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**Bihar Al-Anwaar – The summary of the pearls of the  
Ahadeeth of the Pure Imams<sup>-asws</sup>**

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## CHAPTER 42 – REALITY OF THE SELF (NAFS) AND THE SOUL (ROUH) AND THEIR SITUATIONS

الآيات

### The Verses

الإِسْرَاءُ وَ يَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَ مَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

(Surah) Al Isra'a: **And they are asking you about the soul. Say: 'The soul is from a Command of my Lord, and you are not Given from the knowledge (of it) except a little' [17:85].**

الزَّمَرُ اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَ يُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

(Surah) Al Zumar: **Allah Expires the selves when they die, and those who do not die in their sleep. So He Withholds those whom the death is Decreed upon, and He Sends back the others to a specified term. Surely, in that, there are Signs for a thinking people [39:42].**

الوَاقِعَةُ فَلَوْ لَا إِذَا بَلَغَتِ الْحُلُقُومَ وَ أَنْتُمْ حِينِيذٍ تَنْظُرُونَ

(Surah) Al Waqia: **So why don't you when it reaches the throats [56:83] And at that time you are looking on [56:84].**

الْمَلِكُ الَّذِي خَلَقَ الْمَوْتَ وَ الْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

(Surah) Al Mulk: **Who Created the death and the life in order to Try you, which of you is best in deeds, and He is the Mighty, the Forgiving [67:2].**

تفسير

### (Forbidden) Tafseer (opinionated) –

وَ يَسْأَلُونَكَ عَنِ الرُّوحِ قَالَ الطَّبْرَسِي رَوْحُ اللَّهِ رَوْحُهُ اخْتَلَفَ فِي الرُّوحِ الْمَسْئُولُ عَنْهُ عَلَى أَقْوَالٍ أَحَدُهَا أَنَّهُمْ سَأَلُوهُ عَنِ الرُّوحِ الَّذِي فِي بَدَنِ الْإِنْسَانِ مَا هُوَ وَ لَمْ يَجِيبْهُمْ وَ سَأَلَهُ عَنْ ذَلِكَ قَوْمٌ مِنَ الْيَهُودِ عَنْ ابْنِ مَسْعُودٍ وَ ابْنِ عَبَّاسٍ وَ جَمَاعَةٍ وَ اخْتَارَهُ الْجَبَائِي

**And they are asking you about the soul [17:85]** – Al-Tabarsi, may Allah<sup>-azwj</sup> Rest his soul, said, 'There is differing regarding the soul questioned about, based upon (various) words. One of these is that they asked him<sup>-saww</sup> about the soul which is in the body of the human being, 'What is it?' And a group of Jews asked him<sup>-saww</sup> asked him<sup>-saww</sup> about that – from Ibn Masoud, and a group, and Al-Jabaie chose it.

و على هذا فإنما عدل النبي ص عن جوابهم لعلمه بأن ذلك أدعى لهم إلى الصلاح في الدين و لأنهم كانوا بسؤالهم متعنتين لا مستفيدين فلو صدر الجواب لآزددوا عنادا

And based upon this, the Prophet<sup>-saww</sup> rather turned away from answering them due to his<sup>-saww</sup> knowing that would be a call for them to the righteousness in the religion, and because they, by their question, were obstinate not seeking benefit. If he<sup>-saww</sup> has issued the answer, they would have increased in obstinacy.

و قيل إن اليهود قالت لقريش سلوا محمدا عن الروح فإن أجابكم فليس بنبي و إن لم يجيبكم فهو نبي فإننا نجد في كتبنا ذلك فأمر الله سبحانه بالعدول عن جوابهم و أن يكلمهم في معرفة الروح إلى ما في عقولهم ليكون ذلك علما على صدقه و دلالة لنبوته.

And it is said that the Jews said to Quraysh, 'Ask Muhammad<sup>-saww</sup> about the soul. If he<sup>-saww</sup> answers you, then he<sup>-saww</sup> isn't a Prophet<sup>-saww</sup>, and if he<sup>-saww</sup> does not answer you, then he<sup>-saww</sup> is a Prophet<sup>-saww</sup>. We are finding that to be in our books'. So Allah<sup>-azwj</sup> the Glorious Commanded with turning away from answering them and from speaking to them regarding the understanding of the soul to what is in their intellects, for that to be knowledge upon his<sup>-saww</sup> truthfulness and an evidence for his<sup>-saww</sup> Prophet-hood.

و ثانيها أنهم سألوه عن الروح أ هي مخلوقة محدثة أم ليست كذلك فقال سبحانه **قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي** أي من فعله و خلقه و كان هذا جوابا لهم عما سألوه عنه بعينه

And it's second, they had asked him<sup>-saww</sup> about the soul, 'Is it a Created being, an occurrence, or it isn't like that?' The Glorious Said: **Say: 'The soul is from a Command of my Lord, [17:85]** – i.e., from His<sup>-azwj</sup> Work, and His<sup>-azwj</sup> creation. And this was an answer to them what they had asked him<sup>-saww</sup> about specifically.

و على هذا فيجوز أن يكون الروح الذي سألوه عنه هو الذي به قوام الجسد على قول ابن عباس و غيره أم جبرئيل على قول الحسن و قتادة أم ملك من الملائكة له سبعون ألف وجه لكل وجه سبعون ألف لسان يسبح الله تعالى بجميع ذلك على ما روي عن علي ع أم عيسى ع فإنه سمي بالروح.

And based upon this, it is allowed that the soul which they had asked him<sup>-saww</sup> about, would be that by which the body is standing with, based upon the word of Ibn Abbas and others, or it is Jibraeel<sup>-as</sup>, based upon the word of Al-Hassan and Qatadah, or an Angel from the Angels having seventy thousand faces for him, for each face being seventy thousand tongues, glorifying Allah<sup>-azwj</sup> the Exalted with entirety of that, based upon what is reported from Ali<sup>-asws</sup>, or Isa<sup>-as</sup>, for it has been named as the 'soul'.

و ثالثها أن المشركين سألوه عن الروح الذي هو القرآن كيف يلقاك به الملك و كيف صار معجزا و كيف صار نظمه و ترتيبه مخالفا لأنواع كلامنا من الخطب و الأشعار و قد سمي الله سبحانه القرآن روحا في قوله **وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحاً مِنْ أَمْرِنَا**

And it's third is that the Polytheists had asked him<sup>-saww</sup> about the soul which, it is the Quran. How did the Angels cast it to you<sup>-saww</sup>, and how did it become a miracle, and how did it's arrangement come to be and it's sequencing of different types of our talk, from the sermon, and the poems. And Allah<sup>-azwj</sup> the Glorious has Named the Quran as 'soul (spirit)' in His<sup>-azwj</sup> Words: **And like that We Sent down a Spirit unto you from Our Command. [42:52].**

فقال سبحانه قل يا محمد إن الروح الذي هو القرآن من أمر ربي أنزله علي دلالة علي نبوتي و ليس من فعل المخلوقين و لا مما يدخل في إمكانهم و علي هذا فقد وقع الجواب أيضا موقعه

The Glorious<sup>-azwj</sup> Said: "Say, O Muhammad<sup>-saww</sup>, that the soul (spirit) which is (mentioned in) the Quran, is from the Command of my<sup>-saww</sup> Lord<sup>-azwj</sup>, having been Revealed unto me<sup>-saww</sup> as evidence upon my<sup>-saww</sup> Prophet-hood, and it isn't from the work of the created beings, nor from what can enter into their abilities!" And based upon this, the answer has occurred as well in its place.

و أما علي القول الأول فيكون معنى قوله **الرُّوحُ مِنْ أَمْرِ رَبِّي** هو الأمر الذي يعلمه ربي و لم يطلع عليه أحدا.

And as for the first word, so the meaning of His<sup>-azwj</sup> Words: **'The soul is from a Command of my Lord, [17:85]** would be, 'It is the Command which my<sup>-saww</sup> Lord<sup>-azwj</sup> Knows and has not Notified anyone upon it'.

و اختلف العلماء في مهية الروح فقليل إنه جسم رقيق هوائي متردد في مخارق الحيوان و هو مذهب أكثر المتكلمين و اختاره المرتضى قدس الله روحه و قيل هو جسم هوائي على بنية حيوانية في كل جزء منه حياة عن علي بن عيسى

The scholars have differed regarding the nature of the soul. It is said, it is a delicate airy body, wavering in the animal pits, and it is a doctrine of most of the speakers, and Al-Murtaza, may Allah<sup>-azwj</sup> Sanctify his soul, chose it. And it is said, it is an airy body based upon animalistic construction, having like in every part of it – from Ali Bin Isa.

قال فلكل حيوان روح و بدن إلا أن منهم من الأغلب عليه الروح و منهم من الأغلب عليه البدن و قيل إن الروح عرض ثم اختلف فيه فقليل هو الحياة التي يتهيأ بها المحل لوجود العلم و القدرة و الاختيار و هو مذهب الشيخ المفيد أبي عبد الله محمد بن محمد بن النعمان رضي الله عنه و البلخي و جماعة من المعتزلة البغداديين

He said, 'For every animal, there is a soul and a body, except that from them is one the soul overcomes upon it, and from them is one the body overcomes upon it. And it is said that the soul is a display. Then there is differing in it. It is said, it is the life which the place is stored for the existence of the knowledge, and the power, and the choice, and it is a doctrine of the Sheikh Al-Mufeed Abu Abdullah Muhammad Bin Muhammad Bin Al-Numan, may Allah<sup>-azwj</sup> be Pleased with him, and Al-Balkhy, and a group of Mu'tazilites of Baghdad.

و قيل هو معنى في القلب عن الأسواري و قيل إن الروح الإنسان و هو الحي المكلف عن ابن الإخشيد و النظام.

And it is said, it is a meaning regarding the heart – from Al-Aswary. And it is said that the soul of the human being, and it is the life encumbered – from Ibn Al-Akhsheyd and Al-Nazaam.

و قال بعض العلماء إن الله خلق الروح من ستة أشياء من جوهر النور و الطيب و البقاء و الحياة و العلم و العلو أ لا ترى أنه ما دام في الجسد كان الجسد نورانيا يبصر بالعينين و يسمع بالأذنين و يكون طيبا

And some of the scholars said that Allah<sup>-azwj</sup> Created the soul from six things – from essence of the light (noor), and the aroma, and the lasting, and the life, and the knowledge, and the

loftiness. Don't you see that for as long as it was in the body, the body would be radiant, seeing with the eyes and hearing with the ears, and it happens to be with aroma.

فإذا خرج من الجسد نتن البدن و يكون باقيا فإذا فارقه الروح بلي و فني و يكون حيا و بخروجه يصير ميتا و يكن عالما فإذا خرج منه الروح لم يعلم شيئا و يكون علويا لطيفا توجد به الحياة بدلالة قوله تعالى في صفة الشهداء **بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ فَرِحِينَ** و أجسادهم قد بليت في التراب.

So when it exits from the body, the body stinks, and it becomes a residue. When it separates it, it decays and perishes, and it had been alive, and by its exit he becomes dead, and he happened to be a knower, but when the soul exits from it, he does not know anything, and happened to be lofty, subtle, the life was found with him, by evidence of Words of the Exalted in a description of the martyrs: **but they are alive being sustained in the Presence of their Lord [3:169]**, and their bodies have decayed in the soil.

و قوله **وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا** قيل هو خطاب للنبي ص و غيره إذ لم يبين له الروح و معناه و ما أوتيتم من العلم المنصوص عليه إلا قليلا أي شيئا يسيرا لأن غير المنصوص عليه أكثر فإن معلومات الله تعالى لا نهاية لها

And His<sup>-azwj</sup> Words: **and you are not Given from the knowledge (of it) except a little' [17:85]**. And it is said, it Addresses the Prophet<sup>-saww</sup> and others when the soul is not revealed to him<sup>-saww</sup>. And it's meaning is, and you have not been Given from the explicit knowledge upon it except a little, i.e., a small thing, because the one not texted upon it is more. The Information of Allah<sup>-azwj</sup> the Exalted, there is no endpoint for it.

و قيل خطاب لليهود الذين سألوهم فقالوا اليهود عند ذلك كيف و قد أعطانا الله التوراة فقال التوراة في علم الله قليل.

And it is said, it is Addressed to the Jews who had asked him<sup>-azwj</sup>. The Jews said during that, 'How, and Allah<sup>-azwj</sup> has Given us the Torah!' He<sup>-saww</sup> said: 'The Torah, in the Knowledge of Allah<sup>-azwj</sup>, is little'.

و قال الرازي للمفسرين في الروح المذكورة في هذه الآية أقوال و أظهرها أن المراد منه الروح الذي هو سبب الحياة ثم ذكر رواية سؤال اليهود و إجماع النبي ص قصة الروح و زيفها بوجوه ضعيفة

And Al-Razi said, 'For the interpreters regarding the soul Mentioned in this Verse, there are (various) words, and it's apparent is that the intent from it is the soul which is the cause of life'. Then he mentioned the report of the question of the Jews and vagueness of the Prophet<sup>-saww</sup> of the story of the soul and it's falsity is weak aspects.

ثم قال بل المختار عندنا أنهم سألوهم عن الروح و أنه ص أجابهم عنه على أحسن الوجوه و تقريره أن المذكور في الآية أنهم سألوهم عن الروح و السؤال عنه يقع على وجوه كثيرة

Then he said, 'But the chosen in our view is, they had asked him<sup>-saww</sup> about the soul, and he<sup>-saww</sup> answered them about it based upon the excellent aspect, and its account is that the mentioned in the Verse, they had asked him<sup>-saww</sup> about the soul, and the question about it occurred upon many aspects.

أحدها أن يقال ماهية الروح أو هو متحيز أو حال في المتحيز أو موجود غير متحيز و لا حال في المتحيز

One of these is that it is said, 'The essence of the soul, it is one-sided, or a state in the one-sided, or exists without being one-sided, nor a state in the one-sided'.

و ثانيها أن يقال الأرواح قديمة أو حادثة و ثالثها أن يقال الأرواح هل تبقى بعد موت الأجساد أو تفتي و رابعها أن يقال ما هي حقيقة سعادة الأرواح و شقاوتها.

And it's second is that it is that the souls are ancient (eternal), or newly occurring. And it's third is that it is said, do the souls remain after death of the bodies, or perish. And it's fourth is that it is said, 'What is the reality of the souls which are fortunate and their wretched-ones?'

و بالجملة فالمباحث المتعلقة بالروح كثيرة و قوله **و يَسْئَلُونَكَ عَنِ الرُّوحِ** ليس فيه ما يدل على أنهم عن أي هذه المسائل سألوها إلا أن جوابه تعالى لا يليق إلا بمسألتي من المسائل التي ذكرناها إحداهما السؤال عن ماهية الروح و الثانية عن قدمها و حدوثها.

And in a summary, the discussion relating to the soul are many, and His<sup>-azwj</sup> Words: **And they are asking you about the soul [17:85]**, there isn't anything in it what could evidence upon which of these question had they asked about, except that the Exalted, His<sup>-azwj</sup> Answer it not related except with two question from the questions which we have mentioned. One of these is the question about the essence of the soul, and the second is about its being ancient (eternal) and it been a newly occurrence.

أما البحث الأول فهو أنهم قالوا ما حقيقة الروح و ماهيته أ هو عبارة عن أجسام موجودة في داخل هذا البدن متولدة من امتزاج الطبائع و الأخلاط أو عبارة عن نفس هذا المزاج و التركيب أو هو عبارة عن عرض آخر قائم بهذه الأجسام أو هو عبارة عن موجود مغاير لهذه الأجسام و لهذه الأعراض

As for the first discussion, it is, they said, 'What is the reality of the soul and its essence? Is it an equivalent to the bodies existing in the inside of this body, produced from a mixtures of natures and the blends, or an equivalent of a self of this mixture and the composition, or it is an equivalence of another display standing with these bodies, or it is an equivalent of existence different to these bodies, and for these displays.

فأجاب الله عنه بأنه موجود مغاير لهذه الأجسام و لهذه الأعراض و ذلك لأن هذه الأجسام و هذه الأعراض أشياء تحدث من امتزاج الأخلاط و العناصر و أما الروح فإنه ليس كذلك بل هو جوهر بسيط مجرد لا يحدث إلا بمحدث قوله كن فيكون

Allah<sup>-azwj</sup> Answered about it by, that it is an existence different to these bodies, and to these displays, and that is because these bodies and these displays are things having come into occurrence from blending mixtures, and the elements. And as for the soul, it isn't like that, but it is a simple abstract essence not coming into occurrence except with the occurrence of His<sup>-azwj</sup> Words: "Be!" It comes into being.

فقالوا لم كان شيئاً مغايراً لهذه الأجسام و لهذه الأعراض

They said, 'It does not happen to be a thing different to these bodies, and for these displays'.

فأجاب الله بأنه موجود يحدث بأمر الله و تكوينه و تأثيره في إفادة الحياة لهذا الجسد و لا يلزم من عدم العلم بحقيقته المخصوصة نفيه فإن أكثر حقائق الأشياء و ماهياتها مجهولة و لم يلزم من كونها مجهولة نفيها

Allah<sup>-azwj</sup> Answered by, that it is an existence coming into occurrence by a Command of Allah<sup>-azwj</sup>, and in its coming into being and its impact on the benefit of the life of the body, and the lack of knowledge with its specific reality does not negate its existence, for most of the realities of the things and their natures are unknown, and their being unknown does not negate its existence.

و هذا هو المراد بقوله **وَ مَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا**

And this is the intent by His<sup>-azwj</sup> Words: **and you are not Given from the knowledge (of it) except a little' [17:85]**.

و أما البحث الثاني فهو أن لفظ الأمر قد جاء بمعنى الفعل قال تعالى **وَ مَا أَمُرُ فِرْعَوْنَ بِرَشِيدٍ** و قال **لَمَّا جَاءَ أَمْرُنَا أَيُّ فَعَلْنَا فَقَوْلُهُ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي** من فعل ربي

As for the second discussion, it is that the wording of the Command has come with the meaning of the deed. Allah<sup>-azwj</sup> the Exalted Said: **and Pharaoh's orders were not rightful guidance [11:97]**. And Said: **And when Our Command came, [11:58]** – i.e., Our<sup>-azwj</sup> Deed. So His<sup>-azwj</sup> Words: **Say: 'The soul is from a Command of my Lord, [17:85]**, is from a Deed of my<sup>-saww</sup> Lord<sup>-azwj</sup>.

و هذا الجواب يدل على أنهم سألوا أن الروح قديمة أو حادثة فقال بل هي حادثة و إنما حصلت بفعل الله و تكوينه و إيجاد

And this answer evidence's upon that they had asked, 'Is the soul ancient (eternal), or a newly occurrence?' He<sup>-saww</sup> said: 'But, it is an occurrence'. And rather it has resulted by a Deed of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Bringing it into being and His<sup>-azwj</sup> Innovation.

ثم احتج على حدوث الروح بقوله **وَ مَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا** بمعنى أن الأرواح في مبدأ الفطرة تكون خالية عن العلوم ثم تحصل فيها المعارف و العلوم فهي لا تزال تكون في التغير من حال إلى حال و في التبديل من نقصان إلى كمال و التغير و التبديل من أمارات الحدوث

Then he argued upon the occurrence of the soul by His<sup>-azwj</sup> Words: **and you are not Given from the knowledge (of it) except a little' [17:85]** – in the meaning that the souls in the beginning of the nature happen to be devoid of the knowledge(s), then the recognition and the knowledge(s) are obtained in it. So these do not cease to be in changing from a state to a state, and in the altering from a deficiency to perfection, and the changes and the alterations are from the symptoms of the occurrences.

فقوله **قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي** يدل على أنهم سألوا أن الروح هل هي حادثة أم لا فأجاب بأنها حادثة واقعة بتخليق الله و تكوينه ثم استدلل على حدوث الأرواح بتغيرها من حال إلى حال فهذا ما نقوله في هذا الباب و الله أعلم بالصواب

His<sup>-azwj</sup> Words: **Say: 'The soul is from a Command of my Lord, [17:85]**, evidence's upon, they had asked, 'The soul, it is an occurrence or nor?' So he answered that these are occurrences having occurred by a Creation of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Bringing into being. Then it can be evidences upon the occurrences of the souls by their changing from a state to a state. So this is what we are saying regarding this subject, and Allah<sup>-azwj</sup> is more Knowing with the correctness'.



أقول ثم ذكر الأقوال الأخرى في تفسير الروح في هذه الآية فمنها أنه القرآن كما مر و منها أنه ملك من الملائكة هو أعظمهم قدرا و قوة و هو المراد من قوله تعالى **يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا**

I (Majlisi) am saying, 'Then he mentioned other words regarding the interpretation of the soul in this Verse. From these is, it is the Quran, like what has passed, and from these is that it is an Angel from the Angels. It is their mightiest of power, and strength, and it is the intent from Words of the Exalted: **A Day on which the Spirit and the Angels would be standing in rows, [78:38].**

**وَنَقُلُوا عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: هُوَ مَلَكٌ لَهُ سَبْعُونَ أَلْفَ وَجْهِ وَ لِكُلِّ وَجْهِ سَبْعُونَ أَلْفَ لِسَانٍ لِكُلِّ لِسَانٍ سَبْعُونَ أَلْفَ لُغَةٍ يُسَبِّحُ اللَّهَ تَعَالَى بِتِلْكَ اللُّغَاتِ كُلِّهَا وَ يَخْلُقُ اللَّهُ مِنْ كُلِّ نَسِيحَةٍ مَلَكًا يَطِيرُ مَعَ الْمَلَائِكَةِ إِلَى يَوْمِ الْقِيَامَةِ**

And we are saying, from Ali<sup>asws</sup> having said: 'It is an Angel having seventy thousand faces for it, and for each face there are seventy thousand tongues, for each tongues there are seventy thousand languages. He glorifies Allah<sup>azwj</sup> the Exalted with those languages, all of them, and Allah<sup>azwj</sup> Creates from every glorification of an Angel flying with the Angels up to the Day of Qiyamah'.

**قَالُوا وَ لَمْ يَخْلُقِ اللَّهُ خَلْقًا أَعْظَمَ مِنَ الرُّوحِ غَيْرَ الْعَرْشِ وَ لَوْ شَاءَ اللَّهُ يَتَلَعَّ السَّمَاوَاتِ السَّبْعَ وَ الْأَرْضِينَ السَّبْعَ بِلِقْمَةٍ وَاحِدَةٍ.**

They said, 'And Allah<sup>azwj</sup> did not Create any creature mightier than the soul (spirit), apart from the Throne, and if Allah<sup>azwj</sup> so Desires, it can swallow the seven skies and the seven earths as one morsel'.

ثم اعترض على هذا الوجه و على الرواية بوجهه سخيقة ثم ذكر من الوجوه أنه جبرئيل ع و وجها رابعا عن مجاهد أنه خلق ليسوا بالملائكة على صورة بني آدم يأكلون و لهم أيد و أرجل و رؤوس

Then he objected upon this aspect and upon the report by a silly aspect. Then he mentioned from the aspects that it is Jibraeel<sup>as</sup>. And the fourth aspect is from Mujahid that it these are creatures who aren't Angels, in the image of the children of Adam<sup>azwj</sup>, eating, and for them are hands and legs and heads.

و قال أبو صالح يشبهون الناس و ليسوا بالناس و لم أجد في القرآن و لا في الأخبار الصحيحة شيئا يمكن التمسك به في إثبات هذا القول.

And Abu Salih said, 'They resemble the people and aren't people, and I can neither find in the Quran nor in the correct Ahadeeth, anything I can possibly adhere with in proving this word'.

ثم قال في شرح مذاهب الناس في حقيقة الإنسان اعلم أن العلم الضروري حاصل بأن هاهنا شيئا إليه يشير الإنسان بقوله أنا و إذا قال الإنسان علمت و فهمت و أبصرت و سمعت و دقت و شمتت و لمست و غضبت فالمشار إليه لكل أحد بقوله أنا إما أن يكون جسما أو عرضا أو مجموع الجسم و العرض أو ما تركب من الجسم و العرض و ذلك الشيء الثالث

Then he said in commenting on the doctrines of the people, 'In reality, the human being is more knowing that the necessary knowledge is obtained by something over here. The human being indicated to it by his words, 'I am', and when the human being says, 'I know, and have understood, and I saw and I heard, and I smelt, and I touched, and I was angry', so the indicate

to is every one by his word, 'I', wither it would be a body, or a display, or a collection of bodies and the displays, or what constitutes from the body and the display, and that is the third thing.

فهذا ضبط معقول أما القسم الأول و هو أن يقال الإنسان جسم فذلك الجسم إما أن يكون هو هذه البنية أو جسما داخلا في هذه البنية أو جسما خارجا عنها

So this is a reasonable setting. As for the first type, and it is that it can be said the human being is a body, so that body, either it happens to be of this construction or body inside this construction, or a body outside from it.

أما القائلون بأن الإنسان عبارة عن هذه البنية المحسوسة و هذا الهيكل الجسم المحسوس فإذا أبطلنا كون الإنسان عبارة عن هذا الجسم و أبطلنا كون الإنسان محسوسا فقد بطل كلامهم بالكلية.

As for the speaker that the human being is an expression of this tangible construction, and this is a physical holographic structure. So if we were to invalidate that the human being is an expression of this body, and we invalidate the human being as being felt, so we would have invalidated their whole word.

و الذي يدل على أنه لا يمكن أن يكون الإنسان عبارة عن هذا الجسم ووجه الأول أن العلم بالديهي حاصل بأن أجزاء هذه الجثة متبدلة بالزيادة و النقصان تارة بحسب النمو و الذبول و تارة بحسب السمن و الهزال و العلم الضروري حاصل بأن المتبدل المتغير مغاير للثابت الباقي و يحصل من مجموع هذه المقدمات الثلاث العلم القطعي بأنه ليس عبارة عن مجموع هذه الجثة.

And that which evidences upon that it is not possible that the human would be an expression of this body, there are aspects. The first is that the intuitive knowledge is obtained by parts of this corpse, replaced by the increase and the decrease. Sometimes according to the growth and the withering, and sometimes according to the fattening and slimming, and the necessary knowledge is obtained by that the variable changes from the remain constant, and a result of a collection of these three premises, the definitive knowledge is that it isn't an expression of a collection of these corpses.

الثاني أن الإنسان حال ما يكون مشغول الفكر متوجه المهمة نحو أمر مخصوص فإنه في تلك الحالة غير غافل عن نفسه المعينة بدليل أنه في تلك الحالة قد يقول غضبت و اشتغيت و سمعت كلامك و أبصرت وجهك و تاء الضمير كناية عن نفسه المخصوصة فهو في تلك الحالة عالم بنفسه المخصوصة و غافل عن جملة بدنه و عن كل واحد من أعضائه و أبعاضه.

The second is that when a person is preoccupied with the thought and directed towards a specific matter, in that case he is not unaware of his specific self, with evidence that in that case he may say, 'I got angry, and desired and heard your words, and saw your face', and the conscience is a metaphor for his specific self, in that case he is a knower of his own personality, he is oblivious to the whole of his body and to every one of his organs and parts.

الثالث أن كل أحد يحكم بصريح عقله بإضافة كل واحد من هذه الأعضاء إلى نفسه فيقول رأسي و عيني و يدي و رجلي و لساني و قلبي و بدني و المضاف غير المضاف إليه فوجب أن يكون الشيء الذي هو الإنسان مغايرا لجملة هذا البدن و لكل واحد من هذه الأعضاء

The third is that everyone judges by his clear mind by addition of every one of these body parts to himself, so he says, 'My head, and my eyes, and my hands, and my legs, and my

tongue, and my heart, and my body'. The addition is other than the one added to, so it obligates that the thing, which is the human being, he would be other than the total of this body, and each one of these body parts.

فإن قالوا فقد يقول نفسي و ذاتي فيضيف النفس و الذات إلى نفسه فيلزم أن نفس الشيء و ذاته مغايرة لنفسه و ذاته و ذلك محال

If they were to say, 'He is saying, 'My soul, and myself', so the addition is the 'soul and the self' to himself. Thus, it necessitates that the 'soul' is the thing, and his 'self' is changing of himself, and his 'self', and that is impossible'.

قلنا قد يراد بنفس الشيء و ذاته هذا البدن المخصوص و قد يراد بنفس الشيء و ذاته الحقيقة المخصوصة التي إليها يشير كل أحد بقوله أنا فإذا قال نفسي و ذاتي كان المراد منه البدن و عندنا أنه مغاير لجوهر الإنسان.

We say he has intended by the soul of the thing and its self, this body specifically, and he has intended by the soul of the thing and it's self as the specific reality to which is the indication of every one by his words, 'I'. When he says, 'My soul and myself', the intent from him would be the body, and in our view, it is a change of the essence of the human being.

الرابع أن كل دليل يدل على أن الإنسان يمتنع أن يكون جسما فهو أيضا يدل على أنه يمتنع أن يكون عبارة عن هذا الجسم و سيأتي تقرير تلك الدلائل.

The fourth is that every evidence evidence's upon that the human being refused to be a body, so it as well evidence's upon that he refuses to be an expression of this body, and I shall be coming with statements of these evidence(s).

الخامس أن الإنسان قد يكون حيّا حال ما يكون البدن ميتا فوجب كون الإنسان مغايرا لهذا البدن و الدليل على صحّة ما ذكرناه قوله تعالى **وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْواتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ**

The fifth is that the human being may be alive for as long as the body is dead, so it obligates the human being to be different to this body, and the evidence upon the correctness of what we are mentioned are Words of the Exalted: **And do not reckon those who are killed in Allah's Way as dead; but they are alive being sustained in the Presence of their Lord [3:169].**

فهذا النص صريح في أن أولئك المقتولين أحياء و الحسن يدل على أن هذا الجسد ميتة.

So this is an explicit text that those killed are alive, and the sense would evidence upon that this body is dead.

السادس أن قوله تعالى **النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا** و قوله **أَعْرِفُوا فَأَدْخِلُوا نَاراً** يدل على أن الإنسان حي بعد الموت

The sixth is that Words of the Exalted: **The Fire – they would be presented to it morning and evening; [40:46].** And His<sup>azwj</sup> Words: **they drowned, so they would be entering Fire, [71:25],** evidence's upon that the human being is alive after the death.

**وَكَذَلِكَ قَوْلُهُ صَ الْأَنْبِيَاءُ لَا يَمُوتُونَ وَ لَكِنْ يُنْقَلُونَ مِنْ دَارٍ إِلَى دَارٍ.**

And like that are his<sup>-asws</sup> words: 'The Prophets<sup>-as</sup> are not dying, but they<sup>-as</sup> are being transferred from a house to a house'.

وَكَذَلِكَ قَوْلُهُ ص الْقَبْرُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ أَوْ حُفْرَةٌ مِنْ حُفْرِ النَّارِ.

And like that are his<sup>-asws</sup> words: 'The grave is a garden from gardens of Paradise or a pit from the pits of Hell'.

وَكَذَلِكَ قَوْلُهُ ص مَنْ مَاتَ فَقَدْ قَامَتْ قِيَامَتُهُ.

And like that are his<sup>-asws</sup> words: 'One who dies, so his Qiyamah has been established'.

و أن كل هذه النصوص يدل على أن الإنسان حي يبقی بعد موت الجسد و بديهة العقل و الفطرة شاهدتان بأن هذا الجسد ميت و لو جوزنا كونه حيا كان يجوز مثله في جميع الجمادات و ذلك عين السفسطة و إذا ثبت أن الإنسان حي ما كان الجسد ميتا لزم أن الإنسان شيء غير هذا الجسد.

And all these texts evidence upon that the human being is alive, remaining after death of the body, and by the intuition of the intellect and the reason, are both witnessed that this body is dead, and if we were to allow his being alive, the likes of this would have to be allowed regarding entirety of the inanimate objects, and that is the eye of Sophistry. And when it is proven that the human being is alive for as long as the body is dead, it necessitates that the human being is a thing other than this body.

السابع قَوْلُهُ ص فِي خُطْبَةٍ طَوِيلَةٍ لَهُ حَتَّى إِذَا حُمِلَ الْمَيِّتُ عَلَى نَعْشِهِ زَفَرَتْ رُوحُهُ فَوْقَ النَّعْشِ وَ يَقُولُ يَا أَهْلِي وَ يَا وَلَدِي لَا تَلْعَبَنَّ بِكُمْ الدُّنْيَا كَمَا لَعِبَتْ بِي جَمَعْتُ الْمَالَ مِنْ جِلِّيهِ وَ مِنْ غَيْرِ جِلِّيهِ فَأَلْمَهْنَأُ لِعِزِّي وَ التَّبِعَةُ عَلَيَّ فَاحْذَرُوا مِثْلَ مَا حَلَّ بِي.

The seventh are his<sup>-saww</sup> words in a lengthy sermon of his<sup>-saww</sup>: 'Until when the deceased is carried upon his coffin, his soul flutters above the coffin and he says, 'O my family, and O my children! Do not let the world with you all just as it had played with me! I collected the wealth from its Permissible and from non-Permissible. The riches are for others (now) and the exhaustion is upon me. Therefore, be cautions like what has been released with me!'

وجه الاستدلال أن النبي ص صرح بأن حال كون الجسد محمولا على النعش بقي هناك شيء ينادي و يقول يا أهلي و يا ولدي جمعت المال من حله و غير حله و معلوم أن الذي كان الأهل أهلا له و كان الولد ولدا له و كان جامعا للمال من الحرام و الحلال و الذي بقي في ريقته الوبال ليس إلا ذلك الإنسان

An aspect of inference is that the Prophet<sup>-saww</sup> was explicit of the state of the body being carried upon the coffin, over there remains a thing calling out and saying, 'O my family and O my children! I amassed the wealth from its Permissible and non-Permissible', and the known is that which, the family was his family, and the children were his children, and amassing of the weal is from the Prohibited and the Permissible, and the one remaining with a scourge on his neck isn't except that human being.

فهذا تصريح بأن في الوقت الذي كان الجسد ميتا محمولا على النعش كان ذلك الإنسان حيا باقيا فاهما و ذلك تصريح بأن الإنسان شيء مغاير لهذا الجسد و الهيكل.

So this is explicit that during the time in which the body was dead, being carried upon the coffin, that human being was alive, remaining, understanding, and that is explicit that the human being is a thing other than this body and the structure.

الثامن قوله تعالى يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

The eighth are Words of the Exalted: ***O you the contented soul! [89:27] Return to your Lord, being well-pleased, He being Well-Pleased [89:28].***

و الخطاب بقوله ارْجِعِي إنما يتوجه إليها حال الموت فدل هذا على أن الشيء الذي يرجع إلى الله بعد موت الجسد يكون راضيا مرضيا عند الله و الذي يكون راضيا مرضيا ليس إلا الإنسان فهذا يدل على أن الإنسان بقي حيا بعد موت الجسد و الحي غير الميت فالإنسان مغاير لهذا الجسد.

And the Address by His<sup>-azwj</sup> Word: ***Return [89:28]***, is rather heading to it at the state of death. So, this evidence's upon that the thing which returns to Allah<sup>-azwj</sup> after death is the body being pleased, pleased with in the Presence of Allah<sup>-azwj</sup>, and that the one who is pleased, Pleased with isn't except the human being. So this evidence's upon that the human being remains alive after death of the body, and the living is other than the dead. Thus, the human being is other than this body.

التاسع قوله تعالى حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَ هُمْ لَا يُفْرَطُونَ ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقَّ أثبت كونهم مردودين إلى الله الذي هو مولاهم الحق عند كون الجسد ميتا فوجب أن يكون ذلك المردود إلى الله مغايرا لذلك الجسد الميت.

The ninth are Words of the Exalted: ***until when the death comes to one of you, Our messengers cause him to die, and they are not neglectful [6:61] Then they are returned to Allah, their True Master; [6:62]***, proves their being returned to Allah<sup>-azwj</sup> Who is their True Master during the body happening to have died. It obliges that which is returning to Allah<sup>-azwj</sup> is different to that dead body.

العاشر ترى جميع فرق الدنيا من الهند و الروم و العرب و العجم و جميع أبواب الملل و النحل من اليهود و النصارى و المجوس و المسلمين و سائر فرق العالم و طوائفهم يتصدقون عن موتاهم و يدعون لهم بالخير و يذهبون إلى زيارتهم

The tenth, you see entirety of the sects of the world, from the Indians, and the Romans, and the Arabs, and the non-Arabs, and entirety of the lords of religion, and the sects from the Jews, and the Christians, and the Magians, and the Muslims, and rest of the sects of the world and their parties, they are giving charity on behalf of their deceased and are supplicating for them with the good, and they are going to visit them (graves).

و لو لا أنهم بعد موت الجسد بقوا أحياء لكان التصديق لهم عبثا و لكان الدعاء لهم عبثا و لكان الذهاب إلى زيارتهم عبثا فإطباق الكل على هذه الصدقة و الدعاء و الزيارة يدل على أن فطرهم الأصلية السليمة شاهدة بأن الإنسان شيء غير هذا الجسد و أن ذلك الشيء لا يموت بموت هذا الجسد.

And had it not been for the body remaining alive after death, the charity for them would be in vain, and supplication for them would be in vain, and the going to visit them would be in vain. So the process of the whole, based upon these charities, and the supplications, and the visitation evidence's upon that their original nature is the sound witness that the human being is something other than this body, and that thing does not die with the death of the body.

الحادي عشر أن كثيرا من الناس يرى أباه و ابنه في المنام و يقول له اذهب إلى الموضع الفلاني فإن فيه ذهباً دفنته لك و قد يراه فيوصيه بقضاء دين عنه ثم عند اليقظة إذا فتش عنه كان كما رآه في النوم من غير تفاوت

The eleventh is that most of the people, he would see his father and his son in the dream, and he would say to him, 'Go to such and such place, for there is gold buried in it', and he would see him bequeathing to him to pay off a debt on his behalf. Then during the wakefulness, when he investigates about it, it would be just as he had seen it in the dream from without there being any difference.

و لو لا أن الإنسان باق حي بعد الموت لما كان كذلك و لما دل هذا الدليل على أن الإنسان حي بعد الموت و دل الحس على أن الجسد ميت كان الإنسان مغايراً لهذا الجسد.

And had it not been that the human being remains alive after the death, that would not happen, and when this evidence point upon that the human being is alive after the death and the senses point upon that the body is dead, the human being would be different to this body.

الثاني عشر أن الإنسان إذا ضاع عضو من أعضائه مثل أن تقطع يده و رجلاه و تقلع عيناه و تقطع أذناه إلى غيرها من الأعضاء فإن ذلك الإنسان يجد من قلبه و عقله أنه هو عين ذلك الإنسان من غير تفاوت البتة حتى أنه يقول أنا ذلك الإنسان الذي كنت موجوداً قبل ذلك إلا أنهم قطعوا يدي و رجلي

The twelfth is that the human being, when a limb from his limbs is wasted, like his hand, and his leg being cut off, and his eye uprooted, and his ears cut off, up to something else from the limbs, so that human being would find from his heart and his intellect that he is (still) that very human being from without any difference, however, until he would say, 'I am that human being who used to exist before that, except that they have cut off my hand, and my leg'.

و ذلك برهان يقيني على أن ذلك الإنسان شيء مغاير لهذه الأعضاء و الأبعاد و ذلك يبطل قول من يقول الإنسان عبارة عن هذه البنية المخصوصة.

And that is convincing proof upon, that the human being is something other than these limbs, and the parts, and that nullifies the word of the one saying that the human being is an expression of this specific construction.

الثالث عشر أن القرآن و الأحاديث يدلان على أن جماعة من اليهود قد مسخهم الله و جعلهم في صورة القردة و الخنازير فنقول ذلك الإنسان هل بقي حال ذلك المسخ أو لم يبق فإن لم يبق كان هذا إماتة لذلك الإنسان و خلق خنزير أو قردة و ليس هذا من المسخ في شيء

The thirteenth is that the Quran and the Ahadeeth are evidencing upon that a group of the Jews, Allah<sup>-azwj</sup> has Morphed them and Made them to be in the inmate of the monkeys and the pigs. So we are saying that the human being, did he remain upon that morphed state or did not remain so? If he did not remain, then this would be a death of that human and Creation of a pig or a monkey, and this isn't into anything from the morphing.

و إن قلنا إن ذلك الإنسان بقي حال حصول ذلك المسخ فنقول فعلى هذا التقدير الإنسان باق و تلك البنية و ذلك الهيكل غير باق فوجب أن يكون ذلك الإنسان شيئاً مغايراً لتلك البنية.

And we were to say that human being remained upon the resultant state of the morphing, we would say, 'Based upon this determination, the human being remains, and so did that construction, and that constitution (skeleton) did not last. So it obligates that, that human being is something difference to that construction.

الرابع عشر أن رسول الله ص كان يرى جبرئيل في صورة دحية الكلبي و كان يرى إبليس في صورة الشيخ النجدي فهنا بنية الإنسان و هيكله و شكله حاصل مع أن الحقيقة الإنسانية غير حاصلة و هذا يدل على أن الإنسان ليس عبارة عن هذه البنية و هذا الهيكل.

The fourteenth is that Rasool-Allah<sup>-sawww</sup> had seen Jibraeel<sup>-as</sup> in the image of Dahiyat Al-Kalby, and he<sup>-sawww</sup> had seen Iblees<sup>-la</sup> in the image of the old man of Najd. So here, the construction of the human being, and his constitution, and his appearance is resultant along with that the reality of the humanity is non-resultant, and this evidence's upon that the human being isn't an expression of this construction and this constitution.

الخامس عشر أن الزاني يزني بفرجه و يضرب على ظهره فوجب أن يكون الإنسان شيئاً آخر سوى الفرج و سوى الظهر

The fifteenth is that the adulterer commits adultery with his private parts, and he is struck upon is back (legal punishment), so it obliges that the human being is something other besides the private part and besides the back.

و يقال إن ذلك الشيء يستعمل الفرج في عمل و الظهر في عمل آخر فيكون المتلد و المتألم هو ذلك الشيء إلا أنه يحصل اللذة بواسطة ذلك العضو و يتألم بواسطة الضرب على هذا العضو

And it is said that the thing utilising the private part in the deed, and the back in the deed is another. So the pleased and the pained, it is that thing, except that he obtained the pleased in the midst of those limbs and was pained in the midst of the strike upon this limb.

السادس عشر أي إذا تكلمت مع زيد و قلت له افعل كذا و لا تفعل كذا فالمخاطب بهذا الخطاب و المأمور و المنهي ليس هو جبهة زيد و لا حذقه و لا أنفه و لا فمه و لا شيء من أعضائه بعينه فوجب أن يكون المأمور و المنهي و المخاطب شيئاً مغايراً لهذه الأعضاء و ذلك يدل على أن ذلك المأمور و المنهي غير هذا الجسد

The sixteenth, if I were to speak with Zayd and tell him to do such and such, and he does not do it, then the addressee with this address and the instructed and the forbidden, it isn't the forehead of Zayd, nor his cheeks, nor his nose, nor his mouth, nor something from his limbs specifically. So it obligates that the instructed, and the forbidden, and the addressed is something differing to these limbs, and that evidence's upon that the instructed and the forbidden is other than this body.

فإن قالوا لم لا يجوز أن يكون المأمور و المنهي جملة هذا البدن لا شيء من أجزائه و أبعاضه قلنا توجيه التكليف إلى الجملة إنما يصح لو كانت الجملة فاهمة عالمة

If they were to say, 'Why is it no allowed for the instructed and the forbidden are a total of this body, not something from its limbs and its parts?' We would say, directing the encumberment to the whole is rather correct, if the whole was with understanding, knowing.

فنقول لو كانت الجملة عالمة فإما أن يقوم بمجموع البدن علم واحد أو يقوم بكل واحد من أجزاء البدن علم على حده و الأول يقتضي قيام العرض الواحد بالجمال الكثيرة و هو محال

We say, if the whole was a knower, so either it would be standing with entirety of the body with one knowledge or each one from the limbs of the body would be standing with knowledge upon its limitation, and the first requires the standing of the one presentation with a lot of impossibilities, and it is impossible.

و الثاني يقتضي أن يكون كل واحد من أجزاء البدن عالما فاهما على سبيل الاستقلال و قد بينا أن العلم الضروري حاصل بأن الجزء المعين من البدن ليس عالما فاهما مدركا بالاستقلال فسقط هذا السؤال.

And the second required that each one from the parts of the body would be a knower, understanding, based upon the way of independence, and it has been explained that the necessary knowledge is obtained by the specific limb from the bodies which isn't a knower, understanding, aware of the independence. So this question drops.

السابع عشر الإنسان يجب أن يكون عالما و العلم لا يحصل إلا في القلب فيلزم أن يكون الإنسان عبارة عن الشيء الموجود في القلب و إذا ثبت هذا بطل القول بأن الإنسان عبارة عن هذا الهيكل و هذه الجثة

The seventeenth, the human being, it is obligated that he would be a knower, and he knowledge cannot be obtained except in the heart. So it necessitates that the human being would be an expression of the thing existent in the heart. And when this is proven, it would invalidate the word that the human being is an expression of this skeleton (constitution) and this corpse.

إنما قلنا إن الإنسان يجب أن يكون عالما لأنه فاعل مختار و الفاعل المختار هو الذي يفعل بواسطة القصد إلى تكوينه و هما مشروطان بالعلم لأن ما لا يكون متصورا امتنع القصد إلى تكوينه

But rather we say that the human being, it obligates that he would be a knower because he is a doer, the chooser, he is one who does with the means of the purpose to his being, and these are two conditional with the knowledge, because what cannot be imagined, the purpose is prevented from creating it.

فثبت أن الإنسان يجب أن يكون عالما بالأشياء و إنما قلنا إن العلم لا يوجد إلا في القلب للبرهان و القرآن أما البرهان فلأننا نجد العلم الضروري بأننا نجد علومنا من ناحية القلب

It is proven that the human being, it is obligated that he would be a knower of the things. And rather, we say that the knowledge cannot be found except in the heart for the proof and the Quran. As for the proof, so we tend to find the necessary knowledge by the finding of our knowledge from the area of the heart.

و أما القرآن فأيات نحو قوله تعالى هُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا و قوله كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ و قوله نَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قُلُوبِكَ



And as for the Quran, so the Verses about it are Words of the Exalted: **For them are hearts they are not understanding with, [7:179];** and His<sup>azwj</sup> Words: **Written the Eman to be in their hearts [58:22]; The Trustworthy Spirit descended with it [26:193].**

و إذا ثبت أن الإنسان يجب أن يكون علما و ثبت أن العلم ليس إلا في القلب ثبت أن الإنسان شيء في القلب أو شيء له تعلق بالقلب و على التقديرين فإنه بطل قول من يقول إن الإنسان هو هذا الجسد و هذا الهيكل.

And when it is proven that the human being, it obliges that he would be a knower, and proven that the knowledge isn't anywhere except in the heart, it is proven that the human being is something in the heart or something for him related to the heart; and based upon the two determinations, it invalidates the word of the one who says that the human being, here is his body and this skeleton.

و أما البحث الثاني و هو بيان أن الإنسان غير محسوس هو أن حقيقة الإنسان شيء مغاير للسطح و اللون و كل ما هو مرئي فهو إما السطح و إما اللون و هما مقدمتان قطعيتان ينتج هذا القياس أن حقيقة الإنسان غير مرئية و لا محسوسة و هذا برهان يقيني.

As for the second discussion, which is a statement that the human being is not perceptible, it is that the reality of the human being is something different from surface and colour and everything that is visible is either the surface or the colour, and they are two definitive premises. This analogy results in the fact that the reality of man is not visible or perceptible, and this is a certain proof'.

ثم قال في شرح مذاهب القائلين بأن الإنسان جسم موجود في داخل البدن اعلم أن الأجسام الموجودة في هذا العالم السفلي إما أن يكون أحد العناصر الأربعة أو ما يكون متولدا من امتزاجها و يمتنع أن يحصل في البدن الإنساني جسم عنصري خالص بل لا بد و أن يكون الحاصل جسما متولدا من امتزاجات هذه الأربعة

Then he said in the commentary on doctrines of the speakers, 'The human being is a body existing in the inside of the (physical) body. Know that the bodies existing in this lower world either happen to be one of the four elements, or what would happen to have been produced from their mixture resulting in the human body, a body of pure elements. But it is inevitable that the resultant body would be a production from the mixtures of these four'.

فنقول أما الجسم الذي تغلب عليه الأرضية فهو الأعضاء الصلبة الكثيفة كالعظم و العصب و الوتر و الرباط و الشحم و اللحم و الجلد و لم يقل أحد من العقلاء الذين قالوا إن الإنسان شيء مغاير لهذا الجسد بأنه عبارة عن عضو معين من هذه الأعضاء و ذلك لأن هذه الأعضاء كثيفة ثقيلة ظلمانية

We say, either the body which the earthly (elements) have overcome upon is the solid, the dense, like the bones, and the nerves, and the tendons, and the ligaments, and the fat, and the flesh, and the skin, and no one from the intellectuals, those who said that the human being is something different to this body, said that he is an expression of the specific organs from these organs, and that is because these organs are dense, heavy, dark.

فلا جرم لم يقل أحد من العقلاء بأن الإنسان عبارة عن أحد هذه الأعضاء و أما الجسم الذي تغلب عليه المائية فهو الأخلاط الأربعة و لم يقع في شيء منها أنه الإنسان إلا في الدم فإن فيهم من قال إنه لروح بدليل أنه إذا خرج لزمه الموت

There is no surprise that no one from the intellectuals has said that the human being is an expression of any one of these organs. And as for the body which the waters have overcome upon, it is the mixture of the four (elements), and nothing from it has occurred that it is the human being, except in the blood. Among them is one who said it is for a soul, by evidence that when it exits, the death is necessitated for him.

أما الجسم الذي تغلب عليه الهوائية و النارية فهي الأرواح و هي نوعان أحدهما أجسام هوائية مخلوطة بالحرارة الغريزية متولدة إما في القلب أو في الدماغ و قالوا إنما هي الروح الإنساني ثم إنهم اختلفوا فمنهم من يقول الإنسان هو الروح الذي في القلب و منهم من يقول إنه جزء لا يتجزأ في الدماغ و منهم من يقول الروح عبارة عن أجزاء نارية مختلطة بهذه الأرواح القلبية و الدماغية و تلك الأجزاء النارية هي المسماة بالحرارة الغريزية و هي الإنسان

As for the body upon which the air and the fire are dominant, these are the souls, and these are of two types. One of these are the airy bodies, mingled with the heat produced instinctively, either in the heart or in the brain. And they said these are humanly souls, then they differed. From them is one who says that the human being, he is the soul which is in the heart, and from them is one who says that he is a part from the segments in the brain, and from them is one who says that the soul is an expression of the fiery segments mingled with these heartily and brainy souls, and these fiery parts, these are named as the instinctive heat, and it is the human being.

و من الناس من يقول الروح عبارة عن أجسام نورانية سماوية لطيفة الجوهر على طبيعة ضوء الشمس و هي لا تقبل التحلل و التبدل و لا التفرق و التمزق

And from the people there is one who says the soul is an expression of the fiery heavenly bodies, delicate essences based upon the nature of the illumination of the sun, and they do not accept the disintegration, and the change, nor the separation and the rupture.

فإذا تكون البدن و تم استعداده و هو المراد بقوله **فَإِذَا سَوَّيْتُهُ** نفذت تلك الأجسام الشريفة السماوية الإلهية في داخل أعضاء البدن نفاذ النار في الفحم و نفاذ دهن السمسم في السمسم و نفاذ ماء الورد في جسم الورد و نفاذ تلك الأجسام السماوية في جوهر البدن هو المراد بقوله **وَنَفَخْتُ فِيهِ مِنْ رُوحِي**

When the body comes into being and its preparation is complete, and it is the intent with His<sup>azwj</sup> Words: **So when I Complete him [15:29]**, is implementation of those noble heavenly, Divine bodies in the interior of the parts of the body, implementation of the fire into the understanding, and implementation of the sesame oil in the sesame, and implementation of the water of the rose in the body of the rose, and implementation of those heavily bodies into the essence of the body, and it is the intent of His<sup>azwj</sup> Words: **and Blow into him from My Spirit, [15:29]**.

ثم إن البدن ما دام يبقى سليماً قابلاً لنفاذ تلك الأجسام الشريفة فيه بقي حياً فإذا تولد في البدن أخلاط غليظة منعت تلك الأخلاط الغليظة من سريان تلك الأجسام الشريفة فانفصلت عن هذا البدن فحينئذ يعرض الموت

Then the body, for as long as it remain sound, able, at the implementation of those noble bodies into it would make it remain alive. So when thick mixtures are mixed in the body, these thick mixtures prevent the flow of those noble bodies, so they separate from the body. So at that time, death presents.

فهذا مذهب قوي و قول شريف يجب التأمل فيه فإنه شديد المطابقة لما ورد في الكتب الإلهية من أحوال الموت و الحياة فهذا تفصيل مذاهب القائلين بأن الإنسان جسم موجود في داخل البدن و أما أن الإنسان جسم موجود خارج البدن فلا أعرف أحدا ذهب إلى هذا القول.

This is a strong doctrine and a noble word obligating the pondering regarding it, for it is very compatible to what has been referred to in the Divine Books of the situations of the death and life. This detail of the doctrine of the speakers that the human being is a body existing in the interior of the (physical) body, and as for the human being, he is a body existent outside the (Physical) body. I do not know anyone going to this word (belief).

و أما القسم الثاني و هو أن يقال الإنسان عرض حال في البدن فهذا لا يقوله عاقل لأنه من المعلوم بالضرورة أن الإنسان جوهر لأنه موصوف بالعلم و القدرة و التدبير و التصرف و كل من كان هذا شأنه كان جوهرًا و الجوهر لا يكون عرضا

And as for the second type, and it is that it is said, the human being is a presentation of a state in the body. This, no intellectual would say it, because it is from the known that the human being is an essence, because he has been described with the knowledge, and the power, and the management, and the action (dealings), and everyone who was of this state, would be an essence, and the essence cannot happen to be a display.

بل الذي يمكن أن يقال له عاقل هو الإنسان بشرط أن يكون موصوفا بأعضاء مخصوصة و على هذا التقدير فللناس فيه أقوال

But he is that which it is possible for an intellectual to say for him, 'He is the human being', with stipulations that he would be described with specific limbs; and based upon this determination, there are words for the people regarding it.

القول الأول أن العناصر الأربعة إذا امتزجت و انكسرت سورة كل واحد منها بسورة أخرى حصلت كيفية معتدلة هي المزاج و مراتب هذا المزاج غير متناهية فبعضها هي الإنسانية و بعضها هي الفرسية فالإنسان عبارة عن أجسام موصوفة بكميات مخصوصة متولدة عن امتزجات أجزاء العناصر بمقدار مخصوص و هذا قول جمهور الأطباء و منكري بقاء النفس و من المعتزلة قول أبي الحسين البصري.

The first words is that the four elements, when they are mixed and broken, the outline of each one of these is with another outline, resulting in a moderate qualitative state, it is the mixture, and the ranks of this mixture are unending. Part of it, it is the humanly, and part of it, it is the relational. So the human being is an expression of the bodies described with the specific qualities produced from the mixings of segments of the elements in a specific measurement. And this is the word of most of the physicals, and deniers of the remaining of the soul, and the word of Abu Al Husayn Al-Basry from Mu'tazilites.

و القول الثاني أن الإنسان عبارة عن أجزاء مخصوصة بشرط كونها موصوفة بصفة الحياة و العلم و القدرة و الحياة عرض قائم بالجسم و هؤلاء أنكروا الروح و النفس و قالوا ليس هاهنا إلا أجسام مؤتلفة موصوفة بصفة الحياة و بهذه الأعراض المخصوصة و هي الحياة و العلم و القدرة و هذا مذهب أكثر شيوخ المعتزلة.

The second word is that the human being is an expression of the specific parts with conditions of their being described with the description of life, and the knowledge, and the power, and the life is a display of standing with the body; and they are denying the soul and the self, and they are saying, 'There isn't over here except the compiled bodies described with the

description of the life, and by this specific display, and it is the life, and the knowledge, and the power. And this is the doctrine of most of the Mu'tazilite Sheikhs.

و القول الثالث أن الإنسان عبارة عن أجسام مخصوصة بأشكال مخصوصة و بشرط أن تكون أيضا موصوفة بالحياة و العلم و القدرة و الإنسان إنما يمتاز عن سائر الحيوانات بشكل جسده و هيئة أعضائه و أجزائه إلا أن هذا مشكل

And the third word is that the human being is an expression of the bodies specific with the specific appearances, and with conditions that it would be as well described with the life, and the knowledge, and the power; and the human being rather is distinguished from rest of the animals by the appearance of his body, and appearance of his limbs, except that this is a problem.

فإن الملائكة قد يتشبهون بصور الناس فهنا صورة الإنسان حاصلة مع عدم الإنسانية و في صورة المسخ معنى الإنسانية حاصلة مع أن هذه الصورة غير حاصلة فقد بطل اعتبار هذا الشكل و الصورة في حصول معنى الإنسانية طردا و عكسا.

The Angels may imitate the images of people, for here the image of the human occurs with non-humanity, and in the image of metamorphosis the meaning of humanity takes place even though this image does not occur, so the consideration of this form and the image in obtaining the meaning of humanity is expelled and vice versa.

أما القسم الثالث و هو أن يقال الإنسان موجود ليس بجسم و لا جسماني و هذا قول أكثر الإلهيين من الفلاسفة القائلين ببقاء النفس المبتتين للنفس معادا روحانيا و ثوبا و عقابا روحانيا ذهب إليه جماعة من علماء المسلمين مثل الشيخ أبي القاسم الراغب الأصفهاني و الشيخ أبي حامد الغزالي و من قدماء المعتزلة معمر بن عباد السلمي و من الشيعة الملقب عندهم بالشيخ المفيد و من الكرامية جماعة.

As for the third type, and it is that is said the human being exists, not with a body nor physically, and this is the word of most of the divines from the Philosophers, the speakers with the remain of the self, the ones proving a spiritual substance for the self, and spiritual Rewards and Punishment. A group of the Muslim scholars went to it, like the Sheikh Abu Al Qasim Al-Raghub Al-Asfahany, and the Sheikh Abu Hamid Al-Gazaly, and from the ancient Mu'tazilities, Muammar Bin Abbad Al-Salmy, and from the shias, the ones titled as Sheikh in their view, the Sheikh Al-Mufeed, and a group from the Karamita.

و اعلم أن القائلين بإثبات النفس فريقان الأول و هم المحققون منهم قالوا الإنسان عبارة عن هذا الجوهر المخصوص و هذا البدن آله و منزله و مركبه و على هذا التقدير فالإنسان غير موجود في داخل العالم و لا في خارجه و غير متصل بالعالم و لا منفصل عنه و لكنه متعلق بالبدن تعلق التدبير و التصرف كما أن إله العالم لا تعلق له بالعالم إلا على سبيل التصرف و التدبير.

And know that the speakers with proving the self, there are two sects. The first, and they are the researchers, from them they said that the human being is an expression of this specific essence, and this body is his tool, and his dwelling, and his ride; and based upon this determination, the human does not exist in the inside of the world nor in its outside, and it unconnected with the world, nor separated from it, but he is related with the body with the relationship of the management, and the dealings, just as he is god of the world, there is no relationship for him with the world except upon the way of dealings and the management.

و الفريق الثاني الذين قالوا النفس إذا تعلقت بالبدن اتحدت بالبدن فصارت النفس عين البدن و البدن عين النفس و مجموعهما عند الاتحاد هو الإنسان فإذا جاء وقت الموت بطل هذا الاتحاد و بقيت النفس و فسد البدن

And the second sect, those who said, when the self is related with the body, it occurs with the body, so the self becomes an eye of the body, and the body an eye of the self, and their collection during the unity, it is the human being. So, when the time of death comes, this unity is invalidated, and the self remains, and the body is spoilt.

فهذا جملة مذاهب الناس في الإنسان و كان ثابت بن قرة يثبت النفس و يقول إنها متعلقة بأجسام سماوية نورانية لطيفة غير قابلة للكون و الفساد و التفرق و التمزق و أن تلك الأجسام تكون سارية في البدن و هن موجودات في داخل البدن و أما أن الإنسان جسم موجود خارج البدن فلا أعرف أحدا ذهب إلى ذلك

This is a summary of the doctrines of the people regarding the human being, and Sabit Bin Qurrah had proved the self and said, 'It is related with the heavenly bodies, spiritual, delicate, not amenable for the universe, and the spoiling, and the ripping and the tearing, and that these bodies happen to be flowing in the body, and these are existence in the interior of the body, and as for the human being, he is a body existing outside the body. I do not know of anyone going to that'.

أقول ثم ذكر حججا عقلية طويلة الذيل على إثبات النفس و مغايرتها للبدن.

I am saying, 'Then he mentioned lengthy intellectual arguments beneath, based upon proving the self and its contrast with the body.

منها أن النفس واحدة و متى كانت واحدة وجب أن تكون مغايرة لهذا البدن و لكل واحد من أجزائه أما كونها واحدة فتارة ادعى البدهة فيه و تارة استدلل عليه بوجوه

From these is that the self is one, and when it happens to be one, it obligates that it would be in contract to this body, and for each one of its parts, either I's being would be one, so at time it would claim the intuition regarding it and at time it would evidence upon it with aspects.

منها أنا إذا فرضنا جوهرين مستقلين يكون كل واحد منهما مستقلا بفعله الخاص امتنع أن يصير اشتغال أحدهما بفعله الخاص به مانعا لاشتغال الآخر بفعله الخاص به

Including me, if we suppose two independent essences, each of them is independent by its own action, it is impossible that the preoccupation of one of them with his own action prevents the other from engaging with its action specific to with it.

و إذا ثبت هذا فنقول لو كان محل الإدراك و الفكر جوهرًا و محل الغضب جوهرًا آخر و محل الشهوة جوهرًا ثالثًا وجب أن لا يكون اشتغال القوة الغضبية بفعالها مانعًا للقوة الشهوانية من الاشتغال بفعالها و لا بالعكس لكن التالي باطل فإن اشتغال الإنسان بالشهوة و انصبابه إليها يمنع من الاشتغال بالغضب و الانصباب إليه و بالعكس

And if this is proven, then we say that if the place of perception and thought were one substance, and the place of anger another substance, and the place of lust a third substance, then the preoccupation of the angry force with its action must not prevent the lustful power

from being preoccupied with its action, nor vice versa. But the following is false, for a person's preoccupation with lust and his inclination towards would prevents him from being preoccupied with anger and gravitating towards it and vice versa.

فعلما أن هذه الأمور الثلاثة ليست مبادئ مستقلة بل هي صفات مختلفة لجوهر واحد فلا جرم كان اشتغال ذلك الجوهر بأحد هذه الأفعال عائقا له عن الاشتغال بالفعل الآخر.

So we learned that these three matters are not independent principles, but rather they are different attributes of one essence, so there is no offense if that substance's preoccupation with one of these actions is an obstacle for him to engage in the other act.

و منها أن حقيقة الحيوان أنه جسم ذو نفس حساسة متحركة بالإرادة فالنفس لا يمكنها أن تتحرك بالإرادة إلا عند حصول الداعي و لا معنى للداعي إلا الشعور بخير يرغب في جذبه أو بشر يرغب في دفعه

And one of them is that the reality of the animal is that it is a body with a sensitive soul that moves by will. The soul cannot move by will except when the caller occurs, and there is no meaning for the caller except by feeling good that he wants to attract or a human being who wants to push him away.

و هذا يقتضي أن يكون المتحرك بالإرادة هو بعينه مدركا للخير و الشر و الملذ و المؤذي و النافع و الضار فثبت بما ذكرنا أن النفس الإنسانية شيء واحد

And this necessitates that the one moving with will be aware of good and evil, pleasure and harmful, beneficial, and harmful, so it is proven by what we mentioned that the human self is one thing.

و ثبت أن ذلك الشيء هو المبصر و السامع و الشام و الذائق و اللمس و المتخيل و المتفكر و المتذكر و المشتبه و الغاضب و هو الموصوف بجميع الإدراكات لكل المدركات و هو الموصوف بجميع الأفعال الاختيارية و الحركات الإرادية.

And it is established that that thing is the seeing, the hearing, the smelling, the tasting, the touching, the imager, the contemplative, the rememberer, the lustful, the angry, and it is described by all the perceptions of all the precepts, and it is described by all the voluntary actions and voluntary movements'.

ثم قال و أما المقدمة الثانية فهي في بيان أنه لما كانت النفس شيئا واحدا وجب أن لا يكون النفس هذا البدن و لا شيئا من أجزائه و أما امتناع كونها جملة هذا البدن فتقريبه أنا نعلم بالضرورة أن القوة الباصرة غير سارية في كل البدن

Then he said, 'As for the second premise, it is in a statement that since the soul is one thing, the soul must not be this body or any of its parts. As for its refusal to be the whole of this body, it is determined by it'. We necessarily know that the seeing force is not valid in the whole body.

و كذا القوة السامعة و كذا سائر القوى كالتخيل و التذكر و التفكير و العلم بأن هذه القوى غير سارية في جملة أجزاء البدن علم بديهي بل هو من أقوى العلوم البديهية

And the same is the hearing power, as well as all other powers such as imagination, remembrance, contemplation, and the knowledge that these powers are not applicable to all parts of the body is self-evident knowledge, rather it is one of the most powerful intuitive sciences.

و أما بيان أنه يمتنع أن يكون النفس جزءاً من أجزاء البدن فإننا نعلم بالضرورة أنه ليس في البدن جزء واحد هو بعينه موصوف بالإبصار و السماع و الفكر و الذكر بل الذي يتبادر إلى الخاطر أن الإبصار مخصوص بالعين لا بسائر الأعضاء و السماع مخصوص بالأذن لا بسائر الأعضاء و الصوت مخصوص بالخلق لا بسائر الأعضاء و كذلك القول في سائر الإدراكات و سائر الأفعال

As for the statement that it is impossible for the soul to be a part of the body, we necessarily know that there is not a single part in the body that is described by sight, hearing, thought and remembrance. Rather, what comes to mind is that vision is specific to the eye and not to the rest of the organs, and hearing is specific to the ear, not to all the other parts, and the voice is specific to the throat and not to all the other parts.

فأما أن يقال إنه حصل في البدن جزء واحد موصوف بكل هذه الإدراكات و كل هذه الأفعال فالعلم الضروري حاصل أنه ليس الأمر كذلك فثبت بما ذكرناه أن النفس الإنسانية شيء واحد موصوف بجملة هذه الإدراكات و بجملة هذه الأفعال

As for it being said that there is one part in the body that is described by all these perceptions and all these actions, then the necessary knowledge comes from the fact that this is not the case. So, it is proven by what we have mentioned that the human soul is one thing that is described by the sum of these perceptions and by the sum of these actions.

و ثبت بالبديهة أن جملة البدن ليست كذلك و ثبت أيضاً أن شيئاً من أجزاء البدن ليس كذلك فحينئذ يحصل اليقين بأن النفس شيء مغاير لهذا البدن و لكل واحد من أجزائه و هو المطلوب.

And it is proven by intuition that the whole of the body is not like this, and it is also proven that some parts of the body are not like that, then at that time certainty occurs that the soul is something different from this body and for each of its parts, which is what is required.

و لنقرر هذا البرهان بعبارة أخرى نقول إننا نعلم بالضرورة أننا إذا أبصرنا شيئاً عرفناه و إذا عرفناه اشتهيناه و إذا اشتهيناه حركنا أبداننا إلى القرب منه فوجب القطع بأن الذي أبصر هو الذي عرف و أن الذي عرف هو الذي اشتهى و أن الذي اشتهى هو الذي حرك إلى القرب منه

And to establish this proof in other words, we say that we know by necessity. If we see something, we know it, and if we know it, we desire it. And if we desire it, we move our bodies to get close to it, so it is necessary to be certain that the one who saw is the one who knew, and that the one who knew is the one who desired, and the one who desired, he is the one who moved to be near it.

فيلزم القطع بأن المبصر لذلك الشيء و العارف به و المشتهي إليه و المحرك إلى القرب منه شيء واحد إذ لو كان المبصر شيئاً و العارف شيئاً ثانياً و المشتهي شيئاً ثالثاً و المحرك شيئاً رابعاً لكان الذي أبصر لم يعرف و الذي عرف لم يشته و الذي اشتهى لم يحرك لكن من المعلوم أن كون شيء مبصراً لشيء لا يقتضي صيرورة شيء آخر عالماً بذلك الشيء

So it is necessary to definitively say that the one who sees that thing, and the one who knows it, and the one who desires it, and the one that moves to the proximity to it is one thing, since

if the sighted is one thing, and the knower is a second thing, and the one desired is a third thing, and the mover is a fourth thing. The one who saw did not know, and the one who knew did not desire, and the one who desired did not move, but it is well known that the fact that something has seen something does not necessitate the becoming of another thing knowing that thing.

و كذلك القول في سائر المراتب و أيضا فإننا نعلم بالضرورة أن الرائي للمرئيات أنا و أني لما رأيته عرفتھا و لما عرفتھا اشتھيتها و لما اشتھيتها طلبتها و حركت الأعضاء إلى القرب منها

The same applies to all other ranks. Also, we necessarily know that the seer of visuals is me, and that when I saw them, I knew them, and when I knew them, I desired them, and when I desired them, I sought them, and moved the organs to near them.

و نعلم أيضا بالضرورة أن الموصوف بهذه الرؤية و بهذا العلم و بهذه الشهوة و بهذا التحريك أنا لا غيري و أيضا العقلاء قالوا الحيوان لا بد و أن يكون حساسا متحركا بالإرادة فإن لم يحس بشيء لم يشعر بكونه ملائما و بكونه منافرا و إذا لم يشعر بذلك امتنع كونه مريدا للجذب أو الدفع

And we also know by necessity that the one who is described with this vision, with this knowledge, with this desire, and with this stirring is only me; and also the intellectuals said the animal must be sensitive, moving by will If he does not feel something, he does not feel that it is appropriate and that it is repulsive, and if he does not feel that, then he refuses to a desire to attract or push away.

فثبت أن الشيء الذي يكون متحركا بالإرادة فإنه بعينه يجب أن يكون حساسا فثبت أن المدرك لجميع المدركات بجميع أنواع الإدراكات و أن المباشر لجميع التحريكات الاختيارية شيء واحد.

So, it is established that the thing that is moved by will, for it is in its essence must be sensitive, so it is established that the perceptive of all precepts is of all kinds of perceptions, and that the direct of all voluntary movements is one thing.

و أيضا فإننا إذا تكلمنا بكلام لقصد تفهيم الغير معاني تلك الكلمات فقد عقلناها و أردنا تعريف غيرنا تلك المعاني و لما حصلت هذه الإرادة في قلوبنا حاولنا إدخال تلك الحروف و الأصوات في الوجود لتتوسل بها إلى تعريف غيرنا تلك المعاني.

Also, if we speak with words with the intent of understanding the meanings of those words, then we have made sense of them and we want to define those meanings to others; and when this occurred in our hearts, we tried to bring these letters and sounds into existence in order to have a medium by these to define those meanings for others.

إذا ثبت هذا فنقول إن كان محل العلم و الإرادة و محل تلك الحروف و الأصوات جسما واحدا لزم أن يقال إن محل العلوم و الإرادات هو الحنجرة و اللهاة و اللسان

If this is proven, then we say that if the place of knowledge and will and the place of those letters and sounds are one body, then it must be said that the place of knowledge and wills is the larynx, the uvula, and the tongue.

و معلوم أنه ليس كذلك و إن قلنا إن محل العلوم و الإرادات هو القلب لزم أن يكون محل الصوت هو القلب أيضا و ذلك باطل أيضا بالضرورة



And the known is that it isn't like that. And if we say that the locus of knowledge and intentions is the heart, then the locus of the voice must be the heart as well, and that is also necessarily false.

و إن قلنا إن محل الكلام هو الحنجرة و اللهاة و اللسان و محل العلوم و الإرادات هو القلب و محل القدرة هو الأعصاب و الأوتار و العضلات كنا قد وزعنا هذه الأمور على هذه الأعضاء المختلفة

And if we say that the locus of speech is the larynx, uvula, and tongue, and the locus of knowledge and wills is the heart, and the locus of power is the nerves, tendons, and muscles, we would have distributed these matters to these various organs.

لكننا أبطلنا ذلك و بينا أن المدرك لجميع الإدراكات و الإرادات و المحرك لجميع الأعضاء بجميع أنواع التحريكات يجب أن يكون شيئا واحدا فلم يبق إلا أن يقال محل الإدراك و القدرة على التحريك شيء سوى هذا البدن و سوى أجزاء هذا البدن و أن هذه الأعضاء جارية مجرى الآلات و الأدوات فكما أن النجار يفعل أفعالا مختلفة بواسطة آلات مختلفة فكذلك النفس تبصر بالعين و تسمع بالأذن و تتفكر بالدماغ و تعقل بالقلب

But we would nullify that and make it clear that the one who comprehends all perceptions and intentions, and moves all members with all kinds of movements, must be one thing. It remains only to say that the subject of perception and the ability to move is something other than this body and only the parts of this body, and that these organs are in the process of machines and tools, just as the carpenter performs different actions using different machines, so the soul sees with the eye, hears with the ear, thinks with the brain and reasons with the heart.

فهذه الأعضاء آلات النفس و أدوات لها و ذات النفس جوهر مغاير لها مفارق عنها بالذات متعلق بها تعلق التصرف و التدبير و هذا البرهان برهان شريف يقيني في هذا المطلوب و بالله التوفيق.

These organs are tools of the soul and tools for it, and the soul has a different essence, separates from it, is attached to it, is attached to action and management, and this proof is an honourable and certain proof of this requirement. And with Allah<sup>-azwj</sup> is the inclination.

و منها أنه لو كان الإنسان عبارة عن هذا الجسد لكان إما أن يقوم بكل واحد من الأجزاء حياة و علم و قدرة واحدة و القسمان باطلان

And from these is that if the Human being was an expression of this body, he would either be standing with each one of these limbs with life, and knowledge, and power upon a limit, or he would be standing with entirety of the organs with life, and knowledge, and power as one, and both types are invalid.

أما الأول فلائنه يقتضي كون كل واحد من أجزاء الجسد حيا علما قادرا على سبيل الاستقلال فوجب أن لا يكون الإنسان الواحد حيوانا واحدا بل أحياء علمين قادرين و حينئذ لا يبقى فرق بين الإنسان الواحد و بين أشخاص كثيرين من الناس ربط بعضهم ببعض بالسلسلة لكننا نعلم بالضرورة فساد هذا الكلام لأنني أجده ذاتي ذاتا واحدة و حيوانا لا حيوانات كثيرين

As for the first, it required each one of the organs of the body being a knower, able upon the way of independence. It obliges that the human being would not be the one animal, the one, but two lives, know, able, and over here there would not remain any difference between the

one human being and many persons from people, linked with each other with a chain. But we know by necessity the spoiling of this speech because I find myself as one self, and one animal nor many animals.

و أيضا فبتقدير أن يكون كل واحد من أجزاء هذا الجسد حيوانا واحدا على حدة فحينئذ لا يكون لكل واحد منها خبر عن حال صاحبه فلا يتمتع أن يريد هذا الجزء أن يتحرك إلى هذا الجانب و يريد الجزء الآخر أن يتحرك إلى الجانب الآخر

Also, it is estimated that each of the parts of this body is one animal separately, then not every one of them has any news about the condition of its counterpart. It is not impossible that this part wants to move to this side and the other part wants to move to the other side.

فحينئذ يقع التدافع بين أجزاء بدن الإنسان الواحد كما يقع بين الشخصين و فساد ذلك معلوم بالبدئية و أما الثاني فالأنه يقتضي قيام الصفة الواحدة بالمال الكثيرة و ذلك معلوم البطالان بالضرورة مع أنه يعود المحذور السابق أيضا.

In that case, the jostling occurs between the parts of the body of one person as it occurs between the two persons, and the corruption of that is known by intuition. And as for the second, because it requires the existence of one attribute with many impossible(s), and this is known to be invalid by necessity, although it also returns the previous prohibition.

و منها أنا لما تأملنا في أحوال النفس رأينا أحوالها بالضد من أحوال الجسم و ذلك يدل على أن النفس ليست جسما و تقرير هذه المناقاة من وجوه

And from these is that when we ponder regarding the situations of the self, we see its situation to be in contract to the situations of the body, and that evidence's upon that the self isn't a body. And the report of these benefits is from aspects.

الأول أن كل جسم حصلت فيه صورة فإنه لا يقبل صورة أخرى من جنس الصورة الأولى إلا بعد زوال الصورة الأولى عنه زوالا تاما مثاله أن البصر إذا حصل فيه شكل التثليث امتنع أن يحصل فيه شكل التربيع و التدوير إلا بعد زوال الشكل الأول عنه

The first is that everybody in which an image occurs, then it does not accept another image of the same type as the first image until after the first image has completely disappeared from it. An example is that if sight occurs in it the form of triangulation, it is forbidden to take the form of square and circle only after the first form is removed from it.

ثم إنا وجدنا الحال في قبول النفس لصور المعقولات بالضد من ذلك فإن النفس التي لم تقبل صورة عقلية البتة يعسر قبولها لشيء من الصور العقلية فإذا قبلت صورة واحدة كان قبولها للصورة الثانية أسهل و إذا قبلت الصورة الثانية صار قبولها للصورة الثالثة أسهل

Then we found the situation in the soul's acceptance of the forms of intelligible(s) in contrast to that, for the self that does not accept a mental form at all is difficult to accept something of the mental forms. So when it accepts one form, it's acceptance of the second would be easier, and when it accepts the second image, it's acceptance of the third inmate would become easier.

ثم إن النفس لا تزال تقبل صورة بعد صورة من غير أن تضعف البتة بل كلما كان قبولها للصور أكثر كان قبولها للصور الآتية بعد ذلك أسهل و أسرع

Then the self does not cease to accept image after image from without any weakening however, but every time it's acceptance of the image would be more, it's acceptance of the following image after that would be easier and quicker.

و لهذا السبب يزداد الإنسان فهما و إدراكا كلما ازداد تخريجا و ارتياضا للعلوم فثبت أن قبول النفس للصورة العقلية على خلاف قبول الجسم للصورة و ذلك يومهم أن النفس ليست بجسم.

It is for this reason that man increases in understanding and awareness the more he graduates and becomes satisfied with the knowledge(s). So it has been proven that the acceptance of the soul by the mental image is in contrast to the body's acceptance of the image, and this is an illusion that the soul is not a body.

و الثاني أن المواظبة على الأفكار الدقيقة لها أثر في النفس و أثر في البدن أما أثرها في النفس فهو تأثيرها في إخراج النفس عن القوة إلى الفعل في التعقلات و الإدراكات و كلما كانت الأفكار أكثر كان حصول هذه الأحوال أكمل و ذلك غاية كمالها و نهاية شرفها و جلالتها

The second is that perseverance in accurate thoughts has an effect in the self and an effect on the body. As for its effect on the soul, it is its effect in removing the soul from strength to action in rationalisations and perceptions. And the more thoughts there are, the more complete the occurrence of these conditions, and that is the peak of their perfection and the peak of their honour and majesty.

و أما أثرها في البدن فهو أنها توجب استيلاء اليبس على البدن و استيلاء الذبول عليه و هذه الحالة لو استمرت لانتهت إلى المايلخوليا و موت البدن فثبت بما ذكرنا أن هذه الأفكار توجب حياة النفس و شرفها و توجب نقصان البدن و موته

And as for its effect on the body, it is that it necessitates that the withering away takes over the body, and this situation, if it continued, would have ended in melancholia and the death of the body. It is proven by what we have mentioned that these thoughts necessitate the life and honour of the soul and necessitate the loss and the body and its death.

فلو كانت النفس هي البدن لصار الشيء الواحد بالنسبة إلى الشيء الواحد سببا لكماله و نقصانه معا و لحياته و موته معا و إنه محال.

If the soul were the body, then the one thing in relation to the one thing would become a cause for its completeness and its deficiency together, and for its life and death together, and it is impossible.

و الثالث أنا شاهدنا أنه ربما كان بدن الإنسان ضعيفا نحيفا فإذا لاح نور من الأنوار القدسية و تجلى له سر من أسرار عالم الغيب حصل لذلك الإنسان جرأة عظيمة و سلطنة قوية و لم يعبأ بحضور أكبر السلاطين و لم يقم له وزنا و لو لا أن النفس شيء سوى البدن و النفس إنما تحيا و تبقى بغير ما به يقوى البدن و يحيا لما كان الأمر كذلك.

And thirdly, we witnessed that perhaps the human body was weak and thin, so if one of the divine lights appeared and one of the secrets of the unseen world was revealed to him, that person would have great boldness and a strong authority, and he would not care about the presence of the greatest of the sultans, and no weight would be placed for him. And if the self was not something other than the body, and the self was only alive and remained without that in which the body was strengthened and lived, it would not have been the case.

و الرابع أن أصحاب الرياضات و المجاهدات كلما أمعنوا في قهر القوى البدنية و تجويع الجسد قويت قواهم الروحية و أشرقت أسرارهم بالمعارف الإلهية و كلما أمعن الإنسان في الأكل و الشرب و قضاء الشهوات الجسدانية صار كالبهيمة و بقي محروماً عن آثار النظر و العقل و الفهم و المعرفة و لو لا أن النفس غير البدن لما كان الأمر كذلك.

And the fourth is that the owners of sports and jihad, the more they strive to subdue the physical forces and starve the body, their spiritual powers are strengthened, and their secrets are illuminated with divine knowledge. The more a person eats and drinks and fulfils his bodily desires, he becomes like an animal and remains deprived of the effects of sight, reason, understanding and the recognition. And if the self had not changed the body, it would not have been the case.

و الخامس أنا نرى النفس تفعل أفاعيلها بآلات بدنية فإنها تبصر بالعين و تسمع بالأذن و تأخذ باليد و تمشي بالرجل أما إذا آل الأمر إلى التعقل و الإدراك فإنها مستقلة بذاتها في هذا الفعل من غير إعانة شيء من الآلات

And the fifth, we see the self-doing its actions with physical machines. It sees with the eye, hears with the ear, takes by the hand, and walks with the foot. But, if the matter leads to reasoning and awareness, then it is independent of itself in this act without the aid of any of the machines.

و لذلك فإن الإنسان يمكنه أن لا يبصر شيئاً إذا غمض عينه و أن لا يسمع شيئاً إذا سد أذنيه و لا يمكنه البتة أن يزيل عن قلبه العلم بما كان عالماً به فعلماً أن النفس غنية بذاتها في العلوم و المعارف عن شيء من الآلات البدنية فهذه الوجوه أمارات قوية في أن النفس ليست بجسم.

Therefore, a person cannot see anything if he closes his eyes, and hear nothing if he blocks his ears, and he can never remove from his heart the knowledge of what he was already aware of. So, we learned that the soul is rich by itself in sciences and knowledge about any of the physical machines. These faces are strong signs that the self is not a body'.

ثم ذكر في إثبات أن النفس ليست بجسم وجوها من الدلائل السمعية الأول قوله تعالى **وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ** و معلوم أن أحداً من العقلاء لا ينسى هذا الهيكل المشاهد فدل ذلك على أن النفس التي ينساها الإنسان عند فرط الجهل شيء آخر غير هذا البدن.

Then he mentioned in proving that the self isn't with a body, from aspects from the evidence(s). The first are Words of the Exalted: **And do not become like those who forgot Allah so He Made them forget themselves. [59:19]**. And the known is that anyone from the intellectuals will not forget this constitution, the witnessed. So that points upon that the self which forgets it is the human being during excessive ignorance, is a thing other than this body.

الثاني قوله تعالى **أَخْرِجُوا أَنْفُسَكُمْ** و هذا صريح في أن النفس غير هذا الجسد.

The second are Words of the Exalted: **'Bring out your souls! [6:93]**. And this is explicit that the soul is other than this body.

الثالث أنه تعالى ذكر مراتب الخلقة الجسمانية فقال **وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ** إلى قوله **فَكَسَوْنَا الْعِظَامَ لَحْمًا** و لا شك أن جميع هذه المراتب اختلافات واقعة في الأحوال الجسمانية

The third is that the Exalted Mentioned the ranks of the bodily creations. He<sup>-azwj</sup> Said: **And We have Created the human being from an extract of clay [23:12]** – up to His<sup>-azwj</sup> Words: **then We Clothed the bones with flesh, [23:14]** – and there is no doubt that entirety of these ranks are differently occurring in the bodily situations.

ثم إنه تعالى لما أراد أن يذكر نفخ الروح قال **ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ** و هذا تصريح بأن ما يتعلق بالروح جنس مغاير لما سبق ذكره من التغيرات الواقعة في الأحوال الجسمية و ذلك يدل على أن الروح شيء مغاير للبدن.

Then, when the Exalted Wanted to Blow the soul, He<sup>-azwj</sup> Said: **then We Grow it as another creation. [23:14]** – and this is explicit that what is related with the soul is a species different to what its Mention had preceded, from the changes occurring in the bodily situation, and that evidence's upon the soul is thing different to the body.

فإن قالوا هذه الآية حجة عليكم لأنه تعالى قال **وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ** و كلمة من للتبعيض و هذا يدل على أن الإنسان بعض من أبعاد الطين قلنا كلمة من أصلها لا ابتداء الغاية كقولك خرجت من البصرة إلى الكوفة

If they say that this Verse is an argument against you all, because the Exalted Said: **And We have Created the human being from an extract of clay [23:12]**, and the Phrase is from the part, and this evidence's upon that the human being is a part from the parts of the clay, we will say, the Phrase from it's origin is the beginning of the peak, like your words, 'I went out from Al Basra to Al Kufa'.

فقوله تعالى **وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ** يقتضي أن يكون ابتداء تخليق الإنسان حاصلًا من هذه السلالة و نحن نقول بموجبه لأنه تعالى يسوي المزاج أولاً ثم ينفخ فيه الروح فيكون ابتداء تخليقه من سلالة.

So, Words of the Exalted: **And We have Created the human being from an extract of clay [23:12]**, requires that the beginning of the creation of the human being was resultant from this extract, and we are saying with accordingly, because the Exalted Completed the first mixture, then Blew the soul into it, so it became the beginning of his creation from an extract.

الرابع قوله **فَإِذَا سَوَّيْتُهُ وَ نَفَخْتُ فِيهِ مِنْ رُوحِي** ميز تعالى بين التسوية و بين نفخ الروح فالتسوية عبارة عن تخليق الأبعاد و الأعضاء ثم أضاف الروح إلى نفسه بقوله **مِنْ رُوحِي** دل ذلك على أن جوهر الروح شيء مغاير لجوهر الجسد.

The fourth are His<sup>-azwj</sup> Words: **So when I Complete him and Blow into him from My Soul, [15:29]** - the Exalted Distinguished between the completeness and Blowing of the soul. So the completeness is an expression of creation of the parts and the limbs. Then He<sup>-azwj</sup> Added the soul to his self by His<sup>-azwj</sup> Words: **him from My Soul, [15:29]**, it evidence's upon that the essence of the soul is something different to the essence of the body.

الخامس قوله تعالى **وَنَفْسٍ وَ مَا سَوَّاهَا فَأَلْهَمَهَا فُجُورَهَا وَ تَقْوَاهَا** و هذه الآية صريحة في وجود النفس موصوفة بالإدراك و التحريك معا لأن الإلهام عبارة عن الإدراك و أما الفجور و التقوى فهو فعل

The fifth are Words of the Exalted: **And a self and what He Completed [91:7] Then He Inspired it, it's immorality and its piety [91:8]** – and this Verse is explicit regarding existence of the

self-described with the awareness and the movement, both together, because the inspiration is an expression about the awareness, and as for the immorality and the piety, it is a deed.

و هذه الآية صريحة في أن الإنسان شيء واحد و هو موصوف بالإدراك و التحريك و هو موصوف أيضا بفعل الفجور تارة و فعل التقوى أخرى و معلوم أن جملة البدن غير موصوف بمهذين الوصفين و ليس في البدن عضو واحد موصوف بمهذين الوصفين فلا بد من إثبات جوهر واحد يكون موصوفا بكل هذه الأمور.

And this Verse is explicit regarding that the human being is one thing, and he is described with the awareness and the movement, and he is described as well with the immoral deed at times, and the pious deed at other (times), and the known is that the whole body is not described with these two descriptions, and there isn't one limb in the body having been described with these two description. So there is no escaped from proving one essence being described with all of these matters.

السادس قوله تعالى **إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا** فهذا تصريح بأن الإنسان شيء واحد و ذلك الشيء الواحد هو المبتلى بالتكاليف الإلهية و الأمور الربانية و هو الموصوف بالسمع و البصر و مجموع البدن ليس كذلك و ليس عضو من أعضاء البدن كذلك فالتكليف شيء مغاير جملة البدن و مغاير أجزاء البدن و هو الموصوف بهذه الصفات.

The sixth are Words of the Exalted: ***Surely, We Created the human being from a uniting seed. We Wanted to Try him, so We Made him hearing, seeing [76:2].*** So this is explicit that the human being is one thing, and that one thing, it is Tried with the Divine encumberments and the Lordly affairs, and he is described with the hearing and the sight; and the collection of the body isn't like that, and there isn't any limb from the limbs of the body like that. So the self is a thing different to the whole body, and different parts of the body, and he is the one described with these descriptions.

و اعلم أن الأحاديث الواردة في صفة الأرواح قبل تعلقها بالأجساد و بعد انفصالها من الأجساد كثيرة و كل ذلك يدل على أن النفس غير هذا الجسد و العجب ممن يقرأ هذه الآيات الكثيرة و يروي هذه الأخبار الكثيرة ثم يقول توفي رسول الله ص و ما كان يعرف ما الروح و هذا من العجائب.

And know that the Ahadeeth referring to the descriptions of the souls before their link with the bodies and after their separations from the bodies, are many, and all that evidence's upon that the self is other than this body. And the astonishment is from the one reciting these many Verses, and he sees the many Ahadeeth, then he says, 'Rasool-Allah<sup>-saww</sup> has died', and he does not know what the soul is, and this is from the astonishments'.

ثم استدلل بهذه الآية التي بصدد تفسيرها على هذا المذهب و تقريره أن الروح لو كان جسما منتقلا من حالة إلى حالة و من صفة إلى صفة لكان مساويا للبدن في كونه متولدا من أجسام اتصفت بصفات مخصوصة بعد أن كانت موصوفة بصفات أخرى

Then he evidenced with this Verse which it's interpretation is based upon this doctrine, and its statement is that the soul, if it was a body, it would be transformed from a state to a state, and from a description to a description. It would have been equal to the body in its being produced from bodies described with specific descriptions after having been described with another description.

فإذا سئل رسول الله ص عن الروح وجب أن يبين أنه جسم كان كذا ثم صار كذا و كذا حتى صار روحاً مثل ما ذكر في كيفية تولد البدن أنه كان نطفة ثم علقة ثم مضغة

So when Rasool-Allah<sup>-saww</sup> was asked about the soul, it would have obligated that he<sup>-saww</sup> describes that it is a body which was such and such, then it became such and such, until it became a soul, like what we have mentioned in the method of the generation of the body that it was a seed, then a clot, then a lump.

فلما لم يقل ذلك بل قال إنه من أمر ربي بمعنى أنه لا يحدث و لا يدخل في الوجود إلا لأجل أن الله تعالى قال له **كُنْ فَيَكُونُ** دل ذلك على أنه جوهر ليس من جنس الأجسام بل هو جوهر قدسي مجرد و اعلم أن أكثر العارفين الكاملين من أصحاب الرياضات و أصحاب المكاشفات و المشاهدات مصرون على هذا القول جازمون بهذا المذهب.

When he<sup>-saww</sup> did not say that, but said, 'It is from a Command of my<sup>-saww</sup> Lord<sup>-azwj</sup>', in the meaning that it is not an occurrence, nor did it enter into the existence except for the reason that Allah<sup>-azwj</sup> the Exalted had Said to it: "Be!" So it came into being. That evidence's upon that it is an essence, not from the genus of the bodies, but it is a Holy essence, an abstract. And know that most of the complete agnostics, and from the companions of the experiences, and companions of the detections and the observations are insisting upon this word definitively with this doctrine'.

ثم قال و احتج المنكرون بوجه الحجة الأولى لو كانت مساوية لذات الله تعالى في كونه ليس بجسم و لا عرض لكان مساوياً له في تمام الماهية و ذلك محال.

Then he said, 'And the deniers are arguing with aspects of the arguments. The first is, if it was equivalent to the Self of Allah<sup>-azwj</sup> Exalted in His<sup>-azwj</sup> Being, it isn't with a body nor display, but it is equivalent to Him<sup>-azwj</sup> in the complete essence, and that is impossible.

الثانية قوله تعالى **قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ مِنْ أَيِّ شَيْءٍ خَلَقَهُ إِلَى قَوْلِهِ ثُمَّ إِذَا شَاءَ أَنْشَرَهُ**

The second are Words of the Exalted: **May the human be killed, what (a lot is) his Kufr! [80:17] From which thing is his creation? [80:18] – up to His<sup>-azwj</sup> Words: Then when He so Desires, He would Raise him [80:22].**

و هذا تصريح بأن الإنسان شيء مخلوق من نطفة و أنه يموت و يدخل القبر ثم أنه تعالى يخرج من القبر و لو لم يكن الإنسان عبارة عن هذه الجنة لم تكن الأحوال المذكورة في هذه الآية صحيحة.

And this is explicit with that the human being is a thing created from a seed, and he would be dying, and he will enter the grave. Then the Exalted will Extract him from the grave, and if the human being did not happen to be an expression of this corpse, the situations would not have been Mentioned in this correct Verse.

الثالثة قوله تعالى **وَ لَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْواتاً إِلَى قَوْلِهِ يُرْزَقُونَ فَرِحِينَ** و هذا يدل على أن الروح جسم لأن الارتزاق و الفرح من صفات الأجسام.

The third are Words of the Exalted: ***And do not reckon those who are killed in Allah's Way as dead; but they are alive being sustained in the Presence of their Lord [3:169]. Rejoicing [3:170]*** – and this evidence's upon that the soul is a body because the sustenance and the joy is from the bodily descriptions.

و الجواب عن الأول أن المساواة في أنه ليس بمتحيز و لا حال في المتحيز مساواة في صفات سلبية و المساواة في الصفات السلبية لا توجب المماثلة و اعلم أن جماعة من الجهال يظنون أنه لما كان الروح موجودا ليس بمتحيز و لا حال في المتحيز وجب أن يكون مثالا للإله أو جزءا من الإله و ذلك جهل فاحش و غلط قبيح

And the answer about the first is that the equivalence in that it is not biased and there is no condition in the biased the equality in negative attributes, and equality in negative attributes does not necessitate similarity. And know that a group of ignorant people think that since the soul exists, it is not biased, and there is no condition in the one who is biased, then it must be an example of God<sup>azwj</sup> or a part of God<sup>azwj</sup>. And that is ignorance, immoral, and wrong, ugly.

و تحقيقه ما ذكرنا من أن المساواة في السلوب لو أوجبت المماثلة لوجب القول باستواء كل المختلفات فإن كل ماهيتين مختلفتين لا بد و أن يشتركا في سلب كل ما عداهما عنهما.

And its reality of what we have mentioned that if equality in style necessitates similarity, then it is necessary to say that all the differences are equal, because all two different essences must participate in the negation of everything other than them.

و الجواب عن الثاني أنه لما كان الإنسان في العرف و الظاهر عبارة عن هذه الجنة أطلق عليه اسم الإنسان و أيضا فلقال أن يقول هب أنا نجعل اسم الإنسان عبارة عن هذه الجنة إلا أنا قد دللنا على أن محل العلم و القدرة ليس هو هذه الجنة.

And the answer about the second is that when the human being was in the convention and the apparent, an expression of this corpse, the name, 'the human being' would be linked to him; and also, the speaker, if he were to say, 'We are making the name, 'the human being' as an expression of this corpse, except that we have evidenced upon that the place of the knowledge and the power, it isn't this corpse.

و الجواب عن الثالث أن الرزق المذكور في الآية محمول على ما يقوي حالهم و يكمل كمالهم و هو معرفة الله و محبته بل نقول هذا من أدل الدلائل على صحة قولنا لأن أبدانهم قد بليت تحت التراب و الله تعالى يقول إن أرواحهم تأوي إلى قناديل معلقة تحت العرش فهذا يدل على أن الروح غير البدن

And the answer about the third is that the sustenance mentioned in the Verse is carried upon what strengthens their state, and completes their perfection, and it is recognition of Allah<sup>azwj</sup> and His<sup>azwj</sup> love, but we are say, this is from the best evidence(s) upon the correctness of our words, because their bodies have decayed under the soil, and Allah<sup>azwj</sup> the Exalted is Saying that their souls are sheltering to the lamps beneath the Throne. This evidence's upon that the soul is other than the body'.

و قال في قوله سبحانه نَزَّلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ فِيهِ قَوْلَانِ الأول أنه إنما قال **عَلَى قَلْبِكَ** و إن كان إنما أنزله عليه ليؤكد به أن ذلك المنزل محفوظ و الرسول متمكن في قلبه لا يجوز عليه التغير فيوثق عليه بالإنذار الواقع مع الذي بين الله تعالى أنه المقصود و لذلك قال **لِتَكُونَ مِنَ الْمُنذِرِينَ**



And he said regarding Words of the Glorious: ***The Trustworthy Spirit descended with it [26:193] Upon your heart [26:194]***. There are two words regarding it. But rather, He<sup>-azwj</sup> Said: ***Upon your heart [26:194]***, and if it had been Revealed unto him<sup>-saww</sup>, He<sup>-azwj</sup> would have Emphasised it, that the Revealed is Preserved, and the recipient is enabled in his<sup>-saww</sup> heart. The change is not allowed upon him<sup>-saww</sup>, so He<sup>-azwj</sup> Trusted upon him<sup>-saww</sup> with the warning along with that which Allah<sup>-azwj</sup> the Exalted Manifested that it is the purpose, and for that He<sup>-azwj</sup> Said: ***for you to become from the warners [26:194]***.

الثاني أن القلب هو المخاطب في الحقيقة لأنه موضع التمييز والاختيار وأما سائر الأعضاء فمسخرة له والدليل عليه القرآن والحديث والمعقول أما القرآن فآيات

The second is that the heart, it is the Addressed in the reality because it is a place of distinguishing and the choice, and as for rest of the body part, these are subdued to it, and the evidence upon it is the Quran and the Hadeeth, and the appropriate is, as for the Quran, so there are (various) Verses.

إحداها في سورة البقرة نَزَّلَهُ عَلَى قَلْبِكَ وَقَالَ هَاهُنَا نَزَّلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ وَقَالَ إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ

One of these is in Surah Al Baqarah: ***for him Revealing it upon your heart [2:97]***, and He<sup>-azwj</sup> Said over here: ***The Trustworthy Spirit descended with it [26:193] Upon your heart [26:194]***; and Said: ***Surely, there is a Zikr in that for one who has a heart for him, [50:37]***.

و ثانيها أن استحقاق الجزاء ليس إلا على ما في القلب من المساعي فقال لا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبْتُمْ فُلُوْهُنَّكُمْ وَقَالَ لَنْ يَبَالُ اللَّهُ لِحُومِهَا وَلَا دِمَائِهَا وَلَكِنْ يَبَالُ التَّقْوَى مِنْكُمْ وَالتَّقْوَى فِي الْقَلْبِ لِأَنَّهُ تَعَالَى قَالَ أُولَئِكَ الَّذِينَ افْتَحَنَ اللَّهُ فُلُوْهُنَّ لِلتَّقْوَى وَقَالَ تَعَالَى وَ حُصِّلَ مَا فِي الصُّدُورِ

And it's second is that being deserving of the Recompense isn't except based upon what striving there is in the heart, so He<sup>-azwj</sup> Said: ***Allah will not Seize you with the vanity in your oaths, but He will Seize you with what your hearts have earned, [2:225]***; and Said: ***It will never reach Allah, neither its flesh nor its blood, but the piety from you will reach Him. [22:37]***, and the piety is in the heart because the Exalted Said: ***they are those whose hearts Allah has Tested for piety. [49:3]***; and the Exalted Said: ***And whatever is in the chests is Made apparent [100:10]***.

و ثالثها قوله حكاية عن أهل النار لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ و معلوم أن العقل في القلب و السمع منفذ إليه

And it's third are His<sup>-azwj</sup> Words Narrating from the people of the Fire: ***And they shall say, 'If only we had listened or used our intellects, we would not have been among the inmates of the Blazing Fire' [67:10]*** – and the known is that the intellect is in the heart and the hearing is an outlet to it.

و قَالَ إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئَلًا و معلوم أن السمع و البصر لا يستفاد منهما إلا ما يؤديانه إلى القلب فكان السؤال عنهما في الحقيقة سؤالاً عن القلب

And He<sup>-azwj</sup> Said: ***Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36]*** – and the known is that the hearing and the sight, nothing is

benefitted with these except what is deposited to the heart. So the Questioning about them in reality is the Question of the heart.

و قال يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ وَ لَمْ تَخُنْ الْأَعْيُنُ إِلَّا بِمَا تَضْمُرُ الْقُلُوبُ عِنْدَ التَّحْدِيقِ بِهَا

And Said: **He Knows the treachery of the eyes and what the chests conceal [40:19]** – and the eyes do not betray except with what the hearts indulge in during the staring at it.

و رابعها قوله وَ جَعَلَ لَكُمُ السَّمْعَ وَ الْأَبْصَارَ وَ الْأَفْئِدَةَ قَلِيلًا مَا تَشْكُرُونَ فخص هذه الثلاثة بالزام الحجة و استدعاء الشكر عليها و قد قلنا لا طائل في السمع و الأبصار إلا بما يؤديانه إلى القلوب ليكون القلب هو القاضي و المتحكم عليه

And the fourth are His<sup>-azwj</sup> Words: **And He Made for you the hearing, and the sight, and the heart. Little is what you are thanking [32:9]**. He<sup>-azwj</sup> Specified these three for necessitating the argument and calling for the thanking upon it, and we have said that there is no utilisation in the hearing and the sight except with what leads to the hearts, for the heart to be the judge and the decider upon it.

و قال تعالى وَ لَقَدْ مَكَّنَّاكُمْ فِيهِ وَ جَعَلْنَا لَكُمُ سَمْعًا وَ أَبْصَارًا وَ أَفْئِدَةً فَمَا أَغْنَى عَنْهُمْ سَمْعُهُمْ وَ لَا أَبْصَارُهُمْ وَ لَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ فَجَعَلَ هذه الثلاثة تمام ما ألزمهم من حجة و المقصود من ذلك هو الفؤاد القاضي فيما يؤدي إليه السمع و البصر.

And the Exalted Said: **And We have Enabled them in what We Enabled you in, and We Made ears, and eyes, and hearts to be for them. But, neither their ears, nor their eyes, nor their hearts availed them of anything, [46:26]** – so He<sup>-azwj</sup> Made these three a complete of what necessitates them of an argument, and the intended from that it is the heart being the judge in what is deposited into it by the hearing and the sight.

وَ أَمَّا الْحَدِيثُ فَمَا رَوَى التُّغَمَّانُ بْنُ بَشِيرٍ قَالَ سَمِعْتُهُ ص يَقُولُ لَا وَ إِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَ إِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ لَا وَ هِيَ الْقَلْبُ.

And as for the Hadeeth, so what is reported by Al Nu'man Bin Bashir. He said, 'I heard him<sup>-saww</sup> saying: 'Indeed! And surely in the body there is a lump (of flesh). When it is correct, the body is correct, all of it, and when it is spoilt, the body is spoilt, all of it. Indeed, and it is the heart''.

و أما المعقول فوجوه أحدها أن القلب إذا غشي عليه فلو قطع سائر الأعضاء لم يحصل الشعور به و إذا أفاق القلب فإنه يشعر بجميع ما ينزل بالأعضاء من الآفات

And as for the appropriate, there are aspects. One of these is that the heart, when there is unconsciousness upon it, even if rest of the organs are cut off, the awareness with not reach him, and when the heart is awake, he would be aware of entirety of whatever of the calamities befalling with the organs.

فدل ذلك على أن الأعضاء تبع للقلب و لذلك فإن القلب إذا فرح أو حزن فإنه يتغير حال الأعضاء عند ذلك و كذا القول في سائر الأعراض النفسانية.

That evidence's upon that the organs are followers of the heart, and for that (reason) when then hear it happy or grieving, it changes the state of the organs during that, and like that is the word regarding rest of the psychiatric symptoms.

و ثانيها أن القلب منبع المشيئات الباعثة على الأفعال الصادرة من سائر الأعضاء و إذا كانت المشيئات مبادئ الأفعال و منبعها هو القلب فالأمر المطلق هو القلب.

And it's second is that the heart is a source of the desires, the motivations upon the deeds emanating from rest of the organs, and when the desires were sources of the deeds, and its source, it is the heart, then the absolute commander, it is the heart.

و ثالثها أن معدن العقل هو القلب و إذا كان كذلك كان الأمر المطلق هو القلب أما المقدمة الأولى ففيها النزاع فإن طائفة من القدماء ذهبوا إلى أن معدن العقل هو الدماغ

And it's third is that the source of the intellect, it is the heart, and when it was like that, the absolute commander, it is the heart. As for the first precept, there is contention in it, for there is a party of the ancient ones who went to that the source of the intellect, it is the brain.

و الذي يدل على قولنا وجهه الأول قوله تعالى أَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا و قوله هُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا و قوله إِنَّ فِي ذَلِكَ لَذِكْرٍ لِمَنْ كَانَ لَهُ قَلْبٌ أَيْ عقل أطلق على العقل لما أنه معدن له.

And that which evidence's upon our word, it's first aspect are Words of the Exalted: ***So why do they not travel in the land? It would become for them such hearts they can be understanding with, [22:46];*** and His<sup>-azwj</sup> Words: ***For them are hearts they are not understanding with, [7:179];*** and His<sup>-azwj</sup> Words: ***Surely, there is a Zikr in that for one who has a heart for him, [50:37]*** – i.e., intellect, relating upon the intellect due to it being a source of it.

الثاني أنه تعالى أضاف أضداد العقل إلى القلب فقال فِي قُلُوبِهِمْ مَرَضٌ حَتَّىٰ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَ قَالُوا قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ يُحَدِّثُ الْمُؤْمِنُونَ أَنَّ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ يَقُولُونَ يُأْمُرُوكُمْ بِأَفْوَاحِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِمْ أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَ لَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

The second is that the Exalted Added Contradicting the intellect to the heart. He<sup>-azwj</sup> Said: ***There is a disease in their hearts, [2:10] Allah has Set a seal upon their hearts [2:7] And they are saying: Our hearts are covered. But, Allah Cursed them due to their Kufr; [2:88] The hypocrites are cautious that a Chapter might be Revealed against them manifesting what is in their hearts. [9:64] They are saying with their mouths what is not in their hearts, [3:167] Never! But it has rusted upon their hearts, [83:14] So do they not ponder on the Quran or are there locks upon (their) hearts [47:24]. Thus, it is not the sights which are blinded, but it is the hearts in the chest which are blinded [22:46].***

فدللت هذه الآيات على أن موضع الجهل و الغفلة هو القلب فوجب أن يكون موضع العقل و الفهم أيضا هو القلب.

These Verses evidence upon that the place of the ignorance, and the heedlessness, it is the heart, so it obliges that the place of the intellect and the understanding as well, it is the heart.

الثالث أنا إذا جربنا أنفسنا وجدنا علومنا حاصلة في ناحية القلب و لذلك فإن الواحد منا إذا أمعن في الفكر و الروية أحس من قلبه ضيقا و ضجرا حتى كأنه يتألم بذلك و كل ذلك يدل على أن موضع العقل هو القلب و إذا ثبت ذلك وجب أن يكون المكلف هو القلب لأن التكليف مشروط بالعقل و الفهم.

The third is that, when we experience ourselves, we find our knowledge to have resulted in the area of the heart, and for that if one of us were to reflect in the thinking and the vision, would sense a narrowness from his heart and a contempt, until as if he is pained by that, and all that evidence's upon that the place of the intellect, it is the heart, and when that is proven, it obliges that the encumbered, it would be the heart, because the encumbrment is conditional with the intellect and the understanding.

الرابع أن القلب هو أول الأعضاء تكونا و آخرها موتا و قد ثبت ذلك بالتشريح و لأنه متمكن في الصدر الذي هو الأوسط في الجسد و من شأن الملوك المحتاجين إلى الخدم أن يكونوا في وسط المملكة لتكتنفهم الحواشي من الجوانب ليكونوا أبعد من الآفات.

And the fourth is that the heart, it is the first of the limbs to come into being and it's last to die, and that has been proven by the autopsy, and because it is empowered in the chest which it is in the middle of it in the body, and it is a glory of the kings, the ones needy to the servants, that they would be in the middle of the kingdom, in order to be surrounded by the peripheries from the sides in order to be distance from the calamities.

و احتج من قال العقل في الدماغ بوجوه أحدها أن الحواس التي هي الآلات للإدراك نافذة إلى الدماغ دون القلب

And the one who said the intellect is in the brain argue with aspects. One of these is that the sensory perceptions which are the tools for the awareness, penetrate to the brain besides the heart.

و ثانيها أن الأعضاء التي هي آلات الحركات الاختيارية نافذة من الدماغ دون القلب

And the second is that the organs which are the tools of the voluntary movements are transmitted from the brain, besides the heart.

و ثالثها أن الآفة إذا دخلت في الدماغ اختل العقل

And it's third is that when the disability enters in the brain, it disturbs the mind.

و رابعها أن في العرف كل من أريد وصفه بقلة العقل يقال إنه خفيف الدماغ خفيف العقل

And its fourth is that in the custom, everyone who intends to describe with lack of intellect would say, 'He is light-minded, light of the mind'.

و خامسها أن العقل أشرف فيكون مكانها أشرف و الأعلى هو الأشرف و ذلك هو الدماغ لا القلب فوجب أن يكون محل العقل الدماغ لا القلب.

And it's fifth is that the intellect is noblest, so it would be in its place what is nobler and more exalted, it is the noblest, and that, it is the brain, not the heart. So it obliges that the place of the intellect, it would be the brain, not the heart.

و الجواب عن الأول لم لا يجوز أن يقال الحواس تؤدي آثارها إلى الدماغ ثم إن الدماغ يؤدي تلك الآثار إلى القلب و الدماغ آلة قريبة للقلب و الحواس آلة بعيدة و الحس يخدم الدماغ و الدماغ يخدم القلب

The answer to the first is why it is not permissible to say that the senses lead their effects to the brain, then the brain leads those effects to the heart, and the brain is an instrument close to the heart, and the senses are a distant instrument, and the senses serve the brain, and the brain serves the heart.

و تحقيقه أنا ندرك من أنفسنا أنا إذا عقلنا أن الأمر الفلاني يجب فعله أو يجب تركه فإن الأعضاء تتحرك عند ذلك و نحن عند التعقيلات نحس من جانب الدماغ.

And its realisation is that we realise from ourselves that if we reason that a certain thing must be done or that it must be left, the organs move at that, and when we are rationalising, we feel from the side of the brain.

و عن الثاني أنه لا يبعد أن يتأدى الأثر من القلب إلى الدماغ ثم الدماغ يحرك الأعضاء بواسطة الأعصاب النابتة منه.

And about the second, it is not far-fetched that the impact is from the heart to the brain, then the brain moves the organs, by means of the nerves emanating from it.

و عن الثالث لا يبعد أن تكون سلامة الدماغ شرطاً لوصول تأثير القلب إلى سائر الأعضاء.

And about the third, it is not far-fetched that the integrity of the brain is conditional for the arrival of the impacts of the heart to rest of the organs.

و عن الرابع أن ذلك العرف إنما كان لأن القلب إنما يعتدل مزاجه بما يستمد من الدماغ من برودته فإذا لحق الدماغ خروج عن الاعتدال خرج القلب عن الاعتدال أيضاً إما لزيادة حرارته عن القدر الواجب أو لنقصان حرارته عن ذلك القدر فحينئذ يختل العقل.

And about the fourth, his custom was because the heart only adjusts its mood by what it derives from the brain from its coldness. If the brain catches up with a departure from moderation, the heart goes out of moderation also, either because its temperature is higher than the required amount or because its temperature is less than that amount, then at that time the mind becomes deranged.

و عن الخامس أنه لو صح ما قالوه لوجب أن يكون موضع القلب هو القحف و لما بطل ذلك ثبت فساد قولهم انتهى.

And about the fifth is if what they are saying is correct, it would obligate that the place of the heart, it is the cranium, and when that is false, it proves the spoiling of their words' – end.

And I 'Majlisi' say after submitting the premises of its evidence and not being exposed to its falsification and prevention, but it only indicates that the soul is other than the body and its parts, and the external and internal senses, and does not indicate its abstraction. It remains preserved until the publication as we will achieve it, God willing.

و أقول بعد تسليم مقدمات دلائله و عدم التعرض لتزييفها و منعها إنما تدل على أن الروح غير البدن و أجزائه و الحواس الظاهرة و الباطنة و لا تدل على تجردها لم لا يجوز أن تكون جسما لطيفا من عالم الملكوت تتعلق بالبدن أو تدخله و تخرج عند الموت و تبقى محفوظة إلى النشور كما سنحققه إن شاء الله تعالى.

Why is it not permissible for it to be a nice body from the realm of the kingdom that is attached to the body or enters it and exits at death and remains preserved until the Resurrection? - just as we will research it, if Allah<sup>-azwj</sup> the Exalted so Desires’.

قوله تعالى **اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا** قال الطبرسي قدس الله سره أي يقبضها إليه وقت موتها و انقضاء آجالها و المعنى حين موت أبدانها و أجسادها على حذف المضاف

Words of the Exalted: **Allah Expires the selves when they die, [39:42]** – Al-Tabarsi, may Allah<sup>-azwj</sup> Sanctify his, said, ‘I.e., by Capturing them to Him<sup>-azwj</sup> and the time of their death and the termination of their terms, and the meaning it the death of their bodies, and their forms are upon a deleted verb.

**وَالَّذِي لَمْ يَمُتْ فِي مَنَامِهَا** أي يتوفى الأنفس التي لم تمت في منامها و التي تتوفى عند النوم هي النفس التي يكون بها العقل و التمييز فهي التي تفارق النائم فلا يعقل و التي تتوفى عند الموت هي نفس الحياة التي إذا زالت زال معها النفس و النائم يتنفس

**and those who do not die in their sleep. [39:42]** – i.e., Causing the expiry of the selves which did not dies in their sleep, and which died during the sleep are the selves which happen to have the intellect and the distinguishing with it, so these are which separate in the sleep, so it does not make sense, and what which expires during the death, these are the selves of life which when are remove, the self is removed with it, and the sleeper breathes.

فالفرق بين قبض النوم و قبض الموت أن قبض النوم يضاد اليقظ و قبض الموت يضاد الحياة و قبض النوم يكون الروح معه و قبض الموت يخرج الروح من البدن

So the difference between capture of the sleep and capture of the death is that the capture of the sleep, is that the capture of the sleep contradicts the wakefulness, and capture of the death contradicts the life, and capture of the soul the soul happens to be with him, and capture of the death, the soul exits from the body.

**فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ إِلَىٰ يَوْمِ الْقِيَامَةِ وَ يُرْسِلُ الْأُخْرَىٰ** يعني الأنفس التي لم يقض على موتها يريد نفس النائم إلى أجلٍ مُّسَمًّى قد سمي لموته **إِنَّ فِي ذَلِكَ لَآيَاتٍ** أي دلالات واضحة على توحيد الله و كمال قدرته **لَقَوْمٍ يَتَفَكَّرُونَ** في الأدلة إذ لا يقدر على قبض النفوس تارة بالنوم و تارة بالموت غير الله تعالى

**So He Withholds those whom the death is Decreed upon,** - up to the Day of Qiyamah - **and He Sends back the others** – meaning the selves which the death has not been Decreed upon, intending the self of the sleep - **to a specified term.** – having Specified for his death - **Surely, in that, there are Signs** – i.e., clear evidence(s) upon the Tawheed of Allah<sup>-azwj</sup> and perfection of His<sup>-azwj</sup> Power - **for a thinking people [39:42]** – regarding the evidences, when no one is able upon capturing the selves sometimes with the sleep, and at times with the death, other than Allah<sup>-azwj</sup> the Exalted.

قال ابن عباس في بني آدم نفس و روح و بينهما مثل شعاع الشمس فالنفس التي بها العقل و التمييز و الروح التي بها النفس و التحريك فإذا نام قبض الله نفسه و لم يقبض روحه و إذا مات قبض الله نفسه و روحه و يؤيده

Ibn Abbas said, 'In the children of Adam<sup>as</sup> there is a self and a soul, and between the two is like a ray of the sun. So the self is which there is intellect with it and the distinction, and the soul is which there is the self with it and the movement. So when he sleeps, Allah<sup>azwj</sup> Captures his self and does not Capture his soul, and when he dies, Allah<sup>azwj</sup> Captures his self and his soul and Returns him'.

مَا رَوَاهُ الْعِيَّاشِيُّ بِإِسْنَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ ثَابِتٍ أَبِي الْمُقْدَامِ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا مِنْ أَحَدٍ يَنَامُ إِلَّا عَرَجَتْ نَفْسُهُ إِلَى السَّمَاءِ وَ بَقِيَتْ رُوحُهُ فِي بَدَنِهِ وَ صَارَ بَيْنَهُمَا سَبَبٌ كَشُعَاعِ الشَّمْسِ

What is reported by Al-Ayyashi, by the chain from Al-Hassan Bin Mahboub, from Amro Bin Sabit Abu Al-Miqdam, from his father, from Abu Ja'far<sup>asws</sup> having said: 'There is no one who sleeps, except his self ascends to the sky while his soul remains in his body, and between the two there becomes a means like a ray of the sun.

فَإِذَا أَدْنَى اللَّهُ فِي قَبْضِ الْأَرْوَاحِ أَجَابَتْ الرُّوحُ وَ النَّفْسُ وَ إِنْ أَدْنَى اللَّهُ فِي رَدِّ الرُّوحِ أَجَابَتْ النَّفْسُ وَ الرُّوحُ وَ هُوَ قَوْلُهُ سُبْحَانَهُ اللَّهُ يَتَوَقَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَ النَّفْسُ لَمْ تَمُتْ فِي مَنَامِهَا

So when Allah<sup>azwj</sup> Permits regarding the capture of the souls, the soul and the self-respond, and if Allah<sup>azwj</sup> Permits regarding returning the soul, the self and the soul respond, and it is Word of the Glorious: **Allah Expires the selves when they die, and those who do not die in their sleep. [39:42].**

فَمَهْمَا رَأَتْ فِي مَلَكُوتِ السَّمَاوَاتِ فَهِيَ بِمَا لَهُ تَأْوِيلٌ وَ مَا رَأَتْ فِيمَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ فَهِيَ بِمَا يُحْيِلُهُ الشَّيْطَانُ وَ لَا تَأْوِيلَ لَهُ.

Whatever it see in the kingdoms of the skies, so it is from what there is interpretation for it, and whatever is sees in what is between the sky and the earth, so it is from what the Satan<sup>la</sup> caused to imagine, and there is no interpretation for it".

و قال الرازي النفس الإنسانية عبارة عن جوهر مشرق روحاني إذا تعلّق بالبدن حصل ضوؤه في جميع الأعضاء و هو الحياة فنقول إن وقت الموت ينقطع تعلّقه عن ظاهر البدن و عن باطنه و ذلك هو الموت و أما في وقت النوم فإنه ينقطع تعلّقه عن ظاهر البدن

And Al-Razi said, 'The human self is a bright spiritual core, when it is linked with the body, it's illumination results in entirety of the organs, and it is the life. So we say that at the time of death, the link is terminated from the apparent of the body and its inside, and that, it is the death, and as for during the time of sleep, it's link is terminated from the apparent body.

فتبت أن النوم و الموت من جنس واحد إلا أن الموت انقطاع تام كامل و النوم انقطاع ناقص من بعض الوجوه

It proves that the sleep and the death are from one genus, except that the death is a complete perfect termination, and the sleep is a deficient termination from some of its aspects.

إذا ثبت هذا ظهر أن القادر العالم القديم الحكيم دبر تعلّق جوهر النفس بالبدن على ثلاثة أوجه أحدها أن يقع ضوء النفس على جميع أجزاء البدن ظاهره و باطنه و ذلك هو اليقظة

When this is proven it appears that the Powerful, the Ancient Wise One<sup>-azwj</sup> Manages the links of the essence of the self of the body upon three aspects. One of these is that the illumination of the soul occurs upon entirety of the organs of the body, its apparent and its interior, and that it is the wakefulness.

و ثانيها أن ينقطع ضوء النفس عن البدن بالكلية و هو الموت

And it's second is the termination of the illumination of the self from the body with its wholeness, and it is the death.

و ثالثها أن ينقطع ضوء النفس عن ظاهر البدن دون باطنه و هو النوم.

And it's third is that the illumination of the self is terminated from the apparent body besides its interior, and it is the sleep.

فَلَوْ لَا إِذَا بَلَغَتِ الْخُلُقُومَ قَالَ الطَّبْرَسِيُّ رَحِمَهُ اللَّهُ أَيُّ فَهَلَا إِذَا بَلَغَتِ النَّفْسُ الْحُلُقُومَ عِنْدَ الْمَوْتِ وَ أَنْتُمْ يَا أَهْلَ الْمَيِّتِ جِئْتُمْ تَنْظُرُونَ أَيُّ تَرَوْنَ تِلْكَ الْحَالِ وَ قَدْ صَارَ إِلَى أَنْ تَخْرُجَ نَفْسُهُ وَ قِيلَ مَعْنَاهُ تَنْظُرُونَ لَا يُمْكِنُكُمْ الدَّفْعُ وَ لَا تَمْلِكُونَ شَيْئًا.

**So why don't you when it reaches the throats [56:83]** – Al-Tabarsi, may Allah<sup>-azwj</sup> have Mercy on him, said, 'i.e., when the self reaches the throats during the death - **And at that time you are looking on [56:84]** – O family of the deceased, i.e., you are looking at that situation, and he has come to the point of the exit of his self. And it is said, it's meaning is, you are looking at your inabilities of defending and you cannot control anything.

الَّذِي خَلَقَ الْمَوْتَ وَ الْحَيَاةَ قَالَ الرَّازِيُّ قَالُوا الْحَيَاةُ هِيَ الصِّفَةُ الَّتِي يَكُونُ الْمَوْصُوفُ بِهَا بِحَيْثُ يَصِحُّ أَنْ يَعْلَمَ وَ يَقْدِرَ وَ اخْتَلَفُوا فِي الْمَوْتِ

**Who Created the death and the life [67:2]** – Al-Razi said, 'They said, 'It is the description which the described would be with it whereby he is correct that he knows, and is able, and they have differed regarding the death''.

فَقَالَ قَوْمٌ إِنَّهُ عِبْرَةٌ عَنْ عَدَمِ هَذِهِ الصِّفَةِ وَ قَالَ أَصْحَابُنَا إِنَّهُ صِفَةُ وَجُودِيَّةٍ مُضَادَّةٌ لِلْحَيَاةِ وَ احْتَجُّوا بِهَذِهِ الْآيَةِ لِأَنَّ الْعَدَمَ لَا يَكُونُ مَخْلُوقًا.

A group said it is an expression about the non-existence of these descriptions. And our companions said, 'It is a description of existentialism contrary to the life', and they argued with this Verse, because the non-existence cannot be a created being.

1 مَعَانِي الْأَخْبَارِ، قَالَ حَدَّثَنِي عَمْرُو بْنُ وَاحِدٍ مِنْ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنْ بَكْرِ بْنِ الْقَاسِمِ بْنِ عُزْوَةَ عَنْ عَبْدِ الْحَمِيدِ الطَّائِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ نَفَحْتُ فِيهِ مِنْ رُوحِي كَيْفَ هَذَا النَّفْحُ

(The book) 'Ma'any Al Akhbar' – He said, 'It is narrated to be my only one of my companions, from Muhammad Bin Abu Abdullah Al Kufi, from Muhammad Bin Ismail, from Al-Husayn Bin Al-Hassan, from Bakr, from Al Qasim Bin Urwah, from Abdul Hameed Al Taie, from Muhammad Bin Muslim who said,



'I asked Abu Ja'far<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **and Blow into him from My Spirit, [15:29]**. How was this blowing?'

فَقَالَ إِنَّ الرُّوحَ مُنْخَرِكُ كَالرَّيْحِ وَ إِنَّمَا سُمِّيَ رُوحاً لِأَنَّهُ اشْتَقَّ اسْمُهُ مِنَ الرَّيْحِ وَ إِنَّمَا أَخْرَجَهُ عَلَى لَفْظَةِ الرَّيْحِ لِأَنَّ الرُّوحَ مُجَانِسٌ لِلرَّيْحِ وَ إِنَّمَا أَضَافَهُ إِلَى نَفْسِهِ لِأَنَّهُ أَصْطَفَاهُ عَلَى سَائِرِ الْأَرْوَاحِ كَمَا أَصْطَفَى نَبِيّاً مِنَ النَّبِيِّينَ فَقَالَ نَبِيٌّ وَ قَالَ لِرَسُولٍ مِنَ الرُّسُلِ خَلِيلِي وَ أَشْبَاهِ ذَلِكَ وَ كُلُّ ذَلِكَ مَخْلُوقٌ مُصْنُوعٌ مُخْدَتٌ مَرْبُوبٌ مُدَبَّرٌ.

He<sup>-asws</sup> said: 'The soul moves like the wind, and rather it has been names as 'Rouh' because its name is derived from 'Al-Reeh' (the wind), and rather He<sup>-azwj</sup> Extracted it upon the wording of 'Al-Reeh' because the soul is identical to the wind, and rather He<sup>-azwj</sup> Added it to Himself<sup>-azwj</sup> because He<sup>-azwj</sup> Chose it over rest of the souls, just as He<sup>-azwj</sup> Chose a House from the houses, so He<sup>-azwj</sup> Said: "My<sup>-azwj</sup> House", and Said to a Messenger<sup>-as</sup> from the Messengers<sup>-as</sup>: "My<sup>-azwj</sup> friend!", and resembling that, and all that are Created, Made, occurrences, Nourished, Managed".<sup>1</sup>

2 قُزِبَ الْإِسْنَادُ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع أَنَّ رُوحَ آدَمَ ع لَمَّا أُمِرَتْ أَنْ تَدْخُلَ فِيهِ كَرِهَتْهُ فَأَمَرَهَا أَنْ تَدْخُلَ كَرَهَا وَ تَخْرُجَ كَرَهَا.

(The book) 'Qurb Al Asnaad' – From Haroun Bin Muslim, from Mas'adah Bin Ziyad,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>: 'The soul of Adam<sup>-as</sup>, when it was Commanded to enter into him<sup>-as</sup>, disliked it, so He<sup>-azwj</sup> Commanded it to enter unwillingly and exit unwillingly".<sup>2</sup>

3 الْعِلَالُ، وَ الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى الْيَقْطِينِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنْ أَبِي بصيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يَنَامُ الرَّجُلُ وَ هُوَ جُنُبٌ وَ لَا يَنَامُ إِلَّا عَلَى طَهْوَرٍ فَإِنْ لَمْ يَجِدِ الْمَاءَ فَلْيَتَيَمَّمْ بِالصَّعِيدِ فَإِنَّ رُوحَ الْمُؤْمِنِ تَرْفَعُ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى فَيَقْبَلُهَا وَ يَبَارِكُ عَلَيْهَا

(The books) 'Al-Illal', and 'Al-Khisaak' – From his father, from Sa'ad Bin Abdullah, from Muhammad Bin Isa Yaqteeny, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer, and Muhammad Bin Muslim,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'The man should not sleep while he is with sexual impurity, nor sleep except upon cleanliness. If he cannot find the water, then let him perform Tayammum for the ascent, for the soul of a Momin is raised to Allah<sup>-azwj</sup> Blessed and Exalted. He<sup>-azwj</sup> Accepts is and Blesses upon it.

فَإِنْ كَانَ أَجْلُهَا قَدْ حَضَرَ جَعَلَهَا فِي كُنُوزِ رَحْمَتِهِ وَ إِنْ لَمْ يَكُنْ أَجْلُهَا قَدْ حَضَرَ بَعَثَ بِهَا مَعَ أَمَنَائِهِ مِنْ مَلَائِكَتِهِ فَيَرُدُّوْنَهَا فِي جَسَدِهَا.

If it's term had presented, He<sup>-azwj</sup> Makes it to be in treasures of His<sup>-azwj</sup> Mercy, and if it's term does not happen to have presented, He<sup>-azwj</sup> Dispatches it with His<sup>-azwj</sup> trustees from His<sup>-azwj</sup> Angels, so they return it into its body".<sup>3</sup>

<sup>1</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 1

<sup>2</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 2

<sup>3</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 3

4 مجالس الصدوق، عن أبيه عن سعد بن عبد الله عن يعقوب بن يزيد عن بعض أصحابه عن زكريا بن يحيى عن معاوية بن عمار عن أبي جعفر ع قال: إِنَّ الْعِبَادَ إِذَا نَامُوا خَرَجَتْ أَرْوَاحُهُمْ إِلَى السَّمَاءِ فَمَا رَأَتْ الرُّوحَ فِي السَّمَاءِ فَهُوَ الْحَقُّ وَ مَا رَأَتْ فِي الْهَوَاءِ فَهُوَ الْأَضْغَاثُ

(The book) 'Majaalis' of Al Sadouq – From his father, from Sa'ad Bin Abdullah, from Yaquoub Bin yazeed, from one of his companions, from Zakariya Bin Yahya, from Muawiya Bin Ammar,

'From Abu Ja'far<sup>asws</sup> having said: 'When the servants are sleeping, their souls go out to the sky. Whatever the soul sees in the sky, it is the truth, and whatever it see in the air, it is the confused dream.

أَلَا وَ إِنَّ الْأَرْوَاحَ جُنُودَ مُجَنَّدَةٍ فَمَا تَعَارَفَ مِنْهَا اثْتَلَفَ وَ مَا تَنَافَرَ مِنْهَا اخْتَلَفَ فَإِذَا كَانَتِ الرُّوحُ فِي السَّمَاءِ تَعَارَفَتْ وَ تَبَاغَضَتْ فَإِذَا تَعَارَفَتْ فِي السَّمَاءِ تَعَارَفَتْ فِي الْأَرْضِ وَ إِذَا تَبَاغَضَتْ فِي السَّمَاءِ تَبَاغَضَتْ فِي الْأَرْضِ.

Indeed! And the souls are a recruited army, so whatever it recognises from these, it draws closer, and whatever it denies from these, it stays behind. When the soul were to be in the sky, they familiarise and hate each other. When they familiarise in the sky, they familiarise in the earth, and when they hate in the sky, they hate in the earth".<sup>4</sup>

5 التَّوْحِيدُ، عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ السِّنَانِيِّ وَ غَيْرِهِ عَنْ مُحَمَّدٍ بْنِ أَبِي عَبْدِ اللَّهِ الْكُوفِيِّ عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ الْبَرْمَكِيِّ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ غُبَيْسِ بْنِ هِشَامٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ فَإِذَا سَوَّيْتُهُ وَ نَفَخْتُ فِيهِ مِنْ رُوحِي قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ خَلْقًا وَ خَلَقَ رُوحًا ثُمَّ أَمَرَ مَلَكًا فَنَفَخَ فِيهِ فَلَبِثْتُ بِالْأَيِّ نَفَسْتُ مِنْ قُدْرَةِ اللَّهِ شَيْئًا هِيَ مِنْ قُدْرَتِهِ.

