

O BELIEVERS

COURSE FOR CHILDREN



JAMEEL KERMALLI

INTRODUCTION

The Religion Islam emphasizes all Muslims, men and women, to try to understand the verses of al-Qur'an, in as much detail. The Aimmah (AS) are the foremost in this knowledge, followed by the great scholars in Islam, most of whose writings have been referred to in developing this certificate course. All verses in this course have **O Believer** in them, there is advice in each one of them, and so we have explored each one of them.

GOALS AND OBJECTIVES

There are 89 verses in al-Qur'an that have **O Believers** or begin with this remark, and this course will take you through each verse, its revelation and its understanding. Moreover, students will learn exactly why Allah (Most High, Most Sublime) revealed such verses and what He wants from us. After all, the address is to all believers, and not Muslims – those who have brought with them belief, not only Islam.

ACKNOWLEDGMENTS

This entire course was developed, and is a result of reading and researching many books in The Muslim World. Zahra Foundation takes no credit towards the development of this course. Tafasir Books written by Mir Ahmed Ali (AR), al-Taba Tabai (AR), some other great Shia commentators of al-Qur'an like al-Ayashi, al-Shaikh Baqir al-Irawani, al-Mujahid, al-Sayyid Mustafa al-Khumeini and so forth, have all been instrumental towards the development of this course.

Together with the above, a number of books that have collected traditions of The Aimmah (AS) and The Prophet (S) were also helpful as these sacred 14 are The Masters in Commenting al-Qur'an and Allah (SWT) blessed these Perfect Souls with the highest possible understanding of the Divine Text.

ALI – THE FOREMOST BELIEVER

A companion was once standing with the Messenger of Allah (S) next to the Ka'bah when they saw Ali bin Abi Talib (AS) coming toward them. The Messenger of Allah (S) said; *My brother is coming toward us.* Then the Prophet (S) faced the Ka'bah and hit it with his hand and said:

I swear to the One who has my life in His hand that Ali and his Shia are the winners on the Day of Judgment. Ali was the first to believe in me. Ali is the most loyal to Allah. Ali is the most serious person in following the orders of Allah. Ali is the most just with his people. Ali is the fairest divider. Ali has the highest status in Allah's eyes.

Then the following verse was revealed:

Verily, those who believe and do good deeds are the best created beings.

(AL-Qur'an – Chapter 98, Verse 7)

(Bihar al-Anwar 35:246)

Imam Husain (AS)'s sermon on the day of Ashura – 10th of Muharram al-Haram:

Now then! Consider my family, and ponder as to who I am and then admonish yourselves. Then do you consider that killing me and plundering my sanctity and respect is lawful for you?

Am I not the grandson of your Prophet and the son of his Vicegerent and cousin, who was the foremost in believing and the bearer of witness upon everything that the Prophet had brought from Allah? ...

When the verse - *and warn your tribe of near relatives* (Qur'an – Chapter 26, Verse 214) was revealed, the Prophet (S) asked Ali to invite the tribe of his near relatives at the house of Abu Talib. Before the leaders of the Quraysh, like Isa, he said:

O Relatives! By Allah, I and I alone can offer you the most precious of gifts, the good of this world and of the hereafter. Allah has commanded me to call you to that which is the best-His worship.

I, therefore, call upon you to come forward and testify to my prophethood. Who among you will help me and join me in my task, and be my brother, my lieutenant, my vicegerent and my successor?

Ali was the only person who came forward in response to the call of the Prophet. Without delay, the Prophet declared:

Verily Ali is my brother, my vicegerent and my successor.
From this day, it has been made obligatory upon every one
to obey the superior authority of Ali.

Mir Ahmed Ali (AR) writes that:

The above event has been recorded by a large number of notable scholars and prominent traditionists in their books, for example, Ibn Ishaq, Ibn Jarir, Ibn Abu Hatam, Ibn Marduwayh and Abu Na'im, and Bayhaqi, who has recorded it in both of his books, Sunan and Dala'il, and Tha'labi and Tabari in their great commentaries of surah al-Shu'ara. Tabari has recorded this also in his Tarikh al-Umam wal-Muluk (i.e. the history of the various people and their rulers), Vol. 2, p. 217, in somewhat different words, and Ibn Athir has recorded this among the traditions universally accepted to be genuine in his Tarikh al-Kamil Vol 2, p. 22.

The Messenger of Allah (S) said about this verse,

And the foremost (in faith) will be foremost (in receiving rewards), those are they who will be brought nearest (to Allah), in gardens of bliss.
(Qur'an – Chapter 56, Verse 10-12)

The Prophet (S) replied,

Jibraeel told me they ("the foremost in faith") are Ali and his Shia.

They are the foremost in receiving rewards; they are the ones nearest to Allah and they are honored by Allah.
(Amaali of Tousi 1:70)

- al-Qummi (in his book Stages of The Hereafter – Manazil al-Akhirah) quotes al-Saduq who quotes from Abdullah, son of Abbas who says that he heard the Prophet Say:

The one who doubts the greatness and high honour of Ali will arise from his grave in a manner that in his neck will be bound a collar with three hundred thorns in it, and on each thorn Shaytan will be seated who will be spitting on his face with rage.

- The Prophet has said:

O Ali, you are to me as Harun was to Musa. You are my brother in this world and the hereafter. Your flesh is my flesh; your blood is my blood.

You and I are from the same light.

- The fifth Shiite Infallible, al-Baqir (AS) says that when the verse (Chapter 36, Verse 12) was revealed:

...And everything We confined into a Manifesting Guide.
(Qur'an – Chapter 36, Verse 12)

There were Abu Bakr and Umar who asked the Prophet if the manifesting guide was the Torah, the Evangel, or the Qur'an – the Prophet replied negative. The Prophet then turned towards Ali, son of Abu Talib, and he said:

Verily! This is the manifesting guide, in whom God has contained the knowledge of everything! The Prophet continued; O group of men! There is no branch of knowledge, which God did not bestow on me and I have conveyed that knowledge to Ali. Verily! God has contained in me knowledge and I have contained it in Ali. I am the city of knowledge and Ali is its gate.

