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Ali-Akbar Alikhani² & Muhammad-Rida Asqari Shurestani³

Translated by Mahboobeh Moshedian

Abstract: Imam Ali ibn Muhammad al-Hadi was the tenth Shi'a Imam, known for his immaculate conduct, vast knowledge, and keen perception. Under the rule of the Abbasid caliph al-Mutawakkil, Imam alHadi struggled with the ongoing oppression under a tyrannical government. Using the Imam's letters, supplications, debates, and salutations, this paper offers an account of the Imam's political leadership and his impact in both the social and educational arena.

Introduction

It is necessary to address the Imams' teachings, particularly their political views, to better understand politics from the perspective of Shi'i Islam. On the other hand, nowadays there are numerous political theories, and naturally each has its own followers. Thus, it is necessary for the Shi'a to address political theories from their own perspective and to involve Muslim thinkers and intellectuals in these discussions.

In this article, Imam al-Hadi's political Views inferred from his debates, correspondence, supplications (*duas*), salutations (*ziyarahs*) and narrations, bearing in mind both the difficult socio-political conditions in the time of Imam al-Hadi⁴ while under house arrest,⁵ and the sensitivity of his era as close to the birth of Imam al-Mahdi. Naturally, the necessity of the dissimulation (*taqiyyah*) gave little opportunity to express his political views. To discuss his political ideas, some of his general ideas, which can be applied to both politics and other areas, are analysed. For example, generally addressing people, God said in the Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَمْ تَقُولُوا مَا لَا تَفْعَلُونَ

"O you who have faith! Why do you say what you do not do?" (61:2).

Although from a political perspective, this verse takes a meaning different from its denotative meaning, and addresses government officials first,⁶ though it can be applied to ordinary people as well.

Accordingly, to delineate Imam al-Hadi's political views, it is necessary to address his sayings from a socio-political perspective.

Another noteworthy point that will not be addressed in the body of this article as it is more of a theological point rather than a political one, is that due to the necessity of dissimulation and the people's lack of access to the Imam, he was concerned about what would happen to the concept of Imamate after his demise, as he had a son older than Imam Hasan 'Askari named Abu-Ja'far, many of whom presumed he would be the next Imam, and so their misguidance was probable.⁷ Imam al-Hadi clearly referred to the Imamate of Imam Hasan al-'Askari to prevent a large group of Shi'as from this misguidance.⁸

His Major Approach To Politics

The Shi'a Imams: Political Models

As seen in the Salutations or Ziyarah al-Jami'a al-Kabeerah and Ziyarah of Imam Ali on the day of Ghadir,⁹ Imam al-Hadi delineated the characteristics of a qualified and just Imam, and invited people to follow him. In Ziyarah al-Jami'a, he introduced the Imams as those who are truly entitled to positions in government as they knew the essence of politics,¹⁰ and considered them as the pivot of the truth.¹¹

Another subset of the truth and legitimacy in Shi'a political discussion that receives attention is his debates with the tyrant rulers on wilayah and rulership. In these debates, the Imam spoke of the right to wilayah and government as that which is exclusive to the infallibles.

In an excerpt of this Ziyarah, Imam al-Hadi regarded the people's turning to the Imams as their way to salvation.¹² Naturally, the first and most important epitome of turning to Shi'a Imams is to obey their political and social instructions and conduct. Attaining otherworldly and worldly salvation and establishing justice, referred to as the objectives of the prophets' mission in the Quran¹³ should be the goal of any religious government, and this goal can be achieved through Imamate of the infallible leaders as the system of Imamate is the only perfect embodiment of the Divine government and the prophetic conduct.¹⁴¹⁵ According to Imam al-Hadi, parallel with the caliphate of the Infallibles, in the age of Occultation there are jurists and religious scholars who are protectors and pioneers of the path of truth and justice to save society from deviation.

