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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{-asws}**

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THE BOOK OF EMAN (BELIEF) AND KUFR (DISBELIEF)

[أبواب الإيمان و الإسلام و التشيع و معانيها و فضلها و صفاتها](#)

CHAPTERS ON THE EMAN, AND AL-ISLAM AND THE SHIAISM, AND THEIR MEANINGS, AND THEIR MERITS AND THEIR DESCRIPTIONS

[باب 1 فضل الإيمان و جمل شرائطه](#)

CHAPTER 1 – MERIT OF THE EMAN AND A SUMMARY OF ITS CONDITIONS

[الآيات](#)

The Verses –

البقرة هُدًى لِّلْمُتَّقِينَ

(Surah) Al Baqarah: **Guidance for the pious [2:2]**

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَ يُقِيمُونَ الصَّلَاةَ وَ مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Those who are believing in the unseen and are establishing the Salat, and from what We have Graced them, they are spending [2:3]

وَ الَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَ مَا أُنزِلَ مِنْ قَبْلِكَ وَ بِالْآخِرَةِ هُمْ يُوقِنُونَ

And those who are believing in what is Revealed unto you and what was Revealed before you and of the Hereafter, they are certain [2:4]

أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

They are on a Guidance from their Lord and they shall be successful [2:5]

و قال تعالى وَ بَشِّرِ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ أَنَّ هُمْ جَنَّاتٍ الْآئِةِ

And the Exalted Said: **And give glad tidings to those who believe and are doing righteous deeds, that for them are Gardens beneath [2:25] – the Verse.**

و قال تعالى وَ آمِنُوا بِمَا أُنزِلَتْ مُصَدِّقًا لِمَا مَعَكُمْ وَ لَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ

And the Exalted Said: **And believe in what I have Revealed, a ratification of what is with you, and do not become the first disbeliever by it [2:41]**

و قال عز و حل وَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

And the Mighty and Majestic Said: **And those who are believing and doing righteous deeds, they are the dwellers of the Paradise; they would be in it eternally [2:82]**

و قال تعالى أَ فَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَ تَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَ يَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَ مَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

And the Exalted Said: **Are you believing in part of the Book and disbelieving in a part (of it)? So what is a Recompense of the one from you who does that except disgrace in the life of the world? And on the Day of Judgment he would be Driven to the severe Punishment; and Allah is not heedless from what you are doing. [2:85]**

و قال جل و علا قُلْ بِسْمِ اللَّهِ بِأَمْرِكُمْ بِهِ إِيمَانُكُمْ إِن كُنتُمْ مُؤْمِنِينَ

And the Majestic and Exalted Said: **Say: Evil is what your Eman is instructing you if you are Momineen. [2:93]**

و قال عز من قائل مَنْ كَانَ عَدُوًّا لِلَّهِ وَ مَلَائِكَتِهِ وَ رُسُلِهِ وَ جِبْرِيلَ وَ مِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ

And the Mighty Said from a speaker: **One who was an enemy to Allah and His Angels and His Rasools and Jibrael and Mikaeel, so Allah is an enemy of the Kafirreen (unbelievers) [2:98]**

و قال تعالى قُولُوا آمَنَّا بِاللَّهِ وَ مَا أُنزِلَ إِلَيْنَا وَ مَا أُنزِلَ إِلَى إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ الْأَسْبَاطِ وَ مَا أُوتِيَ مُوسَى وَ عِيسَى وَ مَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَ نَحْنُ لَهُ مُسْلِمُونَ

And the Exalted Said: **Say: We believe in Allah and (in) what is Revealed unto us, and what was revealed to Ibrahim and Ismail and Is'haq and Yaqoub and the tribes, and (in) what was Given to Musa and Isa, and (in) what was Given to the Prophets from their Lord. We do not make any distinction between any of them, and to Him we are submitting [2:136]**

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَ إِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَ هُوَ السَّمِيعُ الْعَلِيمُ

So if they were to believe with the like of what you are believing in, they would have been Guided; and if they were to turn back, so rather they are in the discord; and Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137]

و قال سبحانه إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِن كُنتُمْ مُؤْمِنِينَ

surely in that, is a Sign for you all, if you were Momineen [2:248]

و قال تعالى فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

And the Exalted Said: **Therefore the one who disbelieves in the tyrant and believes in Allah, so he has grasped the most trustworthy handhold, there would be no breaking for it; and Allah is Hearing, Knowing [2:256]**

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ إِلَى قَوْلِهِ هُمْ فِيهَا خَالِدُونَ

Allah is the Guardian of those who believe. He Extracts them from the (multitude of) darkness into the Light; - up to His (sw.t.) Words: they would be in it eternally [2:257]

و قال تعالى إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ

And the Exalted Said: **Surely, those who are believing and doing righteous deeds, and establishing the Salat and giving the Zakāt, for them, their Recompense is with their Lord, and there shall neither be fear upon them, nor would they be grieving [2:277]**

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ ذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ

O you those who are believing! Fear Allah and relinquish whatever remains (due) from the interest if you are Momineen [2:278]

و قال سبحانه آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَ الْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ لَا تُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَ قَالُوا سَمِعْنَا وَ أَطَعْنَا عَفْوَانَكَ رَبَّنَا وَ إِلَيْكَ الْمَصِيرُ

And the Glorious Said: **(Allah Said): "The Rasool believes in what is Revealed unto him from his Lord". (The Rasool said), 'And (so do) the Momineen. They all believe in Allah, and His Angels, and His Books. They do not differentiate between any one of His Rasools'. (Allah Said): "And they are saying, 'We hear, and we obey'". (The Rasool said): 'Yours is the Forgiveness, our Lord, and to You is the Destination'. [2:285]**

آل عمران إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنتُمْ مُؤْمِنِينَ

(Surah) Aal-e-Imran: **surely in that is a Sign for you all, if you were Momineen [3:49]**

و قال تعالى وَ أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

And the Exalted Said: **And as for those who believe and do righteous deeds, He will Fulfil their Recompense; and Allah does not love the unjust [3:57]**

و قال سبحانه إِنَّ أَوَّلَى النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ اتَّبَعُوهُ وَ هَذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

And the Glorious Said: ***Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; and Allah is the Guardian of the Momineen [3:68]***

و قال تعالى قُلْ آمَنَّا بِاللَّهِ وَ مَا أُنْزِلَ عَلَيْنَا وَ مَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ الْأَسْبَاطِ وَ مَا أُوتِيَ مُوسَىٰ وَ عِيسَىٰ وَ النَّبِيُّونَ مِنْ رَحْمَةٍ لَا تُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَ نَحْنُ لَهُ مُسْلِمُونَ

And the Exalted Said: ***Say: 'We believe in Allah and what has been Revealed unto us, and what was Revealed to Ibrahim and Ismail and Is'haq and Yaqoub and the tribes, and what was Given to Musa and Isa and the Prophets from their Lord; we do not make any distinction between any of them, and to Him are we submitting [3:84]***

و قال سبحانه وَ اللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ

And the Glorious Said: ***and Allah is Gracious to the Momineen [3:152]***

و قال عز و علا قَامِنُوا بِاللَّهِ وَ رُسُلِهِ وَ إِن تُؤْمِنُوا وَ تَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ

And the Mighty and Majestic Said: ***therefore believe in Allah and His Rasools; and if you believe and fear then for you would be a mighty Recompense [3:179]***

و قال عز و جل وَ إِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَ مَا أُنْزِلَ إِلَيْكُمْ وَ مَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ هُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

And Mighty and Majestic Said: ***And from the People of the Book there is one who believes in Allah and (in) that which has been Revealed to you and (in) that which has been Revealed to them, being humble to Allah; they are not taking a small price for the Signs of Allah; they, for them, their Recompense is in the Presence of their Lord; surely Allah is quick in Reckoning [3:199]***

النِّسَاءِ وَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَ نُدْخِلُهُمْ ظِلًّا ظَلِيلًا

(Surah) Al Nisaa: ***And (as for) those who are believing and doing righteous deeds, We shall Enter them into Gardens beneath which the rivers flow, abiding therein for ever. For them would be clean wives therein, and We shall Enter them to be in dense shade [4:57]***

و قال تعالى وَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَ غَدَّ اللَّهُ حَقًّا وَ مَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

And the Exalted Said: ***And those who believe and are doing righteous deeds, We would be Entering them into Gardens beneath which the rivers flow, abiding therein forever, it being a true Promise of Allah; and who is truer than Allah in Words? [4:122]***

و قال تعالى يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَ رُسُلِهِ وَ الْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَ الْكِتَابِ الَّذِي أُنْزِلَ مِنْ قَبْلُ وَ مَنْ يَكْفُرْ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ وَ الْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

And the Exalted Said: ***O you who believe! Believe in Allah and His Rasool, and the Book which He has Revealed unto His Rasool, and the Book which He Revealed from before; and one who disbelieves in Allah, and His Angels, and His Books, and His Rasools and the Last Day, so he has strayed a far straying [4:136]***

و قال تعالى وَ سَوْفَ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا

And the Exalted Said: ***and soon Allah would be Giving the Momineen a mighty Recompense [4:146]***

و قال سبحانه وَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رَسُولِهِ وَ لَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ وَ كَانَ اللَّهُ غَفُورًا رَحِيمًا

And the Glorious Said: ***And those who believe in Allah and His Rasools and do not differentiate between any of them, they would soon be Given their Recompense; and Allah was always Forgiving, Merciful [4:152]***

و قال جل و علا فَأَمَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أَجْرَهُمْ وَ يَزِيدُهُمْ مِنْ فَضْلِهِ وَ أَمَّا الَّذِينَ اسْتَنَكَفُوا وَ اسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَ لَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَ لَا نَصِيرًا

And the Mighty and Exalted Said: ***As for those who believe and are doing righteous deeds, He would be Fulfilling their Recompense and He would be Increasing for them from His Grace; and as for those who are disdaining and are being arrogant, He would be Punishing them (with) a painful Punishment, and they would not be finding for themselves, from besides Allah, neither a guardian nor a helper [4:173]***

و قال فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَ اعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَ فَضْلٍ وَ يَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا

And Said: ***Then as for those who are believing in Allah and adhering with Him, He would be Entering them into a Mercy from Him and Grace, and they would be Guided to Him by a Straight Path [4:175]***

المائدة وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَ أَجْرٌ عَظِيمٌ

(Surah) Al Maidah: ***Allah Promises those who are believing and are doing righteous deeds, for them would be Forgiveness and a mighty Recompense [5:9]***

و قال سبحانه وَ لَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَ اتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَ لَأَدْخَلْنَاهُمْ جَنَّاتِ النَّعِيمِ

And the Glorious Said: ***And if the People of the Book were to believe and fear, We would Expiate their evil deeds from them and We would Enter them into Gardens of Bliss [5:65]***

وَ لَوْ أَنَّكُمْ أَقَامُوا التَّوْرَةَ وَ الْإِنْجِيلَ وَ مَا أَنْزَلْنَا إِلَيْهِمْ مِنْ رَحْمَةٍ لَأَكَلُوا مِنْ فَوْقِهِمْ وَ مِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَ كَثِيرٌ مِنْهُمْ سَاءَ مَا يَحْكُمُونَ

And if they had observed the Torah and the Evangel and what was Revealed to them from their Lord, they would have eaten from their above and from beneath their legs. From them there is a moderate community, and most of them, evil is what they are doing [5:66]

و قال تعالى إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِقُونَ وَالنَّصَارَى مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

And the Exalted Said: ***Surely those who believe, and those who are Jews, and the Sabeans, and the Christians, the ones who believe in Allah and the Last Day, and do righteous deed, so neither would there be fear upon them, nor would they be grieving [5:69]***

الأنعام فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

(Surah) Al Anaam: ***So the ones who believe and amend, there would neither be fear upon them, nor would they be grieving [6:48]***

و قال سبحانه وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ

And the Glorious Said: ***And those who are believing in the Hereafter are believing in it, and they are preserving upon their Salats [6:92]***

و قال عز و علا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ

And the Mighty and Majestic Said: ***Surely in that are Signs for a people who are believing [6:99]***

و قال جل و عز أَوْ مَنْ كَانَ مِثْلًا فَأَحْيَيْنَاهُ وَ جَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ

And Majestic and Mighty Said: ***Or is the one who was dead, so We Revived him and Made for him a Light he can walk with among the people, like the one similar to him in the darkness not exiting from it? Like that it was adorned for the Kafirs what they were doing [6:122]***

و قال تعالى وَ هَذَا صِرَاطٌ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ

And the Exalted Said: ***And this is the Path of your Lord, straight. We Detail the Signs for a people who mind [6:126]***

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَ هُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ

For them is the house of peace in the Presence of their Lord, and He is their Guardian due to what they were doing [6:127]

و قال تعالى وَ أَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَ لَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

And the Exalted Said: ***And surely this one is My Straight Path, therefore obey him, and do not be following the ways (of others), for they will separate you from His Way. That is (what you) are Bequeathed with, perhaps you would be fearing [6:153]***

و قال تعالى هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا قُلِ انْتَظِرُوا إِنَّا مُنْتَظِرُونَ

And the Exalted Said: **Are they only waiting that the Angels should come to them, or your Lord should come, or some of the Signs of your Lord should come? The day some of the Signs of your Lord do come, a soul will not benefit from its Eman which had not believed from before or earned goodness during its Eman. Say, 'Await, (for) we are awaiting (too)' [6:158]**

و قال تعالى قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَ مَا كَانَ مِنَ الْمُشْرِكِينَ

And the Exalted Said: **Say: 'Surely, my Lord Guided me to the Straight Path, a correct Religion of the nation of Ibrahim the upright ones, and he was not from the associaters' [6:161]**

الأعراف اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَ لَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَا تَذَكَّرُونَ

(Surah) Al Araaf: **Follow what is Revealed to you from your Lord and do not follow guardians from the ones besides Him. Little is what you are recalling [7:3]**

و قال تعالى وَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

And the Exalted Said: **And (as for) those who are believing and doing righteous deeds, We do not Encumber a soul except to its capacity – they are the dwellers of the Paradise, they would be therein eternally [7:42]**

و قال سبحانه وَ رَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَ يُؤْتُونَ الزَّكَاةَ وَ الَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ

And the Glorious Said: **and My Mercy Extends to all things". So, I Ordained it for those who are fearing and paying the Zakat, and believing in Our Signs [7:156]**

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَ الْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَ يَنْهَاهُمْ عَنِ الْمُنْكَرِ وَ يُحِلُّ لَهُمُ الطَّيِّبَاتِ وَ يُمْسِكُهُمْ عَلَى الْحَبَائِثِ وَ يَضَعُ عَنْهُمْ إِصْرَهُمْ وَ الْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَ عَزَّوهُ وَ اتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ

Those who are following the Rasool, the Prophet, the Ummay (Makkan) whom they are finding written with them in the Torah and the Evangel (that) he would be instructing them with the good things and forbidding them from the evil and permitting for them the good things and prohibiting upon them the bad and removing from them their burdens and their shackles which would be upon them. So those who believe in him, and assist him, and help him, and follow the Light which descends with him, they would be the successful ones [7:157]

الْأَنْفَالِ وَ الَّذِينَ آمَنُوا وَ هَاجَرُوا وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ وَ الَّذِينَ آوَوْا وَ نَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا هُمْ مَغْفِرَةٌ وَ رِزْقٌ كَرِيمٌ

(Surah) Al Anfaal' - **And those who are believing and emigrating and fighting in the Way of Allah, and those who are sheltering and helping (them), these ones, they are the true Momineen. For them would be Forgiveness and a Benevolent sustenance [8:74]**

وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ

And those who would believe from afterwards and emigrate and fight alongside you, so they are from you; and the possessors of the relationships, some of them are closer than the others in the Book of Allah. Surely Allah is a Knower of all things [8:75]

التَّوْبَةِ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ

(Surah) Al Tawbah: **Those who believed and emigrated in the Way of Allah with their wealth and their selves are of a greater rank in the Presence of Allah. These, they are the achievers [9:20]**

وَقَالَ تَعَالَى وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِينٍ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

And the Exalted Said: **Allah has Promised the Momineen and the Mominaat, Gardens beneath which the rivers flow, to abide in them eternally, and goodly dwellings in the Garden of Eden; and the Pleasure from Allah is the Greatest, that is the Mighty achievement [9:72]**

يُونُسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ

(Surah) 'Yunus': **and give glad tidings to those who believe that, for them would be a 'true footing' in the Presence of their Lord. [10:2]**

وَقَالَ تَعَالَى إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ

And the Exalted Said: **Surely, those who believe and are doing righteous deeds, Allah will Guide them with their Eman. The rivers shall flow beneath them in the Gardens of Bliss [10:9]**

وَقَالَ تَعَالَى الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

And the Exalted Said: **Those who are believing, and they were fearing [10:63]**

لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

For them is the glad tiding in the life of the world and in the Hereafter. [10:64]

وَقَالَ عَزَّ وَجَلَّ وَبَشِّرِ الْمُؤْمِنِينَ

And Mighty and Majestic: **and give glad tidings to the Momineen [10:87]**

وَقَالَ جَلَّ وَعَلَا حَتَّى إِذَا أَدْرَكَهُ الْعَرْقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ الْآنَ وَفَدَّ عَصِيَّتَ قَبْلُ وَكُنْتُ مِنَ الْمُفْسِدِينَ

And Majestic and Exalted Said: ***until when the drowning faced him, he said, 'I believe that there is no god except the One in Whom the Children of Israel believe in, and I am from the submitters' [10:90] Now! And you had disobeyed before, and you were from the corrupters! [10:91]***

و قال سبحانه كَذَلِكَ حَقًّا عَلَيْنَا نُنَاجِ الْمُؤْمِنِينَ

And the Gorious Said: ***Like that, it is binding upon Us to Rescue the Momineen [10:103]***

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ

Say: 'O you people! If you are in doubt of my Religion, so I do not worship those whom you are worshipping from the ones besides Allah, but I worship Allah, the One Who will Cause you to die; and I am Commanded that I become from the Momineen [10:104]

وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ

And that you should set your face towards the correct Religion; and you should not become of the Polytheists [10:105]

هُودُ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآخَبُوا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

(Surah) Hud: ***Surely, those who are believing and are doing righteous deeds and are humbling to their Lord, there would be the dwellers of the Paradise. They would be therein eternally [11:23]***

مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا أَمْ فَلَا تَذَكَّرُونَ

An example of the two sects is like the blind and deaf one, and the seeing and hearing one. Are they equal in comparison? So will you not take heed? [11:24]

الرَّعْدُ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ

(Surah) Al Ra'ad: ***Say: 'Are they equal, the blind and the seeing one? Or is it equal, the darkness and the light? [13:16]***

إِبْرَاهِيمَ وَ أَدْخَلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ خَيْرٌ مِنْ حَيْثُ هُمْ فِيهَا سَلَامٌ

(Surah) Ibrahim^{as}: ***And those who are believing and are doing righteous deeds would be entering Gardens beneath which the Rivers flow, being eternally in these by the Permission of their Lord. Their greeting therein would be, 'Salaam!' [14:23]***

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

Do you not see how Allah Strikes an example of a good word as being like a good tree, its roots are stable, and its branches are in the sky [14:24]

تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَ يُضْرَبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

Yielding its fruit in every season by the permission of its Lord? And Allah Strikes the examples for the people that they might be mindful [14:25]

وَ مَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ

And an example of a wicked word is like a wicked tree uprooted from above the ground, there would be not stability for it [14:26]

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ وَ يُضِلُّ اللَّهُ الظَّالِمِينَ وَ يَفْعَلُ اللَّهُ مَا يَشَاءُ

Allah Affirms those who believe with the Firm Word in the life of the world and in the Hereafter, and Allah Lets the unjust to go astray, and Allah does whatsoever He so Desires to [14:27]

النَّحْلُ ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَ مَا كَانَ مِنَ الْمُشْرِكِينَ

Then We Revealed unto you: "Follow the Denomination of Ibrahim, the upright, and he was not from the polytheists!" [16:123]

أَسْرَى وَ يُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

Surely this Quran Guides to that which is most upright and Gives glad tidings to the Momineen, those who are doing righteous deeds that for them would be a great Recompense [17:9]

الْكَهْفِ وَ يُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا

(Surah) Al Kahf: and Give glad tidings to the Momineen, those who are doing righteous deeds that for them would be an excellent Recompense [18:2]

مَالِكِينَ فِيهِ أَبَدًا

Remaining in it for ever [18:3]

وَ قَالَ تَعَالَى إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا

And the Exalted Said: Surely those who believe and are doing righteous deeds, We will not Waste a Recompense of the one who does good works [18:30]

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ

They, for them would be Gardens of Eden, the rivers flowing beneath these. [18:31]

وَقَالَ سُبْحَانَهُ مَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى وَ يُسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ فُبُلًا

And the Glorious Said: **And what prevents the people from believing when the Guidance comes to them, and seeking Forgiveness of their Lord, except that there has come to them the ways of the former ones, or the Punishment should come facing them? [18:55]**

وَقَالَ تَعَالَى إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا

And the Exalted: **Surely those who believe and do (the) righteous deed, for them would be Gardens of Al-Firdows as a lodging [18:107]**

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا

Abiding therein eternally. They will not be seeking a transfer from it [18:108]

مَرِمٌ إِلَّا مَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَ لَا يُظْلَمُونَ شَيْئًا

Except one who repents and believes and does righteous deeds, so they would be entering the Paradise and they will not be wronged of anything [19:60]

وَقَالَ تَعَالَى إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96]

طَهُوَ مَنْ يَأْتِيَهُ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى

(Surah) Ta Ha: **And one who come to him as a Momin, having done righteous deeds, then they, for them would be high ranks [20:75]**

جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَ ذَلِكَ جَزَاءُ مَنْ تَزَكَّى

Gardens of Eden, beneath which the rivers flow, being eternally therein. And that is a Recompense of the one who purified himself [20:76]

وَقَالَ تَعَالَى وَ إِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى

And the Exalted Said: **And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]**

الْأَنْبِيَاءَ فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَ هُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَ إِنَّا لَهُ كَاتِبُونَ

(Surah) Anbiya: ***So, one who does from the righteous deeds and he is a Momin, then there will be no denying his exertion, and We are the Writers for him [21:94]***

الحج إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

(Surah) Al Hajj: ***Certainly, Allah will Enter, those who believe and are doing righteous deeds, into the Paradise beneath which the rivers flow. Surely Allah Does whatever He so Wants to [22:14]***

وَقَالَ تَعَالَى إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ

And the Exalted: ***Surely Allah would Enter those who are believing and are doing righteous deeds into Gardens, the rivers flowing beneath them. They would be adorned therein from bracelets of gold and pearls, and their clothes therein would be of silk [22:23]***

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى صِرَاطٍ الْحَمِيدِ

And they had been Guided to the goodly from the words, and were Guided to the Path of the Praise One [22:24]

وَقَالَ تَعَالَى إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا

Surely Allah will Defend those who believe. Surely Allah does not Love all treacherous Kafirs [22:38]

وَقَالَ تَعَالَى فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

Those who believe and are doing righteous deeds, for them is Forgiveness and an honourable sustenance [22:50]

وَقَالَ تَعَالَى وَ إِنَّ اللَّهَ هَادٍ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ

And the Exalted Said: ***and surely Allah would Guide those who believe to the Straight Path [22:54]***

وَقَالَ تَعَالَى فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ

And the Exalted Said: ***The Kingdom on that Day is for Allah. He will Judge between them. So those who believe and are doing righteous deeds will be in Gardens of Bliss [22:56]***

الْمُؤْمِنُونَ قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ إِلَى قَوْلِهِ أُولَئِكَ هُمُ الْوَارِثُونَ الَّذِينَ يَرِثُونَ الْفِرَكَوَسَ هُمْ فِيهَا خَالِدُونَ

(Surah) Al-Mominoun: ***The Mominoun have succeeded [23:1] Those who are humble in their Salats [23:2] – up to His^{-azwj} Words: These ones, they are the inheritors [23:10] Those who would be inheriting the (Garden of) Firdows. They would be in it eternally [23:11]***

النور وَ يَقُولُونَ آمَنَّا بِاللَّهِ وَ بِالرَّسُولِ وَ أَطَعْنَا ثُمَّ يَقُولُ فَرِيقٌ مِنْهُمْ مِنْ بَعْدِ ذَلِكَ وَ مَا أُولَئِكَ بِالْمُؤْمِنِينَ

(Surah) Al Nour: **And they are saying, 'We believe in Allah and in the Rasool and we obey!' Then a group of them turned back after this, and they are not with the Momineen [24:47]**

إِلَى قَوْلِهِ إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَ رَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنَّهُمْ يَسْمَعُونَ وَأَطَعُوا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Up to His^{azwj} Words: **But rather, the word of the Momineen when they are invited to Allah and His Rasool for him to judge between them is they are saying, 'We hear, and we obey!' And these, they would be the successful ones [24:51]**

وَ قَالَ سُبْحَانَهُ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رَسُولِهِ وَ إِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَ رَسُولِهِ

And the Glorious Said: **But rather, the Mominoun are those who believe in Allah and His Rasool, and whenever they were with him on a collective matter, they do not go away until they seek his permission. Surely those who are seeking your permission, they are those who believe in Allah and His Rasool. [24:62]**

النمل هُدًى وَ بُشْرَى لِلْمُؤْمِنِينَ

(Surah) Al Naml: **Being a Guidance and glad tidings for the Momineen [27:2]**

الَّذِينَ يَقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ

Those who are establishing the Salat and are giving the Zakat, and with the Hereafter, they are certain [27:3]

الْقَصَص فَأَمَّا مَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ

(Surah) Al Qasas: **So as for one who repents and believes and does righteous deeds, perhaps he would happen to be from the successful ones [28:67]**

العنكبوت الم

(Surah) Al Ankabout: **Alif Lam Meem [29:1]**

أَحْسِبَ النَّاسَ أَنْ يَتَّخِذُوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لَا يُفْتَنُونَ

Do the people reckon that they will be left alone on saying, 'We believe', and they will not be Tried? [29:2]

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

And We have Tested those from before them. So Allah will Make known those who are truthful, and He will Make known the liars [29:3]

وَقَالَ تَعَالَى وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ

And the Exalted Said: **And those who believe and do righteous deeds, We will Remove their evil deeds from them and Recompense them for the best of what they had been doing [29:7]**

وَقَالَ سُبْحَانَهُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ

And the Glorious Said: **And those who believe and do righteous deeds, for Us to Admit them to be among the righteous ones [29:9]**

إِلَى قَوْلِهِ وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ

Up to His^{-azwj} Words: **And Allah will Make known those who believe, and He will (also) Make known the hypocrites [29:11]**

وَقَالَ تَعَالَى إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ

And the Exalted Said: **But there was no answer from his people except that they said, 'Kill him or burn him!' So Allah Delivered him from the fire. Surely, in that there are Signs for a believing people [29:24]**

وَقَالَ سُبْحَانَهُ وَقُولُوا آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ

and say: 'We believe in that which is Revealed to us and Revealed to you, and our God and your God is One, and we submit to Him [29:46]

وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ

And like that We Revealed the Book unto you. So those to whom We Gave the Book do believe in it, and from them (people) are ones who believe in it. And none fight against Our Signs except for the Kafirs [29:47]

وَقَالَ عَزَّ وَجَلَّ أَوْ لَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ

And Mighty and Majestic Said: **Or does it not suffice them that We Revealed unto you the Book (which) you recite to them? Surely, in that there is a Mercy and a Zikr for a believing people [29:51]**

و قال سبحانه وَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُمْ مِنَ الْجَنَّةِ غُرَفًا إِلَى قَوْلِهِ يَتَوَكَّلُونَ

And the Glorious Said: **And those who believe and do righteous deeds, We will Let them rest in high places in the Paradise, [29:58] – up to His^{-azwj} Words: were relying [29:59]**

الرَّومَ فَأَمَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ

(Surah) Al Roum: **So as for those who believed and did righteous deeds, they would be in a Garden, being delighted [30:15]**

و قال تعالى فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

And the Exalted Said: **Then set your face for the upright Religion - the nature of Allah which He has Natured the people upon. There is no replacement to Allah's creation. That is the Religion of the Custodian, but most people do not know [30:30]**

مُنِيبِينَ إِلَيْهِ وَ اتَّقُوهُ وَ أَقِيمُوا الصَّلَاةَ وَ لَا تَكُونُوا مِنَ الْمُشْرِكِينَ

Turn to Him, and fear Him and establish the Salat and do not become from the associators, [30:31]

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَ كَانُوا شِيعًا كُلُّ جُزْءٍ بِمَا لَدَيْهِمْ فَرِحُونَ

From those who divided their religion and became sects, each party rejoicing in what they had with them [30:32]

و قال سبحانه فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ يَوْمَئِذٍ يُصَدِّعُونَ

And the Glorious Said: **Then set your face for the Religion of the Custodian before there comes from Allah a Day, there being no averting for it. On that Day they will be divided [30:43]**

إِلَى قَوْلِهِ لِيَجْزِيَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ

Up to His^{-azwj} Words: **For He will Recompense those who believe and do righteous deeds from His Grace. Surely, He does not love the Kafirs [30:45]**

و قال إِنَّ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ

You cannot make to hear any except ones who believe in Our Signs, and they are submitting [30:53]

لَقَمَانِ إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ

(Surah) Luqman^{-as}: **Surely, those who believe and do the righteous deeds, for them would be the Gardens of Bliss [31:8]**

خَالِدِينَ فِيهَا وَعَدَ اللَّهُ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ

Abiding eternally therein, being a True Promise of Allah, and He is the Mighty, the Wise [31:9]

التَّزِيلَ إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ

(Surah) Al Tanzeel: **But rather, only those believe in Our Signs who, when they are reminded of these, fall down in Sajdah and Glorify the Praise of their Lord, and they are not being arrogant [32:15]**

وَقَالَ تَعَالَى أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ

And the Exalted Said: **Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18]**

أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَى نُزُلًا بِمَا كَانُوا يَعْمَلُونَ

As for those who believe and do righteous deeds, for them are the resort Gardens, being a hospitality due to what they had been doing [32:19]

الْأَحْزَابِ وَبَشِّرِ الْمُؤْمِنِينَ إِنَّ لَهُمْ مِنْ اللَّهِ فَضْلًا كَبِيرًا

(Surah) Al Ahzaab: **And give glad tidings to the Momineen that for them would be a great Grace from Allah [33:47]**

سَبَأًا لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

(Surah) Saba: **For Him to Recompense those who believe and do righteous deeds. They, for them is Forgiveness and an honourable sustenance [34:4]**

فَاطِرَ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

(Surah) Fatir: **Those who commit Kufr, for this is a severe Punishment, and those who believe and do righteous deeds, for them is Forgiveness and a great Recompense [35:7]**

وَقَالَ سُبْحَانَهُ وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ الْآيَةُ

And the Glorious: **And they are not equal, the blind one and the seeing one [35:19] – the Verse.**

يَسْ لِّلْئِذِ مَنْ كَانَ حَيًّا الْآيَةُ

(Surah) Yaseen: **For him to warn one who was alive, [36:70]**

الْمُؤْمِنَ الَّذِينَ يَحْمِلُونَ الْعَرْشَ الْآيَاتِ

(Surah) Al-Momin: **Those who are holding the Throne [40:7]** - the Verses up to Verse 10.

و قال تعالى وَ مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنَّثَىٰ وَ هُوَ مُؤْمِنٌ الْآيَةُ

And the Exalted Said: **and one who does righteous deeds, from male or female, and he is a Momin, [40:40]** - the Verse.

و قال سبحانه إِنَّا لَنَنْصُرُ رُسُلَنَا وَ الَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَ يَوْمَ يَقُومُ الْأَشْهَادُ

And the Glorious Said: **Surely, We would Help Our Rasools and those who believe, in the life of the world and on the Day the witnesses would stand [40:51]**

و قال تعالى وَ مَا يَسْتَوِي الْأَعْمَىٰ وَ الْبَصِيرُ الْآيَةُ

And the Exalted Said: **And they are not the same, the blind and the seeing one, [40:58]** - the Verse.

و قال تعالى فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحَدُّهُ وَ كَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ

And the Exalted Said: **But when they saw Our Prowess, they said, 'We believe in Allah alone and we deny what we had been associating with Him' [40:84]**

فَلَمْ يَكْ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنَّتَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَ خَسِرَ هُنَالِكَ الْكَافِرُونَ

But their Eman wasn't going to benefit them when they saw Our Punishment. (This is) a Sunnah of Allah which Has been set aside among His servants, and that is where the Kafirs lost out [40:85]

السَّجْدَةُ إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

(Surah) Sajdah (Fussilat): **Surely, those who believe and do righteous deeds, for them would be a never-ending Recompense [41:8]**

حَمِيقَ شَرْعٍ لَّكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَ الَّذِي أُوحَيْنَا إِلَيْكَ وَ مَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَ مُوسَىٰ وَ عِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَ لَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَ يَهْدِي إِلَيْهِ مَنْ يُنِيبُ

(Surah) Ha Mim Ayn Sin Qaf (Al Shura): **He has Legislated for you from the Religion what He Bequeathed with to Noah, and which We Revealed to you, and what We Bequeathed with to Ibrahim, and Musa, and Isa that: "Establish the Religion and do not be divided in it!" Greatly difficult it is upon those who associate what you are calling them to. Allah Chooses to the ones He so Desires to and He Guides ones who are penitent [42:13]**

و قال تعالى وَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

And the Exalted Said: **And those who believe and do righteous deeds would be in the Gardens of Paradise. For them would be whatever they so desire in the Presence of their Lord. That, it is the great Grace [42:22]**

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

That is the Glad Tidings which Allah Gives to His servants, those who believe and are doing righteous deeds. [42:23]

وَقَالَ سُبْحَانَهُ وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ

And the Glorious Said: **And He Answers those who believe and do righteous deeds, and Increases them from His Grace; and for the Kafirs, there would be severe Punishment [42:26]**

الرِّخْفِ الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُخْبَرُونَ

(Surah) Al Zukhruf: **Those who believed in Our Signs and were submissive, [43:69] Enter the Paradise, you and your wives, (to be) delighted [43:70]**

الْجَانَّةِ فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ

(Surah) Al Jaasiya: **Then as for those who believe and do the righteous deeds, their Lord would Enter them into His Mercy. That, it is the clear success [45:30]**

الْأَحْقَافِ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

(Surah) Al Ahqaaf: **Surely, those who say, 'Our Lord is Allah!', then they are steadfast, so they will neither be fear upon them, nor would they be grieving [46:13]**

أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

They would be the dwellers of the Paradise, abiding eternally therein, being a Recompense due to what they had been doing [46:14]

مُحَمَّدَ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ

(Surah) Muhammad^{-saww}: **Those who commit Kufr and hinder from the Way of Allah, their deeds would be lost [47:1]**

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ

And those who believe and do righteous deeds, and believe in what is Revealed unto Muhammad, and it is the Truth from their Lord, their evil deeds would be expiated from them and their state would be corrected [47:2]

ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ

That is because those who commit Kufr are following the falsehood, and surely, those who believe are following the Truth from their Lord. Like that, Allah Strikes their examples for the people [47:3]

وَقَالَ تَعَالَى ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ

And the Exalted Said: ***That is because Allah is the Guardian of those who believe, and that the Kafirs, there is no Guardian for them [47:11]***

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

Surely Allah will Enter those who believe and do the righteous deeds into the Paradise, the rivers flowing from beneath it. [47:12]

الْفَتْحَ لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَ يُكَفِّرُ عَنْهُمْ سَيِّئَاتِهِمْ وَ كَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزاً عَظِيماً

(Surah) Al Fat'h: ***For Him to Enter the Momineen and the Mominaat into the Gardens, the rivers flowing from beneath these, abiding eternally therein, and He would Expiate their evil deeds from them, and that would be the Mighty success in the Presence of Allah [48:5]***

وَقَالَ تَعَالَى فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيماً

And the Exalted Said: ***then Allah Sent down the tranquillity upon His Rasool and upon the Momineen and Necessitated the Word of piety for them, and they were deserving of it and rightful of it, and Allah was always Knowing of all things [48:26]***

وَقَالَ سُبْحَانَهُ وَعِنْدَ اللَّهِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْراً عَظِيماً

And the Glorious Said: ***Allah Promised those from them who believe and do the righteous deeds, Forgiveness, and a Mighty Recompense [48:29]***

الْحَجَرَاتِ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ

(Surah) Al Hujuraat: ***But Allah Endeared the Eman to you and Adorned it in your hearts and Caused you to dislike the Kufr, and the transgression, and the disobedience. These are the ones who are Guided ones [49:7]***

فَضْلاً مِنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ

Being a Grace from Allah and a Favour, and Allah is Knowing, Wise [49:8]

الذَّارِبَاتِ إِنَّكُمْ لَفِي قَوْلٍ مُخْتَلِفٍ يُؤَفِّكُ عَنْهُ مَنْ أَفَكَ

(Surah) Al Zariyaat: ***You are at variance in words [51:8] He is deluded away from it, one (who is) deluded [51:9]***

و قال تعالى وَ ذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ

And the Exalted Said: **And continue to remind, for surely the Zikr benefits the Momineen [51:55]**

الحديد آمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ اتَّقُوا بِمَا جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ فَالَّذِينَ آمَنُوا مِنْكُمْ وَ اتَّقُوا لَهُمْ أَجْرٌ كَبِيرٌ

(Surah) Al Hadeed: **Believe in Allah and His Rasool, and spend from what He Made you the successors in, for those from you who believe and are spending, for them would be a great Recompense [57:7]**

وَ مَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَ الرَّسُولِ يُدْعَوُكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَ قَدْ أَخَذَ مِنْكُمْ مِيثَاقَكُمْ إِن كُنْتُمْ مُؤْمِنِينَ

And what is the matter you are not believing in Allah, and the Rasool is calling you to believe in your Lord, and He has already Taken your Covenants, if you were Momineen? [57:8]

هُوَ الَّذِي يُزِيلُ عَلَى عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَ إِنَّ اللَّهَ بِكُمْ لَرؤُوفٌ رَّحِيمٌ

He is the One Who Sent clear Signs unto His servant for him to extract you from the multiple darkness into the Light, and surely Allah is Kind, Merciful with you [57:9]

إِلَى قَوْلِهِ يَوْمَ تَرَى الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَ بَلَامَتِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Up to His^{-azwj} Words: **On that Day you will see the Momineen and the Mominaat - their Light running in front of them and on their right: 'Glad tidings for you today, of Gardens beneath which the rivers flow, abiding eternally therein' – that is the mighty success [57:12]**

إِلَى قَوْلِهِ تَعَالَى وَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رَسُولِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَ الشَّهَادَةُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَ نُورُهُمْ وَ الَّذِينَ كَفَرُوا وَ كَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ

Up to His^{-azwj} Words: **And those who believe in Allah and His Rasool, they are the truthful and the martyrs in the Presence of their Lord. For them would be their Recompense and their Light. And those who committed Kufr and belied Our Signs, they are the inmates of the Blazing Fire [57:19]**

إِلَى قَوْلِهِ تَعَالَى سَابِقُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَ جَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَ الْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَ رَسُولِهِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Up to His^{-azwj} Words: **Race towards Forgiveness from your Lord and a Garden the expanse of it is like the expanse of the sky and the earth, Prepared for those who are believing in Allah and His Rasools. That is a Grace of Allah. He Gives it to the one He so Desires to, and Allah is with the Mighty Grace [57:21]**

و قال عز و جل يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ آمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَ يَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَ يَعْفِرْ لَكُمْ وَ اللَّهُ غَفُورٌ رَحِيمٌ

And Mighty and Majestic Said: ***O you who believe! Fear Allah and believe in His Rasool, He will Give you two portions from His Mercy and He would Make a Light to be for you to be walking with, and He would Forgive (your sins) for you, and Allah is Forgiving, Merciful [57:28]***

الحشر لا يَسْتَوِي أَصْحَابُ النَّارِ وَ أَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ

They are not equal, the inmates of the Fire and the dwellers of the Garden - the dwellers of the Garden are the victorious [59:20]

الصف يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ نَجَاتٍ تُنَجِّيكُمْ مِنْ عَذَابٍ أَلِيمٍ

(Surah) Al Saff: ***O you those who believe! Shall I point you upon a trade rescuing you from a painful Punishment? [61:10]***

تُؤْمِنُونَ بِاللَّهِ وَ رَسُولِهِ وَ تُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَ أَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

You should believe in Allah and His Rasool, and struggle in the Way of Allah with your wealth and your selves. That is better for you if only you knew [61:11]

يَغْفِرَ لَكُمْ ذُنُوبَكُمْ وَ يُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَ مَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ

He will Forgive your sins for you and Enter you into Gardens beneath which the rivers flow, and goodly dwellings in the Gardens of perpetuity. That is the mighty success [61:12]

وَ أُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَ فَتْحٌ قَرِيبٌ وَ بُشْرَىٰ الْمُؤْمِنِينَ

And another thing you love – Help from Allah and a near victory. And give glad tidings to the Momineen [61:13]

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَأَمَنَّا طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَ كَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ

O you those who believe! Become helpers of Allah, just as Isa Ibn Maryam said to the disciples: 'Who are my helpers to Allah?' The disciples said, 'We are helpers of Allah!' Then a party from the Children of Israel believed, and a party committed Kufr, so We Aided those who believed against their enemies, and they became prevalent [61:14]

الْمُنَافِقِينَ وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ وَ لَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ

(Surah) Al Munafiqeen: ***And for Allah is the Honour, and for His Rasool, and for the Momineen, but the hypocrites do not know [63:8]***

التَّغَابُنَ فَأَمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ الثُّورَ الَّذِي أَنْزَلْنَا وَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Therefore, believe in Allah and His Rasool and the Light which We Sent down, and Allah is Aware of what you are doing [64:8]

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّعَانِي وَ مَنْ يُؤْمِنْ بِاللَّهِ وَ يَعْمَلْ صَالِحاً يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَداً ذَلِكَ الْفَوْزُ الْعَظِيمُ

On the Day that He will Gather you all for the Day of gathering, that is the Day of loss and gain. And one who believes in Allah, and he does righteous deeds, He would Remove his evil deeds from him and Enter him into Gardens beneath which the rivers flow, abiding therein for ever. That is the mighty success [64:9]

إلى قوله تعالى وَ مَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ قَلْبَهُ

Up to His^{-azwj} Words: **And one who believes in Allah, He Guides his heart, [64:11]**

الطَّلَاق الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَ مَنْ يُؤْمِنْ بِاللَّهِ وَ يَعْمَلْ صَالِحاً يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَداً قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقاً

(Surah) Al Talaq: **Allah has Sent down to you a Zikr [65:10] A Rasool reciting to you Clarifying Verses of Allah in order to extract those who are believing and are doing righteous deeds, from the multiple darkness to the Light. And one who believes in Allah and does righteous deeds, He would Enter him into Gardens from beneath which the rivers flow, abiding therein for ever! Allah has been excellent to him in Grace [65:11]**

التَّحْرِيمِ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَ الَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَ بَأْيَمَانِهِمْ يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَ اغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(Surah) Al Tahreem: **on a Day Allah will not Disgrace the Prophet and those who believed in him. Their Light shall run in front of them, and by their right. They would be saying, 'Our Lord! Complete our Light for us and Forgive (our sins) for us, You are Able upon all things!' [66:8]**

الْمَلِكُ أَ فَمَنْ يَبْتِغِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَى أَمَّنْ يَبْتِغِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ

(Surah) Al Mulk: **Is one who walks prone upon his face more guided, or one who walks upright on a Straight Path? [67:22]**

الْقَلَمُ أَ فَتَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ

(Surah) Al Qalam: **Should We Treat the submitters like the criminals? [68:35]**

مَا لَكُمْ كَيْفَ تَحْكُمُونَ

What is the matter with you? How are you judging? [68:36]

الْجَنِّ فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْساً وَ لَا رَهَقاً

(Surah) Al Jinn: **And we, when we heard the Guidance, we believed in it. So one who believes in his Lord, then he will neither fear loss nor any burden [72:13]**

المطففين إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ

(Surah) Al Mutaaffifeen: **Surely, those who committed crimes (criminals) used to laugh at those who believed [83:29]**

وَ إِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ

And when he passed by them, they winked at each other [83:30]

وَ إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِم انْقَلَبُوا فَكِهِينَ

And when they returned to their people, they returned jesting (joking) [83:31]

وَ إِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُونَ

And when they saw them, they said, 'Surely they are straying' [83:32]

وَ مَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ

And they were not Sent as keepers over them [83:33]

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ

So today, those who believe shall be laughing at the Kafirs [83:34]

عَلَى الْأَرَائِكِ يَنْظُرُونَ

Upon the couches, they would be gazing [83:35]

هَلْ تُؤْتَبُ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ

Would the Kafirs be Rewarded (except for) what they had been doing? [83:36]

الإنشفاق إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

(Surah) Al Inshiqaq: **Except those who believe and do the righteous deeds, for them would be a never-ending Recompense [84:25]**

البروج إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ

(Surah) Al Burouj: **Surely, those who believe and do righteous deeds, for them would be Gardens, then rivers flowing from beneath these. That is the great success [85:11]**

البلد ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَ تَوَاصَوْا بِالصَّبْرِ وَ تَوَاصَوْا بِالْمَرْحَمَةِ

(Surah) Al Balad: **Then he would be from those who believe, and enjoin the patience and enjoin the compassion [90:17]**

أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ

These are the companions of the right hand [90:18]

التِّينِ إِلَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

(Surah) Al Teen: **Except those who believe and do righteous deeds, so for them would be Recompense without any restrictions [95:6]**

الْبَيْتَةِ إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

(Surah) Al Bayyina: **Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]**

جَزَائُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَ رَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ

Their Recompense in the Presence of their Lord are Gardens of Eden, the rivers flowing beneath these, abiding therein forever – Allah being Pleased from them, and they being pleased from Him. That is for one who fears his Lord [98:8]

العَصْرِ وَ الْعَصْرِ

(Surah) Al-Asr: **(I Swear) by the time [103:1]**

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

Surely, the human being is in loss [103:2]

إِلَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ السُّورَةُ.

Except those who believe and are doing the righteous deeds, and enjoin each other with the Truth, and enjoin each other with the patience [103:3]

[تفسير](#)

(Forbidden) Interpretation (Opinionated)

هُدًى أي بيان من الضلالة لِلْمُتَّقِينَ الذين يتقون الموبقات و يتقون تسليط السفه على أنفسهم حتى إذا علموا ما يجب عليهم علمه عملوا بما يوجب لهم
رضى ربه

Guidance - i.e., explanation of the straying - **for the pious [2:2]** – those who are fearing the destructive sins and fearing the description to prevail upon themselves until when they know what is obligated upon to know it, they work with what is obligated for them to please their Lord^{-azwj}.

و سيأتي عَنِ الصَّادِقِ ع الْمُتَّقُونَ شِيعَتُنَا. و إنما خصّ المتقين بالاهتداء به لأنهم المنتفعون به.

And I (Majlisi) shall be bringing from Al-Sadiq^{-asws}: ‘The pious are our^{-asws} Shias’, and rather the pious have been specified with being guided because they shall be benefitting with it.

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ أي بما غاب عن حواسهم من توحيد الله و نبوة الأنبياء و قيام القائم ع و الرجعة و البعث و الحساب و الجنة و النار و سائر الأمور التي يلزمهم الإيمان بها مما لا يعرف بالمشاهدة و إنما يعرف بدلائل نصبها الله عز و جل عليه

Those who are believing in the unseen [2:3] – i.e., in what is hidden from their sensory perceptions, from the Oneness of Allah^{-azwj} and Prophet-hood of the Prophets^{-as}, and rising of Al-Qaim^{-ajfi}, and the Return (Raj’at), and the Resurrection, and the Reckoning, and the Paradise, and the Fire, and rest of the matters which necessitates with believing in these from what is understood with the witnessing, and rather, it is understood with the evidence(s) Allah^{-azwj} Mighty and Majestic has Set up upon it.

و يُقِيمُونَ الصَّلَاةَ بإتمام ركوعها و سجودها و حفظ مواقيتها و حدودها و صيانتها مما يفسدها أو ينقصها

and are establishing the Salat, [2:3] – by completing its Ruk’u, and its Sajdah, and preserving its timings, and its limits, and its method from what spoils it or reduces it.

و مِمَّا رَزَقْنَاهُمْ من الأموال و القوى و الأبدان و الجاه و العلم يُنْفِقُونَ أي يتصدقون بحملون الكل و يؤدون الحقوق لأهلها و يقرضون و يقضون الحاجات و يأخذون بأيدي الضعفاء يقودون الضير و ينجون الضعفاء من المهالك و يحملون عنهم المتاع و يركبون الراجلين

and from what We have Graced them, - from the wealth, and strength, and the bodies, and the prestige, and the knowledge - **they are spending [2:3]** – i.e., they are ratifying, carrying the whole and fulfilling the rights of its people, and they are lending, and fulfilling the needs, and they are holding the hands of the weak ones leading the blind, and they are rescuing the weak ones from the destruction, and they are carrying their belongings on their behalf, and getting the walkers to ride.

و يؤثرون من هو أفضل منهم في الإيمان على أنفسهم بالمال و النفس و يساوون من كان في درجتهم فيه و يبذلون العلم لأهله و يروون فضائل أهل البيت ع لمحبيهم و لمن يرجون هدايته أكثر ما تقدم مأخوذ من تفسير الإمام ع.

And they are preferring the one who is superior to them in the Eman over their own selves with the wealth, and the self, and are equalising with the one who was in their ranks, and

giving the knowledge to its rightful one, and they are reporting the merits of People^{-asws} of the Household due to having their^{-asws} love, and to the one hoping his guidance. Most of what has preceded has been taken from interpretation of the Imam^{-asws} (Hassan Al-Askari^{-asws}).

و فِي مَعَانِي الْأَخْبَارِ وَالْعَيَّاشِيِّ عَنِ الصَّادِقِ ع أَيُّ مِمَّا عَلَّمْنَاهُمْ يُبَيَّنُونَ.

And in (the book) 'Ma'any Al-Akhbar' and Al-Ayyashi, from Al-Sadiq^{-asws}: 'I.e., from what we^{-asws} have taught them, they are giving out'.

بِمَا أُنْزِلَ إِلَيْكَ أَيُّ مِنَ الْقُرْآنِ وَالشَّرِيعَةِ وَ مَا أُنْزِلَ مِنْ قَبْلِكَ مِنَ التَّوْرَةِ وَالْإِنْجِيلِ وَالزَّبُورِ وَ صَحَفِ إِبْرَاهِيمَ وَ سَائِرِ كُتُبِ اللَّهِ الْمُنَزَّلَةِ بِأَمَّا حَقٌّ وَ صَدَقَ مِنْ عِنْدِ رَبِّ صَادِقٍ حَكِيمٍ كَمَا قَالَ الْإِمَامُ ع.

in what is Revealed unto you – i.e., from the Quran and the Law - **and what was Revealed before you** – from the Torah, and the Evangel, and the Psalms, and Parchments of Ibrahim^{-as}, and rest of the Revealed Books of Allah^{-azwj}, that these are right and true from the Presence of a True Lord^{-azwj}, Wise, like what the Imam^{-asws} (Hassan Al-Askari^{-asws}) said.

و بِالْآخِرَةِ هُمْ يُوقِنُونَ قَالَ ع بِالْدَّارِ الْآخِرَةِ بَعْدَ هَذِهِ الدُّنْيَا يُوقِنُونَ لَا يَشْكُونَ فِيهَا أَنَّهَا الدَّارُ الَّتِي فِيهَا جَزَاءُ الْأَعْمَالِ الصَّالِحَةِ بِأَفْضَلِ مِمَّا عَمِلُوا وَ عِقَابُ الْأَعْمَالِ السَّيِّئَةِ بِمِثْلِ مَا كَسَبُوهُ أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ

and of the Hereafter, they are certain [2:4] – he^{-asws} said: 'With the house of the Hereafter after this world, they are certain, nor doubting in it that it is the house wherein is the Recompense of the righteous deeds with the best of what they had done and Punishment of the evil deeds with the likes of what they had earned.

قَالَ ع أَخْبَرَ عَزَّ جَلَالُهُ بِأَنَّ هَؤُلَاءِ الْمُوصُوفِينَ بِهَذِهِ الصِّفَاتِ.

They are on a Guidance from their Lord [2:5] – he^{-asws} said: 'The Mighty is His^{-azwj} Majesty Informed that they are the ones described with these attributes'.

عَلَى هُدًى أَيُّ بَيَانٍ وَ صَوَابٍ مِنْ رَبِّهِمْ وَ عِلْمٍ بِمَا أَمَرَهُمْ بِهِ وَ أُولَئِكَ هُمُ الْمُفْلِحُونَ أَيُّ النَّاجُونَ مِمَّا مِنْهُ يَوْجِلُونَ الْفَائِزُونَ بِمَا يَأْمَلُونَ

They are on a Guidance – i.e., explanation and correctness - **from their Lord [2:5]** – and know of what they have been Commanded with - **and they shall be successful [2:5]** – i.e., rescued from what is from Him^{-azwj}, the successful ones would be cherishing with what they had been hoping for.

و قَالَ ع فِي قَوْلِهِ تَعَالَى - وَ بَشِّرِ الَّذِينَ آمَنُوا بِاللَّهِ وَ صَدَّقُواكَ فِي بُيُوتِكَ فَاتَّخَذُواكَ إِمَامًا وَ صَدَّقُواكَ فِي أَقْوَالِكَ وَ صَوَّبُواكَ فِي أَعْمَالِكَ

And he^{-asws} said regarding Words of the Exalted: **And give glad tidings to those who believe [2:25]** – in Allah^{-azwj}, and they are ratifying you^{-saww} regarding your^{-saww} Prophet-hood, so they are taking you^{-saww} as an Imam^{-asws}, and they are ratifying you^{-saww} regarding your^{-saww} words and deeming you^{-saww} as being correct in your^{-saww} deeds.

وَ اتَّخَذُوا أَخَاكَ عَلِيًّا بَعْدَكَ إِمَامًا وَ لَكَ وَصِيًّا مَرْضِيًّا وَ اتَّقَادُوا لِمَا يَأْمُرُهُمْ بِهِ وَ صَارُوا إِلَى مَا أَصَارَهُمْ إِلَيْهِ وَ رَأَوْا لَهُ مَا يَرُونَ لَكَ إِلَّا النُّبُوَّةَ الَّتِي أُفْرِذَتْ بِهَا.

And they are taking your^{-saww} brother^{-asws} Ali^{-asws} as an Imam^{-asws} after you^{-saww}, and a successor^{-asws} of yours^{-saww} willingly, and they are led to whatever he^{-asws} instructs them with, and they are coming to whatever he^{-asws} makes them come to, and they are viewing for him^{-asws} being what they are viewing as being for you^{-saww} except for the Prophet-hood which you^{-saww} have been individualised with”.

و أن الجنة لا تصير لهم إلا بمولاته و مولاة من ينص لهم عليه من ذريته و مولاة سائر أهل ولايته و معاداة أهل مخالفته و عداوته و أن النيران لا تهدأ عنهم و لا يعدل بهم عن عذابها إلا بتنكيبهم عن مولاة مخالفهم و مؤازرة شائئهم.

And the Paradise cannot come to be for them except with his^{-asws} Wilayah and the Wilayah of the one he^{-asws} texts for them upon it, being from his^{-asws} offspring, and Wilayah of rest of the people of his^{-asws} Wilayah, and enmity of the people opposing him^{-asws}, and being enemies of his^{-asws}, and the Fire will neither cool from them nor turn its torment away from them except with their abstaining from the governance of their^{-asws} opponents and supporting their^{-asws} adversaries’.

و عَمِلُوا الصَّالِحَاتِ من أداء الفرائض و اجتناب المحارم و لم يكونوا كهؤلاء الكافرين بك أَنَّ لَهُمْ جَنَّاتٍ بساتين تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ من تحت شجرها و مساكنها إلى آخر ما مرّ في أبواب المعاد.

and are doing righteous deeds, - one who fulfils the obligation and shuns the prohibition, and they are not being like the ones disbelieving in you^{-saww} - **that for them are Gardens** – orchards - **beneath which the rivers flow [2:25]** – from beneath its trees and its dwellings’ – up to the end of what has already passed in the chapters on the Hereafter.

و قَالَ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ لِلْيَهُودِ وَ آمَنُوا أَيُّهَا الْيَهُودُ بِمَا أَنْزَلْتُ عَلَى مُحَمَّدٍ مِنْ ذِكْرِ نُبُوَّتِهِ وَ أَنْبَاءِ إِمَامَةِ أَخِيهِ عَلِيِّ وَ عِزَّتِهِ الطَّاهِرِينَ - مُصَدِّقًا لِمَا مَعَكُمْ فَإِنَّ مَثَلُ هَذَا الذِّكْرِ فِي كِتَابِكُمْ أَنَّ مُحَمَّدًا النَّبِيُّ سَيِّدُ الْأَوَّلِينَ وَ الْآخِرِينَ الْمُؤَيَّدُ بِسَيِّدِ الْوَصِيِّينَ وَ خَلِيفَةُ رَسُولِ رَبِّ الْعَالَمِينَ فَأُرْوَقِ الْأُمَّةَ وَ بَابَ مَدِينَةِ الْحِكْمَةِ وَ وَصِيَّ رَسُولِ الرَّحْمَةِ-

And he^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic Said to the Jews: **And believe** O you Jews! **in what I have Revealed** unto Muhammad^{saww} My^{-azwj} Prophet^{saww} from the mention of his^{saww} Prophet-hood and the news of the Imamate of his^{saww} brother Ali^{-asws} and his^{saww} goodly Progeny^{-asws}, the purified, **a ratification of what is with you**, for the example of this Remembrance in your Books that Muhammad^{saww} is the Chief of the former ones and the latter ones, the one supported by the Chief of the successors^{-as}, the Caliph of the Rasool^{saww} of the Lord^{-azwj} of the Worlds, the differentiator of this community, the door to the city of wisdom, and the Successor^{-asws} of the Rasool^{saww} of mercy.’

و لَا تَشْتَرُوا بِآيَاتِي الْمُنْزَلَةَ لِنُبُوَّةِ مُحَمَّدٍ وَ إِمَامَةِ عَلِيِّ وَ الطَّيِّبِينَ مِنْ عِزَّتِهِ تَمَنَّا قَلِيلًا فَإِنَّ ذَلِكَ وَ إِنَّ كَثُرَ فَإِلَى نَفَادٍ وَ خَسَارٍ وَ بَوَارٍ

And do not be exchanging My verses - the Revelation of the Prophet-hood of Muhammad^{saww} and the Imamate of Ali^{-asws} and the goodly from his^{saww} Family^{-asws} **for a small price** – by your rejecting the Prophet-hood of the Prophet Muhammad^{saww}, and the Imamate of Imam Ali^{-asws} and their^{-asws} Progeny^{-asws} – and be substituting instead the display of the world, for that, even if it is a lot, it would enter you into losses and failures.

وَ إِنِّي قَاتِمُونَ فِي كِتْمَانٍ أَمْرَ مُحَمَّدٍ وَ أَمْرَ وَصِيِّهِ.

Then the Mighty and Majestic Said: **And from Me you should be fearing** in the concealment of the matter of Muhammad^{saww} and the matter of his^{saww} successor^{asws}.

و قيل في قوله تعالى **وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ** تعريض بأن الواجب أن تكونوا أول من آمن به لأنهم كانوا أهل النظر في معجزاته و العلم بشأنه و المستفتحين به و المبشرين بزمانه.

And it is said regarding Words of the Exalted: **and do not become the first disbeliever by it [2:41]** – an exposition that it is an obligation that you should be the first one to believe in it because they were the people of consideration regarding his^{saww} miracles, and the knowledge of his^{saww} affairs, and the ones opening up about him^{asws}, and the givers of the glad tidings of his^{saww} time.

قوله تعالى **وَعَمِلُوا الصَّالِحَاتِ** استدلو بالعطف على عدم دخول الأعمال في الإيمان و هو كذلك لكنه لا ينفي الاشتراط بل استدل في بعض الأخبار بالمقارنة عليه.

Words of the Exalted: **and doing righteous deeds [2:82]** – They are indicating with the inclination upon the lack of the deeds entering the Eman, and it is like that, but it does not negate the condition, but therein is an indication in some of the Ahadeeth with the pairing upon it.

أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ يدل على اشتراط أجزاء الإيمان بعضها ببعض و فسر الخزي في الحياة الدنيا بذل الجزية إلى **أَشَدَّ الْعَذَابِ** قيل أي إلى جنس أشد العذاب يتفاوت ذلك على قدر تفاوت معاصيهم و الآية في اليهود و كذا قوله.

Are you believing in part of the Book and disbelieving in a part (of it)? [2:85] – Indicating upon the conditions of sufficing the Eman, part of it with part, and he explained the disgrace in the life of the world with the disgrace of (paying) the tax - **to the severe Punishment; [2:85]**. It is said, 'i.e., to the type of severe punishment, that would be difference based upon the difference of their acts of disobedience, and the Verse is regarding the Jews, and like that are His^{azwj} Words.

قُلْ يَسْمَأُ يَأْمُرُكُمْ بِهِ أي بموسى و التوراة أن تكفروا بي **إِنْ كُنْتُمْ مُؤْمِنِينَ** كما تزعمون بموسى و التوراة و لكن معاذ الله لا يأمركم إيمانكم بموسى و التوراة بالكفر بمحمد ص.

Say: Evil is what your Eman is instructing you – It is said, i.e., (believing) in Musa^{as} and the Torah, and you (Jews) are disbelieving in me^{saww} - **if you are Momineen. [2:93]** – like what you are claiming with Musa^{as} and the Torah, but Allah^{azwj} Forbid, He^{azwj} is not Commanding you (Jews) with your belief in Musa^{as} and the Torah with disbelieving in Muhamamd^{saww}.

مَنْ كَانَ عَدُوًّا لِلَّهِ بأن يخالفه عنادا لإنعامه على المقرين من عباده **وَمَلَائِكَتِهِ** المبعوثين لنصرتهم **وَرُسُلِهِ** المخبرين عن فضلهم الداعين إلى متابعتهم **وَجِبْرِيلَ** **وَمِيكَالَ** تخصيص بعد التعميم للاهتمام **فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ** يدل على وجوب الإيمان بالملائكة و الرسل و أن عداوتهم كفر.

One who was an enemy to Allah – by opposing Him^{azwj} in stubbornness of His^{azwj} Conferment upon the proximity ones from His^{azwj} servants - **and His Angels** – the ones Sent to help them - **and His Rasools** – the informers about their^{as} merits, and the callers to follow them^{as} - **and Jibraeel and Mikaeel**, - the particularisation after the generality of the possibilities - **so Allah**

is an enemy of the Kafir (unbelievers) [2:98] – indicating upon the obligation of the belief in the Angels, and the Messengers^{as}, and being their enemies is Kufr.

و فِي تَفْسِيرِ الْإِمَامِ ع إِنَّ اللَّهَ ذَمَّ الْيَهُودَ فِي بُغْضِهِمْ لَ جِبْرِيلَ الَّذِي كَانَ يُنْقِذُ قَضَاءَ اللَّهِ فِيهِمْ فِيمَا يَكْرَهُونَ كَدَفْعِهِ عَنْ بُحْتِ نَصْرٍ أَنْ يَقْتُلَهُ دَانِيَالُ مِنْ غَيْرِ ذَنْبٍ حَتَّى بُحْتِ نَصْرٍ حَتَّى بَلَغَ كِتَابُ اللَّهِ فِي الْيَهُودِ أَجَلَهُ وَ حَلَّ بِهِمْ مَا جَرَى فِي سَابِقِ عِلْمِهِ وَ ذَمَّهُمْ أَيْضاً وَ ذَمَّ التَّوَصُّبَ فِي بُغْضِهِمْ لَ جِبْرِيلَ وَ مِيكَائِيلَ وَ مَلَائِكَةَ اللَّهِ النَّازِلِينَ لِتَأْيِيدِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَلَى الْكَافِرِينَ حَتَّى أَذْهَبَ بِسَيْفِهِ الصَّارِمِ.

In Tafseer of the Imam (Hassan Al-Askari^{asws}): ‘Allah^{azwj} the Exalted Condemned the Jews regarding their hatred for Jibraeel^{as} who used to implement the Judgment of Allah^{azwj} among them with what they were abhorring and Condemned them as well the *Nasibis* regarding their hatred for Jibraeel^{as}, and Mikaeel, and the Angels of Allah^{azwj}, the ones descending for their support for Ali^{asws} Bin Abu Talib^{asws} against the unbelievers until he^{asws} humiliated them by his^{asws} strict sword.

و فِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ أَنَّهَا نَزَلَتْ فِي الْيَهُودِ الَّذِينَ قَالُوا لِرَسُولِ اللَّهِ لَوْ كَانَ الْمَلَكُ الَّذِي يَأْتِيكَ مِيكَائِيلَ أَمَنَّا بِكَ فَإِنَّهُ مَلَكُ الرَّحْمَةِ وَ هُوَ صَدِيقُنَا وَ جِبْرِيلُ مَلَكُ الْعَذَابِ وَ هُوَ عَدُوُّنَا قُولُوا أَمَنَّا بِاللَّهِ.

And in Tafseer by Ali Bin Ibrahim, ‘It was Revealed regarding the Jews, those who said to Rasool-Allah^{saww}, ‘If the Angel who comes to you^{saww} was Mikaeel^{as}, we would have believed in you^{saww}, for he^{as} is an Angel of mercy, and he^{as} is our friend, while Jibraeel^{as} is an Angel of Punishment and he^{as} is our enemy **Say: We believe in Allah [2:136]**’.

فِي الْكَافِي وَ الْعَيَّاشِي، عَنِ الْبَاقِرِ ع إِنَّمَا عَنَى بِذَلِكَ عَلِيّاً وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ جَرَتْ بَعْدَهُمْ فِي الْأَيْمَةِ ع

And in (the books) ‘Al-Kafi’, and ‘Al-Ayyashi’ – From Al-Baqir^{asws}: ‘But rather it means by that, Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and it flow regarding the Imams^{asws} after them^{asws}.

ثُمَّ رَجَعَ الْقَوْلُ مِنَ اللَّهِ فِي النَّاسِ فَقَالَ - فَإِنْ آمَنُوا بِغِي النَّاسِ بِمِثْلِ مَا آمَنْتُمْ بِهِ الْآيَةُ

Then the Word from Allah^{azwj} refers regarding the people, so He^{azwj} Said: **So if they were to believe** – meaning the people - **with the like of what you are believing in, [2:137]** – the Verse.

وَ مَا أُنْزِلَ إِلَيْنَا بِغِي الْقُرْآنِ - وَ مَا أُنْزِلَ إِلَى إِبْرَاهِيمَ بِغِي الصُّحُفِ - وَ الْأَسْبَاطِ حَقْدَةُ يَعْقُوبَ - وَ مَا أُوتِيَ مُوسَى وَ عِيسَى أَيْ التَّوْرَةَ وَ الْإِنْجِيلَ - وَ مَا أُوتِيَ النَّبِيُّونَ جُمْلَةُ الْمَدْكُورُونَ مِنْهُمْ وَ غَيْرُ الْمَدْكُورِينَ - مِنْ رَحْمَةٍ لَا تُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ - كَالْيَهُودِ حَيْثُ آمَنُوا بِبَعْضٍ وَ كَفَرُوا بِبَعْضٍ.

and (in) what is Revealed unto us, - meaning the Quran - **and what was revealed to Ibrahim** – meaning the Parchments - **and the tribes**, - grandsons of Yaqoub^{as} - **and (in) what was Given to Musa and Isa**, - i.e., the Torah and the Evangel - **and (in) what was Given to the Prophets** – a total of the mentioned from them^{as} and unmentioned - **from their Lord. We do not make any distinction between any of them, [2:136]** – like the Jews did whereby they believed in some and disbelieve in some.

وَ أَحَدُ لَوْقُوهِ فِي سِيَاقِ النَّفْيِ عَمِ فَسَاغَ أَنْ يُضَافَ إِلَيْهِ بَيْنَ وَ نَحْنُ لَهُ أَيْ اللَّهُ مُسْلِمُونَ مُذْعَنُونَ مُخْلِصُونَ.

And one, due to it falling in the context of the denial that it is necessary to add a statement to it, 'And we are to Him^{-azwj}, i.e., to Allah^{-azwj}, submitters, compliant, sincere'.

و فِي الْفَقِيهِ فِي وَصَايَا أَمِيرِ الْمُؤْمِنِينَ ع لَائِنِهِ فُرِضَ عَلَى اللِّسَانِ الْإِقْرَارُ وَ التَّغْيِيرُ عَنِ الْقُلْبِ بِمَا عَقِدَ عَلَيْهِ فَقَالَ عَزَّ وَ جَلَّ قُولُوا آمَنَّا بِاللَّهِ وَ مَا أُنْزِلَ إِلَيْنَا
الْآيَةَ.

And in (the book) 'Al-Faqeeh', in a bequest of Amir Al-Momineen^{-asws} to his^{-asws} son^{-asws}: 'It has been obligated upon the tongue the acknowledgment and the expression of the heart with what it believes upon, so the Mighty and Majestic Said: **Say: We believe in Allah and (in) what is Revealed unto you, [2:136]** – the Verse.

فَإِنْ آمَنُوا أَي سَائِرِ النَّاسِ يَمْتَلِ مَا آمَنْتُمْ بِهِ أَي بِمَا آمَنْتُمْ بِهِ وَ الْمَثَلُ مَقْعَمٌ فِي مِثْلِهِ وَ إِنْ تَوَلَّوْا أَيِ أَعْرَضُوا فَإِنَّمَا هُمْ فِي شِقَاقٍ أَي كَفَرُوا كَذَا فِي الْمَجْمَعِ عَنِ
الصَّادِقِ ع وَ أَصْلُهُ الْمَخَالَفَةُ وَ الْمَنَاوَاةُ فَإِنْ كُلِّ وَاحِدٍ مِنَ الْمُتَخَالِفِينَ فِي شَيْءٍ غَيْرِ شَيْءٍ الْآخَرِ فَسَيَكْفِيكَهُمُ اللَّهُ تَسْلِيَةً وَ تَسْكِينًا لِلْمُؤْمِنِينَ وَ هُوَ السَّمِيعُ
لَأَقْوَالِكُمُ الْعَلِيمُ بِأَخْلَاقِكُمْ

So, if they - i.e., the people - **were to believe with the like of what you are believing in**, - i.e., with what you all are believing in, and the proverb is inserted in its like - **and if they were to turn back**, - i.e., turn away - **so rather they are in the discord**; - i.e., Kufr. Like that it is in (the book) 'Al-Majma' from Al-Sadiq^{-asws}, and its origin is the opposition and the hostility. If everyone from the opponents were in discord apart from another discord - **and Allah will Suffice you against them**, - a relaxation and a soothing for the Momineen - **and He is the Hearing**, - of their words - **the Knowing [2:137]** – of their manners.

فَمَنْ يَكْفُرُ بِالطَّاعُونَ فِي الْمَجْمَعِ عَنِ الصَّادِقِ ع هُوَ الشَّيْطَانُ.

Therefore, the one who disbelieves in the tyrant [2:256] – in (the book) 'Al-Majma'a', from Al-Sadiq^{-asws}: 'It is the Satan^{-la}'.

أَقُولُ وَ يَسْتَفَادُ مِنْ كَثِيرٍ مِنَ الْأَخْبَارِ أَنَّهُ يَعْمُ كُلُّ مَا عَبَدَ مِنْ دُونِ اللَّهِ مِنْ صَنْمٍ أَوْ إِمَامٍ ضَلَّالٍ أَوْ صَادِقٍ عَنِ دِينِ اللَّهِ وَ هُوَ فَعْلُوهُ مِنَ الطَّغْيَانِ

I (Majlisi) am saying, 'And it is benefitted from many Ahadeeth that it is general to all what is worshipped from besides Allah^{-azwj}, from an idol, or an imam (leader) of straying, or one hindering from the religion of Allah^{-azwj}, and it is done out of tyranny.

وَ فِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ هُمُ الَّذِينَ غَضَبُوا آلَ مُحَمَّدٍ حَقَّهُمْ وَ يُؤْمِنُونَ بِاللَّهِ بِالتَّوْحِيدِ وَ تَصْدِيقِ الرِّسْلِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى أَي طَلَبَ الْإِمْسَاكَ
مِنْ نَفْسِهِ بِالْحَبْلِ الْوُثْقَى وَ هِيَ مُسْتَعَارَةٌ لِمُسْتَمْسَكَ الْحَقِّ مِنَ النَّظَرِ الصَّحِيحِ وَ الدِّينِ الْقَوِيمِ.

And in Tafseer of Ali Bin Ibrahim, 'They are those who usurped the Progeny^{-asws} of Muhammad^{-saww} of their^{-asws} rights - **and believes in Allah**, - with the Oneness and ratifying the Messengers^{-as} - **so he has grasped the most trustworthy handhold [2:256]** – i.e., seeking the withholding from himself with the trustworthy rope, and it is a metaphor of adhering to the truth from the correct consideration and the orthodox religion.

وَ فِي الْكَافِي عَنِ الصَّادِقِ ع هِيَ الْإِيمَانُ بِاللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ.

And in (the book) 'Al-Kafi' – from Al-Sadiq^{asws}: 'It is the Eman with Allah^{azwj} Alone, there being no associates for Him^{azwj}'.

وَعَنِ الْبَاقِرِ ع هِيَ مَوَدَّتُنَا أَهْلَ الْبَيْتِ لَا انْفِصَامَ لَهَا لَا انْقِطَاعَ لَهَا.

And from Al-Baqir^{asws}: 'It is our^{asws} cordiality, People^{asws} of the Household, there is no breakage for it nor any termination for it'.

وَفِي مَعَانِي الْأَخْبَارِ عَنِ النَّبِيِّ مَنْ أَحَبَّ أَنْ يَسْتَمْسِكَ بِالْعُرْوَةِ الْوُثْقَى الَّتِي لَا انْفِصَامَ لَهَا فَلْيَسْتَمْسِكْ بِوَلَايَةِ أَخِي وَوَصِيِّ عَلِيِّ بْنِ أَبِي طَالِبٍ فَإِنَّهُ لَا يَهْلِكُ مَنْ أَحَبَّهُ وَتَوَلَّاهُ وَلَا يَنْجُو مَنْ أَبْغَضَهُ وَعَادَاهُ.

And in (the book) 'M'any Al-Akhbar' – from the Prophet^{saww}: 'One who loves to hold on to the firmest handhold which there is no breakage for it, let him adhere with the Wilayah of my^{saww} brother^{asws} and my^{saww} successor Ali^{asws} Bin Abu Talib^{asws}, for the one who loves him^{asws} and befriends him^{asws} will not be destroyed, and the one who hates him^{asws} and is inimical to him^{asws} will not be saved'.

وَاللَّهُ سَمِيعٌ بِالْأَقْوَالِ عَلِيمٌ بِالنِّيَّاتِ

and Allah is Hearing, - the words - Knowing [2:256] – the intentions.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا مُتَوَلِّ أُمُورُهُمْ يُخْرِجُهُمْ مَهْدَابِهِ وَتُوفِيقِهِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ أي نور الهدى و المغفرة

Allah is the Guardian of those who believe. [2:257] – in Charge of their affairs - He Extracts them - by His^{azwj} Guidance and His^{azwj} Inclination - from the (multitude of) darkness – i.e., the darkness of the ignorance and the sins - into the Light; - i.e., Light of the Guidance and the Forgiveness.

وَسَيَأْتِي عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: الْمُؤْمِنُ يَتَقَلَّبُ فِي خَمْسَةِ مِنَ النُّورِ مَدْخُلُهُ نُورٌ وَخُرُجُهُ نُورٌ وَعِلْمُهُ نُورٌ وَكَلَامُهُ نُورٌ وَ مَنْظَرُهُ يَوْمَ الْقِيَامَةِ إِلَى النُّورِ.

And I (Majlisi) shall be bringing from Amir Al-Momineen^{asws} having said: 'The Momin turn in five of the lights (Noor) – His entry is Noor, and his exit is Noor, and his knowledge is Noor, and his speech is Noor, and his looking on the Day of Qiyamah would be to the Noor'.

وَالَّذِينَ كَفَرُوا أُولَئِكَ هُمُ الطَّاغُوتُ

and (as for) those who are committing Kufr, their guardian is the tyrant [2:257].

فِي الْكَافِي، عَنِ الْبَاقِرِ ع أُولَئِكَ هُمُ الطَّاغُوتُ.

And in (the book) 'Al-Kafi' – From Al-Baqir^{asws}: 'Their guardians (friends) are the tyrants'.

وَفِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ هُمُ الظَّالِمُونَ آلَ مُحَمَّدٍ - أُولَئِكَ هُمُ الطَّاغُوتُ وَ هُمُ الَّذِينَ تَبِعُوا مَنْ عَصَبَهُمْ - يُخْرِجُوهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ قِيلَ مِنْ نُورِ الْفِطْرَةِ إِلَى فَسَادِ الْإِسْعَادِ.

And in Tafseer of Ali Bin Ibrahim, 'They are the ones unjust to the Progeny^{-asws} of Muhammad^{-saww}. **their guardian is the tyrant [2:257]** – and they are those who are following the ones who had usurped them^{-asws} - **who extracts them from the Light into the (multitude of) darkness; [2:257]**. It is said, 'From the light of nature (instinct) to the corruption of the pre-disposition'.

وَفِي الْكَافِي عَنِ الصَّادِقِ عِ النَّوْرِ آلِ مُحَمَّدٍ وَ الظُّلُمَاتِ عَدُوَّهُمْ.

And in 'Al-Kafi' – From Al-Sadiq^{-asws}: 'The Noor (light) is the Progeny^{-asws} of Muhammad^{-saww}, and the (multiple) darkness are their^{-asws} enemies'.

وَفِي الْكَافِي وَ الْعَيَّاشِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عِ يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ يَعْنِي ظُلُمَاتِ الْكُفْرِ إِلَى نُورِ التَّوْبَةِ وَ الْمَغْفِرَةِ لِوَلَايَتِهِمْ كُلِّ إِمَامٍ عَادِلٍ مِنَ اللَّهِ عَزَّ وَ جَلَّ

And in 'Al-Kafi' and 'Al-Ayyashi' – from Abu Abdullah^{-asws}: **He Extracts them from the (multitude of) darkness into the Light; [2:257]** – meaning the darkness of the Kufr to the light of repentance and the Forgiveness due to their^{-asws} friendship with every just Imam^{-asws} from Allah^{-azwj} Mighty and Majestic.

وَ قَالَ وَ الَّذِينَ كَفَرُوا أُولَئِكَ هُمُ الطَّاغُوتُ يُخْرِجُوهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ إِنَّمَا عَنَى بِهَذَا أَنَّهُمْ كَانُوا عَلَى نُورِ الْإِسْلَامِ فَلَمَّا أَنَّ تَوَلَّوْا كُلَّ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ خَرَجُوا بِوَلَايَتِهِمْ مِنْ نُورِ الْإِسْلَامِ إِلَى ظُلُمَاتِ الْكُفْرِ فَأَوْجِبَ اللَّهُ لَهُمُ النَّارَ مَعَ الْكُفَّارِ.

And He^{-azwj} Said: **and (as for) those who are committing Kufr, their guardian is the tyrant who extracts them from the Light into the (multitude of) darkness; [2:257]** – but rather it means by this that they were upon the light of Al-Islam. When they befriended every tyrannous leader (imam) who wasn't from Allah^{-azwj}, due to their befriending them, they exited from the Noor of Al-Islam to the darkness(es) of the Kufr, so Allah^{-azwj} Obligated the Fire for them with the Kafirs'.

وَ زَادَ فِي الْعَيَّاشِيِّ قَالَ: قُلْتُ أَلَيْسَ اللَّهُ عَنَى بِهَذَا الْكُفَّارَ جَيْنَ قَالَ- وَ الَّذِينَ كَفَرُوا

And there is an increase in Al-Ayyashi. He said, 'I said, 'Doesn't Allah^{-azwj} Mean the Kafirs by this whereby He^{-azwj} Said: **and (as for) those who are committing Kufr, [2:257]?**'

قَالَ فَقَالَ وَ أَيُّ نُورٍ لِلْكَافِرِ فَأُخْرِجَ مِنْهُ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ.

He (the narrator) said, 'So he^{-asws} said: 'And which Noor (light) is there for the Kafir so he would be exiting from it to the darkness? **these are the inmates of the Fire; they would be in it eternally [2:257]**'.

الْعَيَّاشِيُّ عَنِ الصَّادِقِ عِ فَأَعْدَاءُ عَلَيْهِ هُمُ الْمُخَالِدُونَ فِي النَّارِ وَ إِنَّ كَانُوا فِي أَذْيَانِهِمْ عَلَى غَايَةِ الْوَرَعِ وَ الزُّهْدِ وَ الْعِبَادَةِ.

Al-Ayyashi – from Al-Sadiq^{-asws}: 'The enemies of Ali^{-asws}, they would be eternally in the Fire, and even if their religiousness had been at the peak of piety, and ascetism, and the worship'.

إِنَّ الَّذِينَ آمَنُوا قِيلَ أَيُّ بِاللَّهِ وَرَسُولِهِ وَبِمَا جَاءَهُمْ مِنْهُ وَ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ عَظَفَهُمَا عَلَى مَا يِعْمَهُمَا لِإِنْفَاتِهِمَا عَلَى سَائِرِ الْأَعْمَالِ الصَّالِحَةِ وَ لَا خَوْفٌ عَلَيْهِمْ مِنْ آتٍ وَ لَا هُمْ يَحْزَنُونَ عَلَى فَاثَةٍ

Surely, those who are believing [2:277] – It is said, i.e., (believing) in Allah^{-azwj} and His^{-azwj} Rasool^{-saww} and in whatever they had been brought from Him^{-azwj} - **and establishing the Salat and giving the Zakāt**, - and their inclination upon what they had been let upon rest of the righteous deeds - **and there shall neither be fear upon them** - from what comes - **nor would they be grieving [2:277]** – upon what had been lost.

إِنْ كُنْتُمْ مُؤْمِنِينَ أَيُّ بِقُلُوبِكُمْ فَإِنْ دَلِيلُهُ امْتَنَالُ مَا أَمَرْتُمْ أَقُولُ تَشْعُرُ بِأَنْ مِنْ يَأْتِي بِالذُّنُوبِ الْمَوْبِقَةِ لَيْسَ بِمُؤْمِنٍ.

if you are Momineen. [2:93] – I.e., (believing) with your hearts. It's evidence is your compliance with whatever you have been Commanded with. I (Majlisi) am saying, 'Be aware that the one who commits the destructive sins isn't a Momin'.

آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ قَالَ الْبَيْضَاوِيُّ شَهَادَةً وَ تَنْصِيصَ مِنَ اللَّهِ عَلَى صِحَّةِ إِيمَانِهِ وَ الْاعْتِدَادَ بِهِ وَ أَنَّهُ جَازِمٌ فِي أَمْرِهِ غَيْرُ شَاكٍ فِيهِ

(Allah Said): "The Rasool believes in what is Revealed unto him from his Lord". [2:285]. Al-Bayzawi said, 'A testimony and text from Allah^{-azwj} upon the health of his^{-saww} Eman and the confidence with it, and that he^{-saww} is firm in his^{-saww} affair, not doubting in it.

وَ الْمُؤْمِنُونَ كُلُّهُمْ آمَنَ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ لَا يَخْلُو مِنْ أَنْ يَعْطِفَ الْمُؤْمِنُونَ عَلَى الرَّسُولِ فَيَكُونَ الضَّمِيرُ الَّذِي يَنْوِبُ عَنْهُ التَّنْوِينُ رَاجِعًا إِلَى الرَّسُولِ وَ الْمُؤْمِنِينَ

(The Rasool said), 'And (so do) the Momineen. They all believe in Allah, and His Angels, and His Books and His Rasools [2:285] – It is not free from that the inclination of the Momineen to the Rasools^{-as}. The pronoun would be which the intention is acted upon, referring to the Rasools^{-as} and the Momineen.

أَوْ يَجْعَلُ مَبْتَدَأً فَيَكُونَ الضَّمِيرُ لِلْمُؤْمِنِينَ وَ بِاعْتِبَارِهِ يَصِحُّ وَقْعُ كُلِّ بَحْثِهِ خَيْرُ الْمَبْتَدَأِ وَ يَكُونُ إِفْرَادُ الرَّسُولِ بِالْحُكْمِ إِمَّا لِتَعْظِيمِهِ أَوْ لِأَنَّهُ إِيمَانُهُ عَنْ مَشَاهِدَةٍ وَ عِيَانٍ وَ إِيمَانُهُمْ عَنْ نَظَرٍ وَ اسْتِدْلَالٍ.

Or He^{-azwj} has Made it a beginning, so the pronoun is for the Momineen, and by its expression, it is true that every information has a predicate beginning, and the individualising of the Rasools^{-as} is with Ruling is either due to his^{-saww} reverence or because his^{-saww} Eman is from witnessing and seeing, and their Eman is from consideration and the evidence (inference).

لَا تُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ أَيُّ يَقُولُونَ لَا تَفَرِّقْ وَ أَحَدٌ فِي مَعْنَى الْجَمْعِ لَوْ قَوَّعَهُ فِي سِيَاقِ النِّفْيِ وَ لِذَلِكَ دَخَلَ عَلَيْهِ بَيْنٌ وَ الْمُرَادُ نَفْيُ الْفَرْقِ بِالتَّصْدِيقِ وَ التَّكْذِيبِ

They do not differentiate between any one of His Rasools'. – i.e., they are saying, 'We do not differentiate', and single is in the meaning of the plural due to its occurrence in the continuation of the negation, and due to that it is entered upon it in between, and the purpose is negation of the differentiation by the ratification and the denial.

وَقَالُوا سَمِعْنَا أَجْبَنًا وَ أَطَعْنَا أَمْرَكَ عُفْرَانَكَ رَبَّنَا أَيُّ غُفْرَانِكَ أَوْ نَطْلُبُ غُفْرَانَكَ وَ إِلَيْكَ الْمَصِيرُ أَيُّ الْمَرْجِعِ بَعْدَ الْمَوْتِ وَ هُوَ إِقْرَارُ مِنْهُمْ بِالْبَعثِ
انتهى

(Allah Said): “And they are saying, ‘We hear and we obey’” – your^{-azwj} orders - **(The Rasool said): ‘Yours is the Forgiveness, our Lord, - i.e., Forgive (our sins) for us. Yours^{-azwj} is to Forgive, or we seek Your^{-azwj} Forgiveness - and to You is the Destination’. [2:285] – i.e., the return after the death, and it is an acknowledgment from them of the Resurrection – end.**

إِنَّ فِي ذَلِكَ أَيُّ فِي إِنْبَائِكُمْ بِمَا تَأْكُلُونَ وَ مَا تَدْخِرُونَ فِي بُيُوتِكُمْ لَآيَةً وَ معجزة لَكُمْ إِنَّ كُنْتُمْ مُؤْمِنِينَ أَيُّ مُصَدِّقِينَ غَيْرِ مُعَانِدِينَ

surely in that – i.e., in your being informed of what you had eaten, and what you had kept back in your houses - **is a Sign** - a miracle - **for you all, if you were Momineen [3:49]** – i.e., ratifiers not obstinate.

فَيُؤْتِيهِمْ أَجْرَهُمُ الْإِنْفَاءِ وَ التَّوْفِيقِ إعطاء الحق وافيًا كاملاً.

He will Fulfil their Recompense; [3:57] – the fulfilment and the plentiful-ness of the Giving the rights, fully, completely.

إِنَّ أَوَّلَى النَّاسِ بِإِبْرَاهِيمَ أَيُّ أَحْصَهُمْ بِهِ وَ أَقْرَبَهُمْ مِنْهُ مِنَ الْوَلِيِّ وَ هُوَ الْقَرَبُ لِلَّذِينَ اتَّبَعُوهُ مِنْ أُمَّتِهِ وَ هَذَا النَّبِيُّ خُصُوصًا وَ الَّذِينَ آمَنُوا مِنْ أُمَّتِهِ لِمُوافَقَتِهِمْ لَهُ
فِي أَكْثَرِ مَا شَرَعَ لَهُمْ عَلَى الْأَصَالَةِ.

Surely the foremost of people to Ibrahim – i.e., He^{-azwj} Specified them with it and their closeness from him^{-as} from the guardian, and it is the closeness - **are those who follow him** – from his^{-as} community - **and this Prophet** – in particular - **and those who are believing; [3:68]** - from his^{-saww} community due to their approval to him^{-saww} regarding most of what he^{-saww} had legislated to them upon the authenticity.

فِي الْكَافِي وَ الْعَيَّاشِي هُمُ الْأَئِمَّةُ وَ مَنْ اتَّبَعَهُمْ.

In ‘Al-Kafi’ and ‘Al-Ayyashi’ – ‘They are the Imams^{-asws} and the one who follow them^{-asws}’.

وَ فِي الْمَجْمَعِ قَالَ أَمِيرُ الْمُؤْمِنِينَ إِنَّ أَوَّلَى النَّاسِ بِالْأَنْبِيَاءِ أَعْمَلُهُمْ بِمَا جَاءُوا بِهِ ثُمَّ تَلَا هَذِهِ الْآيَةَ وَ قَالَ إِنَّ وَلِيَّ مُحَمَّدٍ ص مِنْ أَطَاعَ اللَّهَ وَ إِنَّ بَعْدَتْ لِحُمَتُهُ
وَ إِنَّ عَدُوَّ مُحَمَّدٍ مَنِ عَصَى اللَّهَ وَ إِنَّ قُرْبَتْ قَرَابَتُهُ.

And in (the book) ‘Al-Majma’a’ – Amir Al-Momineen^{-asws} said: ‘The foremost of the people with the Prophets^{-as} is the ones most working with what they^{-as} had come with’. Then he^{-asws} recited this Verse and said: ‘The friend of Muhammad^{-saww} is the one who obeys Allah^{-azwj} and even if his meat (body) is far away, and the enemy of Muhammad^{-saww} is the one who disobeys Allah^{-azwj} and even if his kinship is near’.

وَ اللَّهُ وَلِيُّ الْمُؤْمِنِينَ أَيُّ يَتَوَلَّى نَصْرَتَهُمْ

and Allah is the Guardian of the Momineen [3:68] – i.e., in charge of Helping them.

قُلْ آمَنَّا بِأَمْرِ الرَّسُولِ بِأَنْ يُخْبِرَ عَنْ نَفْسِهِ وَتَابِعِيهِ بِالْإِيمَانِ وَ نَحْنُ لَهُ مُسْلِمُونَ أي متقادون مخلصون في عبادته

Say: 'We believe in Allah - in the matter of the Rasool^{-saww} that he^{-saww} informs about himself^{-as} and we follow him^{-saww} with the Eman - **and to Him are we submitting [3:84]** – i.e., led sincerely in worshipping Him^{-azwj}.

وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ يَتَفَضَّلُ عَلَيْهِم بِالْعَفْوِ وَ غَيْرِهِ فِي الْأَحْوَالِ كُلِّهَا

and Allah is Gracious to the Momineen [3:152] – Gracing upon them with the Pardon and other such in all of the situations.

فَآمِنُوا بِاللَّهِ وَ رُسُلِهِ مَخْلَصِينَ وَ إِنَّ تُؤْمِنُوا حَقَّ الْإِيمَانِ وَ تَتَّقُوا النِّفَاقَ فَلَكُمْ أَجْرٌ عَظِيمٌ لَا يَقَادِرُ قَدْرَهُ

therefore believe in Allah and His Rasools; - sincerely - **and if you believe** – the rightful Eman - **and fear** – the hypocrisy - **then for you would be a mighty Recompense [3:179]** – you cannot measure its worth.

لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا كَمَا فَعَلَهُ الْخَافُونَ مِنْ أَجْبَارِهِمْ أُولَئِكَ هُمُ أَجْرُهُمْ

they are not taking a small price – like what the perverters from their Rabbis had done - **they, for them, their Recompense [3:199].**

و يُؤْتَوْنَ أَجْرُهُمْ مَرَّتَيْنِ كَمَا وَعَدُوا فِي آيَةِ أُخْرَى

They would be Given their Reward twice [28:54] – like what they have been Promised in another Verse.

إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ لِعِلْمِهِ بِالْأَعْمَالِ وَ مَا يَسْتَوْجِبُهُ كُلَّ عَامِلٍ مِنَ الْجَزَاءِ فَيَسْرِعُ فِي الْجَزَاءِ وَ يُوَصِّلُ الْأَجْرَ الْمَوْعُودَ سَرِيعًا.

surely Allah is quick in Reckoning [3:199] – due to His^{-azwj} Knowledge with the deeds, and what Recompense is obligated for every worker, so He^{-azwj} will be Quick in the Reckoning, and the Promised Recompense will arrive quickly.

أَزْوَاجٌ مُطَهَّرَةٌ أَي مِنْ الدَّمَاءِ وَ دَرَنِ الدُّنْيَا وَ أَنْجَاسِهَا وَ قِيلَ مِنَ الْأَخْلَاقِ السَّيِّئَةِ وَ نُدْخُلُهُمْ ظِلًّا ظَلِيلًا أَي دَائِمًا لَا تَنْسَخُهُ الشَّمْسُ مُشْتَقٌّ مِنَ الظِّلِّ لِتَأْكِيدِهِ كَمَا قِيلَ لَيْلٌ أَلِيلٌ

clean wives therein, - i.e., from the bloods, and filth of the world and its uncleanness. And it is said, from the bad manners - **and We shall Enter them to be in dense shade [4:57]** – i.e., permanently, i.e., the sun will not overcome it. It is derived from the 'shade' due to its emphasis, like what is said, 'The dark night'.

وَعَدَ اللَّهُ قَالَ الطَّبْرَسِيُّ رَحِمَهُ اللَّهُ أَي وَعَدَ اللَّهُ ذَلِكَ وَعَدًا حَقًّا مُصَدَّرٌ مُؤَكَّدٌ لَمَّا قَبْلَهُ كَأَنَّهُ قَالَ أَحَقُّهُ حَقًّا وَ مَنْ أَصْدَقُ اسْتِفْهَامٌ فِيهِ مَعْنَى النِّفْيِ أَي لَا أَجْدُ أَصْدَقَ مِنَ اللَّهِ قَوْلًا فِيمَا أَخْبَرَ وَ وَعَدًا فِيمَا وَعَدَ.

it being a true Promise of Allah; - Al-Tabarsee, may Allah^{-azwj} have Mercy on him, said, 'That Promise of Allah^{-azwj} is a true Promise, a confirmed source due to what is before it. It is as if

He^{-azwj} Said: 'Truly true' – **and who is truer [4:122]** - an interrogation in it meaning the negation, i.e., I^{-saww} cannot find anyone truer than Allah^{-azwj} in Words regarding whatever He^{-azwj} Informs, and a Promise among what He^{-azwj} Promises.

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ أَيَّ آمَنُوا بِاللَّسْتَهُمْ وَظَاهِرَهُمْ آمَنُوا بِقُلُوبِكُمْ وَبِاطْنِكُمْ لِيُؤَافِقَ ظَاهِرَكُمْ بِاطْنِكُمْ فَالْخَطَابُ لِلْمُنَافِقِينَ وَ قِيلَ الْخَطَابُ لِلْمُؤْمِنِينَ عَلَى الْحَقِيقَةِ وَ الْمَعْنَى اثْبَتُوا عَلَى هَذَا الْإِيمَانِ فِي الْمُسْتَقْبَلِ وَ دَاوَمُوا عَلَيْهِ

O you who believe! Believe in Allah and His Rasool, [4:136] – i.e., believing with their tongues and their apparent, believing with their hearts and their esoteric in order to make their apparent to be compatible with their esoteric. So the Address is to the hypocrites. And it is said the Address is to the Momineen based upon the reality, and the meaning is, they should be steadfast upon this Eman in the future and be constant upon it.

وَ اخْتَارَهُ الْجَبَائِي قَالَ لِأَنَّ الْإِيمَانَ الَّذِي هُوَ التَّصْدِيقُ لَا يَبْقَى وَ إِنَّمَا يَسْتَمِرُّ بِأَنْ يَجِدَدَهُ الْإِنْسَانُ حَالًا بَعْدَ حَالٍ.

And Al-Jabaie chose it. He said, 'Because the Eman is that which is the ratification, it does not last, and rather it should be persistence with the human being reviewing it a state after a state'.

وَ قِيلَ الْخَطَابُ لِأَهْلِ الْكِتَابِ أَمَرُوا بِأَنْ يُؤْمِنُوا بِالنَّبِيِّ وَ الْكِتَابِ الَّذِي أُنْزِلَ عَلَيْهِ كَمَا آمَنُوا بِمَا مَعَهُمْ مِنَ التَّوْرَةِ وَ الْإِنْجِيلِ وَ يَكُونُ وَجْهَ أَمْرِهِمْ بِالتَّصْدِيقِ بِمَا وَ إِنْ كَانُوا مُصَدِّقِينَ بِمَا أَحَدَ أَمْرَيْنِ.

And it is said, 'The Address is to People of the Book. They have been Commanded that they should believe in the Prophet and the Book which had been Revealed unto him^{-saww}, like what they had believe in what is with them, from the Torah and the Evangel, and an aspect of their affair is with the ratification with these two, and even though their ratifying these two is one of the two Commands.

إِمَّا أَنْ يَكُونَ لِأَنَّ التَّوْرَةَ وَ الْإِنْجِيلَ فِيهِمَا صِفَاتُ نَبِينَا وَ تَصْحِيحُ نُبُوَّتِهِ فَمَنْ لَمْ يَصْدَقْهُ لَمْ يَصْدُقِ الْقُرْآنَ لَا يَكُونُ مُصَدِّقًا بِمَا لِأَنَّ فِي تَكْذِيبِهِ تَكْذِيبُ التَّوْرَةِ وَ الْإِنْجِيلِ.

Either it could be because the Torah and the Evangel, in these two are attributes of our Prophet^{-saww} and the correctness of his^{-saww} Prophet-hood. So the one who does not ratify the Quran would not be ratifying these two, because in belying it is belying the Torah and the Evangel.

وَ إِمَّا أَنْ يَكُونَ اللَّهُ عَزَّ وَ جَلَّ أَمَرَهُمْ بِالْإِقْرَارِ بِمُحَمَّدٍ وَ الْقُرْآنِ وَ بِالْكِتَابِ الَّذِي أُنْزِلَ مِنْ قَبْلِهِ وَ هُوَ الْإِنْجِيلُ وَ ذَلِكَ لَا يَصِحُّ إِلَّا بِالْإِقْرَارِ بِعِيسَى عَ أَيُّضًا وَ أَنَّهُ نَبِيٌّ مَرْسَلٌ.

And either (or) it could be that Allah^{-azwj} Mighty and Majestic Commanded them with the acknowledging Muhammad^{-saww} and the Quran, and with the Book which had been Revealed from before it, and it is the Evangel, and that is not correct except with the acknowledgment with Isa^{-as} as well that he^{-as} is a Sent Prophet^{-as}.

وَمَنْ يَكْفُرْ بِاللَّهِ أَيَّ يَجْحَدُهُ أَوْ يَشْبَهُهُ بِخَلْقِهِ أَوْ يَرُدُّ أَمْرَهُ وَنَحْيَهُ وَ مَلَائِكَتِهِ أَيَّ يَنْفِيهِمْ أَوْ يَنْزِلُهُمْ مَنْزِلَةً لَا تَلِيْقُ بِهِمْ كَمَا قَالُوا بَنَاتُ اللَّهِ وَ كُتِبَ فِيْجَحْدُهَا وَ رُسُلِهِ فَيَنْكُرُهُمْ وَ الْيَوْمَ الْآخِرُ أَيَّ يَوْمِ الْقِيَامَةِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا أَيَّ ذَهَبَ عَنِ الْحَقِّ وَ قَصَدَ السَّبِيلَ ذَهَابًا بَعِيدًا.

and one who disbelieves in Allah, - i.e., rejects Him^{-azwj}, or resembles Him^{-azwj} with His^{-azwj} creatures, or rejects His^{-azwj} Commands and His^{-azwj} Prohibitions - **and His Angels**, - i.e., negates them or regards them at a status not related with them like what they said that these are daughters of Allah^{-azwj} - **and His Books**, - rejecting these - **and His Rasools** - denying them^{-as} - **and the Last Day**, - i.e., the Day of Qiyamah - **so he has strayed a far straying [4:136]** - i.e., gone away from the truth and aimed for the way going far away.

وَلَمْ يَفْرُقُوا بَيْنَ أَحَدٍ مِنْهُمْ بِأَنْ آمَنُوا بِجَمِيعِهِمْ أَوَّلِيكَ سَوْفَ يُؤْتِيهِمْ أَيَّ يُعْطِيهِمْ أَجُورَهُمْ الْمَوْعُودَةَ لَهُمْ سَمِيَ الثَّوَابُ أَجْرًا لِلدَّلَالَةِ عَلَى اسْتِحْقَاقِهِمْ لَهَا وَ التَّصْدِيرُ بِسَوْفَ لِلدَّلَالَةِ عَلَى أَنَّهُ كَائِنٌ لَا مُحَالَةَ وَ إِنْ تَأَخَّرَ وَ كَانَ اللَّهُ غَفُورًا لَمْ يَزَلْ يَغْفِرُ مَا فَرَطَ مِنْهُمْ مِنَ الْمَعَاصِي رَحِيمًا يَنْفُضِلُ بِأَنْوَاعِ الْإِنْعَامِ.

and do not differentiate between any of them, - by believing in all of them - **they would soon be Given** - i.e., being Given - **their Recompense**; - the Promised for them, named as the Reward, a Recompense which they were deserving for it, and the pronoun 'soon' evidences upon that will be happening, inevitably, and even if it were to be delayed - **and Allah was always Forgiving**, - not ceasing for Forgive whatever excessive disobediences had been from them - **Merciful [4:152]** - Gracious with a variety of Conferment.

وَلَا يَزِيدُهُمْ مِنْ فَضْلِهِ أَيَّ عَلَى مَا كَانَ وَعَدَهُمْ بِهِ مِنَ الْجَزَاءِ وَ أَمَّا الَّذِينَ اسْتَكْبَرُوا أَيَّ أَنْفَوْا عَنِ الْإِقْرَارِ بِوَحْدَانِيَّتِهِ وَ اسْتَكْبَرُوا أَيَّ تَعَظَّمُوا عَنِ الْإِقْرَارِ لَهُ بِالطَّاعَةِ وَ الْعِبَادِيَّةِ وَلِيَّا يَنْجِيهِمْ مِنْ عَذَابِهِ وَ لَا تَصِيرَ أَيَّ نَاصِرًا يَنْقُذُهُمْ مِنْ عِقَابِهِ.

and He would be Increasing for them from His Grace; - i.e., based upon what He^{-azwj} had Promised them with, of the Recompense - **and as for those who are disdain** - i.e., negating from acknowledging His^{-azwj} Oneness - **and are being arrogant**, - i.e., considering it too big, acknowledging to Him^{-azwj} the obedience and the servitude - **neither a guardian** - rescuing them from His^{-azwj} Punishment - **nor a helper [4:173]** - i.e., a helper to save them from His^{-azwj} Punishment.

وَ اعْتَصِمُوا بِهِ أَيَّ بِحَبْلِ طَاعَتِهِ أَوْ طَاعَةِ أَنْبِيَائِهِ وَ حَجَّجَهُ أَوْ بِدِينِهِ كَمَا قَالَ وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا

and adhering with Him, [4:175] - i.e., with the rope of obeying Him^{-azwj} or obeying His^{-azwj} Prophets and His^{-azwj} Divine Authorities, or His^{-azwj} religion like what He^{-azwj} Said: **And hold firmly with the Rope of Allah altogether [3:103]**.

وَ فِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ الْأَعْتَصَامِ التَّمَسُّكُ بِهِ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ - وَ وَلَايَةِ الْأَئِمَّةِ بَعْدَهُ.

And in Tafseer of Ali Bin Ibrahim - 'The holding, the adhering with it, is with the Wilayah of Amir Al-Momineen^{-asws}, and the Wilayah of the Imams^{-asws} after it'.

فِي رَحْمَةٍ مِنْهُ أَيَّ ثَوَابٍ مُسْتَحَقٍّ أَوْ نِعْمَةٍ مِنْهُ وَ هِيَ الْجَنَّةُ عَنْ ابْنِ عَبَّاسٍ وَ فَضَّلَ أَيَّ إِحْسَانٍ زَائِدٍ عَلَيْهِ وَ قِيلَ أَيَّ مَا يَسِطُ لَهُمْ مِنَ الْكَرَامَةِ وَ تَضْعِيفِ الْحَسَنَاتِ وَ مَا يَزَادُ لَهُمْ مِنَ النِّعَمِ عَلَى مَا يَسْتَحِقُّونَهُ

a Mercy from Him— i.e., deserving Rewards, or a Conferment from Him^{-azwj}, and it is the Paradise – from Ibn Abbas. **and Grace, [4:175]** – i.e., a Favour increasing upon it. And it is said, 'I.e., what would be extended to them from the honours, and additional Rewards, and what is increased for them from the Conferment upon what they would be deserving with.

وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا قَالَ الطبرسي رحمه الله صراطا مفعول ثان ليهديهم فإنه على معنى يعرفهم أو حال من الهاء في إليه أي يوفقهم لإصابة فضله الذي يتفضل به على أوليائه و يسددهم لسلوك منهج من أنعم عليهم من أهل طاعته و اقتفاء آثارهم.

and they would be Guided to Him by a Straight Path [4:175] – Al-Tabarsee, may Allah^{-azwj} have Mercy on him, said, 'A second path conducted in order to guide them, for it is based upon the meaning to make them know, i.e., making them compatible to attain His^{-azwj} Grace who He^{-azwj} Graces with upon His^{-azwj} friends and Guides them to travel the way of the ones He^{-azwj} has Favoured upon, from the people obeying Him^{-azwj}, and tracing their tracks.

و أقول في تفسير علي بن إبراهيم الصراط المستقيم علي ع.

And I (Majlisi) am saying, 'In Tafseer of Ali Bin Ibrahim – the Straight Path is Ali^{-asws}'.

لَهُمْ مَغْفِرَةٌ أَوْ لَدُونِهِمْ وَأَجْرٌ أَوْ ثَوَابٌ عَظِيمٌ قَالَ الطبرسي رحمه الله الفرق بين الثواب و الأجر أن الثواب يكون جزاء على الطاعات و الأجر قد يكون على سبيل المعاوضة بمعنى الأجرة.

for them would be Forgiveness – i.e., for their sins - **and a mighty Recompense [5:9]** – i.e., Reward. Al-Tabarsee (may Allah^{-azwj} have Mercy on him, said, 'The difference between the Reward and the Recompense is that the Reward is a recompense based upon the obedience, while the Recompense happens to be upon the way of compensation, in the meaning of the recompense.

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ يَعْنِي الْيَهُودَ وَ النَّصَارَى آمَنُوا بِمُحَمَّدٍ وَ اتَّقَوْا الْكُفْرَ وَ الْفَوَاحِشَ لَكُنَّا عَنْهُمْ سَبِيحًا أَي سترناها عليهم و غفرناها لهم

And if the People of the Book [5:65] – He said, 'It means the Jews and the Christians - **were to believe** – in Muhammad^{-saww} - **and fear**, - the Kufr and the immoralities - **We would Expiate their evil deeds from them [5:65]** - i.e., Veil these upon them and Forgive these for them.

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَ الْإِنْجِيلَ أَوْ عَمِلُوا بِمَا فِيهِمَا عَلَى مَا فِيهِمَا دُونَ أَنْ يَحْرِفُوا شَيْئًا مِنْهُمَا أَوْ عَمِلُوا بِمَا فِيهِمَا بِأَنْ أَقَامُوهُمَا نَصَبَ أَعْيُنِهِمْ وَ مَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ أَي الْقُرْآنَ وَ قَبْلَ كُلِّ مَا دَلَّ اللَّهُ عَلَيْهِ مِنْ أُمُورِ الدِّينِ لَأَكَلُوا مِنْ فَوْقِهِمْ بِإِرْسَالِ السَّمَاءِ عَلَيْهِمْ مِدْرَارًا وَ مِنْ تَحْتِ أَرْجُلِهِمْ بِإِعْطَاءِ الْأَرْضِ خَيْرَهَا وَ قَبْلَ لَأَكَلُوا ثَمَارَ النَّخِيلِ وَ الْأَشْجَارِ مِنْ فَوْقِهِمْ وَ الزَّرْعِ مِنْ تَحْتِ أَرْجُلِهِمْ.

And if they had observed the Torah and the Evangel - i.e., worked with what is in these, based upon what is in these without altering anything from these, or worked with what is in these by setting them up in front of their eyes - **and what was Revealed to them from their Lord**, - i.e., the Quran. And it is said, 'All what Allah^{-azwj} has Pointed upon from the matters of religion' - **they would have eaten from their above** – by the sky sending downpours upon them - **and from beneath their legs. [5:66]** – by the earth giving its goodness. And it is said, 'They would have eaten the fruits of the palm trees, and the (other) trees from above them, and the cultivation from beneath their legs.

و المعنى تركوا في بلادهم و لم يجلوا عن بلادهم و لم يقتلوا فكانوا يتمتعون بأموالهم و ما رزقهم الله من النعم و إنما خص سبحانه الأكل لأن ذلك أعظم الانتفاع و قيل كناية عن التوسعة كما يقال فلان في الخير من قرنه إلى قدمه أي يأتيه الخير من كل جهة يلتسمه منها.

And the meaning is they had neglected in their city, and they did not go away from their city and did not kill. They were enjoying with their wealth and what Allah^{-azwj} had Grace them with from the bounties, and rather the Glorious has Specified the eating because that is the mightiest benefit. And it is said it is a metaphor about the affluence like what is said, 'So and so is in goodness from his heat to his feet', i.e., the goodness comes to him from every direction he seeks from.

أقول و في تفسير علي بن إبراهيم من فوقهم المطر و من تحت أرجلهم النبات

I (Majlisi) am saying, 'And in Tafseer of Ali Bin Ibrahim - **from their above [5:66]** is the rain - **and from beneath their legs. [5:66]** – the plants'.

و أقول قال بعض أهل التحقيق من فوقهم الإفاضات و الإلهامات الربانية و من تحت أرجلهم ما يكتسبونه بالفكر و النظر و مطالعة الكتب فهو محمول على الرزق الروحاني.

And I (Majlisi) am saying, 'On of the researchers said, '**from their above [5:66]** are the Divine Revelations and the Inspirations - **and from beneath their legs. [5:66]** – what they are achieving with the thinking, and the consideration, and reading the books, so it is carried upon the spiritual Grace.

منهم أمة مقتصدّة قد دخلوا في الإسلام و كثيرٌ منهم ساء ما يعملون و فيه معنى التعجب أي ما أسوأ عملهم و هم الذين أقاموا على الجحود و الكفر.

From them there is a moderate community, - having entered into Al-Islam - **and most of them, evil is what they are doing [5:66]** – and in it is meaning of self-conceited-ness, i.e., how evil are their deeds, and they are those who were standing upon the rejection and the Kufr.

إِنَّ الَّذِينَ آمَنُوا أي بالله و بما فرض عليهم الإيمان به وَ الَّذِينَ هَادُوا أي اليهود وَ الصَّابِئُونَ قال علي بن إبراهيم إنهم ليسوا من أهل الكتاب و لكنهم يعبدون الكواكب و النجوم وَ النَّصَارَى مَنْ آمَنَ منهم أي نزع عن كفره فَلَا خَوْفٌ عَلَيْهِمْ في الآخرة حين يخاف الفاسقون وَ لَا هُمْ يَحْزَنُونَ إذا حزن المخالفون.

Surely those who believe, - i.e., in Allah^{-azwj}, and in what is Obligated upon them, having the Eman with it - **and those who are Jews,** - i.e., the Jews - **and the Sabeans, [5:69].** Ali Bin Ibrahim said, 'They weren't from people of the Book, but they were worshipping the planets and the stars - **and the Christians, the ones who believe** – i.e., removed from Kufr - **so neither would there be fear upon them** - in the Hereafter when the mischief-makers will be fearing - **nor would they be grieving [5:69]** – when the adversaries will be grieving.

أقول قد ورد مثل هذه الآية في البقرة فَمَنْ آمَنَ أي صدق الرسل وَ أَصْلَحَ أي عمل صالحا في الدنيا فَلَا خَوْفٌ عَلَيْهِمْ من العذاب وَ لَا هُمْ يَحْزَنُونَ بفوت الثواب

I (Majlisi) am saying, 'The likes of this Verse has been referred in (Surah) Al Baqarah. **Surely, those who are believing,** - i.e., ratifying the Messengers^{-as} - **and do righteous deeds,** - doing

righteous deeds in the world - **there would be no fear for them**, - from the Punishment - **nor would they be grieving [2:62]** – on the loss of the Rewards.

يُؤْمِنُونَ بِهِ أَي بِالْقُرْآنِ وَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ فَإِنْ مِنْ صَدَقَ بِالْآخِرَةِ خَافَ الْعَاقِبَةَ وَ لَا يَزَالُ الْخَوْفُ يَحْمِلُهُ عَلَى النَّظَرِ وَ التَّدْبِيرِ حَتَّى يُؤْمِنَ بِهِ وَ يَحَافِظُ عَلَى الطَّاعَةِ وَ تَخْصِصِ الصَّلَاةِ لِأَعْمَادِ الدِّينِ وَ عِلْمِ الْإِيمَانِ

are believing in it, - i.e., in the Quran - **and they are preserving upon their Salats [6:92]**. The one who ratifies the Hereafter will fear the Punishment, and the fear will not cease to carry him upon the consideration, and the pondering until he believes in it, and he preserves upon the obedience, and the specific of the Salat is because it is a pillar of religion and a flag of Eman.

إِنَّ فِي ذَلِكَمْ أَي فِي أَنْزَالِ الْمَاءِ مِنَ السَّمَاءِ وَ إِخْرَاجِ النَّبَاتَاتِ وَ الْأَشْجَارِ وَ الثَّمَارِ **آيَاتٍ** عَلَى وَجُودِ صَانِعِ عَالِمٍ حَكِيمٍ قَدِيرٍ يَقْدِرُهُ وَ يَدْبِرُهُ وَ يَنْقُلُهُ مِنْ حَالٍ إِلَى حَالٍ لِقَوْمٍ يُؤْمِنُونَ فَإِنَّهُمْ الْمُنْتَفِعُونَ.

Surely in that – i.e., in the descent of water from the sky and emergence of the plants and the trees and the fruits - **are Signs** – upon the existence of an All-Knowing Wise Maker, Able with His^{-azwj} Power, and He^{-azwj} Manages and Transfers it from a state to a state - **for a people who are believing [6:99]** – for they will be benefitting.

أَوْ مَنْ كَانَ مَيِّتًا قَبْلَ أَي كَافِرًا فَأَحْيَيْنَاهُ بَأْنِ هُدَيْنَاهُ إِلَى الْإِيمَانِ وَ إِنَّمَا سَمِيَ الْكَافِرُ مَيِّتًا لِأَنَّهُ لَا يَنْتَفِعُ بِحَيَاتِهِ وَ لَا يَنْفَعُ غَيْرَهُ بِحَيَاتِهِ فَهُوَ أَسْوَأُ حَالًا مِنَ الْمَيِّتِ وَ سَمِيَ الْمُؤْمِنُ حَيًّا لِأَنَّهُ لَهُ وَ لَغَيْرِهِ الْمَصْلَحَةُ وَ الْمَنْفَعَةُ وَ قِيلَ نَظْفَةً فَأَحْيَيْنَاهُ

Or is the one who was dead, - It is said it means the Kafir - **so We Revived him** - by Guiding him to the Eman. And rather, the Kafir has been named as dead because he does not benefit with his life nor does he benefit others with his life, so these is of a worse life than the dead, while the Momin has been named as alive because there is betterment and benefit for him and for others. And it is said, a seed, so We^{-azwj} Revived it.

وَ جَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ قِيلَ الْمَرَادُ بِالنُّورِ الْعِلْمُ وَ الْحِكْمَةُ لِأَنَّ الْعِلْمَ يَهْتَدِي بِهِ إِلَى الرِّشَادِ كَمَا يَهْتَدِي بِالنُّورِ فِي الطَّرِيقَاتِ أَوْ الْقُرْآنِ وَ الْإِيمَانِ كَمَنْ مَثَلُهُ مِثْلُ مَنْ هُوَ فِي الظُّلُمَاتِ أَي فِي ظُلْمَةِ الْكُفْرِ.

and Made for him a Light he can walk with among the people, - It is said the intent with the light is the knowledge and the wisdom, because the knowledge one can be guided to the right like what one is guided with the light in the dark roads, or the Quran and the Eman - **like the one similar to him** – one who is - **in the darkness [6:122]** – in the darkness of Kufr.

وَ سَمِيَ الْقُرْآنُ وَ الْإِيمَانُ وَ الْعِلْمُ نُورًا لِأَنَّ النَّاسَ يَبْصُرُونَ بِذَلِكَ وَ يَهْتَدُونَ بِهِ مِنْ ظُلُمَاتِ الْكُفْرِ وَ حَيْرَةِ الضَّلَالَةِ كَمَا يَهْتَدِي بِسَائِرِ الْأَنْوَارِ وَ سَمِيَ الْكُفْرُ ظُلْمَةً لِأَنَّ الْكَافِرَ لَا يَهْتَدِي بِهَدَاهِ وَ لَا يَبْصُرُ أَمْرَ رَشْدِهِ كَمَا سَمِيَ أَعْمَى

And the Quran, and the Eman, and the knowledge have been named as light because the people are seeing (being insightful) with that and they are being guided by it from the darkness of Kufr and confusion of the straying, like what one is guided by rest of the lights; and the Kufr has been named as darkness because the Kafir is not guided by His^{-azwj} Guidance, nor does he see the matter of his rightful way like what the blind one has been named.

كَذَلِكَ زَيْنٌ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ قَالَ الْحَسَنُ زِينَهُ وَاللَّهُ لَهُمُ الشَّيْطَانُ وَ أَنْفُسُهُمْ.

Like that it was adorned for the Kafirs what they were doing [6:122] – Al-Hassan said, ‘By Allah^{-azwj}! The Satan^{-la} adorn for them and (so do they) themselves’.

و فِي الْكَافِي عَنْ الْبَاقِرِ ع مِثْلًا لَا يَعْرِفُ شَيْئًا وَ نُورًا يَمْشِي بِهِ فِي النَّاسِ إِمَامًا يَأْتُمُّ بِهِ - كَمَنْ مِثْلُهُ فِي الظُّلُمَاتِ الَّذِي لَا يَعْرِفُ الْإِمَامَ.

And in (the book) ‘Al-Kafi’ – from Al-Baqir^{-asws}: **dead**, - He does not understand anything - and **a Light he can walk with among the people**, - an Imam^{-asws} he can be led by - **like the one similar to him in the darkness [6:122]** – one who does not recognise the Imam^{-asws}’.

و فِي الْعَيَّاشِيِّ عَنْهُ ع الْمَيِّتُ الَّذِي لَا يَعْرِفُ هَذَا الشَّأْنَ يَعْنِي هَذَا الْأَمْرَ - وَ جَعَلْنَا لَهُ نُورًا إِمَامًا يَأْتُمُّ بِهِ يَعْنِي عَلِيٌّ بْنُ أَبِي طَالِبٍ ع - كَمَنْ مِثْلُهُ فِي الظُّلُمَاتِ قَالَ يَدِهِ هَكَذَا هَذَا الْخَلْقُ الَّذِينَ لَا يَعْرِفُونَ شَيْئًا.

And in (Tafseer) Al-Ayyashi – from him^{-asws}: ‘The dead is the one who does not know this affair, meaning this matter (Al Wilayah) - **and Made for him a Light he can walk with among the people [6:122]** – an Imam^{-asws} he can be led by, meaning Ali Bin Abu Talib^{-asws}’ - **like the one similar to him in the darkness [6:122]** – he^{-asws} said by his^{-asws} hand like this: ‘These people, those who are not knowing anything’.

و فِي الْمَنَاقِبِ عَنِ الصَّادِقِ ع كَانَ مِثْلًا عَنَّا فَأَخْبَيْنَاهُ بِنَا.

And in (the book) ‘Al-Manaqib’ – from Al-Sadiq^{-asws}: **‘dead**, - from us^{-asws} - **so We Revived him [6:122]** – through us^{-asws}’.

وَ قَالَ عَلِيٌّ بْنُ إِبْرَاهِيمَ جَاهِلًا عَنِ الْحَقِّ وَ الْوَلَايَةِ فَهَدَيْنَاهُ إِلَيْنَا قَالَ النُّورُ الْوَلَايَةُ فِي الظُّلُمَاتِ يَعْنِي وَلَايَةَ غَيْرِ الْأَيْمَةِ ع

And Ali Bin Ibrahim said, ‘Ignorant about the truth and the Wilayah, so We^{-azwj} Guided him to it’. He said, ‘The Noor is the Wilayah - **in the darkness [6:122]** – means the wilayah of other than the Imams^{-asws}’.

و فِي الْمَجْمَعِ عَنِ الْبَاقِرِ ع أَتَاهَا نَزَلَتْ فِي عَمَّارِ بْنِ يَاسِرٍ وَ أَبِي جَهْلٍ.

And in (the book) ‘Al-Majma’a’ – from Al-Baqir^{-asws}: ‘It was Revealed regarding Ammar Bin Yasir^{-ra} and Abu Jahl^{-la}’.

وَ هَذَا صِرَاطٌ رَيْبٌ قَلِيلٌ يَعْنِي طَرِيقَهُ وَ عَادَتُهُ فِي التَّوْفِيقِ وَ الْخِذْلَانِ وَ قِيلَ الْإِسْلَامُ أَوْ الْقُرْآنُ مُسْتَقِيمًا لَا اعْوِجَاجَ فِيهِ وَ النِّصْبُ عَلَى الْحَالِ قَدْ فَصَّلْنَا الْآيَاتِ أَيْ بَيَّنَّاها وَ مِيزْنَاهَا لِقَوْمٍ يَذَكَّرُونَ فَيَعْلَمُونَ أَنَّ الْقَادِرَ هُوَ اللَّهُ وَ أَنَّ كُلَّ مَا يَحْدُثُ مِنْ خَيْرٍ أَوْ شَرٍّ فَهُوَ بِقَضَائِهِ وَ أَنَّهُ عَلِيمٌ بِأَحْوَالِ الْعِبَادِ حَكِيمٌ عَدِلٌ فِيمَا يَفْعَلُ بِهِمْ

And this is the Path of your Lord, - It is said it means His^{-azwj} Path and His^{-azwj} Norm in the Inclination and the Abandonment. And it is said, Al-Islam or the Quran - **straight**. – there being no crookedness with it, and the set up upon the state - **We Detail the Signs** - i.e., Explained these and Distinguished these - **for a people who mind [6:126]**, so they would know that the Able, He^{-azwj} is Allah^{-azwj}, and all what occurs, from good or evil, it is with His^{-azwj} Decree, and

He^{-azwj} is All-Knowing with the situations of the servants, Wise, Just in what He^{-azwj} Does with them.

لَهُمْ لِلَّذِينَ تَذَكَّرُوا وَعَرَفُوا الْحَقَّ دَارُ السَّلَامِ أَي دَارِ اللَّهِ أَوْ دَارِ السَّلَامَةِ مِنْ كُلِّ آفَةٍ.

For them – for those who mind and know the truth - **is the house of peace [6:127]** – i.e., house of Allah^{-azwj}, or the house of safety from every affliction.

و قال علي بن إبراهيم يعني في الجنة و السلام الأمان و العافية و السرور عِنْدَ رَبِّهِمْ أَي فِي ضِمَانِهِ يُوَصِّلُهُمْ إِلَيْهَا لَا مُحَالَةَ وَ هُوَ وَلِيُّهُمْ قَبْلَ أَي مُوَلَاهُمْ وَ مُحِبُّهُمْ وَ قَالَ عَلِيٌّ بْنُ إِبْرَاهِيمَ أَي أَوَّلَى بِهِمْ بِمَا كَانُوا يَعْمَلُونَ أَي بِسَبَبِ أَعْمَالِهِمْ.

And Ali Bin Ibrahim said, 'It means in the Paradise, and the 'peace' is the safety and the well-being and the happiness - **in the Presence of their Lord**, - i.e., in His^{-azwj} Guarantee with their arriving to it, inevitably - **and He is their Guardian** – It is said it means their Master^{-azwj} and One^{-azwj} Who Loves them'. And Ali Bin Ibrahim said, 'I.e., foremost with them - **due to what they were doing [6:127]** – i.e., due to their deeds.

وَ أَنَّ هَذَا صِرَاطِي أَي وَ لِأَنَّ تَعْلِيلَ لِلأَمْرِ بِاتِّبَاعِهِ وَ قِيلَ الْإِشَارَةُ فِيهِ إِلَى مَا ذَكَرَ فِي السُّورَةِ فَإِنَّهَا بِأَسْرَافِهَا فِي إِثْبَاتِ التَّوْحِيدِ وَ النُّبُوَّةِ وَ بَيَانِ الشَّرِيعَةِ

And surely this one is My Straight Path, [6:153] – i.e., and because a reason for the Command is to follow him^{-asws}. And it is said there is an indication in it to what is Mentioned in the Chapter, for it is quick in proving the Oneness, and the Prophet-hood, and explain the Law.

وَ لَا تَتَّبِعُوا السُّبُلَ أَي الْأَدْيَانَ الْمُخْتَلِفَةَ الْمُنْتَشِعَةَ عَنِ الْأَهْوِيَةِ الْمُتَبَايِنَةِ فَتَفَرَّقَ بِكُمْ أَي فَتَفَرَّقَكُمْ وَ تَزِيلَكُمْ عَنْ سَبِيلِهِ الَّذِي هُوَ اتِّبَاعُ الْوَحْيِ وَ اقْتِفَاءُ الْبَرْهَانِ ذَلِكَ الْاِتِّبَاعَ وَ صَوَّاهُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ الضَّلَالَ وَ التَّفَرُّقَ عَنِ الْحَقِّ.

and do not be following the ways (of others), - i.e., the different religions branching out from the different identities - **for they will separate you** – i.e., divide you and decline you - **from His Way**. – which it is following the Revelation and tracing the proof – **That** – the following (obedience) **is (what you) are Bequeathed with, perhaps you would be fearing [6:153]** – the straying and the separating from the truth.

وَ فِي رِوَايَةِ الْوَاعِظِينَ، عَنِ النَّبِيِّ ص فِي هَذِهِ الْآيَةِ سَأَلْتُ اللَّهَ أَنْ يَجْعَلَهَا لِعَلِيِّ فَعَلَّ.

And in (the book) 'Rowzat Al-Waizeen' – from the Prophet^{-saww} regarding this Verse: 'I^{-saww} asked Allah^{-azwj} to Make to be for Ali^{-asws}, so He^{-azwj} Did'.

وَ رَوَى الْعِيَّاشِيُّ عَنِ الْبَاقِرِ ع أَنَّهُ قَالَ لِزَيْدِ الْعَجَلِيِّ تَدْرِي مَا يَعْنِي بِ صِرَاطِي مُسْتَقِيمًا قَالَ قُلْتُ لَا قَالَ وَلَايَةُ عَلِيٍّ وَ الْأَوْصِيَاءِ

And it is reported by Al-Ayyashi, from Al-Baqir^{-asws} having said to Bureyd Al Ijaly: 'Do you know what is meant by **Straight Path, [6:153]**?' He said, 'I said, 'No'. He^{-asws} said: 'Wilayah of Ali^{-asws} and the successors^{-asws}'.

قَالَ وَ تَدْرِي مَا يَعْنِي وَ لَا تَتَّبِعُوا السُّبُلَ قَالَ قُلْتُ لَا قَالَ وَلَايَةُ فُلَانٍ وَ فُلَانٍ

قَالَ وَ تَذَرِي مَا مَعْنَى فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ قَالَ قُلْتُ لَا قَالَ يَعْنِي سَبِيلَ عَلِيٍّ ع.

هَلْ يُنْظَرُونَ إِنْكَارَ بَعْضِ مَا يَنْتَظِرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ مَلَائِكَةُ الْمَوْتِ أَوْ الْعَذَابُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ

فِي الْإِحْتِجَاجِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي مَعْنَى هَذِهِ الْآيَةِ إِنَّمَا خَاطَبَ نَبِيًّا ص هَلْ يَنْتَظِرُ الْمُتَافِقُونَ أَوْ الْمُشْرِكُونَ - إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ فَيَعْنِيهِمْ أَوْ يَأْتِي رُبُّكَ أَمْرَ رَبِّكَ وَ الْآيَاتُ هِيَ الْعَذَابُ فِي دَارِ الدُّنْيَا كَمَا عَذَّبَ الْأُمَمَ السَّالِفَةَ وَ الْقُرُونُ الْحَالِيَةَ.

يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ إِنْ كُنَّ الْمَعْنَى أَنَّهُ لَا يَنْفَعُ الْإِيمَانَ حِينَئِذٍ نَفْسًا غَيْرَ مُقَدِّمَةِ إِيْمَانِهَا أَوْ مُقَدِّمَةِ إِيْمَانِهَا غَيْرَ كَاسِبَةٍ فِي إِيْمَانِهَا خَيْرًا وَ الْآيَةُ تَدُلُّ عَلَى أَنَّ الْإِيمَانَ لَا يَنْفَعُ وَ لَا يَقْبَلُ عِنْدَ مُعَابَنَةِ أَحْوَالِ الْآخِرَةِ وَ مُشَاهَدَةِ الْعَذَابِ كَلِيمَانِ فِرْعَوْنَ وَ قَدْ مَرَّ تَفْسِيرُ الْآيَةِ بِتَمَامِهَا فِي كِتَابِ الْمَعَادِ.

و فِي تَفْسِيرِ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنِ الْبَاقِرِ ع نَزَلَتْ أَوْ كَسِبَتْ فِي إِيْمَانِهَا خَيْرًا قَالَ إِذَا طَلَعَتِ الشَّمْسُ مِنْ مَغْرِبِهَا آمَنَ النَّاسُ كُلُّهُمْ فِي ذَلِكَ الْيَوْمَ فَيَوْمَئِذٍ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا.

وَفِي الْكَافِي وَ الْعَبَّاسِيِّ عَنِ الْبَاقِرِ وَ الصَّادِقِ ع فِي قَوْلِهِ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ قَالَ طُلُوعُ الشَّمْسِ مِنَ الْمَغْرِبِ وَ خُرُوجُ الدَّجَالِ وَ ظُهُورُ الدُّخَانِ وَ الرَّجُلُ يَكُونُ مُصْرًا وَ لَمْ يَعْمَلْ عَمَلِ الْإِيمَانِ ثُمَّ يَجِيءُ الْآيَاتُ فَلَا يَنْفَعُهُ إِيْمَانُهُ.

And in (the books) 'Al-Kafi' and 'Al-Ayyashi' – from Al-Baqir^{-asws} and Al-Sadiq^{-asws} regarding His^{-azwj} Words: ***The day some of the Signs of your Lord do come, [6:158]***. He^{-asws} said: 'Emergence of the sun from the west, and emergence of Al Dajjal^{-la}, and appearance of the smoke, and the man happened to be persistent and did not do any deed of the Eman, then the Signs come, so his Eman will not benefit him (then)'.

وَعَنْ أَحَدِهِمَا ع فِي قَوْلِهِ أَوْ كَسَبَتْ فِي إِيمَانِهِ خَيْرًا قَالَ الْمُؤْمِنُ الْعَاصِي خَالَتْ بَيْنَهُ وَ بَيْنَ إِيمَانِهِ كَثْرَةُ ذُنُوبِهِ وَ فَلَهُ حَسَنَاتِهِ فَلَمْ يَكْسِبْ فِي إِيمَانِهِ خَيْرًا.

And from one of the two (5th or 6th Imam^{-asws}) regarding His^{-azwj} Words: ***or earned goodness during its Eman. [6:158]***, he^{-asws} said: 'The disobedient Momin, his many sins and his few good deeds would form a barrier between him and his Eman, so his Eman will not have earned goodness during his Eman'.

وَ فِي الْكَافِي عَنِ الصَّادِقِ ع مِنْ قَبْلِ يَغْنِي فِي الْمَيْتَاقِ - أَوْ كَسَبَتْ فِي إِيمَانِهِ خَيْرًا قَالَ الْأَنْبِيَاءُ وَ الْأَوْصِيَاءُ وَ أَمِيرُ الْمُؤْمِنِينَ ع خَاصَّةً، قَالَ لَا يَنْفَعُ إِيمَانُهَا لِأَنَّهَا سُلِبَتْ.

And in (the book) 'Al-Kafi' – from Al-Sadiq^{-asws}: ***from before-*** meaning during the Covenant'. ***or earned goodness during its Eman. [6:158]***. He^{-asws} said: 'The Prophets^{-as}, and the successors^{-asws}, and Amir Al-Momineen^{-asws} in particular'. He^{-asws} said: 'Its Eman will not benefit it because it would have been Confiscated'.

وَ فِي الْإِكْمَالِ عَنْهُ ع فِي هَذِهِ الْآيَةِ يَغْنِي خُرُوجُ الْقَائِمِ الْمُتَنَظَّرِ.

And in (the book) 'Al-Ikmal' – from him^{-asws} regarding this Verse: 'Meaning, advent of Al-Qaim^{-ajfj}, the awaited'.

وَ عَنْهُ ع قَالَ: الْآيَاتُ هُمْ الْأَيُّمَةُ ع وَ الْآيَةُ الْمُتَنَظَّرَةُ الْقَائِمُ ع فَيَوْمَئِذٍ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا.

And from him^{-asws} having said: 'The Signs, these are the Imams^{-asws}, and the awaited Sign is Al-Qaim^{-ajfj}. On that day, ***a soul will not benefit from its Eman [6:158]***'.

وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهَا خُرُوجُ دَابَّةِ الْأَرْضِ مِنْ عِنْدِ الصَّفَا مَعَهَا خَاتَمُ سُلَيْمَانَ وَ عَصَا مُوسَى وَ طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا.

And from Amir Al-Momineen^{-asws}: 'It is emergence of walker of the earth (Dabbat Al-Arz) at (the hill) Al-Safa. With him would be the ring of Suleyman, and staff of Musa^{-as} and emergence of the sun from its west'.

قُلْ أَنْتَظِرُوا إِنَّا مُتَنَظِّرُونَ وَعِيدٌ وَ تَهْدِيدٌ أَيَّ أَنْتَظَرُوا إِيَّانَ أَحَدِ الثَّلَاثَةِ فَإِنَّا مُنْتَظَرُونَ لَهُ وَ حِينَئِذٍ لَنَا الْفَوْزُ وَ لَكُمْ الْوَيْلُ.

Say, 'Await, (for) we are awaiting (too)' [6:158] – a promise and a threat, i.e., await the coming of one of the three. We are waiting for it, and on that day for us will be the success and for you would be the doom'.

قُلْ إِنِّي هَدَانِي رَبِّي أَيَّ بِالْوَحْيِ وَ الْإِشْرَادِ وَ دِينًا أَيَّ هَدَانِي دِينًا قِيمًا فَيَعْلَمُ مَنْ قَامَ كَالسَّيِّدِ وَ الْهَيْنَ مِلَّةَ إِبْرَاهِيمَ هَدَانِي وَ عَرَفَنِي مِلَّةَ إِبْرَاهِيمَ فِي حَالِ حَنِيفِيَّتِهِ

Say: 'Surely, my Lord Guided me - with the Revelation and the rightful Guidance and **a correct Religion** – i.e., Guided me^{-saww} to a correct religion of the one who shall rise like the Master and the easy (religion) - **of the nation of Ibrahim [6:161]** – Guided me^{-as} and Introduced me^{-saww} to the religion of Ibrahim in a state of his^{-as} uprightness'.

و فِي الْعَيَّاشِي عَنِ الْبَاقِرِ ع مَا أَبْقَتِ الْحَنَفِيَّةُ شَيْئاً حَتَّى إِنَّ مِنْهَا قَصَّ الْأُظْفَارِ وَ الْأَخَذَ مِنَ الشَّارِبِ وَ الْحَتَّانَ.

And in 'Al-Ayyashi' – from Al-Baqir^{-asws}: 'Nothing remains from the uprightness, even from these the clipping of the nails, and taking (trimming) from the moustache, and the circumcision'.

وَ عَنْهُ ع مَا مِنْ أَحَدٍ مِنْ هَذِهِ الْأُمَّةِ يَدِينُ بِدِينِ إِبْرَاهِيمَ عَ غَيْرَ تَأْوَ وَ غَيْرَ شَيْعَتِنَا.

And from him^{-asws}: 'There is no one from this community making a religion with the religion of Ibrahim^{-as} apart from us^{-asws} and our^{-asws} Shias'.

وَ عَنْ السَّجَّادِ ع مَا أَحَدٌ عَلَى مِلَّةِ إِبْرَاهِيمَ إِلَّا نَحْنُ وَ شَيْعَتُنَا وَ سَائِرُ النَّاسِ مِنْهَا بَرَاءٌ.

