

CERTAINTY

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**FROM THE STATEMENT OF HIS EXCELLENCY,
THE COMMANDER OF THE FAITHFUL (PEACE BE
UPON HIM):**

*THROUGH CERTAINTY YOU OBTAIN THE REAL
DESTINATION.*

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Certainty

The importance of certainty:

Certainty is a smooth and level road for trekking into the majesty invisible world. Certainty is a straight path in order to reach heavenly world and to have connection with invisible world. It is the most costly attributes of self trained people and likewise the minds that have been trained. It is also the specialties of people of God and the special companions of the holy household of the Prophet (*peace be upon them*). Certainty is a source of creating most powerful spirit and formation of energy in human being.

Certainty is the connecting way and the spiritual connection with the holy household of the Prophet (*peace be upon them*). Therefore existence of certainty in mind removes the cause of hindrance of spiritual development in human being and it creates smooth and level way of going closer and reaching the holy household of the holy Prophet (*peace be upon them*).

Definitely with increase in certainty you can elevate your mind to the stages of the angels and be safeguarded from the evil of Satan, their

seditions and temptations. In this respect by gaining upper hand over the Satan you have attained the preparedness of having important and vital spiritual bounties and at that time your mind will be brimful of activeness and luminosity.

In this respect on the day of reappearance of the avenger from the family of Muhammad, the remaining of Allah's proof (*May our soul be sacrifice for him*) the mind of the entire inhabitants of the world shall contain certainty; in as much as that time by the side of the most ancient place of worship in history the life-giving sound of the Imam shall reach the ears of the entire inhabitant of the world while the existence of Satan and the followers of Satan shall definitely shake and perish due to the reappearance of that great man.

That time the mind of the people shall be rescued from seditions and temptations while peace and tranquility shall subdued their life. In that auspicious day, certainty together with the mind and the life of the people shall mix together and the entire existence and creations shall attain faith and certainty.

On that auspicious day all the entire issues that will enable person to obtain certainty shall be provided and through its means the inner aspect of every human being shall be cleaned and redressed.

I will mention an issue as introduction in other to establish this point that the entire people on that auspicious day shall attain certainty:

Almighty Allah in the holy Qur'an concerning Prophet Ibrahim (*peace be upon him*) said:

{Thus did We show Abraham the dominions of the heavens and earth, that he might be of those who possess certitude}¹.

Safwan said: ***I inquired from Imam Rida (peace be upon him) of the statement of Almighty Allah concerning Prophet Ibrahim which says: {He said, 'Do you not believe? He said, yes indeed, but in order that my heart may be at rest. }².***

Does it mean that previously he is not having certainty or he is in state of indecisiveness?

¹ - Surat al-An'am verse 75.

² - Surat al-Baqarah verse: 260.

Imam Rida (*peace be upon him*) said: ***no he is with certainty but he wanted Almighty Allah to increase his certainty***¹.

Base on this, for the fact that Prophet Ibrahim (*peace be upon him*) has seen the dominions of the heaven and the earth, his certainty was increased. For the fact that Prophet Ibrahim (*peace be upon him*) has seen the dominions of the heaven and the earth and as a result of that his certainty was increased to the extent he became among the certitude people. I.e. he obtained an ability that induces certainty into another person.

On this occasion be attentive to the condition of the people during the period of reappearance and the kingdom of Hadrat Imam Mahdi (*May Almighty Allah hasten his relief*), who is the owner of the dominion of the earth and the heaven that you are presently witnessing; then time you shall not see any thing before the kingdom and guardianship of Imam (*May our soul be sacrifice for him*) except Allah the most High.

¹ - Bihar al-Anwar volume 70 page: 176.

Does the people that time not having certainty?

Whoever struggle during the occultation period to obtain certainty and consequently achieve it shall gain upper hand upon Satan and he shall be in spiritual straight path.

The Impact of Certainty

1- Certainty Solidify the Heart

Through counsel and precept you can give life to your heart and likewise through advice and admonition; just as you can strengthen the heart through the means of perfect faith and certainty and to stand firm against problems and hindrances.

