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Whisper With Wilaya

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

As Haj Hussein said, we named the book "Whisper with Wilaya".

Whispering with Wilaya is hating this world. The affection for God and the pure Imams must be such that you do not see anything to whisper other than them. You have to whisper to them. Whisper means this.

Whisper with Wilaya

O God, thank you, we thank you, O
God, you have given us Ali; you have
given us paradise,

You have given us Ali; you have given
us paradise.

You have given us Ali; you have given
us Ali.

You have given us Ali; you have given
us yourself.

O Imam of the Time, we thank you.
You see our work and you don't
become angry with us.

My dear Sir, let us know you. Put us in your refuge.

Dear Hussein, make us your martyrs.

O God, we thank you for giving us your affection.

O God, thank you for giving yourself to us.

O God, Thank you. If I say that you are excellent in creation, we have considered you a creature. O God, we could say God, but we had to tremble.

O God, thank you as much as all the numbers in this world.

O God, thank you as much as the leaves of the trees that have grown green, fell, and re-grown since the time of Adam Abu al-Bashar.

O God, thank you as much as all the stars.

O God, as much as it rains, hail, snow, dew comes, and you know their number, thank you.

Thank God, as much as all living beings have breathed, as much as they have breathed.

O God, if you say turn Damavand Mountain into a walnut, how weak I am.

O God, I am unable to thank you for the friends you have given me. I extend this thanks to you. No thanks for anything else. No thanks to Wilaya. I'm unable to thank you for them, helpless, helpless.

Man must be in a [good] state in any situation, if he is not in a [good] state, he will harm humanity, that is, he must not be different in having money and not having money and disease and affliction. He should thank God, because that thanksgiving is both a blessing and a mercy, may God not take it from us.

Why? We need to know, what we need is what God has given us.

But won't you ask Him for a house now? Yes, ask Him.

Won't you ask Him for money? Yes, ask Him.

So why whisper? Because if he does not give it to you, be satisfied.

O God, give us money, but protect us as well. My conversation with God and the Imams is different. You have the context that I do not have. I say, O God, you give to them to give to me and I will give to the others. I can no longer trade and work.

O God, you said I will give you a thousand times over there, and I will give you a hundred times over here. Give them a thousandfold time here, they need it here.

O young people, you should now be grateful for the opportunity to pilgrimage the Imams and whisper to them.

There are thousands who have money, but not once do they say God and Ali . These words complete your Wilaya.

Sometimes I say: O God, the Shia have no [extra] time at all. Either he has to do his job or whisper to God and Wilaya. I was like that. As soon as I finished work, I was looking for a time to go to the desert and whisper to God and Wilaya. I said to God and the Prophet: O God, we're moving away from your house, but we do not move away from you. O Messenger of God, we're moving away from your grave, but we do not move away from you.

I told Imam Reza: Everything I wanted is from my own intellect, but if it is not good for me, do not give it.

I told Imam Reza: I'm a beggar. Help me. You are the Sultan of Sultans.

Ask Imam Reza that We be in your presence and in the presence of God, not in the presence of creature and our thought. We be in the presence of the commandment.

I told Imam Reza: What you have, God has given you, well, God gives it

to you too, but you sin, you do not submit [to commandment], you get into other things.

I told Imam Reza: Whatever you have, God has given you, give us what God has given you.

I told my wife: If you are with God, the children of the people will become your children, but if you are not with God, your own children also will become addicted to heroin and opium.

Even the Imam , God has given him.

God says to the Prophet , who is not higher than him: O Muhammad, I

have given it to you. *I told the Imam of the Time: God has made you the decisive argument of Himself, I love you. I want to be the soles of your feet, but the principle is God.*

I asked Imam Reza: Let my friends enjoy Wilaya, let their lips always be full of laughter.

I told Imam Reza: You told me to guide these [young people]. Give them a merit so that Ali does not say his words in the well, but tells them.