(The book) 'Al Tawheed' – From Muhammad Bin Ahmad Al Sinany, and someone else from Muhammad Bin Abu Abdullah Al Kufi, from Muhammad Bin Ismail Al Barmakky, from Ali Bin Al Abbas, from Ubays Bin Hisham, from Abdul Kareem Bin Amro,

'From Abu Abdullah<sup>asws</sup> regarding Words of Mighty and Majestic: ***So when I Complete him and Blow into him from My Soul, [15:29]***. He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Created a creature and Created a soul. Then He<sup>azwj</sup> Commanded an Angels, so he blew it into him. It isn't which reduced anything from the Power of Allah<sup>azwj</sup>. It is from the His<sup>azwj</sup> Power'.<sup>5</sup>

مَجَالِسُ الصَّدُوقِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنَيْ مُحَمَّدٍ بْنِ عِمْسَى وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ التَّوْفَلِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ الصَّادِقِ ع الْمُؤْمِنُ يَرَى الرُّؤْيَا فَتَكُونُ كَمَا رَأَاهَا وَ رُبَّمَا رَأَى الرُّؤْيَا فَلَا تَكُونُ شَيْئًا

(The book) 'Majaalis' of Al Sadouq – From his father, from Sa'ad Bin Abdullah, from Ahmad and Abdullah, two sons of Muhammad Bin Isa, and Muhammad Bin Al-Husayn, from Al-Hassan Bin Mahboub, from Muhammad Bin Al Qasim Al Nowfaly who said,

'I said to Abu Abdullah Al-Sadiq<sup>asws</sup>, 'The Momin sees the dream, so it happens just as he had seen it, and sometimes he sees the dream, but nothing happens!'

فَقَالَ إِنَّ الْمُؤْمِنَ إِذَا نَامَ خَرَجَتْ مِنْ رُوحِهِ حَرَكَةٌ مَدُودَةٌ صَاعِدَةٌ إِلَى السَّمَاءِ فَكُلُّ مَا رَأَهُ رُوحُ الْمُؤْمِنِ فِي مَلَكُوتِ السَّمَاءِ فِي مَوْضِعِ التَّقْدِيرِ وَ التَّدْبِيرِ فَهُوَ الْحَقُّ وَ كُلُّ مَا رَأَهُ فِي الْأَرْضِ فَهُوَ أَضْغَاثُ أَحْلَامٍ

<sup>4</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 4

<sup>5</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 5

He<sup>-asws</sup> said: 'The Momin, when he sleeps, and extended movement exits from his soul ascending to the sky. So all what the soul of a Momin sees in the kingdoms of the sky in the place of the Determination and the Management, so it is the truth, and all what he sees in the earth, it is a confused dream'.

فَقُلْتُ لَهُ وَ تَصْعَدُ رُوحُ الْمُؤْمِنِ إِلَى السَّمَاءِ قَالَ نَعَمْ قُلْتُ حَتَّى لَا يَبْقَى شَيْءٌ فِي بَدَنِهِ فَقَالَ لَا لَوْ خَرَجَتْ كُلُّهَا حَتَّى لَا يَبْقَى مِنْهَا شَيْءٌ إِذَا لَمَاتَ قُلْتُ فَكَيْفَ تَخْرُجُ

I said to him<sup>-asws</sup>, 'And the soul of a Momin ascends to the sky?' He<sup>-asws</sup> said: 'Yes'. I said, 'Until there does not remain anything in his body?' He<sup>-asws</sup> said: 'If all of it were to exit until there does not remain anything, then he is dead'. I said, 'So how does it exit?'

فَقَالَ أَمَا تَرَى الشَّمْسَ فِي السَّمَاءِ فِي مَوْضِعِهَا وَ ضَوْؤُهَا وَ شُعَاعُهَا فِي الْأَرْضِ فَكَذَلِكَ الرُّوحُ أَصْلُهَا فِي الْبَدَنِ وَ حَرَكَتُهَا مَمْدُودَةٌ.

He<sup>-asws</sup> said: 'Don't you see the sun in the sky being in its place, and it's illumination and its rays are in the earth? So, like that is the soul. It's origin is in the body and it's movement is extended''<sup>6</sup>.

7 الإِخْتِجَاجُ، عَنْ هِشَامِ بْنِ الْحَكَمِ أَنَّهُ سَأَلَ الصَّادِقَ ع قَالَ فَأَخْبَرَنِي عَنْ قَالَ يَتَنَاسَخُ الْأَرْوَاحُ مِنْ أَيْ شَيْءٍ قَالُوا ذَلِكَ وَ بَأَيِّ حُجَّةٍ قَامُوا عَلَى مَذَاهِبِهِمْ

(The book) 'Al Ihtijaj' –

From Hisham Bin Al Hakam who asked Al-Sadiq<sup>-asws</sup>. He said, 'Inform me about the one who says (believes) in the re-incarnation of the souls, from which thing (reason) are they saying that, and by which argument are they establishing upon their doctrines?'

قَالَ إِنَّ أَصْحَابَ التَّنَاسُخِ قَدْ خَلَقُوا وَرَاءَهُمْ مِنْهَا جِذْمًا وَ زَيَّنُوا لِأَنْفُسِهِمُ الصَّلَالَاتِ وَ أَمْرَجُوا أَنْفُسَهُمْ فِي الشَّهَوَاتِ وَ زَعَمُوا أَنَّ السَّمَاءَ خَالِيَةٌ مِمَّا فِيهَا شَيْءٌ مِمَّا يُوصَفُ وَ أَنَّ مَدَبَرَ هَذَا الْعَالَمِ فِي صُورَةِ الْمَخْلُوقِينَ مُحَجَّجَةٌ مَنْ رَوَى أَنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ آدَمَ عَلَى صُورَتِهِ وَ أَنَّهُ لَا جَنَّةَ وَ لَا نَارَ وَ لَا بَغْتَ وَ لَا نُشُورَ

He<sup>-asws</sup> said: 'The companions of the re-incarnation have left the manifesto of the religion behind their back and are adorning the straying for themselves, and they are immersing themselves into the desires, and they are claiming that the sky is empty, there is nothing in it from what is described, and that the Manager of this word is in the image of the created beings, by an argument of the one who reported that Allah<sup>-azwj</sup> Mighty and Majestic Created Adam<sup>-as</sup> upon His<sup>-azwj</sup> Image, and that there is neither any Paradise, nor Fire, nor Resurrection, nor Publicising (of deeds).

وَ الْقِيَامَةُ عِنْدَهُمْ خُرُوجُ الرُّوحِ مِنْ قَالِبِهِ وَ وُلُوجُهُ فِي قَالِبٍ آخَرَ إِنْ كَانَ مُحْسِنًا فِي الْقَالِبِ الْأَوَّلِ أُعِيدَ فِي قَالِبٍ أَفْضَلَ مِنْهُ حُسْنًا فِي أَعْلَى دَرَجَةِ الدُّنْيَا وَ إِنْ كَانَ مُسِيئًا أَوْ غَيْرَ عَارِفٍ صَارَ فِي بَعْضِ الدَّوَابِّ الْمُتَعَبَةِ فِي الدُّنْيَا أَوْ هَوَامٍّ مُشَوَّهَةِ الْخَلْقَةِ

And the Qiyamah in their view is the exit of the soul from it's mould and it's permeation into another mould. If he was a good doer in the first mould, he would return to be in a mould

<sup>6</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 6

superior to it, excellent in the high ranks of the world, and if he was an evildoer or unknowing, he would come to be in one of the tired beasts in the world, or a vermin of a distorted body.

وَلَيْسَ عَلَيْهِمْ صَوْمٌ وَلَا صَلَاةٌ وَلَا شَيْءٌ مِنَ الْعِبَادَةِ أَكْثَرَ مِنْ مَعْرِفَةٍ مَنْ يُحِبُّ عَلَيْهِمْ مَعْرِفَتَهُ وَكُلُّ شَيْءٍ مِنَ شَهَوَاتِ الدُّنْيَا مُبَاحٌ لَهُمْ مِنْ فُرُوجِ النِّسَاءِ وَغَيْرِ ذَلِكَ مِنَ الْأَخْوَاتِ وَالْبَنَاتِ وَالْحَالَاتِ وَذَوَاتِ الْبُعُولَةِ وَكَذَلِكَ الْمَيْتَةُ وَالْحُمْرُ وَالِدَّمُ

And there is neither any Fasting upon them, nor Salat, nor anything from the (acts of) worship more than recognising the one whose recognition is obligated upon them, and all desires of the worlds are legalised for them, from the private parts of the women and other than that from the sisters, and the daughters, and the maternal aunts, and the married women, and like that is the dead, and the wine, and the blood.

فَاسْتَفْجَحَ مَقَالَتَهُمْ كُلُّ الْفَرَقِ وَ لَعَنَهُمْ كُلُّ الْأُمَمِ فَلَمَّا سُبُلُوا الْحُجَّةَ زَاغُوا وَ حَادُّوا فَكَذَّبَ مَقَالَتَهُمُ التَّوْرَةُ وَ لَعَنَهُمُ الْفُرْقَانُ وَ زَعَمُوا مَعَ ذَلِكَ أَنَّ إِلَهُهُمْ يَنْتَقِلُ مِنْ قَالِبٍ إِلَى قَالِبٍ وَ أَنَّ الْأَرْوَاحَ الْأَزَلِيَّةَ هِيَ الَّتِي كَانَتْ فِي آدَمَ ثُمَّ هَلَمَّ جَزْأً إِلَى يَوْمِنَا هَذَا فِي وَاحِدٍ بَعْدَ آخَرَ

Their words were considered ugly by every sect and every community cursed them. When they were asked for the proof, they evaded and wandered (waffled), so the Torah belied their words (beliefs), and the Furqan (Quran) Cursed them, and along with that they claimed that their gods transfer from a mould to a mould, and that the souls are eternal. It is which happened to be in Adam<sup>as</sup>, then so on unto this day of ours. This is in one after another.

فَإِذَا كَانَ الْخَالِقُ فِي صُورَةِ الْمَخْلُوقِ فَبِمَا يُسْتَدَلُّ عَلَى أَنَّ أَحَدَهُمَا خَالِقُ صَاحِبِهِ وَ قَالُوا إِنَّ الْمَلَائِكَةَ مِنْ وُلْدِ آدَمَ كُلُّ مَنْ صَارَ فِي أَعْلَى دَرَجَةٍ دِينِهِمْ خُرَجَ مِنْ مَنْزِلَةِ الْإِمْتِحَانِ وَ التَّصْفِيَةِ فَهُوَ مَلَكٌ

When the Creator was in the image of the created being, then with what can one evidence upon that one of the two is a creator of his companion? And they claimed that the Angels are from the children of Adam. Everyone who comes to be in the high ranks of their religion, would come out from the status of the examination and the filtering, so he is an Angel.

فَطَوَّرُوا نَحْوَهُمْ نَصَارَى فِي أَشْيَاءَ وَ طَوَّرُوا دَهْرِيَّةٌ يَقُولُونَ إِنَّ الْأَشْيَاءَ عَلَى غَيْرِ الْحَقِيقَةِ فَقَدْ كَانَ يُحِبُّ عَلَيْهِمْ أَنْ لَا يَأْكُلُوا شَيْئاً مِنَ اللَّحْمَانِ لِأَنَّ الدَّوَابَّ عِنْدَهُمْ كُلُّهَا مِنْ وُلْدِ آدَمَ حَوَّلُوا فِي صُورِهِمْ فَلَا يَجُوزُ أَكْلُ لَحْمِ الْقُرْبَانِ

A phase of their thinking is Christian, and a phase of Fatalists (Eternalists). They are saying that the things are upon other than the reality. Thus it would obligate upon them that they should not be eating anything from the meats because in their view the animals, all of them are from the children of Adam<sup>as</sup> having been transferred into their images, so it is not allowed to eat the meat of the relatives’.

وَ سَأَى الْحَدِيثَ الطَّوِيلَ إِلَى أَنْ قَالَ أَخْبِرْنِي عَنِ السِّرَاجِ إِذَا انْطَفَأَ أَيْنَ يَذْهَبُ نُورُهُ قَالَ يَذْهَبُ فَلَا يَعُودُ قَالَ فَمَا أَتَكَرَّرْتَ أَنْ يَكُونَ الْإِنْسَانُ مِثْلَ ذَلِكَ إِذَا مَاتَ وَ فَارَقَ الرُّوحَ الْبَدَنَ لَمْ يَرْجِعْ إِلَيْهِ أَبَدًا كَمَا لَا يَرْجِعُ صَوْتُ السِّرَاجِ إِلَيْهِ أَبَدًا إِذَا انْطَفَأَ

He continued the lengthy Hadeeth up to he said, ‘Inform me about the lamp. When it is extinguished, where does it’s light go?’ He<sup>asws</sup> said: ‘It is gone and does not return’. He said, ‘So what makes you<sup>asws</sup> deny that the human being could be like that when he dies and the

soul separates from the body, it will not return to it, ever, just as the light of the lamp does not return to it, ever, when it is extinguished?’

قَالَ لَمْ تُصِيبِ الْقِيَاسَ إِنَّ النَّارَ فِي الْأَجْسَامِ كَامِنَةٌ وَالْأَجْسَامُ قَائِمَةٌ بِأَعْيَانِهَا كَالْحَجَرِ وَالْحَدِيدِ فَإِذَا ضُرِبَ أَحَدُهُمَا بِالْآخَرِ سَطَعَتْ مِنْ بَيْنِهِمَا نَارٌ يُقْتَبَسُ مِنْهَا سِرَاجٌ لَهُ الصُّوَّةُ فَالنَّارُ ثَابِتَةٌ فِي أَجْسَادِهِمَا وَالصُّوَّةُ ذَاهِبَةٌ وَالرُّوحُ جِسْمٌ رَفِيقٌ قَدْ أُلِيسَ قَالِبًا كَثِيفًا وَ لَيْسَ بِمَنْزِلَةِ السِّرَاجِ الَّذِي ذَكَرْتَ

He<sup>-asws</sup> said: ‘Your analogy is not correct. The fire in the bodies is latent, and the bodies are standing with its assistance like the stone, and the iron. When one of them is struck with the other, a fire shines from between the two. A lamp borrows from it having the illumination for it. So the fire is affirmed in their bodies while the illumination goes, and the soul of a body is delicate, having worn a thick mould, and it isn’t at the status of the lamp which you mentioned.

إِنَّ الَّذِي خَلَقَ فِي الرَّحِمِ جَنِينًا مِنْ مَاءٍ صَافٍ وَ رَكَّبَ فِيهِ ضَرْبًا مُخْتَلِفَةً مِنْ عُزُوقٍ وَ عَصَبٍ وَ أَسْنَانٍ وَ شَعْرٍ وَ عِظَامٍ وَ غَيْرِ ذَلِكَ هُوَ يُجَيِّدُهُ بَعْدَ مَوْتِهِ وَ يُعِيدُهُ بَعْدَ فَنَائِهِ

The One<sup>-azwj</sup> Who Created a foetus in the womb from clear water, and Installed in it different types of veins, and nerves, and teeth, and hair, and bones, and other than that, He<sup>-azwj</sup> will Revive it after it’s death and Return it after it’s annihilation’.

قَالَ فَلَا تَنْزِلُ الرُّوحُ قَالَ فِي بَطْنِ الْأَرْضِ حَيْثُ مَصْرَعُ الْبَدَنِ إِلَى وَقْتِ الْبَعْثِ

He said, ‘So where is the soul?’ He<sup>-asws</sup> said: ‘In the belly of the earth where is the lying place of the body up to the time of Resurrection’.

قَالَ فَمَنْ صُلِبَ أَتَى رُوحُهُ قَالَ فِي كَفِّ الْمَلَكِ الَّذِي قَبَضَهَا حَتَّى يُودِعَهَا الْأَرْضَ قَالَ فَأَخْبِرْنِي عَنِ الرُّوحِ أَغَيْرَ الدَّمِ

He said, ‘The one who is crucified, where is his soul?’ He<sup>-asws</sup> said: ‘In the palm of the Angel who had captured it, until he would return it to the earth’. He said, ‘Inform me about the soul, is it other than the blood?’

قَالَ نَعَمْ الرُّوحُ عَلَى مَا وَصَفْتَ لَكَ مَادَّةٌ مِنَ الدَّمِ وَ مِنَ الدَّمِ رُطُوبَةُ الْجِسْمِ وَ صَفَاءُ اللَّوْنِ وَ حُسْنُ الصَّوْتِ وَ كَثْرَةُ الصَّحَكِ فَإِذَا جَمَدَ الدَّمُ فَارَقَ الرُّوحُ الْبَدَنَ

He<sup>-asws</sup> said: ‘Yes. The soul is based upon what I<sup>-asws</sup> have described to you. It’s substance is from blood, and from the blood is the wetness of the body, and clearness of the colour, and beautiful sound, and frequency of laughter. When the blood freezes (coagulates), the soul separates from the body’.

قَالَ فَهَلْ يُوصَفُ بِخِفَّةٍ وَ ثِقَلٍ وَ وَزْنٍ قَالَ الرُّوحُ بِمَنْزِلَةِ الرِّيحِ فِي الزَّقِيقِ إِذَا نُفِخَتْ فِيهِ امْتَلَأَ الزَّقِيقُ مِنْهَا فَلَا يَرِيدُ فِي وَزْنِ الزَّقِيقِ وَلُوجُهَا فِيهِ وَ لَا يَنْقُصُهَا خُرُوجُهَا مِنْهُ كَذَلِكَ الرُّوحُ لَيْسَ لَهَا ثِقَلٌ وَ لَا وَزْنٌ قَالَ فَأَخْبِرْنِي مَا جَوْهَرُ الرِّيحِ

He said, ‘Can it be described with lightness and heaviness and weight?’ He<sup>-asws</sup> said: ‘The soul is at the status of the wind in the alleyway. When it blows in it, the alleyway is filled up from it, but it neither increases in the weight of the alleyway, it’s permeation into it, nor does it

reduce it, it's exiting from it. Like that is the soul. There isn't any heaviness for it nor any weight'. He said, 'What is the essence of the wind?'

قَالَ الرِّيحُ هَوَاءٌ إِذَا تَحَرَّكَ سُمِّيَ رِيحاً فَإِذَا سَكَنَ سُمِّيَ هَوَاءً وَ بِهِ قِيَامُ الدُّنْيَا وَ لَوْ كُفَّتِ الرِّيحُ ثَلَاثَةَ أَيَّامٍ لَفَسَدَ كُلُّ شَيْءٍ عَلَى وَجْهِ الْأَرْضِ وَ نَحْنُ وَ ذَلِكَ أَنَّ الرِّيحَ بِمَنْزِلَةِ الْمَرْوَحَةِ تَذُبُّ وَ تَذْفَعُ الْفَسَادَ عَنْ كُلِّ شَيْءٍ وَ تُطَيِّبُهُ فَهِيَ بِمَنْزِلَةِ الرُّوحِ إِذَا خَرَجَ مِنَ الْبَدَنِ نَحْنُ الْبَدَنُ وَ تَغَيَّرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

He<sup>-asws</sup> said: 'The wind is air. When it moves, it is named as wind. When it is calm, it is named as air, and by it is the foundation of the world, and if the wind were to be withheld for three days, it would spoil all things upon the surface of the earth, and stink, and that is because the wind is at the status of the fan, melting and repelling the spoilage away from all things and goodifying it. So it is at the status of the soul. When it exits from the body, the body stinks, and changes. **So Blessed is Allah, the best of the Creators [23:14]**'.

قَالَ أ فَتَبَارَكَ الرُّوحُ بَعْدَ خُرُوجِهِ عَنْ قَالِبِهِ أَمْ هُوَ بَاقٍ

He said, 'Does the soul vanish after it's exit from its mould, or does it remain?'

قَالَ بَلْ هُوَ بَاقٍ إِلَى وَفْتٍ يُنْفَخُ فِي الصُّورِ فَعِنْدَ ذَلِكَ تَبْطُلُ الْأَشْيَاءُ وَ تَفْتَقِرُ فَلَا حِسَّ وَ لَا تَحْسُوسَ ثُمَّ أُعِيدَتِ الْأَشْيَاءُ كَمَا بَدَأَهَا مُدِيرُهَا وَ ذَلِكَ أَرْبَعُمِائَةٍ سَنَةٍ يَسْبُتُ فِيهَا الْخَلْقُ وَ ذَلِكَ بَيْنَ التَّفَحُّتَيْنِ

He<sup>-asws</sup> said: 'But, it remain up to the time it is Blown into the Trumpet. During that, the things would be nullified and perish, so there will neither be any feeling, nor anything felt. Then the things would be returned just as they had begun by its Manager, and that is four hundred years. The creation would be in hibernation during it, and that is between the two Blowings (of the Trumpet)'.

قَالَ وَ أَيْ لَهُ بِالْبَعْثِ وَ الْبَدَنُ قَدْ بَلِيَ وَ الْأَعْضَاءُ قَدْ تَفَرَّقَتْ فَعُضْوٌ يَبْلَدُ تَأْكُلُهَا سِبَاعُهَا وَ عُضْوٌ بِأُخْرَى تُمَرِّقُهَا هَوَائِمُهَا وَ عُضْوٌ قَدْ صَارَ تُرَاباً يُبْنَى بِهِ مَعَ الطِّينِ حَائِطٌ

He said, 'And how can there be the Resurrection for it and the body would have decayed, and the organs would have separated. An organ could be in a city having been eaten by its wild animals, and another organ could have been torn apart by its vermin, and an organ could have become soil, a wall having been built with it with the clay!'

قَالَ إِنَّ الَّذِي أَنْشَأَهُ مِنْ غَيْرِ شَيْءٍ وَ صَوَّرَهُ عَلَى غَيْرِ مِثَالٍ كَانَ سَبَقَ إِلَيْهِ قَادِرٌ أَنْ يُعِيدَهُ كَمَا بَدَأَهُ قَالَ أَوْضِحْ لِي ذَلِكَ

He<sup>-asws</sup> said: 'The One<sup>-azwj</sup> Who Created him from without anything and Fashioned him upon without any example to have preceded, is Able upon Returning him, just as He<sup>-azwj</sup> had Begun him'. He said, 'Clarify that for me'.

قَالَ إِنَّ الرُّوحَ مُقِيمَةٌ فِي مَكَانِهَا رُوحُ الْمُحْسِنِ فِي ضِيَاءٍ وَ فَسْحَةٍ وَ رُوحُ الْمُسِيءِ فِي ضَبَقٍ وَ ظُلْمَةٍ وَ الْبَدَنُ يَصِيرُ تُرَاباً كَمَا مِنْهُ خَلِقَ وَ مَا تَغْدِفُ بِهِ السِّبَاعُ وَ الْهُوَامُ مِنْ أَجْوَافِهَا بِمَا أَكَلَتْهُ وَ مَرَّقَتْهُ كُلُّ ذَلِكَ فِي التُّرَابِ مَحْفُوظٌ عِنْدَ مَنْ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَ يَعْلَمُ عَدَدَ الْأَشْيَاءِ وَ وَزْنَهَا

He<sup>-asws</sup> said: 'The soul resides in its place. The soul of a good doer would be in illumination and expanse, and the soul of an evil doer would be in narrowness and darkness, and the body becomes soil just as it had been Created from it, and whatever is thrown with by the wild animals and the vermin from their mouths, from what it had eaten and chewed, all that would be preserved in the soul with the One ***Neither is the weight of a particle in the sky hidden from Him [34:3]***, in the darkness of the earth, and He<sup>-azwj</sup> Knows the number of things, and their weight.

وَإِنَّ تُرَابَ الرُّوحَانِيِّينَ بِمَنْزِلَةِ الذَّهَبِ فِي التُّرَابِ فَإِذَا كَانَ حِينَ الْبَعْثِ مُطْرَبَتِ الْأَرْضُ مَطَرُ الشُّجُورِ فَتَرَبُّو الْأَرْضُ ثُمَّ تُمَخَّضُ مَخْضُ السَّيِّئِ فَتَصِيرُ تُرَابُ الْبَشَرِ كَمَصِيرِ الذَّهَبِ مِنَ التُّرَابِ إِذَا غَسِلَ بِالْمَاءِ وَ الزَّيْدُ مِنَ اللَّبَنِ إِذَا مَخِضَ

The soil of the spiritualists is at that status of gold in the soil. When it would be the time of Resurrection, the earth will be rained upon with the rain of Resurrection, so the earth would be nourished, then it would churn the churning of the watercarrier, and it would become soil of the mortal, like the becoming of the gold from the soil when it is washed with the water, and the butter from the milk when it is churned.

فَيَجْتَمِعُ تُرَابُ كُلِّ قَالِبٍ فَيُنْقَلُ بِإِذْنِ اللَّهِ الْقَادِرِ إِلَى حَيْثُ الرُّوحُ فَتَعُودُ الصُّورُ بِإِذْنِ الْمُصَوِّرِ كَهَيْئَتِهَا وَ تَلْجُ الرُّوحُ فِيهَا فَإِذَا قَدْ اسْتَوَى لَا يُنْكِرُ مِنْ نَفْسِهِ شَيْئاً.

The soil would gather every mould and be transformed by the Permission of Allah<sup>-azwj</sup>, the Able, where the soul would be. So the image would return by the Permission of the Fashioner like it had been and the soul would permeate in it. Then he would be complete, not denying anything from himself".<sup>7</sup>

مَا رُويَ عَنِ الصَّادِقِ ع فِي وَصْفِ الرُّوحِ أَنَّهُ قَالَ وَ يَحَا يُؤْمَرُ الْبَدَنُ وَ يُنْهَى وَ يُثَابُ وَ يُعَاقَبُ وَ قَدْ تُفَارِقُهُ وَ يُبْسِطُهَا اللَّهُ سُبْحَانَهُ غَيْرُهُ كَمَا تَقْتَضِيهِ حِكْمَتُهُ.

What is reported from Al-Sadiq<sup>-asws</sup> in description of the soul. He<sup>-asws</sup> said: 'And by it the body is ordered and forbidden, and Rewarded and Punished, and it would have separated it (the body) and Allah<sup>-azwj</sup> the Glorious would Clothe it something else, just as His<sup>-azwj</sup> Wisdom would require".<sup>8</sup>

8 الْعِلَالُ، وَ الْعُيُونُ، عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ وَ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحَمِيرِيِّ وَ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ وَ أَحْمَدُ بْنُ إِدْرِيسَ جَمِيعاً عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِي هَاشِمٍ دَاوُدَ بْنِ قَاسِمٍ الْجَعْفَرِيِّ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الثَّانِي ع قَالَ: أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ ع ذَاتَ يَوْمٍ وَ مَعَهُ الْحُسَيْنُ بْنُ عَلِيٍّ ع وَ سَلْمَانَ الْفَارِسِيُّ رَحِمَهُ اللَّهُ وَ أَمِيرُ الْمُؤْمِنِينَ مُتَكَيِّئٌ عَلَى يَدِ سَلْمَانَ وَ دَخَلَ مَسْجِدَ الْحَرَامِ إِذْ أَقْبَلَ رَجُلٌ حَسَنُ الْهَيْئَةِ وَ اللَّيَاسِ

(The books) 'Al Illal' and 'Al Uyouun' – From his father, and Muhammad Bin Al-Hassan, from Sa'ad Bin Abdullah, and Abdullah Bin Ja'far Al Himeyri, and Muhammad Bin Yahya Al Attar, and Ahmad Bin Idrees, altogether from Ahmad Bin Abu Abdullah Al Barqy, from Abu Hashim Dawood Bin Qasim Al Ja'fari,

'From Abu Ja'far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> the 2<sup>nd</sup> having said: 'One day Amir Al-Momineen<sup>-asws</sup> came and with him<sup>-asws</sup> was Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> and Salman Al Farsi<sup>-ra</sup>, may Allah<sup>-azwj</sup>

<sup>7</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 7 a

<sup>8</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 7 b



have Mercy on him<sup>-ra</sup>, and Amir Al-Momineen<sup>-asws</sup> was leaning upon a hand of Salman<sup>-ra</sup>, and he<sup>-asws</sup> entered the Sacred Masjid, when a man of excellent appearance and clothing came.

فَسَلَّمَ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَ فَرَدَّ عَلَيْهِ السَّلَامَ فَجَلَسَ

He greeted unto Amir Al-Momineen<sup>-asws</sup>. He<sup>-asws</sup> responded the greeting. He sat down.

ثُمَّ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَسْأَلُكَ عَنْ ثَلَاثِ مَسَائِلَ إِنْ أَخْبَرْتَنِي بِهِنَّ عَلِمْتُ أَنَّ الْقَوْمَ رَكِبُوا مِنْ أَمْرِكَ مَا أَقْضِي عَلَيْهِمْ أَتَّكُمُ لَيْسُوا مَأْمُونِينَ فِي دُنْيَاهُمْ وَلَا فِي آخِرَتِهِمْ وَإِنْ تَكُنِ الْآخَرَى عَلِمْتُ أَنَّكَ وَهُمْ شَرَعٌ سَوَاءٌ

Then he said, 'O Amir Al-Momineen<sup>-asws</sup>! I ask you<sup>-asws</sup> about three issues. If you<sup>-asws</sup> were to inform me with these, I would know that the people are riding from your<sup>-asws</sup> orders what is Decreed upon them. And if it happens to be the otherwise, they neither safe in their world nor in their Hereafter - I will know that you<sup>-asws</sup> and them are of the same beginning'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَ سَلِّ عَنَّا بَدَا لَكَ فَقَالَ أَخْبِرْنِي عَنِ الرَّجُلِ إِذَا نَامَ أَيْنَ تَذْهَبُ رُوحُهُ وَ عَنِ الرَّجُلِ كَيْفَ يَذْكُرُ وَ يَنْسَى وَ عَنِ الرَّجُلِ كَيْفَ يُشْبِهُ وَلَدَهُ الْأَعْمَامَ وَ الْأَخْوَالَ

Amir Al-Momineen<sup>-asws</sup> said to him: 'Ask me<sup>-asws</sup> whatever comes to you!' He said, 'Inform me about the man when he sleeps, where does his soul go, and about the man, how come he remembers and forgets, and about the man, how come his children resemble the paternal uncles and the maternal uncles?'

فَالْتَفَتَ أَمِيرُ الْمُؤْمِنِينَ عَ إِلَى أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ عَ فَقَالَ يَا أَبَا مُحَمَّدٍ أَجِبْهُ

Amir Al-Momineen<sup>-asws</sup> turned to Abu Muhammad Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>. He<sup>-asws</sup> said: 'O Abu Muhammad<sup>-asws</sup>! Answer him'.

فَقَالَ عَ أَمَّا مَا سَأَلْتَ عَنْهُ مِنْ أَمْرِ الْإِنْسَانِ إِذَا نَامَ أَيْنَ تَذْهَبُ رُوحُهُ فَإِنَّ رُوحَهُ مُتَعَلِّقَةٌ بِالرِّيحِ وَ الرِّيحُ مُتَعَلِّقَةٌ بِالْهَوَاءِ إِلَى وَقْتِ مَا يَتَحَرَّكُ صَاحِبُهَا لِلْيَقَظَةِ فَإِنَّ أَدْنَ اللَّهِ عَزَّ وَ جَلَّ يَرِدُ تِلْكَ الرُّوحَ عَلَى صَاحِبِهَا جَذَبَتْ تِلْكَ الرُّوحَ الرِّيحُ وَ جَذَبَتْ تِلْكَ الرِّيحَ الْهَوَاءُ فَارْجَعَتْ الرُّوحُ فَاسْتَكْنَتْ فِي بَدَنِ صَاحِبِهَا

He<sup>-asws</sup> said: 'As for what you asked about from the matter of the human being when he sleeps, where does his soul go, his soul is linked with the wind, and the wind is linked with the air up to the time what its owner moves for the waking up. When Allah<sup>-azwj</sup> Mighty and Majestic Permits for the return of that soul to its owner, that soul pulls the wind, and that wind pulls the air, so the soul returns. So, it settles in the body of its owner.

فَإِنْ لَمْ يَأْذَنْ اللَّهُ عَزَّ وَ جَلَّ يَرِدُ تِلْكَ الرُّوحَ عَلَى صَاحِبِهَا جَذَبَ الْهَوَاءُ الرِّيحَ فَجَذَبَتْ الرِّيحُ الرُّوحَ فَلَمْ تُرِدْ عَلَى صَاحِبِهَا إِلَى وَقْتِ مَا يُبْعَثُ

If Allah<sup>-azwj</sup> Mighty and Majestic does not Permit with the return of that soul to his owner, the air pulls the wind, and the wind pulls the soul, so it does not return to its owner up to the time when he would be Resurrected.



وَأَمَّا مَا ذَكَرْتُ مِنْ أَمْرِ الذَّكَرِ وَالنِّسْيَانِ فَإِنَّ قَلْبَ الرَّجُلِ فِي حَقٍّ وَ عَلَى الْحَقِّ طَبَقٌ فَإِنْ صَلَّى الرَّجُلُ عِنْدَ ذَلِكَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ صَلَاةً تَامَةً انْكَشَفَ ذَلِكَ الطَّبَقُ عَنْ ذَلِكَ الْحَقِّ فَأَضَاءَ الْقَلْبُ وَ ذَكَرَ الرَّجُلُ مَا كَانَ نَسِيَ وَ إِنْ هُوَ لَمْ يُصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ - أَوْ نَقَصَ مِنَ الصَّلَاةِ عَلَيْهِمْ انْطَبَقَ ذَلِكَ الطَّبَقُ عَلَى ذَلِكَ الْحَقِّ فَأَظْلَمَ الْقَلْبُ وَ نَسِيَ الرَّجُلُ مَا كَانَ ذَكَرَهُ

And as for what you mentioned of the matter of the remembering and the forgetting, the heart of the man is in a cavity, and there is a covering upon the cavity. If the man were to send Salawaat upon Muhammad<sup>-saww</sup> during that with a complete Salawaat, that covering is uncovered from that cavity, so the heart is illuminated, and the man remembers whatever he had forgotten, but if he does not send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> or is deficient from the Salawaat upon them<sup>-asws</sup>, that covering covers upon that cavity, so the heart is darkened and he forgets what he had remembered.

وَأَمَّا مَا ذَكَرْتُ مِنْ أَمْرِ الْمَوْلُودِ الَّذِي يُشْبِهُ أَعْمَامَهُ وَ أَخْوَالَهُ فَإِنَّ الرَّجُلَ إِذَا أَتَى أَهْلَهُ فَجَامَعَهَا بِقَلْبٍ سَاكِنٍ وَ عُرْوٍ هَادِئَةٍ وَ بَدَنِ غَيْرِ مُضْطَرِبٍ فَاسْتَكْنَتْ تِلْكَ النُّطْفَةُ فِي جَوْفِ الرَّجْمِ خَرَجَ الْوَلَدُ يُشْبِهُ أَبَاهُ وَ أُمَّهُ

And as for what you mentioned from the matter of the new-born who resembles his paternal uncles and his maternal uncles, so the man, when he goes to his wife and copulates with her with a tranquil heart, and calm veins, and a body not restless, that seed will settle in the inside of the woman. The child would emerge resembling his father, and his mother.

وَ إِنْ هُوَ أَتَاهَا بِقَلْبٍ غَيْرِ سَاكِنٍ وَ عُرْوٍ غَيْرِ هَادِئَةٍ وَ بَدَنِ مُضْطَرِبٍ اضْطَرَبَتِ النُّطْفَةُ فَوَقَعَتْ فِي خَالِ اضْطَرَابِهَا عَلَى بَعْضِ الْعُرُوقِ فَإِنْ وَقَعَتْ عَلَى عِزْقٍ مِنْ عُرُوقِ الْأَعْمَامِ أَشْبَهَ الْوَلَدُ أَخْوَالَهُ وَ إِنْ وَقَعَتْ عَلَى عِزْقٍ مِنْ عُرُوقِ الْأَخْوَالِ أَشْبَهَ الْوَلَدُ أَخْوَالَهُ

And if he were to go to her with a heart not tranquil, and veins not calm, and a restless body, the seed will be restless, and it would fall in the state of restlessness upon one of the veins. If it falls upon a vein from the veins of the paternal uncles, the child would resemble its paternal uncles, and if it falls upon a vein from the veins of the maternal uncles, the child would resemble its maternal uncles’.

فَقَالَ الرَّجُلُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ لَمْ أَزَلْ أَشْهَدُ بِهَا أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ لَمْ أَزَلْ أَشْهَدُ بِذَلِكَ وَ أَشْهَدُ أَنَّكَ وَصِيُّ رَسُولِهِ وَ الْقَائِمُ بِحُجَّتِهِ وَ أَشَارَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ لَمْ أَزَلْ أَشْهَدُ بِهَا وَ أَشْهَدُ أَنَّكَ وَصِيُّهُ وَ الْقَائِمُ بِحُجَّتِهِ أَشَارَ إِلَى الْحَسَنِ ع

The man said, ‘I testify that there is no god except Allah<sup>-azwj</sup>, and I will not cease to testify with it, and that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and I will not cease to testify with that, and I testify that you<sup>-asws</sup> are a successor<sup>-asws</sup> of His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and the one standing with His<sup>-azwj</sup> Divine Authority’ - and he indicated to Amir Al-Momineen<sup>-asws</sup> – ‘And I will not cease to testify with it that you<sup>-asws</sup> are his<sup>-asws</sup> successor<sup>-asws</sup> and the one to be standing with His<sup>-azwj</sup> Divine Authority’ – and he indicated to Al-Hassan<sup>-asws</sup> –

وَ أَشْهَدُ أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ وَصِيُّ أَبِيكَ وَ الْقَائِمُ بِحُجَّتِهِ بَعْدَكَ وَ أَشْهَدُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ أَنَّهُ الْقَائِمُ بِأَمْرِ الْحُسَيْنِ بَعْدَهُ وَ أَشْهَدُ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ أَنَّهُ الْقَائِمُ بِأَمْرِ عَلِيِّ بْنِ الْحُسَيْنِ وَ أَشْهَدُ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ أَنَّهُ الْقَائِمُ بِأَمْرِ مُحَمَّدِ بْنِ عَلِيٍّ

‘And I testify that Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> is a successor<sup>-asws</sup> of your<sup>-asws</sup> father<sup>-asws</sup>, and the one to be standing with His<sup>-azwj</sup> Divine Authority after you<sup>-asws</sup>, and I testify upon Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> that he<sup>-asws</sup> is the one to be standing with the command of Al-Husayn<sup>-asws</sup> after

him<sup>-asws</sup>, and I testify upon Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> that he<sup>-asws</sup> is the one to be standing with the command of Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, and I testify upon Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> that he<sup>-asws</sup> is the one to be standing with the command of Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>;

وَأَشْهَدُ عَلَى مُوسَى بْنِ جَعْفَرٍ أَنَّهُ الْقَائِمُ بِأَمْرِ جَعْفَرِ بْنِ مُحَمَّدٍ وَأَشْهَدُ عَلَى عَلِيِّ بْنِ مُوسَى أَنَّهُ الْقَائِمُ بِأَمْرِ مُوسَى بْنِ جَعْفَرٍ وَأَشْهَدُ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ أَنَّهُ الْقَائِمُ بِأَمْرِ عَلِيٍّ

And I testify upon Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> that he<sup>-asws</sup> is to stand with the command of Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, and I testify upon Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup> that he<sup>-asws</sup> is the to stand with the command of Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, and I testify upon Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> that he<sup>-asws</sup> to stand with the command of Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup>, and I testify upon Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> that he<sup>-asws</sup> is to stand with the command of Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and I testify upon Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> that he<sup>-asws</sup> is to stand with the command of Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>;

وَأَشْهَدُ عَلَى رَجُلٍ مِنْ وَلَدِ الْحَسَنِ بْنِ عَلِيٍّ لَا يُسَمَّى وَلَا يُكْنَى حَتَّى يَظْهَرَ أَمْرُهُ فَيَمْلَأُهَا عَدْلًا كَمَا مَلَأَتْ جُورًا أَنَّهُ الْقَائِمُ بِأَمْرِ الْحَسَنِ بْنِ عَلِيٍّ وَالسَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ثُمَّ قَامَ وَمَضَى

And I testify upon a man<sup>-ajfi</sup> from the sons of Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, neither named nor teknonymed until his<sup>-asws</sup> command appears, so he shall fill it (the earth) with justice just as it would have been filled with tyranny, he<sup>-ajfi</sup> is the one to stand with the command of Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>. And the greetings be upon you<sup>-asws</sup>, O Amir Al-Momineen<sup>-asws</sup>, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings'. Then he stood up and went away.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا أَبَا مُحَمَّدٍ اتَّبِعْهُ فَإِنِّي يَقْصِدُ فَخَرَجَ الْحَسَنُ بْنُ عَلِيٍّ ع فِي أَثَرِهِ

Amir Al-Momineen<sup>-asws</sup> said: 'O Abu Muhammad<sup>-asws</sup>! Follow him and look where he is heading'. Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> went out in his tracks.

قَالَ فَمَا كَانَ إِلَّا أَنْ وَضَعَ رِجْلَهُ خَارِجَ الْمَسْجِدِ فَمَا دَرَيْتُ أَتَيْنَ أَخَذَ مِنْ أَرْضِ اللَّهِ عَزَّ وَجَلَّ

He<sup>-asws</sup> said: 'It was not except that he had placed his leg outside the Masjid, I<sup>-asws</sup> did not know where he had been taken from the earth of Allah<sup>-azwj</sup> Mighty and Majestic'.

فَرَجَعْتُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَأَعْلَمْتُهُ فَقَالَ يَا أَبَا مُحَمَّدٍ أَتَعْرِفُهُ قُلْتُ اللَّهُ وَرَسُولُهُ وَأَمِيرُ الْمُؤْمِنِينَ أَعْلَمَ فَقَالَ هُوَ الْخَضِرُ.

He<sup>-asws</sup> returned to Amir Al-Momineen<sup>-asws</sup> and let him<sup>-asws</sup> know. He<sup>-asws</sup> said: 'O Abu Muhammad<sup>-asws</sup>! Did you<sup>-asws</sup> recognise him?' I<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> and Amir Al-Momineen<sup>-asws</sup> are more knowing'. He<sup>-asws</sup> said: 'He<sup>-as</sup> was Al-Khizr<sup>-as</sup>'.<sup>9</sup>

9- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنْ دَاوُدَ بْنِ الْقَاسِمِ الْجَعْفَرِيِّ عَنْ أَبِي جَعْفَرٍ الثَّانِي ع قَالَ: أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ ع يَوْمًا وَ يَدُهُ عَلَى عَاتِقِ سَلْمَانَ مَعَهُ الْحَسَنُ ع حَتَّى دَخَلَ الْمَسْجِدَ فَلَمَّا جَلَسَ جَاءَ رَجُلٌ عَلَيْهِ بُرْدٌ حَسَنٌ فَسَلَّمَ وَ جَلَسَ بَيْنَ يَدَيْ أَمِيرِ الْمُؤْمِنِينَ ع

<sup>9</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 8

Tafseer Ali Bin Ibrahim – From his father, from Dawood Bin Al-Qasim Al-Ja'fari,

'From Abu Ja'far<sup>-asws</sup> the 2<sup>nd</sup> having said: 'One day Amir Al-Momineen<sup>-asws</sup> came and his<sup>-asws</sup> hand was upon a shoulder of Salman<sup>-ra</sup> (and) with him<sup>-asws</sup> was Al-Hassan<sup>-asws</sup>, until he<sup>-asws</sup> entered the Masjid. When he<sup>-asws</sup> sat down, a man came, having an excellent cloak upon him. He greeted and sat down in front of Amir Al-Momineen<sup>-asws</sup>.

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أُرِيدُ أَنْ أَسْأَلَكَ عَنْ مَسَائِلَ فَإِنْ أَنْتَ أَجَبْتَ مِنْهَا عَلِمْتُ أَنَّ الْقَوْمَ نَالُوا مِنْكَ وَ أَنْتَ أَحَقُّ بِحَدِّ الْأَمْرِ مِنْ غَيْرِكَ وَإِنْ لَمْ تُجِبْنِي عَنْهَا عَلِمْتُ أَنَّكَ وَالْقَوْمَ شَرٌّ سَوَاءً

He said, 'O Amir Al-Momineen<sup>-asws</sup>! I want to ask you<sup>-asws</sup> about issues. If you<sup>-asws</sup> were to answer of these, I would know that the people have attained from you<sup>-asws</sup> and you are the most rightful with this command than others, and if you<sup>-asws</sup> do not answer me about these, I would know that you<sup>-asws</sup> and the people are of the same beginning'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَ سَلِ ابْنِي هَذَا بَعْثِي الْحَسَنَ فَأَقْبَلَ الرَّجُلُ بِوَجْهِهِ عَلَى الْحَسَنِ عَ فَقَالَ لَهُ يَا بُنَيَّ أَخْبِرْنِي عَنِ الرَّجُلِ إِذَا نَامَ أَيْنَ يَكُونُ رُوحُهُ وَ عَنِ الرَّجُلِ يَسْمَعُ الشَّيْءَ فَيَذْكُرُهُ دَهْرًا ثُمَّ يَنْسَاهُ فِي وَفْتِ الْحَاجَةِ إِلَيْهِ كَيْفَ هَذَا وَ أَخْبِرْنِي عَنِ الرَّجُلِ يَلِدُ لَهُ الْأَوْلَادُ مِنْهُمْ مَنْ يُشَبِّهُ أَبَاهُ وَ عُمُومَتَهُ وَ مِنْهُمْ مَنْ يُشَبِّهُ أُمَّهُ وَ أَحْوَالَهُ فَكَيْفَ هَذَا

Amir Al-Momineen<sup>-asws</sup> said to him: 'Ask this son<sup>-asws</sup> of mine<sup>-asws</sup>' – meaning Al-Hassan<sup>-asws</sup>. The man turned his face towards Al-Hassan<sup>-asws</sup>. He said to him<sup>-asws</sup>, 'O my son<sup>-asws</sup>! Inform me about the man when he sleeps, where does his soul happen to be, and about the man who hears the thing, so he remembers for a time, then he forgets it during a time of need to it, how is this so? And inform me about the man having children for him, from them is one who resembles his father and his paternal uncles, and from them is one who resembles his mother and his maternal uncles. How is this so?'

فَقَالَ لَهُ الْحَسَنُ عَ نَعَمْ أَنَا الرَّجُلُ إِذَا نَامَ فَإِنْ رُوحُهُ يَخْرُجُ مِثْلَ شُعَاعِ الشَّمْسِ فَيَتَعَلَّقُ بِالرِّيحِ وَ الرِّيحُ بِالْهَوَاءِ فَإِذَا أَرَادَ اللَّهُ أَنْ تَرْجِعَ جَذَبَ الْهَوَاءُ الرِّيحَ وَ جَذَبَ الرِّيحُ الرُّوحَ فَرَجَعَتْ إِلَى الْبَدَنِ فَإِذَا أَرَادَ اللَّهُ أَنْ يَقْبِضَهَا جَذَبَ الْهَوَاءُ الرِّيحَ وَ جَذَبَ الرِّيحُ الرُّوحَ فَقَبِضَهَا

Al-Hassan<sup>-asws</sup> said to him: 'Yes. As for the man when he sleeps, his soul exits like a ray of the sun. It links with the wind, and the wind with the air. When Allah<sup>-azwj</sup> Wants it to return, the air pulls the wind, and the wind pulls the soul, so it returns to the body. When Allah<sup>-azwj</sup> Wants to Capture it, the air pulls the wind, and the wind pulls the soul, so it is captured.

وَ أَنَا الرَّجُلُ الَّذِي يَنْسَى الشَّيْءَ ثُمَّ يَذْكُرُهُ فَمَا مِنْ أَحَدٍ إِلَّا عَلَى رَأْسِ فُؤَادِهِ خُفَّةٌ مَفْتُوحَةٌ الرَّأْسِ فَإِذَا سَمِعَ الشَّيْءَ وَقَعَ فِيهَا فَإِذَا أَرَادَ اللَّهُ أَنْ يَنْسَاهَا طَبَّقَ عَلَيْهَا وَ إِذَا أَرَادَ أَنْ يَذْكُرَهُ فَتَحَهَا وَ هَذَا دَلِيلُ الْإِلَهِيَّةِ

And as for the man who forgets the thing, then remembers it, so there is no one except upon the top of his heart there is a cavity, open at the top. When he hears the thing, it falls into it. When Allah<sup>-azwj</sup> Wants him to forget it, Places a covering upon it, and when He<sup>-azwj</sup> Wants him to remember, Opens it. And this is Divine evidence.

وَ أَنَا الرَّجُلُ الَّذِي يَلِدُ لَهُ الْأَوْلَادُ فَإِذَا سَبَقَ مَاءُ الرَّجُلِ مَاءَ الْمَرْأَةِ فَإِنَّ الْوَلَدَ يُشَبِّهُ أَبَاهُ وَ عُمُومَتَهُ وَ إِذَا سَبَقَ مَاءُ الْمَرْأَةِ مَاءَ الرَّجُلِ يُشَبِّهُ أُمَّهُ وَ أَحْوَالَهُ

And as for the man for whom are the children. When water of the man precedes water of the woman, the child would resemble his father and his paternal uncles, and when water of the woman precedes water of the man, he would resemble his mother and his maternal uncle’.

فَالْتَفَتَ الرَّجُلُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ لَمْ أَزَلْ أَقُولُهَا وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ لَمْ أَزَلْ أَقُولُهَا وَ أَشْهَدُ أَنَّكَ وَصِيُّ مُحَمَّدٍ وَ خَلِيفَتُهُ فِي أُمَّتِهِ وَ أَمِيرُ الْمُؤْمِنِينَ حَقًّا وَ أَنَّ الْحَسَنَ الْقَائِمَ بِأَمْرِكَ

The man turned to Amir Al-Momineen<sup>-asws</sup>. He said, ‘I testify that there is no god except Allah<sup>-azwj</sup>, and I will not cease to be saying it, and I testify that Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and I will not cease to be saying it, and I testify that you<sup>-asws</sup> are a successor<sup>-asws</sup> of Muhammad<sup>-saww</sup> and his<sup>-saww</sup> caliph in his<sup>-saww</sup> community truly, and that Al-Hassan<sup>-asws</sup> is the one to standing with your<sup>-asws</sup> command;

وَ أَنَّ الْحَسَنَ الْقَائِمَ مِنْ بَعْدِهِ بِأَمْرِهِ وَ أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ الْقَائِمَ بِأَمْرِهِ مِنْ بَعْدِهِ وَ أَنَّ مُحَمَّدَ بْنَ عَلِيٍّ وَ جَعْفَرَ بْنَ مُحَمَّدٍ وَ مُوسَى بْنَ جَعْفَرٍ وَ عَلِيَّ بْنَ مُوسَى وَ مُحَمَّدَ بْنَ عَلِيٍّ وَ عَلِيَّ بْنَ مُحَمَّدٍ وَ الْحَسَنَ بْنَ عَلِيٍّ

And that Al-Husayn<sup>-asws</sup> is to stand from after him<sup>-asws</sup> with his<sup>-asws</sup>, and that Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> is to stand with him<sup>-asws</sup> command from after him<sup>-asws</sup>, and that Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, and Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup>, and Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup>, and Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>;

وَ وَصِيَّ الْحَسَنِ بْنِ عَلِيٍّ الْقَائِمِ بِالْقِسْطِ الْمُنْتَظَرِ الَّذِي يَمْلَأُهَا قِسْطًا وَ عَدْلًا كَمَا مِلَتْ ظُلُمًا وَ جَوْرًا

And successor<sup>-asws</sup> of Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> is to stand with the fairness, the awaited one who fill be filling it (earth) with justice just as it would have been filled with injustice and tyranny’.

ثُمَّ قَامَ وَ خَرَجَ مِنْ بَابِ الْمَسْجِدِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِلْحَسَنِ هَذَا أَخِي الْخَضِرُ.

Then he stood up and went out from the door of the Masjid. Amir Al-Momineen<sup>-asws</sup> said to Al-Hassan<sup>-asws</sup>: ‘This is my<sup>-asws</sup> brother<sup>-as</sup> Al Khizr<sup>-as</sup>’.<sup>10</sup>

10- التَّوْحِيدُ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْقُطَّانِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ السَّكْرَانِيِّ عَنْ مُحَمَّدِ بْنِ زَكْرِيَّا الْجَوْهَرِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ عُمَارَةَ عَنْ أَبِيهِ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ لِلْجَسْمِ سِتَّةَ أَحْوَالٍ الصِّحَّةُ وَ الْمَرَضُ وَ الْمَوْتُ وَ الْحَيَاةُ وَ النَّوْمُ وَ الْبَقَاةُ وَ كَذَلِكَ الرُّوحُ فَحَيَاتُهَا عِلْمُهَا وَ مَوْتُهَا جَهْلُهَا وَ مَرَضُهَا شُكُّهَا وَ صِحَّتُهَا يَقِينُهَا وَ نَوْمُهَا عَقْلُهَا وَ بَقَاةُهَا جَفْظُهَا.

(The book) ‘Al Tawheed’ – From Ahmad Bin Al-Hassan Al Qattan, from Al-Hassan Bin Ali Al Sakrany, from Muhammad Bin Zakariya Al Jowhary, from Ja’far Bin Muhammad Bin Umarah, from his father,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> said: ‘For the (human) body there are six situations – the health, and the sickness, and the death, and the life, and the sleep, and the wakefulness, and like that is the soul. Its life is its knowledge,

and its death is its ignorance, and its sickness is its doubt, and its health is its conviction, and its sleep is its heedlessness, and its wakefulness is its memorising".<sup>11</sup>

11 مُنْتَخَبُ الْبَصَائِرِ، عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ مُوسَى بْنِ عُمَرَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَثَلُ رُوحِ الْمُؤْمِنِ وَ بَدَنِهِ كَجَوْهَرَةٍ فِي صُنْدُوقٍ إِذَا أُخْرِجَتِ الْجَوْهَرَةُ مِنْهُ طَرِحَ الصُّنْدُوقُ وَ لَمْ يُعْبَأْ بِهِ

(The book) 'Muntakhab Al Basaair' – From Sa'ad Bin Abdullah, from Muhammad Bin Al-Husayn, and Musa Bin Umar, from Muhammad Bin Sinan, from Al Mufazzal,

'From Abu Abdullah<sup>-asws</sup> having said: 'An example of the soul of a Momin and his body is like a jewel in the box. When the jewel is taken out from it, the box is thrown away, and no attention is paid to it'.

وَ قَالَ إِنَّ الْأَرْوَاحَ لَا تُمَازِجُ الْبَدَنَ وَ لَا تُؤَاكِلُهُ وَ إِنَّمَا هِيَ كِلَالٌ لِلْبَدَنِ مُحِيطَةٌ بِهِ.

And he<sup>-asws</sup> said: 'The souls do not mingle with the body, nor do they enter it, and rather these are capsules for the body, surrounding it'.<sup>12</sup>

12- الْمَنَاقِبُ لِابْنِ شَهْرَآشُوبٍ، سَأَلَ أَبَا بَكْرٍ نَصْرَانِيَّانِ مَا الْفَرْقُ بَيْنَ الْحُبِّ وَ الْبُغْضِ وَ مَعْدَهُمَا وَاحِدٌ وَ مَا الْفَرْقُ بَيْنَ الرُّؤْيَا الصَّادِقَةِ وَ الرُّؤْيَا الْكَاذِبَةِ وَ مَعْدَهُمَا وَاحِدٌ

(The book) 'Al Manaqib of Ibn Shehr Ashoub' –

'Two Christians asked Abu Bakr, 'What is the difference between the love and the hatred, and both their sources is the one (heart)? And what is the difference between the true dream and the false dream, and both their source is the one (sleep)?'

فَأَشَارَ إِلَى عُمَرَ فَلَمَّا سَأَلَهُ أَشَارَ إِلَى عَلِيٍّ فَلَمَّا سَأَلَهُ عَنِ الْحُبِّ وَ الْبُغْضِ قَالَ إِنَّ اللَّهَ تَعَالَى خَلَقَ الْأَرْوَاحَ قَبْلَ الْأَجْسَادِ بِأَلْفِي عَامٍ فَأَسْكَنَهَا الْهَوَاءَ فَمَهْمَا تَعَارَفَ هُنَاكَ ائْتَلَفَ هَاهُنَا وَ مَهْمَا تَنَافَرَ هُنَاكَ اخْتَلَفَ هَاهُنَا

He indicated to Umar. When they asked him, he indicated to Ali<sup>-asws</sup>. When they asked him<sup>-asws</sup> about the love and the hatred, he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> the Exalted Created the souls before the bodies by two thousand years. He<sup>-azwj</sup> settled these in the air. From these who were familiar (to others), the incline over here, and from these who denied (others) differ over here'.

ثُمَّ سَأَلَهُ عَنِ الْحِفْظِ وَ التَّسْيَانِ فَقَالَ إِنَّ اللَّهَ تَعَالَى خَلَقَ ابْنَ آدَمَ وَ جَعَلَ لِقَلْبِهِ غَاشِيَةً فَمَهْمَا مَرَّ بِالْقَلْبِ وَ الْغَاشِيَةُ مُنْفَتِحَةٌ حَفِظَ وَ أَحْصَى وَ مَهْمَا مَرَّ بِالْقَلْبِ وَ الْغَاشِيَةُ مُنْطَبِقَةٌ لَمْ يَحْفَظْ وَ لَمْ يُحْصِ

Then they asked him<sup>-asws</sup> about the memorising and the forgetting. He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> the Exalted Created the son of Adam<sup>-as</sup> and Made a covering for his heart. So whatever passes by the heart and the covering is open, he memorises and counts, and whatever passes by the heart and the covering is layered (closed), he does not memorise and does not count'.

<sup>11</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 10

<sup>12</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 11

ثُمَّ سَأَلَهُ عَنِ الرُّؤْيَا الصَّادِقَةِ وَ الرُّؤْيَا الْكَاذِبَةِ فَقَالَ ع إِنَّ اللَّهَ تَعَالَى خَلَقَ الرُّوحَ وَ جَعَلَ لَهَا سُلْطَانًا فَسُلْطَانُهَا النَّفْسُ فَإِذَا نَامَ الْعَبْدُ خَرَجَ الرُّوحُ وَ بَقِيَ سُلْطَانُهُ فَيَمُرُّ بِهِ جِيلٌ مِنَ الْمَلَائِكَةِ وَ جِيلٌ مِنَ الْجِنِّ فَمَهْمَا كَانَ مِنَ الرُّؤْيَا الصَّادِقَةِ فَمِنَ الْمَلَائِكَةِ وَ مَهْمَا كَانَ مِنَ الرُّؤْيَا الْكَاذِبَةِ فَمِنَ الْجِنِّ

Then they asked him<sup>-asws</sup> about the true dream and the false dream. He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> the Exalted Created the soul and Made an authority to be for it. It’s authority is the self. When the servant sleeps, the soul exits and it’s authority (self) remains. It passes by a group of Angels and a group of Jinn. Whatever was from the true dream, it is from the Angels, and whatever was from the false dream, it is from the Jinn’.

فَأَسْلَمَا عَلَى يَدَيْهِ وَ قُتِلَا مَعَهُ يَوْمَ صِفِّينَ.

They both became Muslims upon his<sup>-asws</sup> hands, and they were killed alongside him<sup>-asws</sup> on the day of Siffeen”<sup>.13</sup>

13 الْعَبَّاسِيُّ، عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ يَسْئَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي قَالَ خَلَقَ مِنْ خَلْقِ اللَّهِ وَ اللَّهُ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ.

Al Ayyashi, from Zurara who said,

‘I asked Abu Ja’far<sup>-asws</sup> about Words of Allah<sup>-azwj</sup>: **And they are asking you about the soul. Say: ‘The soul is from a Command of my Lord, [17:85].** He<sup>-asws</sup> said: ‘A creature from the creatures of Allah<sup>-azwj</sup>. **He Increases in the creation whatever He so Desires to. [35:1]’**”<sup>.14</sup>

14- الْعَبَّاسِيُّ، عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِهِ وَ يَسْئَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي قَالَ الْتِي فِي الدَّوَابِّ وَ النَّاسِ قُلْتُ وَ مَا هِيَ قَالَ هِيَ مِنَ الْمَلَكُوتِ مِنَ الْقُدْرَةِ.

Al Ayyashi – From Abu Baseer,

‘From one of the two (5<sup>th</sup> or the 6<sup>th</sup> Imam<sup>-asws</sup>), he (the narrator) said, ‘I asked him<sup>-asws</sup> about His<sup>-azwj</sup> Words: **And they are asking you about the soul. Say: ‘The soul is from a Command of my Lord, [17:85].** He<sup>-asws</sup> said: ‘(The soul is) which is in the animals and the people’. I said, ‘And what is it?’ He<sup>-asws</sup> said: ‘It is from the (heavenly) kingdoms, from the Power’”<sup>.15</sup>

15- وَ عَنْ أَسْبَاطِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خَلَقَ أَكْثَرُ مِنْ جِبْرِئِيلَ وَ مِيكَائِيلَ وَ هُوَ مَعَ الْأَئِمَّةِ يُفَقِّهُهُمْ وَ هُوَ مِنَ الْمَلَكُوتِ.

And from Asbaar Bin Salim,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘(The Holy Spirit is) a creature mightier than Jibraeel<sup>-as</sup>, and Mikaeel<sup>-as</sup>, and it is with the Imams<sup>-asws</sup>, causing them<sup>-asws</sup> to understand, and it is from the (heavenly) kingdoms’”<sup>.16</sup>

<sup>13</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 12

<sup>14</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 13

<sup>15</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 14

<sup>16</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 15

16- الْمَنَاقِبُ، يُونسُ فِي حَدِيثِهِ قَالَ: سَأَلَ ابْنُ أَبِي الْعُجْجَاءِ أَبَا عَبْدِ اللَّهِ ع لِمَ يَمِيلُ الْقَلْبُ إِلَى الْخَضِرَةِ أَكْثَرَ مِمَّا يَمِيلُ إِلَى غَيْرِهَا

(The book) 'Al Manaqib' – Yunus in his Hadeeth, said,

'Ibn Abu Al-Awja asked Abu Abdullah<sup>-asws</sup>, 'Why does the heart inclines towards the greenery more than what it inclines to something else?'

قَالَ مِنْ قَبْلِ أَنَّ اللَّهَ تَعَالَى خَلَقَ الْقَلْبَ أَخْضَرَ وَ مِنْ شَأْنِ الشَّيْءِ أَنْ يَمِيلَ إِلَى شَكْلِهِ.

He<sup>-asws</sup> said: 'From the direction that Allah<sup>-azwj</sup> Created the heart as green and it is a glory of the thing that it inclines to (like) it's appearance".<sup>17</sup>

17- جَامِعُ الْأَخْبَارِ، سَأَلَ أَبُو بَصِيرٍ أَبَا عَبْدِ اللَّهِ ع الرَّجُلُ نَائِمٌ هُنَا وَ الْمَرْأَةُ النَّائِمَةُ يَرِيَانِ أَهْمَا بِمَكَّةَ أَوْ بِمِصْرٍ مِنَ الْأَمْصَارِ أَرْوَاحُهُمَا خَارِجٌ مِنْ أَيْدَانِهِمَا

(The book) 'Jamie Al-Akhbaar' – Abu Baseer asked Abu Abdullah<sup>-asws</sup>, 'The man and the woman sleep over here. They both see that they are in Makkah or in Egypt from the cities. Are their souls outside from their bodies?'

قَالَ لَا يَا أَبَا بَصِيرٍ فَإِنَّ الرُّوحَ إِذَا فَارَقَتِ الْبَدَنَ لَمْ تَعُدْ إِلَيْهِ غَيْرَ أَهْمَا بِمَنْزِلَةِ عَيْنِ الشَّمْسِ هِيَ مُرَكَّبَةٌ فِي السَّمَاءِ فِي كَيْدِهَا وَ شُعَائِهَا فِي الدُّنْيَا.

He<sup>-asws</sup> said: 'No, O Abu Baseer, for the soul, when it separates from the body, does not return to it, apart from that it is at the status of the eye of the sun, it is an object in the sky, in its centre, and its rays are in the world".<sup>18</sup>

18- عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الْعِبَادَ إِذَا نَامُوا خَرَجَتْ أَرْوَاحُهُمْ إِلَى السَّمَاءِ الدُّنْيَا فَمَا رَأَتْ الرُّوحَ فِي السَّمَاءِ الدُّنْيَا فَهِيَ الْحَقُّ وَ مَا رَأَتْ فِي الْهَوَاءِ فَهِيَ الْأَضْغَاثُ.

And from Abu Ja'far<sup>-asws</sup> having said: 'The servants, when they sleep, their souls exit to the sky of the world. Whatever the soul sees in the sky of the world, it is the truth, and whatever it sees in the air, it is the confusion".<sup>19</sup>

19 رُوِيَ عَنْ أَبِي الْحَسَنِ ع يَقُولُ إِنَّ الْمَرْءَ إِذَا نَامَ فَإِنَّ رُوحَ الْحَيَوَانِ بَاقِيَةٌ فِي الْبَدَنِ وَ الَّذِي يَخْرُجُ مِنْهُ رُوحُ الْعَقْلِ

It is reported from Abu Al-Hassan<sup>-asws</sup> saying: 'The person when he sleeps, the animal soul remains in the body, and that which exits from him is the soul of the intellect'.

فَقَالَ عَبْدُ الْعَقَّارِ الْأَسْلَمِيُّ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ اللَّهُ يَتَوَقَّى الْأَنْفُسَ حِينَ مَوْتِهَا إِلَى قَوْلِهِ إِلَى أَجَلٍ مُسَمًّى أَمْ فَلَيْسَ تُرَى الْأَرْوَاحُ كُلُّهَا تَصِيرُ إِلَيْهِ عِنْدَ مَنَامِهَا فَيَمْسِكُ مَا يَشَاءُ وَ يُرْسِلُ مَا يَشَاءُ

Abdul Gaffar Al-Aslamy said, 'Allah<sup>-azwj</sup> Mighty and Majestic Says: **Allah Expires the selves when they die**, - up to His<sup>-azwj</sup> Words: **to a specified term. [39:42]**. Don't you<sup>-asws</sup> see the souls,

<sup>17</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 16

<sup>18</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 17

<sup>19</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 18



all of them going to Him<sup>-azwj</sup> during their sleep, so He<sup>-azwj</sup> Withholds whatever He<sup>-azwj</sup> so Desires and Sends (back) whatever He<sup>-azwj</sup> so Desires?’

فَقَالَ لَهُ أَبُو الْحَسَنِ ع إِنَّمَا يَصِيرُ إِلَيْهِ أَرْوَاحُ الْعُقُولِ فَأَمَّا أَرْوَاحُ الْحَيَاةِ فَإِنَّهَا فِي الْأَبْدَانِ لَا تَخْرُجُ إِلَّا بِالْمَوْتِ وَ لَكِنَّهُ إِذَا قَضَى عَلَى نَفْسِ الْمَوْتِ قَبْضَ الرُّوحِ الَّذِي فِيهِ الْعَقْلُ وَ لَوْ كَانَتْ رُوحُ الْحَيَاةِ خَارِجَةً لَكَانَ بَدَنًا مُلْقًى لَا يَتَحَرَّكُ

Abu Al-Hassan<sup>-asws</sup> said: ‘But rather the souls of the intellects go to Him<sup>-azwj</sup>. As for the souls of life, these are in the bodies, not exiting except at the death, but when the dead is Decreed upon a self, the soul in which is the intellect is Captured, and if the soul of life was outside, the body would be waste material, not moving.

وَ لَقَدْ ضَرَبَ اللَّهُ هَذَا مَثَلًا فِي كِتَابِهِ فِي أَصْحَابِ الْكَهْفِ حَيْثُ قَالَ وَ نُفْلِيهِمْ ذَاتَ الْيَمِينِ وَ ذَاتَ الشِّمَالِ أَ فَلَا تَرَى أَنَّ أَرْوَاحَهُمْ فِيهِمْ بِالْحَرَكَاتِ.

And Allah<sup>-azwj</sup> has Struck an example in His<sup>-azwj</sup> regarding companions of the cave whereby He<sup>-azwj</sup> Said: **and We Turn them to the right and to the left, [18:18]**. Don’t you see that their souls are in them with the movements?’<sup>20</sup>

20- الْكَافِي، عَنْ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِي هَاشِمٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي حَمْرَةَ الثُّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ اللَّهَ خَلَقَنَا مِنْ أَعْلَى عَلِيَيْنَ وَ خَلَقَ قُلُوبَ شِيعَتِنَا مِمَّا خَلَقْنَا مِنْهُ وَ خَلَقَ أَبْدَانَهُمْ مِنْ دُونِ ذَلِكَ فَقُلُوبُهُمْ هَوَى إِلَيْنَا لِأَنَّهَا خُلِقَتْ مِمَّا خُلِقْنَا مِنْهُ

(The book) – From the number, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Abu Nahshal, from Muhammad Bin Ismail, from Abu Hamza Al Sumali who said,

‘I heard Abu Ja’far<sup>-asws</sup> saying: ‘Allah<sup>-azwj</sup> has Created us<sup>-asws</sup> from the upper Illiyeen and Created hearts of our<sup>-asws</sup> Shias from it and Created their bodies from below that. Thus, their hearts yearn to us<sup>-asws</sup> because these are Created from what we<sup>-asws</sup> have been Created’.

ثُمَّ تَلَا هَذِهِ الْآيَةَ كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلَيَيْنَ وَ مَا أَدْرَاكَ مَا عِلِّيُّونَ كِتَابٌ مَرْفُوعٌ يَشْهَدُهُ الْمُقَرَّبُونَ

Then he<sup>-asws</sup> recited this Verse: **Never! Surely the Book of the righteous would be in Illiyeen [83:18] And what will make you realise what Illiyeen is? [83:19] A numbered Book [83:20] The ones of Proximity would witness it [83:21]**.

وَ خَلَقَ عَدُوَّنَا مِنْ سِجِّينَ وَ خَلَقَ قُلُوبَ شِيعَتِهِمْ مِمَّا خَلَقْنَا مِنْهُ وَ أَبْدَانَهُمْ مِنْ دُونِ ذَلِكَ فَقُلُوبُهُمْ هَوَى إِلَيْهِمْ لِأَنَّهَا خُلِقَتْ مِمَّا خُلِقُوا مِنْهُ

‘And He<sup>-azwj</sup> Created our<sup>-asws</sup> enemies from Sijjeen and Created hearts of their loyalists from what they had been Created, and their bodies from below that. Thus their hearts yearn to them because these have been Created from what they have been Created’.

ثُمَّ تَلَا هَذِهِ الْآيَةَ كَلَّا إِنَّ كِتَابَ الْفَاجِرِ لَفِي سِجِّينَ وَ مَا أَدْرَاكَ مَا سِجِّينَ كِتَابٌ مَرْفُوعٌ.

Then he<sup>-asws</sup> recited: **Never! Surely the book of the immoral is in Sijjeen [83:7] And what will make you realise what Sijjeen is? [83:8] A numbered book [83:9]**.<sup>21</sup>

<sup>20</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 19

<sup>21</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 20



21- الْكَافِي، عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ خَلَقَنَا مِنْ عَلِيِّينَ وَ خَلَقَ أَرْوَاحَنَا مِنْ فَوْقِ ذَلِكَ وَ خَلَقَ أَرْوَاحَ شِيعَتِنَا مِنْ عَلِيِّينَ وَ خَلَقَ أَجْسَادَهُمْ مِنْ دُونِ ذَلِكَ فَمِنْ أَجْلِ ذَلِكَ الْقَرَابَةِ بَيْنَنَا وَ بَيْنَهُمْ وَ قُلُوبُهُمْ تَحِنُّ إِلَيْنَا.

(The book) 'Al Kafi' – From the number, from Ahmad Bin Muhammad, from Abu Yahya Al Wasity, from one of our companions,

From Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Created us<sup>-asws</sup> from Illiyeen and Created our<sup>-asws</sup> souls from above that and Created souls of our<sup>-asws</sup> Shias from Illiyeen and Created their bodies from below that. Thus, from that reason, there is the relationship between us<sup>-asws</sup> and them, and their hearts are yearning to us<sup>-asws</sup>'.<sup>22</sup>

22- الْكَافِي، عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ عَنْ عَمْرَانَ بْنِ إِسْحَاقَ الرَّعْفَرِيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ خَلَقَنَا مِنْ نُورٍ عَظَمْتِهِ ثُمَّ صَوَّرَ خَلْقَنَا مِنْ طِينَةٍ مَخْزُونَةٍ مَكْنُونَةٍ فَأَسْكَنَ ذَلِكَ النُّورَ فِيهِ فَكُنَّا نَحْنُ خُلَفَاءُ وَ بَشَرًا نُورَانِيَيْنَ لَمْ يُجْعَلْ لِأَحَدٍ فِي مِثْلِ الَّذِي خَلَقْنَا نَصِيبٌ

(The book) 'Al Kafi' – From the number, from Ahmad Bin Muhammad, from Muhammad Bin Al-Hassan, from Muhammad Bin Isa Bin Ubeyd, from Muhammad Bin Shueyb, from Imran Bin Is'haq Al Zafrany, from Muhammad Bin Marwan,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'Allah<sup>-azwj</sup> Created us<sup>-asws</sup> from the Noor (Light) of His<sup>-azwj</sup> Magnificence, then Fashioned our<sup>-asws</sup> creation from treasured clay, hidden. He<sup>-azwj</sup> Settled that Noor into it. Thus we<sup>-asws</sup> became created beings and luminous humans. He<sup>-azwj</sup> did not Make a share for anyone in the likes of which He<sup>-azwj</sup> Created us<sup>-asws</sup> (from).

وَ خَلَقَ أَرْوَاحَ شِيعَتِنَا مِنْ طِينَتِنَا وَ أَبْدَانَهُمْ مِنْ طِينَةِ مَخْزُونَةٍ مَكْنُونَةٍ أَسْفَلَ مِنْ ذَلِكَ الطِّينَةِ وَ لَمْ يُجْعَلِ اللَّهُ لِأَحَدٍ فِي مِثْلِ الَّذِي خَلَقَهُمْ مِنْهُ نَصِيباً إِلَّا لِلْأَنْبِيَاءِ

And He<sup>-azwj</sup> Created souls of our<sup>-asws</sup> Shias from our<sup>-asws</sup> clay, and their bodies from treasured clay, hidden, (from) lower than that clay, and Allah<sup>-azwj</sup> did not make a share for anyone in the likes of which He<sup>-azwj</sup> Created them from, except for the Prophets<sup>-as</sup>.

فَلِذَلِكَ صِرْنَا نَحْنُ وَ هُمْ النَّاسُ وَ سَائِرُ النَّاسِ هَمَجٌ لِلنَّارِ وَ إِلَى النَّارِ.

For that, we<sup>-asws</sup> and they became the people, and rest of the people are riffraff, for the Fire and to the Fire".<sup>23</sup>

23- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ حُسَّانَ وَ مُحَمَّدِ بْنِ يَحْيَى عَنْ سَلَمَةَ بْنِ خَطَّابٍ وَ غَيْرِهِ عَنْ عَلِيِّ بْنِ حُسَّانَ عَنْ عَلِيِّ بْنِ عَطِيَّةٍ عَنْ عَلِيِّ بْنِ رِثَابٍ وَ رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِنَّ لِلَّهِ هَرّاً دُونَ عَرْشِهِ وَ دُونَ النَّهْرِ الَّذِي دُونَ عَرْشِهِ نُورٌ نَوَّارٌ وَ إِنَّ فِي خَافَتِي النَّهْرِ رُوحَيْنِ مَخْلُوقَيْنِ رُوحُ الْقُدْسِ وَ رُوحٌ مِنْ أَمْرِهِ

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from Ali Bin Hassan, and Muhammad Bin Yahya, from Salama Bin Khattab, and someone else from Ali Bin Hassan, from Ali Bin Atiya, from Ali Bin Ri'ab,

<sup>22</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 21

<sup>23</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 22

‘Raising it to Amir Al-Momineen<sup>-asws</sup> having said: ‘There is a river for Allah<sup>-azwj</sup> below His<sup>-azwj</sup> Throne, and below the river which is below His<sup>-azwj</sup> Throne, there is a radiating light, and in the banks of the river there are two created souls, the Holy Spirit, and a soul from His<sup>-azwj</sup> Command.

وَإِنَّ لِلَّهِ عَشْرَ طِينَاتٍ خَمْسَةٌ مِنَ الْجَنَّةِ وَخَمْسَةٌ مِنَ الْأَرْضِ

And for Allah<sup>-azwj</sup> there are five clays from the Paradise and five from the earth’.

فَفَسَّرَ الْجَنَانَ وَفَسَّرَ الْأَرْضَ ثُمَّ قَالَ مَا مِنْ نَبِيٍّ وَلَا مَلَكٍ مِنْ بَعْدِهِ جَبَلَهُ إِلَّا نَفَخَ فِيهِ مِنْ إِحْدَى الرُّوحَيْنِ وَجَعَلَ النَّبِيَّ مِنْ إِحْدَى الطِّينَتَيْنِ

He<sup>-asws</sup> explained the Gardens and explained the earth, then said: ‘There is none from a Prophet<sup>-as</sup>, nor an Angel, a ‘Jabl’ from after it, except He<sup>-azwj</sup> Blows into him from one of the two souls, and He<sup>-azwj</sup> Made the Prophet<sup>-saww</sup> to be from one of the two clays’.

فُلْتُ لِأَبِي الْحَسَنِ الْأَوَّلِ ع مَا الْجَبَلُ فَقَالَ الْخَلْقُ غَيْرُنَا أَهْلَ الْبَيْتِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَنَا مِنَ الْعَشْرِ طِينَاتٍ وَنَفَخَ فِيْنَا مِنَ الرُّوحَيْنِ جَمِيعاً فَأَطْيَبَ بِهَا طِيباً.

I said to Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup>, ‘What is ‘Al Jabl’?’ He<sup>-asws</sup> said: ‘Created being other than us<sup>-asws</sup>, People<sup>-asws</sup> of the Household, for Allah<sup>-azwj</sup> Mighty and Majestic Created us from ten clays and Blew into us<sup>-asws</sup> both the two souls, so it was fragranced by it with a fragrance’.<sup>24</sup>

وَرَوَى غَيْرُهُ عَنْ أَبِي الصَّامِتِ قَالَ: طِيبُ الْجَنَانِ جَنَّةُ عَدْنٍ وَ جَنَّةُ الْمَأْوَى وَ النَّعِيمِ وَ الْفَرْدَوْسُ وَ الْخُلْدُ وَ طِيبُ الْأَرْضِ مَكَّةُ وَ الْمَدِينَةُ وَ الْكُوفَةُ وَ بَيْتُ الْمُقَدَّسِ وَ الْحِزْرُ.

And it is reported by someone else from Abu Al Samir who said,

‘The (five) clays of the Gardens are the garden of Eden, and the garden of Al-Mawa, and Al-Naeem, and Al-Firdows, and Al-Khuld; and (the five) clays of the earth are Makkah, and Al-Medina, and Al-Kufa, and Bayt Al-Maqdis, and Al-Heyr’.<sup>25</sup>

24- الْكَافِي، عَنْ الْعَدَّةِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ سَدِيدِ الصَّبْرِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ هَلْ يُكْرَهُ الْمُؤْمِنُ عَلَى قَبْضِ رُوحِهِ

(The book) ‘Al Kafi’ – From the number, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from Sadeyr Al Sayrafi who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘May I be sacrificed for you<sup>-asws</sup>, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Does the Momin dislike the capture of his soul?’

قَالَ لَا وَ اللَّهُ إِنَّهُ إِذَا أَتَاهُ مَلَكُ الْمَوْتِ لَقَبَضِي رُوحِي خَرَجَ عِنْدَ ذَلِكَ فَيَقُولُ لَهُ مَلَكُ الْمَوْتِ يَا وَلِيَّ اللَّهِ لَا تَخْرُجْ فَوَ الَّذِي بَعَثَ مُحَمَّدًا لَأَنَا أَبْرُ بِكَ وَ أَشْفُقُ عَلَيْكَ مِنْ وَالِدٍ رَجِيمٍ لَوْ حَضَرَكَ افْتَحَ عَيْنَيْكَ فَانْظُرْ

<sup>24</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 23 a

<sup>25</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 23 b

He<sup>-asws</sup> said: 'No, by Allah<sup>-azwj</sup>! When the Angel of death comes to him to capture his soul, he panics during that. The Angel of death says to him: 'O friend of Allah<sup>-azwj</sup>! Do not panic, for by the One<sup>-azwj</sup> Who Sent Muhammad<sup>-saww</sup>, I<sup>-as</sup> shall be kinder with you and more compassionate upon you than a merciful father if he had been present with you. Open your eyes and look!'

قَالَ يَمْتَلِكُ لَهُ رَسُولُ اللَّهِ ص وَ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْأَيْمَةُ مِنْ ذُرِّيَّتِهِمْ ع

He<sup>-asws</sup> said: 'There are resembled to him, Rasool-Allah<sup>-saww</sup>, and Amir Al-Momineen<sup>-asws</sup>, and Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and the Imams<sup>-asws</sup> from their<sup>-asws</sup> offspring.

فَيَقُولُ لَهُ هَذَا رَسُولُ اللَّهِ وَ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْأَيْمَةُ ع رُفَقَاؤُكَ

He<sup>-as</sup> says to him: 'This is Rasool-Allah<sup>-saww</sup>, and Amir Al-Momineen<sup>-asws</sup>, and Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup> and the Imams<sup>-asws</sup>, your friends''.

قَالَ فَيَفْتَحُ عَيْنَيْهِ فَيَنْظُرُ فَيَنَادِي رُوحَهُ مُنَادٍ مِنْ قِبَلِ رَبِّ الْعِزَّةِ فَيَقُولُ يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ إِلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ ازْجِعِي إِلَى رَبِّكِ رَاضِيَةً بِأُلُوتَايَةِ مَرْضِيَّةٍ بِالْثَوَابِ فَادْخُلِي فِي عِبَادِي يَغْنِي مُحَمَّدًا وَ أَهْلَ بَيْتِهِ وَ ادْخُلِي جَنَّتِي

He<sup>-asws</sup> said: 'So he opens his eyes and looks. His soul gets called out at by a caller from the direction of the Lord<sup>-azwj</sup> of Might. He says, '**O you the contented soul! [89:27]**, to Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household - **Return to your Lord, being well-pleased**, - with the Wilayah - **He being Well-Pleased [89:28]**, with the Rewarding - **So enter (to be) among My servants [89:29]** – meaning Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household - **And enter into My Garden [89:30]**'.

فَمَا شَيْءٌ أَحَبَّ إِلَيْهِ مِنْ اسْتِلَالِ رُوحِهِ وَ اللَّحُوقِ بِالْمُنَادِي.

So there is nothing more beloved to him than extraction of his soul and joining up with the caller''.<sup>26</sup>

25 الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ ثُوَيْسٍ عَنْ خَالِدِ بْنِ عَمَّارٍ عَنْ أَبِي بصيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا حِيلَ بَيْنَهُ وَ بَيْنَ الْكَلَامِ أَتَاهُ رَسُولُ اللَّهِ ص وَ مَنْ شَاءَ اللَّهُ فَجَلَسَ رَسُولُ اللَّهِ عَن يَمِينِهِ وَ الْآخَرُ عَنْ يَسَارِهِ فَيَقُولُ رَسُولُ اللَّهِ أَمَا مَا كُنْتَ تَرْجُو فَهُوَ ذَا أَمَامِكَ وَ أَمَا مَا كُنْتَ تَخَافُ فَقَدْ أَمِنْتَ مِنْهُ

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Khalid Bin Ammar, from Abu Baseer who said,

'Abu Abdullah<sup>-asws</sup> said: 'When there is a barrier between him and the talking, Rasool-Allah<sup>-saww</sup> and the ones Allah<sup>-azwj</sup> so Desires come to him. Rasool-Allah<sup>-saww</sup> sits on his right, and the other on his left. Rasool-Allah<sup>-saww</sup> says: 'As for what you used to wish for, so there it is, in front of you! And as for what you used to fear, so you are secured from it'.

ثُمَّ يُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ فَيَقُولُ هَذَا مَنْزِلُكَ مِنَ الْجَنَّةِ فَإِنْ شِئْتَ رَدَدْنَاكَ إِلَى الدُّنْيَا وَ لَكَ فِيهَا ذَهَبٌ وَ فِضَّةٌ فَيَقُولُ لَا حَاجَةَ لِي فِي الدُّنْيَا

<sup>26</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 24

Then a door to the Paradise is opened for him. He<sup>-saww</sup> says: ‘This is your house from the Paradise. If you like, we<sup>-saww</sup> can return you to the world, and for you in it would be gold and silver’. He says, ‘There is no need for me regarding the world’.

وَسَاقٍ إِلَى قَوْلِهِ فَإِذَا خَرَجَتِ النَّفْسُ مِنَ الْجَسَدِ فَبُعِضُهَا كَمَا عُرِضَ عَلَيْهِ وَ هِيَ فِي الْجَسَدِ فَيَخْتَارُ الْآخِرَةَ

And he<sup>-asws</sup> continued up to his<sup>-asws</sup> words: ‘When the self exits from the body, it is presented to it just as it had been presented to it while it was in the body, so he chooses the Hereafter.

فَيُعَسِّلُهُ فِيمَنْ يُغَسِّلُهُ وَ يُقَلِّبُهُ فِيمَنْ يُقَلِّبُهُ فَإِذَا أُدْرِجَ فِي أَكْفَانِهِ وَ وُضِعَ عَلَى سَرِيرِهِ خَرَجَتْ رُوحُهُ تَمْشِي بَيْنَ أَيْدِي الْقَوْمِ قُدَمَاءً وَ تَلْقَاهُ أَزْوَاجُ الْمُؤْمِنِينَ يُسَلِّمُونَ عَلَيْهِ وَ يُبَشِّرُونَهُ بِمَا أَعَدَّ اللَّهُ لَهُ جَلَّ ثَنَاهُ مِنَ النَّعِيمِ

He is washed among the ones who wash him, and he is turned among the ones who turn him. When he is enclosed in his shroud and placed upon his bier, his soul goes out walking in front of the people, in front, and the souls of the Momineen meet him and greet unto him and give him the glad tidings with what Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Praise, has Prepared for him from the bounties.

فَإِذَا وُضِعَ فِي قَبْرِهِ رُدَّ إِلَيْهِ الرُّوحُ إِلَى وَرَكَيْهِ ثُمَّ يُسْأَلُ عَمَّا يَعْلَمُ فَإِذَا جَاءَ بِمَا يَعْلَمُ فُتِحَ لَهُ ذَلِكَ الْبَابُ الَّذِي أَرَاهُ رَسُولُ اللَّهِ ص فَيَدْخُلُ عَلَيْهِ مِنْ نُورِهَا وَ بَرْدِهَا وَ طِيبِ رِيحِهَا الْحَدِيثُ.

When he is placed in his grace, the soul return to him, to his coccyx, then he would be questioned about what he knows. When he comes with (answers) he knows that door which Rasool-Allah<sup>-saww</sup> had showed him, is opened for him. There enters to him from its lights and it's coolness, and fragrance of it's aromas' – the Hadeeth''<sup>27</sup>

26- وَ مِنْهُ، عَنِ الْعَدَّةِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمَزَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ آيَةَ الْمُؤْمِنِ إِذَا خَضِرُ الْمَوْتُ بَيَاضَ وَجْهِهِ أَشَدَّ مِنْ بَيَاضِ لَوْنِهِ وَ يَرْتَشِعُ جَبِينُهُ وَ يَسِيلُ مِنْ عَيْنَيْهِ كَهَيْئَةِ الدَّمُوعِ فَيَكُونُ ذَلِكَ خُرُوجَ نَفْسِهِ

And from him, from the number, from Sahl Bin Ziyad, from Muhammad Bin Ali, from Muhammad Bin Al Fuzeyl, from Abu Hamza who said,

‘I heard Abu Ja’far<sup>-asws</sup> saying: ‘A sign of the Momin is that then the death presents him, his face brightens more intensely than the brightness of complexion of his face, and his forehead sweats, and it flows from his eyes as if it is the tears, so that would be the exit of his soul.

وَ إِنَّ الْكَافِرَ تَخْرُجُ نَفْسُهُ سَيْلًا مِنْ شِدْقِهِ كَرَبْدِ الْبَعِيرِ أَوْ كَمَا تَخْرُجُ نَفْسُ الْبَعِيرِ.

And the Kafir, his self-exits and there flows from his mouth like foam of the camel, or just as the self of the camel exits''<sup>28</sup>

<sup>27</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 25

<sup>28</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 26

27- وَ مِنْهُ، عَنْ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّ مَلَكَ الْمَوْتِ إِذَا نَزَلَ لِقَبْضِ رُوحِ الْكَافِرِ نَزَلَ وَ مَعَهُ سُمْقُودٌ مِنْ نَارٍ فَيَنْزِعُ رُوحَهُ فَيَصِيحُ بِهِمْ الْحَدِيثُ.

And from him, from Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuni,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘O Ali<sup>-asws</sup>! When the Angel of death descends to capture the soul of a Kafir, he<sup>-as</sup> descends and with him<sup>-as</sup> is a hook of fire. He<sup>-as</sup> snatches his soul (such that) Hell screams’ – the Hadeeth”.<sup>29</sup>

28- الْفَقِيهَ، قَالَ قَالَ الصَّادِقُ ع إِذَا قُبِضَتِ الرُّوحُ فِيهِ مُظَلَّةٌ فَوْقَ الْجَسَدِ رُوحُ الْمُؤْمِنِ وَ غَيْرُهُ يَنْظُرُ إِلَى كُلِّ شَيْءٍ يُصْنَعُ بِهِ فَإِذَا كُفِّنَ وَ وُضِعَ عَلَى السَّرِيرِ وَ حُمِلَ عَلَى أَعْنَاقِ الرِّجَالِ عَادَتِ الرُّوحُ إِلَيْهِ فَدَخَلَتْ فِيهِ

(The book) ‘Al Faqeeh’ – He said,

‘Al-Sadiq<sup>-asws</sup> said: ‘When the soul is captured, it shades above the body, soul of the Momin, and others are looking at everything being done with it. When he is enshrouded and placed upon his bier and carried upon necks of the men, the soul returns to him and enters into him.

فَيَمْدُ لَهُ فِي بَصَرِهِ فَيَنْظُرُ إِلَى مَوْضِعِهِ مِنَ الْجَنَّةِ أَوْ مِنَ النَّارِ فَيُنَادِي بِأَعْلَى صَوْتِهِ إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ عَجَلُونِي عَجَلُونِي وَ إِنْ كَانَ مِنْ أَهْلِ النَّارِ رُدُّونِي رُدُّونِي وَ هُوَ يَعْلَمُ كُلَّ شَيْءٍ يُصْنَعُ بِهِ وَ يَسْمَعُ الْكَلَامَ.

There is an extension for him in his sight, so he looks at his place from the Paradise, or from the Fire. He calls out at the top of his voice, if he was from the people of Paradise, ‘Hasten me! Hasten me!’ And if he was from the people of the Fire, ‘Return me! Return me’ – and he know all things being done with him and hears the talk”.<sup>30</sup>

29- الْكَافِي، عَنْ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي وَلَادٍ الْحَنَاطِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ جُعِلْتُ فِدَاكَ يَزُودُونَ أَنَّ أَرْوَاحَ الْمُؤْمِنِينَ فِي حَوَاصِلِ طُيُورٍ خَضِرٍ حَوْلَ الْعَرْشِ

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Abu Wallad Al Hannat,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I said to him<sup>-asws</sup>, ‘May I be sacrificed for you’<sup>asws</sup>! They are reporting that the souls of the Momineen are in the beaks of green birds around the Throne’.

فَقَالَ لَا الْمُؤْمِنُ أَكْرَمُ عَلَى اللَّهِ مِنْ أَنْ يُجْعَلَ رُوحُهُ فِي حَوْصَلَةِ طَيْرٍ لَكِنْ فِي أَبْدَانٍ كَأَبْدَانِهِمْ.

He<sup>-asws</sup> said: ‘No! The Momin is more honourable unto Allah<sup>-azwj</sup> than for Him<sup>-azwj</sup> to Make his soul to be in the beak of a bird, but these would be in bodies like their bodies”.<sup>31</sup>

<sup>29</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 27

<sup>30</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 28

<sup>31</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 29

30- وَ مِنْهُ، بِإِسْنَادِهِ عَنْ يُونُسَ بْنِ ظَبْيَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فَإِذَا قَبَضَهُ اللَّهُ عَزَّ وَ جَلَّ صَيَّرَ تِلْكَ الرُّوحَ فِي قَالِبٍ كَقَالِبِهِ فِي الدُّنْيَا فَيَأْكُلُونَ وَ يَشْرَبُونَ فَإِذَا قَدِمَ عَلَيْهِمُ الْقَادِمُ عَرَفُوهُ بِتِلْكَ الصُّورَةِ الَّتِي كَانَتْ فِي الدُّنْيَا.

And from him, by his chain from Yunus Bin Zabyan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘When Allah<sup>-azwj</sup> Mighty and Majestic Captures it, that soul comes to be in a mould like his mould (used to be) in the world. So they would be eating and drinking. When the one coming (after death) arrives to them, they recognise him with that face which used to be in the world’.<sup>32</sup>

31- وَ مِنْهُ، بِسَنَدٍ مُوْتَقٍ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّا نَتَحَدَّثُ عَنْ أَرْوَاحِ الْمُؤْمِنِينَ أَنَّهُمْ فِي حَوَاصِلِ طُيُورٍ خَضِرٍ تَرْعَى فِي الْجَنَّةِ وَ تَأْوِي إِلَى قَنَادِيلٍ تَحْتَ الْعَرْشِ فَقَالَ لَا إِذَا مَا هِيَ فِي حَوَاصِلِ طَيْرٍ

And from him, by a trusted chain from Abu Baseer who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘We are narrating about souls of the Momineen that these are in beaks of the green birds, being taken care of in the Paradise and are sheltering to the lamps beneath the Throne’. He<sup>-asws</sup> said: ‘No, they are not in the beaks of the birds!’

قُلْتُ فَأَيْنَ هِيَ قَالَ فِي رَوْضَةٍ كَهَيْئَةِ الْأَجْسَادِ فِي الْجَنَّةِ.

I said, ‘So where are these?’ He<sup>-asws</sup> said: ‘In a garden as if they are like the bodies in the Paradise’.<sup>33</sup>

32- وَ فِي رِوَايَةٍ أُخْرَى عَنْ أَبِي بَصِيرٍ عَنْهُ ع قَالَ: إِنَّ الْأَرْوَاحَ فِي صِفَةِ الْأَجْسَادِ فِي شَجَرٍ فِي الْجَنَّةِ تَعَارَفُ وَ تَسْأَلُ.

And in another report from Abu Baseer,

‘From him<sup>-asws</sup> having said: ‘The souls are in the description of the bodies in a tree in the Paradise, getting acquainted and asking each other’.<sup>34</sup>

33- وَ مِنْهُ، بِسَنَدٍ صَحِيحٍ عَنْ ضُرَيْسِ الْكُنَاسِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ لِلَّهِ جَنَّةً خَلَقَهَا اللَّهُ فِي الْمَغْرِبِ وَ مَاءُ فُرَاتِكُمْ هَذِهِ يَخْرُجُ مِنْهَا وَ إِلَيْهَا تَخْرُجُ أَرْوَاحُ الْمُؤْمِنِينَ مِنْ حُقُرِهِمْ عِنْدَ كُلِّ مَسَاءٍ فَتَسْقُطُ عَلَى ثَمَارِهَا وَ تَأْكُلُ مِنْهَا وَ تَتَنَعَّمُ فِيهَا وَ تَتَلَاقَى وَ تَتَعَارَفُ

And from him, by a correct chain from Zureys Al Kunasi,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘For Allah<sup>-azwj</sup> there is a garden He<sup>-azwj</sup> has Created it in the west, and water of this Euphrates of yours coming out from it, and to it will come out the souls of the Momineen from their pits (graves) during every evening. They drop upon its fruits and eat from it and enjoying in it, and they meet each other and get acquainted.

<sup>32</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 30

<sup>33</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 31

<sup>34</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 32

فَإِذَا طَلَعَ الْفَجْرُ هَاجَتْ مِنَ الْجَنَّةِ فَكَانَتْ فِي الْهَوَاءِ فِيمَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ تَطِيرُ ذَاهِبَةً وَ جَائِيَةً وَ تَعْبَهُدُ خُفْرَهَا إِذَا طَلَعَتِ الشَّمْسُ وَ تَتَلَاقَى فِي الْهَوَاءِ وَ تَتَعَارَفُ

When the dawn emerges, they rise from the Paradise and are being in the air in what is between the sky and the earth, flying around going and coming. They come to their graves when the sun emerges and meet each other in the air getting acquainted’.

قَالَ وَ إِنَّ لِلَّهِ نَارًا فِي الْمَشْرِقِ خَلَقَهَا لِيَسْكُنَهَا أَزْوَاجُ الْكُفَّارِ وَ يَأْكُلُونَ مِنْ رُفُومِهَا وَ يَشْرَبُونَ مِنْ حَمِيمِهَا لَيْلَهُمْ فَإِذَا طَلَعَتِ الْفَجْرُ هَاجَتْ إِلَى وَادٍ بِالْيَمَنِ يُقَالُ لَهُ بَرْهُوتُ أَشَدَّ حَرًّا مِنْ نِيرَانِ الدُّنْيَا كَانُوا فِيهَا يَتَلَاقُونَ وَ يَتَعَارَفُونَ فَإِذَا كَانَ الْمَسَاءُ عَادُوا إِلَى النَّارِ فَهُمْ كَذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ الْحَدِيثِ.

He<sup>-asws</sup> said: ‘And for Allah<sup>-azwj</sup> there is a fire in the east. He<sup>-azwj</sup> has Created it to Settle in it the souls of the Kafirs, and they are eating from it’s Zaqoom (bitter fruit), and they are drinking from it’s scalding water in their nights. When the dawn emerges, the rise to a valley in Al Yemen called Barhout, being of severer heat than the first of the world. They are being in it meeting each other and getting acquainted. When it would be evening, they return to the Fire. So, they are like that up to the Day of Qiyamah’ – the Hadeeth”.<sup>35</sup>

34- وَ مِنْهُ، بِإِسْنَادِهِ عَنْ حَبَّةِ الْغُرَبِيِّ قَالَ: خَرَجْتُ مَعَ أَمِيرِ الْمُؤْمِنِينَ عَ إِلَى الظَّهْرِ فَوَقَفَ بِوَادِي السَّلَامِ كَأَنَّهُ مُخَاطَبٌ لِأَقْوَامٍ فَقُمْتُ بِقِيَامِهِ حَتَّى أَغِيثْتُ ثُمَّ جَلَسْتُ حَتَّى مِلْتُ ثُمَّ قُمْتُ حَتَّى نَالَنِي مِثْلُ مَا نَالَنِي أَوَّلًا ثُمَّ جَلَسْتُ حَتَّى مِلْتُ

And from him, by his chain from Habbat Al Arny who said,

‘I went out with Amir Al-Momineen<sup>-asws</sup> at noon (Al-Zuhar time). He<sup>-asws</sup> paused at Wady Al-Salaam (graveyard). It was as if he<sup>-asws</sup> was addressing to a people. I stood by at his<sup>-asws</sup> standing until I was tired, then I sat down until I became restless. Then I stood up until it affected me like what had affected me at first. Then I sat down until I was restless.

ثُمَّ قُمْتُ وَ جَمَعْتُ رِدَائِي فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي قَدْ أَشْفَقْتُ عَلَيْكَ مِنْ طُولِ الْقِيَامِ فَرَاخَةً سَاعَةً ثُمَّ طَرَحْتُ الرِّدَاءَ لِيَجْلِسَ عَلَيْهِ فَقَالَ لِي يَا حَبَّةُ إِنَّ هُوَ إِلَّا مُحَادَثَةٌ مُؤْمِنٍ أَوْ مُؤَانَسَةٌ

Then I stood up and gathered my robe. I said, ‘O Amir Al-Momineen<sup>-asws</sup>! I am pitying upon you<sup>-asws</sup> from the length of the standing, so rest for a while’. Then I dropped the robe in order to be seated upon it. He<sup>-asws</sup> said to me: ‘O Habbat! It is only my<sup>-asws</sup> talking to a Momin or socialising with him.

قَالَ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ إِنَّهُمْ لَكَذَلِكَ قَالَ نَعَمْ وَ لَوْ كُشِفَ لَكَ لَرَأَيْتَهُمْ خَلْقًا خَلْقًا مُحْتَبِينَ يَتَحَادَثُونَ

He (the narrator) said, ‘I said, ‘O Amir Al-Momineen<sup>-asws</sup>, and they are like that?’ He<sup>-asws</sup> said: ‘Yes, and if it was uncovered for you, you would see them in circles and circles discussing’.

فَقُلْتُ أَجْسَامُ أَمْ أَزْوَاجُ فَقَالَ أَزْوَاجُ وَ مَا مِنْ مُؤْمِنٍ يَمُوتُ فِي بُقْعَةٍ مِنْ بَقَاعِ الْأَرْضِ إِلَّا قِيلَ لِرُوحِهِ الْحَقِّي بِوَادِي السَّلَامِ وَ إِنَّهَا لَبُقْعَةٌ مِنْ حَنَّةٍ عَذْنٍ.

<sup>35</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 33

I said, 'Are they bodies or souls?' He<sup>-asws</sup> said: 'Souls, and there is none from a Momin dying in a spot from the spots of the earth except it is said to his soul, 'Join with Wady Al-Salaam (cemetery)!', and it is a spot from the Garden of Eden".<sup>36</sup>

35- الْمَحَاسِينُ، عَنْ ابْنِ فَضَالٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ذَكَرَ الْأَرْوَاحُ الْمُؤْمِنِينَ فَقَالَ يَلْتَقُونَ فَقُلْتُ يَلْتَقُونَ قَالَ يَلْتَقُونَ وَ يَتَسَاءَلُونَ وَ يَتَعَارَفُونَ حَتَّى إِذَا رَأَيْتَهُ قُلْتَ مُلَانٌ.

(The book) 'Al Mahasin' – From Ibn Fazzal, from Hammad Bin Usman, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'The souls were mentioned, souls of the Momineen. He<sup>-asws</sup> said: 'They are meeting each other'. I said, 'They are meeting each other?' He<sup>-asws</sup> said: 'They are meeting and asking each other and getting acquainted, to the extent when you see him, you would say, 'So and so!''<sup>37</sup>

36 الْفَقِيه، بِسَنَدِهِ الصَّحِيحِ عَنْ الْحُلَيْيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَرْفَعُ إِلَى إِبْرَاهِيمَ وَ سَارَةَ أَطْفَالَ الْمُؤْمِنِينَ يُغْدُوهُمْ بِشَجَرٍ فِي الْجَنَّةِ لَهَا أَخْلَافٌ كَأَخْلَافِ النَّبَرِ فِي قَصْرِ مِنْ دُرٍّ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ أَلْبَسُوا وَ طَيَّبُوا وَ هَدُّوا إِلَى آبَائِهِمْ فَهُمْ مُلُوكٌ فِي الْجَنَّةِ مَعَ آبَائِهِمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ الَّذِينَ آمَنُوا وَ اتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ.

(The book) 'Al Faqeeh' – By his correct chain from Al Halby,

'From Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Blessed and Exalted Raises to Ibrahim<sup>-as</sup> and Sarah<sup>-as</sup>, the children of the Momineen. They provide them by a tree in the Paradise having udders like the udders of cows in a castle of gems. When it will be the Day of Qiyamah, they would be clothed, and perfumed, and guided to their fathers. So they would be kings in the Paradise along with their fathers, and it is the Word of Allah<sup>-azwj</sup> Mighty and Majestic: **And those who believe and their offspring follow them with Eman, We will Unite their offspring to be with them [52:21]**'.<sup>38</sup>

37 الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَخِيهِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنِ الرِّضَا ع قَالَ: قُلْتُ لَهُ بَلَّغْنِي أَنَّ يَوْمَ الْجُمُعَةِ أَقْصَرُ الْأَيَّامِ قَالَ كَذَلِكَ هُوَ قُلْتُ جُعِلْتُ فِدَاكَ كَيْفَ ذَلِكَ

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his brother Is'haq, from Muhammad Bin Ismail Bin Bazie,

'From Al Reza<sup>-asws</sup>, he (the narrator) said, 'I said to him<sup>-asws</sup>, 'It has reached me that the day of Friday is shortest of the days'. He<sup>-asws</sup> said: 'It is like that'. I said, 'May I be sacrificed for you<sup>-asws</sup>! How is that so?'

قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَجْمَعُ أَرْوَاحَ الْمُشْرِكِينَ تَحْتَ عَيْنِ الشَّمْسِ فَإِذَا رَكَدَتِ الشَّمْسُ عَذَّبَ اللَّهُ أَرْوَاحَ الْمُشْرِكِينَ بِرُكُودِ الشَّمْسِ سَاعَةً فَإِذَا كَانَ يَوْمَ الْجُمُعَةِ لَا يَكُونُ لِلشَّمْسِ رُكُودٌ رَفَعَ اللَّهُ عَنْهُمْ الْعَذَابَ لِقَضَائِ يَوْمِ الْجُمُعَةِ فَلَا يَكُونُ لِلشَّمْسِ رُكُودٌ.

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Blessed and Exalted Gathers the souls of the Polytheists beneath an eye of the sun. When the sun it still, Allah<sup>-azwj</sup> Punishes the souls of the Polytheists due to the stillness of the sun for a while. When it would be the day of Friday, there does not happen to

<sup>36</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 34

<sup>37</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 35

<sup>38</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 36



be a stillness for the sun. Allah<sup>-azwj</sup> Raises the Punishment away from them due to the merit of the day of Friday, so there does not happen to be a stillness for the sun”.<sup>39</sup>

38- وَ مِنْهُ، عَنْ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْمُؤْمِنَ لَيُزُورُ أَهْلَهُ فَيَرَى مَا يُحِبُّ وَ يُسْتَرُّ عَنْهُ مَا يَكْرَهُ وَ إِنَّ الْكَافِرَ لَيُزُورُ أَهْلَهُ فَيَرَى مَا يَكْرَهُ وَ يُسْتَرُّ عَنْهُ مَا يُحِبُّ

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The Momin tends to visit his family and he sees what he loves, and it is concealed from him whatever he dislikes; and the Kafir tends to visit his family, so he sees what he dislikes, and it is concealed from him what he loves’.

قَالَ وَ فِيهِمْ مَنْ يَزُورُ كُلَّ جُمُعَةٍ وَ مِنْهُمْ مَنْ يَزُورُ عَلَى قَدَرِ عَمَلِهِ.

He said, ‘And among them is one who visits every Friday, and from them is one visiting in accordance with his (good) deeds’.<sup>40</sup>

39- وَ مِنْهُ، عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ عَبْدِ اللَّهِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: سَأَلْتُهُ عَنِ الْمَيِّتِ يَزُورُ أَهْلَهُ قَالَ نَعَمْ فَقُلْتُ فِي كَمْ يَزُورُ قَالَ فِي الْجُمُعَةِ وَ فِي الشَّهْرِ وَ فِي السَّنَةِ عَلَى قَدَرِ مَنْزِلَتِهِ

And from him, from the number, from Sahl, from Ibn Mahboun, from Is’haq Bin Ammar,

‘From Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup>, he (the narrator) said, ‘I asked him<sup>-asws</sup> about the deceased visiting his family. He<sup>-asws</sup> said: ‘Yes’. I said, ‘How much does he visit?’ He<sup>-asws</sup> said: ‘During the Friday, and during the month, and during the year, based upon his status’.

فَقُلْتُ فِي أَيِّ صُورَةٍ يَأْتِيهِمْ قَالَ فِي صُورَةِ طَائِرٍ لَطِيفٍ يَسْقُطُ عَلَى جُدْرِهِمْ وَ يُشْرِفُ عَلَيْهِمْ فَإِنْ رَأَاهُمْ بِخَيْرٍ فَرِحَ وَ إِنْ رَأَاهُمْ بِشَرٍّ وَ حَاجَةٍ خَزَنَ وَ اغْتَمَمَ.

I said, ‘In which image does he come to them?’ He<sup>-asws</sup> said: ‘In an image of a delicate bird falling upon their wall, and he overlooks upon them. If he sees them with goodness, he rejoices, and if he sees them with evil and need, he grieves, and is gloomy’.<sup>41</sup>

وَ فِي رِوَايَةٍ أُخْرَى عَنْ إِسْحَاقَ قَالَ: قُلْتُ فِي أَيِّ صُورَةٍ قَالَ فِي صُورَةِ الْعُصْفُورِ أَوْ أَصْغَرَ مِنْ ذَلِكَ.

And in another report from Is’haq who said, ‘I said, ‘In which image?’ He<sup>-asws</sup> said: ‘In the image of a sparrow, or smaller than that’.<sup>42</sup>

40- دَعَاؤُ الرَّاوُنْدِيِّ، رُوِيَ أَنَّ فِي الْعَرْشِ تِمْنَالًا لِكُلِّ عَبْدٍ فَإِذَا اشْتَغَلَ الْعَبْدُ بِالْعِبَادَةِ رَأَتْ الْمَلَائِكَةُ تِمْنَالَهُ وَ إِذَا اشْتَغَلَ بِالْمَعْصِيَةِ أَمَرَ اللَّهُ بَعْضَ الْمَلَائِكَةِ حَتَّى يَحْجُبُوهُ بِأَجْنِحَتِهِمْ لِئَلَّا تَرَاهُ الْمَلَائِكَةُ فَذَلِكَ مَعْنَى قَوْلِهِ ص يَا مَنْ أَظْهَرَ الْجَمِيلَ وَ سَتَرَ الْقَبِيحَ.

(The book) Da’waat’ of Al Rawandy –

<sup>39</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 37

<sup>40</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 38

<sup>41</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 39 a

<sup>42</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 39 b

'It is reported that in the Throne there are resemblances of every servant. When the servant pre-occupies with the worship, the Angels see his resemblance, and when he pre-occupies with the disobedience, Allah<sup>-azwj</sup> Commands some of the Angels until they veil him with their winds lest the Angels see him. So that is the meaning of his<sup>-saww</sup> words (in the supplication): 'O One<sup>-azwj</sup> Who Reveals the beauty and Conceals the ugliness''.<sup>43</sup> (Not a Hadeeth)

41- الْكَافِي، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ الْوَشَاءِ عَنْ كَرَّامٍ عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْوَرَعِ فَقَالَ رَجُلٌ وَهُوَ مَسْحُ كُلِّهِ فَإِذَا قَتَلْتَهُ فَأَغْتَسِلَ

(The book) 'Al Kafi' – From Ali Bin Muhammad, from Salih Bin Abu Hammad, from Al Washa, from Karram, from Abdullah Bin Talha who said,

'I asked Abu Abdullah<sup>-asws</sup> about the lizard. He<sup>-asws</sup> said: 'And uncleanness, and it is morphed, all of it. So when you kill it, then wash'.

وَقَالَ إِنَّ أَبِي كَانَ قَاعِدًا فِي الْحِجْرِ وَمَعَهُ رَجُلٌ يُحَدِّثُهُ فَإِذَا هُوَ يَوْرَغُ يُؤَلِّوُلُ بِلِسَانِهِ فَقَالَ أَبِي لِلرَّجُلِ أَ تَدْرِي مَا يَقُولُ هَذَا الْوَرَعُ فَقَالَ لَا عِلْمَ لِي بِمَا يَقُولُ

And he<sup>-asws</sup> said: 'My<sup>-asws</sup> father<sup>-asws</sup> was seated in the chamber and with him<sup>-asws</sup> was a man discussing with him<sup>-asws</sup>. There was a lizard ululating with it's tongue'. My<sup>-asws</sup> father<sup>-asws</sup> said to the man: 'Do you know what this lizard is saying?' He said, 'There is no knowledge for me with what he is saying'.

قَالَ فَإِنَّهُ يَقُولُ وَاللَّهِ لَئِنْ دَكَّرْتُمْ عُثْمَانَ بِسَيِّمَةٍ لَأَسْتَمَنَّ عَلِيًّا حَتَّى يَقُومَ مِنْ هَاهُنَا

He<sup>-asws</sup> said: 'He is saying, 'By Allah<sup>-azwj</sup>! If you were to mention Usman with an insult, I shall insult Ali<sup>-asws</sup> until they stand up from over here!''

قَالَ وَ قَالَ أَبِي لَيْسَ يَمُوتُ مِنْ بَنِي أُمَيَّةٍ مَيِّتٌ إِلَّا مُسِيخٌ وَرَغَاً

He<sup>-asws</sup> said: 'And my<sup>-asws</sup> father<sup>-asws</sup> said: 'No dying one from the clan of Umayya dies except he is morphed as a lizard''.

قَالَ وَ قَالَ إِنَّ عَبْدِ الْمَلِكِ بْنَ مَرْوَانَ لَمَّا نَزَلَ بِهِ الْمَوْتُ مُسِيخٌ وَرَغَاً فَذَهَبَ مِنْ بَيْنِ يَدَيَّ مَنْ كَانَ عِنْدَهُ وَكَانَ عِنْدَهُ وَلَدُهُ فَلَمَّا أَنَّ فَقَدُوهُ عَظُمَ ذَلِكَ عَلَيْهِمْ فَلَمْ يَدْرُوا كَيْفَ يَصْنَعُونَ ثُمَّ اجْتَمَعَ أَمْرُهُمْ عَلَى أَنْ يَأْخُذُوا جِدْعاً فَيَصْنَعُوهُ كَهَيْئَةِ الرَّجُلِ

He (the narrator) said, 'And he<sup>-asws</sup> said: 'Abdul Malik Bin Marwan, when the death befell him, he was morphed into a lizard in front of the ones who were in his presence, and his children were with him. When they lost him, that was grievous upon them. They did not know what they should be doing. Then they gathered their affairs upon that they should take a trunk and carve it in the appearance of the man'.

قَالَ فَقَعَلُوا ذَلِكَ وَ أَلْبَسُوا الْجِدْعَ دِرْعَ حَدِيدٍ ثُمَّ أَلْقَوْهُ فِي الْأَكْفَانِ فَلَمْ يَطْلُعْ عَلَيْهِ أَحَدٌ مِنَ النَّاسِ إِلَّا أَنَا وَ وَلَدُهُ.

<sup>43</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 40

He<sup>-asws</sup> said: 'They did that and clothed the trunk with an iron armour, then cast it in the shrouds. No one from the people noticed except I<sup>-asws</sup> and his children'.<sup>44</sup>

42 الكافي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَيْرِ بْنِ أَبِي الْمِقْدَامِ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ ع قَالَ: وَاللَّهِ مَا مِنْ عَبْدٍ مِنْ شِيعَتِنَا يَنَامُ إِلَّا أَصْعَدَ اللَّهُ رُوحَهُ إِلَى السَّمَاءِ فَيُبَارِكُ عَلَيْهَا

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Ibn Abu Umeir, from Amro Bin Abu Al Miqdam,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'By Allah<sup>-azwj</sup>! There is none from a servant from our<sup>-asws</sup> Shias sleeping, except Allah<sup>-azwj</sup> Ascends his soul to the sky. He<sup>-azwj</sup> Blesses upon it.

فَإِنْ كَانَ قَدْ أَتَى عَلَيْهَا أَجَلُهَا جَعَلَهَا فِي كُنُوزِ رَحْمَتِهِ وَ فِي رِيَاضِ جَنَّتِهِ وَ فِي ظِلِّ عَرْشِهِ وَ إِنْ كَانَ أَجَلُهَا مُتَأَخِّرًا بَعَثَ بِهَا مَعَ أَمَنَّتِهِ مِنَ الْمَلَائِكَةِ لِيُرُدَّهَا إِلَى الْجَسَدِ الَّذِي خَرَجَتْ مِنْهُ لِتَسْكُنَ فِيهِ الْحَدِيثُ.

If it's term has come upon it, He<sup>-azwj</sup> Makes it to be in a treasure of His<sup>-azwj</sup> Mercy and in a garden of His<sup>-azwj</sup> Paradise, and in the shade of His<sup>-azwj</sup> Throne; and if its term has been delayed, He<sup>-azwj</sup> Dispatches it with His<sup>-azwj</sup> Trustees from the Angels in order to return it to the body which it had come out from, to settle in it' – the Hadeeth".<sup>45</sup>

43- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحُسَيْنِ بْنِ رَاشِدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ آبَائِهِ ع عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ لِي رَسُولُ اللَّهِ ص وَ سَأَلَ الْحَدِيثَ إِلَى أَنْ قَالَ: يَا عَلِيُّ إِنَّ أَرْوَاحَ شِيعَتِكَ لَتَصْعَدُ إِلَى السَّمَاءِ فِي رُقَادِهِمْ وَ وَقَاتِهِمْ فَتَنْظُرُ الْمَلَائِكَةُ إِلَيْهَا كَمَا يَنْظُرُ النَّاسُ إِلَى الْهَلَالِ شَوْقًا إِلَيْهِمْ وَ لِمَا يَرَوْنَ مِنْزِلَتَهُمْ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ الْحَبَرُ.

And from him, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Khalid, from Al Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said to me' – and he<sup>-asws</sup> continued the Hadeeth up to he<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! The souls of your<sup>-asws</sup> Shias tend to ascend to the sky during their sleep and their expiry. The Angels look at them just as the people look at the crescent, being desirous to them, and when they see their dwelling in the Presence of Allah<sup>-azwj</sup> Mighty and Majestic' – the Hadeeth".<sup>46</sup>

44- الْفَقِيه، بِإِسْنَادِهِ عَنْ أَبِي عُبَيْدَةَ الْحَدَّادِ وَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ فَقَالَ لَعَلَّكَ تَرَى أَنَّ الْقَوْمَ لَمْ يَكُونُوا يَنَامُونَ فَقُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

(The book) 'Al Faqeeh' – By his chain from Ubeyda Al Haza'a,

'And from Abu Ja'far<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***Their sides forsake their beds, [32:16].*** He<sup>-asws</sup> said: 'Perhaps you view that the people were not sleeping?' I said, 'Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> are more knowing'.

<sup>44</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 41

<sup>45</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 42

<sup>46</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 43

فَقَالَ لَا بُدَّ لِهَذَا الْبَدَنِ أَنْ تُرِيحَهُ حَتَّى تَخْرُجَ نَفْسُهُ فَإِذَا خَرَجَ النَّفْسُ اسْتَرَاحَ الْبَدَنُ وَ رَجَعَتِ الرُّوحُ فِيهِ وَ فِيهِ قُوَّةٌ عَلَى الْعَمَلِ الْحَدِيثِ.

He<sup>-saww</sup> said: 'There is no escape for the body from resting until his self would exit. When the self-exits, the body rests and the soul returns into it, and in it is strength based upon the deeds' – Al-Hadeeth'.<sup>47</sup>

45- فِي رِسَالَةِ الْإِهْلِيلِجَةِ الَّتِي كَتَبَ الصَّادِقُ ع إِلَى الْمُفَضَّلِ بْنِ عُمَرَ وَ ذَكَرَ فِيهَا احْتِجَاجَهُ فِي إِثْبَاتِ الصَّانِعِ تَعَالَى عَلَى الطَّبِيبِ الْهِنْدِيِّ قَالَ ع قُلْتُ أَ فَتَقْتَرِ بِأَنَّ اللَّهَ خَلَقَ الْخَلْقَ أَمْ قَدْ بَقِيَ فِي نَفْسِكَ شَيْءٌ مِنْ ذَلِكَ قَالَ إِيَّيْ مِنْ ذَلِكَ عَلَى حَدِّ وَثُوفٍ مَا أَتَخَلَّصُ إِلَى أَمْرٍ يَنْفَعُ لِي فِيهِ الْأَمْرُ

In the letter 'Al-Ihlilaja' which Al-Sadiq<sup>-asws</sup> wrote to Al-Mufazzal Bin Umar, and in it he<sup>-asws</sup> mentioned his<sup>-asws</sup> arguments in proving the Maker, the Exalted, based upon the Indian medicine, he<sup>-asws</sup> said: 'I<sup>-asws</sup> said: 'Do you acknowledge that Allah<sup>-azwj</sup> has Created the creation, or there still remains in your self-something from that?' He said, 'From that, I am upon a limit of pausing what I could end-up to a matter in which the command is implemented to me'.

قُلْتُ أَمَّا إِذَا أُبَيِّنْتَ إِلَّا الْجَهَالََةَ وَ زَعَمْتَ أَنَّ الْأَشْيَاءَ لَا تُدْرِكُ إِلَّا بِالْحَوَاسِّ فَإِنِّي أَخْبَرْتُكَ أَنَّهُ لَيْسَ لِلْحَوَاسِّ دَلَالَةٌ عَلَى الْأَشْيَاءِ وَ لَا فِيهَا مَعْرِفَةٌ إِلَّا بِالْقَلْبِ فَإِنَّهُ دَلِيلُهَا وَ مَعْرِفَةُهَا الْأَشْيَاءَ الَّتِي تَدَّعِي أَنَّ الْقَلْبَ لَا يَعْرِفُهَا إِلَّا بِهَا

I<sup>-asws</sup> said: 'But, then you are refusing only for the ignorance and claiming that the things cannot be realise except by the senses, and I<sup>-asws</sup> informed you that it isn't for the senses an evidence upon the things, nor is there any recognition in it except by the heart, for it is its pointer and its understanding of the things which you claim that the heart cannot recognise these except by it (five senses)'.

فَقَالَ أَمَّا إِذَا نَطَقْتَ بِهَذَا فَمَا أَقْبَلُ مِنْكَ إِلَّا بِالتَّخْلِيسِ وَ التَّفَحُّصِ مِنْهُ بِإِضَاحٍ وَ بَيَانٍ وَ حُجَّةٍ وَ بُرْهَانٍ

He said, 'But, when you<sup>-asws</sup> speak with this, I do not accept from you<sup>-asws</sup> except with the clearance and the investigation from it, with clarification, and explanation, and an argument, and a proof'.

قُلْتُ فَأَوَّلُ مَا أَبْدَأُ بِهِ أَنَّكَ تَعْلَمُ أَنَّهُ رُبَّمَا ذَهَبَتْ الْحَوَاسُّ أَوْ بَعْضُهَا وَ ذَبَرَ الْقَلْبُ لِلْأَشْيَاءِ الَّتِي فِيهَا الْمَضَرَّةُ وَ الْمَنْفَعَةُ مِنَ الْأُمُورِ الْعَلَانِيَةِ وَ الْخَفِيَّةِ فَأَمَرَ بِهَا وَ هِيَ فَتَقْدَرُ فِيهَا أَمْرُهُ وَ صَحَّ فِيهَا قَضَاؤُهُ

I<sup>-asws</sup> said: 'The first of what I<sup>-asws</sup> begin with is, you know that sometimes the senses go (don't work), or some of them, and the heart manages the things which in it is the harm and the benefit, from the announced matters and the hidden, so it enjoins with it and forbid, and its orders are implemented in these, and its judgments is deemed as correct'.

قَالَ إِنَّكَ تَقُولُ فِي هَذَا قَوْلًا يُشْبِهُ الْحُجَّةَ وَ لَكِنِّي أُحِبُّ أَنْ تُوَضِّحَهُ لِي غَيْرَ هَذَا الْإِضَاحِ

He said, 'You are saying regarding this, a word resembling the proof, but I would love it if you<sup>-asws</sup> clarify for me other than this clarification'.

<sup>47</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 44

فُلْتُ أَلَسْتُ تَعْلَمُ أَنَّ الْقَلْبَ يَبْقَى بَعْدَ ذَهَابِ الْخَوَاسِ قَالَتْ نَعَمْ وَ لَكِنْ يَبْقَى بِغَيْرِ دَلِيلٍ عَلَى الْأَشْيَاءِ الَّتِي تَدُلُّ عَلَيْهَا الْخَوَاسُ فُلْتُ فَلَسْتُ تَعْلَمُ أَنَّ الْوَلَدَ تَضَعُهُ أُمُّهُ مُضْغَةً لَيْسَ تَدُلُّهُ الْخَوَاسُ عَلَى شَيْءٍ يُسْمَعُ وَ لَا يُبْصَرُ وَ لَا يُدَاكُّ وَ لَا يُلْمَسُ وَ لَا يُشَمُّ قَالَتْ بَلَى

I<sup>asws</sup> said: 'Don't you know that the heart remains after the departure of the senses?' He said, 'Yes, but it remains without evidence upon the things which the senses point upon'. I<sup>asws</sup> said: 'Don't you know that the child, his mother places him (gives birth) as a lump, the senses do not point him upon anything he hears, nor sees, nor tastes, nor touches, nor smells?' He said, 'Yes'.

فُلْتُ فَأَيُّهُ الْخَوَاسِ دَلَّتْهُ عَلَى طَلَبِ اللَّبَنِ إِذَا جَاعَ وَ الصَّحَكِ بَعْدَ الْبُكَاءِ إِذَا رَوِيَ مِنَ اللَّبَنِ وَ أَيُّ خَوَاسٍ سَبَّاحِ الطَّيْرِ وَ لَا تَطِفُ الْحَبَّ مِنْهَا دَهًا عَلَى أَنْ تُلْقَى بَيْنَ أَفْرَاحِهَا اللَّحْمَ وَ الْحَبَّ فَتَأْوِي سِبَاعَهَا إِلَى اللَّحْمِ وَ الْآخَرُونَ إِلَى الْحَبِّ

I<sup>asws</sup> said: 'So, which sense points it upon seeking the milk when hungry, and the laughing after the crying when quenched from the milk? And which sense of the predator birds picking the seed from it points it upon casting between its chick, the flesh and the seed, so its predators incline towards the flesh, and the others to the seed?

وَ أَخْبِرْنِي عَنْ فِرَاحِ طَيْرِ الْمَاءِ أَلَسْتُ تَعْلَمُ أَنَّ فِرَاحَ طَيْرِ الْمَاءِ إِذَا طَرِحَتْ فِيهِ سَبَخَتْ وَ إِذَا طَرِحَتْ فِيهِ فِرَاحَ طَيْرِ الْبَرِّ غَرِقَتْ وَ الْخَوَاسُ وَاحِدَةٌ فَكَيْفَ انْتَفَعَ بِالْخَوَاسِ طَيْرُ الْمَاءِ وَ أَعَانَتْهُ عَلَى السِّبَاخَةِ وَ لَمْ يَنْتَفِعْ طَيْرُ الْبَرِّ فِي الْمَاءِ بِخَوَاسِهَا

And tell me<sup>asws</sup> about the chicks of the water birds. Don't you know that a chick of the water bird, when it drops in it, it swims, and when a chick of the land bird drops in it, it drowns, and the senses are the same. The how did the water bird benefits with the senses upon the swimming, and the land bird did not benefit in the water with its senses?

وَ مَا بَالُ طَيْرِ الْبَرِّ إِذَا غَمَسَتْهَا فِي الْمَاءِ سَاعَةً مَاتَتْ وَ إِذَا أَمْسَكَتْ طَيْرُ الْمَاءِ سَاعَةً مَاتَتْ فَلَا أَرَى الْخَوَاسَ فِي هَذَا إِلَّا مُنْكَسِرًا عَلَيْكَ وَ لَا يَنْبَغِي ذَلِكَ أَنْ يَكُونَ إِلَّا مِنْ مُدَبِّرٍ حَكِيمٍ جَعَلَ لِلْمَاءِ خَلْقًا وَ لِلْبَرِّ خَلْقًا

And what is the matter with the land bird, when it is submerged in the water for a while, it dies, and when the water bird is withheld from the water for a while, it dies? So, I<sup>asws</sup> do not see the senses in this except as broken upon you, and that is not befitting to happen except from a Wise Arranger Making a creature for the water and a creature for the land.

أَمْ أَخْبِرْنِي مَا بَالُ الدَّرَّةِ الَّتِي لَا تُعَايِنُ الْمَاءَ قَطُّ تُطْرَحُ فِي الْمَاءِ فَتَسْبِيحُ وَ تُلْقَى الْإِنْسَانُ ابْنُ خَمْسِينَ سَنَةً مِنْ أَقْوَى الرِّجَالِ وَ أَعْقَلِهِمْ لَمْ تَتَعَلَّمِ السِّبَاخَةَ فَيَغْرُقُ كَيْفَ لَمْ يَدُلَّهُ عَقْلُهُ وَ لُبُّهُ وَ تَجَارِبُهُ وَ بَصَرُهُ بِالْأَشْيَاءِ مَعَ اجْتِمَاعِ خَوَاسِهِ وَ صِحَّتِهَا أَنْ يُدْرِكَ ذَلِكَ بِخَوَاسِهِ كَمَا أَذْرَكَتْهُ الدَّرَّةُ إِنْ كَانَ ذَلِكَ إِنَّمَا يُدْرِكُ بِالْخَوَاسِ

Or, tell me, what is the matter that the ant which has not seen the water at all, when it drops in the water, it swims, and the fifty years old human being from the strongest of the men and their most intellectual not knowing the swimming, is thrown (in the water), and he drowns? How come his intellect, and his mind, and his experience, and his insight did not point him upon the things with the collection of his senses and his health, that he should realise that by his senses just as the ant realised it, if it was so that rather it would be realised by the senses?

أَفَلَيْسَ يُنْبَغِي لَكَ أَنْ تَعْلَمَ أَنَّ الْقَلْبَ الَّذِي هُوَ مَعْدِنُ الْعُقْلِ فِي الصَّبِيِّ الَّذِي وَصَفْتُ وَ غَيْرِهِ مِمَّا سَمِعْتَ مِنَ الْحَيَوَانِ هُوَ الَّذِي يَهْبِجُ الصَّبِيَّ إِلَى طَلَبِ الرِّضَاعِ وَ الطَّيْرَ الْأَقِطَ عَلَى لَفْظِ الْحَبِّ وَ السِّبَاعَ عَلَى اتِّبَاعِ اللَّحْمِ قَالَ لَسْتُ أَجِدُ الْقَلْبَ يَعْلَمُ شَيْئاً إِلَّا بِالْحَوَاسِ

Is it not befitting for you that you know that the heart is the one which is a mine of the intellect in the child which I<sup>-asws</sup> described, and others from what you heard, from the animal, it is which urges the child to seek the breastfeeding, and the picking bird upon picking the seas, and the predator (bird) upon swallowing the meat?' He said, 'I didn't find the heart to know anything except by the senses!'

قُلْتُ أَمَّا إِذَا أُبَيِّنْتُ إِلَّا التُّزَوُّعَ إِلَى الْحَوَاسِ فَإِنَّا نَقْبَلُ نُزْوَعَكَ إِلَيْهَا بَعْدَ رَفْضِكَ لَهَا وَ نُجِيبُكَ فِي الْحَوَاسِ حَتَّى يَنْقَرَّرَ عِنْدَكَ أَنَّهُ لَا تَعْرِفُ مِنْ سَائِرِ الْأَشْيَاءِ إِلَّا الظَّاهِرَ مِمَّا هُوَ دُونَ الرَّبِّ الْأَعْلَى سُبْحَانَهُ وَ تَعَالَى فَأَمَّا مَا يَحْفَى وَ لَا يَظْهَرُ فَلَسْتُ تَعْرِفُهُ وَ ذَلِكَ أَنَّ خَالِقَ الْحَوَاسِ جَعَلَ لَهَا قَلْباً اخْتَجَّ بِهِ عَلَى الْعِبَادِ وَ جَعَلَ الْحَوَاسِ الدَّلَالَاتِ عَلَى الظَّاهِرِ الَّذِي يُسْتَدَلُّ بِهَا عَلَى الْخَالِقِ سُبْحَانَهُ

I said, 'But, when you refuse except for the tendency to the senses, so we<sup>-asws</sup> accept your tendency to it after your rejection of it, and we<sup>-asws</sup> answer you regarding the senses until it is accepted with you that these do not recognise from the rest of the things except the apparent from what it besides the Lord<sup>-azwj</sup>, the Exalted, Glorious is He<sup>-azwj</sup> and Exalted; as for what is hidden and not apparent, they don't recognise it, and that is because the Creator of the senses Made a heart to be for these, arguing by it upon the servants, and Made for the senses, the evidences upon the apparent by which he is pointed with upon the Creator, Glorious is He<sup>-azwj</sup>.