As for the importance of the role of jurists and religious scholars, Imam al Hadi believed that in the age of Occultation, people would turn away from Islam if there were no religious scholars to invite people to it:¹⁶ to guide them to God, defend Islam with compelling reasons, save people with weaker faith from Satan's traps, and protect the people's heart from deviation like a captain who prevents a ship from capsizing to the right or the left. To God, these religious scholars are superior others.¹⁷

His Views Of Political Power

One of important features of any political approach or ideology on which the subsequent policies are based is its worldview, as well as its political power and governance. In the Islamic worldview, this world and all that is related to it, including the political power and government, are ephemeral; They are only valuable when used to establish rights, administer justice, and eradicate falsehood.¹⁸ Imam al-Hadi described the past tyrant rulers as follows:

The arrogant and defiant people and powerful kings spent nights on the summits of mountains [at the heights of government] while strong men were guarding them, but the summits could not save from their death. After living gloriously for a while, they were pulled down from the safe places and placed in the holes [graves]. What a disagreeable abode. After they had been buried, a caller called out, "Where are those expensive and fancy bracelets, crowns, and clothes? Where are those faces grown affluently and respected by being kept behind curtains? The grave answered instead of them, "Now worms are fighting over eating their faces. They ate and drank for a long time in this world, but now they are being eaten after that luxurious life."¹⁹

Government and the political power are valueless when the intention is to enjoy worldly pleasures and control others, and their end is regret and loss in the hereafter; unless within the comprehensive framework of "This world resembles a farm for the hereafter," one can serve people by establishing rights and upholding justice.

Cooperation Or Non-Cooperation With The Government

Imam al-Hadi underlined the importance of strengthening the rule of a just ruler and undermining the government of a tyrannical ruler. In a letter he received, one of his companions asked him about working for the Abbasid caliphate. The Imam replied, “If one is forced to work for them, there is no problem: under such circumstances, he is excused by God. Otherwise, it is reprehensible; when one is forced to do so, the little, the better.” The companion asked, “What if my goal is to find a way to give them a blow and to take revenge?” The Imam answered, “If so, it not only is permissible but also will be rewarded.”[20](#)

Whatever strengthened the oppressors is prohibited.[21](#) It is noteworthy to mention that: first, the kings and their household were in power, and the political system was regarded as personal; second, governments had a limited dominance over people’s lives; third, they were not sophisticated and extensive governments. Nowadays, the situation is different, and some sophisticated governments are formed on a social level, while managing people’s lives. Although the ruler is unjust, non-cooperation with the political regime might be harmful because cooperation with any government is considered as serving the whole society. Hence, this word of the Imam should be considered in political situation of his era. The essence of his word is that one should avoid strengthening any tyrannical rule as much as possible.

According to Imam al-Hadi, if qualified people who are the true owners of wilayah come into power, wherein justice will be served, even though there is oppression in a few places, if one is not certain about this oppression, he should have a good opinion of all people. However, in the rule of tyrants, the opposite is the case: The Imam said, “When there is more justice than oppression, people must not have a bad and poor opinion of others until their evil is proven; and when there is more oppression than justice, one should not have a good opinion of others unless the opposite is proved.”[22](#)

Characteristics Of Political Rulers

Political activists and elites either as rulers and managers or as political parties and media must have socio-political concerns and attempt to impact political trends. According to Imam al-Hadi, political activists and elites are to have the following features:

God-Wariness (Taqwa)

In the Islamic political doctrine, God-wariness or piety (*taqwa*) is a significant factor in the social and political arenas, with several functions. As for its role in people’s obedience to a pious person, Imam al-Hadi believed that if one reveres God, others will revere him, and if one obeys God, others will obey him. And the obedient person to God does not fear the creatures’ wrath, but the one who enrages the Creator will incur the creatures’ rage.[2324](#)

This is important for the rulers who seek people’s obedience to strengthen their government. God-

wariness causes man to take God into account in all issues, and to not forget the dignity granted to him by God; because one who forgets Divine dignity will easily oppress others. According to Imam al-Hadi, “The one who considers himself as abject, others will not be immune from his evil.”²⁵²⁶ Likewise, to make God-wariness easy for people, he said, “Always remember when you are on your deathbed; your friends nor your doctor can prevent death.”²⁷

If a politician constantly remembers this, he most likely will not take measures out of his whims.

Honesty And Integrity With The Masses

Islamic political thought includes features that differ fundamentally from common western political views. One of these elements is honesty. According to Imam al-Hadi, a main element in governance is the emotional connection between rulers and the masses through honesty, because it causes wholehearted loyalty to the ruler. The Infallible Imams considered themselves first as the Imam of the people’ hearts, then as the Imam of their body,²⁸ and this means that the ruler should consider his emotional connection with people as crucial and always seek to strengthen it. Imam al-Hadi told an Abbasid caliph contemporary with him, Mutawakkil:

Do not expect the one whom you have resented to be honest and truthful, the one whom you have betrayed to be loyal, and the one whom you think badly of to be benevolent, because others’ feelings toward you are the same as yours toward them.²⁹

If the rulers have ill feelings toward people even when they do not show their negative feelings, the behaviour will be reciprocated by the people. Rulers cannot expect people to be honest and loyal when they were not truthful themselves.

