

## Religion

none of us can reach deliverance without Thy pardon.”

Supplication 12, verse 9 - “... O He whose good pleasure is more abundant than His anger.”

Supplication 12, verse 13 - “... knowing that pardoning great sins is nothing great for Thee. Overlooking enormous misdeed is not difficult for Thee...”

The final point I want to bring attention to is in Imam’s (a.s.) *Risaulat-Al-Huquq*, under “Rights of God against oneself” reads, “The greatest right of God against you is that you worship Him without associating anything with Him. When you do that with sincerity, He has made it binding upon Himself to give you sufficiency in the affair of this world and the next.”

Notes 113 and 217 are lengthy but are also very important; particularly note 217 where the Shi’ite belief of mediation is extended to the Imams (a.s.) is explained.

There are other references to Mercy found in supplications 20:15; 50:2; 51:7; 52:6; 55:11 and 55:21. I know I have missed many more direct and indirect references but I hope this serves as food for thought.

In conclusion, while the emphasis is on *khar* (anger) of Allah (SWT), there is less emphasis on His *adalat* (Justice). Justice, I believe will be applied when we do wrong to others. In my opinion it is His mercy which supersedes everything. Of course His anger and justice are important but they have limited roles compared to His Mercy.

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## From the Nahjul Balagha

### Sermon 17

*“About those who sit for dispensation of justice among people but are not fit for it.”*

“Among (\*) all the people the most detested before Allah are two persons. One is he who is devoted to his self. So he is deviated from the true path and loves speaking about (foul) innovations and inviting towards the wrong path. He is therefore a nuisance for those who are enamoured of him, is himself misled from the guidance of those preceding him, misleads those who follow him in his life or after his death, carries the weight of others’ sins and is entangled in his own misdeeds.

The other man is he who has picked up ignorance. He moves among the ignorant, is senseless in the thick of mischief and is blind to the advantages of peace. Those resembling-like men have named him scholar but he is not so. He goes out early morning to collect things whose deficiency is better than plenty, till when he has quenched his thirst from polluted water and acquired meaningless things.

He sits among the people as a judge responsible for solving whatever is confusing to the others. If an ambiguous problem is presented before him he manages a shabby argument about it of his own accord and passes judgement on its basis. In this way he is entangled in the confusion of doubts as in the spider’s web, not knowing whether he was right or wrong. If he is right he fears lest he erred, while if he is wrong he hopes he is right. He is ignorant, wandering astray in ignorance and riding on carriages aimlessly moving in darkness. He did not try to find reality of knowledge. He scatters the traditions as the wind scatters dry leaves.

By Allah, he is not capable of solving the problems that come to him nor is he fit for the position assigned to him. Whatever he does not know he does not regard it worth knowing. He does not realise that what is beyond his reach is within the reach of others. If anything is not clear to him he keeps quiet over it because he knows his own ignorance. Lost lives are crying against his unjust verdicts, and properties (that have been wrongly disposed of) are grumbling against him.

I complain to Allah about persons who live ignorant and die misguided. For them nothing is more worthless than the Qur’an if it is recited as it should be recited, nor anything more valuable than the Qur’an if its verses are removed from their places....”

*(\*) Amir al-mu’minin has held two categories of persons as the most detestable by Allah and the worst among people. Firstly, those who are misguided even in basic tenets and are busy in the spreading of evil. Secondly, those who abandon the Qur’an and sunnah and pronounce injunctions through their imagination. They create a circle of their devotees and popularise the religious code of law concocted by themselves. The misguidance and wrongfulness of such persons does not remain confined to their own selves but the seed of misguidance sown by them bears fruit and grows into the form of a big tree providing asylum to the misguided and this misguidance goes on multiplying. And since these very people are the real originators, the weight of others’ sins is also on their shoulders as the Qur’an says: And certainly they shall bear their own burdens, and (other) burdens with their own burdens... (29:13).*