- Once, Ali, son of AbuTalib (AS) passed by riding the Prophet's mule and Salman was present among the people. So Salman (AR) said:

(O people)! Do you not rise to detain him and ask him questions? By Allah, Who split the grain and created the breathing creatures, no one but he (i.e. Ali) will inform you about the secrets of your Prophet. Indeed, he is the most learned about this earth and its chief element on which it rests. If you miss him, you will miss the knowledge and deny the people (its benefit).
(al-Amali)

He said:

Ask me before you lose me. By Allah, if you ask me about anything that could happen up to the Day of Judgment, I will tell you about it. Ask me about the Book of Allah, because by Allah there is no (Qur'anic) verse that I do not know whether it was revealed during the night or the day, or whether it was revealed on a plain or on a mountain.
(al-Amali)

- In al-Amali by al-Mufid, Saeed, son of al-Musayyib is quoted to have said:

There is no verse between the two covers of the Qur'an, except that I know for whom it was revealed and when it was revealed, and whether on a plain, leveled land or upon a mountain. Surely, here in my breast is abundant knowledge! So, put your questions to me before you do not find me among yourselves, for when you have lost me, you will not find anyone uttering the words I utter.

- Ali says in the Peak of Eloquence (in several of his remarkable sermons):

They (the Aimmah) are the trustees of His secrets, shelter for His affairs, source of knowledge about Him, centre of His wisdom, valleys for His books and mountains of His religion. With them Allah straightened the bend of religion's back and removed the trembling of its limbs.

None in the Islamic community can be taken at par with the Progeny of the Prophet (Alu Muhammad). One who was under their obligation cannot be matched with them. They are the foundation of religion and pillar of Belief. The forward runner has to turn back to them while the follower has to overtake them. They possess the chief characteristics for vicegerency. In their favor exists the will and succession (of the Prophet). This is the time when right has returned to its owner and diverted to its centre of return.

No person in the world can be brought at par with them, nor can any one be deemed their equal in sublimity, because the world is over laden with their obligations and has been able to secure eternal blessings only through their guidance.

They are the corner stone and foundation of religion and the sustenance for its life and survival. They are such strong pillars of knowledge and belief that they can turn away the stormy flow of doubt and suspicion. They are such middle course among the paths of excess and backwardness that if some one goes far towards excess and exaggeration or falls behind then unless he comes back or steps forward to that middle course he cannot be on the path of Islam.

They possess all the characteristics, which give the superiority in the right for vicegerency and leadership. Consequently, no one else in the ummah enjoys the right of patronage and guardianship. That is why the Prophet declared them his vicegerents and successors.

He is the leader (Imam) of all who exercise fear (of Allah) and a light for those who seek guidance. He is a lamp whose flame is burning, a meteor whose light is shining and a flint whose spark is bright. His conduct is upright, his behavior is guiding, his speech is decisive and his decision is just. Allah sent him after an interval from the previous Prophets when people had fallen into errors of action and ignorance. Allah may have mercy on you.

- In al-Amali by al-Mufid, the Prophet has said:

Allah, Most High, created the souls two thousand years earlier than the bodies attached it to the Throne and ordered them to greet me and obey me. So, the first one among men who greeted me and expressed his obedience to me was the soul of Ali.

- Jabir, son of Abdullah al-Ansari reports a tradition that the great al-Mufid (author of more than 190 books and treatises) writes in his book al-Amali, the angel Jibraeel descended unto the Prophet, and said:

Allah commands you to address the people around you, informing them about the excellence of Ali, son of Abu Talib (AS) and has commanded all the angels to listen to what you will say. In addition, He reveals to you that whoever will oppose you about his affair, he shall enter Hell fire, and Paradise is for him who obeys you.

Then, the Prophet caused the announcement, *(join) the congregational prayers*. People assembled and the Prophet climbed the pulpit and commenced first by saying; *I seek refuge from Shaytan, the condemned and I begin in the Name of Allah, Most Merciful*. Then he said:

O People! I am the bringer of good tidings and I am the Warner. I am the Prophet, born in *Ummul-Qura*. I am now conveying to you, from Allah, Most High, about a man whose flesh is from my flesh and whose blood is from my blood; he is treasure house of the knowledge and he is the one who Allah has selected from this community, chosen him, befriended him and guided.

Allah created me and him from one essence and blessed me with the Prophethood and blessed him with the task of purveying on my behalf. He made me city of the knowledge and made him its gate. He made him a treasurer of the knowledge and the source from whom divine laws are received. He blessed him with specific divine appointment, made clear his position, forewarned against animosity to

him and made affection towards him obligatory, enjoining all people to obey him.

And He, Most High, says; *Whoever hates him, hates Me and whoever befriends him, befriends Me. Whoever rises against him, rises against Me and whoever opposes him, opposes Me. Whoever disobeys him, disobeys Me and whoever harms him, harms Me. Whoever despises him, despises Me. And whoever loves him, loves Me and whoever obeys him, obeys Me.*

Whoever pleases him, pleases Me and whoever protects him, protects Me. Whoever fights him, fights Me and whoever helps him, helps Me. Whoever intends foul against him, does so against Me and whoever plots against him, plots against Me.

O People! Listen to my command and obey it. For I warn you against the severe punishment by Allah. On the Day when every soul will find present before it every good deed, it has done; and whatever evil it has done, it will wish that there be between it and the evil it has done, a great distance. And Allah cautions you of Himself.

Then he took Amir al-Mu'mineen (Ali) and said; *O people! This is the Master of the Believers and the Annihilator of the Infidels and the Proof of Allah to all humankind. O Allah! I have indeed, conveyed and they are your servants. And You are able to reform them so reform them by Your mercy, O Most Merciful.*

Then he came down from the pulpit and the Angel Jibraeel came unto him saying; *O Muhammad, Allah sends you Peace and says, May Allah reward you best for having conveyed. You have indeed conveyed the message from your Sustainer and given your community the correct advice. You have pleased the faithful and constrained the infidels. O Muhammad, your cousin will be stricken with affliction and because of him, some will be surely tried. And those who do wrong shall soon come to know what punishment awaits them.*

- Saeed, son of al-Musayyib has said:

I heard a man ask Ibn Abbas about Ali ibn Abi Talib (AS). Abbas told him; *Surely, Ali is the one who prayed towards both the Qiblah and swore allegiance to the Prophet on both occasions. He never worshipped an idol nor did he run from the arrows. He was born a Muslim and did not associate any partner to Him, even for a wink.*

The man said; *I did not ask you that! I want to know from you about the sword which he proudly carried over his shoulder, came to Basra and killed forty thousand. Then he went to Syria, confronted the Arab leaders, pitting one against the other and then killed them. Then he came to Nahrawan and killed the Muslims up to the last one.*