Competence And Qualifications

According to Imam Hadi, a person should not seek a position if he is not qualified for it; a person has a right only to what he or she is qualified for. And if one seeks something beyond his qualification, he will gain nothing. From a political perspective, this means people should know their limits and not desire anything beyond their competence because “Anybody who seeks what he is not entitled to should be deprived of it.”³⁰

One might ask: If somebody sought something beyond his competence and then gained it, would it refute the Imam’s word? First, when a person seeks something, he is not entitled to, although he attains it on the surface, it is illegitimate because it was not his right, and it is as if he was deprived of it. Second, such a person usurps and violates others’ rights, and they always try to get their rights back, and when they succeed to do so, they will probably deprive him of all that he has, even the that which he is entitled to.

Acceptance And Patience

In Islamic political thought, acceptance and patience are necessary qualities for the political elite. Acceptance indicates an esteemed personality, one who is not irritated by trivial things and can listen to and digest various and opposing views. These characteristics are so vital it may save even a tyrant; his patience may lead to his being forgiven.³¹ The ruler tolerates their words patiently and does not react although he can [as a reprimand]. Thus, there is hope that his oppressive acts may be forgiven by the people. According to the Imam, the epitome of acceptance is self-control and the ability to suppress one's anger while in a seat of power.³²

In contrast, he considered the subordinates' anger as resulting from their inferiority.³³ Accepting others makes the ruler able to bear the ups and downs in government easily and manage the country with wisdom and far-sightedness; like the Prophet Moses, who asked God for these qualities at the beginning of his prophetic mission.³⁴ Moreover, God referred to "broadmindedness" as a blessing He granted to Prophet Muhammad.³⁵

Accepting Advice And Constructive Criticism

Accepting Advice And Constructive Criticism³⁶

The complexity of political systems and the difficulty of managing the country's affairs require various people to constantly offer one another constructive criticism to realise their mistakes and choose the wisest approach. Imam al-Hadi warned us about the quality of smugness, of deeming oneself as independent of criticism and advice which leads to denying one's flaws: "Whoever is self-satisfied, there will be many who are dissatisfied with him."³⁷³⁸ In an Islamic country, the rulers should pave the ground for people advising the rulers.³⁹ Rulers should not prevent others from offering constructive criticism. Of course, it is noteworthy to add that according to Imam al-Hadi, wisdom, advice, and benevolence do not influence the ill-natured one.⁴⁰ The ruler should have a healthy personality so that others' advice influences them.

Avoiding Unnecessary Disputation

Unnecessary disputation that arise from an irrationality has damaging social and political consequences. They harm and lead to underdevelopment. Imam al-Hadi regarded it as the factor in severed relationships. He stated that the goal in these types of disputes is to overcome the opposing side, and that this has negative consequences.

The People's Role In The Government

Imam al-Hadi's views in this regard are summarised as follows:

Obedience In Accordance With Islamic Law (Shari'ah)

To Imam al-Hadi, only the willing obedience to the ruler who treats people honestly and kindly is mandatory. He said, “The one who grants you all his affection and attention, you should obey him wholeheartedly.” [4142](#)

Obedience towards the social and political system is a necessary quality, because if in a community everyone follows his or her own ideas or every group obeys various people, there will be no social order. However, according to the Imam, there are conditions for the people’s obedience to the rulers that depend on the people and the rulers’ mutual rights and duties.

Avoiding Blind Obedience

The same way we are advised to obey the rulers knowingly and based on rules that are in line with socio-political goals, we are also prohibited from several kinds of obedience. One of these is blind obedience. Imam al-Hadi said people should ponder on the words and path of a group and should not obey it blindly; rather, people should willingly choose the way of those who sincerely worship God. [43](#)

Avoiding Flattery

Adulation has adverse political and social consequences for both the flatterer and the flattered. In the Islamic texts and the Islamic leaders’ words, [44](#) flattery is greatly prohibited. Reprimanding the one who praised him excessively, Imam al-Hadi prohibited him from it and considered it as a factor in suspicion. He advised us to have good will toward the one we trust rather than flattery. [45](#)

How To Evaluate The Government

To understand phenomena in a way that is close to the truth and useful for achieving one’s goals requires reflection, knowledge, and expertise. To take a path or to set a goal arbitrarily or emotionally does not take one to the truth. In the same line, Imam al-Hadi advised people against taking a path without any good reason; the one who inclines to illogically giving up his path when that event loses its significance. [46](#)