In as much as you have obtained powerful certainty there will be no room for temptation and indecisiveness and likewise it will uproot weakness and infirmness in you.

The commander of the faithful (*peace be upon him*) in this respect said:

Give life to your heart with admonition and strengthening it with certainty.¹

If your decision is like iron in the path of reality

You will know that the path of certainty is also certainty.

In a situation whereby certainty has taken over ones heart, the heart shall be strengthened and firm until it become powerful and there shall be no means for penetration of Satan's temptation. In this respect, stress and worry shall not exist in you as there will be iron blockade against any worries which will also be shaking any inadequate notions.

The commander of the faithful (*peace be upon him*) said:

Whoever strengthens his certainty shall never find doubtfulness.²

If you have even reach possessive stage or the softness of the beautiful lady (hourî);

¹ - Bihar al-Anwar volume 77 page: 219.

² - Sharh Gurar al-Hikam volume: 5 page 230.

So far you did not attain spiritual rank; your heart is far from others.

Constantly doubt and indecisiveness whether in ideological issues or in other issues is found in an individual that doesn't enjoyed strong certainty. Those who's their certainty has not reached the stage of perfection are affected with satanic storming and likewise it insert temptations in such people, but as for those whose heart has been taken by certainty there will be standby iron blockade against the Satan's attack.

In this respect Imam Baqir (*peace be upon him*) said:

... At the time whereby certainty passes by the heart, it will become like a piece strong of iron.¹

By strengthening the heart not only doubt and indecisiveness in ones ideology shall seize to exist in it, or certainty will serve as firm stronghold that will protect him rather it will enable him to increase other peoples' faith and certainty.

¹ - Bihar al-Anwar volume 78 page: 185.

Here I will present a story of faith and certainty of one of the Shi'a scientific columns that increases others in ideological issues:

Punctual in the gathering of (*Mubahhalah*) cursing each other

The Shi'a scholars by enduring various threats were able to guard the religion of Allah from perversion. In this respect our great scholars have made all the necessary effort in the path of defending the threshold of guardianship of the holy household of the Prophet (*peace be upon them*) and in establishing the Shi'a creed; likewise they were ready to go on (*Mubahhalah*) cursing each other with the enemies and the oppositional groups based on their belief and certainty in the rank and status of the infallibility of the holy household of the Prophet (*peace be upon them*). Consequently with this act they were able to destroy the thorn in the path of guardianship of the holy household of the Prophet (*peace be upon them*) likewise they destroy this path of the enemies.

The (*Mubahhalah*) cursing of a great scholar "Muhammad bn Ahmad" is an example of these

sacrifices; hence he demonstrated the reality of the Shi'a ideology before the enemies. He is one of the great Shi'a personalities and some of our great scholar like late sheikh Mufid has transmitted narrations from him.

This great scholar has authored a lot of books concerning the Shi'a ideology; although he has benefited from Qasim bn Ala'l who is among the deputy of the holy Imam (*May our soul be sacrifice for him*).

Even though he lost his sight and was not fortunate with the blessing of reading and writing but what he has kept in his memory was put into writing by means of writers and in this form he has presented some collection of books to the Shi'a community. He possessed high rank before Saif Daulah Hamadani and in his presence he made (*Mubahhalah*) with the judge of Musal who did not seize from dogmatism due his ignorance.

The (*Mubahhalah*) cursing each other gathering was conducted and the Musal judge loses his health after its conduction. He had fever and the

hand he raised up for the (*Mubahhalah*) became black and perished the following day.¹

Late Ahmad bn Muhammad is a great Shi'a scholar whom due to the certainty and complete belief, he possessed strong heart and mind, he is victorious upon the dogmatic enemy and with this act the legitimacy of the Shi'a ideology became obvious before every one and have created seed of certainty in their heart.

The history of Shi'ism is having a lot of this type of great religious men with firm heart in confronting the enemies, and they have also created certainty in other people's heart.

"Mir Fandarsiki" is another example of the people who is able with complete certainty in many attractive incidences to condemn the enemy and disseminates seed of faith and certainty in other people's heart and life.

