

This is an un-edited translation of selected sections of the book entitled *The sunshine of Wilayat* (آفتاب ولایت) from the esteemed scholar, *Ayatullah Misbah Yazdi*, with the hope that any benefit the honourable reader derives from it would please the heart of my master, روحی له الفداء.

Love and Knowledge (Page 263)

Man has two important characteristics; knowledge (معرفت) and love (عشق و محبت). He has these two precious jewels in his nature, and he is constantly looking for a deserving recipient, so he can surrender these two jewels at his feet. And when he finds his beloved, he busies himself with expressing his love, and, in the happiness of his beloved, he is happy and in the sadness of his beloved, he is sad. In this loving behaviour, the more attention he gives to his beloved, the greater his love becomes. The more man shows love to his beloved, and acts in a loving manner towards him, the deeper and more eternal his love will become. [...]

But, the perfection of man (انسانیت) doesn't only depend on love, but also in the other part of his existence; which is related to knowing (معرفت). These two (love and knowledge) are very closely related. The more man is aware and has knowledge of the perfection and beauty of someone or something, the more love he will find for him/it and until man doesn't recognise, he will not find love.

Real love is free from egoism (page 264)

In the entire world, [...] only one perfect manifestation of the divine attributes of Beauty (جمال) and Majesty (جلال) exist, and anyone who gives attention to, and takes benefit from this bright sun, does it according to his individual capacity [...]. All the lovers of the *Imam of the time* (ع) ولی عصر, according to their own awareness (معرفت), love that their eyes are illuminated by his beauty and that the day comes when they can benefit from his presence and receive his grace.

But the real lovers of *Hazrat* are constantly thinking about what their beloved loves, so they can act according to it. [...] These lovers don't think anymore about receiving something from him or benefiting from him, since they are free from all egoism/self centeredness and are only interested in the pleasure of their beloved. It's good if we also try to work in this field and we forget ourselves. We should pay more attention to what *he* wants from us and what actions *he* wants us to perform.

The purification of love and knowledge (page 268)

On the journey towards perfection, one should always start from the base, and progression is towards the top of the pyramid, which is knowledge and love of God.

It's natural for a person, in the beginning, to love his father and mother and show love to his family and friends; however this love should be purified. If this love is contrary to the love of God and his *awliya*, it should be removed. [...]

Love for the *awliya* of God only has value when it is under the shadow of the love for God. If our love for the *awliya* of God has any attachments [...], that love is not pure. If we love the Imam of our time (ع) امام زمان because he will free this world and increase our blessings, we are lovers of freedom and blessings, not lovers of the master (مولا) and the *wilayat* he has over us. If we show love towards him

because when he reappears (ظهور), knowledge, wisdom and spiritual progress will be easy to acquire without much effort, we are lovers of ease, not lovers of the Imam, (ع) امام زمان.

We must, in the light of real knowledge (معرفت) of God and his rightful vicegerent on the earth, uproot all the attachments [...] from our heart until our love becomes pure (پاک) and sincere (خالص). This kind of love is an elixir and this kind of heart becomes the place for manifestation of real love of The Absolute (کبریا), a heart which loves the Imam only for the sake of God, not for himself.

Entry into the manifestation of love and knowledge (page 270)

Yes, the existence of the *Ahlulbayt* (ع) اهل بیت is the manifestation of all of God's names and attributes and the best access point and centre of knowledge (معرفت) of God. [...]

God's highest grace upon his servants is that He created His most beloved servants, until the Divine *Jamal* and *Jalal* are exposed for understanding and recognition, so that those like me who are weak in our knowledge (معرفت) can, through these means, find our way towards the Absolute *Jamal* and *Jalal*. [...]

The purpose of the existence of Imam (ع) امام زمان and his holy Fathers is that you and I become acquainted with God. Therefore, the more we progress on the road towards knowledge (معرفت) and servitude (عبودیت) by adhering to (تمسک) the words and actions of the *Ahlulbayt* (s), the closer we come to the goals of *Hazrat*, and the happier we make his heart. Since *Hazrat* is the greatest lover of God, and more than anything else he seeks God's pleasure and the pleasure of God lies in that His servants recognise Him and come closer to Him.

The pact with the Imam (page 279)

Dearest, let's value the opportunity and let's make our relationship with God and his *awliya* stronger. From God we want *tawfeeq* to be able to give real allegiance to *Imam* (ع). Let's say: "Imam, we want to be your servants! [...] We sincerely acknowledge that in this path we have deficiencies and are undeserving. But ask from God that He gives us this merit and *tawfeeq* so that we walk on your footsteps and progress in such a way that you will be happy!"

