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26. Safe Keeping Trust And Returning It Honestly

Imam (as) is a divine trust as mentioned in Ziarat Jamia that:

"You are the most illuminated path and the most prominent way and the martyrs of the mortal world and the intercessors of the everlasting world and continuous and permanent mercy and the treasured sign and the safe trust."1

Abul Hasan Shareef in the book, *Miraat al–Anwaar wa Mishkaat ul–Asraar* has said: And as for the trust, the Imams themselves have interpreted it to be their *Wilayat* and Imamate, such that in every place – according to proportion – has a special interpretation. In some traditional reports it is mentioned that the Imams are keeper of trusts, that the Almighty Allah has given to His saints in the world.

In some Ziarats it is mentioned:

"I witness that...that you are the safe trusts."

Apparently the purport of obligatory fulfillment and obedience and following them and refraining from that which makes them unhappy is same as mentioned in the tradition of two weighty things, which is considered authentic both by the Shias and Sunnis.2

In another Ziarat it is mentioned:

You are the trusts of prophethood. That is the trusts of the Holy Prophet (S).

In Tafseer Furat it is mentioned from Imam Muhammad Bagir (as) that he said:

"We are that trust that was offered to the heavens, earths and mountains..."3

I say: The matter of another tradition from Imam Ja'far Sadiq (as) is as follows:

"Allah, the Mighty and Sublime presented the souls of the Imams to the heavens, earth and mountains and He said whatever He said about their excellence..."4

The gist of the matter is that: Without any doubt, keeping safe trusts – according to reason and verses of the Holy Qur'an and the traditions – is obligatory and also there is no doubt that the keeping and restoring of different types of trust is different. On the basis of this, every trust demands a particular method of keeping and restoring. And thus the restoring of this divine trust is by expression of love, in trying to render help and obedience.

Since all these factors are present in praying for early reappearance of the Master of the Time (aj) it is inevitable that by performing this act one can fulfill the payment of trust. And the detail of this will be possible only by relying on the help of the Almighty Allah and the mediation of the Holy Imams (as).

This shall be discussed under few headings:

First: Regarding the meaning of protected trust.

Second: Regarding the obligatory nature of protecting the trust and its care and safe return to its owner – according to the dictates of wisdom, logic and reason.

Third: Regarding how the divine trust can be taken care of.

Fourth: Regarding the fact that praying for the Master of the Time (aj) and supplicating to Allah for his early reappearance is a way of restoring the divine trust.

First Matter: Regarding The Meaning Of Protected Trust

We should know that this statement has twelve aspects and each of them – except for the eleventh – revert to that: Imams (as) are divine deposits and trusts that the Almighty Allah has kept under His own care and safety – by different types of protections and concessions related to divine wisdom.

First: Protection in all conditions till they are made apparent in the last period of time. In other words: It is that trust that the Almighty Allah has kept in His safe custody in the realm of lights, souls, shadows, spirits and in this world from the time of creation of Adam till the period of the Last Prophet. Inspite of the fact that all opponents, haters and envious ones who united to eliminate them and were intending to put out the light of truth. But the Almighty Allah did not want but that His light should be perfected even though the infidels may find it displeasing.

The conclusion is that: The Imams (as) are divine trusts that Allah, the Mighty and the High has brought from His divine unseen for His servants so that His light may be perfected and He placed them in His safety and protection so that none can apprehend them and they cannot be attacked in all conditions and circumstances and in all places in such a way that no enemy and opponent may put out His light

and destroy them, till the time they are brought out in the last period of time.

Second: Protected means: Allah, the Mighty and Sublime has guarded this trust from all types of filth and dirt of deviation by not entrusting them except to the pure loins and purified wombs because it is the unanimity of the scholars – rather it is a basic point of faith – that the fathers of the Holy Imams (as) whom the Almighty Allah bestowed with divine trust – from the Seal of the prophets upto Adam (as) – all of them were believers and pure and none of them did ever commit polytheism for even a blink of the eye like their mothers who were entrusted with these deposits. It is thus mentioned in the *Ziarat*:

The dirt of polytheism has not contaminated you and the dress of disgrace never covered you.

