

**Ayatollah Wahid Khorasani(ha)**

**The Trustworthy Person for God's  
Revelation, The Prophet's Tenth Successor  
Imam Ali al-Hadi an-Naqi(as)**



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# The Trustworthy Person for God's Revelation, The Prophet's Tenth Successor

*Imam Ali al-Hadi an-Naqi (as)*

Grand Ayatollah Wahid Khorasani (ha)



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## 2<sup>nd</sup> Chance Books for Prisoners

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In the Name of Allah the  
Compassionate the  
Merciful



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Tenth Imam, Ali ibn Muhammad  
ibn Ali An-Naqi (as)

[Imam Hadi]

Birth

As it is said about his birth: He was born on 15<sup>th</sup> of Dhul hijjah of year 212 (AH). It is also narrated that he was born on month of Rajab of year 214 (AH) and was martyred on 26<sup>th</sup> of Jamadi Al-akhir or 3<sup>rd</sup> of Rajab \_ based on what Shaikh Toosi said \_ of year 254 (AH).

It is stated in another narration that he was martyred on year 244 (AH). So according to the first narration about his birth Imam (as) lived forty one years and six months and according to the other one he lived forty years.

Imam's (as) agnomen and title

Imam's (as) agnomen is "Ab-ul - Hassan" and his titles are: Hadi, Najib, Murtaza, Naqi, Aalim, Mu'tamin, Nasih, Miftah, Tayyib, Mutawakil and Askari.

Imam Jawad's (as) will about his son

In a correct hadith narrated by Isma'il ibn Mehran we read: When Abu Ja'far\_ Imam Javad (as)\_ went from Medina to Bagdad for the first time ( to see Abbasi ) ruler, I told him before his set off : My master, I'm worried for you during this trip. Who will be Imam after you?

He looked at me and smiled then he said: what you suppose wouldn't happen this year!

When Mu'tasim asked to see Imam (as) (for the second time) I went to him and said: My master, you are about to leave, who will be Imam after you? Imam (as) cried as much as his beard got wet then he looked at

me and said: Now to have to be worried for me, after me my son "Ali" will become Imam.

### Imam's (as) powers

Imam's (as) powers are many so we are not able to present all in this booklet and we mention some:

- 1- Abu Hashim Ja'fari said: I was in Medina when Bugha (one of the commanders of army) went out of city during reign of "Wathiq" in search of Arabs and he passed Medina on his way. Imam Hadi (as) said: Let's go to see how this Turkish commander arranged army. We went out and waited till his army passed in front of us. When the army was passing a Turk man came near. Imam Hadi (as) talked to him in Turkish language. The man got off his horse and kissed Imam's (as) horse hoof. After seeing that scene I adjured the Turk man to tell me what

Imam (as) told him. He said: Is he a prophet? I replied: No he isn't a prophet. Then he said: He called me by a name that I was called during my childhood in Turk land and till now nobody knew it.

- 2- Salih ibn Saeed said: I went to see Imam Hadi (as) and said: My master, in every situation they want to degrade your status and decrease your rights so that they have accommodated you in such a bad room which is for the poor. Imam (as) said: You son of Saeed, is that the level of your wisdom?! Then he pointed by his hand to the other side and said: Look. When I looked I suddenly saw green gardens with some nymphs and boys as beautiful as pearls inside shells. I also saw birds, several deer and streams which astonished me. Then Imam (as) told: Wherever we are such things are ready for us and we are not living

in the poor house.

- 3- A group of people from Isfahan, including Abu Al-Abbas, Ahmad ibn Nadr and Abu Ja'far Muhammad ibn Alaviyah said: In Isfahan there was a man named "Abd Al-Rahman" who was Shia. It was asked from him: what caused you to believe in Ali Al-Naqi (as) as an imam? He replied: I saw something which made me become a believer and it was as such: I was a poor but courageous and frank man. Once people of Isfahan took me with another group to see Mutawakil in order to complain about me. One day we were standing in front of Mutawakil's palace that we saw he ordered to call for Ali ibn Muhammad ibn Reza (as). I asked people there: who is the man they called for? They replied: This man is Alavi and Shias believe in him as their Imam. Then they said:

Maybe Mutawakil called him to come here in order to kill him. I told myself: I don't leave till I see who that person is. Suddenly I saw him riding his horse and people had made two lines on both sides watching him. When I saw him I felt his affection entered my heart and quietly I started praying that God frees him from the trap of Mutawakil. He was coming while looking at the mane of his horse and not paying attention to right and left sides and I was still praying for him. When he passed in front of me he looked at me and said: Almighty God fulfilled your prayers, he will give you a long life with lots of properties and children.