فَنَظَرْتُ الْعَيْنَ إِلَى خَلْقٍ مُتَّصِلٍ بَعْضُهُ بِبَعْضٍ فَدَلَّتِ الْقُلُوبَ عَلَى مَا عَايَنَتْ وَ تَفَكَّرَ الْقَلْبُ حِينَ دَلَّتْهُ الْعَيْنُ عَلَى مَا عَايَنَتْ مِنْ مَلَكُوتِ السَّمَاءِ وَ ارْتِفَاعِهَا فِي الْهَوَاءِ بِغَيْرِ عَمَدٍ يُزَيَّ وَ لَا دَعَائِمٍ تُمْسِكُهَا لَا تُؤَخَّرُ مَرَّةً فَتَنْكَشِطُ وَ لَا تُقَدَّمُ أُخْرَى فَتَزُولُ وَ لَا تَهْبِطُ مَرَّةً فَتَدْنُو وَ لَا تَرْتَفِعُ أُخْرَى فَتَنَائِي لَا تَتَغَيَّرُ لِطَوْلِ الْأَمَلِ وَ لَا تَخْلُقُ لِاخْتِلَافِ اللَّيَالِي وَ الْأَيَّامِ وَ لَا يَتَدَاعَى مِنْهَا نَاحِيَّةٌ وَ لَا يَنْهَارُ مِنْهَا طَرْفٌ

The eye looks at creatures connected with each other, so it points to the heart upon what it sees, and the heart thinks where the eye is pointing it to upon what it has seen from the kingdoms of the skies and its rising into the air without any support to be seen, nor any pillars withholding it, neither delaying it once and it would break up, nor brought forward another time and it would decline, nor does it come down once so it would be nearer, nor rise up another time and be remote, nor does the length of the pillar change nor a new one created for the interchange of the nights and days, nor does an area of it fall apart, nor does a side from it break off.

مَعَ مَا عَايَنَتْ مِنَ النُّجُومِ الْجَارِيَةِ السَّبْعَةِ الْمُخْتَلِفَةِ بِمَسِيرِهَا لِدَوَارِ الْفَلَكَ وَ تَنَقُّلِهَا فِي الْبُرُوجِ يَوْماً بَعْدَ يَوْمٍ وَ شَهْراً بَعْدَ شَهْرٍ وَ سَنَةً بَعْدَ سَنَةٍ مِنْهَا السَّرِيعُ وَ مِنْهَا الْبَطِيءُ وَ مِنْهَا الْمُعْتَدِلُ السَّيْرِ ثُمَّ رُجُوعُهَا وَ اسْتِقَامَتِهَا وَ أَخْذُهَا عَرْضاً وَ طَوَلاً وَ حُنُوسُهَا عِنْدَ الشَّمْسِ وَ هِيَ مُشْرِقَةٌ وَ ظُهُورُهَا إِذَا غَرَبَتْ

And with what is witnessed from the seven different stars flowing in their courses for the rotation of the orbit, and its turning in the constellation day after day, and month after month, and year after year. From these are the fast ones, and from these are the slow ones, and from these are the moderate ones of the travel. Then, their returning and their standing, and their taking width wise and lengthwise, and their dimming at the sun while it is bright, and their appearing when it sets.

وَجَزَى الشَّمْسُ وَالْقَمَرُ فِي الْبُرُوجِ دَائِبِينَ لَا يَتَغَيَّرَانِ فِي أَوْقَاتِهِمَا يَعْرِفُ ذَلِكَ مَنْ يَعْرِفُ بِحِسَابِ مَوْضُوعٍ وَ أَمْرٍ مَعْلُومٍ بِحِكْمَتِهِ يَعْرِفُ دَوُو الْأَلْبَابِ أَتَمَّا لَيْسَتْ مِنْ حِكْمَةِ الْإِنْسِ وَلَا تَفْتِيشِ الْأَوْهَامِ وَلَا تَقْلِبِ التَّفَكُّرِ

And the sun and the moon flow in the constellations consistently, not changing in their periods and their timings. One who recognises that recognises by a calculation of place and a known matter. By wisdom do the ones of understanding recognise that it isn't from a wisdom of the human beings, nor inspections of imaginations, nor reflections of the thoughts.

فَعَرَفَ الْقَلْبُ حِينَ دَلَّتْهُ الْعَيْنُ عَلَى مَا عَايَنَتْ أَنَّ لَذَلِكَ الْخَلْقِ وَ التَّدْبِيرِ وَ الْأَمْرِ الْعَجِيبِ صَانِعاً يُنْسِكُ السَّمَاءَ الْمُنْطَبِقَةَ أَنَّ تَهْوِي إِلَى الْأَرْضِ وَ أَنَّ الَّذِي جَعَلَ الشَّمْسَ وَ النُّجُومَ فِيهَا خَالِقُ السَّمَاءِ

So, the heart recognises where the eye points it upon what it sees, that for that is the creation, and the arrangement, and the wondrous matter of a Maker Withholding the sky, the applied principles that it inclines to the earth and that the One<sup>-azwj</sup> Who Made the sun and the stars in it, is the Creator of the sky.

ثُمَّ نَظَرَتْ الْعَيْنُ إِلَى مَا اسْتَقَلَّهَا مِنَ الْأَرْضِ فَدَلَّتِ الْقَلْبَ عَلَى مَا عَايَنَتْ فَعَرَفَ الْقَلْبُ بِعَقْلِهِ أَنَّ مُنْسِكِ الْأَرْضِ الْمُمَهَّدَةِ أَنَّ تَزُولَ أَوْ تَهْوِي فِي الْهَوَاءِ أَوْ هُوَ بَرَى الرِّيشَةَ تَرْمِي بِهَا فَتَسْقُطُ مَكَانَهَا وَ هِيَ فِي الْحَقِّقَةِ عَلَى مَا هِيَ عَلَيْهِ هُوَ الَّذِي يُنْسِكُ السَّمَاءَ الَّتِي فَوْقَهَا وَ أَنَّهُ لَوْ لَا ذَلِكَ لَحَسَقَتْ بِمَا عَلَيْهَا مِنْ ثِقَلِهَا وَ ثِقَلِ الْجِبَالِ وَ الْأَنْعَامِ وَ الْأَشْجَارِ وَ الْبُحُورِ وَ الرِّمَالِ فَعَرَفَ الْقَلْبُ بِدَلَالَةِ الْعَيْنِ أَنَّ مُدَبِّرَ الْأَرْضِ هُوَ مُدَبِّرُ السَّمَاءِ

Then the eye looks at what is faintest from the earth, and it points the heart upon what it sees, so the heart recognises by its intellect that it is withheld from the earth deliberately from either declining, or inclining in the air – and he sees the feather thrown with, and it falls from its place and it is in lightness upon what it is upon – He<sup>-azwj</sup> is the One<sup>-azwj</sup> Who Withholds the sky which is above it, and it is so that had it not been for that, it would submerge with whatever is upon it from its weight and the weight of the mountains, and the animals, and the trees, and the seas, and the sands. So, the heart recognises by the evidencing of the eyes that the Manager of the earth, He<sup>-azwj</sup> is the Manager of the sky.

ثُمَّ سَمِعَتْ الْأُذُنُ صَوْتَ الرِّيحِ الشَّدِيدَةِ الْعَاصِفَةِ وَ اللَّيْنَةِ الطَّيِّبَةِ وَ عَايَنَتْ الْعَيْنُ مَا يُقْلَعُ مِنْ عِظَامِ الشَّجَرِ وَ يُهْدَمُ مِنْ وَثِيقِ الْبُنْيَانِ وَ تُسْفِي مِنْ ثِقَالِ الرِّمَالِ تُخْلِي مِنْهَا نَاحِيَةً وَ تَصُبُّهَا فِي أُخْرَى بِلَا سَائِقٍ تُبْصِرُهُ الْعَيْنُ وَ لَا تَسْمَعُهُ الْأُذُنُ وَ لَا يُدْرِكُ بِشَيْءٍ مِنَ الْحَوَاسِ وَ لَيْسَتْ مُجَسَّدَةً تُلَمَسُ وَ لَا مُحْدُودَةً تُعَايَنُ

Then, the ears hear the sound of the stormy wind and the good (gentle) wind, and the eyes saw what fell off from the branches of the tree, and the demolition of the solid structure, and the scattering of the weight of the sand emptying one area and filling up another, without there being a driver sighted by the eye, nor heard by the ears, nor realised by anything from the senses, and it isn't embodied to be touched, nor limited to be seen.

فَلَمْ تَزِدِ الْعَيْنُ وَ الْأُذُنُ وَ سَائِرُ الْحَوَاسِ عَلَى أَنَّ ذَلِكَ الْقَلْبُ أَنَّ لَهَا صَانِعاً وَ ذَلِكَ أَنَّ الْقَلْبَ يُفَكِّرُ بِالْعَقْلِ الَّذِي فِيهِ فَيَعْرِفُ أَنَّ الرِّيحَ لَمْ تَنْحَرْكَ مِنْ ثِقَلِهَا وَ أَتَمَّا لَوْ كَانَتْ هِيَ الْمُحَرَّكَتُ لَمْ يَكْفُفْ عَنِ التَّحَرُّكِ وَ لَمْ تَهْدِمِ طَائِفَةً وَ تُعْفِي أُخْرَى وَ لَمْ تَقْلَعْ شَجَرَةً وَ تَدْعُ أُخْرَى إِلَى جَنْبِهَا وَ لَمْ تَصُبْ أَرْضاً وَ تَنْصَرِفُ عَنْ أُخْرَى

So, why don't the ears and the eyes and the rest of the senses increase upon pointing the heart to that there is a Maker for it? And that is because the heart thinks with the intellect,



which is in it, so, he understands that the wind does not move from its own self, and it, if it was moving would not stop from the movement, and would not demolish an area and fill another, and not uproot a tree and leave another to its side and would not hit a land and turn away from another.

فَلَمَّا تَفَكَّرَ الْقَلْبُ فِي أَمْرِ الرِّيحِ عَلِمَ أَنَّهَا مُحَرَّكَةٌ هُوَ الَّذِي يَسُوِّفُهَا حَيْثُ يَشَاءُ وَ يُسَكِّنُهَا إِذَا شَاءَ وَ يُصِيبُ بِهَا مَنْ يَشَاءُ وَ يَصْرِفُهَا عَمَّنْ يَشَاءُ

When the heart thinks regarding the matter of the wind, it knows that for it there is a Mover. He<sup>-azwj</sup> is the One<sup>-azwj</sup> Driving it to wherever He<sup>-azwj</sup> so Desires, and Settles it when He<sup>-azwj</sup> so Desires, and Hits with it one He<sup>-azwj</sup> so Desires, and Turns it away from one He<sup>-azwj</sup> so Desires.

فَلَمَّا نَظَرَ الْقَلْبُ إِلَى ذَلِكَ وَجَدَهَا مُتَّصِلَةً بِالسَّمَاءِ وَ مَا فِيهَا مِنَ الْآيَاتِ فَعَرَفَ أَنَّ الْمُدَبِّرَ الْقَادِرَ عَلَى أَنْ يُمْسِكَ الْأَرْضَ وَ السَّمَاءَ هُوَ خَالِقُ الرِّيحِ وَ مُحَرِّكُهَا إِذَا شَاءَ وَ يُمْسِكُهَا كَيْفَ شَاءَ وَ مُسَلِّطُهَا عَلَى مَنْ يَشَاءُ

When the heart looks at that, finds it connected with the sky, and whatever is therein from the signs, and recognises that the Able upon Withholding the earth and the sky, He<sup>-azwj</sup> is the Creator of the wind and Moving it wherever He<sup>-azwj</sup> so Desires, and Withholding it however He<sup>-azwj</sup> so Desires, and Make it overcome upon one He<sup>-azwj</sup> so Desires to.

وَ كَذَلِكَ دَلَّتِ الْعَيْنُ وَ الْأُذُنُ الْقَلْبَ عَلَى هَذِهِ الزَّلْزَلَةِ وَ عَرَفَ ذَلِكَ بِعَوْنِهَا مِنْ حَوَائِجِهِ حِينَ حَرَكْتُهُ فَلَمَّا دَلَّ الْحَوَاسُّ عَلَى تَحْرِيكِ هَذَا الْخَلْقِ الْعَظِيمِ مِنَ الْأَرْضِ فِي غَلْظِهَا وَ ثِقَلِهَا وَ طَوْلِهَا وَ عَرْضِهَا وَ مَا عَلَيْهَا مِنْ ثِقَلِ الْجِبَالِ وَ الْمِيَاهِ وَ الْأَنْعَامِ وَ غَيْرِ ذَلِكَ

And similar to that, the eyes and the ears point upon these earthquakes, and recognises with other than these two from his senses when it moves. When the senses point upon the movement of this great creation from the earth is its denseness and its weight, and its length and its breadth, and what is upon it from the weight of the mountain and its water, and the animals and other than that.

وَ إِنَّمَا يَتَحَرَّكُ فِي نَاحِيَةٍ وَ لَمْ يَتَحَرَّكْ فِي نَاحِيَةٍ أُخْرَى وَ هِيَ مُلْتَحِمَةٌ جَسَدًا وَاحِدًا وَ خَلْقًا مُتَّصِلًا بِلَا فَضْلٍ وَ لَا وَصْلٍ تَهْدِيمٍ نَاحِيَةٍ وَ تَخْفِيفٍ بِهَا وَ تُسَلِّمُ أُخْرَى فَعِنْدَهَا عَرَفَ الْقَلْبُ أَنَّ مُحَرَّكَ مَا حَرَّكَ مِنْهَا هُوَ مُمَسِّكٌ مَا أُمْسِكَ مِنْهَا وَ هُوَ مُحَرِّكُ الرِّيحِ وَ يُمْسِكُهَا وَ هُوَ مُدَبِّرُ السَّمَاءِ وَ الْأَرْضِ وَ مَا بَيْنَهُمَا وَ أَنَّ الْأَرْضَ لَوْ كَانَتْ هِيَ الْمُتَزَلِّزَةَ لِنَفْسِهَا لَمَا تَزَلَّزَتْ وَ لَمَا تَحَرَّكَتْ وَ لَكِنَّهُ الَّذِي دَبَّرَهَا وَ خَلَقَهَا حَرَّكَ مِنْهَا مَا شَاءَ

And rather, it moves in an area and does not move in another area, and it is bound as one body, and a creation connected without any distance nor a connection. It demolishes an area and submerges with it, and another is safe. During it, the heart recognises that the Mover Who moved these He<sup>-azwj</sup> is the Withholder of what is withheld from it, and He<sup>-azwj</sup> is the Mover of the wind and its Withholder, and He<sup>-azwj</sup> is the Manager of the sky and the earth and whatever is between the two, and that the earth, if it tremors by itself, it would not have tremored and not moved, but it is the One<sup>-azwj</sup> Who Manages it, Moves from it whatever He<sup>-azwj</sup> so Desires.

ثُمَّ نَظَرَ الْعَيْنُ إِلَى الْعَظِيمِ مِنَ الْآيَاتِ مِنَ السَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَ الْأَرْضِ بِمَنْزِلَةِ الدُّخَانِ لَا جَسَدَ لَهُ يَلْمَسُ بِشَيْءٍ مِنَ الْأَرْضِ وَ الْجِبَالِ يَتَحَلَّلُ الشَّجَرَةَ فَلَا يُحَرِّكُ مِنْهَا شَيْئًا وَ لَا يَهْصِرُ مِنْهَا غُصْنًا وَ لَا يُعَلِّقُ مِنْهَا بِشَيْءٍ يَغْتَرِضُ الرِّكْبَانَ فَيَحْوِلُ بَعْضُهُمْ مِنْ بَعْضٍ مِنْ ظِلْمَتِهِ وَ كَثَافَتِهِ وَ يَحْتَمِلُ مِنْ ثِقَلِ الْمَاءِ وَ كَثَرَتِهِ مَا لَا يَقْدِرُ عَلَى صِفَتِهِ



Then the eyes look at the magnificent signs from the clouds, subdued between the sky and the earth, being at the status of the smoke, there being no body for it to be touched by anything from the earth and the mountains. It penetrates the tree but does not move anything from these, nor does it sway any branch from these, nor does it attach with anything from it. It exposes the pods and some of them turnover from the others being cleaned of its dirt, and it carries the weight of the water and its volume what is not able upon describing it.

مَعَ مَا فِيهِ مِنَ الصَّوَاعِقِ الصَّادِعَةِ وَ الْبُرُوقِ اللَّامِعَةِ وَ الرَّعْدِ وَ التَّلَجِّ وَ الْبَرْدِ وَ الْجَلِيدِ مَا لَا تَبْلُغُ الْأَوْهَامُ صِفَتَهُ وَ لَا تَهْتَدِي الْقُلُوبُ إِلَى كُنْهِ عَجَائِبِهِ فَيَخْرُجُ مُسْتَقِلًّا فِي الْهَوَاءِ يَجْتَمِعُ بَعْدَ تَفَرُّقِهِ وَ يَلْتَحِمُ بَعْدَ تَزَايُلِهِ تُفَرِّقُهُ الرِّيحُ مِنَ الْجِهَاتِ كُلِّهَا إِلَى حَيْثُ تَسُوفُهُ بِإِذْنِ اللَّهِ رَحْمًا

Along with that is what there is in it from the furious lightning, and the glowing brilliance, and the thunder, and the snow, and the cold, and the ice what the imaginations cannot reach its description, nor can the hearts be guided to the essence of its wonders. So, these (clouds) go independently in the air and gather after their separation and stick together after their dispersal. The wind separates it from all the direction to wherever its ushers it by the Permission of Allah<sup>-azwj</sup>, its Lord<sup>-azwj</sup>.

يَسْتَفْلُ مَرَّةً وَ يَغْلُو أُخْرَى مُتَمَسِّكًا بِمَا فِيهِ مِنَ الْمَاءِ الْكَثِيرِ الَّذِي إِذَا أَزْجَاهُ صَارَتْ مِنْهُ الْبُخُورُ يَمُرُّ عَلَى الْأَرْضِ الْكَثِيرَةِ وَ الْبُلْدَانِ الْمُتَنَائِيَةِ لَا تَنْفُصُ مِنْهُ نُقْطَةً حَتَّى يَنْتَهِيَ إِلَى مَا لَا يَحْصَى مِنَ الْفَرَاسِخِ فَيُرْسِلُ مَا فِيهِ قَطْرَةً بَعْدَ قَطْرَةٍ وَ سَيْلًا بَعْدَ سَيْلٍ مُتَتَابِعٍ عَلَى رِسْلِهِ حَتَّى يَنْفَعِ الْبَرَّكَ وَ تَمْتَلِئَ الْفِجَاجُ

It goes lower at times and higher at another, being attached with what is in it from the abundant water which, when it drives it, the vapour comes from it, passing upon a lot of lands, and the spread-out cities, not being deficient from it by a dot, until it ends up to what cannot be counted from the *Farsakhs*, and it sends whatever is in it, drop after drop, and a torrent after torrent, consecutive upon its sending until it cleans the ponds and fills up the ravines.

وَ تَغْتَلِي الْأَوْدِيَةُ بِالسَّيُولِ كَأَمْثَالِ الْجِبَالِ غَاصَّةً بِسُيُولِهَا مُصَصَّحَةً الْأَذَانِ لِذَوِيهَا وَ هَدِيرَهَا فَتَحْيَا بِهَا الْأَرْضُ الْمَيِّتَةُ فَتُصْبِحُ مُحْضَرَّةً بَعْدَ أَنْ كَانَتْ مُعْبَرَةً وَ مَعِيَشَةً بَعْدَ أَنْ كَانَتْ مُجْدِبَةً قَدْ كَسَبَتْ أَلْوَانًا مِنْ نَبَاتٍ عُشْبٍ نَاضِرَةٍ زَاهِرَةٍ مُزَيَّنَةٍ مَعَاشًا لِلنَّاسِ وَ الْأَنْعَامِ فَإِذَا أَفْرَغَ الْعِمَامُ مَاءَهُ أَقْلَعَ وَ تَفَرَّقَ وَ دَهَبَ حَيْثُ لَا يَعَايُنُ وَ لَا يُدْرَى أَيْنَ تَوَارَى

And the valleys swell up due to the torrents like the mountains filled by its torrents, deafening the ears by its loudness and its roar. The dead land is revived by it, and it becomes green after having been dusty, and productive and having been infertile, being painted with the colours of fresh vegetation, blossoms, adorned, for life of the people, and animals. So, when the cloud frees up its water, it takes off, and disperses and goes away where it cannot be seen nor known where it is hiding.

فَأَدَّتِ الْعَيْنُ ذَلِكَ إِلَى الْقَلْبِ أَنَّ ذَلِكَ السَّحَابَ لَوْ كَانَ بِغَيْرِ مَدَبٍّ وَ كَانَ مَا وَصَفْتُ مِنْ تَلْقَاءِ نَفْسِهِ مَا اخْتَمَلَ نَصْفَ ذَلِكَ مِنَ الثَّقَلِ مِنَ الْمَاءِ وَ إِنَّ كَانَ هُوَ الَّذِي يُرْسِلُهُ لَمَا اخْتَمَلَهُ الْفَنَى فَرَسَخٍ أَوْ أَكْثَرَ وَ لَأُرْسِلَهُ فِيمَا هُوَ أَقْرَبُ مِنْ ذَلِكَ وَ لَمَا أُرْسِلَهُ قَطْرَةً بَعْدَ قَطْرَةٍ بَلْ كَانَ يُرْسِلُهُ إِرسَالًا فَكَانَ يَهْدِمُ الْبُنْيَانَ وَ يُفْسِدُ الثَّبَاتَ وَ لَمَا جَازَ إِلَى بَلَدٍ وَ تَرَكَ آخَرَ دُونَهُ

The eye leads that to the heart and the heart recognises that, if that cloud had been without a Manager, and had existed, what we described, from itself, would not have carried even half of that from the weight of the water, and even if it was the one sending it to where it would be carried, a thousand *Farsakhs* or more, and it would send it to where it was nearer than

that, and would not send a drop after drop, but it would send a sending which would demolish the buildings, and spoil the vegetation, and would not exceed to a city and leave another one besides it.

فَعَرَفَ الْقَلْبُ بِالْأَعْلَامِ الْمُنِيرَةِ الْوَاضِحَةِ أَنَّ مُدَبِّرَ الْأُمُورِ وَاحِدٌ وَأَنَّهُ لَوْ كَانَ اثْنَيْنِ أَوْ ثَلَاثَةً لَكَانَ فِي طُولِ هَذِهِ الْأَزْمَنَةِ وَالْأَبَدِ وَالذَّهْرِ اخْتِلَافٌ فِي التَّدْبِيرِ وَتَنَافُضٌ فِي الْأُمُورِ وَلَتَأَخَّرَ بَعْضٌ وَتَقَدَّمَ بَعْضٌ وَلَكَانَ تَسَقُّلٌ بَعْضُ مَا قَدْ عَلَا وَلَعَلَّا بَعْضُ مَا قَدْ سَقَلَ وَطَلَعَ شَيْءٌ وَغَابَ فَتَأَخَّرَ عَنْ وَفْقِهِ أَوْ تَقَدَّمَ مَا قَبْلَهُ

The heart recognises that with the radiant clear signs that the Manager of the affairs is One, and if there had been two, or three, there would have been during the length of these eras and the perpetual times, differing's in the arrangements and the contradictions in the affairs, and some would be delays and some brought forward. Some of what had been higher, would be lower, and raise some of what had been lower, and something would emerge and disappear and be delayed from its time, or preceded what is before it.

فَعَرَفَ الْقَلْبُ بِذَلِكَ أَنَّ مُدَبِّرَ الْأَشْيَاءِ مَا غَابَ مِنْهَا وَمَا ظَهَرَ هُوَ اللَّهُ الْأَوَّلُ خَالِقُ السَّمَاءِ وَمُؤَسِّسُهَا وَفَارِشُ الْأَرْضِ وَدَاجِيهَا وَصَانِعُ مَا بَيْنَ ذَلِكَ بِمَا عَدَدْنَا وَغَيْرِ ذَلِكَ بِمَا لَمْ يُحْصَ

The heart recognises by that, that the Manager of the things, whatever is hidden from these and apparent, He<sup>-azwj</sup> is Allah<sup>-azwj</sup>, the First, Creator of the sky and its Withholder, and Furnisher of the earth and is Spreader, and Maker of what is between that, from what we<sup>-asws</sup> counted, and other than that from what we<sup>-asws</sup> did not count.

وَكَذَلِكَ عَابَتِ الْعَيْنُ اخْتِلَافَ اللَّيْلِ وَالنَّهَارِ ذَاتَيْنِ جَدِيدَتَيْنِ لَا يَبْلَيَانِ فِي طُولِ كَرِهِيهَا وَلَا يَتَغَيَّرَانِ لِكثْرَةِ اخْتِلَافِهِمَا وَلَا يَنْقُصَانِ عَنْ خَالِهُمَا النَّهَارُ فِي نُورِهِ وَضِيآئِهِ وَاللَّيْلُ فِي سَوَادِهِ وَظُلُمَتِهِ

And similar to that, the eye witnesses the interchange of the night and the day, both constantly pursuing their courses, not wearing out during the length of their work, nor changing due to the frequency of their interchange, nor there being any reduction of their states – the day regarding its radiance and its illumination, and the night regarding its blackness and its darkness.

يَلِجُ أَحَدُهُمَا فِي الْآخَرِ حَتَّى يَنْتَهِيَ كُلُّ وَاحِدٍ مِنْهُمَا إِلَى غَايَةِ- مَحْدُودَةٍ مَعْرُوفَةٍ فِي الطُّولِ وَالْقَصْرِ عَلَى مَرْتَبَةِ وَاحِدَةٍ وَتَجْرَى وَاحِدٌ مَعَ سُكُونٍ مَنْ يَسْكُنُ فِي اللَّيْلِ وَانْتِشَارٍ مَنْ يَنْتَشِرُ فِي النَّهَارِ وَانْتِشَارٍ مَنْ يَنْتَشِرُ فِي اللَّيْلِ وَسُكُونٍ مَنْ يَسْكُنُ فِي النَّهَارِ

One of them penetrates into the other until each one of them ends up a peak of its well-known limit, regarding the length and the shortness upon one order and one flow, with resting the one who rests during the, and the dispersal of the one who disperses during the night, and dispersal of the one which disperses during the day and resting of the one who rests during the day.

ثُمَّ الْحَرِّ وَالْبَرْدِ وَخُلُولِ أَحَدِهِمَا بِعَقِبِ الْآخَرِ حَتَّى تَكُونَ الْحَرُّ بَرْدًا وَالْبَرْدُ حَرًّا فِي وَفْقِهِ وَإِنَّا بِهِ فُكُلٌ هَذَا بِمَا يَسْتَدِلُّ بِهِ الْقَلْبُ عَلَى الرَّبِّ سُبْحَانَهُ وَتَعَالَى فَعَرَفَ الْقَلْبُ بِعَقْلِهِ أَنَّ مُدَبِّرَ هَذِهِ الْأَشْيَاءِ هُوَ الْوَاحِدُ الْعَزِيزُ الْحَكِيمُ الَّذِي لَمْ يَزَلْ وَلَا يَزَالُ

Then, the heat and the cold, and the advents follow up, one on the heels of another until the heat becomes cold, and the cold (becomes) heat during its time and its season. All this is from what the heart is evidence upon the Lord<sup>-azwj</sup>, Glorious and Exalted, and the heart knows by its intellect that the One<sup>-azwj</sup> Who Arranged these things, He<sup>-azwj</sup> is the One, the Mighty, the Wise Who neither declines nor will be declining.

وَأَنَّهُ لَوْ كَانَ فِي السَّمَاوَاتِ وَالْأَرْضِينَ آهَةٌ مَعَهُ سُبْحَانَهُ لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ وَ لَفَسَدَ كُلُّ وَاحِدٍ مِنْهُمْ عَلَى صَاحِبِهِ

And it is so, if there was in the skies and the earths (another) god along with Him<sup>-azwj</sup>, the Glorious, each god would with whatever he created, and raise some of them upon the other, and each one of the two would spoil matters upon his counterpart.

وَكَذَلِكَ سَمِعَتِ الْأُذُنُ مَا أَنْزَلَ الْمُدَبِّرُ مِنَ الْكِتَابِ تَصْدِيقًا لِمَا أَدْرَكَتُهُ الْقُلُوبُ بِعَقُولِهَا وَ تَوْفِيقًا لِلَّهِ إِيَّاهَا وَ مَا قَالَهُ مَنْ عَرَفَهُ كُنْهَ مَعْرِفَتِهِ بِلَا وَلَدٍ وَ لَا صَاحِبَةٍ وَ لَا شَرِيكَ فَأَدَّتِ الْأُذُنُ مَا سَمِعَتْ مِنَ اللِّسَانِ بِمَقَالَةِ الْأَنْبِيَاءِ إِلَى الْقَلْبِ

And similar to that, the ears hear what the Arranger has Sent down from the Books in ratification of what the hearts realise with their intellects, and Allah<sup>-azwj</sup> Inclining it, and what he said, the one who recognised His<sup>-azwj</sup> Essence, recognised Him<sup>-azwj</sup> as being without a son or a female companion or an associate. The ear leads with what it hears from the tongue with the words of the Prophets<sup>-as</sup>, to the heart.

فَقَالَ قَدْ أَتَيْتَنِي مِنْ أَبْوَابٍ لَطِيفَةٍ بِمَا لَمْ يَأْتِنِي بِهِ أَحَدٌ غَيْرَكَ إِلَّا أَنَّهُ لَا يَمْنَعُنِي مِنْ تَرْكِ مَا فِي يَدَيَّ إِلَّا الْإِضْطَاحُ وَ الْحُجَّةُ الْقَوِيَّةُ بِمَا وَصَفْتَ لِي وَ فَسَّرْتَ

He said, ‘You<sup>-asws</sup> have given me from the subtle doors with what no one has given me apart from you<sup>-asws</sup>, except that nothing is preventing me from leaving what is in my hands (atheism) except the clarification, and the strong argument with what you<sup>-asws</sup> described to me and interpreted’.

وَ قُلْتُ أَمَا إِذَا حَجَبْتَ عَنِ الْجَوَابِ وَ اخْتَلَفَ مِنْكَ الْمَقَالُ فَسَيَأْتِيكَ مِنَ الدَّلَالَةِ مِنْ قِبَلِ نَفْسِكَ خَاصَّةً مَا يَسْتَبِينُ لَكَ أَنَّ الْحَوَاسَّ لَا تَعْرِفُ شَيْئًا إِلَّا بِالْقَلْبِ

I<sup>-asws</sup> said: ‘But, when you are veiled from the answer, and there is a differing from you of the words, so I<sup>-asws</sup> shall give you from the evidence, from the direction of your own self in particular, what would explain to you that the senses do not recognise anything except through the heart.

فَهَلْ رَأَيْتَ فِي الْمَنَامِ أَنَّكَ تَأْكُلُ وَ تَشْرَبُ حَتَّى وَصَلْتَ لَذَّةَ ذَلِكَ إِلَى قَلْبِكَ قَالَ نَعَمْ قُلْتُ فَهَلْ رَأَيْتَ أَنَّكَ تَضْحَكُ وَ تَبْكِي وَ تَجُولُ فِي الْبُلْدَانِ الَّتِي لَمْ تَرَهَا وَ الَّتِي قَدْ رَأَيْتَهَا حَتَّى تَعْلَمَ مَعَالِمَ مَا رَأَيْتَ مِنْهَا قَالَ نَعَمْ مَا لَا أَحْصِي

Have you seen in the dream that you are eating and drinking until the taste of that arrives to your heart?’ He said, ‘Yes’. I<sup>-asws</sup> said: ‘Have you seen that you are laughing and crying and wandering in the cities which you had not seen and which you had seen, until you know the landmarks of what you saw from these?’ He said, ‘Yes, what I cannot even count’.

قُلْتُ فَهَلْ رَأَيْتَ أَحَدًا مِنْ أَقَارِبِكَ مِنْ أَخٍ أَوْ أَبٍ أَوْ ذِي رَجَمٍ قَدْ مَاتَ قَبْلَ ذَلِكَ حَتَّى تَعْلَمَهُ وَ تَعْرِفَهُ كَمَعْرِفَتِكَ إِيَّاهُ قَبْلَ أَنْ يَمُوتَ قَالَ أَكْثَرُ مِنَ الْكَثِيرِ قُلْتُ فَأَخْبِرْنِي أَيُّ حَوَاسِكَ أَذْرَكَ هَذِهِ الْأَشْيَاءَ فِي مَنَامِكَ حَتَّى دَلَّتْ قَلْبَكَ عَلَى مُعَايَنَةِ الْمَوْتِ وَ كَلَامِهِمْ وَ أَكْلِ طَعَامِهِمْ وَ الْجَوْلَانِ فِي الْبُلْدَانِ وَ الضُّحُوكِ وَ الْبُكَاءِ وَ غَيْرِ ذَلِكَ

I-asws said: 'Have you seen anyone from your relatives, from a brother, or father, or near relatives who had died before that until you knew him and recognised him like your recognising him before he had died?' He said, 'More than the more'. I-asws said: 'Tell me, which of your sense realise these things in your dream until it points your heart upon witnesses the deceased and their speeches, and eating their foods, and the wandering in the cities, and the laughing and the crying, and other than that?'

قَالَ مَا أَقْدِرُ أَنْ أَقُولَ لَكَ أَيُّ حَوَاسِي أَذْرَكَ ذَلِكَ أَوْ شَيْئًا مِنْهُ وَ كَيْفَ تُدْرِكُ وَ هِيَ بِمَنْزِلَةِ الْمَيِّتِ لَا تَسْمَعُ وَ لَا تُبْصِرُ

He said, 'I am not able to say to you which of my senses realises that, or anything from it, and how can it realise, and it is as the status of the dead, neither hearing nor seeing?'

قُلْتُ فَأَخْبِرْنِي حَيْثُ اسْتَيْقَظْتَ أَلَسْتَ قَدْ ذَكَرْتَ الَّذِي رَأَيْتَ فِي مَنَامِكَ تَحْفَظُهُ وَ تَقْصُهُ بَعْدَ يَقْظَتِكَ عَلَى إِخْوَانِكَ لَا تَنْسَى مِنْهُ حَرْفًا قَالَ إِنَّهُ كَمَا تَقُولُ وَ زَيْمًا رَأَيْتَ الشَّيْءَ فِي مَنَامِي ثُمَّ لَا أُمْسِي حَتَّى أَرَاهُ فِي يَقْظَتِي كَمَا رَأَيْتُهُ فِي مَنَامِي

I-asws said: 'Tell me, when you wake up, don't you remember which you saw in your dream, memorising it and your examining it after your waking up, upon your brother, not forgetting it (even) a little?' He said, 'It is just as you-asws are saying, and sometimes I see the thing in my dream, then I don't come to the evening until I see it in my wakefulness just as I had seen it in my dream'.

قُلْتُ فَأَخْبِرْنِي أَيُّ حَوَاسِكَ فَزَرَتْ عِلْمَ ذَلِكَ فِي قَلْبِكَ حَتَّى ذَكَرْتَهُ بَعْدَ مَا اسْتَيْقَظْتَ قَالَ إِنَّ هَذَا الْأَمْرَ مَا دَخَلَتْ فِيهِ الْحَوَاسُ قُلْتُ أَلَيْسَ يَنْبَغِي لَكَ أَنْ تَعْلَمَ حَيْثُ بَطَلَتْ الْحَوَاسُ فِي هَذَا أَنَّ الَّذِي عَايَنَ تِلْكَ الْأَشْيَاءَ وَ حَفَظَهَا فِي مَنَامِكَ قَلْبَكَ الَّذِي جَعَلَ اللَّهُ فِيهِ الْعَقْلَ الَّذِي اخْتَجَّ بِهِ عَلَى الْعِبَادِ

I-asws said, 'Tell me-asws, which of your senses decide the knowledge of that in your heart until you mention it after having woken up?' He said, 'This is the matter the senses don't enter into'. I-asws said: 'Isn't it befitting for you that you know where the senses are invalidated in this, that which witnessed those things in your dream and memorised these, is your heart in which Allah-azwj has Made the intellect to be, by which He-azwj Argues the servants with?'

قَالَ إِنَّ الَّذِي رَأَيْتَ فِي مَنَامِي لَيْسَ بِشَيْءٍ إِنَّمَا هُوَ بِمَنْزِلَةِ السَّرَابِ الَّذِي يُعَايَنُهُ صَاحِبُهُ وَ يَنْظُرُ إِلَيْهِ لَا يَشْكُ أَنَّهُ مَاءٌ فَإِذَا انْتَهَى إِلَى مَكَانِهِ لَمْ يَجِدْهُ شَيْئًا فَمَا رَأَيْتَ فِي مَنَامِي فِيمَنْزِلَةِ الْمَنْزِلَةِ

He said, 'Surely, that which I saw in my dream isn't anything. But rather, it is at the status of the mirage which a person sees it and looks at it, not doubting in it that it is indeed water. But, when he ends to its place, he does not find anything. Therefore, what I saw in my dream is with this status!'

قُلْتُ كَيْفَ شَبَّهْتَ السَّرَابَ بِمَا رَأَيْتَ فِي مَنَامِكَ مِنْ أَكْلِكَ الطَّعَامِ الْخُلُوِّ وَ الْحَامِضِ وَ مَا رَأَيْتَ مِنَ الْفَرْحِ وَ الْحَزَنِ قَالَ لِأَنَّ السَّرَابَ حَيْثُ انْتَهَيْتُ إِلَى مَوْضِعِهِ صَارَ لَا شَيْءَ وَ كَذَلِكَ صَارَ مَا رَأَيْتُ فِي مَنَامِي حِينَ انْتَبَهْتُ

I<sup>-asws</sup> said: 'How can you resemble the mirage with what you see in your dream from your eating the sweet and sour food, and what you see from the happiness and the grief?' He said, 'Because the mirage, when you end up to its place, becomes nothing, and similar to that is what becomes what I see in my dream, when I take notice!'

فُلْتُ فَأُخْبِرْنِي إِنْ أَتَيْتُكَ بِأَمْرٍ وَجَدْتُ لَدُنَّكَ فِي مَنَامِكَ وَحَقَّقَ لِدَلِّكَ قَلْبُكَ أَ لَسْتُ تَعْلَمُ أَنَّ الْأَمْرَ عَلَى مَا وَصَفْتُ لَكَ قَالَ بَلَى

I<sup>-asws</sup> said: 'Tell me<sup>-asws</sup>, if I<sup>-asws</sup> come to you with a matter and you find it's pleasure in your dream, and your heart pulsates for that, don't you know that the matter is upon what I<sup>-asws</sup> described to you?' He said, 'Yes'.

فُلْتُ فَأُخْبِرْنِي هَلِ اخْتَلَمْتُ قَطُّ حَتَّى قَضَيْتُ فِي امْرَأَةٍ هَمَّتَكَ عَرَفْتَهَا أَمْ لَمْ تَعْرِفْهَا قَالَ بَلَى مَا لَا أَحْصِيهِ فُلْتُ أَ لَسْتُ وَجَدْتُ لِدَلِّكَ لَدُنَّكَ عَلَى قَدْرِ لَدُنَّكَ فِي يَقْظَتِكَ فَتَنْتَبِهَ وَ قَدْ أَنْزَلْتَ الشَّهْوَةَ حَتَّى يُخْرِجُ مِنْكَ بِقَدْرِ مَا يُخْرِجُ فِي الْيَقْظَةِ هَذَا كَسْرٌ بِحُجَّتِكَ فِي السَّرَابِ

I<sup>-asws</sup> said: 'Tell me<sup>-asws</sup>, have you ever dreamt of a woman at all until you fulfil your desires, whether you know her or not know her?' He said, 'Yes, more than I can count'. I<sup>-asws</sup> said: 'Didn't you find the pleasure of that upon a measurement of your pleasure in your wakefulness, and you noticed that the desire had descended to the extent that there has come out from you, a measurement of what tends to come out from you during the wakefulness? This is a breaking of your argument regarding the mirage'.

قَالَ مَا يَرَى الْمُخْتَلِمُ فِي مَنَامِهِ شَيْئاً إِلَّا مَا كَانَتْ حَوَاسُهُ دَلَّتْ عَلَيْهِ فِي الْيَقْظَةِ

He said, 'The dreamer does not see in his dream anything except what his senses had pointed upon him in his wakefulness'.

فُلْتُ مَا زِدْتُ عَلَى أَنْ قَوَّيْتُ مَقَالَتِي وَ زَعَمْتُ أَنَّ الْقَلْبَ يَعْقِلُ الْأَشْيَاءَ وَ يَعْرِفُهَا بَعْدَ ذَهَابِ الْحَوَاسِ وَ مَوْتِهَا فَكَيْفَ أَنْكَرْتُ أَنَّ الْقَلْبَ يَعْرِفُ الْأَشْيَاءَ وَ هُوَ يَقْظَانُ مُجْتَمِعَةً لَهُ حَوَاسُهُ وَ مَا الَّذِي عَرَفَهُ إِذَاهَا بَعْدَ مَوْتِ الْحَوَاسِ وَ هُوَ لَا يَسْمَعُ وَ لَا يُبْصِرُ

I<sup>-asws</sup> said: 'You have not increased upon the strength of my<sup>-asws</sup> words, and you claim that the heart understand the things and recognises them after the going away of the senses and their deaths, then how can you deny that the heart understand the things and it is awake, its senses having been gathered to it, and what is that which makes it recognise, after the death of the senses, and it (heart) can neither hear nor see?

وَ لَكُنْتُ حَقِيقاً أَنْ لَا تُنْكِرَ لَهُ الْمَعْرِفَةَ وَ حَوَاسُهُ حَيَّةٌ مُجْتَمِعَةٌ إِذَا أَفْرَزْتَ أَنَّهُ يُنْظَرُ إِلَى الْامْرَأَةِ بَعْدَ ذَهَابِ حَوَاسِهِ حَتَّى نَكَحَهَا وَ أَصَابَ لَدُنَّكَ مِنْهَا فَيَنْبَغِي لِمَنْ يَعْقِلُ حَيْثُ وَصَفَ الْقَلْبَ بِمَا وَصَفَهُ بِهِ مِنْ مَعْرِفَتِهِ بِالْأَشْيَاءِ وَ الْحَوَاسُ ذَاهِبَةٌ أَنْ يَعْرِفَ أَنَّ الْقَلْبَ مُدِيرُ الْحَوَاسِ وَ مَلِكُهَا وَ رَأْسُهَا وَ الْقَاضِي عَلَيْهَا

But the reality is that you cannot deny there being for it, the recognition, and its senses being alive, gathered, when you accept that he looks at the woman after the going away of his senses until he copulates with her and attains its pleasure from it. Therefore, it is befitting for one to understand where the heart is described with what I<sup>-asws</sup> have described with it, from its recognition of the things, and the senses are gone, that he recognises that the heart is a manager of the senses and its owner and its ruler, and the decider upon it.

فَإِنَّهُ مَا جَهِلَ الْإِنْسَانُ مِنْ شَيْءٍ فَمَا يَجْهَلُ أَنَّ الْيَدَ لَا تَقْدِرُ عَلَى الْعَيْنِ أَنْ تَقْلَعَهَا وَلَا عَلَى اللِّسَانِ أَنْ تَقْطَعَهُ وَأَنَّهُ لَيْسَ يَقْدِرُ شَيْءٌ مِنَ الْخَوَاسِ أَنْ يُفْعَلَ بِشَيْءٍ مِنَ الْجَسَدِ شَيْئاً بَعْدَ إِذْنِ الْقَلْبِ وَ دَلَالَتِهِ وَ تَدْبِيرِهِ لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى جَعَلَ الْقَلْبَ مُدَبِّرًا لِلْجَسَدِ

It is so, whatever the human being may be ignorant of a thing, he is not ignorant of the fact that the hand is not able upon (function of) the eye if it is uprooted, nor upon the (function) of the tongue if it is cut off, and it is that it isn't able upon anything from the (functions of) the senses that it should do anything with anything from the body without the permission of the heart and its evidence and its management, because Allah<sup>-azwj</sup> Blessed and Exalted Made the heart to be a manager of the body.

بِهِ يَسْمَعُ وَ بِهِ يُبْصِرُ وَ هُوَ الْقَاضِي وَ الْأَمِيرُ عَلَيْهِ لَا يَتَقَدَّمُ الْجَسَدُ إِنْ هُوَ تَأَخَّرَ وَ لَا يَتَأَخَّرُ إِنْ هُوَ تَقَدَّمَ وَ بِهِ سَمِعَتِ الْخَوَاسِ وَ أَبْصَرَتْ إِنْ أَمَرَهَا انْتَمَرَتْ وَ إِنْ نَهَاها انْتَهَتْ وَ بِهِ يَنْزِلُ الْفَرْحُ وَ الْحُزْنُ وَ بِهِ يَنْزِلُ الْأَلَمُ إِنْ فَسَدَ شَيْءٌ مِنَ الْخَوَاسِ بَقِيَ عَلَى خَالِهِ وَ إِنْ فَسَدَ الْقَلْبُ ذَهَبَ جَمِيعُهَا حَتَّى لَا يَسْمَعُ وَ لَا يُبْصِرُ

By it, he hears, and by it he sees, and it is the judge and the commander upon him. The body cannot go forward if it delays it, nor can he delay if it precedes, and by it the senses hear and see. It orders, they obey, and if it forbids, they refrain. And by it descend the happiness and the grief, and by it descends the pain. If something from the senses is spoilt, it (heart) would remain upon its state, but if the heart spoils, they all go away until he can neither hear nor see'.

قَالَ لَقَدْ كُنْتُ أَظُنُّكَ لَا تَتَخَلَّصُ مِنْ هَذِهِ الْمَسْأَلَةِ وَ قَدْ جِئْتُ بِشَيْءٍ لَا أَقْدِرُ عَلَى رَدِّهِ قُلْتُ وَ أَنَا أُعْطِيكَ تَصَادِيقَ مَا أَنْبَأْتُكَ بِهِ وَ مَا رَأَيْتُ فِي مَنَامِكَ فِي مَجْلِسِكَ السَّاعَةَ قَالَ أَفْعَلُ فَإِنِّي قَدْ تَحَيَّرْتُ فِي هَذِهِ الْمَسْأَلَةِ

He said, 'I had thought that you<sup>-asws</sup> will not finish from these questions, and you<sup>-asws</sup> come with something I am not able upon refuting it'. I<sup>-asws</sup> said: 'And I<sup>-asws</sup> shall give you its verification, what I<sup>-asws</sup> informed you with and what you had seen in your dream, in this sitting of yours, now'. He said, 'Do so, for I am confused in these questions'.

قُلْتُ أَخْبِرْنِي هَلْ تُحَدِّثُ نَفْسَكَ مِنْ تِجَارَةٍ أَوْ صِنَاعَةٍ أَوْ بِنَاءٍ أَوْ تَقْدِيرِ شَيْءٍ وَ تَأْمُرُ بِهِ إِذَا أَحْكَمْتَ تَقْدِيرَهُ فِي ظَنِّكَ قَالَ نَعَمْ قُلْتُ فَهَلْ أَشْرَكَتَ قَلْبَكَ فِي ذَلِكَ الْفِكْرِ شَيْئاً مِنْ خَوَاسِكَ قَالَ لَا قُلْتُ أَفَلَا تَعْلَمُ أَنَّ الَّذِي أَخْبَرَكَ بِهِ قَلْبُكَ حَقٌّ قَالَ الْيَقِينُ هُوَ قَرْدِي مَا يُذْهِبُ الشَّكَّ عَنِّي وَ يُزِيلُ الشُّبْهَةَ مِنْ قَلْبِي.

I<sup>-asws</sup> said: 'Tell me<sup>-asws</sup>, do you discuss with yourself regarding a business, or a manufacture, or a building, or a determination of anything, and you go ahead with it when its determination orders you in your thoughts?' (He said), 'Yes'. I<sup>-asws</sup> said: 'So, does your heart participate in that thought, anything from your senses?' He said, 'No'. I<sup>-asws</sup> said: 'So, don't you know that, that which informed your heart has with, is true?' He said, 'It is the certainty, but increase for me what would drive the doubt away from me and the suspicious would decline from my heart'.<sup>48</sup>

46- الدُّرُّ الْمَنْشُورُ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ اللَّهُ يَتَوَقَّى الْأَنْفُسَ الْآيَةَ قَالَ نَفْسٌ وَ رُوحٌ بَيْنَهُمَا مِثْلُ شُعَاعِ الشَّمْسِ فَيَتَوَقَّى اللَّهُ النَّفْسَ فِي مَنَامِهِ وَ يَدْعُ الرُّوحَ فِي جَوْفِهِ يَتَقَلَّبُ وَ يَعِيشُ فَإِنْ بَدَأَ لِلَّهِ أَنْ يَمِيزَهُ قَبْضَ الرُّوحِ فَمَاتَ وَ إِنْ أَخَّرَ أَجَلَهُ رَدَّ النَّفْسَ إِلَى مَكَانِهَا مِنْ جَوْفِهِ.

(The non-Shia book) 'Al Durr Al Mansour' –

'From Ibn Abbas regarding His<sup>-azwj</sup> Words: **Allah Expires the selves [39:42]** – the Verse. He said, 'A self and a soul, between the two is like a ray of the sun. Allah<sup>-azwj</sup> Expires the self during his sleep and leaves the soul in his inside, turning and living. If there is a Change of Decision for Allah<sup>-azwj</sup> that He<sup>-azwj</sup> Captures it, Captures the soul, so he dies, and if He<sup>-azwj</sup> Delays his term, Returns the soul to its place from inside him".<sup>49</sup> (Not a Hadeeth + non-Shia source)

47- وَ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ اللَّهُ يَتَوَقَّى الْأَنْفُسَ الْآيَةَ قَالَ كُلُّ نَفْسٍ لَهَا سَبَبٌ يَجْرِي فِيهِ فَإِذَا قَضَى عَلَيْهَا الْمَوْتُ نَامَتْ حَتَّى يَنْقُطَعَ السَّبَبُ وَ الَّتِي لَمْ تَمُتْ تَتَرَكُ.

And from Ibn Abbas – Regarding His<sup>-azwj</sup> Words: **Allah Expires the selves [39:42]** – the Verse. He said, 'Every self, there is a means for it flowing in it. When the death is Decreed upon it, he sleeps until the means is cut off, and the one which does not die is left".<sup>50</sup> (This is neither a Hadeeth and nor from Shia source)

48- وَ عَنِ ابْنِ عَبَّاسٍ فِي الْآيَةِ قَالَ سَبَبٌ مَمْدُودٌ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ بَيْنَ السَّمَاءِ وَ الْأَرْضِ فَأَرْوَاحُ الْمَوْتَى وَ أَرْوَاحُ الْأَحْيَاءِ تَأْوِي إِلَى ذَلِكَ السَّبَبِ فَتَعَلَّقُ النَّفْسُ الْمَيِّتَةُ بِالنَّفْسِ الْحَيَّةِ فَإِذَا أُذِنَ لَهُدِهِ الْحَيَّةُ بِالْإِنْصِرَافِ إِلَى جَسَدِهَا تَسْتَكْمِلُ رِزْقَهَا أَمْسَكَتِ النَّفْسُ الْمَيِّتَةُ وَ أُرْسِلَتِ الْآخَرَى.

And from Ibn Abbas – Regarding the Verse. He said, 'A means extending what is between the east and the west, between the sky and the earth. The souls of the dead and the souls of the living shelter to that means. The self of the dead links with the self of the living. When the life is Permitted for this with the leaving to (go back) to its body to complete its sustenance. The self of the dead is withheld and the other one is sent (back)".<sup>51</sup> (This is neither a Hadeeth and nor from Shia source)

49- وَ عَنْ جُحَيْفَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ص فِي سَفَرِهِ الَّذِي نَامُوا فِيهِ حَتَّى طَلَعَتِ الشَّمْسُ ثُمَّ قَالَ إِنَّكُمْ كُنْتُمْ أَمْوَاتًا فَرَدَّ اللَّهُ إِلَيْكُمْ أَرْوَاحَكُمْ.

And from Juheyfa who said, 'Rasool-Allah<sup>-saww</sup> was in a journey in which slept until the sun emerged. Then he<sup>-saww</sup> said: 'You all were dead, then Allah<sup>-azwj</sup> Returned your souls to you!"<sup>52</sup> (From a non-Shia source)

50 شَهَابُ الْأَخْبَارِ، قَالَ النَّبِيُّ ص الْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ مَا نَعَارَفَ مِنْهَا ائْتَلَفَ وَ مَا تَنَازَرَ مِنْهَا اخْتَلَفَ.

(The book) 'Shahab Al Akhbar' –

<sup>49</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 46

<sup>50</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 47

<sup>51</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 48

<sup>52</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 49



‘The souls are conscripted soldiers. Whatever they recognise from these, incline, and whatever from these deny, they differ’.<sup>53</sup> (From a non-Shia source)

و فِي الْحَدِيثِ أَرْوَاحُ الشُّهَدَاءِ فِي أَجْوَابِ طَيْرٍ خَضِرٍ تَعْلُقُ مِنْ وَرَقِ الْجَنَّةِ ثُمَّ تَأْوِي إِلَى قَنَادِيلٍ مُعَلَّقَةٍ بِالْعَرْشِ.

And in the (non-Shia) Hadeeth, ‘The souls of the martyrs are in the insides of green birds handing from the leaves of the Paradise. Then they shelter to lamps hanging with the Throne’.<sup>54</sup> (From a non-Shia source)

و رَوَتْ عَائِشَةُ فِي سَبَبِ هَذَا الْحَدِيثِ أَنَّ مُحَنَّنًا قَدِيمَ الْمَدِينَةِ فَنَزَلَ عَلَى مُحَنَّنٍ مِنْ غَيْرِ أَنْ يَعْلَمَ أَنَّهُ مُحَنَّنٌ فَبَلَغَ ذَلِكَ النَّبِيُّ ص فَقَالَ الْأَرْوَاحُ جُنُودٌ مُحَنَّنَةٌ الْحَدِيثِ.

And Ayesha has reported regarding the cause of this Hadeeth, ‘A hermaphrodite arrived at Al Medina. He descended (lodged) with a hermaphrodite, from without him knowing that he was a hermaphrodite. That reached the Prophet<sup>-saww</sup>. He<sup>-saww</sup> said: ‘The souls are conscripted soldiers’ – the Hadeeth’.<sup>55</sup>

و رَوَى عَنْهُ ص الْأَرْوَاحُ جُنُودٌ مُحَنَّنَةٌ فَتَشَامُ كَمَا تَشَامُ الْخَيْلُ فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ وَ مَا تَنَافَرَ مِنْهَا اخْتَلَفَ فَلَوْ أَنَّ مُؤْمِنًا جَاءَ إِلَى مَجْلِسٍ فِيهِ مِائَةٌ مُنَافِقٍ لَيْسَ فِيهِمْ إِلَّا مُؤْمِنٌ وَاحِدٌ لَجَاءَ حَتَّى يَجْلِسَ إِلَيْهِ.

And it is reported from him<sup>-saww</sup>: ‘The souls are a conscripted soldiers, so they gang up like the ganging of the horses. Whatever they recognise from these, they get together, and whatever they deny from these, they differ. If a Momin were to come to a gather in which are one hundred hypocrites, there isn’t in it except for one Momin, he would come until he sits to (near) him’.<sup>56</sup>

أَوْ كَمَا قَالَ وَ رَوَى عَنْ عَائِشَةَ أَنَّهَا قَالَتْ كَانَتْ امْرَأَةٌ بِمَكَّةَ تَدْخُلُ عَلَى نِسَاءِ قُرَيْشٍ تُضْحِكُهُنَّ فَلَمَّا هَاجَرَتْ إِلَى الْمَدِينَةِ دَخَلَتْ الْمَدِينَةَ فَدَخَلَتْ عَلَى فُلْتٍ فَلَانَةٍ مَا أَقْدَمَكَ قَالَتْ إِلَيْكَ فُلْتُ فَأَيَّنَ نَزَلْتُ قَالَتْ عَلَى فَلَانَةِ امْرَأَةِ مُضْحِكَةٍ بِالْمَدِينَةِ

Or like what he said, ‘And it is reported from Ayesha, she said, ‘There was a woman in Makkah who used to enter to see the women of Quraysh to make them laugh. When she emigrated to Al Medina, she entered Al Medina. She went to see me. I said, ‘O So and so! What made you arrive?’ She said, ‘To see you all’. I said, ‘Where have you descended?’ She said, ‘Upon so and so woman, a comedienne in Al Medina’.

فَدَخَلَ رَسُولُ اللَّهِ ص فَقُلْتُ يَا رَسُولَ اللَّهِ دَخَلْتُ فَلَانَةَ الْمُضْحِكَةِ قَالَ ص فَعَلَى مَنْ نَزَلْتُ قُلْتُ عَلَى فَلَانَةِ قَالِ الْمُضْحِكَةِ قُلْتُ نَعَمْ قَالَ الْحَمْدُ لِلَّهِ إِنَّ الْأَرْوَاحَ جُنُودٌ مُحَنَّنَةٌ الْحَدِيثِ..

Rasool-Allah<sup>-saww</sup> entered. I said, ‘O Rasool-Allah<sup>-saww</sup>! So and so comedienne!’ He<sup>-saww</sup> said: ‘Upon who has she descended’. I said, ‘Upon so and so’. He<sup>-saww</sup> said: ‘The comedienne?’ I

<sup>53</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 50 a

<sup>54</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 50 b

<sup>55</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 50 c

<sup>56</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 50 d



said, 'Yes'. He<sup>-saww</sup> said: 'The Praise is for Allah<sup>-azwj</sup>! The souls are conscripted soldiers' – the Hadeeth".<sup>57</sup>

شِهَابُ الْأَخْبَارِ، قَالَ النَّبِيُّ ص النَّاسُ مَعَادِنُ كَمَعَادِنِ الذَّهَبِ وَ الْفِضَّةِ.

(The book) 'Shihab Al-Akhbar' – 'The Prophet<sup>-saww</sup> said: 'The people are a mine like the mines of gold and silver".<sup>58</sup>

52 الشَّيْهَابُ، النَّاسُ كِأَيْلِ مَائَةٍ لَا تَجِدُ فِيهَا رَاحِلَةً وَاحِدَةً.

(The book) 'Al Shihab' – The people are like a hundred camels. You will not find among them one mount".<sup>59</sup>

فَقَالَ ص بَجْدُونَ النَّاسَ مِنْ بَعْدِي كِأَيْلِ مَائَةٍ لَيْسَ فِيهَا رَاحِلَةٌ.

He<sup>-saww</sup> said: 'You will be finding the people from after me<sup>-as</sup> like one hundred camels. There wouldn't be any mount in it".<sup>60</sup>

<sup>57</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 50 e

<sup>58</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 50 f

<sup>59</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 50 g

<sup>60</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 H 50 h

تذييل و تفصيل في بيان أقوال الحكماء و الصوفية و المتكلمين من الخاصة و العامة في حقيقة النفس و الروح ثم بيان ما ظهر من الآيات و الأخبار في ذلك.

**Appendix and detail regarding the explanation of the words of the wise ones, and the Sufis, and the theologians from the special ones (Shias) and the general (Muslims) regarding the reality of the self and the soul, then an explanation of what is apparent from the Verses and the Ahadeeth regarding that.**

**A brief version of this chapter: -**

و أنها الخلق الأول **لِقَوْلِ النَّبِيِّ ص** أَوَّلُ مَا أَبْدَعَ اللَّهُ سُبْحَانَهُ وَ تَعَالَى هِيَ النُّفُوسُ الْمُطَهَّرَةُ فَأَنْطَقَهَا بِتَوْحِيدِهِ ثُمَّ خَلَقَ بَعْدَ ذَلِكَ سَائِرَ خَلْقِهِ.

And it (soul) is the first creation due to the words of the Prophet<sup>-saww</sup>: ‘The first of what Allah<sup>-azwj</sup> the Glorious and Exalted Began with, these are the Holy selves, the purified. They spoke with His<sup>-azwj</sup> Tawheed. Then after that He<sup>-azwj</sup> Created rest of His<sup>-azwj</sup> creation’.<sup>61</sup>

و اعتقادنا فيها أنها خلقت للبقاء و لم تخلق للفناء **لِقَوْلِ النَّبِيِّ ص** مَا خُلِقْتُمْ لِلْفَنَاءِ بَلْ خُلِقْتُمْ لِلْبَقَاءِ وَ إِنَّمَا تُنْقَلُونَ مِنْ دَارٍ إِلَى دَارٍ.

And our belief regarding these is, they have been Created for the lasting and were not Created for the annihilation, is due to Words of the Prophet<sup>-saww</sup>: ‘You have not been Created for the perishing, but you have been Created for the lasting, and rather you will be transferring from a house to a house’.<sup>62</sup>

و أنها في الأرض غريبة و في الأبدان مسجونة و اعتقادنا فيها أنها إذا فارقت الأبدان فهي باقية منها منعمة و منها معذبة إلى أن يردها الله عز و جل بقدرته إلى أبدانها

And these are strangers in the earth, and prisoners in the bodies, and our belief regarding these is that when they separate from the bodies, they remain. From them are enjoying, and from them are Punishment, until Allah<sup>-azwj</sup> Mighty and Majestic Returns them by His<sup>-azwj</sup> Power to their bodies.

وَ قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ بِحَقِّي أَقُولُ لَكُمْ إِنَّهُ لَا يَصْعَدُ إِلَى السَّمَاءِ إِلَّا مَا نَزَلَ مِنْهَا.

And Isa<sup>-as</sup> Ibn Maryam<sup>-as</sup> said to the disciples: ‘With truth I<sup>-as</sup> am saying to you all! Surely, it cannot ascend to the sky except what has descended from it!’.

<sup>61</sup> Bihar Al-Anwaar – V 58The book of creation - Ch 42 Appendix H 1

<sup>62</sup> Bihar Al-Anwaar – V 58The book of creation - Ch 42 Appendix H 2

و قال الله جل ثناؤه وَ لَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَ لَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَ اتَّبَعَ هَوَاهُ فَمَا لَمْ تَرْفَعْ مِنْهَا إِلَى الْمَلَائِكَةِ بَقِي هُوَ فِي الْهَوَايَةِ وَ ذَلِكَ لِأَنَّ الْجَنَّةَ دَرَجَاتٍ وَ النَّارَ دَرَكَاتٍ

And Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Praise, Said: ***And had We so Desired, We would have Raised him with these, but he adhered to the ground and followed his whims. [7:176].*** So whatever from these is not raised to the kingdom, he would remain in the abyss, and that is because the Paradise is of (ascending) ranks, and the Fire is of (descending) levels.

و قال الله عز و جل تَعْرُجُ الْمَلَائِكَةُ وَ الرُّوحُ إِلَيْهِ

And Allah<sup>-azwj</sup> Mighty and Majestic Said: ***'The Angels and the Spirit ascend to Him [70:4].***

و قال عز و جل إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَ هَرِّ فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُقْتَدِرٍ

And Mighty and Majestic Said: ***Surely the pious would be in Gardens and Rivers [54:54] In a truthful seat, in the Presence of a Powerful King [54:55].***

و قال الله تعالى وَ لَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزُقُونَ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَ يَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ

And Allah<sup>-azwj</sup> the Exalted Said: ***And do not reckon those who are killed in Allah's Way as dead; but they are alive being sustained in the Presence of their Lord [3:169] Rejoicing in what Allah has Given them from His Grace and they are receiving glad tidings of those whom have yet to join them from the ones they left behind. There would neither be fear upon them nor would they be grieving [3:170].***

و قال الله تعالى وَ لَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَ لَكِنْ لَا تَشْعُرُونَ

And Allah<sup>-azwj</sup> the Exalted Said: ***And do not be saying for the ones killed in the Way of Allah as dead ones; but they are alive, but you are not perceiving [2:154].***

وَ قَالَ النَّبِيُّ ﷺ صِ الْأَرْوَاحِ جُنُودٌ مُجَنَّدَةٌ فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ وَ مَا تَنَازَرَ مِنْهَا اخْتَلَفَ.

And the Prophet<sup>-saww</sup> said: 'The souls are conscripted soldiers. So whatever they recognise from these, they compile (incline), and whatever they deny from these, they differ'.<sup>63</sup>

وَ قَالَ الصَّادِقُ ع إِنَّ اللَّهَ تَعَالَى آخَى بَيْنَ الْأَرْوَاحِ فِي الْأُظْلَةِ قَبْلَ أَنْ يَخْلُقَ الْأَبْدَانَ بِالْقَمِيِّ عَامٍ فَلَوْ قَدْ قَامَ قَائِمُنَا أَهْلُ الْبَيْتِ لَوَرِثَ الْأَخَ الَّذِي آخَى بَيْنَهُمَا فِي الْأُظْلَةِ وَ لَمْ يَرِثَ الْأَخُ مِنَ الْوِلَادَةِ.

And Al-Sadiq<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> the Exalted Established brotherhood between the souls in the (realm of the) shadows before He<sup>-azwj</sup> Created the bodies by two thousand years. If our<sup>-asws</sup> Qaim<sup>-ajfj</sup> of People<sup>-asws</sup> of the Household were to stand, the brother would inherit the brother

<sup>63</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 Appendix H 3

with whom the brotherhood had been established in the (realm of the) shadows, and he will not be inheriting the brother from the birth (biological brother)".<sup>64</sup>

وَقَالَ الصَّادِقُ ع إِنَّ الْأَرْوَاحَ لَتَلْتَقِيَ فِي الْهَوَاءِ فَتَتَعَارَفُ وَ تَسْأَلُ فَإِذَا أَقْبَلَ رُوحٌ مِنَ الْأَرْضِ قَالَتِ الْأَرْوَاحُ دَعُوهُ فَقَدْ أَفَلَتْ مِنْ هَؤُلَاءِ عَظِيمٍ ثُمَّ سَأَلُوهُ مَا فَعَلَ فَلَانٌ وَ مَا فَعَلَ فَلَانٌ فَكُلَّمَا قَالَ قَدْ بَقِيَ رَجُوهُ أَنْ يَلْحَقَ بِهِمْ وَ كُلَّمَا قَالَ قَدْ مَاتَ قَالُوا هَوَى هَوَى.

And Al-Sadiq<sup>-asws</sup> said: 'The souls tend to meet in the air. They get acquainted and ask each other. When a soul comes from the earth, the souls say, 'Call him, for he has just escaped from a mighty horror!' Then they ask him, 'What happened to so and so? And what happened to so and so?' Every time he says, 'He still remains', they wish for him to join with them, and every time he says, 'He has died', they said, 'Collapse! Collapse!'"<sup>65</sup>

و الذي ثبت من الحديث في هذا الباب أن الأرواح بعد موت الأجساد على ضربين منها ما ينقل إلى الثواب و العقاب و منها ما يبطل فلا يشعر بثواب و لا عقاب

And that which is proved from the Ahadeeth regarding this subject is that the souls, after the death of the bodies, are upon two categories. From these is what is transferred to the Reward and the Punishment, and from these is what is in suspense. He is neither aware of being Rewarded nor Punished.

وَقَدْ رُوِيَ عَنِ الصَّادِقِ ع مَا ذَكَرْنَا فِي هَذَا الْمَعْنَى وَ بَيَّنَّاهُ وَ سُئِلَ عَمَّنْ مَاتَ فِي هَذِهِ الدَّارِ أَيْنَ تَكُونُ رُوحُهُ

And it has been reported from Al-Sadiq<sup>-asws</sup> what we have mentioned in this meaning and explained it – and he<sup>-asws</sup> was asked about the one who dies in this time, 'Where does his soul happen to be?

فَقَالَ مَنْ مَاتَ وَ هُوَ مَاجِضٌ لِلْإِيمَانِ مَخْصُصاً أَوْ مَاجِضٌ لِلْكَفْرِ مَخْصُصاً نُقِلَتْ رُوحُهُ مِنْ هَيْكَلِهِ إِلَى مِثْلِهِ فِي الصُّورَةِ وَ جُوزِيَ بِأَعْمَالِهِ إِلَى يَوْمِ الْقِيَامَةِ فَإِذَا بَعَثَ اللَّهُ مَنْ فِي الْقُبُورِ أَنْشَأَ جِسْمَهُ وَ رَدَّ رُوحَهُ إِلَى جَسَدِهِ وَ حَشَرَهُ لِيُؤْتِيَهُ أَعْمَالَهُ

He<sup>-asws</sup> said: 'One who dies, and he was of pure of the Eman purely, or pure of the Kufr purely, his soul would be transferred from his moulds to it's like in the image, and he would be Recompense for his deeds up to the Day of Qiyamah. When Allah<sup>-azwj</sup> Resurrects the one in the grave, his body grows and his soul is returned to his body, and he is assembled to fulfil his deeds.

فَالْمُؤْمِنُ يَنْتَقِلُ رُوحُهُ مِنْ جَسَدِهِ إِلَى مِثْلِ جَسَدِهِ فِي الصُّورَةِ فَيُجْعَلُ فِي جَنَانٍ مِنْ جَنَانِ اللَّهِ يَتَنَعَّمُ فِيهَا إِلَى يَوْمِ الْمَآبِ وَ الْكَافِرُ يَنْتَقِلُ رُوحُهُ مِنْ جَسَدِهِ إِلَى مِثْلِهِ بِعَيْنِهِ وَ يُجْعَلُ فِي النَّارِ فَيُعَذَّبُ بِهَا إِلَى يَوْمِ الْقِيَامَةِ.

The Momin, his soul is transferred from his body to a likeness of his body in the image. He is made to be in the gardens from the gardens of Allah<sup>-azwj</sup> enjoying in them up to the Day of the Qiyamah, while the Kafir, his soul is transferred from his body to its likeness exactly, and he is made to be in the Fire being Punished with it up to the Day of Qiyamah".

<sup>64</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 Appendix H 4

<sup>65</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 Appendix H 5

و شاهد ذلك في المؤمن قوله تعالى قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ بِمَا غَفَرَ لِي رَبِّي

And an attestation of that regarding the Momin are Words of the Exalted: ***It was Said: "Enter the Paradise!" He said, 'Alas! If only my people knew [36:26] Due to what has my Lord Forgiven me and Made me to be from the honoured ones!' [36:27].***

و شاهد ما ذكرناه في الكافر قوله تعالى النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا فَأخبر سبحانه أن مؤمنا قال بعد موته و قد أدخل الجنة يَا لَيْتَ قَوْمِي يَعْلَمُونَ و أخبر أن كافرا يعذب بعد موته غُدُوًّا وَعَشِيًّا و يوم يقوم الساعة يخلد في النار.

And an attestation of what we have mentioned regarding the Kafir are Words of the Exalted: ***The Fire – they would be presented to it morning and evening; [40:46].*** So the Glorious has Informed that a Momin would say after his death, and he has already entered the Paradise: ***'Alas! If only my people knew [36:26],*** and Informed that a Kafir would be Punished after his death, ***morning, and evening; [40:46],*** and the Day the House would be established, he would be eternally in the Fire.

و قَدْ رُوي عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: إِنَّمَا يُسْأَلُ فِي قَبْرِهِ مَنْ مَحَضَ الْإِيمَانَ مَحْضًا أَوْ مَحَضَ الْكُفْرَ مَحْضًا فَأَمَّا مَا سِوَى هَذَيْنِ فَإِنَّهُ يُلْهَى عَنْهُ.

And it has been reported from Abu Abdullah<sup>asws</sup> having said: 'But rather he would be questioned in his grave, the one of pure Eman, or one of pure Kufr. As for what is besides these two, he would be distracted away from it'.<sup>66</sup>

و قَالَ فِي الرَّجْعَةِ إِنَّمَا يَرْجِعُ إِلَى الدُّنْيَا عِنْدَ قِيَامِ الْقَائِمِ مَنْ مَحَضَ الْإِيمَانَ أَوْ مَحَضَ الْكُفْرَ مَحْضًا فَأَمَّا مَا سِوَى هَذَيْنِ فَلَا رُجُوعَ لَهُمْ إِلَى يَوْمِ الْمَآبِ.

And he<sup>asws</sup> said regarding the Return (Raj'at): 'But rather, he will return to the world during the rising of Al-Qaim<sup>ajfj</sup>, one of pure Eman or one of pure Kufr. As for what is besides these two, there will be no return for them up to the Day of Qiyamah".<sup>67</sup>

و قد اختلف أصحابنا فيمن ينعم و يعذب بعد موته فقال بعضهم المعذب و المنعم هو الروح التي توجه إليها الأمر و النهي و التكليف سموها جوهرًا

And our companions have differed regarding the one enjoying and being Punished after his death. Some of them said, 'The Punished and the enjoying, it is the soul which the Commands and the Prohibitions and the encumberments are directed to. It is named as essence'.

و قال آخرون بل الروح الحياة جعلت في جسد كجسده في دار الدنيا و كلا الأمرين يجوزان في العقل و الأظهر عندي قول من قال إنها الجوهر المخاطب و هو الذي يسميه الفلاسفة البسيط

And others said, 'But, the soul is the life. It would be made to be in a body like its body in the house of the world'. And both of these two matters are allowed in the intellect, and the most apparent in my view is the word of the one who says, 'It is the essence addressed, and it is which the Philosophers have named as 'Al-Baseet' (the simplex).

<sup>66</sup> Bihar Al-Anwaar – V 58The book of creation - Ch 42 Appendix H 6

<sup>67</sup> Bihar Al-Anwaar – V 58The book of creation - Ch 42 Appendix H 7

و قد جاء في الحديث أن الأنبياء خاصة و الأئمة من بعده ينقلون بأجسادهم و أرواحهم من الأرض إلى السماء فيتنعمون في أجسادهم التي كانوا فيها عند مقامهم في الدنيا و هذا خاص لحجج الله دون من سواهم من الناس

And it has come in the Hadeeth that the Prophets<sup>-as</sup> in particular and the Imams<sup>-asws</sup> from after him<sup>-saww</sup> have been transferred along with their<sup>-as</sup> bodies and their<sup>-as</sup> souls, from the earth to the sky. So they<sup>-as</sup> are enjoying in their<sup>-as</sup> bodies which they used to be in during their stay in the world, and this is especially for the Divine Authorities of Allah<sup>-azwj</sup> besides the ones besides them from the people.

وَقَدْ رَوَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ صَلَّى عَلَيَّ مِنْ عِنْدِ قَبْرِي سَمِعْتُهُ وَمَنْ صَلَّى عَلَيَّ مِنْ بَعِيدٍ بُلِعْتُهُ.

And it has been reported from the Prophet<sup>-saww</sup> having said: ‘One who sends Salawaat upon me<sup>-saww</sup> near to my<sup>-saww</sup> grave, I<sup>-saww</sup> hear him, and the one who sends Salawaat upon me<sup>-saww</sup> from afar, I<sup>-saww</sup> shall reach him’<sup>68</sup>.

وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّيْتُ عَلَيْهِ عَشْرًا وَمَنْ صَلَّى عَلَيَّ عَشْرًا صَلَّيْتُ عَلَيْهِ مِائَةً مَرَّةً فَلْيُكْثِرْ امْرُؤُكُمْ الصَّلَاةَ عَلَيَّ أَوْ فَلْيَقِلَّ.

And he<sup>-saww</sup> said: ‘One who sends Salawaat upon me<sup>-saww</sup> once, I<sup>-saww</sup> shall send Salawaat upon him<sup>-saww</sup> ten times, and one who sends Salawaat upon me ten times, I<sup>-saww</sup> shall send Salawaat upon him one hundred times. Therefore, let the person from you frequent the Salawaat upon me<sup>-saww</sup>, or so let him do it scarcely’<sup>69</sup>.

أَقُولُ وَقَدْ رَوَى بَعْضُ الصُّوفِيَّةِ فِي كُتُبِهِمْ عَنْ كُمْيَلِ بْنِ زِيَادٍ أَنَّهُ قَالَ: سَأَلْتُ مَوْلَانَا أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا عَ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أُرِيدُ أَنْ تُعَرِّفَنِي نَفْسِي

I (Majlisi) am saying, ‘And some of the Sufis have reported in their books from Kumeyl Bin Ziyad having said, ‘I asked our Master<sup>-asws</sup> Amir Al-Momineen Ali<sup>-asws</sup>. I said, ‘O Amir Al-Momineen<sup>-asws</sup>! I want you<sup>-asws</sup> introduce me to myself’.

قَالَ يَا كُمْيَلُ وَأَيُّ الْأَنْفُسِ تُرِيدُ أَنْ أُعَرِّفَكَ قُلْتُ يَا مَوْلَايَ هَلْ هِيَ إِلَّا نَفْسٌ وَاحِدَةٌ

He<sup>-asws</sup> said: ‘O Kumeyl! And which ‘self’ do you want me<sup>-asws</sup> to introduce to you?’ I said, ‘O my Master<sup>-asws</sup>! Isn’t it excepting oneself?’

قَالَ يَا كُمْيَلُ إِنَّمَا هِيَ أَرْبَعَةُ النَّامِيَةِ النَّبَايَةِ وَ الْحَسِبِيَّةِ الْحَيَوَانِيَّةِ وَ النَّاطِقَةُ الْفُؤَادِيَّةِ وَ الْكَلِمَةُ الْإِلَهِيَّةُ وَ لَكِنْ وَاحِدَةٌ مِنْ هَذِهِ خَمْسُ قُوَى وَ خَاصِيَّتَانِ

He<sup>-asws</sup> said: ‘O Kumeyl! But rather, these are four – the developmental vegetative, and the sensory animalistic, and the speaking Holy, and the wholly Divine, and for each one of these there are five strengths and two specialities.

فَالنَّامِيَةُ النَّبَايَةُ لَهَا خَمْسُ قُوَى مَاسِكَةٍ وَ جاذِبَةٍ وَ هَاضِمَةٍ وَ دَافِعَةٍ وَ مُرَبِّيَّةٍ وَ لَهَا خَاصِيَّتَانِ الزَّيَادَةُ وَ النُّقْصَانُ وَ انْبِعَاطُهَا مِنَ الْكَبِيدِ

<sup>68</sup> Bihar Al-Anwaar – V 58The book of creation - Ch 42 Appendix H 8

<sup>69</sup> Bihar Al-Anwaar – V 58The book of creation - Ch 42 Appendix H 9

The developmental vegetative, for it there are five strengths – claspings, and pulling, and digesting, and defending, and nourishing, and there are two specialities for it – the increase and the decrease, and their emission is from the liver.

وَالْحِسِّيَّةُ الْحَيَوَانِيَّةُ لَهَا خَمْسُ قُوَى سَمْعٌ وَبَصَرٌ وَشَمٌّ وَذَوْقٌ وَلَمْسٌ وَلَهَا خَاصِيَّتَانِ الرِّضَا وَالْعُصْبُ وَانْبِعَاثُهَا مِنَ الْقَلْبِ

And the sensory animalistic, for there are five strengths – hearing, and sight, and smell, and taste, and touch, and there are two specialities for it – the pleasure and the angers, and their emission is from the heart.

وَالنَّاطِقَةُ الْقُدْسِيَّةُ لَهَا خَمْسُ قُوَى فِكْرٌ وَدِخْرٌ وَعِلْمٌ وَجَلْمٌ وَنَبَاهَةٌ وَلَيْسَ لَهَا انْبِعَاثٌ وَهِيَ أَشْبَهُ الْأَشْيَاءِ بِالنَّفُوسِ الْفَلَكيَّةِ وَلَهَا خَاصِيَّتَانِ التَّرَاهَةُ وَالْحِكْمَةُ

And the speaking, Holy, there are five strengths for it – thought, and mention, and knowledge, and forbearance, and the brilliance, and there isn't an emission for these, and these are the most resembling of the things with the heavenly selves, and there are two specialities for it – the integrity and the wisdom.

وَالْكَلِمَةُ الْإِلَهِيَّةُ لَهَا خَمْسُ قُوَى بَهَاءٌ فِي فَنَاءٍ وَنَعِيمٌ فِي شَقَاءٍ وَعِزٌّ فِي ذُلٍّ وَفَقْرٌ فِي غِنَاءٍ وَصَبْرٌ فِي بَلَاءٍ وَلَهَا خَاصِيَّتَانِ الرِّضَا وَالتَّسْلِيمُ وَهَذِهِ الَّتِي مَبْدُؤُهَا مِنَ اللَّهِ وَإِلَيْهِ تَعُودُ

And the wholly Divine, there are five strengths for it – splendour during the annihilation, and bliss during misery, and honour during humiliation, and poverty during riches, and patience during afflictions, and there are two specialities for it – the pleasure and the submission, and these are which their beginning is from Allah<sup>-azwj</sup> and to Him<sup>-azwj</sup> you shall return.

قَالَ اللَّهُ تَعَالَى وَ نَفَخْتُ فِيهِ مِنْ رُوحِي وَ قَالَ تَعَالَى يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً وَ الْعَقْلُ فِي وَسْطِ الْكُلِّ..

Allah<sup>-azwj</sup> the Exalted Said: **and Blow into him from My Soul, then fall down towards him in Sajdah** [15:29]; and the Exalted Said: **O you the contented soul! Return to your Lord, being well-pleased (with Him), [89:30]**, and the intellect is in the midst of it all!"<sup>70</sup>

وَ رُويَ عَنِ الصَّادِقِينَ ع أَنَّهُمْ قَالُوا إِذَا فَارَقَتْ أَرْوَاحُ الْمُؤْمِنِينَ أَجْسَادَهُمْ أَسْكَنَهَا اللَّهُ تَعَالَى فِي مِثْلِ أَجْسَادِهِم الَّتِي فَارَقُوهَا فَيُنْعِمُهُمْ فِي جَنَّةٍ

And it is reported from the truthful ones (Imams<sup>-asws</sup>), they<sup>-asws</sup> said: 'When the souls of the Momineen separate from their bodies, Allah<sup>-azwj</sup> the Exalted Settles them in the likes of their bodies which they had separated from. He<sup>-azwj</sup> Causes them to be enjoying in a garden'.

وَ أَنْكَرُوا مَا ادَّعَتْهُ الْعَامَّةُ مِنْ أَنَّهُمْ تَسْكُنُ فِي حَوَاصِلِ الطُّيُورِ الْخَضِرِ وَ قَالُوا الْمُؤْمِنُ أَكْرَمُ عَلَى اللَّهِ مِنْ ذَلِكَ.

<sup>70</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 Appendix H 10

And they<sup>-asws</sup> denied what the general Muslims claimed from that these are settled in the beaks of the green birds, and they<sup>-asws</sup> said: 'The Momin is honourable unto Allah<sup>-azwj</sup> than that!'"<sup>71</sup>

قَالَ ع تُخَفُّهُ الْمُؤْمِنِ الْمَوْتُ.

He<sup>-asws</sup> said: 'A gift of the Momin is the death'"<sup>72</sup>

قَوْلُهُ ع مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ.

His<sup>-asws</sup> words: 'One who recognises himself, so he has recognised his Lord<sup>-azwj</sup>'<sup>73</sup>

قَالَ ع إِنَّ فِي الْجِسْمِ لَمُضْعَةً إِذَا صَلَحَتْ صَلَحَ سَائِرُهُ وَإِذَا فَسَدَتْ فَسَدَ سَائِرُهُ وَ هِيَ الْقَلْبُ.

He<sup>-asws</sup> said: 'In the body there is a lump (of flesh), when it is correct, the rest of it is correct, and when it is spoilt, the rest of it is spoilt, and it is the heart'"<sup>74</sup>

عَنْ أَبِي الْحَسَنِ ع وَ قَالَ فِي آخِرِهِ وَ الْإِنْسَانُ وَاحِدٌ فِي الْإِسْمِ لَا وَاحِدٌ فِي الْمَعْنَى وَ اللَّهُ جَلَّ جَلَالُهُ هُوَ وَاحِدٌ لَا وَاحِدَ غَيْرُهُ وَ لَا اخْتِلَافَ فِيهِ وَ لَا تَفَاوُتَ وَ لَا زِيَادَةَ وَ لَا نُقْصَانَ وَ أَمَّا الْإِنْسَانُ الْمَخْلُوقُ الْمَصْنُوعُ الْمُؤَلَّفُ مِنْ أَجْزَاءٍ مُخْتَلِفَةٍ وَ جَوَاهِرٍ شَتَّى غَيْرَ أَنَّهُ بِالْاجْتِمَاعِ شَيْءٌ وَاحِدٌ.

And from Abu Al Hassan<sup>-asws</sup>, and he<sup>-asws</sup> said at its end: 'And the human being is one in the name and is not one in the meaning, and Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty, He<sup>-azwj</sup> is One, there is no one part from Him<sup>-azwj</sup> and there is no differing in it, nor any discrepancy, nor increase, nor reduction; and as for the human being, he is the Created being, the Made, and Compiled from difference segments and various essences, apart from that he, by the unison of things, is one"'.<sup>75</sup>

وَ عَنْ أَبِي جَعْفَرٍ الثَّانِي ع فِي حَدِيثٍ طَوِيلٍ وَ لَكِنَّهُ الْقَدِيمُ فِي ذَاتِهِ وَ مَا سِوَى الْوَاحِدِ مُتَجَزِّئٌ وَ اللَّهُ الْوَاحِدُ لَا مُتَجَزِّئٌ وَ لَا مُتَوَهَّمٌ بِالْقِلَّةِ وَ الْكَثْرَةِ وَ كُلُّ مُتَجَزِّئٍ أَوْ مُتَوَهَّمٍ بِالْقِلَّةِ وَ الْكَثْرَةِ فَهُوَ مَخْلُوقٌ دَالٌّ عَلَى خَالِقِهِ لَهُ.

And from Abu Ja'far<sup>-asws</sup> the 2<sup>nd</sup> in a lengthy Hadeeth: 'But He<sup>-azwj</sup> is the Ancient regarding His<sup>-azwj</sup> Self, and whatever is besides the One, are segments, and Allah<sup>-azwj</sup> is the One, not segmented nor can He<sup>-azwj</sup> be imagined being with the scarcity and the abundance, and every segmented or imaginative with the scarcity and the abundance, it is a Created being evidencing upon there being a Creator for him'"<sup>75</sup>

وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع لَا تَشْبَهُ [تَشْبَهُهُ] صُورَةً وَ لَا يُحْسُنُ بِالْحَوَاسِّ وَ لَا يُقَاسُ بِالنَّاسِ قَرِيبٌ فِي بُعْدِهِ بَعِيدٌ فِي قُرْبِهِ فَوْقَ كُلِّ شَيْءٍ وَ لَا يُقَالُ شَيْءٌ فَوْقَهُ أَمَامَ كُلِّ شَيْءٍ وَ لَا يُقَالُ لَهُ أَمَامٌ دَاخِلٌ فِي الْأَشْيَاءِ لَا كَشَيْءٍ دَاخِلٍ وَ خَارِجٍ مِنَ الْأَشْيَاءِ لَا كَشَيْءٍ خَارِجٍ سُبْحَانَ مَنْ هُوَ هَكَذَا وَ لَا هَكَذَا غَيْرُهُ.

<sup>71</sup> Bihar Al-Anwaar – V 58The book of creation - Ch 42 Appendix H 11

<sup>72</sup> Bihar Al-Anwaar – V 58The book of creation - Ch 42 Appendix H 12

<sup>73</sup> Bihar Al-Anwaar – V 58The book of creation - Ch 42 Appendix H 13

<sup>74</sup> Bihar Al-Anwaar – V 58The book of creation - Ch 42 Appendix H 14

<sup>75</sup> Bihar Al-Anwaar – V 58The book of creation - Ch 42 Appendix H 15



And from Amir Al-Momineen<sup>-asws</sup>: ‘Neither can an image resemble Him<sup>-azwj</sup> nor can He<sup>-azwj</sup> be felt by the sensory perceptions, nor compared with the people. He<sup>-azwj</sup> is near is His<sup>-azwj</sup> remoteness, and remote in His<sup>-azwj</sup> nearness, above all things, nor can a thing be said to be above Him<sup>-azwj</sup>. He<sup>-azwj</sup> is in front of all things, and it cannot be said for a front being for Him<sup>-azwj</sup>. He<sup>-azwj</sup> is inside the things, not like a thing entering a thing, and He<sup>-azwj</sup> is outside from the things, not like a thing outside. Glorious is the One<sup>-azwj</sup> Who is like this and there is no one else like this’.<sup>76</sup>

قَوْلُهُ ع النَّاسُ مَعَادِنُ كَمَعَادِنِ الذَّهَبِ وَالْفِضَّةِ.

His<sup>-asws</sup> words: ‘The people are a mine like the mines of gold and silver’.<sup>77</sup>

وَقَوْلُهُ ع الْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ فَمَا تَعَارَفَ مِنْهَا اثْتَلَفَ وَ مَا تَنَافَرَ مِنْهَا اخْتَلَفَ.

And his<sup>-asws</sup> words: ‘The souls are conscripted soldiers. Whatever they recognise from these, they incline (draw nearer), and whatever they deny from these, they differ (stay away)’.<sup>78</sup>

مَا أَوْزَدَهُ فِي كِتَابِ التَّسْلِي وَ التَّقْوَى وَ أَسَنَدَهُ إِلَى الصَّادِقِ ع حَدِيثٌ طَوِيلٌ يَقُولُ فِي آخِرِهِ وَ إِذَا اخْتُصِرَ الْكَافِرُ حَضَرَهُ رَسُولُ اللَّهِ ص وَ عَلِيٌّ ع وَ جَبْرِئِيلُ وَ مَلَكُ الْمَوْتِ ع فَيَقُولُ يَا رَسُولَ اللَّهِ إِنَّ هَذَا كَانَ يُبْغِضُنَا أَهْلَ الْبَيْتِ فَأَبْغِضْهُ

What is reported in the book ‘Al-Tasally Wa Al-Taqwa’, and it’s attribution is to Al-Sadiq<sup>-asws</sup>, a lengthy Hadeeth he<sup>-asws</sup> saying at it’s end: ‘And when (death) presents to the Kafir, Rasool-Allah<sup>-saww</sup>, and Ali<sup>-asws</sup>, and Jibraeel<sup>-as</sup>, and the Angel of death present to him. Ali<sup>-asws</sup> goes near him and says: ‘O Rasool-Allah<sup>-saww</sup>! This one used to hate us<sup>-asws</sup>, People<sup>-asws</sup> of the Household, so hate him!’

فَيَقُولُ رَسُولُ اللَّهِ يَا جَبْرِئِيلُ إِنَّ هَذَا كَانَ يُبْغِضُ اللَّهَ وَ رَسُولَهُ وَ أَهْلَ بَيْتِ رَسُولِهِ فَأَبْغِضْهُ

Rasool-Allah<sup>-saww</sup> says: ‘O Jibraeel<sup>-as</sup>! This one used to hate Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and People<sup>-asws</sup> of the Household of His<sup>-azwj</sup> Rasool<sup>-saww</sup>, so hate him!’

فَيَقُولُ جَبْرِئِيلُ لِمَلَكِ الْمَوْتِ إِنَّ هَذَا كَانَ يُبْغِضُ اللَّهَ وَ رَسُولَهُ وَ أَهْلَ بَيْتِهِ فَأَبْغِضْهُ وَ اغْتَفِ بِهِ

Jibraeel<sup>-as</sup> said to the Angel of death: ‘This one used to hate Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and People<sup>-asws</sup> of his<sup>-saww</sup> Household, so hate him and be violent with him!’

فَيَذْنُو مِنْهُ مَلَكُ الْمَوْتِ فَيَقُولُ يَا عَبْدَ اللَّهِ أَخَذْتَ فَكَأَكَ رَقَبَتَكَ أَخَذْتَ أَمَانَ بَرَاءَتِكَ تَمَسَّكَتَ بِالْعِصْمَةِ الْكُبْرَى فِي دَارِ الْحَيَاةِ الدُّنْيَا

The Angel of death goes near him and says: ‘O servant of Allah<sup>-azwj</sup>! Did you take the liberation of your neck? Did you take the security of your freedom? Did you adhere with the great infallibility in the house of the life of the world?’

<sup>76</sup> Bihar Al-Anwaar – V 58The book of creation - Ch 42 Appendix H 16

<sup>77</sup> Bihar Al-Anwaar – V 58The book of creation - Ch 42 Appendix H 17

<sup>78</sup> Bihar Al-Anwaar – V 58The book of creation - Ch 42 Appendix H 18

فَيَقُولُ وَ مَا هِيَ فَيَقُولُ وَلَايَةُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَيَقُولُ مَا أَعْرِفُهَا وَ لَا أَعْتَقِدُ بِهَا

He said, 'And what is it?' He<sup>as</sup> said: 'Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'. So he says, 'I do not recognise it, nor do I believe in it!'

فَيَقُولُ لَهُ جَبْرِئِيلُ يَا عَدُوَّ اللَّهِ وَ مَا كُنْتَ تَعْتَقِدُ فَيَقُولُ كَذَا وَ كَذَا فَيَقُولُ لَهُ جَبْرِئِيلُ أَبَشِّرْ يَا عَدُوَّ اللَّهِ بِسَخَطِ اللَّهِ وَ عَذَابِهِ فِي النَّارِ وَ أَمَّا مَا كُنْتَ تَرْجُو فَقَدْ قَاتَكَ وَ أَمَّا الَّذِي كُنْتَ تَخَافُهُ فَقَدْ نَزَلَ بِكَ

Jibraeel<sup>as</sup> says to him: 'O enemy of Allah<sup>azwj</sup>! And what were you believing in?' He says, 'Such and such'. Jibraeel<sup>as</sup> says to him: 'Receive news, O enemy of Allah<sup>azwj</sup>, of the Wrath of Allah<sup>azwj</sup> and His<sup>azwj</sup> Punishment in the Fire! And as for what you were wishing for, it has been lost to you, and as for that which you were fearing it, so it is befalling with you!'

ثُمَّ يُسْأَلُ نَفْسَهُ سَلًا عَنيفًا ثُمَّ يُوَكَّلُ بِرُوحِهِ مَائَةُ شَيْطَانٍ كُلُّهُمْ يَبْصُقُ فِي وَجْهِهِ وَ يَتَأَذَى بِرِيحِهِ فَإِذَا وَضِعَ فِي قَبْرِهِ فُتِحَ لَهُ بَابٌ مِنْ أَبْوَابِ النَّارِ يَدْخُلُ عَلَيْهِ مِنْ فَوْحِ رِيحِهَا وَ هَبِهَا

Then his soul is withdrawn with a violent withdrawal, then one hundred Satans<sup>la</sup> are allocated with him, all of them spitting in his face and harming him with his<sup>la</sup> smell. When he is placed in his grave, a door from the doors of the Fire entering into him from its reeking smells and its flames.

ثُمَّ إِنَّهُ يُؤْتَى بِرُوحِهِ إِلَى جَبَالٍ بَرَهَوَتْ ثُمَّ إِنَّهُ يَصِيرُ فِي الْمُرْكَبَاتِ حَتَّى إِنَّهُ يَصِيرُ فِي دُودَةٍ بَعْدَ أَنْ يَجْرِيَ فِي كُلِّ مَسْخٍ مَسْخُوطٌ عَلَيْهِ حَتَّى يَقُومَ قَائِمُنَا أَهْلَ الْبَيْتِ فَيَبْعَثُهُ اللَّهُ لِيَضْرِبَ عُنُقَهُ وَ ذَلِكَ قَوْلُهُ رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَ أَخْيَيْنَا اثْنَتَيْنِ فَأَعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ

Then they would come with his soul to a mountain of Barhout. Then he would come to be in the compounds until he would be come to be a worm after he flows in every morphing with severity upon him until our<sup>asws</sup> Qaim<sup>ajfj</sup> of People<sup>asws</sup> of the Household, rises, so Allah<sup>azwj</sup> will Send him<sup>ajfj</sup> to strike off his neck, and that is His<sup>azwj</sup> Word: **They shall say, 'Our Lord! You Made us die twice, and twice have You Given us life, so we do acknowledge our sins. So is there any way out?' [40:11].**

وَ اللَّهُ لَقَدْ أَتَى بِعَمَرَ بْنِ سَعْدٍ بَعْدَ مَا قُتِلَ وَ إِنَّهُ لَفِي صُورَةِ قِرْدٍ فِي عُنُقِهِ سِلْسِلَةٌ فَجَعَلَ يَعْرِفُ أَهْلَ الدَّارِ وَ هُمْ لَا يَعْرِفُونَهُ

By Allah<sup>azwj</sup>! They had come with (the body of) Umar Bin Sa'ad<sup>la</sup> after he was killed, and he was in an image of a monkey having a chain in his neck. He (his soul) went on to recognise people of the house (his family) and they were not recognising him.

وَ اللَّهُ لَا يَذْهَبُ الدُّنْيَا حَتَّى يُمَسَّحَ عَدُونُنَا مَسْحًا ظَاهِرًا حَتَّى إِنَّ الرَّجُلَ مِنْهُمْ لَيُمَسَّحُ فِي حَيَاتِهِ قِرْدًا أَوْ خِنْزِيرًا وَ مِنْ وَرَائِهِمْ عَذَابٌ غَلِيظٌ وَ مِنْ وَرَائِهِمْ جَهَنَّمُ وَ سَاءَتْ مَصِيرًا.

By Allah<sup>azwj</sup>! The world will not go away until our<sup>asws</sup> enemies are morphed with an apparent morphing, until the man from them is morphed during his lifetime as a monkey, or a pig, and

from behind them is a harsh Punishment, and from behind them is Hell, and it is an evil destination".<sup>79</sup>

و الأخبار في هذا المعنى كثيرة قد جازت عن حد الأحاد فإن استحالة النسخ و عولنا على أنه ألحق بها و دلس فيها و أضيف إليها فما ذا يحيل المسخ و قد صرح به فيها

And the Ahadeeth in this meaning are many, having exceeded from a limit of the limitations, and it is impossible to copy (transmit), and we are explaining it based upon that it is attached with it, and there is misrepresentation in these and additions to it. So what constitutes a morphing, and they are explicit with it regarding it.

و في قوله هَلْ أَنْتُمْ بِشَرٍّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَ غَضِبَ عَلَيْهِ وَ جَعَلَ مِنْهُمْ الْقِرَدَةَ وَ الْخَنَازِيرَ

And in His<sup>-azwj</sup> Words: **Say: Shall I inform you all with one most evil that of Retribution in the Presence of Allah? The one whom Allah Cursed and was Wrathful upon, and Made from them, the monkey, and the pig, and the worshippers of the tyrants. They are in an eviler position and more straying from the Just Way [5:60].**

و قوله فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ و قوله وَ لَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَى مَكَانَتِهِمْ

**so We Said to them: "Become apes, despised!" [2:65]; and His<sup>-azwj</sup> Words: And if We so Desire, We could Transfix them in their places, [36:67].**

و الأخبار ناطقة بأن معنى هذا المسخ هو إحالة التغيير عن بنية الإنسانية إلى ما سواها

And the Ahadeeth are speaking with the meaning of this morphing, it is a reference to the change from a humanly constitution to what is besides it.

و فِي الْحَدِيثِ الْمَشْهُورِ عَنْ حَدِيثِهِ أَنَّهُ كَانَ يَقُولُ أَرَأَيْتُمْ لَوْ قُلْتُ لَكُمْ إِنَّهُ يَكُونُ فِيكُمْ قِرَدَةٌ وَ خَنَازِيرُ أَكُنْتُمْ مُصَدِّقِي فَقَالَ رَجُلٌ يَكُونُ فِيْنَا قِرَدَةٌ وَ خَنَازِيرُ قَالَ وَ مَا يُؤْمِنُكَ مِنْ ذَلِكَ لَا أَمَّ لَكَ.

And in the famous Hadeeth from Huzeyfa, he<sup>-saww</sup> had said, 'What is your view if I<sup>-saww</sup> were to say to you all that you among you would become monkeys and pigs? Will you ratify me<sup>-saww</sup>? A man said, 'Among us would become monkeys and pigs?' He<sup>-saww</sup> said: 'What makes you feel secure from that? May there be no mother for you!'<sup>80</sup>

و قَدْ رُوِيَ عَنْ أَبِي جَعْفَرٍ ع أَنَّ الْفِرْقَةَ الْمُعْتَزِلَةَ عَنْ أَهْلِ السَّبْتِ لَمَّا دَخَلُوا قَرْيَتَهُمْ بَعْدَ مَسْحِهِمْ عَرَفَتِ الْقِرَدَةُ أَنْسَابَهَا مِنَ الْإِنْسِ وَ لَمْ يَعْرِفِ الْإِنْسُ أَنْسَابَهَا مِنَ الْقِرَدَةِ فَقَالَ الْقَوْمُ لِلْقِرَدَةِ أَمْ نَنْهَكُم.

And it has been reported from Abu Ja'far<sup>-asws</sup>: 'The Mu'tazilite sect is from the people of the Sabbath. When they entered their towns after their morphing, the monkeys recognised their

<sup>79</sup> Bihar Al-Anwaar – V 58The book of creation - Ch 42 Appendix H 19

<sup>80</sup> Bihar Al-Anwaar – V 58The book of creation - Ch 42 Appendix H 20

lineage from the human, but the humans did not recognise their lineage from the monkeys. The people said to the monkeys, 'Did we not forbid you all (from violating the Sabbath)?'<sup>81</sup>

و فِي تَفْسِيرِ الْعُسْكِرِيِّ ع فَمَسَخَهُمُ اللَّهُ كُلَّهُمْ قِرْدَةً وَ بَقِيَ بَابُ الْمَدِينَةِ مُغْلَقًا لَا يَخْرُجُ مِنْهُمْ أَحَدٌ وَ لَا يَدْخُلُ إِلَيْهِمْ أَحَدٌ

And in the Tafseer of Al-Askari<sup>-asws</sup>: 'Allah<sup>-azwj</sup> Morphed them, all of them as monkeys, and they remained at the gate of the city (which was) closed. Neither could anyone of them exit nor anyone enter to them.

وَ تَسَامَعُ بِذَلِكَ أَهْلُ الْقَرْيَةِ فَقَصَدُوهُمْ وَ تَسَنَّمُوا حِيطَانَ الْبَلَدِ فَاطَّلَعُوا عَلَيْهِمْ فَإِذَا كُلُّهُمْ رِجَالُهُمْ وَ نِسَاؤُهُمْ قِرْدَةٌ يَمْوجُ بَعْضُهُمْ فِي بَعْضٍ

The people of the town heard that, so they aimed for them and climbed the walls of the city, and overlooked upon them, and behold, all of them, their men and their women were monkeys surging (bumping) into each other.

يَعْرِفُ هَؤُلَاءِ النَّاطِرُونَ مَعَارِفَهُمْ وَ قَرَابَاتِهِمْ وَ خِلَاطَهُمْ يَقُولُ الْمُطَّلِعُ لِبَعْضِهِمْ أَنْتَ فُلَانٌ أَنْتَ فُلَانٌ فَتَدْمَعُ عَيْنَيْهِ وَ يُومِئُ بِرَأْسِهِ أَيْ نَعَمْ.

These beholders recognised their acquaintances, and their relatives, and their known ones. The beholder said to one of them, 'Are you so and so? Are you so and so?' His eyes were tearful, and he gestured by his head to mean, yes'.<sup>82</sup>

وَ رَوَى الصَّدُوقُ فِي الْعِلَلِ بِإِسْنَادِهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ

And it is reported by Al-Sadouq in (the book) 'Al-Illal', by his chain from Abdullah Bin Al-Fazl who said, 'I said to Abu Abdullah<sup>-asws</sup>, 'Words of Allah<sup>-azwj</sup> Mighty and Majestic: **And you have known those among you who transgressed during the Saturday, so We Said to them: "Become apes, despised!"** [2:65].

قَالَ إِنَّ أَوَّلَكَ مَسَخُوا ثَلَاثَةَ أَيَّامٍ ثُمَّ مَاتُوا وَ لَمْ يَتَنَاسَلُوا وَ إِنَّ الْقِرْدَةَ الْيَوْمَ مِثْلُ أَوَّلِكَ وَ كَذَلِكَ الْخَنَزِيرُ وَ سَائِرُ الْمُسَوَّخِ مَا وَجَدَ مِنْهَا الْيَوْمَ مِنْ شَيْءٍ فَهُوَ مِثْلُهُ لَا يَحِلُّ أَنْ يُؤْكَلَ لَحْمُهُ الْخَبَرُ.

He<sup>-asws</sup> said: 'They were morphed for three days, then they died, and they did not procreate, and that the monkeys of today are like them, and like that are the pigs and rest of the morphed (creatures). Nothing is found from these today, so it is similar to it. It is not Permissible to be eating it's flesh' – the Hadeeth'.<sup>83</sup>

وَ رَوَى فِي الْعُيُونِ بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ الْجَهْمِ قَالَ: سَمِعْتُ الْمَأْمُونَ يَسْأَلُ الرِّضَا ع عَمَّا يَرْوِيهِ النَّاسُ مِنْ أَمْرِ الزُّهْرَةِ وَ أَهْلِهَا كَانَتْ امْرَأَةً فَبَيْنَ مَا هَازُوتُ وَ مَا زُوتُ وَ مَا يَرْوُونَهُ مِنْ أَمْرِ سَهْلٍ أَنَّهُ كَانَ عَشَّارًا بِالْيَمَنِ

And in a report in (the book) 'Al Uyoun' – By his chain from Ali Bin Muhammad Bin Al Jahm who said,

<sup>81</sup> Bihar Al-Anwaar – V 58The book of creation - Ch 42 Appendix H 21

<sup>82</sup> Bihar Al-Anwaar – V 58The book of creation - Ch 42 Appendix H 22

<sup>83</sup> Bihar Al-Anwaar – V 58The book of creation - Ch 42 Appendix H 23

'I heard Al-Mamoun asked Al-Reza<sup>-asws</sup> about what the people are reporting from the matter of Al-Zuhra (Venus) and that it used to be a woman Harut and Marut were fascinated by her, and what they are reporting from the matter of Canopus (bright star), that he used to be a tax collector in Al-Yemen.

فَقَالَ عَدُّوا فِي قَوْلِهِمْ إِنَّهُمَا كَوْكَبَانِ وَ إِنَّهُمَا كَانَتَا دَابَّتَيْنِ مِنْ دَوَابِّ الْبَحْرِ فَعَلِطَ النَّاسُ وَ ظَنُّوا أَنَّهُمَا الْكَوْكَبَانِ وَ مَا كَانَ اللَّهُ لِيَمْسَحَ أَعْدَاءَهُ أَنْوَاراً مُضِيئَةً ثُمَّ يُبْقِيَهُمَا مَا بَقِيََتِ السَّمَاءُ وَ الْأَرْضُ

He<sup>-asws</sup> said: 'They are lying in their words! These are two celestial bodies, and they used to be creatures from the creatures of the sea. The people were mistaken, and they thought that these two are celestial bodies. And it was not for Allah<sup>-azwj</sup> to Morph His<sup>-azwj</sup> enemies into illuminating lights, then Make them last for as long as the sky and the earth lasts.

وَ إِنَّ الْمُسَوِّحَ لَمْ يَبْقَ أَكْثَرَ مِنْ ثَلَاثَةِ أَيَّامٍ حَتَّى مَاتَتْ وَ مَا تَنَاسَلَ مِنْهَا شَيْءٌ وَ مَا عَلَى وَجْهِ الْأَرْضِ الْيَوْمَ مَسْحٌ وَ إِنَّ الَّتِي وَقَعَتْ عَلَيْهَا اسْمُ الْمُسَوِّحَةِ مِثْلُ الْقَرْدِ وَ الْخَنَزِيرِ وَ الدَّبِّ وَ أَشْبَاهِهَا إِنَّمَا هِيَ مِثْلُ مَا مَسَحَ اللَّهُ عَزَّ وَ جَلَّ عَلَى صُورِهَا قَوْماً غَضِبَ اللَّهُ عَلَيْهِمْ وَ لَعَنَهُمْ بِإِنكَارِهِمْ تَوْحِيدَ اللَّهِ وَ تَكْذِيبِهِمْ رُسُلَهُ الْخَبَرِ.

And the Morphed (creature) does not remain more than three days until it dies, and nothing is procreated from it, and today there is no Morphed (creature) upon the surface of the earth, and that morphed name which has occurred upon these like the 'monkey' and the 'pig', and the 'bear' and their likes, but rather these are examples of what Allah<sup>-azwj</sup> Mighty and Majestic had Morphed people into their images as a Wrath of Allah<sup>-azwj</sup> upon them and Cursed them due to their denial of the Tawheed of Allah<sup>-azwj</sup> and their belying His<sup>-azwj</sup> Rasool<sup>-as'</sup> – the Hadeeth".<sup>84</sup>

<sup>84</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 42 Appendix H 24

باب 43 في خلق الأرواح قبل الأجساد و علة تعلقها بها و بعض شئونها من اتلافها و اختلافها و حبها و بغضها و غير ذلك من أحوالها

## CHAPTER 43 – REGARDING CREATION OF THE SOULS BEFORE THE BODIES, AND THE REASON FOR THEIR LINK WITH THESE, AND SOME OF THEIR CONCERNS FROM THEIR INCLINATIONS AND THEIR DIFFERING, AND THEIR LOVE AND THEIR HATRED, AND OTHER THAN THAT FROM THEIR SITUATIONS

1- البصائر عن محمد بن الحسين عن جعفر بن بشير عن آدم أبي الحسين عن إسماعيل بن أبي حمزة عن حماد بن عمار عن أبي عبد الله ع قال: جاء رجل إلى أمير المؤمنين ع فقال و الله يا أمير المؤمنين إني لأحبك فقال كذبت

(The book) 'Al Basaair' – From Muhammad Bin Al Husayn, from Ja'far Bin Bashir, from Adam Abu Al Husayn, from Ismail Bin Abu Hamza, from the one who narrated it,

'From Abu Abdullah<sup>-asws</sup> having said: 'A man came to Amir Al-Momineen<sup>-asws</sup>. He said, 'By Allah<sup>-azwj</sup>, O Amir Al-Momineen<sup>-asws</sup>! I love you<sup>-asws</sup>!' He<sup>-asws</sup> said: 'You are lying'.

فقال الرجل سبحان الله كأنك تعرف ما في قلبي فقال علي ع إن الله خلق الأرواح قبل الأبدان باللفي عام ثم عرضهم علينا فأين كنت لم أرك.

The man said, 'Glory be to Allah<sup>-azwj</sup>! It is as if you<sup>-asws</sup> know what is in my heart!' Ali<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Created the souls before the bodies by two thousand years, then He<sup>-azwj</sup> Presented them to us<sup>-asws</sup>. So where were you? I<sup>-asws</sup> did not see you!'”<sup>85</sup>

2- و منه، عن عبد الله بن محمد عن إبراهيم بن محمد عن عبد الرحمن بن أبي هاشم عن سلام بن أبي عمير عن عماره قال: كنت جالسا عند أمير المؤمنين ع إذ أقبل رجل فسلم عليه ثم قال يا أمير المؤمنين و الله إني لأحبك

And from him, from Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Abdul Rahman Bin Abu Hashim, from Sallam Bin Abu Umeyr, from Umarah who said,

'I was seated in the presence of Amir Al-Momineen<sup>-asws</sup> when a man came and greeted unto him<sup>-asws</sup>, then said, 'O Amir Al-Momineen<sup>-asws</sup>! By Allah<sup>-azwj</sup>, I love you<sup>-asws</sup>!'

فَسأله ثم قال له إن الأرواح خلقت قبل الأبدان باللفي عام ثم أُسكنت الهواء فما تعارف منها ثم اختلف هاهنا و ما تناكر منها ثم اختلف هاهنا و إن روجي أنكروا روحك.

He<sup>-asws</sup> asked him, then said to him: 'The souls were Created before the bodies by two thousand years, then were settled in the ait. So whatever they recognise from these, they incline (get together) over here, and whatever they deny from these, then they differ over here, and my<sup>-asws</sup> soul had denied your soul!'”<sup>86</sup>

<sup>85</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 43 H 1

<sup>86</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 43 H 2

3- وَ مِنْهُ، عَنْ أَبِي مُحَمَّدٍ عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ يُونُسَ بْنِ جَعْفَرٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَزْمَةَ الثُّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ رَجُلًا قَالَ لِأَمِيرِ الْمُؤْمِنِينَ ع وَ اللَّهُ إِنِّي لأُحِبُّكَ ثَلَاثَ مَرَّاتٍ فَقَالَ عَلِيُّ ع وَ اللَّهُ مَا تُحِبُّنِي

And from him, from Abu Muhammad, from Imran Bin Musa, from Yunus Bin Ja'far, from Ali Bin Asbat, from Muhammad Bin Al Fuzeil, from Abu Hamza Al Sumali,

'From Abu Abdullah<sup>-asws</sup>: 'A man said to Amir Al-Momineen<sup>-asws</sup>, 'By Allah<sup>-azwj</sup>, I love you<sup>-asws</sup>!' – three times. Ali<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>, you do not love me<sup>-asws</sup>!'

فَغَضِبَ الرَّجُلُ فَقَالَ كَأَنَّكَ وَ اللَّهُ تُخْبِرُنِي مَا فِي نَفْسِي قَالَ لَهُ عَلِيُّ ع لَا وَ لَكِنَّ اللَّهَ خَلَقَ الْأَرْوَاحَ قَبْلَ الْأَبْدَانِ بِأَلْفِي عَامٍ فَلَمْ أَرِ رُوحَكَ فِيهَا.

The man was angry. He said, 'It is as if you<sup>-asws</sup>, by Allah<sup>-azwj</sup>, are informing me what is within myself!' Ali<sup>-asws</sup> said to him: 'No, by Allah<sup>-azwj</sup> had Created the souls before the bodies by two thousand years. I<sup>-asws</sup> had not seen your soul among these".<sup>87</sup>

الْكَشْيُ، وَجَدْتُ فِي كِتَابِ خَبْرَيْلَ بْنِ أَحْمَدَ يَحْطِئُهُ حَدَّثَنِي مُحَمَّدُ بْنُ عَيْسَى عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ عَنْ مَيْمُونِ بْنِ عَبْدِ اللَّهِ عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص خَلَقَ اللَّهُ الْأَرْوَاحَ قَبْلَ الْأَجْسَادِ بِأَلْفِي عَامٍ ثُمَّ أَسْكَنَهَا الْهَوَاءَ فَمَا تَعَارَفَ مِنْهَا ثُمَّ اتَّخَلَفَ هَاهُنَا وَ مَا تَنَافَرَ ثُمَّ اخْتَلَفَ هَاهُنَا.

(The book) 'Al Kashy' – I found in the book of Jibraeel Bin Ahmad in his handwriting, 'It is narrated to me by Muhammad Bin Isa, from Muhammad Bin Al Fuzeil, from Abdullah Bin Abdul Rahman, from Al Heysam Bin Waqid, from Maymoun Bin Abdullah,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Created the souls before the bodies by two thousand years, then Settled them in the air. Whatever they recognised from these, then they incline over here, and whatever they denied, then they differ over here".<sup>88</sup>

5 الْبَصَائِرُ، عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ إِبْرَاهِيمَ بْنِ أَيُّوبَ عَنْ عَمْرِو بْنِ شَيْخٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ الْأَرْوَاحَ قَبْلَ الْأَبْدَانِ بِأَلْفِي عَامٍ فَلَمَّا رَكَّبَ الْأَرْوَاحَ فِي أَبْدَانِهَا كَتَبَ بَيْنَ أَعْيُنِهِمْ مُؤْمِنٌ أَوْ كَافِرٌ وَ مَا هُمْ بِهِ مُبْتَلَوْنَ وَ مَا هُمْ عَلَيْهِ مِنْ سَيِّئِ أَعْمَالِهِمْ وَ حَسَنِيهَا فِي قَدْرِ أُذُنِ الْقَارَةِ

(The book) 'Al Basaair' – From one of our companions, from Muhammad Bin Al Husayn, from Muhammad Bin Muslim, from Ibrahim Bin Ayoub, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Blessed and Exalted Created the souls before the bodies by two thousand years. When the souls were installed in their bodies, it was written in between their eyes, 'Momin' or 'Kafir', and what they would be involved with, and what they would be upon from the evil of their deeds and it good, in (an area) a measurement of a rat's ear.

ثُمَّ أُنْزِلَ بِذَلِكَ قُرْآنًا عَلَى نَبِيِّهِ فَقَالَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْمُتَوَسِّمِينَ وَ كَانَ رَسُولُ اللَّهِ ص هُوَ الْمُتَوَسِّمَ وَ أَنَا بَعْدَهُ وَ الْأَيْمَةُ مِنْ ذُرِّيَّتِي هُمُ الْمُتَوَسِّمُونَ.

<sup>87</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 43 H 3

<sup>88</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 43 H 4

Then Quran was Revealed with that unto His<sup>-azwj</sup> Prophet<sup>-saww</sup>: ***Surely, in that are Signs for the distinguishers [15:75]***; and it was so that Rasool-Allah<sup>-azwj</sup>, he<sup>-saww</sup> was the distinguisher, and I<sup>-asws</sup> am so after him<sup>-saww</sup>, and so are the Imams<sup>-asws</sup> from my<sup>-asws</sup> offspring, they<sup>-asws</sup> are the distinguishers”.<sup>89</sup>

6- الْعِلَالُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْبَرْمَكِيِّ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ الْهَاشِمِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ لِأَيِّ عِلَّةٍ جَعَلَ اللَّهُ عَزَّ وَ جَلَّ الْأَرْوَاحَ فِي الْأَبْدَانِ بَعْدَ كَوْنِهَا فِي مَلَكُوتِهِ الْأَعْلَى فِي أَرْفَعِ مَحَلٍّ

(The book) ‘Al Illal’ – From Ali Bin Ahmad, from Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail Al Barmakky, from Ja’far Bin Suleyman, from Abu Ayoub Al Khazaz, from Abdullah Bin Al Fazl Al Hashimy who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘For which reach did Allah<sup>-azwj</sup> Mighty and Majestic Make the souls to be in the bodies after their coming into being in His<sup>-azwj</sup> upper kingdom in the lofty places?’

فَقَالَ ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى عَلِمَ أَنَّ الْأَرْوَاحَ فِي شَرَفِهَا وَ عُلُوِّهَا مَتَى مَا تَرَكْتُ عَلَى خَالِهَا نَزَعَ أَكْثَرُهَا إِلَى دَعْوَى الرُّبُوبِيَّةِ ذُوْنَهُ عَزَّ وَ جَلَّ فَجَعَلَهَا بِقُدْرَتِهِ فِي الْأَبْدَانِ الَّتِي قَدَّرَ هَا فِي ابْتِدَاءِ التَّقْدِيرِ نَظَرًا لَهَا وَ رَحْمَةً بِهَا

He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Blessed and Exalted Knew that the souls are in their nobility and their exaltedness when for as long as they are left upon their state. Most of these went to call for the lordship of beside Him<sup>-azwj</sup> Mighty and Majestic. So He<sup>-azwj</sup> Made these, with His<sup>-azwj</sup> Power, to be in the bodies which He<sup>-azwj</sup> had Determined for these in the beginning of the Pre-determination as a Respite with these and a Mercy with these.

وَ أَخَوَجَ بَعْضَهَا إِلَى بَعْضٍ وَ عَلَّقَ بَعْضَهَا عَلَى بَعْضٍ وَ رَفَعَ بَعْضَهَا عَلَى بَعْضٍ وَ رَفَعَ بَعْضَهَا فَوْقَ بَعْضٍ دَرَاجَاتٍ وَ كَفَى بَعْضَهَا بِبَعْضٍ وَ بَعَثَ إِلَيْهِمْ رُسُلَهُ وَ اخْتَدَّ عَلَيْهِمْ حُجَجَهُ مُبَشِّرِينَ وَ مُنْذِرِينَ يَأْمُرُونَ بِتَعَاطِي الْعُبُودِيَّةِ وَ التَّوَاضُّعِ لِمُعْبُودِهِمْ بِالْأَنْوَاعِ الَّتِي تَعَبَّدَتْ بِهَا

And Caused them needy to each other, and attached to each other, and Raised some of them above others in ranks, and Refrained some of them with others, and Sent His<sup>-azwj</sup> Rasools<sup>-as</sup> to them, and they<sup>-as</sup> took upon them His<sup>-azwj</sup> Arguments as giver of glad tiding and as warners, instructing them with obedient servitude, and humbleness to their Deity with the variety (of acts) which He<sup>-azwj</sup> had Enslaved them with.

وَ نَصَبَ لَهُمْ عُقُوبَاتٍ فِي الْعَاجِلِ وَ عُقُوبَاتٍ فِي الْآجِلِ وَ مَثُوبَاتٍ فِي الْعَاجِلِ وَ مَثُوبَاتٍ فِي الْآجِلِ لِيُرِيَهُمْ بِذَلِكَ فِي الْحَيَرِ وَ يُرْهِدَهُمْ فِي السَّرِّ وَ لِيُذَكِّرَهُمْ بِطَلَبِ الْمَعَاشِ وَ الْمَكَاسِبِ

And He<sup>-azwj</sup> Installed Punishments for them in the current and Punishments in the future, and Rewards in the current and Rewards in the future, in order to Make them desirous with that regarding the good and Make them abstain regarding the evil, and in order to humble them with seeking the livelihoods and the earnings.

فَيَعْلَمُوا بِذَلِكَ أَنَّهُمْ بِهَا مَرْتُوبُونَ وَ عِبَادٌ مَخْلُوقُونَ وَ يُقْبَلُوا عَلَى عِبَادَتِهِ فَيَسْتَحِقُّوا بِذَلِكَ نَعِيمَ الْأَبَدِ وَ جَنَّةَ الْخُلْدِ وَ يَأْمَنُوا مِنَ التُّرُوعِ إِلَى مَا لَيْسَ لَهُمْ بِحَقٍّ

Thus, they would be knowing with that that they are being nourished by it, and are Created servants, and they would turn to worshipping Him<sup>-azwj</sup>, so due to that they would be deserving

<sup>89</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 43 H 5



the permanent Bliss, and the eternal garden, and they would be safe from the temptation to what isn't for them by right'.

ثُمَّ قَالَ يَا ابْنَ الْفَضْلِ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَحْسَنُ نَظَرًا لِعِبَادِهِ مِنْهُمْ لِأَنْفُسِهِمْ أَلَا تَرَى أَنَّكَ لَا تَرَى فِيهِمْ إِلَّا حُبًّا لِلْعُلُوِّ عَلَى غَيْرِهِ حَتَّى إِنَّهُ يَكُونُ مِنْهُمْ لَمَنْ قَدْ نَزَعَ إِلَى دَعْوَى الرُّبُوبِيَّةِ وَ مِنْهُمْ مَنْ نَزَعَ إِلَى دَعْوَى التَّبَوُّةِ بِغَيْرِ حَقِّهَا وَ مِنْهُمْ مَنْ نَزَعَ إِلَى دَعْوَى الْإِمَامَةِ بِغَيْرِ حَقِّهَا

Then he<sup>-asws</sup> said: 'O Ibn Al-Fazl! Allah<sup>-azwj</sup> Blessed and Exalted is of Excellent consideration to His<sup>-azwj</sup> servants than they are for their own selves. Don't you see that you cannot see among them except love for the exaltedness upon others to the extent that has happen to be someone from them who was tempted to claim the lordship, and from them is one who was tempted to claim the Prophet-hood without it's right, and from them is one who was tempted to claim the Imamate without it's right?

وَ ذَلِكَ مَعَ مَا يَرَوْنَ فِي أَنْفُسِهِمْ مِنَ النَّقْصِ وَ الْعَجْزِ وَ الضَّعْفِ وَ الْمَهَانَةِ وَ الْحَاجَةِ وَ الْفَقْرِ وَ الْآلَامِ وَ الْمُنَاوَبَةِ عَلَيْهِمْ وَ الْمَوْتِ الْعَالِي لَهُمْ وَ الْقَاهِرِ لْجَمِيعِهِمْ

And that is along with what they are seeing for themselves of the deficiency, and the inability, and the weakness, and the debasement, and the need, and the poverty, and the pains, and the calamities upon them, and the death is prevailing to them, and the Subduer would be Gathering them.

يَا ابْنَ الْفَضْلِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَا يَفْعَلُ بِعِبَادِهِ إِلَّا الْأَصْلَحَ لَهُمْ وَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَ لَكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ.

O Ibn Al-Fazl! Allah<sup>-azwj</sup> Blessed and Exalted does not Deal with His<sup>-azwj</sup> servants except for (what is) the most correct for them, **Surely, Allah does not do any injustice to the people, but the people are being unjust to themselves [10:44]**<sup>90</sup>.

7- الإِكْتِسَاصُ، بِإِسْنَادِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: كُنْتُ مَعَ أَمِيرِ الْمُؤْمِنِينَ ع فَأَتَاهُ رَجُلٌ فَسَلَّمَ عَلَيْهِ ثُمَّ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي وَاللَّهِ لَا أُحِبُّكَ فِي اللَّهِ وَ أُحِبُّكَ فِي السِّرِّ كَمَا أُحِبُّكَ فِي الْعَلَانِيَةِ وَ أَدِينُ اللَّهَ بِوَلَايَتِكَ فِي السِّرِّ كَمَا أَدِينُ بِهَا فِي الْعَلَانِيَةِ

(The book) 'Al Ikhtisas' – By his chain, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Husayn Bin Ulwan, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nubata who said,

'I was with Amir Al-Momineen<sup>-asws</sup>. A man came and greeted unto him<sup>-asws</sup>, then said, 'O Amir Al-Momineen<sup>-asws</sup>! By Allah<sup>-azwj</sup>, I love you<sup>-asws</sup> for the Sake of Allah<sup>-azwj</sup>, and I love you<sup>-asws</sup> in the secrecy just as I love you in the open, and I make it a religion of Allah<sup>-azwj</sup> with your<sup>-asws</sup> Wilayah in the secrecy just as I make it a religion with it in the open!'

وَ يَبْدُو أَمِيرَ الْمُؤْمِنِينَ عَوْدَ فَطَاطًا رَأْسَهُ ثُمَّ نَكَتَ بِالْعُودِ سَاعَةً فِي الْأَرْضِ ثُمَّ رَفَعَ رَأْسَهُ إِلَيْهِ فَقَالَ إِنَّ رَسُولَ اللَّهِ ص حَدَّثَنِي بِأَلْفِ حَدِيثٍ لِكُلِّ حَدِيثٍ أَلْفُ بَابٍ وَ إِنَّ أَرْوَاحَ الْمُؤْمِنِينَ تَلْتَقِي فِي الْهَوَاءِ فَتَشْتُمُ وَ تَتَعَارَفُ فَمَا تَعَارَفَ مِنْهَا اثْنَتَلَفَ وَ مَا تَنَازَرَ مِنْهَا اخْتَلَفَ بِحَقِّ اللَّهِ لَقَدْ كَذَبْتَ فَمَا أَعْرِفُ فِي الْوُجُودِ وَجْهَكَ وَ لَا اسْمَكَ فِي الْأَسْمَاءِ

<sup>90</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 43 H 6

And there was a stick in a hand of Amir Al-Momineen<sup>-asws</sup>. He<sup>-asws</sup> lowered his<sup>-asws</sup> head, then tapped with the stick in the ground for a while, then raised his<sup>-asws</sup> head towards him. He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> had narrated to me<sup>-asws</sup> with a thousand Ahadeeth. For each Hadeeth there are a thousand doors, and that the souls of the Momineen meet in the air. They smell and get acquainted. So whatever they recognise from them, inclines, and whenever is denied from them, differs. By the Right of Allah<sup>-azwj</sup>! You have lied, for I<sup>-asws</sup> do not recognise your face being among the faces, nor your name among the names'.

ثُمَّ دَخَلَ عَلَيْهِ رَجُلٌ آخَرُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي لَأُحِبُّكَ فِي اللَّهِ وَ أُحِبُّكَ فِي السِّرِّ كَمَا أُحِبُّكَ فِي الْعَلَانِيَةِ

Then another man entered to see him<sup>-asws</sup>. He said, 'O Amir Al-Momineen<sup>-asws</sup>! I love you<sup>-asws</sup> for the Sake of Allah<sup>-azwj</sup>, and I love you<sup>-asws</sup> in the secrecy just as I love you<sup>-asws</sup> in the open!'

قَالَ فَتَكَتِ النَّائِيَةِ بِعُودِهِ فِي الْأَرْضِ ثُمَّ رَفَعَ رَأْسَهُ الْأَرْضِ ثُمَّ رَفَعَ رَأْسَهُ إِلَيْهِ فَقَالَ لَهُ صَدَقْتَ إِنَّ طِينَتَنَا طِينَةُ مَخْرُوءَةِ أَحَدِ اللَّهِ مِيثَاقَهَا مِنْ صُلْبِ آدَمَ فَلَمْ يَشِدَّ مِنْهَا شَادٌّ وَلَا يَدْخُلَ فِيهَا دَاخِلٌ مِنْ غَيْرِهَا أَذْهَبَ فَاتَّخَذَ لِلْفَقْرِ جَلْبَابًا فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ يَا عَلِيُّ بْنُ أَبِي طَالِبٍ وَاللَّهِ الْفَقْرُ أَسْرَعُ إِلَى مُحِبِّينَا مِنَ السَّيْلِ إِلَى بَطْنِ الْوَادِي.

He (the narrator) said, 'He<sup>-asws</sup> tapped with his<sup>-asws</sup> stick in the earth for a second time, then raised his<sup>-asws</sup> head towards him. He<sup>-asws</sup> said to him: 'You speak the truth! Our<sup>-asws</sup> claim is a treasured clay. Allah<sup>-azwj</sup> had Taken its Covenant from the Sulb of Adam<sup>-as</sup>. So, neither can a deviant deviate from it nor any entering one from others enter into it. Go! Take an apparel for the poverty. I<sup>-asws</sup> heard Rasool-Allah<sup>-saww</sup> saying: 'O Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>! By Allah<sup>-azwj</sup>, the poverty is quicker to the ones who love us<sup>-asws</sup>, than the flood is to the interior of the valley!''<sup>91</sup>

وَقَالَ فِي حَدِيثٍ عَلِيٍّ ع مَنْ أَحَبَّنَا أَهْلَ الْبَيْتِ فَلْيُعِدِّ لِلْفَقْرِ جَلْبَابًا.

And he<sup>-saww</sup> said in a Hadeeth of Ali<sup>-asws</sup>: 'One who loves us<sup>-asws</sup>, People<sup>-asws</sup> of the Household, let him prepare an apparel for the poverty''<sup>92</sup>

8- الْعِلَلُ لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ، قَالَ: الْعِلَّةُ فِي خَلْقِ الْأَزْوَاجِ قَبْلَ الْأَبْدَانِ بِالْفَتَى عَامٌ قَالَ إِنَّمَا عَنَى بِهِ أَنَّ الْأَزْوَاجَ خُلِقَتْ قَبْلَ آدَمَ بِالْفَتَى عَامٌ.

(The book) 'Al Illal' of Muhammad Bin Ali Bin Ibrahim who said,

'The reason regarding the Creation of the souls before the bodies by two thousand years, he said, 'But rather what is meant by it is that the souls were Created before Adam<sup>-as</sup> by two thousand years''<sup>93</sup> (Unclear whether it is a Hadeeth or not)

9- كِتَابُ مُحَمَّدِ بْنِ الْمُثَنَّى الْحُضْرَمِيِّ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ شُرَيْحٍ الْحُضْرَمِيِّ عَنْ حُمَيْدِ بْنِ شُعَيْبٍ عَنْ جَابِرِ بْنِ زَيْدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الْأَزْوَاجُ جُنُودٌ مُجَنَّدَةٌ فَمَا تَعَارَفَ مِنْهَا عِنْدَ اللَّهِ ائْتَلَفَ فِي الْأَرْضِ وَمَا تَنَازَرَ عِنْدَ اللَّهِ ائْتَلَفَ فِي الْأَرْضِ.

<sup>91</sup> Bihar Al-Anwaar – V 58The book of creation - Ch 43 H 7 a

<sup>92</sup> Bihar Al-Anwaar – V 58The book of creation - Ch 43 H 7 b

<sup>93</sup> Bihar Al-Anwaar – V 58The book of creation - Ch 43 H 8

The book of Muhammad Bin Al Musanna Al Hazramy, from Ja'far Bin Muhammad Bin Shareeh Al Hazramy, from Humejd Bin Shueyb, from Jabir Bin Yazeed who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'The souls are a conscripted soldiers, so whatever they recognise from these in the Presence of Allah<sup>-azwj</sup>, the incline (towards it) in the earth, and whatever they denied in the Presence of Allah<sup>-azwj</sup>, they differ in the earth''.<sup>94</sup>

9- الكافي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ بُكَيْرِ بْنِ أَعْيَنَ قَالَ كَانَ أَبُو جَعْفَرٍ ع يَقُولُ إِنَّ اللَّهَ أَخَذَ مِيثَاقَ شِيعَتِنَا بِالْوَلَايَةِ لَنَا وَهُمْ ذُرِّيَّةُ يَوْمٍ أَخَذَ الْمِيثَاقَ عَلَى الذَّرِّ بِالْإِقْرَارِ بِالرُّبُوبِيَّةِ وَلِمُحَمَّدٍ ص بِالنُّبُوَّةِ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Bukeyr Bin Ayn who said,

'Abu Ja'far<sup>-asws</sup> was saying: 'Allah<sup>-azwj</sup> Took the Covenant of our<sup>-asws</sup> Shias with the Wilayah for us<sup>-asws</sup> while they were particles on the day the Covenant was Taken upon the particles, with the acknowledgment of the Lordship (for Him<sup>-azwj</sup>), and for Muhammad<sup>-saww</sup> with the Prophet-hood.

وَعَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَى مُحَمَّدٍ أُمَّتَهُ فِي الطِّينِ وَهُمْ أَظْلَلَةٌ وَخَلَقَهُمْ مِنَ الطِّينَةِ الَّتِي خَلَقَ مِنْهَا آدَمَ وَخَلَقَ اللَّهُ أَرْوَاحَ شِيعَتِنَا قَبْلَ أَنْ يَدَاخِلَهُمُ بِاللَّيْلِ عَامٍ عَرَضَهُمْ عَلَيْهِ وَعَرَفَهُمْ رَسُولُ اللَّهِ وَعَرَفَهُمْ عَلِيًّا وَنَحْنُ نَعْرِفُهُمْ فِي لَحْنِ الْقَوْلِ.

And Allah<sup>-azwj</sup> Mighty and Majestic Presence unto Muhammad<sup>-saww</sup> his<sup>-saww</sup> community in the clay while they were shadows, and He<sup>-azwj</sup> Created them from the clay which Adam<sup>-as</sup> had been Created from, and Allah<sup>-azwj</sup> Created the souls of our<sup>-asws</sup> Shias before their bodies, by two thousand years. He<sup>-azwj</sup> Presented them to him<sup>-saww</sup>, and Rasool-Allah<sup>-saww</sup> recognised them, and Ali<sup>-asws</sup> recognised them<sup>-asws</sup>, and we<sup>-asws</sup> recognise them in the tone of the words''.<sup>95</sup>

11- معاني الأخبار، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ الْهَيْثَمِ عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكْرِيَّا عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ عَنْ تَمِيمِ بْنِ ثَعْلُبٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ الْأَرْوَاحَ قَبْلَ الْأَجْسَادِ بِاللَّيْلِ عَامٍ فَجَعَلَ أَعْلَاهَا وَأَشْرَفَهَا أَرْوَاحَ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْأَئِمَّةَ بَعْدَهُمْ ع فَعَرَضَهَا عَلَى السَّمَاوَاتِ وَ الْأَرْضِ وَ الْجِبَالِ فَعَشِيهَا نُورُهُمْ الْحَدِيثِ.

(The book) 'Ma'any Al Akhbar' – From Ahmad Bin Muhammad Bin Al Heysam, from Ahmad Bin Yahya Bin Zakariya, from Bakr Bin Abdullah, from Tameem Bin Bahloul, from his father, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

'Allah<sup>-azwj</sup> Blessed and Exalted Created the souls before the bodies by two thousand years. He<sup>-azwj</sup> Made their top most and their nobles, the souls of Muhammad<sup>-saww</sup>, and Ali<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and the Imams<sup>-asws</sup> after them<sup>-asws</sup>. He<sup>-azwj</sup> Presented them<sup>-asws</sup> unto the skies and the earth and the mountains. Their<sup>-asws</sup> Noor (light) overwhelmed these' – the Hadeeth''.<sup>96</sup>

<sup>94</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 43 H 9

<sup>95</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 43 H 10

<sup>96</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 43 H 11

12- البَصَائِرُ، عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ أَبِي مُحَمَّدٍ الْمُشْهَدِيِّ مِنْ آلِ رَجَاءِ الْبَجَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَجُلٌ لِأَمِيرِ الْمُؤْمِنِينَ ع أَنَا وَ اللَّهِ لأُحِبُّكَ فَقَالَ لَهُ كَذَبْتَ إِنَّ اللَّهَ خَلَقَ الْأَزْوَاجَ قَبْلَ الْأَبْدَانِ بِالْفِي عَامٍ فَأَسْكَنَهَا الْهَوَاءَ ثُمَّ عَرَضَهَا عَلَيْنَا أَهْلَ الْبَيْتِ فَوَ اللَّهِ مَا مِنْهَا رُوحٌ إِلَّا وَ قَدْ عَرَفْنَا بَدَنَهُ فَوَ اللَّهِ مَا رَأَيْتُكَ فِيهَا فَأَيْنَ كُنْتَ الْخَبَرِ.

(The book) 'Al Basaair' – From Ibrahim Bin Hashim, from Amro Bin Usman, from Abu Muhammad Al Mashady, from the family of Raja'a Al Bajaly,

'From Abu Abdullah<sup>-asws</sup> having said: 'A man said to Amir Al-Momineen<sup>-asws</sup>, 'By Allah<sup>-azwj</sup>, I love you<sup>-asws</sup>'. He<sup>-asws</sup> said to him: 'You are lying! Allah<sup>-azwj</sup> Created the souls before the bodies by two thousand years. He<sup>-azwj</sup> Settled them in the air. Then He<sup>-azwj</sup> Presented them to us<sup>-asws</sup>, People<sup>-asws</sup> of the Household. By Allah<sup>-azwj</sup>! There is no soul from these except and we<sup>-asws</sup> recognise it by it's body. By Allah<sup>-azwj</sup>! I<sup>-asws</sup> have not seen you being among them. So where were you?' – the Hadeeth".<sup>97</sup>

13- البَصَائِرُ، عَنْ عَبْدِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ قَالَ: بَيْنَا أَمِيرُ الْمُؤْمِنِينَ جَالِسٌ فِي مَسْجِدِ الْكُوفَةِ وَ قَدْ اخْتَبَى بِسَيْفِهِ وَ أَلْقَى ثَرَسَهُ خَلْفَ ظَهْرِهِ إِذْ أَتَتْهُ امْرَأَةٌ تَسْتَعْدِي عَلَى زَوْجِهَا

(The book) 'Al Basaair' – From Abbas Bin Suleyman, from Muhammad Bin Suleyman, from Haroun Bin Al Jahm, from Muhammad Bin Muslim,

'From Abu Ja'far<sup>-asws</sup> having said: 'While Amir Al-Momineen<sup>-asws</sup> was seated in Masjid Al-Kufa, and he<sup>-asws</sup> had placed down his<sup>-asws</sup> sword and thrown its sheath behind his<sup>-asws</sup> back, when a woman came to him<sup>-asws</sup> having had antagonised her husband.

فَقَضَى لِلزَّوْجِ عَلَيْهَا فَعَصَبَتْ فَقَالَتْ وَ اللَّهِ مَا هُوَ كَمَا قَضَيْتَ وَ اللَّهِ مَا تَقْضِي بِالسُّوِيَّةِ وَ لَا تَعْدُلُ فِي الرَّعِيَّةِ وَ لَا قَضَيْتُكَ عِنْدَ اللَّهِ بِالْمَرْضِيَّةِ

He<sup>-asws</sup> judged for the husband and she got angry and said, 'By Allah<sup>-azwj</sup>! It is not as you<sup>-asws</sup> have judged! By Allah<sup>-azwj</sup>! You<sup>-asws</sup> have not judged with the fairness, nor are you<sup>-asws</sup> just among the citizens, nor is your<sup>-asws</sup> judgment is with the Pleasure in the Presence of Allah<sup>-azwj</sup>'.

قَالَ فَعَصَبَ أَمِيرُ الْمُؤْمِنِينَ ع فَنَظَرَ إِلَيْهَا مَلِيًّا ثُمَّ قَالَ كَذَبْتَ يَا جَرِيَّةُ يَا بَذِيَّةُ يَا سَلْسَعُ يَا سَلْفَعُ يَا أَلْيَ لَا تَحِيضُ مِثْلَ النِّسَاءِ قَالَ فَوَلَّتْ هَارِبَةً وَ هِيَ تَقُولُ وَئَلِي وَئَلِي فَتَبِعَهَا

He (the narrator) said, 'Amir Al-Momineen<sup>-asws</sup> was angered. He<sup>-asws</sup> looked at her for a while, then said: 'You are lying, O audacious, O evil-tongued, O Salsala (one who does not get impregnated from where the women get impregnated from), O Salf'a, one who does not menstruate like the women'. She turned around fleeing and she was saying, 'Woe be unto me! Woe be unto me!'

عَمَرُو بَنُ حُرَيْثٍ فَقَالَ يَا أَمَةَ اللَّهِ قَدْ اسْتَقْبَلْتُ ابْنَ أَبِي طَالِبٍ بِكَلَامٍ سَرَرْتَنِي بِهِ ثُمَّ نَزَعَكَ بِكَلِمَةٍ فَوَلَّيْتَ مِنْهُ هَارِبَةً تُؤَلِّوْلِينَ

Amro Bin Haris followed her and said, 'O maid of Allah-<sup>azwj</sup>! You have faced Ali Bin Abu Talib-<sup>asws</sup> with a speech cheering me with it, then he-<sup>asws</sup> removed you with speech and you turned around fleeing from him-<sup>asws</sup>, turning around'.

قَالَ فَقَالَتْ يَا هَذَا إِنَّ ابْنَ أَبِي طَالِبٍ أَحْبَبَنِي وَاللَّهِ بِمَا هُوَ فِيَّ لَا وَاللَّهِ مَا رَأَيْتُ خَيْضًا كَمَا تَرَاهُ الْمَرْأَةُ

He (the narrator) said, 'She said, 'O you! This son-<sup>asws</sup> of Abu Talib-<sup>asws</sup> informed me, by Allah-<sup>azwj</sup>, with what is in me. No, by Allah-<sup>azwj</sup>! I have not seen a menstruation just as the woman tends to see'.

قَالَ فَرَجَعَ عَمْرُو بْنُ حُرَيْثٍ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ لَهُ يَا ابْنَ أَبِي طَالِبٍ مَا هَذَا التَّكْهُنُ

He (the narrator) said, 'Amro Bin Haris returned happily to Amir Al-Momineen-<sup>asws</sup> and said to him-<sup>asws</sup>, 'O son-<sup>asws</sup> of Abu Talib-<sup>asws</sup>! What is this sooth-saying?'

قَالَ وَتِلْكَ يَا ابْنَ حُرَيْثٍ لَيْسَ هَذَا مِنِّي كِهَانَةٌ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ الْأَرْوَاحَ قَبْلَ الْأَبْدَانِ بِالْفِي عَامٍ ثُمَّ كَتَبَ بَيْنَ أَعْيُنِهَا مُؤْمِنٌ أَوْ كَافِرٌ ثُمَّ أَنْزَلَ بِذَلِكَ قُرْآنًا عَلَى مُحَمَّدٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْمُتَوَسِّمِينَ فَكَانَ رَسُولُ اللَّهِ ص مِنَ الْمُتَوَسِّمِينَ وَأَنَا بَعْدَهُ وَالْأَيْمَةُ مِنْ دُرِّي.

He-<sup>asws</sup> said: 'Woe be unto you, O son of Haris! This isn't a soothsaying from me-<sup>asws</sup>. Allah-<sup>azwj</sup> Blessed and Exalted Created the souls before the bodies by two thousand years, then Inscribed between its eyes, 'Momin', or 'kafir'. Then Sent down Quran with that upon Muhammad-<sup>saww</sup>: **Surely, in that are Signs for the distinguishers [15:75]**. Rasool-Allah-<sup>saww</sup> was from the distinguishers, and I-<sup>asws</sup> from after him-<sup>saww</sup>, and the Imams-<sup>asws</sup> from my-<sup>asws</sup> offspring".<sup>98</sup>

وَمِنْهُ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ عَمْرٍو بْنِ عُثْمَانَ عَنْ إِبْرَاهِيمَ بْنِ أَيُّوبَ عَنْ عَمْرٍو بْنِ شَمْرِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع مِثْلَهُ إِلَى قَوْلِهِ يَا عَمْرُو وَتِلْكَ إِنَّمَا لَيْسَتْ بِالْكِهَانَةِ وَلَكِنَّ اللَّهَ خَلَقَ الْأَرْوَاحَ قَبْلَ الْأَبْدَانِ بِالْفِي عَامٍ فَلَمَّا رَكَّبَ الْأَرْوَاحَ فِي أَبْدَانِهَا كَتَبَ بَيْنَ أَعْيُنِهِمْ مُؤْمِنٌ أَوْ كَافِرٌ وَمَا هُمْ بِهِ مُبْتَلَوْنَ وَمَا هُمْ عَلَيْهِ مِنْ شَرِّ أَعْمَالِهِمْ وَحَسَنَتِهِ فِي قَدْرِ أُذُنِ الْفَأْرَةِ

And from him, from Ibrahim Bin Hashim, from Amro Bin Usman, from Ibrahim Bin Ayoub, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far-<sup>asws</sup> – similar to it up to his-<sup>asws</sup> words: 'He-<sup>asws</sup> said to him: 'Woe be unto you, O Amro! It isn't something with divination, but Allah-<sup>azwj</sup> Created the souls before the bodies by two thousand years. When He-<sup>azwj</sup> Installed the souls in their bodies, He-<sup>azwj</sup> Wore between their eyes either, 'Momin', or 'Kafir', and whatever they would be involved with, and what they would be upon from an evil deed and good deeds, in a measurement of the rat's ear.

ثُمَّ أَنْزَلَ بِذَلِكَ قُرْآنًا عَلَى نَبِيِّهِ فَقَالَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْمُتَوَسِّمِينَ فَكَانَ رَسُولُ اللَّهِ ص هُوَ الْمُتَوَسِّمُ ثُمَّ أَنَا [مِنْ بَعْدِهِ وَالْأَيْمَةُ] مِنْ دُرِّي مِنْ بَعْدِي هُمُ الْمُتَوَسِّمُونَ فَلَمَّا تَأَمَّلْتُهَا عَرَفْتُ مَا هِيَ عَلَيْهَا بِسِيمَاهَا.

Then He-<sup>azwj</sup> Revealed Quran with that upon His-<sup>azwj</sup> Prophet-<sup>saww</sup>. He-<sup>azwj</sup> Said: **Surely, in that are Signs for the distinguishers [15:75]**, and Rasool-Allah-<sup>saww</sup>, he-<sup>saww</sup> was the distinguisher, then I-<sup>asws</sup> am from after him-<sup>asws</sup>, and the Imams-<sup>asws</sup> from my-<sup>asws</sup> offspring from after me-<sup>asws</sup>,

<sup>98</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 43 H 13 a

they<sup>-asws</sup> are the distinguishers. When I<sup>-asws</sup> contemplated her, I<sup>-asws</sup> recognise what was upon her of her marking”.<sup>99</sup>

14- البَصَائِرُ، عَنْ أَبِي مُحَمَّدٍ عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ إِبْرَاهِيمَ بْنِ مَهْرِيَّازَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْوَهَّابِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: دَخَلَ عَبْدُ الرَّحْمَنِ بْنُ مُلْجَمٍ لَعَنَهُ اللَّهُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ سَأَلَ الْحَدِيثَ إِلَى أَنْ قَالَ قَالَ ع إِنَّ اللَّهَ خَلَقَ الْأَرْوَاحَ قَبْلَ الْأَجْسَادِ بِأَلْفِي عَامٍ فَأَسْكَنَهَا هَوَاءَ فَمَا تَعَارَفَ مِنْهَا هُنَالِكَ ائْتَلَفَ فِي الدُّنْيَا وَ مَا تَنَازَرَ مِنْهَا هُنَاكَ اخْتَلَفَ فِي الدُّنْيَا وَ إِنَّ رُوحِي لَا تَعْرِفُ رُوحَكَ الْحَبِيرَ.

(The book) ‘Al Basaair’ – From Abu Muhammad, from Imran Bin Musa, from Ibrahim Bin Mahziyar, from Muhammad Bin Abdul Wahhab, from Ibrahim Bin Abu Al Bilad, from his father,

‘From one of the companions of Amir Al-Momineen<sup>-asws</sup> who said, ‘Abdul Rahman Bin Muljim<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>, entered to see Amir Al-Momineen<sup>-asws</sup> – and he continued the Hadeeth up to he said, ‘He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Created the souls before the bodies by two thousand years, and Settled them in the air. So, whichever recognised over there get together over here in the world, and whichever of these denied get together in the world, and my<sup>-asws</sup> soul does not recognise your soul”.<sup>100</sup>

15- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ صَالِحِ بْنِ سَهْلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ رَجُلًا جَاءَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ هُوَ مَعَ أَصْحَابِهِ فَسَلَّمَ عَلَيْهِ ثُمَّ قَالَ أَمَا وَ اللَّهُ أُجِبْتُ وَ أَتَوَّلَاكَ

And from him, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Salih Bin Sahl,

‘From Abu Abdullah<sup>-asws</sup>: “A man came to Amir Al-Momineen<sup>-asws</sup> and he was from his<sup>-asws</sup> companions. He greeted unto him<sup>-asws</sup>, then said, ‘By Allah<sup>-azwj</sup>! I love you<sup>-asws</sup> and befriend you<sup>-asws</sup>’.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع مَا أَنْتَ كَمَا قُلْتَ وَ يَلِكُ إِنَّ اللَّهَ خَلَقَ الْأَرْوَاحَ قَبْلَ الْأَجْسَادِ بِأَلْفِي عَامٍ عَرَضَ عَلَيْنَا الْمُحِبُّ لَنَا فَوَ اللَّهُ مَا رَأَيْتُ رُوحَكَ فِيمَنْ عَرَضَ عَلَيْنَا فَأَيُّنَ كُنْتُ

Amir Al-Momineen<sup>-asws</sup> said to him: ‘You are not as you say. Allah<sup>-azwj</sup> Created the souls before the bodies by two thousand years (millenniums), then Presented to us<sup>-asws</sup> the one who loved us<sup>-asws</sup>. By Allah<sup>-azwj</sup>! I<sup>-asws</sup> did not see your soul to be among the ones presented to us<sup>-asws</sup>. So, where were you?’

فَسَكَتَ الرَّجُلُ عِنْدَ ذَلِكَ وَ لَمْ يُرَاجِعْهُ.

The man was silent at that and did not respond to him<sup>-asws</sup>”.<sup>101</sup>

16- وَ مِنْهُ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ عَنْ عِيسَى بْنِ هِشَامٍ عَنْ عَبْدِ الْكَرِيمِ عَنْ سَمَاعَةَ بْنِ مَهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: بَيْنَا أَمِيرُ الْمُؤْمِنِينَ ع فِي مَسْجِدِ الْكُوفَةِ إِذْ أَتَاهُ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ اللَّهُ إِلَيَّ لِأُجِبُكَ قَالَ مَا تَفْعَلُ

<sup>99</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 43 H 13 b

<sup>100</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 43 H 14

<sup>101</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 43 H 15

And from him, from Al Hassan Bin Ali Bin Abdullah, from Isa Bin Hisham, from Abdul Kareem, from Sama'at Bin Mihran,

'From Abu Abdullah<sup>-asws</sup> having said: 'While Amir Al-Momineen<sup>-asws</sup> was in Masjid Al-Kufa when a man came to him<sup>-asws</sup>. He said, 'O Amir Al-Momineen<sup>-asws</sup>! By Allah<sup>-azwj</sup>, I love you<sup>-asws</sup>!' He<sup>-asws</sup> said: 'You are not doing so'.

قَالَ بَلَىٰ وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ قَالَ وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ مَا تُحِبُّنِي

He said, 'Yes, by Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>!' He<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>! You do not love me<sup>-asws</sup>'.

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي أَخْلِفُ بِاللَّهِ أَيُّ أَجْبُكَ وَ أَنْتَ تَخْلِفُ بِاللَّهِ مَا أَجْبُكَ وَ اللَّهُ كَأَنَّكَ تُخْبِرُنِي أَنَّكَ أَعْلَمُ بِمَا فِي نَفْسِي

He said, 'O Amir Al-Momineen<sup>-asws</sup>! I am swearing (an oath) with Allah<sup>-azwj</sup> I love you<sup>-asws</sup> and you<sup>-asws</sup> are swearing an oath with Allah<sup>-azwj</sup> I don't love you<sup>-asws</sup>. By Allah<sup>-azwj</sup>! It is as if you<sup>-asws</sup> are informing me that you<sup>-asws</sup> are more knowing with what is myself!'

قَالَ فَغَضِبَ أَمِيرُ الْمُؤْمِنِينَ ع وَ إِنَّمَا كَانَ الْحَدِيثُ الْعَظِيمُ يُخْرِجُ مِنْهُ عِنْدَ الْغَضَبِ

He (Abu Abdullah<sup>-asws</sup>) said: 'Amir Al-Momineen<sup>-asws</sup> was angered, and rather the mighty Hadeeth had emerged from him<sup>-asws</sup> during the anger'.

قَالَ فَرَفَعَ يَدَهُ إِلَى السَّمَاءِ وَ قَالَ كَيْفَ يَكُونُ ذَلِكَ وَ هُوَ رَبُّنَا تَبَارَكَ وَ تَعَالَى خَلَقَ الْأَرْوَاحَ قَبْلَ الْأَبْدَانِ بِأَلْفِي عَامٍ ثُمَّ عَرَضَ عَلَيْنَا الْمُحِبَّ مِنَ الْمُبْغِضِ قَوْلَ اللَّهِ مَا رَأَيْتُكَ فِيمَنْ أَحَبَّ فَأَيُّنَ كُنْتُ.

He (Abu Abdullah<sup>-asws</sup>) said: 'He<sup>-asws</sup> raised his<sup>-asws</sup> hand towards the sky and said: 'How can that happen to be, and He<sup>-azwj</sup>, our Lord<sup>-azwj</sup> Blessed and Exalted, Created the souls before the bodies by two thousand years, then Presented to us the loving one from the hating one. By Allah<sup>-azwj</sup>! I<sup>-asws</sup> had not seen you among the loving ones! So where were you?'<sup>102</sup>

17- الْعِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْأَرْوَاحَ جُنُودَ مُجَنَّدَةٍ فَمَا تَعَارَفَ مِنْهَا فِي الْمِيثَاقِ أَتَلَفَ هَاهُنَا وَ مَا تَنَازَرَ مِنْهَا فِي الْمِيثَاقِ اِخْتَلَفَ هَاهُنَا وَ الْمِيثَاقُ هُوَ فِي هَذَا الْحَجَرِ الْأَسْوَدِ الْحَبَرِ.

(The book) 'Al Illal' – From his father, from Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Kareem Bin Amro, from Abdullah Bin Abu Yafour,

'From Abu Abdullah<sup>-asws</sup> having said: 'The souls are a conscripted soldiers. Whatever they recognised these during the Covenant, they incline over here, and whatever from these denied during the Covenant, they differ over here, and the Covenant, it is inside this Black Stone' – the Hadeeth''<sup>103</sup>

<sup>102</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 43 H 16

<sup>103</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 43 H 17



18- وَ مِنْهُ، بِحَدَّثِ الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَا عَنْ حَبِيبٍ قَالَ حَدَّثَنَا الثَّقَفَةُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَخَذَ مِيثَاقَ الْعِبَادِ وَ هُمْ أَظِلَّةٌ قَبْلَ الْمِيلَادِ فَمَا تَعَارَفَ مِنَ الْأَرْوَاحِ ائْتَلَفَ وَ مَا تَنَازَرَ مِنْهَا اخْتَلَفَ.

And from him, by this chain, from Muhammad Bin Al Husayn, from Ja'far Bin Bashir, from Al Husayn Bin Abu Al A'ala, from Habeeb who said,

'The trusted one narrated to us from Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Blessed and Exalted Took a Covenant of the servants while they were shadows before the birth. So whatever from the souls recognised, they incline, and whatever from these denied, they differ''.<sup>104</sup>

19- وَ مِنْهُ، بِحَدَّثِ الْإِسْنَادِ عَنْ حَبِيبٍ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا تَقُولُ فِي الْأَرْوَاحِ أَنَّمَا جُنُودٌ مُجَنَّدَةٌ فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ وَ مَا تَنَازَرَ مِنْهَا اخْتَلَفَ قَالَ فَقُلْتُ إِنَّا نَقُولُ ذَلِكَ

And from him, by this chain from Habeeb, from the one who reported it,

'From Abu Abdullah<sup>-asws</sup> having said: 'What are you saying regarding the souls? These are conscripted soldiers. Whatever from these recognised, they incline, and whatever from these denied, they differ'. He (the narrator) said, 'I said, 'We are saying that'.

قَالَ فَإِنَّهُ كَذَلِكَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَخَذَ عَلَى الْعِبَادِ مِيثَاقَهُمْ وَ هُمْ أَظِلَّةٌ قَبْلَ الْمِيلَادِ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ إِلَى آخِرِ الْآيَةِ

He<sup>-asws</sup> said: 'Surely it is like that. Allah<sup>-azwj</sup> Mighty and Majestic Took upon the servants their Covenant while they were shadows before the births, and it is the Word of Mighty and Majestic: **And when your Lord Seized from the Children of Adam, their offspring from their backs and Made them testify against their own selves: [7:172]** – up to the end of the Verse'.

قَالَ فَمَنْ أَقَرَّ لَهُ يَوْمَئِذٍ جَاءَتْهُ هَاهُنَا وَ مَنْ أَنْكَرَهُ يَوْمَئِذٍ جَاءَ خِلَافُهُ هَاهُنَا.

He said, 'The one who on that day acknowledge to Him<sup>-azwj</sup>, his inclination came over here, and one who denied it on that day his opposition came over here''.<sup>105</sup>

20- الْكَافِي، عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ عَنِ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ عَنْ جَابِرِ بْنِ زَيْدٍ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع يَا جَابِرُ إِنَّ اللَّهَ أَوَّلَ مَا خَلَقَ خَلْقَ مُحَمَّدًا وَ عِزَّتُهُ الْهُدَاةَ الْمُهْتَدِينَ فَكَانُوا أَشْبَاحَ نُورٍ بَيْنَ يَدَيِ اللَّهِ

(The book) 'Al Kafi' – From Al Husayn Bin Muhammad, from Abdullah, from Muhammad Bin Sinan, from Al Mufazzal, from Jabir Bin Yazeed who said,

'Abu Ja'far<sup>-asws</sup> said to me: 'O Jabir! Allah<sup>-azwj</sup>, the first of what He<sup>-azwj</sup> Created was Muhammad<sup>-saww</sup> and his<sup>-saww</sup> offspring, the guided, the Guided ones. They<sup>-asws</sup> were resemblances of light in front of Allah<sup>-azwj</sup>!'

<sup>104</sup> Bihar Al-Anwaar – V 58The book of creation - Ch 43 H 18

<sup>105</sup> Bihar Al-Anwaar – V 58The book of creation - Ch 43 H 19



قُلْتُ وَ مَا الْأَشْبَاحُ

I said, 'And what are the resemblances?'

قَالَ ظِلُّ النُّورِ أَبْدَانٌ نُورِيَّةٌ بِلَا أَرْوَاحٍ وَ كَانَ مُؤَيَّدَةً بِرُوحٍ وَاحِدٍ وَ هِيَ رُوحُ الْقُدُسِ فِيهِ كَانَ يَعْْبُدُ اللَّهُ وَ عِزَّتُهُ [وَ] لِذَلِكَ خَلَقَهُمْ خُلَمَاءَ عُلَمَاءَ بَرَزَةً أَصْفِيَاءَ يَعْْبُدُونَ اللَّهَ بِالصَّلَاةِ وَ الصَّوْمِ وَ السُّجُودِ وَ التَّسْبِيحِ وَ التَّهْلِيلِ وَ يُصَلُّونَ الصَّلَاةَ وَ يُحْجُونَ وَ يَصُومُونَ.

He<sup>-asws</sup> said: 'Shadows of the Noor (lights), luminous bodies without souls, and they<sup>-asws</sup> were supported by one soul, and it is the Holy Spirit. By it, he<sup>-saww</sup> and his<sup>-saww</sup> offspring were worshipping Allah<sup>-azwj</sup>, and He<sup>-azwj</sup> had Created them<sup>-asws</sup> for that, forbearing, knowledgeable, righteous, elites, worshipping Allah<sup>-azwj</sup> with the Salat, and the Fasting, and the Sajdahs, and the glorifications, and the extollations of Oneness, and they were praying the Salat and were performing the Hajj and Fasting".<sup>106</sup>

21- الْعِلَلُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبَّاسٍ عَنْ أَصْبَاطٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنِّي زَيْمًا حَزَنْتُ فَلَا أَعْرِفُ فِي أَهْلٍ وَ لَا مَالٍ وَ لَا وَلَدٍ وَ زَيْمًا فَرِحْتُ فَلَا أَعْرِفُ فِي أَهْلٍ وَ لَا مَالٍ وَ لَا وَلَدٍ

(The book) 'Al Illal' – From his father, from Muhammad Bin Yahya Al Attar, from Muhammad bin Ahmad Bin Yahya, from Al Hassan Bin Ali, from Abbas, from Asbaat, from Abu Abdul Rahman who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'Sometimes I have grieving but I neither recognise (any grief) regarding the wife, nor wealth, nor children, and sometimes I am happy, but I do not recognise (any happiness) regarding wife, nor wealth nor children?'

فَقَالَ إِنَّهُ لَيْسَ مِنْ أَحَدٍ إِلَّا وَ مَعَهُ مَلَكٌ وَ شَيْطَانٌ فَإِذَا كَانَ فَرَحُهُ كَانَ دُئُو الْمَلَكِ مِنْهُ وَ إِذَا كَانَ حَزْنُهُ كَانَ دُئُو الشَّيْطَانِ مِنْهُ وَ ذَلِكَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَ يَأْمُرُكُم بِالْفَحْشَاءِ وَ اللَّهُ يَعِدُكُم مَغْفِرَةً مِنْهُ وَ فَضْلًا وَ اللَّهُ وَاسِعٌ عَلِيمٌ.

He<sup>-asws</sup> said: 'There isn't anyone except and there is an Angel with him and a Satan<sup>-la</sup>. When he was happy, the Angel was close to him, and when he was grieving, the Satan<sup>-la</sup> was closer to him, and that is the Word of Allah<sup>-azwj</sup> Blessed and Exalted: **The Satan promises you the poverty and instructs you with the immoralities, and Allah Promises you Forgiveness from Himself and Grace; and Allah is Capacious, Knowing [2:268]**".<sup>107</sup>

22- الْعِلَلُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَالِكٍ عَنْ أَحْمَدَ بْنِ مَدْيَنٍ مِنْ وَلَدِ مَالِكِ بْنِ الْحَارِثِ الْأَشْثَرِ عَنْ مُحَمَّدِ بْنِ عَمَّارٍ عَنْ أَبِيهِ عَنْ أَبِي بصيرٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ مَعِيَ رَجُلٌ مِنْ أَصْحَابِنَا فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي لَأَعْتَمُ وَ أَخْزَنُ مِنْ غَيْرِ أَنْ أَعْرِفَ لِذَلِكَ سَبَبًا

(The book) 'Al Illal' – from his father, from Muhammad Bin Yahya Al Attar, from Ja'far Bin Muhammad Bin Malik, from Ahmad Bin Madyan from the sons of Malik Bin Al Haris Al Ashtar, from Muhammad Bin Ammar, from his father, from Abu Baseer who said,

<sup>106</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 43 H 20

<sup>107</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 43 H 21

'I entered to see Abu Abdullah<sup>-asws</sup> and with me was a man from our companions. I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I tend to be gloomy and grieving from without having recognised any reason for that'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ ذَلِكَ الْحُزْنَ وَالْفَرَحَ يَصِلُ إِلَيْكُمْ مِنَّا لِأَنَّا إِذَا دَخَلْنَا حُزْنًا أَوْ سُورُورًا كَانَ ذَلِكَ دَاخِلًا عَلَيْكُمْ وَ لِأَنَّا وَإِيَّاكُمْ مِنْ نُورِ اللَّهِ عَزَّ وَ جَلَّ

Abu Abdullah<sup>-asws</sup> said: 'That is the grief and the happiness arriving to you (Shias) from us<sup>-asws</sup>, because whenever grief or cheerfulness enters upon us<sup>-asws</sup>, that would be entering upon you all, and because we<sup>-asws</sup> and you all are from the Noor of Allah<sup>-azwj</sup> Mighty and Majestic.

فَجَعَلْنَا وَ طِينَتَنَا وَ طِينَتَكُمْ وَاحِدَةً وَ لَوْ تَرَكْتُ طِينَتَكُمْ كَمَا أَجَدْتُ لَكُنَّا وَ أَنْتُمْ سَوَاءٌ وَ لَكِنْ مُرِجَتْ طِينَتُكُمْ بِطِينَةِ أَعْدَائِكُمْ فَلَوْ لَا ذَلِكَ مَا أَذْنَبْتُمْ ذَنْبًا أَبَدًا

He<sup>-azwj</sup> Made us<sup>-asws</sup> and our<sup>-asws</sup> clay and your clay as one, and if your clay had been left just as it had been taken, we<sup>-asws</sup> you would have been equal, but your clay was mixed with the clay of your enemies. Had it not been for that, you would not have committed a sin, ever!'

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَتَعُودُ طِينَتُنَا وَ نُورُنَا كَمَا بُدِئَ

He (the narrator) said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>! So, will our clay and your<sup>-asws</sup> Noor return to be just as it had begun?'

فَقَالَ إِي وَ اللَّهِ يَا عَبْدَ اللَّهِ أَخْبِرْنِي عَنْ هَذَا الشُّعَاعِ الرَّاخِرِ مِنَ الْقُرْصِ إِذَا طَلَعَ أ هُوَ مُتَّصِلٌ بِهِ أَوْ بَائِنٌ مِنْهُ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ بَلْ هُوَ بَائِنٌ مِنْهُ

He<sup>-asws</sup> said: 'Yes, by Allah<sup>-azwj</sup>, O Abdullah! Inform me about these rays coming from the disc (sun), when it emerges, are these connected with it, or cut off from it?' I said, 'May I be sacrificed for you<sup>-asws</sup>! But these are cut off from it'.

فَقَالَ أ فَلَيْسَ إِذَا غَابَتِ الشَّمْسُ وَ سَقَطَ الْقُرْصُ عَادَ إِلَيْهِ فَاتَّصَلَ بِهِ كَمَا بَدَأَ مِنْهُ فَقُلْتُ لَهُ نَعَمْ فَقَالَ كَذَلِكَ وَ اللَّهُ شَيْعُنَا مِنْ نُورِ اللَّهِ خَلِفُوا وَ إِلَيْهِ يَعُودُونَ

He<sup>-asws</sup> said: 'Isn't it so that when the sun sets and the disc drops, they return to it and connect with it, just as they had begun from it?' I said to him<sup>-asws</sup>, 'Yes'. He<sup>-asws</sup> said: 'Like that, by Allah<sup>-azwj</sup>, our<sup>-asws</sup> Shias are Created from the Noor (Light) of Allah<sup>-azwj</sup> and they would be returning to Him<sup>-azwj</sup>.

وَ اللَّهُ إِنَّكُمْ لَمُلْحَقُونَ بِنَا يَوْمَ الْقِيَامَةِ وَ إِنَّا لَنَشْفَعُ فَنُشَفِّعَ وَ اللَّهُ إِنَّكُمْ لَتَشْفَعُونَ فَتُشَفِّعُونَ وَ مَا مِنْ رَجُلٍ مِنْكُمْ إِلَّا وَ سُرُفَعٌ لَهُ نَارٌ عَنْ يَمَانِهِ وَ جَنَّةٌ عَنْ يَمِينِهِ فَيُدْخِلُ أَجْبَاءَهُ الْجَنَّةَ وَ أَعْدَاءَهُ النَّارَ.

By Allah<sup>-azwj</sup>! You (Shias) will be joining with us<sup>-asws</sup> on the Day of Qiyamah and we<sup>-asws</sup> shall intercede and be Interceded for, and you (Shias) shall intercede and be Interceded for, and

there is no man from you except and a fire would be raised for him on his left and a garden on his right, so he will enter his loved ones into the garden and his enemies into the Fire".<sup>108</sup>

23- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ فَضَالَةَ عَنْ عُمَرَ بْنِ أَنَانَ عَنْ جَابِرِ الْجُعْفِيِّ قَالَ: تَنَفَّسْتُ بَيْنَ يَدَيْ أَبِي جَعْفَرٍ ع ثُمَّ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ أَهْتُمْ مِنْ غَيْرِ مُصِيبَةٍ تُصِيبُنِي أَوْ أَفَرٍ نَزَلَ بِي حَتَّى تَعْرِفَ ذَلِكَ أَهْلِي فِي وَجْهِي وَ يَعْرِفُهُ صَدِيقِي

(The book) 'Al Mahasin' – from his father, from Fazalat, from Umar Bin Aban, from Jabir Al Jufy who said,

'I sighed in front of Abu Ja'far<sup>-asws</sup>, then I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I become sorrowful from without any calamity having afflicted me, or any matter having befallen with me, to the extent that my family recognise that in my father and my friends recognise it'.

قَالَ نَعَمْ يَا جَابِرُ قُلْتُ وَمِمَّ ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ قَالَ وَ مَا تَصْنَعُ بِذَلِكَ قُلْتُ أَحِبُّ أَنْ أَعْلَمَهُ

He<sup>-asws</sup> said: 'Yes, O Jabir!' I said, 'And what is that from, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>!' He<sup>-asws</sup> said: 'And what will you do with (knowing) that?' He said, 'I would love to know it!'

فَقَالَ يَا جَابِرُ إِنَّ اللَّهَ خَلَقَ الْمُؤْمِنِينَ مِنْ طِينَةِ الْجَنَانِ وَ أَجْرَى فِيهِمْ مِنْ رِيحٍ رُوحِهِ فَلِذَلِكَ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ لِأَبِيهِ وَ أُمِّهِ فَإِذَا أَصَابَ تِلْكَ الْأَرْوَاحَ فِي بَلَدٍ مِنَ الْبُلْدَانِ شَيْءٌ خَرِنَتْ عَلَيْهِ الْأَرْوَاحُ لِأَنَّهَا مِنْهُ.

He<sup>-asws</sup> said: 'O Jabir! Allah<sup>-azwj</sup> Created the Momineen from clay of the gardens and Flowed in them from a wind of His<sup>-azwj</sup> Soul. For that (reason), the Momin is a brother of the Momin of his father and his mother. So, whenever those souls are afflicted with anything in a city from the cities, the souls grieve upon him because these are from him (spiritual connection)".<sup>109</sup>

24- الْكَافِي، عَنْ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الرَّقْعِيِّ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أَنَانَ عَنْ جَابِرِ الْجُعْفِيِّ قَالَ: تَنَفَّسْتُ بَيْنَ يَدَيْ أَبِي جَعْفَرٍ ع فَقُلْتُ جُعِلْتُ فِدَاكَ زَيْمًا خَرِنْتُ مِنْ غَيْرِ مُصِيبَةٍ تُصِيبُنِي أَوْ أَلَمْ يَنْزِلْ بِي حَتَّى يَعْرِفَ ذَلِكَ أَهْلِي فِي وَجْهِي وَ صَدِيقِي

(The book) 'Al Kafi' – From the number, from Ahmad Bin Muhammad Al Barqy, from his father, from Fazalat Bin Ayoub, from Umar Bin Aban, from Jabir Al Ju'fy who said,

'I held (my breath) in front of Abu Ja'far<sup>-asws</sup>. I said, 'May I be sacrificed for you<sup>-asws</sup>! Sometimes I am aggrieved from without any calamity having afflicted me, or any pain having befallen with me, to the extent that my family recognise that in my face and so do my friends'.

فَقَالَ نَعَمْ يَا جَابِرُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْمُؤْمِنِينَ مِنْ طِينَةِ الْجَنَانِ وَ أَجْرَى فِيهِمْ مِنْ رِيحٍ رُوحِهِ فَلِذَلِكَ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ لِأَبِيهِ وَ أُمِّهِ فَإِذَا أَصَابَ رُوحًا مِنْ تِلْكَ الْأَرْوَاحَ فِي بَلَدٍ مِنَ الْبُلْدَانِ خُرِنَتْ هَذِهِ لِأَنَّهَا مِنْهَا.

He<sup>-asws</sup> said: 'Yes, O Jabir! Allah<sup>-azwj</sup> Mighty and Majestic Created the Momineen from clay of the gardens and Flowed in them from a wind of His<sup>-azwj</sup> Soul. So, for that (reason), the Momin is a brother of the Momin, of his father and his mother. Whenever a soul from those soul is afflicted with grief in a city from the cities, these (souls) grieve, because they are from it".<sup>110</sup>

<sup>108</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 43 H 22

<sup>109</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 43 H 23

<sup>110</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 43 H 24

25- وَ مِنْهُ، عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ ابْنِ مُحْبُوبٍ عَنْ عَلِيِّ بْنِ رِثَابٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ كَالْجَسَدِ الْوَاحِدِ إِنْ اشْتَكَى شَيْئاً مِنْهُ وَجَدَ أَلَمَ ذَلِكَ فِي سَائِرِ جَسَدِهِ وَ أَرْوَاحِهِمَا مِنْ رُوحٍ وَاحِدَةٍ وَ إِنَّ رُوحَ الْمُؤْمِنِ لَأَشَدُّ اتِّصَالاً بِرُوحِ اللَّهِ مِنْ اتِّصَالِ شُعَاعِ الشَّمْسِ بِهَا.

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and a number of our companions, from Sahl Bin Ziyad, altogether from Ibn Mahboub, from Ali Bin Ri'ab, from Abu Baseer who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'The Momin is a brother of the Momin like the one body. If there is a complaint of something from him, the pain of what would be felt in rest of his body; and their souls are from one soul, and that a soul of the Momin is of more intense connection with the Soul of Allah<sup>-azwj</sup> that the connection of the rays of the sun with it'.<sup>111</sup>

وَ قَالَ فِي الْحَدِيثِ الْقُدْسِيِّ فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ وَ بَصَرَهُ وَ يَدَهُ وَ رِجْلَهُ وَ لِسَانَهُ.

And He<sup>-azwj</sup> Said in the Holy Hadeeth (Hadeeth Al-Qudsy): 'When I<sup>-azwj</sup> Love him, I<sup>-azwj</sup> would be his hearing, and his sight, and his hand, and his legs, and his tongue!'<sup>112</sup>

26- قُرْبُ الْإِسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ زِيَادٍ قَالَ سَمِعْتُ جَعْفَرًا ع وَ سُئِلَ هَلْ يَكُونُ أَنْ يُحِبَّ الرَّجُلُ الشَّيْءَ وَ لَمْ يَرَهُ قَالَ نَعَمْ فَقِيلَ لَهُ مِثْلُ أَبِي شَيْءٍ

(The book) 'Qurb Al Asnaad' – From Haroun Bin Muslim, from Mas'ada Bin Ziyad who said,

'I heard Ja'far<sup>-asws</sup> and he<sup>-asws</sup> was asked, 'Can it be that the man would love something, and he has not seen it?' He<sup>-asws</sup> said: 'Yes'. It was said to him<sup>-asws</sup>, 'Like which thing?'

فَقَالَ مِثْلُ اللَّوْنِ مِنَ الطَّعَامِ يُوصَفُ لِلْإِنْسَانِ وَ لَمْ يَأْكُلْهُ فَيَحِبُّهُ وَ مَا أَشْبَهَ ذَلِكَ مِثْلُ الرَّجُلِ يُحِبُّ الشَّيْءَ يَذْكُرُ لِأَصْحَابِهِ وَ مَا لَكَ أَكْثَرُ مِمَّا تَدْعُ.

He<sup>-asws</sup> said: 'Like the type of food described to the human being and he has not eaten it, so he would love it, and what resembles that, like the man loving the mentioned to his companions, and what is for you is more than what you leave'.<sup>113</sup>

27- مَجَالِسُ الشَّيْخِ، عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْعُلَوِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ هَيْكَلٍ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ حُمَيْدٍ بْنِ شُعَيْبٍ عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا اخْتَضِرَ أَمِيرُ الْمُؤْمِنِينَ ع جَمَعَ بَيْنَهُ فَأَوْصَاهُمْ ثُمَّ قَالَ يَا بَنِيَّ إِنَّ الْقُلُوبَ جُنُودٌ مُجَنَّدَةٌ تَتَلَاخِظُ بِالْمَوَدَّةِ وَ تَتَنَاجَى بِهَا وَ كَذَلِكَ هِيَ فِي الْبَعْضِ فَإِذَا أَحْبَبْتُمُ الرَّجُلَ مِنْ غَيْرِ خَيْرٍ سَبَقَ مِنْهُ إِلَيْكُمْ فَارْجُوهُ وَ إِذَا أَبْغَضْتُمُ الرَّجُلَ مِنْ غَيْرِ سُوءٍ سَبَقَ مِنْهُ إِلَيْكُمْ فَاحْذَرُوهُ.

(The book) 'Majaalis' of the Sheykh – From a group, from Abu Al Mufazzal, from Ja'far Bin Muhammad Al Alawy, from Abdullah Bin Ahmad Bin Naheyk, from Abdullah Bin Jabalah, from Humeyd Bin Suheyb, from Jabir Bin Yazeed,

'From Abu Ja'far<sup>-asws</sup> having said: 'When (death) presented to Amir Al-Momineen<sup>-asws</sup>, he<sup>-asws</sup> gathered his<sup>-asws</sup> sons and bequeathed to them, then said: 'O my<sup>-asws</sup> son! The hearts are conscripted soldiers. They glance at each other with the cordiality and whisper with it, and like that these are regarding the hatred. So, whenever the man loves you from without a good

<sup>111</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 43 H 25 a

<sup>112</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 43 H 25 b

<sup>113</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 43 H 26

having preceded from him to you, then please him, and when the man hates you from without any evil having preceded from him to you, the be cautious of him”.<sup>114</sup>

28- مَجَالِسُ ابْنِ الشَّيْخِ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ الْوَلِيدِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنِّي لَأَلْقَى الرَّجُلَ لَمْ أَرَهُ وَ لَمْ يَرِنِي فِيمَا مَضَى قَبْلَ يَوْمِهِ ذَلِكَ فَأَجِبُهُ حُبًّا شَدِيدًا فَإِذَا كَلَّمْتُهُ وَجَدْتُهُ لِي مِثْلَ مَا أَنَا عَلَيْهِ لَهُ وَ يُخْبِرُنِي أَنَّهُ يَجِدُ لِي مِثْلَ الَّذِي أَجِدُ لَهُ

(The book) ‘Majaalis’ of Ibn Al Sheykh – From his father, from Ahmad Bin Muhammad Bin Al Waleed, from his father, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Hanan Bin Sadeyr, from his father who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘I met the man I had not seen him, and he had not seen me in the past before that day of his, but I love him with intense love. When I speak to him, I find him being to me similar to what I am upon to him, and he informed me, and he feels for him similar to that which I feel for him’.

فَقَالَ صَدَقْتَ يَا سَدِيرُ إِنَّ ائْتِلَافَ قُلُوبِ الْأَبْرَارِ إِذَا التَّقْوَا وَ إِنَّ لَمْ يُظْهِرُوا التَّوَدُّدَ بِالسِّنْتِهِمْ كَسْرَعَةِ اخْتِلَاطِ قَطْرِ الْمَاءِ عَلَى مِيَاهِ الْأَنْهَارِ وَ إِنَّ بُعْدَ ائْتِلَافِ قُلُوبِ الْفُجَّارِ إِذَا التَّقْوَا وَ إِنَّ أَظْهَرُوا التَّوَدُّدَ بِالسِّنْتِهِمْ كَبُعْدِ الْبَهَائِمِ مِنَ التَّعَاطُفِ وَ إِنَّ طَالَ ائْتِلَافُهَا عَلَى مَزُودٍ وَاحِدٍ.

He<sup>-asws</sup> said: ‘You speak the truth, O Sadeyr! The compilation of the hearts of the righteous when they meet, and even if they haven’t revealed the cordiality with their tongues, is quicker of mingling than a drop of water upon the waters of the rivers, and the remoteness of the compilation of the immoral when they meet, and even if they do manifest the cordiality with their tongues, is like the remoteness of the beasts from the compassion, and every if they spend a long time upon one provision sack”.<sup>115</sup>

29- الشَّيْهَابُ، قَالَ رَسُولُ اللَّهِ ص مِثْلُ الْمُؤْمِنِ فِي تَوَادُّهِمْ وَ تَرَاحُمِهِمْ كَمِثْلِ الْجَسَدِ إِذَا اشْتَكَى بَعْضُهُ نَدَّاعَى سَائِرُهُ بِالسَّهَرِ وَ الْحُمَّى.

Al Shihab –

‘Rasool-Allah<sup>-saww</sup> said: ‘An example of the Momin in their cordiality and their mercy is like an example of the body. When part of it has a (health) complaint, the rest of him would be pulled down with the staying awake and the fever”.<sup>116</sup>

30- وَ قَالَ ص مِثْلُ الْقَلْبِ مِثْلُ رِيشَةٍ بَارِضٍ تُقَلِّبُهَا الرِّيحُ.

And he<sup>-saww</sup> said: ‘An example of the heart is an example of a feather in a wind-swept land”.<sup>117</sup>

يُقُولُ ص الْمُؤْمِنُونَ مُتَّحِدُونَ مُتَّارِزُونَ مُتَضَافِرُونَ كَأَنَّهُمْ نَفْسٌ وَاحِدَةٌ.

<sup>114</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 43 H 27

<sup>115</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 43 H 28

<sup>116</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 43 H 29

<sup>117</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 43 H 30 a

He<sup>-saww</sup> said: ‘The Momineen are united, supportive, inter-twined as if they were one self’.<sup>118</sup>

وَلِذَلِكَ قَالَ صَ الْمُؤْمِنُ لِلْمُؤْمِنِ بِمَنْزِلَةِ الْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا.

And for that he<sup>-saww</sup> said: ‘The Momin to the Momin is at the status of the construction, part of it strengthens a part’.<sup>119</sup>

وَقَالَ صَ الْمُؤْمِنُونَ يَدٌ وَاحِدَةٌ عَلَى مَنْ سِوَاهُمْ.

And he<sup>-saww</sup> said: ‘Then Momineen are one hand against the ones besides them’.<sup>120</sup>

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<sup>118</sup> Bihar Al-Anwaar – V 58The book of creation - Ch 43 H 30 b

<sup>119</sup> Bihar Al-Anwaar – V 58The book of creation - Ch 43 H 30 c

<sup>120</sup> Bihar Al-Anwaar – V 58The book of creation - Ch 43 H 30 d

باب 44 حقيقة الرؤيا و تعبيرها و فضل الرؤيا الصادقة و علتها و علة الكاذبة

## CHAPTER 44 – REALITY OF THE DREAM AND IT'S INTERPRETATION, AND MERIT OF THE TRUE DREAM AND IT'S REASON, AND REASON FOR THE FALSE ONE

الآيات

### The Verses

يونس الَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ هُمُ الْبَشَرَى فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

(Surah) Yunus<sup>as</sup> - **Those who are believing and they were fearing [10:63] For them is the glad tiding in the life of the world and in the Hereafter. There is no replacement for the Words of Allah. That is the Mighty success [10:64].**

يوسف إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَ الشَّمْسَ وَ الْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ

Yusuf<sup>as</sup> - **When Yusuf said to his father: 'O my father! I saw eleven stars and the sun and the moon. I saw them performing Sajdah to me' [12:4] He said: 'O my son! Do not narrate your dream to your brothers, [12:5].**

و قال تعالى وَ لِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ

Up to Words of the Exalted: **and We Taught him from the interpretation of the events; [12:21].**

و قال تعالى وَ دَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَ قَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ

And the Exalted Said: **And two youths entered the prison with him. One of them said, 'I saw myself (in a dream) pressing grapes. And the other said, 'I saw myself (in a dream) carrying bread on my head, the birds ate from it. Explain its interpretation to us (as) we see you to be from the good doers' [12:36].**

قَالَ لَا يَأْتِيَكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكُمَا بِمَا عَلَّمَنِي رَبِّي

**He said, 'There shall not come to you both the food with which you are fed, except I will inform you of its interpretation before it happens to you. That is from what My Lord has Taught me. [12:37].**

إِلَى قَوْلِهِ يَا صَاحِبِي السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبُّهُ خَمْرًا وَ أَمَّا الْآخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ فَضَيَّ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ

Up to His<sup>-azwj</sup> Words: ***O my two companions of the prison! As for one of you, he shall give his lord (king) wine to drink; and as for the other, he shall be crucified, and the birds shall eat from his head. The matter is Decreed concerning which you two inquired [12:41].***

إِلَى قَوْلِهِ تَعَالَى قَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَ سَبْعَ سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِن كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ

Up to Words of the Exalted: ***And the king said, 'I saw (in my dream) seven fat cows which seven lean ones devoured; and seven green ears (of corn) and (seven) others dried out. O chiefs! Give me a verdict regarding my dream if you are interpreters of the dreams' [12:43].***

قَالُوا أَضْغَاثُ أَحْلَامٍ وَ مَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ

***They said, 'Confused dreams, and we do not know the interpretation of dreams' [12:44].***

وَ قَالَ الَّذِي نَجَا مِنْهُمَا وَ ادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ

***And one of the two (prisoners) he who had been freed remembered after a long time and said, 'I will inform you of its interpretation, therefore send me forth [12:45].***

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَ سَبْعِ سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ

***Yusuf! O truthful one! Give us a verdict regarding seven fat cows which seven lean ones devoured, and seven green ears (of corn) and (seven) others dried out, so that I can return to the people, so they may know' [12:46].***

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ

***He said: 'You shall be cultivating for seven years continuously. Then whatever you harvest, so leave it in its ear except for a little from what you would be eating [12:47].***

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصُونَ

***Then there shall come after that seven years of hardship eating away whatever had preceded for these except for a little from what you would be harvesting [12:48].***

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَ فِيهِ يَعَصِرُونَ

***Then there shall come after that a year in which it would rain for the people and during it, they would be pressing' [12:49].***

الْإِسْرَاءَ وَ مَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ

(Surah) Al Asra'a - ***We did not Make the dream which We Showed you except as a Trial for the people, [17:60].***



الروم وَ مِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَ انْتِبَاحُكُمْ مِنْ قَضَائِهِ

(Surah) Al Roum - **And from His Signs is your sleeping at night and the day, and your seeking His Grace. [30:23].**

الصفات قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ

(Surah) Al Safaat - **he said: 'O my son! I saw in the dream that I should slay you, [37:102].**

الفتح لَقَدْ صَدَّقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ

(Surah) Al Fatah - **Allah has Validated the dream of His Rasool with the Truth - [48:27].**

المجادلة إِنَّمَا التَّخَوُّي مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَ لَيْسَ بِضَارِّهِمْ شَيْئاً إِلَّا بِإِذْنِ اللَّهِ وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

(Surah) Al Mujadilah - **But rather, the secret counsels are from the Satan, for him to grieve those who believe, and he cannot harm them of anything except by Permission of Allah, therefore the Momineen should rely upon Allah [58:10].**

النَّبَأُ وَ جَعَلْنَا نَوْمَكُمْ سُباتاً

(Surah) Al Naba'a - **And We Made your sleep to be rest [78:9].**

## (Forbidden) Tafseer (opinionated)

تفسير الَّذِينَ آمَنُوا أي بجميع ما يجب الإيمان به وَ كَانُوا يَتَّقُونَ مع ذلك معاصيه

**Those who are believing** – i.e., in the entirety of what the Eman can be obliged with - **and they were fearing [10:63]** – disobeying Him<sup>azwj</sup> along with that (Eman).

لَهُمُ الْبُشْرَى قَالَ الطبرسي رحمه الله قبل فيه أقوال أحدها أن البشرى في الحياة الدنيا هي ما بشرهم الله تعالى به في القرآن على الأعمال الصالحة

**For them is the glad tidings [10:64]** – Al-Tabarsi, may Allah<sup>azwj</sup> have Mercy on him, said, 'Words have been said regarding it. One of these is that the glad tidings in the world, it is what Allah<sup>azwj</sup> the Exalted has Given them the news of in the Quran based upon the righteous deeds.

و ثانيها أن البشارة في الحياة الدنيا بشاراة الملائكة للمؤمنين عند موتهم ب **أَلَّا تَخَافُوا وَ لَا تَحْزَنُوا وَ أَبَشِّرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ**

And it's second is that the glad tiding in the world is a glad tiding by the Angels to the Momineen during their deaths. **'Do not fear, and do not grieve, and receive glad tidings of the Paradise which you were Promised [41:30].**

و ثالثها أنها في الدنيا الرؤيا الصالحة يراها المؤمن لنفسه أو ترى له و في القيامة إلى أن يدخلوا الجنة يبشروهم بها حالا بعد حال و هو المروي عن أبي جعفر ع و روي ذلك في حديث مرفوعاً عن النبي ص.

And it's third, it is the correct dream in the world. The Momin sees it for himself, or it is seen for him, and during the Qiyamah up to them entering the Paradise, they would be given the glad tiding with it, a situation after a situation – and it is reported from Abu Ja'far<sup>-asws</sup>, and that is reported in a Hadeeth raised from the Prophet<sup>-saww</sup>.

لا تَقْصُصْ رُؤْيَاكَ قال البيضاوي الرؤيا كالرؤية غير أنها مختصة بما يكون في النوم و فرق بينهما بحرف التأنيث كالقربة و القربى و هي انطباع الصورة المنحدرة من أفق المتخيلة إلى الحس المشترك

**Do not narrate your dream to your brothers, [12:5]** – Al-Bayzawi said, 'The dream is like the dream, apart from that it is specific with what happens during the sleep, and the difference between the two is the feminine, like (the word) 'Al-Qurbah', and 'Al-Qarba', and it is the impression of the image rolling down from the horizons of the imaginations to the common sense.

و الصادقة منها إنما تكون باتصال النفس بالملكوت لما بينهما من التناسب عند فراغها من تدبير البدن أدنى فراغ فتتصور بما فيها مما يليق من المعاني الحاصلة هناك

And the truthful (dream) from these, but rather is happens with the connection of the self with the kingdoms (of the sky) due to what is between the two is the proportionality during it being free from the management by the body, the least of being free, so its images with whatever is in it from the appropriate meanings resulting over there.

ثم إن المتخيلة تحاكيه بصورة تناسبه فترسلها إلى الحس المشترك فتصير مشاهدة ثم إن كانت شديدة المناسبة لذلك المعنى بحيث لا يكون التفاوت إلا بالكلية و الجزئية استغنت الرؤيا عن التعبير و إلا احتاجت إليه.

Then the imagination stimulates it with appropriate images, so it sends to the common sense, so it becomes a witnessing. Then if it was intensively appropriate for that meaning whereby there does not happens to be any discrepancy except with the whole and the partial, the dream dispenses the interpretation or else it would be needy to it.

مَنْ تَأْوِيلُ الْأَحَادِيثِ أي من تعبير الرؤيا لأنها أحاديث الملك إن كانت صادقة و أحاديث النفس و الشيطان إن كانت كاذبة أو من تأويل غوامض كتب الله و سنن الأنبياء و كلمات الحكماء.

**from the interpretation of the events [12:21]** – i.e., from the interpretation of the dream, because these are events of the kingdom if it were truth, and discussions of the self and the Satan<sup>-la</sup>, if it were false, from the interpretation of the mysteries of the Books of Allah<sup>-azwj</sup> and conduct of the Prophets<sup>-as</sup>, and wise phrases.

و قال الطبرسي رحمه الله قيل إنه كان بين رؤياه و بين مصير أبيه و إخوته إلى مصر أربعون سنة عن ابن عباس و أكثر المفسرين و قيل ثمانون عن الحسن

And Al-Tabarsi, may Allah<sup>-azwj</sup> have Mercy on him, said, 'It is said that between his<sup>-as</sup> Yusuf<sup>-as</sup>) dreaming and the arrival of his<sup>-as</sup> father<sup>-as</sup> and his<sup>-as</sup> brothers to Egypt, there were forty years – from Ibn Abbas and most of the interpreters. And it is said, 'Eighty' – from Al-Hassan.

و قال النيسابوري قال علماء التعبير إن الرؤيا الردية يظهر أثرها عن قريب لكيلا يبقى المؤمن في الحزن و الغم و الرؤيا الجيدة يبطئ تأثيرها لتكون بمجة المؤمن أدوم.

And Al-Neysapuri said, 'The scholars of the interpretation said that the bad dream manifests its impact soon lest the Momin would remain in grief and the gloom, and the good dream, its impact is delayed for the joy of the Momin to be longer lasting.

قَالَ أَخَذَهَا إِنِّي أَرَانِي أَغْصِرُ خَمْرًا قَالَ الطبرسي رحمه الله هو من رؤيا المنام كان يوسف ع لما دخل السجن قال لأهله إِنِّي أَعْبِرُ الرُّؤْيَا

**One of them said, 'I saw myself (in a dream) pressing grapes. [12:36] – Al-Tabarsi, may Allah<sup>azwj</sup> have Mercy on him, said, 'It is from the dream of the sleep. It so happened that when Yusuf<sup>as</sup> entered the prison, he<sup>as</sup> said to it's inmates: 'I<sup>as</sup> can interpret the dream'.**

فقال أحد العبدین و هو الساقی رأیت أصل حبله علیها ثلاثة عناقید من عنب فجنيته و عصرته في كأس الملك و سقيته إياها

One of the two slaves said, and he was the quencher, 'I saw at the bottom of the rope, there were three bunches of grapes upon it, so I harvested it and squeezed it in a cup of the king and quenched it to him'.

و قال صاحب الطعام إِنِّي رأيت كأن فوق رأسي ثلاث سلال فيها الخبز و أنواع الأطعمة و سباع الطير تنهش منه

And the owner of the food said, 'I saw as if there were three baskets upon my head wherein was bread and a variety of foods and the wild birds were taking from it'.

نَبِّئْنَا بِتَأْوِيلِهِ أَي أَخْبَرْنَا بِتَعْبِيرِهِ و ما يقول إليه أمره

**Explain its interpretation to us (as) [12:36] – i.e., inform us with its interpretation and what it's affair can be explained to it.**

قَالَ لَا يَأْتِيَكُمَا طَعَامٌ تُرْزَقَانِي فِي مَنَامِكُمَا إِلَّا نَبَّأُكُمَا بِتَأْوِيلِهِ فِي الْيَقَظَةِ قَبْلَ أَنْ يَأْتِيَكُمَا التَّأْوِيلُ

**He said, 'There shall not come to you both the food with which you are fed, - in your sleep - except I will inform you of its interpretation [12:37]. – during the wakefulness because its interpretation comes to you.**

أَمَّا أَخَذُكُمَا فَيَسْتَقِي رَبُّهُ خَمْرًا رَوَى أَنَّهُ قَالَ أَمَّا الْعَنَاقِيدُ الثَّلَاثَةُ فَإِنَّهَا ثَلَاثَةُ أَيَّامٍ تَبْقَى فِي السِّجْنِ ثُمَّ يُخْرِجُكَ الْمَلِكُ فِي يَوْمِ الرَّابِعِ وَ تَعُودُ إِلَى مَا كُنْتَ عَلَيْهِ وَ الرَّبُّ الْمَالِكُ

**As for one of you, he shall give his lord (king) wine to drink; [12:41] – It is reported that he<sup>as</sup> said: 'As for the three bunches, these are three days you shall remain in the prison, then the king would take you out during the fourth day, and you shall return to what (work) you used to be upon'. And the lord, is (a reference to) the king.**

وَأَمَّا الْآخَرُ أَيِ صَاحِبِ الطَّعَامِ رَوَى أَنَّهُ قَالَ بَقَسَ مَا رَأَيْتَ أَمَّا السَّلَاسِلُ الثَّلَاثُ فَإِنَّهَا ثَلَاثَةُ أَيَّامٍ تَبْقَى فِي السِّجْنِ فَيُخْرِجُكَ الْمَلِكُ فَيَصْلُبُكَ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِكَ

**and as for the other**, - i.e., owner of the food, it is reported that he<sup>-as</sup> said, 'Evil is what you have seen. As for the three baskets, these are three days you shall remain in the prison. The king will take you out and crucify you, and the birds will eat from your head'. **he shall be crucified, and the birds shall eat from his head. The matter is Decreed concerning which you two inquired [12:41]**.

فقال عند ذلك ما رأيت شيئاً و كنت ألعب فقال يوسف قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ أَي فرغ من الأمر الذي تسألان و تطلبان معرفته و ما قلته لكما فإنه نازل بكما و هو كائن لا محالة.

He said during that, 'I have not seen anything, and I was just playing'. Yusuf<sup>-as</sup> said: **The matter is Decreed concerning which you two inquired [12:41]** – i.e., free from the matter which you are asking and seeking it's understanding, and what I<sup>-as</sup> have said to you, it will befall with you, and it will be happening, inevitably.

وَ قَالَ الْمَلِكُ قَالَ النيسابوري لما دنا فرج يوسف أراه الله في المنام سبع بقرات سمان خرجن من نحر يابس و سبع بقرات عجاف فابتلعت العجاف السمان و رأى سبع سنبلات خضر قد انعقد حبها و سبعا آخر يابسات قد استحصدت و أدركت فالتوت اليابسات على الخضر حتى غلبن عليها

**And the king said, [12:43]** – Al-Neysapuri said, 'When the relief of Yusuf<sup>-as</sup> drew near, Allah<sup>-azwj</sup> Showed him<sup>-as</sup> in the dream, seven fat cows emerging from a dry river, and seven lean cows. The lean ones devoured the fat ones; and he<sup>-as</sup> saw seven green ears (of corn), its seeds had bunched, and seven others dried up, having been harvested and matured. Then dried ones twisted upon the green until overpowered upon these.

فاضطرب الملك بسببه لأن فطرته قد شهدت بأن استيلاء الضعيف على القوي منذر بنوع من أنواع الشر إلا أنه لم يعرف تفصيله فجمع الكهنة و المعبرين و قال يا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ

The king was disturbed by its cause because his nature had witnessed that the seizure by the weak over the strong is a warning of a type from the types of evil, except he did not understand it's details. He gathered the sooth-sayers and the interpreters and said: **O chiefs! Give me a verdict regarding my dream if you are interpreters of the dreams' [12:43]**.

ثم إنه تعالى إذا أراد أمراً هياً أسبابه فأعجز الله أولئك الملأ عن جواب المسألة و عماه عليهم حتى قالوا إنها أَصْغَاتُ أَخْلَامٍ و نفوا عن أنفسهم كونهم علمين بتأويلها.

Then, when the Exalted Wants a matter, He<sup>-azwj</sup> Prepares it's cause. So Allah<sup>-azwj</sup> Frustrated those chiefs from answering the question and Blinded upon them until they said, 'These are **confused dreams, [12:44]**, and they negated from themselves of being knowers of its interpretation.

و اعلم أنه سبحانه خلق جوهر النفس الناطقة بحيث يمكنها الصعود إلى عالم الأفلاك و مطالعة اللوح المحفوظ و المانع لها من ذلك هو اشتغالها بتدبير البدن و ما يرد عليها من طريق الحواس

And know that the Glorious Created essence of the speaking soul whereby He<sup>-azwj</sup> Enabled it the ascent to the world of the skies and read the Guarded Tablet, and the prevented of it from

(doing) that, it is its pre-occupation with the management of the body and what is referred upon it from the way of the senses.

و في وقت النوم تقل تلك الشواغل فتقوى النفس على تلك المطالعة فإذا وقفت النفس على حالة من تلك الأحوال فإن بقيت في الخيال كما شوهدت لم تحتج إلى التأويل و إن نزلت آثار مخصوصة مناسبة للإدراك الروحاني إلى عالم الخيال فهناك يفتقر إلى المعبر

And during the sleep, that pre-occupation lessens, so the self is strengthened upon that notification. When the self paused upon a state from those states, if it remains in the imagination just as it had witnessed, it is not needy to the interpretation, and if a specific impact befalls, appropriate for the spiritual awareness to the world of imagination, so over there, it is needy to the interpretation.

ثم منها ما هي متسقة منتظمة يسهل على المعبر الانتقال من تلك المتخيلات إلى الحقائق الروحانيات و منها ما تكون مختلطة مضطربة لا يضبط تحليلها و تركيبها لتشويش وقع في ترتيبها و تأليفها فهي المسماة بالأضغاث

Then from these are consistent and regular. It is easy upon the interpretation, the transfer from those imaginations to the spiritual realities. And from these are what happen to be mixed and turbulent, it's analysis and composition for the confusion occurring in its arrangement, and it's composition. These are named as 'the confused'.

و بالحقيقة الأضغاث ما يكون مبدؤها تشويش القوة المتخيلة لفساد وقع في القوى البدنية و لورود أمر غريب عليه من خارج لكن القسم المذكور قد تعد من الأضغاث من حيث إنها أعييت المعبر عن تأويلها انتهى

And in reality, the confused is what happens as confusing in its beginning distorting the force of imagination to corruption, occurring in the bodily strength, and to return the strange matter upon it from outside. But the mentioned type can be counted from the confused (dreams) from whereby it was conscious of its interpretation' – end.

وَ قَالَ الَّذِي نَجَا مِنْهُمَا قَالَ الْبِضَاوِي أَيُّ مَنْ صَاحِبِي السِّجْنِ وَ هُوَ الشَّرَائِي وَ اذْكُرْ بَعْدَ أَثَمَةٍ وَ تَذَكَّرَ يُوسُفُ بَعْدَ جَمَاعَةٍ مِنَ الزَّمَانِ مَجْتَمِعَةٍ أَوْ مَدَّةٍ طَوِيلَةٍ فَأَرْسَلُونِ إِلَى مَنْ عِنْدَهُ عِلْمُهُ أَوْ إِلَى السِّجْنِ

**And one of the two (prisoners) he who had been freed [12:45]** – Al-Bayzawi said, 'I.e., from the two companions of the prison, and he is the drink provider - **remembered after a long time** – and he remembered Yusuf<sup>as</sup> after a group of time combined, or a lengthy period - **therefore send me forth [12:45]** – to the one in whose possession is its knowledge, or to the prison.

لَعَلِّي أَرْجِعُ إِلَى النَّاسِ أَيُّ إِلَى الْمَلِكِ وَ مَنْ عِنْدَهُ لَعَلَّهُمْ يَعْلَمُونَ تَأْوِيلَهُ أَوْ فَضْلَكَ وَ مَكَانَكَ

**so that I can return to the people, - i.e., to the king and the ones with him - so they may know' [12:46]** – it's interpretation, or your<sup>as</sup> merit and your<sup>as</sup> place.

دَأْبًا أَيُّ عَلَى عَادَتِكُمُ الْمُسْتَمِرَّةِ وَ انتصابه على الحال بمعنى دائبين أو المصدر بإضمار فعله أي تدأبون دأبا و تكون الجملة حالا فَدَرَّوْهُ فِي سَبِيلِهِ لَعَلَّ يَأْكُلُهُ السُّوسُ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ فِي تِلْكَ السَّنِينَ

**continuously. [12:47]** – i.e., upon your continuous habit and its link upon the situation in the meaning of partiality, or the source with the verb is its deed, i.e., they would be continuous, perpetual, and it would be the total situation - **so leave it in its ear** – lest the insects eat it - **except for a little from what you would be eating [12:47]** – during that year.

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعَ شِدَادٍ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ أَي يَأْكُلْ أَهْلُهُنَّ مَا ادْخَرْتُمْ لِأَجْلِهِنَّ فَنَسَبَ إِلَيْهِنَّ عَلَى الْجَازِ تَطْبِيقًا بَيْنَ الْمَعْبَرِ وَالْمَعْبَرِ بِهِ إِلَّا قَلِيلًا  
بِمَا تُحْصِنُونَ أَي تَحْرِزُونَ لِبُذُورِ الزَّرْعَةِ

**Then there shall come after that seven years of hardship eating away whatever had preceded for these** – i.e., their people would eat whatever you have hoarded for them. He<sup>-as</sup> attributed to them upon the metaphor, applying between the interpretation, and the expression with it - **except for a little from what you would be harvesting [12:48]** – i.e., you should be stocking for planting the seeds.

فِيهِ يَغَاثُ النَّاسُ أَي يَمْطَرُونَ مِنَ الْغَيْثِ أَوْ يَغَاثُونَ مِنَ الْقَحْطِ مِنَ الْغَوْتِ وَ فِيهِ يَعْصِرُونَ مَا يَعْصِرُ كَالْعَنْبِ وَالزَّيْتُونِ لِكَثْرَةِ الثَّمَارِ وَ قِيلَ يَحْلِبُونَ الضَّرْعَ.

**in which it would rain for the people** – i.e., raining from the downpour, or downpour from the drought, from the downpour - **and during it, they would be pressing' [12:49]** – what is pressed, like the grapes and the oil, due to the abundance of the fruits. And it is said, milking the udders.

وَ مَا جَعَلْنَا الرُّؤْيَا قِيلَ الْمَرَادُ رُؤْيَا الْعَيْنِ وَ الْأَكْثَرُ عَلَى أَنَّهُ رُؤْيَا الْمَنَامِ وَ قَالَ الطَّبْرَسِيُّ رَحِمَهُ اللَّهُ رَوَى عَنْ ابْنِ عَبَّاسٍ أَنَّهَا رُؤْيَا نَوْمٍ رَأَاهَا أَنَّهُ سَيَدْخُلُ مَكَّةَ وَ هُوَ بِالْمَدِينَةِ فَقَصَّدهَا

**We did not Make the dream [17:60]** – It is that the intent with the dream is the eye, and the frequency upon it is seeing in the sleep. And Al-Tabarsi, may Allah<sup>-azwj</sup> have Mercy on him, said, 'It is reported from Ibn Abbas it is a dream of sleep he<sup>-saww</sup> had seen it that he<sup>-saww</sup> would be entering Makkah while he<sup>-saww</sup> was in Al Medina. So he<sup>-saww</sup> aimed for it.

فَصَدَّهُ الْمُشْرِكُونَ فِي الْحَدِيثَةِ عَنْ دُخُولِهَا حَتَّى شَكَّ قَوْمٌ وَ دَخَلَتْ عَلَيْهِمُ الشُّبْهَةُ فَقَالُوا يَا رَسُولَ اللَّهِ أَلَيْسَ قَدْ أَخْبَرْتَنَا أَنَّا نَدْخُلُ الْمَسْجِدَ الْحَرَامَ آمِنِينَ فَقَالَ أَوْ قُلْتُ لَكُمْ إِنَّكُمْ تَدْخُلُونَهَا الْعَامَ قَالُوا لَا

The Polytheists blocked him<sup>-as</sup> in Al-Hudeybiya from entering it until the people doubted and the suspicion entered upon them. They said, 'O Rasool-Allah<sup>-saww</sup>! Didn't you inform us that we shall be entering the Sacred Masjid in safety?' He<sup>-saww</sup> said: 'Had I<sup>-saww</sup> said to you that you would be entering it (this) year?' They said, 'No'.

فَقَالَ لِنَدْخُلْنَهَا إِنْ شَاءَ اللَّهُ وَ رَجَعَ ثُمَّ دَخَلَ مَكَّةَ فِي الْعَامِ الْقَابِلِ فَنَزَلَ لَقَدْ صَدَّقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ وَ قِيلَ رَأَى ص فِي مَنَامِهِ أَن قُرُودًا تَصْعَدُ مِنْبَرَهُ وَ تَنْزِلُ فُسَاءَهُ ذَلِكَ وَ اغْتَمَ بِهِ فَلَمْ يَرِ بَعْدَ ذَلِكَ ضَاحِكًا حَتَّى تَوَفَّى.

He<sup>-saww</sup> said: 'We shall be entering it, if Allah<sup>-azwj</sup> so Desires', and he<sup>-saww</sup> returned Then he<sup>-saww</sup> entered Makkah in the following year. So, it was Revealed: **Allah has Validated the dream of His Rasool with the Truth - [48:27]**. And it is said he<sup>-saww</sup> saw in his<sup>-saww</sup> dream that monkey had ascended his<sup>-saww</sup> pulpit and descending. That worsened him<sup>-as</sup> and he<sup>-saww</sup> was gloomy due to it, so he<sup>-saww</sup> was not seen laughing after that until he<sup>-saww</sup> expired'.

أقول و قد مرت أخبار كثيرة في ذلك و قال الرازي قال سعيد بن المسيب رأى رسول الله ص بني أمية ينزون على منبره نزو القردة فساء ذلك و هذا قول ابن عباس في رواية عطا.

I (Majlisi) am saying, 'And a lot of reports have passed regarding that'. And Al Razi said, 'Saeed Bin Al-Musayyab said, 'Rasool-Allah<sup>-saww</sup> saw the clan of Umayya jumping upon his<sup>-saww</sup> pulpit the jumping of the monkeys, so that worsened him<sup>-saww</sup>'. And this is the word of Ibn Abbas in a report of Ata'a.

و مِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَ النَّهَارِ أَي مَنَامُكُمْ فِي الزَّمَانِ لِاسْتِرَاحَةِ الْقُوَى النَّفْسَانِيَّةِ وَ قُوَّةِ الْقُوَى الطَّبِيعِيَّةِ وَ طَلَبِ مَعَاشِكُمْ فِيهِمَا أَوْ مَنَامُكُمْ بِاللَّيْلِ وَ ابْتِغَاؤُكُمْ بِالنَّهَارِ

**And from His Signs is your sleeping at night and the day, [30:23]** – i.e., That is, your sleep in both times is for resting the psychic forces and the strength of the natural forces, and for seeking your livelihood in them, or your sleeping at night and your seeking (sustenance) at daytime.

فلف و ضم بين الزمانين و الفعلين بعاطفين إشعاراً بأن كلا من الزمانين و إن اختص بأحدهما فهو صالح للآخر عند الحاجة و يؤيده سائر الآيات الواردة فيه.

He<sup>-azwj</sup> Combined and Pressed between the two times and the two deeds with inclinations, indicating that both are from the timings, and Specified one of these, so it is correct for the other during the need, and it is supported by rest of the Verses referring to it.

إِنِّي أَرَى فِي الْمَنَامِ يَدَلَ عَلَى أَنْ نَوْمَ الْأَنْبِيَاءِ ع بِمَنْزِلَةِ الْوَحْيِ وَ كَذَا الْآيَةُ التَّالِيَةُ إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ

**I saw in the [37:102]** – evidence's upon that sleep of the Prophets<sup>-as</sup> is at the status of the Revelation, and like that is the following Verse: **But rather, the secret counsels are from the Satan, [58:10].**

قال الطبرسي رحمه الله يعني نجوى المنافقين و الكفار بما يسوء المؤمنين و يغمهم من وساوس الشيطان و بدعائه و إغوائه و قيل المراد بها أحلام المنام التي يراها الإنسان في منامه و يحزنه.

Al-Tabarsi, may Allah<sup>-azwj</sup> have Mercy on him, said, 'Meaning counsels of the hypocrites and the Kafirs with what worsens the Momineen and aggrieves them from the whisperings of the Satan<sup>-la</sup> and his<sup>-as</sup> innovations and his<sup>-la</sup> deviations; and it is said the intent with it are dreams of the sleep which the human being sees in his sleep, and it grieves him.

أقول سيأتي ذلك في الرواية

I (Majlisi) am saying, 'I shall come with that in the reports'.

وَ جَعَلْنَا نَوْمَكُمْ سُباتاً قَالَ السيد المرتضى رحمه الله إن سأل سائل عن قوله تعالى وَ جَعَلْنَا نَوْمَكُمْ سُباتاً فقال إذا كان المراد بالسبات هو النوم فكأنه قال و جعلنا نومكم نوماً و هذا مما لا فائدة فيه الجواب

**And We Made your sleep to be rest [78:9]** – The Seyyid Al-Murtaza, may Allah<sup>-azwj</sup> have Mercy on him, said, ‘If a questioner were to ask about Words of the Exalted: **And We Made your sleep to be rest [78:9]**, so he says, ‘When the intent with the rest, it is the sleep, it is as if He<sup>-azwj</sup> has Said: “We<sup>-azwj</sup> Made your sleep to be a sleep”, and this is from what there is no benefit in the answer.

قلنا في هذه الآية وجوه منها أن يكون المراد بالسبات الراحة و الدعة و قد قال قوم إن اجتماع الخلق كان في يوم الجمعة و الفراغ منه في يوم السبت فسمي اليوم بالسبت للفراغ الذي كان فيه و لأن الله تعالى أمر بني إسرائيل فيه بالاستراحة من الأعمال

We said, ‘Regarding this Verse there are aspects. From these is that the intent with the ‘rest’ happens to be the comfort and the relaxation, and a people have said that the gathering of the creatures was during the day of Friday, and the freeing from it is during the day of Saturday, so the day is named as ‘Al-Sibt’ (Sabbath) due to the freeing which happened during it, and because Allah<sup>-azwj</sup> the Exalted had Commanded the children of Israel during it to be resting from the work.

قيل و أصل السبات التمدد يقال سبتت المرأة شعرها إذا حلتها من العقص و أرسلته

It is said, ‘And the origin of the Sabbath is the stretching’. It is said that the woman relaxed (Sabatat) her hair when she released it from the know and flowed it’.

و منها أن يكون المراد بذلك أنا جعلنا نومكم سباتا ليس بموت لأن النائم قد يفقد من علومه و قصوده و أحواله أشياء كثيرة يفقدها الميت فأراد سبحانه أن يمتن علينا بأن جعل نومنا الذي يضاهي فيه بعض أحوالنا أحوال الميت ليس بموت على الحقيقة و لا يخرج لنا عن الحياة و الإدراك

And from these is that the intent with that happens to be that We<sup>-azwj</sup> have Made your sleep as rest (Sabbath), it isn’t death, because the sleeping one loses from his knowledge(s) and his purposes, and most of his states (which) the deceased would lose. So, the Glorious Intended that He<sup>-azwj</sup> would Confer upon us by Making our sleep during which some of our states matches the states of the deceased, isn’t death upon the reality, and He<sup>-azwj</sup> does not Extract us from the life and the realisation.

فجعل التأكيد بذكر المصدر قائما مقام نفي الموت و سادا مسد قولة و جعلنا نومكم ليس بموت

So, He<sup>-azwj</sup> Made the emphasis by Mentioning the source standing in place of negating the death and a hindrance hindering His<sup>-azwj</sup> Words, and We<sup>-azwj</sup> Made your sleep not to be death.

و يمكن في الآية وجه آخر لم يذكر فيها هو أن السبات ليس هو كل نوم و إنما هو من صفات النوم إذا وقع على بعض الوجوه و السبات هو النوم الممتد الطويل السكون و لهذا يقال فيمن وصف بكثرة النوم إنه مسبوت و به سبات و لا يقال ذلك في كل نائم

And another aspect is possible regarding the Verse not mentioned in it. It is that the Sabbath, it isn’t every sleep, and rather it is from the descriptions of the sleep when it occurs upon some of the aspects, and the Sabbath, it is the sleep of lengthy stretch, the calmness, and for this it is said regarding the one described with a lot of sleeping, he is hibernating (Masbout), and by it is the Sabbath (Sabat), and that cannot be said regarding every sleep.



و إذا كان الأمر على هذا لم يجر قوله تعالى **وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا** مجرى أن يقول و جعلنا نومكم نوما و الوجه في الامتنان علينا بأن جعل نومنا ممتدا طويلا ظاهر و هو لما في ذلك لنا من المنفعة و الراحة لأن التهويم و النوم الغرار لا يكسبان شيئا من الراحة بل يصحبهما في الأكثر القلق و الانزعاج و المهوم هي التي تقلل النوم و تنزره و فراغ القلب و رخاء البال تكون معهما غزارة النوم و امتداده و هذا واضح.

And when the matter was based upon this, Words of the Exalted: **And We Made your sleep to be rest [78:9]** would not flow the flow that He<sup>-azwj</sup> is Saying, “And We<sup>-azwj</sup> have Made your sleep as sleep”, and the aspect in the Conferment upon us it that if He<sup>-azwj</sup> has Made our sleep to be a lengthy stretch apparently, and it is due to what is in that for us of the benefits of rest, because the hypnosis and the sleep are similar, they do not attain anything from the comfort, but Rather, they are accompanied in the most by anxiety and annoyance, and worries are the ones that reduce sleep and disturb it and empty the heart and peace of mind, with which there is an abundance and extension of sleep, and this is clear.

قال السيد قدس الله روحه وجدت أبا بكر محمد بن القاسم الأنباري يطعن على الجواب الذي ذكرناه أولا و يقول إن ابن قتيبة أخطأ في اعتماده لأن الراحة لا يقال لها سبات و لا يقال سبت الرجل بمعنى استراح و أراح و يعتمد على الجواب الذي ثبينا بذكره و يقول في ما استشهاد به ابن قتيبة من قوله سبت المرأة شعرها إن معناه أيضا القطع لأن ذلك إنما يكون بإزالة الشداد الذي كان مجموعا به و قطعه

The Seyyid, may Allah<sup>-azwj</sup> Sanctify his soul, said, ‘I found Abu Bakr Muhammad Bin Al Qasim Al-Anbary taunting upon the answer which we mentioned firstly, and he said, ‘Ibn Quteyba is mistaken in his reliance because the rest, ‘Sabat’ cannot be said for it, nor can it be said, ‘The man is in ‘Sabt’ (Sabbath) in the meaning of the rest and comfort’, and he has relied upon the answer which we proved by mentioning in and saying among what Ibn Quteyba had witnessed with from his words, ‘The woman relaxed (Sabatat) her hair’, in its meaning as well, is the decisive, because that rather happens to be removal of the tightness which was collected with it, and cutting it.

و المقدار الذي ذكره ابن الأنباري لا يقدح في جواب ابن قتيبة لأنه لا ينكر أن يكون السبات هو الراحة و الدعة إذا كانتا عن نوم و إن لم توصف كل راحة بأنها سبات و يكون هذا الاسم يخص الراحة إذا كانت على هذا الوجه

And the measurement which Ibn Al-Anbary mentioned it, didn’t give an answer to Ibn Quteyba, because he did not deny that the Sabbath, it happens to be the rest and the relaxation, when they were both from sleep and if you do not describe every comfort that it is a Sabbath, and this name happens to be specifically for the rest, when it happens based upon this aspect.

و لهذا نظائر كثيرة في الأسماء و إذا أمكن ذلك لم يكن في امتناع قولهم سبت الرجل بمعنى استراح في كل موضع دلالة على أن السبات لا يكون اسما للراحة عند النوم

And for this, there are a lot of matches in the names, and when that is possible, it would not have prevented their words ‘Sabbath of the man’ in the meaning of the resting in every place, evidence’s upon that the Sabbath does not happen to be a name for the rest during the sleep.

و الذي يبقى على ابن قتيبة أن يبين أن السبات هو الراحة و الدعة و يستشهد على ذلك بشعر أو لغة فإن البيت الذي ذكره يمكن أن يكون المراد به القطع دون التمدد و الاسترسال.

And that which remains upon Ibn Quteyba is that the Sabbath, it is the rest and the relaxation, and that is testified upon by poems or language, for the couplet which he mentions, it is possible that the intent with it would be cutting off besides the stretching and the extending.

فإن قيل فما الفرق بين جواب ابن قتيبة و جوابكم الذي ذكرتموه أخيراً قلنا الفرق بينهما بين لأن ابن قتيبة جعل السبت نفسه راحة و جعله عبارة عنها و أخذ يستشهد على ذلك بالتمدد دون غيره و نحن جعلنا السبت نفسه من صفات النوم و الراحة واقعة عنده للامتداد و طول السكون فيه

If it is said, 'What is the difference between the answer of Ibn Quteyba and your answer which you have mentioned at the end?', we say, the difference between the two is because Ibn Quteyba made the Sabbath of himself as resting, and made it an expression about it, and he took the testimony based upon that with the stretching besides anything else, and we are making the Sabbath of himself to be from the descriptions of the sleep and the resting occurring with him for the stretching and lengthy calmness in it.

فلا يلزمنا أن نقول سبت الرجل بمعنى استراح لأن الشيء لا يسمى بما يقع عنده حقيقة و الاستراحة تقع على جوابنا عند السبت و ليس السبت إياها بعينها على أن في الجواب الذي اختاره ابن الأبياري ضرباً من الكلام لأن السبت و إن كان القطع على ما ذكره فلم يسمع فيه البناء الذي ذكره و هو السبت

Thus, it does not necessitate us that we should be saying, 'Sabbath of the man', in the meaning of the resting, because the thing cannot be named with what occurs with it in reality, and the resting occurs upon our answer with the Sabbath, and his Sabbath isn't based upon that in the answer which Ibn Al-Anbary has chosen, is a type of speech, because the Sabbath, and even though the cutting was based upon what he mentioned, he did not name the base in it which he mentioned, and it is the Sabbath.

و يحتاج في إثبات مثل هذا البناء إلى سماع عن أهل اللغة و قد كان يجب أن يورد من أي وجه إذا كان السبت هو القطع جاز أن يقال سبات على هذا المعنى و لم نره فعل ذلك.

And he has argued in proving the likes of this base to what he had heard from the linguists, and it had obliged that he would refer from whichever aspect, when the Sabbath, it is the cutting allowed, if it is said the Sabbath is upon this meaning, and we did not see him doing that'.

1- مجاليس الصدوق، عن أبيه عن سعد بن عبد الله عن محمد بن الحسين بن أبي الخطاب عن عيسى بن عبد الله عن أبيه عن عبد الله بن محمد بن عمر بن علي بن أبي طالب ع عن أبيه عن جده عن علي ع قال: سألت رسول الله ص عن الرجل ينام فيرى الرؤيا فربما كانت حقاً و ربما كانت باطلاً

(The book) 'Majaalis' of Al Sadouq – From his father, from Sa'ad Bin Abdullah, from Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Isa Bin Abdullah,

'From his father Abdullah Bin Muhammad Bin Umar, son of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, from his father, from his grandfather, from Ali<sup>-asws</sup> having said: 'I asked Rasool-Allah<sup>-saww</sup> about the man who sleeps, so he sees the dream. Sometimes it would be true, and sometimes it would be false'.

فَقَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ مَا مِنْ عَبْدٍ يَنَامُ إِلَّا عُرِجَ بِرُوحِهِ إِلَى رَبِّ الْعَالَمِينَ فَمَا رَأَى عِنْدَ رَبِّ الْعَالَمِينَ فَهُوَ حَقٌّ ثُمَّ إِذَا أَمَرَ اللَّهُ الْعَزِيزُ الْجَبَّارُ بِرَدِّ رُوحِهِ إِلَى جَسَدِهِ فَصَارَتْ الرُّوحُ بَيْنَ السَّمَاءِ وَ الْأَرْضِ فَمَا رَأَتْهُ فَهُوَ أَضْعَاثُ أَحْلَامٍ.

Rasool-Allah<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! There is none from a servant who sleeps except there is an ascension with his soul to Lord<sup>-azwj</sup> of the worlds. What he sees in the Presence of Lord<sup>-azwj</sup> of the worlds, it is true. Then when Allah<sup>-azwj</sup> the Mighty, the Subduer, Commands with returning his soul to his body, the soul comes to be between the sky and the earth. So, what it sees, it is the confused dream".<sup>121</sup>

2- وَ مِنْهُ، بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي بَنْ بِنِ عُثْمَانَ قَالَ وَ حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَبِّ بْنِ أَحْمَدَ عَنْ أَبِي بَنْ بِنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ لِإِبْلِيسَ شَيْطَانًا يُقَالُ لَهُ هُزْءُ الْمَشْرِقِ وَ الْمَغْرِبِ فِي كُلِّ لَيْلَةٍ يَأْتِي النَّاسَ فِي الْمَنَامِ.

And from him, by his chain from Ali Bin Al Hakam, from Aban Bin Usman who said, 'And it is narrated to me by Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Muhassin Bin Ahmad, from Aban Bin Usman, from Abu Baseer,

'For Iblees<sup>-la</sup> there is a Satan<sup>-la</sup> called Huz'u. He<sup>-la</sup> fills the east and the west during every night. He<sup>-la</sup> comes to the people in the dream".<sup>122</sup>

3- قُرْبُ الْإِسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ رَأَى أَنَّهُ فِي الْحَرَمِ وَ كَانَ خَائِفًا أَمِنَ.

(The book) 'Qurb Al Asnaad' – From Haroun Bin Muslim, from Mas'adah Bin Ziyad,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who sees (in the dream) he is in the Sanctuary (Hurum), and he was fearful, would be safe".<sup>123</sup>

4- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، فِي قَوْلِهِ تَعَالَى لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ قَالَ فِي الْحَيَاةِ الدُّنْيَا الرُّؤْيَا الْحَسَنَةُ يَرَاهَا الْمُؤْمِنُ وَ فِي الْآخِرَةِ عِنْدَ الْمَوْتِ.

Tafseer Ali Bin Ibrahim –

'Regarding Words of the Exalted: **For them is the glad tidings in the life of the world and in the Hereafter. [10:64]**. He said, 'In the life of the world is the good dream the Momin sees, and in the Hereafter during the death".<sup>124</sup>

5- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ دَاوُدَ عَنْ أَخِيهِ عَبْدِ اللَّهِ قَالَ: بَعَثَنِي إِنْسَانٌ إِلَى أَبِي عَبْدِ اللَّهِ ع زَعَمَ أَنَّهُ يُفْرَعُ فِي مَنَامِهِ مِنْ امْرَأَةٍ تَأْتِيهِ قَالَ فَصَحْتُ حَتَّى سَمِعَ الْجِيرَانُ فَقَالَ أَبُو عَبْدِ اللَّهِ ع اذْهَبْ فَقُلْ إِنَّكَ لَا تُؤَدِّي الرِّكَاءَ

(The book) 'Al Mahasin' – From his father, from Safwan, from Dawood, from his brother Abdullah who said,

<sup>121</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 1

<sup>122</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 2

<sup>123</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 3

<sup>124</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 4

'A person sent me to Abu Abdullah<sup>-asws</sup> claiming that he panics during his dream from a woman who comes to him. He had said, 'I scream to the extent that the neighbours hear'. Abu Abdullah<sup>-asws</sup> said: 'Go and say, 'You have not paid the Zakat!''

قَالَ بَلَىٰ وَ اللَّهُ إِلَيَّ لِأَوْدِيهَا فَقَالَ قُلْ لَهُ إِنَّ كُنْتُ تُؤَدِّيَهَا لَا تُؤَدِّيَهَا إِلَى أَهْلِهَا.

He said, 'Yes, by Allah<sup>-azwj</sup>, I have paid it!' He<sup>-asws</sup> said: 'Say to him, 'If you have paid it, you have not paid it to its rightful ones''.<sup>125</sup>

6- الْخَرَائِجُ، رُوي أَنَّ أَبَا عُمَارَةَ الْمَعْرُوفَ بِالطَّيَّانِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع رَأَيْتُ فِي النَّوْمِ كَأَنَّ مَعِيَ قَنَاطَةً قَالَ كَانَ فِيهَا نُجٌّ قُلْتُ لَا قَالَ لَوْ رَأَيْتَ فِيهَا رُجْأً لَوُلِدَ لَكَ غُلَامٌ لَكِنَّهُ تَوَلَّدَ جَارِيَةً

(The book) 'Al Kharaij' – It is reported that Abu Umara, well-known as Al Tayyan, said,

'I said to Abu Abdullah<sup>-asws</sup>, 'I saw during the sleep as if there was a 'Qanat' with me'. He<sup>-asws</sup> said: 'Was there an arrow-head in it?' I said, 'No'. He<sup>-asws</sup> said: 'If you had seen an arrow-head being in it, a boy would have been born for you, but a girl would be born'.

ثُمَّ سَكَتَ سَاعَةً ثُمَّ قَالَ كَمْ فِي الْقَنَاطَةِ مِنْ كَعْبٍ قُلْتُ اثْنَا عَشَرَ كَعْباً قَالَ تَلِدُ الْجَارِيَةُ اثْنَيْ عَشَرَ بِنْتاً.

Then he<sup>-asws</sup> was silent for a while, then said: 'How many heels were there in the 'Qanat'? I said, 'Twelve heels'. He<sup>-asws</sup> said: 'The girl would give birth to twelve daughters'.

قَالَ مُحَمَّدُ بْنُ يَحْيَى فَحَدَّثْتُ هَذَا الْحَدِيثَ الْعَبَّاسَ بْنَ الْوَلِيدِ فَقَالَ: أَنَا مِنْ وَاحِدَةٍ مِنْهُنَّ وَ لِي إِخْدَى عَشْرَةٌ خَالَهٗ وَ أَبُو عُمَارَةَ جَدِّي.

Muhammad Bin Yahya said, 'I narrated this Hadeeth to Al-Abbas Bin Al-Waleed. He said, 'I am from one of them, and there are eleven maternal aunties for me, and Abu Amarah is my grandfather''.<sup>126</sup>

7- الْمَنَاقِبُ، عَنْ يَاسِرِ الْخَادِمِ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا ع رَأَيْتُ فِي النَّوْمِ كَأَنَّ قَفْصاً فِيهِ سَبْعَ عَشْرَةِ قَارُورَةً إِذْ وَقَعَ الْقَفْصُ فَتَكَسَّرَتِ الْقَوَارِيرُ

(The book) 'Al Manaqib' – From Yasir Al Khadim who said,

'I said to Abu Al-Hassan Al-Reza<sup>-asws</sup>, 'I saw during the sleep as if there is a cage and there are seventeen bottles in it. When the cage fell, the bottles broke'.

فَقَالَ إِنَّ صَدَقْتَ رُؤْيَاكَ يَخْرُجُ رَجُلٌ مِنْ أَهْلِ بَيْتِي بِمِثْلِكَ سَبْعَةَ عَشَرَ يَوْماً ثُمَّ يَمُوتُ

He<sup>-asws</sup> said: 'Your dream is true. A man from my<sup>-asws</sup> family will emerge. He shall rule for seventeen days, then he will die'.

فَخَرَجَ مُحَمَّدُ بْنُ إِسْرَاهِيمَ بِالْكُوفَةِ مَعَ أَبِي السَّرَّاءِ فَمَكَثَ سَبْعَةَ عَشَرَ يَوْماً ثُمَّ مَاتَ.

<sup>125</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 5

<sup>126</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 6

Muhammad Bin Ibrahim emerged at Al-Kufa along with Abu Al-Saraya. He remained for seventeen days, then died”.<sup>127</sup>

8- الْكَشِّي، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيسَى قَالَ قَالَ لِي يَاسِرُ الْخَادِمُ إِنَّ أَبَا الْحَسَنِ النَّبِيَّ عَ أَصْبَحَ فِي بَعْضِ الْأَيَّامِ

(The book) ‘Al Kashy’ – From Ali Bin Muhammad, from Muhammad Bin Ahmad, from Muhammad Bin Isa who said, ‘Yasir Al Khadim said to me,

‘Abu Al-Hassan<sup>-asws</sup> the 2<sup>nd</sup> woke up in the morning in one of the days’.

قَالَ فَقَالَ لِي رَأَيْتُ الْبَارِحَةَ مَوْئِي لِعَلِيٍّ بْنِ يَظْطِينَ وَ بَيْنَ عَيْنَيْهِ غُرَّةٌ بَيْضَاءُ فَتَأَوَّلْتُ ذَلِكَ عَلَى الدِّينِ.

He (the narrator) said, ‘He<sup>-asws</sup> said to me: ‘Last night I<sup>-asws</sup> saw a slave of Ali Bin Yaqteen and between his eyes there was a white spot. I<sup>-asws</sup> interpreted that being upon the religion”.<sup>128</sup>

9- دَعَاؤُ الرَّاوَنْدِيِّ، حَدَّثْتُ أَبُو بَكْرٍ بْنُ عَيَّاشٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَبَجَّاهُ رَجُلٌ فَقَالَ رَأَيْتُكَ فِي النَّوْمِ كَأَنِّي أَقُولُ لَكَ كَمْ بَقِيَ مِنْ أَجَلِي فَقُلْتُ لِي يَبْدُكَ هَكَذَا وَ أَوْمَأَ إِلَى خَمْسٍ وَ قَدْ شَغَلَ ذَلِكَ قَلْبِي

(The book) ‘Da’waat’ of Al Rawandy – Abu Bakr Bin Ayyash said,

‘I was in the presence of Abu Abdullah<sup>-asws</sup>. A man came to him<sup>-asws</sup>. He said, ‘I saw during the sleep as if I am saying to you<sup>-asws</sup>, ‘How much remains from my term (of life)?’ You<sup>-asws</sup> said by (gesture) of your<sup>-asws</sup> hands, like this’ – and he gestured to five – ‘and that has pre-occupied my heart!’

فَقَالَ عَ إِنَّكَ سَأَلْتَنِي عَنْ شَيْءٍ لَا يَعْلَمُهُ إِلَّا اللَّهُ عَزَّ وَ جَلَّ وَ هِيَ خَمْسٌ تَقَرَّدَ اللَّهُ بِهَا إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَ يُنْزِلُ الْغَيْثَ وَ يَعْلَمُ مَا فِي الْأَرْحَامِ وَ مَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا وَ مَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ.

He<sup>-asws</sup> said: ‘You had asked me<sup>-asws</sup> about something no one knows of except Allah<sup>-azwj</sup> Mighty and Majestic, and these are five Allah<sup>-azwj</sup> is Individual with these - ***Surely, Allah, with Him is the Knowledge of the Hour, and He Sends down the rain, and He Knows what is in the wombs; and no soul knows what it would be earning the next day; and no soul knows in which land it shall die. Surely Allah is Knowing, Aware [31:34]***’.<sup>129</sup>

بيان قال الطبرسي رحمه الله جَاءَ فِي الْحَدِيثِ أَنَّ مَفَاتِيحَ الْغَيْبِ خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ وَ قَرَأَ هَذِهِ الْآيَةَ.

Explanation – Al-Tabarsi, may Allah<sup>-azwj</sup> have Mercy on him, said, ‘It has come in the Hadeeth: ‘The keys of the hidden matters are five, no one knows these except Allah<sup>-azwj</sup>’ – and he recited this Verse”.<sup>130</sup>

وَ قَدْ رُوِيَ عَنْ أَئِمَّةِ الْهُدَى أَنَّ هَذِهِ الْأَشْيَاءَ الْخَمْسَةَ لَا يَعْلَمُهَا عَلَى التَّفْصِيلِ وَ التَّحْقِيقِ غَيْرُهُ تَعَالَى.

<sup>127</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 7

<sup>128</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 8

<sup>129</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 9 a

<sup>130</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 9 b

And it has been reported from the Imams<sup>-asws</sup> of guidance: ‘These five things, no one knows these upon the detail, and the realities apart from Him<sup>-azwj</sup> the Exalted’.<sup>131</sup>

10- الكافي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُذَيْنَةَ أَنَّ رَجُلًا دَخَلَ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ رَأَيْتُ كَأَنَّ الشَّمْسَ طَالِعَةً عَلَى رَأْسِي دُونَ جَسَدِي

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina,

‘A man entered to see Abu Abdullah<sup>-asws</sup>. He said, ‘I saw (in a dream) as if the sun has emerged upon my head, besides my body’.

فَقَالَ تَنَالُ أَمْرًا جَسِيمًا وَ نُورًا سَاطِعًا وَ دِينًا شَامِلًا فَلَوْ عَظَمْتَكَ لَا نَعْمَسْتَ فِيهِ وَ لَكِنَّهَا عَظَمْتَ رَأْسَكَ أَمَا قَرَأْتَ فَلَمَّا رَأَى الشَّمْسُ بَارِئَةً قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَتْ تَبَرَّأْتُ مِنْهَا إِبْرَاهِيمُ ع

He<sup>-asws</sup> said: ‘You shall attain a serious matter, and a shining light, and a comprehensive religion. If it has covered you, you would have been immersed in it, but it (only) covered your head. Have you not read: **So when he was the sun rising, he said: ‘(Can) this be my Lord?’ [6:78]**. When it set, Ibrahim<sup>-as</sup> disavowed from it’.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّهُمْ يَقُولُونَ إِنَّ الشَّمْسَ خَلِيفَةُ أَوْ مَلِكٌ

He (the narrator) said, ‘I said, ‘May I be sacrificed for you<sup>-asws</sup>! They are saying that the sun (in my dream) is a caliph or a king!’

فَقَالَ مَا أَرَاكَ تَنَالُ الْخِلَافَةَ وَ لَمْ يَكُنْ فِي آبَائِكَ وَ أَجْدَادِكَ مَلِكٌ وَ أَيُّ خِلَافَةٍ وَ مُلْكِيَّةٍ أَكْثَرَ مِنَ الدِّينِ وَ النُّورِ تَرْجُو بِهِ دُخُولَ الْجَنَّةِ إِنَّهُمْ يَعْطُونَ فَقُلْتُ صَدَقْتَ جُعِلْتُ فِدَاكَ.

He<sup>-asws</sup> said: ‘I do not see you attaining the caliphate and there did not happen to be a king among your forefathers and your grandfathers a king, and which king and which caliphate and kingdom is more (greater) than the religion, and the Noor which you are hoping to enter the Paradise with? They are wrong’. I said, ‘You<sup>-asws</sup> speak the truth, may I be sacrificed for you<sup>-asws</sup>!’<sup>132</sup>

11- الكافي، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ ابْنِ أُذَيْنَةَ عَنْ رَجُلٍ رَأَى كَأَنَّ الشَّمْسَ طَالِعَةً عَلَى قَدَمَيْهِ دُونَ جَسَدِهِ قَالَ ع مَا لِي يَنَالُهُ مِنْ نَبَاتِ الْأَرْضِ مِنْ بُرٍّ أَوْ تَمْرٍ يَطْوُهُ بِقَدَمَيْهِ وَ يَتَسَّعُ فِيهِ وَ هُوَ حَلَالٌ إِلَّا أَنَّهُ يَكُودُ فِيهِ كَمَا كَدَّ آدَمُ ع.

(The book) ‘Al Kafi’ – By the preceding chain from Ibn Azina,

‘From a man who saw as if the sun had emerged upon his feet besides his body. He<sup>-asws</sup> said: ‘Wealth he shall be attaining from the vegetation of the earth, from wheat, or dates. He shall tread it (farm) with his feet, and expand in it, and it is Permissible, except that he would be toiling in it just as Adam<sup>-as</sup> had toiled’.<sup>133</sup>

<sup>131</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 9 c

<sup>132</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 10

<sup>133</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 11

12- وَ مِنْهُ، عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِي جَعْفَرٍ الصَّائِعِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ عِنْدَهُ أَبُو حَنِيفَةَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ رَأَيْتُ رُؤْيَا عَجِيبَةً فَقَالَ يَا ابْنَ مُسْلِمٍ هَاتِمَا فَإِنَّ الْعَالَمَ بَيْنَهُمَا جَالِسٌ وَ أَوْمَأَ يَبْدُوهُ إِلَى أَبِي حَنِيفَةَ

And from him, from Ali, from his father, from Al-Hassan Bin Ali, from Abu Ja'far Al Saig, from Muhammad Bin Muslim who said,

'I entered to see Abu Abdullah<sup>-asws</sup> and in his<sup>-asws</sup> presence was Abu Haneefa. I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! I saw a strange dream!' He<sup>-asws</sup> said: 'O Ibn Muslim! Give it, for the knower with it is seated' – and he<sup>-asws</sup> gestured by his<sup>-asws</sup> hand towards Abu Haneefa.

قَالَ فَقُلْتُ رَأَيْتُ كَأَنِّي دَخَلْتُ دَارِي وَ إِذَا أَهْلِي قَدْ خَرَجَتْ عَلَيَّ فَكَسَرَتْ جُوزًا كَثِيرًا وَ نَثَرَتْهُ عَلَيَّ فَتَعَجَّبْتُ مِنْ هَذِهِ الرُّؤْيَا

He (the narrator) said, 'I saw as if I had entered my house, and there was my wife who had come out to me. She broke a lot of walnuts and scattered these upon me. I was astounded from this dream!'

فَقَالَ أَبُو حَنِيفَةَ أَنْتَ رَجُلٌ تُخَاصِمُ وَ يُجَادِلُ لِقَامًا فِي مَوَارِيثِ أَهْلِكَ فَبَعْدَ نَصَبٍ شَدِيدٍ تَنَالُ حَاجَتَكَ مِنْهَا إِنْ شَاءَ اللَّهُ

Abu Haneefa said, 'You are a contentious person, and you will be quarrelling regarding the inheritances of your wife. After severe hostilities, you will attain your need from her, if Allah<sup>-azwj</sup> so Desires'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَصَبْتَ وَ اللَّهُ يَا أَبَا حَنِيفَةَ

Abu Abdullah<sup>-asws</sup> said: 'You have hit it, by Allah<sup>-azwj</sup>, O Abu Haneefa!'

قَالَ ثُمَّ خَرَجَ أَبُو حَنِيفَةَ مِنْ عِنْدِهِ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنِّي كَرِهْتُ تَغْيِيرَ هَذَا النَّاصِبِ

He (the narrator) said, 'Then Abu Haneefa went out from his<sup>-asws</sup> presence. I said, 'May I be sacrificed for you<sup>-asws</sup>! I abhor the interpretation of this Nasibi (hostile one)!'

فَقَالَ يَا ابْنَ مُسْلِمٍ لَا يَسُوْكَ اللَّهُ فَمَا يُوَاطِئُ تَغْيِيرَهُمْ تَغْيِيرَنَا وَ لَا تَغْيِيرَنَا تَغْيِيرَهُمْ وَ لَيْسَ التَّغْيِيرُ كَمَا عَرَفَهُ

He<sup>-asws</sup> said: 'O Ibn Muslim! Allah<sup>-azwj</sup> will not Worsen you, for their interpretation does not coincide with our<sup>-asws</sup> interpretation, nor does our<sup>-asws</sup> interpretation coincide with their interpretation, and the (correct) interpretation isn't like what he has interpreted it'.

قَالَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَقَوْلُكَ أَصَبْتَ وَ تَخْلِفُ عَلَيْهِ وَ هُوَ مُخْطِئٌ

He (the narrator) said, 'I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! So (what about) your<sup>-asws</sup> words: 'You have hit it!', and you<sup>-asws</sup> swore upon it, and he had erred?'

قَالَ نَعَمْ حَلَقْتُ عَلَيْهِ أَنَّهُ أَصَابَ الْخَطَاءَ

He<sup>-asws</sup> said: 'Yes, I<sup>-asws</sup> did swear upon it that he had hit the error'.

قَالَ قُلْتُ لَهُ فَمَا تَأْوِيلُهَا

He (the narrator) said, 'I said to him<sup>-asws</sup>, 'So what is it's (correct) interpretation?'

قَالَ يَا ابْنَ مُسْلِمٍ إِنَّكَ تَتَمَتَّعُ بِامْرَأَةٍ فَتَعْلَمُ بِهَا أَهْلُكَ فَتَخْرُقُ عَلَيْكَ ثِيَاباً جُدُداً فَإِنَّ الْقِمَشْرَ كِسْوَةُ اللَّبِّ

He<sup>-asws</sup> said: 'O Abu Muslim! You will do Mut'ah with a woman, so your wife will come to know with it. She will tear new clothes upon you, for the shells are clothing for the nuts'.

قَالَ ابْنُ مُسْلِمٍ فَوَ اللَّهِ مَا كَانَ بَيْنَ تَعْبِيرِهِ وَتَصْحِيحِ الرُّؤْيَا إِلَّا صَبِيحَةُ الْجُمُعَةِ فَلَمَّا كَانَ عَدَاةُ الْجُمُعَةِ أَنَا جَالِسٌ بِالْبَابِ إِذْ مَرَّتْ بِي جَارِيَةٌ فَأَمَرْتُ غُلَامِي فَرَدَّهَا ثُمَّ أَدْخَلَهَا دَارِي فَتَمَتَّعْتُ بِهَا فَأَحَسَّتْ بِي وَبِهَا أَهْلِي فَدَخَلْتُ عَلَيْنَا النَّبِيتُ فَبَادَرَتْ الْجَارِيَةُ نَحْوَ الْبَابِ فَبَقِيْتُ أَنَا فَمَرَّقْتُ عَلَيَّ ثِيَاباً جُدُداً كُنْتُ أَلْبَسُهَا فِي الْأَعْيَادِ

Ibn Muslim said, 'By Allah<sup>-azwj</sup>! There wasn't between his<sup>-asws</sup> interpretation and the verification of the dream except the Friday morning. When it was the Friday morning, I was seated by the door when a girl passed by me. I ordered my slave to return her. Then I entered her into my house. I did Mut'ah with her. My wife sensed me and her. She entered the room upon us. The girl rushed towards the door, and I remained. She tore up new clothes upon me I had worn during the Eids'.

وَ جَاءَ مُوسَى الرَّؤَاةُ الْعَطَّارُ إِلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ رَأَيْتُ رُؤْيَا هَالِكْتَنِي رَأَيْتُ صِهْرًا لِي مَيِّتًا وَ قَدْ عَانَقَنِي وَ قَدْ جِئْتُ أَنْ يَكُونَ الْأَجَلَ قَدْ أَقْبَرْتُ

And Musa Al Zawwar the perfume-seller came to Abu Abdullah<sup>-asws</sup>. He said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I saw a dream which has terrified me. I saw a deceased brother-in-law of mine and he was hugging me, and I am fearing that it would be the death having drawn near'.

فَقَالَ يَا مُوسَى تَوَقَّعِ الْمَوْتَ صَبَاحًا وَ مَسَاءً فَإِنَّهُ مُلَاقِينَا وَ مُعَانِقَةُ الْأَمْوَاتِ لِلْأَخْيَاءِ أَطْوَلُ لِأَعْمَارِهِمْ فَمَا كَانَ اسْمُ صِهْرِكَ قَالَ حُسَيْنٌ

He<sup>-asws</sup> said: 'O Musa! Anticipate the death morning and evening for it shall meet us and hugging the deceased to the living ones is prolongation of their lifespans. What was the name of your brother-in-law?' He said, 'Husayn'.

فَقَالَ أَمَا إِنَّ رُؤْيَاكَ تَدُلُّ عَلَى بَقَائِكَ وَ زِيَارَتِكَ أَبَا عَبْدِ اللَّهِ ع فَإِنَّ كُلَّ مَنْ عَانَقَ سَمِيَّ الْحُسَيْنِ ع يَزُورُهُ إِنْ شَاءَ اللَّهُ تَعَالَى

He<sup>-asws</sup> said: 'As for your dream, it points upon you remain and your visiting Abu Abdullah<sup>-asws</sup>, for everyone who hugs someone named as 'Al-Husayn<sup>-asws</sup>', he would be visiting him<sup>-asws</sup> if Allah<sup>-azwj</sup> so Desires'.

وَ ذَكَرَ إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ الْفَرَشِيُّ قَالَ أَتَى إِلَى أَبِي عَبْدِ اللَّهِ ع رَجُلٌ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ رَأَيْتُ فِي مَنَامِي كَأَنِّي خَارِجٌ مِنْ مَدِينَةِ الْكُوفَةِ فِي مَوْضِعٍ أَعْرِفُهُ وَ كَانَ شَيْخًا مِنْ خَشَبٍ أَوْ رَجُلًا مَنُحَوَّتًا مِنْ خَشَبٍ عَلَى فَرْسٍ مِنْ خَشَبٍ يُلَوِّحُ بِسَيْفِهِ وَ أَنَا أَشَاهِدُهُ فَرِعًا مَدْعُورًا مَزْعُوبًا

And Ismail Bin Abdullah Al Qureyshi mentioned. He said, 'A man came to Abu Abdullah<sup>-asws</sup>. He said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I saw in my dream as if I am outside from the city of



Al-Kufa in a place I know, and it is as if an old wooden man, or a man carved from wood is upon a wooden horse, waving his sword, and I witnessed him in panic, dreading, fearing’.

فَقَالَ عَ أَنْتَ رَجُلٌ تُرِيدُ اغْتِيَالَ رَجُلٍ فِي مَعِيشَتِهِ فَأَتَقِيَ اللَّهَ الَّذِي خَلَقَكَ ثُمَّ يُمِيتُكَ

He<sup>-asws</sup> said: ‘You are a man intending to assassinate a man regarding his livelihood, so fear Allah<sup>-azwj</sup> Who has Created you, then He<sup>-azwj</sup> will Cause you to die’.

فَقَالَ الرَّجُلُ أَشْهَدُ أَنَّكَ قَدْ أُوتِيتَ عِلْمًا وَ اسْتَنْبَطْتَهُ مِنْ مَعْدِنِهِ أَخْبِرْكَ يَا ابْنَ رَسُولِ اللَّهِ عَمَّا قَدْ فَسَّرْتَ لِي إِنَّ رَجُلًا مِنْ جِيرَانِي جَاءَنِي وَ عَرَضَ عَلَيَّ ضَيْعَتَهُ فَهَمَمْتُ أَنْ أَمْلِكَهَا بِوَكُوفٍ كَثِيرٍ لِمَا عَرَفْتُ أَنَّهُ لَيْسَ لَهَا طَالِبٌ غَيْرِي

The man said, ‘I testify that you<sup>-asws</sup> have been Given knowledge and are extracting it from its mine. I shall inform you<sup>-asws</sup>, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, about what you<sup>-asws</sup> have interpreted to me. A man from my neighbours had come to me and presented his estate to me. I understood that I could own it with a huge reduction (in price) due to what I recognises that there wasn’t any seeker for it apart from me’.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع وَ صَاحِبُكَ يَتَوَلَّانَا وَ يُبْرَأُ مِنْ عَدُوِّنَا

Abu Abdullah<sup>-asws</sup> said: ‘And your companion (neighbour) is befriending us<sup>-asws</sup> and disavowing from our<sup>-asws</sup> enemies?’

فَقَالَ نَعَمْ يَا ابْنَ رَسُولِ اللَّهِ رَجُلٌ حَيَّدَ الْبَصِيرَةَ مُسْتَحْكِمُ الدِّينِ وَ أَنَا تَائِبٌ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ إِلَيْكَ بِمَا هَمَمْتُ بِهِ وَ نَوَيْتُهُ فَأَخْبِرْنِي يَا ابْنَ رَسُولِ اللَّهِ لَوْ كَانَ نَاصِبِيَا حَلَّ لِي اغْتِيَالُهُ

He said, ‘Yes, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! He is a man of good insight, resolute in the religion, and I am repenting to Allah<sup>-azwj</sup> Mighty and Majestic and to you<sup>-asws</sup> from what I had thought of with him and intended. Inform me, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Had it been a Nasibi (hostile one), would it have been Permissible for me to assassinate him?’

فَقَالَ إِذِ الْأَمَانَةُ لِمَنْ ائْتَمَنَكَ وَ أَرَادَ مِنْكَ التَّصِيحَةَ وَ لَوْ إِلَى قَاتِلِ الْحُسَيْنِ ع.

He<sup>-asws</sup> said: ‘Pay the entrustment to the one who has entrusted it to you and wants the good advice from you, and even if he were a killer of Al-Husayn<sup>-asws</sup>!’<sup>134</sup>

13- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ فَضَالٍ عَنِ الْحُسَيْنِ بْنِ الْجَهْمِ قَالَ سَمِعْتُ أَبَا الْحُسَيْنِ ع يَقُولُ الرُّؤْيَا عَلَى مَا تُعْبَرُ

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ibn Fazzal, from Al-Hassan Bin Al Jahm who said,

‘I heard Abu Al-Hassan<sup>-asws</sup> saying: ‘The dream is based upon what you interpret’.

فَقُلْتُ لَهُ إِنَّ بَعْضَ أَصْحَابِنَا رَوَى أَنَّ رُؤْيَا الْمَلِكِ كَانَتْ أَصْغَاتِ أَخْلَامٍ

I said to him<sup>-asws</sup>, 'One of our companions is reporting that the dream of the king (of Egypt) was a confused dream'.

فَقَالَ أَبُو الْحُسَيْنِ ع إِنَّ امْرَأَةً رَأَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ ص أَنَّ جِدْعَ بَيْتِهَا انْكَسَرَ فَأَتَتْ رَسُولَ اللَّهِ ص فَقَصَّتْ عَلَيْهِ الرُّؤْيَا فَقَالَ لَهَا النَّبِيُّ ص يَقْدُمُ زَوْجُكَ وَ يَأْتِي وَ هُوَ صَالِحٌ وَ قَدْ كَانَ زَوْجُهَا غَائِبًا فَقَدِمَ كَمَا قَالَ النَّبِيُّ ص

Abu Al-Hassan<sup>-asws</sup> said: 'In the era of Rasool-Allah<sup>-saww</sup>, a woman saw (in a dream) that a trunk (pillar) of her house had broken. She came to Rasool-Allah<sup>-saww</sup> and narrated the dream to him<sup>-saww</sup>. The Prophet<sup>-saww</sup> said to her: 'Your husband shall arrive, and he will come, and he will be healthy' – and her husband had been absent. He arrived like what the Prophet<sup>-saww</sup> had said.

ثُمَّ غَابَ عَنْهَا زَوْجُهَا غَيْبَةً أُخْرَى فَرَأَتْ فِي الْمَنَامِ كَأَنَّ جِدْعَ بَيْتِهَا قَدْ انْكَسَرَ فَأَتَتْ النَّبِيَّ ص فَقَصَّتْ عَلَيْهِ الرُّؤْيَا فَقَالَ لَهَا يَقْدُمُ زَوْجُكَ وَ يَأْتِي صَالِحًا فَقَدِمَ عَلَى مَا قَالَ

Then her husband was absent from her again. She saw in the sleep as if a pillar of her house had broken. She came to the Prophet<sup>-saww</sup> and narrated the dream to him<sup>-saww</sup>. He<sup>-saww</sup> said to her: 'Your husband shall arrive, and he would come healthy'. He arrived based upon what he<sup>-saww</sup> had said.

ثُمَّ غَابَ زَوْجُهَا ثَالِثَةً فَرَأَتْ فِي مَنَامِهَا أَنَّ جِدْعَ بَيْتِهَا قَدْ انْكَسَرَ فَلَقِيَتْ رَجُلًا أَعْسَرَ فَقَصَّتْ عَلَيْهِ الرُّؤْيَا فَقَالَ لَهَا الرَّجُلُ السُّوءُ يَمُوتُ زَوْجُكَ فَبَلَغَ النَّبِيُّ ص فَقَالَ أَلَا كَانَ عِبْرَ لَهَا خَيْرًا.

Then her husband was absent for a third time. She saw in her dream that a pillar of her house had broken. She met a left-handed man. She narrated the dream to him. The man said to her, 'The evil! Your husband will be dying'. It reached the Prophet<sup>-saww</sup>. He<sup>-saww</sup> said: 'Couldn't he have interpreted goodly to her?'<sup>135</sup>

14- الْكَافِي، عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ الْحُلَيْجِ عَنِ ابْنِ مُسْكَانَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: رَأَيْتُ كَأَنِّي عَلَى رَأْسِ جَبَلٍ وَ النَّاسُ يَصْعَدُونَ إِلَيْهِ مِنْ كُلِّ جَانِبٍ حَتَّى إِذَا كَثُرُوا عَلَيْهِ تَطَاوَلَ بِحِمِّ فِي السَّمَاءِ وَ جَعَلَ النَّاسُ يَتَسَاقَطُونَ عَنْهُ مِنْ كُلِّ جَانِبٍ حَتَّى لَمْ يَبْقَ مِنْهُمْ أَحَدٌ إِلَّا عَصَابَةٌ بِسِيرَةٍ فَقَعَلَ ذَلِكَ حَمْسَ مَرَّاتٍ فِي كُلِّ ذَلِكَ يَتَسَاقَطُ عَنْهُ النَّاسُ وَ تَبْقَى تِلْكَ الْعَصَابَةُ أَمَا إِنَّ قَيْسَ بْنَ عَبْدِ اللَّهِ بْنِ عَجْلَانَ فِي تِلْكَ الْعَصَابَةِ

(The book) 'Al Kafi' – From the number, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al Nazar Bin Suweyd, from Al Halby, from Ibn Muskan, from Zurara,

'From Abu Ja'far<sup>-asws</sup> having said: 'I<sup>-asws</sup> saw (in a dream) as if I<sup>-asws</sup> was on top of a mountain and the people were ascending to it from every side, until when there were a lot (of them) upon it, it elongated with them into the sky, and the people went on falling from it from every side, until there did not remain anyone from them except for a small group. Thad was done five times, during each of that the people fell away from it and that group remained. As for Qays Bin Abdullah Bin Ajlan, he was in that group'.

<sup>135</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 13

فَمَا مَكَتَ بَعْدَ ذَلِكَ إِلَّا نَحْوًا مِنْ خَمْسٍ حَتَّى هَلَكَ.

He<sup>-asws</sup> did not remain after that except approximately five (days) until he<sup>-asws</sup> passed away”.<sup>136</sup>

بيان كأن تأويل الرؤيا الفتن التي حدثت بعده صلوات الله عليه في الشيعة فارتدوا.

**Explanation:** It is as if the interpretation of the dream is the Firna which occurred after him<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him, among the Shias, so they reneged.

15- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ حَمَزَةَ بْنِ عَبْدِ اللَّهِ عَنْ حَمِيلِ بْنِ ذَرَّاجٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْمُؤْمِنِينَ إِذَا أَخَذُوا مَضَاجِعَهُمْ صَعِدَ اللَّهُ بِأَرْوَاحِهِمْ إِلَيْهِ فَمَنْ قَضَى عَلَيْهِ بِالْمَوْتِ جَعَلَهُ فِي رِيَاضِ الْجَنَّةِ يُنَوِّرُ رَحْمَتَهُ وَ نُورَ عِزِّهِ وَ إِنَّ لَمْ يُقَدِّرْ عَلَيْهِ الْمَوْتَ بَعَثَ بِهَا مَعَ أَمَنَاتِهِ مِنَ الْمَلَائِكَةِ إِلَى الْأَبْدَانِ الَّتِي هِيَ فِيهَا.

(The book) ‘Al Mahasin’ – From his father, from Hamza Bin Abdullah, from Jameel Bin Darraj who said,

‘The Momineen, when they take to their beds, Allah<sup>-azwj</sup> Ascends their souls to Him<sup>-azwj</sup>. So, the one death had been Decreed upon him, He<sup>-azwj</sup> Makes him to be in a garden of the Paradise with the light of His<sup>-azwj</sup> Mercy, and light of His<sup>-azwj</sup> Mighty, and if the death had not been Decreed upon him, He<sup>-azwj</sup> His<sup>-azwj</sup> trustees from the Angels with him to the bodies which he (used to be) in”.<sup>137</sup>

16- الْعَيَّاشِيُّ، عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: رَأَتْ فَاطِمَةُ ع فِي النَّوْمِ كَأَنَّ الْحُسَيْنَ وَ الْحُسَيْنَ ع دُخَا أَوْ قُبُلًا فَأَخْبَرَهَا ذَلِكَ فَأَخْبَرَتْ بِهِ رَسُولَ اللَّهِ ص

(The book) ‘Al Ayyashi’ – From Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘(Syeda) Fatima<sup>-asws</sup> saw (a dream) during the sleep as if Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> were slaughtered or killed. That grieved her<sup>-asws</sup>. She<sup>-asws</sup> informed Rasool-Allah<sup>-saww</sup> with it.

فَقَالَ يَا رُؤْيَا فَتَمَثَّلْتَ بَيْنَ يَدَيْهِ قَالَ أَنْتِ أَرَيْتِ فَاطِمَةَ هَذَا الْبَلَاءِ قَالَتْ لَا أَضْعَاثُ وَ أَنْتِ أَرَيْتِ فَاطِمَةَ هَذَا الْبَلَاءِ قَالَتْ نَعَمْ يَا رَسُولَ اللَّهِ

He<sup>-saww</sup> said: ‘O dream!’ It resembled in front of him<sup>-saww</sup>. He<sup>-saww</sup> said: ‘You showed this calamity to Fatima<sup>-asws</sup>?’ It said, ‘No’. He<sup>-saww</sup> said: ‘O confused dream, and did you show this calamity to Fatima<sup>-asws</sup>?’ It said, ‘Yes, O Rasool-Allah<sup>-saww</sup>!’

قَالَ مَا أَرَدْتُ بِذَلِكَ قَالَتْ أَرَدْتُ أَخْبَرْتُهَا فَقَالَ ص لِفَاطِمَةَ ع اسْمَعِي لَيْسَ هَذَا بِشَيْءٍ.

He<sup>-saww</sup> said: ‘What did you intend with that?’ It said, ‘I intended to grieve her<sup>-asws</sup>’. He<sup>-saww</sup> said to Fatima<sup>-asws</sup>: ‘Listen to me<sup>-saww</sup>! This isn’t anything (of no consequence)”.<sup>138</sup>

<sup>136</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 14

<sup>137</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 15

<sup>138</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 16

17- فَرَجَ الْمُهْمُومُ، نَقْلًا مِنْ كِتَابِ تَعْبِيرِ الرُّؤْيَا لِلْكُلَيْنِيِّ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ سَالِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَوْمٌ يَقُولُونَ النُّجُومُ أَصَحُّ مِنَ الرُّؤْيَا وَ ذَلِكَ كَانَتْ صَحِيحَةً حِينَ لَمْ يَرُدَّ الشَّمْسُ عَلَى يَوْشَعَ بْنِ نُونٍ وَ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فَلَمَّا رَدَّ اللَّهُ عَزَّ وَ جَلَّ الشَّمْسَ عَلَيْهِمَا ضَلَّ فِيهِمَا عُلَمَاءُ النُّجُومِ فَمِنْهُمْ مُصِيبٌ وَ مِنْهُمْ مُخْطِئٌ.

(The book) 'Faraj Al Mahmoum' – Transmitting from the book 'Interpretation of the dreams' of Al Kulayni, by his chain, from Muhammad Bin Salim who said,

'Abu Abdullah<sup>-asws</sup> said: 'There are people saying that the stars (astrology) is more correct than the dream, and that was correct when the sun had not return to Yoshua Bin Noun<sup>-as</sup> and to Amir Al-Momineen<sup>-asws</sup>. When Allah<sup>-azwj</sup> Mighty and Majestic Returned the sun to them<sup>-as</sup>, the scholars of astrology strayed. So, from them are correct, and from them are erroneous'.<sup>139</sup>

18- الْبَصَائِرُ، عَنْ عَلِيِّ بْنِ حَسَّانَ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع مَنِ الرَّسُولُ وَ مَنِ النَّبِيُّ وَ مَنِ الْمُحَدَّثُ

(The book) 'Al Basaair' – From Ali Bin Hassan, from Ibn Bukeyr, from Zurarah who said,

'I asked Abu Ja'far<sup>-asws</sup>, 'Who is the Rasool<sup>-as</sup> (Messenger), and who is the Prophet<sup>-as</sup>, and who is the Muhaddas (the one narrated to)?'

فَقَالَ الرَّسُولُ الَّذِي يَأْتِيهِ جِبْرِئِيلُ فَيُكَلِّمُهُ قُبُلًا فَيَرَاهُ كَمَا يَرَى أَحَدُكُمْ صَاحِبَهُ الَّذِي يُكَلِّمُهُ فَهَذَا الرَّسُولُ

He<sup>-asws</sup> said: 'The Rasool<sup>-as</sup> is the one Jibraeel<sup>-as</sup> comes to. He<sup>-as</sup> speaks to him<sup>-as</sup> facing, and he<sup>-as</sup> sees (Jibraeel<sup>-as</sup>) just as one of you sees his companion whom he speaks to. So this is the Rasool<sup>-as</sup>.

وَ النَّبِيُّ الَّذِي يُؤْتَى فِي النَّوْمِ نَحْوَ رُؤْيَا إِبْرَاهِيمَ وَ نَحْوَ مَا كَانَ يَأْخُذُ رَسُولَ اللَّهِ ص مِنَ السُّبَاتِ إِذَا أَتَاهُ جِبْرِئِيلُ فِي النَّوْمِ فَهَكَذَا النَّبِيُّ وَ مِنْهُمْ مَنْ يُجْمَعُ لَهُ الرِّسَالَةُ وَ النَّبُوءَةُ فَكَانَ رَسُولُ اللَّهِ ص رَسُولًا نَبِيًّا يَأْتِيهِ جِبْرِئِيلُ قُبُلًا فَيُكَلِّمُهُ وَ يَرَاهُ وَ يَأْتِيهِ فِي النَّوْمِ

And the Prophet<sup>-as</sup> is the one he (Jibraeel<sup>-as</sup>) comes to during the sleep, approximately a dream of Ibrahim<sup>-as</sup>, and approximate to what stillness used to seize Rasool-Allah<sup>-saww</sup> when Jibraeel<sup>-as</sup> came to him<sup>-saww</sup> during the sleep. Like this is the Prophet<sup>-as</sup>, and from them<sup>-as</sup> is one the Messenger-ship and the Prophet-hood are gathered for him<sup>-as</sup>. Rasool-Allah<sup>-saww</sup> was a Rasool<sup>-saww</sup>, a Prophet<sup>-saww</sup>. Jibraeel<sup>-as</sup> came to him<sup>-saww</sup> facing, so he<sup>-saww</sup> spoke to him<sup>-as</sup> and saw him<sup>-as</sup>, and he<sup>-as</sup> came to him<sup>-saww</sup> during the sleep.