It is narrated from Imam Ja'far Sadiq (as) that he said:

"Indeed there was Allah and nothing else, then He created time and space and created the light of lights such that all lights took their luminosity from it. And in that (light of lights) He continued His own light, so that all lights took their luminosity from it. And it is this light from which He created Muhammad and Ali. Thus Muhammad and Ali were the first two lights because nothing had come into existence before them and always those two continued in pure loins till they came to the most pure of them – that is Abdullah and Abu Talib – they split from each other."5

In *Ihtijaaj* in reply of Imam Ja'far Sadiq (as) to queries and doubts of heretics it is mentioned that:

"The Almighty Allah brought out from Adam, a pure and chaste progeny from which He created the prophets and messengers. They were the chosen ones of the Lord and the purest gems in the pure loins and protected wombs. The unchastity of ignorance did not reach them and their ancestry never contaminated because Allah, the Mighty and the High kept them in a place that had nothing higher to it in status and nobility.

Each of them were repositories of divine knowledge and trustees of the unseen and the center of secret and proof on His creatures. They were His interpreters and spokesmen. They would not have been anything except this. Thus the proof is not but from this progeny that will rise up among the people in place of the Holy Prophet (S)..."6

If we like, we can mention all that is written on this topic but it would do nothing but prolong the matter out of proportion.

Shaykh Sadooq (r.a.) in his *Book of Beliefs,* in the chapter of the faith of the ancestors of the Holy Prophet (S) has said:

"Our belief regarding them is that they were Muslims from Adam till his father Abdullah, and that Abu Talib was a Muslim and the mother of the Prophet, Amina binte Wahab was a Muslim. And the Holy Prophet (S) said: I was born through marriage and not through adultery, from the time of Adam. And it is narrated that Abdul Muttalib was the divine proof and Abu Talib took up his successorship."

Third: That is they were safe from sins and evils, because the Imams (as) were infallible in such a way that all their life the Almighty Allah protected them from sins and evil deeds and it is a cornerstone of Imamite faith.

Fourth: They are protected from allegations and being related to mistakes and defects in such a way that none of them were ever blamed by their enemies for any defect; their opponents did not deny any of their excellences – rather, inspite of the jealousy and enmity they bore against the Imams – they confessed to their majesty and greatness.

Fifth: They were in such a way that no creature could apprehend them as mentioned in the Holy Qur'an that: In a protected tablet. On the basis of this it denotes that no one of the creatures could recognize the Imams till the final stage of recognition about the reality of their being and their qualities, because those who are at a lower position than them since they are deficient in relation to them they cannot perceive the absolute reality. Don't you see that infants are unable to understand the reality of their father and their qualities since they are having deficiency and are less able. It is thus mentioned in *Ziarat* Jamia:

"O my masters, I am not able to praise you nor can I reach the utmost limit in your glorification. Neither can I describe you perfectly."

It is mentioned in the tradition of the Holy Prophet (S) that:

"O Ali, no one has recognized Allah except you and me, and none has recognized me except Allah and you and none has recognized you except Allah and me."8

In Usool Kafi in the tradition of Imam Muhammad Bagir (as) it is mentioned that:

"Indeed, the Almighty Allah cannot be described and just as Allah cannot be described in the same way our description is also not possible..."9

Also through authentic chain of narrators it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

"Allah, the Mighty and Sublime cannot be described and how can He be descried when He says in his book:

"And they do not assign to Allah the attributes due to Him." (Qur'an, Surah Anaam 6:91)

As much as He may be praised, He is greater than it. And the Holy Prophet (S) also has not been described perfectly. How can one describe a slave that the Almighty Allah has kept under seven veils

and whose obedience He made as good as His obedience and He said:

"And whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back." (Qur'an, Surah Hashr 59:7) 10

One who obeys this prophet has obeyed Me and one who disobeys him has disobeyed Me and has left the matter to him.

We (Imams) have also not been described. How can be described those from whom the Almighty Allah has removed impurity, which is defeat.

The believer has also not been described, and certainly the believer meets his brother and shakes hands with him, the Almighty Allah continuously pays attention to him and sins fall off his cheeks like leaves from the tree."11

I say: This tradition is one of the most difficult ones and after a lot of study what we have concluded is as follows: The purport of the tradition is the impossibility to fully comprehend the real recognition of Allah by the creatures. And the impossibility for others to fully comprehend the true status and reality of His Eminence. And the impossibility for others to perfectly know about the qualities and real being of the Imams. Also the impossibility for non-believer to become fully aware of the true position of the believer because the deficient cannot encompass the perfect. Therefore it is mentioned in traditions that:

"If Abu Zar knew what is in the heart of Salman, he would have killed him." 12

Or as mentioned in another tradition:

"He would have accused him of infidelity."

