

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

---

## Notes for Parents

### TABLE OF CONTENTS

Upbringing Children: .....	3
Teaching Children Swimming and Shooting: .....	6
Asking Children to Offer Salat .....	7
Kindness to an Orphan:.....	7
Appendix: Additional AHadith on the Rights & Belief.....	8
The Five Pillars of Religion:.....	9
The Wilayat: .....	9

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ (63:9)

**O you who believe! let not your wealth, or your children, divert you from the remembrance of Allah; and whoever does that, these are the losers. (63:9)**

قَالَ رَسُولُ اللَّهِ ص أَوْلَادُنَا أَكْبَادُنَا صُعْرَاؤُهُمْ أُمْرَاؤُنَا وَكُبْرَاؤُهُمْ أَعْدَاؤُنَا فَإِنْ عَاشُوا فَتَنُونَا وَإِنْ مَاتُوا أَحْزَنُونَا

Prophet<sup>saww</sup> said: “Our children are part of our souls; but the little ones are as if they are our rulers,<sup>1</sup>and grown up among them are like our enemies; if they live on they put us into troubles, but if they die they make us sad and in despair.”<sup>2</sup>

جَامِعُ الْأَخْبَارِ، عَنْ كِتَابِ جُمَلِ الْعَرَائِبِ بِإِسْنَادِهِ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ خَمْسَةٌ فِي قُبُورِهِمْ وَ ثَوَابُهُمْ يَجْرِي إِلَى دِيْوَانِهِمْ مَنْ عَرَسَ نَخْلًا وَ مَنْ حَفَرَ بَيْرًا وَ مَنْ بَنَى لِلَّهِ مَسْجِدًا وَ مَنْ كَتَبَ مُصْحَفًا وَ مَنْ خَلَّفَ ابْنًا صَالِحًا

Prophet<sup>saww</sup> said: “There are five people who still get rewards transferred into their accounts after leaving the World;

- (1) One who planted a tree,
- (2) One who dug a well,
- (3) One who built a masjid,
- (4) One who wrote down Quran,
- (5) One who left a pious son behind. <sup>3</sup>

<sup>1</sup> They insist as they like and we cannot convince them so we have no other option but to fulfil their needs, otherwise they just cry.

<sup>2</sup> Jama-ul-Akhbar, ch. Oulad, 62, pp. 181. 64 170 15 مستدرك الوسائل

<sup>3</sup> Ibid, also 230 : ص : 12 مستدرك الوسائل ج

رُوي عن النبي ص أنه نظر إلى بعض الأطفال فقال ويل لأطفال آحر الزمان من آبائهم فقيل يا رسول الله من آبائهم المشركين فقال لا من آبائهم المؤمنين لا يعلمونهم شيئاً من الفرائض وإذا تعلموا أولادهم منعوهم ورضوا عنهم بعرض يسير من الدنيا فأنا منهم بريء وهم مني براء

Once Rasool Allah<sup>saww</sup> looked at the children and said: "Curse be upon the parents of future time on behalf of their children. The companions asked: "Will they be among the non-believers?" Prophet<sup>saww</sup> said: "No, they will be among the believers, but they will not recognise their duties towards their children. When they will educate their children they would go for the Worldly education as against the religious one. And they will be happy for them to gain little worth (by gaining knowledge of the world as opposed to the bounties of the Hereafter). I have disowned them since they have disobeyed me.<sup>4</sup> (for their part).

أحمد بن محمد بن عثمان بن عيسى عن سماعة قال سألته عن الصبي متى يصوم قال إذا قوي على الصيام

I asked: when shall a boy start fasting? Imam<sup>asws</sup> replied when he gains enough strength to withstand it.<sup>5</sup>

### Upbringing Children:

قال الصادق ع دَعِ ابْنَكَ يَلْعَبُ سَبْعَ سِنِينَ وَ يُؤَدِّبُ سَبْعَ سِنِينَ وَ أَلْزِمَهُ نَفْسَكَ سَبْعَ سِنِينَ فَإِنْ أَفْلَحَ وَ إِلَّا فَإِنَّهُ مِمَّنْ لَا خَيْرَ فِيهِ

