

بحار الأنوار

BIHAR AL-ANWAAR

الجزء التاسع و الستون

Volume 69

بحار الانوار الجامعة لدرر أخبار الائمة الاطهار

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

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CHAPTER 94 – MERIT OF THE POVERTY, AND THE POOR, AND LOVING THEM, AND SITTING WITH THEM, AND THE SATISFACTION WITH THE POVERTY, AND THE REWARD OF HONOURING THE POOR, AND PUNISHMENT OF THE ONE WHO UNDERESTIMATES THEM

الآيات

The Verses

الكهف وَ اصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَ لَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَ لَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ دِكْرِنَا وَ اتَّبَعَ هَوَاهُ وَ كَانَ أَمْرُهُ فُرُطًا

(Surah) Al Kahf - **And observe patience yourself along with those who are supplicating to their Lord morning and evening intending His Face, and do not stretch your eyes from them intending adornments of the life of the word, and do not obey one whose heart is heedless from Our Remembrance and is obeying his own desires, and his matter would always be neglected [18:28].**

الفرقان تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَ يَجْعَلُ لَكَ فُصُورًا

(Surah) Al Furqan - **Blessed is He Who, if He Desires to, would Make for you better than that, Gardens beneath which the rivers flow, and Made castles to be for you [25:10]**

الزخرف وَ لَوْ لَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُفُوفًا مِنْ فِضَّةٍ وَ مَعَارِجَ عَلَيْهَا يَظْهَرُونَ

(Surah) Al Zukhruf - **And had it not been that the people might become one community, 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]**

وَ لِبُيُوتِهِمْ أَبْوَابًا وَ سُرُرًا عَلَيْهَا يَنْكَبُونَ

And doors to be for their houses and couches for them to be reclining upon [43:34]

وَ زُخْرَفًا وَ إِنْ كُلُّ ذَلِكَ لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا وَ الْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ

And (other) decorations, and although all of that is for ones who enjoy the life of the world, and the Hereafter in the Presence of your Lord is for the pious ones [43:35]

الفجر فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَ نَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ

(Surah) Al Fajr - ***So as for the human being, when his Lord Tries him and Honours him, and Favours him, then he is saying, 'My Lord honoured me' [89:15]***

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ

And when He Tries him and Straitens his sustenance upon him, then he is saying, 'My Lord disgraced me' [89:16]

تفسير

(Forbidden) Interpretation (opinionated)

وَاصْبِرْ نَفْسَكَ أَيُّ احْبِسْهَا قَالَ الطَّبْرَسِيُّ رَحِمَهُ اللَّهُ فِي نُزُولِهَا إِنَّهَا نَزَلَتْ فِي سَلَمَانَ وَ أَبِي ذَرٍّ وَ صُهَيْبٍ وَ عَمَّارٍ وَ خُبَّابٍ وَ غَيْرِهِمْ مِنْ قُرَرَاءِ أَصْحَابِ النَّبِيِّ ص وَ ذَلِكَ أَنَّ الْمُؤَلَّفَةَ قُلُوبُهُمْ

And observe patience yourself [18:28] – I.e., Withhold it and affirm it. Al-Tabarsee, may Allah^{azwj} have Mercy on him, said regarding it's Revelation, 'It was Revealed regarding Salman^{ra}, and Abu Zarr^{ra}, and Suheyb^{ra}, and Ammar^{ra}, and Khabbab^{ra} and others from the poor companions of the Prophet^{saww}, and that is because their hearts were inclined.

جَاءُوا إِلَى رَسُولِ اللَّهِ ص عُيَيْنَةُ بْنُ حِصْنٍ وَ الْأَقْرَعُ بْنُ حَابِسٍ وَ ذُووَهُمْ فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّ جَلَسْتُ فِي صَدْرِ الْمَجْلِسِ وَ تَحْتِ عَنَّا هَؤُلَاءِ وَ رَوَائِحِ صُنَانِهِمْ وَ كَانَتْ عَلَيْهِمْ جَنَابُ الصُّوفِ جَلَسْنَا نَحْنُ إِلَيْكَ وَ أَخَذْنَا عَنْكَ فَمَا يَمْتَعُنَا مِنَ الدُّخُولِ عَلَيْكَ إِلَّا هَؤُلَاءِ

They came to Rasool-Allah^{saww}, Uyayna Bin Hasn and Al-Aqra Bin Habis and their kindred. They said, 'O Rasool-Allah^{saww}! I tend to sit in the centre of the gathering, and they moved away from us and the smell of their bodies, and there were woollen coats upon them. We sit to you^{saww} and we take form you^{saww}. So, nothing prevents us from entering to see you^{saww} except them!'

فَلَمَّا نَزَلَتْ الْآيَةُ قَامَ النَّبِيُّ ص يَلْتَمِسُهُمْ فَأَصَابَهُمْ فِي مُؤَخَّرِ الْمَسْجِدِ يَذْكُرُونَ اللَّهَ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَمْتَنِي حَتَّى أَمَرَنِي أَنْ أَصْبِرَ نَفْسِي مَعَ رِجَالٍ مِنْ أُمَّتِي مَعَكُمْ الْمَحْيَا وَ مَعَكُمْ الْمَمَاتِ.

When the Verse was Revealed, the Prophet^{saww} stood up to seek them. He^{saww} found them at the end of the Masjid doing Zikr of Allah^{azwj}. He^{saww} said: 'The Praise is for Allah^{azwj} Who did not Cause me^{saww} to die until He^{azwj} Commanded me^{saww} to observe patience myself^{saww} with men from my^{saww} community! With you is the living and with you is the dying'.

مَعَ الَّذِينَ يَدْعُونَ إِلَاحُ أَيُّ يَدَاوَمُونَ عَلَى الصَّلَوَاتِ وَ الدَّعَاءِ عِنْدَ الصَّبَاحِ وَ الْمَسَاءِ لَا شُغْلَ لَهُمْ غَيْرَهُ فَيَسْتَفْتَحُونَ يَوْمَهُم بِالْدَّعَاءِ وَ يَخْتَمُونَهُ بِالْدَّعَاءِ

Along with those who are supplicating [18:28] – etc. I.e., being constant up to the Salats and the supplications in the morning and evening. There is no pre-occupation for them other than it. They are beginning their day with the supplication and ending it with the supplication.

يُرِيدُونَ وَجْهَهُ أَيُّ رِضْوَانَهُ وَ قِيلَ يَرِيدُونَ تَعْظِيمَهُ وَ الْقُرْبَةَ إِلَيْهِ دُونَ الرِّثَاءِ وَ السَّمْعَةِ

Intending His Face [18:28] – I.e., His^{-azwj} Pleasure. And it is said, ‘Intending revering (admiring) Him^{-azwj} and the closeness to Him^{-azwj} without the showing-off and the reputation.

وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ أَيُّ وَلَا تَتَجَاوَزْ عَيْنَاكَ عَنْهُمْ بِالنَّظَرِ إِلَى غَيْرِهِمْ مِنْ أَوْلَادِ الدُّنْيَا تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا تَرِيدُ فِي مَوْضِعِ الْحَالِ أَيُّ مَرِيدًا مَجَالِسَةَ أَهْلِ الشَّرَفِ وَالْغِنَاءِ

And do not stretch your eyes from them – I.e., and do not exceed your^{-sawww} eyes from them by looking at others from the sons of the world - **Intending adornments of the life of the word, [18:28]** – intending in the current place, I.e., Wanting a sitting of the noble people and the rich.

وَكَانَ النَّبِيُّ ص حَرِيصًا عَلَى إِيْمَانِ الْعِظَمَاءِ مِنَ الْمُشْرِكِينَ طَمَعًا فِي إِيْمَانِ أَتْبَاعِهِمْ وَ لَمْ يَجْعَلْ إِلَى الدُّنْيَا وَ زِينَتِهَا قِطْعًا وَلَا إِلَى أَهْلِهَا وَ إِنَّمَا كَانَ يَلِينُ فِي بَعْضِ الْأَسَايِينِ لِلرُّؤَسَاءِ طَمَعًا فِي إِيْمَانِهِمْ فَتَوَتَّبَعَ بِهَذِهِ الْآيَةِ وَ أَمَرَ بِالِاقْتِبَالِ عَلَى فَقَرَاءِ الْمُؤْمِنِينَ وَ أَنْ لَا يَرْفَعَ بَصَرَهُ عَنْهُمْ إِلَى مَجَالِسَةِ الْأَشْرَافِ.

~~And the Prophet^{-sawww} was eager keen upon the belief of the mighty ones from the Polytheists, eager regarding the Eman of their followers, and he^{-sawww} did not incline to the world and its adornments at all, nor to its people, and rather he^{-sawww} was gentle regarding tribes of the chiefs, eager regarding their Eman. So, he^{-sawww} was Reprimanded by this Verse and was Commanded with facing towards the poor Momineen, and that he^{-sawww} should not raise his^{-sawww} sight from them to the gathering of the nobles.~~ derogatory

وَلَا تُطِيعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ دِكْرِنَا قَبْلَ فِيهِ أَقْوَالُ أَحَدِهَا أَنْ مَعْنَاهُ وَ لَا تَطْعُ مَنْ جَعَلْنَا قَلْبَهُ غَافِلًا عَنْ ذِكْرِنَا بِتَعْرِيزِهِ لِلْغَفْلَةِ وَ لِهَذَا قَالَ وَ اتَّبَعَ هَوَاهُ وَ مِثْلُهُ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ

And do not obey one whose heart is heedless from Our Remembrance [18:28] – It is said, ‘There are words regarding it. One of these is that it’s meaning is, ‘And do not obey the one whose heart We^{-azwj} has Made to be heedless from Our^{-azwj} Remembrance, by being exposed to the neglect, and for this He^{-azwj} Said: **and is obeying his own desires, [18:28]**. And similar to it: **But when they deviated, Allah Deviated their hearts, [61:5]**.

وَ ثَانِيهَا نَسَبْنَا قَلْبَهُ إِلَى الْغَفْلَةِ كَمَا يُقَالُ أَكْفَرَهُ إِذَا نَسَبَهُ إِلَى الْكُفْرِ

And it’s second, ‘We have attributed his heart to the heedlessness, just as it is said, ‘He has committed Kufr’, when he is attributed to the Kufr’.

وَ ثَالِثُهَا صَادَفَنَاهُ غَافِلًا

And it’s third, ‘We made him come across the neglect’.

وَ رَابِعُهَا جَعَلْنَاهُ غَافِلًا لَمْ نَسْمِهِ بِسْمَةِ قُلُوبِ الْمُؤْمِنِينَ وَ لَمْ نَعْلَمْ فِيهِ عِلَامَةً لِتَعْرِفِهِ الْمَلَائِكَةُ بِتِلْكَ السِّمَةِ

And it’s fourth – We made him heedless, not naming him^{-sawww} with the friendliness of the hearts of the Momineen, and we do not know in it any sign for the Angels to recognise him^{-sawww} with that friendliness.

و خامسها تركنا قلبه و خذلناه و خيلنا بينه و بين الشيطان بتركه أمرنا

And it's fifth, We^{-azwj} left his^{-saww} heart and Abandoned him^{-saww}, and We^{-azwj} Vacated between him and the Polytheists and the Satan^{-la} due to his^{-saww} neglecting Our^{-azwj} Command.

وَ اتَّبَعَ هَوَاهُ أَي فِي شَهَوَاتِهِ وَ أَعْمَالِهِ وَ كَانَ أَمْرُهُ فُرْطاً أَي سرفاً و إفراطاً و تجاوزاً عن الحد أو ضياعاً و هلاكاً.

And is obeying his own desires, - I.e., in his lusts and his actions - **and his matter would always be neglected [18:28]** – I.e., turned away and neglected, and exceeding from the limit, or wastage and destruction.

و أقول فيها مدح عظيم للفقراء و حث على مصاحبتهم و مجالستهم إذا كانوا زاهدين في الدنيا مواظبين على ذكر الله و الصلوات و منع عن مجالسة الأغنياء المتكبرين اللاهين عن الله.

And I (Majlisi) am saying, 'In it is mighty praise for the poor and urging upon accompanying them and sitting with them when they were ascetic in the world, preaching upon the Zikr of Allah^{-azwj} and the Salats, and forbiddance from sitting with the rich, too arrogant to thank Allah^{-azwj}'.

قوله تعالى تَبَارَكَ أَي تَقَدَّسَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ أَي فِي الدُّنْيَا خَيْراً مِنْ ذَلِكَ أَي مِمَّا قَالُوا وَ يَجْعَلُ لَكَ قُصُوراً فِي الدُّنْيَا أَوْ فِي الْآخِرَةِ عَلَى الْقِرَاءَتَيْنِ وَ مَعْلُومٌ مِنَ السِّيَاقِ أَنَّ الْآخِرَةَ خَيْرٌ مِنَ الدُّنْيَا وَ اخْتَارَهَا اللَّهُ لِأَحَبِّ خَلْقِهِ.

Words of the Exalted: **Blessed** - I.e., Holy - **is He Who, if He Desires to, would Make for you** – in the world - **better than that**, - I.e., from what they are saying - **and Made castles to be for you [25:10]** – in the world, or in the Hereafter, based upon two readings, and the known from the continuance is that the Hereafter is better than the world, and Allah^{-azwj} Chose them to love His^{-azwj} creatures.

وَ لَوْ لَا أَنَّ يَكُونُ النَّاسُ قَدْ مَرَّ تَفْسِيرُهُ مَرَاراً.

And had it not been that the people might become [43:33] – It's interpretation has passed repeatedly.

قوله سبحانه فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ أَي اخْتَبَرَهُ وَ امْتَحَنَهُ بِالنِّعْمَةِ فَأَكْرَمَهُ بِالْمَالِ وَ نَعَّمَهُ بِمَا وَسَّعَ عَلَيْهِ مِنْ أَنْوَاعِ الْإِفْضَالِ فَيَقُولُ رَبِّي أَكْرَمَنِي أَي فَيَفْرَحُ بِذَلِكَ وَ يَسِرُّ.

Words of the Glorious: **So as for the human being, when his Lord Tries him** – I.e., Chose him, and Tested him with the bounties - **and Honours him**, - with the wealth - **and Favours him**, - with what He^{-azwj} Expands upon him, from a variety of merits - **then he is saying, 'My Lord honoured me' [89:15]** – I.e., so he rejoices with that and is cheered'.

1- الْمُؤْمِنُ، بِإِسْنَادِهِ عَنِ الْأَصْبَغِ قَالَ: كُنْتُ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ ع قَاعِدًا فَجَاءَ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ اللَّهُ إِلَيَّ لِأَجْبِكَ فِي اللَّهِ

(The book) 'Al Momin' – By his chain, from Al Asbagh who said,

'I was seated in the presence of Amir Al-Momineen^{-asws}. A man came, he^{-asws} said: 'O Amir Al-Momineen^{-asws}! By Allah^{-azwj}, I love you^{-asws} for the sake of Allah^{-azwj}!'

فَقَالَ صَدَقْتَ إِنَّ طِينَتَنَا مَحْزُونَةٌ أَخَذَ اللَّهُ مِيثَاقَهَا مِنْ صُلْبِ آدَمَ عَ فَاتَّخَذَ لِلْفَقْرِ جَلْبَابًا فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ وَ اللَّهُ يَا عَلِيُّ إِنَّ الْفَقْرَ لَأَسْرَعُ إِلَى مُحِبِّكَ مِنَ السَّيْلِ إِلَى بَطْنِ الْوَادِي.

He^{-asws} said: 'You speak the truth! Our^{-asws} clay is treasured. Allah^{-azwj} Took our^{-asws} Covenant from the lineage of Adam^{-as}. So, take a cloak for the poverty, for I^{-asws} heard Rasool-Allah^{-saww} saying: 'By Allah^{-azwj}, O Ali^{-asws}! The poverty is quicker to one who love you^{-asws} than the flood is to the bottom of a valley'.¹

2- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبَانَ بْنِ عَبْدِ الْمَلِكِ قَالَ حَدَّثَنِي بَكْرُ الْأَرْقَطُ عَنْ أَبِي عَبْدِ اللَّهِ ع أَوْ عَنْ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ دَخَلَ عَلَيْهِ وَاجِدٌ فَقَالَ لَهُ أَصْلَحَكَ اللَّهُ إِلَيَّ رَجُلٌ مُنْقَطِعٌ إِلَيْكُمْ بِمَوَدَّتِي وَ قَدْ أَصَابَنِي حَاجَةٌ شَدِيدَةٌ وَ قَدْ تَقَرَّبْتُ بِذَلِكَ إِلَى أَهْلِ بَيْتِي وَ قَوْمِي فَلَمْ يَرُدَّنِي بِذَلِكَ مِنْهُمْ إِلَّا بُعْدًا

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Aban Bin Abdul Malik who said, 'It is narrated to me by Bakr Al Arqat,

'From Abu Abdullah^{-asws}, or from Shueyb from Abu Abdullah^{-asws}, a man entered to see him^{-asws}. He said, 'May Allah^{-azwj} Keep you^{-asws} well! I am a man cutting off (from others) to you^{-asws} with my cordiality, and a severe need has afflicted me, and I have (tried to) draw closer due to that to my family members and my people, but that did not increase me from them except remoteness'.

قَالَ فَمَا آتَاكَ اللَّهُ خَيْرَ بَمَّا أَخَذَ مِنْكَ

He^{-asws} said: 'What Allah^{-azwj} has Given you is better than what has been taken from you'.

قَالَ جُعِلْتُ فِدَاكَ ادْعُ اللَّهَ أَنْ يُغْنِيَنِي عَنْ خَلْقِهِ

He said, 'May I be sacrificed for you^{-asws}! Supplicate to Allah^{-azwj} to Make me needless from His^{-azwj} creatures'.

قَالَ إِنَّ اللَّهَ قَسَمَ رِزْقَ مَنْ شَاءَ عَلَى يَدَيَّ مَنْ شَاءَ وَ لَكِنِ اسْأَلِ اللَّهَ أَنْ يُغْنِيَكَ عَنِ الْحَاجَةِ الَّتِي تُضْطَرُّكَ إِلَى لِقَامِ خَلْقِهِ.

He^{-asws} said: 'Allah^{-azwj} Distributes sustenance of the one He^{-azwj} so Desires upon the hands of the one He^{-azwj} so Desires but ask to Make you needless from the need which causes you to be desperate to lowly ones of His^{-azwj} creatures'.²

3- كَأ، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ ذَكْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْفَقْرُ الْمَوْتُ الْأَحْمَرُ

(The book) 'Al Kafi' – from the number, from Sahl Bin Ziyad, from Ali Bin Asbat, from the one who mentioned it,

¹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 1

² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 2

‘From Abu Abdullah^{-asws} having said: ‘The poverty is the red death’.

فَقُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ الْفَقْرُ مِنَ الدِّينَارِ وَ الدِّرْهَمِ

I said to Abu Abdullah^{-asws}: ‘The poverty is from the Dinars and the Dirhams’.

فَقَالَ لَا وَ لَكِنْ مِنَ الدِّينِ.

He^{-asws} said: ‘No! But it is from the religion’.³

بيان: قال في النهاية و فيه تعلمون ما في هذه الأمة من الموت الأحمر يعني القتل لما فيه من حمرة الدم أو لشدة يقال موت أحمر أي شديد و مِنْهُ حَدِيثٌ عَلَيْهِ ع كُنَّا إِذَا احْمَرَّ الْبَأْسُ اتَّقَيْنَا رَسُولَ اللَّهِ ص.

Explanation – He said in ‘Al-Nihaya’, and in it, ‘They are known what is in this community from the red death, meaning the killing, due to what is in it from the red blood, or due to its severity it is called, ‘red death’, i.e., severe, and from it is Hadeeth of Ali^{-asws}: ‘We, whenever the battle reddened, saved ourselves by Rasool-Allah^{-saww}’.

أي إذا اشتدَّت الحرب استقبلنا العدو به و جعلناه لنا وقاية

I.e., whenever the war intensified, we faced the enemy with him^{-saww}, and we made him^{-saww} as a saving for us’.

و قيل أراد إذا اضطربت نار الحرب و تسعرت كما يقال في الشر بين القوم اضطربت نارهم تشبيها بجمرة النار و كثيرا ما يطلقون الحمرة على الشدة.

And it is said, ‘He^{-asws} intended, ‘when the fire of was ignited and inflamed’, just as it is said regarding the evil between the people, ‘Their fire has ignited’, resembling it with the ember of fire, and a lot of is linked with the redness is upon the severity.

و لكن من الدين نظيره قَوْلُ أَمِيرِ الْمُؤْمِنِينَ ع الْفَقْرُ وَ الْغِنَى بَعْدَ الْعُرْضِ عَلَى اللَّهِ.

But, from the religion it’s match is word of Amir Al-Momineen^{-asws}: ‘The poverty and the riches are after the presentation to Allah^{-azwj} (on the Day of Qiyamah)’.

و المعنى أنهما يظهران بعد الحساب و هو ما أشار إليه رسول الله ص بقوله أَ تَدْرُونَ مَا الْمُفْلِسُ فَقِيلَ الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ وَ لَا مَتَاعَ لَهُ

And the meaning is that these two (poverty and richness) will be appearing after the Reckoning, and it is what is indicated by Rasool-Allah^{-saww} with his^{-saww} words: ‘Do you know what is the bankrupt one?’ It was said, ‘The bankrupt among us is one having neither any Dirhams for him nor chattels for him’.

فَقَالَ الْمُفْلِسُ مَنْ أَتَيْتِي مِنْ يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَ صِيَامٍ وَ زَكَاةٍ وَ يَأْتِي قَدْ شَتَمَ وَ قَذَفَ هَذَا وَ أَكَلَ مَالَ هَذَا وَ سَفَكَ دَمَ هَذَا وَ ضَرَبَ هَذَا فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ وَ هَذَا مِنْ حَسَنَاتِهِ فَإِنْ فُتِنَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ.

³ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 3

He^{-saww} said: 'From my^{-saww} community, the bankrupt is the one who will come on the Day of Qiyamah with Salat, and fasts, and Zakat, and he will come having insulted and slandered this one, and devoured the wealth of this one, and shed the blood of this one, and beaten this one. So, he will have to give (compensate) this one from his good deed, and this one from his good deed. Thus, his good deeds will be depleted before he can pay off whatever is upon him. He will be seized for their mistakes (sins) and these will be dropped upon him, then he will be dropped into the Fire''.

بل قد يقال إن المفلس حقيقة هو هذا.

But it has been said that the bankrupt in reality, he is this one.

و يحتمل أن يراد بقوله ع و لكن من الدين الفقر القلبي و ضده الغنى القلبي فالفقر على هذا من ليس له في الدين معرفة و علم بأحكامه و لا تقوى و لا ورع و غيرها من الصفات الحسنة كذا

And it is possible that he^{-asws} meant with his^{-asws} words: 'But, from the religion', is the poverty of the heart, and its opposite is the richness of the heart. So, the poor, based upon this, is one who hasn't got understanding in the religion and knowledge of its wisdom, nor is strong, nor devout, and other such from the good qualities. Like that it is said.

قيل و أقول يحتمل أن يكون المعنى الذي يضر بالدين و لا يصبر عليه و يتوسل بالظالمين و الفاسقين كما مر.

It is said, 'And I (Majlisi) am saying, 'It is possible that the meaning could be that which is harmful to the religion, and he cannot be patient upon it, and he seeks the means with the oppressors and the mischief-makers, like what has passed'.

4- كا، الكافي عن علي بن إبراهيم عن محمد بن عيسى عن يونس عن ابن سنان عن الأعمش عن أبي يعفور عن أبي عبد الله ع قال: إِنَّ فُقَرَاءَ الْمُؤْمِنِينَ يَتَقَلَّبُونَ فِي رِيَاضِ الْجَنَّةِ قَبْلَ أَنْ يَأْتِيَهُمْ بِأَرْبَعِينَ خَرِيفًا

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Sinan, from Al A'ala, from Ibn Abu Yafour,

'From Abu Abdullah^{-asws}: 'Poor ones of the Momineen will be turning in the Gardens of Paradise before their rich ones by forty 'Khareyf''⁴

ثُمَّ قَالَ سَأَضْرِبُ لَكَ مَثَلًا ذَلِكَ إِمَّا مَثَلُ ذَلِكَ مَثَلُ سَفِينَتَيْنِ مَرَّ بِهِمَا عَلَى عَاشِرِ فَنَظَرَ فِي إِحْدَاهُمَا فَلَمْ يَرَ فِيهَا شَيْئًا فَقَالَ أَسْرُبُوهَا وَ نَظَرَ فِي الْأُخْرَى فَإِذَا هِيَ مَوْفَرَةٌ فَقَالَ احْبِسُوهَا.

Then he^{-asws} said: 'I^{-asws} shall strike for you an example of that. But rather, an example of that is an example of two ships a tax collector passes by them. He looks into one of them but does not see anything in it. He said, 'Make a leak in it!' And he looks into the other, and it is fully laden. He says, 'Withhold it!''

⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 4

بيان: وَ رُوِيَ فِي مَعَانِي الْأَخْبَارِ بِإِسْنَادِهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ عَبْدًا مَكَثَ فِي النَّارِ سَبْعِينَ خَرِيفًا وَ الْخَرِيفُ سَبْعُونَ سَنَةً إِلَى آخِرِ الْخَرِيفِ.

Explanation – And it is reported in ‘Ma’any Al-Akhbar’ by his chain, from Abu Ja’far^{asws} having said: ‘A servant will remain in the Fire for seventy ‘Khareyfs’, and the ‘Khareyf’ is of seventy years’ – up to the end of the Hadeeth.

و فسره صاحب المعالم بأكثر من ذلك و في بعض الروايات أنه ألف عام و العام ألف سنة

And the author of ‘Al-Ma’lam’ interpreted it as being more than that. And in one of the reports, it is of a thousand years, and the year is of a thousand years.

5- كا، الكافي عن العدة عن البرقي عن أبيه عن سعدان قال قال أبو عبد الله ع المصائب منح من الله و الفقر مخزون عند الله.

(The book) ‘Al Kafi’ – from the number, from Al Barqy, from his father, from Sa’dan who said,

‘Abu Abdullah^{asws} said: ‘The calamities are gifts from Allah^{azwj} and the poverty is treasured in the Presence of Allah^{azwj}’.⁵

6- كا، الكافي عن العدة عن البرقي رفعه إلى أبي عبد الله ع قال قال رسول الله ص يا علي إن الله جعل الفقر أمانة عند خلقه فمن سره أعطاه الله ومثل أجر الصائم القائم

(The book) ‘Al Kafi’ – from the number, from Al Barqy raising it to,

‘Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘O Ali^{asws}! Allah^{azwj} has Made the poverty as an entrustment with His^{azwj} creatures. So, the one whom it cheers that Allah^{azwj} Gives him like the Recompense of the fasting one, the one standing (in Salat).

و من أفشاه إلى من يقدر على قضاء حاجته فلم يفعل فقد قتله أما إنّه ما قتله بسيف ولا رمح و لكنّه قتله بما نكح من قلبه.

And the one who discloses it to the one able upon fulfilling his need, but does not do so, so he has killed him. But he has not killed him by a sword, nor a spear, but he has killed him with what worsened in his heart”.⁶

7- كا، الكافي عن العدة عن البرقي عن محمد بن علي عن داود الحذاء عن محمد بن صغير عن جدّه شعيب عن مفضل قال قال أبو عبد الله ع كلما ازداد العبد إيماناً ازداد ضيقاً في معيشته.

(The book) ‘Al Kafi’ – from the number, from Al Barqy, from Muhammad Bin Ali, from Dawood Al Haza’a, from Muhammad Bin Sagheer, from his grandfather Shueyb, from Mufazzal who said,

‘Abu Abdullah^{asws} said: ‘Every time the servant increases in Eman, there is restrictiveness in his livelihood’.⁷

⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 5

⁶ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 6

⁷ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 7 a

- وَ بِإِسْنَادِهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَوْ لَا إِحْسَانُ الْمُؤْمِنِينَ عَلَى اللَّهِ فِي طَلَبِ الرِّزْقِ لَنَقَلَهُمْ مِنَ الْحَالِ الَّتِي هُمْ فِيهَا إِلَى حَالٍ أَضْيَقَ مِنْهَا.

And by his chain, said,

‘Abu Abdullah^{-asws} said: ‘Had it not been for the persistence of the Momineen upon Allah^{-azwj} in seeking the sustenance, they would have been transferred from the state which they are in to a state more restrictive than it’.⁸

بيان: و يؤيده ما نسب إلى أمير المؤمنين ع.

مُسْتَكْمِلُ الْعُقُلِ مُقَلٌّ عَدِيمٌ
ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ.

وَ كَمْ مِنْ أَدِيبٍ عَالِمٍ فَطِنٍ
وَ كَمْ مِنْ جُهُولٍ يُكْثِرُ مَالَهُ

Explanation – And it is supported by what is attributed to Amir Al-Momineen^{-asws} (in a couplet): ‘And how many a well-mannered scholar, clever, perfect of the intellect, is utterly devoid, and how many ignorant ones have plenty of wealth, that is an Arrangement of the Mighty, the All-Knowing’.

8- كا، الكافي عن العبد عن البرقي عن بعض أصحابه رفعه قال قال أبو عبد الله ع ما أُعْطِيَ عَبْدٌ مِنَ الدُّنْيَا إِلَّا اعْتِبَارًا وَ لَا زُوي عَنْهُ إِلَّا احْتِبَارًا.

(The book) ‘Al Kafi’ – from the number, from Al Barqi, from one of his companion, raising it, said,

‘Abu Abdullah^{-asws} said: ‘A servant is not Given from the world except as learning a lesson, nor Impeded from it except as a Test’.⁹

9- كا، الكافي عن محمد بن يحيى عن أحمد بن محمد عن الأشعري عن بعض مشايخه عن إدريس بن عبد الله عن أبي عبد الله ع قال قال النبي ص يَا عَلِيُّ الْحَاجَةُ أَمَانَةُ اللَّهِ عِنْدَ خَلْقِهِ فَمَنْ كَتَمَهَا عَلَى نَفْسِهِ أَعْطَاهُ اللَّهُ ثَوَابَ مَنْ صَلَّى وَ مَنْ كَشَفَهَا إِلَى مَنْ يَقْدِرُ أَنْ يُفْرِجَ عَنْهُ وَ لَمْ يَفْعَلْ فَقَدْ قَتَلَهُ أَمَّا إِنَّهُ لَمْ يَقْتُلْهُ بِسَيْفٍ وَ لَا سِنَانٍ وَ لَا سَهْمٍ وَ لَكِنْ قَتَلَهُ بِمَا نَكَأَ مِنْ قَلْبِهِ.

(The book) ‘Al Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad Al Ashary, from one of his elders, from Idrees Bin Abdullah,

‘The Prophet^{-saww} said: ‘O Ali^{-asws}! The need is an entrustment of Allah^{-azwj} with His^{-azwj} creatures. The one who conceals it upon himself, Allah^{-azwj} will Give him Rewards of the one prays Salat (all night), and one who uncovers it to one who is able in relieving form it but does not do so, so he has killed him. But he has not killed him with a sword, nor a blade, nor a spear, but he has killed him with what worsened in his heart’.¹⁰

10- كا، الكافي عن العبد عن البرقي عن نوح بن شعيب و أبي إسحاق الحفافي عن رجل عن أبي عبد الله ع قال: لَيْسَ لِمُصَاصٍ شَيْعَتَنَا فِي دَوْلَةِ الْبَاطِلِ إِلَّا الثُّوْتُ شَرُّهُوا إِنْ شِئْتُمْ أَوْ عَرَبُوا لَمْ تُزَرَّوْا إِلَّا الثُّوْتُ.

⁸ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 7 b

⁹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 8

¹⁰ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 9

(The book) 'Al Kafi' – from the number, from Al Barqy, from Nuh Bin Shueyb, and Abu Is'haq Al Khaffaf, from a man,

'From Abu Abdullah^{-asws} having said: 'There is nothing for our^{-asws} sincere Shias in the government of falsehood except the daily subsistence. Whether they go east or west, they will not be Graced except the daily subsistence".¹¹

11- كَأ، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْهَمِيِّ عَنْ أَحْمَدَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَعْدَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَلْتَفِتُ يَوْمَ الْقِيَامَةِ إِلَى فُقَرَاءِ الْمُؤْمِنِينَ شَبِيهَاً بِالْمُعْتَدِرِ إِلَيْهِمْ فَيَقُولُ وَ عَزَّي وَ جَلَالِي مَا أَفْقَرْتُكُمْ فِي الدُّنْيَا مِنْ هَوَانٍ بِكُمْ عَلَيَّ وَ لَتَرَوْنَ مَا أَصْنَعُ بِكُمْ الْيَوْمَ فَمَنْ زَوَّدَ أَحَدًا مِنْكُمْ فِي دَارِ الدُّنْيَا مَعْرُوفًا فَخُدُّوا بِيَدِهِ فَأَدْخِلُوهُ الْجَنَّةَ

(The book) 'Al Kafi' – from the number, from Al Barqy, from Ahmad, from Ali Bin Al Hakam, from Sa'dan who said,

'On the Day of Qiyamah, Allah^{-azwj} Mighty and Majestic will turn to the poor Momineen, resembling the apologetic to them. He^{-azwj} will Say: 'By My^{-azwj} Mighty and My^{-azwj} Majestic! I^{-azwj} did not Impoverish you all in the world due to your being insignificant to Me^{-azwj}, and you will be seeing what I^{-azwj} shall be Doing with you today! The one who had provided one of you in the house of the world with an act of kindness, held his hand and enter him into the Paradise!"

قَالَ فَيَقُولُ رَجُلٌ مِنْهُمْ يَا رَبِّ إِنَّ أَهْلَ الدُّنْيَا تَنَافَسُوا فِي دُنْيَاهُمْ فَتَكَحُّوا النِّسَاءَ وَ لَبَسُوا الثِّيَابَ اللَّيْنَةَ وَ أَكَلُوا الطَّعَامَ وَ سَكَنُوا الدُّورَ وَ رَكِبُوا الْمَشْهُورَ مِنَ الدَّوَابِّ فَأَعْطَيْتَنِي مِثْلَ مَا أَعْطَيْتَهُمْ

He^{-asws} said: 'A man from them will say, 'O Lord^{-azwj}! The people of the world are competing regarding their world. They are marrying the women, and wearing the soft clothes, and eating the meals, and dwelling in the houses, and rode the famous rides, so Give me similar to what You^{-azwj} had Given them!"

فَيَقُولُ تَبَارَكَ وَ تَعَالَى لَكَ وَ لِكُلِّ عَبْدٍ مِنْكُمْ مِثْلُ مَا أَعْطَيْتَ أَهْلَ الدُّنْيَا مُنْذُ كَانَتِ الدُّنْيَا إِلَى أَنْ انْقَضَتِ الدُّنْيَا سَبْعُونَ ضِعْفًا.

The Blessed and Exalted will Say: 'For you and for every servant from you is an example of what I^{-azwj} had Given people of the world since the world existed up to the expiry of the world, seventy multiples".¹²

12- كَأ، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلٍ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ وَ إِسْمَاعِيلَ بْنِ عَبْدِ جَمِيعاً يَرْفَعَانِهِ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا كَانَ مِنْ وَلَدِ آدَمَ مُؤْمِنٍ إِلَّا فَقِيرًا وَ لَا كَافِرٍ إِلَّا غَنِيًّا حَتَّى جَاءَ إِبْرَاهِيمُ ع فَقَالَ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا فَصَيَّرَ اللَّهُ فِي هَؤُلَاءِ أَمْوَالًا وَ حَاجَةً وَ فِي هَؤُلَاءِ أَمْوَالًا وَ حَاجَةً.

(The book) 'Al Kafi' – from the number, from Sahl, from Ibrahim Bin Uqba, from Ismail Bin Sahl and Ismail Bin Abbad, altogether raising it to,

'Abu Abdullah^{-asws} having said: 'From the children of Adam^{-as} there did not happen to be except poor, nor a Kafir except rich, until Ibrahim^{-as} came. He^{-as} said: **Our Lord! Do not Make**

¹¹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 10

¹² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 11

us to be a Fitna for those who commit Kufr, [60:5]. So, Allah^{-azwj} Made the wealth and needs in those ones, and the wealth and needs in these ones”.¹³

13- كَأ، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَ رَجُلٌ مُوسِرٌ إِلَى رَسُولِ اللَّهِ ص نَقِي الثَّوْبِ فَجَلَسَ إِلَى رَسُولِ اللَّهِ ص فَجَاءَ رَجُلٌ مُعْسِرٌ دَرَنُ الثَّوْبِ فَجَلَسَ إِلَى جَنْبِ الْمُوسِرِ فَقَبَضَ الْمُوسِرُ ثِيَابَهُ مِنْ تَحْتِ فَخَذَيْهِ

(The book) ‘Al Kafi’ – from the number, from Al Barqy, from Usman Bin Isa, from the one who mentioned it,

‘From Abu Abdullah^{-asws} having said: ‘An affluent man came to Rasool-Allah^{-saww} (wearing) nice clothes. He sat to Rasool-Allah^{-saww}. An insolvent man came (wearing) dirty clothes. He said to the side of the affluent one. The affluent one grabbed his clothes from beneath his thighs.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص أ خِفْتُ أَنْ يَمَسَّكَ مِنْ فَقْرِهِ شَيْءٌ قَالَ لَا

Rasool-Allah^{-saww} said to him: ‘Are you fearing that something from his poverty might touch you?’ He said, ‘No’.

قَالَ فَخِفْتُ أَنْ يُصِيبَهُ مِنْ غِنَاكَ شَيْءٌ قَالَ لَا

He^{-saww} said: ‘So you feared that something from your riches might go to him?’ He said, ‘No’.

قَالَ فَخِفْتُ أَنْ يُوسِّخَ ثِيَابَكَ قَالَ لَا

He^{-saww} said: ‘So you feared that your clothes might get dirty?’ He said, ‘No’.

قَالَ فَمَا حَمَلَكَ عَلَى مَا صَنَعْتَ

He^{-saww} said: ‘So what carried you upon what you did?’

فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي قَرِينًا يُزَيِّرُنِي لِي كُلِّ قَبِيحٍ وَ يُقْبَحُنِي لِي كُلِّ حَسَنٍ وَ قَدْ جَعَلْتُ لَهُ نِصْفَ مَالِي

He said, ‘O Rasool-Allah^{-saww}! There is a pait for me adorning every ugliness to me and uglifying every beautiful (thing), and I hereby made half of my money to be for him!’

فَقَالَ رَسُولُ اللَّهِ ص لِلْمُعْسِرِ أَ تَقْبَلُ قَالَ لَا

Rasool-Allah^{-saww} said to the insolvent one: ‘Do you accept?’ He said, ‘No’.

فَقَالَ لَهُ الرَّجُلُ لِمَ قَالَ أَخَافُ أَنْ يَدْخُلَنِي مَا دَخَلَكَ.

The man said to him, ‘Why?’ He said, ‘I fear that it might enter me what had entered you’”.¹⁴

¹³ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 12

¹⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 13

14- كَأ، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فِي مُنَاجَاةِ مُوسَى ع يَا مُوسَى إِذَا رَأَيْتَ الْفَقْرَ مُقْبِلًا فَقُلْ مَرْحَبًا بِشُعَارِ الصَّالِحِينَ وَإِذَا رَأَيْتَ الْغِنَى مُقْبِلًا فَقُلْ دَنْبٌ عَجَلْتُ عُقُوبَتَهُ.

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from Ali Bin Muhammad Al Qasany, from Al Qasany, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Hafs Bin Giyas,

'From Abu Abdullah^{-asws} having said: 'In a whispering to Musa^{-as}, (Allah^{-azwj} Said): "O Musa^{-sa}! When you see the poverty facing, then say: 'Welcome to the brand of the righteous ones', and when you see the riches facing, then say: 'A sin whose Punishment has been hastened'!"¹⁵

15- كَأ، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ النَّبِيُّ ص طُوبَى لِلْمَسَاكِينِ بِالصَّبْرِ وَ هُمْ الَّذِينَ يَرَوْنَ مَلَكُوتَ السَّمَاوَاتِ وَ الْأَرْضِ.

(The book) 'Al Kafi' – from Ali, from his father, from Al Nowfaly, from Al Sakuni,

'From Abu Abdullah^{-asws} having said: 'The Prophet^{-saww} said: 'Beatitude is for the poor for the patience, and they are those who are seeing the kingdoms of the skies and the earth!"¹⁶

16- كَأ، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا مَعْشَرَ الْمَسَاكِينِ طَيِّبُوا أَنْفُسًا وَ أَعْطُوا اللَّهَ الرِّضَا مِنْ قُلُوبِكُمْ يُبْنِكُمْ اللَّهُ عَزَّ وَ جَلَّ عَلَى فَقْرِكُمْ فَإِنْ لَمْ تَفْعَلُوا فَلَا ثَوَابَ لَكُمْ.

(The book) 'Al Kafi' – from Ali, from his father, from Al Nowfaly, from Al Sakuni,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'O community of poor ones! Make your selves feel good and give Allah^{-azwj} the satisfaction from your hearts, Allah^{-azwj} Mighty and Majestic will Reward you upon your poverty! If you don't do so, there will be no Rewards for you!"¹⁷

17- كَأ، الكافي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَصْرِ عَنْ عِيْسَى الْقَرَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَمَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى مُنَادِيًا يُنَادِي بَيْنَ يَدَيْهِ أَيْنَ الْفُقَرَاءُ فَيَقُومُ عَنْقُ مِنَ النَّاسِ كَثِيرٌ فَيَقُولُ عِبَادِي فَيَقُولُونَ لَيْتَكَ رَبَّنَا

(The book) 'Al Kafi' – from the number, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Isa Al Fara'a, from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws} having said: 'When it will be the Day of Qiyamah, Allah^{-azwj} Blessed and Exalted will Command a caller to call out in front of Him^{-azwj}: 'Where are the poor?' A lot of necks from the people will stand up. He^{-azwj} will Say: "My^{-azwj} servants!" They will say, 'At your service our Lord^{-azwj}!'

فَيَقُولُ إِنِّي لَمْ أَفْقِرْكُمْ لِهَوَانِ بِكُمْ عَلَيَّ وَ لَكِنْ إِنَّمَا اخْتَرْتُكُمْ لِمِثْلِ هَذَا الْيَوْمِ تَصَفَّحُوا وَجُوهَ النَّاسِ فَمَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفًا لَمْ يَصْنَعْهُ إِلَّا بِي فَكَافُوهُ عَنِّي بِالْجَنَّةِ.

¹⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 14

¹⁶ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 15

¹⁷ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 16

He^{-azwj} will Say: "I^{-azwj} did not Impoverish you all due to your insignificance to Me^{-azwj}, but rather I^{-azwj} Chose you for an example this Day! Browse faces of the people. The one who had done an act of kindness to you, not having done it except for My^{-azwj} Sake, suffice him with the Paradise on My^{-azwj} behalf!"¹⁸

18- كذا، الكافي عن مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ الْحَدَّادِ عَنْ مُحَمَّدِ بْنِ صَغِيرٍ عَنْ جَدِّهِ شُعَيْبٍ عَنِ الْمُفَضَّلِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَوْ لَا إِيَّاهُ هَذِهِ الشَّيْءَ عَلَى اللَّهِ فِي طَلَبِ الرِّزْقِ لَنَفَلَهُمْ مِنَ الْحَالِ الَّتِي هُمْ فِيهَا إِلَى مَا هُوَ أَضْيَقُ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibrahim Al Haza'a, from his grandfather Shueyb, from Al Mufazzal who said,

'Abu Abdullah^{-asws} said: 'Had it not been for the persistence of these Shias upon Allah^{-azwj} in seeking the sustenance, they would have been transferred from the state which they are in to what is more restrictive"¹⁹.

19- كذا، الكافي عن أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ كَثِيرٍ الْحَرَّازِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي أَمَا تَدْخُلُ السُّوقَ أَمَا تَرَى الْفَاكِهَةَ تُبَاعُ وَالشَّيْءَ بِمَا تَشْتَهِيهِ فَعُلْتُ بَلَى

(The book) 'Al Kafi' – from Abu Ali Al Ashari, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Muhammad Bin Al Husayn Bin Kaseer Al Khazzaz,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} said to me: 'Don't you enter the market? Don't you see the fruits being sold and the thing from what you desire?' I said, 'Yes'.

فَقَالَ أَمَا إِنَّ لَكَ بِكُلِّ مَا تَرَاهُ فَلَا تَقْدِرُ عَلَى شِرَاؤِهِ حَسَنَةً.

He^{-asws} said: 'But, for you with all what you see, you are not able upon buying a good deed"²⁰.

20- كذا، الكافي عن مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَلِيِّ بْنِ عُثْمَانَ عَنْ مُفَضَّلٍ عَنْ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ جَلَّ ثَنَاؤُهُ لَيَعْتَذِرُ إِلَى عَبْدِهِ الْمُؤْمِنِ الْمُخَوِّجِ فِي الدُّنْيَا كَمَا يَعْتَذِرُ الْأَخُ إِلَى أَخِيهِ فَيَقُولُ وَ عَزَّي وَ جَلَالِي مَا أَحْوَجُكَ فِي الدُّنْيَا مِنْ هَوَانٍ كَانَ بِكَ عَلَيَّ فَأَرْفَعُ هَذَا السَّجْفَ فَأَنْظُرُ إِلَى مَا عَوَّضْتُكَ مِنَ الدُّنْيَا

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ali Bin Usman, from Mufazzal Bin Umar,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj}, Majestic is His^{-azwj} Praise Tends to Apologise to his Momin servant, the needy in the world, like what the brother apologises to his brother. He^{-azwj} Says: "By My^{-azwj} Might and My^{-azwj} Majestic! I^{-azwj} did not Make you needy in the world due to your being insignificant to Me^{-azwj}. Raise this curtain and look at what I^{-azwj} have Give you instead of the world!"

قَالَ فَيَرْفَعُ فَيَقُولُ مَا ضَرَّنِي مَا مَنَعَنِي مَعَ مَا عَوَّضَنِي.

¹⁸ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 17

¹⁹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 18

²⁰ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 19

He^{-saww} said: 'He will raise it and say, 'It has not harmed me what You^{-azwj} had Prevented me, with what You^{-azwj} have Compensated me with!'"²¹

21- كذا، الكافي عن علي بن أبيه عن ابن أبي عمير عن هشام بن الحكم عن أبي عبد الله ع قال: إِذَا كَانَ يَوْمُ الْقِيَامَةِ قَامَ عَنْقُ مِنَ النَّاسِ حَتَّى يَأْتُوا بَابَ الْجَنَّةِ فَيَضْرِبُوا بَابَ الْجَنَّةِ فَيَقَالُ لَهُمْ مَنْ أَنْتُمْ

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

'From Abdu Abdullah^{-asws} having said: 'When it will be the Day of Qiyamah, necks from the people will stand until they come to the door of Paradise. They will strike (knock) the door of Paradise. It will be said to them, 'Who are you all?'

فَيَقُولُونَ خُذْ الْفُقَرَاءَ فَيَقَالُ لَهُمْ أَ قَبِلَ الْحِسَابَ فَيَقُولُونَ مَا أَعْطَيْتُمُونَا شَيْئاً تُحَاسِبُونَا عَلَيْهِ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ صَدَقُوا ادْخُلُوا الْجَنَّةَ.

They will say, 'We are the poor'. It will be said to them: 'Is it (poverty) before the Reckoning?' They will say, 'We had not been Given anything for us to be Reckoned upon!' Allah^{-azwj} Mighty and Majestic Will Say: "They speak the truth! Enter the Paradise!"²²

22- كذا، الكافي عن العبد عن البرقي عن عثمان بن عيسى عن مبارك غلام شعيب قال سمعت أبا الحسن موسى ع يقول إن الله عزَّ وجلَّ يقول لي لَمْ أَغْنِ الْعَنِي لِكْرَامَةٍ بِهِ عَلَيَّ وَ لَمْ أَفْقِرِ الْفَقِيرَ لِهَوَانٍ بِهِ عَلَيَّ وَ هُوَ يَمَّا ابْتَلَيْتُ بِهِ الْأَغْنِيَاءَ بِالْفُقَرَاءِ وَ لَوْ لَا الْفُقَرَاءُ لَمْ يَسْتَوْجِبِ الْأَغْنِيَاءُ الْجَنَّةَ.

(The book) 'Al Kafi' – from the number, from Al Barqy, from Usman Bin Isa, from Mubarak, a slave of Shueyb who said,

'I heard Abu Al-Hassan Musa^{-asws} saying: 'Allah^{-azwj} Mighty and Majestic Says: "I^{-azwj} did not Enrich the right due to his prestige unto Me^{-azwj}, and I^{-azwj} did not Impoverish the poor one due to his insignificance unto Me^{-azwj}, and it is from what the rich ones are Tried with the poor, and had it not been for the poor, the rich would not have been obligated the Paradise".²³

23- كذا، الكافي عن علي بن إبراهيم عن محمد بن عيسى عن يونس عن إسحاق بن عيسى عن إسحاق بن عمار و الْمُفْضَلِ بْنِ عُمَرَ قَالَا قَالَ أَبُو عَبْدِ اللَّهِ ع مَيَّاسِيرُ شَيْعَتِنَا أَمْنَانَا عَلَى مُحَاوَجِهِمْ فَاحْفَظُونَا فِيهِمْ يَحْفَظْكُمْ اللَّهُ.

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Is'haq Bin Isa, from Is'haq Bin Ammar and Mufazzal Bin Umar both said,

'Abu Abdullah^{-asws} said: 'The affluent ones of our^{-asws} Shias are our^{-asws} trustees upon their needy ones, therefore safeguard us^{-asws} among them, may Allah^{-azwj} Safeguard you all!"²⁴

بيان: كَمَا قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ لِلَّهِ تَعَالَى عِبَاداً يُخَصُّهُمْ بِالنِّعَمِ لِمَنَافِعِ الْعِبَادِ فَيَقْرُهَا فِي أَيْدِيهِمْ مَا بَدَلُوهَا فَإِذَا مَنَعُوهَا نَزَعَهَا مِنْهُمْ ثُمَّ حَوَّلَهَا إِلَى غَيْرِهِمْ.

Explanation – Like what Amir Al-Momineen^{-asws} said: 'For Allah^{-azwj} the Exalted there are servants He^{-azwj} has Particularised them with the bounties in order to benefit the servant, so it

²¹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 20

²² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 21

²³ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 22

²⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 23

is settled in their hand what they are spending. When they prevent it, it is snatched from them, then it is transferred to others”.

24- كذا، الكافي عَنْ عَلِيِّ بْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْفَقْرُ أَزْيَرُ لِلْمُؤْمِنِينَ مِنَ الْعِدَارِ عَلَى حَدِّ الْفَرَسِ.

(The book) ‘Al Kafi’ – from Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘The poverty is more of an adornment of the Momineen than the rein (bridle) is upon the cheek of the horse”.²⁵

25- كذا، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: سَأَلْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَوْ لَا أَنَّ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً قَالَ عَنَى بِذَلِكَ أُمَّةٌ مُحَمَّدٍ ص أَنَّ يَكُونُوا عَلَى دِينٍ وَاحِدٍ كَفَاراً كُلَّهُمْ لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِيُيَوِّجَهُمْ سُفُفًا مِنْ فِضَّةٍ

(The book) ‘Al Kafi’ – from the number, from Sahl Bin Ziyad, from Ibn Mahboub, from Abdullah Bin Ghalib, from his father, from Saeed Bin Al Musayyib who said,

‘I asked Ali 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, Kafirs, all of them - ***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].***

وَ لَوْ فَعَلَ اللَّهُ ذَلِكَ بِأُمَّةٍ مُحَمَّدٍ لَحَزَنَ الْمُؤْمِنُونَ وَ عَمَّهُمْ ذَلِكَ وَ لَمْ يَنَكِحُوهُمْ وَ لَمْ يُوَارِثُوهُمْ.

And had Allah^{-azwj} Done that with the community of Muhammad^{-saww}, the Momineen would have grieved and that would have been their sadness, and they would not have married them and not inherited them”.²⁶

26- لي، الأماالي للصدوق عَنِ الْقَامِي عَنِ مُحَمَّدِ بْنِ الْحَمِيرِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنِ الصَّادِقِ ع قَالَ: كَادَ الْفَقْرُ أَنْ يَكُونَ كُفْرًا وَ كَادَ الْحَسَدُ أَنْ يَغْلِبَ الْقَدْرَ.

(The book) ‘Al Amaali’ of Al Sadouq – from Al Famy, from Muhammad Al Hlmeyri, from his father, from Muhammad Bin Abdul Jabbar, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Al-Sadiq^{-asws} having said: ‘The poverty almost before Kufr and the envy almost overcomes the pre-Determination”.²⁷

توضيح زُوي عَنِ النَّبِيِّ ص الْفَقْرُ فَخْرِي وَ بِهِ أَفْتَحُ.

²⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 24

²⁶ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 25

²⁷ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 26

Clarification – It is reported from the Prophet^{-saww}: ‘The poverty is my^{-saww} pride, and I^{-saww} pride with it’.

وَقَوْلُهُ ص اللَّهُمَّ أَحْيِنِي مِسْكِينًا وَ أَمِتْنِي مِسْكِينًا وَ اخْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ.

And he^{-saww} said: ‘O Allah^{-azwj}! Make me^{-saww} live as poor and Cause me^{-saww} to die poor, and Resurrect me^{-saww} among the group of the poor!’

وَيُؤَيِّدُ هَذِهِ الرَّوَايَةَ مَا رَوَاهُ الْعَامَّةُ عَنْهُ ص الْفَقْرُ سَوَادُ الْوَجْهِ فِي الدَّارَيْنِ.

And this report is supported by what is reported by the general Muslims, from him^{-saww}: ‘The poverty darkens the face in the two houses’.

وَقَالَ: الْفَقْرُ فَخْرِي وَ بِهِ أَفْتَحُ عَلَى سَائِرِ الْأَنْبِيَاءِ.

And he^{-saww} said: ‘The poverty is my^{-saww} pride, and I^{-saww} pride with it over rest of the Prophets^{-sa}’.

و قال الكرمانى فى شرح البخارى فى قَوْلُهُ ص أَعُوذُ بِكَ مِنَ الْفَقْرِ.

And Al-Kirmany said in the commentary of Al Bukhari in his^{-saww} words: ‘I^{-saww} seek Refuge with You^{-azwj} from the poverty’.

27- لي، الأماالي للصدوق عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ ابْنِ هَاشِمٍ عَنْ ابْنِ مُحَمَّدٍ عَنْ ابْنِ رِثَابٍ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَسْتَخْفُوا بِفُقَرَاءِ شِيعَةِ عَلِيٍّ وَ عَثَرَتِهِ مِنْ بَعْدِهِ فَإِنَّ الرَّجُلَ مِنْهُمْ لَيَشْفَعُ فِي مِثْلِ رَبِيعَةَ وَ مُضَرَ.

(The book) ‘Al Amaali’ of Al Sadouq – from his father, from Ahmad Bin Idrees, from Ibn Hashim, from Ibn Mahboub, from Ibn Riab, from Musa Bin Bakr,

‘From Abu Al-Hassan^{-asws} the 1st., from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Do not take in light estimation the poor Shias of Ali^{-asws} and his^{-asws} family^{-asws} from after him^{-asws}, for the man from them will be interceding the likes of (numbers of the tribes of) Rabie and Muzar’²⁸.

28- لي، الأماالي للصدوق عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عِيْسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ بْنِ النُّعْمَانِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَقَفَ عَبْدَانِ مُؤْمِنَانِ لِلْحِسَابِ كِلَاهُمَا مِنْ أَهْلِ الْجَنَّةِ فَقِيرٌ فِي الدُّنْيَا وَ غَنِيٌّ فِي الدُّنْيَا

(The book) ‘Al Amaali’ of Al Sadouq, from his father, from Sa’ad, from Ibn Isa, from Al Husayn Bin Saeed, from Ali Bin Al Hakam, from Dawood Bin Al Numan, from Is’haq Bin Ammar,

‘From Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘When it will be the Day of Qiyamah, two Momin servant will be Paused for the Reckoning, both of them being from the people of Paradise – one (who had been) poor in the world and one rich in the word.

²⁸ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 27

فَيَقُولُ الْفَقِيرُ يَا رَبِّ عَلَى مَا أَوْقَفْتُ فَوَ عَزَّتِكَ إِنَّكَ لَتَعْلَمُ أَنَّكَ لَمْ تُؤَلِّني وَلَايَةً فَأَعْدِلْ فِيهَا أَوْ أَجُورَ وَ لَمْ تَرْزُقْنِي مَالًا فَأَوْدِي مِنْهُ حَقًّا أَوْ أَمْنَعُ وَ لَا كَانَ رِزْقِي يَأْتِينِي مِنْهَا إِلَّا كَفَافًا عَلَى مَا عَلِمْتُ وَ قَدَّرْتَ لِي

The poor will say, 'O Lord^{-azwj}! What have I been Paused upon? By Your^{-azwj} Mighty, You^{-azwj} Know that You^{-azwj} did not Place me in charge of a government so I could be judicial in it or tyrannical, and You^{-azwj} did not Grace me wealth so I could fulfill rights from it or prevent, nor was my sustenance coming to me from it except sufficiency upon what I know and You^{-azwj} had pre-Determined for me!'

فَيَقُولُ اللَّهُ جَلَّ جَلَالُهُ صَدَقَ عَبْدِي خَلُّوا عَنْهُ الْجَنَّةَ وَ يُبْقَى الْآخِرُ حَتَّى يَسِيلَ مِنْهُ مِنَ الْعَرَقِ مَا لَوْ شَرِبَهُ أَرْبَعُونَ بَعِيرًا لَكَفَّاهَا ثُمَّ يَدْخُلُ الْجَنَّةَ

Allah^{-azwj}, Majestic is His^{-azwj} Majesty will Say: "My^{-azwj} servant speaks the truth, Free his way for him!" He will enter the Paradise and the other one will remain until there will flow the perspiration from him what even if forty camels were to drink it, it would suffice them. Then he will enter the Paradise.

فَيَقُولُ لَهُ الْفَقِيرُ مَا حَبَسَكَ فَيَقُولُ طَوَّلُ الْحِسَابِ مَا زَالَ الشَّيْءُ يَجِيئُنِي بَعْدَ الشَّيْءِ يُغْفَرُ لِي ثُمَّ أَسْأَلُ عَنْ شَيْءٍ آخَرَ حَتَّى تَعْمَدَنِي اللَّهُ عَزَّ وَ جَلَّ مِنْهُ بِرَحْمَةٍ وَ الْخَفِيِّ بِالتَّائِبِينَ فَمَنْ أَنْتَ

The poor one will say to him, 'What withheld you?' He will say, 'Prolonged Reckoning. The thing did not cease to come to me after the thing, He^{-azwj} Forgave for me, then I was asked about another thing until Allah^{-azwj} Mighty and Majestic Covered me from it with Mercy and Joined me with the penitent ones. So ,who are you?'

فَيَقُولُ أَنَا الْفَقِيرُ الَّذِي كُنْتُ مَعَكَ آنِفًا فَيَقُولُ لَقَدْ غَبَرَكَ النَّعِيمُ بَعْدِي.

He will say, 'I am the poor one who used to be with you just now'. He will say, 'The bounties have changed you (so much) after me!'²⁹

29- لي، الأماالي للصدوق عني الحسن بن عبد الله بن سعيد عني عبد الله بن محمد بن عبد الكريم عني محمد بن عبد الرحمن عني عمرو بن أبي سلمة عني أبي عمر الصنعائي عني العلاء بن عبد الرحمن عني أبيه عني أبي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ص قَالَ: رُبُّ أَشْعَثَ أَغْبَرَ ذِي طِمْرَيْنِ مُدْفِعٍ بِالْأَبْوَابِ لَوْ أَقْسَمَ عَلَى اللَّهِ لَا بَرَّةَ.

(The book) 'Al Amaali' of Al Sadouq – from Al-Hassan Bin Abdullah Bin Saeed, from Abdullah Bin Muhammad Bin Abdul Kareem, from Muhammad Bin Abdul Rahman, from Amro Bin Abu Salama, from Abu Umar Al Sana'any, from Al A'ala Bin Abdul Rahman, from his father, from Abu Hureyra (well known fabricator),

'Rasool-Allah^{-saww} said: 'Lord^{-azwj} of dishevelled, dusty with the two rags, destitute at the doors. If he were to swear upon Allah^{-azwj}, he would fulfill it'.³⁰

30- لي، الأماالي للصدوق في مناهي النبي ص قَالَ ص أَلَا وَ مَنْ اسْتَخَفَّ بِفَقِيرٍ مُسْلِمٍ فَقَدْ اسْتَخَفَّ بِحَقِّ اللَّهِ وَ اللَّهُ يَسْتَحِفُّ بِهِ يَوْمَ الْقِيَامَةِ إِلَّا أَنْ يَتُوبَ.

²⁹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 28

³⁰ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 29

(The book) 'Al Amaali' of Al Sadouq –

'Among the forbiddance of the Prophet^{-saww}, he^{-saww} said: 'Indeed! One who takes lightly a poor Muslim, so he has taken light a right of Allah^{-azwj}, and Allah^{-azwj} will Take him lightly on the Day of Qiyamah, except if he were to repent".³¹

وَقَالَ صَ مِنْ أَكْرَمَ فَقِيرًا مُسْلِمًا لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ وَ هُوَ عَنْهُ رَاضٍ.

And he^{-saww} said: 'One who honours a poor Muslim will meet Allah^{-azwj} on the Day of Qiyamah and He^{-azwj} would be Satisfied with him".³²

31- لي، الأماالي للصدوق عن ابن إدريس عن أبيه عن جعفر بن محمد بن مالك عن محمد بن أحمد المدائني عن فضل بن كثير عن الرضا ع قال: مَنْ لَقِيَ فَقِيرًا مُسْلِمًا فَسَلَّمَ عَلَيْهِ خِلَافَ سَلَامِهِ عَلَى الْعَبْدِ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ وَ هُوَ عَلَيْهِ غَضْبَانٌ.

(The book) 'Al Amaali' of Al Sadouq – from Ibn Idrees, from his father, from Ja'far Bin Muhammad Bin Alik, from Muhammad Bin Ahmad Al Madainy, from Fazl Bin Kaseer,

'From Al-Reza^{-asws} having said: 'One who meets a poor Muslim so he greets him different to his greetings to the rich, will meet Allah^{-azwj} Mighty and Majestic on the Day of Qiyamah and He^{-azwj} be Wrathful upon him".³³

32- فس، تفسير القمي وَ لَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَ مَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ

Tafseer Al-Qummi - **And do not expel those who are supplicating to their Lord in the morning and the evening intending His Face. There is nothing upon you from their Reckoning and there is nothing upon them from your Reckoning, that you should be expelling them and become from the unjust ones [6:52].**

فَإِنَّهُ كَانَ سَبَبَ نُزُولِهَا أَنَّهُ كَانَ بِالْمَدِينَةِ قَوْمٌ فَقَرَاءَ مُؤْمِنُونَ يُسَمُّونَ أَصْحَابَ الصُّفَّةِ وَ كَانَ رَسُولُ اللَّهِ ص أَمَرَهُمْ أَنْ يَكُونُوا فِي صُفَّةٍ يَأْوُونَ إِلَيْهَا كَانَ رَسُولُ اللَّهِ ص يَتَعَاهَدُهُمْ بِنَفْسِهِ وَ رُبَّمَا حَلَّ إِلَيْهِمْ مَا يَأْكُلُونَ

The cause for its Revelation was that there was a group of people in Al-Medina of poor Momineen named as 'People of the platform', and Rasool-Allah^{-saww} had instructed them to be in the platform³⁴, sheltering to it. Rasool-Allah^{-saww} was dealing with them personally, and sometimes he^{-saww} would carry to them what they could be eating.

وَ كَانُوا يَحْتَلِفُونَ إِلَى رَسُولِ اللَّهِ فَيَقْرَأُهُمْ وَ يَقْعُدُ مَعَهُمْ وَ يُؤَسِّسُهُمْ وَ كَانَ إِذَا جَاءَ الْأَعْيَاءُ وَ الْمُرْتَفُونَ مِنْ أَصْحَابِهِ يَنْكُرُوا [أَنْكُرُوا] عَلَيْهِ ذَلِكَ وَ يَقُولُوا [يَقُولُونَ] لَهُ اطْرُدْهُمْ عَنْكَ

³¹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 30 a

³² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 30 b

³³ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 31

³⁴ The people living on a raised platform which was used by the Prophet^{-saww} as a welcoming point for newcomers or destitute people. It was part of his^{-saww} Masjid.

And they were interchanging to Rasool-Allah^{-saww}, so he^{-saww} draw them closer and sit with them and comfort them, and it was so that whenever the rich ones and the affluent ones from his^{-saww} companions came, they would dislike that to him^{-saww} and say to him^{-saww}, ‘Expel them from you^{-saww}!’

فَجَاءَ يَوْمًا رَجُلٌ مِنَ الْأَنْصَارِ إِلَى رَسُولِ اللَّهِ صَ وَ عِنْدَهُ رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ مِنْ أَصْحَابِ الصُّفَّةِ قَدْ لَزِقَ بِرَسُولِ اللَّهِ صَ وَ رَسُولُ اللَّهِ يُحَدِّثُهُ فَقَعَدَ الْأَنْصَارِيُّ بِالْبُعْدِ مِنْهُمَا

One day a man from the Helpers came to Rasool-Allah^{-saww} and in his^{-saww} presence was a man from the companions of Rasool-Allah^{-saww}, from the companions of the platform. He had adhered with Rasool-Allah^{-saww}, and Rasool-Allah^{-saww} was narrating to him. The Helper sat distant from them.

فَقَالَ لَهُ رَسُولُ اللَّهِ صَ تَقَدَّمَ فَلَمْ يَفْعَلْ فَقَالَ لَهُ رَسُولُ اللَّهِ لَعَلَّكَ خِفْتَ أَنْ يَلْزِقَ فَقَرُّهُ بِكَ فَقَالَ الْأَنْصَارِيُّ اطْرُدْ هَؤُلَاءِ عَنْكَ

Rasool-Allah^{-saww} said to him: ‘Come forward!’ But he did not do so. Rasool-Allah^{-saww} said to him: ‘Perhaps you are fearing that his poverty might stick to you’. The Helper said, ‘Expel them away from you^{-saww}!’

فَأَنْزَلَ اللَّهُ وَ لَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ الْآيَةَ

So, Allah^{-azwj} Revealed: ***And do not expel those who are supplicating to their Lord in the morning and the evening [6:52] – the Verse***.³⁵

33- ل، الخصال الخليل بن أحمد عن أبي العباس السراج عن قتيبة عن عبد العزيز عن عمرو بن أبي عمرو عن عاصم بن عمرو بن قتادة عن محمود بن لبيد أن رسول الله ص قال: شيئان يكرههما ابن آدم يكره الموت و الموت راحة للمؤمن من الفتنة و يكره فلة المال و فلة المال أقل للحساب.

(The book) ‘Al Khisaal’ – Al Khaleel Bin Ahmad, from Abu Al Abbas Al Sarraj, from Quteyba, from Abdul Aziz, from Amro Bin Abu Amro, from Aasim Bin Amro Bin Qatada, from Mahmoud Bin Labeed,

‘There are two things the son of Adam^{-as} dislikes. He dislikes the death, and the death is a comfort for the Momin from the Fitna, and he dislike lack of wealth and lack of wealth is a reduction for the Reckoning’.³⁶

34- ل، الخصال محمد بن أحمد القضاعي عن إسحاق بن العباس بن إسحاق بن موسى بن جعفر عن أبيه عن آبائه عن الحسين بن علي ع قال قال أمير المؤمنين ع أهلك الناس اثنتان خوف الفقر و طلب الفخر.

(The book ‘Al Khisaal’ – Muhammad Bin Ahmad Al Quzaie, from Is’haq Bin Al Abbas Bin Is’haq,

‘Son of Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Al Husayn Bin Ali^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Two things destroy the people – fear of poverty and seeking the pride’.³⁷

³⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 32

³⁶ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 33

³⁷ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 34

35- ل، الخصال فيما أوصى به رسول الله ص إلى علي ع يا علي أربعة من فواصم الظهر إمام يغصي الله و يطاع أمره و زوجة يحفظها زوجها و هي تخونه و فقر لا يجد صاحبه له مداوياً و جار سوء في دار مقام.

(The book) 'Al-Khisal' – Among what Rasool-Allah^{-saww} had bequeathed to Ali^{-asws}: 'O Ali^{-asws}! Four are from breakers of the back – a leader (imam) who disobeys Allah^{-azwj} and his orders are followed, and a wife angering her husband and she betrays him, and poverty its owner cannot find a cure for it, and an evil neighbour staying in a house".³⁸

36- مع، معاني الأخبار أبي عن سعد عن البرقي عن ابن فضال عن يونس بن يعقوب عن العرقوفي قال: قلت لأبي عبد الله ع شيء يروى عن أبي ذر رجه الله أنه كان يقول ثلاثة يبغضها الناس و أنا أحبها الموت و أحب الفقر و أحب البلاء

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Al Barqy, from Ibn Fazzal, from Yunus Bin Yaquoub Al Aqarquy who said,

'I said to Abu Abdullah^{-asws}, 'There is something being reported from Abu Zarr^{-ra}, may Allah^{-azwj} have Mercy on him^{-ra} that he^{-ra} had said: 'Three (things) the people hate and I^{-ra} love these. I^{-ra} love the death, and I^{-ra} love the poverty, and I^{-ra} love the afflictions".

فقال إن هذا ليس على ما تروون إنما عني الموت في طاعة الله أحب إلي من الحياة في معصية الله و الفقر في طاعة الله أحب إلي من الغنى في معصية الله و البلاء في طاعة الله أحب إلي من الصحة في معصية الله.

He^{-asws} said: 'This isn't upon what you are reporting. But rather, he^{-ra} meant, 'The death in obedience of Allah^{-azwj} is more beloved to me^{-ra} than the life in disobedience of Allah^{-azwj}, and the poverty in obedience of Allah^{-azwj} is more beloved to me^{-ra} than the riches in disobedience of Allah^{-azwj}, and the afflictions in obedience of Allah^{-azwj} is more beloved to me^{-ra} than the health in disobedience of Allah^{-azwj}".³⁹

37- مع، معاني الأخبار أبي عن أحمد بن إدريس و محمد الططار عن الأشعري عن محمد بن الحسين عن منصور عن أحمد بن خالد عن أحمد بن المبارك قال: قال رجل لأبي عبد الله ع حديث يروى أن رجلاً قال لأميم المؤمنين ع إني أحبك فقال له أعدد للفقر جلباباً

(The book) 'Ma'any Al Akhbar' – My father, from Ahmad Bin Idrees, and Muhammad Al Attar, from Al Ashary, from Muhammad Bin Al Husayn, from Mansour, from Ahmad Bin Khalid, from Ahmad Al Mubarak who said,

'A man said to Abu Abdullah^{-asws}, 'There is a Hadeeth being reported that a man said to Amir Al-Momineen^{-asws}, 'I love you^{-asws}!' He^{-asws} said to him: 'Prepare a cloak for the poverty".

فقال ليس هكذا قال إنما قال له أعددت لثيابك جلباباً يعني يوم القيامة.

He^{-asws} said: 'It isn't like this! But rather he^{-asws} had said to him: 'Prepare a cloak for your destitution, meaning the Day of Qiyamah".⁴⁰

³⁸ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 35

³⁹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 36

⁴⁰ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 37

38- مع، معاني الأخبار أبي عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ حَارِثِ بْنِ الْحَسَنِ الطَّحَّانِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ عَنْ فَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا يَبْلُغُ أَحَدُكُمْ حَقِيقَةَ الْإِيمَانِ حَتَّى يَكُونَ فِيهِ ثَلَاثُ خِصَالٍ يَكُونُ الْمَوْتُ أَحَبَّ إِلَيْهِ مِنَ الْحَيَاةِ وَالْفَقْرُ أَحَبَّ إِلَيْهِ مِنَ الْغِنَى وَالْمَرَضُ أَحَبَّ إِلَيْهِ مِنَ الصِّحَّةِ

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Al Barqy, from Muhammad Bin Ali, from Haris 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 happen to be three characteristics in him – the death will be more beloved to him than the life, and the poverty more beloved to him than the riches, and the sickness will be more beloved to him than the health'.

قُلْنَا وَ مَنْ يَكُونُ كَذَلِكَ

We said, 'Who can be like that?'

قَالَ كُلُّكُمْ

He^{-asws} said: 'All of you!'

ثُمَّ قَالَ أَلَمَّا أَحَبُّ إِلَى أَحَدِكُمْ مَوْتُ فِي حُبِّنَا أَوْ يَعْيشُ فِي بُعْضِنَا

Then he^{-asws} said: 'Which 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 وَ كَذَلِكَ الْفَقْرُ وَ الْغِنَى وَ الْمَرَضُ وَ الصِّحَّةُ

He^{-asws} said: 'Like that is the poverty and the riches, and the sickness and the health'.

قُلْتُ إِي وَ اللَّهِ.

I said, 'Yes, by Allah^{-azwj}!'⁴¹

39- مع، معاني الأخبار ابن الوليد عن الصفار عن البقطيني عن صفوان بن يحيى عن دريج المحاربي عن أبي عبد الله ع قَالَ: الْفَقْرُ الْمَوْتُ الْأَحْمَرُ

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al Saffar, from Al Yaqteeny, from Safwan Bin Yahya, from Zareeh Al Muhariby,

'From Abu Abdullah^{-asws} having said: 'The poverty is the red death'.

⁴¹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 38

فَقِيلَ الْفَقْرُ مِنَ الدَّنَائِرِ وَ الدَّرَاهِمِ

It was said, 'The poverty is from the Dinars and the Dirhams!'

قَالَ لَا وَ لَكِنَّ مِنَ الدِّينِ.

'He^{-asws} said: 'No, but it is from the religion''.⁴²

40- مع، معاني الأخبار أبي عن أحمد بن إدريس عن الأشعري عن محمد بن عبد الحميد عن حماد بن عمار قال: مات رجل من آل أبي طالب لم يكن خضره أبو الحسن ع فجاءه قوم فلما جلس أمسك القوم كأن على رؤوسهم الطير فكانوا في ذكر الفقراء والموت

(The book) 'Ma'any Al Akhbar' – My father, from Ahmad Bin Idrees, from Al Ashary, from Muhammad Bin Abdul Hameed, from the one who narrated it, said,

'A man from the family of Abu Talib^{-as} died, Abu Al-Hassan^{-asws} had not been present. A people came to him^{-asws}. When they were seated, he withheld the people. It was as if there was a bird upon their heads (still). They were in mentioning the poor and the death.

فَلَمَّا جَلَسَ ع قَالَ ابْتِدَاءً مِنْهُ قَالَ رَسُولُ اللَّهِ ص مَا بَيْنَ السِّتَيْنِ إِلَى السَّبْعِينَ مُعْتَرِكُ الْمَنَآئِمِ ثُمَّ قَالَ الْفُقَرَاءُ حَسَنَ [حَسَنُ] الْإِسْلَامِ.

When he^{-asws} sat down, he^{-asws} said initiating from him^{-asws}: 'Rasool-Allah^{-saww} said: 'What is between the sixty and the seventy is the battlefield of death'. Then he^{-saww} said: 'The poor are benefactors of Al-Islam''.⁴³

41- ما، الأماالي للشيخ الطوسي المفيض عن ابن قولويه عن محمد بن الحُمَيْرِيِّ عَنْ أَبِيهِ عَنِ الرَّجِيِّ عَنِ التَّفْلَيْسِيِّ عَنِ الْبُقْبَاقِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَا فَضِيلُ لَا تَزْعَدُوا فِي فُقَرَاءِ شِيعَتِنَا فَإِنَّ الْفَقِيرَ مِنْهُمْ لَيُشْفَعُ يَوْمَ الْقِيَامَةِ فِي مِثْلِ رُبْعَةِ وَ مَضَرٍ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawiya, from Muhammad Al Himeyri, from his father, from Al BARqy, from Al Tafleesy, from Al Baqbaaq,

'From Abu Abdullah^{-asws} having said: 'O Fuzeyl! Do not stay away from our^{-asws} poor Shias for the poor from them will intercede on the Day of Qiyamah regarding the likes of (numbers of the tribes of) Rabie and Muzar''.⁴⁴

أَقُولُ سَبَّأَنِي فِي وَصَايَا رَسُولِ اللَّهِ ص لِأَبِي ذَرٍّ أَنَّهُ قَالَ: أَوْصَانِي رَسُولُ اللَّهِ أَنَّنِّي أَنْظُرَ إِلَى مَنْ هُوَ دُونِي وَ لَا أَنْظُرَ إِلَى مَنْ هُوَ فَوْقِي وَ أَوْصَانِي بِحُبِّ الْمَسَاكِينِ وَ الدُّنُوِّ مِنْهُمْ.

I (Majlisi) am saying, 'I shall bring in the bequests of Rasool-Allah^{-saww} to Abu Zarr^{-ra} having said, 'Rasool-Allah^{-saww} bequeathed to me^{-ra} that I^{-ra} should look at the one who is below me^{-ra}, and I^{-ra} should not look at the one who is above me^{-ra}, and he^{-saww} advised me with loving the poor and be near from them''.⁴⁵

⁴² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 39

⁴³ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 40

⁴⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 41 a

⁴⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 41 b

و فِي خَيْرٍ آخَرَ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ص أَحَبُّ الْمَسَاكِينِ وَ مُجَالَسَتُهُمْ.

And in another Hadeeth from him^{-ra}, he^{-ra} said: ‘Rasool-Allah^{-saww} said to me^{-ra}: ‘Love the poor and their gatherings’’.⁴⁶

و فِي خَيْرٍ آخَرَ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ص عَلَيْكَ بِحُبِّ الْمَسَاكِينِ وَ مُجَالَسَتِهِمْ.

And in another Hadeeth from him^{-ra}, said, ‘Rasool-Allah^{-saww} said to me^{-ra}: ‘Upon you is with loving the poor and their gatherings’’.⁴⁷

42- فس، تفسير القمي وَ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجاً مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْثَنَّهُمْ فِيهِ وَ رِزْقُ رَبِّكَ خَيْرٌ وَ أَبْقَى

Tafseer Al-Qummi - ***And do not extend your eyes towards what We have Provided with spouses from them, being a blossom of the life of the world in order to Try them regarding it; and Grace of your Lord is better and more lasting [20:131].***

قَالَ أَبُو عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَزَلَتْ هَذِهِ الْآيَةُ اسْتَوَى رَسُولُ اللَّهِ ص جَالِساً ثُمَّ قَالَ مَنْ لَمْ يَعْرِزْ بِعَزَاءِ اللَّهِ تَقَطَّعَتْ نَفْسُهُ حَسْرَاتٍ وَ مَنْ أَتْبَعَ بَصَرَهُ مَا فِي أَيْدِي النَّاسِ طَالَ هُمُّهُ وَ لَمْ يُشْفَ عَيْظُهُ وَ مَنْ لَمْ يَعْرِفْ لِلَّهِ عَلَيْهِ نِعْمَةً إِلَّا فِي مَطْعَمٍ وَ مَشْرَبٍ قَصُرَ أَجَلُهُ وَ دَنَا عَذَابُهُ.

Abu Abdullah^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} said: ‘When this Verse was Revealed, Rasool-Allah^{-saww} sat up straight. Then he^{-saww} said: ‘One who is not consoled by the Consolation of Allah^{-azwj} his soul will be cut with regrets, and the one whose sight pursues what is in the hands of the people, his worries would be prolonged, and his rage will not be healed, and the one who does not recognise a bounty of Allah^{-azwj} upon him except in food and drink, his term would be shortened and his Punishment would be drawn near’’.⁴⁸

43- ما، الأماالي للشيخ الطوسي فِيمَا أَوْصَى بِهِ أَمِيرُ الْمُؤْمِنِينَ ع عِنْدَ وَفَاتِهِ أَوْصِيكَ بِحُبِّ الْمَسَاكِينِ وَ مُجَالَسَتِهِمْ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi –

‘Among what Amir Al-Momineen^{-asws} had bequeathed with at his^{-asws} expiry: ‘I^{-asws} advise you with loving the poor and their gatherings’’.⁴⁹

44- ع، علل الشرائع ابْنُ الْمُتَوَكِّلِ عَنِ الْحِمَيْرِيِّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ حُبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لِحُمْرَانَ يَا حُمْرَانُ انْظُرْ إِلَى مَنْ هُوَ دُونَكَ وَ لَا تَنْظُرْ إِلَى مَنْ هُوَ فَوْقَكَ فِي الْمَقْدَرَةِ فَإِنَّ ذَلِكَ أَفْنَعُ لَكَ بِمَا قُسِمَ لَكَ وَ آخَرَى أَنْ تَسْتَوْجِبَ الزِّيَادَةَ مِنْ رَبِّكَ الْخَيْرَ.

(The book) ‘Ilal Al Sharaie’ – Ibn Al Mutawakkil, from Al Himeyri, from Muhammad Bin Isa, from Ibn Mahboub, from Hisham Bin Salim who said,

‘Abu Abdullah^{-asws} said to Humran: ‘O Humran! Look at the one who is below you and do not look at the one who is above you in the power, for that would be more contentment for you

⁴⁶ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 41 c

⁴⁷ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 41 d

⁴⁸ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 42

⁴⁹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 43

with what Allah^{-azwj} has Appportioned for you and worthier of obligation the increase from your Lord^{-azwj} – the Hadeeth”^{.50}

45- ل، الخصال الأربعة، قَالَ أَمِيرُ الْمُؤْمِنِينَ الْفَقْرُ هُوَ الْمَوْتُ الْأَكْبَرُ وَ قَالَ ع لَا تُحَقِّرُوا ضِعْفَاءَ إِخْوَانِكُمْ فَإِنَّهُ مَنِ اخْتَفَرَ مُؤْمِنًا لَمْ يَجْمَعْ اللَّهُ عَزَّ وَ جَلَّ بَيْنَهُمَا فِي الْجَنَّةِ إِلَّا أَنْ يَتُوبَ.

(The Hadeeth) ‘Al Arbamiya’ –

‘Amir Al-Momineen^{-asws} said: ‘The poverty, it is the greatest death’. And he^{-asws} said: ‘Do not belittle the weak ones of your brethren for the one who belittles a Momin, Allah^{-azwj} Mighty and Majestic will not Gather between the two except if he were to repent”^{.51}

46- ثو، ثواب الأعمال ابْنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ الْأَشْعَرِيِّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ لِبَعْضِ أَصْحَابِهِ أَمَا تَدْخُلُ السُّوقَ أَمَا تَرَى الْفَاكِهَةَ تُبَاعُ وَالشَّيْءُ مِمَّا تَشْتَهِيهِ

(The book) ‘Sawaab Al Amaal’ – Ibn Al Mutawakkil, from Muhammad Bin Yahya, from Al Ashary,

‘Raising it to Abu Abdullah^{-asws} having said to one of his^{-asws} companions: ‘Don’t you enter the market? Don’t you see the fruits being sold and the thing from what you desire?’

فَقُلْتُ بَلَى وَ اللَّهُ

I said, ‘Yes, by Allah^{-azwj}!’

فَقَالَ أَمَا إِنَّ لَكَ بِكُلِّ مَا تَرَاهُ وَ لَا تَقْدِرُ عَلَى شِرَائِهِ وَ تَصْبِرُ عَلَيْهِ حَسَنَةً.

He^{-asws} said: ‘But, for you with all what you see and not able upon buying it and are being patient upon it, is a good deed”^{.52}

47- ثو، ثواب الأعمال ابْنُ الْوَلِيدِ عَنِ الصَّقَّارِ عَنِ ابْنِ زَيْدٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ مُنَادِيًا فَيُنَادِي أَيْنَ الْفُقَرَاءُ

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from the one who mentioned it,

‘From Abu Abdullah^{-asws} having said: ‘When it will be the Day of Qiyamah, Allah^{-azwj} Mighty and Majestic will Command a caller so he will call out: ‘Where are the poor?’

فَيَقُومُ عَنْقُ مِنَ النَّاسِ فَيُؤَمَّرُ بِهِمْ إِلَى الْجَنَّةِ فَيَأْتُونَ بَابَ الْجَنَّةِ فَيَقُولُ لَهُمْ حَزَنَةُ الْجَنَّةِ قَبْلَ الْحِسَابِ فَيَقُولُونَ أَعْطَيْتُمُونَا شَيْئًا فَتُحَاسِبُونَا عَلَيْهِ

Necks from the people will stand. He^{-azwj} will Command with them to the Paradise. They will come to the door of Paradise. The keeper of the Paradise will say to them, ‘Before the Reckoning?’ They will say, ‘We had (not) been Given anything to be Reckoned upon!’

⁵⁰ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 44

⁵¹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 45

⁵² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 46

فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ صَدَقُوا عِبَادِي مَا أَفْقَرْتُكُمْ هَوَاناً بِكُمْ وَ لَكِنِ ادَّخَرْتُ هَذَا لَكُمْ لِهَذَا الْيَوْمِ

Allah^{-azwj} Mighty and Majestic will Say: “My servants speak the truth! I^{-azwj} had not Impoverished you due to your being insignificant, but I^{-azwj} have Treasured this for you all for this Day!”

ثُمَّ يَقُولُ لَهُمْ انظُرُوا وَ تَصَفَّحُوا وُجُوهَ النَّاسِ فَمَنْ آتَى إِلَيْكُمْ مَعْرُوفاً فَخُذُوا بِيَدِهِ وَ ادْخُلُوهُ الْجَنَّةَ.

Then He^{-azwj} will Say to them: “Look and browse faces of the people. The one who had come to you with an act of kindness, hold his hand and enter him into the Paradise!”⁵³

48- ثَوَابُ الْأَعْمَالِ حَزَنَةُ الْعُلُوِّ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا مَعْشَرَ الْمَسَاكِينِ طَبِّبُوا أَنْفُساً وَ أَعْطُوا الرِّضَا مِنْ قُلُوبِكُمْ يُبْنِكُمْ اللَّهُ عَلَى فَقْرِكُمْ فَإِنْ لَمْ تَفْعَلُوا فَلَا ثَوَابَ لَكُمْ.

(The book) ‘Sawaab Al Amaal’ – Hamza Al Alawy, from Ali, from his father, from Al Nowfaly, from Al Sakuny,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘O community of poor! Make yourselves feel good and give the satisfaction from your hearts, Allah^{-azwj} will Reward you upon your poverty. If you don’t do so, there will be no Reward for you”^{.54}

49- ص، قصص الأنبياء عليهم السلام عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ اللَّهُ تَعَالَى لِمُوسَى يَا مُوسَى لَا تَسْتَدِلَّ الْفَقِيرَ وَ لَا تَغِطِ الْعَنِيَّ بِالشَّيْءِ الْبَاسِ.

(The book) ‘Qasas Al-Anbiya^{-sa}’, may the greetings be upon them^{-sa}, from Abu Ja’far^{-asws} having said: ‘Allah^{-azwj} the Exalted Said to Musa^{-as}: “O Musa^{-as}! Do not humiliate the poor nor backbite the rich with the small thing”^{.55}

50- ير، بصائر الدرجات إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْهَمِيِّ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ نُبَاتَةَ قَالَ: جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ إِنِّي لَأَدِينُ اللَّهَ بِوَلَايَتِكَ وَ إِنِّي لَأُحِبُّكَ فِي السِّرِّ كَمَا أُحِبُّكَ فِي الْعَلَانِيَةِ

(The book) ‘Basaair Al Darajaat’ – Ibrahim Bin Hashim, from Abu Abdullah Al Barqy, from Khalaf Bin Hammad, from Ibn Tareyf, from Ibn Nubata who said,

‘A man came to Amir Al-Momineen^{-asws}. He said, ‘I make it a religion with your^{-asws} Wilayah, and I love you^{-asws} in the secret just as I love you^{-asws} in the open!’

فَقَالَ لَهُ صَدَقْتَ طِبْتَكَ مِنْ تِلْكَ الطَّيْبَةِ وَ عَلَى وَلَايَتِنَا أُخِذَ مِيثَاقُكَ وَ إِنَّ رُوحَكَ مِنْ أَرْوَاحِ الْمُؤْمِنِينَ فَاتَّخِذْ لِلْفَقْرِ جَلْبَاباً فَوَ الَّذِي نَفْسِي بِيَدِهِ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ الْفَقْرَ إِلَى مُحِبِّينَا أَسْرَعُ مِنَ السَّيْلِ مِنْ أَعْلَى الْوَادِي إِلَى أَسْفَلِهِ.

He^{-asws} said to him: ‘You speak the truth! Your clay is from that clay, and your Covenant was Taken upon our^{-asws} Wilayah, and your soul is from the souls of the Momineen, therefore take a cloak for the poverty, for by the One^{-azwj} in Whose hand is my^{-asws} soul! I^{-asws} have heard

⁵³ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 47

⁵⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 48

⁵⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 49

Rasool-Allah^{-saww} saying: ‘The poverty is quicker to one who loves us that the torrent is from top of the valley to its bottom’^{.56}

ير، بصائر الدرجات أحمد بن محمد عن الأهوازي عن الحسين بن علوان عن سعد بن طريف عن الأصمعي بن نباتة قال: كنت مع أمير المؤمنين ع و ذكر مثله.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Ahwazy, from Al Husayn Bin Ulwan, from Sa’ad Bin Tareyf, from Al Asbagh Bin Nubata who said,

‘I was with Amir Al-Momineen^{-asws}’ – and he mentioned similar to it’^{.57}

51- ير، بصائر الدرجات عباد بن سليمان عن محمد بن سليمان عن أبيه سليمان الديلمي عن هارون بن الجهم عن سعد الحفاف عن أبي جعفر ع قال: بينا أمير المؤمنين ع يوماً جالس في المسجد و أصحابه حوله فأتاه رجل من شيعته فقال يا أمير المؤمنين إن الله يعلم أني أدبته بحبك في السر كما أدبته بحبك في العلانية و أتولأك في السر كما أتولأك في العلانية

(The book) ‘Basaair Al Darajaat’ – Abbad Bin Suleyman, from Muhammad Bin Suleyman, from his father Suleyman Al Daylami, from Haroun Bin Al Jahm, from Sa’ad Al Khaffaf,

‘From Abu Ja’far^{-asws} having said: ‘One day while Amir Al-Momineen^{-asws} was seated in the Masjid, and his^{-asws} companions were around him^{-asws}, a man from his^{-asws} Shias came. He said, ‘O Amir Al-Momineen^{-asws}! Allah^{-azwj} Knows that I make it a religion with your^{-asws} love in the secret just as I make it a religion with your^{-asws} love in the open, and I^{-asws} befriend you^{-asws} in the secret just as I befriend you^{-asws} in the open!’

فقال أمير المؤمنين صدقت أما فأتخذ للفقر جلباباً فإن الفقر أسرع إلى شيعتنا من السبل إلى قرار الوادي.

Amir Al-Momineen^{-asws} said: ‘You speak the truth! But, take a cloak for the poverty, for the poverty is quicker to our^{-asws} Shias than the torrent is to the bottom of the valley’^{.58}

52- صح، صحيفة الرضا عليه السلام عن الرضا عن آبائه ع قال قال رسول الله ص من استذل مؤمناً أو مؤمنة أو حقره لفقره أو قلته ذات يده شهره الله تعالى يوم القيامة ثم يفضحه.

(The book) ‘Saheefa Al-Reza^{-asws}’, may the greetings be upon him^{-asws}, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who humiliates a believing man (Momin) or a believing woman (Momina), or belittles him for his poverty, or lack of possessions in his hands, Allah^{-azwj} the Exalted will Publicise him on the Day of Qiyamah, then Expose him’^{.59}

- و يستأديه قال قال رسول الله ص ما كان ولا يكون إلى يوم القيامة مؤمناً إلا وله جاز يؤذيه.