I started shaking after feeling his awe and fell on the ground among my friends. They asked me: What's wrong? I said: nothing bad, and didn't tell them more.

After a while I went back to Isfahan and because of Imam's (as) prayers for me God filled my life with bliss and I became wealthy in a way that now I have one million Dirhams at home, except other properties. Allah also granted me ten sons and I'm more than seventy years old. So I believe in Imam (as) who was aware of what's going in my heart and his prayers for me were fulfilled by God.

- 4- Hibatallah ibn Abi Mansur Al-Musali said: In land of Rabi'a there was a Christian scribe from Kafartotha (a village in Palestine) who was called Youssef ibn Ya'qub and he was a friend of my father. One day he came to our house, my father asked him: what has happened that you came here at such an hour? He said : Mutawakil has asked to see me and I don't know what his decision is so I bought my life from God in



exchange of one hundred Dinars to give to Muhammad ibn Ali ibn Reza and I've brought the Dinars with me. My father told him: for sure you'll succeed in that case. Then he left to see Mutawakil and after few days he came back happily. My father asked him: Tell me what happened? He said: I went to Samarra while I had never been there before and I inhabited in a house. I liked to give those one hundred Dinars to Ibn Al-Reza (as) before I see Mutawakil, but I noticed that Mutawakil forbade him from going out of home. So I reflected about what I could do. I was scared Mutawakil hears that a Christian man is searching for Ibn Reza's (as) house and becomes angrier. I was still thinking about it till it occurred to my mind to ride my mule, enter the city and let it go wherever, so I may be able to find Imam's(as) house without asking anybody. I wrapped Dinars

in a paper, placed them inside my sleeve and got on the mule. The mule went whatever way till it reached at the door of a house and stopped. It tried so much to make it move but nothing worked. I told my slave: Ask whose house it is, he asked and they said: This is Ali ibn Muhammad ibn Reza's house. I whispered: الله اكبر (God is the greatest), this is a convincing evidence that he is on the right path. After few minutes a black servant came out of the house and said: Are you Youssef ibn Ya'qub? I replied: Yes. Then he told: Get of your mule and I did it. He let me stay in corridor and he went in himself. Again I whispered : This is another evidence, how that servant knows my name and my father's while people of this city do not know me and I have never been here before!! The servant came back after a little while and said: Give me those one hundred

Dinars that you have put inside your sleeve. I gave him and whispered to myself: This is the third evidence. He took those Dinars and then called me to go in. I entered and saw Imam (as) who was sitting alone. He told me: Youssef isn't it the time that you convert to Islam? I replied: My master, I've seen many evidences that are enough for any person. Then Imam (as) said: Never, you won't become a Muslim but one of your sons will convert and will be of our Shias. O' Youssef, some people suppose that our leadership isn't beneficial for people as you but I swear before God that they lie and it is beneficial even for you. Go to do what you wanted and soon you'll have a son. Then I went to see Mutawakil, I told him whatever I wanted to tell and came back safely.

Hibatallah said: I saw the son after his father's death and he was a good Muslim and true Shia. He informed me that his father died while being a Christian and he became a Muslim after father's death. He also repeated frequently: I am the one my master \_ Imam Hadi (as) \_ enunciated about.

