

**Perfection, Total Perfection**



**Know Wilaya Better**



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**O Aba Abdillah, Peace be upon you, Peace be upon Hussain and Ali ibn al-Hussain and the children of Hussain and the companions of Hussain, and mercy and blessings of God be upon you.**

The human being, no matter how much they know, still have something to know. Do not think that talking about the Wilaya will end. If Wilaya ends, talking about Wilaya also ends, that is, it is manifested from Wilaya. Why? Imam Sadiq عليه السلام says: We go to the throne of God every week and our ancestor speaks for us so that the Wilaya will be announced to all creation and all the heavenly bodies.

It was once mentioned that God has infinite heavenly bodies, and each heavenly body has a kind of language, each heavenly body has a kind of idea, each heavenly body has a kind of life. The heavenly bodies are different and their types are different, God is aware of all creations. Creation is regulation, also it is constantly coming and going, it is in excitement. Nothing is silent. This brick that you see inside the wall is not silent.

Our think must be universal, that is, to think in the universe. Why did you become satisfied with your short think? The think must be universal. Do not let your children go and talk to someone whose think is short. Talk to someone whose think is long; Of course, don't do anything that breaks anyone's heart.

Win someone's heart as much as possible. Breaking the heart is not art.

Why do you break people's heart as soon as you get rich?! the person has to pay attention to everything in the universe, that is, we have to constantly pay attention to the commandment, what announcement the commandment issues that we would obey.

We want to talk about perfection and total perfection:

You all have perfection. Thank God, you are all doctors and engineers. This is perfection. When you specialize [in a field], you and your family are proud, but this is perfection. [but] it is a word that is total perfection. To reach total perfection, we must obey the commandment of Ali ibn Abi Talib عليه السلام and have no stubbornness. He says: O Kumayl! Put your hand and body parts in obedience to God. You have to put your science to the obedience of God and Wilaya, then you will be total perfection. We have to be like this.

If it is said that "Lawh and pen" [١], the pen is general, but Lawh is just one Lawh. All the pens of creation must be attached to that Lawh. That Lawh is Wilaya. Your attention should be like this, your pen should be in obedience. Now, Amir al-Mu'minin determines total perfection. He says: "O Kumayl! Put your hand and body parts in obedience to God". When He put them to the obedience of God, God, who does not want hands and body parts, says: O hand! O eyes! O foot! O breath! Go and be in the possession of Wilaya. Even your breath is in the possession of Wilaya. Why don't you pay attention? Is it other than that Imam Hussain عليه السلام says: The breaths that they take are in my possession? Now, the breath you are taking is in the possession of the decisive argument of Allah, the Imam of the Time.

You should notice that the Imam is seeing you. You must not sin. Sin separates one from his Imam of the Time. Imam Sadiq عليه السلام says: You, Shias, are our members, but if you sin, you will be separated from us. How much have we lost if we are members of the Imam of the Time, but commit a sin and separate?

*By Allah, I am your compassionate. I say to God: Expand them and let us all take Wilaya to the end so that we can be there together and come there one by one. Those who are dead inquire about each other. They are waiting for us to go to them. He has attained salvation. He says: Why didn't they bring him to me? He is upset. So, God willing, when we go one by one, we will all be under the throne of God. I'm upset if my friends are not with me. I said, God willing, we will be together [on the Day of Resurrection]*

But some people lose something. God bless Haj Sheikh Abbas Tehrani; He was saying: One person is so remorseful that if he shares his remorse with all the people of the Desert of the Resurrection, it will reach everyone.

Now, you are a believer. When I look at you with the intention of pilgrimage and goodness, the Imam says: The divine reward of pilgrimage for all of us is given to

you. How much do people take the trouble to pilgrimage the graves of the Imams? But here he says: The divine reward of pilgrimage for all of us, Imams, is given to you. Even [God] gives [you] the divine rewards of the pilgrimage of Fatimah al-Zahra عليها السلام. So, let's appreciate each other.

Why are you doing something? Why does Satan do some injuries to us? Appreciate that who you are. Behold, how much [God] is giving you divine reward now? All this is due to the friendship of Wilaya.