وَ أَمَّا الْمُحَدَّثُ فَهُوَ الَّذِي يَسْمَعُ كَلَامَ الْمَلَكِ فَيُحَدِّثُهُ مِنْ غَيْرِ أَنْ يَرَاهُ وَ مِنْ غَيْرِ أَنْ يَأْتِيَهُ فِي النَّوْمِ.

And as for the Muhaddas<sup>-asws</sup>, he<sup>-asws</sup> is the one who hears the speech of the Angel, so he<sup>-asws</sup> discusses with him<sup>-as</sup> from without seeing him<sup>-as</sup> and from without him<sup>-as</sup> coming to him<sup>-asws</sup> in his<sup>-asws</sup> dream".<sup>140</sup>

<sup>139</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 17

<sup>140</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 18

19- الإِخْتِصَاصُ، قَالَ الصَّادِقُ ع إِذَا كَانَ الْعَبْدُ عَلَى مَعْصِيَةِ اللَّهِ عَزَّ وَ جَلَّ وَ أَرَادَ اللَّهُ بِهِ خَيْرًا أَرَاهُ فِي مَنَامِهِ رُؤْيَا تُرَوِّعُهُ فَيَنْزَجُرُ بِهَا عَنْ تِلْكَ الْمَعْصِيَةِ وَ إِنَّ الرُّؤْيَا الصَّادِقَةَ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنَ النَّبُوءَةِ.

(The book) 'Al Ikhtisas' –

'Al-Sadiq<sup>-asws</sup> said: 'When the servant was upon a disobedience of Allah<sup>-azwj</sup> Mighty and Majestic and Allah<sup>-azwj</sup> Wanted good with him, would Show him a dream during his sleep to frighten him, so he would be rebuked by it away from that (act of) disobedience, and the true dream is one part from seventy, from the Prophet-hood".<sup>141</sup>

20- وَ مِنْهُ، عَنْ أَبِي الْقَرَجِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ رَجُلٍ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ أَبِي الْمَعْرَاءِ عَنْ مُوسَى بْنِ جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ مَنْ كَانَتْ لَهُ إِلَى اللَّهِ حَاجَةٌ وَ أَرَادَ أَنْ يَرَانَا وَ أَنْ يَعْرِفَ مَوْضِعَهُ فَلْيَغْتَسِلْ ثَلَاثَةَ لَيَالٍ يُنَاجِي بِنَا فَإِنَّهُ يَرَانَا وَ يُعْفَرُ لَهُ بِنَا وَ لَا يَخْفَى عَلَيْهِ مَوْضِعُهُ

And from him, from Abu Al Faraj, from Sahl Bin Ziyad, from a man, from Abdullah Bin Jabalah, from Abu Al Magra'a,

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'One who had a need for him to Allah<sup>-azwj</sup> and wanted to see us<sup>-asws</sup> and to know his place, so let him wash for three nights, whispering with us<sup>-asws</sup>, for he would see us<sup>-asws</sup>, and he (his sins) would be Forgiven for him through us<sup>-asws</sup>, and his place would not be hidden unto him'.

قُلْتُ سَيِّدِي فَإِنَّ رَجُلًا رَأَى فِي الْمَنَامِ وَ هُوَ يَشْرَبُ النَّبِيذَ

I said, 'My Master<sup>-asws</sup>! If a person sees you<sup>-asws</sup> during the sleep, and he drinks Al-Nabeez?'

قَالَ لَيْسَ النَّبِيذُ يُفْسِدُ عَلَيْهِ دِينَهُ إِنَّمَا يُفْسِدُ عَلَيْهِ تَرْكُنَا وَ تَخْلُفُهُ عَنَّا الْخَيْرَ.

He<sup>-asws</sup> said: 'Al-Nabeez wouldn't spoil his religion upon him. But rather, neglecting us<sup>-asws</sup> and staying behind from us<sup>-asws</sup> would spoil it upon him' – the Hadeeth".<sup>142</sup>

21- مَجَالِسُ الصَّدُوقِ، عَنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ بْنِ نَائِنَةَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ الْكَرْخِيِّ قَالَ: قُلْتُ لِلصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع إِنَّ رَجُلًا رَأَى رَبَّهُ عَزَّ وَ جَلَّ فِي مَنَامِهِ فَمَا يَكُونُ ذَلِكَ

(The book) 'Majaalis' of Al Sadouq – from Al-Husayn Bin Ibrahim Bin Natanah, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibrahim Al Karkhy who said,

'I said to Al-Sadiq Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, 'A man sees his Lord<sup>-azwj</sup> Mighty and Majestic in his sleep (dream), so what would that be?'

فَقَالَ ذَلِكَ رَجُلٌ لَا دِينَ لَهُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَا يَرَى فِي الْيَقَظَةِ وَ لَا فِي الْمَنَامِ وَ لَا فِي الدُّنْيَا وَ لَا فِي الْآخِرَةِ.

<sup>141</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 19

<sup>142</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 20

He<sup>-asws</sup> said: 'That is a man having no religion for him. Allah<sup>-azwj</sup> Blessed and Exalted cannot be seen, neither during the wakefulness nor during the sleep, nor in the world nor in the Hereafter".<sup>143</sup>

22- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَلِيدٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا ع قَالَ: أَصْبَحَ رَسُولُ اللَّهِ يَوْمًا كَثِيبًا حَزِينًا فَقَالَ لَهُ عَلِيُّ ع مَا لِي أَرَاكَ يَا رَسُولَ اللَّهِ كَثِيبًا حَزِينًا

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel Bin Darraj, from Zurarah,

'From one of them (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>) having said: 'One day Rasool-Allah<sup>-saww</sup> woke up in the morning gloomy, grieving. Ali<sup>-asws</sup> said to him<sup>-saww</sup>: 'What is the matter I<sup>-asws</sup> see you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>, gloomy, grieving?'

فَقَالَ ص وَكَيْفَ لَا أَكُونُ كَذَلِكَ وَ قَدْ رَأَيْتُ فِي لَيْلَتِي هَذِهِ أَنَّ بَنِي تَيْمٍ وَ بَنِي عَدِيٍّ وَ بَنِي أُمَيَّةٍ يَصْعَدُونَ مِنْبَرِي هَذَا يَزُدُّونَ النَّاسَ عَنِ الْإِسْلَامِ الْقَهْقَرَى فُقُلْتُ يَا رَبِّ فِي حَيَاتِي أَوْ بَعْدَ مَوْتِي فَقَالَ بَعْدَ مَوْتِكَ.

He<sup>-saww</sup> said: 'And how can I<sup>-saww</sup> not be like that and I<sup>-saww</sup> have seen during this night of mine<sup>-saww</sup>, the clan of Teym and clan of Aday and clan of Umayya ascending this pulpit of mine<sup>-saww</sup>, returning the people from Al Islam backwards? I<sup>-saww</sup> said: 'O Lord<sup>-azwj</sup>! During my<sup>-saww</sup> lifetime or after my<sup>-saww</sup> death?' He<sup>-azwj</sup> Said: "After your<sup>-saww</sup> death!"<sup>144</sup>

23- وَمِنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ وَ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عَلِيِّ بْنِ عِيسَى الْقُمَاطِ عَنْ عَمِّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: رَأَى رَسُولُ اللَّهِ ص بَنِي أُمَيَّةٍ يَصْعَدُونَ عَلَى مِنْبَرِهِ مِنْ بَعْدِهِ وَ يُضِلُّونَ النَّاسَ عَنِ الصِّرَاطِ الْقَهْقَرَى فَأَصْبَحَ كَثِيبًا حَزِينًا

And from him, from Ahmad Bin Muhammad, from Ali Bin Al-Husayn, from Muhammad Bin Al Waleed, and Muhassin Bin Ahmad, from Yunus Bin Yaqoub, from Ali Bin Isa Al Qammat, from his uncle,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> saw the clan of Umayya ascending upon his<sup>-saww</sup> pulpit from after him<sup>-saww</sup> and they were straying the people away from the Path backwards. So, he<sup>-saww</sup> woke up in the morning, bleak, grieving.

قَالَ فَهَبْتُ عَلَيْهِ جَبْرَيْلُ ع فَقَالَ يَا رَسُولَ اللَّهِ مَا لِي أَرَاكَ كَثِيبًا حَزِينًا

He<sup>-asws</sup> said: 'Jibrael<sup>-as</sup> came down to him<sup>-saww</sup>. He<sup>-as</sup> said: 'O Rasool-Allah<sup>-saww</sup>! What is the matter I<sup>-as</sup> see you<sup>-saww</sup> bleak, grieving?'

قَالَ يَا جَبْرَيْلُ إِنِّي رَأَيْتُ بَنِي أُمَيَّةٍ فِي لَيْلَتِي هَذِهِ يَصْعَدُونَ مِنْبَرِي مِنْ بَعْدِي يُضِلُّونَ النَّاسَ عَنِ الصِّرَاطِ الْقَهْقَرَى

He<sup>-saww</sup> said: 'O Jibrael<sup>-as</sup>! I<sup>-saww</sup> saw the clan of Umayya during this night of mine<sup>-saww</sup> ascending my<sup>-saww</sup> pulpit from after me<sup>-saww</sup>, straying the people away from the path, backwards'.

<sup>143</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 21

<sup>144</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 22

فَقَالَ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا إِنَّ هَذَا شَيْءٌ مَا أَطَّلَعْتُ عَلَيْهِ فَعَرَجَ إِلَى السَّمَاءِ فَلَمْ يَلْبَثْ أَنْ نَزَلَ عَلَيْهِ بِآيٍ مِنَ الْقُرْآنِ يُؤْنِسُهُ بِهَا

He<sup>as</sup> said: 'By the One<sup>azwj</sup> Who Sent you<sup>saww</sup> with the truth as a Prophet<sup>saww</sup>! This is something I<sup>as</sup> have not been Notified upon'. So he<sup>as</sup> ascended to the sky. It was not long before he<sup>as</sup> descended unto him<sup>saww</sup> with two Verses from the Quran comforting him<sup>saww</sup> with these.

قَالَ أَ فَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ مَا أَغْنَى عَنْهُمْ مَا كَانُوا يُمْتَعُونَ

He<sup>as</sup> said: **Can you see, if We were to Let them enjoy for years [26:205] Then there comes to them what they were threatened of [26:206] It would not avail them what they were enjoying. [26:207].**

وَ أَنْزَلَ عَلَيْهِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَ مَا أَذْرَاكَ مَا لَيْلَةُ الْقَدْرِ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

And it was Revealed unto him<sup>saww</sup>: **Surely, We Revealed it during the Night of Pre-determination [97:1] And what make you realise what the Night of Pre-determination is? [97:2] The Night of Pre-determination is better than a thousand months [97:3].**

جَعَلَ اللَّهُ عَزَّ وَ جَلَّ لَيْلَةَ الْقَدْرِ لِنَبِيِّهِ صَ خَيْرًا مِنْ أَلْفِ شَهْرٍ مُلْكُ بَنِي أُمَيَّةَ.

Allah<sup>azwj</sup> Mighty and Majestic Made the Night of Pre-determination for His<sup>azwj</sup> Prophet<sup>saww</sup> better than a thousand months of the kingdom (rule) of the clan of Umayya".<sup>145</sup>

24- كِتَابُ سُلاَيمَ بْنِ قَيْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: كُنْتُ عِنْدَ مُعَاوِيَةَ وَ سَأَلَ الْحَدِيثَ إِلَى أَنْ قَالَ قُلْتُ سَمِعْتُ رَسُولَ اللَّهِ ص وَ سُئِلَ عَنْ هَذِهِ الْآيَةِ وَ مَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَ الشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ

'Kitab Suleym Bin Qays' – From Abdullah Bin Ja'far who said,

'I was in the presence of Muawiya' – and he continued the Hadeeth up to he said, 'I heard Rasool-Allah<sup>saww</sup>, and he<sup>saww</sup> had been asked about this Verse: **and We did not Make the dream which We Showed you except as a Trial for the people, and the Accursed tree in the Quran; [17:60].**

فَقَالَ لِي رَأَيْتُ اثْنَيْ عَشَرَ رَجُلًا مِنْ أَئِمَّةِ الصَّلَالِ يَصْعَدُونَ مِنِّي وَ يَنْزِلُونَ أَمَّنِي عَلَى أَدْبَارِهِمُ الْقَهْقَرَى فِيهِمْ رَجُلَانِ مِنْ حَبَشٍ مِنْ قُرَيْشٍ مُخْتَلَفَيْنِ وَ ثَلَاثَةٌ مِنْ بَنِي أُمَيَّةَ وَ سَبْعَةٌ مِنْ وَلَدِ الْحَكَمِ بْنِ الْعَاصِ إِذَا بَلَّغُوا خَمْسَةَ عَشَرَ رَجُلًا جَعَلُوا كِتَابَ اللَّهِ دَخَالًا وَ عِبَادَ اللَّهِ حَوْلًا الْحَدِيثِ.

He<sup>saww</sup> said: 'I<sup>saww</sup> saw twelve men from the straying imams (leaders) ascending my<sup>saww</sup> pulpit returning my<sup>saww</sup> community to their backs, backwards. Among there were two from two different tribes of Quraysh, and three from the clan of Umayya, and seven from the sons of Al Hakam Bin Al Aas. When they reach fifteen me, they would make the Book of Allah<sup>azwj</sup> for income, and servants of Allah<sup>azwj</sup> as slaves".<sup>146</sup>

<sup>145</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 23

<sup>146</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 24

25- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَصْرٍ عَنِ ابْنِ أَبِي حَمَزَةَ عَنْ أَبِي بصيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ الْفَرْقُ مِنَ السُّنَّةِ قَالَ لَا قُلْتُ هَلْ فَرَّقَ رَسُولُ اللَّهِ ص قَالَ نَعَمْ قُلْتُ كَيْفَ ذَلِكَ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Ibn Abu Hamza, from Abu Baseer who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'Is the parting (of the hair) from the Sunnah?' He<sup>-asws</sup> said: 'No'. I said, 'Did Rasool-Allah<sup>-saww</sup> part (his<sup>-saww</sup> hair?' He<sup>-asws</sup> said: 'Yes'. I said, 'How come?'

قَالَ إِنَّ رَسُولَ اللَّهِ ص حِينَ صَدَّ عَنِ النَّبِيِّ وَ قَدْ كَانَ سَاقَ الْهُدْيِ وَ أَحْرَمَ أَرَاهُ اللَّهُ الرَّؤْيَا الَّتِي أَخْبَرَ اللَّهُ فِي كِتَابِهِ إِذْ يَقُولُ لَقَدْ صَدَّقَ اللَّهُ رَسُولَهُ الرَّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَ مُقَصِّرِينَ

He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> when he<sup>-saww</sup> was blocked from the House (Kaaba), and he<sup>-saww</sup> had already ushered the sacrificial animal and wore the Ihraam, Allah<sup>-azwj</sup> Showed him<sup>-saww</sup> the dream which Allah<sup>-azwj</sup> has Informed of in His<sup>-azwj</sup> Book where He<sup>-azwj</sup> Says: **Allah has Validated the dream of His Rasool with the Truth - You will be entering the Sacred Masjid in safety if Allah so Desires, your heads being shaven and (others) with hair-cut, not fearing. [48:27].**

فَعَلِمَ رَسُولُ اللَّهِ ص أَنَّهُ سَبَقِي لَهُ بِمَا أَرَاهُ فَمِنْ تَمَّ وَقَرَّ ذَلِكَ الشَّعْرَ الَّذِي كَانَ عَلَى رَأْسِهِ حِينَ أَحْرَمَ انْتِظَاراً لِحُلُقِهِ فِي الْحَرَمِ حَيْثُ وَعَدَهُ اللَّهُ عَزَّ وَ جَلَّ فَلَمَّا حَلَقَهُ لَمْ يُعِدْ تَوْفِيرَ الشَّعْرِ وَ لَا كَانَ ذَلِكَ مِنْ قَبْلِهِ.

Rasool-Allah<sup>-saww</sup> knew that it shall be fulfilled for him<sup>-saww</sup> with what he<sup>-saww</sup> had seen, so from then, he<sup>-saww</sup> saved that hair which was upon his<sup>-saww</sup> head when he<sup>-saww</sup> had worn the Ihraam waiting for shaving it off in the Sanctuary where Allah<sup>-azwj</sup> Mighty and Majestic had Promised him<sup>-saww</sup>. When he<sup>-saww</sup> had shaved it, he<sup>-saww</sup> did not repeat saving the hair, nor had that happened from before it".<sup>147</sup>

26- مَجَالِسُ الصَّدُوقِ، بِإِسْنَادِهِ عَنْ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ مَعَ أَمِيرِ الْمُؤْمِنِينَ ع فِي خُرُوجِهِ إِلَى صِفِّينَ فَلَمَّا نَزَلَ نَبْتَوَى وَ هُوَ بِشَطِّ الْفُرَاتِ تَوَضَّأَ وَ صَلَّى ثُمَّ نَعَسَ فَانْتَبَهَ فَقَالَ رَأَيْتُ فِي مَنَامِي كَأَنِّي بِرِجَالٍ قَدْ نَزَلُوا مِنَ السَّمَاءِ مَعَهُمْ أَعْلَامٌ بَيضٌ قَدْ تَقَلَّدُوا سُيُوفَهُمْ وَ هِيَ بَيضٌ تَلْمَعُ وَ قَدْ حَطُّوا حَوْلَ هَذِهِ الْأَرْضِ حِطَّةً

(The book) 'Majaalis' of Al Sadouq – by his chain from Ibn Abbas who said,

'I was with Amir Al-Momineen<sup>-asws</sup> during his<sup>-saww</sup> going out to Siffeen. When he<sup>-asws</sup> descended at Naynawa, and it is by the banks of the Euphrates, he<sup>-asws</sup> performed wud'u and prayed Salat. Then he<sup>-asws</sup> slept. Then he<sup>-asws</sup> paid attention (woke up suddenly). He<sup>-asws</sup> said: 'I<sup>-asws</sup> saw in my<sup>-asws</sup> dream as if I<sup>-asws</sup> am with men who had descended from the sky having white flags with them. They had collared their swords, and these were white, shining, and they had drawn around this land a line.

ثُمَّ رَأَيْتُ كَأَنَّ هَذِهِ النَّخِيلَ قَدْ ضَرَبَتْ بِأَغْصَانِهَا الْأَرْضَ يَضْطَرِبُ بِدَمٍ غَبِيظٍ وَ كَأَنِّي بِالْحُسَيْنِ فَرَحِي وَ مُضْعَتِي وَ نَحْيِي قَدْ عَرِقَ فِيهِ يَسْتَغِيثُ فَلَا يُعَاثُ



Then I<sup>-asws</sup> saw as if these palms trees had struck the ground with their branches shaking with vain blood; and it is as if I<sup>-asws</sup> am with Al-Husayn<sup>-asws</sup> my<sup>-asws</sup> young (son<sup>-asws</sup>), my<sup>-asws</sup> flesh, and my<sup>-asws</sup> marrow (blood) having drowned in it, crying out for help, but no one helps.

وَكَاَنَّ الرِّجَالَ الْبَيْضَ قَدْ نَزَلُوا مِنَ السَّمَاءِ يُنَادُونَهُ وَيَقُولُونَ صَبْرًا آلَ الرَّسُولِ فَإِنَّكُمْ تُقْتَلُونَ عَلَى أَيْدِي شِرَارِ النَّاسِ وَ هَذِهِ الْجَنَّةُ يَا أَبَا عَبْدِ اللَّهِ إِنَّكَ مُشْتَفَاةٌ ثُمَّ يُعْزَوْنِي وَيَقُولُونَ يَا أَبَا الْحَسَنِ أَبَشِرْ فَقَدْ أَفَرَّ اللَّهُ عَيْنَكَ بِهِ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ

And it is as if the helmeted men have descended from the sky calling out to him<sup>-asws</sup> and saying: 'Patience, family of the Rasool<sup>-saww</sup>, for you<sup>-asws</sup> will be killed upon the hands of the evil people, and these here is the Paradise, O Abu Abdullah<sup>-asws</sup>, yearning to you<sup>-asws</sup>!' Then they consoled me<sup>-asws</sup> and said: 'O Abu Al-Hassan<sup>-asws</sup>! May Allah<sup>-azwj</sup> Delight your<sup>-asws</sup> eyes with it on the Day the people would stand to Lord<sup>-azwj</sup> of the worlds!'

ثُمَّ انْتَبَهْتُ هَكَذَا وَ الَّذِي نَفْسٌ عَلَيَّ يَدِيهِ لَقَدْ نَبَّأَنِي الصَّادِقُ الْمُصَدِّقُ أَبُو الْقَاسِمِ ص أَنِّي سَأَرَاهَا فِي خُرُوجِي إِلَى أَهْلِ الْبَغْيِ عَلَيْنَا وَ هَذِهِ أَرْضُ كَرْبٍ وَ بَلَاءٍ يُدْفَنُ فِيهَا الْحُسَيْنُ وَ سَبْعَةُ عَشَرَ رَجُلًا مِنْ وَلَدِي وَ وَلَدِ فَاطِمَةَ وَ الْحَدِيثُ مُخْتَصَرٌ.

Then I<sup>-asws</sup> woke up like this. By the One<sup>-azwj</sup> in Whose Hand is the self of Ali<sup>-asws</sup>! The truthful, the ratified Abu Al Qasim<sup>-saww</sup> had informed me<sup>-asws</sup> that I<sup>-asws</sup> would be seeing it during my<sup>-asws</sup> going out to the people rebelling against us<sup>-asws</sup>, and this is a land of distress (Karb) and calamities (Bala). Al-Husayn<sup>-asws</sup> and seventeen men from my<sup>-asws</sup> sons<sup>-asws</sup> and sons<sup>-asws</sup> of Fatima<sup>-asws</sup> would be buried in it' – and the Hadeeth has been abridged".<sup>148</sup>

27- الْمَكَارِمُ، رَوَى أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ ع قَالَ: كُنْتُ أَدْعُو اللَّهَ سَنَةً عَقِيبَ كُلِّ صَلَاةٍ أَنْ يُعَلِّمَنِي الْإِسْمَ الْأَعْظَمَ فَإِنِّي ذَاتَ يَوْمٍ قَدْ صَلَّيْتُ الْفَجْرَ فَعَلَّبَنِي عَيْنَايَ وَ أَنَا قَاعِدٌ إِذَا أَنَا بِرَجُلٍ قَائِمٍ بَيْنَ يَدَيَّ يَقُولُ لِي سَأَلْتُ اللَّهَ تَعَالَى أَنْ يُعَلِّمَكَ الْإِسْمَ الْأَعْظَمَ

(The book) 'Al Makarim' –

'It is a report that Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: 'I<sup>-asws</sup> had been supplicating to Allah<sup>-azwj</sup> as a follow-up of every Salat to Teach me<sup>-asws</sup> the Magnificent Name. One day I<sup>-asws</sup> had prayed the dawn Salat, my<sup>-asws</sup> eyes were overcome (with sleep) while I<sup>-asws</sup> was sitting, and behold, I<sup>-asws</sup> was with a man standing in front of me<sup>-asws</sup> saying to me<sup>-asws</sup>, 'You<sup>-asws</sup> asked Allah<sup>-azwj</sup> the Exalted to Teach you<sup>-asws</sup> the Magnificent Name?'

قال [قُلْتُ] نَعَمْ قَالَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ اللَّهُ اللَّهُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> said: 'Yes'. He said, 'Say: 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name! Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> Who there is no god except He<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the Magnificent Throne''.

قَالَ فَوَ اللَّهُ مَا دَعَوْتُ بِهَا لَيْشِي إِلَّا رَأَيْتُ نُجُوحَهُ.

He<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! I<sup>-asws</sup> have not supplicated with it for anything except I<sup>-asws</sup> saw its success".<sup>149</sup>

وَمَرَّ فِي وَلَادَةِ الْحُسَيْنِ ع أَنَّ أُمَّ يَمَنَ قَالَتْ يَا رَسُولَ اللَّهِ رَأَيْتُ فِي لَيْلَتِي هَذِهِ كَأَنَّ بَعْضَ أَعْضَائِكَ مُلْقَى فِي بَيْتِي

And it has passed regarding the blessing of Al-Husayn<sup>-asws</sup> (to his parents<sup>-asws</sup>) that Umm Ayman<sup>-ra</sup> said: 'O Rasool-Allah<sup>-saww</sup>! I<sup>-ra</sup> saw during this night of mine, it is as if part of your<sup>-asws</sup> limbs has been thrown in my<sup>-ra</sup> house'.

فَقَالَ رَسُولُ اللَّهِ ص لَيْلًا فَاطِمَةُ الْحُسَيْنِ فَتَرْتَبَهُ وَ تَلْقِيَنَهُ فَيَكُونُ بَعْضُ أَعْضَائِي فِي بَيْتِكَ.

Rasool-Allah<sup>-saww</sup> said: 'Fatima<sup>-asws</sup> will be blessed Al-Husayn<sup>-asws</sup>. You<sup>-ra</sup> will take care of him<sup>-asws</sup> and wrap him<sup>-asws</sup>, so part of my<sup>-asws</sup> limbs would be in your<sup>-ra</sup> house".<sup>150</sup>

28- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ حَبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ قَدَعَا اللَّهُ أَنْ يَرْزُقَهُ غُلَامًا ثَلَاثَ سِنِينَ فَلَمَّا رَأَى أَنَّ اللَّهَ لَا يُجِيبُهُ قَالَ يَا رَبِّ أَ بَعِيدٌ أَنَا مِنْكَ فَلَا تَسْمَعُنِي أَمْ قَرِيبٌ أَنْتَ مِنِّي فَلَا تُجِيبُنِي

(The book) 'Al Kafi' – From Muhammad Bin yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Umar Bin Yazeed,

'From Abu Abdullah<sup>-asws</sup> having said: 'There was a man among the children of Israel. He supplicated to Allah<sup>-azwj</sup> for three years to Grace him a boy. When he saw that Allah<sup>-azwj</sup> is not Answering him, he said, 'O Lord<sup>-azwj</sup>! Am I remote from You<sup>-azwj</sup>, so You<sup>-azwj</sup> cannot listen to me, or are You<sup>-azwj</sup> near from me, so You<sup>-azwj</sup> are not answering me?"

قَالَ فَأَتَاهُ آتٍ فِي مَنَامِهِ فَقَالَ إِنَّكَ تَدْعُو اللَّهَ عَزَّ وَ جَلَّ مُنْذُ ثَلَاثَ سِنِينَ بِلِسَانٍ بَذِيٍّ وَ قَلْبٍ غَاتٍ غَيْرِ تَقِيٍّ وَ نِيَّةٍ غَيْرِ صَادِقَةٍ فَأَقْلَعُ عَنْ بَدَائِكَ وَ لَيْتَنِي اللَّهُ قَلْبُكَ وَ لَتَحْسُنَ نِيَّتَكَ

He<sup>-asws</sup> said: 'A comer came to him in his sleep. He said, 'You have been supplicating to Allah<sup>-azwj</sup> Mighty and Majestic since three years with an abusive tongue, and a rebellious impious heart, and insincere intention. So quite your abuse and let your heart fear Allah<sup>-azwj</sup>, and let your intention improve!"

قَالَ فَفَعَلَ الرَّجُلُ ذَلِكَ ثُمَّ دَعَا اللَّهَ فَوُلِدَ لَهُ الْغُلَامُ.

He<sup>-asws</sup> said: 'The man did that, then supplicated to Allah<sup>-azwj</sup>, and the boy was born for him".<sup>151</sup>

29- مَجَالِسُ الشَّيْخِ، بِإِسْنَادِهِ عَنْ شَمْرِ بْنِ عَطِيَّةَ قَالَ: كَانَ أَبِي يَنَالُ مِنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَأُتِيَ فِي الْمَنَامِ فَقِيلَ لَهُ أَنْتَ السَّابُّ عَلِيًّا فَحَنَقَ حَتَّى أَخَذَتْ فِي فِرَاشِهِ ثَلَاثًا.

(The book) 'Majaalis' of the Sheykh – By his chain, from Shmr Bin Atiyya who said,

<sup>149</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 27 a

<sup>150</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 27 b

<sup>151</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 28

‘My father used to talk badly of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. Someone came in the sleep and said to him, ‘Are you the reviler of Ali<sup>-asws</sup>?’ He was so agitated that he urinated in his bed for three (days)”.<sup>152</sup>

30- قِصَصُ الرَّاَوْنِدِيِّ، بِإِسْنَادِهِ عَنْ طِرْبَالٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا أَمَرَ الْمَلِكُ بِحَبْسِ يُوسُفَ ع فِي السِّجْنِ أَهَمَّهُ اللَّهُ تَأْوِيلَ الرُّؤْيَا فَكَانَ يُعَبِّرُ لِأَهْلِ السِّجْنِ رُؤْيَاهُمْ.

(The book) ‘Qisas’ of Al Rawandy – By his chain, from Tirbal,

‘When the king ordered with confining Yusuf<sup>-as</sup> in the prison, Allah<sup>-azwj</sup> Inspired him<sup>-as</sup> the interpretation of the dreams. He<sup>-as</sup> used to interpret for the people of the prison, their dreams”.<sup>153</sup>

31- مَجَالِسُ ابْنِ الشَّيْخِ، عَنْ وَالِدِهِ عَنْ ابْنِ مُحَمَّدٍ عَنْ أَبِي عَمْرٍو عَنِ الْحَسَنِ بْنِ سَلَامٍ عَنْ قَبِيصَةَ عَنْ سُفْيَانَ عَنْ هِشَامٍ عَنْ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ص قَالَ: إِذَا تَقَارَبَ الزَّمَانُ لَمْ تَكْذِبْ رُؤْيَا الْمُؤْمِنِ وَ أَصْدَقُهُمْ رُؤْيَا أَصْدَقُهُمْ حَدِيثًا.

(The book) ‘Majaalis’ of Ibn Al Sheykh – From his father, from Ibn Makhlad, from Abu Amro, from Al-Hassan Bin Sallam, from Qabeysa, from Sufyan, from Hisham, from Ibn Sirreen, from Abu Hureyra (a well-known fabricator),

‘From the Prophet<sup>-saww</sup> having said: ‘When the (end of) times draws near, do not belie a dream of the Momin, and their more truthful of dreams would be their most truthful of the narrations”.<sup>154</sup>

32- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ رُبَّمَا رَأَيْتَ الرُّؤْيَا فَأَعْبَرَهَا وَ الرُّؤْيَا عَلَى مَا تُعَبَّرُ.

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muammar Bin Khallad who said,

‘I heard Abu Al-Hassan<sup>-asws</sup> saying: ‘Sometimes I<sup>-asws</sup> see the dream, so I<sup>-asws</sup> interpret it, and the dream is based upon what you interpret”.<sup>155</sup>

33- الْكَافِي، عَنْ عَدَّةٍ مِنْ أَصْحَابِهِ عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّ رَسُولَ اللَّهِ ص كَانَ يَقُولُ إِنَّ رُؤْيَا الْمُؤْمِنِ تُرْفُ بَيْنَ السَّمَاءِ وَ الْأَرْضِ عَلَى رَأْسِ صَاحِبِهَا حَتَّى يُعَبِّرَهَا لِنَفْسِهِ أَوْ يُعَبِّرَهَا لَهُ مِثْلُهُ فَإِذَا غُبِرَتْ لَرِمَتْ الْأَرْضَ فَلَا تَقْصُوا رُؤْيَاكُمْ إِلَّا عَلَى مَنْ يَعْقِلُ.

(The book) ‘Al Kafi’ – From A number of his companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abdullah Bin Ghalib, from Jabir Bin Yazeed,

‘From Abu Ja’far<sup>-asws</sup>: ‘Rasool-Allah<sup>-saww</sup> had said: ‘The dream of a Momin is known between the sky and the earth upon the head of its owner until he interprets it for himself, or it is

<sup>152</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 29

<sup>153</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 30

<sup>154</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 31

<sup>155</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 32

interpreted for him the likes of him. When it is interpreted, it necessitates the earth, so do not be narrating your dreams except to the one using his intellect”<sup>156</sup>

34- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ عُثْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الرُّؤْيَا لَا تُقْصُ إِلَّا عَلَى مُؤْمِنٍ خَلَا مِنَ الْحَسَدِ وَ الْبَغْيِ.

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al Qasim Bin Urwah, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Do not narrate the dream except to a Momin devoid of the envy and the unfairness”<sup>157</sup>

رَوَى الْبَغَوِيُّ فِي شَرْحِ السُّنَّةِ عَنْ جَابِرٍ قَالَ: أَتَى النَّبِيَّ ص رَجُلٌ وَ هُوَ يَحْطُبُ فَقَالَ يَا رَسُولَ اللَّهِ رَأَيْتُ فِيمَا يَرَى النَّائِمُ الْبَارِحَةَ كَأَنَّهُ عُنُقِي ضُرِبَتْ فَسَقَطَ رَأْسِي فَاتَّبَعْتُهُ فَأَخَذْتُهُ ثُمَّ أَعْدَدْتُهُ مَكَانَهُ

It is reported by Al Bagawy in commentary of the Sunnah, from Jabir who said,

‘A man came to the Prophet<sup>-saww</sup> while he<sup>-saww</sup> was preaching. He said, ‘O Rasool-Allah<sup>-saww</sup>! I saw last night in what the sleeping one sees, as if I my neck had been struck so my head fell off, so I pursued it and took it, then returned it to its place’.

فَقَالَ رَسُولُ اللَّهِ ص إِذَا لَعِبَ الشَّيْطَانُ بِأَحَدِكُمْ فِي مَنَامِهِ فَلَا يُحَدِّثَنَّ بِهِ النَّاسَ

Rasool-Allah<sup>-saww</sup> said: ‘When the Satan<sup>-la</sup> plays with one of you in his dream, then do not narrate with it to the people”<sup>158</sup> (Non-shia source)

و عَنْ أَبِي سَلَمَةَ قَالَ: كُنْتُ أَرَى الرُّؤْيَا فَيُهْمُنِي حَتَّى سَمِعْتُ أَبِي قَتَادَةَ يَقُولُ كُنْتُ أَرَى الرُّؤْيَا فَيَمْرُضُنِي حَتَّى سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ فَإِذَا رَأَى أَحَدُكُمْ مَا يُحِبُّ فَلَا يُحَدِّثْ بِهِ إِلَّا مَنْ يُحِبُّ وَ إِذَا رَأَى مَا يَكْرَهُ فَلَا يُحَدِّثْ بِهِ وَ لِيَنْفُلَ عَنْ يَسَارِهِ وَ لِيَتَعَوَّذَ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَ مِنْ شَرِّ مَا رَأَى فَإِنَّهَا لَنْ تَضُرَّهُ.

And from Abu Salama who said,

‘I used to see the dream so it would worry me until I heard Abu Qatadah saying, ‘I used to see the dream, and it would make me sick, until I heard Rasool-Allah<sup>-saww</sup> saying: ‘The good dream is from Allah<sup>-azwj</sup>, so whenever one of you sees what he loves, then he should not narrated with it except to the one he loves, and when he sees what he dislikes, then he should not narrated with it, and let him turn from his left and let him seek Refuge with Allah<sup>-azwj</sup> from the Pelted Satan<sup>-la</sup>, and from the evil of what he had seen, so it will never harm him”<sup>159</sup> (From a Non-shia source)

<sup>156</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 33

<sup>157</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 34 a

<sup>158</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 34 b

<sup>159</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 34 c

و رُوِيَ عَنْ أَبِي رَزَيْنٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ الرُّؤْيَا جُزْءٌ مِنْ سِتَّةٍ وَ أَرْبَعِينَ جُزْءاً مِنَ النَّبُوءَةِ وَ هِيَ عَلَى رَجُلٍ طَائِرٍ فَإِذَا حَدَّثْتَ بِهَا وَقَعَتْ وَ أَحْسَبُهُ قَالَ لَا تُحَدِّثُ بِهَا إِلَّا حَبِيباً أَوْ لَبِيباً.

And it is reported from Abu Razeyn who said,

‘Rasool-Allah<sup>-saww</sup> said: ‘The dream is one part from forty-six parts from the Prophet-hood, and it is upon a leg of a bird. When it is narrated with, it occurs and reckoned’. He<sup>-saww</sup> said: ‘Do not narrated with it except to a beloved or an intelligent one’<sup>160</sup>.

وَ فِي رِوَايَةٍ أُخْرَى الرُّؤْيَا عَلَى رَجُلٍ طَائِرٍ مَا لَمْ يُعَبَّرْ فَإِذَا عُبِّرَتْ وَقَعَتْ قَالَ وَ أَحْسَبُهُ قَالَ وَ لَا تُقْصِّهَا إِلَّا عَلَى وَادٍ أَوْ ذِي رَأْيٍ.

And in another report: ‘The dream is upon a leg of a bird for as long as it is not interpreted. When it is interpreted, it occurs’. He said, ‘And reckon it’. He said, ‘And do not narrate it except to cordial one or one with (good) opinion’<sup>161</sup> (From a Non-shia source)

35- غَوَالِي اللَّقَائِي، قَالَ رَسُولُ اللَّهِ ﷺ بَيْنَا أَنَا نَائِمٌ إِذَا أَتَيْتُ بِفَدَحٍ مِنْ لَبَنٍ فَشَرِبْتُ مِنْهُ حَتَّى إِتَى لَأَرَى الرَّبِّيَّ يَخْرُجُ مِنْ بَيْنِ أَظْفِيرِي قَالُوا بِمَا أَوْلَتْ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ الْعِلْمُ.

(The book) ‘Gawail Al La’aly’ –

‘Rasool-Allah<sup>-saww</sup> said: ‘While I was sleeping when I<sup>-saww</sup> was given a cup of milk (in the dream). I<sup>-saww</sup> drank from it until I<sup>-saww</sup> saw the water emerging from between my<sup>-saww</sup> fingernails’. They said, ‘With what have you<sup>-saww</sup> interpreted that, O Rasool-Allah<sup>-saww</sup>?’ He<sup>-saww</sup> said: ‘The knowledge’<sup>162</sup> (From a Non-shia source)

36- جَامِعُ الْأَخْبَارِ، فِي كِتَابِ التَّعْبِيرِ عَنِ الْأَنْبِيَاءِ ع أَنَّ رُؤْيَا الْمُؤْمِنِ صَحِيحَةٌ لِأَنَّ نَفْسَهُ طَيِّبَةٌ وَ يَقِينُهُ صَحِيحٌ وَ تَخْرُجُ فَتَتَلَقَّى مِنَ الْمَلَائِكَةِ فِيهِ وَحْيٌ مِنَ اللَّهِ الْعَزِيزِ الْجَبَّارِ

(The book) ‘Jamie Al Akhbar’, in the book of interpretation,

‘From the Imams<sup>-asws</sup>: ‘The dream of a Momin is correct, because his self is good, and his conviction is healthy, and you emerge and receive from the Angels, so it is a Revelation from Allah<sup>-azwj</sup> the Mighty, the Subduer’.

وَ قَالَ ع انْقَطَعَ الْوَحْيُ وَ بَقِيَ الْمُبَشِّرَاتُ أَلَا وَ هِيَ نَوْمُ الصَّالِحِينَ وَ الصَّالِحَاتِ وَ لَقَدْ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ أَبِيهِ ع أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ مَنْ رَأَى فِي مَنَامِهِ فَقَدْ رَأَى فَإِنَّ الشَّيْطَانَ لَا يَتِمَثَّلُ فِي صُورَتِي وَ لَا فِي صُورَةِ أَحَدٍ مِنْ أَوْصِيَائِي وَ لَا فِي صُورَةِ أَحَدٍ مِنْ شِعْبَتِهِمْ وَ إِنَّ الرُّؤْيَا الصَّادِقَةَ جُزْءٌ مِنْ سَبْعِينَ جُزْءاً مِنَ النَّبُوءَةِ.

And he<sup>-asws</sup> said: ‘The Revelation is terminated, and the glad tidings remain. Indeed! And it is a sleep of the righteous men and the righteous women, and my<sup>-asws</sup> father<sup>-asws</sup> has narrated to me<sup>-asws</sup>, from my<sup>-asws</sup> grandfather<sup>-asws</sup>, from his father<sup>-asws</sup> that Rasool-Allah<sup>-saww</sup> said: ‘One who sees me<sup>-saww</sup> during his sleep, so he has seen me<sup>-saww</sup>, for the Satan<sup>-la</sup> cannot resemble in

<sup>160</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 34 d

<sup>161</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 34 e

<sup>162</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 35

my<sup>-saww</sup> image nor in the image of anyone of my<sup>-saww</sup> successors<sup>-asws</sup>, nor in the image of anyone of their<sup>-asws</sup> Shias, and that the true dream is one part from seventy part from the Prophet-hood”<sup>163</sup>.

37- كَمَالُ الدِّينِ، يُرَوَّى فِي الْأَخْبَارِ الصَّحِيحَةِ عَنْ أَيْمَنَّا ع أَنَّ مَنْ رَأَى رَسُولَ اللَّهِ ص أَوْ أَحَدًا مِنَ الْأَيِّمَةِ ع قَدْ دَخَلَ مَدِينَةً أَوْ قَرْيَةً فِي مَنَامِهِ فَإِنَّهُ أَمِنَ لِأَهْلِ الْمَدِينَةِ أَوْ الْقَرْيَةِ بِمَا يَخَافُونَ وَ يَحْذَرُونَ وَ يُلَوِّغُ لِمَا يَأْمُلُونَ وَ يَرْجُونَ.

(The book) ‘Kamal Al Deen’ –

It is reported in the correct Ahadeeth from our Imams<sup>-asws</sup>: ‘The one who sees Rasool-Allah<sup>-saww</sup> or anyone from the Imams<sup>-asws</sup>, having entered a city or a town in his sleep, so he is a safety for the people of the city or the town from what they are fearing and cautioning, and an achievement of what they are hoping and wishing for”<sup>164</sup>.

38- الْفَقِيه، قَالَ: أَتَى رَسُولَ اللَّهِ ص رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ لَهُ جِسْمٌ وَ جَمَالٌ فَقَالَ يَا رَسُولَ اللَّهِ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ هَلُمُّ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ

(The book) ‘Al Faqeeh’ who said,

‘A man from the people of the valleys came to Rasool-Allah<sup>-saww</sup>, for him was physique and beauty. He said, ‘O Rasool-Allah<sup>-saww</sup>! Inform me about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Those who are believing and they were fearing [10:63] For them is the glad tiding in the life of the world and in the Hereafter. There is no replacement for the Words of Allah. That is the Mighty achievement [10:64]**’.

فَقَالَ أَمَّا قَوْلُهُ هَلُمُّ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا فَهِيَ الرُّؤْيَا الْحَسَنَةُ يَرَاهَا الْمُؤْمِنُ فَيُبَشِّرُ بِهَا فِي دُنْيَاهُ وَ أَمَّا قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ فِي الْآخِرَةِ فَإِنَّهَا بَشَارَةُ الْمُؤْمِنِ عِنْدَ الْمَوْتِ يُبَشِّرُ بِهَا عِنْدَ مَوْتِهِ أَنَّ اللَّهَ قَدْ عَفَرَ لَكَ وَ لِمَنْ يَحْمِلُكَ إِلَى قَبْرِكَ.

He<sup>-saww</sup> said: ‘As for His<sup>-azwj</sup> Words: **the glad tiding in the life of the world** – it is the good dream the Momin sees, so he is given glad tidings with it in his world; and as for Words of Allah<sup>-azwj</sup> Mighty and Majestic: **and in the Hereafter**, it is a glad tiding of the Momin during the death. He is given glad tiding with it during his death: ‘Allah<sup>-azwj</sup> has Forgiven (your sins) for you, and for the ones carrying you to your grave”<sup>165</sup>.

39- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَادٍ عَنِ الرِّضَا ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص إِذَا أَصْبَحَ قَالَ لِأَصْحَابِهِ هَلْ مِنْ مُبَشِّرَاتٍ يَغْنِي بِهِ الرُّؤْيَا.

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muammar Bin Khallad,

‘From Al-Reza<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup>, when he<sup>-saww</sup> woke up in the morning, said to his<sup>-saww</sup> companions: ‘Is there any from the glad tidings?’ – meaning the (good) dreams”<sup>166</sup>.

<sup>163</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 36

<sup>164</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 37

<sup>165</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 38

<sup>166</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 39

40- الكافي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ رَأَى الْمُؤْمِنُ وَرُؤْيَاهُ فِي آخِرِ الزَّمَانِ عَلَى سَبْعِينَ جُزْءًا مِنْ أَجْزَاءِ النَّبُوءَةِ.

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'The Momin shall see (dreams), and his dreams at the end of times would be upon seventy (seventieth) part from the parts of the Prophet-hood".<sup>167</sup>

عَنْ أَنَسٍ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: الرُّؤْيَا الْحَسَنَةُ مِنَ الرَّجُلِ الصَّالِحِ جُزْءٌ مِنْ سِتَّةٍ وَ أَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ.

From Anas Bin Malik (well-known fabricator),

'From the Prophet<sup>-saww</sup> having said: 'The good dream from the righteous man is one part from forty-six parts from the Prophet-hood".<sup>168</sup>

41- الكافي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ رَجُلٌ لِرَسُولِ اللَّهِ ص فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ هُمْ الْبَشَرُ فِي الْحَيَاةِ الدُّنْيَا قَالَ هِيَ الرُّؤْيَا الْحَسَنَةُ يَرَى الْمُؤْمِنُ فَيَسْتُرُ بِهَا فِي دُنْيَاهُ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Jabir,

'From Abu Ja'far<sup>-asws</sup> having said: 'A man said to Rasool-Allah<sup>-saww</sup> regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **For them is the glad tiding in the life of the world [10:64]**. He<sup>-saww</sup> said: 'These are the good dreams the Momin sees, so he is given glad tidings by it in his world".<sup>169</sup>

42- الكافي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الرُّؤْيَا عَلَى ثَلَاثَةِ وُجُوهِ بِشَارَةٍ مِنَ اللَّهِ لِلْمُؤْمِنِ وَ تَحْذِيرٍ مِنَ الشَّيْطَانِ وَ أَضْعَافٍ أَخْلَامٍ.

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sa'ad Bin Abu Khalaf,

'From Abu Abdullah<sup>-asws</sup> having said: 'The dream is based upon three aspects – glad tidings from Allah<sup>-azwj</sup> to the Momin, and a caution from the Satan<sup>-la</sup>, and confused dreams".<sup>170</sup>

وَ لَمَّا رَوَاهُ فِي شَرْحِ السُّنَّةِ بِإِسْنَادِهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ آخِرُ الزَّمَانِ لَمْ يَكَدْ رُؤْيَا الْمُؤْمِنِ يَكْذِبُ وَ أَصْدَقُهُمْ رُؤْيَا أَصْدَقُهُمْ حَدِيثًا وَ الرُّؤْيَا ثَلَاثَةٌ رُؤْيَا بَشَرِي مِنَ اللَّهِ وَ رُؤْيَا مِمَّا يُحْدِثُ بِهِ الرَّجُلُ نَفْسَهُ وَ رُؤْيَا مِنْ تَحْرِينِ الشَّيْطَانِ

And what is reported in the commentary of the Sunnah, by his chain from Abu Hureyra (well-known fabricator) who said,

'Rasool-Allah<sup>-saww</sup> said: 'When it will be the end of times, the dream of a Momin would hardly be false, and their most truthful of them in dreams would be their most truthful in narrations;

<sup>167</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 40 a

<sup>168</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 40 b

<sup>169</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 41

<sup>170</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 42 a

and the dreams are three – a dread being a glad tiding from Allah<sup>-azwj</sup>, and a dream from what the man discusses with himself, and a dream from grief from Satan<sup>-la</sup>.

فَإِذَا رَأَى أَحَدُكُمْ مَا يَكْرَهُ فَلَا يُحَدِّثْ بِهِ وَ لِيُتَمَّ وَ الْقَيْدُ فِي الْمَنَامِ ثَبَاتٌ فِي الدِّينِ وَ الْعُلُّ أَكْرَهُهُ.

So, when one of you sees what he dislikes, he should not narrate with it, and let him stand and let him pray; and a shackle in the dream is steadfastness in the religion, and the fetter, I-sawww dislike it”<sup>171</sup>.

43- مجالسُ ابْنِ الشَّيْخِ، عَنْ وَالِدِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ الصَّلْتِ عَنْ ابْنِ عُفَّةَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْحُسَيْنِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عُبَيْدِ اللَّهِ بْنِ عَلِيٍّ عَنِ الرِّضَا عَنْ عَلِيٍّ ع قَالَ: رُؤْيَا الْأَنْبِيَاءِ وَخِي.

(The book) ‘Majaalis’ of Ibn Al Sheykh – From his father, from Ahmad Bin Muhammad Bin Al Salt, from Ibn Uqdah, from Ali Bin Muhammad Bin Al Hasany, from Ja’far Bin Muhammad Bin Isa, from Ubeydullah Bin Ali,

‘From Al-Reza<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: ‘Dream of a Prophet<sup>-as</sup> is Revelation’”<sup>172</sup>.

44- وَ مِنْهُ، عَنْ وَالِدِهِ عَنْ أَبِي الْقَاسِمِ بْنِ شَيْبَلٍ عَنْ ظَفَرِ بْنِ هُمْدُونٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عَلِيٍّ بْنِ التُّعْمَانِ عَنْ يَزِيدَ بْنِ إِسْحَاقَ شَعْرٍ عَنْ هَارُونَ بْنِ حَمَّزَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ مَنَّا لَمَنْ يُنْكُثُ فِي قَلْبِهِ وَ إِنَّ مَنَّا لَمَنْ يُؤْتَى فِي مَنَامِهِ وَ إِنَّ مَنَّا لَمَنْ يَسْمَعُ الصَّوْتَ مِثْلَ صَوْتِ السِّلْسِلَةِ فِي الطَّشْتِ وَ إِنَّ مَنَّا لَمَنْ يَأْتِيهِ صُورَةٌ أَكْظَمُ مِنْ جَبْرِئِيلَ وَ مِيكَائِيلَ ع.

And from him, from his father, from Abu Al Qasim Bin Shibl, from Zafar Bin Hamdoun, from Ibrahim Bin Is’haq, from Ahmad Bin Muhammad Bin Isa, and Muhammad Bin Khalid, from Ali Bin Al Numan, from Yazeed Bin Is’haq Shair, from Haroun Bin Hamza who said,

‘I heard Abu Abdullah<sup>-asws</sup> said: ‘From us<sup>-asws</sup> there is one who is poked in his<sup>-asws</sup> heart, and from us<sup>-asws</sup> there is one who is come to in his<sup>-asws</sup> dream, and from us<sup>-asws</sup> there is one who hears the sound like the sound of the chain in the tray, and from us<sup>-asws</sup> there is one who is come to, an image mightier than Jibraeel<sup>-as</sup> and Mikaeel<sup>-as</sup>’”<sup>173</sup>.

45- الْمَكَارِمُ، قَالَ: كَانَ رَسُولُ اللَّهِ ص كَثِيرَ الرُّؤْيَا وَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْهُ مِثْلَ فَلَقِ الصُّبْحِ.

(The book) ‘Al Makarim’ who said,

‘Rasool-Allah<sup>-sawww</sup> was with frequent dreams, and he<sup>-sawww</sup> did not see a dream except it came like the morning glory’”<sup>174</sup>.

46- مجالسُ الصَّدُوقِ، عَنْ مُحَمَّدَ بْنِ عَمْرِو بْنِ عَبْدِ اللَّهِ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ إِبْرَاهِيمَ بْنِ عُبَيْدِ اللَّهِ بْنِ مُوسَى عَنْ مُرَيْسَةَ بِنْتِ مُوسَى بْنِ يُونُسَ عَنْ صَفِيَّةَ بِنْتِ يُونُسَ عَنْ بَهْجَةَ بِنْتِ الْحَارِثِ عَنْ خَالِهَا عَبْدِ اللَّهِ بْنِ مَنْصُورٍ قَالَ: سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع عَنْ مَقْتَلِ الْحُسَيْنِ بْنِ رَسُولِ اللَّهِ ص فَقَالَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ وَ سَأَلَ الْحَدِيثَ الطَّوِيلَ فِي قِصَّةِ كَرْبَلَاءَ وَ سَفَرِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ إِلَى الْعِرَاقِ إِلَى أَنْ قَالَ فَهَمَّ بِالْمَرْجُوحِ مِنْ أَرْضِ الْحِجَازِ إِلَى أَرْضِ الْعِرَاقِ

<sup>171</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 42 b

<sup>172</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 43

<sup>173</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 44

<sup>174</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 45



(The book) 'Majaalis' of Al Sadouq – From Muhammad Bin Umar Al Baghdady, from Al-Hassan Bin Usman, from Ibrahim Bin Ubeydullah Bin Musa, from Mureysa Bint Musa Bin Yunus, from Safiya Bint Yunus, from Bahjah Bint Al Haris, from her maternal uncler Abdullah Bin Mansour who said,

'I asked Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> about the killing of Al-Husayn<sup>-asws</sup>, (grand) son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>. He<sup>-asws</sup> said; 'It is narrated to me<sup>-asws</sup> by my<sup>-asws</sup> father<sup>-asws</sup> – and he<sup>-asws</sup> continued the lengthy Hadeeth regarding the story of Karbala and his<sup>-asws</sup> journey, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, to Al-Iraq up to he<sup>-asws</sup> said: 'He<sup>-asws</sup> thought of going out from the land of Al-Hijaz to the land of Al-Iraq.

فَلَمَّا أَقْبَلَ اللَّيْلُ رَاحَ إِلَى مَسْجِدِ النَّبِيِّ ص لِيُودِعَ الْقَبْرَ فَقَامَ يُصَلِّي فَأَطَالَ فَنَعَسَ وَ هُوَ سَاجِدٌ

When the night came, he<sup>-asws</sup> went to the Masjid of the Prophet<sup>-saww</sup> in order to bid farewell to the grave. He<sup>-asws</sup> stood to pray Salat. It was prolonged, so he<sup>-asws</sup> slept while he<sup>-asws</sup> was in Sajdah.

فَجَاءَ النَّبِيُّ ص وَ هُوَ فِي مَنَامِهِ فَأَخَذَ الْحُسَيْنَ ع وَ ضَمَّهُ إِلَى صَدْرِهِ وَ جَعَلَ يُقَبِّلُ عَيْنَيْهِ وَ يَقُولُ يَا بَنِي أَنْتَ كَأَنِّي أَرَاكَ مُرْمَلًا بِدِمِكَ بَيْنَ عَصَابَةٍ مِنْ هَذِهِ الْأُمَّةِ يَرْجُونَ شَفَاعَتِي مَا لَهُمْ عِنْدَ اللَّهِ مِنْ خَلَاقٍ

The Prophet<sup>-saww</sup> came while he<sup>-asws</sup> was in his<sup>-asws</sup> sleep. He<sup>-saww</sup> grabbed Al-Husayn<sup>-asws</sup> and hugged him<sup>-asws</sup> to his<sup>-saww</sup> chest and went on to kiss his<sup>-asws</sup> eyes and saying: 'May my<sup>-saww</sup> father<sup>-as</sup> be (sacrificed for) you<sup>-asws</sup>! It is as if I<sup>-saww</sup> am seeing you<sup>-asws</sup> are covered in your<sup>-asws</sup> blood between a party from this community. They are wishing for my<sup>-saww</sup> intercession? There is no share for them in the Presence of Allah<sup>-azwj</sup>!

يَا بَنِي إِنَّكَ قَادِمٌ عَلَى أَبِيكَ وَ أُمِّكَ وَ أَخِيكَ وَ هُمْ مُسْتَأْثَوُونَ إِلَيْكَ وَ إِنَّ لَكَ فِي الْجَنَّةِ دَرَجَاتٍ لَا تَنَالُهَا إِلَّا بِالشَّهَادَةِ

O my<sup>-saww</sup> son<sup>-asws</sup>! You<sup>-asws</sup> are to arrive to your<sup>-asws</sup> father<sup>-asws</sup>, and your<sup>-asws</sup> mother<sup>-asws</sup>, and your<sup>-asws</sup> brother<sup>-asws</sup>, and they<sup>-asws</sup> are yearning to you<sup>-asws</sup>, and that for you<sup>-asws</sup> in the Paradise there are such levels which cannot be achieved except by the martyrdom!

فَانْتَبَهَ الْحُسَيْنُ ع مِنْ نَوْمِهِ بَاكِئاً فَأَتَى أَهْلَ بَيْتِهِ فَأَخْبَرَهُمْ بِالرُّؤْيَا وَ دَعَاهُمْ

Al-Husayn<sup>-asws</sup> woke up suddenly from his<sup>-asws</sup> sleep, weeping. He<sup>-asws</sup> went to his<sup>-asws</sup> family members and informed them of the dream and bade them farewell'.

وَ سَاقَى إِلَى أَنْ قَالَ ثُمَّ سَارَ حَتَّى نَزَلَ الْعَذِيبَ

And he<sup>-asws</sup> continued unto he<sup>-asws</sup> said: 'Then he<sup>-asws</sup> travelled until he<sup>-asws</sup> descended at Al-Uzeyb.

فَقَالَ فِيهَا قَائِلَةٌ الظَّهِيرَةِ

A speaker said regarding it, 'Al-Zaheera'.

ثُمَّ انْتَبَهَ مِنْ نَوْمِهِ بَاكِياً فَقَالَ لَهُ ابْنُهُ مَا يُبْكِيكَ يَا أَبَتِي إِتَمَّا سَاعَةً لَا تَكْذِبُ الرُّؤْيَا فِيهَا وَ إِنَّهُ عَرَضَ لِي فِي مَنَامِي عَارِضٌ فَقَالَ تُسْرِعُونَ السَّيْرَ وَ الْمَنَامَا تَسِيرُ بِكُمْ إِلَى الْجَنَّةِ الْحَدِيثِ.

‘Then he<sup>-asws</sup> woke up suddenly from his<sup>-asws</sup> sleep weeping. His<sup>-asws</sup> son<sup>-asws</sup> said to him<sup>-asws</sup>: ‘What makes you<sup>-asws</sup> weep, O father<sup>-asws</sup>?’ He<sup>-asws</sup> said: ‘O my<sup>-asws</sup> son<sup>-asws</sup>! It is a time the dream is not false during it, and a presenter presented to me<sup>-asws</sup> during my<sup>-asws</sup> sleep. He said, ‘Hasten the travel and the death shall travel with you all to the Paradise’ – the Hadeeth”<sup>175</sup>

47- ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ يَزِيدَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْمُثَنَّى عَنْ هِشَامِ بْنِ أَحْمَدَ وَ عَبْدِ اللَّهِ بْنِ مُسْكَانَ وَ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثَةٌ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ مَنْ صَوَّرَ صُورَةً مِنَ الْحَيَوَانِ حَتَّى يَنْفُخَ فِيهَا وَ لَيْسَ بِنَافِخٍ فِيهَا وَ الَّذِي يَكْذِبُ فِي مَنَامِهِ يُعَذَّبُ حَتَّى يَغْقَدَ بَيْنَ شَعِيرَتَيْنِ وَ لَيْسَ بِعَاقِدِهِمَا وَ الْمُسْتَمِعُ مِنْ قَوْمٍ وَ هُمْ لَهُ كَارِهُونَ يُصَبُّ فِي أُذُنَيْهِ الْأَنْكُ وَ هُوَ الْأَسْرَبُ.

(The book) ‘Sawaab Al Amaal’ – From Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al Saffar, from Yaqoub Bin Yazeed, from Muhammad Bin Al-Hassan Al Musanna, from Hisham Bin Ahmad, and Abdullah Bin Muskan, and Muhammad Bin Marwan, from Marwan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Three will be Punished on the Day of Qiyamah – one who carves out an image from the animals until he blows (life) into it, and he will not (be able to) blow into it; and the one who lies regarding his dream would be Punished until he ties a knot between the two hairs, and he won’t’ (be able to) tie; and the listener from a people and they are disliking him. ‘Al-Ank’ would be poured into his ears, and it is the lead”<sup>176</sup>

48- الْكَافِي، عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَجُلًا كَانَ عَلَى أُمْتَالٍ مِنَ الْمَدِينَةِ فَرَأَى فِي مَنَامِهِ فَقِيلَ لَهُ انْطَلِقْ فَصَلِّ عَلَى أَبِي جَعْفَرٍ فَإِنَّ الْمَلَائِكَةَ تُعْبِلُهُ فِي الْبَيْعِ فَجَاءَ الرَّجُلُ فَوَجَدَ أَبَا جَعْفَرٍ ع قَدْ تَوَفَّى.

(The book) ‘Al Kafi’ – From the number, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘A man was upon miles from Al-Medina. He saw in his dream. It was said to him, ‘Go and pray Salat upon Abu Ja’far<sup>-asws</sup>, for the Angels are washing him<sup>-asws</sup> in Al-Baqie (cemetery)’. The man came and found Abu Ja’far<sup>-asws</sup> had expired”<sup>177</sup>

49- تَوْحِيدُ الْمُفَضَّلِ، فَكَّرَ يَا مُفَضَّلُ فِي الْأَخْلَامِ كَيْفَ دَبَّرَ الْأَمْرَ فِيهَا فَمَزَجَ صَادِقَهَا بِكَاذِبِهَا فَإِنَّمَا لَوْ كَانَتْ كُلُّهَا تَصْدُقُ لَكَانَ النَّاسُ كُلُّهُمْ أَنْبِيَاءَ وَ لَوْ كَانَتْ كُلُّهَا تَكْذِبُ لَمْ يَكُنْ فِيهَا مَنَفَعَةٌ بَلْ كَانَتْ فَضْلاً لَا مَعْنَى لَهُ فَصَارَتْ تَصْدُقُ أحياناً فَيَنْتَفِعُ بِهَا النَّاسُ فِي مَصْلَحَةٍ يَهْتَدِي لَهَا أَوْ مَضَرَّةٍ يَنْحَدِرُ مِنْهَا وَ تَكْذِبُ كَثِيراً لِفَلَا يَعْتَمِدَ عَلَيْهَا كُلُّ الْإِعْتِمَادِ.

(The book) ‘Tawheed’ of Al Mufazzal –

‘Think, O Mufazzal, regarding the dreams, how the matters are managed in these. The truthful of these (dreams) are mixed with its false. If all of these had been true, all of the people would have been Prophets<sup>-as</sup>; and if all of these (dreams) had been false, there would not have been any benefit, but these would have been excess with no meaning for it. Sometimes there are

<sup>175</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 46

<sup>176</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 47

<sup>177</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 48

true, and the people benefit by these in the interest of being guided to these, or a harm they could be cautious from, and most are false, lest relying ones relying with all the reliance".<sup>178</sup>

50- مَنَاقِبُ الْخَوَارِزْمِيِّ، قَالَ: لَمَّا كَانَ وَقْتُ السَّحَرِ فِي اللَّيْلِ الَّتِي حُوصِرَ فِيهَا الْحُسَيْنُ ع حَفَقَ بِرَأْسِهِ حَقْفَةً ثُمَّ اسْتَيْقَظَ فَقَالَ رَأَيْتُ فِي مَنَامِي السَّاعَةَ كَأَنَّ كِلَابًا قَدْ شَدَّتْ عَلَيَّ لِيَنْهَشَنِي وَفِيهَا كَلْبٌ أَبْقَعَ رَأْيُهُ أَشَدَّهَا عَلَيَّ وَ أَظْلُ أَنَّ الَّذِي يَتَوَلَّى قَتْلِي رَجُلٌ أَبْرَصٌ مِنْ بَيْنِ هَؤُلَاءِ الْقَوْمِ الْخَبَرِ.

(The book) 'Manaqib' – Al-Khawarizmi who said,

'When it was the pre-dawn during the night in which Al-Husayn<sup>-asws</sup> had been besieged, he<sup>-asws</sup> shook his<sup>-asws</sup> head with a shaking and woke up. He<sup>-asws</sup> said: 'I<sup>-asws</sup> saw in my<sup>-asws</sup> dream just now as if dogs were biting upon me<sup>-asws</sup> in order to devour me<sup>-asws</sup>, and among these was a spotted dog. I<sup>-asws</sup> saw him as the most biting upon me<sup>-asws</sup>, and I<sup>-asws</sup> thought that he is the one who would be in charge of my<sup>-asws</sup> killing, a man with vitiligo, from between these people' – the Hadeeth".<sup>179</sup>

51- دَعَاوَاتُ الرَّوَانْدِيِّ، حَدَّثَ أَبُو عَمْرِو الْقَاضِي أَنَّ أَبَا يُوسُفَ اعْتَلَّ فَقَالَ لَيْلَةً رَأَيْتُ قَائِلًا يَقُولُ كُلُّ لَا وَ اشْرَبْ لَا فَإِنَّكَ تَبْرَأُ

(The book) 'Dawaat' of Al Rawandi –

'Abu Abdullah the judge narrated that Abu Yusuf was sick. He said, 'At night (in a dream) I saw a speaker saying, 'Eat, no, and drink, no, for you shall be cured'.

فَأَرْسَلْنَا إِلَى أَبِي عَلِيِّ الْخَبَّاطِ فَقَالَ مَا سَمِعْتُ بِأَعْجَبَ مِنْ هَذَا وَ الْمَنَامَاتُ تُعَبِّرُ مِنَ الْقُرْآنِ وَ الْحَدِيثِ فَأَنْظِرُونِي حَتَّى أَفَكِّرَ

We sent a messenger to Abu Ali the tailor. He said, 'I have not heard anything stranger than this, and the dreams have interpretations from the Quran and the Hadeeth, so respite me until I think'.

فَلَمَّا كَانَ مِنَ الْعَدِ جَاءَنَا فَقَالَ مَرَرْتُ الْبَارِحَةَ عَلَى هَذِهِ الْآيَةِ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَ لَا غَرْبِيَّةٍ فَتَظَرْتُ إِلَى لَا يَزِدُّ فِيهَا وَ هِيَ شَجَرَةُ الزَّيْتُونِ اسْقُوهُ زَيْتًا وَ أَطْعِمُوهُ زَيْتًا

When it was the next morning, we came. He said, 'Last night I passed upon this Verse: **tree of olives, neither eastern nor western. [24:35]**. I looked into it, there is no hesitation in it, and it is an olive tree. Quench him the oil and feed him oil'.

قَالَ فَقَعَلْنَا هَذَا فَكَانَ سَبَبَ عَافِيَتِهِ.

He said, 'We did this, and it was a cause of his well-being'.<sup>180</sup> (This is not a Hadeeth)

52- وَ عَنْ سَمُرَةَ بِنِ جُنْدَبٍ قَالَ: كَانَ رَسُولُ اللَّهِ ص مِمَّا يُكْثِرُ أَنْ يَقُولَ لِأَصْحَابِهِ هَلْ رَأَى مِنْكُمْ أَحَدٌ رُؤْيَا فَيَقْصُصُ عَلَيْهِ مِنْ شَاءَ اللَّهُ أَنْ يَقْصُصَ

And from Samurah Bin Jundab who said,

<sup>178</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 49

<sup>179</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 50

<sup>180</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 51

'Rasool-Allah<sup>-saww</sup> was from what he<sup>-saww</sup> used to frequently say to his<sup>-saww</sup> companions: 'Has anyone of you seen a dream?' He would narrate to him<sup>-saww</sup>, one Allah<sup>-azwj</sup> so Desired to narrate.

وَإِنَّهُ قَالَ لَنَا دَاتٌ عَدَاوَةٌ إِنَّهُ أَتَانِي اللَّيْلَةَ آتِيَانِ فَقَالَا لِي انْطَلِقْ فَأَنْطَلَقْتُ مَعَهُمْ فَأَخْرَجَانِي إِلَى الْأَرْضِ الْمُقَدَّسَةِ فَأَتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ وَ إِذَا آخِرُ قَائِمٍ عَلَيْهِ بِصَحْرَةٍ فَإِذَا هُوَ يَهْوِي بِالصَّحْرَةِ لِرَأْسِهِ فَيَنْتَلِعُ رَأْسُهُ فَيَبْدَهُدُهُ الْحَجَرُ هَاهُنَا فَيَنْتَبِعُ الْحَجَرُ فَيَأْخُذُهُ فَلَا يَرْجِعُ إِلَيْهِ حَتَّى يَصِحَّ رَأْسُهُ كَمَا كَانَ ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ فِي الْمَرَّةِ الْأُولَى

And one morning he<sup>-saww</sup> said to us: 'Two comers came to me<sup>-saww</sup> last night. They said to me<sup>-saww</sup>, 'Come!' So I<sup>-saww</sup> went with them and they took me out to the Holy land. They came to a man lying down, and there was another one standing by him with a rock. When he overcame with the rock to his head, smashed his head. The rock rolled of over there. He perused the rock and to it, but it did not return to him until his head was healthy (again) just as it had been. Then he repeated upon it and did with him similar to what he had done during the first time.

فُلْتُ لهُمَا سُبْحَانَ اللَّهِ مَا هَذَانِ قَالَا لِي انْطَلِقْ فَأَنْطَلَقْنَا فَأَتَيْنَا عَلَى رَجُلٍ مُسْتَلْقٍ لِقَفَاهُ وَ إِذَا آخِرُ قَائِمٍ عَلَيْهِ بِكُلُوبٍ مِنْ حَدِيدٍ وَ إِذَا هُوَ يَأْتِي أَحَدَ شِقْمَيْ وَجْهِهِ فَيُشْرِشِرُ شِدْقَهُ إِلَى قَفَاهُ وَ مَنْحَرَهُ إِلَى قَفَاهُ وَ عَيْنَهُ إِلَى قَفَاهُ ثُمَّ يَتَحَوَّلُ إِلَى الْجَانِبِ الْآخَرِ فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ فِي الْجَانِبِ الْأَوَّلِ فَمَا يَفْرُغُ مِنْ ذَلِكَ الْجَانِبِ حَتَّى يَصِحَّ ذَلِكَ الْجَانِبُ كَمَا كَانَ ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعَلُ مِثْلَ مَا فَعَلَ فِي الْمَرَّةِ الْأُولَى

I<sup>-saww</sup> said to them: 'Glory be to Allah<sup>-azwj</sup>! What are these two?' They said to me<sup>-saww</sup>, 'Come!' We went until we came to a man who was lying down on his back and there was another standing upon him with a rod of iron, and there he was coming to one side of his face and rip his cheek to his back, and his nostril to his back, and his eyes to his back. Then he transferred to the other side, and he did with him like what he had done in the first side. He was not free from that side until that side was healthy like what it had been. Then he returned to it and did like what he had done during the first time.

فُلْتُ سُبْحَانَ اللَّهِ مَا هَذَانِ قَالَا لِي انْطَلِقْ فَأَنْطَلَقْنَا فَأَتَيْنَا عَلَى مِثْلِ التَّنُورِ فَإِذَا فِيهِ لَعَطٌ وَ أَصْوَاتٌ فَاطْلَعْنَا فِيهِ فَإِذَا فِيهِ رِجَالٌ وَ نِسَاءٌ عُرَاةٌ فَإِذَا هُمْ يَأْتِيهِمْ هَبٌّ مِنْ أَسْفَلٍ مِنْهُمْ فَإِذَا أَتَاهُمْ ذَلِكَ اللَّهَبُ صَوَّضُوا-

I said, 'Glory be to Allah<sup>-azwj</sup>! What are these two?' They said to me, 'Come!' We went and came to something like an oven, and there was noise and voices in it. We overlooked into it and there were men and women in it, naked. A flame was coming from below them. So, when that flame came to them, they roared (shrieked).

فُلْتُ لهُمَا مَا هَؤُلَاءِ قَالَا لِي انْطَلِقْ فَأَنْطَلَقْنَا فَأَتَيْنَا عَلَى نَحْرٍ أَحْمَرَ مِثْلَ الدَّمِ وَ إِذَا فِي النَّهْرِ رَجُلٌ سَابِغٌ يَسْبِغُ وَ إِذَا عَلَى شَاطِئِ النَّهْرِ رَجُلٌ عِنْدَهُ حِجَارَةٌ كَثِيرَةٌ وَ إِذَا ذَلِكَ السَّابِغُ يَسْبِغُ مَا يَسْبِغُ ثُمَّ يَأْتِي الَّذِي قَدْ جَمَعَ عِنْدَهُ الْحِجَارَةَ فَيَنْفَعِرُ لَهُ فَاهُ فَيُلْقِمُهُ حَجَرًا فَيَنْطَلِقُ فَيَسْبِغُ ثُمَّ يَرْجِعُ إِلَيْهِ وَ كُلَّمَا رَجَعَ إِلَيْهِ فَعَرَّ لَهُ فَاهُ فَالْقَمَهُ حَجَرًا

I said to them, 'What are they?' They said to me, 'Come!' We went and we came to a river red like the blood, and there in the river, there was a swimmer man swimming, and upon the banks of the river there was man having a lot of stones with him, and when that swimmer had swum what he had swum, then he would come to the one who had gathered the stoned with him, he would open his mouth to him, and he would feed him a stone. He would go away

and swim. Then he would return to him, and every time he returned to him, he would open his mouth to him, and he would feed him a stone.

قُلْتُ لهُمَا مَا هَذَا قَالَ لِي انْطَلِقْ فَانْطَلَقْنَا فَأَتَيْنَا عَلَى رَجُلٍ كَرِيهِ الْمَرَاةَ كَأَكْزَرِ مَا أَنْتَ رَأَيْتَ وَإِذَا هُوَ عِنْدَهُ نَارٌ لَهُ يَحْشُشُهَا وَ يَسْعَى حَوْلَهَا

I-saww to them: 'What are these two?' They said to me, 'Come!' We went and came to a man as abhorrent (ugly) a person what you have seen, and there he was, with him was a fire of his, he was feeding it and sprinting around it.

قُلْتُ لهُمَا مَا هَذَا فَقَالَ لِي انْطَلِقْ فَانْطَلَقْنَا فَأَتَيْنَا عَلَى رَوْضَةٍ مُعْتَمَةٍ فِيهَا مِنْ كُلِّ نَوْرِ الرَّبِيعِ وَإِذَا بَيْنَ ظَهْرِي الرَّوْضَةِ رَجُلٌ طَوِيلٌ لَا أَكَادُ أَرَى رَأْسَهُ طَوِيلًا فِي السَّمَاءِ وَإِذَا حَوْلَ الرَّجُلِ مِنْ أَكْثَرِ وَلَدَانِ مَا رَأَيْتُهُمْ قَطُّ

I-saww said to them: 'What is this?' They said to me, 'Come!' We went and came to a dim garden wherein was from every light of spring, and there behind the garden, there was a tall man, his head could almost not be seen high up in the sky, and there, around the man were more children what you have ever seen at all.

قُلْتُ لهُمَا مَا هَذَا قَالَ لِي انْطَلِقْ فَانْطَلَقْنَا فَأَتَيْنَا إِلَى رَوْضَةٍ عَظِيمَةٍ لَمْ أَرِ رَوْضَةً قَطُّ أَعْظَمَ مِنْهَا وَلَا أَحْسَنَ قَالَ لِي ازِقْ فِيهَا فَارْتَقَيْنَا فِيهَا فَأَتَيْنَا إِلَى مَدِينَةٍ مَبْنِيَّةٍ بِلَبَنِ ذَهَبٍ وَ لَبَنِ فِضَّةٍ فَأَتَيْنَا بَابَ الْمَدِينَةِ فَاسْتَفْتَحْنَا فَفُتِحَ لَنَا فَدَخَلْنَاهَا فَتَلَقَّانَا فِيهَا رَجُلَانِ شَطْرٌ مِنْ خَلْقِهِمْ كَأَحْسَنِ مَا أَنْتَ رَأَيْتَ وَ شَطْرٌ كَأَفْجَحٍ مَا أَنْتَ رَأَيْتَ

I-saww said to them: 'What are they?' They said to me, 'Come!' We went and came to a large garden. I-saww had not seen a garden larger than it nor any more excellent. They said to me, 'Go into it, ascending in it!' We ascended in it and ended up to a city built with bricks of gold and bricks of silver. We came to a gate of the city sought it to be opened. It was opened for us. We entered it. We met therein men of various physiques as excellent as what you have seen, and a variety as ugly as what you have seen.

قَالَ لَهُمْ اذْهَبُوا فَقَعُوا فِي ذَلِكَ النَّهْرِ فَإِذَا هَرٌّ مُعْتَرِضٌ يَجْرِي كَانَ مَاءُهُ الْمَحْضُ فِي الْبَيَاضِ فَذَهَبُوا فَوَقَعُوا فِيهِ ثُمَّ رَجَعُوا إِلَيْنَا فَذَهَبَ الشَّوْءُ عَنْهُمْ فَصَارُوا فِي أَحْسَنِ صُورَةٍ قَالَ لِي هَذِهِ جَنَّةُ عَدْنٍ وَ هُنَاكَ مَنْزِلُكَ فَسَمَّا بَصْرِي صُغْدًا فَإِذَا قَصْرٌ مِثْلُ الرَّبَابَةِ الْبَيْضَاءِ قَالَ لِي هَذَا مَنْزِلُكَ

They both said to them, 'Go and fall into that river!' There was a river crossing, flowing. Its water was pure in the whiteness. They went and fell into it. Then they returned to us, and the evil was gone away from them. They had become of excellent images. They said to me, 'There is the Garden of Eden, and over there is your-saww house. I-saww raised my-saww sight and there was a castle like the nourished eggs. They said to me, 'This is your-saww house!'

قُلْتُ لهُمَا بَارَكَ اللَّهُ فِيكُمَا دَرَانِي أَدْخَلَهُ قَالَ أَمَّا الْآنَ فَلَا وَ أَنْتَ دَاخِلُهُ قُلْتُ لهُمَا فَإِنِّي رَأَيْتُ مِنْذُ اللَّيْلَةِ عَجَبًا فَمَا هَذَا الَّذِي رَأَيْتَ

I-saww said to them, 'May Allah-azwj Bless you both! Leave me-saww to enter it'. They said, 'As for now, so no, and you-saww will be entering it'. I-saww said to them, 'I-saww have been seeing wonders tonight, so what it this which I-saww have seen?'

قَالَ لِي أَمَّا إِنَّا سَنُحْيِيكَ أَمَّا الرَّجُلُ الْأَوَّلُ الَّذِي أَتَيْتَ عَلَيْهِ فَيُتْلَعُ رَأْسُهُ بِالْحَجَرِ فَإِنَّهُ الرَّجُلُ يَأْخُذُ الْقُرْآنَ فَيَرْتَضِيهِ وَ يَتَأَمَّنُ عَنِ الصَّلَاةِ الْمَكْتُوبَةِ يُفَعِّلُ بِهِ إِلَى يَوْمِ الْقِيَامَةِ

They said to me, 'As for us, we shall be informing you<sup>-saww</sup>. As for the first man whom you<sup>-saww</sup> had come to, his head was being smashed with the rocks, he is the man who took the Quran and rejected it, and he slept from the Prescribed Salats. This will be done with him up to the Day of Qiyamah.

وَأَمَّا الرَّجُلُ الَّذِي أَتَيْتَ عَلَيْهِ يُشْرِشُرُ شِدْقَهُ إِلَى قَفَاهُ وَ مَنْجَرُهُ إِلَى قَفَاهُ وَ عَيْنُهُ إِلَى قَفَاهُ فَإِنَّهُ الرَّجُلُ يَعْدُو مِنْ بَيْتِهِ فَيَكْذِبُ الْكَذِبَةَ تَبْلُغُ الْآفَاقَ فَيُصْنَعُ بِهِ إِلَى يَوْمِ الْقِيَامَةِ

As for the man whom you had come to, his mouth was being spread to his back, and his nostrils to his back, and his eyes to his back, it is the man who went from his house and tells lies, i.e., reaching the horizons. So, this is being done with him up to the Day of Qiyamah.

وَأَمَّا الرِّجَالُ وَ النِّسَاءُ الْغُرَاءُ الَّذِينَ فِي مِثْلِ التَّنُورِ فَإِنَّهُمْ الزَّانَةُ وَ الزَّوَانِي

And as for naked men and women, those who were in the like of the oven, they were the adulteresses and the adulterers.

وَأَمَّا الرَّجُلُ الَّذِي أَتَيْتَ عَلَيْهِ يَسْبُحُ فِي النَّهْرِ وَ يُلْقِمُ الْحِجَارَةَ فَإِنَّهُ أَكَلَ الرِّبَا

And as for the man whom you<sup>-saww</sup> had come to swimming in the river and swallowing the stones, he had consumed the usury (interest).

وَأَمَّا الرَّجُلُ الْكَرِيمُ الْمَرْآةِ الَّذِي عِنْدَهُ النَّارُ يَحْمُسُهَا فَإِنَّهُ مَالِكٌ خَازِنُ النَّارِ

And as for the man of abhorrent appearance, the one who had a fire with him, feeding it, it is Maalik, keeper of the Fire.

وَأَمَّا الرَّجُلُ الطَّوِيلُ الَّذِي فِي الرُّوضَةِ فَإِنَّهُ إِبْرَاهِيمُ ع وَ أَمَّا الْوِلْدَانُ الَّذِينَ حَوْلَهُ فَكُلُّ مَوْلُودٍ مَاتَ عَلَى الْفِطْرَةِ

And as for the tall man who was in the garden, it is Ibrahim<sup>-as</sup>, and as for the children, those who were around him<sup>-as</sup>, it is every new-born who had died upon the nature.

وَأَمَّا الْقَوْمُ الَّذِينَ كَانُوا شَطْرَ مَنْهُمْ حَسَنٌ وَ شَطْرَ مَنْهُمْ قَبِيحٌ فَإِنَّهُمْ قَوْمٌ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا تَجَاوَزَ اللَّهُ عَنْهُمْ وَ أَنَا جِبْرَائِيلُ وَ هَذَا مِيكَائِيلُ.

And as for the people, those a group of them were good looking, and a group of them were ugly, they are a people who had mingled righteous deeds and other evil deeds. Allah<sup>-azwj</sup> had Overlooked from them, and I<sup>-as</sup> am Jibraeel<sup>-as</sup> and this is Mikaeel<sup>-as</sup>!''<sup>181</sup> (From a Non-shia source)

بِحَدِيثِ النَّبِيِّ ص كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ وَ يُنَصِّرَانِهِ وَ يُمَجِّسَانِهِ.

<sup>181</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 52 a

In a Hadeeth of the Prophet<sup>-saww</sup>: ‘Every new-born is born upon the nature. Its parents Judaised him, and Christianised him, and Magianised him’<sup>182</sup>.

53- ~~تفسير علي بن إبراهيم، في قوله تعالى إنما النجوى من الشيطان حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ سَبَبُ نُزُولِ هَذِهِ الْآيَةِ أَنَّ فَاطِمَةَ ع رَأَتْ فِي مَنَامِهَا أَنَّ رَسُولَ اللَّهِ ص هَمَّ أَنْ يَخْرُجَ هُوَ وَفَاطِمَةُ وَ عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ ع مِنَ الْمَدِينَةِ~~

Tafseer Ali Bin Ibrahim —

‘Regarding Words of the Exalted: **But rather, the secret counsels are from the Satan, [58:10],** ‘It is narrated to me by my father, from Muhammad Bin Abu Umeyr, from Abu Baseer, from Abu Abdullah<sup>-asws</sup> having said: ‘The cause of the Revelation of this Verse is that (Syeda) Fatima<sup>-as</sup> had seen (a dream) during her<sup>-asws</sup> sleep that Rasool Allah<sup>-saww</sup> had thought of going out from Al-Medina, him<sup>-saww</sup>, and Fatima<sup>-asws</sup>, and Ali<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>.

~~فَخَرَجُوا حَتَّى جَاوَزُوا مِنَ حِيطَانِ الْمَدِينَةِ فَتَعَرَّضَ لَهُمْ طَرِيقَانِ فَأَخَذَ رَسُولُ اللَّهِ ص ذَلِكَ الْيَمِينَ حَتَّى انْتَهَى بِحِمٍّ إِلَى مَوْضِعٍ فِيهِ نَخْلٌ وَ مَاءٌ فَاشْتَرَى رَسُولُ اللَّهِ ص شاةً كَرَاءً وَ هِيَ الْيَئِي فِي إِحْدَى أُذُنَيْهَا نُقْطٌ بَيْضٌ فَأَمَرَ بِذَبْحِهَا فَلَمَّا أَكَلُوا مَاثُوا فِي مَكَانِهِمْ~~

They<sup>-asws</sup> went out until they crossed over from the walls of Al-Medina. Two paths presented to them<sup>-asws</sup>. Rasool Allah<sup>-saww</sup> took the one to the right until he<sup>-saww</sup> ended with them to a place wherein were palm trees and water. Rasool Allah<sup>-saww</sup> bought a large sheep, and it is which there was a white spot in one of its ears. He<sup>-saww</sup> instructed with slaughtering it. When they<sup>-asws</sup> had eaten, they<sup>-asws</sup> died in their places.

~~فَانْتَبَهَتْ فَاطِمَةُ بِكَيْفَةٍ دَعِرَتْ فَلَمْ تُخْبِرْ رَسُولَ اللَّهِ بِذَلِكَ فَلَمَّا أَصْبَحَتْ جَاءَ رَسُولُ اللَّهِ ص بِحِمَارٍ فَأَرْكَبَ عَلَيْهِ فَاطِمَةَ ع وَ أَمَرَ أَنْ يَخْرُجَ أَمِيرُ الْمُؤْمِنِينَ وَ الْحَسَنُ وَ الْحُسَيْنُ ع مِنَ الْمَدِينَةِ كَمَا رَأَتْ فَاطِمَةُ ع فِي نَوْمِهَا~~

(Syeda) Fatima<sup>-asws</sup> woke up suddenly, weeping, alarmed, but she<sup>-asws</sup> did not inform Rasool Allah<sup>-saww</sup> with that. When it was morning, Rasool Allah<sup>-saww</sup> came with a donkey. He<sup>-saww</sup> got Fatima<sup>-asws</sup> to ride upon it and instructed that Amir Al Momineen<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> go out from Al-Medina, just as (Syeda) Fatima<sup>-asws</sup> had seen in her<sup>-asws</sup> dream.

~~فَلَمَّا خَرَجُوا مِنَ حِيطَانِ الْمَدِينَةِ عَرَضَ لَهُ طَرِيقَانِ فَأَخَذَ رَسُولُ اللَّهِ ص ذَلِكَ الْيَمِينَ كَمَا رَأَتْ فَاطِمَةُ ع حَتَّى انْتَهَوْا إِلَى مَوْضِعٍ فِيهِ نَخْلٌ وَ مَاءٌ فَاشْتَرَى رَسُولُ اللَّهِ ص شاةً كَرَاءً كَمَا رَأَتْ فَاطِمَةُ فَأَمَرَ بِذَبْحِهَا فذُبِحَتْ وَ شُوِيَتْ~~

When they went out from the walls of Al-Medina, two paths presented to him<sup>-saww</sup>. Rasool Allah<sup>-saww</sup> took to the right just as (Syeda) Fatima<sup>-asws</sup> had seen, until they<sup>-asws</sup> ended to the place wherein were palm trees and water. Rasool Allah<sup>-saww</sup> bought a large sheep, just as (Syeda) Fatima<sup>-asws</sup> had seen, and instructed with slaughtering it. It was slaughtered and it was grilled.

~~فَلَمَّا أَرَادُوا أَكْلَهَا قَامَتْ فَاطِمَةُ وَ تَلَعَّتْ نَارِيَةً مِنْهُمْ تَبْكِي خَافَةَ أَنْ يَمُوتُوا فَطَلَبَهَا رَسُولُ اللَّهِ ص حَتَّى وَقَعَ عَلَيْهَا وَ هِيَ تَبْكِي~~



When they wanted to eat it, (Syeda) Fatima<sup>-asws</sup> stood up and went aside away from them<sup>-asws</sup>, weeping, fearing that they<sup>-asws</sup> would be dying. Rasool Allah<sup>-azwj</sup> searched for her<sup>-asws</sup> until he<sup>-saww</sup> came across her<sup>-asws</sup> and she<sup>-asws</sup> was crying.

فَعَالَ مَا شَأْنُكَ يَا بُنَيَّةُ خَالَتِ يَا رَسُولَ اللَّهِ إِلَيَّ رَأَيْتُ كَذَا وَكَذَا فِي نَوْمِي وَفَدَّ فَخَلَّتْ أَنْتَ كَمَا رَأَيْتُهُ فَتَنَحَّيْتُ عَنْكُمْ فَلَا أُرَاكُمْ ثُمَّ

He<sup>-saww</sup> said: 'What is your<sup>-asws</sup> concern, O daughter<sup>-asws</sup>?' She<sup>-asws</sup> said: 'O Rasool Allah<sup>-saww</sup>! I<sup>-saww</sup> saw such and such during my<sup>-asws</sup> sleep, and you<sup>-saww</sup> have done just as I<sup>-saww</sup> had seen, so I<sup>-asws</sup> went aside from you<sup>-asws</sup> all, so I<sup>-asws</sup> will not be seeing you<sup>-asws</sup> dying!'

فَعَامَ رَسُولُ اللَّهِ ص فَصَلَّى رَكْعَتَيْنِ ثُمَّ تَأَخَّى رَبَّهُ فَتَنَزَّلَ عَلَيْهِ جِبْرِيلُ فَقَالَ يَا مُحَمَّدُ هَذَا شَيْطَانٌ يَقُولُ [يُقَالُ] لَهُ الدِّهَارُ وَهُوَ الَّذِي أَرَى فَاطِمَةَ هَذِهِ الرُّؤْيَا وَ يُؤْذِي الْمُؤْمِنِينَ فِي نَوْمِهِمْ مَا يَحْتَمُونَ بِهِ

Rasool Allah<sup>-saww</sup> stood up. He<sup>-saww</sup> prayed two Cycles Salat, then whispered to his<sup>-saww</sup> Lord<sup>-azwj</sup>. Jibraeel<sup>-as</sup> descended unto him<sup>-saww</sup>. He<sup>-as</sup> said: 'O Muhammad<sup>-saww</sup>! This is a Satan<sup>-la</sup> called Al-Dihaar, and he<sup>-la</sup> is the one who had shown (Syeda) Fatima<sup>-asws</sup> this dream, and he<sup>-la</sup> harms the Momineen during their sleep what they are grieving with'.

فَأَمَرَ جِبْرِيلَ فَجَاءَ بِهِ إِلَى رَسُولِ اللَّهِ ص فَقَالَ لَهُ أَنْتَ أَرَيْتَ فَاطِمَةَ هَذِهِ الرُّؤْيَا فَقَالَ نَعَمْ يَا مُحَمَّدُ فَبَرَزَ عَلَيْهِ ثَلَاثَ بَرَاقَاتٍ فَصَبَّحَ فِي ثَلَاثِ مَوَاضِعَ

He<sup>-saww</sup> ordered Jibraeel<sup>-as</sup>, so he<sup>-as</sup> came with him<sup>-la</sup> to Rasool Allah<sup>-saww</sup>. He<sup>-saww</sup> said to him<sup>-la</sup>: 'Are you<sup>-la</sup> the one who showed Fatima<sup>-asws</sup> this dream?' He<sup>-la</sup> said, 'Yes, O Muhammad<sup>-saww</sup>!'. He<sup>-saww</sup> spit at him<sup>-la</sup> with three spitting(s) and fractured him<sup>-la</sup> in three places.

ثُمَّ قَالَ جِبْرِيلُ لِمُحَمَّدٍ هَذَا إِذَا رَأَيْتَ فِي مَنَامِكَ شَيْئاً تَكْرَهُهُ أَوْ رَأَى أَحَدٌ مِنَ الْمُؤْمِنِينَ أَعُوذُ بِمَا عَادَتْ بِهِ مَلَائِكَةُ اللَّهِ الْمُعَزَّيُونَ وَ أَنْبِيَائُهُ الْمُفْرَسَلُونَ وَ عِبَادُهُ الصَّالِحُونَ مِنْ شَيْءٍ مَا رَأَيْتَ وَ مِنْ رُؤْيَايَ وَ تَفَرَّقُوا الْحَنَدَ وَ الْمُعَوِّذَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ تَعْمَلُ عَنْ يَسَارِكَ ثَلَاثَ تَعْلَافٍ فَإِنَّهُ لَا يَضُرُّهُ مَلَأَى

Then Jibraeel<sup>-as</sup> said to Muhammad<sup>-saww</sup>: 'Say, O Muhammad<sup>-saww</sup>, whenever you<sup>-saww</sup> see in your<sup>-saww</sup> dream something you<sup>-saww</sup> dislike, or anyone of the Momineen sees, so let him say, 'I seek Refuge with what the Angels of Proximity of Allah<sup>-azwj</sup> seek Refuge with, and His<sup>-azwj</sup> Prophets<sup>-azwj</sup>, the Messengers<sup>-as</sup>, and His<sup>-azwj</sup> righteous servants, from the evil of what I have seen and from my dream', and he should recited (Surah) Al Hamd, and Al Mawazatein (Surahs) (Al Naas and Al Falak), and Say, He<sup>-azwj</sup> Allah<sup>-azwj</sup> is One (Al Tawheed), and spit on your left, three spitting(s), so it will not harm you what you would have seen'.

وَ أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ الْآيَةِ.

And Allah<sup>-azwj</sup> Revealed unto His<sup>-azwj</sup> Rasool<sup>-saww</sup>: **But rather, the secret counsels are from the Satan, [58:10] – the Verse**".<sup>183</sup> (Derogatory)

54 أَبْصَارُهُ، عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ فُلَانٍ الْوَاقِعِيِّ قَالَ: كَانَ لِي ابْنٌ عَمٌّ يُقَالُ لَهُ الْحَسَنُ بُنْ عَبْدِ اللَّهِ وَ كَانَ زَاهِداً وَ كَانَ مِنْ أَغْبَدِ أَهْلِ زَمَانِهِ وَ كَانَ يُلْقَاهُ السُّلْطَانُ وَ رُبَّمَا اسْتَقْبَلَ السُّلْطَانُ بِالْكَأَلِمِ الصَّعْبِ يَعْطُهُ وَ يَأْمُرُ بِالْمَعْرُوفِ وَ كَانَ السُّلْطَانُ يَحْتَمِلُ لَهُ ذَلِكَ لِصَلَاحِهِ



(The book) 'Al Basaair' – From Ibrahim Bin Is'haq, from Muhammad Bin so and so, the Waqifite, said,

“There was a cousin of mine called Al-Hassan Bin Abdullah, and he was from the most worshipping of the people of his time, and the ruler used to meet him and sometimes he would welcome the ruler with difficult speech advising him, and instructing him with the good deeds, and the ruler used to tolerate that to him due his interests.

فَلَمْ يَزَلْ هَذِهِ حَالَهُ حَتَّى كَانَ يَوْمًا دَخَلَ أَبُو الْحَسَنِ مُوسَى ع الْمَسْجِدَ فَرَأَهُ فَأَذْنَى إِلَيْهِ ثُمَّ قَالَ لَهُ يَا أَبَا عَلِيٍّ مَا أَنَا أَحَبُّ إِلَيَّ مَا أَنتَ فِيهِ وَ أَسْرَى بِكَ إِلَّا أَنَّهُ لَيْسَتْ لَكَ مَعْرِفَةٌ فَأَذْهَبَ فَاطْلُبِ الْمَعْرِفَةَ

This state did not cease to be until it was the day Abu Al-Hassan Musa<sup>-asws</sup> entered the Masjid. He<sup>-asws</sup> saw him and drew him near, then said to him: ‘O Abu Ali<sup>-asws</sup>! I<sup>-asws</sup> do not like what (state) you are in, and I<sup>-asws</sup> do get cheered with you, except that there isn’t any understanding for you, so go and seek the understanding’.

قَالَ جُعِلْتُ فِدَاكَ وَ مَا الْمَعْرِفَةُ فَقَالَ لَهُ أَذْهَبْ وَ تَفَقَّهُ وَ اطلُبِ الْحَدِيثَ قَالَ عَمَّنْ قَالَ عَنْ أَنَسِ بْنِ مَالِكٍ وَ عَنْ قُفْهَاءِ أَهْلِ الْمَدِينَةِ ثُمَّ اعْرِضِ الْحَدِيثَ عَلَيَّ

He said, ‘May I be sacrificed for you<sup>-asws</sup>! And what is the understanding?’ He<sup>-asws</sup> said to him: ‘Go and ponder and seek the Hadeeth’. He said, ‘From whom?’ He<sup>-asws</sup> said: ‘From Anas Bin Malik and the jurists of the people of Al-Medina, then present the Hadeeth to me<sup>-asws</sup>’.

قَالَ فَذْهَبَ وَ تَكَلَّمَ مَعَهُمْ ثُمَّ جَاءَهُ فَقَرَأَهُ عَلَيْهِ فَأَسْفَطَهُ كُلَّهُ ثُمَّ قَالَ لَهُ أَذْهَبْ وَ اطلُبِ الْمَعْرِفَةَ وَ كَانَ الرَّجُلُ مَعِينًا [مَعْنِيًا] بِدِينِهِ فَلَمْ يَزَلْ مُتَرَحِّدًا أَبَا الْحَسَنِ ع حَتَّى خَرَجَ إِلَى ضَيْعَةٍ لَهُ فَتَبِعَهُ وَ لَحِقَهُ فِي الطَّرِيقِ

He (the narrator) said, ‘He went and spoke with them, then came (back) to him<sup>-asws</sup> and recited it to him<sup>-asws</sup>. He<sup>-asws</sup> dropped all of it, then said:’ Go and seek the understanding’, and there was a supporter of his<sup>-asws</sup> Religion. Abu Al-Hassan<sup>-asws</sup> did not cease to be with him until he<sup>-asws</sup> went out to an estate of his<sup>-asws</sup> and he followed him<sup>-asws</sup> and met him<sup>-asws</sup> in the road.

فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنِّي أَخْتَجُ عَلَيْكَ بَيْنَ يَدَيِ اللَّهِ فِدْلَانِي عَلَى الْمَعْرِفَةِ قَالَ فَأَخْبَرَهُ بِأَمِيرِ الْمُؤْمِنِينَ ع وَ قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع بَعْدَ رَسُولِ اللَّهِ ص وَ أَخْبَرَهُ بِأَمْرِ أَبِي بَكْرٍ وَ عُمَرَ فَتَقَبَّلَ مِنْهُ

He said to him<sup>-asws</sup>, ‘May I be sacrificed for you<sup>-asws</sup>! I am needy to you in front of Allah<sup>-azwj</sup>, so point me upon the understanding’. He<sup>-asws</sup> informed him about Amir Al-Momineen<sup>-asws</sup> and said: ‘Amir Al-Momineen<sup>-asws</sup> was after Rasool-Allah<sup>-saww</sup>’ and informed him with the matter of Abu Bakr and Umar. He accepted from him<sup>-asws</sup>.

ثُمَّ قَالَ قَمَنْ كَانَ بَعْدَ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ الْحَسَنُ ع ثُمَّ الْحُسَيْنُ حَتَّى انْتَهَى إِلَى نَفْسِهِ ثُمَّ سَكَتَ قَالَ جُعِلْتُ فِدَاكَ قَمَنْ هُوَ الْيَوْمَ قَالَ إِنْ أَخْبَرْتُكَ تَقْبَلُ قَالَ بَلَى جُعِلْتُ فِدَاكَ

Then he said, ‘So who was after Amir Al-Momineen<sup>-asws</sup>?’ He<sup>-asws</sup> said; ‘Al-Hassan<sup>-asws</sup>, then Al-Husayn<sup>-asws</sup>’, until he<sup>-asws</sup> ended up to himself<sup>-asws</sup>, then he<sup>-asws</sup> was silent. He said, ‘May I be sacrificed for you<sup>-asws</sup>! So, who is it today?’ He<sup>-asws</sup> said: ‘If I<sup>-asws</sup> were to inform you, will you accept?’ He said, ‘Yes, may I be sacrificed for you!’

قَالَ أَنَا هُوَ قَالَ جُعِلْتُ فِدَاكَ فَشَيْءٌ أَسْتَدِلُّ بِهِ قَالَ أَذْهَبَ إِلَى تِلْكَ الشَّجَرَةِ وَ أَشَارَ إِلَى أُمِّ غَيْلَانَ قُلْنَا لَهَا يَقُولُ لَكَ مُوسَى بْنُ جَعْفَرٍ أَقْبَلِي

He<sup>-asws</sup> said: 'I<sup>-asws</sup> am he<sup>-asws</sup>'. He said, 'May I be sacrificed for you<sup>-asws</sup>! Is there something I can point with?' He<sup>-asws</sup> said: 'Go to that tree', and he<sup>-asws</sup> indicated to Umm Gaylan (a thorny bush), 'and say to it, 'Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> is saying to you: 'Come to me<sup>-asws</sup>!''

قَالَ فَأَتَيْتُهَا قَالَ فَرَأَيْتُهَا وَاللَّهِ تَحْبُّ الْأَرْضَ جُبُوبًا حَتَّى وَقَفْتُ بَيْنَ يَدَيْهِ ثُمَّ أَشَارَ إِلَيْهَا فَرَجَعْتُ قَالَ فَأَقَرَّ بِهِ ثُمَّ لَزِمَ السُّكُوتَ

He (the narrator) said, 'I went to it and by Allah<sup>-azwj</sup> I saw it uprooting the ground with an uprooting until it paused in front of him<sup>-asws</sup>. Then he<sup>-asws</sup> gestured to it and it returned. He<sup>-asws</sup> said: 'Accept it and necessitate the silence'.

فَكَانَ لَا يَرَاهُ أَحَدٌ يَتَكَلَّمُ بَعْدَ ذَلِكَ وَكَانَ مِنْ قَبْلِ ذَلِكَ يَرَى الرُّؤْيَا الْحَسَنَةَ وَ يُرَى لَهُ ثُمَّ انْقَطَعَتْ عَنْهُ الرُّؤْيَا فَرَأَى لَيْلَةً أَبَا عَبْدِ اللَّهِ عَ فِيمَا يَرَى النَّائِمُ فَشَكَا إِلَيْهِ انْقِطَاعَ الرُّؤْيَا فَقَالَ لَا تَعْتَمَّ فَإِنَّ الْمُؤْمِنَ إِذَا رَسَخَ فِي الْإِيمَانِ رُفِعَ عَنْهُ الرُّؤْيَا.

It so happened that he was not seen by anyone speaking after that, and before that he used to see the beautiful dreams, and he<sup>-asws</sup> would appear to him, then the dreams were cut off from him. One-night he<sup>-asws</sup> saw Abu Abdullah<sup>-asws</sup> during what the sleeping one sees. He complained to him<sup>-asws</sup> of the termination of the dreams. He<sup>-asws</sup> said: 'Do not be gloomy, for the Momin, when he is firmly rooted in the Eman, the dreams are lifted from him'.<sup>184</sup>

55- الْكَافِي، عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: إِنَّ الْأَخْلَامَ لَمْ تَكُنْ فِي مَا مَضَى فِي أَوَّلِ الْخَلْقِ وَإِنَّمَا حَدَثَتْ فَقُلْتُ وَ مَا الْعِلَّةُ فِي ذَلِكَ

(The book) 'Al Kafi' – From one of his companions, from Ali Bin Al Abbas, from Al-Hassan Bin Abdul Rahman,

'From Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup> who said, 'The dreams did not exist in the past in the first creatures, and rather these are new occurrences'. I said, 'And what is the reason regarding that?'

فَقَالَ إِنَّ اللَّهَ عَزَّ ذِكْرُهُ بَعَثَ رَسُولًا إِلَى أَهْلِ زَمَانِهِ فَدَعَاهُمْ إِلَى عِبَادَةِ اللَّهِ وَ طَاعَتِهِ فَقَالُوا إِنَّا فَعَلْنَا ذَلِكَ فَمَا لَنَا فَوَ اللَّهُ مَا أَنْتَ بِأَكْثَرَنَا مَالًا وَ لَا بِأَعَزَّنَا عَشِيرَةً

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup>, Mighty is His<sup>-azwj</sup> Mention, Sent a Messenger<sup>-as</sup> to the people of his<sup>-as</sup> time. He<sup>-as</sup> called them to worship Allah<sup>-azwj</sup> and obey Him<sup>-azwj</sup>. They said, 'If they were to do that, so what would be for us? By Allah<sup>-azwj</sup>! Neither are you wealthier than us, nor of a mightier clan?'

فَقَالَ إِنَّ أَطَعْتُمُونِي أَدْخَلَكُمُ اللَّهُ الْجَنَّةَ وَ إِنْ عَصَيْتُمُونِي أَدْخَلَكُمُ اللَّهُ النَّارَ

He<sup>-as</sup> said: 'If you were to obey me<sup>-as</sup>, Allah<sup>-azwj</sup> would Enter you all into the Paradise, and if you were to disobey me<sup>-as</sup>, Allah<sup>-azwj</sup> would Enter you all into the Fire!'

فَقَالُوا وَمَا الْجَنَّةُ وَمَا النَّارُ فَوَصَفَ لَهُمْ ذَلِكَ فَقَالُوا مَتَى نَصِيرُ إِلَى ذَلِكَ فَقَالَ إِذَا مِتُّمْ فَقَالُوا لَقَدْ رَأَيْنَا أَمْوَاتَنَا صَارُوا عِظَامًا وَرُفَاتًا

They said, 'And what is the Paradise and what is the Fire?' He<sup>-saww</sup> described it to them. They said, 'When shall we arrive to that?' He<sup>-as</sup> said: 'When you die!' They said, 'We have seen our dead ones becoming bones and residue!'

فَارْتَدَّادُوا لَهُ تَكْذِيبًا وَ بِهِ اسْتِخْفَافًا فَأَخَذَتْ اللَّهُ عَزَّ وَ جَلَّ فِيهِمُ الْأَخْلَامَ فَأَنْتَوهُ فَأَخْبَرُوهُ بِمَا رَأَوْا وَ مَا أَنْكَرُوا مِنْ ذَلِكَ

They increased to him<sup>-as</sup> in belying and taking lightly with him<sup>-as</sup>. So Allah<sup>-azwj</sup> Mighty and Majestic Brought the dreams into occurrence among them. They came to him<sup>-as</sup> and informed him<sup>-as</sup> of what they had seen and what they had denied (disliked) from that.

فَقَالَ إِنَّ اللَّهَ عَزَّ ذِكْرُهُ أَرَادَ أَنْ يَخْتَجَّ عَلَيْكُمْ بِهَذَا هَكَذَا تَكُونُ أَرْوَاحُكُمْ إِذَا مِتُّمْ وَ إِنْ بَلَّيَتْ أَبْدَانُكُمْ تَصِيرُ الْأَرْوَاحُ إِلَى عِقَابٍ حَتَّى تُبْعَثَ الْأَبْدَانُ.

He<sup>-as</sup> said: 'Allah<sup>-azwj</sup>, Mighty is His<sup>-azwj</sup> Mention Wanted to Argue against you all with this. Like that would be your souls when you die, and even if your bodies have decayed, you will become souls to Punishment until the bodies are Resurrected!'<sup>185</sup>

56- الدُّرَّةُ الْبَاهِرَةُ، قَالَ أَبُو مُحَمَّدٍ الْعَسْكَرِيُّ ع مَنْ أَكْثَرَ الْمَنَامَ رَأَى الْأَخْلَامَ.

(The book) 'Al Durr Al Bahira' –

'Abu Muhammad Al-Askari<sup>-asws</sup> said: 'One of frequent sleep would see the (pipe) dreams''<sup>186</sup>

57- كِتَابُ الْغَايَاتِ لِجَعْفَرِ بْنِ أَحْمَدَ الْقُمِّيِّ، قَالَ قَالَ رَسُولُ اللَّهِ ص خِيَارُكُمْ أُولُو النَّهْيِ قِيلَ يَا رَسُولَ اللَّهِ وَ مَنْ أُولُو النَّهْيِ فَقَالَ أُولُو النَّهْيِ أُولُو الْأَخْلَامِ الصَّادِقَةُ.

(The book) 'Kitab Al Gayaat' of Ja'far Bin Ahmad Al Qummi who said,

'Rasool-Allah<sup>-saww</sup> said: 'The best of you are the ones of intelligence'. It was said, 'O Rasool-Allah<sup>-saww</sup>! And who are the ones of intelligence?' He<sup>-saww</sup> said: 'The ones of intelligence and the ones of true dreams''<sup>187</sup>

كِتَابُ التَّبَصُّرَةِ لِعَلِيِّ بْنِ بَابُوئِيهِ، عَنْ سَهْلِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الرُّؤْيَا ثَلَاثَةٌ بُشْرَى مِنَ اللَّهِ وَ تَحْزِينٌ مِنَ الشَّيْطَانِ وَ الَّذِي يُحَدِّثُ بِهِ الْإِنْسَانُ نَفْسُهُ فَبَرَأهُ فِي مَنَامِهِ

The book 'Al Tabsira' of Ali Bin Nabawayh – From Sahl Bin Ahmad, from Muhammad Bin Muhammad Bin Al Ash'as,

'From Musa Bin Ismail son of Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The dreams are three – glad tiding from

<sup>185</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 55

<sup>186</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 56

<sup>187</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 57

Allah<sup>-azwj</sup>, and grief from the Satan<sup>-la</sup>, and that which the human being discusses with himself, so he sees it in his sleep’.

وَقَالَ ص الرَّؤْيَا مِنَ اللَّهِ وَالْحُلُمُ مِنَ الشَّيْطَانِ.

And he<sup>-saww</sup> said: ‘The dream is from Allah<sup>-azwj</sup> and the (pipe) dream is from the Satan<sup>-la</sup>’.<sup>188</sup>

59 كِتَابُ الْمُؤْمِنِ لِلْحُسَيْنِ بْنِ سَعِيدٍ، بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: رَأَى الْمُؤْمِنُ وَرُؤْيَاهُ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنَ النَّبُوَّةِ وَ مِنْهُمْ مَنْ يُعْطَى عَلَى الثَّلَاثِ.

‘Kitab Al Momin’ of Al-Husayn Bin Saeed, by his chain,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The Momin sees (a dream) and his dream is a part from seventy parts from the Prophet-hood, and from them is one who is Given upon the third’.<sup>189</sup>

60- الدُّرُّ الْمَنْشُورُ، مِنْ عِدَّةِ كُتُبٍ بِإِسْنَادٍ عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ ص فِي قَوْلِهِ تَعَالَى لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ قَالَ هِيَ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تُرَى لَهُ فَهِيَ بُشْرَاهُ فِي الْحَيَاةِ الدُّنْيَا وَ بُشْرَاهُ فِي الْآخِرَةِ الْجَنَّةِ.

(The non-Shia book) ‘Al Durr Al Mansour – From a number of books, by chains from Abu Al Darda’a,

‘From the Prophet<sup>-saww</sup> regarding Words of the Exalted: **For them is the glad tiding in the life of the world and in the Hereafter. [10:64]**, he<sup>-saww</sup> said: ‘These are the righteous dreams the Muslims see, or it is seen for him, so it is his glad tiding in the life of the world, and his glad tiding in the Hereafter is the Paradise’.<sup>190</sup> (From a Non-shia source)

61- وَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنِ النَّبِيِّ ص فِي قَوْلِهِ تَعَالَى لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا قَالَ الرُّؤْيَا الصَّالِحَةُ يُبَشِّرُ بِهَا الْمُؤْمِنُ جُزْءٌ مِنْ سِتَّةٍ وَ أَرْبَعِينَ جُزْءًا مِنَ النَّبُوَّةِ فَمَنْ رَأَى ذَلِكَ فَلْيُحْزِرْ بِهَا وَادًّا وَ مَنْ رَأَى سِوَى ذَلِكَ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ لِيَحْزِنَهُ فَلْيَنْفِثْ عَنْ يَسَارِهِ ثَلَاثًا وَ لَا يُحْزِرْ بِهَا أَحَدًا.

And from Abdullah Bin Umar,

‘From the Prophet<sup>-saww</sup> regarding Words of the Exalted: **For them is the glad tiding in the life of the world and in the Hereafter. [10:64]**, he<sup>-saww</sup> said: ‘The righteous dream, the Momin is given glad tidings with it, is a part from forty-six parts from the Prophet-hood. The one who sees that, so let him inform his cordial ones with it, and the one who sees evil of that, so rather it is from the Satan<sup>-la</sup> to grieve him, so let him spit on his left thrice and not inform anyone with it’.<sup>191</sup> (From a Non-shia source)

62- وَ عَنْ أَبِي جَعْفَرٍ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَتَى رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ رَسُولَ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ الَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ

And from Abu Ja’far<sup>-asws</sup>, from Jabir Bin Abdullah having said, ‘A man from the people of the valleys came to Rasool-Allah<sup>-saww</sup>. He said, ‘O Rasool-Allah<sup>-saww</sup>! Inform me about Words of

<sup>188</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 58

<sup>189</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 59

<sup>190</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 60

<sup>191</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 61

Allah<sup>-azwj</sup>: **Those who are believing, and they were fearing [10:63] For them is the glad tiding in the life of the world and in the Hereafter. [10:64]**.

فَقَالَ رَسُولُ اللَّهِ ص أَمَّا قَوْلُهُ لَكُمْ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا فَهِيَ الرُّؤْيَا الْحَسَنَةُ تُرَى لِلْمُؤْمِنِ فَيُبَشِّرُ بِهَا فِي دُنْيَاهُ وَ أَمَّا قَوْلُهُ وَ فِي الْآخِرَةِ فَإِنَّهَا بَشَارَةُ الْمُؤْمِنِ عِنْدَ الْمَوْتِ أَنَّ اللَّهَ قَدْ غَفَرَ لَكَ وَ لِمَنْ يَحْمِلُكَ إِلَى قَبْرِكَ.

Rasool-Allah<sup>-saww</sup> said: 'As for His<sup>-azwj</sup> Words: **For them is the glad tiding in the life of the world [10:64]**, it is the good dream shown to the Momin, so he is given glad tidings with it in his world; and as for His<sup>-azwj</sup> Words: **and in the Hereafter. [10:64]**, it is a glad tiding of the Momin during the death: 'Allah<sup>-azwj</sup> has Forgiven (your sins) for you and for the one who carried you to your grave".<sup>192</sup> (From a Non-shia source)

63- وَ عَنْ ابْنِ عَبَّاسٍ لَكُمْ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا قَالَ هِيَ الرُّؤْيَا الْحَسَنَةُ يَرَاهَا الْمُسْلِمُ لِنَفْسِهِ أَوْ لِبَعْضِ إِخْوَانِهِ.

And from Ibn Abbas –

'For them is the glad tiding in the life of the world [10:64], he said, 'It is the good dream the Muslims see, or for one of his brothers".<sup>193</sup> (From a Non-shia source + not a Hadeeth)

64- وَ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص قَالَ: أَلَا إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النَّبُوَّةِ إِلَّا الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تُرَى لَهُ.

And from Ibn Abbas,

'From the Prophet<sup>-saww</sup> having said: 'Indeed! There does not remain from the glad tidings of the Prophet-hood except the righteous dream the Muslims sees or is shown to him".<sup>194</sup> (From a Non-shia source)

65- وَ عَنْ أَبِي الطُّفَيْلِ عَنْهُ ص قَالَ: لَا بُبُوَّةَ بَعْدِي إِلَّا الْمُبَشِّرَاتُ قِيلَ يَا رَسُولَ اللَّهِ وَ مَا الْمُبَشِّرَاتُ قَالَ الرُّؤْيَا الصَّالِحَةُ.

And from Abu Al-Tufeyl,

'From him<sup>-saww</sup> having said: 'There is no Prophet-hood after me<sup>-saww</sup> except the glad tidings!' It was said, 'O Rasool-Allah<sup>-saww</sup>! And what are the glad tidings?' He<sup>-saww</sup> said: 'The righteous dreams".<sup>195</sup> (From a Non-shia source)

66- وَ عَنْ أَبِي قَتَادَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص الرُّؤْيَا الصَّالِحَةُ بُشْرَى مِنَ اللَّهِ وَ هِيَ جُزْءٌ مِنْ أَجْزَاءِ النَّبُوَّةِ.

And from Abu Qatadah who said,

'Rasool-Allah<sup>-saww</sup> said: 'The righteous dream is glad tidings from Allah<sup>-azwj</sup>, and it is a part from the parts of Prophet-hood".<sup>196</sup> (From a Non-shia source)

<sup>192</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 62

<sup>193</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 63

<sup>194</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 64

<sup>195</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 65

<sup>196</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 66

67- وَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكُنْ رُؤْيَا الْمُؤْمِنِ تَكْذِيبٌ وَ أَصْدَقُهُمْ رُؤْيَا أَصْدَقُهُمْ حَدِيثًا وَ رُؤْيَا الْمُسْلِمِ جُزْءٌ مِنْ سِتَّةٍ وَ أَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ

And from Abu Hureyra (a well-known fabricator) who said,

‘Rasool-Allah<sup>-saww</sup> said: ‘When the (end of) times draws near, the dream of a Momin would almost not be false, and their most truthful of dreams would be their most truthful of narration, and the dream of a Muslim is a part from forty-six parts from the Prophet-hood.

وَ الرُّؤْيَا ثَلَاثٌ فَالرُّؤْيَا الصَّالِحَةُ بُشْرَى مِنَ اللَّهِ وَ الرُّؤْيَا مِنَ تَحْرِيكِ الشَّيْطَانِ وَ الرُّؤْيَا بِمَا يَحْدِثُ الرَّجُلُ نَفْسَهُ

And the dreams are three. There is a righteous dream being a glad tiding from Allah<sup>-azwj</sup>, and there is the dream (nightmare) being from the grief by Satan<sup>-la</sup>, and there is the dream from what the man discusses with himself.

وَ إِذَا رَأَى أَحَدُكُمْ مَا يَكْرَهُ فَلْيَقُمْ وَ لْيَتَفَلَّحْ وَ لَا يَحْدِثْ بِهِ النَّاسَ وَ أَحَبُّ الْقِيَدِ فِي النَّوْمِ وَ أَكْرَهُ الْقُلُوبِ ثَبَاتٌ فِي الدِّينِ فَإِنْ رَأَى أَحَدُكُمْ رُؤْيَا تُعْجِبُهُ فَلْيَقْصُصْهَا إِنْ شَاءَ وَ إِنْ رَأَى شَيْئًا يَكْرَهُهُ فَلَا يَقْصُصْهُ عَلَى أَحَدٍ وَ لْيَقُمْ بِصَلَاتِهِ.

And when one of you sees what he dislikes, then let him stand and spit, and he should not narrate with it to the people; and I<sup>-saww</sup> love the shackle during the sleep (dream) and I<sup>-saww</sup> dislike the fetters. The shackle is clothing in the religion. So if one of you sees a dream fascinating him, let him narrate it if he so desires to, and if he sees something he dislikes, he should not narrate to anyone, and let him stand and pray Salat<sup>197</sup>. (From a Non-shia source)

68- وَ عَنْ عُبادَةَ بْنِ الصَّامِتِ أَنَّ النَّبِيَّ ص قَالَ: رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَ أَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ.

And from Ubadah Bin Al Samir –

‘The dream of a Momin is a part from forty-six parts of the Prophet-hood’<sup>198</sup>. (From a Non-shia source)

69- وَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْهُ ص قَالَ: إِذَا رَأَى أَحَدُكُمْ الرُّؤْيَا يُحِبُّهَا فَإِنَّمَا هِيَ مِنَ اللَّهِ فَلْيَحْمَدِ اللَّهَ عَلَيْهَا وَ لْيَحْدِثْ بِهَا وَ إِذَا رَأَى غَيْرَهُ بِمَا يَكْرَهُ فَإِنَّمَا هِيَ مِنَ الشَّيْطَانِ فَلْيَسْتَعِذْ بِاللَّهِ مِنْ شَرِّهَا وَ لَا يَذْكُرْهَا لِأَحَدٍ فَإِنَّمَا لَا تَضُرُّهُ.

And from Abu Saeed Al Khudry –

‘From him<sup>-saww</sup> having said: ‘When one of you sees the dream fascinating him, so rather it is from Allah<sup>-azwj</sup>, so let him praise Allah<sup>-azwj</sup> upon it and let him narrate with it; and when he sees something else from what he dislikes, so rather it is from the Satan<sup>-la</sup>. Let him seek Refuge with Allah<sup>-azwj</sup> from its evil and not mention it to anyone, so it will not harm him’<sup>199</sup>. (From a Non-shia source)

<sup>197</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 67

<sup>198</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 68

<sup>199</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 69

70- وَ عَنْ أَبِي سَعِيدٍ أَيْضاً عَنْهُ ص قَالَ: الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سَبْعِينَ جُزْءاً مِنَ النَّبُوءَةِ.

And from Abu Saeed as well,

‘From him<sup>-saww</sup> having said: ‘The righteous dream is a part from seventy parts of the Prophet-hood’.<sup>200</sup> (From a Non-shia source)

71- وَ عَنْ عُبادَةَ بْنِ الصَّامِتِ عَنْهُ ص فِي قَوْلِهِ تَعَالَى لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا قَالَ هِيَ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُؤْمِنُ لِنَفْسِهِ أَوْ تُرَى لَهُ وَ هُوَ كَلَامٌ يُكَلِّمُ بِهِ رَبُّكَ عَبْدَهُ فِي الْمَنَامِ.

And from Ubadah Bin Al Samir,

‘From him<sup>-saww</sup> regarding Words of the Exalted: **For them is the glad tidings in the life of the world [10:64]**, he<sup>-saww</sup> said: ‘It is the righteous dream the Momin sees it for himself, or is shown to him, and it is a Speech your Lord<sup>-azwj</sup> Speaks with to His<sup>-azwj</sup> servant during the sleep’.<sup>201</sup> (From a Non-shia source)

72- وَ عَنْ أَبِي قَتَادَةَ قَالَ: الرُّؤْيَا مِنَ اللَّهِ وَ الْحُلُمُ مِنَ الشَّيْطَانِ فَإِذَا رَأَى أَحَدُكُمْ شَيْئاً يَكْرَهُهُ فَلْيَنْفِثْ عَنْ يَسَارِهِ ثَلَاثَ مَرَّاتٍ ثُمَّ لِيَسْتَعِذْ بِاللَّهِ مِنْ شَرِّهَا فَإِنَّهَا لَا تَضُرُّهُ.

And from Abu Qatadah who said,

‘The dream is from Allah<sup>-azwj</sup> and the (pipe) dream is from the Satan<sup>-la</sup>. Whenever one of you sees anything, he dislikes, so let him spit on his left three times, then let him seek Refuge with Allah<sup>-azwj</sup> from it’s evil, so it will not harm him’.<sup>202</sup> (From a Non-shia source)

73- وَ عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص الرُّؤْيَا عَلَى ثَلَاثَةِ مِنْهَا تَخَوُّفٌ مِنَ الشَّيْطَانِ لِيَخْزَنَ بِهِ ابْنُ آدَمَ وَ مِنْهَا الْأَمْرُ يُحْدِثُ بِهِ نَفْسُهُ فِي الْيَقَظَةِ فَيَرَاهُ فِي الْمَنَامِ وَ مِنْهَا جُزْءٌ مِنْ سِتَّةٍ وَ أَرْبَعِينَ جُزْءاً مِنَ النَّبُوءَةِ.

And from Awf Bin Malik who said,

‘Rasool-Allah<sup>-saww</sup> said: ‘The dream is based upon three. From these is a scare from the Satan<sup>-la</sup> to grieve the son of Adam<sup>-as</sup> with it, and from these is the matter he discusses with himself during the wakefulness, so he sees it during the sleep, and from these is a part from forty-six parts of the Prophet-hood’.<sup>203</sup> (From a Non-shia source)

74- وَ عَنْ سُلَيْمِ بْنِ عَامِرٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: الْعَجَبُ مِنْ رُؤْيَا الرَّجُلِ أَنَّهُ يَبْهَتُ فَيَرَى الشَّيْءَ لَمْ يَحْظُرْ لَهُ عَلَى بَالٍ فَيَكُونُ رُؤْيَاهُ كَأَخْذٍ بِالْيَدِ وَ يَرَى الرَّجُلُ الرُّؤْيَا فَلَا يَكُونُ رُؤْيَاهُ شَيْئاً

And from Suleym Bin Aamir,

<sup>200</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 70

<sup>201</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 71

<sup>202</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 72

<sup>203</sup> Bihar Al-Anwaar – V 57 The book of creation - Ch 44 H 73

‘Umar Bin Al-Khattab said, ‘The strangeness from the dream of a man is that he sleeps at night, so he sees something which had not occurred in his mind, so his dream would be like taking by the hand, and the man sees the dream, and his dream does not happen to be anything’.

فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ أَفَلَا أُخْبِرُكَ بِذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ اللَّهَ يَقُولُ اللَّهُ يَتَوَقَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى

Ali-asws Bin Abu Talib-asws said: ‘Shall I-asws inform you with that, O commander of the faithful? Allah-saww Says: **Allah Expires the souls when they die, and those who do not die in their sleep. So He Withholds those whom the death is Decreed upon, and He Sends back the others to a specified term [39:42].**

فَاللَّهُ يَتَوَقَّى الْأَنْفُسَ كُلَّهَا فَمَا رَأَتْ وَ هِيَ عِنْدَهُ فِي السَّمَاءِ فَهِيَ الرُّؤْيَا الصَّادِقَةُ وَ مَا رَأَتْ إِذَا أُرْسِلَتْ إِلَىٰ أَجْسَادِهَا تَلْقَاهَا الشَّيَاطِينُ فِي الْهَوَاءِ فَكَذَّبَتْهَا وَ أَخْبَرَتْهَا بِالْأَبَاطِيلِ فَكَذِبَتْ فِيهَا فَعَجِبَ عُمَرُ مِنْ قَوْلِهِ.

Allah-azwj Expires the selves, all of them. So, whatever is seen, and it is with Him-azwj in the sky, it is the true dream, and whatever is seen when it is Sent back to its body, the Satan-la meets it in the air, so he-la belies it and informs it with the falsehood, so you should belie regarding it’. Umar was astounded from his-asws words’.<sup>204</sup>

75- الْكَافِي، عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ دُرُوسَ بْنِ أَبِي مَنْصُورٍ عَنْ أَبِي بصيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ جُعِلَتْ فِدَاكَ الرُّؤْيَا الصَّادِقَةُ وَ الْكَاذِبَةُ خَرَجَهُمَا مِنْ مَوْضِعٍ وَاحِدٍ

(The book) – From the number, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al Nazr Bin Suwed, from Dorost Bin Abu Mansour, from Abu Baseer who said,

‘I said to Abu Abdullah-asws, ‘May I be sacrificed for you-asws! The true dream and the false, is their emergence from place (source)?’

قَالَ صَدَقْتَ أَمَّا الْكَاذِبَةُ الْمُخْتَلِفَةُ فَإِنَّ الرَّجُلَ يَرَاهَا فِي أَوَّلِ لَيْلَةٍ فِي سُلْطَانِ الْمَرَدَةِ الْفَسَقَةِ وَ إِنَّمَا هِيَ شَيْءٌ يُحْتَلُّ إِلَى الرَّجُلِ وَ هِيَ كَاذِبَةٌ مُخَالِفَةٌ لَا خَيْرَ فِيهَا

He-asws said: ‘You speak the truth! As for the false, it is various, for the man sees it in the beginning of the night, in the authority of the apostasy, the mischief (Satan-la), and rather it is something imagined to the man, and it is false, opposite, there being no good in it.

وَ أَمَّا الصَّادِقَةُ إِذَا رَأَاهَا بَعْدَ الثُّلُثَيْنِ مِنَ اللَّيْلِ مَعَ حُلُولِ الْمَلَائِكَةِ وَ ذَلِكَ قَبْلَ السَّحَرِ فَهِيَ صَادِقَةٌ لَا تَخْتَلِفُ إِنْ شَاءَ اللَّهُ إِلَّا أَنْ يَكُونَ جُنُبًا أَوْ يَكُونَ عَلَىٰ غَيْرِ طَهْرٍ أَوْ لَمْ يَذْكُرِ اللَّهُ عَزَّ وَ جَلَّ حَقِيقَةَ ذِكْرِهِ فَإِنَّمَا تَخْتَلِفُ وَ تُبْطِئُ عَلَىٰ صَاحِبِهَا.

And as for the true, when he sees it after the two-thirds of the night with the permeation of the Angels, and that is before the pre-dawn, so it is true, it will not be opposed, if Allah-azwj so Desires, except if he happens to be with sexual impurity, or it happens to be without



cleanliness, or he did not mention Allah<sup>-azwj</sup> Mighty and Majestic, reality of His<sup>-azwj</sup> Mention, so it would be opposed and delayed upon its owner”<sup>205</sup>.

### تفصيل و تبیین

## Detail and Explanation (Abridged)

لما كان أمر الرؤيا و صدقها و كذبها مما اختلفت فيه أقاويل الناس فلا بأس أن نذكر هاهنا بعض أقوال المتكلمين و الحكماء ثم نبين ما ظهر لنا فيه من أخبار أئمة الأئمة ع.

When the matter of the dream and its trueness and its falsity are from what there is a differing, it is, there are (various) words of the people so there is no problem in us mentioning over here some of the words of the theologians and the wise ones, then we shall explain what has appeared to us regarding it from the Ahadeeth of the Imams<sup>-asws</sup> of the people.

وَقَدْ جَاءَ فِي الْحَدِيثِ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سَبْعَةٍ وَ سَبْعِينَ جُزْءاً مِنَ النَّبُوءَةِ.

And it has come in the Hadeeth from Rasool-Allah<sup>-saww</sup> having said: ‘The dream of a Momin is a part from seventy-seven parts from the Prophet-hood’.

وَرُوي عَنْهُ ع أَنَّهُ قَالَ: رُؤْيَا الْمُؤْمِنِ يَجْرِي بِجَرَى كَلَامِ تَكَلَّمَ بِهِ الرَّبُّ عِنْدَهُ.

And it is reported from him<sup>-saww</sup> having said: ‘The dream of a Momin flows the flow of a Speech the Lord<sup>-azwj</sup> Speaks with him’.

فأما وسوسة شياطين الجن فقد ورد السمع بذكرها قال الله تعالى مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ

As for the insinuations of Satan<sup>-la</sup> of the Jinn, it's mention has arrived to the hearing. Allah<sup>-azwj</sup> the Exalted Said: **From the evil of doubts insinuated by the wicked one [114:4] Who insinuates into the chests of people [114:5] Being from the Jinn and the people [114:6].**

و قَالَ وَ إِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَ قَالَ شَيَاطِينَ الْإِنْسِ وَ الْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُوراً وَ ورد السمع به فلا طريق إلى دفعه.

And He<sup>-azwj</sup> Said: **and that the satans are suggesting to their friends to contend with you all, [6:121]; and Said: satans of the humans and the Jinn, suggesting flowery words to each other, deceiving; [6:112];** and it has arrived to the hearing, so there is no path to defending it.

رَوَى جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّهُ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ص يَخْطُبُ إِذْ قَامَ إِلَيْهِ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي رَأَيْتُ كَأَنَّ رَأْسِي قَدْ قُطِعَ وَ هُوَ يَتَدَخَّرُ وَ أَنَا أَتْبَعُهُ

It is reported by Jabir Bin Abdullah having said, 'While Rasool-Allah<sup>-saww</sup> was addressing, when a man stood up to him<sup>-saww</sup>. He said, 'O Rasool-Allah<sup>-saww</sup>! I saw (in a dream) as if my head had been cut off and it was tumbling down, and I was pursuing it'.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص لَا تُحَدِّثْ بِلَعِبِ الشَّيْطَانِ بِكَ ثُمَّ قَالَ إِذَا لَعِبَ الشَّيْطَانُ أَحَدَكُمْ فِي مَنَامِهِ فَلَا يُحَدِّثَنَّ بِهِ أَحَدًا.

Rasool-Allah<sup>-saww</sup> said to him: 'Do not narrate with the playing of the Satan<sup>-la</sup> with you!' Then he<sup>-saww</sup> said: 'Whenever the Satan<sup>-la</sup> plays with one of you in his sleep, so do not narrate with it to anyone'.