I had enjoyed whispering so much that I said to Imam Reza: My dear Sir, I want both you and the whisper. I said: How much sleep? ... Say Ali, say Zahra

It is not whispering that I pray at night. Its principle is your connection to Wilaya. Appreciate these words. You have to be thankful. Your

gratitude is low. We assume that the blessings of God are small and that we are less thankful. The meaning of thanking is that: O God, you did it. You have done us this favor.

In my opinion, thanking God is thanking Wilaya. Because Wilaya is the destination of God who has given to you. Thanking Wilaya is to obey Wilaya. That's why we say we cannot be thankful.

When you whisper to God and the Imams , you whisper to the superior of creation.

God said: Tell that person, my acceptance is that I let you talk to me.

If you talk to God and the Imam of the Time , he has allowed, is it a trifle?

Can anyone talk [to them]?

Some people are so engrossed in this world that they do not say "La

ilaha illa Allah" until the end of their lives.

Anyone who wants to hear God's call must obey God's commandment. The voice of God, coming from all over the world, is not limited to one place. It is as if the whole world is saying this.

O God, make our production your own induction.

O God, do not afflict us with the poverty of Wilaya and the poverty of life.

O God, do not make me poor so that my hand is extended to the people. I swear to the Imam of the Time , provide me [completely].

O God, I swear by the Imam of the Time , take out any affection from others or imaginations in the hearts of me and my friends without the affection of Amir al-Mu'minin , and

replace it with the affection of
yourself and Ahl al-Bayt .

O God, get away from us those who
want to cause discord among us.

O God, I swear by the Imam of the
Time , while we are content and
satisfied, provide us.

O God, I swear by the Imam of the
Time , give me and my friends
induction and disclosure to support
Wilaya, to support Zahra . O God, do

not take this support for the rest of our lives. Save it yourself.

O God, Hazrat Zahra supported Wilaya until the end of her life, we must sacrifice our lives for Wilaya, not for the amusement and the fun.

If we are like this, Imam of the Time will say: My parents are at your sacrifice. What did the martyrs of Karbala do other than that? Then Imam of the Time says: My parents are at your sacrifice. O God, let us be one of them, O God, let us support

the commandment of the Imam of Time , not the commandment of the people so that there is no separation between us and the Imam of Time .

O God, do not make us poor. Give us the money of this world, but do not give us its affection until we spend it for you and Wilaya.

O God, let us be the ones to do the right work, not the desire and lust.

O God, do not cut off our connection with the Imam of the Time . Because

Imam Sadiq said: You are our members, but if you sin, you will be separated from us.

O God, I swear to Imam Sadiq , we will be members of the Imam of Time . O God, I swear by the Imam of the Time , we do not die while we are in "Disobedience to parents", because if a person dies while he is in "Disobedience to parents" , God says: Whatever you do, I will burn you.

O God, our first father is Ali and Hazrat Zahra , then the apparent

parents. O God, put their affection and the affection of our parents in our hearts, so that we will not be in "Disobedience to parents" .

O God, let us not be poor to ask our parents. We want to do good to our parents. Doing good to parents is what we make them happy.

O God, keep away from us those who are not of you.

O God, make our meeting (session) continue until the advent of the Imam of the Time.

O God, our work and function should be "La ilaha illa Allah, Muḥammadun Rasool Allah, Ali Wali Allah"^[1].

O God, let us have enough to give to others.

In Karbala, I asked Hazrat Abbas to ask Imam Hussein and that I said: O Abu al-Fadl al-Abbas, you were the helper of the Imam of your time , I

*also want to be the helper of the
Imam of my time .*

O God, back us up until we do not
sin.

O God, make us know you.

O God, don't let our Wilaya fall prey to
Satan.

O God, if it is in our work and action
other than you, keep it away from us.

O God, keep away the temptation of
Satan from us.

O God, may Wilaya be injected into us.

O God, if our requests from you are harmful to us, do not fulfill them.

God forbid that we do not understand the commandment of Wilaya.

O God, your work is to save mankind, and we burn in the fire because of our actions.

O God, you forgive sin, but what do we do with shame?

O God, make our Wilaya inductive.

O God, let us be among those who,
when Imam said: Come, then we will
go with him.

