

[Home](#) > [Al-Amali, The Dictations of Shaykh al-Mufid](#) > [Thirty Fifth Assembly](#) > 11. Imam Al-Baqir's advice to his sons

Thirty Fifth Assembly

Met on Saturday, after three nights had elapsed from the month of Ramadhan in 410 Hijrah. The grand Sheikh al-Mufid, Abu Abdillah, Muhammad ibn Muhammad ibn al-Nu'man, may Allah increase his capabilities, narrated:

1. Allah's decisive argument

He said: Abul Qasim Ja'far ibn Muhammad ibn Qawlawayh, may Allah bless him with mercy, reported to me from Muhammad ibn Abdullah ibn Ja'far al-Himyari, who reported from his father, who reported from Haroon ibn Muslim, who reported from Mas'adah ibn Ziyad, who said that:

When Ja'far ibn Muhammad, peace be upon him, was asked about the verse: *'To Allah belongs the decisive argument.'* (6:149), he said: When there will be the Day of Reckoning, Allah will address (His) slave: "Were you a learned man?" If he says "Yes," Allah will ask: "Did you not act according to your knowledge?" And if he says: "I was not learned," He will say: "Why did you not learn?" and so call him to account. That is the decisive argument of Allah, Most High, against His creatures.

2. Luqman's advice to his son

He said: Abul Qasim Ja'far ibn Muhammad ibn Qawlawayh, may Allah bless him with mercy, reported to me from al-Husayn ibn Muhammad ibn Amir, from al-Qasim ibn Muhammad al-Ishfahani, from Sulaiman ibn Dawood al-Minqari, from Hammad ibn Isa, who reported that:

Abu Abdillah Ja'far ibn Muhammad, peace be upon him, said: Among the admonitions given by Luqman to his son, he said: "O son, in your days, night and hours, keep some portion for acquiring knowledge. Surely, you will not find any thing more wasteful than its disregard."

3. 'Ali's hand of Justice

He said: Abu 'Ali al-Hasan ibn Abdillāh al-Qattan, reported to me from Abu Amru Uthman ibn Ahmad, popularly known as Ibn al-Sammak, who reported from Abu Bakr Ahmed ibn Muhammad ibn Swaleh al-Tammar, who reported from Muhammad ibn Muslim al-Razi, who reported from Abdullah ibn Raja, who reported from Israeel, from Abu Ishaq, from Habshi ibn Junadah, who said:

I was once sitting with Abu Bakr, when a man came to him and said: "O Caliph of the messenger of Allah, the Prophet, peace be upon him and his progeny, had promised to scrimp to me three measures of dates." So Abu Bakr said: "Call 'Ali for me." 'Ali, peace be upon him, came, and Abu Bakr told him: "O Abul Hasan, this man says that the Prophet, peace be upon him and his progeny, had promised to scrimp him three measures of dates, so give them to him."

He gave him three measures of dates. Then Abu Bakr said: "Count them." They found out that each measure contained sixty dates. So Abu Bakr said: "The messenger of Allah spoke the truth. On the night of Hijrah (i.e. migration) I heard the Prophet as we were on our way from Makkah to Madinah saying: O Abu Bakr, my palm and 'Ali's palm are equal to each other in justice."

4. Love for 'Ali . . . an Obligation

He said: Abu 'Ali al-Hasan ibn Abdillāh al-Qattan reported to me from Abu Amru Uthman ibn Ahmad, who reported to me from Ahmad ibn al-Husayn, who reported from Ibrahim ibn Muhammad ibn Bassam, from 'Ali ibn al-Hakam, from al-Laith ibn Sa'd, from Abu Saeed al-Khudari, who said:

The Prophet, peace be upon him and his progeny, said: "O people, love 'Ali because his flesh is my flesh, his blood is my blood. May Allah curse those people who have reneged from the covenant with me about him, and forgotten my parting counsel about him; and they have no share (of blessings) from Allah."