Ibn Abbas told him; *Who do you think is more knowledgeable, Ali or myself? He said: If I had thought Ali to be more knowledgeable, I would not have come to you!*

Upon hearing this, Ibn Abbas was enraged and he said; *May your mother mourn you! Ali is the one who taught me. And his knowledge is from the Prophet (S) and the Prophet received knowledge from Allah, Most High. So, the knowledge of the Prophet is from Allah, and Ali's knowledge is from the Prophet and my knowledge is from Ali. And the knowledge of all the companions of Muhammad, (S) when compared to Ali's knowledge is just like a drop in the seven oceans.*
(al-Amali)

- The Prophet (S) has said:

The victory of Ali on the day of the battle of the Ditch is much more in worth than the devotional worship performed by the created beings of both the worlds (seen and unseen) till the Day of Judgment.

al-Khumeini (AR) confirms the sincerity of Ali in every second of his life (since the beginnings of creation), that even one strike of his sword on the day of Khaybar was, and continues to be weightier in the books of Allah than the worship of the entire creation, including the non-living, the angels and the jinn.

I swear by the station of Ali ibn Abi Talib (AS) that even if all the Archangels (AS) and all the Prophets of Allah (SWT) (AS), except the Seal of Prophets (S), who is the lord of Ali (AS) and all others, if they try to utter a single Takbir (i.e. Allahu-Akbar - Allah (SWT) is Great) of Ali's, they will not be able to do it!

- *This Ali is the first person to believe in my prophethood and will be the first person to shake hands with me on the Day of Judgment. He is the truest person and the wisest discriminator in this nation. He will differentiate between truth and falsehood and he is the ruler of the faithful.*

- *Ali is from me and I am from Ali and nobody can discharge my duty as a messenger except me or Ali.*
- *Ammar! When you find Ali walking on one path and the people walking on a different track, then follow the path of Ali and leave the people. Ali will never lead you to destruction and will never misguide you.*
- *Fatima! Are you not pleased with this, that Allah cast a glance on the dwellers of earth and selected from them two men; one of them your father and the other your husband?*
- *Ali is the commander of the faithful. Allah, the Mighty and glorious, appointed him wali in His highest heaven and made His angels the witnesses, and certainly Ali is the representative of Allah and His proof, and he is the Imam (leader) of all the Muslims.*
- *There are three foremost persons: Yusha ibn Nun, who was the foremost in believing in the prophethood of Musa, the companion Yasin, who was the foremost in believing in the prophethood of Isa, and Ali ibn Abi Talib, who is the foremost in believing in the prophethood of Muhammad.*

BELIEVERS, ACCORDING TO ALI **FROM PEAK OF ELOQUENCE** **NAHJUL-BALAGHA**

- O' Creatures of Allah! The most beloved of Allah is he whom Allah has given power (to act) against his passions, so that his inner side is (submerged in) grief and the outer side is covered with fear.
- The lamp of guidance is burning in his heart.
- He has provided entertainment for the day that is to befall him.
- He regards what is distant to be near him and takes the hard to be light.
- He looks at and perceives; he remembers (Allah) and enhances (the tempo of his) actions.
- He drinks sweet water to whose source his way has been made easy.
- So he drinks to satisfaction and takes the level path.
- He has put off the clothes of desires and got rid of worries except one worry peculiar to him.
- He is safe from misguidance and the company of people who follow their passions.
- He has become the key to the doors of guidance, and the lock for the doors of destruction.
- He has seen his way and is walking on it.
- He knows his pillar (of guidance) and has crossed over his deep water.
- He has caught hold of the most reliable supports and the strongest ropes.
- He is on that level of conviction, which is like the brightness of the sun.
- He has set himself for Allah, the Glorified, for performance of the most sublime acts of facing all that befalls him and taking every step needed for it.
- He is the lamp in darkness.
- He is the dispeller of all blindness, key to the obscure, remover of complexities, and a guide in vast deserts.
- When he speaks, he makes you understand whereas when he remains silent then it is safe to do so.
- He did everything only for Allah and so Allah also made him His own. Consequently, he is like the mines of His faith and as a stump in His earth.
- He has enjoined upon himself (to follow) justice.
- The first step of his justice is the rejection of desires from his heart.
- He describes right and acts according to it.
- There is no good, which he has not aimed at, nor any likely place (of virtue) of the Qur'an.
- Therefore, the Qur'an is his guide and leader.
- He gets down when the Qur'an puts down his weight and he settles where the Qur'an settles him down.

The Characteristics of an unfaithful believer

- While the other (kind of) man is he who calls himself learned but he is not so.
- He has gleaned ignorance from the ignorant and misguidance from the misguided.
- He has set for the people a trap (made) of the ropes of deceit and untrue speech. He takes the Qur'an according to his own views and right after his passions.
- He makes people feel safe from big sins and takes light the serious crimes.
- He says that he is waiting for (clarification of) doubts but he remains plunged therein, and that he keeps aloof from innovations but actually, he is immersed in them.
- His shape is that of a man, but his heart is that of a beast.
- He does not know the door of guidance to follow or the door of misguidance to keep aloof there from.
- These are living dead bodies.

BELIEVERS AND MUSLIMS **DIFFERENT GROUPS OF PEOPLE**

The desert Arabs say:

We believe. Say; You have no faith; but you (only) say -
We have submitted our wills to Allah, for Faith has not
yet entered your hearts. However, if you obey Allah and
His Messenger, He will not belittle aught of your deeds:
for Allah is Oft Forgiving, Most Merciful.

(Qur'an – Chapter 49, Verse 14)

Mir Ahmed Ali (AR) writes:

The desert Arabs, in general, were uncertain in their faith.
Their hearts and minds were petty, and they thought of
petty things, while Islam demands complete submission to
the will of Allah. The reference here is to the Bani Asad
who came to profess Islam in order to get charity during a
famine.

This verse refers to the actual possibility of professing faith
as lip-profession, without a deep, inward and living
assurance of the heart, which in fact is the basis of reward
given by Allah to His sincere servants. The lip-profession
was resorted to because of many advantages available to
the Muslims.