I don't think it's possible that someone who, with honesty and sincerity, wants this from *Imam* (ع) and at that very instance, he doesn't become the subject of *Hazrat's* help and special attention. Even though I myself don't deserve this, I believe that even if you don't bring this pact to your lips, he hears it and straight away answers. At that time, the page turns, and if until then there was darkness in our lives, from that point it will change.

Ways to strengthen the love and knowledge (page 289)

1. One of the ways to strengthen our love and knowledge (معرفت) of Imam (ع) is to show the effects of love in practice (action). If one of your friends, whom you're very close to and love very much, goes on a long journey, at the beginning you will miss him. But after a while, you will forget his separation. It is human nature that the heart empties itself of that which doesn't fill his eyes. But if man, from the very first day of the separation, writes a letter to him every day, and by looking at his picture every day reminds himself of his friend, he can build a spiritual relationship between himself and his friend.

If we want our knowledge (معرفة) and love for Imam (ع) ولي عصر to become strong, we must keep its effects alive. We should remember him often. [...] Every day we should recite dua-e-faraj, for *Hazrat*, and at the time of prayers and other appropriate times, we should remember his holiness and [...] give charity for him. It's true that our charity for Imam (ع) doesn't have any benefit for him, but a charity that is given with complete humility is a sign of sincere love for *Hazrat*. This action of ours is like that act of the little bird which when it saw *Hazrat Ibrahim* (ع) thrown in the fire [...], brought drops of water in his beak, from a water source, and sprinkled it on the fire. An angel said to the bird: That which you are doing, what effect will it have? The bird replied: That which is expected of me, is only this. I must perform my duty and demonstrate my love for *Hazrat Ibrahim* (ع).

It is true that our actions in front of *Hazrat* are worthless. But loyalty and generosity dictate that we express devotion to that beloved to the extent of our capacity. If, with humility and shame, we give charity and we pray for his reappearance, it is only for the perfection of our own selves [...] *Hazrat Mahdi* (ع) is most certainly not in need of our prayers, our charity or the money we spend in his name. But he himself instructed that: pray for my *faraj*. Praying for the relief (فرج) of the Imam is relief for us; Hadith: *انتظارُ الفرجِ مِنَ الفرجِ*. Those who are the waiters (منتظر) of the *faraj* of Imam (ع), [...] it protects belief (ايمان), it brings tranquillity to hearts, they feel the presence of Imam (ع), they build a relationship with *Hazrat*, and gradually they find certainty (يقين) that a day will come when a government based on justice will be established.

2. We must always give respect to anything related to *Imam-e-Zamaan* (ع), like his name, clothes or the people who bring his remembrance to life. [...] It is a must for us to respect the scholarly garment (...عملامه), because it reminds us of the Holy Prophet (s) and the Imams (s). If we stop respecting these clothes, then gradually we will also stop sending Salawaat when the name of the Imam (s) is mentioned, and gradually even his name will be said disrespectfully; for example, we say: "Ali said this in *Nahjul Balagha*!" This is a sign of lack of belief in his high station. And this lack of respect slowly causes one to lose his faith.

May God increase the station of Allamah Tabatabai (ر). When he used to take a book of Hadith, he would kiss it. If in a bookshelf, there was a Hadith book, he would sit in a way that his back would not face that shelf and would ensure not even the smallest disrespect is done to these books. He knew the significance and importance of the Holy Prophet and the Imams (s); hence, he would kiss the books of Hadith because they had a link to their authors. [...] Really, (do you think) there's no difference between the wood on the doors of the Haram of *Hazrat Ma'suma* (ع) and the wood found elsewhere? The wood on the doors of the Haram of *Hazrat Ma'suma* (ع), because of her holy presence, has a relationship with her. If someone, with the intention of healing, takes the sand off the feet of the pilgrims of *Hazrat Ma'suma* (ع) and rubs it on his face, he didn't do any wrong! If we had some knowledge we would understand how elevated the station of these honourable people is. [...]

Maybe you've heard that the great Ayatullah Burujerdi (ر) until the end of his life could read properly with his eyes, without feeling tired or needing glasses. He attributed this blessing to the dust of those who beat their chests for *Imam Hussain* (ع). Ayatullah Burujerdi (ر) when he was living in Burujerd, was suffering from very painful eye disease. It was tradition in that place that on the days of Ashura, those who beat their chests for *Imam Hussain* (ع), would rub their heads and faces with mud. This *marhum* picked up some of this mud which had fallen off one of those who were

beating their chests near his house and rubbed it on his eyes, and with the blessing of this mud, his eye pain was cured and till the end of this life he never felt pain in his eyes nor did he need glasses. If you pick up this mud to test it, maybe you'll say to yourself: "this mud has a thousand bacteria" etc [...] But from another perspective, the spiritual dimension is able to regulate material causes.