⁵⁶ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 50 a

⁵⁷ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 50 b

⁵⁸ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 51

⁵⁹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 52 a

And by his chain, said: ‘Rasool-Allah^{-saww} said: ‘There has not been, nor will there be up to the Day of Qiyamah any Momin, except and there would be a neighbour for him, hurting him’”.⁶⁰

53- يج، الخراج و الجرائح روى سعيد بن عبد الله عن محمد بن الحسن بن شمون قال: كتبت إليه ع أشكو الفقر ثم قلت في نفسي أليس قال أبو عبد الله ع الفقر معنا خير من الغنى مع غيرنا و القتل معنا خير من الحياة مع غيرنا

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported by Saeed Bin Abdullah, from Muhammad Bin Al-Hassan Bin Shamoun who said,

‘I wrote to him^{-asws} (Abu Muhammad Hassan Al-Askari^{-asws}) complaining of the poverty. Then I said within myself, ‘Hasn’t Abu Abdullah^{-asws} said: ‘The poverty with us^{-asws} is better than the riches with others, and being killed with us^{-asws} is better than the life with others?’

فَرَجَعَ الْجَوَابُ أَنَّ اللَّهَ تَخَصَّصَ أَوْلِيَاءَهُ إِذَا تَكَاثَفَتْ دُنُوبُهُمْ بِالْفَقْرِ وَ قَدْ يَعْفُو عَنْ كَثِيرٍ وَ هُوَ كَمَا حَدَّثْتَ نَفْسَكَ الْفَقْرُ مَعَنَا خَيْرٌ مِنَ الْغِنَى مَعَ غَيْرِنَا وَ نَحْنُ كَهَفْتُ لِمَنِ النَّجَا وَ نُورٌ لِمَنِ اسْتِصْأَى بِنَا وَ عِصْمَةٌ لِمَنِ اعْتَصَمَ مَنْ أَحَبَّنَا كَانَ مَعَنَا فِي السَّمَاءِ الْأَعْلَى وَ مَنْ انْحَرَفَ عَنَّا فَلِيَ النَّارِ

The answer returned: ‘Allah^{-azwj} Sifts His^{-azwj} Friend when their sins become harsher with the poverty although He^{-azwj} Pardons many, and it is just as you had discussed with yourself, the poverty with us^{-asws} is better than the riches with others, and we^{-asws} are a cave for the one seeking shelter, and a light for the one wanting to be illuminated by us^{-asws}, and fortress for the one wanting to be fortified. The one who loves us would be with us^{-asws} in the lofty peaks, and the one turning away from us^{-asws} will be to the Fire.

قَالَ أَبُو عَبْدِ اللَّهِ ع تَشْهَدُونَ عَلَى عَدُوِّكُمْ بِالنَّارِ وَ لَا تَشْهَدُونَ لَوَلِيِّكُمْ بِالْجَنَّةِ مَا يَمْتَعُكُمْ مِنْ ذَلِكَ إِلَّا الضَّعْفُ.

Abu Abdullah^{-asws} said: ‘You can testify against your enemies with (them going to) the Fire, and you cannot testify for your friends with (going to) the Paradise. Nothing prevents you all from that except the weakness’”.⁶¹

54- شي، تفسير العياشي عن عمرو بن جُمَيْعٍ رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: الْفَقْرُ الْمَوْتُ الْأَكْبَرُ.

Tafseer Al Ayyashi – from Amro Bin Jumie, raising it to,

‘Amir Al-Momineen^{-asws} said: ‘The poverty is the greatest death’”.⁶²

55- جاء، المجالس للمفيد أحمد بن الوليد عن أبيه عن سعد بن ابن عيسى عن ابن محبوب عن العلاء عن ابن أبي يعفور عن أبي جعفر ع قَالَ: إِنَّ فُقَرَاءَ الْمُؤْمِنِينَ يَنْقَلِبُونَ فِي رِيَاضِ الْجَنَّةِ قَبْلَ أَغْنَائِهِمْ بِأَرْبَعِينَ خَرِيفاً

(The book) ‘Al Majaalis’ of Al Mufeed – Ahmad Bin Al Waleed, from his father, from Sa’ad, from Ibn Isa, from Ibn Mahboub, from Al A’ala, from Ibn Yafour,

⁶⁰ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 52 b

⁶¹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 53

⁶² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 54

'From Abu Ja'far^{-asws} having said: 'The poor Momineen will be turning in the Gardens of Paradise before their rich ones do by forty 'Khareyf'.

ثُمَّ قَالَ سَأَضْرِبُ لَكَ مِثَالًا ذَلِكَ إِنَّمَا مِثْلُ ذَلِكَ مِثْلُ سَفِينَتَيْنِ مُرٍّ يَمَّا عَلَى عَاشِرٍ فَنَظَرَ فِي إِحْدَاهُمَا فَلَمْ يَجِدْ فِيهَا شَيْئًا فَقَالَ أَسْرُبُوهَا وَ نَظَرَ فِي الْأُخْرَى فَإِذَا هِيَ مُوَفَّرَةٌ فَقَالَ احْسِبُوهَا.

Then he^{-asws} said: 'I^{-asws} shall strike an example of that for you. But rather, an example of that is an example of two ships passing by a tax collector. He looks into one of them but does not find anything. He said, 'Puncture it!' And he looks into the other, and behold it is fully laden. He says, 'Withhold it!'⁶³

56- كَش، رجال الكشي خَلَفْتُ بْنَ حَمَادٍ عَنْ سَهْلٍ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَبِيِّ قَالَ: دَخَلْتُ عَلَى الرِّضَا عِ بَيْتِي فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ كُنَّا أَهْلَ بَيْتِ عَطِيَّةٍ وَ سُورٍ وَ نِعْمَةٍ وَ إِنَّ اللَّهَ تَعَالَى قَدْ أَذْهَبَ بِذَلِكَ كُلَّهُ حَتَّى احْتَاجْتُ إِلَى مَنْ كَانَ يَحْتَاجُ إِلَيْنَا

(The book) 'Rijal' of Al Kashy –

I entered to see Al-Reza^{-asws} at Mina. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! We are people of a household of giving, and happiness, and bounties, and Allah^{-azwj} the Exalted has Done away with that, all of it, to the extent that I am needy to the one who was need to us!'

فَقَالَ لِي يَا أَحْمَدُ مَا أَحْسَنَ خَالَكَ يَا أَحْمَدَ بْنَ عُمَرَ

He^{-asws} said to me: 'O Ahmad! How excellent is your state, O Ahmad Bin Umar!'

فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ خَالِي مَا أَحْزَنُكَ

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! My state is what I have informed you!'

فَقَالَ لِي يَا أَحْمَدُ أَيْسُرُكَ أَنَّكَ عَلَى بَعْضٍ مَا عَلَيْهِ هَؤُلَاءِ الْجَبَّارُونَ وَ لَكَ الدُّنْيَا مَمْلُوءَةً ذَهَبًا

He^{-asws} said to me: 'O Ahmad! Would it make you happy to be upon some of what these tyrants are upon, and for you would be the world filled with gold?'

فَقُلْتُ لَا وَ اللَّهُ يَا ابْنَ رَسُولِ اللَّهِ فَضَحَكَ

I said, 'No, by Allah^{-azwj}, O son^{-asws} of Rasool-Allah^{-saww}!'

ثُمَّ قَالَ تَرْجِعُ مِنْ هَاهُنَا إِلَى خَلْفٍ فَمَنْ أَحْسَنُ حَالًا مِنْكَ وَ بِيَدِكَ صِنَاعَةٌ لَا تَبِيعُهَا بِإِلَاءِ الْأَرْضِ ذَهَبًا أَوْ لَا أَبَشِيرُكَ

Then he^{-asws} said: 'Return from over here to behind. Who is of a more excellent state than you are, and in your hand is product you will not sell it for the earth full of gold? Shall I give you glad tidings?'

⁶³ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 55

قُلْتُ نَعَمْ فَقَدْ سَرَّيْنِي اللَّهُ بِكَ وَ بِآبَائِكَ

I said, 'Yes. Allah^{-azwj} has Made me happy through you^{-asws} and your^{-asws} forefathers^{-asws}!'

فَقَالَ لِي أَبُو جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ كَانَ تَحْتَهُ كَتَبَ لَوْحٌ مِنْ ذَهَبٍ فِيهِ مَكْتُوبٌ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَجِبْتُ لِمَنْ أَيْقَنَ بِالْمَوْتِ كَيْفَ يَفْرَحُ وَ مَنْ يَرَى الدُّنْيَا وَ تَغْيِيرَهَا بِأَهْلِهَا كَيْفَ يَزْكُرُ إِلَيْهَا وَ يَنْبَغِي لِمَنْ عَقَلَ عَنِ اللَّهِ أَنْ لَا يَسْتَبْطِئَ اللَّهُ فِي رِزْقِهِ وَ لَا يَنْتَهَمُهُ فِي قَضَائِهِ

Abu Ja'far^{-asws} said to me^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **and beneath it was a treasure for them, [18:82]**, was a tablet of gold wherein was written: "In the Name of Allah^{-azwj} the Beneficent, the Merciful. There is no god except Allah^{-azwj}, Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj}. I am surprised at the one certain of death how he is rejoicing, and one who sees the world and changing (replacements) of its people how he inclines to it, and it is befitting for the one using intellect about Allah^{-azwj} if Allah^{-azwj} were to Delay in his sustenance that he should not accuse Him^{-azwj} regarding His^{-azwj} Decree!"

ثُمَّ قَالَ رَضِيتَ يَا أَحْمَدُ

Then he^{-asws} said: 'Are you satisfied, O Ahmad?'

قَالَ قُلْتُ عَنِ اللَّهِ تَعَالَى وَ عَنْكُمْ أَهْلَ الْبَيْتِ.

He (the narrator) said, 'I said, '(Satisfied) from Allah^{-azwj} the Exalted and from you^{-asws} all, People^{-asws} of the Household''.⁶⁴

57- ضمه، روضة الواعظين قَالَ أَبُو الْحَسَنِ مُوسَى ع إِنَّ الْأَنْبِيَاءَ وَ أَوْلَادَ الْأَنْبِيَاءِ وَ أَتْبَاعَ الْأَنْبِيَاءِ حُصُّوا بِقِلَافٍ خِصَالِ السُّقْمِ فِي الْأَبْدَانِ وَ خَوْفِ السُّلْطَانِ وَ الْفَقْرِ.

(The book) 'Rowzat Al Waizeen' –

'Abu Al-Hassan Musa^{-asws} said: 'The Prophets^{-as} and children of the Prophets^{-as} and followers of the Prophets^{-as} have been Specialised with three characteristics – the sickness in the bodies, and fear of the ruling authority, and the poverty''.⁶⁵

- وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْفَقْرُ يُخْرِسُ الْقَطْنَ عَنْ حُجَّتِهِ وَ الْمُقِلُّ غَرِيبٌ فِي بَلَدِهِ طَوْبَى لِمَنْ ذَكَرَ الْمَعَادَ وَ عَمِلَ لِلْحِسَابِ وَ قَنَعَ بِالْكَفَافِ

And Amir Al-Momineen^{-asws} said: 'The poverty mutes the intelligent one from his argument, and the destitute is a stranger in his own city. Beatitude is for one who remembers the Hereafter and works for the Reckoning and is contented with the sufficient!

الْعَنَى فِي الْغُرْبَةِ وَ طَنَ وَ الْفَقْرُ فِي الْوَطَنِ غُرْبَةُ الْقَنَاعَةِ مَا لَا يَنْقُذُ الْفَقْرَ الْمَوْتُ الْأَكْبَرُ مَا أَحْسَنَ تَوَاضُعَ الْأَعْيُنَاءِ لِلْفُقَرَاءِ طَلَبًا لِمَا عِنْدَ اللَّهِ وَ أَحْسَنُ مِنْهُ تَبَهُ الْفُقَرَاءِ عَلَى الْأَعْيُنَاءِ اتِّكَالًا عَلَى اللَّهِ.

⁶⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 56

⁶⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 57 a

(Being with) the riches in the strange land is (like one is in) a homeland, and (being with) the poverty in the homeland is (like one is in) a strange land. The contentedness is a wealth not to deplete. The poverty is the greatest death. How excellent is the humbleness of the rich to the poor ones seeking what is in the Presence of Allah^{-azwj}! And more excellent than it is wandering of the poor to the rich relying upon Allah^{-azwj}".⁶⁶

- وَ قَالَ رَسُولُ اللَّهِ ص مَنِ اسْتَذَلَّ مُؤْمِنًا أَوْ مُؤْمِنَةً أَوْ حَقَّرَهُ لِقَفْرِهِ وَ قَلَّةِ ذَاتِ يَدِهِ شَهَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ ثُمَّ يَفْضَحُهُ.

And Rasool-Allah^{-saww} said: 'One who humiliates a Momin or a Momina or belittles him due to his poverty and lack of possessions in his hand, Allah^{-azwj} will Publicise him on the Day of Qiyamah, then Expose him".⁶⁷

- وَ قَالَ ص اللَّهُمَّ أَخِيبْنِي مِسْكِينًا وَ أَمِثْنِي مِسْكِينًا وَ احْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ.

And he^{-saww} said: 'O Allah^{-azwj}! Make me^{-saww} live as poor and Cause me^{-saww} to dies as poor, and Resurrect me^{-sa} in the group of the poor".⁶⁸

- وَ قَالَ ص إِذَا أَحَبَّ اللَّهُ عَبْدًا فِي دَارِ الدُّنْيَا يُرْجِعْهُ

And he^{-saww} said: 'When Allah^{-azwj} Loves a servant in the house of the world, Returns him'.

قَالُوا يَا رَسُولَ اللَّهِ وَ كَيْفَ يُرْجِعْهُ

They said, 'O Rasool-Allah^{-saww}! And how does He^{-azwj} Return him?'

قَالَ فِي مَوْضِعِ الطَّعَامِ الرَّخِيسِ وَ الْحَتَرِ الْكَثِيرِ وَلِيُّ اللَّهِ لَا يَجِدُ الطَّعَامَ مَا يَمْلَأُ بِهِ بَطْنَهُ.

He^{-saww} said: 'In the place of food, the cheap and much goodness. A friend of Allah^{-azwj} will not find food what he can fill his belly with".⁶⁹

- وَ قَالَ ص أَبْوَابُ الْجَنَّةِ مُفْتَحَةٌ عَلَى الْفُقَرَاءِ وَ الرَّحْمَةُ نَازِلَةٌ عَلَى الرَّحَمَاءِ وَ اللَّهُ رَاضٍ عَنِ الْأُسْحَنَاءِ.

And he^{-saww} said: 'The doors of Paradise are open to the poor and the Mercy descends upon the Mercy, and Allah^{-azwj} is Satisfied from the generous ones".⁷⁰

- وَ قَالَ ص الْفَقْرُ فَقْرَانِ فَقْرُ الدُّنْيَا وَ فَقْرُ الْآخِرَةِ فَقْفَرُ الدُّنْيَا غِنَى الْآخِرَةِ وَ غِنَى الدُّنْيَا فَقْرُ الْآخِرَةِ وَ ذَلِكَ الْهَلَاكُ.

⁶⁶ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 57 b

⁶⁷ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 57 c

⁶⁸ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 57 d

⁶⁹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 57 e

⁷⁰ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 57 f

And he^{-saww} said: ‘The poverty is (two types of) poverties – poverty of the world and poverty of the Hereafter. The poverty of the world is richness of the Hereafter and richness of the world is poverty of the Hereafter, and that is the destruction’⁷¹.

– وَ قَالَ ص مَا أُوحِيَ إِلَيَّ أَنْ أَجْمَعَ الْمَالَ وَ كُنْ مِنَ التَّاجِرِينَ وَ لَكِنْ أُوحِيَ إِلَيَّ أَنْ سَبِّحَ بِحَمْدِ رَبِّكَ وَ كُنْ مِنَ السَّاجِدِينَ وَ اعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ.

And he^{-saww} said: ‘Allah^{-azwj} did not Reveal to me^{-saww} that I^{-saww} should amass the wealth and be from the traders, but He^{-azwj} Revealed to me^{-saww} that I^{-saww} should **Glorify with the Praise of your Lord and become from the prostrating ones [15:98] And worship your Lord until there comes to you certainty [15:99]**’⁷².

– وَ قَالَ لَقَمَانُ لِابْنِهِ يَا بُنَيَّ لَا تُحْفَرَنَّ أَحَدًا بِخُلُقَانِ ثِيَابِهِ فَإِنَّ رَبَّكَ وَ رَبَّهُ وَاحِدٌ.

And Luqman^{-sa} said to his^{-as} son: ‘O my^{-as} son! Do not belittle anyone for the state of his clothes, for your Lord^{-azwj} and his Lord^{-azwj} is One^{-azwj}!’⁷³

58- جع، جامع الأخبار سُئِلَ عَنِ النَّبِيِّ ص مَا الْفَقْرُ فَقَالَ خِرَانَةٌ مِنْ خِرَائِنِ اللَّهِ

(The book) ‘Jamie Al Akhbaar’ –

‘The Prophet^{-saww} was asked, ‘What is the poverty?’ He^{-saww} said: ‘A treasure from the treasures of Allah^{-azwj}’.

قِيلَ ثَانِيًا يَا رَسُولَ اللَّهِ مَا الْفَقْرُ فَقَالَ كِرَامَةٌ مِنَ اللَّهِ

It was said secondly, ‘O Rasool-Allah^{-saww}! What is the poverty?’ He^{-saww} said: ‘A Prestige from Allah^{-azwj}’.

قِيلَ ثَالِثًا مَا الْفَقْرُ فَقَالَ ص شَيْءٌ لَا يُعْطِيهِ اللَّهُ إِلَّا نَبِيًّا مُرْسَلًا أَوْ مُؤْمِنًا كَرِيمًا عَلَى اللَّهِ تَعَالَى.

It was said thirdly, ‘What is the poverty?’ He^{-saww} said: ‘Something Allah^{-azwj} does not Give except to a Prophet^{-as} or a Messenger^{-saww}, or a Momin prestigious to Allah^{-azwj} the Exalted’⁷⁴.

– وَ قَالَ النَّبِيُّ ص الْفَقْرُ أَشَدُّ مِنَ الْقَتْلِ.

And the Prophet^{-saww} said: ‘The poverty is severer than the killing’⁷⁵.

– قَالَ النَّبِيُّ ص أَوْحَى اللَّهُ تَعَالَى إِلَى إِبْرَاهِيمَ ع فَقَالَ يَا إِبْرَاهِيمُ خَلِّقْنَاكَ وَ ابْتَلَيْتُكَ بِنَارِ مُرْوَدَ فَلَوْ ابْتَلَيْتُكَ بِالْفَقْرِ وَ رَفَعْتُ عَنْكَ الصَّبْرَ فَمَا تَصْنَعُ

⁷¹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 57 g

⁷² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 57 h

⁷³ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 57 i

⁷⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 58 a

⁷⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 58 b

The Prophet^{-saww} said: 'Allah^{-azwj} the Exalted Revealed to Ibrahim^{-as}. He^{-azwj} Said: "O Ibrahim^{-as}! I^{-azwj} Created you^{-as} and Tried you^{-as} with the fire of Nimrod^{-la}. If I^{-azwj} were to Try you with the poverty and Raise the patience away from you^{-as}, what would you^{-sa} do?'

قَالَ إِبْرَاهِيمُ يَا رَبِّ الْفَقْرُ أَشَدُّ إِلَيَّ مِنْ نَارِ مُزَوْدٍ

Ibrahim^{-as} said: 'O Lord^{-azwj}! The poverty is severer to me^{-as} than the fire of Nimrod^{-la}.'

قَالَ اللَّهُ فَبِعِزَّتِي وَ جَلَالِي مَا خَلَقْتُ فِي السَّمَاءِ وَ الْأَرْضِ أَشَدَّ مِنَ الْفَقْرِ

Allah^{-azwj} Said: 'By My^{-azwj} Might and My^{-azwj} Majesty! I^{-saww} have not Created in the sky and the earth anything severer than the poverty!'

قَالَ يَا رَبِّ مَنْ أَطْعَمَ جَائِعًا فَمَا جَزَاؤُهُ

He^{-as} said: 'O Lord^{-azwj}! One who feeds a hungry one, what will be his Recompense?'

قَالَ جَزَاؤُهُ الْغُفْرَانُ وَ إِنْ كَانَ ذُنُوبُهُ مَمْلَأًا مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ.

He^{-azwj} Said: "His Recompense is the Forgiveness, and even if his sins were to fill up what is between the sky and the earth!"⁷⁶

- وَ قَالَ ص لَوْ لَا رَحْمَةُ رَبِّي عَلَى فُقَرَاءِ أُمَّتِي كَادَ الْفَقْرُ يَكُونُ كُفْرًا

And he^{-saww} said: 'Had it not been for the Mercy of my^{-saww} Lord^{-azwj} upon the poor ones of my^{-saww} community, the poverty would almost be Kufr!'

فَقَامَ رَجُلٌ مِنَ الصَّحَابَةِ فَقَالَ يَا رَسُولَ اللَّهِ فَمَا جَزَاءُ مُؤْمِنٍ فَقِيرٍ يَصْبِرُ عَلَى فَقْرِهِ

A man from the companions stood up. He said, 'O Rasool-Allah^{-saww}! What is the Recompense of a poor Momin being patient upon his poverty?'

قَالَ إِنَّ فِي الْجَنَّةِ عُرْفَةً مِنْ يَأْفُوتُهُ حَمْرَاءُ يَنْظُرُ أَهْلُ الْجَنَّةِ إِلَيْهَا كَمَا يَنْظُرُ أَهْلُ الْأَرْضِ إِلَى جُجُومِ السَّمَاءِ لَا يَدْخُلُ فِيهَا إِلَّا نَبِيٌّ فَقِيرٌ أَوْ شَهِيدٌ فَقِيرٌ أَوْ مُؤْمِنٌ فَقِيرٌ.

He^{-saww} said: 'In the Paradise there is a chamber of red ruby. The people of Paradise will look at it like what the people of earth look at stars of the sky. No one will enter into it except a poor Prophet^{-saww}, or a poor martyr, or a poor Momin'.⁷⁷

- قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِلْحَسَنِ ع لَا تَلُمُ إِنْسَانًا يَطْلُبُ قُوَّتَهُ فَمَنْ عَدِمَ قُوَّتَهُ كَثُرَ خَطَايَاهُ

⁷⁶ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 58 c

⁷⁷ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 58 d

Amir Al-Momineen^{-asws} said to Al-Hassan^{-asws}: 'Do not blame a person seeking his daily subsistence. The one who lacks his daily subsistence, his mistakes (sins) would be many.

يَا بُنَيَّ الْفَقِيرُ حَقِيرٌ لَا يُسْمَعُ كَلَامُهُ وَلَا يُعْرَفُ مَقَامُهُ لَوْ كَانَ الْفَقِيرُ صَادِقًا يُسْمَوْنَهُ كَاذِبًا وَلَا كَانَ زَاهِدًا يُسْمَوْنَهُ جَاهِلًا

O my^{-asws} son^{-asws}: 'The poor one is belittled. Neither is his speech being listened to nor is his position recognised. Even if the poor one were to be truthful, he will be named as a liar, and even if he were to be ascetic, he would be named as ignorant.

يَا بُنَيَّ مَنْ ابْتُلِيَ بِالْفَقْرِ ابْتُلِيَ بِأَرْبَعِ خِصَالٍ بِالضَّعْفِ فِي يَقِينِهِ وَ النُّقْصَانِ فِي عَقْلِهِ وَ الرِّقَّةِ فِي دِينِهِ وَ قِلَّةِ الْحَيَاءِ فِي وَجْهِهِ فَنَعُوذُ بِاللَّهِ مِنَ الْفَقْرِ.

O my^{-asws} son^{-asws}! One who is afflicted by the poverty, is afflicted by four characteristics – the weakness in his certainty, and the deficiency in his intellect, and the weakness in his religion, and lack of shame in his face, so we^{-asws} seek Refuge with Allah^{-azwj} from the poverty".⁷⁸

- وَ قَالَ ع الْفَقْرُ مَحْزُونٌ عِنْدَ اللَّهِ بِمَنْزِلَةِ الشَّهَادَةِ يُؤْتِيهِ اللَّهُ مَنْ يَشَاءُ.

And he^{-asws} said: 'The poverty is treasured in the Presence of Allah^{-azwj} at the status of the martyrdom. Allah^{-azwj} Gives it to the one He^{-azwj} so Desires".⁷⁹

- عَنْ النَّبِيِّ ص مَنْ تَوَقَّرَ حَظَّهُ فِي الدُّنْيَا انْتَقَصَ حَظُّهُ فِي الْآخِرَةِ وَإِنْ كَانَ كَرِيمًا.

From the Prophet^{-saww}: 'One whose share in the world is plentiful, his share will be reduced in the Hereafter, and even though he were a benevolent person".

وَ قَالَ الْفُقَرَاءُ لِرَسُولِ اللَّهِ إِنَّ الْأَغْنِيَاءَ ذَهَبُوا بِالْجَنَّةِ يُحْجُونَ وَ يَغْتَمِرُونَ وَ يَتَصَدَّقُونَ وَ لَا نَقْدِرُ عَلَيْهِ

And the poor said to Rasool-Allah^{-saww}, 'The rich ones will be going to the Paradise for their performing Hajj, and Umrah, and giving charity while we are not able upon it'.

فَقَالَ ع إِنَّ مَنْ صَبَرَ وَ احْتَسَبَ مِنْكُمْ تَكُنْ لَهُ ثَلَاثُ خِصَالٍ لَيْسَ لِلْأَغْنِيَاءِ أَحَدُهَا أَنَّ فِي الْجَنَّةِ عُرْفًا يَنْظُرُ إِلَيْهَا أَهْلُ الْجَنَّةِ كَمَا يَنْظُرُ أَهْلُ الْأَرْضِ إِلَى جُجُومِ السَّمَاءِ لَا يَدْخُلُهَا إِلَّا نَبِيٌّ فَقِيرٌ أَوْ شَهِيدٌ فَقِيرٌ أَوْ مُؤْمِنٌ فَقِيرٌ

He^{-saww} said: 'The one from you who is patient and anticipates, there will be three characteristics for him, not one of these being for the rich. In the Paradise there is a chamber, the people of Paradise will be look at it like what the people of earth look at stars of the sky. No one will enter it except a poor Prophet^{-as}, or a poor martyr, or a poor Momin.

وَ ثَانِيهَا يَدْخُلُ الْفُقَرَاءُ الْجَنَّةَ قَبْلَ الْأَغْنِيَاءِ بِخَمْسِمِائَةِ عَامٍ

And secondly, the poor will enter the Paradise before the rich ones do, by five hundred years.

⁷⁸ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 58 e

⁷⁹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 58 f

وَتَالِثُهَا إِذَا قَالَ الْعَنِي سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ قَالَ الْفَقِيرُ مِثْلَ ذَلِكَ لَمْ يَلْحَقِ الْغَنِيُّ الْفَقِيرَ وَ إِنْ أَنْفَقَ فِيهَا عَشْرَةَ آلَافٍ دِرْهَمٍ وَ كَذَلِكَ أَعْمَالُ الْبِرِّ كُلُّهَا

And thirdly, when the rich one says, ‘Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is the Greatest’, and the poor one says like that, the rich will not catch up with the poor, and even if he were to spend ten thousand Dirhams in it, and like that are the righteous deeds, all of them!’

فَقَالُوا رَضِينَا.

They said, ‘We are satisfied’.⁸⁰

– عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ص يَقُومُ قُرَاءَةُ أَمَّتِي يَوْمَ الْقِيَامَةِ وَ ثِيَابُهُمْ خَضِرٌ وَ شُعُورُهُمْ مَنْسُوجَةٌ بِالذَّيْرِ وَ الْيَاقُوتِ وَ بِأَيْدِيهِمْ قُضْبَانٌ مِنْ نُورٍ يَخْطُبُونَ عَلَى الْمَنَابِرِ

From Anas Bin Malik (a well-known fabricator),

‘From the Prophet^{-saww}: ‘The poor ones of my^{-saww} community will stand on the Day of Qiyamah and their clothes will be green, and their hair will be woven with the gems and rubies, and in their hands will be two rods of light addressing upon the pulpits.

فَيَمُرُّ عَلَيْهِمُ الْأَنْبِيَاءُ فَيَقُولُونَ هَؤُلَاءِ مِنَ الْمَلَائِكَةِ هَؤُلَاءِ مِنَ الْأَنْبِيَاءِ فَيَقُولُونَ نَحْنُ لَا مَلَائِكَةَ وَ لَا أَنْبِيَاءَ بَلْ نَفَرْنَا مِنْ قُرَاءَةِ أَمَّةٍ مُحَمَّدٍ ص

The Prophets^{-as} will pass by them. They^{-as} will say: ‘They are from the Angels’. And the Angels will say: ‘They are from the Prophets^{-as}. They will say, ‘We are neither Angels nor Prophets^{-as}. But we are a number of poor ones of the community of Muhammad^{-saww}!’

فَيَقُولُونَ بِمَا نَلْتَمُ هَذِهِ الْكَرَامَةَ فَيَقُولُونَ لَمْ يَكُنْ أَعْمَالُنَا شَدِيدًا [شَدِيدَةً] وَ لَمْ نَصُمْ الدَّهْرَ وَ لَمْ نَقُمْ اللَّيْلَ وَ لَكِنْ أَقَمْنَا عَلَى الصَّلَاةِ الْخَمْسِ وَ إِذَا سَمِعْنَا ذِكْرَ مُحَمَّدٍ ص فَاضَتْ دُمُوعُنَا عَلَى خُدُودِنَا.

They will say, ‘Due to what have you attained the prestige?’ They will say, ‘Our deeds were not severe, and we did not fast all the time, and we did not stand in the night (for Salat), but we stood upon the five (daily) Salats, and when we heard the mention of Muhammad^{-saww}, our tears flowed upon our cheeks’.⁸¹

– عَنْ أَبِي هُرَيْرَةَ قَالَ رَسُولُ اللَّهِ ص كَلَّمَنِي رَبِّي فَقَالَ يَا مُحَمَّدُ إِذَا أَحْبَبْتَ عَبْدًا أَجْعَلْ مَعَهُ ثَلَاثَةَ أَشْيَاءَ قَلْبُهُ خَرِينًا وَ بَدَنُهُ سَقِيمًا وَ يَدُهُ خَالِيَةً عَنْ خُطَامِ الدُّنْيَا

From Abu Hureyra (a well-known fabricator),

⁸⁰ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 58 g

⁸¹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 58 h

'Rasool-Allah^{-saww} said: 'My^{-saww} Lord^{-azwj} Spoke to me^{-saww}. He^{-azwj} Said: "O Muhammad^{-saww}! Whenever I^{-azwj} Love a servant, I^{-azwj} Make three things to be with him – grief in his heart, and sickness in his body, and his hands empty from debris of the world.

وَ إِذَا أُبْغِضْتُ عَبْدًا أَجْعَلُ مَعَهُ ثَلَاثَةً أَشْيَاءَ قَلْبُهُ مَسْرُورًا وَ بَدَنُهُ صَحِيحًا وَ يَدُهُ مُتْلُوءَةٌ مِنْ حُطَامِ الدُّنْيَا.

And when I^{-azwj} Hate a servant, I^{-azwj} Make three things to be with him – Happiness in his heart, and health in his body, and his hand filled with debris of the world".⁸²

– قَالَ النَّبِيُّ ص مَنْ جَاعَ أَوْ احتَاجَ فَكَتَمَهُ النَّاسَ وَ أَفْشَاهُ إِلَى اللَّهِ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَرْزُقَهُ رِزْقَ سَنَةٍ مِنَ الْحَلَالِ.

The Prophet^{-saww} said: 'One who is hungry or needy, so he conceals it from the people and discloses it to Allah^{-azwj}, would have a right upon Allah^{-azwj} to Grace him the sustenance of a year from the Permissibles".⁸³

– وَ قَالَ ص اللَّهُمَّ أَخِينِي مِسْكِينًا وَ أَمْتِنِي مِسْكِينًا وَ اخْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ.

And he^{-saww} said: 'O Allah^{-azwj}! Make me^{-saww} live as poor and Cause me^{-saww} to die as poor, and Resurrect me^{-saww} among the group of poor ones!"⁸⁴

– وَ قَالَ ع الْفُقَرَاءُ مُلُوكُ أَهْلِ الْجَنَّةِ وَ النَّاسُ كُلُّهُمْ مُشْتَاقُونَ إِلَى الْجَنَّةِ وَ الْجَنَّةُ مُشْتَاقَةٌ إِلَى الْفُقَرَاءِ.

And he^{-saww} said: 'The poor are kings of the people of Paradise, and the people, all of them are yearning to the Paradise, and the Paradise is yearning to the poor!"⁸⁵

– وَ قَالَ ص الْفَقْرُ فَخْرِي.

And he^{-saww} said: 'The poverty is my^{-saww} pride".⁸⁶

– قَالَ النَّبِيُّ ص مَنْ اسْتَدَلَّ مُؤْمِنًا أَوْ مُؤْمِنَةً أَوْ حَقَرَهُ لِفَقْرِهِ وَ قَلَّةِ ذَاتِ يَدِهِ شَهَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ ثُمَّ يَفْضَحُهُ.

The Prophet^{-saww} said: 'One who humiliates a Momin or a Momina, or belittles him due to his poverty and lack of possession in his hand, Allah^{-azwj} will Publicise him on the Day of Qiyamah, then Expose him".⁸⁷

– قَالَ أَبُو الْحَسَنِ مُوسَى ع إِنَّ الْأَنْبِيَاءَ وَ أَوْلَادَ الْأَنْبِيَاءِ وَ أَتْبَاعَ الْأَنْبِيَاءِ حُصُّوا بِثَلَاثِ خِصَالٍ السُّقْمِ فِي الْأَبْدَانِ وَ خَوْفِ السُّلْطَانِ وَ الْفَقْرِ.

⁸² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 58 i

⁸³ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 58 j

⁸⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 58 k

⁸⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 58 l

⁸⁶ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 58 m

⁸⁷ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 58 n

Abu Al-Hassan Musa^{-asws} said: ‘The Prophets^{-as}, and children of Prophets^{-as}, and followers of the Prophets^{-as} are specialised with three characteristics - the sickness in the bodies, and fear of the authority, and the poverty’.⁸⁸

– **رَوَى أَنَّ أَحَدًا مِنَ الصَّحَابَةِ شَكَا إِلَى النَّبِيِّ ص عَنْ الْفَقْرِ وَالسُّعْمِ قَالَ النَّبِيُّ ص فَإِذَا أَصْبَحْتَ وَ أَمْسَيْتَ فَعَلْ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ تَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ**

It is reported that one of the companions complained to the Prophet^{-saww} about the poverty. The Prophet^{-saww} said: ‘Whenever it is morning and every, say, ‘There is neither any might nor strength except with Allah^{-azwj}. I rely upon Allah^{-azwj}, the Living Who will not be dying. **The Praise is for Allah, Who did not Take a son, and there does not happen to be an associate for Him in the Kingdom, [17:111]**’.

قَالَ قَوْلَ اللَّهِ مَا قُلْتُهُ إِلَّا أَيَّامًا حَتَّى أَذْهَبَ عَنِّي الْفَقْرُ وَ السُّعْمُ.

He (the narrator) said, ‘By Allah^{-azwj}! I had not said it except for days until the poverty and the sickness went away from me’.⁸⁹

– **وَ قَالَ ع الْفَقْرُ شَيْنٌ عِنْدَ النَّاسِ وَ زِينٌ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ.**

And he^{-asws} said: ‘The poverty is a shame in the presence of the people and an adornment in the Presence of Allah^{-azwj} on the Day of Qiyamah’.⁹⁰

– **عَنْ عُبَيْدِ بْنِ الصَّرِيٍّ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّ اللَّهَ جَعَلَ الْفَقْرَ أَمَانَةً عِنْدَ خَلْقِهِ فَمَنْ سَرَّهُ كَانَ كَالصَّائِمِ الْقَائِمِ وَ مَنْ أَنْفَسَاهُ إِلَى مَنْ يَقْدِرُ عَلَى قَضَاءِ حَاجَتِهِ فَلَمْ يَفْعَلْ فَقَدْ قَتَلَهُ أَمَا إِنَّهُ مَا قَتَلَهُ بِسَيْفٍ وَ لَا رُمْحٍ وَ لَكِنْ بِمَا أَنْكَى مِنْ قَلْبِهِ.**

From Ubey Al Basry, raising it to,

‘Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘O Ali^{-asws}! Allah^{-azwj} has Made the poverty as an entrustment with His^{-azwj} creatures. The one who conceals it would be like the fasting one, the one standing (in Salat), and the one who discloses it to the able upon fulfilling his need, but does not do so, so he has killed him. But he would not have killed him with a sword nor a spear, but with what worsened in his heart’.⁹¹

59– محص، التمحيص عن الْمُفْضَلِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع كُلَّمَا أَزْدَادَ الْعَبْدُ إِيمَانًا أَزْدَادَ ضَيْقًا فِي مَعِيشَتِهِ.

(The book) ‘Tamhees’ – From Al Mufazzal who said,

‘Abu Abdullah^{-asws} said: ‘Every time the servant increases in Eman, it would increase the restrictiveness in his livelihood’.⁹²

⁸⁸ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 58 o

⁸⁹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 58 p

⁹⁰ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 58 q

⁹¹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 58 r

⁹² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 59

60- محص، التمحيص عن عبد الله بن سنان قال قال أبو عبد الله أكرم ما يكون العبد إلى الله أن يطلب درهماً فلا يقدر عليه

(The book) 'Tamhees' – from Abdullah Bin Sinan who said,

'Abu Abdullah^{-asws} said: 'The most honourable of what the servant can be to Allah^{-azwj} is that he would seek a Dirham, but he would not be able upon it'.

قال عبد الله بن سنان قال أبو عبد الله ع هذا الكلام و عندي مائة ألف و أنا اليوم ما أمليكَ درهماً.

Abdullah Bin Sinan said, 'Abu Abdullah^{-asws} said this speech and there were one hundred thousand (Dirhams) in my possession, and today I do not own a single Dirham".⁹³

61- محص، التمحيص عن عباد بن صهيب قال سمعت جعفر بن محمد ع يقول قال الله تعالى لو لا أنني أسخبي من عبيد المؤمنين ما تركت له خرقه يتوازي بها إلا أن العبد إذا تكامل فيه الإيمان ابتليته في قوته فإن جزع ردذت عليه قوته و إن صبر بآهنت به ملائكتي فذاك الذي تُشير إليه الملائكة بالأصابع.

(The book) 'Al Tamhees' – from Abbad Bin Suheyb who said,

'I heard Ja'far Bin Muhammad^{-asws} saying: 'Allah^{-azwj} the Exalted Said: 'Had I^{-azwj} not been Embarrassed from My^{-azwj} Momin servant, I^{-azwj} would not have left any rag for him to be covering with, except when the servant perfects the Eman in him, I^{-azwj} Try him regarding his daily subsistence. If he panics, I^{-azwj} Return his daily subsistence to him, and if he is patient, I^{-azwj} Boast to My^{-azwj} Angels with him. So that is the one the Angles indicate to with the fingers!"⁹⁴

62- محص، التمحيص عن أمير المؤمنين ع قال: وكل الرزق بالحمق و وكل الحرمان بالعقل و وكل البلاء بالصبر.

(The book) 'Al Tamhees' –

'From Amir Al-Momineen^{-asws} having said: 'The sustenance is allocated with the foolishness, and the deprivation is allocated with the intellect, and the affliction is allocated with the patience".⁹⁵

63- محص، التمحيص عن محمد بن سليمان قال قال أبو عبد الله ع من استذل مؤمناً لقلّة ذات يده شهرة الله يوم القيامة على رؤوس الخلائق لا محالة.

(The book) 'Al Tamhees' – from Muhammad Bin Suleyman who said,

'Abu Abdullah^{-asws} said: 'One who humiliates a Momin due to the scarcity of the possessions in his hand, Allah^{-azwj} will Publicise him on the Day of Qiyamah upon the heads of creatures, (and Expose him) inevitably".⁹⁶

⁹³ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 60

⁹⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 61

⁹⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 62

⁹⁶ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 63

64- محص، التمحيص عن ابنِ مُسلمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْمَصَائِبُ مَنَحٌ مِنَ اللَّهِ وَ الْفَقْرُ عِنْدَ اللَّهِ مِثْلُ الشَّهَادَةِ وَ لَا يُعْطِيهِ مِنْ عِبَادِهِ إِلَّا مَنْ أَحَبَّ.

(The book) 'Tamhees' – from Ibn Muslim,

'From Abu Abdullah^{-asws} having said: 'The calamities are a Conferment from Allah^{-azwj}, and the poverty in the Presence of Allah^{-azwj} is like the martyrdom, and He^{-azwj} does not Give it to His^{-azwj} servants except the one He^{-azwj} Loves''⁹⁷.

65- محص، التمحيص عن عليِّ بْنِ عَفَّانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ لَيَعْتَذِرُ إِلَى عَبْدِهِ الْمُؤْمِنِ الْمُحْتَاجِ كَانَ فِي الدُّنْيَا كَمَا يَعْتَذِرُ الْأَخُ إِلَى أَخِيهِ فَيَقُولُ لَا وَ عَزَّي مَا أَفْقَرْتُكَ لِهَوَانِ بَكَ عَلَيَّ فَأَرْفَعُ هَذَا الْغِطَاءَ فَأَنْظُرُ مَا عَوَّضْتُكَ مِنَ الدُّنْيَا

(The book) 'Al Tamhees' – from Ali Bin Affan,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} will Apologise to His^{-azwj} Momin servant, the one who was needy in the world, like what the brother apologises to his brother. He^{-azwj} will Say: "No! By My^{-azwj} Might! I^{-azwj} did not Impoverish you due to your being insignificant to Me^{-azwj}. Raise this covering and look at what I^{-azwj} have Compensated you from the world!"

فَيَكْشِفُ فَيَنْظُرُ مَا عَوَّضَهُ اللَّهُ مِنَ الدُّنْيَا فَيَقُولُ مَا يَصْرُبُنِي مَا مَنَعْتَنِي مَعَ مَا عَوَّضْتَنِي.

He will uncover and look as what Allah^{-azwj} would have Compensated him from the world. He will say, 'It has not harmed me what You^{-azwj} had Prevented me, with what You^{-azwj} have Compensated me!"⁹⁸

66- محص، التمحيص عن مُحَمَّدِ بْنِ خَالِدٍ الْبَرْقِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: وَ اللَّهُ مَا اعْتَذَرَ إِلَى مَلِكٍ مُقَرَّبٍ وَ لَا نَبِيٍّ مُرْسَلٍ إِلَّا إِلَى فُقَرَاءِ شِيعَتِنَا قِيلَ لَهُ وَ كَيْفَ يَعْتَذِرُ إِلَيْهِمْ

(The book) 'Al Tamhees' – from Muhammad Bin Khalid Al Barqy,

'From Abu Abdullah^{-asws} having said: 'And Allah^{-azwj} will neither Apologise to an Angel of Proximity nor a Messenger Prophet^{-as}, except to the poor of our^{-asws} Shias!' It was said to him^{-asws}, 'And how will He^{-azwj} Apologise to them?'

قَالَ يُنَادِي مُنَادٍ أَتَيْنَ فُقَرَاءَ الْمُؤْمِنِينَ فَيَقُومُ عُنُقُ مِنَ النَّاسِ فَيَتَجَلَّى لَهُمُ الرَّبُّ فَيَقُولُ وَ عَزَّي وَ جَلَالِي وَ عُلُوِّي وَ آلَائِي وَ ارْتِفَاعِ مَكَانِي مَا حَبَسْتُ عَنْكُمْ شَهَوَاتِكُمْ فِي دَارِ الدُّنْيَا هَوَاناً بِكُمْ عَلَيَّ وَ لَكِنِ دَخَرْتُه لَكُمْ لِهَذَا الْيَوْمِ

He^{-asws} said: 'A caller will call out: 'Where are the poor Momineen!' Necks from the people will stand up. The Lord^{-azwj} will Flash at them. He^{-azwj} will Say: "By My^{-azwj} Might and My^{-azwj} Majesty, and My^{-azwj} Exaltedness, and My^{-azwj} Highness and Loftiness of My^{-azwj} Position! I^{-azwj} did not Withhold from you your desires in the house of the world due to insignificance of you all to Me^{-azwj}, but I^{-azwj} have Hoarded for you all for this Day!"

⁹⁷ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 64

⁹⁸ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 65

أَ مَا تَرَى قَوْلَهُ مَا حَبَسْتُ عَنْكُمْ شَهَوَاتِكُمْ فِي دَارِ الدُّنْيَا اعْتِدَاراً قَوْمُوا الْيَوْمَ وَ تَصَفَّحُوا وُجُوهَ خَلَائِقِي فَمَنْ وَجَدْتُمْ لَهُ عَلَيْكُمْ مِنْهُ بِشْرَةً مِنْ مَاءٍ فَكَافُوهُ عَنِّي بِالْجَنَّةِ.

Don't you see His^{-azwj} Words: "I^{-azwj} did not Withhold from you your desires in the world", is an apology? (He^{-azwj} will Say): "Stand and browse the faces of My^{-azwj} creatures. The one you find having a conferment for him upon you, (even if it was) a drink of water, suffice him with the Paradise on My^{-azwj} behalf!"⁹⁹

- وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْ لِمُصَاصٍ شَيْعَتِنَا غَرِبُوا أَوْ شَرِقُوا لَنْ تُرْزَقُوا إِلَّا الْقَوْتُ.

And from Abu Abdullah^{-asws} having said: 'Say to the sincere ones of our^{-asws} Shias, 'Go to the west or to the east, you will never be Graced except the basic subsistence!'"¹⁰⁰

67- محص، التمحيص عَنْ مُبَارَكٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ اللَّهُ لِي لَمْ أُغْنِ الْعَبْدَ لِكِرَامَةٍ بِهِ عَلَيَّ وَ لَمْ أَفْقِرِ الْفَقِيرَ لِهَوَانٍ بِهِ عَلَيَّ وَ هُوَ مِمَّا ابْتَلَيْتُ بِهِ الْأَعْيَاءَ بِالْفُقَرَاءِ وَ لَوْ لَا الْفُقَرَاءُ لَمْ يَسْتَوْجِبِ الْأَعْيَاءُ الْجَنَّةَ.

(The book) 'Al Tamhees' – from Mubarak,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Said: "I^{-azwj} did not Enrich the rich one due to prestige with him, and I^{-azwj} did not Impoverish the poor due to insignificance with him to Me^{-azwj}, and it (poverty) is from what I^{-azwj} have Tried the rich with the poor, and had it not been for the poor, the rich ones would not have been obligated the Paradise!'"¹⁰¹

68- محص، التمحيص عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْعَبْدَ الْمُؤْمِنَ الْفَقِيرَ لَيَقُولُ يَا رَبِّ ارْزُقْنِي حَتَّى أَفْعَلَ كَذَا وَ كَذَا مِنَ الْبِرِّ وَ وَجْهَهُ الْخَيْرُ فَإِذَا عَلِمَ اللَّهُ ذَلِكَ مِنْهُ كَتَبَ لَهُ مِنَ الْأَجْرِ مِثْلَ مَا يَكْتُبُهُ لَوْ عَمِلَهُ إِنَّ اللَّهَ وَاسِعٌ كَرِيمٌ.

(The book) 'Al Tamhees' – from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'The poor Momin servant tends to say, 'O Lord^{-azwj}! Grace me until I do such and such from the righteousness and aspects of good!' When Allah^{-azwj} Knows that being from him, He^{-azwj} Writes for him from the Recompense like what He^{-azwj} would have Written had he done so. Allah^{-azwj} is Capaciously Benevolent".¹⁰²

69- محص، التمحيص عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَوْ لَا عَبْدِي الْمُؤْمِنُ لَعَصَبْتُ رَأْسَ الْكَافِرِ بِعَصَايَةِ مِنْ جَوْهَرٍ.

(The book) 'Al Tamhees' –

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Says: 'Had it not been for My^{-azwj} Momin servant (that it would grieve him), I^{-azwj} would have Wrapped the head of the Kafir with a wrapping of jewels!"¹⁰³

⁹⁹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 66 a

¹⁰⁰ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 66 b

¹⁰¹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 67

¹⁰² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 68

¹⁰³ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 69

70- محص، التمحيص عن أمير المؤمنين ع قال: مَنْ ضَيَّقَ عَلَيْهِ فِي ذَاتِ يَدِهِ فَلَمْ يَظُنْ أَنَّ ذَلِكَ حُسْنُ نَظَرٍ مِنَ اللَّهِ لَهُ فَقَدْ ضَيَّعَ مَأْمُولًا وَ مَنْ وَسَّعَ عَلَيْهِ فِي ذَاتِ يَدِهِ فَلَمْ يَظُنْ أَنَّ ذَلِكَ اسْتِدْرَاجٌ مِنَ اللَّهِ فَقَدْ أَمِنَ خَوْفًا.

(The book) 'Al Tamhees' –

'From Amir Al-Momineen^{-asws} having said: 'One upon whom there is restrictiveness regarding the possessions of his hand, and he does not think that being a goodly Consideration from Allah^{-azwj} to him, so he has wasted the wishes; and the one upon whom there is vastness in the possessions of his hand, and he does not think that to be a gradual entrapment/trial from Allah^{-azwj}, so he has secured fear''¹⁰⁴

71- محص، التمحيص عن مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّا نُحِبُّ الْمَالَ وَ أَنْ لَا نُؤْتَى مِنْهُ خَيْرٌ لَنَا إِنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ ع كَانَ يَقُولُ أَنَا يَغْسُوبُ الْمُؤْمِنِينَ وَ أَمِيرُ الْمُؤْمِنِينَ وَ إِنَّ أَكْثَرَ الْمَالِ عَدُوٌّ لِلْمُؤْمِنِينَ وَ يَغْسُوبُ الْمُنَافِقِينَ.

(The book) 'Al Tamhees' – from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws} having said: 'We tend to love the wealth and we are not Given from it any good for us. Ali Amir Al-Momineen^{-asws} had said: 'I^{-asws} am leader of the Momineen, and Emir of the Momineen, and most of the wealth is enemy of the Momineen and leader of the hypocrites''¹⁰⁵

72- محص، التمحيص عن ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَجُلًا مِنَ الْأَنْصَارِ أَهْدَى إِلَى رَسُولِ اللَّهِ ص صَاعًا مِنْ رُطْبٍ فَقَالَ رَسُولُ اللَّهِ ص لِلْخَادِمِ الَّذِي جَاءَتْ بِهِ ادْخُلِي فَانْظُرِي هَلْ يَجِدِينَ فِي الْبَيْتِ قَصْعَةً أَوْ طَبَقًا فَتَأْتِيَنِي بِهِ

(The book) 'Al Tamhees' – from Ibn Abu Yafour,

'From Abu Abdullah^{-asws} having said: 'A man from the Helpers gifted to Rasool-Allah^{-saww} a bunch of dates. Rasool-Allah^{-saww} said to the servant (maid) who had come with it: 'Enter and look, can you find a basket in the room or a tray, then come to me^{-saww} with it'.

فَدَخَلَتْ ثُمَّ خَرَجَتْ إِلَيْهِ فَقَالَتْ مَا أَصَبْتُ قَصْعَةً وَ لَا طَبَقًا فَكَنَسَ رَسُولُ اللَّهِ ص بِثَوْبِهِ مَكَانًا مِنَ الْأَرْضِ ثُمَّ قَالَ لَهَا ضَعِيهِ هَاهُنَا عَلَى الْحَضِيضِ

She entered, then came out to him. She said, 'I could not find any basket nor any tray'. Rasool-Allah^{-saww} spread out his^{-saww} cloth in a place from the ground, then said: 'Then he^{-saww} said to her: 'Place it over here upon the trough!'

ثُمَّ قَالَ وَ الَّذِي نَفْسِي بِيَدِهِ لَوْ كَانَتِ الدُّنْيَا تَغْدِلُ عِنْدَ اللَّهِ مِثْقَالَ جَنَاحِ بَعُوضَةٍ مَا أُعْطِيَ كَافِرًا وَ لَا مُنَافِقًا مِنْهَا شَيْئًا.

Then he^{-saww} said: 'By the One^{-azwj} in Whose Hand is my^{-saww} soul! Had the world even equated in the Presence of Allah^{-azwj} an ounce of a wing of a mosquito, He^{-azwj} would have neither Given a Kafir nor a hypocrite anything from it!''¹⁰⁶

¹⁰⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 70

¹⁰⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 71

¹⁰⁶ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 72

73- محص، التمحيص عن جابر عن أبي جعفر ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَقُولُ اللَّهُ عَزَّ وَ جَلَّ يَا دُنْيَا تَمُرِّي عَلَى عَبْدِي الْمُؤْمِنِ بِأَنْوَاعِ الْبَلَاءِ وَ صَيِّقِي عَلَيْهِ فِي الْمَعِيشَةِ وَ لَا تَحْلُولِي فَيَرَكَنَّ إِلَيْكَ.

(The book) 'Al Tamhees' – From Jabir,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Says: "O world! Pass upon My^{-azwj} Momin servant with a variety of afflictions and be restrictive upon him in the livelihood, and do not sweeten for he will incline to you!"'¹⁰⁷

74- محص، التمحيص عن ابن أبي العلاء عن أبي عبد الله ع قَالَ: لَوْ لَا كَثْرَةُ الْخَاحِ الْمُؤْمِنِ فِي الرِّزْقِ لَصَيَّقَ عَلَيْهِ مِنَ الرِّزْقِ أَكْثَرَ مِمَّا هُوَ فِيهِ.

(The book) 'Al Tamhees' – from Abu Al A'la,

'From Abu Abdullah^{-asws} having said: 'Had it not been for the abundance of the persistence of the Momin (in supplicating) regarding the sustenance, there would have been more narrowness upon him of the sustenance than what he is already in".¹⁰⁸

75- محص، التمحيص عن الْمُفَضَّلِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَوْ لَا الْخَاحُ هَذِهِ الشَّيْخَةِ عَلَى اللَّهِ فِي طَلَبِ الرِّزْقِ لَتَقَلَّهَمُ مِنَ الْحَالِ الَّتِي هُمْ عَلَيْهَا إِلَى مَا هُوَ أَصْيَقُ.

(The book) 'Al Tamhees' – from Al Mufazzal who said,

'Abu Abdullah^{-asws} said: 'Had it not been for the persistence of these Shias upon Allah^{-azwj} in seeking the sustenance, they would have been transferred from the state which they are in to what is even more restrictive than it".¹⁰⁹

76- محص، التمحيص عن عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الْفَقْرُ أَزِينُ عَلَى الْمُؤْمِنِ مِنَ الْعِدَارِ عَلَى حَدِّ الْفَرَسِ وَ إِنَّ آخِرَ الْأَنْبِيَاءِ دُخُولًا إِلَى الْجَنَّةِ سُلَيْمَانُ وَ ذَلِكَ لِمَا أُعْطِيَ مِنَ الدُّنْيَا.

(The book) 'Al Tamhees' – from Abdullah Bin Sinan who said,

'Abu Abdullah^{-asws} said: 'The poverty is more adorning upon the Momin than the bridle is upon the cheek of the horse, and the last of the Prophets^{-as} to enter the Paradise will be Suleyman^{-as}, and that is due to what he^{-as} had been Given from the world".¹¹⁰

77- محص، التمحيص عن ابنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا سَدَّ اللَّهُ عَلَى مُؤْمِنٍ بَابَ رِزْقٍ إِلَّا فَتَحَ اللَّهُ لَهُ خَيْرًا مِنْهُ

(The book) 'Al Tamhees' – from Ibn Darraj,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} does not Close a door of sustenance upon a Momin except Allah^{-azwj} Opens for him one better than it'.

¹⁰⁷ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 73

¹⁰⁸ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 74

¹⁰⁹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 75

¹¹⁰ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 76

قَالَ ابْنُ أَبِي عُمَيْرٍ لَيْسَ بِخَيْرٍ مِنْهُ أَكْثَرُ مِنْهُ وَ لَكِنْ يَعْني إِنْ كَانَ أَقَلَّ فَهُوَ خَيْرٌ لَهُ.

Ibn Abu Umeyr said, 'He^{-asws} didn't mean 'better than it' as being more than it, but he^{-asws} meant that it would be less, so it is better for him".¹¹¹

78- محص، التمحيص عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ حَقَّرَ مُؤْمِنًا مُسْكِينًا لَمْ يَزَلِ اللَّهُ لَهُ حَاقِرًا مَا قَتَنَّا حَتَّى يَرْجِعَ عَنْ حَقِّقَتِهِ إِثْبَاهًا.

(The book) 'Al Tamhees' –

'From Abu Abdullah^{-asws} said: 'One who belittles a poor Momin, Allah^{-azwj} will not Cease to Belittling and Hateful to him until he retracts from having belittled him".¹¹²

79- محص، التمحيص عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَ يُبْغِضُ وَ لَا يُعْطِي الْآخِرَةَ إِلَّا مَنْ يُحِبُّ

(The book) 'Al Tamhees' – from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws} having said: 'Allah^{-azwj} tends to Give the world to the one He^{-azwj} Loves and He^{-azwj} Hates, and He^{-azwj} does not Give the Hereafter except to the one He^{-azwj} Loves.

وَ إِنَّ الْمُؤْمِنَ لَيَسْأَلُ رَبَّهُ مَوْضِعَ سَوْطٍ فِي الدُّنْيَا فَلَا يُعْطِيهِ وَ يَسْأَلُهُ الْآخِرَةَ فَيُعْطِيهِ مَا شَاءَ وَ يُعْطِي الْكَافِرَ فِي الدُّنْيَا قَبْلَ أَنْ يَسْأَلَهُ مَا شَاءَ وَ يَسْأَلُهُ مَوْضِعَ سَوْطٍ فِي الْآخِرَةِ فَلَا يُعْطِيهِ شَيْئًا.

And the Momin tends to ask his Lord^{-azwj} for the place of a whip in the world, He^{-azwj} will not Give to him, and he asks Him^{-azwj} for the Hereafter, so He^{-azwj} will Give to him whatever He^{-azwj} so Desires, while He^{-azwj} Gives to the Kafir in the world before he even asks Him^{-azwj}, whatever He^{-azwj} so Desires, and he asks Him^{-azwj} for the place of a whip in the Hereafter, He^{-azwj} will not Give him anything!"¹¹³

80- محص، التمحيص عَنْ هُمْرَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ هَذِهِ الدُّنْيَا يُعْطَاهَا الْبَرُّ وَ الْفَاجِرُ وَ إِنَّ هَذَا الدِّينَ لَا يُعْطِيهِ اللَّهُ إِلَّا خَاصَّةً.

(The book) 'Al Tamhees' – from Humran,

'From Abu Ja'far^{-asws} having said: 'This world, He^{-azwj} Gives it to the righteous and the immoral, and this religion is a religion Allah^{-azwj} does not Give except to His^{-azwj} special ones".¹¹⁴

81- محص، التمحيص عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْفَقْرَ مُحْزُونٌ عِنْدَ اللَّهِ لَا يَنْتَلِي بِهِ إِلَّا مَنْ أَحَبَّ مِنَ الْمُؤْمِنِينَ

(The book) 'Al Tamhees', from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'The poverty is treasured in the Presence of Allah^{-azwj}. He^{-azwj} does not Afflict with it except the one He^{-azwj} Loves from the Momineen'.

¹¹¹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 77

¹¹² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 78

¹¹³ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 79

¹¹⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 80

ثُمَّ قَالَ إِنَّ اللَّهَ يُعْطِي الدُّنْيَا مَنْ أَحَبَّ وَ مَنْ أَبْغَضَ وَ لَا يُعْطِي دِينَهُ إِلَّا مَنْ أَحَبَّ.

Then he^{-asws} said: ‘Allah^{-azwj} Gives the world to the one He^{-azwj} Loves and the one He^{-azwj} Hates, and He^{-azwj} does not Give His^{-azwj} religion except to the one He^{-azwj} Loves’’.¹¹⁵

82- دَعَاكَ الرَّوْندِي، قَالَ النَّبِيُّ ص لَوْ لَا ثَلَاثَةٌ فِي ابْنِ آدَمَ مَا طَاطَأَ رَأْسُهُ شَيْءٌ الْمَرَضُ وَ الْمَوْتُ وَ الْفَقْرُ وَ كُلُّهُنَّ فِيهِ وَ إِنَّهُ لَمَعَهُنَّ لَوَثَابٌ.

(The book) ‘Da’waat’ of Al Rawandi –

‘The Prophet^{-saww} said: ‘Had it not been for three in the son of Adam^{-sa}, he would not lower his head to anything – the sickness, and the death, and the poverty, and all of these are in him, and he is with these for Rewards’’.¹¹⁶

83- نَحَج، نَحَجِ، نَحَجِ الْبَلَاغَةَ قَالَ ع الْغَنَى فِي الْعُرْيَةِ وَطَنٌ وَ الْفَقْرُ فِي الْوَطَنِ عُرْيَةٌ.

(The book) ‘Nahj Al Balagah’ –

‘He^{-asws} said: ‘(With) the riches in the strange land it is a homeland, and (with) the poverty in the homeland it is a strange land’’.¹¹⁷

- وَ قَالَ ع الْفَقْرُ يُخْرِسُ الْفُطْنَ عَنْ حُجَّتِهِ وَ الْمُقِيلُ غَرِيبٌ فِي بَلَدَتِهِ.

And he^{-asws} said: ‘The poverty mutes the intelligent from his argument, and the destitute is a stranger in his own city’’.¹¹⁸

وَ قَالَ ع الْفَقْرُ الْمَوْتُ الْأَكْبَرُ.

And he^{-asws} said: ‘The poverty is the greatest death’’.¹¹⁹

- وَ قَالَ ع لَا إِلَهَ إِلَّا مُحَمَّدٌ يَا بُيَّيْ إِنِّي أَخَافُ عَلَيْكَ الْفَقْرَ فَاسْتَعِذْ بِاللَّهِ مِنْهُ فَإِنَّ الْفَقْرَ مَنْقَصَةٌ لِلدِّينِ وَ مَذْهَبَةٌ لِلْعَقْلِ دَاعِيَةٌ لِلْمَقْتِ.

And he^{-asws} said to his^{-asws} son Muhammad: ‘O my^{-asws} son! I^{-asws} fear the poverty upon you, so seek Refuge with Allah^{-azwj} from it, for the poverty (leads to) deficiency of the religion, and confusion for the intellect, caller to the hatred (by the people)’’.¹²⁰

- وَ قَالَ ع الْعِفَافُ زِينَةُ الْفَقْرِ وَ الشُّكْرُ زِينَةُ الْغِنَى.

And he^{-asws} said: ‘The chastity is an adornment of the poverty, and the thanks (appreciation) is an adornment of the riches’’.¹²¹

¹¹⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 81

¹¹⁶ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 82

¹¹⁷ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 83 a

¹¹⁸ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 83 b

¹¹⁹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 83 c

¹²⁰ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 83 d

¹²¹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 83 e

- وَ قَالَ عَ أَلاَ وَ إِنَّ مِنْ الْبَلَاءِ الْفَاقَةَ وَ أَشَدُّ مِنْ الْفَاقَةِ مَرَضُ الْبَدَنِ وَ أَشَدُّ مِنْ مَرَضِ الْبَدَنِ مَرَضُ الْقَلْبِ

And he^{-asws} said: 'Indeed, and from the afflictions is the destitution, and severer than the destitution is sickness of the body, and severer than sickness of the body is sickness of the heart.

أَلَا وَ إِنَّ مِنْ النَّعَمِ سَعَةِ الْمَالِ وَ أَفْضَلُ مِنْ سَعَةِ الْمَالِ صِحَّةُ الْبَدَنِ وَ أَفْضَلُ مِنْ صِحَّةِ الْبَدَنِ تَقْوَى الْقَلْبِ.

Indeed! And from the bounties is vastness of the wealth, and superior to vastness of the wealth is health of the body, and superior to health of the body is strength of the hearth".¹²²

وَ قَالَ عَ الْغَنَى وَ الْفَقْرُ بَعْدَ الْعَرْضِ عَلَى اللَّهِ سُبْحَانَهُ.

And he^{-asws} said: 'The riches and the poverty are after the presentation to Allah^{-azwj} the Glorious (on the Day of Qiyamah)".¹²³

84- كُنْزُ الْكَرَاجِكِيِّ، قَالَ لِقَمَانُ لِأَنَّهُ اعْلَمَ أَنِّي بَنِي لِي قَدْ دُفْتُ الصَّبْرَ وَ أَنْوَاعَ الْمَرِّ فَلَمْ أَرْ أَمْرًا مِنَ الْفَقْرِ فَإِنْ افْتَقَرْتُ يَوْمًا فَاجْعَلْ فَقْرَكَ بَيْنَكَ وَ بَيْنَ اللَّهِ وَ لَا تُحَدِّثِ النَّاسَ بِفَقْرِكَ فَتَهْوَنَ عَلَيْهِمْ ثُمَّ سَلْ فِي النَّاسِ هَلْ مِنْ أَحَدٍ دَعَا اللَّهَ فَلَمْ يُجِبْهُ أَوْ سَأَلَهُ فَلَمْ يُعْطِهِ.

(The book) 'Kanz' of Al Karajaky –

'Luqman^{-as} said to his^{-as} son: 'Know, yes, my^{-as} son! I^{-as} have tasted the patience and types of bitterness, but I^{-as} have not seen anything more bitter than the poverty. If you were to be poor one day, then make your poverty to be between you and Allah^{-azwj} and do not narrate to the people of your poverty, for you will be looked down upon by them. Then ask among the people, is there anyone who had supplicated to Allah^{-azwj} and He^{-azwj} did not Answer him? Or had asked Him^{-azwj} and He^{-azwj} had not Given him?'¹²⁴

85- عِدَّةُ الدَّاعِي قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ الْفَقْرُ خَيْرٌ لِلْمُؤْمِنِ مِنْ حَسَدِ الْخَيْرَانِ وَ جَوْرِ السُّلْطَانِ وَ تَمَلُّقِ الْإِخْوَانِ.

(The book) 'Iddat Al Daie' –

'Amir Al-Momineen^{-asws} said: 'The poverty is better for the Momineen than envy of the neighbours, and tyranny of the ruler, and flattery of the brethren".¹²⁵

- وَ رَوَى حَسَّانُ بْنُ يَحْيَى عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: إِنَّ رَجُلًا فَقِيرًا أَتَى رَسُولَ اللَّهِ ص وَ عِنْدَهُ رَجُلٌ غَنِيٌّ فَكَفَّ ثِيَابَهُ وَ تَبَاعَدَ عَنْهُ فَقَالَ لَهُ رَسُولُ اللَّهِ مَا حَمَلَكَ عَلَى مَا صَنَعْتَ أَ حَشِيتَ أَنْ يُلْصَقَ فَقْرُكَ بِكَ أَوْ يُلْصَقَ غِنَاكَ بِهِ

And it is reported by Hasaan Bin Yahya,

'From Abu Abdullah^{-asws} having said: 'A poor man came to Rasool-Allah^{-saww} and in his^{-saww} presence was a rich man. He grabbed his clothes and distanced from him. Rasool-Allah^{-saww}

¹²² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 83 f

¹²³ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 83 g

¹²⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 84

¹²⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 85 a

said to him: 'What carried you upon what you did? Did you fear that his poverty might stick to you, or your riches might stick to him?'

فَقَالَ يَا رَسُولَ اللَّهِ أَمَّا إِذَا قُلْتَ هَذَا فَلَهُ نِصْفُ مَالِي

He said, 'O Rasool-Allah^{-saww}! As for when you^{-saww} have said this, for him is half my wealth'.

قَالَ النَّبِيُّ ص لِلْفَقِيرِ أَ تَقْبَلُ مِنْهُ قَالَ لَا قَالَ وَلَمْ قَالَ أَخَافُ أَنْ يَدْخُلَنِي مَا دَخَلَهُ.

The Prophet^{-saww} said to the poor one: 'Do you accept from him?' He said, 'No'. He^{-saww} said: 'And why (not)?' He said, 'I fear that it will enter me what had entered him'.¹²⁶

وَعَنْهُ ع قَالَ: فِي الْإِنْجِيلِ أَنَّ عِيسَى ع قَالَ اللَّهُمَّ ارْزُقْنِي عُذْوَةً رَغِيماً مِنْ شَعِيرٍ وَ عَيْنِيَّةً رَغِيماً مِنْ شَعِيرٍ وَ لَا تَرْزُقْنِي فَوْقَ ذَلِكَ فَأُطْعَى.

And from him^{-asws} having said: 'In the Evangel, Isa^{-sa} said: 'O Allah^{-azwj}! Grace me^{-sa} a loaf of barley in the morning and a loaf of barley in the evening, and do not Grace me^{-sa} above that, for I^{-azwj} might become tyrannical'.¹²⁷

- وَ عَنِ الصَّادِقِينَ ع مَنْ كَثُرَ اشْتِيَائُهُ بِالدُّنْيَا كَانَ أَشَدَّ لِحُسْرَتِهِ عِنْدَ فِرَاقِهَا.

And from the two truthful ones (5th and 6th Imam^{-asws}): 'The more he clasps with the world, the most intense would be his regret at its separation'.¹²⁸

- وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع تَخَفُّوْا تَلَحُّقُوا فَإِنَّمَا يُنْتَظَرُ بِأَوْلَاكُمْ آجِرُكُمْ وَ تَحَسَّرَ سَلْمَانُ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ عِنْدَ مَوْتِهِ فَقِيلَ لَهُ عَلَامَ تَأْسُفِكَ يَا أَبَا عَبْدِ اللَّهِ

And Amir Al-Momineen^{-asws} said: 'Lighten up, you will be joining, for rather your latter ones are being awaited by your former ones; and Salman Al-Farsy^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra}, regretted at his^{-ra} death. It was said to him^{-ra}, 'Upon what is your^{-ra} regret, O Abu Abdullah?'

قَالَ لَيْسَ تَأْسُفِي عَلَى الدُّنْيَا وَ لَكِنَّ رَسُولَ اللَّهِ ص عَهْدَ الْبَيْنَا وَ قَالَ لِيَكُنْ بُلْعُهُ أَحَدُكُمْ كَرَادِ الرَّكِبِ وَ أَخَافُ أَنْ نَكُونَ قَدْ جَاوَزْنَا أَمْرَهُ وَ حَوْلِي هَذِهِ الْأَسَاوِدُ وَ أَشَارَ إِلَى مَا فِي بَيْتِهِ وَ قَالَ هُوَ دَسْتُ وَ سَيْفٌ وَ جَفَنَةٌ.

He^{-ra} said, 'My^{-ra} regret isn't upon the world, but Rasool-Allah^{-saww} had pacted to us and said: 'Let the provisions of one of you be like the provisions of the rider', and I^{-ra} fear that we might have exceeded his^{-saww} instructions, and around me^{-ra} are these predators (to devour me^{-ra}), and he^{-ra} indicated to what was in his^{-ra} house, and said, 'It is a tray, and a sword, and a pot'.¹²⁹

- وَ قَالَ أَبُو ذَرٍّ رَحِمَهُ اللَّهُ عَلَيْهِ يَا رَسُولَ اللَّهِ الْخَائِفُونَ الْخَائِفُونَ الْمُتَوَاضِعُونَ الدَّاكِرُونَ اللَّهُ كَثِيراً يَسْبِقُونَ النَّاسَ إِلَى الْجَنَّةِ

¹²⁶ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 85 b

¹²⁷ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 85 c

¹²⁸ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 85 d

¹²⁹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 85 e

And Abu Zarr^{-ra}, may Allah^{-azwj} have Mercy on him^{-ra}, said, ‘O Rasool-Allah^{-saww}! Will the fearing ones, the dreading ones, the humbling ones, the mentioners of Allah^{-azwj} frequently be preceding the people to the Paradise?’

قَالَ لَا وَلَكِنَّ فُقَرَاءَ الْمُؤْمِنِينَ يَأْتُونَ فَيَتَخَطَّوْنَ رِقَابَ النَّاسِ فَيَقُولُ لَهُمْ خِزْنَةُ الْجَنَّةِ كَمَا أَنْتُمْ حَتَّى تُحَاسِبُوا

He^{-saww} said: ‘No, but the poor Momineen will come and making way amid necks of the people. The keepers of the Paradise will say to them, ‘Stay where you are until you are Reckoned with!’

فَيَقُولُونَ يَمْ تُحَاسِبُ فَوَ اللَّهُ مَا مَلَكْنَا فَتَجُوزَ وَ نَعْدِلَ وَ لَا أَفِيضَ عَلَيْنَا فَتَقْبِضَ وَ نَبْسُطَ وَ لَكِنَّ عَبْدَنَا رَبَّنَا حَتَّى أَتَانَا الْيَقِينُ.

They will say, ‘We shall be Reckoned with what? By Allah^{-azwj}! We neither rule so we would have been tyrannical and (or) be judicial, nor was them abundance upon us so we would have withheld and (or) extended, but we worshipped our Lord^{-azwj} until the certainty (death) came to us’.¹³⁰

- وَ فِيمَا أَوْحَى اللَّهُ إِلَى مُوسَى ع إِذَا رَأَيْتَ الْفَقْرَ مُقْبِلًا فَقُلْ مَرْحَبًا بِشِعَارِ الصَّالِحِينَ وَ إِذَا رَأَيْتَ الْغِنَى مُقْبِلًا فَقُلْ دَنْبٌ عَجَلْتُ عُقُوبَتَهُ.

And among what Allah^{-azwj} Revealed to Musa^{-as}: “When you^{-as} see the poverty facing, say: ‘Welcome to the brand of the righteous ones’, and when you^{-as} see the riches facing, then say, ‘A sin whose punishment has been hastened’”.¹³¹

- وَ قَالَ عِيسَى ع خَادِمِي يَدَايَ وَ دَابَّتِي رِجْلَايَ وَ فِرَاشِي الْأَرْضَ وَ وَسَادِي الْحُجْرَ وَ دَفْعِي فِي الشِّتَاءِ مَشَارِقُ الْأَرْضِ وَ سِرَاجِي بِاللَّيْلِ الْقَمَرَ وَ إِدَامِي الْجَوْعَ وَ شِعَارِي الْخَوْفَ وَ لِبَاسِي الصُّوفَ وَ فَاكِهَتِي وَ رِجْحَانِي مَا أَنْبَتَتِ الْأَرْضُ لِلْوَخُوشِ وَ الْأَنْعَامِ

And Isa^{-as} said: ‘My^{-as} servants are my^{-as} hands, and my^{-as} ride is my^{-as} legs, and my^{-as} bed is the ground, and my^{-as} pillow is the stone, and my^{-as} defence in the winter is east of the earth, and my^{-as} lamp is the moon, and my^{-as} sauce is the hunger, and my^{-as} brand is the fear, and my^{-as} clothing is the wool, and my^{-as} fruits and my^{-as} aroma is what the earth grows for the beasts and the cattle.

أَبِيتُ وَ لَيْسَ لِي شَيْءٌ وَ أَصْبَحُ وَ لَيْسَ لِي شَيْءٌ وَ لَيْسَ عَلَى وَجْهِ الْأَرْضِ أَحَدٌ أَعْنَى مِنِّي.

I^{-as} spend the night and there isn’t anything for me^{-as}, and I^{-as} come to the morning and there isn’t anything for me^{-as}, and there isn’t anyone upon the surface of the earth richer than me^{-as}!”¹³²

- وَ قَالَ الصَّادِقُ ع إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَيَعْتَذِرُ إِلَى عَبْدِهِ الْمُحْجُوجِ كَانَ فِي الدُّنْيَا كَمَا يَعْتَذِرُ الْأَخُ إِلَى أَخِيهِ فَيَقُولُ وَ عَزَّتِي مَا أَفْقَرْتُكَ لَهْوَانِ كَانَ بِكَ عَلَيَّ فَأَرْفَعُ هَذَا الْغِطَاءَ فَأَنْظُرُ مَا عَوَّضْتُكَ مِنَ الدُّنْيَا

¹³⁰ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 85 f

¹³¹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 85 g

¹³² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 85 h

And Al-Sadiq^{-asws} said: 'Allah^{-azwj} Mighty and Majestic will Apologise to His^{-azwj} servant who was needy in the world like what the brother apologises to his brother: 'By My^{-saww} Might! I^{-azwj} had not Impoverished you due to your being insignificant to Me^{-azwj}. Raise this covering and look at what I^{-azwj} have Compensated you from the world!'

فَيَكْشِفُ فَيَنْظُرُ مَا عَوَّضَهُ اللَّهُ عَزَّ وَ جَلَّ مِنَ الدُّنْيَا فَيَقُولُ مَا ضَرَّبَنِي يَا رَبِّ مَا زَوَيْتَ عَنِّي مَعَ مَا عَوَّضْتَنِي.

He will uncover and look at what Allah^{-azwj} Mighty and Majestic had Compensated him from the world, and he will say, 'O Lord^{-azwj}! It has not harmed me what You^{-azwj} had Impeded from me, with what You^{-azwj} have Compensated me!'¹³³

- وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِعِيسَى عِ إِيَّيْ وَهَبْتُ لَكَ الْمَسَاكِينَ وَ رَحِمْتَهُمْ تُحِبُّهُمْ وَ يُحِبُّونَكَ يَرْضَوْنَ بِكَ إِمَاماً وَ قَائِداً وَ تَرْضَى بِهِمْ صَحَابَةً وَ تَبَعاً وَ هُمَا خُلَفَاؤَانِ مَنْ لَقِينِي بِهِمَا لَقِينِي بِأَرْكَى الْأَعْمَالِ وَ أَحَبِّهَا إِلَيَّ.

And Allah^{-azwj} Mighty and Majestic Said to Isa^{-as}: "I^{-azwj} am Gifting to you^{-as} the poor and their mercy. You^{-as} should love them and they will love you^{-as}. They are pleased with you^{-as} as a leader and a guide, and you^{-as} should be pleased with them as companions and followers, and they are two morals one who meets Me^{-azwj} with these two, will be meeting Me^{-azwj} with the purest of deeds and most Beloved to Me^{-azwj}!"¹³⁴

- وَ قَالَ النَّبِيُّ ص الْفَقْرُ فَخْرِي وَ بِهِ أَفْتَخِرُ.

And the Prophet^{-saww} said: 'The poverty is my^{-saww} pride and I^{-saww} pride with it'.¹³⁵

- وَ قَالَ عِيسَى ع بِحَقِّي أَقُولُ لَكُمْ إِنَّ أَكْنَافَ السَّمَاءِ لَخَالِيَةٌ مِنَ الْأَغْنِيَاءِ وَ لَدْخُولُ جَمَلٍ فِي سَمِّ الْحَيَّاطِ أَيْسَرُ مِنْ دُخُولِ عَنِّي الْجَنَّةِ.

And Isa^{-as} said: 'True is what I^{-sa} am saying to you all! The enclaves of the sky are empty from the rich and entering of a camel in the eye of the needle is easier than the entry of the rich into the Paradise'.¹³⁶

- وَ عَنِ النَّبِيِّ ص اطلَّعْتُ عَلَى الْجَنَّةِ فَوَجَدْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ وَ الْمَسَاكِينَ وَ إِذَا لَيْسَ فِيهَا أَحَدٌ أَقَلَّ مِنَ الْأَغْنِيَاءِ وَ النَّسَاءِ.

And from the Prophet^{-saww}: 'I^{-saww} noticed upon the Paradise and found most of its inhabitants as being the poor and the needy, and there wasn't anyone less than the rich and the women'.¹³⁷

86- 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 أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سَأَلُوا الْعُلَمَاءَ وَ حَاطِبُوا الْحُكَمَاءَ وَ جَالِسُوا الْفُقَرَاءَ.

¹³³ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 85 i

¹³⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 85 j

¹³⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 85 k

¹³⁶ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 85 l

¹³⁷ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 85 m

(The book) 'Kitab Al Imama 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: 'Ask the scholars, and address the wise ones, and sit with the poor''¹³⁸.

وَمِنْهُ عَنِ الْقَاسِمِ بْنِ عَلِيٍّ الْعَلَوِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص طُوبَى لِلْمَسْكِينِ بِالصَّبْرِ هُمْ الَّذِينَ يَرَوْنَ مَلَكَوَتَ السَّمَاوَاتِ.

And from him, from Al Qasim Bin Ali Al Alawy, from Muhammad Bin Abu Abdullah, from Sahl Bin Ziyad, from Al Nowfaly, from Al Sakuny,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Beatitude is for the poor due to the patience. They are the ones seeking kingdoms of the skies''¹³⁹.

وَمِنْهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْفَقْرُ خَيْرٌ مِنَ الْغِنَى إِلَّا مَنْ حَمَلَ فِي مَعْرَمٍ وَأَعْطَى فِي نَائِيَةٍ.

And from him, from Muhammad Bin Abdullah, from Muhammad Bin Muhammad, from Musa Bin Ismail,

'From his father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The poverty is better than the riches except one loaded in creditors (debts) and gives in a disaster''¹⁴⁰.

- وَ قَالَ ص الْفَقْرُ فَقْرُ الْقَلْبِ.

And he^{-saww} said: 'The poverty is poverty of the heart''¹⁴¹.

- وَ قَالَ ص الْفَقْرُ رَاحَةٌ.

And he^{-saww} said: 'The poverty is a comfort''¹⁴².

¹³⁸ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 86 a

¹³⁹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 86 b

¹⁴⁰ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 86 c

¹⁴¹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 86 d

¹⁴² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 94 H 86 e

باب 95 الغنى و الكفاف

CHAPTER 95 – THE AFFLUENCE AND THE SUBSISTENCE

الآيات

The Verses

المؤمنون أَمْ يَحْسَبُونَ أَنَّمَا نُثَبِّتُ بِهِ مِنْ مَالٍ وَ بَنِينَ

(Surah) Al-Momineen - ***Are they reckoning that rather We Extended to them with from wealth and sons [23:55]***

نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ

We are Hastening to them regarding the good things? But, they are not perceiving [23:56]

العلق إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَافٍ

(Surah) Al Alaq - ***Never! Surely the human being is inordinate [96:6]***

أَن رَّاهُ اسْتَغْنَى

Because he sees himself as needless [96:7]

إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ

Surely to your Lord is the return [96:8]

التكاثر أَهْلَاكُمُ التَّكَاثُرُ

(Surah) Al Takasur - ***The augmentation diverts you [102:1]***

إِلَىٰ قَوْلِهِ تُمْ تُسْئَلُونَ يَوْمَئِذٍ عَنِ النَّعِيمِ

Up to His^{-azwj} Words: ***Then you will be Questioned on that Day about the boons [102:8].***

تفسير

(Forbidden) Interpretation (opinionated)

أَمْ يَحْسَبُونَ فِي المجمع معناه أ يظن هؤلاء الكفار أن ما نعطيهم و نزيدهم في الأموال و الأولاد أنما نعطيهم ثوابا و مجازاة لهم على أعمالهم أو لرضانا عنهم و لكرامتهم علينا ليس الأمر كما يظنون بل ذلك إملاء لهم و استدراج لهم علينا و للابتلاء في التعذيب لهم.

Are they reckoning [23:55] – In ‘Al-Majma’ – It’s meaning is, ‘Are these Kafirs thinking that what We^{-azwj} have Given them and Increased them in the wealth and the children, rather We^{-azwj} have Given them as reward and as a recompense for them upon their deeds, or due to Our^{-azwj} be Satisfied with them, or due to their prestige unto Us^{-azwj}? The matter isn’t as what they are thinking. But that is a respite for them and an encroachment due to their insignificance to Us^{-azwj}, and for the affliction in the Punishment for them’.

وَرَوَى الشَّكُونِيُّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَعَالَى يَقُولُ يَحْزَنُ عَبْدِي الْمُؤْمِنُ إِذَا قَتَرْتُ عَلَيْهِ شَيْئاً مِنْ هَذِهِ الدُّنْيَا وَ ذَلِكَ أَقْرَبَ لَهُ مِنِّي وَ يَفْرَحُ إِذَا بَسَطْتُ لَهُ فِي الدُّنْيَا وَ ذَلِكَ أَبْعَدَ لَهُ مِنِّي

And it is reported by Al Sakuny – from my father,

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} the Exalted Says: “My^{-azwj} Momin servant grieves when I^{-azwj} Restrict something upon him from this world, and that is (to make) him closer to Me^{-azwj}; and he rejoices when I^{-azwj} Extend to him in the world, and that is (to make) him further (away) from Me^{-azwj}!”’

ثُمَّ تَلَا هَذِهِ الْآيَةَ إِلَى قَوْلِهِ بَلَّ لَا يَشْعُرُونَ ثُمَّ قَالَ إِنَّ ذَلِكَ فِتْنَةٌ لَهُمْ.

Then he^{-asws} recited this Verse up to His^{-azwj} Words: **But they are not perceiving [23:56]**. Then he^{-asws} said: ‘That is a Fitna (temptation) for them’.

و معنى تُسَارِعُ تسرع و تتعجل و تقديره تسارع لهم به في الخَيْرَاتِ و الخيرات المنافع التي يعظم شأنها و نقبضها الشرور و هي المضار التي يشتد أمرها و الشعور العلم الذي يدق معلومه و فهمه على صاحبه كدقة الشعر

And the meaning of **We are Hastening to them** – We^{-azwj} are Hastening and Quickening, and it’s assessment is, We^{-azwj} are quickening it to them - **regarding the good things? [23:56]** – and the good things are the benefits which its glory is mighty, and its contra is the evil, and it is the harm which makes it’s matter severe, while the perceiving is the knowledge which knocks its information and its understanding upon its owner, like knocking the knocking of the hair.

و قيل هو العلم من جهة المشاعر و هي الحواس و لهذا لا يوصف القديم سبحانه به.

And it was said, ‘It is the knowledge from an aspect of awareness, and it is the sensory perception, and for this (reason) the Ancient, the Glorious cannot be described with it.

و قال البيضاوي أي بل هم كالبهائم لا فطنة بهم و لا شعور لهم ليتأملوا فيعلموا أن ذلك الإمداد استدراج لا مسارعة في الخير.

And Al-Bayzawi said, ‘I.e., but they are like the beasts, there being no discernment with them nor any awareness for them to be pondering, so they would know that the extension (in wealth and sons) is a gradual encroachment, nor quickness in the goodness’.

1- كا، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ غَيْرِ وَاحِدٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي عُبَيْدَةَ الْخُدَّاءِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ عَزَّ وَجَلَّ إِنَّ مِنْ أَعْظَمِ أَوْلِيَائِي عِنْدِي رَجُلٌ [رَجُلًا] خَفِيفُ الْحَالِ ذَا حَظٍّ مِنْ صَلَاةٍ أَحْسَنَ عِبَادَةٍ رَبِّهِ بِالْغَيْبِ وَكَانَ غَامِضًا فِي النَّاسِ جُعِلَ رِزْقُهُ كَفَافًا فَصَبَرَ عَلَيْهِ عَجَلَتْ مَنِيَّتُهُ فَقُلْتُ تَرَاهُ وَ قُلْتُ بَوَاكِيهِ.

(The book) 'Al Kafi' – from Ali, from his father, from someone else, from Aasim Bin Humeyr, from Abu Ubeyda Al Haza'a who said,

'I heard Abu Ja'far^{-asws} saying: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Said: "The most joyful of My^{-azwj} friends in My^{-azwj} Presence is a man of light state, with a share from the Salat, excellent worship of his Lord^{-azwj} in the hidden, and he was obscure among the people. His sustenance was made to be the subsistence and he was patient upon it. His death was hastened so little was his inheritance, and few were his mourners!"¹⁴³

2- كا، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص طُوبَى لِمَنْ أَسْلَمَ وَكَانَ عَيْشُهُ كَفَافًا.

(The book) 'Al Kafi' – from Ali, from his father, from Al Nowfaly, from Al Sakuni,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Beatitude is for one who became a Muslim, and his livelihood was (at) subsistence (level)".¹⁴⁴

3- كا، الكافي بِالْإِسْنَادِ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ ارْزُقْ مُحَمَّدًا وَ آلَ مُحَمَّدٍ وَ مَنْ أَحَبَّ مُحَمَّدًا وَ آلَ مُحَمَّدٍ الْعَفَافَ وَ الْكَفَافَ وَ ارْزُقْ مَنْ أَبْغَضَ مُحَمَّدًا وَ آلَ مُحَمَّدٍ الْمَالَ وَ الْوَلَدَ.

(The book) 'Al Kafi' – By the chain from Al Sakuny,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'O Allah^{-azwj}! Grace Muhammad^{-saww}, and Progeny^{-asws} of Muhammad^{-saww}, and one who loves Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, the chaste, the subsistence, and Grace the one who hates Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, the wealth and the children".¹⁴⁵

تبيان و مضمون هذا الحديث مروي في طرق العامة أيضا

Clarification – And the subject matter of this Hadeeth has been reported in ways of the general Muslims as well: -

فَقِي صَحِيحِ مُسْلِمٍ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: اللَّهُمَّ اجْعَلْ رِزْقَ مُحَمَّدٍ قُوتًا.

In 'Saheeh Muslim', from the Prophet^{-saww} having said: 'O Allah^{-azwj}! Make the sustenance of Muhammad^{-saww} as daily subsistence!"

وَ عَنْهُ أَيْضًا اللَّهُمَّ اجْعَلْ رِزْقَ مُحَمَّدٍ كَفَافًا.

¹⁴³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 1

¹⁴⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 2

¹⁴⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 3

And from him^{-saww} as well: ‘O Allah^{-azwj}! Make the sustenance of Muhammad^{-saww} as subsistence!’

و فِي رَوَايَةٍ أُخْرَى اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتًا.

And in another report: ‘O Allah^{-azwj}: ‘Make the sustenance of the Progeny^{-asws} of Muhammad^{-saww} as daily subsistence!’

4- كَأ، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ رَفَعَهُ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا قَالَ: مَرَّ رَسُولُ اللَّهِ ص بِرَاعِيِ إِبِلٍ فَبَعَثَ يَسْتَسْقِيهِ فَقَالَ أَمَّا مَا فِي ضُرُوعِهَا فَصَبُوحُ الْحَيِّ وَ أَمَّا مَا فِي آيَتَيْهَا فَعَبُوفُهُمْ

(The book) ‘Al Kafi’ – from the number, from Al Barqy, from Yaquob Bin Yazeed, from Ibrahim Bin Muhammad Al Nowfaly, raising it to,

‘Ali^{-asws} Bin Al Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both, said: ‘Rasool-Allah^{-saww} passed by a camel shepherd, so he^{-saww} sent to him to quench him^{-saww}, but he said, ‘As for what is in their udders, so it is for their morning, and as for what is in our containers, so it is for their evening’.

فَقَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ أَكْثِرْ مَالَهُ وَ وَلَدَهُ

Rasool-Allah^{-saww} said: ‘O Allah^{-azwj}! Increase his wealth and his children’

ثُمَّ مَرَّ بِرَاعِيِ غَنَمٍ فَبَعَثَ إِلَيْهِ يَسْتَسْقِيهِ فَحَلَبَ لَهُ مَا فِي ضُرُوعِهَا وَ أَكْثَفًا مَا فِي إِيْنَائِهِ فِي إِيْنَاءِ رَسُولِ اللَّهِ ص وَ بَعَثَ إِلَيْهِ بِشَاةٍ وَ قَالَ هَذَا مَا عِنْدَنَا وَ إِنْ أَحْبَبْتَ أَنْ تَزِيدَكَ زِدْنَاكَ

Then he^{-saww} passed by a sheep shepherd. He^{-saww} sent for him to quench him^{-saww}. He milked for him^{-saww} whatever was in its udders and added to whatever was in his container into the container of Rasool-Allah^{-saww}, and sent a sheep over to him^{-saww} and said: ‘This is what is with us, and if you^{-saww} so love it that we increase it for you^{-saww}, we shall increase it for you^{-saww}’.

قَالَ فَقَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ ارْزُقْهُ الْكَفَافَ

Rasool-Allah^{-saww} said: ‘O Allah^{-azwj}! Grace him at the subsistence level’.

فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ يَا رَسُولَ اللَّهِ دَعَوْتَ لِلَّذِي رَدَّكَ بِدُعَاءٍ عَامَّتُنَا حُبُّهُ وَ دَعَوْتَ لِلَّذِي أَسْعَفَكَ بِحَاجَتِكَ بِدُعَاءٍ كُنَّا نَكْرَهُهُ

One of his^{-saww} companions said to him^{-saww}, ‘O Rasool-Allah^{-saww}! You^{-saww} supplicated for the one who repulsed you^{-saww} with a supplication which the generality of us would love, and you^{-saww} supplicated to the one who relieved you^{-saww} of your^{-saww} need with a supplication which we all would dislike’.

فَقَالَ رَسُولُ اللَّهِ ص إِنَّ مَا قُلَّ وَ كَفَى خَيْرٌ مِمَّا كَثُرَ وَ أَلْهِى اللَّهُمَّ ارْزُقْ مُحَمَّدًا وَ آلَ مُحَمَّدٍ الْكَفَافَ.