The explanation with regard to the *Marefat* of Allah is clear. And as for the point regarding the Holy Prophet (S) it says:

"How can be described that which the Almighty Allah has kept under seven veils."

Thus it is possible that it implies that the Holy Prophet (S) is veiled under seven curtains of faith as it is mentioned in a tradition of *Usool Kafi*: so it means that since the Holy Prophet (S) is perfect in the stages of faith in Allah in such a way that none is higher than him, therefore anyone else cannot know him perfectly because the deficient cannot fully understand one who is perfect.

It is possible that the word seven is for seven heavens, that is: How can be described a servant who is on such an exalted stage and elevated position: as the Almighty Allah took him on a such lofty level that

no man could reach it. And on the basis of both the meanings the object is omitted, that is:

"How can be described (a slave) that Almighty Allah has kept under seven veils."

The word of 'slave' is the object; and this omission is quite common. For example:

"Allah amplifies and straitens the means of subsistence for whom He pleases." (Qur'an, Surah Raad 13:26)

And the meaning of this statement:

"How can be described (a slave) that Almighty Allah has kept under seven veils."

A remote possibility has also been mentioned that can be referred in the book of *Miraat al-Uqool* if anyone is interested.

Then His Eminence said: "And we (Imams) have also not been described. How can be described those from whom the Almighty Allah has removed impurity, which is defeat."

I say: This is the explanation of their loftiness and status that those who are lower than them could never have recognition (*Marefat*) of them perfectly because no believer can have as perfect certainty of faith as the Imam (as) except going through various stages and all those stages and steps are having doubts. On the contrary the Imam (as) whose *Marefat* is higher than that of all the *Awliya* of Allah and their position is that of complete certainty and one who is such cannot be described by anyone at a lower level of faith.

Also the Imams (as) are expressions of the qualities of Allah, the Mighty and Sublime, thus one who is having these qualities would not have any kind of doubt or instigation in his being. While those other than him are susceptible to this. Thus it is not possible that those who are at a lower level may have complete recognition about him.

As for the believer: With relation to other creatures they are also like that. That is those who have not reached that particular level of faith cannot have perfect recognition of the position of a believer. In the same way believers at a lower level like Abu Zar was in relation to Salman, cannot have perfect recognition of the believer at a higher level.

And His Eminence said: "And certainly the believer meets his brother and shakes hands with him..."it shows the loftiness of the position of the believer and it does not mean to highlight the deficiency of those at the lower level who cannot describe him perfectly as is very much obvious. (Think upon it).

Sixth: It is that the purport of the protected trust is that: Trustees have guarded this great divine trust in every age. It means that: The forefathers of the Holy Prophet (S) upto Prophet Adam (as) were cognizant of the rights of this trust and they cared for them and they did not transfer them anywhere except into pure wombs, that were immune to the filth of polytheism and dirt of infidelity which were the ones deserving of these trusts. In spite of the fact that opponents and enemies throughout history have grudged this divine tree; as will be clear to those who undertake the study of the history of the forefathers of the Holy Prophet (S).

Seven: The implication of 'protected' is that believers have protected in their hearts the *Marefat* and true position of the Imams. They have guarded these beliefs inspite of the opponents and enemies by acting upon their commands in secret and resorting to the best dissimulation before the enemies. So that he is also protected from the plots and intentions of every transgressing tyrant and his valuable heritage is protected from being forgotten. And also they supported and guarded them by their body and heart and wealth and sons and it is this point that Imam Ja'far Sadig (as) has mentioned:

"A person who often relates our traditions to strengthen the hearts of our Shias is better than a thousand worshippers." 13

Insha Allah we would quote traditions of Kafi on this subject.

Eighth: It is that 'protected trust' implies that the Almighty Allah has kept them in His protection and security so that no one can bring down their position or to remove them from the status that the Almighty Allah has granted them, or to destroy their status. Such that no matter how much the tyrants tried to put out the divine light, the Almighty Allah perfected His light further.

The difference between this meaning and the first and the fourth is that: In the first aspect the aim of protection was from nonentity, negativity and non-existence. Such that the enemies and opponents tried time and again to destroy them and came to kill them. And the implication of the fourth meaning is that remaining protected from the tongue of the haters and usurpers, because our Imams (as) inspite that all enemies, united and became dominant in all the corners of the world, the enemies were not able to accuse them of any immorality or make any allegations against them.