The value of our actions is weighed on the balance of humility that we have in front of *Imam-e-Zamaan* (ع). The meaning of real servitude (عبودیت) is nothing but this.

Ways to strengthen the relationship with the Imam (page 348)

1. Let's try to build our connection with the Ahlulbayt, a practical one (عملی). For the love of Ahlulbayt, let's give charity; any amount that's possible for us. For example, if you have 100 Toman, tonight say to yourself I want to give this 100 Toman for the love of *Imam-e-Zamaan* (ع) and to his poor friends. And don't tell anybody this. Nobody should know. Say to yourself, if God, even because of this act, sends me to hell, because of love of my master I will still do this act. The effect of this is more than 1000 years of worship, because in that worship there was hope for rewards. Say to yourself, this act of mine is for the love of *Imam* (ع), whether it has reward or punishment. [...]

An important point which is possibly neglected by many of us is that many of us recite dua and do *tawassul*, cry and do *azadari* [...]; but is our intention in these actions sincerely for God? To purify intention requires courage and effort. Let's put effort to attain this sincerity. The value of a small act which has sincerity is more and higher than thousands of actions which have other attachments. [...]

God loves that all our actions are sincerely for Him. *Imam-e-Zamaan* too, whose heart is the place of God's will, loves that we love *only* him. [...]

The value of the heart of a believer is too great for us to make it a place for money, cars, houses and other worldly things. The place for money is the bank, not the heart of a believer. The place for cars is the garage, not the heart of the believer. The heart of the believer is the throne of the Most Merciful. The heart of the believing servant is the kingdom of God [...] Hadith: "Neither the heavens nor the earth can contain me, but the heart of the believing servant can contain me" [...]

2. To make claims of worship out of love is easy, but in practice it's hard. In order to progress on this path, it is a must that in every 24 hours, we should strive to perform at least one action sincerely in the following way; Make the intention that even if God doesn't give me any reward for this act, I will still perform it; because *He loves it*. And if someone has a higher motivation, he should say: even if God wants to send me to hell because of this worship, I will still perform it. Since I know He loves that this act be performed. In reality, it's never like this, as God gives reward for all the things He loves. In the courtyard of the Love of God, we have to get rid of these desires and only let love of God be the ruler (حاکم). Let's put some effort in performing one small act of worship every 24 hours, such as praying 2 *raka't* recommended prayer or reading one page of the *Quran*, and persevering in it; [...] or sincerely remembering our master (ع), or recite dua *Ahad* with that sincere intention...

The love of the Imam for his Shias (page 387)

All of us, with the grace of Allah, have this knowledge that the presence of *Wali Asr* (ع) is the shade of God's mercy upon His servants [...]. If the love of the most kind and most loving mothers of this world, even the love of those mothers who sacrifice their existence for their children, was gathered

in one place, it would not reach the love of *Imam-e-Zamaan* (ع) for his friends and followers; since his love is in this light of the eternal love of God towards His creation. He said that if you supplicate, I will say *Ameen* for your dua, and if you don't supplicate, I will supplicate for you. For your mistakes, I will seek forgiveness and I even love your smell. [...]

But the condition of love is that we should fulfil the conditions of loyalty. The more we express gratitude and appreciation for the special attention (عنايت) of our master, the more we can benefit from *Hazrat's* love. And if, God forbid, we don't express thanks and forget the divine love of our master, and act against the principles of love and loyalty, the consequences will be that we deprive ourselves.

The best times in a man's life where he can really taste love, is during his youth. Man, during his childhood, only feels the type of love which is without awareness. A child realises the love of his mother, father and family; but the pleasure from it is without awareness and as a consequence he doesn't appreciate its value. But from the beginning of puberty and after, he can properly taste the pleasure of love. This characteristic is specific to youth, and after this period, the sweetness of love doesn't remain. For this reason I remind you my dearest, appreciate the value of this age and use the love which fluctuates in your hearts in the best manner possible. Realise who is deserving of your love and to who should you give your heart to. Someone deserving, [...] someone who never forgets us [...]. When man loves someone, his heart wants his beloved to remember him too. If someone realises that his friend whilst far in apparent distance, pays attention to him (and remembers him) with his heart, he will be proud of the loyalty of his friend. Now if we realise that we have a beloved that never forgets us, always answers us, we would find the best of friends for us. He is that very kind Imam that, even if in your heart you say: *Peace be upon you Ya Aba Saleh!* he will reply to you. With these traits, can someone better than him be found so that man can gift his love to him? Every good that exists, it is present and gathered in *Hazrat!* Every trait and character that's worth loving that we can imagine he possesses it in the best of forms. Therefore, realise the value of this pure heart of yours and strive towards giving your heart to him, for he is deserving of it.