



Translation Of Rulings

Appreciation of Shia

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Holy Prophet said:

O Ali, indeed, God loves you and your friends, and the angels repent to your Shias and your friends. When the Day of Resurrection came, a caller shouted: Where are Ali’s friends?ؑ

A group of righteous will rise, and be told to them: Take whoever you want and take him to heaven. And indeed, each of them saves a thousand people from the fire of Hell.

Then the caller shouts: Where are the other friends of Ali ﷺ ?

Then a group of moderates will stand up and is told to them: Ask God for whatever you want, so they will give each one what he asks for.

Then the caller shouts: Where are the other friends of Ali ﷺ ?

A group of sinners who have wronged themselves will rise. Then be told: Where are enemies of Ali ﷺ ?

A large crowd rises, then in front of each of Ali's friends, place a thousand of Ali's enemies and add the good deeds of the enemies to the deeds of Ali's friends, and they are saved.^[1]

The existence of all creation revolves around the friendship of Amir al-Mu'minin ﷺ . One who does not accept Ali ﷺ is a usurper; Because God says: If you worship as much as all the humans and jinns but do not accept Ali ﷺ as “Alyawma akmaltu lakum deenakum”, I will throw you in hell from the face. So, worshiping without friendship with Ali ﷺ is usurpation and is useless.

Preface

Dear friends!

This book is not private, it is public. I announce to everyone who read this book: I'm at the end of my life, I had no intention and I have no intention, unless I convey to you the message of Fatimah al-Zahra, the message of Imam of the Time, and the message of Amir al-Mu'minin عليه السلام.

Just as the Quran has no counterpart, so do the words of the Imams عليهم السلام. I have always told you, their words. If you know anything better than their words, tell me, I will accept, But I know it is not.

Dear preachers! Dear Speakers!

Do not be an orator. Say something that benefits people. Say something that will save people. Say something that guides people; Not like the speaker who lectured in a mosque for ten nights and finally, the founder of the session, gave him a small amount of money! He asked: Why? He answered: You read the newspaper on the pulpit for ten nights, you did not say the word of God, the Prophet, and Islam.

Do not read the newspaper on the pulpit instead of the words of God and the Prophet; The sea in America has overflowed! What did the storm do somewhere? Etc.

If you do not speak the word of God and the Prophet, you have turned the pulpit into wood. You must turn wood into a pulpit, not a pulpit into wood! Because Imam Sajjad عليه السلام said: O Yazid! Should I go to the top of the Pieces of wood?

Because on the pulpit of Yazid, was not spoken the word of God and the Prophet عليه السلام.

You should reveal the words of Fatimah al-Zahra and Imam of the Time and the Prophet, not be the revealer of quotes and news.

Dear preachers! Dear Speakers!

If you say anything other than what is said in this book, you are an orator! I swear by all the verses of the Quran, this book is the favor of “Wali Allah Al-Azam”^[1], Amir al-Mu'minin, Imam al-Mubin, Yasub al-Din, decisive argument of Allah, the Prophet's testator, and the induction of Fatimah al-Zahra, which Imam Sadiq عليه السلام says: “We are the decisive argument for all creation; My mother, Zahra, is the

decisive argument for us.” I swear by all the verses of the Quran, this book is a decisive argument for you!

If you tell people otherwise, you are misleading people.

Be trustworthy. Tell people from the beginning to the end of this book, not just a part of it to get your intention. Know that God is aware. Know that Imam of the Time ﷺ knows your intention. Fear God and the Imam of the Time ﷺ. Stop it! This book is an extract of narration and hadith. Please tell people from this book, do not archive it.

O you who read this book, you must not read a few pages and archive it. I swear by my religion, if so, your Islam and your Wilaya will be archived. Islam of those two persons became archived. They put aside the words of Amir al-Mu'minin ﷺ and spoke for themselves and archived Wilaya.

I swear by all the verses of the Quran, this book has completed the argument against you. On the day of the resurrection, I will say in front of the Holy God: O God, I said the commandment of dear Zahra and the commandment of “Wali Allah al-Azam”^[1], the Imam of the Time, [but] These orators said other words. God, judge between us.

Translation Of Rulings

The Prophet ﷺ said: After me, my nation will divide into seventy-two sects. Some historians have written: Twelve sects. Then, he said: Only one of these sects is rescued. He pushed the rest aside.

He was questioned: Who is rescued? He said: Those who accept the twelve Imams, the fourteen infallible, consider us as the decisive authority of God and know that God Almighty has made us the chief executive of creation; He has put us in such a way that if we are not at a time, this world will be swallowed. So, all this world that is standing now is due to the existence of the Imam of the Time. As in the time of Amir al-Mu'minin was due to him, and in the time of every Imam was due to that Imam.