And from Al-Sajjad^{-asws}: 'There is no one upon the religion of Ibrahim^{-as} except us^{-asws} and our^{-asws} Shias, and rest of the people are away from it'.

مَا أُنْزِلَ إِلَيْكُمْ أَيُّ مِنَ الْقُرْآنِ وَ الْوَحْيِ مِنْ دُونِهِ أَوْلِيَاءُ أَيُّ شَيَاطِينِ الْجِنِّ وَ الْإِنْسِ فَيَحْمِلُوكُمْ عَلَى الْأَهْوَاءِ وَ الْبِدْعِ وَ يَضِلُّوكُمْ عَنْ دِينِ اللَّهِ وَ عَمَّا أُمِرْتُمْ بِاتِّبَاعِهِ قَلِيلًا مَا تَذَكَّرُونَ أَيُّ تَذَكَّرَا قَلِيلًا تَذَكَّرُونَ

what is Revealed to you – i.e., from the Quran and the Revelation - **and do not follow guardians from the ones besides Him** – i.e., Satans^{-la} of the Jinn and the humans, for they^{-la} will carry you upon the whims and the innovations and will stray you all away from the religion of Allah^{-azwj} and away from what you have been Commanded with following - **Little is what you are recalling [7:3]** – i.e., little is what you mind.

لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا اعْتَرَضَ بَيْنَ الْمُبْتَدِلِ وَ الْخَيْرِ لِلتَّغْيِيبِ فِي اكْتِسَابِ النِّعَمِ الْمَقِيمِ بِمَا يَسْعُهُ طَاقَتُهُمْ وَ يَسْهَلُ عَلَيْهِمْ.

We do not Encumber a soul except to its capacity [7:42] - An objection between the subject and the predicate, to encourage them to acquire eternal bliss, in a way that accommodates their energy and makes it easy for them.

وَ رَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ أَيُّ فِي الدُّنْيَا فَمَا مِنْ مُسْلِمٍ وَ لَا كَافِرٍ وَ لَا مُطِيعٍ وَ لَا عَاصٍ وَ هُوَ مُتَقَلِّبٌ فِي نِعْمَتِي أَوْ فِي الدُّنْيَا وَ الْآخِرَةِ إِلَّا أَنْ قَوْمًا لَمْ يَدْخُلُوهَا لِضَلَالِهِمْ فَسَاءَ كُتُبُهَا أَيُّ فَسَأَتْ بَتُّهَا وَ أَوْجَبَهَا فِي الْآخِرَةِ لِلَّذِينَ يَتَّقُونَ الشُّرْكَ وَ الْمَعَاصِي.

and My Mercy Extends to all things". – i.e., in the world. There is none from a Muslim, nor a Kafir, nor an obedient one, nor a disobedient one, and he is turning in My^{-azwj} bounties, or in the world and the Hereafter except that there are a people who will not be entering it due to their straying - **So, I have Ordained it** – Affirmed it and Obligated it in the Hereafter - **for those who are fearing [7:156]** – the Shirk and the disobedience.

وَجُلُّهُمْ الطَّيِّبَاتِ يستفاد من بعض الآيات تأويل الطبيات بأخذ العلم من أهله و الخباثت بقول من خالف و هو بطن من بطون الآية و قد مر تفسيرها في أبواب الأطعمة

he would be instructing them with the good things [7:157] – It can be benefitted with some of the Verses the interpretation of ‘the good things’ as taking the knowledge from its rightful ones, and ‘the bad’ as being words of the one who opposes, and it is esoteric from the esoteric of the Verse, and its interpretation has passed in the chapter on the foods.

وَصَضَعَهُمْ إِصْرَهُمْ أَيِ يَخْفَ عَنْهُمْ مَا كَلَفُوا بِهِ مِنَ التَّكْلِيفِ الشَّاقَةِ وَ أَصْلُ الْإِصْرِ الثَّقْلُ وَ كَذَا الْأَغْلَالُ

and removing from them their burdens – i.e., lighten from them what they had (previously) been encumbered with from the difficult encumberments, and the origin of (the word) ‘burdens’ is the weight, and like that are the: **shackles**.

وَعَزَّزُوهُ أَيِ عَظَمُوهُ بِالتَّقْوِيَةِ وَ الذَّبَّ عَنْهُ وَ أَصْلُ التَّعْزِيرِ الْمَنْعُ وَ أَمَّا النُّورُ فَقِيلَ هُوَ الْقُرْآنُ وَ فِي كَثِيرٍ مِنَ الْأَخْبَارِ أَنَّهُ عَلِيٌّ ع.

And **and assist him**, - i.e., rever him^{-saww} with the strengthening and the defending him^{-saww}; and the origin of the (word) ‘Al-Tazeer’, is the preventing; and as for the **Light [7:157]**, it is the Quran, and in many of the Ahadeeth it is Ali^{-asws}.

وَ هَاجَرُوا أَيِ فَارَقُوا أَوْطَانَهُمْ وَ قَوْمَهُمْ حَبَا لِلَّهِ وَ لِرَسُولِهِ وَ هُمُ الْمُهَاجِرُونَ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ وَ الَّذِينَ آوَوْا أَيِ آوَوْهُمْ إِلَى دِيَارِهِمْ وَ نَصَرُوا هُمْ عَلَى أَعْدَائِهِمْ وَ هُمُ الْأَنْصَارُ أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لِأَنَّهُمْ حَقَّقُوا إِيمَانَهُمْ بِالْهَجْرَةِ وَ النِّصْرَةِ وَ الْإِنْسِلَاحِ مِنَ الْأَهْلِ وَ الْمَالِ وَ النَّفْسِ لِأَجْلِ الدِّينِ لَهُمْ مَغْفِرَةٌ وَ رِزْقٌ كَرِيمٌ لَا تَبْعَةَ لَهُ وَ لَا مَنَةَ فِيهِ

and emigrating – i.e., separating from their homeland and their people in love for Allah^{-azwj} and for His^{-azwj} Rasool^{-saww}, and they are the Emigrants from Makkah to Al Medina - **and those who are sheltering** – i.e., sheltering them to their houses - **and helping (them)**, - them against their enemies, and they are the Helpers - **these ones, they are the true Momineen**. – because they proved their Eman by the Emigration and the help, and the separation from th family, and the wealth, and the souls for the sake of the religion - **For them would be Forgiveness and a Benevolent sustenance [8:74]** – neither (thinking of) any consequences for it nor any favour in it.

وَ الَّذِينَ آمَنُوا مِنْ بَعْدُ وَ هَاجَرُوا وَ جَاءُوا مَعَكُمْ يَرِيدُ الْآخِيقِينَ بَعْدَ السَّابِقِينَ فَأُولَئِكَ مِنْكُمْ أَيِ مَنْ جَمَلْتُمْ أَيْهَا الْمُهَاجِرُونَ وَ الْأَنْصَارُ وَ حَكَمَهُمْ حَكَمَكُمْ فِي وَجُوبِ مَوَالِقَتِهِمْ وَ نَصْرَتِهِمْ وَ إِنْ تَأَخَّرَ إِيمَانُهُمْ وَ هَجَرْتَهُمْ.

And those who would believe from afterwards and emigrate and fight alongside you, - intending the catching up after the pioneers - **so they are from you; [8:75]** - i.e., from your total, O you Emigrants, and the Helpers, and their rulings are your rulings, in the obligation of their friendship, and their helping, and even though their Eman was delayed, and they emigrated.

أَعْظَمُ دَرَجَةً أَيِ مَنْ لَمْ يَسْتَجْمِعْ هَذِهِ الصِّفَاتِ وَ أُولَئِكَ هُمُ الْفَائِزُونَ أَيِ الْمُخْتَصِمُونَ بِالْفَوْزِ وَ نِيلَ الْحَسَنَى عِنْدَ اللَّهِ.

a greater rank – i.e., than the ones who did not gather these qualities - **These, they are the achievers [9:20]** – i.e., specified with the success and achieving the best in the Presence of Allah^{-azwj}.

وَمَسَاكِينٌ طَيِّبَةٌ أَي يَطِيبُ فِيهَا الْعَيْشُ فِي جَنَّاتٍ عَدْنٍ أَي إِقَامَةٍ وَخُلُودٍ وَفَدَّ مَضَتْ الْأَخْبَارُ فِي ذَلِكَ مِنْ بَابٍ وَصَفَ الْجَنَّةَ وَرِضْوَانُ مِنَ اللَّهِ أَكْبَرُ يَعْنِي وَ شَيْءٌ مِنْ رِضْوَانِهِ أَكْبَرُ مِنْ ذَلِكَ كُلِّهِ لِأَنَّ رِضَاهُ سَبَبُ كُلِّ سَعَادَةٍ وَ مُوجِبُ كُلِّ فَوْزٍ وَ بِهِ يَنَالُ كِرَامَتَهُ الَّتِي هِيَ أَكْبَرُ أَصْنَافِ الثَّوَابِ ذَلِكَ الرِّضْوَانُ هُوَ الْفَوْزُ الْعَظِيمُ الَّذِي يَسْتَحَقُّ دُونَهُ كُلُّ لَذَةٍ وَ مَهْجَةٍ.

and goodly dwellings – i.e., wherein the life is good - **in the Garden of Eden**; - i.e., staying eternally, and the Ahadeeth have passed regarding that from the chapter describing the Paradise - **and the Pleasure from Allah is the Greatest**, - meaning, and something from His^{-azwj} Greatest Pleasure from that all of it, because His^{-azwj} Pleasure is the cause of every happiness and obliges every success, and by it His^{-azwj} Honours are achieved which it the greatest type of Reward - **that** – the (Divine) Pleasure - **is the Mighty achievement [9:72]** – which the ones besides it every pleasure and glory is lower.

أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ أَي سَابِقَةً وَ فَضْلًا سَمِيَتْ قَدَمًا لِأَنَّ السَّبْقَ بِهَا كَمَا سَمِيَتْ النِّعْمَةُ يَدًا لِأَنَّهَا بِالْيَدِ تُعْطَى وَ إِضَافَتُهَا إِلَى الصَّدَقِ لِتَحَقُّقِهَا وَ التَّنْبِيهِ عَلَى أَنَّهُمْ إِنَّمَا يَنَالُونَهَا بِصَدَقِ الْقَوْلِ وَ النِّيَّةِ

for them would be a 'true footing' [10:2] – i.e., precedence and merit have been names as 'footing' because the precedence with it is like what the bounty has been named as 'hand' because it is given by the hand, and it has been added to the 'true' due to its reality and an alertness that they will be achieving it with truthful words and the intentions.

وَ فِي الْمَجْمَعِ عَنِ الصَّادِقِ ع أَنَّ مَعْنَى قَدَمَ صِدْقٍ شَفَاعَةُ مُحَمَّدٍ ص.

And in (the book) 'Al-Majma'a' – from Al-Sadiq^{-asws}: 'The meaning of **'true footing' [10:2]** is intercession of Muhammad^{-saww}'.

وَ فِي الْكَافِي وَ الْعِيَاشِي هُوَ رَسُولُ اللَّهِ ص وَ فِيهِمَا بَوْلَايَةُ أَمِيرِ الْمُؤْمِنِينَ ع وَ هَذَا لِأَنَّ الْوَلَايَةَ مِنْ شُرُوطِ الشَّفَاعَةِ وَ هُمَا مُتَلَازِمَتَانِ.

And in 'Al-Kafi' and Al-Ayyashi', it is Rasool-Allah^{-saww}, and in these two, 'It is by Wilayah of Amir Al-Momineen^{-asws}', and this is because the Wilayah is from the conditions of the intercession, and they are both inseparable.

بِإِمَانِهِمْ أَي بِسَبَبِ إِيْمَانِهِمْ لِلْإِسْتِقَامَةِ عَلَى سُلُوكِ الطَّرِيقِ الْمُوْدِي إِلَى الْجَنَّةِ فِي جَنَّاتِ النَّعِيمِ لِأَنَّ التَّمَسُّكَ بِسَبَبِ السَّعَادَةِ كَالْوَصُولِ إِلَيْهَا أَوْ يَهْدِيهِمْ فِي الْآخِرَةِ إِلَيْهَا.

With their Eman. – i.e., by the cause of their Eman of being steadfast upon travelling the road leading to the Paradise - **in the Gardens of Bliss [10:9]** – because the adhering with the cause is the happiness like the arriving to it, or He^{-azwj} Guides them to the Hereafter to it.

وَ بَشِّرِ الْمُؤْمِنِينَ بِالنَّصْرَةِ فِي الدُّنْيَا وَ الْجَنَّةِ فِي الْعَقْبَى.

and give glad tidings to the Momineen [10:87] – of the Help in the world and the Paradise in the Hereafter.

الآن وَ قَدْ عَصَيْتَ قَبْلَ قَالَ الطبرسي رحمه الله فيه إضمار أي قيل له الآن آمنت حين لم ينفع الإيمان و لم يقبل لأنه حال الإلجاء و قد عصيت بترك الإيمان في حال ما ينفعك الإيمان فهلا آمنت قبل ذلك و إيمان الإلجاء لا يستحق به الثواب فلا ينفع انتهى.

Now! And you had disobeyed before, [10:91] – Al-Tabarsee, may Allah^{-azwj} be Pleased with him, said, 'In it is a verb, i.e., it was said to him (Pharaoh^{-la}): 'Now you^{-la} are believing when the Eman will not benefit and is not Acceptable?' Because it is a state of seeking the refuge, and you^{-la} had disobeyed by neglecting the Eman in a state what the Eman cannot benefit you^{-la}. Why didn't you^{-la} believe before that? And the Eman of seeking the refuge, the Rewards cannot be deserving by it, nor does it benefit' – end.

و ذكر الرازي لعدم قبول توبة فرعون وجوها منها أنه إنما آمن عند نزول العذاب و الإيمان في هذا الوقت غير مقبول لأنه عند نزول العذاب وقت الإلجاء و في هذا الحال لا تكون التوبة مقبولة.

And Al Razy mentioned, 'The impossibility of acceptance of the repentance of Pharaoh^{-la} has aspects. From these is that he^{-la} rather believed during the descent of the Punishment, and the Eman in this time is unacceptable, because at the time of the descent of Punishment is time of seeking the refuge, and in this state, the repentance cannot be acceptable.

كَذَلِكَ حَقًّا عَلَيْنَا أَي مِثْل ذَلِكَ الْإِنجَاء نُنَجِّ الْمُؤْمِنِينَ مِنْكُمْ حِينَ تَهْلِكُ الْمُشْرِكِينَ وَ حَقًّا عَلَيْنَا اعْتِرَاضَ يَعْنِي حَقَّ ذَلِكَ عَلَيْنَا حَقًّا

Like that, it is binding upon Us - i.e., like that seeking of refuge - **to Rescue the Momineen [10:103]** – from you all when We^{-azwj} shall destroy the Polytheists, and (the Words) **binding upon Us** is an objection, meaning right of that upon Us^{-azwj} is a reality.

وَ فِي الْمَجْمَعِ وَ الْأَيَّاشِيِّ عَنِ الصَّادِقِ ع مَا يَمْنَعُكُمْ أَنْ تَشْهَدُوا عَلَى مَنْ مَاتَ مِنْكُمْ عَلَى هَذَا الْأَمْرِ أَنَّهُ مِنْ أَهْلِ الْجَنَّةِ إِنَّ اللَّهَ تَعَالَى يَقُولُ كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّ الْمُؤْمِنِينَ.

And in (the books) 'Al-Majma'a' and 'Al-Ayyashi' – From Al-Sadiq^{-asws}: 'What is preventing you all from testifying upon the ones from you who dies upon this matter (Wilayah_ that he is from the people of Paradise? Allah^{-azwj} the Exalted Says: **Like that, it is binding upon Us to Rescue the Momineen [10:103]**'.

وَ لَكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ فَإِنَّهُ هُوَ الْحَقِيقُ بِأَنْ يَخَافَ وَ يَرْجَى وَ يَعْبُدَ وَ إِنَّمَا خَصَّ التَّوْفِي بِالذِّكْرِ لِلتَّهْدِيدِ وَ أَمَرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ الْمَصْدَقِينَ بالتوحيد فهذا ديني.

but I worship Allah, the One Who will Cause you to die; - for it is the reality that He^{-azwj} should be feared, and hoped to, and worshipped, and rather the death has been specified with the Mentioned due to the threat - **and I am Commanded that I become from the Momineen [10:104]** – the ratifiers of the Oneness, so this is my^{-saww} religion.

وَأَنْ أَقِمَّ وَجْهَكَ عَظْفَ عَلَى أَنْ أَكُونَ غَيْرَ أَنْ صَلَاةً أَنْ مُحْكِيَةً بِصِيغَةِ الْأَمْرِ وَالْمَعْنَى أَمَرْتُ بِالْإِسْتِقَامَةِ وَالسَّادِدِ فِي الدِّينِ بِإِدَاءِ الْفَرَائِضِ وَالْإِنْتِهَاءِ عَنِ الْقَبَائِحِ.

And that you should set your [10:105] – inclining upon that I should be, but the link is the Command Spoken in the imperative form, and the meaning is, ‘I^{-saww} have been Commanded with the straightness and the guidance in the religion by fulfilling the obligations and desisting from the ugliness’.

وَأَحْبَبُوا إِلَى رَبِّهِمْ أَيَّ أَطْمَأْنَأُوا إِلَيْهِ وَخَشَعُوا لَهُ

and are humbling to their Lord, [11:23] - i.e., wishing to Him^{-azwj} and humbling to Him^{-azwj}.

مَثَلُ الْفَرِيقَيْنِ أَيُّ الْكَافِرِ وَالْمُؤْمِنِ كَالْأَعْمَى وَالْأَصْمَى أَوْ كَالْأَعْمَى الْأَصْمَى وَالْبَصِيرِ وَالسَّمِيعِ أَوْ كَالْبَصِيرِ السَّمِيعِ وَ ذَلِكَ لِتُعَامِيَ الْكَافِرَ عَنْ آيَاتِ اللَّهِ وَ تَصَامِمَهُ عَنْ اسْتِمَاعِ كَلَامِ اللَّهِ وَ تَأْيِيهِ عَنْ تَدَبُّرِ مَعَانِيهِ أَوْ فَلَا تَدَكَّرُونَ بِضَرْبِ الْأَمْثَالِ وَ التَّأَمُّلِ فِيهَا.

An example of the two sects – i.e., the Kafir and the Momin - **is like the blind and deaf one**, - i.e., like the blind and like the deaf, or like the blind, the deaf - **and the seeing and hearing one**. – i.e., like the seeing and like the hearing, or like the seeing, the hearing, and that is due to the blindness of the Kafir from the Signs of Allah^{-azwj} and his deafness from hearing the Speech of Allah^{-azwj}, and his refusal from pondering its meanings - **So will you not take heed?** [11:24] – striking the examples and the pondering in it.

هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ يَعْنِي الْكَافِرَ وَالْمُؤْمِنَ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ قَالَ الْكَافِرُ وَالْإِيمَانُ

Say: ‘Are they equal, the blind and the seeing one?’ – Ali Bin Ibrahim said, ‘It means the Kafir and the Momin’. **Or is it equal, the darkness and the light? [13:16]**. He said, ‘The Kufr and the Eman.

كَلِمَةً طَيِّبَةً قَبْلَ أَيِّ قَوْلَا حَقًّا وَ دَعَاءً إِلَى صِلَاحِ كَشَجَرَةٍ طَيِّبَةٍ يَطِيبُ ثَمَرُهَا كَالنَّخْلَةِ

a good word – It is said, a true word and calling to the correctness - **as being like a good tree, [14:24]** – its fruits are good, like the date tree.

وَ فِي الْمَجْمَعِ عَنِ النَّبِيِّ ص أَنَّ هَذِهِ الشَّجَرَةَ الطَّيِّبَةَ النَّخْلَةُ - أَصْلُهَا ثَابِتٌ فِي الْأَرْضِ ضَارِبٌ بِعُرْوَةِ فِيهَا - تُؤْتِي أَكْلَهَا أَيُّ تُعْطِي ثَمَرَهَا كُلَّ حِينٍ أَيُّ كُلِّ وَقْتٍ وَفَتْهُ اللَّهُ لِإِمْتَارِهَا - بِإِذْنِ رَبِّهَا أَيُّ بِإِزَادَةِ خَالِقِهَا لَعَلَّهُمْ يَتَذَكَّرُونَ لِأَنَّ فِي ضَرْبِ الْأَمْثَالِ تَذَكُّيراً وَ تَصَوُّيراً لِلْمَعَانِي بِالْمَحْسُوسَاتِ لِتَقْرِبِهَا مِنَ الْأَفْهَامِ.

And in (the book) ‘Al-Majma’a’ – from the Prophet^{-saww}: ‘This **good tree** is the date tree - **its roots are stable [14:24]** – in the ground striking its roots into it - **Yielding its fruit** – i.e., giving its fruits - **in every season** – i.e., every time Allah^{-azwj} has Timed for it to bear fruit - **by the permission of its Lord?** – i.e., by the Will of its Creator - **that they might be mindful [14:25]** - because in striking the examples there is a reminder and illustrations of the meanings with the perceptions due to their proximity from the understanding’.

وَ فِي الْعَبَّاسِيِّ عَنِ الصَّادِقِ ع هَذَا مَثَلٌ ضَرَبَهُ اللَّهُ لِأَهْلِ بَيْتِ نَبِيِّهِ وَ لِمَنْ عَادَاهُمْ.

And in 'Al-Ayyashi' – from Al-Sadiq^{-asws}: 'This example Allah^{-azwj} has Struck is of People^{-asws} of the Household of the Prophet^{-saww} and for the ones inimical to them^{-asws}'.

و فِي الْكَافِي، عَنْهُ ع أَنَّهُ سِيلَ عَنِ الشَّجَرَةِ فِي هَذِهِ الْآيَةِ فَقَالَ - رَسُولُ اللَّهِ ص أَصْلُهَا وَ أَمِيرُ الْمُؤْمِنِينَ ع فَرْعُهَا وَ الْأَيْمَةُ مِنْ ذُرِّيَّتَيْهَا أَغْصَانُهَا وَ عِلْمُ الْأَيْمَةِ ثَمَرُهَا وَ شِيعَتُهُمُ الْمُؤْمِنُونَ وَ رَقُّهَا.

And in 'Al-Kafi' – from him^{-asws}. He^{-asws} was asked about the three in this Verse, so he^{-asws} said: 'Rasool-Allah^{-saww} is its root, and Amir Al-Momineen^{-asws} is its trunk, and the Imams^{-asws} from their^{-asws} offspring are its branches, and knowledge of the Imams^{-asws} are its fruits, and their^{-asws} Momineen Shias are its leaves'.

قال و الله إن المؤمن ليولد فتورق ورقة فيها و إن المؤمن ليموت فتسقط ورقة منها.

He^{-asws} said: 'By Allah^{-azwj}! The Momin is born, so there sprouts a leaf in it, and the Momin dies, so a leaf falls off from it'.

و فِي الْإِكْمَالِ الْحَسَنِ وَ الْحُسَيْنِ ثَمَرُهَا وَ التَّسْعَةُ مِنْ وَلَدِ الْحُسَيْنِ أَغْصَانُهَا

And in (the book) 'Al-Ikmal' – 'Al-Hassan^{-asws} and Al-Husayn^{-asws} are its fruits, and the Shias from the children of Al-Husayn^{-asws} are its branches'.

و فِي مَعَانِي الْأَخْبَارِ وَ غُصْنِ الشَّجَرَةِ فَاطِمَةُ وَ ثَمَرُهَا أَوْلَادُهَا وَ وَرَقُهَا شِيعَتُنَا

And in (the book) 'Ma'any Al-Akhbar', 'And a branch of the tree is (Syeda) Fatima^{-asws}, and its fruits are her^{-asws} children, and its leaves are our^{-asws} Shias'.

و زَادَ فِي الْإِكْمَالِ ثُبُوتِي أَكْلَهَا كُلَّ حِينٍ مَا يَخْرُجُ مِنْ عِلْمِ الْإِمَامِ إِلَيْكُمْ فِي كُلِّ سَنَةٍ مِنْ كُلِّ فَجٍّ عَمِيقٍ.

And there is an increase in (the book) 'Al-Ikmal' - **Yielding its fruit in every season [14:25]** – what comes out from the knowledge of the Imam^{-asws} to you all during every year, from every deep ravine'.

وَ مَثَلُ كَلِمَةٍ خَبِيثَةٍ قِيلَ أَيْ قَوْلٌ بَاطِلٌ وَ دَعَاءٌ إِلَى ضَلَالٍ أَوْ فُسَادٍ كَشَجَرَةٍ خَبِيثَةٍ لَا يُطِيبُ ثَمَرُهَا كَشَجَرَةِ الْخَنْظَلِ اجْتَنَّبْتُ أَيْ اسْتَوْصَلْتُ وَ أَخَذْتُ جَنَّتَهُ بِالْكَلِمَةِ مِنْ فَوْقِ الْأَرْضِ لِأَنَّ عَرُوقَهَا قَرِيبَةٌ مِنْهَا لَهَا مِنْ قَرَارٍ أَيْ اسْتِقْرَارٍ

And an example of a wicked word – It is said, i.e., a false word and calling to straying or mischief - **is like a wicked tree** – its fruit is not good, like the colocynth tree - **uprooted** – i.e., it was excised and its body in total - **from above the ground**, - because its leaves and near from it - **there would be not stability for it [14:26]** – i.e., calmness.

وَ فِي الْمَجْمَعِ عَنِ الْبَاقِرِ ع أَنَّ هَذَا مَثَلُ بَنِي أُمَيَّةٍ.

And in (the book) 'Al-Majma'a' – from Al-Baqir^{-asws}: 'This is an example of the clan of Umayya'.

وَرَوَى عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْهُ عَ كَذَلِكَ الْكَافِرُونَ لَا تَصْعَدُ أَعْمَالُهُمْ إِلَى السَّمَاءِ وَ بَنُو أُمَيَّةَ لَا يَذْكُرُونَ اللَّهَ فِي مَجْلِسٍ وَ لَا فِي مَسْجِدٍ وَ لَا تَصْعَدُ أَعْمَالُهُمْ إِلَى السَّمَاءِ إِلَّا قَلِيلٌ مِنْهُمْ.

And it is reported by Ali Bin Ibrahim from him^{asws}: ‘Like that are the Kafirs! Their deeds do not ascend to the sky, and the clan of Umayya, they are neither mentioning Allah^{azwj} in any gathering, nor in any Masjid, nor will their deeds be ascending to the sky except a few of them’.

بِالْقَوْلِ الثَّابِتِ قِيلَ أَيُّ الَّذِي ثَبِتَ بِالْحُجَّةِ وَ الْبَرهَانِ عِنْدَهُمْ وَ تَمَكَّنَ فِي قُلُوبِهِمْ وَ اطمأنَّتْ إِلَيْهِ أَنْفُسُهُمْ فِي الْحَيَاةِ الدُّنْيَا فَلَا يَزِلُّونَ إِذَا افْتَنُوا فِي دِينِهِمْ وَ فِي الْآخِرَةِ فَلَا يَتَلَعَثُونَ إِذَا سَلُّوا عَنْ مَعْتَقَدِهِمْ وَ يُضِلُّ اللَّهُ الظَّالِمِينَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ بِالْجُحُودِ وَ الْاِقْتِصَارِ عَلَى التَّقْلِيدِ فَلَا يَهْتَدُونَ إِلَى الْحَقِّ وَ لَا يَثْبُتُونَ فِي مَوَاقِفِ الْفِتَنِ

with the Firm Word – It is said, i.e., which affirms with the argument and the proof with them, and enables in their hearts, and their souls wish to it - **in the life of the world** - so they do not move (slip) when they are Tried in their religion - **and in the Hereafter**, - so they will not be faltering when they would be Questioned about what they had sent ahead - **and Allah Lets the unjust to go astray, [14:27]** – those who were unjust to themselves with the ingratitude and the limiting themselves upon the Taqleed, so they were not guided to the truth, and they were not steadfast in the positions of temptation.

وَ فِي التَّوْحِيدِ عَنِ الصَّادِقِ عَ يَغْنِي يُضِلُّهُمْ يَوْمَ الْقِيَامَةِ عَنْ دَارِ كَرَامَتِهِ - وَ يَفْعَلُ اللَّهُ مَا يَشَاءُ مِنْ تَثْبِيتِ الْمُؤْمِنِينَ وَ خِذْلَانِ الظَّالِمِينَ.

And in (the book) ‘Al-Tawheed’ – from Al-Sadiq^{asws}: ‘Meaning He^{azwj} will Let them stray on the Day of Qiyamah away from the house of His^{azwj} Honour - **and Allah does whatsoever He so Desires to [14:27]** – from Affirming the Momineen and Abandoning the unjust ones’.

و يظهر من كثير من الأخبار أن التثبيت في الدنيا عند الموت و في الآخرة في القبر أو الآخرة تشمل الحالتين و قد مضت الأخبار الكثيرة في تفسير الآيات المذكورة في كتب الإمامة و الفتن و المعاد و قد أوردنا وجوها كثيرة فيها فلا نعيداها.

And it is apparent from many of the Ahadeeth is that the steadfast-ness in the world during the death, and in the Hereafter in the grave, or the Hereafter is inclusive of the two states, and many Ahadeeth have passed in interpretation of the mentioned Verses in the books of the Imamate, and the Ordeals, and the Hereafter, and we have referred many of its aspects, so we shall not repeat these.

حَنِيفًا قَالَ الرَّاغِبُ الْحَنْفُ هُوَ مِيلٌ عَنِ الضَّلَالِ إِلَى الْاِسْتِقَامَةِ وَ الْحَنْفُ بِالْعَكْسِ

upright, [16:123] – Al Raghib said, ‘The uprightness, it is inclining away from the straying towards the straightness, and the partiality is the opposite.

أَجْرًا حَسَنًا هُوَ الْجَنَّةُ أَبَدًا بِلَا انْقِطَاعِ

excellent Recompense [18:2] – it is the Paradise - **for ever [18:3]**, without termination.

إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ إِلَّا اِنْتَظَارُ أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ وَ هِيَ الْإِهْلَاكُ وَ الْاِسْتِصْصَالُ أَوْ يَأْتِيَهُمُ الْعَذَابُ أَيُّ عَذَابِ الْآخِرَةِ فُبَلَا أَيُّ عِيَانَا

except that there has come to them the ways of the former ones, - except awaiting that a way of the former ones should come to them, and it is the destruction and the eradication - or **the Punishment should come**- i.e., Punishment of the Hereafter - **facing them? [18:55]** – i.e., in sight.

كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ قَالَ فِي الْمَجْمَعِ أَيَّ كَانَ فِي حُكْمِ اللَّهِ وَ عَلَّمَهُ لَهُمْ بِسَاتِينَ الْفِرْدَوْسِ وَ هُوَ أَطْيَبُ مَوْضِعٍ فِي الْجَنَّةِ وَ أَوْسَطُهَا وَ أَفْضَلُهَا وَ أَرْفَعُهَا
نُزُلًا أَيَّ مَنْزِلًا وَ مَأْوًى

for them would be Gardens of Al-Firdows – He (Al-Tabarsee) said in ‘Al-Majma’a’ – ‘I.e., it was in the Judgment of Allah^{-azwj} and His^{-azwj} Knowledge there would be orchards of Al-Firdows for them, and it is the best place in the Paradise, and its middle, and its superior, and its highest - **as a lodging [18:107]** – i.e., dwelling and shelter’.

و قِيلَ ذَاتِ نَزْلِ وَ قَالَ الرَّائِبُ النَّزْلُ مَا يَعْدُ لِلنَّازِلِ مِنَ الزَّادِ

And it is said, ‘With lodges’. And Al-Raghib said, ‘The lodging is what returns for the lodger of the provisions’.

لَا يَبْعُوثُ عَنْهَا جَوْلًا أَيَّ تَحُولًا إِذْ لَا يَجِدُونَ أَطْيَبَ مِنْهَا حَتَّى تَنَازِعَهُمْ إِلَيْهِ أَنْفُسُهُمْ

They will not be seeking a transfer from it [18:108] – i.e., Transferring when they will not be finding anything better than it (to transfer to), until they would remove themselves from it.

وَ لَا يُظْلَمُونَ شَيْئًا قِيلَ أَيَّ لَا يَنْقُصُونَ شَيْئًا مِنْ جَزَاءِ أَعْمَالِهِمْ وَ يُجْزَى أَنْ يَنْتَصِبَ شَيْئًا عَلَى الْمَصْدَرِ.

and they will not be wronged of anything [19:60] – ‘It is said, i.e., they will not be reducing anything from the Recompense of their deeds, and it is allowed that something would be set up upon the source.

سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا قِيلَ أَيَّ سَيَجْعَلُ لَهُمْ فِي الْقُلُوبِ مَوَدَّةً وَ قَدْ مَرَّ فِي أَخْبَارٍ كَثِيرَةٍ أَنَّهَا نَزَلَتْ فِي أَمِيرِ الْمُؤْمِنِينَ عَ حَيْثُ جَعَلَ اللَّهُ لَهُ فِي قُلُوبِ الْمُؤْمِنِينَ
وَدًّا وَ فَرَضَ مَوَدَّتَهُ وَ وَلايَتَهُ عَلَى الْخَلْقِ

the Beneficent would Make cordiality to be for them [19:96] – It is said, i.e., He^{-azwj} will Make cordiality to be in the hearts, and it has passed in many Ahadeeth that it was Revealed regarding Amir Al-Momineen^{-asws} whereby Allah^{-azwj} Made cordiality for him^{-asws} to be in the hearts of the Momineen and Obligated having his^{-asws} cordiality and his^{-asws} Wilayah upon the creatures.

قَدْ عَمِلَ الصَّالِحَاتِ أَيَّ فِي الدُّنْيَا لَهُمُ الدَّرَجَاتُ الْعُلَى أَيَّ الْمَنَازِلُ الرَّفِيعَةُ جَنَّاتُ عَدْنٍ بَدَلُ مِنَ الدَّرَجَاتِ مَنْ تَرَكَّى أَيَّ مَنْ تَطَهَّرَ مِنْ أَدْنَسِ الْكُفْرِ وَ
الْمَعَاصِي

having done righteous deeds, - i.e., in the world - **for them would be high ranks [20:75]** – i.e., lofty houses - **Gardens of Eden, [20:76]** – in replacement of the ranks - **one who purified himself [20:76]** – i.e., one who is cleaned of the Kufr and disobedience.

لِمَنْ تَابَ أَيُّ مِنَ الشَّرِكِ وَ آمَنَ بِمَا يَجِبُ الْإِيمَانُ بِهِ ثُمَّ اهْتَدَى أَيُّ إِلَى وِلَايَةِ أَهْلِ الْبَيْتِ عَ كَمَا وَرَدَ فِي الْأَخْبَارِ الْكَثِيرَةِ الَّتِي قَدْ مَرَّ بِبَعْضِهَا وَ سَيَأْتِي بِبَعْضِهَا
إِنْ شَاءَ اللَّهُ.

one who repents – i.e., one who commits Shirk - **and believes** – in what the Eman is obligated with - **then (follows) righteous Guidance [20:82]** – i.e., to Wilayah of People^{asws} of the Household, like what has been referred in many Ahadeeth which some of these have passed and I (Majlisi) shall bring some of these if Allah^{azwj} so Desires.

وَهُوَ مُؤْمِنٌ أَيُّ بِاللَّهِ وَ رَسَلِهِ فَلَا كُفْرَانَ لِسَعْيِهِ أَيُّ لَا تَضْيِيعَ لَهُ اسْتَعِيرَ لِمَنْعِ الثَّوَابِ كَمَا اسْتَعِيرَ الشُّكْرَ لِإِعْطَائِهِ وَ إِنَّا لَهُ أَيُّ لِسَعْيِهِ كَاتِبُونَ أَيُّ مَثْبُوتُونَ فِي
صَحِيفَةِ عَمَلِهِ يَفْعَلُ مَا يُرِيدُ أَيُّ مِنْ إِثَابَةِ الْمَوْحِدِ الصَّالِحِ وَ عِقَابِ الْمُشْرِكِ لَا دَافِعَ لَهُ وَ لَا مَانِعَ.

and he is a Momin, - i.e., in Allah^{azwj} and His^{azwj} Rasool^{saww} - **then there will be no denying his exertion, [21:94]** - i.e., Reward of the righteous Monotheist and Punishment of the Polytheist, there is neither any defence for it nor any preventer.

مِنْ أَسَاوِرَ جَمْعُ أُسُورَةٍ وَ هِيَ جَمْعُ سَوَارٍ مِنْ ذَهَبٍ بَيَانُ لَهُ وَ لُؤْلُؤًا عَطَفَ عَلَيْهَا لَا عَلَى ذَهَبٍ

from bracelets - plural is 'Aswara', and it is a plural of 'Sawar' - **of gold** – explanation of it - **and pearls, [22:23]** - inclining upon it, not upon gold.

إِلَى الطَّيِّبِ مِنَ الْقَوْلِ قَبْلَ هُوَ قَوْلُهُمُ الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَعَدَهُ أَوْ كَلِمَةُ التَّوْحِيدِ وَ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ التَّوْحِيدُ وَ الْإِخْلَاصُ وَ هُذُودًا إِلَى صِرَاطِ الْحَمِيدِ
قِيلَ أَيُّ الْحَمُودِ نَفْسُهُ أَوْ عَاقِبَتُهُ وَ هُوَ الْجَنَّةُ أَوْ الْحَقُّ أَوْ الْمُسْتَحَقُّ لِدَانَتِهِ الْحَمْدُ وَ هُوَ اللَّهُ تَعَالَى وَ صِرَاطُهُ الْإِسْلَامُ.

to the goodly from the words, - It is said, their words, 'The Praise is for Allah^{azwj} Who has been true of His^{azwj} Promise', of the phrase of Tawheed. And Ali Bin Ibrahim said, 'The Tawheed (Oneness) and the sincerity - **and were Guided to the Path of the Praise One [22:24]** – It is said, i.e., the Praised One^{azwj} Himself^{azwj} or His^{azwj} consequence, and it is the Paradise, or the truth, or the deserving the Praise for Himself^{azwj}, and He^{azwj} is Allah^{azwj} the Exalted, and the path, is Al-Islam.

وَ فِي الْمَخَاسِنِ عَنِ الْبَاقِرِ عَ هُوَ وَ اللَّهُ هَذَا الْأَمْرُ الَّذِي أَنْتُمْ عَلَيْهِ.

And in (the book) 'Al-Mahasin' – from Al-Baqir^{asws}: 'By Allah^{azwj}! It is this matter (Wilayah) which you are upon'.

وَ فِي الْكَافِي عَنِ الصَّادِقِ عَ فِي هَذِهِ الْآيَةِ قَالَ ذَاكَ حَمْزَةٌ وَ جَعْفَرٌ وَ عُيْبُدَةُ وَ سَلْمَانٌ وَ أَبُو ذَرٍّ وَ الْمِقْدَادُ وَ عَمَّارٌ هُذُودًا إِلَى أَمِيرِ الْمُؤْمِنِينَ.

And in (the book) 'Al-Kafi' – From Al-Sadiq^{asws} regarding this Verse, he^{asws} said: 'That is Hamza^{as}, and Ja'far^{as}, and Salman^{ra}, and Abu Zarr^{ra}, and Al-Miqdad^{ra}, and Ammar^{ra}. They^{as} were guided to Amir Al-Momineen^{asws}'.

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا أَيُّ غَائِلَةِ الْمُشْرِكِينَ

Surely Allah will Defend those who believe. [22:38] – (from) the suffering (caused) by the Polytheists.

وَرِزْقٌ كَرِيمٌ قِيلَ الْكَرِيمُ مِنْ كُلِّ نَوْعٍ مَا يَجْمَعُ فَضَائِلُهُ

and an honourable sustenance [22:50] – It is said, ‘The honourable from every type of collective merits’.

إِلَى صِرَاطٍ مُسْتَقِيمٍ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ إِلَى الْإِمَامِ الْمُسْتَقِيمِ.

to the Straight Path [22:54] – Ali Bin Ibrahim said, ‘To the straight Imam^{-asws}’.

فِي الْكَافِي عَنِ الْبَاقِرِ ع قَالَ: أَ تَدْرِي مَنْ هُمْ قِيلَ أَنْتَ أَعْلَمُ قَالَ قَدْ أَفْلَحَ الْمُؤْمِنُونَ الْمُسْلِمُونَ إِنَّ الْمُسْلِمِينَ هُمُ النَّجَبَاءُ.

In (the book) ‘Al-Kafi’ – From Al-Baqir^{-asws} having said: ‘Do you know who they are?’ It was said, ‘You^{-asws} are more knowing’. He^{-asws} said: **‘The Mominoun have succeeded [23:1]** – the submitters. Surely the submitters, they are the excellent’.

وَرَوَى عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الصَّادِقِ ع قَالَ: لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ قَالَ لَهَا تَكَلَّمِي فَقَالَتْ - قَدْ أَفْلَحَ الْمُؤْمِنُونَ الْآيَةَ.

And it is reported by Ali Bin Ibrahim, from Al-Sadiq^{-asws} having said: ‘When Allah^{-azwj} Created the Paradise, He^{-azwj} Said to it: “Speak!” It said: **‘The Mominoun have succeeded [23:1]** – the Verse’.

و أقول تدل الآيات على اشتراط تأثير الإيمان في دخول الجنة بالأعمال و إن أمكن تأويلها بما سيأتي و كذا قوله تعالى وَ يَقُولُونَ آمَنَّا إِلَى آخِرِ الْآيَاتِ تدل على بعض شرائط الإيمان و أن من لم يتحاكم إلى الرسول و لم يرض بحكمه فليس بمؤمن.

And I (Majlisi) say, ‘The Verses (of Surah Al-Mominoun) evidence upon the conditions which influence the Eman in entering the Paradise with the deeds, and that its interpretation is enabled with what I (Majlisi) shall bring, and like that are His^{-azwj} Words: **And they are saying, ‘We believe in Allah [24:47]** – up to the end of the Verses pointing upon some of the conditions of the Eman, and that the one who does not come to the Rasool^{-saww} for judgment and is not pleased with his^{-saww} judgment, he isn’t a Momin.

إِنَّمَا الْمُؤْمِنُونَ حَمَلٌ عَلَى الْكَامِلِينَ فِي الْإِيمَانِ الَّذِينَ آمَنُوا بِاللَّهِ وَ رَسُولِهِ أَيٍ مِنْ صَمِيمٍ قُلُوبِهِمْ وَ إِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ كَالْجَمْعَةِ وَ الْأَعْيَادِ وَ الْحُرُوبِ وَ الْمَشَاوِرَةِ فِي الْأُمُورِ حَتَّى يَسْتَأْذِنُوهُ أَيِ الرَّسُولِ ص إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أَعَادَهُ مُؤَكَّدًا عَلَى أَسْلُوبٍ أُبْلَغَ فَإِنَّهُ يَفِيدُ أَنَّ الْمُسْتَأْذِنَ مُؤْمِنٌ لَا مُحَالَةَ وَ أَنَّ الدَّاهِبَ بَغِيرَ إِذْنٍ لَيْسَ كَذَلِكَ تَنْبِيْهَا عَلَى كَوْنِهِ مُصَدِّقًا لَصَحَّةِ الْإِيمَانِ وَ مِمَّا لِلْمَخْلَصِ عَنِ الْمُنَافِقِ وَ تَعْظِيمًا لِلْجَرَمِ.

But rather, the Mominoun - Carries upon the ones perfect in the Eman - **are those who believe in Allah and His Rasool**, - i.e., from the core of their hearts - **and whenever they were with him on a collective matter**, - like the Friday, and the Eids, and the wars, and the consultations in the matters - **until they seek his permission**. – i.e., of the Rasool^{-saww} - **Surely those who are seeking your permission, [24:62]** – Repeating it, Emphasising upon the better style, for it states that the one seeking permission is a Momin, no doubt, and that the one going away without seeking permission isn’t like that It is also a warning that it is a testament to the validity of faith and distinguishes the sincere from the hypocrite, and glorifies the offense.

فَعَسَى أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ قيل عسى تحقيق على عادة الكرام أو ترجي من التائب بمعنى فليتوقع أن يفلح

perhaps he would happen to be from the successful ones [28:67] – It is said, ‘Perhaps a probe into the honourable habit, or a return of the repentant in the meaning, let him anticipate that he shall succeed.

وَهُمْ لَا يُفْتَنُونَ أَي لَا يَحْتَبِرُونَ

and they will not be Tried? [29:2] – i.e., not tested.

و فِي الْمَجْمَعِ عَنِ الصَّادِقِ ع مَعْنَى يُفْتَنُونَ يُبْتَلَوْنَ فِي أَنْفُسِهِمْ وَ أَمْوَالِهِمْ.

And in (the book) ‘Al-Majma’a’ – from Al-Sadiq^{asws}: ‘Meaning of ‘Tried’, they would be afflicted regarding themselves and their wealth’.

و عَنْ النَّبِيِّ ص أَنَّهُ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ قَالَ لَا بُدَّ مِنْ فِتْنَةٍ يُبْتَلَى بِهَا الْأُمَّةُ لِيَتَعَيَّنَ الصَّادِقُ مِنَ الْكَاذِبِ لِأَنَّ الْوَحْيَ قَدْ انْقَطَعَ وَ بَقِيَ السَّيْفُ وَ افْتِرَاقُ الْكَلِمَةِ إِلَى يَوْمِ الْقِيَامَةِ.

And from the Prophet^{saww} when this Verse was Revealed, he^{saww} said: ‘There is no escape from Fitna (discord). The community will be afflicted by it in order to distinguish the truthful from the liar, because the Revelation will have been terminated and the sword will remain, and the differences in words will be up to the Day of Qiyamah’.

و فِي الْكَافِي عَنِ الْكَأظمِ ع أَنَّهُ قَرَأَ هَذِهِ الْآيَةَ ثُمَّ قَالَ مَا الْفِتْنَةُ قِيلَ الْفِتْنَةُ فِي الدِّينِ فَقَالَ يُفْتَنُونَ كَمَا يُفْتَنُ الذَّهَبُ ثُمَّ يُخْلَصُونَ كَمَا يُخْلَصُ الذَّهَبُ.

And in (the book) ‘Al-Kafi’ – From Al-Kazim^{asws} having recited this Verse, then said: ‘What is the Fitna?’ It was said, ‘The Fitna (discord) in the religion’. He^{asws} said: ‘They will be refined just as gold is refined, then they will be purified just as gold is purified’.

فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا أَي فِي الوجود بحيث يتميز الذين صدقوا في الإيمان و الذين كذبوا فيه بعد ما كان يعلمهم قبل ذلك أنهم سيوجدون و يمتحنون

So, Allah will Make known those who are truthful, [29:3] – i.e., in the existence whereby those who are truthful in the Eman and those who are lying in it will be distinguished after having Known them before that they will be existing and will be Tested.

و فِي الْمَجْمَعِ عَنْ أَمِيرِ الْمُؤْمِنِينَ وَ الصَّادِقِ ع أَكْثَرًا قَرَأَا بِضَمِّ الْيَاءِ وَ كَسْرِ اللَّامِ فِيهِمَا مِنَ الْإِعْلَامِ أَي لِيَعْرِفَنَّهُمُ النَّاسَ.

And in (the book) ‘Al-Majma’a’ – from Amir Al-Momineen^{asws} and Al-Sadiq^{asws} both having recited with the ‘Zamma of Al Ya’, and ‘Kasr of Al Laam’ in them from the sings, i.e., in order for the people to know them.

و أقول تدل على أن الإقرار الظاهري غير كاف في الإيمان الواقعي أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ أَي أحسن جزاء أعمالهم.

And I (Majlisi) am saying, ‘It evidence’s upon that the apparent acknowledgment is not sufficient in the Eman occurring **for the best of what they had been doing [29:7]** – i.e., best Recompense of their deeds’.

لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ أَي فِي جَمْلَتِهِمْ أَوْ فِي زَمَرَتِهِمْ فِي الْجَنَّةِ

For Us to Admit them to be among the righteous ones [29:9] – i.e., in their total, or in their ground in the Paradise.

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ بِلِسَانِهِ فَإِذَا أُذْيِيَ فِي اللَّهِ أَي فِي دِينِهِ أَوْ فِي ذَاتِهِ جَعَلَ فِتْنَةً لِلنَّاسِ أَي تَعَذِيبُهُمْ وَأَذِيبَهُمْ كَعَذَابِ اللَّهِ فِيرْجِعُ عَنِ الدِّينِ كَمَا يَنْبَغِي لِلْكَافِرِ أَنْ يَتْرَكَ دِينَهُ خَافَةَ عَذَابِ اللَّهِ

And from the people there is one who says, 'We believe in Allah!' – by his tongue - But when he is harmed in (the Way of) Allah, - i.e., in his religion or in regarding himself - he regards the trial of the people – i.e., their torturing them and tormenting them - as being like a Punishment of Allah. – so, he returns from the religion like what is befitting for the Kafir, that he leaves his religion fearing Punishment of Allah^{-azwj}.

وَلَقَدْ جَاءَ نَصْرٌ مِنْ رَبِّكَ أَي فَتْحٌ وَغَنِيْمَةٌ لَيَقُولَنَّ إِنَّا كُنَّا مَعَكُمْ فِي الدِّينِ فَأَشْرَكْنَا فِيهِ وَ الْمَرَادُ الْمُنَافِقُونَ أَوْ قَوْمٌ ضَعُفَ لِيْمَانُهُمْ فَارْتَدَوْا مِنْ أَذَى الْمُشْرِكِينَ وَ يُؤَيِّدُ الْأَوَّلَ أَوْ لَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ أَي مِنَ الْإِحْلَاصِ وَ النِّفَاقِ

And if Help from your Lord comes, - i.e., victory and spoils - they would be saying, 'Surely we were with you'. – in the religion, so participate us in it, and the intent are the hypocrites, or a people of weak Eman, so they reneged due to the harm by the Polytheists, and the first is supported by - **Or isn't Allah more Knowing of what is in the chests (conscience) of the (people of the) worlds? [29:10]** – i.e., from the sincerity and the hypocrisy.

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا بِقُلُوبِهِمْ وَ لَيَعْلَمَنَّ الْمُنَافِقِينَ فَيَجَازِي الْفَرِيقَيْنِ.

And Allah will Make known those who believe – with their hearts - and He will (also) Make known the hypocrites [29:11] – so He^{-azwj} will Recompense the two sects.

وَقُولُوا أَي لِأَهْلِ الْكِتَابِ فِي الْمَجَادَلَةِ وَ فِي الدَّعْوَةِ إِلَى الدِّينِ فَلَا يَدُلُّ عَلَى اشْتِرَاطِ الْإِيمَانِ بِالْقَوْلِ فَقَالُوا الَّذِينَ آمَنُوا بِالْكِتَابِ أَي عِلْمُهُ أَي مُؤْمِنُو أَهْلِ الْكِتَابِ وَ مِنْ هَؤُلَاءِ يَعْنِي مِنَ الْعَرَبِ أَوْ مِنْ أَهْلِ مَكَّةَ أَوْ مِنْ فِي عَهْدِ الرَّسُولِ ص مِنْ أَهْلِ الْكِتَابِ مَنْ يُؤْمِنُ بِهِ أَي بِالْقُرْآنِ وَ مَا يَجْعَلُ بَيِّنَاتٍ مَعَ ظُهُورِهَا وَ قِيَامِ الْحُجَّةِ عَلَيْهَا إِلَّا الْكَافِرُونَ الْمُتَوَعِّلُونَ فِي الْكُفْرِ.

and say: [29:46] - i.e., to people of the Book in the argument and in the call to the religion. It does not evidence upon the conditions of the Eman with the Words: **So those to whom We Gave the Book** – i.e., Taught it, i.e., believers among people of the Book - **and from them (people)** – meaning from the Arabs, or from people of Makkah, or from the one in the era of the Rasool^{-sawww} from people of the Book - **are ones who believe in it.** – i.e., in the Quran - **And none fight against Our Signs** – along with its appearance and establishment of the proof upon it - **except for the Kafirs [29:47]** – the ones deep in the Kufr.

يُثَلَّى عَلَيْهِمْ أَي تَدُومُ تِلَاوَتُهُ عَلَيْهِمْ إِنَّ فِي ذَلِكَ أَي الْكِتَابِ الَّذِي هُوَ آيَةٌ مُسْتَمِرَّةٌ وَ حُجَّةٌ مُبَيِّنَةٌ لِرَحْمَةِ أَي لِنِعْمَةٍ عَظِيمَةٍ وَ ذِكْرٌ لِقَوْمٍ يُؤْمِنُونَ أَي تَذَكُّرٌ لِمَنْ هُوَ الْإِيمَانُ دُونَ التَّعَنُّتِ

you recite to them? - i.e., constantly reciting to them - **Surely, in that** – i.e., the Book which it a continuous Sign and clear proof - **there is a Mercy** - i.e., a mighty bounty - **and a Zikr for**

a believing people [29:51] – i.e., a reminder for the once whose concern is the Eman without stubbornness.

لَنَبْوِتْنَهُمْ لَنَنْزِلَنَّهُمْ مِنَ الْجَنَّةِ غُرَفًا يُجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعَمَ أَجْرُ الْعَامِلِينَ المخصوص بالمدح محذوف دل عليه ما قبله و هو الجنة أو الغرف
الَّذِينَ صَبَرُوا عَلَى الْحَنِّ وَالْمَشَاقِّ فِي الدِّينِ وَ عَلَى رِجْمٍ يَتَوَكَّلُونَ أَي لَا يَتَوَكَّلُونَ إِلَّا عَلَى اللَّهِ

We will Let them rest – lodge them - **in high places in the Paradise, the rivers flowing beneath these, being eternally therein. Splendid is the Recompense of the workers [29:58]** – specified with the praise is omitted evidencing upon it what is before it, and it is the Paradise, or the high places – upon the Test and the difficulties in the religion - **Those who were patient and were relying upon their Lord [29:59]** – i.e., they are not relying except upon Allah^{-azwj}.

فَهُمْ فِي رَوْضَةٍ قِيلَ أَي أَرْض ذات أزهار و أنهار يُحْبَرُونَ أَي يسرون سرورا تهللت له وجوههم و قال علي بن إبراهيم أي يكرمون.

they would be in a Garden, – It is said, i.e., a land with flowers and rivers - **being delighted [30:15]**- i.e., cheerful, the delight of it would be shining in their faces. And Ali Bin Ibrahim said, 'i.e., being honoured'.

فَأَقَمَ وَجْهَكَ لِلدِّينِ حَنِيفًا قِيلَ أَي مائلا مستقيما عليه و قيل هو تمثيل للإقبال و استقامة عليه و الاهتمام به و قال علي بن إبراهيم أي طاهرا

Then set your face for the upright Religion [30:30] – It is said, leaning straight upon it, and it is said, it is an example of the facing and being steadfast upon it, and the taking care with it. And Ali Bin Ibrahim said, 'i.e., clean'.

وَ رَوَى هُوَ وَ الْكُلَيْنِيُّ عَنِ الْبَاقِرِ ع أَنَّهُ قَالَ: هُوَ الْوَلَايَةُ.

And he reported, and Al-Kulayni, from Al-Baqir^{-asws} having said: 'It is the Wilayah'.

وَ فِي التَّهْذِيبِ عَنِ الصَّادِقِ ع قَالَ: أَمَرَهُ أَنْ يُقِيمَ وَجْهَهُ لِقِبْلَةٍ لَيْسَ فِيهِ شَيْءٌ مِنْ عِبَادَةِ الْأَوْثَانِ.

And in (the book) Al-Tehzeeb – from Al-Sadiq^{-asws} having said: 'He^{-azwj} Commanded him^{-saww} to stand facing the Qiblah not having anything in it from worshipping of the idols'.

فُطِرَتِ اللَّهُ نَصَبَ عَلَى الْإِغْرَاءِ أَوِ الْمَصْدَرِ لِمَا دَلَّ عَلَيْهِ مَا بَعْدَهَا الَّتِي فَطَرَ النَّاسَ عَلَيْهَا أَي خَلَقَهُمْ عَلَيْهَا قِيلَ وَ هِيَ قِبُولُهُمُ لِلْحَقِّ وَ تَمَكُّنُهُمْ مِنْ إِدْرَاكِهِ أَوِ
ملة الإسلام فإنهم لو خلوا و ما خلقوا عليه أدى بهم إليها.

- **the nature of Allah** - Attributed upon the instigation or the source due to what is evidence upon what is after it - **which He has Natured the people upon. [30:30]** – i.e., Created them upon. It is said, and it is their acceptance to the truth and their being enabled to realise it, or religion of Al-Islam, for if they were alone and what they had been Created upon, it would lead them to it.

وَ فِي الْكَافِي عَنِ الصَّادِقِ ع أَنَّهُ سُئِلَ مَا تِلْكَ الْفِطْرَةُ قَالَ هِيَ الْإِسْلَامُ.

And in (the book) 'Al-Kafi' – from Al-Sadiq^{-asws} having been asked, 'What is that nature?' He^{-asws} said: 'Al-Islam'.

فطهرهم الله حين أخذ ميثاقهم على التوحيد قال **أَلَسْتُ بِرَبِّكُمْ** وفيهم المؤمن و الكافر.

Allah^{-azwj} Natured them when He^{-azwj} had Taken their Covenants upon the Tawheed. He^{-azwj} Said: **“Am I not your Lord?” [7:172]**, and among them was the Momin and the Kafir.

و في كثير من الأخبار فطهرهم على التوحيد و في بعضها فطهرهم على الولاية و في بعضها فطهرهم على التوحيد و محمد رسول الله ص و آله و علي أمير المؤمنين ع.

And in most of the Ahadeeth, He^{-azwj} Natured them upon the Tawheed, and in some of them, He^{-azwj} Natured them upon the Wilayah, and in some of these, He^{-azwj} Natured them upon the Tawheed, and Muhammad^{-saww} is Rasool-Allah^{-saww}, and his^{-saww} Progeny^{-asws}, and Ali is Amir Al-Momineen^{-asws}.

و عَنِ الْبَاقِرِ ع فُطِرَهُمْ عَلَى التَّوْحِيدِ عِنْدَ الْمِيثَاقِ عَلَى مَعْرِفَةِ أَنَّهُ رَبُّهُمْ قَالَ لَوْ لَا ذَلِكَ لَمْ يَعْلَمُوا مَنْ رَبُّهُمْ وَلَا مَنْ رَازِقُهُمْ.

And from Al-Baqir^{-asws}: ‘He^{-azwj} Natured them upon the Tawheed during the Covenant upon recognition that He^{-azwj} is their Lord^{-azwj}’. He^{-asws} said: ‘Had it not been that they would not have known who is their Lord^{-azwj} nor who is their Sustainer’.

و قد مضت الأخبار و الأقوال في ذلك في كتاب العدل.

And the Ahadeeth and statements have passed regarding that in the book of Justice.

لَا تَبْدِيلَ لَخَلْقِ اللَّهِ أَي لَا يَقْدِرُ أَحَدٌ أَنْ يَغْيِرَهُ أَوْ لَا يَنْبَغِي أَنْ يَغْيِرَ ذَلِكَ إِشَارَةً إِلَى الدِّينِ الْمَأْمُورِ بِإِقَامَةِ الْوَجْهِ لَهُ أَوْ الْفُطْرَةِ إِنْ فَسَرَتْ بِالْمِلَّةِ الدِّينِ الْقَيِّمِ أَي الْمُسْتَوِيِّ الَّذِي لَا عَوَجَ فِيهِ وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ أَي اسْتَقَامَتَهُ

There is no replacement to Allah's creation. – i.e., No one is able upon changing it, or it is not befitting that it changes - **That** - an indication to the Commanded religion by establish the face to it, or the nature interpreted as the religion - **is the Religion of the Custodian**, - i.e., straight having not crookedness in it - **but most people do not know [30:30]** – i.e., of its straightness.

مُنْبِئِينَ إِلَيْهِ أَي رَاجِعِينَ إِلَيْهِ مَرَّةً بَعْدَ أُخْرَى

Turn to Him [30:31] – i.e., returning to Him^{-azwj} time after another.

مَنْ الَّذِينَ فَرَّقُوا دِينَهُمْ أَي اختلفوا فيما يعبدونه على اختلاف أهوائهم و قرأ حمزة و الكسائي فارقوا أي تركوا **وَ كَانُوا شِعْبًا** أَي فرقا يشايح كل إمامها الذي أصل دينها **كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ** أي مسرورون ظنا بأنه الحق.

From those who divided their religion – i.e., they differed regarding what they were worshipping based upon their different whims, and Hamza and Al Kasaie recited as ‘they separated’, i.e., they left - **and became sects**, - i.e., every sect attaching with its imam (leader) the one who was the origin of their religion - **each party rejoicing in what they had with them [30:32]** – i.e., happy, thinking that it is the truth.

لِلَّذِينَ الْقِيمُ أَي الْبَلِيغِ الْإِسْقَامَةِ لَا مَرَدَّ لَهُ لَتَحْتَمِ حَيْثُ يَوْمَئِذٍ يَصْدَعُونَ أَصْلَهُ يَتَصَدَّعُونَ أَي يَتَفَرَّقُونَ فَرِيقٌ فِي الْجَنَّةِ وَ فَرِيقٌ فِي السَّعِيرِ

for the Religion of the Custodian - i.e., peak of straightness - **there being no averting for it.** – it's coming is inevitable - **On that Day they will be divided [30:43]** – it's origin is 'Yatasaddaoun', i.e., separating - **A party would be in the Paradise, and a party would be in the inferno (Fire) [42:7].**

لَهُمْ جَنَّاتُ النَّعِيمِ قِيلَ أَي لَهُمْ نَعِيمٌ جَنَّاتٍ فَعَكْسٌ لِلْمَبَالِغَةِ خَالِدِينَ فِيهَا حَالٌ مِنَ الضَّمِيرِ فِي لَهُمْ أَوْ مِنْ جَنَّاتِ النَّعِيمِ وَعَدَ اللَّهُ حَقًّا مُصَدِّرَانِ مُؤَكِّدَانِ الْأَوَّلُ لِنَفْسِهِ وَ الثَّانِي لِغَيْرِهِ لِأَن قَوْلَهُ لَهُمْ جَنَّاتٌ وَعْدٌ وَ لَيْسَ كُلُّ وَعْدٍ حَقًّا وَ هُوَ الْعَزِيزُ الَّذِي لَا يَغْلِبُهُ شَيْءٌ فَيَمْنَعُهُ عَنْ إِنْجَازِ وَعْدِهِ وَ وَعِيدِهِ الْحَكِيمُ الَّذِي لَا يَفْعَلُ إِلَّا مَا تَسْتَدْعِيهِ حِكْمَتُهُ

for them would be the Gardens of Bliss [31:8] – It is said, i.e., for them is Bliss of the Gardens. The opposite is for the eloquence - **Abiding eternally therein,** - a state from the source in 'for them', or from the Gardens of Bliss - **being a True Promise of Allah, [31:9]** – Two sources, the first emphasising for Himself^{azwj} and the second for others, because His^{azwj} Words: **for them would be the Gardens [31:8]** is a Promise, and every promise isn't true - **and He is the Mighty,** – the One^{azwj} Whom nothing overcomes Him^{azwj} to prevent Him^{azwj} from fulfilling His^{azwj} Promise and His^{azwj} Threat - **the Wise [31:9]** – Who does not Do (anything) except what His^{azwj} Wisdom requires.

بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَثِيرًا أَي عَلَى سَائِرِ الْأُمَمِ أَوْ عَلَى أَجْرِ أَعْمَالِهِمْ

that for them would be a great Grace from Allah [33:47] – i.e., upon rest of the communities, or upon a Recompense of their deeds.

وَ رَزَقٌ كَرِيمٌ أَي لَا تَعَبُ فِيهِ وَ لَا مِنْ عَلَيْهِ

an honourable sustenance [34:4] – i.e there is no tiredness in it nor upon it.

وَ مَا يَسْتَوِي الْأَعْمَى وَ الْبَصِيرُ أَي الْكَافِرُ وَ الْمُؤْمِنُ وَ لَا الظُّلُمَاتُ وَ لَا النُّورُ أَي وَ لَا الْبَاطِلُ وَ لَا الْحَقُّ وَ لَا الظُّلُّ وَ لَا الْحَرُورُ أَي وَ لَا النَّوَابِغُ وَ لَا الْعِقَابُ وَ لَا لِتَأْكِيدِ نَفْيِ الْإِسْتَوَاءِ وَ تَكْرِيرِهَا عَلَى الشَّقِيقِينَ لِمَزِيدِ التَّأْكِيدِ وَ الْحَرُورُ مِنَ الْحَرِّ غَلَبَ عَلَى السَّمُومِ.

And they are not equal, the blind one and the seeing one [35:19] – i.e., the Kafir and the Momin - **Neither the multiple darkness nor the light [35:20]** – i.e., nor the falsehood nor the truth - **Neither the shade nor the heat [35:21]** – i.e., Neither the Rewards, nor the Punishments, and the negation of the equality is not for the emphasis and its repetition is based upon the additional confirmation, and the (Word) 'Al Haroor' is from 'Al Har', overcoming upon the named.

وَ قَالَ عَلِيٌّ بْنُ إِبْرَاهِيمَ الظَّلُّ النَّاسُ وَ الْحَرُورُ الْبَهَائِمُ وَ كَأَنَّهُمْ إِنَّمَا سَمَوْا ظِلًّا لِتَعْيِشُهُمْ فِي الظَّلَالِ وَ الْبَهَائِمُ حَرُورًا لِتَعْيِشُهُمْ فِيهَا

And Ali Bin Ibrahim said, 'The 'shade' are the people, and the 'heat' are the animals, and it is as if they have been rather names as 'Shade' due to their living in the shades, and the animals as 'heat' due to their living in it'.

و في بعض النسخ للناس و للبهائم و هو أصوب و في بعضها و لا الحرور و الحرور السمائم و هو أظهر منهما

And in one of the copies, 'For the people and for the animals', and it is more correct; and in one of these, 'Neither the heat', and the heat are the toxins, and it is clearer than the two.

و مَا يَسْتَوِي الْأَحْيَاءُ وَ لَا الْأَمْوَاتُ تَمَثِيلَ آخِرَ لِلْمُؤْمِنِينَ وَ الْكَافِرِينَ أَبْلَغَ مِنَ الْأَوَّلِ وَ لَذَلِكَ كَرَّرَ الْفِعْلَ وَ قِيلَ لِلْعُلَمَاءِ وَ الْجُهَلَاءِ إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ هِدَايَتَهُ فَيُفَوِّقُهُ لِفَهْمِ آيَاتِهِ وَ الْإِعْظَامُ بِعِظَاتِهِ وَ مَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ أَيِ الْمَصْرِينَ عَلَى الْكُفْرِ

And neither are the living equal to the dead. – Another example for the Momineen and the Kafirs, more eloquent than the first, and for that is repetition of the dee. And it is said, for the scholars and the ignoramuses - **Surely, Allah Makes to hear one He so Desires to,** - His^{azwj} Guidance, so they would ponder in order to understand His^{azwj} Verses, and to take preaching from his^{saww} advice - **and you cannot make hear the ones in the graves [35:22]** – i.e., the ones persistent upon the Kufr.

و قال علي بن إبراهيم قال هؤلاء الكفار لا يسمعون منك كما لا يسمع من في القبور.

And Ali Bin Ibrahim said, 'They are the Kafirs, not listening from you^{saww} just as the ones in the graves are not listening'.

مَنْ كَانَ حَيًّا قَالَ رَهْ يَعْنِي مُؤْمِنًا حَيَّ الْقَلْبَ وَ فِي الْمَجْمَعِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَيِ عَاقِلًا وَ يَحَقُّ الْقَوْلُ أَيِ تَجِبُ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ

one who was alive, [36:70] – He, may Allah^{azwj} be Pleased with him, said, 'Meaning a Momin of the living heart'. And in (the book) 'Al-Majma'a, from Amir Al-Momineen^{asws}: 'I.e., intellectual'. **and (for) the Word to be proven true** – i.e., obligating the Word of Punishment - **upon the Kafirs [36:70]**.

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَ مَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ يُؤْمِنُونَ بِهِ أَخْبَرَهُمْ بِالْإِيمَانِ إِظْهَارًا لِفَضْلِهِ وَ تَعْظِيمًا لِأَهْلِهِ وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا فِي الْأَخْبَارِ الْكَثِيرَةِ لِلَّذِينَ آمَنُوا بِوَلَايَتِهِمْ ع رَبَّنَا أَيِ يَقُولُونَ رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَ عِلْمًا أَيِ وَسِعَتْ رَحْمَتُكَ وَ عِلْمُكَ كُلَّ شَيْءٍ فَاغْفِرْ لِلَّذِينَ تَابُوا وَ اتَّبَعُوا سَبِيلَكَ قِيلَ أَيِ لِلَّذِينَ عَلِمَتْ مِنْهُمْ التَّوْبَةَ وَ اتَّبَاعَ سَبِيلَ الْحَقِّ وَ فِيهِمْ عَذَابُ الْجَحِيمِ

Those who are holding the Throne and ones around it are Glorifying with Praise of their Lord and are believing in Him - Informing about them being with the Eman, Revealing His^{azwj} Grace and Reverence of its people - **and are seeking Forgiveness for those who believe,** - in many Ahadeeth, 'For those who believe in their^{asws} Wilayah' - **'Our Lord!** – i.e., they are saying, 'Our Lord^{azwj} **Your Mercy and Knowledge Extends to all things,** - i.e., Your^{azwj} Mercy and Your^{azwj} Knowledge is Capacious of all things - **therefore Forgive those who repent and follow Your Way,** - It is said, i.e., for those the repentance is known from them and following the way of truth - **and Save them from the Punishment of the Blazing Fire!** [40:7].

رَبَّنَا وَ أَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ أَيِ إِيَّاها وَ مَنْ صَلَّحَ مِنْ آبَائِهِمْ وَ أَرْوَاجِهِمْ وَ دُرِّيَّاتِهِمْ عَطَفَ عَلَى هُمِ الْأَوَّلِ أَيِ أَدْخَلَهُمْ وَ مَعَهُمْ هَؤُلَاءِ لَيْتَمَ سُرُورَهُمْ أَوْ الثَّانِي لِبَيَانِ عُمُومِ الْوَعْدِ إِنَّكَ أَنْتَ الْعَزِيزُ الَّذِي لَا يَمْتَنِعُ عَلَيْهِ مَقْدُورُ الْحُكْمِ الَّذِي لَا يَفْعَلُ إِلَّا مَا تَقْتَضِيهِ حُكْمَتُهُ وَ مِنْ ذَلِكَ الْوَفَاءُ بِالْوَعْدِ

Our Lord! And enter them into the Gardens of Eden which You Promised them, - i.e., it - **and one who were righteous from their fathers and their wives and their offspring,** - Inclining

upon them firstly, i.e., enter them and with these ones in order to complete their happiness, or secondly, to explain the generality of the Promise - **surely You are the Mighty**, - Who no one is able upon preventing - **the Wise [40:8]** - Who does not Do except what His^{-azwj} Wisdom requires, and from that is fulfilling the Promise.

وَقِهِمُ السَّيِّئَاتِ أَيِ الْعُقُوبَاتِ أَوْ جَزَاءِ السَّيِّئَاتِ أَوْ الْمَعَاصِي فِي الدُّنْيَا لِقَوْلِهِ وَ مَنْ تَقِيَ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتُهُ أَيِ وَ مَنْ تَقَاهَا فِي الدُّنْيَا فَقَدْ رَحِمْتُهُ فِي الْآخِرَةِ وَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ يَعْنِي الرَّحْمَةَ أَوْ الْوَقَايَةَ أَوْ مَجْمُوعَهُمَا.

And Save them from evil deeds, - the consequential Punishment, or Recompense of the evil deeds, or the disobedience in the world, due to His^{-azwj} Words: **and the one You Save from the evil deeds on this Day, so You have been Merciful to him**, - i.e., the one whom You^{-azwj} have Saved, so You^{-azwj} have Mercied him in the Hereafter - **and that, it is the mighty success [40:9]** - meaning the Mercy, or the Saving, or a collection of both.

وَ مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْتَى وَ هُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ قِيلَ أَيِ بَغَيْرِ تَقْدِيرٍ وَ مُوَازَنَةٍ بِالْعَمَلِ بَلِ أَعْصَاةَ مُضَاعَفَةٍ فَضْلًا مِنْ اللَّهِ وَ رَحْمَةً وَ لَعَلَّ جَعَلَ الْعَمَلَ عَمْدَةً وَ الْإِيمَانَ حَالًا لِلدَّلَالَةِ عَلَى أَنَّهُ شَرْطٌ فِي اعْتِبَارِ الْعَمَلِ وَ أَنَّ ثَوَابَهُ أَعْلَى مِنْ ذَلِكَ.

and one who does righteous deeds, from male or female, and he is a Momin, they would be entering the Paradise, being Sustained therein without measure [40:40] – It is said, i.e., without measurement and weighing of the deeds, but an additional multiple as Grace from Allah^{-azwj} and Mercy, and perhaps He^{-azwj} Made the deed as a pillar and the Eman as a state for evidencing upon that it is a condition in expressing the deed, and that its Reward is based upon that.

إِنَّا لَنَنْصُرُ رُسُلَنَا قِيلَ أَيِ بِالْحِجَّةِ وَ الظَّفَرِ وَ الانتقامِ مِنَ الْكُفْرِ فِي الْحَيَاةِ الدُّنْيَا وَ يَوْمَ يَقُومُ الْأَشْهَادُ الْأَشْهَادُ جَمْعُ شَاهِدٍ وَ الْمُرَادُ بِهِمْ مَنْ يَقُومُ يَوْمَ الْقِيَامَةِ لِلشَّهَادَةِ عَلَى النَّاسِ مِنَ الْمَلَائِكَةِ وَ الْأَنْبِيَاءِ وَ الْمُؤْمِنِينَ.

Surely, We would Help Our Rasools – It is said, i.e., with the Argument, and the victory, and the revenge from the Kafirs - **in the life of the world and on the Day the witnesses would stand [40:51]** – the (Word) ‘Al-Ash’haad’ is plural of ‘Shaahid’, and the intent with them is one who will stand on the Day of Qiyamah for testifying upon the people, from the Angels, and the Prophets^{-as} and the Momineen.

وَ قَالَ عَلِيٌّ بْنُ إِبْرَاهِيمَ هُوَ فِي الرَّجْعَةِ إِذَا رَجَعَ رَسُولُ اللَّهِ ص وَ الْأُئِمَّةُ ص

And Ali Bin Ibrahim, ‘It is regarding the Raj’at when Rasool-Allah^{-saww} and the Imams^{-asws} will return’.

وَ رَوَى بِإِسْنَادِهِ عَنِ الصَّادِقِ ع قَالَ: ذَلِكَ وَ اللَّهِ فِي الرَّجْعَةِ أَمَا عَلِمْتُمْ أَنَّ أَنْبِيَاءَ اللَّهِ كَثِيرَةً لَمْ يُنْصَرُوا فِي الدُّنْيَا وَ قُتِلُوا وَ الْأُئِمَّةُ مِنْ بَعْدِهِمْ قُتِلُوا وَ لَمْ يُنْصَرُوا وَ ذَلِكَ فِي الرَّجْعَةِ.

And it is reported by his chain, from Al-Sadiq^{-asws} having said: ‘By Allah^{-azwj}, that is regarding the Raj’at! Don’t you know that the Prophets^{-as} of Allah^{-azwj}, many were not Helped in the world and they^{-as} were killed, and the Imams^{-asws} from after them^{-as} were (also) killed and were not Helped? That is regarding the Raj’at’.

وَمَا يَسْتَوِي الْأَعْمَى وَالبَصِيرُ أَي الجاهل والمستبصر وَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَ لَا الْمُسِيءُ أَي و لا يستوي المؤمن المحسن و المسيء مؤمنا كان أو غيره قَلِيلًا مَا تَتَذَكَّرُونَ أَي تذكر ما قليلا تتذكرون

And they are not the same, the blind and the seeing one, [40:58] – i.e., the ignoramus and the insightful - **and those who believe and do righteous deeds nor the evil doer.** -i.e., they are not equal, the Momin good doer and whether the Momin was an evil doer, or someone else - **Little is what you are heeding [40:58]** – i.e., a reminder of how little you are heeding.

فَلَمَّا رَأَوْا بَأْسَنَا أَي عذابنا النازل بهم قال في المجمع أي عند رؤيتهم بأس الله و عذابه لأنهم يصيرون عند ذلك ملجئين و فعل الملجأ لا يستحق به المدح

But when they saw Our Prowess, [40:84] - i.e., Our^{-azwj} Punishment befalling with them. He (Al-Tabarsee) said in ‘Al-Majma’a’, ‘I.e., during their seeing the Prowess of Allah^{-azwj} and His^{-azwj} Punishment, because during that they would be seeking refuge, and a deed of the refuge seeker cannot be deserving of the praise with it.

سُنَّتَ اللَّهِ نَصَبُهَا عَلَى الْمَصْدَرِ أَي سن الله هذه السنة في الأمم الماضية كلها إذ لا ينفعهم إيمانهم إذا رأوا العذاب و المراد بالسنة هنا الطريقة المستمرة من فعله بأعدائه الجاحدين وَ خَسِرَ هُنَالِكَ الْكَافِرُونَ بدخول النار و استحقاق النعمة و فوت الثواب و الجنة

(This is) a Sunnah of Allah - set up upon the origin, i.e., a Sunnah of Allah^{-azwj} is this Sunnah among the past communities, all of them when their Eman did not benefit them when they saw the Punishment, and the intent with the ‘Sunnah’ over here is His^{-azwj} continuous Method of His^{-azwj} Dealing with His^{-azwj} enemies, the rejectors - **and that is where the Kafirs lost out [40:85]** – by entering the Fire and deserving the scourge and losing the Rewards and the Paradise.

وَ فِي الْغُيُونِ عَنِ الرِّضَا ع أَنَّهُ سُئِلَ لِأَيِّ عِلَّةٍ عَزَّكَ اللَّهُ فِرْعَوْنَ وَ قَدْ آمَنَ بِهِ وَ أَفَرَّ بِتَوْحِيدِهِ

And in (the book) ‘Al Uyoun’ – from Al Reza^{-asws} having been asked, ‘For which reason did Allah^{-azwj} Drown the Pharaoh^{-la}, and he^{-la} had believed in Him^{-azwj} and had acknowledge with His^{-azwj} Oneness?’

قَالَ لِأَنَّهُ آمَنَ عِنْدَ رُؤْيَةِ الْبَأْسِ وَ الْإِيمَانُ عِنْدَ رُؤْيَةِ الْبَأْسِ عَزَّ مُقْبُولٌ وَ ذَلِكَ حُكْمُ اللَّهِ تَعَالَى دِكْرُهُ فِي السَّلَفِ وَ الْخَلْفِ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَلَمَّا رَأَوْا بَأْسَنَا الْآيَتَيْنِ.

He^{-asws} said: ‘Because he^{-la} had believed at seeing the Prowess (Punishment) and the Eman during seeing the Punishment is unacceptable, and that is a Judgment of Allah^{-azwj}, Exalted is His^{-azwj} Mention, regarding the ancestors and the posterity. Allah^{-azwj} Mighty and Majestic Says: **But when they saw Our Prowess, [40:84]** – the two Verses’.

و قال الرازي في تفسيره فإن قيل اذكروا ضابطا في الوقت الذي لا ينفع الإتيان بالإيمان قلنا إنه الوقت الذي يعاين فيه نزول ملائكة الرحمة و العذاب لأن في ذلك الوقت يصير المرء ملجأ إلى الإيمان فذلك الإيمان لا ينفع إنما ينفع مع القدرة على خلافه حتى يكون المرء مختارا أما إذا عاينوا علامات الآخرة فلا ينفع

And Al-Razy said in his Tafseer, ‘If it is said, ‘Mention a rule regarding the time which coming with the Eman does not benefit’, we say, ‘It is the time in which the descent of Angels of

Mercy and the Punishment is seen, because during that time, the person becomes a refuge seeker to the Eman. Therefore, that Eman cannot benefit, but rather it is beneficial with the ability upon opposing it until the persons comes to be with a choice. As for when they witness the Signs of the Hereafter, it cannot benefit’.

قوله عَزَّ وَجَلَّ مَمْنُونٍ أَي لا يمين به عليكم أو غير مقطوع.

His^{-azwj} Words: **a never-ending Recompense [41:8]** – i.e., No Conferred with it upon you, or without termination.

شَرَعَ لَكُمْ مِنَ الدِّينِ أَي قرر لكم دين نوح و محمد و من بينهما من أرباب الشرائع ع و هو الأصل المشترك فيما بينهم المفسر بقوله أَنَّ أَقِيمُوا الدِّينَ و هو الإيمان بما يجب تصديقه و الطاعة في أحكام الله وَ لا تَتَفَرَّقُوا فِيهِ أَي و لا تختلفوا في هذا الأصل

He has Legislated for you from the Religion - i.e., Reiterated for you all the religion of Noah^{-as}, and Muhammad^{-saww}, and the ones between the two from the lords of the Laws (Messengers^{-as}), and it is the origin derived in what is between them^{-as}, the interpreted with His^{-azwj} Words: **“Establish the Religion** - and it is the Eman with what obligates its ratification and the obedience in the Judgments of Allah^{-azwj} - **and do not be divided in it!” [42:13]** – i.e., and do not differ in this Principle.

أما فروع الشرائع فمختلفة كما قال لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَ مِنْهَا جَاءَ

As for the branches of the Laws, these are various, like what He^{-azwj} Said: **For all of them We made a Law and a Manifesto, [5:48].**

كَبُرَ عَلَى الْمُشْرِكِينَ أَي عظم عليهم ما تَدْعُوهُمْ إِلَيْهِ من التوحيد الله يَجْتَنِي إِلَيْهِ مَنْ يَشَاءُ أَي يجتلب إليه و الضمير لما تدعوهم أو للدين وَ يَهْدِي إِلَيْهِ بِالْإِشَادِ و التوفيق مَنْ يُنِيبُ أَي يقبل إليه

Greatly difficult it is upon those who associate (Polytheists) – i.e., grievous upon them - **what you are calling them to.** – of the Oneness - **Allah Chooses to the ones He so Desires to** – i.e., Pulling him to it, and the source is what you^{-saww} are calling them to, or to the religion -**and He Guides** – with the rightful guidance and the Inclination -**ones who are penitent [42:13]** – i.e., Acceptable to Him^{-azwj}.

و قال علي بن إبراهيم هم الأئمة الذين اختارهم و اجتباهم

And Ali Bin Ibrahim said, ‘They are the Imams^{-asws}, those He^{-azwj} has Chosen them^{-asws} and Selected them^{-asws}’.

وَ عَنِ الصَّادِقِ ع أَنَّ أَقِيمُوا الدِّينَ قَالَ الْإِمَامُ - وَ لا تَتَفَرَّقُوا فِيهِ كِتَابَةً عَنْ أَمِيرِ الْمُؤْمِنِينَ - مَا تَدْعُوهُمْ إِلَيْهِ مِنْ وَلَايَةِ عَلِيٍّ ع - مَنْ يَشَاءُ كِتَابَةً عَنْ عَلِيٍّ ع.

And from Al-Sadiq^{-asws}: **“Establish the Religion** – He^{-asws} said: ‘The Imam^{-asws} - **and do not be divided in it!”** – a metaphor about Amir Al-Momineen^{-asws} - **what you are calling them to.** – of the Wilayah of Ali^{-asws} - **ones He so Desires to [42:13]** - a metaphor about Ali^{-asws}’.

و سيأتي خبر طويل في تأويل هذه الآية

And I (Majlisi) shall bring a lengthy Hadeeth in explanation of this Verse.

فِي رَوْضَاتِ الْجَنَّاتِ قِيلَ أَي فِي أَطْيَبِ بَقَاعِهَا وَأَنْزَهَا هُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ أَي مَا يَشْتَهُونَهُ ثَابِتٌ لَهُمْ عِنْدَ رَبِّهِمْ ذَلِكَ إِشَارَةٌ إِلَى مَا لِلْمُؤْمِنِينَ هُوَ الْفَضْلُ الْكَبِيرُ الَّذِي يَصْغُرُ دُونُهُ مَا لغيرهم فِي الدُّنْيَا

the Gardens of Paradise. – It is said, i.e., in the best and most beautiful of its spots - **For them would be whatever they so desire in the Presence of their Lord.** – i.e., whatever they desire would be affirmed for them in the Presence of their Lord^{-azwj} - **That,** - an indication to what is for the Momineen - **it is the great Grace [42:22]** – which would belittle besides it what is for others in the world.

ذَلِكَ الَّذِي أَي ذَلِكَ الثَّوَابُ الَّذِي يَبْشُرُهُمُ اللَّهُ بِهِ فَحُذِفَ الْجَارُ ثُمَّ الْعَائِدُ أَوْ ذَلِكَ التَّبَشِيرُ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ

That is which – i.e., that Reward which Allah^{-azwj} is Giving them glad tidings with. The ‘neighbour’ (third person) is omitted, then is returned to, or ‘that’ is the glad tidings - **is the Glad Tidings Allah Gives to His servants, [42:23].**

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا قِيلَ أَي يَسْتَجِيبُ اللَّهُ لَهُمْ فَحُذِفَ اللَّامُ وَ الْمُرَادُ إِجَابَةُ الدَّعَاءِ أَوْ الْإِثَابَةُ عَلَى الطَّاعَةِ أَوْ يَسْتَجِيبُونَ اللَّهَ بِالطَّاعَةِ إِذَا دَعَاهُمْ إِلَيْهَا

And He Answers those who believe [42:26] – It is said, i.e., Allah^{-azwj} Responds to them. The (letter) ‘Lam’ is omitted, and the intent is Answering the supplication, or Rewarding upon the obedience, or they are answering Allah^{-azwj} with the obedience when He^{-azwj} Calls them to it.

وَفِي الْمَجْمَعِ عَنِ ابْنِ عَبَّاسٍ فِي حَدِيثٍ طَوِيلٍ أَنَّ الْأَنْصَارَ عَرَضُوا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُمْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْوَدَّ فِي الْقُرْبَى فَخَرَجُوا مِنْ عِنْدِهِ مُسْلِمِينَ وَ قَالَ الْمُنَافِقُونَ إِنَّ هَذَا الشَّيْءَ افْتِرَاءٌ وَ سَأَقِ إِلَى قَوْلِهِ وَ قَالَ وَ يَسْتَجِيبُ الَّذِينَ آمَنُوا وَ هُمُ الَّذِينَ سَلَّمُوا لِقَوْلِهِ.

And in (the book) ‘Al-Majma’a’ – From Ibn Abbas in a lengthy Hadeeth, ‘The Helpers presented their wealth to the Prophet^{-saww}, so it was Revealed: **Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’. [42:23].** They went out from his^{-saww} presence as submitters, and the hypocrites said, ‘This is something he^{-saww} has fabricated’ – and continued to his words, ‘And He^{-azwj} Said: **And He Answers those who believe [42:26]** - and they are the ones who had submitted to his^{-saww} words’.

وَفِي الْكَافِي عَنِ الْبَاقِرِ ع قَالَ: هُوَ الْمُؤْمِنُ يَدْعُو لِأَخِيهِ بِظَهْرِ الْعَيْبِ فَيَقُولُ لَهُ الْمَلَكُ آمِينَ وَ يَقُولُ الْعَزِيزُ الْجَبَّارُ وَ لَكَ مِثْلًا مَا سَأَلْتَ لِحَبِّكَ إِثَاءً.

And in (the book) ‘Al-Kafi’ – from Al-Baqir^{-asws} having said: ‘He is the Momin supplicating for his brother in the absence, so the Angels says to him: ‘Ameen!’ And the Mighty, the Subduer Says: “And for you will be similar to what you have asked for your brother!”

وَفِي الْمَجْمَعِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: وَ يَزِيدُهُمْ مِنْ فَضْلِهِ الشَّفَاعَةَ لِمَنْ وَجَبَتْ لَهُ النَّارُ مِنْ أَحْسَنَ إِلَيْهِمْ فِي الدُّنْيَا.

And in (the book) ‘Al-Majma’a’ – from the Prophet^{-saww} having said: ‘**and Increases them from His Grace; [42:26]:** ‘The intercession for the one whom the Fire would have been obligated for, from the ones who had been good to them in the world”.

الَّذِينَ آمَنُوا صفة للمنادي في قوله يا عباد لا خوف عليكم مني اليوم ولا تترنون أو تسرون أو تكرمون إكراما يبلغ فيه في رَحْمَتِهِ التي من جعلتها الجنة ذلك هُوَ الْفَوْزُ الْمُبِينُ خلوصه عن الشوائب.

Those who believed [43:69] - An attribute of the caller in His^{-azwj} Words: **O servants! There would be not fear upon you today nor will you be grieving [43:68]** – i.e., you will be enjoying, or being adorned, or being honoured with far-reaching honours in it - **into His Mercy**. – which from its total is the Paradise - **That, it is the clear success [45:30]** – to be finished off from the impurities.

قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا قبل أي جمعوا بين التوحيد الذي هو خلاصة العلم و الاستقامة في الأمور التي هي منتهى العمل و ثم للدلالة على تأخير رتبة العمل و توقف اعتباره على التوحيد

those who say, 'Our Lord is Allah!', then they are steadfast, - It is said, i.e., they gathered between the Oneness, which is the conclusion of the knowledge, and were steadfast in the matter which is the end point of the deeds; and (the Word) 'then' is for pointing upon the delay of the rank of the deed, and pausing taking a lesson upon the Tawheed.

و قال علي بن إبراهيم استقاموا على ولاية أمير المؤمنين ع فلا خوف عليهم من حقوق مكروه و لا هم يحزنون على فوات محبوب.

Ali Bin Ibrahim said, 'They were steadfast upon the Wilayah of Amir Al-Momineen^{-asws} - **so there will neither be fear upon them**, - of facing any abhorrence - **nor would they be grieving [46:13]** – upon the loss of a beloved one'.

و صدّوا عَنْ سَبِيلِ اللَّهِ قال علي بن إبراهيم نزلت في أصحاب رسول الله ص الذين ارتدوا بعده و غضبوا أهل بيته حقهم و صدوا عن أمير المؤمنين و عن ولاية الأئمة ع أَصْلَ أَعْمَالِهِمْ أي أبطل ما كان تقدم منهم مع رسول الله ص من الجهاد و النصر

and hinder from the Way of Allah, - Ali Bin Ibrahim said, 'It was Revealed regarding companions of Rasool-Allah^{-saww}, those who reneged after him^{-saww} and usurped People^{-asws} of his^{-saww} Household and hindered from Amir Al-Momineen^{-asws} and from Wilayah of the Imams^{-asws} - **their deeds would be lost [47:1]** – i.e., nullified whatever had been sent ahead from them with Rasool-Allah^{-azwj}, from the Jihad and the help'.

و رُوِيَ عَنِ الصَّادِقِ ع فِي قَوْلِهِ وَ آمَنُوا بِمَا نُزِّلَ قَالَ بِمَا نُزِّلَ عَلَى مُحَمَّدٍ فِي عَلِيٍّ هَكَذَا نَزَلَتْ

And it is reported from Al-Sadiq^{-asws} regarding His^{-azwj} Words: **and believe in what is Revealed** – he^{-asws} said: '(Believe) in what had been Revealed: **unto Muhammad**, - regarding Ali^{-asws}, that is how it was Revealed'.

كَفَرُ عَنْهُمْ سُبَاتِهِمْ قَالَ نَزَلَتْ فِي أَبِي ذَرٍّ وَ سَلْمَانَ وَ عَمَّارٍ وَ الْمِقْدَادِ لَمْ يَنْقُضُوا الْعَهْدَ

their evil deeds would be expiated from them [47:2] – he^{-asws} said: 'It was Revealed regarding Abu Zarr^{-ra}, and Salman^{-ra}, and Ammar^{-ra}, and Al-Miqdad^{-ra}, not having broken the pact'.

قَالَ وَ آمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ أَيِ أَتَيْتُوا عَلَى الْوَلَايَةِ الَّتِي أَنْزَلَهَا اللَّهُ- وَ هُوَ الْحَقُّ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ ع- بِالْهَمْ أَيْ خَالَهُمْ.

He^{-asws} said: '**and believe in what is Revealed unto Muhammad**, - i.e., be steadfast upon the Wilayah which Allah^{-azwj} has Revealed - **and it is the Truth** - meaning Amir Al-Momineen^{-asws} - **their state [47:2]** - i.e., their situation''.

ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ قَالَ وَ هُم الَّذِينَ اتَّبَعُوا أَعْدَاءَ رَسُولِ اللَّهِ وَ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمَا

That is because those who commit Kufr are following the falsehood, [47:3] – he said, 'And they are those following enemies of Rasool-Allah^{-saww} and Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}'.

وَ رُؤْيٍ عَنِ الصَّادِقِ ع قَالَ: فِي سُورَةِ مُحَمَّدٍ ص آيَةٌ فِينَا وَ آيَةٌ فِي أَعْدَائِنَا.

And it is reported from Al-Sadiq^{-asws} having said: 'In Surah Muhammad^{-saww} there is a Verse regarding us^{-asws} and a Verse regarding our^{-asws} enemies''.

مَوْلَى الَّذِينَ آمَنُوا أَي نَاصِرِهِمْ عَلَى أَعْدَائِهِمْ وَ قَالَ عَلِيٌّ بْنُ إِبْرَاهِيمَ يَعْنِي الَّذِينَ ثَبَتُوا عَلَى وِلَايَةِ أَمِيرِ الْمُؤْمِنِينَ ع لَا مَوْلَى لَهُمْ فَيُدْفَعُ الْعَذَابُ عَنْهُمْ.

That is because Allah is the Guardian of those who believe, - i.e., Their Helpers against their enemies. Ali Bin Ibrahim said, 'It means those who are steadfast upon the Wilayah of Amir Al-Momineen^{-asws} - (and the Kafirs) **there is no Guardian for them [47:11]** – to repel the Punishment away from them (Kafirs).

لِيُدْخَلَ قِيلَ أَي فَعَلَ مَا فَعَلَ وَ دَبَّرَ مَا دَبَّرَ لِيَدْخُلَ وَ يُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ أَي يَغْطِيهَا وَ لَا يَظْهَرُهَا فَوَزْأً عَظِيمًا لِأَنَّهُ مُنْتَهَى مَا يَطْلُبُ مِنْ جَلْبِ نَفْعٍ أَوْ دَفْعِ ضَرَرٍ

For Him to Enter - It is said, i.e., he did what he did and managed what he managed in order to then - **and He would Expiate their evil deeds from them**, - i.e., cover them and not reveal these - **Mighty success [48:5]** – because it is a peak of what is sought from pulling the benefits and repel the harm.

وَ عَلَى الْمُؤْمِنِينَ أَي أَنْزَلَ عَلَيْهِمُ الثَّبَاتَ وَ الْوَقَارَ وَ أَلَزَمَهُمْ كَلِمَةَ التَّقْوَى أَي كَلِمَةً بِهَا يَتَّقَى مِنَ النَّارِ أَوْ هِيَ كَلِمَةُ أَهْلِ التَّقْوَى وَ قَالَ الْأَكْثَرُ هِيَ كَلِمَةُ الشَّهَادَةِ وَ رَوَى ذَلِكَ عَنِ النَّبِيِّ ص

and upon the Momineen – i.e., Sent down upon them the steadfast-ness and the dignity -**and Necessitated the Word of piety for them, [48:26]** - i.e., a Word they could have saved by it from the Fire, or it is a Word of people of piety. And many said it is a Word of the testimony. And that is reported from the Prophet^{-saww}.

وَ عَنِ الصَّادِقِ ع هِيَ الْإِيمَانُ وَ عَنِ النَّبِيِّ ص فِي وَصْفِ عَلِيٍّ ع هُوَ الْكَلِمَةُ الَّتِي أَلَزَمْتُهَا الْمُتَّقِينَ.

And from Al-Sadiq^{-asws}: 'It is the Eman'. And from the Prophet^{-saww}: 'In description of Ali^{-azwj}. He^{-asws} is the Word which is Necessitated for the pious ones''.

وَ فِي أَحْبَابٍ كَثِيرَةٍ عَنْهُمْ ع نَحْنُ كَلِمَةُ التَّقْوَى. أَي وَلا يَتَّهِمُ

And in many Ahadeeth from them^{-asws}: 'We^{-asws} are the Word of piety', i.e., their^{-asws} Wilayah.

وَكَانُوا أَحَقَّ بِهَا أَيُّ بَتْلِكَ الْكَلِمَةِ مِنْ غَيْرِهِمْ وَأَهْلُهَا أَيُّ الْمُسْتَأْهِلِ لَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا فَيَعْلَمُ أَهْلُ كُلِّ شَيْءٍ وَ ييسره له.

and they were deserving of it - i.e., with that Word, than the others are - **and rightful of it**, - i.e., eligible for it - **and Allah was always Knowing of all things [48:26]** - for the rightful ones of all things be known and eased for it.

حَبَّبَ إِلَيْكُمُ الْإِيمَانَ أَيُّ جَعَلَهُ أَحَبَّ الْأَدْيَانِ إِلَيْكُمْ بِأَنَّ أَقَامَ الْأَدْلَةَ عَلَى صِحَّتِهِ وَ بِمَا وَعَدَ مِنَ الثَّوَابِ عَلَيْهِ وَ زَيَّنَهُ فِي قُلُوبِكُمْ بِالْأُلُطَافِ الدَّاعِيَةِ إِلَيْهِ وَ فِيهِ إِشْعَارٌ بِأَنَّ الْإِيمَانَ مِنْ فِعْلِ الْقَلْبِ وَ كَرَّهَ إِلَيْكُمُ الْكُفْرَ بِمَا وَصَفَ مِنَ الْعِقَابِ عَلَيْهِ وَ بِوُجُوهِ الْأُلُطَافِ الصَّارِفَةِ عَنْهُ وَ الْفُسُوقَ أَيُّ الْخُرُوجَ عَنِ الطَّاعَةِ إِلَى الْمَعَاصِي وَ الْعِصْيَانَ أَيُّ جَمِيعِ الْمَعَاصِي وَ قِيلَ الْفُسُوقُ الْكَذِبُ وَ هُوَ الْمُرُوي عَنْ أَبِي جَعْفَرٍ ع.

But Allah Endeared the Eman to you - i.e., Made it the most beloved of the religions to you, by establishing with evidence upon its correctness, and with was the Rewards have been Promised upon it - **and Adorned it in your hearts** – with the kindness in calling to it, and in it is an indication that the Eman is from the deed of the heart - **and Caused you to dislike the Kufr**, - due to Him^{-azwj} having Described the Punishments upon it and by the aspect of Kindness to turning away from it - **and the transgression**, - i.e., the exiting from the obedience to the disobedience - **and the disobedience. [49:7]** – i.e., entirety of the disobediences. And it is said the transgression is the lie, and it is reported from Abu Ja'far^{-asws}.

وَ فِي الْكَافِي وَ غَيْرِهِ عَنِ الصَّادِقِ ع أَنَّ الْإِيمَانَ أَمِيرُ الْمُؤْمِنِينَ ع وَ الثَّلَاثَةُ الثَّلَاثَةُ عَلَى التَّرْتِيبِ.

And in (the book) 'Al-Kafi' and others, from Al-Sadiq^{-asws}: 'The Eman is Amir Al-Momineen^{-asws}, and the three, are the three upon the order'.

وَ فِي الْمَحَاسِنِ عَنْهُ ع أَنَّهُ سُئِلَ عَنْ هَذِهِ الْآيَةِ وَ قِيلَ لَهُ هَلْ لِلْعِبَادِ فِيمَا حَبَّبَ اللَّهُ صُنْعَ قَالَ لَا وَ لَا كِرَامَةً.

And in (the book) 'Al-Mahasin' – from him^{-asws} having been asked about this Verse, and it was said to him^{-asws}, 'Is there any making for the servant in what Allah^{-azwj} has Endeared?' He^{-asws} said: 'No, and there is no prestige'.

وَ فِي الْكَافِي عَنِ الصَّادِقِ ع أَنَّهُ سُئِلَ عَنِ الْحُبِّ وَ الْبُغْضِ أَيُّ مِنَ الْإِيمَانِ هُوَ فَقَالَ وَ هَلِ الْإِيمَانُ إِلَّا الْحُبُّ وَ الْبُغْضُ ثُمَّ تَلَا هَذِهِ الْآيَةَ.

And in (the book) 'Al-Kafi' – from Al-Sadiq^{-asws} having been asked about the love and the hatred, 'Is it from the Eman?' He^{-asws} said: 'And is the Eman except for the love and the hatred?' Then he^{-asws} recited this Verse'.

أُولَئِكَ هُمُ الرَّاغِبُونَ يَعْنِي أُولَئِكَ الَّذِينَ فَعَلَ بِهِمْ ذَلِكَ هُمُ الَّذِينَ أَصَابُوا الطَّرِيقَ السَّوِيَّ

These are the ones who are Guided ones [49:7] – meaning they are the ones that will be done with them. They are the ones who achieved the even path.

إِنَّكُمْ لَفِي قَوْلٍ مُخْتَلِفٍ أَيُّ فِي مُحَمَّدٍ ص شَاعِرٍ أَوْ مَجْنُونٍ أَوْ مِنْكُمْ مَكْذِبٌ وَ مِنْكُمْ مُصَدِّقٌ وَ مِنْكُمْ شَاكٍ أَوْ فِي الْقُرْآنِ أَنَّهُ سِحْرٌ أَوْ كَهَانَةٌ أَوْ مَا سَطَرَهُ الْأَوَّلُونَ

You are at variance in words [51:8] – i.e., regarding Muhammad^{-saww}, whether he^{-saww} is a poet, or insane or from you is the belier, and from you is the ratifier, and from you is the doubter, or in the Quran, whether he^{-saww} is a sorcerer, or a soothsayer, or storyteller of the former ones.

يُؤْفِكُ عَنْهُ مَنْ أُفِكَ الضمير للرسول ص أو القرآن أو الإيمان أي من صرف عنه صرف عن الخيرات كلها أو لا صرف أشد منه فكأنه لا صرف بالنسبة إليه أو يصرف عنه من صرف في علم الله و قضائه

He is deluded away from it, one (who is) deluded [51:9] – The source is for the Rasool^{-saww}, or the Quran, or the Eman, i.e., one who turns away from him^{-saww} turns away from the goodness, all of it, or there is no turning away severer than it. It is as if there is not turning with the attribution to it, or he turns away from him^{-saww} one who turns in the Knowledge of Allah^{-azwj} and His^{-azwj} Decree.

تَنْفَعُ الْمُؤْمِنِينَ أي من قدر الله لإيمانه أو من آمن فإنه يزداد بصيرة

benefits the Momineen [51:55] – i.e., the one whose Eman Allah^{-azwj} has (pre) Determined, or the one who (already) believes so He^{-azwj} Increases insight.

مُسْتَخْلَفِينَ فِيهِ أي من الأموال التي جعلكم الله خلفاء في التصرف فيها فهي حقيقة له لا لكم أو التي استخلفكم عن قبلكم في تملكها و التصرف فيها

the successors in it [57:7] – i.e., from the wealth which Allah^{-azwj} has Made you^{-asws} all as Caliphs in the dispensing in it. It is a reality that belongs to him^{-saww}, not to you, or that he appointed you^{-asws} as successors from those before you to own and dispose of it.

وَمَا لَكُمْ لَا تُؤْمِنُونَ أي أما عذر لكم في ترك الإيمان و الرَسُولُ يَدْعُوكُمْ إِلَيْهِ بِالْحُجَجِ و البينات و قَدْ أَخَذَ مِيثَاقَكُمْ أي و قد أخذ الله ميثاقكم بالإيمان قبل ذلك إِنْ كُنْتُمْ مُؤْمِنِينَ لموجب ما فإن هذا موجب لا مزيد عليه

And what is the matter you are not believing – i.e., which excuse is there for you all in neglecting the Eman - **and the Rasool is calling you to** – Him^{-azwj} with the arguments and the proofs - **and He has already Taken your Covenants**, - i.e., and Allah^{-azwj} has already Taken your Covenants with the Eman before that - **if you were Momineen? [57:8]** – for some reason, for this reason, there is no more upon it.

مِنَ الظُّلُمَاتِ إِلَى النُّورِ أي من ظلمات الكفر إلى نور الإيمان

from the multiple darkness into the Light, [57:9] – i.e., from the multiple darkness of Kufr to the light of Eman.

يَسْعَى نُورُهُمْ قَبْلَ أي ما يهتدون به إلى الجنة بَيِّنَ أَيْدِيهِمْ و بِأَيْمَانِهِمْ من حيث يؤتون صحائف أعمالهم لأن السعداء يؤتون صحائف أعمالهم من هاتين الجهتين بُشْرَاكُمْ الْيَوْمَ جَنَّتْ أي يقولون لهم من يتلقاهم من الملائكة بُشْرَاكُمْ أي المبشر به جنات أو بشراكم دخول جنات ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ إشارة إلى ما تقدم من النور و البشري بالجنات المخلدة

their Light running – It is said, i.e., what they would be guided to the Paradise - **in front of them and on their right**: - from whereby they would be given the books of their deeds, because the fortunate ones will be given the books of their deeds from these two direction - **‘Glad tidings for you today, of Gardens** – i.e., they would be saying to them, the ones from the Angels who receive them - **‘Glad tidings for you** – i.e., the one given the glad tidings of the Gardens, or Glad tidings for you all in entering the Paradise - **that is the mighty success [57:12]** – and indication to what is ahead of the Noor, and the glad tidings with the eternal Gardens.

أُولَئِكَ هُمُ الصَّادِقُونَ وَ الشُّهَدَاءُ عِنْدَ رَبِّهِمْ فِي التَّهْذِيبِ عَنِ السَّجَادِ إِنَّ هَذِهِ لَنَا وَ لِيُشِيعَتْنَا.

they are the truthful and the martyrs in the Presence of their Lord. [57:19] – In (the book) ‘Tahzeeb’, from Al-Sajjad^{-asws}: ‘This is for us^{-asws} and for our^{-asws} Shias’.

وَ فِي الْمَحَاسِنِ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع قَالَ: مَا مِنْ شَيْعَتِنَا إِلَّا صَادِقٌ شَهِيدٌ قِيلَ أَيْ يَكُونُ ذَلِكَ وَ عَامَّتُهُمْ يَمُوتُونَ عَلَى فُرُشِهِمْ

And in (the book) ‘Al-Mahasin’ – from Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: ‘There is none from our^{-asws} Shias except he is a truthful one, a martyr’. It was said, ‘And from where can that be so and generality of them, they are dying upon their beds?’

فَقَالَ أَمَا تَتْلُوا كِتَابَ اللَّهِ فِي الْحَدِيدِ- وَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَ الشُّهَدَاءُ

He^{-asws} said: ‘Are you not reciting the Book of Allah^{-azwj} in (Surah) Al Hadeed: **And those who believe in Allah and His Rasool, they are the truthful and the martyrs [57:19]?**’

قَالَ لَوْ كَانَ الشُّهَدَاءُ لَيْسَ إِلَّا كَمَا يَقُولُونَ كَانَ الشُّهَدَاءُ قَلِيلًا.

He^{-asws} said: ‘If the martyrs weren’t except what you are saying, the martyrs would be few’.

أقول سيأتي أخبار كثيرة في ذلك و قد مر بعضها

I (Majlisi) am saying, ‘I shall bring many Ahadeeth regarding that, and some of these have already passed’.

لَهُمْ أَجْرُهُمْ وَ تُؤْتَاهُمْ أَيَّ أَجْرٍ الصَّادِقِينَ وَ الشُّهَدَاءُ وَ نُورُهُمْ

For them would be their Recompense and their Light. [57:19] – i.e., Recompense of the truthful and the Martyrs and their light.

سَابِقُوا أَيَّ سَارِعُوا مُسَارَعَةَ السَّابِقِينَ فِي الْمَضْمَارِ إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ أَيَّ إِلَى مُوجِبَاتِهَا كَعَرْضِ السَّمَاءِ وَ الْأَرْضِ قِيلَ أَيَّ كَعَرْضِ مَجْمُوعِهِمَا إِذَا بَسَطْنَا

Race – hasten with the quickness of the ones racing in the (racing) track - **towards Forgiveness from your Lord [57:21]** – i.e., to be obligated it - **like the expanse of the sky and the earth**, - It is said, ‘Like the expanse of its total when it is spread out.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَيُّ بِالرَّسْلِ الْمَتَّقَةِ اتَّقُوا اللَّهَ فِيمَا نَهَاكُمْ عَنْهُ يُؤْتِكُمْ كَفْلَيْنِ أَيُّ نَصِيبِينَ مِنْ رَحْمَتِهِ لِإِيمَانِكُمْ بِمُحَمَّدٍ وَ إِيْمَانِكُمْ مِنْ قَبْلِهِ وَ يَجْعَلُ لَكُمْ نُورًا تَمْشُونَ بِهِ قِيلَ يَرِيدُ الْمَذْكُورَ فِي قَوْلِهِ يَسْعَى نُورُهُمْ أَوْ الْهُدَى الَّذِي يَسْلُكُ بِهِ إِلَى جَنَابِ الْقُدُسِ.

O you who believe! – i.e., in the previous Rasools^{-as} - **Fear Allah** – regarding what he^{-saww} is prohibiting you from - **He will Give you two portions** - i.e., two shares - **from His Mercy** – due to your Eman in Muhammad^{-saww} and your Eman with the ones^{-as} before him^{-saww} - **and He would Make a Light to be for you to be walking with, [57:28]** - It is said, there is an increase in the Mentioned in His^{-azwj} Words: **their Light running [57:12]**, or the guidance which he will walk with to the Holy Gardens.

و قال علي بن إبراهيم كَفْلَيْنِ نَصِيبِينَ مِنْ رَحْمَتِهِ أَحَدُهُمَا أَنْ لَا يَدْخُلَهُ النَّارُ وَ ثَانِيَهُمَا أَنْ يَدْخُلَهُ الْجَنَّةَ وَ يَجْعَلُ لَكُمْ نُورًا يَعْنِي الْإِيمَانَ

And Ali Bin Ibrahim said, '**two portions** – two shares - **from His Mercy** – One of these is that He^{-azwj} will not Enter him into the Fire, and its second is that He^{-azwj} will Enter him into the Paradise - **and He would Make a Light to be for [57:28]** – meaning the Eman'.

وَ عَنِ الصَّادِقِ ع كَفْلَيْنِ مِنْ رَحْمَتِهِ قَالَ الْحَسَنُ وَ الْحُسَيْنُ وَ نُورًا تَمْشُونَ بِهِ يَعْنِي إِمَامًا تَأْتُونَ بِهِ.

And from Al-Sadiq^{-asws}: **two portions from His Mercy [57:28]**, he^{-asws} said: 'Al-Hassan^{-asws} and Al-Husayn^{-asws} - **a Light to be for you to be walking with, [57:28]** – meaning an Imam^{-asws} for you to be led by'.

وَ فِي الْمَنَاقِبِ قَالَ: وَ النُّورُ عَلَيَّ ع.

And in (the book) 'Al-Manaqib' – He^{-asws} said: 'And the light is Ali^{-asws}'.

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَ أَصْحَابُ الْجَنَّةِ قِيلَ أَيُّ لَا يَسْتَوِي الَّذِينَ اسْتَكْمَلُوا نَفْسَهُمْ فَاسْتَأْهَلُوا الْجَنَّةَ وَ الَّذِينَ اسْتَمْتَنُوهَا فَاسْتَحَقُّوا النَّارَ هُمْ الْفَائِزُونَ بِالنَّعِيمِ الْمَقِيمِ.

They are not equal, the inmates of the Fire and the dwellers of the Garden – It is said, i.e., they are not the same, the ones who have perfected their souls, so they are legalised the Paradise, and the ones who have spoilt it, so they are deserving the Fire – **(the dwellers of the Garden) are the victorious [59:20]** with the ever-lasting bounties.

تُؤْمِنُونَ اسْتِثْنَاءً مَبِينٍ لِلتَّجَارَةِ وَ هُوَ الْجَمْعُ بَيْنَ الْإِيمَانِ وَ الْجِهَادِ الْمُوْدِيِّ إِلَى كَمَالٍ عَزَمَهُ وَ الْمَرَادُ بِهِ الْأَمْرُ وَ إِنَّمَا جِيءَ بِهَذَا الْخَبَرِ إِذْ بَانَ ذَلِكَ مِمَّا لَا يَتْرَكَ ذَلِكَ خَيْرٌ لَكُمْ يَعْنِي مَا ذَكَرَ مِنَ الْإِيمَانِ وَ الْجِهَادِ إِنَّ كُنْتُمْ تَعْلَمُونَ أَيُّ إِنْ كُنْتُمْ مِنْ أَهْلِ الْعِلْمِ إِذْ الْجَاهِلُ لَا يَعْتَدُ بِفَعْلِهِ

You should believe – a resumption of clear trade, and it is a collection between the Eman, and the Jihad leading to the perfection of their honour, and the intent with it is the Command, and rather it has come with the wording of information proclaiming that from what cannot be neglected - **That is better for you** - meaning what has been mentioned, from the Eman and the Jihad - **if only you knew [61:11]** – i.e., if you were from the people of knowledge, when the ignorant one, his actions are not counted.

يَعْفِرُ لَكُمْ جَوَابَ الْأَمْرِ الْمَدْلُولِ عَلَيْهِ بِلَفْظِ الْخَبَرِ أَوْ بِشَرْطٍ أَوْ اسْتِفْهَامٍ دَلَّ عَلَيْهِ الْكَلَامُ تَقْدِيرُهُ إِنْ تَوَمَّنُوا وَتَجَاهَدُوا أَوْ هَلْ تَقْبَلُونَ أَنْ أَدْلَكُمْ يَغْفِرُ لَكُمْ ذَلِكَ إِشَارَةً إِلَى مَا ذَكَرَ مِنَ الْمَغْفِرَةِ وَ إِدْخَالِ الْجَنَّةِ

He will Forgive your sins for you - an answer of the Command, evidencing upon it by wording of the information, or a stipulated condition, or understanding the evidence upon it the Speech. It's assessment is that you should believe and do Jihad, or are you accepting that I should point you, He^{-azwj} will Forgive (your sins) for you - **That [61:12]** – an indication to what is mentioned of the Forgiveness and entering the Paradise.

وَأُخْرَى أَيْ وَ لَكُمْ إِلَى هَذِهِ النِّعْمَةِ الْمَذْكُورَةِ نِعْمَةً أُخْرَى وَ قَبْلَ مَبْتَدَأِ خَبَرِهِ نَصَرَ مِنَ اللَّهِ وَ فَتَحَ قَرِيبَ فَتَحِ مَكَّةَ وَ فِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ يَعْنِي فِي الدُّنْيَا يَفْتَحُ الْقَائِمَ عَ وَ يَنْتَصِرُ الْمُؤْمِنِينَ عَطَفَ عَلَى مَحْذُوفٍ مِثْلَ قُلْ يَا أَيُّهَا الَّذِينَ آمَنُوا وَ بَشِّرْ أَوْ عَلَى تَوَمَّنُونَ بِهِ فَإِنَّهُ فِي مَعْنَى الْأَمْرِ

And another – i.e., and for you all to this mentioned bounty is another bounty. And it is said, beginning of its news – **Help from Allah and a near victory.** – conquest of Makkah. And in Tafseer of Ali Bin Ibrahim, 'It means in the world with conquest by Al-Qaim^{-ajfj} - **And give glad tidings to the Momineen [61:13]** – a verb upon the omitted, like, 'Say, O you those who believe', and 'Give glad tidings', or 'Upon you are believing in it', for it is in the meaning of the Command.

مَنْ أَنْصَارِي إِلَى اللَّهِ أَيْ مِنْ جُنْدِي مَتَوَجِّهًا إِلَى نَصْرَةِ اللَّهِ وَ الْحَوَارِيُّونَ أَصْفِيَائِهِ قَامَتَتْ طَائِفَةٌ أَيْ بَعِيسَى فَأَيَّدَنَا الَّذِينَ آمَنُوا أَيْ بِالْحِجَّةِ أَوْ بِالْحَرْبِ وَ ذَلِكَ بَعْدَ رَفْعِ عِيسَى عَ فَأَصْبَحُوا ظَاهِرِينَ أَيْ فَصَارُوا غَالِبِينَ

'Who are my helpers to Allah?' – i.e., from my^{-as} army heading to help Allah^{-azwj}, and the disciples were his^{-as} elites - **Then a party from the Children of Israel believed,** - in Isa^{-as} - **so We Aided those who believed** – i.e., with the Argument, or with the war, and that is after the Raising of Isa^{-as} - **and they became prevalent [61:14]** – i.e., they became overcoming.

وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ أَيْ لِلَّهِ الْغَلْبَةُ وَ الْقُوَّةُ وَ لِمَنْ أَعَزَّهُ مِنْ رَسُولِهِ وَ الْمُؤْمِنِينَ وَ لَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ مَنْ فَرَطَ جَهْلَهُمْ وَ غُرُورَهُمْ

And for Allah is the Honour, and for His Rasool, and for the Momineen, - i.e., for Allah^{-azwj} is the prevalence and the strength, and for the one He^{-azwj} Strengthened, from His^{-azwj} Rasools^{-as} and the believers - **but the hypocrites do not know [63:8]** – one who were excessive in their ignorance and their pride.

وَ النُّورِ الَّذِي أَنْزَلْنَا ذَهَبَ أَكْثَرُ الْمَفْسِّرِينَ إِلَى أَنَّهُ الْقُرْآنُ وَ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ النُّورُ أَمِيرُ الْمُؤْمِنِينَ عَ

and the Light which We Sent down, [64:8] – most of the interpreters went to, that it is the Quran, and Ali Bin Ibrahim said, 'The light is Amir Al-Momineen^{-asws}'.

وَ فِي الْكَافِي عَنِ الْكَاطِمِ عَ الْإِمَامَةُ هِيَ النُّورُ وَ ذَلِكَ قَوْلُهُ تَعَالَى - قَامِنُوا بِاللَّهِ وَ رَسُولِهِ وَ النُّورِ الَّذِي أَنْزَلْنَا قَالَ النُّورُ هُوَ الْإِمَامُ.

And in (the book) 'Al-Kafi' – from Al-Kazim^{-asws}: 'The Imamate, it is the Light (Noor), and that is the Word of the Exalted: **Therefore believe in Allah and His Rasool and the Light which We Sent down, [64:8]**'. He^{-asws} said: 'The Noor, it is the Imam^{-asws}'.

وَعَنِ الْبَاقِرِ ع أَنَّهُ سُئِلَ عَنْ هَذِهِ الْآيَةِ فَقَالَ النُّورُ وَاللَّهُ الْأَيُّمَةُ الْخَيْرُ.

And from Al-Baqir^{-asws} having been asked about this Verse, so he^{-asws} said: ‘By Allah^{-azwj}, the Noor (light) are the Imams^{-asws} – the Hadeeth’.

و الأخبار في ذلك كثيرة أوردناها في كتاب الإمامة.

And the Ahadeeth regarding that are many, we have referred these in the book of Imamate.

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ لِأَجْلِ مَا فِيهِ مِنَ الْحِسَابِ وَالْجَزَاءِ وَالْجَمْعِ جَمْعُ الْأَوَّلِينَ وَالْآخِرِينَ ذَلِكَ يَوْمَ التَّغَايُنِ يَغْنِي فِيهِ بَعْضُهُمْ لِبَعْضٍ لَنْزُولِ السَّعْدَاءِ مَنَازِلَ الْأَشْقِيَاءِ لَوْ كَانُوا سَعْدَاءَ وَ بِالْعَكْسِ

On the Day that He will Gather you all for the Day of gathering, - for the reason of what is during it, from the Reckoning and the Recompense; and the (word) ‘Jam’a’ is gathering of the former ones and the latter ones - **that is the Day of loss and gain. [64:9]** – there will lose and gain during it with each other, for the fortunate ones to be lodged in the houses of the wretched if they were fortunate ones, and vice versa.

وَ فِي مَعَانِي الْأَخْبَارِ عَنِ الصَّادِقِ ع يَوْمَ يَغْنِي أَهْلُ الْجَنَّةِ أَهْلَ النَّارِ.

And in (the book) ‘Ma’any Al-Akhbaar’ – from Al-Sadiq^{-asws}: ‘The the people of Paradise will aggrieve the people of the Fire’.

و يَعْمَلُ صَالِحًا أَيَّ عَمَلًا صَالِحًا ذَلِكَ الْفَوْزُ الْعَظِيمُ إِشَارَةٌ إِلَى مَجْمُوعِ الْأُمُورِ وَلِذَلِكَ جَعَلَهُ الْفَوْزَ الْعَظِيمَ لِأَنَّهُ جَامِعٌ لِلْمَصَالِحِ مِنْ دَفْعِ الْمَضَارِّ وَ جَلْبِ الْمَنَافِعِ

and he does righteous deeds, - i.e., righteous deeds - **That is the mighty success [64:9]** – and indication to a collection of the two matters, and for that He^{-azwj} Made it as the mighty success, because it is a collection of the betterment from repelling the harm and pulling the benefits.

يَهْدِي قَلْبَهُ قَبْلَ أَيِّ لِلتَّبَاتِ وَ الْاسْتِرْجَاعِ عِنْدَ حُلُولِ الْمَصِيبَةِ وَ قَالَ عَلِيٌّ بْنُ إِبْرَاهِيمَ أَيُّ يَصْدُقُ اللَّهُ فِي قَلْبِهِ فَإِذَا بَيْنَ اللَّهِ لَهُ اخْتَارَ الْهُدَى وَ يَزِيدُهُ اللَّهُ كَمَا قَالَ وَ الَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى

He Guides his heart, [64:11] – It is said, i.e., for the stability and the return during the permeation of the difficulty. And Ali Bin Ibrahim said, ‘I.e., ratifying Allah^{-azwj} in his heart. So when Allah^{-azwj} Explains for him, he will choose the guidance, and Allah^{-azwj} will Increase (for) him just as He^{-azwj} has Said: **And those who follow the rightful Guidance, He Increases them in Guidance [47:17]**.

وَ فِي الْكَافِي عَنِ الصَّادِقِ ع قَالَ: إِنَّ الْقَلْبَ لَيَتَرَجَّحُ فِيمَا بَيْنَ الصَّدْرِ وَ الْحَنْجَرَةِ حَتَّى يُعْقَدَ عَلَى الْإِيمَانِ فَإِذَا عُقِدَ عَلَى الْإِيمَانِ قَرَّ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ قَلْبَهُ.

And in (the book) ‘Al-Kafi’ – from Al-Sadiq^{-asws} having said: ‘The heart flickers in what is between the chest and the throat until it holds upon the Eman. When it holds upon the Eman,

it calms, and that is the Word of Allah^{-azwj} Mighty and Majestic: ***And one who believes in Allah, He Guides his heart, [64:11]'***.

ذِكْرًا رَسُولًا عَنِ الرِّضَا ع أَنَّ الذِّكْرَ هُنَا هُوَ الرَّسُولُ وَ نَحْنُ أَهْلُ الذِّكْرِ.

Zikr [65:10] A Rasool [65:11] – from Al Reza^{-asws}: ‘The Zikr over here, it is the Rasool^{-saww}, and we^{-asws} are the People^{-asws} of Zikr (Ahl Al-Zikr)’.

و قال البيضاوي يعني بالذكر جبرئيل ع لكثرة ذكره أو لنزوله بالذكر و هو القرآن أو لكونه مذكورا في السماوات أو ذا ذكر أي شرف أو محمدا ص لمواظبته على تلاوة القرآن أو تبليغه و عبر عن إرساله بالإنزال ترشيحا أو لأنه مسبب عن إنزال الوحي إليه و أبدل عنه رسولا للبيان

And Al-Bayzawi said, ‘Meaning of the Zikr is Jibraeel^{-as} due to the frequency of his^{-as} Zikr, or due to his^{-as} descent with the Zikr, and it is the Quran, or due to his^{-as} being mentioned in the skies, or being with Zikr, i.e., honour, or Muhammad^{-saww} due to his^{-saww} perseverance upon reciting the Quran, or his^{-saww} preaching, and a lesson about His^{-azwj} having been Sent with the Revelation for sprinkling (the Message), or because he^{-saww} is the cause for the descent of the Revelation, and replacing about him^{-saww} with ‘Rasool’ for the explanation.

أو أراد به القرآن و رسولا منصوب بمقدر مثل أرسل أو ذكرا و الرسول مفعوله أو بدله على أنه بمعنى الرسالة مِنَ الظُّلُمَاتِ إِلَى النُّورِ من الضلالة إلى الهدى قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا قِيلَ فِيهِ تَعْجِيبٌ وَ تَعْظِيمٌ لما رزقوا من الثواب.

Or the Quran is intended with it, and Rasool^{-saww} is attributed with a measurement like ‘Sent’, or ‘Zikr’, and the ‘Rasool’ is an effect, or in replacement that it is the meaning of the Message - ***from the multiple darkness to the Light. [65:11]*** – from the straying to the guidance - ***Allah has been excellent to him in Grace [65:11]*** – It is said, in it is a wonder and reverence of what will be Graced from the Rewards.

و الَّذِينَ آمَنُوا مَعَهُ عَظَفَ عَلَى النَّبِيِّ ص إِحْمَادًا لَهُمْ وَ تَعْرِيزًا لِمَنْ نَاوَاهُمْ وَ قِيلَ مَبْتَدَأُ خَبَرِهِ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَ بَأْيَانِهِمْ

and those who believed in him. – a verb upon the Prophet^{-saww}, as praise for them, and presenting to the one Gives them. And it is said, beginning of His^{-azwj} Informing: ***Their Light shall run in front of them, and by their right. [66:8]***.

فِي الْمَجْمَعِ عَنِ الصَّادِقِ فِي هَذِهِ الْآيَةِ قَالَ يَسْعَى أَيْمَةُ الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ بَيْنَ أَيْدِي الْمُؤْمِنِينَ وَ بَأْيَانِهِمْ حَتَّى يُنْزِلُوهُمْ مَنَازِلَهُمْ فِي الْجَنَّةِ.

In (the book) ‘Al-Majma’a’ – From Al-Sadiq^{-asws} regarding this Verse, said: ‘The Imams^{-asws} of the Momineen, on the Day of Qiyamah, will be walking briskly in front of the Momineen and on their right, until they lodge them in their houses in the Paradise’.

و عَنِ الْبَاقِرِ ع فَمَنْ كَانَ لَهُ نُورٌ يَوْمَئِذٍ نَجَا وَ كُلُّ مُؤْمِنٍ لَهُ نُورٌ.

And from Al-Baqir^{-asws}: ‘The one who were to have Noor for him on that Day will attain salvation, and every Momin shall have Noor for him’.

يَقُولُونَ إِذَا طَفَى أَنْوَارُ الْمُنَافِقِينَ. رَبَّنَا أَنْتُمْ لَنَا نُورٌ وَ قِيلَ تَنَفَّوْا أَنْوَارَهُمْ بِحَسَبِ أَعْمَالِهِمْ فَيَسْأَلُونَ إِتْمَامَهُ تَفَضُّلاً.

They would be saying, - when the light of the hypocrites is extinguished - **‘Our Lord! Complete our Light for us [66:8]**. And it is said, ‘Their lights will be different by a calculation of their deeds, so they will be asking to complete it by Grace.

أَفَمَنْ يَمْشِي مُكِبًّا يَقَالُ كِبَيْتَهُ فَأَكْبَ وَهُوَ مِنَ الْغَرَائِبِ أَيْ يَحْتَزُّ كُلَّ سَاعَةٍ وَيَحْتَزُّ عَلَى وَجْهِهِ لَوْعُورَةِ طَرِيقِهِ وَ اخْتِلَافِ أَجْزَائِهِ وَ لَذَلِكَ قَابِلُهُ بِقَوْلِهِ أَتَمَّنُّ يَمْشِي سَوِيًّا أَيْ قَائِمًا سَالِمًا مِنَ الْعَثَارِ عَلَى صِرَاطٍ مُسْتَقِيمٍ أَيْ مُسْتَوِي الْأَجْزَاءِ أَوْ الْجِهَةِ

Is one who walks prone upon his face – It is said that he stumbles and falls down, and it is one of the strange things, i.e., he stumbles every time and falls on his face due to the ruggedness of his path and the different of his body parts, and for that He^{-azwj} Compared it with His^{-azwj} Words: **or one who walks upright** – standing safely from the stumbling - **on a Straight Path? [67:22]** – even of the body parts, or the perspective.

و المراد تشبيه المشرك و الموحد بالسالكين و الدينين بالمسلكين و قيل المراد بالملكب الأعمى فإنه يعتسف فينكب و بالسوي البصير و قيل من يمشي مكبا هو الذي يحشر على وجهه إلى النار و من يمشي سويًا الذي يحشر على قدميه إلى الجنة.

And the intent is resembling the Polytheist and the Monotheist with the two parth and the two religions. And it is said, the intent with the prone is the blind one, for he is regretful and falls on his face, and (compared) with the seeing one. And it is said, the one walking prone, he is the one who will be ushered upon his face to the Fire, and the one who walks evenly will be ushered upon his feet to the Paradise.

وَ فِي الْكَافِي عَنْ الْكَاطِمِ ع أَنَّهُ سُئِلَ عَنْ هَذِهِ الْآيَةِ فَقَالَ إِنَّ اللَّهَ ضَرَبَ مَثَلًا مَنْ خَاضَ عَنْ وَلايَةِ عَلِيٍّ ع كَمَنْ يَمْشِي عَلَى وَجْهِهِ لَا يَهْتَدِي لِأَمْرِهِ وَ جَعَلَ مِنْ تَبَعِهِ سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ وَ الصِّرَاطُ الْمُسْتَقِيمُ أَمِيرُ الْمُؤْمِنِينَ ع.

And in (the book) ‘Al-Kafi’, from Al-Kazim^{-asws} having been asked about this Verse. He^{-asws} said: ‘Allah^{-azwj} Struck an example of the one guides away from the Wilayah of Ali^{-asws} is like the one walking upon his face, not being guided to His^{-azwj} Command, and the one who follows him^{-asws} is Made as the one walking upright upon the Straight Path, and the Straight Path is Amir Al-Momineen^{-asws}’.

أَفَتَجْعَلُ الْمُتَسَلِّمِينَ إِنكَارَ لِقَوْلِهِمْ إِنْ صَحَّ أَنَا نَبِئْتُ كَمَا يَزْعُمُ مُحَمَّدٌ وَ مِنْ مَعَهُ لَمْ يَفْضَلُونَا بَلْ نَكُونُ أَحْسَنَ حَالًا مِنْهُمْ كَمَا نَحْنُ عَلَيْهِ فِي الدُّنْيَا مَا لَكُمْ كَيْفَ تَحْكُمُونَ التَّفَاتِ فِيهِ تَعْجِيبٌ مِنْ حُكْمِهِمْ وَ اسْتِبْعَادٌ لَهُ وَ إِشْعَارٌ بِأَنَّهُ صَادِرٌ مِنْ اخْتِلَالِ فِكْرٍ وَ اعْوْجَاجِ رَأْيٍ.

Should We Treat the submitters [68:35] – Denial of their words, ‘If it is correct that we shall be Resurrected like what Muhammad^{-saww} and the ones with him^{-saww} claim, they will not be preferred over us, but we shall be of better state than them like what we as upon in the world’ - **What is the matter with you? How are you judging? [68:36]** - Turning around in it is astonishment from their judgment, excluding it, and noting that it stems from an imbalance of thought and a distorted opinion.

فَلَا يَخَافُ بَخْسًا وَ لَا زَهَقًا أَيْ نَقْصًا فِي الْجِزَاءِ أَوْ أَنْ يَرَهَقَهُ ذَلَّةٌ وَ قَالَ عَلِيٌّ بْنُ إِبْرَاهِيمَ الْبَخْسُ النِّقْصَانُ وَ الرَّهَقُ الْعَذَابُ.

then he will neither fear loss nor any burden [72:13] – i.e., reduction in the Recompense or be afflicted with disgrace. And Ali Bin Ibrahim said, ‘The (word) ‘Al-Bakhs’ is the loss, and (the word) ‘Al-Rahq’ is the Punishment’.

و فِي الْكَافِي عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي الْحَسَنِ الْمَاضِي ع قَالَ: قُلْتُ قَوْلُهُ لَمَّا سَمِعْنَا الْهُدَى آمَنَّا بِهِ قَالَ الْهُدَى الْوَلَايَةُ آمَنَّا بِمَوْلَانَا فَمَنْ آمَنَ بِوَلَايَةِ مَوْلَاهُ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا قُلْتُ تَنْزِيلٌ قَالَ لَا تَأْوِيلَ.

And in (the book) 'Al-Kafi' – from Muhammad Bin Al-Fyzeyl, from Abu Al-Hassan Al-Maazy^{-asws} (7th Imam^{-asws}), he (the narrator) said, 'I said, 'His^{-azwj} Words: **And we, when we heard the Guidance, we believed in it. [72:13]**'. He^{-asws} said: 'The guidance is the Wilayah. We believed in our Master^{-asws}. So, the one who believes in the Wilayah of his Master^{-asws}, **then he will neither fear loss nor any burden [72:13]**'. I said, 'Revelation?' He^{-asws} said: 'No, explanation'.

يَضْحَكُونَ أَيِ يَسْتَهْزِءُونَ وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ أَيِ يَغْمِزُ بَعْضُهُمْ بَعْضًا وَيُشِيرُونَ بِأَعْيُنِهِمْ

used to laugh [83:29] – i.e., mocking them - **And when he passed by them, they winked at each other [83:30]** – i.e., winking at each other and indicating with their eyes.

انْقَلَبُوا فَكِهِينَ أَيِ مَلْتَذِينَ بِالسَّخِرَةِ مِنْهُمْ وَقَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ إِنَّ الَّذِينَ أَجْرَمُوا الْأَوَّلَ وَالثَّانِي وَمَنْ تَبِعَهُمَا يَتَغَامَزُونَ بِرَسُولِ اللَّهِ إِلَى آخِرِ السُّورَةِ.

they returned jesting (joking) [83:31] – Having derived pleasure with mocking the. And Ali Bin Ibrahim said, '**Surely, those who committed crimes (criminals) [83:29]** – the first (Abu Bakr) and the second (Umar) and the ones following these two - **they winked at each other [83:30]** – (mocking) Rasool-Allah^{-saww}' – up to the end of the Surah (Chapter).

و فِي الْمَجْمَعِ قَبْلَ نَزْلِ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ ذَلِكَ أَنَّهُ كَانَ فِي نَفَرٍ مِنَ الْمُسْلِمِينَ جَاءُوا إِلَى رَسُولِ اللَّهِ ص فَسَخِرَ مِنْهُمْ الْمُنَافِقُونَ وَ ضَحَكُوا وَ تَغَامَزُوا ثُمَّ رَجَعُوا إِلَى أَصْحَابِهِمْ فَقَالُوا رَأَيْنَا الْيَوْمَ الْأَصْلَحَ فَضَحَكْنَا مِنْهُ فَنَزَلَتِ الْآيَاتُ قَبْلَ أَنْ يَصِلَ عَلِيُّ وَ أَصْحَابُهُ إِلَى النَّبِيِّ ص.

And in (the book) 'Al-Majma'a' – It is said it was Revealed regarding Ali^{-asws} Bin Abu Talib^{-asws}, and that is he^{-asws} was among a number of Muslims. They came to Rasool-Allah^{-saww}, so the hypocrites mocked at them, and they laughed and winked at each other, then they returned to their companions. They said, 'We saw the short-haired one today, so we mocked at him^{-asws}'. So, the Verses were Revealed before Ali^{-asws} and his^{-asws} companions arrived to the Prophet^{-saww}.

و عَنْ ابْنِ عَبَّاسٍ إِنَّ الَّذِينَ أَجْرَمُوا مُنَافِقُو قُرَيْشٍ وَ الَّذِينَ آمَنُوا عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

And from Ibn Abbas, '**Surely, those who committed crimes (criminals) [83:29]** – hypocrites of Qureysh, and **those who believed [83:29]** – Ali Bin Abu Talib^{-asws}'.

وَ إِذَا رَأَوْهُمْ أَيِ وَ إِذَا رَأَوْا الْمُؤْمِنِينَ نَسَبُوهُمْ إِلَى الضَّلَالِ

And when they saw them, [83:32] – i.e., and when they (hypocrites) saw the Momineen, they attributed them to the straying.

وَ مَا أُرْسِلُوا عَلَيْهِمْ أَيِ عَلَى الْمُؤْمِنِينَ حَافِظِينَ يَحْفَظُونَ عَلَيْهِمْ أَعْمَالَهُمْ وَ يَشْهَدُونَ بِرَشْدِهِمْ وَ ضَلَالَهُمْ فَأَلْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ حِينَ يَرَوْهُمْ أَذْلَاءَ مَغْلُولِينَ فِي النَّارِ.

And they were not Sent over them [83:33] – i.e., upon the Momineen - **as keepers** – guarding upon them of their deeds and witnessing their guidance and their straying - **So today, those who believe shall be laughing at the Kafirs [83:34]** - when they (Momineen) shall see them (hypocrites) as disgraced, shackled in the Fire.