Someone had asked him, “Sometimes an issue makes me doubtful, what should I do?” He replied, “If you consider it more carefully, it will not be difficult for you [to distinguish between the truth and falsehood].” The man asked again, “How should I consider it more carefully?” The Imam replied, “The one who looks for the way of careful consideration and seeks it really will find it unless he wants to acquire it in an incorrect way.” [47](#)

Conclusion

Imam al-Hadi's political views can be classified into three areas: 1) his view of the government itself and of this world and political power; 2) the characteristics of the political elite and activists; and 3) the people's role in the government and their duties towards it.

The Imam considered political power and government as valuable only when the rulers do not care about this world's transient affairs, their personal benefits, and the interests of their party or group; rather, their main concern is their mental and spiritual development while giving priority to the hereafter. As for the qualities necessary for the politicians, the following can be referred to:

1. The political elite must always pay special attention to God wariness (taqwa) as a key quality and consider God as observing their actions. Otherwise, they will forget the Divine blessing granted to them due to their servitude to God, and people will not be immune from their oppression.
2. They should treat people with honesty so that people can advise them in a spirit of goodwill and compassion.
3. They should not cross the limits by being despotic and self-satisfied. They should patiently face hardships which sometimes may be caused by them, take their qualifications into account, and ultimately pave the way for others' kind advice. All of these are key qualities which the statesmen should have.

As for the role of people in the government, they are required to obey the rulers completely; of course, those rulers who sincerely endeavour for people's welfare and salvation. The masses should avoid blind obedience and should not withhold their advice to the rulers. They should consider themselves responsible for their rulers' actions because if benevolent advice is the rulers' right, people are required to give them advice, and people are hold accountable in this regard.

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4. Since the very difficult conditions during the Imamate of Imam Hadi were not directly related to this article, it was not

discussed in detail. For more information, see Ya'qubi History, vol. 2, p. 484, and ibn Khallakan, Wafiyat-ul-'Ayan and Anba' Abna a-Zaman, vol. S, p. 102 which depict the Abbasid rulers' extreme brutality and cruelty. Also see Khazaz Qummi, Kifaya-tal-Athar fi Nass ala A'imma al-Ithna 'Ashar, p. 290, according to which in order to put the Imam under pressure, they dug a grave besides the Imam's worship place. In addition, see Qutb Rawandi, al-Khara'ij wal-Jawarih, vol. 1, p. 419 which states that due to severe repression, the answer to letters sent to the Imam should be given miraculously. Moreover, see ibn Shahr Ashub, the Virtues of Al-e Abi-Talib, vol. 4, p. 433 which portrays the intense pressure on Shi'ites and Imam Hadi's deputies. Furthermore, see ibn Qulwayh, Kamil-u-Ziyarat, p. 273, according to which Imam Hadi was under so much pressure that he could not even visit Imam Hussein' holy shrine. See also Arbeli, Kashf-ul-Ghummah fi Ma'rafah al-A'imma, vol. 2, p. 385 which states that there was so extreme repression that the Imam sometimes prohibited his followers from asking him questions. Likewise, see Abu Ghalib Zarari, Abu-Ghalib Zarari's Letter to his Son on Ale A'yun, p. 117, according to which the Imam sometimes chose an appellation for his companions out of dissimulation.

5. That is why the Imam and his son, Imam Hassan, were called "Askari" (ibn Bab-e Wayh, 'Ilal-u-Sharayi', vol. 1, p. 241). Inattention to this issue sometimes leads to attributing some of Imam Hadi's Hadiths to Imam Hassan Askari and vice versa.

6. Rujhan, 1389 solar, p. 16.

7. The Imam's sensitivity to this issue was because this event was not unprecedented in Shi'a history. For example, after the martyrdom of Imam Sadiq, some Shi'ites accepted Abdallah Aftah, who was the eldest son of the 6th Imam, as the Imam and the successor to the 6th Imam. Fathiyyah's pretext was narrations according to which Imamate should go to the eldest son of any Imam (Kushshi, Rijal Kushshi, vol. 2, p. 525; Mufid, al-Fosul al-Mukhtarah, p. 306). At first, many Shi'ites accepted Abdallah as the Imam (ibn Bab-e Wayh, Kamal-u-Din, vol. 1, p. 74; Ash'ari, al-Maqalat and al-Firaq, p. 87), but Abdallah could not answer the questions posed to assess his Imamate (Nowbakhti, Firaq-u-Shi'a, p. 78), so many denied his Imamate and turned to Imamate of Imam Musa al-Kadim (Khajeh Nasir, Rules of Aqayid, p. 113). Also, his death seventy days of the martyrdom of his father (Nowbakhti, Firaq-u-Shi'a, p. 78) and his not having any children as his successor were two other important factors in the weakness of this sect (Ash'ari, al-Maqalat wa al-Firaq, p. 87; ibn 'Anbah, 'Umdat-u-Taleb, p. 195).