Rasool-Allah^{-saww} said: ‘What is little and just enough is better than what is more and diverting. O Allah^{-azwj}! Grace Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, the subsistence’¹⁴⁶.

5- كَا، الكافي عَنِ الْعِدَّةِ عَنْ أَبِيهِ عَنْ أَبِي الْبَحْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يَحْزَنُ عَبْدِي الْمُؤْمِنُ إِنْ قَتَرْتُ عَلَيْهِ وَ ذَلِكَ أَقْرَبُ لَهُ مِنِّي وَ يَفْرَحُ عَبْدِي الْمُؤْمِنُ إِنْ وَسَّعْتُ عَلَيْهِ وَ ذَلِكَ أَبْعَدُ لَهُ مِنِّي.

(The book) ‘Al Kafi’ – from the number, from his father, from Abu Al Bakhtary –

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Mighty and Majestic Said: “My Momin servant grieves when I^{-azwj} Restrict upon him, and that is closer for him from Me^{-azwj}, and My^{-azwj} Momin servant rejoices if I^{-azwj} Expand upon him, and that is further for him from Me^{-azwj}!”¹⁴⁷

6- كَا، الكافي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ اللَّهُ عَزَّ وَجَلَّ إِنَّ مِنْ أَعْظَمِ أَوْلِيَائِي عَبْدِي عَبْدًا مُؤْمِنًا ذَا حِطٍّ مِنْ صَلَاحٍ أَحْسَنَ عِبَادَةِ رَبِّهِ وَ عَبْدَ اللَّهِ فِي السَّرِيرَةِ وَ كَانَ غَامِضًا فِي النَّاسِ فَلَمْ يُشْرَ إِلَيْهِ بِالْأَصَابِعِ وَ كَانَ رِزْقُهُ كَفَافًا فَصَبَرَ عَلَيْهِ فَعَجَّلَتْ بِهِ الْمَنِيَّةُ فَقُلَّ نَزَاهُ وَ قَلَّتْ بَوَاكِيهِ.

(The book) ‘Al Kafi’ – from Al Husayn Bin Muhammad, from Ahmad Bin Is’haq, from Bakr Bin Muhammad Al Azdy,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Mighty and Majestic Said: “From the most joyful of My^{-azwj} friends in My^{-azwj} Presence is a Momin servant with a share from righteousness, excellent worship of his Lord^{-azwj}, and he worships Allah^{-azwj} in the secret, and he was obscure among the people, so he was not indicated to with the fingers, and his sustenance was subsistence, and he was patience upon it, so the death is hastened with him. Little are his inheritance, and few are his mourners”¹⁴⁸.

7- ل، الخصال عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْأَسْوَارِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ قَيْسٍ عَنْ أَبِي يَعْقُوبَ عَنْ عَلِيِّ بْنِ حَشْرَمٍ عَنْ عِيسَى عَنْ ابْنِ عُبَيْدَةَ عَنْ مُحَمَّدِ بْنِ كَعْبٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّمَا أَتَخَوَّفُ عَلَى أُمَّتِي مِنْ بَعْدِي ثَلَاثَ خِلَالٍ أَنْ يَتَأَوَّلُوا الْقُرْآنَ عَلَى غَيْرِ تَأْوِيلِهِ أَوْ يَبْتَغُوا زَلَّةَ الْعَالِمِ أَوْ يَظْهَرُ فِيهِمُ الْمَالُ حَتَّى يَطْعَوْا وَ يَبْطَلُوا

(The book) ‘Al Khisaal’ – from Ali Bin Abdullah Al Aswary, from Ahmad Bin Muhammad Bin Qays, from Abu Yaqoub, from Ali Bin Khashram, from Isa, from Ibn Ubeyda, from Muhammad Bin Ka’ab who said,

‘Rasool-Allah^{-saww} said: ‘But rather I^{-saww} fear of three characteristics upon my^{-saww} community – that they would be interpreting the Quran upon other than its (correct) interpretation, or they will seek the slips of the scholar, or the wealth will appear among them until they become tyrannical and rejoice.

وَ سَأُنَبِّئُكُمْ الْمَخْرَجَ مِنْ ذَلِكَ أَمَّا الْقُرْآنُ فَاعْمَلُوا بِمُحْكَمِهِ وَ آمِنُوا بِمُتَشَابِهِهِ وَ أَمَّا الْعَالِمُ فَانْتَظِرُوا فَيَمْتَنُهُ وَ لَا تَبْتَغُوا زَلَّتَهُ وَ أَمَّا الْمَالُ فَإِنَّ الْمَخْرَجَ مِنْهُ شُكْرُ النِّعْمَةِ وَ آدَاءُ حَقِّهِ.

¹⁴⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 4

¹⁴⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 5

¹⁴⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 6

And I^{saww} shall inform you all of the way out from that. As for the Quran, learn it's Decisive and believe in it's Allegorical (Verses); and as for the scholar, await his retraction and do not seek his slips; and as for the wealth, the outlet from it is thanking for the bounties and fulfilling its rights".¹⁴⁹

8- فس، تفسير القمي مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ يَغْنِي تَوَابَ الْآخِرَةِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ

Tafseer Al-Qummi - ***One Who wants the harvest of the Hereafter, We will Increase in his harvest for him, - meaning Rewards of the Hereafter - and one who wants the harvest of the world, We would Give to him from it, and there would not be a share for him in the Hereafter [42:20].*** – (opinion)

قَالَ حَدَّثَنِي أَبِي عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ الْمَالُ وَالْبُنُونَ حَرْثُ الدُّنْيَا وَالْعَمَلُ الصَّالِحُ حَرْثُ الْآخِرَةِ وَقَدْ يَجْمَعُهُمَا اللَّهُ لِأَقْوَامٍ.

He said, 'It is narrated to me by my father, from Bakr Bi Muhammad Al Azdy,

'From Abu Abdullah^{-asws} having said: 'The wealth and the sons are a harvest of the world, while the righteous deeds are a harvest of the Hereafter, and Allah^{-azwj} has Gathered both for a people".¹⁵⁰

9- ع، علل الشرائع أَبِي عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْمُفَرِّئِ الْخُرَاسَانِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مُوسَى ع يَا مُوسَى لَا تَفْرَحْ بِكَثْرَةِ الْمَالِ وَلَا تَدْعُ ذِكْرِي عَلَى كُلِّ حَالٍ فَإِنَّ كَثْرَةَ الْمَالِ تُنْسِي الدُّنُوبَ وَإِنَّ تَذَكُّرِي يُغْسِي الْقُلُوبَ.

(The book) 'Al Ilal Al Sharaie' – My father, from Muhammad Al Attar, from Al Muqry Al Khurasani,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa Bin Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Revealed to Musa^{-as}: 'O Musa^{-as}! Do not rejoice with abundance of wealth, nor leave My^{-azwj} Zikr upon any situation, for the abundance of wealth makes one forget the sins and leaving My^{-azwj} Zikr hardens the hearts!"¹⁵¹

10- ع، علل الشرائع أَبِي عَنْ سَعْدِ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنِ ابْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ الْجَازِيِّ عَنْ أَبِي بَصِيرٍ قَالَ: ذَكَرْنَا عِنْدَ أَبِي جَعْفَرٍ ع مِنَ الْأَغْنِيَاءِ مِنَ الشَّيْبَةِ فَكَأَنَّهُ كَرِهَ مَا سَمِعَ مِنْهُمْ قَالِ يَا مُحَمَّدُ إِذَا كَانَ الْمُؤْمِنُ غَنِيًّا رَحِيمًا وَصُولاً لَهُ مَعْرُوفٌ إِلَى أَصْحَابِهِ أَعْطَاهُ اللَّهُ أَجْرَ مَا يُنْفِقُ فِي الْبِرِّ أَجْرَهُ مَرَّتَيْنِ ضِعْفَيْنِ

(The book) 'Ilal Al Sharaie' – My father, from Saa'ad, from Muhammad Bin Al Husayn, from Ibn Mahboub, from Ibrahim Al Jazy, from Abu Baseer who said,

'We mentioned the rich ones of the Shias in the presence of Abu Ja'far^{-asws}. It is as if he^{-asws} disliked what he^{-asws} had heard from us regarding them. He^{-asws} said: 'O Abu Muhammad! When the Momin were to be rich, merciful, helpful, having acts of kindness for him to his companions, Allah^{-azwj} will Give him the Recompense of what he had spent regarding the righteousness, twice, double.

¹⁴⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 7

¹⁵⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 8

¹⁵¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 9

لَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ وَ مَا أَمْوَالُكُمْ وَ لَا أَوْلَادُكُمْ بِالَّتِي تُفَرِّقُكُمْ عِنْدَنَا زُلْفَى إِلَّا مَنْ آمَنَ وَ عَمِلَ صَالِحاً فَأُولَئِكَ لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا وَ هُمْ فِي الْعُزْفَاتِ آمِنُونَ.

(This is) because Allah^{-azwj} Mighty and Majestic is Saying in His^{-azwj} Book: ***And neither your wealth nor your children would be those drawing you closer in Our Presence, except the one who believes and does righteous deeds. So they, for them would be the double Recompense due to what they had done, and they would be secure in the chambers [34:37]***.¹⁵²

11- ن، عيون أخبار الرضا عليه السلام البيهقي عن الصولي عن القاسم بن إسماعيل عن إبراهيم بن العباس قال حدثني علي بن موسى الرضا عن أبيه عن جعفر بن محمد أنه قال: إذا أقبلت الدنيا على إنسان أعطته تحاسن غيره و إذا أدبرت عنه سلبته تحاسن نفسه.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greetings be upon him^{-asws} – Al Bayhaqi, from Al Sowly, from Al Qasim Bin Ismail, from Ibrahim Bin Al Abbas who said,

'It is narrated to me by Ali^{-asws} Bin Musa Al-Reza^{-asws}, from his^{-asws} father^{-asws}, from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'When the world comes to a person, it give him other beauties, and when it turns back from him, it strips him the beautifies of his soul'.¹⁵³

12- لي، الأمايلي للصدوق ابن إدريس عن أبيه عن ابن هاشم عن ابن مزار عن يونس عن عبد الله بن سينان عن الصادق ع قال: خمس من لم تكن فيه لم يتهن بالعيش الصحة و الأمن و الغنى و القناعة و الأنيس الموافق.

(The book) 'Al Amaali' of Al Sadouq – Ibn Idrees, from his father, from Ibn Hashim, from Ibn Marrar, from Yunus, from Abdullah Bin Sinan,

'From Al-Sadiq^{-asws} having said: 'Five, one who does not have these in him, his life will not be pleasurable – the health, and the security, and the riches, and the contentment, and the compatible comforts'.¹⁵⁴

13- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن أبيه ع قال قال رسول الله ص أتاني ملك فقال يا محمد إن ربك يقرئك السلام و يقول إن شئت جعلت لك بطحاء مكة ذهباً

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greetings be upon him^{-asws} – by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'An Angel came to me^{-saww}. He said, 'O Muhammad^{-saww}! Your^{-saww} Lord^{-azwj} Conveys the Greetings to you^{-asws} and Says: "If you^{-saww} so desire, I^{-azwj} will Make the plains of Makkah as gold for you^{-saww}!'"

قال فرفع رأسه إلى السماء فقال يا رب أشبع يوماً فاحمك و أجوع يوماً فأسألك.

¹⁵² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 10

¹⁵³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 11

¹⁵⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 12

He^{-asws} said: 'He^{-saww} raised his^{-saww} head towards the sky. He^{-saww} said: 'O Lord^{-azwj}! I^{-saww} shall satiate one day so I^{-saww} can praise You^{-azwj}, and be hungry one day, so I^{-saww} can ask You^{-azwj}'.¹⁵⁵

14- ما، الأماالي للشيخ الطوسي المُفيدُ عَنْ مُحَمَّدِ بْنِ الْمُطَفَّرِ عَنْ مُحَمَّدِ بْنِ عَبْدِ رَبِّهِ عَنْ عَصَامِ بْنِ يُوسُفَ عَنْ أَبِي بَكْرٍ بْنِ عَيَّاشٍ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ مَنْ أَحَبَّنِي فَارْزُقْهُ الْكَفَافَ وَالْعَفَافَ وَمَنْ أَبْغَضَنِي فَأَكْثِرْ مَالَهُ وَلَدَّهُ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Al Muzaffar, from Muhammad Bin Abd Rabbih, from Isam Bin Yusuf, from Abu Bakr Bin Ayyash, from Abdullah Bin Saeed, from his father, from Abu Hureyra (well-known fabricator) who said,

'Rasool-Allah^{-saww} said: 'O Allah^{-azwj}! One who loves me^{-as}, Grace him the subsistence and the chastity, and one who hates me^{-as}, Multiply his wealth and his children!'¹⁵⁶

15- ما، الأماالي للشيخ الطوسي حَمَوِيَّةُ عَنْ أَبِي خَلِيفَةَ عَنْ ابْنِ مُقْبِلٍ عَنْ عَبْدِ اللَّهِ بْنِ شَيْبٍ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ الْقُرَوِيِّ عَنْ سَعِيدِ بْنِ مُسْلِمٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ رَضِيَ مِنَ اللَّهِ بِالْقَلِيلِ مِنَ الرِّزْقِ رَضِيَ اللَّهُ مِنْهُ بِالْقَلِيلِ مِنَ الْعَمَلِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Hammawiya, from Abu Khalifa, from Ibn Muqbil, from Abdullah Bin Shabeeb, from Is'haq Bin Muhammad Al Qawry, from Saeed Bin Muslim,

'From Ali^{-asws} Bin Al Husayn^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who is satisfied from Allah^{-azwj} with the little from the sustenance, Allah^{-azwj} will be Satisfied from him with the little from the deeds''.¹⁵⁷

16- مع، معاني الأخبار أَبِي عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ قَابُوسَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ مَعْنَى الْحَدِيثِ مَنْ رَضِيَ مِنَ اللَّهِ بِالْيَسِيرِ مِنَ الرِّزْقِ رَضِيَ اللَّهُ مِنْهُ بِالْيَسِيرِ مِنَ الْعَمَلِ قَالَ يُطِيعُهُ فِي بَعْضٍ وَيَعْصِيهِ فِي بَعْضٍ.

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Al Barqy, from his father, from Muhammad Bin Umar, from his father, from Al Nazr Bin Qabous who said,

'I asked Abu Abdullah^{-asws} about meaning of the Hadeeth: 'One who is satisfied from Allah^{-azwj} with the little from the sustenance, Allah^{-azwj} will be Satisfied from him with the little from the deeds'. He^{-asws} said: 'Obeying Him^{-azwj} in some and disobeying Him^{-azwj} in some''.¹⁵⁸

17- ما، الأماالي للشيخ الطوسي الْغَضَائِرِيُّ عَنِ الصَّدُوقِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَلِيٍّ الْأَسَدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سَلِيمَانَ وَ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الدُّهْنِيِّ وَ أَحْمَدَ بْنِ عُمَرَ وَ مُحَمَّدَ بْنَ أَبِي أَيُّوبَ جَمِيعاً عَنْ عَبْدِ اللَّهِ بْنِ هَانِي بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ عَمِّهِ إِبْرَاهِيمَ ابْنِ أُمِّ الدَّرْدَاءِ عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَصْبَحَ مُعَاتِي فِي جَسَدِهِ آمِناً فِي سَرِيرِهِ عِنْدَهُ فُوتَ يَوْمِهِ فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Gazairy, from Al Sadouq, from Muhammad Bin Ahmad Bin Ali Asady, from Abdullah Bin Suleyman and Abdullah Bin Muhammad Al Duhny, and Ahmad Bin Umeyr, and Muhammad Bin Abu Ayoub, altogether from Abdullah Bin Hany Bin Abdul Rahman, from his father, from his uncle Ibrahim Ibn Umm Al Darda'a, from Abu Al Darda'a who said,

¹⁵⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 13

¹⁵⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 14

¹⁵⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 15

¹⁵⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 16

'Rasool-Allah^{-saww} said: 'One who has well-being in his body, secure in his place, having the subsistence of his day in his possession, it is as if the world has been Given to him.

يَا ابْنَ جُعْشَمٍ يَكْفِيكَ مِنْهَا مَا سَدَّ جُوعَكَ وَوَارَى عَوْرَتَكَ وَ إِنْ يَكُنْ بَيْتٌ يَكُنُّكَ فَذَاكَ وَ إِنْ يَكُنْ ذَابَّةٌ تَرَكِبُهَا فَبَيْعٌ بَخٍ وَ إِلَّا فَالْحَبْرُ وَ مَا بَعْدَ ذَلِكَ حِسَابٌ عَلَيْكَ أَوْ عَذَابٌ.

O Ibn Ju'sham! It suffices you from it what blocks your hunger and covers your nakedness, and if there happens to be a house for you, so that, and if there happens to be an animal for you to be riding it, the congratulations, congratulations, or else the bread, and whatever is after that there is Reckoning upon you or Punishment".¹⁵⁹

18- ب، قرب الإسناد ابن سَعْدٍ عَنِ الْأُرْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنْ مِنْ أَعْطَى أَوْلِيَّائِي عِنْدِي عَبْدًا مُؤْمِنًا ذَا حَظٍّ مِنْ صَلَاحٍ أَحْسَنَ عِبَادَةِ رَبِّهِ وَ عَبْدَ اللَّهِ فِي السَّرِيرَةِ وَ كَانَ غَامِضًا فِي النَّاسِ فَلَمْ يُشْرَ إِلَيْهِ بِأَصَابِعٍ وَ كَانَ رِزْقُهُ كَفَافًا فَصَبَرَ عَلَيْهِ تَعَجَّلَتْ بِهِ الْمَنِيَّةُ فَقُلَّ ثَرَاؤُهُ وَ قَلَّتْ بَوَاكِيهِ ثَلَاثًا.

(The book) 'Qurb Al Asnaad' – Ibn Sa'ad, from Azdy,

'From Abu Abdullah^{-asws} having said 'From the most of joyful of My^{-azwj} friends in My^{-azwj} Presence is a Momin servant when with a share of righteousness, excellent in worship of his Lord^{-azwj}, and he worships Allah^{-azwj} in the secret, and he was obscure among the people so he was not indicated to with the fingers, and his sustenance was subsistence and he was patient upon it, the death was hastened with him, so little was his inheritance and few were his mourners' – (saying it) thrice".¹⁶⁰

19- ل، الخصال حمزة العلوي عن علي بن إبراهيم عن ابن زييد عن ابن أبي عمير عن الحسين بن عثمان عن أبي عبد الله ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُبْعِضُ الْغَنِيَّ الظَّلُومَ وَ الشَّيْخَ الْفَاجِرَ وَ الصُّغْلُوكَ الْمُخْتَالُ ثُمَّ قَالَ أ تَدْرِي مَا الصُّغْلُوكُ الْمُخْتَالُ

(The book) 'Al Khisaal' – Hamza Al Alawi – from Ali Bin Ibrahim, from Ibn Yazeed, from Ibn Abu Umeyr, from Al Husayn Bin Usman,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Hates the unjust rich one, and the immoral old man, and the snobbish tramp'. Then he^{-saww} said: 'Do you know what is the snobbish tramp?'

قَالَ فَقُلْنَا الْقَلِيلُ الْمَالِ

He (the narrator) said, 'We said, 'The little of wealth'.

قَالَ لَا هُوَ الَّذِي لَا يَتَقَرَّبُ إِلَى اللَّهِ عَزَّ وَ جَلَّ بِشَيْءٍ مِنْ مَالِهِ.

He^{-asws} said: 'No! He is the one who does not draw closer to Allah^{-azwj} Mighty and Majestic with something from his wealth".¹⁶¹

¹⁵⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 17

¹⁶⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 18

¹⁶¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 19

20- ضا، فقه الرضا عليه السلام أُرْوِي عَنِ الْعَالِمِ ع أَنَّهُ قَالَ: يَقُولُ اللَّهُ عَزَّ وَ جَلَّ إِنَّ أَعْظَمَ عِبَادِي يَوْمَ الْقِيَامَةِ عَبْدٌ زُرِقَ حَقًّا مِنْ صَلَاحِهِ فَتَرْتَبِي رِزْقِهِ فَصَبَرَ حَتَّى إِذَا خَضِرَتْ وَفَاتُهُ قَلَّ ثَرَاؤُهُ وَ قَلَّ بَوَاكِيهِ.

(The book) 'Fiqh Al-Reza^{-asws}', may the greetings be upon him^{-asws} – It is reported from the Scholar^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Says: "The most joyful of My^{-azwj} servants on the Day of Qiyamah is a servant Graced a share from his righteousness. I^{-azwj} am Restrictive in his sustenance and he is patient upon it until when his expiry presents, his inheritance is little, and few are his mourners".¹⁶²

- وَ نَرُوِي أَنَّ رَسُولَ اللَّهِ ص قَالَ: اللَّهُمَّ ارْزُقْ مُحَمَّدًا وَ آلَ مُحَمَّدٍ وَ مَنْ أَحَبَّهُمُ الْعَقَافَ وَ الْكَفَافَ وَ ارْزُقْ مَنْ أَبْعَضَ مُحَمَّدًا وَ آلَ مُحَمَّدٍ الْمَالَ وَ الْوَلَدَ.

And we are reporting that Rasool-Allah^{-saww} said: 'O Allah^{-azwj}! Grace Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and ones who love them^{-asws}, the chastity and the subsistence, and Grace the one who hates Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, the wealth and the children".¹⁶³

- وَ رُوِي أَنَّ قَيْمًا كَانَ لِأَبِي ذَرٍّ الْغِفَارِي فِي غَنَمِهِ فَقَالَ قَدْ كَثُرَ الْغَنَمُ وَ وَلَدَتْ فَقَالَ تُبَشِّرُنِي بِكَثْرَتِهَا مَا قَلَّ وَ كَفَى مِنْهَا أَحَبُّ إِلَيَّ مِمَّا كَثُرَ وَ أَهْوَى.

And it is reported that there was a custodian of Abu Zarr^{-ra} Al-Ghifary regarding his^{-ra} sheep. He said, 'The sheep are plenty and have reproduced!' He^{-ra} said, 'You are giving me glad tidings with abundance of what, the little and sufficient from it is more beloved to me^{-ra} than what is abundant and distracts".¹⁶⁴

وَ رُوِي طَوْبِي لِمَنْ آمَنَ وَ كَانَ عَيْشُهُ كَفَافًا.

And it is reported: 'Beatitude is for who believe, and his livelihood was as subsistence (level)".¹⁶⁵

21- سر، السرائر مِنْ كِتَابِ ابْنِ تَغْلِبَ عَنِ ابْنِ الْوَلِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عَطِيَّةِ أَخِي أَبِي الْغُرَامِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّا لَنُحِبُّ الدُّنْيَا وَ لَا نُؤْتَاهَا وَ هُوَ خَيْرٌ لَنَا وَ مَا أَوْفَى عَبْدٌ مِنْهَا شَيْئًا إِلَّا كَانَ أَنْفَقَ لِحَظِّهِ فِي الْآخِرَةِ وَ لَيْسَ مِنْ شَيْعِنَا مَنْ لَهُ مِائَةُ أَلْفٍ وَ لَا خَمْسُونَ أَلْفًا وَ لَا أَرْبَعُونَ أَلْفًا وَ لَوْ شِئْتُ أَنْ أَقُولَ ثَلَاثُونَ أَلْفًا لَقُلْتُ وَ مَا جَمَعَ رَجُلٌ قَطُّ عَشْرَةَ أَلْفٍ مِنْ جِلِّهَا.

(The book) 'Al Saraarir' – from the book of Ibn Taghlib, from Ibn Al Waleed, from Yunus Bin Yaquoub, from Atiya, brother of Abu Al Uram who said,

'I heard Abu Ja'far^{-asws} saying: 'We tend to love the world and we are not Given it, and it is better for us, and whatever a servant is Given something from it except there would be a reduction of his share in the Hereafter; and he isn't from our^{-asws} Shias, one who have one hundred thousand for him, nor fifty thousand, nor forty thousand, and if I^{-asws} so desire I^{-asws}

¹⁶² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 20 a

¹⁶³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 20 b

¹⁶⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 20 c

¹⁶⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 20 d

to say thirty thousand, I could say it, and a man cannot amass ten thousand from its Permissible (means)".¹⁶⁶

22- محص، التمهيص عن أبي عبد الله ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْفَقْرُ خَيْرٌ لِلْمُؤْمِنِ مِنَ الْغِنَى إِلَّا مَنْ حَمَلَ كَلًّا وَ أُعْطِيَ فِي نَائِيَةٍ

(The book) 'Al-Tamhees' –

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The poverty is better for the Momin than the riches are except one carries both and gives in a disaster''.

قَالَ وَ قَالَ رَسُولُ اللَّهِ ص مَا أَخَذَ يَوْمَ الْقِيَامَةِ غَنِيٌّ وَ لَا فَقِيرٌ إِلَّا يَوَدُّ أَنَّهُ لَمْ يُؤْتَ مِنْهَا إِلَّا الْقُوتَ.

He^{-asws} said: 'And Rasool-Allah^{-saww} said: 'On the Day of Qiyamah, there will be no one, neither rich nor poor, except he would love if he had not been Given from it except the daily subsistence''.¹⁶⁷

23- محص، التمهيص عن إبراهيم بن عمر عن أبي عبد الله ع قَالَ: مَا أُعْطِيَ اللَّهُ عَبْدًا ثَلَاثِينَ أَلْفًا وَ هُوَ يُرِيدُ بِهِ خَيْرًا

(The book) 'Al Tamhees' – from Ibrahim Bin Umar,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} has not Given any servant thirty thousand and he intended good with it'.

وَ قَالَ مَا جَمَعَ رَجُلٌ قَطُّ عَشْرَةَ أَلْفٍ مِنْ حِلٍّ وَ قَدْ جَمَعَهُمَا اللَّهُ لِأَقْوَامٍ إِذَا أُعْطُوا الْقَرِيبَ وَ رَزِقُوا الْعَمَلَ الصَّالِحَ وَ قَدْ جَمَعَ اللَّهُ لِقَوْمٍ الدُّنْيَا وَ الْآخِرَةَ.

And he^{-asws} said: 'A man does not amass ten thousand from Permissible (means) at all! And Allah^{-azwj} has Gathered it for a people when they gave to the relatives and were Graced the righteous deeds, and Allah^{-azwj} has Gathered the world and the Hereafter for a people''.¹⁶⁸

24- محص، التمهيص عن الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَلْمَالُ أَرْبَعَةُ أَلْفٍ وَ اثْنَا عَشَرَ أَلْفَ كَنْزٍ وَ لَمْ يَجْتَمِعْ عَشْرُونَ أَلْفًا مِنْ حَلَالٍ وَ صَاحِبُ الثَّلَاثِينَ أَلْفًا هَالِكٌ وَ لَيْسَ مِنْ شَيْعَتِنَا مَنْ يَمْلِكُ مِائَةَ أَلْفٍ.

(The book) 'Al Tamhees' – from Al Mufazzal,

'From Abu Abdullah^{-asws} having said: 'The four thousand is wealth, and the ten thousand is a treasure, and twenty thousand will not be amassed from Permissible (means), and the owner of thirty thousand is destroyed, and there isn't anyone of our^{-asws} Shias who owns one hundred thousand''.¹⁶⁹

25- محص، التمهيص عن إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ أُعْطِيَ فِي هَذِهِ الدُّنْيَا شَيْئًا كَثِيرًا ثُمَّ دَخَلَ الْجَنَّةَ كَانَ أَقَلَّ لِحِطَّةٍ فِيهَا.

(The book) 'Al Tamhees' – from Is'haq Bin Ammar who said,

¹⁶⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 21

¹⁶⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 22

¹⁶⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 23

¹⁶⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 24

'I heard Abu Abdullah^{-asws} saying: 'One who is Given a lot of things in this world, then he enters the Paradise, he would be of the least share in it'.¹⁷⁰

26- محص، التمحيص عَنِ الْفَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ يُعْطِي الْمَالَ الْبَارَّ وَالْفَاجِرَ وَلَا يُعْطِي الْإِيمَانَ إِلَّا مَنْ أَحَبَّ.

(The book) 'Al Tamhees' – from Al Fuzeyl Bin Yasaar,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Gives the wealth to the righteous and the immoral, and He^{-azwj} does not Give the Eman except to the one He^{-azwj} Loves'.¹⁷¹

27- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا قَرَّبَ عَبْدٌ مِنْ سُلْطَانٍ إِلَّا تَبَاعَدَ مِنَ اللَّهِ تَعَالَى وَلَا كَثُرَ مَالُهُ إِلَّا اشْتَدَّ حِسَابُهُ وَلَا كَثُرَ تَبَعُهُ إِلَّا كَثُرَ شَيَاطِينُهُ.

(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: 'A servant does not draw closer to a ruler except he distances from Allah^{-azwj} the Exalted, and his wealth will not be a lot except his Reckoning would be severe, nor will his followers be a lot except his Satans^{-la} would be a lot'.¹⁷²

وَبِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص طُوبَى لِمَنْ أَسْلَمَ وَكَانَ عَيْشُهُ كَفَافاً وَ قَوْلُهُ سَدَاداً.

And by this chain, said,

'Rasool-Allah^{-saww} said: 'Beatitude is for one who becomes a Muslim, and his living was at subsistence (level) and his words were correct'.¹⁷³

وَبِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ ارْزُقْ مُحَمَّدًا وَ آلَ مُحَمَّدٍ وَ مَنْ أَحَبَّ مُحَمَّدًا وَ آلَ مُحَمَّدٍ الْعُقَافَ وَ الْكُفَافَ وَ ارْزُقْ مَنْ أَبْغَضَ مُحَمَّدًا وَ آلَ مُحَمَّدٍ كَثْرَةَ الْمَالِ وَ الْوَلَدِ.

And by this chain, said,

'Rasool-Allah^{-saww} said: 'O Allah^{-azwj}! Grace Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and the ones who love Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, the chastity and the subsistence, and Grace the one who hates Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww} the wealth and children'.¹⁷⁴

28- نَحْج، نَحْجِ الْبَلَاغَةِ قَالَ ع الْمَالُ مَادَّةُ الشَّهَوَاتِ.

(The book) 'Nahj Al Balagah' –

¹⁷⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 25

¹⁷¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 26

¹⁷² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 27 a

¹⁷³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 27 b

¹⁷⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 27 c

‘He^{-asws} said: ‘The wealth is a material for the lustful desires’’.¹⁷⁵

- وَ قَالَ عِ الْعَفَافُ زِينَةُ الْفَقْرِ وَ الشُّكْرُ زِينَةُ الْغِنَى.

And he^{-asws} said: ‘The chastity is an adornment of the poverty, and the thanking is an adornment of the rich’’.¹⁷⁶

- وَ قَالَ عِ إِذَا كَثُرَتِ الْمَقْدَرَةُ قَلَّتِ الشَّهْوَةُ.

And he^{-asws} said: ‘When the capability increases, the lustful desire decreases’’.¹⁷⁷

- وَ قَالَ عِ لَا يَنْبَغِي لِلْعَبْدِ أَنْ يَتَّقِيَ بِمَخْصَلَتَيْنِ الْعَافِيَةَ وَ الْغِنَى بَيْنَا تَرَاهُ مُعَافٍ إِذْ سَقَمَ وَ بَيْنَا تَرَاهُ غَنِيًّا إِذَا افْتَقَرَ.

And he^{-asws} said: ‘It is not befitting for the servant that he trusts in two characteristics – the well-being and the riches, as sometimes you see him healthy then he gets sick, and sometimes you see him rich then he is impoverished’’.¹⁷⁸

- وَ قَالَ عِ الدُّنْيَا دَارُ مُنِي لَهَا الْفَنَاءُ وَ لِأَهْلِهَا مِنْهَا الْجَلَاءُ وَ هِيَ حُلُوءَةٌ خَضِرَةٌ قَدْ عَجَلَتْ لِلطَّالِبِ وَ التَّبَسُّتْ بِقَلْبِ النَّاطِرِ فَارْتَحِلُوا عَنْهَا بِأَحْسَنِ مَا يَحْضُرُكُمْ مِنَ الرِّادِ وَ لَا تَسْأَلُوا فِيهَا فَوْقَ الْكَفَافِ وَ لَا تَطْلُبُوا مِنْهَا أَكْثَرَ مِنَ الْبَلَاغِ.

And he^{-asws} said: ‘The world is a house of death having the annihilation for it and for its inhabitants it is the vacating from it, and it is sweet, green (fresh). It hastens to the seeker and covers the heart of the beholder. Depart from it with as excellent of what you can present from the provisions and do not ask in it above the daily subsistence, and do not be seeking from it any more than the sufficiency’’.¹⁷⁹

29- كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، عَنِ الْقَاسِمِ بْنِ عَلِيٍّ الْعَلَوِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عِ قَالَ قَالَ رَسُولُ اللَّهِ ص طُوبَى لِمَنْ أَسْلَمَ وَ كَانَ عَيْشُهُ كَفَافًا وَ قَوْلُهُ سَدَادًا.

(The book) ‘Al Imama Wa Al Tabsira’ – from Al Qasim Bin Ali Al Alawy, from Muhammad Bin Abdullah, from Sahl Bin Ziyad, 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: ‘Beatitude is for one becoming a Muslim and his life would be at subsistence (level), and his words correct’’.¹⁸⁰

- وَ مِنْهُ بِهَذَا الْإِسْنَادِ قَالَ: طُوبَى لِمَنْ رَزَقَ الْكَفَافَ ثُمَّ صَبَرَ عَلَيْهِ.

¹⁷⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 28 a

¹⁷⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 28 b

¹⁷⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 28 c

¹⁷⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 28 d

¹⁷⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 28 e

¹⁸⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 29 a

And from him, by this chain, said: ‘Beatitude is for one who is Graced the subsistence, then he is patient upon it’¹⁸¹.

وَمِنْهُ عَنْ أَحْمَدَ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْغِنَى فِي الْقَلْبِ وَالْفَقْرُ فِي الْقَلْبِ وَقَالَ ص الْغِنَى عَقُوبَةٌ.

And from him, 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 Sakuy,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The riches are in the heart, and the poverty is in the heart’. And he^{-saww} said: ‘The riches are a Punishment’¹⁸².

¹⁸¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 29 b

¹⁸² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 95 H 29 c

CHAPTER 96 – NEGLECTING THE RESTING

1- مص، مصباح الشريعة قَالَ الصَّادِقُ ع لَا رَاحَةَ لِمُؤْمِنٍ عَلَى الْحَقِيقَةِ إِلَّا عِنْدَ لِقَاءِ اللَّهِ وَ مَا سِوَى ذَلِكَ فَفِي أَرْبَعَةِ أَشْيَاءَ صَمْتٍ تَعْرِفُ بِهِ حَالُ قَلْبِكَ وَ نَفْسِكَ فِيمَا يَكُونُ بَيْنَكَ وَ بَيْنَ بَارِيكَ وَ خَلْوَةٍ تَنْجُو بِهَا مِنْ آفَاتِ الزَّمَانِ ظَاهِرًا وَ بَاطِنًا وَ جُوعٍ تُمِيتُ بِهِ الشَّهَوَاتِ وَ الْوَسْوَاسَ وَ الْوَسَاوِسَ وَ سَهَرٍ تُنَوِّرُ بِهِ قَلْبَكَ وَ تُنْقِي بِهِ طَبْعَكَ وَ تُزَكِّي بِهِ رُوحَكَ.

(The book) 'Misbah Al-Sharia' –

'Al-Sadiq^{-asws} said: 'There is no rest for a Momin upon the reality except at meeting Allah^{-azwj}, and whatever is besides that, it is in four things – silence, the state of your heart is recognised with; and your soul regarding what happens between you and your Creator; and isolation you can be saved by from the calamities of the times, apparent and hidden; and hunger you can kill the lustful desires, and the anxiety; and vigil you can irradiate your heart with and purify your nature with, and purify your soul by it'.¹⁸³

– قَالَ النَّبِيُّ ص مَنْ أَصْبَحَ آمِنًا فِي سَرِيهِ مُعَاتَى فِي بَدَنِهِ وَ عِنْدَهُ قُوْتٌ يَوْمِهِ فَإِنَّمَا حِيزَتْ لَهُ الدُّنْيَا بِحَدَافِيرِهَا.

The Prophet^{-saww} said: 'One who comes to the morning secure in his place, well-being in his body, and in his possession is subsistence of his day, so rather the world has been Given to him with its contents'.¹⁸⁴

– وَ قَالَ وَهَبُ بْنُ مُنَبِّهٍ فِي كُتُبِ الْأَوَّلِينَ مَكْتُوبٌ يَا فَنَاعَةُ الْعِرِّ وَ الْعِنَى مَعَكَ قُرْبٌ مِنْ قَارِبِكَ.

And Wahab Bin Munabbah said, 'In the books of the former ones it is written, 'O contentment, the honour and the riches are with you, nearer than your relatives''.¹⁸⁵ (opinion)

– قَالَ أَبُو ذَرْدَاءٍ مَا قَسَمَ اللَّهُ لِي لَا يَقُوْتُنِي وَ لَوْ كَانَ فِي جَنَاحِ رِيحٍ.

Abu Al-Darda'a – 'Whatever Allah^{-azwj} has apportioned for me will not be missed by me and even if it was in a wing of a wind'.¹⁸⁶ (opinion)

– وَ قَالَ أَبُو ذَرٍّ هُبْنَكَ سِتْرٌ مَنْ لَا يَقُوْتُ رَبَّهُ وَ لَوْ كَانَ مَحْبُوسًا فِي الصُّمِّ الصَّيَاحِيْدِ فَلَيْسَ أَحَدٌ أَحْسَرَ وَ أَخْدَلُ وَ أَنْزَلَ مِنْ لَا يُصَدِّقُ رَبَّهُ فِيمَا ضَمِنَ لَهُ وَ تَكْفَّلَ بِهِ مِنْ قَبْلِ أَنْ خَلَقَهُ لَهُ وَ هُوَ مَعَ ذَلِكَ يَعْتَمِدُ عَلَى قُوَّتِهِ وَ تَدْبِيرِهِ وَ سَعْيِهِ وَ جُهْدِهِ وَ يَتَعَدَّى حُدُودَ رَبِّهِ بِأَسْبَابٍ قَدْ أَعْنَاهُ اللَّهُ عَنْهَا.

Abu Zarr^{-ra} said: 'The curtain of the one who does not trust in his Lord^{-azwj} will be violated and even if he was withheld in the solid rocks. There isn't anyone of more loss and more abandoned, and lower than the one who does not ratify his Lord^{-azwj} regarding what He^{-azwj} has Guaranteed for him and had Taken the responsibility with him from before He^{-azwj} had Created him, and he, along with that, relies upon his strength, and his management, and his

¹⁸³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 96 H 1 a

¹⁸⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 96 H 1 b

¹⁸⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 96 H 1 c

¹⁸⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 96 H 1 d

striving, and his efforts, and exceeds the limits of his Lord^{-azwj} by mean Allah^{-azwj} had Made him needless from”.¹⁸⁷

¹⁸⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 96 H 1 e

CHAPTER 97 – THE GRIEF

1- مص، مصباح الشريعة قَالَ الصَّادِقُ ع الْحُزْنُ مِنْ شِعَارِ الْغَارِفِينَ لِكَثْرَةِ وَارِدَاتِ الْعَيْبِ عَلَى سَرَائِرِهِمْ وَ طُولِ مُبَاهَاثِهِمْ تَحْتَ تَسْتُرِ الْكِبَرِيَاءِ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{-asws} said: 'The grief is from the symbol of the Gnostics due to the frequency of the unseen events upon their secrets, and length of their fascination under the cover of the Greatness (of Allah^{-azwj})!

وَالْمَحْزُونُ ظَاهِرُهُ قَبْضٌ وَ بَاطِنُهُ بَسْطٌ يَعِيشُ مَعَ الْخَلْقِ عَيْشَ الْمَرْضَى وَ مَعَ اللَّهِ عَيْشَ الْقُرْبَى وَ الْمَحْزُونُ غَيْرُ الْمُتَفَكِّرِ لِأَنَّ الْمُتَفَكِّرَ مُتَكَلِّفٌ وَ الْمَحْزُونُ مَطْبُوعٌ وَ الْحُزْنُ يَبْدُو مِنَ الْبَاطِنِ وَ التَّفَكُّرُ يَبْدُو مِنْ رُؤْيَا الْمُحَدَّثَاتِ وَ بَيْنَهُمَا فَرْقٌ

And the grief-stricken, his apparent is constricted, and his hidden is extended. He lives with the people the life of the sick one, and with Allah^{-azwj} the life of the proximity; and the grief-stricken is other than the contemplator, because the contemplator is the encumbered while the grief-stricken is the inculcated, and the grief begins from the interior while the contemplating begins from seeing the occurring events, and there is a difference between the two.

قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي قِصَّةِ يَعْقُوبَ ع إِنَّمَا أَشْكُوا بَنِيَّ وَ حُزْنِي إِلَى اللَّهِ وَ أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ فَيَسَبِّحُ مَا تَحْتَ الْحُزْنِ عَلِمَ خُصَّ بِهِ مِنَ اللَّهِ دُونَ الْعَالَمِينَ.

Allah^{-azwj} Mighty and Majestic Said in the story of Yaqoub^{-as}: **He said: 'But rather, I only complain of my sorrow and grief to Allah, and I know from Allah what you do not know' [12:86].** So, by the cause of the grief, knowledge was specialised with him^{-as} from Allah^{-azwj}, apart from the worlds".¹⁸⁸

- وَ قِيلَ لِرَبِيعِ بْنِ خُثَيْمٍ مَا لَكَ مُهْتَمٌّ

And it was said to Rabie Bin Khuseym, 'What is the matter you are concerned?'

قَالَ لِأَنِّي مَطْلُوبٌ وَ يَمِينُ الْحُزْنِ الْإِتْبَالُ وَ يَمْنَالُهُ الصَّمْتُ وَ الْحُزْنُ يَخْتَصُّ بِهِ الْغَارِفُونَ لِلَّهِ وَ التَّفَكُّرُ يَشْتَرِكُ فِيهِ الْخَاصُّ وَ الْعَامُّ وَ لَوْ حُجِبَ الْحُزْنُ عَنْ قُلُوبِ الْغَارِفِينَ سَاعَةً لَا سَتَعَانُوا وَ لَوْ وُضِعَ فِي قُلُوبِ غَيْرِهِمْ لَا سَتُنْكِرُوهُ

He said, 'Because I am sought, and the right of grief is the affliction, and its left is the silence, and the grief is such, the Gnostics of Allah^{-azwj} have been specialised with it while the contemplation, the special and the general ones participate in it; and had the grief been veiled from hearts of the Gnostics for a moment, they would cry out for help, and if it were to be place in the hearts of others, they would dislike it.

¹⁸⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 97 H 1 a

فَالْحُزْنَ أَوَّلُ ثَانِيهِ الْأَمْنُ وَ الْبَشَارَةُ وَ التَّفَكُّرُ ثَانٍ أَوَّلُهُ تَصْحِيحُ الْإِيمَانِ بِاللَّهِ وَ ثَالِثُهُ الْإِفْتِقَارُ إِلَى اللَّهِ عَزَّ وَ جَلَّ يَطْلُبُ النِّجَاةَ وَ الْحَزِينَ مُتَفَكِّرٌ وَ الْمُتَفَكِّرُ مُعْتَبِرٌ وَ لِكُلِّ وَاحِدٍ مِنْهُمَا خَالٌ وَ عِلْمٌ وَ طَرِيقٌ وَ عِلْمٌ يُشْرِقُ.

The grief is first, it's second is the security and the glad tidings, while the contemplation, its first is the health of the Eman with Allah^{-azwj}, and it's second is the poverty to Allah^{-azwj} Mighty and Majestic seeking the salvation and the grief; and the grieving one is a contemplator, and the contemplator is a learner, and for each one of the two there is a state, and knowledge, and a way, and a shining flag".¹⁸⁹

2- جاء، المجالس للمفيد الصدوق عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ أَصْبَاطٍ عَنِ أَبِي حَمَزَةَ عَنِ أَبِي بصيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَوْحَى اللَّهُ إِلَى عِيسَى ابْنِ مَرْيَمَ ع يَا عِيسَى هَبْ لِي مِنْ عَيْنَيْكَ الدُّمُوعَ وَ مِنْ قَلْبِكَ الْحُشُوعَ وَ اكْخُلْ عَيْنَكَ بِمِيلِ الْحُزْنِ إِذَا ضَحِكَ الْبَطَّالُونَ وَ قُمْ عَلَى قُبُورِ الْأَمْوَاتِ فَنادِهِمْ بِالصَّوْتِ الرَّفِيعِ لَعَلَّكَ تَأْخُذُ مَوْعِظَتَكَ مِنْهُمْ وَ قُلْ إِنِّي لَأَحِقُّ بِهِمْ فِي الْأَحْقِقِينَ.

(The book) 'Al Majaalis' of Al Mufeed – Al Sadouq, from Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Asbat, from Abu Hamza, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Revealed to Isa^{-as} Ibn Maryam^{-as}: "O Isa^{-as}! Gift to Me^{-azwj} the tears of your^{-as} eyes, and the dread from your^{-as} heart, and kohl (beautify) your eyes with the needle of grief when the falsifiers laugh and stand upon the graves of the deceased and call out to them in a high voice, perhaps you^{-as} will take your^{-as} preaching from them, and say, 'I^{-as} will be joining with them among the joining ones".¹⁹⁰

3- محص، التمهيص عَنِ رِفَاعَةَ عَنِ جَعْفَرٍ ع قَالَ: قَرَأْتُ فِي كِتَابِ عَلِيِّ ع إِنَّ الْمُؤْمِنَ يُنْسِي وَ يُصْبِحُ حَزِيناً وَ لَا يَصْلُحُ لَهُ إِلَّا ذَلِكَ.

(The book) 'Al Tamhees' – from Rifa'at,

'From Ja'far^{-asws} having said: 'I read in the Book of Ali^{-asws}: 'The Momin grieves evening and morning, and nothing is correct for him except that".¹⁹¹

¹⁸⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 97 H 1 b

¹⁹⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 97 H 2

¹⁹¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 97 H 3

CHAPTERS ON KUFR AND EVIL MANNERS

باب 98 الكفر و لوازمه و آثاره و أنواعه و أصناف الشرك

CHAPTER 98 – THE KUFR, AND ITS REQUIREMENTS, AND ITS IMPACTS, AND ITS TYPES, AND VARIETY OF SHIRK

1- ل، الخصال عَنْ أَبِيهِ عَنْ سَعْدٍ عَنْ ابْنِ أَبِي الْخَطَّابِ وَ أَحْمَدُ بْنُ الْحَسَنِ بْنِ فَضَالٍ مَعَا عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنِ الْحَسَنِ بْنِ زَيْدٍ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ ابْنِ طَرِيفٍ عَنْ ابْنِ ثُبَّانَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْإِيمَانُ عَلَى أَرْبَعٍ دَعَائِمٌ عَلَى الصَّبْرِ وَ الْيَقِينِ وَ الْعَدْلِ وَ الْجِهَادِ

(The book) 'Al Khisaal' – from his father, from Sa'ad, from Ibn Abu Al Khattab, and Ahmad Bin Al-Hassan Bin Fazzal, both together from Ali Bin Asbat, from Al-Hassan Bin Zay, from Muhammad Bin Salim, from Ibn Tareyf, from Ibn Nubata who said,

'Amir Al-Momineen^{asws} said: 'The Eman is based upon four pillars – upon the patience, and the certainty, and the justice, and the Jihad.

وَ الصَّبْرُ عَلَى أَرْبَعٍ شُعْبٍ عَلَى الشَّوْقِ وَ الْإِشْقَاقِ وَ الزُّهْدِ وَ التَّوَقُّبِ فَمَنْ أَشْتَاقَ إِلَى الْجَنَّةِ سَلَا عَنِ الشَّهَوَاتِ وَ مَنْ أَشَقَّقَ مِنَ النَّارِ رَجَعَ عَنِ الْمُحَرَّمَاتِ وَ مَنْ زَهَدَ فِي الدُّنْيَا تَهَاوَنَ بِالْمُصِيبَاتِ وَ مَنْ ارْتَقَبَ الْمَوْتَ سَارَعَ فِي الْحَيْرَاتِ

And the patience is upon four branches – upon the yearning, and the fear, and the asceticism, and the anticipation. So the one who yearns to the Paradise, would strip away the lustful desires, and the one who fears from the Fire will retract from the Prohibitions, and the one who is ascetic in the world will regarding the calamities as insignificant, and the one who anticipates the death will be quick regarding the good deeds.

وَ الْيَقِينُ عَلَى أَرْبَعٍ شُعْبٍ عَلَى تَبَصُّرِ الْفُطْنَةِ وَ تَأْوُلِ الْحِكْمَةِ وَ مَوْعِظَةِ الْعِبَرَةِ وَ سُنَّةِ الْأَوَّلِينَ فَمَنْ تَبَصَّرَ فِي الْفُطْنَةِ تَأْوَلَ الْحِكْمَةَ وَ مَنْ تَأْوَلَ الْحِكْمَةَ عَرَفَ الْعِبَرَةَ وَ مَنْ عَرَفَ الْعِبَرَةَ فَكَأَنَّمَا عَاشَ فِي الْأَوَّلِينَ

And the certainty is based upon four branches – upon discerning insight, and interpreting the wisdom, and preaching the lesson, and conduct of the former ones. So the one who is insightful in the discernment will interpret the wisdom, and one who interprets the wisdom would recognise the lesson, and one who recognise the lesson, it is as if he is living among the former ones.

وَ الْعَدْلُ عَلَى أَرْبَعٍ شُعْبٍ عَلَى غَايَةِ الْفَهْمِ وَ غَفَرَةِ الْعِلْمِ وَ زَهْرَةِ الْحِكْمَةِ وَ رَوْضَةِ الْجِلْمِ فَمَنْ فَهَمَّ جَهَلَ الْعِلْمَ وَ مَنْ عَلِمَ شَرَعَ غَرَّابَ الْحِكْمِ وَ مَنْ كَانَ حَكِيمًا لَمْ يَغْرِطْ فِي أَمْرِ يَلِيهِ فِي النَّاسِ

And the justice is based upon four branches – upon deep understanding and immersing in knowledge, and blossoms of wisdom, and garden of forbearance. So the one who understands will interpret the total knowledge, and one who knows will legislate the oddities

of wisdom, and one who were to be wise will not be negligent regarding the affairs in front of him among the people.

وَالْجِهَادُ عَلَى أَرْبَعِ شُعَبٍ عَلَى الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ الصِّدْقِ فِي الْمَوَاطِنِ وَ شَتَانِ الْفَاسِقِينَ فَمَنْ أَمَرَ بِالْمَعْرُوفِ شَدَّ ظَهْرَ الْمُؤْمِنِ وَ مَنْ نَهَى عَنِ الْمُنْكَرِ أَرْغَمَ أَنْفَ الْمُتَافِقِ وَ مَنْ صَدَقَ فِي الْمَوَاطِنِ قَضَى الَّذِي عَلَيْهِ وَ مَنْ شَتَا الْفَاسِقِينَ وَ غَضِبَ لِلَّهِ عَزَّ وَ جَلَّ غَضِبَ اللَّهُ لَهُ

And the Jihad is based upon four branches – upon instructing with the act of kindness and forbidding from the evil, and the truthfulness in the places, and hatred of the mischief-makers. The one who instructs with the act of kindness will strengthen the backs of the Momin, and one who forbids from the evil will rub the nose of the hypocrite, and one who is truthful in the places will fulfill that which is upon him, and the one who hates the mischief-makers and gets angered for Allah^{-azwj} Mighty and Majestic, Allah^{-azwj} will be Angered for him.

وَ ذَلِكَ الْإِيمَانُ وَ دَعَائِمُهُ وَ شُعْبُهُ

And that is the Eman and its columns and its branches.

وَ الْكُفْرُ عَلَى أَرْبَعِ دَعَائِمٍ عَلَى الْفِسْقِ وَ الْعُنُوِّ وَ الشُّكِّ وَ الشَّكِّهِ

And the Kufr is based upon four pillars – upon the mischief, and the insolence, and the doubt, and the suspicion.

وَ الْفِسْقُ عَلَى أَرْبَعِ شُعَبٍ عَلَى الْجَفَاءِ وَ الْعَمَى وَ الْعُقْلَةِ وَ الْعُنُوِّ فَمَنْ جَفَا حَقَّرَ الْحَقَّ وَ مَمَتَّ الْمُفْقَهَاءَ وَ أَصَرَّ عَلَى الْحِنْثِ الْعَظِيمِ

And the mischief is based upon four branches – upon the disloyalty, and the blindness, and the heedlessness, and the insolence. So, the one who is disloyal would belittle the truth, and hates the jurists, and persist upon the mighty crimes.

وَ مَنْ عَمِيَ نَسِيَ الذِّكْرَ وَ اتَّبَعَ الظَّنَّ وَ أَلَحَّ عَلَيْهِ الشَّيْطَانُ

And the one blinded will forget the Zikr and follow the conjecture and the Satan^{-la} will Insist upon him.

وَ مَنْ عَمِيَ نَسِيَ الذِّكْرَ وَ اتَّبَعَ الظَّنَّ وَ أَلَحَّ عَلَيْهِ الشَّيْطَانُ وَ مَنْ غَفَلَ غَرَّتْهُ الْأَمَانِيُّ وَ أَحْدَثَتْهُ الْحُسْرَةُ إِذَا انْكَشَفَ الْغِطَاءُ وَ بَدَا لَهُ مِنَ اللَّهِ مَا لَمْ يَكُنْ يَحْتَسِبُ

And the one heedless, the wishes will deceive him and the regret will seize him when the covering is removed, and there will appear from him, from Allah^{-azwj}, what he had not anticipated.

وَ مَنْ عَتَا عَنْ أَمْرِ اللَّهِ تَعَالَى اللَّهُ عَلَيْهِ ثُمَّ أَذَلَّهُ بِسُلْطَانِهِ وَ صَغَّرَهُ لِجَلَالِهِ كَمَا قَرَّطَ فِي جَنْبِهِ وَ عَتَا عَنْ أَمْرِ رَبِّهِ الْكَرِيمِ

And the one insolent about a Command of Allah^{-azwj} the Exalted upon him, then he will be humiliated by His^{-azwj} Authority and Belittled to His^{-azwj} Majesty lie what he had neglected regarding His^{-azwj} Side and had been insolent from a Command of his Benevolent Lord^{-azwj}.

وَالْعُتُو عَلَى أَرْبَعِ شُعَبٍ عَلَى التَّعَمُّقِ وَ التَّنَازُعِ وَ الزَّيْغِ وَ الشَّقَاقِ فَمَنْ تَعَمَّقَ لَمْ يُنِبْ إِلَى الْحَقِّ وَ لَمْ يَزِدْ إِلَّا عَرَقًا فِي الْعَمَرَاتِ فَلَمْ تَحْتَسِنْ عَنْهُ فِتْنَةٌ إِلَّا غَشِيَتْهُ أُخْرَى وَ انْخَرَقَ دِينُهُ فَهُوَ يَهِيمُ فِي أَمْرِ مَرِيحٍ

And the insolence is upon four branches – upon the profundity, and the dispute, and the perversion, and the wretchedness. The one in profundity will not be penitent to the truth and will not be increased except in drowning in the depths, so no Fitna will be withheld from him except another will overwhelm him and puncture his religion. So he wanders around in a confusing matter.

وَ مَنْ نَازَعَ وَ خَاصَمَ قُطِعَ بَيْنَهُمُ الْفُشْلُ وَ ذَاقَ وَبَالَ أَمْرِهِ وَ سَاءَتْ عِنْدَهُ الْحُسْنَةُ وَ حَسَنَتْ عِنْدَهُ السَّيِّئَةُ وَ مَنْ سَاءَتْ عَلَيْهِ الْحُسْنَةُ اعْتَوَرَتْ عَلَيْهِ طُرُقُهُ وَ اعْتَزَضَ عَلَيْهِ أَمْرُهُ وَ ضَاقَ عَلَيْهِ مَخْرَجُهُ وَ حَرِيٌّ أَنْ يَرْجِعَ مِنْ دِينِهِ وَ يَتَّبِعَ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ

And the one who contends and disputes, the failure will be cut between them, and that is a scour of his affair, and the good deed will be evil in his view, and the evil deed will be good deed in his view, and the one upon whom the good deed is an evil deed, his ways will be troublesome upon him and his affairs will be objectionable to him, and his outlets will be narrowed upon him, and it will lead him to retract from his religion and follow other than the way of the Momineen.

وَ الشُّكُّ عَلَى أَرْبَعِ شُعَبٍ عَلَى الْهَوْلِ وَ الزَّيْبِ وَ التَّرَدُّدِ وَ الْإِسْتِسْلَامِ فَبِأَيِّ آلَاءِ رَبِّكَ يَتَمَارَى الْمُتَمَارُونَ

And the doubt is upon four branches – upon the fear, and the uncertainty, and the hesitation, and the submission, so which Favour of your Lord^{-azwj} will the quarrelling ones quarrel about?

فَمَنْ هَالَهُ مَا بَيْنَ يَدَيْهِ نَكَصَ عَلَى عَقَبَيْهِ وَ مَنْ تَرَدَّدَ فِي الزَّيْبِ سَبَقَهُ الْأَوَّلُونَ وَ أَذْرَكَهُ الْآخِرُونَ وَ قَطَعَتْهُ سَنَابِكُ الشَّيَاطِينِ

So the one who fears of what is in front of him will turn back upon his heels, and the one who hesitates in the uncertainties, the former ones will precede him and the latter ones will catch upon with him, and the hooves of Satan^{-la} will cut him.

وَ مَنْ اسْتَسْلَمَ لِهَلَكَةِ الدُّنْيَا وَ الْآخِرَةِ هَلَكَ فِيمَا بَيْنَهُمَا وَ مَنْ نَجَا فَبِالْيَقِينِ

And the one who submits to the destruction of the world and the Hereafter will be destroyed in what is between the two, and the one attaining salvation, it would be wit the certainty.

وَ الشُّبْهَةُ عَلَى أَرْبَعِ شُعَبٍ عَلَى الْإِعْجَابِ بِالزَّيْنَةِ وَ تَسْوِيلِ النَّفْسِ وَ تَأْوِيلِ الْعُوجِ وَ تَلْبِيسِ الْحَقِّ بِالْبَاطِلِ ذَلِكَ بِأَنَّ الزَّيْنَةَ تَزِيدُ عَلَى الشُّبْهَةِ وَ أَنَّ تَسْوِيلَ النَّفْسِ يُفْحِمُ عَلَى الشَّهْوَةِ وَ أَنَّ الْعُوجَ يَمِيلُ مِيلًا عَظِيمًا وَ أَنَّ التَّلْبِيسَ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ

The suspicion is based upon four branches – upon the fascination with the adornments, and beguiling himself, and the crooked interpretation, and distorting the truth with the falsehood. That is because the adornment increases upon the suspicion, and the self-indulgence leads to the lustful desires, and the crookedness inclines the mighty inclination, and the distortions are a darkness(es) upon each other.

فَذَلِكَ الْكُفْرُ وَ دَعَائِمُهُ وَ شُعْبُهُ

So that is the Kufr and its pillars and its branches.

وَالْتَفَاقُ عَلَى أَرْبَعٍ دَعَائِمٌ عَلَى الْهُوَى وَالْهُوْنَا وَالْحَفِظَةُ وَالطَّمَعُ

And the hypocrisy is upon four pillars – upon the whims, and the sluggishness, and the temper, and the greed.

فَالْهُوَى عَلَى أَرْبَعٍ شُعَبٍ عَلَى الْبَغْيِ وَالْعُدْوَانِ وَالشَّهْوَةِ وَالطُّغْيَانِ فَمَنْ بَغَى كَثُرَتْ غَوَائِلُهُ وَغَلَاثُهُ وَمَنِ اعْتَدَى لَمْ يُؤْمَرْ بِوَائِلِهِ وَلَمْ يَسْلَمْ قَلْبُهُ وَمَنْ لَمْ يَغْزِلْ نَفْسَهُ عَنِ الشَّهَوَاتِ خَاضَ فِي الْخَبِيثَاتِ وَمَنْ طَعَى ضَلَّ عَلَى غَيْرِ يَقِينٍ وَلَا حُجَّةَ لَهُ

The whims are upon four branches – upon the rebellion, and the aggression, and the lustful desires, and the tyranny. The one who rebels, his trespasses and his mistakes will be many. And the one who is aggressive, others will not be safe from him, and his heart will not be safe. And the one who does not isolate himself from the lustful desires will wade in the wickedness. And the one who is tyrannous will stray without having certainty nor will there be any argument for him.

وَشُعَبُ الْهُوْنَا الْهَيْبَةُ وَالْعَزَّةُ وَالْمَمَاطَلَةُ وَالْأَمَلُ وَذَلِكَ لِأَنَّ الْهَيْبَةَ تَرُدُّ عَلَى دِينِ الْحَقِّ وَتُقْرِطُ الْمَمَاطَلَةَ فِي الْعَمَلِ حِينَ يَتَقَدَّمُ الْأَجَلُ وَلَوْ لَا الْأَمَلُ عَلِمَ الْإِنْسَانُ حَسَبَ مَا هُوَ فِيهِ وَلَوْ عَلِمَ حَسَبَ مَا هُوَ فِيهِ مَاتَ مِنَ الْهَوْلِ وَالْوَجَلِ

And the branches of sluggishness and the awe, and the deceit, and the procrastination, and the wishes, and that is because the awe repel from the religion of truth, and excessive procrastination in the work when the death is advancing, and had it not been for the wishes the person would have known the calculation of what he is in, and if he had known the calculation of what he is in, would have died from the terror and the fear.

وَشُعَبُ الْحَفِظَةِ الْكِبَرُ وَالْفَخْرُ وَالْحُمِيَّةُ وَالْعَصَبِيَّةُ فَمَنْ اسْتَكْبَرَ أَذْبَرَ وَمَنْ فَخَرَ فَجَرَ وَمَنْ حَمَى أَصَرَ وَمَنِ اخْتَدَتْهُ الْعَصَبِيَّةُ جَارَ فَيْسَسِ الْأَمْرِ أَمَرَ بَيْنَ الْإِسْتِكْبَارِ وَالْإِدْبَارِ وَفُجُورٍ وَجَوْرِ

And branches of temper are the arrogance, and the pride, and the eagerness, and the prejudice. The one who is arrogant will turn around, and one who prides will be immoral, and one who is eager will be persistent, and one whom the prejudice seizes will be tyrannous. Evil is the matter, a matter between the arrogance, and the turning around, and immorality, and tyranny.

وَشُعَبُ الطَّمَعِ أَرْبَعُ الْفَرَحِ وَالْمَرْحِ وَاللَّجَاجَةِ وَالتَّكَاثُرِ وَالْفَرَحُ مَكْرُوهٌ عِنْدَ اللَّهِ عَزَّ وَجَلَّ وَالْمَرْحُ خِيَلَاءُ وَاللَّجَاجَةُ بَلَاءٌ لِمَنِ اضْطَرَّتْهُ إِلَى حَبَائِلِ الْأَثَامِ وَالتَّكَاثُرُ هَوٌّ وَشُغْلٌ وَاسْتِبْدَالُ الَّذِي هُوَ أَذْنَى بِالَّذِي هُوَ خَيْرٌ

And branches of greed are four, the joy, and merry-making, and the stubbornness, and (amassing) the abundance; and the joy is abhorrent in the Presence of Allah^{-azwj} Mighty and Majestic, and the merry-making is vanity, and stubbornness is an affliction for the one desperate to the ropes of sins, and the abundance is a playfulness and a pre-occupation and a replacement of that which is lowly for that which is better.

فَذَلِكَ التَّفَاقُ وَدَعَائِمُهُ وَشُعْبُهُ.

So that is the hypocrisy and its pillars and its branches".¹⁹²

2- فس، تفسير القمي أبي عن بكر بن صالح عن أبي عمر الزبير عن أبي عبد الله ع قال: الكُفْرُ فِي كِتَابِ اللَّهِ عَلَى خَمْسَةِ وُجُوهِ فَمِنْهُ كُفْرُ الْجُحُودِ وَ هُوَ عَلَى وَجْهَيْنِ جُحُودٌ بِعِلْمٍ وَ جُحُودٌ بِغَيْرِ عِلْمٍ

Tafseer Al Qummi – My father, from Bakr Bin Salih, from Abu Umer Al Zubeyri,

‘From Abu Abdullah^{-asws} having said: ‘The Kufr in the Book of Allah^{-saww} is upon five aspects. From it is Kufr of the rejection, and it is upon two aspects – rejection with knowledge and rejection without knowledge.

فَأَمَّا الَّذِينَ جَحَدُوا بِغَيْرِ عِلْمٍ فَهُمْ الَّذِينَ حَكَا [حَكَى] اللَّهُ عَنْهُمْ فِي قَوْلِهِ وَ قَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَ نَحْيَا وَ مَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ

As for the one who reject without knowledge, they are those Allah^{-azwj} has Narrated about them in His^{-azwj} Words: **And they are saying, ‘It is not except our life of the world. We are dying and we live, and nothing destroys us except the time’. And there is no knowledge for them with that. Surely, they are only guessing [45:24].**

وَ قَوْلُهُ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ فَهَؤُلَاءِ كَفَرُوا وَ جَحَدُوا بِغَيْرِ عِلْمٍ

And His^{-azwj}: **Surely those who are disbelieving, it is the same to them, whether you warn them or you do not warn them, they will not be believing [2:6].** So, they committed Kufr and rejected without knowledge.

وَ أَمَّا الَّذِينَ كَفَرُوا وَ جَحَدُوا بِعِلْمٍ فَهُمْ الَّذِينَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ كَانُوا مِنْ قَبْلِهِ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَهَؤُلَاءِ كَفَرُوا وَ جَحَدُوا بِعِلْمٍ.

And as for those who are committing Kufr with (having) knowledge, they are the ones Allah^{-azwj} Blessed and Exalted Said: **and they had been from before praying for victory over those who disbelieved – so when there came to them what they recognised, they disbelieved in it. [2:89].** So they committed Kufr and rejected with (having) knowledge".¹⁹³

وَ قَالَ وَ حَدَّثَنِي أَبِي عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ فِي الْيَهُودِ وَ النَّصَارَى يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ يَعْنِي رَسُولَ اللَّهِ ص كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ أَنْزَلَ عَلَيْهِمْ فِي التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ صِفَةَ مُحَمَّدٍ ص وَ صِفَةَ أَصْحَابِهِ وَ مَبْعَثَهُ وَ مُهَاجِرَهُ

And he said, ‘And it is narrated to me by my father, from Ibn Abu Umeyr, from Hammad, from Hareyz,

‘Abu Abdullah^{-asws} having said: ‘The Verse was Revealed regarding the Jews and the Christians. Allah^{-azwj} Blessed and Exalted Said: **Those whom We have Given the Book are recognising him** - meaning Rasool-Allah^{-azwj} - **just as they are recognising their own sons; [2:146],** because Allah^{-azwj} Mighty and Majestic had already Revealed unto them in the Torah, and the Evangel,

¹⁹² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 1

¹⁹³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 2 a

and the Psalms, a description of Muhammad^{-saww} and a description of his^{-saww} companions, and his^{-saww} Sending (as a Prophet) and his^{-saww} Emigration (Hijra).

وَهُوَ قَوْلُهُ 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

And it is His^{-azwj} Word: **Muhammad is Rasool-Allah and those with him are harsh upon the Kafirs, being merciful between themselves. You will see them performing Rukus, Sajdahs, seeking Grace from Allah and Pleasure. Their marks are in their faces from the impacts of the Sajdahs. That is their examples in the Torah and their example in the Evangel [48:29].**

فَهَذِهِ صِفَةُ رَسُولِ اللَّهِ ص فِي التَّوْرَةِ وَالْإِنْجِيلِ وَصِفَةُ أَصْحَابِهِ فَلَمَّا بَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ عَرَفَهُ أَهْلُ الْكِتَابِ كَمَا قَالَ جَلَّ جَلَالُهُ فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ

So, this is the description of Rasool-Allah^{-saww} and the description of his^{-saww} companions in the Torah and the Evangel. When Allah^{-azwj} Mighty and Majestic Sent him^{-saww}, the People of the Book recognised him, just as Allah^{-azwj}, Mighty is His^{-azwj} Majestic Said: **So, when there came to them what they recognised, they disbelieved in it. [2:89].**

وَكَانَتِ الْيَهُودُ يَقُولُونَ لِلْعَرَبِ قَبْلَ حَيِّ النَّبِيِّ أَتَيْهَا الْعَرَبُ هَذَا أَوَّانٌ نَبِيٌّ يَخْرُجُ بِمَكَّةَ وَ يَكُونُ مُهَاجِرُهُ بِالْمَدِينَةِ وَ هُوَ آخِرُ الْأَنْبِيَاءِ وَ أَفْضَلُهُمْ فِي عَيْنِيهِ حُمْرَةٌ وَ بَيْنَ كَتِفَيْهِ خَاتَمُ النَّبُوَّةِ

And the Jews were saying to the Arabs before the Prophet^{-saww} came, 'O you Arabs! This is the time of a Prophet^{-saww} to emerge at Makkah and his^{-saww} emigration will happen to Al Medina, and he^{-saww} is last of the Prophets^{-as} and their most superior. In his^{-saww} eyes there will be redness, and between his^{-saww} shoulder would be the seal of Prophet-hood.

يَلْبَسُ السَّمْلَةَ يَخْتَرِي بِالْكِسْرَةِ وَ التَّمِيرَاتِ وَ يَرْكَبُ الْحِمَارَ الْعَرِيَّةَ وَ هُوَ الضَّحُوكُ الْقَتَالُ يَضَعُ سَيْفَهُ عَلَى عَاتِقِهِ لَا يُبَالِي مَنْ لَاقَى سُلْطَانُهُ مُنْقَطِعَ الْحُفِّ وَ الْحَافِرِ لَنَقُتَنَّكُمْ بِهِ يَا مَعْشَرَ الْعَرَبِ قَتْلَ عَادٍ

He^{-saww} will wear the cloak and suffice with the crumbs and the dates, and he^{-saww} will ride the donkey bare-backed (without saddle), and he^{-saww} will smile in the batter, placing his^{-saww} sword upon his^{-saww} shoulder not carrying who he^{-saww} has to meet in battle. His^{-saww} authority will reach to the termination (extent) of the shoes (infantry) and the hooves (cavalry). We shall be fighting alongside him^{-saww}, O community of Arabs, the killing of Aad!'

فَلَمَّا بَعَثَ اللَّهُ نَبِيَّهُ بِهَذِهِ الصِّفَةِ حَسَدُوهُ وَ كَفَرُوا بِهِ كَمَا قَالَ اللَّهُ وَ كَانُوا مِنْ قَبْلِ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ

When Allah^{-azwj} Sent His^{-azwj} Prophet^{-saww} with this description, they envied him^{-as} and disbelieved him^{-saww}, like what Allah^{-azwj} has Said: **and they had been from before praying for victory over those who disbelieved – so when there came to them what they recognised, they disbelieved in it. [2:89].**

وَ مِنْهُ كُفَرُ الْبَرَاءَةِ وَ هُوَ قَوْلُهُ ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ أَيَّ يَتَّبِعُ بَعْضُكُمْ مِنْ بَعْضٍ

And from it is Kufr of disavowing, and it is His^{-azwj} Word: **Then, on the Day of Judgment, some of you would be denying others [29:25]** – i.e., disavowing from each other.

وَمِنْهُ كُفْرُ التَّوَكُّلِ لِمَا أَمَرَهُمُ اللَّهُ وَهُوَ قَوْلُهُ وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ أَيُّ تَرَكَّ الْحُجَّ وَ هُوَ مُسْتَطِيعٌ فَقَدْ كَفَرَ

And from it is Kufr of neglect of what Allah^{-azwj} has Commanded them, and it is His^{-azwj} Word: **And for the Sake of Allah, Hajj of the House is incumbent upon the people for the one has the capacity for a way to it; and the one commits Kufr, [3:97]** – i.e., neglecting the Hajj while he is capable, so he has committed Kufr.

وَمِنْهُ كُفْرُ التَّعَمُّ وَ هُوَ قَوْلُهُ لِيُنْزِلُنِي أَوْ أَشْكُرْ أَمْ أَكْفُرْ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ أَيُّ وَمَنْ لَمْ يَشْكُرْ نِعْمَةَ اللَّهِ فَقَدْ كَفَرَ

And from it is Kufr of the bounties, and it is His^{-azwj} Word: **to Try me whether I am grateful or ungrateful. And one who is grateful, so rather he is grateful for himself, and one who who commits Kufr [27:40]** – i.e., and the one who does not thank for the bounties of Allah^{-azwj} so he has committed Kufr.

فَهَذِهِ وَجُوهُ الْكُفْرِ فِي كِتَابِ اللَّهِ.

These are the aspects of Kufr in the Book of Allah^{-azwj}.¹⁹⁴

3- فس، تفسير القمي أَبِي عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سُئِلَ عَنْ قَوْلِ النَّبِيِّ ص إِنَّ الشِّرْكَ أَخْفَى مِنْ ذَيْبِ التَّمْلِ عَلَى صَفَاةٍ سَوْدَاءٍ فِي لَيْلَةٍ ظُلُمَاءٍ

Tafseer Al Qummi – My father, from Mas'ada Bin Sadaqa,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} was asked about words of the Prophet^{saww}: 'The Shirk is more hidden than the walk of the ant upon the black rock during a dark night'.

قَالَ كَانَ الْمُؤْمِنُونَ يَسُبُّونَ مَا يَعْبُدُ الْمُشْرِكُونَ مِنْ دُونِ اللَّهِ فَكَانَ الْمُشْرِكُونَ يَسُبُّونَ مَا يَعْبُدُ الْمُؤْمِنُونَ فَنَهَى اللَّهُ الْمُؤْمِنِينَ عَنْ سَبِّ آلِهَتِهِمْ لِكَيْلَا يَسُبُّ الْكَافِرُ إِلَهَ الْمُؤْمِنِينَ فَيَكُونُ الْمُؤْمِنُونَ قَدْ أَشْرَكُوا بِاللَّهِ مِنْ حَيْثُ لَا يَعْلَمُونَ فَقَالَ وَ لَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ الْآيَةَ.

He^{-asws} said: 'The Momineen used to revile what the Polytheists had been worshipping from besides Allah^{-azwj}, and the Polytheists were reviling what the Momineen were worshipping. So, Allah^{-azwj} Prohibited the Momineen from reviling their gods lest the Kafirs revile God^{-azwj} of the Momineen. Thus the Momineen has committed Shirk with Allah^{-azwj} from whereby they were not knowing. He^{-azwj} Said: **'And do not revile those who are supplicating to the ones besides Allah [6:108]** – the Verse"¹⁹⁵

4- فس، تفسير القمي فِي رَوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ اتَّخَذُوا أَخْبَارَهُمْ وَ زُجْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَ الْمَسِيحُ ابْنُ مَرْيَمَ أَمَّا الْمَسِيحُ فَعَصَاةٌ وَ عَظُمُوهُ فِي أَنْفُسِهِمْ حِينَ زَعَمُوا أَنَّهُ إِلَهٌ وَ أَنَّهُ ابْنُ اللَّهِ وَ طَائِفَةٌ مِنْهُمْ قَالُوا ثَالِثُ ثَلَاثَةٍ وَ طَائِفَةٌ مِنْهُمْ قَالُوا هُوَ اللَّهُ

¹⁹⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 2 b

¹⁹⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 3

Tafseer Al Qummi – In a report of Abu Al Jaroud,

‘From Abu Ja’far^{asws} regarding His^{azwj} Words: **They are taking their Rabbis and their Monks as lords besides Allah, and (also) the Messiah son of Mariam (as a Lord) [9:31]:** ‘And as for the Messiah^{as}, so some of them magnified him^{as} within themselves until they claimed that he^{as} is a God, and he^{as} is a son of Allah^{azwj}. And a group from them said, ‘Third of the three’. And a group among them said, ‘He^{as} is Allah^{azwj}’.

وَأَمَّا أَخْبَارُهُمْ وَرُهْبَانُهُمْ فَإِنَّهُمْ أَطَاعُوا وَآخَذُوا بِقَوْلِهِمْ وَاتَّبَعُوا مَا أَمَرُوهُمْ بِهِ وَدَانُوا بِمَا دَعَوْهُمْ إِلَيْهِ فَاتَّخَذُوهُمْ أَرْبَابًا بِطَاعَتِهِمْ لَهُمْ وَتَرَكِبِهِمْ أَمَرَ اللَّهُ وَكُتِبَ وَرُسُلُهُ

And as for His^{azwj} Words: **their Rabbis and their Monks [9:31]**, so they (people) obeyed them and took to their words, and followed them whatever they ordered them for, and made it a Religion what they called them to. Thus they took them (priests) as Lords by their obedience to them, and they made them leave the Command of Allah^{azwj}, and His^{azwj} Book, and His^{azwj} Rasool^{saww}.

فَتَبَدَّلُوهُ وَرَاءَ ظُهُورِهِمْ وَمَا أَمَرَهُمْ بِهِ الْأَخْبَارُ وَالرُّهْبَانُ اتَّبَعُوهُ وَأَطَاعُوهُمْ وَعَصَوْا اللَّهَ.

They threw it behinds their backs. And whatever the Rabbis and the Monks ordered them with, they followed it and obeyed them, and disobeyed Allah^{azwj}.¹⁹⁶

5- فس، تفسير القمي أحمد بن إدريس عن أحمد بن محمد بن علي بن الحكم عن موسى بن بكر عن الفضيل عن أبي جعفر ع في قول الله تبارك و تعال و ما يؤمن أكثرتهم بالله إلا و هم مشركون قال شرك طاعة ليس شرك عبادة

Tafseer Al Qummi – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musa Bin Bakr, from Al Fuzeyl,

‘From Abu Ja’far^{asws} regarding Words of Allah^{azwj} Blessed and Exalted: **And most of them do not believe in Allah except and they are associating [12:106].** He^{asws} said: ‘This is the *Shirk* (association) of obedience, and it is not *Shirk* (association) of worship’.

وَالْمَعَاصِي الَّتِي يَتَرَكِبُونَ فِيهَا شِرْكُ طَاعَةٍ أَطَاعُوا فِيهَا الشَّيْطَانَ فَأَشْرَكُوا بِاللَّهِ فِي الطَّاعَةِ لِعَبْرِهِ وَ لَيْسَ بِإِشْرَاكِ عِبَادَةٍ أَنْ يَعْْبُدُوا غَيْرَ اللَّهِ.

And the disobedience which they are committing, so it is the association (*Shirk*) of obedience. Satan^{la} comes during it, thus you end up associating with Allah^{azwj} the obedience of someone else. And it is not the association (*Shirk*) of worship, by your worshipping other than Allah^{azwj}.¹⁹⁷

6- فس، تفسير القمي جعفر بن أحمد عن عبيد الله بن موسى عن ابن البطائني عن أبيه عن أبي بصير عن أبي عبد الله ع في قوله و اتخذوا من دون الله إلهة ليكونوا هم عزاء كلاً سيكفرون بعبادتهم و يكونون عليهم ضداً

¹⁹⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 4

¹⁹⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 5

Tafseer Al Qummi – Ja'far Bin Ahmad, from Ubeydullah Bin Musa, from Ibn Al Batainy, from his father, from Abu Baseer,

'From Abu Abdullah^{-asws} regarding His^{-azwj} Words: ***And they are taking gods from besides Allah for them to be a (source of) strength for them [19:81] Never! They will be denying their worshipping them and would become adversaries against them [19:82].***

يَوْمَ الْقِيَامَةِ أَيُّ يَكُونُ هَؤُلَاءِ الَّذِينَ اتَّخَذُوهُمْ آلِهَةً مِنْ دُونِ اللَّهِ عَلَيْهِمْ ضِدًّا يَوْمَ الْقِيَامَةِ وَ يَتَبَرَّءُونَ مِنْهُمْ وَ مِنْ عِبَادَتِهِمْ إِلَى يَوْمِ الْقِيَامَةِ

'One the Day of Qiyamah, i.e., they would be the ones who had taken gods from besides Allah^{-azwj} will be adversaries against them on the Day of Qiyamah, and they (false gods) will be disavowing from them and from their worship up to the Day of Qiyamah'.

ثُمَّ قَالَ لَيْسَ الْعِبَادَةُ هِيَ السُّجُودُ وَ لَا الرُّكُوعُ إِنَّمَا هِيَ طَاعَةُ الرَّجَالِ مِنْ أَطَاعِ الْمَخْلُوقِ فِي مَعْصِيَةِ الْخَالِقِ فَقَدْ عَبَدَهُ.

Then he^{-asws} said: 'The worship, it isn't the Sajdahs nor the Ruk'us, but rather it is obedience of the man to the one he obeys the created being in disobedience of the Creator, so he has worshipped him'.¹⁹⁸

7- فس، تفسير القمي وَ مِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ قَالَ عَلَى شَكٍّ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَ إِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَ الْآخِرَةَ

Tafseer Al Qummi –

'***And from the people there is one who worships Allah superficially [22:11].*** He said, 'Upon doubt - ***So if good befalls him, he is content with it, and if a Fitna befalls him, he turns upon his face, losing the world and the Hereafter. [22:11].***

فَإِنَّهُ حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ عَنْ حَمَّادٍ - عَنِ ابْنِ الطَّيَّارِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ نَزَلَتْ هَذِهِ الْآيَةُ فِي قَوْمٍ وَخَدُوا اللَّهَ وَ خَلَعُوا عِبَادَةَ مَنْ دُونِ اللَّهِ وَ خَرَجُوا مِنَ الشِّرْكِ وَ لَمْ يَعْرِفُوا أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص فَهُمْ يَعْبُدُونَ اللَّهَ عَلَى شَكٍّ فِي مُحَمَّدٍ وَ مَا جَاءَ بِهِ

It is narrated to me by my father, from Yahya Bin Abu Imran, from Yunus, from Hammad, from Ibn Al Tayyar,

'From Abu Abdullah^{-asws} having said: 'This Verse was Revealed regarding a people who professing Oneness of Allah^{-azwj} and stayed away from worshipping the ones besides Allah^{-azwj}, and they exited from the Shirk and (but) they did not recognise that Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj}. Thus they were worshipping Allah^{-azwj} upon a doubt regarding Muhammad^{-saww} and whatever he^{-saww} come with.

فَأَتَوْا رَسُولَ اللَّهِ فَقَالُوا نَنْظُرُ فَإِنْ كَثُرَتْ أَمْوَالُنَا وَ عُوفِينَا فِي أَنْفُسِنَا وَ أَوْلَادِنَا عَلِمْنَا أَنَّهُ صَادِقٌ وَ أَنَّهُ رَسُولُ اللَّهِ ص وَ إِنْ كَانَ غَيْرَ ذَلِكَ نَظَرْنَا

They came to Rasool-Allah^{-saww}. They said, 'We shall wait. If our wealth increases and we have health in our bodies and our children, we will know that he^{-saww} is truthful and he^{-saww} is a Rasool^{-saww} of Allah^{-azwj}, and if it were to be other than that, we shall wait (and see)'.

¹⁹⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 6

فَأَنْزَلَ اللَّهُ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَ إِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَ الْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْصُرُهُ وَ مَا لَا يَنْفَعُهُ

Allah^{-azwj} Revealed: ***So if good befalls him, he is content with it, and if a Fitna befalls him, he turns upon his face, losing the world and the Hereafter. That is the clear loss [22:11] He calls from besides Allah what cannot harm him and what cannot benefit him. [22:12].***

انْقَلَبَ مُشْرِكًا يَدْعُو غَيْرَ اللَّهِ وَ يَعْبُدُ غَيْرَهُ فَمِنْهُمْ مَنْ يَعْرِفُ وَ يَدْخُلُ الْإِيمَانَ قَلْبُهُ فَهُوَ مُؤْمِنٌ وَ يُصَدِّقُ وَ يُزِيلُ عَنْ مَنْزِلَتِهِ مِنَ الشَّكِّ إِلَى الْإِيمَانِ وَ مِنْهُمْ مَنْ يَلْبَثُ عَلَى شَكِّهِ وَ مِنْهُمْ مَنْ يَنْقَلِبُ إِلَى الشِّرْكِ.

He^{-asws} said: 'He overturns to be a Polytheist supplicating to other than Allah^{-azwj} and worshipping other than Him^{-azwj}. From them is one who recognises and the Eman enters his heart, so he believes and ratifies and declines from his state of doubt to (embrace) the Eman, and from them is the one who remains affirmed upon his doubt, and from them is the one who overturns to the Shirk (Polytheism)".¹⁹⁹

8- ل، الخصال ابن الوليد عن الصفار عن الحشّاب عن يزيد بن إسحاق عن العباس بن زياد عن أبي عبد الله ع قال: قُلْتُ إِنَّ هَؤُلَاءِ الْعَوَامَ يَزْعُمُونَ أَنَّ الشِّرْكَ أَحْفَى مِنْ دَيْبِ النَّمْلِ فِي اللَّيْلَةِ الظُّلُمَاءِ عَلَى الْمِسْحِ الْأَسْوَدِ

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Al Khashab, from Yazeed Bin Is'haq, from Al Abbas Bin Zayd,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said, 'This public, they are claiming that the Shirk is more hidden than the walk of the ant during a dark night upon the black rock!'

فَقَالَ لَا يَكُونُ الْعَبْدُ مُشْرِكًا حَتَّى يُصَلِّيَ لغيرِ اللَّهِ أَوْ يَذْبَحَ لغيرِ اللَّهِ أَوْ يَدْعُو لغيرِ اللَّهِ عَزَّ وَ جَلَّ.

He^{-asws} said: 'The servant cannot be a Polytheist until he prays Salat to other than Allah^{-azwj}, and he slaughters (an offering) for other than Allah^{-azwj} or supplicates to other than Allah^{-azwj} Mighty and Majestic".²⁰⁰

9- مع، معاني الأخبار ابن الوليد عن الصفار عن ابن زياد عن ابن أبي عمير عن عبد الحميد بن أبي العلاء قال قال أبو عبد الله ع إِنَّ الشِّرْكَ أَحْفَى مِنْ دَيْبِ النَّمْلِ وَ قَالَ مِنْهُ تَحْوِيلُ الْحَائِمِ لِيَذْكُرَ الْحَاجَةَ وَ شِبْهُ هَذَا.

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibn Abu Umeir, from Abdul Hameed Bin Abu Al A'ala who said,

'Abu Abdullah^{-asws} said: 'The Shirk is more hidden that the crawl of an ant'. And he^{-asws} said: 'Turn over the ring for mentioning the need' and resembling this".²⁰¹

¹⁹⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 7

²⁰⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 8

²⁰¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 9

10- مع، معاني الأخبار أبي وَ ابْنُ الْوَلِيدِ مَعاً عَنِ الْحَمَيْرِيِّ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ عَبْدِ الْعَفَّارِ الْجَارِيِّ قَالَ: حَدَّثَنِي مَنْ سَأَلَهُ يَغْنِي الصَّادِقَ عَ هَلْ يَكُونُ كُفْرٌ لَا يَبْلُغُ الشِّرْكَ قَالَ عَ إِنَّ الْكُفْرَ هُوَ الشِّرْكَ

(The book) 'Ma'any Al Akhbar' – My father and Ibn Al Waleed, both together from Al Himeyri, from Ibn Abu Al Khattab, from Al Nazr Bin Shueyb, from Abdul Ghaffar Al Jazy who said,

'It is narrated to me by the one who has asked him^{-asws}, meaning Al-Sadiq^{-asws}, 'Can a Kufr not happen to reach the Shirk?' He^{-asws} said: 'The Kufr, it is the Shirk'.

ثُمَّ قَامَ فَدَخَلَ الْمَسْجِدَ فَالْتَفَتَ إِلَيَّ وَ قَالَ نَعَمْ الرَّجُلُ يَحْمِلُ الْحَدِيثَ إِلَى صَاحِبِهِ فَلَا يَعْرِفُهُ فَيَرُدُّهُ عَلَيْهِ فَهِيَ نِعْمَةٌ كَفَرَهَا وَ لَمْ يَبْلُغِ الشِّرْكَ.

Then he^{-asws} stood and entered the Masjid. He^{-asws} turned to me and said: 'Yes! A man carries a Hadeeth to his companions. He does not understand it so he returning it to him, so it is a bounty he has committed Kufr with and it has not reached the Shirk'.²⁰²

11- ب، قرب الإسناد هَارُونُ عَنِ ابْنِ صَدَقَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع وَ سَمِعْتُ عَنِ الْكُفْرِ وَ الشِّرْكِ أَيهُمَا أَقْدَمُ

(The book) 'Qurb Al Asnaad' – Haroun Ibn Sadaqa who said,

'I head Abu Abdullah^{-asws}, and he^{-asws} had been asked about the Kufr and the Shirk, 'Which of the two is older?'

قَالَ الْكُفْرُ أَقْدَمُ وَ ذَلِكَ أَنَّ إِبْلِيسَ أَوَّلَ مَنْ كَفَرَ وَ كَانَ كُفْرُهُ غَيْرَ الشِّرْكَ لِأَنَّهُ لَمْ يَدْعُ إِلَى عِبَادَةِ غَيْرِ اللَّهِ وَ إِنَّمَا دَعَا إِلَى ذَلِكَ بَعْدُ فَأَشْرَكَ.

He^{-asws} said: 'The Kufr is older, and that is because Iblees^{-la} was the first one to commit Kufr, and his^{-la} Kufr was without Shirk, because he^{-la} did not call to the worship of other than Allah^{-azwj}, and rather he^{-la} called to that afterwards, so he committed Shirk'.²⁰³

12- مع، معاني الأخبار أبي عَنْ سَعْدٍ عَنِ ابْنِ عِيسَى عَنِ ابْنِ مَعْرُوفٍ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ غُثْلٌ بَعْدَ ذَلِكَ زَيْنٍ قَالَ الْغُثْلُ الْعَظِيمُ الْكُفْرُ وَ الزَّيْنُ الْمُسْتَهْزَأُ بِكُفْرِهِ.

(The book) 'Ma'anu Al Akbar' – My father, from Sa'ad, from Ibn Isa, from Ibn Marouf, from Safwan, from Ibn Muskan, from Muhammad Bin Muslim who said,

'I said to Abu Abdullah^{-asws}, '**Callous, after (all) that, ignoble [68:13]**'. He^{-asws} said: 'The callousness is the mighty Kufr, and the ignoble is reckless with his Kufr'.²⁰⁴

13- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عِيسَى عَنْ آدَمَ بْنِ إِسْحَاقَ عَنْ هِشَامِ بْنِ أَلَيْسَ التَّمِيمِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ يَا هَيْبُ التَّمِيمِيِّ إِنَّ قَوْمًا آمَنُوا بِالظَّاهِرِ وَ كَفَرُوا بِالْبَاطِنِ فَلَمْ يَنْفَعَهُمْ شَيْءٌ وَ جَاءَ قَوْمٌ مِنْ بَعْدِهِمْ فَأَمَنُوا بِالْبَاطِنِ وَ كَفَرُوا بِالظَّاهِرِ فَلَمْ يَنْفَعَهُمْ ذَلِكَ شَيْئًا وَ لَا إِيمَانٌ بِظَاهِرٍ إِلَّا بِبَاطِنٍ وَ لَا بِبَاطِنٍ إِلَّا بِظَاهِرٍ.

²⁰² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 10

²⁰³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 11

²⁰⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 12

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad Bin Isa, from Adam Bin Is'haq, from Hisham, from Al Haysam Al Tameemi who said,

'Abu Abdullah^{-asws} said: 'O Haysam Al-Tameemi! A people believed in the apparent and disbelieve in the esoteric, so nothing benefitted them, and there came a people from after them, they believed in the esoteric and disbelieved in the apparent, so that did not benefit them anything, and there is neither any Eman with apparent except with esoteric, nor with esoteric except with apparent'²⁰⁵.

14- شي، تفسير العياشي عن موسى بن بكر الواسطي قال: سألت أبا الحسن موسى ع عن الكفر والشرك أيهما أقدم

Tafseer Al Ayyashi – from Musa Bin Bakr Al Wasity who said,

'I asked Abu Al-Hassan Musa^{-asws} about the Kufr and the Shirk, 'Which of the two is older?'