و روي أنه يفتح لهم باب إلى الجنة فيقال لهم أخرجوا إليها فإذا وصلوا أغلق دونهم فيضحك المؤمنون منهم

And it is reported that a door would be opened for them (hypocrites) to the Paradise. It will be said to them, 'Go out to it!' When they arrive, it would be closed besides them, so the Momineen will laugh at them.

هَلْ تُؤْتَبُ الْكُفَّارُ أَيِ أَثْبَبُوا وَ جُوزُوا مَا كَانُوا يَفْعَلُونَ مِنَ السَّخِرَةِ بِالْمُؤْمِنِينَ وَ الاسْتِفْهَامِ لِلتَّقْرِيرِ .

Would the Kafirs be Rewarded - i.e., Rewarded and Recompensed - **(except for) what they had been doing? [83:36]** – from the mockery with the Momineen, and the understanding is for the interrogation.

عَبَّرَ مُؤْمِنُونَ أَيِ غَيْرِ مَقْطُوعٍ أَوْ مَمْنُونٍ بِهِ عَلَيْهِمْ كَمَا مَرَّ ذَلِكَ الْقَوْزُ الْكَبِيرُ إِذِ الدُّنْيَا وَ مَا فِيهَا يَصْغُرُ دُونَهُ

never-ending [84:25] – i.e., not terminated or Conferred with upon them like what has passed **That is the great success [85:11]** – when the world and whatever is in it would be belittled, besides it.

وَ تَوَاصَوْا بِالصَّبْرِ أَيِ أَوْصَى بَعْضُهُمْ بَعْضًا بِالصَّبْرِ عَلَى طَاعَةِ اللَّهِ تَعَالَى وَ الْمَرْحَمَةِ الرَّحْمَةِ عَلَى عِبَادَةٍ أَوْ بِمُوجِبَاتِ رَحْمَةِ اللَّهِ

and enjoin the patience [90:17] – i.e., advice each other with being patient upon obedience of Allah^{-azwj} the Exalted, and the compassion is the mercy upon the worship, of obligating the Mercy of Allah^{-azwj}.

أَصْحَابُ الْمَيْمَنَةِ أَيِ الْيَمِينِ أَوْ الْيَمَنِ وَ قَالَ عَلِيٌّ بْنُ إِبْرَاهِيمَ أَصْحَابُ أَمِيرِ الْمُؤْمِنِينَ ع .

companions of the right hand [90:18] – i.e., the right hand or the right, and Ali Bin Ibrahim said, 'Companions of Amir Al-Momineen^{-asws}'.

وَ الْعَصْرِ قِيلَ أَقْسَمَ بِصَلَاةِ الْعَصْرِ أَوْ بِعَصْرِ النَّبُوَّةِ أَوْ بِالْدَّهْرِ لِاشْتِمَالِهِ عَلَى الْأَعَاجِبِ

(I Swear) by the time [103:1] – It is said, I^{-azwj} Swear by the Al-Asr Salat, or the time of Prophet-hood, of with the era inclusive upon the wonders.

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ أَيِ فِي خُسْرَانٍ فِي مَسَاعِيهِمْ وَ صَرْفِ أَعْمَارِهِمْ فِي مَطَالِبِهِمْ

Surely, the human being is in loss [103:2] – i.e., in loss in their strivings and spending of their lifetimes in seeking their purposes.

إِلَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ فَإِنْهُمْ اشْتَرَوْا الْآخِرَةَ بِالدُّنْيَا فَفَازُوا بِالْحَيَاةِ الْأَبَدِيَّةِ وَ السَّعَادَةِ السَّرْمَدِيَّةِ وَ تَوَاصَوْا بِالْحَقِّ بِالْثَابِتِ الَّذِي لَا يَصِحُّ إنْكَارُهُ مِنْ اعْتِقَادٍ أَوْ عَمَلٍ وَ تَوَاصَوْا بِالصَّبْرِ عَنِ الْمَعَاصِي وَ عَلَى الطَّاعَاتِ وَ عَلَى الْمَصَائِبِ .

Except those who believe and are doing the righteous deeds, - for they are buying the Hereafter with (selling) the world, so they shall succeed with the eternal life and never-ending happiness - **and enjoin each other with the Truth**, - with the proven which it is not correct to deny it, from belief and action - **and enjoin each other with the patience [103:3]** – from the disobeying and being upon the obedience and upon the difficulties.

وَفِي الْإِكْمَالِ عَنِ الصَّادِقِ ع قَالَ: الْعَصْرُ عَصْرُ خُرُوجِ الْقَائِمِ ع إِنَّ الْإِنْسَانَ لَفِي حُسْرٍ يَغْنِي أَعْدَاءَنَا- إِلَّا الَّذِينَ آمَنُوا يَغْنِي بَيَاتِنَا وَعَمِلُوا الصَّالِحَاتِ يَغْنِي بِمُؤَسَاةِ الْإِحْوَانِ- وَتَوَاصَوْا بِالْحَقِّ يَغْنِي الْإِمَامَةَ وَتَوَاصَوْا بِالصَّبْرِ يَغْنِي بِالْعَشْرَةِ.

And in (the book) 'Al Ikmal' – from Al-Sadiq^{asws} having said: '**(I Swear) by the time [103:1]** – the time of rising of Al-Qaim^{asws} - **Surely, the human being is in loss [103:2]** – meaning our^{asws} enemies - **Except those who believe** – meaning in our^{asws} Signs - **and are doing the righteous deeds**, - meaning with consoling the brethren - **and enjoin each other with the Truth**, - meaning the Imamate - **and enjoin each other with the patience [103:3]** – meaning with the community”.

و قال علي بن إبراهيم إِلَّا الَّذِينَ آمَنُوا بولاية أمير المؤمنين ع وَتَوَاصَوْا بِالْحَقِّ ذرياتهم و من خلفوا بالولاية تواسوا بها و صبروا عليها.

And Al Bin Ibrahim said, '**Except those who believe [103:3]** – in the Wilayah of Amir Al-Momineen^{asws} - **and enjoin each other with the Truth**, - their^{asws} offspring, and the ones who are opposing the Wilayah they are enjoining with it and are being patient upon it’.

و فِي الْمَجْمَعِ عَنْ عَلِيٍّ ع وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الصَّادِقِ ع أَكْثَمًا قَرَأَ وَالْعَصْرُ إِنَّ الْإِنْسَانَ لَفِي حُسْرٍ- وَ إِنَّهُ فِيهِ إِلَى آخِرِ الدَّهْرِ.

And in (the book) 'Al-Majma'a' – from Ali^{asws}, and Ali Bin Ibrahim from Al-Sadiq^{asws}, they^{asws} both recited: **(I Swear) by the time [103:1] Surely, the human being is in loss [103:2]** – and he would be in it (loss) up to the end of times”.

الأخبار

The Ahadeeth

1- ع، علل الشرائع عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ عَلِيِّ بْنِ عَفَّانَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّمَا سُمِّيَ الْمُؤْمِنُ مُؤْمِنًا لِأَنَّهُ يُؤْمِنُ عَلَى اللَّهِ فَيَجِيزُ أَمَانَهُ.

(The book) 'Ilal Al Sharaie' – from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Ali Affan, from Al Mufazzal Bin Umar,

'From Abu Abdullah^{asws} having: 'But rather the Momin (believer) has been named as 'Momin' (believer) because he trusts (Yumin) upon Allah^{azwj} so he is justified of His^{azwj} Safety”.¹

بيان: يؤمن على الله أي يدعو و يشفع لغيره في الدنيا و الآخرة فيستجاب له و تقبل شفاعته فيه و سيأتي التخصيص بالآخرة.

¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 1

Explanation – ‘Yumin’ (trusts) upon Allah^{-azwj}, i.e., he supplicates and intercedes for others in the world and the Hereafter, so it is Answered for him, and his intercession regarding him is Accepted, and I (Majlisi) shall bring the specifics with the Hereafter.

2- سن، المحاسن عن ابن يزيد عن مَرْوَكِ بْنِ عُبَيْدٍ عَنْ سِنَانِ بْنِ طَرِيفٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: لَمْ سَمِّيَ الْمُؤْمِنُ مُؤْمِنًا فَقُلْتُ لَا أَذْرِي إِلَّا أَنَّهُ أَرَاهُ يُؤْمِنُ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ

(The book) ‘Al-Mahasin’ – from Ibn Yazeed, from Marouk Bin Ubeyd, from Sinan Bin Tareyf,

‘From Abu Abdullah^{-asws} having said: ‘Why is the Momin named as ‘Momin’?’ I said, ‘I don’t know except I view he believes in whatever comes from the Presence of Allah^{-azwj}’.

فَقَالَ صَدَقْتَ وَ لَيْسَ لِذَلِكَ سَمِيَّ الْمُؤْمِنِ مُؤْمِنًا فَقُلْتُ لَمْ سَمِّيَ الْمُؤْمِنُ مُؤْمِنًا قَالَ إِنَّهُ يُؤْمِنُ عَلَى اللَّهِ يَوْمَ الْقِيَامَةِ فَيُجِزُ أَمَانَهُ.

He^{-asws} said: ‘You speak the truth, but the Momin hasn’t been named as ‘Momin’ for that’. I said, ‘Why has the Momin been named as ‘Momin’?’ He^{-asws} said: ‘He trusts (Yumin) upon the Day of Qiyamah, so His^{-azwj} Amnesty would be justified’².

3- ع، علل الشرائع عن أبيه عن الحُمَيْرِيِّ عَنْ هَارُونَ عَنِ ابْنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَلَا أُتَبِّحُكُمْ لَمْ سَمِّيَ الْمُؤْمِنُ مُؤْمِنًا لِإِيْمَانِهِ النَّاسَ عَلَى أَنْفُسِهِمْ وَأَمْوَالِهِمْ أَلَا أُتَبِّحُكُمْ مِنَ الْمُسْلِمِ مَنْ سَلِمَ النَّاسُ مِنْ يَدِهِ وَ لِسَانِهِ الْخَبَرِ.

(The book) ‘Ilal Al Sharaie’ – from his father, from Al Himeyri, from Haroun, from Ibn Sadaqa,

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Shall I^{-saww} inform you why the Momin has been named as ‘Momin’? It is due to the people being secure from him upon themselves, and their wealth! Shall I^{-saww} inform you who is the Muslim?’ The Muslim is one the people are safe from his hands and his tongue’ – the Hadeeth’³.

بيان: فيه إيماء إلى أنه يشترط في الإيمان أو كماله أن لا يخافه الناس على أنفسهم و أموالهم و كذا الإسلام.

Explanation – In it is an indication that it is conditional in the Eman or its perfection that the people should not fear him upon themselves and their wealth, and like that is Al Islam.

4- شي، تفسير العياشي عن زُرَّارَةَ وَ حُمْرَانَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ بِالْعُرْوَةِ الْوُثْقَى قَالَ هِيَ الْإِيْمَانُ بِاللَّهِ يُؤْمِنُ بِاللَّهِ وَخَدَهُ.

² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 2

³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 3

Tafseer Al Ayyashi – from Zurara, and Humran, and Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws} and Abu Abdullah^{-asws} regarding Words of Allah^{-azwj}: **the most trustworthy handhold, [2:256]**. He^{-asws} said: ‘It is the Eman in Allah^{-azwj}, trusting in Allah^{-azwj} alone’.⁴

5- ختص، الإختصاص رُوي عن الصادق ع أَنَّهُ قَالَ: الْمُؤْمِنُ هَاشِمِيٌّ لِأَنَّهُ هَشَمَ الضَّلَالَ وَ الْكُفْرَ وَ الْبَغْيَ

(The book) ‘Al-Ikhtisas’ –

It is reported from Al-Sadiq^{-asws} having said: ‘The Momin is a Hashemite because he (Hasham) smashes the straying, and the Kufr, and the hypocrisy!

وَ الْمُؤْمِنُ قُرَشِيٌّ لِأَنَّهُ أَقَرَّ لِلشَّيْءِ وَ نَحَى الشَّيْءُ وَ أَنْكَرَ لَا شَيْءَ الدُّلَامَ وَ أَتْبَاعَهُ

The Momin is Qureyshite because he ‘Aqar’ acknowledges for the thing, and we^{-asws} are the ‘thing’, and he denies the ‘nothing’, Al-Dulam (Umar) and his followers!

وَ الْمُؤْمِنُ نَبْطِيٌّ لِأَنَّهُ اسْتَنْبَطَ الْأَشْيَاءَ تَعَرَّفَ الْحَبِيبَ عَنِ الطَّيِّبِ

And the Momin is Nabatean because he infers (Astanbat) the things, recognising the wicked from the good!

وَ الْمُؤْمِنُ عَرَبِيٌّ لِأَنَّهُ عَرَبَ عَنَّا أَهْلَ الْبَيْتِ

And the Momin is Arabian because he ‘Urriba’ because he expresses (translates) on our^{-asws} behalf, People^{-asws} of the Household!

وَ الْمُؤْمِنُ أَعْجَمِيٌّ لِأَنَّهُ أَعْجَمَ عَنِ الدُّلَامِ فَلَمْ يَذْكُرْهُ بِخَيْرٍ

And the Momin is ‘Ajamay’ (non-Arab) because he is mute (Ajam) from Al-Dulam (Umar). He does not mention him with goodness!

وَ الْمُؤْمِنُ فَارِسِيٌّ لِأَنَّهُ تَفَرَّسَ فِي الْأَسْمَاءِ لَوْ كَانَ الْإِيمَانُ مَنُوطًا بِالْفَرَسِ لَتَنَاوَلَهُ أَبْنَاءُ فَارِسَ يَغْنِي بِهِ الْمُتَفَرِّسُ فَاخْتَارَ مِنْهَا أَفْضَلَهَا وَ اغْتَصَمَ بِأَشْرَفِهَا وَ قَدْ قَالَ رَسُولُ اللَّهِ ص اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ.

And the Momin is Persian (Farsi) because he (Tafarras) scrutinises in the names. Had the Eman been entrusted to the sun, the sons of Persian would have attained it, meaning by it the scrutiniser. He would choose from it its superior and hold tightly with its noblest; and Rasool-Allah^{-saww} had said: ‘Fear the scrutiny of the Momin (Firasah), for he looks by the Noor of Allah^{-azwj}’.⁵

⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 4

⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 5

توضيح و الدلام يكنى به غالبا في الأخبار عن عمر تقيه

Clarification – And ‘Al-Dulam’ is often teknonymed in the Ahadeeth about Umar, out of Taqiyya.

6- صِفَاتُ الشَّيْبَةِ، بِإِسْنَادِهِ عَنْ عَمَّارِ السَّابَّاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ عَنْ أَهْلِ السَّمَاءِ هَلْ يَرَوْنَ أَهْلَ الْأَرْضِ

(The book) ‘Sifaat Al Shiah’ – By his chain from Ammar Al Sabaty,

‘From Abu Abdullah^{-asws} having been asked about people of the sky, ‘Are they seeing people of the earth?’

قَالَ لَا يَرَوْنَ إِلَّا الْمُؤْمِنِينَ لِأَنَّ الْمُؤْمِنَ مِنْ نُورٍ كَنُورِ الْكَوَاكِبِ

He^{-asws} said: ‘They are not seeing except the Momin, because the Momin from Noor (light) is like the light of the stars’.

قِيلَ لَهُمْ يَرَوْنَ أَهْلَ الْأَرْضِ قَالَ لَا يَرَوْنَ نُورَهُ حَيْثُ مَا تَوَجَّهَ

It was said, ‘So they are seeing people of the earth’. He^{-asws} said: ‘No! They are seeing his Noor (light) wherever he heads’.

ثُمَّ قَالَ لِكُلِّ مُؤْمِنٍ خَمْسَ سَاعَاتٍ يَوْمَ الْقِيَامَةِ يَشْفَعُ فِيهَا.

Then he^{-asws} said: ‘For every Momin there are five timings on the Day of Qiyamah he will be interceding during these’.⁶

7- قَضَاءُ الْحُقُوقِ لِلصُّورِيِّ، بِإِسْنَادِهِ قَالَ: قِيلَ لِأَبِي عَبْدِ اللَّهِ ع لِمَ سُمِّيَ الْمُؤْمِنُ مُؤْمِنًا

(The book) ‘Qaza Al Huququ’ of Al Sowry, by his chain, said,

‘It was said to Abu Abdullah^{-asws}, ‘Why was the Momin named as ‘Momin’?’

قَالَ لِأَنَّهُ اشْتَقَّ لِلْمُؤْمِنِ اسْمًا مِنْ أَسْمَائِهِ تَعَالَى فَسَمَّاهُ مُؤْمِنًا وَ إِنَّمَا سُمِّيَ الْمُؤْمِنُ لِأَنَّهُ يُؤْمِنُ مِنْ عَذَابِ اللَّهِ تَعَالَى وَ يُؤْمِنُ عَلَى اللَّهِ يَوْمَ الْقِيَامَةِ فَيُجِزُ لَهُ ذَلِكَ

He^{-asws} said: ‘Because He^{-azwj} the Exalted Derived a name for the Momin from His^{-azwj} Names, and rather the Momin is named as such because he is safe (Yuman) from the Punishment of Allah^{-azwj} the Exalted, and he trusts (Yumin) upon Allah^{-azwj} on the Day of Qiyamah, so that would be justified for him.

⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 6

وَلَوْ أَكَلَّ أَوْ شَرِبَ أَوْ فَامَ أَوْ قَعَدَ أَوْ نَامَ أَوْ نَكَحَ أَوْ مَرَّ بِمَوْضِعٍ قَدَّرَ حَوْلَهُ اللَّهُ مِنْ سَبْعِ أَرْضِينَ طَهْرًا لَا يَصِلُ إِلَيْهِ مِنْ قَدَرِهَا شَيْءٌ

And if he were to eat, or drink, or stand, or sit, or sleep, or marries, or passes by a filthy place, Allah^{-azwj} will Transfer him from seven lands cleansing, nothing from their filth would arrive to him.

وَإِنَّ الْمُؤْمِنَ لَيَكُونُ يَوْمَ الْقِيَامَةِ بِالْمَوْقِفِ مَعَ رَسُولِ اللَّهِ صَ فَيَمُرُّ بِالْمَسْخُوطِ عَلَيْهِ الْمَغْضُوبِ غَيْرِ النَّاصِبِ وَلَا الْمُؤْمِنِ وَقَدْ ارْتَكَبَ الْكِبَائِرَ فَيَرَى مَنْزِلَةً عَظِيمَةً لَهُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ وَقَدْ عَرَفَ الْمُؤْمِنُ فِي الدُّنْيَا وَقَضَى لَهُ الْحَوَائِجَ

The Momin will be in the pausing on the Day of Qiyamah with Rasool-Allah^{-saww} and he will pass by the one Angered upon (by Allah^{-azwj}), without being a Nasibi (hostile one) nor a Momin, and he (weak one) would have indulged in major sins, and he would see the mighty status of his (Momin) in the Presence of Allah^{-azwj} Mighty and Majestic, and he had known the Momin in the world and had fulfilled the need for him.

فَيَقُومُ الْمُؤْمِنُ اتِّكَالًا عَلَى اللَّهِ عَزَّ وَجَلَّ فَيَعْرِفُهُ بِفَضْلِ اللَّهِ فَيَقُولُ اللَّهُمَّ هَبْ لِي عَبْدَكَ فَلَانَ بْنِ فُلَانٍ

So the Momin shall stand relying upon Allah^{-azwj} Mighty and Majestic and recognise him by the Grace of Allah^{-azwj}, and he would say, 'O Allah^{-azwj}! Gift Your^{-azwj} so and so servant to me!'

قَالَ فَيُجِيبُهُ اللَّهُ تَعَالَى إِلَى ذَلِكَ

He^{-asws} said: 'Allah^{-azwj} the Exalted will Answer him to that'.

قَالَ وَقَدْ حَكَى اللَّهُ عَزَّ وَجَلَّ عَنْهُمْ يَوْمَ الْقِيَامَةِ قَوْلَهُمْ - فَمَا لَنَا مِنْ شَافِعِينَ مِنَ النَّبِيِّينَ - وَلَا صَدِيقٍ حَمِيمٍ مِنَ الْجِيرَانِ وَالْمَعَارِفِ فَإِذَا أَيْسُوا مِنَ الشَّفَاعَةِ قَالُوا يَعْنِي مَنْ لَيْسَ بِمُؤْمِنٍ - فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ.

He^{-asws} said: 'And Allah^{-azwj} Mighty and Majestic has Narrated on their behalf on the Day of Qiyamah of their words: **So, there is none for us from the intercessors [26:100]** – from the Prophets^{-as} - **Nor an intimate friend [26:101]** – from the neighbours and the acquaintances. When they despair from the intercession, they will say, meaning the one isn't a Momin: **If only there was one more return for us, we would be from the Momineen [26:102]**'⁷.

8- كِتَابُ الْمُؤْمِنِ، عَنْ زُرَّارَةَ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَ وَأَنَا جَالِسٌ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ - مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثْمَانِهَا أَوْ يَجْرِي لَهَا عَشْرُ أَثْمَانِهَا - يَعْرِفُ مِنْهُمْ هَذَا الْأَمْرَ قَالَ إِنَّمَا هِيَ لِلْمُؤْمِنِينَ خَاصَّةٌ.

'Kitab Al-Momin' – From Zurara who said,

'Abu Abdullah^{-asws} was asked and I was seated, about Words of Allah^{-azwj} Mighty and Majestic: **One who comes with the good deed, then for him would be ten the likes of it, [6:160]**, 'Does

⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 7

it flow for them, from the ones from them who does not recognise this matter (Wilayah)?' He^{-asws} said: 'But rather, it is for the Momineen in particular'.⁸

9- وَ مِنْهُ، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ سَمِعْتُهُ يَقُولُ لَيْسَ لِأَحَدٍ عَلَى اللَّهِ ثَوَابٌ عَلَى عَمَلٍ إِلَّا لِلْمُؤْمِنِينَ.

And from him, from Yaqoub Bin Shueyb who said,

'I heard him^{-asws} saying: 'There aren't any Rewards for anyone upon Allah^{-azwj} for work except for the Momineen''.⁹

10- وَ مِنْهُ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَحْسَنَ الْعَبْدُ الْمُؤْمِنُ ضَاعَفَ اللَّهُ لَهُ عَمَلَهُ لِكُلِّ عَمَلٍ سَبْعُمِائَةٍ ضِعْفٍ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ- وَ اللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ.

And from him,

'From Abu Abdullah^{-asws} having said: 'When the Momin servant does a good deed, Allah^{-azwj} Multiplies his deed for him, seven hundred multiple for every deed, and that is the Word of Allah^{-azwj} Mighty and Majestic: **and Allah Multiplies for the one He so desires to; [2:261]**'.¹⁰

11- وَ مِنْهُ، عَنْ أَحَدِهِمَا ع قَالَ: إِنَّ الْمُؤْمِنَ لَيَزْهَرُ نُورُهُ لِأَهْلِ السَّمَاءِ كَمَا تَزْهَرُ نُجُومُ السَّمَاءِ لِأَهْلِ الْأَرْضِ

And from him,

'From one of the two (5th or 6th Imam^{-asws}) having said: 'The Momin, his Noor (light) appears to people of the sky just as the stars of the sky appear for people of the earth'.

وَ قَالَ ع إِنَّ الْمُؤْمِنَ وَلِيُّ اللَّهِ يُعِينُهُ وَ يَصْنَعُ لَهُ وَ لَا يَقُولُ عَلَى اللَّهِ إِلَّا الْحَقَّ وَ لَا يَخَافُ غَيْرَهُ.

And he^{-asws} said: 'The Momin is friend of Allah^{-azwj}. He assists Him^{-azwj} and works for Him^{-azwj} and he does not say upon Allah^{-azwj} except the truth nor does he fear anyone else''.¹¹

وَ قَالَ ع إِنَّ الْمُؤْمِنِينَ لَيَلْتَقِينَ فَيَتَصَافَحَانِ فَلَا يَزَالُ اللَّهُ عَزَّ وَ جَلَّ مُقْبِلًا عَلَيْهِمَا بِوَجْهِهِ وَ الدُّنُوبُ تَنْحَاثُ عَنْ وُجُوهِهِمَا حَتَّى يَفْتَرَقَا.

⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 8

⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 9

¹⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 10

¹¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 11

And he^{-asws} said: ‘The Momineen tend to meet, and they shake hands, so Allah^{-azwj} Mighty and Majestic does not cease Facing towards them with His^{-azwj} Face and the sins keep dropping off from their faces until they separate”.¹²

13- الْمُؤْمِنُ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يَقْدِرُ الْخَلَائِقُ عَلَى كُنْهِ صِفَةِ اللَّهِ عَزَّ وَ جَلَّ فَكَمَا لَا يَقْدِرُ عَلَى كُنْهِ صِفَةِ اللَّهِ عَزَّ وَ جَلَّ فَكَذَلِكَ لَا يَقْدِرُ عَلَى كُنْهِ صِفَةِ رَسُولِ اللَّهِ ص

(The book) ‘Al-Momin’ –

‘From Abu Abdullah^{-asws} having said: ‘The creatures are unable upon describing the Attributes of Allah^{-azwj} Mighty and Majestic. So just as they are not able upon describing the Attributes of Allah^{-azwj} Mighty and Majestic, so like that, they are not able upon describing the attributes of Rasool-Allah^{-saww}.

وَكَمَا لَا يَقْدِرُ عَلَى كُنْهِ صِفَةِ الرَّسُولِ ص فَكَذَلِكَ لَا يَقْدِرُ عَلَى كُنْهِ صِفَةِ الْإِمَامِ ع

And just as they are not able upon describing the attributes of Rasool-Allah^{-saww}, so like that they are not able upon describing the attributes of the Imam^{-asws}.

وَكَمَا لَا يَقْدِرُ عَلَى كُنْهِ صِفَةِ الْإِمَامِ ع كَذَلِكَ لَا يَقْدِرُ عَلَى كُنْهِ صِفَةِ الْمُؤْمِنِ.

And just as they are not able upon describing the attributes of the Imam^{-asws}, like that they are not able upon describing the attributes of the Momin”.¹³

14- وَمِنْهُ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَقُولُ عَزَّ وَ جَلَّ مَنْ أَهَانَ لِي وَلِيًّا فَقَدْ أَزْهَدَ لِمُحَارَبَتِي وَ أَنَا أَسْرَعُ شَيْءٍ إِلَى نُصْرَةِ أَوْلِيَائِي

And from him,

‘From Abu Abdullah^{-asws} having said: ‘The Mighty and Majestic Says: “One who insults a friend of Mine^{-azwj}, so he should watch out for My^{-azwj} War, and I^{-azwj} am the Quickest of the things to Help My^{-azwj} friends.

وَمَا تَرَدَّدْتُ فِي شَيْءٍ أَنَا فَاعِلُهُ كَتَرَدُّدِي فِي مَوْتِ عَبْدِي الْمُؤْمِنِ إِنِّي لِأُحِبُّ لِقَاءَهُ فَيَكْرَهُ الْمَوْتَ فَأَصْرِفُهُ عَنْهُ

And I^{-azwj} do not hesitate regarding anything I^{-azwj} Do like My^{-azwj} Hesitation regarding the death of My^{-azwj} Momin servant. I^{-azwj} Love to meet him while he dislikes the death, so I^{-azwj} Turn away from him.

¹² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 12

¹³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 13

وَ إِنَّهُ لَيَسْأَلُنِي فَأُعْطِيهِ وَ إِنَّهُ لَيَدْعُونِي فَأُجِيبُهُ وَ لَوْ لَمْ يَكُنْ فِي الدُّنْيَا إِلَّا عَبْدٌ مُؤْمِنٌ لَأَسْتَعْنَيْتُ بِهِ عَنْ جَمِيعِ خَلْقِي وَ لَجَعَلْتُ لَهُ مِنْ إِيْمَانِهِ أَنْسًا لَا يَسْتَوْجِبُ إِلَى أَحَدٍ.

And he asks Me^{-azwj} so I^{-azwj} Give him, and he tends to supplicate to Me^{-azwj} so I^{-azwj} Answer him, and if there had not been in the world except for (one) Momin servant, I^{-azwj} would be Needless with him from entirety of My^{-azwj} creatures and Make such comfort for him from his Eman, he will not feel lonely to anyone”.¹⁴

15- وَ مِنْهُ، عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَوْ كَانَتْ ذُنُوبُ الْمُؤْمِنِ مِثْلَ رَمْلِ عَالِيَجٍ وَ مِثْلَ زَبَدِ الْبَحْرِ لَعَفَرَهَا اللَّهُ لَهُ فَلَا يَحْتَرُوا.

And from him,

‘From Abu Ja’far^{-asws} having said: ‘Even if the sins of the Momin were to be like the sand of a desert and like foam of the sea, Allah^{-azwj} will Forgive these for him, so do not be reckless”.¹⁵

16- الْمُؤْمِنُ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَتَوَقَّى الْمُؤْمِنُ مَغْفُورًا لَهُ ذُنُوبُهُ وَ اللَّهُ جَمِيعًا.

(The book) ‘Al-Momin’ –

‘From Abu Abdullah^{-asws} having said: ‘The Momin dies and Allah^{-azwj} Forgives for him all his sins”.¹⁶

17- وَ مِنْهُ، عَنْهُ ع قَالَ: إِنَّ الْمُؤْمِنَ إِذَا دَعَا اللَّهَ أَجَابَهُ فَشَخِصَ بَصَرِي نَحْوَهُ إِعْجَابًا بِمَا

And from him,

‘From him^{-asws} having said: ‘The Momin, when he supplicates to Allah^{-azwj}, He^{-azwj} Answers him’. I stared with my sight towards him^{-asws}, ‘Answers with what?’

قَالَ فَقَالَ إِنَّ اللَّهَ وَاسِعٌ لِحُلُقِهِ.

He (the narrator) said, ‘He^{-asws} said: ‘Allah^{-azwj} is Capacious to His^{-azwj} creatures”.¹⁷

وَ مِنْهُ، عَنْ ابْنِ أَبِي الْبَلَادِ عَنْ أَبِيهِ عَنْ بَعْضِ أَهْلِ الْعِلْمِ قَالَ: إِذَا مَاتَ الْمُؤْمِنُ صَعِدَ مَلَكَاَهُ فَقَالَ يَا رَبِّ مَاتَ فُلَانٌ فَيَقُولُ أَنْزِلْنَا فَصَلِّبْنَا عَلَيْهِ عِنْدَ قَبْرِهِ وَ هَلِيلَانِي وَ كَبِّرَانِي إِلَى يَوْمِ الْقِيَامَةِ وَ اكْتُبْنَا مَا تَعْمَلَانِ لَهُ.

¹⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 14

¹⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 15

¹⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 16

¹⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 17

And from him, from Ibn Abu Al Bilad, from one of the people of knowledge who said,

‘When the Momin dies, his two (recording) Angels ascend. They said, ‘O Lord^{-azwj}! So and so has died!’ He^{-azwj} Says: “Descend and pray Salat upon him by his grave, and proclaim My^{-azwj} Oneness, and exclaim My^{-azwj} Greatness up to the Day of Qiyamah, and write whatever you are doing, as being for him!”¹⁸

19- وَ مِنْهُ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: رَأَى الْمُؤْمِنِ وَ رُؤْيَاهُ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنَ التُّبُوَّةِ وَ مِنْهُمْ مَنْ يُغَطَّى عَلَى الثَّلَثِ.

And from him,

‘From Abu Abdullah^{-asws} having said: ‘The Momin dreams, and his dream is a seventieth part of the Prophet-hood, and from them is one who is Given upon the third’¹⁹.

20- الْمُؤْمِنُ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ عَمَلِ الْمُؤْمِنِ يَذْهَبُ فَيَمْتَهُدُ لَهُ فِي الْجَنَّةِ كَمَا يُرْسِلُ الرَّجُلُ عَلَامَةً فَيَقْرُسُ لَهُ ثُمَّ تَلَا- وَ مِنْ عَمَلِ صَالِحًا فَلَا تُفْسِدُهُمْ يَمْتَهُدُونَ.

(The book) ‘Al-Momin’ –

‘From Abu Abdullah^{-asws} having said: ‘The work of the Momin goes (ascends to the sky), so it is prepared for him in the Paradise, like as the man tends to send his slave to prepare his bed for him’. Then he^{-asws} recited: **and ones who do righteous deeds, so they are preparing for their own selves, [30:44]**’²⁰

وَ مِنْهُ، عَنْهُ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَدُودُ الْمُؤْمِنِ عَمَّا يَكْرَهُ كَمَا يَدُودُ الرَّجُلُ الْبَعِيرَ الْغَرِيبَ لَيْسَ مِنْ أَهْلِهِ.

And from him,

‘From him^{-asws} having said: ‘Allah^{-azwj} Mighty and Majestic Impedes the Momin from what he dislikes, just as the man tends to impede the strange camel not being from his flock’²¹.

22- وَ مِنْهُ، عَنْهُ ع أَنَّهُ قَالَ: كَمَا لَا يَنْفَعُ مَعَ الشَّرِّكَ شَيْءٌ فَلَا يَضُرُّ مَعَ الْإِيمَانِ شَيْءٌ.

¹⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 18

¹⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 19

²⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 20

²¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 21

And from him,

‘From him^{-asws} having said: ‘Just as nothing benefits when being with Shirk, so nothing harms when with the Eman’’.²²

23- الْمُؤْمِنُ، عَنْ أَبِي جَعْفَرٍ ع قَالَ: يَقُولُ اللَّهُ عَزَّ وَ جَلَّ مَا تَرَدَّدْتُ فِي شَيْءٍ أَنَا فَاعِلُهُ كَتَرَدُّدِي عَلَى الْمُؤْمِنِ لِأَنِّي أُحِبُّ لِقَاءَهُ وَ يَكْرَهُ الْمَوْتَ فَأَزْوِيهِ عَنْهُ وَ لَوْ لَمْ يَكُنْ فِي الْأَرْضِ إِلَّا مُؤْمِنٌ وَاحِدٌ لَأَكْتَفَيْتُ بِهِ عَنْ جَمِيعِ خَلْقِي وَ جَعَلْتُ لَهُ مِنْ إِيْمَانِهِ أَنْسَاءً لَا يَحْتَاجُ فِيهِ إِلَى أَحَدٍ.

(The book) ‘Al-Momin’ –

‘From Abu Ja’far^{-asws} having said: ‘Allah^{-azwj} Mighty and Majestic Says: “I^{-azwj} do not hesitated regarding anything I^{-azwj} Do like My^{-azwj} Hesitation upon the Momin, because I^{-azwj} Love to meet him but he dislikes the death, so I^{-azwj} Impeded it from him; and even if there does not happen to be in the earth except for one Momin, I^{-azwj} shall Suffice with him from entirety of My^{-azwj} creatures and Make such comfort to be for him from his Eman, that he will not be needy in it to anyone’’.²³

24- وَ مِنْهُ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مُؤْمِنٌ يَمُوتُ فِي عُرْبَةٍ مِنَ الْأَرْضِ فَيَغِيبُ عَنْهُ بَوَاكِيهِ إِلَّا بَكَتْهُ بَقَاعُ الْأَرْضِ الَّتِي كَانَ يَعْبُدُ اللَّهَ عَلَيْهَا وَ بَكَتْهُ أَنْوَابُهُ وَ بَكَتْهُ أَبْوَابُ السَّمَاءِ الَّتِي كَانَ يَصْعَدُ بِهَا عَمَلُهُ وَ بَكَاهُ الْمَلَكَانِ الْمُؤَكَّلَانِ بِهِ.

And from him,

‘From Abu Abdullah^{-asws} having said: ‘There is none from a Momin who dies in estrangement from the land, so his crier is absent from him, except the spot of the earth which he used to worship Allah^{-azwj} upon would cry for him, and his clothes will cry for him, and the gateways of the sky which is deeds used to ascend to will cry for him, and the two Angels allocated with him with cry for him’’.²⁴

الْمُؤْمِنُ، عَنْ أَحَدِهِمَا ع قَالَ: إِنَّ دُتُوبَ الْمُؤْمِنِ مَغْفُورَةٌ فَيَعْمَلُ الْمُؤْمِنُ لِمَا يَسْتَأْنِفُ أَمَّا إِذَا لَيْسَتْ إِلَّا لِأَهْلِ الْإِيْمَانِ.

(The book) ‘Al-Momin’ –

‘From one of the two (5th or 6th Imam^{-asws}) having said: ‘Sins of the Momin are Forgiven, so he resumes work anew. But it isn’t except for the people of Eman’’.²⁵

²² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 22

²³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 23

²⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 24

²⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 25

26- **نَحْجُ، نَحْجُ، نَحْجُ** **البلاغه** فِي بَعْضِ حُطْبِهِ ع سَبِيلِ أَرْبَلَجِ الْمَنْهَاجِ أَنْوَرُ السَّرَاجِ فَبِالْإِيمَانِ يُسْتَدَلُّ عَلَى الصَّالِحَاتِ وَ بِالصَّالِحَاتِ يُسْتَدَلُّ عَلَى الْإِيمَانِ وَ بِالْإِيمَانِ يُعْمَرُ الْعِلْمُ وَ بِالْعِلْمِ يُرْهَبُ الْمَوْتُ وَ بِالْمَوْتِ تُخْتَمُ الدُّنْيَا وَ بِالدُّنْيَا تُحْرَزُ الْآخِرَةُ وَ بِالْقِيَامَةِ تُزْلَفُ الْجَنَّةُ لِلْمُتَّقِينَ وَ تُبْرَزُ الْجَحِيمُ لِلْعَاوِينَ وَ إِنَّ الْخَلْقَ لَا مَقْصَرَ لَهُمْ عَنِ الْقِيَامَةِ مُزْجِلِينَ فِي مَضْمَارِهَا إِلَى الْغَايَةِ الْفُصُولَى.

(The book) 'Nahj Al Balagah' –

'In one of his^{-asws} sermons: 'The way is the lightest of manifestos, brightest of the lamps. By the Eman one is pointed upon the righteous deeds, and by the righteous deeds one is pointed upon the Eman, and by the Eman one is filled with the knowledge, and by the knowledge one fears the death, and by the death the world comes to an end, and by the world, the Hereafter is preserved, and by the Qiyamah the Paradise is decorated for the pious **And the Blazing Fire will emerge for the straying ones [26:91]**. (For) the creatures, there is no cutting off for them away from the Qiyamah. They will be moving in its course to its utmost end".²⁶

27- نَوَادِرُ الرَّاَوْنِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْمُؤْمِنُ كَمِثْلِ شَجَرَةٍ لَا يَبْحَثُ وَرَقُهَا شِتَاءً وَ لَا قَيْظاً قِيلَ يَا رَسُولَ اللَّهِ وَ مَا هِيَ النَّحْلَةُ.

(The book) 'Nawadir' of Al Rawandi – By his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The Momin is like a tree neither shedding its leaves in winter nor in (summer) heat'. It was said, 'O Rasool-Allah^{-saww}! And what (tree) is it?' He^{-asws} said: 'The date tree".²⁷

28- ما، الأماي للشيخ الطوسي جماعة عَنْ أَبِي الْمُفَضَّلِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْعَلَوِيِّ عَنْ جَدِّهِ الْحُسَيْنِ عَنْ أَبِيهِ إِسْحَاقَ بْنِ جَعْفَرٍ عَنْ أَخِيهِ الْكَاطِمِ عَنْ آبَائِهِ ع عَنِ النَّبِيِّ ص قَالَ: يُعَيِّرُ اللَّهُ عَزَّ وَ جَلَّ عَبْدًا مِنْ عِبَادِهِ يَوْمَ الْقِيَامَةِ فَيَقُولُ عَبْدِي مَا مَنَعَكَ إِذْ مَرِضْتُ أَنْ تَعُودَنِي

(The book) 'Al Amaali' – of the Sheykh Al Tusi – a group, from Abu Al Mufazzal, from Ahmad Bin Muhammad Al Alawy, from his grandfather Al-Husayn,

'From his father Is'haq son of Ja'far^{-asws}, from his brother^{-asws} Al-Kazim^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: 'Allah^{-azwj} Mighty and Majestic will Fault His^{-azwj} servant on the Day of Qiyamah. He^{-azwj} will Say: "My^{-azwj} servant! What prevent you, when you were sick, from supplicating to Me^{-azwj}?"

فَيَقُولُ سُبْحَانَكَ سُبْحَانَكَ أَنْتَ رَبُّ الْعِبَادِ لَا تَأْلَمُ وَ لَا تَمْرُضُ

²⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 26

²⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 27

He will say, 'Glory be to You^{-azwj}! Glory be to You^{-azwj}! You^{-azwj} are Lord^{-azwj} of the servant! I was neither in pain nor fell sick!'

فَيَقُولُ مَرَضَ أَحْوَكُ الْمُؤْمِنِ فَلَمْ تَعُدَّهُ وَ عَزَّيَ وَ جَلَالِي لَوْ عُدَّتُهُ لَوَجَدْتَنِي عِنْدَهُ ثُمَّ لَتَكَفَّلْتُ بِحَوَائِجِكَ فَقَضَيْتُهَا لَكَ وَ ذَلِكَ مِنْ كَرَامَةِ عَبْدِي الْمُؤْمِنِ وَ أَنَا الرَّحْمَنُ الرَّحِيمُ.

He^{-azwj} will Say: "Your Momin brother was sick, but you did not console him, and by My^{-azwj} Mighty and My^{-azwj} Majesty! Had you consoled him, you would have found Me^{-azwj} in his presence, then I^{-azwj} would have Taken Care of your needs and Fulfilled them for you, and that is from the honour of My^{-azwj} (sick) servant, the Momin, and I^{-azwj} am the Beneficent, the Merciful!"²⁸

أَقُولُ وَ رَوَى بِإِسْنَادِهِ عَنْ أَبِي هُرَيْرَةَ مِثْلَهُ مَعَ زِيَادَةِ السَّقْيِ وَ الْإِطْعَامِ.

I (Majlisi) am saying: 'And it is reported by his chain from Abu Hureyra (a well-known fabricator) – similar to it with an increase: 'The quenching and the feeding'".²⁹

29- مِشْكَاتُ الْأَنْوَارِ، عَنْ مُيَسِّرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْمُؤْمِنَ مِنْكُمْ يَوْمَ الْقِيَامَةِ لَيَمُرُّ بِهِ الرَّجُلُ وَ قَدْ أُمِرَ بِهِ إِلَى النَّارِ فَيَقُولُ يَا فَلَانُ أَغْنَيْتَنِي فَإِنِّي كُنْتُ أَصْنَعُ إِلَيْكَ الْمَغْرُوفَ فِي دَارِ الدُّنْيَا فَيَقُولُ لِلْمَلِكِ خَلِّ سَبِيلَهُ فَيَأْمُرُ اللَّهُ بِهِ فَيُخَلِّي سَبِيلَهُ.

(The book) 'Mishkat Al Anwaar' – from Muyassir,

'From Abu Abdullah^{-asws} having said: 'On the Day of Qiyamah, the Momin from, the man would pass by him after having been Commanded with to the Fire, so he would say, 'O so and so, help me, for I used to do acts of kindness to you in the house of the world!' He will say to the Angel, 'Free his way!' So Allah^{-azwj} will Command with it and he will free his way".³⁰

30- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يُؤْتَى بِعَبْدٍ يَوْمَ الْقِيَامَةِ لَيْسَتْ لَهُ حَسَنَةٌ فَيُقَالُ لَهُ اذْكُرْ وَ تَذْكُرُ هَلْ لَكَ حَسَنَةٌ

And from him, from Muhammad Bin Humran,

'From Abu Abdullah^{-asws} having said: 'They (Angels) will come with a servant on the Day of Qiyamah, there wouldn't be any good deeds for him. He^{-azwj} will Say to him, 'Remember and mention! Is there any good deed for you?'

فَيَقُولُ مَا لِي حَسَنَةٌ غَيْرُ أَنْ فَلَاناً عَبْدَكَ الْمُؤْمِنَ مَرَّ بِي فَسَأَلَنِي مَاءً لِيَتَوَضَّأَ بِهِ فَيُصَلِّي فَأَعْطَيْتُهُ

²⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 28 a

²⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 28 b

³⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 29

He will say, 'There is no good deed for me apart from that, Your^{-azwj} so and so Momin servant had passed by me, and he asked me for water in order to perform wud'u with so he could pray Salat, so I had given it to him'.

فَيَدْعَى بِذَلِكَ الْعَبْدُ فَيَقُولُ نَعَمْ يَا رَبِّ فَيَقُولُ الرَّبُّ جَلَّ ثَنَاؤُهُ قَدْ عَفَرْتُ لَكَ أَدْخِلُوا عَبْدِي جَنَّتِي.

That servant will be called over. He will say, 'Yes, O Lord^{-azwj}! So the Lord^{-azwj}, Majestic is His^{-azwj} Praise will Say: "I^{-azwj} have Forgiven (your sins) for you. Enter My^{-azwj} servant into My^{-azwj} Paradise!"³¹

31- وَ مِنْهُ، عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يُقَالُ لِلْمُؤْمِنِ يَوْمَ الْقِيَامَةِ تَصَفَّحْ وَجْهَ النَّاسِ فَمَنْ كَانَ سَقَاكَ شَرْبَةً أَوْ أَطْعَمَكَ أَكْلَةً أَوْ فَعَلَ بِكَ كَذَا وَ كَذَا فَخُذْ بِيَدِهِ فَأَدْخِلْهُ الْجَنَّةَ

And from him, from Al Mufazzal,

'From Abu Abdullah^{-asws} having said: 'It will be said to the Momin on the Day of Qiyamah: 'Browse faces of the people, so the one who had quenched you a drink or fed you food, or had done such and such with you, hold his hand and enter him into the Paradise!''

قَالَ فَإِنَّهُ لَيَمُرُّ عَلَى الصِّرَاطِ وَ مَعَهُ بَشَرٌ كَثِيرٌ فَيَقُولُ الْمَلَائِكَةُ يَا وَلِيَّ اللَّهِ إِلَى أَيْنَ يَا عَبْدَ اللَّهِ

He^{-asws} said: 'He (Momin) will cross over the Bridge and there will be a lot of people with him. The Angels will say: 'O friend of Allah^{-azwj}! To where, O servant of Allah^{-azwj}?'

فَيَقُولُ جَلَّ ثَنَاؤُهُ أَجِيزُوا لِعَبْدِي فَأَجَاؤُهُ وَ إِنَّمَا سَمِّيَ الْمُؤْمِنُ مُؤْمِنًا لِأَنَّهُ يُجِيزُ عَلَى اللَّهِ فَيَجِيزُ أَمَانَهُ.

He^{-azwj}, Majestic is His^{-azwj} Praise will Say: "Allow My^{-azwj} servant (to pass)!" They will allow him. And rather, the Momin has been named as 'Momin' because he will authorise based upon Allah^{-azwj}, and Allah^{-azwj} will Authorise his security".³²

وَ مِنْهُ، عَنْ جَابِرِ بْنِ زَيْدٍ الْجَعْفَرِيِّ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع إِنَّ الْمُؤْمِنَ لَيُفَوِّضُ اللَّهُ إِلَيْهِ - يَوْمَ الْقِيَامَةِ فَيَصْنَعُ مَا يَشَاءُ

And from him, from Jabir Bin Yazeed Al Jufi who said,

'Abu Ja'far^{-asws} said: 'The Momin, Allah^{-azwj} will be Delegating to him on the Day of Qiyamah, so he will do whatever he so desires to'.

قُلْتُ حَدِّثْنِي فِي كِتَابِ اللَّهِ أَيْنَ

³¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 30

³² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 31

I said, 'Narrate to me where it is in the Book of Allah^{-azwj}'.

قَالَ قَالَ قَوْلُهُ لَكُمْ مَا يَشَاؤُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ فَمَشِيئَةُ اللَّهِ مُفَوَّضَةٌ إِلَيْهِ وَ الْمَزِيدُ مِنَ اللَّهِ مَا لَا يُحْصَى

He (the narrator) said, 'He^{-asws} said: 'His^{-azwj} Words: **For them would be whatever they so desire therein, and with Us would be more yet [50:35]**. So his desire would be the Desire of Allah^{-azwj} having been delegated to him, and the 'more' from Allah^{-azwj} is what cannot be counted'.

ثُمَّ قَالَ يَا جَابِرُ وَلَا تَسْتَعِينَ بِعَدُوِّ لَنَا فِي حَاجَةٍ وَلَا تَسْتَطْعِمُهُ وَلَا تَسْأَلُهُ شَرِبَةً أَمَا إِنَّهُ لَيَخْلُدُ فِي النَّارِ فَيَمُرُّ بِهِ الْمُؤْمِنُ فَيَقُولُ يَا مُؤْمِنُ أَ لَسْتُ فَعَلْتُ كَذَا وَ كَذَا فَيَسْتَحْيِي مِنْهُ فَيَسْتَنْقِذُهُ مِنَ النَّارِ وَ إِنَّمَا سَمِيَ الْمُؤْمِنُ مُؤْمِنًا لِأَنَّهُ يُؤْمِنُ عَلَى اللَّهِ فَيُجِيزُ اللَّهُ أَمَانَهُ.

Then he^{-asws} said: 'O Jabir! Do not seek assistance with an enemy of ours^{-asws} regarding a need, nor be fed by him, nor ask him for a drink! As for him, he will be entering into the Fire, so the Momin would pass by him, and he will say, 'O Momin! Hadn't I done such and such (for you)?' So he will get embarrassed from him and save him from the Fire. And rather, the Momin has been named as 'Momin' because he trusts (Yumin) upon Allah^{-azwj}, so Allah^{-azwj} will Authorise his safety'.³³

33- وَ مِنْهُ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْمُؤْمِنُ زَعِيمٌ أَهْلُ بَيْتِهِ شَاهِدٌ عَلَيْهِمْ وَلَا يَتَّهِمُهُمْ

And from him,

'From Abu Abdullah^{-asws} having said: 'The Momin is a leader of his family members, a witness upon them of their Wilayah'.

وَ قَالَ إِنَّ الْمُؤْمِنَ يَخْشَعُ لَهُ كُلُّ شَيْءٍ حَتَّى هَوَامُّ الْأَرْضِ وَ سِبَاعُهَا وَ طَيْرُ السَّمَاءِ.

And he^{-asws} said, 'The Momin, all things are humbled for him, every vermin of the earth, and its wild animals, and birds of the sky'.³⁴

34- وَ مِنْهُ، عَنْ عَبْدِ الْمُؤْمِنِ الْأَنْصَارِيِّ قَالَ قَالَ الْبَاقِرُ ع إِنَّ اللَّهَ أَعْطَى الْمُؤْمِنَ ثَلَاثَ خِصَالٍ الْعِزَّ فِي الدُّنْيَا وَ فِي دِينِهِ وَ الْفَلَاحَ فِي الْآخِرَةِ وَ الْمَهَابَةَ فِي صُدُورِ الْعَالَمِينَ.

And from him, from Abdul Momin Al Ansari who said,

'Al-Baqir^{-asws} said: 'The Momin is given three qualities – the honour in the world and in his religion, and the success in the Hereafter, and affection in the chests of the worlds'.³⁵

³³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 32

³⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 33

³⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 34

35- وَ مِنْهُ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْمُؤْمِنُ أَعْظَمُ حُرْمَةً مِنَ الْكَعْبَةِ.

And from him,

‘From Abu Abdullah^{-asws} having said: ‘The Momin is of mightier sanctity than the Kabah’^{.36}

36- وَ مِنْهُ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لِيَأْذَنَ بِحَرْبٍ مَعِيَ مَنْ آذَى عَبْدِي الْمُؤْمِنَ وَ لِيَأْمَنَ عَصِيَّيَ مَنْ أَكْرَمَ عَبْدِي الْمُؤْمِنَ

And from him,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Blessed and Exalted Said: “Let him be Proclaimed of a war from Me^{-azwj}, one who hurts my^{-azwj} Momin servant, and let him be secured from My^{-azwj} Wrath the one who honours My^{-azwj} Momin servant!

وَ لَوْ لَمْ يَكُنْ فِي الْأَرْضِ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ إِلَّا عَبْدٌ وَاحِدٌ مَعَ إِمَامٍ عَادِلٍ لَا سَتَعْنِيْتُ بِهِمَا عَنْ جَمِيعِ مَا خَلَقْتُ فِي أَرْضِي وَ لَقَامْتُ سَبْعَ سَمَاوَاتٍ وَ سَبْعَ أَرْضِينَ بِهِمَا وَ جَعَلْتُ لَهُمَا مِنْ إِيْمَانِهِمَا أَنْسَاءً لَا يَحْتَاجُونَ إِلَى أَنْسِي سِوَاهُمَا.

And even if there does not happen to be in the earth, what is between the east and the west, except one (Momin) servant with a just Imam^{-asws}, I^{-azwj} shall be Needless with them from entirety of what I^{-azwj} have Created in My^{-azwj} earth, and the seven skies and the seven earth will stand for them, and I^{-azwj} shall Make for them such a comfort from their Eman, they will not be needy to any comfort besides it’^{.37}

37- وَ مِنْهُ، قَالَ قَالَ النَّبِيُّ ص مَا مِنْ شَيْءٍ أَحَبَّ إِلَى اللَّهِ مِنَ الْإِيْمَانِ وَ الْعَمَلِ الصَّالِحِ وَ تَرْكِ مَا أَمَرَ أَنْ يَتْرَكَ.

And from him, said,

‘The Prophet^{-saww} said: ‘There is nothing more beloved to Allah^{-azwj} than the Eman and the righteous deed and leaving what He^{-azwj} has Commanded to leave’^{.38}

38- وَ مِنْهُ، عَنْهُ ص قَالَ: لَا يُعَذِّبُ اللَّهُ أَهْلَ قَرْيَةٍ وَ فِيهَا مِائَةٌ مِنَ الْمُؤْمِنِينَ لَا يُعَذِّبُ اللَّهُ أَهْلَ قَرْيَةٍ وَ فِيهَا خَمْسُونَ مِنَ الْمُؤْمِنِينَ لَا يُعَذِّبُ اللَّهُ أَهْلَ قَرْيَةٍ وَ فِيهَا عَشْرَةٌ مِنَ الْمُؤْمِنِينَ لَا يُعَذِّبُ اللَّهُ أَهْلَ قَرْيَةٍ وَ فِيهَا خَمْسَةٌ مِنَ الْمُؤْمِنِينَ لَا يُعَذِّبُ اللَّهُ أَهْلَ قَرْيَةٍ وَ فِيهَا رَجُلٌ وَاحِدٌ مِنَ الْمُؤْمِنِينَ.

³⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 35

³⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 36

³⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 37

And from him, from him^{-saww} having said: ‘Allah^{-azwj} will not Punish people of a town and there are one hundred Momineen! Allah^{-azwj} will not Punish people of a town and in it are fifty Momineen! Allah^{-azwj} will not Punish people of a town and in it are ten Momineen! Allah^{-azwj} will not Punish people of a town and in it are five Momineen! Allah^{-azwj} will not Punish people of a town and in it is one man from the Momineen’.³⁹

39- **وَمِنْهُ، رَوَى أَنْ رَسُولَ اللَّهِ ص نَظَرَ إِلَى الْكَعْبَةِ فَقَالَ مَرْحَبًا بِالْبَيْتِ مَا أَعْظَمَكَ وَ أَعْظَمَ حُرْمَتَكَ عَلَى اللَّهِ وَ اللَّهُ لِلْمُؤْمِنِ أَعْظَمَ حُرْمَةً مِنْكَ لِأَنَّ اللَّهَ حَرَّمَ مِنْكَ وَاحِدَةً وَ مِنَ الْمُؤْمِنِ ثَلَاثَةَ مَالِهِ وَ دَمَهُ وَ أَنْ يُظَلَّ بِهِ ظِلُّ السَّوْءِ.**

And from him –

‘It is reported that Rasool-Allah^{-saww} looked at the Kabah. He^{-saww} said: ‘Congratulations to the House! How Magnificent you are, and how mighty is your sanctity to Allah^{-azwj}! By Allah^{-azwj}! For the Momin there is a mightier sanctity than yours because Allah^{-azwj} Sanctified one from you, and from the Momin, three – his wealth, and his blood, and evil thoughts be thought about him’.⁴⁰

40- **وَمِنْهُ، عَنْهُ ص قَالَ: مَنْ آذَى مُؤْمِنًا فَقَدْ آذَانِي وَ مَنْ آذَانِي فَقَدْ آذَى اللَّهَ عَزَّ وَ جَلَّ وَ مَنْ آذَى اللَّهَ فَهُوَ مُلْعُونٌ فِي التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ الْفُرْقَانِ.**

And from him, from him^{-saww} having said: ‘One who hurts a Momin, so he has hurt me^{-saww}, and one who hurts me^{-saww}, and one who hurts me^{-saww}, so he has hurt Allah^{-azwj} Mighty and Majestic so he is accursed in the Torah, and the Evangel, and the Psalms, and the Furqan’.⁴¹

41- **وَمِنْهُ، عَنْهُ ص قَالَ: مَثَلُ الْمُؤْمِنِ كَمَثَلِ مَلِكٍ مُقَرَّبٍ وَ إِنَّ الْمُؤْمِنَ أَعْظَمَ حُرْمَةً عِنْدَ اللَّهِ وَ أَكْرَمُ عَلَيْهِ مِنْ مَلِكٍ مُقَرَّبٍ وَ لَيْسَ شَيْءٌ أَحَبَّ إِلَى اللَّهِ مِنْ مُؤْمِنٍ تَائِبٍ وَ مُؤْمِنَةٍ تَائِبَةٍ وَ إِنَّ الْمُؤْمِنَ يُعْرِفُ فِي السَّمَاءِ كَمَا يَعْرِفُ الرَّجُلُ أَهْلَهُ وَ وَلَدَهُ.**

And from him,

‘From him^{-saww} having said: ‘An example of the Momin is like an example of an Angel of Proximity, and the Momin is of mightier sanctity in the Presence of Allah^{-azwj} and more honourable to Him^{-azwj} than an Angel of Proximity, and there isn’t anything more beloved to Allah^{-azwj} than a penitent Momin and a penitent Momina, and the Momin is known in the sky just as the man tends to know his wife and his children’.⁴²

³⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 38

⁴⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 39

⁴¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 40

⁴² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 41

42- وَ مِنْهُ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ فَوَّضَ إِلَى الْمُؤْمِنِ أَمْرَهُ كُلَّهُ وَ لَمْ يُفَوِّضْ إِلَيْهِ أَنْ يَكُونَ ذَلِيلًا أَمَا تَسْمَعُ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ- وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ فَأَلْمُؤْمِنُ يَكُونُ عَزِيزًا وَ لَا يَكُونُ ذَلِيلًا

And from him,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} has Delegated to the Momin his matters, all of them, and He^{-azwj} did not Delegate to him that he should be disgraced. Have you not heard Allah^{-azwj} Mighty and Majestic Saying: **And for Allah is the Honour, and for His Rasool, and for the Momineen, [63:8]**? So, the Momin happens to be honourable and does not happen to be disgraceful’.

وَ قَالَ إِنَّ الْمُؤْمِنَ أَعَزُّ مِنَ الْجَبَلِ يُسْتَقَلُّ مِنْهُ بِالْمَعَاوِلِ وَ الْمُؤْمِنُ لَا يُسْتَقَلُّ مِنْ دِينِهِ.

And he^{-asws} said: ‘The Momin is mightier than the mountain. There can be reduction from it with the pickaxe, and the Momin is such, (nothing) can be reduced from his religion’.⁴³

43- ما، الأماالي للشيخ الطوسي عَنِ الْمُفِيدِ عَنِ ابْنِ قُلَوَيْهِ عَنِ مُحَمَّدِ الْحَمِيرِيِّ عَنِ أَبِيهِ عَنِ الرَّقِيِّ عَنِ شَرِيفِ بْنِ سَابِقٍ عَنِ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ عَنِ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: يَا فَضْلُ لَا تَزْهَدُوا فِي فُقَرَاءِ شِيعَتِنَا فَإِنَّ الْفَقِيرَ مِنْهُمْ لَيَشْفَعُ يَوْمَ الْقِيَامَةِ فِي مِثْلِ رِبْعَةٍ وَ مُضَرٍّ

(The book) ‘Al Amaali’ of the Sheykh Al Tusi, from Al Mufeed, from Ibn Qawlawiya, from Muhammad Al Himeyri, from his father, from Al Barqy, from Shareef Bin Sabiq, from Al Fazl Bin Abdul Malik,

‘From Abu Abdullah^{-asws} having said: ‘O Fazl! Do not abstain regarding our^{-asws} poor Shias, for the poor one from them will intercede on the Day of Qiyamah regarding the likes of (number of the tribes of) Rabie and Muzar’.

ثُمَّ قَالَ يَا فَضْلُ إِنَّمَا سُمِّيَ الْمُؤْمِنُ مُؤْمِنًا لِأَنَّهُ يُؤْمِنُ عَلَى اللَّهِ فَيَجِيزُ اللَّهُ أَمَانَهُ

Then he^{-asws} said: ‘O Fazl! But rather, the Momin is named as ‘Momin’ because he trusts (Yumin) upon Allah^{-azwj}, and Allah^{-azwj} will Authorise his amnesty (Amana)’.

ثُمَّ قَالَ أَمَا سَمِعْتَ اللَّهَ تَعَالَى يَقُولُ فِي أَغْدَائِكُمْ إِذَا رَأَوْا شَفَاعَةَ الرَّجُلِ مِنْكُمْ لِيَصْدِيقِهِ يَوْمَ الْقِيَامَةِ فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ الْخَبَرِ.

Then he^{-asws} said: ‘Have you not heard Allah^{-azwj} the Exalted Saying regarding your enemies when they see the intercession of the man from you for his friend on the Day of Qiyamah: **So, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]** – the Hadeeth’.⁴⁴

⁴³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 42

⁴⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 43

44- سن، المحاسن عن أبيه عن ابن فضال عن محمد بن الثمالي قال سمعت أبا عبد الله ع يقول لو كشف الغطاء عن الناس فنظروا إلى ما وصل ما بين الله وبين المؤمنين خضعت للمؤمنين رعايتهم وتسهلت له أمورهم ولأن طاعتهم ولو نظروا إلى مردود الأعمال من السماء لقالوا ما يقبل الله من أحد عملاً.

(The book) 'Al-Mahasin' – from his father, from Ibn Fazzal, from Muhammad, from Al Sumalu who said,

'I heard Abu Abdullah^{-asws} saying: 'If the covering were to be removed from the people and they look at what connection there is between Allah^{-azwj} and the Momin, their necks will be humbled to the Momin and they would ease their affairs for him, and their obedience would be due to them; and if they were to look at the rejection of the deeds from the sky, they would say, 'Allah^{-azwj} does not Accept any deeds from anyone!'"⁴⁵

⁴⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 1 H 44

باب 2 أن المؤمن ينظر بنور الله و أن الله خلقه من نوره

CHAPTER 2 – THE MOMIN LOOKS BY THE NOOR OF ALLAH^{-azwj} AND ALLAH^{-azwj} HAS CREATED HIM FROM HIS^{-azwj} NOOR

1- ير، بصائر الدرجات عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ سُلَيْمَانَ الْجُعْفَرِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي الْحَسَنِ ع قَالَ يَا سُلَيْمَانُ اتَّقِ فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ

(The book) 'Basaair Al-Darajaat' – from Muhammad Bin Isa, from Suleyman Al Ja'fary who said,

'I was in the presence of Abu Al-Hassan^{-asws}. He^{-asws} said: 'O Suleyman! Fear the insight of the Momin for he looks by the Noor of Allah^{-azwj}'.

فَسَكَتُ حَتَّى أَصَبْتُ خُلُوءَ فَقُلْتُ جُعِلْتُ فِدَاكَ سَمِعْتُكَ تَقُولُ اتَّقِ فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ

I was silent until I achieved privacy, so I said, 'May I be sacrificed for you^{-asws}! I heard you^{-asws} saying: 'Fear the insight of the Momineen for he looks by the Noor of Allah^{-azwj}'?

قَالَ نَعَمْ يَا سُلَيْمَانُ إِنَّ اللَّهَ خَلَقَ الْمُؤْمِنَ مِنْ نُورِهِ وَ صَبَّغَهُمْ فِي رَحْمَتِهِ وَ أَخَذَ مِيثَاقَهُمْ لَنَا بِالْوَلَايَةِ وَ الْمُؤْمِنُ أَخُ الْمُؤْمِنِ لِأَبِيهِ وَ أُمُّهُ أَبُوهُ النَّوْرُ وَ أُمُّهُ الرَّحْمَةُ وَ إِنَّمَا يَنْظُرُ بِذَلِكَ النَّوْرِ الَّذِي خُلِقَ مِنْهُ.

He^{-asws} said: 'Yes, O Suleyman! Allah^{-azwj} Created the Momin from His^{-azwj} Noor, and Dyed them in His^{-azwj} Mercy, and Took their Covenant for us^{-asws} with the Wilayah; and the Momin is a brother of the Momin of his father and his mother. His father is the Noor and his mother is the Mercy. And rather, he looks by that Noor which he has been Created from".⁴⁶

2- ير، بصائر الدرجات عَنْ الْحَسَنِ بْنِ مُعَاوِيَةَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ عِيسَى بْنِ أَسْلَمَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ هَذَا الْحَدِيثُ الَّذِي سَمِعْتُهُ مِنْكَ مَا تَفْسِيرُهُ قَالَ وَ مَا هُوَ قُلْتُ إِنَّ الْمُؤْمِنَ يَنْظُرُ بِنُورِ اللَّهِ

(The book) 'Basaair Al-Darajaat' – from Al-Hassan Bin Muawiya, from Muhammad Bin Suleyman, from his father, from Isa Bin Aslam, from Muawiya Bin Ammar who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! This Hadeeth which I heard from you^{-asws}, what is its interpretation?' He^{-asws} said: 'And what is it?' He said, 'The Momin looks by the Noor of Allah^{-azwj}'.

قَالَ يَا مُعَاوِيَةُ إِنَّ اللَّهَ خَلَقَ الْمُؤْمِنَ مِنْ نُورِهِ وَ صَبَّغَهُمْ فِي رَحْمَتِهِ وَ أَخَذَ مِيثَاقَهُمْ لَنَا بِالْوَلَايَةِ عَلَى مَعْرِفَتِهِ يَوْمَ عَرَفَةِ نَفْسُهُ فَالْمُؤْمِنُ أَخُ الْمُؤْمِنِ لِأَبِيهِ وَ أُمُّهُ أَبُوهُ النَّوْرُ وَ أُمُّهُ الرَّحْمَةُ فَإِنَّمَا يَنْظُرُ بِذَلِكَ النَّوْرِ الَّذِي خُلِقَ مِنْهُ.

He^{-asws} said: 'Yes, O Suleyman! Allah^{-azwj} Created the Momin from His^{-azwj} Noor, and Dyed them in His^{-azwj} Mercy, and Took their Covenant for us^{-asws} with the Wilayah; and the Momin is a

⁴⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 2 H 1

brother of the Momin of his father and his mother. His father is the Noor and his mother is the Mercy. And rather, he looks by that Noor which he has been Created from”.⁴⁷

3- ير، بصائر الدرجات عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ جَعَلَ لَنَا شِبَعَةً فَجَعَلَهُمْ مِنْ نُورِهِ وَصَبَّغَهُمْ فِي رَحْمَتِهِ وَ أَخَذَ مِيثَاقَهُمْ لَنَا بِالْوَلَايَةِ عَلَى مَعْرِفَتِهِ يَوْمَ عَرَفَتِهِمْ نَفْسَهُ

(The book) ‘Basaair Al-Darajaat’ – from Al-Hassan Bin Ali, from Ibrahim, from Muhammad Bin Suleyman, from his father,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Made Shias for us^{-asws}, Making them from His^{-azwj} Noor, and Dyed them in His^{-azwj} Mercy, and Took their Covenant for us^{-asws} with the Wilayah upon His^{-azwj} Recognition on the day He^{-azwj} Introduced Himself^{-azwj}.

فَهُوَ الْمُتَقَبَّلُ مِنْ تَحْسِينِهِمُ الْمُتَجَاوِزُ عَنْ مُسِيئَتِهِمْ مَنْ لَمْ يَلْقَ اللَّهَ بِمَا هُوَ عَلَيْهِ لَمْ يَتَقَبَّلْ مِنْهُ حَسَنَةً وَ لَمْ يَتَجَاوَزْ عَنْهُ سَيِّئَةً.

He^{-azwj} is the Acceptor from their good deeds, and the Overlooker from their evil deeds. One who does not meet Allah^{-azwj} with what he is upon, a good deed would not be Accepted from him, and an evil deed would not be Overlooked from him”.⁴⁸

4- ير، بصائر الدرجات عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ أَبِي جَبَلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص انْتَفُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ ثُمَّ تَلَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْمُتَوَسِّعِينَ.

(The book) ‘Basaair Al-Darajaat’ – from Muhammad Bin Al-Husayn, from Amro Bin Usman, from Abu Jameea, from Jabir,

‘From Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Fear the discernment of the Momin for he looks by the Noor of Allah^{-azwj}. Then he^{-asws} recited: **Surely, in that are Signs for the distinguishers [15:75]**’.⁴⁹

5- ير، بصائر الدرجات عَنْ أَبِي طَالِبٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَعَالَى إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْمُتَوَسِّعِينَ قَالَ هُمْ الْأَيِّمَةُ ع قَالَ رَسُولُ اللَّهِ ص انْتَفُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ لِقَوْلِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْمُتَوَسِّعِينَ.

(The book) ‘Basaair Al-Darajaat’ – from Abu Talib, from Hammad Bin Isa, from Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws} regarding Words of the Exalted: **Surely, in that are Signs for the distinguishers [15:75]**. He^{-asws} said: ‘They are the Imams^{-asws}. Rasool-Allah^{-saww} said: ‘Fear the

⁴⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 2 H 2

⁴⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 2 H 3

⁴⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 2 H 4

discernment of the Momin for he tends to look by the Light of Allah-azwj, in His-azwj Words: ***Surely, in that are Signs for the distinguishers [15:75]***".⁵⁰

6- سن، المحاسن عن أبيه عن سليمان الجعفرى عن الرضا ع قال: قَالَ لِي يَا سُلَيْمَانُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ الْمُؤْمِنَ مِنْ نُورِهِ وَ صَبَعَهُمْ فِي رَحْمَتِهِ وَ أَخَذَ مِيثَاقَهُمْ لَنَا بِالْوَلَايَةِ

(The book) 'Al-Mahasin' – from his father, from Suleyman Al Ja'fari,

'From Al-Reza-asws, he (the narrator) said, 'He-asws said to me: 'O Suleyman! Allah-azwj Blessed and Exalted Created the Momin from His-azwj Noor and He-azwj Dyed them in His-azwj Mercy, and He-azwj Took their Covenants for us-asws with the Wilayah.

فَالْمُؤْمِنُ أَخُ الْمُؤْمِنِ لِأَبِيهِ وَ أُمِّهِ أَبُوهُ النُّورُ وَ أُمُّهُ الرَّحْمَةُ فَاتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ الَّذِي خَلَقَ مِنْهُ.

Thus, the Momin is a brother of the Momin, of his father and his mother. His father is the Noor and his mother is the Mercy, therefore fear the discernment of the Momin for he looks by the Noor of Allah-azwj which He-azwj has been Created from".⁵¹

7- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْمُضَبِّلِ عَنِ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَجْرَى فِي الْمُؤْمِنِ مِنْ رِيحِ رُوحِ اللَّهِ وَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَقُولُ رَحْمَاءَ بَيْنَهُمْ.

(The book) 'Al-Mahasin' – Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Al Sumali,

'From Abu Ja'far-asws having said: 'Allah-azwj Blessed and Exalted Flowed into the Momin a breeze from Spirit of Allah-azwj, and Allah-azwj Blessed and Exalted Says: ***merciful between themselves [48:29]***".⁵²

8- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كُنْتُمْ وَ فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ تَعَالَى.

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Musa-asws Bin Ja'far-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'Beware of the discernment of the Momin for he looks by the Noor of Allah-azwj the Exalted".⁵³

⁵⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 2 H 5

⁵¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 2 H 6

⁵² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 2 H 7

⁵³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 2 H 8

9- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْمُؤْمِنُ يَنْظُرُ بِنُورِ اللَّهِ.

(The book) 'Uyoun Al-Akhbar Al-Reza^{-asws}, may the greetings be upon him^{-asws}, by the chain of Al-Tameemi, from Al-Reza^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The Momin looked by the Noor of Allah^{-azwj}'.⁵⁴

10- نَحْج، نَحْجِ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع اتَّقُوا ظُنُونِ الْمُؤْمِنِينَ فَإِنَّ اللَّهَ سُبْحَانَهُ جَعَلَ الْحَقَّ عَلَى أَلْسِنَتِهِمْ.

(The book) 'Nahj Al-Balagah' –

'Amir Al-Momineen^{-asws} said: 'Fear the thought of the Momineen, for Allah^{-azwj} the Glorious Make the truth to be upon their tongues'.⁵⁵

11- كا، الكافي عن العدة عن أحمد بن محمد بن خالد عن فضالة عن عمر بن أبان عن جابر الجعفي قال: تَبَضُّثُ بَيْنَ يَدَيَّ أَبِي جَعْفَرٍ ع فَقُلْتُ جُعِلْتُ فِدَاكَ لَمَّا حَزَنْتُ مِنْ غَيْرِ مُصِيبَةٍ تُصِيبُنِي أَوْ أَمْرٍ يَنْزِلُ بِي حَتَّى يَعْرِفَ ذَلِكَ أَهْلِي فِي وَجْهِ وَ صَدِيقِي

(The book) 'Al-Kafi' – from the number, from Ahmad Bin Muhammad Bin Khalid, from Fazalat, from Umar Bin Aban, from Jabir Al Jufy who said,

'I was aggrieved in front of Rasool-Allah^{-saww}. I said, 'May I be sacrificed for you^{-asws}! Sometimes I get aggrieved from without any difficulty having afflicted me, or any matter having befallen with me until my family and my friends recognises that in my face'.

قَالَ نَعَمْ يَا جَابِرُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْمُؤْمِنِينَ مِنْ طِينَةِ الْجَنَانِ وَ أَجْرَى فِيهِمْ مِنْ رِيحِ رُوحِهِ فَلِذَلِكَ الْمُؤْمِنُ أَخُ الْمُؤْمِنِ لِأَبِيهِ وَ أُمِّهِ فَإِذَا أَصَابَ رُوحاً مِنْ تِلْكَ الْأَرْوَاحِ فِي بَلَدٍ مِنَ الْبُلْدَانِ حُزْنٌ حَزَنْتَ هَذِهِ لِأَنَّهَا مِنْهَا.

He^{-asws} said: 'Yes, O Jabir! Allah^{-azwj} Mighty and Majestic Created the Momineen from clay of the Gardens and Flowed in them from the breeze of His^{-azwj} Spirit. For that (reason), the Momin is a brother of the Momin, of his father and his mother. So, when a soul from those souls in any city from the cities, is hit by grief, these (souls also) grieve because these are from it'.⁵⁶

كَمَا قَالَ الصَّادِقُ ع وَ اللَّهُ شَبَعُنَا مِنْ نُورِ اللَّهِ خَلِفُوا وَ إِلَيْهِ يَغُودُونَ.

⁵⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 2 H 9

⁵⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 2 H 10

⁵⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 2 H 11 a

Just as Al-Sadiq^{-asws} said: 'By Allah^{-azwj}! Our^{-asws} Shias, they were Created from Noor of Allah^{-azwj} and to it they shall be returning".⁵⁷

⁵⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 2 H 11 b

باب 3 طينة المؤمن و خروجه من الكافر و بالعكس و بعض أخبار الميثاق زائدا على ما تقدم في كتاب التوحيد و العدل

CHAPTER 3 – CLAY OF THE MOMIN, AND HIS EMERGING FROM THE KAFIR, AND VICE VERSA, AND SOME OF THE AHADEETH OF THE COVENANT, ADDITIONAL UPON WHAT HAS PRECEDED IN THE BOOK OF TAWHEED AND THE JUSTICE

1- سن، المحاسن عن محمد بن علي رفعه عن جابر عن أبي عبد الله ع قال: خلق الله تبارك و تعالى شيعة من طينة مخزونة لا يثد منها شاذ و لا يدخل فيها داخل أبداً إلى يوم القيامة.

(The book) 'Al-Mahasin' – from Muhammad Bin Ali, raising it from Jabir,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted Created our^{-asws} Shias from treasured clay. No deviating one will deviate from it, nor will any entering one enter in it ever, up to the Day of the Qiyamah".⁵⁸

2- سن، المحاسن عن أبيه عن فضالة عن علي بن أبي حمزة عن أبي بصير عن أبي جعفر ع قال: إنا و شيعة خلقنا من طينة واحدة.

(The book) 'Al-Mahasin' – from his father, from Fazalat, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Ja'far^{-asws} having said: 'We^{-asws} and our^{-asws} Shias have been Created from one clay".⁵⁹

3- سن، المحاسن عن أبي إسحاق الخفاف رفعه قال قال أبو عبد الله ع المؤمن أنس الإنسان جيد الجنس من طينتنا أهل البيت.

(The book) 'Al-Mahasin' – from Abu Is'haq Al Khaffaf raising it, said,

'Abu Abdullah^{-asws} said: 'The Momin is a comforter of the humans, best of the species, being from our^{-asws} clay, People^{-asws} of the Household".⁶⁰

4- سن، المحاسن عن علي بن حديد عن ذكره عن أبي عبد الله ع قال: إن الله إذا أراد أن يخلق المؤمن من المؤمن و المؤمن من الكافر بعث ملكاً فأخذ قطرة من ماء المزن فألقاها على ورقة فأكل منها أحد الأبوين فذلك المؤمن منه.

⁵⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 1

⁵⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 2

⁶⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 3

(The book) 'Al-Mahasin' – from Ali Bin Hadeed, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'When Allah^{-azwj} Wanted to Create the Momin from the Momin (parents), and the Momin from the Kafir (parents), Sends an Angel to take a drop of water from the clouds and throw it upon a leaf. So, one of the two fathers (parents of the Momin) eat from it. For that (reason), the Momin is from it''.⁶¹

5- سن، المحاسن عن الوشاء عن علي بن ميسير عن ذكره عن أبي عبد الله ع قال: إن نطفة المؤمن لتكون في صلب المشرك فلا يصيبه شيء من الشر حتى يضعه فإذا صار بشراً سويًا لم يصيبه شيء من الشر حتى يجري عليه العلم.

(The book) 'Al-Mahasin' – from Al Washa, from Ali Bin Muyassir, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'The seed of the Momin happening to be in the loins of the Polytheist, but nothing from the evil afflicts him until he is born. When he becomes a complete person, nothing from the evil afflicts him until the Pen flows upon him''.⁶²

ختص، الاختصاص عن محمد بن حمران قال: سألت الصادق ع من أي شيء خلق الله طينة المؤمن قال من طينة عليين

(The book) 'Al Ikhtisas' – from Muhammad Bin Humran who said,

'I asked Al-Sadiq^{-asws}, 'From which thing did Allah^{-azwj} Create clay of the Momin?' He^{-asws} said: 'From clay of Illiyeen'.

قال قلت فمِنْ أَيِّ شَيْءٍ خَلَقَ الْمُؤْمِنَ قَالَ مِنْ طِينَةِ الْأَنْبِيَاءِ فَلَنْ يُنَجِّسَهُ شَيْءٌ.

He (the narrator) said, 'I said, 'From which thing is the Momin Created?' He^{-asws} said: 'From clay of the Prophets^{-as}, so nothing will ever impurify it''.⁶³

7- وَ بِإِسْنَادِهِ عَنْ رَبِيعٍ عَنْ رَجُلٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: إِنَّ اللَّهَ خَلَقَ النَّبِيِّينَ مِنْ طِينَةِ عَلِيِّينَ قُلُوبَهُمْ وَأَبْدَانَهُمْ وَ خَلَقَ قُلُوبَ الْمُؤْمِنِينَ مِنْ تِلْكَ الطِّينَةِ وَ خَلَقَ أَبْدَانَهُمْ مِنْ دُونِ ذَلِكَ وَ خَلَقَ الْكُفَّارَ مِنْ طِينَةِ سِجِّينَ قُلُوبَهُمْ وَأَبْدَانَهُمْ

And by his chain, from Rabie, from a man,

'From Ali^{-asws} Bin Al-Husayn^{-asws}, may the Salawaat be upon him^{-asws}, said: 'Allah^{-azwj} Created the Prophets from the clay of Illiyeen, their hearts and their bodies, and Created hearts of the Momineen from that clay, and Created their bodies from below (besides) that (clay); and He^{-azwj} Created the Kafir from clay of Sijjeen, their hearts and their bodies.

⁶¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 4

⁶² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 5

⁶³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 6

فَخَلَطَ بَيْنَ الطَّيْنَتَيْنِ فَمِنْ هَذَا يَلِدُ الْمُؤْمِنُ الْكَافِرَ وَ يَلِدُ الْكَافِرُ الْمُؤْمِنَ وَ مِنْ هَذَا يُصِيبُ الْمُؤْمِنُ السَّيِّئَةَ وَ مِنْ هَاهُنَا يُصِيبُ الْكَافِرُ الْحَسَنَةَ

He^{-azwj} Mixed between the two clays. So, from this, the Momin begets the Kafir and the Kafir begets the Momin, and from this the Momin attains the evil deed, and from over here the Kafir attains the good deed.

فَقُلُوبُ الْمُؤْمِنِينَ تَحْنُ إِلَى مَا خُلِقُوا مِنْهُ وَ قُلُوبُ الْكَافِرِينَ تَحْنُ إِلَى مَا خُلِقُوا مِنْهُ.

The hearts of the Momineen yearn to what they have been Created from, and hearts of the Kafirs yearn to what they have been Created from”.⁶⁴

و من هنا ورد في الحديث الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَ جَنَّةُ الْكَافِرِ.

And from over here it has been referred in the Hadeeth: ‘The world is a prison for the Momin and a garden for the Kafir’.⁶⁵

و لهذا ورد في الحديث الْمَسْجُودُ مَنْ سَجَنَتُهُ الدُّنْيَا عَنِ الْآخِرَةِ.

And for this it has been referred in the Hadeeth: ‘The imprisoned is the one the world has imprisoned from the Hereafter’.⁶⁶

7- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ عَبْدِ الْعَقَّارِ الْجَازِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْمُؤْمِنَ مِنْ طِينَةِ الْجَنَّةِ وَ خَلَقَ الْكَافِرَ مِنْ طِينَةِ النَّارِ

(The book) ‘Al-Kafi’ – from Muhammad Bin Yahya, from Muhammad Bin Al-Hassan, from Al Nazar Bin Shueyb, from Abdul Gaffar Al Jazy,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Mighty and Majestic Created the Momin from the clay of Paradise and Created the Kafir from the clay of Fire (Hell)’.

وَ قَالَ إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا طَيَّبَ رُوحَهُ وَ جَسَدَهُ فَلَا يَسْمَعُ شَيْئًا مِنَ الْخَيْرِ إِلَّا عَرَفَهُ وَ لَا يَسْمَعُ شَيْئًا مِنَ الْمُنْكَرِ إِلَّا أَنْكَرَهُ

And he^{-asws} said: ‘Whenever Allah^{-azwj} Wants goodness with a servant, Makes good his soul and his body, so he will not hear anything from the good except he will recognise it, nor hear anything from the evil except he will deny it’.

⁶⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 7 a

⁶⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 7 b

⁶⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 7 c

قَالَ وَ سَمِعْتُهُ يَقُولُ الطِّينَاتُ ثَلَاثٌ طِينَةُ الْأَنْبِيَاءِ وَ الْمُؤْمِنُ مِنْ تِلْكَ الطِّينَةِ إِلَّا أَنَّ الْأَنْبِيَاءَ هُمْ مِنْ صَفْوَتِهَا هُمْ الْأَصْلُ وَ هُمْ فَضْلُهُمْ وَ الْمُؤْمِنُونَ الْفَرْعُ مِنْ طِينٍ لَا رِبِّ كَذَلِكَ لَا يَفَرِّقُ اللَّهُ عَزَّ وَ جَلَّ بَيْنَهُمْ وَ بَيْنَ شِيعَتِهِمْ

He (the narrator) said, 'And I heard him^{-asws} saying: 'The clays are three – clay of the Prophets^{-as}, and the Momin is from that clay except that Prophets^{-as}, they^{-as} are from its clear (pure). They^{-as} are the origin, and for them^{-as} is their merit. And 'the Mominoun' (the believers) are the branch from **sticky clay [37:11]**. Like that, Allah^{-azwj} Mighty and Majestic does not Differentiate between them^{-as} and their Shias'.

وَ قَالَ طِينَةُ النَّاصِبِ مِنْ حَمَلٍ مَسْنُونٍ وَ أَمَّا الْمُسْتَضْعَفُونَ فَ مِنْ تُرَابٍ لَا يَتَحَوَّلُ مُؤْمِنٌ عَنْ إِيْمَانِهِ وَ لَا نَاصِبٌ عَنْ نَصْبِهِ وَ لِلَّهِ الْمَشِيئَةُ فِيهِمْ.

And he^{-asws} said: 'Clay of the Nasibis (Hostile ones) is **from clay of matured mud, altered [15:26]**. And as for the weak ones, it is from soil. Neither will a Momin transfer away from his Eman nor the Nasibi (Hostile one) from his hostility, and for Allah^{-azwj} is the Desire (Decision) regarding them".⁶⁷

فَالْأَوْسَطُ أَظْهَرَ لِمَا رَوَاهُ الشَّيْخُ فِي مَجَالِسِهِ بِإِسْنَادِهِ عَنْ عُبَيْدِ بْنِ يَحْيَى عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ الْحَسَنِ بْنِ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ فِي الْفِرْدَوْسِ لَعَيْنًا أَحْلَى مِنَ الشَّهَدِ وَ أَلْيَنَ مِنَ الرُّبْدِ وَ أَبْرَدَ مِنَ التَّلْجِ وَ أَطْيَبَ مِنَ الْمِسْكِ فِيهَا طِينَةُ خَلَقْنَا اللَّهُ عَزَّ وَ جَلَّ مِنْهَا وَ خَلَقَ شِيعَتَنَا مِنْهَا

And the moderate is clearer due to what is reported by the Sheykh in his (book) 'Majaalis', by his chain from Ubeyd Bin Yahya,

'From Yahya Bin Abdullah son of Al-Hassan^{-asws}, from his grandfather^{-asws} Al-Hassan^{-asws} Bin Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'In Al-Firdows there is a river sweeter than the honey, and softer than the butter, and colder than the ice, and more aromatic than the musk. In it is clay Allah^{-azwj} Mighty and Majestic Created us^{-asws} from it and Created our^{-asws} Shias from it.

فَمَنْ لَمْ يَكُنْ مِنْ تِلْكَ الطِّينَةِ فَلَيْسَ مِنَّا وَ لَا مِنْ شِيعَتِنَا وَ هِيَ الْمِثْثَاءُ الَّتِي أَخَذَهُ اللَّهُ عَزَّ وَ جَلَّ عَلَى وَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع-

So, the one who does not happen to be from that clay, he is neither from us^{-asws} nor from our^{-asws} Shias, and it is the Covenant which Allah^{-azwj} Mighty and Majestic had Taken upon Wilayah of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}.

قَالَ عُبَيْدٌ فَذَكَرْتُ لِمُحَمَّدِ بْنِ الْحُسَيْنِ هَذَا الْحَدِيثَ فَقَالَ صَدَقَكَ يَحْيَى بْنُ عَبْدِ اللَّهِ هَكَذَا أَخْبَرَنِي أَبِي عَنْ جَدِّي عَنِ النَّبِيِّ ص

Ubeyd said, 'I mentioned this Hadeeth to Muhammad son of Al-Husayn^{-asws}. He said, 'Yahya Bin Abdullah spoke the truth to you. Like this my father^{-asws} had informed me, from my grandfather^{-asws}, from the Prophet^{-saww}.

قَالَ عُبَيْدٌ أَشْتَهِي أَنْ تُفَسِّرَهُ لَنَا إِنْ كَانَ عِنْدَكَ تَفْسِيرٌ

⁶⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 7 d

Ubeyd said, 'I would love to have it interpreted if there was an interpretation with you'.

قَالَ نَعَمْ أَخْبَرَنِي أَبِي عَنْ جَدِّي عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ إِنَّ لِلَّهِ مَلَكًا رَأْسُهُ تَحْتَ الْعَرْشِ وَ قَدَمَاهُ فِي نُحُومِ الْأَرْضِ السَّابِعَةِ السُّفْلَى بَيْنَ عَيْنَيْهِ رَاحَةُ أَحَدِكُمْ فَإِذَا أَرَادَ اللَّهُ أَنْ يَخْلُقَ خَلْقًا عَلَى وَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَمَرَ ذَلِكَ الْمَلَكَ فَأَخَذَ مِنْ تِلْكَ الطِّينَةِ فَرَمَى بِهَا فِي التُّفْقَةِ حَتَّى يَصِيرَ إِلَى الرَّحِمِ مِنْهَا يَخْلُقُ وَ هِيَ الْمِيقَاتُ.

He said, 'Yes. My father^{-asws} informed me from my grandfather^{-asws}, from Rasool-Allah^{-saww} having said: 'There is an Angel for Allah^{-azwj}, his head is beneath the Throne and his feet are in the surroundings of the seventh earth, the lowest. In front of his eyes there is rest of one of you. Whenever Allah^{-azwj} Wants to Create a creature upon Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}, Commands that Angel, so he takes from that clay and throws it in the seed until it comes to be in the womb from which he is Created, and it is the Covenant''⁶⁸.

8- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنْ إِبْرَاهِيمَ بْنِ مُسْلِمٍ الْخُلَوَائِيِّ عَنْ أَبِي إِسْمَاعِيلَ الصَّبَّاحِيِّ الرَّازِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ فِي الْجَنَّةِ لَشَجَرَةً تُسَمَّى الْمُزْنَ فَإِذَا أَرَادَ اللَّهُ أَنْ يَخْلُقَ مُؤْمِنًا أَقْطَرَ مِنْهَا قِطْرَةً فَلَا تُصِيبُ بَقْلَةً وَ لَا ثَمَرَةً أَكَلَ مِنْهَا مُؤْمِنٌ أَوْ كَافِرٌ إِلَّا أَخْرَجَ اللَّهُ عَزَّ وَ جَلَّ مِنْ صُلْبِهِ مُؤْمِنًا.

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibrahim Bin Muslim Al Hulwany, from Abu Ismail Al Sayqal Al Razy,

'From Abu Abdullah^{-asws} having said: 'In the Paradise there is a tree named as 'Al-Muzn'. Whenever Allah^{-azwj} Wants to Create a Momin, a drop from it drops. It neither hits any vegetable, nor any fruit, a Momin or a Kafir eats from it, except Allah^{-azwj} Mighty and Majestic will Extract a Momin from his loins''⁶⁹.

9- كا، الكافي الْعِدَّةُ عَنْ سَهْلٍ وَ غَيْرِ وَاحِدٍ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ جَمِيعاً عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ عَنْ عُثْمَانَ بْنِ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ كَيْسَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ جَعَلْتُ فِدَاكَ أَنَا مَوْلَاكَ عَبْدُ اللَّهِ بْنُ كَيْسَانَ

(The book) 'Al-Kafi' – the number, from Sahl and someone else, from Al-Husayn Bin Al-Hassan together, from Muhammad Bin Awrama, from Muhammad Bin Ali, from Ismail Bin Yasaar, from Usman Bin Yusuf, from Abdullah Bin Kaysan,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! I am your^{-asws} friend, Abdullah Bin Kaysan'.

قَالَ أَنَا النَّسَبُ فَأَعْرِفُهُ وَ أَنَا أَنْتَ فَلَسْتُ أَغْرِفُكَ

He^{-asws} said: 'As for the lineage, I^{-asws} do recognise it, and as for you, I^{-asws} don't know you'.

⁶⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 7 e

⁶⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 8

قَالَ قُلْتُ لَهُ إِنِّي وُلِدْتُ بِالْجَبَلِ وَ نَشَأْتُ فِي أَرْضِ فَارِسَ وَ إِنِّي أُخَالِطُ النَّاسَ فِي التِّجَارَاتِ وَ غَيْرِ ذَلِكَ فَأُخَالِطُ الرَّجُلَ فَأَرَى لَهُ حُسْنَ السَّمْتِ وَ حُسْنَ الْخُلُقِ وَ كَثْرَةَ أَمَانَةٍ ثُمَّ أَفْتِشُهُ فَأَفْتِشُهُ عَنْ عَدَاوَتِكُمْ

He (the narrator) said, 'I said to him^{-asws}, 'I was born in the mountain and grew up in the land of Faris, and I mingle with the people regarding the trading and other than that. I came across a man and for him was a good appearance, and good manners, and a lot of trustworthiness. Then I inquired, and I found out he was from your^{-asws} enemies.

وَ أُخَالِطُ الرَّجُلَ فَأَرَى مِنْهُ سُوءَ الْخُلُقِ وَ قَلَّةَ أَمَانَةٍ وَ زَعَاةً ثُمَّ أَفْتِشُهُ فَأَفْتِشُهُ عَنْ وَلَايَتِكُمْ فَكَيْفَ يَكُونُ ذَلِكَ

And I came across a man and saw evil manners being from him, and little trustworthiness, and ill-temper. Then I inquired and found out he was from your^{-asws} friends. How can that be so?'

قَالَ فَقَالَ لِي أَمَا عَلِمْتَ يَا ابْنَ كَيْسَانَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَخَذَ طِينَةً مِنَ الْجَنَّةِ طِينَةً مِنَ النَّارِ فَخَلَطَهُمَا جَمِيعاً ثُمَّ نَزَعَ هَذِهِ مِنْ هَذِهِ وَ هَذِهِ مِنْ هَذِهِ

He (the narrator) said, 'He^{-asws} said to me: 'Don't you know, O Ibn Kaysan, that Allah^{-azwj} Mighty and Majestic Took clay from the Paradise, (and) clay from the Fire? He^{-azwj} Mixed the together, then Removed this from this, and this from this.

فَمَا رَأَيْتَ فِي أُولَئِكَ مِنَ الْأَمَانَةِ وَ حُسْنِ الْخُلُقِ وَ حُسْنِ السَّمْتِ فِيمَا مَسَّتْهُمْ مِنْ طِينَةِ الْجَنَّةِ وَ هُمْ يُعَوِّدُونَ إِلَى مَا خَلِقُوا مِنْهُ

What you saw in them of the trustworthiness, and good manners, and good appearance, it is what had touched them from the clay of Paradise, and they will be returning to what they have been Created from.

وَ مَا رَأَيْتَ مِنْ هَؤُلَاءِ مِنْ قَلَّةِ الْأَمَانَةِ وَ سُوءِ الْخُلُقِ وَ الزَّعَاةِ فِيمَا مَسَّتْهُمْ مِنْ طِينَةِ النَّارِ وَ هُمْ يُعَادُونَ إِلَى مَا خَلِقُوا مِنْهُ.

And what you saw from them of little trustworthiness, and evil manners, and ill temper, it is from what had touched them from the clay of the Fire, and they will be returning to what they have been Created from".⁷⁰

كَأ، الكافي عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمَزَةَ عَنْ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا أَرَادَ أَنْ يَخْلُقَ آدَمَ ع بَعَثَ جِبْرِئِيلَ ع فِي أَوَّلِ سَاعَةٍ مِنْ يَوْمِ الْجُمُعَةِ فَبَضَّ يَمِينَهُ فَبَضَّةً فَبَلَعَتْ قَبْضَتُهُ مِنَ السَّمَاءِ السَّابِعَةِ إِلَى السَّمَاءِ الدُّنْيَا وَ أَخَذَ مِنْ كُلِّ سَمَاءٍ تُرْبَةً وَ قَبَضَ قَبْضَةً أُخْرَى مِنَ الْأَرْضِ السَّابِعَةِ الْعُلْيَا إِلَى الْأَرْضِ السَّابِعَةِ الْفُصْوَى

(The book) 'Al-Kafi' – from Ali Bin Muhammad, from Salih Bin Abu Hammad, from Al-Husayn Bin Zayd, from Al-Hassan Bin Ali Bin Abu Hamza, from Ibrahim,

'From Abu Abdullah^{-asws} having said: 'When Allah^{-azwj} Mighty and Majestic Wanted to Create Adam^{-as}, Sent Jibraeel^{-as} in the hour of the day of Friday. He^{-as} grabbed a handful (of soil) in his^{-as} right hand. His^{-as} handful reached from the seventh sky to the sky of the word, and he^{-as}

⁷⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 9

grabbed soil from every sky and grabbed another handful from the seventh earth to the seventh lowest earth.

فَأَمَرَ اللَّهُ عَزَّ وَ جَلَّ كَلِمَتَهُ فَأَمْسَكَ الْقُبْضَةَ الْأُولَى بِيَمِينِهِ وَ الْقُبْضَةَ الْآخَرَى بِشِمَالِهِ فَفَلَقَ الطِّينَ فَلَقَّتَيْنِ فَدَرَا مِنَ الْأَرْضِ دَرَوًا وَ مِنَ السَّمَاوَاتِ دَرَوًا

Allah^{-azwj} Mighty and Majestic Commanded a Word. He^{-as} withheld the first handful in his^{-as} right hand and the other handful in his^{-as} left hand. The clay split into two segments. He^{-as} sprinkler a scattering from the earth and a scattering from the skies.

فَقَالَ لِلَّذِي بِيَمِينِهِ مِنْكَ الرُّسُلُ وَ الْأَنْبِيَاءُ وَ الْأَوْصِيَاءُ وَ الصِّدِّيقُونَ وَ الْمُؤْمِنُونَ وَ السُّعَدَاءُ وَ مَنْ أُرِيدَ كَرَامَتُهُ فَوَجِبَ لَهُمْ مَا قَالَ كَمَا قَالَ

He^{-azwj} Said to the one in his^{-as} right had: "From you shall be the Messengers^{-as}, and the Prophets^{-as}, and the successors^{-as}, and the truthful, and the Mominoun and the fortunate ones!" And the one wanting His^{-azwj} honour, it obligates for them what He^{-azwj} Said like what He^{-azwj} Said.

وَ قَالَ لِلَّذِي بِشِمَالِهِ مِنْكَ الْجَبَّارُونَ وَ الْمُشْرِكُونَ وَ الْكَافِرُونَ وَ الطَّوَاعِثُ وَ مَنْ أُرِيدَ هَوَانُهُ وَ شِقْوَتُهُ فَوَجِبَ لَهُمْ مَا قَالَ كَمَا

And He^{-azwj} Said to that which was in his^{-as} left hand: "From you shall be the kings, and the Polytheists, and the Kafirs, and the tyrants!" And one who wants His^{-azwj} Disgrace and His^{-azwj} wretchedness, it obligates for them what He^{-azwj} Said like what He^{-azwj} Said'.

قَالَ ثُمَّ إِنَّ الطِّينَتَيْنِ خُلِطَتَا جَمِيعًا وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ- إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَ النَّوَى فَالْحُبُّ طِينَةُ الْمُؤْمِنِينَ الَّتِي أَلْقَى اللَّهُ عَلَيْهَا حَبَّتَهُ وَ النَّوَى طِينَةُ الْكَافِرِينَ الَّذِينَ تَأَوَّا عَنْ كُلِّ خَيْرٍ وَ إِنَّمَا سُمِّيَ النَّوَى مِنْ أَجْلِ أَنَّهُ نَأَى عَنْ كُلِّ خَيْرٍ وَ تَبَاعَدَ عَنْهُ

He^{-asws} said: 'Then the two clays were mingled together, and what is Word of Allah^{-azwj} Mighty and Majestic: **Splitter of the seed and the stone; [6:95]**. The seed is clay of the Momineen which Allah^{-azwj} has Cast love upon it, and the stone is clay of the Kafirs which is remote from every good, and rather the 'stone' had been named for the reason it is distant from every good and far from it.

وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ فَالْحَيُّ الْمُؤْمِنُ الَّذِي يُخْرِجُ طِينَتَهُ مِنَ طِينَةِ الْكَافِرِ وَ الْمَيِّتُ الَّذِي يُخْرِجُ هُوَ مِنَ الْحَيِّ هُوَ الْكَافِرُ الَّذِي يُخْرِجُ مِنْ طِينَةِ الْمُؤْمِنِ فَالْحَيُّ الْمُؤْمِنُ وَ الْمَيِّتُ الْكَافِرُ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ

And Allah^{-azwj} Mighty and Majestic Said: **He Extracts the living from the dead and He is the Extractor of the dead from the living; [6:95]**. The living is the Momin whose clay was Extracted from the clay of the Kafir, and the dead is the one who was Extracted from the living, he is the Kafir whose clay was Extracted from the clay of the Momin. So, the living is the Momin and the dead is the Kafir, and that is Word of Allah^{-azwj} Mighty and Majestic: **Or is the one who was dead, so We Revived him [6:122]**.

فَكَانَ مَوْتُهُ اخْتِلَاطَ طِينَتِهِ مَعَ طِينَةِ الْكَافِرِ وَ كَانَ حَيَاتُهُ حِينَ فَرَّقَ اللَّهُ عَزَّ وَ جَلَّ بَيْنَهُمَا بِكَلِمَتِهِ كَذَلِكَ يُخْرِجُ اللَّهُ عَزَّ وَ جَلَّ الْمُؤْمِنَ فِي الْمِيلَادِ مِنَ الظُّلْمَةِ بَعْدَ دُخُولِهِ فِيهَا إِلَى النُّورِ وَ يُخْرِجُ الْكَافِرَ مِنَ النُّورِ إِلَى الظُّلْمَةِ بَعْدَ دُخُولِهِ إِلَى النُّورِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ- لِنُنذِرَ مَنْ كَانَ حَيًّا وَ يَحَقِّقَ الْقَوْلَ عَلَى الْكَافِرِينَ.

His death was mingling of his clay with clay of the Kafir, and his life was when Allah-^{azwj} Mighty and Majestic Separated between the two with a Word. Like that, Allah-^{azwj} Mighty and Majestic Extracts the Momin during the birth from the darkness after his having entered into it, to the light, and He-^{azwj} Extracts the Kafir from the light to the darkness after his having entered into the light – and that is Word of Mighty and Majestic: **For him to warn one who was alive, and (for) the Word to be proven true upon the Kafirs [36:70]**”.⁷¹

11- مع، معاني الأخبار سئل الحسن بن علي بن محمد ع عن الموت ما هو فقال هو التصديق بما لا يكون حدثني أبي عن أبيه عن جدّه - عَنِ الصَّادِقِ ع قَالَ إِنَّ الْمُؤْمِنَ إِذَا مَاتَ لَمْ يَكُنْ مَيِّتًا فَإِنَّ الْمَيِّتَ هُوَ الْكَافِرُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ يَعْنِي الْمُؤْمِنَ مِنَ الْكَافِرِ وَ الْكَافِرَ مِنَ الْمُؤْمِنِ.

(The book) ‘Ma’any Al Akhbar’ –

‘Al-Hassan-^{asws} Bin Ali-^{asws} Bin Muhammad-^{asws} was asked about the death, ‘What is it?’ He-^{asws} said: ‘It is the verification of what does not happen. My-^{asws} father-^{asws} narrated to me-^{asws}, from his-^{asws} father-^{asws}, from his-^{asws} grandfather-^{asws}, from Al-Sadiq-^{asws} having said: ‘When the Momin dies, he does not happen to be dead, for the dead, he is the Kafir. Allah-^{azwj} Mighty and Majestic Says: **He Extracts the living from the dead and He is the Extractor of the dead from the living; [6:95]** – meaning the Momin from the Kafir, and the Kafir from the Momin”’.⁷²

12- كا، الكافي عن علي بن أبيه عن ابن محبوب عن صالح بن سهل قال: قلت لأبي عبد الله ع جعلت فداك من أي شيء خلق الله عز و جل طينة المؤمن فقال من طينة الأنبياء فلن تنجس أبداً.

(The book) ‘Al-Kafi’ – from Ali, from his father, from Ibn Mahboun, from Salih Bin Sahl who said,

‘I said to Abu Abdullah-^{asws}, ‘May I be sacrificed for you-^{asws}! From which thing did Allah-^{azwj} Mighty and Majestic Create clay of the Momin?’ He-^{asws} said: ‘From clay of the Prophets-^{as}, so he will never be impure, ever!’”⁷³

بيان: فلن تنجس أبداً أي بنجاسة الكفر و الشرك و إن نجست بالمعاصي فتطهر بالتوبة و الشفاعة و رحمة الرب تعالى.

Explanation – ‘He will never be impure, ever’ – i.e., with impurity of Kufr and Shirk, and the impurity of (acts of) disobedience, it is cleansed by the repentance, and the intercession, and Mercy of the Exalted Lord-^{azwj}’.

⁷¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 10

⁷² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 11

⁷³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 12

13- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ الْبَرْقِيِّ عَنْ صَالِحِ بْنِ سَهْلٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ الْمُؤْمِنُونَ مِنْ طِينَةِ الْأَنْبِيَاءِ قَالَ نَعَمْ.

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Al Barqy, from Salih Bin Sahl who said,

'I said to Abu Abdullah^{asws}, 'The Mominoun (believers) are from clay of the Prophets^{as}?'
He^{asws} said: 'Yes'.⁷⁴

بيان: أي من فضل طينتهم.

Explanation – I.e., from the surplus of their^{as} clay.

14- كا، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ وَ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِيَانَ بْنِ عُثْمَانَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَوْ عَلِمَ النَّاسُ كَيْفَ ابْتَدِئَ الْخَلْقُ لَمَا اخْتَلَفَ اثْنَانِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ قَالَ كُنْ مَاءً عَذْباً أَخْلُقُ مِنْكَ جَنَّتِي وَ أَهْلَ طَاعَتِي وَ كُنْ مِلْحاً أَجَاجاً أَخْلُقُ مِنْكَ نَارِي وَ أَهْلَ مَعْصِيَتِي

(The book) 'Al-Kafi' – from Abu Ali Al Ash'ary, and Muhammad Bin Yahya, from Muhammad Bin Ismail, from Ali Bin Al Hakam, from Aban Bin Usman, from Zurara,

'From Abu Ja'far^{asws} having said: 'Had the people known how the Creation began, no two would have differed. Allah^{azwj} Mighty and Majestic, before He^{azwj} Created the creatures, Said: "Be sweet water! I^{azwj} shall Create from you, My^{azwj} Paradise, and people obedient to Me^{azwj}! And be Salty, bitter! I^{azwj} shall Create from you, My^{azwj} Fire, and people disobedient to Me^{azwj}!"

ثُمَّ أَمَرَهُمَا فَاِمْتَزَجَا فَمِنْ ذَلِكَ صَارَ يَلِدُ الْمُؤْمِنُ الْكَافِرَ وَ الْكَافِرُ الْمُؤْمِنَ

Then He^{azwj} Commanded both, and they mingled. So, from that the Momin became begetting the Kafir, and the Kafir (begetting) the Momin.

ثُمَّ أَخَذَ طِينَةً مِنْ أَيْدِي الْأَرْضِ فَعَرَكَهُ عَرَكاً شَدِيداً فَإِذَا هُمْ كَالَّذِي يَدْبُونَ فَقَالَ لِأَصْحَابِ الْيَمِينِ إِلَى الْجَنَّةِ بِسَلَامٍ وَ قَالَ لِأَصْحَابِ الشِّمَالِ إِلَى النَّارِ وَ لَا أُتَالِي

Then He^{azwj} Grabbed clay from surface of the earth and Rubbed it with severe rubbing, and they were like particles crawling around. He^{azwj} Said to companions of the right: "To the Paradise in safety!" And Said to companions of the left: "To the Fire, and I^{azwj} don't Care!"

ثُمَّ أَمَرَ نَاراً فَأُسْعِرَتْ فَقَالَ لِأَصْحَابِ الشِّمَالِ أَدْخُلُوهَا فَهَابُوهَا وَ قَالَ لِأَصْحَابِ الْيَمِينِ أَدْخُلُوهَا فَدَخَلُوهَا فَقَالَ كُونِي بَرْداً وَ سَلَاماً فَكَانَتْ بَرْداً وَ سَلَاماً

Then He^{azwj} Commanded the Fire, so it inflamed. He^{azwj} to companions of the left: "Enter it!" But they refused. And He^{azwj} to companions of the right: "Enter it!" They entered it. He^{azwj} Said: "Be cool and safe!" So, it became cool and safe.

⁷⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 13

فَقَالَ أَصْحَابُ الشِّمَالِ يَا رَبِّ أَقْلُنَا قَالَ قَدْ أَقْلُتُكُمْ فَادْخُلُوهَا فَذَهَبُوا فَهَابُوهَا فَتَمَّتِ الطَّاعَةُ وَالْمَعْصِيَةُ وَلَا يَسْتَطِيعُ هَؤُلَاءِ أَنْ يَكُونُوا مِنْ هَؤُلَاءِ وَلَا هَؤُلَاءِ مِنْ هَؤُلَاءِ.

Companions of the left said, 'O Lord^{-azwj}, Tell us!' He^{-azwj} Said: 'I^{-azwj} am Telling you all, so enter it!' They went but feared it. So, from then, the obedience and the disobedience were affirmed, and these ones have not capacity to be from those ones, nor those ones from these ones".⁷⁵

وَقَالَ السَّيِّدُ رَضِيَ اللَّهُ عَنْهُ فِي مَجْلَسِ الْبَلَاغَةِ رَوَى الْيَمَانِيُّ عَنْ أَحْمَدَ بْنِ فُتَيْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ يَرِيدَ عَنْ مَالِكِ بْنِ دَحْيَةَ قَالَ: كُنَّا عِنْدَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ ع وَ قَدْ دُكِرَ اخْتِلَافُ النَّاسِ قَالَ إِنَّمَا فَرَّقَ بَيْنَهُمْ مَبَادِي طِينِهِمْ وَ ذَلِكَ أَنَّهُمْ كَانُوا فَلَقَةً مِنْ سَبَخِ أَرْضٍ وَ عَذْبًا وَ حَزَنَ ثُرَيَّةٍ وَ سَهْلَهَا

And the Seyyd, may Allah^{-azwj} be Pleased with him, said in (the book) 'Nahj Al Balagah', 'It is reported by Al Yamany, from Ahmad Bin Quteyba, from Abdullah Bin YAzeed, from Malik Bin Dahiya who said,

'We were in the presence of Amir Al-Momineen Ali^{-asws} and the differing of the people was mentioned. He^{-asws} said: 'But rather, the difference between them is the substance of their clay, and that is because they were a section from saltish land, and its sweet, and it rugged earth soil and its soft.

فَهُمْ عَلَى حَسَبِ قُرْبِ أَرْضِهِمْ يَتَفَارِقُونَ وَ عَلَى قَدْرِ اخْتِلَافِهِمْ يَتَفَارِقُونَ فَتَأْمُ الرُّوَاءُ نَاقِصُ الْعُقُلِ وَ مَاذُ الْقَامَةِ قَصِيرُ الْهِمَّةِ وَ زَاكِي الْعَمَلِ قَبِيحُ الْمُنْظَرِ وَ قَرِيبُ الْفَعْرِ بَعِيدُ السَّرِّ وَ مَعْرُوفُ الصَّرِيَةِ مُنْكَرُ الْجَلِيلَةِ وَ نَائِزُ الْقَلْبِ مُتَفَرِّقُ اللَّسِّ وَ طَلِيقُ اللِّسَانِ حَدِيدُ الْجَنَانِ.

Thus, they are drawing near to the land nearest to them and they are differing in accordance with its differences. So, the complete of features is deficient of intellect, and the tall of stature is short of vigour, and clean of deeds is ugly of appearance, and the short person is far-sighted, and the kind of nature is of evil traits, and radiant of heart is of bewildered mind, and the free of tongue is restricted by the insanity".⁷⁶

15- كَا، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنِ الْبَرْزَنْطِيِّ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا أَرَادَ أَنْ يَخْلُقَ آدَمَ ع أَرْسَلَ الْمَاءَ عَلَى الطِّينِ ثُمَّ قَبَضَ قَبْضَةً فَعَرَكَهَا ثُمَّ فَرَّقَهَا فِرْقَتَيْنِ بِيَدِهِ ثُمَّ ذَرَاهُمْ فَإِذَا هُمْ يَذِبُونَ

(The book) 'Al-Kafi' – from Ali, from his father, from Al Bazanty, from Aban Bin Usman, from Muhammad Al Halby,

'From Abu Abdullah^{-asws} having said: 'When Allah^{-azwj} Mighty and Majestic Wanted to Create Adam^{-as}, He^{-azwj} Sent the water over the clay. Then He^{-azwj} Grabbed a handful and Rubbed it. Then He^{-azwj} Separated it into two sects in His^{-azwj} Hand, then Scattered them, and behold, they were crawling around.

⁷⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 14 a

⁷⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 14 b

ثُمَّ رَفَعَ لَهُمْ نَاراً فَأَمَرَ أَهْلَ الشِّمَالِ أَنْ يَدْخُلُوهَا فَذَهَبُوا فَدَخَلُوهَا ثُمَّ رَفَعَ لَهُمْ نَاراً فَأَمَرَ أَهْلَ الْيَمِينِ أَنْ يَدْخُلُوهَا فَذَهَبُوا فَدَخَلُوهَا

Then He^{-azwj} Raised a fire for them and Commanded people of the left to enter it. They went towards it but feared it and did not enter it. Then, He^{-azwj} Commanded people of the right to enter it. They went and entered it.

فَأَمَرَ اللَّهُ عَزَّ وَ جَلَّ النَّارَ فَكَانَتْ عَلَيْهِمْ بَرْدًا وَ سَلَامًا فَلَمَّا رَأَى ذَلِكَ أَهْلُ الشِّمَالِ قَالُوا رَبَّنَا أَوْلْنَا فَأَقَالَهُمْ ثُمَّ قَالَ لَهُمْ ادْخُلُوهَا فَذَهَبُوا فَقَامُوا عَلَيْهَا وَ لَمْ يَدْخُلُوهَا فَأَعَادَهُمْ طِينًا وَ خَلَقَ مِنْهَا آدَمَ ع

Allah^{-azwj} Mighty and Majestic Commanded the fire, so it became cool and safe upon them When people of the left saw that, they said, ‘Our Lord^{-azwj}! Tell us!’ He^{-azwj} Told them. Then He^{-azwj} Said to them: “Enter it!’ They went and stood at it and did not enter it. So He^{-azwj} Returned them as clay and Created Adam^{-as} from it’.

وَ قَالَ أَبُو عَبْدِ اللَّهِ ع فَلَنْ يَسْتَطِيعَ هَؤُلَاءِ أَنْ يَكُونُوا مِنْ هَؤُلَاءِ وَ لَا هَؤُلَاءِ أَنْ يَكُونُوا مِنْ هَؤُلَاءِ

Abu Abdullah^{-asws} said: ‘So these will never be able to be from those, nor will those be from these’.

قَالَ فَيَرَوْنَ أَنَّ رَسُولَ اللَّهِ ص أَوَّلُ مَنْ دَخَلَ تِلْكَ النَّارَ فَلِذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ لَنْ يَكُونَ مِنَ هَؤُلَاءِ وَ لَنْ يَكُونَ مِنَ هَؤُلَاءِ

He (the narrator) said, ‘They^{-asws} are reported that Rasool-Allah^{-saww} was the first one to enter that fire, so for that (reason) are Words of Mighty and Majestic: **Say: ‘If there was a son for the Beneficent, then I would be the first of the worshippers’ [43:81]**’.⁷⁷

16- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ وَ عُقْبَةَ جَمِيعاً عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْخَلْقَ فَخَلَقَ مَنْ أَحَبَّ بِمَا أَحَبَّ فَكَانَ مَا أَحَبَّ أَنْ خَلَقَهُ مِنْ طِينَةِ الْجَنَّةِ

(The book) ‘Al-Kafi’ – from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Abdullah Bin Muhammad Al Jufy and Uqba, altogether,

‘From Abu Ja’far^{-asws} having said: ‘Allah^{-azwj} Mighty and Majestic Created the creature. He^{-azwj} Created the ones He^{-azwj} Loved from what He^{-azwj} Loved. Whatever He^{-azwj} Loved, He^{-azwj} Created it from the clay of Paradise.

وَ خَلَقَ مَا أَبْغَضَ بِمَا أَبْغَضَ وَ كَانَ مَا أَبْغَضَ أَنْ خَلَقَهُ مِنْ طِينَةِ النَّارِ ثُمَّ بَعَثَهُمْ فِي الظَّلَالِ

And He^{-azwj} Created the ones He^{-azwj} Hated from what He^{-azwj} Hated, and whoever was most Hateful, He^{-azwj} Created him from the clay of Fire. Then He^{-azwj} Sent them into the shadows’.

فَقُلْتُ وَ أَيُّ شَيْءٍ الظَّلَالُ

⁷⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 15

I said, 'And which thing are the shadows?'

فَقَالَ عَ أَلَمْ تَرَ إِلَى ظِلِّكَ فِي الشَّمْسِ شَيْئاً وَ لَيْسَ بِشَيْءٍ ثُمَّ بَعَثَ فِيهِمُ النَّبِيِّينَ فَدَعَوْهُمْ إِلَى الْإِقْرَارِ بِاللَّهِ عَزَّ وَ جَلَّ وَ هُوَ قَوْلُهُ تَعَالَى وَ لَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ

He^{-asws} said: 'Don't you look at your shadow in the sunshine? It is a thing, and it isn't a thing. Then He^{-azwj} Sent the Prophets^{-as} among them. He^{-azwj} Called them to acknowledge Allah^{-azwj} Mighty and Majestic, and it is Word of the Exalted: **And if you were to ask them who created them, they would certainly say, 'Allah'. [43:87].**

ثُمَّ دَعَوْهُمْ إِلَى الْإِقْرَارِ بِالنَّبِيِّينَ فَأَقَرَّ بَعْضُهُمْ وَ أَنْكَرَ بَعْضُهُمْ

Then He^{-azwj} Called them to acknowledge the Prophets^{-as}. Some of them acknowledged and some of them denied.

ثُمَّ دَعَوْهُمْ إِلَى وَلَا يَتَّبِعُنَا فَأَقَرَّ هَذَا وَ اللَّهُ مِنْ أَحَبَّ وَ أَنْكَرَهَا مَنْ أَبْغَضَ وَ هُوَ قَوْلُهُ- فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ

Then He^{-azwj} Called them to our^{-asws} Wilayah. By Allah^{-azwj}! The ones He^{-azwj} Loved acknowledged, and the one He^{-azwj} Hated denied it, and it is His^{-azwj} Word: **but they did not believe due to what they had belied with from before. [10:74]'**

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع كَانَ التَّكْذِيبُ ثُمَّ.

Then Abu Ja'far^{-asws} said: 'The belying happened then'.⁷⁸

17- كا، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي بصيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع كَيْفَ أَجَابُوا وَ هُمْ ذَرَّ قَالَ جَعَلَ فِيهِمْ مَا إِذَا سَأَلَهُمْ أَجَابُوا بِغِيٍّ فِي الْمِيقَاتِ.

(The book) 'Al-Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from one of our companions, from Abu Baseer who said,

'I said to Abu Abdullah^{-asws}, 'How did they answer, and they were (only) particles?' He^{-asws} said: 'It was Made to be in them what, when they are Questioned, they could answer, meaning, during the Covenant''.⁷⁹

18- شي، تفسير العياشي عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ عَلِيِّ ع قَالَ: أَنَا هُوَ الْكَوَاءُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنِ اللَّهِ تَبَارَكَ وَ تَعَالَى هَلْ كَلَّمَ أَحَدًا مِنْ وَلَدِ آدَمَ قَبْلَ مُوسَى-

'Tafseer Al Ayyashi' – From Al Asbagh Bin Nubat,

⁷⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 16

⁷⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 17

'From Ali^{-asws}, he (the narrator) said, 'Ibn Al-Kawa came to him^{-asws}. He said, 'O Amir Al-Momineen^{-asws}! Inform me about Allah^{-azwj} Blessed and Exalted, did He^{-azwj} Speak to anyone from the children of Adam^{-as} before Musa^{-as}?'

فَقَالَ عَلِيُّ ع قَدْ كَلَّمَ اللَّهُ جَمِيعَ خَلْقِهِ بَرِّهْمَ وَ فَاجِرُهُمْ وَ رَدُّوا عَلَيْهِ الْجَوَابَ

Ali^{-asws} said: 'Allah^{-azwj} has Spoken to entirety of His^{-azwj} creatures, their righteous ones, and their immoral ones, and they had responded the answer to Him^{-azwj}'.

فَقُلَّ ذَلِكَ عَلَى ابْنِ الْكَوَاءِ وَ لَمْ يَعْرِفْهُ فَقَالَ لَهُ كَيْفَ كَانَ ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ -

That was heavy upon Ibn Al-Kawa and he did not understand it. He said to him^{-asws}, 'How did that happen, O Amir Al-Momineen^{-asws}?'

فَقَالَ لَهُ أَوْ مَا تَقْرَأُ كِتَابَ اللَّهِ إِذْ يَقُولُ لَنَبِيِّكَ - وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَ لَسْتُ بِرَبِّكُمْ قَالُوا بَلَى

He^{-asws} said to him: 'Or have you not read the Book of Allah^{-azwj} whereby He^{-azwj} Said to His^{-azwj} Prophet^{-saww}: **And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: "Am I not your Lord?" They said, 'Yes, (we testify)'. [7:172]**?

فَأَسْمَعَهُمْ كَلَامَهُ وَ رَدُّوا عَلَيْهِ الْجَوَابَ كَمَا تَسْمَعُ فِي قَوْلِ اللَّهِ يَا ابْنَ الْكَوَاءِ قَالُوا بَلَى

He^{-azwj} Made all of them hear and they responded the answer to Him^{-azwj}, like what you have heard in the Words of Allah^{-azwj}, O Ibn Al-Kawa, **They said, 'Yes, (we testify)'. [7:172]**'.

فَقَالَ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا وَ أَنَا الرَّحْمَنُ

He^{-azwj} Said: "Surely, I^{-azwj} am Allah^{-azwj}! There is no god except I^{-azwj}, and I^{-azwj} am the Beneficent!"

فَأَقْرَأُوا لَهُ بِالطَّاعَةِ وَ الرُّبُوبِيَّةِ وَ مِيزَ الرُّسُلَ وَ الْأَنْبِيَاءَ وَ الْأَوْصِيَاءَ وَ أَمَرَ الْخَلْقَ بِطَاعَتِهِمْ فَأَقْرَأُوا بِذَلِكَ فِي الْمِثَاقِ

They acknowledge to Him^{-azwj} with the obedience and the Lordship, and the Messengers^{-as}, and the Prophets^{-as} and the successors^{-asws} were distinguished, and He^{-azwj} Commanded the creatures with obeying them. They acknowledged with that during the Covenant.

فَقَالَتِ الْمَلَائِكَةُ شَهِدْنَا عَلَيْكُمْ يَا بَنِي آدَمَ أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ.

The Angels said: 'We are witnesses upon you all, O children of Adam^{-as}, **"Lest you should be saying on the Day of Judgment, 'We were oblivious of this' [7:172]"**.⁸⁰

⁸⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 18

19- شي، تفسير العياشي عَنْ أَبِي بصيرٍ قَالَ: قُلْتُ لِأبي عَبْدِ اللَّهِ ع أَخْبِرْنِي عَنِ الدَّرِّ حَيْثُ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ وَ اللَّهُ وَ أَسَرَّ بَعْضُهُمْ خِلَافَ مَا أَظْهَرَ كَيْفَ عَلِمُوا الْقَوْلَ حَيْثُ قِيلَ لَهُمْ أَلَسْتُ بِرَبِّكُمْ

Tafseer Al Ayyashi - from Abu Baseer having said,

‘I said to Abu Abdullah^{-asws}, ‘Inform me about the particles whereby they testified **against their own selves**: “Am I not your Lord?” They said, ‘Yes, (we testify)’. [7:172]. By Allah^{-azwj}! Some of them in secret were opposite to what they revealed. How did they know the word (to be spoken) when He^{-azwj} Said to them: “Am I not your Lord?” [7:172]?’

قَالَ إِنَّ اللَّهَ جَعَلَ فِيهِمْ مَا إِذَا سَأَلَهُمْ أَجَابُوهُ.

He^{-asws} said: ‘Allah^{-azwj} Made in them what, when they were Question, they answered Him^{-azwj}’⁸¹

20- شي، تفسير العياشي عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ قُلْتُ قَالُوا بِاللَّسْتِيهِمْ قَالَ نَعَمْ وَ قَالُوا يَفْلُوهُمْ قُلْتُ وَ أَيُّ شَيْءٍ كَانُوا يُؤْمِنُونَ قَالَ صَنَعَ فِيهِمْ مَا اكْتَفَىٰ بِهِ.

‘Tafseer Al Ayyashi’ – from Abu Baseer,

‘From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj}: “Am I not your Lord?” They said, ‘Yes, (we testify)’. [7:172]. I said, ‘Did they say it with their tongues?’ He^{-asws} said: ‘Yes, and they said it with their hearts’. I said, ‘Which thing were they on that day?’ He^{-asws} said: ‘It as Made in them that which they could suffice with it’⁸².

21- أَقُولُ وَجَدْتُ فِي بَعْضِ الْكُتُبِ مَرْوِيًّا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْكُوفِيِّ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ سَدِيرٍ الصَّرِيحِيِّ عَنْ أَبِي إِسْحَاقَ اللَّيْثِيِّ قَالَ: قُلْتُ لِلْإِمَامِ الْبَاقِرِ مُحَمَّدِ بْنِ عَلِيٍّ ع يَا ابْنَ رَسُولِ اللَّهِ أَخْبِرْنِي عَنِ الْمُؤْمِنِ مِنْ شِيعَةِ أَمِيرِ الْمُؤْمِنِينَ إِذَا بَلَغَ وَ كُمَلَ فِي الْمَعْرِفَةِ هَلْ يَزْنِي قَالَ ع لَا

I (Majlisi) am saying, ‘I found in one of the books reporting from Ahmad Bin Muhammad Al Kufy, from Hanan Bin Sadeyr, from his father Sadeyr Al Sayrafi, from Abu Is’haq Al Laysi who said,

‘I said to the Imam Al-Baqir Muhammad^{-asws} Bin Ali^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-sawww}! Inform me about the Momin from the Shias of Amir Al-Momineen^{-asws} when he matures and is perfect in the understanding, does he commit adultery?’ He^{-asws} said: ‘No’.

قُلْتُ فَيُلَوِّطُ قَالَ لَا قُلْتُ فَيَسْرِقُ قَالَ لَا قُلْتُ فَيَشْرَبُ خَمْرًا قَالَ لَا قُلْتُ فَيُزْنِي دَنْبًا قَالَ لَا

⁸¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 19

⁸² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 20

I said, 'Does he commit sodomy?' He^{-asws} said: 'No'. I said, 'Does he steal?' He^{-asws} said: 'No'. I said, 'Does he drink wine?' He^{-asws} said: 'No'. I said, 'Does he commit any sin?' He^{-asws} said: 'No'.

قَالَ الرَّاوي فَتَحَيَّرْتُ مِنْ ذَلِكَ وَكَثُرَ تَعَجُّبِي مِنْهُ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي أَجِدُ مِنْ شِبَعَةِ أَمِيرِ الْمُؤْمِنِينَ وَ مِنْ مَوَالِيكُمْ مَنْ يَشْرِبُ الْخَمْرَ وَ يَأْكُلُ الرِّبَا وَ يَزْنِي وَ يَلْطَطُ وَ يَتَهَاوَنُ بِالصَّلَاةِ وَ الزَّكَاةِ وَ الصَّوْمِ وَ الْحَجِّ وَ الْجِهَادِ وَ أَبْوَابِ الْإِيرِ حَتَّى إِنَّ أَخَاهُ الْمُؤْمِنَ يَأْتِيهِ فِي حَاجَةٍ يَسِيرَةٍ فَلَا يَقْضِيهَا لَهُ فَكَيْفَ هَذَا يَا ابْنَ رَسُولِ اللَّهِ وَ مِنْ أَيِّ شَيْءٍ هَذَا

The reporter said, 'I was confused from that, and my astonishment was a lot from it. I said, 'O son^{-asws} of Rasool-Allah^{-saww}! I do find from the Shias of Amir Al-Momineen^{-asws}, and from your^{-asws} friends, one who drinks the wine, and consumes the interest, and commits adultery, and commits sodomy, and takes lightly with the Salat, and the Zakat, and the Fast, and the Hajj, and the Jihad, and subjects of righteousness, to the extent that if his Momin brother comes to him regarding a small need, he does not fulfil it for him. So, how can this be so, O son^{-asws} of Rasool-Allah^{-saww}, and from which thing is this?'

قَالَ فَتَبَسَّمَ الْإِمَامُ ع وَ قَالَ يَا أَبَا إِسْحَاقَ هَلْ عِنْدَكَ شَيْءٌ غَيْرُ مَا ذَكَرْتَ

He (the narrator) said, 'The Imam^{-asws} smiled, and said: 'O Abu Is'haq! Is there anything (else) with you apart from what you have mentioned?'

قُلْتُ نَعَمْ يَا ابْنَ رَسُولِ اللَّهِ وَ إِنِّي أَجِدُ النَّاصِبَ الَّذِي لَا أَشْكُ فِي كُفْرِهِ يَتَوَرَّعُ عَنْ هَذِهِ الْأَشْيَاءِ لَا يَسْتَحِلُّ الْخَمْرَ وَ لَا يَسْتَحِلُّ دِرْهَمًا لِمُسْلِمٍ وَ لَا يَتَهَاوَنُ بِالصَّلَاةِ وَ الزَّكَاةِ وَ الصَّيَّامِ وَ الْحَجِّ وَ الْجِهَادِ وَ يَقُومُ بِحَوَائِجِ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ لِلَّهِ وَ فِي اللَّهِ تَعَالَى فَكَيْفَ هَذَا وَ لِمَ هَذَا

I said, 'Yes, O son^{-asws} of Rasool-Allah^{-saww}! And I find the Nasibi (Hostile one) who I have no doubt regarding his Kufr, being devout from these things. He neither legalises the wine, nor legalises a (single) Dirham of a Muslim, nor does he take in light estimation with the Salat, and the Zakat, and the Fasts, and the Hajj, and the Jihad, and he stands for the needs of the Momineen, and the Muslims for the Sake of Allah^{-azwj}, and regarding Allah^{-azwj}. So, how is this, and why is this so?'

فَقَالَ ع يَا إِبْرَاهِيمَ لِهَذَا أَمْرٌ بَاطِنٌ وَ هُوَ سِرٌّ مَكْنُونٌ وَ بَابٌ مُعَلَّقٌ مَخْزُونٌ وَ قَدْ خَفِيَ عَلَيْكَ وَ عَلَى كَثِيرٍ مِنْ أَمْثَالِكَ وَ أَصْحَابِكَ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يُؤْذِنْ أَنْ يُخْرِجَ سِرَّهُ وَ غَيْبَهُ إِلَّا إِلَى مَنْ يَحْتَمِلُهُ وَ هُوَ أَهْلُهُ

He^{-asws} said: 'O Ibrahim! For this matter there is an esoteric, and it is a hidden secret, and a closed door, treasured, and I^{-asws} am fearing upon you and upon many like you and your companions, and surely Allah^{-azwj} Mighty and Majestic has not Permitted to bring out His^{-azwj} Secrets and His^{-azwj} hidden matters except to the one who can tolerate it, and he is rightful for it'.

قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي وَ اللَّهُ لَمُحْتَمِلٌ مِنْ أَسْرَارِكُمْ وَ لَسْتُ بِمُعَانِدٍ وَ لَا بِنَاصِبٍ

I said, 'O son^{-asws} of Rasool-Allah^{-saww}! By Allah^{-azwj}, I can tolerate from your^{-asws} secrets and I am neither with obstinacy nor hostility'.

فَقَالَ يَا إِبْرَاهِيمُ نَعَمْ أَنْتَ كَذَلِكَ وَلَكِنْ عَلِمْنَا صَعْبَ مُسْتَصْعَبٍ لَا يَحْتَمِلُهُ إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ مُؤْمِنٌ اِمْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ وَإِنَّ التَّقِيَّةَ مِنْ دِينِنَا وَدِينِ آبَائِنَا وَمَنْ لَا تَقِيَّةَ لَهُ فَلَا دِينَ لَهُ

He^{-asws} said: 'O Ibrahim! Yes, you are like that, but our^{-asws} knowledge is difficult, becoming more difficult. No one can tolerate it except an Angel of Proximity, or a Messenger^{-as} Prophet^{-as}, or a Momin whose heart Allah^{-azwj} has Tested for the Eman, and that the Taqiyyah (dissimulation) is from our^{-asws} religion and religion of our^{-asws} fathers^{-asws}, and the one who has not Taqiyya for him, there is no religion for him.

يَا إِبْرَاهِيمُ لَوْ قُلْتُ إِنَّ تَارِكَ التَّقِيَّةِ كَتَارِكَ الصَّلَاةِ لَكُنْتُ صَادِقًا

O Ibrahim! If I^{-asws} were to say the neglecter of the Taqiyya is like the neglecter of the Salat, I^{-asws} would be truthful.

يَا إِبْرَاهِيمُ إِنَّ مِنْ حَدِيثِنَا وَسِرِّنَا وَبَاطِنِ عَلِمْنَا مَا لَا يَحْتَمِلُهُ مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ وَلَا مُؤْمِنٌ مُتَحَنٌّ

O Ibrahim! From our^{-asws} Ahadeeth, and our^{-asws} secrets, and the esoteric of our^{-asws} knowledge, there is what neither can an Angel of Proximity tolerate, nor a Messenger^{-as} Prophet^{-as}, nor a Momin whose heart has been Tested'.

قُلْتُ يَا سَيِّدِي وَمَوْلَايَ فَمَنْ يَحْتَمِلُهُ إِذَا

I said, 'O my Chief and my Master^{-asws}! So, who can tolerate it then?'

قَالَ مَا شَاءَ اللَّهُ وَ شِئْنَا أَلَا مَنْ أَدَاعَ سِرِّنَا إِلَّا إِلَى أَهْلِهِ فَلَيْسَ مِنَّا ثَلَاثًا أَلَا مَنْ أَدَاعَ سِرِّنَا أَذَاقَهُ اللَّهُ حَرَّ الْحَدِيدِ

He^{-asws} said: 'Whatever (whoever) Allah^{-azwj} so Desires and we^{-asws} so desire. Indeed! One who broadcasts our^{-asws} secrets except to its rightful, he isn't from us^{-asws} (saying it thrice). Indeed! One who broadcasts our^{-asws} secrets, Allah^{-azwj} will Make him taste heat of the iron!'

ثُمَّ قَالَ يَا إِبْرَاهِيمُ خُذْ مَا سَأَلْتَنِي عِلْمًا بَاطِنًا مَخْزُونًا فِي عِلْمِ اللَّهِ تَعَالَى الَّذِي حَبَا اللَّهُ جَلَّ جَلَالُهُ بِهِ رَسُولَهُ ص وَ حَبَا بِهِ رَسُولَهُ وَصِيَّهُ أَمِيرَ الْمُؤْمِنِينَ ع

Then he^{-asws} said: 'O Ibrahim! Take what you have asked me as esoteric knowledge, treasured in the Knowledge of Allah^{-azwj} the Exalted which Allah^{-azwj}, Majestic is His^{-azwj} Majesty had Gifted His^{-azwj} Rasool^{-saww} with, and His^{-azwj} Rasool^{-saww} had gifted his^{-saww} successor^{-asws} Amir Al-Momineen^{-asws}'.

ثُمَّ قَرَأَ عَ هَذِهِ الْآيَةَ عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ

Then he^{-asws} recited this Verse: **(He is) Knower of the unseen, and He does not Reveal His hidden matters upon anyone [72:26] Except one He Chooses from a Rasool, [72:27].**

وَحُكَّ يَا إِبْرَاهِيمُ إِنَّكَ قَدْ سَأَلْتَنِي عَنِ الْمُؤْمِنِينَ مِنْ شِيعَةِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ عَنْ زُهَادِ النَّاصِبَةِ وَ عُبَادِهِمْ

Woe be to you, O Ibrahim! You have asked me about the Momineen from the Shias of our Master^{-asws} Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, and about the ascetics of the Nasibis (Hostile ones) and their worshippers!