If you are obedient to the Messenger of God, the Prophet says, follow Amir al-Mu'minin. Why do you follow the creature? Following the creature is misguidance; Following Ali ﷺ is guidance. I have said many times that do you know anyone better than Amir al-Mu'minin?

Who has brought the sun back? Who is that one of his breaths is superior to any jinn's or human's (Thaqalayn^[1]) worship? Who is that blow of his sword [in Battle of Khandaq] is superior to any jinn's or human's (Thaqalayn^[1]) worship? Who is present above the head of everyone at the time of death? Who puts in good word for you with “Nakeer and Munkar^[1]”? About whom God has said: If you worship as much as all the humans and jinns but do not accept Amir al-Mu'minin, Ali ﷺ as “Alyawma akmaltu lakum deenakum^[2]”, I will throw you in hell from the face?

Even though God has so much put a good word for Amir al-Mu'minin ﷺ, do you deny it? Why do you follow other than Ali ﷺ? Don't you have a mind? Be thoughtful. Ali ﷺ is guidance, creature is crime. The fact that they left Ali ﷺ at home and followed the creature was because of their crime, which God revealed to them and said: They are apostates and infidels. Who do you follow?

God has told them that they are apostates and infidels; You also who do not accept Amir al-Mu'minin, Ali's commandment, are similar to them. The commandment does not vary; They were at that time; you are at this time. Time varies, it increases and decreases, But the commandment does not vary. The

commandment of God in all times is the existence of twelve Imams, fourteen infallible عليه السلام.

The pure Imams عليه السلام are one light, they are not part of the creature. Why? We have nowhere to say that if there is no Jesus or Moses or Abraham, all creation will be swallowed. We have nowhere. I consider most books [that I say this]. If you have a new finding, I will reward you. We accept all one hundred and twenty-four thousand prophets; But God Almighty did not say to any of the Prophets, not even Abraham, that if he is not, this world would be swallowed. He says: if there is no decisive authority of God, this world will be swallowed.

“Inna Allāha wamalāikatahu yusalloona AAala alnnabiyyi yā ayyuha allatheena āmanoo salloo AAalayhi wasallimoo tasleemā”^[1] God Almighty said: All of you must submit to the Prophet. Not only is hinted to earthlings but also is hinted to heavenly beings. O angels! Submit to the Prophet عليه السلام. Now that everyone submitted, the Prophet has brought us the tradition: prayer, fasting, zakat, etc. We have to accept all this. Now that you have accepted these, God Almighty has one commandment. He says about the Prophet: “Wamā yanṭiqu AAani alhawā, in huwa illā waḥyun yooḥā”^[2] That is, whatever he says, he says from God.

As we know, after one hundred and twenty-four thousand prophets, the Quran has been revealed to the Prophet of the End of Time. The body of the Prophet is very blessed; But his commandment is more blessed, his commandment is wajib^[3].

Now, when there is a bit of delay in introducing Ali, God says: [O Prophet] you have done nothing. “Yā ayyuhā alrrasoolu balligh mā onzila ilayka min rabbika wain lam tafAAal famā ballaghta risālatahu”^[4] That is, if you did not do this, you did not convey the prophecy.

Therefore, the Prophet has determined Ali by the commandment of God. Now, he says: “Alyawma akmaltu lakum deenakum waatmamtu AAalaykum niAAamatee الگو: ترجمه That means your religion is complete today; **Ali عليه السلام is religion!**

Prophecy is accepted, it is respected. Fasting, prayer, zakat, etc. are the rules, but the principle of the prophecy is to accept Wilaya. God said about those who did not accept: They are apostates and infidels. Whoever wants to be. This is public, not private.

God Almighty Says: everyone worships as much as all the humans and jinns but does not accept Ali عليه السلام as "Alyauma akmalatu lakum deenakum"^[2], I will throw you in hell from the face. Now, just as the verse "Inna Allāha wamalāikatahu yusalloona AAala alnabiyyi"^[1] was revealed to the Prophet صلى الله عليه وسلم, so does Ali عليه السلام have a commandment. Ali عليه السلام says in the battle of Siffin: "I am the talking Quran" That is, my talking is the Quran.

So, as God says, you must submit to the Prophet صلى الله عليه وسلم, we must submit to Ali عليه السلام.

Now, the one who submits to Ali عليه السلام is a Shia, no one else submits to Ali عليه السلام.

On the other hand, God Almighty says: I accept Mottaqi deeds; Because Mottaqi submits to Ali عليه السلام. As well as the companions of the right; Because they submit to Ali; Because without accepting Ali, deeds are not accepted.

Just as God Almighty supports the existence of Amir al-Mu'minin عليه السلام, so now God supports the existence of "Wali Allah al-Azam"^[1], the Imam of the Time عليه السلام.

