

Excerpts From Lessons by Grand Ayatullah Sheikh Bahjat

We in the Chapter will be sitting under the pulpit of the class of Grand Ayatullah Bahjat so we may benefit from his explanations and instructions which he dictated on appropriate occasions to some of the students of purely Islamic branches of knowledge.

1. Status and Station of Ahl al-Bayt (as), Value of Praising them, Loyalty to them, Mourning them

In a special meeting, Ayatullah Bahjat met some of those who laud Ahl al-Bayt (as) and delivered on this occasion a speech in which he referred to the status of Ahl al-Bayt, station, the value of praising them and being loyal to them. Following is the text of this speech which the author cites from a taped audio cassette as follows:

“The brethren who are busy lauding Ahl al-Bayt, those who recount the virtues of the Imams (as) and the tragedies that befell them, must know their station, what action they undertake and why. They must know that they are practically implementing the commandment of being ‘kind to the Prophet’s kindred’ to which the Holy Qur’an refers. Whether they recount the virtues of Ahl al-Bayt or their tragedies, they thus repay the wage of conveying the Message and keep people firm on the path of the Qur’an. The Qur’an states the following:

‘Say: I do not ask you for a reward for it other than being kind to my kindred’ (Qur’an, 42:23).

If someone says, ‘Suffices us the Book of Allah and we have no need fore anything else’, we will say, ‘Which book are you referring to? Is it the one in which the verse referring to kindness to the Prophet’s kindred? Can you say that you have no need for Ahl al-Bayt (as)? Which book do you mean? Is it the one in which this verse exists:

'This Day I have perfected your religion for you, completed My favor upon you, and have chosen Islam for you as your religion' (Qur'an, 5:4)?

Can this religion be complete without the mastership of Ahl al-Bayt (as)? Which Qur'an do you mean? Is it the same Book in which the following verse exists:

'Your (real) friends are (no less than) Allah, His Apostle, and the (fellowship of) the believers, those who establish regular prayers and regular charity, and they bow down humbly (in adoration)' (Qur'an, 5:58)?!

Yes, had all these verses not been in your Qur'an, you have the right to say, 'Suffices us the speech of Allah'. So, we have to know that there is a great obligation on our shoulders, and the teachers and lauders have to understand that loving these [kindred] is above everything and it cannot be relinquished. If we love Allah, will we be able not to love those whom He loves?! Will we then be able not to love the deeds which He loves? Can one love Allah but not love those whom He loves? And can he love deeds which Allah Almighty hates? Can this be at all? So, this statement of 'Suffices us the Book of Allah, and we need nothing else', is a blatant lie. It is as though one who says so says about the night as being daylight and say about daylight as being the night.

There are many verses in the Book of Allah similar to this verse: "Be with the truthful". This Book has distinguished the attribute of the pious from the sinners. Look and see who the sinners are and the pious are; can there be a belief in casting doubt and in distinguishing? If so, it is the same like one says, 'I believe in half the Qur'an and do not believe in its other half. Three hundred years ago, the Jews and the Christians said, "The condemnation of the Jews and the Christians must be deleted from the Qur'an, and nothing must be kept in the Qur'an except the worship matters." Will the Qur'an then remain the same if we thus divide it? We will then say that the adoration, too, is not necessary. The polytheists will say, "We, too, would like to maintain our status and our sins, and it is not necessary that we should believe in the Unity of Allah because we have our idols which we believe will intercede on our behalf" ("our intercessors with Allah").

So, if we suppose there is distinguishing, most people are idolaters and not believers; so, there can be no distinguishing in the religion of Allah. There can be no believing in part of the Book and disbelieving in the rest.

At the time of his death, someone admonished his sons thus: "Sons! Do not listen to those who call upon you towards Tawhid and to accept the creed, and deny the existence of Allah as much as you can because if you are vanquished and if you accept the existence of Allah, you will not be safe from the evil of these folks, and you will be their followers. If they, for example, say that in performing the ablution, a woman must pour the water on the palm of her hand whereas the man must pour it behind the elbow, do you not have the right to do the opposite of what they say? At any rate, you must come to know what praise is, what mentioning the calamity is, what weeping and causing others to weep is."