Yes, a group of *Nasibis* (Ahle Bayt haters) – may Allah curse them – cursed and abused them but they never attributed immoral acts to them. And this is not in contradiction of that which was mentioned earlier. Rather, the enemies have also confessed to the excellence and greatness of the Holy Imams (as). Thus the usurpers of the rights of Amirul Momineen (as) were compelled to make such statements as are recorded in history and books of scholars of the opposite sect are full of excellences of the Purified Imams (as).

The implication of the eighth meaning is that: Allah, the Mighty and the High, protected the Imams (as) from the lowering of their position through people like Zaid bin al-Hasan, Abdullah Aftah and Muhammad bin Abdullah who claimed Mahdaviyat. And Ja'far the Kazzab who wanted to occupy the elevated seat of

Imamate and other people like them who claimed the position that Allah has restricted for the Imams (as) and the Almighty Allah exposed their falsehood and proved the miracles, sciences, superiority of the position of the true Imams for the people, and in this way all false claimants and heresy makers were destroyed.

Ninth: It is that the meaning of protected is restricted and specialized as mentioned in *Qamoos*: To save for oneself means to make it special and restricted for oneself. Thus the meaning of the phrase 'protected trust' on the basis of this is as follows: Allah, the Mighty and Sublime created the Imams (as) for Himself and endowed on them His blessings and kept them as his trusts among the people in His world.

That which supports this matter is a tradition narrated from Amirul Momineen (as) that he said:

"We are the creations of our Lord and the people are our creations." 14

In the blessed *Tawqee* narrated in *Ihtijaaj* 15 the word mentioned is 'our creation' – without 'for us' as mentioned in Part Three of the book.

Also that which supports this is a *Hadith Qudsi* mentioned in many reliable books:

Allah, the Mighty and Sublime, addressed the Holy Prophet (S) thus: "I created the things for you and created you for Myself."

I say: The points derived from this tradition are as follows:

- 1. It is that the first cause was the being of His Eminence, Muhammad (S) and not the other creatures. Thus if the Almighty Allah had not created him, He would not have created others also.
- 2. Allah, the Mighty and Sublime created Muhammad and his progeny (as) to display His absolute power and knowledge since the perfection of the thing made shows the perfection of the maker. Thus display of power and knowledge of the Almighty Allah from the aspect of the creation of Muhammad and his progeny (as) actualized and after that He created all the creatures so that their status, perfections and position may be displayed in all the worlds.
- 3. It is that Allah, the Mighty and the High created Muhammad and Aale Muhammad (as) and made them the medium of all blessings and favors as mentioned in the words of *Ziarat* Jamia and other numerous traditions and no benefit reaches any thing except through them and their blessings (as). And since existence and being is the highest form of benefit, Allah, the Mighty and Sublime created everything else through their bounty, and if they had not been there, He would not have created anything.

Possibly the meaning of the statement of Imam Ja'far Sadiq (as) is this when he says: "The Almighty Allah created the will for His own decree then He created the things for the divine will." It implied that the

basic cause of creation was Muhammad and the Almighty Allah created the other creatures due to the bounty of His Eminence.

As the nine points mentioned so far are based on the assumption that the meaning of trust is divine trust, that is Allah, the Mighty and the High reposed them with the people as His trust, and it is implied in different types of protections, and this is not among the usage of the word in multiple meanings, because protection is a whole matter that is applicable in different kinds and forms. On the basis of this, all the meanings return to that only, that the Imams (as) are divine trusts whom Allah, the Mighty and Sublime has protected through His various protections.

Tenth: It is that the trust denotes the trust of prophethood, that is the Holy Prophet (S) kept the Imams (as) as his trust with his Ummah till the Judgment Day. And the meaning of its protection is the commanding of His Eminence to protect them and care for their rights and that which proves this is a tradition accepted by Shias as well as Sunnis that the Holy Prophet (S) said:

"I leave among you two weighty things: the Book of Allah and my progeny."

The Almighty Allah inspired these ten aspects to me by the *Barakat* of the Purified Progeny (as).

Eleventh: One of the scholars have said: The trust means absolute *Wilayat*, high status and position that the Almighty Allah has given to the True Imams (as) and which He has restricted only to them as mentioned in some traditional reports, and the Imams (as) are the bearers of this trust and their comparison to trust – on the basis of this aspect – is metaphorical.