The incidence was quoted by late Naraqī in "al-Khaza'in" as follows:

"Mir Fandarsiki" in tourist mission reach one of the unbelievers' cities and he had discussion

¹ - Fawa'id Razaviyyah by Muhaddith Qummi (r.a): 388.

with the people of that city. One day some group of those people said: one of our evidence that our religion is of more of reality than your religion is that our places of worship was built for about two thousand years ago and there is no sign of destruction on it but your mosques doesn't last more than one hundred years before it collapse, meanwhile for the fact that reality of every thing is its preservation, therefore our religion is on the right path.

But base on the certainty which is like iron that is in the heart of "Mir Fandarsiki" in answering them said:

The cause of persistence of your worshipping places and the destruction of our Mosques is not this rather the secret is that, what we offered in our mosques is a sincere, real and authentic worship and we call the great names of Almighty Allah, meanwhile the building is not having the potentiality of bearing it which leads to its collapse.

But as for your places of worships, it is free from authentic worships and rather sometimes corrupted act is done over there and in this respect destruction will not be found there;

beware that if the names of our Almighty Allah are mentioned in your worshipping places, it will not have the potentiality to bear it and it will definitely collapse and destroy.

They said: this work is very easy and simple; you should kindly go into our worshipping place and offer your worships there so that our truth and your lair become obvious.

Sayyid accepted the challenge and with trust on Almighty Allah he performed ablution and offered recourse through the holy household of the Prophet (*peace be upon them*). Then he entered their mighty worshipping place that was firmly built for almost two thousand years ago.

Some group of people were sitting watching the incidence; Sayyid after entering into the worshipping place offered (*Azan*) call for prayer and (*Iqamat*) call for beginning of prayer; with intention of prayer he loudly pronounced "*Allahu Akbar*" Allah is Great and ran out of the worshipping place! Unexpectedly the roof of the

worshipping place collapse and its walls destroyed.¹

For the occurrence of this wonder, a lot of these groups accepted the religion of Islam.²

The belief and certainty “Mir Fandasiki” is obtaining has strengthened his heart and it has also make his hill to be very firm.

2- Certainty Increases the Value of your Deeds

If elixir is added to less value substance it can be changed to valuable metal and its cost will be many times double of the original substance. Undoubtedly that certainty is also like that; hence certainty is a means of increasing ones deed. Little deed that is done coupled with certainty before Almighty Allah is many times double the deeds done with doubt and indecisiveness.

Imam Sadiq (*peace be upon him*) said:

¹ - Jami’l al-Durar volume: 2 page: 370.

² - Tazkiratul Qubur: 60.

Little and continuous deed coupled with certainty is better before Allah than much deed done without certainty.¹

This statement of the holy Imam is obvious as a proof that certainty increases the value of person's deeds and behavior to the extent the virtue of work done simultaneously and coupled with certainty is much better than much work done which is not coupled with certainty.

Base on this, certainty is like elixir substance that changes less valuable metal to silver and gold. Definitely certainty is so, hence it has the ability of changing little deed that is accompanied with certainty to deed that is having much value.

Beware that little deed that is having a lot of value before Almighty Allah in many occasions is apparently having important impact. Now I will bring an incidence that bear witness to this reality:

Late Ayatollah Khu'i, in connection to the significance and effects of "*in the name of Allah the most Beneficent the most Merciful*" in a situation it is read and coupled with certainty.

¹ - Usul al-Kafi volume: 2 page: 57.

He is transmitting this attractive incidence from Sheikh Ahmad (the service man of the great teacher of the Jurists late great Mirza Shirazi) who said: late Mirza Shirazi is having another service man whose name is Sheikh Muhammad that segregate himself from people after the death of late Mirza Shirazi.

One day a man went to Sheikh Muhammad and saw him after the sun set to have filled his lantern with water instead of oil and the lantern is completely shining! That person was astonished and inquired the causes of that from him.