Some people are prevented by their ignorance from understanding that these tears, which were the way of all prophets (as) to attain the Pleasure of Allah and to express anxiety for meeting Him, are the way to attain the pleasure of Allah in the issue of His friends, too. So is the case regarding loving them: I weep when I see their calamities and am happy when they are happy, sad when they are sad. The proofs are many in this field:

The first evidence is that the prophets used to weep out of their fear of Allah just as they wept because they were eager to meet Him. So, if one recognizes the prophets, he must recognize weeping, too.

Here is another issue: What we cite and is fixed in our texts is that one must say this as he enters the holy precincts of the martyrs: “May I enter, O Allah? May I enter, O Messenger of Allah?” Permission to enter must be obtained from them, but who are those who understand this matter and believe in it? “If your eyes shed their tear, it is the sign that permission has been granted.”

In other words, these tears are connected to the highest of heights. But the fools say, “We seek refuge with Allah against weeping! This is superstitious!”, while it is [in reality] connected to the higher world.

One of the highly regarded deeds recorded in our texts is one by the mother of Dawood (David). It is so detailed, some people cannot finish it during the period from the afternoon till sunset. This deed indicates that your eye must be tearful in the last prostration. If your eye sheds tears, it is a mark that your supplication is answered. Some people claim that tears have no effect (while it is connected with the highest of heights).

It is from there that permission is sought, and it is from there that a supplication is answered. Therefore, anyone who has a serious need must come to know that he has to take to prayers and commendable acts of worship mentioned for needs to be met. So they may get to know that their pleas are answered, their eyes must be tearful after they plead, supplicate and pray, even though it may be as little as the wing of a fly. The tear in the eye is a mark of a positive response.

Yes, the matter is that our glasses are not clear, and we lack understanding. Suppose we plead to Allah to grant us a house, but Allah sees it is not in our best interest that He should grant us a house; what, then, should one do? Will He invalidate our plea? No, He gives us more than what we ask for. For example, He tells the angel to increase one’s lifespan a few years, while this wretch imagines that his plea was not answered and that his efforts were fruitless because he does not know that Allah granted him more than what he had asked for. He does not understand this matter. We must think well of Allah, and our glasses must be wide and clear.

2. The Ziyara

Ayatullah Bahjat met a crowd of those who perform the *ziyara* of the sacred shrine of Imam al-Riḍā (as), and in this gathering he delivered a statement in which talked about the ziyara of Imam al-Riḍā and his sanctities. The author obtained these teachings and instructions through Hujjatul-Islam wal Muslimin hajj Muhammad Sadr al-Adyan, representative of the publication and printing foundation administered by the

sacred shrine of Imam al-Riḍā (as), and this text has been corrected. We present it to you via one of those close to the sheikh as follows:

“Let your ziyara come from the heart. Seek permission upon entering. Do not enter the shrine except when you are ready to do so. When you ask Imam al-Riḍā (as) to permit you to enter, saying, ‘Shall I enter, O Proof of Allah?’, refer to your heart at that moment and see if there is a change in it or not. If there is a change in your condition, be informed that the Imam granted you permission. The way to enter in the presence of the master of martyrs is weeping. If your eye is tearful, enter, for it is a signal the Imam al-Husayn (as) has permitted you to enter if your condition is helpful; otherwise, it is better if you perform some other commendable good deed.

“Fast for three days and bathe then go to the shrine and once more seek permission to enter. Performing the *ziyara* of the shrine of Imam al-Riḍā is better than visiting that of Imam al-Husayn (as) because many Muslims visit Imam al-Husayn (as), whereas only Shi’a Ithna-Asheris visit Imam al-Riḍā (as).

“Many people asked Imam al-Riḍā (as) and sought his favorable response, and they obtained their pursuit. Pay attention, believe! Healing comes when Allah decrees. One of the Iraqi immigrants had a cancerous tumor, and it was necessary to operate a surgery for him. The surgery was quite risky, so he asked Imam al-Riḍā (as) to heal him. During the night, he saw the Infallible Lady (as) in a vision saying to him, ‘You will be healed, and you do not need the operation.’ Look and see the strong connection between the Imam and his sister and how the brother was asked while his sister answered!