(Although he is apparently absent, his commandment is present) He also supports the Shias.

The Shia has a very important position. Imam Sadiq عليه السلام says: If someone does not like our Shias and says he likes us, he is lying; He must first like our Shia. Also, God Almighty says: If someone insults a Shia and a believer, he has ruined my house. So, if you become a real Shia, both God and the Imam will approve of the Shia; But being a Shia has conditions that not everyone can claim to be a Shia. The Shia should be like Shah Abdul AAzim Hassani^[1] and Owais^[1], not that anyone should say I am a Shia! **The condition of being a Shia is Wilaya, justice, generosity.**

Imam Reza عليه السلام says: {{روایت}} Almighty Allah says: The sentence "La ilaha illa Allah" is my fort, so whoever enters my fort is safe from my punishment. There are conditions for that and I am one of those conditions. That is, the principle is Wilaya.

a distinguished scholar asked: God says: If you do not accept Ali عليه السلام as "Alyawma akmalatu lakum deenakum"^[2], I will throw you in hell from the face. What does "throw from the face" mean? I said it means he is not respectable. Someone who has Wilaya has respect in this world and the hereafter. All human value is due to Wilaya.

So, God Almighty supports Amir al-Mu'minin ﷺ ; But He supports the Shia because of Ali ﷺ .

The reason why the Shia is so respected; It's because he has Tawalli and Tabarri^[17]. Because Imam Sadiq ﷺ says: The religion is Tawalli and Tabarri^[17]. That is, we should hate Ali's enemies and like his friends.

We have a correct narration that if someone kills your father if he is interested in Amir al-Mu'minin ﷺ , you should forgive him; Even though he killed your father. So, it become clear that the principle of religion is Tawalli and Tabarri^[17].

When the Prophet wanted to leave this world, he said: I leave two great things: the Quran and 'Itra^[17]. Now, the Shia must accept both 'Itra and the Quran; But some said: “Hasbunā kitābu Allāh”^[17]; That is, we only accept God's book. Now, he says: They are apostates and infidels.

Therefore, we should not become part of who are apostates and infidels. According to the Prophet, we must accept both the Quran and 'Itra^[17]. Because 'Itra and the Quran are together.

From what is on earth and in the heavens, we do not have an instance of what Imam Sadiq ﷺ said: If we are not, the earth will swallow its inhabitants. Or elsewhere he says: We are the decisive argument for all creation; My mother, Zahra (Peace be upon her), is the decisive argument for us. In the hadith al-Kisa^[18], God says: I created all creation due to them.

Now, the Shia is progressing so much that the Imam says: Whoever gives a morsel of food to our friend, the divine reward of obligatory Hajj and Umrah will be written on his account. Everyone who helped him helped us, or he says: Anyone who does not like him is lying that he likes us. Just as the Shia accept the Imam, so does the Imam respect him.

Imam Sadiq ﷺ says: We spread our Shias around this world to keep cities and villages. And also says: We will gather all this on the Day of Resurrection under the shadow of the Throne of God.

On the other hand, he says: Do not go under the shadow of our enemies. If you go, it is the right of them upon you; The right upon you is the right upon us.

Acceptance of worship is Wilaya and acceptance of Wilaya is obedience. Now, the Shia must obey the commandment of the Imam and not determine an instance for himself. (Some Moqaddases^[v] determine an instance [of Imam] for themselves) Shah Abdul al-AAzim Hassani comes to Imam Hadi and says: I have come to express my beliefs. He says: Say, my dear. He says: I perform wajibs^[A] and leave harams^[v]. If you, who are my Imam and my decisive authority, command that half an apple or pomegranate is halal^[v] and the other half is haram, I will eat half of its halal and throw away half of its haram, and then he withdrew with this belief. Why? Because he does not consider anyone wajib to obey except the Imam; He considers the decisive authority of God wajib to obey. Now, God gives him greatness. He says Whoever pilgrimage Shah Abdul al-AAzim Hassani, [it is as if] he has pilgrimaged Imam Hussein ؑ. Because he has pilgrimaged the commandment of Imams. Dear friends! I want you to be like that too. Obey the commandment of the existence of Hojjat ibn al-Hassan, the Imam of human and jinn, to become Shah Abdul al-AAzim Hassani. **What does obedience mean? Obedience means do not sin.** Imam Sadiq ؑ says: You are our members, [but] if you sin, you will be separated from us.

God Almighty says: If you have a friend who reminds me of you if you tolerate him, I will give you a palace where you can place the creature from the first to the last. Dear friends! Let you make a friend that God will give you that palace. Forget carnal and imaginative friends.