- 5- Zarafah (Zararah) said: Mutawakil decided to make Ali ibn Muhammad ibn Reza (as) walk on the day of formal and public introduction. His minister told him: don't do that since it will give an opportunity to people to backbite you. Mutawakil said: It must be done. The minister said: If you surely want to do it order the commanders and aristocrats to walk either that people do not think you only wanted Ali ibn Muhammad (as) to not ride a horse. Mutawakil accepted and that ceremony was held during

summer with hot weather. When Imam (as) came back to house corridor he had sweated a lot. Zarafah continued: I encountered Imam (as) in the house corridor; I made him sit there and dried his face with a towel then said: Your cousin didn't order that only for you so don't be mad at him. Imam (as) replied: Keep quiet, **تَمَنَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعْدٌ غَيْرُ مَكْدُوبٍ**

(Enjoy yourselves in your homes for three days. That is a promise not to be denied.)

Zarafah also said: there was a teacher living with me who claimed to be Shia and many times I joked and called him: Rafidi. One night I went back home and told him: Rafidi, come here that I narrate for you what I heard from your Imam (as). He asked: what did you hear? And I quoted Imam (as) for him. He told: o' porter, did you hear that from Ali ibn Muhammad (as) yourself? I replied:

Yes. Then he said: I advise you something, please listen. I told: Tell me, I listen. He continued: If Ali ibn Muhammad (as) told you that himself be careful and collect whatever you have there since Mutawakil will die or be killed after three days. I became sad so I insulted him and told him: Get out of here. When I was alone I reflected and I concluded that it's not bad if I do what he said in case it happens and even if it doesn't happen there wouldn't be any harm to me. I went to Mutawakil's house and collected whatever I had there. Then I put my properties at a trustworthy relative's home so I had nothing at my own home except a mat to sit on. The fourth night after that Mutawakil was killed so nothing happened to me and my properties. Therefore I became a Shia and worked as a servant for Imam (as). I asked him to pray for me and now I am one of his true Shias.

It is obvious that this man reached safety in this world and the hereafter because of what he did and the fact that he dried Imam's (as) face sweat. So blessed are those who continue Imam's (as) path as much as they are able since:

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ

Whatever you have will end, but what (Allah has is lasting.)

Imam's (as) maxims and short quotes

Some of Imam's (as) aphorisms and short quotes are presented here:

-There will be more people angry at the one who is bumptious.

-Satiety is paucity of wishes and satisfaction with the few.

-Troubles are double for the impatient person.

-Jealousy destroys all good deeds,  
love of life causes enmity and  
complacency prevents you from  
learning and will lead to your own  
ignorance and degrading others.  
Stinginess is the worst characteristic,  
mocking is the way insane people  
joke and not obeying parents results  
in poverty and abjection.

-Imagine when your dead body will  
be surrounded by your family  
members and it's the time no  
physician can heal you and no friend  
would be helping.

-Doer of a good deed is better than the  
deed itself and the one who tells  
something nice is more beautiful than  
those words. Scholar is better than  
knowledge, the one who does evil  
deeds is worse than those deeds and  
the one who causes panic is scarier  
than the panic itself.

-If during a period justice is more than  
oppression it is not permitted to



consider somebody as a bad person except if you are aware of his evilness and if during a period oppression is more than justice it is not permitted to consider somebody as a good person except if you are aware of his goodness.

-Avoid jealousy since it only bothers you and will have no effect on your enemy.

-Quarrelling during debates ruins old friendships and trust, there will be no winner finally and it is the ground for any kind of separation.

Imam's (as) speech about theology

The book "Kashf Al-Ghimah" quotes from the book "Al-Dala'l" by Fath ibn Yazid Gorgani:

On the way back from Mecca to Khorasan I saw Aba Al-Hassan - imam Hadi (as) - who was going to Iraq. I heard him saying: others will

fear the one who fears Allah and others will obey the one who obeys Allah. I tried to approach him. When I reached in front of him I said hello. He replied me and asked me to sit. The first thing he told me was: O' Fath, the one who obeys God is not scared of people's anger and the one who makes God angry must know that God will make people be angry at him either.

It is impossible to describe God except by using the attributes he described himself with. And how to describe the creator that senses are unable to discern him, deliberation is unable to have access to him, thought is not capable of restricting him and eyes cannot see him? He is greater than what we describe him and superior to the way worshippers worship him. He is close while being far and far while being close. It's him who created " how things are " so we cannot ask " How is he?" and it's him who created " where things are" so we

cannot ask " where is he?", since he is away from how and where. He is one, unique and needs nothing. He was never born, never gave birth and has no counterpart so he is splendidly great.