8. For example, see Kulayni, al-Kafi., vol. 1, p. 328.

9. Ibn Mashhadi, 1419 AH, p. 268.

10. Ibn Bab-e Wayh, Man la Yahzuruh-ul-Faqih, vol. 2, p. 610.

11. Ibn Bab-e Wayh, Man la Yahzuruh-ul-Faqih, vol. 2, p. 610.

12. Ibn Bab-e Wayh, Man la Yahzuruh-ul-Faqih, vol. 2, p. 613.

13. Refer to the following Verse of the Holy Qur'an:

لَقَدْ أَرْسَلْنَا رُسُلًا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُولَّ النَّاسُ بِالْفُسْطِ

"Certainly, We sent Our apostles with manifest proofs, and We sent down with them the Book and the Balance, so that mankind may maintain justice" (57:25).

14. Jawadi Amuli, 1391 solar, vol. 8, p. 173.

15. In a Hadith to delineate Imamate, Imam Rida said, "Surely Imamate is the caliphate of God and caliphate of the Prophet" (ibn Bab-e Wahy, p. 676).

16. Of course, considering the reference of the pronoun in وَالدَّاعِينَ إِلَيْهِ which may be "Imam Mahdi al-Qa'im", this meaning may change, but the overall meaning is the same.

17. Hassan ibn Ali, 1409 A.H., p. 345; Tabarsi, 1403 A.H., vol. 1, p. 18.

18. As Imam Ali said, إِلَّا أَنْ أَقِيمَ حَقًا أَوْ أَدْفَعَ بِطَلَّا.

(al-Madani, Waq't-ul-Jamal, p.112; Hashemi Khu'i, Minhaj-ul-Bara'ah fi Sharh al-Nahj-ul Balaghah, vol. 4, p. 68, slightly different)

19. Mas'udi, 1385 A.H., vol. 4, p. 94.

20. Ibn Idris, 1410 A.H., vol. 3, pp. 583-584; Hurr Ameli, 1409 A.H., vol. 17, p. 190.

21. As for the importance of the just Imam in "society", Imam Baqir raised a subtle point, saying, "God has sworn to punish

all people or nations that accept the Imamate of the tyrannical leader even though they are righteous and pious individually, but to forgive the sins of the nation who follow the just Imam appointed by God even though they are evil-doer individually (Kulayni, al-Kafi, vol. 1, p. 376). In another Hadith by Imam Sadiq, those who disobey the Imam appointed by God or obey the Imam appointed by others deserve the severest punishment (ibn Shu'abah Harrani, Tuhaf-ul-Oqul, p.329).

22. Halwani, 1408 A.H., p. 142; Deilami, 1408 A.H., p. 312.

23. Mas'udi, 1426 A.H., p. 235; Ibn Shu'bah Harrani, 1404 A.H., p. 482.

24. من اتقى الله يتقوى و من أطاع الله يطاع then the Hadith narrator added:

فَلَمْ أَزِلْ أَدْلِفَ حَتَّىٰ قَرَبَتْ مِنْهُ وَدَنَوْتُ فَسَلَمْتُ عَلَيْهِ وَرَدَ عَلَيَّ السَّلَامُ فَأَوْلَىٰ مَا ابْتَدَأَنِي أَنْ قَالَ لِي: يَا فَتَحَّ مِنْ أَطْعَامِ الْخَالِقِ لَمْ يَبْلُغْ بِسُخْطِ الْمَخْلُوقِينَ وَمِنْ أَسْخَطِ الْخَالِقِ فَلَيُوقَنْ أَنْ يَحْلَّ بِهِ يَا سُخْطَ الْمَخْلُوقِينَ

25. من هائلت عليه نفسه فلأتمان شره Differently, this Hadith was reported from Imam al-Baqir or Imam al-Jawad because in the Hadith the name of Imam was referred to as "Muhammad ibn Ali". From this Hadith, the origin of the excessive oppression can be discovered. According to Imam Hadi, one's meanness leads to considering this world too much important and valuable (Sha'iri, Jam'i-al-Akhbar, p. 109). Accordingly, the effects of the above-mentioned word of the 10th Imam can be found in this Hadith, that is, others are not immune from his evil.