“All these *ziyaras* are sound. Recite the great inclusive *ziyara* and the *ziyara* of Ameen–Allah silently. It is not necessary to count your needs to the Imam (as) for he knows them! Do not exaggerate in your pleas! Let your visit be one of the heart, for Imam al-Riḍā (as) said to someone once, ‘Some people’s weeping annoyed me!’”

Someone has said he rests his hope on two things: The first is that he never recited the Qur’an while being lazy, as some people recite it, as if they recite the Shahnama book, for the Qur’an there is existence similar to that of the Prophet’s Progeny (as). The second is that he wept during the commemorative get-togethers for Imam al-Husayn (as).

Once Grant Ayatullah Burujardi suffered from an eye pain. Ayatullah Sayyid Burujardi says, “I wiped my eyes on the Ashura day with a little mud from the meeting commemorative of the tragedy of Imam al-Husayn (as). Since then, I have never had a pain in my eyes, nor have I ever needed to use the spectacles!”

After the incident of the explosion at the sacred shrine of Imam al-Riḍā (as), someone saw Imam al-Riḍā (as) in his sleep, so he asked him, “Where were you at the moment of explosion?” The Imam said, “I was in Karbala.”

This statement has two meanings: The first is that Imam al-Riḍā (as) had gone that day to Karbala. The

second is that this incident took place in Karbala, too. In other words, the enemies attacked the shrine of Imam al-Husayn (as), demolishing it then setting it on fire!

A man entered the sacred shrine of Imam al-Riḍā (as), and he saw in front of him a good looking Sayyid reciting the *ziyara*. He went near him and heard him mentioning the names of the Infallible ones (as) one by one, saluting them. When he reached the name of the Imam of the Time (may Allah hasten his holy reappearance), he did not articulate one word. That individual realized that that Sayyid was our master, the Imam of the Time, peace of Allah be with him and may our lives be sacrificed for his sake.

Quite few are the miracles witnessed in the holy precincts of Imam al-Riḍā (as). Someone saw in a vision that he went to the shrine of Imam al-Riḍā (as). As he was there, he saw the dome cracking. Then he saw prophet Jesus (as) and his mother (as) descending on the shrine, so he placed for them a bench on which they sat and started reciting the *ziyara* of Imam al-Riḍā (as).

The next day this man went to the mausoleum awake but found it empty of people. Then he saw the dome crack and that Jesus (as) and his mother (as) descending upon the shrine. They sat on a bench and started reciting the *ziyara* of Imam al-Riḍā (as). They recited the ordinary *ziyara* of Imam al-Riḍā (as). Having finished reciting the *ziyara*, they went back along the same path. The condition resumed its normality. The shrine was crowded with people, and the noise of the pilgrims filled everywhere anew. The last word is that we must act upon our knowledge and take precautions with regard to the matters with which we are not fully familiar. Regarding these matters, let us lean on precaution.

3. Pieces of Advice to Martyrs' Families

In the Name of Allah, the most Gracious, the most Merciful

Everyone must know that he must take care of the rest of deeds he has and pay attention to those that perish. Good deeds, divine acts of adoration, and everything which brings one closer to his Lord will endure with man, and man will take it with him; it will be in his company till the Resurrection Day, even beyond Resurrection.

Man's good deed are the remnant that does not perish. Everyone must know that acts of obedience to the Lord, of adoration, those that bring one closer to his Maker, do not end when life ends. They do not disappear when the soul is separated from the body. These deeds remain firm. Rather, they will be spiritually in sync for all persons in the Hereafter.

Do not take to heedlessness. The martyrs, their families, and those who treaded this path, those who were martyred along this path, have crowns placed on their heads the value of which is not known except by Allah. But we cannot see this crown except after we exit this form of being. Some people of perfection may see this crown on the heads of some people in this life.

There is no doubt that in the martyrdom of one's kin there is a divine bliss bestowed by Allah. Martyrdom

by itself is a cause for happiness rather than grief. This grief which we feel is due to our having lost the company of the martyr. We do not realize that his condition is better than ours, nor can we imagine the boon which Allah Almighty bestowed upon him. He died as a believer, a martyr. As for ourselves, we do not know how we will depart from this life and how we will die: Shall we die as believers or not?