Dear friends! I am almost eighty years old, I am close to death, I pay a lot of attention to you, my friends. You who are reading this book, I want you to become like Shah Abdul AAzim Hassani.

According to the narration, the Shia who became a follower of the fourteen infallible, God Almighty gives him the position. He says: If there is a Shia in a city, that city is safe. As Imam Reza ؑ says to zakariyya: zakariyya, stay in Qom until Qom is kept because of you.

If you keep Wilaya; That is, you have kept the fourteen infallible ؑ, God will keep you. You must keep the fourteen infallible ؑ in your existence.

There is another narration: A person came to Imam Sadiq ؑ and said: I am an Arab who comes from afar. I always want to make a pilgrimage to you, what should I

do? Imam ﷺ said: Do you want to pilgrimage us all? The person said: What could be better than this? Imam ﷺ said: Find someone nearby who accepts us and accepts Amir al-Mu'minin ﷺ as “Alyawma akmalu lakum deenakum”^[a]. Go and see him. Seeing him has the divine reward of pilgrimage for all of us.

I was asked how it is that God gives him the divine reward of pilgrimage for all [Imams], I said: The Imam is the light himself, But the believer has the affection for the fourteen infallible ﷺ. It is because of this affection that we visit him, otherwise, the body, which is not so important. So, the narration is correct.

Why does the Prophet ﷺ say: “Salmāno Minnā Ahl al-Bayt”^[v]? That is, you can progress so much that you become part of the Ahl al-Bayt. So, why do you become part of sin? Why do you become part of the founder of Bid'ah^[v]? Why do you disobey? This world is passing.

If you are a member of them here, you are a member of them there as well. God does not greet Salman without a reason.

Imam Sadiq ﷺ says: You are our members, but if you sin, you will be separated from us. I swear by my religion, By Allah, I want you all to be “Salāmu Allāh alayh”^[v]. I have no other intention. What do I need you for? I am sure what Imam Hassan ﷺ said is true. He is our Imam, he is our decisive authority, He says: I spent the night until morning; While I was sure that no one would eat my provision and I was sure to die, etc.

My dears, let's follow Imam Hassan ﷺ. If you are sure, you will not use the haram money anymore. If you are sure of the Day of Resurrection, you will not sin and you will not do these works.

Knowledge of sure, the rightfulness of sure, sure, [Knowledge of sure means that] It is as if we know that the universe has a creator. We also admit that it is true. We say it is right, the universe has a creator [rightfulness of sure]; But we are not sure.

Where are you not sure? When you sin.

One of the conditions of Shia is not to have affection for this world. We have the correct narration that when Jesus ascended to heaven, he was asked, “What did you bring?” He says Needle and thread. There [the angels] hold him in the fourth heaven.

Shia must have the affection for God, the Quran, and the fourteen infallible. The real Shia should not have affection [for this world] as much as a needle and thread; Otherwise, it cannot reach the heights of the heavens.

Elsewhere, the Prophet ﷺ said: Whoever is satisfied with the action of an ethnic group, he is part of that ethnic group. Imam Sajjad ؑ says: Whatever you like, you will be gathered with it [on the Day of Resurrection]. If you have the affection for the fourteen infallible ؑ, you will be gathered with them. So, we should not have affection other than theirs.

If you want this world, you have to want for your reputation, have a house and a car, etc. But do not have the affection for it. the Prophet ﷺ said: “Hobbu addunyā ra'su kulli khaṭee'aten”^[۱۳۱] But a world other than the commandment. When you do not have affection, as soon as you hear the call of “Jāa alḥaqqu wazahaqa albāṭilu”^[۱۳۲], you run. By Allah, if it is the affection for this world, you cannot abandon it. Just as the soap seller although cried and begged so much to see Imam of the Time, but when it rained, he was worried about his soaps. Imam said: O soapy, go after your soaps. This person had an affection for soaps. [Therefore,] Imam of the Time ؑ does not accept him.

So, if you want this world, want for your reputation. But want the commandment of Imam higher and wait for the call. All this is like trust in your hand. But the owner of the trust is the “Wali Allah al-Azam”^[۱۳]

Dear friends! Do not do anything [for this world] so much, and do not put yourself in trouble for debt and loan. These prevent you from the truth. Be content and satisfied, and believe that your living expenses will be covered.

If you believe in God, He will say: “WaAllāhu khayru al-rāziqeen”^[۱۳۳] When I hear this verse, I spit on myself that, O God, did we not accept you that you swear? We still do not believe and put ourselves in trouble.