فَقَالَ مَا عَهْدِي بِكَ تَخَاصُمِ النَّاسِ

He^{-asws} said: 'What is my^{-asws} pact with you in disputing the people?'

فُلْتُ أَمَرَنِي هِشَامُ بْنُ الْحَكَمِ أَنْ أَسْأَلَكَ عَنْ ذَلِكَ

I said, 'Hisham Bin Al Hakam instructed me to ask you^{-asws} about that!'

فَقَالَ لِي الْكُفْرُ أَقْدَمُ وَهُوَ الْجُحُودُ قَالَ لِإِبْلِيسَ أَيْ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ.

He^{-asws} said to me: 'The Kufr is older, and it is the rejection. He^{-azwj} Said for Iblees^{-la}: **He refused and was arrogant, and he was from the unbelievers [2:34]**'²⁰⁶.

15- شي، تفسير العياشي عن عبيد بن زُرارة قال: سألت أبا عبد الله ع وَ مَنْ يَكْفُرُ بِالْإِيمَانِ فَقَدْ خِطَّ عَمَلُهُ قَالَ تَرَكَ الْعَمَلَ الَّذِي أَقَرَّ بِهِ مِنْ ذَلِكَ أَنْ يَتَرَكَ الصَّلَاةَ مِنْ غَيْرِ سَقَمٍ وَلَا شُغْلٍ

Tafseer Al Ayyashi – From Ubeyd Bin Zurara who said,

'I asked Abu Abdullah^{-asws}: **and the one who commits Kufr with the Eman his work would be confiscated, [5:5]**. He^{-asws} said: 'Neglecting the deed which he had acknowledged with from that, that he neglects the Salat from without having any sickness nor pre-occupation''.

قَالَ فُلْتُ لَهُ الْكِبَائِرُ أَكْبَرُ الذُّنُوبِ قَالَ فَقَالَ نَعَمْ

He (the narrator) said, 'I said to him^{-asws}, 'The major sins are mighty sins?' He^{-asws} said: 'Yes'.

فُلْتُ هِيَ أَكْبَرُ مِنْ تَرَكَ الصَّلَاةَ

²⁰⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 13

²⁰⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 14

I said, 'Are these mightier than neglecting the Salat?'

قَالَ إِذَا تَرَكَ الصَّلَاةَ تَرَكَاً لَيْسَ مِنْ أَمْرِهِ كَانَ دَاخِلاً فِي وَاحِدَةٍ مِنَ السَّبْعَةِ.

He^{-asws} said: 'When he neglects the Salat, his neglect not being from His^{-azwj} Command, he would be entering into one of the seven (major sins)'.²⁰⁷

16- شي، تفسير العياشي عَنْ أَبَانَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَذْنَى مَا يُخْرِجُ بِهِ الرَّجُلَ مِنَ الْإِسْلَامِ أَنْ يَرَى الرَّأْيَ بِخِلَافِ الْحَقِّ فَيُؤَيِّمَ عَلَيْهِ قَالَ وَ مَنْ يَكْفُرُ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ

Tafseer Al Ayyashi – from Aban Bin Abdul Rahman who said,

'I heard Abu Abdullah^{-asws} saying: 'The least due to which a man is expelled from Al Islam is that he views the view opposite to the truth, and he stays upon it. He^{-azwj} Said: **and the one who commits Kufr with the Eman his work would be confiscated, [5:5]**'.

و قَالَ الَّذِي يَكْفُرُ بِالْإِيمَانِ الَّذِي لَا يَعْمَلُ بِمَا أَمَرَ اللَّهُ بِهِ وَ لَا يَرْضَى بِهِ.

And he^{-asws} said: 'The one who commits Kufr with the Eman is the one who does not act with what Allah^{-azwj} has Commanded him with, nor is he satisfied with it'.²⁰⁸

17- شي، تفسير العياشي عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا فِي قَوْلِ اللَّهِ وَ مَنْ يَكْفُرُ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ قَالَ هُوَ تَرَكَ الْعَمَلَ حَتَّى يَدْعُهُ أَجْمَعُ

Tafseer Al Ayyashi – from Muhammad Bin Muslim,

'From one of the two (5th or 6th Imam^{-asws}) regarding Words of Allah^{-azwj}: **and the one who commits Kufr with the Eman his work would be confiscated, [5:5]**. He^{-asws} said: 'It is neglecting the deed until he leaves all'.

قَالَ مِنْهُ الَّذِي يَدَعُ الصَّلَاةَ مُتَعَمِّدًا لَا مِنْ شُغْلٍ وَ لَا مِنْ سُكْرِ يَغْنِي التَّوَمَّ.

He^{-asws} said: 'From it is the one leaves the Salat deliberately, neither from a pre-occupation nor from intoxication, meaning the sleep'.²⁰⁹

18- شي، تفسير العياشي عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ تَفْسِيرِ هَذِهِ الْآيَةِ وَ مَنْ يَكْفُرُ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ فَقَالَ يَعْنِي بِوَلَايَةِ عَلِيٍّ ع وَ هُوَ فِي الْأَخِيرَةِ مِنَ الْخَاسِرِينَ.

Tafseer Al Ayyashi – From Jabir,

²⁰⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 15

²⁰⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 16

²⁰⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 17

'Abu Ja'far^{-asws}, he (the narrator) said, 'I asked him^{-asws} about interpretation of this Verse: **and the one who commits Kufr with the Eman his work would be confiscated, [5:5]**. He^{-asws} said: 'It means the Wilayah of Ali^{-asws}, **and in the Hereafter he would be of the losers [5:5]**'.²¹⁰

19- شي، تفسير العياشي عن هارون بن خارجه قال: سألت أبا عبد الله ع عن قول الله و من يكفر بالإيمان فقد حبط عمله

Tafseer Al Ayyashi – From Haroun Bin Kharjah who said,

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj}: **and the one who commits Kufr with the Eman his work would be confiscated, [5:5]**'.

قال فقال من ذلك ما استئق فيه.

He (the narrator) said, 'He^{-asws} said: 'From that is regarding what he yearns for''.²¹¹

20- شي، تفسير العياشي عن زرارَةَ قال: كتبت إلى أبي عبد الله ع مع بعض أصحابنا فيما يروي الناس عن النبي عليه و آله السلام أنه من أشرك بالله فقد وجبت له النار و من لم يشرك بالله فقد وجبت له الجنة

Tafseer Al Ayyashi – From Zurara who said,

'I wrote to Abu Abdullah^{-asws} along with one of our companions regarding what the people were reporting from the Prophet^{-saww} as having said: 'The one who associates with Allah^{-azwj}, so the Fire is Obligated upon him, and the one who does not associate with Allah^{-azwj}, so the Paradise is Obligated upon him'.

قال أما من أشرك بالله فهذا الشريك البين و هو قول الله من يشرك بالله فقد حرم الله عليه الجنة

He^{-asws} said: 'But as for the one who associates with Allah^{-azwj}, so this is the manifest Polytheism, and these are the Words of Allah^{-azwj} **It is such that the one who associates with Allah, so Allah would Prohibited the Paradise unto him [5:72]**'.

و أما قوله من لم يشرك بالله فقد وجبت له الجنة قال أبو عبد الله ع هاهنا النظر هو من لم يعص الله.

And as for his^{-saww} words: 'The one who does not associate with Allah^{-azwj}, so the Paradise is Obligated upon him' – Abu Abdullah^{-asws} said: 'This is where consideration is required. It is the one who did not disobey Allah^{-azwj}'.²¹²

21- شي، تفسير العياشي عن زرارَةَ قال: سألت أبا جعفر ع عن قول الله و ما يؤمن أكثرهم بالله إلا و هم مشركون قال من ذلك قول الرجل لا و حياتك.

Tafseer Al Ayyashi – from Zurara who said,

²¹⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 18

²¹¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 19

²¹² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 20

'I asked Abu Ja'far^{-asws} about Words of Allah^{-azwj}: **And most of them do not believe in Allah except and they are associating [12:106]**. He^{-asws} said: 'From what is the word of a man, 'No, by your life!'"²¹³

22- شي، تفسير العياشي عن يعقوب بن شبيب قال: سألت أبا عبد الله ع و ما يؤمن أكثرهم بالله إلا و هم مشركون قال كانوا يقولون نطر بنوء كذا و بنوء كذا و منها أنهم كانوا يأتون الكهان فيصدفونهم فيما يقولون.

Tafseer Al Ayyashi – From Yaquob Bin Shueyb who said,

'I asked Abu Abdullah^{-asws}, he (the narrator) said, 'I asked Abu Abdullah^{-asws} (about): **And most of them do not believe in Allah except and they are associating [12:106]**. He^{-asws} said: 'They (believers in astrology) were saying, 'We have rain due to such and such star, and with such and such star', and from it they were coming to the soothsayer, and he would ratify them in what they were saying".²¹⁴

23- شي، تفسير العياشي عن محمد بن الفضل بن الرضا ع قال: شرك لا يبلغ به الكفر.

Tafseer Al Ayyashi – from Muhammad Bin Al Fuzeyl,

'From Al-Reza^{-asws} having said: 'Shirk not reaching the Kufr with it".²¹⁵

24- شي، تفسير العياشي عن زرارعة عن أبي جعفر ع قال: شرك طاعة قول الرجل لا و الله و فلان و لو لا الله و فلان و المعصية منه.

Tafseer Al Ayyashi – from Zurara,

'From Abu Ja'far^{-asws} having said: 'Shirk of obedience is the word of a man, 'No, by Allah^{-azwj} and so and so!' And had it not been for Allah^{-azwj} and so and so'; and the disobedience is from him".²¹⁶

25- شي، تفسير العياشي عن أبي بصير عن أبي إسحاق قال: هو قول الرجل لو لا الله و أنت ما صرف عني كذا و كذا و أشباه ذلك.

Tafseer Al Ayyashi – from Abu Baseer, from Abu Is'haq who said,

'It is the word of a man, 'And it not been for Allah^{-azwj} and you, such and such would not have been turned away from me', and the likes of that".²¹⁷

26- شي، تفسير العياشي عن زرارعة عن أبي جعفر ع قال: شرك طاعة و ليس بشرك عبادة و المعاصي التي يركبونها مما أوجب الله عليها النار شرك طاعة أطاعوا الشيطان و أشركوا بالله في طاعته و لم يكن بشرك عبادة فيعبدون مع الله غيره.

Tafseer Al Ayyasho – from Zurara,

²¹³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 21

²¹⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 22

²¹⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 23

²¹⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 24

²¹⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 25

‘From Abu Ja’far^{-asws} having said: ‘Shirk of obedience and it isn’t Shirk of worship, and the disobedience which they are committing is from what Allah^{-azwj} has Obligated the Fire upon it is Shirk of obedience. They obeyed Satan^{-la} and associated with Allah^{-azwj} in His^{-azwj} obedience, and it did not happen to be Shirk of worship. Thus they worshipped someone else along with Allah^{-azwj}’.²¹⁸

27- شي، تفسير العياشي عن مالك بن عطيبة عن أبي عبد الله في قوله و ما يؤمن أكثرهم بالله إلا و هم مشركون قال هو قول الرجل لو لا فلان لهلك و لو لا فلان لأصبت كذا و كذا و لو لا فلان لصاغ عيالي

Tafseer Al Ayyashi – from Malik Bin Atiyya,

‘From Abu Abdullah^{-asws} regarding His^{-azwj} Words: **And most of them do not believe in Allah except and they are associating [12:106]**. He^{-asws} said: ‘It is the word of a man, ‘Had it not been for so and so, I would have been destroyed’, and ‘Had it not been for such and such and had it not been for so and so, my dependants would have been lost’.

أ لا ترى أنه قد جعل لله شريكاً في ملكه يزوجه و يدفع عنه

Don’t you see that he has made an associate to be with Allah^{-azwj} in His^{-azwj} Domain, sustaining him and defending him?’

قال قلت فيقول لو لا أن الله من علي فلان لهلك

He (the narrator) said, ‘I said, ‘Can he be saying, ‘Had it not been for Allah^{-azwj} Conferring upon me with so and so, I would have been destroyed?’

قال نعم لا بأس بهذا.

He^{-asws} said: ‘Yes, there is no problem with this’.²¹⁹

28- شي، تفسير العياشي عن زُرارة و حمّان و محمد بن مسلم عن أبي جعفر و أبي عبد الله ع قالوا سألناهما فقالا شرك التعم.

Tafseer Al Ayyashi – From Zurara and Humran and Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws} and Abu Abdullah^{-asws}, they (narrators) said, ‘We asked them^{-asws} both. They^{-asws} said: ‘Shirk of bounties’.²²⁰

29- شي، تفسير العياشي عن زُرارة عن أبي جعفر ع قال شرك طاعة ليس شرك عبادة في المعاصي التي يرتكبون فهي شرك طاعة أطاعوا فيها الشيطان فأشركوا بالله في الطاعة غيره و ليس بإشراك عبادة أن يعبدوا غير الله.

Tafseer Al Ayyashi – From Zurara,

²¹⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 26

²¹⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 27

²²⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 28

'From Abu Ja'far^{-asws} having said: 'Shirk of obedience. It isn't Shirk of worship in the disobedience which they were committing. It is Shirk of the obedience. They obeyed the Satan^{-la} in it, thus they associated with Allah^{-azwj} in the obedience of someone else, and it isn't the association in the worship that they worshipped other than Allah^{-azwj}'.²²¹

30- تَفْسِيرُ النُّعْمَانِيِّ، بِإِسْنَادِ الْإِنِّي فِي كِتَابِ فَضْلِ الْقُرْآنِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: وَ أَمَّا الْكُفْرُ الْمَذْكُورُ فِي كِتَابِ اللَّهِ تَعَالَى فَخَمْسَةٌ وَجُوهٌ مِنْهَا كُفْرُ الْجُحُودِ وَ مِنْهَا كُفْرٌ فَقَطْ

Tafseer Al Numani – By the chain to come in the book 'Fazl Al Quran',

'From Amir Al-Momineen^{-asws} having said: 'As for the Kufr Mentioned in the Book of Allah^{-azwj} the Exalted, it is of five aspects. From it is Kufr of rejection, and from it is Kufr only.

وَ الْجُحُودُ يَنْقَسِمُ عَلَى وَجْهَيْنِ وَ مِنْهَا كُفْرُ التَّكْذِيبِ لِمَا أَمَرَ اللَّهُ تَعَالَى بِهِ وَ مِنْهَا كُفْرُ الْبِرَاءَةِ وَ مِنْهَا كُفْرُ النِّعَمِ

And the rejection can be divided upon two aspects, and from it is Kufr of neglect of what Allah^{-azwj} the Exalted has Commanded with, and from it is Kufr of disavowing, and from it is Kufr of the bounties.

فَأَمَّا كُفْرُ الْجُحُودِ فَأَخَذَ الْوَجْهَيْنِ مِنْهُ جُحُودُ الْوَحْدَانِيَّةِ وَ هُوَ قَوْلُ مَنْ يَقُولُ لَا رَبَّ وَ لَا جَنَّةَ وَ لَا نَارَ وَ لَا بَعْثَ وَ لَا نُشُورَ وَ هَؤُلَاءِ صِنْفٌ مِنَ الزَّانِدَةِ

As for the Kufr of rejection, one of the aspects from it is rejection of the Oneness, and it is the word of someone, 'There is neither any Lord^{-azwj}, nor Paradise nor Fire, nor Resurrection nor Publicising (of deeds)', and these are types of Atheists.

وَ صِنْفٌ مِنَ الدَّهْرِيَّةِ الَّذِينَ يَقُولُونَ مَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَ ذَلِكَ رَأْيِي وَضَعُوهُ لِأَنفُسِهِمْ اسْتَحْسَنُوهُ بَعِيرٌ حَجَّةٍ فَقَالَ اللَّهُ تَعَالَى إِنَّ هُمْ إِلَّا يَظُنُّونَ وَ قَالَ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ أَيُّ لَا يُؤْمِنُونَ بِتَوْحِيدِ اللَّهِ

And there is a type from the Eternalists, those who are saying, **and nothing destroys us except the time'. [45:24]**, and that is a view they have placed for themselves, liking it without any proof. So, Allah^{-azwj} the Exalted Said: **Surely, they are only guessing [45:24]**. And He^{-azwj} Said: **Surely those who are disbelieving, it is the same to them, whether you warn them or you do not warn them, they will not be believing [2:6]**, i.e., they are not believing in the Tawheed (Oneness) of Allah^{-azwj}.

وَ الْوَجْهُ الْآخَرُ مِنَ الْجُحُودِ هُوَ الْجُحُودُ مَعَ الْمَعْرِفَةِ بِحَقِيقَتِهِ قَالَ تَعَالَى وَ جَحَدُوا بِهَا وَ اسْتَيْقَفَتْهَا أَنْفُسُهُمْ ظُلُمًا وَ غُلُظًا وَ قَالَ سُبْحَانَهُ وَ كَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ أَيُّ جَحَدُوهُ بَعْدَ أَنْ عَرَفُوهُ

The other aspect from the rejection, it is the rejection with the recognition of its reality. The Exalted Said: **'And they rejected these (Signs) out of injustice and pride, [27:14]**. And the Glorious Said: **and they had been from before praying for victory over those who disbelieved – so when there came to them what they recognised, they disbelieved in it. Therefore, the**

²²¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 29

Curse of Allah is upon the unbelievers [2:89], i.e., they rejected him^{-saww} after having recognised him^{-saww}.

وَأَمَّا الْوَجْهَ الثَّالِثُ مِنَ الْكُفْرِ فَهُوَ كُفْرُ الرَّكْزِ لِمَا أَمَرَ اللَّهُ بِهِ وَهُوَ مِنَ الْمَعَاصِي قَالَ اللَّهُ سُبْحَانَهُ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تَخْرُجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَضْتُمْ وَأَنْتُمْ تَشْهَدُونَ إِلَى قَوْلِهِ أَ فَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَ تَكْفُرُونَ بِبَعْضٍ

As for the third aspect of the Kufr, it is Kufr of neglecting what Allah^{-azwj} has Commanded with, and it is from the disobedience. Allah^{-azwj} the Glorious Said: **And when We Took your Covenant: You will not be shedding your blood, nor will you be expelling your people out from their houses. Then you accepted and you were testifying. [2:84]** – up to His^{-azwj} Words: **Are you believing in part of the Book and disbelieving in a part (of it)? [2:85]**.

فَكَانُوا كُفَّارًا لِرَبِّكِهِمْ مَا أَمَرَ اللَّهُ تَعَالَى بِهِ فَتَسَبَّهْتُ إِلَى الْإِيمَانِ بِإِقْرَارِهِمْ بِالْإِسْنَةِ عَلَى الظَّاهِرِ دُونَ الْبَاطِنِ فَلَمْ يَنْفَعَهُمْ ذَلِكَ لِقَوْلِهِ تَعَالَى فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا إِلَى آخِرِ الْآيَةِ

Thus, they were Kafirs due to their neglecting what Allah^{-azwj} the Exalted had Commanded them with. He^{-azwj} Attributed them to the Eman due to their acknowledgement with their tongues upon the apparent besides the esoteric, so that will not benefit them due to Words of the Exalted: **So what is a Recompense of the one from you who does that except disgrace in the life of the world? [2:85]** – up to the end of the Verse.

وَأَمَّا الْوَجْهَ الرَّابِعُ مِنَ الْكُفْرِ فَهُوَ مَا حَكَاهُ تَعَالَى عَنْ قَوْلِ إِبْرَاهِيمَ عَ كَفَرْنَا بِكُمْ وَ بَدَا بَيْنَنَا وَ بَيْنَكُمْ الْعَدَاوَةُ وَ الْبُغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ فَقَوْلُهُ كَفَرْنَا بِكُمْ أَيْ تَبَرَّأْنَا مِنْكُمْ

And as for the fourth aspect of Kufr, it is what the Exalted has Narrated about words of Ibrahim^{-as}: **We deny you, and the enmity and the hatred has appeared between us and you (to remain) forever until you believe in Allah Alone [60:4]**. So his^{-as} words: **We deny you,, i.e., we disavow from you all.**

وَقَالَ سُبْحَانَهُ فِي قِصَّةِ إِبْلِيسَ وَ تَبَرَّيَ مِنْ أَوْلِيَائِهِ مِنَ الْإِنْسِ إِلَى يَوْمِ الْقِيَامَةِ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ أَيْ تَبَرَّأْتُ مِنْكُمْ

And the Glorious Said in the story of Iblees^{-la} and his^{-la} disavowing from his^{-la} friends from the humans up to the Day of Qiyamah: **I denied what you were associating from before. [14:22]** – i.e., I^{-la} disavow from you all.

وَقَوْلُهُ تَعَالَى إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا إِلَى قَوْلِهِ ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَ يَلْعَنُ بَعْضُكُمْ بَعْضًا الْآيَةِ

And Words of the Exalted: **And he said: 'But rather, you took to idols from besides Allah as a cordiality amongst you in the life of the world. Then, on the Day of Judgment, some of you would be denying others and would be cursing each other, [29:25]** – the Verse.

وَأَمَّا الْوَجْهَ الْخَامِسُ مِنَ الْكُفْرِ وَهُوَ كُفْرُ الرَّعْمِ قَالَ اللَّهُ تَعَالَى عَنْ قَوْلِ سُلَيْمَانَ عَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَ أَشْكُرُ أَمْ أَكْفُرُ الْآيَةِ

And as for the fifth aspect of Kufr, and it is Kufr of the bounties. Allah^{-azwj} the Exalted Said about the words of Suleyman^{-as}: **'This is from the Grace of my Lord to Try me whether I am grateful or ungrateful. [27:40]** – the Verse.

وَقَوْلُهُ عَزَّ وَ جَلَّ لَعْنُ شُكْرُكُمْ لَا يُبْدِنُكُمْ وَ لَعْنُ كُفْرُكُمْ إِنَّ عَذَابِي لَشَدِيدٌ وَقَالَ تَعَالَى فَادْكُرُونِي أذكُرْكُمْ وَ اشْكُرُوا لِي وَ لَا تَكْفُرُونِ

And Words of Mighty and Majestic: ***“If you are grateful, I would Increase it for you, and if you are ungrateful, then My Punishment is Severe” [14:7];*** and Said: ***Therefore remember Me, I will remember you, and be thankful to Me, and do not be disbelieving [2:152].***

فَأَمَّا مَا جَاءَ مِنْ ذِكْرِ الشِّرْكِ فِي كِتَابِ اللَّهِ تَعَالَى فَمِنْ أَرْبَعَةِ أَوْجُهٍ

As for what has come of the Mention of Shirk in the Book of Allah^{-azwj} the Exalted, is from four aspects: -

قَوْلُهُ تَعَالَى لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَ رَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَ مَاوَاهُ النَّارُ وَ مَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ فَهَذَا شِرْكُ الْقَوْلِ وَ الْوَصْفِ

Words of the Exalted: ***They have committed Kufr, those who are saying, ‘Allah, He is the Messiah son of Maryam’; and the Messiah said, ‘O Children of Israel! Worship Allah (Who is) my Lord and your Lord’. It is such that the one who associates with Allah, so Allah would Prohibited the Paradise unto him, and his abode would be the Fire, and there would not be (any) helpers for the unjust ones [5:72].*** So this is Shirk of the word and description.

وَ أَمَّا الْوَجْهُ الثَّانِي مِنَ الشِّرْكِ فَهُوَ شِرْكُ الْأَعْمَالِ قَالَ اللَّهُ تَعَالَى وَ مَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ وَقَوْلُهُ سُبْحَانَهُ اتَّخَذُوا أَخْبَارَهُمْ وَ رُغَبَاتَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ

And as for the second aspect of Shirk, it is Shirk of the actions. Allah^{-azwj} the Exalted Said: ***And most of them do not believe in Allah except and they are associating [12:106];*** and Word of the Glorious: ***They are taking their Rabbis and their Monks as lords besides Allah, [9:31].***

أَلَا إِنَّهُمْ لَمْ يَصُومُوا لَهُمْ وَ لَمْ يَصَلُّوا وَ لَكِنَّهُمْ أَمْرُوهُمْ وَ نَهَوْهُمْ فَأَطَاعُوهُمْ وَ قَدْ حَرَّمُوا عَلَيْهِمْ حَلَالًا وَ أَحَلُّوا لَهُمْ حَرَامًا فَعَبَدُوهُمْ مِنْ حَيْثُ لَا يَغْلَمُونَ فَهَذَا شِرْكُ الْأَعْمَالِ وَ الطَّاعَاتِ

Indeed! They did not fast for them, and did not pray Salat, but they (priests) instructed them and forbade them, so they (people) obeyed them, and they (priests) prohibited the Permissibles upon them and they permitted the Prohibitions to them. Thus, they worshipped them from whereby there were not knowing. So this is Shirk of the actions and the obedience.

وَ أَمَّا الْوَجْهُ الثَّالِثُ مِنَ الشِّرْكِ فَهُوَ شِرْكُ الرَّبِّ قَالَ اللَّهُ تَعَالَى وَ شَارِكُهُمْ فِي الْأُمُوالِ وَ الْأَوْلَادِ فَمَنْ أَطَاعَ نَاطِقًا فَقَدْ عَبَدَهُ فَإِنْ كَانَ النَّاطِقُ يَنْطِقُ عَنِ اللَّهِ تَعَالَى فَقَدْ عَبَدَ اللَّهَ وَ إِنْ كَانَ يَنْطِقُ عَنْ غَيْرِ اللَّهِ تَعَالَى فَقَدْ عَبَدَ غَيْرَ اللَّهِ

And as for the third aspect of Shirk, it is Shirk of the adultery. Allah^{-azwj} the Exalted Said: ***and participate in their wealth and their children [17:64].*** The one who obeys a speaker, so he has worshipped him. So, if the speaker was speaking on behalf of Allah^{-azwj} the Exalted, so he has worshipped Allah^{-azwj}, and if he was speaking on behalf of other than Allah^{-azwj} the Exalted, so he has worshipped other than Allah^{-azwj}.

وَأَمَّا الْوَجْهَ الرَّابِعُ مِنَ الشِّرْكِ فَهُوَ شِرْكُ الرِّيَاءِ قَالَ اللَّهُ تَعَالَى فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَ لَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا فَهَؤُلَاءِ صَامُوا وَ صَلَّوْا وَ اسْتَعْمَلُوا أَنْفُسَهُمْ بِأَعْمَالِ أَهْلِ الْخَيْرِ إِلَّا أَنَّهُمْ يُرِيدُونَ بِهِ رِئَاءَ النَّاسِ فَأَشْرَكُوا لِمَا أَتَوْهُ مِنَ الرِّيَاءِ

And as for the fourth aspect of Shirk, it is Shirk of showing off. Allah^{-azwj} the Exalted Said: ***So the one who wishes to meet his Lord, so let him do (the) righteous deed and he should not associate anyone with the worship of his Lord' [18:110].*** They fasted and prayed Salat and they occupied themselves with actions of the good people, except they intended showing off to the people by it. Thus, they associated when they did it for showing off.

فَهَذِهِ جُمْلَةُ وَجُوهِ الشِّرْكِ فِي كِتَابِ اللَّهِ تَعَالَى

So, this is a summary of aspects of Shirk in the Book of Allah^{-azwj} the Exalted.

وَأَمَّا مَا ذُكِرَ مِنَ الظُّلْمِ فِي كِتَابِهِ فَوُجُوهُ شَيْئٍ فَمِنْهَا مَا حَكَاهُ اللَّهُ تَعَالَى عَنْ قَوْلِ لُقْمَانَ لِابْنِهِ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

And as for what is Mentioned of the injustice in His^{-azwj} Book, its aspects are various. From these is what Allah^{-azwj} the Exalted Narrated about the words of Luqman^{-as} to his^{-as} son: ***'O my son! Do not associate with Allah, surely, the association is a gross injustice [31:13].***

وَمِنَ الظُّلْمِ مَظَالِمُ النَّاسِ فِيَمَا بَيْنَهُمْ مِنْ مُعَامَلَاتِ الدُّنْيَا وَ هُوَ [هِيَ] شَيْئٌ قَالَ اللَّهُ تَعَالَى وَ لَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَ الْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمْ الْيَوْمَ تُحْزَنُونَ عَذَابِ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ الْآيَةُ

And from the injustice, is injustices of the people regarding what is between them from the dealings of the world, and these are various. Allah^{-azwj} the Exalted Said: ***and if you could see the unjust one during the agonies of the death, and the Angels extending their hands: 'Bring out your souls! Today you will be Recompensed with the humiliating Punishment due to what you were saying [6:93].***

فَأَمَّا الرَّدُّ عَلَى مَنْ أَنْكَرَ زِيَادَةَ الْكُفْرِ فَمِنْ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي كِتَابِهِ إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ وَ قَوْلُهُ تَعَالَى وَ أَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمْ

As for the rebuttal upon the one denies increase of Kufr, from that are Words of Allah^{-azwj} Mighty and Majestic in His^{-azwj} Book: ***But rather, the postponement (of the Sacred months) increases in the Kufr, [9:37];*** and Words of the Exalted: ***And as for those in whose hearts is a disease, it increases uncleanness to their uncleanness, and they die while being Kafirs [9:125];*** and His^{-azwj} Words: ***Those who believe then commit Kufr, then believe, then commit Kufr, then increase in Kufr, [4:137]*** – the Verse, and other than that in the Book of Allah^{-azwj} 222

31- مَشْكَاهُ الْأَنْوَارِ، نَقْلًا مِنَ الْمَحَاسِنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ مَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ قَالَ يُطِيعُ الشَّيْطَانَ مِنْ حَيْثُ يُشْرِكُ.

(The book) 'Mishkat Al Anwaar' – Copying from Al Mahasin,

'From Abu Abdullah^{-asws} having said regarding Words of Allah^{-azwj} Blessed and Exalted: ***And most of them do not believe in Allah except and they are associating [12:106]***. He^{-asws} said: 'Obeying the Satan^{-la} from whereby they committed Shirk''.²²³

32- كِتَابُ الْإِمَامَةِ وَالتَّبَصُّرَةِ، عَنْ سَهْلِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الرَّيْبُ كُفْرٌ.

(The book) 'Kitab Al Imama Wa Al Tabsira' – from Sahl Bin Ahmad, from Muhammad Bin Muhammad Bin Al Ash'as,

'From Musa Bin Ismail son of Musa Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The suspicion is Kufr''.²²⁴

²²³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 31

²²⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 32

CHAPTER 99 – ORIGINS OF KUFR AND ITS PILLARS

1- كا، الكافي الحسين بن محمد عن أحمد بن إسحاق عن بكر بن محمد عن أبي بصير قال قال أبو عبد الله ع أصول الكفر ثلاثة الحِرْصُ و الإِسْتِكْبَارُ و الحَسَدُ

(The book) – Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Bkr Bin Muhammad, from Abu Baseer who said,

'From Abu Abdullah^{asws} said: 'The origins of Kufr are three – the greed, and the arrogance, and the envy.

فَأَمَّا الْحِرْصُ فَإِنَّ آدَمَ ع حِينَ تُهِىَ عَنِ الشَّجَرَةِ حَمَلَهُ الْحِرْصُ عَلَى أَنْ أَكَلَ مِنْهَا وَ أَمَّا الْإِسْتِكْبَارُ فَإِبْلِيسُ حِينَ أَمَرَ بِالسُّجُودِ لِآدَمَ اسْتَكْبَرَ وَ أَمَّا الْحَسَدُ فَأَبْنَا آدَمَ حَيْثُ قَتَلَ أَحَدَهُمَا صَاحِبَهُ.

As for the greed, Adam^{as} had been Prohibited from the tree (but) the greed carried him^{as} upon eating from it, and as for the arrogance, Iblees^{la} became arrogant when he^{la} was Commanded with the Sajdah to Adam^{as}, and as for the envy, two sons of Adam^{as}, when one of the killed his companion".²²⁵

2- كا، الكافي عن علي بن إبراهيم عن أبيه عن النوفلي عن السكوني عن أبي عبد الله ع قال قال رسول الله ص أَرْكَانُ الْكُفْرِ أَرْبَعَةُ الرِّبَا وَ الرِّهْبَةُ وَ السَّخَطُ وَ الْعُصْبُ.

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from his father, from Al Nowfaly, from Sakuny,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww}: 'The pillars of Kufr are four – the desire, and the fear, and the dissatisfaction, and the anger".²²⁶

3- كا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ نُوحٍ بْنِ شُعَيْبٍ عَنْ عَبْدِ اللَّهِ بْنِ دَهْقَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَوَّلَ مَا عُصِيَ اللَّهُ عَزَّ وَ جَلَّ بِهِ سِتُّ حُبِّ الدُّنْيَا وَ حُبِّ الرِّئَاسَةِ وَ حُبِّ الطَّعَامِ وَ حُبِّ النَّوْمِ وَ حُبِّ الرَّاحَةِ وَ حُبِّ التَّسَاءُلِ.

(The book) 'Al Kafi' – a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Nuh Bin shueyb, from Ubeydullah Al Dihqan, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww}: 'The first of what Allah^{azwj} Mighty and Majestic has been disobeyed with are six – love of the world, and love of the governance, and love of the good, and love of the sleep, and love of the comfort, and love of the women".²²⁷

4- كا، الكافي مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ رَجُلًا مِنْ خَنَعٍ جَاءَ إِلَى النَّبِيِّ ص فَقَالَ أَيُّ الْأَعْمَالِ أَبْغَضُ إِلَى اللَّهِ عَزَّ وَ جَلَّ

²²⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 99 H 1

²²⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 99 H 2

²²⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 99 H 3

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Talha Bin Zayd,

'From Abu Abdullah^{-asws} having said: 'A man from (tribe of) Khas'am came to the Prophet^{-saww}. He said, 'Which of the deed is most Hateful to Allah^{-azwj} Mighty and Majestic?'

فَقَالَ النَّبِيُّ ﷺ بِاللَّهِ

He^{-asws} said: 'The Shirk with Allah^{-azwj}'.

قَالَ ثُمَّ مَاذَا

He said, 'Then what?'

قَالَ فَطِيعَةُ الرَّحِمِ

He^{-asws} said: 'Cutting off the kinship'.

قَالَ ثُمَّ مَاذَا

He said, 'Then what?'

قَالَ الْأَمْرُ بِالْمُنْكَرِ وَالنَّهْيُ عَنِ الْمَعْرُوفِ.

He^{-asws} said: 'Instructing with the evil and forbidding from the act of kindness''.²²⁸

5- كا، الكافي علي بن إبراهيم عن أبيه عن ابن أبي عمير عن حسن بن عطية عن يزيد الصائغ قال: قلت لأبي عبد الله ع رجل على هذا الأمر إن حدث كذب وإن وعد أخلف وإن أئتمن خان ما منزلته

(The book) 'Al Kafi' – Ali Bin Ibrahim, from his father, from Ibn Abu Umeir, from Hassan Bin Atiya, from Yazeed Al Saig who said,

'I said to Abu Abdullah^{-asws}, 'I said to Abu Abdullah^{-asws}, 'A man being upon this matter (Wilayah), if he narrates, he lies, and if he promises he breaks, and if he is entrusted he betrays. What is his status?'

قَالَ هِيَ أَذْنُ الْمَنَازِلِ مِنَ الْكُفْرِ وَ لَيْسَ بِكَافِرٍ.

He^{-asws} said: 'It is the lowest status of Kufr, and it isn't Kufr''.²²⁹

6- كا، الكافي علي بن إبراهيم عن أبيه عن النوفلي عن السكوني عن أبي عبد الله ع قال قال رسول الله ص من علامة الشقاء جمود العين وقسوة القلب وشدة الحرص في طلب الدنيا والإصرار على الذنب.

²²⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 99 H 4

²²⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 99 H 5

(The book) 'Al Kafi' – Ali Bin Ibrahim – from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'From the signs of wretchedness are – still eyes, cruel heart, and intense greed in seeking the world, and persistence upon the sins''.²³⁰

7- كَأ، الكافي عَمَلِي بِنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيٍّ بِنِ أَسْبَاطٍ عَنْ دَاوُدَ بِنِ النُّعْمَانِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: خُطِبَ رَسُولُ اللَّهِ ص النَّاسَ فَقَالَ
أَلَا أُخِيرُكُمْ بِشِرَارِكُمْ

(The book) 'Al Kafi' – Ali Bin Ibrahim, from his father, from Ali Bin Asbat, from Dawood Bin Al Numan, from Abu Hamza,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} addressed the people. He said, 'Shall I^{-saww} inform you all of your evilest ones?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, 'Yes, O Rasool-Allah^{-saww}!'

فَقَالَ ص الَّذِي يَمْنَعُ رِفْدَهُ وَ يَضْرِبُ عَبْدَهُ وَ يَتَزَوَّدُ وَحْدَهُ

He^{-saww} said: 'The one who prevents his (financial) help, and beats his slave, and provides for himself'.

فَظَنُّوا أَنَّ اللَّهَ لَمْ يَخْلُقْ خَلْقًا هُوَ شَرٌّ مِنْ هَذَا

They thought that Allah^{-azwj} had not Created any creature who is eviler than this one.

ثُمَّ قَالَ أَلَا أُخِيرُكُمْ بِمَنْ هُوَ شَرٌّ مِنْ ذَلِكَ

Then he^{-saww} said: 'Shall I^{-saww} inform you all of the one who is eviler than that?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, 'Yes, O Rasool-Allah^{-saww}!'

قَالَ الَّذِي لَا يُرْجَى خَيْرُهُ وَ لَا يُؤْمَنُ شَرُّهُ

He^{-saww} said: 'The one whose goodness is not even hoped for, nor is his evil secured from'.

فَظَنُّوا أَنَّ اللَّهَ لَمْ يَخْلُقْ خَلْقًا هُوَ شَرٌّ مِنْ هَذَا

They thought that Allah^{-azwj} had not Created any creature who is eviler than this.

²³⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 99 H 6

ثُمَّ قَالَ أَلَا أُخْبِرُكُمْ بِمَنْ هُوَ شَرٌّ مِنْ ذَلِكَ

Then he^{-saww} said: 'Shall I^{-saww} inform you all with one who is eviler than this?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, 'Yes, O Rasool-Allah^{-saww}!'

قَالَ الْمُتَفَحِّشُ اللَّغَانُ الَّذِي إِذَا ذُكِرَ عِنْدَهُ الْمُؤْمِنُونَ لَعَنَهُمْ وَإِذَا ذُكِرُوا لَعَنُوهُ.

He^{-saww} said: 'The accursed immoral, the one who when the Momineen are mentioned in his presence, he curses them, and when they mention his, they curse him'.²³¹

8- كا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثٌ مَنْ كُنَّ فِيهِ كَانَ مُتَافِقًا وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ مَنْ إِذَا أُتُمِّنَ حَانَ وَإِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ

(The book) 'Al Kafi' – a number of our companions, from Sahl Bin Ziyad, from one of our companions, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Three, one who has these in him, would be hypocrite, and even if he were to fast, and pray Salat, and claims that he is a Muslim - one when entrusted he betrays, and when he narrates, he lies, and when he promises he breaks.

إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ فِي كِتَابِهِ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ وَ قَالَ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ وَ فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ اذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَ كَانَ رَسُولًا نَبِيًّا.

Allah^{-azwj} Mighty and Majestic Says in His^{-azwj} Book: **surely Allah does not Love the treacherous [8:58]; And the fifth, then the Curse of Allah would be upon him if he was from the liars [24:7];** and Words of Mighty and Majestic: **And mention Ismail in the Book. He was truthful of the promise, and he was a Rasool, a Prophet [19:54]**'.²³²

9- كا، الكافي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَلَا أُخْبِرُكُمْ بِأَبْعَدِكُمْ مِنِّي شَبَهًا

(The book) 'Al Kafi' – Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from one of his companions,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww}: 'Shall I^{-saww} inform with the remotest of you form me^{-saww} in resemblance?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

²³¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 99 H 7

²³² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 99 H 8

They said, 'Yes, O Rasool-Allah^{-saww}!'

قَالَ الْفَاحِشُ الْمُتَفَحِّشُ الْبِذِي الْبَخِيلُ الْمُحْتَالُ الْخُفُودُ الْحُسُودُ الْقَاسِي الْقَلْبُ الْبَعِيدُ مِنْ كُلِّ خَيْرٍ يُرْجَى غَيْرُ الْمَأْمُونِ مِنْ كُلِّ شَرٍّ يَنْتَقَى.

He^{-saww} said: 'The immoral, the scandalous, the foul-mouthed, the stingy, the rogue, the malicious, the envious, the hard of heart, the one remote from every hope of goodness, without any safety feared from every evil'.²³³

10- كا، الكافي الحسين بن محمد عن مَعْلَى بْنِ مُحَمَّدٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ أُسْبَاطٍ رَفَعَهُ إِلَى سَلْمَانَ قَالَ: إِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ هَلَكَ عَبْدٌ نَزَعَ مِنْهُ الْحَيَاءُ فَإِذَا نَزَعَ مِنْهُ الْحَيَاءُ لَمْ تَلْقَهُ إِلَّا خَائِبًا مَخُونًا فَإِنْ كَانَ خَائِبًا مَخُونًا نَزَعَ مِنْهُ الْأَمَانَةُ فَإِذَا نَزَعَ مِنْهُ الْأَمَانَةُ لَمْ تَلْقَهُ إِلَّا فَظًّا غَلِيظًا فَإِذَا كَانَ فَظًّا غَلِيظًا نَزَعَ مِنْهُ رِفْقَةُ الْإِيمَانِ فَإِذَا نَزَعَ مِنْهُ رِفْقَةُ الْإِيمَانِ لَمْ تَلْقَهُ إِلَّا شَيْطَانًا مَلْعُونًا.

(The book) 'Al Kafi' – Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Mansour Bin Al Abbas, from Ali Bin Asbat,

'Raising it to Salman^{-ra} having said, 'When Allah^{-azwj} Mighty and Majestic Wants destruction of a servant, He^{-azwj} Snatches the modesty from him. So when He^{-azwj} Snatches the modesty away from him, you will not meet him except as a treacherous betrayer. When he were to be a treacherous betrayer, He^{-azwj} Snatches the entrustment from him. When He^{-azwj} Snatches the entrustment from him, you will not meet him except as harshly rude. When He^{-azwj} he were to be harshly rude, the yoke of Eman is Snatched from him. When the yoke of Eman is Snatched from him, you will not meet him except as an accursed Satan^{-la''}.²³⁴

11- كا، الكافي علي بن إبراهيم عن أبيه عن ابن أبي عمير عن إبراهيم بن زياد الكرخي عن أبي عبد الله ع قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثُ مَلْعُونَاتٍ مَلْعُونٌ مَنْ فَعَلَهُنَّ الْمُتَعَوِّطُ فِي ظِلِّ النَّزَالِ وَالْمَانِعُ الْمَاءَ الْمُتَنَابِ وَالسَّادُّ الطَّرِيقَ الْمَقْرَبَةَ.

(The book) 'Al Kafi' – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Ziyad Al Karkhy,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Three are accursed (actions). Accursed is the one who does these – The defecator in the shade of an encampment (public place), and the preventer of the allocated water, and the blocker of the public road''.²³⁵

12- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ بْنِ كَرْحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثُ مَلْعُونَاتٍ مَنْ فَعَلَهُنَّ الْمُتَعَوِّطُ فِي ظِلِّ النَّزَالِ وَالْمَانِعُ لِلْمَاءِ الْمُتَنَابِ وَالسَّادُّ الطَّرِيقَ الْمَسْلُوكَ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibrahim Al Karkhy,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Accursed is the one who does this – The defecation in the shade of encampments (public places), and the prevention of the allocated water, and the blocking of the travelled road''.²³⁶

²³³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 99 H 9

²³⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 99 H 10

²³⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 99 H 11

²³⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 99 H 12

13- كَأ، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِثَابٍ عَنْ أَبِي حَمْزَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص أَلَا أُخْبِرُكُمْ بِشَرِّ رِجَالِكُمْ

(The book) 'Al Kafi' – a number of our companions, from Sahl Bin Ziyad and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ibn Riab, from Abu Hamza, from Jabir Bin Abdullah having said

'Shall I inform you all with evilest of your men?'

قُلْنَا بَلَى يَا رَسُولَ اللَّهِ

We said, 'Yes, O Rasool-Allah^{-saww}?'

قَالَ إِنَّ مِنْ شَرِّ رِجَالِكُمُ الْبُهَّاتُ الْجُرِّيَّةُ الْفَحَّاشُ الْأَكَلُ وَحَدُّهُ وَ الْمَانِعُ رَفْدُهُ وَ الصَّارِبُ عَبْدُهُ وَ الْمُلْجِئُ عِيَالُهُ إِلَى غَيْرِهِ.

'He^{-saww} said: 'From the evilest of your men is the slanderer, the audacious, the immoral, lone eater and the preventer of (financial) help, and the beater of his slave, and the one whose dependants have to seek shelter to others".²³⁷

14- كَأ، الكافي عِدَّةٌ مِنْ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُيَسَّرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص خَمْسَةٌ لَعَنَهُمْ وَ كُلُّ نَبِيٍّ مُجَابٍ الرَّائِدُ فِي كِتَابِ اللَّهِ وَ التَّارِكُ لِسُنَّتِي وَ الْمُكَذِّبُ بِقَدْرِ اللَّهِ وَ الْمُسْتَحِلُّ مِنْ عِزِّي مَا حَرَّمَ اللَّهُ وَ الْمُسْتَأْثِرُ بِالْقِيَّةِ الْمُسْتَحِلُّ لَهُ.

(The book) 'Al Kafi' – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muyassir, from his father,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Five, I^{-saww} am cursing, and so di every Prophet^{-saww} of Answered supplication – the increaser in the Book of Allah^{-azwj}, and the neglecter of my^{-saww} Sunnah, and the belier of Pre-determination of Allah^{-azwj}, and the legalised from my^{-saww} family what Allah^{-azwj} has Prohibited, and the misappropriation of the war booty, the legaliser of it".²³⁸

15- كَأ، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْبِمَايَ عَنْ عُمَرَ بْنِ أَدِينَةَ عَنْ أَبَانَ بْنِ أَبِي عِيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ الْهَلَالِي عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: بُنِيَ الْكُفْرُ عَلَى أَرْبَعِ دَعَائِمَ الْفُسْخِ وَ الْعُلُوِّ وَ السَّنَكِّ وَ الشُّبُهَةِ

(The book) 'Al Kafi' – from Ali, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al yamani, from Umad Bin Uzina, from Aban Bin Abu Ayyash, from Suleym Bin Qays Al Hilali,

'From Amir Al-Momineen^{-asws} having said: "The Kufr is built upon four pillars – the mischief, and the exaggeration, and the doubt, and the suspicion.

وَ الْفُسْخُ عَلَى أَرْبَعِ شُعَبٍ عَلَى الْجَفَاءِ وَ الْعَمَى وَ الْعَقْلَةِ وَ الْعُتُوِّ فَمَنْ جَفَا احْتَقَرَ الْحَقَّ وَ مَقَتَ الْفَقْهَاءَ وَ أَصَرَ عَلَى الْحِنْثِ الْعَظِيمِ

And the immorality is upon four branches – upon the disloyalty, and the blindness, and the heedlessness, and the insolence. So the one who was disloyal would consider the truth as

²³⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 99 H 13

²³⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 99 H 14

insignificant and would detest the understanding ones^{-asws} and insist upon committing the grievous sins.

وَمَنْ عَمِيَ نَسِيَ الذِّكْرَ وَاتَّبَعَ الظُّلَّ وَبَارَزَ خَالِفَهُ وَأَلَحَّ عَلَيْهِ الشَّيْطَانُ وَطَلَبَ الْمَغْفِرَةَ بِلا تَوْبَةٍ وَلا اسْتِغَاثَةٍ وَلا غَفْلَةٍ

And the one who is blind would forget the Zikr (of Allah^{-azwj}) and follow the conjectures and duel against his Creator, and the Satan^{-la} would urge upon him, and he would seek the Forgiveness without repenting, and he would neither be complacent nor be heedless.

وَمَنْ غَفَلَ جَنَى عَلَى نَفْسِهِ وَانْقَلَبَ عَلَى ظَهْرِهِ وَحَسِبَ عَيْهَ رُشْدًا وَغَرَّتْهُ الْأَمَانِيُّ وَأَخَذَتْهُ الْحُسْرَةُ وَالتَّدَامَةُ إِذَا قَضَى الْأَمْرَ وَانْكَشَفَ عَنْهُ الْعِطَاءُ وَبَدَا لَهُ مَا لَمْ يَكُنْ يَحْتَسِبُ

And the one who is heedless would perpetrate against himself and overturn upon his back and reckon that his straying is a guidance, and the wishful thinking deceives him, and the regret and remorse seizes him when the matter is accomplished and the covering is uncovered from him, and there appears to him what he had not reckoned with.

وَمَنْ عَتَا عَنْ أَمْرِ اللَّهِ شَكَّ وَ مَنْ شَكَّ تَعَالَى اللَّهُ عَلَيْهِ فَأَذَلَّهُ بِسُلْطَانِهِ وَصَغَّرَهُ بِجَلَالِهِ كَمَا اغْتَرَّ بِرَبِّهِ الْكَرِيمَ وَفَرَّطَ فِي أَمْرِهِ

And the one who is insolent about the Commands of Allah^{-azwj} would doubt, and the one who doubts, Allah^{-azwj} Overcomes upon him and Disgraces him with His^{-azwj} Authority, and Belittles him by His^{-azwj} Majesty just as he had deceived with his Benevolent Lord^{-azwj} and exceeded in His^{-azwj} Commands.

وَالْعُلُوُّ عَلَى أَرْبَعٍ شُعْبٍ عَلَى التَّعَمُّقِ بِالرَّأْيِ وَالتَّنَازُعِ فِيهِ وَ الزَّيْغِ وَ الشِّتَاقِ فَمَنْ تَعَمَّقَ لَمْ يُبْ إِلَى الْحَقِّ وَ لَمْ يَزِدْ إِلَّا غَرَقًا فِي الْعَمَرَاتِ وَ لَمْ تَنْحَسِرْ عَنْهُ فِتْنَةٌ إِلَّا غَشِيَتْهُ أُخْرَى وَ انْخَرَقَ دِينُهُ فَهُوَ يَهْوِي فِي أَمْرِ مَرِيحٍ

And the exaggeration is upon four branches – upon the diving into the opinions, and the disputing in it, and the aberrations and the discord. The one who dives (into the opinions) would not be reprimanded to the Truth and would not increase except in drowning in the immersions, and a strife would not recede from him except that another one would overwhelm him, and his religion would be punctured (demolished), so he would tumble into a confusing affair.

وَمَنْ نَازَعَ فِي الرَّأْيِ وَ خَاصَمَ شَهْرَ بِالْعَتْلِ مِنْ طُولِ اللَّجَاجِ وَ مَنْ زَاغَ قَبَحَتْ عِنْدَهُ الْحَسَنَةُ

And the one who disputes regarding the opinions and quarrels, would be exposed by the absurdities from the prolonged obstinacy. The one who is disloyal, the good deeds would seem terrible to him, and the evil deeds would appear good to him.

وَ حَسُنَتْ عِنْدَهُ السَّيِّئَةُ وَ مَنْ شَاقَّ اغْوَرَّتْ عَلَيْهِ طُرْفُهُ وَ اغْتَرَضَ عَلَيْهِ أَمْرُهُ فَضَاقَ مَخْرَجُهُ إِذَا لَمْ يَتَّبِعْ سَبِيلَ الْمُؤْمِنِينَ

And the one who is troublesome, his ways would be dead-ended, and his affairs would be protested upon him. Thus, his exit would be constricted upon him when he does not follow the way of the Momineen’.

وَالشُّكُّ عَلَى أَرْبَعِ شُعَبٍ عَلَى الْمِرْيَةِ وَالْهُوَى وَالتَّرَدُّدِ وَالْإِسْتِسْلَامِ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَى

And the doubt is upon four branches – upon the suspicion, and the whims, and the hesitation, and the submission, and these are the Words of Allah^{-azwj} Mighty and Majestic **Which of your Lord's benefits will you then be suspicious about? [53:55].**

وَفِي رِوَايَةٍ أُخْرَى عَلَى الْمِرْيَةِ وَالْهُوَلِ مِنَ الْحَقِّ وَالتَّرَدُّدِ وَالْإِسْتِسْلَامِ لِلْجَهْلِ وَأَهْلِهِ

And in another report, ‘(The doubt) is upon the suspicions, and the awe from the Truth, and the hesitation, and the submission to the ignorance and its people’.

فَمَنْ هَالَهُ مَا بَيْنَ يَدَيْهِ نَكَصَ عَلَى عَقَبَيْهِ وَ مَنْ امْتَرَى فِي الدِّينِ تَرَدَّدَ فِي الرَّيْبِ وَ سَبَقَهُ الْأَوَّلُونَ مِنَ الْمُؤْمِنِينَ وَ أَدْرَكَهُ الْآخِرُونَ وَ وَطَقَتْهُ سَنَابِكُ الشَّيْطَانِ وَ مَنْ اسْتَسْلَمَ لِهَلَاكِ الدُّنْيَا وَ الْآخِرَةِ هَلَكَ فِيمَا بَيْنَهُمَا وَ مَنْ نَجَا مِنْ ذَلِكَ فَصَلَ الْيَقِينَ وَ لَمْ يَخْلُقِ اللَّهُ خَلْقًا أَقْلًا مِنَ الْيَقِينَ

So the one who is terrified of what is in front of him would turn back upon his heels, and the one who suspects in the Religion would hesitate in the doubts, and the former ones from the Momineen would precede him and the later ones would catch up with him, and he would be trampled under the hooves of the Satans^{-la}; and the one who submits to the destruction of the world and the Hereafter would be destroyed in what is between the two, and the one who is saved from that is by the merit of the conviction. And Allah^{-azwj} did not Create anything more scarcely than the conviction.

وَ الشُّبُهَةُ عَلَى أَرْبَعِ شُعَبٍ إِعْجَابٍ بِالرَّيَّةِ وَ تَسْوِيلِ النَّفْسِ وَ تَأْوِيلِ الْعُوجِ وَ لَبْسِ الْحَقِّ بِالْبَاطِلِ وَ ذَلِكَ بِأَنَّ الرِّيَّةَ تَصْدِفُ عَنِ الْبَيِّنَةِ وَ أَنَّ تَسْوِيلَ النَّفْسِ تُفْجِمُ عَلَى الشَّهْوَةِ وَ أَنَّ الْعُوجَ يَمِيلُ بِصَاحِبِهِ مَيْلًا عَظِيمًا وَ أَنَّ اللَّبْسَ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ

And the confusion is upon four branches – being astounded by the adornments, and the temptations of the self, and the interpretation of the crookedness, and the clothing the truth with the falsehood, and that is because the adornments block from the evidence, and that the temptations of the self, hurl you upon the lustful desires, and that the crookedness inclines its owner with a grievous inclination, and that the clothing (the truth with the falsehood) is the darkness, part of it on top of part.

فَذَلِكَ الْكُفْرُ وَ دَعَائِمُهُ وَ شُعْبُهُ

So that is the Kufr and its pillars and its branches’.

وَ قَالَ وَ الْيَقَاقُ عَلَى أَرْبَعِ دَعَائِمٍ عَلَى الْهُوَى وَ الْهُوَيْنَا وَ الْخَفِيزَةِ وَ الطَّمَعِ

And he^{-asws} said: ‘And the hypocrisy is upon four pillars – upon the whims, and the leisureliness, and the grudges, and the greed.

فَالْهُوَى عَلَى أَرْبَعِ شُعَبٍ عَلَى الْبَغْيِ وَ الْعُدْوَانِ وَ الشَّهْوَةِ وَ الطَّمَعِ فَمَنْ بَغَى كَثُرَتْ عَوَائِلُهُ وَ تَحُلَّى مِنْهُ وَ نُصِرَ عَلَيْهِ وَ مَنْ اعْتَدَى لَمْ يُؤْمِنْ بِوَائِقِهِ وَ لَمْ يَسْلَمْ قَلْبُهُ وَ لَمْ يَمْلِكْ نَفْسَهُ عَنِ الشَّهَوَاتِ وَ مَنْ لَمْ يَغْدِلْ نَفْسَهُ فِي الشَّهَوَاتِ خَاضَ فِي الْحَبِثَاتِ وَ مَنْ طَعَى ظِلَّ عَلَى الْعَمَلِ بِلا حُجَّةٍ

The whims are upon four branches – upon the rebellion, and the animosity, and the lustful desires, and the tyranny. So the one who rebels, is change of circumstances would be frequent and he would be isolated from, and would have restrictions upon him; and the one who transgresses would not be secure from his harmful consequences, and his heart would not be tranquil, and he would not be in control of himself from the lustful desires; and the one who does not rebukes his own self regarding the lustful desires would dive into the evil deeds; and the one who is arrogant would stray upon deliberation without a proof.

وَالْهُوْنَا عَلَى أَرْبَعِ شُعَبٍ عَلَى الْغَرَّةِ وَالْأَمَلِ وَالْهَيْبَةِ وَالْمُطَاطَلَةِ وَذَلِكَ لِأَنَّ الْهَيْبَةَ تَرُدُّ عَنِ الْحَقِّ وَالْمُطَاطَلَةُ تُفْرِطُ فِي الْعَمَلِ حَتَّى يَتَقَدَّمَ عَلَيْهِ الْأَجَلُ وَ لَوْ لَا الْأَمَلُ عَلِمَ الْإِنْسَانُ حَسَبَ مَا هُوَ فِيهِ وَ لَوْ عَلِمَ حَسَبَ مَا هُوَ فِيهِ مَاتَ لَحَقَاتًا مِنَ الْهَوْلِ وَالْوَجَلِ وَالْغَرَّةُ تَقْصُرُ بِالْمَرْءِ عَنِ الْعَمَلِ

And the leisureliness is upon four branches – upon the inattention, and the expectations, and the awe, and the procrastination, and that is because the awe repels from the truth, and the procrastination (leads to) carelessness in the deed until the deadline comes up upon him, and had it not been for the expectation the human being would know the reckoning of what he is in, and if he were to know the reckoning of what he is in, he would die fearing from the horrors and the apprehension; and the inattentiveness cuts short the man from the deeds.

وَالْحَفِظَةُ عَلَى أَرْبَعِ شُعَبٍ عَلَى الْكِبَرِ وَالْفَخْرِ وَالْحَمِيَّةِ وَالْعَصِيْبَةِ فَمَنْ اسْتَكْبَرَ أَذْبَرَ عَنِ الْحَقِّ وَ مَنْ فَخَرَ فَجَرَ وَ مَنْ حَمِيَ أَصَرَ عَلَى الذُّنُوبِ وَ مَنْ أَخَذَتْهُ الْعَصِيْبَةُ جَارَ فَبَسَّ الْأَمْرَ أَمْرَ بَيْنِ إِذْيَارٍ وَ مُجُورٍ وَ إِصْرَارٍ وَ جَوْرِ عَلَى الصِّرَاطِ

And the grudges are upon four branches – upon the arrogance, and the pride, and the egoism, and the prejudice. The one who is arrogant would turn back from the truth, and the one who is proud would be immoral, and the one who is egoistic would persist upon the sins, and the one who is seized by the prejudice would be tyrannous. The evillest of the matters is a matter between the turning back, and the immorality, and the persistence and the tyranny upon the path.

وَالطَّمَعُ عَلَى أَرْبَعِ شُعَبٍ الْفَرْحِ وَالْمَرْحِ وَاللَّجَاجَةِ وَ التَّكَاثُرِ فَالْفَرْحُ مَكْرُوهٌ عِنْدَ اللَّهِ وَ الْمَرْحُ خِيَلَاءٌ وَ اللَّجَاجَةُ بَلَاءٌ لِمَنْ اضْطَرَّتْهُ إِلَى حَمْلِ الْأَثَامِ وَ التَّكَاثُرُ هَوًى وَ لَعِبٌ وَ شُغْلٌ وَ اسْتِبْدَالُ الَّذِي هُوَ أَذْنَى بِالَّذِي هُوَ خَيْرٌ

And the greed is upon four branches – the jubilation, and the hilarity, and the obstinacy and the abundance. The jubilation is Disliked in the Presence of Allah^{-azwj}, and the hilarity is haughtiness, and the obstinacy is an affliction for the one who is desperate to carry upon the sins, and the abundance is sport, and play, and pre-occupation, and the changing for that which is lowly by that which is good.

فَذَلِكَ التَّفَاقُ وَ دَعَائِمُهُ وَ شُعْبُهُ

So that is the hypocrisy and its pillars and its branches.

وَاللَّهُ قَاهِرٌ فَوْقَ عِبَادِهِ تَعَالَى ذِكْرُهُ وَ جَلَّ وَجْهُهُ وَ أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَ انْبَسَطَتْ يَدَاهُ وَ وَسِعَتْ كُلَّ شَيْءٍ رَحْمَتُهُ فَظَهَرَ أَمْرُهُ وَ أَشْرَقَ نُورُهُ وَ فَاضَتْ بَرَكَتُهُ وَ اسْتَضَاءَتْ حِكْمَتُهُ وَ هَيَمَنَ كِتَابُهُ وَ فَلَجَتْ حُجَّتُهُ وَ خَلَصَ دِينُهُ وَ اسْتَظْهَرَ سُلْطَانُهُ وَ حَقَّتْ كَلِمَتُهُ وَ أَقْسَطَتْ مَوَازِينُهُ وَ بَلَّغَتْ رُسُلُهُ

And Allah^{-azwj} is Compelling upon His^{-azwj} servants, Exalted is His^{-azwj} Mention and Majestic is His^{-azwj} Face, and good is everything which He^{-azwj} Created, and His^{-azwj} Hand is Extensive, and

His^{-azwj} Mercy Covers everything, and His^{-azwj} Command is Manifest, and His^{-azwj} Light is bright, and His^{-azwj} Blessing is over-flowing, and His^{-azwj} Wisdom is Illuminating, and His^{-azwj} Book is Absolute, and His^{-azwj} Argument is overwhelming, and His^{-azwj} Religion is pure, and His^{-azwj} Authority is overpowering, and His^{-azwj} Word is justified, and His Scale is equitable, and His^{-azwj} Rasools^{-as} delivered (the Message).

فَجَعَلَ السَّيِّئَةَ ذَنْبًا وَالدَّنْبَ فِتْنَةً وَ الْفِتْنَةَ دَسَاسًا وَ جَعَلَ الْحُسْنَى عُنًى وَ الْعُنًى تَوْبَةً وَ التَّوْبَةَ طَهُورًا فَمَنْ تَابَ اهْتَدَى وَ مَنْ افْتَتِنَ غَوَى مَا لَمْ يَتُبْ إِلَى اللَّهِ وَ يَعْرِفْ بِذَنْبِهِ وَ لَا يَهْلِكْ عَلَى اللَّهِ إِلَّا هَالِكٌ

He^{-azwj} Made the evil deed to be a sin, and the sin to be a strife, and the strife to be an impurity, and Made the good deed to be a threshold, and the threshold to be the repentance, a purification. So the one who repents would be Guided, and the one who indulges in strife would stray for as long as he does not repent to Allah^{-azwj} and acknowledges his sins, and there is no destruction upon Allah^{-azwj} (it is) only upon whom Allah^{-azwj} Destroys.

اللَّهُ اللَّهُ فَمَا أَوْسَعَ مَا لَدَيْهِ مِنَ التَّوْبَةِ وَ الرَّحْمَةِ وَ الْبُشْرَى وَ الْحِلْمِ الْعَظِيمِ وَ مَا أَنْكَلَ مَا عِنْدَهُ مِنَ الْأَنْكَالِ وَ الْجَحِيمِ وَ الْبَطْشِ الشَّدِيدِ فَمَنْ ظَفَرَ بِطَاعَتِهِ اجْتَلَبَ كَرَامَتَهُ وَ مَنْ دَخَلَ فِي مَعْصِيَتِهِ ذَاقَ وَبَالَ نِقْمَتِهِ وَ عَمَّا قَلِيلٍ لِيُصْبِحُنَّ نَادِمِينَ.

Allah^{-azwj}! Allah^{-azwj}! So how vast is His^{-azwj} Acceptance of the repentance, and the Mercy, and the Glad Tidings, and the Great Forbearance, and how torturous is what is in His^{-azwj} Presence from the tortures, and the blazing Fire, and the intense assaults. So the one who is victorious by His^{-azwj} obedience would attract His^{-azwj} Benevolence, and the one who indulges in His^{-azwj} disobedience would taste the results of His^{-azwj} Retribution, and after a little while he would be remorseful²³⁹.

16- ل، الخصال لي، الأماالي للصدوق عن ابن الوليد عن الصغار عن ابن معروف عن بكر بن محمد الأزدي عن أبي بصير قال قال أبو عبد الله ع أصول الكفر ثلاثة الحِرْصُ وَ الْاِسْتِكْبَارُ وَ الْحَسَدُ

(The book) 'Al Khisaal', (and) 'Al Amaali' of Al Sadouq – from Ibn Al Waleed, from Al Saffar, from Ibn marouf, from Bakr Bin Muhammad Al Azdy, from Abu Baseer who said,

'Abu Abdullah^{-asws} said: 'The origins of Kufr are three – the greed, and the arrogance, and the envy.

فَأَمَّا الْحِرْصُ فَإِنَّ آدَمَ عَ حِينَ هُجِيَ عَنِ الشَّجَرَةِ حَمَلَهُ الْحِرْصُ عَلَى أَنْ أَكَلَ مِنْهَا وَ أَمَّا الْاِسْتِكْبَارُ فَإِبْلِيسُ حِينَ أُمِرَ بِالسُّجُودِ لِآدَمَ اسْتَكْبَرَ وَ أَمَّا الْحَسَدُ فَأَبْنَا آدَمَ حِينَ قَتَلَ أَخَاهُمَا صَاحِبَهُ حَسَدًا.

As for the greed, Adam^{-as} had been Prohibited from the tree (but) the greed carried him^{-as} upon eating from it; and as for the arrogance, Iblees^{-la} became arrogance when he^{-la} was Commanded with the Sajdah to Adam^{-as}; and as for the envy, the two sons of Adam^{-as}, when one of them killed his companion out of envy²⁴⁰.

²³⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 99 H 15

²⁴⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 99 H 16

17- لي، الأماالي للصدوق عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع عَنِ النَّبِيِّ ص قَالَ: أَرْكَانُ الْكُفْرِ أَرْبَعَةُ الرَّغْبَةُ وَ الرَّهْبَةُ وَ السَّخَطُ وَ الْغَضَبُ.

(The book) 'Al Amaali' of Al Sadouq – from Ali, from his father, from Al Nowfaly, from Al Sakuni,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: 'The pillars of Kufr are four – the desire, and the fear, and the dissatisfaction, and the anger''^{.241}

18- ل، الخصال في ما أوصى به النبي ص علياً ع يا علي كُفِّرَ بِاللَّهِ الْعَظِيمِ مِنْ هَذِهِ الْأُمَّةِ عَشْرَةُ الْفَنَاتِ وَ السَّاحِرُ وَ الدَّيُّوْتُ وَ نَاكِحُ الْمَرْأَةِ حَرَاماً فِي دُبُرِهَا وَ نَاكِحُ الْبَيْمَةِ وَ مَنْ نَكَحَ ذَاتَ نَحْرٍ مِنْهُ وَ السَّاعِي فِي الْفِتْنَةِ وَ بَائِعُ السِّلَاحِ مِنْ أَهْلِ الْحَرْبِ وَ مَانِعُ الزَّكَاةِ وَ مَنْ وَجَدَ سَعَةً فَمَاتَ وَ لَمْ يَخُجْ.

(The book) 'Al Khisaal' –

'Among what the Prophet^{-saww} bequeathed to Ali^{-asws} with: 'O Ali^{-asws}! Ten from this community shall commit Kufr – the slanderer, and the sorcerer, and the cuckold, and the having sex with a woman Prohibitively from her behind, and one having sex with an animal, and one having sex with a sanctimonious woman, and the one striving in the Fitna, and the seller of weapons from the people of war, and a preventer of Zakat, and one who finds capability and he dies, and he had not performed Hajj''^{.242}

19- ل، الخصال عَنْ أَبِيهِ عَنْ سَعْدٍ عَنْ ابْنِ أَبِي الْخَطَّابِ وَ أَحْمَدَ بْنِ الْحَسَنِ بْنِ فَصَّالٍ مَعَا عَنْ ابْنِ أَسْبَاطٍ عَنِ الْحَسَنِ بْنِ زَيْدٍ عَنْ مُحَمَّدٍ بْنِ سَالِمٍ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ ثُبَّاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْكُفْرُ عَلَى أَرْبَعِ دَعَائِمٍ عَلَى الْفُسْخِ وَ الْعُتُوِّ وَ الشَّكِّ وَ الشُّبْهَةِ

(The book) 'Al Khisaal' – from his father, from Sa'ad, from Ibn Abu Al Khattab and Ahmad Bin Al Hasan Bin Fazzal, both together from Ibn Asbat, from Al-Hassan Bin Yazeed, from Muhammad Bin Salim, from Ibn Tareyf, from Ibn Nubata who said,

'Amir Al-Momineen^{-asws} said: 'The Kufr is upon four pillars – upon the mischief, and the insolence, and the doubt, and the suspicion.

وَ الْفُسْخُ عَلَى أَرْبَعِ شُعَبٍ عَلَى الْجَفَاءِ وَ الْعَمَى وَ الْعُقْلَةِ وَ الْعُتُوِّ فَمَنْ جَفَا حَقَّ الْحَقِّ وَ مَقَّتْ الْفُقَهَاءَ وَ أَصَرَ عَلَى الْحِنْثِ الْعَظِيمِ

And the mischief is based upon four branches – upon the disloyalty, and the blindness, and the heedlessness, and the insolence. So the one who is disloyal would belittle the truth, and hates the jurists, and persist upon the mighty crimes.

وَ مَنْ عَمِيَ نَسِيَ الذِّكْرَ وَ اتَّبَعَ الظَّنَّ وَ أَلَحَّ عَلَيْهِ الشَّيْطَانُ

And the one blinded will forget the Zikr and follow the conjecture and the Satan^{-la} will Insist upon him.

وَ مَنْ عَمِيَ نَسِيَ الذِّكْرَ وَ اتَّبَعَ الظَّنَّ وَ أَلَحَّ عَلَيْهِ الشَّيْطَانُ وَ مَنْ عَقَلَ غَرَّتْهُ الْأُمَانِي وَ أَخَذَتْهُ الْحَسْرَةُ إِذَا انْكَشَفَ الْغِطَاءُ وَ بَدَا لَهُ مِنَ اللَّهِ مَا لَمْ يَكُنْ يَحْتَسِبُ

²⁴¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 99 H 17

²⁴² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 99 H 18

And the one heedless, the wishes will deceive him and the regret will seize him when the covering is removed, and there will appear from him, from Allah^{-azwj}, what he had not anticipated.

وَمَنْ عَتَا عَنْ أَمْرِ اللَّهِ تَعَالَى اللَّهُ عَلَيْهِ ثُمَّ أَذَلَّهُ بِسُلْطَانِهِ وَصَعَّرَهُ لِجَلَالِهِ كَمَا فَرَطَ فِي جَنْبِهِ وَ عَتَا عَنْ أَمْرِ رَبِّهِ الْكَرِيمِ

And the one insolent about a Command of Allah^{-azwj} the Exalted upon him, then he will be humiliated by His^{-azwj} Authority and Belittled to His^{-azwj} Majesty lie what he had neglected regarding His^{-azwj} Side and had been insolent from a Command of his Benevolent Lord^{-azwj}.

وَالْعُتُو عَلَى أَرْبَعِ شُعَبٍ عَلَى التَّعَمُّقِ وَ التَّنَازُعِ وَ الزَّيْغِ وَ التَّيَقَاقِ فَمَنْ تَعَمَّقَ لَمْ يُبْ إِلَى الْحَقِّ وَ لَمْ يَزِدْ إِلَّا عَرَفًا فِي الْعَمَرَاتِ فَلَمْ تَحْتَسِبْ عَنْهُ فِتْنَةً إِلَّا عَشِيَّتُهُ أُخْرَى وَ اخْرَقَ دِينَهُ فَهُوَ يَهِيمُ فِي أَمْرِ مَرِيحٍ

And the insolence is upon four branches – upon the profundity, and the dispute, and the perversion, and the wretchedness. The one in profundity will not be penitent to the truth and will not be increased except in drowning in the depths, so no Fitna will be withheld from him except another will overwhelm him and puncture his religion. So he wanders around in a confusing matter.

وَمَنْ نَارَعَ وَ خَاصَمَ قَطَعَ بَيْنَهُمُ الْقَسْلُ وَ ذَاقَ وَبَالَ أَمْرِهِ وَ سَاءَتْ عِنْدَهُ الْحَسَنَةُ وَ حَسُنَتْ عِنْدَهُ السَّيِّئَةُ وَ مَنْ سَاءَتْ عَلَيْهِ الْحَسَنَةُ اعْتَوَزَتْ عَلَيْهِ طُفُوهُ وَ اعْتَزَضَ عَلَيْهِ أَمْرُهُ وَ ضَاقَ عَلَيْهِ خُرْجُهُ وَ خَرِيٌّ أَنْ يَرْجِعَ مِنْ دِينِهِ وَ يَتَّبِعَ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ

And the one who contends and disputes, the failure will be cut between them, and that is a scour of his affair, and the good deed will be evil in his view, and the evil deed will be good deed in his view, and the one upon whom the good deed is an evil deed, his ways will be troublesome upon him and his affairs will be objectionable to him, and his outlets will be narrowed upon him, and it will lead him to retract from his religion and follow other than the way of the Momineen.

وَ الشُّكُّ عَلَى أَرْبَعِ شُعَبٍ عَلَى الْهَوْلِ وَ الزَّيْبِ وَ التَّرَدُّدِ وَ الْإِسْتِسْلَامِ فَبِأَيِّ آلَاءِ رَبِّكَ يَتَمَارَى الْمُتَمَارُونَ

And the doubt is upon four branches – upon the fear, and the uncertainty, and the hesitation, and the submission, so which Favour of your Lord^{-azwj} will the quarrelling ones quarrel about?

فَمَنْ هَالَهُ مَا بَيْنَ يَدَيْهِ نَكَصَ عَلَى عَقَبِيَّتِهِ وَ مَنْ تَرَدَّدَ فِي الرَّيْبِ سَبَقَهُ الْأُولُونَ وَ أَذْرَكَهُ الْآخِرُونَ وَ قَطَعَتْهُ سَنَابِكُ الشَّيَاطِينِ

So the one who fears of what is in front of him will turn back upon his heels, and the one who hesitates in the uncertainties, the former ones will precede him and the latter ones will catch upon with him, and the hooves of Satan^{-la} will cut him.

وَ مَنْ اسْتَسْلَمَ لِهَلَكَةِ الدُّنْيَا وَ الْآخِرَةِ هَلَكَ فِيمَا بَيْنَهُمَا وَ مَنْ نَجَا فَبِالْيَقِينِ

And the one who submits to the destruction of the world and the Hereafter will be destroyed in what is between the two, and the one attaining salvation, it would be wit the certainty.

وَالشُّبْهَةُ عَلَى أَرْبَعِ شُعَبٍ عَلَى الْإِعْجَابِ بِالزَّيْنَةِ وَتَسْوِيلِ النَّفْسِ وَتَأْوِيلِ الْعُوجِ وَتَلْيِيسِ الْحَقِّ بِالْبَاطِلِ ذَلِكَ بِأَنَّ الزَّيْنَةَ تَزِيدُ عَلَى الشُّبْهَةِ وَأَنَّ تَسْوِيلَ النَّفْسِ يُفَحِّمُ عَلَى الشَّهْوَةِ وَأَنَّ الْعُوجَ يَمِيلُ مَيْلًا عَظِيمًا وَأَنَّ التَّلْيِيسَ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ

The suspicion is based upon four branches – upon the fascination with the adornments, and beguiling himself, and the crooked interpretation, and distorting the truth with the falsehood. That is because the adornment increases upon the suspicion, and the self-indulgence leads to the lustful desires, and the crookedness inclines the mighty inclination, and the distortions are a darkness(es) upon each other.

فَذَلِكَ الْكُفْرُ وَدَعَائِمُهُ وَشُعْبُهُ

So that is the Kufr and its pillars and its branches”.²⁴³

20- سر، السرائر عن ابن محبوب عن أبي أيوب عن محمد بن مسلم قال سمعت أبا جعفر ع يقول لا دين لمن دان بطاعة من يعصي الله ولا دين لمن دان بفرية باطل على الله ولا دين لمن دان بخمود شيء من آيات الله.

(The book) ‘Al Saraair’ – from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Muslim who said,

‘I heard Abu Ja’far^{-asws} saying: ‘There is no religion for the one who makes it a religion with obedience of the one who disobeys Allah^{-azwj}, and there is no religion for the one who makes it a religion by fabricating falsehood upon Allah^{-azwj}, and there is no religion for the one making it a religion by rejecting something from the Verses/Signs of Allah^{-azwj}’.²⁴⁴

²⁴³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 99 H 19

²⁴⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 99 H 20

باب 100 الشك في الدين و الوسوسة و حديث النفس و انتحال الإيمان

CHAPTER 100 – THE DOUBT IN RELIGION, AND THE INSINUATION, AND DISCUSSION OF THE SOUL, AND ARROGATING THE EMAN

1- ضا، فقه الرضا عليه السلام تروى من شك في الله بعد ما ولد على الفطرة لم يثبت أبداً.

(The book) 'Fiqh Al-Reza^{-asws}', may the greetings be upon him^{-asws} – We are reporting: 'One who doubts in Allah^{-azwj} after having been born upon the nature (Islam), will not repent, ever!'²⁴⁵

– وَ أُرْوَى أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ فِي كَلَامٍ لَهُ إِنَّ مِنَ الْبَلَاءِ الْفَقَاءَ وَ أَشَدُّ مِنَ الْفَقَاءِ مَرَضُ الْبَدَنِ وَ أَشَدُّ مِنْ مَرَضِ الْبَدَنِ مَرَضُ الْقَلْبِ.

And it is reported that Amir Al-Momineen^{-asws} said in a speech of his^{-asws}: 'From the afflictions is the destitution, and severer than the destitution is sickness of the body, and severer than sickness of the body is sickness of the heart'²⁴⁶.

– وَ أُرْوَى لَا يَنْفَعُ مَعَ الشَّكِّ وَ الْجُحُودِ عَمَلٌ.

And it is reported: 'No deed benefits being with the doubt and the rejection'²⁴⁷.

– وَ أُرْوَى مِنْ شَكٍّ أَوْ ظَنٍّ فَأَقَامَ عَلَى إِحْدَاهُمَا [أَحَدِهِمَا] أُحْبِطَ عَمَلُهُ.

And it is reported: 'One who doubts or conjectures, so he stands upon one of these, his deeds will be Confiscated'²⁴⁸.

– وَ أُرْوَى فِي قَوْلِ اللَّهِ جَلَّ وَ عَزَّ وَ مَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَ إِنَّ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ قَالَ نَزَلَتْ فِي الشُّكَّاكِ.

And it is reported regarding Word of Allah^{-azwj} Majestic and Mighty: **And We did not find in most of them any (faithfulness to) the Covenant, and We found most of them to be mischief-makers [7:102].** He^{-asws} said: 'It was Revealed regarding the doubt'²⁴⁹.

– وَ أُرْوَى فِي قَوْلِهِ الَّذِينَ آمَنُوا وَ لَمْ يَلْسِنُوا إِيْمَانَهُمْ بِظُلْمٍ قَالَ الشَّكُّ الشَّكُّ فِي الْآخِرَةِ مِثْلُ الشَّكِّ فِي الْأُولَى نَسْأَلُ الثَّبَاتَ وَ حُسْنَ الْيَقِينِ.

And it is reported regarding His^{-azwj} Words: **Those who are believing and are not mixing their Eman with injustice. [6:82].** He^{-asws} said: 'The doubt! The doubt in the Hereafter is like the

²⁴⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 100 H 1 a

²⁴⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 100 H 1 b

²⁴⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 100 H 1 c

²⁴⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 100 H 1 d

²⁴⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 100 H 1 e

doubt in the former (current life), We ask for the stead fasted-ness and the excellent certainty”.²⁵⁰

– وَ أَزْوِي أَنَّهُ سُئِلَ عَنْ رَجُلٍ يَقُولُ بِالْحَقِّ وَ يُسْرِفُ عَلَى نَفْسِهِ بِشُرْبِ الْخَمْرِ وَ يَأْتِي الْكِبَائِرَ وَ عَنْ رَجُلٍ ذُوْنُهُ فِي الْيَقِينِ وَ هُوَ لَا يَأْتِي مَا يَأْتِيهِ

And it is reported he^{-saww} was asked about a man saying (believing) in the truth and being extravagant upon himself by drinking the wine and committing the major sins, and about a man below him in the certainty and (but) he does not commit what he commits.

فَقَالَ صَ أَحْسَنُهُمَا يَقِينًا كُنَائِمٍ عَلَى الْمَحْجَةِ إِذَا انْبَتَه [انْتَبَهَ] رَكِبَهَا وَ الْأَذَوْنَ الَّذِي يَدْخُلُهُ الشُّكُّ كَالنَّائِمِ عَلَى غَيْرِ طَرِيقٍ لَا يَدْرِي إِذَا انْبَتَه [انْتَبَهَ] أَيُّهُمَا الْمَحْجَةُ.

He^{-saww} said: ‘The better of the two in certainty is like one sleeping upon the manifesto, when he wakes up, he installs it, and the lower is the one whom the doubt enters him, like the one sleeping upon other than the path, not knowing when he wakes up, which of the two is the right manifesto’.²⁵¹

2- مص، مصباح الشريعة قَالَ الصَّادِقُ ع لَا يَتَمَكَّنُ الشَّيْطَانُ بِالْوَسْوَسَةِ مِنَ الْعَبْدِ إِلَّا وَ قَدْ أَعْرَضَ عَنْ ذِكْرِ اللَّهِ وَ اسْتَهَانَ بِأَمْرِهِ وَ سَكَنَ إِلَى تَهْيِهِ وَ نَسِيَ إِطْلَاعَهُ عَلَى سِرِّهِ

(The book) ‘Misbah Al Sharia’ –

‘Al-Sadiq^{-asws} said: ‘The Satan^{-la} cannot enable from the servant with the insinuation except and he would turn away from Zikr of Allah^{-azwj} and underestimate His^{-azwj} Command and settle to His^{-azwj} Prohibition and forget His^{-azwj} Noticing upon his secrets.

فَالْوَسْوَسَةُ مَا يَكُونُ مِنْ خَارِجِ الْبَدَنِ بِإِشَارَةِ مَعْرِفَةِ الْعَقْلِ وَ مُجَاوَزَةِ الطَّبَعِ وَ أَمَّا إِذَا تَمَكَّنَ فِي الْقَلْبِ فَذَلِكَ عَيْ وَ ضَلَالَةٌ وَ كُفْرٌ

The insinuation is what happens from outside the body with an indication the intellect recognises and close to the nature. And as for when he^{-la} enables in the heart, so that is the error, and straying and Kufr.

وَ اللَّهُ عَزَّ وَ جَلَّ دَعَا عِبَادَهُ بِاللُّطْفِ دَعْوَةً وَ عَرَفَهُمْ عَدَاوَتَهُ فَقَالَ عَزَّ مِنْ قَائِلٍ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ مُبِينٌ وَ قَالَ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا
الْآيَةُ فَكُنْ مَعَهُ كَالْعَرِيبِ مَعَ كَلْبِ الرَّاعِي يُفَزَعُ إِلَى صَاحِبِهِ فِي صَرْفِهِ عَنْهُ

And Allah^{-azwj} Mighty and Majestic Calls His^{-azwj} servants with the Gentle Calling and Let them know of His^{-azwj} Enmity. The Mighty Said from a speaker that the Satan^{-la} **he, for you all, is a Clarified enemy [2:168];** and Said: **Surely, the Satan is an enemy to you all. [35:6]** – the Verse. So be with him^{-la} like the stranger with a guard dog panicking to its master during his turning away from it.

²⁵⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 100 H 1 f

²⁵¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 100 H 1 g

وَكَذَلِكَ إِذَا أَتَاكَ الشَّيْطَانُ مُوسَّسًا لِيُضِلَّكَ عَنْ سَبِيلِ الْحَقِّ وَ يُنْسِيكَ ذِكْرَ اللَّهِ فَاسْتَعِذْ بِرَبِّكَ وَ رَبِّهِ مِنْهُ فَإِنَّهُ يُؤَيِّدُ الْحَقَّ عَلَى الْبَاطِلِ وَ يَنْصُرُ الْمَظْلُومَ لِقَوْلِهِ عَزَّ وَ جَلَّ إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَ عَلَى رَبِّهِمْ يَتَوَكَّلُونَ-

And like that, when the Satan^{-la} comes to you with insinuation in order to block you from the way of truth and makes you forget the Zikr of Allah^{-azwj}. So, seek Refuge with your Lord^{-azwj} and his^{-la} Lord^{-azwj} from him^{-la}, for it will support the truth against the falsehood and help the oppressed, due to Words of Mighty and Majestic: ***Surely there isn't any authority for him upon those who are believing, and upon their Lord they are relying [16:99].***

وَ لَنْ تُقَدِّرَ عَلَى هَذَا وَ مَعْرِفَةِ إِيَابِهِ وَ مَذْهَبِ وَسْوَاسِهِ إِلَّا بِدَوَامِ الْمُرَاقَبَةِ وَ الْاسْتِقَامَةِ عَلَى سَنَاطِ الْحِدْمَةِ وَ هَيِّبَةِ الْمُطْلَعِ وَ كَثْرَةِ الذِّكْرِ

And you will never be able upon this, and recognise his^{-la} coming, and doctrine of insinuation except by constantly watching out and the staying upon extended service, and awe of being noticed, and frequent Zikr.

وَ أَمَّا الْمُهْمَلُ لِأَوَقَاتِهِ فَهُوَ صَيْدُ الشَّيْطَانِ لَا تَحَالَةَ وَ اعْتَبِرْ بِمَا فَعَلَ بِنَفْسِهِ مِنَ الْإِغْرَاءِ وَ الْاسْتِكْبَارِ مِنْ حَيْثُ غَرَّهُ وَ أَعْجَبَهُ عَمَلُهُ وَ عِبَادَتُهُ وَ بَصِيرَتُهُ وَ رَأْيُهُ قَدْ أَوْرَثَهُ عَمَلُهُ وَ مَعْرِفَتُهُ وَ اسْتِدْلَالُهُ بِمَعْقُولِهِ عَلَيْهِ اللَّغْنَةُ إِلَى الْأَبَدِ

And as for the one neglectful of its (Salat) timings, he is a prey of Satan^{-la} inevitably, and he would take a lesson with what he does with himself from the temptation and the arrogance from whereby it deceived him and his deeds and his worship fascinate him, and his insight and his opinion have inherited him his deeds, and his recognition and his evidence with its reasonableness. Upon him is the curse forever.

فَمَا ظَنُّكَ بِنَصِيحَتِهِ وَ دَعْوَتِهِ غَيْرَهُ فَأَعْتَصِمْ بِحَبْلِ اللَّهِ الْأَوْثَقِ وَ هُوَ الْإِلْتِمَاءُ وَ الْإِصْطِرَاقُ بِصَحَّةِ الْإِفْتِقَارِ إِلَى اللَّهِ فِي كُلِّ نَفْسٍ وَ لَا يُعَزِّتُكَ تَزْيِينُهُ الطَّاعَاتِ عَلَيْكَ فَإِنَّهُ يَفْتَحُ لَكَ تِسْعَةً وَ تِسْعِينَ بَاباً مِنَ الْخَيْرِ لِيُظْفَرَ بِكَ عِنْدَ تَمَامِ الْمِائَةِ فَقَابِلُهُ بِالْخِلَافِ وَ الصَّدِّ عَنْ سَبِيلِهِ وَ الْمُضَادَّةِ بِاسْتِهْزَائِهِ.

So, what are your thought with his^{-la} advice and his^{-la} calling others? Therefore, hold tightly with the rope of Allah^{-azwj}, the trusted, and it is seeking the shelter, and the necessity with poverty to Allah^{-azwj} in every soul; and do not be deceived by his^{-la} adorning the acts of obedience to you, for it will open for you ninety-nine doors of good in order to win with you in the complete one hundred. Therefore, face him^{-la} with the opposition, and the blocking from his^{-la} way and the contradicting his^{-la} mockery²⁵².

3- شي، تفسير العياشي قَالَ الْحُسَيْنُ بْنُ الْحَكَمِ الْوَاسِطِيُّ كَتَبْتُ إِلَى بَعْضِ الصَّالِحِينَ أَشْكُو الشَّكَّ فَقَالَ إِنَّمَا الشَّكُّ فِيمَا لَا يُعْرَفُ فَإِذَا جَاءَ الْيَقِينُ فَلَا شَكَّ يَقُولُ اللَّهُ وَ مَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَ إِن وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ نَزَلَتْ فِي الشُّكَاكِ.

Tafseer Al Ayyashi – Al-Husayn Bin Al Hakam Al Wasity –

‘I wrote to one of the righteous ones^{-asws} complaining of the doubt. He^{-asws} said: ‘But rather, the doubt is in what one does not know. When the certainty comes, there is no doubt. Allah^{-azwj} Says: ***And We did not find in most of them any (faithfulness to) the Covenant, and***

We found most of them to be mischief-makers [7:102]. It was Revealed regarding the doubting ones (sceptics)".²⁵³

4- شي، تفسير العياشي عن زُرارة عن أبي جعفر ع وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ يَقُولُونَ شَكًّا إِلَى شَكِّهِمْ.

Tafseer Al Ayyashi – from Zurara,

‘From Abu Ja’far^{-asws}: **‘And as for those in whose hearts is a disease, it increases uncleanness to their uncleanness, [9:125].** He^{-azwj} Saying: ‘Doubt to their doubts’".²⁵⁴

5- جاء المجالس للمفيد علي بن أحمد الكاتب عن محمد بن همام عن الحميري عن البرقي عن القاسم عن جدّه عن محمد بن مسلم عن أبي عبد الله ع قَالَ: اعْلَمُوا أَنَّ اللَّهَ يُبْعِضُ مَنْ خَلِقَهُ الْمُتَلَوْنَ فَلَا تَزُولُوا عَنِ الْحَقِّ وَ أَهْلِهِ فَإِنَّ مَنِ اسْتَبَدَّ بِالْبَاطِلِ وَ أَهْلِهِ هَلَكَ وَ فَاتَتْهُ الدُّنْيَا وَ خَرَجَ مِنْهَا صَاحِرًا.

(The book) ‘Al Majalis’ of Al Mufeed – Ali Bin Ahmad Al Katib, from Muhammad Bin Hammam, from Al Himeyri, from Al Barqy, from Al Qasim, from his grandfather, from Muhammad Bin Muslim,

‘From Abu Abdullah^{-asws} having said: ‘Know that Allah^{-azwj} the unstable one from His^{-azwj} creatures, so do not be moving away from the truth and its people, for the one who domineers with the falsehood and its people is destroyed, and the world will be lost to him and he will exit from it, belittled’".²⁵⁵

6- ب، قرب الإسناد ابن سَعْدٍ عَنِ الْأَزْدِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ الشَّكَّ وَ الْمَعْصِيَةَ فِي النَّارِ لَيْسَا مِنَّا وَ لَا إِلَيْنَا وَ إِنَّ قُلُوبَ الْمُؤْمِنِينَ لَمَطُورَةٌ بِالْإِيمَانِ طَيًّا فَإِذَا أَرَادَ اللَّهُ إِنْزَارَهُ مَا فِيهَا فَتَحَهَا بِالْوَحْيِ فَزَرَعَ فِيهَا الْحِكْمَةَ زَارِعَهَا وَ حَاصِدَهَا.

(The book) ‘Qurb Al Asnaad’ – Ibn Sa’ad, from Al Azdy,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘The doubt (doubter) and the disobedience (disobedient one) are in the Fire. They are neither from us^{-asws} nor to us^{-asws}, and the hearts of Momineen are folded with the Eman with a folding. When Allah^{-azwj} Wants to Irradiate what is in it, He^{-azwj} Opens it with the Revelation, so the wisdom is sowed in it, it’s sowing and its reaping’".²⁵⁶

7- ل، الخصال أبي عن أحمد بن إدريس عَنِ الْأَشْعَرِيِّ عَنِ مُوسَى بْنِ جَعْفَرٍ الْبَغْدَادِيِّ عَنِ عَلِيِّ بْنِ مَعْبُدٍ عَنِ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَتَعَوَّذُ فِي كُلِّ يَوْمٍ مِنْ سِتِّ مِنَ الشَّكِّ وَ الشِّرْكِ وَ الْحَمِيَّةِ وَ الْعَصَبِ وَ الْبَغْيِ وَ الْحَسَدِ.

(The book) ‘Al Khisaal’ – My father, from Ahmad Bin Idrees, from Al Ashary, from Musa Bin Ja’far Al Baghdady, from Ali Bin Ma’bad, from Ibrahim Bin Is’haq, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} used to seek Refuge from six during every day – from the doubt, and the Shirk, and the zeal, and the anger, and the rebellion, and the envy’".²⁵⁷

²⁵³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 100 H 3

²⁵⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 100 H 4

²⁵⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 100 H 5

²⁵⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 100 H 6

²⁵⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 100 H 7

8- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَفْضَلُ الْأَعْمَالِ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ إِيْمَانٌ لَا شَكَّ فِيهِ وَ عَزْوٌ لَا غُلُولَ فِيهِ وَ حَجٌّ مَبْرُورٌ

(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: ‘The superior deeds in the Presence of Allah^{-azwj} Mighty and Majestic are the Eman not having any doubt in it, and a battle not having any fraud in it, and an approved Hajj.

وَ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ شَهِيدٌ وَ عَبْدٌ مَمْلُوكٌ أَحْسَنَ عِبَادَةَ رَبِّهِ وَ نَصَحَ لِسَيِّدِهِ وَ رَجُلٌ غَفِيفٌ مُتَعَقِّفٌ ذُو عِبَادَةٍ وَ أَوَّلُ مَنْ يَدْخُلُ النَّارَ أَمِيرٌ مُتَسَلِّطٌ لَمْ يَغْدِلْ وَ ذُو ثَرَوَةٍ مِنَ الْمَالِ لَمْ يُعْطِ الْمَالَ حَقَّهُ وَ فَقِيرٌ فَخُورٌ.

And the first ones to enter the Paradise would be a martyr, and an owned slave with excellent worship of his Lord^{-azwj} and good advisor to his master, and a chaste virtuous man with worship; and the first ones to enter the Fire would be a domineering governor not dispensing justice, and the one with surplus of wealth not giving (from) the wealth it's right, and poor priding one".²⁵⁸

9- لي، الأماالي للصدوق أبي عن علي عن أبيه عن صفوان عن الكِنَانِي عن الصادق ع قَالَ قَالَ النَّبِيُّ ص الرَّيْبُ كُفْرٌ.

(The book) ‘Al Amaali’ of Al Sadouq – My father, from Ali, from his father, from Safwan, from Al Kinany,

‘From Al-Sadiq^{-asws} having said: ‘The Prophet^{-saww} said: ‘The suspicion is Kufir’".²⁵⁹

10- ثو، ثواب الأعمال أبي عن سعد عن البرقي عن أبيه عن بكر بن محمد الأزدي عن أبي عبد الله ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ الشَّكَّ وَ الْمَعْصِيَةَ فِي النَّارِ لَيْسَا مِمَّا وَ لَا إِلَيْنَا.

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Al Barqy, from his father, from Bakr Bin Muhammad Al Azdy,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘The doubt (doubter) and the disobedience (disobedient) are in the Fire. They are neither from us^{-asws} nor to us^{-asws}’".²⁶⁰

11- سن، المحاسن ابن عيسى عن ابن محبوب عن ابن سنان عن أبي عبد الله ع قَالَ: مَنْ شَكَّ فِي اللَّهِ وَ فِي رَسُولِهِ فَهُوَ كَافِرٌ.

(The book) ‘Al Mahasin’ – Ibn Isa, from Ibn Mahboub, from Ibn Sinan,

‘From Abu Abdullah^{-asws} having said: ‘One who doubts in Allah^{-azwj} and in His^{-azwj} Rasool^{-saww}, he is a Kafir’".²⁶¹

12- سن، المحاسن علي بن عبد الله عن موسى بن سعدان عن عبد الله بن القاسم عن الفضل عن الصادق عن أبيه ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ عَلِيًّا عَلَمًا بَيْنَهُ وَ بَيْنَ خَلْقِهِ لَيْسَ بَيْنَهُ وَ بَيْنَهُمْ عِلْمٌ غَيْرُهُ فَمَنْ تَبِعَهُ كَانَ مُؤْمِنًا وَ مَنْ جَحَدَهُ كَانَ كَافِرًا وَ مَنْ شَكَّ فِيهِ كَانَ مُشْرِكًا.

²⁵⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 100 H 8

²⁵⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 100 H 9

²⁶⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 100 H 10

²⁶¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 100 H 11

(The book) 'Al Mahasin' – Ali Bin Abdullah, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Al Mufazzal,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Made Ali^{-asws} as a flag between Him^{-azwj} and His^{-azwj} creatures. There isn't any flag between Him^{-azwj} and them other than him^{-asws}. So the one who follows him^{-asws} would be a Momin, and the one who rejects him^{-asws} would be a Kafir, and the one who doubts in him^{-asws} would be an associator (Mushrik)'.²⁶²

13- ضا، فقه الرضا عليه السلام أُرْوِي أَنَّهُ سَمِعَ الْعَالِمَ ع عَنْ حَدِيثِ النَّفْسِ فَقَالَ مَنْ يُطِيقُ إِلَّا تُحَدِّثَ نَفْسُهُ

(The book) 'Fiqh Al-Reza^{-asws}', may the greetings be upon him^{-asws} – It is reported that the Scholar^{-asws} was asked about the self-discussion. He^{-asws} said: 'Who can endure not discussing with himself?'

و سَأَلْتُ الْعَالِمَ ع عَنِ الْوَسْوَاسَةِ إِنْ كَثُرَتْ قَالَ لَا شَيْءَ فِيهَا يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ.

And I asked the Scholar^{-asws} about the insinuations if they are a lot. He^{-asws} said: 'There is nothing in it. He should say, 'There is no god except Allah^{-azwj}'.²⁶³

- وَ أُرْوِي أَنَّ رَجُلًا قَالَ لِلْعَالِمِ يَقَعُ فِي نَفْسِي أَمْرٌ عَظِيمٌ فَقَالَ قُلْ لَا إِلَهَ إِلَّا اللَّهُ وَ فِي خَبَرٍ آخَرَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

And it is reported that a man said to the Scholar^{-asws}, 'There has occurred in myself, a grievous matter'. He^{-asws} said: 'Say, 'There is no god except Allah^{-azwj}'. And in another report, 'There is neither any might nor strength except with Allah^{-azwj}'.²⁶⁴

- وَ نَرْوِي أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى عَفَا لِأُمَّتِي عَنْ وَسْوَاسِ الصُّدْرِ.

And we are reporting that Allah^{-azwj} Blessed and Exalted Pardons for my^{-saww} community the insinuations of the chest".²⁶⁵

- وَ نَرْوِي عَنْهُ أَنَّ اللَّهَ تَجَاوَزَ لِأُمَّتِي عَمَّا تُحَدِّثُ بِهِ أَنْفُسُهَا إِلَّا مَا كَانَ يَغْفِقُ عَلَيْهِ.

And we are reporting from him^{-saww}: 'Allah^{-azwj} will Overlook for my^{-saww} community when they discuss withing themselves except what they formed a belief upon it'.²⁶⁶

- وَ أُرْوِي إِذَا خَطَرَ بِإِلَاحٍ فِي عَظَمَتِهِ وَ جَبَرُوتِهِ أَوْ بَعْضِ صِفَاتِهِ شَيْءٌ مِنَ الْأَشْيَاءِ فَقُلْ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ وَ عَلَيَّ أَمِيرُ الْمُؤْمِنِينَ إِذَا قُلْتَ ذَلِكَ غُذَّتْ إِلَى مَحْضِ الْإِيمَانِ.

And it is reported: 'Whenever it occurs in your mind regarding His^{-azwj} Magnificence and His^{-azwj} Mighty, or one of His^{-azwj} Attributes, something from the things, then say, 'There is no

²⁶² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 100 H 12

²⁶³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 100 H 13 a

²⁶⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 100 H 13 b

²⁶⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 100 H 13 c

²⁶⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 100 H 13 d

god except Allah^{-azwj}, Muhammad^{-saww} Rasool^{-saww} of Allah^{-saww}, and Ali^{-asws} is Emir of the Momineen^{-asws}. When you say that, you will return to the pure Eman”²⁶⁷

– وَ أَزْوِي أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى اسْقَطَ عَنِ الْمُؤْمِنِ مَا لَا يَعْلَمُ وَ مَا لَا يَتَعَمَّدُ وَ التَّسْيِانَ وَ السَّهْوَ وَ الْغَلْطَ وَ مَا اسْتَكْرَهَ عَلَيْهِ وَ مَا اتَّقَى فِيهِ وَ مَا لَا يُطِيقُ.

And it is reported: ‘Allah^{-azwj} Blessed and Exalted will Drop from the Momin what he does not know, and what he did not deliberate, and the forgetfulness, and the omission, and the mistake, and what he had been coerced upon, and what he fears in, and what he cannot endure”²⁶⁸

14- شي، تفسير العياشي عَنْ أَبِي بصير عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ كَذَلِكَ يُجْعَلُ اللَّهُ الرَّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ قَالَ هُوَ الشَّكُّ.

Tafseer Al Ayyashi – from Abu Baseer,

‘From Abu Abdullah^{-asws} regarding His^{-azwj} Words: **Like that Allah Makes the uncleanness to be upon those who are not believing [6:125]**. He^{-asws} said: ‘It is the doubt”²⁶⁹

15- كا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَ سُئِلَ عَنْ إِيْمَانٍ مَنْ يَلْزُمُنَا حَقُّهُ وَ أُخُوَّتُهُ كَيْفَ هُوَ وَ بِمَا يَثْبُتُ وَ بِمَا يَبْطُلُ

(The book) ‘Al Kafi’ – from Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’adah Bin Sadawa who said,

‘I heard Abu Abdullah^{-asws} saying and he^{-asws} had been asked about Eman, ‘One whose right is necessitated to us and his brothers, how is it, and with what is it affirmed, and with what is it invalidated?’

فَقَالَ إِنَّ الْإِيْمَانَ قَدْ يُتَّخَذُ عَلَى وَجْهَيْنِ أَمَّا أَحَدُهُمَا فَهُوَ الَّذِي يَظْهَرُ لَكَ مِنْ صَاحِبِكَ فَإِذَا ظَهَرَ لَكَ مِنْهُ مِثْلُ الَّذِي تَقُولُ بِهِ أَنْتَ حَقَّتْ وَلَا يَتُّهُ وَ أُخُوَّتُهُ إِلَّا أَنْ يَجِيءَ مِنْهُ نَقْضٌ لِلَّذِي وَصَفَ مِنْ نَفْسِهِ وَ أَظْهَرَهُ لَكَ

He^{-asws} said: ‘The Eman is taken upon two aspects. As for one of these, it is which appears to you for your companions. When it appears to you from him like which you are saying with, his friendship, his brotherhood is proven, except that it will come from him contradictory from that which he describes from himself and manifests it to you.

فَإِنْ جَاءَ مِنْهُ مَا تَسْتَدِلُّ بِهِ عَلَى نَقْضِ الَّذِي ظَهَرَ لَكَ خَرَجَ عِنْدَكَ بِمَا وَصَفَ لَكَ وَ ظَهَرَ وَ كَانَ لِمَا أَظْهَرَ لَكَ نَاقِضاً إِلَّا أَنْ يَدَّعِي أَنَّهُ إِنَّمَا عَمِلَ ذَلِكَ تَقِيَّةً

So if there comes from him what evidence with upon the contradictory of which he had manifested to you, he would exit from your view from what he had described to you and manifested, and it would be due to what he had manifested to you contradictory, except if he were to claim that he had rather done that due to Taqiyyah (dissimulation).

²⁶⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 100 H 13 e

²⁶⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 100 H 13 f

²⁶⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 100 H 13 g

وَمَعَ ذَلِكَ يُنْظَرُ فِيهِ فَإِنْ كَانَتْ لَيْسَ بِمَا يُمَكِّنُ أَنْ يَكُونَ التَّقِيَّةُ فِي مِثْلِهِ لَمْ يُقْبَلْ مِنْهُ ذَلِكَ لِأَنَّ لِلتَّقِيَّةِ مَوَاضِعَ مَنْ أَزَالَهَا عَنْ مَوَاضِعِهَا لَمْ تَسْتَقِمْ لَهُ

And with that, he would be looked into. If it wasn't from what is possible that it be the Taqiyyah regarding the likes of it, that will not be accepted from it. That is because there are places for the Taqiyyah. One who moves it away from its places, it would not be straight for him.

وَتَفْسِيرُهُ مَا يُتَّقَى مِثْلُ أَنْ يَكُونَ قَوْمٌ سَوِيًّا ظَاهِرُ حُكْمِهِمْ وَفِعْلُهُمْ عَلَى غَيْرِ حُكْمِ الْحَقِّ وَفِعْلُهُ فَكُلُّ شَيْءٍ يَعْمَلُ الْمُؤْمِنُ بَيْنَهُمْ لِمَكَانِ التَّقِيَّةِ بِمَا لَا يُؤَدِّي إِلَى الْفَسَادِ فِي الدِّينِ فَإِنَّهُ جَائِزٌ.

And an interpretation of what is feared, like if there happen to be an evil people, their rulings and their actions prevail upon other rulings of truth and its actions, so all things the Momin does between them for a place of Taqiyyah, is from what does not call to the corruption in the religion, it is allowed".²⁷⁰

²⁷⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 100 H 13 h

CHAPTER 101 – KUFR OF THE OPPONENTS AND THE NASIBIS, AND WHAT IS RELATED TO THAT

1- فس، تفسير القمي أبي عن النضر عن يحيى الخليلي عن المعلّى بن خنيس عن أبي عبد الله ع في قوله إن الذين فرقوا دينهم وكانوا شيعاً قال فارق القوم و الله دينهم.

Tafseer Al Qummi – My father, from Al Nazr, from Yahya Al Halby, from Al Moalla Bin Khuneys,

‘From Abu Abdullah^{-asws} regarding His^{-azwj} Words: ***Surely, those who were dividing their religion and became sects, [6:159].*** He^{-asws} said: ‘By Allah^{-azwj}! The people separated from their religion!’²⁷¹

2- ل، الخصال أبي عن سعد عن علي بن إسماعيل الأشعري عن محمد بن سنان عن أبي مالك الجهمي قال سمعت أبا عبد الله ع يقول ثلاثة لا يكلمهم الله يوم القيامة ولا ينظر إليهم ... ولا يزكّيهم و لهم عذاب أليم من ادعى إماماً ليس إمامته من الله و من جحد إماماً إمامته من عند الله عز و جل و من زعم أن لهم في الإسلام نصيباً.

(The book) ‘Al Khisaal’ – My father, from Sa’ad, from Ali Bin Ismail Al Ashary, from Muhammad Bin Sinan, from Abu Malik Al Juhny who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Three (types of people) ***nor will Allah Speak to them, nor will He Look at them on the Day of Judgement, nor will He Purify them, and for them would be a painful Punishment [3:77]*** – one who claimed to be an imam and his Imamate wasn’t from Allah^{-azwj}, and the one who rejects an Imam^{-asws} whose Imamate is from Allah^{-azwj} Mighty and Majestic, and one who claims that there is a share in Al-Islam for them both (first and second)’.²⁷²

3- ع، علل الشرائع ابن الوليد عن محمد العطّار عن الأشعري عن إبراهيم بن إسحاق عن عبد الله بن حماد عن عبد الله بن سنان عن أبي عبد الله ع قال: ليس الناصب من نصب لنا أهل البيت لأنك لا تجد رجلاً يقول أنا أبغض محمداً و آل محمد و لكنّ الناصب من نصب لكم و هو يعلم أنكم تتولّوننا و أنكم من شيعتنا.

(The book) ‘Ilal Al Sharaie’ – Ibn Al Waleed, from Muhammad Al Attar, from Al Ashary, from Ibrahim Bin Is’haq, from Abdullah Bin hammad, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘He isn’t a Nasibi (hostile one), one who is hostile to us^{-asws}, People^{-asws} of the Household, because you will not find any man saying, ‘I hate Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}’, but the Nasibi is one who is hostile to you all (Shias), and he knows you are befriending us^{-asws} and you are from our^{-asws} Shias’.²⁷³

²⁷¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 101 H 1

²⁷² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 101 H 2

²⁷³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 101 H 3

4- ع، علل الشرائع ابن إدريس عن أبيه عن الأشعري عن أبي عبد الله الرازي عن علي بن سليمان بن رشيد بإسناده رفعه إلى أمير المؤمنين ع قال: يُخْشَرُ الْمَرْجئةُ عُمَيَّانًا إِمَامُهُمْ أَعْمَى فَيَقُولُ بَعْضُ مَنْ يَرَاهُمْ مِنْ غَيْرِ أُمَّتِنَا مَا تَكُونُ أُمَّةُ مُحَمَّدٍ إِلَّا عُمَيَّانًا فَأَقُولُ هُمْ لَيْسُوا مِنْ أُمَّةِ مُحَمَّدٍ لِأَنَّهُمْ بَدَّلُوا قَبْدَلًا مَا يَحِبُّ وَغَيَّرُوا فَعَيَّرَ مَا يَحِبُّ.

(The book) 'Ilal Al Sharaie' – Ibn Idrees, from his father, from Al Ashary, from Abu Abdullah Al Razy, from Ali Bin Suleyman Bin Rusheyd, by his chain,

'Raising it to Amir Al-Momineen^{-asws} having said: 'The Murjiites will be Resurrected blind, their imam would be blind. Someone from other than our community who looks at them will say, 'The community did not happen to be except as blind!' I^{-asws} will say to them: 'They aren't from the community of Muhammad^{-saww} because they replaced, so whatever was with them was replaced, and they changed, so whatever was with them was changed''²⁷⁴.

5- ع، علل الشرائع عن محمد بن عيسى عن الفضل بن كثير المدائني عن سعيد بن سعيد البلخي قال سمعت أبا الحسن ع يقول إن لله عز وجل في وقت كل صلاة يصلّيها هذا الخلق لعنة

(The book) 'Ilal Al Sharaie' – from Muhammad Bin Isa, from Al Fazl Bin Kaseer Al Madainy, from Saseed Bin Saeed Al Balkhy who said,

'I heard Abu Al-Hassan^{-asws} saying: 'For Allah^{-azwj} Mighty and Majestic there is a Curse during the time of every Salat these people are praying'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ لَمْ ذَاكَ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}, and why is that so?'

قَالَ بِخُحُوْدِهِمْ حَقًّا وَ تَكْذِيْبِهِمْ إِثْمًا.

He^{-asws} said: 'Due to their having rejected our^{-asws} rights and their belying us^{-asws}'²⁷⁵.

6- مع، معاني الأخبار أبي عن سعد بن ابن أبي الخطّاب عن محمد بن سينان عن حمزة و محمد بن حمران قال قال أبو عبد الله ع لحمران اللُّهُ ثُمَّ حَمْرَانُ مَدَّ الْمِطْمَرَ بَيْنَكَ وَ بَيْنَ الْعَالَمِ

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Hamza and Muhammad, two sons of Humran said,

'Abu Abdullah^{-asws} said to Humran: 'The string! O Humran, extend the string of the plumb line between you and the Scholar^{-asws}!'

قُلْتُ يَا سَيِّدِي وَ مَا الْمِطْمَرُ

I said, 'O my Master^{-asws}! And what is the plumb line?'

²⁷⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 101 H 4

²⁷⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 101 H 5

فَقَالَ أَنْتُمْ تُسَمُّونَهُ خَيْطَ الْبَنَاءِ فَمَنْ خَالَفَكَ عَلَى هَذَا الْأَمْرِ فَهُوَ زَنْدِيقٌ

He^{-asws} said: 'You are naming it as the string of construction. The one who opposes you upon this matter, he is an Atheist!'

فَقَالَ حُمْرَانُ وَ إِنْ كَانَ عَلَوِيًّا فَاطِمِيًّا

Humran said, 'And even if he were to be an Alawite, a Fatimid (offspring of Ali^{-asws} and Syeda Fatima^{-asws})?'

فَقَالَ أَبُو عَبْدِ اللَّهِ وَ إِنْ كَانَ مُحَمَّدِيًّا عَلَوِيًّا فَاطِمِيًّا.

Abu Abdullah^{-asws} said: 'And even if he were to be a Mohammedan, An Al-Alawite, a Fatimid'.²⁷⁶

7- مع، معاني الأخبار ابنُ الْمُتَوَكِّلِ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَيْسَ بَيْنَكُمْ وَ بَيْنَ مَنْ خَالَفَكُمْ إِلَّا الْمِطْمَرُ

(The book) 'Ma'any Al Akhbar' – Ibn Al Mutawakkil, from Ali, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan who said,

'Abu Abdullah^{-asws} said: 'There isn't anything between you and your opponents except the plumb line'.

قُلْتُ وَ أَيُّ شَيْءٍ الْمِطْمَرُ

I said, 'And which thing is the plumb line?'

قَالَ الَّذِي تُسَمُّونَهُ الْخَيْطَ فَمَنْ خَالَفَكُمْ وَ جَاؤَهُ فَأَبْرَأُوا مِنْهُ وَ إِنْ كَانَ عَلَوِيًّا فَاطِمِيًّا.

He^{-asws} said: 'That which you are naming is as the string. The one who opposes you and exceeds it, disavow from him, and even if he were an Alawite, a Fatimid'.²⁷⁷

8- ثَوَابُ الْأَعْمَالِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ الْبَرْقِيِّ عَنْ عَلِيٍّ بْنِ عَبْدِ اللَّهِ عَنْ مُوسَى بْنِ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى جَعَلَ عَلِيًّا ع عَلَمًا بَيْنَهُ وَ بَيْنَ خَلْفِهِ لَيْسَ بَيْنَهُمْ وَ بَيْنَهُ عِلْمٌ غَيْرُهُ فَمَنْ تَبِعَهُ كَانَ مُؤْمِنًا وَ مَنْ جَحَدَهُ كَانَ كَافِرًا وَ مَنْ شَكَّ فِيهِ كَانَ مُشْرِكًا.

(The book) 'Sawaab Al Amaal' – from his gather, from Sa'ad, from Al Barqy, from Ali Bin Abdullah, from Musa Bin Saeed, from Abdullah Bin Al Qasim, from Al Mufazzal Bin Umar,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted Made Ali^{-asws} as a flag between Him^{-azwj} and His^{-azwj} creatures. There isn't any flag between them and Him^{-azwj} apart from him^{-asws}. So, the one who follows him^{-asws} would be a Momin, and one who

²⁷⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 101 H 6

²⁷⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 101 H 7

rejects him^{-asws} would be a Kafir, and the one who doubt in him^{-asws} would be an associater (Mushrik)”.²⁷⁸

9- ثواب الأعمال عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: عَلَيَّ ع بَابٌ هُدًى مَنْ خَالَفَهُ كَانَ كَافِرًا وَمَنْ أَنْكَرَهُ دَخَلَ النَّارَ.

(The book) ‘Sawaab Al Amaal’ – From his father, from Sa’ad, from Al Barqy, from Muhammad Bin Hassan,

‘From Muhammad^{-asws} Bin Ja’far^{-asws}, from his^{-asws} father^{-asws} having said: ‘Ali^{-asws} is a door of guidance, one who opposes him would be a Kafir, and one who denies him^{-asws} would enter the Fire’”.²⁷⁹

10- ثواب الأعمال بِإِسْنَادِ الْمُتَقَدِّمِ عَنْهُ ع قَالَ: نَزَلَ جِبْرِئِيلُ عَلَى النَّبِيِّ ص فَقَالَ يَا مُحَمَّدُ السَّلَامُ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ خَلَقْتُ السَّمَاوَاتِ السَّبْعَ وَ مَا فِيهِنَّ وَ الْأَرْضِينَ السَّبْعَ وَ مَنْ عَلَيْهِنَّ وَ مَا خَلَقْتُ مَوْضِعًا أَكْظَمَ مِنَ الرُّكْنِ وَ الْمَقَامِ وَ لَوْ أَنَّ عَبْدًا دَعَانِي مُنْذُ خَلَقْتُ السَّمَاوَاتِ وَ الْأَرْضَ ثُمَّ لَقِيَنِي جَاجِدًا لَوْلَايَةِ عَلَيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ لَأَكْبَبْتُهُ فِي سَقَرٍ.

(The book) ‘Sawaab Al Amaal’ – By the preceding chain,

‘From him^{-asws} having said: ‘Jibraeel^{-as} descended unto the Prophet^{-saww}. He^{-as} said: ‘O Muhammad^{-saww}! The ‘Salaam’ Conveys the ‘Salaam’ to you^{-saww} and Says: “I^{-azwj} Created the seven skies and whatever is in these, and the seven earths and the ones upon these, and I^{-azwj} have not Created any place more Magnificent than the (Yemeni) corner (of the Kabah) and the standing place (of Ibrahim^{-as}), and even if a servant were to supplicate to Me^{-azwj}, since I^{-azwj} had Created the skies and the earth, then meets Me^{-azwj} having rejected the Wilayah of Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, I^{-azwj} shall Decree him to be in Saqar (Hell)!”²⁸⁰

11- ثواب الأعمال عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ عَنْ أَبِي عِمْرَانَ الْأُرْمِينِيِّ عَنِ ابْنِ الْبُطَائِنِيِّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي الْعَلَاءِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَوْ جَحَدَ أَمِيرَ الْمُؤْمِنِينَ عَ جَمِيعُ مَنْ فِي الْأَرْضِ لَعَذَّبَهُمُ اللَّهُ جَمِيعًا وَ أَدْخَلَهُمُ النَّارَ.

(The book) ‘Sawaab Al Amaal’ – from his father, from Sa’ad, from Al Barqy, from Abu Imran Al Armany, from Ibn Al Batainy, from his father, from Ibn Abu Al A’ala who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Even if entirety of the ones in the earth were to reject Amir Al-Momineen^{-asws}, Allah^{-azwj} will Punish entirety of them and Enter them into the Fire!’²⁸¹

12- سنن المحاسن فِي رَوَايَةِ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص التَّارِكُونَ وَلَايَةَ عَلِيٍّ ع الْمُنْكَرُونَ لِفَضْلِهِ الْمُظَاهِرُونَ أَعْدَاءَهُ خَارِجُونَ عَنِ الْإِسْلَامِ مَنْ مَاتَ مِنْهُمْ عَلَى ذَلِكَ.

(The book) ‘Al Mahasin’ – In a report of Abu Hamza,

²⁷⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 101 H 8

²⁷⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 101 H 9

²⁸⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 101 H 10

²⁸¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 101 H 11

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The neglecters of Wilayah of Ali^{-asws}, the deniers of his^{-asws} merits, the supporters of his^{-asws} enemies are outside from Al-Islam. One from them who dies upon that!''²⁸²

13- سن، المحاسن عن مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَبْغَضَنَا أَهْلَ الْبَيْتِ بَعَثَهُ اللَّهُ يَهُودِيًّا

(The book) 'Al Mahasin' – from Muhammad Bin Ali, from Al Mufazzal Bin Salih, from Muhammad Bin Marwan,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who hates us^{-asws}, People^{-asws} of the Household, Allah^{-azwj} will Resurrect him as a Jew'.

قِيلَ يَا رَسُولَ اللَّهِ وَ إِنْ شَهِدَ الشَّهَادَتَيْنِ

It is said, 'O Rasool-Allah^{-saww}, and even if he were to testify the two testimonies?'

قَالَ نَعَمْ إِنَّمَا اخْتَجَبَ بِمَا تَبَيَّنَ الْكَلِمَتَيْنِ عِنْدَ سَفْكِ دَمِهِ أَوْ يُؤَدِّي إِلَى الْحِزْبَةِ وَ هُوَ صَاغِرٌ

He^{-saww} said: 'Yes! But rather, he would have veiled by these two phrases from his blood being shed or called to pay the tax while he is belittled'.

ثُمَّ قَالَ مَنْ أَبْغَضَنَا أَهْلَ الْبَيْتِ بَعَثَهُ اللَّهُ يَهُودِيًّا

Then he^{-saww} said: 'One who hates us^{-asws}, People^{-asws} of the Household, Allah^{-azwj} will Resurrect him as a Jew'.

قِيلَ وَ كَيْفَ يَا رَسُولَ اللَّهِ

It was said, 'And how so, O Rasool-Allah^{-saww}?'

قَالَ إِنْ أَدْرَكَ الدَّجَالُ آمَنَ بِهِ.

He^{-saww} said: 'If he were to come across Al Dajjal^{-la}, he will believe in him^{-la}'.²⁸³

14- سن، المحاسن عن أَبِيهِ وَ ابْنِ الْوَلِيدِ وَ ابْنِ الْمُتَوَكِّلِ جَمِيعاً عَنْ سَعْدٍ وَ الْحَمِيرِيِّ مَعاً عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَجْبُوبٍ عَنْ أَبِي سَعِيدٍ الْمُكَارِيِّ عَنْ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَنْ مَاتَ وَ لَيْسَ لَهُ إِمَامٌ مَاتَ مَيِّتَةً جَاهِلِيَّةٍ كُفْرٍ وَ شُرْكَ وَ ضَلَالَةٍ.

(The book) 'Al Mahasin' – from his father and Ibn Al Waleed and Ibn Al Mutawakkil, altogether from Sa'ad and Al Himeyri, both together from Muhammad Bin Isa, from Ibn Mahboub, from Abu Saeed Al Mukary, from Ammar,

²⁸² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 101 H 12

²⁸³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 101 H 13

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘One who dies and there isn’t an Imam^{-asws} for him, dies the death of the pre-Islamic period, (death of) Kufr, and Shirk and straying”^{.284}

15- سن، المحاسن علي بن أحمد عن حمزة العلوي عن الحسن بن محمد الفارسي عن عبد الله بن قدامة الترمذي عن أبي الحسن ع قال: مَنْ شَكَّ فِي أَرْبَعَةٍ فَقَدْ كَفَرَ بِجَمِيعٍ مَا أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ أَحَدَهَا مَعْرِفَةُ الْإِمَامِ فِي كُلِّ زَمَانٍ وَ أَوَانٍ بِشَخْصِهِ وَ نَعْيِهِ.

(The book) ‘Al Mahasin’ – Ali Bin Ahmad, from Hamza Al Alawy, from Al-Hassan Bin Muhammad Al Farsy, from Abdullah Bin Qudamah Al Tirmizy,

‘From Abu Al-Hassan^{-asws} having said: ‘One who doubts in four, so he has committed Kufr with entirety of what Allah^{-azwj} Mighty and Majestic has Revealed. One of these is recognition of the Imam^{-asws} during every era and time, with his^{-asws} person and his^{-asws} attributes”^{.285}

16- شي، تفسير العياشي عن أبي بصير قال سمعت أبا جعفر ع يقول أعداء علي هم المخلدون في النار قال الله و ما هم بخارجين منها.

Tafseer Al Ayyashi – from Abu Baseer who said,

‘I heard Abu Ja’far^{-asws} saying: ‘Enemies of Ali^{-asws}, they will be the ones eternally in the Fire. Allah^{-azwj} Said: **and they will not be exiting from it, [5:37]**”^{.286}

17- شي، تفسير العياشي عن منصور بن حازم قال: قُلْتُ لِأبي عبد الله ع و ما هم بخارجين من النار قال أعداء علي هم المخلدون في النار أبداً الأبدية و دهر الداهرين.

Tafseer Al Ayyashi – From Mansour Bin Hazim who said,

‘I said to Abu Abdullah^{-asws}, ‘**and they will not be exiting from the Fire [2:167]**’. He^{-asws} said: ‘Enemies of Ali^{-asws}. They are the ones to be eternally in the Fire, for ever and ever, and ages and ages”^{.287}

18- سر، السرائر من كتاب المسائل من مسائل محمد بن علي بن عيسى حدثنا محمد بن أحمد بن محمد بن زياد و موسى بن محمد بن علي قال: كَتَبْتُ إِلَى أَبِي الْحَسَنِ ع أَسْأَلُهُ عَنِ النَّاصِبِ هَلْ أحتاجُ فِي امْتِحَانِهِ إِلَى أَكْثَرِ مِنْ تَقْدِيمِهِ الْجَيْتِ وَ الطَّاعُوتِ وَ اغْتِقَادِ إِمَامَتَيْهِمَا فَرَجَعَ الْجَوَابُ مَنْ كَانَ عَلَى هَذَا فَهُوَ نَاصِبٌ.

(The book) ‘Al Saraair’, from ‘Kitab Al Masail’, from the questions of Muhammad Bin Ali Bin Isa, ‘It is narrated to us by Muhammad Bin Ahmad Bin Muhammad Bin Ziyad, and Musa Bin Muhammad Bin Ali who said,

‘I wrote to Abu Al-Hassan^{-asws} asking him^{-asws} about the Nasibi (hostile one), ‘Is one needy to test any more than preceding him^{-asws} by ‘Al-Jibt’ (Abu Bakr) and the ‘Taghout’ (Umar) and believing in both their leadership?’ The answer returned: ‘One who were to be upon this, so he is a Nasibi”^{.288}

²⁸⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 101 H 14

²⁸⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 101 H 15

²⁸⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 101 H 16

²⁸⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 101 H 17

²⁸⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 101 H 18

19- شي، تفسير العياشي عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَغْفُورٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي أَخَالِطُ النَّاسَ فَيَكْثُرُ عَجَبِي مِنْ أَقْوَامٍ لَا يَتَوَلَّوْنَكُمْ وَ يَتَوَلَّوْنَ فَلَانًا وَ فَلَانًا هُمْ أَمَانَةٌ وَ صِدْقٌ وَ وَفَاءٌ وَ أَقْوَامٌ يَتَوَلَّوْنَكُمْ لَيْسَ لَهُمْ تِلْكَ الْأَمَانَةُ وَ لَا الْوَفَاءُ وَ لَا الصِّدْقُ

Tafseer Al Ayyashi – from Abdullah Bin Abu Yafour who said,

‘I said to Abu Abdullah^{-asws}, ‘I mingle with the people and my surprise is frequent from a people who are not befriending you^{-asws} (People^{-asws} of the Household), and they are befriending so and so (Abu Bakr), and so and so (Umar), for them is trustworthiness, and truthfulness, and loyalty; and there are people befriend you^{-asws}, there isn’t for them that trustworthiness, nor the loyalty, nor the truthfulness!’

قَالَ فَاسْتَوَى أَبُو عَبْدِ اللَّهِ ع جَالِسًا وَ أَقْبَلَ عَلَيَّ كَالْغَضْبَانِ ثُمَّ قَالَ لَا دِينَ لِمَنْ دَانَ بِوَلَايَةِ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ وَ لَا عُنْبٌ عَلَى مَنْ دَانَ بِوَلَايَةِ إِمَامٍ عَدْلٍ مِنَ اللَّهِ

He (the narrator) said, ‘Abu Abdullah^{-asws} sat up straight and faced towards me like the angered, then said: ‘There is no religion for the one who makes it a religion of a tyrannical imam who isn’t from Allah^{-azwj}, nor is there any fault upon the one who makes it a religion with the Wilayah of the just Imam^{-asws} from Allah^{-azwj}!’

قَالَ قُلْتُ لَا دِينَ لِأُولَئِكَ وَ لَا عُنْبٌ عَلَى هَؤُلَاءِ

He (the narrator) said, ‘I said, ‘There is no religion for those ones and there is no fault upon these ones?’

فَقَالَ نَعَمْ لَا دِينَ لِأُولَئِكَ وَ لَا عُنْبٌ عَلَى هَؤُلَاءِ

He^{-asws} said: ‘Yes! There is no religion for those and there is no fault upon these’.

ثُمَّ قَالَ أَمَا تَسْمَعُ لِقَوْلِ اللَّهِ وَ لِلَّهِ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ يُخْرِجُهُم مِّنَ ظُلُمَاتِ الذُّنُوبِ إِلَى نُورِ التَّوْبَةِ وَ الْمَغْفِرَةِ لَوْلَايَتِهِمْ كُلِّ إِمَامٍ عَادِلٍ مِنَ اللَّهِ قَالَ اللَّهُ وَ الَّذِينَ كَفَرُوا أُولَئِكَ هُمُ الطَّاغُوتُ يُخْرِجُوهُمْ مِّنَ النُّورِ إِلَى الظُّلُمَاتِ

Then he^{-asws} said: ‘Have you not heard the Words of Allah^{-azwj}: **Allah is the Guardian of those who believe. He Extracts them from the (multitude of) darkness into the Light; [2:257]**? He^{-azwj} Extracts them from the (multitude of) darkness of the sins to the light of repentance and Forgiveness due to their Wilayah of every just Imam^{-asws} from Allah^{-azwj}. Allah^{-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]**’.

قَالَ قُلْتُ أَلَيْسَ اللَّهُ عَنَى بِمَا الْكُفَّارَ حِينَ قَالَ وَ الَّذِينَ كَفَرُوا

He (the narrator) said, ‘I said, ‘Doesn’t Allah^{-azwj} Mean by it the Kafirs when He^{-azwj} Said: **‘and (as for) those who are committing Kufr?’**

قَالَ فَقَالَ وَ أَيْ نُورٍ لِلْكَافِرِ وَ هُوَ كَافِرٌ فَأُخْرِجَ مِنْهُ إِلَى الظُّلُمَاتِ وَ إِنَّمَا عَنَى اللَّهُ بِهَذَا أَنَّهُمْ كَانُوا عَلَى نُورِ الْإِسْلَامِ فَلَمَّا أَنْ تَوَلَّوْا كُلَّ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ خَرَجُوا بِوَلَايَتِهِمْ مِنْ نُورِ الْإِسْلَامِ إِلَى ظُلُمَاتِ الْكُفْرِ فَأَوْجَبَ لَهُمُ النَّارَ مَعَ الْكُفَّارِ فَقَالَ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ.

He (the narrator) said, 'He^{-asws} said: 'And which Noor (light) is there for the Kafirs, and he is a Kafir so he would be Extracted from it to the (multitude) of darkness, and rather Allah^{-azwj} Means by this, they were upon the Noor (light) of Al-Islam. When they befriended every tyrannical imam who wasn't from Allah^{-azwj}, due to their having befriended them, they exited from the Noor (light) of Al-Islam to the (multitude) of darkness of Kufr. Thus, Allah^{-azwj} Obligated the Fire for them along with the Kafirs. He^{-azwj} Said: ***'these are the inmates of the Fire; they would be in it eternally [2:257]'***.²⁸⁹

20- شي، تفسير العياشي عن عمارة عن أبي عبد الله ع قال: مَنْ طَعَنَ فِي دِينِكُمْ هَذَا فَقَدْ كَفَرَ قَالَ اللَّهُ وَ طَعَنُوا فِي دِينِكُمْ إِلَى قَوْلِهِ يَنْتَهُونَ.

Tafseer Al Ayyashi – From Ammar,

'From Abu Abdullah^{-asws} having said: 'One who taunts regarding this religion of yours, so he has committed Kufr. Allah^{-azwj} Said: ***and are taunting regarding your Religion***, - up to His^{-azwj} Words: ***they would desist [9:12]'***.²⁹⁰

21- ختص، الإختصاص عن عبد العزيز القراطيسي قال قال أبو عبد الله ع الأئمة بعد نبينا ص اثنا عشر نجيباً مفضلين من نقص منهم واحداً أو زاد فيهم واحداً خرج من دين الله و لم يكن من ولايتنا على شيء.

(The book) 'Al Ikhtisaas' – from Abdul Aziz Al Qrateysi who said,

'Abu Abdullah^{-asws} said: 'The Imams^{-asws} after our Prophet^{-saww} are twelve captains, intelligible. One who reduces one of them^{-asws} or increases one among them^{-asws} exits from the religion of Allah^{-azwj} and he would not be upon anything from our^{-asws} Wilayah'.²⁹¹

22- ختص، الإختصاص عن عبد الله بن محمد السائي عن الحسن بن موسى عن عبد الله بن محمد التهمكي عن محمد بن سابق بن طلحة الأنصاري قال: كَانَ بِنَا قَالَ هَارُونَ لِأَبِي الْحَسَنِ حِينَ أُدْخِلَ عَلَيْهِ مَا هَذِهِ الدَّارُ

(The book) 'Al Ikhtisaas' – Abdullah Bin Muhammad Bin Al Saie, from Al-Hassan Bin Musa, from Abdullah Bin Muhammad Al Naheyki, from Muhamad Bin sabiq Bin Talha Al Ansari who said,

'It was from what (the caliph) Haroun said to Abu Al-Hassan^{-asws} when he entered to see him^{-asws}, 'What is this house (world)?'

فَقَالَ هَذِهِ دَارُ الْفَاسِقِينَ قَالَ سَأَصْرِفُ عَنْ آيَاتِي الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كَلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْعَذَابِ يَتَّخِذُوهُ سَبِيلًا الْآيَةَ

He^{-asws} said: 'This is a house of the mischief-makers. He^{-azwj} Said: ***I will Turn away from My Signs those who are being arrogant in the earth without right; and even if they were to see every Sign, they would not be believing in it, and even if they were to see the right way they would not be taking it as a way; [7:146]*** – the Verse'.

²⁸⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 101 H 19

²⁹⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 101 H 20

²⁹¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 101 H 21

فَقَالَ لَهُ هَارُونُ فَدَارُ مَنْ هِيَ

Haroun said to him^{-asws}, 'So whose house is it?'

قَالَ هِيَ لِشِيعَتِنَا فَتْرَةٌ وَ لِعَرَبِهِمْ فَتْنَةٌ

He^{-asws} said: 'It is a phase for our^{-asws} Shias and the Fitna for others'.

قَالَ فَمَا بَالُ صَاحِبِ الدَّارِ لَا يَأْخُذُهَا

He said: 'So what is the matter, the owner of the house is not taking it?'

فَقَالَ أُجِدَّتْ مِنْهُ عَامِرَةٌ وَ لَا يَأْخُذُهَا إِلَّا مَعْمُورَةٌ

He^{-asws} said: 'From them they would be taking from it as it is being built, and they would not be taking it except as fully built'.

قَالَ فَأَيْنَ شِيعَتُكَ

He said, 'So where are your^{-asws} Shias?'

فَقَرَأَ أَبُو الْحُسَيْنِ ع لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَ الْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ

Abu Al-Hassan^{-asws} recited: ***Those from the people of the Book and the Polytheists were not going to leave their disbelief until the clear evidence comes to them [98:1]'***.

قَالَ فَقَالَ لَهُ فَتَنَحْنُ كُفَّارٌ

He (the narrator) said, 'He said to him^{-asws}, 'So we are Kafirs?'

قَالَ لَا وَ لَكِنْ كَمَا قَالَ اللَّهُ الَّذِينَ بَدَلُوا نِعْمَتَ اللَّهِ كُفْرًا وَ أَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ

He^{-asws} said: 'But, like what Allah^{-azwj} has said: ***Do you not see those who replaced the Favour of Allah for Kufr and released their people into the abode of perdition? [14:28]'***.

فَعُصِبَ عِنْدَ ذَلِكَ وَ غَلَطَ عَلَيْهِ.

He was angered at that and was harsh upon him".²⁹²

23- ختص، الإختصاص عَمَرُو بْنُ ثَابِتٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ وَ مِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَاداً يُحِبُّونَهُمْ كَحُبِّ اللَّهِ

(The book) 'Al Ikhtisaas' – Amro Bin Sabit who said,

²⁹² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 101 H 22

'I asked Abu Ja'far^{-asws} about Words of Allah^{-azwj}: **'And from the people there are ones who take rivals besides Allah. They are loving them like the love for Allah; [2:165]'**.

قَالَ فَقَالَ هُمْ وَاللَّهِ أَوْلِيَاءُ فَلَانٍ وَفُلَانٍ وَفُلَانٍ اتَّخَذُوهُمْ أَئِمَّةً دُونَ الْإِمَامِ الَّذِي جَعَلَهُ اللَّهُ لِلنَّاسِ إِمَامًا

He (the narrator) said, 'He^{-asws} said: 'By Allah^{-azwj}! They are friends of so and so (Abu Bakr), and so and so, (Umar), and so and so, (Usman). They are taking them as imams besides the Imam^{-asws} whom Allah^{-azwj} had Made for the people as an Imam^{-asws}.

فَذَلِكَ قَوْلُ اللَّهِ وَ لَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَ رَأَوْا الْعَذَابَ وَ تَقَطَّعَتْ بِهِمُ الْأَسْبَابُ وَ قَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأُ مِنْهُمْ كَمَا تَبَرَّأُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَ مَا هُمْ بِخَارِجِينَ مِنَ النَّارِ

So that is the Word of Allah^{-azwj}: **and if they could see, those who are being unjust, when they would be seeing the Punishment, that the Strength is for Allah in its entirety, and that Allah is Severe of the Punishment [2:165] When those who were followed shall disavow from those who followed (them), and they see the Punishment, and the reasons are cut off with them [2:166] And those who followed shall say: 'If only there was a return for us, we would disavow from them just as they are disavowing from us. Like that, Allah will Show their deeds to them as regrets upon them, and they will not be exiting from the Fire [2:167]'**.

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع هُمْ وَاللَّهِ يَا جَابِرُ أَئِمَّةُ الظَّالِمَةِ وَ أَشْيَاعُهُمْ.

Then Abu Ja'far^{-asws} said: 'By Allah^{-azwj}, O Jabir! They are the unjust imams and their loyalists'.²⁹³

24- **ختص، الإختصاص قَالَ الصَّادِقُ ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى جَعَلَنَا حُجَجَهُ عَلَى خَلْقِهِ وَ أَمَنَاءَهُ عَلَى عِلْمِهِ فَمَنْ جَحَدَنَا كَانَ بِمَنْزِلَةِ إِبْلِيسَ فِي تَعَتُّبِهِ عَلَى اللَّهِ حِينَ أَمَرَهُ بِالسُّجُودِ لِآدَمَ وَ مَنْ عَرَفَنَا وَ اتَّبَعَنَا كَانَ بِمَنْزِلَةِ الْمَلَائِكَةِ الَّذِينَ أَمَرَهُمُ اللَّهُ بِالسُّجُودِ لِآدَمَ فَطَاعُوهُ.**

(The book) 'Al Ikhtisas' –

'Al-Sadiq^{-asws} said: 'Allah^{-azwj} Blessed and Exalted Made us a Divine Authorities upon His^{-azwj} creatures and His^{-azwj} trustees upon His^{-azwj} Knowledge. So, the one who rejects us^{-asws} would be at the status of Iblees^{-la} in his^{-la} stubbornness upon Allah^{-azwj} when He^{-azwj} had Commanded him^{-la} with the Sajdah to Adam^{-as}, while the one who recognises us^{-asws} and follows us^{-asws} would be at the status of the Angels, those Allah^{-azwj} had Commanded them with the Sajdah to Adam^{-as}, so they obeyed Him^{-azwj}'.²⁹⁴

25- **تَقْرِيبُ الْمَعَارِفِ، لِأَبِي الصَّلَاحِ الْخَلِّيِّ عَنْ أَبِي عَلِيٍّ الْخُرَاسَانِيِّ عَنْ مَوْلَى لِعَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: كُنْتُ مَعَهُ ع فِي بَعْضِ خُلُوتِهِ فَقُلْتُ إِنَّ لِي عَلَيْكَ حَقًّا أَلَا تُخْبِرُنِي عَنْ هَذَيْنِ الرَّجُلَيْنِ عَنْ أَبِي بَكْرٍ وَ عُمرَ**

(The book) 'Taqreeb Al Ma'arif' of Abu Al Sallah Al Halby, from Abu Ali Al Khurasani,

²⁹³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 101 H 23

²⁹⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 101 H 24

'From a slave of Ali^{-asws} Bin Al-Husayn^{-asws} who said, 'I was with him^{-asws} in one of his^{-asws} isolations. I said, 'There is a right for me upon you^{-asws}. Can you inform me about these two men, about Abu Bakr and Umar?'

فَقَالَ كَافِرَانِ كَافِرٌ مَنْ أَحَبَّهُمَا.

He^{-asws} said: 'Both Kafirs! Kafir is the one who loves them'.²⁹⁵

وَعَنْ أَبِي حَمْزَةَ الثَّمَالِيِّ أَنَّهُ سُئِلَ عَلِيُّ بْنُ الْحُسَيْنِ ع عَنْهُمَا فَقَالَ كَافِرَانِ كَافِرٌ مَنْ تَوَلَّاهُمَا.

And from Abu Hamza Al-Sumali – He asked Ali^{-asws} Bin Al-Husayn^{-asws} about them both. He^{-asws} said: 'Both Kafirs! Kafir is the one who befriends them'.²⁹⁶

– قَالَ وَ تَنَاصَرَ الْخَبَرُ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ وَ مُحَمَّدِ بْنِ عَلِيٍّ وَ جَعْفَرِ بْنِ مُحَمَّدٍ ع مِنْ طُرُقٍ مُخْتَلِفَةٍ أَنَّهُمْ قَالُوا ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَ لَا يُرَكِّبُهُمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ

He said, 'And (the book) 'Tanasar Al Khabar' –

'From Ali^{-asws} Bin Al-Husayn^{-asws}, and Muhammad Bin Ali^{-asws}, and Ja'far Bin Muhammad^{-asws}, from difference paths, they^{-asws} said: ***'nor will Allah be Speaking to them on the Day of Judgment, nor will He be Purifying them, and for them would be a painful Punishment [2:174].***

مَنْ زَعَمَ أَنَّهُ إِمَامٌ وَ لَيْسَ بِإِمَامٍ وَ مَنْ جَحَدَ إِمَامَةً إِمَامٍ مِنَ اللَّهِ وَ مَنْ زَعَمَ أَنَّ لَهُمَا فِي الْإِسْلَامِ نَصِيباً

One who claims that he is an Imam, and he isn't an Imam^{-asws}, and the one who rejects Imamate of an Imam^{-asws} from Allah^{-azwj}, and the one who claims that for them both (Abu Bakr and Umar) there is a share in Al-Islam'.

وَ مِنْ طُرُقٍ أُخَرَ أَنَّ لِلْأَوَّلَيْنِ وَ مِنْ أُخَرَ لِلْآخَرَيْنِ فِي الْإِسْلَامِ نَصِيباً.

And from another path: 'For the two former ones'. And from another: 'For the two Bedouins a share in Al-Islam'.²⁹⁷

26- نَحَج، نَحَجِ الْبَلَاغَةَ قَامَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع رَجُلٌ فَقَالَ أَخْبِرْنَا عَنِ الْفِتْنَةِ وَ هَلْ سَأَلْتَ عَنْهَا رَسُولَ اللَّهِ ص

(The book) 'Nahj Al-Balagah' –

'A man stood up to Amir Al-Momineen^{-asws}. He said, 'Inform us about the Fitna, and had Rasool-Allah^{-saww} been asked about it?'

فَقَالَ ع لَمَّا أُنْزِلَ اللَّهُ سُبْحَانَهُ قَوْلُهُ أَلَمْ أَحْسِبِ النَّاسَ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لَا يُفْتَنُونَ عَلِمْتُ أَنَّ الْفِتْنَةَ لَا تَنْزِلُ بِنَا وَ رَسُولَ اللَّهِ ص بَيْنَ أَظْهُرِنَا

²⁹⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 101 H 25 a

²⁹⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 101 H 25 b

²⁹⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 101 H 25 c

'He^{-asws} said: 'When Allah^{-azwj} the Glorious Revealed His^{-azwj} Words: ***Do the people reckon that they will be left alone on saying, 'We believe', and they will not be Tried? [29:2]***, I^{-asws} knew that the Fitna will not be declining from us, while Rasool-Allah^{-saww} was between our midst.

فَقُلْتُ يَا رَسُولَ اللَّهِ ص مَا هَذِهِ الْفِتْنَةُ الَّتِي أَخْبَرَكَ اللَّهُ بِهَا

I^{-asws} said: 'O Rasool-Allah^{-saww}! What is this Fitna which Allah^{-azwj} has Informed with?'

فَقَالَ يَا عَلِيُّ إِنَّ أُمَّي سَيُفْتَنُونَ مِنْ بَعْدِي

He^{-saww} said: 'O Ali^{-asws}! My^{-saww} community will be creating Fitna from after me^{-saww}'.

فَقُلْتُ يَا رَسُولَ اللَّهِ ص أَوَّلَ لَيْسَ قَدْ قُلْتَ لِي يَوْمَ أُخْرِجْتُ اسْتُشْهِدَ مِنْ اسْتُشْهِدَ مِنَ الْمُسْلِمِينَ وَ حِزْتُ عَنِّي الشَّهَادَةُ فَشَقَّ ذَلِكَ عَلَيَّ فَقُلْتُ لِي أَبَشِّرْ فَإِنَّ الشَّهَادَةَ مِنْ وَرَائِكَ

I^{-asws} said: 'O Rasool-Allah^{-saww} or hadn't you^{-saww} said to me^{-asws} on the day of Ohad when they were martyred, the ones who had been martyred from the Muslims, and the martyrdom was kept away from me^{-asws}, so that was grievous upon me^{-asws}. So you^{-saww} had said: 'Receive glad tidings, for the martyrdom is right behind you'.

فَقَالَ لِي إِنَّ ذَلِكَ لَكَذَلِكَ فَكَيْفَ صَبْرُكَ إِذَا فَقُلْتُ يَا رَسُولَ اللَّهِ لَيْسَ هَذَا مِنْ مَوَاطِنِ الصَّبْرِ وَ لَكِنْ مِنْ مَوَاطِنِ الْبُشْرَى وَ الشُّكْرِ

He^{-saww} said to me^{-asws}: 'That is like that, so how will your^{-asws} patience be then?' I^{-asws} said: 'O Rasool-Allah^{-saww}! This isn't from the places of patience, but from the places of glad tidings and gratefulness'.

وَ قَالَ يَا عَلِيُّ إِنَّ الْقَوْمَ سَيُفْتَنُونَ بِأَمْوَالِهِمْ وَ يَمْنُونَ بِدِينِهِمْ عَلَى رَحْمَةٍ وَ يَتَمَنَّوْنَ رَحْمَتَهُ وَ يَأْمَنُونَ سَطْوَتَهُ وَ يَسْتَحِلُّونَ حَرَامَهُ بِالشُّبُهَاتِ الْكَاذِبَةِ وَ الْأَهْوَاءِ السَّاهِيَةِ فَيَسْتَحِلُّونَ الْحُمْرَ بِالْبَيْدِ وَ السُّحْتِ بِالْهَدْيَةِ وَ الرِّبَا بِالْبَيْعِ

And he^{-saww} said: 'O Ali^{-asws}! The people will be tempted with the wealth, and they will (think) they are conferring a favour with their religion upon their Lord^{-azwj}, and they are wishing for His^{-azwj} Mercy, and are feeling safe from His^{-azwj} Punishment, and they are permitting His^{-azwj} Prohibition with the false suspicions and deceptive whims. So they permitted the wine through Al-Nabeez, and the ill-gotten gains as the gifts, and the interest as the selling (money)'.

فَقُلْتُ يَا رَسُولَ اللَّهِ فَبِأَيِّ الْمَنَازِلِ أَنْزَلَهُمْ عِنْدَ ذَلِكَ أَمْ بِمَنْزِلَةِ رَدِّ أَمْ بِمَنْزِلَةِ فِتْنَةٍ فَقَالَ بِمَنْزِلَةِ فِتْنَةٍ.

I^{-asws} said: 'O Rasool-Allah^{-saww}! So, at which status should I^{-asws} status them during that, is it as the status of apostasy or the status of Fitna?' He^{-saww} said: 'At the status of Fitna'.²⁹⁸

27- كِتَابُ الْبِرِّمَانِ، أَخْبَرَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ قَالَ حَدَّثَنِي الْحُسَيْنُ بْنُ حُصَيْنٍ قَالَ حَدَّثَنِي إِسْحَاقُ بْنُ إِسْمَاعِيلَ بْنِ حَمَّادٍ بْنِ زَيْدٍ الْبَصْرِيُّ وَ حَدَّثَنَا مُحَمَّدُ بْنُ بَحْجَى وَ مُوسَى بْنُ مُحَمَّدٍ الْأَنْصَارِيُّ قَالَا حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِسْحَاقَ بْنِ إِسْمَاعِيلَ الْقَاضِي قَالَ حَدَّثَنِي أَبِي إِسْمَاعِيلُ بْنُ إِسْحَاقَ بْنِ حَمَّادٍ وَ اللَّفْظُ لَهُ قَالَ:

²⁹⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 101 H 26

‘Kitab Burhan’ – We are informed by Muhammad Bin Al-Hassan who said, ‘It is narrated to me by Al-Hassan Bin Khuzeyr who said, ‘It is narrated to me by Is’haq Bin Ismail Bin Hammad Bin Zayd Al Basry, and it is narrated to us by Muhammad Bin Yahya, and Musa Bin Muhammad Al Ansary who both said, ‘It is narrated to us by Ismail Bin Is’haq Bin Ismail the judge who said, ‘It is narrated to me by Abu Ismail Bin Is’haq Bin Hammad, and the wordings are his, he said,

بَعَثَ إِلَيَّ وَ إِلَى عِدَّةٍ مِنَ الْمَشَايخِ يَحْيَى بْنُ أَكْثَمِ الْقَاضِي فَأَخْضَرْنَا وَ قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ يَعْني الْمَأْمُونُ أَمَرَنِي أَنْ أُحْضِرَ عِدَّةً مَعَ الْقَجَرِ أَرْبَعِينَ رَجُلًا كُلُّهُمْ فَقِيهٌ يَنْهَضُونَ وَ يُحْسِنُونَ الْجَوَابَ فَسَمُّوا مَنْ تَعْرِفُونَ

‘The judge Yahya Bin Aksam sent for me and a number of elders, so we presented, and he said, ‘The commander of the faithful (meaning Al Mamoun) has instructed me to present forty men tomorrow at dawn, all of them should be jurists, being of understanding and excellent in answering, so name the ones you know!’

فَسَمَّيْنَا لَهُ قَوْمًا فَأَخْضَرَهُمْ وَ أَمَرْنَا بِالْبُكُورِ فَعَدَدْنَا عَلَيْهِ قَبْلَ طُلُوعِ الشَّمْسِ فَركَبَ وَ رَكِبْنَا مَعَهُ فَدَخَلْنَا إِلَى الْمَأْمُونِ وَ أَمَرْنَا أَنْ نُصَلِّيَ فَلَمْ نَسْتَمِمْ الصَّلَاةَ حَتَّى خَرَجَ الْأَذَنُ فَقَالَ ادْخُلُوا

We named a people to him. He presented them and instructed us with coming early morning. So, we went to him before emergence of the sun. He rode, and we rode with him. He entered to see (the caliph) Al-Mamoun and instructed us to pray Salat. We had not completed the Salat until the access man came out. He said, ‘Enter!’

فَدَخَلْنَا وَ إِذَا أَمِيرُ الْمُؤْمِنِينَ جَالِسٌ عَلَى فِرَاشِهِ وَ عَلَى سَوَادِهِ وَ الْعِمَامَةُ الطَّوِيلَةُ فَلَمَّا سَلَّمْنَا رَدَّ السَّلَامَ ثُمَّ خَدَرَ عَنْ عَرْشِهِ وَ نَزَعَ عِمَامَتَهُ وَ سَوَادَهُ وَ أَقْبَلَ عَلَيْنَا وَ قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ أَحَبَّ مُنَاطَرَتَكُمْ عَلَى مَذْهَبِهِ الَّذِي هُوَ عَلَيْهِ وَ دِينِهِ الَّذِي يَدِينُ اللَّهُ بِهِ

We entered and there, commander of the faithful was seated upon his bed and upon his pillow, and the lengthy turban. When we greeted, he responded the greeting, then he rolled off from his throne and snatched his turban and his pillow and came towards us and said, ‘Commander of the faithful would love your debating upon his doctrine which he is upon ad his religion he is making a religion of Allah^{-azwj} with it!’

فُلْنَا لِنَقُلَ أَمِيرُ الْمُؤْمِنِينَ أَيُّدُهُ اللَّهُ

We said, ‘Let commander of the faithful speak, may Allah^{-azwj} Assist him’.

فَقَالَ إِنِّي أُدِينُ اللَّهَ عَزَّ وَ جَلَّ بِأَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ عَ خَيْرُ خَلْقِ اللَّهِ بَعْدَ رَسُولِ اللَّهِ صَ وَ أَوَّلَى النَّاسِ بِمَقَامِ رَسُولِ اللَّهِ وَ أَحَقُّهُمْ بِالْخِلَافَةِ مِنْ بَعْدِهِ

He said, ‘I make it a religion of Allah^{-azwj} Mighty and Majestic that Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} is best creature of Allah^{-azwj} after Rasool-Allah^{-saww}, and foremost of the people with the position of Rasool-Allah^{-saww} and most deserving of them with the caliphate from after him^{-saww}’.

فَأَطَرَقْنَا جَمِيعًا فَقَالَ يَحْيَى أَجِيبُوا أَمِيرَ الْمُؤْمِنِينَ

We all lowered our heads. Yahya said, ‘Answer commander of the faithful!’

فَلَمَّا رَأَيْتُ سُكُوتَ الْقَوْمِ جَنُوتُ عَلَى رُكْبَتَيَّ ثُمَّ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ فِيْنَا مَنْ لَا يَعْرِفُ مَا ذَكَرَ أَمِيرُ الْمُؤْمِنِينَ مِنْ أَمْرِ عَلِيٍّ وَ قَدْ دَعَانَا لِلْمُنَاطَرَةِ وَ نَحْنُ مُنَاطَرُوهُ عَلَى مَا ذَكَرَ

When I saw silence of the people, I knelt upon my knees, the I said, 'O commander of the faithful! Among us there is one who does not know what commander of the faithful mentioned from the matter of Ali^{-asws}, and he has called us for the debate, and we shall debate him upon it, based upon what you mentioned'.

فَقَالَ يَا إِسْحَاقُ إِنَّ شَيْئًا سَأَلْتُكَ وَ إِنَّ شَيْئًا فَاسْأَلْنِي فَاعْتَمْتُهَا مِنْهُ وَ قُلْتُ بَلْ أَسْأَلُ فَقَالَ سَلْ قُلْتُ مِنْ أَيْنَ

He said, 'O Is'haq! If you so desire, I can ask you, and if you so desire, ask me'. I took advantage from him, and I said, 'But, I shall ask'. He said, 'Ask'. I said, 'From where?'

قَالَ أَمِيرُ الْمُؤْمِنِينَ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ عَ أَفْضَلَ النَّاسِ مِنْ بَعْدِ رَسُولِ اللَّهِ وَ أَحَقُّهُمْ بِالْخِلَافَةِ مِنْ بَعْدِهِ

He said, 'Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} is most superior of the people from after Rasool-Allah^{-saww} and their most rightful of them with the caliphate from after him^{-saww}'.

قَالَ أَخْبِرْنِي عَنِ النَّاسِ بِمَا ذَا يَتَفَاَضَلُونَ قُلْتُ بِالْأَعْمَالِ الصَّالِحَةِ

He said, 'Inform me about the people, what is that due to which they are meritorious?' I said, 'With the righteous deeds'.

قَالَ فَأَخْبِرْنِي عَمَّنْ فَضَّلَ صَاحِبُهُ عَلَى عَهْدِ رَسُولِ اللَّهِ ثُمَّ إِنَّ الْمَفْضُولَ عَمَلَ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ صَ بِأَكْثَرِ مِنْ عَمَلِ الْفَاضِلِ عَلَى عَهْدِ رَسُولِ اللَّهِ صَ أ يَلْحَقُ بِهِ

He said, 'Inform me about the one who merited his companions in the era of Rasool-Allah^{-saww}, then the inferior in deeds after the expiry of Rasool-Allah^{-azwj}, with more than the deeds of the meritorious in the era of Rasool-Allah^{-saww}, can he catch up with him?'

قُلْتُ لَا يَلْحَقُ الْمَفْضُولُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَ بِالْفَاضِلِ أَبَدًا

I said, 'The inferior in the era of Rasool-Allah^{-saww} cannot catch up with the superior, ever!'

قَالَ فَانْظُرْ مَا رَوَاهُ أَصْحَابُكَ يَمُنُّ أَخَذَتْ دِينَكَ عَنْهُمْ وَ جَعَلْتَهُمْ قُدْوَةً لَكَ مِنْ فَضَائِلِ عَلِيٍّ عَ فَتَسَنُّ إِلَيْهَا مَا أُنْزِلَ بِهِ مِنْ فَضَائِلِ أَبِي بَكْرٍ فَإِنْ وَجَدْتَ فَضَائِلَ أَبِي بَكْرٍ تُشَاكِِلُ فَضَائِلَ عَلِيٍّ فَقُلْ إِنَّهُ أَفْضَلُ

He said, 'So look at what your companions have reported, from the ones who you have taken your religion and have made them as guides for you, of the merits of Ali^{-azwj} and compare to what has been Revealed with of the merits of Abu Bakr. If you were to find merits of Abu Bakr resembling the merits of Ali^{-azwj}, then say he is superior.

لَا وَ اللَّهِ وَ لَكِنْ قَسَ فَضَائِلُهُ إِلَى مَا رُويَ لَكَ مِنْ فَضَائِلِ أَبِي بَكْرٍ وَ عَمَرَ فَإِنْ وَجَدْتَ لَكُمَا مِنَ الْمَفَاضِيلِ مِثْلَ الَّذِي لِعَلِيٍّ وَخَذَهُ فَقُلْ إِنَّهُمَا أَفْضَلُ

No, by Allah-^{azwj}! But compare his-^{asws} merits to what is reported to you of the merits of Abu Bakr and Umar. If you were to find for them of the merits similar to that which are for Ali-^{azwj} alone, then say these two are superior.

لَا بَانَ فَيُقَسُّ فَضَائِلُهُ إِلَى فَضَائِلِ الْعَشْرَةِ الَّذِينَ شَهِدَ لَهُمْ بِالْجَنَّةِ فَإِنْ وَجَدْتُمْ تُشَاكِِلُ فَضَائِلُهُ فَعَلَّ إِنَّهُمَا أَفْضَلُ مِنْهُ

No, but compare his-^{asws} merits to merits of the ten, those whom there is testimony for them with the Paradise. If you were to find these resembling his-^{asws} merits, then say they are superior to him-^{asws}.

يَا إِسْحَاقُ أَيُّ الْأَعْمَالِ كَانَتْ أَفْضَلَ يَوْمَ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ رَسُولَهُ فُلْتُ الْإِخْلَاصُ بِالشَّهَادَةِ وَ السَّبْقُ إِلَى الْإِسْلَامِ

O Is'haq! Which deeds happened to be superior on the day Allah-^{azwj} Mighty and Majestic Sent His-^{azwj} Rasool-^{saww}? I said, 'The sincerity with the testimony and the precedence to Al-Islam'.

قَالَ صَدَقْتَ إِنَّ ذَلِكَ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ فِي جَنَّاتِ النَّعِيمِ إِنَّمَا عَنَى السَّابِقُ إِلَى الْإِسْلَامِ فَهَلْ عَلِمْتَ أَحَدًا سَبَقَ عَلِيًّا إِلَى الْإِسْلَامِ

He said, 'You speak the truth! That is in the Book of Allah-^{azwj} Mighty and Majestic: **And the foremost are the foremost [56:10] These are the ones of proximity [56:11] In the Blissful Gardens [56:12]**. But rather He-^{azwj} Meant the precedence to Al-Islam. Do you know anyone who had preceded Ali-^{asws} to Al-Islam?'

فُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَسْلَمَ عَلِيٌّ وَ هُوَ حَدَّثَ صَغِيرُ السِّنِّ لَا يَجُوزُ عَلَيْهِ الْحُكْمُ وَ أَسْلَمَ أَبُو بَكْرٍ وَ قَدْ تَكَامَلَ عَقْلُهُ وَ جَازَ عَلَيْهِ الْحُكْمُ

I said, 'O Amir Al-Momineen-^{asws}! Ali-^{asws} announced Muslim (Islam) when he-^{asws} was of young age, the rulings were not allowed upon him, while Abu Bakr became a Muslim and his intellect had perfected and the rulings were allowed upon him'.

قَالَ أَجِبْنِي أَيُّهُمَا أَسْلَمَ قَبْلَ صَاحِبِهِ حَتَّى أَنَاظِرَكَ مِنْ بَعْدُ فِي الْحَدَاثَةِ فُلْتُ عَلِيٌّ أَسْلَمَ قَبْلَ أَبِي بَكْرٍ عَلَى هَذِهِ الشَّرِيطَةِ

He said, 'Answer me. Which of the two became Muslim before his companion, until I can debate you from after regarding the age'. I said, 'Ali-^{asws} became a Muslim before Abu Bakr, based upon this stipulation'.

قَالَ فَأَحْبِرْنِي حِينَ أَسْلَمَ أَمْ يَخْلُو أَنْ يَكُونَ رَسُولُ اللَّهِ ص دَعَاهُ فَأَجَابَ أَوْ يَكُونُ إلهَاماً مِنَ اللَّهِ لِعَلِيٍّ

He said, 'Inform me, when he-^{asws} became a Muslim, was it devoid of Rasool-Allah-^{saww} having invited him-^{asws} so he-^{asws} answered, or would it have been an Inspiration from Allah-^{azwj} to Ali-^{asws}?'

فَأُطِرْتُ مُفَكِّراً وَ قُلْتُ إِنَّ قُلْتُ إلهَاماً قَدَّمْتُهُ عَلَى رَسُولِ اللَّهِ لِأَنَّ رَسُولَ اللَّهِ لَمْ يَعْرِفِ الْإِسْلَامَ حَتَّى جَاءَ بِهِ جَبْرِئِيلُ عَنِ اللَّهِ عَزَّ وَ جَلَّ فَقُلْتُ بَلْ دَعَاهُ رَسُولُ اللَّهِ ص

I lowered my head contemplating, and I said (to myself), 'If I were to say, 'Inspiration', I would be advancing him upon Rasool-Allah-^{saww}, because Rasool-Allah-^{saww} did not know Al-Islam

until Jibraeel^{as} came with it from Allah^{azwj} Mighty and Majestic'. So I said, 'Rasool-Allah^{saww} had invited him^{asws}'.

قَالَ فَيَخْلُو النَّبِيُّ أَنْ يَكُونَ دَعَا عَلَيْهِ بِأَمْرِ اللَّهِ أَوْ تَكَلَّفَ ذَلِكَ مِنْ قِبَلِ نَفْسِهِ قُلْتُ لَا أَنْسِبُ النَّبِيَّ ص إِلَى التَّكَلُّفِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ مَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ وَ لَكِنْ دَعَا بِأَمْرِ اللَّهِ:

He said, 'Was the Prophet^{saww} vacant from having called Ali^{asws} by the Command of Allah^{azwj} or was that encumbered from his^{saww} own self?' I said, 'I cannot attribute the Prophet^{azwj} to the encumberment because Allah^{azwj} Mighty and Majestic Saying: **And it was not for a Rasool that he comes with a Sign except by the Permission of Allah. For every term there is an Ordainment [13:38]**, but he^{saww} had invited him^{asws} by the Command of Allah^{azwj}'.

قَالَ يَا إِسْحَاقُ فَمِنْ صِفَةِ الْجَبَّارِ أَنْ يُكَلِّفَ رَسُولَهُ مَا لَا طَاقَةَ لَهُمْ بِهِ قُلْتُ أَعُوذُ بِاللَّهِ

He said, 'O Is'haq! So, from the Attributes of the Compeller is that He^{azwj} Encumbered His^{azwj} Rasools^{as} what there was no endurance for them^{as} for it?' I said, 'I seek Refuge with Allah^{azwj}'

قَالَ أَوْ لَا تَرَى أَنَّ اللَّهَ عَزَّ وَ جَلَّ فِي قَوْلِكَ أَسْلَمَ عَلَيَّ وَ هُوَ صَغِيرٌ لَا يَجُوزُ عَلَيْهِ الْحُكْمُ قَدْ كَلَّفَ رَسُولُ اللَّهِ ص مِنْ دُعَاءِ الصَّبْيَانِ مَا لَا يُطِيقُ وَ شَعَلَهُ بِصَبِيٍّ لَا يَجُوزُ عَلَيْهِ الْحُكْمُ

He said, 'Or don't you see that in your words Ali^{asws} became a Muslim and he^{asws} was young, the ruling was not allowed upon him^{asws}, Allah^{azwj} Mighty and Majestic had Encumbered Rasool-Allah^{saww} of calling the children what he^{saww} could not endure, and his pre-occupation with a child the ruling was not allowed upon him.

فَهُوَ يَدْعُوهُ السَّاعَةَ وَ يَرْتَدُّ بَعْدَ سَاعَةٍ ثُمَّ يُعَاوَدُ وَ يُعَاوَدُ الصَّبِيُّ الْإِتِّدَادَ فَلَا حُكْمَ يَجُوزُ عَلَيْهِ وَ لَا النَّبِيُّ ص يَقْرَعُ مِنْهُ لِدُعَاءِ غَيْرِهِ أَرَأَيْتَ هَذَا جَائِزاً عِنْدَكَ أَنْ تَنْسِبُهُ إِلَى رَبَّنَا سُبْحَانَهُ قُلْتُ أَعُوذُ بِاللَّهِ

So he^{saww} invites him^{asws} at a time, and he^{asws} reneges after a time, then he^{saww} repeats, and the child retracts from the apostasy, and the ruling is not allowed upon him^{asws} and the Prophet^{saww} was not free from him^{asws} to invite others. Don't you see that this is allowed with you to attribute it to our Lord^{azwj} the Glorious?' I said, 'I seek Refuge with Allah^{azwj}'

قَالَ فَأَرَأَيْكَ إِنْمَا قَصَدْتَ فَضِيلَةَ فَضَّلَ اللَّهُ بِهَا عَلِيًّا ع عَلَى هَذَا الْخَلْقِ جَمِيعاً أَنَا هَذَا لَهُ لِيُعْرِفَ بِهَا مَكَانَهُ وَ فَضْلَهُ بِأَنْ لَمْ يُشْرِكْ بِهِ سَاعَةً قَطُّ فَجَعَلَتْهَا نَفْصاً عَلَيْهِ وَ لَوْ كَانَ اللَّهُ عَزَّ وَ جَلَّ أَمَرَ نَبِيَّهُ أَنْ يَدْعُو الصَّبْيَانَ أَمْ يَكُنْ دَعَاهُمْ كَمَا دَعَا عَلِيًّا ع قُلْتُ بَلَى

He said, 'I showed you rather you aimed for a merit Allah^{azwj} has Merited Ali^{asws} with it over these entire people. He^{azwj} Gave it to him^{asws} for his^{asws} position and his^{asws} merit to be known by it, that he^{asws} did not associate with Him^{azwj} for a moment at all. You have made it as a deficiency upon him^{saww}, and if Allah^{azwj} Mighty and Majestic has Commanded His^{azwj} Prophet^{saww} in calling the children, would not his^{as} calling them would be like what he^{saww} had called Ali^{asws}?' I said, 'Yes'.

قَالَ فَهَلْ بَلَغَكَ أَنَّ النَّبِيَّ ص دَعَا أَحَدًا مِنْ صِبْيَانِ الْجَاهِلِيَّةِ وَ قَرَابَتِهِ بَدَأَ بِهِمْ لِئَلَّا يُقَالَ هَذَا ابْنُ عَمِّهِ أَوْ مِنْ سَائِرِ النَّاسِ كَمَا فَعَلَ بِعَلِيٍّ قُلْتُ لَا

He said, 'Has it reached you that the Prophet^{-saww} had called anyone from the children of the pre-Islamic people and his^{-saww} kindred, he^{-saww} began with them lest it be said, 'This is a son^{-asws} of his^{-saww} uncle^{-as}', or from rest of the people like what he^{-saww} had done with Ali^{-asws}? I said, 'No'.

قَالَ ثُمَّ أَيُّ الْأَفْعَالِ كَانَتْ أَفْضَلَ بَعْدَ السَّبْقِ إِلَى الْإِسْلَامِ قُلْتُ الْجِهَادُ فِي سَبِيلِ اللَّهِ

He said, 'Then which of the deeds happen to be superior after the precedence to Al-Islam?' I said, 'The Jihad in the Way of Allah^{-azwj}'.

قَالَ صَدَقْتَ فَهَلْ تَجِدُ لِأَحَدٍ فِي الْجِهَادِ إِلَّا دُونَ مَا تَجِدُ لِعَلِيِّ قُلْتُ فِي أَيِّ وَقْتٍ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ فِي أَيِّ الْأَوْقَاتِ شِئْتَ قُلْتُ فِي يَوْمِ بَدْرٍ

He said, 'You speak the truth. Do you find for anyone regarding the Jihad except lower than what you find for Ali^{-asws}? I said, 'In which time, O commander of the faithful?' He said, 'In whichever of the timings you so like'. I said, 'During the day of Badr'.

قَالَ نَعَمْ لَا أَرِيدُكَ عَلَيْهَا كَمْ قُتِلَ بِدْرٍ يَوْمَ بَدْرٍ قُلْتُ نِيفٌ وَ سِتُّونَ رَجُلًا مِنَ الْكُفَّارِ قَالَ كَمْ قُتِلَ عَلِيِّ وَحْدَهُ مِنْهُمْ قُلْتُ نِيفٌ وَ عِشْرُونَ رَجُلًا وَ أَرْبَعُونَ لِسَائِرِ النَّاسِ قَالَ فَأَيُّ النَّاسِ أَفْضَلُ جِهَادًا

He said, 'Yes. I shall increase you upon it. How many were killed on the day of Badr?' I said, 'More than seventy men from the Kafirs'. He said, 'How many from them were killed by Ali^{-asws} alone?' I said, 'More than twenty men, and forty of rest of the people'. He said, 'So which of the people are of superior Jihad?'

قُلْتُ إِنَّ أَبَا بَكْرٍ كَانَ مَعَ رَسُولِ اللَّهِ ص فِي عَرِيْشِهِ قَالَ يَصْنَعُ مَاذَا قُلْتُ يُدِيرُ الْأُمْرَ قَالَ وَتِلْكَ دُونَ رَسُولِ اللَّهِ أَوْ شَرِيكًا مَعَ رَسُولِ اللَّهِ أَوْ اقْتِرَارًا مِنْ رَسُولِ اللَّهِ إِلَى أَبِي بَكْرٍ

I said, 'Abu Bakr was with Rasool-Allah^{-saww} in his^{-saww} tent'. He said, 'Doing what?' I said, 'Managing the matters'. He said, 'Woe be to you! Besides Rasool-Allah^{-saww} or as an associate with Rasool-Allah^{-saww}, or was Rasool-Allah^{-saww} poor (needy) to Abu Bakr?'

قُلْتُ أَعُوذُ بِاللَّهِ مِنْ أَنْ يُدِيرَ أَبُو بَكْرٍ دُونَ رَسُولِ اللَّهِ أَوْ يَكُونَ شَرِيكًا مَعَ رَسُولِ اللَّهِ ص أَوْ يَكُونَ رَسُولُ اللَّهِ ص فَقِيرًا إِلَيْهِ

I said, 'I seek Refuge with Allah^{-azwj} from Abu Bakr managing besides Rasool-Allah^{-saww}, or he would be an associate with Rasool-Allah^{-saww}, or Rasool-Allah^{-saww} being poor (needy) to him'.

قَالَ فَمَا الْقَضِيْلَةُ فِي الْعَرِيْشِ إِنْ كَانَ الْأَمْرُ عَلَى مَا وَصَفْتَ أَلَيْسَ مَنْ ضَرَبَ بِسَيْفِهِ أَفْضَلَ مِنْ جَلَسَ قُلْتُ كُلُّ الْجَيْشِ كَانَ مُجَاهِدًا قَالَ صَدَقْتَ إِلَّا أَنَّ الضَّارِبَ بِالسَّيْفِ الْمُحَامِي عَنْ رَسُولِ اللَّهِ وَ عَنِ الْجَيْشِ كَانَ أَفْضَلَ مِنَ الْجَيْشِ

He said, 'So what is the merit being in the tent if the matter was upon what you have described? Isn't the one striking with his sword superior to the one sitting back?' I said, 'The whole army would be fighters'. He said, 'Except that the striker with the sword, the advocate from Rasool-Allah^{-saww} and from the army would be superior to the army.

أَ مَا قَرَأْتَ كِتَابَ اللَّهِ عَزَّ وَ جَلَّ لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَ الْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ عَلَى الْقَاعِدِينَ ... أَجْرًا عَظِيمًا دَرَجَاتٍ مِنْهُ وَ مَغْفِرَةً وَ رَحْمَةً وَ كَانَ اللَّهُ غَفُورًا رَحِيمًا

Have you not read the Book of Allah^{-azwj} Mighty and Majestic: ***They are not equal, the ones from the Momineen sitting back, apart from the ones with injuries, and the fighters in the Way of Allah with their wealth and their selves. Allah Merited the fighters with their wealth and their selves over the ones sitting back, by a level; and to each Allah has Promised good; and Allah Merited the fighters over the ones sitting back by a mighty Recompense [4:95] (High) Levels from Him and Forgiveness and Mercy, and Allah was always Forgiving, Merciful [4:96].***

قُلْتُ أَ فَكَانَ أَبُو بَكْرٍ وَ عُمَرُ مُجَاهِدِينَ أَمْ لَا قَالَ بَلَى وَ لَكِنْ أَحْبَبْتَنِي هَلْ كَانَ لِأَبِي بَكْرٍ وَ عُمَرُ فَضْلٌ عَلَى مَنْ لَمْ يَشْهَدْ ذَلِكَ الْمَشْهَدَ قُلْتُ نَعَمْ قَالَ فَكَذَلِكَ يَسْبِقُ الْبَازِلُ نَفْسَهُ عَلَى أَبِي بَكْرٍ وَ عُمَرُ قُلْتُ أَجَلْ

I said, 'Were Abu Bakr and Umar Mujahideen (Holy warriors) or not?' He said, 'Yes, but inform me, was there any merit for Abu Bakr and Umar upon the one who had not attended the event?' I said, 'Yes'. He said, 'Like that, the one who exerts himself has precedence over Abu Bakr and Umar'. I said, 'Yes'.

قَالَ يَا إِسْحَاقُ أَ تَقْرَأُ الْقُرْآنَ قُلْتُ نَعَمْ قَالَ أَفَرَأَى هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ فَغَزَّتْ إِلَى قَوْلِهِ وَ يُطْعَمُونَ الطَّعَامَ عَلَى حَتِّهِ مِسْكِينًا وَ يَتِيمًا وَ أَسِيرًا إِلَى قَوْلِهِ وَ إِذَا رَأَيْتَ نَمَّ رَأَيْتَ نَعِيمًا وَ مُلْكًا كَبِيرًا

He said, 'O Is'haq! Do you read the Quran?' I said, 'Yes'. He said, 'Read, ***didn't there come upon the human being, a phase, [76:1]***'. I recited to His^{-azwj} Words: ***And they fed the food to a poor, and an orphan and a captive out of love (for Allah), [76:8]*** – up to His^{-azwj} Words: ***And when you see, then you will see Blessings and a great Kingdom [76:20].***

قَالَ عَلَى رَسْلِكَ فِيمَنْ أُنْزِلَ هَذَا قُلْتُ فِي عَلِيٍّ قَالَ هَلْ بَلَغَكَ أَنَّ عَلِيًّا حِينَ أُطْعِمَ الْمَسْكِينِ وَ الْيَتِيمِ وَ الْأَسِيرِ قَالَ إِنَّمَا نُطْعِمُكُمْ لَوَجْهِ اللَّهِ عَلَى مَا سَمِعْتِ اللَّهُ يَقُولُ فِي كِتَابِهِ قُلْتُ لَا

He said, 'Upon your consideration, regarding whom was this Revealed?' I said, 'Regarding Ali^{-asws}'. He said, 'Has it reached you that Ali^{-asws}, when he^{-asws} fed the poor and the orphan and the captive, said: ***'But rather, we are feeding you for the Face of Allah, [76:9],*** upon what you have heard Allah^{-azwj} Saying in His^{-azwj} Book?' I said, 'No'.

قَالَ صَدَقْتَ إِنَّ اللَّهَ جَلَّ ثَنَاؤُهُ عَرَفَ سَرِيرَةَ عَلِيٍّ وَ نَبَتْهُ فَأَظْهَرَ ذَلِكَ فِي كِتَابِهِ تَعْرِيفًا مِنْهُ لِحُلُقِهِ حَالِ عَلِيٍّ وَ مَذْهَبِهِ وَ سَرِيرَتِهِ فَهَلْ عَلِمْتَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ وَصَفَ شَيْئًا يَمَّا وَصَفَ فِي الْجَنَّةِ غَيْرَ هَذِهِ السُّورَةِ فَوَارِيزًا مِنْ فَضْلِهِ قُلْتُ لَا

He said, 'You speak the truth! Allah^{-azwj}, Majestic is His^{-azwj} Praise, Knew the secret of Ali^{-asws} and his^{-asws} intention. He^{-azwj} Revealed that in His^{-azwj} Book as an Introduction from Him^{-azwj} to His^{-azwj} creatures, the state of Ali^{-asws} and his^{-asws} doctrine and his^{-asws} secret. Do you know that Allah^{-azwj} Mighty and Majestic has Described something from what He^{-azwj} Described in the Paradise, other than this Chapter: ***vessels of silvers [76:15]***?' I said, 'No'.

قَالَ أَجَلٌ وَ هَذِهِ فَضِيلَةٌ أُخْرَى أَنَّ اللَّهَ وَصَفَ لَهُ فِي الْجَنَّةِ مَا لَمْ يَصِفْهُ لِغَيْرِهِ أَوْ تَدْرِي مَا مَعْنَى قَوَارِيرًا مِنْ فَضَّةٍ قُلْتُ لَا قَالَ آتِيَةٌ مِنْ فَضَّةٍ يَنْظُرُ النَّاطِرُ مَا فِي دَاخِلِهَا كَمَا يَرَى فِي الْقَوَارِيرِ يَا إِسْحَاقُ أَلَسْتَ مِنْ يَشْهَدُ أَنَّ الْعَشْرَةَ فِي الْجَنَّةِ قُلْتُ بَلَى

He said, 'Yes, and this is another merit. Allah^{-azwj} Described for him^{-asws} in the Paradise what He^{-azwj} did not Describe for others. And do you know what is the meaning of **vessels of silvers** [76:15]?' I said, 'No'. He said, 'A container of silver. The beholder will look at what is in its inside like what he sees in the glass. O Is'haq! Isn't he^{-asws} from the ones testified for that he^{-asws} will be in the Paradise?' I said, 'Yes'.

قَالَ أَرَأَيْتَ لَوْ أَنَّ رَجُلًا قَالَ مَا أَدْرِي هَذَا الْحَدِيثُ صَحِيحٌ أَمْ لَا وَ مَا أَدْرِي لَعَلَّ رَسُولَ اللَّهِ ص قَالَهُ أَمْ لَمْ يَقُلْهُ أَكَانَ عِنْدَكَ كَافِرًا قُلْتُ أَعُوذُ بِاللَّهِ

He said, 'What is your view if a man were to say, 'I don't know whether this Hadeeth is correct or not', and 'I don't know whether Rasool-Allah^{-saww} had said to him^{-asws} or no', would he be a Kafir in your view?' I said, 'I seek Refuge with Allah^{-azwj}'.

قَالَ فَلَوْ أَنَّ رَجُلًا قَالَ وَ اللَّهُ مَا أَدْرِي هَذِهِ السُّورَةُ مِنَ الْقُرْآنِ أَمْ لَا أَكَانَ عِنْدَكَ كَافِرًا قُلْتُ نَعَمْ قَالَ يَا إِسْحَاقُ أَرَى أَتَرَهُمْ هَاهُنَا مُتَنَكِّدًا الْقُرْآنُ يَشْهَدُ لِهَذَا وَ الْأَخْبَارُ تَشْهَدُ لَهُؤُلَاءِ

He said, 'If a man were to say, 'By Allah^{-azwj}! I don't know whether this is a Chapter from the Quran or not', would he be a Kafir in your view?' I said, 'Yes'. He said, 'O Is'haq! I see their traces over here. The Quran emphasis a testimony for this, and the Ahadeeth testify for them'.

ثُمَّ قَالَ أَتَرَوِي يَا إِسْحَاقُ حَدِيثَ الطَّائِرِ قُلْتُ نَعَمْ قَالَ حَدَّثَنِي بِهِ فَحَدَّثْتُهُ بِهِ قَالَ أَتُؤْمِنُ أَنَّ هَذَا الْحَدِيثَ صَحِيحٌ قُلْتُ رَوَاهُ مَنْ لَا يُمَكِّنُنِي بِأَنْ أُرَدَّ حَدِيثُهُ وَ لَا أَشْكُ فِي صِدْقِهِ

Then he said, 'O Is'haq! Are you reporting Hadeeth of the bird?' I said, 'Yes'. He said, 'Narrate to me with it'. So, I narrated it to him with it. He said, 'Do you believe in this correct Hadeeth?' I said, 'It is reported by the ones it is not possible for me to reject his Hadeeth nor doubt in his truthfulness'.

قَالَ أَرَأَيْتَ مَنْ أَتَى أَنَّ هَذَا الْحَدِيثَ صَحِيحٌ ثُمَّ زَعَمَ أَنَّ أَحَدًا أَفْضَلَ مِنْ عَلِيٍّ أَوْ يَخْلُو مِنْ أَنْ يَقُولَ دُعَاءُ النَّبِيِّ ص مَرْدُودٌ أَوْ إِنَّ اللَّهَ عَرَفَ الْفَاضِلَ مِنْ خَلْقِهِ فَكَانَ الْمَفْضُولُ أَحَبَّ إِلَيْهِ مِنْهُ أَوْ يَقُولَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَعْرِفِ الْفَاضِلَ مِنَ الْمَفْضُولِ

He said, 'What is your view of the one certain that his Hadeeth is correct, then claims that there is someone superior to Ali^{-asws}? Is it vacant from him saying the Prophet^{-saww} called a rejected one, or Allah^{-azwj} Knew the superior one from His^{-azwj} creatures, so the inferior was more Beloved to him than him^{-asws}, or he is saying that Allah^{-azwj} Mighty and Majestic did not Know the superior from the inferior.

فَأَيُّ الثَّلَاثَةِ أَحَبُّ إِلَيْكَ أَنْ تَقُولَ فَإِنَّكَ إِنْ قُلْتَ مِنْهَا شَيْئًا اسْتَبَدَّتْ فَإِنْ كَانَ عِنْدَكَ فِي الْحَدِيثِ تَأْوِيلٌ غَيْرُ هَذِهِ الثَّلَاثَةِ أَوْجَهُ فَقُلْ

So, which of the three is more beloved to you to be saying? If you were to say something from these, you (your arguments) will evaporate. If, regarding this Hadeeth, there is an interpretation other than these three aspects, then say so'.

قُلْتُ لَا أَعْلَمُ وَإِنَّ لِأَبِي بَكْرٍ فَضْلًا قَالَ أَجَلٌ لَوْ لَا أَنَّ لِأَبِي بَكْرٍ فَضْلًا لَمْ أَقُلْ عَلَيَّ أَفْضَلُ مِنْهُ فَمَا فَضْلُهُ الَّذِي قَصَدْتَ بِهِ السَّاعَةَ

I said, 'I don't know there being any merit for Abu Bakr'. He said, 'Yes, if there is no merit for Abu Bakr, why should I not say Ali^{-asws} is superior to him? What is his merit which you are aiming with now?'

قُلْتُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ ثَانِيِ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَتَنْسِبُهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى صُحْبَةِ النَّبِيِّ ص

I said, 'Words of Allah^{-azwj} Mighty and Majestic: **the second of the two when they were both in the cave, when he said to his companion: 'Do not grieve, surely Allah is with us!' [9:40].** Allah^{-azwj} Mighty and Majestic Attributed him to companionship of the Prophet^{-saww}'.