We must understand that martyrdom is one of the causes of happiness, for it elevates the status of man and not lowers it. This abode is not permanent; rather, one must take of it whatever benefits him in the abode of eternity. It is in the Hereafter that one will know the value of this ration, and he will know whether it suffices or not.

What if one blesses the Prophet once then gifts its rewards to a deceased person? Only Allah knows its value, meaning and form. One must direct his attention to the way a deed is done and not to its quantity. If someone spends a little money purely for the sake of Allah, and if someone else gives out measures of gold and silver while his deed is not purely for the sake of Allah, the first deed will endure whereas the second will perish.

Man grows and achieves perfection every moment, and it is impossible for one to do good and the deed is overlooked:

“Nor is (there as much as) the weight of an atom on the earth or in the heavens that is hidden from your Lord” (Qur’an, 10:62).

We must pay attention to the goodness and evil that comes out of man: In the Hereafter, each will assume a form, and only Allah knows how many will be those who will see these deeds and the reward which Allah will determine for them. Do not think that little or much matters. No, what matters is how the deeds were done, the extent of sincerity in them in seeking the pleasure of Allah Almighty. One must look at the book of the Shari’a and what it requires him to do, what he must do in this case and what he must not.

We are guests of Allah sitting around His table. He sees us and knows what we do and what we want to do. He knows our intentions more than we know them. We imagine some things and think they will materialize, but they will not. Yet Allah, Praise and Exaltation belong to Him, knows the ultimate aim of all matters. The knowledge of Allah Almighty encompasses everything, and His angels and messengers fill every place. They are on our right side, on our left, on all our sides. We, therefore, cannot hide anything from Allah Almighty.

Since Allah is all-Hearing, all-Seeing, Knowledgeable, omni-Potent and loves some matters and hates others, of course this love and hatred is for our own sake; otherwise, there is no difference between the matters for Him. Does it not suffice us that He knows what we manifest and what we hide?

Once the cursed Satan stood before Prophet Yahya (John the Baptist) (as) and said to him, “I would like to give you five pieces of advice.” Prophet Yahya (as) said, “Well, speak!” Satan started advising Prophet Yahya (as), giving him a wise statement in the beginning. His second, third and fourth pieces of

advice were also good. It was then that Prophet Yahya (as) interrupted him saying, “Go away! I do not want to hear any more because you will do your foul deed in the fifth advice; otherwise, you are not Satan!” Indeed, Satan is the caller to evil, and all those pieces of advice were introductions to his foul deed in the end.

Pay attention also to the Westerners faring with us according their spies. All what they did against us was done through their spies. Be on your guard, and be attentive to your sides, for they sometimes contact their spies through a number of intermediaries. Allah will grant us success over such people so their lies may not deceive us. They may be truthful in the beginning, but in the end they want to sell us their lies.

It is said that the first person to obtain an oil concession in Iran was an Italian businessman who was able to buy the concession for an exorbitant price. Since he was a believing Christian, he dedicated the revenues from this concession to disseminate the faith of Christ or, as he claimed, dedicated the funds “in the cause of God in order to disseminate His religion”.

The revenues of oil in the hand of this man were during the administration of Muzaffar ad-Deen Shah, as it seemed. Soon, the British government became informed of this issue, and there was no notary public at that time to document the records. The commercial operations were carried out via ordinary documents. The British sent someone to befriend this man and ordered him to do everything he could to attract him. This individual started worshipping with that Christian man, participating with him in all his acts of adoration. He kept worshipping day and night till the man felt comfortable that his fellow was a righteous man.

One day, the man took advantage of his fellow’s inattentiveness and stole the oil document from him which he brought to the British government. The poor man realized that his fellow was the one who stole the document. After some time, he died of extreme grief.

Be aware, they watch us just as the angels watch our thoughts and deeds! These cursed folks know what we want to do after many years because they find a way to know, using the spies and reading the minds of people and their intentions. You must be attentive; we have no other choice except to plead to Allah and to resort to Him. So, hold on to the Qur’an and the Prophet’s Progeny (as).