Sheikh Muhammad when answering the question said: after the pass away of late Mirza Shirazi due to sorrow of his separation I segregated myself from the people and spent my time in the house. At that time my mind was so much in sorrow in my existence. At the last hour of one day a young man among the Arab students entered my house. He was later familiar and stayed with me till the sun set. I was carried by the explanation of this young man and was happy that it takes all the sorrow in my heart away from me. He came to me several

times and I became used to him, meanwhile one of these days that he was discussing with me it came to my mind that my lantern is not having oil. Because according to the custom of the people then time, the stores are close some moment to the sun set and the stores are closed throughout the night.

In this respect I intended to take permission from him to go out of the house in order to purchase oil for the lantern so that I will be indebted to his discussions in the night, and if I did not purchase the oil we must be in darkness over night.

Because I was in the state of astonishment, he understood that and said: what happen that prevents you from paying attention to my discussions? I said: my heart is at your service. Your mind is not attentive with me he said. I said: the reality is that this night my lantern is not having oil.

He said: it is very astonishing that all these narrations we read and with all we have said concerning the virtues of (in the name of Allah the most Beneficent the most Merciful) you did not benefit from it that leads to the need of

buying oil! I said: I did forget about the narration you are talking about!

He said: you have forget that we said that among the specialties and benefits of (in the name of Allah the most Beneficent the most Merciful) is that if one said it for purpose or request it will be achieve? You should fill your lantern with water with the intention that water possessed the specialty of oil and say in the name of Allah the most Beneficent the most Merciful.

I accepted that and I stood up to fill my lantern with water with this intention and by then I recite "in the name of Allah the most Beneficent the most Merciful". Then I put on the lantern and it became lightening. Since that time up till now anytime the lantern is empty I fill it with water and recite "in the name of Allah the most Beneficent the most Merciful" and put on the light on it.

Late Ayatollah Sayyid Khu'i after transmitting this incidence said: what is astonishing is that

after the narration of the incidence, late sheikh Muhammad loses this effect.¹

As you have observed, by reciting one (*in the name of Allah the most Beneficent the most Merciful*), because it is uttered with belief and certainty, apparently it possessed astonished and extra ordinary effect.

Those people that are having (*Ismul A'zam*) great name of Allah make used of the names that are common among the people and what distinguished their act with other people is their certainty; hence it is having effect on the names they mention.

3- Certainty Reforms you internally

Sometimes a person through self check and accountability he act base on his responsibility but he is unaware of the reality and the realness of things that take place; for this reason he is always in anxiety and agitation and he doesn't know in reality whether his act pleases Almighty Allah or not. Does he internally clean from

¹ - Ba Mahraman Raz: 54.

pollution or not, or internally he is a captive in the hands of Satan and his selfishness while he is not aware or not? And in assumption that he is internally polluted how should he rescue and salvage himself from the danger? What is the way of rescuing oneself from this spiritual torment?

In answering this question we say: the criterion of cleaning ones secret and internal reforming is obtaining certainty with the creed of the household of the holy Prophet (*peace be upon them*), because they are the internal reformer; that is why it comes in the supplications of the night of Sunday as follow:

***O Allah reform my secret issues through certainty.*¹**

Those that are having certainty are fortunate with clean essence and good nature and they are distanced from corruption and devastation. As for those that are having glooms and bad secrets, they are able to reform themselves internally through certainty and strengthening it.

¹ - Bihar al-Anwar volume 90 page: 286.

Certainty does not only able to protect ones heart and feelings from the temptation of the Satan rather it is able to reform you if there is corruption and bad omen in you.

In this respect the holy Prophet (*peace be upon him and his progeny*) in his sermon said:

Certainty is the best thing that is poured in the heart of the believer.¹

Therefore as we have earlier said, certainty did not only create awareness in your feeling rather it also clean the mistakes in your belief.

Things that shakes certainty

1- Doubt and indecisiveness

Person who is afflicted with doubtfulness and indecisiveness did not only shake their spiritual values rather at that time he is captivity of doubtfulness and temptation; he is stagnant and

¹ - Bihar al-Anwar volume 21 page 211.

having recessional situation that he will not spiritually move forward. Therefore in other to rescue himself he must clean the topic of doubtfulness from his heart.