Twelfth: One of our co-religionists has mentioned the possibility that: The trust implies the Imams (as) themselves and the meaning of their being protected is that: being protected from change and annihilation, that is: Allah, the Mighty and Sublime has bestowed their souls among all the souls the special of quality of never being susceptible to change and annihilation.

I say: That which proves this is the statement of the Almighty Allah:

"And there will endure for ever the person of your Lord, the Lord of glory and honor." (Qur'an, Surah Rahman 55:27)

As appendix we mention here traditional reports that clearly say that Imams (as) are face of Allah:

In *Tafseer al–Burhan* it is quoted from *Kafi* through his own chain of narrators that His Eminence, Abu Ja'far Bagir (as) said:

"And we are the face of the Almighty Allah that frequents the world among you." 16

And also in the same book it is mentioned that Imam Ja'far Sadiq (as) said:

"The Almighty Allah created us and made our creation good. And he shaped us in a goodly shape. And he made us His eyes among His servants (so that we can witness their deeds and behavior) and He made us His speaking tongue and He made us His hand of mercy and beneficence spread over the head of His servants and He made us His face (so that through us attention may be called to Him).

And He made us a gate (so that it may be a proof for the people for His knowledge, faith and obedience). And a treasure (of His knowledge, recognition and mercy) in His heavens and the earth. The trees fructify and fruits grow by our *Barakat* and the streams flow and the rain descends and plants grow from the earth. And through our worship is Allah worshipped. And if we had not been there, the Almighty Allah would not have been worshipped."17

I say: The saying of His Eminence, Sadiq (as) that: "Through our worship is Allah worshipped" carries two meanings:

First: No creature however great he may be, has worshipped Allah, the Mighty and Sublime like them (as), because their *Marefat* of the Almighty Allah is more perfect than that of others. Thus their worship is also like that as perfection of worship is a branch of the perfection of *Marefat*. On the basis of this, if they had not been there, the Almighty Allah would not have been worshipped. The conclusion is that the perfect worship of the Almighty Allah is restricted only to them.

Second: The Imams (as) taught the way of obedience to the people in all conditions. They taught worship in such a way that angels learnt from them how to praise and glorify the Lord – as mentioned in the Part Three in the tradition of the Holy Prophet (S). Thus their worship is the cause of the worship of others. On the basis of this, through their worship is Allah worshipped and Allah is recognized through their guidance.

That which supports this is the tradition that Shaykh Sadooq has mentioned in his book of *Tawheed* quoting from Imam Ja'far Sadiq (as) that he said:

"O Ibne Abi Ya'fur, we are the proof of Allah on His servants and the witnesses on the creatures and the trustees of revelation and the repositories of knowledge of the Almighty Allah and His face with which He pays attention to you and His eyes in His creatures and His speaking tongue and His heart and the door by which He is proved. We are executors of the command of Allah and the callers to His path and the Almighty Allah is recognized through us and through us He is worshipped. We are those who prove on the Almighty Allah and if we had not been there the Almighty Allah would not have been worshipped." 18

Conclusion

Apparently the statement of the Almighty Allah:

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

"Everything is perishable but His face." (Qur'an, Surah Qasas 28:88)

By the appendix of traditional reports that clearly mention that: The face of Allah implies Muhammad and Aale Muhammad (as). Other traditions also prove that at the time of the blowing of the horn (*soor*) all the things would be annihilated – even the souls – except for the souls of Muhammad and his infallible progeny (as) – and some of our scholars have accepted and adopted this only.

Allamah Majlisi in Biharul Anwar has attributed this statement to the scholastic theologians. 19

Some others have opined that all the souls would remain alive. Precaution lies in leaving this matter to the Purified Imams (as) since it is a matter of principle and we don't have proof of any of the two theories.

Among those traditions that support the first assertion is a traditional report mentioned in *Ihtijaaj* under the reply of Imam Ja'far Sadiq (as) to the doubts and queries of heretical people:

The Zindiq asked: "After leaving the body, does the soul perish or continues to live?" Imam Ja'far Sadiq (as) replied: "It remains alive till the blowing of the horn. Thus at that time all things would be annihilated in such a way that they would neither feel nor be felt. Then once more they would be brought back into existence like they were in the beginning. And it is for a period of four hundred years that the creatures would remain thus, that is the period between two blowings of the horn..."20

In Nahjul Balagha in one of the sermons of Amirul Momineen (as) it is mentioned:

"Surely, after the extinction of the world, Allah the Glorified will remain alone with nothing else beside Him. He will be, after its extinction, as He was before its production: without time or place or moment or period. At this moment, period and time will not exist, and years and hours will disappear. There will be nothing except Allah, the One, the All–powerful..."21

Second Matter: Regarding The Obligatory Nature Of Protecting The Trusts

Protecting the trust by dictates of logic and reason is obligatory and also that it must be restored to the owner. As for reason, it proves that failure in this tantamount to injustice and the evil of injustice is clear to all.