Aqa Mahdi Puya says:

Real submission to the will of Allah creates *iman*
(conviction that enters and abides in the heart). So those
who say; *We submit*, can be called Muslims but they are
not *mu'minin*, whereas *mu'min* is necessarily a muslim.
Islam is the outer circle and *iman* is the inner core. Islam is
submission and *iman* is the full realization of the faith with
complete conviction. Both can be verbal declaration
without conviction, and both can be from the bottom of the
heart, real and sincere.

DEGREES OF BELIEVERS

Believers are of Various Degrees Distinguishing One from the Other With Regard to Their Limits.

This chapter deals with the many different degrees of iman and each mu'min's share thereof. Al-Miqdad, may Allah be pleased with him, occupies the eighth degree, while Abu Dharr [al-Ghifari], may Allah be pleased with him, occupies the ninth. Salman, may Allah be pleased with him, occupies the tenth, and so on.

In Al-Kafi, Abdul-Aziz al-Qaratasi is cited as having said,

Abu Abdullah (AS) said to me,

O Abdul-Aziz! Iman falls into ten degrees: it is like a ladder, one step is ascended after the other. Nobody, therefore, who occupies the second should say to the one who occupies the first: 'You do not have anything, till he ascends to the tenth.

So, do not look down upon one who is below you or else he who is above you may cause you to slip and fall. When you see someone occupying a degree less than yours, raise him kindly to you, and do not over-burden him so you may cause him to break, for anyone who causes a believer to break has to rejoin what he breaks.

(Al-Kafi, Vol. 2, p. 37)

Surely Allah blesses Muhammad (S) and the Progeny of Muhammad (S), the righteous ones, the purified.

Destiny has hindered the completion of this work; so, I plead to Allah, the King, the all-Knowing, to grant us those who will complete this speech; surely none loses hope of His mercy except those who are mean.

BELIEVERS CONVICTION

A Believer's Conviction is Incomplete Without Certain Merits.

Be informed that you are expected to emulate the Sunnah of your Lord, the most Exalted, the most Great, then the Sunnah of your Prophet (S), then the Sunnah of your Imam. Imam al-Rida (AS) is quoted on p. 241, Vol. 2 of Al-Kafi as having said,

A believer does not reach the degree of conviction (iman) until he has acquired three merits:

- He follows a Sunnah from his Lord
- a Sunnah from his Prophet (S)
- and a Sunnah from his wali (master, Imam).
 - As for a Sunnah from his Lord, he has to conceal His secret; Allah, the most Exalted, the most Great, has said, 'He (alone) knows the unseen, and He makes no one acquainted with His mysteries, except a messenger with whom He is pleased...' (Qur'an, 72:26-27).
 - As for a Sunnah of his Prophet (S), it is tolerating people. Allah, the most Exalted and the most Great, ordered His Prophet (S) to tolerate people, saying, 'Hold to forgiveness; command what is right.' (Qur'an, 7:199).
 - As for a Sunnah from his wali, it is taking to patience during trials and tribulations.

...

Patience during the time of trials and tribulations.

There is no doubt that life is a believer's jail. Any jail producing something good is by itself good. Imam al-Sadiq (AS) said the following to a man who complained to him about being needy:

'Be patient; Allah will find an outlet for you.' Then the Imam remained silent for some time following which he asked the same man, 'Tell me, how is Kufa's jail?' 'Not roomy at all,' the man answered, 'And it stinks. Its inmates are in the very worst of condition.' The Imam said to the man,

You are already in a jail, and you nevertheless want to be enjoying ease while still being there! Have you not come to know that life is a believer's jail?

(Al-Kafi, Vol. 2, p. 195)

A believer may either be eager for the Hereafter, so the basis of his stay in life is that the latter feels like a prison for him in addition to the other calamities to which he may be exposed. [39] Or he may be one feared as having inclinations for this world, desiring what is in it, so the munificence of the most Wise One comes to disturb him with all kinds of problems so that he may find it [life in this world] repugnant and not feel comfortable therewith; it is the abode of the oppressors.

Or he may be weak in his deeds of righteousness, obeying a little [of Allah's commandments]. The munificence of the most Wise One comes not to deprive him of the garment of trials and tribulations. Imam al-Sadiq (AS) has said,

Had a believer known how many rewards he would have when afflicted with problems, he would have wished to be ripped off with scissors.
(Al-Kafi, Vol. 2, p. 198).

Imam al-Sadiq (AS) has said,

If a believer is tried with an affliction, and if he takes to patience, he will be rewarded with rewards fit for a thousand martyrs.
(Al-Kafi, Vol. 2, p. 75).

Imam al-Sadiq (AS) has also said,

As a servant of Allah may have a special status with Allah, the most Great, the most Exalted One, which he earns through one of two merits: his wealth may disappear, or he may be tried with an affliction in his own body.
(Al-Kafi, Vol. 2, p. 199)

Affliction, then, may either bring a believer rewards, thus elevating his status, or it may be his penalty and atonement, and both are good and liked by a man of wisdom. As for the rewards, this is quite obvious. As for the penalty, it is on account of narratives from Ahl al-Bayt (AS) that Allah is too Gracious to penalize His servant twice [in the life of this world as well as in the Hereafter]. Anything for which He penalizes him in the life of this world, he is not going to penalize him for it in the Hereafter.

So, if a believer has to be afflicted, he has to be patient. Allah created patience before affliction; otherwise, a believer's heart would have cracked like an egg falling on a solid ground. Imam Ali (AS) is quoted in Al-Kafi as having cited the Messenger of Allah (AS) as saying,

Patience is of three types:

- at the time of affliction,
- during the time of obedience [of Allah's Commandments] and
- at the time of avoiding committing a transgression.

- One who is patient when afflicted till he is solaced, Allah will write for him three hundred degrees between each is like the distance between the heavens and the earth.
- One who is patient while obeying [his Maker], Allah will write for him six hundred degrees, the distance between each is like the distance between the corners of the earth and the Arsh.
- And when one is patient in order not to commit a transgression, Allah writes for him nine hundred degrees the distance between each is like the distance between the corners of the earth and the end of the Arsh.
(Al-Kafi, Vol. 2, p. 75).

.....

Do not look at the act of disobedience; look at the One
Whom you disobey.
(Bihar al-Anwar, Vol. 74, p. 77)

.....

Satan makes wrong look right. He resorts to the method of decorating falsehood in order to make it look like righteousness.