Imam Sadiq (*peace be upon him*) said: ***wipe away doubt and indecisiveness from yourselves.***¹

Base on this, one must clean doubtfulness and indecisiveness from his mind in other to preserve his spiritual values and to establish faith and complete certainty for the strengthening of his belief if not, not only it will create breach and instability in his ideologies rather he shall be a partner to chaos which shall occurred at the end of the time; therefore doubtfulness and indecisiveness in an aspect and machinery for sedition, chaos and divine test and in another aspect the afflicted ones with doubtfulness and indecisiveness are rejected in this type of examinations.

In the commandments of the household of the holy Prophet (*peace be upon them*), they have ordered us to erase doubtfulness and

¹ - Bihar al-Anwar volume 51 page: 147.

indecisiveness from ourselves; meanwhile not only in the respect of passing the test of Almighty Allah, but so that you can do away with machinery of sedition and chaos. In this respect, in divine examinations we are ordered to do away with doubtfulness and indecisiveness, therefore as we have said earlier doubtfulness, indecisiveness and unnecessary suspicions are the causes of chaos and seditions. That is the reason in supplication of the followers “Muti’een” we demanded from Almighty Allah that:

O Allah establish reality in our inner being because doubt and suspicions causes seditions.¹

By glancing over the history we can witness this reality that from the advent of Islam to this time, the seditions of the perverted people has caused the going astray of the Muslim community and they have likely affected some individual who has dashed out their certainty towards the right path and they have also been involved in doubt and suspicion.

¹ - Bihar al-Anwar volume: 94 page: 147.

In reality doubtfulness and indecisiveness are means of involving into seditions and chaos of the stray people; not only as a result of doubtfulness and indecisiveness, sedition and chaos that entangle people rather the existence of unsteady and indecisive people are the causes of seditions and chaos.

2- Transgression

Committing sin and transgression against the commandments of the holy household of the Prophet (*peace be upon them*) is so ignominious and devastated that is possible to destroy the best conditions of divine men. Base on this, committing sin did not only prevent the establishment of spiritual atmosphere rather it has potentiality of destroying the already established conditions.

Daud Raqqi has transmitted this narration from Imam Sadiq (*peace be upon him*) which says:

He said: I heard Aba Abdullah (peace be upon him) saying: mindful of your duty to Almighty Allah and do not envy one another, indeed tourism is among the law of Prophet Isa the son

of Mary (peace be upon him). One day he went out while he was accompanied by one of his companion who always spent his time with Prophet Isa the son of Mary (peace be upon him), when he came to a sea he said: "in the name of Allah" with authentic certainty from him he walk on top of the water, when this his companion saw him he also with the authentic certainty he say "in the name of Allah" and he also start walking on the water and meet with Prophet Isa (peace be upon him) but pride over took him.

He said: this is Prophet Isa (peace be upon him) the spirit of Allah walking on the water and I am also walking on the water, then what is his virtuousness over me? Imam (peace be upon him) said: by saying this he sink inside the water and consequently he seek the assistance of Prophet Isa (peace be upon him) and he took him out of the water. Then Prophet Isa said: O Qaseer what have you said? I said: this Prophet Isa walking on top of the water and I am also walking on top of the water and I am taken over by pride.

Prophet Isa (peace be upon him) said: you put yourself other than the place Almighty Allah kept you and Almighty Allah tested you with what you have said. Imam (peace be upon him) said: the man repented and Almighty Allah returns him to his former rank. So, be mindful of your duty to Almighty Allah and don't envy each other.¹

This narration is obvious evidence to this reality that committing sin is able to take away the best condition of a good servant of Allah, rather it can also fall them from their spiritual peak.

The Dashed out Certainty

By going back to the history and glancing into its pages, we shall envisaged some individuals that were blessed with certainty and good doctrine in some portion of their life but for the fact they don't have resistance and constancy and as a result of transgression they have dashed out their faith and certainty.