مِنْ هَاهُنَا قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ قَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا وَ مِنْ هَاهُنَا قَالَ اللَّهُ عَزَّ وَ جَلَّ عَامِلَةٌ نَاصِبَةٌ تَصْلِي نَارًا حَامِيَةً تُنْفِقِي مِنْ عَيْنِ آيَةٍ

From over here, Allah^{-azwj} Mighty and Majestic Says: ***And We will proceed to what they have done of a deed, so We shall Make it as scattered floating dust [25:23].*** And from over here Allah^{-azwj} Mighty and Majestic Says: ***(Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4] Quenching from a boiling spring [88:5].***

وَ هَذَا النَّاصِبُ قَدْ جُبِلَ عَلَى بُغْضِنَا وَ رَدَّ فَضْلِنَا وَ يُبْطِلُ خِلَافَةَ أَبِيْنَا أَمِيرِ الْمُؤْمِنِينَ ع وَ يُثْبِتُ خِلَافَةَ مُعَاوِيَةَ وَ بَنِي أُمَيَّةٍ وَ يَزْعُمُ أَنَّهُمْ خُلَفَاءُ اللَّهِ فِي أَرْضِهِ وَ يَزْعُمُ أَنَّ مَنْ خَرَجَ عَلَيْهِمْ وَجِبَ عَلَيْهِ الْقَتْلُ

And this Nasibi (Hostile one) has been kneaded upon our^{-asws} hatred, and rejects our^{-asws} merits, and invalidates the caliphate of our^{-asws} father^{-asws} Amir Al-Momineen^{-asws} and affirms the caliphate of Muawiya and the clan of Umayya, and he claims that they are caliphs of Allah^{-azwj} in His^{-azwj} earth and claims that the one who goes out against them, being killed is obligated upon him.

وَ يَزْوِي فِي ذَلِكَ كَذِبًا وَ زُورًا وَ يَزْوِي أَنَّ الصَّلَاةَ جَائِزَةٌ خَلْفَ مَنْ عَلَبَ وَ إِنْ كَانَ خَارِجِيًّا ظَالِمًا وَ يَزْوِي أَنَّ الْإِمَامَ الْحُسَيْنَ بْنَ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا كَانَ خَارِجِيًّا خَرَجَ عَلَى يَزِيدَ بْنِ مُعَاوِيَةَ وَ يَزْعُمُ أَنَّهُ يَجِبُ عَلَى كُلِّ مُسْلِمٍ أَنْ يَدْفَعَ زَكَاةَ مَالِهِ إِلَى السُّلْطَانِ وَ إِنْ كَانَ ظَالِمًا

And he reports lies regarding that and the falsities, and he reports that the Salat is allowed behind one who prevails, and even if he was an unjust Kharijite (rebel); and he reports that the Imam^{-asws} Al-Husayn^{-asws} Bin Ali^{-asws}, may the Salawaat be upon them^{-asws} both, was a Kharijite (rebel) against Yazeed^{-la} Bin Muawiya^{-la}; and he claims that it is obligatory upon every Muslim that he hands over the Zakat of his wealth to the ruling authority, and even if he was unjust.

يَا إِبْرَاهِيمُ هَذَا كُلُّهُ رَدٌّ عَلَى اللَّهِ تَعَالَى وَ عَلَى رَسُولِهِ ص سُبْحَانَ اللَّهِ قَدْ افْتَرَوْا عَلَى اللَّهِ الْكَذِبَ وَ تَقُولُوا عَلَى رَسُولِ اللَّهِ ص الْبَاطِلَ وَ خَالَفُوا اللَّهَ وَ خَالَفُوا رَسُولَهُ وَ خُلَفَاءُ يَا إِبْرَاهِيمُ

O Ibrahim! This, all of it is a rebuttal against Allah^{-azwj} the Exalted and His^{-azwj} Rasool^{-saww}! Glory be to Allah^{-azwj}! They have fabricated the lie upon Allah^{-azwj} and are saying the falsehood upon Rasool-Allah^{-saww}, and they are opposing Allah^{-azwj} and are opposing His^{-azwj} Rasool^{-saww}, and His^{-azwj} Caliphs.

لَأَشْرَحَنَّ لَكَ هَذَا مِنْ كِتَابِ اللَّهِ الَّذِي لَا يَسْتَطِيعُونَ لَهُ أَنْكَارًا وَ لَا مِنْهُ فِرَارًا وَ مَنْ رَدَّ حَرْفًا مِنْ كِتَابِ اللَّهِ فَقَدْ كَفَرَ بِاللَّهِ وَ رَسُولِهِ

I^{-asws} shall explain this to you from the Book of Allah^{-azwj} which they will have no capacity to deny it, nor is there any fleeing from it, and the one who rejects a (single) letter from the Book of Allah^{-azwj}, so he has committed Kufr with Allah^{-azwj} and His^{-azwj} Rasool^{-saww}.

فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ الَّذِي سَأَلْتُكَ فِي كِتَابِ اللَّهِ

I said, 'O son^{-asws} of Rasool-Allah^{-saww}! That which I have asked you, is in the Book of Allah^{-azwj}.'

قَالَ نَعَمْ هَذَا الَّذِي سَأَلْتَنِي فِي أَمْرِ شِيعَةِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ أَمْرِ عَدُوِّهِ النَّاصِبِ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ

He^{-asws} said: 'Yes! This which you have asked me^{-asws} regarding the matter of the Shias of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, and matter of his^{-asws} enemies, the Nasibis (Hostile ones), is in the Book of Allah^{-azwj} Mighty and Majestic'.

قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ هَذَا بِعَيْنِهِ

I said, 'O son^{-asws} of Rasool-Allah^{-saww}! This exactly?'

قَالَ نَعَمْ هَذَا بِعَيْنِهِ فِي كِتَابِ اللَّهِ الَّذِي لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ

He^{-asws} said: 'This exactly is in the Book of Allah^{-azwj} which, **neither did the falsehood come from before it, nor (would it come) from after it. (It is) a Revelation from the Wisest, the most Praised [41:42].**

يَا إِبْرَاهِيمُ اقْرَأْ هَذِهِ الْآيَةَ- الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشِ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ أ تَدْرِي مَا هَذِهِ الْأَرْضُ

O Ibrahim! Read this Verse: **Those who are shunning the major sins and the immoralities except for the 'Lamam', surely your Lord is Capacious of the Forgiveness. He is more Knowing of you when He Produced you from the earth, [53:32].** Do you know what this earth is?'

قُلْتُ لَا

I said, 'No'.

قَالَ عِ اعْلَمُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ أَرْضاً طَيِّبَةً طَاهِرَةً وَ فَجَّرَ فِيهَا مَاءً عَذْباً زُلَافاً فُرَاتاً سَائِغاً فَعَرَضَ عَلَيْهَا وَلَاحِقَتْنَا أَهْلَ الْبَيْتِ فَقَبِلَتْهَا فَأَجْرَى عَلَيْهَا ذَلِكَ الْمَاءُ سَبْعَةَ أَيَّامٍ ثُمَّ نَضَبَ عَنْهَا ذَلِكَ الْمَاءُ بَعْدَ السَّابِعِ

He^{-asws} said: 'Know that Allah^{-azwj} Mighty and Majestic Created a good clean land and Burst forth in it sweet water, fresh, palatable. He^{-azwj} Presented our^{-asws} Wilayah of People^{-asws} of the Household unto it. It accepted it, so He^{-azwj} Caused that water upon it for seven days. Then that water depleted from it after the seventh (day).

فَأَخَذَ مِنْ صَفْوَةِ ذَلِكَ الطَّيْنِ طِيناً فَجَعَلَهُ طِينَ الْأَيْمَةِ عِ ثُمَّ أَخَذَ جِلَّ جَلَالُهُ ثُمَّنْ ذَلِكَ الطَّيْنِ فَخَلَقَ مِنْهُ شِيعَتَنَا وَ مَحْبُونَا [مُحِبِّينَا] مِنْ فَضْلِ طِينَتِنَا فَلَوْ تَرَكَ يَا إِبْرَاهِيمُ طِينَتَكُمْ كَمَا تَرَكَ طِينَتَنَا لَكُنْتُمْ أَنْتُمْ وَ نَحْنُ سَوَاءٌ

He^{-azwj} Took from the clear clay from that clay and Made it clay of the Imams^{-asws}. Then He^{-azwj}, Mighty is His^{-azwj} Majesty, Took the sediment of that clay and Created our^{-asws} Shias from it and the one who love us^{-asws}, from the surplus of our^{-asws} clay. O Ibrahim! If your clays had been left just as our^{-asws} clays had been left, you and us^{-asws} would have been equal (same)'.

قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ مَا صَنَعَ بِطِينَتِنَا

I said, 'O son^{-asws} of Rasool-Allah^{-saww}! What was done with our clay?'

قَالَ مَزَجَ طِينَتَكُمْ وَ لَمْ يَمْزِجْ طِينَتَنَا

He^{-asws} said: 'Your clay was mixed and our^{-asws} clay was not mixed up'.

قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ وَ بِمَاذَا مَزَجَ طِينَتَنَا

I said, 'O son^{-asws} of Rasool-Allah^{-saww}! And what is that which our clay was mixed with?'

قَالَ عَ خَلَقَ اللَّهُ عَزَّ وَ جَلَّ أَيْضاً أَرْضاً سَبِيحَةً خَبِيئَةً مُتَنَبِّةً وَ فَجَّرَ فِيهَا مَاءً أُجَاجاً مَالِحاً آسِناً ثُمَّ عَرَضَ عَلَيْهَا جَلَّتْ عَظَمَتُهُ وَ لَا يَ أَمِيرَ الْمُؤْمِنِينَ ع فَلَمْ تَقْبَلْهَا وَ أَجْرَى ذَلِكَ الْمَاءَ عَلَيْهَا سَبْعَةَ أَيَّامٍ ثُمَّ نَضَبَ ذَلِكَ الْمَاءَ عَنْهَا ثُمَّ أَخَذَ مِنْ كُدُورَةِ ذَلِكَ الطِّينِ الْمُتَنَبِّتِ الْحَبِيثِ وَ خَلَقَ مِنْهُ أَيْمَةً الْكُفْرِ وَ الطُّغَاةَ وَ الْفَجَرَةَ

He^{-asws} said: 'Allah^{-azwj} also Created marshy, wicked, stinky land, and Burst for therein bitter water, salty, putrid. Then He^{-azwj}, Majestic is His^{-azwj} Magnificence, Present the Wilayah of Amir Al-Momineen^{-asws} unto it, but it did not accept it, and He^{-azwj} Flowed that water upon it for seven days. Then that water depleted away from it. Then He^{-azwj} Took from the filth of that stinky, wicked, and Created from it the leads of Kufr, and the tyrants, and the immoral ones.

ثُمَّ عَمَدَ إِلَى بَقِيَّةِ ذَلِكَ الطِّينِ فَمَزَجَ بِطِينَتِكُمْ وَ لَوْ تَرَكَ طِينَتَهُمْ عَلَى خَالِهِ وَ لَمْ يَمْزِجْ بِطِينَتِكُمْ مَا عَمِلُوا أَبَداً عَمَلاً صَالِحاً وَ لَا أَذُوا أَمَانَةً إِلَى أَحَدٍ وَ لَا شَهِدُوا الشَّهَادَتَيْنِ وَ لَا صَامُوا وَ لَا صَلَّوْا وَ لَا زَكَوْا وَ لَا حَجُّوا وَ لَا أَشْبَهُوْكُمْ فِي الصُّورِ أَيْضاً

Then He^{-azwj} Deliberated to a spot of that clay and Mixed with your clay, and had their clay been left upon its state and not mixed with your clay, they would not have done any righteous deeds, nor had returned any entrustment to anyone, nor testified the two testimonies, nor fasted, nor prayed Salat, nor (given) Zakat, nor (performed) Hajj, nor resembled you (Shias) in the image as well.

يَا إِبْرَاهِيمُ لَيْسَ شَيْءٌ أَعْظَمَ عَلَى الْمُؤْمِنِ أَنْ يَرَى صُورَةً حَسَنَةً فِي عَدُوٍّ مِنْ أَعْدَاءِ اللَّهِ عَزَّ وَ جَلَّ وَ الْمُؤْمِنُ لَا يَعْلَمُ أَنَّ تِلْكَ الصُّورَةَ مِنْ طِينِ الْمُؤْمِنِ وَ مَزَاجِهِ

O Ibrahim! There isn't anything more grievous upon the Momin than him seeing a handsome face in an enemy from enemies of Allah^{-azwj} Mighty and Majestic, and the Momin does not know whether that face is from clay of the Momin and his mixture.

يَا إِبْرَاهِيمُ ثُمَّ مَزِجَ الطِّينَتَيْنِ بِالْمَاءِ الْأَوَّلِ وَ الْمَاءِ الثَّانِي فَمَا تَرَاهُ مِنْ شَيْعَتِنَا مِنْ رَبٍّ وَ زَيْنٍ وَ لُؤَاطَةٍ وَ خِيَانَةٍ وَ شُرْبِ خَمْرٍ وَ تَرْكِ صَلَاةٍ وَ صِيَامٍ وَ زَكَاةٍ وَ حَجٍّ وَ جِهَادٍ فَهِيَ كُلُّهَا مِنْ عَدُوِّنَا النَّاصِبِ وَ سِنْخِهِ وَ مَزَاجِهِ الَّذِي مَزِجَ بِطِينَتِهِ

O Ibrahim! Then He^{-azwj} Mixed the two clays with the first water and the second water. So, whatever you see from our^{-asws} Shias of usury, and adultery, and sodomy, and betrayal, and drinking wine, and neglecting Salat, and fasts, and Zakat, and Hajj, and Jihad, so all of it is from our^{-asws} enemies, the Nasibis, and his origin, and his mixture which his clay had been mixed up with.

وَمَا رَأَيْتُهُ فِي هَذَا الْعَدُوِّ النَّاصِبِ مِنَ الزُّهْدِ وَالْعِبَادَةِ وَالْمُوَاطَّئَةِ عَلَى الصَّلَاةِ وَادَاءِ الزَّكَاةِ وَالصَّوْمِ وَالْحَجِّ وَالْجِهَادِ وَأَعْمَالِ الْبِرِّ وَالْخَيْرِ فَذَلِكَ كُلُّهُ مِنْ طِينِ الْمُؤْمِنِ وَسِنْجِهِ وَمِزَاجِهِ

And what you see in this enemy, the Nasibi (Hostile one), of the ascetism, and the worship, and the attendance upon the Salat, and giving the zakat, and the Fast, and the Hajj, and the Jihad, and the righteous deeds and the goodness, so that, all of it is from clay of the Momin and his origin and his mixture.

فَإِذَا عُرِضَ أَعْمَالُ الْمُؤْمِنِ وَأَعْمَالُ النَّاصِبِ عَلَى اللَّهِ يَقُولُ جَلَّ وَعَزَّ أَنَا عَدْلٌ لَا أَجُورُ وَ مُنْصِفٌ لَا أَظْلِمُ وَ عَزِيزٌ وَ جَلِيلٌ وَ اِتِّفَاعٌ مَكَانِي مَا أَظْلِمُ مُؤْمِنًا بِذَنْبٍ مُرْتَكَبٍ مِنْ سِنْجِ النَّاصِبِ وَ طِينِهِ وَ مِزَاجِهِ هَذِهِ الْأَعْمَالُ الصَّالِحَةُ كُلُّهَا مِنْ طِينِ الْمُؤْمِنِ وَ مِزَاجِهِ وَ الْأَعْمَالُ الرَّدِيَّةُ الَّتِي كَانَتْ مِنَ الْمُؤْمِنِ مِنْ طِينِ الْعَدُوِّ النَّاصِبِ

When the deeds of the Momin and deeds of the Nasibis are presented to Allah^{-azwj}, the Majestic and Mighty shall Say: "I^{-azwj} am Just and not tyrannous and am Fair! I^{-azwj} will not be unjust. By My^{-azwj} Mighty and My^{-azwj} Majesty, and Loftiness of My^{-azwj} Position! I^{-azwj} will not be unjust to a Momin for any sin he had committed from (due to) the origin of the Nasibi (Hostile one) and his clay and his mixture! These righteous deeds, all of these are from the clay of the Momin and his^{-asws} mixture, and the bad deeds which happened from the Momin from the clay of the enemy, the Nasibi (Hostile one)!"

وَيُلْزِمُ اللَّهُ تَعَالَى كُلَّ وَاحِدٍ مِنْهُمْ مَا هُوَ مِنْ أَصْلِهِ وَ جَوْهَرِهِ وَ طِينَتِهِ وَ هُوَ أَعْلَمُ بِعِبَادِهِ مِنَ الْخَلَائِقِ كُلِّهِمْ أَ فَتَرَى هَاهُنَا ظُلْمًا وَ جَوْرًا وَ عُذْوَانًا

And Allah^{-azwj} the Exalted will Bind each one of them to what is from his origin, and his essence, and his clay, and He^{-azwj} is more Knowing with His^{-azwj} servants than the creatures are, all of them. Do you see over here any injustice, and tyranny, and unfairness?

ثُمَّ قَرَأَ عَ مَعَادِ اللَّهِ أَنَّنَا نَأْخُذُ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا لَظَالِمُونَ:

Then he^{-asws} recited: **He said: 'Allah Forbid that we should take except for the one in whose possession we found our belongings, or else we would be from the unjust ones' [12:79].**

يَا إِبْرَاهِيمُ إِنَّ الشَّمْسَ إِذَا طَلَعَتْ فَبَدَا شُعَاعُهَا فِي الْبُلْدَانِ كُلِّهَا أَ هُوَ بَائِتٌ مِنَ الْفُرْصَةِ أَمْ هُوَ مُتَّصِلٌ بِهَا شُعَاعُهَا تَبْلُغُ فِي الدُّنْيَا فِي الْمَشْرِقِ وَالْمَغْرِبِ حَتَّى إِذَا غَابَتْ يَعُودُ الشُّعَاعُ وَ يَرْجِعُ إِلَيْهَا أَ لَيْسَ ذَلِكَ كَذَلِكَ

(He^{-asws} said): O Ibrahim! The sun when it emerges, its ray begins in the cities, all of them. Is it (ray) disconnected from the sun or is it connected with it? It reaches in the world in the east and the west until it (sun) sets, recalling the ray and it returns to it. Isn't it like that?

فُلْتُ بَلَى يَا ابْنَ رَسُولِ اللَّهِ

I said, 'Yes, O son^{-asws} of Rasool-Allah^{-saww}!'

قَالَ فَكَذَلِكَ يَرْجِعُ كُلُّ شَيْءٍ إِلَى أَصْلِهِ وَ جَوْهَرِهِ وَ غُنْصَرِهِ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ يَنْزِعُ اللَّهُ تَعَالَى مِنَ الْعَدُوِّ النَّاصِبِ سِنْحَ الْمُؤْمِنِ وَ مِرَاجَهُ وَ طِينَتَهُ وَ جَوْهَرَهُ وَ غُنْصَرَهُ مَعَ جَمِيعِ أَعْمَالِهِ الصَّالِحَةِ وَ يَرْدُّهُ إِلَى الْمُؤْمِنِ

He^{-asws} said: 'Similar to that, everything will return to its origin, and its essence and its element. So, when it will be the Day of Qiyamah, Allah^{-azwj} will Remove from the enemy, the Nasibi, origin of the Momin, and his mixture, and his clay, and his essence, and his element, along with entirety of his righteous deeds, and He^{-azwj} will Return it to the Momin.

وَ يَنْزِعُ اللَّهُ مِنَ الْمُؤْمِنِ سِنْحَ النَّاصِبِ وَ مِرَاجَهُ وَ طِينَتَهُ وَ جَوْهَرَهُ وَ غُنْصَرَهُ مَعَ جَمِيعِ أَعْمَالِهِ السَّيِّئَةِ الرَّدِيَّةِ وَ يَرْدُّهُ إِلَى النَّاصِبِ عَذْلًا مِنْهُ جَلَّ جَلَالُهُ وَ تَقَدَّسَتْ أَسْمَاؤُهُ

And Allah^{-azwj} will Remove from the Momin, origin of the Nasibi (Hostile one), and his mixture, and his clay, and his essence, and his element, along with entirety of his evil bad deeds and return it to the Nasibi (Hostile one), being Justice from Him^{-azwj}, Majestic is His^{-azwj} Majesty, and Holy are His^{-azwj} Names.

وَ يَقُولُ لِلنَّاصِبِ لَا ظُلْمَ عَلَيْكَ هَذِهِ الْأَعْمَالُ الْحَبِيثَةُ مِنْ طِينَتِكَ وَ مِرَاجِكَ وَ أَنْتَ أَوَّلَى بِهَا وَ هَذِهِ الْأَعْمَالُ الصَّالِحَةُ مِنْ طِينَةِ الْمُؤْمِنِ وَ مِرَاجِهِ وَ هُوَ أَوَّلَى بِهَا الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ أَ فَتَرَى هَاهُنَا ظُلْمًا وَ جَوْرًا

And He^{-azwj} will Say to the Nasibi: "There is no injustice upon you! These wicked deeds are from you clay and your mixture, and you are foremost with these, while these righteous deeds are from clay of the Momin and his mixture, and he is foremost with these. **Today every soul shall be Recompensed for whatever it has earned. There shall be no injustice today. Surely, Allah is Quick in Reckoning [40:17]!**" Do you see any injustice and tyranny over here?'

قُلْتُ لَا يَا ابْنَ رَسُولِ اللَّهِ بَلْ أَرَى حِكْمَةً بَالِغَةً فَاضِلَةً وَ عَدْلًا بَيِّنًا وَاضِحًا

I said, 'No, O son^{-asws} of Rasool-Allah^{-saww}! But I see far-reaching wisdom, justified, and manifest, clear justice!'

ثُمَّ قَالَ عَازَيْدُكَ بَيَانًا فِي هَذَا الْمَعْنَى مِنَ الْقُرْآنِ

Then he^{-asws} said: 'Shall I^{-asws} increase for you regarding this meaning, from the Quran?'

قُلْتُ بَلَى يَا ابْنَ رَسُولِ اللَّهِ

I said, 'Yes, O son^{-asws} of Rasool-Allah^{-saww}!'

قَالَ أَلَيْسَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ - الْحَبِيثَاتُ لِلْحَبِيثِينَ وَ الْحَبِيثُونَ لِلْحَبِيثَاتِ وَ الطَّيِّبَاتُ لِلطَّيِّبِينَ وَ الطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَ رِزْقٌ كَرِيمٌ

He^{-asws} said: 'Isn't Allah^{-azwj} Mighty and Majestic Saying: **Wicked women are for the wicked men, and the wicked men are for the wicked women, and the good women are for the good**

men, and the good men are for the good women. They are innocent from what they are saying. For them is Forgiveness and an honourable sustenance [24:26].

وَقَالَ عَزَّ وَجَلَّ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكُمُهُ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ أُولَٰئِكَ هُمُ الْخَاسِرُونَ

And Mighty and Majestic Said: **For Allah to Distinguish between the wicked from the good, and He would Make the wicked to be heaped upon each other, accumulated together, and He would Make it to be in Hell. These, they are the losers [8:37].**

فَقُلْتُ سُبْحَانَ اللَّهِ الْعَظِيمِ وَمَا أَوْضَحَ ذَلِكَ لِمَنْ فَهِمَهُ وَمَا أَعْمَىٰ قُلُوبَ هَٰذَا الْخَلْقِ الْمُنْكَوسِ عَنْ مَعْرِفَتِهِ

I said, 'Glory be to Allah^{-azwj} the Magnificent! And how clear that is for the one who understands it, and how blind are the hearts of these people, the ones overturned from understanding it!'

فَقَالَ يَا إِبْرَاهِيمُ مِنْ هَٰذَا قَالَ اللَّهُ تَعَالَىٰ - إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا مَا رَضِيَ اللَّهُ تَعَالَىٰ أَنْ يُشَبِّهَهُمْ بِالْحَمِيرِ وَالبَقَرِ وَ الْكِلَابِ وَ الدَّوَابِّ حَتَّىٰ زَادَهُمْ فَقَالَ بَلْ هُمْ أَضَلُّ سَبِيلًا

He^{-asws} said: 'O Ibrahim! From this, Allah^{-azwj} the Exalted Said: **Surely, they are only like the cattle. But they are more straying of the way [25:44].** Allah^{-azwj} was not Pleased enough by resembling them with the donkey, and the cows, and the dogs, and the animals until He^{-azwj} Increased them, so He^{-azwj} Said: **But they are more straying of the way [25:44].**

يَا إِبْرَاهِيمُ قَالَ اللَّهُ عَزَّ وَجَلَّ ذَكَرُهُ فِي أَعْدَائِنَا النَّاصِبَةِ - وَ قَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا

O Ibrahim! Allah^{-azwj} Mighty and Majestic Said in His^{-azwj} Mention regarding our^{-asws} enemies the Nasibis (Hostile ones): **And We will proceed to what they have done of a deed, so We shall Make it as scattered floating dust [25:23].**

وَقَالَ عَزَّ وَجَلَّ يَحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

And Mighty and Majestic Said: **and they are reckoning that they are good in what they do?' [18:104].**

وَقَالَ جَلَّ جَلَالُهُ يَحْسِبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ

And Mighty is His^{-azwj} Majesty, Said: **and they are reckoning that they upon something. Indeed! They are the liars [58:18].**

وَقَالَ جَلَّ وَ عَزَّ وَالَّذِينَ كَفَرُوا أَغْمَاهُمْ كَسْرَابٌ بِقِيَعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا كَذَٰلِكَ النَّاصِبُ يَحْسَبُ مَا قَدَّمَ مِنْ عَمَلِهِ نَافِعَةً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا

And Majestic and Mighty Said: **And those who commit Kufr, their deeds are like a distant mirage. The thirsty one reckons it to be water, until when he comes to it, he does not find**

anything, [24:39] – like that is the Nasibi (Hostile one). He reckons whatever from his deeds he has sent ahead would be beneficial, until when he comes to it, he will not find anything.

ثُمَّ ضَرَبَ مَثَلًا آخَرَ أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرَاهَا وَ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ

Then He^{-azwj} Struck another example: **Or like the darkness in the fathomless ocean, a wave covers it from above a wave, (and) from above it is a cloud; darkness on top of each other. When he holds out his hand, he almost cannot see it. And one for whom Allah does not Make light to be for him, then there would be no light for him [24:40]**.

ثُمَّ قَالَ يَا إِبْرَاهِيمُ أَزِيدُكَ فِي هَذَا الْمَعْنَى مِنَ الْقُرْآنِ

Then he^{-asws} said: ‘O Ibrahim! Shall I increase for you from the Quran regarding this meaning?’

قُلْتُ بَلَى يَا ابْنَ رَسُولِ اللَّهِ

I said, ‘Yes, O son^{-asws} of Rasool-Allah^{-saww}!’

قَالَ ع قَالَ اللَّهُ تَعَالَى يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَ كَانَ اللَّهُ غَفُورًا رَحِيمًا يُبَدِّلُ اللَّهُ سَيِّئَاتِ شَيْعَتِنَا حَسَنَاتٍ وَ حَسَنَاتِ أَعدَائِنَا سَيِّئَاتٍ

He^{-asws} said: ‘Allah^{-azwj} the Exalted Said: **Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]**. Allah^{-azwj} will Replace the evil deeds of our^{-asws} Shias into good deeds, and the good deeds of our^{-asws} enemies into evil deeds.

– يَفْعَلُ اللَّهُ مَا يَشَاءُ وَ يَخْتَصِمُ مَا يُرِيدُ– لَا مُعَقِّبَ لِحُكْمِهِ وَ لَا رَادَّ لِقَضَائِهِ– لَا يُسْأَلُ عَمَّا يَفْعَلُ وَ هُمْ يُسْأَلُونَ

Allah Does whatever He so Desires to” [3:40], and surely Allah Orders whatever He Wants to [5:1] there is no Postponement of His Judgment, [13:41] – nor any repeller of His^{-azwj} Judgment. **He cannot be questioned about what He Does, and they would be Questioned [21:23]**.

هَذَا يَا إِبْرَاهِيمُ مِنْ بَاطِنِ عِلْمِ اللَّهِ الْمَكْنُونِ وَ مِنْ سِرِّهِ الْمَخْزُونِ أَلَا أَزِيدُكَ مِنْ هَذَا الْبَاطِنِ شَيْئًا فِي الصُّدُورِ

This, O Ibrahim, is from the esoteric Knowledge of Allah^{-azwj}, the hidden, and from His^{-azwj} treasured secrets. Shall I^{-asws} increase you something from this esoteric, regarding the chests?’

قُلْتُ بَلَى يَا ابْنَ رَسُولِ اللَّهِ

I said, ‘Yes, O son^{-asws} of Rasool-Allah^{-saww}!’

قَالَ ع قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَ لَنَحْمِلَ خَطَايَاكُمْ وَ مَا هُمْ بِحَامِلِينَ مِنْ خَطَايَاهُمْ مِنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ وَ لَيَحْمِلُنَّ أَثْقَالَهُمْ وَ أَنْتُمْ مُعَ أَنْفَالِهِمْ وَ لَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْعَلُونَ

He^{-asws} said: ‘**And those who commit Kufr say to those who believe, ‘Follow our way and we will bear your sins’. And they will not bear anything from their sins. They are lying! [29:12]**

And they will bear their own burdens, and (other) burdens along with their own burdens, and they would be Questioned on the Day of Judgment about what they were fabricating [29:13].

وَاللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ فَالِقُ الْإِصْبَاحِ - فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ لَقَدْ أَخْبَرْتُكَ بِالْحَقِّ وَ أَنْبَأْتُكَ بِالصِّدْقِ وَاللَّهُ أَعْلَمُ وَأَحْكَمُ.

By Allah-azwj Who, there is no god except He-azwj, **Breaker of the dawn, [6:96] Originator of the skies and the earth, [35:1].** I-asws have informed you with the truth and have informed you with the sincerity and Allah-azwj is more Knowing and Wiser".⁸³

بيان: وَ رَوَى الشَّيْخُ الصَّدُوقُ رَحِمَهُ اللَّهُ فِي اغْتِقَادَاتِهِ مُرْسَلًا أَنَّهُ لَا يُصِيبُ أَحَدًا مِنْ أَهْلِ التَّوْحِيدِ أَلَمٌ فِي النَّارِ إِذَا دَخَلُوهَا وَ إِنَّمَا يُصِيبُهُمْ أَلَامٌ عِنْدَ الْخُرُوجِ مِنْهَا فَيَكُونُ تِلْكَ الْأَلَامُ جَزَاءً بِمَا كَسَبَتْ أَيْدِيهِمْ وَ مَا اللَّهُ بِظَالِمٍ لِلْعَبِيدِ انْتَهَى.

Explanation – And it is reported by the Sheykh Al Sadouq, may Allah-azwj Mercy on him, in his (book) 'Itiqadaat', with an unbroken chain, 'No one from the people of Tawheed (Monotheists) will be afflicted by pain in the Fire when they enter it, and rather the pains will afflict them during their exiting from it. So those pains would be a Recompense of what their hands had earned, and Allah-azwj is not least unjust to the servants' – end'. (opinion)

كا الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ أَنَّ رَجُلًا سَأَلَ أَبَا جَعْفَرٍ ع عَنْ قَوْلِهِ عَزَّ وَ جَلَّ - وَ إِذْ أَخَذَ رَبُّكَ مِنْ نَبِيِّ آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى إِلَى آخِرِ الْآيَةِ

(The book) 'Al-Kafi' – From Ali, from his father, from Ibn Abu Umeyr, from Muhammad Bin Uzina, from Zurara,

'A man asked Abu Ja'far-asws about Words of Mighty and Majestic: **And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: "Am I not your Lord?" They said, 'Yes, (we testify)'. [7:172]** – up to the end of the Verse.

فَقَالَ وَ أَبُوهُ يَسْمَعُ ع حَدَّثَنِي أَبِي أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ قَبَضَ قَبْضَةً مِنْ تُرَابِ التُّرْبَةِ الَّتِي خَلَقَ اللَّهُ مِنْهَا آدَمَ ع فَصَبَّ عَلَيْهَا الْمَاءَ الْعَذْبَ الْفَرَاتِ ثُمَّ تَرَكَهَا أَرْبَعِينَ صَبَاحًا ثُمَّ صَبَّ عَلَيْهَا الْمَاءَ الْمَالِحَ الْأَجَاجَ فَتَرَكَهَا أَرْبَعِينَ صَبَاحًا

He-asws said, and his-asws father-asws was listening: 'My-asws father-asws narrated to me-asws that Allah-azwj Mighty and Majestic Grabbed a Handful of soil, the soil which Adam-as was Created from, and He-azwj Poured the sweet fresh water upon it. Then He-azwj Rubbed it for forty mornings, then Poured the salty bitten water upon it, and left it for forty mornings.

فَلَمَّا اخْتَمَرَتِ الطِّينَةُ أَخَذَهَا فَعَرَكَهَا عَرَكًا شَدِيدًا فَخَرَجُوا كَالدَّرِّ مِنْ بَيْنِيهِ وَ شِمَالِهِ وَ أَمَرَهُمْ جَمِيعًا أَنْ يَقْعُوا فِي النَّارِ فَدَخَلَ أَصْحَابُ الْيَمِينِ فَصَارَتْ عَلَيْهِمْ بَرْدًا وَ سَلَامًا وَ أَبَى أَصْحَابُ الشِّمَالِ أَنْ يَدْخُلُوهَا.

⁸³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 21

When the clay matured, He^{-azwj} Took is and Rubbed with severe rubbing, so they came out like the particles from His^{-azwj} Right, and His^{-azwj} left, and He^{-azwj} Commanded them all to fall into the Fire. The companions of the right entered, and it became cool and safe upon them, and the companions of the left refused to enter it".⁸⁴

23- كَا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ الْعِجْلِيِّ عَنْ زُرَّارَةَ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى حَيْثُ خَلَقَ الْخَلْقَ خَلَقَ مَاءً عَذْبًا وَ مَاءً مَالِحًا أُحْجَا فَأَمْتَزَجَ الْمَاءَانِ فَأَخَذَ طِينًا مِنْ أَدِيمِ الْأَرْضِ فَعَرَكَهُ عَرَكًا شَدِيدًا

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Dawood Al Ijaly, from Zurara, from Humran,

'From Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted, when He^{-azwj} Created the creatures, Created sweet water and salty bitter water. He^{-azwj} Mixed the two waters. He^{-azwj} Took clay from surface of the earth. He^{-azwj} Rubbed it with severe rubbing.

فَقَالَ لِأَصْحَابِ الْيَمِينِ وَ هُمْ كَالَّذِينَ يَدْبُونَ إِلَى الْجَنَّةِ بِسَلَامٍ وَ قَالَ لِأَصْحَابِ الشِّمَالِ إِلَى النَّارِ وَ لَا أَبَايَ ثُمَّ قَالَ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

He^{-azwj} Said to companions of the right, and they were like the particles: "Crawl to the Paradise in safety!" And Said to companions of the left: "To the Fire and I^{-azwj} don't Care!" Then He^{-azwj} Said: **"Am I not your Lord?" They said, 'Yes, we testify'. (He Said): "Lest you should be saying on the Day of Judgment, 'We were oblivious of this' [7:172].**

ثُمَّ أَخَذَ الْمِيثَاقَ عَلَى النَّبِيِّينَ فَقَالَ أَلَسْتُ بِرَبِّكُمْ وَ أَنَّ هَذَا مُحَمَّدٌ رَسُولِي وَ أَنَّ هَذَا عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ قَالُوا بَلَى فَخَبَّرْتُ هُمُ النَّبُوَّةُ

Then He^{-azwj} Took the Covenant upon the Prophets^{-as}. He^{-azwj} Said: **"Am I not your Lord?" [7:172]**, and that this is Muhammad^{-as} My^{-azwj} Rasool^{-saww}, and that this is Ali^{-asws} Emir of the Momineen?' They said, 'Yes'. So, the Prophet-hood was affirmed for them.

وَ أَخَذَ الْمِيثَاقَ عَلَى أُولَى الْعَرَمِ أَنِّي رَبُّكُمْ وَ مُحَمَّدٌ رَسُولِي وَ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ وَ أَوْصِيَاؤُهُ مِنْ بَعْدِهِ وَ لَا أَمْرِي وَ حُزَانُ عَلَمِي وَ أَنَّ الْمَهْدِيَّ أَنْتَصِرُ بِهِ لِدِينِي وَ أَطْهَرُ بِهِ دَوْلَتِي وَ أَنْتَقِمُ بِهِ مِنْ أَعْدَائِي وَ أُعْبُدُ بِهِ طَوْعًا وَ كَرْهًا

And He^{-azwj} Took the Covenant upon the Determined Ones (from the Messengers^{-as}): "I^{-azwj} am your Lord^{-azwj}, and Muhammad^{-saww} is My^{-azwj} Rasool^{-saww}, and Ali^{-asws} is Emir of the Momineen, and his^{-asws} successors^{-asws} from after him^{-asws} are Maters^{-asws} of My^{-azwj} Command, and treasurers of My^{-azwj} Knowledge, and that the Mahdi^{-ajfj}, I^{-azwj} shall be helped by him^{-ajfj} for My^{-azwj} religion, and Reveal My^{-azwj} government by him^{-ajfj}, and Take revenge by him^{-ajfj} from My^{-azwj} enemies, willingly and unwillingly!"

قَالُوا أَقْرَبْنَا يَا رَبِّ وَ شَهِدْنَا

They said, 'We acknowledge, O Lord^{-azwj}, and we testify!'

وَلَمْ يَجْحَدْ آدَمُ وَلَمْ يُتَرَفَّ فَتَبَيَّنَتْ الْعَزِيمَةُ لَهُؤُلَاءِ الْخُمُسَةِ فِي الْمَهْدِيِّ وَلَمْ يَكُنْ لِآدَمَ عَزْمٌ عَلَى الْإِقْرَارِ بِهِ وَهُوَ قَوْلُهُ عَزَّ وَ جَلَّ وَ لَقَدْ عَاهَدْنَا إِلَى آدَمَ مِنْ قَبْلُ
فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْماً قَالَ إِنَّمَا هُوَ فَتَرَكُ

And Adam^{-as} neither rejected nor accepted, so the Determination was affirmed for these five (Prophets^{-as}) regarding the Mahdi^{-ajfj}, and there did not happen to be any determination for Adam^{-as} upon the acknowledgement with him^{-ajfj}, and it is Word of the Mighty and Majestic: **And We had Covenanted to Adam before, but he forgot, and We did not find for him having determination [20:115].** But rather he^{-as}, he^{-as} neglected'.

ثُمَّ أَمَرَ نَاراً فَأَجِجَتْ فَقَالَ لِأَصْحَابِ الشِّمَالِ ادْخُلُوهَا فَهَابُوهَا وَ قَالَ لِأَصْحَابِ الْيَمِينِ ادْخُلُوهَا فَدَخَلُوهَا فَكَانَتْ عَلَيْهِمْ بَرْدًا وَسَلَامًا

Then He^{-azwj} Commanded a Fire, so it ignited. He^{-azwj} Said to companions of the left: "Enter it!" They refused. And He^{-azwj} Said to companions of the right: "Enter it!" They entered it, and it became cool and safe upon them.

فَقَالَ أَصْحَابُ الشِّمَالِ يَا رَبِّ أَقْلَنَّا فَقَالَ قَدْ أَقْلَنْتُكُمْ اذْهَبُوا فَادْخُلُوهَا فَهَابُوهَا فَتَمَّ تَبَيَّنَتْ الطَّاعَةُ وَالْوَلَايَةُ وَالْمُعَصِيَةُ.

Companions of the left said, 'O Lord^{-azwj}! Tell us!' He^{-azwj} Said: 'I^{-azwj} have Told you!' They (tried to) enter it, but they feared it. So (from then), the obedience, and the Wilayah, and the disobedience was affirmed".⁸⁵

24- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَعَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ حَبِيبِ بْنِ سَجِسْتَانٍ قَالَ
سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا أَخْرَجَ ذُرِّيَّةَ نَبِيِّ آدَمَ مِنْ ظَهْرِهِ لِيَأْخُذَ عَلَيْهِمُ الْمِيثَاقَ بِالرُّبُوبِيَّةِ لَهُ وَ بِالنَّبُوءَةِ لِكُلِّ نَبِيٍّ فَكَانَ أَوَّلُ مَنْ أَخَذَ لَهُ
عَلَيْهِمُ الْمِيثَاقَ نُبُوتُهُ - مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ص

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Hisham Bin Salim, from Habeeb Al Sijistany who said,

'I heard Abu Ja'far^{-asws} saying: 'When Allah^{-azwj} Mighty and Majestic Extracted offspring of the children of Adam^{-as} from his^{-as} back in order to Take the Covenant upon them with the Lordship for Him^{-azwj}, and with the Prophet-hood with every Prophet^{-as}, the first one He^{-azwj} Took the Covenant for upon them with his^{-saww} Prophet-hood was Muhammad^{-saww} Bin Abdullah^{-saww}.

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِآدَمَ انْظُرْ مَاذَا تَرَى

Then Allah^{-azwj} Mighty and Majestic Said to Adam^{-as}: "Look at what you^{-as} see!"

قَالَ فَتَنَظَّرَ آدَمُ ع إِلَى ذُرِّيَّتِهِ وَ هُمْ ذَرَّرَ قَدْ مَلَكُوا السَّمَاءَ قَالَ آدَمُ ع يَا رَبِّ مَا أَكْثَرَ ذُرِّيَّتِي وَ لِأَمْرِ مَا خَلَقْتَهُمْ فَمَا تُرِيدُ مِنْهُمْ بِأَخِيكَ الْمِيثَاقَ عَلَيْهِمْ

⁸⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 23

He^{-asws} said: 'Adam^{-as} looked at his^{-as} offspring, and they were particles having filled up the sky. Adam^{-as} said: 'O Lord^{-azwj}! How numerous are my^{-as} offspring, and You^{-azwj} have Created them for a matter, so what do You^{-azwj} Want from them by Taking the Covenant upon them?'

قَالَ اللَّهُ عَزَّ وَ جَلَّ يَعْْبُدُونِي وَ لَا تُشْرِكُونِي بِي شَيْئاً وَ يُؤْمِنُونَ بِرُسُلِي وَ يَتَّبِعُونَهُمْ

Allah^{-azwj} Mighty and Majestic Said: "They should worship Me^{-azwj} and not associate anything with Me^{-azwj}, and they should believe in My^{-azwj} Messengers^{-as} and follow them^{-as}!"

قَالَ آدَمُ يَا رَبِّ فَمَا لِي أَرَى بَعْضَ الذَّرِّ أَكْثَرَ مِنْ بَعْضٍ وَ بَعْضُهُمْ لَهُ نُورٌ كَثِيرٌ وَ بَعْضُهُمْ لَهُ نُورٌ قَلِيلٌ وَ بَعْضُهُمْ لَيْسَ لَهُ نُورٌ أَصْلاً

Adam^{-as} said: 'O Lord^{-azwj}! So, what is the matter I^{-as} see some of the particles being mightier than some, and one of them has a lot of Noor for him, and one of them have little Noor for him, and one of them hasn't any Noor for him at all!'

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ وَ كَذَلِكَ خَلَقْتُهُمْ لِأَتْلُوهُمْ فِي كُلِّ خَالَتِهِمْ

Allah^{-azwj} Mighty and Majestic Said: "And like that I^{-azwj} have Created them in order to Try them in all their situations!"

قَالَ آدَمُ ع يَا رَبِّ فَتَأْذُنِي فِي الْكَلَامِ فَاتَكَلَّمْ

Adam^{-as} said: 'O Lord^{-azwj}! Permit me^{-as} regarding the speech, so I^{-as} can talk'.

قَالَ اللَّهُ عَزَّ وَ جَلَّ تَكَلَّمَ فَإِنَّ رُوحَكَ مِنْ رُوحِي وَ طَبِيعَتَكَ خِلَافُ كُنُوتِي

Allah^{-azwj} Mighty and Majestic Said: "Speak, for your^{-as} soul is from My^{-azwj} soul, and your^{-as} clay is different to My^{-azwj} Existence!"

قَالَ آدَمُ ع فَلَوْ كُنْتُ خَلَقْتُهُمْ عَلَى مِثَالٍ وَاحِدٍ وَ قَدَرٍ وَاحِدٍ وَ طَبِيعَةٍ وَاحِدَةٍ وَ جِلَّةٍ وَاحِدَةٍ وَ أَلْوَانٍ وَاحِدَةٍ وَ أَعْمَارٍ وَاحِدَةٍ وَ أَرْزَاقٍ سَوَاءٍ لَمْ يَبْغِ بَعْضُهُمْ عَلَى بَعْضٍ وَ لَمْ يَكُ بَيْنَهُمْ تَحَاسُدٌ وَ لَا تَبَاغُضٌ وَ لَا اخْتِلَافٌ فِي شَيْءٍ مِنَ الْأَشْيَاءِ

Adam^{-as} said: 'If only You^{-azwj} would have Created them upon one likeness, and one measurement, and one clay, and one constitution, and one colour, and one life-span, and equal sustenance(s), they would not rebel against each other, and there would not occur between them any jealousy, nor hatred, nor differing regarding anything from the things'.

قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا آدَمُ بِرُوحِي نَطَقْتَ وَ بِضَعْفِ طَبِيعَتِكَ تَكَلَّمْتَ مَا لَا عِلْمَ لَكَ بِهِ وَ أَنَا الْخَالِقُ الْعَلِيمُ يَعْلَمِي خَالَقْتُ بَيْنَ خَلْقِهِمْ وَ يَمَسِّيَتِي تَمَضِي فِيهِمْ أَمْرِي وَ إِلَى تَدْبِيرِي وَ تَقْدِيرِي صَائِرُونَ وَ لَا تَبْدِيلَ لَخَلْقِي

Allah^{-azwj} Mighty and Majestic Said: "O Adam^{-as}! By My^{-azwj} Soul you^{-as} have spoken, and by your^{-as} weak clay you have spoken what there is no knowledge for you^{-as} with it, and I^{-azwj} am the Creator, the All-Knowing! With My^{-azwj} Knowledge I^{-azwj} have Made differences between their creations, and by My^{-azwj} desire My^{-azwj} Command is Accomplished among them, and to My^{-azwj} Arrangement and My^{-azwj} Pre-determination they will be coming, and there is no replacement (alteration) to My^{-azwj} Creation.

إِنَّمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ لِيَعْبُدُونِي وَ خَلَقْتُ الْجَنَّةَ لِمَنْ عِبَدَنِي فَأَطَاعَنِي مِنْهُمْ وَ اتَّبَعَ رُسُلِي وَ لَا أُبَالِي

But rather, I^{-azwj} Created the Jinn and the humans for them to be worshipping Me^{-azwj}, and I^{-azwj} Created the Paradise for the ones worshipping Me^{-azwj} so he obeyed Me^{-azwj} from them and followed My^{-azwj} Messengers^{-as}, and I^{-azwj} don't Care!

وَ خَلَقْتُ النَّارَ لِمَنْ كَفَرَ بِي وَ عَصَانِي وَ لَمْ يَتَّبِعْ رُسُلِي وَ لَا أُبَالِي

And I^{-azwj} Created the Fire for the ones who disbelieve in Me^{-azwj}, and disobey Me^{-azwj}, and did not follow My^{-azwj} Messengers^{-as}, and I^{-azwj} don't Care!

وَ خَلَقْتُكَ وَ خَلَقْتُ ذُرِّيَّتَكَ مِنْ غَيْرِ فَاقَةٍ بِي إِلَيْكَ وَ إِلَيْهِمْ وَ إِنَّمَا خَلَقْتُكَ وَ خَلَقْتُهُمْ لِأَبْلُوكَ وَ أَبْلُوهُمْ أَتَيْكُمْ أَحْسَنُ عَمَلًا فِي دَارِ الدُّنْيَا فِي حَيَاتِكُمْ وَ قَبْلَ مَمَاتِكُمْ-

And I^{-azwj} Created you^{-as} and Created your^{-as} offspring from without there being any need with Me^{-azwj} to you^{-as} and to them, and rather I^{-azwj} Created you^{-as} and Created them to Try you^{-as} and Try them, which of you are best in deeds in the house of the world during your lifetimes, and before your deaths!

فَلِذَلِكَ خَلَقْتُ الدُّنْيَا وَ الْآخِرَةَ وَ الْحَيَاةَ وَ الْمَوْتَ وَ الطَّاعَةَ وَ الْمَعْصِيَةَ وَ الْجَنَّةَ وَ النَّارَ وَ كَذَلِكَ أَرَدْتُ فِي تَقْدِيرِي وَ تَدْيِيرِي وَ بَعْلَمِي النَّافِلَ فِيهِمْ

For that (reason) I^{-azwj} Created the world and the Hereafter, and the life and the death, and the obedience and disobedience, and the Paradise and the Fire, and like that I^{-azwj} had Wanted in My^{-azwj} Pre-determination, and My^{-azwj} Arrangement, and with My^{-azwj} Knowledge, the implemented among them.

خَالَفْتُ بَيْنَ صُورِهِمْ وَ أَجْسَامِهِمْ وَ أَلْوَانِهِمْ وَ أَعْمَارِهِمْ وَ أَزْوَاجِهِمْ وَ طَاعَتِهِمْ وَ مَعْصِيَتِهِمْ فَجَعَلْتُ مِنْهُمْ الشَّقِيَّ وَ السَّعِيدَ وَ الْبَصِيرَ وَ الْأَعْمَى وَ الْقَصِيرَ وَ الطَّوِيلَ وَ الْجَمِيلَ وَ الدَّمِيمَ وَ الْعَالِمَ وَ الْجَاهِلَ وَ الْغَنِيَّ وَ الْفَقِيرَ وَ الْمُطِيعَ وَ الْعَاصِيَ وَ الصَّحِيحَ وَ السَّقِيمَ وَ مَنْ بِهِ الزَّمَانَةُ وَ مَنْ لَا عَاهَةَ بِهِ

I^{-azwj} Made differences between their faces, and their bodies, and their colours, and their lifespans, and their sustenance(s), and their obedience, and their disobedience. I^{-azwj} Made from them the wretched and the fortunate, the seeing and the blind, and the short and the tall, and the beautiful and the loathsome, and the knowledgeable and the ignoramus, and the rich and the poor, and the obedient and the disobedient, and the sick and the one having infirmity with him, and the one having no disabilities with him.

فَيَنْظُرُ الصَّحِيحُ إِلَى الَّذِي بِهِ الْعَاهَةُ فَيَحْمَدُنِي عَلَى عَافِيَّتِهِ وَ يَنْظُرُ الَّذِي بِهِ الْعَاهَةُ إِلَى الصَّحِيحِ فَيَدْعُونِي وَ يَسْأَلُونِي أَنْ أُعَافِيَهُ وَ يَصْبِرُ عَلَى بَلَائِي فَأُثَبِّتُهُ جَزِيلَ عَطَائِي

So, the healthy one would look at the one having the disability with him, so he would praise Me^{-azwj} upon his wellbeing, and the one having the disability with him would look at the healthy, so he would worship Me^{-azwj} and ask Me^{-azwj} to Make him well and be patient upon My^{-azwj} Afflictions so I^{-azwj} will Reward him plentifully of My^{-azwj} awards.

وَ يَنْظُرُ الْعَيِّ إِلَى الْفَقِيرِ فَيَحْمَدُنِي وَ يَشْكُرُنِي وَ يَنْظُرُ الْفَقِيرُ إِلَى الْعَيِّ فَيَدْعُونِي وَ يَسْأَلُونِي

And the rich would look at the poor, so he would praise Me^{-azwj} and thank Me^{-azwj}, and the poor would look at the rich one, so he would worship Me^{-azwj} and ask Me^{-azwj}.

وَيَنْظُرُ الْمُؤْمِنُ إِلَى الْكَافِرِ فَيَحْمَدُنِي عَلَى مَا هَدَيْتُهُ

And the Momin would look at the Kafir, so he would praise Me^{-azwj} upon what I^{-azwj} had Guided him.

فَلِذَلِكَ خَلَقْتُهُمْ لِأَبْلُوهُمْ فِي السَّرَّاءِ وَالضَّرَّاءِ وَفِي مَا أُعْطِيَهُمْ وَفِي مَا أُتْبِلِيَهُمْ وَفِي مَا أُعْطِيَهُمْ وَفِي مَا أَمْنَعُهُمْ

So, for that (reason), I^{-azwj} have Created them in order to Try them in the prosperity and the misfortunes, and in what I^{-azwj} have Healed them and Afflicted them, and in what I^{-azwj} have Granted them, and in what I^{-azwj} have Prevented them.

وَ أَنَا اللَّهُ الْمَلِكُ الْقَادِرُ وَ لِي أَنْ أَمْضِيَ جَمِيعَ مَا قَدَّرْتُ عَلَى مَا دَبَّرْتُ وَ لِي أَنْ أَعَيِّرَ مِنْ ذَلِكَ مَا شِئْتُ إِلَى مَا شِئْتُ وَ أَقْدِمَ مِنْ ذَلِكَ مَا أَحَرْتُ وَ أُؤَخِّرَ مِنْ ذَلِكَ مَا قَدَّمْتُ

And I^{-azwj} am Allah^{-azwj}! The King! The Able! And for Me^{-azwj} is to Accomplish entirety of what I^{-azwj} had Pre-determined upon what I^{-azwj} Managed! And for Me^{-azwj} is to Change from that whatever I^{-azwj} so Desire to whatever I^{-azwj} so Desire and Bring forward from that what I^{-azwj} had Delayed, and Delay from that what I^{-azwj} had Brought forward.

وَ أَنَا اللَّهُ الْفَعَّالُ لِمَا أُرِيدُ لَا أَسْأَلُ عَمَّا أَفْعَلُ وَ أَنَا أَسْأَلُ خَلْقِي عَمَّا هُمْ فَاعِلُونَ.

And I^{-azwj} am Allah^{-azwj}! The Doer of whatever I^{-azwj} Want. I^{-azwj} will not be questioned about what I^{-azwj} Do, and I^{-azwj} shall Question My^{-azwj} creatures about what they had been doing".⁸⁶

رَوَى الصَّدُوقُ فِي التَّوْحِيدِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع أَنَّهُ قَالَ: مَعْنَى قَوْلِ النَّبِيِّ ص اْعْمَلُوا فِكُلُّ مُبَسَّرٍ لِمَا خُلِقَ لَهُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْجِنَّ وَ الْإِنْسَ لِيَعْبُدُوهُ وَ لَمْ يَخْلُقْهُمْ لِيَعْصُوهُ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ- وَ مَا خَلَقْتُ الْجِنَّ وَ الْإِنْسَ إِلَّا لِيَعْبُدُونِ فَيَسَّرَ كُلًّا لِمَا خُلِقَ لَهُ فَالْوَيْلُ لِمَنْ اسْتَحَبَّ الْعَمَى عَلَى الْهُدَى.

Explanation – It is reported by Al-Sadouq in (the book) ‘Al-Tawheed’ – from Abu Al-Hassan^{-asws} the 1st having said: ‘Meaning of words of the Prophet^{-saww}: ‘Work, for every facility is for what had been Created for’, is that Allah^{-azwj} Mighty and Majestic Created the Jinn and the humans in order to worship Him^{-azwj}, and did not Create the to disobey Him^{-azwj}; and that is Word of Mighty and Majestic: **And I have not Created the Jinn and the Humans except to be worshipping Me [51:56].** So He^{-azwj} Makes everything easy for what it has been Created for. So the woe is for the one who likes the blindness over the guidance”.

قال رسول الله صلى الله عليه و آله ما منكم من أحد الا و قد كتب مقعده من النار و مقعده من الجنة قالوا يا رسول الله أ فلا نتكل على كتابنا و ندع العمل، قال اعملوا فكل ميسر لما خلق له اما من كان من أهل السعادة فسييسر لعمل السعادة، و أما من كان من أهل الشقاوة فسييسر لعمل الشقاوة.

⁸⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 24

Note: - Rasool-Allah^{-saww} said: 'There is no one from you except and his seat has either been written from the Fire and his seat from the Paradise'. They said, 'O Rasool-Allah^{-saww}! So why don't we rely upon what is written for us and leave the deeds'. He^{-saww} said: 'Word, for every facility is for what is had been Created. As for the one was from the people of fortunacy, he will be facilitated to the fortunate deeds, and as for one who was from the people of wretchedness, he will be facilitated to the wretchedness'.

فِي الْحَدِيثِ النَّاسُ مَعَادِنُ كَمَعَادِنِ الذَّهَبِ وَ الْفِضَّةِ خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ.

In the Hadeeth: 'The people are a mine like the mine of gold and silver. Their choice during the pre-Islamic period is their choice in Al-Islam'.

25- كَأ، الكافي عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ إِنِّي لَأَرَى بَعْضَ أَصْحَابِنَا يَعْتَرِيهِ التَّرَقُّيُّ وَ الْحِدَّةُ وَ الطَّيِّشُ فَأَعْتَمُّ لِدَلِكْ عَمَّا شَدِيداً وَ أَرَى مَنْ خَالَفَنَا فَأَرَاهُ حَسَنَ السَّمْتِ

(The book) 'Al-Kafi' – from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from one of our companions, from Abdullah Bin Sinan who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! I see one of our companions being irritable, sharp, and reckless, so am saddened for that with severe sadness; and I see from our adversaries, and I see him being of good ways'.

قَالَ لَا تَقُلْ حَسَنَ السَّمْتِ فَإِنَّ السَّمْتِ سَمْتُ الطَّرِيقِ وَ لَكِنْ قُلْ حَسَنَ السِّيَمَاءِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ سِيَمَاءُهُمْ فِي وُجُوهِهِمْ

He^{-asws} said: 'Do not say, 'good ways', for the way is way of the road, but say, 'good appearance', for Allah^{-azwj} Mighty and Majestic Says: **Their marks are in their faces [48:29]** '.

قَالَ قُلْتُ فَأَرَاهُ حَسَنَ السِّيَمَاءِ لَهُ وَقَارٌ فَأَعْتَمُّ لِدَلِكْ

He (the narrator) said, 'I said, 'I see him having good appearance for him, so I get saddened at that'.

قَالَ لَا تَعْتَمُّ لِمَا رَأَيْتَ مِنْ نَرَقِ أَصْحَابِكَ وَ لِمَا رَأَيْتَ مِنْ حُسْنِ سِيَمَاءٍ مَنْ خَالَفَكَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا أَرَادَ أَنْ يَخْلُقَ آدَمَ خَلَقَ تِلْكَ الطَّيْنَتَيْنِ ثُمَّ فَرَّقَهُمَا فِرْقَتَيْنِ

He^{-asws} said: 'Do not be saddened at what you see from the irritability of your companions and at what you see from the good appearance of your adversary! When Allah^{-azwj} Blessed and Exalted Wanted to Create Adam^{-as}, Created those two clays. Then He^{-azwj} Separated them into to sects.

فَقَالَ لِأَصْحَابِ الْيَمِينِ كُونُوا خَلْقاً يَأْذِنِي فَكَانُوا خَلْقاً بِمَنْزِلَةِ الدَّرِّ يَذْرُغُ وَ قَالَ لِأَصْحَابِ الشِّمَالِ كُونُوا خَلْقاً يَأْذِنِي فَكَانُوا خَلْقاً بِمَنْزِلَةِ الدَّرِّ يَذْرُغُ

He^{-azwj} Said to companions of the right: "Be Creatures by My^{-azwj} Permission!" So, they became creatures at the status of the particles running around. And He^{-azwj} Said to companions of the

left: “Be creatures by My^{-azwj} Permission!” They became creatures at the status of the folded particles.

ثُمَّ رَفَعَ لَهُمْ نَارًا فَقَالَ ادْخُلُوهَا بِإِذْنِي فَكَانَ أَوَّلَ مَنْ دَخَلَهَا مُحَمَّدٌ ص ثُمَّ اتَّبَعَهُ أَوَّلُو الْعِزِّ مِنَ الرُّسُلِ وَأَوْصِيَاؤُهُمْ وَأَتْبَاعُهُمْ

Then He^{-azwj} Raised a fire for them. He^{-azwj} Said: “Enter it, by My^{-azwj} Permission!” So, the first one to enter it was Muhammad^{-saww}, then the Determined Ones from the Messengers^{-as} and their^{-as} successors^{-as}, and their^{-as} followers, followed him^{-saww}.

ثُمَّ قَالَ لِأَصْحَابِ الشِّمَالِ ادْخُلُوهَا بِإِذْنِي فَقَالُوا رَبَّنَا خَلَقْتَنَا لِتُخْرِقَنَا فَعَصَوْا

Then He^{-azwj} Said to companions of the left: “Enter it, by My^{-azwj} Permission!” They said, ‘Our Lord^{-azwj}! You^{-azwj} have Created us so You^{-azwj} can Incinerate us?’ They disobeyed.

فَقَالَ لِأَصْحَابِ الْيَمِينِ اخْرُجُوا بِإِذْنِي مِنَ النَّارِ فَخَرَجُوا لَمْ تَكِلِمٍ مِنْهُمْ النَّارُ كَلِمًا وَ لَمْ تُؤَثِّرْ فِيهِمْ أَثَرًا فَلَمَّا رَأَاهُمْ أَصْحَابُ الشِّمَالِ قَالُوا رَبَّنَا نَرَى أَصْحَابَنَا قَدْ سَلِمُوا فَأَقْبَلْنَا وَ مُرْنَا بِالْدُّخُولِ

He^{-azwj} Said to companions of the right: “Come out from the fire by My^{-azwj} Permission!” They came out and the fire had not taken anything from them and did not leave any trace of impact in them. When companions of the left saw them, they said, ‘Our Lord^{-azwj}! We see our companions being safe, so Command us with the entering!’

قَالَ قَدْ أَقْبَلْتُكُمْ فَادْخُلُوهَا

He^{-azwj} Said: ‘I^{-azwj} am Telling you, so enter it!’

فَلَمَّا دَنَوْا وَ أَصَابَهُمُ الْوَهْجُ رَجَعُوا فَقَالُوا يَا رَبَّنَا لَا صَبْرَ لَنَا عَلَى الْإِخْرَاقِ فَعَصَوْا فَأَمَرَهُمْ بِالْدُّخُولِ ثَلَاثًا كُلَّ ذَلِكَ يَعْصُونَ وَ يَرْجِعُونَ

When they approached and the glare hit them, they returned. They said, ‘O our Lord^{-azwj}! There is no patience for us upon the burning!’ They disobeyed. He^{-azwj} Commanded them with the entering, thrice, during all that they disobeyed and returned.

وَ أَمَرَ أَوَّلِيكَ ثَلَاثًا كُلَّ ذَلِكَ يُطِيعُونَ وَ يَخْرُجُونَ فَقَالَ لَهُمْ كُونُوا طِينًا بِإِذْنِي فَخَلَقَ مِنْهُ آدَمَ

And He^{-azwj} Commanded those thrice, during all that they obeyed and were brought out. He^{-azwj} Said: ‘Be clay, by My^{-azwj} Permission!’ He^{-azwj} Created Adam^{-as} from it’.

قَالَ فَمَنْ كَانَ مِنْ هَؤُلَاءِ لَا يَكُونُ مِنْ هَؤُلَاءِ وَ مَنْ كَانَ مِنْ هَؤُلَاءِ لَا يَكُونُ مِنْ هَؤُلَاءِ وَ مَا رَأَيْتَ مِنْ نَزَقٍ أَصْحَابِكَ وَ خُلُقِهِمْ فِيمَا أَصَابَ مِنْ لَطَخٍ أَصْحَابِ الشِّمَالِ وَ مَا رَأَيْتَ مِنْ حُسْنِ سِيَمَاءٍ مَنْ خَالَفَكُمْ وَ وَقَارِهِمْ فِيمَا أَصَابَهُمْ مِنْ لَطَخٍ أَصْحَابِ الْيَمِينِ.

He^{-asws} said: ‘So the one who was from these, cannot happen to be from those, and the one who was from those cannot be from these; and what you saw from the irritability of your companion and their manners, it is from what had hit them from the stains of companions of

the left, and what you saw from the good appearance of your adversaries and their dignity, it is from what had hit them from the stains of companions of the right".⁸⁷

26- سن، المحاسن عن أبيه عن محمد بن سنان عن الفضل بن عمر عن أبي عبد الله ع قال: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ الْمُؤْمِنَ مِنْ نُورٍ عَظَمَتِهِ وَ جَلَالِ كِبَرِيَّاتِهِ فَمَنْ طَعَنَ عَلَى الْمُؤْمِنِ أَوْ رَدَّ عَلَيْهِ فَقَدْ رَدَّ عَلَى اللَّهِ فِي عَرْشِهِ وَ لَيْسَ هُوَ مِنَ اللَّهِ فِي وَلَايَةٍ وَ إِنَّمَا هُوَ شِرْكُ شَيْطَانٍ.

(The book) 'Al-Mahasin' – from his father, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted Created the Momin from the Noor of His^{-azwj} Magnificence, and Majesty of His^{-azwj} Greatness. So, the one who insults upon the Momin or rebuts to him, so he has rebutted to Allah^{-azwj} in His^{-azwj} Throne, and he isn't in Wilayah from Allah^{-azwj}, and rather it is Shirk of Satan^{-la''}.⁸⁸

27- رِيَاضُ الْجَنَانِ، لِفَضْلِ اللَّهِ بْنِ مُحَمَّدٍ الْفَارِسِيِّ بِإِسْنَادِهِ عَنْ بَشْرِ بْنِ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ خَلَقَ مُحَمَّدًا مِنْ طِينَةٍ مِنْ جَوْهَرَةٍ مِنْ تَحْتِ الْعَرْشِ وَ إِنَّهُ كَانَ لِطِينَتِهِ نَضْجٌ فَجَعَلَ طِينَةَ أَمِيرِ الْمُؤْمِنِينَ ع مِنْ نَضْجِ طِينَةِ رَسُولِ اللَّهِ ص

(The book) 'Riyaz Al-Jinan' of Fazl Allah Bin Mahmoud Al FArSy, by his chain, from Bishr Bin Abu Utba,

'From Ja'far^{-asws} and Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Created Muhammad^{-saww} from clay of His^{-azwj} Essence from beneath the Throne, and there was ripeness for his^{-saww} clay so He^{-azwj} Made the clay of Amir Al-Momineen^{-asws} from ripeness of clay of Rasool-Allah^{-saww}.

وَ كَانَ لِطِينَةِ أَمِيرِ الْمُؤْمِنِينَ ع نَضْجٌ فَجَعَلَ طِينَتَنَا مِنْ فَضْلِ طِينَةِ أَمِيرِ الْمُؤْمِنِينَ وَ كَانَتْ لِطِينَتِنَا نَضْجٌ فَجَعَلَ طِينَةَ شِيعَتِنَا مِنْ نَضْجِ طِينَتِنَا

And there was ripeness for clay of Amir Al-Momineen^{-asws}, so He^{-azwj} Made our^{-asws} (Imams^{-asws}) clay from the surplus of clay of Amir Al-Momineen^{-asws}; and there was ripeness for our^{-asws} clay, so He^{-azwj} Made clay of our^{-asws} Shias from the ripeness of our^{-asws} clay.

فَقُلُوبُهُمْ تَحْنُ إِلَيْنَا وَ قُلُوبُنَا تَعْطِفُ عَلَيْهِمْ كَعَطْفِ الْوَالِدِ عَلَى الْوَلَدِ وَ نَحْنُ لَهُمْ خَيْرٌ مِنْهُمْ لَنَا وَ رَسُولُ اللَّهِ ص لَنَا خَيْرٌ وَ نَحْنُ لَهُ خَيْرٌ.

Thus, their hearts yearn to us^{-asws}, and our^{-asws} hearts sympathise upon them like the compassion of the parent upon the child, and we^{-asws} are better for them than they are to us^{-asws}, and Rasool-Allah^{-saww} is good for us^{-asws} and we^{-asws} are good for him^{-saww}.⁸⁹

28- وَ مِنْهُ، بِإِسْنَادِهِ عَنْ أَبِي الْحَجَّاجِ قَالَ قَالَ لِي أَبُو جَعْفَرٍ ع يَا أَبَا الْحَجَّاجِ إِنَّ اللَّهَ خَلَقَ مُحَمَّدًا وَ آلَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِمْ مِنْ طِينِ عَلِيِّينَ وَ خَلَقَ قُلُوبَهُمْ مِنْ طِينِ عَلِيِّينَ فَقُلُوبُ شِيعَتِنَا مِنْ أَبْدَانِ آلِ مُحَمَّدٍ ص

⁸⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 25

⁸⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 26

⁸⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 27

And from him, by his chain, from Abu Al Hajjaj who said,

‘O Abu Al-Hajjaj! Allah^{-azwj} Created Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, may the Salawaat of Allah^{-azwj} be upon them, from clay of Illiyeen, and Created their^{-asws} hearts from clay of Illiyeen. The hearts of our^{-asws} Shias are from bodies of Progeny^{-asws} of Muhammad^{-saww}.

وَ إِنَّ اللَّهَ تَعَالَى خَلَقَ عَدُوَّ آلِ مُحَمَّدٍ مِنْ طِينٍ سَجِينٍ وَ خَلَقَ قُلُوبَهُمْ أَحَبَّ مِنْ ذَلِكَ وَ خَلَقَ شِيعَتَهُمْ مِنْ طِينٍ دُونَ طِينٍ سَجِينٍ فَقُلُوبُهُمْ مِنْ أَتَدَانِ أَوْلِيكَ وَ كُلُّ قَلْبٍ يَجُنُّ إِلَى بَدَنِهِ.

And Allah^{-azwj} the Exalted Created enemies of Progeny^{-asws} of Muhammad^{-saww} from clay of Sijjeen, and Created their hearts with wickeder than that, and Created their loyalists from clay besides clay of Sijjeen. So, their hearts are from their bodies, and every heart yearns to its body”.⁹⁰

29- بشاره المصطفى عن ابن الشيخ عن والده عن المفيدي عن الجعافي عن جعفر بن محمد الحسيني عن أحمد بن عبد المنعم عن عبد الله بن محمد الفراري عن جعفر بن محمد عن أبيه عن جابر الأنصاري

(The book) ‘Bashaarat Al-Mustafa^{-saww}’ – from Ibn Al Sheykh, from his father, from Al Mufeed, from Al Jiany, from Ja’far Bin Muhammad Al-Husayni, from Ahmad Bin Abdul Mun’am, from Abdullah Bin Muhammad Al Fazary,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from Jabir Al-Ansary.

وَ بِالْإِسْنَادِ عَنْ أَحْمَدَ بْنِ عَبْدِ الْمُنْعِمِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ بْنِ أَبِي طَالِبٍ ع أَلَا أُبَشِّرُكَ أَلَا أُمْنَحُكَ قَالَ بَلَى يَا رَسُولَ اللَّهِ

And by the chain from Ahmad Bin Abdul Mun’im, from Amro Bin Shmr, from Jabir,

‘From Abu Ja’far^{-asws}, from Jabir having said, ‘Rasool-Allah^{-saww} said to Ali^{-asws} Bin Abu Talib^{-asws}: ‘Shall I^{-saww} give you^{-asws} glad tidings! Shall I^{-saww} bestow you^{-asws}?’ He^{-asws} said: ‘Yes, O Rasool-Allah^{-saww}!’

قَالَ فَإِنِّي خَلَقْتُ أَنَا وَ أَنْتَ مِنْ طِينَةٍ وَاحِدَةٍ فَفَضَلْتُ مِنْهَا فَضْلَةً فَخَلَقْتُ مِنْهَا شِيعَتَنَا فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ دُعِيَ النَّاسُ بِأُمَّهَاتِهِمْ إِلَّا شِيعَتَكَ فَإِنَّهُمْ يُدْعَوْنَ بِأَسْمَاءِ آبَائِهِمْ لِطَيْبِ مَوْلِدِهِمْ.

He^{-saww} said: ‘Surely I^{-saww} and you^{-asws} have been Created from one clay. A surplus remained from it, so our^{-asws} Shias were Created from it. When it will be the Day of Qiyamah, the people will be called with (names of) their mothers (as surname) except for our^{-asws} Shias, for they will be called with the names of their fathers due to the goodness of their births”.⁹¹

⁹⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 28

⁹¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 29

30- بشاء، بشارة المصطفى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَهْرِبَارٍ الْخَازِنِ عَنْ أَبِي مَنْصُورٍ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَبْدِ الْعَزِيزِ الْمُعَدِّلِ عَنْ أَبِي عُمَيْرٍ السَّمَاكِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْمَهْدِيِّ عَنْ عُمَرَ بْنِ الْخَطَّابِ السَّجِسْتَانِيِّ عَنْ إِسْمَاعِيلَ بْنِ الْعَبَّاسِ الْحَمَّصِيِّ عَنْ أَبِي زَيْنَادٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيِّ ع أَلَا أُبَشِّرُكَ يَا عَلِيُّ قَالَ بَلَى يَا أَبِي وَأُمِّي يَا رَسُولَ اللَّهِ

(The book) 'Bashaarat Al-Mustafa^{-saww}' – From Muhammad Bin Ahmad Bin Shahriyar Al Khazin, from Abu Mansour Muhammad Bin Muhammad Bin Ahmad Bin Abdul Aziz Al Muaddil, from Abu Umeyr Al Sammak, from Muhammad Bin Ahmad Al Mahdy, from Umar Bin Al Khattab Al Sijistany, from Ismail Bin Al Abbas Al Himmasy, from Abu Ziyad, from Abu Hureyra who said,

'I heard Rasool-Allah^{-saww} saying to Ali^{-asws}: 'Shall I^{-azwj} give you^{-asws} glad tidings, O Ali^{-asws}?' He^{-asws} said: 'Yes, by my^{-asws} father^{-as} and my^{-asws} mother^{-as}, O Rasool-Allah^{-saww}!'

قَالَ أَنَا وَأَنْتَ وَفَاطِمَةُ وَالحُسَيْنُ وَالحُسَيْنُ خُلِقْنَا مِنْ طِينَةٍ وَاحِدَةٍ وَفَضَلْتَ مِنْهَا فَضْلَةً فَجَعَلَ مِنْهَا شِيعَتَنَا وَمُحِبِّينَا

He^{-saww} said: 'I^{-saww}, and you^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, we^{-asws} are Created from one clay, and there remained a surplus from it, so our^{-asws} Shias and ones who love us^{-asws} were Made (to be) from it.

فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ دُعِيَ النَّاسُ بِأَسْمَاءِ أُمَّهَاتِهِمْ مَا خَلَا نَحْنُ وَشِيعَتَنَا وَمُحِبِّينَا فَإِنَّهُمْ يُدْعَوْنَ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ.

When it will be the Day of Qiyamah, the people will be called with names of their mothers (as surname) apart from us^{-asws} and our^{-asws} Shias and ones who love us^{-asws}, for they will be called with their names and names of their fathers".⁹²

31- بشاء، بشارة المصطفى عَنْ ابْنِ شَيْخِ الطَّائِفَةِ عَنْ أَبِيهِ عَنِ الْمُفِيدِ عَنِ الْمُظَفَّرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ أَبِي التَّلْحِجِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى الْهَاشِمِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الزُّرَّارِيِّ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي زَكْرِيَّا الْمُؤَصِّلِيِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ عَنِ جَدِّهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ لِعَلِيِّ أَنْتَ الَّذِي احْتَجَّ اللَّهُ بِكَ فِي ابْتِدَاءِ الْخَلْقِ حَيْثُ أَقَامَهُمْ أَشْبَاحًا فَقَالَ هُمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى

(The book) 'Bashaarat Al-Mustafa^{-saww}' – From Ibn Sheykh Al Taifa, from his father, from Al Mufeed, from Al Muzaffar Bin Muhammad, from Muhammad Bin Ahmad Bin Abu Al Salj, from Ahmad Bin Muhammad Bin Isa Al Hashimy, from Muhammad Bin Abdullah al Zurary, from his father, from Ibn Mahboub, from Abu Zakariya Al Mowsily, from Jabir,

'From Abu Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}: 'Rasool-Allah^{-saww} said to Ali^{-asws}: 'You^{-asws} are the one Allah^{-azwj} had Argued by you^{-asws} in the beginning of the creation whereby He^{-azwj} Established them as resemblances, so He^{-azwj} Said to them: **"Am I not your Lord?" They said, 'Yes, [7:172]'**.

قَالَ وَ مُحَمَّدٌ رَسُولِي قَالُوا بَلَى قَالَ وَ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ فَأَبَى الْخَلْقُ جَمِيعاً إِلَّا اسْتَكْبَاراً وَ عُتُوّاً عَنْ وَلَاتِكَ إِلَّا نَفَرٌ قَلِيلٌ وَ هُمْ أَقَلُّ الْقَلِيلِ وَ هُمْ أَصْحَابُ الْيَمِينِ.

⁹² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 30

He^{-azwj} Said: “And Muhammad^{-saww} is My^{-azwj} Rasool^{-saww}?’ They said, ‘Yes’. He^{-azwj} Said: “And Ali^{-asws} is Emir of the Momineen?’ But entirety of the creatures refused except they were arrogant and insolent from your^{-asws} Wilayah, except a small number, and they were fewer than the few, and they are companions of the right”.⁹³

32- كذا، الكافي عن مُحَمَّدِ بْنِ يَحْيَى وَ عَمْرٍو عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَمْرٍو عَنْ مُحَمَّدِ بْنِ خَلْفٍ عَنْ أَبِي هَاشِمٍ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَنَا مِنْ أَعْلَى عِلِّيِّينَ وَ خَلَقَ قُلُوبَ شِيعَتِنَا مِمَّا خَلَقْنَا مِنْهُ وَ خَلَقَ أَعْدَاءَهُمْ مِنْ دُونِ ذَلِكَ وَ قُلُوبَهُمْ تَهْوَى إِلَيْنَا لِأَنَّهَا خُلِقَتْ مِمَّا خُلِقْنَا

(The book) ‘Al-Kafi’ – From Muhammad Bin Yahya and someone else, from Ahmad Bin Muhammad and someone else, from Muhammad Bin Khalaf, from Abu Nahshal who said, ‘It is narrated to me by Muhammad Bin Ismail, from Abu Hamza Al-Sumali who said,

‘I heard Abu Ja’far^{-asws} saying: ‘Allah^{-azwj} Mighty and Majestic Created us^{-asws} from high Illiyees and Created hearts of our^{-asws} Shias from what We^{-azwj} had been Created from, and Created their bodies from below that, and their hearts yearn to us^{-asws} because these have been Created from what we^{-asws} are Created’.

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

Then he^{-asws} 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].**

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

(He^{-asws} said): ‘And He^{-azwj} Created our^{-asws} enemies from Sijjeen, and Created hearts of their loyalists from it, and their bodies from below that, so their hearts year to them because these have been Created from what they have been Created from’.

ثُمَّ تَلَا هَذِهِ الْآيَةَ- كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينَ وَ مَا أَذْرَاكَ مَا سِجِّينُ كِتَابٌ مَرْفُوعٌ وَ تِلْكَ يَوْمَئِذٍ لِلْمُكَذِّبِينَ.

Then he^{-asws} recited this Verse: **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] Woe on that Day would be unto the beliers [83:10]’.**⁹⁴

33- بشار، بشار المصطفى عن ابن السَّيِّح عن أبيه عن المفضل عن ابن قولويه عن أبيه عن سعد عن ابن عيسى عن محمد بن خالد عن فضالة عن أبي بصير عن أبي جعفر ع قال: إِنَّا وَ شِيعَتَنَا خُلِقْنَا مِنْ طَيِّبَةِ عِلِّيِّينَ وَ خَلَقَ اللَّهُ عَدُوَّنَا مِنْ طَيِّبَةِ حَبَالٍ مِنْ حَمَلٍ مَسْنُونٍ.

⁹³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 31

⁹⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 32

(The book) 'Bashaarat Al-Mustafa^{-saww}' – From Ibn Al Sheykh, from his father, from Al Mufeed, from Ibn Qawlawiya, from his father, from Sa'ad, from Ibn Isa, from Muhammad Bin Khalid, from Fazalat, from Abu Baseer,

'From Abu Ja'far^{-asws} having said: 'We^{-asws} and our^{-asws} Shias are Created from clay of Illiyeen, and Allah^{-azwj} Created our^{-asws} enemies from clay of pus, from **matured mud, altered [15:26]**'.⁹⁵

⁹⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 33

CHAPTER 4 – NATURE OF ALLAH^{-azwj} THE GLORIOUS AND ITS DYEING

[الآيات](#)

The Verses

البقرة صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ

(Surah) Al Baqarah: ***A Dyeing of Allah; and who is better than Allah in dyeing? And we are worshipping to Him [2:138].***

الروم فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفاً فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ.

(Surah) Al Roum: ***Then set your face for the upright Religion - the nature of Allah which He has Natured the people upon. There is no replacement to Allah's creation. That is the Religion of the Custodian, but most people do not know [30:30].***

[تفسير](#)

(Forbidden) Interpretation (opinionated)

صِبْغَةَ اللَّهِ قال البيضاوي أي صبغنا الله صبغته و هي فطرة الله الَّتِي فَطَرَ النَّاسَ عَلَيْهَا فإنها حلية الإنسان كما أن الصبغة حلية المصبوغ أو هداانا هدايته و أرشدنا حجته أو طهر قلوبنا بالإيمان تطهيره

A Dyeing of Allah [2:138] – Al-Bayzawi said, ‘i.e., Allah^{-azwj} has dyed in His^{-azwj} Dye, and it is ***the nature of Allah which He has Natured the people upon [30:30]***, for it is an ornament of the human being just as the ornament of the dyed, or He^{-azwj} Guided us with His^{-azwj} Guidance, and Showed us His^{-azwj} Arguments, or Cleansed our hearts with the Eman in His^{-azwj} Cleansing.

و سماه صبغة لأنه ظهر أثره عليهم ظهور الصبغ على المصبوغ و تداخل في قلوبهم تداخل الصبغ الثوب أو للمشكلة فإن النصارى كانوا يغمسون أولادهم في ماء أصفر يسمونه المعمودية و يقولون هو تطهير لهم و به تحقق نصرانيتهم و نصبها على أنه مصدر مؤكد لقوله آمنا

And He^{-azwj} Named is at dyeing because its impact is revealed upon them, revealing the dye upon the dyed one, and enters into their hearts, (like) the dyeing of the cloth, or similar. The Christians were immersing their children in yellow water naming it as baptism and saying it is a cleansing for them, and by that their Christianity is realised, and they set it up based upon that it is a source emphasising his word, ‘We believe’.

و قبل على الإغراء و قبل على البذل من ملة إبراهيم.

And it is said, 'It is based upon the temptation'. And it is said, 'It is based upon the replacement from the nation of Ibrahim^{-as}'.

وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً لَا صِبْغَةَ أَحْسَنَ مِنْ صِبْغَتِهِ وَنَحْنُ لَهُ عَابِدُونَ تعريض بهم أي لا نشرك به كشرركم.

and who is better than Allah in dyeing? - There is no dyeing better than His^{-azwj} Dyeing - **And we are worshipping to Him [2:138]** – an exposition with them I.e., 'We will not associate with Him^{-azwj}, like you associating'.

و أقول قد مضى تفسير الآية الثانية في باب فضل الإيمان.

And I (Majlisi) am saying, 'The interpretation of the second Verse has already passed in the chapter on merits of the Eman'.

كا، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ وَ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ مُحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ صِبْغَةَ اللَّهِ وَ مَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً قَالَ الْإِسْلَامُ

(The book) 'Al-Kafi' – from Ali, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **A Dyeing of Allah; and who is better than Allah in dyeing? [2:138]**. He^{-asws} said: 'Al-Islam'.

وَ قَالَ فِي قَوْلِهِ عَزَّ وَ جَلَّ- فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى قَالَ هِيَ الْإِيمَانُ بِاللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ.

And he^{-asws} said regarding Words of Mighty and Majestic: **so he has grasped the most trustworthy handhold, [2:256]**. He^{-asws} said: 'It is the Eman with Allah^{-azwj} Alone, there being no associate for Him^{-azwj}'.⁹⁶

بيان رُوِيَ فِي مَعَانِي الْأَخْبَارِ، عَنْ النَّبِيِّ ص مَنْ أَحَبَّ أَنْ يَسْتَمْسِكَ بِالْعُرْوَةِ الْوُثْقَى الَّتِي لَا انْفِصَامَ لَهَا فَلْيَسْتَمْسِكْ بِوَلَايَةِ أَخِي وَ وَصِيِّ عَلِيِّ بْنِ أَبِي طَالِبٍ فَإِنَّهُ لَا يَهْلِكُ مِنْ أَحَبَّةٍ وَ تَوَلَّاهُ وَ لَا يَنْجُو مَنْ أَبْغَضَهُ وَ عَادَاهُ.

Explanation – It is reported in (the book) 'Ma'any Al-Akhbar' – from the Prophet^{-saww}: 'One who loves to hold on to **the most trustworthy handhold, [2:256]** which has **no breaking for it; [2:256]**, so let him hold adhere with Wilayah of my^{-saww} brother^{-asws} and my^{-saww} successor^{-asws} Ali Bin Abu Talib^{-asws}, for the one who loves him^{-asws} will not be destroyed and the one who hates him^{-asws} and is inimical to him^{-asws} will not be attain salvation''.

وَ عَنْ الْبَاقِرِ ع أَنَّ الْعُرْوَةَ الْوُثْقَى هِيَ مَوَدَّتُنَا أَهْلَ الْبَيْتِ.

And from Al-Baqir^{-asws}: 'The **most trustworthy handhold, [2:256]** it is our^{-asws} cordiality, People^{-asws} of the Household'.

⁹⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 4 H 1

2- كذا، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلٍ عَنِ الْبَرْنَطِيِّ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ عَبْدِ اللَّهِ بْنِ فَرْقَدٍ عَنْ هُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ صِبْغَةً اللَّهُ وَ مَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً قَالَ الصَّبْغَةُ هِيَ الْإِسْلَامُ.

(The book) 'Al-Kafi' – From the number, from Sahl, from Al Bazanty, from Dawood Bin Sirham, from Abdullah Bin Farqad, from Humran,

'From Abu Abdullah^{-asws} regarding words of Allah^{-azwj} Mighty and Majestic: '**A Dyeing of Allah; and who is better than Allah in dyeing? [2:138]**'. He^{-asws} said: 'The dyeing, it is Al-Islam''.⁹⁷

3- يد، التوحيد عَنْ أَبِيهِ عَنْ سَعْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْعَلَاءِ بْنِ الْفَضِيلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- فِطَرْتُ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا قَالَ عَلَى التَّوْحِيدِ.

(The book) 'Al Tawheed' – from his father, from Sa'ad, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Al A'ala Bin Al Fuzeyl,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **the nature of Allah which He has Natured the people upon [30:30]**. He^{-asws} said: '(Natured) upon the Tawheed''.⁹⁸

4- ير، بصائر الدرجات عَنْ أَحْمَدَ بْنِ مُوسَى عَنِ الْحَسَنِ بْنِ مُوسَى الْكَشَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ فِطَرْتُ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا قَالَ فَقَالَ عَلَى التَّوْحِيدِ وَ مُحَمَّدٍ رَسُولِ اللَّهِ ص وَ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ ع.

(The book) 'Basaair Al-Darajaat' – from Ahmad Bin Musa, from Al-Hassan Bin Musa al Khashab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

'From Abu Abdullah^{-asws} regarding His^{-azwj} Words: **the nature of Allah which He has Natured the people upon [30:30]**. He (the narrator) said, 'He^{-asws} said: '(Natured) upon the Tawheed, and Muhammad^{-saww} being Rasool^{-saww} of Allah^{-azwj}, and Ali^{-asws} being Emir of the Momineen''.⁹⁹

سن، المحاسن عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- فِطَرْتُ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا قَالَ فَطَرَهُمْ عَلَى مَعْرِفَةِ أَنَّهُ رُبُّهُمْ وَ لَوْ لَا ذَلِكَ لَمْ يَعْلَمُوا إِذَا سُئِلُوا مَنْ رُبُّهُمْ وَ مَنْ رَأَوْهُمْ.

(The book) 'Al-Mahasin' – from his father, from Ali Bin Al Nu'man, from Abdullah Bin Muskan, from Zurara who said,

⁹⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 4 H 2

⁹⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 4 H 3

⁹⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 4 H 4

'I asked Abu Ja'far^{asws} about Words of Allah^{azwj} Mighty and Majestic: **the nature of Allah which He has Natured the people upon [30:30]**. He^{asws} said: 'Natured them upon the recognition that He^{azwj} is their Lord^{azwj}, and had it not been that they would not have known, when asked who their Lord^{azwj} is, and who their Sustainer is".¹⁰⁰

6- كا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- فَطَرْتُ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا مَا تِلْكَ الْفِطْرَةُ قَالَ هِيَ الْإِسْلَامُ فَطَرَهُمُ اللَّهُ حِينَ أَخَذَ مِيثَاقَهُمْ عَلَى التَّوْحِيدِ.

(The book) 'Al-Kafi' – from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I asked him^{asws} about Words of Allah^{azwj} Mighty and Majestic: **the nature of Allah which He has Natured the people upon [30:30]**, 'What is that nature?' He^{asws} said: 'It is Al-Islam. Allah^{azwj} Natured them when He^{azwj} Took their Covenants upon the Tawheed".¹⁰¹

7- كا، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أَدِيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ حَفَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ.

(The book) 'Al-Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from Ibn Uzina, from Zurara,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I asked him^{asws} about Words of Allah^{azwj} Mighty and Majestic: **Being upright for Allah, not associating anything with Him; [22:31]**'.

قَالَ الْحَنِيفِيَّةُ مِنَ الْفِطْرَةِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ

He^{asws} said: 'The uprightness is from **the nature of Allah which He has Natured the people upon. There is no replacement to Allah's creation [30:30]**'.

قَالَ فَطَرَهُمْ عَلَى الْمَعْرِفَةِ بِهِ

He^{asws} said: 'He^{azwj} Natured them upon the recognition with Him^{azwj}'.

فَقَالَ زُرَّارَةُ وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى

Zurarah said, 'And I asked him^{asws} about Words of Allah^{azwj} Mighty and Majestic: **And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: "Am I not your Lord?" They said, "Yes, (we testify)" [7:172]**.

¹⁰⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 4 H 5

¹⁰¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 4 H 6

قَالَ أَخْرَجَ مِنْ ظَهْرِ آدَمَ ذُرِّيَّتَهُ إِلَى يَوْمِ الْقِيَامَةِ فَخَرَجُوا كَالذَّرِّ فَعَرَفَهُمْ وَأَرَاهُمْ نَفْسَهُ وَلَوْ لَا ذَلِكَ لَمْ يَعْرِفْ أَحَدٌ رَبَّهُ

He^{-asws} said: 'Extraction from the back of Adam^{-as}, his^{-as} offspring, up to the Day of Qiyamah. They came out like the particles. He^{-azwj} Introduced them and Showed them His^{-azwj} Self, and had it not been that no one would have known his Lord^{-azwj}'.

وَقَالَ قَالَ رَسُولُ اللَّهِ ص كُلُّ مَوْلُودٍ يُؤَلَّدُ عَلَى الْفِطْرَةِ يَعْنِي عَلَى الْمَعْرِفَةِ بِأَنَّ اللَّهَ عَزَّ وَجَلَّ خَالِقُهُ وَكَذَلِكَ قَوْلُهُ- وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ.

And he^{-asws} said: 'Rasool-Allah^{-saww} said: 'Every new-born is born upon the nature, meaning, upon the recognition that Allah^{-azwj} Mighty and Majestic has Created him, and like that are His^{-azwj} Words: **And if you were to ask them: 'Who Created the skies and the earth?' They would be saying, 'Allah'. [31:25]**'¹⁰²

تبيين وَ فِي تَفْسِيرِ مَوْلَانَا الْعَسْكَرِيِّ ع أَنَّهُ سُئِلَ مَوْلَانَا الصَّادِقُ عَنِ اللَّهِ فَقَالَ لِلْسَّائِلِ يَا أَبَا عَبْدِ اللَّهِ هَلْ رَكِبْتَ سَفِينَةً قَطُّ قَالَ بَلَى

Explanation – And in Tafseer of our Master^{-asws} Al-Askari^{-asws}, our Master^{-asws} Al-Sadiq^{-asws} had been asked about Allah^{-azwj}, so he^{-asws} said to the questioner: 'O Abu Abdullah! Have you sailed in the ship at all?' He said, 'Yes'.

قَالَ فَهَلْ كُسِرَ بِكَ حَيْثُ لَا سَفِينَةٌ تُنَجِّيكَ وَلَا سَبَاحَةٌ تُغْنِيكَ قَالَ بَلَى

He^{-asws} said: 'Has it ever broken with you whereby there no (other) ship to rescue you nor could swimming have sufficed you?' He said, 'Yes'.

قَالَ فَهَلْ تَعَلَّقَ قَلْبُكَ هُنَاكَ أَنَّ شَيْئاً مِنَ الْأَشْيَاءِ قَادِرٌ عَلَى أَنْ يُخَلِّصَكَ مِنْ وَرَطْبِكَ قَالَ بَلَى

He^{-asws} said: 'Did your heart attached to anything from the things able upon finishing you from your predicament?' He said, 'Yes'.

قَالَ الصَّادِقُ فَذَلِكَ الشَّيْءُ هُوَ اللَّهُ الْقَادِرُ عَلَى الْإِنِّجَاءِ حِينَ لَا مُنْجِيَ وَ عَلَى الْإِغَاثَةِ حِينَ لَا مُغِيثَ.

Al-Sadiq^{-asws} said: 'So that thing, He^{-azwj} is Allah^{-azwj}, the Able upon rescuing when there is neither are rescuer, and (Able) upon the Helping where there is no helper'.

وَ فِي كَلَامِ سَيِّدِ الشُّهَدَاءِ أَبِي عَبْدِ اللَّهِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَى جَدِّهِ وَ أَبِيهِ وَ أُمِّهِ وَ أَخِيهِ وَ عَلَيْهِ وَ بَنِيهِ مَا يُزِيدُكَ إِلَى هَذَا الْبَيَانِ بَلْ يُغْنِيكَ عَنْ هَذَا الْبَيَانِ حَيْثُ قَالَ فِي دُعَاءِ عَرَفَةَ

And in a speech of chief of the Martyrs Abu Abdullah Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon his^{-asws} grandfather^{-saww}, and his^{-asws} father^{-asws}, and his^{-asws} mother^{-asws}, and his^{-asws} brother^{-asws}, and upon him^{-asws}, and his^{-asws} son^{-asws}, there is what can guide you to this, but it would make you needless from this explanation whereby he^{-asws} said in supplication of Arafaat: -

¹⁰² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 4 H 7

كَيْفَ يُسْتَدَلُّ عَلَيْكَ بِمَا هُوَ فِي وُجُودِهِ مُفْتَقِرٌ إِلَيْكَ أَمْ يَكُونُ لِعَيْنِكَ مِنَ الظُّهُورِ مَا لَيْسَ لَكَ حَتَّى يَكُونَ هُوَ الْمُظْهِرُ لَكَ مَتَى غِيبَتْ حَتَّى تَحْتَاجَ إِلَى دَلِيلٍ يَدُلُّ عَلَيْكَ

'How can You^{-azwj} be pointed upon with what he in his existence is lacking to You^{-azwj}! Can there be for others, from the manifestation what isn't for You^{-azwj} until he would be the revealer to You^{-azwj} when were You^{-azwj} hidden until he is needy to evidence pointing upon You^{-azwj}?

وَمَتَى بَعُدَتْ حَتَّى تَكُونَ الْأَثَارُ هِيَ الَّتِي تُوصِلُ إِلَيْكَ عَمِيَّتٌ عَيْنٌ لَا تَرَاكَ وَ لَا تَزَالُ عَلَيْهَا رَقِيباً وَ خَسِرَتْ صَفْقَةُ عَبْدٍ لَمْ يَجْعَلْ لَهُ مِنْ حُبِّكَ نَصِيباً

When were You^{-azwj} so remote until the traces would be with which one can arrive to You^{-azwj}? Blinded is the eye not seeing You^{-azwj}, nor do You^{-azwj} cease watching out upon it, and loss making is the deal of a servant whom You^{-azwj} do not Make a share to be for him from Your^{-azwj} Love'.

وَقَالَ أَيْضاً تَعَرَّفْتُ لِكُلِّ شَيْءٍ فَمَا جَهِلَكَ شَيْءٌ

And he^{-asws} said as well: 'You^{-azwj} have Introduced Yourself^{-azwj} to all things so nothing is ignorant of You^{-azwj}'.

وَقَالَ تَعَرَّفْتُ إِلَيَّ فِي كُلِّ شَيْءٍ فَرَأَيْتُكَ ظَاهِراً فِي كُلِّ شَيْءٍ فَأَنْتَ الظَّاهِرُ لِكُلِّ شَيْءٍ اِنْتَهَى.

And he^{-asws} said: 'You^{-azwj} Introduced Yourself^{-azwj} to me^{-asws} in all things, and I^{-asws} saw You^{-azwj} apparently in all things, so You^{-azwj} are the apparent to all things' – end.

وَأَقُولُ قَدْ مَضَى أَكْثَرُ أَخْبَارِ هَذَا الْبَابِ فِي كِتَابِ التَّوْحِيدِ.

And I (Majlisi) am saying, 'Many Ahadeeth have already passed regarding this subject in the book of Tawheed'.

CHAPTER 5 – REGARDING WHAT ALLAH^{-azwj} REPELS DUE TO THE MOMIN

1- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ عَلِيِّ بْنِ الْحُسَيْنِ التَّيْمِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ لَيُدْفَعُ بِالْمُؤْمِنِ الْوَاحِدِ عَنِ الْقَرْيَةِ الْفَنَاءِ.

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Ali Bin Al-Hassan Al Taymi, from Muhammad Bin Abdullah Bin Zurara, from Muhammad Bin Al Fuzeyl, from Abu Hamza,

'From Abu Ja'far^{-asws} having said: 'Allah^{-azwj} tends to Repel the annihilation from the town due to the one Momin (being in it)'.¹⁰³

بيان: و ذلك الدفع إما بدعائه أو ببركة وجوده فيهم.

Explanation – And that defending is either due to his supplication, or due to the Blessings of his existence among them.

2- كا، الكافي عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا يُصِيبُ قَرْيَةً عَذَابٌ وَ فِيهَا سَبْعَةٌ مِنَ الْمُؤْمِنِينَ.

(The book) 'Al-Kafi' – from Muhammad Bin Ahmad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan, from Abu Hamza,

'From Abu Ja'far^{-asws} having said: 'A town will not be hit by Punishment while there are seven of the Momineen in it'.¹⁰⁴

3- كا، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قِيلَ لَهُ فِي الْعَذَابِ إِذَا نَزَلَ بِقَوْمٍ يُصِيبُ الْمُؤْمِنِينَ قَالَ نَعَمْ وَ لَكِنْ يَخْلَصُونَ بَعْدَهُ.

(The book) 'Al-Kafi' – From Ali, from his father, from Ibn Abu Umeyr, from someone else,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'It was said to him^{-asws} regarding the Punishment when it befalls with a people, 'Does it afflict the Momineen?' He^{-asws} said: 'Yes, but they get finished off (from it) afterwards'.¹⁰⁵

¹⁰³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 5 H 1

¹⁰⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 5 H 2

¹⁰⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 5 H 3

CHAPTER 6 – RIGHTS OF THE MOMIN UPON ALLAH^{-azwj} MIGHTY AND MAJESTIC, AND WHAT ALLAH^{-azwj} THE EXALTED HAS GUARANTEED TO HIM

1- ل، الخصال عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ عَنْ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ مِهْرَانَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ التَّيْمِيِّ عَنْ مُحَمَّدٍ بْنِ الْمُثَنَّى الْحَضْرَمِيِّ عَنْ عُثْمَانَ بْنِ زَيْدٍ عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لِلْمُؤْمِنِ عَلَى اللَّهِ عَزَّ وَ جَلَّ عِشْرُونَ خَصْلَةً يَنْفِي لَهُ بِهَا

(The book) 'Al Khisaal' – From his father, from Sa'ad, from Al Barqy, from Muhammad Bin Abdullah Bin Mihran, from Ali Bin Al-Husayn Bin Ubeydullah Al Yashkary, from Muhammad Bin Al Musanna Al hazramy, from Usman Bin Zayd, from Jabir Bin Yazeed,

'From Abu Ja'far^{-asws} having said: 'For them Momin, upon Allah^{-azwj} Mighty and Majestic, there are twenty characteristics He^{-azwj} Fulfils for him with these: -

لَهُ عَلَى اللَّهِ تَبَارَكَ وَ تَعَالَى أَنْ لَا يُفْتِنَهُ وَ لَا يُضِلَّهُ وَ لَهُ عَلَى اللَّهِ أَنْ لَا يُغْوِيَهُ وَ لَا يُجَوِّعَهُ وَ لَهُ عَلَى اللَّهِ أَنْ لَا يُشْمِتَ بِهِ عَدُوَّهُ وَ لَهُ عَلَى اللَّهِ أَنْ لَا يَهْتِكَ سِرَّهُ وَ لَهُ عَلَى اللَّهِ أَنْ لَا يَخْذُلَهُ وَ يُعِزَّهُ

For him, upon Allah^{-azwj} Blessed and Exalted is that He^{-azwj} will neither Tempt him nor let him stray; and for him upon Allah^{-azwj} is that He^{-azwj} will neither Strip him nor Starve him; and for him upon Allah^{-azwj} is that his enemies will not Let his enemies gloat over him; and for him upon Allah^{-azwj} is that He^{-azwj} will not Violate his veil (privacy); and for him upon Allah^{-azwj} is that He^{-azwj} will not Abandon him and will Cherish him.

وَ لَهُ عَلَى اللَّهِ أَنْ لَا يُمَيِّتَهُ غَرَقًا وَ لَا حَرَقًا وَ لَهُ عَلَى اللَّهِ أَنْ لَا يَقَعَ عَلَى شَيْءٍ وَ لَا يَقَعَ عَلَيْهِ شَيْءٌ وَ لَهُ عَلَى اللَّهِ أَنْ يَقِيَهُ مَكْرَ الْمَاكِرِينَ وَ لَهُ عَلَى اللَّهِ أَنْ يُعِيدَهُ مِنْ سَطَوَاتِ الْجَبَّارِينَ وَ لَهُ عَلَى اللَّهِ أَنْ يَجْعَلَ لَهُ مَعْنًا فِي الدُّنْيَا وَ الْآخِرَةِ

And for him upon Allah^{-azwj} is that He^{-azwj} will neither Cause him to die by drowning, nor burning; and for him upon Allah^{-azwj} is that neither will he fall upon something nor will something fall upon him; and for him upon Allah^{-azwj} is that He^{-azwj} will Save him from the plots of the plotters; and for him upon Allah^{-azwj} is that He^{-azwj} will Protect him from tyranny of the tyrants; and for him upon Allah^{-azwj} is that He^{-azwj} will Make him to be with us^{-asws} in the world and the Hereafter.

وَ لَهُ عَلَى اللَّهِ أَنْ لَا يُسَلِّطَ عَلَيْهِ مِنَ الْأَدْوَاءِ مَا يَشِينُ خَلْقَتَهُ وَ لَهُ عَلَى اللَّهِ أَنْ يُعِيدَهُ مِنَ الْبَرَصِ وَ الْجُدَامِ وَ لَهُ عَلَى اللَّهِ أَنْ لَا يُمَيِّتَهُ عَلَى كِبِيرَةٍ وَ لَهُ عَلَى اللَّهِ أَنْ لَا يُنْسِيَهُ مَقَامَهُ فِي الْمَعَاصِي حَتَّى يُجْدِثَ تَوْبَةً وَ لَهُ عَلَى اللَّهِ أَنْ لَا يَحْجُبَ عَنْهُ عِلْمُهُ وَ مَعْرِفَتُهُ بِحُجَّتِهِ

And for him upon Allah^{-azwj} is that He^{-azwj} will not let the medications to overcome upon him what would disgrace his body; and for him upon Allah^{-azwj} is that He^{-azwj} would Protect him from the vitiligo, and the leprosy; and for him upon Allah^{-azwj} is that He^{-azwj} no Cause him to die upon a major sin; and for him upon Allah^{-azwj} is that He^{-azwj} will not let him forget his position in the (act of) disobedience until he begins repentance; and for him upon Allah^{-azwj} is that He^{-azwj} will not Veil from him His^{-azwj} Knowledge, and his recognition of His^{-azwj} Divine Authority.

وَلَهُ عَلَى اللَّهِ أَنْ لَا يَغْرَزَ فِي قَلْبِهِ الْبَاطِلَ وَ لَهُ عَلَى اللَّهِ أَنْ يَحْشُرَهُ يَوْمَ الْقِيَامَةِ وَ نُورُهُ يَسْعَى بَيْنَ يَدَيْهِ وَ لَهُ عَلَى اللَّهِ أَنْ يُؤَقِّمَهُ لِكُلِّ خَيْرٍ وَ لَهُ عَلَى اللَّهِ أَنْ لَا يُسَلِّطَ عَلَيْهِ عَدُوَّهُ فَيَذِلَّهُ وَ لَهُ عَلَى اللَّهِ أَنْ يَخْتِمَ لَهُ بِالْأَمْنِ وَ الْإِيمَانِ وَ يَجْعَلَهُ مَعَنَا فِي الرَّفِيقِ الْأَعْلَى

And for him upon Allah^{-azwj} is that He^{-azwj} will not let the falsehood deceive him in his heart; and for him upon Allah^{-azwj} is that He^{-azwj} will Resurrect him on the Day of Qiyamah and his light (Noor) will be running in front of him; and for him upon Allah^{-azwj} that He^{-azwj} will Harmonise him to every good; and for him upon Allah^{-azwj} is that his enemy should not overcome upon him and disgrace him; and for him upon Allah^{-azwj} is the He^{-azwj} will End for him with the security and the Eman and Make him to be with us^{-asws} among the lofty friends.

هَذِهِ شَرَائِطُ اللَّهِ عَزَّ وَ جَلَّ لِلْمُؤْمِنِينَ.

These are the conditions of Allah^{-azwj} Mighty and Majestic for the Momineen”.¹⁰⁶

2- ماء، الأماالي للشيخ الطوسي المفيد عن الصدوق عن ابن المتوكل عن الأسدي عن النخعي عن التوفلي عن محمد بن سنان عن المفضل قال قال أبو عبد الله ع إن الله تعالى ضمن للمؤمن ضماناً

(The book) ‘Al-Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Sadouq, from Ibn Al Mutawakkil, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Muhammad Bin sinan, from Al Mufazzal who said,

‘Abu Abdullah^{-asws} said: ‘Allah^{-azwj} has Guaranteed (a certain) guarantee for the Momin’.

قَالَ قُلْتُ مَا هُوَ

He (the narrator) said, ‘I said, ‘What is it?’

قَالَ ضَمِنَ لَهُ إِنْ أَقَرَّ لِلَّهِ بِالرُّبُوبِيَّةِ وَ لِمُحَمَّدٍ ص بِالنَّبَوَّةِ وَ لِعَلِيِّ ع بِالْإِمَامَةِ وَ أَدَّى مَا افْتَرَضَ عَلَيْهِ أَنْ يُسَكِّنَهُ فِي جَوَارِهِ

He^{-asws} said: ‘He^{-azwj} has Guaranteed for him if he were to acknowledge to Allah^{-azwj} with the Lordship, and for Muhammad^{-saww} with the Prophet-hood, and to Ali^{-asws} with the Imamate, and fulfills whatever has been Obligated upon him, that He^{-azwj} will Settle him in His^{-azwj} Vicinity (Paradise)’.

قَالَ قُلْتُ هَذِهِ وَ اللَّهُ هِيَ الْكَرَامَةُ الَّتِي لَا تُشَبِّهُهَا كَرَامَةُ الْإِنْسَانِ

He (the narrator) said, ‘I said, ‘By Allah^{-azwj}! This, it is the prestige which no prestige of the humans can resemble!’

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع اْعْمَلُوا قَلِيلًا تَنْعَمُوا كَثِيرًا.

¹⁰⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 6 H 1

Then Abu Abdullah^{asws} said: ‘Work a little, you will enjoy a lot!’¹⁰⁷

¹⁰⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 6 H 2

باب 7 الرضا بموهبة الإيمان و أنه من أعظم النعم و ما أخذ الله على المؤمن من الصبر على ما يلحقه من الأذى

CHAPTER 7 – THE CONTENTMENT WITH THE GIFT OF EMAN, AND IT IS FROM THE MIGHTIES OF BOUNTIES, AND WHAT ALLAH-azwj HAS TAKEN UPON THE MOMIN, FROM BEING PATIENT UPON WHATEVER HE FACES FROM THE HARM

1- ما، الأماالي للشيخ الطوسي الفحام عن المنصوري عن عم أبيه عن أبي الحسن الثالث عن أبيه عن موسى بن جعفر ع قال: إن رجلاً جاء إلى سيدنا الصادق ع فشكا إليه الفقر فقال ليس الأمر كما ذكرت و ما أغرك فقيراً

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Fahham, from Al Mansuri, from an uncle of his father,

'From Abu Al-Hassan-asws the 3rd, from his-asws forefathers-asws, from Musa-asws Bin Ja'far-asws having said: 'A man came to our Chief Al-Sadiq-asws. He complained to him-asws of the poverty. He-asws said: 'The matter isn't like what you mentioned, and I-asws do not know of you being poor'.

قال و الله يا سيدي ما استبنت و ذكرت من الفقر قطعة و الصادق ع يكذبني إلى أن قال خيرني لو أعطيت بالبراءة مئة دينار كنت تأخذ قال لا إلى أن ذكر ألف دينار و الرجل يخلف أنه لا يفعل

He said, 'By Allah-azwj, O my Chief! What can I clarify?' – and he mentioned a piece from the poverty, and Al-Sadiq-asws belied him, until he-asws said: 'Inform me-asws! If I-asws were to give you on hundred Dinar for disavowing from us-asws, will you be taking it?' He said, 'No', until he-asws mentioned thousands of Dinars, and the man kept swearing that he will not do so (take it).

فقال له من معه سلعة يعطى هذا المال لا يبيعها هو فقير؟

He-asws said to him, 'One who has such a commodity for him given this wealth and he does not sell it, is he poor?'¹⁰⁸

2- ير، بصائر الدرجات عن الحسين بن محمد عن معلى بن محمد و محمد بن جمهور عن عبد الله بن عبد الرحمن عن أبيه عن أبي يوسف البرازي قال: تلا أبو عبد الله ع علينا هذه الآية فادكروا آلاء الله قال أ تدري ما آلاء الله قلت لا قال هي أعظم نعم الله على خلقه و هي ولايتنا.

(The book) 'Basaair Al-Darajaat' – From Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, and Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahman, from Al Haysam Bin Waqid, from Abu Yusuf Al Bazzaz who said,

¹⁰⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 7 H 1

'Abu Abdullah^{-asws} recited this Verse: **remember the Favours of Allah perhaps you would be successful** [7:69]. He^{-asws} said: 'Do you know what is the Favour of Allah^{-azwj}? I said, 'No'. He^{-asws} said: 'It is the mightiest bounty of Allah^{-azwj} upon His^{-azwj} creatures, and it is our^{-asws} Wilayah''.¹⁰⁹

3- سن، المحاسن عن ابن فضال عن ثعلبة عن أبي أمية يوسف بن ثابت بن أبي سعيد قال قال أبو عبد الله ع إن تكونوا وحدانيين فقد كان رسول الله ص وحدانياً يدعو الناس فلا يستحيون له و لقد كان أول من استجاب له علي بن أبي طالب ع و قد قال له رسول الله ص أنت ممي بمنزلة هارون من موسى إلا أنه لا نبي بعدي.

(The book) 'Al-Mahasin' – from Ibn Fazzal, from Sa'alba, from Abu Umayya Yusuf Bin Sabit Bin Abu Saeed who said,

'Abu Abdullah^{-asws} said: 'If you were to be Monotheists, so Rasool-Allah^{-saww} was a Monotheists calling the people, but they did not answer him^{-saww}, and the first one to answer to him^{-saww} was Ali^{-asws} Bin Abu Talib^{-asws}, and Rasool-Allah^{-saww} had said to him^{-asws}: 'You^{-asws} are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}, except there will not be a Prophet^{-as} after me^{-saww}'.¹¹⁰

4- سن، المحاسن عن ابن فضال عن علي بن شجرة عن عبيد بن زرارة قال سعت أبا عبد الله ع يقول ما من مؤمن إلا و قد جعل الله له من إيمانه أنساً يسكن إليه حتى لو كان على قلة جبل لم يستوحش إلى من خالفه.

(The book) 'Al-Mahasin' – From Fazzal, from Ali Bin Shajara, from Ubeyd Bin Zurara who said,

'I heard Abu Abdullah^{-asws} saying: 'There is none from a Momin except and Allah^{-azwj} has Made for him, from his Eman, to be a comfort he can be tranquil to it. Even if he were to be at the peak of a mountain, he will not be lonely to the ones opposing him''.¹¹¹

5- سن، المحاسن عن ابن فضال عن ابن فضيل عن أبي حمزة الثمالي قال سعت أبا عبد الله ع يقول قال الله تبارك و تعالى ما ترددت في شيء أنا فاعله كتردي عن المؤمن في أحب لقاءه و يكره الموت فأزويه عنه و لو لم يكن في الأرض إلا مؤمن واحد لأكتفيت به عن جميع خلقي و جعلت له من إيمانه أنساً لا يحتاج معه إلى أحد.

(The book) 'Al-Mahasin' – from Ibn Fazzal, from Ibn Fuzeyl, from Abu Hamza Al Sumali who said,

'I heard Abu Abdullah^{-asws} saying: 'Allah^{-azwj} Blessed and Exalted Said: "I^{-azwj} have not hesitated regarding anything I^{-azwj} Did like My^{-azwj} Hesitation about the Momin, for I^{-azwj} Love to meet him but he dislikes the death, so I^{-azwj} Impede it from him, and even if there did not happen

¹⁰⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 7 H 2

¹¹⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 7 H 3

¹¹¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 7 H 4

to be in the earth except for one Momin, I^{-azwj} would have Suffice with him from entirety of My^{-azwj} creatures, and Made such a comfort for him from his Eman, he would not have been needy to anyone".¹¹²

6- سن، المحاسن عن ابن فضال عن أبي جميلة عن محمد بن علي الحلبي قال قال أبو عبد الله ع قال الله تبارك و تعالى ليأذن بحرب مبي مستذل عبدي المؤمن و ما ترددت في شيء كترددت في موت المؤمن إلي لأحب لقاءه و يكره الموت فأصرفه عنه و إنه ليُدعوني في أمر فأستجيب له لما هو خير له

(The book) 'Al-Mahasin' – from Ibn Fazzal, from Abu Jameela, from Muhammad Bin Ali Al Halby who said,

'Abu Abdullah^{-asws} said: 'Allah^{-azwj} Blessed and Exalted Said: "Let him be proclaimed of a war from Me^{-azwj}, one who humiliates My^{-azwj} Momin servant, and I^{-azwj} have not hesitated regarding anything like My^{-azwj} Hesitation regarding the death of a Momin. I^{-azwj} Love to meet him but he dislikes the death, so I^{-azwj} Turn it away from him, and he supplicates to me regarding a matter, I^{-azwj} Answer to him due to what it better for him.

و لو لم يكن في الدنيا إلا واحد من عبدي مؤمن لا سعتنيث به عن جميع خلقي و جعلت له من إيمانه أنساً لا يستوحش فيه إلى أحد.

And even if there does not happen to be in the world except one Momin worshipping Me^{-azwj}, I^{-azwj} would be Needless from entirety of My^{-azwj} creatures, with him, and would Make for him such comfort for him from his Eman, he would not be lonely in it to anyone".¹¹³

7- سن، المحاسن عن أبيه عن التضرع عن يحيى الحلبي عن أيوب بن الحر أخي أديم قال: قال لي أبو عبد الله ع ما يضُر أحدكم أن يكون على قلة جبل يجوع يوماً و يشبع يوماً إذا كان على دين الله.

(The book) 'Al-Mahasin' – from his father, from Al Nazr, from Yahya Al Halby, from Ayoub Bin Al Hurr, brother of Udeym who said,

'Abu Abdullah^{-asws} said to me: 'It will not harm anyone of you if he were to be at the peak of a mountain, being hungry one day and be satiated one day, when he was upon the religion of Allah^{-azwj}'.¹¹⁴

8- سن، المحاسن عن أبيه عن حماد بن عيسى عن ربيع عن فضيل عن أبي جعفر ع قال: سلامة الدين و صحة البدن خير من زينة الدنيا حسب.

(The book) 'Al-Mahasin' – from his father, from Hammad Bin Isa, from Rabie, from Fuzeyl,

¹¹² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 7 H 5

¹¹³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 7 H 6

¹¹⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 7 H 7

‘From Abu Ja’far^{-asws} having said: ‘Safety of religion, and health of the body are better than adornments of the world to suffice’^{.115}

9- عُدَّةُ الدَّاعِي، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لِيَأْذَنَ بِحَرْبِ مَيِّ مَنْ آذَى عَبْدِي الْمُؤْمِنَ وَ لِيَأْمَنَ غَضَبِي مَنْ أَكْرَمَ عَبْدِي الْمُؤْمِنَ

(The book) ‘Uddat Al Daie’ –

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Let him be proclaimed of a war from Me^{-azwj}, the one who hurts My^{-azwj} Momin servant and let him be safe from My^{-azwj} Wrath, the one who honours My^{-azwj} Momin servant!

وَ لَوْ لَمْ يَكُنْ مِنْ خَلْقِي فِي الْأَرْضِ فِيمَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ إِلَّا مُؤْمِنٌ وَاحِدٌ مَعَ إِمَامٍ عَادِلٍ لَأَسْتَعْنَيْتُ بِعِبَادَتَيْهِمَا عَنْ جَمِيعِ مَا خَلَقْتُ فِي أَرْضِي وَ لَقَامْتُ سَبْعَ أَرْضِينَ وَ سَبْعَ سَمَاوَاتٍ بِهِمَا وَ لَجَعَلْتُ لهُمَا مِنْ لِيَعَالِيهِمَا أَنْسَاءً لَا يَحْتَاجَانِ إِلَى الْبَشَرِ سِوَاهُمَا.

And even if there does not happen to be anyone from My^{-azwj} creatures in My^{-azwj} earth, in what is between the east and the west, except one Momin with a just Imam^{-asws}, (I^{-azwj}) would be Needless from entirety of the ones I^{-azwj} have Created in My^{-azwj} earth, due to their worship, and I^{-azwj} would Establish seven earths and seven skies due to them, and Make for them such a comfort for them from their Eman, they would not be needy to any mortal besides them both’^{.116}

كا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ كُلَيْبِ بْنِ مُعَاوِيَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَسْتَوْحِشَ إِلَى أَحَدٍ فَمَنْ دُونَهُ الْمُؤْمِنُ عَزِيزٌ فِي دِينِهِ.

(The book) ‘Al-Kafir’ – from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Kuleyb Bin Muawiya,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘It is not befitting for the Momin that he be lonely to his brother and the ones besides him, for the Momin is pricelessly cherished in his religion’^{.117}

11- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أَبِيانٍ وَ سَيْفِ بْنِ عَمِيرَةَ عَنْ فَضِيلِ بْنِ يَسَارٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فِي مَرَضَةٍ مَرَضَهَا لَمْ يَبْقَ مِنْهُ إِلَّا رَأْسُهُ فَقَالَ يَا فَضِيلُ إِنِّي كَثِيرٌ مَا أَقُولُ مَا عَلَى رَجُلٍ عَرَفَهُ اللَّهُ هَذَا الْأَمْرَ لَوْ كَانَ فِي رَأْسِ جَبَلٍ حَتَّى يَأْتِيَهُ الْمَوْتُ

(The book) ‘Al-Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Fazalat Bin Ayoub, from Umar Bin Aban and Sayf Bin Ameyra, from Fuzeyl Bin Yasaar who said,

¹¹⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 7 H 8

¹¹⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 7 H 9

¹¹⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 7 H 10

'I entered to see Abu Abdullah^{-asws} during an illness, there did not remain in his^{-asws} illness except his^{-asws} head (strength of movement). He^{-asws} said: 'O Fuzeyl! Many a time I^{-asws} have said, what is (a problem) upon a man whom Allah^{-azwj} has Introduced him to this matter (Wilayah), even if he were to be at the top of a mountain until the death comes to him?

يَا فَضِيلُ بْنُ يَسَارٍ إِنَّ النَّاسَ أَخَذُوا يَمِينًا وَ شِمَالًا وَ إِنَّا وَ شِيعَتُنَا هُدَيْنَا الصِّرَاطَ الْمُسْتَقِيمَ

O Fuzeyl Bin Yasaar! The people are taking to the right and left while we^{-asws} and our^{-asws} Shias are guided to the Straight Path (Amir Al-Momineen^{-asws})!

يَا فَضِيلُ بْنُ يَسَارٍ إِنَّ الْمُؤْمِنَ لَوْ أَصْبَحَ لَهُ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ كَانَ ذَلِكَ خَيْرًا لَهُ وَ لَوْ أَصْبَحَ مُقَطَّعًا أَعْضَاؤُهُ كَانَ ذَلِكَ خَيْرًا لَهُ

O Fuzeyl Bin Yasaar! The Momin, even if there were to be for him (wealth of) what is between the east and the west, that would be good for him, and even if his limbs were cut into pieces, that would be good for him! (i.e., it does not matter)

يَا فَضِيلُ بْنُ يَسَارٍ إِنَّ اللَّهَ لَا يَفْعَلُ بِالْمُؤْمِنِ إِلَّا مَا هُوَ خَيْرٌ لَهُ

O Fuzeyl Bin Yasaar! Allah^{-azwj} does not Do with the Momin except what is better for him!

يَا فَضِيلُ بْنُ يَسَارٍ لَوْ عَذَلَتِ الدُّنْيَا عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ مَا سَقَى عَذُوهُ مِنْهَا شَرْبَةً مَاءٍ

O Fuzeyl Bin Yasaar! Even if the world had equated (in worth) in the Presence of Allah^{-azwj}, to a wing of a mosquito, He^{-azwj} would not have Quenched His^{-azwj} enemies from it a drink of water!

يَا فَضِيلُ بْنُ يَسَارٍ إِنَّهُ مَنْ كَانَ هُمًّا هَمًّا وَاجِدًا كَفَاهُ اللَّهُ هُمًّا وَ مَنْ كَانَ هُمًّا فِي كُلِّ وَادٍ لَمْ يُبَالِ اللَّهُ بِأَيِّ وَادٍ هَلَكَ.

O Fuzeyl Bin Yasaar! Surely the one whose concern was one concern, Allah^{-azwj} would Suffice his concern, and the one who had concerns in every valley, Allah^{-azwj} would not Care in which valley he gets destroyed (dies)!¹¹⁸

12- كا، الكافي عن العدة عن البرقي عن أحمد بن محمد بن فضال عن ابن بكير عن فضيل بن يسار عن عبد الواحد بن المختار الأنصاري قال قال أبو جعفر ع يا عبد الواحد ما يضرب رجلًا إذا كان على ذا الرأي ما قال الناس له و لو قالوا مجنون و ما يضربه و لو كان على رأس جبل يعبد الله حتى يجيئه الموت.

(The book) 'Al-Kafi' – from the number, from Al Barqy, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Fuzeyl Bin Yasaar, from Abdul Wahid Bin Al Mukhtar Al Ansary who said,

'Abu Ja'far^{-asws} said: 'O Abdul Wahid! It will not harm a man when he was upon this view (Wilayah), what the people say to him, and even if they were to say, 'Insane', and it would

¹¹⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 7 H 11

not harm him and even if he were to be at the top of a mountain worshipping Allah^{-azwj} until the death comes to him”¹¹⁹.

13- كَأ، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ ابْنِ عَيْسَى عَنْ يُونُسَ عَنْ ابْنِ مُسْكَانَ عَنِ الْمُعَلَّى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لَوْ لَمْ يَكُنْ فِي الْأَرْضِ إِلَّا مُؤْمِنٌ وَاحِدٌ لَأَسْتَغْنِيَتْ بِهِ عَنْ جَمِيعِ خَلْقِي وَ لَجَعَلْتُ لَهُ مِنْ إِمَانِهِ أَنْسَاءً لَا يَحْتَاجُ إِلَى أَحَدٍ.

(The book) 'Al-Kafi' – from Ali Bin Ibrahim, from Ibn Isa, from Yunus, from Ibn Muskan, from Al Moalla,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Blessed and Exalted Said: "Even if there does not happen to be in the earth except one Momin, I^{-azwj} shall be Needless from entirety of My^{-azwj} creatures, with him, and would Make for him such a comfort for him from his Eman that he will not be needy to anyone"¹²⁰.

14- كَأ، الكافي عَنْ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ ابْنِ أَبِي نَصْرِ عَنْ الْحُسَيْنِ بْنِ مُوسَى عَنْ ابْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا يُبَالِي مَنْ عَرَفَهُ اللَّهُ هَذَا الْأَمْرَ أَنْ يَكُونَ عَلَى فُلَّةٍ جَبَلٍ يَأْكُلُ مِنْ نَبَاتِ الْأَرْضِ حَتَّى يَأْتِيَهُ الْمَوْتُ.

(The book) 'Al-Kafi' – From Muhammad Bin Ahmad, from Ibn Abu Nasr, from Al-Husayn Bin Musa, from Ibn Sayyar,

'From Abu Ja'far^{-asws} having said: 'It does not matter to the one Allah^{-azwj} has Introduced to this matter (Wilayah) that he would be at the top of a mountain eating from the plants of the earth until the death comes to him!"¹²¹

كَأ، الكافي عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ سِنَانٍ عَنْ ابْنِ مُسْكَانَ عَنْ مَنْصُورِ الصَّبَّغِيِّ وَ الْمُعَلَّى بْنِ حُنَيْسٍ قَالَا سَمِعْنَا أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ عَزَّ وَ جَلَّ مَا تَرَدَّدْتُ فِي شَيْءٍ أَنَا فَاعِلُهُ كَتَرَدُّدِي فِي مَوْتِ عَبْدِي الْمُؤْمِنِ إِنِّي لِأَحِبُّ لِقَاءَهُ وَ يَكْرَهُ الْمَوْتَ فَأَصْرَفُهُ عَنْهُ وَ إِنَّهُ لَيَدْعُونِي فَأَجِيبُهُ وَ إِنَّهُ لَيَسْأَلُنِي فَأَعْطِيهِ

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan, from Mansour Al Sayqal, and Al Moalla Bin Khuneys who both said,

'We heard Abu Abdullah^{-asws} saying: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Said: "I^{-azwj} have not hesitated regarding anything I^{-azwj} have Done like My^{-azwj} Hesitation regarding the death of My^{-azwj} Momin servant! I^{-azwj} Love to meet him and he dislikes the death, so I^{-azwj} Turn it away from him, and he supplicates to Me^{-azwj}, so I^{-azwj} Answer him, and he asks Me^{-azwj} so I^{-azwj} Give him.

¹¹⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 7 H 12

¹²⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 7 H 13

¹²¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 7 H 14

وَلَوْ لَمْ يَكُنْ فِي الدُّنْيَا إِلَّا وَاحِدٌ مِنْ عِبِيدِي مُؤْمِنٌ لَأَسْتَعْنَيْتُ بِهِ عَنْ جَمِيعِ خَلْقِي وَجَعَلْتُ لَهُ مِنْ إِيمَانِهِ أَنْسَاءً لَا يَسْتَوْحِشُ إِلَى أَحَدٍ.

And even if there does not happen to be in the world except one from My^{-azwj} Momin servants, I^{-azwj} shall be Needless from entirety of My^{-azwj} creatures, with him, and would Make for him such comfort for him from his Eman, he will not be lonely to anyone”.¹²²

¹²² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 7 H 15

باب 8 قلة عدد المؤمنين و أنه ينبغي أن لا يستوحشوا لقلتهم و أنس المؤمنين بعضهم ببعض

CHAPTER 8 – SMALL NUMBER OF THE MOMINEEN, AND IT IS BEFITTING THAT THEY DO NOT FEEL LONELY DUE TO THEIR SCARCITY, AND THE MOMINEEN ARE COMFORTED WITH EACH OTHER

الآيات

The Verses –

قال تعالى وَ قَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ

The Exalted Said: **and a few from My servants are grateful [34:13].**

و قال وَ قَلِيلٌ مَّا هُمْ

And Said: **and they are few'. [38:24].**

و قال وَ مَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ

And Said: **And there did not believe in him except a few [11:40].**

و قال سبحانه بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ

And the Glorious Said: **But most of them do not understand [29:63].**

و قال وَ لَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ

And Said: **but most of them are not grateful [10:60].**

و أقول مثله كثير في القرآن و الغرض رفع ما يسبق إلى الأوهام العامة أن الكثرة دليل الحقية و القلة دليل البطلان و لذا يميل أكثر الناس إلى السواد الأعظم مع أن في أعصار جميع الأنبياء كان أعداؤهم أضعاف أضعاف أتباعهم و أوليائهم و قد ذم الكثير و مدح القليل الرب الجليل في التنزيل و الله يهدي إلى سواء السبيل.

And I (Majlisi) am saying, 'There are many like it in the Quran, and the purpose is to raise what has preceded to the imaginations of the general Muslims. The (word) 'most' evidence's the reality, and the 'few' evidence's the invalidity, and for this (reason) most of the people tend to incline towards the might of the masses along with that in eras of entirety of the Prophets^{as}, their^{as} enemies were multiple and multiples of their^{as} followers and their^{as} friends, and the majority has been condemned and the minority has been praised by the Majestic Lord^{azwj} in the Revelation, and Allah^{azwj} Guides to the even path'.

1- نَحَج، نَحَجِ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَيُّهَا النَّاسُ لَا تَسْتَوْحِشُوا فِي طَرِيقِ الْهُدَى لِقَلَّةِ أَهْلِهِ فَإِنَّ النَّاسَ اجْتَمَعُوا عَلَى مَائِدَةٍ شَبَعُهَا قَصِيرٌ وَ جُوعُهَا طَوِيلٌ.

(The book) 'Nahj Al-Balaghah' –

'Amir Al-Momineen^{-asws} said: 'O you people! Do not feel lonely in the road of guidance due to the fewness of its people, for if the people were to gather upon a table, its satiation would be short-lived, and its hunger would be prolonged'.¹²³

2- صِفَاتُ الشَّيْعَةِ لِلصَّدُوقِ، بِإِسْنَادِهِ عَنِ الْمُفَضَّلِ بْنِ قَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي كَمْ شَيْعَتُنَا بِالْكُوفَةِ

(The book) 'Sifaat Al Shia' of Al Sadouq – by his chain from Al Mufazzal Bin Qays,

'From Abu Abdullah^{-asws}, he (the narrator) said: 'He^{-asws} said to me: 'How many of our^{-asws} Shias are there in Al-Kufa?'

قَالَ قُلْتُ خَمْسُونَ أَلْفًا

He (the narrator) said, 'I said, 'Fifty thousand'.

فَمَا زَالَ يَقُولُ إِلَى أَنْ قَالَ وَ اللَّهُ لَوَدِدْتُ أَنْ يَكُونَ بِالْكُوفَةِ خَمْسَةٌ وَ عِشْرُونَ رَجُلًا يَعْرِفُونَ أَمْرَنَا الَّذِي نَحْنُ عَلَيْهِ وَ لَا يَقُولُونَ عَلَيْنَا إِلَّا الْحَقَّ.

He did not cease to be saying, until he^{-asws} said: 'By Allah^{-azwj!} I^{-asws} would love it if there would be twenty-five men in Al-Kufa recognising our^{-asws} matter (Wilayah) which we^{-asws} are upon, and not saying upon us^{-asws} except the truth'.¹²⁴

3- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ قُتَيْبَةَ الْأَعَشَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الْمُؤْمِنَةُ أَعَزُّ مِنَ الْمُؤْمِنِ وَ الْمُؤْمِنُ أَعَزُّ مِنَ الْكَبِيرَةِ الْأَحْمَرِ فَمَنْ رَأَى مِنْكُمُ الْكَبِيرَةَ الْأَحْمَرَ.

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Quteyba Al A'asha who said,

'I heard Abu Abdullah^{-asws} saying: 'The Momina (female believer) is dearer (rarer) than the Momin (male believer), and the Momin is dearer (rarer) than the red alchemy. Who from you has seen red alchemy?'¹²⁵

¹²³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 8 H 1

¹²⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 8 H 2

¹²⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 8 H 3

4- كَأ، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلٍ عَنِ ابْنِ أَبِي نُجْرَانَ عَنْ مُثَنَّى الْحَنَاطِ عَنْ كَامِلٍ التَّمَارِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ النَّاسُ كُلُّهُمْ بِهَائِمٌ ثَلَاثًا إِلَّا قَلِيلًا مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنُ غَرِيبٌ ثَلَاثَ مَرَّاتٍ.

(The book) 'Al-Kafi' – from the number, from Sahl, from Ibn Abu Najran, from Musanna Al Hannat, from Kamil Al Tammar who said,

'I heard Abu Ja'far^{-asws} saying: 'The people, all of them are beasts!' – thrice – 'Except a few from the Momineen, and the Momin is strange (rare)' – three times".¹²⁶

بيان كلهم بهائم أي شبيه بها في عدم العقل و إدراك الحق و غلبة الشهوات النفسانية على القوى العقلانية كما قال تعالى إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا إلا قليل كذا في أكثر النسخ و في بعضها إلا قليلا و هو أصوب.

Explanation – 'All of them are beasts' – i.e., resembling with them in not having the intellect and realisation of the truth and overcome by the self-desires upon the intellectual strength, like what the Exalted Said: **Surely, they are only like the cattle. But they are more straying of the way [25:44]** – except a few. Like that it is in many copies, and in one of these, 'Except a few', and it is more correct.

المؤمن غريب لأنه قلما يجد مثله فيسكن إليه فهو بين الناس كالغريب الذي بعد عن أهله و وطنه و دياره.

'The Momin is a stranger' – Because he rarely finds the like of himself so he can be at peace with him, so he is between the people like a stranger who is distant from his family, and his homeland, and his house.

5- كَأ، الكافي عَنْ عَلِيِّ عَنِ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رِثَابٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لِأَبِي بَصِيرٍ أَمَا وَ اللَّهِ لَوْ أَنِّي أَجِدُ مِنْكُمْ ثَلَاثَةَ مُؤْمِنِينَ يَكْتُمُونَ حَدِيثِي مَا اسْتَحْلَلْتُ أَنْ أَكْتُمَهُمْ حَدِيثًا.

(The book) 'Al-Kafi' – from Ali, from his father, from Ibn Mahboub, from Ibn Ra'ib who said,

'I heard Abu Abdullah^{-asws} saying to Abu Baseer: 'But, by Allah^{-azwj}, if I^{-asws} could even find three Momineen from you all concealing my^{-asws} Ahadeeth, I^{-asws} would not have permitted (myself^{-asws}) to be concealing (any) Hadeeth" (if there were more of you).¹²⁷

بيان يدل على أن المؤمن الكامل الذي يستحق أن يكون صاحب أسرارهم و حافظها قليل و أنهم كانوا يتقون من أكثر الشيعة كما كانوا يتقون من المخالفين لأنهم كانوا يذيعون فيصل ذلك إما إلى خلفاء الجور فيتضررون ع منهم أو إلى نواقص العقول الذين لا يمكنهم فهمها فيصير سببا لضلالتهم.

Explanation – It evidence's upon that the perfect Momin is the one who is rightful that he would be concealer of their secrets, and their preservers are few, and they^{-asws} were fearing from most of the Shias just as they^{-asws} were fearing from the adversaries, because they (Shias) were broadcasting and that would either arrive to the tyrannical caliphs so they^{-asws} would be

¹²⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 8 H 4

¹²⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 8 H 5

harmd from them, or to the ones of deficient intellect, the ones who are not able to understand these, and it would become a cause for their straying.

6- كَا، الكافي عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْأَنْصَارِيِّ عَنْ سَدِيدِ الصَّرِيحِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ فَقُلْتُ لَهُ وَ اللَّهُ مَا يَسْعَاكَ الْفُغُودُ قَالَ وَ لَمْ يَأْ سَدِيدُ

(The book) 'Al-Kafi' – from Muhammad Bin Al-Hassan, and Ali Bin Muhammad Bin Bundar, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad Al Ansary, from Sadeyr Al Sarrafi who said,

'I entered to see Abu Abdullah^{-asws}, I said to him^{-asws}, 'By Allah^{-azwj}! You^{-asws} have no leeway to be sitting back (not declaring Jihad)! He^{-asws} said: 'And why, O Sadeyr?'

قُلْتُ لِكثَرَةِ مَوَالِيكَ وَ شِيعَتِكَ وَ أَنْصَارِكَ وَ اللَّهُ لَوْ كَانَ لِأَمِيرِ الْمُؤْمِنِينَ عَ مَا لَكَ مِنَ الشَّيْعَةِ وَ الْأَنْصَارِ وَ الْمَوَالِي مَا طَمِعَ فِيهِ نَيْمٌ وَ لَا عَدِيٌّ

I said, 'Due to the large numbers of your^{-asws} friends and your^{-asws} Shias, and your^{-asws} helpers. By Allah^{-azwj}! If there had been for Amir Al-Momineen^{-asws} what there are for you^{-asws}, from the Shias and the helpers and the friends, neither Taym (Abu Bakr's clan) nor Aday (Umar' clan) would have coveted regarding it (caliphate)!'

فَقَالَ يَا سَدِيدُ كَمْ عَسَى أَنْ يَكُونُوا قُلْتُ مِائَةً أَلْفٍ قَالَ مِائَةً أَلْفٍ قُلْتُ نَعَمْ وَ مِائَتِي أَلْفٍ قُلْتُ نَعَمْ وَ نِصْفَ الدُّنْيَا

He^{-asws} said: 'O Sadeyr! How many might they be?' I said, 'One hundred thousand'. He^{-asws} said: 'One hundred thousand?' I said, 'Yes, and (even) two hundred thousand'. He^{-asws} said: 'And two hundred thousand?' I said, 'And half the world!'