Taking everything into consideration when options abound. A believer opts for the most wise course of action, ignoring all others. Rationality, something which is advocated by numerous traditions, requires a believer to look into one matter from various angles so that, having done his calculations, he may arrive at the one which in the end pleases Allah Almighty the most, even when there are other options which please Him, too, but they are no match to his ultimate objective.

What a way this is to bring about a feeling of eagerness to those who are suffering from trials and tribulations! The compiler has clarified the effect of tribulation on all kinds of people, starting from the people of the Hereafter and ending with the custodians of the creed. But there is a huge difference between the effect of problems on the people who seek the Hereafter: It increases the latter's eagerness to the abode wherein there is neither tribulation nor exhaustion. It [adversely] affects the people who run after this life. It increases the rewards of those who inwardly feel closer to Allah. Such closeness is prompted by the Divine bliss which is relevant only to His friends, those who follow His Commandments, who are aware of His watchful eyes. It is from this onset that the Divine blessing descends upon those who are satisfied with their lots: 'We belong to Allah, and to Him is our return.' It is well known that the implication here is not simply that we shall be brought before Him [for judgment] without the existence of a state of link with the Absolute King, with the depth of belonging to Him.

Contemplate upon the depth of the emotional link between this Infallible Imam (AS) of the Time and his subjects who shall be gathered under his banner. This should not make anyone wonder, for the Imam adopts the manners of Allah Almighty to the extreme degrees humanly possible. It is well known that the Imam-in-Charge (AS), during his occultation, is not indifferent to what happens to the nation of his grandfather (AS). It is so because he is the one who is most concerned about the events of this time in all their cycles, just as his grandfather the Commander of the Faithful (AS) used to feel the pain suffered by hungry people in Yamamah or Hijaz or anywhere else. From this onset, a person who truly loves someone does not add his own burden of worries to the burden already suffered by the person whom he loves. Rather, he tries his best to decrease his worries by doing whatever is required to remove the grief of his friend. Add to this how he goes far in supplicating for an ease for his hardship; surely there is no ease from hardship for all people except through his reappearance.

Historians estimate the debts left by the Messenger of Allah (AS) at the time of his demise to be close to 400,000 dirhams which Ali (AS) did, indeed, pay off during a number of years.

BELIEVERS IN AL-QUR'AN

- It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah,
- and the last day
- and the angels
- and the Book
- and the prophets,
- and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives,
- and keep up prayer
- and pay the poor-rate;
- and the performers of their promise when they make a promise,
- and the patient in distress
- and affliction and in time of conflicts-- these are they who are true (to themselves) and these are they who guard (against evil).

(Qur'an – Chapter 2, Verse 177)

The Prophet said:

Whosoever acted in accordance with this verse, he surely perfected (his) faith.

Allamah Taba Tabai (AR) writes that *when the qiblah was changed from Baitul-Maqdis to the Ka'bah, there ensued a long drawn out controversy and conflict in the public. It was then that this verse was revealed.*

Allamah continues to write:

- The words, *the one who believes in Allah and the last day...* define the righteous ones, and explain their real state.
- The verse introduces them with all three aspects of belief, deeds and morals, in three stages.
- The first stage begins with the words, *the one who believes in Allah.*
- The second is the sentence, *these are they who are true.*
- In addition, the third is, *and these are they who are the pious.*

According to Mir Ahmed Ali (AR), righteousness (belief after attaining Islam) is this that one should believe:

- in the unity of Allah with all His attributes;
- in the last day of judgment;
- in the angels;
- in the book of Allah;
- in all the prophets and messengers of Allah;
- and give away wealth out of love for Allah to the near of kin, and the orphans, and the needy, and the wayfarer, and the beggars, and for the liberation of slaves;
- and keep up the (obligatory) prayers.

O BELIEVERS IN AL-QUR'AN

When asked to comment on al-Qur'an, Chapter 36, Verse 20 - *and from the remote part of the city there came a man running, he said: O My People! Follow the messengers ...*, the Prophet (S) said about this Believer from the people of Ya Sin:

There were three persons who, without a moment of hesitation, responded to the call of three prophets: believer from the people of Firaun (Qur'an – Chapter 40, Verse 28), believer from the people of Yasin (Qur'an – Chapter 36, Verse 20), and Ali ibn Abi Talib (Qur'an – Chapter 26, Verse 214); and they never worshipped any god save Allah even for *the twinkling of an eye*, they are the most truthful and Ali is the best amongst them.
(Tafsir Thalabi)

And the best of believers, *it is Ali*, the Prophet has said and reported in al-Dur al-Manthur.

Chapter 3, Verse 7, Mir Ahmed Ali (AR) comments further:

It is a historical fact that all the companions of the Prophet, before embracing Islam, for a long time in their lives, were idolworshippers. The Prophet, Bibi Fatima and Ali ibn Abi Talib and their children were the only ones who were free from the impurity of polytheism right from the day they were born. All Muslims, in every age, add *Karamallahu Wajhu* (Allah graced and honoured his face above others) after the name of Ali, because he never worshipped any *ghayrallah* (other than Allah).

Ikrimah narrates from Ibn 'Abbas that he said:

No verse was revealed (with the words); O You Who Believe!, but Ali is its chief and its head. Allah has admonished the companions of Muhammad (S) in more than one place, but He has never mentioned Ali except with good (words).
(at-Tafsir al-Ayyashi)

Allamah Taba Tabai (AR) says that the same hadith up to the words *its head* has been narrated in Tafsirul-Burhan from Muwaffaq ibn Ahmad from Ikrimah from Ibn Abbas; al-Ayyashi also has narrated it from Ikrimah; and we have quoted this hadith earlier from ad-Durrul-Manthur. Some traditions quote ar-Ridha (AS) as saying:

There is not in the Qur'an: O You Who Believe!, except about us.

al-Hajj Mujahid has narrated in many traditions concerning the virtues of Amir al-Mu'minin Ali (AS). He writes:

Whenever in any place the phrase O Believers! occurs in the Qur'an Amir al-Mu'minin Ali (AS) is to be considered the foremost of them and the most meritorious, as he has surpassed them all in embracing Islam.

Furat al-Kufi, Tafsir Furat al-Kufi (Tehran: 1410/1990), p. 49.

In his exegesis of the verse 274, in the Chapter of al-Baqarah of al-Qur'an.