If you have total perfect, you must be connected to Wilaya, not connected to the creature [people], not connected to the founder of Bid'ah [ʿ], not connected to your imaginations, not connected to the plotting, not connected to selling expensive, not connected to the lies, not connected to the deception; Then "Wali Allah Al-Azam" [ʿ] will be engraved [in your heart]. If you become like this, you are by the commandment of "Wali Allah Al-Azam" [ʿ], Otherwise, you are at your commandment or at the commandment of the creature.

God has also sworn that he provides your provision. Why do we ask for provision from someone else? Basically, why do some of us not know that we are polytheists? Why do you assume a person is effective? Praying for a person because of his kindness is one thing, assuming that he is effective is another. God's works are accurate: "Faman yaAAamal mithqāla tharratin khayran yarahu. Waman yaAAamal mithqāla tharratin sharran yarahu" [ʿ]. We must pay full attention. The human being must be constantly aware.

"Don't be unaware of that king [the Imam of the Time] for a moment, maybe he breathes, [but] you aren't aware"

Appreciate [your] life. This is his narration: the Prophet was going to Mi'raj [Δ]. There was an angel who respected the Prophet late. Gabriel was guiding.

Here is a sensitive point: the Prophet has a guide, But Ali عليه السلام himself is the guide. Now, he goes and sees that they are there. Wilaya is the guide of the whole of creation, but the Prophet needs the guide, even if he is this Prophet. Wali [ʿ] is also the guide of that Prophet. What is it that some people say that it is not true if you say like this? Basically, it is true. You are the one who does not understand the truth. Now, Gabriel shouted: Stand up that the best creature of God has come. Didn't say: The best of all possibilities has come. So, when we say that the Prophet is a creature, it becomes clear here.

Of course, the Prophet is Wali [ʿ], but now God has commanded him to be a Prophet. But the Prophet also is Wali and God has said: "Inna Allāha wamalāikatahu yusalloona AAala alnnabiyyi yā ayyuha allatheena āmanoo salloo AAalayhi wasallimoo" [ʿ] You must all submit to the Prophet. You must submit to the [Prophet's] commandment. His commandment is Ali ibn Abi Talib عليه السلام.

Those who disobeyed the commandment and said, "Hasbunā kitābu Allāh" [٨] God Almighty rebuked them. Ali ﷺ is not a creature. Ali ﷺ is the light of God. Ali ﷺ is the attributes of God. Ali ﷺ is the destination of God. Then he [that angel] said: O Muhammad! I look at this Lawh. I know the age of the whole world. I am careful that don't become increased or decreased even one minute. When the time comes, he comes, takes their lives. So, the age is known.

Total perfection is that you become friends with all things and with all creation. But you have to feel it. But you have to be sure of that. The whole of creation is saying "La ilaha illa Allah" [٩], you are also saying "La ilaha illa Allah" [٩]. So, you are peers of each other. I am making you friends with all creation.

*Pay attention to these words. I swear to Hazrat Abbas! All these words are related to beyond the world. In which book are these words written?*

The party of God is that when the whole of creation says "La ilaha illa Allah" [٩], you also say it. When the whole of creation says "Muḥammadun Rasool Allah" [١٠], you say it too. When the whole of creation says "Ali Wali Allah" [١١] God, you say it too. Then, you become the party of God. The party that considers someone else to be effective is the party of Satan. It's not just having this name.

Of course, the Prophet ﷺ says: Children have two rights over their parents, one of which is to have a good name. Because there [in the Day of Resurrection] they call a person by name. Blessed is the person whose name is Ali, is Hassan, is Hussain, is the name of them [Imams]. If his name is Ali, we have a narration that if you say "Ali", God will create an angel who will write divine reward for him for the rest of his life. Why? You liked Ali ﷺ that you named your children Ali. What are these names they give [to their children]?

Basically, We, the people, are confused. We are about Wilaya in a confused. You have to interact with other things, but the principle for you should be Wilaya. You must want to be a lover of Wilaya, you must come to accept Wilaya, you must come to obey Wilaya, but God forbid that we skip these words.