As for the Holy Qur'an; in it the Almighty Allah says:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَات إِلَىٰ أَهْلِهَا

"Surely Allah commands you to make over trusts to their owners." (Qur'an, Surah Nisa 4:58)

"And those who are keepers of their trusts and their covenant."

He also said:

"Be not unfaithful to Allah and the Apostle, nor be unfaithful to your trusts while you know." (Qur'an, Surah Anfaal 8:27)

As for traditional reports regarding this, they are present in large numbers and shall be quoted at appropriate places.

Third Matter: How The Divine Trust Is Cared For

Regarding this it must be mentioned that: This matter is derived from few points, like:

- 1. It is obligatory for all to have love and regard for the Imams, have belief in their *Wilayat* and their obedience is compulsory for all and no is exempted from these things in any condition.
- 2. Attachment to the service of and following them (as) in all matters and aspects and taking them as role models which is the very aim of their appointment.
- 3. Striving as much as possible to remove their problems and this is the preface for guarding their secrets, their family, their property, their children and their Shias. And it is for this that *Taqayyah* is explained and emphatic orders have been issued about it.
- 4. All the efforts should be made to convey benefits to them from that which Allah Almighty has made obligatory and recommended.
- 5. Mention of their rightfulness and Imamate and repeating their excellences and merits and exposing the deviation of their enemies though it is for those who are qualified for it; if not, then if one is compelled to observe *Taqayyah* one must keep them concealed.
- 6. Expression of sincere love through the tongue and hands etc... and through other modes of helping and caring.

Fourth Matter: Praying For An Early Reappearance Is Among The

Forms Of Caring

Although this matter is clear and there is no need to explain it, because praying for His Eminence, Qaim (aj) and supplicating for his early reappearance, taking the divine proofs as role models and helping His Eminence through the tongue and being attached to them is from the practice of *Awliya* of Allah, and this much is enough if one is willing to pay attention to it.

- 1. Biharul Anwar; Vol. 102, Pg. 129
- 2. Text of the Hadith Thaqlayn on the basis of one of the traditional report is as follows: I leave among you two weighty things, the book of Allah and my progeny. If you remain attached to them you will not go astray after me till you reach me at the Pool. (The Author)
- 3. Tafseer Furat, Pg. 147
- 4. Maani al-Akhbaar, Pg. 108, Miraat al-Anwaar, Pg. 85
- 5. Kafi; Vol. 1, Pg. 441
- 6. Ihtijaaj; Vol. 2, Pg. 78
- 7. Itiqaad Sadooq, Chapter 11, Pg. 105
- 8. Mashaariq al-Anwaar, Pg. 112
- 9. Kafi; Vol. 2, Pg. 180
- 10. Kafi; Vol. 2, Pg. 182
- 11. Kafi; Vol. 1, Pg. 401
- 12. Mashaariq al-Anwaar, Pg. 193
- 13. Kulaini (r.a.) has mentioned this tradition through good/near authentic chain of narrators from Muawiyah bin Ammar in Usool Kafi, Vol. 1, Pg. 33, Chapter of Merits and Excellence of Knowledge that he said: I asked His Eminence, Abi Abdullah Sadiq (as): "Between a man who narrates your traditions and establishes them among the people, (as if) inscribing them in the hearts of your followers, and a devout person from among your followers who does not narrate these traditions—which of them is better?" The Imam (as) replied: "He who narrates our traditions and thereby makes firm the hearts of our followers is better than a thousand devotees."
- 14. Nahjul Balagha, Letters
- 15. Ihtijaaj; Vol. 2, Pg. 278
- 16. Al-Burhan, Vol. 3, Pg. 240
- 17. Al-Burhan, Vol. 3, Pg. 240
- 18. At-Tawheed, Pg. 152
- 19. Biharul Anwar; Vol. 6, Pg. 331
- 20. Ihtijaaj; Vol. 2, Pg. 97
- 21. Nahjul Balagha, Sermon 184. (Sermon 224, Pg. 742 Fayd)

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