- *The tafsir (exegesis) of Abu al-Hajjaj Mujahid, son of Jabr (or Jubayr), a Makki and Makhzumi (21-104 or 105/642-722 or 723), is the work of a leading commentator of an Iranian origin and belonging to the Tabi'un, the generation following that of the Prophet (S) and his companions.*
- *He had studied the sciences of the Qur'an and the arts of Qur'anic hermeneutics (tafsir and ta'wil) under Amir al-Mu'minin Ali ibn Abi Talib (AS) and Ibn Abbas, Jabir al-Ansari, Umm Salamah, Umm Hani bint Abu Talib, and others.*
- *Ibn Asakir (d. 571/1175), in Ta'rikh Dimashq, has given an elaborate biographical account of him and describes him in these words - Sufyan Thawri would say; One should learn the exegesis of the Noble Qur'an from four persons: Sa'id ibn Jubayr, Mujahid, Ikrimah and Dahhak ibn Muzahim. Qatadah would say; Mujahid is the most learned of the Tabi'un in the exegesis of the Qur'an.*

Ibn Abbas reports:

We were sitting with the Prophet when Ali entered.

Ali said; *Peace be on you, O Messenger of Allah.*

The Prophet replied; *Peace be on you too, O Commander of the Believers.*

Ali responded; *O Prophet, you call me the Commander of Believers while you are still alive?*

The Prophet answered; *Yes, while I am alive.*

Then the Prophet continued; *O Ali! You passed by Jibraeel and I yesterday and did not say Salaam. So Jibraeel said; Why did the Commander of the Believers not say Salaam to us. I swear to Allah, we would have been pleased if he had said Salaam to us and we would have responded.*

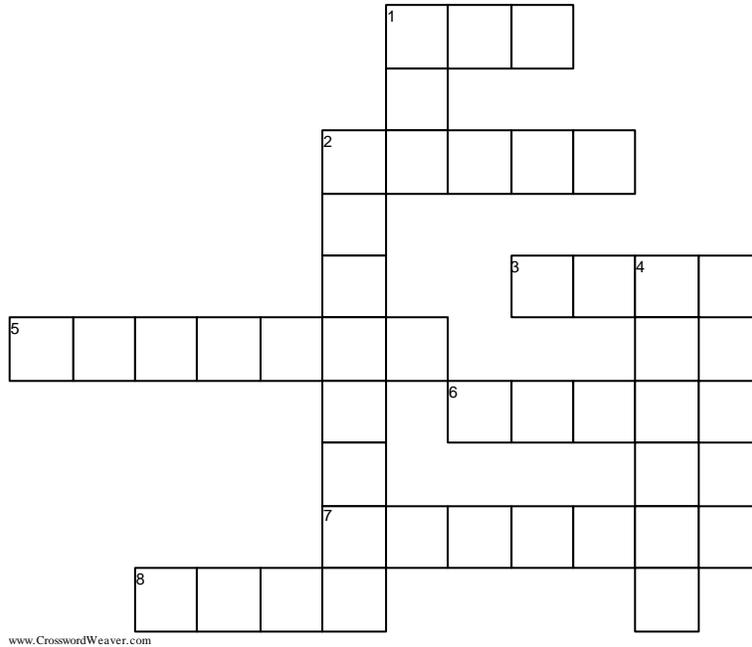
Ali answered; *It looked like you and Dehya were in a private meeting so I did not want to interrupt.*

The Prophet said; *He was not Dehya, he was Jibraeel. I asked Jibraeel why he called you the Commander of the Believers. Jibraeel told me that in the Battle of Badr, Allah told Jibraeel to come to me (the Prophet) and tell me to order the Commander of the Believers to ride his horse in front of the army lines because the angels love to watch him do that. So Allah named you the Commander of the Believers that day in the heavens.*

Then the Prophet said; *O Ali! You are the commander of everyone in the heavens and the commander of everyone on earth. You are the commander of those who have passed away and the commander of those who are yet to come. There is no commander before you and no commander after you. It is forbidden for anyone who has not received this title from Allah to be called by this name.*

Harithbin al-Khazraj the holder of the flag of Ansar, oncesaid, I heard the Messenger of Allah telling Ali:

No one precedes you after me except a *Kafir* (unbeliever), and no one disobeys you except a *Kafir*. The people of the seven skies call you the Commander of the Believers by the order of Allah.

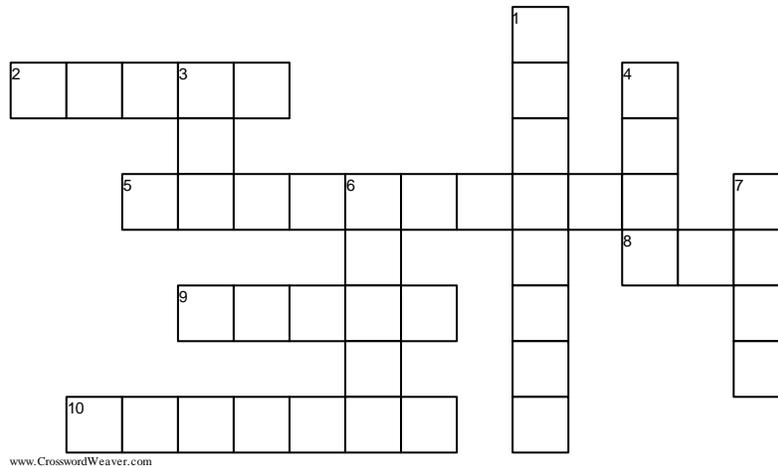


ACROSS

- 1 ... and his Shia are the winners on the Day of Judgment.
- 2 Ali was the ... to believe in me.
- 3 Ali is the most ... with his people.
- 5 Ali is the fairest ...
- 6 Ali is the most ... to Allah.
- 7 Ali is the most serious person in following the orders of Allah.
- 8 Verily, those who believe and do good deeds are the ... created beings.

DOWN

- 1 During the call of the Prophet, ... was the only person who came forward in response to the call.
- 2 Ali is the ... in believing and the bearer of witness upon everything that the Prophet had brought from Allah?.
- 4 Ali has the highest with Allah's.