و أما رؤية الإنسان للنبي ص أو لأحد الأئمة ع في المنام فإن ذلك عندي على ثلاثة أقسام قسم أقطع على صحته و قسم أقطع على بطلانه و قسم أجوز فيه الصحة و البطلان فلا أقطع فيه على حال

And as for the dream of the person of the Prophet<sup>-saww</sup> or one of the Imams<sup>-asws</sup> in the sleep, so that, in my view, is based upon three categories. A category I can conclude upon it's correctness, and a category I can conclude upon with its falsehood, and a category I can allow in it the correctness and the falsity, so I cannot conclude in it based upon any state.

فأما الذي أقطع على صحته فهو كل منام رأى فيه النبي ص أو أحد الأئمة ع و هو الفاعل لطاعة أو أمر بها و ناه عن معصية أو مبين لقبحها و قائل لحق أو داع إليه و زاجر عن باطل أو ذام لمن هو عليه

As for that I can conclude with upon it's correctness, it is every sleep one sees the Prophet<sup>-saww</sup> during it or one of the Imams<sup>-asws</sup>, and he is a doer of the obedience, or instructs with it, and forbids from disobedience, or manifests to its ugliness, and a speaker of truth, or calling to it, or rebuking from a falsity, or condemning the one who is upon it.

و أما الذي أقطع على بطلانه فهو كل ما كان ضد ذلك لعلمنا أن النبي ص و الإمام ع صاحبا حق و صاحب الحق بعيد عن الباطل

And as for that which I can conclude upon it's falsity, it is all what was opposite of that, due to us knowing that the Prophet<sup>-saww</sup> and the Imam<sup>-asws</sup> are companions of truth, and a companion of the truth would be remote from the falsehood.

و أما الذي أجوز فيه الصحة و البطلان فهو المنام الذي يرى فيه النبي و الإمام ع و ليس هو أمرا و لا ناهيا و لا على حال يختص بالديانات مثل أن يراه راكبا أو ماشيا أو جالسا و نحو ذلك

And as for that which I allow the correctness and the falsity in it, so it is the sleep in which one sees the Prophet<sup>-saww</sup> and the Imam<sup>-asws</sup>, and he is neither an instructor (of good), nor a forbiddor (from evil), nor upon a state specific with the religiousness, like if he sees him<sup>-asws</sup> riding, or walking, or being seated, or approximate that.

و أما الخبر الذي يُروى عَنِ النَّبِيِّ ص مِنْ قَوْلِهِ مَنْ رَأَى فَقَدْ رَأَى فَإِنَّ الشَّيْطَانَ لَا يَتَشَبَّهُ بِى. فإنه إذا كان المراد به المنام يحمل على التخصيص دون أن يكون في كل حال و يكون المراد به القسم الأول من الثلاثة الأقسام لأن الشيطان لا يتشبه بالنبي ص في شيء من الحق و الطاعات

And as for the Hadeeth being reported from the Prophet<sup>-saww</sup> from his<sup>-saww</sup> words: 'One who sees me<sup>-saww</sup>, so he has seen me<sup>-saww</sup>, for the Satan<sup>-la</sup> cannot resemble me<sup>-saww</sup>', it is, when the

intent with it was the dream, it is carried upon the specifics besides that it could be in every situation, and the intend with it would be the first category from the three categories, because the Satan<sup>-la</sup> cannot resemble the Prophet<sup>-saww</sup> in anything from the truth and the obedience.

و أما مَا رُوي عَنْهُ ص مِنْ قَوْلِهِ مَنْ رَأَى نَائِمًا رَأَى يَفْطَانًا. فإنه يحتمل وجهين أحدهما أن يكون المراد به رؤية المنام و يكون خاصا كالخبر الأول على القسم الذي قدمناه

And as for what is reported from him<sup>-saww</sup> from his<sup>-saww</sup> words: ‘One who sees me<sup>-saww</sup> sleeping, has seen me in wakefulness’, it is carried upon two aspects. One of these is that the intent with it would be seeing of the dream, and it would be specific like the first Hadeeth based upon the category which we have forwarded.

و الثاني أن يكون أراد به رؤية اليقظة دون المنام و يكون قوله نائما حالا للنبي و ليست حالا لمن رآه فكأنه قال من رآني و أنا نائم فكأنما رآني و أنا منتبه و الفائدة في هذا المقال أن يعلمهم بأنه يدرك في الحالتين إدراكا واحدا فيمنعهم ذلك إذا حضروا عنده و هو نائم أن يفيضوا فيما لا يحسن أن يذكره بحضرته و هو منتبه

And the second is that he intended to see him while awake and not dreaming, and his words should be while asleep to the Prophet, and not to the one who saw him. And the benefit in this article is that he informs them that he is aware of both cases in one sense, so he prevents them from that if they come to him while he is sleeping, from overflowing with what they do not like to remind him of his presence while he is attentive.

و قَدْ رُوي عَنْهُ ع أَنَّهُ عَفَا ثُمَّ قَامَ يُصَلِّي مِنْ غَيْرِ تَجْدِيدٍ وَضُوءٍ فَسُئِلَ عَنْ ذَلِكَ فَقَالَ إِنِّي لَسْتُ كَأَحَدِكُمْ تَنَامُ عَيْنَايَ وَ لَا يَنَامُ قَلْبِي.

And it has been reported from him<sup>-saww</sup> having dozed off, then stood up to pray Salat from without renewing wud'u. He<sup>-saww</sup> was asked about that. He<sup>-saww</sup> said: ‘I<sup>-saww</sup> am not like one of you all. My<sup>-saww</sup> eyes sleep and my<sup>-saww</sup> heart does not sleep’.

[خاتمة](#)

## Conclusion (Ahadeeth used)

و رُوي عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص رَأَيْتُ ذَاتَ لَيْلَةٍ فِيمَا يَرَى النَّائِمُ كَأَنَّ فِي دَارِ عُقْبَةَ بْنِ رَافِعٍ فَأَتَيْنَا بِرُطَبِ ابْنِ طَابٍ فَأَوْلَتْ الرِّفْعَةَ لَنَا فِي الدُّنْيَا وَ الْعَاقِبَةِ فِي الْآخِرَةِ وَ أَنَّ دِينَنَا قَدْ طَابَ.

And it is narrated from Anas (a well-known fabricator) who said, ‘Rasool-Allah<sup>-saww</sup> said: ‘One night I<sup>-saww</sup> saw in what the sleeping one sees, as if I<sup>-saww</sup> was in the house of Uqba Bin Rafie with dates of Ibn Ta’ab. I<sup>-saww</sup> interpreted it as being the loftiness for us<sup>-asws</sup> in the world and the well-being in the Hereafter, and there our<sup>-asws</sup> religion is good’.

و رَوَى الْبُخَارِيُّ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ص قَالَ: رَأَيْتُ امْرَأَةً سَوْدَاءَ نَائِمَةً الرَّأْسِ خَرَجَتْ مِنَ الْمَدِينَةِ حَتَّى نَزَلَتْ مَهْبِيعَةً فَتَأَوَّلَتْهَا أَنَّ وَبَاءَ الْمَدِينَةِ نُفُلٌ إِلَى مَهْبِيعَةٍ وَ هِيَ الْجُحْفَةُ.

And it is reported by Al-Bukhari, from Ibn Umar that the Prophet<sup>-saww</sup> said: 'I<sup>-saww</sup> saw (in the dream) a black woman of erect hear having gone out from Al-Medina until she descended at Mahyah. I<sup>-saww</sup> interpreted it that a plague of Al-Medina would be transferred to Mahyah, and it is Al-Juhfa''.

وَرُوي أَنَّ رَسُولَ اللَّهِ ص سَأَلَ عَنْ وَرَقَةٍ فَقَالَتْ خَدِيجَةُ إِنَّهُ قَدْ صَدَّقَكَ وَ لَكِنْ مَاتَ قَبْلَ أَنْ تَظْهَرَ فَقَالَ رَسُولُ اللَّهِ ص رَأَيْتُهُ فِي الْمَنَامِ وَ عَلَيْهِ ثِيَابٌ بَيْضٌ وَ لَوْ كَانَ مِنْ أَهْلِ النَّارِ لَكَانَ عَلَيْهِ لِبَاسٌ غَيْرُ ذَلِكَ.

And it is reported that Rasool-Allah<sup>-saww</sup> was asked about Waraqa. (Syeda) Khadeeja<sup>-as</sup> said, 'He has ratified you<sup>-saww</sup>, but he died before he revealed'. Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> saw him in the dream and upon him were white clothes, and if he was from the people of the Fire, upon him would have been clothing other than that''.

وَرُوي عَنْ أُمِّ الْعَلَا الْأَنْصَارِيَّةِ قَالَتْ رَأَيْتُ فِي النَّوْمِ لِعُثْمَانَ بْنِ مَطْعُونٍ رَضِيَ اللَّهُ عَنْهُ بَعْدَ مَوْتِهِ عَيْنًا تَجْرِي فَقَصَصْتُهَا عَلَى رَسُولِ اللَّهِ ص فَقَالَ ذَاكَ عِلْمُهُ.

And it is reported from Umm Al 'A'la the Helper, she said, 'I saw in the sleep (dream), Usman Bin Mazoun, may Allah<sup>-azwj</sup> be Pleased with him, after his death, had a flowing spring for him. I narrated it to Rasool-Allah<sup>-saww</sup>. He<sup>-saww</sup> said: 'That is his knowledge''.

وَ قَدْ وَرَدَ فِي الْحَدِيثِ أَنَّ النَّبِيَّ ص أَوَّلَ اللَّيْلِ بِالْعِلْمِ.

And it has been referred in the Hadeeth that the Prophet<sup>-saww</sup> interpreted milk as the knowledge''.

وَ رَوَى الْبُخَارِيُّ وَ غَيْرُهُ مِنَ الْمُخَالِفِينَ بِإِسْنَادِهِمْ عَنِ النَّبِيِّ ص قَالَ: رَأَيْتُ فِي الْمَنَامِ أَنِّي أَهَاجِرُ مِنْ مَكَّةَ إِلَى أَرْضٍ لَهَا نَخْلٌ فَدَهَبَ وَهَلِيَ إِلَى أَنَّهَا الْيَمَامَةُ أَوْ هَجَرُ فَإِذَا هِيَ الْمَدِينَةُ يَثْرُبُ

And it is reported by Al-Bukhari and others from the adversaries, by their chain from the Prophet<sup>-saww</sup> having said: 'I<sup>-saww</sup> saw in the dream that I<sup>-saww</sup> am emigrating from Makkah to a land having palm trees for it. My<sup>-saww</sup> thinking reached to that it is Al-Yamamah or Hajar. But behold, it was Al-Medina, Yasrib.

وَ رَأَيْتُ فِي رُؤْيَايَ هَذِهِ أَنِّي هَزَزْتُ سَيْفًا فَانْقَطَعَ صَدْرُهُ فَإِذَا هُوَ مَا أُصِيبَ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ ثُمَّ هَزَزْتُهُ أُخْرَى فَعَادَ أَحْسَنَ مَا كَانَ فَإِذَا هُوَ مَا جَاءَ اللَّهُ بِهِ مِنَ الْفَتْحِ وَ اجْتِمَاعِ الْمُؤْمِنِينَ

And I<sup>-saww</sup> saw in this dream of mine<sup>-saww</sup>, I<sup>-saww</sup> was shaking a sword, but it's middle part broke. There, it was what had afflicting from the Momineen on the day of Ohad. Then I<sup>-saww</sup> shook it again, and it returned to be as excellent what could be. There, it was what Allah<sup>-azwj</sup> has Come with, from the victory (over Makkah), unity of the Momineen.

وَ رَأَيْتُ أَيْضًا فِيهَا بَقْرًا وَ اللَّهُ خَيْرٌ فَإِذَا هُمْ النَّفَرُ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ وَ إِذَا الْحَيَرُ مَا جَاءَ اللَّهُ بِهِ مِنَ الْحَيَرِ بَعْدُ وَ ثَوَابُ الصِّدْقِ الَّذِي أَنَا اللَّهُ بَعْدَ يَوْمِ بَدْرٍ.

And I-saww saw cows in it as well, and Allah-azwj (Came with) good. There, they were a number of Momineen on the day of Ohad, and the good is what Allah-azwj with from the goodness afterwards, and Rewards of the sincerity which Allah-azwj had Given us on the Day of Badr”.

وَرَوَى أَيْضاً عَنْ جَابِرٍ فِي حَبَرِ غَزْوَةِ أُحُدٍ أَنَّ النَّبِيَّ صَلَّى قَالَ: رَأَيْتُ كَأَنِّي فِي دِرْعٍ حَصِينَةٍ وَرَأَيْتُ نَعْرًا تُنَحَّرُ فَأَوَّلْتُ الدِّرْعَ الْحَصِينَةَ بِالْمَدِينَةِ وَ الْبَقَرَةَ بَقَرَةً وَ اللَّهَ خَيْرٌ. وَ أَوَّلُوا دَبْحَ الْبَقَرَةِ بِالْمُسْلِمِينَ الَّذِينَ اسْتَشْهِدُوا يَوْمَ أُحُدٍ.

And they have reported as well from Jabir, in a Hadeeth of the military expedition of Ohad that the Prophet-saww said: ‘I-saww saw (in a dream) as if I-saww was in a fortified armour, and I-saww saw cows being sacrificed. I-saww interpreted the fortified armour as being Al-Medina, and the cows as cows, and Allah-azwj is (with) good, and I-saww interpreted slaughter of the cows as being the Muslims, those who were martyred on the day of Ohad”.

وَرُوِيَ عَنْ رَسُولِ اللَّهِ صَلَّى قَالَ: رَأَيْتُ غَنَمًا كَثِيرَةً سُودًا دَخَلَ فِيهَا غَنَمٌ كَثِيرٌ بَيْضٌ قَالُوا فَمَا أَوَّلْتَهُ يَا رَسُولَ اللَّهِ قَالَ الْعَجَمُ يُشَارِكُونَكُمْ فِي دِينِكُمْ وَ أَنْسَابِكُمْ وَ الَّذِي نَفْسِي بِيَدِهِ لَوْ كَانَ الْإِيمَانُ مُعْلَقًا بِالْثَرِيَّا لَنَالَهُ رِجَالٌ مِنَ الْعَجَمِ فَأَسْعَدَهُمْ بِهِ فَارِسٌ.

And it is reported from Rasool-Allah-saww having said: ‘I-saww saw a lot of black sheep, and lot of white sheep entered among them’. They said, ‘So what did you-saww interpret it as, O Rasool-Allah-saww?’ He-saww said: ‘The non-Arabs (Persians) will be participating with you all in your religion and your lineages! By the One-azwj in Whose Hand is my-saww ‘self’! If the Eman were to be suspended with the sun, a man from the Persians would attain it!’ The Persians were made happy with it”.

وَرَوَى مُسْلِمٌ وَ الْبُخَارِيُّ فِي صَحِيحَيْهِمَا بِإِسْنَادِهِمَا عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى نَحْنُ الْأَخِيرُونَ السَّابِقُونَ بَيْنَنَا أَنَا نَائِمٌ إِذْ أُوتِيتُ خَزَائِنَ الْأَرْضِ فَوَضَعَ فِي يَدَيَّ سَوَارِينَ مِنْ ذَهَبٍ فَكَبَّرًا عَلَيَّ وَ أَهْمَانِي فَأَوْحَى إِلَيَّ أَنْ انْفُخْهُمَا فَتَفَخَّخْتُهُمَا فَطَارَا فَأَوَّلْتُهُمَا الْكَذَّابِينَ الَّذِينَ أَنَا بَيْنَهُمَا صَاحِبُ صَنْعَاءَ وَ صَاحِبُ الْيَمَامَةِ.

And it is reported by Muslim and Al-Bukhari in their ‘Saheeh’, by their chains from Abu Hureyra (a well-known fabricator) who said, ‘Rasool-Allah-saww said: ‘We are the latter ones of the preceding ones. While I-saww was sleeping, when (in the dream) I-saww was Given treasures of the earth. Two bracelets of gold were placed in my-saww hands. It was grievous upon me-saww and it worried me-saww. It was Revealed to me-saww that I-saww blow on them. I-saww blew and they flew. I-saww interpreted them as being two liars, those I-saww was between them – governor of Sana’a and governor of Al-Yamama”.

وَ فِي رِوَايَةِ التِّرْمِذِيِّ قَالَ: رَأَيْتُ فِي الْمَنَامِ كَأَنَّ فِي يَدَيَّ سَوَارِينَ فَأَوَّلْتُهُمَا كَاذِبَيْنِ يُخْرِجَانِ مِنْ بَغْدِيدِي يُقَالُ لِأَحَدِهِمَا مُسْلِمَةُ صَاحِبُ الْيَمَامَةِ وَ الْعَبْسِيُّ صَاحِبُ صَنْعَاءَ.

And in a report of Al-Tirmizi who said, ‘I-saww saw in the dream as if there were two bracelets in my-saww hand. I-saww interpreted these as being two liars to be coming out from after me-saww. One of them is called Musaylama, governor of Al-Yamama, and Al-Absy, governor of Sana’a”.

وَ كَسَرَ الظَّهْرَ لِفَوْتِ الْأَخ. كَمَا قَالَ سَيِّدُ الشَّهَدَاءِ ع حِينَ اسْتَشْهِدَ الْعَبَّاسُ قَدَّسَ اللَّهُ رُوحَهُ الْآنَ انْكَسَرَ ظَهْرِي.

And breaking of the back is (interpreted as) loss of the brother, just as the chief of the Martyrs (Al-Husayn<sup>-asws</sup>) had said when Al Abbas<sup>-asws</sup>, may Allah<sup>-azwj</sup> Sanctify his<sup>-asws</sup> soul, was martyred: 'Now, my<sup>-asws</sup> back is broken''.

باب 45 آخر في رؤية النبي ص و أوصيائه ع و سائر الأنبياء و الأولياء في المنام

## CHAPTER 45 – ANOTHER REGARDING SEEING THE PROPHET- saww AND HIS-<sup>saww</sup> SUCCESSORS-<sup>asws</sup>, AND REST OF THE PROPHETS-<sup>as</sup> AND THE FRIENDS DURING THE SLEEP

1 الْعُيُونُ، وَ الْمَجَالِسُ، لِلصَّدُوقِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الطَّالِقَانِيِّ عَنِ ابْنِ عُقْدَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنْ أَبِي الْحُسَيْنِ الرِّضَا ع قَالَ لَهُ رَجُلٌ مِنْ أَهْلِ خُرَاسَانَ يَا ابْنَ رَسُولِ اللَّهِ رَأَيْتُ رَسُولَ اللَّهِ ص فِي الْمَنَامِ كَأَنَّهُ يَقُولُ لِي كَيْفَ أَنْتُمْ إِذَا دُفِنَ فِي أَرْضِكُمْ بَعْضِي وَ اسْتُخْفِظْتُمْ وَ دِيعَتِي وَ عُيْبٌ فِي ثُرَابِكُمْ نَجْمِي

(The books) 'Al Uyun' and 'Al Majaalis' of Al Sadouq – From Muhammad Bin Ibrahim Al Talaqany, from Ibn Uqdah, from Ali bin Al-Hassan Bin Fazzal, from his father,

'From Abu Al-Hassan-<sup>asws</sup> Al-Reza-<sup>asws</sup>. A man from the people of Khurasan said to him-<sup>asws</sup>, 'O son-<sup>asws</sup> of Rasool-Allah-<sup>saww</sup>! I saw Rasool-Allah-<sup>saww</sup> in the dream as if he-<sup>saww</sup> was saying to me: 'How will you be when a part of me-<sup>saww</sup> is buried in your land and you preserve my-<sup>saww</sup> entrustment and my-<sup>saww</sup> star disappears into your soil?'

فَقَالَ لَهُ الرِّضَا ع أَنَا الْمَدْفُونُ فِي أَرْضِكُمْ وَ أَنَا بَضْعَةٌ مِنْ نَبِيِّكُمْ وَ أَنَا الْوَدِيعَةُ وَ النُّجْمُ أَلَا فَمَنْ زَارَنِي وَ هُوَ يَعْرِفُ مَا أُوجِبَ اللَّهُ تَبَارَكَ وَ تَعَالَى مِنْ حَقِّي وَ طَاعَتِي فَأَنَا وَ آتَايَ شَفَعَاؤُهُ يَوْمَ الْقِيَامَةِ وَ مَنْ كُنَّا شَفَعَاءَهُ يَوْمَ الْقِيَامَةِ نَجَا وَ لَوْ كَانَ عَلَيْهِ مِثْلُ وَزْرِ الثَّقَلَيْنِ الْحَرِّ وَ الْإِنْسِ

Al-Reza-<sup>asws</sup> said to him: 'I-<sup>asws</sup> am the buried one in your land, and I-<sup>asws</sup> am a part from your Prophet-<sup>saww</sup>, and I-<sup>asws</sup> am the entrustment and the star. Indeed! So the one who visits me-<sup>asws</sup> and he knows what Allah-<sup>azwj</sup> Blessed and Exalted has Obligated from my-<sup>asws</sup> right and obedience to me-<sup>asws</sup>, then I-<sup>asws</sup> and my-<sup>asws</sup> forefathers-<sup>asws</sup> will interceded for him on the Day of Qiyamah, and the one we-<sup>asws</sup> interceded for on the Day of Qiyamah would attain salvation and even if upon him were the like of the burden of the two heavyweights, the Jinn, and the humans.

وَ لَقَدْ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ أَبِيهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ مَنْ رَأَى فِي مَنَامِهِ فَقَدْ رَأَى لِأَنَّ الشَّيْطَانَ لَا يَتِمَثَّلُ فِي صُورَتِي وَ لَا فِي صُورَةِ أَحَدٍ مِنْ أَوْصِيَائِي وَ لَا فِي صُورَةِ أَحَدٍ مِنْ شِيعَتِهِمْ وَ إِنَّ الرُّؤْيَا الصَّادِقَةَ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنَ النَّبُوءَةِ.

And it has been narrated to me-<sup>asws</sup> by my father-<sup>asws</sup>, from my-<sup>asws</sup> grandfather-<sup>asws</sup>, from his-<sup>asws</sup> father-<sup>asws</sup> that Rasool-Allah-<sup>saww</sup> had said: 'One who sees me-<sup>saww</sup> during his sleep so he has seen me-<sup>saww</sup>, because the Satan-<sup>la</sup> cannot resemble into my-<sup>saww</sup> image, nor in the image of anyone of my-<sup>saww</sup> successors-<sup>asws</sup>, nor in the image of anyone of their-<sup>asws</sup> Shias, and that the true dream is a part from seventy parts from the Prophet-hood'.<sup>206</sup>

بقي الكلام في أنه هل يكون حجة في الأحكام الشرعية فيه إشكال فإنه قَدْ وَرَدَ بِأَسَانِيدٍ صَحِيحَةٍ عَنِ الصَّادِقِ ع فِي حَدِيثِ الْأَذَانِ أَنَّ دِينَ اللَّهِ تَبَارَكَ وَ تَعَالَى أَعَزُّ مِنْ أَنْ يُرَى فِي النَّوْمِ.

The speech remains regarding that can there be the ordinances of the Law in (the dream)? It is problematic for it has been reported by correct chains from Al-Sadiq<sup>-asws</sup> in a Hadeeth of the Azaan: ‘The religion of Allah<sup>-azwj</sup> Blessed and Exalted is more honourable than to be seen in the sleep (dream)’<sup>207</sup>.

2- قُرْبُ الْإِسْنَادِ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ بِنْتِ الْإِيَّاسِ قَالَ: قَالَ أَبُو الْحَسَنِ الرِّضَا ع بِخُرَاسَانَ رَأَيْتُ رَسُولَ اللَّهِ ص وَ التَّرَفُّهُ.

(The book) ‘Qurb Al Asnaad’ – From Muawiya Bin Hukeym, from Al-Hassan Bin Ali Bin Bint Ilyas who said,

‘Abu Al-Hassan Al-Reza<sup>-asws</sup> said at Khurasan: ‘I<sup>-asws</sup> saw Rasool-Allah<sup>-saww</sup> and I<sup>-asws</sup> stayed with him<sup>-saww</sup>’<sup>208</sup>.

3- وَ بِهَذَا الْإِسْنَادِ عَنْهُ قَالَ: قَالَ لِي ابْنُ إِيْدَاءٍ إِنَّ أَبِي كَانَ عِنْدِي الْبَارِحَةَ فُلْتُ أَبُوكَ قَالَ أَبِي فُلْتُ أَبُوكَ

And by this chain from him<sup>-asws</sup> having said to me initiating: ‘My<sup>-asws</sup> father<sup>-asws</sup> was in my<sup>-asws</sup> presence last night’. I said, ‘Your<sup>-asws</sup> father<sup>-asws</sup>?’ He<sup>-asws</sup> said: ‘My<sup>-asws</sup> father<sup>-asws</sup>’. I said, ‘Your<sup>-asws</sup> father<sup>-asws</sup>?’

قَالَ فِي الْمَنَامِ إِنَّ جَعْفَرًا كَانَ يَجِيءُ إِلَى أَبِي فَيَقُولُ يَا بَنِي أَفْعَلْ كَذَا يَا بَنِي أَفْعَلْ كَذَا قَالَ فَدَخَلْتُ عَلَيْهِ بَعْدَ ذَلِكَ فَقَالَ لِي يَا حَسَنُ إِنَّ مَنَامَنَا وَ يَقُطُنَا وَاحِدَةٌ.

He<sup>-asws</sup> said: ‘In the dream. Ja’far<sup>-asws</sup> used to come to my<sup>-asws</sup> father<sup>-asws</sup> and he<sup>-asws</sup> would say ‘O my<sup>-asws</sup> son<sup>-asws</sup>! Do such and such. O my<sup>-asws</sup> son<sup>-asws</sup>! Do such and such’. I<sup>-asws</sup> entered to see him<sup>-asws</sup> after that. He<sup>-asws</sup> said to me<sup>-asws</sup>: ‘O Hassan<sup>-asws</sup>! Our<sup>-asws</sup> dreams and our<sup>-asws</sup> wakefulness are one (and the same)’<sup>209</sup>.

4- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنْ سُؤْدِ الْقَلَاءِ [الْقَلَاءِ] عَنْ بَشِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فُلْتُ لَهُ إِنِّي رَأَيْتُ فِي الْمَنَامِ أَنِّي فُلْتُ لَكَ إِنَّ الْقِتَالَ مَعَ غَيْرِ الْإِمَامِ الْمُفْتَرَضِ الطَّاعَةِ حَرَامٌ مِثْلُ الْمَيْتَةِ وَ الدَّمِ وَ لَحْمِ الْخِنْزِيرِ فَقُلْتُ لِي نَعَمْ هُوَ كَذَلِكَ

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Ali Bin Al Numan, from Suweyd Al Qala’a, from Bashir,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I said to him<sup>-asws</sup>, ‘I saw in the dream that I had said to you<sup>-asws</sup>, ‘The battle alongside other than the Imam<sup>-asws</sup> of obligatory obedience, is Prohibited lie the dead, and the blood, and the flesh of swine’. You<sup>-asws</sup> said to me: ‘Yes, it is like that!’

فَقَالَ أَبُو عَبْدِ اللَّهِ ع هُوَ كَذَلِكَ.

Abu Abdullah<sup>-asws</sup> said: ‘It is like that!’<sup>210</sup>

<sup>207</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 45 H 1 b

<sup>208</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 45 H 2

<sup>209</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 45 H 3

<sup>210</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 45 H 4



5- تَفْسِيرُ الْفُرَاتِ، عَنْ سَعِيدِ بْنِ عُمَرَ الْقُرَشِيِّ عَنِ الْحُسَيْنِ بْنِ عُمَرَ الْجَعْفَرِيِّ عَنْ أَبِيهِ قَالَ: كُنْتُ أَذْمُرُ الْحَجَّ فَأَمُرُّ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ ع فَأَسْلِمَ عَلَيْهِ فَدَخَلْتُ فِي بَعْضِ حَجَجِي عَلَيْهِ فَقَالَ رَأَيْتُ رَسُولَ اللَّهِ ص فِي لَيْلَتِي هَذِهِ حَتَّى أَخَذَ يَدِي فَأَدْخَلَنِي الْجَنَّةَ فَرَوَّجَنِي حُورَاءَ فَوَاقَعْتُهَا فَعَلَقَتْ فَصَاحَ بِي رَسُولُ اللَّهِ ص يَا عَلِيُّ بْنُ الْحُسَيْنِ سَمِ الْمَوْلُودَ مِنْهَا زَيْدًا

Tafseer Al Furaat – From Saeed Bin Umar Al Qurashy, from Al-Husayn Bin Umar Al Ja'fari, from his father who said,

'I was habitual of the Hajj. I passed by Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> to greet unto him<sup>-asws</sup>. I entered to see him<sup>-asws</sup> during one of my Hajj. He<sup>-asws</sup> said: 'I<sup>-asws</sup> saw Rasool-Allah<sup>-saww</sup> during this night of mine<sup>-asws</sup> until he<sup>-saww</sup> held my<sup>-asws</sup> hand and entered me<sup>-asws</sup> into the Paradise. He<sup>-saww</sup> got me<sup>-asws</sup> married to a Houries. I<sup>-asws</sup> slept with her and she conceived. Rasool-Allah<sup>-saww</sup> called at me<sup>-asws</sup>: 'O Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>! Name the new-born from her as 'Zayd'!

قَالَ فَمَا قُمْنَا مِنْ ذَلِكَ الْمَجْلِسِ حَتَّى أُرْسَلَ الْمُخْتَارُ بْنُ أَبِي عُبَيْدٍ هَدِيَّةً إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع شَرَاهَا بِثَلَاثِينَ أَلْفًا فَلَمَّا رَأَيْنَا إِشْعَافَهُمَا تَفَرَّقْنَا مِنَ الْمَجْلِسِ

He (the narrator) said, 'We had not stood up from that gathering until Al-Mukhtar Bin Abu Ubeyd sent a gift to Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, he had bought it for thirty thousand (Dirhams). When we saw his treatment of him<sup>-asws</sup> by it, we separated from the gathering.

فَلَمَّا كَانَ مِنْ قَابِلٍ حَجَجْتُ وَ مَرَزْتُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ لِأَسْلَمَ عَلَيْهِ فَخَرَجَ بِزَيْدٍ عَلَى كِفْفِهِ الْأَيْسَرِ وَ لَهُ ثَلَاثَةُ أَشْهُرٍ وَ هُوَ يَتْلُو هَذِهِ الْآيَةَ وَ يُؤْمِي بِيَدِهِ إِلَى زَيْدٍ وَ هُوَ يَقُولُ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا.

When it was the following year, I performed Hajj and passed by upon Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> to greet unto him<sup>-asws</sup>. He<sup>-asws</sup> came out with Zayd being upon his<sup>-asws</sup> left shoulder and there were three months for him, and he<sup>-asws</sup> was reciting this Verse, and gestured by his<sup>-asws</sup> hand towards Zayd, and he<sup>-asws</sup> was saying: ***This is the interpretation of my dream of before. My Lord has Made it to come true [12:100]***<sup>211</sup>

6- مَجَالِسُ الصَّدُوقِ، عَنْ مُحَمَّدِ بْنِ بَكْرَانَ النَّقَاشِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْدِ الْأُمَمَدَانِيِّ عَنِ الْمُنْدَرِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ رُشَيْدٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ حَنِيمٍ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ قَالَ: حَجَجْتُ فَأَتَيْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع فَقَالَ يَا حَمَزَةُ أَلَا أُخْبِرُكَ عَنْ رُؤْيَا رَأَيْتُهَا رَأَيْتُ كَأَنِّي أُدْخِلُ الْجَنَّةَ فَأَوْتِيَتْ بِحُورَاءَ لَمْ أَرِ أَحْسَنَ مِنْهَا فَبَيَّنَّا أَنَا فَتَكَبَّرْتُ عَلَى أَرِيكَتِي إِذْ سَمِعْتُ قَائِلًا يَقُولُ يَا عَلِيُّ بْنُ الْحُسَيْنِ لِيَهْنِكَ زَيْدٌ لِيَهْنِكَ زَيْدٌ

(The book) 'Majaalis' of Al Sadouq – From Muhammad Bin Bakran Al Nafash, from Ahmad Bin Muhammad Al Bard Al Hamdany, from Al Munzir Bin Muhammad, from Ahmad Bin Rusheyd, from his uncle Saeed Bin Khusheym, from Abu Hamza Al Sumali who said,

'I performed Hajj. I came to Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>. He<sup>-asws</sup> said: 'O Hamza! Shall I<sup>-asws</sup> narrate to you about a dream I<sup>-asws</sup> have seen? I<sup>-asws</sup> saw as if I<sup>-asws</sup> had entered the Paradise. I<sup>-asws</sup> was given a Hourie I<sup>-asws</sup> had not seen any more excellent than her. While I<sup>-asws</sup> was leaning upon my settee when I<sup>-asws</sup> heard a speaker saying: 'O Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>! Congratulations to you<sup>-asws</sup> of Zayd! Congratulations to you<sup>-asws</sup> of Zayd!'

<sup>211</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 45 H 5

قَالَ أَبُو حمزة ثُمَّ حَجَجْتُ بَعْدَهُ فَأَتَيْتُ عَلِيَّ بْنَ الْحُسَيْنِ فَفَرَعْتُ الْبَابَ فَفُتِحَ لِي وَ دَخَلْتُ فَإِذَا هُوَ حَامِلٌ زَيْدًا عَلَى يَدِهِ أَوْ قَالَ حَامِلًا غُلَامًا عَلَى يَدِهِ فَقَالَ لِي يَا أَبَا حمزة هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا.

Abu Hamza said, 'Then I performed Hajj after it. I came to Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>. I knocked the door. It was opened for me, and I entered, and there he<sup>-asws</sup> was, carrying Zayd upon his<sup>-asws</sup> hand' – or said, 'Carrying a boy upon his<sup>-asws</sup> hand'. He<sup>-asws</sup> said to me: 'O Abu Hamza! ***This is the interpretation of my dream of before. My Lord has Made it to come true [12:100]***'.<sup>212</sup>

7- كِتَابُ سُلَيْمِ بْنِ قَيْسٍ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِعَبْدِ اللَّهِ بْنِ عُمَرَ مَا قَالَ لَكَ أَبُوكَ حِينَ دَعَانَا رَجُلًا رَجُلًا

Kitab Suleym Bin Qays who said,

'Amir Al-Momineen<sup>-asws</sup> said to Abdullah Bin Umar, 'What did your father say to you when he called us, man by man?'

فَقَالَ أَمَّا أَذْنِي شَهَادَتِي فَإِنَّهُ قَالَ إِنَّ بَابِعُوا أَصْلَحَ بَنِي هَاشِمٍ حَمَلُهُمْ عَلَى الْمَحْجَةِ الْبَيْضَاءِ وَ أَقَامَهُمْ عَلَى كِتَابِ رَبِّهِمْ وَ سُنَّةِ نَبِيِّهِمْ

He said, 'As for the least of my testimony, he said, 'If they were to pledge allegiance to the short-haired one of the clan of Hashim<sup>-as</sup>, he<sup>-asws</sup> will carry them upon the bright programme and stand them upon the Book of their Lord<sup>-azwj</sup> and Sunnah of their Prophet<sup>-saww</sup>'.

ثُمَّ قَالَ يَا ابْنَ عُمَرَ فَمَا قُلْتَ أَنْتَ عِنْدَ ذَلِكَ

Then he<sup>-asws</sup> said: 'O Ibn Umar! So what did you say during that?'

قَالَ قُلْتُ لَهُ فَمَا يَمْنَعُكَ أَنْ تَسْتَخْلِفَهُ

He (Ibn Umar) said, 'I said to him, 'So what prevents you from making him<sup>-asws</sup> the caliph?'

قَالَ فَمَا رَدَّ عَلَيْكَ قَالَ وَ رَدَّ عَلَيَّ شَيْئًا أَكْثَمُهُ

He<sup>-asws</sup> said: 'So what did he respond to you?' He said, 'And he responded to me with something I am concealing it'.

قَالَ عَلَيَّ ع فَإِنَّ رَسُولَ اللَّهِ ص قَدْ أَخْبَرَنِي بِهِ لَيْلَةَ مَاتَ أَبُوكَ فِي مَنَامِي وَ مَنْ رَأَى رَسُولَ اللَّهِ ص فَقَدْ رَأَاهُ فِي الْيَقَظَةِ

Ali<sup>-asws</sup> said: 'Surely Rasool-Allah<sup>-saww</sup> had informed me<sup>-asws</sup> with it in my<sup>-asws</sup> dream on the night your father died, and the one who sees Rasool-Allah<sup>-saww</sup> (in a dream) so he has seen him<sup>-saww</sup> in the wakefulness'.

قَالَ فَمَا أَخْبَرَكَ قَالَ أَنْشُدَكَ اللَّهَ يَا ابْنَ عُمَرَ لَئِنْ حَدَّثْتُكَ لَتَصَدِّقَنَ قَالَ أَوْ أَسْكُتُ

<sup>212</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 45 H 6

He said, 'So what did he<sup>-saww</sup> inform you?' He<sup>-asws</sup> said: 'I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>, O Ibn Umar! If I<sup>-asws</sup> were to narrate to you, will you verify?' He said, 'Or I shall be silent'.

قَالَ فَإِنَّهُ قَالَ لَكَ حِينَ قُلْتَ لَهُ فَمَا يَمْنَعُكَ أَنْ تَسْتَحْلِفَهُ قَالَ الصَّحِيفَةُ الَّتِي كَتَبْنَاهَا بَيْنَنَا وَالْعَهْدُ فِي الْكَعْبَةِ فِي حَبَّةِ الْوَدَاعِ

He<sup>-asws</sup> said: 'He (Umar) said to you when you said to him, 'So what prevents you from making him<sup>-asws</sup> the caliph?', he said, 'The parchment and the agreement which we had written between us in the Kabah during the farewell Hajj'.

فَسَكَتَ ابْنُ عُمَرَ وَ قَالَ أَشَأْلكَ بِحَقِّ رَسُولِ اللَّهِ ص لَمَّا أَمْسَكَتَ عَنِّي الْحَبْرَ.

Ibn Umar was silent and said, 'I ask you<sup>-asws</sup> by the right of Rasool-Allah<sup>-saww</sup>! Why didn't you<sup>-asws</sup> withhold the Hadeeth from me?'<sup>213</sup>

8- وَ مِنْهُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَنَمٍ الْأَزْدِيِّ وَ سَأَقِ قِصَّةَ وَفَاةِ مُعَاذِ بْنِ جَبَلٍ وَ أَبِي بَكْرٍ إِلَى أَنْ قَالَ دَعَا بِالْوَيْلِ وَ التَّبْوِيرِ وَ قَالَ هَذَا مُحَمَّدٌ وَ عَلِيٌّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا يُبَشِّرَانِي بِالنَّارِ يَبْدِيهِ الصَّحِيفَةُ الَّتِي تَعَاهَدْنَا عَلَيْهَا فِي الْكَعْبَةِ وَ هُوَ يَقُولُ لَقَدْ وَفَيْتَ بِمَا فَطَاهَرْتَ عَلَى وَلِيِّ اللَّهِ [أَنْتَ] وَ أَصْحَابِكَ فَأُبَشِّرُ بِالنَّارِ فِي أَسْفَلِ السَّافِلِينَ

And from him, from Abdul Rahman Bin Ganam Al Azdy,

'And he continued the story of the death of Muaz Bin Jabal and Abu Bakr, up to he said, 'He (Abu Bakr) called for the doom and the ruination, and said, 'This is Muhammad<sup>-saww</sup>, and Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> both, giving be the news of the Fire. In his<sup>-saww</sup> hand is the parchment which we had oath upon in the Kabah and he<sup>-saww</sup> is saying, 'You have been loyal with it and you, and your companions backed each other against the friend of Allah<sup>-azwj</sup>, so receive the news of the fire in the lowest of the levels!'

قَالَ سُلَيْمٌ فَقُلْتُ لِمُحَمَّدٍ بْنِ أَبِي بَكْرٍ فَمَنْ تَرَى حَدَّثَ أَمِيرَ الْمُؤْمِنِينَ عَنْ هَؤُلَاءِ الْخُمْسَةِ بِمَا قَالُوا

Suleym said, 'I said to Muhammad Bin Abu Bakr, 'Whom do you see could have narrated to Amir Al-Momineen<sup>-asws</sup> about these five with what they had said?'

قَالَ رَسُولُ اللَّهِ ص إِنَّهُ يَرَاهُ فِي مَنَامِهِ كُلِّ لَيْلَةٍ وَ حَدِيثُهُ إِثَابٌ فِي الْمَنَامِ مِثْلُ حَدِيثِهِ إِثَابٌ فِي الْيَقَظَةِ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ مَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى فِي النَّوْمِ لَا يَتَمَثَّلُ بِي فِي نَوْمٍ وَلَا يَقْظَةٍ وَلَا بِأَحَدٍ مِنْ أَوْصِيَائِي إِلَى يَوْمِ الْقِيَامَةِ

Rasool-Allah<sup>-saww</sup> said: 'He<sup>-asws</sup> saw him<sup>-saww</sup> during his<sup>-asws</sup> sleep every night and he<sup>-saww</sup> narrated to him<sup>-asws</sup> during the sleep like what he<sup>-saww</sup> had been narrating to him<sup>-asws</sup> during the wakefulness, for Rasool-Allah<sup>-saww</sup> had said: 'One who sees me<sup>-saww</sup> during the sleep, so he has seen me<sup>-saww</sup>, for the Satan<sup>-la</sup> cannot resemble with me<sup>-saww</sup>, neither during the sleep nor in wakefulness, nor with any one of my<sup>-saww</sup> successors<sup>-asws</sup>, up to the Day of Qiyamah'.

قَالَ سُلَيْمٌ فَقُلْتُ لِمُحَمَّدٍ بْنِ أَبِي بَكْرٍ مَنْ حَدَّثَكَ بِهَذَا قَالَ عَلِيٌّ ع فَقُلْتُ سَمِعْتُ أَنَا أَيْضًا كَمَا سَمِعْتَ أَنْتَ

Suleym said, 'I said to Muhammad Bin Abu Bakr, 'Who narrated to you with this?' He said, 'Ali<sup>-asws</sup>'. I said, 'I have heard as well just as you have heard'.

قُلْتُ لِمُحَمَّدٍ فَلَعَلَّ مَلَكًا مِنَ الْمَلَائِكَةِ حَدَّثَهُ قَالَ أَوْ ذَاكَ

I said to Muhammad, 'Perhaps an Angel from the Angels had narrated to him<sup>-asws</sup>? He said, 'Or that'.

وَسَافَهُ إِلَى أَنْ قَالَ سُلَيْمٌ فَلَمَّا قُتِلَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ بِبَصْرَ وَعَزَيْنَا أَمِيرَ الْمُؤْمِنِينَ ع حَدَّثَنِي بِهِ مُحَمَّدٌ وَخَبَرْتُهُ بِمَا خَبَرْتَنِي بِهِ عَبْدُ الرَّحْمَنِ بْنُ عَنَمٍ قَالَ صَدَقَ مُحَمَّدٌ رَحِمَهُ اللَّهُ أَمَا إِنَّهُ شَهِيدٌ يُزْرَقُ الْحَدِيثَ.

And he continued until Suleym said, 'When Muhammad Bin Abu Bakr had been killed in Egypt and we consoled Amir Al-Momineen<sup>-asws</sup>, I narrated to him<sup>-asws</sup> with what Muhammad had narrated to me with, and I informed him<sup>-asws</sup> with what Abdul Rahman Bin Ganam has informed me with. He<sup>-asws</sup> said: 'Muhammad, may Allah<sup>-azwj</sup> have Mercy on him, spoke the truth! But he is a martyr being sustained' – the Hadeeth".<sup>214</sup>

9- مَجَالِيسُ ابْنِ الشَّيْخِ، عَنْ أَبِيهِ عَنِ الْمُفِيدِ عَنِ الصَّدُوقِ عَنِ أَبِيهِ عَنِ مُحَمَّدِ بْنِ الْقَاسِمِ عَنِ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْهَوِيِّ عَنْ أَبِيهِ عَمَّنْ سَمِعَ حَنَانُ بْنُ سَدِيرٍ الصَّبْرِيَّ قَالَ سَمِعْتُ أَبِي يَقُولُ رَأَيْتُ رَسُولَ اللَّهِ صَ فِيمَا يَرَى النَّائِمَ وَبَيْنَ يَدَيْهِ طَبَقٌ مُعْطَى يَمْنَدِلُ فَدَنَوْتُ مِنْهُ وَ سَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلَامَ ثُمَّ كَشَفَ الْمُنْدِيلَ عَنِ الطَّبَقِ فَإِذَا فِيهِ مُطَبَّ فَجَعَلَ يَأْكُلُ مِنْهُ

(The book) 'Majaalis' of Ibn Al Sheykh – From his father, from Al Mufeed, from Al Sadouq, from his father, from Muhammad Bin Al Qasim, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from the one who heard Hanan Bin Sadeyr Al Sayrafi who said, 'I heard my father saying,

'I saw Rasool-Allah<sup>-saww</sup> in what the sleeping one sees and in front of him<sup>-saww</sup> was a tray covered with a towel. I went near him<sup>-saww</sup> and greeted unto him<sup>-saww</sup>. He<sup>-saww</sup> responded the greeting, then uncovered the towel away from the tray. There were dates in it. He<sup>-saww</sup> went on to eat from it.

فَدَنَوْتُ مِنْهُ فَقُلْتُ يَا رَسُولَ اللَّهِ نَاولني رُطْبَةً فَنَاولَنِي وَاحِدَةً فَأَكَلْتُهَا ثُمَّ قُلْتُ يَا رَسُولَ اللَّهِ نَاولني أُخْرَى فَنَاولَنِيهَا فَأَكَلْتُهَا فَجَعَلْتُ كُلَّمَا أَكَلْتُ وَاحِدَةً سَأَلْتُهُ أُخْرَى حَتَّى أُعْطِيتُ ثَمَانِيَةَ رُطَبَاتٍ فَأَكَلْتُهَا ثُمَّ طَلَبْتُ مِنْهُ أُخْرَى فَقَالَ لِي حَسْبُكَ

I went near him<sup>-saww</sup> and I said, 'O Rasool-Allah<sup>-saww</sup>! Give me a date!' He<sup>-saww</sup> gave me, so I ate it. Then I said, 'O Rasool-Allah<sup>-saww</sup>! Given me another!' He<sup>-saww</sup> gave me it. I ate it. Every time I had eaten one, I went on to ask him for another until he<sup>-saww</sup> had given me eight dates. I ate these. Then I sought another one from him<sup>-saww</sup>. He<sup>-saww</sup> said to me: 'It suffices you!'

قَالَ فَأَنْتَبَهُتُ مِنْ مَنَامِي فَلَمَّا كَانَ مِنَ الْعَدِ دَخَلْتُ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع وَبَيْنَ يَدَيْهِ طَبَقٌ مُعْطَى يَمْنَدِلُ سَأَلْتُهُ الَّذِي رَأَيْتُهُ فِي الْمَنَامِ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص

He (the narrator) said, 'I woke upon suddenly from my sleep. When it was the morning, I entered to see Ja'far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup>, and in front of him<sup>-asws</sup> was a tray

<sup>214</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 45 H 8

covered with a towel. It was as if it was the one which I had seen during the sleep, being in front of Rasool-Allah<sup>-saww</sup>.

فَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ السَّلَامَ ثُمَّ كَشَفَ الطَّبَقَ فَإِذَا فِيهِ رُطْبٌ فَجَعَلَ يَأْكُلُ مِنْهُ فَعَجِبْتُ لِذَلِكَ وَ قُلْتُ جَعَلْتَ فِذَاكَ نَافِلِي رُطْبَةً فَنَافِلِي فَأَكَلْتُهَا

I greeted unto him<sup>-asws</sup>. He<sup>-asws</sup> responded the greeting to me, then uncovered the tray. There were dates in it. He<sup>-asws</sup> went on to eat from it. I was astounded at that, and I said, 'May I be sacrificed for you<sup>-asws</sup>! Give me a date'. He<sup>-asws</sup> gave me, and I ate it.

ثُمَّ طَلَبْتُ أُخْرَى حَتَّى أَكَلْتُ ثَمَانِي رُطَبَاتٍ ثُمَّ طَلَبْتُ مِنْهُ أُخْرَى فَقَالَ لِي لَوْ زَادَكَ جَدِّي رَسُولُ اللَّهِ ص لَرِزْنَاكَ فَأَخْبَرْتُهُ فَنَبَسَمَ تَبَسُّمَ عَارِفٍ بِمَا كَانَ.

Then I sought another, until I had eaten eight dates. Then I sought another from him<sup>-asws</sup>. He<sup>-asws</sup> said to me: 'If my<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup> had increased for you, I<sup>-asws</sup> would increase for you<sup>-asws</sup>'. I informed him<sup>-asws</sup> (of the dream). He<sup>-asws</sup> smiled a smile of knowing with what had happened".<sup>215</sup>

10- وَ مِنْهُ، بِإِسْنَادِهِ عَنْ سَلْمَانَ فِي أَجْوِبَةِ أَمِيرِ الْمُؤْمِنِينَ ع عَنْ مَسَائِلِ الْجَائِلِيَّةِ وَ سَأَلَ إِلَى أَنْ طَلَبَ الْجَائِلِيَّةَ مِنْهُ ع الْمُعْجَزَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ خَرَجْتُ أَهْيَا النَّصْرَانِي مِنْ مُسْتَقَرِّكَ مُضْمِرًا خِلَافَ مَا أَظْهَرْتَ الْآنَ مِنَ الطَّلَبِ وَ الْإِسْتِشَادِ فَأَرَيْتَ فِي مَنَامِكَ مَقَامِي وَ حَدَّثْتَ فِيهِ كَلَامِي وَ حَدَّثْتَ فِيهِ مِنْ خِلَافِي وَ أَمَرْتَ فِيهِ بِاتِّبَاعِي

And from him, by his chain,

'From Salman<sup>-ra</sup>, 'Among answers of Amir Al-Momineen<sup>-asws</sup> of the questions of the Catholic', and he<sup>-ra</sup> continued up to the Catholic sought a miracle from him<sup>-asws</sup>. Amir Al-Momineen<sup>-asws</sup> said: 'O Christian! You came out had come out from your settled place thinking opposite to what you are revealing now of the request and the guidance. You had seen my<sup>-asws</sup> position in your sleep, and you were narrated in it of my<sup>-asws</sup> speech and were cautioned in it of opposing me<sup>-asws</sup> and were instructed in it with following me<sup>-asws</sup>'.

قَالَ صَدَقْتَ وَ اللَّهُ الَّذِي بَعَثَ الْمَسِيحَ مَا أَطَّلَعَ عَلَى مَا أَخْبَرْتَنِي بِهِ غَيْرُ اللَّهِ تَعَالَى ثُمَّ أَسْلَمَ وَ أَسْلَمَ الَّذِينَ كَانُوا مَعَهُ.

He said, 'You<sup>-asws</sup> speak the truth! By Allah<sup>-azwj</sup> the One<sup>-azwj</sup> Who Sent the Messiah! No one has been notified with what you<sup>-asws</sup> informed me<sup>-asws</sup>, apart from Allah<sup>-azwj</sup> the Exalted'. Then he became a Muslim, and those who were with him became Muslims".<sup>216</sup>

11- التَّوْحِيدُ لِلصَّدُوقِ، بِإِسْنَادِهِ عَنْ وَهْبِ بْنِ وَهْبٍ الْفَرَسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع رَأَيْتُ الْخَضِرَ ع قَبْلَ بَدْرِ بَلِيلَةٍ فَقُلْتُ لَهُ عَلِّمْنِي شَيْئًا أَنْصُرَ بِهِ عَلَى الْأَعْدَاءِ

(The book) 'Al Tawheed' of Al Sadouq – By his chain, from Wahab Bin Wahab Al Qureyshi,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'I<sup>-asws</sup> saw Al-Khizr<sup>-as</sup> (in the dream) one night before the full moon. I<sup>-asws</sup> said to him<sup>-as</sup>: 'Teach me<sup>-asws</sup> something I<sup>-asws</sup> can be helped with against the enemies!'

<sup>215</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 45 H 9

<sup>216</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 45 H 10

فَقَالَ يَا هُوَ يَا مَنْ لَا هُوَ إِلَّا هُوَ

He<sup>-as</sup> said: '(Say) O He<sup>-azwj</sup>! O One<sup>-azwj</sup> there is no He<sup>-azwj</sup> except He<sup>-azwj</sup>!'

فَلَمَّا أَصْبَحْتُ قَصَصْتُهَا عَلَى رَسُولِ اللَّهِ ص فَقَالَ يَا عَلِيُّ عَلِمْتَ الْإِسْمَ الْأَعْظَمَ وَكَانَ عَلَى لِسَانِي يَوْمَ بَدْرٍ الْحَبِيرِ.

When it was morning, I<sup>-asws</sup> narrated it to Rasool-Allah<sup>-saww</sup>. He<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! You<sup>-asws</sup> were taught the Magnificent Name, and it was upon my<sup>-saww</sup> tongue on the day of Badr' – the Hadeeth".<sup>217</sup>

12- مجالس ابن الشيخ، عن أبيه عن ابن حشيش عن محمد بن عبد الله عن علي بن محمد بن مخلد عن أحمد بن ميثم عن يحيى بن عبد الحميد الحماني عن أبي بكر بن عياش قال: إني رأيت في منامي حين وجه موسى بن عيسى إلى قبر الحسين ع من كربته وكرب جميع أرض الحائر و زرع الزرع فيها كأني خرجت إلى قومي بني غاضرة

(The book) 'Majaalis' of Ibn Al Sheykh – From his father, from Ibn Hasheesh, from Muhammad Bin Abdullah, from Ali Bin Muhammad Bin Makhlad, from Ahmad Bin Meysam, from Yahya Bin Abdul Hameed Al Himmany, from Abu Bakr Bin Ayyash who said,

'I saw (a dream) in my sleep when Musa Bin Isa headed to the grave of Al-Husayn<sup>-asws</sup>, one who distressed him and distressed entirety of the land of Al-Ha'ir, and cultivated the farm in it, it is as if I had gone out to my people, the clan of Gazira.

فَلَمَّا صِرْتُ بِقَنْطَرَةِ الْكُوفَةِ اغْتَرَصْتَنِي خَنَازِيرُ عَشْرَةِ تُرَيْدٍ فَأَغَانِي اللَّهُ بِرَجُلٍ كُنْتُ أَعْرِفُهُ مِنْ بَنِي أَسَدٍ فَدَفَعَهَا عَنِّي فَمَضَيْتُ لَوَجْهِي

When I came to an archway of Al-Kufa, ten pigs hindered me, intending me. Allah<sup>-azwj</sup> Helped me by a man whom I knew as being from the clan of Asad. He pushed them away from me. I continued on my direction.

فَلَمَّا صِرْتُ إِلَى شَاهِي ضَلَلْتُ الطَّرِيقَ فَرَأَيْتُ هُنَاكَ عَجُوزًا فَقَالَتْ لِي أَيْنَ تُرِيدُ أَتَيْتَ الشَّيْخَ قُلْتُ أُرِيدُ الْعَاضِرِيَّةَ قَالَتْ لِي تَنْظُرُ هَذَا الْوَادِي فَإِنَّكَ إِذَا أَتَيْتَ إِلَى آخِرِهِ اتَّصَحَّ لَكَ الطَّرِيقُ

When I came to Shاهی, I lost the way. I saw an old woman over there. She said to me, 'Where are you intending, O Sheykh?' I said, 'I am intending Al-Gazira!' She said to me, 'You see the valley? When you come to the end of it, the road will be clear to you'.

فَمَضَيْتُ وَ فَعَلْتُ ذَلِكَ فَلَمَّا صِرْتُ إِلَى نَيْنَوَى إِذَا أَنَا بِشَيْخٍ كَبِيرٍ جَالِسٍ هُنَاكَ فَقُلْتُ مَنْ أَنتَ أَتَيْتَ الشَّيْخَ فَقَالَ لِي أَنَا مِنْ أَهْلِ هَذِهِ الْقَرْيَةِ فَقُلْتُ كَمْ تَعُدُّ مِنَ السِّنِينَ

I went and did that. When I came to Naynawa, there I was with an aged old man seated over there. I said, 'Where are you from, O sheykh?' He said to me, 'I am from the people of this town'. I said, 'How many do you count, from the years?'

<sup>217</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 45 H 11

قَالَ مَا أَحْفَظُ مَا مَرَّ مِنْ سِنِّي وَ عُمْرِي وَ لَكِنْ أَبْعَدُ ذِكْرِي أَنِّي رَأَيْتُ الْحُسَيْنَ بْنَ عَلِيٍّ ع وَ مَنْ كَانَ مَعَهُ مِنْ أَهْلِهِ وَ مَنْ تَبِعَهُ يُنْعَوْنَ الْمَاءَ الَّذِي تَرَاهُ وَ لَا تُنْمَعُ الْكِلَابُ وَ لَا الْوُحُوشُ شَرْبَهُ

He said, 'I have not preserved what have passed from my years and my age, but the remotest of my memory is that I had seen Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> and the ones who were with him<sup>-asws</sup> from his<sup>-asws</sup> family, and the ones who followed him<sup>-asws</sup>, prevented from the water which you see, and neither the dogs nor the beasts were prevented from drinking it'.

فَاسْتَفْظَعْتُ ذَلِكَ وَ قُلْتُ لَهُ وَيْحَكَ أَنْتَ رَأَيْتَ هَذَا قَالَ إِي وَ الَّذِي سَمَكَ السَّمَاءَ لَقَدْ رَأَيْتَ هَذَا أَيُّهَا الشَّيْخُ وَ عَائِنْتُهُ وَ إِنَّكَ وَ أَصْحَابُكَ الَّذِينَ تُعِينُونَ عَلَى مَا قَدْ رَأَيْنَا بِمَا أَفْرَحَ عُيُونَ الْمُسْلِمِينَ إِنْ كَانَ فِي الدُّنْيَا مُسْلِمٌ

I was provoked by that, and I said to him, 'Woe be to you! You saw this?' He said, 'Yes, by the One<sup>-azwj</sup> Who Built the sky! I had seen this, O you sheykh, and witnessed it, and you and your companions, those who had witnessed what we had seen, would be from what blisters the eyes of the Muslims, if there was Muslim in the world!'

فَقُلْتُ وَيْحَكَ وَ مَا هُوَ قَالَ حَيْثُ لَمْ تُنْكِرُوا مَا أَجْرَى سُلْطَانُكُمْ إِلَيْهِ قُلْتُ وَ مَا جَرَى قَالَ أَ يُكْرَبُ قَبْرُ ابْنِ النَّبِيِّ ص وَ يُحْرَثُ أَرْضُهُ قُلْتُ وَ أَيْنَ الْقَبْرِ قَالَ هَا هُوَ ذَا أَنْتَ وَاقِفٌ فِي أَرْضِهِ وَ أَمَّا الْقَبْرِ فَقَدْ عَمِيَ عَنْ أَنْ يُعْرِفَ مَوْضِعُهُ

I said, 'Woe be to you! And what is it?' He said, 'Whereby you are not denying what your authority has flowed to'. I said, 'And what flowed?' He said, 'Has the grave of the son<sup>-asws</sup> of the Prophet<sup>-saww</sup> been distressed and his<sup>-asws</sup> land cultivated?' I said, 'And where is the grave?' He said, 'Here it is! You are standing in it's land, and as for the grave, so it has been blinded (effaced) from it's place being recognised'.

قَالَ ابْنُ عَيَّاشٍ وَ مَا كُنْتُ رَأَيْتُ الْقَبْرَ قَبْلَ ذَلِكَ الْوَقْتِ قَطُّ وَ لَا أَتَيْتُهُ فِي طُولِ عُمْرِي فَقُلْتُ مَنْ لِي بِمَعْرِفَتِهِ فَمَضَى مَعِيَ الشَّيْخُ حَتَّى وَقَفَ بِي عَلَى حَبْرٍ لَهُ بَابٌ وَ آذَنٌ وَ إِذَا جَمَاعَةٌ كَثِيرَةٌ عَلَى الْبَابِ

Ibn Ayyash said, 'And I had not seen the grave before that, at all, nor had I come to it during the lengthy of my lifetime. I said, 'Who is there for me to recognise it?' The sheykh went with me until he stood with me upon an enclosure having a door for it and a doorman, and there was a large group at the door.

فَقُلْتُ لِلْآذِنِ أُرِيدُ الدُّخُولَ عَلَى ابْنِ رَسُولِ اللَّهِ ص فَقَالَ لَا تَقْدِرُ عَلَى الْوُصُولِ فِي هَذَا الْوَقْتِ قُلْتُ وَ لِمَ قَالَ هَذَا وَقْتُ زِيَارَةِ إِبْرَاهِيمَ خَلِيلِ اللَّهِ وَ مُحَمَّدٍ رَسُولِ اللَّهِ وَ مَعَهُمَا جَبْرَائِيلُ وَ مِيكَائِيلُ فِي رَعِيلٍ مِنَ الْمَلَائِكَةِ كَثِيرٍ

I said to the doorman, 'I want the entry to the son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>'. He said, 'You will not be able upon the arriving during this time'. I said, 'And why?' He said, 'This is a time of visitation of Ibrahim<sup>-as</sup>, Friend of Allah<sup>-azwj</sup> and Muhammad<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>, and with them<sup>-asws</sup> are Jibraeel<sup>-as</sup> and Mikaeel<sup>-as</sup> among a large contingent of the Angels'.

قَالَ ابْنُ عَيَّاشٍ فَأَنْتَبَهْتُ وَ قَدْ دَخَلَنِي رَوْعٌ شَدِيدٌ وَ حُزْنٌ وَ كَابَةٌ وَ مَضَتْ بِي الْأَيَّامُ حَتَّى كِدْتُ أَنْ أَنْسَى الْمَنَامَ ثُمَّ اضْطُرْتُ إِلَى الْخُرُوجِ إِلَى بَنِي غَاصِرَةَ لِذَيْنِ كَانَ لِي عَلَى رَجُلٍ مِنْهُمْ



Ibn Ayyash said, 'I woke up suddenly (from my sleep), and there had entered me severe dread, and grief, and gloom, and the days passed by me until I had almost forgotten the dream. Then I was restless to the going out to the clan of Gazira for a debt which was for me upon a man from them.

فَخَرَجْتُ وَ أَنَا لَا أَذْكُرُ الْحَدِيثَ حَتَّى صِرْتُ بِفَنْطَرَةِ الْكُوفَةِ وَ لَقِيَنِي عَشْرَةٌ مِنَ الْأَصْوَصِ فَحِينَ رَأَيْتُهُمْ ذَكَرْتُ الْحَدِيثَ وَ رَعَبْتُ مِنْ خَشْيَتِي لَهُمْ فَقَالُوا لِي أَلْقِ مَا مَعَكَ وَ انْجِ بِنَفْسِكَ

I went out and I did not remember the Hadeeth until I came to an archway of Al-Kufa, and ten thieves blocked me. When I saw them, I remembered the Hadeeth and I was terrified from my fearing them. They said to me, 'Throw down whatever is with you and rescue yourself!'

وَ كَانَ مَعِيَ ثُمَيْنَةٌ فَقُلْتُ وَجْهَكُمْ أَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ وَ إِنَّمَا خَرَجْتُ فِي طَلَبِ دَيْنٍ لِي وَ اللَّهُ لَا تَقْطَعُونِي عَنْ طَلَبِ دَيْنِي وَ تَصْرُفَانِي فِي نَفَقَتِي فَإِنِّي شَدِيدُ الْإِضَافَةِ

And there were expense monies with me. I saw, 'Woe be to you all! I am Abu Bakr Bin Ayyash, and rather I have come out in seeking a debt for me. By Allah<sup>-azwj</sup>! You will not cut me off from seeking my debt and my spending in my expense money, for I am of intense (frequently) hosting (guests)!'

فَنَادَى رَجُلٌ مِنْهُمْ مُؤَلَّيَّ وَ رَبِّ الْكَعْبَةِ لَا تَعْرِضْ لَهُ ثُمَّ قَالَ لِبَعْضِ فِتْيَانِهِمْ كُنْ مَعَهُ حَتَّى تَصِيرَ بِهِ إِلَى الطَّرِيقِ الْأَمْنِ

A man from them called out, 'My master! By Lord<sup>-azwj</sup> of the Kabah, do not object to him!' Then he said to one of their youths, 'Be with him until you come to be with him to the path to the right'.

قَالَ أَبُو بَكْرٍ فَجَعَلْتُ أَتَذَكَّرُ مَا رَأَيْتُهُ فِي الْمَنَامِ وَ أَتَعَجَّبُ مِنْ تَأْوِيلِ الْخُتَايِرِ حَتَّى صِرْتُ إِلَى نَيْنَوَى فَرَأَيْتُ وَ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الشَّيْخَ الَّذِي كُنْتُ رَأَيْتُهُ فِي مَنَامِي بِصُورَتِهِ وَ هَيْئَتِهِ رَأَيْتُهُ فِي الْبَقْعَةِ كَمَا رَأَيْتُهُ فِي الْمَنَامِ سَوَاءً

Abu Bakr said, 'I went on to remember what I had seen in the dream, and I was astonished from the interpretation of the pigs, until I came to Naynawa. By Allah<sup>-azwj</sup> Who there is no god except He<sup>-azwj</sup>! I saw the very sheykh whom I had seen in my dream, with his face and his appearance I was seen in the wakefulness, just as I had seen in the dream, same!

فَحِينَ رَأَيْتُهُ ذَكَرْتُ الْأَمْرَ وَ الرُّؤْيَا فَقُلْتُ لَا إِلَهَ إِلَّا اللَّهُ مَا كَانَ هَذَا إِلَّا وَحْيًا ثُمَّ سَأَلْتُهُ كَمَا سَأَلْتِي إِيَّاهُ فِي الْمَنَامِ فَأَجَابَنِي بِمَا كَانَ أَجَابَنِي ثُمَّ قَالَ لِي امْضِ بِنَا فَمَضَيْتُ فَوَقَفْتُ مَعَهُ عَلَى الْمَوْضِعِ وَ هُوَ مَكْرُوبٌ

When I saw him, I remembered the matter and the dream. I said (to myself), 'There is no god except He<sup>-azwj</sup> This wasn't except a Revelation!' Then I asked him like my questioning him during the sleep. He answered like what he had answered me. Then he said to me, 'Come with us!' I went and paused with him at the place, and it had been cultivated.

فَلَمْ يَفْتِنْنِي شَيْءٌ مِنْ مَنَامِي إِلَّا الْأَذْنُ وَ الْخَيْرُ فَإِنِّي لَمْ أَرْ خَيْرًا وَ لَمْ أَرْ أَذْنًا



Nothing from my dream was lost to me except the doorman and the enclosure, for I did not see any enclosure and did not see any doorman’.

ثُمَّ قَالَ أَبُو بَكْرٍ إِنَّ أَبَا حُصَيْنٍ حَدَّثَنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ رَأَى فِي الْمَنَامِ فَإِيَّايَ رَأَى فَإِنَّ الشَّيْطَانَ لَا يَتَشَبَّهُ بِي تَمَامَ الْحَبَرِ.

Then Abu Bakr said, ‘Abu Huseyn narrated to me that Rasool-Allah<sup>-saww</sup> had said: ‘One who sees me<sup>-saww</sup> during the sleep, so it is me<sup>-saww</sup> he has seen, for the Satan<sup>-la</sup> cannot resemble with me<sup>-saww</sup>’ – complete Hadeeth’’.<sup>218</sup>

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<sup>218</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 45 H 12

باب 46 قوى النفس و مشاعرها من الخواس الظاهرة و الباطنة و سائر القوى البدنية

## CHAPTER 46 – FACULTIES OF THE SELF, AND IT'S AWARENESS FROM THE EXTERNAL AND THE INTERNAL SENSES, AND REST OF THE BODILY FACULTIES

الآيات

### The Verses –

البقرة حَتَّمَ اللَّهُ عَلَى قُلُوبِهِمْ وَ عَلَى سَمْعِهِمْ وَ عَلَى أَبْصَارِهِمْ غِشَاوَةً وَ هُمْ عَذَابٌ عَظِيمٌ

(Surah) Al Baqarah - **Allah has Set a seal upon their hearts and upon their hearing, and there is a covering over their eyes, and for them is a Mighty Punishment [2:7].**

النحل وَ اللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئاً وَ جَعَلَ لَكُمُ السَّمْعَ وَ الْبَصَارَ وَ الْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

(Surah) Al Nahal - **And Allah Extracted you from the bellies of your mothers, you were not knowing anything, and Made for you the hearing, and the sight, and the heart, perhaps you would be grateful [16:78].**

المؤمنون وَ هُوَ الَّذِي أَنْشَأَ لَكُمُ السَّمْعَ وَ الْبَصَارَ وَ الْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

(Surah) Al Mominoun - **And He is the One Who Produced for you the hearing, and the sight, and the emotions. Little it is what you are thanking for [23:78].**

الروم وَ مِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَ الْأَرْضِ وَ اخْتِلَافُ أَلْسِنَتِكُمْ وَ أَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ

(Surah) Al Roum - **And from His Signs is the Creation of the skies and the earth and the diversity of your tongues and your colours. Surely there are Signs in that for the learned [30:22].**

تفسير

### (Forbidden) Interpretation (opinionated)

حَتَّمَ اللَّهُ عَلَى قُلُوبِهِمْ قَالَ النيسابوري القلب تارة يراد به اللحم الصنوبري المودع في التجويف الأيسر من الصدر و هو محل الروح الحيواني الذي هو منشأ الحس و الحركة و ينبعث منه إلى سائر الأعضاء بتوسط الأوردة و الشرايين

**Allah has Set a seal upon their hearts [2:7]** – Al-Neysapuri said, ‘Sometimes what is meant by the heart is the pineal flesh which is deposited in the left cavity of the chest, and it is a place of the animal soul which is the source of the senses and the movement and emanates from it to rest of the body parts through the means of the veins and the arteries.

و يراد به تارة اللطيفة الربانية التي بها يكون الإنسان إنسانا و بها يستعد لامتحان الأوامر و النواهي و القيام بموجب التكليف إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ و هي من عالم الأمر الذي لا يتوقف وجوده على مادة و مدة بعد إرادة موجد

And sometimes what is meant by it is the Divine Kindness by which the human being becomes a human, and by it he prepares to comply with the Orders and Prohibitions, and the standing with the obligatory encumbrances. ***Surely, there is a Zikr in that for one who has a heart for him, or casts the hearing, and he is a witness [50:37]*** – and it is from the world of the matter which its existence does not depend upon a substance and a period after the Will of One<sup>-azwj</sup> Who Brought it into existence.

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ كما أن البدن بل اللحم الصنوبري من عالم الخلق و هو نقيض ذلك أَلَا لَهُ الْخَلْقُ وَ الْأَمْرُ

***But rather, He Commands it, whenever He Intends a thing, Saying to it: “Be!”, so it comes into being [36:82]*** – just as the body, but the pineal flesh is from the world of creation, and it contradicts that - ***for Him is the Creation and the Command. Blessed is Allah, Lord of the worlds [7:54].***

و قد يعبر عنها بالنفس الناطقة وَ نَفْسٍ وَ مَا سَوَّاهَا فَأَلْهَمَهَا فُجُورَهَا وَ تَقْوَاهَا و بالروح قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَ نَفَخْتُ فِيهِ مِنْ رُوحِي

And He<sup>-azwj</sup> has Expressed about it with the speaking self: ***And the earth and what He Spread [91:6] And a soul and what He Completed [91:7];*** and with the soul: ***Say: ‘The Spirit is from a Command of my Lord, [17:85]; and Blow from My Soul into him, [38:72]’.***

ثم قال بعد تفسير السمع و البصر و الحق عندي أن نسبة البصر إلى العين نسبة البصيرة إلى القلب و لكل من القلب و العين نور أما نور العين فمنقطع فيها لأنه من عالم الخلق فهو نور جزئي و مدركه في ذلك النور و لكل منهما بل لكل فرد منهما حد ينتهي إليه بحسب شدته و ضعفه و يتدرج في الضعف بحسب تباعد المرئي حتى لا يدركه أو يدركه أصغر مما هو عليه انتهى.

Then he said after interpreting the hearing and the sight, and the truth in my view is that the sight is attributed to the eye, the insight to the heart and the whole from the mould (skeleton), and the eye is a light. As for the light of the eyes, it is imprinted in it, because it is from the world of creation. It is a partial light, and it is perceived in that light and for each of them. Rather, each one of them has a limit that ends up according to its intensity and weakness, and it progresses in weakness according to the distance of the visible so that it does not perceive it or perceive it smaller than it is’ – end.

لَا تَعْلَمُونَ شَيْئًا قال الزمخشري هو في موضع الحال أي غير عالمين شيئا من حق المنعم الذي خلقكم في البطون و سواكم ثم أخرجكم من الضيق إلى السعة

***you were not knowing anything, [16:78]*** – Al-Zamakhshari said, ‘It is regarding the current state, i.e., not knowing anything from the right of the One<sup>-azwj</sup> Who Created you in the bellies, and Completed you, then Extracted you from the narrowness to the vastness.

وَ جَعَلْ لَكُمْ مَعْنَاهُ وَ رَكِبَ فِيكُمْ هَذِهِ الْأَشْيَاءَ آلَاتٍ لِإِزَالَةِ الْجَهْلِ الَّذِي وَلَدَتْهُ عَلَيْهِ وَ اجْتِلَابِ الْعِلْمِ وَ الْعَمَلِ بِهِ مِنْ شُكْرِ الْمُنْعَمِ وَ عِبَادَتِهِ وَ الْقِيَامِ بِحَقُوقِهِ وَ التَّرَقِّيِ إِلَى مَا يَسْعَدُكُمْ.

**And Made for you [16:78]** – It's meaning is, and We<sup>-azwj</sup> Installed these things into you all as being tools for the removal of ignorance which you had been born upon, and pulling the knowledge and the actions with it, of thanking for the bounties and worshipping Him<sup>-azwj</sup> and standing by His<sup>-azwj</sup> Rights, and Upgrade you to what makes you happy'.

و قال النيسابوري اعلم أن جمهور الحكماء زعموا أن الإنسان في مبدأ فطرته خال عن المعارف و العلوم إلا أنه تعالى خلق السمع و البصر و الفؤاد و سائر القوى المدركة حتى ارتسم في خياله بسبب كثرة ورود المحسوسات عليه حقائق تلك الماهيات و حضرت صورها في ذهنه

And Al-Neysapuri said, 'Know that most of the wise ones are claiming that the human being in the principle of his nature is devoid of knowledge and sciences, except that He<sup>-azwj</sup> the Exalted Created the hearing, and the sight, and the heart and all the perceptive powers until it was depicted in his imagination because of the large number of tangible things that brought to him the realities of those essences and their images were present in his mind.

ثم إن مجرد حضور تلك الحقائق إن كان كافياً في حزم الذهن بثبوت بعضها لبعض أو انتفاء بعضها عن بعض فتلك الأحكام علوم بديهية و إن لم يكن كذلك بل كانت متوقفة على علوم سابقة عليها و لا محالة تنتهي إلى البديهيات قطعاً للدور أو التسلسل فهي علوم كسبية

Moreover, the mere presence of those facts, if it is sufficient for the mind to be certain by affirming some of them for each other or negating some of them from others, then those rulings are self-evident knowledge(s), and if not, but rather they depend on previous knowledge(s), and inevitably it ends with axioms, definitely for the role or sequence, so they are acquired knowledge(s).

فظهر أن السبب الأول لحدوث هذه المعارف في النفوس الإنسانية هو أنه تعالى أعطى الحواس و القوى الداركة للصور الجزئية و عندي أن النفس قبل البدن موجودة عالمة بعلوم جمّة هي التي ينبغي أن تسمى بالبديهيات

So, it appears that the first reason for the occurrence of this knowledge in human souls is that Allah<sup>-azwj</sup> the Exalted Gave the senses and the powers that perceive partial forms, and in my view, the soul is before the body, is present with knowledge of many sciences that should be called axioms.

و إنما لا يظهر آثارها عليها حتى إذا قوي و ترقى ظهرت آثارها شيئاً فشيئاً و قد برهننا على هذه المعاني في كتبنا الحكمية

But it does not show its effects on it, even if it becomes strong and rises, its effects appear little by little, and we have proved these meanings in our books of wisdom.

فالمراد بقوله **لَا تَعْلَمُونَ شَيْئاً** أنه لا يظهر أثر العلم عليهم ثم إنه بتوسط الحواس الظاهرة و الباطنة يكتسب سائر العلوم

So the meaning of His<sup>-azwj</sup> Words: **you were not knowing anything, [16:78]**, is that the impact of the knowledge is not manifested upon them, then it is through the medium of the external and the internal sensory perceptions, he acquires the rest of the knowledge(s).

و معنى **لَعَلَّكُمْ تَشْكُرُونَ** أن تصرفوا كل آلة في ما خلق لأجله و ليس الواو للترتيب حتى يلزم من عطف جعل على أخرج أن يكون جعل السمع و البصر و الأفئدة متأخراً عن الإخراج من البطن.

And the meaning of, ***perhaps you would be grateful [16:78]*** is that they should be utilising every tool in the reason what it had been Created for, and the (letter) 'Waw' isn't there for the arrangement until it would necessitate one the compassion made to be upon the extraction, that the hearing and the sight and the heart happen to be delayed, from the extraction from the belly.

وَ اٰخْتِلَافُ اَللِّسَانِ كَمَا قَالَ الرَّازِي لما أشار إلى دلائل الأنفس و الآفاق ذكر ما هو من صفات الأنفس بالاختلاف الذي بين ألوان الإنسان فإن واحدا منهم مع كثرة عددهم و صغر حجمهم خدودهم و قلوبهم لا تشبه بغيرهم

***and the diversity of your tongues and your colours. [30:22]*** – Al-Razi said, 'When He<sup>-azwj</sup> Indicated to the evidence of the selves and the horizons, He<sup>-azwj</sup> Mentioned what is from the descriptions of the selves with the diversities which is between the colours of the human beings, for one of them, along with their large numbers and smallness of their size of their cheeks, and the forearms do not resemble with others.

و الثاني اختلاف كلامهم فإن عرييين هما أخوان إذا تكلمتا بلغة واحدة يعرف أحدهما من الآخر حتى أن من يكون محجوبا عنهما لا يبصرهما يقول هنا صوت فلان و فيه حكمة بالغة و ذلك لأن الإنسان يحتاج إلى التمييز بين الأشخاص ليعرف صاحب الحق من غيره و العدو من الصديق ليحترز قبل وصول العدو إليه و ليقبل على الصديق قبل أن يفوته الإقبال عليه

The second is the difference in their words, for two Arabs are brothers, if they speak one language, one of them is recognised from the other, to the extent that whoever is hidden from them does not see them, he says, 'Here is the voice of so-and-so', and there is great wisdom in it with the language, and that is because the human is needy to the distinction between the persons in order for the owner of the truth to recognise the truth from other, and the enemy from the friend, in order to protect before the arrival of the enemy to him, and for him to accept upon the friend before he loses the acceptance upon him.

و ذلك قد يكون بالبصر فخلق اختلاف الصور و قد يكون بالسمع فخلق اختلاف الأصوات و أما اللمس و الشم و الذوق فلا يفيد فائدة في معرفة العدو و الصديق فلا يقع بها التمييز و من الناس من قال إن المراد اختلاف اللغات كالعربية و الفارسية و الرومية و غيرها و الأول أصح انتهى.

And that may be by sight, thus creating the difference in images, and it may be by hearing, thus creating the difference of sounds. As for touch, smell and taste, there is no benefit in knowing the enemy and the friend, so distinction does not occur in them. Some of the people said that what is meant is the difference of languages such as Arabic, Persian, Roman and others. And the first is more correct' – end.

و على الثاني المراد أنه علم كل صنف لغته أو ألهمه وضعها و أقدره عليها.

And based upon the second, every type knows it's language, or is Inspired it's position, and it's ability upon it'.

1- مجاليس الصدوق، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ إِسْمَاعِيلَ بْنِ مَرْزَارٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ: كَانَ عِنْدَ أَبِي عَبْدِ اللَّهِ الصَّادِقِ عَ جَمَاعَةٌ مِنْ أَصْحَابِهِ فِيهِمْ خُزَّانُ بَنُو أَغْبَرَ وَ مُؤَمِّنُ الطَّاقِ وَ هِشَامُ بْنُ سَالِمٍ وَ الطَّيَّارُ وَ جَمَاعَةٌ مِنْ أَصْحَابِهِ فِيهِمْ هِشَامُ بْنُ الْحَكَمِ وَ هُوَ شَابٌّ

(The book) 'Majaalis' of Al-Sadouq – From his father, from Sa'ad Bin Abdullah, from Ibrahim Bin Hashim, from Ismail Bin Marrar, from Yunus Bin Abdul Rahman, from Yunus Bin Yaqoub who said,

'There was a group of his<sup>-asws</sup> companions in the presence of Abu Abdullah Al-Sadiq<sup>-asws</sup>. Among them was Humran Bin Ayn, and Momin Al-Taq, and Hisham Bin Salim, and Al-Tayyar, and a group of his companions, among them was Hisham Bin Al-Hakam, and he was a youth.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا هِشَامُ قَالَ لَبَيْكَ يَا ابْنَ رَسُولِ اللَّهِ قَالَ أَلَا تُحَدِّثُنِي كَيْفَ صَنَعْتَ بِعَمْرٍو بْنِ عُبَيْدٍ وَكَيْفَ سَأَلْتَهُ

Abu Abdullah<sup>-asws</sup> said: 'O Hisham!' He said, 'Here I am, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>!' He<sup>-asws</sup> said: 'Will you narrate to me how you dealt with Amro Bin Ubeyd and how you questioned him?'

قَالَ هِشَامُ جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي أَجْلُكَ وَاسْتَحْيَيْكَ وَلَا يَعْمَلُ لِسَانِي بَيْنَ يَدَيْكَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا أَمَرْتُكُمْ بِشَيْءٍ فَافْعَلُوا

Hisham said, 'May I be sacrificed for you<sup>-asws</sup>, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I revere you<sup>-asws</sup> and I am too embarrassed from you<sup>-asws</sup>, and my tongue will not work in front of you<sup>-asws</sup>!' Abu Abdullah<sup>-asws</sup> said: 'When I<sup>-asws</sup> instruct you with something, then do it'.

قَالَ هِشَامُ بَلَّغَنِي مَا كَانَ فِيهِ عَمْرٍو بْنُ عُبَيْدٍ وَجُلُوسُهُ فِي مَسْجِدِ الْبَصْرَةِ وَعَظَمَ ذَلِكَ عَلَيَّ فَخَرَجْتُ إِلَيْهِ وَدَخَلْتُ الْبَصْرَةَ فِي يَوْمِ الْجُمُعَةِ فَأَتَيْتُ مَسْجِدَ الْبَصْرَةِ فَإِذَا أَنَا بِحُلْمَةٍ كَبِيرَةٍ وَإِذَا أَنَا بِعَمْرٍو بْنِ عُبَيْدٍ عَلَيْهِ شَمْلَةٌ سَوْدَاءُ مُتَرَبِّحًا بِهَا مِنْ صُوفٍ وَشَمْلَةٌ مُرْتَبِدَةً بِهَا

Hisham said, 'It has reached me what Amro Bin Ubeyd and his gatherers had been upon in the Masjid of Al-Basra, and that was grievous upon me. So I went out to him and entered Al-Basra during the day of Friday. I went to the Masjid of Al-Basra, and there I was with a large circle, and there I was with Amro Bin Ubeyd. Upon him was a black clothing of wool he had trousered with, and a cloth he had robed with it.

فَاسْتَفْرَجْتُ النَّاسَ فَأَفْرَجُوا لِي ثُمَّ قَعَدْتُ فِي آخِرِ الْقَوْمِ عَلَى رُكْبَتَيَّ ثُمَّ قُلْتُ أَيُّهَا الْعَالَمُ أَنَا رَجُلٌ غَرِيبٌ تَأَذُّنْ لِي فَأَسْأَلُكَ عَنْ مَسْأَلَةٍ

I sought the people to part, so they parted for me. Then I sat down upon my knees at the end of the group. Then I said, 'O you scholar! I am a stranger man. Will you allow me to ask you questions?'

قَالَ فَقَالَ نَعَمْ قَالَ قُلْتُ لَهُ أَلَا لَكَ عَيْنٌ قَالَ يَا بُنَيَّ أَيُّ شَيْءٍ هَذَا مِنَ السُّؤَالِ فَقُلْتُ هَكَذَا مَسْأَلَتِي فَقَالَ يَا بُنَيَّ سَلْ وَ إِنْ كَانَتْ مَسْأَلُكَ حَقًّا قُلْتُ أَجِبْنِي فِيهَا

He (Hisham) said, 'He said, 'Yes'. He (Hisham) said, 'I said to him, 'Is there an eye for you?' He said, 'O my son! What is this from the questions?' I said, 'Like this is my questioning'. He said, 'O my son! Ask, and even though your questioning is foolish'. I said, 'Answer me regarding it'.

قَالَ فَقَالَ لِي سَلْ قُلْتُ أَلَا لَكَ عَيْنٌ قَالَ نَعَمْ قُلْتُ فَمَا تَرَى بِهَا قَالَ الْأَلْوَانَ وَالْأَشْخَاصَ

He (Hisham) said, 'He said to me, 'Ask!' I said, 'Is there an eye for you?' He said, 'Yes'. I said, 'So what do you see with it?' He said, 'The colours and the persons'.

قَالَ قُلْتُ فَلَيْسَ أَنْفَ قَالَ نَعَمْ قُلْتُ فَمَا تَصْنَعُ بِهِ قَالَ أَتَشْتَمُّ بِهَا الرِّاحَةَ

He (Hisham) said, 'I said, 'Is there a nose for you?' He said, 'Yes'. I said, 'So what did you do with it?' He said, 'I smell the aromas with it'.

قَالَ قُلْتُ أَلَيْسَ لَكَ فَمَ قَالَ نَعَمْ قَالَ قُلْتُ وَمَا تَصْنَعُ بِهِ قَالَ أَعْرِفُ بِهِ طَعَمَ الْأَشْيَاءِ

He (Hisham) said, 'I said, 'Is there a mouth for you?' He said, 'Yes'. He (Hisham) said, 'I said, 'So what do you do with it?' He said, 'I recognise the taste of things with it'.

قَالَ قُلْتُ أَلَيْسَ لَكَ لِسَانًا قَالَ نَعَمْ قُلْتُ وَمَا تَصْنَعُ بِهِ قَالَ أَتَكَلِّمُ بِهِ

He (Hisham) said, 'I said, 'Is there a tongue for you?' He said, 'Yes'. I said, 'And what do you do with it?' He said, 'I speak with it'.

قَالَ قُلْتُ أَلَيْسَ لَكَ أُذُنٌ قَالَ نَعَمْ قُلْتُ وَمَا تَصْنَعُ بِهَا قَالَ أَسْمَعُ بِهَا الْأَصْوَاتِ

He (Hisham) said, 'Is there an ear for you?' He said, 'Yes'. I said, 'And what do you do with it?' He said, 'I heard the sounds with it'.

قَالَ قُلْتُ أَلَيْسَ لَكَ يَدٌ قَالَ نَعَمْ قُلْتُ وَمَا تَصْنَعُ بِهَا قَالَ أُبْطِشُ بِهَا

He (Hisham) said, 'I said, 'Is there a hand for you?' He said, 'Yes'. I said, 'And what do you do with it?' He said, 'I grasp with it'.

قَالَ قُلْتُ أَلَيْسَ لَكَ قَلْبٌ قَالَ نَعَمْ قُلْتُ وَمَا تَصْنَعُ بِهِ قَالَ أُمَيِّزُ كُلَّ مَا وَرَدَ عَلَى هَذِهِ الْجَوَارِحِ

He (Hisham) said, 'I said, 'Is there are heart for you?' He said, 'Yes'. I said, 'And what do you do with it?' He said, 'I distinguish all what is referred to upon these limbs'.

قَالَ قُلْتُ أَلَيْسَ فِي هَذِهِ الْجَوَارِحِ غَيٌّ عَنِ الْقَلْبِ قَالَ لَا قُلْتُ وَكَيْفَ ذَلِكَ وَهِيَ صَحِيحَةٌ سَلِيمَةٌ قَالَ يَا بُنَيَّ إِنَّ الْجَوَارِحَ إِذَا شَكَّتْ فِي شَيْءٍ سَمَّتَهُ أَوْ رَأَتْهُ أَوْ ذَاقَتْهُ أَوْ سَمِعَتْهُ أَوْ لَمَسَتْهُ رَدَّتْهُ إِلَى الْقَلْبِ فَيَبَيِّنُ الْيَقِينَ وَيُبْطِلُ الشَّكَّ

He (Hisham) said, 'I said, 'Isn't there any among these limbs who is needless from the heart?' He said, 'No'. I said, 'And how can that be so, and these are healthy, sound?' He said, 'O my son! The limbs, when they doubt regarding anything that has been smelt, or seen, or tasted, or heard, or touched, they refer it to the heart, to be certain of the certainty and invalidate the doubt'.

قَالَ فَقُلْتُ إِنَّمَا أَقَامَ اللَّهُ الْقَلْبَ لِشَكِّ الْجَوَارِحِ قَالَ نَعَمْ

He (Hisham) said, 'I said, 'But rather, Allah<sup>-azwj</sup> has Established the heart for the doubts of the limbs'. He said, 'Yes'.

قَالَ قُلْتُ فَلَا بُدَّ مِنَ الْقَلْبِ وَإِلَّا لَمْ تَسْتَقِمِ الْجَوَارِحُ قَالَ نَعَمْ

He (Hisham) said, 'I said, 'So there is no escape for there being a heart, or else the limbs would not be straight'. He said, 'Yes'.

قَالَ فَمُلْتُ يَا أَبَا مَرْوَانَ إِنَّ اللَّهَ تَعَالَى ذِكْرُهُ لَمْ يَتْرُكْ جَوَارِحَكَ حَتَّى جَعَلَ لَهَا إِمَاماً يُصَحِّحُ لَهَا الصَّحِيحَ وَ يُبَيِّنُ مَا شَكَّ فِيهِ وَ يَتْرُكُ هَذَا الْخَلْقَ كُلَّهُمْ فِي خَيْرَتِهِمْ وَ شَكِّهِمْ وَ اخْتِلَافِهِمْ لَا يُقِيمُ لَهُمْ إِمَاماً يَزِيدُونَ إِلَيْهِ شَكَّهُمْ وَ خَيْرَتَهُمْ وَ يُقِيمُ لَكَ إِمَاماً لِحَوَارِجِكَ تَرُدُّ إِلَيْهِ خَيْرَتَكَ وَ شَكَّكَ

He (Hisham) said, 'I said, 'O Abu Marwan! Allah<sup>-azwj</sup>, Exalted is His<sup>-azwj</sup> Mention, did not leave your limbs until He<sup>-azwj</sup> Made an imam to be for these, to verify the correct for it and conviction (from) what there is a doubt in it, and He<sup>-azwj</sup> would Leave these creatures, all of them to be in their confusion, and their doubts, and their differing(s), not Establishing an Imam<sup>-asws</sup> to be for them they would be referring their doubts and their confusions to him<sup>-asws</sup>, and He<sup>-azwj</sup> has Established an Imam for your limbs you can refer your confusion and your doubts to it?'

قَالَ فَسَكَتَ وَ لَمْ يَقُلْ شَيْئاً

He (Hisham) said, 'He was silent and did not say anything'.

قَالَ ثُمَّ التُّنْتُ إِلَيَّ فَقَالَ أَنْتَ هِشَامٌ فَقُلْتُ لَا فَقَالَ لِي أَ جَالَسْتُهُ فَقُلْتُ لَا قَالَ فَمِنْ أَيْنَ أَنْتَ قُلْتُ مِنْ أَهْلِ الْكُوفَةِ قَالَ فَأَنْتَ إِذَا هُوَ

He (Hisham) said, 'Then he turned towards me. He said, 'Are you Hisham?' I said, 'No'. He said to me, 'Are you sitting to him?' I said, 'No'. He said, 'So, where are you from?' I said, 'From the people of Al-Kufa'. He said, 'So then you are him!'

قَالَ ثُمَّ صَمَنِي إِلَيْهِ وَ أَقْعَدَنِي فِي مَجْلِسِهِ وَ مَا نَطَقَ حَتَّى قُمْتُ

He (Hisham) said, 'Then he hugged me to him, and seated me in his seat, and he did not speak until I had stood up'.

فَضَحِكَ أَبُو عَبْدِ اللَّهِ الصَّادِقُ عَ ثُمَّ قَالَ يَا هِشَامُ مَنْ عَلَّمَكَ هَذَا

Abu Abdullah Al-Sadiq<sup>-asws</sup> laughed, then said: 'O Hisham! Who taught you this?'

قَالَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ جَرَى عَلَى لِسَانِي

He (Hisham) said, 'I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! It flowed upon my tongue'.

قَالَ يَا هِشَامُ هَذَا وَ اللَّهُ مَكْتُوبٌ فِي صُحُفِ إِبْرَاهِيمَ وَ مُوسَى.

He<sup>-asws</sup> said: 'O Hisham! By Allah<sup>-azwj</sup> this is written in the Parchments of Ibrahim<sup>-as</sup> and Musa<sup>-as</sup>'.<sup>219</sup>

2- الْعَلَلُ، عَنْ مُحَمَّدِ بْنِ مُوسَى الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ مَاجِلَوَيْهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَمِعْتُهُ يَقُولُ لِرَجُلٍ اعْلَمْ يَا فُلَانُ إِنَّ مَنَزِلَةَ الْقَلْبِ مِنَ الْجَسَدِ بِمَنَزِلَةِ الْإِمَامِ مِنَ النَّاسِ الْوَاجِبِ الطَّاعَةِ عَلَيْهِمْ



(The book) 'Al Illal' – From Muhammad Bin Musa Al Barqy, from Ali Bin Muhammad Bin Majaylawiya, from Ahmad Bin Abu Abdullah, from his father, from Muhammad Bin Sinan, from one of his companions,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying to a man: 'Know, O so and so, that the status of the heart from the body is like the status of the Imam<sup>-asws</sup> from the people, the one of obligatory obedience upon them.

أَلَا تَرَى أَنَّ جَمِيعَ جَوَارِحِ الْجَسَدِ شُرَطٌ لِلْقَلْبِ وَتَرَاجِمَةٌ لَهُ مُؤَدِّيَةٌ عَنْهُ الْأُذُنَانِ وَالْعَيْنَانِ وَالْأَنْفُ وَالْيَدَانِ وَالرِّجْلَانِ وَالْفَرْجُ

Can't you see that entirety of the limbs of the body are a police force for the heart and translators for it, performing on its behalf – the ears, and the eyes, and the nose, and the hands, and the legs, and the private parts?

فَإِنَّ الْقَلْبَ إِذَا هَمَّ بِالنَّظَرِ فَتَحَ الرَّجُلُ عَيْنَيْهِ وَإِذَا هَمَّ بِالاسْتِمَاعِ حَرَّكَ أُذُنَيْهِ وَفَتَحَ مَسَامِعَهُ فَسَمِعَ وَإِذَا هَمَّ الْقَلْبُ بِالسَّمِّ اسْتَنْشَقَ بِأَنْفِهِ فَأَدَّى تِلْكَ الرَّائِحَةَ إِلَى الْقَلْبِ وَإِذَا هَمَّ بِالنُّطْقِ تَكَلَّمَ بِاللِّسَانِ وَإِذَا هَمَّ بِالْحَرَكَةِ سَعَتِ الرَّجْلَانِ وَإِذَا هَمَّ بِالشَّهْوَةِ حَزَرَكَ الذَّكْرُ

So the heart, when it think of looking, the man would open his eyes, and when it determines to listen, his ears would move and open its hearing, so he would hear, and when the heart determines to smell, his nose would be activated, so that aroma would be delivered to the heart, and when it determines to speak, he would talk with the tongues, and when it determines to move, the legs would walk, and when it determines to lustful desire, the manhood would stir.

فَهَذِهِ كُلُّهَا مُؤَدِّيَةٌ عَنِ الْقَلْبِ بِالتَّخْرِيكِ وَكَذَا يَنْبَغِي لِلْإِمَامِ أَنْ يُطَاعَ لِأَمْرِ مِنْهُ.

So all of this is performed on behalf of the heart with the movement, and like is befitting for the Imam<sup>-asws</sup> he<sup>-asws</sup> be obeyed for the orders from him<sup>-asws</sup>. 220

3- التَّوْحِيدُ، وَ الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْأَصْبَهَانِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمَنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ الرَّهَرِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع فِي حَدِيثٍ طَوِيلٍ يَقُولُ فِيهِ أَلَا إِنَّ لِلْعَبْدِ أَرْبَعَ أَعْيُنٍ عَيْنَانِ يُبْصِرُ بِهِمَا أَمْرَ دِينِهِ وَ دُنْيَاهُ وَ عَيْنَانِ يُبْصِرُ بِهِمَا أَمْرَ آخِرَتِهِ

(The books) 'Al Tawheed' and Al Khisaal' – From his father, from Sa'ad Bin Abdullah, from Al Qasim Bin Muhammad Al Asbahany, from Suleyman Bin Dawood Al Minqary, from Sufyan Bin Uayayna, from Al Zuhry,

'From Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> in a lengthy Hadeeth saying in it: 'Indeed! There are four eyes for the servant – two eyes he sights with the affairs of his religion and his world, and two eyes he sights with the affairs of his Hereafter.

فَإِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا فَتَحَ لَهُ الْعَيْنَيْنِ اللَّتَيْنِ فِي قَلْبِهِ فَأَبْصَرَ بِهِمَا الْعَيْبَ وَ أَمْرَ آخِرَتِهِ وَإِذَا أَرَادَ بِهِ غَيْرَ ذَلِكَ تَرَكَ الْقَلْبَ بِمَا فِيهِ.

Whenever Allah<sup>-azwj</sup> Wants good with a servant, He<sup>-azwj</sup> would Open for him the two eyes, those which are in his heart, so he will sight the hidden matters with these and the affairs of

his Hereafter, and when He<sup>-azwj</sup> Wants other than that, He<sup>-azwj</sup> would Leave the heart with whatever is in it”.<sup>221</sup>

4 الْمَنَاقِبُ لِابْنِ شَهْرَآشُوبَ، مِمَّا أَجَابَ الرِّضَا ع بِحَضْرَةِ الْمَأْمُونِ لِزُبَاعِ بْنِ نَصْرِ الْهِنْدِيِّ وَ عِمْرَانَ الصَّبَّائِي عَنْ مَسَائِلِهِمَا قَالَ عِمْرَانُ الْعَيْنُ نُورٌ مُرَكَّبَةٌ أَمْ الرُّوحُ يُبْصِرُ الْأَشْيَاءَ مِنْ مَنَظَرِهَا

(The book) ‘Al Manaqib of Ibn Shehr Ashub’ –

‘From what Al-Reza<sup>-asws</sup> answered in the presence of Al-Mamoun to Zuba’a Bin Nasr Al-Hindy, and Imran Al-Saby of their questions – Imran said, ‘The eye is an installed light or is it the soul seeing the thing from it’s looking?’

قَالَ ع الْعَيْنُ شَحْمَةٌ وَ هُوَ الْبَيَاضُ وَ السَّوَادُ وَ النَّظَرُ لِلرُّوحِ دَلِيلُهُ أَنَّكَ تَنْظُرُ فِيهِ فَتَرَى صُورَتَكَ فِي وَسْطِهِ وَ الْإِنْسَانُ لَا يَرَى صُورَتَهُ إِلَّا فِي مَاءٍ أَوْ مِرَآةٍ وَ مَا أَشْبَهَ ذَلِكَ

He<sup>-asws</sup> said: ‘The eye is (a piece of) fat, and it is the white and the black, and the looking for the soul is it’s evidencing that you are looking into it, so it sees your face in it’s midst, while the human being cannot see his face except in water or a mirror of what resembles that’.

قَالَ زُبَاعٌ فَإِذَا عَمِيَتْ الْعَيْنُ كَيْفَ صَارَتْ الرُّوحُ قَائِمَةً وَ النَّظَرُ ذَاهِبٌ

Zuba’a said, ‘When the eye is blinded, how would the soul be standing and the looking (sight) is gone?’

قَالَ كَالشَّمْسِ طَالِعَةً يَغْشَاهَا الظُّلَامُ

He<sup>-asws</sup> said: ‘Like the emerging sun shrouded in the darkness’.

قَالَا أَيْنَ تَذْهَبُ الرُّوحُ قَالَ أَيْنَ يَذْهَبُ الضُّوءُ الطَّالِعُ مِنَ الْكُوَّةِ فِي الْبَيْتِ إِذَا سُدَّتِ الْكُوَّةُ قَالَ أَوْضِحْ لِي ذَلِكَ

They (he) said, ‘Where does the soul go?’ He<sup>-asws</sup> said: ‘Where does the illumination of the sun go from the window in the house when the window is shut?’ He said, ‘Clarify that for me’.

قَالَ الرُّوحُ مَسْكُونُهَا فِي الدِّمَاغِ وَ شُعَاعُهَا مُنْبَثٌّ فِي الْجَسَدِ يَمْتَرُّهُ الشَّمْسُ دَارَتُهَا فِي السَّمَاءِ وَ شُعَاعُهَا مُنْبَسِطٌ عَلَى الْأَرْضِ فَإِذَا غَابَتِ الدَّارَةُ فَلَا شَمْسَ وَ إِذَا قُطِعَ الرَّأْسُ فَلَا رُوحَ.

He<sup>-asws</sup> said: ‘The soul, it’s dwelling is in the brain and it’s rays are resident in the body, being at the status of the sun. It’s rotation is in the sky and it’s rays are extended upon the earth. When the rotation sets, so there is no sun, and when the head is cut off, so there is no soul’.<sup>222</sup>

<sup>221</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 46 H 3

<sup>222</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 46 H 4

5- التَّوْحِيدُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ أَبِي إِسْحَاقَ عَنْ عَبْدِ اللَّهِ الدِّيصَانِيِّ أَنَّهُ هِشَامُ بْنُ الْحَكَمِ فَقَالَ لَهُ أَلَيْكَ رَبٌّ فَقَالَ بَلَى قَالَ قَادِرٌ قَالَ بَلَى قَادِرٌ قَاهِرٌ قَالَ يَقْدِرُ أَنْ يُدْخِلَ الدُّنْيَا كُلَّهَا فِي الْبَيْضَةِ لَا تَكْبُرُ الْبَيْضَةُ وَلَا تَصْغُرُ الدُّنْيَا فَقَالَ هِشَامُ النَّظَرَةَ فَقَالَ لَهُ قَدْ أَنْظَرْتُكَ حَوْلًا ثُمَّ خَرَجَ عَنْهُ

(The book) 'Al Tawheed' – From Muhammad Bin Musa Bin Al Mutawakkil, from Ali Bin Ibrahim, from Muhammad Bin Abu Is'haq, from a number of our companions,

'Abdullah Al-Daysani came to Hisham Bin Al-Hakam. He said, to him, 'Is there a Lord<sup>-azwj</sup> for you?' He said, 'Yes'. He said, 'Able?' He said, 'Yes, Able, Subduer'. He said, 'Is He<sup>-azwj</sup> Able upon inserting the world, all of it into an egg, neither making the egg any bigger nor reducing the world (in size)?' Hisham said, 'The respite'. He said, 'I respite you for a year'. Then he went out from him.

فَرَكِبَ هِشَامٌ إِلَى أَبِي عَبْدِ اللَّهِ ع فَاسْتَأْذَنَ عَلَيْهِ فَأَذِنَ لَهُ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ أَتَانِي عَبْدُ اللَّهِ الدِّيصَانِيُّ بِمَسْأَلَةٍ لَيْسَ الْمَعُولُ فِيهَا إِلَّا عَلَى اللَّهِ وَ عَلَيْكَ

Hisham rode to Abu Abdullah<sup>-asws</sup>. He sought permission to see him<sup>-asws</sup>. He<sup>-asws</sup> permitted for him. He said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Abdullah Al-Daysani came to me with a question, the solution regarding it isn't except upon Allah<sup>-azwj</sup> and upon you<sup>-asws</sup>!'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع عَمَّا دَا سَأَلَكَ فَقَالَ لِي كَيْتٌ وَ كَيْتٌ

Abu Abdullah<sup>-asws</sup> said: 'About what had he asked you?' He (Hisham) said, 'He said to me such and such'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا هِشَامُ كَمْ حَوَاسِكَ قَالَ خُمُسٌ فَقَالَ أَيُّهَا أَصْغَرُ فَقَالَ النَّاطِرُ قَالَ وَ كَمْ قَدْرُ النَّاطِرِ قَالَ مِثْلُ الْعَدْسَةِ أَوْ أَقَلُّ مِنْهَا

Abu Abdullah<sup>-asws</sup> said: 'O Hisham! How many are your senses?' He said, 'Five'. He<sup>-asws</sup> said: 'Which one of these is the smallest?' He said, 'The looking one'. He<sup>-asws</sup> said: 'And how much is the ability of the looking one?' He said, 'Like the lens or less than it'.

فَقَالَ يَا هِشَامُ فَانْظُرْ أَمَامَكَ وَ فَوْقَكَ وَ أَخِيرَ بَيْنِي بَيْنَا تَرَى فَقَالَ أَرَى سَمَاءً وَ أَرْضاً وَ دُوراً وَ قُصُوراً وَ نُرَاباً وَ جِبَالاً وَ أَنْهَاراً

He<sup>-asws</sup> said: 'O Hisham! Look in front of you and above you and inform me<sup>-asws</sup> with what you see'. He said, 'I seek the sky, and land, and houses, and castles, and soil, and mountains, and rivers'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع إِنَّ الَّذِي قَدَرَ أَنْ يُدْخِلَ الَّذِي تَرَاهُ الْعَدْسَةَ أَوْ أَقَلَّ مِنْهَا قَادِرٌ أَنْ يُدْخِلَ الدُّنْيَا كُلَّهَا الْبَيْضَةَ وَ لَا تَصْغُرُ الدُّنْيَا وَ لَا تَكْبُرُ الْبَيْضَةُ

Abu Abdullah<sup>-asws</sup> said to him: 'The One<sup>-azwj</sup> Who is Able upon inserting that which can see into the lens or less than it, is Able upon inserting the world, all of it, into an egg, and not Make the world any smaller nor Make the egg any bigger'.

فَانْكَبَّ هِشَامٌ عَلَيْهِ وَ قَبَّلَ يَدَيْهِ وَ رَأْسَهُ وَ رِجْلَيْهِ وَ قَالَ حَسْبِيَ يَا ابْنَ رَسُولِ اللَّهِ

Hisham leapt upon him<sup>-asws</sup> and kissed his<sup>-asws</sup> hand, and his<sup>-asws</sup> head and his<sup>-asws</sup> legs, and said, 'It suffices me, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>!'

فَانْصَرَفَ إِلَى مَنْزِلِهِ وَ عَدَا عَلَيْهِ الدَّيْصَانِيُّ فَقَالَ لَهُ يَا هِشَامُ إِنِّي جِئْتُكَ مُسْلِماً وَ لَمْ أَجِئْكَ مُتَقَاضِياً لِلْجَوَابِ فَقَالَ لَهُ هِشَامُ إِنْ كُنْتُ جِئْتُ مُتَقَاضِياً فَهَآكَ الْجَوَابُ الْخَيْرُ.

He left to go to his house and Al-Deysani came to him. He said to him, 'O Hisham! I have come to you as a Muslim, and I have not come to you demanding the answer!' Hisham said to him, 'If you have come demanding, so here is the answer!' – the Hadeeth"<sup>223</sup>.

6- الإِخْتِصَاصُ، قَالَ الْعَالِمُ ع خَلَقَ اللَّهُ عَالَمَيْنِ مُتَّصِلَيْنِ فَعَالَمٌ عَلَوِيٌّ وَ عَالَمٌ سَفَلِيٌّ وَ رَكَّبَ الْعَالَمَيْنِ جَمِيعاً فِي ابْنِ آدَمَ وَ خَلَقَهُ كَرِيّاً [كُرْوِيّاً] مُدَوَّراً

(The book) 'Al Ikhtisaas' –

'The scholar (Imam<sup>-asws</sup>) said: 'Allah<sup>-azwj</sup> Created two worlds, connected – an upper world and a lower world, and He<sup>-azwj</sup> Installed both the two worlds into the son of Adam<sup>-as</sup>, and Created him spherical, rotational (like the universe).

فَخَلَقَ اللَّهُ رَأْسَ ابْنِ آدَمَ كُفَّةَ الْفَلَكَ وَ شَعْرَهُ كَعَدَدِ النُّجُومِ وَ عَيْنَيْهِ كَالشَّمْسِ وَ الْقَمَرِ وَ مَنْخَرَيْهِ كَالشِّمَالِ وَ الْجَنُوبِ وَ أُذُنَيْهِ كَالْمَشْرِقِ وَ الْمَغْرِبِ وَ جَعَلَ لَفَحَهُ كَالْبَرْقِ وَ كَلَامَهُ كَالرَّعْدِ وَ مَشْيَهُ كَسَيْرِ الْكَوَاكِبِ وَ قُعُودَهُ كَشَرْفِهَا وَ غَفْوَهُ كَهُبُوطِهَا وَ مَوْتَهُ كَاخْتِرَاقِهَا

Allah<sup>-azwj</sup> Created the head of the son of Adam<sup>-as</sup> like the dome of a planet, and his hair like the number of stars, and his eyes like the sun and the moon, and his nostrils like the north and the south, and his ears like the east and the west, and Made his glance like the lightning, and his speech like the thunder, and his walking like travelling of the celestial bodies, and his sitting like their overlooking, and his sleep like their descent, and his death like their burning.

وَ خَلَقَ فِي ظَهْرِهِ أَرْبَعاً وَ عَشْرِينَ فِقْرَةً كَعَدَدِ سَاعَاتِ اللَّيْلِ وَ النَّهَارِ وَ خَلَقَ لَهُ ثَلَاثِينَ مَعَى كَعَدَدِ الْهِلَالِ ثَلَاثِينَ يَوْماً وَ خَلَقَ لَهُ اثْنِي عَشَرَ وَصْلاً كَعَدَدِ السَّنَةِ اثْنِي عَشَرَ شَهْراً وَ خَلَقَ لَهُ ثَلَاثِمِائَةَ وَ سِتِّينَ عِزْقاً كَعَدَدِ السَّنَةِ ثَلَاثِمِائَةَ وَ سِتِّينَ يَوْماً

And He<sup>-azwj</sup> Created twenty-four bones in his back like the number of hours of the night and the day and Created thirty organs like the number of the crescents of thirty days, and Created twelve joints like the number of the year of twelve months, and Created three hundred and sixty veins like the year of three hundred and sixty days.

وَ خَلَقَ لَهُ سَبْعِمِائَةَ عَصَبَةٍ وَ اثْنِي عَشَرَ عُضْواً وَ هُوَ مِقْدَارُ مَا يُقِيمُ الْجَنِينَ فِي بَطْنِ أُمِّهِ وَ عَجَنَهُ مِنْ مِيَاهِ أَرْبَعَةِ فَحَلَقَ الْمَالِحَ فِي عَيْنَيْهِ فَهُمَا لَا يَدُوبَانِ فِي الْحَرِّ وَ لَا يَجْمَدَانِ فِي الْبَرْدِ وَ خَلَقَ الْمُرَّ فِي أُذُنَيْهِ لِكَيْ لَا تَقْرَحَ الْهَوَامُّ وَ خَلَقَ الْمُنْيَ فِي ظَهْرِهِ لِكَيْلَا يَغْتَرِبَهُ الْفَسَادُ وَ خَلَقَ الْعَذْبَ فِي لِسَانِهِ لِيَجِدَ طَعْمَ الطَّعَامِ وَ الشَّرَابِ

And He<sup>-azwj</sup> Created seven hundred nerves and twelve limbs, and it is a measurement of what the foetus stays in the belly of its mother, and He<sup>-azwj</sup> Kneaded him from four of his waters, so He<sup>-azwj</sup> Created the salty in his eyes, so they would not be melting in the heat nor freezing in the cold, and Created the bitter in his ears so the vermin would not go near them, and Created the semen in his back so it would be spoilt, and Created the fresh in his tongue for him to feel the food and the drink.

<sup>223</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 46 H 5

و خَلَقَهُ بِنَفْسٍ وَ جَسَدٍ وَ رُوحٍ فَرُوحُهُ الَّتِي لَا تُفَارِقُهُ إِلَّا بِفِرَاقِ الدُّنْيَا وَ نَفْسُهُ الَّتِي تُرِيهِ الْأَحْلَامَ وَ الْمَنَامَاتِ وَ جِسْمُهُ هُوَ الَّذِي يَبْلَى وَ يَرْجِعُ إِلَى التُّرَابِ.

And He<sup>-azwj</sup> Created him with a self and a body and a soul. His soul is which does not separate except with separation of the world (death), and his self is which he sees the dreams and the nightmares, and his body is which decays and returns to the soil”.<sup>224</sup>

7- **تُحَفُّ الْعُقُولُ**، سَأَلَ يَحْيَى بْنُ أَكْثَمَ عَنْ قَوْلِ عَلِيِّ ع إِنَّ الْخُنْثَى يُورَثُ مِنَ الْمَبَالِ وَ قَالَ فَمَنْ يَنْظُرُ إِذَا بَالَ إِلَيْهِ مَعَ أَنَّهُ عَسَى أَنْ تَكُونَ امْرَأَةً وَ قَدْ نَظَرَ إِلَيْهَا الرِّجَالُ أَوْ عَسَى أَنْ يَكُونَ رَجُلًا وَ قَدْ نَظَرَتْ إِلَيْهِ النِّسَاءُ وَ هَذَا مَا لَا يَحِلُّ

(The book) ‘Tuhaf Al Uqool’ –

‘Yahya Bin Al-Aksam was asked about the words of Ali<sup>-azwj</sup>: ‘The hermaphrodite would inherited from (based upon) the urination’, and said, ‘So who will look at him when he urinates, along with (the fact that) perhaps it could be a woman and the man has looked at him, or perhaps it could be a man, and the women have looked at him? And this is what is not Permissible’.

فَأَجَابَ أَبُو الْحَسَنِ الثَّالِثُ ع إِنَّ قَوْلَ عَلِيِّ ع حَقٌّ وَ يَنْظُرُ قَوْمٌ عُذُولٌ يَأْخُذُ كُلُّ وَاحِدٍ مِنْهُمْ مِرْآةً وَ تَقُومُ الْخُنْثَى خَلْفَهُمْ عُرْيَانَةً فَيَنْظُرُونَ فِي الْمَرَايَا فَيَرَوْنَ الشَّبَحَ فَيَخْشَعُونَ عَلَيْهِ.

Abu Al-Hassan<sup>-asws</sup> the third answered, ‘The words of Ali<sup>-asws</sup> are true, and a group of just ones would look. Each one of them would take a mirror, and the hermaphrodite would be standing behind them naked, and they would be looking into the mirrors, and they would be seeing the resemblance, and they would be decided upon him”.<sup>225</sup>

8- **تَوْحِيدُ الْمُفَضَّلِ**، قَالَ الصَّادِقُ ع فَكِّرْ يَا مُفَضَّلُ فِي الْأَفْعَالِ الَّتِي جُعِلَتْ فِي الْإِنْسَانِ مِنَ الطَّعْمِ وَ النَّوْمِ وَ الْجِمَاعِ وَ مَا دُبِّرَ فِيهَا فَإِنَّهُ جُعِلَ لِكُلِّ وَاحِدٍ مِنْهَا فِي الطَّبَاعِ نَفْسُهُ مُحَرِّكٌ يَقْتَضِيهِ وَ يَسْتَجِثُّ بِهِ

(The book) ‘Tawheed’ of Al Mufazzal –

‘Al-Sadiq<sup>-asws</sup> said: ‘Think, O Mufazzal, regarding the deeds, which had been made to be in the human beings, from the meals, and the sleep, and the copulation, and whatever is conducted in these, for it has been made for each one from these, in the nature of his self, a movement he fulfils, and is induced by it.

فَالْجُوعُ يَقْتَضِي الطَّعْمَ الَّذِي بِهِ حَيَاةُ الْبَدَنِ وَ قَوَامُهُ وَ الْكَرَى يَقْتَضِي النَّوْمَ الَّذِي فِيهِ رَاحَةُ الْبَدَنِ وَ إِجْمَامُ قُوَاهُ وَ الشَّبَقُ يَقْتَضِي الْجِمَاعَ الَّذِي فِيهِ دَوَامُ النَّسْلِ وَ بَقَاؤُهُ

The hunger is fulfilled by the food by which is the life of the body and its strength; and the slumber is fulfilled by the sleep wherein is rest of the body and the recuperation of its forces; and the eroticism is fulfilled by the copulation in which is the perpetuity of the lineage and its remaining.

<sup>224</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 46 H 6

<sup>225</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 46 H 7

وَلَوْ كَانَ الْإِنْسَانُ إِذَا يَصِيرُ إِلَى أَكْلِ الطَّعَامِ لِمَعْرِفَتِهِ بِحَاجَةِ بَدَنِهِ إِلَيْهِ وَلَمْ يَجِدْ مِنْ طَبَاعِهِ شَيْئاً يَضْطَرُّهُ إِلَى ذَلِكَ كَانَ خَلِيقاً أَنْ يَتَوَلَّى عَنْهُ أَخِيَاناً بِالتَّثَقُّلِ وَالْكَسَلِ حَتَّى يَنْحَلَّ بَدَنُهُ فَيَهْلِكَ كَمَا يَحْتَاجُ الْوَاحِدُ إِلَى الدَّوَاءِ لِشَيْءٍ مِمَّا يَصْلُحُ بِهِ بَدَنُهُ فَيُدْفَعُ بِهِ حَتَّى يُؤَدِّيَهُ ذَلِكَ إِلَى الْمَرَضِ وَالْمَوْتِ

And if the human being had rather come to eating the food for recognising the needs of his body to it and did not find anything from his nature compelling him to that, he would be a creature discouraged from it due to the heaviness and the laziness until his body slims and he is destroyed, just as the one is needy to the medicine of something from what his body would be correct, but he puts it off until that leads him to the sickness and death.

وَكَذَلِكَ لَوْ كَانَ إِذَا يَصِيرُ إِلَى النَّوْمِ بِالتَّفَكُّرِ فِي حَاجَتِهِ إِلَى رَاحَةِ الْبَدَنِ وَاجْتِمَاعِ قُوَّاهُ كَانَ عَسَى أَنْ يَتَأَفَّلَ عَنْ ذَلِكَ فَيُدْفَعَهُ حَتَّى يُنْهَكَ بَدَنُهُ وَلَوْ كَانَ إِذَا يَتَحَرَّكُ لِلْجَمَاعِ بِالرَّغْبَةِ فِي الْوَلَدِ كَانَ غَيْرَ بَعِيدٍ أَنْ يَقْضَى عَنْهُ حَتَّى يَقْلُ النَّسْلُ أَوْ يَنْقَطِعَ فَإِنَّ مِنَ النَّاسِ مَنْ لَا يَرْغَبُ فِي الْوَلَدِ وَلَا يَخْضُلُ بِهِ

And similar to that, if he was to come to the sleep with the thinking regarding his need to rest the body and recuperate his strength, it is possible that he would be heavy from that, so it would smite him until his body is exhausted; and if he were to move to the copulation with the desire of having children, it would not be far that he would cool down from it until the lineage would be little or be cut off, for, from the people there is one who does not desire the children nor is he overwhelmed with it.

فَانْظُرْ كَيْفَ جُعِلَ لِكُلِّ وَاحِدٍ مِنْ هَذِهِ الْأَفْعَالِ الَّتِي هِيَ قَوَامُ الْإِنْسَانِ وَصَلَاخُهُ مُحَرِّكٌ مِنْ نَفْسِ الطَّبْعِ يُحَرِّكُهُ كَذَلِكَ وَيَحْدُوهُ عَلَيْهِ وَاعْلَمْ أَنَّ فِي الْإِنْسَانِ قُوَّتَيْنِ أُزْبَعَا قُوَّةً جاذِبَةً تَقْبَلُ الْغِذَاءَ وَتُورِدُهُ عَلَى الْمَعِدَةِ وَ قُوَّةً مُمَسِّكَةً تَحْبِسُ الطَّعَامَ حَتَّى تَفْعَلَ فِيهِ الطَّبِيعَةُ فِعْلَهَا وَ قُوَّةً هَاضِمَةً وَ هِيَ الَّتِي تَطْبُخُهُ وَ تَسْتَخْرِجُ صَفْوَهُ وَ تَبْنِيهِ فِي الْبَدَنِ وَ قُوَّةً دَافِعَةً تَدْفَعُهُ وَ تَحْدُرُ الثُّغْلَ الْفَاضِلَ بَعْدَ اخْتِذِ الْهَاضِمَةِ حَاجَتَهَا

Look at how it has been made to be for each one from these deeds, that, by which is the strength of the human being, and his correctness, moving from himself the nature, moving him to that, and ushering him to it. And know that in the human being there are four forces – a force of attraction accepting the food and supplying it to the stomach; and a holding force withholding the food until nature does its work; and a force of digestion, and it is which absorbs and brings out its clean and sends it in the body; and a driving force, driving the heavy excess, after the digestion has taken its need.

فَتَفَكَّرْ فِي تَقْدِيرِ هَذِهِ الْقُوَّاتِ الْأَرْبَعِ الَّتِي فِي الْبَدَنِ وَ أَفْعَالِهَا وَ تَقْدِيرِهَا لِلْحَاجَةِ إِلَيْهَا وَ الْإِرْبِ فِيهَا وَ مَا فِي ذَلِكَ مِنَ التَّدْبِيرِ وَ الْحِكْمَةِ وَ لَوْ لَا الْحَاجَةُ كَيْفَ يَتَحَرَّكُ الْإِنْسَانُ لَطَلَبِ الْغِذَاءِ الَّتِي هِيَ قَوَامُ الْبَدَنِ وَ لَوْ لَا الْمَاسِكَةُ كَيْفَ كَانَ يَلْبِثُ الطَّعَامُ فِي الْجَوْفِ حَتَّى تَهْضُمَهُ الْمَعِدَةُ وَ لَوْ لَا الْهَاضِمَةُ كَيْفَ كَانَ يَنْطَبِخُ مِنْهُ حَتَّى يَخْلُصَ مِنْهُ الصَّفْوُ الَّذِي يَغْدُو الْبَدَنَ وَ يَسُدُّ خَلْلَهُ وَ لَوْ لَا الدَّافِعَةُ كَيْفَ كَانَ الثُّغْلُ الَّذِي تُخَلِّفُهُ الْهَاضِمَةُ يَنْدَفِعُ وَ يَخْرُجُ أَوَّلًا فَأَوَّلًا

Think regarding the evaluation of these four forces which are in the body, and their words, and their measurement for the need to these, and the purpose in these, and what is in that from the arrangement and the Wisdom; and had it not been for the attraction, how would the human being be move to seek the food by which his body can stand? And had it not been for the holding, how would the food remain in the inside until the stomach digests it? And had it not been for the digestion, how would it be absorbed until it is purified from it, the clean which sustains the body and fills the void? And had it not been for the driving, how would the weight which the digestion has left behind, be driven and exited or not done?

أَفَلَا تَرَى كَيْفَ وَكَّلَ اللَّهُ سُبْحَانَهُ بِلَطِيفِ صُنْعِهِ وَ حُسْنِ تَقْدِيرِهِ هَذِهِ الْقُوَى بِالْبَدَنِ وَ الْقِيَامَ بِمَا فِيهِ صَلَاحُهُ وَ سَأَمْتِلُ فِي ذَلِكَ مِثَالًا إِنَّ الْبَدَنَ بِمَنْزِلَةِ دَارِ الْمَلِكِ وَ لَهُ فِيهَا حَشَمٌ وَ صَبِيَّةٌ وَ قُوَّامٌ مُوَكَّلُونَ بِالْأَدَارِ

Do you not see how Allah<sup>-azwj</sup>, Glorious is He<sup>-azwj</sup>, has Allocated with the subtleness of His<sup>-azwj</sup> Making, and excellence of His<sup>-azwj</sup> measurement, these forces with the body, and the standing with what is therein from his correction? And I<sup>-asws</sup> shall give you an example regarding that: The body is at the status of the house of the king, and for it therein are servants, and maids, and infrastructure allocated with the house.

فَوَاجِدٌ لِإِفْضَاءِ حَوَائِجِ الْحَشَمِ وَ إِيرَادِهَا عَلَيْهِمْ وَ آخِرٌ لِقَبْضِ مَا يَرِدُ وَ خَزْنِهِ إِلَى أَنْ يُعَالَجَ وَ يُهَيَّأَ وَ آخِرٌ لِعِلَاجِ ذَلِكَ وَ تَهْيِئَتِهِ وَ تَفْرِيقِهِ وَ آخِرٌ لِنَظْمِيفِ مَا فِي الدَّارِ مِنَ الْأَقْدَارِ وَ إِخْرَاجِهِ مِنْهَا فَالْمَلِكُ هُوَ الْخَلَّاقُ الْحَكِيمُ مَلِكُ الْعَالَمِينَ وَ الدَّارُ هِيَ الْبَدَنُ وَ الْحَشَمُ هِيَ الْأَعْضَاءُ وَ الْقُوَّامُ هِيَ هَذِهِ الْقُوَى الْأَرْبَعُ

So, one is for fulfilling the needs of the servants and its delivery to them; and the other is to withhold whatever comes and collect it until it is processed and prepared; and another is to treat that and prepare it and disperse it; and another is to clean whatever rubbish is there in the house and take it out from it. So, the king in (all) this, he is the Creator, the Wise, King of the worlds, and the house is the body, and the servants, these are the body parts, and the infrastructure, these are the four forces.

وَ لَعَلَّكَ تَرَى ذِكْرَنَا هَذِهِ الْقُوَى الْأَرْبَعُ وَ أَفْعَالَهَا بَعْدَ الَّذِي وَصَفْتُ فَضْلاً وَ تَزْدَادُ وَ لَيْسَ مَا ذَكَرْتُهُ مِنْ هَذِهِ الْقُوَى عَلَى الْجِهَةِ الَّتِي ذَكَرْتُ فِي كُتُبِ الْأَطِبَّاءِ وَ لَا قَوْلُنَا فِيهِ كَقَوْلِهِمْ لِأَنَّهُمْ ذَكَرُوهَا عَلَى مَا يُجْتَنَاجُ إِلَيْهِ فِي صِنَاعَةِ الطَّبِّ وَ تَصْحِيحِ الْأَبْدَانِ وَ ذَكَرْنَاَهَا عَلَى مَا يُجْتَنَاجُ فِي صَلَاحِ الدِّينِ وَ شِفَاءِ النَّفُوسِ مِنْ الْعُيِّ كَالَّذِي أَوْصَحْتُهُ بِالْوَصْفِ الثَّانِي وَ الْمَثَلِ الْمَضْرُوبِ مِنَ التَّدْبِيرِ وَ الْحِكْمَةِ فِيهَا

And perhaps you view that we<sup>-asws</sup> mentioned these four forces and their works which I<sup>-asws</sup> described as an extra and additional, and I<sup>-asws</sup> didn't mention it from these forces upon the aspect which is mentioned in the books of the physicians, nor is our<sup>-asws</sup> word like their word, because they mention it upon what they are needy to in the workings of the medicine and health of the bodies, and we<sup>-asws</sup> mention these upon what he is needy to regarding the health of the body, and healing of the souls from the error, like that which I<sup>-asws</sup> clarified with the description of the Healer, and the examples struck from the arrangement and the Wisdom in it.

تَأَمَّلْ يَا مُفَاضَّلُ هَذِهِ الْقُوَى الَّتِي فِي النَّفْسِ وَ مَوْجِعِهَا مِنَ الْإِنْسَانِ أَغْنِي الْفِكْرَ وَ الْوَهْمَ وَ الْعَقْلَ وَ الْحِفْظَ وَ غَيْرَ ذَلِكَ أَ فَرَأَيْتَ لَوْ نُقِصَ الْإِنْسَانُ مِنْ هَذِهِ الْحِلَالِ الْحِفْظَ وَحَدَهُ كَيْفَ كَانَتْ تَكُونُ خَالَهُ

Contemplate, O Mufazzal, on these powers which are in the self, and their locations from the human being, I<sup>-asws</sup> mean the thinking, and the imagination, and the intellect, and the memory and other than that. Do you see if the human being was deficient from these, the process of memorising alone, how would his state happen to be?

وَ كَمْ مِنْ خَلَلٍ كَانَ يَدْخُلُ عَلَيْهِ فِي أُمُورِهِ وَ مَعَاشِهِ وَ تَجَارِبِهِ إِذَا لَمْ يَحْفَظْ مَا لَهُ وَ عَلَيْهِ وَ مَا أَخَذَهُ وَ مَا أُعْطِيَ وَ مَا رَأَى وَ مَا سَمِعَ وَ مَا قَالَ وَ مَا قِيلَ لَهُ وَ لَمْ يَذْكُرْ مَنْ أَحْسَنَ إِلَيْهِ مِنْ أَسَاءَهُ وَ مَا نَفَعَهُ بِمَا ضَرَّهُ



And how many drawbacks would enter upon him in his affairs and his life and his experiences, when he cannot memorise what is for him and against him, and what he takes and what he gives, and what he sees and what he hears, and what he says and what is said to him, and he does not remember the one who is good to him from the one who is evil with him, and what benefits him from what harms him.

ثُمَّ كَانَ لَا يَهْتَدِي لِطَرِيقٍ لَوْ سَلَكَهُ مَا لَا يُحْصَى وَلَا يَحْفَظُ عِلْماً وَلَا دَرَسَهُ عُمُرُهُ وَلَا يَعْتَقِدُ دِيناً وَلَا يَنْتَفِعُ بِتَجَرِبَةٍ وَلَا يَسْتَطِيعُ أَنْ يَغْتَبِرَ شَيْئاً عَلَى مَا مَضَى بَلْ كَانَ حَقِيقاً أَنْ يَنْسَلِخَ مِنَ الْإِنْسَانِيَّةِ أَصْلاً فَأَنْظُرْ إِلَى التَّعَمُّةِ عَلَى الْإِنْسَانِ فِي هَذِهِ الْحَالِ أَوْ كَيْفَ مَوْقِعُ الْوَاحِدَةِ مِنْهَا دُونَ الْجَمِيعِ

Then he would not be guided to a path if he had travelled it what he cannot count, nor memorise a knowledge and even if he has studied it his whole life, nor beliefs of a religion, nor benefit from his experiences, nor be able to learn something upon what has passed. But, in reality, he would be cut off from the humanity originally. Therefore, look at the Favour upon the human being in these traits, and how to locate the one from these besides all?

وَأَعْظَمُ مِنَ التَّعَمُّةِ عَلَى الْإِنْسَانِ فِي الْحِفْظِ التَّعَمُّةُ فِي التَّسْبِيحِ فَإِنَّهُ لَوْ لَا التَّسْبِيحُ لَمَا سَلَاحَ أَحَدٌ عَنْ مُصِيبَةٍ وَلَا انْقَضَتْ لَهُ حَسْرَةٌ وَلَا مَاتَ لَهُ حَقْدٌ وَلَا اسْتَمْتَعَ بِشَيْءٍ مِنْ مَتَاعِ الدُّنْيَا مَعَ تَذَكُّرِ الْأَفَاتِ وَلَا رَجَاءِ غَفْلَةٍ مِنْ سُلْطَانٍ وَلَا فَتْرَةٍ مِنْ حَاسِدٍ

And greater than the Favour upon the human being regarding the memory, is the forgetfulness, for had it not been for the forgetfulness, no one would have been inattentive of his calamity, nor would the regret be terminated for him, nor would a grudge die for him, nor would be enjoy with anything from the enjoyments of the world along with the remembrance of the affliction, nor be hopeful of neglect from a ruling authority, nor would then be an interval from an envier.