قَالَ يَا إِسْحَاقُ أَمَا إِنِّي لَا أَهْمُكَ عَلَى الْوَعْرِ مِنْ طَرِيقِكَ فَإِنِّي وَجَدْتُ اللَّهَ جَلَّ تَنَاوُهُ نَسَبَ إِلَى صُحْبَةِ مَنْ رَضِيَهُ وَ رَضِيَ عَنْهُ كَافِرًا فَقَالَ إِذْ يَقُولُ لِصَاحِبِهِ وَ هُوَ مُجَاوِزُهُ أَكْفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْقَةٍ ثُمَّ سَوَّاكَ رَجُلًا

He said, 'O Is'haq! As for me, I am not attacking you upon deviating from your path, for I have found Allah^{-azwj}, Majestic is His^{-azwj} Praise, Attributing to the companionship of the one who Pleased Him^{-azwj} and He^{-azwj} is Pleased from him, (Abu Bakr) as a Kafir. He^{-azwj} Said, when he^{-saww} said to his^{-as} companion: **while agitating him, 'Are you committing Kufr with the One Who Created you from dust, then from a seed, then Completed you as a man? [18:37]?'**

قُلْتُ إِنَّ ذَلِكَ كَانَ كَافِرًا وَ أَبُو بَكْرٍ كَانَ مُؤْمِنًا قَالَ فَإِذَا جَازَ أَنْ يَنْسَبَ إِلَى صُحْبَةِ مَنْ رَضِيَهُ وَ رَضِيَ عَنْهُ كَافِرًا جَازَ أَنْ يَنْسَبَ إِلَى صُحْبَةِ نَبِيِّهِ مُؤْمِنًا وَ لَيْسَ بِأَفْضَلَ الْمُؤْمِنِينَ وَ لَا بِالثَّانِي وَ لَا بِالثَّلَاثِ

I said, 'That would be a Kafir, and Abu Bakr was a Momin'. He said, 'When it is allowed to attribute to companionship of the one^{-saww} who pleases Him^{-azwj} and He^{-azwj} is Pleased from him^{-saww}, as a Kafir, it is allowed to attribute to the companionship of His^{-azwj} Prophet^{-saww} as a Momin, and he (Abu Bakr) isn't the most superior of the Momineen, nor second, nor third'.

قُلْتُ إِنَّ اللَّهَ جَلَّ وَ عَلا يَقُولُ ثَانِيِ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ

I said, 'Allah^{-azwj} Majestic and Exalted Says: **the second of the two when they were both in the cave, when he said to his companion: 'Do not grieve, surely Allah is with us!' [9:40].** Allah^{-azwj} Sent down His^{-azwj} Tranquillity upon him'.

قَالَ يَا إِسْحَاقُ إِنَّكَ تَأْتِي إِلَّا أَنْ أُخْرِجَكَ إِلَى الْإِسْتِفْصَاءِ عَلَيْكَ أَخْبِرْنِي عَنْ حُزْنِ أَبِي بَكْرٍ أَكَانَ لِلَّهِ رِضًا أَوْ كَانَ مَعْصِيَةً

He said, 'O Is'haq! You are refusing except that I should bring you out to the investigation upon you. Inform me about the grieving of Abu Bakr, was it a Pleasure for Allah^{-azwj} or was it an act of disobedience?'

قُلْتُ إِنَّ أَبَا بَكْرٍ إِذَا حَزَنَ مِنْ أَجْلِ رَسُولِ اللَّهِ خَوْفًا عَلَيْهِ مِنْ أَنْ يَصِلَ إِلَيْهِ شَيْءٌ مِنَ الْمَكْرُوهِ قَالَ فَحُزْنُهُ كَانَ لِلَّهِ رِضًا أَوْ مَعْصِيَةً قُلْتُ بَلِ لِلَّهِ رِضًا

I said, 'Abu Bakr rather grieved for the sake of Rasool-Allah^{-saww}, fearing upon him^{-saww} from something from the abhorrence might arrive to him'. He said, 'So his grief, was it a pleasure for Allah^{-azwj} or an act of disobedience?' I said, 'But, a pleasure for Allah^{-azwj}'.

قَالَ فَكَانَ بَعَثَ إِلَيْهِ رَسُولًا يَنْهَاهُ عَنْ طَلَبِ رِضَاهُ وَ عَنْ طَاعَتِهِ قُلْتُ أَعُوذُ بِاللَّهِ قَالَ أَلَمْ تَزْعُمَنَّ أَنَّ حُزْنَ أَبِي بَكْرٍ رِضَى قُلْتُ بَلَى

He said, 'So He^{-azwj} had Sent a Rasool^{-saww} to forbid him from seeking His^{-azwj} Pleasure and from obeying Him^{-azwj}?' I said, 'I seek Refuge with Allah^{-azwj}'. He said, 'Did you not claim that the grief of Abu Bakr was pleasure (for Allah^{-azwj})?' I said, 'Yes'.

قَالَ أَوْ لَمْ يَجِدْ أَنَّ الْقُرْآنَ يَشْهَدُ أَنَّ النَّبِيَّ ص يَقُولُ لَا تَحْزَنْ نَحْيًا لَهُ عَنِ الْحُزْنِ وَ الْحُزْنُ لِلَّهِ رِضَى أَوْ فَلَا تَرَاهُ قَدْ نَحَى عَنِ طَلَبِ رِضَى اللَّهِ إِنَّ كَانَ الْأَمْرُ عَلَى مَا وَصَفْتَ وَ أَعُوذُ بِاللَّهِ أَنْ يَكُونَ كَذَلِكَ فَأَنْقَطَعْتُ عَنْ جَوَابِهِ

He said, 'And do you not find that the Quran Testified that the Prophet^{-saww} said: **"Do not grieve [9:40]**, being a forbiddance to him from the grieving while the grief was a Pleasure for Allah^{-azwj}? Don't you see him^{-saww} to have prohibited from seeking the Pleasure of Allah^{-azwj}, if the matter was upon what you have described? And I seek Refuge with Allah^{-azwj} that it would be like that' I was cut off from answering him.

قَالَ يَا إِسْحَاقُ إِنَّ مَذْهَبِي الرِّفْقُ بِكَ لَعَلَّ اللَّهَ أَنْ يَرُدَّكَ فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ جَلَّ جَلَّ تَنَاوُهُ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ مِنْ عَنَى بِذَلِكَ رَسُولُ اللَّهِ ص أَوْ أَنَا بِكَرٍ قُلْتُ بَلَى رَسُولُ اللَّهِ

He said, 'O Is'haq! My doctrine is the gentleness with you, perhaps Allah^{-azwj} will Return you. Inform me about Words of Allah^{-azwj}, Majestic is His^{-azwj} Praise: **Then Allah Send down His Tranquillity upon him [9:40]**. Whom did He^{-azwj} Mean by that, Rasool-Allah^{-saww} or Abu Bakr?' I said, 'But, Rasool-Allah^{-saww}'.

قَالَ صَدَقْتَ فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ وَ يَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَ ضَاقَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَ عَلَى الْمُؤْمِنِينَ أَلَعَلَّ الْمُؤْمِنِينَ الَّذِينَ أَرَادَهُمُ اللَّهُ فِي هَذَا الْمَوْضِعِ قُلْتُ لَا

He said, 'You speak the truth. Inform me about Words of Allah^{-azwj}: **and the day of (battle of) Hunayn when your great numbers fascinated you, but they did not avail you of anything, and the earth was straitened upon you despite its vastness, then you turned back retreating [9:25] Then Allah Sent down His Tranquillity upon His Rasool and upon the Momineen, [9:26]**. Do you know the Momineen as those whom Allah^{-azwj} Intended them in this place?' I said, 'No'.

قَالَ إِنَّ النَّاسَ انْهَرُوا يَوْمَ حُنَيْنٍ فَلَمْ يَبْقَ مَعَ رَسُولِ اللَّهِ ص إِلَّا سَبْعَةٌ مِنْ بَنِي هَاشِمٍ عَلِيٌّ يَضْرِبُ بِسَيْفِهِ وَ الْعَبَّاسُ آجِدٌ يُلْجِمُ بَعْلَتَهُ وَ الْبَاقُونَ يَخْدِفُونَ بِرَسُولِ اللَّهِ ص خَوْفًا أَنْ يَنَالَهُ مِنْ سِلَاحِ الْقَوْمِ شَيْءٌ حَتَّى أُعْطِيَ اللَّهُ رَسُولَهُ النَّصْرَ

He said, 'The people (Muslims) were defeated on the day of Hunayn, and there did not remain with Rasool-Allah^{-saww} except seven from the Clan of Hashim^{-as} – Ali^{-asws} striking with his^{-asws} sword, and Al Abbas holding the rein of his^{-saww} mule, while the rest were staring at Rasool-Allah^{-saww} out of fear that something from the weapons of the people (enemies) might hit him^{-saww}, until Allah^{-azwj} Gave the Help to His^{-azwj} Rasool^{-saww}'.

فَالْمُؤْمِنُونَ فِي هَذَا الْمَوْضِعِ عَلِيٌّ خَاصَّةً ثُمَّ مَنْ حَضَرَهُ مِنْ بَنِي هَاشِمٍ وَ قَدْ قِيلَ إِنَّ سَلْمَانَ الْفَارِسِيَّ وَ عَمَّارًا كَانَا فِيهِمْ فَمَنْ أَفْضَلُ

Thus, the 'Momineen' in this place is Ali^{-asws} in particular, then the ones from the Clan of Hashim^{-as} who attended him^{-saww}, and it has been said that Salman Al-Farsi^{-ra} and Ammar^{-ra} were both among them. So, who is superior?

يَا إِسْحَاقُ مَنْ كَانَ مَعَ النَّبِيِّ صَ فَتَنَزَّلَتِ السَّكِينَةُ عَلَى النَّبِيِّ صَ وَ عَلَيْهِ أَمْ مَنْ كَانَ مَعَ رَسُولِ اللَّهِ صَ وَ نَزَلَتِ السَّكِينَةُ عَلَى النَّبِيِّ صَ وَ لَمْ يَرَهُ مُوَضَّعاً لِنَزِيلِهَا عَلَيْهِ مَعَهُ

O Is'haq! Who was with the Prophet^{-saww}, so the tranquillity descended unto the Prophet^{-saww} and upon him^{-asws}, or who was with Rasool-Allah^{-saww} and the tranquillity descended unto the Prophet^{-saww} and did not see him^{-asws} being a place for its descending upon him^{-asws} along with him^{-saww}?

قُلْتُ بَلْ مَنْ أُنْزِلَتِ السَّكِينَةُ عَلَيْهِ مَعَ النَّبِيِّ صَ قَالَ فَمَنْ أَفْضَلُ عِنْدَكَ مَنْ كَانَ مَعَهُ فِي الْغَارِ أَمْ مَنْ نَامَ عَلَى فِرَاشِهِ وَ وَقَاهُ بِنَفْسِهِ

I said, 'But, the one the tranquillity had descended upon him^{-asws} was with the Prophet^{-saww}'. He said, 'So who is superior in your view, one who was with him^{-saww} in the cave or one who had slept upon his^{-saww} bed and saved him^{-saww} by himself^{-asws}?

إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَ النَّبِيَّ صَ أَنْ يَأْمُرَ عَلِيّاً عَ بِالنُّومِ عَلَى فِرَاشِهِ وَ أَنْ يَقِي النَّبِيَّ صَ بِنَفْسِهِ فَأَمَرَهُ بِذَلِكَ فَبَكَى عَلِيٌّ فَقَالَ لَهُ النَّبِيُّ صَ مَا يُبْكِيكَ يَا عَلِيُّ قَالَ الْخَوْفُ عَلَيْكَ أَ فَتَسَلَّمَ يَا رَسُولَ اللَّهِ قَالَ نَعَمْ

Allah^{-azwj} Mighty and Majestic Commanded the Prophet^{-saww} to instruct Ali^{-asws} with sleeping upon his^{-saww} bed and to save the Prophet^{-saww} by himself^{-asws}. So he^{-saww} instructed him^{-asws} with that. He^{-asws} wept. The Prophet^{-saww} said to him^{-asws}: 'What makes you^{-asws} cry, O Ali^{-asws}?' He^{-asws} said: 'The fear upon you. Will you^{-saww} be safe, O Rasool-Allah^{-saww}?' He^{-saww} said: 'Yes'.

فَاسْتَبَشَرَ عَلِيٌّ عَ وَ قَالَ سَمِعَا وَ طَاعَةً لِرَبِّي طَابَتْ نَفْسِي بِالْفِدَاءِ لَكَ يَا رَسُولَ اللَّهِ ثُمَّ أَتَى عَلِيٌّ مَضْجَعَهُ فَاضْطَجَعَ وَ تَسَجَّى بِثَوْبِهِ وَ جَاءَ الْمُشْرِكُونَ مِنْ قُرَيْشٍ فَأَخَذُوا بِهِ وَ لَا يَشْكُونَ أَنَّ النَّبِيَّ صَ حَاصِلٌ فِي أَيْدِيهِمْ

Ali^{-asws} smiled and said: 'Listening and obedience is to my^{-asws} Lord^{-azwj}. I^{-asws} feel good myself^{-asws} with the ransoming for you^{-saww}, O Rasool-Allah^{-saww}!' Then Ali^{-asws} came to his^{-asws} bed and lied down and covered with his^{-saww} cloth, and the Polytheists from Qureysh came and stared at him^{-asws}, and they were not doubting that the Prophet^{-saww} had resulted to be in their hands.

قَدْ أَجْمَعُوا أَنْ يَضْرِبُوهُ كُلُّ بَطْنٍ مِنْ قُرَيْشٍ بِالسَّيْفِ لِئَلَّا يَطْلُبَ بَنُو هَاشِمٍ بَطْناً مِنْ بَطْنٍ قُرَيْشٍ بِدَمِهِ وَ هُوَ يَسْمَعُ مَا الْقَوْمُ فِيهِ مِنْ تَلْفٍ نَفْسِهِ فَلَمْ يَدْعُهُ ذَلِكَ إِلَى الْجَرِّعِ كَمَا جَرَّعَ صَاحِبُهُ فِي الْغَارِ وَ لَمْ يَزَلْ صَابِراً مُحْتَسِباً وَ بَعَثَ اللَّهُ إِلَيْهِ مَلَائِكَةً تَمْنَعُهُ مِنْ مُشْرِكِي قُرَيْشٍ حَتَّى أَصْبَحَ

They had united upon striking him^{-asws}, every family of Qureysh with the sword, lest the Clan of Hashim^{-as} might seek a family from the families of Qureysh for his^{-saww} blood; and he^{-asws} was hearing what the group were (discussing) in of destroying him^{-asws}, but that did not call him to panic like what his^{-saww} companion had panicked in the cave, and he^{-asws} did not cease to be patient, anticipating; and Allah^{-azwj} Sent Angels to him^{-asws}, protecting him^{-asws} from the Qureysh Polytheists until morning.

فَلَمَّا أَصْبَحَ قَامَ فَنَظَرَ الْقَوْمُ إِلَيْهِ فَقَالُوا أَيْنَ مُحَمَّدٌ قَالَ لَا أَعْلَمُ أَيْنَ هُوَ قَالُوا لَا نَرَاكَ إِلَّا كُنْتَ تَعْرِضُنَا مِنْذُ اللَّيْلَةِ

When it was morning, he^{-asws} stood up. The group looked at him^{-asws}. They said, 'Where is Muhammad^{-sawww}? He^{-asws} said: 'I^{-asws} don't know where he^{-sawww} it'. They said, 'We do not see you^{-asws} except that you^{-asws} have been deceiving us since the night'.

ثُمَّ حَقَّ بِرَسُولِ اللَّهِ ص فَلَمْ يَزَلْ عَلَيَّ أَفْضَلُ لِمَا بَدَأَ مِنْهُ يَزِيدُ وَلَا يَنْقُصُ حَتَّى قَبِضَهُ اللَّهُ إِلَيْهِ يَا إِسْحَاقُ أَ تَرَوِي حَدِيثَ الْوَلَايَةِ قُلْتُ نَعَمْ

Then he^{-asws} joined with Rasool-Allah^{-sawww}. So Ali^{-asws} did not cease to be superior due to what had been manifested from him^{-asws}, increasing, and not decreasing, until Allah^{-azwj} Recalled him^{-asws} back to Him^{-azwj}. O Is'haq! Are you reporting Hadeeth of Al Wilayah? I said, 'Yes'.

قَالَ اِزْوِهِ فَرَوَيْتُهُ فَقَالَ أَلَيْسَ هَذَا الْحَدِيثُ قَدْ أُوجِبَ لِعَلِيِّ عَلَى أَبِي بَكْرٍ وَ عُمَرُ مَا لَمْ يَجِبْ لَهُمَا عَلَيْهِ

He said, 'Narrate it!' I narrated it. He said, 'Doesn't this Hadeeth obligate for Ali^{-asws} upon Abu Bakr and Umar what did not obligate for them upon him^{-asws}?'

قُلْتُ نَعَمْ إِلَّا أَنَّ النَّاسَ لَا يَقُولُونَ بِذَلِكَ وَ قَالُوا بَأْسَ هَذَا الْحَدِيثِ إِنَّمَا كَانَ بِسَبَبِ زَيْدِ بْنِ حَارِثَةَ لَيْشِيءَ جَرَى بَيْنَهُ وَ بَيْنَ عَلِيٍّ فَأَنْكَرَ وَلَاءَ عَلِيٍّ فَقَالَ النَّبِيُّ ص هَذَا الْقَوْلُ عِنْدَ ذَلِكَ

I said, 'Yes, except that the people are not saying that, and they are saying that this Hadeeth, rather, was due to the cause of Zayd Bin Haris for something which had flowed between him and Ali^{-asws}, so he had denied the friendship of Ali^{-asws}, so the Prophet^{-sawww} said this word during that'.

قَالَ يَا سُبْحَانَ اللَّهِ لَهُدِهِ الْعُمُورَ مَتَى قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ ع مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ وَ فِي أَيِّ مَوْضِعٍ قُلْتُ بِغَدِيرِ حُمٍّ عِنْدَ مَنْصَرَفِهِ مِنْ حَجَّةِ الْوَدَاعِ

He said, 'O Glory be to Allah^{-azwj} at these words. When did Rasool-Allah^{-sawww} said for Ali^{-asws}: 'One whose Master^{-sawww} I^{-sawww} was, so Ali^{-asws} is his Master^{-asws}', and in which place was it (said)?' I said, 'At Ghadeer Khumm while leaving from the farewell Hajj'.

قَالَ أَجَلٌ فَمَتَى قُتِلَ زَيْدُ بْنُ حَارِثَةَ قَالَ مَوْضِعُ بِمُؤْتَةِ قَالَ فَكَمْ كَانَ بَيْنَ قَتْلِ زَيْدٍ وَ بَيْنَ غَدِيرِ حُمٍّ قُلْتُ سَبْعُ سِنِينَ أَوْ ثَمَانِي سِنِينَ

He said, 'Yes, so when was Zayd Bin Haris killed'. He said, 'In a place at (battle of) Muta'. He said, 'So how much was between the killing of Zayd and Ghadeer Khumm?' I said, 'Seven years or eight years'.

بَلْ سَنَتَانِ فَإِنْ غَزَاةٌ مَوْتَةٌ كَانَتْ سَنَةً ثَمَانٍ لِلْهَجْرَةِ

Note - But it was two years, as the battle of Muta took place in the year eight of the Hijra.

قَالَ وَجَعَلَ كَيْفَ رَضِيَتْ لِنَفْسِكَ بِهَذَا وَ قَدْ عَلِمْتَ أَنَّ خِطَابَهُ لِلْمُسْلِمِينَ كَافَّةً أَلَسْتُ أَوَّلَى بِكُمْ مِنْ أَنْفُسِكُمْ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ يَلِكُمْ

He said, 'Woe be unto you! How can you be satisfied for yourself with this, and you have known that his^{-sawww} address was to the Muslims, all of them: 'Am I^{-sawww} not foremost with you

all that you are with your own selves?’ They said, ‘Yes, O Rasool-Allah^{-saww}!’ He^{-saww} said: ‘One whose Master^{-saww} I^{-saww} so Ali^{-asws} is his Master^{-asws}. O Allah^{-azwj}! Befriend the one who befriends him^{-asws} and be inimical to the one being inimical to him^{-asws}.

لَا تَجْعَلُوا فُقَهَاءَكُمْ أَرْبَابَكُمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ اتَّخَذُوا أَحْبَابَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَ لَمْ يُصَلُّوا لَهُمْ وَ لَمْ يَصُومُوا وَ لَا زَعَمُوا أَنَّهُمْ آلُ اللَّهِ وَ لَكِنَّهُمْ أَمْرُوهُمْ فَأَطَاعُوهُمْ أَفَتَوَابِعِرْ حَقِّ فَضْلُوا وَ أَضَلُّوا:

Do not make your jurists are your lords! Allah^{-azwj} Mighty and Majestic Says: **They are taking their Rabbis and their Monks as lords besides Allah, [9:31]**, and they had neither prayed Salat to them nor fasted, nor had they claimed that they (jurists) were gods, but they (jurists) instructed them, so they obeyed them. They issued Fatwas without right, so they strayed and strayed (others)’.

أَتُرَوِّي يَا إِسْحَاقُ حَدِيثَ أَنْتَ مِثِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى قُلْتُ نَعَمْ قَالَ إِذْ وَهَّ قُرُونُهُ قَالَ فَهَلْ يُمَكِّنُ أَنْ يَكُونَ النَّبِيُّ صَ فَرِحَ بِهَذَا الْقَوْلِ قُلْتُ أَعُوذُ بِاللَّهِ

O Is'haq! Are you reporting the Hadeeth: ‘You^{-asws} are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}?’ I said, ‘Yes’. He said, ‘Narrate it!’ I narrated it. He said, ‘Is it possible that the Prophet^{-saww} would be happy with this word (issuing Fagwas without right)?’ I said, ‘I seek Refuge with Allah^{-azwj}!’

قَالَ أَمَا تَعْلَمُ أَنَّ هَارُونَ مِنْ مُوسَى أَخُوهُ لِأَبِيهِ وَ أُمِّي قُلْتُ بَلَى قَالَ فَعَلَيْ أَخُو رَسُولِ اللَّهِ صَ لِأَبِيهِ وَ أُمِّي قُلْتُ لَا

He said, ‘Don’t you know that Haroun^{-as} from Musa^{-as} was his^{-as} brother^{-as} to his^{-as} father^{-as} and his^{-as} mother^{-as}?’ I said, ‘Yes’. He said, ‘So is Ali^{-asws} brother^{-asws} of Rasool-Allah^{-saww} to his^{-saww} father^{-as} and his^{-saww} mother^{-as}?’ I said, ‘No’.

قَالَ أَوْ لَيْسَ هَارُونُ نَبِيًّا قُلْتُ نَعَمْ قَالَ وَ عَلَيَّ غَيْرَ نَبِيٍّ قُلْتُ بَلَى

He said, ‘Or isn’t Haroun^{-as} a Prophet^{-as}?’ I said, ‘Yes’. He said, ‘And Ali^{-asws} is not a Prophet^{-as}’. I said, ‘Yes’.

قَالَ فَهَذَانِ مَعْدُومَانِ فِي عَلَيٍّ مِنَ الْحَالِ الَّتِي كَانَتْ فِي هَارُونَ فَمَا مَعْنَى قَوْلِهِ لِعَلَيٍّ أَنْتَ مِثِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى

He said, ‘These two are impossible regarding Ali^{-asws} from the state which was regarding Haroun^{-as}. So, what is the meaning of his^{-as} words to Ali^{-asws}: ‘You^{-asws} are from me^{-as} at the status of Haroun^{-as} from Musa^{-as}?’

قُلْتُ لَهُ إِنَّمَا أَرَادَ أَنْ يُطِيبَ نَفْسَ عَلِيٍّ لَمَّا قَالَ الْمُتَأَفِّقُونَ اسْتَخْلَفَهُ اسْتِثْقَالًا لَهُ قَالَ فَأَرَادَ أَنْ يُطِيبَ قَلْبَ عَلِيٍّ يَقُولُ لَا مَعْنَى لَهُ فَسَكَتُ

I said to him, ‘But rather, it was to make the soul of Ali^{-asws} to feel good when the hypocrites had said, ‘He^{-saww} is leaving him^{-asws} behind due to his^{-asws} being a burden to him^{-saww}’. He said, ‘So he^{-saww} wanted the soul of Ali^{-asws} to feel good with words having no meaning for it?’ I was silent.

فَقَالَ إِنَّ لَهُ مَعْنَى فِي كِتَابِ اللَّهِ جَلَّ تَنَائُؤُهُ ظَاهِرًا نَبِيًّا قُلْتُ وَ مَا هُوَ

He said, 'There is a meaning for it in the Book of Allah^{-azwj}, Majestic is His^{-azwj} Praise, apparent, clear'. I said, 'And what is it?'

قَالَ غَلَبَتْ عَلَيْكُمُ الْأَهْوَاءُ وَالْعَمَايَةُ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُخْبِرُ عَنْ مُوسَى حِينَ يَقُولُ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ

He said, 'The whims and the blindness have overcome upon you all! It is Words of Allah^{-azwj} Mighty and Majestic Inform about Musa^{-as} whereby He^{-azwj} Says: ***'Be my Caliph among my people and be righteous, and do not follow the way of the mischief makers' [7:142]***'.

قُلْتُ إِنَّ مُوسَى اسْتَخْلَفَ هَارُونَ فِي قَوْمِهِ وَ هُوَ خِيٌّ وَ مَضَى إِلَى رَبِّهِ وَ إِنَّ النَّبِيَّ ص اسْتَخْلَفَ عَلِيًّا ع حِينَ خَرَجَ إِلَى غَزْوَتِهِ

I said, 'Musa^{-as} mad Haroun^{-as} a caliph among his^{-as} people while he^{-as} was alive and he^{-as} went to his^{-as} Lord^{-azwj}, and the Prophet^{-saww} made Ali^{-asws} a caliph when he^{-saww} went to his^{-saww} military expedition'.

قَالَ كَلَّا لَيْسَ كَمَا قُلْتَ أَخْبِرْنِي عَنْ مُوسَى حِينَ اسْتَخْلَفَ هَارُونَ هَلْ كَانَ مَعَهُ حِينَ دَهَبَ إِلَى رَبِّهِ أَحَدٌ مِنْ أَصْحَابِهِ أَوْ مِنْ بَنِي إِسْرَائِيلَ قُلْتُ لَا قَالَ أ وَ لَيْسَ اسْتَخْلَفَهُ عَلَى جَمَاعَتِهِمْ قُلْتُ نَعَمْ

He said, 'Never! It isn't like what you said. Inform me about Musa^{-as} when he^{-as} made Haroun^{-as} a caliph, was there anyone from his^{-as} companions with him^{-as} when he^{-as} went to his^{-as} Lord^{-azwj}, or from the children of Israel'. I said, 'No'. He said, 'And didn't he^{-as} made him^{-as} a caliph upon their^{-as} community'. I said, 'Yes'.

قَالَ فَأَخْبِرْنِي عَنِ النَّبِيِّ ص حِينَ خَرَجَ إِلَى غَزْوَتِهِ هَلْ خَلَفَ إِلَّا الضُّعَفَاءَ وَ الْبَسَاءَ وَ الصِّبْيَانَ فَأَتَى يَكُونُ هَذَا مِثْلَ ذَلِكَ وَ مَا مَعْنَى الْإِسْتِخْلَافِ هَاهُنَا

He said, 'Inform me about the Prophet^{-as} when he^{-saww} went out to his^{-saww} military expedition, did he^{-saww} make a replacement only for the weak, and the women, and the children? How can this be like that? And what is the meaning of the replacement over here?

وَ عَلَى أَنَّ النَّبِيَّ ص قَدْ بَيَّنَّ ذَلِكَ بِقَوْلِهِ إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي فَقَدْ كَشَفَ ذَلِكَ بِأَنَّهُ اسْتَخْلَفَهُ مِنْ بَعْدِهِ عَلَى كُلِّ حَالٍ إِلَّا عَلَى التَّبَوُّةِ إِذْ كَانَ خَاتَمَ النَّبِيِّينَ ص وَ لَمْ يَكُنْ قَوْلُ النَّبِيِّ ص لِيَبْطُلْ أَبَدًا

And based upon the Prophet^{-saww} having clarified that by his^{-saww} words: 'Except that there is no Prophet^{-saww} after me^{-saww}'. He uncovered that by him^{-saww} making him a caliph from after him^{-saww} upon every situation except upon the Prophet^{-saww}, when he^{-saww} was last of the Prophets^{-saww}, and words of the Prophet^{-saww} did not happen to be false, ever!

أ تَرَوِي يَا إِسْحَاقُ حَدِيثَ الْمُبَاهَلَةِ قُلْتُ نَعَمْ قَالَ أ تَرَوِي حَدِيثَ الْكِسَاءِ قُلْتُ نَعَمْ قَالَ فَقَكَّرَ فِي هَذَا أَوْ هَذَا وَ اعْلَمْ أَيُّ شَيْءٍ فِيهِمَا

O Is'haq! Are you reporting Hadeeth of the Imprecation (Mubahila)?' I said, 'Yes'. He^{-saww} said: 'Are you reporting Hadeeth of the cloak (Kisaa)?' I said, 'Yes'. He said, 'So think about this or this and know, which thing is in these two'.

قُلْتُ قَالَ مَنْ ذَا الَّذِي تَصَدَّقُ وَ هُوَ رَاكِعٌ قُلْتُ عَلَيَّ تَصَدَّقَ بِخَاتَمِهِ قَالَ أ تَعْرِفُ غَيْرَهُ قُلْتُ لَا

Then he said, 'Who is the one who gave in charity while he was performing Ruk'u?' I said, 'Ali^{-asws} donated his^{-asws} ring'. He said, 'Do you know anyone else (having done that)?' I said, 'No'.

قَالَ فَمَا قَرَأْتَ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ قُلْتُ نَعَمْ

He said, 'Have you not read: **But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]**'. I said, 'Yes (I have)'.

قَالَ أَفَمَا فِي هَذِهِ آيَةٍ نَصَّ اللَّهُ عَلَىٰ بَقُولِهِ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ

He said, 'Isn't there a Text of Allah^{-azwj} in the Verse upon Ali^{-asws}, by His^{-azwj} Words: **But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]**?'

قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ جَمَعَ بِقَوْلِهِ الَّذِينَ آمَنُوا

I said, 'O Amir Al-Momineen^{-asws}! He^{-saww} has been Plural with His^{-azwj} Words: **and those who are believing!**'

قَالَ الْقُرْآنُ عَرَبِيٌّ وَ نَزَلَ بِلُغَاتِ الْعَرَبِ وَ الْعَرَبُ تُخَاطَبُ الْوَاحِدَ بِخُطَابِ الْجَمْعِ وَ يَقُولُ الْوَاحِدُ فَعَلْنَا وَ صَنَعْنَا وَ هُوَ مِنْ كَلَامِ الْمَلِكِ وَ الْعَالِمِ وَ الْفَاضِلِ وَ كَذَلِكَ قَالَ اللَّهُ خَلَقْنَا السَّمَاوَاتِ وَ بَنَيْنَا فَوْقَكُمْ سَبْعًا وَ هُوَ اللَّهُ الْوَاحِدُ وَ قَالَ جَلَّ ثَنَاهُ حِكَايَةً مِنْ خُطَابِهِ سُبْحَانَهُ قَالَ رَبِّ ارْجِعْنِي لَهُذِهِ الْعِلَّةِ

He said, 'The Quran is in Arabian and was Revealed in the language of the Arabs, Addressing the one by Addressing all, and the One^{-azwj} Says, 'We^{-azwj} Did it', and 'We^{-azwj} Made it', and it is from the speech of the king, and the scholar, and the superior ones, and like that Allah^{-azwj} Said: '**We have Created the skies [50:38]**, and, **And We Built seven [78:12]**, and He^{-azwj} is Allah^{-azwj}, the One^{-azwj}! And He^{-azwj}, Majestic is His^{-azwj} Praise, Said Narrating from His^{-azwj} Address, Glory be to Him^{-azwj}, Saying: '**Lord! Return me [23:99]** and did not Say '(Lords) return me', for this reason'.

ثُمَّ قَالَ يَا إِسْحَاقُ أَ وَ مَا عَلِمْتَ أَنَّ جَمَاعَةً مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص لَمَّا أَشَادَ بِذِكْرِ عَلِيِّ وَ بِفَضْلِهِ وَ طَوْقَ أَعْنَاقَهُمْ وَلَا يَتَنَّهُ وَ إِمَامَتَهُ وَ بَيَّنَّ لَهُمْ أَنَّهُ خَيْرُهُمْ مِنْ بَعْدِهِ وَ أَنَّهُ لَا يَتِمُّ لَهُمْ طَاعَةُ اللَّهِ إِلَّا بِطَاعَتِهِ وَ كَانَ فِي جَمِيعِ مَا فَضَّلَهُ بِهِ نَصٌّ عَلَىٰ أَنَّهُ وَبِيُّ الْأَمْرِ بَعْدَهُ قَالُوا إِنَّمَا يَنْطِقُ النَّبِيُّ ص عَنْ هَوَاهُ وَ قَدْ أَضَلَّهُ حُبُّهُ ابْنَ عَمِّهِ وَ أَغْوَاهُ وَ أَطْنَبُوهُ فِي الْقَوْلِ سِرًّا

Then he said, 'O Is'haq! And don't you know that a group from companions of Rasool-Allah^{-saww}, when there was praise with the mention of Ali^{-asws}, and of his^{-asws} merits, and their necks were collared with his^{-asws} Wilayah and his^{-asws} Imamate, and it became clear to them that he^{-asws} is their best from after him^{-saww}, and that their obedience to Allah^{-azwj} will not be complete for them except with obeying him^{-asws}, and in entirety of what he^{-asws} had been merited with, he^{-asws} had been Texted with as Master^{-asws} of the Command (Wali Al Amr) after him^{-saww}, they said, 'But rather, the Prophet^{-saww} is speaking from his^{-saww} personal desires, and he^{-saww} has been strayed by his^{-saww} love for the son^{-asws} of his^{-saww} uncle^{-as}, and it has deviated him^{-asws} and he^{-saww} is exaggerating in the word secretly'.

فَأَنْزَلَ اللَّهُ الْمُطَلِّعَ عَلَى السَّرَائِرِ وَ النَّجْمِ إِذَا هَوَى مَا ضَلَّ صَاحِبُكُمْ وَ مَا عَوَى وَ مَا يَنْطِقُ عَنِ الْهَوَى إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى

So, Allah^{-azwj} Revealed, Notifying upon the secrets: **(I Swear) by the star when it swoops down [53:1] Your companion does not err, and does not deviate [53:2] And he does not speak out of (personal) desire [53:3] Surely, it is only a Revelation He Revealed [53:4]**.

ثُمَّ قَالَ يَا إِسْحَاقُ إِنَّ النَّاسَ لَا يُرِيدُونَ الدِّينَ إِنَّمَا أَرَادُوا الرِّئَاسَةَ وَ طَلَبَ ذَلِكَ أَقْوَامٌ فَلَمْ يَقْبَلُوا عَلَيْهِ بِالدُّنْيَا فَطَلَبُوا ذَلِكَ بِالدِّينِ وَ لَا حِرْصَ لَهُمْ عَلَيْهِ وَ لَا رَغْبَةَ لَهُمْ فِيهِ

Then he said, 'O Is'haq! The people are not intending the religion, but rather they are intending the governance, and a group has sought that, but they were not able upon it through the world, so that sought that through the religion, and there is no eagerness for them upon it (religion) nor is there any desire for them regarding it.

أَمَا تَرَوْنِي أَنَّ النَّبِيَّ ص قَالَ يُنَادُ قَوْمٌ مِنْ أَصْحَابِي عَنِ الْخَوْضِ فَأَقُولُ يَا رَبِّ أَصْحَابِي أَصْحَابِي فَيُقَالُ لِي إِنَّكَ لَا تَدْرِي مَا أَخَذْتُمْ بَعْدَكَ رَجَعُوا فَهَقَرُوا قُلْتُ نَعَمْ

Are you not reported that the Prophet^{-saww} said: 'A group of my^{-saww} companions will be impeded from the Fountain. I^{-saww} shall say: 'O Lord^{-azwj}! My^{-saww} companions! My^{-saww} companions!' He^{-azwj} will Say to me^{-saww}: 'You^{-saww} don't know what they had innovated after you^{-saww}. They returned backwards!'?" I said, 'Yes'.

قَالَ فَفَكَّرْ فِي هَذَا

He said, 'Then, think about this!

فَقَالَ النَّاسُ مَا أَرَادُوا وَ طَالَ الْمَجْلِسُ وَ عَلَتِ الْأَصْوَاتُ وَ ارْتَفَعَ الْكَلَامُ فَقَالَ يَحْيَى بْنُ أَكْثَمَ يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ أَوْضَحْتَ لِمَنْ أَرَادَ اللَّهُ بِهِ الْخَيْرَ وَ بَيَّنْتَ وَ اللَّهُ مَا لَا يَقْدِرُ أَحَدٌ عَلَى دَفْعِهِ

The people said what they wanted and the sitting prolonged, and the voices were high, and the speech was raised. Yahya Bin Aksam said, 'O commander of the faithful! You have clarified for the one Allah^{-azwj} Wanted the good with, and by Allah^{-azwj}, you have explained what no one is able upon defending it!'

فَأَقْبَلَ عَلَيْنَا فَقَالَ مَا تَقُولُونَ قُلْنَا كُلُّنَا يَقُولُ يَقُولُ أَمِيرِ الْمُؤْمِنِينَ وَفَقَّهُهُ اللَّهُ

He faced towards us and he said, 'What are you saying?' We said, 'All of us are saying with the word of commander of the faithful. May Allah^{-azwj} Harmonise him!'

قَالَ وَ اللَّهُ لَوْ لَا أَنَّ رَسُولَ اللَّهِ ص قَبِلَ الْقَوْلَ مِنَ النَّاسِ لَمْ أَكُنْ لِأَقْبِلَهُ مِنْكُمْ اللَّهُمَّ إِنِّي قَدْ نَصَحْتُ اللَّهُمَّ إِنِّي قَدْ أَرَشَدْتُ اللَّهُمَّ إِنِّي قَدْ أَخْرَجْتُ الْأَمْرَ مِنْ عُنُقِي اللَّهُمَّ إِنِّي أَدِينُ لَكَ وَ أَتَقَرَّبُ إِلَيْكَ بِحُبِّ عَلِيٍّ وَ وَلَاتِيهِ

He said, 'By Allah^{-azwj}! Had it not been for Rasool-Allah^{-saww} accepting the word from the people, I would not have accepted it from you all. O Allah^{-azwj}! I have advised. O Allah^{-azwj}! I have guided. O Allah^{-azwj}! I have extracted the matter from my neck. O Allah^{-azwj}! I make it a

religion for You^{-azwj}, and I draw closer to You^{-azwj} through the love of Ali^{-asws} and his^{-asws} Wilayah!’

فَنَهَضْنَا مِنْ عِنْدِهِ وَكَانَ هَذَا آخِرَ مَجْلِسِنَا مِنْهُ.

We got up from his presence, and this last of our gatherings from him”.²⁹⁹

28- كِتَابُ الْبُرْهَانِ، أَخْبَرَنَا مُحَمَّدُ بْنُ الْحَسَنِ قَالَ حَدَّثَنَا الْحَسَنُ بْنُ خَظِيرٍ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ سُهَيْلٍ أَنَّ الرَّشِيدَ أَمَرَ يَحْيَى بْنَ خَالِدٍ أَنْ يَجْمَعَ الْمُتَكَلِّمِينَ فِي دَارِهِ وَأَنْ يَكُونَ مِنْ وَرَاءِ الْبَيْتِ مِنْ حَيْثُ يَسْمَعُ كَلَامَهُمْ وَلَا يُعْلِمُهُمْ بِمَكَانِهِ فَفَعَلَ ذَلِكَ

‘Kitab Al Burhan’ – We are informed by Muhammad Bin Al-Hassan who said, ‘It is narrated to us by Al-Hassan Bin Khazir, from his father, from Usman Bin Suheyl,

‘(The caliph) Al-Rasheed ordered Yahya Bin Khalid to gather the speakers in his house, and he would be from behind the curtain from whereby he could hear their talk while they would not be knowing of his place. He did that.

فَسَأَلَ بَيَّانُ الْحُرُورِيِّ هِشَامَ بْنَ الْحَكَمِ فَقَالَ أَخْبِرْنِي أَصْحَابَ عَلِيٍّ وَفَتَ حُكْمِ الْحَكَمَيْنِ أَيَّ شَيْءٍ كَانُوا مُؤْمِنِينَ أَمْ كَافِرِينَ

Bayyan Al-Harwy asked Hisham Bin Al-Hakam. He said, ‘Inform me, companions of Ali^{-asws}, at the time of the judgment of the two judges (after battle of Siffeen), which thing were they, Momineen of Kafirs?’

قَالَ كَانُوا ثَلَاثَةَ أَصْنَافٍ صِنْفٌ مُؤْمِنُونَ وَ صِنْفٌ مُشْرِكُونَ وَ صِنْفٌ ضَلَالٌ فَأَمَّا الْمُؤْمِنُونَ فَالَّذِينَ عَرَفُوا إِمَامَةَ عَلِيٍّ ع مِنْ كِتَابِ اللَّهِ جَلَّ وَ عَزَّ وَ نَصَّ رَسُولِ اللَّهِ ص وَ قَلِيلًا مَّا كَانُوا

He said, ‘They were three types – a type were Momineen, and a type were Polytheists, and a type were straying ones. As for the Momineen, those who recognised Imamate of Ali^{-asws} from the Book of Allah^{-azwj} Majestic and Mighty, and text of Rasool-Allah^{-saww}, and a few is what they were.

وَ أَمَّا الْمُشْرِكُونَ فَقَوْمٌ مَالُوا إِلَى إِمَامَةِ مُعَاوِيَةَ بِصُلْحٍ فَأَشْرَكُوا إِذْ جَعَلُوا مُعَاوِيَةَ مَعَ عَلِيٍّ وَ أَمَّا الضَّلَالُ فَمَنْ خَرَجَ عَلَى سَبِيلِ الْعَصْبِيَّةِ وَ الْحُمِيَّةِ لِلْقَبَائِلِ وَ الْعَشَائِرِ لَا لِلدِّينِ

And as for the Polytheists, they were a group who had inclined to the imamate of Muawiya with reconciliation, so they associated when they made Muawiya (to be) with Ali^{-asws}. And as for the strayers are the ones who came out upon the way of prejudice and the tribal affiliations and the clans, not for the religion’.

قَالَ فَمَا كَانَ أَصْحَابُ مُعَاوِيَةَ

He said, ‘So what were the companions of Muawiya?’

²⁹⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 101 H 27

قَالَ ثَلَاثَةٌ أَصْنَافٍ صِنْفٌ كَافِرُونَ وَ صِنْفٌ مُشْرِكُونَ وَ صِنْفٌ ضَالُّونَ فَأَمَّا الْكَافِرُونَ فَقَوْمٌ قَالُوا مُعَاوِيَةُ إِمَامٌ وَ عَلِيٌّ لَا يَصْلُحُ فَكَفَرُوا وَ جَحَدُوا إِمَاماً مِنْ اللَّهِ عَزَّ وَ جَلَّ ذَكَرَهُ وَ نَصَبُوا إِمَاماً مِنْ غَيْرِ اللَّهِ

He said, 'Three types – a type were Kafirs, and a type were Polytheists, and a type were strayers. As for the Kafirs, a group said, 'Muawiya is an imam and Ali^{-asws} is not correct. So, they committed Kufr and rejected an Imam^{-asws} from Allah^{-azwj}, Mighty and Majestic is His^{-azwj} Mentioned, and they installed an imam not being from Allah^{-azwj}.

وَ أَمَّا الْمُشْرِكُونَ فَقَوْمٌ قَالُوا مُعَاوِيَةُ إِمَامٌ وَ عَلِيٌّ يَصْلُحُ لَوْ لَا قَتَلَ عُثْمَانَ وَ أَمَّا الضَّالُّونَ فَقَوْمٌ خَرَجُوا عَلَى سَبِيلِ الْعَصِيَّةِ وَ الْحَمِيَّةِ لِلْقَبَائِلِ وَ الْعَشَائِرِ لَا لِلدِّينِ

And as for the Polytheists, a group said, 'Muawiya is an imam, and Ali^{-asws} is correct, if only he^{-asws} had not killed Usman'. And as for the strayers, a group came out upon the way of prejudices, and the tribal affiliations and the clans, not for the religion'.

قَالَ فَأَنْبَرِي لَهُ زِرَارُ بْنُ عَمْرِو الصَّبَّيِّ وَ كَانَ مِنَ الْمُعْتَرِلَةِ يَمُنُّ بِزَعْمِ أَنَّ عَقْدَ الْإِمَامِ لَيْسَ بِفَرَضٍ وَ لَا وَاجِبٍ وَ إِنَّمَا هِيَ نَذْبَةٌ حَسَنَةٌ إِنْ فَعَلُوهَا جَازَ وَ إِنْ لَمْ يَفْعَلُوهَا جَازَ فَقَالَ أَسْأَلُكَ يَا هِشَامُ

He said, 'Zirar Bin Amro Al-Zaby to him, and he was from the Mutazilites, from the ones who claimed that belief in the Imam^{-asws} is neither nor obligatory, and rather it is a good stigma. If they were to do it, it is allowed, and if they do not do it, it is allowed. He said, 'I shall ask you, O Hisham!

قَالَ إِذَا تَكُونُ ظَالِماً فِي السُّؤَالِ قَالَ وَ لَمْ قَالَ لِأَنَّكُمْ تُجْمِعُونَ عَلَى رَفْعِ إِمَامَةٍ صَاحِبِي وَ خِلَافِي فِي الْأَصْلِ وَ قَدْ سَأَلْتُمْ مَسْأَلَةً فَيَجِبُ أَنْ أَسْأَلَكُمْ قَالَ لَهُ سَلْ

He said, 'When you are unjust in the question'. He said, 'And why?' He said, 'Because you all are united upon raising the imamate of my companions and opposing me in principle, and you are asking question, so it obliges that I ask you'. He said to him, 'Ask!'

قَالَ أَخْبِرْنِي عَنِ اللَّهِ عَزَّ وَ جَلَّ لَوْ كَلَّفَ الْأَعْمَى قِرَاءَةَ الْكِتَابِ وَ النَّظَرَ فِي الْمَصَاحِفِ وَ كَلَّفَ الْمُقْعَدَ الْمَشْيَ إِلَى الْمَسَاجِدِ وَ الْجِهَادَ فِي سَبِيلِ اللَّهِ وَ كَلَّفَ دَوِي الزَّمَانَاتِ مَا لَا يُوجَدُ فِي وُسْعِهِمْ أَكَانَ جَابِراً أَمْ عَادِلاً

He said, 'Inform me about Allah^{-azwj} Mighty and Majestic, if He^{-azwj} were to Encumber the blind to read the Books, and the looking into the Parchments, and Encumber the sitting (disabled) one to walk to the Masjid, and the Jihad in the Way of Allah^{-azwj}, and Encumber the ones with the times what they cannot find in their capacities, would He^{-azwj} be tyrannous or just?'

قَالَ لَمْ يَكُنْ لِيَفْعَلْ ذَلِكَ قَالَ قَدْ عَلِمْتُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَفْعَلُ ذَلِكَ وَ لَكِنِّي سَأَلْتُكَ عَلَى طَرِيقِ الْجَدَلِ وَ الْحُصُومَةِ لَوْ فَعَلَ ذَلِكَ كَانَ جَابِراً أَمْ عَادِلاً قَالَ بَلْ جَابِراً

He said, 'He^{-azwj} will not be Doing that'. He said, 'I know that Allah^{-azwj} Mighty and Majestic does not Do that, but I ask you upon a way of arguing and the contention, if He^{-azwj} were to do that, would He^{-azwj} be tyrannous or just?' He said, 'But, tyrannous'.

قَالَ أَصَبْتَ فَخَبَّرَنِي الْآنَ هَلْ كَلَّفَ اللَّهُ الْعِبَادَ مِنْ أَمْرِ الدِّينِ أَمْرًا وَاحِدًا يَسْأَلُهُمْ عَنْهُ يَوْمَ الْقِيَامَةِ لَا اخْتِلَافَ فِيهِ قَالَ نَعَمْ

He said, 'You are correct. Inform me now, does Allah^{-azwj} Encumber the servants one matter from the matters of religion He^{-azwj} will Question them about it on the Day of Qiyamah. There is no differing in it'. He said, 'Yes'.

قَالَ فَجَعَلَ لَهُمْ عَلَى إِصَابَةِ ذَلِكَ دَلِيلًا فَيَكُونُ دَاخِلًا فِي بَابِ الْعَدْلِ أَمْ لَا فَيَكُونُ دَاخِلًا فِي بَابِ الْجَوْرِ فَأَطْرَقَ ضِرَارٌ سَاعَةً ثُمَّ رَفَعَ رَأْسَهُ وَ قَالَ لَا بُدَّ مِنْ دَلِيلٍ وَ لَيْسَ بِصَاحِبِكَ

He said, 'He^{-azwj} Made for them evidence upon that affliction, so He^{-azwj} would be in the door of justice or not, so He^{-azwj} be entering into a door of tyranny'. Zirar lowered his head for a while, then raised his head and said, 'No, but from evidence, and it isn't with your companion'.

فَتَبَسَّمَ هِشَامٌ وَ قَالَ صِرْتُ إِلَى الْحَقِّ صَرُورَةً وَ لَا خِلَافَ بَيْنِي وَ بَيْنَكَ إِلَّا فِي التَّسْمِيَةِ قَالَ فَإِنِّي أَرْجِعُ سَائِلًا قَالَ هِشَامٌ سَلْ قَالَ ضِرَارٌ كَيْفَ تَعْقِدُ الْإِمَامَةَ قَالَ كَمَا عَقَدَ اللَّهُ عَزَّ وَ جَلَّ النَّبُوَّةَ

Hisham smiled and said, 'You have come to the truth necessarily, and there is no differing between me, and you except in the naming'. He said, 'So I return to ask'. Hisham said, 'Ask'. Zirar said, 'How do you believe in the Imamate?' He said, 'Just as Allah^{-azwj} Mighty and Majestic had Pacted the Prophet-hood'.

قَالَ ضِرَارٌ فَهُوَ إِذَا نَبِيٌّ قَالَ هِشَامٌ لَا إِنَّ النَّبُوَّةَ يَغْفِدُهَا بِالْمَلَائِكَةِ وَ الْإِمَامَةَ بِالْأَنْبِيَاءِ فَعَقَدَ النَّبُوَّةَ إِلَى جِبْرِئِيلَ وَ عَقَدَ الْإِمَامَةَ إِلَى رَسُولِ اللَّهِ ص وَ كُلٌّ مِنْ عَقَدَ اللَّهُ

Zirar said, 'Then he (Ali^{-asws}) is a Prophet^{-as}'. Hisham said, 'No, the Prophet-hood is pacted with the Angels, and the Imamate with the Prophets^{-as}. So the pact of the Prophet-hood is to Jibraeel^{-as} and the pact of Imamate is to Rasool-Allah^{-saww}, and each is from the Pact of Allah^{-azwj}'.

قَالَ ضِرَارٌ فَمَا الدَّلِيلُ عَلَى ذَلِكَ الرَّجُلِ بِعَيْنِهِ إِذَا كَانَ الْأَمْرُ إِلَى اللَّهِ وَ رَسُولِهِ قَالَ ثَمَانِيَةٌ أَدِلَّةٌ أَرْبَعَةٌ فِي نَعْتِ نَفْسِهِ وَ أَرْبَعَةٌ فِي نَعْتِ نَسَبِهِ

Zirar said, 'So what is the evidence upon that, the man specifically, when the Command was to Allah^{-azwj} and His^{-azwj} Rasool^{-saww}?' He said, 'Eight evidence(s), four attributes of himself^{-asws} and four in attributes of his^{-asws} lineage.

فَأَمَّا الَّتِي فِي نَعْتِ نَسَبِهِ فَهُوَ أَنْ يَكُونَ مَشْهُورَ الْجِنْسِ مَشْهُورَ النَّسَبِ مَشْهُورَ الْقَبِيلَةِ مَشْهُورَ الْبَيْتِ وَ أَمَّا الَّتِي فِي نَعْتِ نَفْسِهِ فَأَنْ يَكُونَ أَعْلَمَ النَّاسِ بِدَقِيقِ الْأَشْيَاءِ وَ جَلِيلَهَا مَعْصُومًا مِنَ الذُّنُوبِ صَغِيرَهَا أَصْحَى أَهْلَ زَمَانِهِ وَ أَشَجَعَ أَهْلَ زَمَانِهِ

As for that which are in attribution of his^{-asws} lineage, he^{-asws} happened to a genera of famous lineage, famous tribe, famous household; and as for which are in attribution of himself^{-asws}, he^{-asws} happened to be most knowledgeable of the people with the intricate things and its majestic, infallible from the sins, its minor and its major, most generous of the people of his^{-asws} era, and bravest of the people of his^{-asws} era.

فَلَمَّا اضْطَرَّ الْأَمْرُ إِلَى هَذَا لَمْ يَجِدْ جَنْسًا فِي هَذَا الْخَلْقِ أَشْهَرَ جَنْسًا مِنَ الْعَرَبِ الَّذِي مِنْهُ صَاحِبُ الْمِلَّةِ وَ الدَّعْوَةُ الْمُنَادَى بِاسْمِهِ عَلَى الصَّوَامِعِ فِي كُلِّ يَوْمٍ
خَمْسَ مَرَّاتٍ فَتَصِلُ دَعْوَتُهُ إِلَى كُلِّ بَرٍّ وَ فَاجِرٍ وَ عَالِمٍ وَ جَاهِلٍ مُقَرٍّ وَ مُنْكَرٍ فِي شَرْقِ الْأَرْضِ وَ غَرْبِهَا

When the matter is obliged to this, we do not find any genera among these people, a more famous genera than the Arabs, the ones from whom is Master^{-saww} of the religion, and the caller calls out his^{-saww} name upon the cloisters (Masjids) five times during every day. So, his call arrives to every righteous and immoral, and scholar and ignorant one, an accepter and a denier, in east of the earth and its west.

وَلَوْ جَازَ أَنْ يَكُونَ فِي غَيْرِ هَذَا الْجَنْسِ مِنَ الْحَبَشِ وَ الْبَرْبَرِ وَ الرُّومِ وَ الْحَزَرِ وَ التُّرْكِ وَ الدَّيْلَمِ لَأَتَى عَلَى الطَّالِبِ الْمُرْتَادِ دَهْرٌ مِنْ عُمْرِهِ وَ لَا يَجِدُ إِلَى
وُجُودِهِ سَبِيلًا

And if it had been allowed to be in other than this genera from the Ethiopians, and the Berbers, and the Romans, and the Khazars, and the Turks, and Al-Daylam, there would come upon the seeker, the renegade, a time from his lifetime, and he will not find a way to its existence.

فَلَمَّا لَمْ يَجِبْ أَنْ يَكُونَ إِلَّا فِي هَذَا الْجَنْسِ لِهَذِهِ الْعِلَّةِ وَجِبَ أَنْ لَا يَكُونَ مِنْ هَذَا الْجَنْسِ إِلَّا فِي هَذَا النَّسَبِ وَ مِنْ هَذَا النَّسَبِ إِلَّا فِي هَذِهِ الْقَبِيلَةِ وَ مِنْ
هَذِهِ الْقَبِيلَةِ إِلَّا فِي هَذَا الْبَيْتِ وَ أَنْ يَكُونَ مِنَ النَّبِيِّ صَ إِشَارَةً إِلَيْهِ وَ إِلَّا ادَّعَاهَا جَمِيعُ أَهْلِ هَذَا الْبَيْتِ

When it does not oblige that it would only be in this genera of this religion, it obliges that it cannot be in this genera except in this lineage, and from this lineage except in this tribe, and from this tribe except in this household, and that it would be from the Prophet^{-saww} indicating to it, or else entire of the people of this Household would claim it.

وَأَمَّا الَّتِي فِي نَعْتِ نَفْسِهِ فَهُوَ كَمَا وَصَفْنَاهُ

And as for which is regarding attribute of himself^{-asws}, it is like what we have described it'.

قَالَ لَهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ الْإِبَاضِيُّ لَمْ زَعَمْتَ أَنَّ الْإِمَامَ لَا يَكُونُ إِلَّا مَعْصُومًا

Abdullah Bin Zayd Al-Ibazy said to him, 'Why did you claim that the Imam^{-asws} cannot be except as an infallible?'

قَالَ إِنَّ لَمْ يَكُنْ مَعْصُومًا لَمْ يُؤْمَرْ عَلَيْهِ أَنْ يَدْخُلَ فِي الذُّنُوبِ وَ الشَّهَوَاتِ فَيَحْتَاجَ إِلَى مَنْ يُعَيِّمُ عَلَيْهِ الْحُدُودَ كَمَا يُعَيِّمُهَا هُوَ عَلَى سَائِرِ النَّاسِ وَ إِذَا اسْتَوَتْ
حَاجَةُ الْإِمَامِ وَ حَاجَةُ الرِّعِيَّةِ لَمْ يَكُونُوا بِأَحْوَجَ إِلَيْهِ مِنْهُ إِلَيْهِمْ

He said, 'If he^{-asws} does not happen to be infallible, there would be not safety upon him to enter into the sins and the lustful desires, so he^{-asws} would be needy to someone who will establish the legal penalties upon him just as he^{-asws} would be establishing upon rest of the people; and when the needs of the Imam^{-asws} and needs of the citizens are the same, they would not be needier to him^{-asws} than he^{-asws} would be to them.

وَ إِذَا دَخَلَ فِي الذُّنُوبِ وَ الشَّهَوَاتِ لَمْ يُؤْمَرْ عَلَيْهِ أَنْ يَكْتُمَهَا عَلَى حِمِيمِهِ وَ قَرَائِبِهِ وَ نَفْسِهِ فَلَا يَكُونُ فِيهِ سُدٌّ حَاجَةً

And if he^{-asws} enters into the sins and the lustful desires, there would be no safety upon him^{-asws} to conceal these from his^{-asws} intimate ones and his^{-asws} relatives, and his^{-asws} self. So, there would not be fulfilling the needs in him^{-asws}.

قَالَ فَلِمَ زَعَمْتَ أَنَّهُ أَعْلَمُ النَّاسِ بِدَقِيقِ الْأَشْيَاءِ وَ جَلِيلِهَا

He said, 'Why did you claim that he^{-asws} is most knowledgeable of the people with the intricate things and its majestic ones?'

قَالَ لِأَنَّهُ إِذَا لَمْ يَكُنْ كَذَلِكَ لَمْ يُؤْمَرْ عَلَيْهِ أَنْ يَقْلِبَ الْأَحْكَامَ وَ السُّنَنَ فَمَنْ وَجِبَ عَلَيْهِ الْحُدُ قَطَعَهُ وَ مَنْ وَجِبَ عَلَيْهِ الْقَطْعُ حُدَّهُ وَ مَنْ وَجِبَ عَلَيْهِ الْأَدَبُ أُطْلِفَهُ وَ مَنْ وَجِبَ عَلَيْهِ الْإِطْلَاقُ حَبَسَهُ فَيَكُونُ فَسَاداً بِلاَ صَلَاحٍ

He said, 'Because if he^{-asws} does not happen to be like that, there would be no safety upon him in overturning the rulings and the Sunnah's. So, the one upon whom the legal penalty is obligated, would cut him (his hand), and the one upon whom the cutting is obligated, it would be carried out, and the one upon whom the disciplining, it frees him, and the one the freeing is obligated upon, it withholds him, so it would be corruption without righteousness'.

قَالَ فَلِمَ زَعَمْتَ أَنَّهُ أَسْخَى النَّاسِ

He said, 'Why did you claim he^{-asws} should be most generous of the people?'

قَالَ لِأَنَّهُ خَازِنُ الْمُسْلِمِينَ الَّذِي يَجْتَمِعُ عِنْدَهُ أَمْوَالُ الشَّرْقِ وَ الْعَرَبِ فَإِنْ لَمْ تَهْنُ عَلَيْهِ الدُّنْيَا بِمَا فِيهَا شَحَّ عَلَى أَمْوَالِهِمْ فَأَخَذَهَا

He said, 'Because he^{-asws} is treasurer of the Muslims which the wealth of the east and the west is collected in his^{-asws} possession. If the world along with what is in it is not insignificant in his^{-asws} view, he^{-asws} would be niggardly upon their wealth and he^{-asws} would take it'.

قَالَ فَلِمَ قُلْتَ إِنَّهُ أَشَجَعُ النَّاسِ

He said, 'Why did you say he^{-asws} should be bravest of the people?'

قَالَ لِأَنَّهُ فِتْنَةٌ لِلْمُسْلِمِينَ الَّذِينَ يَرْجِعُونَ إِلَيْهِ وَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَقُولُ وَ مَنْ يُؤْهِمْ يَوْمَئِذٍ دُبْرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَى فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ فَلَا يُجْزَى أَنْ يَجِبَ الْإِمَامُ كَمَا يَجِبُ الْأُمَةُ فَيَبْوءَ بِغَضَبٍ مِنَ اللَّهِ وَ قَدْ قُلْتُ إِنَّهُ مَعْصُومٌ وَ لَا بُدَّ فِي كُلِّ زَمَانٍ مِنْ وَاحِدٍ يَحْذِرُ الصِّفَةَ

He said, 'Because war booty of the Muslims, those who are returning to him^{-asws}, and Allah^{-azwj} Blessed and Exalted Says: **And the one who turns his back to them on that day - except for a strategy of battle or retreating to a group – so he has incurred Wrath from Allah, [8:16].** So it is not allowed that the Imam^{-asws} should be a coward like what the community is cowardly so they Incur the Wrath from Allah^{-azwj}, and I have said that he^{-asws} is infallible, and there is no escape in every time for there being someone with these qualities'.

فَقَالَ الرَّشِيدُ لِبَعْضِ الخُدَمِ الخُرُجَ إِلَيْهِ فَقُلْ لَهُ مَنْ فِي هَذَا الزَّمَانِ يَحْذِرُ الصِّفَةَ

(The caliph) Al-Rasheed said to one of the servants, 'Go out to him and say to him, 'Who in this time is with these qualities?'

قَالَ أَمِيرُ الْمُؤْمِنِينَ صَاحِبُ الْقَصْرِ يَعْنِي الرَّشِيدَ فَقَالَ الرَّشِيدُ وَاللَّهِ لَقَدْ أَعْطَانِي مِنْ جَرَابٍ فَارِغٍ وَإِنِّي لَأَعْلَمُ أَنِّي لَسْتُ بِهَذِهِ الصِّفَةِ

He said, 'Commander of the faithful, owner of the castle' – meaning Al-Rasheed. Al-Rasheed said, 'By Allah^{-azwj}, he has given me an empty sack, and I know that I am not with these qualities'.

فَقَالَ جَعْفَرُ بْنُ يَحْيَى وَكَانَ مَعَهُ دَاخِلُ السِّتْرِ إِنَّمَا يَعْنِي مُوسَى بْنَ جَعْفَرٍ قَالَ مَا عَدَاهَا وَفَإِنِّي بِنُ خَالِدٍ فَدَخَلَ السِّتْرَ فَقَالَ لَهُ الرَّشِيدُ وَجَّكَ يَا يَحْيَى مِنْ هَذَا الرَّجُلِ قَالَ مِنْ الْمُتَكَلِّمِينَ

Ja'far Bin Yahya said, and he was with him inside the curtain, 'But rather he means Musa^{-asws} Bin Ja'far^{-asws}'. He said, 'Do not repeat it', and Yahya Bin Khalid stood up and entered (behind) the curtain. Al Rasheed said to him, 'O Yahya! Who is this man?' He said, 'From the speakers'.

قَالَ وَجَّكَ مِثْلُ هَذَا بَاقٍ وَ يَبْقَى لِي مُلْكِي وَاللَّهِ لَلِلسَانُ هَذَا أَتْلُعُ فِي قُلُوبِ الْعَامَّةِ مِنْ مِائَةِ أَلْفِ سَيْفٍ مَا زَالَ مُكَرَّرًا صِفَةً صَاحِبِهِ وَ نَعِيهِ حَتَّى هَمَمْتُ أَنْ أَخْرُجَ إِلَيْهِ

He said, 'Woe be to you! The likes of this one still remains for me in my kingdom. By Allah^{-azwj}! The tongue of this one is further reaching into hearts of the people than one hundred thousand swords! He has not ceased to reiterate the qualities of his Master^{-asws} and his^{-asws} attributes until I am thinking of going out to him'.

فَقَالَ تُكْفَى يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَانَ يَحْيَى مُحِبًّا لِهَيْشَامٍ مُكْرِمًا لَهُ وَ عَلِمَ أَنَّ هَيْشَامًا قَدْ غَلِطَ عَلَى نَفْسِهِ فَخَرَجَ إِلَيْهِ فَعَمَزَهُ فَقَامَ هَيْشَامٌ وَ تَرَكَ رِدَاءَهُ وَ تَخَضَّ كَأَنَّهُ يَقْضِي حَاجَةً وَ هَمَّ لَهُ الْخَلَّاصَ فَخَرَجَ مِنْ وَقْتِهِ إِلَى الْكُوفَةِ فَمَاتَ بِهَا رَحِمَهُ اللَّهُ.

He said, 'Pause, O commander of the faithful!' And Yahya used to love Hisham honouring to him, and he knew that Hisham had made a mistake against himself. He went out to him and winked at him. Hisham stood up and left his cloak and he got up as if he was getting up for a need, the escape was prepared for him. He went out at that very time of his to Al Kufa, and he died at it. May Allah^{-azwj} have Mercy on him".³⁰⁰

29- كِتَابُ الْبُرْهَانِ، أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ سَعِيدٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ بْنِ رَبِيعَةَ الْأَشْعَرِيُّ قَالَ حَدَّثَنَا عَلِيُّ بْنُ حَسَّانٍ قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ كَثِيرٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: لَمَّا أَجْمَعَ الْحُسَيْنُ بْنُ عَلِيٍّ عَلَى صُلْحٍ مُعَاوِيَةَ خَرَجَ حَتَّى لَقِيَهُ فَلَمَّا اجْتَمَعَ قَامَ مُعَاوِيَةُ خَطِيبًا فَصَعِدَ الْمِنْبَرَ وَ أَمَرَ الْحُسَيْنُ أَنْ يَقُومَ أَسْفَلَ مِنْهُ بِدَرَجَةٍ ثُمَّ تَكَلَّمَ مُعَاوِيَةَ

'Kitab Al Burhan' – We are informed by Ahmad Bin Muhammad Bin Saeed who said, 'It is narrated to us by Muhammad Bin Al Fazl Bin Rabie Al Ashary who said, 'It is narrated to us by Ali Bin Hassan who said, 'It is narrated to us by Abdul Rahman Bin Kaseer,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'When Al-Hassan^{-asws} Bin Ali^{-asws} agreed upon reconciling with Muawiya, he^{-asws} went out until he^{-asws} met him. When they got together, Muawiya stood up to address. He ascended the pulpit and instructed Al-Hassan^{-asws} to stand lower than him by a step. They Muawiya spoke.

³⁰⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 101 H 28

فَقَالَ هَذَا الْحَسَنُ بْنُ عَلِيٍّ رَأَى لِلْخِلَافَةِ أَهْلًا وَلَمْ يَرِ نَفْسَهُ لَهَا أَهْلًا وَ قَدْ أَتَانَا لِلْبَيْعِ ثُمَّ قَالَ قُمْ يَا حَسَنُ

He said, 'This is Al-Hassan^{-asws} Bin Ali^{-asws}! He^{-asws} sees me as being rightful for the caliphate and he^{-asws} does not see himself^{-asws} as rightful for it, and he^{-asws} has come to us for pledging allegiance!' Then he said, 'Stand, O Hassan^{-asws}!'

فَقَامَ الْحَسَنُ ع فَخَطَبَ فَقَالَ الْحَمْدُ لِلَّهِ الْمُسْتَحْمِدِ بِالْأَلَاءِ وَ تَتَابِعِ النِّعَمَاءِ وَ صَارِفَاتِ الشَّدَائِدِ وَ الْبَلَاءِ عِنْدَ الْفُهَمَاءِ وَ غَيْرِ الْفُهَمَاءِ الْمُدْعِينَ مِنْ عِبَادِهِ لِامْتِنَاعِهِ بِجَلَالِهِ وَ كِبَرِيَّائِهِ وَ غُلُوِّهِ عَنْ لُحُوقِ الْأَوْهَامِ بِبَقَائِهِ الْمُرْتَفِعِ عَنْ كُنْهِ طَيَّاتِ الْمَخْلُوقِينَ مِنْ أَنَّ يُحِيطَ بِمَكْنُونِ غَيْبِهِ رَوَّيَاتِ عُثُولِ الرَّاغِبِينَ

Al-Hassan^{-asws} stood up and he^{-asws} addressed. He^{-asws} said: 'The Praise is for Allah^{-azwj} the One^{-azwj} being praised for the Favours and consecutive bounties, and Turning away the adversities and the afflictions with the understanding ones and non-understanding ones, the compliant one from His^{-azwj} servants for His^{-azwj} Conferment's with His^{-azwj} Majesty and His^{-azwj} Greatness, and His Loftiness from attaching the whims with His^{-azwj} Lasting, Lofty from His^{-azwj} Essence in the folds of the Created beings from being encompassed by the hidden of His^{-azwj} hidden matters from being seen by the intellects of the seeing ones.

وَ أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ فِي رُبُوبِيَّتِهِ وَ وُجُودِهِ وَ وَحْدَانِيَّتِهِ صَمَدًا لَا شَرِيكَ لَهُ قَرْدًا لَا وَتَرَ مَعَهُ

And I testify that there is no god except Allah^{-azwj} Alone, there being no associate for Him^{-azwj} in His^{-azwj} Lordship and His^{-azwj} Existence, and His^{-azwj} Oneness, Solid, there being no associate for Him^{-azwj}, Individual, there being no one with Him^{-azwj}.

وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ اصْطَفَاهُ وَ اتَّخَذَهُ وَ ارْتَضَاهُ فَبَعَثَهُ دَاعِيًا إِلَى الْحَقِّ سِرَاجًا مُنِيرًا وَ لِعِبَادِهِ مِمَّا يَخَافُونَ نَذِيرًا وَ لِمَا يَأْمُلُونَ بَشِيرًا

And I^{-asws} testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}. He^{-azwj} Chose him^{-saww}, and Selected him^{-saww}, and Nominate him^{-saww}. He^{-azwj} Sent him^{-saww} as a caller to the truth, a radiant lamp, and a warner to the servants from the ones fearing, and as a giver of glad tidings to the ones wishing.

فَنَصَحَ لِلْأُمَّةِ وَ صَدَعَ بِالرِّسَالَةِ وَ أَبَانَ لَهُمْ دَرَجَاتِ الْعَمَالَةِ شَهَادَةً عَلَيْهَا أُمُوتُ وَ أَحْشَرُ وَ بِمَا فِي الْأَجَلَةِ أَقْرَبُ وَ أَحَبُّ

He^{-asws} advised the community and spread the Message and clarified to them the ranks of the workers. Upon it I^{-asws} shall be dying and be Resurrected, and by it I^{-asws} shall be drawing closer in the future and sooner.

وَ أَقُولُ مَعْشَرَ الْمَلَائِكَةِ فَاسْتَمِعُوا وَ لَكُمْ أَفِيدَةٌ وَ أَسْمَاعُ فَعُوا إِنَّا أَهْلُ بَيْتٍ أَكْرَمَنَا اللَّهُ بِالْإِسْلَامِ وَ اخْتَارَنَا وَ اصْطَفَانَا وَ اجْتَبَانَا فَأَذْهَبَ عَنَّا الرِّجْسَ وَ طَهَّرَنَا تَطْهِيرًا

And I^{-asws} am saying, community of the assembled, so listen intently and there are hearts for you and ears, so retain! We^{-asws} are People^{-asws} of the Household. Allah^{-azwj} has Honoured us^{-asws} with Al-Islam, and has Selected us^{-asws}, and Chosen us^{-asws}, and Nominated us^{-asws} so He^{-azwj} Removed the uncleanness away from us^{-asws} and Purified us^{-asws} with a Purification!

وَ الرِّجْسُ هُوَ الشُّكُّ فَلَا نَشْكُ فِي الْحَقِّ أَبَدًا وَ طَهَّرَنَا وَ أَوْلَدَنَا مِنْ كُلِّ أَفْنٍ وَ عَيَّةَ مُخْلِصِينَ إِلَى آدَمَ

And the uncleanness, it is the doubt. Thus, we^{-asws} do not doubt in the truth, ever, and He^{-azwj} Purified us^{-asws} and our^{-asws} children from every foolishness and error, pure up to Adam^{-as}.

لَمْ يَفْتَرِقِ النَّاسُ فِرْقَتَيْنِ إِلَّا جَعَلْنَا فِي خَيْرِهِمَا حَتَّى بَعَثَ اللَّهُ عَزَّ وَ جَلَّ مُحَمَّدًا ص بِالنَّبُوءَةِ وَ اخْتَارَهُ لِلرِّسَالَةِ وَ أَنْزَلَ عَلَيْهِ كِتَابَهُ

Then the people did not divide into two sects except He^{-azwj} Made us^{-asws} to be in better of the two, until Allah^{-azwj} Mighty and Majestic Sent Muhammad^{-saww} with the Prophet-hood and Chose him^{-saww} for the Message and Revealed the Book unto him^{-saww}.

ثُمَّ أَمَرَهُ بِالْدُّعَاءِ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَكَانَ أَبِي رَضْوَانُ اللَّهُ عَلَيْهِ أَوَّلَ مَنْ اسْتَجَابَ لِلَّهِ وَ لِرَسُولِهِ وَ قَدْ قَالَ اللَّهُ جَلَّ تَنَائُفُهُ فِي كِتَابِهِ الْمُتَنَزِّلِ عَلَى نَبِيِّهِ الْمُرْسَلِ أ
فَمَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شَاهِدٌ مِنْهُ

Then He^{-azwj} Commanded him^{-saww} the calling to Allah^{-azwj} Mighty and Majestic. So, my^{-asws} father^{-asws}, may the Satisfaction of Allah^{-azwj} be upon him^{-asws}, was the first one to answer to Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and Allah^{-saww}, Majestic is His^{-azwj} Praise, has Said in His^{-azwj} Book Revealed unto His^{-azwj} Sent Prophet^{-saww}: **So the one who was upon a clear Proof from his Lord, and a witness from him recites it, [11:17].**

فَرَسُولُ اللَّهِ ص بَيِّنَةٌ مِنْ رَبِّهِ وَ أَبِي الَّذِي يَتْلُوهُ شَاهِدٌ مِنْهُ

Rasool-Allah^{-saww} explained it from his^{-saww} Lord^{-azwj}, and my^{-asws} father^{-asws} is the one who recited it, a witness from him^{-saww}.

وَ قَدْ قَالَ رَسُولُ اللَّهِ ص حِينَ أَمَرَهُ أَنْ يَسِيرَ إِلَى أَهْلِ مَكَّةَ بِرِأَاةٍ سِرَّ بِهَا يَا عَلِيُّ فَإِنِّي أُمِرْتُ أَنْ لَا يَسِيرَ بِحَا إِلَّا أَنَا أَوْ رَجُلٌ مَعِيَ فَعَلَيْكَ مِنْ رَسُولِ اللَّهِ وَ رَسُولُ اللَّهِ مِنْهُ

And Rasool-Allah^{-saww} had said when he^{-saww} instructed him^{-asws} to the people of Makkah with (Surah) Bara'at: 'Travel with it, O Ali^{-asws}, for I^{-saww} have been Commanded that no one should go with it except I^{-saww} or a man from me^{-saww}'. So, Ali^{-asws} is from Rasool-Allah^{-saww} and Rasool-Allah^{-saww} is from him^{-asws}.

وَ قَالَ لَهُ حِينَ قَضَى بَيْنَهُ وَ بَيْنَ جَعْفَرٍ وَ بَيْنَ زَيْدِ بْنِ حَارِثَةَ فِي ابْنَةِ حَمْزَةَ وَ أَمَا أَنْتَ يَا عَلِيُّ فَرَجُلٌ مَعِيَ وَ أَنَا مِنْكَ وَ أَنْتَ وَلِيُّ كُلِّ مُؤْمِنٍ بَعْدِي

And he^{-saww} said to him^{-asws} when he^{-saww} judged between him^{-asws}, and Ja'far^{-as}, and Zayd Bin Haris regarding a daughter of Hamza^{-as}: 'As for you^{-asws}, O Ali^{-asws}, you^{-asws} are a man from me^{-saww} and I^{-saww} am from you^{-asws}, and you^{-asws} are a guardian of every Momin after me^{-saww}'.

فَصَدَّقَ أَبِي رَسُولُ اللَّهِ ص وَ وَقَاهُ بِنَفْسِهِ فِي كُلِّ مَوْطِنٍ يُقَدِّمُهُ رَسُولُ اللَّهِ وَ فِي كُلِّ شَدِيدَةٍ ثِقَةٍ مِنْهُ وَ طُمَأْنِينَةً إِلَيْهِ لِعِلْمِهِ بِنَصِيحَتِهِ لِلَّهِ وَ لِرَسُولِهِ

My^{-asws} father^{-asws} ratified Rasool-Allah^{-saww} and saved him^{-as} by himself^{-asws} in every place Rasool-Allah^{-saww} has sent him^{-asws} ahead in, and in every adversity as trustworthy from him^{-saww} and entrusted to him^{-asws} due to his^{-asws} knowledge of his^{-asws} advising for the sake of Allah^{-azwj} and His^{-azwj} Rasool^{-saww}.

وَأَنَّهُ أَقْرَبُ الْمُقَرَّبِينَ مِنَ اللَّهِ وَرَسُولِهِ وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ وَكَانَ أَبِي سَابِقَ السَّابِقِينَ إِلَى اللَّهِ وَرَسُولِهِ وَأَقْرَبَ الْأَقْرَبِينَ

And he^{-asws} was closest of the ones of proximity from Allah^{-azwj} and His^{-azwj} Rasool^{-saww}. Allah^{-azwj} Mighty and Majestic Said: **'And the foremost are the foremost [56:10] These are the ones of proximity [56:11]**, and my^{-asws} father^{-asws} was foremost of the foremost ones to Allah^{-azwj} and His^{-azwj} Rasool^{-saww} and closes of the ones of proximity.

وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتِلَ أُولَئِكَ أَكْثَرُ دَرَجَةً فَأَيُّ كَانَ أَوْلَهُمْ إِسْلَامًا وَأَقْدَمُهُمْ هِجْرَةً وَأَوْلَهُمْ نَفَقَةً

And Allah^{-azwj} Mighty and Majestic has Said: **They are not the same - the ones from you who spent from before the conquest (of Makkah) and fought, are of a greater level than those who are spending from after (the conquest) and fighting. [57:10]**. My^{-asws} father^{-asws} was their first one to be a Muslims, and their first ones to Emigrate, and their first ones to spend.

وَقَالَ وَالدِّينَ جَاؤُ مِنْ بَعْدِهِمْ يُقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ فَالتَّائِسُ مِنْ بَعْدِهِ مِنْ جَمِيعِ الْأُمَمِ يَسْتَغْفِرُونَ لَهُ يَسْتَقِيمُ إِلَهُهُمْ إِلَى الْإِيمَانِ بَنِيهِ ص وَلَمْ يَسْبِقْهُ إِلَى الْإِيمَانِ أَحَدٌ

And He^{-azwj} Said: **'And those who come after them are saying, 'Our Lord! Forgive us and our brethren who preceded us with the Eman, and do not Make a grudge to be in our hearts towards those who are believing! Our Lord, You are Kind, Merciful [59:10]**. So, the people from after him^{-asws}, from entirety of the communities, are seeking Forgiveness for him^{-asws}. He^{-asws} had preceded them to the Eman with his^{-asws} Prophet^{-saww} and no one had preceded him^{-asws} to the Eman.

وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ السَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ لَجَمِيعِ السَّابِقِينَ وَهُوَ سَابِقُهُمْ وَكَمَا أَنَّ اللَّهَ عَزَّ وَجَلَّ فَضَّلَ السَّابِقِينَ عَلَى الْمُتَخَلِّفِينَ فَكَذَلِكَ فَضَّلَ سَابِقَ السَّابِقِينَ عَلَى السَّابِقِينَ

And Allah^{-azwj} Mighty and Majestic Said: **And the foremost, the first ones from the Emigrants and the Helpers, and those who followed them with goodness, [9:100]**, to entirety of the foremost ones, and he^{-asws} preceded them, and just as Allah^{-azwj} Mighty and Majestic has Merited the preceding ones over the latter ones, so like that He^{-azwj} has Merited the foremost of the foremost ones over the foremost ones.

وَقَالَ تَعَالَى أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَ جَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ فُكَانَ أَبِي الْمُؤْمِنِينَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَ الْمُجَاهِدَ فِي سَبِيلِ اللَّهِ وَ فِيهِ نَزَلَتْ هَذِهِ الْآيَةُ

And the Exalted Said: **'Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? They are not equal in the Presence of Allah; [9:19]**. My^{-asws} father^{-asws} was the believer in Allah^{-azwj} and the Last Day, and the fighter in the Way of Allah^{-azwj}, and this Verse was Revealed regarding him^{-asws}.

وَ اسْتَجَابَ رَسُولَ اللَّهِ عَمُّهُ حَمْزَةُ وَ ابْنُ عَمَّتِهِ جَعْفَرُ فَقَتِلَا شَهِيدَيْنِ فِي قَتْلَى كَثِيرَةٍ مَعَهُمَا فَجَعَلَ اللَّهُ حَمْزَةَ سَيِّدَ الشُّهَدَاءِ مِنْ بَيْنِهِمْ وَ جَعَلَ جَنَاحَيْنِ لَجَعْفَرٍ يَطِيرُ بِهِمَا مَعَ الْمَلَائِكَةِ فِي الْجَنَانِ كَيْفَ يَشَاءُ وَ ذَلِكَ لِمَكَانِهِمَا مِنْ رَسُولِ اللَّهِ ص وَ لِمَنْزِلَتِهِمَا هَذِهِ وَ لِقَرَابَتِهِمَا مِنْهُ

And Rasool-Allah^{-saww} was answered by his^{-saww} uncle^{-as} Hamza^{-as} and son^{-as} of his^{-saww} uncle^{-as} Ja'far^{-as}. They^{-as} were both killed as martyrs among the many who were killed with them^{-as}. Allah^{-azwj} Made Hamza^{-as} as Chief of the martyrs from between them, and Made two wings to be for Ja'far^{-as} to fly with these two with the Angels in the Gardens however (wherever) he^{-as} so desires to, and that is due to their^{-as} position from Rasool-Allah^{-saww}, and due to this status of theirs^{-as}, and due to their^{-as} kinship from him^{-saww}.

وَصَلَّى رَسُولُ اللَّهِ ص عَلَى حَمَزَةَ سَبْعِينَ صَلَاةً مِنْ بَيْنِ الشُّهَدَاءِ الَّذِينَ اسْتُشْهِدُوا مَعَهُ وَ جَعَلَ لِنِسَاءِ النَّبِيِّ أَجْرَيْنِ لِلْمُحْسِنَةِ مِنْهُنَّ وَ لِلْمُسِيئَةِ مِنْهُنَّ وَ زُرَيْنِ ضِعْفَيْنِ لِمَكَانَيْنِ مِنْ رَسُولِ اللَّهِ ص

And Rasool-Allah^{-saww} prayed Salat upon Hamza^{-as}, seventy Salats from between the martyrs, those who had been martyred with him^{-as}; and He^{-azwj} Made two Recompenses for wives of the Prophet^{-saww} for the good doers from them, and for the evil doers from them two burdens, double, due to their positions from Rasool-Allah^{-saww}.

وَ جَعَلَ الصَّلَاةَ فِي مَسْجِدِ رَسُولِ اللَّهِ بِالْفِ صَلَاةً فِي سَائِرِ الْمَسَاجِدِ إِلَّا مَسْجِدَ خَلِيلِهِ إِبْرَاهِيمَ ع بِمِثْلِ لِمَكَانِ رَسُولِ اللَّهِ مِنْ رَبِّهِ وَ لِقَضِيلَتِهِ

And He^{-azwj} Made the Salat prayed in the Masjid of Rasool-Allah^{-saww} (to equate to) a thousand Salats prayed in rest of the Masjids, except Masjid of His^{-azwj} Friend Ibrahim^{-as} in Makkah, due to the position of Rasool-Allah^{-saww} from his^{-saww} Lord^{-azwj}, and for his^{-saww} merit.

وَ عَلَّمَ رَسُولُ اللَّهِ الْمُؤْمِنِينَ الصَّلَاةَ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ فَأَخَذَ مِنْ كُلِّ مُسْلِمٍ أَنْ يُصَلِّيَ عَلَيْنَا مَعَ الصَّلَاةِ عَلَى النَّبِيِّ ص فَرِيضَةً وَاجِبَةً

And Rasool-Allah^{-saww} taught the Momineen the Salawaat upon Muhammad^{-saww} and upon Progeny^{-asws} of Muhammad^{-saww}. So He^{-azwj} Took from every Muslims that he should be sending Salawaat upon us^{-asws} along with the Salawaat upon the Prophet^{-saww}, as an obligatory Imposition.

وَ أَحَلَّ اللَّهُ عَزَّ وَ جَلَّ الْعَنِيمَةَ لِرَسُولِهِ وَ أَحَلَّهَا لَنَا مَعَهُ وَ حَرَّمَ عَلَيْهِ الصَّدَقَةَ وَ حَرَّمَ عَلَيْنَا مَعَهُ كَرَامَةً أَكْرَمَنَا اللَّهُ بِهَا وَ فَضِيلَةً فَضَّلَنَا بِهَا عَلَى سَائِرِ الْعِبَادِ

And Allah^{-azwj} Mighty and Majestic Permitted the war booty for His^{-azwj} and Permitted it for us^{-asws} along with him^{-saww}, and Prohibited the charity upon him^{-saww} and Prohibited it upon us^{-asws} along with him^{-saww} as a prestige Allah^{-azwj} has Honoured us^{-asws} with it, and a merit He^{-azwj} has Merited us^{-asws} with it over rest of the servants.

وَ قَالَ تَبَارَكَ وَ تَعَالَى لِمُحَمَّدٍ ص حَيْثُ جَعَلَهُ أَهْلُ الْكِتَابِ قُفُلًا تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ ثُمَّ نَبْتَهِلُ فَنَجْعَلُ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ فَأَخْرَجَ رَسُولُ اللَّهِ مِنَ الْأَنْفُسِ هُوَ وَ أَبِي وَ مِنَ الْبَنِينَ أَنَا وَ أَخِي وَ مِنَ النِّسَاءِ أُمِّي فَاطِمَةُ فَتَحْنُ أَهْلَهُ وَ نَحْنُ مِنْهُ وَ هُوَ مِنَّا

And the Blessed and Exalted Said to Muhammad^{-saww} when the people of the Book rejected him^{-saww}: ***'Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61].*** Rasool-Allah^{-saww} brought from the 'yourselves', he^{-saww} and my^{-asws} father^{-asws}, and from the 'sons', I^{-asws} and my^{-asws} brother^{-asws}, and from the 'women', my^{-asws} mother^{-asws} Fatima^{-asws}. So we^{-asws} are his^{-saww} family^{-asws}, and we^{-asws} are from him^{-saww} and he^{-saww} is from us^{-asws}.

وَقَدْ قَالَ تَبَارَكَ وَ تَعَالَى إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً فَلَمَّا نَزَلَتْ آيَةُ التَّطْهِيرِ جَمَعَنَا رَسُولُ اللَّهِ ص أَنَا وَ أَخِي وَ أُبَي وَ أَبِي

And Allah^{-azwj} Blessed and Exalted has Said: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]**. When the Verse of Purification was Revealed, Rasool-Allah^{-saww} Gathered us^{-asws}, I^{-asws}, and my^{-asws} brother^{-asws}, and my^{-asws} mother^{-asws}, and my^{-asws} father^{-asws}.

فَجَلَلْنَا وَ جَلَّلَ نَفْسُهُ فِي كِسَاءٍ لَأَمْ سَلَمَةَ خَيْبَرِي فِي يَوْمِهَا فَقَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي وَ عِزِّي فَأَذْهِبْ عَنْهُمْ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً

He^{-saww} covered us^{-asws} and covered himself^{-saww} in a Khyberi cloak of Umm Salama^{-ra} during her^{-as} day. He^{-saww} said: 'O Allah^{-azwj}! They^{-asws} are People^{-asws} of my^{-saww} Household, and my^{-saww} family, so Remove from them^{-asws} the uncleanness and Purify them with a Purification!'

فَقَالَتْ أُمُّ سَلَمَةَ أَذْخَلَنِي مَعَهُمْ يَا رَسُولَ اللَّهِ فَقَالَ لَهَا أَنْتَ عَلَى خَيْرٍ وَ لَكِنَّهَا خَاصَّةٌ لِي وَ لَهُمْ

Umm Salama^{-ra} said, 'Include me^{-as} with them^{-asws}, O Rasool-Allah^{-saww}!' He^{-saww} said to her^{-as}: 'You^{-as} are upon good, but it is specially for me^{-saww} and for them^{-asws}'.

ثُمَّ مَكَثَ رَسُولُ اللَّهِ ص بَقِيَّةَ عُمُرِهِ حَتَّى قَبِضَهُ اللَّهُ إِلَيْهِ يَأْتِينَا فِي كُلِّ يَوْمٍ عِنْدَ طُلُوعِ الْفَجْرِ فَيَقُولُ الصَّلَاةُ يَرْحَمُكُمُ اللَّهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً

Then Rasool-Allah^{-saww} remained remainder of his^{-saww} life until Allah^{-azwj} Recalled him^{-saww} to Him^{-azwj}, he^{-saww} would come to us^{-asws} during every day at the emergence of dawn and he^{-saww} would say: 'The Salat, may Allah^{-azwj} have Mercy on you^{-asws} All! **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]**.

وَ أَمَرَ رَسُولُ اللَّهِ ص بِسَدِّ الْأَبْوَابِ الَّتِي فِي مَسْجِدِ رَسُولِ اللَّهِ ص غَيْرَ بَابِنَا فَكَلَّمُوهُ فَقَالَ أَمَّا إِلَيَّ لَمْ أَسُدَّ بَابَكُمْ وَ لَمْ أَفْتَحْ بَابَهُ وَ لَكِنَّ اللَّهَ أَمَرَ بِسَدِّهَا وَ فَتْحَ بَابِهِ

And Rasool-Allah^{-saww} ordered for the closure of the doors which were in the Masjid of Rasool-Allah^{-saww}, apart from our^{-asws} door. They spoke to him^{-saww}. He^{-saww} said: 'As for me^{-saww}, I^{-saww} did not close your doors, and I^{-saww} did not open his^{-asws} door, but Allah^{-azwj} has Commanded with closing these and opening his^{-asws} door!'

وَ لَمْ يَكُنْ أَحَدٌ تُصِيبُهُ جَنَابَةٌ فِي مَسْجِدِ رَسُولِ اللَّهِ ص وَ يُوَلَّدُ لَهُ الْأَوْلَادُ غَيْرَ رَسُولِ اللَّهِ وَ أَبِي عَلِيٍّ بْنِ أَبِي طَالِبٍ تَكْرِمَةً مِنَ اللَّهِ لَنَا وَ فَضِيلَةً اخْتَصَّ بِهَا عَلَى جَمِيعِ النَّاسِ

And there did not happen to be anyone being hit by a sexual impurity in the Masjid of Rasool-Allah^{-saww}, and the children being born for him, apart from Rasool-Allah^{-saww} and my^{-asws} father^{-asws} Ali Bi Abu Talib^{-asws}, as an honour from Allah^{-azwj} for us^{-asws}, and a merit He^{-azwj} has Specialised us^{-asws} with it over entirety of the people.