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يُرَبِّي الصَّبِيَّ سَبْعاً وَ يُؤَدِّبُ سَبْعاً وَ يُسْتَحْدَمُ سَبْعاً وَ مُنْتَهَى طَوْلِهِ فِي ثَلَاثٍ وَ عِشْرِينَ سَنَةً وَ عَقْلُهُ فِي خَمْسٍ وَ ثَلَاثِينَ سَنَةً وَ مَا كَانَ بَعْدَ ذَلِكَ فَبِالتَّحَارِبِ

Imam Jafar-e-Sadiq<sup>asws</sup> said, leave your child to play for first seven years (Hijri calendar which will be about 6 years and 7 months A.C), then teach him manners during the next seven years, then keep him in your company for the next seven years. Thus if he turn out to be decent and

<sup>4</sup> Ibid, pp. 183. also 165 : ص 15 : مستدرک الوسائل ج

<sup>5</sup> 125 : ص 4 : الكافي، H. 3.

successful person then its good (for you), otherwise he belongs to those who do not have any merits and decency in their nature.

And Amir-ul-Momaneen<sup>asws</sup> said, bring your child up for seven years, teach him etiquettes for the next seven years. He will gain height until 23 years and broaden wisdom until he reaches 35 and the rest (of his improvement) will all depend on experience.<sup>6</sup>

رَوَى مُحَمَّدُ بْنُ يَحْيَى الْحَرَّازُ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ قَالَ عَلِيُّ ص مُبَاشَرَةً الْمَرْأَةِ ابْنَتَهَا إِذَا بَلَغَتْ سِتِّ سِنِينَ شُعْبَةً مِنَ الرَّنَا

Imam Ali<sup>asws</sup> said: A mother should stop sleeping with her daughter when she becomes 6 years' old; otherwise it will be a kind of 'Zinah'<sup>7</sup>

و رُوِيَ أَنَّهُ يُفَرِّقُ بَيْنَ الصَّبِيَّانِ فِي الْمَضَاجِعِ لِسِتِّ سِنِينَ

Boys should not sleep on the same bed upon reaching the age of 6.<sup>8</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّا نَأْمُرُ صَبِيَّانَنَا بِالصِّيَامِ إِذَا كَانُوا بَنِي سَبْعِ سِنِينَ بِمَا أَطَافُوا مِنْ صِيَامِ الْيَوْمِ فَإِنْ كَانَ إِلَى نِصْفِ النَّهَارِ وَ أَكْثَرَ مِنْ ذَلِكَ أَوْ أَقَلَّ فَإِذَا غَلَبَهُمُ الْعَطَشُ وَ الْعَرْتُ أَفْطَرُوا حَتَّى يَتَعَوَّدُوا الصَّوْمَ وَ يُطِيفُوهُ فَمُرُوا صَبِيَّانَكُمْ إِذَا كَانُوا أَبْنَاءَ تِسْعِ سِنِينَ بِمَا أَطَافُوا مِنْ صِيَامٍ فَإِذَا غَلَبَهُمُ الْعَطَشُ أَفْطَرُوا

Imam Abi Abdullah<sup>asws</sup> said: We ask our children to fast upon reaching the age of 7 so that little ones may fast as long as their strength would permit them (before breaking it). Thus, you should also ask the same from your children when they are 9 years' old and let them terminate their fast after finding it difficult to manage, due to thirst.<sup>9</sup>

<sup>6</sup> 494 من لايحضره الفقيه ج : 3 ص : 494. tradition 4743 and 4746.

<sup>7</sup> Manla YahzarulFaqih, tradition 4505.

<sup>8</sup> Manla YahzarulFaqih, tradition 4508.

<sup>9</sup> الكافي ج : 4 ص : 125. H. 1

وَ قَالَ ع إِنَّ لِلْوَالِدِ عَلَى الْوَالِدِ حَقًّا وَ إِنَّ لِلْوَالِدِ عَلَى الْوَالِدِ حَقًّا فَحَقُّ الْوَالِدِ عَلَى الْوَالِدِ أَنْ يُطِيعَهُ فِي كُلِّ شَيْءٍ إِلَّا فِي مَعْصِيَةِ اللَّهِ  
سُبْحَانَهُ وَ حَقُّ الْوَالِدِ عَلَى الْوَالِدِ أَنْ يُحَسِّنَ اسْمَهُ وَ يُحَسِّنَ أَدَبَهُ وَ يُعَلِّمَهُ الْقُرْآنَ