¹ - Bihar al-Anwar volume 73 page 244; Usul al-Kafi volume: 2 page 306.

One of those people was “*Zubair*” who was very active more than any other companions of the holy Prophet in terms of defending the guardianship of the commander of the faithful (*peace be upon him*) and the holy household of the holy Prophet (*peace be upon them*) after the passed away of the holy Prophet (*peace be upon him and his progeny*) and he was also one of the oppressed special companion of the holy Prophet, although that is because he manifested braveness; but by bringing up all his children through Satanic seditions, his faith and doctrines have changed to doubt and indecisiveness and consequently he end up in war and contention with the commander of the faithful (*peace be upon him*).

The commander of the faithful (*peace be upon him*) concerning *Zubair* said:

Zubair did not seize from staying with us (the holy household of the holy Prophet) until the grown up of his children who deviated him from us.¹

¹ - Bihar al-Anwar volume 28 page: 347.

In this respect we must supplicate to Almighty Allah to be kind to us in our certainty so that after then there should be no doubt and denounce in it.

In Friday supplication which was transmitted from Imam Sadiq (*peace be upon him*) we read as follows:

O Allah I am requesting sincere faith from You and certainty that there shall be no disbelieve after it.¹

This type of expression is evidence and obvious that as a result of committing sin the possibility of dashing out certainty and establishment of doubt and indecisiveness or denouncing faith is there.

Those who have entered into the border of certainty must be attentive that passion is very strong and in a situation whereby you are negligence and less concentrated, you can dash out your certainty and be afflicted with denouncing and disbelieving. For this reason we should request from Almighty Allah to grant us

¹ - Bihar al-Anwar volume 90 page 42.

certainty which will not be destabilize by anything.

Base on this, the heart that has become luminous by the light of certainty and has taken place deep inside us is possible to be relinquished due to the effect of sin.

Therefore those having spiritual attributes must never in any way be self-centeredness because Almighty Allah who has kept certainty in their heart has the power to take it back from them.

Means for Obtaining Certainty

1- Acquiring Islamic sciences

With much value of eloquent orders of the holy household of the holy Prophet (*peace be upon him and his progeny*) concerning the rank of certainty, the following question will occurred to ones memory; what are the ways of acquiring the rank of certainty? The answer to this question is also in the sayings those great men.

Islamic science is one of the most effected means of obtaining certainty; and in a situation whereby person is fortunate of knowing divine sciences; he shall attain firm doctrine and rank of certainty.

This is reality that has been clearly stated in the narrations among the admonition of Almighty Allah to the holy Prophet (*peace be upon him and his progeny*) in the night of accession which says:

Islamic science necessitate you to have certainty, and if a servant is in certainty he don't about how the night brought the day whether in ease or in difficulty.¹

Consequently, indecisiveness and anxiety causes the lessen of certainty and to do away with this situation, one must create certainty in himself, meanwhile to create certainty is through acquiring Islamic sciences; therefore by acquiring the science of the holy household of the Prophet (*peace be upon them*) one will be able to achieve an elevated rank.

¹ - Bihar al-Anwar volume: 77 page: 27.

2- Supplication and Worship

Among our responsibility is to worship and supplicate to Almighty Allah in other to create and increase our certainty. The honorable commander of the faithful (*peace be upon him*) in one of his sermons known as the sermon of “Ma’rufah” said:

O’ the servants of Allah seek for certainty from Almighty Allah.¹

Base on this, the holy Imam (*peace be upon him*) has enlightened us about one of the way of creating and increasing our certainty which is requesting it from Almighty Allah and the statements of the holy household of the Prophet (*peace be upon them*) has showed us how and the method of obtaining certainty.

From this respect in every moment every one is in danger of falling or destruction and he is likely to relinquish his faith and also to be weak and feeble in faith and doctrine. That is why they have advised us to supplicate in other to obtain

¹ - Bihar al-Anwar volume 77 page: 293.

sincere certainty. Due to the effect of supplication and worship, good and pious servants of God have obtained sincere certainty.