After the Prophet ﷺ, all the misery of the people who went misguidance was that they considered Ali ؑ a creature. You must know from all the roots of your heart, from all the hairs of your body, from all your body, Ali ؑ as “kufuwan aḥad”^[۱۳۴], That is, no one is like him. This is what God, Hazrat Zahra (Peace be upon her) and the pure Imams ؑ want. All this has been put a good word for Mottaqi; Because he

knows Amir al-Mu'minin ﷺ this way. He looks at all creation and sees not only this world, but all the heavenly bodies of God, their deficit is lack of Wilaya and their existence is having Wilaya.

We have nominally Wilaya, not officially! Is wanting Ali ﷺ a trifle? Wanting Ali ﷺ is wanting above all creation. Is wanting Ali ﷺ that you to say, Ali, Ali? Wanting Ali ﷺ is wanting the Hereafter. Wanting Ali ﷺ is to do commandment of God . Wanting Ali ﷺ is the sureness to the commandment of the Prophet ﷺ . Wanting Ali is to accept the "Hal min nāsir"^[۲۶] of God. Wanting Ali is not forgetting the cries of Hazrat Zahra (Peace be upon her), it is not forgetting to insult Amir al-Mu'minin ﷺ . You have to be constantly [thinking] in these words, then you do not have time to look elsewhere.

If you blame yourself for God and the Imam of the Time, I swear to all the verses of the Quran, God, Imam of the Time and Hazrat Zahra (Peace be upon her) pay attention to you! Then all the sorrow and grief of this world will be taken out of your heart. We have a narration that a person had traveled to Mecca twenty times. He came to Imam Hadi and Imam rejected all of these and said: First of all, you did not wake up at night to whisper to God, and secondly, you were not generous and You thought these were your efforts. That is, all this is rejected! So, we should know the effort that is being made by us is from God and say that He helped it. By Allah, I say at night: O God, if I go to heaven, you did, you taught me these words, you taught me the night prayer, you taught me to whisper to you at night. You taught me to help the poor. Then, if I go to heaven, you did! Dear friends, I like you. I want you all to be like this. Then he says:

"Do not quarrel with God-givens because God has given to God-given."

That is, you become the people of God. Now, Imam Sadiq ﷺ says: If you do not like him, you are lying that you like us. God also says: If you insult him, you have ruined my house. So, you, who are so dear to God and the Imam, why do you sin?

If you really want to keep your religion, God Almighty will keep you and send you help, you will have a supporter. No one other than God and Wilaya dominates Satan. If you take refuge in Wilaya, he will keep away Satan and sin from you.

You must be aware of the danger of the End Time. If you want to be safe from this danger and your religion is safe and God and the Imam of the Time are satisfied with you, do your job firmly; But when you are done, whisper with these books and words. If you are aware of the danger of the End Time, you are not sinning.

God bless Haj Mirza Abolfazl Zahid, He said in his commentary on the Quran: If you blow to a fire, you will be asked why you did it. There, you confess that someone was looking for me who had checked everything I did. If you are aware like this, you are not sinning!

I tell you what makes human irreligious, I tell you everything that elevates you to the highest degree. I just want you to do it. This is the commandment of God and the pure Imams عليه السلام.

Truth invites you into the atmosphere of this creation, and untruth invites you. My dear, you come and listen to the truth. untruth is the affection for this world. The truth is the affection for Ali عليه السلام and the children of Ali عليه السلام.

Knowing Ali has the address: One must be generous, one must not follow the creature, one must be submitted to the commandment and not sin.

I want you to be a perfect human. The perfect human does not need anything or anywhere. He only needs God and the Imam of the Time عليه السلام, he needs to whisper [to God] at night. Which of you whispers [to God] at night? Let you repent and enter the commandment of Wilaya, not the commandment of the creature!

Lust is always after humans; Looking arouses it. Human sins until he is purified. We must be purified. **Purification is the constant presence of Wali Allah al-Azam** عليه السلام; Then you do not sin, otherwise you sin. By Allah, the Imam of the Time عليه السلام said to me: These became the people of this world; But they did not reach it, or he said: These have been poisoned. What does it mean? That is, we have forgotten the Imam of the Time. Why does the Imam of the Time not approve of us, and he denies us? [Because] we sin. If you are purified, there is no more sin within you; That is, you are always thinking of guiding people or being generous to people, and you are constantly in the presence [of the Imam of the Time]. If you are constantly present, in the presence of the Imam of the Time عليه السلام that you will not sin anymore! **We are constantly in corruption, not constantly in the presence [of the Imam of the Time]** The seventy thousand people who went astray were not in the presence of Amir al-Mu'minin عليه السلام and went in the presence of those two people. Why do the Prophet صلى الله عليه وسلم say to Salman: "Salmāno Minnā Ahl al-Bayt"?^[13] Because he was constantly in the presence; That is, he did not sin and did not follow those two people. He also says about the End Time: If a person dies with religion, the angels of heaven will wonder. My dears, let us also be constantly in the presence of the Imam of the Time, not constantly in corruption, so that we can die with religion.