Both father and son have rights on each other; the right of the Father is that his son should obey him in every aspect in life, with the exception of those commands which would displease Allah<sup>azwj</sup>. Whereas the rights of the son on his father are to give him a good name upon birth, teach him the Holy Quran and good manners.<sup>10</sup>

وَ قَالَ ع لِيَعِضِ أَصْحَابِهِ لَا تَجْعَلَنَّ أَكْثَرَ شُغْلِكَ بِأَهْلِكَ وَ وَدِكَ فَإِنْ يَكُنْ أَهْلُكَ وَ وَدَكَ أَوْلِيَاءَ اللَّهِ فَإِنَّ اللَّهَ لَا يُضِيغُ أَوْلِيَاءَهُ وَ  
إِنْ يَكُونُوا أَعْدَاءَ اللَّهِ فَمَا هُمْكَ وَ شُغْلِكَ بِأَعْدَاءِ اللَّهِ

Amir-ul-Momaneen<sup>asws</sup> told one of his companions, 'listen, never get too involved in the affairs of your dependents because if they love Allah<sup>azwj</sup> then firmly believe that He<sup>azwj</sup> will Save them from devastation but if they are among the enemies of Allah<sup>azwj</sup> then why should you worry about your Lord's enemies?'<sup>11</sup>

وَ رَوَى عَبْدُ اللَّهِ بْنُ فَضَالَةَ عَنْ أَبِي عَبْدِ اللَّهِ وَ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِذَا بَلَغَ الْعَلَامُ ثَلَاثَ سِنِينَ يُقَالُ لَهُ قُلْ لَا إِلَهَ إِلَّا  
اللَّهُ سَبْعَ مَرَّاتٍ ثُمَّ يُتْرَكُ حَتَّى يَتِمَّ لَهُ ثَلَاثَ سِنِينَ وَ سَبْعَةَ أَشْهُرٍ وَ عِشْرُونَ يَوْمًا فَيُقَالُ لَهُ قُلْ مُحَمَّدٌ رَسُولُ اللَّهِ سَبْعَ مَرَّاتٍ وَ  
يُتْرَكُ حَتَّى يَتِمَّ لَهُ أَرْبَعُ سِنِينَ ثُمَّ يُقَالُ لَهُ قُلْ سَبْعَ مَرَّاتٍ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ ثُمَّ يُتْرَكُ حَتَّى يَتِمَّ لَهُ خَمْسُ سِنِينَ ثُمَّ يُقَالُ لَهُ  
أَيُّهُمَا يَمِينُكَ وَ أَيُّهُمَا شِمَالُكَ فَإِذَا عَرَفَ ذَلِكَ حَوْلَ وَجْهِهِ إِلَى الْقِبْلَةِ وَ يُقَالُ لَهُ اسْجُدْ ثُمَّ يُتْرَكُ حَتَّى يَتِمَّ لَهُ سَبْعُ سِنِينَ فَإِذَا تَمَّ لَهُ  
سَبْعُ سِنِينَ قِيلَ لَهُ اغْسِلْ وَجْهَكَ وَ كَفْيِكَ فَإِذَا غَسَلَهُمَا قِيلَ لَهُ صَلِّ ثُمَّ يُتْرَكُ حَتَّى يَتِمَّ لَهُ تِسْعُ سِنِينَ فَإِذَا تَمَّتْ لَهُ عُلْمُ الْوُضُوءِ وَ  
ضَرْبِ عَلَيْهِ وَ أَمْرٍ بِالصَّلَاةِ وَ ضَرْبِ عَلَيْهَا فَإِذَا تَعَلَّمَ الْوُضُوءَ وَ الصَّلَاةَ غَفَرَ اللَّهُ عَزَّ وَ جَلَّ لَهُ وَ لِيُؤَدِّبَهُ إِنْ شَاءَ اللَّهُ

Abdullah bin Fazala has narrated from Imam Jafar-e-Sadiq<sup>asws</sup> who reported on his father Imam Mohammed Baqir<sup>asws</sup> that when your child reaches the age of **three years** then ask him/her to say 'قُلْ لَا إِلَهَ إِلَّا اللَّهُ' seven times. Then wait until the time when he/she reaches the age of **three years, seven months and twenty days** and ask him/her to recite 'مُحَمَّدٌ رَسُولُ اللَّهِ'

<sup>10</sup> 546 : نهج البلاغة ص : 399

<sup>11</sup> 536 : نهج البلاغة ص : 352.