قَالَ فَسَكَتَ عَنِّي ثُمَّ قَالَ يَخْفُ عَالِيكَ أَنْ تَبْلُغَ مَعَنَا إِلَى يَنْبُعٍ قُلْتُ نَعَمْ

He (the narrator) said, 'He^{-asws} was silent from me, then said: 'Is it light (okay) upon you if you were to go to Yanbu with us^{-asws}? I said, 'Yes'.

فَأَمَرَ بِحِمَارٍ وَ بَعْلٍ أَنْ يُسْرَجَا فَبَادَرْتُ فَرَكِبْتُ الْحِمَارَ فَقَالَ يَا سَدِيدُ تَرَى أَنْ تُؤَثِّرَنِي بِالْحِمَارِ قُلْتُ الْبُعْلُ أَزَيْنُ وَ أَتَبَلُّ قَالَ الْحِمَارُ أَزْفُقُ بِي

He^{-asws} instructed with a donkey and a mule to be saddled. I rushed to ride the donkey. He^{-asws} said: 'O Sadeyr! Are you preferring (yourself to) me^{-asws} with the donkey?' I said, 'The mule is more of an adornment and nobler'. He^{-asws} said: 'The donkey is kinder with me^{-asws}'.

فَنَزَلْتُ فَرَكِبْتُ الْحِمَارَ وَ رَكِبْتُ الْبُعْلَ فَمَضَيْنَا فَحَانَتْ الصَّلَاةُ فَقَالَ يَا سَدِيدُ انْزِلْ بِنَا نُصَلِّي

I descended and he^{-asws} rode the donkey and I rode the mule. We went and it was time for the Salat. He^{-asws} said: 'O Sadeyr! Let us descend and pray Salat'.

ثُمَّ قَالَ هَذِهِ أَرْضٌ سَبِيحَةٌ لَا يَجُوزُ الصَّلَاةُ فِيهَا

Then he^{-asws} said: 'This land is marshy, the Salat is not allowed in it'.

فَسِرْنَا حَتَّى صِرْنَا إِلَى أَرْضٍ حُمْرَاءَ وَ نَظَرُ إِلَى غُلَامٍ يَرْعَى جِذَاءً فَقَالَ وَ اللَّهُ يَا سَدَيْرُ لَوْ كَانَ لِي شِيعَةٌ بِعَدَدِ هَذِهِ الْجِذَاءِ مَا وَسَعَنِي الْقُعُودُ

We travelled until we came to a red land (ground) and he^{-asws} looked at a boy grazing young goats. He^{-asws} said: ‘By Allah^{-azwj}, O Sadeyr! Had there been for me^{-asws} Shias of the number of these goats, there would have been no leeway for me with sitting back!’

وَ نَزَلْنَا وَ صَلَّيْنَا فَلَمَّا فَرَعْنَا مِنَ الصَّلَاةِ عَطَفْتُ إِلَى الْجِذَاءِ فَعَدَدْتُهَا فَإِذَا هِيَ سَبْعَةٌ عَشَرَ.

And we descended and we prayed Salat. When we were free from the Salat, I turned towards the young goats and counted them, and behold, these were seventeen”.¹²⁸

كأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ: قَالَ لِي عَبْدُ صَالِحٍ ع يَا سَمَاعَةُ أَمِنُوا عَلَى فُرُشِهِمْ وَ أَخَافُونِي أَمَا وَ اللَّهُ لَقَدْ كَانَتِ الدُّنْيَا وَ مَا فِيهَا إِلَّا وَاحِدٌ يَعْبُدُ اللَّهَ وَ لَوْ كَانَ مَعَهُ غَيْرُهُ لَأَضَافَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ حَيْثُ يَقُولُ-
إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ خَنِيفًا وَ لَمْ يَكُ مِنَ الْمُشْرِكِينَ

(The book) ‘Al-Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin isa, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Sama’at Bin Mihran who said,

‘Abd Salih^{-asws} (7th Imam^{-asws}) said to me: ‘O Sama’at! They are safe upon their beds, and they are scaring me^{-asws}! But, by Allah^{-azwj}! The world and whatever is in it used to be except one (man) worshipping Allah^{-azwj}. Had there been someone else with him, Allah^{-azwj} Mighty and Majestic would have Added him to him where He^{-azwj} Says: ***Surely Ibrahim was a community, obedient to Allah, upright, and he was not from the Polytheists [16:120].***

فَصَبَرَ بِذَلِكَ مَا شَاءَ اللَّهُ ثُمَّ إِنَّ اللَّهَ أَنْسَهُ بِإِسْمَاعِيلَ وَ إِسْحَاقَ فَصَارُوا ثَلَاثَةً

He^{-as} was patient upon that for as long as Allah^{-azwj} so Desired. Then Allah^{-azwj} Comforted him^{-as} with Ismail^{-as} and Is’haq, so they^{-as} became three.

أَمَا وَ اللَّهُ إِنَّ الْمُؤْمِنَ لَقَلِيلٌ وَ إِنَّ أَهْلَ الْكُفْرِ كَثِيرٌ أَ تَدْرِي لِمَ ذَاكَ

But, by Allah^{-azwj}! The Momin(een) tend to be few, and the people of Kufr, many. Do you know why that is so?’

فَقُلْتُ لَا أَدْرِي جُعِلْتُ فِدَاكَ

I said, ‘I don’t know, may I be sacrificed for you^{-asws}!’

فَقَالَ صَبَرُوا أَنْسَاَ لِلْمُؤْمِنِينَ يَبْنُونَ إِلَيْهِمْ مَا فِي صُدُورِهِمْ فَيَسْتَرْجِعُونَ إِلَى ذَلِكَ وَ يَسْكُنُونَ إِلَيْهِ.

¹²⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 8 H 6

He^{-asws} said: 'Become comfort for the Momineen, transmitting to them what is (already) in their hearts, so they will be find rest to that and be tranquil to it!"¹²⁹

8- كَأ، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلٍ عَنْ مُحَمَّدٍ بْنِ أُورَمَةَ عَنِ النَّضْرِ عَنْ يَحْيَى بْنِ أَبِي خَالِدٍ الْقَمَّاطِ عَنْ هُمْرَانَ بْنِ أَعْيَنَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع جُعِلْتُ فِدَاكَ مَا أَقَلُّنَا لَوْ اجْتَمَعْنَا عَلَى شَيْءٍ مَا أَفْنَيْنَاهَا

(The book) 'Al-Kafi' – From the number, from Sahl, from Muhammad Bin Awrama, from Al Nazr, from Yahya Bin Abu Khalid Al Qammat, from Humran Bin Ayn who said,

'I said to Abu Ja'far^{-asws}, 'May I be sacrificed for you^{-asws}! How few we are! If we were to gather upon (eating) a sheep, we would not (be able to) finish it'.

فَقَالَ أَلَا أُخْبِرُكَ بِأَعْجَبَ مِنْ ذَلِكَ الْمُهَاجِرُونَ وَالْأَنْصَارُ ذَهَبُوا إِلَّا وَ أَشَارَ بِيَدِهِ ثَلَاثَةً

He^{-asws} said: 'Shall I^{-asws} narrate to you with more wonderous than that? The Emigrants and the Helpers went (reneged) except' – and he^{-asws} indicated 'three' with his^{-asws} hand (meaning Salman^{-ra}, Abu Zarr^{-ra}, and Miqdad^{-ra}).

قَالَ هُمْرَانُ فَقُلْتُ جُعِلْتُ فِدَاكَ مَا حَالُ عَمَّارٍ

Humran said, 'I said, 'May I be sacrificed for you^{-asws}! What was the state of Ammar^{-ra}?'

قَالَ رَحِمَ اللَّهُ عَمَّاراً أَبَا الْيَقْظَانِ بَايَعَ وَ قُتِلَ شَهِيداً

He^{-asws} said: 'May Allah^{-azwj} have Mercy on Ammar^{-ra}, Abu Al Yaqzan^{-ra}. He^{-ra} pledged allegiance and was killed a martyr'.

فَقُلْتُ فِي نَفْسِي مَا شَيْءٌ أَفْضَلَ مِنَ الشَّهَادَةِ فَنَظَرُ إِلَيَّ فَقَالَ لَعَلَّكَ تَرَى أَنَّهُ مِثْلُ الثَّلَاثَةِ أَيُّهَاَتُ.

I said within myself, 'There is nothing more superior to the martyrdom'. He^{-asws} looked at me. He^{-asws} said: 'Perhaps you are viewing that he (Ammar^{-ra}) is like the three (Salman^{-ra}, Abu Zarr^{-ra} and Miqdad^{-ra}? Far be it! Far be it!"¹³⁰

كَمَا رَوَى الْكَشِّي عَنِ الْبَاقِرِ ع أَنَّهُ قَالَ: ارْتَدَّ النَّاسُ إِلَّا ثَلَاثَةً نَعَرِ سَلْمَانَ وَ أَبُو دَرٍّ وَ الْمِقْدَادُ

Like what is reported in (the book) 'Al Kashy' –

'From Al-Baqir^{-asws} having said: 'The people turned apostate except three persons – Salman^{-ra}, and Abu Zarr^{-ra} and Al-Miqdad^{-ra}'.

¹²⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 8 H 7

¹³⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 8 H 8 a

قَالَ الرَّاوي فَقُلْتُ فَعَمَّارٌ قَالَ كَانَ جَاضَ جَيْضَةً ثُمَّ رَجَعَ

The reporter said, 'I said, 'So (what about) Ammar^{-ra}?' He^{-asws} said: 'He^{-ra} was turned away from the right, then returned.

ثُمَّ إِنَّ أَرَدْتُ الَّذِي لَمْ يَشْكُ وَلَمْ يَدْخُلْهُ شَيْءٌ فَالْمِقْدَادُ

Then if you want the one who did not doubt and nothing (of the doubts) entered him^{-ra}, it is Al-Miqdad^{-ra}.

فَأَمَّا سَلْمَانُ فَإِنَّهُ عَرَضَ فِي قَلْبِهِ أَنَّ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ عِ اسْمَ اللَّهِ الْأَعْظَمَ لَوْ تَكَلَّمَ بِهِ لَأَخَذَتْهُمُ الْأَرْضُ وَ هُوَ هَكَذَا

As for Salman^{-ra}, it was present in him^{-ra} that in the possession of Amir Al-Momineen^{-asws} is the Magnificent Name of Allah^{-azwj}. If he^{-asws} were to speak with it, the earth would seize them (enemies), and it is like that!

وَأَمَّا أَبُو ذَرٍّ فَأَمَرَهُ أَمِيرُ الْمُؤْمِنِينَ بِالسُّكُوتِ وَلَمْ يَأْخُذْهُ فِي اللَّهِ لَوْمَةٌ لَأَنَّهُ قَائِي إِلَّا أَنْ يَتَكَلَّمَ.

And as for Abu Zarr^{-ra}, Amir Al-Momineen^{-asws} had instructed him^{-ra} with being silent, and there did not enter him^{-ra} regarding Allah^{-azwj}, blame of a blamer, but he^{-ra} refused except that he^{-ra} would speak".¹³¹

9- كا، الكافي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ لَيْسَ كُلُّ مَنْ يَقُولُ بِوَلَايَتِنَا مُؤْمِنًا وَ لَكِنْ جُعِلُوا أَنْسَاءً لِلْمُؤْمِنِينَ.

(The book) 'Al-Kafi' – from Al-Husayn Bin Muhammad, from Al Moalla, from Ahmad Bin Muhammad Bin Abdullah,

'From Ali son of Ja'far^{-asws} who said, 'I heard Abu Al-Hassan^{-asws} saying: 'Everyone who speaks with our^{-asws} Wilayah isn't a Momin, but they have been made to be a comfort for the Momineen".¹³²

10- كا، الكافي عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدٍ بْنِ عِيْسَى بْنِ عُبَيْدٍ عَنْ يُوسُفَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْمُؤْمِنَ لَيَسْكُنُ إِلَى الْمُؤْمِنِ كَمَا يَسْكُنُ الظَّمْآنُ إِلَى الْمَاءِ الْبَارِدِ.

(The book) 'Al-Kafi' – from Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus, from the one who mentioned it,

¹³¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 8 H 8 b

¹³² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 8 H 9

‘From Abu Abdullah^{-asws} having said: ‘The Momin tends to be soothing to the Momin just as the thirsty one is to the cold water’’.¹³³

¹³³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 8 H 10

CHAPTER 9 – TYPES OF PEOPLE REGARDING THE EMAN

الآيات

The Verses

التوبة الأعراب أشدُّ كُفْراً وَ نِفَاقاً وَ أَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ وَ اللَّهُ عَلِيمٌ حَكِيمٌ

(Surah) Al Tawba: *The Bedouins are more intense in Kufr and hypocrisy and more likely not to know the Limits of what Allah Revealed unto His Rasool, and Allah is Knowing, Wise [9:97]*

وَ مِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَ يَتَرَبَّصُ بِكُمُ الدَّوَائِرَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَ اللَّهُ سَمِيعٌ عَلِيمٌ

And from the Bedouins is one who regards what he spend as being a fine, and he awaits the misfortune to befall you. Upon them be the evil misfortune, and Allah is Hearing, Knowing [9:98]

وَ مِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ يَتَّخِذُ مَا يُنْفِقُ قُرْبَاتٍ عِنْدَ اللَّهِ وَ صَلَوَاتِ الرَّسُولِ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ

And from the Bedouins is one who believes in Allah and the Last Day, and he takes what he spends as being a nearness with Allah, and the (sending of) Salawat (upon) the Rasool. Indeed, it would be a nearness for them. Allah will be Entering them into His Mercy; surely Allah is Forgiving, Merciful [9:99]

الشعراء وَ لَوْ نَزَّلْنَاهُ عَلَى بَعْضِ الْأَعْجَمِينَ فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ

(Surah) Al Shoara: *And had We Revealed it unto one of the non-Arabs [26:198] So he would have recited it to them, they would not have been believers in it [26:199]*

محمد وَ إِنْ تَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ

(Surah) Muhammad^{-saww}: *And if you were to turn back, He would Replace you with another people, then they would not be like you [47:38]*

تفسير

(Forbidden) Interpretation (opinionated)

الأعراب أشدُّ كُفْراً وَ نِفَاقاً الأعراب سكان البادية الذين لم يهاجروا إلى النبي ص قال الراغب العرب أولاد إسماعيل و الأعراب جمعه في الأصل و صار ذلك اسماً لسكان البادية قال تعالى قَالَتِ الْأَعْرَابُ آمَنَّا وَ قَالَ الْأَعْرَابُ أَشَدُّ كُفْراً وَ نِفَاقاً انتهى.

The Bedouins are more intense in Kufr and hypocrisy [9:97] – The Bedouins are dwellers of the valleys, the ones who did not emigrate to the Prophet^{-saww}. Al-Raghib said, ‘The Arabs are children of Ismail^{-as} and the ‘Bedouins’ is plural regarding the origin, and that became a name for the valley dwellers. Allah^{-azwj} the Exalted Said: **The Bedouins said, ‘We believe!’ [49:14]**. And Said: **The Bedouins are more intense in Kufr and hypocrisy [9:97]** – end.

و كَوْنُهُمْ أَشَدَّ كُفْرًا وَ نِفَاقًا مِنْ أَهْلِ الْحَضَرِ لِتَوَحُّشِهِمْ وَ قَسَاوَتِهِمْ وَ جَفَائِهِمْ وَ نَشْوَهُمْ فِي بَعْدِ مَنْ مَشَاهِدَةِ الْعُلَمَاءِ وَ سَمَاعِ التَّنْزِيلِ

And their being of severe Kufr and hypocrisy than the urban dwellers is due to their brutality, and their disloyalty, and their slanders regarding after having witnessed the scholars and hearing the Revelation.

وَ أَجْدَرُ أَلَّا يَعْلَمُوا أَيُّ أَحَقِّ بِأَنْ لَا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ مِنَ الشَّرَائِعِ فَرَاضِهَا وَ سَنَنِهَا وَ أَحْكَامِهَا وَ اللَّهُ عَلِيمٌ يَعْلَمُ حَالَ كُلِّ أَحَدٍ مِنْ أَهْلِ الْوَيْرِ وَ الْمَدَرِ حَكِيمٌ فِيمَا يَصِيبُ بِهِ مَسِيئَتِهِمْ وَ مُحْسِنُهُمْ عِقَابًا وَ ثَوَابًا.

and more likely not to know – i.e., it is more rightful that they don’t know - **the Limits of what Allah Revealed unto His Rasool**, - the Laws of its obligations, and its Sunnah and it’s rulings - **and Allah is Knowing**, - He^{-azwj} Knows the state of every one of the people of the stones and mud - **Wise [9:97]** – regarding what He^{-azwj} should Hit with, their evil doers and their good doers, and Rewards.

وَ مِنَ الْأَغْرَابِ مَنْ يَتَّخِذُ أَيُّ يَعِدُ مَا يُنْفِقُ أَيُّ يَصْرِفُهُ فِي سَبِيلِ اللَّهِ وَ يَتَصَدَّقُ بِهِ مَعْرُومًا أَيُّ غَرَامَةً وَ خَسْرَانًا إِذْ لَا يَحْتَسِبُهُ عِنْدَ اللَّهِ وَ لَا يَرْجُو عَلَيْهِ ثَوَابًا وَ إِنَّمَا يَنْفِقُ رِئَاءً وَ تَقِيَّةً

And from the Bedouins is one who regards – counts - **what he spends** – he spends in the Way of Allah^{-azwj} and gives in charity with - **as being a fine**, - a tax and a loss when he neither anticipates in the Presence of Allah^{-azwj} nor does he hope to Him^{-azwj} for any Rewards, and rather he spends for showing off and safety.

وَ يَتَرَبَّصُّ بِكُمْ الدَّوَائِرُ أَيُّ يَنْتَظِرُ بِكُمْ صُرُوفَ الزَّمَانِ وَ حَوَادِثَ الْأَيَّامِ مِنَ الْمَوْتِ وَ الْقَتْلِ وَ الْمَغْلُوبِيَّةِ فَيَرْجِعُ إِلَى دِينِ الْمُشْرِكِينَ وَ يَتَخَلَّصُ مِنَ الْإِنْفَاقِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ اعْتِرَاضَ بِالْإِعْذَارِ عَلَيْهِمْ بِنَحْوِ مَا يَتَرَبَّصُّونَهُ أَوْ إِخْبَارَ عَنْ وَقُوعِ مَا يَتَرَبَّصُّونَ عَلَيْهِمْ وَ اللَّهُ سَمِيعٌ لَمَّا يَقُولُونَ عِنْدَ الْإِنْفَاقِ وَ غَيْرِهِ عَلَيْهِمْ بِمَا يَضْمُرُونَ.

and he awaits the misfortune to befall you. – i.e., he is awaiting for you the passing of the times and the newly occurrences of the days, from the death, and the killing, and being overcome, so he can return to the religion of the Polytheists and be finished off from the spending - **Upon them be the evil misfortune**, - an objection with the supplication upon the be what they are awaiting for, or informing about the occurrence of what they had been awaiting, being upon them (instead) - **and Allah is Hearing**, - to what they are saying during the spending and others - **Knowing [9:98]** – with what they were hiding.

قُرْبَاتٍ أَيُّ سَبَبِ قُرْبَاتٍ وَ صَلَوَاتِ الرَّسُولِ أَيُّ وَ سَبَبِ دَعَوَاتِهِ لِأَنَّهُ كَانَ يَدْعُو لِلْمُتَصَدِّقِينَ بِالْخَيْرِ وَ الْبَرَكَةِ وَ يَسْتَغْفِرُ لَهُمْ أَلَّا إِتَّهَا قُرْبَةً لَهُمْ شَهَادَةً مِنْ اللَّهِ لَهُمْ بِصَحَّةٍ مُعْتَقَدِهِمْ وَ تَصَدِيقٍ لِرَجَائِهِمْ سَيُدْخِلُهُمُ اللَّهُ وَعْدَ لَهُمْ بِإِحَاطَةِ الرَّحْمَةِ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ تَقْرِيرٌ لَهُ.

a nearness with Allah, - i.e., a cause for nearness - **and the (sending of) Salawat (upon) the Rasool**. – and cause of his^{-saww} supplications because he^{-saww} used to supplicate for the givers of charity, and the Blessings, and seeking Forgiveness for them - **Indeed, it would be a**

nearness for them. – a Testimony from Allah^{-azwj} for them of the correctness of their beliefs and a ratification of their hopes - **Allah will be Entering them (into His Mercy)** – a Promise for them with the Mercy surrounding them - **surely Allah is Forgiving, Merciful [9:99]** – a reiteration of it.

ما كانوا به مؤمنين لفرط عنادهم واستنكافهم من اتباع العجم و ما قيل من أن المراد بالأعجمين البهائم فهو في غاية البعد.

they would not have been believers in it [26:199] – because of their excessive stubbornness and their resentment of following the non-Arabs. And what is said is the intent with the non-Arabs are the animals, but it is at the peak of far-fetched-ness.

وَإِنْ تَوَلَّوْا عطف على وَإِنْ تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجُورَكُمْ و قال علي بن إبراهيم يعني عن ولاية أمير المؤمنين ع.

And if you were to turn back, [47:38] - inclines upon - **and if you believe and are pious, He will Give you your Recompense and will not Ask you your wealth [47:36]**. And Ali Bin Ibrahim said, 'Its meaning is 'turning away' from Wilayah of Amir Al-Momineen.

يَسْتَبْدِلُ قَوْمًا غَيْرَكُمْ أي يقيم مكانكم قوما آخرين و قال علي بن إبراهيم يدخلهم في هذا الأمر ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ قال في معاداتكم و خلافكم و ظلمكم لآل محمد عليه و عليهم السلام.

He would Replace you with another people, - i.e., Make other people to standing your place. And Ali Bin Ibrahim said, 'He^{-azwj} will enter them into this matter - **then they would not be like you [47:38]** – He said, 'In their being your enemies, and your opponents, and your being unjust to Progeny^{-asws} of Muhammad^{-saww}, upon him^{-saww} and upon them^{-asws} be the greetings.

قال في الجمع و إِنْ تَوَلَّوْا أي تعرضوا عن طاعته و عن أمر رسوله يَسْتَبْدِلُ قَوْمًا غَيْرَكُمْ أمثل و أطوع منكم ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ بل يكونوا خيرا منكم و أطوع لله منكم.

He (Al-Tabarsee) said in (the book) 'Al-Majma' - **And if you were to turn back, [47:38]** – i.e., turning away from obeying Him^{-azwj} and from the instructions of His^{-azwj} Rasool^{-saww} - **He would Replace you with another people,** - better and more obedient than you (Arabs) - **then they would not be like you [47:38]** – but they would be better than you and more obedient to Allah^{-azwj} than you are'.

و رَوَى أَبُو هُرَيْرَةَ أَنَّ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص قَالُوا يَا رَسُولَ اللَّهِ مَنْ هَؤُلَاءِ الَّذِينَ ذَكَرَ اللَّهُ فِي كِتَابِهِ وَ كَانَ سَلْمَانُ إِلَى جَنْبِ رَسُولِ اللَّهِ فَضَرَبَ ص يَدَهُ عَلَى فخذِ سَلْمَانَ فَقَالَ هَذَا وَ قَوْمُهُ وَ الَّذِي نَفْسِي بِيَدِهِ لَوْ كَانَ الْإِيمَانُ مَنُوطًا بِالْأَثَرِ لَتَنَاوَلَهُ رِجَالٌ مِنْ قَارِسٍ.

And it is reported by Abu Hureyra (a well-known fabricator), 'Some people from companions of Rasool-Allah^{-saww} said, 'O Rasool-Allah^{-saww}! Who are they, the ones Allah^{-azwj} has Mentioned in His^{-azwj} Book?' And Salman^{-ra} was to the side of Rasool-Allah^{-saww}. He^{-saww} struck his^{-saww} hand upon a thigh of Salman^{-ra} and said: 'This one and his^{-ra} people. By the One^{-azwj} in Whose Hand is my^{-saww} soul! Even if the Eman were to be vested with the sun, a man from Persian would attain it'.

و رَوَى أَبُو بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنْ تَوَلَّوْا يَا مَعْشَرَ الْعَرَبِ - يَسْتَبْدِلُ قَوْمًا غَيْرَكُمْ يَغْنِي الْمَوَالِي.

And it is reported by Abu Baseer, from Abu Ja'far^{-asws} having said: '**And if you were to turn back**, - O community of Arabs - **He would Replace you with another people [47:38]** – meaning the loyalist’.

وَعَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَدْ وَ اللَّهِ أَبْدَلَ بِكُمْ خَيْرًا مِنْهُمْ الْمَوَالِي-.

And from Abu Abdullah^{-asws} having said: 'By Allah^{-azwj}! He^{-azwj} has already Replaced them (Arabs) with better than them, the loyalist’.

1- مع، معاني الأخبار عَنْ مَا جِيلَوْنَهُ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ هَارُونَ عَنْ أَبِي بَحْجَى الْوَاسِطِيِّ عَمَّنْ ذَكَرَهُ قَالَ: قَالَ رَجُلٌ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ النَّاسَ يَقُولُونَ مَنْ لَمْ يَكُنْ عَرَبِيًّا صَلْبًا وَ مَوْلًى صَرِيحًا فَهُوَ سَقِطٌ فَقَالَ وَ أَيُّ شَيْءٍ الْمَوْلَى الصَّرِيحُ

(The book) 'Ma'any Al Akhbar' – From Majaylawiya, from Muhammad Al Attar, from Al Ash'ary, from Muhammad Bin Haroun, from Abu Yahya Al Wasity, from the one who mentioned it, said,

'A man said to Abu Abdullah^{-asws}, 'The people are saying, 'One who is not a solid Arab (with lineage) and an explicit (pure) loyalist, is inferior'. He^{-asws} said: 'And which thing is 'the explicit loyalist'?'

فَقَالَ لَهُ الرَّجُلُ مَنْ مِلْكُ آبَاؤِهِ قَالَ وَ لَمْ يَقَالُوا هَذَا قَالَ يَقُولُ رَسُولُ اللَّهِ ص مَوْلَى الْقَوْمِ مِنْ أَنْفُسِهِمْ

The man said to him^{-asws}, 'One whose father had possessed (slaves)'. He^{-asws} said: 'And why?' They said, 'This is due to the words of Rasool-Allah^{-saww}: 'Master of the people are from themselves’.

فَقَالَ سُبْحَانَ اللَّهِ أَمَا بَلَغَكَ أَنَّ رَسُولَ اللَّهِ ص قَالَ أَنَا مَوْلَى مَنْ لَا مَوْلَى لَهُ أَنَا مَوْلَى كُلِّ مُسْلِمٍ عَرَبِيٍّ وَ عَجَمِيٍّ فَمَنْ وَالَى رَسُولَ اللَّهِ ص أَلَيْسَ يَكُونُ مِنْ نَفْسِ رَسُولِ اللَّهِ

He^{-asws} said: 'Glory be to Allah^{-azwj}! Has it nor reached you that Rasool-Allah^{-azwj} said: 'I^{-saww} am a Master of one not having any Master for him. I^{-saww} am Master of every Muslim, Arabian and Persian'? So the one whose Master is Rasool-Allah^{-saww}, doesn't he happen to be from the 'self' of Rasool-Allah^{-saww}?'

ثُمَّ قَالَ أَتَيْتُمَا أَشْرَفُ مَنْ كَانَ مِنْ نَفْسِ رَسُولِ اللَّهِ ص أَوْ مَنْ كَانَ مِنْ نَفْسِ أَعْرَابِيٍّ جَلَفٍ بَائِلٍ عَلَى عَقَبَيْهِ

Then he^{-asws} said: 'Which of the two is nobler, one who was from the 'self' of Rasool-Allah^{-saww} or one who was from the 'self' of a rude Bedouin urinating upon his own heels’.

ثُمَّ قَالَ ع مَنْ دَخَلَ فِي الْإِسْلَامِ رَغْبَةً خَيْرٌ مِمَّنْ دَخَلَ رَهْبَةً وَ دَخَلَ الْمُنَافِقُونَ رَهْبَةً وَ الْمَوَالِي دَخَلُوا رَغْبَةً.

Then he^{-asws} said: 'One who enters into Al-Islam in desire is better than the one who enters fearfully, and the hypocrites entered fearfully, and the loyalists entered desirously’.¹³⁴

¹³⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 9 H 1

بيان قال في النهاية في حديث الزكاة مولى القوم منهم الظاهر من المذهب و المشهور أن موالي بني هاشم و المطلب لا يحرم عليهم أخذ الزكاة لانتفاء النسب الذي به حرم على بني هاشم و المطلب

Explanation – He said in ‘Al Nihaya’, in a Hadeeth of the Zakat, ‘Master of the people is from them’ – the apparent, from the doctrine, and the well-known is that the loyalists of clan of Hashim^{as} and Al Muttalib^{as}, it is not prohibited upon them to take the Zakat to benefit by the lineage by which it is prohibited unto the clan of Hashim^{as} and Al Muttalib^{as}.

و في مذهب الشافعي على وجه أنه يحرم على الموالي أخذها لهذا الحديث و وجه الجمع بين الحديث و نفي التحريم أنه إنما قال هذا القول تنزيها لهم و بعثا على التشبه بسادتهم و الاستئذان يستتبع في اجتناب مال الصدقة التي هي أوساخ الناس.

And in the doctrine of Al Shafie, upon an aspect, it is prohibited unto the loyalists due to this Hadeeth, and an aspect of gathering between the Al Ahadeeth, and negation of the prohibited is that he^{saww} rather said these word as a freeing for them and sending upon the resembling with their chiefs and conducting with their conducts in shunning the wealth of the charity which is a filth of the people.

و أقول غرض القائل أنه ليس غير العرب من نجباء الناس و لما قال رسول الله ص مولى القوم من أنفسهم فالمولى الصريح أيضا ملحق بهم

And I (am) saying: ‘The purpose of the speaker is that he isn’t from the Arabs, from the captains of the people, and due to what Rasool-Allah^{saww} said: ‘Master of the people is from themselves’. So the ‘explicit master’ as well is attached with them.

فحمل الرواية على الحقيقة و العموم و سائر الناس من أهل فارس و غيرهم من سقاط الناس و أرادهم و ليسوا من أكفاء العرب كما كان عمر يقوله و ذلك أنه سمع من النبي ص أن أنصار علي و أهل بيته ع يكونون من العجم و لذا حكم بقتل العجم جميعا لما استولى على بلاد فارس

The report is carried upon the reality, and the generality and rest of the people from the people of Persia are from the fallen people and their despicable ones, and they aren’t a match of the Arabs, like what Umar had said, and that is because he had heard from the Prophet^{saww}: ‘Helpers of Ali^{asws} and People^{asws} of his^{asws} Household would be from the Persians’, and for this he ordered with killing the Persians entirely when they ruled upon the city of Fars.

فمنعه أمير المؤمنين ع عن ذلك **و قَالَ قَالَ رَسُولُ اللَّهِ ص سُنُّوا بِهَمْ سُنَّةَ أَهْلِ الْكِتَابِ.**

Amir Al-Momineen^{asws} prevented him from that and said: ‘Rasool-Allah^{saww} said: ‘Conduct (deal) with them the dealing with people of the Book’.

فصار أولادهم من أهل العراق و غيرهم من أصحاب أئمتنا صلوات الله عليهم و أنصارهم و محل أسرارهم و دونوا الأصول و انتشر بركتهم علوم أهل البيت صلوات الله عليهم في العالم.

So their children became from the people of Al Iraq and others from companions of our Imams^{asws}, may the Salawaat of Allah^{azwj} be upon them^{asws}, and their^{asws} helpers, and place of their^{asws} secrets, and wrote down their principles (Ahadeeth), and by their^{asws} Blessings, they spread the knowledge of People^{asws} of the Household, may the Salawaat of Allah^{azwj} be upon them in the world.

و هذا الكلام الذي نقله الراوي عن المتعصبين من المخالفين الذين كانوا أعداء أهل البيت و شيعتهم و مواليهم كان مبنيا على ما ذكرنا

And this speech which the reporter has transmitted is from the prejudicial ones from the adversaries, the one who were enemies of People^{-asws} of the Household and their^{-asws} Shias and their^{-asws} loyalists, was built upon what we have mentioned.

فأجاب ع متعجبا من كلامهم بأن النبي ص و إن قال مولى القوم من أنفسهم قال أيضا أنا مولى من لا مولى له فالعجم كلهم رسول الله مولاهم.

So he^{-asws} answered in surprise from their talk that the People^{-saww}, and even though had said, 'Master of the people are from themselves', said as well: 'I^{-azwj} am a Master of one having not master for him'. So the Persians (non-Arabs), all of them, their Master is Rasool-Allah^{-saww}.

و أيضا له ص ولاء كل مسلم من العرب و العجم أي هو أولى بأمورهم و ناصرهم و معينهم في الدنيا و الآخرة و إن ماتوا و لا وارث لهم فهو وارثهم و عليه نفقتهم إن كانوا فقراء و يجب عليه قضاء ديونهم إن ماتوا و لا مال لهم من بيت مال المسلمين

And for him^{-asws} as well, there is master-ship of every Muslim, from the Arabs and non-Arabs, i.e., he^{-asws} is foremost with their affairs, and their helper and their assistant in the world and the Hereafter, and if they were to die and there is no inheritor for them, so he^{-asws} is their inheritor, and upon him^{-asws} is their expenditure if they were poor, and it obligates upon him to pay back their debts from the public treasury of the Muslims if they were to die and there is no wealth for them.

و كذا بعده أوصياؤه ع مواليهم بتلك المعاني كَمَا قَالَ رَسُولُ اللَّهِ ص بِاتِّفَاقِ الْمُخَالِفِ وَ الْمُؤَلِّفِ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ.

And such are his^{-asws} successors^{-asws} after him^{-asws}, their Masters in that meaning like what Rasool-Allah^{-saww} had said, in consensus of the adversaries and the supporters: 'One whose Master I^{-saww} was, so Ali^{-asws} is his Master'.

ثم بين ع أنهم أشرف من الموالي الصريح الذي ذكره الراوي لأنه على مقتضى قوله إذا أعتق والدي رجل

Then he^{-asws} explained they are nobles from the 'explicit loyalists', the ones whom the reported mentioned, because it is upon a requirement of his words when the parents of a man are liberated.

أعرابي جلف يبول على عقبه و لا يغسلهما للشقاق الذي فيهما و كان ذلك عادتهم و لذا أمرهم رسول الله ص بغسل رجلهم قبل الصلاة و قال ويل للأعقاب من النار فتوهوا أن ذلك في الوضوء كما ذكره الجزري في النهاية أو هو كناية عن عدم احترازهم عن البول فيصل إلى أرجلهم رشاشته و لا يغسلونها و الأول أظهر

A rude urinating upon his heels and he does not wash them due to the wretchedness which he is in, and that used to be their habit, and for that reason Rasool-Allah^{-saww} had instructed them with washing their legs before the Salat, and said: 'Woe be for the heels, from the Fire!' They imagined that it was regarding the wud'u like what Al-Jazry has reported in 'Al-Nihaya', or it is a metaphor about their not caring about the urine arriving to their legs sprinkling, and they were not washing these. And the first is more apparent.

فكان هذا الرجل مولى صريحا للعرب و هو عندهم أشرف من العجم مع أن العجم مولى رسول الله ص بمقتضى الخبر الثاني فهو من نفس رسول الله ص بمقتضى الخبر الأول فكيف لا يكون أشرف منه و من موله.

So this man was an 'explicit loyalist' of the Arabs, and in their view, he was nobler than the Persians, along with that the Persians were slaves of Rasool-Allah^{-saww} in accordance with second Hadeeth. So he is from the 'self' of Rasool-Allah^{-azwj} in accordance with the first Hadeeth, so how can he not be nobler than him and his master?

ثم بين ع بوجه آخر أن العجم الذين كانوا في ذلك الزمان من شيعتهم و أصحابهم أفضل من العرب الذين يفتخرون هؤلاء بالانتساب بهم فإن الموالى أي أولاد فارس دخلوا في الإسلام رغبة و هم كانوا منافقين أظهروا الإسلام خوفا و رهبة

Then he^{-asws} explained by another aspect that the Persians who were in that time period were from their^{-asws} Shias and their^{-asws} companions were superior to the Arabs, the ones who were priding with those due to the lineages with them, for the loyalists, i.e., children of Persians, entered into Al-Islam desirously, while they were hypocrites, manifesting Al-Islam out of fear and trepidation.

فقلوه فمن والى رسول الله ص أي دخل في الإسلام و لا مولى له و صار رسول الله موله.

So, his^{-asws} words: 'The one whose Master is Rasool-Allah^{-saww}, yes, entered into Al-Islam and there was no master for him, and Rasool-Allah^{-saww} became his Master.

2- مع، معاني الأخبار عن أبيه عن سعد بن الخطاب عن علي بن محمد الأشعث عن الديهقان عن أحمد بن زيد عن علي بن جعفر عن أخيه موسى بن جعفر قال: إنما شيعتنا المعادين و الأشراف و أهل البيوتات و من مولده طيب

(The book) 'Ma'any Al Akhbar' – from his father, from Sa'ad, from Salama Bin Al Khattab, from Ali Bin Muhammad Al Ash'as, from Al Dihqan, from Ahmad Bin Zayd,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws} Bin Ja'far^{-asws} having said: 'But rather, our^{-asws} Shias are the mines and the nobles, and people of the households, and the ones whose birth is good'.

قال علي بن جعفر فسألته عن تفسير ذلك فقال المعادين من قريش و الأشراف من العرب و أهل البيوتات من الموالى و من مولده طيب من أهل السواد.

Ali son of Ja'far^{-asws} said, 'I asked him^{-asws} about the interpretation of that. He^{-asws} said: 'The mines are from Qureysh, and the nobles are from the Arabs, and people of the households are from the loyalists, and the ones who birth is good and from the people 'Al Sawaad''.¹³⁵

بيان أهل السواد أهل العراق لأن أصلهم كانوا من العجم ثم اختلط العرب بهم بعد بناء الكوفة فلا يعدون من العرب و لا من العجم

Explanation – ‘People of Al Sawaad’ are people of Al Iraq because their origin, they were from the Persians, then the Arabs mixed with them after the construction of Al Kufa, so they are neither being counted from the Arabs nor from the Persians’.

ع، علل الشرائع القطان عن السكري عن الجوهري عن ابن عمار عن أبيه قال سمعت الصادق جعفر بن محمد ع يقول المؤمن علوي لأنه علا في المعرفة والمؤمن هاشمي لأنه هشم الصلابة والمؤمن قريشي لأنه أقر بالشئ المأخوذ عنا والمؤمن عجمي لأنه استعجم عليه أبواب الشر

(The book) ‘Ilal Al Sharaie’ – Al Qattan, from Al Sukary, from Al Jowhary, from Bin Umara, from his father who said,

‘I heard Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws} saying: ‘The Momin is Alawite because he is exalted (A’la) in the understanding; and the Momin is Hashemite because he smashes (Hashama) the straying; and the Momin is Qureyshi because he acknowledged (Aqar) with the thing taken from us^{-asws}; and the Momin is non-Arab (Ajamy) because the doors of evil are closed (Asta’jam) to him.

و المؤمن عربي لأن نبه ص عربي و كتابه المنزل بلسان عربي مبين و المؤمن نبطي لأنه استنبط العلم و المؤمن مهاجري لأنه هجر السيئات و المؤمن أنصاري لأنه نصر الله و رسوله و أهل بيت رسول الله

And the Momin is Arabian because his Prophet^{-saww} is Arabian and His^{-azwj} Revealed Book is in clear Arabic tongue; and the Momin is Nabatean because he extrapolates (Astanbat) the knowledge; and the Momin is an Emigrant because he flees (Hajar) from the evil deeds; and the Momin is a Helper because he helps Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and People^{-asws} of the Household of Rasool-Allah^{-saww}.

و المؤمن مجاهد لأنه يجاهد أعداء الله عز و جل في دولة الباطل بالحق في دولة الحق بالسيف.

And the Momin is a Holy warrior (Mujahid) because he fights (does Jihad) against enemies of Allah^{-azwj} Mighty and Majestic in the government of falsehood with the Taqiyyah (dissimulation), and in the government of the truth, with the sword”¹³⁶.

4- فس، تفسير القمي و لو نزلناه على بعض الأعجمين فقرأه عليهم ما كانوا به مؤمنين قال الصادق ع لو نزل القرآن على العجم ما آمنوا به العرب و قد نزل على العرب فأمنوا به العجم فهذه فضيلة العجم.

In Tafseer Al-Qummi - **And had We Revealed it unto one of the non-Arabs [26:198] So he would have recited it to them, they would not have been believers in it [26:199]** – Al-Sadiq^{-asws} said: ‘If the Quran had been Revealed upon the non-Arabs, the Arabs would not have believed in it, and it has been Revealed upon the Arabs, and the non-Arabs believe in it. So, this is a merit of the non-Arabs”¹³⁷.

¹³⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 9 H 3

¹³⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 9 H 4

5- فس، تفسير القمي عن مُحَمَّدٍ الْحَمِيرِيِّ عَنْ أَبِيهِ عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ يَعْقُوبَ بْنِ قَيْسٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا ابْنَ قَيْسٍ وَ إِنْ تَتَوَلَّوْا يَسْتَبْدِلُ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ عَلَى أَتْنَاءِ الْمَوَالِي الْمُعْتَقِينَ.

Tafseer Al Qummi – from Muhammad Al Himeyri, from his father, from Al Sindy Bin Muhammad, from Yunus Bin Yaquoub, from Yaquoub Bin Qays who said,

‘Abu Abdullah^{-asws} said: ‘O Ibn Qays! **And if you were to turn back, He would Replace you with another people, then they would not be like you [47:38]** – means the sons of the loyalists (slaves) have been liberated”¹³⁸.

6- ب، قرب الإسناد عن ابني طريف عن ابني غلوان عن جعفر عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَوْ كَانَ الْعِلْمُ مَنْوُطًا بِالثَّرْيَا لَتَنَاوَلَتْهُ رِجَالٌ مِنْ فَارِسٍ.

(The book) ‘Qurb Al Asnad’ – From Ibn Tareyf, from Ibn Ulwan,

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘If the knowledge was vested with the sun, a man from Persian would have attained it”¹³⁹.

7- ب، قرب الإسناد بهذا الإسناد قَالَ: قَالَ النَّبِيُّ ص فِي فَارِسٍ ضَرَبْتُمُوهُمْ عَلَى تَنْزِيلِهِ وَ لَا تَنْقُضِي الدُّنْيَا حَتَّى يَضْرِبُوكُمْ عَلَى تَأْوِيلِهِ.

(The book) ‘Qurb Al Asnad’ – By this chain, said,

‘The Prophet^{-saww} regarding Persia: ‘You are striking them (with the swords) upon its Revelation, and the world will not expire until they strike you (back) upon its interpretation”¹⁴⁰.

8- ع، علل الشرائع عن أبيه عن سعد عن ابن هاشم عن عبد الله بن حماد عن شريك عن جابر عن أبي جعفر ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَسُبُّوا فَرِيشًا وَ لَا تُبَغِضُوا الْعَرَبَ وَ لَا تُدِلُّوا الْمَوَالِي وَ لَا تُسَاكِنُوا الْخَوَزَ وَ لَا تُزَوِّجُوا إِلَيْهِمْ فَإِنَّ لَهُمْ عِرْقًا يَدْعُوهُمْ إِلَى غَيْرِ الْوَفَاءِ.

(The book) ‘Ilal Al Sharaie’ – from his father, from Sa’ad, from Ibn Hashim, from Abdullah Bin Hammad, from Shareek, from Jabir,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Neither revile Qureysh, nor anger the Arabs, nor humiliate the slaves (loyalists), nor dwell with ‘Al-Khowz’ (people of Khuzestan) nor marry (your daughters) to them, for there is a vein for them calling them to disloyalty”¹⁴¹.

¹³⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 9 H 5

¹³⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 9 H 6

¹⁴⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 9 H 7

¹⁴¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 9 H 8

9- ع، علل الشرائع عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنْ عَاصِمٍ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَفْتَرِي عَلَى الرَّجُلِ مِنْ جَاهِلِيَّةِ الْعَرَبِ قَالَ يُضْرَبُ حَدًّا قُلْتُ حَدًّا قَالَ نَعَمْ إِنْ يَدْخُلَ عَلَى رَسُولِ اللَّهِ ص.

(The book) 'Ilal Al Sharaie' – from Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Aasim, from Abu Bakr Al Hazramy,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the man fabricating upon the man, being from the ignorant Arabs. He^{-asws} said: 'He would be struck the legal penalty'. I said, 'Legal penalty?' He^{-asws} said: 'Yes! He has faulted upon Rasool-Allah^{-saww}'.¹⁴²

10- ع، علل الشرائع عَنِ ابْنِ الْمُتَوَكِّلِ عَنِ السَّعْدِ ابْنِ أَبِي الْبَرْقِيِّ عَنْ عَبْدِ الْعَظِيمِ الْحُسَيْنِيِّ عَنْ حَزْبٍ عَنْ شَيْخٍ مِنْ بَنِي أَسَدٍ يُقَالُ لَهُ عَمْرُو عَنْ دَرِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَصَابَ بَعِيرًا لَنَا عِلَّةٌ وَ نَحْنُ فِي مَاءٍ لِيَنِي سَلِيمٍ فَقَالَ الْغُلَامُ لِأَبِي عَبْدِ اللَّهِ ع يَا مَوْلَايَ أَخْزُهُ قَالَ لَا تَلْبَثْ

(The book) 'Ilal Al Sharaie' – from Ibn Al Mutawakkil, from Al Asadabady, from Al Barqy, from Abdul Azeem Al Hasany, from Harb, from a sheykh from the clan of Asad calle Amro, from Zareeh,

'From Abu Abdullah^{-asws} having said: 'A camel of ours was afflicted with an illness while they were in a water (spring) of the clan of Suleym. The slave said to Abu Abdullah^{-asws}, 'O my Master^{-asws}! Shall I slaughter it?' He^{-asws} said: 'No, wait!'

فَلَمَّا سَرْنَا أَرْبَعَةَ أَمْيَالٍ قَالَ يَا غُلَامُ انْزِلْ فَانْزِرْهُ وَ لَأَنْ تَأْكُلَهُ السَّبَاعُ أَحَبُّ إِلَيَّ مِنْ أَنْ تَأْكُلَهُ الْأَعْرَابُ.

When we had travelled four miles, he^{-asws} said: 'O slave! Descend, and slaughter it, and if the wild animals were to eat it, it would be more beloved to me^{-asws} than if the Bedouins were to eat it'.¹⁴³

11- مع، معاني الأخبار عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ مَاجِلَوِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: صَعِدَ رَسُولُ اللَّهِ ص الْمِنْبَرَ يَوْمَ فَتَحَ مَكَّةَ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدْ ذَهَبَ عَنْكُمْ بَنَحْوَةُ الْجَاهِلِيَّةِ وَ تَفَاخَرَهَا بِآبَائِهَا

(The book) 'Ma'any Al Akhbar' – from his father, from Muhammad Bin Abu Al Qasim Majaylawiy, from Muhammad Bin Ali Al Kufy, from Muhammad Bin Sinan, from Hanan Bin Sadeyr, from his father,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} ascended the puling on the day of conquest of Makkah, then he^{-saww} said: 'O you people! Allah^{-azwj} Blessed and Exalted has Done away from you the haughtiness of the pre-Islamic period and their priding with their forefathers.

أَلَا إِنَّكُمْ مِنْ آدَمَ وَ آدَمُ مِنْ طِينٍ وَ خَيْرُ عِبَادِ اللَّهِ عِنْدَهُ أَتْفَاهُمْ إِنَّ الْعَرَبِيَّةَ لَيْسَتْ بِأَبٍ وَالدِّ وَ لَكِنَّهَا لِسَانٌ نَاطِقٌ فَمَنْ قَصَرَ بِهِ عَمَلُهُ فَلَمْ يُبَلِّغْهُ رِضْوَانَ اللَّهِ حَسْبُهُ

¹⁴² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 9 H 9

¹⁴³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 9 H 10

Indeed! You are from Adam^{-as}, and Adam^{-as} is from clay, and best servants of Allah^{-azwj} in His^{-azwj} Presence are their pious ones! The Arabian isn't by an (Arab) father, but it is a tongue (language) spoken. The one whose deeds are deficient, a good deed of his would reach the Pleasure of Allah^{-azwj}.

أَلَا إِنَّ كُلَّ دَمٍ كَانَ فِي الْجَاهِلِيَّةِ أَوْ إِخْنَةٍ فَهُوَ تَحْتَ قَدَمَيَّ هَاتَيْنِ إِلَى يَوْمِ الْقِيَامَةِ.

Indeed, every blood (wergild) which was during the pre-Islamic period, or ill-will is under these two feet of mine up to the Day of Qiyamah".¹⁴⁴

12- مع، معاني الأخبار عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ الْحَسَنِ بْنِ يُوسُفَ عَنْ صَالِحِ بْنِ عُثْبَةَ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ قَالَ: النَّاسُ ثَلَاثَةٌ عَرَبِيٌّ وَ مَوْلَى وَ عَلَجٌ فَأَمَّا الْعَرَبُ فَتَحَنُّ وَ أَمَّا الْمَوْلَى فَمَنْ وَالَانَا وَ أَمَّا الْعَلَجُ فَمَنْ تَبَرَّأَ مِنَّا وَ نَاصَبَنَا.

(The book) 'Ma'any Al Akhbar' – from his father, from Sa'ad, from Salama Bin Al Khattab, from Al-Hassan Bin Yusuf, from Salih Bin Uqba,

'From Abu Al-Hassan Musa^{-asws} having said: 'The people are three – an Arabian, and a slave, and a lout. As for the Arabs, it is us^{-asws}, and as for the slave, it is the ones taking us^{-asws} as Masters^{-asws}, and as for the louts, it is the ones disavowing from us^{-asws} and establishing hostility to us^{-asws} (Nasibis)".¹⁴⁵

13- مع، معاني الأخبار بِإِسْنَادِ الْمُتَّفَلِّحِ عَنْ الْحَسَنِ بْنِ يُوسُفَ عَنْ عُثْمَانَ بْنِ جَبَلَةَ عَنْ ضُرَيْسٍ بْنِ عَبْدِ الْمَلِكِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ نَحْنُ قُرَيْشٌ وَ شِيعَتُنَا الْعَرَبُ وَ عَدُوُّنَا الْعَجَمُ.

(The book) 'Ma'any Al Akhbar' – By the previous chain, from Al-Hassan Bin Yusuf, from Usman Bin Jabala, from Zureys Bin Abdul Malik who said,

'I heard Abu Abdullah^{-asws} saying: 'We^{-asws} are Qureysh, and our^{-asws} Shias are the Arabs, and our^{-asws} enemies are the non-Arabs".¹⁴⁶

بيان: و شيعتنا العرب أي العرب الممدوح من كان شيعتنا و إن كان عجمًا و العجم المذموم من كان عدونا و إن كان عربا.

Explanation – 'And our^{-asws} Shias are the Arabs' – i.e., the praised Arabs, the ones who were our^{-asws} Shias, and even if they were non-Arabs, and the non-Arabs and the condemned, ones who were our^{-asws} enemies, and even if he was an Arab'.

¹⁴⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 9 H 11

¹⁴⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 9 H 12

¹⁴⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 9 H 13

مع، معاني الأخبار بِإِسْنَادِ الْمُتَقَدِّمِ عَنْ سَلَمَةَ عَنْ عَمْرِو بْنِ سَعِيدٍ بْنِ خُثَيْمٍ عَنْ أَخِيهِ مَعْمَرٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ: نَحْنُ الْعَرَبُ وَ شِيعَتُنَا مِنَّا سَائِرُ النَّاسِ هَمَجٌ أَوْ هَبَجٌ

(The book) 'Ma'any Al Akhbar' – by the previous chain, from Salama, from Amro Bin Saeed Bin Khuseym, from his brother Ma'mar,

'From Muhammad^{-asws} Bin Ali^{-asws} having said: 'We^{-asws} are the Arabs, and our^{-asws} Shias are from us^{-asws}, rest of the people are 'Hamaj' or 'Habaj'.

قَالَ قُلْتُ وَ مَا الْهَمَجُ قَالَ الدُّبَابُ فَقُلْتُ وَ مَا الْهَبَجُ قَالَ الْبُقُ.

He (the narrator) said, 'I said, 'And what is 'Al Hamaj'? He^{-asws} said: 'The flies'. I said, 'And what is 'Al-Habaj'? He^{-asws} said: 'The bugs'".¹⁴⁷

15- مع، معاني الأخبار عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَبِي عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ بْنِ الْحَصَنِ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ مَا يَزَالُ الرَّجُلُ مِمَّنْ يَنْتَحِلُ أَمَرْنَا يَقُولُ لِمَنْ مَنِ اللَّهُ عَلَيْهِ بِالإِسْلَامِ يَا نَبْطِي

(The book) 'Ma'any Al Akhbar' – from his father, from Sa'ad, from Ibn Isa, from Ali Bin Al Hakam, from Dawood Bin Al-Husayn, from Yaqoub Bin Shueyb,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'The man impersonating our matter (Wilayah) has not cease saying to the one Allah^{-azwj} has Conferred upon him with Al-Islam, O Nabatean!'

قَالَ فَقَالَ نَحْنُ أَهْلُ الْبَيْتِ وَ النَّبَطُ مِنْ دُرِّيَّةِ إِبْرَاهِيمَ إِنَّمَا هُمَا نَبَطَانِ مِنَ النَّبَطِ الْمَاءِ وَ الطِّينِ وَ لَيْسَ بِضَارِهِ فِي دُرِّيَّةِ شَيْءٍ فَقَوْمٌ اسْتَنْبَطُوا الْعِلْمَ فَتَحْنُ هُمْ.

He (the narrator) said, 'He^{-asws} said: 'We^{-asws} are People^{-asws} of the Household, and the Nabateans are from offspring of Ibrahim^{-as}. But rather there are two (types of) Nabateans – from the core the water and the clay, and nothing is harmful in its offspring. A people deduced the knowledge, we^{-asws} are they'.

بيان قال في المصباح النبط جيل من الناس كانوا ينزلون سواد العراق.

Explanation – He said in 'Al-Misbah' – The Nabateans are a generation of people who had descended in the outskirts of Al-Iraq.

16- مع، معاني الأخبار عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَبِي عَيْسَى عَنْ نُوحِ بْنِ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَخِي دَارِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ مَنْ وُلِدَ فِي الإِسْلَامِ فَهُوَ عَرَبِيٌّ وَ مَنْ دَخَلَ فِيهِ طَوْعاً أَفْضَلُ مِمَّنْ دَخَلَ فِيهِ كَرْهاً وَ الْمُؤَلَّى هُوَ الَّذِي يُؤْخَذُ أَسِيراً مِنْ أَرْضِهِ وَ يُسَلِّمُ فَذَلِكَ الْمُؤَلَّى.

¹⁴⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 9 H 14

(The book) 'Ma'any Al Akhbar' – from his father, from Sa'ad, from Ayoub Bin Nuh, from Safwan, from his brother Darim, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{-asws} saying: 'One who is born in Al-Islam, he is Arabian, and the one who enters into it willingly is superior to the one who enters it unwillingly, and the slave, he is the one who is taken as a prisoner from his land, and he becomes a Muslim, for that reason he is the slave''¹⁴⁸.

17- مع، معاني الأخبار عن ماجيلويه عن محمد العطار عن الأشعري عن سهل عن ابن يزيد عن ابن عبد ربه بن نافع عن الحباب بن موسى عن أبي جعفر ع قال: من ولد في الإسلام حرًا فهو عربيٌّ ومن كان له عهدٌ فخر في عهده فهو مؤلٌّ رسول ص ومن دخل في الإسلام طوعاً فهو مهاجرٌ.

(The book) 'Ma'any Al Akhbar' – from Majaylawiya, from Muhammad Al Attar, from Al Ash'ary, from Sahl, from Ibn Yazeed, from Ibn Abd Rabbih Bin Nafie, from Al Hubab Bin Musa,

'From Abu Ja'far^{-asws} having said: 'One who is born in Al-Islam as free, he is Arabian, and one who had a pact for him and he was protected during his time, so he is a slave of Rasool^{-saww}, and one who enters into Al-Islam willingly, he is an Emigrant''¹⁴⁹.

18- ل، الخصال عن أبيه عن سعد عن سلمة بن الخطاب عن الحسين بن يوسف عن صالح بن عتبة عن أبي الحسن موسى ع قال: الناس ثلاثة عربيٌّ ومؤلٌّ وعلج فأما العرب فنحن وأما المؤالي فمن والانا وأما العلج فمن تبرأ منا وناصبنا.

(The book) 'Al Khisaal' – from his father, from Sa'ad, from Salama Bin Al Khattab, from Al-Husayn Bin Yusuf, from Salih Bin Uqba,

'From Abu Al-Hassan Musa^{-asws} having said: 'The people are three – An Arabian, and a slave, and a lout. As for the Arab, it is us^{-asws}, and as for the slaves, it is the one in our^{-asws} Wilayah, and as for the lout, it is the one who disavows from us^{-asws} and establishes hostility (Nasibi) to us^{-asws}'¹⁵⁰.

19- مع، معاني الأخبار روي أنَّ الصادق ع قال: من ولد في الإسلام فهو عربيٌّ ومن دخل فيه بعد ما كبر فهو مهاجرٌ ومن سبي وأعتق فهو مؤلٌّ ومؤلٌّ القوم من أنفسهم.

(The book) 'Ma'any Al Akhbaar' –

'It is reported than Al-Sadiq^{-asws} said: 'One who is born in Al-Islam, he is an Arabian, and one who entered into it after having grown old, he is an Emigrant, and the one who was a captive

¹⁴⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 9 H 15

¹⁴⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 9 H 16

¹⁵⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 9 H 17

and liberated, he is a (Mawla) slave, and a slave (Mawla) of the people are from themselves”.¹⁵¹

20- سن، المحاسن عن إسماعيل بن مهران عن أبيه عن إسحاق بن جبر قال قال أبو عبد الله ع جاءني ابن عمك كأنه أعرابي مجنون عليه إزار و طيلسان و نعلان في يده فقال لي إن قوماً يقولون فيك فقلت أ لست عربياً قال بلى فقلت إن العرب لا تبغض علياً

(The book) ‘Al-Mahasin’ – from Ismail Bin Mihran, from his father, from Is’haq Bin Jareer who said,

‘Abu Abdullah^{-asws} said: ‘A son of your uncle came to me^{-asws}. It is as if he was a Bedouin, insane. Upon him was a trouser and a pallium, and two slippers in his hand. He said to me^{-asws}, ‘A people are speaking regarding you^{-asws}’. So I^{-asws} said: ‘Aren’t they Arabian?’ He said to me^{-asws}, ‘Yes’. I^{-asws} said: ‘The Arab does not hate Ali^{-asws}’.

ثُمَّ قُلْتُ لَهُ لَعَلَّكَ يَمُنُّ بِكَذِبِ الْخَوْضِ أَمَا وَاللَّهِ لَئِنْ أَبْغَضْتَهُ ثُمَّ وَرَدْتُ عَلَيْهِ الْخَوْضَ لَتَمُوتَنَّ عَطْشًا.

Then I^{-asws} said to him: ‘Perhaps you are from the ones belying the Fountain. But by Allah^{-azwj}! If you were to hate him^{-asws}, then you arrive to him^{-asws} at the Fountain, you will die of thirst”.¹⁵²

بيان: يقولون فيك أي بالإمامة أو أقوالا.

Explanation – ‘They are speaking regarding you^{-asws}’ – i.e., with the Imamate, or words.

21- شي، تفسير العياشي عن بعض أصحابه عن رجل عن أبي عبد الله ع قال: سألته عن هذه الآية فسوف يأتي الله بقوم يحبهم ويحبونه أدلة على المؤمنين أعزّة على الكافرين قال الموالى.

Tafseer Al Ayyashi – from one of his companions, from a man,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about this Verse: **then soon Allah would Come with a people He would be Loving them, and they would be loving Him, being humble towards the Momineen, mighty against the Kafirs. [5:54].** He^{-asws} said: ‘The loyalists”.¹⁵³

بيان: الموالى العجم.

Explanation – The loyalists are the non-Arabs.

¹⁵¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 9 H 18

¹⁵² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 9 H 19

¹⁵³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 9 H 20

22- كِتَابُ الْإِسْتِدْرَاكِ، بِإِسْنَادِهِ عَنِ ابْنِ عُقْدَةَ بِإِسْنَادِهِ عَنْ يَحْيَى بْنِ زَكَرِيَّا بْنِ شَيْبَانَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْزَةَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ نَحْنُ الْعَرَبُ وَشِيعَتُنَا الْمَوَالِي وَسَائِرُ النَّاسِ هَمَجٌ.

‘Kitab Al Istidrak’ – By his chain from Ibn Uqdah, by his chain from Yahya Bin Zakariya Bin Shayban, from Al-Hassan Bin Ali Bin Abu Hamza, from Sayf Bin Ameyra, from Mansour Bin Hazim who said,

‘I heard Abu Abdullah^{-asws} saying: ‘We^{-asws} are the Arabs, and our^{-asws} Shias are the slaves, and rest of the people are flies’’.¹⁵⁴

¹⁵⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 9 H 21

CHAPTER 10 – IMPOSITION OF THE ALLEGIANCE, AND ITS METHOD, AND CONDEMNATION OF BREAKING IT

الآيات

The Verses –

النحل وَ أَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَ لَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَ قَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ

(Surah) Al Nahl: ***And fulfil the Covenant of Allah when you were Covenanted and do not be breaking the oaths after its affirmation, and you have already made Allah as a surety upon you. Surely, Allah Knows what you are doing [16:91]***

وَ لَا تَكُونُوا كَالَّذِي نَقَضَتْ غَزَاهُ مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ إِنَّمَا يَبُلُوكُمْ اللَّهُ بِهِ وَ لِيَبَيِّنَ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ

And do not become like the one who breaks her yarn from after spinning it tightly, taking your oaths as a means of income between you that you could become a community which is more prosperous than (another) community. But rather, Allah is Trying you with him, and He will Clarify to you all on the Day of Judgment what you had been differing in [16:92]

إِلَى قَوْلِهِ تَعَالَى وَ لَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَرِلَ قَدَمٌ بَعْدَ ثُبُوتِهَا وَ تَذُوقُوا السُّوءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ وَ لَكُمْ عَذَابٌ عَظِيمٌ

Up to Words of the Exalted: ***And do not take your oaths as a means of deceit between you, for the feet would waver after its stability and you will taste the evil due to what you had been hindering from the Way of Allah, and for you would be a grievous Punishment [16:94]***

وَ لَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

And do not take a small price for the Covenant of Allah. Surely, what is in the Presence of Allah, it is better for you if only you knew [16:95]

الفتح إِنَّ الدِّينَ يُبَايِعُكَ إِنَّمَا يُبَايِعُكَ اللَّهُ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَ مَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِنْهُ جَزَاءٌ عَظِيمٌ

(Surah) 'Al Fat'h - ***Surely, those pledging allegiance to you are rather pledging their allegiances to Allah, the Hand of Allah being Above their hands. So the one who breaks, is rather breaking against himself, and the one who fulfils with what Allah Covenanted upon him, would be Given a Mighty Recompense [48:10]***

المتحنة يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَ لَا يَسْرِقْنَ وَ لَا يَزْنِينَ وَ لَا يَقْتُلْنَ أَوْلَادَهُنَّ وَ لَا يَأْتِينَ بِهْتَانٍ يَغْتَرِبْنَهُ بَيْنَ أَيْدِيهِنَّ وَ أَرْجُلِهِنَّ وَ لَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايِعْهُنَّ وَ اسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

(Surah) Al Mumtahana - ***O you the Prophet! When the Mominaat come to you to pledge allegiance to you, (it should be) upon (the stipulation) that they will not associate anything with Allah, nor steal, nor commit adultery, nor kill their children, nor come with slander forged by their hands and their legs, nor disobey you in good (deeds). Then take their allegiances and seek Forgiveness for them, surely Allah is Forgiving, Merciful [60:12]***

تفسير

(Forbidden) Interpretation (opinionated)

وَأَوْفُوا بِعَهْدِ اللَّهِ قَالَ الطبرسي رحمه الله قال ابن عباس الوعد من العهد و قال المفسرون العهد الذي يجب الوفاء به هو الذي يحسن فعله و عاهد الله ليفعله فإنه يصير واجبا عليه

And fulfil the Covenant of Allah [16:91] – Al-Tabaree, may Allah^{-azwj} have Mercy on him, said, ‘Ibn Abbas said, ‘The promise is from the covenant. And the interpreters said, ‘The covenant is which obliges the loyalty with it. It is which its doing is good, and Allah^{-azwj} Covenanted for its doer, for it became obligatory upon it.

و لَا تَنْقُضُوا الْأَيْمَانَ هَذَا نَحْيٍ مِنْهُ سَبْحَانَهُ عَنْ حَنْثِ الْأَيْمَانِ

and do not be breaking the oaths – This is a Prohibition from Him^{-azwj} the Glorious from perjuring the Eman.

و قوله بَعْدَ تَوَكُّدِهَا أي بعد عقدها و إبرامها و توثيقها باسم الله تعالى و قبل بعد تشديدها و تغليظها بالعزم و العقد على اليمين بخلاف لغو اليمين

And His^{-azwj} Words: ***after its affirmation***, - i.e., after contracting it, and concluding it, and binding it in the Name of Allah^{-azwj} the Exalted. And it was said, after tightening it and making it hard with determination and knotting on the oath, unlike the idle talk of the oath.

و قَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا أي حسيبا فيما عاهدتموه عليه و قيل كفيلًا بالوفاء إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ من نقض العهد أو الوفاء به فإياكم أن تلقوه و قد نقضتم و هذه الآية نزلت في الذين بايعوا النبي ص على الإسلام

and you have already made Allah as a surety upon you. – i.e., reckoning regarding what you have covenanted to Him^{-azwj}. And it is said, guaranteed with the loyalty - ***Surely, Allah Knows what you are doing [16:91]*** – One who breaks the covenant, or the loyalty with it, so because of meeting Him^{-azwj} and you have broken, and this Verse was Revealed regarding the ones who had pledged allegiance to the Prophet upon Al-Islam.

فقال سبحانه للمسلمين الذين بايعوه لا يحملنكم قلة المسلمين و كثرة المشركين على نقض البيعة فإن الله حافظكم أي اثبتوا على ما عاهدتم عليه الرسول و أكدتموه بالأيمان انتهى.

The Glorious Said to the Muslims, the ones who had pledged allegiance to Him^{-azwj}: “Do not let the small number of the Muslims and large number of the Polytheists carry you upon breaching the allegiance, for Allah^{-azwj} will Protect you all!” – i.e., be steadfast upon what you had covenanted with the Rasool^{-saww} to him^{-saww} and emphasised it with the Eman’ – end.

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا أَيَّ كَلِمَةٍ غَزَلَتْ ثُمَّ نَكَثَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَيْ مِنْ بَعْدِ إِحْكَامٍ وَ قَتْلٍ

And do not become like the one who breaks her yarn – i.e., like the woman who had spun, then broke her yarn - **from after spinning it** – i.e., from after tightening and twisting - **tightly, [16:92]**.

وَرَوَى عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْبَاقِرِ عَ الْتِي نَقَضَتْ غَزْلَهَا امْرَأَةٌ مِنْ بَنِي تَيْمٍ بِنِ مُرَّةٍ يُقَالُ لَهَا رِبْطَةٌ بِنْتُ كَعْبٍ بِنِ سَعْدٍ بِنِ تَيْمٍ بِنِ لُؤَيٍّ بِنِ غَالِبٍ كَانَتْ حَمَقَاءَ تَعْرِى الشَّعْرَ فَإِذَا غَزَلَتْهُ نَقَضَتْهُ ثُمَّ عَادَتْ فَعَزَلَتْهُ فَقَالَ اللَّهُ كَالَّتِي نَقَضَتْ غَزْلَهَا الْآيَةَ.

And it is reported by Ali Bin Ibrahim – from Al-Baqir^{asws}: ‘The one who had broken her yarn was a woman from the clan of Taym Bin Murrah called Rabtah Bint Ka’ab Bin Sa’ad Bin Taym Bin Lawy in Ghalib. She was a fool spinning the hair. When she had spun it, she broke it, then returning to spin it, so Allah^{azwj} Said: **like the one who breaks her yarn [16:92]** – the Verse.

قال إن الله تعالى أمر بالوفاء ونهى عن نقض العهد فضرب لهم مثلاً تَتَّخِذُونَ إِيمَانَكُمْ دَخَلاً بَيْنَكُمْ أَيْ دَغلاً وَ خِيَانَةً وَ مَكراً وَ خُدَيْعَةً وَ ذَلِكَ لِأَنَّهُمْ كَانُوا حِينَ عَهْدِهِمْ يَضْمُرُونَ الْخِيَانَةَ وَ النَّاسُ يَسْكُنُونَ إِلَى عَهْدِهِمْ.

Allah^{azwj} the Exalted Commanded with the loyalty and Prohibited from breaking the covenant, so He^{azwj} Struck an example for them - **taking your oaths as a means of income between you [16:92]** – i.e., a means of income, and betrayal, and plot, and deception, and that is because they, when they had covenanted, were concealing the betrayal, and the people were reassured to their covenants.

أَنَّ تَكُونَ أُمَّةً هِيَ أَرْبَى مِنْ أُمَّةٍ يَعْنِي لَا تَنْقُضُوا الْعَهْدَ بِسَبَبِ أَنْ تَكُونَ جَمَاعَةٌ وَ هُمْ كَفَرَةٌ قَرِيشَ أَزِيدَ عِدْداً وَ أَوْفَرَ مَالاً مِنْ أُمَّةٍ يَعْنِي جَمَاعَةُ الْمُؤْمِنِينَ

that you could become a community which is more prosperous than (another) community. – meaning, do not break the covenant due to the cause that it would be a community, and they were Kafirs of Qureysh increasing the number, and more wealth than another community, meaning a community of the Momineen.

إِنَّمَا يَبْلُوَكُمْ اللَّهُ بِهِ أَيْ إِنَّمَا يَخْتَبِرُكُمْ بِكُونِكُمْ أَرَبَى لِيَنْظُرَ أَمْ تَتَفَرَّغُونَ بِكَثْرَةِ قَرِيشَ وَ قُوَّتِهِمْ وَ ثَرَوَتِهِمْ وَ قِلَّةِ الْمُؤْمِنِينَ وَ ضَعْفِهِمْ وَ فَقَرِهِمْ وَ لَيْبَسَتِ لَكُمْ يَوْمَ الْقِيَامَةِ وَعِيدٌ وَ تَحْذِيرٌ مِنْ مَخَالَفَةِ الرَّسُولِ ص.

But rather, Allah is Trying you with him, - i.e., but rather He^{azwj} Tests you with your becoming more mature to See whether you will be fulfilling the covenant of Allah^{azwj} or will you becoming arrogant due to the large numbers of Qureysh, and their strength, and their wealth, and scarcity of the Momineen, and their weakness, and their poverty - **and He will Clarify to you all on the Day of Qiyamah [16:92]** – a threat and caution from opposing the Rasool^{saww}.

وَلَا تَتَّخِذُوا تَصْرِيحَ بِلَهْيِهِ عَنْهُ بَعْدَ التَّضَمُّينِ تَأْكِيداً وَ مِبَالِغَةً فِي قَبْحِ الْمُنْهَى عَنْهُ

And do not take your oaths [16:94] – explicit with the Prohibition from Him^{azwj} after the inclusion of emphasis and exaggeration regarding the ugliness of the Prohibition from Him^{azwj}.

فَتَزَلَّ قَدَمٌ عَنْ حُجَّةِ الْإِسْلَامِ بَعْدَ ثُبُوتِهَا عَلَيْهَا أَيُّ فَتَضَلُّوا عَنِ الرُّشْدِ بَعْدَ أَنْ تَكُونُوا عَلَى هَدًى يُقَالُ زَلَّ قَدَمُ فُلَانٍ فِي أَمْرٍ كَذَا إِذَا عَدَلَ عَنِ الصَّوَابِ وَ الْمُرَادُ أَقْدَامُهُمْ وَ إِنَّمَا وَحْدٌ وَ نَكَرٌ لِلدَّلَالَةِ عَلَى أَنَّ زَلَّ قَدَمٌ وَاحِدَةً عَظِيمَةً فَكَيْفَ بِأَقْدَامٍ كَثِيرَةٍ

for the feet would waver – from the goal of Al-Islam - **after its stability** – upon it, i.e., you will stray away from the guidance having been upon guidance. It is said, ‘the feet of so and so wavered regarding such and such matter’, when he turns away from the correctness, and the intent is their feet, and rather one. Rather, He^{-azwj} United and Denied to indicate that the slip of one foot is great, so how about many feet.

وَ تَذَوُّقُوا السُّوءَ فِي الدُّنْيَا بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ أَيُّ بِصُدُودِكُمْ أَوْ بِصُدُوكُمْ غَيْرَكُمْ عَنْهَا لِأَنَّهُمْ لَوْ نَقَضُوا الْعَهْدَ وَ ارْتَدَوْا لَاتَّخَذَ نَقْضُهَا سَنَةً يَسْتَنُّ بِهَا وَ لَكُمْ عَذَابٌ عَظِيمٌ فِي الْآخِرَةِ

and you will taste the evil – in the world - **due to what you had been hindering from the Way of Allah**, - i.e., hindering you, or your hindering others from it, because if they had broken the covenant and reneged, they would have broken a Sunnah to be conducting with - **and for you would be a grievous Punishment [16:94]** – in the Hereafter.

وَ فِي الْجَوَامِعِ، عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: نَزَلَتْ فِي وَلايَةِ عَلِيٍّ وَ الْبَيْعَةِ لَهُ حِينَ قَالَ النَّبِيُّ ص سَلِّمُوا عَلَى عَلِيٍّ بِإِفْرَةِ الْمُؤْمِنِينَ.

And in (the book) ‘Al Jawamie’ – from Al-Sadiq^{-asws} having said: ‘It was Revealed regarding Wilayah of Ali^{-asws} and the allegiance to him^{-asws} when the Prophet^{-saww} said: ‘Greet unto Ali^{-asws} as ‘Emir of the Momineen’!’

وَ أَقُولُ قَدْ مَرَّ أَنَّ فِي قِرَاءَتِهِمْ أَنَّ تَكُونَ أُمَّةً هِيَ أَزْكَى مِنْ أَتَمَّتْكُمْ.

And I (Majlisi) am saying, ‘It has passed that in their^{-asws} recitations: ‘You would be a community which is purer than your Imams’.

إِنَّمَا يُبَايِعُونَ اللَّهَ لِأَنَّهُ الْمَقْصُودُ بَيْعَتُهُ يَدُ اللَّهِ فَوَقَّ أَيْدِيَهُمْ يَعْنِي يَدُكَ الَّتِي فَوْقَ أَيْدِيهِمْ فِي حَالِ بَيْعَتِهِمْ إِيَّاكَ إِنَّمَا هِيَ بِمَنْزِلَةِ يَدِ اللَّهِ لِأَنَّهُمْ فِي الْحَقِيقَةِ يَبَايِعُونَ اللَّهَ عَزَّ وَ جَلَّ بِبَيْعَتِكَ

are rather pledging their allegiances to Allah, - because He^{-azwj} is the purpose of his^{-saww} allegiance - **the Hand of Allah being Above their hands**. – meaning your^{-saww} hand which is above their hands during the state of their pledging allegiances to you^{-saww}. But rather, it is at the state of the Hand of Allah^{-azwj} because they, in the reality, and pledging to Allah^{-azwj} Mighty and Majestic by pledging allegiance to you^{-saww}.

فَمَنْ نَكَثَ أَيُّ نَقَضَ الْعَهْدَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ أَيُّ لَا يَعُودُ ضَرَرُ نَكَثِهِ إِلَّا عَلَيْهِ وَ مَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ أَيُّ فِي مَبَايِعَتِهِ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا هُوَ الْجَنَّةُ.

So the one who breaks, - i.e., breaks the covenant - **is rather breaking against himself**, - i.e., the harm from his breaking will not return except to him - **and the one who fulfils with what Allah Covenanted upon him**, - i.e., in his allegiances - **would be Given a Mighty Recompense [48:10]** – it is the Paradise.

وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ يَرِيدُ الْبَنَاتِ أَوْ الْأَسْقَاطِ وَلَا يَأْتِيَنَّ بِبُهْتَانٍ فِي الْجَوَامِعِ كَانَتْ الْمَرْأَةُ تَلْتَقِطُ الْمَوْلُودَ فَتَقُولُ لِرَوْجِهَا هَذَا وَلَدِي مِنْكَ كُنِيَ بِالْبُهْتَانِ الْمَفْتَرِي بَيْنَ يَدَيْهَا وَرَجُلِهَا عَنِ الْوَلَدِ الَّذِي تَلَصَّقَهُ بِرَوْجِهَا كَذِبًا لِأَنَّ بَطْنَهَا الَّذِي تَحْمِلُهُ فِيهِ بَيْنَ الْيَدَيْنِ وَفَرْجِهَا الَّذِي تَلِدُهُ بِهِ بَيْنَ الرَّجُلَيْنِ

nor kill their children, - intending the daughters or miscarriages - **nor come with slander** – in (the book) ‘Al-Jawamie’ – ‘The woman picked up the new-born, so she said to her husband, ‘This is my child from you’, will be like the slander, the fabrication between her hands and her legs about the child which she attached with her husband falsely, because her belly (pregnancy) which she had carried in it. Between then hands and her private parts which she begot with is between her legs.

وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ أَيْ فِي حَسَنَةِ تَأْمُرَهُنَّ بِهَا فَبَايَعَهُنَّ بِضَمَانِ الثَّوَابِ عَلَى الْوَفَاءِ بِهَذِهِ الْأَشْيَاءِ.

nor disobey you in good (deeds). – i.e., in the good deeds you^{-sawww} are instructing them - **Then take their allegiances [60:12]** – with guaranteeing the Rewards upon the loyalty with these things.

وَفِي الْمَجْمَعِ، رَوَى الزُّهْرِيُّ عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبَايِعُ النِّسَاءَ بِالْكَلامِ بِهَذِهِ الْآيَةِ - أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَ مَا مَسَّتْ يَدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا بَايَعَ النِّسَاءَ دَعَا بِقَدَحٍ مَاءٍ فَعَمَسَ يَدَهُ فِيهِ ثُمَّ عَمَسَنَ أَيْدِيَهُنَّ فِيهِ وَقِيلَ إِنَّهُ كَانَ يَبَايِعُهُنَّ مِنْ وَرَاءِ الثَّوْبِ عَنِ الشَّعْبِيِّ.

And in (the book) ‘Al-Majma’a’ – It is reported by Al-Zuhry, from Ayesha who said, ‘The Prophet^{-sawww} had taken pledges of the women with the speech, with this Verse: **they will not associate anything with Allah, [60:12]** – and the hand of Rasool-Allah^{-sawww} did not touch (the women). It was so that when he^{-sawww} took the allegiances of the women, he^{-sawww} called for a cup (bowl) of water. He^{-sawww} immersed his^{-as} hand in it, then they immersed their hands in it’. And it is said, ‘He^{-sawww} took their allegiances from behind the cloth’ – from Al-Shaby.

1- ن، عيون أخبار الرضا عليه السلام بإسناده إلى الرِّيَّانِ بْنِ شَبِيبٍ أَنَّ الْمَامُونُ لَمَّا أَرَادَ أَنْ يَأْخُذَ الْبَيْعَةَ لِنَفْسِهِ بِإِمْرَةِ الْمُؤْمِنِينَ وَ لِلرِّضَا ع بِوَلَايَةِ الْعَهْدِ وَ لِلْفَضْلِ بِالْوِزَارَةِ أَمَرَ بِثَلَاثَةِ كُرَاسِيٍّ فَنُصِبَتْ لَهُمْ

(The book) ‘Uyoun Akhbar Al-Reza^{-asws}’ – by his chain to Al Rayyan Bin Shabeeb,

‘When Al-Mamoun wanted to take the allegiance for himself as being ‘Emir of the Momineen’ and for Al-Reza^{-asws} as the heir apparent, and for Al-Fazl as the Vizier, ordered for three chairs, so these were set up for them.

فَلَمَّا فَعَلُوا عَلَيْهَا أَذِنَ لِلنَّاسِ فَدَخَلُوا يُبَايِعُونَ فَكَانُوا يُصَفِّقُونَ بِأَيْمَانِهِمْ عَلَى أَيْمَانِ الثَّلَاثَةِ مِنْ أَعْلَى الْإِصْبَاعِ إِلَى الْخِنْصِرِ وَ يُخْرِجُونَ حَتَّى بَايَعَ فِي آخِرِ النَّاسِ فَقِي مِنَ الْأَنْصَارِ فَصَفَّقَ يَمِينَهُ مِنْ أَعْلَى الْخِنْصِرِ إِلَى أَعْلَى الْإِصْبَاعِ

When they were seated upon these, he permitted for the people. So they entered and pledged allegiances. They were clapping with their right hands upon the right hands of the three, from top of the thumb to the pinkie, and they were going out, until the last of the people who pledged was a youth from the Helpers. He clapped with his right hand from top of the pinkie to top of the thumb.

فَتَبَسَّمَ أَبُو الْحَسَنِ ع فَقَالَ كُلُّ مَنْ بَايَعَنَا بَايَعَ بِفَسْخِ الْبَيْعَةِ غَيْرَ هَذَا الْفَتَى فَإِنَّهُ بَايَعَنَا بِعَقْدِهَا

Abu Al-Hassan^{-asws} smiled. He^{-asws} said: 'Everyone who pledged to us, pledged with the nullification of the allegiance apart from this youth, for he has pledged to us with its binding'.

فَقَالَ الْمَأْمُونُ وَ مَا فَسَخُ الْبَيْعَةِ وَ مَا عَقْدُهَا

Al-Mamoun said, 'And what is nullification of the allegiance, and what is its binding?'

قَالَ أَبُو الْحَسَنِ ع عَقْدُ الْبَيْعَةِ هُوَ مِنْ أَعْلَى الْخِنْصِرِ إِلَى أَعْلَى الْإِصْبَامِ وَ فَسْخُهَا مِنْ أَعْلَى الْإِصْبَامِ إِلَى أَعْلَى الْخِنْصِرِ

Abu Al-Hassan^{-asws} said: 'The binding allegiance, it is from the top of the pinkie to the top of the thumb, and its nullifying is from top of the thumb to top of the pinkie'.

قَالَ فَمَاجِ النَّاسِ فِي ذَلِكَ وَ أَمَرَ الْمَأْمُونُ بِإِعَادَةِ النَّاسِ إِلَى الْبَيْعَةِ عَلَى مَا وَصَفَ أَبُو الْحَسَنِ ع

He (the narrator) said, 'The people were nervous regarding that, and Al-Mamoun ordered with recalling the people to the allegiance based upon what Abu Al-Hassan^{-asws} had described.

فَقَالَ النَّاسُ كَيْفَ يَسْتَحِقُّ الْإِمَامَةَ مَنْ لَا يَعْرِفُ عَقْدَ الْبَيْعَةِ إِنَّ مَنْ عَلِمَ أَوَّلَى بِهَا يَمُنُّ لَا يَعْلَمُ

The people said, 'How can he (Al-Mamoun) be deserving the Imamate, one who does not even know the binding allegiance? One who knows is foremost with it than the one who does not know that!'

فَحَمَلَهُ ذَلِكَ عَلَى مَا فَعَلَهُ مِنْ سَيِّئِهِ.

That carried him (Al-Mamoun) upon what he did, of poisoning him^{-asws}''¹⁵⁵.

2- ل، الخصال عن القاسم بن محمد بن أحمد بن عبد الوهيد عن الحسن بن علي بن نصر عن محمد بن عثمان بن كرامة عن عبيد الله بن موسى عن شيبان عن الأعشى عن أبي صالح عن أبي هريرة قال قال رسول الله ص ثلاث لا يكلمهم الله عز وجل ولا يزيهمم ولا لهم عذاب أليم رجل بايع إماماً لا يبايعه إلا لدنيا إن أعطاه منها ما يريد وفي له ولا كف

(The book) 'Al Khisaal' – from Al Qasim Bin Muhammad Bin Ahmad Bin Abdawiya, from Al-Hassan Bin Ali Bin Nasr, from Muhammad Bin Usman Bin Karamat, from Ubeydullah Bin Musa Bin Shayban, from Al Amsh, from Abu Salih, from Abu Hureyra (well-known fabricator) who said,

'Rasool-Allah^{-saww} said: '***nor will Allah – Mighty and Majestic - be Speaking to them on the Day of Qiyamah, nor will He be Purifying them, and for them would be a painful Punishment [2:174]***, a man pledging allegiance to an Imam^{-asws} except for the world, that he^{-asws} mighty give him (something) from it, not intending to be loyal to him^{-asws} or else he would refrain.

¹⁵⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 10 H 1

وَرَجُلٌ بَايَعَ رَجُلًا بِسِلْعَةٍ بَعْدَ الْعَصْرِ فَخَلَفَ بِاللَّهِ عَزَّ وَ جَلَّ لَقَدْ أُعْطِيَ بِهَا كَذَا وَ كَذَا فَصَدَّقَهُ وَ أَخَذَهَا وَ لَمْ يُعْطِ فِيهَا مَا قَالَ وَ رَجُلٌ عَلَى فَضْلِ مَاءٍ بِالْقَلَاةِ يَمْنَعُهُ ابْنُ السَّبِيلِ.

And a man who pledges to a man for a merchandise, so he swears by Allah^{-azwj} Mighty and Majestic, 'I have given such and such with it', so he ratifies him and takes it, and he had not given regarding it what he had said; and a man having a surplus of water in the wilderness, he prevents it from the traveller".¹⁵⁶

بيان لا يُكَلِّمُهُمُ اللهُ أي بما يسرهم أو بشيء أصلا فإن الملائكة يسألونهم أو هو كناية عن سخطه سبحانه عليهم و لا يُزَكِّيهِمْ أي لا يثني عليهم أو لا يقبل منهم عملا أو لا يطهرهم مما يوجب العذاب بالعفو و المغفرة.

Explanation - ***nor will Allah be Speaking to them*** – i.e., with what cheers them, or with anything at all, for the Angels will be questioning them, or it is a metaphor about the Wrath of the Glorious upon them - ***nor will He be Purifying them, [2:174]*** - i.e., not Praise upon them, or not Accept any deed from them, or not cleanse them from obligates the Punishment by the pardoning and the Forgiveness.

3- سن، المحاسن عن عبد الله بن علي العمري عن علي بن الحسين عن علي بن جعفر عن أخيه ع قال: ثلاث موبقات نكث الصفة و ترك السنة و فراق الجماعة.

(The book) 'Al-Mahasin' – from Abdullah Bin Ali Al Amry, from Ali Bin Al-Hassan,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} having said: 'Three are destructive sins – breaking the deal (allegiance), and neglecting the Sunnah, and dividing the community".¹⁵⁷

4- الدرّة الباهرة، قال الرضا ع لا يعدم المرء دائرة السوء مع نكث الصفة.

(The book) 'Al Durr Al Bahira' –

'Al-Reza^{-asws} said: 'The person will not stop the cycle of evil with breaking the deal (allegiance)".¹⁵⁸

5- شا، الإرشاد في بيعة الناس للرضا ع عند المأمون في حديث طويل ذكر فيه أنه جلس المأمون و وضع للرضا ع وسادتين عظيمتين و أجلس الرضا ع عليهما في الحضرة و عليه عمامة و سيف

(The book) 'Al Irshad' –

¹⁵⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 10 H 2

¹⁵⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 10 H 3

¹⁵⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 10 H 4

‘Regarding allegiances of the people to Al-Reza^{-asws} in the presence of Al-Mamoun, in a lengthy Hadeeth mentioning in it – ‘Al-Reza^{-asws} was seated and two large pillows were placed for Al-Reza^{-asws}, and Al-Reza^{-asws} sat upon them in the green (clothes), and upon him^{-asws} was a turban and a sword.

ثُمَّ أَمَرَ ابْنَهُ الْعَبَّاسَ أَنْ يُبَايِعَ لَهُ فِي أَوَّلِ النَّاسِ فَرَفَعَ الرِّضَا يَدَهُ فَتَلَقَّى بِهَا وَجْهَهُ وَ بَطْنُهَا وَجُوهَهُمْ فَقَالَ لَهُ الْمَأْمُونُ ابْسُطْ يَدَكَ لِلْبَيْعَةِ فَقَالَ الرِّضَا إِنَّ رَسُولَ اللَّهِ ص هَكَذَا كَانَ يُبَايِعُ فَبَايَعَهُ النَّاسُ وَ يَدُهُ فَوْقَ أَيْدِيهِمْ.

Then he ordered his son Al -bbas to pledge allegiance to him^{-asws} among the first people. Al-Reza^{-asws} raised his^{-asws} hand, so he^{-asws} met his face by it and with its inside, their faces. Al-Mamoun said to him^{-asws}, ‘Extend your^{-asws} hand for the allegiance!’ Al-Reza^{-asws} said: ‘Rasool-Allah^{-saww} had taken allegiances like this, so the people pledged and his^{-saww} hand was above their hands’.¹⁵⁹

6- ل، الخصال بإسناده عن جابر الجعفي عن الباقر ع في حديث طويل يذكر فيه أحكام النساء قال ولا تباع إلا من وراء الثياب.

(The book) ‘Al Khisaal’ – By his chain, from Jabir Al Jufy,

‘From Al-Baqir^{-asws} in a lengthy Hadeeth mentioning in it ruling for the women. He^{-asws} said: ‘And do not pledge allegiances except from behind the cloth’.¹⁶⁰

ثَوَابُ الْأَعْمَالِ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ: إِنَّ فِي النَّارِ لَمَدِينَةً يُقَالُ لَهَا الْحَصِينَةُ أَفَلَا تَسْأَلُونِي مَا فِيهَا فَقِيلَ لَهُ وَمَا فِيهَا يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ فِيهَا أَيْدِي النَّكَثِينَ.

(The book) ‘Sawaab Al Amaal’ – By his chain,

‘From Abu Abdullah^{-asws}: ‘Amir Al-Momineen^{-asws} said: ‘In the Fire, there is a city call Al-Haseyna. Will you not ask me what is therein?’ It was said to him^{-asws}, ‘And what is in it, O Amir Al-Momineen^{-asws}?’ He^{-asws} said: ‘In it are hands of the allegiance breakers’.¹⁶¹

8- كا، الكافي عن علي عن أبيه عن البرزطي عن أنان عن أبي عبد الله ع قال: لَمَّا فَتَحَ رَسُولُ اللَّهِ ص مَكَّةَ بَايَعَ الرِّجَالُ ثُمَّ جَاءَتْهُ النِّسَاءُ يُبَايِعُنَّهُ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ- يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ إِلَى قَوْلِهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

(The book) ‘Al-Kafi’ – from Ali, from his father, from Al Bazanty, from Aban,

‘From Abu Abdullah^{-asws} having said: ‘When Rasool-Allah^{-saww} conquered Makkah, the men pledged allegiances. Then the women came to pledge allegiances to him^{-saww}. So Allah^{-azwj}

¹⁵⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 10 H 5

¹⁶⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 10 H 6

¹⁶¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 10 H 7

Mighty and Majestic Revealed: **O you the Prophet! When the Mominaat come to you to pledge allegiance to you**, - up to His^{-azwj} Words: **surely Allah is Forgiving, Merciful [60:12]**.

قَالَتْ هِنْدُ أُمَّا الْوَلَدُ فَقَدْ رَبَّيْنَا صِبْغَارًا وَ قَتَلْتَهُمْ كِبَارًا

Hind^{-la} said, 'As for the child, we nourished them when young, and you^{-saww} killed them when old'.

وَقَالَتْ أُمُّ حَكِيمٍ بِنْتُ الْحَارِثِ بْنِ هِشَامٍ وَكَانَتْ عِنْدَ عِزَّةٍ بِنْتِ أَبِي جَهْلٍ - يَا رَسُولَ اللَّهِ مَا ذَلِكَ الْمَعْرُوفُ الَّذِي أَمَرَنَا اللَّهُ أَنْ لَا نُعْصِيكَ فِيهِ

And Umm Hakeem Bint Al Haris Bin Hisham said, and she was with (married to) Ikrimah Bin Abu Jahl^{-la}, 'O Rasool-Allah^{-saww}! What is that act of kindness which Allah^{-azwj} has Commanded us that we should not disobey Him^{-azwj} regarding it?'

قَالَ لَا تَلْطَمَنَّ خَدًّا وَلَا تَحْمِسَنَّ وَجْهًا وَلَا تَنْتِفِنَنَّ شَعْرًا وَلَا تَشَقُقَنَّ جَنْبًا وَلَا تُسَوِّدَنَّ ثَوْبًا وَلَا تَدْعِينَ بِوَيْلٍ

He^{-saww} said: 'You will neither slap a cheek, nor scratch a face, nor pluck out a hair, nor tear up a garment, nor blacken the clothes, nor call out for woe'.

فَبَايَعَهُنَّ رَسُولُ اللَّهِ ص عَلَى هَذَا

So they pledged their Allegiance to Rasool-Allah^{saww} upon that'.

فَقَالَتْ يَا رَسُولَ اللَّهِ كَيْفَ نُبَايِعُكَ قَالَ إِنِّي لَا أَصَافِيحُ النِّسَاءَ

She said, 'O Rasool-Allah^{-saww}! How shall we pledge allegiance to you^{-saww}? He^{-saww} said: 'I^{-saww} do not shake hands with the women'.

فَدَعَا بِقَدَحٍ مِنْ مَاءٍ فَأَدْخَلَ يَدَهُ ثُمَّ أَخْرَجَهَا فَقَالَ أَدْخِلْنَ أَيْدِيَكُمْ فِي هَذَا الْمَاءِ فَهِيَ الْبَيْعَةُ.

He^{-saww} called for a cup (bowl) of water. He^{-saww} inserted his^{-saww} hand in it, then extracted it. He^{-saww} said: 'Insert your hands in this water, so it shall be the pledge of allegiance!'"¹⁶²

9- كَأ، الكافي بإسناده عن الْمُفَضَّلِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع كَيْفَ مَسَحَ رَسُولُ اللَّهِ ص النِّسَاءَ حِينَ بَايَعَهُنَّ

(The book) 'Al-Kafi' – By his chain, from Al Mufazzal who said,

'I said to Abu Abdullah^{-asws}, 'How did Rasool-Allah^{-saww} wipe (hands of) the women when they pledged allegiances?'

قَالَ دَعَا بِمِرْكَبِهِ الَّذِي كَانَ يَتَوَضَّأُ فِيهِ فَصَبَّ فِيهِ مَاءً ثُمَّ غَمَسَ يَدَهُ فَكُلَّمَا بَايَعَ وَاحِدَةً مِنْهُنَّ قَالَ اغْمِسِي يَدَكَ فَتَغْمِسُ كَمَا غَمَسَ رَسُولُ اللَّهِ ص فَكَانَ هَذَا مُمَاسَحَتَهُ إِيَّاهُنَّ.

He^{-asws} said: 'He^{-saww} called for his^{-saww} washbasin which he^{-saww} used to perform wud'u in. He^{-saww} poured water in it, then immersed his^{-saww} hand. Every time one of them pledge, he^{-saww} said: 'Immerse your hand!' So she would immerse just as Rasool-Allah^{-saww} had immersed. So, this was the wiping them (their hands)''.¹⁶³

10- كا، الكافي بإسناده عن سعدان قال قال أبو عبد الله ع أَتَدْرِي كَيْفَ بَايَعَ رَسُولُ اللَّهِ ص النِّسَاءَ

(The book) 'Al-Kafi' – By his chain from Sa'dan who said,

'Abu Abdullah^{-asws} said: 'Do you know how Rasool-Allah^{-saww} took allegiances of the women?'

قُلْتُ اللَّهُ أَعْلَمُ وَ ابْنُ رَسُولِهِ أَعْلَمُ

I said, 'Allah^{-azwj} is more Knowing, and son^{-asws} of His^{-azwj} Rasool^{-saww} more knowing'.

قَالَ جَمَعَهُنَّ حَوْلَهُ ثُمَّ دَعَا بِتَوْرٍ بِرَأْسِ فَصَبَّ فِيهِ مَاءً نَضُوحًا ثُمَّ غَمَسَ يَدَهُ فِيهِ ثُمَّ قَالَ اسْمَعْنَ يَا هَؤُلَاءِ أَتَبَايَعُكُمْ عَلَى أَنْ لَا تُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا تَسْرِقْنَ وَلَا تَزْنِينَ وَلَا تَقْتُلْنَ أَوْلَادَكُمْ وَلَا تَأْتِينَ بَيْنَهُمَا تَفَرِّقَةً بَيْنَ أُيُودِكُمْ وَأَرْجُلِكُمْ وَلَا تَعْصِينَ بُعُولَتَكُمْ فِي مَعْرُوفٍ أَفَرَرْتُنَّ

He^{-asws} said: 'He^{-saww} gathered them around him^{-saww}, then called for a washbasin. He^{-asws} poured clear water into it, then immersed his^{-saww} hand into it, then said: 'Listen, O you all! I^{-saww} shall take your allegiances based upon that you will neither associate anything with Allah^{-azwj}, nor steal, nor commit adultery, nor kill your children, nor will be coming with slander fabricating it between your hands and your legs, nor will you disobey your husbands in any good thing! Do you accept?'

قُلْنَ نَعَمْ فَأَخْرَجَ يَدَهُ مِنَ التَّوْرِ ثُمَّ قَالَ هُنَّ اغْمِسْنَ أُيُودَكُمْ فَقَعَلْنَ

They said, 'Yes!' He^{-saww} extracted his^{-saww} hand from the washbasin, then said to them: 'Insert your hands!' They did so.

فَكَانَتْ يَدُ رَسُولِ اللَّهِ ص الطَّاهِرَةُ أَطْيَبَ مِنْ أَنْ يَمَسَّ بِهَا كَفٌّ أَنْثَى لَيْسَتْ لَهُ بِمَحْرَمٍ.

So the hand of Rasool-Allah^{-saww} was clean, better than to be touched with by the palm of any female who isn't sanctimonious to him^{-saww}''.¹⁶⁴

أقول قد مر تفسير الآيات و سائر الأخبار في النكث و كيفية البيعة في باب فتح مكة و أبواب نكث طلحة و الزبير.

¹⁶³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 10 H 9

¹⁶⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 10 H 10

I (Majlisi) am saying, 'The interpretation of this Verse has already passed, and so have rest of the Ahadeeth regarding the breaking of allegiances, and method of the allegiance in the chapter on conquest of Makkah, and chapters on the breaking of allegiances by Talha and Al Zubeyr'.

CHAPTER 11 – ANOTHER REGARDING THAT THE MOMIN IS OF TWO TYPES

كأ، الكافي عن محمد بن أحمد عن ابن سنان عن نصير أبي الحكم الحنفي عن أبي عبد الله ع قال: المؤمنان مؤمنان فمؤمن صادق بعهد الله ووفى بشرطه و ذلك قوله عز وجل رجال صدقوا ما عاهدوا الله عليه فذلك الذي لا يصيبه أهوال الدنيا ولا أهوال الآخرة و ذلك ممن يشفع ولا يشفع له

(The book) 'Al-Kafi' – From Muhammad, from Ahmad, from Ibn Sinan, from Nuseyr Abu Al Hakam Al Khas'amy,

'From Abu Abdullah^{asws} having said: 'The Momin are two (types of) Momins. There is a Momin who ratified the covenant of Allah^{azwj} and fulfilled its conditions, and that is in Words of Mighty and Majestic: **there are men who ratified what they made a pact with Allah upon. [33:23]**. So that is the one not afflicted by the horrors of the world nor horrors of the Hereafter, and that is the one shall intercede, and he shall not be interceded for (no need).

و مؤمن كخامة الزرع تنعوج أخياناً و تقوم أخياناً فذلك ممن يصيبه أهوال الدنيا و أهوال الآخرة و ذلك ممن يشفع له و لا يشفع.

And there is a Momin like the stalk (trunk) of the plants, sometimes he is crooked (bent towards sins) and sometimes he is straight. That is from the one who would be hit by the horrors of the world and the horrors of the Hereafter, and that is from the one who would be interceded for, and he would not be interceding (for anyone else)¹⁶⁵.

و روي في الخصال عن الباقر ع في حديث طويل قال قال أمير المؤمنين ع لقد كنث عاهدت الله و رسوله أنا و عبي حمزة و أجي جعفر و ابن عبي غبيدة على أمر و فينا به لله تعالى و لرسوله فتقدمني أصحابي و تخللت بعدهم لما أراذ الله تعالى

And it is reported in (the book) 'Al Khisaal' –

'From Al-Baqir^{asws} in a lengthy Hadeeth who said, 'Amir Al-Momineen^{asws} said: 'I^{asws} Covenanted with Allah^{azwj} Mighty and Majestic and His^{azwj} Rasool^{saww} – myself^{asws}, and my^{asws} uncle Hamza^{asws}, and my^{asws} brother Ja'far^{asws}, and my^{asws} cousin Ubeyda Bin Al-Haarir – upon a matter that we shall fulfil it for the Sake of Allah^{azwj} and for His^{azwj} Rasool^{saww}. So my^{asws} companions preceded me^{asws} and I^{asws} was behind them when Allah^{azwj} Mighty and Majestic so Intended.

فأنزل الله فينا- من المؤمنين رجال الآية حمزة و جعفر و غبيدة و أنا و الله المنتظر و ما بدلت تبديلاً.

Allah^{azwj} the Glorious Revealed regarding us: **From the Momineen there are men [33:23]** – the Verse - Hamza^{asws}, and Ja'far^{asws}, and Ubeyda, and I^{asws}, by Allah^{azwj}, am the waiting one and did not change with any alteration¹⁶⁶.

¹⁶⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 11 H 1

¹⁶⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 11 H 2

فِي كِتَابِ الْإِمَامَةِ عَنْهُ عَ حَيْثُ قَالَ: إِنَّكُمْ لَا تَكُونُونَ صَالِحِينَ حَتَّى تَعْرِفُوا وَ لَا تَعْرِفُوا حَتَّى تُصَدِّقُوا وَ لَا تُصَدِّقُوا حَتَّى تُسَلِّمُوا أَبْوَاباً أَرْبَعَةً لَا يَصْلُحُ أُولُهَا إِلَّا بِآخِرِهَا

In 'Kitab Al Imamah' –

'From him^{-asws} whereby he^{-asws} said: 'You will not become righteous unless you recognise, and you will not recognise until you give charity, nor will you give charity until you submit to four doors. Its first is not correct except with its last (other) one.

ضَلَّ أَصْحَابُ الثَّلَاثَةِ وَ تَاهُوا تَبِعَهَا بَعِيداً إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَا يَقْبَلُ إِلَّا الْعَمَلَ الصَّالِحَ وَ لَا يَقْبَلُ اللَّهُ إِلَّا الْوَفَاءَ بِالشُّرُوطِ وَ الْعُهُودِ

The companions of the three strayed, and they were lost with a far straying. Allah^{-azwj} Blessed and Exalted does not Accept except the righteous deeds, nor does Allah^{-azwj} Accept except the loyalty with the conditions and the pacts.

فَمَنْ وَفَى لِلَّهِ عَزَّ وَ جَلَّ بِشَرْطِهِ وَ اسْتَعْمَلَ مَا وَصَفَ فِي عَهْدِهِ نَالَ مَا عِنْدَهُ وَ اسْتَعْمَلَ عَهْدَهُ

The one who fulfils to Allah^{-azwj} Mighty and Majestic with His^{-azwj} conditions and utilises what has been described in His^{-azwj} Covenant, would attain what is in His^{-azwj} Presence, and utilises His^{-azwj} Covenant.

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَخْبَرَ الْعِبَادَ بِطَرِيقِ الْهُدَى وَ شَرَعَ لَهُمْ فِيهَا الْمَنَارَ وَ أَخْبَرَهُمْ كَيْفَ يَسْلُكُونَ فَقَالَ وَ إِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحاً ثُمَّ اهْتَدَى وَ قَالَ إِنَّمَا يَقْبَلُ اللَّهُ مِنَ الْمُتَّقِينَ إِلَى آخِرِ الْخَيْرِ.

Allah^{-azwj} Blessed and Exalted Informed the servants with the road of guidance and Legislated the minarets in it, and Informed them how they should be travelling. He^{-azwj} Said: **And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82];** and Said: **'But rather, Allah only Accepts from the pious ones [5:27] – up to the end of the Hadeeth'**.¹⁶⁷

كَأ، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ خَالِدِ الْقُمِّيِّ عَنْ خُصْرٍ بْنِ عَمْرٍو عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ الْمُؤْمِنُ الْمُؤْمِنَانِ مُؤْمِنٌ وَفَى لِلَّهِ بِشَرْطِهِ الَّتِي اشْتَرَطَهَا عَلَيْهِ فَذَلِكَ مَعَ النَّبِيِّينَ وَ الصَّادِقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسُنَ أُولَئِكَ رَفِيقاً وَ ذَلِكَ مَنْ يَشْفَعُ وَ لَا يُشْفَعُ لَهُ وَ ذَلِكَ مَنْ لَا يُصِيبُهُ أَهْوَالُ الدُّنْيَا وَ لَا أَهْوَالُ الْآخِرَةِ

(The book) 'Al-Kafi' – from the number, from Sahl, from Muhammad Bin Abdullah, from Khalid Al Qummi, from Hizr Bin Amro,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'The Momin are (two types of) Momin. There is a Momin who fulfils to Allah^{-azwj} with His^{-azwj} conditions which He^{-azwj} has Stipulated upon him. So that will be with **the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]**, and that is from the ones who

¹⁶⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 11 H 3

will intercede and (there will be no need) for intercession for him, and that is from the ones neither afflicted by the horrors of the world nor horrors of the Hereafter.

وَمُؤْمِنٌ زَلَّتْ بِهِ قَدَمٌ كَخَامَةِ الرَّزْعِ كَتَفَمَا كَفَتْهُ الرِّيحُ انْكَفَأَ وَ ذَلِكَ مِنْ تُصِيبُهُ أَهْوَالُ الدُّنْيَا وَ أَهْوَالُ الْآخِرَةِ وَ يُشْفَعُ لَهُ وَ هُوَ عَلَى خَيْرٍ.

And there is a Momin, the feet slip with him like the stalt (trunk) of the plants. Whichever way the wind bends him, he bends, and that one is from the ones afflicted by the horrors of the world and horrors of the Hereafter, and he will be interceded for, and he is upon good".¹⁶⁸

و قد مرعئ أبي جعفر ع أنه قال بعد قراءة هذه الآية فمنا النبي و منا الصديق و الشهداء و الصالحون.

And it has already passed from Abu Ja'far^{-asws} having said after reciting this Verse: 'From us^{-asws} is the Prophet^{-saww}, and from us^{-asws} are the truthful, and the martyrs, and the righteous ones".¹⁶⁹

كا، الكافي عن العدة عن البرقي عن ابن مهران عن يونس بن يعقوب عن أبي مريم الأنصاري عن أبي جعفر ع قال: قام رجل بالبصرة إلى أمير المؤمنين فقال يا أمير المؤمنين أخبرنا عن الإخوان

(The book) 'Al-Kafi' – from the number, from Al Barqy, from Ibn Mihran, from Yunus Bin Yaqoub, from Abu Maryam Al Ansary,

'From Abu Ja'far^{-asws} having said: 'A man stoop up to Amir Al-Momineen^{-asws} in Al-Basra. He said, 'O Amir Al-Momineen^{-asws}! Inform us about the brethren'.

فقال الإخوان صنفان إخوان الثقة و إخوان المكاشرة

He^{-asws} said: 'The brethren are of two types – trusting brothers (trusted in religion & righteousness), and comforting (to be comforted with).

فأما إخوان الثقة فهُمْ الْكَفُّ وَ الْجَنَاحُ وَ الْأَهْلُ وَ الْمَالُ فَإِذَا كُنْتَ مِنْ أَخِيكَ عَلَى حَدِّ الثِّقَةِ فَأَبْدُلْ لَهُ مَالَكَ وَ بَدَنَكَ وَ صَافٍ مِنْ صَافَاهُ وَ عَادٍ مِنْ عَادَاهُ وَ أَكْثَمُ سِرِّهِ وَ عَيْبِهِ وَ أَظْهَرُ مِنْهُ الْحَسَنَ وَ اعْلَمْ أَيُّهَا السَّائِلُ أَنَّهُمْ أَقَلُّ مِنَ الْكَبِيرَةِ الْأَحْمَرِ

As for the trusting brothers, they are the hand, and the wing, and the family, and the wealth. If you were to be upon a limit of trusting from your brother, then spend for him your wealth, and your body, and be a friend to the one who befriends him and be inimical to the one being in inimical to him, and conceal his secrets, and his faults, and reveal the good from him, and know, O you questioner, they are fewer than the red sulphur!

¹⁶⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 11 H 4

¹⁶⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 11 H 5

وَأَمَّا إِخْوَانُ الْمُكَاشَرَةِ فَإِنَّكَ تُصِيبُ لَدَّتَكَ مِنْهُمْ فَلَا تَقْطَعَنَّ ذَلِكَ مِنْهُمْ وَلَا تَطْلُبَنَّ مَا وَرَاءَ ذَلِكَ مِنْ ضَمِيرِهِمْ وَابْتَدِلْ لَهُمْ مَا بَدَلُوا لَكَ مِنْ طَلَاقَةِ الْوَجْهِ وَخَلَاوَةِ اللِّسَانِ.

And as for the comforting brothers, you shall taste your pleasure from them, so do not cut that off from them, nor seek what is behind that from their consciences, and spend for them what they spend for you, from a free (smiling) face and sweet tongue”.¹⁷⁰

وَيُؤَيِّد هَاتَيْنِ الْفَقْرَتَيْنِ مَا رُوِيَ عَنْهُ فِي النَّهْجِ أَنَّهُ قَالَ أَصْدِقَاؤُكَ ثَلَاثَةٌ وَأَعْدَاؤُكَ ثَلَاثَةٌ فَأَصْدِقَاؤُكَ صَدِيقُكَ وَصَدِيقُ صَدِيقِكَ وَعَدُوُّكَ وَعَدُوُّ صَدِيقِكَ وَأَعْدَاؤُكَ عَدُوُّكَ وَصَدِيقُكَ وَصَدِيقُ عَدُوِّكَ.

And it is supported by these two sentences, what is reported from him^{-asws} in (the book) ‘Al-Nahj Al-Balagh’ having said: ‘Your friends are three and your enemies are three. Your friends are – your friend, and friend of your friend, and enemy of your enemy; and your enemies are – your enemy, and enemy of your friend, and friend of your enemy’”.¹⁷¹

كَمَا قَالَ ع فِي حَدِيثٍ آخَرَ زُهِدَكَ فِي رَاغِبٍ فِيكَ نُقْصَانُ حَظٍّ وَرَغْبَتِكَ فِي زَاهِدٍ فِيكَ ذُلُّ نَفْسٍ.

Like what he^{-asws} said in another Hadeeth: ‘Your abstinence regarding one desiring in you is a loss of a share, and your desire regarding one abstaining regarding you is humiliation of the self’”.¹⁷²

¹⁷⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 11 H 6

¹⁷¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 11 H 7

¹⁷² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 11 H 8

CHAPTER 12 – SEVERITY OF AFFLICTIONS OF THE MOMIN, AND ITS REASON, AND MERITS OF THE AFFLICTION

الآيات

The Verses –

البقرة أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلُّوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

(Surah) Al Baqarah: **Or do you reckon that you would be entering the Paradise and there has not come to you the like of (which came to) those who have passed away before you? Warfare and adversities touched them, and they were shaken violently, until they were saying to the Rasool and those who were believing, ‘When will be the Help of Allah?’ Indeed! The Help of Allah is near [2:214]**

آل عمران لَتُجْلِبُنَّ فِي آمَالِكُمْ وَ أَنْفُسِكُمْ وَ لَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَ مِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا وَ إِنْ تَصْبِرُوا وَ تَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

(Surah) Aal e Imran^{as}: **You will be Tested regarding your wealth and your selves, and you will hear from those who have been Given the Book before you and from those who are Polytheists, much annoying talk; and if you are patient and fear, then that is from the determined matters [3:186]**

الأنعام وَ لَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِنْ قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ

(Surah) Al Anaam: **And We had Sent to communities from before you, then We Seized them with the evil and the adversities, perhaps they would be beseeching [6:42]**

فَلَوْ لَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَ لَكِنْ قَسَتْ قُلُوبُهُمْ وَ زَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ

So why didn't they beseech when there came to them Our evil? But their hearts had hardened, and the Satan adorned for them what they were doing [6:43]

فَلَمَّا نَسُوا مَا دُعُوا بِهِ فَتَخَنَّا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ

But when they forgot what they had been Reminded with, We Opened upon them the doors of all things, until when they were rejoicing with what they had been Given, We Seized them suddenly, so then they were in despair [6:44]

تفسير

(Forbidden) Interpretation (opinionated)

أَمْ حَسِبْتُمْ قَالَ فِي الْمَجْمَعِ أَيُّ أَطْنَتُمْ وَ خَلْتُمْ أَيُّهَا الْمُؤْمِنُونَ أَنْ تَدْخُلُوا الْجَنَّةَ وَ لَمَّا تَمْتَحِنُوا وَ تَبْتَلُوا بِمَثَلِ مَا امْتَحَنَ الَّذِينَ مَضَوْا مِنْ قَبْلِكُمْ بِهِ فَتَصْبِرُوا كَمَا صَبَرُوا وَ هَذَا اسْتِدْعَاءٌ إِلَى الصَّبْرِ وَ بَعْدَهُ الْوَعْدُ بِالنَّصْرِ.

Or do you reckon [2:214] – He (Al-Tabarsee) said in (the book) ‘Al Majma’ – i.e., are you thinking and imagining, O you Momineen - **that you would be entering the Paradise** – and you have not been Tested with the like of what the ones in the past had been Tested with? So be patient just as they were patient, and this is a call to the patience, and after it is the Promise of the Help.

ثم ذكر سبحانه ما أصاب أولئك فقال **مَسَّتْهُمْ الْبَأْسَاءُ وَ الضَّرَاءُ** و المس و اللبس واحد و البأساء نقبض النعماء و الضراء نقبض السراء و قيل البأساء القتل و الضراء الفقر

Then He^{-azwj} the Glorious Mentioned what they had been afflicted with so He^{-azwj} Said: **Warfare and adversities touched them**, - and ‘Al-Mas’ and ‘Al-Lamas’ is one (and the same), and ‘Al-bais’ is the opposite of the bliss, and ‘Al-Zara’ is opposite of the happiness. And it is said, ‘Al-bais’ is the killing and ‘Al-Zara’ is the poverty.

وَ زُلُّوا أَيُّ حَرَكُوا بِأَنْوَاعِ الْبَلَاءِ وَ قِيلَ مَعْنَاهُ هُنَا أَزْعَجُوا بِالْمَخَافَةِ مِنَ الْعَدُوِّ وَ ذَلِكَ لِفِرَاطِ الْحَيْرَةِ.

and they were shaken violently, - i.e., they were moved with a variety of afflictions. And it is said, its meaning over here is, they were disturbed by the fear from the enemy, and that is the great confusion.

مَتَى نَصْرُ اللَّهِ قِيلَ هَذَا اسْتِعْجَالٌ لِلْمَوْعُودِ كَمَا يَفْعَلُهُ الْمَمْتَحِنُ وَ إِنَّمَا قَالَهُ الرَّسُولُ اسْتِبْطَاءً لِلنَّصْرِ وَ قِيلَ إِنَّ مَعْنَاهُ الدَّعَاءُ لِلَّهِ بِالنَّصْرِ وَ لَا يَجُوزُ أَنْ يَكُونَ عَلَى جِهَةِ الْاسْتِبْطَاءِ لِنَصْرِ اللَّهِ لِأَنَّ الرَّسُولَ يَعْلَمُ أَنَّ اللَّهَ لَا يُؤَخِّرُهُ عَنِ الْوَقْتِ الَّذِي تَوَجَّهَ الْحِكْمَةُ

‘When will be the Help of Allah?’ – It is said, this is hastening of the threat like what the tested one does, and rather the Rasool^{-saww} had said it due to the delay of the Hell. And it is said, its meaning is the supplication to Allah^{-azwj} for the Help, and it is not allowed that it would be upon an aspect of the delay of the Help of Allah^{-azwj}, because the Rasool^{-saww} Knows Allah^{-azwj} will not Delay is from the timing which the Wisdom obligates.

ثم أخبر الله أنه ناصر لأوليائه فقال **أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ**

Then Allah^{-azwj} Informed that He^{-azwj} will Help His^{-azwj} friends, so He^{-azwj} Said: **Indeed! The Help of Allah is near [2:214]**.

و قِيلَ إِنَّ هَذَا مِنْ كَلَامِهِمْ فَلِئَمْ قَالُوا عِنْدَ الْإِيَّاسِ مَتَى نَصْرُ اللَّهِ ثُمَّ تَفَكَّرُوا وَ عَلِمُوا أَنَّ اللَّهَ مَنْجَزٌ وَعَدَهُ فَقَالُوا **أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ**

And it is said, ‘This is from their speech, for they said during the adversity, **‘When will be the Help of Allah?’**. Then they thought and knew that Allah^{-azwj} will Fulfill His^{-azwj} Promise, so they said, **Indeed! The Help of Allah is near [2:214]**.

و قيل إنه ذكر كلام الرسول و المؤمنين جملة و تفصيله و قال المؤمنون مَنى نصر الله و قال الرسول أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ انتهى.

And it is said, 'He^{-azwj} Mentioned the speech of the Rasool^{-saww} and the Momineen together, and its detail, and the Momineen said, **'When will be the Help of Allah?'**, and the Rasool^{-saww} said: **'Indeed! The Help of Allah is near [2:214]'** – end.

و أَقُولُ رُوِيَ فِي الْخَرَائِجِ عَنْ زَيْنِ الْعَابِدِينَ عَنْ آبَائِهِ ع قَالَ: فَمَا تَمُدُّونَ أَعْيُنَكُمْ لَقَدْ كَانَ مِنْ قَبْلِكُمْ مِمَّنْ هُوَ عَلَى مَا أَنْتُمْ عَلَيْهِ يُؤْخَذُ فَتَقْطَعُ يَدُهُ وَ رِجْلُهُ وَ يُصَلَّبُ ثُمَّ تَلَا أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ الْآيَةَ.

And I (Majlisi) am saying, 'It is reported in (the book) 'Al-Kharaij' – 'From Zayn Al-Abideen^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Do not extend your eyes (for Al-Qaim^{-ajfi}). There has been one before you, from the ones who was upon what you are upon. He was seized and his hand and leg were cut off and he was crucified'. Then he^{-asws} recited: **Or do you reckon that you would be entering the Paradise [2:214]** – the Verse.

و رُوِيَ فِي الْكَافِي عَنْ بَكْرِ بْنِ مُحَمَّدٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقْرَأُ - وَ زُلْزِلُوا ثُمَّ زُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ.

And it is reported in (the book) 'Al-Kafi' – from Bakr Bin Muhammad who said, 'I heard Abu Abdullah^{-asws} reciting (the Verse), then said: 'And they will be violently shaken, then violently shaken, until the Rasool^{-saww} would say''.

و قال في الجمع في قوله تعالى لَتُنْبَلَوْنَ أي لتوقع عليكم المحن و تلحقكم الشدائد في أموالكم بذهابها و نقصانها و في أنفسكم أيها المؤمنون بالقتل و المصائب و قبل بفرض الجهاد و غيره

And he said in (the book) 'Al-Majma' regarding Words of the Exalted: **You will be Tested [3:186]** – i.e., you should anticipate the Test upon you, and you will be facing the adversities - **regarding your wealth** – by its going away and its loss - **and** – regarding - **your selves**, - O you Momineen, with the killing, and the difficulties. And it is said, by imposition of the Jihad and something else.

و لَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ يعني اليهود و النصارى و مِنَ الَّذِينَ أَشْرَكُوا يعني كفار مكة و غيرهم أَذَى كَثِيرًا من تكذيب النبي ص و من الكلام الذي يغمهم مِنْ عَزْمِ الْأُمُورِ أي مما بان رشده و صوابه و وجب على العاقل العزم عليه و قيل أي من محكم الأمور.

and you will hear from those who have been Given the Book – meaning the Jews and the Christians - **and from those who are Polytheists**, - meaning Kafirs of Makkah and others - **much annoying talk**; - from belying the Prophets^{-saww}, and from the speech would sadden them - **from the determined matters [3:186]** – i.e., from what is clear and correct, and it obligates upon the intellectual to be determined upon it. And it is said, i.e., from the decisive matters.

و قال في قوله تعالى وَ لَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِنْ قَبْلِكَ فَخَالَفُوهُمْ فَخَذْنَاهُمْ بِالْبَأْسَاءِ وَ الضَّرَّاءِ يريد بالفقر و البؤس و الأسقام و الأوجاع عن ابن عباس لَعَلَّهُمْ يَنْصَرَعُونَ معناه لكي يتضرعوا

And he said regarding Words of the Exalted: **And We had Sent** - i.e., Messengers^{-as} - **to communities from before you**, - but they had opposed them^{-as} - **then We Seized them with**

the evil and the adversities, - intent being the poverty, and the adversities, and the illnesses, and the pains' – from Ibn Abbas - **perhaps they would be beseeching [6:42]** – its meaning it, lest you beseech.

فَلَوْ لَا إِذْ جَاءَهُمْ بِأَسْنَا تَضَرَّعُوا مَعْنَاهُ فَهَلَا تَضَرَّعُوا إِذْ جَاءَهُمْ بِأَسْنَا وَلَكِنْ قَسَتْ قُلُوبُهُمْ فَأَقَامُوا عَلَى كُفْرِهِمْ وَلَمْ تَنْجَعْ فِيهِمُ الْعِظَةُ وَزَيَّنَ لَهُمُ الشَّيْطَانُ بِالْوَسْوَسَةِ وَالْإِغْرَاءِ بِالْمَعْصِيَةِ لَمَّا فِيهَا مِنْ عَاجِلِ اللَّذَّةِ مَا كَانُوا يَعْمَلُونَ يَعْنِي أَعْمَالَهُمْ.

So why didn't they beseech when there came to them Our evil? – It's meaning is, why didn't they beseech when Our^{azwj} adversity came to them - **But their hearts had hardened**, - so they stayed upon their Kufr and the preaching did not work among them - **and the Satan adorned for them** - with the insinuation, and the audacity with the (acts of) disobedience in which were the current pleasures - **what they were doing [6:43]** – meaning their deeds.

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَيُّ تَرَكُوا مَا وَعَظُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ أَيُّ كُلِّ نِعْمَةٍ وَبَرَكَاتٍ مِنَ السَّمَاءِ وَالْأَرْضِ وَالْمَعْنَى أَنَّهُ تَعَالَى امْتَحَنَهُمْ بِالشَّدَائِدِ لَكَيْ يَتَضَرَّعُوا وَيَتُوبُوا فَلَمَّا تَرَكُوا ذَلِكَ فَتَحَ عَلَيْهِمْ أَبْوَابَ النِّعَمِ وَالتَّوَسُّعِ فِي الرِّزْقِ لِيَرْغَبُوا بِذَلِكَ فِي نِعَمِ الْآخِرَةِ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا مِنَ النِّعَمِ وَاشْتَغَلُوا بِالتَّلَذُّذِ وَلَمْ يَرَوْهُ نِعْمَةً مِنَ اللَّهِ حَتَّى يَشْكُرُوهُ أَخَذْنَا لَهُمْ بَعْثَةً أَيُّ مَفَاجَأَةٍ مِنْ حَيْثُ لَا يَشْعُرُونَ فَإِذَا هُمْ مُمْلِسُونَ أَيُّ آيِسُونَ مِنَ النِّجَاةِ وَالرَّحْمَةِ.

But when they forgot what they had been Reminded with, - i.e., they neglected what they had been preached with - **We Opened upon them the doors of all things**, - i.e., every bounty and Blessing from the sky and the earth; and the meaning is that He^{azwj} the Exalted Tested them with the adversities so they would beseech and repent. When they neglected that, He^{azwj} Opened upon them the doors of bounties and the affluence in the sustenance for them to be desirous with that in the bounties of the Hereafter - **until when they were rejoicing with what they had been Given**, - from the bounties, and they were pre-occupied with the pleasures and did not see it as being a bounty from Allah^{azwj} to they would thank Him^{azwj} - **We Seized them suddenly**, - i.e., suddenly from where they were not aware - **so then they were in despair [6:44]** – i.e., despairing from the salvation and the Mercy.

وَرُوي عَنْ النَّبِيِّ صَلَّى قَالَ: إِذَا رَأَيْتَ اللَّهَ يُعْطِي عَلَى الْمَعَاصِي فَذَلِكَ اسْتِزْجَارٌ مِنْهُ ثُمَّ تَلَا هَذِهِ الْآيَةَ

And it is reported from the Prophet^{saww} having said: 'Whenever you see Allah^{azwj} Giving upon the disobedience, so that is a gradual attach from Him^{azwj}'. Then he^{saww} recited this Verse.

وَنَحْوُهُ مَا رُوي عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ يَا ابْنَ آدَمَ إِذَا رَأَيْتَ رَبَّكَ يُتَابِعُ عَلَيْكَ نِعْمَةً فَاحْذَرُهَا. انتهى.

And approximate to it is what is reported from Amir Al-Momineen^{asws} having said: 'O son of Adam^{as}! Whenever you see your Lord^{azwj} follow upon you with His^{azwj} bounty, so be cautious of it' – end.

و يظهر من الآيات أن البلايا والمصائب نعم من الله ليتعظوا ويتذكروا بها ويتكفوا المعاصي

Note: And it is apparent from the Verses that the afflictions and the difficulties are a bounty from Allah^{azwj} for one to be preached and reminded with these, and to leave the (acts of) disobedience.

كَمَا قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ لَوْ أَنَّ النَّاسَ حِينَ تَنْزِلُ بِهِمُ النَّعْمُ وَ تَزُولُ عَنْهُمْ النِّعْمُ فَرَعُوا إِلَى رَبِّهِمْ بِصِدْقٍ مِنْ نِيَّاتِهِمْ وَ وَلَهُ مِنْ قُلُوبِهِمْ لَرَدَّ عَلَيْهِمْ كُلَّ شَارِدٍ وَ أَصْلَحَ لَهُمْ كُلَّ فَاسِدٍ.

Like what Amir Al-Momineen^{-asws} has said: ‘And if the people, whenever the scourge befalls with them and the bounties decline away from them, were to free (themselves) to their Lord^{-azwj} with sincerity of their intentions, and intense love from their hearts, He^{-azwj} would Return to them their strayed (lost thing) and Correct for them every spoilt (thing)’.

و تدل على أن تواتر النعم على العباد و عدم ابتلائهم بالبلايا استدراج منه سبحانه غالباً كما قال علي بن إبراهيم **لَعَلَّهُمْ يَتَضَرَّعُونَ** يعني كي يتضرعوا فلما لم يتضرعوا فتح الله عليهم الدنيا و أغناهم لفعلمهم الردي

And its evidence upon that the consecutive bounties upon the servant, and lack of their being afflicted with the afflictions, is often a gradual attack from Him^{-azwj} the Glorious, just as Ali Bin Ibrahim said, **perhaps they would be beseeching [6:42]** – so that they would beseech. When they did not beseech, Allah^{-azwj} Opened up the world upon them and Enriched them due to their perishable works.

فَإِذَا هُمْ مُبْتَلِسُونَ أي آيسون و ذلك قول الله في مناجاته لموسى ع.

so then they were in despair [6:44] – i.e., despairing, and that is a Word of Allah^{-azwj} during His^{-azwj} Whispering to Musa^{-as}.

حَدَّثَنِي أَبِي عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ فِي مُنَاجَاةِ اللَّهِ تَعَالَى لِمُوسَى يَا مُوسَى إِذَا رَأَيْتَ الْفَقْرَ مُقْبِلًا فَقُلْ مَرْحَبًا بِشَعَارِ الصَّالِحِينَ وَ إِذَا رَأَيْتَ الْغِنَى مُقْبِلًا فَقُلْ ذَنْبٌ عَجَلْتُ عُقُوبَتَهُ

It is narrated to me by my father, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Hafs Bin Giyas,

‘From Abu Abdullah^{-asws} having said: ‘It was in a Whispering of Allah^{-azwj} the Exalted to Musa^{-as}: “O Musa^{-as}! Whenever you^{-as} see the poverty facing you^{-as}, then say: ‘Welcome to the sign of the righteous ones!’, and when you see the riches facing you^{-as}, then say: ‘A sin, its consequence has been hastened!’”

فَمَا فَتَحَ اللَّهُ عَلَى أَحَدٍ فِي هَذِهِ الدُّنْيَا إِلَّا بِذَنْبٍ لِيُنْسِيَهُ ذَلِكَ الذَّنْبَ فَلَا يَتُوبُ فَيَكُونُ إِقْبَالُ الدُّنْيَا عَلَيْهِ عُقُوبَةً لِدُؤُوبِهِ.

Allah^{-azwj} does not Open upon anyone in this world except due to a sin so he would forget that sin, and would not repent, so the turning of the world to him would be a consequence of his sins’.

وَ رَوَى الْكَاشِي وَ الْعِيَّاشِيُّ بِإِسْنَادِهِمَا عَنْ أَبِي الْحَسَنِ صَاحِبِ الْعُسْكَرِ ع أَنَّ قَنْبَرًا مَوْلَى أَمِيرِ الْمُؤْمِنِينَ ع أَذْخَلَ عَلَى الْحُجَّاجِ فَقَالَ مَا الَّذِي كُنْتَ تَلِي مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ

And it is reported by Al Kashy, and Al Ayyashi – by their chains,

‘From Abu Al-Hassan^{-asws}, Master^{-asws} of Al-Askar: ‘Qanbar, slave of Amir Al-Momineen^{-asws} entered to see Al-Hajjaj. He said, ‘What is that which you were reciting from Ali^{-asws} Bin Abu Talib^{-asws}?’

قَالَ كُنْتُ أُضَيِّهِ فَقَالَ لَهُ مَا كَانَ يَقُولُ إِذَا فَرَغَ مِنْ وُضُوئِهِ

He said, ‘I used to prepare his^{-asws} wud’u for him^{-asws}. He said to him, ‘What was he^{-asws} saying when he^{-asws} was free from performing his^{-asws} wud’u?’

فَقَالَ كَانَ يَتْلُو هَذِهِ الْآيَةَ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ إِلَى قَوْلِهِ فَإِذَا هُمْ مُبْلِسُونَ فَمُتَّعَ دَائِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

He said, ‘He^{-asws} would recite this Verse: **But when they forgot what they had been Reminded with, [6:44] – up to His^{-azwj} Words: so then they were in despair [6:44] So the roots of the people were cut off, those who were unjust, and the Praise is for Allah Lord of the worlds [6:45]**’.

فَقَالَ الْحُجَّاجُ أَطْنَهُ كَانَ يَتَأَوَّلُهُ عَلَيْنَا قَالَ نَعَمْ.

Al-Hajjaj said, ‘I think he^{-asws} used to interpret it against us’. He said, ‘Yes’.

1- كِتَابُ صِفَاتِ الشَّيْعَةِ، لِلصَّدُوقِ رَحِمَهُ اللَّهُ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْبَرَصُ شِبْهُ اللَّعْنَةِ لَا يَكُونُ فِينَا وَلَا فِي دُرَّتِنَا وَلَا فِي شَيْعَتِنَا.

(The book) ‘Sifaat Al Shia’ of Al Sadouq, may Allah^{-azwj} have Mercy on him, by his chain,

‘From Abu Abdullah^{-asws} having said: ‘The vitiligo resembles the curse. It can neither happen in us^{-asws}, nor in our^{-asws} offspring, nor in our^{-asws} Shias’’.¹⁷³

و بِإِسْنَادِهِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ لَمْ يُؤْمِنِ الْمُؤْمِنُ مِنَ الْبَلَايَا فِي الدُّنْيَا وَلَكِنْ أَمَنَهُ مِنَ الْعَمَى فِي الْآخِرَةِ وَمِنَ الشَّقَاءِ يَعْنِي عَمَى الْبَصَرِ.

And by his chain from Muawiya Bin Ammar who said,

‘Abu Abdullah^{-asws} said: ‘The Momin is not secure from the afflictions in the world, but he is secure from being blind in the Hereafter and from the wretchedness, meaning blind of sight’’.¹⁷⁴

2- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا وَ سَيَعُودُ غَرِيبًا كَمَا بَدَأَ فَطُوبَى لِلْغُرَبَاءِ

¹⁷³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 1 a

¹⁷⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 1 b

(The book) 'Nawadir' of Al rawandy – By his chain,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Al-Islam began as a stranger and it shall return to be a stranger like what it had begun, so beatitude be to the strangers!'

فَقِيلَ وَمَنْ هُمْ يَا رَسُولَ اللَّهِ ص

It was said, 'And who are they, O Rasool-Allah^{-saww}?'

قَالَ الَّذِينَ يَصْلُحُونَ إِذَا فَسَدَ النَّاسُ إِنَّهُ لَا وَحْشَةَ وَلَا غُرْبَةَ عَلَى مُؤْمِنٍ وَمَا مِنْ مُؤْمِنٍ يَمُوتُ فِي غُرْبَةٍ إِلَّا بَكَتْ عَلَيْهِ الْمَلَائِكَةُ رَحْمَةً لَهُ حَيْثُ قَلَّتْ بَوَاكِيهِ وَفُسِحَ لَهُ فِي قَبْرِهِ بَنُورٌ يَتَلَأَلُ مِنْ حَيْثُ دُفِنَ إِلَى مَسْقَطِ رَأْسِهِ.

He^{-saww} said: 'The ones who are doing righteous deeds when the people are corrupt, because their neither loneliness nor estrangement upon a Momin, and there is none from a Momin dying in his estrangement except the Angels cry upon him as mercy for him wherever he is buried. They cry for him and fill his grave for him with shining light from where he is buried up to the projection of his head''.¹⁷⁵

3- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَشَدَّ النَّاسِ بَلَاءً الْأَنْبِيَاءُ ثُمَّ الَّذِينَ يَلُوهُمْ ثُمَّ الْأُمَمَلُ قَالًا مَثَلًا.

(The book) 'Al-Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from Hisham BiN salim,

'From Abu Abdullah^{-asws} having said: 'The severest of the people in afflictions are the Prophets^{-as}, then those who follow them^{-as}, then the (less) superior, so the (less) superior''.¹⁷⁶

4- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ نَاجِيَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع إِنَّ الْمُؤْمِنَ لَا يُبْتَلَى بِالْجُدَامِ وَلَا بِالْبَرَصِ وَلَا بِكَدَا وَلَا بِكَدَا

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Safwan, from Muawiya Bin Ammar, from Najiyah who said,

'I said to Abu Ja'far^{-asws}, 'Al-Mugheira is saying that the Momin can neither be afflicted with the leprosy, nor the vitiligo, nor with such, nor with such!'

فَقَالَ إِنَّ كَانَ لَعَافِيًا عَنْ صَاحِبِ يَاسِينَ إِنَّهُ كَانَ مُكْنَعًا ثُمَّ رَدَّ أَصَابِعُهُ فَقَالَ كَأَنِّي أَنْظُرُ إِلَى تَكْنِيعِهِ أَتَاهُمْ فَأَنْدَرَهُمْ ثُمَّ عَادَ إِلَيْهِمْ مِنَ الْعَدِ فَمَقْتُلُوهُ

He^{-asws} said: 'If he was oblivious to the companion of Yaseen (36:20). He was of a paralytic hand', then he^{-asws} retracted his^{-asws} fingers, and he^{-asws} said: 'It is as if I^{-asws} am looking at

¹⁷⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 2

¹⁷⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 3

his^{-asws} paralysis. He went over to them and warned them. Then he repeated to them the next day, but they killed him’.

ثُمَّ قَالَ إِنَّ الْمُؤْمِنَ يُبْتَلَى بِكُلِّ بَلَاءٍ وَ يَمُوتُ بِكُلِّ مَبْتَلَةٍ إِلَّا أَنَّهُ لَا يَقْتُلُ نَفْسَهُ.

Then he^{-asws} said: ‘The *Momin* could be afflicted with every affliction, and he could be dying with every death except that he would not kill himself’.¹⁷⁷

بيان المغيرة هو المغيرة بن سعيد و قد ذكر الكشي أحاديث كثيرة في لعنه و قال العلامة قدس سره إنه كان يدعو إلى محمد بن عبد الله بن الحسن

Explanation – *Al Mugheira, he is Al Mugheira Bin Saeed, and Al Kashy has mentioned many Ahadeeth regarding him having been cursed, and the Allamah, holy be his soul, said, ‘He used to call to Muhammad Bin Abdullah Bin Al-Hassan’.*

و قال رحمه الله في مناهج اليقين القائلون بإمامة الباقر ع اختلفوا بعد موته فالإمامية ساقوها إلى ولده الصادق ع و منهم من قال إنه لم يمت و منهم من ساقها إلى غير ولده فذهب بعضهم إلى أن الإمام بعد الباقر ع محمد بن عبد الله بن الحسن بن الحسن و هم أصحاب المغيرة بن سعيد.