Heaven lives in the light of a believer. But what light should he have? Did I not tell the story of Jesus? *One night I saw my body tingle, which means I was a little upset. I told the family: I'm going upstairs. If I fall asleep, wake me up. Suddenly, I realized I become the eye of truth. Everywhere became desert. It was just our house; the rest became desert. Suddenly I saw Jesus coming to earth slowly. I saw Gabriel come with his feathers and wings; he took Jesus [under his wings] to go up. When they went up a little in the sky, they could no longer go up, it became dark. Suddenly Jesus said: O Allah, rescue us from this darkness. He said: O Jesus! Swear me to the Five. Jesus said: O Allah, rescue us by the right of Muhammad bin Abdullah, Khatam al-Nabi'in. It did not light up. Then he said: O Allah, rescue us by*

*the right of the Prophet's testator, Ali ibn Abi Talib ؑ. Suddenly light up. All darkness was destroyed. Suddenly God called: O Jesus! I swear by my honor and glory, all the light of the earth and the heavens is due to Ali ؑ.*

The voice of God comes from all creation, it is not limited to one place. So, there is no light in creation except Ali. All is shine. The stars in the sky are heavenly bodies. *each heavenly body has a kind of language; each heavenly body has a [special] shape. The type of each heavenly body is different. We are in Earth [sphere]. Now, [a narration] says: All these are alive by the light of the believer on earth, this means that your Wilaya is lighting the atmosphere of the skies. Why do you sin? Why are you miserable? Sometimes, when I see what some people do, I spit on myself, and I hit my head with my hand.*

*I'm saying "Hal min nāsir" [۱۲] in the world. I don't mean for anyone. Imam Hussain ؑ says "Hal min nāsir" [۱۲]. A Shia should also say "Hal min nāsir" [۱۲]; That is, he should always find a friend for Ali ؑ, a friend for Zahra ؑ.*

So, if we say light, it is the light of Wilaya, it is not the light of prophecy. Anyone who neglects a bit in Wilaya will be punished. You do not understand that you are a polytheist. where are you going? Who do you accept? where are you? You became satisfied with a car and money.

*Every day you came to Wilaya meeting was a new word. So, this is not related to me. So, Wilaya is things, not something. Something is his word, but he is things. As much as the sands of the desert, as much as all the stars in the sky, as much as all things, Wilaya is something else. Have we noticed or not?*

Now behold, who you are? [You are the one who,] if someone pilgrimage you, he has pilgrimaged the twelve Imams, the fourteen infallible. He comes and pilgrimages what is inside you; that is, the light of the Imams in your heart. I come to pilgrimage that light in your heart, you are its skin. If you make a lot of progress, you are the skin of Wilaya, not Wilaya. Wilaya is another matter. Because Wilaya is manifested in your heart, now you are so valuable. What do we do for a penny of this world? "You are the nightingale of the garden of heaven, not of the earth". Basically, this world is made with clay. It is like you are playing with clay, you are in love with it, desist from it. Come and relate to the higher realm and them [Imams]. What to do? Don't sin. What to do? Make someone happy. What to do? Don't lie. What to do? Don't slander. What to do? Spend in the way of God. What to do? Do not follow anyone. What to do? Do not follow the founder of Bid'ah [۲]. What to do? Even if your father forbids you [from Wilaya], go your own way. If he is crooked, do not be crooked. You have heard of a "Disobedience to parents" in which you must obey your father. [But] If your father says: Do not pray, do you not pray? If he said: Do not go and learn the concepts of Wilaya, will you not go to learn? Unbelief is coming out of his mouth, not

thanksgiving. He has stubbornness. If you follow his word here, you are disobedience; But don't oppose him [in appearance]. Respect him. But inside you should be the practice of Wilaya.

How did Salman [۱۳] get into this situation? He obeyed the commandment. How did AAbdul AAzim[۱۴] get into this situation? He obeyed the commandment. Now, does [your father] tell you not to go? Well, they said that all of them suffered the punishment [of God]. You should not say that I say it out of prejudice. Is it other than that [in Noah's day] they said go and see the ship, but put cotton in your ear so that you don't hear Noah speak? This is the same. Now, [God's] punishment came suddenly. Be afraid for when the punishment comes upon you. One of the punishments of God is that we do not follow Wilaya.