seven times and then wait until he/she reaches the age of four, then ask him/her to recite 'صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ وَآلِهِ' seven times. After that wait until he/she reaches **age of five**, then ask him/her which one is his/her right hand and which one is his/her left hand, if the child has begun to recognise his/her right and left then ask him/her to perform **prostration towards Kabah**. He/she should be left until he/she reaches **the age of seven**, then he/she should be asked to wash his/her hands and face and offer salat. He/she should then be left alone until he/she reaches nine years, then he/she should be taught how to perform ablution (wuzu) and at this stage he/she should be disciplined to learn ablution and salat and start offering salat. When he/she would learn ablution and salat, inshaAllah<sup>azwj</sup> will forgive his/her parent.<sup>12</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ الْعَاصِمِيُّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ الْعُلَامُ يَلْعَبُ سَبْعَ سِنِينَ وَ يَتَعَلَّمُ الْكِتَابَ سَبْعَ سِنِينَ وَ يَتَعَلَّمُ الْحَلَالَ وَ الْحَرَامَ سَبْعَ سِنِينَ

"Abu Abd Allah<sup>asws</sup> has said, 'A boy can play for seven years, learn how to read and write for another seven years and learn the lawful and unlawful matters in another seven years.'<sup>13</sup>

### Teaching Children Swimming and Shooting:

عَلِيُّ بْنُ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ رَسُولُ اللَّهِ ص عَلِّمُوا أَوْلَادَكُمْ السَّبَاحَةَ وَ الرَّمَايَةَ

'Amir-ul-Momineen<sup>asws</sup> has said that the Rasool Allah<sup>saww</sup> has said, 'You should teach your children swimming and sharp shooting.'<sup>14</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ رَجُلٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ وَ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ بَادِرُوا أَوْلَادَكُمْ بِالْحَدِيثِ قَبْلَ أَنْ يَسْبِقَكُمْ إِلَيْهِمُ الْمُرْجِيئَةُ

Imam Abu Abd Allah<sup>asws</sup> has said, 'You should hasten (take an initiative) to teach Hadith to your children before al-Murjiah (name of a sect) takes control over their mind and belief.'<sup>15</sup>

<sup>12</sup> Manla YahzarulFaqih, tradition 863.

<sup>13</sup> الكافي ج : 6 ص : 48

<sup>14</sup> الكافي ج : 6 ص : 48

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ يُفَرَّقُ بَيْنَ الْعِلْمَانِ وَ النِّسَاءِ فِي الْمَضَاجِعِ إِذَا بَلَغُوا عَشْرَ سِنِينَ

Imam Abu Abd Allah<sup>asws</sup> has said, 'When boys become ten years' old, their beds must be separated from women.'

### Asking Children to Offer Salat

وَ بِهَذَا الْإِسْنَادِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّا نَأْمُرُ الصَّبِيَّانَ أَنْ يَجْمَعُوا بَيْنَ الصَّلَاتَيْنِ الْأُولَى وَ الْعَصْرِ وَ بَيْنَ الْمَغْرِبِ وَ الْعِشَاءِ الْآخِرَةِ مَا دَامُوا عَلَى وُضُوءٍ قَبْلَ أَنْ يَشْتَغَلُوا

Imam Abu Abd Allah<sup>asws</sup> has said, 'We<sup>asws</sup> instruct children to perform two Salat (prayer) together, one Salat soon after the other, like Al-Zuhr and Al-Asr, Al-Maghrib and Al-'Isha' as long as they have valid Wudu before they get busy.'<sup>16</sup>

### Kindness to an Orphan:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَدَّبِ الْيَتِيمَ بِمَا تُؤَدَّبُ مِنْهُ وَلَدَكَ وَ اضْرِبْهُ بِمَا تَضْرِبُ مِنْهُ وَلَدَكَ

Imam Abu Abd Allah<sup>asws</sup> has said that Amir-ul-Momineen<sup>asws</sup> has said, 'You must discipline an orphan as you discipline your own child and deal with him as you would deal with your own child.'<sup>17</sup>