It is even impossible to describe the depth of Muhammad's (sa) existence since Almighty God put his name next to his own name, elected him as partner and considered the same reward as obeying himself for the one who obeys him. As he says:

وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ

(And they were not resentful except [for the fact] that Allah and His Messenger had enriched them of His bounty.)

Also somewhere else he talks about the person who stops obeying him and will get burnt in hell: الرُّسُولَا

How we wish we had obeyed Allah  
(and obeyed the Messenger)

How it's possible to describe depth of  
the existence of some figures whose  
obeying is needed as much as obeying  
The prophet (sa):

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي  
الْأَمْرِ مِنْكُمْ

(Obey Allah and obey the Messenger  
and those in authority among you)

In another verse we read: وَلَوْ رَدُّوهُ إِلَى  
الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ

(But if they had referred it back to the  
Messenger or to those of authority  
among them.)

God also states: إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا  
الْأَمَانَاتِ إِلَى أَهْلِهَا

(Indeed, Allah commands you to  
render trusts to whom they are due.)

And: فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

(So ask the people of the message if you do not know.)

Narrations are long and they open doors of wisdom and knowledge for us. Here mentioning some of them would suffice since there is not enough time to reflect about all, but it doesn't mean we should stop doing as much as we can because of not having access to the whole.

### Explanation of Imam's speeches

Others will be afraid of the one who is afraid of God

Anybody who knows and believes in the fact that all affairs are due to God's determination and under his control and reads these two verses as he should,

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

(His command is only when He intends a thing that He says to it, "Be," and it is.)

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ

And He is the subjugator over His  
(servants.)

will never be scared of anybody  
except God.

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

Only those fear Allah, from among  
(His servants, who have knowledge.)

And God makes everything be afraid  
of the one who is afraid of him.

Others will obey the one who obeys  
God

Determination of the one who obeys  
God is subordinate to God's order so  
whatever he aims for happens, since  
the reward of the person who fulfills  
God's request is having his own  
request fulfilled and the one who  
doesn't reject God's requisition won't  
have his own requisition rejected by  
him. You are rewarded for what you

do and is the reward of kindness  
except kindness?!

In a holy hadith we read: O' son of human, I am the alive who never dies, obey what I ordered you so that I make you never die. O' son of human, when I tell something "be" it takes place so obey my orders that I make you have to power to tell "be" and it is immediately.

The one who obeys God won't be afraid of people's anger and the one who makes God angry must know that God will make people be angry at him

When somebody knows God well he is aware that the one who finds him has lost nothing and the one who loses him has found nothing. The person who knows creatures is aware that creation, survival, development and extinction is due to God's will and the creature has no benefit or harm, no life and death and no resurrection

himself. So when God is satisfied with him because he accepts and obeys what is decided for him he won't be scared of people's anger. And if somebody makes God angry he will have to face the anger of those who obeyed him on their own will or vice versa.

It is impossible to describe God except by using the attributes he described himself with

Describing something is always after perceiving it and human beings can perceive things by four means: sense, imagination, fantasy and wisdom. And these four are unable to understand the existence of God because of some reasons specific to each or all of them.

One of the reasons is that: perception wouldn't happen except if the person can fully encompass the thing he wants to perceive and when something is infinite it is neither



possible to encompass nor perceive it.  
And the one who wants to perceive  
and the thing that must be perceived  
are both God's creatures.

وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ

While Allah encompasses them from  
behind.) , With everlasting  
(encompassing

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ

And He is with you wherever you  
(are.)

أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

That Allah has encompassed all things  
in knowledge.), with encompassing of  
(knowledge

And if sense, fantasy and wisdom can  
perceive him the thing that needs to  
be encompassed changes to be  
encompassing itself and this is  
impossible. The God that alters light  
to darkness is pure.

He is far while being close

God cannot be perceived and he is away from his creatures' attributes and characteristics.