And he, may Allah^{-azwj} have Mercy on him, said in ‘Manahij Al Yaqeen’, ‘The speakers with the Imamate of Al-Baqir^{-asws} differed after he^{-asws} passed away. The Imamate continued it to his^{-asws} son^{-asws} Al-Sadiq^{-asws}. From them was one who said he^{-asws} did not die, and from them was one continuing it to another of his^{-asws} sons. Some of them went to that the Imam^{-asws} after Al-Baqir^{-asws} is Muhammad Bin Abdullah Al-Hassan Bin Al-Hassan, and they are companions of Al-Mugheira Bin Saeed’.

و رَوَى الْكَاشِي عَنِ الصَّادِقِ ع أَنَّهُ قَالَ يَوْمًا لِأَصْحَابِهِ لَعَنَ اللَّهُ الْمُغِيرَةَ بْنَ سَعِيدٍ وَ لَعَنَ اللَّهُ يَهُودِيَّةً كَانَ يَحْتَلِفُ إِلَيْهَا يَتَعَلَّمُ مِنْهَا السِّحْرَ وَ الشُّعْبَةَ وَ الْمَخَارِيقَ إِنَّ الْمُغِيرَةَ كَذَبَ عَلَى أَبِي ع فَسَلَبَهُ اللَّهُ الْإِيمَانَ وَ إِنَّ قَوْمًا كَذَبُوا عَلَيَّ مَا هُمْ أَذَاقَهُمُ اللَّهُ حَرَّ الْحَدِيدِ.

And it is reported by Al Kashy –

‘From Al-Sadiq^{-asws}. One day he^{-asws} said to his^{-asws} companions, ‘May Allah^{-azwj} Curse Al-Mugheira Bin Saeed and may Allah^{-azwj} Curse Jewess he was coming and going to her, learning the sorcery from her, and the conjuring, and the extraordinary things. Al-Mugheira belied upon my^{-asws} father^{-asws}, so Allah^{-azwj} Confiscated the Eman, and a people belied upon Ali^{-asws}. What is the matter with them? May Allah^{-azwj} Make them taste heat of the iron’.

و رَوِيَ أَيْضًا عَنِ الرِّضَا ع أَنَّهُ قَالَ: كَانَ الْمُغِيرَةُ يَكْذِبُ عَلَى أَبِي جَعْفَرٍ ع فَأَذَاقَهُ اللَّهُ حَرَّ الْحَدِيدِ.

And it is reported as well from Al-Reza^{-asws} having said: ‘Al-Mugheira belied upon Abu Ja’far^{-asws}, so Allah^{-azwj} Caused him to taste heat of the iron’.

¹⁷⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 4

كأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانٍ عَنْ عُثْمَانَ النَّوَّاءِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَبْتَلِي الْمُؤْمِنَ بِكُلِّ بَلَاءٍ وَ يُمَيِّتُهُ بِكُلِّ مِيتَةٍ وَ لَا يَبْتَلِيهِ بِذَهَابِ عَقْلِهِ أ مَا تَرَى أَيُّوبَ كَيْفَ سَلَّطَ اللَّهُ إِلَيْسَ عَلَى مَالِهِ وَ عَلَى وَلَدِهِ وَ عَلَى أَهْلِهِ وَ عَلَى كُلِّ شَيْءٍ مِنْهُ وَ لَمْ يُسَلِّطْ عَلَى عَقْلِهِ تَرِكَ لَهُ لِيُوحِدَ اللَّهَ بِهِ.

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Usman Al Nawa, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Afflicts the Momin with every affliction and Causes him to die with every death, and He^{-azwj} does not Afflict him with loss of his intellect. Don't you see Ayoub^{-as} how Allah^{-azwj} Let Iblees^{-la} overcome upon his^{-as} wealth, and upon his^{-as} children, and upon his^{-as} wife, and upon all things from him^{-as}, but he^{-la} could not overcome upon his^{-as} intellect? He^{-azwj} Left it for him^{-as} to profess Oneness of Allah^{-azwj} with it'.¹⁷⁸

6- كأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِمْسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ قَالَ: ذُكِرَ عِنْدَ أَبِي عَبْدِ اللَّهِ ع الْبَلَاءُ وَ مَا يَخُصُّ اللَّهَ عَزَّ وَ جَلَّ بِهِ الْمُؤْمِنَ فَقَالَ سُمِّلَ رَسُولُ اللَّهِ ص مِنْ أَشَدِّ النَّاسِ بَلَاءً فِي الدُّنْيَا فَقَالَ النَّبِيُّونَ ثُمَّ الْأَمْثَلُ فَلَا مَثَلَ

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Abdul Rahman Bin Al Hajjaj who said,

'The afflictions were mentioned in the presence of Abu Abdullah^{-asws} and what Allah^{-azwj} Mighty and Majestic Particularises the Momin with. He^{-asws} said: 'Rasool-Allah^{-saww} was asked, 'Who are people with severest of the afflictions in the world?' He^{-saww} said: 'The Prophets^{-as}, then the (next) superior, so the (next) superior'.

وَ يُبْتَلَى الْمُؤْمِنُ بَعْدَ عَلَى قَدْرِ إِيْمَانِهِ وَ حُسْنِ أَعْمَالِهِ فَمَنْ صَحَّ إِيْمَانُهُ وَ حُسْنُ عَمَلُهُ اشْتَدَّ بَلَاؤُهُ وَ مَنْ سَخِفَ إِيْمَانُهُ وَ ضَعُفَ عَمَلُهُ قَلَّ بَلَاؤُهُ.

And the Momin gets afflicted afterwards, based upon a measurement of his Eman and the goodness of his deeds. The one whose Eman is healthy, and his deeds are good, his afflictions would be severe, and one who Eman is absurd, and his deeds are weak, his afflictions would be little".¹⁷⁹

7- كأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِمْسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ عَظِيمَ الْأَجْرِ لَمَعَ عَظِيمِ الْبَلَاءِ وَ مَا أَحَبَّ اللَّهُ قَوْمًا إِلَّا ابْتَلَاهُمْ.

¹⁷⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 5

¹⁷⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 6

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Zayd Al Shahaam,

'From Abu Abdullah^{-asws} having said: 'The mighty Recompense is with the mighty affliction, and Allah^{-azwj} has not Loved any people except He^{-azwj} has Afflicted them''.¹⁸⁰

8- كا، الكافي عن العدة عن سهل بن زياد عن ابن محبوب عن ابن رثاب عن أبي بصير عن أبي عبد الله ع قال: إِنَّ لِلَّهِ عَزَّ وَ جَلَّ عِبَادًا فِي الْأَرْضِ مِنْ خَالِصِ عِبَادِهِ مَا يُنْزِلُ مِنَ السَّمَاءِ نُحْفَةً إِلَى الْأَرْضِ إِلَّا صَرَفَهَا عَنْهُمْ إِلَى غَيْرِهِمْ وَلَا بَلِيَّةٌ إِلَّا صَرَفَهَا إِلَيْهِمْ.

(The book) 'Al-Kafi' – from the number, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'For Allah^{-azwj} Mighty and Majestic there are servants in the earth, from His^{-azwj} sincere servants. No gift descends from the sky except He^{-azwj} Turns it away from them to others, nor any affliction except He^{-azwj} Turns it to them''.¹⁸¹

9- كا، الكافي عن العدة عن البرقي عن أحمد بن عبيد عن الحسين بن علوان عن أبي عبد الله ع أنه قال وَ عِنْدَهُ سَدِيرٌ إِنْ اللَّهُ إِذَا أَحَبَّ عَبْدًا غَتَّهُ بِالْبَلَاءِ غَتًّا وَ إِنَّا وَ إِيَّاكُمْ يَا سَدِيرُ لَنُصْبِحُ بِهِ وَ نُمْسِي.

(The book) 'Al-Kafi' – from the number, from Al Barqy, from Ahmad Bin Ubeyd, from Al-Husayn Bin Ulwan,

'From Abu Abdullah^{-asws} having said, and in his^{-asws} presence was Sadeyr: 'When Allah^{-azwj} Loves a servant, He^{-azwj} Covers him with the afflictions a covering, and O Sadeyr, we^{-asws} and you (Shias) are with it morning and evening''.¹⁸²

10- كا، الكافي عن محمد بن يحيى عن ابن عيسى عن محمد بن سنان عن الوليد بن العلاء عن حماد عن أبيه عن أبي جعفر ع قال: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِذَا أَحَبَّ عَبْدًا غَتَّهُ بِالْبَلَاءِ غَتًّا وَ نَجَّاهُ بِالْبَلَاءِ نَجًّا فَإِذَا دَعَاهُ قَالَ لَبَيْكَ عَبْدِي لَعْنُ عَجَلْتُ لَكَ مَا سَأَلْتَ إِيَّيَّ عَلَى ذَلِكَ لِقَادِرٍ وَ لَعْنُ ادَّخَرْتُ لَكَ فَمَا ادَّخَرْتُ لَكَ خَيْرٌ لَكَ.

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Muhammad Bin Sinan, from Al Waleed Bin Al A'ala, from Hammad, from his father,

'From Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted, when He^{-azwj} loves a servant, Covers him with the afflictions a covering, and Floods him with the afflictions with a flooding. When he supplicates to Him^{-azwj}, He^{-azwj} Says: "Here I^{-azwj} am, My^{-azwj} servant! If I^{-azwj} were to

¹⁸⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 7

¹⁸¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 8

¹⁸² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 9

Hasten to you what you have asked for, I^{-azwj} am Able upon that, and if I^{-azwj} were to Delay it for you, so whatever I^{-azwj} am Delaying for you is better for you!”¹⁸³

11- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ زَيْدِ الرَّزَّادِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ عَظِيمَ الْبَلَاءِ يُكَافَأُ بِهِ عَظِيمُ الْجَزَاءِ فَإِذَا أَحَبَّ اللَّهُ عَبْدًا ابْتَلَاهُ اللَّهُ بِعَظِيمِ الْبَلَاءِ فَمَنْ رَضِيَ فَلَهُ عِنْدَ اللَّهِ الرِّضَا وَ مَنْ سَخِطَ الْبَلَاءُ فَلَهُ عِنْدَ اللَّهِ السَّخَطُ.

(The book) ‘Al-Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Zayd Al Zarrad,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The mighty affliction is matched with the mighty Recompense. When Allah^{-azwj} Loves a servant, Allah^{-azwj} Afflicts him with the mighty affliction. The one who is pleased, for him would be the (Divine) Pleasure in the Presence of Allah^{-azwj}, and the one whom the afflictions anger, for him would be the Wrath in the Presence of Allah^{-azwj}’.¹⁸⁴

12- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ زَكَرِيَّا بْنِ الْحَرْثِ عَنْ جَابِرِ بْنِ يَزِيدَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّمَا يُبْتَلَى الْمُؤْمِنُ فِي الدُّنْيَا عَلَى قَدَرِ دِينِهِ أَوْ قَالَ عَلَى حَسَبِ دِينِهِ.

(The book) ‘Al-Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Zakariya Bin Al Hurr, from Jabir Bin Yazeed,

‘From Abu Ja’far^{-asws} having said: ‘But rather, the Momin is afflicted in the world based upon a measure of his religion’ – or said: ‘In accordance with his religion’”.¹⁸⁵

13- كا، الكافي عَنْ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى الْخُضْرَمِيِّ عَنْ مُحَمَّدِ بْنِ مُهْلُولٍ عَنْ مُسْلِمِ الْعَبْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّمَا الْمُؤْمِنُ بِمَنْزِلَةِ كِفَّةِ الْمِيزَانِ كُلَّمَا زِيدَ فِي إِيْمَانِهِ زِيدَ فِي بَلَاءِهِ.

(The book) ‘Al-Kafi’ – from the number, from Ahmad Bin Abu Abdullah, from one of his companions, from Muhammad Bin Al Musanna Al Hazramy, from Muhammad Bin Bahloul Bin Muslim Al Abdy,

‘From Abu Abdullah^{-asws} having said: ‘But rather, the Momin is at the status of the scale. Every time there is an increase in his Eman, there is an increase in his afflictions’”.¹⁸⁶

14- كا، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الْمُؤْمِنُ لَا يَمْضِي عَلَيْهِ أَرْبَعُونَ لَيْلَةً إِلَّا عَرَضَ لَهُ أَمْرٌ يَجْزِيهِ يُدَكَّرُ بِهِ.

¹⁸³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 10

¹⁸⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 11

¹⁸⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 12

¹⁸⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 13

(The book) 'Al-Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim who said,

'I heard Abu Abdullah^{-asws} saying: 'The Momin, forty nights do not pass over him except a matter presents to him grieving him, he is reminded by it''.¹⁸⁷

15- كذا، الكافي عن العبد عن أحمد بن أبي عبد الله عن أبيه عن إبراهيم بن محمد الأشعري عن عبيد بن زُرارة قال سمعت أبا عبد الله ع يقول إن المؤمن من الله عز وجل لبافضل مكان ثلاثاً إنه ليبتليه بالبلاء ثم ينزع نفسه عضواً عضواً من جسده وهو يحمد الله على ذلك.

(The book) 'Al-Kafi' – from the number, from Ahmad Bin Abu Abdullah, from his father, from Ibrahim Bin Muhammad Al Ashary, from Ubeyd Bin Zurara who said,

'I heard Abu Abdullah^{-asws} saying: 'The Momin, from Allah^{-azwj} Mighty and Majestic, is in a superior place' – thrice – 'He^{-azwj} Afflicts him with the affliction, the He^{-azwj} Removes it Himself^{-azwj}, part by part from his body and he keeps on praising Allah^{-azwj} upon that''.¹⁸⁸

16- كذا، الكافي عن محمد بن يحيى عن ابن عيسى عن علي بن الحكم عن فضيل بن عثمان عن أبي عبد الله ع قال: إن في الجنة منزلة لا يبلغها عبد إلا بالابتلاء في جسده.

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Hakam, from Fuzeyl Bin Usman,

'From Abu Abdullah^{-asws} having said: 'In the Paradise there is such a status, no servant can reach it except with the afflictions in his body (in the world)'.¹⁸⁹

17- كذا، الكافي عن العبد عن البرقي عن أبيه عن إبراهيم بن محمد الأشعري عن أبي يحيى الحنطي عن عبد الله بن أبي يعفور قال: شكوت إلى أبي عبد الله ع ما ألقى من الأوجاع وكان مسقماً فقال لي يا عبد الله لو يعلم المؤمن ما له من الجزاء في المصائب لتمنى أنه فُرِضَ بالمقاريض.

(The book) 'Al-Kafi' – from the number, from Al Barqy, from his father, from Ibrahim Bin Muhammad Al Ashary, from Abu Yahya Al Hannat, from Abdullah Bin Abu Yafour who said, '

'I complained to Abu Abdullah^{-asws} of what I was facing from the pains, and it was a sickness. He^{-asws} said to me: 'O Abdullah! Had the Momin known what is for him from the Recompense regarding the difficulties, he would wish he would have been cut with the scissors''.¹⁹⁰

¹⁸⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 14

¹⁸⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 15

¹⁸⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 16

¹⁹⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 17

كأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ يُونُسَ بْنِ رِبَاطٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ أَهْلَ الْحَقِّ لَمْ يَزَالُوا مُنْذُ كَانُوا فِي شِدَّةٍ أَمَا إِنَّ ذَلِكَ إِلَى مُدَّةٍ قَلِيلَةٍ وَ عَافِيَةٍ طَوِيلَةٍ.

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Yunus Bin Ribat who said,

'The people of truth have not ceased to be in adversities since they existed. But that is to a little period (in the world) and lengthy well-being (in the Hereafter)".¹⁹¹

19- كأ، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْحُسَيْنِ بْنِ الْمُحْتَارِ عَنْ أَبِي أُسَامَةَ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَيَتَعَاهَدُ الْمُؤْمِنَ بِالْبَلَاءِ كَمَا يَتَعَاهَدُ الرَّجُلُ أَهْلَهُ بِالْهَدِيَّةِ مِنَ الْعَبِيَّةِ وَ يَحْمِيهِ الدُّنْيَا كَمَا يَحْمِيهِ الطَّبِيبُ الْمَرِيضَ.

(The book) 'Al-Kafi' – from Ali, from his father, from one of his companions, from Al-Husayn Bin Al Mukhtar, from Abu Usama, from Humran,

'From Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Tends to Pledge the afflictions to the Momin from the unseen, just as the man pledges a gift to his family, and He^{-azwj} Protects him (from) the world just as the doctor protects the patient".¹⁹²

كأ، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخُنَعَمِيَّ عَنْ مُحَمَّدِ بْنِ بُلُولٍ الْعَبْدِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَمْ يُؤْمِنْ اللَّهُ الْمُؤْمِنَ مِنْ هَزَازِهِ الدُّنْيَا وَ لَكِنَّهُ أَمَنَهُ مِنَ الْعَمَى فِيهَا وَ الشَّعَاءِ فِي الْآخِرَةِ.

(The book) 'Al-Kafi' – from Ali, from his father, from Abdullah Bin Al Mugheira, from Muhammad Bin Yahya Al Khas'amy, from Muhammad Bin Bahloul Al Abdy who said,

'I heard Abu Abdullah^{-asws} saying: 'Allah^{-azwj} does not Secure the Momin from the discord of the world, but He^{-azwj} Secures him from the blindness (ignorance) in it, and the wretchedness in the Hereafter".¹⁹³

كأ، الكافي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ نُوحِ بْنِ شُعَيْبٍ عَنْ أَبِي دَاوُدَ الْمُسْتَرِيقِيِّ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع دُعِيَ النَّبِيُّ ص إِلَى طَعَامٍ فَلَمَّا دَخَلَ مَنْزِلَ الرَّجُلِ نَظَرَ إِلَى دَجَاحَةٍ فَوْقَ حَائِطٍ فَذُ بَاضَتْ فَتَقَعُ الْبَيْضَةُ عَلَى وَدِدٍ فِي حَائِطٍ فَتَبْنَتْ عَلَيْهِ وَ لَمْ تَسْقُطْ وَ لَمْ تَنْكَسِرْ

(The book) 'Al-Kafi' – from the number, from Ahmad Bin Abu Abdullah, from Nuh Bin Shueyb, from Abu Dawood Al Mustariq, raising it, said,

'Abu Abdullah^{-asws} said: 'The Prophet^{-saww} was invited to a meal. When he^{-saww} entered the house of the man, he^{-saww} looked at a chicken on top of a wall having laid an egg. The egg fell

¹⁹¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 18

¹⁹² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 19

¹⁹³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 20

off upon a peg in the wall and got stuck upon it and did not fall (to the ground) and did not break.

فَتَعَجَّبَ النَّبِيُّ ص مِنْهَا فَقَالَ لَهُ الرَّجُلُ أَعْجَبْتَ مِنْ هَذِهِ الْبَيْضَةِ فَوَ الَّذِي بَعَثَكَ بِالْحَقِّ مَا زُرْتُ شَيْئاً قَطُّ

The Prophet^{-saww} was surprised from it. The man said to him^{-saww}, 'Are you^{-saww} surprised from this egg? By Allah^{-azwj} Who Sent you^{-saww} with the truth! I have not lost anything at all!'

فَنَهَضَ رَسُولُ اللَّهِ ص وَ لَمْ يَأْكُلْ مِنْ طَعَامِهِ شَيْئاً وَ قَالَ مَنْ لَمْ يُزْرَأْ فَمَا لِلَّهِ فِيهِ مِنْ حَاجَةٍ.

Rasool-Allah^{-saww} got up and did not eat anything from his meal and said, 'One who has not lost (anything), so there is no need for Allah^{-azwj} in him'.¹⁹⁴

22- كَأ، الكافي عَنِ الْعَدِّ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَنَابِ بْنِ عَثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ وَ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا حَاجَةَ لِلَّهِ فِيمَنْ لَيْسَ لَهُ فِي مَالِهِ وَ بَدَنِهِ نَصِيبٌ.

(The book) 'Al-Kafi' – from the number, from Ali Bin Al Hakam, from Aban Bin Usman, from Abdul Rahman,

'From Abu Abdullah^{-asws}, and from Abu Baseer, from Abu Abdullah^{-asws} having said: 'There is no need for Allah^{-azwj} regarding the one there isn't any share for Him^{-azwj} in his wealth and his body'.¹⁹⁵

بيان: و الظاهر أن المراد بالنصيب النقص الذي وقع بقضاء الله و قدره في ماله أو بدنه بغير اختيار و يحتتمل شموله للاختياري أيضاً كأداء الحقوق المالية و إبلاء البدن بالطاعة.

Explanation – And the apparent is that the intent with the 'share' is the loss which occurs by a Decree of Allah^{-azwj} and His^{-azwj} pre-Determination in his wealth or his body without choice; and it is possible to include the choice as well like paying the rights of the wealth (like Zakaat), and afflictions of the body due to the obedience.

23- كَأ، الكافي عَنِ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّهُ لَيَكُونُ لِلْعَبْدِ مَنْزِلَةٌ عِنْدَ اللَّهِ فَمَا يَنَالُهَا إِلَّا بِإِحْدَى الْحُصْلَتَيْنِ إِمَّا بِدَهَابِ مَالِهِ أَوْ بِتَلَيُّهِ فِي جَسَدِهِ.

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Muhammad Bin Isa, from Ibn Fazzal, from Ali Bin Uqba, from Suleyman Bin Khalid,

¹⁹⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 21

¹⁹⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 22

‘From Abu Abdullah^{-asws} having said: ‘There happens to be a status in the Presence of Allah^{-azwj}. It cannot be achieved except by one of the two characteristics, either by the loss of his wealth (and his family etc.) or by an affliction in his body’¹⁹⁶

24- كذا، الكافي بالإسناد المتقدم عن أبي بصير عن أبي أسامة عن أبي عبد الله ع قال: قال الله عز وجل لا أن يجد عبيد المؤمنين في قلبه لعصبته رأس الكافر بعصابة حديد لا يصدع رأسه أبداً.

(The book) ‘Al-Kafi’ – By the previous chain from Al Barqy, from Ibn Fazzal, from Musanna Al Hannat, from Abu Usama,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Mighty and Majestic Said: “Had it not been for My^{-azwj} Momin servant feeling (inferior) in his heart, I^{-azwj} would have Tied an iron bandage in the head of the Kafir, his head would not have a headache, ever!”¹⁹⁷

25- كذا، الكافي عن علي عن أبيه عن ابن أبي عمير عن الحسين بن عثمان عن ابن مسكان عن أبي بصير عن أبي عبد الله ع قال قال رسول الله ص مثل المؤمن كمثل حمة الزرع تكفيها الرياح كذا وكذا وكذلك المؤمن تكفيها الأوجاع والأمراض ومثل المنافق كمثل الإزقة المستقيمة التي لا يصبها شيء حتى يأتيه الموت فيقصه قصفاً.

(The book) ‘Al-Kafi’ – From Ali, from his father, from Ibn Abu Umeyr, from Husayn Bin Usman, from Ibn Muskan, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘An example of the Momin is like an example of a flexible plant. The wind suffices it with such and such, and like that is the Momin. The pains and the illnesses suffice (expiate) him; and an example of the hypocrite is like an example of the cedar (tree) standing straight which nothing hits it, until the death comes to him then he gets bombarded with bombs (punishments)’¹⁹⁸

و مثل هذه الرواية رواها مسلم في صحيحه بإسناده عن النبي ص قال: مثل المؤمن مثل الحمة من الزرع تكفيها الرياح تصرفها مرة وتعيد لها أخرى حتى يأتيه أجله ومثل المنافق مثل الأرز المجذبة التي لا يصبها شيء حتى يكون انجاعتها مرة واحدة.

And similar to this reported is reported by Muslim in his ‘Saheeh’, by his chain,

‘From the Prophet^{-saww} having said: ‘An example of the Momin is an example of the plant. The winds suffice it, turning it at times and straightening it at other (times) until his death comes to him; and an example of the hypocrite is an example of the cedar (tree), the straight which nothing hits it until it uproots it at one time’¹⁹⁹

¹⁹⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 23

¹⁹⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 24

¹⁹⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 25 a

¹⁹⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 25 b

و فِي رَوَايَةٍ أُخْرَى مَثَلُ الْكَافِرِ .

And in another report: ‘An example of a Kafir’.

26- كَأ، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ النَّبِيُّ ص يَوْمًا لِأَصْحَابِهِ مَلْعُونٌ كُلُّ مَالٍ لَا يُرَكِّي مَلْعُونٌ كُلُّ جَسَدٍ لَا يُرَكِّي وَ لَوْ فِي كُلِّ أَرْبَعِينَ يَوْمًا مَرَّةً

(The book) ‘Al-Kafi’ – from Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

‘From Abu Abdullah^{asws} having said: ‘One day the Prophet^{saww} said to his^{saww} companions: ‘Accursed is every wealth not purified (by Zakaat)! Accursed is everybody not purified (by illness), and even if it were once every forty days!’

فَقِيلَ يَا رَسُولَ اللَّهِ أَمَا زَكَاةُ الْمَالِ فَقَدْ عَرَفْنَاهَا فَمَا زَكَاةُ الْجَسَادِ

It is said, ‘O Rasool-Allah^{saww}! As for the purification (Zakaat) of the wealth, we know it, but what is purification (Zakaat) of the body?’

فَقَالَ لَهُمْ أَنْ تُصَابَ بِآفَةٍ

He^{saww} said to them: ‘Your being hit by an affliction’.

قَالَ فَتَغَيَّرَتْ وُجُوهُ الَّذِينَ سَمِعُوا ذَلِكَ مِنْهُ فَلَمَّا رَأَاهُمْ قَدْ تَغَيَّرَتْ أَلْوَانُهُمْ قَالَ لَهُمْ هَلْ تَدْرُونَ مَا عَنَيْتُ بِقَوْلِي قَالُوا لَا يَا رَسُولَ اللَّهِ

He (the narrator) said, ‘The faces of the ones who heard that, changed. When he^{saww} saw them being of changed colours, he^{saww} said to them; ‘do you know what I^{saww} have meant by my^{saww} words?’ They said, ‘No, ‘O Rasool-Allah^{saww}!’

قَالَ بَلَى الرَّجُلُ يُخْدَشُ الْخُدْشَةَ وَ يُنْكَبُ النَّكْبَةُ وَ يَغْتَرُّ الْعَثْرَةَ وَ يَمْرُضُ الْمَرَضَةَ وَ يُشَاكُ الشَّوْكََةَ وَ مَا أَشْبَهَ هَذَا حَتَّى ذَكَرَ فِي آخِرِ حَدِيثِهِ اخْتِلَاجَ الْعَيْنِ.

He^{saww} said: ‘Yes. The man is scratched by a scratch, and is distressed by the distress, and stumbles with a stumble, and falls sick with an illness, and is pricked by a thorn, and what resembles this’ – to the extent he^{saww} mentioned at the end of his^{saww} Hadeeth, twitching of the eye’.²⁰⁰

27- كَأ، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع أَيْ يَنْتَلِي الْمُؤْمِنُ بِالْجَذَامِ وَ الْبَرَصِ وَ أَشْبَاهِ هَذَا

(The book) ‘Al-Kafi’ – from Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ibn Bukeyr who said,

²⁰⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 26

'I asked Abu Abdullah^{-asws}, 'Does the Momin get afflicted with the leprosy and the vitiligo, and similar to this?'

قَالَ فَقَالَ وَ هَلْ كُتِبَ الْبَلَاءُ إِلَّا عَلَى الْمُؤْمِنِ.

He (the narrator) said, 'He^{-asws} said: 'And has the affliction Written (Decreed) except upon the Momin?'²⁰¹

28- كذا، الكافي عن علي بن أبي عمير عن رَوَاهُ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْمُؤْمِنَ لَيَكُونُ عَلَى اللَّهِ حَتَّى لَوْ سَأَلَهُ الْجَنَّةَ بِمَا فِيهَا أُعْطَاهُ ذَلِكَ مِنْ غَيْرِ أَنْ يَنْتَقِصَ مِنْ مُلْكِهِ شَيْئاً

(The book) 'Al-Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from the one who reported it, from Al Halby,

'From Abu Abdullah^{-asws} having said: 'The Momin is so honourable to Allah^{-azwj}, even if he were to ask Him^{-azwj} the Paradise with whatever is in it, He^{-azwj} would Give that to him from without there being reduction of anything from His^{-azwj} Kingdom.

وَ إِنَّ الْكَافِرَ لَيُهَوَّنُ عَلَى اللَّهِ حَتَّى لَوْ سَأَلَهُ الدُّنْيَا بِمَا فِيهَا لَأُعْطَاهُ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ مُلْكِهِ شَيْئاً

And the Kafir is so lowly to Allah^{-azwj}, even if he were to ask Him^{-azwj} the world with whatever is in it, He^{-azwj} would Give it from without there being a reduction of anything from His^{-azwj} Kingdom.

وَ إِنَّ اللَّهَ لَيَتَعَاهَدُ عَبْدَهُ الْمُؤْمِنَ بِالْبَلَاءِ كَمَا يَتَعَاهَدُ الْعَائِبُ أَهْلَهُ بِالطَّرْفِ وَ إِنَّهُ لَيَحْمِيهِ الدُّنْيَا كَمَا يَحْمِي الطَّبِيبُ الْمَرِيضَ.

And has Pledged to His^{-azwj} Momin servant with the afflictions just as (the man) absent from his family bring gifts, and He^{-azwj} Protects him (Momin) from the world just as the doctor protects the patient"²⁰².

29- كذا، الكافي عن علي بن أبي عمير عن سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ فِي كِتَابِ عَلِيِّ ع إِنَّ أَشَدَّ النَّاسِ بَلَاءً النَّبِيُّونَ ثُمَّ الْوَصِيُّونَ ثُمَّ الْأُمَمَلُ فَأَلَا مَثَلُ

(The book) 'Al-Kafi' – from Ali, from his father, from Ibn Mahboub, from Sama'at,

'From Abu Abdullah^{-asws} having said: 'In the book of Ali^{-asws}: 'The people with severest of the afflictions are the Prophets^{-as}, then the successors^{-as}, then the next superior, so the next superior.

²⁰¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 27

²⁰² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 28

وَ إِنَّمَا يُبْتَلى الْمُؤْمِنُ عَلَى قَدْرِ أَعْمَالِهِ الْحَسَنَةِ فَمَنْ صَحَّ دِينُهُ وَ حَسُنَ عَمَلُهُ اشْتَدَّ بَلَاؤُهُ وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَجْعَلِ الدُّنْيَا ثَوَاباً لِلْمُؤْمِنِ وَ لَا عُقُوبَةً لِلْكَافِرِ

And rather, the Momin is afflicted based upon the worth of his good deeds. The one whose religion is correct, and his deeds are good, his afflictions would be severe, and that is because Allah^{-azwj} Mighty and Majestic did not Make the world as a Reward for a Momin, nor as a Punishment for a Kafir.

وَ مَنْ سَخُفَ دِينُهُ وَ ضَعُفَ عَمَلُهُ قَلَّ بَلَاؤُهُ وَ أَنَّ الْبَلَاءَ أَسْرَعَ إِلَى الْمُؤْمِنِ الثَّقِيِّ مِنَ الْمَطَرِ إِلَى قَرَارِ الْأَرْضِ.

And the one whose religion is absurd; his afflictions would be little; and the afflictions are quicker to the pious Momin than the rain is to settle the earth”.²⁰³

30- كَا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ يُوسُفَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ هَذَا الَّذِي ظَهَرَ بَوَجهِي يُزْعَمُ النَّاسُ أَنَّ اللَّهَ لَمْ يَبْتَلِ بِهِ عَبْدًا لَهُ فِيهِ حَاجَةٌ

(The book) ‘Al-Kafi’ – from Muhammad Bin yahya, from Ahmad Bin muhammad Bin isa, from Ali Bin Al Hakam, from Malik Bin Atiya, from Yunus Bin Ammar who said,

‘I said to Abu Abdullah^{-asws}, ‘This which has appeared in my face, the people claim that Allah^{-azwj} does not Afflict any servant with it He^{-azwj} has any need regarding him’.

قَالَ فَقَالَ لِي لَقَدْ كَانَ مُؤْمِنٌ آلِ فِرْعَوْنَ مَكَنَّعَ الْأَصَابِعِ فَكَانَ يَقُولُ هَكَذَا وَ يَبْذُلُ يَدَيْهِ وَ يَقُولُ - يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ

He (the narrator) said, ‘He^{-asws} said: ‘The Momin of the people of Pharaoh^{-la} was of paralysed fingers, so he was speaking like this, and he extended his hand and said, **‘O people! Follow the Rasools! [36:20]’**.

ثُمَّ قَالَ لِي إِذَا كَانَ الثُّلُثُ الْأَخِيرُ مِنَ اللَّيْلِ فِي أَوَّلِهِ فَتَوَضَّأْ وَ قُمْ إِلَى صَلَاتِكَ الَّتِي تُصَلِّيَهَا فَإِذَا حُكِنَتْ فِي السَّجْدَةِ الْأَخِيرَةِ مِنَ الرَّكَعَتَيْنِ الْأُولَيَيْنِ قُلْ وَ أَنْتَ سَاجِدٌ يَا عَلِيُّ يَا عَظِيمُ يَا رَحْمَانُ يَا رَحِيمُ يَا سَامِعَ الدَّعَوَاتِ يَا مُعْطِيَ الْخَيْرَاتِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أُعْطِنِي مِنْ خَيْرِ الدُّنْيَا وَ الْآخِرَةِ مَا أَنْتَ أَهْلُهُ وَ اصْرِفْ عَنِّي مِنْ شَرِّ الدُّنْيَا وَ الْآخِرَةِ مَا أَنْتَ أَهْلُهُ وَ أَذْهَبْ عَنِّي هَذَا الْوَجَعُ وَ تُسَمِّهِ فَإِنَّهُ قَدْ غَاطَنِي وَ أَخْزَنِي وَ أَلَحَّ فِي الدَّعَاءِ

Then he^{-asws} said to me: ‘When it will be the last third of the night, in its beginning, perform wud’u and stand to pray your Salat which you tend to pray. When you were to be in the last Sajdah from the first two Cycles, then say while you are in Sajdah: ‘O Exalted, O Magnificent, O beneficent, O Merciful, O Hearer of the supplications, O Giver of the goodness, Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Give me good of the world and the Hereafter, what You^{-azwj} are its Rightful, and Turn away from me evil of the world and Hereafter what You^{-azwj} its Rightful of, and Remove away from me this pain’ – and name it – ‘For it has enraged me and aggrieved me’ – and keep insisting in the supplication’.

²⁰³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 29

قَالَ فَمَا وَصَلْتُ إِلَى الْكُوفَةِ حَتَّى أَذْهَبَ اللَّهُ بِهِ عَنِّي كُلَّهُ.

He (the narrator) said, 'I had not even arrived to Al Kufa until Allah^{-azwj} had Removed from me what (ailment) had been with me, all of it'.²⁰⁴

31- ب، قرب الإسناد عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ أُيُبَتَكَ الْمُؤْمِنُ بِالْجَدَامِ وَ الْبَرَصِ وَ أَشْبَاهُ هَذَا قَالَ وَ هَلْ كُتِبَ الْبَلَاءُ إِلَّا عَلَى الْمُؤْمِنِ.

(The book) 'Qurb Al Asnaad' – from Muhammad Bin Al Waleed, from Abdullah Bin Bukeyr who said,

'I asked Abu Abdullah^{-asws}, 'Does the Momin get afflicted by the leprosy and the vitiligo, and the likes of this?' He^{-asws} said: 'And have the afflictions been Written (Decreed) except upon the Momin?'²⁰⁵

ل، الخصال عَنْ ابْنِ مَسْرُورٍ عَنْ ابْنِ بَطَّةٍ عَنِ الرَّبِيعِيِّ عَنْ أَبِيهِ رَفَعَهُ إِلَى زُرَّارَةَ بْنِ أَوْفَى قَالَ: دَخَلْتُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ ع فَقَالَ يَا زُرَّارَةُ النَّاسُ فِي زَمَانِنَا عَلَى سِتِّ طَبَقَاتٍ أَسَدٌ وَ ذَنْبٌ وَ ثَعْلَبٌ وَ كَلْبٌ وَ خَنْزِيرٌ وَ شَاةٌ

(The book) 'Khisaal' – from Ibn Masrour, from Ibn Buttah, from Al Barqy, from his father, raising it to Zurara Bin Awfa who said,

'I entered to see Ali Bin Al-Husayn^{-asws}. He^{-asws} said: 'O Zurara! The people in our time are of six strata – lion, and wolf, and fox, and dog, and pig, and sheep.

فَأَمَّا الْأَسَدُ فَمَمْلُوكُ الدُّنْيَا يُحِبُّ كُلَّ وَاحِدٍ أَنْ يَغْلِبَ وَ لَا يُغْلَبَ

As for the lion, it is kings of the world. Each one of them loves to prevail and not be overcome.

وَ أَمَّا الذِّئْبُ فَتُجَارِئُهُمْ يَذْمُونَ إِذَا اشْتَرَوْا وَ يَمْدَحُونَ إِذَا بَاعُوا

And as for the wolf, it is your traders. They are condemned when they buy and are praised when they sell.

وَ أَمَّا الثَّعْلَبُ فَهَؤُلَاءِ الَّذِينَ يَأْكُلُونَ بِأَذْيَانِهِمْ وَ لَا يَكُونُ فِي قُلُوبِهِمْ مَا يَصِفُونَ بِأَلْسِنَتِهِمْ

And as for the fox, they are those eating with their religion (priests), and it does not happen to be in their hearts what they are describing with their tongues.

وَ أَمَّا الْكَلْبُ يَهْرُ عَلَى النَّاسِ يَلْسَانِيهِ وَ يَكْرَهُهُ النَّاسُ مِنْ شَرِّهِ لِسَانِيهِ

And as for the dog, the one yelling upon the people with his tongue and the people dislike him due to the evil of his tongue.

²⁰⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 30

²⁰⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 31

وَأَمَّا الْخَنَزِيرُ فَهَؤُلَاءِ الْمُخَنَّثُونَ وَ أَشْبَاهُهُمْ لَا يُدْعَوْنَ إِلَى فَاحِشَةٍ إِلَّا أَجَابُوا

And as for the pig, they are the effeminate ones and their like. They are not called to any immorality except they answer (respond).

وَأَمَّا الشَّاةُ فَالَّذِينَ يُجْرُ شُعُورُهُمْ وَ يُؤْكَلُ حُومُهُمْ وَ يُكْسَرُ عَظْمُهُمْ فَكَيْفَ تَصْنَعُ الشَّاةُ بَيْنَ أَسَدٍ وَ ذَنْبٍ وَ ثَعْلَبٍ وَ كَلْبٍ وَ خَنَزِيرٍ.

And as for the sheep, it is the ones dragged by their hair, and their flesh is eaten, and their bones are broken. So how would the sheep be between a lion, and a wolf, and a fox, and a dog, and a pig?"²⁰⁶

بيان: المراد بالشاة المؤمن المبتلى بهؤلاء و جر الشعر كناية عن الاستيلاء عليهم و جرهم إلى بيوت الظلمة للدعاوي الباطلة أو الاستخفاف بهم و أكل لحومهم غيبتهم و كسر عظمهم ضربهم و شدة الجور عليهم.

Explanation – *The intent with the sheep is the Momin afflicted by them; and ‘dragged by their hair’ is a metaphor about the seizures upon them and their being dragged to the houses of injustice for the false claims or taken lightly with them; and ‘their flesh is eaten’, is their backbiting them, and ‘their bones are broken’ is their bit beaten and the severity of the tyranny upon them.*

33- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا كَانَ وَ لَا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ مُؤْمِنٌ إِلَّا وَ لَهُ جَارٌ يُؤْذِيهِ.

(The book) ‘Uyoun Akhbar Al-Reza^{-asws}’ – by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘There has not been, nor will there be up to the Day of Qiyamah, any Momin except and for him would be a neighbour bothering (hurting) him’.”²⁰⁷

34- ما، الأماالي للشيخ الطوسي عَنِ الْفَخَّامِ عَنِ الْمَنْصُورِيِّ عَنْ عَمِّ أَبِيهِ عَنْ أَبِي الْحَسَنِ الثَّالِثِ عَنْ آبَائِهِ عَنِ الصَّادِقِ ع مِثْلَهُ وَ فِيهِ رَجُلٌ مُؤْمِنٌ.

(The book) ‘Al Amaali’ of the Sheykh Al Tusy, from Al Fahham, from Al Mansoury, from an uncle of his father,

‘From Abu Al-Hassan^{-asws} the 3rd, from his^{-asws} forefathers^{-asws}, from Al-Sadiq^{-asws} – similar to it, and in it, ‘A Momin man’.”²⁰⁸

²⁰⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 32

²⁰⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 33

²⁰⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 34

35- ما، الأماالي للشيخ الطوسي عَنِ الْعَصَائِرِيِّ عَنْ هَارُونَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمَالِكِيِّ عَنِ الْيَقُطِيبِيِّ عَنْ يَحْيَى بْنِ زَكْرِيَّا عَنْ دَاوُدَ بْنِ كَثِيرٍ عَنْ أَبِي خَالِدٍ الْبَرْهَمِيِّ قَالَ حَدَّثَنَا أَبُو عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ عَزَّ وَ جَلَّ لَوْ لَا أَنِّي أَسْتَحْيِي مِنْ عَبْدِي الْمُؤْمِنِ مَا تَزَكَّيْتُ عَلَيْهِ خِرْقَةً يَتَوَارَى بِهَا وَإِذَا كَمَلْتُ لَهُ الْإِيمَانَ ابْتَلَيْتُهُ بِضَعْفٍ فِي قُوَّتِهِ وَ فِلَةٍ فِي رِقِّهِ فَإِنْ هُوَ خَرَجَ أَعَدْتُ إِلَيْهِ فَإِنْ صَبَرَ بَاهَيْتُ بِهِ مَلَائِكَتِي

(The book) 'Al Amaali' of the Sheykh Al Tusi, from Al Mazairry, from Haroun Bin Musa, from Muhammad Bin Hammam, from Al-Husayn Bin Ahmad Al Maliky, from Al Yaqteeny, from Yahya Bin Zakariya, from Dawood Bin kaseer, from Abu Khalid Al Barqy who said,

'It is narrated to us by Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Said: "Had I^{-azwj} not been Embarrassed from My^{-azwj} Momin servant, I^{-azwj} would not have left a rag for him to cover with it, and when I^{-azwj} would have Perfected the Eman for him, I^{-azwj} would Afflict him with weakness in his strength, and scarcity in his sustenance. If he is worried, I^{-azwj} shall Return to him (whatever he had lost), and if he is patient, I^{-azwj} Boast with him to My^{-azwj} Angels!

أَلَا وَ قَدْ جَعَلْتُ عَلَيَّا عَلَمًا لِلنَّاسِ فَمَنْ تَبِعَهُ كَانَ هَادِيًا وَ مَنْ تَزَكَّهُ كَانَ ضَالًّا لَا يُجِبُهُ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُهُ إِلَّا مُنَافِقٌ.

Indeed, and I^{-azwj} have Made Ali^{-asws} as a flag for the people, so the one who follows him^{-asws} would be guided, and the one who neglects him^{-asws} would stray. No one will love him^{-asws} except a Momin, nor hate him^{-asws} except a hypocrite!"²⁰⁹

36- ما، الأماالي للشيخ الطوسي عَنِ عَلِيِّ بْنِ شَيْبَلٍ عَنْ ظَفَرِ بْنِ حُمْدُونَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ أَبِي جَعْفَرٍ الْمُطَّلِبِيِّ عَنْ مُحَمَّدِ بْنِ خَالِدٍ التَّمِيمِيِّ عَنْ عَلِيِّ بْنِ أَبَانَ عَنْ ابْنِ ثُبَّانَةَ قَالَ: كُنْتُ جَالِسًا عِنْدَ أَمِيرِ الْمُؤْمِنِينَ ع فَأَتَانَهُ رَجُلٌ فَقَالَ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي لِأُحِبُّكَ فِي السِّرِّ كَمَا أُحِبُّكَ فِي الْعَلَانِيَةِ

(The book) 'Al Amaali' – of the Sheykh Al Tusi, from Ali Bin Shibl, from Zafar Bin Humdoun, from Ibrahim Bin Is'haq, from Abu Ja'far Al Muttaliby, from Muhammad Bin Khalid Al Tameemi, from Ali Bin Aban, from Ibn Nubata who said,

'I was seated in the presence of Amir Al-Momineen^{-asws}. A man came to him^{-asws} and said, 'O Amir Al-Momineen^{-asws}! I love you^{-asws} in secretly just as I love you^{-asws} in the open!'

قَالَ فَتَكَتْ بِعُودِهِ ذَلِكَ فِي الْأَرْضِ طَوِيلًا ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ صَدَقْتَ إِنَّ طِينَتَنَا طِينَةٌ مَرْهُومَةٌ أَخَذَ اللَّهُ مِيثَاقَهَا يَوْمَ أَخَذَ الْمِيثَاقَ فَلَا يَتَيْدَّدُ مِنْهَا شَاءٌ وَ لَا يَدْخُلُ فِيهَا دَاخِلٌ إِلَى يَوْمِ الْقِيَامَةِ

He (the narrator) said, 'He^{-asws} tapped with his^{-asws} stick in the ground for a long while, then he^{-asws} raised his^{-asws} head and said: 'You speak the truth! Our clay is Mercied clay. Allah^{-azwj} had Taken its Covenant on the day He^{-azwj} Took the Covenant, so neither will anyone deviate (exit) from it, nor will anyone enter into it up to the Day of Qiyamah!

أَمَّا إِنَّهُ فَأَتَّخِذُ لِلْقَفْرِ جَلْبَابًا فَلِيَّ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ الْقَافَّةُ إِلَى مُحِبِّكَ أَسْرَعُ مِنَ السَّيْلِ مِنَ أَعْلَى الْوَادِي إِلَى أَسْفَلِهِ.

As for it, so take a robe to be for the poverty, for I^{asws} heard Rasool-Allah^{saww} saying: ‘The destitution to the one who loves you^{asws} will be quicker than the flood is from top of the valley to its bottom’.²¹⁰

و فِي النَّهْيَةِ فِي حَدِيثٍ عَلِيٍّ مَنْ أَحَبَّنَا أَهْلَ الْبَيْتِ فَلْيُعِدَّ لِلْفَقْرِ جِلْبَابًا.

And in (the book) ‘Al-Nihaya’ – In a Hadeeth of Ali^{asws}: ‘One who loves us^{asws}, People^{asws} of the Household, so let him prepare a robed for the poverty’.²¹¹

بيان: أي ليزهد في الدنيا و ليصبر على الفقر و القلة و الجلباب الإزار و الرداء و قيل هو كالمقنعة تغطي به المرأة رأسها و ظهرها و صدرها و جمعه جلابيب كني به عن الصبر لأنه يستر الفقر كما يستر الجلباب البدن

Explanation – I.e., let him be ascetic in the world and let him be patient upon the poverty and the scarcity; and the ‘Jilbaab’ is the loin cloth and the cloak. And it is like the cloth which the woman covers her head and her back and her chest with, and its plural is ‘Jalabeeb’, a title of it about the patience, because it conceals the poverty just as the ‘Jilbaab’ conceals the body.

و قيل إنما كني بالجلباب عن اشتماله بالفقر أي فليلبس الفقر و يكون منه على حالة تعمه و تشتمله لأن الغنى من أحوال أهل الدنيا و لا يتهيا الجمع بين حب الدنيا و حب أهل البيت.

And it is said, ‘But rather, it has been title with the ‘Jilbaab’ about its inclusive with the poverty, i.e., let him wear the poverty and be from it upon a state of its blindness, and it is included because the richness is from the states of the people of the world, and it is not ready (appropriate) for gathering between love of the world and love of People^{asws} of the Household.

37- ع، علل الشرائع عن ابن المنوكل عن الحميري عن البرقي عن الجأموري عن الحسن بن علي بن أبي حمزة عن أبيه عن أبي عبد الله ع قال: لَوْ أَنَّ مُؤْمِنًا كَانَ فِي قُلَّةِ جَبَلٍ لَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ مَنْ يُؤْذِيهِ لِئَانْجُرَّهُ عَلَى ذَلِكَ.

(The book) ‘Illal Al Sharaie’ – from Ibn Al Mutawakkil, from Al Himeyri, from Al Barqy, from Al Jamourany, from Al-Hassan Bin Ali Bin Abu Hamza, from his father,

‘From Abu Abdullah^{asws} having said: ‘Even if a Momin were to be in the peak of a mountain, Allah^{azwj} Mighty and Majestic would Sent to him one who would bother (hurt) him, for him (Momin) to be Recompense upon that’.²¹²

²¹⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 36 a

²¹¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 36 b

²¹² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 37

38- ع، علل الشرائع عَنْ حمزة بن محمد العلوي عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْكُوفِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ نُصَيْرٍ عَنْ خَالِدِ بْنِ حُصَيْنٍ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا زِلْتُ أَنَا وَ مَنْ كَانَ قَبْلِي مِنَ النَّبِيِّينَ وَ الْمُؤْمِنِينَ مُبْتَلَيْنَ بِمَنْ يُؤْذِنَا وَ لَوْ كَانَ الْمُؤْمِنُ عَلَى رَأْسِ جَبَلٍ لَفَيَّضَ اللَّهُ عَزَّ وَ جَلَّ لَهُ مَنْ يُؤْذِيهِ لِيَأْجُرَهُ عَلَى ذَلِكَ.

(The book) 'Ilal Al Sharaie' – from Hamza Bin Muhammad Bin Al Alawy, from Ahmad Bin Muhammad Al Kufy, from Ubeydullah Bin Humdoun, from Al-Husayn Bin Nuseyr, from Khalid Bin Husesyn, from Yahya Bin Abdullah Bin Al-Hassan, from his father,

'From Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'I^{-saww} and the ones before me^{-saww} did not cease to be from the Prophets^{-as} and the Momineen afflicted with the ones hurting us^{-as}, and even if the Momin were to be on top of a mountain. Allah^{-azwj} Mighty and Majestic would Send someone to bother (hurt) him, for him (Momin) to be Recompense upon that'.²¹³

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا زِلْتُ مَظْلُومًا مُنْذُ وَلَدْتَنِي أُمِّي حَتَّى إِنْ كَانَ عَقِيلٌ لَيُصِيبُهُ رَمَدٌ فَيَقُولُ لَا تَذُرُونِي حَتَّى تَذُرُوا عَلَيَّ فَيَذُرُونِي وَ مَا بِي مِنْ رَمَدٍ.

And Amir Al-Momineen^{-asws} said: 'I^{-asws} have not ceased to be oppressed since my^{-asws} mother^{-as} had begotten me^{-asws}, to the extent that Aqeel would get sore eyes, so he would say, 'Do not medicate me until you medicate Ali^{-asws}!' So he would medicate me^{-asws} (in my^{-asws} eyes) and there was no sore eye with me^{-asws}'.²¹⁴

39- ع، علل الشرائع عَنْ أَبِيهِ عَنْ سَعْدِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الصَّاعِقَةُ لَا تُصِيبُ الْمُؤْمِنَ فَقَالَ لَهُ رَجُلٌ فَإِنَّا قَدْ رَأَيْنَا فَلَانًا يُصَلِّي فِي الْمَسْجِدِ الْحَرَامِ فَأَصَابَتْهُ

(The book) 'Ilal Al Sharaie' – from his father, from Sa'ad, from Ayoub, from Safwan Bin Yahya, from Muawiya Bin Ammar who said,

'Abu Abdullah^{-asws} said: 'The thunderbolt does not hit the Momin'. A man said to him^{-asws}, 'But I have seen so and so praying Salat in the Sacred Masjid, and it had hit him!'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّهُ كَانَ يَزِيحِي حَتَمَ الْحَرَمِ.

Abu Abdullah^{-asws} said: 'He used to pelt the pigeons of the Sanctuary'.²¹⁵

وَ يَحْدَا الْإِسْنَادِ قَالَ: الصَّاعِقَةُ تُصِيبُ الْمُؤْمِنَ وَ الْكَافِرَ وَ لَا تُصِيبُ ذَاكِرًا.

²¹³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 38 a

²¹⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 38 b

²¹⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 39 a

And by this chain, he^{-asws} said: ‘The thunderbolt hits the Momin, and the Kafir, and does not hit a Zakir (one who mentions Allah^{-azwj})’.²¹⁶

40- ع، علل الشرائع عن ابن الوليد عن الصفار عن ابن محبوب عن ابن رباب عن محمد بن قيس قال سمعت أبا جعفر ع يقول إن ملكين هبطا من السماء فالتقيا في الهواء فقال أحدهما لصاحبه فيما هبطت

(The book) ‘Ilal Al Sharaie’ – From Ibn Al Waleed, from Al Saffar, from Ibn Mahboub, from Ibn Riab, from Muhammad Bin Qays who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Two Angels came down from the sky and they met in the air. One of them said to his companions, ‘Regarding what have you come down?’

قال بعثني الله عز وجل إلى بحر إيل أحشر سمكة إلى جبار من الجبابرة انتهى عليه سمكة في ذلك البحر فأمرني أن أحشر إلى الصياد سمك البحر حتى يأخذها له ليبلغ الله عز وجل غاية مناه في كفره فبيما بعثت أنت

He said, ‘Allah^{-azwj} Mighty and Majestic Sent me to the sea of Eyl to usher the fishes to a tyrant from the tyrant who is desiring a fish (which is) in that sea. So He^{-azwj} Commanded me to usher to the fisherman a fish of the sea until he takes it to him, for Allah^{-azwj} Mighty and Majestic to Let him reach the peak of his kufr. Regarding what have you been Sent?’

قال بعثني الله عز وجل في أعجب من الذي بعثك فيه بعثني إلى عبده المؤمن الصائم القائم المعروف دعائه و صوته في السماء لأخفي قدره التي طبخها لإفطاره ليبلغ الله في المؤمن الغاية في الاختيار إيمانه.

He said, ‘Allah^{-azwj} Mighty and Majestic has Sent me regarding more wonderous than which He^{-azwj} has Sent you for. He^{-azwj} has Sent me to His^{-azwj} Momin servant, the fasting one, the one standing (in Salat), the well-known for his supplications and his voice in the sky, in order to overturn his pot which he has cooked in for breaking his Fast, for Allah^{-azwj} to Let the Momin reach the peak in the test of his Eman’.²¹⁷

41- ع، علل الشرائع عن ابن الوليد عن الصفار عن البرقي عن علي بن الحكم عن عبد الله بن جندب عن سفيان بن السميط قال قال أبو عبد الله ع إذا أراد الله عز وجل بعبد خيراً فأذنبت ذنباً تبعه بنقمة و يذكره الاستغفار وإذا أراد الله عز وجل بعبد شراً فأذنبت ذنباً تبعه بنعمة لينسيه الاستغفار و يمتدأ به و هو قول الله عز وجل - سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ بِالْبَغْيِ عِنْدَ الْمَعَاصِي.

(The book) ‘Ilal Al Sharaie’ – from Ibn Al Waleed, from Al Saffar, from Al Barqy, from Ali Bin Al Hakam, from Abdullah Bin Jundab, from Sufyan Bin Al Simt who said,

‘Abu Abdullah^{-asws} said: ‘Whenever Allah^{-azwj} Mighty and Majestic Wants good with a servant, when he commits a sin, He^{-azwj} Pursues him with a Punishment and Reminds him to seek Forgiveness, and whenever Allah^{-azwj} Mighty and Majestic Wants evil with a servant, when he commits a sin, He^{-azwj} Pursues him with a bounty for him to forget seeking the Forgiveness

²¹⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 39 b

²¹⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 40

and he will extend with it, and it is the Word of Allah^{-azwj} Mighty and Majestic: ***We Let them be gradually enticed from where they are not knowing [7:182]*** – (enticed) by the bounty at the act of disobedience”.²¹⁸

(The book) ‘Ilal Al Sharaie’ – from Sa’ad, from Ibn Isa, from Ibn Mahboub, from Abdullah Bin Ghalib Al-Asady, from his father, from Saeed Bin Al Musayyib who said,

‘I asked Ali^{-asws} Bin Al-Husayn^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: ***And had it not been that the people might become one community [43:33]***, he^{-asws} said: ‘It means by that community of Muhammad^{-saww} being upon one religion. All of them are Kafirs!

42- ع، علل الشرائع عَنْ سَعْدٍ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ الْأَسَدِيِّ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: سَأَلْتُ عَلِيَّ بْنَ الْحُسَيْنِ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- لَوْ لَا أَنَّ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً قَالَ عَنِ بِذَلِكَ أُمَّةٌ مُحَمَّدٍ أَنْ يَكُونُوا عَلَى دِينٍ وَاحِدٍ كَقَارِأَتِهِمْ- لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِيُيَوِّجَهُمْ سُفْهًا مِنْ فَضَّةٍ وَ مَعَارِجَ عَلَيْهَا يَظْهَرُونَ وَ لَوْ فَعَلَ ذَلِكَ بِأُمَّةٍ مُحَمَّدٍ ص لَحَرَّ الْمُؤْمِنُونَ وَ عَمَّهُمْ ذَلِكَ وَ لَمْ يُنَاكِحُوهُمْ وَ لَمْ يُوَارِثُوهُمْ.

we would have Made for the ones who commit Kufr with the Beneficent to have silver roofs for their houses, and stairs to ascend upon [43:33] – and had He^{-azwj} Done that with community of Muhammad^{-saww}, that would have aggrieved the Momineen and saddened them, and they would not have married them and would not have inherited them”.²¹⁹

43- ل، الخصال الأربعة قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا مِنَ الشَّيْءِ عِنْدَ يُقَارِفُ أَمْرًا هَيِّنًا عَنْهُ فَيَمُوتُ حَتَّى يُبْتَلَى بِبَلِيَّةٍ تُمَحِّصُ بِهَا دُنُوبُهُ إِمَّا فِي مَالٍ وَ إِمَّا فِي وَلَدٍ وَ إِمَّا فِي نَفْسِهِ حَتَّى يَلْقَى اللَّهَ عَزَّ وَ جَلَّ وَ مَا لَهُ ذَنْبٌ وَ إِنَّهُ لَيَبْقَى عَلَيْهِ الشَّيْءُ مِنْ دُنُوبِهِ فَيُسْتَدُّ بِهِ عَلَيْهِ عِنْدَ مَوْتِهِ.

(The book) ‘Al Khisaal’ –

‘The Four hundred’ – Amir Al-Momineen^{-asws} said: ‘There is none from a Shia drawing near to a matter we^{-asws} have forbidden him, so he dies, until he is afflicted with an affliction to be purified from his sins by it, either regarding wealth, or regarding children, or regarding himself, until he meets Allah^{-azwj} Mighty and Majestic and there is no sin for him, and if there remains upon him something from his sins, they would be severe upon him due to it at his death”.²²⁰

44- ص، قصص الأنبياء عليهم السلام بِالإِسْنَادِ إِلَى الصَّدُوقِ عَنْ أَبِيهِ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ يَرْفَعُهُ فَقَالَ: أَلْتَقَى مَلَكَانِ فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ أَتَيْنَ تُرِيدُ قَالَ بَعَثَنِي رَبِّي أَحْسِسَ السَّمَكَ فَإِنَّ فُلَانًا الْمَلِكُ اشْتَهَى سَمَكَةً فَأَمَرَ بِي أَنْ أَحْسِسَهُ لَهُ لِيُؤْخَذَ لَهُ الَّذِي يَشْتَهِي مِنْهُ فَأَنْتَ أَتَيْنَ تُرِيدُ

²¹⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 41

²¹⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 42

²²⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 43

(The book) 'Qisas Al Anbiya', may the greetings be upon them^{as} – by the chain to Al Sadouq, from his father, from Ali, from his father, from Ibn Abu Umeyr raising it, said,

'Two Angels met. One of them said to his companions, 'Where are you intending (to go to)?' He said, 'My Lord^{azwj} has Sent me to withhold the fish, for so and so king desires a fish, so He^{azwj} Commanded me that I should withhold it for him, for him to be taken to him that which he desires from it. So you, where are you intending (to go to)?'

قَالَ بَعَثَنِي رَبِّي إِلَى فُلَانٍ الْعَابِدِ فَإِنَّهُ قَدْ طَبَحَ قَدْرًا وَهُوَ صَائِمٌ فَأَرْسَلَنِي رَبِّي أَخْفِيْهَا.

He said, 'My Lord^{azwj} has Sent me to so and so worshipper, for he has cooked in a pot, and he is Fasting, so my Lord^{azwj} has Sent me to overturn it"²²¹

45- ص، قصص الأنبياء عليهم السلام بالإسناد عن الصادق عن أبيه عن سعد عن ابن يزيد عن ابن أبي عمير عن هشام بن سالم عن الصادق ع قال: إِنَّ أَشَدَّ النَّاسِ بَلَاءً الْأَنْبِيَاءُ ثُمَّ الَّذِينَ يَلَوْهُمْ ثُمَّ الْأُمَمَلُ فَأَلْأَمَلُ.

(The book) 'Qisas Al Anbiya', may the greetings be upon them^{as} – By the chain from Al Sadouq, from his father, from Sa'ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Al-Sadiq^{asws} having said: 'The people in severest afflictions are the Prophets^{as}, then the ones who follow them (in seniority), then the next superior, so the next superior"²²²

46- ما، الأماالي للشيخ الطوسي عن الحسين بن إبراهيم القزويني عن محمد بن وهبان عن أحمد بن إبراهيم عن الحسن بن علي الرضا عن أحمد البرقي عن أبيه عن ابن أبي عمير عن هشام مثله.

(The book) 'Al Amaali' of the Sheykh Al Tusi, from Al-Husayn Bin Ibrahim Al Qazwiny, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim, from Al-Hassan Bin Ali Al Zafrany, from Ahmad Al Barqy, from his father, from Ibn Abu Umeyr, from Hisham – similar to it.²²³

47- مص، مصباح الشريعة قال الصادق ع البلاء زين المؤمن وكرامة لمن عقل لأن في مباحثته و الصبر عليه و الثبات عنده تصحيح نسبة الإيمان

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{asws} said: 'The affliction is an adornment of the Momin and a prestige for the one with intellect, because in embracing it, and the patience upon it, and being steadfast during it corrects a proportion of the Eman.

²²¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 44

²²² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 45

²²³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 46

قَالَ النَّبِيُّ ص نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ أَشَدُّ النَّاسِ

The Prophet^{-saww} said: 'We^{-as}, community of the Prophets^{-as}, are the people of severest of the afflictions'.

بَلَاءٌ فَالْمُؤْمِنُ مِنَ الْأَمْتَلِ فَالْأَمْتَلُ وَمَنْ ذَاقَ طَعْمَ الْبَلَاءِ تَحْتَ سِتْرِ حِفْظِ اللَّهِ لَهُ تَلَذُّدُهُ أَكْثَرُ مِنْ تَلَذُّدِهِ بِالنِّعْمَةِ وَ يَشْتَأِقُ إِلَيْهِ إِذَا فَقَدَهُ لِأَنَّ تَحْتَ يَدِ الْبَلَاءِ وَ الْمِحْنَةِ أَنْوَارُ النِّعْمَةِ نِزَارُ الْبَلَاءِ وَ الْمِحْنَةِ وَ قَدْ يَنْجُو مِنَ الْبَلَاءِ كَثِيرٌ وَ يَهْلِكُ فِي النِّعْمَةِ كَثِيرٌ

The Momin is from the next superior, the next superior, and the one who tastes the taste of afflictions beneath a veil, Allah^{-azwj} will Preserve for him its pleasure as being more than his pleasure with the bounty, and he will yearn to it when he loses it, because under the hand of an affliction and the Test there are lights of bounties, and beneath the lights of bounties there are flams of afflictions and the Test, and many have been saved from the affliction and many have been destroyed in the bounties.

وَ مَا أَتَى اللَّهَ تَعَالَى عَلَى عَبْدٍ مِنْ عِبَادِهِ مِنْ لَذُنْ آدَمَ إِلَى مُحَمَّدٍ ص إِلَّا بَعْدَ ابْتِلَائِهِ وَ وَفَاءَ حَقِّ الْعُبُودِيَّةِ فِيهِ فِكْرَامَاتُ اللَّهِ فِي الْحَقِيقَةِ نَجَايَاتٌ بِدَائِمَتِهَا الْبَلَاءُ

And Allah^{-azwj} has not Praised upon any servant from His^{-azwj} servants, since Adam^{-as} up to Muhammad^{-saww} except after having Tried (Afflicted) him, and loyalty is a right of the servitude in it. The honours of Allah^{-azwj} in the reality, the affliction is in its ending and in its beginning.

وَ مَنْ خَرَجَ مِنْ سَبِيكَةِ الْبُلُوْى جُعِلَ سِرَاجَ الْمُؤْمِنِينَ وَ مُوَسِّسَ الْمُقَرَّبِينَ وَ دَلِيلَ الْفَاصِدِينَ وَ لَا خَيْرَ فِي عَبْدٍ شَكَا مِنْ مِحْنَةٍ تَقْدَمُهَا آلَافُ نِعْمَةٍ وَ اتَّبَعَهَا آلَافُ رَاحَةٍ وَ مَنْ لَا يَقْضِي حَقَّ الصَّبْرِ عَلَى الْبَلَاءِ حُرِمَ قَضَاءُ الشُّكْرِ فِي النِّعْمَاءِ

And the one who exits from the ingot of the tribulation is made a lamp of the Momineen, and comforter of the ones of proximity, and evidence for the aimers, and there is no good in a servant complaining of the Test (when) a thousand bounties have preceded it, and a thousand rests have followed it; and the one who does not fulfil the right of patience upon the affliction, is deprived of the thanking during the bounties.

كَذَلِكَ مَنْ لَا يُؤَدِّي حَقَّ الشُّكْرِ فِي النِّعْمَاءِ يُجْرَمُ عَنْ قَضَاءِ الصَّبْرِ فِي الْبَلَاءِ وَ مَنْ حُرِمَهُمَا فَهُوَ مِنَ الْمَطْرُودِينَ.

Like that is the one who does not fulfil the right of thanking during the bounties. He will be deprived from fulfilling the patience during the affliction, and the one who is deprived of it, so he is from the expelled ones".²²⁴

وَ قَالَ أَيُّوبُ ع فِي دُعَائِهِ اللَّهُمَّ قَدْ أَتَى عَلَيَّ سَبْعُونَ فِي الرَّحَاءِ حَتَّى أَتَى عَلَيَّ سَبْعُونَ فِي الْبَلَاءِ.

²²⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 47

And Ayoub^{-as} said in his^{-as} supplication: ‘O Allah^{-azwj}! There have come upon me^{-as} seventy during the prosperity until there came upon me^{-as} seventy during the afflictions’.²²⁵

وَقَالَ وَهَبُ الْبَلَاءِ لِلْمُؤْمِنِ كَالشِّكَكِ لِلدَّائِبَةِ وَالْعِقَالِ لِلْإِبِلِ.

And Wahab said, ‘The affliction for the Momin is like the hook for the animal and the head strap to the camel’.²²⁶ (not a Hadeeth)

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع الصَّبْرُ مِنَ الْإِيمَانِ كَالرَّأْسِ مِنَ الْجَسَدِ وَرَأْسُ الصَّبْرِ الْبَلَاءُ وَ مَا يَغْلِبُهَا إِلَّا الْعَالِمُونَ.

And Amir Al-Momineen^{-asws} said: ‘The patience is from the Eman like the head is from the body, and head of the patience is the affliction, and no one understands it except the knowers’.²²⁷

م، تفسير الإمام عليه السلام قَالَ الصَّادِقُ ع قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِعَبْدِ اللَّهِ بْنِ يَحْيَى الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ تَمْحِصَ ذُنُوبِ شِيعَتِنَا فِي الدُّنْيَا يَحْتَرِمُهُمْ لَتَسْلَمَ بِهَا طَاعَتُهُمْ وَ يَسْتَحِقُّوا عَلَيْهَا ثَوَابَهَا

‘Tafseer Imam (Hassan Al-Askari^{-asws}), may the greetings be upon him^{-asws} – Al-Sadiq^{-asws} said: ‘Amir Al-Momineen^{-asws} said to Abdullah Bin Yahya: ‘The Praise is for Allah^{-azwj} Who Made the scrutiny of the sins of our^{-asws} Shias in the world by Testing them in order to secure their obedience for them and they would be deserving of its Rewards upon it.

فَقَالَ عَبْدُ اللَّهِ بْنُ يَحْيَى يَا أَمِيرَ الْمُؤْمِنِينَ وَ إِنَّا لَا نُجَازِي بِذُنُوبِنَا إِلَّا فِي الدُّنْيَا

Al-Abdullah Bin Yahya said, ‘O Amir Al-Momineen^{-asws}! And we (Shias) would not be Recompensed for our sins except in the world?’

قَالَ نَعَمْ أَمَا سَمِعْتَ قَوْلَ رَسُولِ اللَّهِ ص الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَ جَنَّةُ الْكَافِرِ

He^{-asws} said: ‘Yes. Have you not heard the words of Rasool-Allah^{-saww}: ‘The world is a prison of the Momin and a garden (paradise) of the Kafir’?

إِنَّ اللَّهَ تَعَالَى يُطَهِّرُ شِيعَتَنَا مِنْ ذُنُوبِهِمْ فِي الدُّنْيَا بِمَا يَبْتَلِيهِمْ بِهِ مِنَ الْمَحَنِّ وَ بِمَا يَغْفِرُهُ لَهُمْ فَإِنَّ اللَّهَ يَقُولُ وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَ يَغْفِرُوا عَنْ كَثِيرٍ حَتَّى إِذَا وَرَدُوا الْقِيَامَةَ تَوَفَّرَتْ عَلَيْهِمْ طَاعَتُهُمْ وَ عِبَادَاتُهُمْ

Our^{-asws} Shias would be cleaned from their sins in the world with what they would be embroiled in from the Tests, and with what would be Forgiven for them, for Allah^{-azwj} the Exalted is Saying: **And whatever affliction befalls you, it is on account of what your hands**

²²⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 48 a

²²⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 48 b

²²⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 48 c

have wrought, and (yet) He Pardons most (of your faults) [42:30] – to the extent that when they return to the Day of Judgment, it would be available to them, their (acts of) obedience, and their (acts of) worship.

وَإِنَّ أَعْدَاءَ آلِ مُحَمَّدٍ يُجَارِيهِمْ عَنْ طَاعَةٍ تَكُونُ مِنْهُمْ فِي الدُّنْيَا وَإِنْ كَانَ لَا وَزْنَ لَهَا لِأَنَّهُ لَا إِخْلَاصَ مَعَهَا وَإِذَا وَافَقُوا الْقِيَامَةَ حُمِلَتْ عَلَيْهِمْ دُونُهُمْ وَبَعْضُهُمْ لِمُحَمَّدٍ وَآلِهِ وَخِيَارِ أَصْحَابِهِ فَقُذِّفُوا فِي النَّارِ

And the enemies of Muhammad^{-saww} and our^{-asws} enemies, they would be Recompensed upon the (acts of) obedience from them in the world – and even if there was no weight to it, because there is no sincerity along with it – until when they come to the (Day of) Qiyamah, it would be loaded upon them, their sins, and their hatred towards Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and his^{-saww} good companions. Thus, due to that, they would be flung into the Fire.

وَلَقَدْ سَمِعْتُ مُحَمَّدًا رَسُولَ اللَّهِ ص يَقُولُ إِنَّهُ كَانَ فِيمَا مَضَى قَبْلَكُمْ رَجُلَانِ أَحَدُهُمَا مُطِيعٌ لِلَّهِ مُؤْمِنٌ وَالْآخَرُ كَافِرٌ بِهِ مُجَاهِدٌ بَعْدَاوَةَ أَوْلِيَائِهِ وَ مَوْلَاةٍ أَعْدَائِهِ وَ كُلٌّ وَاحِدٍ مِنْهُمَا مَلِكٌ عَظِيمٌ فِي قُطْرٍ مِنَ الْأَرْضِ

And I^{-asws} have heard Muhammad^{-saww} saying: 'It has been so in the past before you (your time), there were two men, one of them was obedient to Allah^{-azwj}, a *Momin*, and the other one was a *Kafir*, outspoken with the enmity of His^{-azwj} friends and the friendship of His^{-azwj} enemies. And for each one there was a great kingdom from the earth.

فَمَرَضَ الْكَافِرُ فَاشْتَهَى سَمَكَةً فِي غَيْرِ أَوَانِهَا لِأَنَّ ذَلِكَ الصَّنَفَ مِنَ السَّمَكِ كَانَ فِي ذَلِكَ الْوَقْتِ فِي اللَّحْجِ حَيْثُ لَا يُقْدَرُ عَلَيْهِ فَاتَّسَبَتْهُ الْأَطِبَّاءُ مِنْ نَفْسِهِ وَ قَالُوا اسْتَخْلِفْ فِي مُلْكِكَ مَنْ يَقُومُ بِهِ فَلَسْتُ بِأَخْلَدَ مِنْ أَصْحَابِ الْقُبُورِ فَإِنْ شِفَاؤُكَ فِي هَذِهِ السَّمَكِ الَّتِي اشْتَهَيْتَهَا وَ لَا سَبِيلَ إِلَيْهَا

(One day) the *Kafir* fell sick, and desired to eat a fish in other than its season, because that type of fish was a cure (for him), in that time he was not able upon it. So the doctors despaired from curing him and they said to him, 'Appoint a successor upon your kingdom, the one who would be taking care of it, for you aren't any more immortal than the (current) occupants of the grave, as your cure is in this fish which we are hoping for, and there is no way to (get) it'.

فَبَعَثَ اللَّهُ مَلَكًا وَ أَمَرَهُ أَنْ يُزْجِعَ تِلْكَ السَّمَكَ إِلَى حَيْثُ يَسْتَهْلُ أَحَدُهَا فَأَخَذَتْ لَهُ تِلْكَ السَّمَكَ فَأَكَلَهَا وَ بَرَأَ مِنْ مَرَضِهِ وَ بَقِيَ فِي مُلْكِهِ سِنِينَ بَعْدَهَا

Allah^{-azwj} Sent an Angel and Commanded him to disturb the sea with that fish to where it would be easy to catch it. Then that fish was caught for him, and he ate it and was cured of his illness. And he remain in his kingdom for (many) years after it.

ثُمَّ إِنَّ ذَلِكَ الْمَلِكَ الْمُؤْمِنَ مَرَضَ فِي وَقْتٍ كَانَ جَنْسُ ذَلِكَ السَّمَكِ بَعِيْنِهِ لَا يُفَارِقُ الشُّطُوطَ الَّتِي يَسْتَهْلُ أَحَدُهَا مِنْهَا مِثْلَ عِلَّةِ الْكَافِرِ فَاشْتَهَى تِلْكَ السَّمَكَ وَ وَصَفَهَا لَهُ الْأَطِبَّاءُ وَ قَالُوا طِبُّ نَفْسًا فَهَذَا أَوَانُهُ تُوَخَّدُ لَكَ فَتَأْكُلُ مِنْهَا وَ تَبْرَأُ

Then, that *Momin* fell sick during a time, with (an illness) similar to the illness of the *Kafir* (to be cured by) the genus of that fish exactly. And it was so that the fish had not departed from that shore from which it could be caught easily. And he desire to have that fish, and the doctors described it for him, and they said, 'Feel good, for this type of it can be caught for you, and you should eat from it and be cured'.

فَبَعَثَ اللَّهُ ذَلِكَ الْمَلَكَ فَأَمَرَهُ أَنْ يُزْعِجَ جَنْسَ تِلْكَ السَّمَكَةِ عَنِ الشُّطُوطِ إِلَى اللَّحْجِ لِقَالَا يُقَدَّرَ عَلَيْهِ فَلَمْ تَوْجَدْ حَتَّى مَاتَ الْمُؤْمِنُ مِنْ شَهْوَتِهِ وَ بَعْدَ دَوَائِهِ

But Allah^{-azwj} Sent that Angel and Commanded him that he disturbs the sea with the genus of that fish, all of them, to be (away) from the shore to the gulf, lest he (the *Momin*) would be able upon catching it, until the *Momin* died from his desire, prevented from his medication.

فَعَجِبَ مِنْ ذَلِكَ مَلَائِكَةُ السَّمَاءِ وَ أَهْلُ ذَلِكَ الْبَلَدِ فِي الْأَرْضِ حَتَّى كَادُوا يُفْتَنُونَ لِأَنَّ اللَّهَ تَعَالَى سَهَّلَ عَلَى الْكَافِرِ مَا لَا سَبِيلَ لَهُ إِلَيْهِ وَ عَسَرَ عَلَى الْمُؤْمِنِ مَا كَانَ السَّبِيلُ إِلَيْهِ سَهْلًا

The Angel of the sky was astounded from that, and (so were) the people of that city in the earth, until they were almost tempted, because Allah^{-azwj} the Exalted Eased upon the *Kafir* what there was no way for him to it, Made it difficult upon the *Momin* the means which was easy for him to it.

فَأَوْحَى اللَّهُ إِلَى مَلَائِكَةِ السَّمَاءِ وَ إِلَى نَبِيِّ ذَلِكَ الزَّمَانِ فِي الْأَرْضِ إِنِّي أَنَا اللَّهُ الْكَرِيمُ الْمُتَّقِصِلُ الْقَادِرُ لَا يَضُرُّنِي مَا أُعْطِيَ وَ لَا يَنْفَعُنِي مَا أَمْنَعُ وَ لَا أَظِلُّ أَحَدًا وَثِقَالَ ذَرَّةٍ

Allah^{-azwj} Mighty and Majestic Revealed unto the Angel of the sky and to a Prophet^{-as} of that era in the earth: "I^{-azwj} am Allah^{-azwj}, the Benevolent, the Gracious, the Powerful. It does not harm Me^{-azwj}, what I^{-azwj} Give, nor does it benefit Me^{-azwj} what I^{-azwj} Prevent, and I^{-azwj} am not unjust to anyone by even the weight of a particle.

فَأَمَّا الْكَافِرُ فَإِنَّمَا سَهَّلْتُ لَهُ أَخَذَ السَّمَكَةَ فِي غَيْرِ أَوَانِهَا لِيَكُونَ جَزَاءً عَلَى حَسَنَةٍ كَانَ عَمَلُهَا إِذْ كَانَ حَقًّا أَلَّا أُبْطِلَ لِأَخِي حَسَنَةً حَتَّى يَرِدَ الْقِيَامَةَ وَ لَا حَسَنَةً فِي صَحِيفَتِهِ وَ يَدْخُلَ النَّارَ بِكُفْرِهِ

As for the *Kafir*, so I^{-azwj} rather Eased for him the catching of the fish in other than its season in order for it to be a Recompense upon a good deed which he had done, when there was a right upon Me^{-azwj} that I^{-azwj} do not Invalidate a good deed of anyone, until he would return to the (Day of) Judgment and there would be no good deed for him in his parchment, and he would enter the Fire due to his *Kufr*.

وَ مَنَعْتُ الْعَابِدَ ذَلِكَ السَّمَكَةَ بِعَيْنِهَا لِطَبِئَةِ كَانَتْ مِنْهُ فَأَرَدْتُ تَحْجِصَهَا عَنْهُ بِمَنْعِ تِلْكَ الشَّهْوَةِ وَ إِعْدَامِ ذَلِكَ الدَّوَاءِ وَ لِيَأْتِيَنِي وَ لَا ذَنْبَ عَلَيْهِ فَيَدْخُلَ الْجَنَّةَ.

And I^{-azwj} Prevented the (*Momin*) worshipper, that very fish, due to his sin which was from him, Intending to Delete it from him, by the prevention of that desire, and not having that medication, so that he would come (on the Day of Judgment) and there would be no sin upon him, and he would enter the Paradise".²²⁸

²²⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 48 d

49- م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ ص عَجَباً لِلْعَبْدِ الْمُؤْمِنِ مِنْ شَيْعَةِ مُحَمَّدٍ وَ عَلِيٍّ ع أَنَّ يُنْصَرَ فِي الدُّنْيَا عَلَى أَعْدَائِهِ فَقَدْ جُمِعَ لَهُ خَيْرُ الدَّارَيْنِ وَ إِنْ امْتَحَنَ فِي الدُّنْيَا فَقَدْ ادَّخَرَ لَهُ فِي الْآخِرَةِ مَا لَا يَكُونُ لِمَحْنَتِهِ فِي الدُّنْيَا قَدْرٌ عِنْدَ إِضَافَتِهَا إِلَى نِعَمِ الْآخِرَةِ

‘Tafseer Imam (Hassan Al-Askari^{-asws}) – ‘Rasool-Allah^{-saww} said: ‘I^{-saww} wonder at the Momin servant from the Shias of Muhammad^{-saww} and Ali^{-asws}, that he is helped in the word against his enemies, so there has been gathered for him the good of the two Houses (world and the Hereafter), and that whatever he had been Tried with in the world has been hoarded for him in the Hereafter, what does not happen to a comparison for his efforts in the world, due to its multiplication to the Bounties of the Hereafter.

وَ كَذَلِكَ عَجَباً لِلْعَبْدِ الْمُخَالِفِ لَنَا أَهْلَ الْبَيْتِ إِنْ خُذِلَ فِي الدُّنْيَا وَ غُلِبَ بِأَيْدِي الْمُؤْمِنِينَ فَقَدْ جُمِعَ عَلَيْهِ عَذَابُ الدَّارَيْنِ وَ إِنْ أُمْهِلَ فِي الدُّنْيَا وَ أُخِّرَ عَنْهُ عَذَابُهَا كَانَ لَهُ فِي الْآخِرَةِ مِنْ عَجَائِبِ الْعَذَابِ وَ ضُرُوبِ الْعِقَابِ مَا يَوَدُّ لَوْ كَانَ فِي الدُّنْيَا مُسْلِماً وَ مَا لَا قَدْرَ لِنِعَمِ الدُّنْيَا الَّتِي كَانَتْ لَهُ عِنْدَ الْإِضَافَةِ إِلَى تِلْكَ الْبَلَايَا

And similar to that, I^{-saww} wonder at the servant, an adversary of ours^{-asws}, the People^{-asws} of the Household, that he is abandoned in the world and is overcome at the hands of the Momineen, so there has been gathered for him the punishments of the two Houses (world and the Hereafter), and that he is given respite in the world and its punishments is delayed from him – there would be for him in the Hereafter from the strange Punishments, and the cruel Punishments, what would make him covet, if only he had been a Muslim in the world, and there is no comparison to the bounties of the world which used to be for him – with the multiplication to those afflictions.

فَلَوْ أَنَّ أَحْسَنَ النَّاسِ نَعِماً فِي الدُّنْيَا وَ أَطْوَلَهُمْ فِيهَا عُمرًا مِنْ مُخَالِفِينَا غُمِسَ يَوْمَ الْقِيَامَةِ فِي النَّارِ غَمْسَةً ثُمَّ سُئِلَ هَلْ لَقِيتَ نَعِماً قَطُّ لَقَالَ لَا

And even if he was the most excellent of the people with bounties in the world, and the longest of them in lifespan therein from being our^{-asws} adversary, he would be immersed into the Fire with an immersion on the Day of Qiyamah. Then he would be asked, ‘Did you achieve any bliss at all?’ He would say, ‘No’.

وَ لَوْ أَنَّ أَشَدَّ النَّاسِ عَيْشاً فِي الدُّنْيَا وَ أَعْظَمَهُمْ بَلَاءً مِنْ مُوَافِقِينَا وَ شَيْعَتِينَا غُمِسَ يَوْمَ الْقِيَامَةِ فِي الْجَنَّةِ غَمْسَةً ثُمَّ سُئِلَ لَقِيتَ بُؤْساً قَطُّ لَقَالَ لَا

And even if he was of the most difficult of lives of the people in the world, and of the greatest of them in afflictions, from our^{-asws} compatible ones and our^{-asws} Shias, he would be immersed on the Day of Judgment into the Paradise with an immersion. Then he would be asked, ‘Did you face any evil at all?’ He would say, ‘No’.

فَمَا ظَنُّكُمْ بِنَعِيمٍ وَ بُؤْسٍ هَذِهِ صِفَتُهُمَا فَذَلِكَ النَّعِيمُ فَاطْلُبُوهُ وَ ذَلِكَ الْعَذَابُ فَاتَّقُوهُ.

So, whatever you are thinking of with the bounties and evils, these are their descriptions. Thus, that is the Bliss, therefore seek it, and that is the punishment, so fear it!’²²⁹

²²⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 49

50- جاء المجالس للمفيد عن أحمد بن الوليد عن أبيه عن الصفار عن ابن عيسى عن الأهوازي عن ابن أبي عمير عن إسماعيل بن إبراهيم عن الحكم بن عتيبة قال قال أبو عبد الله ع إن العبد إذا كثرت ذنوبه و لم يكن عنده ما يكفرها ابتلاه الله تعالى بالحرز ليكفر عنه ذنوبه.

(The book) 'Majaalis' of Al Mufeed – from Ahmad Bin Al Waleed, from his brother, from Al Saffar, from Ibn Isa, from Al Ahwazy, from Ibn Abu Umeyr, from Ismail Bin Ibrahim, from Al Hakam Bin Uteyba who said,

'Abu Abdullah^{asws} said: 'The servant, when his sins are many and there does not happen to be with him what he can expiate them with, Allah^{azwj} Afflicts him with the grief in order to expiate his sins from him'.²³⁰

51- جاء المجالس للمفيد عن محمد بن محمد بن طاهر الموسوي عن ابن عقدة عن يحيى بن زكريا عن محمد بن سينان عن أحمد بن سليمان القمي قال سمعت أبا عبد الله ع يقول إن كان النبي من الأنبياء ليبتلى بالجوع حتى يموت جوعاً و إن كان النبي من الأنبياء ليبتلى بالعطش حتى يموت عطشاً و إن كان النبي من الأنبياء ليبتلى بالعراء حتى يموت غريزاً و إن كان النبي من الأنبياء ليبتلى بالسقم و الأمراض حتى تئلفه

(The book) 'Al Majalis' of Al Mufeed, from Muhammad Bin Tahir Al Musawy, from Ibn Uqdah, from Yahya Bin Zakariya, from Muhammad Bin Sinan, from Ahmad Bin Suleyman Al Qummy who said,

'I heard Abu Abdullah^{asws} saying: 'There was a Prophet^{as} from the Prophets^{as} who was Afflicted with the hunger to the extent that he^{as} died of starvation; and there was a Prophet^{as} from the Prophets^{as} who was Afflicted with the thirst until he^{as} died thirsty; and there was a Prophet^{as} from the Prophets^{as} who was Afflicted with the bareness until he^{as} died bare; and there was a Prophet^{as} from the Prophets^{as} who was Afflicted with the with sickness and the disease until it ravaged him.

و إن كان النبي لياتي قومه فيقوم فيهم بأمرهم بطاعة الله و يدعوهم إلى توحيد الله و ما معه مبيت ليلة فما يتركونه يفرغ من كلامه و لا يستمعون إليه حتى يقتلوه

And there was a Prophet^{as} who came to his^{as} people and stayed among them instructing them with obeying Allah^{azwj} and calling them to the Oneness of Allah^{azwj}, and he^{as} could not have one overnight stay. They did not leave him^{as} to be even free from his^{as} speech and they did not listen to him^{as} until they killed him^{as}.

و إنما يبتلى الله تبارك و تعالى عباده على قدر منازلهم عنده.

And rather, Allah^{azwj} Blessed and Exalted Afflicts His^{azwj} servants in accordance with their status in His^{azwj} Presence".²³¹

52- جاء المجالس للمفيد عن أحمد بن الوليد عن أبيه عن الصفار عن ابن عيسى عن ابن محبوب عن ابن عطاء عن ابن فرقد عن أبي عبد الله ع قال: إن فيما ناجى الله به موسى بن عمران أن يا موسى ما خلقت خلقاً هو أحب إلي من عبدي المؤمنين و إلي إنما ابتليته لما هو خير له و أنا أعلم بما يصلح عبدي

²³⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 50

²³¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 51

(The book) 'Al Majalis' of Al Mufeed – From Ahmad Bin Al-Waleed, from his father, from Al-Saffar, from Ibn Isa, from Ibn Mahboub, from Ibn Atiya, from Ibn Farqad,

'From Abu Abdullah^{-asws} having said: 'It was among what Allah^{-azwj} Whispered to Musa^{-as} Bin Imran^{-as}: "O Musa^{-as}! I^{-saww} have not Created any creature who is more Beloved to Me^{-azwj} than My^{-azwj} Momin servant, and rather I^{-azwj} Afflict him due to what is better for him, and I^{-azwj} am more Knowing with what would correct My^{-azwj} servant.

فَلْيَصْبِرْ عَلَى بَلَائِي وَ لِيَشْكُرْ نِعَمَائِي وَ لِيَرْضَ بِقَضَائِي أَكْتُبُهُ فِي الصِّدِّيقِينَ عِنْدِي إِذَا عَمِلَ بِمَا يُرْضِينِي وَ أَطَاعَ أَمْرِي.

So let him be patient upon My^{-azwj} Afflictions and let him thank for My^{-azwj} bounties and let him be pleased with My^{-azwj} Judgment regarding the truthful ones with Me^{-azwj}, when he worked with what Pleases Me^{-azwj} and obeys My^{-azwj} Command!"²³²

53- ضه، روضة الواعظين قَالَ الصَّادِقُ ع إِنَّ الْعَبْدَ إِذَا كَثُرَتْ ذُنُوبُهُ وَ لَمْ يَجِدْ مَا يُكَفِّرُهَا بِهِ ابْتَلَاهُ اللَّهُ عَزَّ وَ جَلَّ بِالْحُزْنِ فِي الدُّنْيَا لِيُكَفِّرَهَا بِهِ فَإِنْ فَعَلَ ذَلِكَ بِهِ وَ إِلَّا فَعَذَّبَهُ فِي قَبْرِهِ لِيَلْقَاهُ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ يَلْقَاهُ وَ لَيْسَ شَيْءٌ يَشْهَدُ عَلَيْهِ بِشَيْءٍ مِنْ ذُنُوبِهِ.

(The book) 'Rowzat Al Waizeen' –

'Al-Sadiq^{-asws} said: 'The servant, when his sins are many and he does not find what he can expiate these with, Allah^{-azwj} Mighty and Majestic Afflicts him with the grief in the world in order to expiate these with it. Either He^{-azwj} Does that with him or else He^{-azwj} Punishes him in his grave, for him to meet Allah^{-azwj} Mighty and Majestic on the Day he meets Him^{-azwj}, and there wouldn't be anything testifying against him with anything from his sins".²³³

54- جع، جامع الأخبار قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ ع الْجَزَعُ عِنْدَ الْبَلَاءِ تَمَامُ الْمِحْنَةِ.

(The book) 'Jamie al Akhbar' –

Amir Al-Momineen Ali^{-asws} said: 'The anxiety when afflicted completes tribulation.'".²³⁴

وَ قَالَ ع إِنَّ الْبَلَاءَ لِلظَّالِمِ آدَبٌ وَ لِلْمُؤْمِنِ امْتِحَانٌ وَ لِلْأَنْبِيَاءِ دَرَجَةٌ وَ لِلْأَوْلِيَاءِ كَرَامَةٌ.

And he^{-asws} said: 'The affliction, for the unjust one is discipline, and for the Momin a Test, and for the Prophets^{-as} a rank, and for the Guardians^{-asws}, a prestige".²³⁵

²³² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 52

²³³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 53

²³⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 54 / 1

²³⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 54 / 2

وَقَالَ رَسُولُ اللَّهِ ﷺ مَنْ ابْتُلِيَ فَصَبَرَ وَ أُعْطِيَ فَشَكَرَ وَ ظَلَمَ فَعَفَرَ وَ ظَلَمَ فَاسْتَعْفَرَ قَالُوا مَا بَالُهُ قَالَ أُولَئِكَ هُمُ الْأَمْنُ وَ هُمْ مُهْتَدُونَ.

And Rasool-Allah^{-saww} said: ‘One who is Afflicted so he is patient, and is Given (bounties) so he thanks, and is oppressed so he forgives, and is unjust (sins) so he seeks Forgiveness’ They said, ‘What would be for him?’ He^{-saww} said: **for them is the security, and they are the Guided ones**’ [6:82]”.²³⁶

وَقَالَ ع إِنَّ اللَّهَ يَتَعَاهدُ وَلِيَّهُ بِالْبَلَاءِ كَمَا يَتَعَاهدُ الْمَرِيضَ أَهْلُهُ بِالدَّوَاءِ وَ إِنَّ اللَّهَ لَيُحْمِي عَبْدَهُ الدُّنْيَا كَمَا يُحْمِي الْمَرِيضُ الطَّعَامَ.

And he^{-asws} said: ‘Allah^{-azwj} Pledged His^{-azwj} friend with the affliction like what the sick one is pledged by his family with the medication, and Allah^{-azwj} Protects His^{-azwj} servants from the world like what the food protects the patient”’.²³⁷

وَرُوِيَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: إِذَا أَرَادَ اللَّهُ بِعَوْمٍ خَيْرًا ابْتَلَاهُمْ.

And it is reported from Anas (a well-known fabricator), from the Prophet^{-saww} having said: ‘Whenever Allah^{-azwj} Wants good with a people, He^{-azwj} Afflicts them”’.²³⁸ (from a non-Shia source)

وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَا يَزَالُ الْبَلَاءُ فِي الْمُؤْمِنِ وَ الْمُؤْمِنَةِ فِي جَسَدِهِ وَ مَالِهِ وَ وَلَدِهِ حَتَّى يَلْقَى اللَّهَ وَ مَا عَلَيْهِ مِنْ خَطِيئَةٍ.

And from Abu Hureyra (well-known fabricator) who said, ‘Rasool-Allah^{-saww} said: ‘The affliction does not cease to be in the Momin and the Momina, regarding his (their) body, and his (their) wealth, and his (their) children until he (they) meet Allah^{-azwj} and there is nothing upon him (them) from the sins”’.²³⁹ (From a non-Shia source)

وَقَالَ ع لَيُودَنَّ أَهْلُ الْعَافِيَةِ يَوْمَ الْقِيَامَةِ أَنَّ جُلُودَهُمْ قُرِضَتْ بِالْمَقَارِضِ لِمَا يَرَوْنَ مِنْ ثَوَابِ أَهْلِ الْبَلَاءِ

And he^{-asws} said: ‘On the Day of Qiyamah, the people of the good health would love if for their skins to be cut with the scissors due to what they will be seeing from the Rewards of the people of afflictions!

قَالَ اللَّهُ تَعَالَى يَا دَاوُدُ قُلْ لِعِبَادِي يَا عِبَادِي مَنْ لَمْ يَرْضَ بِفَضَائِي وَ لَمْ يَشْكُرْ نِعْمَائِي وَ لَمْ يَصْبِرْ عَلَى بَلَائِي فَلْيَطْلُبْ رَبًّا سِوَايَ.

²³⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 54 / 3

²³⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 54 / 4

²³⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 54 / 5

²³⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 54 / 6

Allah^{-azwj} the Exalted Said: “O Dawood! Say to My^{-azwj} servants: ‘One who is not pleased with My^{-azwj} Decree and does not thank for My^{-azwj} bounties, and is not patient upon My^{-azwj}, let him seek a lord besides Me^{-azwj}!’”²⁴⁰

وَقَالَ الْبَاقِرُ ع يَا بُنَيَّ مَنْ كَتَمَ بَلَاءً ابْتُلِيَ بِهِ مِنَ النَّاسِ وَ شَكََا ذَلِكَ إِلَى اللَّهِ عَزَّ وَ جَلَّ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُعَافِيَهُ مِنْ ذَلِكَ الْبَلَاءِ

Al-Baqir^{-asws} said: ‘O my^{-asws} son^{-asws}! One who conceals an affliction he is afflicted with from the people and complains of that to Allah^{-azwj} Mighty and Majestic, would have a right upon Allah^{-azwj} that He^{-azwj} Makes him healthy from that affliction’.

قَالَ ع يُبْتَلَى الْمَرْءُ عَلَى قَدْرِ حُبِّهِ.

He^{-asws} said: ‘The person is afflicted based upon a measurement of his love (for us^{-asws})’.”²⁴¹

وَقَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ عَزَّ وَ جَلَّ مَا مِنْ عَبْدٍ أُرِيدَ أَنْ أُدْخِلَهُ الْجَنَّةَ إِلَّا ابْتَلَيْتُهُ فِي جَسَدِهِ فَإِنْ كَانَ ذَلِكَ كَفَّارَةً لِدُنُوبِهِ وَ إِلَّا ضَبَقْتُ عَلَيْهِ فِي رِزْقِهِ فَإِنْ كَانَ ذَلِكَ كَفَّارَةً لِدُنُوبِهِ وَ إِلَّا شَدَّدْتُ عَلَيْهِ الْمَوْتَ حَتَّى يَأْتِيَنِي وَ لَا ذَنْبَ لَهُ ثُمَّ أُدْخِلُهُ الْجَنَّةَ

And Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Mighty and Majestic Said: “There is none from a servant I^{-azwj} Want to enter him into the Paradise except I^{-azwj} Afflict him in his body. Either that would be an expiation for his sins or else there will be narrowness upon him in his sustenance. If that were to be an expiation for his sins, or else the death would be severe upon him until he comes to Me^{-azwj} and there is no sin upon it, then I^{-azwj} shall Enter him into the Paradise.

وَمَا مِنْ عَبْدٍ أُرِيدَ أَنْ أُدْخِلَهُ النَّارَ إِلَّا صَحَّحْتُ جِسْمَهُ فَإِنْ كَانَ ذَلِكَ تَمَاماً لَطِيلَتِهِ وَ إِلَّا آمَنْتُ [خَوْفَهُ] لَهُ وَ عَنْ سُلْطَانِهِ فَإِنْ كَانَ ذَلِكَ تَمَاماً لَطِيلَتِهِ وَ إِلَّا هَوَّنْتُ عَلَيْهِ الْمَوْتَ حَتَّى يَأْتِيَنِي وَ لَا حَسَنَةَ لَهُ ثُمَّ أُدْخِلُهُ النَّارَ.

And there is none from a servant I^{-azwj} Want him to enter the Fire except I^{-azwj} shall Grant health in his body. If that were to be complete of his demand, or else I^{-azwj} shall Secure his fear for him, and from his ruling authority. If that were to be complete of his demand, or else I^{-azwj} shall Ease the death upon him until he comes to Me^{-azwj} and there are no good deeds for him, then I^{-azwj} shall Enter him into the Fire!”²⁴²

وَعَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَيَتَعَاهَدُ الْمُؤْمِنَ بِالْبَلَاءِ إِمَّا يَمْرُضُ فِي جَسَدِهِ أَوْ يُصِيبُهُ فِي أَهْلٍ أَوْ مَالٍ أَوْ مُصِيبَةٍ مِنْ مَصَائِبِ الدُّنْيَا لِيَأْجُرَهُ عَلَيْهَا.

²⁴⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 54 / 7

²⁴¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 54 / 8

²⁴² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 54 / 9

And from Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Blessed and Exalted Pledges the Momin with the affliction, either by an illness with his body, or with a difficulty regarding family, or wealth, or a difficulty from the difficulties of the world in order to Recompense him upon it’.²⁴³

وَقَالَ ع مَا مِنْ مُؤْمِنٍ إِلَّا وَهُوَ يُدَكَّرُ فِي كُلِّ أَرْبَعِينَ يَوْمًا بِبَلَاءٍ إِمَّا فِي مَالِهِ أَوْ فِي وَلَدِهِ أَوْ فِي نَفْسِهِ فَيُؤْجَرُ عَلَيْهِ أَوْ هَمٌّ لَا يَدْرِي مِنْ أَيْنَ هُوَ.

And he^{-asws} said: ‘There is none from a Momin except and he would be reminded with an afflicting during every forty days, either regarding his wealth, or regarding his children, or regarding himself, so he would be Recompensed upon it, or a worry he does not even know where it is from’.²⁴⁴

وَعَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ فِي الْجَنَّةِ لَمَنْزِلَةً لَا يَبْلُغُهَا الْعَبْدُ إِلَّا بِبَلَاءٍ فِي جَسَدِهِ.

And from Abu Abdullah^{-asws} having said: ‘In the Paradise there is a status which the servant cannot reach it except by an affliction in his body’.²⁴⁵

وَعَنْ أَبِي جَعْفَرٍ ع قَالَ: خَرَجَ مُوسَى ع فَمَرَّ بِرَجُلٍ مِنْ بَنِي إِسْرَائِيلَ فَذَهَبَ بِهِ حَتَّى خَرَجَ إِلَى الظَّهْرِ فَقَالَ لَهُ اجْلِسْ حَتَّى أَجِئَكَ وَخَطَّ عَلَيْهِ خَطَّةً

And from Abu Ja’far^{-asws} having said: ‘Musa^{-as} went out and passed by a man from the children of Israel. He went with him^{-as} until he^{-as} went out to the back. He^{-as} said to him: ‘Be seated until I^{-as} come to you’, and he^{-as} drew a line (in the ground) to him.

ثُمَّ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ إِنِّي اسْتَوْدَعْتُكَ صَاحِبِي وَأَنْتَ خَيْرُ مُسْتَوْدَعٍ ثُمَّ مَضَى فَنَاجَاهُ اللَّهُ بِمَا أَحَبَّ أَنْ يُنَاجِيَهُ ثُمَّ انْصَرَفَ نَحْوَ صَاحِبِهِ فَإِذَا أَسَدٌ قَدْ وَثَبَ عَلَيْهِ فَشَقَّ بَطْنَهُ وَفَرَّتْ لَحْمُهُ وَشَرِبَ دَمَهُ

Then he^{-as} raised his^{-as} head towards the sky. He^{-as} said: ‘I^{-azwj} am Entrusting my^{-as} companion to You^{-azwj}! You^{-azwj} are best of the Trustees!’ Then he^{-as} went. Allah^{-azwj} Whispered to him^{-as} with what he^{-as} liked. Then he^{-saww} went to his^{-as} companion, and there was a lion pouncing upon him. It split his belly and bared his flesh and drank his blood’.

فُلْتُ وَ مَا فَرَّتْ اللَّحْمُ

I said, ‘And what is ‘bared his flesh’?’

قَالَ قَطَعَ أَوْصَالِهِ فَرَفَعَ مُوسَى رَأْسَهُ فَقَالَ يَا رَبِّ اسْتَوْدَعْتُكَ وَأَنْتَ خَيْرُ مُسْتَوْدَعٍ فَسَلَطْتَ عَلَيْهِ شَرَّ كِلَابِكَ فَشَقَّ بَطْنَهُ وَفَرَّتْ لَحْمُهُ وَشَرِبَ دَمَهُ

²⁴³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 54 / 10

²⁴⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 54 / 11

²⁴⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 54 / 12

He^{-asws} said: 'Cut its connections. Musa^{-as} raised his^{-as} head. He^{-as} said: 'I^{-as} had entrusted to You^{-azwj} and You^{-azwj} are best of the Trustees, but You^{-azwj} Caused the evil of your dog to overcome. It split his belly and bared his flesh and drank his blood!'

فَقِيلَ يَا مُوسَى إِنَّ صَاحِبَكَ كَانَتْ لَهُ مَنْرِلَةٌ فِي الْجَنَّةِ لَمْ يَكُنْ يَبْلُغُهَا إِلَّا بِمَا صَنَعْتَ بِهِ أَنْظُرْ

He^{-azwj} Said: "O Musa^{-as}! Your^{-as} companion, there was a status for him in the Paradise he could not have reached it except with what I^{-azwj} have Done with him. Look!"

وَكَشَفَتْ لَهُ الْغِطَاءَ فَنَظَرَ مُوسَى فَإِذَا مَنْرِلٌ شَرِيفٌ فَقَالَ رَبِّ رَضِيتُ.

And He^{-azwj} Uncovered the covering for him^{-as}. Musa^{-as} looked and there was a noble status. He^{-as} said: 'Lord^{-azwj}! I^{-as} am pleased'.²⁴⁶

وَعَنِ الْكَاظِمِ ع قَالَ: لَنْ تَكُونُوا مُؤْمِنِينَ حَتَّى تَعُدُّوا الْبَلَاءَ نِعْمَةً وَ الرِّخَاءَ مُصِيبَةً وَ ذَلِكَ أَنَّ الصَّبْرَ عِنْدَ الْبَلَاءِ أَكْبَرُ مِنَ الْعَفْلَةِ عِنْدَ الرِّخَاءِ.

And from Al-Kazim^{-asws} having said: 'You will never become Momineen until you count the affliction as a bounty, and the prosperity as a calamity, and that is because the patience during the affliction is mightier than the heedlessness during the prosperity'.²⁴⁷

قَالَ النَّبِيُّ ص لَا تَكُونُوا مُؤْمِنًا حَتَّى تَعُدَّ الْبَلَاءُ نِعْمَةً وَ الرِّخَاءُ حِجَّةً لِأَنَّ بَلَاءَ الدُّنْيَا نِعْمَةٌ فِي الْآخِرَةِ وَ رِخَاءُ الدُّنْيَا حِجَّةٌ فِي الْآخِرَةِ.

The Prophet^{-saww} said: 'You will not become a Momin until you count the affliction as a bounty, and the prosperity as a Trial, because affliction of the world is a Bounty in the Hereafter, and prosperity of the world is an ordeal in the Hereafter'.²⁴⁸

وَعَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَنْ آبَائِهِ ع قَالُوا قَالَ رَسُولُ اللَّهِ ص إِنَّ الْمُؤْمِنَ إِذَا قَارَفَ الدُّنُوبَ ابْتُلِيَ بِهَا بِالْفَقْرِ فَإِنْ كَانَ فِي ذَلِكَ كَفَّارَةٌ لِدُنُوبِهِ وَ إِلَّا ابْتُلِيَ بِالْمَرَضِ فَإِنْ كَانَ فِي ذَلِكَ كَفَّارَةٌ لِدُنُوبِهِ وَ إِلَّا ابْتُلِيَ بِالْخَوْفِ مِنَ السُّلْطَانِ يَطْلُبُهُ

And from Abu Al Jaroud,

'From Abu Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The Momin, when he yields to the sins, is Afflicted due to it with the poor, for that would be an expiation in that due to his sins, or else he is afflicted with the illness. Either that would be an expiation for his sins or else with the fear from the ruling authority seeking him.

²⁴⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 54 / 13

²⁴⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 54 / 14

²⁴⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 54 / 15

فَإِنْ كَانَ ذَلِكَ كَفَّارَةً لِدُنُوبِهِ وَ إِلَّا ضَيَّقَ عَلَيْهِ عِنْدَ خُرُوجِ نَفْسِهِ حَتَّى يَلْقَى اللَّهَ حِينَ يَلْقَاهُ وَ مَا لَهُ مِنْ ذَنْبٍ يَدَّعِيهِ عَلَيْهِ فَيَأْمُرُ بِهِ إِلَى الْجَنَّةِ وَ إِنَّ الْكَافِرَ وَ الْمُنَافِقَ لَيَهْوُونَ عَلَيْهِمَا خُرُوجَ أَنْفُسِهِمَا حَتَّى يَلْقِيَا اللَّهَ حِينَ يَلْقِيَانِهِ وَ مَا لَهُمَا عِنْدَهُ مِنْ حَسَنَةٍ يَدَّعِيَانَهَا عَلَيْهِ فَيَأْمُرُ بِهِمَا إِلَى النَّارِ.

Either that would be an expiation for his sins or else there will be narrowness upon him at the exiting of his soul, until he meets Allah^{-azwj} when he meets Him^{-azwj} and there will be no sin for him to be claimed upon him, so he will be Commanded with to the Paradise, and that the Kafir and the hypocrite, the exiting of their souls would be eased upon them, until they meet Allah^{-azwj} when they meet Him^{-azwj}, and there will not be in His^{-azwj} Presence for them any good deed they can be claiming upon. So He^{-azwj} will Command with them to the Fire”.²⁴⁹

و عَنْهُ ع قَالَ: كُلَّمَا أَزْدَادَ الْعَبْدُ إِيْمَانًا أَزْدَادَ ضَيْقًا فِي مَعِيشَتِهِ.

And from him^{-asws} having said: ‘Every time the servant increases the Eman, there will be a narrowness in his livelihood’.²⁵⁰

بشا، بشارة المصطفى عن ابن شَيْخ الطَّائِفَةِ عَنْ أَبِيهِ عَنِ الْمُفِيدِ عَنْ زَيْدِ بْنِ مُحَمَّدٍ السَّلَمِيِّ عَنِ الْحُسَيْنِ بْنِ الْحَكَمِ الْكِنْدِيِّ عَنْ إِسْمَاعِيلَ بْنِ صَبِيحٍ عَنْ خَالِدِ بْنِ الْعَلَاءِ عَنِ الْمُنْهَالِ بْنِ عَمْرٍو قَالَ: كُنْتُ جَالِسًا مَعَ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع إِذْ جَاءَهُ رَجُلٌ فَسَلَّمَ عَلَيْهِ فَقَرَّدَ عَلَيْهِ السَّلَامَ فَقَالَ الرَّجُلُ كَيْفَ أَنْتُمْ فَقَالَ لَهُ مُحَمَّدٌ أَوْ مَا أَنْ لَكُمْ أَنْ تَعْلَمُوا كَيْفَ نَحْنُ إِنَّمَا مَثَلُنَا فِي هَذِهِ الْأُمَّةِ مَثَلُ بَنِي إِسْرَائِيلَ كَانَ يُدَبِّحُ أَبْنَاءَهُمْ وَ تُسْتَحْيَا نِسَاءَهُمْ أَلَا وَ إِنَّ هَؤُلَاءِ يُدَبِّحُونَ أَبْنَاءَنَا وَ يُسْتَحْيُونَ نِسَاءَنَا

(The book) ‘Bashaarat Al Mustafa’ – from Ibn Sheykh Al Taifa, from his father, from Al Mufeed, from Zayd Bin Muhammad Al Sulamy, from Al-Husayn Bin Al Hakam Al Kindy, from Ismail Bin Sabeeh, from Khalid Bin Al A’ala, from Al Minhal Bin Amro who said,

‘I was seated with Muhammad^{-asws} Bin Ali Al-Baqir^{-asws} when a man came over. So he greeted upon him, and he^{-asws} returned the greeting. The man said, ‘How are you^{-asws}?’ Muhammad^{-asws} said to him: ‘And what does it mean to you all if you come to know how we^{-asws} are? But rather, our^{-asws} example in this community is an example of the Children of Israel. Their sons were slaughtered, and their women were kept alive. Indeed! They are slaughtering our^{-asws} sons and keeping our^{-asws} womenfolk alive.

رَعَمَتِ الْعَرَبُ أَنَّ لَهُمْ فَضْلًا عَلَى الْعَجَمِ فَقَالَ الْعَجَمُ وَ بِمَا ذَاكَ؟ قَالُوا كَانَ مُحَمَّدٌ مِنَّا عَرَبِيٌّ قَالُوا لَهُمْ صَدَقْتُمْ

The Arabs claimed that there is merit for them upon the non-Arabs. So the non-Arabs said, ‘And by what is that (merit)?’ They said, ‘Muhammad^{-saww} was from us, an Arab’. They said to them, ‘You speak the truth’.

و رَعَمَتْ قُرَيْشٌ أَنَّ لَهَا فَضْلًا عَلَى غَيْرِهَا مِنَ الْعَرَبِ فَقَالَتْ لَهُمُ الْعَرَبُ مِنْ غَيْرِهِمْ وَ بِمَا ذَاكَ؟ قَالُوا كَانَ مُحَمَّدٌ قُرَيْشِيًّا قَالُوا لَهُمْ صَدَقْتُمْ

²⁴⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 54 / 16

²⁵⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 54 / 17

And the Qureysh claimed that for it was a merit upon the others from the Arabs. So the Arabs from the others said to them, 'And by what is that (merit)?' They said, 'Muhammad^{-saww} was Qureysh'. They said, 'You speak the truth'.

فَإِنْ كَانَ الْقَوْمُ صَدَقُوا فَلَنَا فَضْلٌ عَلَى النَّاسِ لِأَنَّ دُرَيْتَهُ مُحَمَّدٌ وَأَهْلُ بَيْتِهِ خَاصَّةٌ وَعَثَرَتُهُ لَا يَشْرِكُنَا فِي ذَلِكَ غَيْرُنَا

And if it was so that they people were speaking the truth, then for us^{-asws} there is merit upon the people because we^{-asws} are the children of Muhammad^{-saww}, and are the People^{-asws} of his^{-saww} Household in particular, and are his^{-saww} family. There is no participation in that with us^{-asws} from the others'.

فَقَالَ لَهُ الرَّجُلُ وَاللَّهِ إِنِّي لَأُحِبُّكُمْ أَهْلَ الْبَيْتِ

The man said to him^{-asws}, 'By Allah^{-azwj}! I love you all, the People^{-asws} of the Household!'

قَالَ فَاتَّخِذْ لِلْبَلَاءِ جِلْبَابًا فَإِنَّهُ لَأَسْرَعُ إِلَيْنَا وَإِلَى شِيعَتِنَا مِنَ السَّيْلِ فِي الْوَادِي وَبِنَا يُبْدَأُ الْبَلَاءُ ثُمَّ بِكُمْ وَبِنَا يُبْدَأُ الرَّخَاءُ ثُمَّ بِكُمْ.

He^{-asws} said: 'So take the afflictions as a robe, for by Allah^{-azwj}, it is quicker to us^{-asws} and to our^{-asws} Shias than the flow of the water in the valley, and with us^{-asws} the afflictions begin, then with you all, and with us^{-asws} the ease begins, then with you all!'²⁵¹

56- جمع، جامع الأخبار قَالَ النَّبِيُّ ص الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ

(The book) 'Jamie Al Akhbar' –

'The Prophet^{-saww} said: 'The world is a prison for the Momin and a Garden for the Kafir'.

وَقَالَ لَوْ كَانَ الْمُؤْمِنُ فِي جَحْرِ فَأَرَوْهُ لَقَبَضَ اللَّهُ فِيهِ مَنْ يُؤْذِيهِ

And he^{-saww} said: 'Even if the Momin were to be in a mouse hold, Allah^{-azwj} would Send someone in it to bother (hurt) him'.

وَقَالَ الْمُؤْمِنُ مُكَمَّرٌ.

And he^{-saww} said: 'The Momin is expiated'²⁵².

وَرُوي عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: لَا يَكُونُ فِي الدُّنْيَا مُؤْمِنٌ إِلَّا وَلَهُ جَارٌ يُؤْذِيهِ.

²⁵¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 55

²⁵² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 56 a

And it is reported from the Prophet^{-saww} having said: ‘There cannot be any Momin in the world except and there is a neighbour for him bothering (hurting) him’.²⁵³

وَقَالَ رَسُولُ اللَّهِ ص مَا كَانَ وَ لَا يَكُونُ وَ لَا هُوَ كَائِنْ - نَبِيٍّ وَ لَا مُؤْمِنٍ إِلَّا وَ لَهُ قَرَابَةٌ يُؤْذِيهِ أَوْ جَارٌ يُؤْذِيهِ.

And Rasool-Allah^{-saww} said: ‘There has not been, nor is there, nor will there be, neither a Prophet^{-as} nor a Momin except and for him would be a relative bothering (hurting) him, or a neighbour bothering (hurting) him’.²⁵⁴

57- ختص، الإختصاص عَنْ رُبْعٍ عَنِ الْفَضِيلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الشَّيَاطِينَ عَلَى الْمُؤْمِنِينَ أَكْثَرُ مِنَ الزَّيْبِ عَلَى اللَّحْمِ

(The book) ‘Al Ikhtisaas’ – from Rabie, from Al Fuzeyl who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The Satans^{-la} upon the Momineen are more than the wasps upon the meat’.

ثُمَّ قَالَ هَكَذَا يَبْدُو إِلَّا مَا دَفَعَ اللَّهُ.

Then he^{-asws} said: ‘Like this!’ – with his^{-asws} hand – ‘Except what Allah^{-azwj} Repels’.²⁵⁵

58- ختص، الإختصاص عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ الْحَسَنِ بْنِ مُوسَى عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ عَلِيِّ بْنِ عُثْمَانَ عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: إِنَّ الْأَنْبِيَاءَ وَ أَوْلَادَ الْأَنْبِيَاءِ وَ أَتْبَاعَ الْأَنْبِيَاءِ خُصُّوا بِثَلَاثِ خِصَالٍ السُّعْمُ فِي الْأَبْدَانِ وَ خَوْفُ السُّلْطَانِ وَ الْفَقْرُ.

(The book) ‘Al Ikhtisaas’ – from Muhammad Bin Ali, from his father, from Sa’ad, from Al-Hassan Bin Musa, from Ismail Bin Mihran, from Ali Bin Usman,

‘From Abu Al-Hassan Musa^{-asws} Bin Ja’far^{-asws} having said: ‘The Prophets^{-as} and children of the Prophets^{-as} are specialised with three characteristics – the illness in the bodies, and fear of the ruling authorities, and the poverty’.²⁵⁶

59- محص، التمحيص عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنِ الْحَمْدِيِّ عَنْ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنَيْ مُحَمَّدٍ بَنِي عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِثَابٍ وَ كَرَامٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ عَلِيٌّ ع يَقُولُ إِنَّ الْبَلَاءَ أَسْرَعُ إِلَى شِيعَتِنَا مِنَ السَّبِيلِ إِلَى قَرَارِ الْوَادِي.

²⁵³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 56 b

²⁵⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 56 c

²⁵⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 57

²⁵⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 58

(The book) 'Al Tamhees' – from Muhammad Bin Hammam, from Al Himeyri, from Ahmad, and Abdullah, two sons of Muhammad Bin Isa, from Ibn Mahboub, from Ibn Raib, and Karram, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Ali^{-asws} had said: 'The afflictions are quicker to our^{-asws} Shias than the flood is to settle the valley''.²⁵⁷

60- محص، التمحيص عن كثير عن أبي عبد الله ع قال: الجوع والخوف أسرع إلى شيعتنا من ركض البراذين.

(The book) 'Al Tamhees' – from Kaseer,

'From Abu Abdullah^{-asws} having said: 'The hunger and the fear are quicker to our^{-asws} Shias than two fast sprinters''.²⁵⁸

محص، التمحيص عن أبي بصير عن أبي عبد الله ع لو أن مؤمناً على لوح في البحر لقيض الله له منافقاً يؤذيه.

(The book) 'Al Tamhees' – from Abu Baseer,

'From Abu Abdullah^{-asws}: 'Even if a Momin were to be upon a plank in the sea, Allah^{-azwj} would Send a hypocrite to him to bother (hurt) him''.²⁵⁹

62- محص، التمحيص عن أبي عبيدة الخدّاء قال قال أبو جعفر ع يا زياد إن الله يتعهّد عبده المؤمن بالبلاء كما يتعهّد الغائب أهله بالهدية و يحميه الدنيا كما يحمي الطبيب المريض.

(The book) 'Al Tamhees' – from Abu Ubeyda Al Haza'a who said,

'Abu Ja'far^{-asws} said: 'O Ziyad! Allah^{-azwj} Pledges His^{-azwj} Momin servant with the affliction, just as the one absent from his family brings the gifts, and He^{-azwj} Protects him from the world just as the doctor protects the patient''.²⁶⁰

63- محص، التمحيص عن زيد الشحام عن أبي عبد الله ع قال: نعم جزعة العيط لمن صبر عليها وإن عظيم الأجر مع عظيم البلاء وما أحب الله قوماً إلا ابتلاهم.

(The book) 'Al Tamhees' – From Zayd Al Shaham,

²⁵⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 59

²⁵⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 60

²⁵⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 61

²⁶⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 62

'From Abu Abdullah^{-asws} having said: 'Best of the gulps (swallowing) is the anger for the one who is patient upon it, and the mighty Recompense is with the mighty affliction, and Allah^{-azwj} has not Loved any people except He^{-azwj} has Afflicted them''.²⁶¹

64- محص، التمحيص عن طلحة بن زيد عن أبي عبد الله ع قال سمعته يقول إن الله جعل المؤمنين في دار الدنيا عرضاً لعدوهم.

(The book) 'Al Tamhees' – from Talha Bin Zayd,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'Allah^{-azwj} has Made the Momineen in the world as a target for their enemies''.²⁶²

65- محص، التمحيص عن الثمالي قال قال أبو عبد الله ع يا أبا حمزة ما كان و لن يكون مؤمن إلا و له بلایا أربع إما يكون له جار يؤذيه أو منافق يفقو أثره أو منافق يرى قتاله جهاداً أو مؤمن يحسده

(The book) 'Al Tamhees' – From Al Sumali who said,

'Abu Abdullah^{-asws} said: 'O Abu Hamza! There has not been, nor will there ever be a Momin except and for would be four afflictions. Either there will be a neighbour for him bothering (hurting) him, or a hypocrite stalking him, or a hypocrite seeing killing him as Jihad, or a Momin envying him'.

ثم قال أما إنه أشد الأربع عليه لأنه يقول فيصدق عليه و يقال هذا رجل من إخوانه فما بقاء المؤمن بعد هذه.

Then he^{-asws} said: 'Then the four (afflictions) are intensified upon him, because he speaks, and it is ratified against him, and it is said, 'This man is from his brethren'. So what remain of the Momin after this?'²⁶³

66- محص، التمحيص عن ابن أبي يعقوب عن أبي عبد الله ع قال: لو يعلم المؤمن ما له في المصائب من الأجر لتمنى أن يقرض بالمقاريض.

(The book) 'Al Tamhees' – from Ibn Abu Yafour,

'From Abu Abdullah^{-asws} having said: 'Had the Momin known what Recompense there is for him in the difficulties, he would wish to be cut with the scissors''.²⁶⁴

²⁶¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 63

²⁶² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 64

²⁶³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 65

²⁶⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 66

67- محص، التمحيص عن عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ إِذَا أَضِيفَ الْبَلَاءُ إِلَى الْبَلَاءِ كَانَ مِنَ الْبَلَاءِ عَاقِبَةً

(The book) 'Al Tamhees' – from Abdullah Bin Al Mubarak who said,

'I heard Ja'far^{-asws} Bin Muhammad^{-asws} saying: 'What the affliction is added to the affliction, there will be recovery from the affliction'.

وَعَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنْ أَصَابَكُمْ تَمَحِصٌ فَاصْبِرُوا فَإِنَّمَا يَنْتَلِي اللَّهُ الْمُؤْمِنِينَ وَلَمْ يَزَلْ إِخْوَانُكُمْ قَلِيلًا أَلَا وَ إِنَّ أَقَلَّ أَهْلِ الْمَحْشَرِ الْمُؤْمِنُونَ.

And from Abu Abdullah^{-asws} having said: 'When the Trial afflicts you, then be patient, for rather Allah^{-azwj} Afflicts the Momineen, and your brother have not ceased to be few. Indeed, and the fewest of the people of Resurrection would be the Momineen'.²⁶⁵

68- محص، التمحيص عن مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا مِنْ مُؤْمِنٍ إِلَّا وَهُوَ يَذْكُرُ لِبَلَاءٍ يُصِيبُهُ فِي كُلِّ أَرْبَعِينَ يَوْمًا أَوْ بِشَيْءٍ فِي مَالِهِ وَوَلَدِهِ لِيَأْخُذَهُ اللَّهُ عَلَيْهِ أَوْ يَهْمٍ لَا يَدْرِي مِنْ أَيْنَ هُوَ.

(The book) 'Al Tamhees' – from Muawiya Bin Ammar who said,

'I heard Abu Abdullah^{-asws} saying: 'There is none from a Momin except and he would be reminded due to an affliction hitting him during every forty days, or with something regarding his wealth and his children for Allah^{-azwj} to Recompense him upon it, or with such a worry, he does not even know where it is from'.²⁶⁶

69- محص، التمحيص عن أَبِي الْحَسَنِ الْأَحْمَسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ لَيَنْعَهُدُ عَبْدَهُ الْمُؤْمِنَ بِأَنْوَاعِ الْبَلَاءِ كَمَا يَنْعَهُدُ أَهْلَ الْبَيْتِ سَيِّدُهُمْ بِطَرْفِ الطَّعَامِ.

(The book) 'Al Tamhees' – from Abu Al-Hassan Al Ahmasy,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Pledges His^{-azwj} Momin servant with a variety of afflictions, just as the people of a household are pledged by their chief with the meal'.²⁶⁷

70- محص، التمحيص عن زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا أَفَلَّتْ الْمُؤْمِنُ مِنْ وَاحِدَةٍ مِنْ ثَلَاثٍ وَرُبَّمَا اجْتَمَعَتِ الثَّلَاثُ عَلَيْهِ إِمَّا أَنْ يَكُونَ مَعَهُ فِي الدَّارِ مَنْ يُغْلِقُ عَلَيْهِ الْبَابَ يُؤْذِيهِ أَوْ جَارٌ يُؤْذِيهِ أَوْ شَيْءٌ فِي طَرِيقِهِ وَ حَوَائِجِهِ يُؤْذِيهِ

(The book) 'Al Tamhees' – From Zurara,

²⁶⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 67

²⁶⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 68

²⁶⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 69

‘From Abu Abdullah^{-asws} having said: ‘The Momin cannot flee from one of three, and sometimes the three would be gathered upon him. Either there would be someone with him in the house who would lock the door upon him, hurting him, or there would be a neighbour hurting him, or there would something in his road and his needs hurting him.

وَلَوْ أَنَّ مُؤْمِنًا عَلَى فُلَّةٍ جَبَلٍ لَبَعَثَ اللَّهُ إِلَيْهِ شَيْطَانًا وَيَجْعَلُ لَهُ مِنْ إِيْمَانِهِ أَنْسًا لَا يَسْتَوْحِشُ إِلَى أَحَدٍ.

And even if a Momin were to be on top of a mountain, Allah^{-azwj} would Send a Satan^{-la} to him and Make such comfort to be for him from his Eman, he will not feel lonely to anyone”.²⁶⁸

71- محص، التمحيص عن هشام بن سالم عن أبي عبد الله ع قال: إِنَّ أَشَدَّ النَّاسِ بَلَاءً الْأَنْبِيَاءُ ثُمَّ الَّذِينَ يَلُوهُمْ ثُمَّ الَّذِينَ يَلُوهُمْ.

(The book) ‘Al Tamhees’ – from Hisham Bin Salim,

‘From Abu Abdullah^{-asws} having said: ‘The people with severest of afflictions are the Prophets^{-as}, then the ones who follow them^{-as} (in seniority), then the ones following them (in seniority)”.²⁶⁹

72- محص، التمحيص عن سدير قال: قُلْتُ لِأَبِي جَعْفَرٍ ع هَلْ يَبْتَلِي اللَّهُ الْمُؤْمِنَ

(The book) ‘Al Tamhees’ – From Sadeyr who said,

‘I said to Abu Ja’far^{-asws}, ‘Does Allah^{-azwj} Afflict the Momin?’

فَقَالَ وَ هَلْ يَبْتَلِي إِلَّا الْمُؤْمِنُ حَتَّى إِنَّ صَاحِبَ يَاسِينَ - قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ كَانَ مُكْنَعًا قُلْتُ وَ مَا الْمُكْنَعُ قَالَ كَانَ بِهِ جُدَامٌ.

He^{-asws} said: ‘And does He^{-azwj} Afflict except the Momin? Even the companion of Yaseen **He said, ‘Alas! If only my people knew [36:26].** He had a deformed hand’. I said, ‘And what was the deformity?’ He^{-asws} said: ‘There was leprosy with him’”.²⁷⁰

73- محص، التمحيص عن عمر بن يزيد عن أبي عبد الله ع قال: مَا مِنْ مُؤْمِنٍ إِلَّا وَ بِهِ وَجَعٌ فِي شَيْءٍ مِنْ بَدَنِهِ لَا يُفَارِقُهُ حَتَّى يَمُوتَ يَكُونُ ذَلِكَ كَفَّارَةً لِدُنُوبِهِ.

(The book) ‘Al Tamhees’ – From Umar Bin Yazeed,

²⁶⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 70

²⁶⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 71

²⁷⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 72

‘From Abu Abdullah^{-asws} having said: ‘There is none from a Momin except and with would be pain in something from his body not separating from him until he dies, for that to be an expiation for his sins’’.²⁷¹

74- محص، التمهيص عن الأحمسي عن أبي عبد الله ع قال: لا تزال العُمووم و الهُموم بالمؤمن حتى لا تدع له ذنباً.

(The book) ‘Al Tamhees’ – from Al Ahmasy,

‘From Abu Abdullah^{-asws} having said: ‘The sadness(es) and the worries will not cease to be with the Momin until they do not leave any sin for him (to be penalised for)’’.²⁷²

و عن أبي عبد الله ع قال: لا يمتضي على المؤمن أربعون ليلة إلا عرض له أمر يحزنه يذكره ربه.

And from Abu Abdullah^{-asws} having said: ‘There will not pass upon the Momin forty days except, and a matter would present to him, saddening him and reminding him of his Lord’^{-azwj}’.²⁷³

75- محص، التمهيص عن الحارث بن عمر قال سمعت أبا عبد الله ع يقول إن العبد المؤمن ليهنم في الدنيا حتى يخرج منها و لا ذنب له.

(The book) ‘Al Tamhees’ – from Al Haris Bin Umar who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The Momin servant gets so distressed in the world until he exits from it and there is no sin (left to be penalised) for him’’.²⁷⁴

محص، التمهيص عن أبي بصير قال سمعت أبا عبد الله ع يقول قال الله لو لا أن يجد عبدي المؤمن في نفسه لعصبت المنافق عصاة لا يجد ألماً حتى يموت.

(The book) ‘Al Tamhees’ – from Abu Baseer who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Allah^{-azwj} Said: “Had My^{-azwj} Momin servant not felt withing himself, I^{-azwj} would have Bandaged the hypocrite with such a bandage he would not have felt any pain until he dies’’.²⁷⁵

²⁷¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 73

²⁷² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 74 a

²⁷³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 74 b

²⁷⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 75

²⁷⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 76

77- محص، التمحيص عن علي ع قَالَ قَالَ رَسُولُ اللَّهِ ص الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَ جَنَّةُ الْكَافِرِ فَأَمَّا الْمُؤْمِنُ فَيُرَوِّعُ فِيهَا وَ أَمَّا الْكَافِرُ فَيَمْتَنِعُ فِيهَا.

(The book) 'Al Tamhees' –

'From Ali^{-asws} having said: 'Rasool-Allah^{-saww} said; 'The world is a prison for the Momin and a Garden for the Kafir. As for the Momin, he is terrified in it, and as for the Kafir, he is enjoying in it".²⁷⁶

محص، التمحيص عن أبي جيميلة عن أبي جعفر ع قَالَ: إِنَّ الْعَبْدَ لَيَكْرَهُ عَلَى اللَّهِ تَعَالَى حَتَّى إِنَّهُ لَوْ سَأَلَهُ الدُّنْيَا وَ مَا فِيهَا أَعْطَاهُ إِيَّاهَا وَ لَمْ يَنْقُصَاهُ ذَلِكَ وَ لَوْ سَأَلَهُ مِنَ الْجَنَّةِ شِبْرًا حَرَمَهُ

(The book) 'Al Tamhees' – from Abu Jameela,

'From Abu Ja'far^{-asws} having said: 'The servant is so honourable to Allah^{-azwj} the Exalted, to the extent that even if he were to ask Him^{-azwj} the world and whatever is in it, He^{-azwj} would Give it to him and that would not reduce (anything for) Him^{-azwj}, and if he were to ask Him^{-azwj} a palm's width from the Paradise, He^{-azwj} would Deprive him.

وَ إِنَّ اللَّهَ يَتَعَهَّدُ الْمُؤْمِنَ بِالْبَلَاءِ كَمَا يَتَعَهَّدُ الْعَائِبُ أَهْلَهُ بِالْهَدِيَّةِ وَ يَحْمِيهِ الدُّنْيَا كَمَا يَحْمِي الطَّبِيبُ الْمَرِيضَ.

And Allah^{-azwj} Pledges the Momin with the afflictions like what the one absent from his family brings the gifts, and He^{-azwj} Protects him from the world just as the doctor protects the patient".²⁷⁷

بيان: الظاهر أنه سقط من صدر الخبر فقرات.

Explanation – The apparent is that sentences have been dropped from the beginning of the Hadeeth.

79- محص، التمحيص عن أبي الحسن ع قَالَ: الْمُؤْمِنُ بَعْرُضٍ كُلِّ خَيْرٍ لَوْ قُطِعَ أُمَّلَّةٌ أُمَّلَّةٌ كَانَ خَيْرًا لَهُ وَ لَوْ وُلِّيَ شَرْقَهَا وَ غَرْبَهَا كَانَ خَيْرًا لَهُ.

(The book) 'Al Tamhees' –

'From Abu Al-Hassan^{-asws} having said: 'The Momin is in the width of every goodness. Even if he were to be cut nail by nail, it would be good for him, and even if he were to rule its east and its west, it would be good for him".²⁷⁸

²⁷⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 77

²⁷⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 78

²⁷⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 79

80- محص، التمحيص عَنْ عِيسَى بْنِ أَبِي مَنْصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ يُدَوِّدُ الْمُؤْمِنَ عَمَّا يَشْتَهِيهِ كَمَا يُدَوِّدُ أَحَدُكُمْ الْعَرِيبَ عَنْ إِبِلِهِ لَيْسَ مِنْهَا.

(The book) 'Al Tamhees' – from Isa Bin Abu Mansour,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Impedes the Momin from what he desires like what one of you tends to impede the strange camel who isn't from it (the flock)'.²⁷⁹

81- محص، التمحيص عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الْعَبْدَ الْمُؤْمِنَ لَيَطْلُبُ الْإِمَارَةَ وَ التَّجَارَةَ حَتَّى إِذَا أَشْرَفَ مِنْ ذَلِكَ عَلَى مَا كَانَ يَهْوَى بَعَثَ اللَّهُ مَلَكًا وَ قَالَ لَهُ عَقِّ عَبْدِي وَ صُدِّهِ عَنْ أَمْرِ لَوْ اسْتَمَكَّنَ مِنْهُ أُدْخِلَهُ النَّارَ

(The book) 'Al Tamhees' -from Jabir,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The Momin servant, tends to seek the governance and the trading, until when he overlooks from that upon what he loves, Allah^{-azwj} Sends an Angel and Says to him: "Impede My^{-azwj} servant and hinder him from a matter, if he were to enable from it, I^{-azwj} shall Enter him into the Fire!"

فَيُقْبِلُ الْمَلَكُ فَيَصُدُّهُ بِلُطْفِ اللَّهِ فَيُصْبِحُ وَ هُوَ يَقُولُ لَقَدْ ذُهِبْتُ وَ مَنْ دَهَانِي فَعَلَّ اللَّهُ بِهِ وَ فَعَلَ وَ مَا يَدْرِي أَنَّ اللَّهَ النَّاطِرُ لَهُ فِي ذَلِكَ وَ لَوْ ظَفِرَ بِهِ أُدْخِلَهُ النَّارَ.

The Angel comes and blocks him due to the Kindness of Allah^{-azwj}. He becomes such and he is saying, 'I am bewildered, and who has hindered me?' Allah^{-azwj} Does with him this and that, and he does not know that Allah^{-azwj} is Looking out for him regarding that, and had been succeeded with it, He^{-azwj} would have Entered him into the Fire".²⁸⁰

82- ماء، الأماالي للشيخ الطوسي عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ الرَّزَّازِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخُطَّابِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: مَثَلُ الْمُؤْمِنِ مَثَلُ كَفَّيِّ الْمِيزَانِ كُلَّمَا زِيدَ فِي إِيمَانِهِ زِيدَ فِي بَلَاءِهِ لِيَلْقَى اللَّهَ عَزَّ وَ جَلَّ وَ لَا حَاطِيَةَ لَهُ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – From a group, from Abu Al Mufazzal, from Muhammad Bin Ja'far Al Razzaz, from Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Muhammad Bin Abu Umeyr, from Ali Bin Abu Hamza,

'From Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} having said: 'An example of the Momin is an example of the two hands of the scale. Every time there is an increase in his Eman, there is an

²⁷⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 80

²⁸⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 81

increase in his afflictions so he will meet Allah^{-azwj} Mighty and Majestic and there will be no sin for him".²⁸¹

83- كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، عَنْ أَحْمَدَ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص السُّقْمُ يَمْحُو الذُّنُوبَ

'Kitab Al Imamate Wa Al Tabsira' – from Ahmad Bin Ali, from Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al Saffar, from Ibrahim Bin Hashim, from Al Nowfaly, from Al Sakuny,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The illness deletes the sins!'

و قَالَ ص سَاعَاتُ الْوَجَعِ يُذْهِبْنَ سَاعَاتِ الْخَطَايَا

And he^{-saww} said: 'The hours of pain do away the hours of sins!'