You will find the branches of knowledge of this Progeny in many books such as *Nahjul-Balagha*, and you will find the deeds of the Progeny in books such as *Al-Saheefa al-Sajjadiyya*. You can find its obligatory deeds in the like of these practical dissertations. So, let them not rob you of these matters, for we are distinguished from the rest of Muslims and others by these two origins which benefit us in our life and in our Hereafter. They are useful for our life because if we seek nearness to Allah through them when we are sick or suffering from hardships, Allah will grant us ease. This distinguishes the Shiites while the Sunnis lack it. The Sunnis do not permit juristic scholars to “interfere” in intellectual matters because the authority in such matters has to be Hasan al-Ash`ari or al-Mu`tazili. Likewise, with regard

to the issues of the Shari`a, the authority has to be Abu Haneefa or al-Shafi`i, for example. They [Sunnis] wonder about the Shiites believing in one person as head of the intellectual as well as Shari`a-related matters.

Our Imams are the authorities for branches of knowledge as well as intellectual matters. They also are authorities in the legislative matters and in the obligations. The Sunnis do not know that these matters are quite easy for our Imams, for there are other matters that are particularly relevant to our Imams (as): pleas to the Almighty, shields against evildoers and precautions.

Through these matters, we can get to know how to plead to Allah, how to adore Him, the deeds which bring us closer to Him, even we can, through these matters, make our times filled with remembrance of Allah, obedience to Him and not shrink from obeying Him in any of our deeds.

Pay attention, this is the age of wolves who buy you then place poison in your food after they obtain what they want. They kill you after using you in exchange for sums which you could hardly dream of. Be vigilant lest they mislead you, for you will then lose this life and the Hereafter. Did they not do that in the past? Did they not take the armies from Baghdad to Lebanon in order to fight alongside the Christians against the Muslims?

The military coup staged by Abdul-Kareem Qassim was for this reason. This is what prompted him to change the type of government in Iraq. Anyhow, these folks do not leave you till you sacrifice yourselves for their sake.

During World War II, it is said that only twelve thousand English fighters were killed, and most victims who were killed in this war were settlers in colonies (from India and elsewhere). As for stupid Russia, it alone offered more than thirty million victims in this war. And when they distributed the loot, each of America, England and Russia got a third of the booty, whereas Russia's losses were thirty million, while America did not contribute except weapons and funds, and England lost only twelve thousand men.

This is the expected result when the stupidity of these meets the cunning of those. Are you, then, ready to give up the Qur'an and the Prophet's Progeny (as)? They are not ready to give up what they seek! And peace be with you, the mercy of Allah and His blessings.

4. Instructions for the Youths and Adults

In the Name of Allah, the most Gracious, the most Merciful

The youths and adults must know that they have to increase their knowledge and conviction to be parallel with their adolescence and growth, and their conviction must accompany their knowledge. Be informed that we, the Muslims, are distinguished from others through the Qur'an and the Prophet's Progeny (as). If we, therefore, lose the Qur'an, we will be like other unbelievers, and if we lose the Progeny, we will be like the Muslims who have no conviction.

So, we have to look after these two matters and deepen our knowledge of them day after day as we grow. We must warn everyone against deviation from the path because there are those who want to mislead them. Beware they may take away these two pristine principles from you.

We say: If you do not believe in Islam and in the Qur'an, produce something similar to the Qur'an or at least produce one chapter like its chapters. They say: No, we cannot produce anything like it, and we will not produce its like, nor will we accept Islam! Such talk can have no answer because they say, "We know but we do not act [according to our knowledge]."

To these folks who claim they are with the Qur'an but not with the Progeny we say, "Such is the Progeny, and such are its virtues. These are its supplications, rulings, sermons and messages. This is *Nahjul-Balagha*. This is *Al-Saheefa Al-Sajjadiyya*. If you want us to abandon the Progeny, bring forth something similar to these matters so we may abandon the Progeny. These are the deeds of the Imams (as). This is their conviction. These are their *karamat* and miracles. Beware lest they should take them away from you.