The person who has relinquished doubt and temptation and has obtained the rank of sincere certainty is like person who is resurrected after his disbelieving and rescued from the darkness of disbelieving and entered into the world of light.

Almighty Allah in the holy Qur'an said:

“is he who was lifeless, then We gave him life and provided him with a light by which he walks among the people, like one who dwells in a manifold darkness which he cannot leave?”.¹

This verse is also another example for those who has recued themselves from the darkness of doubt and indecisiveness in their heart which is like death compare to the world of certainty which is life giving to the heart. Do these types of people like some individuals that are still in the bound of darkness of doubt, indecisiveness and temptations?

¹ - Surat al-An'am verse 122.

Just as doubt and indecisiveness darken the heart likewise certainty lightens the heart, rather it is the most luminous heart among those who has reached the high rank of certainty.

Hadrat Imam Baqir (*peace be upon him*) said:

There is no light like the light of certainty.¹

Do the person whom the deadly storm of indecisiveness and temptation has over taken like the personality whose heart is surrounded by the light of certainty?

Does the person whom the effect of his doubt and indecisiveness has made to believe that there is no existence of human value in him be compared with the person who has obtained the luminous and shining heart out of certainty and has benefited from new life, power and potentiality?

Then in other for our heart to be luminous out of certainty, we must request from Almighty Allah to grant us sincere certainty because if our certainty is a sincere one, not only the major examination from Almighty Allah will not be

¹ - Bihar al-Anwar volume: 78 page: 165

crumbly rather our certainty will increase and strengthen.

Therefore, in this situation our certainty will be sincere one which is not liable to destabilization and weakness. It is reported in the supplication of Imam Sadiq (*peace be upon him*) after the noon prayer that we should request from Almighty Allah as follows:

***O Allah I am requesting from You the real faith and true certainty in every habitations.*¹**

The expression mentioned by Imam Sadiq (*peace be upon him*) in after the noon prayer is expounding the point that in every situation even in the most difficult of it, ones certainty must be firm and sincere and must not be destructible to the extent it should not be weak and destabilize in the most difficult situation and in burdensome examination.

Definitely to achieve this type of certainty is not easy because it needs to be through supplication. Therefore sincere certainty is the attributes of divine people of Allah which is not at the reach of every one.

¹ - Bihar al-Anwar volume: 86 page: 71.

3- Edification of the soul

By reforming and edification of the soul from the danger of sensuality and Satan you can obtain the way to the world of certainty and be able to quench your thirsty, likewise you will be able to purify and refresh your heart and soul. Therefore certainty can lead one to his destination and in a situation where it increases; it can also lead you to the original destination.

Base on this, you can increase your certainty by reforming and edification of your heart. This is a reality that was emphasized by Imam Musa bn Ja'afar (*peace be upon him*) when he says:

... Reforming yourself will increase your certainty and you will gain valuable and precious thing, may Almighty Allah have mercy on a person who intended good act and perform it or intended bad act and abstain from it. Imam continues and said: we support the

soul through obedience to Almighty Allah and offering our duties to Him.¹

Then with reformation of the soul, there will be increase in ones certainty, and doubt which is opposite of certainty is established by the effect of temptation of Satan or self passion, and in a situation whereby one purify and reform his soul, self passion and temptation of the Satan shall be subdued.

In this respect we benefit the following from the collections of the admonitions of the holy household of the holy Prophet (*peace be upon them*):

There is correlation between the state of certainty and reformation of soul; i.e. the requisite of soul reformation is increase in the state of certainty and likewise the requisite of existence of firm certainty is the reformation of the soul.

Base on this, by edification of the soul, you can increase the state of your certainty likewise by strengthening the certainty you can internally

¹ - Usul al-Kafi volume: 2 page 268; Bihar al-Anwar volume: 69 page: 194.

purify yourself and by so doing you will benefit from tremendous spiritual power.

Existence of certainty in an individual whom wonder and extra ordinary issues emerged from is commonly witnessed and the incidence I will narrate is evidence to this reality.