وَقَدْ رَأَيْتُمْ مَكَانَ أَبِي مِنْ رَسُولِ اللَّهِ صَ وَ مَنْزِلَنَا مِنْ مَنَازِلِ رَسُولِ اللَّهِ أَمَرَهُ اللَّهُ أَنْ يَبْنِيَ الْمَسْجِدَ فَابْتَنَى فِيهِ عَشْرَةَ أَيْتَاتٍ تِسْعَةٌ لِنَبِيِّهِ وَ لِأَبِي الْعَاشِرِ وَ هُوَ مُتَوَسِّطُهَا وَ النَّبِيُّ هُوَ الْمَسْجِدُ وَ هُوَ النَّبِيُّ الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَّ أَهْلَ الْبَيْتِ فَنَحْنُ أَهْلُ الْبَيْتِ وَ نَحْنُ الَّذِينَ أَذْهَبَ اللَّهُ عَنَّا الرِّجْسَ وَ طَهَّرَنَا تَطْهِيراً

And you have seen the position of my^{-asws} father^{-asws} from Rasool-Allah^{-sawww} and our^{-asws} dwellings from the dwelling of Rasool-Allah^{-sawww}. Allah^{-azwj} Commanded him^{-sawww} to build the Masjid, so ten houses were built in it, nine for His^{-azwj} Prophet^{-sawww} and the tenth one for my^{-asws} father^{-asws}, and it was the middle one, and the house, it was the Masjid, and it is the house which Allah^{-azwj} Mighty and Majestic Said: **People of the Household [33:33]**. So we^{-asws} are People^{-asws} of the Household, and we^{-asws} are the one Allah^{-azwj} has Removed the uncleanness from us^{-asws} and Purified us^{-asws} with a Purification.

أَيُّهَا النَّاسُ إِنِّي لَوْ قُمْتُ سَنَةً أَذْكُرُ الَّذِي أَعْطَانَا اللَّهُ وَ خَصَّنَا بِهِ مِنَ الْفَضْلِ فِي كِتَابِهِ وَ عَلَى لِسَانِ نَبِيِّهِ لَمْ أَحْصِهِ كُلَّهُ

O you people! Even if I^{-asws} were to stand for a year to mention that which Allah^{-azwj} has Given us^{-asws} and Specialised us^{-asws} with from the merits in His^{-azwj} Book, and upon the tongue of His^{-azwj} Prophet^{-sawww}, I^{-asws} would not be (able to) count all of it.

وَ إِنَّ مُعَاوِيَةَ زَعَمَ أَنِّي رَأَيْتُهُ لِلْخِلَافَةِ أَهْلًا وَ لَمْ أَرْ نَفْسِي لَهَا أَهْلًا وَ كَذَبَ دَعْوَاهُ وَ إِنِّي أَوَّلَى النَّاسِ بِالنَّاسِ فِي كِتَابِ اللَّهِ عَلَى لِسَانِ رَسُولِهِ غَيْرَ أَنَّا لَمْ نَزَلْ أَهْلَ الْبَيْتِ مَظْلُومِينَ مُنْذُ فُبِضَ رَسُولُ اللَّهِ صَ

And Muawiya claimed that I^{-asws} see him rightful for the caliphate and I^{-asws} don't see myself^{-asws} rightful, and his claim is false, and I^{-asws} are foremost of the people with the people in the Book of Allah^{-azwj}, upon the tongue of His^{-azwj} Rasool^{-sawww}, apart from that we^{-asws}, People^{-asws} of the Household have not ceased to be oppressed since Allah^{-azwj} Recalled Rasool-Allah^{-sawww}.

فَاللَّهُ بَيْنَنَا وَ بَيْنَ مَنْ ظَلَمَنَا حَقًّا وَ نَزَلَ عَلَى رِقَابِنَا وَ حَمَلَ النَّاسَ عَلَى أَكْتَائِفِنَا وَ مَنَعَنَا سَهْمَنَا فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ مِنَ الْفَيْءِ وَ الْمَغَائِمِ وَ مَنَعَ أُمَّنَا فَاطِمَةَ عَ مِيرَاثَهَا مِنْ أَبِيهَا

Allah^{-azwj} is between us^{-asws} and the ones oppressing us^{-asws} of our^{-asws} rights, and descended upon our^{-asws} necks, and loaded the people upon our^{-asws} shoulders, and prevented us^{-asws} of our^{-asws} share of the war booty in the Book of Allah^{-azwj} Mighty and Majestic, and prevented our^{-asws} mother^{-asws} (Syeda) Fatima^{-asws} of her^{-asws} inheritance from her^{-asws} father^{-asws}.

إِنَّا لَا نُسَمِّي أَحَدًا وَ لَكِنْ أَقْسِمُ بِاللَّهِ لَوْ أَنَّ النَّاسَ مَنَعُوا أَبِي وَ حُمُوهُ وَ سَبَعُوا وَ أَطَاعُوا لَأَعْطَيْنَهُمُ السَّمَاءَ فُطْرَهَا وَ الْأَرْضَ بَرَكَتَهَا

We^{-asws} are not naming anyone, but I^{-asws} swear by Allah^{-azwj}! Had the people defended my^{-asws} father^{-asws} and protected him^{-asws}, and listened and obeyed, the sky would have given them its drops, and the earth it's blessings.

وَ لَمَّا طَمِعَتْ فِيهَا يَا مُعَاوِيَةُ وَ لَكِنَّهَا لَمَّا خَرَجَتْ مِنْ مَغْدِلِهَا تَنَازَعَتْهَا قُرَيْشٌ وَ طَمِعَتْ أَنْتَ فِيهَا يَا مُعَاوِيَةُ وَ أَصْحَابُكَ وَ قَدْ قَالَ رَسُولُ اللَّهِ صَ مَا وَلَّتْ أُمَّةٌ أَمْرَهَا رَجُلًا قَطُّ وَ فِيهِمْ مَنْ هُوَ أَعْلَمُ مِنْهُ إِلَّا لَمْ يَزَلْ أَمْرُهُمْ يَذْهَبُ سَفَالًا حَتَّى يَرْجِعُوا إِلَى مَا نَزَكُوا

And when you coveted regarding it, O Muawiya, but when it came out from it's mine, Qureysh contended it you coveted regarding it, O Muawiya, along with your companions, and Rasool-

Allah^{-saww} had said: 'No community has been ruled by any man at all and there was someone among them who was more knowledgeable than him, except their affairs did not cease to go lower until they returned to what they had neglected'.

وَقَدْ تَرَكْتُ بَنُو إِسْرَائِيلَ هَارُونَ وَ عَكُفُوا عَلَى الْعِجْلِ وَ هُمْ يَعْلَمُونَ أَنَّهُ خَلِيفَةُ مُوسَى فِيهِمْ وَ قَدْ تَرَكْتُ الْأُمَّةَ أَبِي وَ تَابَعْتُ غَيْرَهُ وَ قَدْ سَمِعُوا رَسُولَ اللَّهِ ص يَقُولُ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

And the children of Israel had neglected Haroun^{-as} and they devoted to the calf while they were knowing that he^{-as} was the caliph of Musa^{-as} among them, and the community had neglected my^{-asws} father^{-asws} and followed others, and (although) they had heard Rasool-Allah^{-azwj} saying: 'You^{-asws} are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}, except there will be no Prophet^{-as} after me^{-saww}'.

وَ قَدْ رَأَوْا رَسُولَ اللَّهِ ص حَيْثُ نَصَبَهُ بِغَدِيرِ حُمٍّ وَ نَادَى لَهُ بِالْوِلَايَةِ عَلَى الْمُؤْمِنِينَ ثُمَّ أَمَرَهُمْ أَنْ يُبَلِّغَ الشَّاهِدَ الْغَائِبَ

And they had (also) seen Rasool-Allah^{-saww} when he^{-saww} had nominated him^{-asws} at Ghadeer Khumm and called out with the Wilayah for him^{-asws} upon the Momineen. Then he^{-saww} ordered them that the attendee should deliver to the absentee.

وَ قَدْ هَرَبَ رَسُولُ اللَّهِ ص مِنْ قَوْمِهِ إِلَى الْغَارِ وَ هُوَ يَدْعُوهُمْ فَلَمَّا لَمْ يَجِدْ عَلَيْهِمْ أَغْوَانًا هَرَبَ وَ قَدْ كَفَّ أَبِي يَدَهُ وَ نَاشَدَهُمْ وَ اسْتَعَاثَ فَلَمْ يُعِثْ وَ لَمْ يَجِدْ أَغْوَانًا عَلَيْهِمْ وَ لَوْ وَجَدَ أَغْوَانًا عَلَيْهِمْ مَا أَجَابَهُمْ وَ قَدْ جُعِلَ فِي سَعَةٍ كَمَا جُعِلَ النَّبِيُّ ص فِي سَعَةٍ حِينَ هَرَبَ إِلَى الْغَارِ إِذْ لَمْ يَجِدْ أَغْوَانًا

And Rasool-Allah^{-saww} had fled from his^{-saww} people to the cave, and he^{-saww} was calling them. When he^{-saww} did not find supporters against them, he^{-saww} fled; and my^{-asws} father^{-asws} restrained his^{-asws} hand and adjured them and sought their help, but they did not help and he^{-asws} could not find supporters against them, and had he^{-asws} found supporters against them, he^{-asws} would not have answered them; and he^{-asws} was made to be in a leeway just as the Prophet^{-saww} was made to be in leeway when he^{-saww} fled to the cave, when he^{-saww} could not find supporters.

وَ قَدْ خَذَلَنِي الْأُمَّةُ فَبَايَعْتُكَ وَ لَوْ وَجَدْتُ عَلَيْكَ أَغْوَانًا مَا بَايَعْتُكَ وَ قَدْ جَعَلَ اللَّهُ هَارُونَ فِي سَعَةٍ حِينَ اسْتَضَعْفُوهُ وَ عَادُوهُ وَ كَذَلِكَ أَنَا وَ أَبِي فِي سَعَةٍ مِنَ اللَّهِ عَزَّ وَ جَلَّ حِينَ تَرَكْنَا الْأُمَّةَ وَ بَايَعْتُ غَيْرَنَا وَ لَمْ يَجِدْ أَغْوَانًا وَ إِنَّمَا هِيَ السَّنَةُ وَ الْأَمْثَالُ يَتَّبِعُ بَعْضُهَا بَعْضًا

And the community has abandoned me^{-asws} and pledged allegiance to you, and had I^{-asws} found supporters against you, I^{-asws} would not have pledged allegiance to you, and Allah^{-azwj} Made Haroun^{-as} to be in leeway when they had weakened him^{-as} and were inimical to him^{-as}, and like that is me^{-asws} and my^{-asws} father^{-asws} in a leeway from Allah^{-azwj} Mighty and Majestic when the community neglected us^{-asws} and pledged allegiance to others and we^{-asws} could not find supporters, and rather it is the way and the example following each other.

أَيُّهَا النَّاسُ لَوْ التَّمَسَّسْتُمْ بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ أَنْ تَجِدُوا رَجُلًا أَبَوْهُ وَصِيَّ رَسُولِ اللَّهِ ص وَ جَدُّهُ نَبِيُّ اللَّهِ غَيْرِي وَ غَيْرَ أَخِي لَمْ تَجِدُوا

O you people! Even if you were to seek between the east and the west to find a man whose father was a successor of Rasool-Allah^{-saww} and his grandfather was the Prophet^{-saww} of Allah^{-azwj}, apart from me^{-asws} and my^{-asws} brother^{-asws}, you will not be finding (him).

فَاتَّقُوا اللَّهَ وَ لَا تَصِلُوا بَعْدَ الْبَيَانِ وَإِنِّي قَدْ بَايَعْتُ هَذَا وَ لَا أَذْرِي لَعَلَّهُ فِتْنَةٌ لَكُمْ وَ مَتَاعٌ إِلَى حِينٍ

Fear Allah^{-azwj} and do not be staying after the explanation, and I am pledging allegiance to this one, and I don't know, **perhaps it is a Fitna for you and a provision up to a time'** [21:111].

أَيُّهَا النَّاسُ إِنَّهُ لَا يُعَابُ أَحَدٌ بِتَرْكِ حَقِّهِ وَ إِنَّمَا يُعَابُ مَنْ يَأْخُذُ مَا لَيْسَ لَهُ وَ كُلُّ صَوَابٍ نَافِعٌ وَ كُلُّ خَطَاٍ غَيْرُ ضَارٍّ [لَأَهْلِهِ] وَ قَدْ انْتَهَتْ الْقَضِيَّةُ إِلَى دَاوُدَ فَقُبِّلَهَا سُلَيْمَانُ فَتَنَعَتْ سُلَيْمَانَ وَ لَمْ تَضُرَّ دَاوُدَ

O you people! He cannot be faulted, the one who leaves his right, and rather he is faulted, the one who takes what isn't for him, and every right is beneficial, and every mistake is not harmful (to its people), and the judgment has ended to Dawood^{-as}. Suleyman^{-as} had understood it, so Suleyman benefitted, and it did not harm Dawood^{-as}.

وَ أَنَا الْقَرَابَةُ فَقَدْ تَنَعَتِ الْمُشْرِكُ وَ هِيَ لِلْمُؤْمِنِ أَنْفَعُ قَالَ رَسُولُ اللَّهِ ص لِعَمِّهِ أَبِي طَالِبٍ فِي الْمَوْتِ قُلْ لَا إِلَهَ إِلَّا اللَّهُ أَشْفَعُ لَكَ يَوْمَ الْقِيَامَةِ وَ لَمْ يَكُنْ رَسُولُ اللَّهِ ص يَقُولُ لَهُ إِلَّا مَا يَكُونُ مِنْهُ عَلَى يَقِينٍ

And as for the kinship, the Polytheist has benefited, and it is more beneficial for the Momin. Rasool-Allah^{-saww} said to his^{-saww} uncle^{-as} Abu Talib^{-as} at the death: 'Say, there is no god except Allah^{-azwj}', I^{-saww} shall intercede for you^{-as} with it on the Day of Qiyamah', and Rasool-Allah^{-saww} had not said to him^{-as}: 'Except what happens from him upon the certainty'.

وَ لَيْسَ ذَلِكَ لِأَحَدٍ مِنَ النَّاسِ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَيْسَتْ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَ لَا الَّذِينَ يَمُوتُونَ وَ هُمْ كُفَّارٌ أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

And that isn't for anyone from the people due to the Words of Allah^{-azwj} Mighty and Majestic: **And there isn't repentance for those who are committing the evil deeds, until when the death presents itself to one of them, he says, 'I repent now', nor (for) those who are dying while they are Kafirs – for them, We have Prepared a painful Punishment [4:18].**

أَيُّهَا النَّاسُ اسْمَعُوا وَ عُوا وَ اتَّقُوا اللَّهَ وَ ارْجِعُوا وَ هَبْهَاتِ مِنْكُمْ الرَّجْعَةُ إِلَى الْحَقِّ وَ قَدْ حَامَرَكُمْ الطُّغْيَانُ وَ الْجُحُودُ وَ السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى.

O you people! Listen and retain, and fear Allah^{-azwj} and return, and far from you is the returning to the truth and the tyranny and the rejection has shrouded you all! And the greetings be upon the one following the Guidance".³⁰¹

³⁰¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 101 H 29

CHAPTER 102 – THE VULNERABLE AND THE ONES HOPING FOR THE COMMAND ALLAH^{-azwj}

الآيات

The Verses –

النساء إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا

(Surah Al Nisaa) - **Except for the vulnerable ones from the men and the women and the children, not being capable of dodging (Kufr) nor being guided to a Way [4:98]**

فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا

So they, perhaps Allah would Pardon (their sins) from them; and Allah was always Pardoning, Forgiving [4:99]

التوبة وَ آخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

(Surah) Al Tawbah - **And others are acknowledging their sins, mingling one righteous deed and another evil one. Perhaps Allah will Turn towards them (Mercifully), surely Allah is Forgiving, Merciful [9:102]**

إِلَى قَوْلِهِ تَعَالَى وَ آخَرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ الْآيَةُ

Up to Words of the Exalted: **And others are waiting hopefully for the Command of Allah. Either He would Punish them, or He would Turn to them (Mercifully), and Allah is Knowing, Wise [9:106]** – the Verse.

1- فس، تفسير القمي عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُوسُفَ عَنْ حَمَّادٍ عَنِ ابْنِ الطَّيَّارِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنِ الْمُسْتَضْعَفِ فَقَالَ هُوَ الَّذِي لَا يَسْتَطِيعُ حِيلَةً الْكُفْرَ فَيَكْفُرُ وَلَا يَهْتَدِي سَبِيلًا إِلَى الْإِيمَانِ فَيُؤْمِنُ لَا يَسْتَطِيعُ أَنْ يُؤْمِنَ وَلَا يَسْتَطِيعُ أَنْ يَكْفُرَ فَهُمْ الصَّبِيَّانُ وَ مَنْ كَانَ مِنَ الرِّجَالِ وَالنِّسَاءِ عَلَى مِثْلِ غُفُولِ الصَّبِيَّانِ وَ مَنْ رُفِعَ عَنْهُ الْقَلَمُ.

Tafseer Al Qummi – from Yahya Bin Abu Imran, from Yunus, from Hammad, from Ibn Al Tayyar,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the vulnerable. He^{-asws} said: ‘He is the one not capable of means of Kufr. He commits Kufr and is not guided to a way to the Eman, so he believes and is neither capable of believing nor capable of Kufr. They are children; and the one from the men and the women who was upon the intellects like the children, and the one the Pen is Raised from him’^{.302}

³⁰² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 1

2- فس، تفسیر القمي بهذا الإسناد قال أبو عبد الله ع المُرْجُونَ لِأَمْرِ اللَّهِ قَوْمٌ كَانُوا مُشْرِكِينَ قَتَلُوا حَمْزَةَ وَ جَعْفَرَ [جَعْفَرًا] وَ أَشْبَاهَهُمَا مِنَ الْمُؤْمِنِينَ ثُمَّ دَخَلُوا بَعْدَهُ فِي الْإِسْلَامِ فَوَحَّدُوا اللَّهَ وَ تَرَكُوا الشِّرْكَ وَ لَمْ يَعْرِفُوا الْإِيمَانَ بِقُلُوبِهِمْ فَيَكُونُوا مِنَ الْمُؤْمِنِينَ فَتَجِبَ لَهُمُ الْجَنَّةُ وَ لَمْ يَكُونُوا عَلَى جُحُودِهِمْ فَيَجِبَ لَهُمُ النَّارُ فَهُمْ عَلَى تِلْكَ الْحَالَةِ مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَ إِمَّا يُتُوبُ عَلَيْهِمْ.

Tafseer Al Qummi -By this chain, said,

‘Abu Abdullah^{-asws} said: ‘The ones hoping for the Command of Allah^{-azwj} are a people who were Polytheists. They killed Hamza^{-as} and Ja’far^{-as} and their^{-as} like from the Momineen. Then after it, they entered into Al-Islam. They professed Oneness of Allah^{-azwj} and left the Shirk and they did not recognise the Eman with their hearts, so they could be from the Momineen, and the Paradise is obligated for them, and they did not happen to be upon their rejection so the Fire would be obligated for them. So, they are upon that state are **waiting hopefully for the Command of Allah. Either He would Punish them, or He would Turn to them (Mercifully), [9:106]**’.³⁰³

Tafseer Al Qummi – My father, from Ibn Mahboub, from Ibn Raib, from Zureys Al Kunasy,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! What is the state of the Monotheists, the acknowledgedgers with the Prophet-hood of Muhammad^{-saww} from the Muslims, the sinners, those who are dying and there isn’t an Imam^{-asws} for them, nor are they recognising your^{-asws} Wilayah?’

فَقَالَ أَمَّا هَؤُلَاءِ فَإِنَّهُمْ فِي خُفْرِهِمْ لَا يُخْرَجُونَ مِنْهَا فَمَنْ كَانَ لَهُ عَمَلٌ صَالِحٌ وَ لَمْ يَظْهَرْ مِنْهُ عَدَاوَةٌ فَإِنَّهُ يُحَدُّ لَهُ حَدًّا إِلَى الْجَنَّةِ الَّتِي خَلَقَهَا اللَّهُ بِالْمَغْرِبِ فَيَدْخُلُ عَلَيْهِ الرُّوحُ فِي خُفْرَتِهِ إِلَى يَوْمِ الْقِيَامَةِ حَتَّى يَلْقَى اللَّهَ فَيُخَاسِبُهُ بِحَسَنَاتِهِ وَ سَيِّئَاتِهِ فإِمَّا إِلَى الْجَنَّةِ وَ إِمَّا إِلَى النَّارِ فَهَؤُلَاءِ الْمُؤَفَّقُونَ لِأَمْرِ اللَّهِ

He^{-asws} said: ‘As for them, they will be in their graves not exiting from these. The one who were to have a righteous deed for him, and the enmity was not revealed from him, a hole will be burrowed for him to the Garden which Allah^{-azwj} has Created in the west. The breeze will enter into his grave up to the Day of Qiyamah until he meets Allah^{-azwj}, so He^{-azwj} will Reckon him for his good deeds and his evil deeds, either to the Paradise or to the Fire. They are the ones pausing for the Command of Allah^{-azwj}’.

قَالَ ع وَ كَذَلِكَ يُفْعَلُ بِالْمُسْتَضْعِفِينَ وَ الْبُلَّهِ وَ الْأَطْفَالِ وَ أَوْلَادِ الْمُسْلِمِينَ الَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ وَ أَمَّا النَّصَابُ مِنْ أَهْلِ الْقَبِيلَةِ فَإِنَّهُمْ يُحَدُّ لَهُمْ حَدًّا إِلَى النَّارِ الَّتِي خَلَقَهَا اللَّهُ فِي الْمَشْرِقِ

He^{-asws} said: ‘And like that is dealt with the vulnerable, and the stupid, and the children, and children of the Muslims, those who did not reach the puberty, and as the Nasibis from the people of Qiblah (Muslims), a hole will be burrowed to the Fire which Allah^{-azwj} has Created in the east.

فَيَدْخُلُ عَلَيْهِمُ اللَّهَبُ وَ الشَّرَرُ وَ الدُّخَانُ وَ قَوْرَةُ الْحَمِيمِ ثُمَّ بَعْدَ ذَلِكَ مَصِيرُهُمْ إِلَى الْجَحِيمِ فِي النَّارِ يُسَجَّرُونَ ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ مِنْ دُونِ اللَّهِ أَيُّ أَيْنَ إِمَامِكُمُ الَّذِي اتَّخَذْتُمُوهُ دُونَ الْإِمَامِ الَّذِي جَعَلَهُ اللَّهُ لِلنَّاسِ إِمَامًا.

The flames, and the sparks, and the smoke and the steam of the boiling water enters to them. Then, after that, their destination will be to the Blazing Fire, **they would be imprisoned in the Fire [40:72] Then it would be said to them: 'Where are what you were associating [40:73] Besides Allah?' [40:74]** – i.e., where is your imam whom you had taken him besides the Imam^{asws} whom Allah^{azwj} had Made him^{asws} for the people as an Imam^{asws}.³⁰⁴

4- ل، الخصال ماجيلويه عن محمد الطّار عن الأشعري عن سهل عن الحسين بن سعيد عن ابن أبي عمير عن حماد عن الحلبي عن أبي عبد الله ع قال: الناس على سبّ فرق مستضعف ومؤلف ومرجئ ومعتوف بذنبه وناصب ومؤمن.

(The book) 'Al Khisaal' – Majaylawiya, from Muhammad Al Attar, from Al Ashary, from Sahl, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Hammad, from Al Halby,

'From Abu Abdullah^{asws} having said: 'The people are upon six sects – vulnerable, and a compiler, and a hoping one, and one acknowledging with his sins, and a Nasibi, and a Momin'.³⁰⁵

5- ل، الخصال القطان عن ابن زكريا عن ابن حبيب عن محمد بن عبد الله عن علي بن الحكم عن أبان بن عثمان عن محمد بن الفضل الزرقعي عن أبي عبد الله عن أبيه عن علي ع قال: إنَّ للجنة ثمانية أبواب باب يدخل منه النبيون والصدّيقون و باب يدخل منه الشهداء والصالحون وخمس أبواب يدخل منه شيعتنا ومحبونا و باب يدخل منه سائر المسلمين ممن يشهد أن لا إله إلا الله و لم يكن في قلبه مقدار ذرة من بغضنا أهل البيت الحبر.

(The book) 'Al Khisaal' – Al Qattan, from Ibn Zakariya, from Ibn Habeeb, from Muhammad Bin Abdullah, from Ali Bin Al Hakam, from Aban Bin Usman, from Muhammad Bin Al Fuzeyl Al Zurqy,

'From Abu Abdullah^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} having said: 'There are eight doors for the Paradise – a door the Prophets^{as} and the truthful will enter in, and a door the martyrs and the righteous ones will enter in, and five doors our Shias and ones who love us^{asws} will be entering in, and a door rest of the Muslims will be entering it, from the ones testifying that there is no god except Allah^{azwj} and there isn't in his heart a measurement of a particle of our^{asws} hatred, People^{asws} of the Household' – the Hadeeth".³⁰⁶

6- ل، الخصال في خبر الأعمش عن الصادق ع أصحاب الخدود فساق لا مؤمنون ولا كافرون ولا يخلدون في النار و يخرجون منها يوماً و الشفاعة لهم جائزة و للمستضعفين إذا ارتضى الله دينهم.

(The book) 'Al Khisaal' – In a Hadeeth by Al Amsh,

'From Al-Sadiq^{asws}: 'Companions of the pit were mischief-makers, neither Momineen, nor Kafirs, and they will not be eternally in the Fire and one day they will come out from it for as long as intercession is allowed for them, and for the vulnerable when Allah^{azwj} is Pleased with their religion'.³⁰⁷

³⁰⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 3

³⁰⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 4

³⁰⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 5

³⁰⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 6

7- مع، معاني الأخبار ابن مسرور عن ابن عامر عن عمه عن الحسن بن علي بن فضال عن ثعلبة عن عمر بن أبان عن الصباح بن سيابة عن أبي عبد الله ع قال: إن الرجل يحبكم وما يدري ما تقولون فيدخله الله الجنة وإن الرجل يبعضكم وما يدري ما تقولون فيدخله الله النار الحبر.

(The book) 'Ma'any Al Akhbar' – Ibn Masrour, from Ibn Aamir, from his uncle, from Al-Hassan Bin Ali Bin Fazzal, from Sa'alba, from Umar Bin Aban, from Al Sabbah Bin Sayaba,

'From Abu Abdullah^{-asws} having said: 'A man loves you (Shias) and he does not know what you are saying, Allah^{-azwj} will Enter him into the Paradise; and a man hates you (Shias) and he does not know what you are saying, Allah^{-azwj} will Enter him into the Fire' – Hadeeth³⁰⁸.

8- مع، معاني الأخبار أبي و ابن الوليد معاً عن الحميري عن ابن أبي الخطاب عن نصر بن شعيب عن عبد الغفار الجاري عن أبي عبد الله ع قال: إن المستضعفين ضروب يخالف بعضهم بعضاً ومن لم يكن من أهل القبلة ناصباً فهو مستضعف.

(The book) 'Ma'any Al Akhbar' – My father and Ibn Al Waleed, both together, from Al Himeyri, from Ibn Abu Al Khattab, from Nazr Bin Shueyb, from Abdul Gaffar Al Jazy,

'From Abu Abdullah^{-asws} having said: 'The vulnerable are a type opposing each other, and the one who does not happen to be Nasibi (hostile one) from the people of Qiblah (Muslims), so he is vulnerable"³⁰⁹.

9- مع، معاني الأخبار ابن الوليد عن ابن أبان عن الحسين بن سعيد عن النضر و فضالة معاً عن موسى بن بكر عن زرارة عن أبي جعفر ع قال: سأله عن قول الله عز و جل إلا المستضعفين من الرجال و النساء و الولدان

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al-Husayn Bin Saeed, from Al Nazr and Fazalat, both together from Musa Bin Bakr, from Zurara,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I asked him^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **Except for the vulnerable ones from the men and the women and the children, [4:98].**

فَقَالَ هُوَ الَّذِي لَا يَسْتَطِيعُ الْكُفْرَ فَيَكْفُرَ وَلَا يَهْتَدِي سَبِيلَ الْإِيمَانِ فَيُؤْمِنَ وَ الصَّبِيَانُ وَ مَنْ كَانَ مِنَ الرِّجَالِ وَ النِّسَاءِ عَلَى مِثْلِ عُقُولِ الصَّبِيَانِ مَرْفُوعٌ عَنْهُمْ الْقَلَمُ.

He^{-asws} said: 'He is the one neither capable of Kufr nor to be guided to the way of Eman, so he believes; and the children, and the one from the men and women being upon intellect similar to the children. The Pen is Raised from them (their sins are neglected and are not noted)"³¹⁰.

10- مع، معاني الأخبار أبي و ابن الوليد معاً عن سعد بن عبد الله عن ابن عيسى عن النضر عن أحمد بن عائذ عن أبي حنيفة عن أبي عبد الله ع في قوله عز و جل إلا المستضعفين من الرجال و النساء و الولدان لا يستطيعون حيلة و لا يهتدون سبيلاً

(The book) 'Ma'any Al Akhbar' – Mu father and Ibn Al Waleed, both together, from Sa'ad, from Ibn Isa, from Al Washa, from Ahmad Bin Aiz, from Abu Khadeeja,

³⁰⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 7

³⁰⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 8

³¹⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 9

'From Abu Abdullah^{-asws} regarding Words of Mighty and Majestic: **Except for the vulnerable ones from the men and the women and the children, not being capable of dodging (Kufr) nor being guided to a Way [4:98].**

فَقَالَ لَا يَسْتَطِيعُونَ حِيلَةً إِلَى النَّصَبِ فَيَنْصِبُونَ وَلَا يَهْتَدُونَ سَبِيلَ أَهْلِ الْحَقِّ فَيَدْخُلُونَ فِيهِ وَهَؤُلَاءِ يَدْخُلُونَ الْجَنَّةَ بِأَعْمَالٍ حَسَنَةٍ وَاجْتِنَابِ الْمَحَارِمِ الَّتِي هَيَّأَ اللَّهُ عَزَّ وَجَلَّ عَنْهَا وَلَا يَنَالُونَ مَنَازِلَ الْأَنْبَارِ.

He^{-asws} said: 'They are not capable of means to the hostility so they could be hostile nor are they guided to a way of people of truth to be entering into it, and they will be entering the Paradise due to the good deeds and by shunning the Prohibitions which Allah^{-azwj} Mighty and Majestic has Prohibited from, and they will not be achieving the status of the righteous ones'.³¹¹

11- مع، معاني الأخبار ابن الوليد عن الصفار عن ابن عيسى عن علي بن الحكم عن عبد الله بن جندب عن سفيان بن السيمط قال: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا تَقُولُ فِي الْمُسْتَضْعِفِينَ

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ali Bin Al Hakam, from Abdullah Bin Jundab, from Sufyan Bin Al Simt who said,

'I said to Abu Abdullah^{-asws}, 'What are you^{-asws} saying regarding the vulnerable?'

فَقَالَ لِي شَبَهَا بِالْمُفْرَعِ وَ تَرَكْتُمْ أَحَدًا يَكُونُ مُسْتَضَعْفًا وَ أَتَيْنَ الْمُسْتَضَعْفُونَ فَوَ اللَّهِ لَقَدْ مَشَى بِأَمْرِكُمْ هَذَا الْعَوَاقِبُ إِلَى الْعَوَاقِبِ فِي خُدُورِهِمْ وَ تُحَدِّثُ بِهِ السَّفَائَاتُ بِطُرُقِ الْمَدِينَةِ.

He^{-asws} said to me: 'Resembling the panicky one, and some you have neglected to be vulnerable. And where are the vulnerable? By Allah^{-azwj}! The liberated slave girls have walked with this matter of yours to the liberated slave girls in their rooms and the watercarriers are discussing with it in the roads of Al-Medina'.³¹²

12- مع، معاني الأخبار أبي عن أحمد بن إدريس عن الأشعري عن إبراهيم بن إسحاق [عن عمرو بن إسحاق] قال: سُئِلَ أَبُو عَبْدِ اللَّهِ ع مَا حَدُّ الْمُسْتَضَعْفِ الَّذِي ذَكَرَهُ اللَّهُ عَزَّ وَجَلَّ

(The book) 'Ma'any Al Akhbar' – My father, from Ahmad Bin Idrees, from Al Ashary, from Ibrahim Bin Is'haq, from Amro Bin Is'haq who said,

'Abu Abdullah^{-asws} was asked, 'What is a limit of the vulnerable, the one whom Allah^{-azwj} Mighty and Majestic has Mentioned?'

قَالَ مَنْ لَا يُحْسِنُ سُورَةَ مِنَ الْقُرْآنِ وَ قَدْ خَلَقَهُ اللَّهُ عَزَّ وَجَلَّ خَلْقًا مَا يَنْبَغِي لَهُ أَنْ لَا يُحْسِنَ.

He said, 'One who is not good with even one Chapter of the Quran, and Allah^{-azwj} Mighty and Majestic has Created him as a creature, it is not befitting for him to be good (at it)'.³¹³

³¹¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 10

³¹² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 11

³¹³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 12

13- مع، معاني الأخبار ابن الوليد عن ابن أبيان عن الحسين بن سعيد عن صفوان بن يحيى عن حنبل بن زائدة عن حماد بن عمار قال: سألت أبا عبد الله ع عن قول الله عز وجل **إِلَّا الْمُسْتَضْعِفِينَ** قَالَ هُمْ أَهْلُ الْوَلَايَةِ قُلْتُ وَ أَيُّ وَلَايَةٍ

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Ibn Aban, from Al-Husayn Bin Saeed, from Safwan Bin Yahya, from Hujr Bin Zaidah, from Humran who said,

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **Except for the vulnerable ones [4:98]**. He^{-asws} said: 'They are the people of Wilayah'. I said, 'And which Wilayah?'

فَقَالَ أَمَا إِنَّمَا لَيْسَتْ بِوَلَايَةٍ فِي الدِّينِ وَلَكِنَّهَا الْوَلَايَةُ فِي الْمُنَاكِحَةِ وَالْمَوَارِثَةِ وَالْمُخَالَطَةِ وَ هُمْ لَيْسُوا بِالْمُؤْمِنِينَ وَلَا بِالْكَفَّارِ وَ هُمْ الْمَرْجُونَ لِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ.

He^{-asws} said: 'But it isn't Wilayah in the religion, but it is the Wilayah regarding the marriages, and the inheritances, and the inter-mingling, and they aren't Momin nor Kafirs, and they are hoping for the Command of Allah^{-azwj} Mighty and Majestic'.³¹⁴

14- مع، معاني الأخبار عن المظفر العلوي عن ابن العباسي عن أبيه عن علي بن محمد عن أحمد بن محمد عن الحسن بن علي عن عبد الكريم بن عمرو عن سليمان بن خالد قال: سألت أبا عبد الله ع عن قول الله عز وجل **إِلَّا الْمُسْتَضْعِفِينَ** مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الْأَبْيَةِ

(The book) 'Ma'any Al Akhbar' – from Al Muzaffar, from Ibn Al Ayyashi, from his father, from Ali Bin Muhammad, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Abdul Kareem Bin Amro, from Suleyman Bin Khalid who said,

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **Except for the vulnerable ones from the men and the women and the children, [4:98]** – the Verse.

قَالَ يَا سُلَيْمَانُ فِي هَؤُلَاءِ الْمُسْتَضْعِفِينَ مَنْ هُوَ أَثخنُ رَقَبَةً مِنْكَ الْمُسْتَضْعِفُونَ قَوْمٌ يَصُومُونَ وَ يُصَلُّونَ تَعِفُّ بَطُونُهُمْ وَ فُرُوجُهُمْ لَا يَرَوْنَ أَنَّ الْحَقَّ فِي غَيْرِهَا آخِذِينَ بِأَغْصَانِ الشَّجَرَةِ فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَغْفِرَ عَنْهُمْ إِذْ كَانُوا آخِذِينَ بِالْأَغْصَانِ وَ إِنْ لَمْ يَعْرِفُوا أُولَئِكَ فَإِنَّ عَمَّا عَنْهُمْ فِرَاحَتِهِ وَ إِنْ عَذَّبْتُمْ فَبِضَالَتِهِمْ عَمَّا عَرَفْتُمْ.

He^{-asws} said: 'O Suleyman! Among these vulnerable ones there is one who is of a thicker neck than you. The vulnerable are a people who are fasting, and praying Salat, chaste of their bellies and their private parts. They are not viewing the truth to be in anything (anyone) else. They are holding on to the branches of the tree, **so they, perhaps Allah would Pardon (their sins) from them; [4:99]**, when they were holding to the branches, and even if they do not recognise. If He^{-azwj} were to Forgive them, it would be due to His^{-azwj} Mercy, and if He^{-azwj} were to Punish them, it would be due to their straying from what He^{-azwj} had Introduced them to'.³¹⁵

³¹⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 13

³¹⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 14

15- مع، معاني الأخبار أبي عن سعد عن البرقي عن عثمان بن عيسى عن موسى بن بكر عن سليمان بن خالد عن أبي جعفر ع قال: سألته عن المستضعفين فقال البلهاء في خدرها و الخادم تقول لما صلى فتصلي لا تدري إلا ما قلت لها و الجليب الذي لا تدري إلا ما قلت له و الكبير الثاني و الصبي الصغير هؤلاء المستضعفون

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Al Barqy, from Usman Bin Isa, from Musa Bin Bakr, from Suleyman Bin Khalid,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the vulnerable. He^{-asws} said: 'The stupid (women) in their rooms, and the servants. You say to her, 'Pray Salat!' So she prays, not knowing except what you had said to her; and the trading servant who does not know except what you say to him; and the aged old man, and the young child, they are the vulnerable.

فأما رجل شديد العنق جدل خصم يتولى الشراء و البيع لا يستطيع أن تعينه في شيء تقول هذا مستضعف لا و لا كرامة.

As for the man of strong neck, the arguer, the contentious, in charge of the buying and the selling, not capable to embezzle regarding anything. You say this one is vulnerable? No, and there is no honour".³¹⁶

16- مع، معاني الأخبار أبي عن سعد عن أبي عيسى عن علي بن الحكم عن سيف بن عميرة عن أبي الصباح عن أبي جعفر ع أنه قال في المستضعفين الذين لا يجدون حيلة و لا يهتدون سبيلاً لا يستطيعون حيلة فيدخلوا في الكفر و لا يهتدون فيدخلوا في الإيمان فليس هم من الكفر و الإيمان في شيء.

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Abu Isa, from Ali Bin Al Hakam, from Sayf Bin Aameya, from Abu Al Sabbah,

'From Abu Ja'far^{-asws} having said regarding the vulnerable: 'Those who are not finding means. They are neither **being guided to a Way [4:98]** nor are they **capable of dodging (Kufr)**. So, they enter into the Kufr, and they are not guided, so they enter into the Eman. So, they aren't in anything from the Kufr and the Eman".³¹⁷

17- مع، معاني الأخبار أبي عن سعد عن ابن أبي الخطاب عن الحسن بن علي بن فضال عن أبي المغراء عن أبي خنيفة رجل من أصحابنا عن أبي عبد الله ع قال: من عرف الاختلاف فليس بمستضعف.

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Ibn Abu Al Khattab, from Al-Hassan Bin Ali Bin Fazzal, from Abu Al Magra'a, from Abu Haneefa, a man from our companions,

'From Abu Abdullah^{-asws}: 'One who recognises the differing, he isn't vulnerable".³¹⁸

18- مع، معاني الأخبار المظفر العلوي عن ابن العياشي عن أبيه عن حماد بن محمد بن عيسى عن يونس عن ابن مسكان عن أبي بصير قال قال أبو عبد الله ع من عرف اختلاف الناس فليس بمستضعف.

³¹⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 15

³¹⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 16

³¹⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 17

(The book) 'Ma'any Al Akhbar' – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Hamdawiya, from Muhammad Bin Isa, from Yunus, from Ibn Muskan, from Abu Baseer who said,

'Abu Abdullah^{-asws} said: 'One who recognises differing of the people, he isn't with vulnerability'.³¹⁹

19- سن، المحاسن أبي عن النضر عن يحيى الحلبي عن ابن مسكان عن زرارَةَ قَالَ: سئل أبو عبد الله ع و أنا جالس عن قول الله من جاء بالحسنة فله عشر أمثالها يجري هؤلاء ممن لا يعرف منهم هذا الأمر فقال لا إنما هذه للمؤمنين خاصة

(The book) 'Al Mahasin' – My father, from Al Nazar, from Yahya Al Halby, from Ibn Muskan, from Zurara who said,

'Abu Abdullah^{-asws} was asked and I was seated, about Words of Allah^{-azwj}: **One who comes with the good deed, then for him would be ten the likes of it, [6:160]**. 'Does it flow for them, the ones from them who does not recognise this matter?' He^{-asws} said: 'No! But rather this is for the Momineen in particular'.

فُلْتُ لَهُ أَصْلَحَكَ اللَّهُ أَرَأَيْتَ مَنْ صَامَ وَ صَلَّى وَ اجْتَنَبَ الْمَحَارِمَ وَ حَسَنَ وَرَعَهُ مِمَّنْ لَا يَعْرِفُ وَ لَا يَنْصِبُ

I said to him^{-asws}, 'May Allah^{-azwj} Keep you well! What is your view of the one who fasts, and prays Salat, and shuns the Prohibitions, and good devoutness, from the ones who neither recognises nor is hostile'.

فَقَالَ إِنَّ اللَّهَ يُدْخِلُ أَوْلِيَّكَ الْجَنَّةَ بِرَحْمَتِهِ.

He^{-asws} said: 'Allah^{-azwj} will Enter them into the Paradise due to His^{-azwj} Mercy'.³²⁰

20- غط، الغيبة للشيخ الطوسي عن الفزارى عن محمد بن جعفر بن عبد الله عن أبي نعيم محمد بن أحمد الأنصاري قال وجه قوم من المفوضة و المقصرة كامل بن إبراهيم المدني إلى أبي محمد ع قال كامل فقلت في نفسي أسأله لا يدخل الجنة إلا من عرف معرفتي و قال بمفاتي

(The book) 'Al Ghayba' of the sheykh Al Tusi – from Al Faari, from Muhammd Bin Ja'far Bin Abdullah, from Abu Nueym Muhammad Bin Ahmad Al Ansari who said,

'A group from the (believers in) delegation, and the reducers sent Kamil Bin Ibrahim Al-Madany to Abu Muhammad^{-asws}. Kamil said, 'I said within myself, 'I shall ask him^{-asws}, will no one enter the Paradise except the one who recognises as my recognition, and speaks with my words?'

قَالَ فَلَمَّا دَخَلْتُ عَلَى سَيِّدِي أَبِي مُحَمَّدٍ نَظَرْتُ إِلَى ثِيَابٍ بَيَاضٍ نَاعِمَةٍ عَلَيْهِ فَقُلْتُ فِي نَفْسِي وَلِيُّ اللَّهِ وَ حُجَّتُهُ يَلْبَسُ النَّاعِمَ مِنَ الثِّيَابِ وَ يَأْمُرُنَا نَحْنُ بِمُؤَاسَاةِ الْإِخْوَانِ وَ يَنْهَانَا عَنْ لُبْسِ مِثْلِهِ

He said, 'When I entered to see my Master^{-asws} Abu Muhammad^{-asws}, I looked at soft white clothes being upon him^{-asws}. I said within myself, 'A friend of Allah^{-azwj} and His^{-azwj} divine

³¹⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 18

³²⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 19

Authority wearing the soft from the clothes, and he^{-asws} is instructing us with consoling the brethren and forbidding us from wearing the likes of it!”

فَقَالَ مُتَبَسِّمًا يَا كَامِلُ وَ حَسَرَ ذِرَاعَيْهِ فَإِذَا مَسُوحٌ أَسْوَدُ خَشِيقٌ عَلَى جُلْدِهِ فَقَالَ هَذَا لِلَّهِ وَ هَذَا لَكُمْ

He^{-asws} said smiling: ‘O Kamil’, and rolled up from his^{-asws} forearms, there was black coarse lining upon his^{-asws} skin. He^{-asws} said: ‘By Allah^{-azwj}! This and this is for you all!’

فَسَلَّمْتُ وَ جَلَسْتُ إِلَى بَابٍ عَلَيْهِ سِتْرٌ مُرَحَى فَجَاءَتِ الرِّيحُ فَكَشَفَتْ طَرَفَهُ فَإِذَا أَنَا بِصَبِيٍّ كَأَنَّهُ فَلَقُهُ قَمَرٌ مِنْ أَتْنَاءِ أَرْبَعِ سِنِينَ أَوْ مِثْلِهَا

I greeted and sat down by a door having a curtain drawn upon it. The wind came and uncovered it’s edge, and there I was with a child. It is as if he^{-ajfi} was a piece of the moon, being a boy of four years or similar to it.

فَقَالَ لِي يَا كَامِلُ بْنُ إِبْرَاهِيمَ فَأَفْشَعَزْتُ مِنْ ذَلِكَ وَ أَهْمْتُ أَنْ قُلْتُ لَبَيْكَ يَا سَيِّدِي

He^{-asws} said to me: ‘O Kamil Bin Ibrahim!’ I shuddered from that and was inspired to say, ‘At your^{-asws} service, O my Master^{-asws}!’

فَقَالَ جِئْتُ إِلَى وَلِيِّ اللَّهِ وَ حُجَّتِهِ وَ بَابِهِ تَسْأَلُهُ يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ عَرَفَ مَعْرِفَتَكَ وَ قَالَ بِمَقَالَتِكَ

He^{-asws} said: ‘You have come to a friend of Allah^{-azwj} and His^{-azwj} Divine Authority, and His^{-azwj} Door (Access point) to ask him^{-asws} whether any one will enter the Paradise except the one who recognises as your recognition and says with your words!’

فَقُلْتُ إِي وَ اللَّهِ

I said, ‘Yes, by Allah^{-azwj}!’

قَالَ إِذَنْ وَ اللَّهُ يَقُولُ دَاخِلُهَا وَ اللَّهُ إِنَّهُ لَيَدْخُلُهَا قَوْمٌ يُقَالُ لَهُمُ الْحَقِيَّةُ

He^{-asws} said: ‘By Allah^{-azwj}, few will enter it! By Allah^{-azwj}, a people called Al-Haqqiya will enter it’.

قُلْتُ يَا سَيِّدِي وَ مَنْ هُمْ

I said, ‘O my Master^{-asws}, and who are they?’

قَالَ قَوْمٌ مِنْ حُبِّهِمْ لِعَلِيٍّ يَخْلِفُونَ بِحَقِّهِ وَ لَا يَدْرُونَ مَا حَقُّهُ وَ فَضْلُهُ تَمَامَ الْحَبْرِ.

He^{-asws} said: ‘A people from the ones loving Ali^{-asws}. They are swearing with his^{-asws} rights and they are not knowing what his^{-asws} rights and his^{-asws} merits are’ – the complete Hadeeth”.³²¹

³²¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 20

21- شي، تفسير العياشي عَنْ سَمَاعَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْمُسْتَضْعِفِينَ قَالَ هُمْ أَهْلُ الْوَلَايَةِ قُلْتُ أَيَّ وَلَايَةٍ تَعْنِي

Tafseer Al Ayyashi – from Sama'at who said,

'I asked Abu Abdullah^{-asws} about the vulnerable. He^{-asws} said: 'They are the people of Al-Wilayah'. I said, 'Which Wilayah do you mean?'

قَالَ لَيْسَتْ وَلَايَةٌ فِي الدِّينِ وَ لَكِنَّهَا فِي الْمُنَاكَحَةِ وَ الْمَوَارِيثِ وَ الْمُخَالَطَةِ وَ هُمْ لَيْسُوا بِالْمُؤْمِنِينَ وَ لَا الْكُفَّارِ وَ مِنْهُمْ الْمُرْجُونَ لِأَمْرِ اللَّهِ

He^{-asws} said: 'It isn't Wilayah in the religion, but it is regarding the marriages, and the inheritances, and the inter-mingling, and they are neither Momineen nor Kafirs, and from them are the ones hoping for the Command of Allah^{-azwj}.

فَأَمَّا قَوْلُهُ وَ الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَ النِّسَاءِ وَ الْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا إِلَى نَصِيرٍ فَأُولَئِكَ نَحْنُ.

As for His^{-azwj} Words: **And the weak ones from the men and the women, and the children are saying, 'Our Lord! Exit us – up to - persistent helper [4:75] – they are us^{-asws}'**.³²²

22- شي، تفسير العياشي عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَ النِّسَاءِ وَ الْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَ لَا يَهْتَدُونَ سَبِيلًا قَالَ لَا يَسْتَطِيعُونَ سَبِيلَ أَهْلِ الْحَقِّ فَيَدْخُلُونَ فِيهِ وَ لَا يَسْتَطِيعُونَ حِيلَةً أَهْلَ النَّصَبِ فَيَنْصَبُونَ

Tafseer Al Ayyashi – from Abu Khadeeja,

'From Abu Abdullah^{-asws} having said: **'Except for the vulnerable ones from the men and the women and the children, not being capable of dodging (Kufr) nor being guided to a Way [4:98].** He^{-asws} said: 'They are not capable to the way of the people of truth so they could be entering into it, nor are they capable of means to the people of hostility so they could be hostile'.

قَالَ هَؤُلَاءِ يَدْخُلُونَ الْجَنَّةَ بِأَعْمَالٍ حَسَنَةٍ وَ بِاجْتِنَابِ الْمَحَارِمِ الَّتِي هَيَّ اللَّهُ عَنْهَا وَ لَا يَنَالُونَ مَنَازِلَ الْأَنْبَرَارِ.

He^{-asws} said: 'They will be entering the Paradise due to the good deeds and due to having shunned the Prohibitions which Allah^{-azwj} has Prohibited from, and they will not be achieving the status of the righteous"³²³.

23- شي، تفسير العياشي عَنْ زُرَّارَةَ قَالَ: قَالَ أَبُو جَعْفَرٍ ع وَ أَنَا أُحْكِمُهُ فِي الْمُسْتَضْعِفِينَ أَيْنَ أَصْحَابُ الْأَعْرَافِ أَيْنَ الْمُرْجُونَ لِأَمْرِ اللَّهِ أَيْنَ الَّذِينَ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا أَيْنَ الْمُؤَلَّفَةِ قُلُوبُهُمْ أَيْنَ أَهْلِ بَيْتِيانِ اللَّهُ أَيْنَ الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَ النِّسَاءِ وَ الْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَ لَا يَهْتَدُونَ سَبِيلًا فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَغْفُو عَنْهُمْ وَ كَانَ اللَّهُ غَفُورًا.

Tafseer Al Ayyashi – from Zurara who said,

'Abu Ja'far^{-asws} said and I was speaking to him^{-asws} regarding the vulnerable: 'Where are companions of the heights? Where are the ones hoping for the Command of Allah^{-azwj}? Where are the ones **mingling one righteous deed and another evil one. [9:102]**? Where are the ones

³²² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 21

³²³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 22

of inclined hearts? Where are the people of explanation of Allah-azwj? Where are the vulnerable ones from the men and the women and the children? They are neither capable of means nor are they guided to a way: **So, they, perhaps Allah would Pardon (their sins) from them; and Allah was always Pardoning, Forgiving [4:99]**".³²⁴

24- شي، تفسير العياشي عن زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ أَ تُزَوِّجُ الْمُرْجِيَّةَ أَوْ الْحُرُورِيَّةَ أَوْ الْقَدَرِيَّةَ قَالَ لَا عَلَيْكَ بِالْبَلِّهِ مِنَ النِّسَاءِ

Tafseer Al Ayyashi – from Zurarah who said,

'I said to Abu Abdullah-asws, 'Can I marry the Murjiite, or the Harouriya, or the Qadidirya?' He-asws said: 'No! Upon you is with the stupid ones from the women'.

قَالَ زُرَّارَةُ فَقُلْتُ مَا هُوَ إِلَّا مُؤْمِنَةٌ أَوْ كَافِرَةٌ

Zurara said, 'I said, 'It is not except a believing woman or a Kafir woman'.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ فَأَيُّنَ أَهْلُ اسْتِثْنَاءِ اللَّهِ قَوْلُ اللَّهِ أَصْدَقُ مِنْ قَوْلِكَ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَ النِّسَاءِ وَ الْوِلْدَانَ إِلَى قَوْلِهِ سَبِيلًا.

Abu Abdullah-asws said: 'Where are the people of exceptions of Allah-azwj? Words of Allah-azwj are more Truthful than your words. **Except for the vulnerable ones from the men and the women and the children, not being capable of dodging (Kufr) nor being guided to a Way [4:98]**'.³²⁵

25- شي، تفسير العياشي عن أَبِي الصَّبَّاحِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ مَا تَقُولُ فِي رَجُلٍ دُعِيَ إِلَى هَذَا الْأَمْرِ فَعَرَفَهُ وَ هُوَ فِي أَرْضٍ مُنْقَطِعَةٍ إِذْ جَاءَهُ مَوْتُ الْإِمَامِ فَبَيَّنَّا هُوَ يَنْتَظِرُ إِذْ جَاءَهُ الْمَوْتُ

Tafseer Al Ayyashi – from Abu Al Sabbah who said,

'I said to Abu Abdullah-asws, 'What are you saying regarding a man who is called to this matter, so he recognises it, and he is in a land cut-off. When (news) of the death of the Imam-asws comes to him, while he is waiting, when the death comes to him'.

فَقَالَ هُوَ وَ اللَّهُ بِمَنْزِلَةٍ مِنْ هَاجَرَ إِلَى اللَّهِ وَ رَسُولِهِ فَمَاتَ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ.

He-asws said: 'By Allah-azwj! He is at the status of the one emigrating to Allah-azwj and His-azwj Rasool-saww, so he dies (on the way), so his Recompense falls upon Allah-azwj'.³²⁶

26- شي، تفسير العياشي عن زُرَّارَةَ قَالَ: دَخَلْتُ أَنَا وَ حُمْرَانُ عَلَى أَبِي جَعْفَرٍ عَ فَقُلْنَا إِنَّا نَمُدُّ الْمِطْمَرَ فَقَالَ وَ مَا الْمِطْمَرُ

Tafseer Al Ayyashi – from Zurara who said,

³²⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 23

³²⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 24

³²⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 25

'I and Humran entered to see Abu Ja'far^{-asws}. We said, 'We are extending the plumb line'. He^{-asws} said: 'And what is the plumb line?'

فَلْنَا الَّذِي مَنْ وَافَقْنَا مِنْ عَلَوِيٍّ أَوْ غَيْرِهِ تَوَلَّيْنَاهُ وَ مَنْ خَالَفَنَا بَرَّئْنَا مِنْهُ مِنْ عَلَوِيٍّ أَوْ غَيْرِهِ

We said, 'The one who is compatible with us, from Alawites and others, we befriend him, and one who opposes us, we disavow from him, be he from Alawites or others'.

قَالَ يَا زُرَّارَةُ قَوْلُ اللَّهِ أَصْدَقُ مِنْ قَوْلِكَ فَأَيْنَ الَّذِينَ قَالَ اللَّهُ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَ النِّسَاءِ وَ الْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَ لَا يَهْتَدُونَ سَبِيلًا أَيْنَ الْمُرْجُونَ لِأَمْرِ اللَّهِ أَيْنَ الَّذِينَ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا أَيْنَ أَصْحَابُ الْأَعْرَافِ أَيْنَ الْمُؤَلَّفَةُ قُلُوبُهُمْ

He^{-asws} said: 'O Zurara! Words of Allah^{-azwj} are more truthful than your words. Where are those Allah^{-azwj} Said: **Except for the vulnerable ones from the men and the women and the children, not being capable of dodging (Kufr) nor being guided to a Way [4:98]**? Where are the ones hoping for the Command of Allah^{-azwj}? Where are those **mingling one righteous deed and another evil one. [9:102]**? Where are **companions of the heights [7:48]**? Where are the inclined of hearts?'

فَقَالَ زُرَّارَةُ ارْتَفَعَ صَوْتُ أَبِي جَعْفَرٍ وَ صَوْتِي حَتَّى كَانَ يَسْمَعُهُ مَنْ عَلَى بَابِ الدَّارِ فَلَمَّا كَثُرَ الْكَلَامُ بَيْنِي وَ بَيْنَهُ قَالَ لِي يَا زُرَّارَةُ حَقًّا عَلَى اللَّهِ أَنْ يَدْخَلَكَ الْجَنَّةَ.

Zurara said, 'The voice of Abu Ja'far^{-asws} and my voice were raised to the extent that the ones at the door heard. When the talk was a lot between me and him^{-asws}, he^{-asws} said to me: 'O Zurara! There is a right upon Allah^{-saww} that He^{-azwj} Enters you into the Paradise''.³²⁷

27- شي، تفسير العياشي عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ وَ آخِرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ قَالَ هُمْ قَوْمٌ مِنَ الْمُشْرِكِينَ أَصَابُوا دَمًا مِنَ الْمُسْلِمِينَ ثُمَّ أَسْلَمُوا فَهُمْ الْمُرْجُونَ لِأَمْرِ اللَّهِ.

Tafseer Al Ayyashi – From Hisham Bin Salim,

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj}: **And others are waiting hopefully for the Command of Allah. [9:106]**. He^{-asws} said: 'They are a people from the Polytheists. They attained blood from the Muslims (killed them), then they became Muslims, so they are hoping for the Command of Allah^{-azwj}'.³²⁸

28- شي، تفسير العياشي عَنْ زُرَّارَةَ وَ حُمْرَانَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع قَالَا الْمُرْجُونَ هُمْ قَوْمٌ قَاتَلُوا يَوْمَ بَدْرٍ وَ أُحُدٍ وَ يَوْمَ خَنْبَنِ وَ سَلَّوْا عَنِ الْمُشْرِكِينَ ثُمَّ أَسْلَمُوا بَعْدَ تَأْخُرِهِ فَ إِنَّمَا يُعَذِّبُهُمْ وَ إِنَّمَا يَنْتَوِبُ عَلَيْهِمْ.

Tafseer Al Ayyashi – From Zurara and Humran and Muhammad Bin Muslim,

'From Abu Ja'far^{-asws} and Abu Abdullah^{-asws} both said: 'The hoping ones are a people who fought on the day of Badr, and Ohad, and the day of Huneyn, and they fled from the

³²⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 26

³²⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 27

Polytheists, then they became Muslims after delay, so ***Either He would Punish them, or He would Turn to them (Mercifully), [9:106]***.³²⁹

29- شي، تفسير العياشي عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ وَ آخِرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ قَالَ هُمْ قَوْمٌ مُشْرِكُونَ فَقَتَلُوا مِثْلَ خَزَنَةَ وَ جَعْفَرَ وَ أَشْبَاهَهُمَا مِنَ الْمُؤْمِنِينَ ثُمَّ إِنَّهُمْ دَخَلُوا فِي الْإِسْلَامِ فَوَحَّدُوا وَ تَرَكُوا الشِّرْكَ وَ لَمْ يُؤْمِنُوا فَيَكُونُوا مِنَ الْمُؤْمِنِينَ فَيَجِبُ لَهُمُ الْجَنَّةُ وَ لَمْ يَكْفُرُوا فَيَجِبُ لَهُمُ النَّارُ فَهُمْ عَلَى تِلْكَ الْحَالِ مُرْجُونَ لِأَمْرِ اللَّهِ.

Tafseer Al Ayyashi – from Zurara,

‘From Abu Ja’far^{-asws} regarding Words of Allah^{-azwj}: ***And others are waiting hopefully for the Command of Allah. [9:106]***. He^{-asws} said: ‘They are a people from the Polytheists. They killed the likes of Hamza^{-as}, and Ja’far^{-as} and their^{-as} like from the Muslims. Then they entered into Al-Islam, so they professed Monotheism and left the Polytheism, and they did not believe for the Paradise to be obligated for them, and they did not commit Kufr for the Fire to be obligated for them. So, they, upon that state, ***are waiting hopefully for the Command of Allah. [9:106]***.’³³⁰

- قَالَ حُمْرَانُ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْمُسْتَضْعِفِينَ قَالَ إِنَّهُمْ لَيَسْمُوا بِالْمُؤْمِنِينَ وَ لَا بِالْكَافِرِينَ وَ هُمْ الْمُرْجُونَ لِأَمْرِ اللَّهِ.

Humran said,

‘I asked Abu Abdullah^{-asws} about the vulnerable. He^{-asws} said: ‘They are neither Momineen nor Kafirs, and they are hoping for the Command of Allah^{-azwj}.’³³¹

30- شي، تفسير العياشي عَنِ ابْنِ الطَّيَّارِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع النَّاسُ عَلَى سِتِّ فِرَقٍ يُؤْتَوْنَ إِلَى ثَلَاثِ فِرَقٍ الْإِيمَانِ وَ الْكُفْرِ وَ الضَّلَالِ وَ هُمْ أَهْلُ الْوَعْدِ مِنَ الَّذِينَ وَعَدَ اللَّهُ الْجَنَّةَ وَ النَّارَ

Tafseer Al Ayyashi – From Ibn Al Tayyar who said,

‘Abu Abdullah^{-asws} said: ‘The people are upon six sects, coming to three sects – the Eman, and the Kufr, and the straying, and they are the people of Promise from the ones Allah^{-azwj} has Promised the Paradise and the Fire.

وَ هُمْ الْمُؤْمِنُونَ وَ الْكَافِرُونَ وَ الْمُسْتَضْعِفُونَ وَ الْمُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَ إِمَّا يَتُوبُ عَلَيْهِمْ وَ الْمُعْتَرِفُونَ بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا وَ أَهْلُ الْأَعْرَافِ.

And they are the Momineen, and the Kafirs, and the vulnerable, and the hopeful ***for the Command of Allah. Either He would Punish them, or He would Turn to them (Mercifully), [9:106]***; and the ones acknowledging with their sins, ***mingling one righteous deed and another evil one. [9:102]***, and companion of the heights”.³³²

³²⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 28

³³⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 29 a

³³¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 29 b

³³² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 30

31- شي، تفسير العياشي عن زُرارة عن أبي جعفر ع قال: الْمُرْجُونَ لِأَمْرِ اللَّهِ قَوْمٌ كَانُوا مُشْرِكِينَ فَقَتَلُوا مِثْلَ حَمْزَةَ وَ جَعْفَرَ وَ أَشْبَاهَهُمَا ثُمَّ دَخَلُوا بَعْدُ فِي الْإِسْلَامِ فَوَحَّدُوا اللَّهَ وَ تَرَكُوا الشِّرْكَ وَ لَمْ يَعْرِفُوا الْإِيمَانَ بِقُلُوبِهِمْ فَيَكُونُوا مِنَ الْمُؤْمِنِينَ فَيَجِبُ لَهُمُ الْجَنَّةُ وَ لَمْ يَكُونُوا عَلَى جُحُودِهِمْ فَيَكْفُرُوا فَيَجِبُ لَهُمُ النَّارُ فَهُمْ عَلَى تِلْكَ الْحَالِ إِمَّا يُعَذِّبُهُمْ وَ إِمَّا يَتُوبُ عَلَيْهِمْ.

Tafseer Al Ayyashi, from Zurara,

‘From Abu Ja’far^{-asws} having said: ‘The ones hoping for the Command of Allah^{-azwj} are people who were Polytheists. They killed the lies of Hamza^{-as} and Ja’far^{-as} and their^{-as} like. Then they entered into Al-Islam afterwards. They professed the Oneness of Allah^{-azwj} and left the Polytheism, and they did not recognise the Eman so they would be from the Momineen for the Paradise will be obligated for them and did not become upon their rejection and commit Kufr so the Fire would be obligated for them. So, they, upon that state, **Either He would Punish them, or He would Turn to them (Mercifully), [9:106]**’³³³

And Abu Abdullah^{-asws} said: ‘He^{-azwj} will View among them His^{-azwj} View’.

- قَالَ أَبُو عَبْدِ اللَّهِ ع بَرَى فِيهِمْ رَأْيَهُ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ مِنْ أَيْنَ يُرْزَقُونَ قَالَ مِنْ حَيْثُ شَاءَ اللَّهُ.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{-asws}! Where will they be sustained from?’ He^{-asws} said: ‘From wherever Allah^{-azwj} so Desires’³³⁴.

- وَ قَالَ أَبُو إِبْرَاهِيمَ ع هَؤُلَاءِ قَوْمٌ وَقَفَهُمْ حَتَّى بَرَى فِيهِمْ رَأْيَهُ.

And Abu Ibrahim (7th Imam^{-asws}) said: ‘They are a people He^{-azwj} will Pause them until He^{-azwj} View regarding them His^{-azwj} View’³³⁵.

32- شي، تفسير العياشي عن الحارث عن أبي عبد الله ع قال: سَأَلْتُهُ بَيْنَ الْإِيمَانِ وَ الْكُفْرِ مَنْزِلَةً

Tafseer Al Ayyashi – from Al Haris,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws}, ‘Is there a status between the Eman and the Kufr’.

فَقَالَ نَعَمْ وَ مَنَازِلٌ لَوْ يَجِدُ سَبِيحًا مِنْهَا أَكْبَهُ اللَّهُ فِي النَّارِ بَيْنَهُمَا آخِرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ وَ بَيْنَهُمَا الْمُسْتَزْعَمُونَ وَ بَيْنَهُمَا آخِرُونَ حَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَبِيحًا وَ بَيْنَهُمَا قَوْلُهُ وَ عَلَى الْأَعْرَافِ رِجَالٌ.

He^{-asws} said: ‘Yes, and statuses. If he were to rejects anything from these, Allah^{-azwj} would Fling him into the Fire. Between the two **others are waiting hopefully for the Command of Allah. [9:106]**; and between the two are the vulnerable, and between the two are others, **mingling one righteous deed and another evil one. [9:102]**; and between the two are His^{-azwj} Words: **And upon the heights would be men [7:46]**’³³⁶.

³³³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 31 a

³³⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 31 b

³³⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 31 c

³³⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 32

33- شي، تفسير العياشي عَنْ دَاوُدَ بْنِ فَارْقَادٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع الْمُرْجُونَ قَوْمٌ ذُكِرَ هُمْ فَضُلُّ عَلَيْهِ فَقَالُوا مَا نَدْرِي لَعَلَّهُ كَذَلِكَ وَمَا نَدْرِي لَعَلَّهُ لَيْسَ كَذَلِكَ قَالَ أَرْجُهُ قَالَ تَعَالَى وَآخَرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ الْآيَةَ.

Tafseer Al Ayyashi – from Dawood Bin Farqad who said,

‘I said to Abu Abdullah^{-asws}, ‘The hopeful ones are a people a merit of Ali^{-asws} is mentioned to them, so they say, ‘We don’t know, perhaps it is like that, and we don’t know perhaps it isn’t like that’. He^{-asws} said: ‘Hopeful. The Exalted Said: **and others are waiting hopefully for the Command of Allah. [9:106]** – the Verse’’.³³⁷

34- كش، رجال الكشي مُحَمَّدُ بْنُ قُلُوبِي عَنْ سَعْدِ بْنِ أَحْمَدَ بْنِ هِلَالٍ عَنْ ابْنِ مَخْبُوبٍ عَنْ ابْنِ رِثَابٍ قَالَ: دَخَلَ زُرَّارَةُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ يَا زُرَّارَةُ مَتَاهِلٌ أَنْتَ قَالَ لَا قَالَ وَمَا يَمْتَعُكَ عَنْ ذَلِكَ قَالَ لِأَيِّ لَا أَعْلَمُ تَطِيبُ مُنَاكِحَهُ هَؤُلَاءِ أَمْ لَا

The book ‘Rijal’ of Al Kashy – Muhammad Bi Qawlawayi, from Sa’ad, from Ahmad Bin Hilal, from Ibn Mahboub, from Ibn Raib who said,

‘Zurara entered to see Abu Abdullah^{-asws}. He^{-asws} said: ‘O Zurara! Are you married?’ He said, ‘No’. He^{-asws} said: ‘What prevents you from that?’ He said, ‘Because I don’t know whether it is good to marry them or not?’

قَالَ فَكَيْفَ تَصْبِرُ وَأَنْتَ شَابٌّ قَالَ أَشْتَرِي الْإِمَاءَ قَالَ وَمِنْ أَيْنَ طَابَتْ لَكَ نِكَاحُ الْإِمَاءِ قَالَ إِنَّ الْأَمَةَ إِنْ رَأَيْتِي مِنْ أَمْرِهَا شَيْءٌ بَغْتَهَا

He^{-asws} said: ‘How can you be patient and you are a youth?’ He said, ‘I will buy a slave girl’. He^{-asws} said: ‘And from where is it good for you to marry the slave girl?’ He said, ‘The slave girl, if she were to make me doubt regarding anything of her matter, I will sell her’.

قَالَ لَمْ أَسْأَلْكَ عَنْ هَذَا وَ لَكِنْ سَأَلْتُكَ مِنْ أَيْنَ طَابَ لَكَ فَزَجُّهَا قَالَ لَهُ فَتَأْمُرُنِي أَنْ أَتَزَوَّجَ قَالَ لَهُ ذَلِكَ إِلَيْكَ

He^{-asws} said: ‘I^{-asws} did not ask you about this, but I^{-asws} asked you, from where is her private part good for you’. He said to him^{-asws}, ‘Are you^{-asws} instructing me to get married?’ He^{-asws} said to him: ‘That is up to you!’

قَالَ فَقَالَ لَهُ زُرَّارَةُ هَذَا الْكَلَامُ يَنْصَرِفُ عَلَى ضَرِيَيْنِ إِمَّا أَنْ لَا تُبَالِي أَنْ أَعْصِي اللَّهَ إِذْ لَمْ تَأْمُرْنِي بِذَلِكَ وَالْوَجْهَ الْآخَرَ أَنْ يَكُونَ [تَكُونُ] مُطْلَقًا لِي

He (the narrator) said, ‘Zurara said to him^{-asws}, ‘This speech can be used upon two types – either you^{-asws} don’t care if I were to disobey Allah^{-azwj} when you^{-asws} are not Instructing me with that, and the other aspect is that you have left it up to me’.

قَالَ فَقَالَ عَلَيْكَ بِالْبُهَاءِ

He (the narrator) said, ‘He^{-asws} said: ‘Upon you is with the stupid women’.

قَالَ قُلْتُ مِثْلَ الَّذِي يَكُونُ [تَكُونُ] عَلَى رَأْيِ الْحَكَمِ بْنِ عُثَيْبَةَ وَ سَالِمِ بْنِ أَبِي حَفْصَةَ

³³⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 33

He (the narrator) said, 'I said, 'Like which happens to be upon the view of Al-Hakam Bin Uteyba and Saalim Bin Abu Hafs?'

قَالَ لَا إِلَهِيَ لَا تَعْرِفُ مَا أَنْتُمْ عَلَيْهِ وَلَا تَنْصِبُ قَدْ زَوَّجَ رَسُولُ اللَّهِ ص أَبَا الْعَاصِ بْنَ الرَّبِيعِ وَ عُثْمَانَ بْنَ عَفَّانَ وَ تَزَوَّجَ عَائِشَةَ وَ حَفْصَةَ وَ غَيْرَهُمَا

He^{-asws} said: 'No! The one who does not know what (matter) you are upon nor is she hostile. Rasool-Allah^{-saww} had given in marriage to Abu Al-Aas Bin Al-Rabie and Usman Bin Affan, and he^{-saww} married Ayesha and Hafsa and others'.

فَقَالَ لَسْتُ أَنَا بِمَنْزِلَةِ النَّبِيِّ الَّذِي كَانَ يَجْرِي عَلَيْهِ حُكْمُهُ وَ مَا هُوَ إِلَّا مُؤْمِنٌ أَوْ كَافِرٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَمِنْكُمْ كَافِرٌ وَ مِنْكُمْ مُؤْمِنٌ

He said, 'I am not at the status of the Prophet^{-saww} which his^{-saww} ruling would flow upon it, and it is not except a Momin or a Kafir. Allah^{-azwj} Mighty and Majestic: '**He is the One Who Created you all, so from you is a Kafir and from you is a Momin [64:2].**

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع فَأَيْنَ أَصْحَابُ الْأَعْرَافِ وَ أَيْنَ الْمُؤَلَّفَةِ قُلُوبُهُمْ وَ أَيْنَ الَّذِينَ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا وَ أَيْنَ الَّذِينَ لَمْ يَدْخُلُوهَا وَ هُمْ يَطْمَعُونَ

Abu Abdullah^{-asws} said to him: 'So where are **companions of the heights [7:48]; and the ones (recently) inclined of their hearts (to Al-Islam), [9:60];** and where are the ones **mingling one righteous deed and another evil one. [9:102];** and where are the ones **they shall not have entered it yet, but they would be hoping to [7:46]'**.

قَالَ زُرَّارَةُ أ يَدْخُلُ النَّارَ مُؤْمِنٌ قَالَ زُرَّارَةُ أ يَدْخُلُ النَّارَ مُؤْمِنٌ

Zurara said, 'Will a Momin enter the Fire?'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَا يَدْخُلُهَا إِلَّا أَنْ يَشَاءَ اللَّهُ

Abu Abdullah^{-asws} said: 'He will not enter it unless Allah^{-azwj} so Desires'.

قَالَ زُرَّارَةُ فَيَدْخُلُ الْكَافِرُ الْجَنَّةَ

Zurara said, 'Will the Kafir enter the Paradise'.

قَالَ أَبُو عَبْدِ اللَّهِ ع لَا

Abu Abdullah^{-asws} said: 'No'.

فَقَالَ زُرَّارَةُ هَلْ يَخْلُو أَنْ يَكُونَ مُؤْمِنًا أَوْ كَافِرًا

Zurara said, 'Can one be other than a Momin or a Kafir?'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع قَوْلُ اللَّهِ أَصْدَقُ مِنْ قَوْلِكَ يَا زُرَّارَةُ يَقُولُ اللَّهُ أَقُولُ يَقُولُ اللَّهُ تَعَالَى لَمْ يَدْخُلُوهَا وَ هُمْ يَطْمَعُونَ لَوْ كَانُوا مُؤْمِنِينَ لَدَخَلُوا الْجَنَّةَ وَ لَوْ كَانُوا كَافِرِينَ لَدَخَلُوا النَّارَ

Abu Abdullah^{-asws} said: 'Words of Allah^{-azwj} are truer than your words. O Zurara! I^{-asws} am saying by the Words of Allah^{-azwj}. Allah^{-azwj} the Exalted Says: **they shall not have entered it yet, but they would be hoping to [7:46]**. Had they been Momineen, they would have entered the Paradise, and had they been Kafirs, they would have entered the Fire!'

قَالَ فَمَاذَا

He said, 'So what is that?'

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ أَرْجَاهُمْ حَيْثُ أَرْجَاهُمُ اللَّهُ أَمَا إِنَّكَ لَوْ بَقِيتَ لَرَجَعْتَ عَنْ هَذَا الْكَلَامِ وَ تَحَلَّكَتْ عَنْكَ عُقْدُكَ

Abu Abdullah^{-asws} said: 'They will be deferred where Allah^{-azwj} will be Deferring them. As for you, if you were to remain (alive), you will retract from this talk and your knot will be untied from you'.

قَالَ فَأَصْحَابُ زُرَّارَةَ يَقُولُونَ لَرَجَعْتَ عَنْ هَذَا الْكَلَامِ وَ تَحَلَّكَتْ عَنْكَ عُقْدُ الْإِيمَانِ فَكُلُّ مَنْ أَدْرَكَ زُرَّارَةَ بْنَ أَعْيَنَ فَقَدْ أَدْرَكَ أَبَا عَبْدِ اللَّهِ فَإِنَّهُ مَاتَ بَعْدَ أَبِي عَبْدِ اللَّهِ عَ بِشَهْرَيْنِ أَوْ أَقَلٍّ وَ تُوِيَ أَبُو عَبْدِ اللَّهِ عَ وَ زُرَّارَةُ مَرِيضٌ مَاتَ فِي مَرَضِهِ ذَلِكَ.

He (the narrator) said, 'The companions of Zurara are saying, 'You will retract from this talk and the knot of Eman will be untied from you'. Everyone who came across Zurara Bin Ayn, so he had come across Abu Abdullah^{-asws}, for he died two months after Abu Abdullah^{-asws}, or less, and Abu Abdullah^{-asws} expired while Zurara was sick. He died in that sickness of his''³³⁸

35- فس، تفسير القمي عن سعيد بن الحسن بن مالك عن بكار عن الحسن بن الحسين عن منصور بن مهاجر عن سعد عن أبي جعفر ع أَنَّهُ سُئِلَ عَنْ هَذِهِ الْآيَةِ مُحَمَّدٌ رَسُولُ اللَّهِ وَ الَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَ رِضْوَانًا

Tafseer Al Qummi – from Saeed Bin Al-Hassan Bin Malik, from Bakkar, from Al-Hassan Bin Al-Husayn, from Mansour Bin Muhajir, from Sa'ad,

'From Abu Ja'far^{-asws} had been asked about this Verse: **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 [48:29]**.

فَقَالَ مَثَلُ إِجْرَاءِ [أَجْرَاهُ] اللَّهُ فِي شَيْعَتِنَا كَمَا يُجْرِي هُمُ فِي الْأَصْلَابِ ثُمَّ يَزْرَعُهُمْ فِي الْأَرْحَامِ وَ يُخْرِجُهُمْ لِلْعَايَةِ الَّتِي أَخَذَ عَلَيْهَا مِيثَاقَهُمْ فِي الْخَلْقِ

He^{-asws} said: 'An example Allah^{-azwj} has Flowed regarding our^{-asws} Shias like what He^{-azwj} had Flowed for them in the loins, then He^{-azwj} Sowed (Deposited) them in the wombs and Extracted them for the peak which He^{-azwj} Took the Covenant upon it among the creatures.

مِنْهُمْ أَتْقِيَاءُ وَ شُهَدَاءُ وَ مِنْهُمْ الْمُؤْمِنَاتُ فَلَوْهُمْ وَ مِنْهُمْ الْعُلَمَاءُ وَ مِنْهُمْ الثُّجَبَاءُ وَ مِنْهُمْ التُّجَدَاءُ وَ مِنْهُمْ أَهْلُ التَّقَى وَ مِنْهُمْ أَهْلُ التَّقْوَى وَ مِنْهُمْ أَهْلُ النَّسْلِيمِ

From them are pious, and martyrs, and from them are ones their hearts are Tested, and from them are the scholars, and from them are the captains, and from them are the ones of

³³⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 34

pedigree, and from them are people of piety, and from them are people of devoutness, and from them are people of piety, and from them are people of submission.

فَارْزُوا بِحُذْرِهِ الْأَشْيَاءَ سَبَقَتْ لَهُمْ مِنَ اللَّهِ وَ فَضَّلُوا النَّاسَ بِمَا فَضَّلُوا وَ جَزَتْ لِلنَّاسِ بَعْدَهُمْ فِي الْمَوَاتِيحِ خَالَهُمْ أَسْمَاؤُهُمْ حُدُّ الْمُسْتَغْفِرِينَ وَ حُدُّ الْمُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا أَنْ يَتُوبَ عَلَيْهِمْ

They succeeded with these things having preceded for them from Allah^{-azwj}, and they merited (over) the people with what they merited, and their situations flowed for the people after them, their names, a limit of 'the vulnerable', and a limit of 'the ones hoping for the Command of Allah^{-azwj}', either He^{-azwj} Turns to them (or not).

وَ حُدُّ عَسَى أَنْ يَتُوبَ عَلَيْهِمْ وَ حُدُّ لَا يَتَيْنِ فِيهَا أَحْقَاباً وَ حُدُّ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ ثُمَّ حُدُّ الْإِسْتِثْنَاءِ مِنَ اللَّهِ مِنَ الْفَرِيقَيْنِ مَنَازِلُ النَّاسِ فِي الْخَيْرِ وَ الشَّرِّ خُلُقَانِ مِنْ خَلْقِ اللَّهِ فِيهِمَا الْمَشْيِئَةُ

And a limit of **Perhaps Allah will Turn towards them (Mercifully), [9:102]**; and a limit of **They would be living therein for ages [78:23]**; and a limit of **Abiding therein so long as the skies and the earth endure, [11:107]**. Then there is a limit of exclusions from Allah^{-azwj} from the two sects, status of the people in the good and evil, two creatures from the creations of Allah^{-azwj}. In these is the Desire (of Allah^{-azwj}).

فَمِنْ سَائِرِ مَنْ خَلَقَهُ فِي قِسْمَةٍ مَا قُسِمَ لَهُ تَحْوِيلٌ عَنْ حَالٍ زِيَادَةً فِي الْأَرْزَاقِ أَوْ نَقْصٌ مِنْهَا أَوْ تَقْصِيرٌ فِي الْأَجَالِ وَ زِيَادَةٌ فِيهَا أَوْ نُزُولُ الْبَلَاءِ أَوْ دَفْعُهُ

From rest of the ones He^{-azwj} Created in the division what He^{-azwj} Apportioned for him, transferring from a state of increase in the sustenance or a reduction from it, or reduction in the terms and increase in it, or descent of the calamity or repelling it.

ثُمَّ أَسْكَنَ الْأَبْدَانَ عَلَى مَا شَاءَ مِنْ ذَلِكَ فَجَعَلَ مِنْهُ مُسْتَوَرّاً فِي الْقُلُوبِ ثَابِتاً لِأَصْلِهِ وَ عَوَارِي بَيْنَ الْقُلُوبِ وَ الصُّدُورِ إِلَى أَجَلٍ لَهُ وَقْتُ فَإِذَا بَلَغَ وَقْتُهِمْ انْتَرَعَ ذَلِكَ مِنْهُمْ فَمَنْ أَهْمَهُ اللَّهُ الْخَيْرُ وَ أَسْكَنَهُ فِي قَلْبِهِ بَلَغَ مِنْهُ غَايَتُهُ الَّتِي أَخَذَ عَلَيْهَا مِيثَاقَهُ فِي الْخَلْقِ الْأَوَّلِ.

Then He^{-azwj} Settled the bodies upon what He^{-azwj} so Desired from that. He^{-azwj} Made from it a settlement in the hearts, affirmed to its origin, and a vertebrae between the hearts and the chests to a term having a time for it. When their time reaches, that is Snatched from them. So, the one whom Allah^{-azwj} Inspires the good and Settles it in his heart, his peak will be reached from it which the Covenant had been Taken upon it in the first creation".³³⁹

36- أَقُولُ وَجَدْتُ فِي كِتَابِ سُلَيْمِ بْنِ قَيْسٍ، فِيمَا جَرَى بَيْنَ أَمِيرِ الْمُؤْمِنِينَ ع وَ بَيْنَ الْأَشْعَثِ بْنِ قَيْسٍ لَعَنَهُ اللَّهُ أَنَّ الْأَشْعَثَ قَالَ لَهُ ع وَ اللَّهُ لَئِنْ كَانَ الْأَمْرُ كَمَا تَقُولُ لَقَدْ هَلَكَتِ الْأُمَّةُ غَيْرَكَ وَ غَيْرَ شِيعَتِكَ

I (Majlisi) am saying, 'I found in the book of Suleym Bin Qays: 'Among what had flowed between Amir Al-Momineen and Al-Ash'as Bin Qays, may Allah^{-azwj} Curse him^{-la}. He^{-la} said to him^{-asws}, 'By Allah^{-azwj}! Had the matter been like what you^{-asws} are saying, the community would have been destroyed, apart from you and your Shias!'

³³⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 35

قَالَ فَإِنَّ الْحَقَّ وَاللَّهُ مَعِي يَا ابْنَ قَيْسٍ كَمَا أَقُولُ وَمَا هَلَكَ مِنَ الْأُمَّةِ إِلَّا النَّاصِبِينَ [النَّاصِبُونَ] وَ الْمَكَابِرِينَ [الْمُكَابِرُونَ] وَ الْجَاهِدِينَ [الْجَاهِدُونَ] وَ الْمَعَانِدِينَ [الْمُعَانِدُونَ]

He^{-asws} said, 'By Allah^{-azwj}! If the truth were to be with me^{-asws}, O Ibn Qays, like what I^{-asws} am saying, and there would not be destroyed from the community except for the Nasibis (hostile ones), and arrogant ones, and the rejecters, and the obstinate ones!

فَأَمَّا مَنْ تَمَسَّكَ بِالتَّوْحِيدِ وَ الْإِقْرَارِ بِمُحَمَّدٍ وَ الْإِسْلَامِ وَ لَمْ يَخْرُجْ مِنَ الْمِلَّةِ وَ لَمْ يُظَاهِرْ عَلَيْنَا الظُّلْمَةَ وَ لَمْ يَنْصِبْ لَنَا الْعَدَاوَةَ وَ شَكَ فِي الْخِلَافَةِ وَ لَمْ يَعْرِفْ أَهْلَهَا وَ وَلَا تَهَا وَ لَمْ يَعْرِفْ لَنَا وَلَايَةً وَ لَمْ يَنْصِبْ لَنَا عَدَاوَةً فَإِنَّ ذَلِكَ مُسْنَلِمٌ مُسْتَضْعَفٌ يُرْجَى لَهُ رَحْمَةُ اللَّهِ وَ يُتَخَوَّفُ عَلَيْهِ دُنُوبُهُ.

As for the one who adheres with the Tawheed, and the acknowledgment with Muhammad^{-saww} and Al-Islam, and does not exit from the religion, and does not support the oppressors against us^{-asws} and does not establish the enmity to us^{-asws}, and doubts in the caliphate, and does not recognise its people and its rulers, and does not recognise the Wilayah for us^{-asws} and does not establish enmity to us^{-asws}, so that is a vulnerable Muslim. There is hope for him^{-asws} in Mercy of Allah^{-azwj}, and his sins would be feared upon him^{-asws}".³⁴⁰

37- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ نَبِيِّ اللَّهِ هَلْ كَانَ يَقُولُ عَلَى اللَّهِ شَيْئاً قَطُّ أَوْ يَنْطِقُ عَنِ الْهَوَى أَوْ يَتَكَلَّفُ

(The book) 'Kitab Al Masail' of Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}. He said, 'I asked him^{-asws} about the Prophet^{-saww} of Allah^{-azwj}, 'Had he^{-saww} said anything against Allah^{-azwj} at all, or spoken from his^{-saww} whims, or was he^{-saww} Encumbered?'

فَقَالَ لَا

He^{-asws} said: 'No!'

فَقُلْتُ أَرَأَيْتَكَ قَوْلَهُ لِعَلِيِّ ع مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُ أَمَرَهُ بِهِ

I said, 'What is your^{-asws} view of his^{-saww} words for Ali^{-asws}: 'One whose Master^{-asws} I^{-saww} was, so Ali^{-asws} is his Master^{-asws}? Had Allah^{-azwj} Commanded him^{-saww} with it?'

قَالَ نَعَمْ

He^{-asws} said: 'Yes!'

قُلْتُ فَأَبْرَأُ إِلَى اللَّهِ بِمَنْ أَنْكَرَ ذَلِكَ مُنْذُ يَوْمٍ أَمَرَ بِهِ رَسُولُ اللَّهِ

I said, 'So I should disavow to Allah^{-azwj} from the ones denying that since the day Rasool-Allah^{-saww} had ordered with it?'

قَالَ نَعَمْ

³⁴⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 36

He^{-asws} said: 'Yes'.

قُلْتُ هَلْ يُسَلِّمُ النَّاسُ حَتَّى يَعْرِفُوا ذَلِكَ

I said, 'Are the people safe until they recognise that?'

قَالَ لَا إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَ النِّسَاءِ وَ الْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَ لَا يَهْتَدُونَ سَبِيلًا

He^{-asws} said: 'No, **Except for the vulnerable ones from the men and the women and the children, not being capable of dodging (Kufr) nor being guided to a Way [4:98]**'.

قُلْتُ مَنْ هُمْ

I said, 'Who are they?'

قَالَ أَرَأَيْتُمْ خَدَمَكُمْ وَ نِسَاءَكُمْ مَنْ لَا يَعْرِفُ ذَلِكَ أ تَقْتُلُونَ خَدَمَكُمْ وَ هُمْ مُقْرُونَ لَكُمْ

He^{-asws} said: 'What is your view of your servants and your women from the ones who do not recognise that? Will you kill your servants, and they are acknowledging to you?'

وَ قَالَ مَنْ عَرِضَ عَلَيْهِ ذَلِكَ فَأَنْكَرَهُ فَأَبْعَدَهُ اللَّهُ وَ أَصْحَقَهُ لَا خَيْرَ فِيهِ.

And he^{-asws} said: 'One to whom that is presented, and he denies it, so may Allah^{-azwj} Distance him and Crush him! There is no good in him'.³⁴¹

³⁴¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 102 H 37

CHAPTER 103 – THE HYPOCRISY

1- ير، بصائر الدرجات شي، تفسير العياشي عن محمد بن الفضل عن أبي الحسن الرضا ع قال: كُتِبَ إِلَيْهِ أَسْأَلُهُ عَنْ مَسْأَلَةٍ فَكَتَبَ إِلَيَّ أَنَّ اللَّهَ يُشَوِّلُ إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ إِلَى قَوْلِهِ سَبِيلًا

(The books) 'Basaair Al Darajaat', (and) 'Tafseer Al Ayyashi' – from Muhammad Bin Al Fuzeyl,

'From Abu Al-Hassan Al-Reza^{-asws}, he (the narrator) said, 'I wrote to him^{-asws} asking him^{-asws} about issues. He^{-asws} wrote to me: 'Allah^{-azwj} Says: **The hypocrites are seeking to deceive Allah and He is Deceiving them, [4:142]** – up to His^{-azwj} Words: **a way [4:143]**.

لَيْسُوا مِنْ عِتْرَةِ رَسُولِ اللَّهِ وَ لَيْسُوا مِنَ الْمُؤْمِنِينَ وَ لَيْسُوا مِنَ الْمُسْلِمِينَ يُظْهِرُونَ الْإِيمَانَ وَ يُسِرُّونَ الْكُفْرَ وَ التَّكْذِيبَ لَعَنَهُمُ اللَّهُ.

They aren't from the family of Rasool-Allah^{-azwj}, and they aren't from the Momineen, and they aren't from the Muslims. They are manifesting the Eman and hiding the Kufr and the belying. May Allah^{-azwj} Curse them!"³⁴²

2- جاء، المجالس للمفيد المزاغي عن علي بن الحسن عن جعفر بن محمد بن مروان عن أبيه عن أحمد بن عيسى عن محمد بن جعفر عن أبيه عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص خَلَّتَانِ لَا يَجْتَمِعَانِ فِي مُنَافِقٍ فُقَّةٌ فِي الْإِسْلَامِ وَ حُسْنٌ سَمْتٌ فِي الْوُجْهِ.

(The book) 'Al Majaalis' of Al Mufeed – Al Maraghy, from Ali Bin Al-Hassan, from Ja'far Bin Muhammad Bin Marwan, from his father, from Ahmad Bin Isa,

'From Muhammad son of Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Two characteristics cannot be gathered in a hypocrite – comprehension in Al-Islam and good appearance in the face".³⁴³

3- نَوَادِرُ الرَّوَانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع عَنِ النَّبِيِّ ص مِثْلَهُ.

(The book) 'Nawadir of Al Rawandy' – By his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} – similar to it".³⁴⁴

4- خُتِصَ، الْإِكْتِسَاصُ قَالَ الصَّادِقُ ع أَرْبَعٌ مِنْ عَلَامَاتِ الْبِقَاقِ قَسَاوَةُ الْقَلْبِ وَ جُمُودُ الْعَيْنِ وَ الْإِصْرَارُ عَلَى الذَّنْبِ وَ الْحِرْصُ عَلَى الدُّنْيَا.

(The book) 'Al Ikhtisaas' –

³⁴² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 103 H 1

³⁴³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 103 H 2

³⁴⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 103 H 3

'Al-Sadiq^{-asws} said: 'Four are from the signs of hypocrisy – cruel heart, and still eyes, and persistence upon the sin, and the greed upon the world"³⁴⁵

5- محص، التمحيص عَنْ عَبَّادِ بْنِ صُهَيْبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا يَجْمَعُ اللَّهُ لِمُنَافِقٍ وَلَا فَاسِقٍ حُسْنَ السَّمْتِ وَالْفَقْرَ وَحُسْنَ الْخُلُقِ أَبَدًا.