I was studying last night. I saw that they did a lot of injustice to Zahra ؑ. If you go to the bathroom, bathe, wash your face, and drink water, you should know that you are indebted to Zahra for all this. Water is the Mahr[۱۵] of Zahra ؑ. You are using the Mahr of Zahra ؑ. Or food that does not have salt comes out of the mouth. Add a little salt, it tastes good. I swear by all the verses of the Quran, if your Wilaya is complete, there is no taste in the whole world like it. You enjoy. You say one “Ya Ali”, you say one “Ya Hussain”, it seems that a person grows. Now, salt is also the Mahr of Zahra ؑ.

God gave the creation extract to the Prophet. Creation extract is light. Does it go to darkness? He goes to the light. Now, most people consider them to be creatures. If he raises them too high, he says they understood a little more than we did. It also says that they came into the world and understood. He says disbelief. This is disbelief. If we say that Ali ؑ has come here and understood, this is more disbelieving than disbelief. Is there anyone who can teach Ali ؑ? Who can teach Imam Hussain ؑ? Who can teach Zahra ؑ? God forbid that a person becomes stupid. This person is so stupid that he has no instance that I say who he is like. If I say it's like a donkey, I'm insulting the donkey, Because the donkey is saying Dhikr[۱۶] of God.

Now, the marriage of Amir al-Mu'minin and Fatimah al-Zahra occurred at the throne of God. God made water and salt the Mahr[۱۵] of Zahra. Now, if there is no water, all things will dry. Not that if it is not Zahra ؑ, the whole world will dry. Zahra ؑ is always there. [Moreover,] if it is not her Mahr, the whole world will dry. All the light in the world is due to Mahr of Zahra ؑ.

Now, God said: I send a star from the sky, it goes to every house, Zahra ؑ marries him. It came and went to the house of Ali ؑ. There was someone who said: I put seventy camels as Mahr of Zahra ؑ. This person is stupid.



It is very difficult to be Adam. To be Adam, you have to understand. By Allah, Becoming Adam is higher than being Adam. Adam, if he were the person I am talking about, he would not have done a Tark awla [١٧]. In fact, God wants to tell him Adam, I also am the child of Adam, otherwise, it is another matter. Adam is Ali ؑ, Adam is Hussain ؑ, Adam is Zahra ؑ who did not have the slightest bit of instability about God. They are Adam, otherwise that Adam is the child of Adam.

I wish these people thought that we should not hit this person that the creation of the universe is due to her. I wish, at least, they did not break her chest. I wish they did not abort her Mohsen. I swear by all the verses of the Quran, when I was in Mecca, I looked at them and saw that they were all in a line ready to attack the house of Hazrat Zahra ؑ by the commandment of the creature.

When the Imam of the Time comes, he relies heavily on two things. One is that he says: O my ancestor! I will not forget when the horse came near to tents without his owner. The horse once called: “Al-thalima, Al-thalima” [١٨] Everyone came out of the tent. The animal is talking. The human kills Hussain ؑ. The Moqaddas [١٩] men killed our Hussein. Who killed Hussain ؑ? British men? American men? Or Moqaddas men? Another he says: I will not forget when they attacked my mother's house. They didn't pity at all. Her baby went under the feet of the Muslims. He says: Why did you join together, break my mother's heart? Do these words end? These words are in the atmosphere of creation until the Imam of the Time comes and fulfills the right.

I want you to come out of the atmosphere of this world and go into the atmosphere of beyond the world. You have a deficit as long as you do not go to the atmosphere of beyond the world. How do you go to the atmosphere of beyond the world? God says: “odAAoonee” [٢٠], Come. God is calling you. Wait for that sound. Don't wait for another sound. Be sure of this word one hundred percent. Do not go anywhere else. If you work, you go to Mashhad, go on pilgrimage, all this is a duty. Now people are inviting you. The one invites you to a meeting that is not God's commandment. That one invites you to sin. That one says: Come and follow the person. All of these invite you, but they are creatures. But God is the Creator. I swear by all the verses of the Quran, by the thirty parts of the Quran, if you understand this, not that you are guided, Moreover, you will be guided until the Day of Resurrection.