و قَالَ ص سَاعَاتُ الْهُمُومِ سَاعَاتُ الْكَفَّارَاتِ وَ لَا يَزَالُ الْهُمُّ بِالْمُؤْمِنِ حَتَّى يَدْعُهُ وَ مَا لَهُ مِنْ ذَنْبٍ.

And he^{-saww} said: 'Hours of worries are hours of expiations, and the worry does not cease to be with the Momin until it leaves him and there is no sin for him (left)".²⁸²

84- كش، رجال الكشي عَنْ مُحَمَّدِ بْنِ مَسْعُودٍ عَنْ جَعْفَرِ بْنِ أَحْمَدَ عَنِ الْعُمَرِيِّ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ حَبِيبٍ الْأَزْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ ذَرِيحٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: خَرَجْتُ إِلَى الْمَدِينَةِ وَ أَنَا وَجَعٌ ثَقِيلٌ فَقِيلَ لَهُ مُحَمَّدُ بْنُ مُسْلِمٍ وَجَعٌ فَأَرْسَلَ إِلَيَّ أَبُو جَعْفَرٍ ع بِشَرَابٍ مَعَ الْغَلَامِ مُعْطًى يَنْدِيلُ فَنَآوَلْنِيهِ الْغَلَامُ وَ قَالَ لِي اشْرَبْهُ فَإِنَّهُ قَدْ أَمَرَنِي أَنْ لَا أُزْجِعَ حَتَّى تَشْرَبَهُ

(The book) 'Rijaal Al Kashy' – from Muhammad Masoud, from Ja'far Bin Ahmad, from Al Amraky Bin Ali, from Muhammad Bin Habeeb Al Azdy, from Abdullah Bin Hammad, from Abdullah Bin Abdul Rahman Al Asamma, from Zareeh, from Muhammad Bin Muslim who said,

'I went out to Al-Medina and I was in heavy pain. It was said to him^{-asws}, 'Muhammad Bin Muslim is in pain!' So Abu Ja'far^{-asws} sent a drink to me with the slave, covered with a towel. The slave gave it and said to me, 'Drink, for he^{-asws} has instructed me that I should not return until you have drunk it!'

فَتَنَاوَلْتُهُ فَإِذَا رَائِحَةُ الْمِسْكِ عَنْهُ وَ إِذَا شَرَابٌ طَيِّبُ الطَّعْمِ بَارِدٌ فَإِذَا شَرَبْتُهُ قَالَ لِي الْغَلَامُ يَقُولُ لَكَ إِذَا شَرَبْتَهُ فَتَعَالَ

I took it, and there was the aroma of musk from it, and when I drank, it was of good taste, cool. When I had drunk it, the slave said to me, 'He^{-asws} says to you, 'When you have drunk it, so come over!'

²⁸¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 82

²⁸² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 83

فَكَثَّرْتُ فِيمَا قَالَ لِي وَ لَا أَقْدِرُ عَلَى التُّهُؤُصِ قَبْلَ ذَلِكَ عَلَى رَجُلِي فَلَمَّا اسْتَقَرَّ الشَّرَابُ فِي جَوْفِي فَكَأَمَّا نَشِطْتُ مِنْ عَقَالٍ فَأَتَيْتُ بَابَهُ فَاسْتَأْذَنْتُ عَلَيْهِ
فَصَوَّتَ بِي صَوِّحَ الْجِسْمِ ادْخُلْ ادْخُلْ

I was thoughtful regarding what he had said to me and before that I was not able upon the getting up upon my legs. When the drink settled in my inside, it is as if I had been activated from the inactivity. I came to his^{-asws} door and sought permission to see him^{-asws}. He^{-asws} called out for me: 'The body is healthy, enter! Enter!'

فَدَخَلْتُ وَ أَنَا بَاكِ وَ سَلَّمْتُ عَلَيْهِ وَ قَبَّلْتُ يَدَيْهِ وَ رَأْسَهُ فَقَالَ لِي وَ مَا يُبْكِيكَ يَا مُحَمَّدُ

I entered and I was crying, and greeted unto him^{-asws} and kissed his^{-asws} hand and his^{-asws} head. He^{-asws} said to me: 'And what makes you cry, O Muhammad?'

فَقُلْتُ جُعِلْتُ فِدَاكَ أَبْكِي عَلَى اغْتِرَابِي وَ بُعْدِ الشُّقَّةِ وَ قَلَّةِ الْمَقْدَرَةِ عَلَى الْمُقَامِ عِنْدَكَ وَ النَّظَرِ إِلَيْكَ

I said, 'May I be sacrificed for you^{-asws}! I am crying upon my alienation, and remoteness of the house, and little ability upon staying in your^{-asws} presence and looking at you^{-asws}!'

فَقَالَ أَمَّا قِلَّةُ الْمَقْدَرَةِ فَكَذَلِكَ جَعَلَ اللَّهُ أَوْلِيَاءَنَا وَ أَهْلَ مَوَدَّتِنَا وَ جَعَلَ الْبَلَاءَ إِلَيْهِمْ سَرِيعاً

He^{-asws} said: 'As for little ability, so like that is how Allah^{-azwj} has Made our^{-asws} friends and people of our^{-asws} cordiality to be and has Made the afflictions to be quick to them.

وَ أَمَّا مَا ذَكَرْتَ مِنَ الْعُرْبَةِ فَلَكَ بِأَبِي عَبْدِ اللَّهِ عَ أُسْوَةٌ بِأَرْضٍ نَاءٍ عَنَّا بِالْفُرَاتِ صَلَّى اللَّهُ عَلَيْهِ

And as for what you mentioned of the alienation, for you there is an exemplar with Abu Abdullah^{-asws} (Al-Husayn^{-asws}) in a land far away from us^{-asws} by the Euphrates, may the Salawaat of Allah^{-azwj} be upon him^{-asws}.

وَ أَمَّا مَا ذَكَرْتَ مِنْ بُعْدِ الشُّقَّةِ فَإِنَّ الْمُؤْمِنَ فِي هَذِهِ الدَّارِ غَرِيبٌ وَ فِي هَذَا الْخَلْقِ الْمُنْكَوَسِ حَتَّى يَخْرُجَ مِنْ هَذِهِ الدَّارِ إِلَى رَحْمَةِ اللَّهِ

And as for what you mentioned of the distant house, so the Momin is a stranger in this house (world) and is (viewed as being) upside down among these people until he exits from this house (world) to the Mercy of Allah^{-azwj}.

وَ أَمَّا مَا ذَكَرْتَ مِنْ حُبِّكَ قُرْبَنَا وَ النَّظَرِ إِلَيْنَا وَ أَنَّكَ لَا تَقْدِرُ عَلَى ذَلِكَ فَاللَّهُ يَعْلَمُ مَا فِي قَلْبِكَ وَ جَزَاؤُكَ عَلَيْهِ.

And as for what you mentioned of your love to be near us^{-asws} and the looking at us^{-asws}, and you are not able upon that, so Allah^{-azwj} Knows what is in your heart and will Recompense you upon it".²⁸³

²⁸³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 84

85- كِتَابُ الْمُؤْمِنِ، بِإِسْنَادِهِ عَنْ سَعْدِ بْنِ طَرِيفٍ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ عَ فَجَاءَ جَمِيلُ الْأَزْرَقِ فَدَخَلَ عَلَيْهِ قَالَ فَذَكَرُوا بَلَايَا لِلشَّيْعَةِ وَمَا يُصِيبُهُمْ فَقَالَ أَبُو جَعْفَرٍ عَ إِنَّ أَنْاسًا أَتَوْا عَلَيَّ بَنَ الْحُسَيْنِ عَ وَ عَبْدَ اللَّهِ بَنَ عَبَّاسٍ فَذَكَرُوا لَهُمَا نَحْوَ مَا ذَكَرْتُمْ

‘Kitab Al-Momin’ – By his chan from Sa’ad Bin TAreyf who said,

‘I was in the presence of Abu Ja’far^{-asws}. Jameel Al-Azraq came and entered to see him^{-asws}. They mentioned afflictions of the Shias and what it afflicting them. Abu Ja’far^{-asws} said: ‘Some people came to Ali^{-asws} Bin Al-Husayn^{-asws} and Abdullah Bin Abbas and they mentioned to them approximate to what you mentioned’.

قَالَ فَأَتَيْتَا الْحُسَيْنَ بَنَ عَلِيٍّ عَ فَذَكَرْنَا لَهُ ذَلِكَ فَقَالَ الْحُسَيْنُ عَ وَ اللَّهُ الْبَلَاءُ وَ الْفَقْرُ وَ الْقَتْلُ أَسْرَعُ إِلَى مَنْ أَحَبَّنَا مِنْ رُكُضِ الْبَرَاذِينِ وَ مِنْ السَّيْلِ إِلَى صِمْرِهِ

He^{-asws} said: ‘They came to Al-Husayn^{-asws} Bin Ali^{-asws}. They mentioned that to him. Al-Husayn^{-asws} said: ‘By Allah^{-azwj}! The afflictions and the poverty and the killing are quicker to the one who loves us^{-asws} than the sprinting horses, and (quicker) than the flood is to its stagnation’.

فُلْتُ وَ مَا الصِّمْرُ قَالَ مُنْتَهَاهُ وَ لَوْ لَا أَنْ تَكُونُوا كَذَلِكَ لَرَأَيْنَا أَنْكُمْ لَسْتُمْ مِنَّا.

I said, ‘And what it the ‘stagnation’?’ He^{-asws} said: ‘It’s endpoint. And had it not been like that, we^{-asws} would have viewed that you aren’t from us^{-asws}’.²⁸⁴

86- الْمُؤْمِنُ، بِإِسْنَادِهِ عَنِ الْفَضِيلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَ يَقُولُ إِنَّ الشَّيَاطِينَ أَكْثَرُ عَلَى الْمُؤْمِنِ مِنَ الزَّنَائِيرِ عَلَى اللَّحْمِ.

(The book) ‘Al-Momin’ – By his chain, from Al Fuzeyl Bin Yasaar who said,

‘I heard Abu Abdullah^{-asws} saying: ‘There are more Satans^{-la} upon the Momin than there are wasps upon the meat!’²⁸⁵

87- محص، التمحيص عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَ قَالَ: إِذَا أَحَبَّ اللَّهُ عَبْدًا نَظَرَ إِلَيْهِ فَإِذَا نَظَرَ إِلَيْهِ أَتَتْهُ مِنْ ثَلَاثٍ بِوَاحِدَةٍ إِمَّا صُدَاعٍ وَ إِمَّا حُمَّى وَ إِمَّا زَمْدٍ.

(The book) ‘Al Tamhees’ – From Jabir,

‘From Abu Ja’far^{-asws} having said: ‘Whenever Allah^{-azwj} Loves a servant, Looks at him. When He^{-azwj} Looks at him, He^{-azwj} Gifts him one of the three. Either a headache, or fever, or eye pain’.²⁸⁶

²⁸⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 85

²⁸⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 86

²⁸⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 87

88- نَحَجُ، نَحَجُ الْبَلَاغَةَ قَالَ ع وَ قَدْ تُؤَيِّ سَهْلُ بْنُ خُنَيْفٍ الْأَنْصَارِيُّ رَحِمَهُ اللَّهُ بِالْكُوفَةِ مَرَجَعُهُ مَعَهُ مِنْ صِفِّينَ وَ كَانَ مِنْ أَحَبِّ النَّاسِ إِلَيْهِ لَوْ أَحَبَّنِي جَبَلٌ لَتَهَاقَتْ.

(The book) 'Nahj Al Balagah' –

'He^{-asws} said, and Sahl Bin Huneyf Al-Ansary, may Allah^{-azwj} have Mercy on him, had died in Al-Kufa having returned with him^{-asws} from (battle of) Siffeen, and he was beloved to him^{-asws}: 'Even if a mountain were to love me^{-asws}, it would collapse''²⁸⁷

قال السيد رضي الله عنه و معنى ذلك أن المحبة تغلظ عليه فتسرع المصائب إليه و لا يفعل ذلك إلا بالأتقياء الأبرار و المصطفين الأخيار وَ هَذَا مِثْلُ قَوْلِهِ ع مَنْ أَحَبَّنَا أَهْلَ الْبَيْتِ فَلَيْسَتْ عِدَّةٌ لِلْفَقْرِ جَلْبَابًا.

And the Seyyid (compiler of Nahj Al Balagah), may Allah^{-azwj} be Pleased with him, said, 'And the meaning of that is that the ordeals are harsh upon him (Momin) and the afflictions are quick to him, and that is not done except with the pious, the righteous, and the chosen, the best, and this is similar to his^{-asws} words: 'One who loves us^{-asws}, People^{-asws} of the Household, let him prepare a robe for the poverty''.

و يشهد بصحة هذا التأويل مَا رَوَى أَنَّهُ رَأَى قَوْمًا عَلَى بَابِهِ فَقَالَ يَا قَنْبَرُ مَنْ هَؤُلَاءِ فَقَالَ شِيعَتُكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ مَا لِي لَا أَرَى فِيهِمْ سِيمَاءَ الشَّيْعَةِ قَالَ وَ مَا سِيمَاءُ الشَّيْعَةِ قَالَ خُمُصُ الْبُطُونِ مِنَ الطَّوَى يُبْسُ الشِّفَاهُ مِنَ الظَّمَاءِ عُمُشُ الْعُيُونِ مِنَ الْبُكَاءِ.

And the correctness of this interpretation is testified by what is reported that he^{-asws} saw a group of people at his^{-asws} door, so he^{-asws} said: 'O Qanbar! Who are they?' He said, 'Your^{-asws} Shias, O Amir Al-Momineen^{-asws}!' He^{-asws} said: 'What is the matter I^{-asws} don't see any markings of the Shias in them?' He said, 'And what are markings of the Shias?' He^{-asws} said: 'Hungry bellies from the bending, and dry lips from the thirst, bleary eyes from the crying''.

فَيَكُونُ قَرِيبًا مِنْ قَوْلِهِ ع إِنَّ أَمْرَنَا صَعْبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ.

It is nearby from his^{-asws} words: 'Our^{-asws} matter is difficult, becoming more difficult. No one can tolerate it except an Angel of Proximity, nor a Messenger Prophet^{-as}, or a servant whose heart Allah^{-azwj} has Tested for the Eman'.

تتميم

Completion (Abridged)

وَرَدَ فِي خَيْرِ شَهَادَةِ سَيِّدِ الشُّهَدَاءِ ع أَنَّهُ رَأَى النَّبِيَّ ص فِي الْمَنَامِ فَقَالَ لَهُ يَا حُسَيْنُ لَكَ دَرَجَةٌ فِي الْجَنَّةِ لَا تَصِلُ إِلَيْهَا إِلَّا بِالشَّهَادَةِ.

It has been referred in a Hadeeth of martyrdom of chief of the martyrs (Al-Husayn^{-asws}), he^{-asws} saw the Prophet^{-saww} in the dream. He^{-saww} said to him^{-asws}: 'O Husayn^{-asws}! For you^{-asws} there is a rank in the Paradise you cannot arrive to it except through the martyrdom''.

فالأنبيااء و الرسل وسائط بين الله و خلقه يبلغونهم أوامره و نواهيه و وعده و وعيده و يعرفونهم بما لم يعلموه من أمره و خلقه و جلاله و سلطانه و جبروته و ملكوته

The Prophets^{as} and the Rasools^{as} are intermediaries between Allah^{-azwj} and His^{-azwj} creatures, deliver to them His^{-azwj} Command, and His^{-azwj} Prohibition, and His^{-azwj} Promise, and His^{-azwj} Threat, making them understand what they did not know of His^{-azwj} Command, and His^{-azwj} creation, and His^{-azwj} Majesty, and His^{-azwj} Authority, and His^{-azwj} Subduing, and His^{-azwj} Kingdoms.

فظواهرهم و أجسادهم و بنيتهم متصفة بأوصاف البشر طارئ عليها ما يطرأ على البشر من الأعراض و الأسقام و الموت و الفناء و نعوت الإنسانية و أرواحهم و بواطنهم متصفة بأعلى من أوصاف البشر متعلقة بالملايكة الأعلى متشبهة بصفات الملائكة سليمة من التغيير و الآفات و لا يلحقها غالباً عجز البشرية و لا ضعف الإنسانية.

Their^{as} apparent and their bodies and their structure is characterised by the characteristics of the mortals, incidental upon it what is incidental upon the mortals, from the exposures, and the illnesses, and the death, and the perishing, and the humanly attributes, while their^{as} souls and their esoteric is characterised by higher than the descriptions of the mortals linked with the high assembly, resembling with the descriptions of the Angels, safe from the changes and the disabilities, and it is not often caused by the inabilities of the mortals nor the humanly weakness.

إذ لو كانت بواطنهم خالصة للبشرية كظواهرهم لما أطاقوا الأخذ عن الملائكة و رؤيتهم و مخاطبتهم كما لا يطيقه غيرهم من البشر و لو كانت أجسامهم و ظواهرهم متسمة بنعوت الملائكة و بخلاف صفات البشر لما أطاق البشر.

Then, if their^{as} esoteric were purely for the mortality like their^{as} appearances, they^{as} could not have tolerated the taking from the Angels, and seeing them, and addressing them, like what others from the mortals cannot tolerate, and if their^{as} bodies and their apparent is marked with the attributes of Angels, and different to the descriptions of the mortals for what the mortals can tolerate.

فجعلوا من جهة الأجسام و الظواهر مع البشر و من جهة الأرواح و البواطن مع الملائكة **كَمَا قَالَ ص تَنَامُ عَيْنَايَ وَ لَا يَنَامُ قَلْبِي.**

They^{as} are made from an aspect of the bodies and the apparent, to be with the mortals, and from aspect of the souls and the esoteric, to be with the Angels, like what he^{-saww} said: ‘My^{-azwj} eyes sleep and my^{-saww} heart does not sleep’.

وَ قَالَ: إِنِّي لَسْتُ كَهَيْئَتِكُمْ إِنِّي أَظَلُّ يُطْعِمُنِي رَبِّي وَ يَسْقِينِي.

And he^{-saww} said: ‘I^{-saww} am not like you all. I^{-saww} am shaded. My^{-saww} Lord^{-azwj} Feed me^{-saww} and Quenches me^{-saww}’.

وَ قَالَ: إِنِّي لَسْتُ أَنْسَى وَ لَكِنْ أَنْسَى لِيُسَنَّى بِي.

And he^{-saww} said: ‘I^{-saww} don’t forget, but I^{-saww} pretend to forget so they would be conducting (following my^{-saww} Sunnah) with me^{-saww}’.

باب 13 أن المؤمن مكفر

CHAPTER 13 – THE MOMIN IS EXPIATED/ UNTHANKED

أقول سنورد إن شاء الله تعالى عدة أخبار في هذا المعنى في طي بابين من أبواب كتاب العشرة كما ستعرف و لنذكر هنا أيضا شطرا منها.

I (Majlisi) am saying, 'We shall return, if Allah^{-azwj} the Exalted so Desires, to a number of Ahadeeth in this meaning in two chapters from a book of ten chapters, just as you will come to know, and we shall mention over here as well some of these'.

1- ع، علل الشرائع عن ابنِ الْمُتَوَكِّلِ عَنِ السَّعْدِ ابْنِ أَبِي بَرْقٍ بِإِسْنَادِهِ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: الْمُؤْمِنُ مُكْفَرٌ وَ ذَلِكَ أَنَّ مَعْرُوفَهُ يَصْعَدُ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَلَا يَنْتَشِرُ فِي النَّاسِ وَ الْكَافِرُ مَشْهُورٌ وَ ذَلِكَ أَنَّ مَعْرُوفَهُ لِلنَّاسِ يَنْتَشِرُ فِي النَّاسِ - وَ لَا يَصْعَدُ إِلَى السَّمَاءِ.

(The book) 'Ilal Al Sharaie' – from Ibn Al Mutawakkil, from Al Sa'dabady, from Al Barqy, by his chain, raising it to,

'Abu Abdullah^{-asws} having said: 'The Momin is expiated, and that is because his good deeds ascend to Allah^{-azwj} Mighty and Majestic, so it does not spread among the people, while the Kafir is famous, and that is because his good deed are for the people, spread out among the people, and do not ascend to the sky'.²⁸⁸

2- ع، علل الشرائع عن علي بن حاتم عن أحمد بن محمد بن محمد بن إسماعيل عن الحسين بن موسى عن أبيه عن موسى بن جعفر عن أبيه عن جدّه عن علي بن الحسين عن أبيه عن علي بن أبي طالب ع قَالَ: كَانَ رَسُولُ اللَّهِ ص مُكْفَرًا لَا يُشْكُرُ مَعْرُوفُهُ وَ لَقَدْ كَانَ مَعْرُوفُهُ عَلَى الْفَرَسِيِّ وَ الْعَرَبِيِّ وَ الْعَجَمِيِّ وَ مَنْ كَانَ أَغْظَمَ مَعْرُوفًا مِنْ رَسُولِ اللَّهِ ص عَلَى هَذَا الْخُلُقِ

(The book) 'Ilal Al Sharaie' – from Ali Bin Hatim, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Al-Husayn Bin Musa, from his father,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Rasool-Allah^{-saww} was thoughtful that his^{-saww} acts of kindness were not being thanked for, and it was his^{-saww} act of kindness upon the Qureysh, and the Arabs, and the non-Arabs, and who was of mightier acts of kindness upon these people than Rasool-Allah^{-saww}?

وَ كَذَلِكَ نَحْنُ أَهْلُ الْبَيْتِ مُكْفَرُونَ لَا يُشْكُرُ مَعْرُوفُنَا وَ خِيَارُ الْمُؤْمِنِينَ مُكْفَرُونَ لَا يُشْكُرُ مَعْرُوفُهُمْ.

And like that are we^{-asws}, People^{-asws} of the Household, denied. Our^{-asws} acts of kindness is not thanked for, and the good Momineen are denied, their acts of kindness are not thanked for'.²⁸⁹

²⁸⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 13 H 1

²⁸⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 13 H 2

3- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيْسَى عَنِ الْحَجَّالِ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْمُؤْمِنُ مُكْفَّرٌ وَ فِي رِوَايَةٍ أُخْرَى وَ ذَلِكَ أَنَّ مَعْرُوفَهُ يَصْعَدُ إِلَى اللَّهِ فَلَا يُنْشَرُ فِي النَّاسِ وَ الْكَافِرُ مُشْكُورٌ.

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Al Hajjal, from Dawood Bin Abu Yazeed,

'From Abu Abdullah^{-asws} having said: 'The Momin is expiated/un-thanked for'. And in another report, 'And that is because his act of kindness ascends to Allah^{-azwj}, so it does not spread out among the people, while the Kafir is thanked for''²⁹⁰

بيان المؤمن مكفر على بناء المفعول من التفعيل أي لا يشكر الناس معروفة بقرينة تتممة الخبر

Explanation – 'The Momin is 'Mukaffir' – is based upon the done from the doer, i.e., the people do not thank for his act of kindness, in the context of the complete Hadeeth.

و قد قال الفيروزآبادي المكفر كمعظم المحمود النعمة مع إحسانه و الموثق في الحديد

And Al-Fizabady has said, 'The 'Mukaffir' is like most denied of the bounty with his favour, and the one bound in the iron'.

و قال الجزري في النهاية فيه المؤمن مكفر أي مرزأ في نفسه و ماله لتكفر خطاياها انتهى

And Al-Jazry said in 'Al-Nihaya' in it, 'The Momin is 'Mukaffir', i.e., sheltering within himself and his wealth to expiate for his sins' – end.

و هذا الوجه لا يحتمل في هذه الأخبار. و كأن المراد بالتعليل أن معروفة لما كان خالصا لله مقبولا عنده لا يرضى له بأن يثيبه في الدنيا فتكفر نعمته ليكمل ثوابه في الآخرة و الكافر لما لم يكن مستحقا لثواب الآخرة يثاب في الدنيا كعمل الشيطان.

And this aspect is not possible in these Ahadeeth, and it is as if the intent with the reason is that his act of kindness is for what was purely for Allah^{-azwj}, Acceptable in His^{-azwj} Presence. He is not pleased that he should be Rewarded for in the world. So, his favour is denied in order to complete his Rewards in the Hereafter, while the Kafir, when he does not happen to be deserving of Rewards in the Hereafter, is Rewarded in the world, like the work of Satan^{-la}.

و قيل هو مبني على أن المؤمن يخفي معروفة من الناس و لا يفعله رياء و لا سمعة فيصعد إلى الله و لا ينتشر في الناس و الكافر يفعله علانية رياء و سمعة فينتشر في الناس و لا يقبله الله و لا يصعد إليه.

And it is said, 'It is built upon that the Momin hides his act of kindness from the people and does not do it to show off nor to be heard, so it ascends to Allah^{-azwj} and does not spread among the people, while the Kafir does it openly to show off and to be heard, so it spreads among the people, and neither does Allah^{-azwj} Accept it, nor does it ascend to Him^{-azwj}'.

و قيل المعنى أن معروفة الكثير الذي يدل عليه صيغة التفعيل لا يعلمه إلا الله و من علمه بالوحي من قبله تعالى لأن معروفة ليس من قبيل الدراهم و الدنانير بل من جملة معروفة حياة سائر الخلق و بقائهم بسببه و أمثال ذلك من النعم العظيمة المخفية.

²⁹⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 13 H 3

And it is said, 'The meaning is that his acts of kindness are many, which point to him as the doer. None know it except Allah^{-azwj}, and the one He^{-azwj} the Exalted Lets know with the Revelation from before, because his act of kindness isn't for the sake of the Dirhams and the Dinars, but from the total of his acts of kindness is life for rest of the people and their lasting by its cause, and the example of that are from the mighty hidden bounties'.

و ربما يقال في وجه التعليل إن المؤمن يجعل معرفه في الضعفاء و الفقراء الذين ليس لهم وجه عند الناس و لا ذكر فلا يذكر ذلك في الخلق و الكافر يجعل معرفه في المشاهير و الشعراء و الذين يذكرونه في الناس فينتشر فيهم.

And sometimes it is said in an aspect of the reason, 'The Momin makes his act of kindness among the weak ones and the poor, those who don't have any face for them in the presence of the people, nor any mention. So that is not mentioned among the people, while the Kafir makes his act of kindness among the famous ones and the poets, and those who mention him among the people, so it spreads among them'.

فإن قيل بعض تلك الوجوه يناهني ما سيأتي في باب الرثاء أن الله تعالى يظهر العمل الخالص و يكثره في أعين الناس و من أراد بعمله الناس يقلله الله في أعينهم

If it is said, 'Some of these aspects negate what I (Majlisi) shall be coming within the chapters on showing off, is that Allah^{-azwj} the Exalted Reveals the sincere work and Multiplies it in the eyes of the people, and the one who intends the people with his work, Allah^{-azwj} Belittles it in their eyes'.

قلنا يمكن حمل هذا على الغالب و ذاك على النادر أو هذا على المؤمن الخالص و ذاك على غيرهم أو هذا على العبادات المالية و ذاك على العبادات البدنية.

We say, 'It is possible to carry this upon the most, and that is upon the rarity, or this is upon the sincere Momin, and that is upon others, or this is upon the financial worship, and that is upon the physical worship'.

CHAPTER 14 – SIGNS OF THE MOMIN AND HIS ATTRIBUTES

الآيات

The Verses –

الأنفال إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

(Surah) Al Anfaal: **But rather, the Momineen are those, when Allah is mentioned, their hearts fear, and when His Verses are recited to them, it increases them in Eman, and upon their Lord they are relying [8:2]**

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Those who are establishing the Salat and from what We have Graced them, they are spending [8:3]

أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَ رِزْقٌ كَرِيمٌ

These ones, they are the true Momineen. For them are Levels in the Presence of their Lord, and Forgiveness, and honourable sustenance [8:4]

التَّوْبَةِ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَ رَسُولَهُ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

(Surah) Al Tawbah - **And the Momineen and the Mominaat are guardians of each other. They are some enjoining with the goodness and are forbidding from the evil, and they are establishing the Salat and are giving the Zakat and they are obeying Allah and His Rasool. Those, Allah would be Merciful to them; surely, Allah is Mighty, Wise [9:71]**

يُوسُفَ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ

(Surah) Yusuf^{as}: **And most of them do not believe in Allah except and they are associating [12:106]**

الْمُؤْمِنُونَ قَدْ أَفْلَحَ الْمُؤْمِنُونَ

(Surah) Al-Mominoun: **The Mominoun have succeeded [23:1]**

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

Those who are humble in their Salats [23:2]

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

And those who are turning away from the vanities [23:3]

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ

And those who are givers of the Zakat [23:4]

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ

And those who are guarding their private parts [23:5] Except before their spouses or those whom their right hands possess, for they are not blameable [23:6] So one who seeks beyond that, then those, they are the transgressors [23:7]

وَالَّذِينَ هُمْ لِأَمَانَائِهِمْ وَعَهْدِهِمْ رَاعُونَ

And those who are keepers of their trusts and their covenants [23:8]

وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ

And those who are preserving upon their Salat(s) [23:9]

أُولَئِكَ هُمُ الْوَارِثُونَ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

These ones, they are the inheritors [23:10] Those who would be inheriting the (Garden of) Firdows. They would be in it eternally [23:11]

الْقَصَصَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ

(Surah) Al Qasas: **Those We had Given the Book from before him, they were believers in it [28:52]**

وَإِذَا يُتْلَى عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ

And when it is recited unto them, they say, 'We believe in it. It is the Truth from Our Lord. We were submitters from before it!' [28:53]

أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَبِذَرُوا بِالْحَسَنَةِ السَّيِّئَةَ وَبِمَا رَزَقْنَاهُمْ يُنْفِقُونَ

These would be Given their Reward twice due to what they were patient upon and they were repelling the evil deed by the good deed, and they were spending from what We had Graced them [28:54]

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا تَبْتَغِي الْجَاهِلِينَ

And when they hear the vanities, they turn away from it and they are saying, 'For us are our deeds and for you are your deeds. Peace be unto you, we do not seek the ignorant ones' [28:55]

التنزيل إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ

(Surah) Al-Tanzeel: **But rather, only those believe in Our Signs who, when they are reminded of these, fall down in Sajdah and Glorify the Praise of their Lord, and they are not being arrogant [32:15]**

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَ طَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

Their sides forsake their beds, supplicating to their Lord in fear and in hope, and they are spending from what We Graced them [32:16]

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

So no soul knows what is hidden for them from delight of the eyes, being a Recompense of what they had been doing [32:17]

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ

Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18]

أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَى نُزُلًا بِمَا كَانُوا يَعْمَلُونَ

As for those who believe and do righteous deeds, for them are the resort Gardens, being a hospitality due to what they had been doing [32:19]

حَمِيقٌ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

(Surah) Ha Meem Ayn Seen Qaf: **and what is in the Presence of Allah is better and more lasting for those who believe, and they are answering their Lord [42:36]**

وَالَّذِينَ يَجْتَنِبُونَ كِبَآئِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ

And those who shun the major sins and immoralities, and when they are angry, they are forgiving [42:37]

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

And those who are answering to their Lord, and establishing the Salat, and their affair is to consult between them, and they are spending from what We have Graced them [42:38]

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ

And those, when the transgression afflicts them, they are helping each other [42:39]

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ

And a Recompense of an evil is an evil similar to it. But one who pardons and amends, so his Recompense is upon Allah. He does not love the unjust ones [42:40]

الْفَتْحَ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيُغَيِّظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Muhammad is a Rasool of Allah, and those with him are hard upon the Kafirs, merciful between themselves. You will see them in Ruku and Sajdah seeking Grace and Pleasure from Allah. Their marks are in their faces from the effects of the Sajdahs. That is their example in the Torah.

And their example in the Evanjel is like a plant whose shoot comes out. So it strengthens and thickens, and stands even upon its stem, fascinating the planters, in order to enrage the Kafirs by them.

Allah Promised those from them who believe and do the righteous deeds, Forgiveness, and a Mighty Recompense [48:29]

الْبَيِّنَةِ وَ مَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَ يُؤْتُوا الزَّكَاةَ وَ ذَلِكَ دِينُ الْقَيِّمَةِ

(Surah) Al Bayyinah: ***And they had not been Commanded except that they should be worshipping Allah, being sincere to Him of the Religion, upright, and they should be establishing the Salat and giving the Zakat, and that is the correct Religion [98:5]***

إِلَى قَوْلِهِ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

Up to His^{azwj} Words: ***Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]***

جَزَائُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَ رَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ

Their Recompense in the Presence of their Lord are Gardens of Eden, the rivers flowing beneath these, abiding therein forever – Allah being Pleased from them, and they being pleased from Him. That is for one who fears his Lord [98:8]

(Forbidden) Interpretation (opinionated)

إِنَّمَا الْمُؤْمِنُونَ قِيلَ أَيُّ الْكَامِلُونَ فِي الْإِيمَانِ وَجَلَّتْ قُلُوبُهُمْ أَيُّ فَرَعَتْ لَذِكْرِهِ اسْتِعْظَامًا لَهُ وَهَيْبَةً مِنْ جَلَالِهِ زَادَتْهُمْ إِيْمَانًا أَزْدَادُوا بِهَا يَقِينًا وَ طَمَأْنِينَةً نَفْسٍ وَ عَلَى رَحْمَةٍ يَتَوَكَّلُونَ أَيُّ وَ إِلَيْهِ يَفُوضُونَ أُمُورَهُمْ فِيمَا يَخَافُونَ وَ يَرْجُونَ

But rather, the Momineen – It is said, ‘I.e., the ones perfect in the Eman’ - **their hearts fear**, - I.e., they free themselves for His^{-azwj} Zikr, revering to Him^{-azwj} and awe from His^{-azwj} Majesty - **it increases them in Eman**, - they are increased in conviction with it and self-confidence - **and upon their Lord they are relying [8:2]** – I.e., and they are delegating their affairs to Him^{-azwj} regarding what they are fearing and hoping.

أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لِأَنَّهُمْ حَقَّقُوا إِيْمَانَهُمْ بِضَمِّ مَكَارِمِ الْأَخْلَاقِ وَ مُحَاسِنِ أَعْمَالِ الْجَوَارِحِ إِلَيْهِ هَلُمَّ دَرَجَاتٍ عِنْدَ رَحْمَتِهِ أَيُّ كَرَامَةٍ وَ عُلُوِّ مَنْزِلَةٍ وَ مَغْفِرَةٍ لَمَّا فَرَطَ مِنْهُمْ وَ رَزَقَ كَرِيمًا أَعَدَّ لَهُمْ فِي الْجَنَّةِ.

These ones, they are the true Momineen. – because they are proving their Eman by conducting the honourable manners and good deeds of their limbs - **For them are Levels in the Presence of their Lord**, - honours and lofty status - **and Forgiveness**, - of whatever excesses had been from them - **and honourable sustenance [8:4]** – for them in the Paradise.

قال علي بن إبراهيم نزلت في أمير المؤمنين ع و أبي ذر و سلمان و المقداد.

Ali Bin Ibrahim said, ‘It was Revealed regarding Amir Al-Momineen^{-asws}, and Abu Zarr^{-ra}, and Salman^{-ra}, and Al-Miqdad^{-ra}’.

أُولَئَاءِ بَعْضُ أَيُّ أَحِبَّائِهِمْ وَ أَنْصَارِهِمْ أَوْ أُولَى بَتَوَلَّى أُمُورَهُمْ سَيَرَحَهُمُ اللَّهُ السَّيْنِ مُؤَكَّدَةً لِلْوُقُوعِ.

They are some – I.e., their loved ones, and their helpers, or taking care of their affairs - **Allah would be Merciful to them [9:71]** – the (letter) ‘Seen’ is an emphasis for the occurrence.

إِلَّا وَ هُمْ مُشْرِكُونَ قِيلَ بِعِبَادَةِ غَيْرِهِ أَوْ بِاتِّخَاذِ الْأَخْبَارِ أَرَبَاءًا أَوْ نِسْبَةِ التَّبَنِيِّ إِلَيْهِ أَوْ الْقَوْلِ بِالنُّورِ وَ الظُّلْمَةِ أَوْ النَّظَرِ إِلَى الْأَسْبَابِ وَ نَحْوِ ذَلِكَ وَ سِيَائِي تَفْسِيرُهَا فِي الْأَخْبَارِ أَنَّهُمَا شَرَكُ طَاعَةِ أَطَاعُوا فِيهَا الشَّيْطَانَ أَوْ الْإِسْتِعَانَةَ أَوْ التَّوَسُّلَ بِغَيْرِهِ تَعَالَى وَ نَحْوِ ذَلِكَ.

except and they are associating [12:106] – It is said, ‘By worshipping someone else, or by taking the priests as lords, or an attribution to Him^{-azwj}, of the world with the Light and the darkness (as two governing forces of the universe), or the looking into the causes, and approximate to that; and I (Majlisi) shall be coming with its interpretation in the Ahadeeth that it is association in the obedience, their being obedient to the Satan^{-la} in it, or seeking the assistance, or taking a means with someone other than the Exalted, and approximate that’.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ عَنِ الْبَاقِرِ عَ أَهْمُ الْمُؤْمِنُونَ الْمُسْلِمُونَ أَنَّ الْمُسْلِمِينَ هُمُ التَّجَبَّاءُ.

The Mominoun have succeeded [23:1] – They are the Mominoun, the submitters. Surely the submitters, they are the excellent’.

خَاشِعُونَ قَالَ عَلِيٌّ بْنُ إِبْرَاهِيمَ غَضُكَ بِصِرْكَ فِي صَلَاتِكَ وَ إِقْبَالُكَ عَلَيْهَا وَ رُوِيَ رَمَى الْبَصَرَ إِلَى الْأَرْضِ وَ سَيَّأَتْ تَفْسِيرُهَا فِي كِتَابِ الصَّلَاةِ إِنْ شَاءَ اللَّهُ تَعَالَى.

Those who are humble [23:2] – Ali Bin Ibrahim said, ‘Closing your eyes during your Salat and your concentrating upon it’. And it is reported, ‘Fixing your eyes to the ground’. And I (Majlisi) shall be coming with its interpretation in the book of Salat, if Allah^{-azwj} the Exalted so Desires’.

و فسر اللغو في بعض الأخبار بالغناء و الملاهي و في بعضها بكل قول ليس فيه ذكر و في بعضها بالاستماع إلى القصص و في بعضها أن يتقول الرجل عليك بالباطل أو يأتيك بما ليس فيك فتعرض عنه فَأُولَئِكَ هُمُ الْعَادُونَ أي الكاملون في العدوان.

And the ‘vanities’ are interpreted in some of the Ahadeeth as the singing and the amusement, and in some of these as every word not having Zikr in it; and in some of these as the listening intently to the stories, and in some of these the man speaking upon you with the falsehood, or coming to you with what there isn’t in you, so you should turn away from it - **then those, they are the transgressors [23:7]** – I.e., the ones in the complete obstinacy.

لِإِمَانَانِهِمْ وَ عَهْدِهِمْ أَي لَمَّا يُؤْتَمِنُونَ وَ يَعَاهِدُونَ مِنْ جِهَةِ الْحَقِّ أَوِ الْخَلْقِ رَاغُونَ قَائِمُونَ بِحِفْظِهَا وَ إِصْلَاحِهَا مُحَافِظُونَ أَي عَلَى أَوْقَاتِهَا وَ حُدُودِهَا أُولَئِكَ الْجَامِعُونَ لِهَذِهِ هُمُ الْوَارِثُونَ

keepers of their trusts and their covenants [23:8] – I.e., they are trustworthy and making pacts from as aspect of the truth or the people, standing with preserving these and its correct - **preserving upon their Salat(s) [23:9]** – I.e., its timings and its limits - **These ones**, - the ones of all this - **they are the inheritors [23:10]**.

وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّ هَذِهِ الْآيَةَ فِيَّ نَزَلَتْ.

And from Amir Al-Momineen^{-asws}: ‘This Verse was Revealed regarding me^{-asws}’.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ قِيلَ نَزَلَتْ فِي مُؤْمِنِي أَهْلِ الْكِتَابِ آمَنَّا بِهِ أَي بَأَنَّهُ كَلَامُ اللَّهِ

Those We had Given the Book – It is said it was Revealed regarding the believers (from) people of the Book - **they were believers in it [28:52]** – I.e., that it is a Speech of Allah^{-azwj}.

إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ لَمَّا رَأَوْا ذَكَرَهُ فِي الْكُتُبِ الْمَتَّقَةِ

We were submitters from before it! [28:53] – when they saw it mentioned the previous Books.

بِمَا صَبَرُوا عَنِ الصَّادِقِ ع بِمَا صَبَرُوا عَلَى التَّقِيَّةِ وَ قَالَ الْحَسَنَةُ التَّقِيَّةُ وَ السَّيِّئَةُ الْإِذَاعَةُ.

due to what they were patient upon [28:54] – From Al-Sadiq^{-asws}: ‘Due to what they were patient upon the Taqiyyah (dissimulation)’. And he^{-asws} said: ‘The ‘good deed’ is the Taqiyyah, and the ‘evil deed’ is broadcasting (of it)’.

وَ قَالَ عَلِيٌّ بْنُ إِبْرَاهِيمَ هُمُ الْأُتَمَةُ ع قَالَ وَ قَوْلُهُ وَ يَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ أَي يَدْفَعُونَ سَيِّئَةً مِنْ أَسَاءٍ إِلَيْهِمْ بِحَسَنَاتِهِمْ.

And Ali Bin Ibrahim said, 'They^{-asws} are the Imams^{-asws}'. He said, 'And His^{-azwj} Words: **and they were repelling the evil deed by the good deed, [28:54]** - I.e., they were repelling the evils deeds of the one who was evil to them, by their good deeds'.

يُنفِقُونَ أَيَّ فِي سَبِيلِ الْخَيْرِ

and they were spending [28:54] – I.e., in the way of good.

وَ إِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ تَكْرَمًا وَ قَالَ عَلِيٌّ بْنُ إِبْرَاهِيمَ قَالَ اللَّغْوُ الْكَذِبُ وَ اللَّهْوُ وَ الْغِنَاءُ قَالَ وَ هُمُ الْأُئِمَّةُ عَ يَعْرِضُونَ عَنْ ذَلِكَ كُلِّهِ وَ قَالُوا أَيُّ لِلَاغِينَ سَلَامٌ عَلَيْكُمْ قَالُوا ذَلِكَ مِتَارَكَةٌ لَهُمْ وَ تَوَدَّعَا لَا تَبْتَغِي الْجَاهِلِينَ لَا نَطْلُبُ صَحْبَتَهُمْ وَ لَا نُرِيدُهَا.

And when they hear the vanities, they turn away from it – honourably. And Ali Bin Ibrahim said, 'The 'vanities and the lies, and the play and the music'. He said, 'And they^{-asws} are the Imams^{-asws} turning away from that, all of it' - **and they are saying**, - I.e., to the ones in vanities - **Peace be unto you**, - They said, 'That is leaving them and bidding farewell - **we do not seek the ignorant ones**' [28:55] – we are not seeking their company, nor do we want it.

إِذَا دُخِرُوا بِمَا أَيُّ وَعْظُوا بِمَا خُزُوا سَجْدًا خَوْفًا مِنْ عَذَابِ اللَّهِ وَ سَبَّحُوا بِحَمْدِ رَبِّهِمْ أَيُّ نَزَّهَهُ عَمَّا لَا يَلِيْقُ بِهِ كَالْعَجْزِ عَنِ الْبَعْثِ حَامِدِينَ لَهُ شُكْرًا عَلَى مَا وَفَّقَهُمُ لِلْإِسْلَامِ وَ آتَاهُمُ الْهُدَى وَ هُمْ لَا يَسْتَكْبِرُونَ عَنِ الْإِيمَانِ وَ الطَّاعَةِ

when they are reminded of these, - I.e., they take preaching with it - **fall down in Sajdah** - fearing from Punishment of Allah^{-azwj} - **and Glorify the Praise of their Lord**, - I.e., they remove Him^{-azwj} from what is not appropriate with Him^{-azwj}, like the inability from the Rasurrecting, praising to Him^{-azwj}, thanking upon what He^{-azwj} had Made them understand Al Islam and Given them the Guidance - **and they are not being arrogant [32:15]** – from the Eman and the obedience.

تَتَجَانَّى جُنُودُهُمْ أَيُّ تَرَفَعُ وَ تَتَنَحَّى عَنِ الْمَضَاجِعِ أَيُّ عَنِ الْفُرَشِ وَ مَوَاضِعِ النَّوْمِ.

Their sides forsake – I.e., rising up and keeping away from - **their beds**, - I.e., from the bed and the lying places for the sleep.

فِي الْمَجْمَعِ، عَنِ الْبَاقِرِ وَ الصَّادِقِ عَ هُمْ الْمُتَهَجِّدُونَ بِاللَّيْلِ الَّذِينَ يَقُومُونَ عَنْ فُرُشِهِمْ لِلصَّلَاةِ.

In (the book) 'Al-Majma'a' – from Al-Baqir^{-asws} and Al-Sadiq^{-asws}: 'They are the ones holding vigil at night, the ones who are standing up from their beds for the Salat'.

وَ يَدْعُونَ رَبَّهُمْ دَاعِينَ إِيَّاهُ خَوْفًا مِنْ سَخَطِهِ وَ طَمَعًا فِي رَحْمَتِهِ

supplicating to their Lord – calling to Him^{-azwj} - **in fear** – from His^{-azwj} Wrath - **and in hope**, - in His^{-azwj} Mercy [32:16].

مِنْ قُوَّةٍ أَعْيُنٍ أَيُّ مِمَّا تَقَرُّ بِهِ عِيُونُهُمْ.

from delight of the eyes, [32:17] – I.e., from what their eyes would be delighted with.

وَعَنِ الصَّادِقِ ع مَا مِنْ عَمَلٍ حَسَنٍ يَعْمَلُهُ الْعَبْدُ إِلَّا وَ لَهُ ثَوَابٌ فِي الْقُرْآنِ إِلَّا صَلَاةَ اللَّيْلِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يُبَيِّنْ ثَوَابَهَا لِعِظَمِ حَقِّهِ.

And from Al-Sadiq^{asws} said: 'There is none from a good deed the servant does except and for him there is a Reward (Mentioned) in the Quran, except for the night Salat, for Allah^{azwj} mighty and Majestic has not Revealed its Reward due to the mighty of its occurring in the mind''.

فَقَالَ تَتَجَافَى جُنُوبُهُمْ إِلَى قَوْلِهِ كَمَنْ كَانَ فَاسِقًا أَيَّ خَارِجًا عَنِ الْإِيمَانِ لَا يَسْتَوُونَ فِي الشَّرَفِ وَ الْمَثُوبَةِ

Their sides forsake their beds, [32:16] – up to His^{azwj} Words: ***like the one who was a transgressor?*** – i.e., outside from the Eman - ***They are not equal! [32:18]*** – in the nobility and the Reward.

نُزُلًا النَّزْلَ مَا يَعِدُ لِلنَّازِلِ مِنْ طَعَامٍ وَ شَرَابٍ وَ صَلَاةٍ.

a hospitality [32:19] – what is prepared for the lodger, from the food and drink and connections (relationships).

وَ مَا عِنْدَ اللَّهِ أَيُّ ثَوَابٍ الْآخِرَةِ خَيْرٌ وَ أَبْقَى لَخُلُوصِ نَفْعِهِ وَ دَوَامِهِ وَ الَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ أَيُّ قَبْلُوا مَا أَمَرُوا بِهِ

and what is in the Presence of Allah – i.e., Rewards of the Hereafter - ***is better and more lasting*** - for the purity of its benefits and its permanence - ***for those who believe, and they are answering upon their Lord [42:36]*** – i.e., accepting whatever they have been commanded with.

وَ أَفْرَهُمْ شُورَى بَيْنَهُمْ أَيُّ تَشَاوَرٍ بَيْنَهُمْ لَا يَنْفَرُونَ بِرَأْيٍ حَتَّى يَتَشَاوَرُوا وَ يَجْتَمِعُوا عَلَيْهِ وَ ذَلِكَ مِنْ فِرَاطٍ يَقْطَعُهُمْ فِي الْأُمُورِ قَالَ عَلِيٌّ بْنُ إِبْرَاهِيمَ يَشَاوِرُونَ الْإِمَامَ فِيمَا يَحْتَاجُونَ إِلَيْهِ مِنْ أَمْرِ دِينِهِمْ.

and their affair is to consult between them, [42:38] – i.e., they are consulting between them, not individualising with an opinion until they have consulted and united upon it, and that is from their being over-vigilant in their affairs. Ali Bin Ibrahim said, 'They are consulting the Imam^{asws} in whatever they are needy to from the matters of their religion'.

هُمْ يَنْتَصِرُونَ أَيُّ يَنْتَقِمُونَ مِنْ بَغْيٍ عَلَيْهِمْ مِنْ غَيْرِ أَنْ يَعْتَدُوا وَ قِيلَ أَيُّ يَتَنَاصَرُونَ يَنْصُرُ بَعْضُهُمْ بَعْضًا وَ قِيلَ جَعَلَ اللَّهُ الْمُؤْمِنِينَ صَنَفَيْنِ صَنَفٌ يَعْفُونَ وَ صَنَفٌ يَنْتَصِرُونَ

they are helping each other [42:39] – i.e., taking revenge from the ones rebelling against them from without exceeding. And it is said, 'i.e., they are helping each other'. And it is said, 'Allah^{azwj} Made the Momineen as two types – a type excusing, and a type helping'.

وَ قِيلَ وَصَفَهُمْ بِالشَّجَاعَةِ بَعْدَ وَصَفِهِمْ بِسَائِرِ أَمْهَاتِ الْفَضَائِلِ وَ هُوَ لَا يَنَافِي وَصْفَهُمْ بِالْغَفْرَانِ فَإِنَّ الْغَفْرَانَ يَنْبِئُ عَنْ عِزِّ الْمَغْفُورِ وَ الْإِتِّصَارِ بِشَعْرِ بِمَقَاوِمَةِ الْخِصْمِ وَ الْحِلْمِ عَنِ الْعَاجِزِ مَحْمُودٍ وَ عَنِ الْمُتَغَلِّبِ مَذْمُومٍ لِأَنَّهُ إِجْرَاءٌ وَ إِغْرَاءٌ عَلَى الْبَغْيِ.

And it is said, 'He^{azwj} Described them as being with the bravery after Describing them with rest of the important merits, and it does not negate their being described with the

forgiveness, for the forgiveness is built up inability of the forgiven one, and the helping each other feels the strength of the opponent, and the forbearance from the unable one is praised, and from the overcome one is condemned because it emboldens and and a temptation upon the rebel.

سَيِّئَةٌ مِّثْلُهَا سَمِي الثَّانِيَةُ سَيِّئَةٌ لِلزَّادِ وَ لَأَنَّهُ تَسْوَةٌ مِنْ تَنْزِلِ بِهِ وَ هَذَا مَنَعَ عَنِ التَّعَدِي فِي الْإِنْتِصَارِ فَمَنْ عَفَا وَ أَصْلَحَ بَيْنَهُ وَ بَيْنَ عَدُوِّهِ فَأَجْرُهُ عَلَى اللَّهِ عِدَّةٌ مَبْهَمَةٌ تَدُلُّ عَلَى عَظَمِ الْمَوْعُودِ.

an evil similar to it. – the second is named for the pairing, and because it is bad, the one descending with it, and this meaning is about the exceder in the victory - **But one who pardons and amends,** - between him and his enemy - **so his Recompense is upon Allah. [42:40]** – counting the vague evidence's upon the mightiness of the Promised.

وَ رُؤْيٍ فِي الْمَجْمَعِ، عَنْ النَّبِيِّ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ مَنْ كَانَ أَجْرُهُ عَلَى اللَّهِ فَلْيَدْخُلِ الْجَنَّةَ فَيُقَالُ مَنْ ذَا الَّذِي أَجْرُهُ عَلَى اللَّهِ فَيُقَالُ الْعَافُونَ عَنْ النَّاسِ يَدْخُلُونَ الْجَنَّةَ ... بِغَيْرِ حِسَابٍ.

And it is reported in (the book) 'Al-Majma'a' – from the Prophet^{-saww}: 'When it will be the Day of Qiyamah, a caller will call out: 'One whose Recompense is upon Allah^{-azwj}, so let him enter the Paradise!' It will be said, 'Who is that one whose Recompense is upon Allah^{-azwj}?' He will say: 'The forgivers from the people, they will be entering the Paradise without any Reckoning'".

إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ أَيِ الْمُبْتَدِعِينَ بِالسَّيِّئَةِ وَ الْمُتَجَاوِزِينَ فِي الْإِنْتِقَامِ.

He does not love the unjust ones [42:40] – i.e., the innovators of the evil deeds, and the exceders in the revenge.

مُحَمَّدٌ رَسُولُ اللَّهِ جَمَلَةٌ مَبِينَةٌ لِلْمَشْهُودِ بِهِ فِي قَوْلِهِ وَ كَفَى بِاللَّهِ شَهِيداً أَوْ اسْتِنَافٌ مَعَ مَعْطُوفِهِ وَ مَا بَعْدَهُمَا خَيْرٌ

Muhammad is a Rasool of Allah, [48:29] – a phrase built for the witnessed with it in His^{-azwj} Words: **'I suffice with Allah as a Witness [13:43]**, or appealing with its inclination, and what is after it, is news.

وَ الَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ أَيِ يَغْلُظُونَ عَلَى مَنْ خَالَفَ دِينَهُمْ وَ يَتَرَاوَمُونَ فِيهِمْ

and those with him are hard upon the Kafirs, merciful between themselves. – i.e., they are being harsh upon the ones opposing their religion and they are being merciful among what is between them.

تَرَاهُمْ رُكَّعًا سُجَّدًا لَأَنَّهُمْ مُشْتَغَلُونَ بِالصَّلَاةِ فِي أَكْثَرِ أَوْقَاتِهِمْ يَتَّبِعُونَ فَضْلاً مِنَ اللَّهِ وَ رِضْوَاناً أَيِ يَطْلُبُونَ الثَّوَابَ وَ الرِّضَا

You will see them in Ruku and Sajdah – because they are pre-occupied with the Salat in most of their times - **seeking Grace and Pleasure from Allah.** – i.e., seeking the Rewards and the Pleasure.

سَيَمَاهُمْ فِي وُجُوهِهِمْ قِيلَ يَرِيدُ السَّيِّئَةَ الَّتِي تَحْدُثُ فِي جَبَاهِهِمْ مِنْ كَثَرَةِ الصَّلَاةِ

Their marks are in their faces – It is said, ‘Intent of the marking is which which occurs in their foreheads from frequency of the Salat’.

وَعَنِ الصَّادِقِ ع هُوَ السَّهْرُ فِي الصَّلَاةِ. أَيِ أَثَرِهِ.

And from Al-Sadiq^{asws}: ‘It is the effect in the Salat’ – I.e., its impact.

ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ أَيِ صِفَتِهِمُ الْعَجِيبَةِ الشَّأْنِ الْمَذْكُورَةِ فِيهَا أَيِ أَخْبَرَ اللَّهُ تَعَالَى فِي التَّوْرَةِ وَالْإِنْجِيلِ بِأَنَّ هَذِهِ صِفَتَهُمُ

That is their example in the Torah. – I.e., their marvellous description of the mentioned occupation in it, I.e., Allah^{azwj} the Exalted has Informed in the Torah and the Evangel, that this is their description.

أَخْرَجَ شَطْطَهُ أَيِ فِرَاحَهُ فَأَزْرَعَهُ أَيِ فَقَوَاهُ فَاسْتَعْلَظَ أَيِ فَصَارَ مِنَ الدَّقَةِ إِلَى الْغُلْظِ فَاسْتَوَى عَلَى سُوقِهِ هُوَ جَمْعُ سَاقٍ أَيِ فَاسْتَوَى عَلَى قَصْبِهِ يُعْجِبُ الزُّرَّاعَ بِكَثَافَتِهِ وَقُوَّتِهِ وَغُلْظِهِ وَحَسَنِ مَنْظَرِهِ.

whose shoot comes out. – it’s branch - **So it strengthens** – strengthens it - **and thickens**, - it become from the thin to the thick - **and stands even upon its stem**, - it is a plural of ‘leg’, I.e., it is straight upon its stick - **fascinating the planters**, - by its solidness and its strength and its thickness and its beautiful scenery.

قِيلَ هُوَ مِثْلُ ضَرْبِهِ اللَّهُ لِلصَّحَابَةِ قَلُّوا فِي بَدْوِ الْإِسْلَامِ ثُمَّ كَثُرُوا وَاسْتَحْكَمُوا فَتَرَفَى أَمْرُهُمْ بِحَيْثُ أَعْجَبَ النَّاسَ

It is said, it is an example Allah^{azwj} has Struck for the companions. They said, in the beginning of Al Islam, then there were many and became entrenched, so their affair became advanced whereby the people were surprised.

لِيُعِظَ بِهِمُ الْكَافِرَ عِلَّةً لِتَشْبِيهِهِمْ بِالزَّرْعِ فِي ذِكَاثِهِ وَاسْتِحْكَامِهِ.

in order to enrage the Kafirs by them. [48:29] – a reason for resembling them with the plant regarding its purity and its firmness.

وَفِي مَجَالِسِ الصَّدُوقِ أَنَّمَا نَزَلَتْ فِي أَمِيرِ الْمُؤْمِنِينَ ع وَالدِّينِ تَحْتَ لَوَائِهِ فِي الْقِيَامَةِ يَنَادُونَ أَنَّ رَيْكُم يَقُولُ لَكُمْ عِنْدِي مَغْفِرَةٌ وَ أَجْرٌ عَظِيمٌ يَعْنِي الْجَنَّةَ.

And in (the book) ‘Majaalis’ of Al Sadouq, ‘It was Revealed regarding Amir Al-Momineen^{asws}, and the ones under his^{asws} flag during (Day of) Qiyamah, being called out: ‘Your Lord^{azwj} Says: “With Me^{azwj} is Forgiveness and Mighty Recompense!”’, meaning the Paradise.

مُخْلِصِينَ لَهُ الدِّينَ أَيِ لَا يَشْرِكُونَ بِهِ خُنَفَاءَ أَيِ مَائِلِينَ عَنِ الْعَقَائِدِ الزَّائِغَةِ ذَلِكَ دِينُ الْقِيَمَةِ أَيِ دِينِ الْمِلَّةِ الْقِيَمَةِ

being sincere to Him of the Religion, - I.e., they will not be associating with Him^{azwj} - **upright**, - I.e., inclining away from the erroneous beliefs - **that is the correct Religion [98:5]** – I.e., religion of the correct sect.

أُولَئِكَ هُمُ خَيْرُ الْبَرِيَّةِ أَيِ الْخَلِيقَةِ وَفِي الْأَخْبَارِ أَنَّهُمْ عَلِيٌّ وَشِيعَتُهُ

those, they are the best of the Created beings [98:7] – I.e., the Created. And in the Ahadeeth, they are Ali^{-asws} and his^{-asws} Shias.

وَرَضُوا عَنْهُ لِأَنَّهُ بَلَغَهُمْ أَقْصَى أَمَانِيهِمْ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ فَإِنَّ الْخَشْيَةَ مَلَكَ الْأَمْرِ وَ الْبَاعْثَ عَلَى كُلِّ خَيْرٍ .

and they being pleased from Him. – because He^{-azwj} Made them reach the peak of their aspirations - **That is for one who fears his Lord [98:8]** – for fear is a king of the affairs and the motivator upon every good’.

1- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى عَنِ الْحُسَيْنِ بْنِ مَخْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ عَبْدِ الْمَلِكِ بْنِ غَالِبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَنْبَغِي لِلْمُؤْمِنِ أَنْ تَكُونَ فِيهِ ثَمَانٌ خِصَالٍ وَفُوراً عِنْدَ الْهَزَاهِرِ صُبُوراً عِنْدَ الْبَلَاءِ شُكُوراً عِنْدَ الرِّخَاءِ قَانِعاً بِمَا رَزَقَهُ اللَّهُ لَا يَظْلِمُ الْأَعْدَاءَ وَلَا يَتَخَامَلُ لِلْأَصْدِقَاءِ بَدَنُهُ مِنْهُ فِي تَعَبٍ وَ النَّاسُ مِنْهُ فِي رَاحَةٍ

(The book) ‘Al-Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Jameel Bin Salih, from Abdul Malik Bin Ghalib,

‘From Abu Abdullah^{-asws} having said: ‘It is befitting for the Momin that there should be eight qualities in him – dignity during the disturbances, patience during the afflictions, thankful during the prosperity, content with whatever Allah^{-azwj} Graces him, he is not unjust to the enemies, nor does he take sides for the friends, his body is fatigued from him, and the people are in rest from him.

إِنَّ الْعِلْمَ خَلِيلُ الْمُؤْمِنِ وَ الْحِلْمَ وَزِيرُهُ وَ الْعَقْلُ أَمِيرُ جُنُودِهِ وَ الرَّفْقُ أَخُوهُ وَ الْبِرُّ وَالِدُهُ.

The knowledge is a friend of the Momin, and the forbearance is his Vizier, and the intellect is command of his armies, and the kindness with his brethren, and is righteous to his parents”²⁹¹.

كَأ، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَالٍ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ أَبِي حَمَزَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: الْمُؤْمِنُ بِصُمْتٍ لَيْسَ لَهُ وَ يَنْطَلِقُ لِيَعْنَمَ لَا يُحَدِّثُ أَمَانَتَهُ الْأَصْدِقَاءَ وَ لَا يَكْتُمُ شَهَادَتَهُ مِنَ الْبُعْدَاءِ وَ لَا يَعْمَلُ شَيْئاً مِنَ الْخَيْرِ رِثَاءً وَ لَا يَتَزَكُّهُ حِيَاءً إِنْ زُكِّيَ خَافَ بِمَا يَقُولُونَ وَ يَسْتَغْفِرُ اللَّهَ لِمَا لَا يَعْلَمُونَ لَا يَغُرُّهُ قَوْلُ مَنْ جَهِلَهُ وَ يَخَافُ إِحْصَاءَ مَا عَمِلَهُ.

(The book) ‘Al-Kafi’ – from Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Mansour Bin Yunus, from Abu Hamza,

‘From Ali^{-asws} Bin Al-Husayn^{-asws} having said: ‘The Momin is silent to be safe and speaks to benefit. He neither discusses his entrustments of the friends nor does he conceal his testimony from the remote ones, nor does he do anything from the goodness for showing off, nor does he neglect the bashfulness. If he pays *Zakāt* he fears from what (the people) might

²⁹¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 1

be saying, and he seeks Forgiveness of Allah^{-azwj} for the ones who are not knowing. The words of the ignorant one do not tempt him, and he fears the 'counting' of what he does".²⁹²

3- كَأ، الكافي عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ مَنْ رَوَاهُ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: الْمُؤْمِنُ لَهُ قُوَّةٌ فِي دِينٍ وَ حَزْمٌ فِي لَيْنٍ وَ إِيْمَانٌ فِي يَقِينٍ وَ حِرْصٌ فِي فِقْهِ وَ نَشَاطٌ فِي هُدًى وَ بَرٌّ فِي اسْتِقَامَةٍ وَ عِلْمٌ فِي حِلْمٍ وَ كَيْسٌ فِي رَفَقٍ وَ سَخَاءٌ فِي حَقٍّ

(The book) 'Al-Kafi' – from a number of his companios, from Ahmad Bin Muhammad Bin Khalid, fom someone who reported it, raising it to,

'Abu Abdullah^{-asws} having said: 'The *Momin* has strength for him in Religion, and softness during determination, and *Emān* during conviction, and greed during his understanding, and activity during guidance, and righteousness during his standing, and knowledge during forbearance, and smartness during friendship, and generosity regarding a right.

وَ قَصْدٌ فِي غِيٍّ وَ جَمَلٌ فِي فَاقَةٍ وَ عَقْفٌ فِي قُدْرَةٍ وَ طَاعَةٌ لِلَّهِ فِي نَصِيحَةٍ وَ انْتِهَاءٌ فِي شَهْوَةٍ وَ وَرَعٌ فِي رَغْبَةٍ وَ حِرْصٌ فِي جِهَادٍ وَ صَلَاحٌ فِي شُغْلٍ وَ صَبْرٌ فِي شِدَّةٍ وَ فِي الْمُزَاهَرَةِ وَ قُوْرٌ وَ فِي الْمَكَارِهِ صَبُورٌ وَ فِي الرِّخَاءِ شُكُورٌ

And moderation during richness, and gracefulness during destitution, and pardoning during his power, and obedience to Allah^{-azwj} during advice, and restraint during lustful desires, and piety during wishes, and greed during *Jihād*, and *Salāt* during busy times, and patience during difficulties, and during the troubles he is dignified, and patient during coercion, and grateful during the prosperity.

وَ لَا يَعْتَابُ وَ لَا يَتَكَبَّرُ وَ لَا يَقْطَعُ الرَّحِمَ وَ لَيْسَ بِوَاهِنٍ وَ لَا قَطِئٍ وَ لَا غَلِيظٍ لَا يَسْبِقُهُ بَصَرُهُ وَ لَا يَفْضَحُهُ بَطْنُهُ وَ لَا يَغْلِبُهُ فَرْجُهُ وَ لَا يَحْسُدُ النَّاسَ

He neither backbites, nor is he arrogant, nor does he cut off relationships, and he is neither with feebleness, nor rudeness, nor harshness, nor stubbornness. And his vision does not precede him, nor does his belly disgrace him, nor does his private part overcome him, nor does he envy the people.

يُعَيَّرُ وَ لَا يُعَيَّرُ وَ لَا يُشْرِفُ يَنْصُرُ الْمَظْلُومَ وَ يَرْحَمُ الْمُسْكِينَ نَفْسُهُ مِنْهُ فِي عَنَاءٍ وَ النَّاسُ مِنْهُ فِي رَاحَةٍ لَا يَرْتَعِبُ فِي عَرِّ الدُّنْيَا وَ لَا يَخْزِعُ مِنْ دُهَا

He is reproached but (he) does not reproach (others), and he is not extravagant. He helps the oppressed, and he is merciful to the poor. His soul is tired from him, but the people are at rest from him. He neither wishes for the honour of the world nor does he suffice from its disgrace.

لِلنَّاسِ هَمٌّ قَدْ أَقْبَلُوا عَلَيْهِ وَ لَهُ هَمٌّ قَدْ شَعَلَهُ لَا يُرَى فِي حُكْمِهِ نَقْصٌ وَ لَا فِي رَأْيِهِ وَهْنٌ وَ لَا فِي دِينِهِ ضَيَاعٌ يُرْشِدُ مَنْ اسْتَشَارَهُ وَ يُسَاعِدُ مَنْ سَاعَدَهُ وَ يَكْبَعُ عَنِ الْخَنَاءِ وَ الْجَهْلِ.

²⁹² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 2

The concerns of the people have turned upon him, and for him there are concerns which preoccupy him. Neither is a deficiency seen to be in his wisdom nor a weakness in his opinion, nor a wastage in his Religion. He guides the one who consults him, and he assists the one who wants his assistance, and shuns vulgarities and the ignorance”.²⁹³

4- كَا، الكافي عَنِ الْعِدَّةِ عَنِ الرَّبِّيِّ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ عَنْ أَحَدِهِمَا ع قَالَ: مَرَّ أَمِيرُ الْمُؤْمِنِينَ ع بِمَجْلِسٍ مِنْ قُرَيْشٍ فَإِذَا هُوَ بِقَوْمٍ بِيضٍ ثِيَابُهُمْ صَافِيَةٌ أَلْوَانُهُمْ كَثِيرٌ ضَحْكُهُمْ يُشِيرُونَ بِأَصَابِعِهِمْ إِلَى مَنْ يَمُرُّ بِهِمْ

(The book) ‘Al-Kafi’ – from the number, from Al Barqy, from one of our companions, raising it,

‘From one of the two (5th or 6th Imam^{-asws}) having said: “Amir Al-Momineen^{-asws} passed by a gathering of Qureysh. So he^{-asws} was with the group, their clothes were white, their complexion was clear, their laughter was frequent, gesturing with their fingers to the ones who pass by them.

ثُمَّ مَرَّ بِمَجْلِسٍ لِلْأَوْسِ وَ الْخَزْرَجِ فَإِذَا أَقْوَامٌ بَلِيَتْ مِنْهُمْ الْأَبْدَانُ وَ دَقَّتْ مِنْهُمْ الرِّقَابُ وَ اصْفَرَّتْ مِنْهُمْ الْأَلْوَانُ وَ قَدْ تَوَاضَعُوا بِالْكَلَامِ

Then he^{-asws} passed by a gathering of Al-Aws and Al-Khazraj (two tribes). So he^{-asws} was with a group, the bodies had worn out from them, and the necks had thinned from them, and the colours had paled from them, and they were humble with the speech.

فَتَعَجَّبَ عَلَيَّ ع مِنْ ذَلِكَ وَ دَخَلَ عَلَى رَسُولِ اللَّهِ ص فَقَالَ يَا بِي أَنْتَ وَ أُمِّي إِنِّي مَرَرْتُ بِمَجْلِسٍ لِّالْأَوْسِ وَ الْخَزْرَجِ فَوصفهم ثم قال و جميع مؤمنون فأخبرني يا رسول الله بصفة المؤمنين

Ali^{-asws} was astounded from that and came over to Rasool-Allah^{-saww} and he^{-asws} said: ‘By my^{-asws} father^{-as} and my^{-asws} mother^{-as}! I^{-asws} passed by a gathering of the progeny of so and so’, then he^{-asws} described them, ‘and I^{-asws} passed by Al-Aws and Al-Khazraj’, and he^{-asws} described them. Then he^{-asws} said: ‘And the entirety of the *Momineen*. So inform me^{-asws}, O Rasool-Allah^{-saww}, with the description of the *Momin*’.

فَنَكَسَ رَسُولُ اللَّهِ ص ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ عَشْرُونَ خَصْلَةً فِي الْمُؤْمِنِ فَإِنْ لَمْ يَكُنْ فِيهِ لَمْ يَكْمُلْ إِيْمَانُهُ إِنَّ مِنْ أَخْلَاقِ الْمُؤْمِنِينَ يَا عَلِيُّ الْحَاضِرُونَ الصَّلَاةَ وَ الْمُسَارَعُونَ إِلَى الرِّكَاتِ وَ الْمُطْعَمُونَ الْمَسَاكِينَ الْمَاسِحُونَ رَأْسَ الْيَتِيمِ الْمُطَهَّرُونَ أَطْمَارَهُمْ الْمُتَزَوِّجُونَ عَلَى أَوْسَاطِهِمْ

Rasool-Allah^{-azwj} lowered, then raised his^{-saww} head, so he^{-saww} said: ‘There are twenty characteristics in the *Momin*, so if these do not happen to be in him, his *Emān* would not be complete. From the mannerism of the *Momineen*, O Ali^{-asws} – They are attending the *Salāt*, and are hastening to the *Zakāt*, and are feeding the poor, wiping the head of the orphan, cleaning their clothes, having waistbands upon their waists.

الَّذِينَ إِنْ حَدَّثُوا لَمْ يَكْذِبُوا وَإِذَا وَعَدُوا لَمْ يُخْلِفُوا وَإِذَا ائْتُمِنُوا لَمْ يَخُونُوا وَإِذَا تَكَلَّمُوا صَدَقُوا رَهْبَانٌ بِاللَّيْلِ أُسْدٌ بِالنَّهَارِ صَائِمُونَ النَّهَارَ قَائِمُونَ اللَّيْلَ لَا يُؤْذُونَ جَاراً وَلَا يَتَأَذَى بِهِمْ جَارُ الَّذِينَ مَشِيهِمْ عَلَى الْأَرْضِ هَوْنٌ وَ خَطَاهُمْ إِلَى بُيُوتِ الْأَرَامِلِ وَ عَلَى أَثَرِ الْجَنَائِزِ جَعَلَنَا اللَّهُ وَ إِيَّاكُمْ مِنَ الْمُتَّقِينَ.

Those, if they discuss (anything) are not lying, and when they are promising, are not breaking, and when they are entrusted do not betray, and when they speak, are truthful. They are monks at night and lions by the day. They are Fasting by the day, standing (for *Salāt*) at night. They are neither harming a neighbour nor does a neighbour experience harm due to them. Those who are walking upon the ground with tranquillity, and their footsteps are to the houses of the widows (to assist), and upon the traces of the funerals. May Allah^{-azwj} Make us^{-asws} and you all to be from the pious ones”²⁹⁴.

لي، الأماالي للصدوق عَنْ عَلِيِّ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ مُحَمَّدٍ مَاجِلَوِيٍّ عَنْ الزُّهْرِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ ابْنِ طَرِيفٍ عَنْ ابْنِ نُبَاتَةَ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ سَأَلْتُ رَسُولَ اللَّهِ ص عَنْ صِفَةِ الْمُؤْمِنِ فَتَكَسَّصَ رَأْسَهُ ثُمَّ رَفَعَهُ فَقَالَ فِي الْمُؤْمِنِينَ عِشْرُونَ خَصْلَةً فَمَنْ لَمْ يَكُنْ فِيهِ لَمْ يَكْمُلْ إِمَانُهُ

(The book) ‘Al Amaali’ of Al Sadouq – from Ali Bin Isa, from Ali Bin Muhammad Majaylawiya, from Al Barqy, from his father, from Muhammad Bin Sinan, from Abu Al Jaroud, from Ibn Tareyf, from Ibn Nubata who said,

‘I heard Amir Al-Momineen^{-asws} saying: ‘I asked Rasool-Allah^{-saww} about attributes of the Momin. He^{-saww} lowered his^{-saww} head, then raised it. He^{-saww} said: ‘In the Momineen there are twenty characteristics. The one who does not happen have (these)in him, his Eman would not be complete.

يَا عَلِيُّ إِنَّ الْمُؤْمِنِينَ هُمُ الْحَاضِرُونَ إِلَى آخِرِ الْحَيَرِ وَ سُنْثِيرُ إِلَى بَعْضِ الْإِخْتِلَافِ.

O Ali^{-asws}! The Momineen, they are the attenders’ – up to the end of the Hadeeth, and we (Majlisi) shall indicate to some of the differences”²⁹⁵.

بيان: وَ رَوَى أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع غَسَلَ الثِّيَابَ يُذْهِبُ الْهَمَّ وَ الْحُزْنَ وَ هُوَ طَهُورٌ لِلصَّلَاةِ وَ تَشْمِيرُ الثِّيَابِ طَهُورٌ لَهَا وَ قَدْ قَالَ اللَّهُ سُبْحَانَهُ وَ ثِيَابَكَ فَطَهَّرْ أَيَّ فَشَمِّرْ.

Explanation – And it is reported by Abu Baseer, ‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Washing the clothes does away with the corries, and the grief, and it is a cleansing for the Salat, rolling up the clothes is cleansing for it, and Allah^{-azwj} the Glorious has Said: **And your garments, so purify [74:4] – I.e., roll up”**.

5- لي، الأماالي للصدوق عَنْ ابْنِ مُوسَى عَنِ الْأَسَدِيِّ عَنْ سَهْلِ بْنِ مَرْكَزٍ مَوْلَى الرِّضَا عَنِ الرِّضَا ع قَالَ: لَا يَكُونُ الْمُؤْمِنُ مُؤْمِناً حَتَّى يَكُونَ فِيهِ ثَلَاثُ خِصَالٍ سُنَّةٌ مِنْ رَبِّهِ وَ سُنَّةٌ مِنْ نَبِيِّهِ وَ سُنَّةٌ مِنْ وَلِيِّهِ

(The book) ‘Al Amaali’ – of Al Sadouq, from Ibn Musa, from Al Asady, from Sahl, from Mubarak, a slave,

²⁹⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 4 a

²⁹⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 4 b

'From Al-Reza^{-asws} having said: 'The Momin cannot be a Momin unto there happen to be three qualities in him – a Sunnah from his Lord^{-azwj}, and a Sunnah from his Prophet^{-saww}, and a Sunnah from his^{-asws} Master^{-asws}.

فَأَمَّا السُّنَّةُ مِنْ رَبِّهِ فَكَيْفَ قَالَ اللَّهُ جَلَّ جَلَالُهُ عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ

As for the Sunnah from his Lord^{-azwj}, it is concealment of His^{-azwj} secret. Allah^{-azwj}, Majestic is His^{-azwj} Majesty Said: **(He is) Knower of the unseen, and He does not Reveal His hidden matters upon anyone [72:26] Except one He Chooses from a Rasool, [72:27].**

وَأَمَّا السُّنَّةُ مِنْ نَبِيِّهِ فَمُدَارَاةُ النَّاسِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَ نَبِيَّهُ ص مِدَارَاةَ النَّاسِ فَقَالَ خُذِ الْعَفْوَ وَ أْمُرْ بِالْعُرْفِ وَ أَعْرِضْ عَنِ الْجَاهِلِينَ

And as for the Sunnah from his Prophet^{-saww}, so it is the concealment from the people, for Allah^{-azwj} Mighty and Majestic Commanded His^{-azwj} Prophet^{-saww} for concealment from the people, so He^{-azwj} Said: **Take to the Forgiveness and enjoin good and turn away from the ignorant ones [7:199].**

وَأَمَّا السُّنَّةُ مِنْ وَلِيِّهِ فَالصَّبْرُ فِي الْبَأْسَاءِ وَ الضَّرَاءِ يَقُولُ اللَّهُ جَلَّ جَلَالُهُ وَ الصَّابِرِينَ فِي الْبَأْسَاءِ وَ الضَّرَاءِ وَ حِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَ أُولَئِكَ هُمُ الْمُتَّقُونَ.

And as for the Sunnah from his Guardian^{-asws}, so it is the patience upon the evil and adversities. Allah^{-azwj} Mighty and Majestic Says: **and the patient ones during the adversity and the desperation and when distressed; they are those who are true, and these, they are the fearing ones [2:177]**".²⁹⁶

8- كا، الكافي عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ سَهْلِ بْنِ الْحَرْثِ عَنِ الدِّهْهَاتِ مَوْلَى الرِّضَا ع قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ وَ ذَكَرَ مِثْلَهُ إِلَى قَوْلِهِ فَالصَّبْرُ فِي الْبَأْسَاءِ وَ الضَّرَاءِ وَ لَيْسَ فِيهِ ذِكْرُ الْآيَةِ وَ لَيْسَ فِيهِ وَ أَعْرِضْ عَنِ الْجَاهِلِينَ أَيْضًا وَ كَأَنَّهُمَا سَقَطَا مِنْ بَعْضِ الرِّوَاةِ.

(The book) 'Al-Kafi' – from Ali Bin Muhammad Bin Bundar, from Ibrahim Bin Is'haq, from Sahl Bin Al Hars, from Al Dilhat,

'A slave of Al-Reza^{-asws} said, 'I heard Al-Reza^{-asws} saying' – and he mentioned similar to his^{-asws} words: 'The patience during the evil and the adversities', and there isn't in it mention of the Verse, and there isn't in it: **and turn away from the ignorant ones [7:199]**, and it is as if both of these have been dropped from some of the reporters".²⁹⁷

²⁹⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 5 a

²⁹⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 5 b

وَقَدْ مَرَّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ وَاللَّهِ مُحَمَّدٌ مِّنْ ارْتِضَاءِهِ.

And it has already passed from Abu Ja'far^{-asws} having said: 'By Allah^{-azwj}! Muhammad^{-saww} was from the ones He^{-azwj} had Chosen".²⁹⁸

وَفِي الْخَرَائِجِ، عَنِ الرِّضَا ع فِي قَوْلِهِ تَعَالَى إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ قَالَ فَرَسُولُ اللَّهِ عِنْدَ اللَّهِ مُرْتَضًى وَنَحْنُ وَرَثَةُ ذَلِكَ الرَّسُولِ الَّذِي أطلعَهُ اللَّهُ عَلَى مَا يَشَاءُ مِنْ غَيْبِهِ فَعَلِمْنَا مَا كَانَ وَ مَا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ.

And in (the book) 'Al Kharaij' –

'From Al-Reza^{-asws} regarding Words of the Exalted: **Except one He Chooses from a Rasool, [72:27].** He^{-asws} said: 'Rasool-Allah^{-saww}, in the Presence of Allah^{-azwj} was Chosen (Pleased with), and we^{-asws} are inheritors of that Rasool^{-saww}, the one^{-saww} whom Allah^{-azwj} had Notified upon whatever He^{-azwj} so Desired from His^{-azwj} Unseen matters. So, we^{-asws} know what has happened and is to happen up to the Day of Qiyamah".²⁹⁹

6- الثَّيِّهَابُ، قَالَ رَسُولُ اللَّهِ ص الْمُؤْمِنُ غَيْرُ كَرِيمٍ وَالْفَاجِرُ حَبِّ لَيْيَمٍ.

'Al-Shihaab' – Rasool-Allah^{-saww} said: 'The Momin is inexperienced, generous, and the immoral is wicked, stingy".³⁰⁰

7- كَا، الْكَافِي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنِ أَبِيهِ عَنِ سُلَيْمَانَ الْجُعْفَرِيِّ عَنِ أَبِي الْحَسَنِ الرِّضَا عَنِ أَبِيهِ ع قَالَ: رَفَعَ إِلَى رَسُولِ اللَّهِ ص قَوْمٌ فِي بَعْضِ غَزَوَاتِهِ فَقَالَ ص مَنِ الْقَوْمُ فَقَالُوا مُؤْمِنُونَ يَا رَسُولَ اللَّهِ

(The book) 'Al-Kafi' – from the number, from Al Barqy, from his father, from Suleyman al Ja'fary,

'From Abu Al-Hassan Al-Reza^{-asws}, from his^{-asws} father^{-asws} having said: 'A group of people were raised to Rasool-Allah^{-saww} during one of his^{-saww} military expeditions. He^{-saww} said: 'Who is the group?' They said, 'Mominoun, O Rasool-Allah^{-saww}!'

قَالَ وَ مَا بَلَغَ مِنْ إِيْمَانِكُمْ قَالُوا الصَّبْرُ عِنْدَ الْبَلَاءِ وَ الشُّكْرُ عِنْدَ الرِّخَاءِ وَ الرِّضَا بِالْقَضَاءِ

He^{-saww} said, 'And what has reached from your Eman?' They said, 'The patience during the affliction, and the thanking during the prosperity, and the contentment with the Decree'.

فَقَالَ رَسُولُ اللَّهِ ص حُلَمَاءُ عُلَمَاءُ كَادُوا مِنَ الْفَقْهِ أَنْ يَكُونُوا أَنْبِيَاءَ إِنْ كُنْتُمْ كَمَا تَصِفُونَ فَلَا تَبْنُوا مَا لَا تَسْكُنُونَ وَ لَا تَجْمَعُوا مَا لَا تَأْكُلُونَ وَ اتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُرْجَعُونَ.

Rasool-Allah^{-saww} said: 'Wise ones, scholars, almost from the understanding that they would be Prophets^{-saww}! If you were like what you are describing, then do not build what you will not

²⁹⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 5 c

²⁹⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 5 d

³⁰⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 6

be dwelling in, nor amass what your will not be eating, and fear Allah^{-azwj} to Whom you will be returning”³⁰¹.

8- كَأ، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنِ ابْنِ بَرِيْعٍ عَنْ مُحَمَّدِ بْنِ عُدَايِرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: بَيْنَا رَسُولُ اللَّهِ ص فِي بَعْضِ أَصْفَارِهِ إِذْ لَقِيَهُ رَكْبٌ فَقَالُوا السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

(The book) ‘Al-Kafi’ – from Al the number, from Ibn Bazie, from Muhammad Bin Uzafir, from his father,

‘From Abu Ja’far^{-asws} having said: ‘While Rasool-Allah^{-saww} was in one of his^{-saww} travels when riders met him^{-saww}. They said, ‘The greetings be unto you^{-saww}, O Rasool-Allah^{-saww}!’

فَقَالَ مَا أَنْتُمْ فَقَالُوا نَحْنُ مُؤْمِنُونَ يَا رَسُولَ اللَّهِ

He^{-saww} said: ‘Who are you all?’ They said, ‘We are Mominoun, O Rasool-Alah^{-saww}!’

فَقَالَ فَمَا حَقِيقَةُ إِيْمَانِكُمْ قَالُوا الرِّضَا بِفَضَاءِ اللَّهِ وَ التَّقْوِيَةُ إِلَى اللَّهِ وَ التَّسْلِيمُ لِأَمْرِ اللَّهِ

He^{-saww} said: ‘So what is the reality of your Eman?’ They said, ‘The contentment with the Decree of Allah^{-azwj}, and the delegating to Allah^{-azwj} and submissions to the Command of Allah^{-azwj}’.

فَقَالَ رَسُولُ اللَّهِ عُلَمَاءُ حُكَمَاءُ كَادُوا أَنْ يَكُونُوا مِنَ الْحِكْمَةِ أَنْبِيَاءُ فَإِنْ كُنْتُمْ صَادِقِينَ فَلَا تَبْنُوا مَا لَا تَسْكُنُونَ وَ لَا تَجْمَعُوا مَا لَا تَأْكُلُونَ وَ اتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُرْجَعُونَ.

Rasool-Allah^{-saww} said: ‘Scholars, wise ones, they would almost be from the wisdom of Prophets^{-as}. If you were truthful, then do not build what you will not be dwelling in, nor amass what you will not be consuming, and fear Allah^{-azwj} Whom you will be returning to”³⁰².

9- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اسْتَقْبَلَ رَسُولُ اللَّهِ ص - حَارِثَةَ بْنَ مَالِكِ بْنِ النُّعْمَانِ الْأَنْصَارِيَّ فَقَالَ لَهُ كَيْفَ أَنْتَ يَا حَارِثَةُ بْنُ مَالِكِ النُّعْمَانِيِّ فَقَالَ يَا رَسُولَ اللَّهِ مُؤْمِنٌ حَقًّا

(The book) ‘Al-Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abdullah Bin Muskan, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} received Haris Bin Malik Bin Al Numani Al Ansari. He^{-saww} said to him: ‘How are you, O Haris Bin Malik Al Numani?’ He said, ‘A true Momin, O Rasool-Allah^{-saww}!’

فَقَالَ لَهُ رَسُولُ اللَّهِ ص لِكُلِّ شَيْءٍ حَقِيقَةٌ فَمَا حَقِيقَةُ قَوْلِكَ

³⁰¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 7

³⁰² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 8

Rasool-Allah^{-saww} said to him: 'For everything there is a reality, so what is the reality of your words?'

فَقَالَ يَا رَسُولَ اللَّهِ عَزَفْتُ نَفْسِي عَنِ الدُّنْيَا فَأَسْهَرْتُ لَيْلِي وَ أَطْمَأْتُ هَوَاجِرِي وَ كَأَنِّي أَنْظُرُ إِلَى عَرْشِ رَبِّي وَ قَدْ وَضِعَ لِلْحِسَابِ وَ كَأَنِّي أَنْظُرُ إِلَى أَهْلِ الْجَنَّةِ يَتَزَاوَرُونَ فِي الْجَنَّةِ وَ كَأَنِّي أَسْمَعُ غَوَاءَ أَهْلِ النَّارِ فِي النَّارِ

He said, 'O Rasool-Allah^{-saww}! I have forsaken myself from the world, so I stay awake in my nights, and my throat is thirsty, and it is as if I am looking at the Throne of my Lord^{-azwj} and it has been placed for the Reckoning, and it is as if I am looking at the people of Paradise visiting each other in the Paradise, and it is as if I am hearing howling of the people of Fire in the Fire'.

فَقَالَ رَسُولُ اللَّهِ ص عَبْدٌ نَوَّرَ اللَّهُ قَلْبَهُ أَبْصَرْتُ فَأَنْبُثُ

Rasool-Allah^{-saww} said: 'A servant Allah^{-azwj} has Irradiated his heart! You are insightful, so you have got it right!'

فَقَالَ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ لِي أَنْ يَرْزُقَنِي الشَّهَادَةَ مَعَكَ

He said, 'O Rasool-Allah^{-saww}! Supplicate to Allah^{-azwj} for me to Grace me the martyrdom with you^{-saww}'.

فَقَالَ اللَّهُمَّ ارْزُقْ حَارِثَةَ الشَّهَادَةِ

He^{-saww} said: 'O Allah^{-azwj}! Grace Haris the martyrdom!'

فَلَمْ يَلْبَثْ إِلَّا أَيَّاماً حَتَّى بَعَثَ رَسُولُ اللَّهِ ص بِسَرِيَّةٍ فَبَعَثَهُ فِيهَا فَقَاتَلَ فَقُتِلَ تِسْعَةً أَوْ ثَمَانِيَةً ثُمَّ قُتِلَ.

It was not long except some days until Rasool-Allah^{-saww} dispatched a battalion and sent him in it. He fought and killed eight or nine, then was killed".³⁰³

وَ فِي رِوَايَةِ الْقَاسِمِ بْنِ بُرَيْدٍ عَنْ أَبِي بَصِيرٍ قَالَ: اسْتُشْهِدَ مَعَ جَعْفَرِ بْنِ أَبِي طَالِبٍ ع بَعْدَ تِسْعَةِ نَفَرٍ وَ كَانَ هُوَ الْعَاشِرَ.

And in a report of Al Qasim Bin Bureyd, from Abu Baseer who said,

'He was martyred with Ja'far^{-asws} Bin Abu Talib^{-asws} after nine persons, and he was the tenth".³⁰⁴

³⁰³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 9 a

³⁰⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 9 b

10- ل، الخصال عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْبَرْهَمِيِّ عَنِ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: ذَكَرَ رَجُلٌ الْمُؤْمِنَ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ إِنَّمَا الْمُؤْمِنُ الَّذِي إِذَا سَخَطَ لَمْ يُخْرِجْهُ سَخَطُهُ مِنَ الْحَقِّ وَ الْمُؤْمِنُ الَّذِي إِذَا رَضِيَ لَمْ يُدْخِلْهُ رِضَاهُ فِي بَاطِلٍ وَ الْمُؤْمِنُ الَّذِي إِذَا قَدَرَ لَمْ يَتَعَاطَ مَا لَيْسَ لَهُ.

(The book) 'Al Khisaal' – from Ibn Al Waleed, from Al Saffar, from Al BARqy, from his father, from Safwan Bin Yahya, from Abdullah Bin Sinan who said,

'The Momin man was mentioned in the presence of Abu Abdullah^{-asws}. He^{-asws} said: 'But rather, the Momin is the one who when angry, his anger does not expel him from the truth, and the Momin is the one who when happy, his happiness did not enter him into a falsehood, and the Momin is the one who when able, does not consume what is not for him'.³⁰⁵

ل، الخصال عَنِ الطَّالِقَانِيِّ عَنْ مُحَمَّدِ بْنِ جَرِيرٍ الطَّبْرِيِّ عَنْ صَالِحِ الْكِنَانِيِّ عَنْ يَحْيَى بْنِ عَبْدِ الْحَمِيدِ الْجَمَّالِيِّ عَنْ شَرِيكِ عَنْ هِشَامِ بْنِ مُعَاذٍ عَنِ الْبَاقِرِ ع فِي حَدِيثٍ طَوِيلٍ مِثْلُهُ إِلَّا أَنَّ فِيهِ لَمْ يَتَنَاوَلَ مَا لَيْسَ لَهُ.

(The book) 'Al Khisaal' – from Al Talaqany, from Muhammad Bin Jareer Al Tabari, from Salih Al Kinani, from Yahya Bin Abdul Hameed Al Himmani, from Shareek, from Hisham Bin Muaz,

'From Al-Baqir^{-asws} in a lengthy Hadeeth, similar to it except in it: 'Does not take what isn't for him'.³⁰⁶

لي، الأما لي للصدوق ابْنُ إِدْرِيسَ عَنْ أَبِيهِ عَنِ ابْنِ عِيْسَى عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ لِأَهْلِ الدِّينِ عَلَامَاتٍ يُعْرَفُونَ بِهَا صِدْقُ الْحَدِيثِ وَ أَدَاءُ الْأَمَانَةِ وَ الْوَفَاءُ بِالْعَهْدِ وَ صَلََةُ الرَّجَمِ وَ رَحْمَةُ الضُّعْفَاءِ وَ قِلَّةُ الْمُؤَانَاةِ لِلنِّسَاءِ وَ بَذْلُ الْمَعْرُوفِ وَ حُسْنُ الْخُلُقِ وَ سَعَةُ الْخُلُقِ وَ اتِّبَاعُ الْعِلْمِ وَ مَا يُقَرِّبُ إِلَى اللَّهِ عَزَّ وَ جَلَّ

(The book) 'Al Amaali' of Al Sadouq – Ibn Idrees, from his father, from Ibn Isa, from his father, from Abdullah Bin Al Qasim, from his, from Abu Baseer,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws}: 'For the people of religion, there are signs they are recognised by these – truthful narrations, and fulfilling the entrustments, and the loyalty with the pact, and connecting (helping) the kinship, and being merciful to the weak, and scarcely going to the wives, and doing acts of kindness, and goodly matters, and vast forbearance, and pursuing the knowledge, and whatever draws closer to Allah^{-azwj} Mighty and Majestic.

طُوبَى لَهُمْ وَ حُسْنُ مَآبٍ وَ طُوبَى شَجَرَةٍ فِي الْجَنَّةِ أَصْلُهَا فِي دَارِ النَّبِيِّ وَ لَيْسَ مِنْ مُؤْمِنٍ إِلَّا وَ فِي دَارِهِ عُصْنٌ مِنْهَا لَا تَخْطُرُ عَلَى قَلْبِهِ شَهْوَةٌ شَيْءٍ إِلَّا أَنَاةُ بِهِ ذَلِكَ الْعُصْنُ وَ لَوْ أَنَّ رَاكِبًا مُجِدًّا صَارَ فِي ظِلِّهَا مِائَةَ عَامٍ مَا خَرَجَ مِنْهَا وَ لَوْ طَارَ مِنْ أَسْفَلِهَا عُزَابٌ مَا بَلَغَ أَغْلَاهَا حَتَّى يَسْقُطَ هَرِمًا

(The tree of) Tooba would be for them and an excellent resort [13:29], and Tooba is a tree in the Paradise. Its roots are in the house of the Prophet^{-saww}, and there isn't any from a Momin

³⁰⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 10 a

³⁰⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 10 b

except and in his house is a branch from it. No desire for anything will occur upon his heart except it would be brought through that branch; and if a good rider were to travel in its shade for one hundred years, he would not exit from it, and if a crow were to fly from its bottom, it would not reach its top until it would fall down of old age.

أَلَا فِي هَذَا فَاذْعَبُوا إِنَّ الْمُؤْمِنَ نَفْسُهُ مِنْهُ فِي شُعْلٍ وَ النَّاسُ مِنْهُ فِي رَاحَةٍ إِذَا جَنَّ عَلَيْهِ اللَّيْلُ افْتَرَشَ وَجْهَهُ وَ سَجَدَ لِلَّهِ عَزَّ وَ جَلَّ بِمَكَارِمِ بَدَنِهِ يُنَاجِي الَّذِي خَلَقَهُ فِي فَكَاكٍ رَقَبَتِهِ أَلَا هَكَذَا فَكُونُوا.

Indeed, be desirous regarding this! The Momin, his soul is in an occupation and the people are in rest from him. When the night shades upon him, he lays down his face and performs Sajdah to Allah^{-azwj} Mighty and Majestic with his honourable body parts, whispering to the One^{-azwj} Who has Created him, in liberating his neck. Indeed, so be like this!”³⁰⁷

ل، الخصال الْمُظَفَّرُ الْعُلَوِيُّ عَنْ ابْنِ الْعِثَّاشِيِّ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ عَلِيٍّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ يُونُسَ عَنْ ابْنِ سِنَانٍ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ إِنَّ لِأَهْلِ التَّقْوَى عِلَامَاتٍ وَ سَائِقَ الْحَدِيثِ كَمَا مَرَّ إِلَّا أَنَّ فِيهِ وَ الْوَفَاءُ بِالْعَهْدِ وَ قِلَّةُ الْفَخْرِ وَ الْبُخْلِ وَ صِلَةُ الْأَرْحَامِ وَ فِيهِ لَا يَنْوِي فِي قَلْبِهِ شَيْئًا إِلَّا أَنَّهُ وَ فِيهِ وَ لَوْ أَنَّ غُرَابًا طَارَ مِنْ أَصْلِهَا مَا بَلَغَ أَغْلَاهَا حَتَّى يَبْيَاضَ هَرَمًا.

(The book) ‘Al Khisaal’ – Al Muzaffar Al Alawy, from IbnAl Ayyashi, from his father, from Ibrahim Bin Ali, from Ibrahim Bin Is’haq, from Yunus, from Ibn Sinan, from Ibn Muskan, from Abu Baseer,

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: ‘Amir Al-Momineen^{-asws} had said: ‘For people of piety, there are signs’ – and he^{-asws} continued the Hadeeth like what has passed, except that in it is, ‘And the loyalty with the pact, and lack of pride and stinginess, and connecting (helping) the kinship’ – and in it is, ‘He will not intend anything in his heart except he would be brought it’ – and in it, ‘And even if a crow were to fly from its roots, it will not reach its top until it would be grey-haired out of old age’.”³⁰⁸

مِشْكَاةُ الْأَنْوَارِ، نَقْلًا مِنْ كِتَابِ الْمَحَاسِنِ إِلَى قَوْلِهِ طَوْبَى لَهُمْ وَ حُسْنُ مَآبٍ.

(The book) ‘Mishkat Al-Anwaar’ – copying from the book ‘Al-Mahasin’ – up to his^{-asws} words: **(The tree of) Tooba would be for them and an excellent resort [13:29]**”³⁰⁹

13- لي، الأما لي للصدوق الطالقاني عَنْ أَحْمَدَ بْنِ دُبَيْسٍ الْمُقْبَرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي الْبُهْلُولِ عَنِ الْفَضْلِ بْنِ هُرْمُزٍ دِيَارِ الطَّيْرِ عَنِ الْحُسَيْنِ بْنِ شَجَاعٍ الْبَلْجِيِّ عَنْ سُلَيْمَانَ بْنِ الرَّبِيعِ عَنْ كَادِحِ بْنِ أَحْمَدَ عَنْ مُقَاتِلِ بْنِ سُلَيْمَانَ عَنِ الصَّحَّاحِ قَالَ: سَأَلَ رَجُلٌ ابْنَ عَبَّاسٍ مَا الَّذِي أَحْفَى اللَّهُ تَبَارَكَ وَ تَعَالَى مِنَ الْجَنَّةِ وَ قَدْ أُخْبِرَ عَنْ أَرْوَاجِهَا وَ عَنْ خَدَمِهَا وَ طَبِيعِهَا وَ شَرَابِهَا وَ ثَمَرِهَا وَ مَا ذَكَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى مِنْ أَمْرِهَا وَ أَنْزَلَهُ فِي كِتَابِهِ

³⁰⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 11

³⁰⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 12 a

³⁰⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 12 b

(The book) 'Al Amaali' of Al Sadouq Al Talaqany, from Ahmad Bin Dubeys Al Mufasssir, from Ahmad Bin Muhammad Bin Abu Al Buhloul, from Al Fazl Bin Murmuz Diyar Al Tabari, from Al-Hassan Bin Shuja'a Al Balkhy, from Suleyman Bin Al Rabeeh, from Kadih Bin Ahmad, from Muqatil Bin Suleyman, from Al Zahhak who said,

'A man asked Ibn Abbas, 'What is that which Allah^{-azwj} Blessed and Exalted has Hidden, from the Paradise, and He^{-azwj} has already Informed about its spouses, and about its servants, and its aromas, and its drinks, and its fruits, and whatever Allah^{-azwj} Blessed and Exalted has Mentioned of its matters and Revealed it in His^{-azwj} Book?'

فَقَالَ ابْنُ عَبَّاسٍ هِيَ جَنَّةُ عَدْنٍ خَلَقَهَا اللَّهُ يَوْمَ الْجُمُعَةِ ثُمَّ أَطْبَقَ عَلَيْهَا فَلَمْ يَرَهَا مَخْلُوقٌ مِنْ أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ حَتَّى يَدْخُلَهَا أَهْلُهَا

Ibn Abbas said, 'It is Garden of Eden. Allah^{-azwj} Created it on the day of Friday, then covered upon it, so no created being from inhabitants of the skies and the earth can see it, until its people will enter it'.

قَالَ لَهَا عَزَّ وَجَلَّ ثَلَاثَ مَرَّاتٍ تَكَلِّمِي فَقَالَتْ طُوبَى لِلْمُؤْمِنِينَ قَالَ جَلَّ جَلَالُهُ طُوبَى لِلْمُؤْمِنِينَ وَ طُوبَى لَكَ.

The Mighty and Majestic Said to it three times: "Speak!" It said: 'Tooba is for the Momin'. The Majestic is His^{-azwj} Majesty Said: "Tooba is for the Momineen and Tooba is for you!"³¹⁰ (not a Hadeeth)

قَالَ مُقَاتِلٌ قَالَ الضَّحَّاكُ قَالَ ابْنُ عَبَّاسٍ فَقَالَ النَّبِيُّ ص أَلَا مَنْ كَانَ فِيهِ سِتُّ خِصَالٍ فَإِنَّهُ مِنْهُمْ مَنْ صَدَقَ حَدِيثُهُ وَ أَنْجَزَ مَوْعِدُهُ وَ أَدَّى أَمَانَتَهُ وَ بَرَّ وَالِدَيْهِ وَ وَصَلَ رَجُلَهُ وَ اسْتَعْفَرَ مِنْ ذَنْبِهِ فَهُوَ مُؤْمِنٌ.

Muqatil said, 'Al Zahhak said, 'Ibn Abbas said,

'The Prophet^{-saww} said: 'Indeed! The one who were to have six qualities in it, so he is from them – one who is truthful in his narrations, and fulfills his promises, and return his entrustment, and is righteous to his parents, and connects (helps) his kinship, and seeks Forgiveness from his sins, so he is a Momin"³¹¹.

14- لي، الأماالي للصدوق عن ابن مسرور عن ابن عامر عن عمه عن ابن محبوب عن مالك بن عتيبة عن الثمالي عن علي بن الحسين صلوات الله عليه قال: المؤمن خلط علمه بالحلم يجلس ليعلم و ينصت ليسلم و ينطق ليفهم لا يحدث أمانته الأصدقاء و لا يكتم شهادته الأعداء و لا يفعل شيئاً من الحق رياء و لا يتركه حياء

(The book) 'Al Amaali' of Al Sadouq – From Ibn Masrour, from Ibn Aamir, from his uncle, from Ibn Mahboub, from Malik Bin Atiya, from Al Sumali,

'The Momin mingles his knowledge with his forbearance. He sits to learn, and listens to submit, and speaks to understand. Neither do the friends narrates his trustworthiness nor do

³¹⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 13 a

³¹¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 13 b

the enemies conceal his testimony, nor does he do anything from the truth to show off, nor does he leave it out of embarrassment.

إِنْ رَكِبِي خَافَ مَا يَقُولُونَ وَ يَسْتَغْفِرُ اللَّهَ مِمَّا لَا يَعْلَمُونَ لَا يَعْرِضُ قَوْلَ مَنْ جَهِلَهُ وَ يَخْشَى إِحْصَاءَ مَنْ قَدْ عَلِمَهُ

If he pays Zakaat, he fears of what they would be saying, and he seeks Forgiveness of Allah^{azwj} from what they do not know. He is not deceived by the words of the one ignorant of him, and he fears to be counted from the ones knowing him.

وَالْمُنَافِقُ يَنْهَى وَ لَا يَنْتَهِي وَ يَأْمُرُ بِمَا لَا يَأْتِي إِذَا قَامَ فِي الصَّلَاةِ اعْتَرَضَ وَ إِذَا رَكَعَ رَبَضَ وَ إِذَا سَجَدَ نَفَرَ وَ إِذَا جَلَسَ شَعَرَ يُمْسِي وَ هُمُ الطَّعَامُ وَ هُوَ مُفْطِرٌ وَ يُصْبِحُ وَ هُمُ النَّوْمُ وَ لَمْ يَسْهَرِ إِنْ حَدَّثَكَ كَذَبَكَ وَ إِنْ وَعَدَكَ أَخْلَفَكَ وَ إِنْ ائْتَمَّنْتَهُ خَانَكَ وَ إِنْ خَالَفْتَهُ اغْتَابَكَ.

And hypocrite forbids and he does not forbid himself, and he instructs with what he does not do. When he stands in the Salat, he obstructs, and when he performs ruk'u he crouches, and when he performs Sajdah, he knocks (on the ground, i.e., short Sajdah), and when he sits, does so until evening, and his concern is the food although he is not Fasting, and he comes to the morning and his concern is the sleep, and he does not hold vigil (at night). If he narrates to you, he will lie to you, and if he promises you, he will break it, and if you were to entrust him, he will betray you, and if you make him swear, he will vilify you".³¹²

كأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ مُسْكَانٍ عَنِ الثُّمَالِيِّ مِثْلَهُ إِلَى قَوْلِهِ وَ يَخْشَى إِحْصَاءَ مَا قَدْ عَمِلَهُ.

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Ibn Muskan, from Al Sumali,

'Similar to it up to his^{asws} words: 'And he fears to be counted for what (good deed) he has done'.³¹³

15- ل، الخصال عَنْ عَبْدِ اللَّهِ بْنِ النَّضْرِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْمَكِّيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عُمَرَ عَنْ صَالِحِ بْنِ زِيَادٍ عَنْ أَبِي عُرْمَانَ عَنِ عَبْدِ بْنِ مَيْمُونٍ السَّكُونِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَعْنٍ الْأَزْدِيِّ عَنْ عِمْرَانَ بْنِ سُلَيْمَانَ عَنِ الطَّائِسِيِّ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع يَقُولُ عَلَامَاتُ الْمُؤْمِنِ خَمْسٌ قُلْتُ وَ مَا هُنَّ يَا أَبَنَ رَسُولِ اللَّهِ

(The book) 'Khisaal' – from Abdullah Bin Al Nazr, from Ja'far Bin Muhammad Al Makky, from Abdullah Bin Muhammad Bin Umar, from Salih Bin Ziyad, from Abu Usman Abd Bin Maymoun Al Sakuny, from Abdullah Bin Ma'an Al Azdy, from Imran Bin Suleyman, from Al Tawoos Bin Al Yaman who said,

'I heard Ali^{asws} Bin Al-Husayn^{asws} saying: 'Signs of the Momin are five'. I said, 'And what are these, O son^{asws} of Rasool-Allah^{saww}?'

³¹² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 14 a

³¹³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 14 b

قَالَ الْوَرَعُ فِي الْخُلُوةِ وَالصَّدَقَةُ فِي الْقِلَّةِ وَالصَّبْرُ عِنْدَ الْمُصِيبَةِ وَالْحِلْمُ عِنْدَ الْغَضَبِ وَالصِّدْقُ عِنْدَ الْخَوْفِ.

He^{-asws} said: 'The piety in solitude, and giving the charity during the scarcity, and the patience during the difficulty, and the forbearance during the anger, and the truthfulness during the fear'.³¹⁴

16- ل، الخصال عن ابن الوليد عن مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَغَيْرِهِ بِإِسْنَادِهِ رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: الْمُؤْمِنُ مَنْ طَابَ مَكْسَبُهُ وَحَسُنَتْ خَلِيقَتُهُ وَصَحَّتْ سِرِّيَّتُهُ وَانْفَقَ الْفَضْلُ مِنْ مَالِهِ وَامْتَسَكَ الْفَضْلُ مِنْ كَلَامِهِ وَكَفَى النَّاسَ مِنْ شَرِّهِ وَأَنْصَفَ النَّاسَ مِنْ نَفْسِهِ.

(The book) 'Al Khisaal' – from Ibn Al Waleed, from Muhammad Al Attar, from Al Ash'ary, from Ahmad Bin Muhammad and someone else, by his chain, raising it to,

'Amir Al-Momineen^{-asws} having said: 'The Momin is one whose earnings are good (Permissible), and his character is good, and secrets are correct, and he spends the surplus of his wealth and withholds the surplus of his talk, and the people are safe from his evil, and he is fair to the people from himself'.³¹⁵

ك، الكافي عن العِدَّةِ عَنِ الْبَرْقِيِّ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُنْذِرِ بْنِ جَنْفَرٍ عَنْ آدَمَ أَبِي الْحَسَنِ الْوَلَوِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع مِثْلَهُ إِلَّا أَنَّ فِيهِ وَكَفَى النَّاسَ شَرَّهُ.

(The book) 'Al-Kafi' – from the number, from Al Barqy, from Ismail Bin Mihran, from Munzir Bin Jayfar, from Adam Abu Al-Hassan Al Luluie,

'From Abu Abdullah^{-asws}, similar to it except in it is: 'And the people are safe from his evil'.³¹⁶

17- ل، الخصال في وصية النبي ص إلى علي ع يا علي بْنَعْبِي أَنْ يَكُونَ لِلْمُؤْمِنِ ثَمَانُ خِصَالٍ وَقَارٌ عِنْدَ الْهَرَاهِرِ وَصَبْرٌ عِنْدَ الْبَلَاءِ وَشُكْرٌ عِنْدَ الرِّجَاءِ وَفُتُوخٌ بِمَا رَزَقَهُ اللَّهُ لَا يَطْلُمُ الْأَعْدَاءَ وَلَا يَتَحَامَلُ لِلْأَصْدِقَاءِ بَدْنُهُ مِنْهُ فِي تَعَبٍ وَ النَّاسُ مِنْهُ فِي رَاحَةٍ.

(The book) 'Al Khisaal' –

'In a bequest of the Prophet^{-saww} to Ali^{-asws}: 'O Ali^{-asws}! It is befitting that there should be eight qualities for the Momin – dignity during the disturbances, and patience during the affliction, and gratefulness during the prosperity, and contentment with whatever Allah^{-azwj} has Graced him. He is not unjust to the enemies, nor does he take sides for the friends. His body is tired from him, and the people are at rest from him'.³¹⁷

³¹⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 15

³¹⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 16 a

³¹⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 16 b

³¹⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 17

18- ل، الخصال عَنْ أَبِيهِ عَنْ مُحَمَّدٍ الْعَطَّارِ وَ أَحْمَدَ بْنِ إِدْرِيسَ مَعَا عَنْ الْأَشْعَرِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِي سَلِيمَانَ الْخُلَوَانِيِّ أَوْ عَنْ رَجُلٍ عَنْهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: صِفَةُ الْمُؤْمِنِ قُوَّةٌ فِي دِينٍ وَ حَزْمٌ فِي لِينٍ وَ إِيْمَانٌ فِي يَقِينٍ وَ حِرْصٌ فِي فِقْهِ وَ نَشَاطٌ فِي هُدًى وَ بُرٌّ فِي اسْتِقَامَةٍ وَ إِعْمَاضٌ عِنْدَ شَهْوَةٍ وَ عِلْمٌ فِي حِلْمٍ وَ شُكْرٌ فِي رَفْقٍ وَ سَخَاءٌ فِي حَقٍّ وَ فَضْدٌ فِي غِنًى وَ تَحَمُّلٌ فِي فَاقَةٍ وَ عَقْمٌ فِي قُدْرَةٍ وَ طَاعَةٌ فِي نَصِيحَةٍ وَ وَرَعٌ فِي رَغْبَةٍ وَ حِرْصٌ فِي جِهَادٍ وَ صَلَاحٌ فِي شُغْلٍ وَ صَبْرٌ فِي شِدَّةٍ وَ فِي الْهَزَاهِرِ وَ قُوْرٌ وَ فِي الْمَكَارِهِ صَبُورٌ وَ فِي الرِّخَاءِ شُكُورٌ

(The book) 'Al Khisaal' – from his father, from Muhammad Al Attar and Ahmad Bin Idrees, both together from Al Ashary, from Al-Hassan Bin Ali, from Abu Suleyman Al Hulwany, or from a man, from him,

'From Abu Abdullah^{asws} having said: 'Description of the Momin is: - Strength in his religion, and wise in leniency, and Eman in certainty, and greed in understanding, and activism in guidance, and righteousness in straightness, and closing the eyes during desire, and knowledge in forbearance, and thankfulness in sustenance, and generosity regarding a right, and moderation in riches, and beautifying in poverty, and pardoning in power, and obedience in an advice, and devoutness in desire, and greed in Jihad, and Salat in pre-occupation, and patience in adversities, and dignity during the disturbances, and patience in abhorrences, and gratefulness in the prosperity.

لَا يَتَعَتَّبُ وَ لَا يَتَكَبَّرُ وَ لَا يَبْغِي وَ إِنْ بَغِيَ عَلَيْهِ صَبَرَ وَ لَا يَقْطَعُ الرَّحِمَ وَ لَيْسَ بِوَاهِنٍ وَ لَا قَظْ غَلِيظٍ وَ لَا يَسْبِقُهُ بَصَرُهُ وَ لَا يَفْضَحُهُ بَطْنُهُ وَ لَا يَغْلِبُهُ قَرْجُهُ وَ لَا يَحْسُدُ النَّاسَ وَ لَا يَقْتَرُ وَ لَا يُبَدِّرُ وَ لَا يُسْرِفُ بَلْ يَقْتَصِدُ يَنْصُرُ الْمَظْلُومَ وَ يَرْحَمُ الْمَسَاكِينَ نَفْسُهُ مِنْهُ فِي عَنَاءٍ وَ النَّاسُ مِنْهُ فِي رَاحَةٍ

He neither backbites, nor is he arrogant, nor rebels and if he is rebelled against, he is patient, he does not cut off the kinship, and he isn't with feebleness nor with harsh words, nor with sickness of his eyes, nor is his belly exposed (large), nor do his private parts overcome him, nor does he envy the people. He is neither stingy, nor squanders, nor is he extravagant, but he is moderate. He helps the oppressed and is merciful to the poor. His self is fatigued from himself while the people are at rest from him.

لَا يَرْغَبُ فِي عِزِّ الدُّنْيَا وَ لَا يَجْزَعُ مِنَ الْمَهَانَةِ لِلنَّاسِ هَمٌّ قَدْ أَقْبَلُوا عَلَيْهِ وَ لَهُ هَمٌّ قَدْ شَعَلَهُ لَا يُرَى فِي حِلْمِهِ نَقْصٌ وَ لَا فِي رَأْيِهِ وَهْنٌ وَ لَا فِي دِينِهِ ضَيَاعٌ يُرْشِدُ مَنْ اسْتَشَارَهُ وَ يُسَاعِدُ مَنْ سَاعَدَهُ وَ يَكْفِي عَنِ الْبَاطِلِ وَ الْحَنَاءِ وَ الْجَهْلِ فَهَذِهِ صِفَةُ الْمُؤْمِنِ.

He does not desire regarding honour of the world, nor is he alarmed from the humiliation of the people, worries keep coming upon him and for him there is one worry which pre-occupies him. No deficiency is seen in his forbearance, nor is there any weakness in his opinion, nor any wastage in his religion. He guides the one who seeks his guidance, and assists the one who seeks his assistance, and he abstains from the falsehood, and the dishonesty, and the ignorance. So these are the qualities of the Momin".³¹⁸

19- ما، الأُمالي للشيخ الطوسي عَنِ الْمُفِيدِ عَنِ ابْنِ فُلُوَيْهِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ ابْنِ عَيْسَى عَنِ ابْنِ مُحَمَّدٍ عَنْ أَبِي وَائِلٍ عَنْ الْحَنَاطِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَرْبَعٌ مَنْ كُنَّ فِيهِ كَمُلَ إِيْمَانُهُ وَ إِنْ كَانَ مِنْ قَرْبِهِ إِلَى قَدَمِهِ دُتُوبٌ لَمْ يَنْقُصْهُ ذَلِكَ وَ هِيَ الصِّدْقُ وَ آدَاءُ الْأَمَانَةِ وَ الْحَيَاءُ وَ حُسْنُ الْخُلُقِ.

(The book) 'Al Amaali' of the Sheykh Al Tusi, from Al Mufeed, from Ibn Qawlawayi, from his father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Abu Wallad Al Hannat,

'From Abu Abdullah^{-asws} having said: 'Four (qualities), one who has these in him, his Eman would be perfect and even if there were sins from his head to his foot, that would not reduce him, and these are – the truthfulness, and giving back the entrustments, and the modesty, and goodly manners''.³¹⁹

20- ما، الأماالي للشيخ الطوسي عن المفيد عن أحمد بن الوليد عن أبيه عن الصفار عن ابن عيسى عن محمد بن عبد الجبار عن الحسن بن محبوب عن أبي أيوب الخزاز عن أبي حمزة الثمالي عن أبي جعفر محمد بن علي ع قال كان أبي علي بن الحسين ع يقول أربع من كن فيه كمل إيمانه و تحبب عنه ذنوبه و لقي ربه و هو عنه راض من وثى لله بما جعل على نفسه للناس و صدق لسانه مع الناس و استخيا من كل قبيح عند الله و عند الناس و حسن خلقة مع أهله.

(The book) 'Amaali' of the Sheykh Al Tusi – from Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Muhammad Bin Abdul Jabbar, from Al-Hassan Bin Mahboub, from Abu Ayoub Al Khazzaz, from Abu Hamza Al Sumali,

'From Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} had said: 'Four (qualities), one who has these in him, his Eman would be perfect, and his sins would be purified from him, and he will meet his Lord^{-azwj} and He^{-azwj} would be Pleased with him – One who fulfills for Allah^{-saww} with what He^{-azwj} has Made to be upon him for the people, and his tongue is truthful with the people, and he is embarrassed from every ugliness in the Presence of Allah^{-azwj} and in the presence of people, and his manners with his family are good''.³²⁰

21- ما، الأماالي للشيخ الطوسي المفيد عن الجعفي عن ابن عقدة عن الحسن بن جعفر عن طاهر بن مدرار عن رزين بن أنس قال سمعت جعفر بن محمد ع يقول لا يكون المؤمن مؤمناً حتى يكون كامل العقل و لا يكون كامل العقل حتى يكون فيه عشر خصال

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Al JIany, from Ibn Uqdah, from Al-Hassan Bin Ja'far, from Tahir Bin Midrar, from Razeyn Bin Anas who said,

'I heard Ja'far^{-asws} Bin Muhammad^{-asws} saying: 'The Momin cannot be a Momin until he happens to be of perfect intellect, and he cannot be of complete intellect until there were to be ten qualities in him: -

الخير منه مأمول و الشر منه مأمون يستقل كثير الخير من نفسه و يستكثر قليل الخير من غيره و يستكثر قليل الشر من نفسه و يستقل كثير الشر من غيره لا يتبرم بطلب الخواص قبله و لا يسأم من طلب العلم عمره

The good from him is hoped for and the evil from him is secured; he belittles the abundant good from himself, and he multiplies the little good from others; and he multiplies the little

³¹⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 19

³²⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 20

evil from himself and belittles the abundant evil from others; he is not stingy with the needs demanded from him; and he does not tired from seeking the knowledge in his lifetime.

الَّذِي أَحَبَّ إِلَيْهِ مِنَ الْعِزِّ وَالْفَقْرَ أَحَبَّ إِلَيْهِ مِنَ الْغِنَى حَسْبُهُ مِنَ الدُّنْيَا قُوتٌ وَالْعَاشِرَةُ وَمَا الْعَاشِرَةُ لَا يَلْقَى أَحَدًا إِلَّا قَالَ هُوَ خَيْرٌ مِنِّي وَأَنْتَقَى

The humiliation is more beloved to him than the honour, and the poverty is more beloved to him than the riches; it suffices him from the world the daily subsistence and the goodly disposition. And what is the goodly disposition? He does not meet anyone except he says, 'He is better than me and more pious'.

إِنَّمَا النَّاسُ رَجُلَانِ رَجُلٌ خَيْرٌ مِنْهُ وَأَنْتَقَى وَآخَرُ شَرٌّ مِنْهُ وَأَذَى فَإِذَا لَقِيَ الَّذِي هُوَ خَيْرٌ مِنْهُ وَأَنْتَقَى تَوَاضَعَ لَهُ لِيَلْحَقَ بِهِ وَإِذَا لَقِيَ الَّذِي هُوَ شَرٌّ مِنْهُ وَأَذَى قَالَ لَعَلَّ شَرَّ هَذَا ظَاهِرٌ وَخَيْرُهُ بَاطِنٌ فَإِذَا فَعَلَ ذَلِكَ عَلَا وَسَادَ أَهْلَ زَمَانِهِ.

But rather, the people are two (types of) men – a man better than him and more pious, and another eviler than him, and lower. So when he meets the one who is better than him and more pious, he humbles to him in order to adhere with him, and when he meets the one who is eviler than him and lower, he says, 'Perhaps the evil of this one is apparent, and his goodness is hidden'. So, when he does that, he will rise and prevail upon the people of his era".³²¹

22- جاء المجالس للمفيد ما، الأماالي للشيخ الطوسي عن المفيض عن ابن قولويه عن أبيه عن سعد عن ابن عيسى عن علي بن الحكم عن أبي سعيد المقماط عن الفضل قال سمعت أبا عبد الله ع يقول لا يكمل إيمان العبد حتى يكون فيه أربع خصال يحسن خلقه و يستخف نفسه و يمسك الفضل من قوله و يخرج الفضل من ماله.

(The books) 'Al Majalis' of Al Mufeed, (and) 'Al Amaali' of the Sheykh Al Tusi – From Al Mufeed, from Ibn Qawlawayya, from his father, from Sa'ad, from Ibn Isa, from Ali Bin Al Hakam, from Abu Saeed Al Qammat, from Al Mfazzal who said,

'I heard Abu Abdullah^{asws} saying: 'The Eman of the servant will not be perfect until there happen to be four qualities in him – his manners would be good, and he would consider himself lightly, and he will withhold from the surplus of his words, and he will extract the surplus of his wealth".³²²

ما، الأماالي للشيخ الطوسي عن جماعة عن أبي الفضل عن جعفر بن محمد العلوي عن علي بن الحسن بن علي بن عمر بن علي بن الحسين بن زيد بن علي عن جعفر بن محمد عن أبيه عن أمير المؤمنين صلوات الله عليهم قال سمعت رسول الله ص يقول المؤمن غر كريم و الفاجر خب ليم و خير المؤمنين من كان مألقة للمؤمنين و لا خير فيمن لا يألف و لا يؤلف

(The book) 'Al Amaali' of the Sheykh Al Tusi – From A group, from Abu Al Mufazzal, from Ja'far Bin Muhammad Al Alawy, from Ali Bin Al-Hassan Bin Ali Bin Umar Bin Ali Bin Al-Husayn, from Al-Husayn Bin Zayd Bin Ali,

³²¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 21

³²² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 22

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, said: 'I^{-asws} heard Rasool-Allah^{-saww} saying: 'The Momin is cherished, honourable, while the immoral is wicked stingy, and the best of the Momineen is one who was sympathetic to the Momineen, and there is no good in the one is neither sympathetic nor do (others come to him for) sympathy'.

قَالَ وَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ شَرَّ النَّاسِ مَنْ يُبْعِضُ الْمُؤْمِنِينَ وَ تُبْغِضُهُ قُلُوبُهُمْ الْمَسَاءُونَ بِالنَّمِيمَةِ الْمُفَرِّقُونَ بَيْنَ الْأَحِبَّةِ الْبَاغُونَ لِلْبِرَاءِ الْعَيْبُ أَوْلَيْكَ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَ لَا يُزَكِّيهِمْ

He^{-asws} said: 'And I^{-asws} heard Rasool-Allah^{-saww} saying: 'Evilest of the people is one who hates the Momineen and their hearts hate him, the walkers with the gossips, the dividers between the beloved ones, the seekers of exposing the faults. They, **nor will Allah Speak to them, nor will He Look at them on the Day of Judgement, nor will He Purify them, [3:77]**'.

ثُمَّ تَلَا ص هُوَ الَّذِي أَيْدَكَ بِنَصْرِهِ وَ بِالْمُؤْمِنِينَ - أَلَفَ بَيْنَ قُلُوبِهِمْ.

Then he^{-saww} recited: **He is the One Who Assisted you with His Help and with the Momineen [8:62] And He United their hearts. [8:63]**"³²³

24- ع، علل الشرائع عَنِ الْحَمِيرِيِّ عَنْ هَارُونَ عَنِ ابْنِ صَدَقَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: قِيلَ لَهُ مَا بَالُ الْمُؤْمِنِ أَحَدُ شَيْءٍ

(The book) 'Ilal Al sharaie' – From Al Himeyri, from Haroun, from Ibn Sadaqa,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, he (the narrator) said, 'It was said to him^{-asws}, 'What is the matter the Momin is sharpest (the most discerning) of the things?'

قَالَ لِأَنَّ عِزَّ الْقُرْآنِ فِي قَلْبِهِ وَ تَحَضُّنَ الْإِيمَانِ فِي صَدْرِهِ وَ هُوَ بَعْدَ مُطِيعٍ لِلَّهِ وَ لِرَسُولِهِ مُصَدِّقٌ

He^{-asws} said: 'Because the love of Quran is in his heart, and the purity of the Eman in his chest, and he, after (this), is obedient to Allah^{-azwj} and to His^{-azwj} Rasool^{-saww}, ratifying'.

قِيلَ فَمَا بَالُ الْمُؤْمِنِ قَدْ يَكُونُ أَشَحَّ شَيْءٍ

It was said, 'So what is the matter the Momin becomes the most careful (in spending) of the things?'

قَالَ لِأَنَّهُ يَكْسِبُ الرِّزْقَ مِنْ حَلَالٍ وَ مَطْلَبُ الْحَالِ عَزِيزٌ فَلَا يُحِبُّ أَنْ يُفَارِقَهُ لِشِدَّةِ مَا يَعْلَمُ مِنْ عُسْرِ مَطْلَبِهِ وَ إِنَّهُ هُوَ سَحَتْ نَفْسُهُ لَمْ يَضَعْهُ إِلَّا فِي مَوْضِعِهِ

He^{-asws} said: 'Because he earns the sustenance from its Permissible and seeks considers the Permissible as dear, so he does not love to separate from it due to the severity of what he

³²³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 23

knows of the difficulty in seeking it, and even though he is generous, he does not place it except in its proper place’.

قِيلَ لَهُ فَمَا بَالُ الْمُؤْمِنِ قَدْ يَكُونُ أَنْكَحَ شَيْءٍ

It was said to him^{-asws}, ‘So what is the matter the Momin happens to be the most marrying of the things?’

قَالَ لِحِفْظِهِ فَرْجَهُ مِنْ فُرُوجِ مَا لَا يَحِلُّ لَهُ وَ لَكِنْ لَا تَمِيلُ بِهِ شَهْوَتُهُ هَكَذَا وَ لَا هَكَذَا فَإِذَا ظَفَرَ بِالْحُلَالِ اكْتَفَى بِهِ وَ اسْتَعَى بِهِ عَنْ غَيْرِهِ

He^{-asws} said: ‘Do to his preserving his private parts from the private parts not Permissible for him, but his desires do not incline with him like this nor like that. When he succeeds with the Permissible, he suffices with it and is needless with it from others.

قَالَ ص إِنَّ قُوَّةَ الْمُؤْمِنِ فِي قَلْبِهِ أَلَّا تَرَوْنَ أَنَّهُ قَدْ تَجِدُونَهُ ضَعِيفَ الْبَدَنِ نَحِيفَ الْجِسْمِ وَ هُوَ يَقُومُ اللَّيْلَ وَ يَصُومُ النَّهَارَ

He^{-saww} said: ‘Strength of the Momin is in his heart’. Don’t you see that you may find him being of a weak body, skinny physique, and he will be standing at night (for Salat) and fasting at daytime?’

وَ قَالَ الْمُؤْمِنُ أَشَدُّ فِي دِينِهِ مِنَ الْجِبَالِ الرَّاسِيَةِ وَ ذَلِكَ أَنَّ الْجِبَالَ قَدْ يُنَحْتُ مِنْهُ وَ الْمُؤْمِنُ لَا يَقْدِرُ أَحَدٌ عَلَى أَنْ يَنْحَتَ مِنْ دِينِهِ شَيْئاً وَ ذَلِكَ لِضَعْفِهِ بِدِينِهِ وَ شِدَّةِ عَلَيْهِ.

And he^{-asws} said: ‘The Momin is stronger in his religion than the tall mountain, and that is because one can chisel out from it, while the Momin, no one is able upon chiselling out anything from his religion, and that is because he is burdened with his religion and is desirous upon it’.³²⁴

25- مع، معاني الأخبار عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ إِسْحَاقَ عَنْ عِيسَى بْنِ عَمْرٍو عَنْ مُوسَى بْنِ الْقَاسِمِ الْعَجَلِيِّ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَقِيَ رَسُولُ اللَّهِ ص يَوْمًا حَارَّةً بَنَ النَّعْمَانِ الْأَنْصَارِيِّ قَالَ لَهُ كَيْفَ أَصْبَحْتَ يَا حَارِثَةُ

(The book) ‘Ma’any Al Akhbar’ – From his father, from Sa’ad, from Ibn Isa, from Musa Bin Al Qasim Al Ijaly, from Safwan Bin Yahya, from Hisham Bin Salim,

‘From Abu Abdullah^{-asws} having said: ‘One day Rasool-Allah^{-saww} met Haris Bin Al-Numan Al-Ansari. He^{-saww} said to him: ‘How have you become, O Haris?’

قَالَ أَصْبَحْتُ يَا رَسُولَ اللَّهِ مُؤْمِناً حَقّاً

He said, ‘O Rasool-Allah^{-saww}! I have become a Momin, truly!’

قَالَ إِنَّ لِكُلِّ إِيْمَانٍ حَقِيْقَةً فَمَا حَقِيْقَةُ إِيْمَانِكَ

He^{-saww} said: 'Surely for every Eman there is a reality, so what is the reality of your Eman?'

قَالَ عَزَمْتُ نَفْسِي عَنِ الدُّنْيَا وَ أَسْهَرْتُ لَيْلِي وَ أَظْمَأْتُ نَهَارِي فَكَأَنِّي بَعْرَشِي رَبِّي وَ قَدْ قَرُبْتُ لِلْحِسَابِ وَ كَأَنِّي بِأَهْلِ الْجَنَّةِ فِيهَا يَتَزَاوَرُونَ وَ أَهْلِ النَّارِ فِيهَا يُعَذَّبُونَ

He said, 'I abstain myself from the world, and I hold vigil in my nights, and I am thirsty in my day. It is as if I am with the Throne of my Lord^{-azwj}, and it has been drawn near for the Reckoning; and it is as if I am with the people of Paradise visiting each other, and people of the Fire being Punished in it'.

فَقَالَ رَسُولُ اللَّهِ ص أَنْتَ مُؤْمِنٌ نَوَّرَ اللَّهُ الْإِيْمَانَ فِي قَلْبِكَ فَأَثْبِتْ بُتْبَتَكَ اللَّهُ

Rasool-Allah^{-saww} said: 'You are a Momin. Allah^{-azwj} has Irradiated the Eman in your heart, so be steadfast. May Allah^{-azwj} Affirm you!'

فَقَالَ لَهُ يَا رَسُولَ اللَّهِ مَا أَنَا عَلَى نَفْسِي مِنْ شَيْءٍ أَخُوفَ مَنِّي عَلَيْهَا مِنْ بَصَرِي فَدَعَا لَهُ رَسُولُ اللَّهِ ص فَذَهَبَ بَصَرُهُ.

He said to him^{-saww}, 'O Rasool-Allah^{-saww}! I am not fearful upon myself from anything more fearful to me than my sight'. So Rasool-Allah^{-saww} supplicated for him, and his sight (ailment) was gone".³²⁵

26- مع، معاني الأخبار عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ الزَّهْرِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ حَرْبِ بْنِ الْحُسَيْنِ الطَّحَّانِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ عَنْ فَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا يَبْلُغُ أَحَدُكُمْ حَقِيْقَةَ الْإِيْمَانِ حَتَّى يَكُونَ فِيهِ ثَلَاثُ خِصَالٍ الْمَوْتُ أَحَبُّ إِلَيْهِ مِنَ الْحَيَاةِ وَ الْفَقْرُ أَحَبُّ إِلَيْهِ مِنَ الْغِنَى وَ الْمَرَضُ أَحَبُّ إِلَيْهِ مِنَ الصِّحَّةِ

(The book) 'Ma'any Al-Akhbar' – From his father, from Sa'ad, from Al Barqy, from Muhammad Bin Ali, from Harb Bin Al Hassan Al Tahhan, from Ibrahim Bin Abdullah, from Fuzeyl Bin Yasaar,

From Abu Ja'far^{-asws} having said: 'Not one of you will reach the reality of Eman until there happens to be three qualities in him – the death would be more beloved to him than the life, and the poverty would be more beloved to him than being rich, and the sickness would be more beloved to him than the good health!'

فَلَنَّا وَ مَنْ يَكُونُ كَذَلِكَ

We said, 'And who can be like that?'

قَالَ كُلُّكُمْ ثُمَّ قَالَ إِنَّمَا أَحَبُّ إِلَيَّ أَحَدِكُمْ مَوْتُ فِي حُبِّنَا أَوْ يَعْيشُ فِي بُعْضِنَا

³²⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 25

He^{-asws} said: 'All of you!' Then he^{-asws} said: 'But rather, which of the two is more beloved to one of you, dying in our^{-asws} love or living in our^{-asws} hatred?'

فَقُلْتُ مَوْتُ وَ اللَّهِ فِي حُبِّكُمْ أَحَبُّ إِلَيْنَا

I said, 'By Allah^{-azwj}! Us dying in your^{-asws} love is more beloved to us!'

قَالَ وَكَذَلِكَ الْفَقْرُ وَالْغِنَى وَالْمَرَضُ وَالصِّحَّةُ قُلْتُ إِي وَ اللَّهِ.

He^{-asws} said: 'And like that is the poverty and the riches, and the sickness and the health'. I said, 'Yes, by Allah^{-azwj}!'³²⁶

27- سن، المحاسن عن أبيه عن الحسن بن سيف عن أخيه علي عن سليمان بن عمر عن أبي عبد الله عن أبيه ع قال: لَا يَسْتَكْمِلُ عَبْدٌ حَقِيقَةَ الْإِيمَانِ حَتَّى يَكُونَ فِيهِ خِصَالٌ ثَلَاثُ التَّقَهُ فِي الدِّينِ وَ حُسْنُ التَّقْدِيرِ فِي الْمَعِيشَةِ وَ الصَّبْرُ عَلَى الرِّزَايَا.

(The book) 'Al-Mahasin' – from his father, from Al Hassan Bin Say, from his brother Ali, from Suleyman Bin Umar,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: 'The servant will not perfect the reality of Eman until there happen to be three qualities in him – the pondering in the religion, and good management in the livelihood, and the patience upon the calamities''.³²⁷

28- سن، المحاسن عن أبيه عن ابن فضال عن عاصم عن أبي حمزة عن عبد الله بن الحسن عن أمه فاطمة بنت الحسين قالت قال رسول الله ص ثَلَاثُ خِصَالٍ مَنْ كُنَّ فِيهِ يَسْتَكْمِلُ خِصَالَ الْإِيمَانِ الَّذِي إِذَا رَضِيَ لَمْ يُدْخِلْهُ رِضَاهُ فِي بَاطِلٍ وَ إِذَا غَضِبَ لَمْ يُخْرِجْهُ غَضَبُهُ مِنَ الْحَقِّ وَ إِذَا قَدَّرَ لَمْ يَتَعَاطَ مَا لَيْسَ لَهُ.

(The book) 'Al-Mahasin' from his father, from Ibn Fazzal, from Aasim, from Abu Hamza, from Abdullah Bin Al Hassan,

'From his mother^{-as} Fatima Bint Al-Husayn^{-as} who said, 'Rasool-Allah^{-saww} said: 'Three qualities, the one who has these in him, will perfect the qualities of Eman which are – when he is happy, his happiness will not enter him into a falsehood, and when he is angry, his anger will not expel him from the truth, and when he is able, he will not take what isn't for him''.³²⁸

بيان الظاهر أن فيه إرسالا لأن فاطمة بنت الحسين ع لم تعهد روايتها عن النبي ص بل لم تلقه و كأنه كان عن فاطمة بنت الحسين عن الحسين كما في الخصال.

³²⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 26

³²⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 27

³²⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 28

Explanation – The apparent is that in it is a chain, because Fatima Bint Al-Husayn^{as} did not take her report from the Prophet^{saww}. She^{as} had not met him^{saww}, and it is as if it was from Fatima Bint Al-Husayn^{as}, from Al-Husayn^{asws}, like what is in (the book) ‘Al-Khisal’.

29- سن، المحاسن روي عن أبي عبد الله ع قال: سِتَّةٌ لَا تَكُونُ فِي مُؤْمِنٍ قِيلَ وَ مَا هِيَ قَالَ الْعُسْرُ وَ التَّكَدُّ وَ اللِّجَاجَةُ وَ الكَذِبُ وَ الحَسَدُ وَ البَغْيُ وَ قَالَ لَا يَكُونُ الْمُؤْمِنُ مُحَارِبًا.

(The book) ‘Al-Mahasin’ – It is reported,

‘From Abu Abdullah^{asws} having said: ‘Six (characteristics) cannot be in a Momin’. It was said, ‘And what are these?’ He^{asws} said: ‘The strictness and the impatience, and the stubbornness, and the lies, and the envy, and the immorality’. And he^{asws} said: ‘The Momin cannot be a warmonger (violent)’’.³²⁹

30- سن، المحاسن عن عبد الرحمن بن حماد الكوفي عن ميسر بن سعيد الفصير الجوهري عن رجل عن أبي عبد الله ع قال: يُعْرَفُ مَنْ يَصِفُ الْحَقَّ بِثَلَاثِ خِصَالٍ يُنْظَرُ إِلَى أَصْحَابِهِ مَنْ هُمْ وَ إِلَى صَلَاتِهِ كَيْفَ هِيَ وَ فِي أَيِّ وَقْتٍ يُصَلِّيَهَا فَإِنْ كَانَ ذَا مَالٍ يُنْظَرُ أَيُّنَ يَصْغُ مَالَهُ.