Do you know how much they would pay us if we relinquish these matters? They would give us plenty, but this money is worthless because they will take it from us tomorrow indirectly and get rid of us, too. They are not loyal towards us, and they will finish us after they get what they want from us.

Finally, we have to deeply contemplate upon the Qur'an and learn its diction so it may remain protected from error. Let us act upon our knowledge, and let us recite it correctly, and let us recite it correctly when we pray.

We, the Persians, have also to acquaint ourselves with some simple exegeses and look for an exegesis that simplify for us how to comprehend the Qur'an. For example, we have to study *Nahjul Sadiqeen* from time to time. Rather, we have to review it from beginning to end because it is a good book and written in Persian. If we find something better, there is no objection to reviewing what is better, but is there a better book than it?

Let us memorize the Qur'an so it may always be with us, and let us fortify ourselves by the Qur'an. Let us make it the means for our protection from the world's dissensions and hardships. Let us plead to Allah not to separate us from the Qur'an, and let us also plead to Him not to separate us from the Progeny because the Qur'an is with the Progeny, and the Progeny is with the Qur'an. If we lost one, we will have lost both. Let us beware against their lying to us and selling us their lies. Let us beware of buying books from the people. We cannot distance ourselves from the Qur'an and the Progeny because if we do so, we will fall into the laps of the wolves, and only Allah knows if we will be able to rid ourselves of them or not.

Beware of those who may misguide you from these two principles. Let those of you who go to school be aware of their teacher: Does he tread on the Right Path, or does he not? This is so because if the teacher deviates via bribe or something else, woe unto his students! Why? He will sell his students

falsehood whether directly or indirectly. Be aware, work cautiously, do not say anything before making sure what you say is accurate.

You have to be cautious, and do not permit anyone to inject uncertain matters in what we hold as certain, mixing our milk with water. If someone says a thousand words of the truth, let us contemplate on these words then contemplate on whether the 1001 word is a word of conviction or one of doubt which does not substitute the truth a bit. If you hear a word from someone about you, you must ascertain whether this word is accurate and complete, whether it agrees with reason, with creed, or not.

Be informed that Allah Almighty knows everything about us. He knows what we do when we are alone, and He knows what we do before people. He knows what we say and when we are silent. If someone becomes acquainted with the fact that the owner of this world knows all what we do, when we are alone, what we think, writing down for one's good intention and does not write down his bad intention except after acting upon it and making sure he did not repent it; it is then that everything will come to an end.

I mean by this statement to say that if one gets to know that Allah knows everything, he will then understand everything: He will understand what he must do and what he must not, what benefits him and what harms him, etc. Is it correct that we dispute as we sit at the table of the Lord? For example, is it right if one of us says this: "I saw this food before anyone else; therefore, this food is mine"? Another person may say, "I took this food before you did; therefore, I must eat it," and so on.

All these disputes which take place among governments are of this sort. They all sit at the table of the most Great One Who sees them all, and the constitution is clear, too. Everyone knows what the Lord likes and what He dislikes. He loves benevolence in truth and hates harming people without a just cause. He knows all these matters, and we, too, know that He ordered us to uphold them, and He sees them all; so, should we act upon what Allah has commanded us to do?

One does not commit a sin in front of another person although he is an ordinary person, for he may be weaker than I am and is unable to overpower me, but he may look askance at me and may turn into an enemy who may kill me once he has the opportunity. But Allah is not like that. He is omni-Potent, all-Knowing, and He ordered us and knows those of us who know and who do not know, for He knows everything.

Can we hide our affairs from Him? Or should we announce our deeds to Him, thinking He does not do anything and does not punish us for them? Is Allah really like that? Can we really hide anything from Him? Will that thing really remain hidden from Him? Man and others who serve Him may be so insolent to the extent that they are as though they do not hear or understand that there is One Who hears, sees, knows, is able, merciful and gracious.