This word is both useful here and beyond the world. It is useful even in heaven. Then God says: “odAAoonee” [٢٠], Come. Now, God has a commandment. He says: Accept my commandment, which is Ali ibn Abi Talib ؑ. Accept twelve Imams, the fourteen infallible ؑ. They are my commandment. Both accept and obey their commandments. They are the commandment of God. God says: Obey their commandment. They are the chief executives of all creation. They are my chief



executives, Other than them, I neither created nor will create a chief executive.

Now, how should you be? Don't be interested in anything other than Wilaya. I want something, but I'm not interested in it. Why do I want it? Because its goodness reaches the people. If you want something, you want your car, you want your business, you have to want its goodness to reach people.

Of course, you have to work hard to both manage your family to be part of the martyrs and to give to the people. Helping the poor is keeping yourself. Helping the poor is keeping your garden, even, keeping your Wilaya. Helping the poor is both worship and obedience, and also God and the Prophet become happy. But you spend the same money where it is not God's commandment; Then it is misery, stubbornness, and sin.

I swear by the thirty parts of the Quran, by Ali and the children of Ali, if you belong to this world and the affection of this world and the affection of creature is in your heart, you will not understand these words at all.

"I rejected the world of possibilities, I appealed to Zahra ؑ"

I repeat: I swear by all the verses of the Quran, if we have the affection of this world and the affection of the creature in our hearts, we will not understand these words. All these words are the favor of the Imam of the Time and the Imams.

You have to love with every page of this book. Then you will be gathered with these words. Why? Imam Sajjad ؑ says: If you like a stone, you will be gathered with it. Or the Prophet ﷺ says: If you are satisfied with the action of any ethnic group, you are part of that ethnic group. You become part of this ethnic group.

يا علي

## Notes

١. لوح وقلم
٢. <sup>٢١</sup>٢٠ بدعت [Adding something to, or omitting something from, religion]
٣. <sup>٣١</sup>٣٠ ولى الله الاعظم [Possessing the whole of creation from God]
٤. <sup>٤</sup> فمن يعمل مثقال ذرة خيراً يره، و من يعمل مثقال ذرة شراً يره [So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.]
٥. معراج [the journey of the Prophet from the earth to the skies]
٦. <sup>٦١</sup>٦٠ ولى [Possessing the whole of creation from God]
٧. <sup>٧</sup> إن الله و ملائكته يصلون على النبى، يا ايها الذين امنوا صلوا عليه و سلموا تسليما [Indeed Allah and His angels bless the Prophet; O you who have faith! Send blessings on him and submit to the Prophet.]
٨. <sup>٨</sup> حسبنا كتاب الله [God's book [the Quran] is enough for us.]
٩. <sup>٩١</sup>٩٠ لا اله الا الله <sup>٩٢</sup> [There is no effective being except Allah]
١٠. <sup>١٠</sup> محمد رسول الله [Muhammad is Messenger of God]
- ١١.
١٢. <sup>١٢١</sup>١٢٠ هل من ناصر <sup>١٢٢</sup> [Is there a helper to help me]
١٣. سلمان [One of the companions of the Prophet and Amir al-Mu'minin]
١٤. <sup>١٤</sup> عبدالعظيم حسنى [One of the companions of Imams]
١٥. <sup>١٥٠</sup>١٥١ مهريه [is the obligation, in the form of money or possessions paid by the groom, to the bride at the time of marriage]
١٦. <sup>١٦</sup> ذكر [Remembrance of God]
١٧. <sup>١٧</sup> ترك اولى [Abandoning the better]
١٨. <sup>١٨</sup> الظليمه [Woe to those who oppressed Imam Hussain]
١٩. <sup>١٩</sup> مقدس [A person who, instead of obeying God's command and considering God's purpose, acts according to his own purpose, according to his own desire and according to his own imagination.]
٢٠. <sup>٢٠١</sup>٢٠٠ ادعونى [(from God) Come]