<sup>15</sup> H. 5, الكافي ج : 6 ص : 48

<sup>16</sup> H. 7, الكافي ج : 6 ص : 48

<sup>17</sup> H. 8, الكافي ج : 6 ص : 48

## Appendix: Additional AHadith on the Rights & Belief

رَوَى إِسْمَاعِيلُ بْنُ الْفَضْلِ عَنْ ثَابِتِ بْنِ دِينَارٍ عَنْ سَيِّدِ الْعَابِدِينَ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ قَالَ حَقُّ اللَّهِ الْأَكْبَرُ عَلَيْكَ أَنْ تَعْبُدَهُ وَ لَا تُشْرِكَ بِهِ شَيْئاً فَإِذَا فَعَلْتَ ذَلِكَ بِإِخْلَاصٍ جَعَلَ لَكَ عَلَى نَفْسِهِ أَنْ يَكْفِيكَ أَمْرَ الدُّنْيَا وَ الْآخِرَةِ وَ حَقُّ نَفْسِكَ عَلَيْكَ أَنْ تَسْتَعْمَلَهَا بِطَاعَةِ اللَّهِ عَزَّ وَ جَلَّ وَ حَقُّ اللِّسَانِ إِكْرَامُهُ عَنِ الْخَنَا وَ تَعْوِيدُهُ الْحَيَّرَ وَ تَرْكُ الْمَضُولِ الَّتِي لَا فَايِدَةَ لَهَا وَ الْبِرُّ بِالنَّاسِ وَ حُسْنُ الْقَوْلِ فِيهِمْ وَ حَقُّ السَّمْعِ تَنْزِيهُهُ عَنِ سَمَاعِ الْغَيْبَةِ وَ سَمَاعِ مَا لَا يَحِلُّ سَمَاعُهُ وَ حَقُّ الْبَصَرِ أَنْ تَعْصُهُ عَمَّا لَا يَحِلُّ لَكَ وَ تَعْتَبِرَ بِالنَّظَرِ بِهِ وَ حَقُّ يَدِكَ أَنْ لَا تَبْسُطَهَا إِلَى مَا لَا يَحِلُّ لَكَ وَ حَقُّ رِجْلَيْكَ أَنْ لَا تَمْشِيَ بِهِمَا إِلَى مَا لَا يَحِلُّ لَكَ فِيهِمَا تَقِفُ عَلَى الصَّرَاطِ فَانظُرْ أَنْ لَا تَرْتَلَا بِكَ فَتَرْدَى فِي النَّارِ وَ حَقُّ بَطْنِكَ أَنْ لَا تَجْعَلَهُ وَعَاءً لِلْحَرَامِ وَ لَا تَزِيدَ عَلَى الشَّبَعِ وَ حَقُّ فَرْجِكَ أَنْ تُحْصِنَهُ عَنِ الرِّثَا وَ تَحْفَظَهُ مِنْ أَنْ يُنْظَرَ إِلَيْهِ وَ حَقُّ الصَّلَاةِ أَنْ تَعْلَمَ أَنَّهَا وَفَادَةٌ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ أَنْتَ فِيهَا قَائِمٌ بَيْنَ يَدَيْ اللَّهِ عَزَّ وَ جَلَّ فَإِذَا عَلِمْتَ ذَلِكَ فَمَتَّ مَقَامَ الْعَبْدِ الدَّلِيلِ الْحَقِيرِ الرَّاعِبِ الرَّاجِي الْخَائِفِ الْمُسْتَكِينِ الْمُتَضَرِّعِ الْمُعْظَمِ لِمَنْ كَانَ بَيْنَ يَدَيْهِ بِالسُّكُونِ وَ الْوَقَارِ وَ ثَقِيلِ عَلَيْهَا بِقَلْبِكَ وَ تَقِيمَهَا بِحُدُودِهَا وَ حُقُوقِهَا وَ حَقُّ الْحَجِّ أَنْ تَعْلَمَ أَنَّهَا وَفَادَةٌ إِلَى رَبِّكَ وَ فِرَارٌ إِلَيْهِ مِنْ دُنُوبِكَ وَ فِيهِ قَبُولُ تَوْبَتِكَ وَ قَضَاءُ الْفَرْضِ الَّذِي أَوْجَبَهُ اللَّهُ تَعَالَى عَلَيْكَ وَ حَقُّ الصَّوْمِ أَنْ تَعْلَمَ أَنَّهَا حِجَابٌ ضَرَبَهُ اللَّهُ عَزَّ وَ جَلَّ عَلَى لِسَانِكَ وَ سَمْعِكَ وَ بَصَرِكَ وَ بَطْنِكَ وَ فَرْجِكَ لِيَسْتَشْرِكَ بِهِ مِنَ النَّارِ فَإِنْ تَرَكْتَ الصَّوْمَ خَرَقْتَ سِتْرَ اللَّهِ عَلَيْكَ وَ حَقُّ الصَّدَقَةِ أَنْ تَعْلَمَ أَنَّهَا دُخْرُكَ عِنْدَ رَبِّكَ وَ وَدِيعَتُكَ الَّتِي لَا تَحْتَاجُ إِلَى الْإِشْهَادِ عَلَيْهَا وَ كُنْتَ لِمَا تَسْتَوْدِعُهُ سِرّاً أَوْثِقَ مِنْكَ بِمَا تَسْتَوْدِعُهُ عَلَانِيَةً وَ تَعْلَمَ أَنَّهَا تَدْفَعُ عَنْكَ الْبَلَايَا وَ الْأَسْقَامَ فِي الدُّنْيَا وَ تَدْفَعُ عَنْكَ النَّارَ فِي الْآخِرَةِ وَ حَقُّ الْمُدَى أَنْ تُرِيدَ بِهِ اللَّهُ عَزَّ وَ جَلَّ وَ لَا تُرِيدَ بِهِ خَلْفَهُ وَ لَا تُرِيدَ بِهِ إِلَّا التَّعَرُّضَ لِرَحْمَةِ اللَّهِ وَ نَجَاءَ رُوحِكَ يَوْمَ تَلْقَاهُ وَ حَقُّ السُّلْطَانِ أَنْ تَعْلَمَ أَنَّكَ جُعِلْتَ لَهُ فِتْنَةً وَ أَنَّهُ مُبْتَلَى فِيكَ بِمَا جَعَلَهُ اللَّهُ عَزَّ وَ جَلَّ لَهُ عَلَيْكَ مِنَ السُّلْطَانِ وَ أَنْ عَلَيْكَ أَنْ لَا تَتَعَرَّضَ لِسَخَطِهِ فْتُلْقَى بِيَدِكَ إِلَى التَّهْلُكَةِ وَ تَكُونَ شَرِيكاً لَهُ فِي مَا يَأْتِي إِلَيْكَ مِنْ سُوءٍ وَ حَقُّ سَائِسِكَ بِالْعِلْمِ التَّعْظِيمِ لَهُ وَ التَّوْقِيرِ لِمَجْلِسِهِ وَ حُسْنِ الْإِسْتِمَاعِ إِلَيْهِ وَ الْإِقْبَالَ عَلَيْهِ وَ أَنْ لَا تَرْفَعَ عَلَيْهِ صَوْتَكَ وَ لَا تُجِيبَ أَحداً يَسْأَلُهُ عَنْ شَيْءٍ حَتَّى يَكُونَ هُوَ الَّذِي يُجِيبُ وَ لَا تُحَدِّثَ فِي مَجْلِسِهِ أَحداً وَ لَا تَعْتَابَ عِنْدَهُ أَحداً وَ أَنْ تَدْفَعُ عَنْهُ إِذَا ذُكِرَ عِنْدَكَ بِسُوءٍ وَ أَنْ تَسْتَشِرَ عُيُوبَهُ وَ تُظْهِرَ مَنَاقِبَهُ وَ لَا تُجَالِسَ لَهُ عَدُوّاً وَ لَا تُعَادِي لَهُ وَلِيّاً فَإِذَا فَعَلْتَ ذَلِكَ شَهِدْتَ لَكَ مَلَائِكَةُ اللَّهِ عَزَّ وَ جَلَّ بِأَنَّكَ قَصْدَتْهُ وَ تَعَلَّمْتَ عِلْمَهُ لِلَّهِ جَلَّ وَ عَزَّ اسْمُهُ لَا لِلنَّاسِ وَ أَمَّا حَقُّ سَائِسِكَ بِالْمِلْكِ فَإِنَّ تَطِيعَهُ وَ لَا تَعْصِيَهُ إِلَّا فِي مَا يُسَخِطُ اللَّهُ عَزَّ وَ جَلَّ