أَفَلَا تَرَى كَيْفَ جُعِلَ فِي الْإِنْسَانِ الْحِفْظُ وَالتَّسْبِيحُ وَهُمَا مُحْتَلِفَانِ مُتَضَادَّانِ جُعِلَ لَهُ فِي كُلِّ مِنْهُمَا ضَرْبٌ مِنَ الْمَصْلَحَةِ وَ مَا عَسَى أَنْ يَقُولَ الَّذِينَ قَسَمُوا الْأَشْيَاءَ بَيْنَ خَالِقَيْنِ مُتَضَادَّيْنِ فِي هَذِهِ الْأَشْيَاءِ الْمُتَضَادَّةِ الْمُتَبَايِنَةِ وَقَدْ تَرَاهَا تَجْمَعُ عَلَى مَا فِيهِ الصَّلَاحُ وَالْمَنْفَعَةُ

Do you not see how it has been made to be in the human being, the memorising, and the forgetfulness, and these are both of different, opposites, and there has been made for in each of these, a portion of interest? And what would they say, those who are dividing the things between two opposing creators, regarding these opposite things being joined, and you have seen these two gathered upon what therein is the interest and the benefits?

انْظُرْ يَا مُفَضَّلُ إِلَى مَا لَحِصَ بِهِ الْإِنْسَانُ دُونَ جَمِيعِ الْحَيَوَانَ مِنْ هَذَا الْخَلْقِ الْجَلِيلِ قُدْرُهُ الْعَظِيمُ غَنَائُهُ أَغْنَى الْحَيَاءَ فَلَوْلَاهُ لَمْ يُفَرَّ ضَيْفٌ وَلَمْ يُوفَ بِالْعِدَاتِ وَلَمْ تُقْضَ الْحَوَائِجُ وَلَمْ يُتَحَرَّ الْجَمِيلُ وَلَمْ يُتَنَكَّبِ الْقَبِيحُ فِي شَيْءٍ مِنَ الْأَشْيَاءِ حَتَّى إِنَّ كَثِيراً مِنَ الْأُمُورِ الْمُفْتَرَضَةِ أَيْضاً

Look, O Mufazzal, at what the human being has been specialised with besides the entirety of the animals from this creation. The Majestic has Determined it, and the Magnificent is its formation, meaning the life. Had it not been it, a guest would not be entertained, and the entrustments would not be paid, and the needs would not be fulfilled, and the adorable would not be asked for, and the obnoxious would not be avoided in a thing from the things to the extent as many of the necessary matters as well.



إِنَّمَا يُفْعَلُ لِلْحَيَاءِ فَإِنَّ مِنَ النَّاسِ [مَنْ] لَوْ لَا الْحَيَاءُ لَمْ يَزَعْ حَقُّ وَالِدَيْهِ وَ لَمْ يَصِلْ ذَا رَحِمٍ وَ لَمْ يُؤَدَّ أَمَانَةً وَ لَمْ يَعْفَ عَنْ فَاحِشَةٍ أَوْ فَلَا تَرَى كَيْفَ وَفَى الْإِنْسَانُ جَمِيعَ الْحَالَاتِ الَّتِي فِيهَا صَلَاحُهُ وَ تَمَامُ أَمْرِهِ

But rather, he does it for the life for, from the people there is one who, had it not been for the living would not see the right of the wergild, and would not help the ones with relationships, and would not pay back an entrustment, and would not absolve (liberate) himself from immoralities. Do you not see how it has been fulfilled for the human beings, the entirety of the traits in which are his interests, and completion of his life?

تَأْمَلْ يَا مُفَضَّلُ مَا أَنْعَمَ اللَّهُ تَعَالَى بِأَسْمَائِهِ بِهِ عَلَى الْإِنْسَانِ مِنْ هَذَا النُّطْقِ الَّذِي يُعَبِّرُ بِهِ عَمَّا فِي ضَمِيرِهِ وَ مَا يَخْطُرُ بِقَلْبِهِ وَ يُنْتِجُهُ فِكْرُهُ وَ بِهِ يَفْهَمُ مِنْ غَيْرِهِ مَا فِي نَفْسِهِ وَ لَوْ لَا ذَلِكَ كَانَ بِمَنْزِلَةِ الْبَهَائِمِ الْمُهْمَلَةِ الَّتِي لَا تُخْبِرُ عَنْ نَفْسِهَا بِشَيْءٍ وَ لَا تَفْهَمُ عَنْ خَيْرٍ شَيْئاً

Contemplate, O Mufazzal, what Allah<sup>azwj</sup>, Holy are His<sup>azwj</sup> Names, has Favoured upon the human being with, from this pronouncement which he expresses of what is in his conscience, and what he notices with his heart, and the result of his thoughts, and by it he understands about others what is within himself, and had it not been that he would be at the status of the neglected beasts which are not informed about their own selves with anything, nor do they understand anything about the informer.

وَ كَذَلِكَ الْكِتَابَةُ الَّتِي بِهَا تُقَيَّدُ أَخْبَارُ الْمَاضِيَنِ لِلْبَاقِينَ وَ أَخْبَارُ الْبَاقِينَ لِلْآتِيَةِ وَ بِهَا تُحْلَدُ الْكُتُبُ فِي الْعُلُومِ وَ الْأَدَابِ وَ غَيْرِهَا وَ بِهَا يَحْفَظُ الْإِنْسَانُ ذِكْرَ مَا يَجْرِي بَيْنَهُ وَ بَيْنَ غَيْرِهِ مِنَ الْمَعَامَلَاتِ وَ الْحِسَابِ

And similar to that is the writing by which you observe the news of the past for the remaining ones, and the news of the remaining ones for the two, and by it the books are eternal in the knowledge, and the education and other such things, and by it the human being preserves the mention of what has flowed between him and others from the dealings and the accounting.

وَ لَوْلَا لَا تَقْطَعُ أَخْبَارُ الْأَزْمَنَةِ عَنْ بَعْضِ الْأَعْيَانِ عَنْ أَوْطَانِهِمْ وَ دَرَسَتِ الْعُلُومُ وَ ضَاعَتِ الْأَدَابُ وَ عَظُمَ مَا يَدْخُلُ عَلَى النَّاسِ مِنَ الْخَلَلِ فِي أُمُورِهِمْ وَ مَعَامَلَاتِهِمْ وَ مَا يَخْتَنَجُونَ إِلَى النَّظَرِ فِيهِ مِنْ أَمْرِ دِينِهِمْ وَ مَا رَوَى لَهُمْ مِمَّا لَا يَسْعَهُمْ جَهْلُهُ

And had it not been for it (writing), the news of some of the eras would be cut off from some, and the news of the ones absent from their homelands, and obliteration (destruction) of the knowledges, and the literature would be lost, and it would be grievous what would enter upon the people from the disturbances in their matters and their dealings and what they would be needy to the looking into from the matters of their Religion, and what is reported to them from what there is no leeway for them of its ignorance.

وَ لَعَلَّكَ تَظُنُّ أَنَّهَا مِمَّا يَخْلُصُ إِلَيْهِ بِالْحِيلَةِ وَ الْفِطْنَةِ وَ لَيْسَتْ مِمَّا أُعْطِيَ الْإِنْسَانُ مِنْ خَلْقِهِ وَ طِبَاعِهِ وَ كَذَلِكَ الْكَلَامُ إِنَّمَا هُوَ شَيْءٌ يَصْطَلِحُ عَلَيْهِ النَّاسُ فَيَجْرِي بَيْنَهُمْ وَ لِهَذَا صَارَ يُخْتَلَفُ فِي الْأُمَمِ الْمُخْتَلِفَةِ بِاللُّسْنِ الْمُخْتَلِفَةِ وَ كَذَلِكَ الْكِتَابَةُ كَكِتَابَةِ الْعَرَبِيِّ وَ الشَّرَّازِيِّ وَ الْعِبْرَانِيِّ وَ الرُّومِيِّ وَ غَيْرِهَا مِنْ سَائِرِ الْكِتَابَةِ الَّتِي هِيَ مُتَفَرِّقَةٌ فِي الْأُمَمِ

And perhaps you think that it is from what you can conclude to with the means and the wisdom, and it isn't from what is Given to the human being from his creation and his nature. And similar to that is the speech, but rather it is something the people are agreeable upon.

So, it flowed between them, and for this it became different in the different communities with the different tongues (languages). And similar to that is the writing like the writing of Arabic, and Assyrian, and Hebrew, and Roman, and others from the rest of the writings which it different in the communities.

إِنَّمَا اصْطَلَحُوا عَلَيْهَا كَمَا اصْطَلَحُوا عَلَى الْكَلَامِ فَيَقَالُ لِمَنْ ادَّعَى ذَلِكَ إِنَّ الْإِنْسَانَ وَ إِنْ كَانَ لَهُ فِي الْأُمُورِ جَمِيعاً فِعْلاً أَوْ حِيلَةً فَإِنَّ الشَّيْءَ الَّذِي يَبْلُغُ بِهِ ذَلِكَ الْفِعْلُ وَ الْحِيلَةُ عَطِيَّةٌ وَ هِبَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ لَهُ فِي خَلْقِهِ فَإِنَّهُ لَوْ لَمْ يَكُنْ لَهُ لِسَانٌ مُهِمّاً لِلْكَلَامِ وَ ذَهْنٌ يَهْتَدِي بِهِ لِلْأُمُورِ لَمْ يَكُنْ لِيَتَكَلَّمَ أَبَداً وَ لَوْ لَمْ يَكُنْ لَهُ كَفٌّ مُهِمّاً وَ أَصَابِعٌ لِلْكِتَابَةِ لَمْ يَكُنْ لِيَكْتُبَ أَبَداً

But rather, they are as agreeable upon it as they are agreeable upon the speech, so it is said to the one who claims that the human being, and if there were two matters for him together, be it a deed or a means, so the thing which he can reach that deed and the means with is a Present, a Gift from Allah<sup>-azwj</sup> Mighty and Majestic among His<sup>-azwj</sup> creatures. So, if there did not happen to be a tongue for him prepared for the speech, and a mind to be guided with for the affairs, he would not happen to speak, ever; and if there did not happen to be for him a wrist and fingers prepared for the writing, he would not happen to write, ever!

وَ اعْتَبِرْ ذَلِكَ مِنَ الْبَهَائِمِ الَّتِي لَا كَلَامَ لَهَا وَ لَا كِتَابَةَ فَأَصْلُ ذَلِكَ فِطْرَةُ الْبَارِي جَلَّ وَ عَزَّ وَ مَا تَفَضَّلَ بِهِ عَلَى خَلْقِهِ فَمَنْ شَكَرَ أَثِيبَ وَ مَنْ كَفَرَ فَإِنَّ اللَّهَ عَنِّي عَنِ الْعَالَمِينَ

And consider that from the animal who does not have the speech for it nor a writing. So, the origin of that is the nature by the Creator Mighty and Majestic, and what he has been merited with over His<sup>-azwj</sup> creatures. So, the one who thanks, is affirmed, and one who commits *Kufr*, then Allah<sup>-azwj</sup> is needless of the worlds.

فَكِّرْ يَا مُفَاضِّلُ فِي مَا أُعْطِيَ الْإِنْسَانُ عِلْمَهُ وَ مَا مُنِعَ فَإِنَّهُ أُعْطِيَ عِلْمَ جَمِيعِ مَا فِيهِ صَلَاحٌ دِينِهِ وَ دُنْيَاهُ فِيمَا فِيهِ صَلَاحٌ دِينِهِ مَعْرِفَةُ الْخَالِقِ تَبَارَكَ وَ تَعَالَى بِالذَّلَائِلِ وَ الشَّوَاهِدِ الْقَائِمَةِ فِي الْخَلْقِ وَ مَعْرِفَةُ الْوَاجِبِ عَلَيْهِ مِنَ الْعَدْلِ عَلَى النَّاسِ كَافَّةً وَ بِرِ الْوَالِدَيْنِ وَ آدَاءِ الْأَمَانَةِ وَ مُوَاسَاةِ أَهْلِ الْحُلَّةِ وَ أَشْبَاهِ ذَلِكَ بِمَا قَدْ تَوَجَّبَ مَعْرِفَتَهُ وَ الْإِقْرَارُ وَ الْإِعْرَافُ بِهِ فِي الطَّبْعِ وَ الْفِطْرَةِ مِنْ كُلِّ أُمَّةٍ مُوَافَقَةً أَوْ مُخَالَفَةً

Remember, O Mufazzal! Among what the human being has been Given is his knowledge and what is Forbidden, and he has been Given the knowledge of the entirety of whatever wherein is the correction of his Religion and his world. So, from what is correct for his Religion is the recognition of the Creator Blessed and Exalted, with the evidences, and the existing signs in the creation, and recognition of the Obligations upon him from the justice upon the people altogether, and righteousness with the parents, and giving the entrustments, and comforting the lonely people, and the like of that, from what you would find His<sup>-azwj</sup> recognition, and the acceptance, and the acknowledgment with Him<sup>-azwj</sup> in the habits and nature of every community, be it harmonious or different.

وَ كَذَلِكَ أُعْطِيَ عِلْمَ مَا فِيهِ صَلَاحٌ دُنْيَاهُ كَالزَّرَاعَةِ وَ الْغَرَسِ وَ اسْتِخْرَاجِ الْأَرْضَيْنِ وَ اقْتِنَاءِ الْأَعْنَامِ وَ اسْتِئْبَاطِ الْمَيَاهِ وَ مَعْرِفَةُ الْعَقَاقِرِ الَّتِي يُسْتَشْفَى بِهَا مِنْ ضُرُوبِ الْأَسْقَامِ وَ الْمَعَادِنِ الَّتِي يُسْتَخْرَجُ مِنْهَا أَنْوَاعُ الْجَوَاهِرِ وَ زُكُوبِ السُّفْنِ وَ الْعَوُصِ فِي الْبَحْرِ وَ ضُرُوبِ الْحَيْلِ فِي صَيْدِ الْوَحْشِ وَ الطَّيْرِ وَ الْحَيْثَانِ وَ النَّصْرَفِ فِي الصَّنَاعَاتِ وَ وَجُوهِ الْمَتَاجِرِ وَ الْمَكَاسِبِ وَ غَيْرِ ذَلِكَ بِمَا يَطُولُ شَرْحُهُ وَ يَكْتَفُرُ تَعْدَادُهُ بِمَا فِيهِ صَلَاحٌ أَمْرِهِ فِي هَذِهِ الدَّارِ

And similar to that is the Gift of knowledge what is therein from the correction of his world, like the planting and the sowing and the ploughing of the land, and the acquisition of the

sheep and the cattle, and the development of the waters, and the recognition of the medicines which can be cured with when ones hit by the sickness, and the mines from which the variety of the gems are extracted, and sailing the ship and the diving in the ocean, and striking the tricks in hunting the wild animals, and the birds, and the fishes, and the working in the industries, and variety of the trades and the earnings, and other than that from what would prolong his life and increase his numbers from what wherein is the correction of his life in this house (world).

فَأُعْطِيَ عِلْمَ مَا يَصْلُحُ بِهِ دِينَهُ وَ دُنْيَاهُ وَ مُنِعَ مَا سِوَى ذَلِكَ بِمَا لَيْسَ فِيهِ شَأْنُهُ وَ لَا طَاقَتُهُ أَنْ يَعْلَمَ كَعِلْمِ الْغَيْبِ وَ مَا هُوَ كَائِنٌ وَ بَعْضُ مَا قَدْ كَانَ أَيْضًا كَعِلْمِ مَا فَوْقَ السَّمَاءِ وَ مَا تَحْتَ الْأَرْضِ وَ مَا فِي لُجِ الْبَحَارِ وَ أَقْطَارِ الْعَالَمِ وَ مَا فِي قُلُوبِ النَّاسِ وَ مَا فِي الْأَرْحَامِ وَ أَشْبَاهِ هَذَا بِمَا حُجِبَ عَلَى النَّاسِ عِلْمُهُ

So, he is Given knowledge on what he can correct his Religion and his world with it, and has been Prevented from what is besides that, from what isn't in his occupation, nor his strength that he knows, like knowledge of the unseen and what would be coming into existence, and some of what has happened as well, like the knowledge of what is above the sky, and what is beneath the ground, and what is in the waves of the sea, and the horizons of the universe, and what is in the hearts of the people, and what is in the wombs, and the likes of this from the knowledge of what is veiled upon the people.

وَ قَدْ ادَّعَتْ طَائِفَةٌ مِنَ النَّاسِ هَذِهِ الْأُمُورَ فَأَبْطَلُ دَعْوَاهُمْ مَا بَيَّنَّ مِنْ خَطِئِهِمْ فِي مَا يَقْضُونَ عَلَيْهِ وَ يَحْكُمُونَ بِهِ فِي مَا ادَّعَوْا عِلْمَهُ فَأَنْظُرْ كَيْفَ أُعْطِيَ الْإِنْسَانُ عِلْمَ جَمِيعِ مَا يَحْتَاجُ إِلَيْهِ لِدِينِهِ وَ دُنْيَاهُ وَ حُجِبَ عَنْهُ مَا سِوَى ذَلِكَ لِيَعْرِفَ قُدْرَهُ وَ نَقْصَهُ وَ كَيْلَ الْأَمْرِ فِيهَا صَلَاحُهُ

And a group of the people had claimed these matters, so it invalidated their calls what is between from their errors regarding what they judged against, and are being judged with, regarding the knowledge of what they claimed. Therefore, look how the human being has been Given the knowledge of the entirety of which he is needy to for his Religion and his world, and it is veiled from him what is besides that, for him to recognise his worth and his faults, and both the matters in what is his interest.

تَأَمَّلِ الْآنَ يَا مُفَضَّلُ مَا سَيَرَّ عَنِ الْإِنْسَانِ عِلْمُهُ مِنْ مَدَّةِ حَيَاتِهِ فَإِنَّهُ لَوْ عَرَفَ مِقْدَارَ عُمُرِهِ وَ كَانَ قَصِيرَ الْعُمُرِ لَمْ يَتَهَنَّا بِالْعَيْشِ مَعَ تَرَقُّبِ الْمَوْتِ وَ تَوَقُّعِهِ لَوْفَتٍ قَدْ عَرَفَهُ بَلْ كَانَ يَكُونُ بِمَنْزِلَةِ مَنْ قَدْ فَنِيَ مَالُهُ أَوْ قَارَبَ الْفَنَاءَ فَقَدْ اسْتَشْعَرَ الْفَقْرَ وَ الْوَجَلَ مِنْ فَنَاءِ مَالِهِ وَ خَوْفِ الْفَقْرِ

Contemplate now, O Mufazzal, from the knowledge of what is veiled from the human being, from the term of his lifespan, for he, if he had known his age, and he was of a short lifespan, he would not be welcoming with the life being so close to the death, and his expectation of the time he had known. But he would be at the status of the one whose wealth has perished, or near to the perishing, so he begun to feel the poverty and the grief from the perishing of his wealth and the fear of poverty.

عَلَى أَنَّ الَّذِي يَدْخُلُ عَلَى الْإِنْسَانِ مِنْ فَنَاءِ الْعُمُرِ أَكْثَرُ مِمَّا يَدْخُلُ عَلَيْهِ مِنْ فَنَاءِ الْمَالِ لِأَنَّ مَنْ يَقِلُّ مَالُهُ يَأْمُلُ أَنْ يَسْتَخْلِفَ مِنْهُ فَيَسْكُنُ إِلَى ذَلِكَ وَ مَنْ أَيْقَنَ بِفَنَاءِ الْعُمُرِ اسْتَحْكَمَ عَلَيْهِ الْيَأْسُ وَ إِنْ كَانَ طَوِيلَ الْعُمُرِ ثُمَّ عَرَفَ ذَلِكَ وَثِقَ بِالْبَقَاءِ وَ اتَّحَمَكَ فِي اللَّذَاتِ وَ الْمَعَاصِي وَ عَمِلَ عَلَى أَنَّهُ يَبْلُغُ مِنْ ذَلِكَ شَهْوَتَهُ ثُمَّ يَتُوبُ فِي آخِرِ عُمُرِهِ وَ هَذَا مَذْهَبُ لَا يَرْضَاهُ اللَّهُ مِنْ عِبَادِهِ وَ لَا يَقْبَلُهُ

On top of that is, that which enters upon the human being from the perishing of the age is more grievous than what enters upon him from the perishing of the wealth, because the one who is of little wealth, things that there can be a replacement of it, and he is tranquil to that, but one who is certain of the perishing of the life, the despair would take a position upon him, and even if he was of a long life. Then he would recognise that, and he would grab on with the remaining (in the world), and he would engage in the pleasures and the acts of disobedience and (such) deeds. On top of that he would reach from that desires of his, then repent at the end of his lifespan, and this is a doctrine which Allah<sup>-azwj</sup> is not Pleased with from His<sup>-azwj</sup> servants, nor would He<sup>-azwj</sup> Accept it.

أَلَا تَرَى لَوْ أَنَّ عَبْدًا لَكَ عَمِلَ عَلَى أَنَّهُ يُسْخَطُكَ سَنَةً وَ يُرْضِيكَ يَوْمًا أَوْ شَهْرًا لَمْ تَقْبَلْ ذَلِكَ مِنْهُ وَ لَمْ يَحِلَّ عِنْدَكَ مَحَلَّ الْعَبْدِ الصَّالِحِ دُونَ أَنْ يُضْمِرَ طَاعَتَكَ وَ نُصْحَكَ فِي كُلِّ الْأُمُورِ فِي كُلِّ الْأَوْقَاتِ عَلَى تَصَرُّفِ الْحَالَاتِ

Do you not see, if a servant of yours were to work upon that he would anger you for a year, and please you for a day, or a month, you would not accept that from him, and he would not be placed in your presence at the place of the righteous servant, besides that, he would harbour your obedience and your advice in all matters and during all times on the conduct of the situations.

فَإِنْ قُلْتَ أَوْ لَيْسَ قَدْ يُقِيمُ الْإِنْسَانُ عَلَى الْمَعْصِيَةِ حِينًا ثُمَّ يَتُوبُ فَتُقْبَلُ تَوْبَتُهُ قُلْنَا إِنَّ ذَلِكَ شَيْءٌ يَكُونُ مِنَ الْإِنْسَانِ لِغَلَبَةِ الشَّهَوَاتِ لَهُ لَوْ [و] تَزَكَّيَ مُحَالَفَتَهَا مِنْ غَيْرِ أَنْ يُقَدِّرَهَا فِي نَفْسِهِ وَ يَبْنِي عَلَيْهِ أَمْرَهُ فَيَصْنَعُ اللَّهُ عَنْهُ وَ يَتَفَضَّلُ عَلَيْهِ بِالْمَغْفِرَةِ

So, if you were to say, 'Or isn't it the case that the human being stays upon the disobedience for a while, then repents, so his repentance is Accepted?' We<sup>-asws</sup> say: 'That is something which would happen from the human being due to being overcome by the desires and his neglecting opposing it, from other than being able upon in within himself, and he builds his life upon it, so Allah<sup>-azwj</sup> Excuses him from it, and Merits upon him with the Forgiveness.

فَأَمَّا مَنْ قَدَّرَ أَمْرَهُ عَلَى أَنْ يَعْصِيَ مَا بَدَأَ لَهُ ثُمَّ يَتُوبُ آخِرَ ذَلِكَ فَإِنَّمَا يُحَاوِلُ خَدِيعَةً مَنْ لَا يُجَادِعُ بِأَنْ يَتَسَلَّفَ التَّلَذُّدُ فِي الْعَاجِلِ وَ يَبْعَدَ وَ يُحْيِي نَفْسَهُ التَّوْبَةَ فِي الْآجِلِ وَ لِأَنَّهُ لَا يَبْقَى بِهَا يَبْعَدُ مِنْ ذَلِكَ فَإِنَّ الزُّرْعَ مِنَ الرَّفْقِ وَ التَّلَذُّدُ وَ مُعَانَاةَ التَّوْبَةِ وَ لَا سِيَّمَا عِنْدَ الْكِبَرِ وَ ضَعْفِ الْبَدَنِ أَمْرٌ صَعْبٌ وَ لَا يُؤْمِنُ عَلَى الْإِنْسَانِ مَعَ مُدَافَعَتِهِ بِالتَّوْبَةِ أَنْ يُرْهِقَهُ الْمَوْتُ فَيُخْرِجَ مِنَ الدُّنْيَا غَيْرَ تَائِبٍ

As for one who determines his age upon that he would disobey whatever comes to him, then he would repent at the end of that, so rather he tries to deceive One<sup>-azwj</sup> Who cannot be deceived, by that the immediate pleasures would be fulfilled, and he would leave and prevent his self the repentance in the future, and because he does not fulfil with what he leaves from that, the tendency of the luxury and the pleasure, and the suffering of the repentance, and there is no limit in the old after and weakness of the body, it is a difficult matter, nor it is safe upon the human being with the defence of the repentance, that the death could overwhelm him, and he would exit from the world without having repented.

كَمَا قَدْ يَكُونُ عَلَى الْوَاحِدِ دَيْنٌ إِلَى آجِلٍ وَ قَدْ يَقْدِرُ عَلَى فَضَائِهِ فَلَا يَزَالُ يُدَافِعُ بِذَلِكَ حَتَّى يَحِلَّ الْآجِلُ وَ قَدْ نَقِدَ الْمَالُ فَيَبْقَى الدَّيْنُ فَأَيَّمَا عَلَيْهِ فَكَانَ خَيْرَ الْإِنْسَانِ أَنْ يُسْتَرَّ عَنْهُ مَبْلَغُ عُمْرِهِ فَيَكُونُ طَوَّلَ عُمْرِهِ يَتَرَقَّبُ الْمَوْتَ فَيَتَزَكَّى الْمَعَاصِي وَ يُؤْتِرُ الْعَمَلِ الصَّالِحِ

It is like one upon whom is a debt for the near term, and he has ability upon fulfilling it, be he does not cease to postpone with until the next term, and the wealth has depleted, so the debt remains standing upon him. So, the best of the things for the human being would be that He<sup>azwj</sup> Veils from him the age of his lifespan, and the prolongation of his life awaiting the death, and he would avoid the acts of disobedience and he would prefer the righteous deeds.

فَإِنْ قُلْتُ وَ هَا هُوَ الْآنَ قَدْ سَتَرَ عَنْهُ مَقْدَارَ حَيَاتِهِ وَ صَارَ يَتَرَقَّبُ الْمَوْتَ فِي كُلِّ سَاعَةٍ يُعَارِفُ الْفَوَاحِشَ وَ يَنْتَهَكُ الْمَحَارِمَ قُلْنَا إِنَّ وَجْهَ التَّدْبِيرِ فِي هَذَا الْبَابِ هُوَ الَّذِي جَرَى عَلَيْهِ الْأَمْرُ فِيهِ فَإِنْ كَانَ الْإِنْسَانُ مَعَ ذَلِكَ لَا يَرْغَبُ فِي أَنْ لَا يَنْصَرِفَ عَنِ الْمَسَاوِي فَإِنَّمَا ذَلِكَ مِنْ مَرَجِهِ وَ مِنْ قَسَاوَةِ قَلْبِهِ لَا مِنْ خَطِئِهِ فِي التَّدْبِيرِ

So, if you were to say, 'And here, now the measurement of his life-span is veiled from him, and he has become awaiting the death during all times, committing the immoralities and violating the sanctity'. We<sup>asws</sup> say: 'An aspect of the Providence in this chapter, it is which flows upon him, the Command regarding him. So, if the human being, along with that does not refrain and does not turn away from the evil action, so rather that is from his happiness and from the hardness of his heart, not from an error in his arrangement.

كَمَا أَنَّ الطَّبِيبَ قَدْ يَصِفُ لِلْمَرِيضِ مَا يَنْتَفِعُ بِهِ فَإِنْ كَانَ الْمَرِيضُ مُخَالِفًا لِقَوْلِ الطَّبِيبِ لَا يَعْمَلُ بِمَا يَأْمُرُهُ وَ لَا يَنْتَهِي عَمَّا يَنْهَاهُ عَنْهُ لَمْ يَنْتَفِعْ بِصِفَتِهِ وَ لَمْ يَكُنِ الْإِسَاءَةُ فِي ذَلِكَ الطَّبِيبِ بَلْ لِلْمَرِيضِ حَيْثُ لَمْ يَقْبَلْ مِنْهُ

(It is) just as the physician who has prescribed for the patient what he would benefit with, but if the patient opposes the word of the physician, not acting by what he had instructed him, nor refraining from what he had forbidden him from, he will not benefit with his prescription, and it would not happen to be the damage in that for the physician, but it would be for the patient, where he did not accept from him.

وَ لَئِنْ كَانَ الْإِنْسَانُ مَعَ تَرَقُّبِهِ لِلْمَوْتِ كُلِّ سَاعَةٍ لَا يَمْتَنِعُ عَنِ الْمَعَاصِي فَإِنَّهُ لَوْ وَثِقَ بِطُولِ الْبَقَاءِ كَانَ آخَرَى بِأَنْ يَخْرُجَ إِلَى الْكِبَائِرِ الْقَطْعِيَّةِ فَتَرَقَّبُ الْمَوْتَ عَلَى كُلِّ حَالٍ خَيْرٌ لَهُ مِنَ التَّمَنَّاءِ بِالْبَقَاءِ

And if the human being, along with waiting for the death all the time, does not refrain from the acts of disobedience, then if he had been documented with the length of the remaining, would be free with going out to the terrible major sins. Thus, awaiting the death upon all states is better for him than the confidence with the remaining (alive).

ثُمَّ إِنَّ تَرَقُّبَ الْمَوْتِ وَ إِنْ كَانَ صِنْفٌ مِنَ النَّاسِ يَلْهَوْنَ عَنْهُ وَ لَا يَتَعَطَّوْنَ بِهِ فَقَدْ يَتَعَطَّ بِهِ صِنْفٌ آخَرٌ مِنْهُمْ وَ يَنْزِعُونَ عَنِ الْمَعَاصِي وَ يُؤْثِرُونَ الْعَمَلَ الصَّالِحَ وَ يَجُودُونَ بِالْأَمْوَالِ وَ الْعَقَائِلِ النَّفْسِيَّةِ فِي الصَّدَقَةِ عَلَى الْفُقَرَاءِ وَ الْمَسَاكِينِ فَلَمْ يَكُنْ مِنَ الْعَدْلِ أَنْ يُحْرَمَ هَؤُلَاءِ الْإِنْتِفَاعَ بِهَذِهِ الْخَصْلَةِ لِتَضْيِيعِ أَوْلِيكَ حَظَّهُمْ مِنْهَا.

Then, if he awaits the death, and even if a type of the people take it easy from it and are not caring about it, and another type from them cares about it, and they are removed from the disobedience and are preferring the righteous deeds, and are being generous with the wealth, and the wise souls are giving the charity upon the poor and the needy. It would not happen

to be from the justice if they are deprived the benefits of these characteristics, to waste those, their share from it”.<sup>226</sup>

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<sup>226</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 46 H 8

باب 47 ما به قوام بدن الإنسان و أجزائه و تشريح أعضائه و منافعها و ما يترتب عليها من أحوال النفس

## CHAPTER 47 – WHAT THE BODY OF THE HUMAN BEING IS STANDING WITH, AND IT'S PART AND ANATOMY OF IT'S PARTS, AND THEIR BENEFITS, AND WHAT CONSEQUENCES THERE ARE UPON THESE FROM THE STATES OF THE SELF

1- العِلَلُ، عَنْ مُحَمَّدِ بْنِ شَاذَانَ بْنِ عُثْمَانَ بْنِ أَحْمَدَ الْبَرْزَوِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْحَرْثِ بْنِ سُفْيَانَ السَّمَرْقَنْدِيِّ عَنْ صَالِحِ بْنِ سَعِيدِ التِّرْمِذِيِّ عَنْ عَبْدِ الْمُنْعِمِ بْنِ إِدْرِيسَ عَنْ أَبِيهِ عَنْ وَهْبِ بْنِ مُنَبِّهٍ أَنَّهُ وَجَدَ فِي التَّوْرَةِ صِفَةَ خَلْقِ آدَمَ عَ حِينَ خَلَقَهُ اللَّهُ عَزَّ وَ جَلَّ وَ ابْتَدَعَهُ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى إِنِّي خَلَقْتُ آدَمَ وَ رَكَّبْتُ جَسَدَهُ مِنْ أَرْبَعَةِ أَشْيَاءَ ثُمَّ جَعَلْتُهَا وَرَاثَةً فِي وَلَدِهِ تَنْمِي فِي أَجْسَادِهِمْ وَ يَنْمُونَ عَلَيْهَا إِلَى يَوْمِ الْقِيَامَةِ

(The book) 'Al Illal' – From Muhammad Bin Shazan Bin Usman Bin Ahmad Al Barawizy, from Muhammad Bin Muhammad Bin Al Hars Bin Sufyan Al Samarqandy, from Salih Bin Saeed Al Tirmizy, from Abdul Mun'im, from his father, from Wahb Bin Munabbih,

'He found in the Torah a description of the Creation of Adam<sup>as</sup> when Allah<sup>azwj</sup> Mighty and Majestic Created him<sup>as</sup> and Originated him<sup>as</sup>. Allah<sup>azwj</sup> Blessed and Exalted Said: "I<sup>azwj</sup> Created Adam<sup>as</sup> and Installed in his<sup>as</sup> body from four things, then Made these to be inherited in his<sup>as</sup> children to grow in their bodies and they would be growing upon these up to the Day of Qiyamah.

وَ رَكَّبْتُ جَسَدَهُ حِينَ خَلَقْتُهُ مِنْ رَطْبٍ وَ يَابِسٍ وَ سُخْنٍ وَ بَارِدٍ وَ ذَلِكَ أَنِّي خَلَقْتُهُ مِنْ تُرَابٍ وَ مَاءٍ ثُمَّ جَعَلْتُ فِيهِ نَفْسًا وَ رُوحًا فَيَبُوسُهُ كُلُّ جَسَدٍ مِنْ قَبْلِ التُّرَابِ وَ رُطُوبَتُهُ مِنْ قَبْلِ الْمَاءِ وَ حَرَارَتُهُ مِنْ قَبْلِ النَّفْسِ وَ بُرُودَتُهُ مِنْ قَبْلِ الرُّوحِ

And I<sup>azwj</sup> Set his<sup>as</sup> body, when I<sup>azwj</sup> Created him<sup>as</sup>, from wet and dry and hot and cold, and that is because I<sup>azwj</sup> Created him<sup>as</sup> from soil and water, then Made a self and a soul to be in him<sup>as</sup>. So the dryness of everybody is from the direction of soil, and its wetness is from the direction of water, and its heat is from direction of the self, and its coldness is from direction of the soul.

ثُمَّ خَلَقْتُ فِي الْجَسَدِ بَعْدَ هَذَا الْخَلْقِ الْأَوَّلِ أَرْبَعَةَ أَنْوَاعٍ وَ هُنَّ مَلَكَ الْجَسَدِ وَ قِيَامُهُ بِإِذْنِي لَا يَقُومُ الْجَسَدُ إِلَّا بِحَيٍّ وَ لَا يَقُومُ مِنْهُمْ وَاحِدَةٌ إِلَّا بِالْأُخْرَى مِنْهَا الْمِرَّةُ السَّوْدَاءُ وَ الْمِرَّةُ الصُّفْرَاءُ وَ الدَّمُ وَ الْبَلْعَمُ

Then I<sup>azwj</sup> Created in the body after this first creation, four types, and these are a framework of the body and it's standing by My<sup>azwj</sup> Permission. The body cannot stand except by these, nor can anyone of these stand except with the other. From these are the black bitterness, and the yellow bitterness, and the blood and the phlegm.

ثُمَّ أَسْكَنْ بَعْضَ هَذَا الْخَلْقِ فِي بَعْضٍ فَجَعَلَ مَسْكَنَ الْيَبُوسَةِ فِي الْمِرَّةِ السَّوْدَاءِ وَ مَسْكَنَ الرُّطُوبَةِ فِي الْمِرَّةِ الصُّفْرَاءِ وَ مَسْكَنَ الْحَرَارَةِ فِي الدَّمِ وَ مَسْكَنَ الْبُرُودَةِ فِي الْبَلْعَمِ

Then I<sup>azwj</sup> Settled part of this creation into part, so the dwelling of the dryness is Made to be in the black bitterness, and the dwelling of wetness in is the yellow bitterness, and dwelling of the heat is in the blood, and dwelling of the coldness is in the phlegm.

فَأَيُّمَا جَسَدٍ اعْتَدَلَتْ بِهِ هَذِهِ الْأَنْوَاعُ الْأَرْبَعُ الَّتِي جَعَلْتُهَا مَلَائِكَةً وَ قِيَامَهُ وَ كَانَتْ كُلُّ وَاحِدَةٍ مِنْهُنَّ أَرْبَعًا لَا تَزِيدُ وَ لَا تَنْقُصُ كَمَلَتْ صِحَّتُهُ وَ اعْتَدَلَ بُنْيَانُهُ

Thus, whichever body is moderate with these four types which I<sup>azwj</sup> had Made it to be its framework and its stature, and each one of these four neither exceeded nor reduced, his health would be perfect, and his construction would be straight.

فَإِنْ زَادَ مِنْهُنَّ وَاحِدَةً عَلَيْهِنَّ فَفَقِهَرْنَ وَ مَالَتْ مِنْ [وَ] دَخَلَ عَلَى الْبَدَنِ السُّمُّ مِنْ نَاحِيَّتِهَا بِقَدْرِ مَا زَادَتْ وَ إِذَا كَانَتْ نَاقِصَةً نَقَلَ [تَقِلُّ] عَنْهُنَّ حَتَّى تَضَعِفَ مِنْ طَاقَتِهِنَّ وَ تَعْجزَ عَنْ مُقَارَنَتِهِنَّ

If one of these increases upon them and subdues and incline with them, the sickness would enter upon the body from its corners in accordance with what it had increased; and when it was deficient, it would be less than them until it is too weak from their strength and is unable from resisting them.

وَ جَعَلَ عَقْلَهُ فِي دِمَاغِهِ وَ شَرَهُ فِي كُلَيْتِهِ وَ غَضَبَهُ فِي كَبِدِهِ وَ صِرَامَتَهُ فِي قَلْبِهِ وَ رَغْبَتَهُ فِي رِئَتِهِ وَ صَحَكَهُ فِي طَحَالِهِ وَ فَرْخَهُ وَ حَزَنَهُ وَ كَرْبَهُ فِي وَجْهِهِ وَ جَعَلَ فِيهِ ثَلَاثِمِائَةً وَ سِتِينَ مَفْصَلًا

And Made his intellect to be in his brain, and his gluttony to be in his kidneys, and his anger in his liver, and his rigour in his heart, and his wishes in his lungs, and his laughter in his spleen, and his happiness and his sadness and his distress in his face, and Made in him three hundred and sixty joints!"

قَالَ وَهَبٌ فَالطَّبِيبُ الْعَالِمُ بِالْأَدَاءِ وَ الدَّوَاءِ يَعْلَمُ مِنْ حَيْثُ يَأْتِي السُّمُّ مِنْ قِبَلِ زِيَادَةٍ تَكُونُ فِي إِحْدَى هَذِهِ الْفِطَرِ الْأَرْبَعِ أَوْ نُقْصَانٍ مِنْهَا وَ يَعْلَمُ الدَّوَاءَ الَّذِي بِهِ يُعَالَجُهُنَّ فَيَزِيدُ فِي النَّاقِصَةِ مِنْهُنَّ أَوْ يَنْقُصُ مِنَ الزَّائِدَةِ حَتَّى يَسْتَقِيمَ الْجَسَدُ عَلَى فِطْرَتِهِ وَ يَعْتَدِلَ الشَّيْءُ بِإِقْرَانِهِ

Wahab said, 'So the physician, the knower of the sicknesses and the cures, would where the sickness comes from, from direction of an increase which happens to be in one of these four natures, or a deficiency from these, and he would know the cure which he should be treating with. He would increase in the deficiency from these or reduce from the increase until the body is straight upon its nature and the thing is equated with its pairs.

ثُمَّ تَصِيرُ هَذِهِ الْأَخْلَاقُ الَّتِي رَكَّبَ عَلَيْهَا الْجَسَدَ فِطْرًا عَلَيْهِ ثُنَى أَخْلَاقٍ بَنَى آدَمَ وَ بِهَا تُوصَفُ فَمِنَ التُّرَابِ الْعُزْمُ وَ مِنَ الْمَاءِ اللَّيْنُ وَ مِنَ الْحَرَارَةِ الْحِدَّةُ وَ مِنَ الْبُرُودَةِ الْإِنَانَةُ

Then these moral which the body is riding upon, having been Natured upon it, build the morals of the children of Adam<sup>as</sup>, and they are described by it – from the soil is the determination, and from the water is the softness, and from the heat is the sharpness, and from the coldness is the selfishness.

فَإِنْ مَالَتْ بِهِ الْيُبُوسَةُ كَانَ عَزَمُهُ الْقَسُوءَ وَ إِنْ مَالَتْ بِهِ الرُّطُوبَةُ كَانَتْ لِينُهُ مَهَانَةً وَ إِنْ مَالَتْ بِهِ الْحَرَارَةُ كَانَتْ جِدَّتُهُ طَيْشًا وَ سَفَهَاً وَ إِنْ مَالَتْ بِهِ الْبُرُودَةُ كَانَتْ أَنَانَتُهُ رِيَاءً وَ بَلَدًا

If the dryness inclines with it, his determination is the hardness, and if the wetness inclines with him, his softness would be a weakness, and if the heat inclines with him, his sharpness



would be indiscretion and foolishness, and if the coldness inclines with him, his selfishness would be a suspicion and slander.

فَإِنْ اغْتَدَلَتْ أَخْلَافُهُ وَكُنَّ سَوَاءً وَاسْتَقَامَتْ فِطْرَتُهُ كَانَ حَازِمًا فِي أَمْرِهِ لَيْتًا فِي عَزْمِهِ حَادًا فِي لَبِنِهِ مُتَأَنِّيًا فِي حِدَّتِهِ لَا يَغْلِبُهُ خُلُقٌ مِنْ أَخْلَاقِهِ وَلَا يَمِيلُ بِهِ مِنْ أَيِّهَا شَاءَ اسْتَكْثَرَ وَ مِنْ أَيِّهَا شَاءَ أَقَلَّ وَ مِنْ أَيِّهَا شَاءَ عَدَلَ وَ يَعْلَمُ كُلَّ خُلُقٍ مِنْهَا إِذَا عَلَا عَلَيْهِ بِأَيِّ شَيْءٍ يَمْزِجُهُ وَ يَقْوَمُهُ فَأَخْلَافُهُ كُلُّهَا مُعْتَدِلَةٌ كَمَا يَجِبُ أَنْ يَكُونَ

If his morals are equated and be the same, and his nature is straight, he would be firm in his affairs, soft in his determination, sharp in his softness, selfish in his sharpness. No moral from his morals would overcome him, nor incline with him, from whichever he so desires would be more and from whichever he so desires would be less, and from whichever he so desires would be equal; and he would know every moral from these when it is on top of him, by whichever thing is mingling with him and straightening him. His morals, all of them would be equated, just as is obliged to be.

فَمِنْ التُّرَابِ قَسْوَتُهُ وَ نُجْلُهُ وَ حَصْرُهُ وَ قَطَاطَتُهُ وَ بُرْمُهُ وَ شَحُّهُ وَ بَاسُهُ وَ قُنُوطُهُ وَ عَزْمُهُ وَ إِصْرَارُهُ

From the soul is his hardness, and his stinginess, and his narrowness, and his rudeness, his dissatisfaction, and his avarice, and his wretchedness, and his despondency, and his determination and his persistence.

وَ مِنْ الْمَاءِ كَرَمُهُ وَ مَعْرُوفُهُ وَ تَوْسَعُهُ وَ سُهُولَتُهُ وَ تَوَسُّلُهُ وَ قُرْبُهُ وَ قَبُولُهُ وَ رَجَاؤُهُ وَ اسْتِيْشَارُهُ

And from the water is his benevolence, and his kindness, and his capaciousness, and his ease, and his nearness, and his acceptance, and his hopes, and his glad tidings.

فَإِذَا خَافَ ذُو الْعُقْلِ أَنْ يَغْلِبَ عَلَيْهِ أَخْلَاقُ التُّرَابِ وَ يَمِيلَ بِهِ أَلْزَمَ كُلَّ خُلُقٍ مِنْهَا خُلُقًا مِنْ أَخْلَاقِ الْمَاءِ يَمْزِجُهُ بِهِ بِلَبِنِهِ يُلْزِمُ الْقَسْوَةَ اللَّيْنَ وَ الْحَصْرَ التَّوَسُّعَ وَ الْبُخْلَ الْعَطَاءَ وَ الْقَطَاطَةَ الْكَرَمَ وَ الْبَرَمَ التَّرْسُلَ وَ الشَّحَّ السَّمَاحَ وَ الْيَأْسَ الرَّجَاءَ وَ الْقُنُوطَ الْإِسْتِيْشَارَ وَ الْعَزْمَ الْقَبُولَ وَ الْإِصْرَارَ الْقُرْبَ

So when the one with intellect fears that the morals of the soul might overcome upon him and incline with him, he would stick every moral from these with a moral from the morals of water, mixing with it with its softness. He would stick the hardness with the softness, and the narrowness with capaciousness, and the stinginess with the giving, and the rudeness with the benevolences, and the dissatisfaction with the appealing, and the stinginess with the toleration, and the despair with the hope, and the despondency with the glad tidings, and the determination with the acceptance, and the persistence with the nearness.

ثُمَّ مِنَ النَّفْسِ حِدَّتُهُ وَ خِفَّتُهُ وَ شَهْوَتُهُ وَ هَوَاهُ وَ لَعِبُهُ وَ ضَحْكُهُ وَ سَفَهُهُ وَ خِدَاعُهُ وَ عُنْفُهُ وَ خَوْفُهُ

Then, from the self, is his sharpness, and his bluntness, and his lust, and his amusement, and his play, and his laughter, and his foolishness, and his deception, and his pride, and his fear.

وَ مِنَ الرُّوحِ جَلَمُهُ وَ وَقَارُهُ وَ عَفَافُهُ وَ حَيَاؤُهُ وَ بَهَاجُهُ وَ فَهْمُهُ وَ كَرَمُهُ وَ صِدْقُهُ وَ رَفْعُهُ وَ كِبَرُهُ

And from the soul is his forbearance, and his dignity, and his chastity, and his bashfulness, and his glory, and his understanding, and his benevolence, and his sincerity, and his kindness, and his arrogance.

وَ إِذَا خَافَ ذُو الْعَقْلِ أَنْ تَغْلِبَ عَلَيْهِ أَخْلَاقُ النَّفْسِ وَ تَمِيلَ بِهِ إِلَيْهَا كُلُّ خُلُقٍ مِنْهَا خُلُقًا مِنْ أَخْلَاقِ الرُّوحِ يُقَوِّمُهُ بِهِ

And when the one with intellect fears that morals of the self would overcome him and incline with him, he should adhere a moral from these with a moral from the morals of the soul to be standing with it.

يُلْزِمُ الْحِدَّةَ الْحِلْمَ وَ الْحَقَّةَ الْوَقَارَ وَ الشَّهْوَةَ الْعَفَافَ وَ اللَّعِبَ الْحَيَاءَ وَ الضَّحِكَ الْفَهْمَ وَ السَّفْعَةَ الْكَرَمَ وَ الْحِدَاعَ الصِّدْقَ وَ الْعُنْفَ الرِّفْقَ وَ الْخَوْفَ الصَّبْرَ

He should adhere the sharpness to the forbearance, and the bluntness to the dignity, and the lust to the chastity, and the play with the bashfulness, and the laughter to the understanding, and the foolishness to the benevolence, and the deception to the truthfulness, and the pride to the kindness, and the fear to the patience.

ثُمَّ بِالنَّفْسِ سَمِعَ ابْنُ آدَمَ وَ أَبْصَرَ وَ أَكَلَ وَ شَرِبَ وَ قَامَ وَ قَعَدَ وَ ضَحِكَ وَ بَكَى وَ فَرِحَ وَ حَزِنَ

Then, by the self, the son of Adam<sup>as</sup> hears, and sees, and eats, and drinks, and stands, and sits, and laughs, and cries, and is happy, and grieves.

وَ بِالرُّوحِ عَرَفَ الْحَقَّ مِنَ الْبَاطِلِ وَ الرُّشْدَ مِنَ الْعَيِّ وَ الصَّوَابَ مِنَ الْخَطَا وَ بِهِ عَلِمَ وَ تَعَلَّمَ وَ حَكَمَ وَ عَقَلَ وَ اسْتَحْيَا وَ تَكَرَّمَ وَ تَفَقَّهَ وَ تَفَهَّمَ وَ تَحَدَّرَ وَ تَقَدَّمَ

And with the soul, he recognises the truth from the falsehood, and the guidance from the straying, and the correctness from the error, and by it he knows, and teaches, and is wise, and uses intellect, and is embarrassed, and is benevolent, and ponders, and understands, and is cautious, and advances.

ثُمَّ يَمُرُّ إِلَى أَخْلَاقِهِ عَشْرَةَ خِصَالٍ أُخْرَى الْإِيمَانَ وَ الْحِلْمَ وَ الْعَقْلَ وَ الْعِلْمَ وَ الْعَمَلَ وَ اللَّيْنَ وَ الْوَرَعَ وَ الصِّدْقَ وَ الصَّبْرَ وَ الرِّفْقَ

Then He<sup>azwj</sup> Paired ten other characteristics to His<sup>azwj</sup> morals – the Eman, and the forbearance, and the intellects, and the knowledge, and the deeds, and the softness, and the devoutness, and the truthfulness, and the patience(s), and the kindness.

فَفِي هَذِهِ الْأَخْلَاقِ الْعَشْرِ جَمِيعُ الدِّينِ كُلِّهِ وَ لِكُلِّ خُلُقٍ مِنْهَا عَدُوٌّ فَعَدُوُّ الْإِيمَانِ الْكُفْرُ وَ عَدُوُّ الْحِلْمِ الْخُمُوقُ وَ عَدُوُّ الْعَقْلِ الْعَيُّ وَ عَدُوُّ الْعِلْمِ الْجَهْلُ وَ عَدُوُّ الْعَمَلِ الْكَسَلُ وَ عَدُوُّ اللَّيْنِ الْعَجَلَةُ وَ عَدُوُّ الْوَرَعِ الْفُجُورُ وَ عَدُوُّ الصِّدْقِ الْكَذِبُ وَ عَدُوُّ الصَّبْرِ الْجَزَعُ وَ عَدُوُّ الرِّفْقِ الْعُنْفُ

So in these ten morals, is entirety of the religion, all of it, and for each moral from these there is an enemy. The enemy of the Eman is the Kufr, and enemy of the forbearance is the foolishness, and enemy of the intellect is the deviation, and enemy of the knowledge is the ignorance, and enemy of the deed is the laziness, and enemy of the softness is the hastiness, and enemy of the devoutness is the immorality, and enemy of the truthfulness is the lying, and enemy of the patience is the panic, and enemy of the kindness is the priding.

فَإِذَا وَهَنَ الْإِيمَانُ تَسَلَّطَ عَلَيْهِ الْكُفْرُ وَ تَعَبَّدَهُ وَ خَالَ بَيْنَهُ وَ بَيْنَ كُلِّ شَيْءٍ يَرْجُو مَنَفَعَتَهُ وَ إِذَا صَلَبَ الْإِيمَانُ وَهَنَ لَهُ الْكُفْرُ وَ تَعَبَّدَ وَ اسْتَكَانَ وَ اعْتَرَفَ الْإِيمَانُ

When the Eman weakness, the Kufr overcome upon it and enslaves it and forms a barrier between him and all things he desires to benefit him, and when the Eman is solid, the Kufr weakens to it and is enslaved, and succumbs, and acknowledges the Eman.

وَ إِذَا ضَعُفَ الْحِلْمُ عَلَا الْحُمُقُ وَ خَاطَهُ وَ دَبَّدَبَهُ وَ أَلْبَسَهُ الْهُوَانَ بَعْدَ الْكَرَامَةِ وَ إِذَا اسْتَقَامَ الْحِلْمُ فَضَحَ الْحُمُقُ وَ تَبَيَّنَ عَوزَتُهُ وَ أَبْدَى سَوَائِهِ وَ كَشَفَ سِرَّهُ وَ أَكْثَرَ مَذَمَّتَهُ

And when the forbearance weaken, the foolishness is on top and it encompasses him and sways him and clothes him the humiliation after the dignity; and when the forbearance is standing (strong), the foolishness is exposed, and his nakedness appears, and his evil is manifested, and his curtain is uncovered, and his condemnation is frequented.

فَإِذَا اسْتَقَامَ الْيُسُ تَكَرَّمَ مِنَ الْخِيفَةِ وَ الْعَجَلَةِ وَ اطَّرَدَتِ الْحِدَّةُ وَ ظَهَرَ الْوَقَارُ وَ الْعِفَافُ وَ عُرِفَتِ السَّكِينَةُ

When the softness stands (strong), he would be honourable, from the recklessness, and the hastiness, and the sharpness would be expelled, and the dignity and the chastity will appear, and the tranquillity would be recognised.

وَ إِذَا ضَعُفَ الْوَرَعُ تَسَلَّطَ عَلَيْهِ الْفُجُورُ وَ ظَهَرَ الْإِثْمُ وَ تَبَيَّنَ الْغَدَوَانُ وَ كَثُرَ الظُّلْمُ وَ نَزَلَ الْحُمُقُ وَ عَمِلَ بِالْبَاطِلِ

And the devoutness weakens, the immorality overcomes upon him, and the sins appear, and the aggression would be shown, and the injustices would be frequent, and the foolishness would descend, and he would work with the falsehood.

وَ إِذَا ضَعُفَ الصِّدْقُ كَثُرَ الْكَذِبُ وَ فَشَتِ الْفَرِيَةُ وَ جَاءَ الْإِفْكَ بِكُلِّ وَجْهِ الْبُهْتَانِ

And when the truthfulness weakness the lying would be frequent, slander would be widespread, and the lies would come with all aspects, (and) the false accusation.

وَ إِذَا حَصَلَ الصِّدْقُ اخْتَسَأَ الْكَذِبُ وَ ذَلَّ وَ صَمَتَ لِلْإِفْكِ وَ أُمِيتَتِ الْفَرِيَةُ وَ أَهِنَ الْبُهْتَانُ وَ دَنَا الْبِرُّ وَ اقْتَرَبَ الْخَيْرُ وَ طُرِدَتِ الشَّرُّ

And when the truthfulness is attained, the lies are abhorred and humiliated and there is silence for the blatant lying and death of the slander, and the false accusations are weakened, and the righteousness is approached, and the good is drawn near and the evils are expelled.

وَ إِذَا وَهَنَ الصَّبْرُ وَهَنَ الدِّينُ وَ كَثُرَ الْحُزْنُ وَ رَهَقَ الْجَزَعُ وَ أُمِيتَتِ الْحَسَنَةُ وَ دَهَبَ الْأَجْرُ وَ إِذَا صَلَبَ الصَّبْرُ خَلَصَ الدِّينُ وَ دَهَبَ الْحُزْنُ وَ أُجِرَ الْجَزَعُ وَ أَحْيِيَتِ الْحَسَنَةُ وَ عَظُمَ الْأَجْرُ وَ تَبَيَّنَ الْحُزْمُ وَ دَهَبَ الْوَهْنُ

And when the patience is weakened, the religion is weakened, and the grief abounds, and the anxiety overburdens, and the good deeds die off and the Recompense is gone; and when the patience is solid, the religion is sincere, and the grief goes away, and the anxiety is pulled

away, and the good deeds are revived, and the Recompense is mighty, and determination appears, and the weakness goes away.

وَ إِذَا تُرِكَ الرَّفْقُ ظَهَرَ الْعِشْ وَ جَاءَتِ الْفُظَاظَةُ وَ اشْتَدَّتِ الْعِلَظَةُ وَ كَثُرَ الْغَشْمُ وَ تُرِكَ الْعَدْلُ وَ فُشِيَ الْمُنْكَرُ وَ تُرِكَ الْمَعْرُوفُ وَ ظَهَرَ السَّفَهُ وَ رُفِضَ الْحِلْمُ وَ دَهَبَ الْعَقْلُ وَ تُرِكَ الْعِلْمُ وَ فَتَرَ الْعَمَلُ وَ مَاتَ اللَّيْنُ وَ ضَعُفَ الصَّبْرُ وَ غَلَبَ الْوَرَعُ وَ وَهَنَ الصِّدْقُ وَ بَطَلَ تَعَبُّدُ أَهْلِ الْإِيمَانِ

And when the kindness is neglected, the cheating appears, and the rudeness comes, and the harshness intensifies, and the sluggishness abounds, and justice is neglected, and the evil is widespread, and the good is left, and foolishness appears, and the forbearance (wisdom) is rejected, and the intellect goes, and the knowledge is left, and the works are broken, and the softness dies, and the patience, and the devoutness is overcome, and the truthfulness is weakened, and the worship of the people of Eman is nullified.

فَمِنْ أَخْلَاقِ الْعَقْلِ عَشْرَةُ أَخْلَاقٍ صَالِحَةٍ الْحِلْمُ وَ الْعِلْمُ وَ الرُّشْدُ وَ الْعَقَافُ وَ الصِّيَانَةُ وَ الْحَيَاءُ وَ الرِّزَانَةُ وَ الْمُدَاوَمَةُ عَلَى الْخَيْرِ وَ كَرَاهَةُ الشَّرِّ وَ طَاعَةُ النَّاصِحِ فَهَذِهِ عَشْرَةُ أَخْلَاقٍ صَالِحَةٍ

From the morals of the intellect, there are ten morals – righteous forbearance, and the knowledge, and the rightful guidance, and the chastity, and the goodly dealing, and the bashfulness, and the sobriety (composure), and the persisting upon the good and abhorring the evil and obeying the good advisor. So these are ten good morals.

ثُمَّ يَنْشَعِبُ كُلُّ خُلُقٍ مِنْهَا عَشْرُ خِصَالٍ فَالْحِلْمُ يَنْشَعِبُ مِنْهُ حُسْنُ الْعَوَاقِبِ وَ الْمَحَمْدَةُ فِي النَّاسِ وَ تَشْرِيفُ الْمَنْزِلَةِ وَ السَّلْبُ عَنِ السَّفَلَةِ وَ زُكُوبُ الْجَمِيلِ وَ صُحْبَةُ الْأَبْرَارِ وَ الْإِزْدَاعُ عَنِ الضَّيْعَةِ وَ الْإِزْتِفَاعُ عَنِ الْحَسَاسَةِ وَ شَهْرَةُ اللَّيْنِ وَ الْقُرْبُ مِنْ مَعَالِي الدَّرَجَاتِ

Then every moral from these branches out to ten traits. The forbearance, there branch out from it, good consequences, and being praised among the people, and noble status, and being stripped off from the lowliness, and riding the beautiful, and accompanying the righteous, and deterrence from the wastage, and elevation from the meanness, and publicity of the softness, and drawing near to the lofty ranks.

وَ يَنْشَعِبُ مِنَ الْعِلْمِ الشَّرْفُ وَ إِذَا كَانَ دُنْيَاً وَ الْعِزُّ وَ إِذَا كَانَ مَهِيناً وَ الْغِنَى وَ إِذَا كَانَ فَقِيراً وَ الْقُوَّةُ وَ إِذَا كَانَ ضَعِيفاً وَ النَّبَلُ وَ إِذَا كَانَ خَفِيراً وَ الْقُرْبُ وَ إِذَا كَانَ قَصِيباً وَ الْجُودُ وَ إِذَا كَانَ بَخِيلًا وَ الْحَيَاءُ وَ إِذَا كَانَ صَلِفاً وَ الْمَهَابَةُ وَ إِذَا كَانَ وَضِعاً وَ السَّلَامَةُ وَ إِذَا كَانَ سَفِيهاً

And there branch out from the knowledge, the nobility and even if he was lowly, and the honour and even if he was despicable, and the richness and even if he was poor, and the strength and even if he was weak, and the achievement and even if he was belittled, and the nearness and even if he was remote, and the generosity and even if he was stingy, and the modesty and even if he was arrogant, and the awe and even if he was insignificant, and the integrity and even if he was a fool.

وَ يَنْشَعِبُ مِنَ الرُّشْدِ السَّدَادُ وَ الْهُدَى وَ الْبِرُّ وَ التَّقْوَى وَ الْعِبَادَةُ وَ الْقَصْدُ وَ الْإِقْتِصَادُ وَ الْقَنَاعَةُ وَ الْكَرَمُ وَ الصِّدْقُ

And there branch out from the rightful guidance, the rectitude, and the guidance, and the righteousness, and the piety, and the worship, and the aim, and the moderation, and the contentment, and the benevolence, and the truthfulness.

وَيَتَشَعَّبُ مِنَ الْعَفَافِ الْكَفَايَةُ وَالْإِسْتِكَانَةُ وَالْمُصَادَقَةُ وَالْمُرَاقَبَةُ وَالصَّبْرُ وَالنَّصْرُ وَالْيَقِينُ وَالرِّضَا وَالرَّاحَةُ وَالْتَّسْلِيمُ

And there branch out from the chastity, the sufficing, and the submissiveness, and the friendliness, and the watching out, and the patience, and the help, and the certainty, and the pleasure, and the comfort, and the submitting.

وَيَتَشَعَّبُ مِنَ الصِّبْيَانَةِ الْكَفُّ وَالْوَرَعُ وَحُسْنُ النَّهْيِ وَالْمَرْوَةُ وَالْكَرْمُ وَالْعِبْطَةُ وَالشُّرُورُ وَالْمَنَالَةُ وَالْتَّفَكُّرُ

And there branch out from the goodly dealings, the restrain, and the devoutness, and the goodly praise, and the purity, and the magnanimity, and the benevolence, and the exultation, and the cheerfulness, and the authenticity, and the thinking.

وَيَتَشَعَّبُ مِنَ الْحَيَاءِ اللَّيْنُ وَالرَّأْفَةُ وَالرَّحْمَةُ وَالْمُدَاوَمَةُ وَالْبَشَاشَةُ وَالْمُطَاوَعَةُ وَدُلُّ النَّفْسِ وَالنَّهْيُ وَالْوَرَعُ وَحُسْنُ الْخُلُقِ

And there branch out from the modesty, the softness, and the kindness, and the mercy, and the perseverance, and the bashfulness, and the submissiveness, and the self-humiliation, and the intelligence, and the devoutness, and good manners.

وَيَتَشَعَّبُ مِنَ الْمُدَاوَمَةِ عَلَى الْحَيْرِ الصَّلَاحُ وَالْإِفْتِدَارُ وَالْعِزُّ وَالْإِحْبَاتُ وَالْإِنَابَةُ وَالسُّؤْدُ وَالْأَمْنُ وَالرِّضَا فِي النَّاسِ وَحُسْنُ الْعَاقِبَةِ

And there branch out from the perseverance upon the good, the righteousness, and the power, and the honour, and the humbleness, and the penitence, and the rectitude, and the security, and the pleasure among the people and good consequences.

وَيَتَشَعَّبُ مِنْ كَرَاهَةِ الشَّرِّ حُسْنُ الْأَمَانَةِ وَتَرْكُ الْحَيَانَةِ وَاجْتِنَابُ السُّوءِ وَتَحْصِينُ الْفَرْجِ وَصِدْقُ اللِّسَانِ وَالتَّوَاضُّعُ وَالنَّضْرُ لِمَنْ هُوَ فَوْقَهُ وَالْإِنْصَافُ لِمَنْ هُوَ دُونَهُ وَحُسْنُ الْجَوَارِ وَتُجَانِبَةُ إِخْوَانِ السُّوءِ

And there branch out from abhorrence of the evil, goodly enstrutment and neglect of the betrayal, and shunning the evil, and protecting the private parts, and truthfulness of the tongue, and the humbleness, and the beseeching to the One<sup>azwj</sup> Who is above him, and the fairness to the one who is below him, and good neighbourliness, and keeping aside from the brothers of evil.

وَيَتَشَعَّبُ مِنَ الزَّانَةِ التَّوَفُّرُ وَالسُّكُونُ وَالنَّائِي وَالْعِلْمُ وَالْتَّمَكُّنُ وَالْحُظُوءُ وَالْمَحَبَّةُ وَالْفَلَاحُ وَالْإِكَايَةُ وَالْإِنَابَةُ

And there branch out from the sobriety, the dignity, and the calmness, and the prudence, and the knowledge, and the enablement, and the esteem, and the love, and the success, and the purity, and the penitence.

وَيَتَشَعَّبُ مِنْ طَاعَةِ النَّاصِحِ زِيَادَةُ الْعَقْلِ وَكَمَالُ اللَّبِّ وَتَحْمَدَةُ النَّاسِ وَالْإِمْتِعَاضُ مِنَ اللَّوْمِ وَالْبُعْدُ مِنَ الْبَطْشِ وَاسْتِصْلَاحُ الْحَالِ وَمُرَاقَبَةُ مَا هُوَ نَازِلٌ وَالْإِسْتِعْدَادُ لِلْعَدُوِّ وَالْإِسْتِقَامَةُ عَلَى الْمُنْهَاجِ وَالْمُدَاوَمَةُ عَلَى الرَّشَادِ

And there branch out from obedience of the adviser, increase of the intellect, and perfection of the reasoning, and praises of the people, and the resentment from the blame, and the remoteness from the oppression, and the correction of the situation, and watching out for

what is to befall, and the preparation for the enemy, and the steadfastness upon the program, and the persistence upon the rightful guidance.

فَهَذِهِ مِائَةٌ خَصْلَةٌ مِنَ اخْلَاقِ الْعَاقِلِ.

So these are one hundred traits from the morals of the intellect”.<sup>227</sup>

2- الْخِصَالُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ اللَّوْلُؤِيِّ عَنْ عَلِيِّ بْنِ الْحَسَنِ الطَّاطَرِيِّ عَنْ سَعِيدِ بْنِ مُحَمَّدٍ عَنْ دُرُسْتٍ عَنْ أَبِي الْأَصْبَغِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: بُنِيَ الْجَسَدُ عَلَى أَرْبَعَةِ أَشْيَاءَ الرُّوحُ وَالْعَقْلُ وَالْدَّمُ وَالنَّفْسُ فَإِذَا خَرَجَ الرُّوحُ تَبِعَهُ الْعَقْلُ فَإِذَا رَأَى الرُّوحَ شَيْئاً حَفِظَهُ عَلَيْهِ الْعَقْلُ وَ بَقِيَ الدَّمُ وَالنَّفْسُ.

(The book) ‘Al Khisaal’ – From Muhammad Bin Musa Bin Al Mutawakkil, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ashary, from Al-Hassan Bin Al Husayn Al Luluie, from Ali Bin Al Husayn Al Tatary, from Saeed Bin Muhammad, from Dorost, from Abu Al Asbagh,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The (human) body is built upon four things – the soul, and the intellect, and the blood, and the self. So when the souls comes out, the intellect follows it, and when the soul sees something, the intellect preserves upon it, and there remain the blood and the self’”.<sup>228</sup>

3- الْخِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قِوَامُ الْإِنْسَانِ وَ بَقَاؤُهُ بِأَرْبَعَةِ بَالِئَاتٍ بِالنَّارِ وَ النُّورِ وَ الرِّيحِ وَ الْمَاءِ فَبِالنَّارِ يَأْكُلُ وَ يَشْرَبُ وَ بِالنُّورِ يُبْصِرُ وَ يَعْقِلُ وَ بِالرِّيحِ يَسْمَعُ وَ يَشْمُ وَ بِالْمَاءِ يَجِدُ لَذَّةَ الطَّعَامِ وَ الشَّرَابِ

(The book) ‘Al Khisaal’ – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Muhammad Bin Sinan, from Al Mufazzal,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The standing of the human being and his remaining is due to four – the fire, and the light, and the wind, and the water. By the fire, he eats and drinks, and by the light he sees and understands, and by the wind he hears and smells, and by the water he feels the pleasures of the good and the drink.

فَلَوْ لَا النَّارُ فِي مَعِدَتِهِ لَمَا هَضَمَتِ الطَّعَامَ وَ الشَّرَابَ وَ لَوْ لَا النُّورُ فِي بَصَرِهِ لَمَا أَبْصَرَ وَ لَا عَقْلَ وَ لَوْ لَا الرِّيحُ لَمَا تَهَبَّتْ نَارُ الْمَعِدَةِ وَ لَوْ لَا الْمَاءُ لَمْ يَجِدْ لَذَّةَ الطَّعَامِ وَ الشَّرَابِ

Had it not been for the fire in his stomach, he would not have digested the food and the drink, and had it not been for the light in his sight, he would not have visualised nor understood, and had it not been for the wind, the fire of the stomach would not have ignited, and had it not been for the water, he would not have felt the pleasures of the good and the drink’.

قَالَ وَ سَأَلْتُهُ عَنِ النَّيِّرَانِ

He (the narrator) said, ‘And I asked him<sup>-asws</sup> about the fires’.

<sup>227</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 47 H 1

<sup>228</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 47 H 2

فَقَالَ الْيَبْرَانُ أَرْبَعَةٌ نَارٌ تَأْكُلُ وَ تَشْرَبُ وَ نَارٌ تَأْكُلُ وَ لَا تَشْرَبُ وَ نَارٌ لَا تَأْكُلُ وَ لَا تَشْرَبُ

He<sup>-asws</sup> said: 'The fires are four – a fire which eats and drinks, and a fire which eats and does not drink, and a fire which drinks and does not eat, and a fire which neither eats nor drinks.

فَالنَّارُ الَّتِي تَأْكُلُ وَ تَشْرَبُ فَتَنَارُ ابْنِ آدَمَ وَ جَمِيعِ الْحَيَوَانِ وَ الَّتِي تَأْكُلُ وَ لَا تَشْرَبُ فَتَنَارُ الْوُقُودِ وَ الَّتِي تَشْرَبُ وَ لَا تَأْكُلُ فَتَنَارُ الشَّجَرَةِ وَ الَّتِي لَا تَأْكُلُ وَ لَا تَشْرَبُ فَتَنَارُ الْقَدَاحَةِ وَ الْحَبَاحِبِ.

The fire which eats and drinks, it is a fire of the son of Adam<sup>-as</sup> and entirety of the animals, and that which eats and does not drink, it is fire of the fuel (firewood), and that which drinks and does not eat, it is fire of the tree, and that which neither eats nor drinks, it is fire of the igniter and the firefly (glow worm)".<sup>229</sup>

7- الْعُيُونُ، عَنْ هَانِي بْنِ مُحَمَّدٍ بْنِ مُحَمَّدٍ الْعَبْدِيِّ عَنْ أَبِيهِ بِإِسْنَادِهِ رَفَعَهُ أَنَّ مُوسَى بْنَ جَعْفَرٍ ع دَخَلَ عَلَى الرَّشِيدِ فَقَالَ لَهُ الرَّشِيدُ يَا ابْنَ رَسُولِ اللَّهِ أَخْبِرْنِي عَنِ الطَّبَائِعِ الْأَرْبَعِ

(The book) 'Al Uyoun' – From Hany Bin Muhammad Bin Mahmoud Al Abdy, from his father, by his chain raising it,

'Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> entered to see (the caliph) Al-Rasheed. Al-Rasheed said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Inform me about the four natures'.

فَقَالَ مُوسَى ع أَمَّا الرِّيحُ فَإِنَّهُ مَلِكٌ يُدَارَى وَ أَمَّا الدَّمُ فَإِنَّهُ عَبْدٌ عَارِمٌ وَ زَيْمًا قَتَلَ الْعَبْدُ مَوْلَاهُ وَ أَمَّا الْبَلْعَمُ فَإِنَّهُ حَصِمٌ جَدِلٌ إِنْ سَدَدْتَهُ مِنْ جَانِبٍ انْفَتَحَ مِنْ آخَرٍ وَ أَمَّا الْمِرَّةُ فَإِنَّهَا أَرْضٌ إِذَا اهْتَزَّتْ رَجَفَتْ بِمَا فَوْقَهَا

Musa<sup>-asws</sup> said: 'As for the wind, it is a compliant king, and as for the blood, it is a tolerant slave, and sometimes the slave kills his master; and as for the phlegm, it is a disputant, quarrelsome. If you were to block it from one side, it would be unlocked from the other; and as for the bitterness, it is a land when it trembles, it shakes with whatever is above it'.

فَقَالَ لَهُ هَارُونُ يَا ابْنَ رَسُولِ اللَّهِ تُنْفِقُ عَلَى النَّاسِ مِنْ كُنُوزِ اللَّهِ وَ رَسُولِهِ.

Haroun said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! You<sup>-asws</sup> have outlaid (showered) upon the people from the treasures of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>".<sup>230</sup>

5- الْعُيُونُ، وَ الْعِلَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي طَاهِرٍ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: الطَّبَائِعُ أَرْبَعٌ فَمِنْهُنَّ الْبَلْعَمُ وَ هُوَ حَصِمٌ جَدِلٌ وَ مِنْهُنَّ الدَّمُ وَ هُوَ عَبْدٌ وَ زَيْمًا قَتَلَ الْعَبْدُ سَيِّدَهُ وَ مِنْهُنَّ الرِّيحُ وَ هِيَ مَلِكٌ يُدَارَى وَ مِنْهُنَّ الْمِرَّةُ وَ هِيَ هَيْهَاتَ وَ هَيْهَاتَ هِيَ الْأَرْضُ إِذَا ارْتَجَّتْ ارْتَجَّتْ بِمَا عَلَيْهَا.

(The books) 'Al Uyoun' and 'Al Illal' – From his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, from someone else, from Abu Tahir Bin Abu Hamza,

<sup>229</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 47 H 3

<sup>230</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 47 H 4

‘From Abu Al-Hassan Al-Reza<sup>-asws</sup> having said: ‘The four natures, from these is the phlegm, and it is a contending, quarrelsome; and from these is the blood, and it is a slave, and sometimes the slave kills his master; and from these is the wind, and it is a compliant king; and from these is the bitterness, and far be it! Far be it! It is the earth. When it shakes, it shakes with whatever is upon it’<sup>.231</sup>

6 الْعِلَلُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ الْكُوفِيِّ عَنْ مُوسَى بْنِ عَمْرَانَ النَّخَعِيِّ عَنْ عَمِّهِ الْحُسَيْنِ بْنِ يَزِيدَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ السَّكُونِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّمَا صَارَ الْإِنْسَانُ يَأْكُلُ وَ يَشْرَبُ بِالنَّارِ وَ يُبْصِرُ وَ يَعْمَلُ بِالنُّورِ وَ يَسْمَعُ وَ يَشْمُ بِالرِّيحِ وَ يَجِدُ لَذَّةَ الطَّعَامِ وَ الشَّرَابِ بِالْمَاءِ وَ يَتَحَرَّكُ بِالرُّوحِ

(The book) ‘Al Illal’ – From Ali Bin Ahmad, from Muhammad Bin Abu Abdullah Al Kufi, from Musa Bin Imran Al Nakhaie, from his uncle Al Husayn Bin Yazeed, from Ismail Bin Abu Ziyad Al Sakuni who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘But rather the human being became eating and drinking by the fire; and he sees and works by the light, and hears and smells by the wind, and finds the pleasures of the food and the drink by the water, and he moves by the soul.

وَ لَوْ لَا أَنَّ النَّارَ فِي مَعِدَتِهِ مَا هَضُمَتْ أَوْ قَالَ حُطِمَتْ الطَّعَامُ وَ الشَّرَابُ فِي جَوْفِهِ وَ لَوْ لَا الرِّيحُ مَا التَّهَبَّتْ نَارُ الْمَعِدَةِ وَ لَا خَرَجَ الثَّقُلُ مِنْ بَطْنِهِ وَ لَوْ لَا الرُّوحُ مَا تَحَرَّكَ وَ لَا جَاءَ وَ لَا ذَهَبَ

And had it not been for the fire in his stomach, he would not digest’. Or said: ‘The food and the drink would be ruined in his inside; and had it not been for the wind, the fire of the stomach would not ignite, nor would the residue come out from his belly; and had it not been for the wind, he would neither move, nor come, nor go.

وَ لَوْ لَا بَرْدُ الْمَاءِ لَأَخْرَقَتْهُ نَارُ الْمَعِدَةِ وَ لَوْ لَا النُّورُ مَا أَبْصَرَ وَ لَا عَقْلَ فَالطَّيْنُ صُورَتُهُ وَ الْعَظْمُ فِي جَسَدِهِ بِمَنْزِلَةِ الشَّجَرِ فِي الْأَرْضِ وَ الدَّمُ فِي جَسَدِهِ بِمَنْزِلَةِ الْمَاءِ فِي الْأَرْضِ وَ لَا قِيَامَ لِلْأَرْضِ إِلَّا بِالْمَاءِ وَ لَا قِيَامَ لَجَسَدِ الْإِنْسَانِ إِلَّا بِالدَّمِ وَ الْمُخُ دَسَمُ الدَّمِ وَ زُبْدُهُ

And had it not been for the coldness of the water, the fire of the stomach would incinerate him; and had in not been for the fire he would neither visualise nor understand. So the clay is his image, and the bone in his body is at the status of the tree in the earth, and the blood in his body is at the status of the water in the earth, and the earth cannot stand except with the water, nor can there be standing for the human body except with the blood, and the brain enriches the blood and foams it.

فَهَكَذَا الْإِنْسَانُ لَخُلِقَ مِنْ شَأْنِ الدُّنْيَا وَ شَأْنِ الْآخِرَةِ فَإِذَا جَمَعَ اللَّهُ بَيْنَهُمَا صَارَتْ حَيَاتُهُ فِي الْأَرْضِ لِأَنَّهُ نَزَلَ مِنْ شَأْنِ السَّمَاءِ إِلَى الدُّنْيَا فَإِذَا فَزَعَ اللَّهُ بَيْنَهُمَا صَارَتْ تِلْكَ الْفُرْقَةُ الْمَوْتَ تَرُدُّ شَأْنَ الْآخِرَى إِلَى السَّمَاءِ

So, like that is the human being, created for an occurrence from the world and an occurrence from the Hereafter. When Allah<sup>-azwj</sup> Gathers between the two, his life came to be in the earth because he descended from an occurrence from the sky to the world. When Allah<sup>-azwj</sup> Separated between the two, that separation becomes the death, the other occurrence returns to the sky.

<sup>231</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 47 H 5



فَالْحَيَاةُ فِي الْأَرْضِ وَالْمَوْتُ فِي السَّمَاءِ وَ ذَلِكَ أَنَّهُ يُفَرَّقُ بَيْنَ الْأَرْوَاحِ وَالْجَسَدِ فَزِدَّتِ الرُّوحُ وَالنُّورُ إِلَى الْفُتُورَةِ الْأُولَى وَ تَرِكَ الْجَسَدُ لِأَنَّهُ مِنْ شَأْنِ الدُّنْيَا وَ إِنَّمَا فَسَدَ الْجَسَدُ فِي الدُّنْيَا لِأَنَّ الرِّيحَ تُنَشِّفُ الْمَاءَ فَيَبْسُ قَبِيضُ الطِّينِ فَيَصِيرُ رَفَاتًا وَ يَبْلَى وَ يَرْجِعُ كُلٌّ إِلَى جَوْهَرِهِ الْأَوَّلِ

So the life in the earth and the death in the sky, and that is because He<sup>-azwj</sup> Separated between the souls and the bodies, so the soul and the light returns to the first Power, and the body is left because it is from the occurrence of the world, and rather the body is spoilt in the world because the wind dries the water, so it dries up, and the clay remains, so it becomes scattered and decays, and each returned to its first essence.

وَ تَحَرَّكَتِ الرُّوحُ بِالنَّفْسِ حَرَكَتَهَا مِنَ الرِّيحِ فَمَا كَانَ مِنَ نَفْسِ الْمُؤْمِنِ فَهُوَ نُورٌ مُؤَيَّدٌ بِالْعَقْلِ وَ مَا كَانَ مِنَ نَفْسِ الْكَافِرِ فَهُوَ نَارٌ مُؤَيَّدٌ بِالنَّكَرَةِ فَهَذِهِ صُورَةُ نَارٍ وَ هَذِهِ صُورَةُ نُورٍ

And the soul moves with the self-moving it from the wind. So whatever was from a self of the Momin, so it is light aided by the intellect, and whatever was from a self of the Kafir, so it is fire aided by the abominable. So this is an outline of fire, and this is an outline of light.

وَ الْمَوْتُ رَحْمَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ لِعِبَادِهِ الْمُؤْمِنِينَ وَ نِقْمَةٌ عَلَى الْكَافِرِينَ وَ لِلَّهِ عُقُوبَتَانِ إِحْدَاهُمَا مِنْ أَمْرِ الرُّوحِ وَ الْأُخْرَى تَسْلِيطُ بَعْضِ النَّاسِ عَلَى بَعْضٍ

And the death is a Mercy from Allah<sup>-azwj</sup> Mighty and Majestic to His<sup>-azwj</sup> Momineen servants, and a scourge upon the Kafirs, and there are two Punishments of Allah<sup>-azwj</sup>, one of these is from the matter of the soul, and the other one is a domination (injustice) of some people over the others.

فَمَا كَانَ مِنَ قَبْلِ الرُّوحِ فَهُوَ السُّقْمُ وَ الْفَقْرُ وَ مَا كَانَ مِنْ تَسْلِيطٍ فَهُوَ النَّقْمَةُ وَ ذَلِكَ قَوْلُهُ تَعَالَى وَ كَذَلِكَ نُؤَيِّدُ بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ مِنَ الذُّنُوبِ

So whatever was from direction of the soul, it is the sickness and the poverty, and whatever was from the domination, so it is the scourge (torment), and that is the Word of the Exalted: **And like that We Cause some of the unjust ones to befriend the others due to what they were earning [6:129]** from the sins.

فَمَا كَانَ مِنَ ذَنْبِ الرُّوحِ مِنْ ذَلِكَ سُقْمٌ وَ فَقْرٌ وَ مَا كَانَ مِنْ تَسْلِيطٍ فَهُوَ النَّقْمَةُ وَ كُلُّ ذَلِكَ لِلْمُؤْمِنِ عُقُوبَةٌ لَهُ فِي الدُّنْيَا وَ عَذَابٌ لَهُ فِيهَا

So whatever was from a sin of the soul, it would be from that sickness and poverty, and whatever was from the domination, it is the scourge, and all that is for the Momin, as a torment for him in the world and a Punishment for him in it.

وَ أَمَّا الْكَافِرُ فَتَنْقِمَةُ عَلَيْهِ فِي الدُّنْيَا وَ سُوءُ الْعَذَابِ فِي الْآخِرَةِ وَ لَا يَكُونُ ذَلِكَ إِلَّا بِذَنْبٍ وَ الذُّنْبُ مِنَ الشَّهْوَةِ وَ هِيَ مِنَ الْمُؤْمِنِ خَطَأٌ وَ نِسْيَانٌ وَ أَنْ يَكُونَ مُسْتَكْرَهًا وَ مَا لَا يُطِيقُ

And as for the Kafir, it is a scour upon him in the world, and an evil Punishment in the Hereafter, and that cannot happen except by a sin, and the sin is from the lustful desires, and it is a mistake and forgetfulness from the Momin, and that he would be disliking it and what he does not tolerate.

وَمَا كَانَ فِي الْكَافِرِ فَعَمْدٌ وَ جُحُودٌ وَ اعْتِدَاءٌ وَ حَسَدٌ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ كُفَّاراً حَسِداً مِنْ عِنْدِ أَنْفُسِهِمْ.

And what happens regarding the Kafir, it is deliberate, and a rejection, and aggression, and envy, and that is the Word of Allah<sup>-azwj</sup> Mighty and Majestic: **as Kafirs, out of envy from themselves, [2:109]**.<sup>232</sup>

7- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا أَحَبَّ أَنْ يَخْلُقَ خَلْقاً يَبْدُو ذَلِكَ بَعْدَ مَا مَضَى مِنَ الْجِنِّ وَ النَّسْنَاسِ فِي الْأَرْضِ سَبْعَةَ آلَافٍ سَنَةً

(The book) 'Al Illal' – From Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Amro Bin Abu Al Miqdam, from Jabir,

'From Abu Abdullah<sup>-asws</sup> who said, 'Amir Al-Momineen<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Blessed and Exalted Loved to Create a creature by His<sup>-azwj</sup> Hand, and that is after what has passed from the Jinn and the Nasnaas (Pre-Adam<sup>-as</sup> people) in the earth by seven thousand years'.

قَالَ وَ لَمَّا كَانَ مِنْ شَأْنِ اللَّهِ أَنْ يَخْلُقَ آدَمَ لِلَّذِي أَرَادَ مِنَ التَّذْيِيرِ وَ التَّقْدِيرِ لِمَا هُوَ مُكَوَّنُهُ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ عَلِمَهُ لَمَّا أَرَادَ مِنْ ذَلِكَ كُلِّهِ كَشَطَ عَنْ أَطْبَاقِ السَّمَاوَاتِ ثُمَّ قَالَ لِلْمَلَائِكَةِ انظُرُوا إِلَى أَهْلِ الْأَرْضِ مِنْ خَلْقِي مِنَ الْجِنِّ وَ النَّسْنَاسِ

He<sup>-asws</sup> said; 'And when it was from the Glory of Allah<sup>-azwj</sup> to Create Adam<sup>-as</sup> for that which He<sup>-azwj</sup> Wanted from the strategy and the Pre-determination when He<sup>-azwj</sup> Brought him<sup>-as</sup> into being in the skies and the earth, and His<sup>-azwj</sup> Knowledge of what He<sup>-azwj</sup> Wanted from that, all of it, He<sup>-azwj</sup> Scraped off from the layers of the skies, then Said to the Angels: "Look at the people of the earth, from My<sup>-azwj</sup> creatures from the Jinn and the Nasnaas!"

فَلَمَّا رَأَوْا مَا يَعْمَلُونَ فِيهَا مِنَ الْمَعَاصِي وَ سَفْكِ الدِّمَاءِ وَ الْفَسَادِ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ عَظُمَ ذَلِكَ عَلَيْهِمْ وَ غَضِبُوا لِلَّهِ وَ أَسِفُوا عَلَى أَهْلِ الْأَرْضِ وَ لَمْ يَمْلِكُوا غَضَبَهُمْ

When they saw what they were doing therein from the (acts of) disobedience, and shedding the blood, and the corruption in the earth without right, that was grievous upon them and they were angered for the Sake of Allah<sup>-azwj</sup>, and they pitied upon (were sorry for) the people of the earth, and they could not control their anger.

أَنْ قَالُوا يَا رَبِّ أَنْتَ الْعَزِيزُ الْقَادِرُ الْجَبَّارُ الْقَاهِرُ الْعَظِيمُ الشَّانِ وَ هَذَا خَلْقُكَ الضَّعِيفُ الدَّلِيلُ فِي أَرْضِكَ يَتَقَلَّبُ فِي قَبْضَتِكَ وَ يَعِيشُونَ بِرِزْقِكَ وَ يَسْتَمْتِعُونَ بِعَافِيَتِكَ وَ هُمْ يَعْصُونَكَ بِمِثْلِ هَذِهِ الذُّنُوبِ الْعُظَامِ لَا تَأْسَفُ وَ لَا تَغْضَبُ وَ لَا تَنْتَقِمُ لِنَفْسِكَ لِمَا تَسْمَعُ مِنْهُمْ وَ تَرَى وَ قَدْ عَظُمَ ذَلِكَ عَلَيْنَا وَ أَكْثَرْنَااهُ فِيكَ

They said, 'O Lord<sup>-azwj</sup>! You<sup>-azwj</sup> are the Mighty, the Able, the Subduer, the Magnificent, the Glorious, and this creation of Yours<sup>-azwj</sup>, the weak, the disgraceful in Your<sup>-azwj</sup> earth, turning in Your<sup>-azwj</sup> Grip and are living with Your<sup>-azwj</sup> sustenance, and they are enjoying with Your<sup>-azwj</sup> Given well-being, and they are disobeying You<sup>-azwj</sup> with the likes of these major sins, You<sup>-azwj</sup> are neither Pitying, nor Angered, nor Avenging for Yourself<sup>-azwj</sup> when You<sup>-azwj</sup> are Hearing from

<sup>232</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 47 H 6

them and are Seeing, and that has been grievous upon them, and we are considering it too bid for Your<sup>-azwj</sup> Sake!’

فَلَمَّا سَمِعَ اللَّهُ عَزَّ وَ جَلَّ مِنَ الْمَلَائِكَةِ قَالَ إِنَّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً لِي عَلَيْهِمْ فَيَكُونُ حُجَّةٌ لِي عَلَيْهِمْ فِي أَرْضِي عَلَى خَلْقِي

When Allah<sup>-azwj</sup> Mighty and Majestic Heard from the Angels, He<sup>-azwj</sup> Said: “***I am going to Make a Caliph in the earth. [2:30]*** for Me<sup>-azwj</sup> upon them, so he<sup>-as</sup> would be a Divine Authority for Me<sup>-azwj</sup> upon them in My<sup>-azwj</sup> earth upon My<sup>-azwj</sup> creatures!”

فَقَالَتِ الْمَلَائِكَةُ سُبْحَانَكَ أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَ يَسْفِكُ الدِّمَاءَ وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ نُقَدِّسُ لَكَ

The Angels said: ‘Glory be to You<sup>-azwj</sup>! ***Are You going to Make in it one who will make mischief therein and shed the blood, and we Glorify with Your Praise and we extol Your Holiness? [2:30].***

قَالُوا فَاجْعَلْهُ مِنَّا فَإِنَّا لَا نُفْسِدُ فِي الْأَرْضِ وَ لَا نَسْفِكُ الدِّمَاءَ

They said, ‘Make him to be from us (Angels), for we will not be corrupt in the earth, nor will we shed the blood!’

قَالَ اللَّهُ جَلَّ جَلَالُهُ يَا مَلَايِكَتِي إِنَّي أَعْلَمُ مَا لَا تَعْلَمُونَ إِنِّي أُرِيدُ أَنْ أَخْلُقَ خَلْقًا يَبْدِي أَجْعَلُ دُرِّيَّتَهُ أَنْبِيَاءَ مُرْسَلِينَ وَ عِبَادًا صَالِحِينَ وَ أَيْمَةً مُهْتَدِينَ أَجْعَلُهُمْ خُلَفَائِي عَلَى خَلْقِي فِي أَرْضِي يَنْهَوْنَهُمْ عَنْ مَعَاصِي وَ يُنذِرُونَهُمْ عَذَابِي وَ يَهْدُونَهُمْ إِلَى طَاعَتِي وَ يَسْلُكُونَ بِهِمْ طَرِيقَ سَبِيلِي وَ أَجْعَلُهُمْ حُجَّةً لِي عِندَ أَوْ نُذْرًا

Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty, Said: “O My<sup>-azwj</sup> Angels! ***I Know what you do not know [2:30].*** I<sup>-azwj</sup> Want to Create a creature with My<sup>-azwj</sup> Hands. I<sup>-azwj</sup> shall Make his<sup>-as</sup> offspring as Prophets<sup>-as</sup>, Messengers<sup>-as</sup>, and righteous servants, and Guided Imams<sup>-asws</sup>. I<sup>-azwj</sup> shall Make them<sup>-asws</sup> My<sup>-azwj</sup> Caliphs in My<sup>-azwj</sup> earth, forbidding them from disobeying Me<sup>-azwj</sup> and warning them of My<sup>-azwj</sup> Punishment, and guiding them to obeying Me<sup>-azwj</sup>, and travelling with them the path of My<sup>-azwj</sup> Way, and I<sup>-azwj</sup> shall Make them Divine Authorities of Mine<sup>-azwj</sup>, excusing or warning.

وَ أُبَيِّنُ النَّسْنَاسَ مِنْ أَرْضِي فَأُطَهِّرُهَا مِنْهُمْ وَ أَنْقُلُ مَرَدَّةَ الْجِنِّ الْعُصَاةَ عَنْ بَرِّي وَ خَلْقِي وَ خَيْرِي وَ أَسْكُنُهُمْ فِي السَّمَاءِ وَ فِي أَقْطَارِ الْأَرْضِ لَا يَجَاوِرُونَ نَسْلَ خَلْقِي وَ أَجْعَلُ بَيْنَ الْجِنِّ وَ بَيْنَ خَلْقِي حِجَابًا وَ لَا يَرَى نَسْلُ خَلْقِي الْجِنِّ وَ لَا يُؤَايِسُونَهُمْ وَ لَا يَخَالِفُونَهُمْ

I<sup>-azwj</sup> shall Clear the Nasnaas from My<sup>-azwj</sup> earth and Purify it from them, and I<sup>-azwj</sup> shall Transfer the apostate Jinn, the disobedient, away from My<sup>-azwj</sup> citizens and My<sup>-azwj</sup> creatures, and My<sup>-azwj</sup> Chosen ones, and I<sup>-azwj</sup> shall Settle them in the air and in the horizons of the earth. They will not be neighbours of My<sup>-azwj</sup> creatures, and I<sup>-azwj</sup> shall Make a veil to be between the Jinn and My<sup>-azwj</sup> creatures, and the offspring of My<sup>-azwj</sup> creatures will not see the Jinn, and they will neither sympathising with them nor mingling with them!

فَمَنْ عَصَانِي مِنْ نَسْلِ خَلْقِي الَّذِينَ اصْطَفَيْتُهُمْ لِنَفْسِي أَسْكَنْتُهُمْ مَسَاكِينَ الْعُصَاةَ وَ أَوْرَدْتُهُمْ مَوَارِدَهُمْ وَ لَا أَتَابِي

So, the one from My<sup>-azwj</sup> creatures who disobeys Me<sup>-azwj</sup>, those whom I<sup>-azwj</sup> have Chosen the for Myself<sup>-azwj</sup>, I<sup>-azwj</sup> shall Settle them the dwellings of the disobedient ones, and Return them to their places, and I<sup>-azwj</sup> do not Care!”

فَقَالَتِ الْمَلَائِكَةُ يَا رَبَّنَا افْعَلْ مَا شِئْتَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

The Angels said, ‘O our Lord<sup>-azwj</sup>! Do whatever You<sup>-azwj</sup> so Desire to. ***There is no knowledge for us except what You Taught us; surely You are the Knowing, the Wise [2:31].***

فَقَالَ اللَّهُ جَلَّ جَلَالُهُ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty Said to the Angels: ***“I will Create a person from clay of matured mud, altered [15:28] So when I Complete him and Blow into him from My Spirit, then fall down towards him in Sajdah” [15:29].***

وَكَانَ ذَلِكَ مِنْ أَمْرِ اللَّهِ عَزَّ وَ جَلَّ تَقَدَّمَ إِلَى الْمَلَائِكَةِ فِي آدَمَ مِنْ قَبْلِ أَنْ يَخْلُقَهُ اخْتِجَاجًا مِنْهُ عَلَيْهِمْ

And that was from the Command of Allah<sup>-azwj</sup> Mighty and Majestic preceding to the Angels regarding Adam<sup>-as</sup> from before He<sup>-azwj</sup> had Created him<sup>-as</sup> as an Argumentation from Him<sup>-azwj</sup> upon them.

قَالَ فَاعْتَرَفَ تَبَارَكَ وَ تَعَالَى عُزْفَةً مِنَ الْمَاءِ الْعَذْبِ الْفُرَاتِ فَصَلَصَلَهَا فَجَمَدَتْ ثُمَّ قَالَ لَهَا مِنْكَ أَخْلُقُ النَّبِيِّنَ وَ الْمُرْسَلِينَ وَ عِبَادِي الصَّالِحِينَ وَ الْأَيْمَةَ الْمُهْتَدِينَ الدُّعَاةَ إِلَى الْحَقِّ وَ أَتْبَاعَهُمْ إِلَى يَوْمِ الْقِيَامَةِ وَ لَا أُبَالِي وَ لَا أَسْأَلُ عَمَّا أَفْعَلُ وَ هُمْ يُسْتَعْلَوْنَ يَعْنِي بِذَلِكَ خَلَقَهُ أَنَّهُ سَيَسْأَلُهُمْ

He<sup>-asws</sup> said: ‘The Blessed and Exalted Scooped out a scoop from the fresh water of the Euphrates. He<sup>-azwj</sup> Shook it, so it solidified. Then He<sup>-azwj</sup> Said to it: “From you I<sup>-azwj</sup> shall Create the Prophets<sup>-as</sup>, and the Messengers<sup>-as</sup>, and My<sup>-azwj</sup> righteous servants, and the Guided Imams<sup>-asws</sup>, the callers to the Paradise, and their<sup>-asws</sup> followers up to the Day of Qiyamah, and I<sup>-azwj</sup> don’t Care, nor will I<sup>-azwj</sup> be questioned about what I<sup>-azwj</sup> Do, and they would be Questioned!” – meaning by that His<sup>-azwj</sup> creatures, and they will be Questioned.

ثُمَّ اغْتَرَفَ عُزْفَةً مِنَ الْمَاءِ الْمَالِحِ الْأُجَاجِ فَصَلَصَلَهَا فَجَمَدَتْ ثُمَّ قَالَ لَهَا مِنْكَ أَخْلُقُ الْمُجْبَرِينَ وَ الْفَرَّاعَةَ وَ الْعَنَاءَةَ إِخْوَانَ الشَّيَاطِينِ وَ الدُّعَاةَ إِلَى النَّارِ يَوْمَ الْقِيَامَةِ وَ أَتْبَاعَهُمْ وَ لَا أُبَالِي وَ لَا أَسْأَلُ عَمَّا أَفْعَلُ وَ هُمْ يُسْتَعْلَوْنَ

Then He<sup>-azwj</sup> Scooped out a scoop from the salty water, the bitter. He<sup>-azwj</sup> Shook it, and it solidified. Then He<sup>-azwj</sup> Said to it: ‘From you I<sup>-azwj</sup> shall Create the tyrants, and the Pharaohs, and the insolent brethren of the Satans<sup>-la</sup>, and the callers to the Fire on the Day of Qiyamah, and their followers, and I<sup>-azwj</sup> don’t Care, nor will I<sup>-azwj</sup> be questioned about what I<sup>-azwj</sup> Do, and they will be Questioned!”

قَالَ وَ شَرَطَ فِي ذَلِكَ الْبَدَأَ لَمْ يَشْطَرِ فِي أَصْحَابِ الْيَمِينِ الْبَدَأَ ثُمَّ خَلَطَ الْمَاءَيْنِ فَصَلَصَلَهُمَا ثُمَّ أَلْقَاهُمَا فُدَّامَ عَرْشِهِ وَ هُمَا ثَلَاثَةٌ مِنْ طِينٍ

He<sup>-asws</sup> said: ‘And He<sup>-azwj</sup> Placed a condition of the Change of Decision in that, and He<sup>-azwj</sup> did not Place a condition of the Change of Decision regarding the companions of the right hand. Then He<sup>-azwj</sup> Mixed the two waters. He<sup>-azwj</sup> Shook it, then Threw these in front of His<sup>-azwj</sup> Thrown, and these two (waters) were a third of the clay.

ثُمَّ أَمَرَ الْمَلَائِكَةَ الْأَرْبَعَةَ الشِّمَالُ وَ الدُّبُورُ وَ الصَّبَا وَ الْجَنُوبُ أَنْ جَوُّلُوا عَلَى هَذِهِ السَّلَالَةِ الطِّينِ وَ أَنْشِئُوهَا ثُمَّ جَزَّئُوهَا وَ فَصِّلُوهَا وَ أَجْرُوا فِيهَا الطَّبَائِعَ الْأَرْبَعَةَ الرِّيحَ وَ الْمِرَّةَ وَ الدَّمَ وَ الْبَلْغَمَ

Then He<sup>-azwj</sup> Commanded the four Angels (of the winds), Al Shimal, and Al Dabour, and Al Saba, and Al-Junoub to circle upon this extract of the clay and clear it and mature it. Then He<sup>-azwj</sup> Segmented it and Separated it and Flowed the four natures in it – the wind, and the bitterness, and the blood, and the phlegm’.

قَالَ فَجَالَتْ الْمَلَائِكَةُ عَلَيْهَا وَ هِيَ الشِّمَالُ وَ الصَّبَا وَ الْجَنُوبُ وَ الدُّبُورُ فَأَجْرُوا فِيهَا الطَّبَائِعَ الْأَرْبَعَةَ

He<sup>-asws</sup> said: ‘The Angels circled upon it, and these are the (winds) Al-Shimal, and Al-Saba, and Al-Junoub, and Al-Dabour, and flowed the four natures in it’.

قَالَ وَ الرِّيحُ فِي الطَّبَائِعِ الْأَرْبَعَةِ فِي الْبَدَنِ مِنْ نَاحِيَةِ الشِّمَالِ

He<sup>-asws</sup> said: ‘And the wind is among the four natures in the body from the direction of Al-Shimal’.

قَالَ وَ الْبَلْغَمُ فِي الطَّبَائِعِ الْأَرْبَعَةِ فِي الْبَدَنِ مِنْ نَاحِيَةِ الصَّبَا

He<sup>-asws</sup> said: ‘And the phlegm is among the four natures in the body, from the direction of Al-Saba’.

قَالَ وَ الْمِرَّةُ فِي الطَّبَائِعِ الْأَرْبَعَةِ فِي الْبَدَنِ مِنْ نَاحِيَةِ الدُّبُورِ

He<sup>-asws</sup> said: ‘And the bitterness is among the fourth natures in the body, from the direction of Al-Dabour’.

قَالَ وَ الدَّمَ فِي الطَّبَائِعِ الْأَرْبَعَةِ فِي الْبَدَنِ مِنْ نَاحِيَةِ الْجَنُوبِ

He<sup>-asws</sup> said: ‘And the blood is among the four natures in the body, from the direction of Al-Junoub’.

قَالَ فَاسْتَقَلَّتِ النَّسَمَةُ وَ كَمَلَ الْبَدَنُ

He<sup>-asws</sup> said: ‘The person became independent, and the body was perfected’.

قَالَ فَلَزِمَهُ مِنْ نَاحِيَةِ الرِّيحِ حُبُّ الْحَيَاةِ وَ طُولُ الْأَمَلِ وَ الْحِرْصُ وَ لَزِمَهُ مِنْ نَاحِيَةِ الْبَلْغَمِ حُبُّ الطَّعَامِ وَ الشَّرَابِ وَ اللَّيْنُ وَ الرِّفْقُ وَ لَزِمَهُ مِنْ نَاحِيَةِ الْمِرَّةِ الْعُصْبُ وَ السَّفَهُ وَ الشَّيْطَانَةُ وَ التَّجَبُّرُ وَ التَّمَرُّدُ وَ الْعَجَلَةُ وَ لَزِمَهُ مِنْ نَاحِيَةِ الدَّمِ حُبُّ النِّسَاءِ وَ اللَّذَاتِ وَ رُكُوبُ الْمُحَارِمِ وَ الشَّهَوَاتِ

He<sup>-asws</sup> said: ‘So it necessitated him, from direction of the wind, the love of life, and long hopes, and greed; and it necessitated him, from direction of the phlegm, love of the food and the drink, and the softness, and friendship; and it necessitated him from direction of the bitterness, the anger, and the foolishness, and the satanic actions, and tyranny, and the rebellion and the haste; and it necessitates him from direction of the blood, love of the women, and the pleasures, and indulging in the Prohibitions and the lustful desires’.

قَالَ عَمْرُو أَخْبَرَنِي جَابِرٌ أَنَّ أَبَا جَعْفَرٍ ع قَالَ وَجَدْنَاهُ فِي كِتَابٍ مِنْ كُتُبِ عَلِيٍّ ع.

Amro said, 'Jabir informed me that Abu Ja'far<sup>asws</sup> said: 'We find it being in a book from the books of Ali<sup>asws</sup>'.<sup>233</sup>

8- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْهَمَيْرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع عَرَفْتُ الْمَرْءَ نَفْسَهُ أَنْ يَعْرِفَهَا بِأَرْبَعِ طَبَائِعٍ وَ أَرْبَعِ دَعَائِمٍ وَ أَرْبَعَةِ أَزْكَانٍ وَ طَبَائِعُهُ الدَّمُ وَ الْمِرَّةُ وَ الرِّيحُ وَ الْبَلْعُ وَ دَعَائِمُهُ الْعَقْلُ وَ مِنَ الْعَقْلِ الْفُطْنَةُ وَ الْفَهْمُ وَ الْحِفْظُ وَ الْعِلْمُ وَ أَزْكَانُهُ النُّورُ وَ النَّارُ وَ الرُّوحُ وَ الْمَاءُ

(The book) 'Al Illal' – From Muhammad Bin Musa Bin Al Mutawakkil, from Abdullah Bin Ja'far Al Himeyri, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from one of our companions, raising it, said,

'Abu Abdullah<sup>asws</sup> said: 'Recognition by the man of himself is that he should recognise it being with four natures, and four pillars and four elements; and his natures are the blood, and the bitterness, and the wind, and the phlegm; and his pillars is the intellect, and from the intellect is the cleverness, and the understanding, and the memory, and the knowledge and his elements are the are the light, and the fire, and the soul, and the water.

فَأَبْصَرَ وَ سَمِعَ وَ عَقَلَ بِالنُّورِ وَ أَكَلَ وَ شَرِبَ بِالنَّارِ وَ جَامَعَ وَ تَحَرَّكَ بِالرُّوحِ وَ وَجَدَ طَعَمَ الدَّوْقِ وَ الطُّعْمَ بِالْمَاءِ فَهَذَا تَأْسِيسُ صُورَتِهِ

So he sees and hears and understands by the light, and eats and drinks by the fire, and copulates and moves by the soul, and feels the taste of food and the drink by the water. So this is a foundation of his image.

فَإِذَا كَانَ عَالِمًا حَافِظًا ذَكِيًّا فَطِنًا فَهَمًّا عَرَفَ فِي مَا هُوَ وَ مِنْ أَيْنَ تَأْتِيهِ الْأَشْيَاءُ وَ لِأَيِّ شَيْءٍ هُوَ هَاهُنَا وَ لِمَا هُوَ صَائِرٌ بِإِحْلَاصِ الْوَحْدَانِيَّةِ وَ الْإِقْرَارِ بِالطَّاعَةِ

When he was a knower, a memoriser, with intelligence, clever, understanding, he would know regarding what he is and from there he has been Given the things, and for which thing (reason) is he over here (in the world), and to what he would be going to, with the sincerity of the Oneness, and the acknowledgement with the obedience.

وَ قَدْ جَرَى فِيهِ النَّفْسُ وَ هِيَ حَارَّةٌ وَ تَجْرِي فِيهِ وَ هِيَ بَارِدَةٌ فَإِذَا حَلَّتْ بِهِ الْحَرَارَةُ أَشْرَ وَ بَطِرَ وَ اِزْتَاخَ وَ قَتَلَ وَ سَرَقَ وَ نَصَحَ وَ اسْتَبَشَرَ وَ فَجَرَ وَ زَنَى وَ اهْتَزَّ وَ بَدَحَ

And the self has flowed in him, and it is heat, and it flows in him, and it is cold. So when the heat is released with him, he indicates, and is reckless, and rests, and kills, and steals, and advises, and rejoices, and is immoral, and commits adultery, and shakes and sways.

وَ إِذَا كَانَتْ بَارِدَةً اهْتَمَّ وَ حَزَنَ وَ اسْتَكَانَ وَ ذَبَلَ وَ نَسِيَ وَ أَيْسَ فَهِيَ الْعَوَارِضُ الَّتِي تَكُونُ مِنْهَا الْأَسْقَامُ فَإِنَّهُ سَبِيلُهَا وَ لَا يَكُونُ أَوَّلَ ذَلِكَ إِلَّا لِحَاطِيقَةِ عَمَلِهَا فَيُؤَافِقُ ذَلِكَ مَا أَكَلَ أَوْ مَشَرَبَ فِي إِحْدَى سَاعَاتٍ لَا تَكُونُ تِلْكَ السَّاعَةُ مُوَافِقَةً لِذَلِكَ الْمَأْكَلِ وَ الْمَشْرَبِ بِحَالِ الْحَاطِيقَةِ فَيَسْتَوْجِبُ الْأَلَمَ مِنَ الْوَلَانِ الْأَسْقَامِ

And when it was cold, he is anxious, and grieves, and is sluggish, and withers, and forgets, and despairs. So these are symptoms from which the illnesses happen. These are the means for it and the first of it cannot happen except due to a sin he had indulged in and agrees to that, whether it is food or drink in one of the times that time not being appropriate for that food and drink in a state of sin, so the pain is obligated from the types of illnesses’.

وَقَالَ جَوَارِحُ الْإِنْسَانِ وَ عُزُوفُهُ وَ أَعْضَاؤُهُ جُنُودٌ لِلَّهِ مُجَنَّدَةٌ عَلَيْهِ فَإِذَا أَرَادَ اللَّهُ بِهِ سُقْمًا سَلَطَهَا عَلَيْهِ فَأَسْقَمَهُ مِنْ حَيْثُ يُرِيدُ بِهِ ذَلِكَ السُّقْمَ.

And he<sup>-asws</sup> said: ‘The limbs of the human being, and his veins, and his organs are soldiers for Allah<sup>-azwj</sup> Conscripted to him. So when Allah<sup>-azwj</sup> Wants an illness to be with him, He<sup>-azwj</sup> Causes it to overcome upon him, so he becomes sick from where He<sup>-azwj</sup> had Wanted that illness to be with him’.<sup>234</sup>

9- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ مُوسَى الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ مَاجِلَوِيٍّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَمِعْتُهُ يَقُولُ لِرَجُلٍ اعْلَمْ يَا فُلَانُ إِنَّ مَنَزِلَةَ الْقَلْبِ مِنَ الْجَسَدِ بِمَنَزِلَةِ الْإِمَامِ مِنَ النَّاسِ الْوَاجِبِ الطَّاعَةِ عَلَيْهِمْ

(The book) ‘Al Illal’ – From Muhammad Bin Musa Al Barqy, from Ali Bin Muhammad Majaylawiya, from Ahmad Bin Muhammad Al Barqy, from his father, from Muhammad Bin Sinan, from one of his companions,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I heard him<sup>-asws</sup> saying to a man: ‘Know, O so and so, that the status of the heart from the body is at the status of the Imam<sup>-asws</sup> from the people, the one of obligatory obedience upon them.

أَلَا تَرَى أَنَّ جَمِيعَ جَوَارِحِ الْجَسَدِ شُرُطٌ لِلْقَلْبِ وَ تَرَاجُةٌ لَهُ مُؤَدِّيَّةٌ عَنْهُ الْأُذُنَانِ وَ الْعَيْنَانِ وَ الْأَنْفُ وَ الْفَمُ وَ الْيَدَانِ وَ الرِّجْلَانِ وَ الْفَرْجُ

Don’t you see that entirety of the limbs of the body are police for the heart and translate for it the deposited from the ears, and the eyes, and the nose, and the mouth, and the hands, and the legs, and the private parts?

فَإِنَّ الْقَلْبَ إِذَا هَمَّ بِالنَّظَرِ فَتَحَ الرَّجُلُ عَيْنَيْهِ وَ إِذَا هَمَّ بِالِاسْتِمَاعِ حَرَّكَ أُذُنَيْهِ وَ فَتَحَ مَسَامِعَهُ فَسَمِعَ وَ إِذَا هَمَّ الْقَلْبُ بِالشَّمِّ اسْتَنْشَقَ بِأَنْفِهِ فَأَدَّى تِلْكَ الرَّائِحَةَ إِلَى الْقَلْبِ وَ إِذَا هَمَّ بِالطُّقِ تَكَلَّمَ بِاللسانِ وَ إِذَا هَمَّ بِالْحَرَكَةِ سَعَتِ الرِّجْلَانِ وَ إِذَا هَمَّ بِالشَّهْوَةِ حَرَّكَ الدَّكْرَ

So the heart, when it considers with the looking, the man opens his eyes, and when it consider with the listening, his ears move and his hearing is opened, so he hears, and when the heart considers with the smelling, he inhales by his nose and that aroma is delivered to the heart, and when it considers with the speaking, he talks by the tongue, and when it consider with the movement, the legs walk, and when it considers with the lustful desires, the male stirs.

فَهَذِهِ كُلُّهَا مُؤَدِّيَّةٌ عَنِ الْقَلْبِ بِالتَّحْرِيكِ وَ كَذَلِكَ يَنْبَغِي الْإِمَامَ [لِلْإِمَامِ] أَنْ يُطَاعَ لِأَمْرِ مِنْهُ.

So these, all of them are performed on behalf of the heart with the movement, and like that is befitting for the Imam<sup>-asws</sup> that he<sup>-asws</sup> be obeyed for the instructions from him<sup>-asws</sup>.<sup>235</sup>

<sup>234</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 47 H 8

<sup>235</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 47 H 9



10- الْعِلَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ الْبَزْطِيِّ عَنْ أَبِي جَمِيلَةَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الْعِلْطَةَ فِي الْكَيْدِ وَالْحَيَاءَ فِي الرِّيحِ وَالْعَقْلَ مَسْكَنُهُ الْقَلْبُ.

(The book) 'Al Ilal' – From Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty, from Abu Jameela, from the one who mentioned it,

'From Abu Ja'far<sup>-asws</sup> having said: 'The harshness is in the liver, and the bashfulness is in the wind, and the intellects is settled in the heart''<sup>.236</sup>

11- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَصْرِ وَالْحُسَيْنِ بْنِ فَصَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْحَزْمُ فِي الْقَلْبِ وَالرَّحْمَةُ وَالْعِلْطَةُ فِي الْكَيْدِ وَالْحَيَاءُ فِي الرِّثَةِ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Nasr, and Al-Hassan Bin Fazzal, from Abu Jameela,

'From Abu Abdullah<sup>-asws</sup> having said: 'The firmness is in the heart, and the mercy and the harshness is in the liver, and the bashfulness is in the lungs'.

و فِي حَدِيثٍ آخَرَ لِأَبِي جَمِيلَةَ الْعَقْلُ مَسْكَنُهُ فِي الْقَلْبِ.

And in another Hadeeth by Abu Jameela, 'The intellect, it's dwelling is in the heart''<sup>.237</sup>

12- الْعِلَالُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَبْدِ اللَّهِ الْحِمَيْرِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ مَجْبُوبٍ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَ الْحَدِيثَ قَالَ: لَمَّا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ طِينَةَ آدَمَ أَمَرَ الرِّيحَ الْأَرْبَعَ فَجَرَّتْ عَلَيْهَا فَأَخَذَتْ مِنْ كُلِّ رِيحٍ طَبِيعَتَهَا.

(The book) 'Al Ilal' – From Muhammad Bin Musa Bin Al Mutawakkil, from Abdullah Al Himeyri, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Ibn Mahboub, from one of our companions, raising the Hadeeth, said,

'When Allah<sup>-azwj</sup> Mighty and Majestic Created the clay of Adam<sup>-as</sup>, Commanded the four winds. These emerged upon it, so it took from each wind, it's nature''<sup>.238</sup>

13- النُّصُوصُ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ هَارُونَ بْنِ مُوسَى عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ بَرِيعٍ عَنْ يَحْيَى بْنِ الْحُسَيْنِ بْنِ فُرَاتٍ عَنْ عَلِيِّ بْنِ هَاشِمٍ الْبَرِيدِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع فِي صِغَرِهِ عِنْدَ أَبِيهِ ع يَا ابْنَ رَسُولِ اللَّهِ مِنْ أَيْنَ الصَّحْحُ

(The book) 'Al Nusous' – From Ali Bin Al-Hassan, from Haroun Bin Musa, from Ali Bin Muhammad Bin Makhlad, from Al-Hassan Bin Ali Bin Bazie, from Yahya Bin Al-Hassan Bin Furaat, from Ali Bin Hashim Al Bareyd, from Muhammad Bin Muslim who said,

'I said to Abu Abdullah<sup>-asws</sup> during his<sup>-asws</sup> small age in the presence of his<sup>-asws</sup> father<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Where is the laughter from?'

قَالَ يَا مُحَمَّدُ الْعَقْلُ مِنَ الْقَلْبِ وَالْحَزْمُ مِنَ الْكَيْدِ وَالنَّفْسُ مِنَ الرِّثَةِ وَالصَّحْحُ مِنَ الطَّحَالِ فَقُمْتُ وَ قَبَّلْتُ رَأْسَهُ.

<sup>236</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 47 H 10

<sup>237</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 47 H 11

<sup>238</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 47 H 12



He<sup>-asws</sup> said: 'O Muhammad! The intellect is from the heart, and the grief is from the liver, and the breathing is from the lungs, and the laughter is from the spleen'. I stood up and kissed his<sup>-asws</sup> head".<sup>239</sup>

14- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ طَبَائِعُ الْجِسْمِ عَلَى أَرْبَعَةٍ فَمِنْهَا الْهَوَاءُ الَّذِي لَا تَحْيَا النَّفْسُ إِلَّا بِهِ وَبَنَسِيمِهِ وَ يُخْرِجُ مَا فِي الْجِسْمِ مِنْ دَاءٍ وَ عُقُوبَةٍ وَ الْأَرْضُ الَّتِي قَدْ تُؤَلِّدُ الْبَيْسَ وَ الْحَرَارَةُ وَ الطَّعَامُ وَ مِنْهُ يَتَوَلَّدُ الدَّمُ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan who said,

'I heard Abu Al-Hassan<sup>-asws</sup> saying: 'Natures of the body are based upon four. From these is the air which the self cannot live except by it, and by its breeze, and it expels whatever is in the body, from the disease and rottenness, and the earth which may have generated the dryness, and the heat, and the food, and the blood is produced from it.

أ لَا يَرَى [تَرَى] أَنَّهُ يَصِيرُ إِلَى الْمَعِدَةِ فَيُعَذِّبُهُ حَتَّى يَلِينَ ثُمَّ يَصْفُو فَيَأْخُذُ الطَّبِيعَةَ صَفْوَهُ دَمًا ثُمَّ يَنْحَدِرُ الثَّقَلُ وَ الْمَاءُ وَ هُوَ يُؤَلِّدُ الْبَلْعَمَ.

Don't you see it come to the stomach, so it feeds it until it softens, then cleans, so the nature takes it's clean blood, then the residue and the water rolls down, and it produces the phlegm".<sup>240</sup>

15- الْإِكْتِسَاصُ، عَنْ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَوَّلَ مَنْ قَاسَ إِبْلِيسَ فَقَالَ خَلَقْتَنِي مِنْ نَارٍ وَ خَلَقْتَهُ مِنْ طِينٍ وَ لَوْ عَلِمَ إِبْلِيسُ مَا خَلَقَ اللَّهُ فِي آدَمَ لَمْ يَفْتَحِرْ عَلَيْهِ

(The book) 'Al Ikhtisaas' – From Al Moalla Bin Muhammad, from one of our companions raising it to,

'Abu Abdullah<sup>-asws</sup> having said: 'The first one to analogise was Iblees<sup>-la</sup>. He<sup>-la</sup> said: '**You Created me from fire and Created him from clay**' [7:12] and had Iblees<sup>-la</sup> known what Allah<sup>-azwj</sup> had Created in Adam<sup>-as</sup>, he<sup>-la</sup> would not have prided upon him<sup>-as</sup>.

ثُمَّ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْمَلَائِكَةَ مِنْ نُورٍ وَ خَلَقَ الْجَانَّ مِنَ النَّارِ وَ خَلَقَ الْجِنَّ صِنْفًا مِنَ الْجَانِّ مِنَ الرِّيحِ وَ خَلَقَ الْجِنَّ صِنْفًا مِنَ الْجِنِّ مِنَ الْمَاءِ وَ خَلَقَ آدَمَ مِنْ صَفْحَةِ الطِّينِ

Then he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic Created the Angels from light and Created the Jaan from the fire and Created the Jinn as a species from the Jaan, from the wind, and Created species of the Jinn from the water, and Created Adam<sup>-as</sup> from the solidness of the clay.

ثُمَّ أَجْرَى فِي آدَمَ النُّورَ وَ النَّارَ وَ الرِّيحَ وَ الْمَاءَ فَبِالنُّورِ أَبْصَرَ وَ عَقَلَ وَ فَهِمَ وَ بِالنَّارِ أَكَلَ وَ شَرِبَ وَ لَوْ لَا أَنَّ النَّارَ فِي الْمَعِدَةِ لَمْ يَطْخِنِ الْمَعِدَةُ الطَّعَامَ وَ لَوْ لَا أَنَّ الرِّيحَ فِي جَوْفِ آدَمَ ثَلْثَهُ نَارَ الْمَعِدَةِ لَمْ تَلْتَهَبْ

Then He<sup>-azwj</sup> Flowed the light into (son of) Adam<sup>-as</sup>, and the wind and the water. So, by the light he sees, and uses intellect, and understands, and by the fire he eats and drinks, and had it not been for the fire in the stomach, the stomach would not have grinded the food; and

<sup>239</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 47 H 13

<sup>240</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 47 H 14

had it not been for the wind in the interior of (sons of) Adam<sup>as</sup>, inflaming the fire of the stomach, it would not have been inflamed.

وَلَوْ لَا أَنَّ الْمَاءَ فِي جَوْفِ ابْنِ آدَمَ يُطْفِئُ حَرَّ نَارِ الْمَعِدَةِ لَأَخْرَجَتِ النَّارُ جَوْفَ ابْنِ آدَمَ فَجَمَعَ اللَّهُ ذَلِكَ فِي آدَمَ الْخَمْسَ الْخِصَالِ وَكَانَتْ فِي إِبْلِيسَ خِصْلَةً فَأَفْتَحَ بِهَا.

And had it not been for the water in the interior of the son of Adam<sup>as</sup> to extinguish the fire of the stomach, the fire would have burnt the insides of the son of Adam<sup>as</sup>. Allah<sup>azwj</sup> Gathered that in Adam<sup>as</sup> the five traits, and in Iblees<sup>la</sup> there was one trait (only fire), and he<sup>la</sup> prided with it”.<sup>241</sup>

16- نَحْيُ، نَحْيُ، نَحْيُ الْبَلَاغَةِ قَالَ عَ اعْجَبُوا هَذَا الْإِنْسَانَ يُنْظَرُ بِشَحْمٍ وَ يَنْكَلَمُ بِلَحْمٍ وَ يَسْمَعُ بِعَظْمٍ وَ يَنْتَفَسُ مِنْ حَرَمٍ.

(The book) ‘Nahj Al Balagah’ –

‘He<sup>asws</sup> said: ‘The wonder of this human being! He is looking by fat (eye), and speaking by flesh (tongue), and hearing by a bone (ear), and breathing from a hole (lung)’”.<sup>242</sup>

17- الْعِلَلُ، لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ رَفَعَهُ قَالَ: سَأَلْتُهُ عَنِ الْمَوْتِ بِمَا هُوَ وَ مِنْ أَيِّ شَيْءٍ هُوَ

(The book) ‘Al Ilal’ of Muhammad Bin Ali Bin Ibrahim, raising it, said,

‘I asked him<sup>asws</sup> about the death, ‘What is it from, and which thing is it from?’

فَقَالَ هُوَ مِنَ الطَّبَائِعِ الْأَرْبَعِ الَّتِي هِيَ مُرَكَّبَةٌ فِي الْإِنْسَانِ وَ هِيَ الْمِرَّتَانِ وَ الدَّمُ وَ الرِّيحُ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ تُرْعَنُ هَذِهِ الطَّبَائِعُ مِنَ الْإِنْسَانِ فَيُخْلَقُ مِنْهَا الْمَوْتُ فَيُؤْتَى بِهِ فِي صُورَةِ كَبْشٍ أَمْلَحَ أَيْ أَغْبَرَ فَيَذْبَحُ بَيْنَ الْجَنَّةِ وَ النَّارِ فَلَا يَكُونُ فِي الْإِنْسَانِ هَذِهِ الطَّبَائِعِ الْأَرْبَعُ فَلَا يَمُوتُ أَبَدًا.

He<sup>asws</sup> said: ‘It is from the four natures which as installed in the human being, and these are the two bitterness(es), and the blood, and the wind. When it will be the Day of Qiyamah, these natures would be Removed from the human being, and the death will be Created from it. They will come with it in an image of a white ram with a black head, i.e., dusty. It will be slaughtered between the Paradise and the Fire. Thus, these four natures will not happen to be in the human being, so he will not be dying, ever!”<sup>243</sup>

18- الْخِصَالُ، وَ الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الطَّلَاقَانِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْعَدَوِيِّ عَنْ عَبَّادِ بْنِ صُهَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ الرَّبِيعِ صَاحِبِ الْمَنْصُورِ قَالَ: حَضَرَ أَبُو عَبْدِ اللَّهِ عَ مَجْلِسَ الْمَنْصُورِ يَوْمًا وَ عِنْدَهُ رَجُلٌ مِنَ الْهِنْدِ يَقْرَأُ كُتُبَ الطَّبِّ فَجَعَلَ أَبُو عَبْدِ اللَّهِ عَ يُنْصِتُ لِقِرَاءَتِهِ

(The books) ‘Al Khisaa’ and ‘Al Ilal’ – From Muhammad Bin Ibrahim Al Talaqani, from Al-Hassan Bin Ali Al Adawy, from Abbad Bin Suheyb, from his father, from his grandfather, from Al Rabie author of ‘Al Mansour’ who said,

<sup>241</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 47 H 15

<sup>242</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 47 H 16

<sup>243</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 47 H 17

'One day Abu Abdullah<sup>-asws</sup> attended a gathering of (caliph) Al-Mansour, and in his presence was a man from India reading the books of medicines. Abu Abdullah<sup>-asws</sup> went on to listen intently to his reading.

فَلَمَّا فَرَغَ الْهِنْدِيُّ قَالَ لَهُ يَا أَبَا عَبْدِ اللَّهِ أَ تُرِيدُ مِنِّي شَيْئًا قَالَ لَا فَإِنَّ مَعِيَ مَا هُوَ خَيْرٌ مِنِّي مَعَكَ قَالَ وَمَا هُوَ

When the Indian was free, He said to him<sup>-asws</sup>, 'Do you want anything from what is with me?' He<sup>-asws</sup> said: 'No, for what is with me<sup>-asws</sup>, it is better than what is with you!' He said, 'And what is it?'

قَالَ أَذَاوِي الْحَارِّ بِالْبَارِدِ وَالْبَارِدَ بِالْحَارِّ وَالرَّطْبَ بِالْبَاسِ وَالْبَاسَ بِالرَّطْبِ وَأَرُدُّ الْأَمْرَ كُلَّهُ إِلَى اللَّهِ عَزَّ وَجَلَّ وَاسْتَعْمِلْ مَا قَالَهُ رَسُولُ اللَّهِ ص وَاعْلَمْ أَنَّ الْمَعْدَةَ بَيْتُ الدَّاءِ وَأَنَّ الْحِمِيَّةَ هِيَ الدَّوَاءُ وَأَعُوذُ الْبَدَنَ مَا اعْتَادَ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> cure the hot with the cold, and the cold with the hot, and the wet with the dry, and the dry with the wet, and I<sup>-asws</sup> return the matter, all of it to Allah<sup>-azwj</sup> Mighty and Majestic, and I<sup>-asws</sup> utilise what Rasool-Allah<sup>-saww</sup> had said. And know, that the stomach is a house of diseases, and that the dieting, it is the cure, and I<sup>-asws</sup> return the body to what it is accustomed to'.

فَقَالَ الْهِنْدِيُّ وَهَلِ الطِّبُّ إِلَّا هَذَا فَقَالَ الصَّادِقُ ع أَفْتَرَانِي مِنْ كُتُبِ الطِّبِّ أَخَذْتُ قَالَ نَعَمْ

The Indian said, 'And is the medicine except this?' Al-Sadiq<sup>-asws</sup> said: 'Are you viewing that I<sup>-asws</sup> have taken from the books of medicine?' He said, 'Yes'.

قَالَ لَا وَاللَّهِ مَا أَخَذْتُ إِلَّا عَنِ اللَّهِ سُبْحَانَهُ فَأَخْبَرَنِي أَنَا أَعْلَمُ بِالطِّبِّ أَمْ أَنْتَ قَالَ الْهِنْدِيُّ لَا بَلْ أَنَا قَالَ الصَّادِقُ ع فَاسْأَلْكَ شَيْئًا قَالَ سَلْ

He<sup>-asws</sup> said: 'No, by Allah<sup>-azwj</sup>! I<sup>-asws</sup> have not taken it except from Allah<sup>-azwj</sup> the Glorious. Inform me<sup>-asws</sup>, am I<sup>-asws</sup> more knowing with the medicine or you are?' The Indian said, 'No, but I am!' Al-Sadiq<sup>-asws</sup> said: 'So, can I<sup>-asws</sup> ask you something?' He said, 'Ask'.

قَالَ الصَّادِقُ ع أَخْبِرْنِي يَا هِنْدِيُّ لِمَ كَانَ فِي الرَّأْسِ شُثُونٌ قَالَ لَا أَعْلَمُ قَالَ فَلِمَ جُعِلَ الشَّعْرُ عَلَيْهِ مِنْ فَوْقِ قَالَ لَا أَعْلَمُ قَالَ فَلِمَ خَلَّتِ الْجَبْهَةُ مِنَ الشَّعْرِ قَالَ لَا أَعْلَمُ قَالَ فَلِمَ كَانَ لَهَا تَحَاطِيطٌ وَاسَارِيرٌ قَالَ لَا أَعْلَمُ

Al-Sadiq<sup>-asws</sup> said: 'Inform me<sup>-asws</sup>, O Indian! Why have affairs come to be in the head?' He said, 'I don't know'. He<sup>-asws</sup> said: 'So why have the hairs Made to be upon it from above?' He said, 'I don't know'. He<sup>-asws</sup> said: 'So why has the forehead vacant from the hair?' He said, 'I don't know'. He<sup>-asws</sup> said: 'So why are there lines and contours for it?' He said, 'I don't know'.

قَالَ فَلِمَ كَانَ الْحَاجِبَانِ مِنَ فَوْقِ الْعَيْنَيْنِ قَالَ لَا أَعْلَمُ قَالَ فَلِمَ جُعِلَ الْعَيْنَانِ كَاللُّوْزَيْنِ قَالَ لَا أَعْلَمُ قَالَ فَلِمَ جُعِلَ الْأَنْفُ بَيْنَهُمَا قَالَ لَا أَعْلَمُ قَالَ فَلِمَ كَانَ ثَقْبُ الْأَنْفِ فِي أَسْفَلِهِ قَالَ لَا أَعْلَمُ

He<sup>-asws</sup> said: 'So why do the two eyebrows happen to be from above the two eyes?' He said, 'I don't know'. He<sup>-asws</sup> said: 'Why have the two eyes Made to be like the two almonds?' He said, 'I don't know'. He<sup>-asws</sup> said: 'Why has the nose Made to be in between the two?' He said, 'I don't know'. He<sup>-asws</sup> said: 'Why are the holes of the nose in its bottom?' He said, 'I don't know'.

قَالَ فَلِمَ جُعِلَتِ الشَّفَةُ وَ الشَّارِبُ مِنْ فَوْقِ النِّمِّ قَالَ لَا أَعْلَمُ قَالَ فَلِمَ احْتَدَّتِ السِّنُّ وَ عَرْضَ الصِّرْسُ وَ طَالَ النَّابُ قَالَ لَا أَعْلَمُ قَالَ فَلِمَ جُعِلَتِ اللَّحْيَةُ لِلرِّجَالِ قَالَ لَا أَعْلَمُ قَالَ فَلِمَ خَلَّتِ الْكَفَّانِ مِنَ الشَّعْرِ قَالَ لَا أَعْلَمُ

He<sup>-asws</sup> said: 'Why has the lip and the moustache Made to be from above the mouth?' He said, 'I don't know'. He<sup>-asws</sup> said: 'Why are the teeth sharpened, and the molars wide, and the incisors long?' He said, 'I don't know'. He said, 'Why is the beard Made to be for the men?' He said, 'I don't know'. He<sup>-asws</sup> said: 'Why are the two palms vacant from the hair?' He said, 'I don't know'. +

قَالَ فَلِمَ خَلَا الظُّفْرُ وَ الشَّعْرُ مِنَ الْحَيَاةِ قَالَ لَا أَعْلَمُ قَالَ فَلِمَ كَانَ الْقَلْبُ كَحَبِّ الصَّنَوْبَرِ قَالَ لَا أَعْلَمُ قَالَ فَلِمَ كَانَتِ الرِّئَةُ قِطْعَتَيْنِ وَ جُعِلَ حَرَكَتُهَا فِي مَوْضِعِهَا قَالَ لَا أَعْلَمُ قَالَ فَلِمَ كَانَتِ الْكَبِدُ حَذْبَاءَ قَالَ لَا أَعْلَمُ

He<sup>-asws</sup> said: 'Why are the nails and the hair devoid of life?' He said, 'I don't know'. He<sup>-asws</sup> said: 'Why does the heart happen to be like the pine nut?' He said, 'I don't know'. He<sup>-asws</sup> said: 'Why does the lung happen to be in two pieces and its movement Made to be in its place?' He said, 'I don't know'. He<sup>-asws</sup> said: 'Why does the liver happen to be hunchbacked?' He said, 'I don't know'.