The affection for Imam Hussain is the sender of all creation; That is, in the seven heavens, whoever does not have it is incomplete! "O blood of God and son of the blood of God". If you do not have the affection for the blood of God, you have a deficit. God looked at all this creation, at the seven heavens, at all the heavenly bodies of the universe, and everywhere; He did not tell anyone that this is my blood. He says: Hussain عليه السلام is my blood. Therefore, all creation has a deficit against Imam Hussain عليه السلام Unless Imam Hussain عليه السلام accepts them.

As the scene of Resurrection compacts in front of Hazrat Zahra and saves you, since the time after the Prophet have been compressed in front of my eyes also. The killing of Imam Hussain عليه السلام is in front of my eyes, and the Beating of Zahra (Peace be upon her) is in front of my eyes. I am so close to these that Zahra's groans are still in my ear, her "Yā abatā"^[۱۷] is in my ear, "Hal min nāsir"^[۱۸] of Imam Hussain عليه السلام is in my ear. All these are [in my ears] until becoming raj'a^[۱۹] and the Imam of the Time regains the right. After that, sorrow and grief leave Mottaqi's heart; Otherwise, he is constantly upset.

Mottaqi has Intizar al-Faraj^[۲۰]. I want all of you to be Mottaqi and wait for raj'a^[۲۱], not this world. Amir al-Mu'minin عليه السلام says: This world is like a pig's bone in a mouth of a leprous dog; Of course, he says elsewhere: I will not give an hour of this world to the hundred years of the hereafter. Why? The companions of Imam Hussain عليه السلام gained such a degree in this world that Imam of the Time عليه السلام says: May my parents be your sacrifice! They performed the commandment of Imam Hussain عليه السلام. Dear friends, let us also obey the commandment of the Imam of the Time عليه السلام to reach this degree.

From the beginning of my life, I did not see any pleasure that I follow it. I understood that the pleasures of this world are imaginary. Pleasure is: not giving up on Ahl al-Bayt, Pleasure is: to be under the blessing of the Imam of the Time, Pleasure is: to talk to God and your Imam of the Time, Pleasure is: to be generous; Because generosity is the commandment of God. I tolerate someone who is not generous, But I do not like him; Because the commandment of God is not issued from him. By Allah, I swear by my religion and by Ali عليه السلام, I do not use khums^[۲۲], discharging mazalim^[۲۳] and sadaqah^[۲۴] at all. So far, God has given me provision. God says: "WaAllāhu khayru al-rāziqeen"^[۲۵] I have never reached out my hand in front of anyone in my life. Imam Sadiq عليه السلام says: The one who reaches out his hand in front of the people is not one of us; Because the creature itself is in need.

Do not associate anyone with [gaining] provision of God. God swears that “WaAllāhu khayru al-rāziqeen”^[۱۳۴] I provide your provision. Why do you follow people? This hand that God has given you, you should ask for something from God, not from the creature! I swear to Hazrat Abbas ؑ, if you do this, not that you will go to heaven, but you are in heaven.

“[O Imam of the Time] I feel comfortable being in your lap, I do not see any lap except your lap. Every lap except your lap is empty, your lap is connected to the beyond of this world.”

Thinking is that under this sky you will not want anyone unless you follow Ali ؑ. Thinking is not to be deceived. You are deceived that you become people of this world. Thinking is that humans should think of the Hereafter, not follow this world. This think is that has been approved by God and the Prophet ﷺ and the Imams ؑ. “Hobbu addunyā ra'su kulli khaṭee'aten”^[۱۳۵]. They denied this world, but we follow this world and the people of this world and the luxuries of this world.

We must obtain satisfaction of Imam Hussain ؑ. Imam Hussain ؑ was saying until the last moment: “Hal min nāsir”^[۱۳۶] That is, come and help me. **Helping Imam Hussain ؑ is obeying the commandment of Imam Hussain ؑ** The commandment of Imam Hussein ؑ is not to sin and be generous, but generosity should not be given to the enemies of Ali ؑ. You should give generosity to the friends of Ali ؑ and the friends of God. It has an acceptable generosity. Any generosity that is not acceptable.

They gathered and martyred Imam Hussain ؑ, you gather and obey the commandment of Imam Hussain ؑ. The companions of Imam Hussain ؑ obeyed his commandment that Imam of the Time ؑ says: May my parents be your sacrifice. These words are their commandment. These words have to keep you. With these words, you must get rid of this garbage and neutralize these. I swear by all the verses of the Quran, these words are fighting against the wrong words of this world, but it is victorious! I want you to win. It is not clear yet whether we will win. **Why don't we win? Because we have the affection for this world.** “Hobbu addunyā ra'su kulli khaṭee'aten”^[۱۳۷] It is higher than any sin.