It is transmitted from late Hajj sheikh Hasan Ali Isfahani hence he said:

In a holy journey for pilgrimage, as at time we entered Mecca we were not having money, meanwhile the police in Mecca demanded some amount of money from each an every pilgrims. We were compelled together with those who are not willing to pay this money to go on a separate road from Jeddah to Mecca.

On our way we meet with the government security and prevented us from preceding in our movement and said: you should stay he until the coming of the officer in charge and after paying the due before you can precede on you way and without this you don't have the right of entering into Mecca. The whole of us sat under the shade of date trees until the arrival of the officer in charge.

The entire co-travelers get their money ready and told me to get my money ready too. I don't have money, I said. They said: if you have interest in us to give you money, we shall not give you; and if you did not pay you will never go to the house of Allah. I said: I don't have hope in you rather all my hope is in Almighty Allah who shall assist me. In this Saudi desert how will Allah come to assist you, they said?

I said: there is a narration from the holy Messenger of Allah (*peace be upon him and his progeny*) which says: someone who has rendered service to the people and he did not demand for any payment, if he is in difficulty in the desert, like flood that comes from mountain, Almighty Allah shall take all the hindrance for him and He will also assist him.

They repeated their question after some hours and I gave them my previous answer. In a mockery they said: it seems sheikh has taken hemp by making this statement, if not in this desert no body apart from us that can render assistance to him and we will not assist him.

Not quite long while a wind appeared and I said to my co-travelers that this is the news that is

coming to me, though they also mock at me. After some moment two men appeared out of the wind riding on horse, they came closer to us and one of those two men said: who is Hasan Ali Isfahani among you people?

My co-travelers pointed at me and said: answer the call of the officer. I climb the horse together with the officers and held towards Mecca.

As at the time I entered the tent of the officer, I saw late sheikh Fadlullah Nuri there and late Hajj sheikh Muhammad Jawad Bida Abadi was also present there (although there is cordiality between me and them). That Mecca officer is having a request before Almighty Allah which he wanted my assistance in that respect.

After then it became obvious that the officer has previously presented his request before late sheikh Fadlullah Nuri and he told him that your request will be achieve but it is through a man called Hasan Ali Isfahani and he is undoubtedly among those trekking. In this respect the officer sent the junior ones to search and bring him from anywhere they found him.

Definitely certainty is having effect in the appearance of wonder and extra-ordinary issues from the good servants of Allah.

The conclusion of the Discussion

Our thinking and thought deserve impact in a situation whereby it is coupled with attribute of certainty. Those who are looking forward to reach the elevated spiritual rank and divine Islamic sciences must create the avenue of obtaining certainty.

Those people having connection with the hidden world have created the power of certainty in their soul and they have also strengthened and trained it. Therefore certainty is one of the fundamental criterions of reaching spiritual world and obtaining spiritual rank.

By creating certainty one is able to give new life to dejected and rusted heart likewise it will also clean spiritual sickness and polluted thought. In this respect you will be internally reformed and the value of your daily deeds shall increase before Almighty Allah.

Obtaining Islamic sciences, edification of the soul and sitting with religious elders and the good servant of Allah is the best way and method of obtaining certainty. And another important and

fundamental criterion of preserving certainty is abstaining from sin; therefore the obtained certainty for long period of time can be destroyed by sin.

If your ambition and intention is firm and strong;

It has been in the beam of the lights of certainty;

Then why the light of certainty will not shine?

When the fingertip of your ambition has come from the sleeve.

Contents

Certainty 3

 The importance of certainty:.....

The Impact of Certainty..... 7

 1- Certainty Solidify the Heart.....

 Punctual in the gathering of (*Mubahhalah*) cursing
 each other

 2- Certainty Increases the Value of your Deeds

 3- Certainty Reforms you internally

Things that shakes certainty..... 22

 1- Doubt and indecisiveness.....

The Dashed out Certainty..... 27

Means for Obtaining Certainty..... 30

 1- Acquiring Islamic sciences

 2- Supplication and Worship

 3- Edification of the soul.....

The conclusion of the Discussion 42

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