قَالَ فَلِمَ كَانَتِ الْكُلْبِيَةُ كَحَبِّ اللُّوبِيَا قَالَ لَا أَعْلَمُ قَالَ فَلِمَ جُعِلَ طَيِّ الرِّجْلَيْنِ إِلَى خَلْفٍ قَالَ لَا أَعْلَمُ قَالَ فَلِمَ انْخَصَرَّتِ الْقَدَمُ قَالَ لَا أَعْلَمُ فَقَالَ الصَّادِقُ ع لِكَيْي أَعْلَمُ قَالَ فَأَجِبْ

He<sup>-asws</sup> said: 'Why does the kidney happen to be like the sprout beans?' He said, 'I don't know'. He<sup>-asws</sup> said: 'Why has the folding of the knee Made to the back?' He said, 'I don't know'. He<sup>-asws</sup> said: 'Why is the foot shortened?' He said, 'I don't know'. Al-Sadiq<sup>-asws</sup> said: 'But I<sup>-asws</sup> do know'. He said, 'So answer!'

فَقَالَ الصَّادِقُ ع كَانَ فِي الرَّأْسِ شُئُونَ لِأَنَّ الْمُجَوَّفَ إِذَا كَانَ بِلَا فُضْلٍ أَسْرَعَ إِلَيْهِ الصَّدَاعُ فَإِذَا جُعِلَ ذَا فَضُولٍ كَانَ الصَّدَاعُ مِنْهُ أَبْعَدَ

Al-Sadiq<sup>-asws</sup> said: 'The affairs are Made to be in the head because the hollow, when it was without joints, the headaches would be quick to it, so when it is Made to be with the joints, the headaches are remote from it'.

وَ جُعِلَ الشَّعْرُ مِنْ فَوْقِهِ لِيُوصِلَ بِوُضُولِهِ الْأَذْهَانَ إِلَى الدِّمَاغِ وَ يُخْرِجَ بِأَطْرَافِهِ الْبُخَارَ مِنْهُ وَ يَرُدُّ الْحَرَّ وَ الْبَرْدَ الْوَارِدَيْنِ عَلَيْهِ

And the hair is Made to be from above it in order for the oils to reach to the brain by its means, and the vapour would exit from its ends from him and repel the heat and the cold to arrive to him.

وَ خَلَّتِ الْجَبْهَةُ مِنَ الشَّعْرِ لِأَنَّهَا مَصْبُ النُّورِ إِلَى الْعَيْنَيْنِ وَ جُعِلَ فِيهَا التَّخَاطِيطُ وَ الْأَسَارِيرُ لِيُحْبَسَ الْعَرَقُ الْوَارِدُ مِنَ الرَّأْسِ عَنِ الْعَيْنِ قَدْرَ مَا يُحِيطُهُ الْإِنْسَانُ عَنْ نَفْسِهِ كَالْأَنْهَارِ فِي الْأَرْضِ الَّتِي تَحْبِسُ الْمِيَاهَ

And the forehead is vacant from the hair because it is a source of the light to the eyes, and the lines and the contours are Made to be in it for him to withhold the sweat arriving from the head, away from the eyes by a measurement of what the human being can remove by himself, like the rivers in the earth which its waters are withheld.

وَجُعِلَ الْحَاجِبَانِ مِنْ فَوْقِ الْعَيْنَيْنِ لِيَرَدَّا عَلَيْهِمَا مِنَ النُّورِ قَدْرَ الْكَفَايَةِ أَلَا تَرَى يَا هِنْدِيُّ أَنَّ مَنْ غَلَبَهُ النُّورُ جَعَلَ يَدَهُ عَلَى عَيْنَيْهِ لِيَرَدَّ عَلَيْهِمَا قَدْرَ كِفَايَتِهِمَا مِنْهُ

And the two eyebrows have been Made to be from above the two eyes in order to repel the light from them of a sufficient measure. Can't you see, O Indian, that if the light overcomes upon someone, he will make his hand to be upon his eyes in order to repel from them a sufficient measure away from him?

وَجُعِلَ الْأَنْفُ فِي مَا بَيْنَهُمَا لِيُقَسِّمَ النُّورَ قِسْمَيْنِ إِلَى كُلِّ عَيْنٍ سَوَاءً

And the nose is Made to be in what is between the two in order to divide the light into two divisions, same to each eye.

وَكَانَتِ الْعَيْنُ كَاللُّوزَةِ لِيَجْرِيَ فِيهَا الْمِيلُ بِالدَّوَاءِ وَ يُخْرِجَ مِنْهَا الدَّاءَ وَ لَوْ كَانَتْ مُرَبَّعَةً أَوْ مُدَوَّرَةً مَا جَرَى فِيهَا الْمِيلُ وَ مَا وَصَلَ إِلَيْهَا دَوَاءٌ وَ لَا خَرَجَ مِنْهَا دَاءٌ

And the eye happen to be like the almonds in order for the needle to flow in these with the medicine, and extract the disease from these, and had these been square or round, the needle would not flow in it and the medicine would not arrive to it, nor would any disease have been extracted from these.

وَجُعِلَ ثَقْبُ الْأَنْفِ فِي أَسْفَلِهِ لِيَنْزِلَ مِنْهُ الْأَدْوَاءُ الْمُنْحَدِرَةُ مِنَ الدِّمَاغِ وَ يَصْعَدَ فِيهَا الْأَرَائِيحُ إِلَى الْمَشَامِ وَ لَوْ كَانَ فِي أَعْلَاهُ لَمَا نَزَلَ دَاءٌ وَ لَا وَجَدَ رَائِحَةً

And the hole of the nose is Made to be in its bottom for the diseases to roll down from the brain and the aromas to ascend to the nostrils, and had they been in it's top, neither would any disease descend, nor would he feel the aroma.

وَجُعِلَ الشَّارِبُ وَ الثَّقَةُ فَوْقَ الْفَمِ لِحُبْسِ مَا يَنْزِلُ مِنَ الدِّمَاغِ عَنِ الْفَمِ لِقَلَّا يَتَنَعَّصَ عَلَى الْإِنْسَانِ طَعَامُهُ وَ شَرَابُهُ فَيَمِيطُهُ عَنْ نَفْسِهِ

And the moustache and the lip are Made to be above the mouth in order to withhold what descends from the brain, away from the mouth, lest it disturbs upon the human being of his food and his drink, so he removes it away from himself.

وَجُعِلَتِ اللَّحْيَةُ لِلرِّجَالِ لِيُسْتَعْفَى بِهَا عَنِ الْكُشْفِ فِي الْمَنْظَرِ وَ يُعْلَمَ بِهَا الذَّكَرُ مِنَ الْأُنْثَى

And the beard is Made to be for the men for him to be needless by is from the uncovering regarding the scene and the male would be known by it from the female.

وَجُعِلَ السِّنُّ حَادًّا لِأَنَّ بِهِ يَقَعُ الْعَضُّ وَ جُعِلَ الصِّرْسُ عَرِيضًا لِأَنَّ بِهِ يَقَعُ الطَّحْنُ وَ الْمَضْغُ وَ كَانَ الثَّابُ طَوِيلًا لِيَشُدَّ الْأَضْرَاسَ وَ الْأَسْنَانُ كَالْأُسْطُوَانَةِ فِي الْبِنَاءِ

And the teeth are Made to be sharp because by it the bite occurs, and the Molars are Made to be wide because by it the grinding and the chewing occurs, and the incisors are long in order to intensify the molars and the teeth, like cylinders (pillars) in the building.

وَ خَلَا الْكَفَّانِ مِنَ الشَّعْرِ لِأَنَّ بَحْمًا يَقَعُ اللَّمْسُ فَلَوْ كَانَ بَحْمًا شَعْرٌ مَا دَرَى الْإِنْسَانُ مَا يُقَابِلُهُ وَ يَلْمِسُهُ

And the two palms are devoid from the hair because by these occur the touch, and if these had been with hair, the human being would not have known what is facing him and touching him.

وَ خَلَا الشَّعْرُ وَ الظُّفْرُ مِنَ الْحَيَاةِ لِأَنَّ طَوْلَهُمَا سَمِجٌ يَقْبُحُ وَ قَصُّهُمَا حَسَنٌ فَلَوْ كَانَ فِيهِمَا حَيَاةٌ لَأَمَّ الْإِنْسَانُ لِقَصِّهِمَا

And the hair and the nails are devoid of life because their length is repugnant, ugly, and clipping these is excellent. Had there been life in them the human being would have been pained in clipping them.

وَ كَانَ الْقَلْبُ كَحَبِّ الصَّنَوْبَرِ لِأَنَّهُ مُنَكَّسٌ فَيُجْعَلُ رَأْسُهُ دَقِيقًا لِيَدْخُلَ فِي الرِّئَةِ فَيَتَرَوَّحَ عَنْهُ بِرَدِّهَا لِأَنَّهُ لَا يَسْبِطُ الدِّمَاغُ بِحَرِّهِ

And the heart happens to be like a pine nut because it is inverted. It's head is delicate in order for it to enter into the lung, so it can be aerated from it by its cooling, lest the brain is scorched by its heat.

وَ جُعِلَتِ الرِّئَةُ قِطْعَتَيْنِ لِيَدْخُلَ بَيْنَ مَضَاغِطِهَا فَيَتَرَوَّحَ عَنْهُ بِحَرَكَتِهَا

And the lung is Made to be in two pieces in order for him to be between its two compressors, so he would be aerated by their movements.

وَ كَانَتِ الْكَبِدُ حَذَاءً لِثِقَلِ الْمَعْدَةِ وَ تَقَعُ جَمِيعُهَا عَلَيْهَا فَتَقْصُرُهَا فَيَخْرُجُ مَا فِيهَا مِنَ الْبَخَارِ

And the liver happens to be hunchbacked in order to weigh down the stomach, and the whole of it would fall upon it, so it would squeeze it and whatever vapour there is in it would come out.

وَ جُعِلَتِ الْكُلْيَةُ كَحَبِّ اللُّوبِيَا لِأَنَّ عَلَيْهَا مَصَبَ الْمَنِيِّ نُقْطَةً بَعْدَ نُقْطَةٍ فَلَوْ كَانَتْ مُرَبَّعَةً أَوْ مَدَوَّرَةً لَاحْتَبَسَتْ النُّقْطَةُ الْأُولَى الثَّانِيَةَ فَلَا يَلْتَدُّ بِخُرُوجِهَا الْحَيُّ إِذِ الْمَنِيُّ يَنْزِلُ مِنْ فِقَارِ الظَّهْرِ إِلَى الْكُلْيَةِ فَهِيَ كَالدُّودَةِ تَنْقَبِضُ وَ تَنْبَسِطُ تَرْمِيهِ أَوَّلًا فَأَوَّلًا إِلَى الْمَمَانَةِ كَالْبُنْدُقَةِ مِنَ الْقَوْسِ

And the kidney has been Made to be like the sprout bean because upon it is pouring of the semen, point after point. If it had been square or circular, the first point could not have withheld the second. So he would not have derived the pleasure of life with its exit when the semen descends from a vertebrae of the back to the kidney. So it is like the insect withholding and extending, throwing it, first so the first to the bladder, like the pellet from the bow.

وَ جُعِلَ طَيِّ الرَّجَبَةِ إِلَى خَلْفٍ لِأَنَّ الْإِنْسَانَ يَمْشِي إِلَى مَا بَيْنَ يَدَيْهِ فَتَعْتَدِلُ الْحَرَكَاتُ وَ لَوْ لَا ذَلِكَ لَسَقَطَ فِي الْمَشْيِ

And folding of the knee has been Made to be to the back because the human being walks to what is in front of him, so the movement would be straight, and had it not been that he would fall during the walking.

وَ جُعِلَتِ الْقَدَمُ مُتَخَصِّصَةً لِأَنَّ الشَّيْءَ إِذَا وَقَعَ عَلَى الْأَرْضِ جَمِيعُهُ ثَقُلَ ثِقْلَ حَجَرِ الرَّحَى إِذَا كَانَ عَلَى حَرْوِهِ دَفَعَهُ الصَّبِيُّ وَ إِذَا وَقَعَ عَلَى وَجْهِهِ صَعِبَ ثِقْلُهُ عَلَى الرَّجُلِ

And the foot is Made short because the thing, when it wholly occurs (falls) upon the ground, would be heavy, the heaviness of the grinding stone when it was upon its edge. The child could push him over, and when it occurs (falls) upon his face, it's weight would be difficult upon the man'.

فَقَالَ الْهِنْدِيُّ مِنْ أَيْنَ لَكَ هَذَا الْعِلْمُ

The Indian said, 'From where is this knowledge for you<sup>-asws</sup>?'

فَقَالَ ع أَخَذْتُهُ عَنْ آبَائِي ع عَنْ رَسُولِ اللَّهِ ص عَنْ جَبْرِئِيلَ ع عَنْ رَبِّ الْعَالَمِينَ جَلَّ جَلَالُهُ الَّذِي خَلَقَ الْأَجْسَادَ وَالْأَنْوَاعَ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> have taken it from my<sup>-asws</sup> forefathers<sup>-asws</sup>, from Rasool-Allah<sup>-saww</sup>, from Jibraeel<sup>-as</sup>, from Lord<sup>-azwj</sup> of the worlds, Majestic is His<sup>-azwj</sup> Majesty Who Created the bodies and the souls!'

فَقَالَ الْهِنْدِيُّ صَدَقْتَ وَ أَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ عَبْدُهُ وَ أَنَّكَ أَعْلَمُ أَهْلَ زَمَانِكَ.

The Indian said, 'You<sup>-asws</sup> speak the truth, and I hereby testify that there is no god except Allah<sup>-azwj</sup>, and that Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> servant, and you<sup>-asws</sup> are the most knowledgeable of your<sup>-asws</sup> era'<sup>244</sup>.

19- الْعِلَلُ، عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَبِي عَبْدِ اللَّهِ الدَّارِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمَزَةَ عَنْ سُفْيَانَ الْحَرِيرِيِّ عَنْ مُعَاذٍ عَنْ بَشِيرِ بْنِ بَجَّيٍّ الْعَامِرِيِّ عَنِ ابْنِ أَبِي لَيْلَى قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ مَعِيَ نُعْمَانُ فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَنِ الَّذِي مَعَكَ فَقُلْتُ جُعِلْتُ فِدَاكَ هَذَا رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ لَهُ نَظَرٌ وَ نَفَادٌ رَأَيْتُ يُقَالُ لَهُ نُعْمَانُ

(The book) 'Al Illal' – From Al Husayn Bin Ahmad, from his father, from Muhammad Bin Ahmad, from Abu Abdullah Al Dary, from Al-Hassan Bin Ali Bin Abu Hamza, from Sufyan Al Hareyri, from Muaz, from Bishr Bin Yahya Al Aamiry, from Ibn Abu Layli who said,

'I entered to see Abu Abdullah<sup>-asws</sup> and with me was Numan (Abu Haneefa). Abu Abdullah<sup>-asws</sup> said: 'Who is the one with you?' I said, 'May I be sacrificed for you<sup>-asws</sup>! This is a man from the people of Al-Kufa. For him is consideration and critical opinion. He is called Numan'.

قَالَ فَلَعَلَّ هَذَا الَّذِي يَتَّقِسُ الْأَشْيَاءَ بِرَأْيِهِ فَقُلْتُ نَعَمْ قَالَ يَا نُعْمَانُ هَلْ تُحْسِنُ أَنْ تَقْيِسَ رَأْسَكَ فَقَالَ لَا فَقَالَ مَا أَرَاكَ تُحْسِنُ شَيْئاً وَ لَا فَرَضَكَ إِلَّا مِنْ عِنْدِ غَيْرِكَ فَهَلْ عَرَفْتَ كَلِمَةً أَوْ لَهَا كُفْرٌ وَ آخِرُهَا إِيْمَانٌ قَالَ لَا

He<sup>-asws</sup> said: 'Perhaps this is the one who analogises (compares) the things by his opinion'. I said, 'Yes'. He<sup>-asws</sup> said: 'O Numan! Are you good at comparing your head?' He said, 'No'. I<sup>-asws</sup> do not see you being good at anything, nor are your Obligations except from others. Do you know of a phrase, it's beginning is Kufr and it's ending is Eman?' He said, 'No'.

قَالَ فَهَلْ عَرَفْتَ مَا الْمُلَوَّحَةُ فِي الْعَيْنَيْنِ وَ الْمَرَارَةُ فِي الْأُذُنَيْنِ وَ الْبُرُودَةُ فِي الْمُنْخَرَيْنِ وَ الْعُدُوبَةُ فِي الشَّفَتَيْنِ قَالَ لَا

<sup>244</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 47 H 18

He<sup>-asws</sup> said: 'Do you know what is the saltiness in the eyes and the bitterness in the ears and the coldness in the nostrils, and the freshness in the lips?' He said, 'No'.

قَالَ ابْنُ أَبِي لَيْلَى فَقُلْتُ جُعِلْتُ فِدَاكَ فَمَيِّزْ لَنَا جَمِيعَ مَا وَصَفْتَ

Ibn Abu Laylis said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>! Interpret for us entirety of what you<sup>-asws</sup> have described'.

قَالَ حَدَّثَنِي أَبِي عَنْ آبَائِهِ عَنْ رَسُولِ اللَّهِ ص أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ عَيْنِي ابْنِ آدَمَ مِنْ شَحْمَتَيْنِ فَجَعَلَ فِيهِمَا الْمُلُوحَةَ وَ لَوْ لَا ذَلِكَ لَذَابَتَا فَأَلْمُلُوحَةُ تَلْفِظُ مَا يَقَعُ فِي الْعَيْنِ مِنَ الْقَدَى

He<sup>-asws</sup> said: 'It is narrated to me by my<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Rasool-Allah<sup>-saww</sup> that Allah<sup>-azwj</sup> Blessed and Exalted Created two eyes of the son of Adam<sup>-as</sup> from two (pieces of) fat. He<sup>-azwj</sup> Made the saltiness to be in them, and had it not been for that, they would have melted. So the saltiness clears what dirt falls in the eye.

وَ جَعَلَ الْمَرَاةَ فِي الْأُذُنَيْنِ حِجَاباً مِنَ الدِّمَاغِ فَلَيْسَ مِنْ دَاخِلِهِ تَفَعُّ فِيهِ إِلَّا التَّمَسُّتِ الْخُرُوجَ وَ لَوْ لَا ذَلِكَ لَوَصَلَتْ إِلَى الدِّمَاغِ

And the bitterness is Made to be in the ears as a barrier from the brain, so there isn't any insect falling into it except it seeks the exit, and had it not been for that, it would have arrived to the brain.

وَ جُعِلَتِ الْغُدُوبَةُ فِي الشَّقَمَتَيْنِ مَتّاً مِنَ اللَّهِ عَزَّ وَ جَلَّ عَلَى ابْنِ آدَمَ يَجِدُ بِذَلِكَ غُدُوبَةَ الرِّيقِ وَ طَعْمَ الطَّعَامِ وَ الشَّرَابِ

And the freshness is Made to be in the lips as a Conferment from Allah<sup>-azwj</sup> Mighty and Majestic upon the son of Adam<sup>-as</sup>. He feels the freshness of the saliva with that, and taste of the food and the drink.

وَ جَعَلَ الْبُرُودَةَ فِي الْمُنْحَرَيْنِ لِقَلَّا تَدَعِ فِي الرَّأْسِ شَيْئاً إِلَّا أَخْرَجَتْهُ

And the coldness is Made to be in the nostrils so it would not leave anything in the head, except it would expel it'.

قُلْتُ فَمَا الْكَلِمَةُ الَّتِي أَوَّلُهَا كُفْرٌ وَ آخِرُهَا إِيْمَانٌ

I said, 'So what is the phrase which, it's beginning is Kufr and it's ending is Eman?'

قَالَ قَوْلُ الرَّجُلِ لَا إِلَهَ إِلَّا اللَّهُ أَوَّلُهَا كُفْرٌ وَ آخِرُهَا إِيْمَانٌ

He<sup>-asws</sup> said: 'The words of a man, 'There is no god except Allah<sup>-azwj</sup>'. It's beginning is Kufr and it's ending is Eman'.

ثُمَّ قَالَ يَا نُعْمَانُ إِيَّاكَ وَ الْقِيَاسَ فَقَدْ حَدَّثَنِي أَبِي عَنْ آبَائِهِ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ مَنْ قَاسَ شَيْئاً بِشَيْءٍ قَرَنَهُ اللَّهُ عَزَّ وَ جَلَّ مَعَ إِبْلِيسَ فِي النَّارِ فَإِنَّهُ أَوَّلُ مَنْ قَاسَ عَلَى رَبِّهِ قَدَحَ الرَّأْيِ وَ الْقِيَاسَ فَإِنَّ الدِّينَ لَمْ يُوضَعْ بِالْقِيَاسِ وَ بِالرَّأْيِ.



Then he<sup>-asws</sup> said: ‘O Numan! Beware of the analogy, for it has been narrated to me<sup>-asws</sup> by my<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Rasool-Allah<sup>-saww</sup> having said: ‘One who compares (analogises) anything with anything, Allah<sup>-azwj</sup> would Pair him with Iblees<sup>-la</sup> in the Fire, for he<sup>-la</sup> is the first one to have analogies to his<sup>-la</sup> Lord<sup>-azwj</sup>. So, leave the opinions and the analogies, for the religion cannot be placed with the analogy and with the opinion’.<sup>245</sup>

20- الْعِلَلُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ الْكُوفِيِّ عَنْ إِسْمَاعِيلَ الْبَرْمَكِيِّ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ قَالَ حَدَّثَنَا هِشَامُ بْنُ الْحَكَمِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ قُلْتُ مَا الْعِلَّةُ فِي بَطْنِ الرَّاحَةِ لَا يُنْبُثُ فِيهِ الشَّعْرُ وَ يُنْبُثُ فِي ظَاهِرِهَا

(The book) ‘Al Illal’ – From Ali Bin Ahmad Bin Muhammad, from Muhammad Bin Abu Abdullah Al Kufi, from Muhammad Bin Ismail Al Barmakky, from Ali Bin Al Abbas, from Umar Bin Abdul Aziz who said, ‘It is narrated to us by Hisham Bin Al Hakam who said, ‘

‘I asked Abu Abdullah<sup>-asws</sup>, I said, ‘What is the reason regarding the inside of the palm, the hair does not grow in it, and it does grow in its back?’

فَقَالَ لِعَلَّتَيْنِ أَمَا إِحْدَاهُمَا فَلِأَنَّ النَّاسَ يَعْلَمُونَ الْأَرْضَ الَّتِي تُدَاسُ وَ يُخْتَرُ عَلَيْهَا الْمَشْيُ لَا تُنْبُثُ شَيْئاً وَ الْعِلَّةُ الْأُخْرَى لِأَنَّهَا جُعِلَتْ مِنَ الْأَبْوَابِ الَّتِي تُلَاقِي الْأَشْيَاءَ فَتُرَكَّتْ لَا يُنْبُثُ عَلَيْهَا الشَّعْرُ لِتَجِدَ مَسَّ اللَّيْنِ وَ الْحَشَنِ وَ لَا يَحْتَجِبُهَا الشَّعْرُ عَنْ وُجُودِ الْأَشْيَاءِ وَ لَا يَكُونُ بَقَاءُ الْخَلْقِ إِلَّا عَلَى ذَلِكَ.

He<sup>-asws</sup> said: ‘Due to two reasons. As for one of them, so not the people are knowing that the ground which is trampled upon and the walking is frequented upon it, nothing grows (in it), and the other reason is because it has been Made to be from the doors which the things are met. So it has been left with not hair growing upon it for the touch to feel the softness, and the coarseness, and the hair would not bar him from feeling the things, and the lasting of the creatures cannot happen to be except upon that’.<sup>246</sup>

21 الْعِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْمَكِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْفَرَشِيِّ رَفَعَهُ قَالَ: دَخَلَ أَبُو حَنِيفَةَ عَلَى أَبِي عَبْدِ اللَّهِ عَ فَقَالَ لَهُ يَا أَبَا حَنِيفَةَ بَلَّغْنِي أَنَّكَ تَقِيسُ قَالَ نَعَمْ أَنَا أَقِيسُ

(The book) ‘Al Illal’ – From his father, from Sa’ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, from Muhammad Bin Ali, from Isa Bin Abdullah Al Qureyshi raising it, said,

‘Abu Haneefa entered to see Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> said to him: ‘O Abu Haneefa! It has reached me that you tend analogise?’ He said, ‘I do (use) analogy’.

فَقَالَ وَبِذَلِكَ لَا تَقِيسُ فَإِنَّ أَوَّلَ مَنْ قَاسَ إِبْلِيسُ قَالَ خَلَقْتَنِي مِنْ نَارٍ وَ خَلَقْتَهُ مِنْ طِينٍ قَاسَ مَا بَيْنَ النَّارِ وَ الطِّينِ وَ لَوْ قَاسَ نُورِيَّةَ آدَمَ بِنُورِ النَّارِ عَرَفَ فَضْلَ مَا بَيْنَ النَّوْرَيْنِ وَ صَفَاءَ أَحَدِهِمَا عَلَى الْآخَرِ

He<sup>-asws</sup> said: ‘Woe be to you! Do not analogies, for the first one to analogise is Iblees<sup>-la</sup>! He<sup>-la</sup> said, ‘**You Created me from fire and Created him from clay**’ [7:12]. He<sup>-la</sup> analogised (compared) what is between the fire and the clay and had he<sup>-la</sup> compared the luminosity of Adam<sup>-as</sup> with the luminosity of the fire, he<sup>-la</sup> would have known the merit of what is between the two light, and clearness of one of them over the other!

<sup>245</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 47 H 19

<sup>246</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 47 H 20

وَلَكِنْ قَسِ لِي رَأْسَكَ مَعَ جَسَدِكَ أَخْبِرْنِي عَنْ أُذُنَيْكَ مَا لَهُمَا مُرْتَانٍ وَعَنْ عَيْنَيْكَ مَا لَهُمَا مَلِحَتَانٍ وَعَنْ أَنْفِكَ مَا لَهُ بَارِدٌ

But compare your head with your body to me<sup>-asws</sup>. Inform me<sup>-asws</sup> about your ears, what (why) bitterness is there for them, and about your eyes, what (why) saltiness is there for them, and about your lips, what (why) freshness is there for them, and about your nose, what (why) coldness is there for it?

فَقَالَ لَا أَذْرِي فَقَالَ لَهُ أَنْتَ لَا تُحْسِنُ تَقْيِيسُ رَأْسَكَ تَقْيِيسُ الْحَلَالِ وَالْحَرَامِ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ أَخْبِرْنِي كَيْفَ ذَلِكَ

He said, 'I don't know'. He<sup>-asws</sup> said to him: 'You are not good an analogising (comparing) your head (and) you are analogising the Permissibles and the Prohibitions?' He said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Inform me how that is so?'

فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ الْأُذُنَيْنِ مُرَّتَيْنِ لِقَلَّا يَدْخُلُهُمَا شَيْءٌ إِلَّا مَاتَ وَلَوْ لَا ذَلِكَ لَقَتَلَتِ الدَّوَابُّ ابْنَ آدَمَ

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic Made the ears to have bitterness so that nothing would enter them except it would die, and had it not been for that, the vermin would have killed the son of Adam<sup>-as</sup>.

وَجَعَلَ الْعَيْنَيْنِ مَالِحَتَيْنِ لَأَنَّهَا شَحْمَتَانِ وَلَوْ لَا مُلُوحَتُهُمَا لَذَابَتَا وَجَعَلَ الشَّفَتَيْنِ عَذْبَتَيْنِ لِيَجِدَ ابْنُ آدَمَ طَعْمَ الْحَلْوِ وَالْمُرِّ وَجَعَلَ الْأَنْفَ بَارِدًا سَائِلًا لِقَلَّا يَدْفَعُ فِي الرِّأْسِ دَاءً إِلَّا أَخْرَجَهُ وَلَوْ لَا ذَلِكَ لَثَقُلَ الدِّمَاغُ وَتَدَوَّدَ.

And the two eyes have been Made to be salty because these are two (pieces of) fat, and had it not been for their saltiness, they would have melted; and the two lips are Made to be (with) freshness for the son of Adam<sup>-as</sup> to feel the food, the sweet and the sour; and the nose is made to be (with) flowing coldness, so that no disease would be left in the head except it would extract it, and had it not been for that, the brain would become heavy and warm up".<sup>247</sup>

وَقَالَ الْبَرْقِيُّ وَرَوَى بَعْضُهُمْ أَنَّهُ قَالَ فِي الْأُذُنَيْنِ لِامْتِنَاعِهِمَا مِنَ الْعِلَاجِ وَقَالَ فِي مَوْضِعِ ذِكْرِ الشَّفَتَيْنِ الرِّيقُ فَإِنَّمَا عَذْبُ الرِّيقِ لِيُمَيِّزَ بِهِ بَيْنَ الطَّعَامِ وَالشَّرَابِ وَقَالَ فِي ذِكْرِ الْأَنْفِ لَوْ لَا بَرْدُ مَاءِ الْأَنْفِ وَامْتِنَاعُهُ الدِّمَاغَ لَسَالَ الدِّمَاغُ مِنْ حَرَارَتِهِ.

And Al-Barqy said, 'And one of them reported that he<sup>-asws</sup> said regarding the ears of their prevention from the treatment, and he<sup>-asws</sup> said in another place the mention of the lips, the saliva: 'But rather the saliva freshens in order to distinguish by it between the food and the drink'; and said regarding the nose: 'Had the nose not cooled the water and the brain withholding it, the brain would have sailed from its heat".<sup>248</sup>

وَمِنْهُ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْعَقِيلِيِّ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْفَرَشِيِّ رَفَعَ الْحَدِيثَ وَذَكَرَ مِثْلَهُ إِلَى قَوْلِهِ وَتَدَوَّدَ.

And from him, from his father, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ibrahim Bin Hashim, from Ahmad Bin Abdullah A- Aqeyli, from Isa Bin Abdullah Al-

<sup>247</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 47 H 21 a

<sup>248</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 47 H 21 b

Qureyshi, raising the Hadeeth, and he mentioned similar to it up to his<sup>-asws</sup> words: ‘Warm up’.<sup>249</sup>

22- الْمَنَاقِبُ، بِمَا أَجَابَ الرِّضَا ع بِحَضْرَةِ الْمَأْمُونِ لِضُبَاعِ بْنِ نَصْرِ الْهِنْدِيِّ وَ عِمْرَانَ الصَّابِيِّ عَنْ مَسَائِلِهِمَا قَالَا فَمَا بَأَلُ الرَّجُلِ يَلْتَجِي ذُونَ الْمَرْأَةِ قَالَ ع زَيْنَ اللَّهِ الرَّجَالَ بِاللِّحَى وَ جَعَلَهَا فَضْلاً يُسْتَدَلُّ بِهَا عَلَى الرِّجَالِ وَ النِّسَاءِ.

(The book) ‘Al Manaqib’ –

‘From what Al-Reza<sup>-asws</sup> answered in the presence of Al Mamoun to Zuba’a Bin Nasr the Indian, and Imran Al-Saby of their questions. They said, ‘So what is the matter the man grows the beard besides the women?’ He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> has Adorned the men with the beard and Made it a merit evidencing with it upon the men and the women’.<sup>250</sup>

23- مَجَالِسُ الشَّيْخِ، عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْمُوسَوِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ هَمِيكٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ سَبْرَةَ بْنِ يَغُثُوبَ بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص فِي ابْنِ آدَمَ ثَلَاثُمِائَةٍ وَ سِتُّونَ عِزْقاً مِنْهَا مِائَةٌ وَ ثَمَانُونَ مُتَحَرِّكَةً وَ مِائَةٌ وَ ثَمَانُونَ سَاكِئَةً فَلَوْ سَكَنَ الْمُتَحَرِّكُ لَمْ يَبْقَ الْإِنْسَانُ وَ لَوْ تَحَرَّكَ السَّاكِنُ هَلَكَ الْإِنْسَانُ الْخَبَرِ.

(The book) ‘Majaalis’ of the sheykh – From a group, from Abu Al Mufazzal, from Ja’far Bin Muhammad Al Musawy, from Ubeydullah Bin Ahmad Bin Nheyk, from Muhammad Bin Abu Umeyr, from Sabrah Bin Yaqoub Bin Shueyb, from his father,

‘Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘In the son of Adam<sup>-as</sup> there are three hundred and sixty veins. From these, one hundred and eighty are moving and one hundred and eighty are still. If the still ones were to move, the human being would not remain, and if the moving ones were to be still, the human being would be destroyed’ – the Hadeeth’.<sup>251</sup>

24- الْعِلَالُ، لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ الْعَلَّةِ فِي زِيَادَةِ ضِلْعِ الْمَرْأَةِ عَلَى ضِلْعِ الرَّجُلِ لِمَكَانِ الْجَنِينِ كَيْ يَتَسَّعَ جَوْفُهَا لِلْوَلَدِ.

(The book) ‘Al-Illal’ of Muhammad Bin Ali Bin Ibrahim – ‘The reason in the additional ribs of the woman over the ribs of the man is for the place of the baby (growth) so that her inside would be capacious for the child’.<sup>252</sup>

25 الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْحَسَنِ الْأَنْبَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَحْمَدُ اللَّهَ فِي كُلِّ يَوْمٍ ثَلَاثُمِائَةٍ وَ سِتِّينَ مَرَّةً عَدَدَ عُزُوقِ الْجَسَدِ يَقُولُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ كَثِيراً عَلَى كُلِّ حَالٍ.

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Al-Hassan Al Anbary,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> used to praise Allah<sup>-azwj</sup> during every day, three hundred and sixty times, the number of veins of the body. He<sup>-saww</sup> would say: ‘The Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the worlds, a lot, upon every situation’.<sup>253</sup>

<sup>249</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 47 H 21 c

<sup>250</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 47 H 22

<sup>251</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 47 H 23

<sup>252</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 47 H 24

<sup>253</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 47 H 25

26- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ حُمَيْدِ بْنِ زَيْدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِثْقَعِيِّ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص إِنَّ فِي ابْنِ آدَمَ ثَلَاثِمِائَةَ وَ سِتِّينَ عِزْقاً مِنْهَا مِائَةٌ وَ ثَمَانُونَ مُتَحَرِّكَةً وَ مِنْهَا مِائَةٌ وَ ثَمَانُونَ سَاكِئَةً فَلَوْ سَكَنَ الْمُتَحَرِّكُ لَمْ يَنَمْ وَ لَوْ تَحَرَّكَ السَّاكِنُ لَمْ يَنَمْ

And from him, from Ali Bin Ibrahim, from his father and Humeid Bin Ziyad, from Al-Hassan Bin Muhammad, altogether from Ahmad Bin Al-Hassan Al Meysamy, from Yaquob Bin Shueyb who said,

‘From Abu Abdullah<sup>-asws</sup> saying: ‘Rasool-Allah<sup>-saww</sup> said: ‘In the son of Adam<sup>-as</sup> there are three hundred and sixty veins. From these, one hundred and eighty are moving and from these one hundred and eighty are still. If the moving ones were to be still, he would not sleep, and if the still ones were to move, he would not sleep.

وَ كَانَ رَسُولُ اللَّهِ ص إِذَا أَصْبَحَ قَالَ .

And Rasool-Allah<sup>-saww</sup> said when it was morning, he<sup>-saww</sup> would say:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ كَثِيراً عَلَى كُلِّ حَالٍ ثَلَاثِمِائَةَ وَ سِتِّينَ مَرَّةً وَ إِذَا أَمْسَى قَالَ مِثْلَ ذَلِكَ

‘The Praise be to Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the worlds a lot upon every situation’, three hundred and sixty times, and when it was evening, he<sup>-saww</sup> said similar to that’<sup>254</sup>

27 الْمَنَاقِبُ لِابْنِ شَهْرَآشُوبَ، عَنْ سَالِمِ الضَّرِيرِ أَنَّ نَصْرَانِيًّا سَأَلَ الصَّادِقَ ع عَنْ أَسْرَارِ الطِّبِّ ثُمَّ سَأَلَهُ عَنْ تَفْصِيلِ الْجِسْمِ

(The book) ‘Al Manaqib’ of Ibn Shahr Ashub, from Salim Al Zareer,

‘A Christian asked Al-Sadiq<sup>-asws</sup> about the secrets of medicine. Then he asked him<sup>-asws</sup> about the details of the body.

فَقَالَ ع إِنَّ اللَّهَ خَلَقَ الْإِنْسَانَ عَلَى اثْنَيْ عَشَرَ وَصْلاً وَ عَلَى مِائَتَيْنِ وَ ثَمَانِيَةٍ وَ أَرْبَعِينَ عَظْماً وَ عَلَى ثَلَاثِمِائَةِ وَ سِتِّينَ عِزْقاً فَالْعُرْوَةُ هِيَ الَّتِي تَسْقِي الْجَسَدَ كُلَّهُ وَ الْعِظَامُ تُمَسِّكُهَا وَ اللَّحْمُ يُمَسِّكُ الْعِظَامَ وَ الْعَصَبُ يُمَسِّكُ اللَّحْمَ

He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Created the human being upon twelve connection and upon two hundred and forty-eight bones, and upon three hundred and sixty veins. So the veins, these are which quench the body, all of it, and the bones withhold these, and the flesh withholds the bones, and the nerves withhold the flesh.

وَ جَعَلَ فِي يَدَيْهِ اثْنَيْنِ وَ ثَمَانِينَ عَظْماً فِي كُلِّ يَدٍ أَحَدٌ وَ أَرْبَعُونَ عَظْماً مِنْهَا فِي كَفِّهِ خَمْسَةٌ وَ ثَلَاثُونَ عَظْماً وَ فِي سَاعِدِهِ اثْنَانِ وَ فِي عَضُدِهِ وَاحِدٌ وَ فِي كَتِفِهِ ثَلَاثَةٌ فَذَلِكَ أَحَدٌ وَ أَرْبَعُونَ عَظْماً وَ كَذَلِكَ فِي الْأُخْرَى

And twelve bones have been Made to be in his hand. In each hand there are forty-one bones. From these, in his palm, there are thirty-five bones, and in his forearm, there are two, and in his upper arm there is one, and in his shoulder, there are three. So that is forty-one bones. And like that is his other (side).

و فِي رِجْلِهِ ثَلَاثَةٌ وَ أَرْبَعُونَ عَظْمًا مِنْهَا فِي قَدَمِهِ خَمْسَةٌ وَ ثَلَاثُونَ عَظْمًا وَ فِي سَاقِهِ اثْنَانِ وَ فِي رُكْبَتَيْهِ ثَلَاثَةٌ وَ فِي فَخْذِهِ وَاحِدٌ وَ فِي وَرْكِهِ اثْنَانِ وَ كَذَلِكَ فِي الْآخَرَى

And in his leg, there are forty-three bones. From these, in his foot there are thirty-five bones, and in his leg, there are two, and in his knee, there are three, and in his thigh, there is one, and in his hip, there are two. And like that in the other (side).

وَ فِي صُلْبِهِ ثَمَانِي عَشْرَةَ فَقَارَةً وَ فِي كُلِّ وَاحِدٍ مِنْ جَنْبَيْهِ تِسْعَةُ أَضْلاعٍ وَ فِي وَقْصَتَيْهِ ثَمَانِيَّةٌ وَ فِي رَأْسِهِ سِتَّةٌ وَ ثَلَاثُونَ عَظْمًا وَ فِي فِيهِ ثَمَانِيَّةٌ وَ عِشْرُونَ أَوْ اثْنَانِ وَ ثَلَاثُونَ عَظْمًا.

And in his loins, there are eighteen vertebrae, and in each of his sides there are nine ribs, and in his neck, there are eight, and in his head, there are thirty-six, and in his mouth, there are twenty-eight or thirty-two bones”.<sup>255</sup>

28- الْكَافِي، عَنْ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْعَزْزَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ لِلَّهِ عِبَادًا فِي أَضْلاعِهِمُ أَرْحَامًا كَأَرْحَامِ النِّسَاءِ

(The book) ‘Al Kafi’ – From Muhammad, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Rahman Bin Al Azramy,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> said: ‘For Allah<sup>-azwj</sup> has servants, in their loins there are wombs like the wombs of women’.

قَالَ فَسَيَلْنَ فَمَا لَهُمْ لَا يَحْمِلُونَ

He (the narrator) said, ‘He<sup>-asws</sup> was asked, ‘So what is the matter they are not getting pregnant?’

فَقَالَ إِنَّهَا مِنْكَوسَةٌ وَ لَهُمْ فِي أَدْبَارِهِمْ غُدَّةٌ كَغُدَّةِ الْجَمَلِ أَوْ الْبَعِيرِ فَإِذَا هَاجَتْ هَاجُوا وَ إِذَا سَكَتَتْ سَكَنُوا.

He<sup>-asws</sup> said: ‘But rather, these are upside-down, and for them, in their backs, there is a gland like a gland of the riding camel, or the load-bearing camel. So when it stirs, they are agitated, and when it is still, they are calm’.<sup>256</sup>

29 وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ رِفَاعَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا تَقُولُ فِي رَجُلٍ ضَرَبَ رَجُلًا فَتَنَقَّصَ نَفْسَهُ بِأَيِّ شَيْءٍ يُعْرِفُ ذَلِكَ قَالَ ذَلِكَ بِالسَّاعَاتِ قُلْتُ وَ كَيْفَ السَّاعَاتُ

And from him, from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Rifa’at who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘What are you<sup>-asws</sup> saying regarding a man who hits a man, so he breaks part of his breathing, by which thing would he know that?’ He<sup>-asws</sup> said: ‘That would be by the hours’. I said, ‘And how come the hours?’

<sup>255</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 47 H 27

<sup>256</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 47 H 28

قَالَ إِنَّ النَّفْسَ يَطْلُعُ الْفَجْرُ وَ هُوَ فِي الشِّقِّ الْأَيْمَنِ مِنَ الْأَنْفِ فَإِذَا مَضَتْ السَّاعَةُ صَارَ إِلَى الشِّقِّ الْأَيْسَرِ فَتَنْظُرُ مَا بَيْنَ نَفْسِكَ وَ نَفْسِهِ ثُمَّ يُحْسَبُ فَيُؤْخَذُ بِحِسَابِ ذَلِكَ مِنْهُ.

He<sup>-asws</sup> said: ‘The breath emerges at dawn, and it is in the right cleft of the nose. When the hour passes by, it come to the left cleft. So look at what is between your breathing and his breathing, then calculate. He would be seized by a calculation of that from him’.<sup>257</sup>

30 التَّهْذِيبُ، بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص يَوْمَ بَدْرٍ لَا تُؤَاوُوا إِلَّا كَمِيشًا يَعْنِي بِهِ مَنْ كَانَ ذَكَرُهُ صَغِيرًا وَ قَالَ لَا يَكُونُ ذَلِكَ إِلَّا فِي كِرَامِ النَّاسِ.

(The book) ‘Al Tahzeeb’ – By his chain,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said on the day of Badr, ‘Do not cover except (by) a blindfold’ – meaning by it the one whose manhood was small. And he<sup>-asws</sup> said: ‘That (small manhood) cannot happen to be except in the honourable people’.<sup>258</sup>

31- تَوْحِيدُ الْمُفْضَلِ، فَكَّرَ يَا مُفْضَلُ كَيْفَ جَعَلْتَ آلَاتِ الْجَمَاعِ فِي الذَّكَرِ وَ الْأُنْثَى جَمِيعًا عَلَى مَا يُشَاكِلُ ذَلِكَ فَجَعَلَ لِلذَّكَرِ آلَةً نَاشِرَةً تَمْتَدُّ حَتَّى تَصِلَ التُّطْفَةُ إِلَى الرَّحِمِ إِذْ كَانَ مُحْتَاجًا إِلَى أَنْ يَفْذِفَ مَاءَهُ فِي غَيْرِهِ وَ خُلِقَ لِلْأُنْثَى وَعَاءٌ قَعْرٌ لِيَسْتَمْلَ عَلَى الْمَاءَيْنِ جَمِيعًا وَ يَحْتَمِلَ الْوَلَدَ وَ يَتَسَّعَ لَهُ وَ يَصُونَهُ حَتَّى يَسْتَحْكِمَ أَلَيْسَ ذَلِكَ مِنْ تَذْيِيرِ حَكِيمٍ لَطِيفٍ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ

(The book) ‘Tawheed’ of Al Mufazzal –

‘Think, O Mufazzal, how the tools of the copulation have been Made to be in the male and the female together upon what makes it to be that. He<sup>-azwj</sup> Made an arousing tool for the male, stretching until the sperm flows to the womb, when it is needy to eject its water into something else. And He<sup>-azwj</sup> Created for the female, a concave container to contain both the waters together, and carry the child and expands for it, and protects it until it is strong. Isn’t that from the Arrangement of the Wise, the Subtle? Glorious and Exalted is He<sup>-azwj</sup> from what they are associating.

فَكَّرَ يَا مُفْضَلُ فِي أَعْضَاءِ الْبَدَنِ أَجْمَعَ وَ تَذْيِيرِ كُلِّ مِنْهَا لِلْإِزْبِ فَالْيَدَانِ لِلْعِلَاجِ وَ الرَّجُلَانِ لِلسَّغْيِ وَ الْعَيْنَانِ لِلْإِهْتِدَاءِ وَ الْقَمْلُ لِلْإِعْتِدَاءِ وَ الْمَعِدَةُ لِلْهَضْمِ وَ الْكَبِدُ لِلتَّخْلِصِ وَ الْمَنَافِدُ لِيَتَفَيِّذَ الْفُضُولَ وَ الْأَوْعِيَةُ لِحَمْلِهَا وَ الْفَرْجُ لِإِقَامَةِ النَّسْلِ وَ كَذَلِكَ جَمِيعُ الْأَعْضَاءِ إِذَا تَأَمَّلْتَهَا وَ أَعْمَلْتَ فِكْرَكَ فِيهَا وَ نَظَرَكَ وَجَدْتَ كُلَّ شَيْءٍ مِنْهَا قَدْ قُدِّرَ لِشَيْءٍ عَلَى صَوَابٍ وَ حِكْمَةٍ

Think, O Mufazzal, regarding the parts of the body together and the arrangement of each of these for the purpose. The hands are for the work, and the legs are for the walking, and the eyes are for the guidance, and the mouth is for the feeding, and the stomach is for the digesting, and the liver is for the purifying, and the port is for the excretion of the excess, and the receptacles are for carrying it, and the private parts for establishing the lineages. And, similar to that are the entirety of the body parts, when you contemplate on it and concentrate your thoughts regarding these, and you look, you would find all things from these to have been determines for a thing, upon correctness and wisdom’.

<sup>257</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 47 H 29

<sup>258</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 47 H 30

قَالَ الْمُفَضَّلُ قُلْتُ يَا مُوَلَّيَّ إِنَّ قَوْمًا يَزْعُمُونَ أَنَّ هَذَا مِنْ فِعْلِ الطَّبِيعَةِ فَقَالَ سَلَهُمْ عَنْ هَذِهِ الطَّبِيعَةِ

Al-Mufazzal said, 'So I said, 'O my Master<sup>-asws</sup>! There are a people who are alleging that this is from the work of nature'.

أَهِيَ شَيْءٌ لَهُ عِلْمٌ وَ قُدْرَةٌ عَلَى مِثْلِ هَذِهِ الْأَفْعَالِ أَمْ لَيْسَتْ كَذَلِكَ فَإِنْ أُوجِبُوا هَذَا الْعِلْمَ وَ الْقُدْرَةَ فَمَا يَمْنَعُهُمْ مِنْ إِثْبَاتِ الْخَالِقِ فَإِنَّ هَذِهِ صِفَتُهُ وَ إِنَّ زَعْمُوا أَنَّهَا تَفْعَلُ هَذِهِ الْأَفْعَالِ بِغَيْرِ عِلْمٍ وَ لَا عَمْدٍ وَ كَانَ فِي أَفْعَالِنَا مَا قَدْ تَرَاهُ مِنَ الصَّوَابِ وَ الْحِكْمَةِ عَلِمَ أَنَّ هَذَا الْفِعْلَ لِلْخَالِقِ الْحَكِيمِ وَ أَنَّ الَّذِي سَمَّوْهُ طَبِيعَةً هُوَ سُنَّةٌ فِي خَلْقِهِ الْجَارِيَةِ عَلَى مَا أَجْرَاهَا عَلَيْهِ

He<sup>-asws</sup> said: 'Ask them about this nature. Is it something having knowledge and power for it upon the likes of these deeds, or it isn't like that? So, if they answer that for it is that knowledge and the power, then what prevents them from proving the Creator? For, this is His<sup>-azwj</sup> Making. And if they claim that it (nature) did these deeds without knowledge of deliberation, and in its deeds is what you have seen from the correctness and the wisdom, know that this is the deed of the Creator, and that which they have named it as nature, it is a manner in His<sup>-azwj</sup> creation, flowing upon what it flows upon.

فَكَرَّ يَا مُفَضَّلُ فِي وُصُولِ الْغِذَاءِ إِلَى الْبَدَنِ وَ مَا فِيهِ مِنَ التَّدْبِيرِ فَإِنَّ الطَّعَامَ يَصِيرُ إِلَى الْمَعِدَةِ فَتَطْبُخُهُ وَ تَبْعَثُ بِصَفْوِهِ إِلَى الْكَبِدِ فِي غُرُوقٍ رِقَاقٍ وَاشِبَجَةٍ بَيْنَهُمَا قَدْ جُعِلَتْ كَالْمُصْغَفِيِّ لِلْغِذَاءِ لِكَيْلَا يَصِلَ إِلَى الْكَبِدِ مِنْهُ شَيْءٌ فَيَنْكَاهَا وَ ذَلِكَ أَنَّ الْكَبِدَ رَقِيقَةً لَا تَحْتَمِلُ الْعُنْفَ

Think, O Mufazzal, regarding the arrival of the provision to the body, and what arrangement there is in it, for the meal travels to the stomach and it cooks (digests) it and sends its clean (part) to the liver in delicate veins and the load between it has been Made to be like the cleanser of the meal, lest something from it would arrive to the liver and knock it down, and that is because the liver is delicate, it cannot tolerate the force.

ثُمَّ إِنَّ الْكَبِدَ ثَقِيلَةٌ فَيَسْتَحِيلُ بِلُطْفِ التَّدْبِيرِ دَمًا وَ يَنْفُذُ إِلَى الْبَدَنِ كُلِّهِ فِي مَجَارِي مَهَيَّأَةٍ لِذَلِكَ بِمَنْزِلَةِ الْمَجَارِي الَّتِي هَيَّأَ لِلْمَاءِ حَتَّى يَطْرُدَ إِلَى الْأَرْضِ كُلِّهَا وَ يَنْفُذُ مَا يَخْرُجُ مِنْهُ مِنَ الْحَبَثِ وَ الْفُضُولِ إِلَى مَغَايِضَ قَدْ أُعِدَّتْ لِذَلِكَ

Then, the liver accepts it and releases it with subtle arrangement, as blood, and implements it to the whole body in a flow prepared for that, at the status of the flow which is prepared for the water until it is dislodged in the land, all of it, and implements what comes out from it, from the waste and the excess to a place which has been prepared for that.

فَمَا كَانَ مِنْهُ مِنْ جَنْسِ الْمِرَّةِ الصَّفْرَاءِ جَرَى إِلَى الْمَرَارَةِ وَ مَا كَانَ مِنْ جَنْسِ السُّودَاءِ جَرَى إِلَى الطَّحَالِ وَ مَا كَانَ مِنَ الْبَلَّةِ وَ الرُّطُوبَةِ جَرَى إِلَى الْمَنَائَةِ فَتَأْمَلُ حِكْمَةَ التَّدْبِيرِ فِي تَرْكِيبِ الْبَدَنِ وَ وَضْعِ هَذِهِ الْأَعْضَاءِ مِنْهُ مَوَاضِعَهَا وَ إِعْدَادِ هَذِهِ الْأَوْعِيَةِ فِيهِ لِتَحْمِيلِ تِلْكَ الْفُضُولِ لِقَلَا تَنْتَشِرَ فِي الْبَدَنِ فَتُسْقِمَهُ وَ تَنْهَكَهُ فَتَبَارَكَ مَنْ أَحْسَنَ التَّقْدِيرَ وَ أَحْكَمَ التَّدْبِيرَ وَ لَهُ الْحَمْدُ كَمَا هُوَ أَهْلُهُ وَ مُسْتَحَقُّهُ

So, whatever was from the genus of yellow, bitter, flows to the gall bladder, and whatever was from the genus of the blackness, flows to the spleen, and whatever was from the urine and the moisture flows to the bladder. Contemplate on the wisdom of the arrangement in the structure of the body, and the placing of these body parts in its places, and the preparation of these vessels in which these waste products are carried, lest they are dispersed in the body and make it sick and violate it (correctness). Blessed is the One<sup>-azwj</sup> of excellent



Determination, and of Wise Determination, and for Him<sup>-azwj</sup> is the Praise as He<sup>-azwj</sup> is rightful of and deserving of it’.

قَالَ الْمُفَضَّلُ فَقُلْتُ صِفْ نُشْوءَ الْأَبْدَانِ وَنُمُوَهَا حَالًا بَعْدَ حَالٍ حَتَّى تَبْلُغَ التَّمَامَ وَ الْكَمَالَ

Al-Mufazzal (said), ‘I said, ‘Describe the creation of the bodies and its growth, state after state, until it reaches the completion and perfection’.

فَقَالَ عَ أَوَّلُ ذَلِكَ تَصْوِيرُ الْجَنِينِ فِي الرَّحِمِ حَيْثُ لَا تَرَاهُ عَيْنٌ وَلَا تَنَالُهُ يَدٌ وَ يُدِيرُهُ حَتَّى يَخْرُجَ سَوِيًّا مُسْتَوْفِيًّا جَمِيعَ مَا فِيهِ قَوَائِمُهُ وَ صَلَاحُهُ مِنَ الْأَحْسَاءِ وَ الْجَوَارِحِ وَ الْعَوَامِلِ إِلَى مَا فِي تَرْكِيبِ أَعْضَائِهِ مِنَ الْعِظَامِ وَ اللَّحْمِ وَ الشَّحْمِ وَ الْمَخِجِ وَ الْعَصَبِ وَ الْعُرُوقِ وَ الْغَضَارِيفِ

He<sup>-asws</sup> said: ‘The first of that is the formation of the foetus in the womb where neither can an eye see it, nor can a hand reach it, and it is managed until it comes out complete, fully with the entirety of what is in it for its uprightness, and its interests, from the intestines, and the limbs, and the factors to what is in the composition of its body parts, from the bones, and the flesh, and the fat, and the brain, and the nerves, and the veins, and the cartilages.

فَإِذَا خَرَجَ إِلَى الْعَالَمِ تَرَاهُ كَيْفَ يَنْمِي بِجَمِيعِ أَعْضَائِهِ وَ هُوَ ثَابِتٌ عَلَى شَكْلِهِ وَ هَيْئَتِهِ لَا تَنْتَازِدُ وَ لَا تَنْقُصُ إِلَى أَنْ يَبْلُغَ أَشَدَّهُ إِنْ مَدَّ فِي عُمُرِهِ أَوْ يَسْتَوْفِي مَدَّتَهُ قَبْلَ ذَلِكَ هَلْ هَذَا إِلَّا مِنْ لَطِيفِ التَّدْبِيرِ وَ الْحِكْمَةِ

So, when it comes out to the world, you see how it has been Favoured with the entirety of its body parts, and he is affirmed upon a shape and body, neither increased nor reduced, up to he reaches his strength, a term from his term, or his term expires before that. Is that, except from a subtle arrangement, and the Wisdom?’

يَا مُفَضَّلُ انْظُرْ إِلَى مَا خُصَّ بِهِ الْإِنْسَانُ فِي خَلْقِهِ تَشْرِيفًا وَ تَفْضِيلًا عَلَى الْبَهَائِمِ فَإِنَّهُ خُلِقَ يَنْتَصِبُ قَائِمًا وَ يَسْتَوِي جَالِسًا لِيَسْتَقْبِلَ الْأَشْيَاءَ بِيَدَيْهِ وَ جَوَارِحِهِ وَ يُحْكِنَهُ الْعِلَاجَ وَ الْعَمَلُ بِمَا قَلَوْ كَانَ مَكْبُوبًا عَلَى وَجْهِهِ كَذَاتِ الْأَرْبَعِ لَمَا اسْتَطَاعَ أَنْ يَعْمَلَ شَيْئًا مِنَ الْأَعْمَالِ

O Mufazzal! Look at what the human being has been Specialised with in his creation, nobility and merit upon the animals, for he is a creature established upright, and sits evenly it order to face the things with his hands and his limbs, and it enables him for the treatment and the work with these. If he had been upside down upon his face, like those for-legged ones, he would not have been able to do anything from the deeds.

انْظُرْ الْآنَ يَا مُفَضَّلُ إِلَى هَذِهِ الْحَوَاسِّ الَّتِي خُصَّ بِهَا الْإِنْسَانُ فِي خَلْقِهِ وَ شُرِفَ بِهَا عَلَى غَيْرِهِ كَيْفَ جُعِلَتِ الْعَيْنَانِ فِي الرَّأْسِ كَالْمَصَابِيحِ فَوْقَ الْمَنَارَةِ لِيَتَمَكَّنَ مِنْ مَطَالَعَةِ الْأَشْيَاءِ وَ لَمْ يُجْعَلْ فِي الْأَعْضَاءِ الَّتِي تَحْتَهُنَّ كَالْيَدَيْنِ وَ الرَّجْلَيْنِ فَتَعْرِضَهَا الْأَفَاقُ وَ تُصِيبَهَا مِنْ مُبَاشَرَةِ الْعَمَلِ وَ الْحَرَكَةِ مَا يُعْلِلُهَا وَ يُؤْثِرُ فِيهَا وَ يَنْقُصُ مِنْهَا وَ لَا فِي الْأَعْضَاءِ الَّتِي وَسَطَ الْبَدَنِ كَالْبَطْنِ وَ الظَّهْرِ فَيَعْسُرُ ثَقْلُهَا وَ أَطْلَاعُهَا نَحْوَ الْأَشْيَاءِ

Look now, O Mufazzal, to the senses which the human being has been Specialised with in his creation and Ennobled with upon others. How the eyes have been made to be in the head like the two lamps above the minaret, in order to enable to notice the things, and these were not Made to be in the limbs which are under these, like the hands, and the legs, so they would be exposed to the afflictions and be hurt by the direct actions and the movement what would affect these and its sight would be reduced from these, nor in the body parts which are in the



middle of the body, like the belly, and the back, so it would be difficult for him to turn around and notice the nearby things.

فَلَمَّا لَمْ يَكُنْ لَهَا فِي شَيْءٍ مِنْ هَذِهِ الْأَعْضَاءِ مَوْضِعٌ كَانَ الرَّأْسُ أَسْنَى الْمَوَاضِعِ لِلْحَوَاسِ وَ هُوَ بِمَنْزِلَةِ الصَّوْمَعَةِ لَهَا فَجُعِلَ الْحَوَاسُ خَمْسًا تَلْقَى خَمْسًا لِكَيْلَا يَفُوتَهَا شَيْءٌ مِنَ الْمَحْسُوسَاتِ فَخُلِقَ الْبَصَرُ لِيُذَكِّرَ الْأَلْوَانَ فَلَوْ كَانَتْ الْأَلْوَانُ وَ لَمْ يَكُنْ بَصَرٌ يُذَكِّرُهَا لَمْ يَكُنْ فِيهَا مَنَفْعَةٌ

So, when there does not happen to be for these (eyes) a place from these body parts, the head would be the best of the places for the senses, and it would be at the status of the monastery for it. Thus, the five senses have been Made to obtain five, lest nothing would be lost from the sensing. The sight has been Created to realise the colour, and if the colours were not perceived by the sight, there would not be any benefit in these.

وَ خُلِقَ السَّمْعُ لِيُذَكِّرَ الْأَصْوَاتَ فَلَوْ كَانَتْ الْأَصْوَاتُ وَ لَمْ يَكُنْ سَمْعٌ يُذَكِّرُهَا لَمْ يَكُنْ فِيهَا إِذْبٌ وَ كَذَلِكَ سَائِرُ الْحَوَاسِ ثُمَّ هَذَا يَرْجِعُ مُتَكَافِئًا فَلَوْ كَانَ بَصَرًا [بَصَرٌ] وَ لَمْ يَكُنْ أَلْوَانٌ [أَلْوَانٌ] لَمَا كَانَ لِلْبَصَرِ مَعْنَى وَ لَوْ كَانَ سَمْعٌ وَ لَمْ يَكُنْ أَصْوَاتٌ لَمْ يَكُنْ لِلْسَّمْعِ مَوْضِعٌ

And the sky has been Created to realise the sounds, and if the sounds could not be realised by the hearing, there would not be any need in these. And similar to that are the rest of the senses. Then this returns sufficiently. If there was sight and the colours were not there, there would not have been any meaning for the sight; and if the hearing was there and there did not happen to be any sounds, there would not have been any place for the hearing.

فَانْظُرْ كَيْفَ قَدَّرَ بَعْضُهَا يَلْقَى بَعْضًا فَجُعِلَ لِكُلِّ حَاسَّةٍ مَحْسُوسًا يَعْمَلُ فِيهِ وَ لِكُلِّ مَحْسُوسٍ حَاسَّةٌ تُذَكِّرُهُ وَ مَعَ هَذَا فَقَدْ جُعِلَتْ أَشْيَاءٌ مُتَوَسِّطَةٌ بَيْنَ الْحَوَاسِ وَ الْمَحْسُوسَاتِ لَا يَتِمُّ الْحَوَاسُ إِلَّا بِهَا كَمَثَلِ الصِّيَاءِ وَ الْهَوَاءِ فَإِنَّهُ لَوْ لَمْ يَكُنْ صِيَاءٌ يُظْهِرُ اللَّوْنَ لِلْبَصَرِ لَمْ يَكُنْ الْبَصَرُ يُذَكِّرُ اللَّوْنَ

Therefore, look at how is the measure of some of it facing the other, between the sensory organ and the sensation. The sensory organ cannot be complete except by these, like an example of the illumination, and the air, for if there did not happen to be any illumination manifesting the colours for the sight, the sight would not have realised the colour.

وَ لَوْ لَمْ يَكُنْ هَوَاءٌ يُؤَدِّي الصَّوْتِ إِلَى السَّمْعِ لَمْ يَكُنِ السَّمْعُ يُذَكِّرُ الصَّوْتِ فَهَلْ يَخْفَى عَلَى مَنْ صَحَّ نَظْرُهُ وَ أَعْمَلُ فِكْرُهُ أَنَّ مِثْلَ هَذَا الَّذِي وَصَفْتُ مِنْ هَيْئَةِ الْحَوَاسِ وَ الْمَحْسُوسَاتِ بَعْضُهَا يَلْقَى بَعْضًا وَ هَيْئَةُ أَشْيَاءٍ أُخَرُ بِهَا يَتِمُّ الْحَوَاسُ لَا يَكُونُ إِلَّا بِعَمْدٍ وَ تَقْدِيرٍ مِنْ لَطِيفٍ خَبِيرٍ

And if the air would not deliver the sound to the hearing, the hearing would not have realised the sound. So, is it hidden upon the one of healthy sight, and functional, though that the likes of this which I<sup>asws</sup> have described, from the formation of the senses and the sensations, some of it linked with others, and formation of the other things with these, the senses are complete, cannot happen except with deliberation and the determination from a Subtle, Aware?’

فَكَرَّ يَا مُفَضَّلُ فِي مَنْ عَدِمَ الْبَصَرَ مِنَ النَّاسِ وَ مَا يَنَالُهُ مِنَ الْخَلَلِ فِي أُمُورِهِ فَإِنَّهُ لَا يَعْرِفُ مَوْضِعَ قَدَمِهِ وَ لَا يُبْصِرُ مَا بَيْنَ يَدَيْهِ فَلَا يُفَرِّقُ بَيْنَ الْأَلْوَانِ وَ بَيْنَ الْمَنْظَرِ الْحَسَنِ وَ الْقَبِيحِ وَ لَا يَرَى حُفْرَةً إِنْ هَجَمَ عَلَيْهَا وَ لَا عَدْوًا إِنْ أَهْوَى إِلَيْهِ بِسَيْفٍ وَ لَا يَكُونُ لَهُ سَبِيلٌ إِلَى أَنْ يَعْمَلَ شَيْئًا مِنْ هَذِهِ الصِّنَاعَاتِ مِثْلَ الْكِتَابَةِ وَ التِّجَارَةِ وَ الصِّيَاغَةِ حَتَّى إِنَّهُ لَوْ لَا نَقَادُ ذَهَبِهِ لَكَانَ بِمَنْزِلَةِ الْحَجَرِ الْمُلَقَى

Think, O Mufazzal, regarding one from the people who has lack of sight, and what he faces from the impediments in his affairs, for he cannot recognise the place of his own feet, nor does he see what is in front of him, nor can he differentiate between the colours, and between

the good scenery and the ugly, nor does he see a hole if he comes upon it, nor an enemy who comes to him with a sword, nor can there happen to be a way for him to doing something from these works, like the writing, and the business, and the goldsmithing, to the extent that if he does not implement his mind, he would be at the status of the rock thrown away.

وَكَذَلِكَ مَنْ عَدِمَ السَّمْعَ يَحْتَلُ فِي أُمُورٍ كَثِيرَةٍ فَإِنَّهُ يَفْقِدُ رُوحَ الْمُخَاطَبَةِ وَ الْمُخَاوَرَةِ وَ يَغْدُمُ لَدَّةَ الْأَصْوَاتِ وَ اللَّحُونَ الشَّجِيَّةِ [وَ] الْمُطَرِبَةِ وَ يُعْظِمُ الْمُتَوَنَّةَ عَلَى النَّاسِ فِي مُخَاوَرَتِهِ حَتَّى يَتَبَرَّمُوا بِهِ وَ لَا يَسْمَعُ شَيْئاً مِنْ أَخْبَارِ النَّاسِ وَ أَحَادِيثِهِمْ حَتَّى يَكُونُ كَالْغَائِبِ وَ هُوَ شَاهِدٌ أَوْ كَالْمَيِّتِ وَ هُوَ حَيٌّ

And similar to that is one who has lack of hearing. He gets confused in many matters, for he has lost the spirit of the address and the dialogue, and he lacks the pleasure of the sounds and the tones with the singing winds and reveres the support for the dialogue with the people, until they get bored and angry with, and he cannot hear the news of the people and their discussion, until he becomes like the absentee although he is present, or like the dead although he is alive.

فَأَمَّا مَنْ عَدِمَ الْعَقْلَ فَإِنَّهُ يَلْحَقُ بِمَنْزِلَةِ الْبَهَائِمِ بَلْ يَجْهَلُ كَثِيراً مِمَّا يَهْتَدِي إِلَيْهِ الْبَهَائِمُ أَمْ فَلَا تَرَى كَيْفَ صَارَتِ الْجَوَارِحُ وَ الْعُقُلُ وَ سَائِرُ الْخِلَالِ الَّتِي بِهَا صَلَاحُ الْإِنْسَانِ وَ الَّتِي لَوْ فَقَدَ مِنْهَا شَيْئاً لَعُظِمَ مَا يَنَالُهُ فِي ذَلِكَ مِنَ الْحَلَالِ يُؤَافِي خَلْقَهُ عَلَى التَّمَامِ حَتَّى لَا يَفْقِدَ شَيْئاً مِنْهَا فَلِمَ كَانَ كَذَلِكَ إِلَّا لِأَنَّهُ خَلِقَ بِعِلْمٍ وَ تَقْدِيرٍ

As for one with lack of intellect, so he is attached with the status of the beasts, but he is ignorant of many things from what the beasts are guided to. Do you not see how the body parts and the intellect and the rest of the traits by which the human being can be correct, and which, if he were to lose something from these, he would be determined to attain it, regarding that from the traits to be in accordance with the complete creation, until nothing is lost from these? So why is he like that except that he has been Created with knowledge and discretion?

قَالَ الْمُفَضَّلُ فَقُلْتُ فَلِمَ صَارَ بَعْضُ النَّاسِ يَفْقِدُ شَيْئاً مِنْ هَذِهِ الْجَوَارِحِ فَيَنَالُهُ فِي ذَلِكَ مِثْلُ مَا وَصَفْتَهُ يَا مَوْلَايَ

Al-Mufazzal said, 'I said, 'So why did some of the people come to be losing something from these limbs, so he could get it regarding that, the like of what you<sup>-asws</sup> described, O my Master<sup>-asws</sup>?

قَالَ ع ذَلِكَ لِلتَّأْدِيبِ وَ الْمَوْعِظَةِ لِمَنْ يَحِلُّ ذَلِكَ بِهِ وَ لِعَظِيمِ سَبَبِهِ كَمَا قَدْ يُؤَدِّبُ الْمُلُوكُ النَّاسَ لِلتَّنْكِيلِ وَ الْمَوْعِظَةِ فَلَا يُنْكَرُ ذَلِكَ عَلَيْهِمْ بَلْ يُحْمَدُ مِنْ رَأْيِهِمْ وَ يُصَوَّبُ مِنْ تَذْيِيرِهِمْ ثُمَّ إِنَّ لِلَّذِينَ تَنْزِلُ بِهِمْ هَذِهِ الْبَلَايَا مِنَ الثَّوَابِ بَعْدَ الْمَوْتِ إِنْ شَكَرُوا وَ أَنَابُوا لَمَّا يَسْتَصْغِرُونَ مَعَهُ مَا يَنَالُهُمْ مِنْهَا حَتَّى إِنَّهُمْ لَوْ خُيِّرُوا بَعْدَ الْمَوْتِ لَأَخْتَارُوا أَنْ يُرَدُّوا إِلَى الْبَلَايَا لِيَزِدَادُوا مِنَ الثَّوَابِ

He<sup>-asws</sup> said: 'That is for the discipline and the preaching for one to justify that with him, and for others by his reason, just as the disciplining by the king of the people for the teaching a lesson and the preaching, so he does not deny that upon them, but he is praised by the one sees them and the correction of their management. Then those afflictions which descended with them, resulted in the Rewards after the death if they were thankful and were frequently belittling with Him<sup>-azwj</sup> what He<sup>-azwj</sup> had Given them from these to the extent that, if they had the choice after the death, they would choose to return to the affliction, in order to get an increase from the rewards.

فَكَرَّ يَا مُفَضَّلُ فِي الْأَعْضَاءِ الَّتِي خُلِقَتْ أَفْرَاداً وَ أَزْوَاجاً وَ مَا فِي ذَلِكَ مِنَ الْحِكْمَةِ وَ التَّقْدِيرِ وَ الصَّوَابِ فِي التَّدْبِيرِ فَالرَّأْسُ بِمَا خُلِقَ فَرْداً وَ لَمْ يَكُنْ لِلْإِنْسَانِ صَلَاحٌ فِي أَنْ يَكُونَ أَكْثَرُ مِنْ وَاحِدٍ

Think, O Mufazzal, regarding the body, which have been Created as individual and as pairs, what is in that from the wisdom and the determination, and the correct arrangement. The head is from what is Created as individual, and the correct cannot happen to be for the human being if there happens to be more than one.

أَ لَا تَرَى أَنَّهُ لَوْ أُضِيفَ إِلَى رَأْسِ الْإِنْسَانِ رَأْسٌ آخَرُ لَكَانَ ثِقَلاً عَلَيْهِ مِنْ غَيْرِ حَاجَةٍ إِلَيْهِ لِأَنَّ الْحَوَاسَّ الَّتِي يَحْتَاجُ إِلَيْهَا مُجْتَمِعَةً فِي رَأْسٍ وَاحِدٍ ثُمَّ كَانَ الْإِنْسَانُ يَنْقَسِمُ قِسْمَيْنِ لَوْ كَانَ لَهُ رَأْسَانِ

Do you not see that if another head is added to the head of the human being it would be heavy upon him from without there being a need to it, because the senses which he is needy to are all gathered in one head. Then the human being would be divided in to two parts if there were two heads for him.

فَإِنْ تَكَلَّمَ مِنْ أَحَدِهِمَا كَانَ الْآخَرُ مُعْطَلاً لَا إِزْبَ فِيهِ وَ لَا حَاجَةَ إِلَيْهِ وَ إِنْ تَكَلَّمَ مِنْهُمَا جَمِيعاً بِكَلَامٍ وَاحِدٍ كَانَ أَحَدُهُمَا فَضْلاً لَا يُحْتَاجُ إِلَيْهِ وَ إِنْ تَكَلَّمَ بِأَحَدِهِمَا بِغَيْرِ الَّذِي تَكَلَّمَ بِهِ مِنَ الْآخَرِ لَمْ يَذَرِ السَّامِعُ بِأَيِّ ذَلِكَ يَأْخُذُ وَ كَانَ أَشْبَاهَ هَذَا مِنَ الْإِخْتِلَافِ

So, if he were to speak from one of them, the other would be irrelevant, there being neither a reason for it nor any need to it. And if he were to speak from both of these together with one speech, one of these would be extra, there being no need to it. And if he were to speak with one of them with other than the speech which the other one speaks with, the listener would not know with which he should take to, and other such things from the mix-ups.

وَ الْيَدَانِ بِمَا خُلِقَ أَزْوَاجاً وَ لَمْ يَكُنْ لِلْإِنْسَانِ خَيْرٌ فِي أَنْ يَكُونَ لَهُ يَدٌ وَاحِدَةٌ لِأَنَّ ذَلِكَ كَانَ يُجِلُّ بِهِ فِي مَا يَحْتَاجُ إِلَى مُعَالَجَتِهِ مِنَ الْأَشْيَاءِ أَلَا تَرَى أَنَّ النَّجَّارَ وَ الْبَنَّاءَ لَوْ شَلَّتْ إِحْدَى يَدَيْهِ لَا يَسْتَطِيعُ أَنْ يُعَالِجَ صِنَاعَتَهُ وَ إِنْ تَكَلَّفَ ذَلِكَ لَمْ يَحْكُمْهُ وَ لَمْ يَبْلُغْ مِنْهُ مَا يَبْلُغُهُ إِذَا كَانَتْ لَهُ يَدَانِ يَتَعَاوَنَانِ عَلَى الْعَمَلِ

And the two hands are from what has been Created as pairs, and it would not happen to be good if there happens to be one hand for him, because that would be a hindrance for him regarding what he would be needy to handle the things. Do you not see that if the carpenter and the builder were to cripple one hand, would not be able to handle his world, and if he were to undertake that, it would not be administered and would not reach with it what he would have otherwise reached if there were two hands for him, assisting each other upon the work.

أَطِلِ الْفِكْرَ يَا مُفَضَّلُ فِي الصَّوْتِ وَ الْكَلَامِ وَ هَيْئَةِ آلَاتِهِ فِي الْأَسْنَانِ فَالْحَنَجْرَةُ كَالْأَنْبُوبَةِ لِحُرُوجِ الصَّوْتِ وَ اللِّسَانُ وَ الشَّفَتَانِ وَ الْأَسْنَانُ لِصِبَاغَةِ الْحُرُوفِ وَ النُّعْمَ أَلَا تَرَى أَنَّ مَنْ سَقَطَتْ أَسْنَانُهُ لَمْ يَقُمْ السِّينَ وَ مَنْ سَقَطَتْ شَفَتُهُ لَمْ يُصَحِّحِ الْفَاءَ وَ مَنْ ثَقُلَ لِسَانُهُ لَمْ يُفَصِّحِ الرَّاءَ وَ أَشْبَهُ شَيْءٍ بِذَلِكَ الْمِزْمَارُ الْأَعْظَمُ

Stretch the thinking, O Mufazzal, regarding the sounds and the speech, and the preparation of the tools in the human being. The throat is like the tube for the voice to come out, and the tongue and the lips and the teeth for formulating the letters and the sounds. Do you not see that the one whose teeth fall off cannot pronounce the (letter) 'Seen', and one whose lips fall

off cannot be correct with the (letter) 'FA', and one whose tongue is heavy cannot be eloquence with the (letter) 'RA', and it resembles with that, the large flute?

فَالْحَنَجْرَةُ يُشَبِّهُ قَصَبَةَ الْمِزْمَارِ وَ الرِّثَّةُ يُشَبِّهُ الرِّقَّ الَّذِي يُنْفَخُ فِيهِ لِتَدْخُلَ الرِّيحُ وَ الْعَصَلَاتُ الَّتِي تَقْبِضُ عَلَى الرِّثَّةِ لِخُرُوجِ الصَّوْتِ كَالْأَصَابِعِ الَّتِي تَقْبِضُ عَلَى الرِّقِّ حَتَّى تَجْرِيَ الرِّيحُ فِي الْمِزْمَارِ

The throat is resembled by the rod of a flute, and the mouth is resembled by the mouth (of the flute) in which the wind is blown, and the muscles that hold the lung to bring out the voice are like the fingers which grab upon the holes until the wind flows in the flute.

وَ الشَّفَتَانِ وَ الْأَسْنَانُ الَّتِي تَصَوِّغُ الصَّوْتَ حُرُوفاً وَ نَعْمًا كَالْأَصَابِعِ الَّتِي تَخْتَلِفُ فِي فَمِ الْمِزْمَارِ فَتَصَوِّغُ صَفِيرَهُ الْحَنَاءَ غَيْرَ أَنَّهُ وَ إِنْ كَانَ مَخْرَجُ الصَّوْتِ يُشَبِّهُ الْمِزْمَارَ بِالذَّلَالَةِ وَ التَّغْرِيفِ فَإِنَّ الْمِزْمَارَ بِالْحَقِيقَةِ هُوَ الْمُشَبَّهُ بِمَخْرَجِ الصَّوْتِ

And the lips and the teeth which formulate the voice of letters and songs are like the fingers which alternate in a mouth of the flute, like the formulation of selectable melodies, apart from that if the exit of the voice resembles the flute with the evidence, and the introduction, so the flute in reality, it resembles the exit of the voice (in the human being).

قَدْ أَنبَأْنَاكَ بِمَا فِي الْأَعْضَاءِ مِنَ الْغِنَاءِ فِي صُنْعَةِ الْكَلَامِ وَ إِقَامَةِ الْحُرُوفِ وَ فِيهَا مَعَ الَّذِي ذَكَرْتُ لَكَ مَا رَبَّ أُخْرَى فَالْحَنَجْرَةُ لِيُسَلِّكَ فِيهَا هَذَا النَّسِيمُ إِلَى الرِّثَّةِ فَتَرْوَحُ عَنِ الْفَوَادِ بِالنَّفْسِ الدَّائِمِ الْمُتَتَابِعِ الَّذِي لَوْ حَبَسَ شَيْئاً سَبِيراً لَهْلَكَ الْإِنْسَانُ

I<sup>asws</sup> have informed you with what is in the body parts, from the songs in the making of the speech, and establishing the letters, and therein, along with that which I<sup>asws</sup> mentioned to you, are other uses. The throat, for this gentle breeze to travel though it to the running through, going to the heart with the perpetual breaths, the consecutive, which if something small was withheld, would destroy the human being.

وَ بِاللِّسَانِ تَذَاقُ الطُّعُومُ فَيُمَيِّزُ بَيْنَهَا وَ يُعْرِفُ كُلَّ وَاحِدٍ مِنْهَا حُلُوَّهَا مِنْ مُرِّهَا وَ حَامِضُهَا مِنْ مُرِّهَا وَ مَالِحُهَا مِنْ غَدَبِهَا وَ طَيِّبُهَا مِنْ خَبِيثِهَا وَ فِيهِ مَعَ ذَلِكَ مَعُونَةٌ عَلَى إِسَاغَةِ الطَّعَامِ وَ الشَّرَابِ

And with the tongue he tastes the foods, and he discerns between these and recognises every one of these, its sweetness from its bitterness, and its sourness from its acidity, and its saltiness from its freshness, and its good from its bad, and in it, along with that, is an assistance upon absorption of the food and the drink.

وَ الْأَسْنَانُ تَمْضَغُ الطَّعَامَ حَتَّى يَلِينُ وَ يَسْهَلَ إِسَاغَتُهُ وَ هِيَ مَعَ ذَلِكَ كَالسِّنْدِ لِلشَّفَتَيْنِ مُسْكِنُهُمَا وَ تَدْعُمُهُمَا مِنْ دَاخِلِ الْفَمِ وَ اعْتَبِرْ ذَلِكَ بِأَنَّكَ تَرَى مَنْ سَقَطَتْ أَسْنَانُهُ مُسْتَزْجِي الشَّقَّةِ وَ مُضْطَرِّبُهَا وَ بِالشَّفَتَيْنِ يَتَرَسَّفُ الشَّرَابُ حَتَّى يَكُونَ الَّذِي يَصِلُ إِلَى الْجَوْفِ مِنْهُ بِقَصْدٍ وَ قَدَرٍ لَا يَتَّبِعُ نَجّاً فَيَعَصَّ بِهِ الشَّرَابُ أَوْ يَنْكَأُ فِي الْجَوْفِ ثُمَّ هَا بَعْدَ ذَلِكَ كَالْبَابِ الْمُطْبَقِ عَلَى الْفَمِ يَفْتَحُهُمَا الْإِنْسَانُ إِذَا شَاءَ وَ يُطْبِقُهُمَا إِذَا شَاءَ

And the teeth chew the food until it is soft and easy to absorb, and it, along with that, is like the support for the lips, to hold them and support them from inside the mouth. And take a lesson that if you were to see one whose teeth have fallen off, of relaxed and fluffy lips, is desperate with these, and with the lips he sips the drink until that from it flows to the insides by a purpose and measure that does not reap a morsel so the moustache may be chewed by it, or wounds in the inside. Then these two (lips), after that, are like the layered gates upon

the mouth. The human being opens these whenever he so desires to and closes them whenever he so desires to.

فَقِي مَا وَصَفْنَا مِنْ هَذَا بَيَانٌ أَنَّ كُلَّ وَاحِدٍ مِنْ هَذِهِ الْأَعْضَاءِ يَتَصَرَّفُ وَ يَنْقَسِمُ إِلَى وُجُوهِ مِنَ الْمَنَافِعِ كَمَا تَتَصَرَّفُ الْأَدَاةُ الْوَاحِدَةُ فِي أَعْمَالٍ شَتَّى وَ ذَلِكَ كَالْفَأْسِ يُسْتَغْمَلُ فِي التَّجَارَةِ وَ الْحَفْرِ وَ غَيْرِهَا مِنَ الْأَعْمَالِ

So, in what we<sup>-asws</sup> described from this explanation is that everyone from these body parts is utilised and divided to its aspect from the benefits, just as the one tool is used in various works, and that is like the poleaxe being used in the carpentry, and the digging, and other from the works.

لَوْ رَأَيْتَ الدِّمَاعَ إِذَا كُشِفَ عَنْهُ لَرَأَيْتَهُ قَدْ لَفَّ بِحُجُبٍ بَعْضُهَا فَوْقَ بَعْضٍ لِتَصُونَهُ مِنَ الْأَعْرَاضِ وَ تُمَسِّكُهُ فَلَا يَضْطَرِبُ وَ لَرَأَيْتَ عَلَيْهِ الْجُمُحَةَ بِمَنْزِلَةِ الْبَيْضَةِ كَيْمَا يُقْتَتَلُ هَذِهِ الصَّدْمَةُ وَ الصَّكَّةُ الَّتِي رُبَّمَا وَقَعَتْ فِي الرَّأْسِ

And if you were to see the brain when it is uncovered, you will see it as enveloped by veils on top of each other in order to fortify it from the exposure and withhold it, so it does not tremble. And you will see upon it the skull at the status of the egg, what protects it from the shock and the violent strike which sometimes occurs in the head.

ثُمَّ قَدْ جَلَلَتْ الْجُمُحَةُ بِالشَّعْرِ حَتَّى صَارَ بِمَنْزِلَةِ الْفُرِّ لِلرَّأْسِ تَسْتُرُهُ مِنْ شِدَّةِ الْحَرِّ وَ الْبَرْدِ فَمَنْ حَصَّنَ الدِّمَاعَ هَذَا التَّحْصِينَ إِلَّا الَّذِي خَلَقَهُ وَ جَعَلَهُ يَنْبُوعَ الْحَيِّ وَ الْمُسْتَحَقَّ لِلْحَيْطَةِ وَ الصِّيَانَةِ لِعُلُوِّ مَنْزِلَتِهِ مِنَ الْبَدَنِ وَ ارْتِفَاعِ دَرَجَتِهِ وَ خَطَرِ مَرَاتِبِهِ

Then, the skull has been rolled out with the hair being at the status of the fur for the head, veiling it from the intensity of the heat and the cold. So, who can fortify the brain with this fortress except the One<sup>-azwj</sup> Who Created it and Made it a fountain of sense, and worthy of the caution, and maintenance at its highest level from the body, and of lofty degree, and high rank?

تَأَمَّلْ يَا مُفَضَّلُ الْجَفْنَ عَلَى الْعَيْنِ كَيْفَ جُعِلَ كَالْغِشَاءِ وَ الْأَشْفَارِ كَالْأَشْرَاجِ وَ أُوجِلَتْ فِي هَذَا الْغَارِ وَ أَظْلَلَهَا بِالْحِجَابِ وَ مَا عَلَيْهِ مِنَ الشَّعْرِ

Contemplate, O Mufazzal, on the eyelid upon the eye. How it is Made like the membrane, and the lashes are like the vent, and inserted in this cave, and it is shaded with the veil and whatever is upon it from the hair.

فَكَّرْ يَا مُفَضَّلُ مَنْ غَيَّبَ الْقَوَادِ فِي جَوْفِ الصَّدْرِ وَ كَسَاهُ الْمُدْرَعَةَ الَّتِي هِيَ غِشَاؤُهُ وَ حَصَّنَهُ بِالْجَوَانِحِ وَ مَا عَلَيْهَا مِنَ اللَّحْمِ وَ الْعَصَبِ لِقَلَا يَصِلَ إِلَيْهِ مَا يَنْكَرُهُ مَنْ جَعَلَ فِي الْخَلْقِ مَتَفَذِينَ أَحَدُهُمَا لِمَخْرَجِ الصَّوْتِ وَ هُوَ الْخُلْفُومُ الْمُتَّصِلُ بِالرِّئَةِ وَ الْآخَرُ مَتَفَذٌ لِلْغَدَاءِ وَ هُوَ الْمَرِيءُ الْمُتَّصِلُ بِالْمَعِدَةِ الْمُوصِلُ الْغَدَاءَ إِلَيْهَا وَ جَعَلَ عَلَى الْخُلْفُومِ طَبَقًا يَمْنَعُ الطَّعَامَ أَنْ يَصِلَ إِلَى الرِّئَةِ فَيَقْتُلَ

O Mufazzal! Who Hid the heart in the middle of the chest, and cloaked it with the armour which it is covering, and fortified it with the thin strips and whatever is upon it from the flesh, and the nerves, lets something would flow to it what could damage it? Who Made two outlets to be in the throat? One of them is for exiting the voice, and it is the throat connected with the aeration, and the other is the outlet for the provision (food), and it is the oesophagus connected with the stomach, the deliverer of the provision (food) to it and Made the outlets as layers preventing the food to arrive to the aeration which could kill.

مَنْ جَعَلَ الرِّئَةَ مِرْوَحَةَ الْفُؤَادِ لَا تَفُتُّ وَ لَا تُحِلُّ لِكَيْلَا تَتَخَيَّرَ الْحَرَارَةُ فِي الْفُؤَادِ فُتُودِي إِلَى التَّلَفِ مَنْ جَعَلَ لِمَنَاذِرِ الْبُولِ وَ الْغَائِطِ أَشْرَاجاً تَضْبِطُهُمَا لِمَا لَا يَجْرِيَا جَرِيَاناً دَائِماً فَيَفْسُدَ عَلَى الْإِنْسَانِ عَيْشُهُ فَكَمْ عَسَى أَنْ يُحْصِيَ الْمُحْصِي مِنْ هَذَا بَلِ الَّذِي لَا يُحْصَى مِنْهُ وَ لَا يَعْلَمُهُ النَّاسُ أَكْثَرُ مَنْ جَعَلَ الْمَعِدَةَ عَصَبَانِيَّةً شَدِيدَةً وَ قَدَرَهَا لِهَضْمِ الطَّعَامِ الْغَلِيظِ

Who made the aeration as a ventilator of the heart? It neither stalls nor does it get disturbed lets the heat in the heart gets exaggerated, so it ends up causing damage. Who Made the outlets of the urine, and the faeces are two arrows controlling them? Lest they flow perpetually and spoil upon the human being, his life. So, how much can one count from this? But it is that which cannot be counted from, nor do the people know most of it. Who Made the stomach as severely active, and Determined it for digestion of the hard food?

وَ مَنْ جَعَلَ الْكَبِدَ رَقِيقَةً نَاعِمَةً لِقَبُولِ الصَّمْغِ اللَّطِيفِ مِنَ الْغَدَاءِ وَ لِهَضْمِهِ وَ تَعْمَلُ مَا هُوَ أَلْطَفُ مِنْ عَمَلِ الْمَعِدَةِ إِلَّا اللَّهُ الْقَادِرُ أ تَرَى مِنَ الْإِهْمَالِ يَأْتِي بِشَيْءٍ مِنْ ذَلِكَ كَلَّا بَلْ هُوَ تَدْبِيرٌ مِنْ مُدَبِّرٍ حَكِيمٍ قَادِرٍ عَلِيمٍ بِالْأَشْيَاءِ قَبْلَ خَلْقِهِ إِيَّاهَا لَا يُعْجِزُهُ شَيْءٌ وَ هُوَ اللَّطِيفُ الْخَبِيرُ

Who Made the liver to be thin, delicate to accept the cleansed, subtle from the food to digest and work on what is subtle than the word of the stomach, except Allah<sup>-azwj</sup> the Determiner? Do you not see the chaos to come with something from that? Never! But, it is the arrangement from a Wise Arranger, Able, Knower of the things before He<sup>-azwj</sup> Created these. Nothing Frustrates Him<sup>-azwj</sup> and He<sup>-azwj</sup> is the Subtle, the Informed.

فَكَّرَ يَا مُفَظَّلُ لِمَ صَارَ الْمُخُ الرَّقِيقُ مُحْصَنًا فِي أَنْابِ الْعِظَامِ هَلْ ذَلِكَ إِلَّا لِيَحْفَظَهُ وَ يَصُونَهُ لِمَ صَارَ الدَّمُ السَّائِلُ مَحْصُورًا فِي الْغُرُوقِ بِمَنْزِلَةِ الْمَاءِ فِي الطُّرُوفِ إِلَّا لِيَضْبِطَهُ فَلَا يَفِيضُ لِمَ صَارَتِ الْأَطْفَارُ عَلَى أَطْرَافِ الْأَصَابِعِ إِلَّا وَقَايَةً لَهَا وَ مَعُونَةً عَلَى الْعَمَلِ لِمَ صَارَ دَاخِلُ الْأُذُنِ مُلْتَوِيًا كَهَيْئَةِ اللَّوْلَبِ إِلَّا لِيُطْرِدَ فِيهِ الصَّوْتُ حَتَّى يَنْتَهِيَ إِلَى السَّمْعِ وَ لِيُكْسِرَ حُمَةً الرِّيحِ فَلَا يَنْكَأَ فِي السَّمْعِ

Think, O Mufazzal! Why did the thin brain become fortified among the bony tubes? Is that except to protect it and fortify it? Why did the blood become flowing limitedly in the veins at the status of the water in the circumstances except to control it so it does not overflow? Why did the nails come to be on the edges of the fingers, except as a safeguard for these and an assistance upon the work? Why did interior of the ear become coiled like the prison except to expel the sounds until it ends up to the hearing and to break heat of the wind, so it does not damage in the hearing?

لِمَ حَمَلَ الْإِنْسَانُ عَلَى فَخْذَيْهِ وَ أَلْبَنِيهِ هَذَا اللَّحْمَ إِلَّا لِيَقْبِيَهُ مِنَ الْأَرْضِ فَلَا يَتَأَلَّمُ مِنَ الْجُلُوسِ عَلَيْهَا كَمَا يَأَلَّمُ مَنْ تَحَلَّ جِسْمُهُ وَ قَلَّ لَحْمُهُ إِذَا لَمْ يَكُنْ يَنْبَهُ وَ يَبْنِ الْأَرْضِ حَائِلٌ يُوقِيهِ صَلَاحَتَهَا مَنْ جَعَلَ الْإِنْسَانَ ذَكَرًا وَ أُنْثَى إِلَّا مِنْ خَلْقِهِ مُتَنَاسِلًا وَ مَنْ خَلَقَهُ مُتَنَاسِلًا إِلَّا مِنْ خَلْقِهِ مُؤَمَّلًا

Why does the human being carry upon his thighs and his buttocks except to save him from the ground, so that he would not be pained from the sitting on these, just as he would be pained from the bottom of his body and the scarcity of his flesh when there does not happen to be between him and the ground any obstacle preventing its hardness? Who Made the human being as male and female except One<sup>-azwj</sup> Who Created it for reproduction? And Who Created it for reproduction except One<sup>-azwj</sup> Who Created it hopeful

وَ مَنْ أَعْطَاهُ آلَاتِ الْعَمَلِ إِلَّا مِنْ خَلْقِهِ عَامِلًا وَ مَنْ خَلَقَهُ عَامِلًا إِلَّا مِنْ جَعَلَهُ مُحْتَاجًا وَ مَنْ جَعَلَهُ مُحْتَاجًا إِلَّا مِنْ ضَرَبِهِ بِالْحَاجَةِ وَ مَنْ ضَرَبَهُ بِالْحَاجَةِ إِلَّا مِنْ تَوَكَّلَ بِتَقْوِيمِهِ مِنْ خَصَّةٍ بِأَلْفِهِمْ إِلَّا مِنْ أَوْجَبَ لَهُ الْجَزَاءَ مِنْ وَهَبَ لَهُ الْحِيلَةَ إِلَّا مِنْ مَلَكَهُ الْخَوَلَ وَ مَنْ مَلَكَهُ الْخَوَلَ إِلَّا مِنْ أَلَزَمَهُ الْحُجَّةَ



And who created it as hopeful, and Who Gave it the tools of the work except One<sup>-azwj</sup> Who Created it as a worker? And who created it as a worker except One<sup>-azwj</sup> Who Made it needy? And who made it needy except One<sup>-azwj</sup> Who Hit it with the need? And who hit it with the need except One<sup>-azwj</sup> Who Made it reliant with its formation? Who specialised it with the understanding except One<sup>-azwj</sup> Who Obligated the Recompense for it? And who gifted the means for it except One Controls the Might? And who controls the mighty except One<sup>-azwj</sup> Who Necessitated the Proof?

مَنْ يَكْفِيهِ مَا لَا تَبْلُغُهُ حِيلَتُهُ إِلَّا مَنْ لَمْ يَبْلُغْ مَدَى شُكْرِهِ فَكَيْفَ وَ تَدَبَّرْ مَا وَصَفْنَاهُ هَلْ تَجِدُ الْإِهْمَالَ عَلَى هَذَا النِّظَامِ وَ التَّرْتِيبِ تَبَارَكَ اللَّهُ عَمَّا يَصِفُونَ

Who sufficed him with what he could not reach his means, except One<sup>-azwj</sup> Who did not reach extent of His<sup>-azwj</sup> thanks? Think, and ponder what I<sup>-asws</sup> have described. Can you find the chaos upon this system and the arrangement? Blessed is Allah<sup>-azwj</sup> from what they are describing.

أَصِفْ لَكَ الْآنَ يَا مُفَضَّلُ الْفُؤَادَ اعْلَمْ أَنَّ فِيهِ ثَقْبًا مُوجَّهَةً نَحْوَ الثَّقَبِ الَّتِي فِي الرِّئَةِ تُرْوَحُ عَنْ الْفُؤَادِ حَتَّى لَوْ اخْتَلَفَتْ تِلْكَ الثَّقَبُ فَتَرَايَلُ بَعْضُهَا عَنْ بَعْضٍ لَمَا وَصَلَ الرُّوحُ إِلَى الْفُؤَادِ وَ لَهْلَكَ الْإِنْسَانُ فَيَسْتَجِيرُ دُوْهُ وَ يَفْكِرُ وَ رَوِّدُهُ أَنْ يَزْعُمَ أَنَّ مِثْلَ هَذَا يَكُونُ بِالْإِهْمَالِ وَ لَا يَجِدُ شَاهِدًا مِنْ نَفْسِهِ يَنْزِعُهُ عَنْ هَذَا الْقَوْلِ لَوْ رَأَيْتَ فَرْدًا مِنْ مِصْرَاعَيْنِ فِيهِ كُلُّوْبٌ أَكُنْتَ تَتَوَهَّمُ أَنَّهُ جُعِلَ كَذَلِكَ بِلَا مَعْنَى

I<sup>-asws</sup> shall now describe the heart for you, O Mufazzal. Know, that in it is a directed hole approximate to the hole, which is in the aeration circulating from the heart to the extent that if that hole was different and continued upon each other, the blood would not reach to the heart and the human being would be destroyed. And the one with thinking get up and claim that the like of this has happened with the chaos and he cannot find a witness from himself to snatch him away from this word? If you were to see one of the two parts in which are valves, would you imagine that it has been made like that without meaning?

بَلْ كُنْتَ تَعْلَمُ ضَرُورَةَ أَنَّهُ مَصْنُوعٌ يَلْقَى فَرْدًا آخَرَ فَيُتَرَدَّدُ لِيَكُونَ فِي اجْتِمَاعِهِمَا ضَرْبٌ مِنَ الْمَصْلَحَةِ وَ هَكَذَا يَجِدُ الذَّكَرُ مِنَ الْحَيَوَانِ كَأَنَّهُ فَرْدٌ مِنْ رَوْحٍ مُهَيَّأٌ مِنْ فَرْدٍ أُتْنَى فَيَلْتَقِيَانِ لِمَا فِيهِ مِنْ دَوَامِ النَّسْلِ وَ بَقَائِهِ فِتْنًا وَ خَبِيئَةً وَ تَعَسَّى لِمُنْتَحِلِي الْفُلْسَفَةِ كَيْفَ عَمِيَتْ قُلُوبُهُمْ عَنْ هَذِهِ الْحِلْقَةِ الْعَجِيبَةِ حَتَّى أَنْكَرُوا التَّدْبِيرَ وَ الْعَمَدَ فِيهَا

But you know the necessity that it is made so, meeting another individual (valve), so it passes it to become together out of interest. And like this you will find the male beast, as if he is an individual from a spouse prepared from an individual female. So, they both meet to what in it is the perpetuation of the lineage and its remaining. Woe, and disappointment, and wretchedness for the imposters, the philosophers, how their hearts are blinded from this wondrous creation, until they are denying the arrangement and the deliberation in it?

لَوْ كَانَ فَرْجُ الرَّجُلِ مُسْتَرْخِيًا كَيْفَ كَانَ يَصِلُ إِلَى فَعْرِ الرَّجْمِ حَتَّى يُفْرِغَ النُّطْفَةَ فِيهِ وَ لَوْ كَانَ مُنْعَظًا أَبَدًا كَيْفَ كَانَ الرَّجُلُ يَتَقَلَّبُ فِي الْفِرَاشِ وَ يَمْشِي بَيْنَ النَّاسِ وَ شَيْءٌ شَاخِصٌ أَمَامَهُ ثُمَّ يَكُونُ فِي ذَلِكَ مَعَ فُتْحِ الْمُنْظَرِ تَحْرِيكُ الشَّهْوَةِ فِي كُلِّ وَقْتٍ مِنَ الرِّجَالِ وَ النِّسَاءِ جَمِيعًا

If the private part of the man was relaxed, how would it arrive to the bottom of the womb until the sperm is released in it? And if it was upright for ever, how would the man turn around in the bed, or walk in between the people and something personal is in front of him? Then there would happen to be in that, along with the ugly scene, movement of the desire during all the time from the men and the women together.

فَقَدَّرَ اللَّهُ جَلَّ اسْمُهُ أَنْ يَكُونَ أَكْثَرَ ذَلِكَ لَا يَبْدُو لِلْبَصَرِ فِي كُلِّ وَقْتٍ وَلَا يَكُونُ عَلَى الرِّجَالِ مِنْهُ مَثْوًى بَلْ جَعَلَ فِيهِ الْقُوَّةَ عَلَى الْإِثْصَابِ وَقَتَ الْحَاجَةِ إِلَى ذَلِكَ لِمَا قَدَّرَ أَنْ يَكُونَ فِيهِ مِنْ دَوَامِ النَّسْلِ وَبَقَائِهِ

Thus, Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Name, Determined that most of that would not happen to manifest to the sight during all the time, nor would it happen to be a supported upon the man from it. But He<sup>-azwj</sup> Made the strength in it upon the erection in the time of need to that, to what He<sup>-azwj</sup> has Determined that there would happen to be the perpetuity of the lineage and its remaining.

اعْتَبِرِ الآنَ يَا مُفَاضَّلُ بِعَظَمِ التَّعَمُّدِ عَلَى الْإِنْسَانِ فِي مَطْعَمِهِ وَمَشْرَبِهِ وَتَسْهِيلِ خُرُوجِ الْأَذَى أَلَيْسَ مِنْ حُسْنِ التَّقْدِيرِ فِي بِنَاءِ الدَّارِ أَنْ يَكُونَ الْخَلَاءُ فِي أَسْتَرٍ مَوْضِعٍ فِيهَا فَهَكَذَا جَعَلَ اللَّهُ سُبْحَانَهُ الْمَنْفَعَةَ الْمُهَيَّأَةَ لِلْخَلَاءِ مِنَ الْإِنْسَانِ فِي أَسْتَرٍ مَوْضِعٍ مِنْهُ فَلَمْ يَجْعَلْهُ بَارِزاً مِنْ خَلْقِهِ وَلَا نَاشِئاً مِنْ بَيْنِ يَدَيْهِ

Learn a lesson now, O Mufazzal, with the great Favour upon the human being in his food and his drink, and the easiness of the exit of the harmful (substance). Isn't the one who is good at determination regarding building the house, that the toilet would happen to be in the most veiled place in it? That is how Allah<sup>-azwj</sup>, Glorious is He<sup>-azwj</sup>, Made a port configured for the toilet to be in the most veiled place from him, and He<sup>-azwj</sup> did not Make it prominent from behind him, not openly in front of him.

بَلْ هُوَ مُعَيَّبٌ فِي مَوْضِعٍ غَامِضٍ مِنَ الْبَدَنِ مَسْتَوْرٍ مَخْجُوبٍ يَلْتَقِي عَلَيْهِ الْفُخْدَانِ وَتَحْجُبُهُ الْأَلْيَتَانِ بِمَا عَلَيْهِمَا مِنَ اللَّحْمِ فَيُؤَارِيَانِهِ فَإِذَا احتَاجَ الْإِنْسَانُ إِلَى الْخَلَاءِ وَجَلَسَ تِلْكَ الْجُلُوسَةَ أُلْقَى ذَلِكَ الْمَنْفَعَةُ مِنْهُ مُنْصَبّاً مُهَيَّأَةً لِإِحْدَارِ الثُّغْلِ فَتَبَارَكَ اللَّهُ مَنْ تَطَاهَرَتْ آلاؤُهُ وَلَا تُحْصَى نِعَمَاتُهُ

But, it is hidden in an obscure place of the body, veiled, concealed, two thighs meeting upon it, and it is veiled by the two tools (buttocks) with whatever is upon them from the flesh, and they cover it. So, when the human being is needy to the toilet, and he sits that sitting, you will find that port to be positioned for the rolling out the weight. Blessed is Allah<sup>-azwj</sup> from His<sup>-azwj</sup> Favours been shown, nor His<sup>-azwj</sup> Bounties to be counted.

فَكَّرَ يَا مُفَاضَّلُ فِي هَذِهِ الطَّوَاحِنِ الَّتِي جُعِلَتْ لِلْإِنْسَانِ فَبَعْضُهَا خُذَادٌ لِقَطْعِ الطَّعَامِ وَفَرْضِهِ وَبَعْضُهَا غُرَاضٌ لِمَضْغِهِ وَرَضِهِ فَلَمْ يَنْقُصْ وَاحِدٌ مِنَ الصِّفَتَيْنِ إِذْ كَانَ مُحْتَاجاً إِلَيْهِمَا جَمِيعاً

Think, O Mufazzal, regarding these grinders, which are made to be for the human being. Some of these are to cut the food and nibble it, and some are presented for chewing and softening, so he is not deficient from even one of the two qualities when he was needy to them both.

تَأَمَّلْ وَاعْتَبِرْ بِحُسْنِ التَّدْبِيرِ فِي خَلْقِ الشَّعْرِ وَالْأظْفَارِ فَإِنَّهُمَا لَمَّا كَانَا بِمَا يَطُولُ وَ يَكْثُرُ حَتَّى يُحْتَاجَ إِلَى تَخْفِيفِهِ أَوَّلًا فَأَوَّلًا جُعِلَا عَدِيمَي الْحِسِّ لِئَلَّا يُؤْلِمَ الْإِنْسَانَ الْأَلْحُدُ مِنْهُمَا وَلَوْ كَانَ قَصُّ الشَّعْرِ وَ تَقْلِيمُ الْأظْفَارِ بِمَا يَوْجَدُ لَهُ مَسٌّ ذَلِكَ لَكَانَ الْإِنْسَانُ مِنْ ذَلِكَ بَيْنَ مَكْرُوهَيْنِ إِمَّا أَنْ يَدَعَ كُلَّ وَاحِدٍ مِنْهُمَا حَتَّى يَطُولَ فَيَنْتَفِلَّ عَلَيْهِ وَإِمَّا أَنْ يُخَفِّقَهُ بِوَجْعٍ وَ أَلَمْ يَتَأَمَّلْ مِنْهُ

Contemplate and learn a lesson with the excellent arrangement in the creation of the hair and the nails, for these two if they were too long and too much until they are needy to its lightening or not. First, they had been made to be senseless, lest they would be in pain when the human being takes from these. And if the shortening of the hair and clipping of the nails are what from the touch is to be found from that, the human being would be between two



abhorrence(s) – Either he leaves each one of these until they are elongated so it become heavy upon him, or he lightens it by suffering pain and hurting from it’.

قَالَ الْمُفَضَّلُ فَقُلْتُ فَلِمَ لَمْ يَجْعَلْ ذَلِكَ خَلْقَهُ لَا تَزِيدُ فَيَحْتَاجُ الْإِنْسَانُ إِلَى التَّفْصَانِ مِنْهُ

Al-Mufazzal said, ‘I said, ‘Why has that not made to be created, not to increase, so the human being would not be needy to reduce from it?’

فَقَالَ ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى فِي ذَلِكَ عَلَى الْعَبْدِ نِعْمًا لَا يَعْرِفُهَا فَيَحْمَدُ عَلَيْهَا اعْلَمْ أَنَّ آلامَ الْبَدَنِ وَ أَدْوَاءَهُ تَخْرُجُ بِخُرُوجِ الشَّعْرِ فِي مَسَامِيهِ وَ بِخُرُوجِ الْأَظْفَارِ مِنْ أُنَامِلِهَا وَ لِذَلِكَ أُمِرَ الْإِنْسَانُ بِالنُّوْرَةِ وَ خَلَقَ الرَّأْسَ وَ قَصَّ الْأَظْفَارَ فِي كُلِّ أُسْبُوعٍ لِيُسْرِعَ الشَّعْرُ وَ الْأَظْفَارُ فِي النَّبَاتِ

He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup>, Blessed is His<sup>-azwj</sup> Name has Favoured the servant upon that which he does not recognise so he would praise upon it. Know that the aches of the body and its symptoms exit by the coming of the hair from its pores, and by the clipping out of the nail from its finger tips, and for that the human being has been instructed with the waxing and shaving the head and shortening the nails every week in order to accelerate the growth of the hair and the nails.

فَتَخْرُجُ الْأَلَامُ وَ الْأَدْوَاءُ بِخُرُوجِهِمَا وَ إِذَا طَالَ تَحَيَّرَا وَ قَلَّ خُرُوجُهُمَا فَاخْتَبَسَتْ الْأَلَامُ وَ الْأَدْوَاءُ فِي الْبَدَنِ فَأَخَذَتْ عِلَلًا وَ أُوجَاعًا وَ مَنَعَ مَعَ ذَلِكَ الشَّعْرُ مِنَ الْمَوَاضِعِ الَّتِي يُضُرُّ بِالْإِنْسَانِ وَ يُجْدِثُ عَلَيْهِ الْفُسَادَ وَ الضَّرَرَ

The pain and the disease come out with their coming out. And when they are long, they stall (slower growth), and they coming out is little, so the aches and the diseases get withheld in the body and innovates (new) pains and aches, and with that (shortening), the hair would be prevented from the placed which would harm the human being and the occurrence(s) upon him of the spoiling and the harm.

لَوْ نَبَتَ الشَّعْرُ فِي الْعَيْنِ أَلَمْ يَكُنْ سَعَمَى الْبَصَرِ وَ لَوْ نَبَتَ فِي الْفَمِ أَلَمْ يَكُنْ سُبُعُصُ عَلَى الْإِنْسَانِ طَعَامُهُ وَ شَرَابُهُ وَ لَوْ نَبَتَ فِي بَاطِنِ الْكَفِّ أَلَمْ يَكُنْ سَعُوقُهُ عَنْ صِحَّةِ اللَّمْسِ وَ بَعْضِ الْأَعْمَالِ وَ لَوْ نَبَتَ فِي فَرجِ الْمَرْأَةِ وَ عَلَى ذَكَرِ الرَّجُلِ أَلَمْ يَكُنْ سَيُفْسِدُ عَلَيْهِمَا لَذَّةَ الْجَمَاعِ

If the hair were to grow in the eyes, would it not have blinded the sight? And if it had grown in the mouth, would it not have clung upon the human being, to his food and his drink? And if it had grown in the bottom of the palm, would it not have hindered him upon the correct touch, and some of the works? And if it had grown in the private part of the woman or upon the private part of the male, would it not have spoilt the pleasure of the copulation upon them?

فَانْظُرْ كَيْفَ تَنَكَّبَ الشَّعْرُ هَذِهِ الْمَوَاضِعَ لِمَا فِي ذَلِكَ مِنَ الْمَصْلَحَةِ ثُمَّ لَيْسَ هَذَا فِي الْإِنْسَانِ فَقَطْ بَلْ يَجِدُهُ فِي الْبَهَائِمِ وَ السَّبَاعِ وَ سَائِرِ الْمُتَنَاسِلَاتِ فَإِنَّكَ تَرَى أَجْسَامَهُنَّ مُجَلَّلَةً بِالشَّعْرِ وَ تَرَى هَذِهِ الْمَوَاضِعَ خَالِيَةً مِنْهُ لِهَذَا السَّبَبِ يَعْنِيهِ

Look at how the hair is deviated from these places to what is in that from the interest. Then, this isn't in the human beings only, but you will find it in the beasts, and the predators, and the rest of the intermediaries. You will see their bodies veered (enriched) with the hair, and you will see these places empty from it, for this reason exactly.

فَتَأْمَلِ الْخَلْقَةَ كَيْفَ تَتَحَرَّزُ وَجُوهَ الْخُطَاءِ وَ تَأْتِي بِالصَّوَابِ وَ الْمَنْفَعَةِ إِنَّ الْمَنَائِبَ وَ أَشْبَاهَهُمْ حِينَ اجْتَهَدُوا فِي عَيْبِ الْخَلْقَةِ وَ الْعَمْدِ عَابُوا الشَّعْرَ النَّائِبَ عَلَى الرَّكَبِ وَ الْإِبْطَيْنِ وَ لَمْ يَعْلَمُوا أَنَّ ذَلِكَ مِنْ رُطُوبَةٍ تَنْصَبُ إِلَى هَذِهِ الْمَوَاضِعِ فَيَنْبُتُ فِيهَا الشَّعْرُ كَمَا يَنْبُتُ الْعُشْبُ فِي مُسْتَنْقَعِ الْمِيَاهِ

Contemplate on the creation, how it protects the aspects of mistakes and harm, and comes with the correct and the benefit. The old religious beliefs and their likes where they strived in faulting the creation and the deliberation, faulted the growth of hair on the knees and the armpits, and they did not know that, that is from the humidity hitting to these places, so the hair would grow in these, just as the grass grows in the swampy water.

أَفَلَا تَرَى إِلَى هَذِهِ الْمَوَاضِعِ أَسْتَرُ وَ أَهْيَأَ لِقَبُولِ تِلْكَ الْفَضْلَةِ مِنْ غَيْرِهَا ثُمَّ إِنَّ هَذِهِ تُعَدُّ بِمَا يَحْمِلُ الْإِنْسَانُ مِنْ ثَمُونَةِ هَذَا الْبَدَنِ وَ تَكَالِيفِهِ لِمَا لَهُ فِي ذَلِكَ مِنَ الْمَصْلَحَةِ فَإِنَّ اهْتِمَامَهُ بِتَنْظِيفِ بَدَنِهِ وَ أَخْذِ مَا يَغْلُوهُ مِنَ الشَّعْرِ بِمَا يَكْسِرُ بِهِ شِرَّتَهُ وَ يَكْفُ عَادِيَتَهُ وَ يَشْغَلُهُ عَنْ بَعْضِ مَا يُخْرِجُهُ إِلَيْهِ الْفَرَاغُ مِنَ الْأَشْرِ وَ الْبَطَالَةِ

Do you not look at these places are more concealed and more facilitated for accepting that refuse than others? Then, in these excess from that the human being carries from the provisions of this body, and its encumberment to what, for him is an interest in that. So, it is in his interest with cleanliness of his body to take from what is the top of the hair, from what he breaks its violations with it, and restrains his habits, and pre-occupies him from some of what would come out to him, being free from the evil and idleness.

تَأْمَلِ الرِّيقَ وَ مَا فِيهِ مِنَ الْمَنْفَعَةِ فَإِنَّهُ جُعِلَ يَجْرِي جَرَيَانًا دَائِمًا إِلَى الْقَمْعِ لِيُسَبِّلَ الْخَلْقَ وَ اللَّهَوَاتِ فَلَا يَجِفُّ فَإِنَّ هَذِهِ الْمَوَاضِعَ لَوْ جُعِلَتْ كَذَلِكَ كَانَ فِيهِ هَلَاكُ الْإِنْسَانِ ثُمَّ كَانَ لَا يَسْتَطِيعُ أَنْ يُسَيِّعَ طَعَامًا إِذَا لَمْ يَكُنْ فِي الْقَمْعِ بَلَّةٌ تُنْفِذُهُ تَشْهَدُ بِذَلِكَ الْمَشَاهِدَةُ

Contemplate on the saliva and what is therein from the benefits, for it has been made to flow a perpetual flow to the mouth, to lubricate the throat and the stomach so they do not dry up. In these places, if it had not been like that, there would have been destruction of the human beings. Then he would not have been able to chew the food, when there did not happen to be any dampness in the mouth to implement it. You can witness that, watching.

وَ اعْلَمْ أَنَّ الرُّطُوبَةَ مَطِيَّةَ الْغِذَاءِ وَ قَدْ تَجَرَّى مِنْ هَذِهِ الْبَلَّةِ إِلَى مَوْضِعٍ آخَرَ مِنَ الْمِرَّةِ فَيَكُونُ فِي ذَلِكَ صَلَاحٌ تَامٌّ لِلْإِنْسَانِ وَ لَوْ بَسَتْ الْمِرَّةُ لَهَلَكَ الْإِنْسَانُ

And know that the wetness is a ride for the food, and it has flowed from this wetness to another place from the bile, and there happens to be in that, the complete correctness for the human being. And if the bile were to dry up the human being would be destroyed.

وَ لَقَدْ قَالَ قَوْمٌ مِنْ جَهْلَةِ الْمُتَكَلِّمِينَ وَ ضَعْفَةِ الْمُتَفَلِّسِينَ بِقَلَّةِ التَّمْيِيزِ وَ قُصُورِ الْعِلْمِ لَوْ كَانَ بَطْنُ الْإِنْسَانِ كَهَيْئَةِ الْقَبَاءِ يَفْتَحُهُ الطَّبِيبُ إِذَا شَاءَ فَيُعَايِنُ مَا فِيهِ وَ يَدْخُلُ يَدَهُ فَيُعَالِجُ مَا أَرَادَ عِلَاجَهُ أَلَمْ يَكُنْ أَصْلَحَ مِنْ أَنْ يَكُونَ مُصَمَّنًا تَحْجُوبًا عَنِ الْبَصَرِ وَ الْيَدِ لَا يُعْرِفُ مَا فِيهِ إِلَّا بِدَلَالَاتٍ غَامِضَةٍ كَمَثَلِ النَّظَرِ إِلَى الْبَوْلِ وَ حَسِّ الْعَرَقِ وَ مَا أَشَبَّهُ ذَلِكَ بِمَا يَكْثُرُ فِيهِ الْغَلَطُ وَ الشُّبْهُ حَتَّى زُمَا كَانَ ذَلِكَ سَبَبًا لِلْمَوْتِ

And a group has said, from the ignorant speakers, and weak philosophers due to the scarcity of the discipline, and deficiency of the knowledge, 'If the belly of the human being had been in the shape of a robe, the physician could have opened it whenever he so desired, and he could have witnessed what is in it, and insert his hand and treat whatever treatment he wanted. Would it not have happened to be more correct that from it happening to be solid, barred from the sight and the hand? No one can recognise what is in it except by the

ambiguous evidence, like the looking at the urine, and feeling the nerves, and what resembles that, from what most of it is wrong, and doubtful, until sometimes that would be the cause of death’.

فَلَوْ عَلِمَ هَؤُلَاءِ الْجَهْلَةُ أَنَّ هَذَا لَوْ كَانَ هَكَذَا كَانَ أَوَّلَ مَا فِيهِ أَنَّهُ كَانَ يَسْقُطُ عَنِ الْإِنْسَانِ الْوَجَلُ مِنَ الْأَمْرَاضِ وَالْمَوْتِ وَكَانَ يَسْتَشْعِرُ الْبَقَاءَ وَيَعْتَرِ بِالسَّلَامَةِ فَيُخْرِجُهُ ذَلِكَ إِلَى الْعُتُوِّ وَالْأَشْرِ

If these ignoramuses knew that this, had it been like that, the first of what is in it, it would have fallen from the human being, the feeling from the sickness and the death, and he would feel safe for the remaining and stay with the safety. That would exit him to the transgression and the evil.

ثُمَّ كَانَتْ الرُّطُوبَاتُ الَّتِي فِي الْبَطْنِ تَتَرَشَّخُ وَتَتَحَلَّبُ فَيُفْسِدُ عَلَى الْإِنْسَانِ مَقْعَدَهُ وَمَقْعَدَهُ وَثِيَابَ بَدَنِهِ وَزِينَتَهُ بَلْ كَانَ يُفْسِدُ عَلَيْهِ عَيْشَهُ ثُمَّ إِنَّ الْمَعِدَةَ وَالْكَبِدَ وَالْقَوَادِ إِذَا تَفَعَّلَ أَفْعَالَهَا بِالْحَرَارَةِ الْغَرِيْبَةِ الَّتِي جَعَلَهَا اللَّهُ مُحْتَبَسَةً فِي الْخُوفِ فَلَوْ كَانَ فِي الْبَطْنِ فَزَجٌّ يَنْفَتِحُ حَتَّى يَصِلَ الْبَصَرُ إِلَى رُؤْيِيهِ وَالْيَدُ إِلَى عِلَاجِهِ لَوْصَلَ بَرْدُ الْهَوَاءِ إِلَى الْخُوفِ فَمَارَجَ الْحَرَارَةُ الْغَرِيْبَةَ وَبَطَلَ عَمَلُ الْأَحْشَاءِ فَكَانَ فِي ذَلِكَ هَلَاكُ الْإِنْسَانِ

Then, that wetness (from the open stomach) which is in the belly would sprinkle and spill over, spoiling upon the human being, his seat, and his abode, and his garments, and his adornments, but it would spoil his life upon him. Then the stomach, and the liver, and the heart, rather do their work with the innate (inherent) heat, which Allah<sup>-azwj</sup> Made to be withheld in the inside. If in the belly was a hole to be opened until the sight would arrive to see it, and the hand to treat it, the cold air would arrive to the inside, and it would be mixed with the innate heat, and invalidate the works of the guts, so in that would be the destruction of the human being.

أَفَلَا تَرَى أَنَّ كُلَّ مَا تَذْهَبُ إِلَيْهِ الْأَوْهَامُ سِوَى مَا جَاءَتْ بِهِ الْخِلْقَةُ خَطَأً وَخَطْأً.

Do you not see that everything what the imaginations go to, besides what the creation has come with, is a mistake and wrong?<sup>259</sup>

32- الدُّرُّ الْمَنْتُورُ، عَنْ وَهْبِ بْنِ مُتَيْبٍ قَالَ: خَلَقَ اللَّهُ ابْنَ آدَمَ كَمَا شَاءَ وَبِمَا شَاءَ فَكَانَ كَذَلِكَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ خَلَقَ مِنَ التُّرَابِ وَالْمَاءِ فَمِنْهُ لَحْمُهُ وَدَمُهُ وَشَعْرُهُ وَعِظَامُهُ وَجَسَدُهُ فَهَذَا بَدْءُ الْخَلْقِ الَّذِي خَلَقَ اللَّهُ مِنْهُ ابْنَ آدَمَ

(The non-Shia book) ‘Al Durr Al Mansour’ – From Wahab Bin Munabbih who said,

‘Allah<sup>-azwj</sup> Created the son of Adam<sup>-as</sup> like what He<sup>-azwj</sup> Desired and with whatever He<sup>-azwj</sup> so Desired, so he became like that. Blessed is Allah<sup>-azwj</sup> best of the creators. He<sup>-azwj</sup> Created from the soil and the water. From it is his flesh, and his blood, and his hair, and his bones, and his body. So this is the beginning of the creation Allah<sup>-azwj</sup> Created from the son of Adam<sup>-as</sup> from it.

ثُمَّ جَعَلَتْ فِيهِ النَّفْسَ فِيهَا يَفْقَهُ وَيَسْمَعُ وَيُبْصِرُ وَيَعْلَمُ مَا تَعْلَمُ الدَّوَابُّ وَيَتَّقِي مَا تَتَّقِي ثُمَّ جَعَلَتْ فِيهِ الرُّوحَ فِيهِ عَرَفَ الْحَقَّ مِنَ الْبَاطِلِ وَالرُّشْدَ مِنَ الْعَيِّ وَبِهِ خَيْرٌ وَتَقَدَّمَ وَاسْتَرَّ وَتَعْلَمُ وَدَبَّرَ الْأُمُورَ كُلَّهَا

Then He<sup>-azwj</sup> Made the self to be in it, standing and sitting, and hearing and seeing, and he know that the animals know, and he fears what they fear. Then He<sup>-azwj</sup> Make the soul to be in him, so by it he recognises the truth from the falsehood, and the guidance from the error, and by it he is cautious, and advances, and conceal, and learns, and manages the affairs, all of them.

فَمِنْ التُّرَابِ يُبُوسُّهُ وَ مِنَ الْمَاءِ رُطُوبَتُهُ فَهَذَا بَدْءُ الْخَلْقِ الَّذِي خَلَقَ اللَّهُ مِنْهُ ابْنَ آدَمَ كَمَا أَحَبَّ أَنْ يَكُونَ

From the soil is his dryness, and from the water is his wetness. So this is the beginning of the creation which Allah<sup>-azwj</sup> Created the son of Adam<sup>-as</sup> from, like what He<sup>-azwj</sup> Loved him to be.

ثُمَّ جَعَلَ فِيهِ مِنْ هَذِهِ الْفِطْرِ الْأَرْبَعِ أَنْوَاعاً مِنَ الْخُلُقِ فِي جَسَدِ ابْنِ آدَمَ فَهِيَ قَوَامٌ جَسَدِهِ وَ مَلَأَتْهُ بِإِذْنِ اللَّهِ وَ هِيَ الْمِرَّةُ السَّوْدَاءُ وَ الْمِرَّةُ الصَّفْرَاءُ وَ الدَّمُ وَ الْبَلْغَمُ

Then He<sup>-azwj</sup> Made to be in him, from these four types of morals in the body of the son of Adam<sup>-as</sup>. These are statures of his body and its framework by the Permission of Allah<sup>-azwj</sup>, and these are – the black bitterness, and the yellow bitterness, and the blood and the phlegm.

فَيُبُوسُّهُ وَ خَرَارَتُهُ مِنْ قِبَلِ النَّفْسِ وَ مَسْكَنُهَا فِي الدَّمِ وَ رُطُوبَتُهُ وَ بُرُودَتُهُ مِنْ قِبَلِ الرُّوحِ وَ مَسْكَنُهَا فِي الْبَلْغَمِ

His dryness and his heat is from the direction of the self, and it's dwelling is in the blood, and his wetness and his coldness is from the direction of the soul, and it's dwelling is in the phlegm.

فَإِذَا اعْتَدَلَتْ هَذِهِ الْفِطْرُ فِي الْجَسَدِ فَكَانَ مِنْ كُلِّ وَاحِدٍ رُبْعٌ كَانَ جِلْدًا كَامِلًا وَ جَسْمًا صَحِيحًا وَ إِنْ كَثُرَ وَاحِدٌ مِنْهَا عَلَى صَاحِبِهِ عَلَاهَا وَ قَهَرَهَا وَ أُدْخِلَ عَلَيْهَا السُّقْمُ مِنْ نَاحِيَتِهِ

When these natures are equated in the body, so there would be a quarter from each one, the skin would be perfect and his body would be healthy, and if one of these is more over it's counterpart, it would be on top and subdue these, and the sickness would enter upon him from it's direction.

وَ إِنْ قَلَّ عَنْهَا وَاحِدٌ مِنْهَا غَلَبَتْ عَلَيْهِ وَ قَهَرَتْهُ وَ مَالَتْ بِهِ فَضَعُفَ عَنْ قُوَّتِهَا وَ عَجَزَ عَنْ طَاقَتِهَا وَ أُدْخِلَ عَلَيْهَا السُّقْمُ مِنْ نَاحِيَتِهِ

And if one of these is less than these, it would be overcome upon and subdued, and it would be inclined with. So he would be weakened from their strength, and it would be unable their strength, and the sickness would enter upon him from its direction.

فَالطَّبِيبُ الْعَالِمُ بِالدَّاءِ وَ الدَّوَاءِ يَعْلَمُ مِنَ الْجَسَدِ حَيْثُ أَتَى سُقْمُهُ أَمْ مِنْ نُقْصَانٍ أَوْ مِنْ زِيَادَةٍ.

The physician is the knower with the diseases and the cures. He knows from the body where his sickness is coming from, is it from a deficiency or from an increase?"<sup>260</sup> (Neither a Hadeeth nor from a Shia source)

<sup>260</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 47 H 32

33- وَ عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنَّ اللَّهَ أَوْحَى إِلَى دَاوُدَ أَنْ يَسْأَلَ سُلَيْمَانَ عَنْ أَرْبَعِ عَشْرَةَ كَلِمَةً فَإِنْ أَجَابَ وَرَّثَهُ الْعِلْمَ وَ النَّبُوَّةَ

And from Ibn Abbas who said,

‘Allah<sup>-azwj</sup> Revealed to Dawood<sup>-as</sup> that he<sup>-as</sup> should ask Suleyman<sup>-as</sup> about fourteen phrases. If he<sup>-as</sup> were to answer, he<sup>-as</sup> would inherit the knowledge and the Prophet-hood’.

قَالَ أَحِبْرِي يَا بُنَيَّ أَتَيْنَ مَوْضِعَ الْعَقْلِ مِنْكَ قَالَ الدِّمَاغُ قَالَ أَتَيْنَ مَوْضِعَ الْحَيَاءِ مِنْكَ قَالَ الْعَيْنَانِ قَالَ أَتَيْنَ مَوْضِعَ الْبَاطِلِ مِنْكَ قَالَ الْأُذُنَانِ قَالَ أَتَيْنَ بَابَ الْخُطِيئَةِ مِنْكَ قَالَ الْإِلْسَانُ

He<sup>-as</sup> said: ‘Inform me<sup>-as</sup>, O my<sup>-as</sup> son<sup>-as</sup>! Where is the place of the intellect from you<sup>-as</sup>?’ He<sup>-as</sup> said: ‘The brain’. He<sup>-as</sup> said: ‘Where is the place of the bashfulness from you<sup>-as</sup>?’ He<sup>-as</sup> said: ‘The eyes’. He<sup>-saww</sup> said: ‘Where is the place of the falsehood from you<sup>-as</sup>?’ He<sup>-as</sup> said: ‘The ears’. He<sup>-as</sup> said: ‘Where is the door of the mistakes from you<sup>-as</sup>?’ He<sup>-as</sup> said: ‘The tongue’.

قَالَ أَتَيْنَ طَرِيقَ الرِّيحِ مِنْكَ قَالَ الْمَنْخَرَانِ قَالَ أَتَيْنَ مَوْضِعَ الْأَدَبِ وَ الْبَيَانِ مِنْكَ قَالَ الْكُلُونَتَانِ قَالَ أَتَيْنَ بَابَ الْفُطَاظَةِ وَ الْعِلَظَةِ مِنْكَ قَالَ الْكَبِدُ قَالَ أَتَيْنَ بَيْتَ الرِّيحِ مِنْكَ قَالَ الرِّئَةُ

He<sup>-as</sup> said: ‘Where is the path of the wind from you<sup>-as</sup>?’ He<sup>-as</sup> said: ‘The nostrils’. He<sup>-as</sup> said: ‘Where is the place of the education and the explanation from you<sup>-as</sup>?’ He<sup>-as</sup> said: ‘The kidneys’. He<sup>-as</sup> said: ‘Where is the door of the rudeness and the harshness from you<sup>-as</sup>?’ He<sup>-as</sup> said: ‘The liver’. He<sup>-as</sup> said: ‘Where is the house of aeration from you<sup>-as</sup>?’ He<sup>-as</sup> said: ‘The lungs’.

قَالَ أَتَيْنَ بَابَ الْفَرْحِ مِنْكَ قَالَ الطَّحَالُ قَالَ أَتَيْنَ بَابَ الْكَسْبِ مِنْكَ قَالَ الْيَدَانِ قَالَ أَتَيْنَ بَابَ التَّصَبُّبِ مِنْكَ قَالَ الرِّجْلَانِ قَالَ أَتَيْنَ بَابَ الشَّهْوَةِ مِنْكَ قَالَ الْفَرْجُ

He<sup>-as</sup> said: ‘Where is the door of the happiness from you<sup>-as</sup>?’ He<sup>-as</sup> said: ‘The spleen’. He<sup>-as</sup> said: ‘Where is the door of the earnings from you<sup>-as</sup>?’ He<sup>-as</sup> said: ‘Then hands’. He<sup>-as</sup> said: ‘Where is the door of the stability from you<sup>-as</sup>?’ He<sup>-as</sup> said: ‘The legs’. He<sup>-as</sup> said: ‘Where is the door of the lustful desires from you<sup>-as</sup>?’ He<sup>-as</sup> said: ‘The private parts’.

قَالَ أَتَيْنَ بَابَ الدُّرِّيَّةِ مِنْكَ قَالَ الصُّلْبُ قَالَ أَتَيْنَ بَابَ الْعِلْمِ وَ الْفَهْمِ وَ الْحِكْمَةِ قَالَ الْقَلْبُ إِذَا صَلَحَ الْقَلْبُ صَلَحَ ذَلِكَ كُلُّهُ وَ إِذَا فَسَدَ الْقَلْبُ فَسَدَ ذَلِكَ كُلُّهُ.

He<sup>-as</sup> said: ‘Where is door of the offspring from you<sup>-as</sup>?’ He<sup>-as</sup> said: ‘The loins’. He<sup>-as</sup> said: ‘Where is the door of the knowledge, and the understanding, and the wisdom?’ He<sup>-as</sup> said: ‘The heart. When the heart is healthy, all of that is healthy, and when the health is spoilt, all of that is spoilt’.<sup>261</sup>

<sup>261</sup> Bihar Al-Anwaar – V 58 The book of creation - Ch 47 H 33