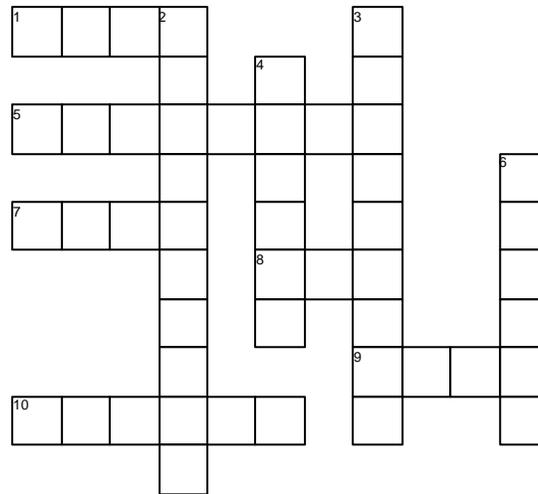


ACROSS

- 2 Verily! ... has contained in me knowledge and I have contained it in Ali.
- 5 Verily Ali is my brother, my ... and my successor.
- 8 Prophet S said to Ali A.S, ... and I are from the same light.
- 9 By Allah, Who split the ... and created the breathing creatures, no one but he (i.e. Ali) will inform you about the secrets of your Prophet. I
- 10 Jibraeel A.S told me they ("the foremost in faith") are Ali and his Shia. Reported by ...

DOWN

- 1 And the ... (in faith) will be foremost (in receiving rewards), those are they who will be brought nearest (to Allah), in gardens of bliss.
- 3 Indeed, ... is the most learned about this earth and its chief element on which it rests.
- 4 I am the ... of knowledge and Ali is its gate.
- 6 Prophet S said to Ali A.S, Verily! This is the manifesting ..., in whom God has contained the knowledge of everything!
- 7 O Ali, you are to me as Harun was to ... You are my brother in this world and the hereafter. Your flesh is my flesh; your blood is my blood.



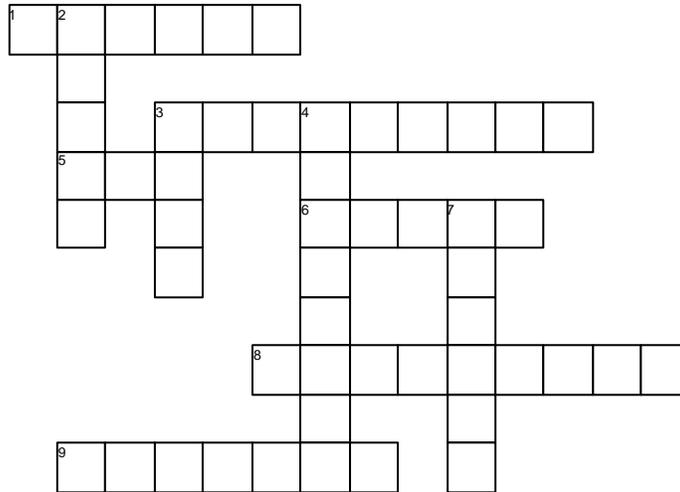
www.CrosswordWeaver.com

ACROSS

- 1 The first one among men who greeted me and expressed his obedience to me was the soul of ...
- 5 ... is for him/her who obeys you.
Jibreel A.S. to Prophet S.
- 7 Ali A.S., ask me before you ... me.
By Allah, if you ask me about anything that could happen up to the Day of Judgment, I will tell you about it.
- 8 ..., ask me about the Book of Allah, because by Allah there is no (Qur'anic) verse that I do not know .
- 9 ... in the Islamic community can be taken at par with the Progeny of the Prophet (Alu Muhammad).
- 10 Aimmah a.s. are the foundation of religion and pillar of ...

DOWN

- 2 Aimmah A.S. possess all the characteristics, which give the superiority in the right for vicegerency and ...
- 3 Ali A.S., put your ... to me before you do not find me among yourselves, for when you have lost me, you will not find anyone uttering the words I utter.
- 4 With ... Allah straightened the bend of religion's back and removed the trembling of its limbs.
- 6 Ali A.S. is treasure house of the knowledge and he is the one who Allah has selected from this community, chosen him, befriended him and ...



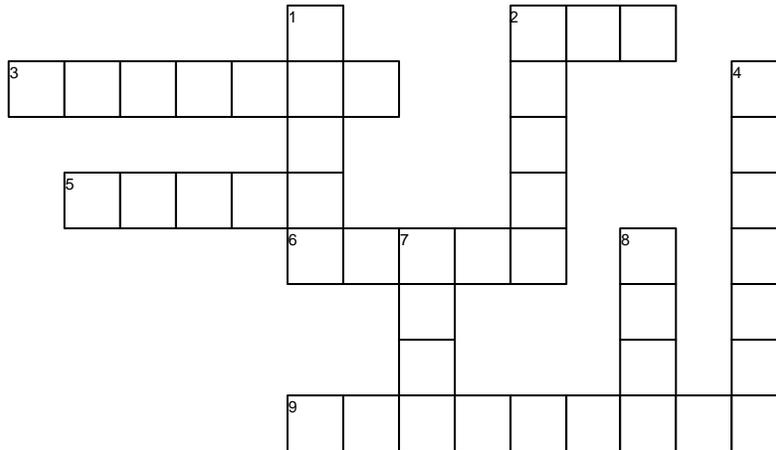
www.CrosswordWeaver.com

ACROSS

- 1 Prophet took Ali and said; O people!
This is the ... of the Believers.
- 3 Ali is the ... of the faithful.
- 5 PROPHET, ... is treasure house of
the know ledge and he is the one w ho
Allah has selected from this
community, chosen him, befriended
him and guided.
- 6 The know ledge of all the companions
of Muhammad, (S) w hen compared to
Ali's know ledge is just like a drop in
the ... oceans.
- 8 al-Khumeini (AR) confirms the ... of
Ali in every second of his life.
- 9 ..., Allah created me and him from
one essence and blessed me w ith the
Prophethood and blessed him w ith
the task of purveying on my behalf.

DOWN

- 2 PROPHET, I am now conveying to
you, from ..., Most High, about a man
w hose flesh is from my flesh and
w hose blood is from my blood.
- 3 PROPHET, He (Ali) made me ... of
the know ledge and made him its gate.
- 4 PROPHET, Ali w ill never lead you to
destruction and w ill never ... you.
- 7 PROPHET, Ali is from me and I am
f from Ali and nobody can discharge
my duty as a messenger me or Ali.



www.CrosswordWeaver.com

ACROSS

- 2 PROPHET, And the best of believers, it is ...
- 3 ... to his companions, My brother (Ali) is coming toward us.
- 5 Prophet to Ali, the people of the ... call you the Commander of the Believers by the order of Allah.
- 6 The Prophet said; O Ali! You are the commander of everyone in the heavens and the commander of everyone on ...
- 9 There are 89 verses in al-Qur'an that have O ... or begin with this remark.