He can reward a deed even though it may be as little as the weight of atom. It is stated in the Gospel of St. Barnabas, which is the most accurate of all Gospels, that prophet Jesus (as) sought once to intercede for Iblis saying, "Lord! Iblis worshipped You a great deal and used to give admonishment and

guide to Your path; so, do forgive his slipping away and sinning!” Allah, the most Great, the most Exalted, said, “I am ready to forgive him; so, let him come up and say that he committed sins and seeks My mercy.” Jesus (as) was very glad for having performed such a great task the like of which does not exist, for the earth, since the time of Adam (as), has been filled with corruption, and he will be a means to end it. He called upon Satan saying, “Come and hear the glad tiding!” Satan said, “You talk too much!” Prophet Jesus (as) said, “You do not know, and had you known, you would have been keen enough to comprehend.” Satan said, “I told you not to mind such talk, for there is too much talk already!” Prophet Jesus (as) said, “You do not know that Allah wants to put an end to all this corruption with two words.” Satan asked, “What is the matter?” Prophet Jesus (as) said, “You must stand in the presence of the Lord and say, ‘Lord! I have sinned, so do forgive me.’”

Look and see how we do our own souls injustice when we do not repent to Allah Almighty, where will we then be going? Every path other than that of going back to Him will end up in the fall and in regret. Well, if you know that the end of this path is regret, why do you insist like that on continuing to tread upon it?

Satan then said, “No! Rather, He should admit His mistake. Why? My troops are more numerous than His. There are angels who did not prostrate to Adam but followed me, and there are those among the jinns who do not believe in Allah, and there are the idolaters from among the humans, and all these are my hosts!”

He felt conceited because he has so many followers, not knowing that the large numbers or the quantity mean nothing on the Day of Judgment. The more the number, the more hell will say, “Is there any more?” Prophet Jesus (as) said, “Be gone, for you shall be stoned! I pleaded to Allah to forgive you, but you refused and felt haughty.”

What is meant is that the solution of these pursuits revolves round “knowledge and ignorance”. The foundation of this issue is the ignorance of this wretch. You, ignorant one, say, “One who was created of fire cannot submit to one created of clay.” Is Adam created only of clay? Is he not created of clay and something else pure? And you, too, are not created only of fire; rather, you have a soul, and Allah gave you responsibility and ordered you to prostrate to Adam, but you refused.

So, each human being, jinn, devil and angel is a combination of soul and body. But this wretch thought the body alone is the criterion for preference. You, ignorant one, did you not know that the angels were unable to answer in the divine test and could not tell Allah about the “names” saying, “Praise to You! We do not know save what You taught us!” It is then that the most Great and Exalted One said to Adam, “Adam! Inform them of their names,” whereupon he informed them of all names.

Now, having come to understand that Adam became [through his knowledge] superior to all angels, in all their greatness and various ranks, and realized that Adam is advanced over you and over all angels, you return and say without shame, “You created me of fire and created him of clay.”

Is this talk suitable? Or did you not once more comprehend the matter? Do you see that the criterion is

knowledge and ignorance? If you do not know that man must act upon his knowledge, you must now repent to Allah after having come to know it, and you have now to at least answer this question: “Will my repentance be accepted or not?”

Look and see how unaware we are, how we do our own souls injustice, because we rush what is obvious, and it is here that the ultimate objective lies: If we do not crush our information and do not act upon what we do not know, the matter would have come to an end, and we would have become among the happy ones.

We must not rush our knowledge with our feet because this cause regret. If man acts upon what he knows, everything will become clear for him, and he will march without a halt, without a stop. If he sees that he has stopped marching, let him be assured that he crushed some of his knowledge with his foot: ***“As for those who strive in Our (cause), We will certainly guide them to Our paths, for truly Allah is with those who do right” (Qur’an, 29:69).***

One who acts upon what he knows will be spared what he does not know. Nobody can say that he knows nothing, and if he says it, he will tell a lie, for all people, with the exception of the Infallible Ones (as), know some matters and are ignorant of others. If they act upon what they know, they will get to know what they do not know. Act upon what you know, and stop doing what you do not know till matters become clear for you. If you act upon your knowledge, what is unknown will be disclosed for you; therefore, we have to get to know why we halted our deeds.

We have to act upon what we know and take precautions regarding what we do not know so we will never regret. May Allah grant you success regarding whatever He loves and is pleased, and may He grant you the joy of absolute spiritual and physical safety; surely He responds to supplications, and peace be with you, the mercy of Allah and His blessings.

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