5. The meaning of 'Al-Kawthar'

He said: Abul Hasan 'Ali ibn Bilal al-Mahlabi, reported to me from Abu al-Abbas Ahmad ibn al-Hasan al-Baghdadi, who reported from Muhammad ibn Ismail, who reported from Muhammad ibn al-Swalt, who reported from Abu Kudainah, from Ata, from Saeed ibn Jubair, from Abdullah ibn al-Abbas, who said:

When the verse: '*We have surely blessed you with abundance*' (Kauthar-108:1) was revealed to the Prophet, peace be upon him and his progeny, 'Ali ibn Abi Talib, peace be upon him, asked him: "O messenger of Allah, what is al-Kawthar?"

He said: "It is a stream with which Allah has honoured me." Then 'Ali, peace be upon him, said: "O messenger of Allah, describe for us this sacred stream." He said: "Yes, O 'Ali, al-Kauthar is a stream that flows under the Throne of Allah, Most High. Its water is whiter than milk, sweeter than honey, softer than cream. Its pebbles are of aquamarine, ruby and coral. Its weeds are saffron, its dust is sweet smelling musk, and its basins are under the Throne of Allah, Most High!"

Then the Prophet, peace be upon him and his progeny, struck his hand on Amirul Mu'mineen's side and said: "O 'Ali, this stream is for me and you, and for those who love you after I have gone."

6. 'Ali at Qudaid

He said: Abul Hasan 'Ali ibn Muhammad al-Katib reported to me from al-Hasan ibn 'Ali ibn Abdul Karim al-Za'arani, who reported from Abu Ishaq Ibrahim ibn Muhammad al-Thaqafi, who reported from Ismail ibn Aban, who reported from Amru ibn Shimr, who said:

I heard Jabir ibn Yazid reporting from Abu Ja'far Muhammad ibn 'Ali, peace be upon him, who reported from his father, and from his grandfather, peace be upon them all, that when Amirul Mu'mineen, peace be upon him, left Madinah for Basrah to confront the renegades, he stopped at al-Rabdhah. And then as he left from there, he was met by Abdullah ibn Khalifa al-Taei, at a place called Qudaid. Amirul Mu'mineen, peace be upon him, welcomed him.

Then Abdullah said: "Praise be to Allah who restored the right to its owner and kept it in its rightful place, regardless of whether some people were pleased or displeased. By Allah, they had hated Muhammad, peace be upon him and his progeny, resisting and fighting against him. But Allah turned their guile against them, and made the disaster to befall them. By Allah, we shall fight by your side in every situation, protecting (the message of) the messenger of Allah, peace be upon him and his progeny."

Amirul Mu'mineen, peace be upon him, welcomed him and made him sit by his side, for he was indeed his helper and friend. Then he started inquiring about people till he mentioned Abu Musa al-Ashari. He said: "By Allah, I do not trust him, and I do not see you secure against him if he finds support." Amirul Mu'mineen, peace be upon him, replied: "By Allah, he was neither trustworthy nor a good counsel in my estimation. But those who preceded me were captured by his fancy and gave him authority to govern the people. And I had decided to remove him, but al-Ashtar asked me to confirm him, so I did it reluctantly. Thereafter, I had to sustain his dismissal."

He said: He (i.e. Amirul Mu'mineen) remained with Abdullah this way, till a great multitude was seen coming from the mountains of Tay. Amirul Mu'mineen said: "Look out, who are they?" So, some of the horsemen ran to find out, and soon came back to report that they were the people of Tay who had come with their sheep and camels and horses. Some of them had come with their gifts for 'Ali, and some

intended to go with him to fight his enemy. So Amirul Mu'mineen, peace be upon him, said: "May Allah reward the people of Tay a good reward, and

***'He (i.e. Allah) has a far richer reward for those who fight for Him than for those who stay at home.'*(4:95)"**

And when they drew close to him, they greeted him. Abdullah ibn Khalifa said: "By Allah, I was pleased with what I experienced from their group, and by their excellent form. They spoke and confirmed their stand. By Allah, I have not seen a more eloquent speaker than their spokesman." And Adi ibn Hatim al-Taei stood up, praised Allah and lauded Him and then said: "I had embraced Islam in the days of the Prophet, peace be upon him and his progeny, and I paid my Zakat (dutifully) in his time, and after he had departed, I fought the apostates.