And he close while being far

It's him who created the heaven, the Earth, materials and singulars and there is nobody closer than the creator to the created things. He is close to his creatures since he is the one who created them and gave life to them. So he is closer to everything than the things themselves because the existence of each thing on Earth relies on its creator. He is far while being close because it's not possible for sense, imagination, fantasy and wisdom to have access to him and he is away from being described by his creatures' attributes and their company. As his power of creating and giving life is the cause of being close it is either the cause of being

close, therefore he is far while being close and is close while being far.

He created the way things are so we can't ask how is He

God is the creator of the way things are and their place. Creatures naturally need a creator and the creator doesn't need them. So it is not allowed to attribute characteristics of the one who is needy in nature to the one who is naturally not needy.

"He is the single, unique and needless God, who has never given birth, wasn't born and has no counterpart"

When Tenth Imam (as) explained that God is greater than what people describe he stated six attributes God has described himself with, among them three are God's positive attributes (واحد احد صمد) and three are God's negative attributes (لم يلد ولم يولد (ولم يكن له كفوا احد

In these terms he let the jewelry of knowledge and wisdom for people and all God's divine names are derived from them. What belongs to divine praise is derived from the first three attributes and what belongs to divine glory is derived from the second three attributes. And by reflecting on Imam's (as) sentences we can understand why he said: "His greatness is splendid."

It is not even possible to describe the depth of Muhammad's (sa) existence

In this part Imam (as) made a difference between describing God and describing his Prophet (sa). He didn't let describing God but about The prophet (sa) he only he only negated the true depth of description and not its possibility to show that there is a difference between God and his Prophet. And there are some aspects of this difference for those who reflect.

Imam (as) also stated why it's not possible to describe The prophet's (sa) depth of existence: God mentioned name of Muhammad (sa) next to his own name and granted him a high status and position, as he told:

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ

(Blessed is the name of your Lord,  
Owner of Majesty and Honor.)

Testifying to prophecy in Adhan, Iqamah and prayers is along with testifying to God's uniqueness. The God who has no partner in his nature, attributes and acts has elected Muhammad (sa) as his partner for giving grants.

وَمَا نَقْمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ

Here he ascribed not needing the grace to himself and being a partner in giving grants causes participating in gratitude either.

God considered the same reward as obeying himself for the one who

obeys The prophet (sa), so stopping to obey The prophet (sa) is equal to stopping to obey God and deserves punishment. يَا لَيْتَنَّا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ

(How we wish we had obeyed Allah and obeyed the Messenger.)

And how it's possible to become aware of The prophet's (sa) depth of existence while we are not able to understand how God glorified and appreciated him.

God also considered obeying those in authority same as obeying The prophet (sa), where he said: أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

(Obey Allah and obey the Messenger and those in authority among you.)

Since Allah considered obeying these two same as each other it becomes clear that the order of those in authority is like The prophet's (sa) order. And if those in authority were not innocent as Prophet Sameness of

their orders wouldn't be possible,  
since the one who orders and guides  
to falsehood cannot be as the one who  
guides to rightness. God says:

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ  
وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ

(And if you disagree over anything,  
refer it to Allah and the Messenger.  
But if they had referred it back to the  
Messenger or to those of authority  
among them.)

In these verses Almighty God  
announces himself, the messenger and  
those in authority as the sources to  
refer in cases of discrepancy, and their  
togetherness shows they reflect same  
attitudes. God sent a holy book for his  
prophet which talks about all matters.  
This book is kept by The prophet (sa)  
and those in authority so how it would  
be possible to understand the depth of  
existence of the one who has same  
level innocence and knowledge as  
The prophet!

And by mentioning these verses, إِنَّ  
اللَّهُ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

(Indeed, Allah commands you to  
render trusts to whom they are due.)

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

(So ask the people of the message if  
you do not know.)

Imam (as) points to the fact that  
leadership of the nation must be  
entrusted to the right persons. These  
are the ones God ordered to obeying  
them in the above mentioned verses,  
since every trust has to be kept by the  
right person who knows all things and  
would not violate it and if he does not  
have those characteristics letting the  
trust to him isn't permitted. اجْعَلْنِي  
عَلَىٰ خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ

(Appoint me over the storehouses of  
the land. Indeed, I will be a knowing  
guardian.)