In a long tradition on 'Rights' Imam Jafar-e-Sadiq<sup>asws</sup> says: "You should better know the rights of your son, as he will be attached to you for all his good and bad deeds he commits in this world. Therefore, whatever manner you have taught him, or have helped him in his recognition and submitting to Allah<sup>azwj</sup>'s Commands, you will be held responsible for it. You must take these (responsibilities) like that person who knows if he performs well he would be rewarded but if he behaves badly then he would be punished."<sup>18</sup>

H. 3214, من لا يحضره الفقيه ج : 2 ص : 619<sup>18</sup>

## The Five Pillars of Religion:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَبْدِ اللَّهِ بْنِ الصَّلْتِ جَمِيعاً عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ بُنِيَ الْإِسْلَامُ عَلَى خَمْسَةِ أَشْيَاءَ عَلَى الصَّلَاةِ وَ الزَّكَاةِ وَ الْحَجِّ وَ الصَّوْمِ وَ الْوَلَايَةِ قَالَ زُرَّارَةُ فَقُلْتُ وَ أَيُّ شَيْءٍ مِنْ ذَلِكَ أَفْضَلُ فَقَالَ الْوَلَايَةُ أَفْضَلُ لِأَنَّهَا مِفْتَاحُهُنَّ وَ الْوَالِي هُوَ الدَّلِيلُ عَلَيْهِنَّ

Imam Abi Jaffar<sup>asws</sup> said: Islam was built on five pillars: the **Salat**, the **Zakat**, the **Pilgrimage**, the **Soam (Fasting)** and the **Wilayat**. Zrara asked: What is more important among these five pillars? Imam<sup>asws</sup> responded: Wilayat is the most important, because it is the soul and His 'Wali' are the evidence on them.<sup>19</sup>

## The Wilayat:

Therefore, fasting, as part of worshiping, will only be beneficial, if one understands the essence of Wilayat and strives sincerely to comply with its obligations. Let's briefly review the meanings of Wilayat and how to fulfil its requirements so that all our deeds are accepted. In Tafseer-e-Namoona<sup>20</sup> the meanings of Wilayat are: guardianship in meeting all needs; absolute authority over religious as well as temporal affairs and the govern ship, these three aspects, which encompass all physical and spiritual aspects of Allah<sup>azwj</sup>'s created species. In accordance to the famous Quranic Verse:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ (5:55)

The Wilayat, of Allah<sup>azwj</sup>, Rasool<sup>saww</sup> and Amir-ul-Momineen Ali<sup>asws</sup> Ibn Abi Talib<sup>asws</sup> (who gave Zakat in Rakku) is of the same value and nature and will have the same obligations on us, as

<sup>19</sup> H. 5, الكافي ج : 2 ص : 19

<sup>20</sup> Pp. 39, Fazal Abbas Naqvi.

Mola Ali<sup>asws</sup> says: My Wilayat is the Wilayat of Allah<sup>azwj</sup> and all Prophets<sup>as</sup> pledged to our Wilayat, as part of the major requirement for their qualification.<sup>21</sup>

Imam Jafar-e-Sadiq<sup>asws</sup> quoted the following Verse from Quran in reply to a question about those who were following false Imams, the ones which were not selected by Allah<sup>azwj</sup>.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى  
الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (2:257)

***Allah is the guardian and Wali of those who believe in Him and will bring them to the Light from the darkness. And those who disbelieve (Kafirs), their wali are Tagoot (Shiateen) who bring them out of Light into darkness. These are inmates of the hell fire and therein shall they abide. (2:257)***

The narrator asked, Does Allah<sup>azwj</sup> not refer to 'Kafirs' by Saying 'Wallazina Kafaru'? Imam<sup>asws</sup> replied, a kafir will not have any Noor while in the state of 'Kufr', which Allah<sup>azwj</sup> will take away and shepherd him to darkness. On the contrary, Allah<sup>azwj</sup> is addressing those who were believers and had the Noor of 'Emaan' but became 'Kafir' after following those who were **Not** His Divine representatives and, therefore, were cruel and usurpers (of the Haq of Masomeem<sup>asws</sup>). And those will loose 'Emaan' who submit to Wilayat of these Imams (non-Divine) and stay in hell for ever.<sup>22</sup>

<sup>21</sup> AlQatara, vol. 2, pp. 64, Amali Mufeed 142, tradition 9, Bihar Volume 100, pp. 262, tradition 15, Amali Tusi, 271, tradition 19.

<sup>22</sup> Al-Qatara, vol. 2, pp. 78, Alkafi, vol. 1, tradition 3, Bihar vol 23, page 323, tradition 8.