26. Ibn Shu'bah Harrani, 1404 A.H., p. 482

27. Halwani, 1408 A.H., p. 141; Shami, 1420 A.H., p. 730.

28. Bahrani, 1413 A.H., vol. 21, p. 242.

29. Halwani, 1408 A.H., p. 142.

30. Shami, 1420 A.H., p. 729.

31. Ibn Shu'bah Harrani, 1404 A.H., p. 483; Faid, 1406 A.H., vol. 26, p. 284.

32. Shami, 1420 A.H., p. 729.

33. Majlisi, 1403 A.H., vol. 75, p. 370.

34. Refer to the following Verse of the Holy Qur'an:

فَالَّرَبِّ اشْرَحْ لِي صَدْرِي

"He said, 'My Lord! Open my breast for me'" (20:25).

35. Refer to the following Verse of the Holy Qur'an:

أَلَمْ نَشْرُحْ لَكَ صَدْرَكَ

"Did We not open your breast for you" (94:1).

36. The benevolent advice to others is so significant that it was a pillar of allegiance in the early Islam. According to the Prophet, benevolence towards the Muslim leader is one of three issues that a Muslim should never give up (Kulayni, al-Kafi, vol. 1, p. 403). In the second supplication of Sahifah al-Sajjadiyyah, Imam Sajjad also referred to one of the Prophet's qualities as giving benevolent advice to others (Ali ibn Husayn, Sahifah al-Sajjadiyyah, the second supplication). Likewise, Imam Ali believed that a right of the ruler on people is that they act benevolently toward him in both his presence and his absence (Sayyid Radi, Nahj ul Balaghah, the sermon no. 34).

37. Halwani, 1408 A.H., p. 138.

38. Of course, ibn Abi-l-Hadid also narrated this hadith in his book without referring to its name (ibn Abi-l-Hadid, the Commentary on Nahj-ul-Balaghah, v. 7, p. 109).

39. For more information see the section "The people's role in the government" in this article.

40. Shami, 1420 A.H., p. 733.

41. Ibn Shu'bah Harrani, 1404 A.H., p. 483.

42. In this regard, there are other words by other infallibles. For example, in order to highlight the significance of Imam Hadi's words, some of them are referred to in brief. Ibn Abbas quoted the Prophet as saying, "O' people! Obey the one whom Allah has made Wali because this obedience makes Islam lasting". أَسْمَعُوا وَأَطِيعُوا لِمَنْ وَلَاهُ اللَّهُ الْأَمْرُ فَإِنَّهُ نَظَامُ إِلَسْلَامٍ

(Mufid, alAmali, p. 14).

If majority of people disobey the ruler, he will have a hard time managing the society. That is why Imam Ali regarded people's disobedience as a factor in social disorder and anarchy (Sayyid Radi, Nahj-ul-Balaghah, the sermon no. 27). Imam Baqir quoted the Prophet as saying, "Allah (the Glorious, the Majestic) will not look at His friend who has risked his life for obeying His Imam and benevolence to him, but when he accompanies him in the Highest Place". ما نظر الله عز وجل (إلى ولی له يجهد نفسه بالطاعة لإمامه و النصيحة إلا كان معنا في الرفيق الأعلى (Kulayni, al-Kafi, vol. 1, p. 404).

In Sahih Muslim, the obedience was referred to as a pillar of paying allegiance to Prophet Muhammad in the early Islam. According to Jarir, "I told the Prophet: 'I am paying allegiance to you to obey you.' The Prophet also taught me other conditions including doing my duties as much as I can and treating all Muslims benevolently.

(a-Nishapur, Sahih Muslim, vols. 1–2, pp.40–41).

[43.](#) Warram, 1410 A.H., vol. 2, p. 109.

[44.](#) The one whom people bow before, In fact, people give him poison. When these people turn away from him he will know this bow was, in fact, poison and bad for him. (Mulawi, Mathnawi Ma'nawi, p. 759).

[45.](#) Shahid Awwal, 1379 solar, p.43.

[46.](#) Halwani, 1408 A.H., p. 139.

[47.](#) Al-Ameli, no date, p. 732.

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