I did all that to earn the pleasure of Allah, and indeed, the reward of one who does good and guards against evil is from Allah. We are informed that some men of Makkah have reneged on your loyalty, and have turned against you as aggressors. So we have come to help you on the right path, and here we are, before you. So command us to do whatever you wish." Then he recited the following:

*"And we have helped (the cause of) Allah before you,
and you have come to us with truth, so you will be helped.
All of us shall be sufficient for you against them all,
And indeed, of all man, you deserve this most."*

Then Amirul Mu'mineen, peace be upon him, said: "May Allah reward you on behalf of Islam among all living people, and on behalf of all Muslims. You have indeed submitted voluntarily and fought the apostates, and are determined to help the Muslims." Then Saeed ibn Ubaid al-Bahtari from the tribe of Bani Bahtar rose and said: "O Amirul Mu'mineen, some men are able to say what they have in their minds, while others are unable to express what they think in their hearts. And if they are forced to do it, they find it extremely difficult.

And if they keep silent, the grief torments them and makes them restless. As far as I am concerned, I can not convey to you all that I have in my mind, but I will try my best to be explicit, and Allah is the custodian of success! I am surely your best counsellor, privately and in open, and I will fight by your side in every situation; and I see you with the Truth, the way I never saw those who preceded you, nor any other person among your contemporaries! This is because of your merit and excellence in Islam, and your relation to the Prophet. I shall never part from you till you win, or I die before you."

Amirul Mu'mineen, peace be upon him, said: "May Allah bless you with mercy, Your tongue has indeed expressed what your conscience has concealed. I pray to Allah that He may bless you with good health, and reward you with Paradise."

Then others from them spoke, but I do not remember the speech of any other but these two men. Then

Amirul Mu'mineen decamped, and from them six hundred followed him till they reached Zuqar. When he arrived there, he had One thousand and three hundred men.

7. Shi'ahs, the foremost to enter Heavens

He said: Abu Nasr Muhammad ibn al-Husayn al-Muqri reported to me from Umar ibn Muhammad al-Warraq, who reported from 'Ali ibn al-Abbas al-Bijilli, who reported from Hameed ibn Ziyad, who reported from Abu Nuaim al-Fadhl ibn Dakin, who reported from Muqatil ibn Sulaiman, from al-Dhahhak ibn Mazahim, from Ibn Abbas, who said:

I asked the Prophet. Peace be upon him and his progeny, about the verse of the Quran:

'And those foremost in faith, are the foremost, those are the ones brought near, in the garden of bliss...' (56:10,11,12).

He said: Jibraeel told me: "That refers to 'Ali and his Shi'ahs. They are the foremost towards Paradise, brought closer to Allah, Most High, by the special honour bestowed upon them."

8. Forgiving, Merciful Allah

He said: Abu Ghalib Ahmad ibn Muhammad al-Zurari, may Allah bless him with mercy, reported to me from my Uncle Abul Hasan 'Ali ibn Sulaiman ibn al-Jahm, who reported from Abu Abdillah Muhammad ibn Khalid al-Tayyalasi, who reported from al-Ala' ibn Razin, from Muhammad ibn Muslim al-Thaqafi, who said:

I asked Abu Ja'far Muhammad ibn 'Ali, peace be upon him, about the verse (in Qur'an):

'Those Allah will change their evil deeds into good deeds. Allah is ever all-Forgiving, Merciful.'
(25:70)

He said: "A believer who will be a sinner will be brought on the Day of Reckoning, and made to stand for accounting. And Allah (Himself) will be in charge of his reckoning, and no other men will know about his reckoning. Then Allah will show him his sins, till when he will confirm his evil deeds, then Allah will command the recorders: 'Change them into good deeds, and display them to the people.' Then the people will ask: 'Did this slave not have even single lapse?' Then Allah will order him to Paradise. This is the true meaning of the verse, and it is especially for the sinners among our Shi'ahs."