If you want to become mahram^[۱۳۸] to Zahra (Peace be upon her), you must be Ali's friend, not Ali's enemy. *'Ali's friend ؑ must be a non-mahram for all sins'*, Then Fatimah al-Zahra (Peace be upon her) will accept you.

Anything needs success. The success of not sinning is to obey the commandment of the Imam of the Time ﷺ

Why is it so good to talk to God? Because you are sure that Imam of the Time and God exist; That is, you are talking to the universe. They are the existence of the universe! The existence of all creation is God; The keeping of all creation is now [because of] the existence of the Imam of Time ﷺ. Why? He says: if there is no decisive authority of God, this world will be swallowed. Each of the Imams ﷺ was like this in their time; That is, they have kept the creation that if they are not, this world will be swallowed; But the Creator of all creation is God.

When Imam Reza (AS) was going to Tus, a deer had been trapped by a hunter. As soon as he saw the Imam, he said: "Peace be upon you, O Ibn Rasool Allah, O Ibn Amir al-Mu'minin, O Ibn Fatima al-Zahra."^[v] Dear Sir! I have two babies who are waiting for me and have not eaten for two days and nights. Save me from this hunter! This deer is talking to Imam Reza ﷺ, who are you talking to? I swear to Hazrat Abbas ﷺ, my heart is torn because of most of you.

Imam Reza has pledged his camel as releasing the deer, what did you pledge? Where are you going to pilgrimage Imam Reza ﷺ? Do you know Imam Reza ﷺ? Now, those two deer babies said: By Allah, we don't drink milk until we see the face of Imam Reza ﷺ. They gave up their provision to see Imam Reza, So, do you eat haram^[v] money? What do you have to do with Imam Reza? O Miserable, now you have to watch TV and satellite! Imam Reza ﷺ did not answer his brother's greetings. He said: You are nominally my brother, why do you advocate the enemies of Ali ﷺ? You, who have bad children, why do you advocate for him? What do you have to do with Imam Reza?

Performing wajibs^[A], leaving harams^[v], Intizar al-Faraj^[v], do not participate in the good and evil of the people and withdraw. Why do I repeat this so much? [Because] your rescue is in doing this, but you are forgetful! So, withdraw waiting for raj'a. ^[vA]

I swear to Hazrat Abbas ﷺ, I cannot say what I have to say, I'm talking around these words; Because I do not see anyone who accepts these. Why? You go everywhere and you want to get the divine reward. Because **the divine reward without Wilaya is not a divine reward, it is a sin** The spirit of divine reward is Ali ibn Abi Talib ﷺ. The spirit of divine reward is Imam Hussain ﷺ and dear Zahra (Peace be upon her). Your deeds have no spirit. Why? [Because] you sin. Imams ﷺ are opposed to sin, but they agree with generosity.

If this world is given to the Mottaqi, he will not be satisfied unless you listen to him and do it. Then, He likes you. Mottaqi wants to reach you to the existence. I swear to my religion, all these words are existence. I am angry with those who do not do these words, they do each of these words that they want, and do not do whatever they do not want. The twelve Imams, the fourteen infallible عليه السلام, have determined Mottaqi and they have said to us that we should follow Mottaqi; Because we have a deficit and Mottaqi will eliminate our deficit, but we follow someone else.

Imam Sajjad عليه السلام says: Whatever you like, you will be gathered with it [on the Day of Resurrection]. Dear friends, do not look so much at the satellite screen and TV and video. You see, [then] you like it and you will be gathered with these.

I wish you had the affection for God and the Prophet صلى الله عليه وآله and the Imams عليهم السلام to become gathered with them. Why does he say that in the End Time, whoever keeps his religion is to the same degree as the Prophet صلى الله عليه وآله ?

I want you to be in the same degree as the Prophet صلى الله عليه وآله. Ask God to make you like this to have both this world and the hereafter.

Dear friends! All these words must be read with sureness, otherwise, the word loses its value. We must be sure of Wilaya, not just talk about Wilaya; But some take this lightly. The principle is sureness. *When are you not sure? When you sin.* God who does not accept sin, the companions of the right do not sin, I expect all of you to be like this.

The tongue of someone who has Ali عليه السلام says "La ilaha illa Allah, Muḥammadun Rasool Allah, Ali Wali Allah" and these words come from it; But if you do not have Ali عليه السلام, the creature and following the creature comes from you. Let your production be Wilaya.

Dear friends! Let you appreciate these words and go to heaven. All this corresponds to the correct narration and hadith.