(The book) ‘Al-Mahasin’ – From Abdul Rahman Bin Hammad Al Kufi, from Muyasir Bin Saeed Al Qaseyr Al Jowhary, from a man,

‘From Abu Abdullah^{asws} having said: ‘The one who describes the truth can be recognised by three characteristics – it would be looked at his companion, who they are, and to his Salat, how it is and in which timings is he praying these. If he was with wealth, it would be looked at where he places (spends) his wealth’’.³³⁰

31- سن، المحاسن عن فضالة عن أبان الأحمر عن ابن سيابة عن أبي الثعمان عن أبي جعفر ع قال قال رسول الله ص أ لَا أُتْبِكُمْ بِالْمُؤْمِنِ الْمُؤْمِنِ مَنْ ائْتَمَنَهُ الْمُؤْمِنُونَ عَلَى أَمْوَالِهِمْ وَ أَمْوَالِهِمْ وَ الْمُسْلِمِ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَ يَدِهِ وَ الْمُهَاجِرِ مَنْ هَجَرَ السَّيِّئَاتِ فَتَرَكَ مَا حَرَّمَ اللَّهُ.

(The book) ‘Al-Mahasin’ – from Fazalat, from Aban Al Ahmar, from Ibn Sayaba, from Abu Al Numan,

‘From Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Shall I^{asws} inform you about the Momin? The Momin is one the (other) Momineen entrust him upon their wealth and their affairs; and the Muslims is one the (other) Muslims are safe from his tongue and his hands; and the emigrant is one who flees the evil deeds, so he neglects whatever Allah^{azwj} had Prohibited’’.³³¹

³²⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 29

³³⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 30

³³¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 31

32- شاء، الإرشاد رُوِيَ عَنْ صَعْصَعَةَ بْنِ صُوحَانَ الْعُبَيْدِيِّ قَالَ: صَلَّى بِنَا أَمِيرُ الْمُؤْمِنِينَ عَ ذَاتَ يَوْمٍ صَلَاةَ الصُّبْحِ فَلَمَّا سَلَّمَ أَقْبَلَ عَلَى الْقِبْلَةِ يُوْجِّهُهُ يَذْكُرُ اللَّهَ لَا يَلْتَفِتُ يَمِينًا وَلَا شِمَالًا حَتَّى صَارَتِ الشَّمْسُ عَلَى حَائِطِ مَسْجِدِكُمْ هَذَا يَعْنِي جَامِعَ الْكُوفَةِ قِيسَ رُمْحٍ

(The book) 'Al Irshad' – It is reported from Sa'sa Bin Sowhan Al Abdy who said,

'One day Amir Al-Momineen^{-asws} prayed the morning Salat with (leading) us. When he^{-asws} had greeted (performed Salaam), he^{-asws} faced towards the Qiblah with his^{-asws} face. He^{-asws} mentioned Allah^{-azwj}, neither turning right nor left, until the sun (shine) came upon a wall of this Masjid of yours, meaning Masjid Al-Kufa, (shadow) a measurement of a spear.

ثُمَّ أَقْبَلَ عَلَيْنَا يُوْجِّهُهُ عَ فَقَالَ لَقَدْ عَاهَدْتُ أَقْوَامًا عَلَى عَهْدِ خَلِيلِي رَسُولِ اللَّهِ صَ وَ إِيَّاهُمْ لَيُرَاحُونَ فِي هَذَا اللَّيْلِ بَيْنَ جَبَاهِهِمْ وَ رُكْبِهِمْ فَإِذَا أَصْبَحُوا أَصْبَحُوا شُعْنًا غُبْرًا بَيْنَ أَعْيُنِهِمْ شِبْهُ رُكْبِ الْمَعَزَى فَإِذَا ذَكَرُوا الْمَوْتَ مَا ذُكِرُوا كَمَا يَمِيدُ الشَّجَرَةُ فِي الرِّيحِ ثُمَّ أَهْمَلْتُ عُيُوثَهُمْ حَتَّى ثُبِلَ ثِيَابُهُمْ

Then he^{-asws} faced towards us with his^{-asws} face. He^{-asws} said: 'I^{-asws} had made a pact with a people based upon the pact of my^{-asws} friend Rasool-Allah^{-saww} and they will be going around during this night between their foreheads and their knees. When they come to the morning, they will be unkept with dust between their eyes, resembling the goat herders. When they remember the death, they stretch like what the tree stretches in the wind, then their eyes fill up until their clothes are dampened'.

ثُمَّ تَهَضَّ عَ وَ هُوَ يَقُولُ كَأَنَّمَا الْقَوْمُ بَاتُوا غَافِلِينَ.

Then he^{-asws} got up and he^{-asws} was saying: 'It is as if the people are spending the night heedless''³³².

قَب، المناقب لابن شهر آشوب قَالَ الْبَاقِرُ عَ إِنَّ اللَّهَ تَعَالَى أَعْطَى الْمُؤْمِنَ الْبَدَنَ الصَّحِيحَ وَ اللَّسَانَ الْفَصِيحَ وَ الْقَلْبَ الصَّرِيحَ وَ كَلَّفَ كُلَّ غَضُوٍّ مِنْهَا طَاعَةً لِذَاتِهِ وَ لِنَبِيِّهِ وَ خَلِيفَتِهِ

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

'Al-Baqir^{-asws} said: 'Allah^{-azwj} the Exalted Gives the Momin the healthy body, and the eloquent tongue, and the honest heart, and Encumbers every limb from it obedience to His^{-azwj} Self, and to His^{-azwj} Prophet^{-saww} and to His^{-azwj} Caliphs^{-asws}.

فَمِنْ الْبَدَنِ الْخِدْمَةُ لَهُ وَ لَهُمْ وَ مِنْ اللَّسَانِ الشَّهَادَةُ بِهِ وَ بِهِمْ وَ مِنَ الْقَلْبِ الطَّمَأْنِينَةُ بِذِكْرِهِ وَ بِذِكْرِهِمْ فَمَنْ شَهِدَ بِاللِّسَانِ وَ أَطْمَأَنَّ بِالْجَنَانِ وَ خَدَمَ بِالْأَرْكَانِ أَنْزَلَهُ اللَّهُ الْجَنَانَ.

So from the body is the serving to Him^{-azwj} and to them^{-asws}, and from the tongue is the testifying with Him^{-azwj} and with them^{-asws}, and from the heart is the tranquillity with His^{-azwj}

³³² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 32

Zikr and their^{-asws} Zikr. So, the one who testifies with the tongue, and is tranquil with the heart, and serves with the limbs, Allah^{-azwj} will Lodge him in the Gardens”.³³³

كِتَابُ صِفَاتِ الشَّيْخَةِ، لِلصَّدُوقِ رَحِمَهُ اللَّهُ عَنِ ابْنِ مَسْرُورٍ عَنِ ابْنِ عَامِرٍ عَنْ عَمِّهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: لَا دِينَ لِمَنْ لَا تَقِيَّةَ لَهُ وَلَا إِيمَانَ لِمَنْ لَا وَرَعَ لَهُ.

The book ‘Sifaat Al Shia’ of Al Sadouq, may Allah^{-azwj} have Mercy on him, from Ibn Aamir, from his uncle, from Ibn Abu Umeyr, from Aban Bin Usman,

‘From Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘There is no religion for the one having no Taqiyyah (dissimulation) for him, nor any Eman for the one having no devoutness (piety) for him’.³³⁴

وَ بِإِسْنَادِهِ عَنْ صَفْوَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّمَا الْمُؤْمِنُ الَّذِي إِذَا غَضِبَ لَمْ يُخْرِجْهُ غَضَبُهُ مِنْ حَقِّهِ وَ الَّذِي إِذَا رَضِيَ لَمْ يُدْخِلْهُ رِضَاؤُهُ فِي بَاطِلٍ وَ الَّذِي إِذَا قَدَّرَ لَمْ يَأْخُذْ أَكْثَرَ مِنْ مَالِهِ.

And by his chain, from Safwan who said,

‘Abu Abdullah^{-asws} said: ‘But rather the Momin is the one, when he is angry, his anger does not expel him from a right, and the one who, when he is happy, his happiness does not enter him into a falsehood, and the one who when he is able, does not take more than his own wealth’.³³⁵

وَ بِإِسْنَادِهِ عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَاءَتْهُ سَيِّئَتُهُ وَ سَرَّتْهُ حَسَنَتُهُ فَهُوَ مُؤْمِنٌ.

And by his chain,

‘From Al-Sadiq^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who is worsened (saddened) by his evil deeds, and is cheered by his good deeds, so he is a Momin’.³³⁶

وَ بِإِسْنَادِهِ عَنْ حَبِيبِ الْوَاسِطِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا أَقْبَحَ بِالْمُؤْمِنِ أَنْ تَكُونَ لَهُ رَقَبَةٌ تُدْلُهُ.

And by his chain, from Habeeb Al Wasity,

³³³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 33

³³⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 34 a

³³⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 34 b

³³⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 34 c

‘From Abu Abdullah^{-asws} having said: ‘How ugly it is with the Momin that there would be for him a neck (someone) disgracing him’’.³³⁷

و بِإِسْنَادِهِ عَنْ حُسَيْنِ بْنِ عَمْرٍو عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْمُؤْمِنَ أَشَدُّ مِنْ زُبْرِ الْحَدِيدِ إِنَّ زُبْرَ الْحَدِيدِ إِذَا دَخَلَ النَّارَ تَغَيَّرَ وَ إِنَّ الْمُؤْمِنَ لَوْ قُتِلَ ثُمَّ نُشِرَ ثُمَّ قُتِلَ لَمْ يَتَغَيَّرْ قَلْبُهُ.

And by his chain, from Husayn Bin Amro,

‘From Abu Abdullah^{-asws} having said: ‘The Momin is stronger than a sheet of iron. When a sheet of iron enters the fire, it changes, and the Momin, even if he were to be killed, then resurrected, then killed, (the beliefs in) his heart will not change’’.³³⁸

35- صِفَاتُ الشَّيْعَةِ، بِإِسْنَادِهِ عَنِ الْمُفَضَّلِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ الْمُؤْمِنِينَ مِنْ أَصْلٍ وَاحِدٍ لَا يَدْخُلُ فِيهِمْ دَاخِلٌ وَ لَا يَخْرُجُ مِنْهُمْ خَارِجٌ مِثْلُهُمْ

(The book) ‘Sifaat Al Shia’ – By his chain, from Al Mufazzal who said,

‘Abu Abdullah^{-asws} said: ‘Allah^{-azwj} Blessed and Exalted Created the Momineen from one origin. No entering one will enter among them nor will one exiting, exit from them. By Allah^{-azwj}!

وَ اللَّهُ مِثْلُ الرَّأْسِ فِي الْجَسَدِ وَ مِثْلُ الْأَصَابِعِ فِي الْكَفِّ فَمَنْ رَأَيْتُمْ يُخَالِفُ ذَلِكَ فَاشْهَدُوا عَلَيْهِ بِتَأْتٍ أَنَّهُ مُنَافِقٌ.

By Allah^{-azwj}! An example (of a Momin is an example) of the head in the body, and an example of the fingers in the palm. So the one you see opposing that, then testify upon him that he is (absolutely) a hypocrite’’.³³⁹

36- صِفَاتُ الشَّيْعَةِ، بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: السَّيِّئَةُ رُبْعُ الْمُؤْمِنِ يَطُولُ فِيهِ لَيْلُهُ فَيَسْتَعِينُ بِهِ عَلَى قِيَامِهِ.

(The book) ‘Sifaat Al Shia’ – By his chain, from muhammad Bin Suleyman Al Daylami,

‘From Abu Abdullah^{-asws} having said: ‘The winter is spring of the Momin. His nights are long in it, so he is assisted by upon his standing (for Salat)’’.³⁴⁰

³³⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 34 d

³³⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 34 e

³³⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 35

³⁴⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 36 a

وَبِإِسْنَادِهِ عَنْ سَعِيدِ بْنِ غَزْوَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ الْمُؤْمِنُ لَا يَكُونُ مُحَارِفًا.

And by his chain, from Saeed Bin Gazwan who said,

‘Abu Abdullah^{-asws} said: ‘The Momin cannot be a distorter’^{.341}

وَبِإِسْنَادِهِ عَنْ صَالِحِ بْنِ هَيْثَمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: ثَلَاثٌ مَنْ كُنَّ فِيهِ اسْتَكْمَلَ خِصَالَ الْإِيمَانِ مَنْ صَبَرَ عَلَى الظُّلْمِ وَكَظَمَ غَيْظَهُ وَاخْتَسَبَ وَعَفَا كَانَ يَمْنُ يَدْخِلُهُ اللَّهُ الْجَنَّةَ وَشَفَّعَ فِي مِثْلِ رَبِيعَةَ وَ مُضَرَ.

And by his chain, from Salih Bin Haysam,

‘From Abu Abdullah^{-asws} having said: ‘Three (qualities), one who has these in him will complete the qualities of Eman – One who is patient upon the injustice, and swallows his anger, and anticipates, and pardons, would be from the ones Allah^{-azwj} will Enter the Paradise, and he will (be able to) intercede like (the numbers of the tribes of) Rabie and Muzar’^{.342}

وَبِإِسْنَادِهِ عَنْ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: لَمْ تَكُونُوا مُؤْمِنِينَ حَتَّى تَكُونُوا مُؤْمِنِينَ وَ حَتَّى تَعُدُّوا نِعْمَةَ الرِّخَاءِ مُصِيبَةً وَ ذَلِكَ أَنَّ الصَّبْرَ عَلَى الْبَلَاءِ أَفْضَلُ مِنَ الْعَافِيَةِ عِنْدَ الرِّخَاءِ.

And by his chain, from Zayd,

‘From Abu Abdullah^{-asws} having said: ‘You will not become Momineen until you become trusted ones, and until you count the bounty of prosperity as a calamity, and that is because the patience upon the afflictions is superior to the good health during the prosperity’^{.343}

وَبِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: إِنَّ الْمُؤْمِنَ مَنْ يَخَافُهُ كُلُّ شَيْءٍ وَ ذَلِكَ أَنَّهُ عَزِيزٌ فِي دِينِ اللَّهِ وَ لَا يَخَافُ مِنْ شَيْءٍ وَ هُوَ عَلَامَةُ كُلِّ مُؤْمِنٍ.

And by his chain,

‘From Abu Abdullah^{-asws} having said: ‘The Momin is the one whom all things fear, and that is because he is cherished in the Religion of Allah^{-azwj} and he does not fear from anything, and it is a sign of every Momin’^{.344}

³⁴¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 36 b

³⁴² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 36 c

³⁴³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 36 d

³⁴⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 36 e

وَبِإِسْنَادِهِ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْمُؤْمِنَ يَخْشَعُ لَهُ كُلُّ شَيْءٍ ثُمَّ قَالَ إِذَا كَانَ مُخْلِصاً لِلَّهِ قَلْبُهُ أَخَافَ اللَّهُ مِنْهُ كُلَّ شَيْءٍ حَتَّى هَوَامُّ الْأَرْضِ وَ سِبَاعُهَا وَ طَيْرُ السَّمَاءِ.

And by his chain, from safsan Al Jammal,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘The Momin, all things humble to him’. Then he^{-asws} said: ‘When he was sincere to Allah^{-azwj} of his heart. Allah^{-azwj} Causes all things to fear from him to the extent vermin of the earth, and its wild animals, and birds of the sky’’.³⁴⁵

37- نَحَجُ، نَحَجُ، نَحَجُ الْبَلَاغَةِ قَالَ ع الْمُؤْمِنُ بِشْرُهُ فِي وَجْهِهِ وَ حُزْنُهُ فِي قَلْبِهِ أَوْسَعُ شَيْءٍ صَدْرًا وَ أَذَلُّ شَيْءٍ نَفْسًا يَكْرَهُ الرِّفْعَةَ وَ يَشْتَأُ السُّمْعَةَ طَوِيلًا عَمُّهُ بَعِيدًا هُمٌّ كَثِيرٌ صَمْتُهُ مَشْعُورٌ وَقْتُهُ شَكُورٌ صَبُورٌ مَعْمُورٌ بِفِكْرَتِهِ صَنِيعٌ بِخَلْقَتِهِ سَهْلٌ الْخَلِيقَةَ لَيْسَ الْعَرِيقَةَ نَفْسُهُ أَصْلَبُ مِنَ الصَّلْدِ وَ هُوَ أَذَلُّ مِنَ الْعَبْدِ.

(The book) ‘Nahj Al Balagah’ –

‘The Momin, his smile is in his face and his grief is in his heart. His chest is the most capacious of things, and his soul is the humblest of thing. He dislikes high position and hates to be famous. His grief is long, his concerns are far-reaching, his silence is a lot, his time is pre-occupied. He is thankful, patient, immersed in his thoughts, attached with his privacy, easy-going manners, soft of temperament. He is stronger than the steel, and he is humbler than the slave’’.³⁴⁶

الْمَجَازَاتُ النَّبَوِيَّةُ، قَوْلُهُ ع مِنْ جُمْلَةِ كَلَامِ الْعِلْمِ خَلِيلُ الْمُؤْمِنِ وَ الْحِلْمُ وَزِيرُهُ وَ الْعَقْلُ دَلِيلُهُ وَ الْعَمَلُ قِيَمُهُ وَ اللَّيْنُ أَخُوهُ وَ الرِّفْقُ وَالِدُهُ وَ الصَّبْرُ أَمِيرُ جُنُودِهِ.

(The book) ‘Al Majazaat Al Nabawiya’ –

‘His^{-asws} words, from a summary of the speech: ‘The knowledge is a friend of the Momin, and the forbearance is his minister, and the intellect is his pointer, and the work is his custodian, and the softness is his brother, and the kindness is his parent, and the patience is a commander of his armies’’.³⁴⁷

الْشِّهَابُ، عَنْهُ ص مِثْلُهُ إِلَّا أَنَّ فِيهِ وَ الْعَمَلُ قَائِدُهُ وَ الْبِرُّ أَخُوهُ.

(The book) ‘Al-Shihab’ – from him^{-saww}, similar to it except in it, ‘And the work is his guide, and the righteousness is his brother’’.³⁴⁸

³⁴⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 36 f

³⁴⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 37

³⁴⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 38 a

³⁴⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 38 b

39- الشَّهَابُ، قَالَ صَ الْمُؤْمِنُ يَسِيرُ الْمُتَوَنَّةَ.

(The book) 'Al-Shihab' – He^{-saww} said: 'The Momin is of little provisions'.³⁴⁹

40- الشَّهَابُ، قَالَ صَ الْمُؤْمِنُ كَيْسٌ فَطِنٌ حَذِرٌ.

(The book) 'Al-Shihab' – He^{-saww} said: 'The Momin is courteous, discerning, cautious'.³⁵⁰

41- الشَّهَابُ، قَالَ صَ الْمُؤْمِنُ إِلْفٌ مَأْلُوفٌ.

(The book) 'Al Shihab' – He^{-saww} said: 'The Momin is friendly and is being friendly with'.³⁵¹

42- الشَّهَابُ، قَالَ صَ الْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى أَنْفُسِهِمْ وَأَمْوَالِهِمْ.

(The book) 'Al Shihab' – He^{-saww} said: 'Then Momin is one the people trust him upon themselves and their wealth'.³⁵²

43- ين، كتاب حسين بن سعيد و النوادر عن مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ وَ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِيَّاكُمْ وَ مَا يُعْتَدَرُ مِنْهُ فَإِنَّ الْمُؤْمِنَ لَا يُبْسِيءُ وَ لَا يُعْتَدِرُ وَ الْمُنَافِقُ يُبْسِيءُ كُلَّ يَوْمٍ وَ يُعْتَدِرُ مِنْهُ.

The book of Husayn Bin saeed, and 'Al Nawadir', from Muhammad Bin Sinan, from Ammar Bin Marwan, and Al-Husayn Bin Al Mukhtar, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Beware of what is to be to be excused from! The Momin neither offends nor apologies, and the hypocrite offends every day and excuses from it'.³⁵³

44- محص، التمهيص عن أَبِي عَبْدِ اللَّهِ ع قَالَ: الْمُؤْمِنُ لَا يَعْلِيهِ فَرْجُهُ وَ لَا يَقْضَحُهُ بَطْنُهُ.

(The book) 'Al Tamhees' –

³⁴⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 39

³⁵⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 40

³⁵¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 41

³⁵² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 42

³⁵³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 43

‘From Abu Abdullah^{-asws} having said: ‘The Momin, his private parts do not overcome him nor does his belly expose him’’.³⁵⁴

45- محص، التمهيص روي أن رسول الله ص قال: لا يكمل المؤمن إيمانه حتى يحتوي على مائة وثلاث خصالٍ فغلٍ وعملٍ ونيةٍ وباطنٍ وظاهرٍ

(The book) ‘Al Tamhees’ –

‘It is reported that Rasool-Allah^{-saww} said: ‘The Momin will not perfect his Eman until he contains one hundred and three qualities, action, and deed, and intention, and hidden, and apparent’.

فقال أمير المؤمنين ع يا رسول الله ص ما المائة وثلاث خصالٍ

And Amir Al-Momineen^{-asws} said: ‘O Rasool-Allah^{-saww}! What are the one hundred and three qualities?’

فقال يا علي من صفات المؤمن أن يكون جوال الفكر جوهري الذكر كثيراً علمه عظيم حلمه جميل المنازعة كريم المراجعة أوسع الناس صدراً وأدغم نفساً ضحكته تبسماً واجتماعه تعلماً

He^{-saww} said: ‘O Ali^{-asws}! From the attributes of the Momin is that he would be wandering of thoughts, substantial of frequent Zikr, his knowledge is a lot, his forbearance is mighty, beautiful of the disputations, honourable of the retractions, most capacious of the people of chest, and their humblest of souls, his laughter is a smile, and getting together with him is a learning.

مذكر الغافل معلم الجاهل لا يؤذي من يؤذي ولا يخوض فيما لا يعنيه ولا يشمت بمصيبة ولا يذكر أحداً بغيبة بريئاً من المحرمات واقفاً عند الشبهات كثير العطاء قليل الأذى

He is a reminder of the heedless, teacher of the ignorant. He does not hurt the one hurting him, nor does he delve into what does not concern him, nor does he gloat over (somebody's) misfortune, nor does he mention anyone with a backbite. He is disavowed from the Prohibitions, aware during the suspicions, frequent of the giving away (and) little of harming.

عوناً للغير وأباً لليتيم بشره في وجهه وحزنه في قلبه متبشراً بقره أخلى من الشهد وأصلد من الصلد لا يكشف سراً ولا يهتك سراً لطيف الحركات خلو المشاهدة كثير العبادة حسن الوقار

He is an assister to the stranger, and father of the orphan. His smile is in his face, but his grief is in his heart, embracer of his poverty, sweeter than the honey, and tougher than the slab. He neither uncovers a secret nor does he violate a veil. Subtle of the movements, nice to witness, frequent of the worship, excellent of the dignity.

³⁵⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 44

لَيْنِ الْجَانِبِ طَوِيلِ الصَّمْتِ خَلِيماً إِذَا جُهِلَ عَلَيْهِ صَبُوراً عَلَى مَنْ أَسَاءَ إِلَيْهِ يُبْجِلُ الْكَبِيرَ وَ يَرْحَمُ الصَّغِيرَ أَمِيناً عَلَى الْأَمَانَاتِ بَعِيداً مِنَ الْخِيَانَاتِ إِلْفُهُ التَّقَى وَ جَلْفُهُ الْحَيَاءُ كَثِيرُ الْخَدَرِ قَلِيلُ الزَّلَلِ

He is soft of the sides (disposition), long of the silence, forbearing when he is ignored, patient upon the one offensive to him. He honours the elder and is merciful to the young, trusted upon the entrustment, distant from the betrayal. His friend is the piety, and his ally is the modesty. He is of a lot of carefulness, little of the slips.

حَرَكَاتُهُ أَدَبٌ وَ كَلَامُهُ عَجَبٌ مُقِيلُ الْعَثَرَةِ وَ لَا يَتَّبِعُ الْعَوْرَةَ وَ قَوِراً صَبُوراً رَضِيئاً شُكُوراً قَلِيلُ الْكَلَامِ صَدُوقُ اللِّسَانِ بَرٌّ مَصُوناً خَلِيماً رَفِيقاً عَفِيفاً شَرِيفاً لَا لَعَانَ وَ لَا كَذَابَ وَ لَا مُعْتَابَ وَ لَا سَبَابَ وَ لَا حَسُودَ وَ لَا بَحِيلَ

His movements are polite, and his speech is amazing, forgiver of stumbles, and he does not pursue the private parts, patient, pleasing, thankful, little of talking, truthful of the tongue, righteous, fortified, forbearing, gentle, chaste, noble. He neither curses, nor lies, nor backbites, nor reviles, not envies, nor stingy.

هَسَّاشاً بَشَاشاً لَا حَسَّاسَ وَ لَا جَسَّاسَ يَطْلُبُ مِنَ الْأُمُورِ أَعْلَاهَا وَ مِنَ الْأَخْلَاقِ أَسْنَاهَا مَشْمُولاً بِحِفْظِ اللَّهِ مُؤَيَّداً بِتَوْفِيقِ اللَّهِ ذَا قُوَّةٍ فِي لِينٍ وَ عَزَمَةٍ فِي يَقِينٍ لَا يَحِيفُ عَلَى مَنْ يُبْغِضُ وَ لَا يَأْتُمُ فِيمَنْ يُحِبُّ

Soft, smiling, neither inquiring, nor spying. He seeks from the matters, its lofty ones, and from the manners, its peak, inclusive in the Protection of Allah^{azwj}, aided by the Inclination of Allah^{azwj}, with strength in softness, and determine in conviction. He is neither unfair to the one he hates, nor does he wrong the one he loves.

صَبُوراً فِي الشَّدَائِدِ لَا يَجُورُ وَ لَا يَغْتَدِي وَ لَا يَأْتِي بِمَا يَشْتَهِي الْفَقْرُ شِعَارُهُ وَ الصَّبْرُ دَنَائِرُهُ قَلِيلُ الْمُتَوَنِّةِ كَثِيرُ الْمُعُونَةِ كَثِيرُ الصِّيَامِ طَوِيلُ الْقِيَامِ قَلِيلُ الْمَنَامِ قَلْبُهُ تَقَى وَ عَمَلُهُ زَكَى إِذَا قَدَّرَ عَقَا وَ إِذَا وَعَدَ وَفَى يَصُومُ رَغْباً وَ يُصَلِّي رَهْباً وَ يُحْسِنُ فِي عَمَلِهِ

He is patient during the adversities, neither tyrannous nor exceeding, nor does he come with what he desires. The poverty is his emblem, and the patience is his jacket. He is of little provision, a lot of assistance, frequent of the Fasting, lengthy of the standing (for the Salat), little of the sleep. His heart is clean, and his deeds are pure, and when he is able, he pardons, and when is promises, he fulfills, he fasts out of desire and prays out of fear, and he is good in his deeds.

كَأَنَّهُ نَاطِرٌ إِلَيْهِ غَضَّ الطَّرْفِ سَخِيَّ الْكَفِّ لَا يَزُدُّ سَائِلاً وَ لَا يَنْخُلُ بِنَائِلٍ مُتَوَاصِلاً إِلَى الْإِخْوَانِ مُتَرَادِفاً لِلْإِحْسَانِ يَرِنُ كَلَامُهُ وَ يُخْرَسُ لِسَانُهُ لَا يَغْرَقُ فِي بُغْضِهِ وَ لَا يَهْلِكُ فِي حُبِّهِ وَ لَا يَقْبَلُ الْبَاطِلَ مِنْ صَدِيقِهِ وَ لَا يَزُدُّ الْحَقَّ عَلَى عَدُوِّهِ

It is as if the onlooker to him closes his eyes. He is generous of palm, neither returning a beggar nor stingy with a winner. He connects (helpful) to the brethren, a reciprocating to the favour. He weighs his words and mutes his tongue. He does not drown in his hatred nor is he destroyed in his love, nor does he accept the falsehood from his friend, nor does he rebut the truth against his enemy.

وَ لَا يَتَعَلَّمُ إِلَّا لِيَعْلَمَ وَ لَا يَعْلَمُ إِلَّا لِيَعْمَلَ قَلِيلًا جَفْدُهُ كَثِيرًا شُكْرُهُ يَطْلُبُ النَّهَارَ مَعِيشَتَهُ وَ يَبْكِي اللَّيْلَ عَلَى خَطِيئَتِهِ إِنْ سَلَكَ مَعَ أَهْلِ الدُّنْيَا كَانَ أَكْثَرُهُمْ وَ إِنْ سَلَكَ مَعَ أَهْلِ الْآخِرَةِ كَانَ أَوْزَعُهُمْ

And he does not learn except to know, nor does he know except to do. Few are his grudges, a lot is his gratefulness. He seeks his livelihood at daytime, and he cries at night upon his mistakes. If he were to travel with people of the world, he would be cleverest of them, and if he were to travel with people of the Hereafter, he would be their most devout.

لَا يَرْضَىٰ فِي كَسْبِهِ بِشُبُهَةٍ وَلَا يَعْمَلُ فِي دِينِهِ بِرُخْصَةٍ يَغْطِفُ عَلَىٰ أَخِيهِ بِزَلَّةٍ وَ يَرْغَىٰ مَا مَضَىٰ مِنْ قَدِيمِ صُحْبَتِهِ.

He is not satisfied with his earning on suspicion, nor does he work in his religion with allowance. He is compassionate to his brother with his slips, and he takes care of what has passed from his old companionship".³⁵⁵

46- نَوَادِرُ الرَّاَوْنَدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِحَارِثِ بْنِ مَالِكٍ كَيْفَ أَصْبَحْتَ فَقَالَ أَصْبَحْتُ وَاللَّهِ يَا رَسُولَ اللَّهِ مِنَ الْمُؤْمِنِينَ

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said to Haris Bin Malik, 'How are you (this) morning?' He said, 'By Allah^{-azwj}, O Rasool-Allah^{-saww}! I have become from the Momineen'.

فَقَالَ رَسُولُ اللَّهِ ص لِكُلِّ مُؤْمِنٍ حَقِيقَةٌ فَمَا حَقِيقَةُ إِيمَانِكَ

Rasool-Allah^{-saww} said: 'For every Momin there is a reality, so what is the reality of your Eman?'

قَالَ أَسَهَرْتُ لَيْلِي وَ أَنْفَقْتُ مَالِي وَ عَزَفْتُ عَنِ الدُّنْيَا وَ كَأَنِّي أَنْظُرُ إِلَى عَرْشِ رَبِّي جَلَّ جَلَالُهُ وَ قَدْ أُبْرِزَ لِلْحِسَابِ وَ كَأَنِّي أَنْظُرُ إِلَى أَهْلِ الْجَنَّةِ فِي الْجَنَّةِ يَتَزَاوَرُونَ وَ كَأَنِّي أَنْظُرُ إِلَى أَهْلِ النَّارِ فِي النَّارِ يَتَعَاوُونَ

He said, 'I stay awake my nights, and I spend my wealth, and I forsook from the world, and it is as if I am looking at the Throne of my Lord^{-azwj}, Majestic is His^{-azwj} Majesty and it has been brought out for the Reckoning, and it is as if I am looking at the people of Paradise in the Paradise visiting each other, and it is as if I am looking at the people of Fire in the Fire, howling (from pain)''.

فَقَالَ رَسُولُ اللَّهِ ص هَذَا عَبْدٌ قَدْ نَوَّرَ اللَّهُ قَلْبَهُ قَدْ أَبْصَرَتْ قَالَتْ

Rasool-Allah^{-saww} said: 'This is a servant, Allah^{-azwj} has Irradiated his heart. You have insight so stick to it'.

فَقَالَ يَا رَسُولَ اللَّهِ اذْخُلْ لِي بِالشَّهَادَةِ فَدَعَا لَهُ فَاسْتَشْهَدَ يَوْمَ النَّامِنِ.

³⁵⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 45

He said, 'O Rasool-Allah^{-saww}! Supplicate for me with (attaining) the martyrdom'. He^{-saww} supplicated for him, and he was martyred on the eighth day".³⁵⁶

47- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن عبد الله بن محمد بن عبيد عن أبي الحسن الثالث ع قال قال أمير المؤمنين ع المؤمن لا يحيف على من يبغض ولا يأثم فيمن يحب وإن بغى عليه صبر حتى يكون الله عز وجل هو المنتصر له.

(The book) 'Al Amaali' of the Sheikh Al Tusi – a group, from Abu Al Mufazzal, from Abdullah Bin Muhammad Bin Ubeyd,

'From Abu Al Hassan^{-asws} the 3rd having said: 'Amir Al-Momineen^{-asws} said: 'The Momin is not unfair to the one he hates, nor does he wrong the one he loves; and if he is rebelled against, he is patient until Allah^{-azwj} Mighty and Majestic, He^{-azwj} would be the Helper to him".³⁵⁷

48- دَعَاؤُ الرَّاوَنْدِيِّ، قَالَ أَبُو عَبْدِ اللَّهِ ع الْمُؤْمِنُ صَبُورٌ فِي الشَّدَائِدِ وَقَوْرٌ فِي الرِّلَازِلِ قَنُوعٌ بِمَا أُوتِيَ لَا يَعْظُمُ عَلَيْهِ الْمَصَائِبُ وَلَا يَحِيفُ عَلَى مُبْغِضٍ وَلَا يَأْتُمُ فِي مُحِبِّ النَّاسِ مِنْهُ فِي رَاحَةٍ وَ النَّفْسِ مِنْهُ فِي شِدَّةٍ.

(The book) 'Dawaat' of Al Rawandy –

'Abu Abdullah^{-asws} said: 'The Momin is patient during the adversities, dignified during the disturbances, content with whatever is given. The calamities are not mighty upon him, nor is he unfair to the hater, nor does he wrong regarding one he loves. The people are in rest from him, and the soul is in severity from him".³⁵⁸

49- نَحَجُ، نَحَجُ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَانَ لِي فِيْمَا مَضَى أَحْ فِي اللَّهِ وَ كَانَ يُعْظِمُهُ فِي عَيْنِي صَعْرُ الدُّنْيَا فِي عَيْنِهِ وَ كَانَ خَارِجاً مِنْ سُلْطَانِ بَطْنِهِ فَلَا يَشْتَهِي مَا لَا يَجِدُ وَ لَا يُكْثِرُ إِذَا وَجَدَ

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen^{-asws} said: 'In what is past there was a brother for me^{-asws} for the Sake of Allah^{-azwj}, and he was magnificent in my^{-asws} eyes (because) the world was insignificant in his eyes, and he was outside from the authority of his belly, so he would not desire what he could not find, nor ask for more when he did find it.

وَ كَانَ أَكْثَرَ دَهْرِهِ صَامِتاً فَإِنْ قَالَ بَدَّ الْقَائِلِينَ وَ نَفَعَ غَلِيلَ السَّائِلِينَ وَ كَانَ ضَعِيفاً مُسْتَضَعِفاً فَإِذَا جَاءَ الْجِدُّ فَهُوَ لَيْثٌ غَادٍ وَ صِلٌ وَادٍ لَا يُدْلِي بِحُجَّةٍ حَتَّى يَأْتِيَ قَاضِياً

³⁵⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 46

³⁵⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 47

³⁵⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 48

And most of his life he was fasting. If he said (something), it would silence the (other) speakers, and he quenched the thirst of the questioners, and he was (physically) weak, weakened. But when the battle came, he would be a lion of a jungle or a serpent of a valley. He did not present evidence with any argument until it would be decisive.

وَكَانَ لَا يَلُومُ أَحَدًا عَلَى مَا لَا يَجِدُ الْعُذْرَ فِي مِثْلِهِ حَتَّى يَسْمَعَ اعْتِدَارَهُ وَكَانَ لَا يَشْكُو وَجَعًا إِلَّا عِنْدَ بُرْثِهِ وَكَانَ يَقُولُ مَا يَفْعَلُ وَلَا يَقُولُ مَا لَا يَفْعَلُ
وَكَانَ إِنْ غَلِبَ عَلَى الْكَلَامِ لَمْ يَغْلِبْ عَلَى الشُّكُوتِ

And he would not blame anyone upon what he could not find the excuse in (a matter) similar to it, until he had heard his excuse, and he would neither complain of pain except during its departure, and he would say what he would do, and he would not say what he would not do, and whenever he was overcome upon the talk, he would not be overcome upon the silence.

وَكَانَ عَلَى مَا يَسْمَعُ أَخْرَصَ مِنْهُ عَلَى أَنْ يَتَكَلَّمَ وَكَانَ إِذَا بَدَّهَ أَمْرَانِ نَظَرَ أَتَاهُمَا أَقْرَبُ إِلَى الْهَوَىٰ فَخَالَفَهُ

And he was more eager upon what listening than he was upon the speaking, and whenever two matters confronted him, he would look at whichever of the two was closer to the desires, so he would oppose it.

فَعَلَيْكُمْ بِهَذِهِ الْخِلَاقِ فَالْزُمُوهَا وَتَنَافَسُوا فِيهَا فَإِنْ لَمْ تَسْتَطِيعُوهَا فَاعْلَمُوا أَنَّ اخْتِذَ الْقَلِيلِ خَيْرٌ مِنْ تَرْكِ الْكَثِيرِ.

Upon you all is to be with these mannerisms, so stick with these and compete in these. If you are not able, then know that taking the little is better than leaving the more".³⁵⁹

وَقَالَ ع لَا يُصَدِّقُ إِيْمَانُ عَبْدٍ حَتَّى يَكُونَ بِمَا فِي يَدِ اللَّهِ سُبْحَانَهُ أَوْثَقَ مِنْهُ بِمَا فِي يَدِهِ.

And he^{-asws} said: 'The Eman of a servant cannot be sincere until he would be more trusting in what is in the Hands of Allah^{-azwj} than with what is in his own hands".³⁶⁰

وَقَالَ ع عَلَامَةُ الْإِيْمَانِ أَنْ تُؤْتِرَ الصِّدْقَ حَيْثُ يَضُرُّكَ عَلَى الْكَذِبِ حَيْثُ يَنْفَعُكَ وَأَنْ لَا يَكُونَ فِي حَدِيثِكَ فَضْلٌ عَنْ عِلْمِكَ وَأَنْ تَتَّقِيَ اللَّهَ فِي حَدِيثِ غَيْرِكَ.

And he^{-asws} said: 'A sign of the Eman is that you prefer the truth where is harms you, over the falsehood (lies) where it will benefit you, and that there should (still) be a surplus of your knowledge in your narrations, and that you fear Allah^{-azwj} in narrating (about) others".³⁶¹

³⁵⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 49 a

³⁶⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 49 b

³⁶¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 49 c

50- **نَحَج، نَحَجِ الْبَلَاغَةُ رُوي أَنَّ صَاحِباً لِأَمِيرِ الْمُؤْمِنِينَ ع يُقَالُ لَهُ هَمَّامٌ كَانَ رَجُلًا عَابِداً فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ صِفْ لِي الْمُتَّقِينَ حَتَّى كَأَنِّي أَنْظُرُ إِلَيْهِمْ**

(The book) 'Nahj Al-Balagh' –

'It is reported that a companion of Amir Al-Momineen^{-asws} called Hamman was a worshipping man. He said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! Describe the pious ones to me^{-asws} until it is as if I am looking at them'.

فَتَنَاقَلَ عَنْ جَوَابِهِ ثُمَّ قَالَ ع يَا هَمَّامُ اتَّقِ اللَّهَ وَ أَحْسِنْ فَإِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَ الَّذِينَ هُمْ مُحْسِنُونَ

He^{-asws} was sluggish (hesitated) in answering him, then he^{-asws} said: 'O Hammam! Fear Allah^{-azwj} and do good deeds, **Surely Allah is with those who are pious and those who are good doers [16:128]**'.

فَلَمْ يَنْتَعِ هَمَّامٌ بِذَلِكَ الْقَوْلِ حَتَّى عَزَمَ عَلَيْهِ قَالَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ ص ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنَّ اللَّهَ سُبْحَانَهُ خَلَقَ الْخَلْقَ حِينَ خَلَقَهُمْ غَنِيًّا عَنْ طَاعَتِهِمْ أَمِنًا مِنْ مَعْصِيَتِهِمْ لِأَنَّهُ لَا تَضُرُّهُ مَعْصِيَةُ مَنْ عَصَاهُ وَ لَا تَنْفَعُهُ طَاعَةُ مَنْ أَطَاعَهُ

Hammam was not content with that word, until he was determined upon it. He said, 'He^{-asws} praised Allah^{-azwj} and extolled upon Him^{-azwj}, and sent Salawaat upon the Prophet^{-saww}, then said: 'As for after, surely Allah^{-azwj} the Glorious Created the creatures when He^{-azwj} Created them, being needless from their obedience, safe from their disobedience, because the disobedience of the one disobeying Him^{-azwj} does not harm Him^{-azwj}, not does the obedience of the one obeying Him^{-azwj}, benefit Him^{-azwj}.

فَقَسَمَ بَيْنَهُمْ مَعَايِشَهُمْ وَ وَضَعَهُمْ مِنَ الدُّنْيَا مَوَاضِعَهُمْ فَالْمَتَّقُونَ فِيهَا هُمْ أَهْلُ الْقَصَائِلِ مُنْطَفِئُهُمُ الصَّوَابُ وَ مَلْبَسُهُمُ الْإِقْبَصَادُ وَ مَشْيُهُمُ التَّوَاضُّعُ عَضُّوا أَنْبَارَهُمْ عَمَّا حَرَّمَ اللَّهُ عَلَيْهِمْ وَ وَقَفُوا أَسْمَاعَهُمْ عَلَى الْعِلْمِ النَّافِعِ

He^{-azwj} Apportioned between them their livelihoods and Placed them from the world in their places. The pious ones in it, they are the people of merits. Their talk is correct, and their apparels are moderate, and their lives are humble. They close their eyes from whatever Allah^{-azwj} has Prohibited unto them, and they pause their hearing upon the beneficial knowledge.

لَهُمْ نُزُلَتْ أَنْفُسُهُمْ مِنْهُمْ فِي الْبَلَاءِ كَالَّذِي نُزِلَتْ فِي الرَّخَاءِ لَوْ لَا الْأَجَلُ الَّذِي كَتَبَ اللَّهُ عَلَيْهِمْ لَمْ تَسْتَقِرَّ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ طَرَفَةً عَيْنٍ شَوْقًا إِلَى الثَّوَابِ وَ خَوْفًا مِنَ الْعِقَابِ

They dwell themselves in the afflictions like the one who dwells in the prosperity. Had it not been for the term (death) which Allah^{-azwj} has Decreed upon them, their souls would not have settled in their bodies for the blink of an eye out of desire to the Rewards and fear from the Punishments.

عَظُمَ الْخَالِقُ فِي أَنْفُسِهِمْ فَصَغُرَ مَا دُونَهُ فِي أَعْيُنِهِمْ فَهُمْ وَ الْجَنَّةُ كَمَنْ قَدْ رَأَاهَا فَهُمْ مُنْعَمُونَ وَ هُمْ وَ النَّارُ كَمَنْ قَدْ رَأَاهَا فَهُمْ مُعَذَّبُونَ

The Creator is Mighty within themselves, so whatever is besides it, is small in their eyes. They and the Paradise are like the one who has seen it and enjoying in it, while they and the Fire are like the one who has seen it and they are being Punished in it.

فُلُوبُهُمْ حَزُونَةٌ وَ شُرُورُهُمْ مَأْمُونَةٌ أَجْسَادُهُمْ خَفِيفَةٌ وَ حَاجَاتُهُمْ خَفِيفَةٌ وَ أَنْفُسُهُمْ عَفِيفَةٌ صَبَرُوا أَيَّامًا قَصِيرَةً أَعْقَبَتْهُمْ رَاحَةً طَوِيلَةً تِجَارَةٌ مَرْجُوءَةٌ بِسَرَّهَا لَهُمْ رُحْمٌ أَرَادَتْهُمْ الدُّنْيَا فَلَمْ يُرِيدُوهَا وَ أَسْرَتْهُمْ فَقَدُوا أَنْفُسَهُمْ مِنْهَا

Their hearts are aggrieved, and their evils (the people) are secure from it; their bodies are thin, and their needs are light, and their souls are chaste. They are patient for a few days, their consequences is a lengthy rest, being a profitable trade. Their Lord^{-azwj} has Eased for them. The world wants them, but they do not want it, and it has made captives of them, so they are ransoming themselves from it.

أَمَّا اللَّيْلُ فَصَافُونَ أَقْدَامَهُمْ تَالِينَ لِأَجْزَاءِ الْقُرْآنِ يُرْتَلُّونَهُ تَرْتِيلًا يُحْزِنُونَ بِهِ أَنْفُسَهُمْ وَ يَسْتَنْبِطُونَ بِهِ دَوَاءَ دَائِهِمْ

As for the night, they are rowing their feet reciting segments of the Quran, reciting it distinctively, grieving themselves with it and preferring with it as a medication for their ailments.

فَإِذَا مَرُّوا بِآيَةٍ فِيهَا تَشْوِيقٌ رَكَنُوا إِلَيْهَا طَمَعًا وَ تَطَلَّعَتْ نُفُوسُهُمْ إِلَيْهَا شَوْقًا وَ ظَنُّوا أَنَّهَا نُصِبَ أَعْيُنُهُمْ وَ إِذَا مَرُّوا بِآيَةٍ فِيهَا تَخْوِيفٌ أَصْغَوْا إِلَيْهَا مَسَامِعَ فُلُوبِهِمْ وَ ظَنُّوا أَنَّ زَفِيرَ جَهَنَّمَ وَ شَهيقَهَا فِي أُصُولِ آدَانِهِمْ

Whenever they pass by a Verse wherein is yearning (for Paradise) in it, they incline to it eagerly and notify their souls to it out of desire, and they thing it has been set up in (front of) their eyes; and whenever they pass by a Verse wherein is a scare, they listen to it with the ears of their heart and thing that it is an exhalation of Hell and its inhalation in the roots of their ears.

فَهُمْ حَائِثُونَ عَلَى أَوْسَاطِهِمْ مُقْتَرِشُونَ لِحَبَائِهِمْ وَ أَكْفِهِمْ وَ رُكْبِهِمْ وَ أَطْرَافِ أَقْدَامِهِمْ يَطْلُبُونَ إِلَى اللَّهِ تَعَالَى فَكَأَنَّ رِقَائِهِمْ

They are bending from their waists, laying down their foreheads, and their palms, and their knees, and sides of their feet, seeking to Allah^{-azwj} the Exalted to liberate their necks.

وَ أَنَا النَّهَارُ فَخَلَمَاءُ غُلَمَاءُ أَبْرَارٌ أَتَقِيَاءُ قَدْ بَرَّاهُمْ الْخَوْفُ بَرِّي الْقِدَاحِ يَنْظُرُ إِلَيْهِمُ النَّاطِرُ فَيَحْسِبُهُمْ مَرْضَى وَ مَا بِالْقَوْمِ مِنْ مَرَضٍ وَ يَقُولُ قَدْ خُولِطُوا وَ لَقَدْ خَالَطَهُمْ أَمْرٌ عَظِيمٌ

And as for the day, they are forbearing, scholarly, righteous, pious. The fear has made them (thin) like the arrows. The beholder looks at them, he reckons them as being sick, and there is no sickness with the people, and he says, 'They are lost in imagination!', and they are imagining a mighty matter.

لَا يَرْضَوْنَ مِنْ أَعْمَالِهِمُ الْقَلِيلَ وَ لَا يَسْتَكْبِرُونَ الْكَثِيرَ فَهُمْ لِأَنْفُسِهِمْ مَتَّهِمُونَ وَ مِنْ أَعْمَالِهِمْ مُشْفِقُونَ وَ إِذَا رُكِّي أَحَدٌ مِنْهُمْ خَافَ بِمَا يُقَالُ لَهُ فَيَقُولُ أَنَا أَعْلَمُ بِنَفْسِي مِنْ غَيْرِي وَ رَبِّي أَعْلَمُ مِنِّي بِنَفْسِي اللَّهُمَّ لَا تُؤَاخِذْنِي بِمَا يَقُولُونَ وَ اجْعَلْنِي أَفْضَلَ بِمَا يَطْنُونَ وَ اغْفِرْ لِي مَا لَا يَعْلَمُونَ

They are not pleased from their little deeds nor are they considering the many deeds as a lot. So they are blaming themselves and are fearful from their deeds; and whenever one of them fears from what is said to him (in high regard), he says, 'I am more knowing with myself than others are, and my Lord^{-azwj} is more Knowing than I am with myself. O Allah^{-azwj}! Do not seize

me with what they are saying, and Make me to be superior than what they are thinking, and Forgive for me what they are not knowing’.

فَمِنْ عَلَامَةِ أَخَذِهِمْ أَنْكَ تَرَى لَهُ قُوَّةً فِي دِينٍ وَ حَزْمًا فِي لِينٍ وَ إِيمَانًا فِي يَقِينٍ وَ حِرْصًا فِي عِلْمٍ وَ عِلْمًا فِي حِلْمٍ وَ قَصْدًا فِي غَيٍّ وَ حُشُوعًا فِي عِبَادَةٍ وَ تَحُمُّلاً فِي فَاقَةٍ وَ صَبْرًا فِي شِدَّةٍ وَ طَلَبًا فِي حَلَالٍ وَ نَشَاطًا فِي هُدًى وَ تَحُجْجًا عَنْ طَمَعٍ

From a sign of one of them is that you will see for him having strength in religion, and determination in softness, and Eman in certainty, and eagerness regarding knowledge, and knowledge during forbearance, and moderation during riches, and humbleness in worship, and gracefulness in destitution, and patience in adversities, and seeking regarding the Permissible, and active in guidance, and fleeing from greed.

يَعْمَلُ الْأَعْمَالَ الصَّالِحَةَ وَ هُوَ عَلَى وَجَلٍ يُحْسِي وَ هُمُّهُ الشُّكْرُ وَ يُصْبِحُ وَ هُمُّهُ الذِّكْرُ يَبِيتُ خَدِيراً وَ يُصْبِحُ فَرِحاً خَدِيراً لِمَا خَدَّرَ مِنَ الْعُقْلَةِ وَ فَرِحاً بِمَا أَصَابَ مِنَ الْفَضْلِ وَ الرَّحْمَةِ

He does the righteous deeds, and he is upon fear. In the evening and his concern would be the thanking (Allah^{-azwj}), and in the morning and his concern would be the Zikr. He spends the night cautiously and in the morning he is happy. Cautious due to what he has been careful from being heedless, and happiness with what he has achieved from the Grace and the Mercy.

إِنْ اسْتَصْعَبَتْ عَلَيْهِ نَفْسُهُ فِيمَا تَكَرَّرَ لَمْ يُعْطِهَا سُؤْلَهَا فِيمَا تُحِبُّ قُرَّةَ عَيْنِهِ فِيمَا لَا يَزُولُ وَ زَهَادَتُهُ فِيمَا لَا يَنْقُي يَمْرُجُ الْحِلْمَ بِالْعِلْمِ وَ الْقَوْلَ بِالْعَمَلِ

If his soul is difficult upon him regarding what it dislikes, he will not grant its request in what it loves. The delight of his eyes is in what does not decline and his ascetism regarding what will not last. He mixes the forbearance with the knowledge, and the word with the action.

تَرَاهُ قَرِيباً أَمَلُهُ قَلِيلًا زَلَّهُ خَاشِعاً قَلْبُهُ قَانِعَةً نَفْسُهُ مَنُوراً أَكَلَهُ سَهْلاً أَمْرُهُ خَرِيراً دِينُهُ مَيْتَةً شَهْوَتُهُ مَكْطُومَةً غَيْظُهُ الْحَزِيزُ مِنْهُ مَأْمُومٌ وَ الشَّرُّ مِنْهُ مَأْمُونٌ إِنْ كَانَ فِي الْغَافِلِينَ

You will see him of short-term hopes, little slips, humbling his heart, his soul content, small are his meals, simple are his affairs, protective of his religion. His desires are dead, swallowing his anger, the good from him is hoped for, and the evil from him is felt safe from.

كُتِبَ فِي الذَّاكِرِينَ وَ إِنْ كَانَ فِي الذَّاكِرِينَ لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ يَغْفُو عَنْ ظَلَمِهِ وَ يُعْطِي مَنْ حَزَمَهُ وَ يَصِلُ مَنْ قَطَعَهُ

He is written to be among the mindful, and if he was among the mindful, he would not be written as being from the heedless ones. He pardons the ones who are unjust to him, and gives to the one who deprives him, and he connects with the one who cuts him off.

بَعِيداً فُحْشُهُ لَيْتاً قَوْلُهُ غَائِباً مُنْكَرُهُ حَاضِراً مَعْرُوفُهُ مُقْبِلاً خَيْرُهُ مُدْبِراً شَرُّهُ فِي الزَّلَازِلِ وَثَقُورٍ وَ فِي الْمَكَارِهِ صَبُورٍ وَ فِي الرِّخَاءِ شُكُورٍ

Remote is his immorality, soft are his words, absent is his evil, present is his act of kindness. His good is facing him and his evil has turned away. During the disturbances he is dignified, and during the adversities he is patient, and during the prosperity he is thankful.

لَا يَحِيفُ عَلَى مَنْ يُبْغِضُ وَلَا يَأْتُمُ فِيمَنْ يُحِبُّ يَعْتَرِفُ بِالْحَقِّ قَبْلَ أَنْ يُشْهَدَ عَلَيْهِ لَا يُضِيعُ مَا اسْتُخْفِظَ وَلَا يَنْسَى مَا ذُكِّرَ وَلَا يُنَابِرُ بِالْأَلْقَابِ وَلَا يُضَارُّ بِالْجَارِ وَلَا يَشْمَتُ بِالْمَصَائِبِ وَلَا يَدْخُلُ فِي الْبَاطِلِ وَلَا يَخْرُجُ مِنَ الْحَقِّ

He is not unfair to the one he hates, nor does he sin regarding the one he loves. He acknowledges with the truth before he testifies upon it. He does not waste what he is given to preserve, nor does he forge what he is reminded of, nor does he insult with the nicknames, nor is he harmful with the neighbour, nor does he gloat (over others) with the calamities, nor does he enter into the falsehood, nor does he come out from the truth.

إِنْ صَمَتَ لَمْ يَغُمَّهُ صَمْتُهُ وَإِنْ ضَحِكَ لَمْ يَغْلُ صَوْتُهُ وَإِنْ بُغِيَ عَلَيْهِ صَبَرَ حَتَّى يَكُونَ اللَّهُ هُوَ الَّذِي يَنْتَقِمُ لَهُ

If he is silent, his silence does not sadden him, and if he laughs, he does not raise his voice high, and if he is rebelled against, he is patient until Allah^{-azwj} happens to be the One^{-azwj} Who Avenges for him.

نَفْسُهُ مِنْهُ فِي عَنَاءٍ وَالنَّاسُ مِنْهُ فِي رَاحَةٍ أَنْعَبَ نَفْسَهُ لِأَخْرَجَتْهُ وَأَرَاحَ النَّاسَ مِنْ نَفْسِهِ بُعِدَهُ عَنْ تَبَاعَدَ عَنْهُ زُهْدٌ وَنَزَاهَةٌ وَدُنُوهُ بِمَنْ دَنَا مِنْهُ لِينٌ وَرَحْمَةٌ لَيْسَ تَبَاعُدُهُ بِكِبَرٍ وَعَظَمَةٍ وَلَا دُنُوهُ بِمَكْرٍ وَخَدِيعَةٍ

His self is in tiredness from him while the people are in rest from him. He fatigues his self for the Hereafter and the people are at rest from him. His distancing from the one he distances from is due to ascetism and purification, and his drawing closer from the ones he draws closer to is due to gentleness and mercy. His distances is not due to arrogance nor is his drawing closer due to a plot and deception’.

قَالَ فَصَعِقَ هَمَامٌ صَعَقَةً كَانَتْ نَفْسُهُ فِيهَا فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ أَمَا وَاللَّهِ لَقَدْ كُنْتُ أَخَافُهَا عَلَيْهِ

He (the narrator) said, ‘Hammad was stunned with a swoon, and lost his soul during it. Amir Al-Momineen^{-asws} said: ‘But, by Allah^{-azwj}! I^{-asws} feared it upon him’.

ثُمَّ قَالَ هَكَذَا تَصْنَعُ الْمَوَاعِظُ الْبَالِغَةُ بِأَهْلِهَا

Then he^{-asws} said: ‘This is what the far-reaching preaching does with its people’.

فَقَالَ لَهُ قَائِلٌ فَمَا بَالُكَ أَنْتَ يَا أَمِيرَ الْمُؤْمِنِينَ

A speaker said to him^{-asws}, ‘So what is the matter with you^{-asws}, O Amir Al-Momineen^{-asws}?’ (i.e., how come you^{-asws} are not fainting and dying)

فَقَالَ عَ وَنُحْكُ إِنَّ لِكُلِّ أَجَلٍ وَفْتًا لَا يَعْذُوهُ وَ سَبَبًا لَا يَتَجَاوَزُهُ فَمَهْلًا لَا تَعُدُّ لِمِثْلِهَا فَإِنَّمَا نَفَثَ الشَّيْطَانُ عَلَى لِسَانِكَ.

He^{-asws} said: ‘Woe be to you! For every term (death) there is a time which cannot be exceeded, and a cause which cannot be surpassed. So do not repeat to the likes of it (this question), for rather the Satan^{-la} has blown upon your tongue’.³⁶²

³⁶² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 50

و روي يترلوها فالضمير لأجزاء القرآن وَ رَتَّلَ الْقُرْآنَ تَرْتِيلاً أي أحسن تأليفه وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ حَفِظَ الْوُفُوفَ وَ أَدَاءَ الْحُرُوفِ.

Note: - And it is reported, reciting it distinctively, the segments of the Quran - **and recite the Quran distinctively [73:4]** – i.e., its best composition. And from Amir Al-Momineen^{-asws}: ‘It is preserving the pauses and fulfilling the letters’.

51- لي، الأماالي للصدوق ابن الوليد عن الصفار عن علي بن حسان عن عمه عبد الرحمن بن كثير الهاشمي عن جعفر بن محمد عن أبيه ع قال: قام رجل من أصحاب أمير المؤمنين ع يُقال له همام وكان عابداً فقال له يا أمير المؤمنين صف لي المتقين حتى كأني أنظر إليهم

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Al Waleed, from Al Saffaar, from Ali Bin Hassan, from his uncle Abdul Rahman Bin Kaseer Al Hashimy,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: ‘A man from the companions of Amir Al-Momineen^{-asws} called Hammam, stood up, and he was a worshipper. He said to him^{-asws}, ‘O Amir Al-Momineen^{-asws}! Descried the pious ones to me until it is as if I am looking at them’.

فَتَنَاقَلَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ عَنْ جَوَابِهِ ثُمَّ قَالَ لَهُ وَيْحَكَ يَا هَمَّامُ اتَّقِ اللَّهَ وَ أَحْسِنْ فَإِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَ الَّذِينَ اتَّقَوْا هُمْ الْمُحْسِنُونَ

Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, hesitated from answering him. Then he^{-asws} said to him: ‘Woe be to you, O Hammam! Fear Allah^{-azwj} and do good deeds. **Surely Allah is with those who are pious and those who are good doers [16:128]**’.

فَقَالَ هَمَّامُ يَا أَمِيرَ الْمُؤْمِنِينَ أَسْأَلُكَ بِالَّذِي أَكْرَمَكَ بِمَا حَصَّكَ بِهِ وَ حَبَاكَ وَ فَضَّلَكَ بِمَا آتَاكَ وَ أَعْطَاكَ لَمَّا وَصَفْتَهُمْ لِي

Hammam said, ‘O Amir Al-Momineen^{-asws}! I ask you, by the One^{-azwj} Who Honoured you with what you^{-asws} have been specialised with and Bestowed you^{-asws}, and Merited you^{-asws} with what He^{-azwj} Gave you^{-asws} and Granted you^{-asws}, please describe them to me!’

فَقَامَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَأَيْمَأَ عَلَى قَدَمَيْهِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ وَ آلِهِ ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْخَلْقَ حَيْثُ خَلَقَهُمْ غَنِيّاً عَنْ طَاعَتِهِمْ أَمِناً لِمَعْصِيَتِهِمْ لِأَنَّهُ لَا تَضُرُّهُ مَعْصِيَةُ مَنْ عَصَاهُ مِنْهُمْ وَ لَا تَنْفَعُهُ طَاعَةُ مَنْ أَطَاعَهُ مِنْهُمْ

Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, stood up, standing upon his^{-asws} feet. He^{-asws} praised Allah^{-azwj} and extolled upon Him^{-azwj} and sent Salawaat upon the Prophet^{-saww} and his^{-saww} Progeny^{-asws}, then said: ‘As for after, surely Allah^{-azwj} Mighty and Majestic Created the creatures when He^{-azwj} Created them, is needless from their obedience, safe from their disobedience, because a disobedience of the ones from them disobeying Him^{-azwj} does not harm Him^{-azwj}, nor does it benefit Him^{-azwj}, the obedience of the ones from them obeying Him^{-azwj}!

وَ قَسَمَ بَيْنَهُمْ مَعَاشَهُمْ وَ وَضَعَهُمْ فِي الدُّنْيَا مَوَاضِعَهُمْ وَ إِنَّمَا أَهْبَطَ اللَّهُ آدَمَ وَ حَوَّاءَ ع مِنَ الْجَنَّةِ عُقُوبَةً لِمَا صَنَعَا حَيْثُ نَهَاها فَخَالَفَا وَ أَمَرُها فَعَصَيَا

And He^{-azwj} Apportioned their livelihoods between them and Placed them in the world in their places. And rather, Allah^{-azwj} Sent down Adam^{-as} and Hawwa^{-as} from the Paradise as a Punishment for what they^{-as} had done, when He^{-azwj} had Forbidden them, but they^{-as} opposed Him^{-azwj}, and He^{-azwj} Commanded them^{-as}, but they^{-as} disobeyed Him^{-azwj}.

فَالْمُتَّقُونَ فِيهَا هُمْ أَهْلُ الْفَضَائِلِ مُنْطَفِعُهَا الصَّوَابُ وَ مُلْبَسُهُمُ الْإِفْتِصَادُ وَ مَشْيُهُمُ التَّوَاضُّعُ خَشَعُوا لِلَّهِ عَزَّ وَ جَلَّ بِالطَّاعَةِ فَتَهَبَّوْا فَهُمْ غَاضُونَ أَبْصَارَهُمْ عَمَّا حَرَّمَ اللَّهُ عَلَيْهِمْ وَاقْفَيْنِ أَسْمَاعَهُمْ عَلَى الْعِلْمِ

The pious ones in it, they are the people of merit. Their talk is correct, and their clothing is moderate, and their walk is humble, humbling to Allah^{-azwj} Mighty and Majestic with the obedience, so they are rising up. They close their eyes from whatever Allah^{-azwj} has Prohibited unto them, pausing their hearing upon the knowledge.

نُزِلَتْ أَنْفُسُهُمْ مِنْهُمْ فِي الْبَلَاءِ كَالَّتِي نُزِلَتْ مِنْهُمْ فِي الرَّحَاءِ رِضًا مِنْهُمْ عَنِ اللَّهِ بِالْقَضَاءِ وَ لَوْ لَا الْأَجَالَ الَّتِي كُتِبَتْ عَلَيْهِمْ لَمْ تَسْتَقَرَّ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ طَرَفَةً عَيْنٍ شَوْقًا إِلَى الثَّوَابِ وَ خَوْفًا مِنَ الْعِقَابِ

They dwell themselves from them in the affliction like the one from them who dwells in the prosperity, there is pleasure from them about Allah^{-azwj} with the Decree, and had it not been for the death which have been Decreed upon them, their souls would not have settled in their bodies for the blink of an eye out of desire for the Rewards and fear from the Punishments.

عَظُمَ الْخَالِقُ فِي أَنْفُسِهِمْ وَ وُضِعَ مَا دُونَهُ فِي أَعْيُنِهِمْ فَهُمْ وَ الْجَنَّةُ كَمَنْ رَأَاهَا فَهُمْ فِيهَا مُتَكَبِّرُونَ وَ هُمْ وَ الدَّارُ كَمَنْ رَأَاهَا فَهُمْ فِيهَا مُعَدُّنُونَ

The Creator is Mighty withing their selves, and whatever is beside Him^{-azwj} is lowly in their eyes. So they and the Paradise are like the one who sees it, they being reclining therein, and they and the House (Fire) are like the one who sees it and they are being Punished in it.

فُلُوبُهُمْ مَحْزُونَةٌ وَ سُرُورُهُمْ مَأْمُونَةٌ وَ أَجْسَادُهُمْ خَفِيفَةٌ وَ حَوَائِجُهُمْ خَفِيفَةٌ وَ أَنْفُسُهُمْ عَفِيفَةٌ وَ مَثُوبَتُهُمْ مِنَ الدُّنْيَا عَظِيمَةٌ صَبَرُوا أَيَّامًا قَصَارًا أَعْقَبَتْهُمْ رَاحَةً طَوِيلَةً تِجَارَةً مُرْجَحَةً يَسَّرَهَا لَهُمْ رَبُّ كَرِيمٌ أَرَادَهُمُ الدُّنْيَا فَلَمْ يُرِيدُوهَا وَ طَلَبَتْهُمْ فَأَعْجَزُوهَا

Their hearts are grieving and their evils (others are) safe, and their bodies are slim, and their needs are light, and their souls are chaste, and their provisions in the world are mighty. They are patient for few day, their consequences are lengthy rest, being a profitable trade. The Benevolent Lord^{-azwj} Eases for them. The world wants them, but they do not want it, and it seeks them, but they frustrate it.

أَمَّا اللَّيْلُ فَصَافُونَ أَقْدَامَهُمْ تَالِينَ لِأَجْزَاءِ الْقُرْآنِ يُرْتَلُّونَهُ تَرْتِيلًا يُحْزِنُونَ بِهِ أَنْفُسَهُمْ وَ يَسْتَبِرُّونَ بِهِ وَ يَهِيحُ أَحْزَانُهُمْ بُكَاءٌ عَلَى ذُنُوبِهِمْ وَ وَجَعَ كُلُّهُمْ جِرَاحِهِمْ

As for the night, they row their feet reciting segments of the Quran, reciting it distinctively, grieving their selves with it, and they are being irradiated with it, and their grieving is agitated by crying upon their sins and the pain of their wounds.

وَ إِذَا مَرُّوا بِآيَةٍ فِيهَا خَوْفٌ أَصْعَوْا إِلَيْهَا مَسَامِعَ قُلُوبِهِمْ وَ أَبْصَارُهُمْ فَافْشَعَرَتْ مِنْهَا جُلُودُهُمْ وَ وَجَلَتْ مِنْهَا قُلُوبُهُمْ فَظَنُّوا أَنَّ صَهِيلَ جَهَنَّمَ وَ زَفِيرَهَا وَ شَهيقَهَا فِي أَصُولِ آذَانِهِمْ

And whenever they pass by a Verse wherein is a scare, they listen to it with the ears of their hearts and their sights, so their skin hair stands from it and their hearts are fearful from it. They think that it is a groaning of Hell, and its exhalation and its inhalation in the roots of their ears.

وَ إِذَا مَرُّوا بِآيَةٍ فِيهَا تَشْوِيقٌ رَكَنُوا إِلَيْهَا طَمَعًا وَ تَطَلَّعَتْ أَنْفُسُهُمْ إِلَيْهَا شَوْقًا وَ ظَنُّوا أَنَّهَا نُصَبٌ أَعْيُنُهُمْ جَائِنٌ عَلَى أَوْسَاطِهِمْ مُجْدُونَ جَبَّارًا عَظِيمًا مُفْتَرِّشِينَ جِبَاهَهُمْ وَ أَكْمَهُمْ وَ رَكَبَهُمْ وَ أَطْرَافَ أَقْدَامِهِمْ تَجْرِي دُمُوعُهُمْ عَلَى خُدُودِهِمْ يَجْأُرُونَ إِلَى اللَّهِ فِي فَكَاكٍ رِقَاجِهِمْ

And whenever they pass by a Verse wherein is a desire, they incline to it eagerly and notify their souls to it out of yearning, and they thing it is set up in (front of) their eyes. They are kneeling upon their waists glorifying the Mighty Subduer, laying down their foreheads, and their palms, and their knees, and ends of their feet. Their tears flow upon their cheeks sheltering to Allah^{-azwj} to liberate their necks (from the Fire).

أَمَّا النَّهَارُ فَحُكَمَاءُ عُلَمَاءُ بَرَزَتْ أَتْقِيَاءُ قَدْ بَرَّاهُمْ الْخَوْفُ فَهُمْ أَمْثَالُ الْقِدَاحِ يَنْظُرُ إِلَيْهِمُ النَّاطِرُ فَيَحْسَبُهُمْ مَرْضَى وَ مَا بِالْقَوْمِ مِنْ مَرَضٍ أَوْ يَقُولُ قَدْ حُولِطُوا فَقَدْ خَالَطَ الْقَوْمَ أَمْرٌ عَظِيمٌ

As for the day, they are forbearing, scholarly, righteous, pious. The fear having cleared them. They are an example of the cups. The beholder looks at them and he reckons them to be sick, and there is no sickness with the people, or he says, 'They are lost in imagination', but the people are imagining a mighty matter.

إِذَا فَكَّرُوا فِي عَظَمَةِ اللَّهِ وَ شِدَّةِ سُلْطَانِهِ مَعَ مَا يُخَالِطُهُمْ مِنْ ذِكْرِ الْمَوْتِ وَ أَهْوَالِ الْقِيَامَةِ فَرَّعَ ذَلِكَ قُلُوبَهُمْ فَطَاشَتْ حُلُومُهُمْ وَ دَهَلَتْ عُقُولُهُمْ

When they ponder regarding the Magnificence of Allah^{-azwj} and Severity of His^{-azwj} Authority along with what is in their minds of the remembrance of death and horrors of the (Day of) Qiyamah, that alarms their hearts, so their dreams are shattered, and the intellects are bewildered.

فَإِذَا اسْتَقَامُوا بَادَرُوا إِلَى اللَّهِ عَزَّ وَ جَلَّ بِالْأَعْمَالِ الرَّكِيَّةِ لَا يَرْضَوْنَ لِلَّهِ بِالْقَلِيلِ وَ لَا يَسْتَكْبِرُونَ لَهُ الْجَزِيلَ فَهُمْ لِأَنْفُسِهِمْ مُتَّهَمُونَ وَ مِنْ أَعْمَالِهِمْ مُشْفِقُونَ

When they wake up, they rush to Allah^{-azwj} Mighty and Majestic with the pure deeds, not pleased with little for Allah^{-azwj}, not considering the plenty are being too much, so they are blaming themselves and are fearing from their deeds.

إِنْ رُبِّي أَحَدَهُمْ خَافَ مَا يَقُولُونَ وَ يَسْتَغْفِرُ اللَّهَ بِمَا لَا يَعْلَمُونَ وَ قَالَ أَنَا أَعْلَمُ بِنَفْسِي مِنْ غَيْرِي وَ رَبِّي أَعْلَمُ مِنِّي بِنَفْسِي اللَّهُ لَا تُؤَاخِذْنِي بِمَا يَقُولُونَ وَ اجْعَلْنِي خَيْرًا مِمَّا يَنْظُنُّونَ وَ اغْفِرْ لِي مَا لَا يَعْلَمُونَ فَإِنَّكَ عَلَّامُ الْغُيُوبِ وَ سَاتِرُ الْعُيُوبِ

If one of them pays the Zakaat, he fears what they would be saying (in praise), and he seeks Forgiveness of Allah^{-azwj} from what they are not knowing, and he says, 'I am more knowing with myself than others are, and my Lord^{-azwj} is more Knowing than I am with myself. O Allah^{-azwj}! Do not seize me with what they are saying and Make it to be better than what they are thinking, and Forgive for me what they are not knowing of, for You^{-azwj} are Knower of the unseen, and Concealer of the faults!'

وَمِنْ عَلَامَةِ أَحَدِهِمْ أَنَّكَ تَرَى لَهُ قُوَّةً فِي دِينٍ وَ حَزْماً فِي لِينٍ وَ إِيمَاناً فِي يَقِينٍ وَ حِرْصاً عَلَى الْعِلْمِ وَ فَهْماً فِي فِقْهِ وَ عِلْماً فِي حِلْمٍ وَ كَسْباً فِي رِفْقٍ وَ شَفَقَةً فِي نَفَقَةٍ وَ قَصْداً فِي غَيٍّ وَ حَشْوَعاً فِي عِبَادَةٍ وَ تَجَمُّلاً فِي فَاقَةٍ

And from a sign of one of them is that you will see for him having strength in religion, and determination in softness, and Eman in certainty, and eagerness upon the knowledge, and understanding in the jurisprudence, and knowledge in forbearance, and earning in kindness, compassionate in spending, and moderation in riches, and humble in worship, and graceful in destitution.

وَ صَبْراً فِي شِدَّةٍ وَ رَحْمَةً لِلْمَجْهُودِ وَ إِعْطَاءً فِي حَقٍّ وَ رِفْقاً فِي كَسْبٍ وَ طَلَباً لِلْحَلَالِ وَ نَشَاطاً فِي الْهُدَى وَ تَحَرُّجاً عَنِ الطَّمَعِ وَ بَرّاً فِي اسْتِقَامَةٍ وَ إِعْمَاضاً عِنْدَ شَهْوَةٍ:

And he has patience in the adversity, and is merciful to the rejecters, and giving regarding a right, and kind in earning and seeking the Permissible, and active in the guidance, and embarrassed from being greedy, and righteous during the standing (for Salat), and shutting the eyes during desire.

لَا يَغُرُّهُ نَنَاءٌ مِنْ جِهْلِهِ وَ لَا يَدْعُ إِخْصَاءٌ مَا عِلِمَهُ مُسْتَبْطِئاً لِنَفْسِهِ فِي الْعَمَلِ يَغْمَلُ الْأَعْمَالَ الصَّالِحَةَ وَ هُوَ عَلَى وَجَلٍ يُنْسِي وَ هُمُ الشُّكْرُ وَ يُصْبِحُ وَ شُغْلُهُ الذِّكْرُ

The praise of the ignorant does not deceive him, nor the counting by the one who knows him lead him to delay for himself regarding the deed. He does the righteous deed while he is upon fear. Come the evening, and his concern is the thanking (Allah^{-azwj}) and come the morning and his pre-occupation is the Zikr (of Allah^{-azwj}).

يَبِيتُ خَذِيراً وَ يُصْبِحُ فَرِحاً خَذِيراً لِمَا خَذِرَ مِنَ الْعَقْلَةِ فَرِحاً لِمَا أَصَابَ مِنَ الْفَضْلِ وَ الرَّحْمَةِ

He pends the night cautiously, and wakes up in the morning happy, having been cautious of what he had been cautious of, from the heedlessness, happy at what he had achieved from the Grace and the Mercy.

إِنْ اسْتَصْعَبَتْ عَلَيْهِ نَفْسُهُ لَمْ يُعْطِهَا سُؤْلَهَا فِيهِ مَضَرَّتُهُ فَفَرَحَهُ فِيهَا يُحْلَدُ وَ يَدُومُ وَ قُرَّةُ عَيْنِهِ فِيهَا لَا يَزُولُ وَ رَغْبَتُهُ فِيهَا يَبْتَنِي وَ زَهَادَتُهُ فِيهَا يَفْتَى

If his soul is difficult upon him, he does not grant its request regarding it his harm in it. His happiness is regarding what is eternal and permanent, and the delight of his eyes is regarding what will not decline, and his desire is regarding what is lasting, and his asceticism is regarding what perishable.

يَمْزِجُ الْعِلْمَ بِالْحِلْمِ وَ يَمْزِجُ الْحِلْمَ بِالْعَقْلِ تَرَاهُ بَعِيداً كَسَلُهُ دَائِماً نَشَاطُهُ قَرِيباً أَمَلُهُ قَلِيلاً زَلَلُهُ مُتَوَقِّعاً أَجَلُهُ خَاشِعاً قَلْبُهُ ذَاكِراً رَبَّهُ خَائِفاً ذَنْبُهُ قَانِعَةً نَفْسُهُ

He mingles the knowledge with the forbearance, and he mingles the forbearance with the intellect. You will see him remote from laziness, constantly active, near-term are his hopes, few are his slip, anticipating his death, humble of heart, a Zakir (mentioner) of his Lord^{-azwj}, fearful of his sins, content with his soul.

مُتَعَبِيًّا جَهْلُهُ سَهْلًا أَمْرُهُ خَرِيْرًا لِدِينِهِ مَيَّةٌ شَهْوَتُهُ كَاطِمًا عَيْظُهُ صَافِيًّا خُلُقُهُ أَمِنًا مِنْهُ جَاوِزٌ ضَعِيفًا كِبَرُهُ مَتِينًا صَبْرُهُ كَثِيرًا ذِكْرُهُ مُحْكَمًا أَمْرُهُ

His ignorance is hidden, his affairs are simple, he is protective of his religion, his desires are dead, he swallows his anger, his manner are clear, his neighbours are safe from him, his arrogance is weak, his patience is strong, his Zikr is a lot, his affairs are decisive.

لَا يُحَدِّثُ بِمَا يُؤْتَمَنُ عَلَيْهِ الْأَصْدِقَاءُ وَلَا يَكْتُمُ شَهَادَتَهُ الْأَعْدَاءُ وَلَا يَعْمَلُ شَيْئًا مِنَ الْحَقِّ رِئَاءً وَلَا يَتَرَكُهُ حَيَاءً الْخَيْرُ مِنْهُ مَأْمُولٌ وَالشَّرُّ مِنْهُ مَأْمُونٌ إِنْ كَانَ مِنَ الْغَافِلِينَ كُتِبَ مِنَ الدَّاكِرِينَ وَإِنْ كَانَ مِنَ الدَّاكِرِينَ لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ

The friends do not narrate with what he is wishing for, nor does the enemies conceal his testimony, nor does he do anything from the truth to show off, nor does he leave it in embarrassment. The good from him is hoped for, and the evil from him is secured from. If he was among the heedless ones, he would be written to be from the mindful ones, and if he were to be among the mindful ones, he would not be written from the heedless ones.

يَغْفُو عَمَّنْ ظَلَمَهُ وَ يُعْطِي مَنْ حَرَمَهُ وَ يَصِلُ مَنْ قَطَعَهُ وَ لَا يَغْزُبُ جِلْمُهُ وَ لَا يَعْجَلُ فِيْمَا يُرِيهِ وَ يَصْفَحُ عَمَّا قَدْ تَبَيَّنَ لَهُ بَعِيدًا جَهْلُهُ لَيْسَ قَوْلُهُ غَائِبًا مَكْرُهُ قَرِيبًا مَعْرُوفُهُ

He pardons the one who offends him, and he gives to the one who deprives him, and he connects with the one who cuts him off, and neither is his forbearance remote, nor is he hasty in what is doubtful, and he excuses from what has been clarified to him. His ignorance is distance, his words are gentle, his abhorrence is absent, his act of kindness is near.

صَادِقًا قَوْلُهُ حَسَنًا فِعْلُهُ مُقْبَلًا خَيْرُهُ مُدْبِرًا شَرُّهُ فَهُوَ فِي الزَّلَازِلِ وَقُورٌ وَ فِي الْمَكَارِهِ صَبُورٌ وَ فِي الرَّخَاءِ شُكُورٌ وَ لَا يَحِيفُ عَلَى مَنْ يَبْغِضُ وَ لَا يَأْتِمُ فِيْمَنْ يُحِبُّ وَ لَا يَدْعِي مَا لَيْسَ لَهُ وَ لَا يَجْحَدُ حَقًّا عَلَيْهِ

His words are truthful, his deeds are good, his good is facing him, and his evil has turned around, so he is dignified during the disturbances, and in the abhorrences he is patient, and in the prosperity, he is thankful, and he is not unfair to the one he hates, nor does he sin regarding the one he loves, nor does he claim what isn't for him, nor is a right rejected upon him.

يَعْتَرِفُ بِالْحَقِّ قَبْلَ أَنْ يُشْهَدَ عَلَيْهِ لَا يُضِيعُ مَا اسْتُخْفِظَ وَ لَا يَتَنَابَزُ بِالْأَلْقَابِ لَا يَبْغِي عَلَى أَحَدٍ وَ لَا يَهْمُ بِالْحَسَدِ وَ لَا يُضِرُّ بِالْجَارِ وَ لَا يَشْتُمُ بِالْمَصَائِبِ

He acknowledges the truth before it is testified against him, he does not waste what he has been given to preserve, nor does he offend with the nicknames, nor does he rebel against anyone, nor does he think with the envy, nor harm the neighbour, nor gloat with the calamity (of others).

سَرِيعٌ لِلصَّوَابِ مُؤَدٍّ لِلْأَمَانَاتِ بَاطِيءٌ عَنِ الْمُنْكَرَاتِ يَأْمُرُ بِالْمَعْرُوفِ وَ يَنْهَى عَنِ الْمُنْكَرِ لَا يَدْخُلُ فِي الْأُمُورِ بِجَهْلٍ وَ لَا يُخْرِجُ عَنِ الْحَقِّ بِعَجْرِ إِنْ صَمَتَ لَمْ يَغْمَهُ الصَّمْتُ وَ إِنْ نَطَقَ لَمْ يَقُلْ خَطَأً وَ إِنْ ضَحَكَ لَمْ يَغْدُ صَوْتُهُ سَمْعَهُ

He is quick to the correctness, paying back the entrustment, keeping back from the evil. He instructs with the acts of kindness and is prohibited from the evil. He does not enter into the

matters with ignorance, nor does he exit from the truth out of frustration. If he is silent, his silence does not sadden him, and if he speaks, he does not speak erroneously, and if he laughs, his voice does not lead to his ears.

قَانِعًا بِالَّذِي قُدِّرَ لَهُ لَا يَجْمَعُ بِهِ الْعَيْظُ وَلَا يَغْلِبُهُ الْهَوَى وَلَا يَفْهَرُهُ الشُّحُّ وَلَا يَطْمَعُ فِيْمَا لَيْسَ لَهُ

He is content with that which has been pre-determined for him, the anger does not make him obstinate, nor do the whims overcome him, nor does the scarcity subdue him, nor is he greedy regarding what isn't for him.

يُخَالِطُ النَّاسَ لِيَعْلَمَ وَ يَصْمُتُ لِيَسْلَمَ وَ يَسْأَلُ لِيَتَفَهَّمُ وَ يَبْحَثُ لِيَعْلَمَ لَا يُنْصِتُ لِلْخَيْرِ لِيَفْخَرُ بِهِ وَ لَا يَتَكَلَّمُ بِهِ لِيَتَجَبَّرَ عَلَى مَنْ سِوَاهُ

He mingles with the people in order to learn, and he is silent to be safe, and he asks to understand, and does research to teach. He is not silent for the good in order to pride with it, nor does he speak with it to be forceful upon the ones besides him.

إِنْ بُغِيَ عَلَيْهِ صَبَرَ حَتَّى يَكُونَ اللَّهُ هُوَ الَّذِي يَنْتَقِمُ لَهُ نَفْسُهُ مِنْهُ فِي عَنَاءٍ وَ النَّاسُ مِنْهُ فِي رَاحَةٍ أَتَعَبَ نَفْسُهُ لِأَخْرَجَتْهُ وَ أَرَّاحَ النَّاسَ مِنْ نَفْسِهِ

If he is rebelled against, he is patient until Allah^{-azwj}, He^{-azwj} would be the One^{-azwj} to Avenge for him. His self is in tiredness from him while the people are in rest from him. He tires himself for his Hereafter and the people are at rest from his self.

بُعْدُ مَنْ تَبَاعَدَ عَنْهُ بَعْضٌ وَ نَزَاهَةٌ وَ دُنُوٌّ مِنْ دَنَا مِنْهُ لِيٍّ وَ رَحْمَةٌ فَلَيْسَ تَبَاعُدُهُ بِكِبَرٍ وَ لَا عَظَمَةٍ وَ لَا دُنُوُّهُ لِجَدْبَةٍ وَ لَا جَلَابَةٍ بَلْ يَقْتَدِي بِمَنْ كَانَ قَبْلَهُ مِنْ أَهْلِ الْخَيْرِ فَهُوَ إِمَامٌ لِمَنْ خَلَقَهُ مِنْ أَهْلِ الْإِثَرِ

He distances from the one distancing from him with prestige and integrity, and he draws near the one he draws near to with gentleness and mercy. His distancing is not due to arrogance nor greatness, nor is his drawing near due to deception or a plot, but he is led by the one from the people of good before him, and he is a leader for the one behind him from the people of righteousness'.

قَالَ فَصَعِقَ هَمَامٌ صَعَقَةً كَانَتْ نَفْسُهُ فِيهَا فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ أَمَا وَ اللَّهُ لَقَدْ كُنْتُ أَخَافُهَا عَلَيْهِ وَ أَمَرَ بِهِ فَجُفِّزَ وَ صَلَّى عَلَيْهِ وَ قَالَ هَكَذَا تَصْنَعُ الْمَوَاعِظُ الْبَالِغَةُ بِأَهْلِهَا

He (the narrator) said, 'Hammam was stunned and fainted losing his soul during it. Amir Al-Momineen^{-asws} said: 'But, by Allah^{-azwj}! I^{-asws} was fearing it upon him'. And he^{-asws} instructed with him, so he (his funeral) was prepared and he^{-asws} prayed Salat upon him, and he^{-asws} said: 'This is how the far-reaching preaching does with its people!'

فَقَالَ قَائِلٌ: فَمَا بَالُكَ أَنْتَ يَا أَمِيرَ الْمُؤْمِنِينَ

A speaker said, 'So what is the matter with you^{-asws}, O Amir Al-Momineen^{-asws}? (i.e., how come you^{-asws} are not fainting and dying)

فَقَالَ وَبِئْسَ لَكَ لِكُلِّ أَجَلٍ لَنْ يَغْدُوهُ وَ سَبَبًا لَا يُجَاوِزُهُ فَمَهْلًا لَا تَعُدُّ فَإِنَّهُ إِنَّمَا نَفَثَ هَذَا الْقَوْلَ عَلَى لِسَانِكَ الشَّيْطَانُ.

He^{-asws} said: 'Woe be unto you! For every one there is a term (for death) never to return, and a cause not to be exceeded. So, no! Do not repeat, for rather this word has been blown upon your tongue by Satan^{-la}'.³⁶³

52- نَحَجُ، نَحَجُ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي بَعْضِ حُطْبِهِ يَا أَيُّهَا النَّاسُ طُوبَى لِمَنْ شَغَلَهُ عَيْبُهُ عَنْ عُيُوبِ النَّاسِ وَ طُوبَى لِمَنْ لَزِمَ بَيْتَهُ وَ أَكَلَ قُوتَهُ وَ اسْتَقَلَّ بِطَاعَةِ رَبِّهِ وَ بَكَى عَلَى خَطِيئَتِهِ فَكَانَ مِنْ نَفْسِهِ فِي شُغْلٍ وَ النَّاسُ مِنْهُ فِي رَاحَةٍ.

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen^{-asws} said in one of his^{-asws} sermons: 'O you people! Beatitude is for the one who his pre-occupied with his own faults from faulting the people! And beatitude is for the one who stays in his house, and eats his subsistence, and pre-occupies with obedience of his Lord^{-azwj}, and cries upon his sins! So, he would be busy with himself, and the people would be in rest from him'.³⁶⁴

53- كَا، الْكَافِي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ أَبِي الْعَبَّاسِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ سَرَّتْهُ حَسَنَةٌ وَ سَاءَتْهُ سَيِّئَةٌ فَهُوَ مُؤْمِنٌ.

(The book) 'Al-Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from Al Qasim Bin Urwah, from Abu Al Abbas who said,

'Abu Abdullah^{-asws} said: 'One whom a good deed cheers and an evil deed saddens him, so he is a Momin'.³⁶⁵

54- كِتَابُ زَيْدِ الزَّرَّادِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع نَحْشَى أَنْ لَا نَكُونَ مُؤْمِنِينَ قَالَ وَ لَمْ ذَاكَ

The book 'Zayd Al Zarrad' who said,

'I said to Abu Abdullah^{-asws}, 'We are scared that we might not be Momineen'. He^{-asws} said: 'And why is that so?'

قُلْتُ وَ ذَلِكَ أَنَّا لَا نَجِدُ فِيْنَا مَنْ يَكُونُ أَخُوهُ عِنْدَهُ أَثَرٌ مِنْ دِرْهَمِهِ وَ دِينَارِهِ وَ نَجِدُ الدِّينَارَ وَ الدِّرْهَمَ أَثَرٌ عِنْدَنَا مِنْ أَخٍ قَدْ جَمَعَ بَيْنَنَا وَ بَيْنَهُ مُوَالَاةٌ أَمِيرُ الْمُؤْمِنِينَ ع

I said, 'And that is because we cannot find among us anyone whose brother (in religion) is more preferable than his Dirhams and his Dinars, and we find that Dinars and the Dirhams

³⁶³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 51

³⁶⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 52

³⁶⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 53

are more preferable with us than a brother (in religion) there has gathered between us and him the Wilayah of Amir Al-Momineen^{-asws!}

قَالَ كَلَّا إِنَّكُمْ مُؤْمِنُونَ وَ لَكِنْ لَا تَكْمِلُونَ إِيْمَانَكُمْ حَتَّى يَخْرُجَ قَائِمُنَا فَعِنْدَهَا يَجْمَعُ اللَّهُ أَخْلَامَكُمْ فَتَكُونُونَ مُؤْمِنِينَ كَامِلِينَ وَ لَوْ لَمْ يَكُنْ فِي الْأَرْضِ مُؤْمِنُونَ كَامِلُونَ إِذَا لَرَفَعْنَا اللَّهُ إِلَيْهِ وَ أَنْكَرْتُمُ الْأَرْضَ وَ أَنْكَرْتُمُ السَّمَاءَ

He^{-asws} said: 'Never! You are Momineen, but your Eman will not be perfecting until our^{-asws} Qaim^{-ajfi} emerges. During it, Allah^{-azwj} will Gather your dreams, so you will become perfect Momineen, and had there been no perfect Momineen in the earth, then Allah^{-azwj} would have Raised us^{-asws} to Him^{-azwj} and earth will deny you and the sky will deny you.

بَلْ وَ الَّذِي نَفْسِي بِيَدِهِ إِنَّ فِي الْأَرْضِ فِي أَطْرَافِهَا مُؤْمِنِينَ مَا قَدَّرَ الدُّنْيَا كُلَّهَا عِنْدَهُمْ تَغْدِلُ جَنَاحَ بُعُوضَةٍ

But, by the One^{-azwj} in Whose Hand is my^{-asws} soul! In the earth, in its outskirts, there are such Momineen, the worth of the world, all of it, in their view does not equate to a wing of a mosquito.

وَ لَوْ أَنَّ الدُّنْيَا بِجَمِيعِ مَا فِيهَا وَ عَلَيْهَا ذَهَبٌ حُمْرَاءُ عَلَى عُنُقِ أَحَدِهِمْ ثُمَّ سَقَطَ عَنْ عُنُقِهِ مَا سَعَرَ بِهَا أَيُّ شَيْءٍ كَانَ عَلَى عُنُقِهِ وَ لَا أَيُّ شَيْءٍ سَقَطَ مِنْهَا لَهَوَانَهَا عَلَيْهِمْ

And if the world with the entirety of whatever is in it and upon it were to be red gold upon the neck of one of them, then it falls off from his neck, he would not even be aware of it which thing had been upon his neck nor which thing had fallen off from it, due to it being insignificant to them.

فَهُمْ الْخَفِيُّ عَيْشُهُمُ الْمُتَنَقِّلَةُ دِيَارُهُمْ مِنْ أَرْضٍ إِلَى أَرْضٍ الْخَمِيصَةُ بَطُونُهُمْ مِنَ الصَّيَامِ الدَّبْلَةُ شِفَاهُهُمْ مِنَ التَّسْبِيحِ الْعُمَشُ الْعُيُونُ مِنَ الْبُكَاءِ الصُّفْرُ الْوُجُوهُ مِنَ السَّهَرِ

So they, their lives are light, their houses get transferred from a land to a land, their bellies are flat from the Fasting, their lips are parched from the glorifications, the eyes are bleary from the crying, the faces are pale from holding the vigil (at night).

فَذَلِكَ سِيمَاهُمْ مَثَلًا ضَرَبَهُ اللَّهُ فِي الْإِنْجِيلِ لَهُمْ وَ فِي التَّوْرَةِ وَ الْفُرْقَانِ وَ الزَّبُورِ وَ الصُّحُفِ الْأُولَى وَصَفَهُمْ فَقَالَ سِيمَاهُمْ فِي وَجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَ مَثَلُهُمْ فِي الْإِنْجِيلِ عَلَى بِذَلِكَ صُفْرَةٌ وَجُوهِهِمْ مِنْ سَهَرِ اللَّيْلِ

So these are their markings, an example Allah^{-azwj} has Struck for them in the Evangel, and in the Torah, and the Furqan, and the Psalms, and the former Parchments. Describing them, He^{-azwj} Said: **Their marks are in their faces from the effects of the Sajdahs. That is their example in the Torah. And their example in the Evanjel [48:29]** 0 meaning by that the paleness of their faces from night vigils.

هُمْ الْبَرَزَةُ بِالْإِخْوَانِ فِي حَالِ الْعُسْرِ وَ الْبُسْرِ الْمُؤَثَّرُونَ عَلَى أَنْفُسِهِمْ فِي حَالِ الْعُسْرِ كَذَلِكَ وَصَفَهُمُ اللَّهُ فَقَالَ وَ يُؤَثَّرُونَ عَلَى أَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ وَ مَنْ يُوقِ شَحْنَهُ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

They are the righteous with the brethren in a state of difficulty and ease, the ones preferring them over their own selves in a state of difficulty. Like that Allah^{-azwj} has Described them. He^{-azwj} Said: **and they are preferring (others) over their own selves, and even though there was extreme poverty with them. And one who preserves himself from stinginess, so those, they are the successful ones [59:9].**

فَأَرَوْا وَ اللَّهُ وَ أَفْلَحُوا إِنَّ رَأَوْا مُؤْمِنًا أَكْرَمُوهُ وَ إِنْ رَأَوْا مُنَافِقًا هَجَرُوهُ إِذَا جَنَّهُمُ اللَّيْلُ اتَّخَذُوا أَرْضَ اللَّهِ فِرَاشًا وَ التُّرَابَ وِسَادًا وَ اسْتَقْبَلُوا بِجَبَاهِهِمُ الْأَرْضَ
يَتَضَرَّعُونَ إِلَى رَبِّهِمْ فِي فَكَالِكِ رِقَابِهِمْ مِنَ النَّارِ

By Allah^{-azwj}! They are the winners and the ones successful. When they see a Momin, they honour him, and if they see a hypocrite, they flee from him. When the night shields, they take the earth of Allah^{-azwj} as a bed, and the soil as a pilot, and they (take) the ground with their sides. They beseech to their Lord^{-azwj} to liberate their necks from the Fire.

فَإِذَا أَصْبَحُوا اخْتَلَطُوا بِالنَّاسِ لَا يُشَارُ إِلَيْهِمْ بِالأَصَابِعِ تَنَكَّبُوا الطُّرُقَ وَ اتَّخَذُوا الْمَاءَ طَيِّبًا وَ طَهُرُوا أَنْفُسَهُمْ مَتَّعُونَ وَ أَبْدَانُهُمْ مَكْدُودَةٌ وَ النَّاسُ مِنْهُمْ فِي رَاحَةٍ

In the morning they mingle with the people, not indicating to them with the fingers. They keep clear of the roads and take the water as good and pure. Their souls are tired, and their bodies are toiling while the people are at rest from them.

فَهُمْ عِنْدَ النَّاسِ شِرَارُ الْخَلْقِ وَ عِنْدَ اللَّهِ خَيْرُ الْخَلْقِ إِنْ حَدَّثُوا لَمْ يُصَدِّقُوا وَ إِنْ حَطَبُوا لَمْ يُزَوَّجُوا وَ إِنْ شَهِدُوا لَمْ يُعْرَفُوا وَ إِنْ غَابُوا لَمْ يُفْقَدُوا

In the presence of the people, they are evil people, and in the Presence of Allah^{-azwj} they are the best people. If they narrate, they are not ratified, and if they propose they are not married, and if they testify, they are not recognised, and if they are absent, they are not missed.

قُلُوبُهُمْ خَائِفَةٌ وَجَلَّةٌ مِنَ اللَّهِ أَلْسِنَتُهُمْ مَسْجُونَةٌ وَ صُدُورُهُمْ وَعَاءٌ لِسِرِّ اللَّهِ إِنْ وَجَدُوا لَهُ أَهْلًا نَبَذُوهُ إِلَيْهِ تَبَدُّا وَ إِنْ لَمْ يَجِدُوا لَهُ أَهْلًا أَلْقَوْا عَلَى أَلْسِنَتِهِمْ أَقْفَالًا غَيَّبُوا مَفَاتِيحَهَا وَ جَعَلُوا عَلَى أَفْوَاهِهِمْ أَوْكِيَةً صُلْبٌ صِلَابٌ أَصْلَبُ مِنَ الْجِبَالِ لَا يُنَحْتُ مِنْهُمْ شَيْءٌ حَزَانُ الْعِلْمِ

Their hearts are fearful, in trepidation from Allah^{-azwj}, their tongues are imprisoned, and their chests are container of secrets of Allah^{-azwj}. If they find a rightful one, they divulge it to him, and if they do not find a rightful one for it, they cast locks upon their tongues hiding away its keys, and they make knots to be upon their mouths. The slabs are solid, they are more solid than the mountain. Nothing can be carved out (reduced) from them.

وَ مَعْدِنُ الْحِكْمَةِ وَ تِبَاعُ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ أَكْثَاسٌ يَحْسَبُهُمُ الْمُنَافِقُ حُرْسًا عُمِيًّا بُلْهًا وَ مَا بِالْقَوْمِ مِنْ خَرَسٍ وَ لَا عَمَى وَ لَا بَلَهٍ
إِنَّهُمْ لَأَكْثَاسٌ فَصَحَاءُ عُلَمَاءَ حُلَمَاءَ أَتَقِيَاءَ بَرَّةٍ صَفْوَةُ اللَّهِ

And they are mines of wisdom, and followers of the Prophets^{-as}, and the truthful, and the martyrs, and the righteous ones, clever. They hypocrite reckons them to be mute, blind, sloppy, and there is neither muteness with the people, nor blindness, nor sloppiness. They are clever, eloquent, scholarly, forbearing, wise, pious, righteous elites of Allah^{-azwj}.

أَسْكَنَهُمُ الْحَشِيَّةُ لِلَّهِ وَ أَعْيَنَهُمُ أَلْسِنَتُهُمْ خَوْفًا مِنَ اللَّهِ وَ كِنَمَانًا لِسِرِّهِ وَ شَوْقًا إِلَى مُجَالَسَتِهِمْ وَ مُحَادَثَتِهِمْ يَا كَرْبَاهُ لِقَفْلِهِمْ وَ يَا كَشْفَ كَرْبَاهُ لِمَجَالَسَتِهِمْ

The fear of Allah^{azwj} has silenced them, and fear of Allah^{azwj} has fatigued their tongues concealing His^{azwj} secrets. Oh my^{asws} yearning to their gathering and their discussions! O the distress of missing them, and O to uncover the distress to their gatherings!

اطْلُبُوهُمْ فَإِنْ وَجَدْتُمُوهُمْ وَ اقْتَبَسْتُمْ مِنْ نُورِهِمْ اهْتَدَيْتُمْ وَ فُزْتُمْ بِهِمْ فِي الدُّنْيَا وَ الْآخِرَةِ هُمْ أَعَزُّ فِي النَّاسِ مِنَ الْكَبْرِيتِ الْأَحْمَرِ حَلِيَّتُهُمْ طُولُ السُّكُوتِ وَ كِنَمَانُ السِّرِّ وَ الصَّلَاةِ وَ الزَّكَاةِ وَ الْحَجِّ وَ الصَّوْمِ وَ الْمُوَسَّاتَةِ لِلْإِخْوَانِ فِي خَالِ الْيُسْرِ وَ الْعُسْرِ

Seek them, for it you were to find them and take from their Noor (light), then seek their guidance and you will succeed by them in the world and the Hereafter! They are dearest among the people than the red sulphur. Their ornaments are lengthy silence, and concealing the secret, and the Salat, and the Zakat, and the Hajj, and the fasting, and consolation to other brethren in the state of ease and difficulty.

فَذَلِكَ حَلِيَّتُهُمْ وَ مَحَبَّتُهُمْ يَا طُوبَى لَهُمْ وَ حُسْنُ مَأْبٍ هُمْ وَارِثُو الْفِرْدَوْسِ خَالِدِينَ فِيهَا وَ مَثَلُهُمْ فِي أَهْلِ الْجَنَّةِ مَثَلُ الْفِرْدَوْسِ فِي الْجَنَّةِ

So that is their ornament and their love. O beatitude for them and excellent resort! They are inheritors of Al-Firdows being eternally in it, and their example among the people of the Gardens is an example of Al-Firdows in the Gardens.

وَ هُمْ الْمَطْلُوبُونَ فِي النَّارِ الْمَحْبُورُونَ فِي الْجَنَّةِ فَذَلِكَ قَوْلُ أَهْلِ النَّارِ مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ فَهُمْ أَشْرَارُ الْخَلْقِ عِنْدَهُمْ

And they would be sought in the Fire, the ones beloved in the Gardens, for that is the word of the people of Fire: ***'What is the matter with us, we do not see men whom we used to count as being from the evil ones?'*** [38:62]. They are the evilest people in their view.

فَيَرْفَعُ اللَّهُ مَنَازِلَهُمْ حَتَّى يَرَوْهُمْ فَيَكُونُ ذَلِكَ حَسْرَةً لَهُمْ فِي النَّارِ فَيَقُولُونَ يَا لَيْتَنَا نُرَدُّ فَنَكُونُ مِثْلَهُمْ فَلَقَدْ كَانُوا هُمْ الْأَخْيَارَ وَ كُنَّا نَحْنُ الْأَشْرَارَ فَذَلِكَ حَسْرَةُ لِأَهْلِ النَّارِ.

Allah^{azwj} will Raise their status until they would see them, and that would become a regret for them in the Fire, so they will be saying: ***'Oh, if only there could be a return for us [6:27],*** so we can (also) become like them', for they were (considered) as the good, while we were (considered) as the evil. So that is a regret of the people of Fire".³⁶⁶

55- كَأَنَّ الْكَافِيَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ صَفْوَانَ الْجُمَالِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّمَا الْمُؤْمِنُ الَّذِي إِذَا غَضِبَ لَمْ يُخْرِجْهُ غَضَبُهُ مِنْ حَقِّ وَ إِذَا رَضِيَ لَمْ يُدْخِلْهُ رِضَاؤُهُ فِي بَاطِلٍ وَ إِذَا قَدَّرَ لَمْ يَأْخُذْ أَكْثَرَ بِمَآلِهِ.

(The book) 'Al-Kafi' – From Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Safwan Al Jammal who said,

'Abu Abdullah^{-asws} said: 'But rather, the Momin is the one who, when he is angry, his anger does not exit him from truth, and when he is happy, his happiness does not enter him into falsehood, and when he is able, he does not take more than what is for him''.³⁶⁷

56- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي جَعْفَرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَا سُلَيْمَانُ أَ تَدْرِي مِنَ الْمُسْلِمِ

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Ahmad Bin muhammad Bin Isa, from Ali Bin Al Numan, from Ibn Muskan, from Suleyman Bin Khalid,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'Abu Ja'far^{-asws} said: 'O Suleyman! Do you know who is the Muslim?'

قُلْتُ جُعِلْتُ فِدَاكَ أَنْتَ أَعْلَمُ

I said, 'May I be sacrificed for you^{-asws}! You^{-asws} are more knowing'.

قَالَ الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَ يَدِهِ

He^{-asws} said: 'The Muslim is the one the (other) Muslims are safe from his tongue and his hands'.

ثُمَّ قَالَ وَ تَدْرِي مِنَ الْمُؤْمِنِ

Then he^{-asws} said: 'And do you know who is the Momin?'

قَالَ قُلْتُ أَنْتَ أَعْلَمُ

He (the narrator) said, 'I said, 'You^{-asws} are more knowing'.

قَالَ إِنَّ الْمُؤْمِنَ مَنْ ائْتَمَنَهُ الْمُسْلِمُونَ عَلَى أَمْوَالِهِمْ وَ أَنْفُسِهِمْ وَ الْمُسْلِمُ حَرَامٌ عَلَى الْمُسْلِمِ أَنْ يَظْلِمَهُ أَوْ يَحْذُلَهُ أَوْ يَدْفَعَهُ دَفْعَةً تُعَيِّتُهُ.

He^{-asws} said: 'The Momin is one the (other) Muslims trust him upon their wealth, and their selves, while the Muslims, it is Prohibited upon the Muslim that he oppresses him, or abandons him, or repel him with a stubborn repelling''.³⁶⁸

³⁶⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 55

³⁶⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 56

57- كَا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ محبوبٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّمَا الْمُؤْمِنُ الَّذِي إِذَا رَضِيَ لَمْ يَدْخُلْهُ رِضَاهُ فِي إِيْمٍ وَلَا بَاطِلٍ وَإِذَا سَخَطَ لَمْ يُخْرِجْهُ سَخَطُهُ مِنْ قَوْلِ الْحَقِّ وَالَّذِي إِذَا قَدَرَ لَمْ يُخْرِجْهُ قُدْرَتُهُ إِلَى التَّعَدِّي إِلَى مَا لَيْسَ لَهُ بِحَقٍّ.

(The book) 'Al-Kafi' – from Muhammad Bin Yahya Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abu Ubeyda,

'From Abu Ja'far^{asws} having said: 'But rather, the Momin is the one who, when he is happy, his happiness does not enter him into a sin nor a falsehood, and when he is angry, his anger does not exit him from the word of truth, and the one who when he is able, his power does not exit him to the excess to what isn't for him by right".³⁶⁹

58- كَا، الكافي عَنْ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ أَبِي الْبَحْتَرِيِّ رَفَعَهُ قَالَ سَمِعْتُهُ يَقُولُ الْمُؤْمِنُونَ هَيُّونَ كَيْتُونُ كَالْجَمَلِ الْأَنْبِ إِذَا قِيدَ انْقَادَ وَإِنْ أُنِيخَ عَلَى صَخْرَةٍ اسْتَنَاحَ.

(The book) 'Al-Kafi' – From the number, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abu Al Bakhtary, raising it, said,

'I heard him^{asws} saying: 'The Mominoun are calm, lenient like the nosed (reined) camel. If it is towed, it follows, and if it is knelt upon a rock, it kneels".³⁷⁰

وَقَالَ ع إِنَّ مِنَ الصَّدَقَةِ أَنْ تُسَلِّمَ عَلَى النَّاسِ بِوَجْهِ طَلِيقٍ.

And he^{asws} said: 'From the charity is that you greet unto the people with a free (smiling) face".³⁷¹

60- كَا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثَةٌ مِنْ عَلَامَاتِ الْمُؤْمِنِ الْعِلْمُ بِاللَّهِ وَ مَنْ يُحِبُّ وَ مَنْ يَكْرَهُ.

(The book) 'Al-Kafi' – from Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah^{asws} having said: 'There are from signs of the Momin – the knowledge with (about) Allah^{azwj}, and the one he loves and the one he loves".³⁷²

³⁶⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 57

³⁷⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 58

³⁷¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 59

³⁷² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 60

61- كَأ، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَنْ أَبِي إِبْرَاهِيمَ الْأَعْمَشِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْمُؤْمِنُ خَلِيمٌ لَا يَجْهَلُ وَلَا يُجْهَلُ عَلَيْهِ يَخْلُمُ وَلَا يَظْلُمُ وَلَا يَغْفَرُ وَلَا يَبْخُلُ وَلَا يُبْخَلُ عَلَيْهِ صَبْرٌ.

(The book) 'Al-Kafi' – from the number, from sahl Bin Ziyad, from Muhammad Bin Awrama, from Abu Ibrahim Al Ajamy, from one of our companions,

'From Abu Abdullah^{-asws} having said: 'The Momin is forbearing, he does not insult (anyone), and if he is insulted upon, he forbears, nor does he offend, and if he is offended upon, he forgives, nor is he stingy (to others), and if he has been stingy upon, he is patient''.³⁷³

62- كَأ، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِي كَهْمَشٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَلَا أُتَبِّحُكُمْ بِالْمُؤْمِنِ مَنْ اتَّيَمَّنَهُ الْمُؤْمِنُونَ عَلَى أَنْفُسِهِمْ وَأَمْوَالِهِمْ

(The book) 'Al-Kafi' – from Abu Ali Ashary, from Muhammad Bin Abdul Jabbar, from Al Hassan Bin Ali, from Abu Kahmash, from Suleyman Bin Khalid,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Shall I^{-saww} inform you all about the Momin? He is one whom the Momineen trust upon themselves and their wealth.

أَلَا أُتَبِّحُكُمْ بِالْمُسْلِمِ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَ يَدِهِ وَ الْمُهَاجِرُ مَنْ هَجَرَ السَّيِّئَاتِ وَ تَرَكَ مَا حَرَّمَ اللَّهُ

Shall I^{-saww} inform you all about the Muslim? He is one whom the (other) Muslims are safe from his tongue and his hands; and the Emigrant is one who emigrates (flees) from the evil deeds and leaves what Allah^{-azwj} has Prohibited.

وَ الْمُؤْمِنُ حَرَامٌ عَلَى الْمُؤْمِنِ أَنْ يَظْلِمَهُ أَوْ يَخْذُلَهُ أَوْ يَغْتَابَهُ أَوْ يَدْفَعَهُ دَفْعَةً.

And the Momin, it is Prohibited unto the Momin that he oppresses him, or abandons him, or backbites him, or repels him with a repelling''.³⁷⁴

كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيْسَى عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الصَّلْتِ عَنْ أَبِي حَزْرَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: صَلَّى أَمِيرُ الْمُؤْمِنِينَ ع الْفَجْرَ ثُمَّ لَمْ يَزَلْ فِي مَوْضِعِهِ حَتَّى صَارَتِ الشَّمْسُ عَلَى قَيْدِ رُمْحٍ وَ أَقْبَلَ عَلَى النَّاسِ بِوَجْهِهِ

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Al Sindy Bin Muhammad Bin Al Salt, from Abu Hamza,

'From Ali Bin Al-Husayn^{-asws} having said: 'Amir Al-Momineen^{-asws} prayed the dawn Salat, then he^{-asws} did not cease to be in his^{-asws} place until the sun came upon a measure of a spear, and he^{-asws} turned to the people with his^{-asws} face.

³⁷³ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 61

³⁷⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 62

فَقَالَ وَ اللَّهُ لَقَدْ أَذْرَكْتُ أَقْوَاماً يَبْتَغُونَ لِرَبِّهِمْ سُجْداً وَ قِياماً يُخَالِفُونَ بَيْنَ جَبَاهِهِمْ وَ رُكْبَتِهِمْ كَأَنَّ زَفِيرَ النَّارِ فِي آذَانِهِمْ إِذَا ذَكَرَ اللَّهُ عَنْدهُمْ مَا دُوكَ كَمَا يَمِيدُ الشَّجَرُ
كَأَنَّمَا الْقَوْمُ بَاتُوا غَافِلِينَ

He^{-asws} said: ‘By Allah^{-azwj}! I^{-asws} have come across a people who are spend the night performing Sajdah and standing to their Lord^{-azwj}, interchanging between their foreheads and their knees. It is as if the exhalation of the Fire is (ringing) in their ears. Whenever Allah^{-azwj} is Mentioned in their presence, they shake like what the tree shakes. It is as if the (rest of) the people are spending the night heedless’.

قَالَ ثُمَّ قَامَ فَمَا رَأَيْتُ صَاحِباً حَتَّى قُبِضَ ع.

He (the narrator) said, ‘Then he^{-asws} stood up, and he^{-asws} was not seen laughing until he^{-asws} passed away’.³⁷⁵

64- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْحُسَيْنِ بْنِ مَحْبُوبٍ عَنْ أَبِي وَلَادٍ الْحَنَاطِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ عَلِيٌّ بْنُ
الْحُسَيْنِ ع يَقُولُ إِنَّ الْمَعْرِفَةَ بِكَمَالِ دِينِ الْمُسْلِمِ تَرْكُهُ الْكَلَامَ فِيمَا لَا يَغْنِيهِ وَ قِلَّةُ مِرَاتِهِ وَ حِلْمُهُ وَ صَبْرُهُ وَ حُسْنُ خُلُقِهِ.

(The book) ‘Al-Kafi’ – from Muhammad Bin Yahya, from Ahmad bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abu Wallad Al Hannat,

‘From Abu Abdullah^{-asws} having said: ‘Ali Bin Al-Husayn^{-asws} had said: ‘The understanding with perfection of the religion of a Muslim is his leaving the talking regarding what does not concern him, and lack of his showing off, and his forbearance, and his patience, and his goodly manners’.³⁷⁶

كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةٍ عَنْ أَبِي حَمْزَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: مِنْ أَخْلَاقِ الْمُؤْمِنِ
الْإِنْفَاقُ عَلَى قَدْرِ الْإِفْتَارِ وَ التَّوَسُّعُ عَلَى قَدْرِ التَّوَسُّعِ وَ إِصْصَافُ النَّاسِ وَ ابْتِدَاؤُهُ إِيَّاهُمْ بِالسَّلَامِ عَلَيْهِمْ.

(The book) ‘Al-Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Malik Bin Atiya, from Abu Hamza,

‘From Ali^{-asws} Bin Al-Husayn^{-asws} having said: ‘From the manners of a Momin is the spending upon a measurement of ‘Iftaar’ (breaking a Fast), and being capacious upon a measurement of the capacity, and be fair to the people, and his initiating them with the greetings upon them’.³⁷⁷

³⁷⁵ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 63

³⁷⁶ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 64

³⁷⁷ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 65

ك، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيسَى عَنْ ابْنِ فَضَالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْمُؤْمِنُ أَصْلَبُ مِنَ الْجَبَلِ تَسْتَقِلُّ مِنْهُ وَ الْمُؤْمِنُ لَا يُسْتَقَلُّ مِنْ دِينِهِ شَيْءٌ.

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Ibn Fazzal, from Ibn Bukeyr, from Zurara,

'From Abu Ja'far^{-asws} having said: 'The Momin is more solid than the mountain. You can carve out (reduce) from it while the Momin is such, nothing can be carved out (reduced) from his religion''³⁷⁸

ك، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْمُؤْمِنُ حَسَنُ الْمَعُونَةِ خَفِيفُ الْمُنُونَةِ جَيِّدُ التَّدْبِيرِ لِمَعِيشَتِهِ لَا يُلْسَعُ مِنْ جُحْرِ مَرَّتَيْنِ.

(The book) 'Al-Kafi' – from Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Is'haq Bin Ammar,

'From Abu Abdullah^{-asws} having said: 'The Momin is of goodly assistance, light of the provisions, good of the management for his livelihood. He will not be stung from the same hole twice''³⁷⁹

ل، الخصال عَنْ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ ابْنِ أَبِي الْخَطَّابِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنِ الْجَازِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يُؤْمِنُ رَجُلٌ فِيهِ الشُّحُّ وَ الْحَسَدُ وَ الْجُبْنُ وَ لَا يَكُونُ الْمُؤْمِنُ جَبَانًا وَ لَا خَرِصًا وَ لَا شَحِيحًا.

(The book) 'Al Khisaal' – From Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Al Nazr Bin Shueyb, from Al Jazy,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: 'He does not believe, a man having in him the selfishness, and the envy, and the cowardice, and the Momin can neither be a coward, nor greedy, nor selfish''³⁸⁰

69- ل، الخصال عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ إِبْرَاهِيمَ بْنِ عَاصِمٍ عَنْ مُحَمَّدِ بْنِ صَالِحٍ عَنْ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثُ خِصَالٍ مَنْ كُنَّ فِيهِ اسْتَكْمَلَ خِصَالَ الْإِيمَانِ مَنْ صَبَرَ عَلَى الظُّلْمِ وَ كَظَمَ غَيْظَهُ وَ احْتَسَبَ وَ عَفَا وَ غَفَرَ كَانَ يَمُنُّ يَدْخُلُهُ اللَّهُ عَزَّ وَ جَلَّ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَ يُشَفِّعُهُ فِي مِثْلِ رَبِيعَةٍ وَ مُضَرٍّ.

(The book) 'Al-Khisaal' – from his father, from Muhammad Bin Yahya Al-Attar, from Muhammad Bin Ahmad, from Muhammad Bin Hassan, from Ibrahim Bin Aasim Bin Humeyd, from Salih Bin Muslim,

³⁷⁸ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 66

³⁷⁹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 67

³⁸⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 68

‘From Abu Abdullah^{-asws} having said: ‘Three qualities, the one having these in him the qualities of the Eman would be perfect – One who is patient upon the injustice, and he swallows his anger, and he anticipates, and pardons, and forgives. He would be from the ones Allah^{-azwj} Mighty and Majestic will Enter him into the Paradise without any Reckoning, and he will (be allowed to) interceded regarding the (number) likes of (the tribes of) Rabie and Muzar’’.³⁸¹

70- كذا، الكافي عن محمد بن يحيى عن محمد بن إسماعيل عن عبد الله بن داهر عن الحسن بن يحيى عن قثم أبي قتادة الحرابي عن عبد الله بن يونس عن أبي عبد الله ع قال: قام رجل يُقال له همام وكان عابداً ناسكاً مجتهداً إلى أمير المؤمنين ع وهو يحطُّب فقال يا أمير المؤمنين صف لنا صفة المؤمن كأننا ننظر إليه

(The book) ‘Al-Kafi’ – from Muhammad Bin Yahya, from Muhammad Bin Ismail, from Abdullah Bin Dahir, from Al Hassan Bin Yahya, from Fusam Abu Qatadah Al Harraby, from Abdullah Bin Yunus,

‘From Abu Abdullah^{-asws} having said: “A man called Hammam, and he was a worshipper, a performer of rituals, a striving one stood up to Amir Al-Momineen^{-asws} while he^{-asws} was addressing, and he said, ‘O Amir Al-Momineen^{-asws}! Describe to us the description of the Momin (to the extent), as if we are looking at him’.

فقال يا همام المؤمن هو الكيس القطن بشرته في وجهه و حزنه في قلبه أوسع شيء صدرأ و أدل شيء نفساً راجع عن كل فإن حاض على كل حسن لا خفود ولا حسود ولا وثاب ولا سباب ولا عيب ولا معتاب

He^{-asws} said: ‘O Hammam! The Momin, he is the smart, the intelligent. His happiness is in his face and his grief is in his heart; the expansive thing being the chest and the humble thing being the self; restraining from everything and exhorting upon everything good; neither being spiteful, nor envious, nor leaping (quick to argue), nor abusive, nor a faultfinder, nor slanderous.

يكره الرفعة و يشنأ السمعة طویل العَم بعيد الهم كثير الصمت وقور ذكور صبور شكور معوم بفكره مسرور بفقره سهل الخليفة لين العريكة رصين الوفا قليل الأذى لا متأكل ولا متهتك

He dislikes the elevation (status), and inimical to be heard of (fame), lengthy of grief, far from worrying, frequent of the silence, dignity, remembrance, gratefulness; being gloomy due to his thoughts and joyful due to his poverty, of the easy-going nature, soft flexibility, strong of loyalty, little hurtfulness, neither being a liar nor immoral.

إن ضحك لم يخرق وإن غضب لم ينزق ضحكه تبسم واستفهامه تعلم ومراجعته تفهم كثير علمه عظيم حلمه كثير الرحمة لا ينجل ولا يعجل ولا يضجر ولا يبطر ولا يهيف في حكمه ولا يجور في علمه

If he laughs, he does not burst out, and if he is angered, he is not reckless. His laughter is a smile, and his questioning is to learn, and his referring is to understand. Abundant is his knowledge, great is his forbearance, and abundant is his mercy. Neither is he stingy, nor hasty,

³⁸¹ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 69

nor annoying, nor reckless, nor is he prejudicial in his wisdom, nor is he tyrannous in his knowledge.

نَفْسُهُ أَصْلَبُ مِنَ الصَّلْدِ وَ مُكَادَحَتُهُ أَخْلَى مِنَ الشَّهْدِ لَا جَشِعَ وَ لَا هَلِيعَ وَ لَا غَنَفَ وَ لَا صَلِفَ وَ لَا مُتَكَلِّفَ وَ لَا مُتَعَمِّقَ جَمِيلُ الْمَنَازَعَةِ كَرِيمُ الْمُرَاجَعَةِ
عَدْلٌ إِنْ غَضِبَ رَفِيقٌ إِنْ طَلَبَ

His self is more solid than the slab, and his temperament is sweeter than the honey. He is neither greedy, nor does he panic, nor is he violent, nor arrogant, nor pretentious. He is amicable in disputes, benevolent when referred to, judicial when angry, a friend when sought.

لَا يَنْهَوِّرُ وَ لَا يَنْهَتِكُ وَ لَا يَنْجَبِرُ خَالِصُ الْوَدِّ وَثِيقُ الْعَهْدِ وَثِيْقُ الشَّفِيقِ وَصُولُ حَلِيمٍ حُمُولُ قَلِيلِ الْفُضُولِ رَاضٍ عَنِ اللَّهِ عَزَّ وَ جَلَّ مُخَالِفٌ لِهَوَاهُ

Neither does he jeopardise, nor does he expose (others), nor is he compulsive, being of sincere cordiality, reliable of the agreement, affectionate, maintainer of relationships, forbearing, calm, of little extravagance, being pleased with Allah^{azwj} Mighty and Majestic, opposes his own desires.

لَا يَغْلُظُ عَلَى مَنْ دُونَهُ وَ لَا يَخُوضُ فِيمَا لَا يَعْنِيهِ نَاصِرٌ لِلدِّينِ مُحَامٍ عَنِ الْمُؤْمِنِينَ كَهْفٌ لِلْمُسْلِمِينَ لَا يَخْرِقُ الثَّنَاءَ سَمْعُهُ وَ لَا يَنْكِي الطَّمَعُ قَلْبُهُ وَ لَا يَصْرِفُ
الَلَّعِبُ حُكْمَهُ وَ لَا يُطْلِعُ الْجَاهِلَ عِلْمَهُ

Neither is he harsh upon the one below him, nor does he engage in what does not concern him. A helper of the Religion, a counsellor of the Momineen, a cave (shelter) for the Muslims. Neither does the praise affect him adversely nor does the greed affect his heart adversely, nor does the sport change his wisdom, nor is the ignorant notified of his knowledge.

قَوَالٌ عَمَّا لَمْ يَحَازِمْ لَا يَفْخَاشٍ وَ لَا بَطْيَاشٍ وَصُولٌ فِي غَيْرِ غُنْفٍ بَدْوَلٌ فِي غَيْرِ سَرْفٍ وَ لَا بِحَتَالٍ وَ لَا بَعْدَارٍ وَ لَا يَفْتَنِي أَثَرًا وَ لَا يُخِيفُ بَشَرًا رَفِيقٌ
بِالْخُلُقِ

(He is) of good vocabulary, a worker, a knowledgeable one, a prudent one. He is neither with immorality, nor with inconstancy, arriving without arrogance, spending without extravagance. Neither is he with treachery nor with betrayal, nor does he pursue the faults (of others) nor is he unjust to a person, being kind with the people.

سَاعٍ فِي الْأَرْضِ عَوْنٌ لِلضَّعِيفِ عَوْنٌ لِلْمَلْهُوفِ لَا يَهْتِكُ سِرًّا وَ لَا يَكْشِفُ سِرًّا كَثِيرُ الْبُلُوْى قَلِيلُ الشُّكُوْى

He strives in the land assisting the weak, and a helper of the helpless. Neither does he tear down a veil (expose anyone), nor does he uncover a secret, being afflicted numerously and is of few complaints.

إِنْ رَأَى خَيْرًا ذَكَرَهُ وَ إِنْ عَآيَنَ شَرًّا سَتَرَهُ يَسْتُرُ الْغَيْبَ وَ يَحْفَظُ الْعَيْبَ وَ يَقْبِلُ الْعُتْرَةَ وَ يَغْفِرُ الزَّلَّةَ لَا يُطْلِعُ عَلَى نُصْحٍ فَيَذَرُهُ وَ لَا يَدْعُ جُنْحَ خَيْفٍ فَيُصْلِحُهُ
أَمِينٌ رَصِيْقٌ نَقِيٌّ زَكِيٌّ رَضِيْقٌ يُقْبَلُ الْغَدْرُ وَ يُجْمَلُ اللَّيْزُ وَ يُحْسِنُ بِالنَّاسِ الطَّلُْ وَ يَتَّهَمُ عَلَى الْغَيْبِ نَفْسَهُ

If he sees a good, remembers it, and if he views an evil, he hides it, veiling the hidden and preserving the unseen, and he dismisses the stumbles and forgives the slips. He does not walk away from an advice that he can give, nor does he leave the blame of a crime, but he corrects it. (He is) trustworthy, thoughtful, pious, pure, honest, agreeable. He accepts the excuse and is beautiful in mentioning (others) and thinks good of the people, and he accuses himself upon the faults.

يُحِبُّ فِي اللَّهِ بِفَقْهِهِ وَ عِلْمِهِ وَ يَقْطَعُ فِي اللَّهِ بِحُزْمِهِ وَ عَزَمِهِ لَا يَخْزُقُ بِهِ فَرْحٌ وَ لَا يَطِيشُ بِهِ مَرْحٌ مُدَكِّرٌ لِلْعَالَمِ مُعَلِّمٌ لِلْجَاهِلِ لَا يَتَوَقَّعُ لَهُ بَائِقَةٌ وَ لَا يُخَافُ لَهُ عَائِلَةٌ

He loves for the Sake of Allah^{-azwj} with understanding and knowledge, and he cut off (relationships) for the Sake of Allah^{-azwj} with firmness and determination. Neither does happiness infringe upon him nor does he get excited with cheerfulness. He is a reminder for the knowledgeable one and a teacher of the ignorant. A disaster is not expected to be a disaster nor is an affliction feared from him.

كُلُّ سَعْيٍ أَخْلَصُ عِنْدَهُ مِنْ سَعْيِهِ وَ كُلُّ نَفْسٍ أَصْلَحُ عِنْدَهُ مِنْ نَفْسِهِ عَالِمٌ بِغَيْبِهِ شَاغِلٌ بِعَمَلِهِ لَا يَتَّقِي بَعْزَ رَبِّهِ قَرِيبٌ وَحِيدٌ خَزِينٌ

Every striving is more sincere in his presence than his own striving, and every self is more correct in his presence than his own self. He knows his own faults, pre-occupied with his sadness. He does not rely with anyone apart from his Lord^{-azwj}, a stranger, alone, dispossessed, sad.

يُحِبُّ فِي اللَّهِ وَ يُجَاهِدُ فِي اللَّهِ لِيَتَّبِعَ رِضَاهُ وَ لَا يَنْتَقِمَ لِنَفْسِهِ بِنَفْسِهِ وَ لَا يُؤَالِي فِي سَخَطِ رَبِّهِ مُجَالِسٌ لِأَهْلِ الْفَقْرِ مُصَادِقٌ لِأَهْلِ الصِّدْقِ مُؤَارِرٌ لِأَهْلِ الْحَقِّ عَوْنٌ لِلْغَرِيبِ أَبٌ لِلْيَتِيمِ بَعْلٌ لِلْأَرْمَلَةِ خَفِيٌّ بِأَهْلِ الْمَسْكِنَةِ مَرْجُوٌّ لِكُلِّ كَرِيهَةٍ مَأْمُولٌ لِكُلِّ شِدَّةٍ

He loves for the Sake of Allah^{-azwj} and he struggles for the Sake of Allah^{-azwj} in order to pursue His^{-azwj} Pleasure, and he does not take revenge by himself on his own behalf, nor does he befriend (anyone) by incurring the Anger of his Lord^{-azwj}. He sits for the poor, being a friend of the truthful, a supporter of the people of the truth, an aider of the near ones (relatives), and a father to the orphans, (like) a husband for the widows (looking after them), a hope for the destitute (for the removal) or every abhorrence, and an aspired one for every difficulty.

هَشَّاشٌ بَشَّاشٌ لَا يَعْباسُ وَ لَا يَحْسَاسٌ صَلِيبٌ كَطَّامٌ بَسَامٌ دَقِيقٌ التَّظَرُّ عَظِيمٌ الْحَذَرُ لَا يَبْخُلُ وَ إِنَّمَا يُجِلُّ عَلَيْهِ صَبْرٌ عَقْلٌ فَاسْتَحْيَا وَ قَنَعَ فَاسْتَعْنَى حَيَاؤُهُ يَغْلُو شَهْوَتُهُ وَ وُدُّهُ يَغْلُو حَسَدُهُ وَ عَفْوُهُ يَغْلُو حَقْدُهُ

(He is) light and happy, neither being with a frown nor with slyness, controlling anger, smiling, having sharp insight, of great caution. He does not ignore, and if he is ignored upon, he forebears. He is not stingy, and if he is being stingy upon, he is patient. He (uses) intellect, so he is bashful and content, therefore he is self-sufficient. His bashfulness is higher than his lustful desires, and his cordiality is higher than his envy, and his pardoning is higher than his malice.

لَا يَنْطِقُ بِغَيْرِ صَوَابٍ وَلَا يَلْبَسُ إِلَّا الْإِفْصَادَ مَشْيُهُ التَّوَاضُّعُ خَاضِعٌ لِرَبِّهِ بِطَاعَتِهِ رَاضٍ عَنْهُ فِي كُلِّ خَالَاتِهِ نِيَّتُهُ خَالِصَةٌ أَعْمَالُهُ لَيْسَ فِيهَا غِشٌّ وَلَا خَدِيعَةٌ
نَظَرُهُ عِبْرَةٌ وَ سَكُونُهُ فِكْرَةٌ وَ كَلَامُهُ حِكْمَةٌ مُنَاصِحًا مُتَبَادِلًا مُتَوَاضِعًا نَاصِحٌ فِي السِّرِّ وَالْعَلَانِيَةِ

He neither speaks without correctness, nor does he wear except for the moderate (clothes). His walking is humble, submissive to his Lord^{-azwj} in His^{-azwj} obedience, being pleased from him in every state of his. His intention is sincere, and his deed is such that there is neither a fraud nor a deception in it. His observation is a lesson, and his silence is thoughtful, and his speech is wise, advising, charitable, brotherly, advising in the private as well as in public.

لَا يَهْجُرُ أَخَاهُ وَلَا يَغْتَابُهُ وَلَا يَمْكُرُ بِهِ وَلَا يَأْسَفُ عَلَى مَا فَاتَهُ وَلَا يَحْزَنُ عَلَى مَا أَصَابَهُ وَلَا يَرْجُو مَا لَا يَجُوزُ لَهُ الرَّجَاءُ وَلَا يَفْشَلُ فِي الشَّدَّةِ وَلَا
يَبْطُرُ فِي الرَّخَاءِ يَمْزُجُ الْحِلْمَ بِالْعِلْمِ وَالْعَقْلَ بِالصَّبْرِ تَرَاهُ بَعِيدًا كَسَلُهُ دَائِمًا نَشَاطُهُ قَرِيبًا أَمَلُهُ قَلِيلًا رَزَقَهُ

He neither forsakes his brother, nor does he backbite him, nor does he plot against him, nor does he despair upon what he loses, nor does he grieve upon whatever hits him, nor does he wish for what is not allowed for him to wish for, nor does he fail in the difficulties, nor is he ungrateful during the prosperity. He blends the forbearance with the knowledge and the intellect with the patience. You will see him distant from laziness, always active, hoping short-term, few of errors.

مُتَوَقِّعًا لِأَجَلِهِ خَاشِعًا قَلْبُهُ ذَاكِرًا رَبَّهُ قَانِعَةً نَفْسُهُ مُنْقِيًا جَهْلُهُ سَهْلًا أَمْرُهُ خَيْرِيًا لِدَنْبِهِ مَيِّتَةً شَهَوْتُهُ كَظُومًا غَيِظُهُ صَافِيًا حُلُقُهُ آمِنًا مِنْهُ جَارُهُ ضَعِيفًا كَثِيرَةً قَانِعًا
بِالَّذِي قَدَّرَ لَهُ مَتِينًا صَبْرُهُ مُحْكَمًا أَمْرُهُ كَثِيرًا ذِكْرُهُ

There is expectancy from him, his heart is fearful remembering his Lord^{-azwj}. His self is contented, his ignorance is negated, his affairs are easy, he grieves for his sins, his lustful desires are dead, his anger is suppressed, his manners are clear, his neighbours are safe from him, his arrogance is weak. He is content with that which is Ordained for him, his patience is firm, his affairs are decisive, his remembrance (of Allah^{-azwj}) is abundant.

يُخَالِطُ النَّاسَ لِيَعْلَمَ وَ يَصْمُتُ لِيَسْلَمَ وَ يَسْأَلُ لِيَفْهَمَ وَ يَتَجَرَّ لِيَعْتَمَ لَا يُنْصِتُ لِلْخَيْرِ لِيَفْخَرُ بِهِ وَ لَا يَتَكَلَّمُ لِيَتَجَبَّرَ بِهِ عَلَى مَنْ سِوَاهُ نَفْسُهُ مِنْهُ فِي عَنَاءٍ وَ
النَّاسُ مِنْهُ فِي رَاحَةٍ أَتَعَبَ نَفْسُهُ لِأَجْرَتِهِ فَأَرَاخَ النَّاسَ مِنْ نَفْسِهِ

He mixes with the people in order to learn, and he is silent for safety, and he asks to understand, and he trades to earn. He does not listen to the 'Khabar' (news – the Ahadeeth) in order to do mischief with, nor does he speak in order to impress those who are in front of him. His own self is tired (due to his hard work) but the people are at rest from him. He exhausts himself for his Hereafter, the people are at rest with himself.

إِنْ يُبْغِي عَلَيْهِ صَبْرٌ حَتَّى يَكُونَ اللَّهُ الَّذِي يَنْتَصِرُ لَهُ بُعْدُهُ بِمَنْ تَبَاعَدَ مِنْهُ بَعْضٌ وَ تَرَاهُ وَ دُؤُوهُ بِمَنْ دَنَا مِنْهُ لَيْنٌ وَ رَحْمَةٌ لَيْسَ تَبَاعُدُهُ تَكْبَرًا وَ لَا عَظَمَةً وَ لَا
دُؤُوهُ خَدِيعَةً وَ لَا خِلَابَةً بَلْ يَفْتَدِي بِمَنْ كَانَ قَبْلَهُ مِنْ أَهْلِ الْخَيْرِ فَهُوَ إِمَامٌ لِمَنْ بَعْدَهُ مِنْ أَهْلِ الْبِرِّ

If they rebel against him, he is patient until Allah^{-azwj} happens to be the One Who Provides Help for him. His distancing from the ones who are to be distanced from him by hatred, is by integrity, and his approaching the ones who are approaching him, is by softness and mercy.

His distancing is not by arrogance nor by (a feeling of) greatness, nor is his approach a deception nor a plot. But he follows with the ones who are before him, from the good people, so he is a leader for the ones who are after him from the righteous people’.

قَالَ فَصَاحَ هَمَّامٌ صَيْحَةً ثُمَّ وَقَعَ مَغْشِيًّا عَلَيْهِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَمَا وَاللَّهِ لَقَدْ كُنْتُ أَخَافُهَا عَلَيْهِ

(The narrator) said, ‘Hamman shrieked, then unconsciousness occurred upon him. Amir Al-Momineen^{-asws} said: ‘But, by Allah^{-azwj}, I^{-asws} had been afraid of it upon him’.

وَقَالَ هَكَذَا تَصْنَعُ الْمَوَاعِظُ الْبَالِغَةُ بِأَهْلِهَا فَقَالَ لَهُ قَائِلٌ فَمَا بِأَلَاكَ يَا أَمِيرَ الْمُؤْمِنِينَ-

And he^{-asws} said: ‘This is what the delivered advised does to its rightful ones’. A person said to him^{-asws}, ‘So what is the matter with you^{-asws}, O Amir Al-Momineen^{-asws}!’

فَقَالَ إِنَّ لِكُلِّ أَجَلًا لَنْ يَجُودَ وَ سَبَبًا لَا يُجَاوِزُهُ فَمَهْلًا لَا تُعَدُّ فَإِنَّمَا نَفَثَ عَلَى لِسَانِكَ شَيْطَانٌ.

He^{-asws} said: ‘For every term there is no transgressing and a cause which cannot be exceeded. Therefore wait, do not exceed, for rather Satan^{-la} just blew upon your tongue’.³⁸²

³⁸² Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 14 H 70