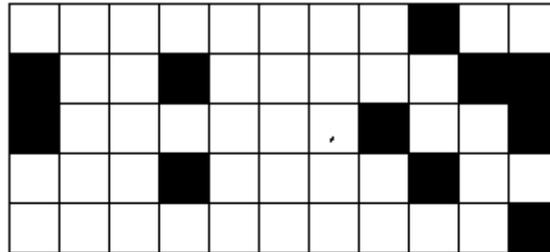
DOWN

- 1 No ... was revealed (with the words); O You Who Believe!, but Ali is its chief and its head.
- 2 Righteousness is this that one should believe in ...
- 4 Believers are of Various ... distinguishing One from the other.
- 7 ... submission to the will of Allah creates iman (conviction that enters and abides in the heart).
- 8 Surely ... loses hope of His mercy except those who are mean.

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
3				23				1						4						2					

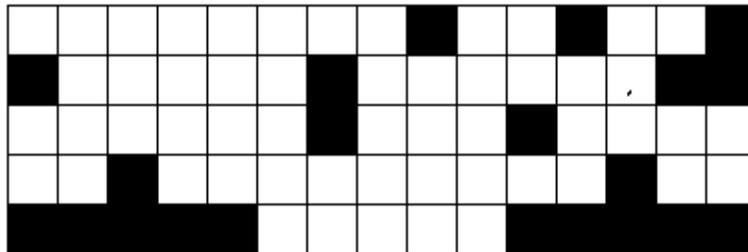
 E E I O O U A I E
 17 15 23 26 23 1 19 7 4 20 4 2 21 17 17 15 3 17 16 1 9 23
 I A E I E E A I
 1 19 3 21 23 16 1 23 24 23 26 19 22 3 1 16

There is no doubt that life is a believers jail



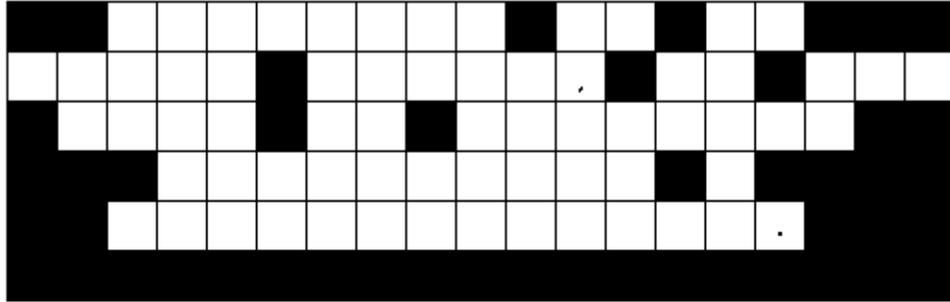
H F T N
 O F T C R E N
 A F E I E H M E O T
 T T T P I I C I E O S
 P A Y L E S T E A I F

Patience is of three types, at the time of affliction



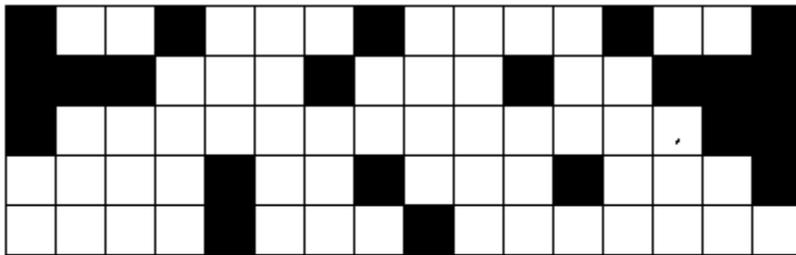
A T E
 T R E E L H N
 P U T I B G L E A I E T T
 D A R O E E D I E H S E I M E
 O F H I N N C T Y P C S O F O

Patience is of three types, during the time of obedience to Allah



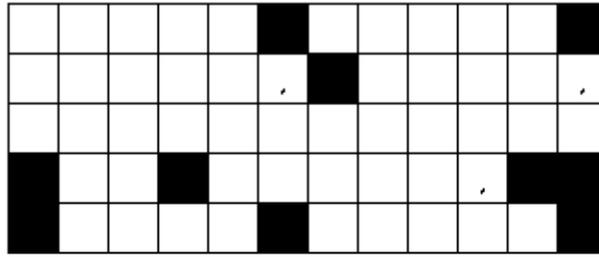
E A T I E A
 T M E O Y T T S I G I
 P A O I E N C E V N S A T
 T I C T M S F P E I S I D N N G
 T H R R E N M G R A S O I O O F T H E

Patience is of three types, at the time of avoiding committing a transgression.



B E
 D O M E T C D N K O
 O O T O O O D L O E C E N T
 L D O K H A T A I H O O F A E
 W H I S N Y E U T T I S O B E Y

Do not look at the act of disobedience, look at the One Whom you disobey



I O N I E
 A O N G M E V E C
 W L T O K D I K N T
 D R S O A L L A G H S
 S T O A B E R A H I L E

Satan makes wrong, evil, disobedience to Allah, look right

TO K L R A T K E S S I K E O O D L O O
 E C O N D G H T E O U M A I T E S F A L
 Y T A S N E R I S H A S E H

Shaytan decorates falsehood to make it look like righteousness

N D I D E E V O P T O C E N I O N S A
 T A K I N T N G I O N I N G T H I B O U E R Y
 R A T W H O N S

Taking everything into consideration when options abound

B E L W E I S O H D T N I M T O
 O U R L A H A N A L O N G T U R R E

We belong to Allah and to Him is our return

N L Y P O R S B L E S S I T S U M A T O
T Y O F A H D I G H T H E A L M N N E A L M
A L L T R E A H R E E T H E E X S H M A
S A M E D E G I A D O P

alMahdi AS adopts the manners of Allah Almighty to the extreme degrees humanly possible

F O O O 4 0 E T E S S O F B Y P A Y
M A T C L A L S E E N G H I S O D I D
T H T L I D H E A M S A L L I C H E F T
E R E M O F D E B W H W A S S T I T O
I A N A H I R H O S E T O R

Historians estimate the debt left by the Messenger of Allah was close to 400000 dirhams which Ali did pay off