يا علي

Notes

١. Bihar-al-Anwar, Vol ٧, Page ٢١٠; Mashareq-al-Anwar, Page ١٥٥
٢. ^{٢,١ ٢,٢ ٢,٣} ٢,٠ [Possessing the whole of creation from God]
٣. ^{٣,١ ٣,٢} ٣,٠ [Two treasures; The Book of God and the Ahl al-Bayt of the Prophet]
٤. نكيرو منكر [Are the names of two angels who enter upon a dead one's grave at his/her burial night who look into beliefs and actions of the deceased.]
٥. ^{٥,٠ ٥,١ ٥,٢ ٥,٣} ٥,٠ [This day I have perfected for you your religion.]
٦. ^{٦,٠ ٦,١} ٦,٠ [Indeed Allah and His angels bless the Prophet; O you who have faith! Send blessings on him and submit to the Prophet.]
٧. و ما ينطق عن الهوى، إن هو الا وحى يوحى [He does not speak according to his own desires. Whatever he says, he says from God]
٨. ^{٨,٠ ٨,١ ٨,٢} ٨,٠ [A commandment of God and Imams that must be performed]
٩. يا أيها الرسول، بلغ ما أنزل إليك من ربك، فان لم تفعل، فما بلغت رسالته [O Messenger, announce that which has been revealed to you from your God, and if you do not, then you have not conveyed His message.]
١٠. عبدالعظيم حسنى [One of the companions of Imams]
١١. اويس [One of the companions of the Prophet and Amir al-Mu'minin, whose job was to graze camels, and the Prophet described him as: Owais is my brother, his prayers are answered.]
١٢. ^{١٢,٠ ١٢,١ ١٢,٢} ١٢,٠ [we should hate Ali's enemies and like his friends.]
١٣. ^{١٣,٠ ١٣,١} ١٣,٠ [Ahl al-Bayt of the Prophet; Fatima al-Zahra and twelve Imams]
١٤. حسبنا كتاب الله [God's book [the Quran] is enough for us.]
١٥. حديث كساء [One of the virtues of the Prophet, Amir al-Mu'minin, Fatima al-Zahra, Imam Hasan, and Imam Hussain . The Prophet covered himself, his daughter, his son-in-law, and his two grandsons with his kisa' [cloak] and said: "O Allah, these are the people of my Household [Ahl al-Bayt]. They are my confidants and my supporters. Their flesh is my flesh and their blood is my blood. Whoever hurts them, hurts me too. Whoever displeases them, displeased me too. I am at war with those at war with them. I am at peace with those at peace with them. I am the enemies of their enemies and I am the friend of their friends. They are from me and I am from them. etc. Then the Lord, Almighty Allah said : "O My angles! O Residents of My Heavens, verily, I have not created the erected Sky, the stretched earth, the illuminated moon, the bright sun, the rotating planets, the

flowing seas and the sailing ships, but for the love of these Five lying underneath the cloak", etc.]

١٦. 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.]
١٧. ^{١٧,٠ ١٧,١ ١٧,٢} حرام [An action that is prohibited by God and Imams]
١٨. حلال [Any action that religion allows to do]
١٩. ^{١٩,٠ ١٩,١} سلمان منا أهل البيت [Salman is one of us, Ahl al-Bayt]
٢٠. بدعت [Adding something to, or omitting something from, religion]
٢١. سلام الله عليه [peace of God be upon him.]
٢٢. ^{٢٢,٠ ٢٢,١ ٢٢,٢} حب الدنيا رأس كل خطيئة [The affection for this world is above all sins.]
٢٣. جاء الحق و زهق الباطل [Truth has come, and falsehood has departed.]
٢٤. ^{٢٤,٠ ٢٤,١ ٢٤,٢} والله خير الرازقين [God is the best of providers]
٢٥. كفواً أحد [No one is like him]
٢٦. ^{٢٦,٠ ٢٦,١ ٢٦,٢} هل من ناصر [Is there a helper to help me]
٢٧. يا ابتاه [O my father]
٢٨. ^{٢٨,٠ ٢٨,١ ٢٨,٢} رجعت [I have returned]
٢٩. ^{٢٩,٠ ٢٩,١} انتظار الفرج [Waiting for the Imam of Time to come and help him.]
٣٠. خمس [To pay one fifth of the annual surplus income [to the poor], taking into account the required conditions]
٣١. رد مظالم [To discharge of properties and debts which a person is supposed to return.]
٣٢. صدقه [Money or property donated to poor people in the way of God.]
٣٣. محرم [a person who is haram for one to marry and/or it is permissible for one to see them without hijab; confidant]
٣٤. السلام عليك يا بن رسول الله، يا بن اميرالمومنين، يا بن فاطمه الزهرا [Peace be upon you, O son of the Messenger of God, O son of Amir al-Mu'minin, O son of Fatima al-Zahra.]