O God, our reward is that you make
our Wilaya complete.

O God, may our wealth be that we do
not consider Ali as a creature.

O God, let us die with Ali's affection,
which is very enjoyable.

O God, the sky is bright with the light
of the whisperers and not the
worshippers.

O God, we thank you for what you have given us is higher than all your creation; It means the affection of Imams .

O Imam Reza , accept us while we are alive. accommodate us. Give us a good way. save us.

O God, we ask you to make us say Wilaya inside us.

O God, we declare our weakness to you so that you can make us strong.

O God, don't test us wherever our strength is not enough. If you test us, make us proud of the test.

O God, Imam Reza , Wilaya and the word of Wilaya will not perish. [but] I will die.

God, make it so that the time comes when we speak about Wilaya in the whole world.

O God, Imam Reza , help us be the revealer of Wilaya, not the revealer of ourselves and our own destination.

O God, help us to get the result of Wilaya from this world, and not to get a result other than the commandment of Wilaya.

O God, nothing but Wilaya can throw out our inner idols.

O God, let us have a real idea, make us consider Wilaya above everything else.

God, help us, let us submit to you, let us submit to the infallible Imam .

O God, give us endurance to stand in Wilaya until the end.

O God, give us money that will guide us and not cause us to go astray.

Ask God to bless your work, so that you can give something from those blessings to others.

Sometimes I say to Imam of the Time: Dear Sir, I take these words from you with tears, I deliver them to the people with laughter. Friends, appreciate these words.

Tell Imam Reza: Dear Sir, I made someone's heart happy because of the satisfaction of your mother Zahra , please make my heart happy too. If he doesn't make you happy, tell me what you want. If it is good for you, he will definitely do it.

God, thank you that with the existence of seminaries in this city (Qom), Qal al-Sadiq and Qāl al-Baqir are spread throughout this world.

O God, if I was not born in this city, but I have been raised in this city and

I am considered one of the residents of this city. I hope that you will help me to reach the position of real citizen in this city, so that I can be subject to the words of Amir al-Mu'minin who says: "God's greetings to the people of Qom" The people of Qom must be from Wilaya, not [only] residents of Qom.

O Allah, let us not be among those who, because we do not have knowledge and understanding of Hazrat Masoumeh's right, [she says]:

“pilgrimage our grave; But they do not obey us.”

O God, Zakaria bin Adam, who was one of the special Shias of the 8th Imam in Qom, is planning to leave this city after seeing the trick of a person with an animal. But according to the order of Imam Reza , who said to him: "Zakaria, stay, Qom is safe because of you.", he stays in Qom.

O God, help us not to commit a sin that will upset the true Shias in this city.

O God, let us not be one of those who have lived in this city for a lifetime, but be subjected to the address of "Innahū laysa min ahlik"^[۷].

O God, we, the residents of the Ahl al-Bayt shrine, are within the aria of your nāmūs^[۷]. It is necessary for us to respect the honor of the nāmūs of the universe (Hazrat Masumeh) and not sin in her presence.

O God, help us not to commit a crime in this city, which is definitely a

heavier crime in your opinion than committing a crime in other cities.

O God, let us not sin.

You must not have the affection of this world, otherwise, your whispers are temporary and this world will take you with it. These words are all true, you must be sure of these words.

The affection of Imam Ali must be so much inside you that there is no other affection, otherwise, all the

words are "habā'an manthurā"^[۴] (dust particles in the air).

Realize that nothing is higher than the Tabarri^[۵] of the enemies of religion.

Owais al-Qarani had Tabarri who became the brother of the Messenger of God. He gets into this situation because of Tabarri. Because when Umar's greetings reached him, he did not stay in that city. This is the meaning of the Tabarri.

Because Hazrat Zainab said to Yazid^[ع]: You speak, but our speech is Kalām^[و], Kalām is connected to the Quran.

The words must be in agreement with the talking Quran, which is Imam Ali .

Wilaya neutralizes every sin, but if you don't have Wilaya, it destroys every reward. Because Wilaya is God's commandment.

يا علي

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air]
5. تبری
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