9. Four characteristics

He said: Abul Hasan Ahmad ibn Muhammad ibn al-Hasan ibn al-Waleed, may Allah bless him with mercy, reported to me from his father, who reported from Muhammad ibn al-Hasan al-Saffar, from Ahmad ibn Muhammad ibn Isa, from Muhammad ibn Abdul Jabbar, from al-Hasan ibn Mahboob, from

Abu Ayyub al-Khazzaz, from Abu Hamza al-Thumali, who reported from Abu Ja'far Muhammad ibn 'Ali, peace be upon him, who said:

My father 'Ali ibn al-Husayn, peace be upon him, used to say that whoever has four characteristics in him, his faith will be deemed complete, and he will be purified of his sins, and he will meet his Lord having earned His pleasure: "He who fulfils his duty towards people for the sake of Allah, and he who is always truthful with people, and he who feels ashamed of committing any ugly deed before people and before Allah, and he who puts on the best behaviour with his family."

10. Verses at Multan

He said: Abu al-Tayyib al-Husayn ibn Muhammad al-Nahwi, the friend of Abu Bakr Muhammad ibn al-Qasim al-Ambari, reported to me from Abu Bakr Muhammad ibn al-Qasim, who reported from al-Abbas ibn al-Husayn al-Lahabi, who reported from al-Hassan, from Qubaisah al-Lahabi, who said:

'Ali ibn Hafs ibn Umar wrote to Abu Ja'far al-Mansoor that I saw it written in a khan at Multan that: Abdullah ibn Muhammad ibn Abdillah ibn al-Hasan ibn al-Husayn ibn 'Ali Abi Talib (peace be upon him) says: When I reached this place, and found myself secure, I said:

"Perchance, the drinking fountain may clear up to quench the thirst,
a thirst which has been prolonged because of the turbid water,
Perchance, you may be garbed by the unclothed one,
and may find help from the lowly and oppressed;
Perchance a bonesetter of the broken bone may from his kindness,
feel sympathy for the broken bone and set it.

Perchance, Allah may not allow His slave to despair,
for all that is lofty and great is indeed negligible in His sight."

Sheikh said: And Abu al-Tayyib al-Husayn ibn Muhammad al-Tammar recited to me quoting Abu Bakr al-Arzami, the following:—

"(In this world) I find a (feeble) helpless person known as
tough because of his tyranny, (but)
had he adopted fear of Allah, his brutality might have been blunted;

And (I find) a chaste person taken as helpless,
because of his (virtue of) chastity (and modesty)
(though) had it not been for fear of Allah, the ways
(of evil) would not have found him powerless;

And (I find) a fool whose affairs are cared for (by others),

being appointed a leader by his fellowmen and his relatives,
(in spite of the fact that) he has no resoluteness in his affairs,
nor are nobility and magnanimity counted among his qualities.

But all that is controlled by Allah, and He grants,
So neither this contends him nor that tries to overcome him;
(The truth is that) when Allah in His mercy, perfects the wisdom of a person,
his behaviour and all his desires are perfected also."

11. Imam Al-Baqir's advice to his sons

He said: Abul Qasim Ja'far ibn Muhammad, may Allah bless him with mercy, reported to me from Muhammad ibn Hammam, from Abdullah ibn al-Ala', from Muhammad ibn al-Hasan ibn Shammoon, from Hammad ibn Isa, from Ismail ibn Abi Khalid, who said:

I heard Abu Abdillah Ja'far ibn Muhammad, peace be upon him, say: We were gathered together by (our father) Abu Ja'far, peace be upon him, and then he said: "O my sons, beware of meddling with the rights of others, and be enduring when visited by any misfortune, and if people call you to any matter whose harm to you is more than its benefit, do not respond."

And may Allah bless our master Muhammad, the Prophet and his pure progeny.

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