(The book) 'Al Tamhees' – from Abbad Bin Suheyb who said,

'I heard Abu Abdullah^{-asws} saying: 'Allah^{-azwj} will not be Gathering for a hypocrite nor a mischief-maker, good appearance, and the poverty, and good manners, ever!"³⁴⁶

(The book) 'Nahj Al Balagah' –

6- نَحَجُ، نَحَجُ الْبَلَاغَةَ مِنْ حُطْبَةٍ لَهُ ع يَصِفُ فِيهَا الْمُنَافِقِينَ تَحْمَدُهُ عَلَى مَا وَفَّقَ لَهُ مِنَ الطَّاعَةِ وَذَادَ عَنْهُ مِنَ الْمَعْصِيَةِ وَنَسَأَ لَهُ لِمَنْتِهِ تَمَامًا وَبِحَبْلِهِ اعْتَصَمًا

'From a sermon of his^{-asws} describing the hypocrites in it: 'We^{-asws} Praise Him^{-azwj} upon what Harmonised to from the obedience, and Prevent from the disobedience, and we^{-asws} ask Him^{-azwj} for completeness of His^{-azwj} Conferment and holding tightly to His^{-azwj} Rope!

وَنَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ خَاضَ إِلَى رِضْوَانِ اللَّهِ كُلِّ غَمْرَةٍ وَتَجَرَّعَ فِيهِ كُلَّ غُصَّةٍ وَ قَدْ تَلَوَّنَ لَهُ الْأَذْنُونَ وَ تَأَلَّبَ عَلَيْهِ الْأَفْصُونَ

And we^{-asws} testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}. He^{-saww} succumbed to the Satisfaction of Allah^{-azwj} in every immersion and he^{-saww} swallowed every rage, and the near ones changed their colours towards him^{-saww}, and the remote ones united against him^{-saww}.

وَ خَلَعَتْ إِلَيْهِ الْعَرَبُ أَعْنَتَهَا وَ صَرَبَتْ إِلَيْهِ فِي مُحَارَبَتِهِ بُطُونٌ رَوَّاحِلُهَا حَتَّى أَنْزَلَتْ بِسَاحَتِهِ عَدَاوَتَهَا مِنْ أَبْعَدِ الدَّارِ وَ أَسْحَقِ الْمَزَارِ

And the Arabs loosened their reins to him^{-saww} and struck bellies of their cavalry horses to him^{-saww} in battling him^{-saww} until they descended in his^{-saww} courtyard in their enmity from furthest of houses and remotest of areas.

أَوْصِيَكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ وَ أَحْدَرِكُمْ أَهْلَ التَّفَاقِي فَإِنَّهُمْ الضَّالُّونَ الْمُضِلُّونَ وَ الزَّالُّونَ الْمُرْلُونِ يَتَلَوَّنُونَ أَلْوَانًا وَ يَقْتَتُونَ افْتِنَانًا وَ يَعْمِدُونَكُمْ بِكُلِّ عِمَادٍ وَ يَرِضُّدُونَكُمْ بِكُلِّ مِرْصَادٍ

I^{-asws} advise you all, O servants of Allah^{-azwj}, with fearing Allah^{-azwj}, and I^{-asws} caution you of the people of hypocrisy, for they are straying, straying others, and the slipped ones and causing others to slip! They are changing into (many) colours and tempting with temptations, and they are obstructing you with every obstruction, and they are looking out for you with every ambush!

³⁴⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 103 H 4

³⁴⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 103 H 5

فُلُوبُهُمْ دَوِيَّةٌ وَ صِفَاخُهُمْ نَقِيَّةٌ يَمْشُونَ الْحَقَاءَ وَ يَدْبُونَ الصَّرَاءَ وَصَفُّهُمْ دَوَاءٌ وَ قَوْلُهُمْ شِفَاءٌ وَ فِعْلُهُمْ الدَّاءُ الْعِيَاءُ حَسَدُهُ الرِّجَاءُ وَ مُؤَكِّدُو الْبَلَاءِ وَ مُقْنِطُو الرِّجَاءِ

Their hearts are diseased, and their faces are clean. They are walking softly and are treading stealthily, and their words are a healing, and their deeds are the incurable disease. They envy the prosperity and emphasise the calamity, and they despair the hopes.

لَهُمْ بِكُلِّ طَرِيقٍ صَرِيحٌ وَ إِلَى كُلِّ قَلْبٍ شَفِيعٌ وَ لِكُلِّ شَجْوٍ دُمُوعٌ يَتَقَارِضُونَ الثَّنَاءَ وَ يَتَرَقَّبُونَ الْجَزَاءَ إِنْ سَأَلُوا الْخَفَا وَ إِنْ عَدَلُوا كَشَفُوا وَ إِنْ حَكَمُوا أَسْرَفُوا

For them, with every path, there is a victim, and to every heart a mediator, and tears for every distress. They are lending the praise and anticipating the Recompense. If they ask for something, they are insistent, and if they are wronged, they will expose, and if they judge they will be extravagant.

قَدْ أَعَدُّوا لِكُلِّ حَقٍّ بَاطِلًا وَ لِكُلِّ قَائِمٍ مَائِلًا وَ لِكُلِّ حَقٍّ قَاتِلًا وَ لِكُلِّ بَابٍ مِفْتَاحًا وَ لِكُلِّ لَيْلٍ مِصْبَاحًا يَتَوَصَّلُونَ إِلَى الطَّمَعِ بِالنَّيَاسِ لِيُتِمُّوا بِهِ أَسْوَاقَهُمْ وَ يُنْفِقُوا بِهِ أَغْلَاقَهُمْ

They count a falsehood for every right, and an incline for every straight standing, and a killing for every living being, and key for every door, and a lamp for every night. They are connecting to the greed with the despair in order to straighten their markets (businesses) with it and spending their money for it.

يَقُولُونَ فَيَسْبِهُونَ وَ يَصِفُّونَ فَيَمَّوْهُونَ قَدْ هَوَّنُوا الطَّرِيقَ وَ أَضْلَعُوا الْمَضِيقَ فَهُمْ لَمَّةُ الشَّيْطَانِ وَ حُمَةُ النَّيِّرَانِ أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمْ الْخَاسِرُونَ.

They are saying, so they are resembling, and they are describing (their goods), and they are camouflaging (the defects). They are making the road to be easy and leading to the narrowness. They are the sting of Satan^{-la} and heat of the fires. **They are the Satan's party. Indeed, the party of Satan, they would be the losers [58:19]**.³⁴⁷

³⁴⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 103 H 6

باب 104 المرجنة و الزيدية و البترية و الواقفية و سائر فرق أهل الضلال و ما يناسب ذلك

CHAPTER 104 – THE MURJIYA, AND THE ZAYDIYA, AND THE BATRIYA, AND THE WAQIFIYA, AND REST OF THE SECTS OF THE STRAYING PEOPLE AND WHAT IS RELATING TO THAT

1- كش، رجال الكشي سعد بن جناح عن علي بن محمد بن يزيد عن ابن عيسى عن الأهوازي عن فضالة عن الحسين بن عثمان عن سدير قال: دخلت على أبي جعفر ع و معي سلمة بن كهيل و أبو المقدام ثابت الحدا و سالم بن أبي حفصة و كثير التواء و جماعة معهم و عند أبي جعفر ع أخوه زائد بن علي ع

(The book) 'Rijal' of Al Kashy – Sa'ad Bin Janah, from Ali Bin Muhammad Bin Zayd, from Ibn Isa, from Al Ahwazy, from Fazalat, from Al-Husayn Bin Usman, from Sadeyr who said,

'I entered to see Abu Ja'far^{-asws} and with me were Salmah Bin Kuheyl and Abu Al-Miqdam Sabit Al-Haddad, and Salim Bin Abu Hafsa, and Kaseer Al-Nawa, and a group with them, and in the presence of Abu Ja'far^{-asws} was his^{-asws} brother Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}).

فَقَالُوا لِأَبِي جَعْفَرٍ ع نَتَوَلَّى عَلَيْكَ وَ حَسَنًا وَ حُسَيْنًا وَ نَتَبَرَّأُ مِنْ أَعْدَائِهِمْ

They said to Abu Ja'far^{-asws}, 'We befriend Ali^{-asws}, and Hassan^{-asws} and Al-Husayn^{-asws}, and we disavow from their^{-asws} enemies!'

قَالَ نَعَمْ

He^{-asws} said: 'Yes'.

قَالُوا نَتَوَلَّى أَبَا بَكْرٍ وَ عُمَرَ وَ نَتَبَرَّأُ مِنْ أَعْدَائِهِمْ

They said, 'We (also) befriend Abu Bakr and Umar and we disavow from their enemies'.

قَالَ فَالْتَمَعْتُ إِلَيْهِمْ زَيْدُ بْنُ عَلِيٍّ وَ قَالَ لَهُمْ أَ تَتَبَرَّءُونَ مِنْ فَاطِمَةَ بِنْتِ مُحَمَّدٍ أَمَرْنَا بِرُكُومِ اللَّهِ فَيَوْمَنِيذِ سُمُوا الْبُتْرِيَّةَ.

He (the narrator) said, 'Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}) turned to them and said to them, 'Are you disavowing from (Syeda) Fatima^{-asws}? You have truncated our matter, may Allah^{-azwj} Truncate you all!' On that day, they were named as 'Al-Batriya' (The truncators)'.³⁴⁸

2- كش، رجال الكشي عمر بن رباح قيل إنه كان أولاً يقول بإمامة أبي جعفر ع ثم إنه فارق هذا القول و خالف أصحابه مع عدو يسيرة تابعوه على ضلالتهم فإنه زعم أنه سأل أبا جعفر ع عن مسألة فأجابها فيها بحجوب ثم عاد إليه في عام آخر و زعم أنه سأل عن تلك المسألة بعينها فأجابها فيها بخلاف الجواب الأول

(The book) 'Rijal' of Al Kashi –

'Umar Bin Rabah, it is said that he was the first one to say with the Imamate of Abu Ja'far^{-asws}, then he separated from this word and opposed his companions with a small number following him upon his straying. He claimed that he has asked Abu Ja'far^{-asws} about issues, so he^{-asws} had answered him with answers. Then he had returned to him^{-asws} in another year and he claimed that he asked him^{-asws} about those very issues and he^{-asws} answered him regarding these with different to the first answers.

فَقَالَ لِأَبِي جَعْفَرٍ عَ هَذَا بِخِلَافِ مَا أَجَبْتَنِي فِي هَذِهِ الْمَسْأَلَةِ عَامَكَ الْمَاضِي فَذَكَرَ أَنَّهُ قَالَ لَهُ إِنَّ جَوَابَنَا خَرَجَ عَلَى وَجْهِ التَّقِيَّةِ فَشَكَكْتُ فِي أَمْرِهِ وَ إِمَامَتِهِ

He said to Abu Ja'far^{-asws}, 'This is different to what you^{-asws} had answered me regarding this issue in your^{-asws} past year'. He mentioned that he^{-asws} said to him: 'Our^{-asws} answers emerge upon an aspect of Taqiyyah (dissimulation)'. So, he doubted regarding his^{-asws} matter and his^{-asws} Imamate.

فَلَقِيتُ رَجُلًا مِنْ أَصْحَابِ أَبِي جَعْفَرٍ عَ يُقَالُ لَهُ مُحَمَّدُ بْنُ قَيْسٍ فَقَالَ إِنِّي سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ مَسْأَلَتِي فَأَجَابَنِي فِيهَا بِجَوَابٍ ثُمَّ سَأَلْتُ عَنْهَا فِي عَامٍ آخَرَ فَأَجَابَنِي فِيهَا بِخِلَافِ الْجَوَابِ الْأَوَّلِ فَقُلْتُ لَهُ لِمَ فَعَلْتَ ذَلِكَ قَالَ فَعَلْتُهُ لِلتَّقِيَّةِ وَ قَدْ عَلِمَ اللَّهُ أَنِّي مَا سَأَلْتُهُ إِلَّا وَ إِنِّي صَاحِبُ الْعِزِّ عَلَى التَّدْبِيرِ بِمَا يُغْنِيَنِي فِيهِ وَ قَبُولِهِ وَ الْعَمَلِ بِهِ وَ لَا وَجْهَ لِاتِّقَائِهِ إِلَّا بِي وَ هَذِهِ حَالُهُ

He met a man from the companions of Abu Ja'far^{-asws} call Muhammad Bin Qays. He said, 'I asked Abu Ja'far about my issue, so he^{-asws} answered me with an answer. Then I asked him^{-asws} about it in another year and he^{-asws} answered me regarding it different to the first answer'. I said to him^{-asws}, 'Why did you^{-asws} do that?' He^{-asws} said: 'I^{-asws} did it out of Taqiyyah', and Allah^{-azwj} Knows I had asked him^{-asws} while I was of healthy determination upon making a religion with whatever verdict he^{-asws} issues to me regarding it, and accepting it and acting with it, and there is no aspect for him^{-asws} to be fearing me, and this is his^{-asws} state!'

فَقَالَ لَهُ مُحَمَّدُ بْنُ قَيْسٍ فَلَعَلَّهُ خَضَرَكَ مِنْ اتِّقَائِهِ

Muhammad Bin Qays said to him, 'Perhaps there was present someone he^{-asws} feared'.

فَقَالَ مَا خَضَرَ مَجْلِسَهُ فِي وَاحِدٍ مِنَ الْمَجَالِسِ غَيْرِي لَا وَ لَكِنْ كَانَ جَوَابِي جَمِيعاً عَلَى وَجْهِ التَّخْيُّبِ وَ لَمْ يَحْفَظْ مَا أَجَابَ بِهِ فِي الْعَامِ الْمَاضِي فَيُجِيبُ بِمِثْلِهِ

He said, 'No one was present in his^{-asws} gathering, one of the gatherings, apart from me. No, but it is as all of his^{-asws} answers were upon an aspect of the disappointment, and he^{-asws} had not memorised what he^{-asws} had answered with in the past year so he^{-asws} could have answered with the likes of it'.

فَرَجَعَ عَنْ إِمَامَتِهِ وَ قَالَ لَا يَكُونُ إِمَامٌ يُفْتِي بِالْبَاطِلِ عَلَى شَيْءٍ مِنَ الْوُجُوهِ وَ لَا فِي حَالٍ مِنَ الْأَحْوَالِ وَ لَا يَكُونُ إِمَامًا [إِمَامًا] يُفْتِي بِتَقِيَّةٍ مِنْ غَيْرِ مَا يَحِبُّ عِنْدَ اللَّهِ وَ لَا هُوَ مُرْخٍ سِتْرَهُ وَ يُغْلِقُ بَابَهُ وَ لَا يَسْعُ الْإِمَامَ إِلَّا الْخُرُوجُ وَ الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيُ عَنِ الْمُنْكَرِ

So he retracted from his^{-asws} Imamate and said, 'He^{-asws} cannot be an Imam^{-asws} issuing the false verdicts upon something from the aspects, nor in any situation from the situations, nor can he^{-asws} be an Imam^{-asws} issuing verdicts with Taqiyyah in other than what is obligation in the Presence of Allah^{-azwj}, nor does he^{-asws} draw his^{-asws} curtain and locks his^{-asws} door, and

there is no leeway for the Imam^{asws} except the rising, and instructing with the acts of kindness and forbidding from the evil!’

فَمَالَ إِلَى سُنَّتِهِ يَقُولُ الْبُتْرِيَّةَ وَ مَالَ مَعَهُ نَفَرٌ يَسِيرُ.

He inclined to his conduct with the word (belief) of Al-Batriya, and a small number inclined with him”.³⁴⁹

3- شي، تفسير العياشي عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَشْهَدُ أَنَّ الْمُرْجِيَّةَ عَلَى دِينِ الَّذِينَ قَالُوا أَرْجَاهُ وَ أَخَاهُ وَ ابْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ.

Tafseer Al Ayyashi – from Musa Bin Bakr,

‘From Abu Abdullah^{asws} having said: ‘I^{asws} testify that the Murjiites are upon the religion of those who said, **‘Stall him and his brother, and send collectors into the cities [7:111]’**.³⁵⁰

4- كش، رجال الكشي حَمْدَوِيَّة عَنْ ابْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنْ ابْنِ عُذَافِرٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الصَّدَقَةِ عَلَى النَّاصِبِ وَ عَلَى الزَّيْدِيَّةِ فَقَالَ لَا تَصَدَّقْ عَلَيْهِمْ بِشَيْءٍ وَ لَا تَسْقِهُمْ مِنَ الْمَاءِ إِنْ اسْتَطَعْتَ وَ قَالَ لِي الزَّيْدِيُّ هُمْ النَّصَابُ.

(The book) ‘Rijal’ of Al Kashy – Hamdawiya, from Ibn Yazeed, from Muhammad Bin Umar, from Ibn Uzafir, from Umar Bin Yazeed who said,

‘I asked Abu Abdullah^{asws} about the charity (given) to the Nasibi, and to the Zaydis. He^{asws} said: ‘Do not donate to them with anything, nor quench them from the water if you are able’. And he^{asws} said to me: ‘The Zaydis, they are the Nasibis’.³⁵¹

5- كش، رجال الكشي مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَبِي عَلِيٍّ الْفَارِسِيِّ قَالَ حَكِي مَنْصُورٌ عَنِ الصَّادِقِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ الرِّضَا ع أَنَّ الزَّيْدِيَّةَ وَ الْوَاقِفِيَّةَ وَ النَّصَابَ بِمَنْزِلَةٍ عِنْدَهُ سَوَاءٌ.

(The book) ‘Rijaj’ of Al Kashi – Muhammad Bin Al-Hassan, from Abu Ali Al Farsi who said, ‘It is narrated by Mansour,

‘From the truthful one Ali^{asws} Bin Muhammad^{asws} Bin Al-Reza^{asws}, the Zaydiya, and the Waqifiya, and the Nasibis are at the same status with him^{asws}’.³⁵²

6- كش، رجال الكشي مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَبِي عَلِيٍّ عَنِ ابْنِ يَزِيدَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ حَدَّثَهُ قَالَ: سَأَلْتُ مُحَمَّدَ بْنَ عَلِيٍّ الرِّضَا ع عَنْ هَذِهِ الْأَيَّةِ وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ عَامِلَةٌ نَاصِبَةٌ قَالَ نَزَلَتْ فِي النَّصَابِ وَ الزَّيْدِيَّةِ وَ الْوَاقِفِيَّةِ مِنَ النَّصَابِ.

(The book) ‘Rijal’ of Al Kashi – Muhammad Bin Al-Hassan, from Abu Ali, from Ibn Yazeed, from Ibn Abu Umeyr, from the one who narrated it, said,

³⁴⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 104 H 2

³⁵⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 104 H 3

³⁵¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 104 H 4

³⁵² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 104 H 5

'I asked Muhammad^{-asws} Bin Ali Al-Reza^{-asws} about this Verse: **Faces on that day will be humiliated [88:2] (Of the) toiling Nasibis (Hostile ones) [88:3]**. He^{-asws} said: 'It was Revealed regarding the Nasibis, and the Zaydis, and the Waqifiya are from the Nasibis'.³⁵³

7- كش، رجال الكشي مُحَمَّدٌ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا أَحَدٌ أَجْهَلُ مِنْهُمْ يَغْنِي إِنَّ فِي الْمُرْجِنَةِ فُتْيَا وَ عِلْمًا وَ فِي الْخَوَارِجِ فُتْيَا وَ عِلْمًا وَ مَا أَحَدٌ أَجْهَلُ مِنْهُمْ.

(The book) 'Rijal' of Al Kashi – Hamdawiya, from Ayoub Bin Nuh, from Safwan, from Dawood Bin Farqad,

'From Abu Abdullah^{-asws} having said: 'There is no one more ignorant than them, meaning Al-Ijliya (followers of Abu Bakr). Among the Murjiya there are youths and knowledge, and among the Khawarij there are youths and knowledge, and there is no one more ignorant than them!''³⁵⁴

8- كش، رجال الكشي مُحَمَّدٌ بِنُ مَسْعُودٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْحَرَّازِ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع غُرِصْتُ لِي إِلَى رَبِّي تَعَالَى حَاجَةٌ فَهَجَرْتُ فِيهَا إِلَى الْمَسْجِدِ وَ كَذَلِكَ كُنْتُ أَفْعَلُ إِذَا غُرِصْتُ لِي الْحَاجَةُ فَبَيَّنَّا أَنَا أَصْلِي فِي الرُّوضَةِ إِذَا رَجُلٌ عَلَى رَأْسِي فَقُلْتُ مِمَّنِ الرَّجُلُ قَالَ مِنْ أَهْلِ الْكُوفَةِ

(The book) 'Rijal' of Al Kashi – Muhammad Bin Masoud, from Abdullah Bin Muhammad Bin Khalid, from Ali Hassan Bin Ali Al Khazzaz, from Ali Bin Uqba, from Dawood Bin Farqad who said,

'Abu Abdullah^{-asws} said: 'A need present for me to my^{-asws} Lord^{-azwj} the Exalted, so I went to the Masjid regarding it, and I^{-asws} used to do like that whenever the need presented to me^{-asws}. While I^{-asws} was praying Salat in the garden when a man was by my^{-asws} head. I^{-asws} said: 'From who is the man?' He said, 'From the people of Al-Kufa'.

قَالَ فَقُلْتُ مِمَّنِ الرَّجُلُ فَقَالَ مِنْ أَسْلَمَ

He^{-asws} said: 'I^{-asws} said: 'From who is the man?' He said, 'From (clan of) Aslam'.

قَالَ قُلْتُ مِمَّنِ الرَّجُلُ قَالَ مِنَ الزَّيْدِيَّةِ

He^{-asws} said: 'I^{-asws} said: 'From who is the man?' He said, 'From the Zaydis'.

قُلْتُ يَا أَخَا أَسْلَمَ مَنْ تَعْرِفُ مِنْهُمْ قَالَ أَعْرِفُ خَيْرُهُمْ وَ سَيِّدَهُمْ وَ أَفْضَلَهُمْ هَارُونَ بْنُ سَعْدٍ

I^{-asws} said: 'O brother (from the clan of) Aslam! Whom do you know from them?' He said, 'I know their good one, and their chief, and their most superior, Haroun Bin Sa'ad'.

قَالَ قُلْتُ يَا أَخَا أَسْلَمَ رَأْسُ الْعَجَلِيَّةِ أَمَا سَمِعْتَ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيِّئًا لَهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَ ذَلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَ إِنَّمَا الزَّيْدِيُّ حَقًّا مُحَمَّدٌ بْنُ سَالِمٍ بَيَّاعُ الْقَصَبِ.

³⁵³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 104 H 6

³⁵⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 104 H 7

He^{-asws} said: 'I^{-asws} said: 'O brother (from the clan of) Aslam! Head of Al-Ijiliya (followers of Abu Bakr)! Have you not heard Allah^{-azwj} Mighty and Majestic Saying: ***Surely those who took to the calf, they attained the Wrath from their Lord and disgrace in the life of the world; [7:152]***, and rather the true Zaydi is Muhammad Bin Salim Baya Al-Qasab".³⁵⁵

9- كَش، رجال الكشي سَعْدُ بْنُ صَبَّاحٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ بَرِيْعٍ عَنْ مُحَمَّدٍ بْنِ فَضَيْلٍ عَنْ سَعْدِ الْجَلَّابِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَوْ أَنَّ الْبُتْرِيَّةَ صَفَتْ وَاحِدًا مَا بَيَّنَّ الْمَشْرِقَ إِلَى الْمَغْرِبِ مَا أَعَزَّ اللَّهُ بِهِنَّ دِينًا وَ الْبُتْرِيَّةُ هُمْ أَصْحَابُ كَثِيرِ النَّوَاءِ وَ الْحَسَنِ بْنِ صَالِحٍ بْنِ حَيٍّ وَ سَالِمِ بْنِ أَبِي حَفْصَةَ وَ الْحَكَمِ بْنِ عُثَيْبَةَ وَ سَلَمَةَ بْنَ كُهَيْلٍ وَ أَبُو [أَبِي] الْمِقْدَامِ ثَابِتِ الْحَدَّادِ

(The book) 'Rijal' of Al Kashi – Sa'ad Bin Sabbah, from Ali Bin Muhammad, from Ibn Isa, from Ibn Bazie, from Muhammad Bin Fuzeyl, from Sa'd Al Jallab,

'From Abu Abdullah^{-asws} having said: 'If AlBatriya were one row in what is between the east to the west, Allah^{-azwj} would not Honour the religion with them, and Al-Batriya, they are companions of Kaseer Al-Nawa, and Al-Hassan Bin Salih Bin Hayy, and Salim Bin Abu Hafs, and Al-Hakam Bin Uteyba, and Salama Bin Kuheyl, and Abu Al-Miqdam Sabit Al-Haddad.

وَ هُمُ الَّذِينَ دَعَوْا إِلَى وَلَايَةِ عَلِيٍّ ع ثُمَّ خَلَطُوهَا بِوَلَايَةِ أَبِي بَكْرٍ وَ عُمَرَ وَ يُنْتَبِهُونَ لَهَا إِمَامَتَهُمَا وَ يُبَغِضُونَ عُثْمَانَ وَ طَلْحَةَ وَ الزُّبَيْرَ وَ عَائِشَةَ وَ يَرَوْنَ الْخُرُوجَ مَعَ بَطُونٍ وَ لِدَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع يَدْعُبُونَ فِي ذَلِكَ إِلَى الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ يُنْتَبِهُونَ لِكُلِّ مَنْ خَرَجَ مِنْ وَلَدِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع عِنْدَ خُرُوجِهِ الْإِمَامَةَ.

And they are those who had called to the Wilayah of Ali^{-asws}, then they mingled it with the wilayah of Abu Bakr and Umar, and they are affirming both their imamates for them, and they are hating Usman, and Talha, and Al-Zubeyr, and Ayesha, and they are viewing the rising with families of the children of Ali^{-asws} Bin Abu Talib^{-asws}. They are going in that to the instructing with the acts of kindness and forbidding from the evil, and they are affirming the Imamate for everyone who rises from the children of Ali^{-asws} Bin Abu Talib^{-asws} during his rising".³⁵⁶

10- دَلَائِلُ الْإِمَامَةِ لِلطَّبْرِيِّ الْإِمَامِيِّ، عَنْ حَسَنِ بْنِ مُعَاذٍ الرِّضَوِيِّ عَنْ لُوطِ بْنِ يَحْيَى الْأَزْدِيِّ عَنْ عُمَارَةَ بْنِ زَيْدٍ الْوَاقِدِيِّ قَالَ: حَجَّ هِشَامُ بْنُ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ سَنَةً مِنَ السِّنِينَ وَ كَانَ قَدْ حَجَّ فِي تِلْكَ السَّنَةِ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرِ وَ ابْنُهُ جَعْفَرُ بْنُ مُحَمَّدٍ ع

(The book) 'Dalail Al Imamah' of Al Tabari Al Imami – from Hassan Bin Muaz Al Razawy, from Lut Bin Yahya Al Azdy, from Umara Bin Zayd Al Waqidy who said,

'Hisham Bin Abdul Malik Bin Marwan performed Hajj in a year from the years, and in that year, Hajj was performed by Muhammad^{-asws} Bin Ali Al-Baqir^{-asws} and his^{-asws} son^{-asws} Ja'far^{-asws} Bin Muhammad^{-asws}.

فَقَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع الْحَمْدُ لِلَّهِ الَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ نَبِيًّا وَ أَكْرَمَنَا بِهِ فَتَحْنُ صَفْوَةَ اللَّهِ عَلَى خَلْقِهِ وَ خَيْرُهُ مِنْ عِبَادِهِ وَ خُلَفَاؤُهُ فَالْسَّعِيدُ مَنْ اتَّبَعَنَا وَ الشَّقِيُّ مَنْ عَادَانَا وَ خَالَفَنَا

Ja'far^{-asws} Bin Muhammad^{-asws} said: 'The Praise is for Allah^{-azwj} Who Sent Muhammad^{-saww} with the truth as a Prophet^{-saww} and Honoured us^{-asws} by him^{-saww}. We^{-asws} are the elites of Allah^{-azwj}

³⁵⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 104 H 8

³⁵⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 104 H 9

upon His^{-azwj} creatures and His^{-azwj} Choice from His^{-azwj} servants, and His^{-azwj} caliphs. So, the fortunate is the one who follows us^{-asws} and the wretched is the one being inimical to us^{-asws} and opposes us^{-asws}!

ثُمَّ قَالَ فَأَخْبَرَ مَسْلَمَةَ أَخَاهُ بِمَا سَمِعَ فَلَمْ يَعْزِضْ لَنَا حَتَّى انْصَرَفَ إِلَى دِمَشْقَ وَ انْصَرَفْنَا إِلَى الْمَدِينَةِ فَأَنْقَذَ بَرِيداً إِلَى عَامِلِ الْمَدِينَةِ بِإِشْخَاصِي مَعَهُ فَأَشْخَصَنَا

Then he^{-asws} said: 'Maslama informed his brother with what he had heard but he did not object to us^{-asws} until he left to go to Damascus and we^{-asws} left to go to Al-Medina. He sent a postman to the governor of Al-Medina with dispatching my^{-asws} father^{-asws} and dispatching me^{-asws} with him^{-asws}. We^{-asws} were dispatched (to Syria).

فَلَمَّا وَرَدْنَا مَدِينَةَ دِمَشْقَ حَجَبْنَا ثَلَاثًا ثُمَّ أَذِنَ لَنَا فِي الْيَوْمِ الرَّابِعِ فَدَخَلْنَا وَإِذَا قَدْ قَعَدَ عَلَى سَرِيرِ الْمُلْكِ وَ جُنْدُهُ وَ خَاصَّتُهُ وَ قُوفٌ عَلَى أَرْجُلِهِمْ سَيَاطَانٍ مُتَسَلِّحَانِ وَ قَدْ نُصِبَ الْبُرْجَاسُ جِدَاهُ وَ أَشْيَاحُ قَوْمِهِ يَزُمُونَ

When we^{-asws} arrived at the city of Damascus, we^{-asws} were barred for three (days), then there was permission for us^{-asws} during the fourth day, and there he was seated upon the kingly throne, and his soldiers and his special ones were standing on their feet, uniformed, armed, and targets were set up facing him, and the elders of his people as archers.

فَلَمَّا دَخَلْنَا وَ أَبِي أَمَامِي وَ أَنَا خَلْفُهُ فَنَادَى أَبِي وَ قَالَ يَا مُحَمَّدُ ائِمَّ مَعَ أَشْيَاحِ قَوْمِكَ الْغُرَضَ فَقَالَ لَهُ إِنِّي قَدْ كَبِرْتُ عَنِ الرَّمْيِ فَهَلْ رَأَيْتَ أَنْ تُغْفِيَنِي

When we^{-asws} entered, and my^{-asws} father^{-asws} was in front of me^{-asws} and I^{-asws} was behind him^{-asws}, he called out to my^{-asws} father^{-asws} and said, 'O Muhammad^{-asws}! Shoot (arrows) at the target with elders of your^{-asws} people!' My^{-asws} father^{-asws} said to him: 'I^{-asws} have become too old from the shooting, so if you see fit, then excuse me^{-asws}'.

فَقَالَ وَ حَقٌّ مَنْ أَعَزَّنَا بِدِينِهِ وَ نَبِيِّ مُحَمَّدٍ ص لَا أُغْفِيكَ ثُمَّ أَوْمَأَ إِلَى شَيْخٍ مِنْ بَنِي أُمَيَّةَ أَنْ أَعْطِهِ قَوْسَكَ فَتَنَاوَلَ أَبِي عِنْدَ ذَلِكَ قَوْسَ الشَّيْخِ ثُمَّ تَنَاوَلَ مِنْهُ سَهْمًا قَوْضَعَهُ فِي كَبِدِ الْقَوْسِ ثُمَّ انْتَرَعَ وَ رَمَى وَسَطَ الْغُرَضِ فَصَبَّهُ فِيهِ ثُمَّ رَمَى فِيهِ الثَّانِيَةَ فَشَقَّ فُوقَ سَهْمِهِ إِلَى نَصْلِهِ ثُمَّ تَابَعَ الرَّمْيَ حَتَّى شَقَّ تِسْعَةَ أَسْهُمٍ بَعْضُهَا فِي حَوْفِ بَعْضٍ -

He said, 'By the right of the One^{-azwj} Who Honoured us with His^{-azwj} religion and His^{-azwj} Prophet^{-saww} Muhammad^{-saww}! I will not excuse you^{-asws}'. Then he gestured to an elder from the clan of Umayya, 'Give him^{-asws} your bow!' The sheikh gave a bow to my^{-asws} father^{-asws} during that. Then he^{-asws} took an arrow from it and placed it in the middle of the bow, then pulled and shot right in the middle of the target and installed it in it. Then he^{-asws} shot a second one in it, and his^{-asws} arrow fell to its blade. Then he^{-asws} shot consecutively until he^{-asws} had split nine arrows in the midst of each other.

وَ هِشَامٌ يَضْطَرِبُ فِي مَجْلِسِهِ فَلَمْ يَتِمَّالِكْ إِلَّا أَنْ قَالَ أَجَدْتُ يَا أَبَا جَعْفَرٍ وَ أَنْتَ أَرْمَى الْعَرَبَ وَ الْعَجَمَ هَلَّا زَعَمْتَ أَنَّكَ كَبِرْتَ عَنِ الرَّمْيِ ثُمَّ أَدْرَكَتْهُ نَدَامَةٌ عَلَى مَا قَالَ وَ كَانَ هِشَامٌ لَمْ يَكُنْ كَتَّى أَحَدًا قَبْلَ أَبِي وَ لَا بَعْدَهُ فِي جِلَافَتِهِ

And Hisham trembled in his seat, but could not hold back except that he said, 'You^{-asws} have done well, O Abu Ja'far^{-asws}, and you^{-asws} are an archer of the Arabs and the non-Arabs! Why did you^{-asws} claim you^{-asws} are too old from the shooting arrows?' There regret came to him

upon what he had said, and Hisham had not teknonymed anyone before he did to my^{-asws} father, nor did he after it during his caliphate.

فَهُمْ بِهِ وَ أَطْرَقَ إِلَى الْأَرْضِ إِطْرَاقَهُ يَرَوْنَهَا فِيهَا وَ أَنَا وَ أَبِي وَاقِفٌ جِذَاهُ مُوَاكِفَتَيْنِ لَهُ فَلَمَّا طَالَ وَقُوفُنَا غَضِبَ أَبِي فَهُمْ بِهِ وَ كَانَ أَبِي عَ إِذَا غَضِبَ نَظَرَ إِلَى السَّمَاءِ نَظَرَ غَضْبَانَ يَرَى النَّاطِرُ الْغَضَبَ فِي وَجْهِهِ

He thought of killing him^{-asws} and lowered his head to the ground, bowing, taking his time in it, while I^{-asws} and my^{-asws} father^{-asws} were standing parallel to him, facing towards him. When our^{-asws} standing was prolonged, my^{-asws} father^{-asws} got angered and thought of hitting him. And it was so that whenever my^{-asws} father^{-asws} got angry, would look towards the sky with an angry look, the onlookers could see the anger in his^{-asws} face.

فَلَمَّا نَظَرَ هِشَامٌ إِلَى ذَلِكَ مِنْ أَبِي قَالَ لَهُ إِلَيَّ يَا مُحَمَّدُ فَصَعِدَ أَبِي إِلَى السَّرِيرِ وَ أَنَا أَتْبَعُهُ فَلَمَّا دَنَا مِنْ هِشَامٍ قَامَ إِلَيْهِ وَ اعْتَنَفَهُ وَ أَفْعَدَهُ عَنْ يَمِينِهِ ثُمَّ اعْتَنَفَنِي وَ أَفْعَدَنِي عَنْ يَمِينِ أَبِي

When Hisham looked that that from my^{-asws} father^{-asws}, he said to him^{-asws}, 'To me, O Muhammad^{-asws}!' So my^{-asws} father^{-asws} ascended to the throne and I^{-asws} was following him^{-asws}. When we were close from Hisham, he stood up to him^{-asws}, and hugged him^{-asws}, and seated him^{-asws} on his right. Then he hugged me^{-asws} and seated me^{-asws} on the right of my^{-asws} father^{-asws}.

ثُمَّ أَقْبَلَ عَلَى أَبِي بِوَجْهِهِ فَقَالَ لَهُ يَا مُحَمَّدُ- لَا تَزَالُ الْعَرَبُ وَ الْعَجَمُ تَسُودُهَا قُرَيْشٌ مَا دَامَ فِيهِمْ مِثْلُكَ لِلَّهِ دُرُّكَ مِنْ عِلْمِكَ هَذَا الرَّمِي وَ فِي كَمْ تَعَلَّمْتَهُ

Then he faced towards my^{-asws} father^{-asws} with his face and said to him^{-asws}, 'O Muhammad^{-asws}! Quraish will not cease to prevail over the Arabs and the non-Arabs for as long as the likes of you^{-asws} are among them. By Allah^{-azwj}! Your^{-asws} skill, who taught you^{-asws} this archery, and for how long have you^{-asws} been learning it?'

فَقَالَ أَبِي قَدْ عَلِمْتُ أَنَّ أَهْلَ الْمَدِينَةِ يَتَعَاطَوْنَهُ فَتَعَاطَيْتُهُ أَيَّامَ حَدَائِي ثُمَّ تَرَكْتُهُ فَلَمَّا أَرَادَ أَمِيرُ الْمُؤْمِنِينَ مِنِّي ذَلِكَ عُذْتُ فِيهِ

My^{-asws} father^{-asws} said: 'I^{-asws} came to know that the people of Al-Medina were practising it, so I^{-asws} practised it during the days of my^{-asws} youth, then I^{-asws} left it. When commander of the faithful wanted that from me^{-asws}, I^{-asws} returned to it'.

فَقَالَ لَهُ مَا رَأَيْتُ مِثْلَ هَذَا الرَّمِي قَطُّ مُدَّ عَقْلُكَ وَ مَا ظَنَنْتُ أَنَّ فِي الْأَرْضِ أَحَدًا يَرْمِي مِثْلَ هَذَا الرَّمِي أَيْرُمِي جَعَفَرٌ مِثْلَ رَمِيكَ-

He said to him^{-asws}, 'I have not seen the like of this archery at all, since I matured, and I did not think that there was anyone in the earth who could shoot the like of this shooting. Can Ja'far^{-asws} shoot the like of your^{-asws} shooting?'

فَقَالَ إِنَّا نَحْنُ نَتَوَارَثُ الْكَمَالَ وَ التَّمَامَ اللَّذَيْنِ أَنْزَلَهُمَا اللَّهُ عَلَى نَبِيِّهِ ص فِي قَوْلِهِ- الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا وَ الْأَرْضُ لَا تَحُلُو مِنْ يُكْمِلُ هَذِهِ الْأُمُورَ الَّتِي يَقْصُرُ غَيْرُنَا عَنْهَا

He^{-asws} said: 'We^{-asws} tend to inherit each other, the perfection and the completeness which Allah^{-azwj} had Sent down unto His^{-azwj} Prophet^{-saww} in His^{-azwj} Words: **Today I Perfected your Religion for you and Completed My Favour upon you and am Pleased with Al-Islam as a**

Religion for you [5:3], and the earth cannot be vacant from the one who can perfect these matters which others are deficient from’.

قَالَ فَلَمَّا سَمِعَ ذَلِكَ مِنْ أَبِي انْقَلَبَتْ عَيْنُهُ الْيُمْنَى فَاخْوَلَتْ وَ احْمَرَّ وَجْهُهُ وَ كَانَ ذَلِكَ عَلَامَةً غَضَبِهِ إِذَا غَضِبَ ثُمَّ أَطْرَقَ هُنَيْئَةً ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ لِأَبِي أَلَسْنَا بَنُو عَبْدِ مَنَافٍ نَسَبُنَا وَ نَسَبُكُمْ وَاحِدٌ

He (Abu Abdullah^{-asws}) said: ‘When he heard that from my^{-asws} father^{-asws}, he turned his right eyes and it turned and his face reddened, and that was a sign of his anger when he got angered. Then he lowered his head for a while, then raised his head and said to my^{-asws} father^{-asws}, ‘Aren’t we both the clan of Abd Manaf, our lineage and your^{-asws} lineage being one?’

فَقَالَ أَبِي نَحْنُ كَذَلِكَ وَ لَكِنَّ اللَّهَ جَلَّ ثَنَاؤُهُ اخْتَصَّنَا مِنْ مَكُونٍ سِرِّهِ وَ خَالِصٍ عِلْمِهِ بِمَا لَمْ يُخَصَّ أَحَدًا بِهِ غَيْرَنَا

My^{-asws} father^{-asws} said: ‘We are like that, but Allah^{-azwj}, Majestic is His^{-azwj} Praise, has Specialised us^{-asws} from His^{-azwj} hidden Secrets and purity of His^{-azwj} Knowledge, with what He^{-azwj} has not Specialised anyone with, apart from us^{-asws}’.

فَقَالَ أَلَيْسَ اللَّهُ جَلَّ ثَنَاؤُهُ بَعَثَ مُحَمَّدًا ص مِنْ شَجَرَةِ عَبْدِ مَنَافٍ إِلَى النَّاسِ كَافَّةً أَبْيَضَهَا وَ أَسْوَدَهَا وَ أَحْمَرَهَا مِنْ أَيْنَ وَرِثْتُمْ مَا لَيْسَ لِعَيْرِكُمْ وَ رَسُولُ اللَّهِ ص مَبْعُوثٌ إِلَى النَّاسِ كَافَّةً وَ ذَلِكَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى - وَ لِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَ الْأَرْضِ إِلَى آخِرِ الْآيَةِ فَمِنْ أَيْنَ وَرِثْتُمْ هَذَا الْعِلْمَ وَ لَيْسَ بَعْدَ مُحَمَّدٍ نَبِيٌّ وَ لَا أَنْتُمْ أَنْبِيَاءُ

He said, ‘Didn’t Allah^{-azwj}, Majestic is His^{-azwj} Praise, Send Muhammad^{-saww} from the tree (lineage) of Abd Manaf, to entirety of the people, their white, and their black, and their red? From where did you^{-asws} inherit what isn’t for others, and Rasool-Allah^{-saww} was Sent to all the people, and that is the Word of Allah^{-azwj} Blessed and Exalted: **and for Allah is the heritage of the skies and the earth; [3:180]**, up to the end of the Verse. So, from where did you^{-asws} inherit this knowledge, and there isn’t any Prophet^{-as} after Muhammad^{-saww}, nor are you^{-asws} Prophets^{-as}?’

فَقَالَ مِنْ قَوْلِهِ تَبَارَكَ وَ تَعَالَى لَنَبِيِّهِ ص - لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ الَّذِي لَمْ يُحَرِّكْ بِهِ لِسَانَهُ لِعَيْرِنَا أَمَرَ اللَّهُ أَنْ يُخَصَّنَا بِهِ مِنْ دُونِ غَيْرِنَا

He^{-asws} said: ‘From Words of the Blessed and Exalted to His^{-azwj} Prophet^{-saww}: **Do not move your tongue with it in order to hasten with it [75:16]**, (with that) which the tongues of others do not move with. Allah^{-azwj} Commanded him^{-saww} to specialise us^{-asws} with it, from besides the others.

فَلِذَلِكَ كَانَ نَاجِيَ أَخَاهُ عَلِيًّا مِنْ دُونِ أَصْحَابِهِ فَأَنْزَلَ اللَّهُ بِذَلِكَ قُرْآنًا فِي قَوْلِهِ - وَ تَعِيَهَا أُذُنٌ وَاعِيَةٌ فَقَالَ رَسُولُ اللَّهِ ص لِأَصْحَابِهِ سَأَلْتُ اللَّهَ أَنْ يَجْعَلَهَا أُذُنَكَ يَا عَلِيُّ

Therefore, due to that, he^{-saww} whispered to his^{-saww} brother^{-asws} Ali^{-asws} from besides his^{-asws} companions. So, Allah^{-azwj} Revealed Quran (Verse) with that in His^{-azwj} Words: **and the retaining ear is preserving it [69:12]**. Rasool-Allah^{-saww} said to his^{-saww} companions: ‘I^{-saww} had asked Allah^{-azwj} to Make it to be your^{-asws} ear, O Ali^{-asws}!’

فَلَيْدَلِكُ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ بِالْكَوْفَةِ عَلَّمَنِي رَسُولُ اللَّهِ ص أَلْفَ بَابٍ مِنَ الْعِلْمِ فَفَتَحَ كُلُّ بَابٍ أَلْفَ بَابٍ خَصَّهُ رَسُولُ اللَّهِ ص مِنْ مَكْنُونِ سِرِّهِ بِمَا يَخْصُ أَمِيرَ الْمُؤْمِنِينَ أَكْرَمَ الْخَلْقِ عَلَيْهِ-

Due to that, Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said at Al-Kufa: 'Rasool-Allah^{-saww} taught me^{-asws} a thousand doors (subject matters) of knowledge. Each door opened a thousand doors'. Rasool-Allah^{-saww} had specialised him^{-asws} with his^{-saww} hidden secrets, with what he^{-saww} had specialised Amir Al-Momineen^{-asws}, he^{-asws} was the most honourable of the people to him^{-asws}.

فَكَمَا خَصَّ اللَّهُ نَبِيَّهُ ص خَصَّ نَبِيَّهُ ص أَخَاهُ عَلِيًّا مِنْ مَكْنُونِ سِرِّهِ بِمَا لَمْ يَخْصُ بِهِ أَحَدًا مِنْ قَوْمِهِ حَتَّى صَارَ إِلَيْنَا فَتَوَارَثْنَا مِنْ دُونِ أَهْلِنَا

Just like Allah^{-azwj} had Specialised His^{-azwj} Prophet^{-saww} to establish brotherhood with Ali^{-asws} from His^{-azwj} hidden Secrets with what He^{-azwj} did not Specialise anyone from his^{-saww} people with, until it came to us^{-asws}. So, we^{-asws} are inheriting it from besides our^{-asws} own families even'.

فَقَالَ هِشَامُ بْنُ عَبْدِ الْمَلِكِ إِنَّ عَلِيًّا كَانَ يَدَّعِي عِلْمَ الْغَيْبِ وَاللَّهُ لَمْ يُطْلِعْ عَلَى غَيْبِهِ أَحَدًا فَمِنْ أَيْنَ ادَّعَى ذَلِكَ

Hisham Bin Abdul Malik said: 'Ali^{-asws} used to claim knowledge of the hidden matters, and Allah^{-azwj} did not Notify anyone upon His^{-azwj} hidden matters, so from where did he^{-asws} claim that?'

فَقَالَ أَبِي إِنَّ اللَّهَ جَلَّ ذِكْرُهُ أَنْزَلَ عَلَى نَبِيِّهِ ص كِتَابًا بَيَّنَّ فِيهِ مَا كَانَ وَ مَا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ فِي قَوْلِهِ تَعَالَى وَ نَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَ هُدًى وَ رَحْمَةً وَ بُشْرَى لِلْمُسْلِمِينَ وَ فِي قَوْلِهِ وَ كُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ وَ فِي قَوْلِهِ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ-

My^{-asws} father^{-asws} said: 'Allah^{-azwj}, Majestic is His^{-azwj} Mention, Revealed a Book unto His^{-azwj} Prophet^{-saww} Explaining in it what had happened and what would be happening up to the Day of Qiyamah, in His^{-azwj} Words: **And We Revealed the Book unto you as a clarification of all things, and Guidance and Mercy and glad tidings for the submitters [16:89]**, and in His^{-azwj} Words: **and We have Enumerated all things in a clarifying Imam [36:12]**, and in His^{-azwj} Words: **We have not neglected in the Book of anything; [6:38]**.

وَ أَوْحَى اللَّهُ إِلَى نَبِيِّهِ ص أَنْ لَا يَبْقَى فِي غَيْبِهِ وَ سِرِّهِ وَ مَكْنُونِ عِلْمِهِ شَيْئًا إِلَّا يُنَاجِي بِهِ عَلِيًّا فَأَمَرَهُ أَنْ يُؤَلِّفَ الْقُرْآنَ مِنْ بَعْدِهِ وَ يَتَوَلَّى غُسْلَهُ وَ تَكْفِينَهُ وَ تَحْنِيطَهُ مِنْ دُونِ قَوْمِهِ-

And Allah^{-azwj} Revealed to His^{-azwj} Prophet^{-saww} there should not remain anything regarding His^{-azwj} hidden matters, and His^{-azwj} Secrets, and His^{-azwj} hidden Knowledge, except he^{-saww} should whisper it to Ali^{-asws}. Therefore, he^{-saww} instructed him^{-asws} to compile the Quran from after him^{-saww} and be in charge of his^{-saww} washing, and his^{-saww} enshrouding, and his^{-saww} embalming, from besides his^{-saww} people.

وَ قَالَ لِأَصْحَابِهِ حَرَامٌ عَلَى أَصْحَابِي وَ أَهْلِي أَنْ يَنْظُرُوا إِلَى عَوْرَتِي غَيْرَ أَحْيٍ عَلَيَّ فَإِنَّهُ مِنِّي وَ أَنَا مِنْهُ لَهُ مَا لِي وَ عَلَيْهِ مَا عَلَيَّ وَ هُوَ قَاضِي دِينِي وَ مُنْجِزُ وَعْدِي

And he^{-saww} said to his^{-saww} companions: 'It is prohibited unto my^{-saww} companions and my^{-saww} family members that they should be looking at my^{-saww} bareness, apart from my^{-saww} brother^{-asws} Ali^{-asws}, for he^{-asws} is from me^{-saww} and I^{-saww} am from him^{-asws}. For him^{-asws} is whatever is for me^{-saww}, and against him^{-asws} is whatever is against me^{-saww}, and he^{-asws} is the payer of my^{-saww} debts, and fulfiller of my^{-saww} promises made'.

ثُمَّ قَالَ لِأَصْحَابِهِ عَلِيُّ بْنُ أَبِي طَالِبٍ يُقَاتِلْ عَلَى تَأْوِيلِ الْقُرْآنِ كَمَا قَاتَلْتُ عَلَى تَنْزِيلِهِ وَ لَمْ يَكُنْ عِنْدَ أَحَدٍ تَأْوِيلَ الْقُرْآنِ بِكَمَالِهِ وَ تَمَامِهِ إِلَّا عِنْدَ عَلِيٍّ ع وَ لَذَلِكَ قَالَ رَسُولُ اللَّهِ ص لِأَصْحَابِهِ أَقْضَاكُمْ عَلِيٌّ أَيُّ هُوَ قَاضِيكُمْ

Then he^{-saww} said to his^{-saww} companions: 'Ali^{-asws} Bin Abu Talib^{-asws} shall fight upon the interpretation of the Quran just like I^{-saww} had fought upon its Revelation', and the interpretation of the Quran did not happen to be with anyone with its perfectness and its completeness except with Ali^{-asws}, and due to that, Rasool-Allah^{-saww} said to his^{-saww} companions: 'Your most judicial is Ali^{-azwj}', i.e., he^{-asws} is your judge.

وَ قَالَ عُمَرُ بْنُ الْخَطَّابِ لَوْ لَا عَلِيٌّ لَهْلَكَ عُمَرُ يَشْهَدُ لَهُ عُمَرُ وَ يَحْدُثُهُ غَيْرُهُ

And Umar Bin Al-Khattab said, 'Had it not been for Ali^{-asws}, Umar would have been destroyed'. (Although) Umar testified for him^{-asws}, others (still) rejected him^{-asws}.

فَأُطْرِقَ هِشَامٌ طَوِيلًا ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ سَلْ حَاجَتَكَ فَقَالَ خَلَفْتُ عِيَالِي وَ أَهْلِي مُسْتَوْحِشِينَ لِحُجُوجِي فَقَالَ قَدْ آتَسَ اللَّهُ وَحَشَنَتْهُمْ بِرُجُوعِكَ إِلَيْهِمْ وَ لَا تُقِمَنَّ سِرٌّ مِنْ يَوْمِكَ

Hisham lowered his head for a long time, then raised his head and said, 'Ask your^{-asws} need!' He^{-asws} said: 'I^{-asws} have left behind my^{-asws} dependants and my^{-asws} family alone at my^{-asws} going out'. He said, 'Allah^{-azwj} shall Comfort their loneliness with your^{-asws} returning to them, and do not stay. Travel from your^{-asws} day'.

فَاعْتَنَقَهُ أَبِي وَ دَعَا لَهُ وَ فَعَلْتُ أَنَا كَفَعِلَ أَبِي ثُمَّ تَهَضَّ وَ تَهَضَّتْ مَعَهُ وَ خَرَجْنَا إِلَى بَابِهِ إِذَا مَيْدَانٌ بَيْنَاهُ وَ فِي آخِرِ الْمَيْدَانِ أَنَاسٌ قُعُودٌ عَدَدٌ كَثِيرٌ قَالَ أَبِي مَنْ هَؤُلَاءِ

My^{-asws} father^{-asws} hugged him and bade farewell to him, and I^{-asws} did like the deed of my^{-asws} father^{-asws}, then he^{-asws} got up and I^{-asws} got up with him^{-asws}, and we^{-asws} went out to his door, and there was a field by his door, and there were some people seated at the end of the field, a large number. My^{-asws} father^{-asws} said: 'Who are they?'

فَقَالَ الْحُجَابُ هَؤُلَاءِ الْقَبَائِسُونَ وَ الرُّهْبَانُ وَ هَذَا عَالِمٌ هُمْ يَقْعُدُ إِلَيْهِمْ فِي كُلِّ سَنَةٍ يَوْمًا وَاحِدًا يَسْتَفْتُونَهُ فَيُفْتِيهِمْ فَلَفَّ أَبِي عِنْدَ ذَلِكَ رَأْسَهُ بِقَاضِلٍ رَدَائِهِ وَ فَعَلْتُ أَنَا مِثْلَ فِعْلِ أَبِي فَأَقْبَلَ نَحْوَهُمْ حَتَّى قَعَدَ نَحْوَهُمْ وَ قَعَدْتُ وَرَاءَ أَبِي

The guards said, 'They are the priests and the monks, and there is a scholar of theirs who sits to them, one day during every year. They seek verdicts to him, so he issues verdicts to them'. My^{-asws} father^{-asws} veiled his^{-asws} head during that with the excess of his^{-asws} robe, and I^{-asws} did similar to the deed of my^{-asws} father^{-asws}. He^{-asws} went towards them until he^{-asws} sat near them, and I^{-asws} sat behind my^{-asws} father^{-asws}.

وَرُفِعَ ذَلِكَ الْخَبْرُ إِلَى هِشَامٍ فَأَمَرَ بَعْضَ عِلْمَانِهِ أَنْ يَحْضُرَ الْمَوْضِعَ فَيَنْظُرَ مَا يَصْنَعُ أَبِي فَأَقْبَلَ وَ أَقْبَلَ عِدَادٌ مِنَ الْمُسْلِمِينَ فَأَخَاطُوا بِنَا وَ أَقْبَلَ عَالِمُ النَّصَارَى وَ قَدْ شَدَّ حَاجِبِيهِ بِحَرِيرَةٍ صَفْرَاءَ حَتَّى تَوَسَّطْنَا فَقَامَ إِلَيْهِ جَمِيعُ الْقِسْيَسِينَ وَ الرُّهْبَانِ مُسَلِّمِينَ عَلَيْهِ

And that news was raised to Hisham, so he ordered one of his servants to be present at the place and look at what my^{-asws} father^{-asws} does. He came, and a number of Muslims came. They surrounded us and the Christian scholar came, and he had tied his eyebrows with a silken yellow cloth until he was in the midst of us. The entirety of the priests, and the monks stood up to him, submitting to him.

فَجَاءُوا بِهِ إِلَى صَدْرِ الْمَجْلِسِ فَقَعَدَ فِيهِ وَ أَخَاطَ بِهِ أَصْحَابَهُ وَ أَبِي وَ أَنَا بَيْنَهُمْ فَأَدَارَ نَظْرَهُ ثُمَّ قَالَ لِأَبِي أَمِنَّا أَمْ مِنْ هَذِهِ الْأُمَّةِ الْمَرْخُومَةِ فَقَالَ أَبِي بَلْ مِنْ هَذِهِ الْأُمَّةِ الْمَرْخُومَةِ

They came with him to the centre of the gathering, and he sat in it, and his companions surrounded him, and I^{-asws} and my^{-asws} father^{-asws} were between them. He rotated his look, then said to my^{-asws} father^{-asws}, 'Are you^{-asws} from us or from this community, the Mercied one?' My^{-asws} father^{-asws} said, 'But, from this community, the Mercied one'.

فَقَالَ مِنْ أَيِّهِمْ أَنْتَ مِنْ عِلْمَانِهَا أَمْ مِنْ جُهَالِهَا فَقَالَ لَهُ أَبِي لَسْتُ مِنْ جُهَالِهَا فَاضْطَرَبَ اضْطِرَاباً شَدِيداً ثُمَّ قَالَ لَهُ أَسْأَلُكَ فَقَالَ لَهُ أَبِي سَلْ

He said, 'From which of them are you^{-asws}? From their scholars or from their ignorant ones?' My^{-asws} father^{-asws} said: 'I^{-asws} am not from their ignorant ones'. He was disturbed by severe disturbance, then said to him^{-asws}, 'I would like to ask you^{-asws}'. My^{-asws} father^{-asws} said to him: 'Ask'.

فَقَالَ مِنْ أَيْنَ ادَّعَيْتُمْ أَنَّ أَهْلَ الْجَنَّةِ يَطْعَمُونَ وَ يَشْرَبُونَ وَ لَا يُخْدِثُونَ وَ لَا يَبُولُونَ وَ مَا الدَّلِيلُ فِيمَا تَدَّعُونَهُ مِنْ شَاهِدٍ لَا يُجْهَلُ

He said, 'From where are you^{-asws} claiming that the people of Paradise would be eating and drinking, and they would neither be defecating nor urinating? And what is the evidence regarding what you are claiming? From a witness, not an ignorant one'.

فَقَالَ لَهُ أَبِي دَلِيلُ مَا نَدَّعِي مِنْ شَاهِدٍ لَا يُجْهَلُ الْجَنِينَ فِي بَطْنِ أُمِّهِ يَطْعَمُ وَ لَا يُخْدِثُ

My^{-asws} father^{-asws} said to him: 'Evidence is what we^{-asws} are claiming from a witness, nor ignorant one. The foetus in the belly of its mother feeds and does not defecate'.

قَالَ فَاضْطَرَبَ النَّصْرَانِيُّ اضْطِرَاباً شَدِيداً ثُمَّ قَالَ هَلَّا زَعَمْتَ أَنَّكَ لَسْتَ مِنْ عِلْمَانِهَا فَقَالَ لَهُ أَبِي وَ لَا مِنْ جُهَالِهَا وَ أَصْحَابُ هِشَامٍ يَسْمَعُونَ ذَلِكَ فَقَالَ لِأَبِي أَسْأَلُكَ عَنْ مَسْأَلَةٍ أُخْرَى فَقَالَ لَهُ أَبِي سَلْ

He (Abu Abdullah^{-asws}) said: 'The Christian became disturbed with severe restlessness, then said, 'Didn't you^{-asws} claim that you^{-asws} are not from their scholars?' My^{-asws} father^{-asws} said to him: 'Nor from their ignorant ones'. And the companions of Hisham were listening to that. He said to my^{-asws} father^{-asws}, 'I shall ask you^{-asws} about another issue'. My^{-asws} father^{-asws} said to him: 'Ask'.

فَقَالَ مِنْ أَيْنَ ادَّعَيْتُمْ أَنَّ فَاكِهَةَ الْجَنَّةِ أَبَدًا غَصَّةٌ طَرِيقَةٌ مَوْجُودَةٌ غَيْرُ مَعْدُومَةٍ عِنْدَ جَمِيعِ أَهْلِ الْجَنَّةِ وَ مَا الدَّلِيلُ عَلَيْهِ مِنْ شَاهِدٍ لَا يُجْهَلُ

He said, 'From where are you^{-asws} claiming that the fruits of Paradise would be forever fleshy soft, fresh, always present, not absent from entirety of the people of Paradise? And what is the evidence upon it? From a witness, not an ignorant one'.

فَقَالَ لَهُ أَبِي دَلِيلُ مَا نَدَّعِي أَنَّ ثَرَانَنَا أَبَدًا يَكُونُ عَصَا طَرِيًّا مَوْجُودًا غَيْرَ مَعْدُومٍ عِنْدَ جَمِيعِ أَهْلِ الدُّنْيَا لَا يَنْقَطِعُ

My^{-asws} father^{-asws} said to him: 'Evidence of what we^{-asws} are claiming is that our soil forever happens to be soft, fresh, always present, not absent in the presence of entirety of the people of the world, not terminated'.

فَاضْطَرَبَ اضْطِرَابًا شَدِيدًا ثُمَّ قَالَ هَلَّا زَعَمْتَ أَنَّكَ لَسْتَ مِنْ عُلَمَائِهَا فَقَالَ لَهُ أَبِي وَ لَا مِنْ جُهَالِهَا فَقَالَ لَهُ أَسْأَلُكَ عَنْ مَسْأَلَةٍ فَقَالَ سَلْ

He was disturbed with a severe disturbance, then said, 'Didn't you^{-asws} claim that you^{-asws} aren't from their scholars?' My^{-asws} father^{-asws} said: 'Nor from their ignorant ones'. He said to him^{-asws}, 'I shall ask you about another issue'. He^{-asws} said: 'Ask'.

فَقَالَ أَخْبِرْنِي عَنْ سَاعَةٍ - لَا مِنْ سَاعَاتِ اللَّيْلِ وَ لَا مِنْ سَاعَاتِ النَّهَارِ

He said, 'Inform me about the time which is neither from the times of the night nor from the times of the day'.

فَقَالَ لَهُ أَبِي هِيَ السَّاعَةُ الَّتِي بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ يَهْدَأُ فِيهَا الْمُتَبَتِّلُ وَ يَرْقُدُ فِيهِ السَّاهِرُ وَ يُفِيقُ الْمُعْمَى عَلَيْهِ جَعَلَهَا اللَّهُ فِي الدُّنْيَا رَغْبَةً لِلرَّاغِبِينَ وَ فِي الْآخِرَةِ لِلْعَامِلِينَ هُنَا دَلِيلًا وَاضِحًا وَ حُجَّةً بَالِغَةً عَلَى الْجَاهِلِينَ الْمُتَكَبِّرِينَ النَّارِكِينَ هُنَا

My^{-asws} father^{-asws} said to him: 'It is the time which is between the emergence of dawn up to rising of the sun. During it, the afflicted one calms down, and the one holding a vigil at night would slumber, and the unconscious one wakes up. Allah^{-azwj} has Made it to be in the world as a desire for the desiring ones, and in the Hereafter for the workers for it as clear evidence and a conclusive proof upon the rejectors, the arrogant ones, the neglecters of it'.

قَالَ فَصَاحَ النَّصْرَانِيُّ صَيْحَةً ثُمَّ قَالَ بَقِيَتْ مَسْأَلَةٌ وَاحِدَةٌ وَ اللَّهُ لَأَسْأَلُكَ عَنْ مَسْأَلَةٍ - لَا تُهْدَى إِلَى الْجَوَابِ عَنْهَا أَبَدًا قَالَ لَهُ أَبِي سَلْ فَإِنَّكَ حَانِتٌ فِي بَيْتِكَ

He (Abu Abdullah^{-asws}) said: 'The Christian sighed a sight, then said, 'There remains one question. By Allah^{-azwj}! I shall ask about an issue, you^{-asws} will not be guided to the answer of it, ever!' My^{-asws} father^{-asws} said to him: 'Ask, for you shall be sinning in your oath!'

فَقَالَ أَخْبِرْنِي عَنْ مَوْلُودَيْنِ وُلِدَا فِي يَوْمٍ وَاحِدٍ وَ مَاتَا فِي يَوْمٍ وَاحِدٍ عُمُرُ أَحَدِهِمَا خَمْسُونَ سَنَةً وَ عُمُرُ الْآخَرِ مِائَةٌ وَ خَمْسُونَ سَنَةً فِي دَارِ الدُّنْيَا

He said, 'Inform me about two new-borns born in one day, and they both died in one day. The age of one of them was fifty years and the age of the other was one hundred and fifty years in the house of the world'.

فَقَالَ لَهُ أَبِي ذَلِكَ عَزِيزٌ وَ عَزِيزَةٌ وُلِدَا فِي يَوْمٍ وَاحِدٍ فَلَمَّا بَلَغَا مَبْلَغَ الرِّجَالِ خَمْسَةٌ وَ عَشْرِينَ عَامًا مَرَّ عَزِيزٌ عَلَى حِمَارِهِ رَاكِبًا عَلَى قَرْيَةٍ بِأَنْطَاكِيَّةَ - وَ هِيَ خَاوِزِيَّةٌ عَلَى غُرُوشِهَا قَالَ أَنِّي يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا وَ قَدْ كَانَ اصْطِفَاءُ وَ هَذَا

My^{-asws} father^{-asws} said to him: 'Uzayr^{-as} and Uzeyrah were born in one day. When they both reached the adulthood of men at twenty-five years, Uzayr^{-as} passed upon his^{-as} donkey as a rider, in a town at Antioch, **and it had fallen down upon its roofs; he said: 'How will Allah Revive this after its death?' [2:259]**, and He^{-azwj} had Chosen him^{-as} and Guided him^{-as}.

فَلَمَّا قَالَ ذَلِكَ الْقَوْلُ غَضِبَ اللَّهُ عَلَيْهِ - فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ سَخَطًا عَلَيْهِ بِمَا قَالَ - ثُمَّ بَعَثَهُ عَلَى حِمَارِهِ بِغَنِيٍّ وَ طَعَامِهِ وَ شَرَابِهِ وَ عَادَ إِلَى دَارِهِ وَ عُزَيْرُهُ أَخُوهُ لَا يَعْرِفُهُ

When he^{-as} said that word, Allah^{-azwj} was Wrathful upon him^{-as}, **So Allah Caused him to die for a hundred years**, - in Anger upon him^{-as} due to what he^{-as} had said, **then Resurrected him**, being upon his^{-as} very donkey, and his^{-as} food and his^{-as} drink, and he^{-as} returned to his^{-as} house, and his^{-as} brother Uzeyrah did not recognise him^{-as}.

فَاسْتَضَافَهُ فَأَضَافَهُ وَ بَعَثَ إِلَيْهِ وَلَدَ عُزَيْرَةَ وَ وَلَدَ وَلَدِهِ وَ قَدْ شَاخُوا وَ عُزَيْرٌ شَابٌّ فِي سِنِّ خَمْسٍ وَ عِشْرِينَ سَنَةً فَلَمْ يَزَلْ عُزَيْرٌ يُذَكِّرُ أَخَاهُ وَ وَلَدَهُ وَ قَدْ شَاخُوا وَ هُمْ يَذْكُرُونَ مَا يُذَكِّرُهُمْ وَ يَقُولُونَ مَا أَعْلَمَكَ بِأَمْرِ قَدْ مَضَتْ عَلَيْهِ السِّنُّونَ وَ الشُّهُورُ

He^{-as} asked him to host him^{-as}, so he hosted him^{-as}, and sent to him^{-as} a son of Uzeyra and a son of his son, and they had become old, while Uzayr^{-as} was a youth in age, twenty-five years old. Uzayr^{-as} did not cease to mention his^{-as} brother, and his son, and they had both become old, and they were remembering what he^{-as} was reminding them of, and they were saying, 'What made you^{-as} know of a matter upon which years and months had passed?

وَ يَقُولُ لَهُ عُزَيْرَةُ وَ هُوَ شَيْخٌ كَبِيرٌ ائْتِ مِائَةَ وَ خَمْسٍ وَ عِشْرِينَ سَنَةً مَا رَأَيْتُ شَابًّا فِي سِنِّ خَمْسٍ وَ عِشْرِينَ سَنَةً أَعْلَمَ بِمَا كَانَ بَيْنِي وَ بَيْنَ أَخِي عُزَيْرٍ أَيَّامَ شَبَابِي مِنْكَ فَمِنْ أَهْلِ السَّمَاءِ أَنْتَ أَمْ مِنْ أَهْلِ الْأَرْضِ

And Uzeyra said to him, and he was an old man, one hundred and twenty-five years old, 'I have not seen any youth twenty-five years of age, more knowing with what had happened between me and my brother^{-as} Uzayr^{-as} during the days of my youth, than you^{-as} do! So, are you from people of the sky or from people of the earth?'

فَقَالَ يَا عُزَيْرَةُ أَنَا عُزَيْرٌ سَخَطَ اللَّهُ عَلَيَّ بِقَوْلِ قُلْتُهُ بَعْدَ أَنْ اصْطَفَانِي وَ هَدَانِي فَأَمَاتَنِي مِائَةَ سَنَةٍ ثُمَّ بَعَثَنِي لِتَزِدَاؤُوا بِذَلِكَ يَقِينًا - إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ * وَ هَا هُوَ هَذَا حِمَارِي وَ طَعَامِي وَ شَرَابِي الَّذِي خَرَجْتُ بِهِ مِنْ عِنْدِكُمْ أَعَادَهُ اللَّهُ تَعَالَى كَمَا كَانَ فَعِنْدَهَا أُبْقِنُوا

He^{-as} said: 'O Uzeyra! I^{-as} am Uzayr^{-as}. Allah^{-azwj} was Wrathful upon me^{-as} due to my^{-as} words I^{-as} had said after He^{-azwj} had Chosen me^{-as} and Guided me^{-as}. So, He^{-azwj} Caused me^{-as} to die for a hundred years. Then He^{-azwj} Resurrected me^{-as} in order for me to be increased in certainty. Surely, Allah^{-azwj} is Able upon all things. And here, this is my^{-as} donkey, and my^{-as} food and my^{-as} drink which I^{-as} had gone out with from your presence. Allah^{-azwj} the Exalted has Returned it to like what it had been'.

فَأَعَاشَهُ اللَّهُ بَيْنَهُمْ خَمْسًا وَ عِشْرِينَ سَنَةً ثُمَّ قَبَضَهُ اللَّهُ وَ أَخَاهُ فِي يَوْمٍ وَاحِدٍ

Allah^{-azwj} Cause them to live between them for twenty-five years. Then Allah^{-azwj} Recalled him^{-as} and his^{-as} brother in one day'.

فَنَهَضَ عَالِمُ النَّصَارَى عِنْدَ ذَلِكَ قَائِمًا وَ قَامُوا النَّصَارَى عَلَى أَرْجُلِهِمْ فَقَالَ لَهُمْ عَالِمُهُمْ جِئْتُمُونِي بِأَعْلَمَ مِنِّي وَ أَفَعَدْتُمُوهُ مَعَكُمْ حَتَّى هَتَكَنِي وَ فَضَحَنِي وَ أَعْلَمَ الْمُسْلِمِينَ بِأَنَّ لَهُمْ مِنْ أَحَاطَ بِعُلُومِنَا وَ عِنْدَهُ مَا لَيْسَ عِنْدَنَا- لَا وَ اللَّهُ لَا كَلَمْتُكُمْ مِنْ رَأْسِي كَلِمَةً وَاحِدَةً وَ لَا فَعَدْتُ لَكُمْ إِنْ عِشْتُ سَنَةً

The Christian scholar got up standing during that, and the Christians got up upon their feet. Their scholar said to them, 'You have come to me with one who is more learned than me, and you have seated him^{-asws} with you until he humiliated me and exposed me, and the Muslims know that for them there is someone encompasses our knowledge and with him^{-asws} is what isn't with us! No, by Allah^{-azwj}! I shall not speak to you all from my head, even one word, nor will I (ever) sit to you all if I were to live for a year'.

فَتَفَرَّقُوا وَ أَبِي قَاعِدٌ مَكَانَهُ وَ أَنَا مَعَهُ وَ رُفِعَ ذَلِكَ الْخَبْرُ إِلَى هِشَامٍ فَلَمَّا تَفَرَّقَ النَّاسُ تَخَصَّ أَبِي وَ انصَرَفَ إِلَى الْمَنْزِلِ الَّذِي كُنَّا فِيهِ فَوَافَانَا رَسُولُ هِشَامٍ بِالْجَائِزَةِ وَ أَمَرَنَا أَنْ نُنْصَرِفَ إِلَى الْمَدِينَةِ مِنْ سَاعَتِنَا وَ لَا نَجْلِسَ لِأَنَّ النَّاسَ مَاجُوا وَ خَاضُوا فِيمَا دَارَ بَيْنَ أَبِي وَ بَيْنَ عَالِمِ النَّصَارَى

They dispersed, and my^{-asws} father^{-asws} remained seated in his^{-asws} place, and I^{-asws} was with him^{-asws}, and that news was raised to Hisham. When the people had dispersed, my^{-asws} father^{-asws} got up and left to go to the house in which we^{-asws} were housed in. We came across a messenger of Hisham with the reward, and he ordered us that we should leave to go to Al-Medina from our very moment, and not to sit, because the people were agitated, and they were engaging (in discussion) regarding what had transpired between my^{-asws} father and the Christian scholar.

فَرَكِبْنَا دَوَابَّنَا مُنْصَرِفِينَ وَ قَدْ سَبَقْنَا بَرِيدٌ مِنْ عِنْدِ هِشَامٍ إِلَى عَامِلِ مَدِينَةٍ عَلَى طَرِيقِنَا إِلَى الْمَدِينَةِ أَنَّ ابْنَيْ أَبِي تُرَابِ السَّاحِرَيْنِ- مُحَمَّدَ بْنَ عَلِيٍّ وَ جَعْفَرَ بْنَ مُحَمَّدٍ الْكَذَّابَيْنِ بَلْ هُوَ الْكَذَّابُ لَعَنَهُ اللَّهُ فِيمَا يُظْهِرَانِ مِنَ الْإِسْلَامِ وَرَدَا عَلَيَّ

We^{-asws} rode our^{-asws} animals leaving, and a postman had preceded us from the presence of Hisham to the governor of Al-Medina, upon our^{-asws} road to Al-Medina, 'The two sons^{-asws} of Abu Turab (Ali^{-asws}) are two sorcerers – Muhammad^{-asws} Bin Ali^{-asws}, and Ja'far^{-asws} Bin Muhammad^{-asws}, the two liars. But he (Ali^{-asws}) is the liar, may Allah^{-azwj} Curse him^{-asws}! Regarding what they^{-asws} both revealed from Al-Islam has been referred to me.

وَ لَمَّا صَرَفْتُهُمَا إِلَى الْمَدِينَةِ مَا لَا إِلَى الْقَسْبِيِّينَ وَ الرُّهْبَانِ مِنْ كُفَّارِ النَّصَارَى وَ أَظْهَرَا لَّهُمَا دِينَهُمَا وَ مَرَقَا مِنَ الْإِسْلَامِ إِلَى الْكُفْرِ دِينَ النَّصَارَى وَ تَقَرَّبَا إِلَيْهِمْ بِالنَّصْرَانِيَّةِ فَكَرِهْتُ أَنْ أَتَكَلَّ بِهِمَا لِقَرَابَتِهِمَا

And when I sent them^{-asws} to Al-Medina, so they^{-asws} would not go to the priests and the Monks from the Kafir Christians and reveal their^{-asws} religion to them, and they^{-asws} have both reneged from Al-Islam to Kufr religion of the Christian, and they^{-asws} have drawn near to them with the Christianity. I have dislike to punish them^{-asws} due to their^{-asws} kinship (with Rasool-Allah^{-saww}).

فَإِذَا قَرَأْتَ كِتَابِي هَذَا فَنَادِ فِي النَّاسِ بَرَكْتَ الدِّمَةُ مِمَّنْ يُشَارِبُهُمَا أَوْ يُبَايِعُهُمَا أَوْ يُصَافِحُهُمَا أَوْ يُسَلِّمُ عَلَيْهِمَا فَإِنَّهُمَا قَدْ ارْتَدَّا عَنِ الْإِسْلَامِ

When you read this letter of mine, then call out among the people that I have disavowed from the responsibility from the one who buys from them^{-asws}, or sells to them^{-asws}, or shakes their^{-asws} hands, or greets unto them^{-asws}, for they^{-asws} have both reneged from Al-Islam'.

قَالَ وَ رَأَى أَمِيرُ الْمُؤْمِنِينَ أَنَّ يَقْتُلَهُمَا وَ دَوَابَّهُمَا وَ غُلَمَائَهُمَا وَ مَنْ مَعَهُمَا شَرَّ قِتْلَةٍ

He (also) said: 'And commander of the faithful views that he should kill them^{-asws} both, and their^{-asws} animals, and their^{-asws} servants, and the ones with them^{-asws}, with an evil killing'.

قَالَ فُورِدَ الْبَرِيدُ إِلَى مَدِينَةِ مَدْيَنَ فَلَمَّا شَارَفْنَا مَدِينَةَ مَدْيَنَ قَدَّمَ أَبِي غِلْمَانَهُ لِيُرْتَادُوا لَنَا مَنَزِلًا وَ يَشْرُوا لِدَوَابِّنَا عِلْفًا وَ لَنَا طَعَامًا فَلَمَّا قُرِبَ غِلْمَانُنَا مِنْ بَابِ الْمَدِينَةِ أَغْلَقُوا الْبَابَ فِي وُجُوهِنَا وَ شَتَّمُونَا وَ ذَكَّرُوا عَلَيَّ بَنَ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ

He (Abu Abdullah^{-asws}) said: 'The postman came to the city of Madyan. When we^{-asws} arrived at the city of Madyan, my^{-asws} father^{-asws} sent ahead his^{-asws} servants to rent a house for us^{-asws} and buy fodder for our^{-asws} animals, and food for us^{-asws}. When our^{-asws} servants were near to the gate of the city, they closed the gate in their faces and their insulted us^{-asws} and mentioned Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}.

فَقَالُوا لَا نُزُولَ لَكُمْ عِنْدَنَا وَ لَا شِرَاءَ وَ لَا بَيْعَ يَا كُفَّارُ يَا مُشْرِكِينَ يَا مُرْتَدِّينَ يَا كَذَّابِينَ يَا شَرَّ الْخَلَائِقِ أَجْمَعِينَ

They said, 'There is neither any lodging for you all with us, nor buying, nor selling, O Kafirs! O Polytheists! O liars! O evilest of all the creatures!'

فَوَقَفَ غِلْمَانُنَا عَلَى الْبَابِ حَتَّى انْتَهَيْنَا إِلَيْهِمْ فَكَلَّمَهُمْ أَبِي وَ لَيْتَ لَهُمُ الْقَوْلَ وَ قَالَ لَهُمْ اتَّقُوا اللَّهَ وَ لَا تَغْلُظُوا فَلَسْنَا كَمَا بَلَعَكُمْ وَ لَا نَحْنُ كَمَا تَقُولُونَ فَاسْتَمَعُونَا

Our^{-asws} servants paused at the door until we^{-asws} ended up to them. My^{-asws} father^{-asws} spoke to them and was soft in the words to them, and he^{-asws} said to them: 'Fear Allah^{-azwj} and do not be harsh, for we^{-asws} aren't like what had reached you all, nor are we^{-asws} like what you are saying'. They made us hear (rough talk).

فَقَالَ لَهُمْ فَهَبْنَا كَمَا تَقُولُونَ افْتَحُوا لَنَا الْبَابَ وَ شَارُونَا وَ بَايَعُونَا كَمَا تُشَارُونُ وَ تُبَايِعُونَ الْيَهُودَ وَ النَّصَارَى وَ الْمَجُوسَ

He^{-asws} said to them: 'Let's assume we^{-asws} are like what you are saying. Open the gate for us^{-asws}, buy from us^{-asws} and sell to us^{-asws} like what you are buying and selling to the Jews, and the Christians and the Magians!'

فَقَالُوا أَنْتُمْ شَرٌّ مِنَ الْيَهُودِ وَ النَّصَارَى وَ الْمَجُوسِ لِأَنَّ هَؤُلَاءِ يُؤَدُّونَ الْجِزْيَةَ وَ أَنْتُمْ مَا تُؤَدُّونَ

They said, 'You^{-asws} are eviler than the Jews, and the Christians, and the Magians, because they are paying the taxes and you^{-asws} are not paying'.

فَقَالَ لَهُمْ أَبِي فَافْتَحُوا لَنَا الْبَابَ وَ أَنْزِلُونَا وَ لَحْدُوا مِنَّا الْجِزْيَةَ كَمَا تَأْخُذُونَ مِنْهُمْ

He^{-asws} said to them: 'Open the gate for us^{-asws} and let us^{-asws} descend and take the taxes from us^{-asws} like what you are taking from them!'

فَقَالُوا لَا نَفْتَحُ وَ لَا كِرَامَةَ لَكُمْ حَتَّى تَمُوتُوا عَلَى ظُهُورِ دَوَابِّكُمْ جِيعًا أَوْ تَمُوتَ دَوَابُّكُمْ تَحْتَكُمْ فَوَعِظَهُمْ أَبِي فَأَزْدَادُوا عُتْوًا وَ نُشُورًا

They said, 'We will not open, and there is no honour for you^{-asws} until you^{-asws} die upon the backs of your^{-asws} animals out of hunger, or your^{-asws} animals die under you^{-asws}!' My^{-asws} father^{-asws} preached to them, but they increased in hardness and hostility.

قَالَ فَتَنَّى أَبِي رَجُلَهُ عَنْ سَرِّهِ ثُمَّ قَالَ لِي مَكَانَكَ يَا جَعْفَرُ لَا تَبْرَحْ ثُمَّ صَعِدَ الْجَبَلَ الْمُطِلَّ عَلَى مَدِينَةِ مَدْيَنَ وَ أَهْلُ مَدْيَنَ يَنْظُرُونَ إِلَيْهِ مَا يَصْنَعُ

He (Abu Abdullah^{-asws}) said: 'My^{-asws} father doubled his^{-asws} ledge from his^{-asws} saddle (to descend, then said to me^{-asws}: 'Stay in your^{-asws} place, O Ja'far^{-asws}! Do not move'. Then he^{-asws} ascended the mountain overlooking upon the city of Madyan, and the people of Madyan were looking at him^{-asws}, what he^{-asws} was doing.

فَلَمَّا صَارَ فِي أَغْلَاهُ اسْتَقْبَلَ بِوَجْهِهِ الْمَدِينَةَ وَ جَسَدِهِ ثُمَّ وَضَعَ إصْبَعَيْهِ فِي أُذُنَيْهِ ثُمَّ نَادَى بِأَعْلَى صَوْتِهِ- وَ إِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا إِلَى قَوْلِهِ بَقِيَْتُ اللَّهُ خَيْرَ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ نَحْنُ وَ اللَّهُ بِقِيَّتِهِ اللَّهُ فِي أَرْضِهِ

When he^{-asws} came to its top, he^{-asws} faced his^{-asws} face and his^{-asws} body towards the city, then placed his^{-asws} fingers in his^{-asws} ears, then called out at the top of his^{-asws} voice: **And to Madyan (We Sent) their brother Shuayb [11:84]** – up to His^{-azwj} Words: **The remaining one of Allah is better for you if you were Momineen, and I am not a keeper over you [11:86]**. By Allah^{-azwj}! We^{-asws} are the remaining ones of Allah^{-azwj} in His^{-azwj} earth!'

فَأَمَرَ اللَّهُ رِيحًا سَوْدَاءَ مُظْلِمَةً فَهَبَتْ وَ اخْتَمَلَتْ صَوْتَ أَبِي فَطَرَحَتْهُ فِي أَسْمَاعِ الرِّجَالِ وَ الصِّبْيَانِ وَ النِّسَاءِ فَمَا بَقِيَ أَحَدٌ مِنَ الرِّجَالِ وَ النِّسَاءِ وَ الصِّبْيَانِ إِلَّا صَعِدَ السُّطُوحَ وَ أَبِي مُشْرِفٌ عَلَيْهِمْ

Allah^{-azwj} Commanded a black dark wind, so it descended and carried the voice of my^{-asws} father^{-asws} and dropped it into the ears of the men, and the children, and the women. There did not remain anyone from the men, and the women, and the children, except he ascended to the roof, and my^{-asws} father^{-asws} was overlooking upon them.

وَ صَعِدَ فِيمَنْ صَعِدَ شَيْخٌ مِنْ أَهْلِ مَدْيَنَ كَبِيرُ السِّنِّ فَنَظَرَ إِلَى أَبِي عَلَى الْجَبَلِ فَنَادَى بِأَعْلَى صَوْتِهِ اتَّقُوا اللَّهَ يَا أَهْلَ مَدْيَنَ فَإِنَّهُ قَدْ وَقَفَ الْمَوْقِفَ الَّذِي وَقَفَ فِيهِ شُعَيْبٌ عَ حِينَ دَعَا عَلَى قَوْمِهِ فَإِنْ أَنْتُمْ لَمْ تَفْتَحُوا لَهُ الْبَابَ وَ لَمْ تُنْزِلُوهُ جَاءَكُمْ مِنَ اللَّهِ الْعَذَابُ فَإِنِّي أَخَافُ عَلَيْكُمْ وَ قَدْ أَعَذَّرَ مَنْ أَنْذَرَ

And among the ones who ascended, there was a sheikh from the people of Madyan, aged, old. He looked at my^{-asws} father upon the mountain, and he called out at the top of his voice, 'Fear Allah^{-azwj}, O people of Madyan! He^{-asws} is standing in the place in which Shueyb^{-as} had stood when he^{-as} had supplicated against his^{-as} people. If you do not open the gate for him^{-asws} and don't let him^{-asws} descend, the Punishment would come to you from Allah^{-azwj}, for I fear upon you all! And the one warning has an excuse!'

فَفَزِعُوا وَ فَتَحُوا الْبَابَ وَ أَنْزَلُونَا وَ كَتَبَ بِجَمِيعِ ذَلِكَ إِلَى هِشَامٍ فَأَرْسَلَنَا فِي الْيَوْمِ الثَّانِي فَكَتَبَ هِشَامٌ إِلَى عَامِلِ مَدْيَنَ يَأْمُرُهُ بِأَنْ يَأْخُذَ الشَّيْخَ فَيَقْتُلَهُ رَحْمَةً اللَّهِ عَلَيْهِ وَ صَلَواتُهُ وَ كَتَبَ إِلَى عَامِلِ مَدِينَةِ الرَّسُولِ أَنْ يَحْتَالَ فِي سَمِّ أَبِي فِي طَعَامٍ أَوْ شَرَابٍ فَمَضَى هِشَامٌ وَ لَمْ يَنْهَئْ لَهُ فِي أَبِي مِنْ ذَلِكَ شَيْءٌ.

They panicked and opened the gate, and they lodged us^{-asws} and they wrote with entirety of that to Hisham. We departed during the second day. Hisham wrote to the governor of Madyan ordering him to kill him. May the Mercy of Allah^{-azwj} and His^{-azwj} Salawaat be upon him. And he wrote to the governor of city of the Rasool^{-saww} to assassinate my^{-asws} father^{-asws} with inserting poison in food or drink. Hisham died and nothing from that was prepared (which was ordered) from him regarding my^{-asws} father^{-asws}".³⁵⁷

³⁵⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 104 H 10

CHAPTER 105 – SUMMARY OF EVIL MORALS

1- ل، الخصال العطار عن أبيه عن الأشعري عن أبي عبد الله الرززي عن ابن أبي عثمان عن أحمد بن عمر عن يحيى الحلبي قال سمعت أبا عبد الله ع يقول لا يطمع ذو الكبر في الثناء الحسن والخير في كثرة الصديق ولا السبي الأدب في الشرف ولا البخل في صلة الرحم ولا المستهزئ بالناس في صدق المودة ولا القليل الفقه في القضاء ولا المعتاب في السلامة ولا الحسود في راحة القلب ولا المعاقب على الذنب الصغير في السؤدد ولا القليل التجربة المعجب برأيه في رئاسة.

(The book) 'Al Khisaal' – Al Attar, from his father, from Al Ashari, from Abu Abdullah Al Razy, from Ibn Abu Usman, from Ahmad Bin Umar, from Yahya Al Halby who said,

'I heard Abu Abdullah^{-asws} saying: 'The arrogant one should not covet the goodly praise, and the swindler in having many friends, nor the ill-mannered regarding the nobility, nor the miser in connecting the kinship, nor the mocker with the people regarding sincere cordiality, nor one of little comprehension regarding the judgment, nor the backbiter regarding the safety, nor the envious regarding comfort of the heart, nor the punisher upon the small sin (offence) regarding the prevalence, nor of the little experience fascinate with his own view, regarding the governance''.³⁵⁸

2- ل، الخصال ابن الوليد عن الصفار عن ابن أبي الخطاب عن محمد بن أسلم الحلبي بإسناده يرفعه إلى أمير المؤمنين ع قال: إن الله عز وجل يعذب ستة بسب العرب بالعصبية والدهاقنة بالكبر والأمراء بالجور والفقهاء بالحسد والتجار بالحيانة وأهل الرشاقي بالجهل.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Muhammad Bin Aslam Al Jabaly, by his chain,

'Raising it to Amir Al-Momineen^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic will Punish six for six – The Arabs for the prejudice, and 'Al-Dahaqina' (land owners) for the arrogance, and the rulers for the tyranny, and the jurists for the envy, and the traders for the betrayal, and people of Al-Rustaq (Oman) for the ignorance''.³⁵⁹

3- ل، الخصال أبي وابن الوليد معاً عن محمد العطار وأحمد بن إدريس معاً عن الأشعري عن جعفر بن محمد بن عبيد الله عن أبي يحيى الواسطي عن ذكره أنه قال لأبي عبد الله ع أ ترى هذا الخلق كله من الناس

(The book) 'Al Khisaal' – My father and Ibn Al Waleed, both together from Muhammad Al Attar and Ahmad Bin Idrees, both together from Al Ashary, from Ja'far Bin Muhammad Bin Ubeydullah, from Abu Yahya Al Wasity, from the one who mentioned it,

'He said to Abu Abdullah^{-asws}, 'What is your^{-asws} view of these creatures, all of them are from the people?'

³⁵⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 1

³⁵⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 2

فَقَالَ أَلَيْسَ مِنْهُمْ التَّارِكُ الْمَسْئُوكَ وَ الْمَتَرِّعَ فِي مَوْضِعِ الضِّيقِ وَ الدَّاحِلَ فِيمَا لَا يَغْنِيهِ وَ الْمَمَارِي فِيمَا لَا عِلْمَ لَهُ بِهِ وَ الْمَتَمَرِّضَ مِنْ غَيْرِ عِلَّةٍ وَ الْمُتَشَعِّثَ مِنْ غَيْرِ مُصِيبَةٍ وَ الْمُخَالِفَ عَلَى أَصْحَابِهِ فِي الْحَقِّ وَ قَدْ اتَّفَقُوا عَلَيْهِ

He^{-asws} said: 'Throw out from them the neglecter of brushing teeth, and the one squatting in a narrow place, and the interferer into what does not concern him, and the bitterly arguer regarding what there is not knowledge for him with it, and pretentious sick person without having any illness, and the dishevelled from without any calamity, and opponent against his companions regarding the right and they have agreed upon it.

وَ الْمُفْتَنُخِرُ يَفْتَنُخِرُ بِآبَائِهِ وَ هُوَ خَلُوٌ مِنْ صَالِحِ أَعْمَالِهِمْ فَهُوَ بِمَنْزِلَةِ الْخَلْنَجِ يُفَشِّرُ لِحَاءً عَنْ لِحَاءٍ حَتَّى يُوصَلَ إِلَى جَوْهَرِيَّتِهِ وَ هُوَ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّهُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا.

And the priding one priding with his forefathers and he is devoid from their righteous deeds. So, he is as the status of the tamarisk. One has to peel a layer from a layer until he arrives to its essence, and he is like what Allah^{-azwj} Mighty and Majestic Said: ***Surely, they are only like the cattle. But they are more straying of the way [25:44]'***.³⁶⁰

4- ل، الخصال أبي عن أحمد بن إدريس عن الأشعري عن موسى بن جعفر عن ابن مَعْبُدٍ عن إبراهيم بن إسحاق عن عبد الله بن سنان عن أبي عبد الله ع قال: كَانَ رَسُولُ اللَّهِ ص يَتَعَوَّذُ فِي كُلِّ يَوْمٍ مِنْ سِتٍّ مِنَ الشُّكِّ وَ الشِّرْكِ وَ الْحَمِيَّةِ وَ الْغَضَبِ وَ الْبَغْيِ وَ الْحَسَدِ.

(The book) – My father, from Ahmad Bin Idrees, from Al Ashary, from Musa Bin Ja'far, from Ibn Ma'bad, from Ibrahim Bin Is'haq, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} used to seek Refuge every day from six, from the doubt, and the Shirk, and the zeal (craze), and the anger, and the immorality, and the envy''³⁶¹

5- مع، معاني الأخبار أبي عن سعد بن البرقي عن أبيه عن أحمد بن النضر عن عمرو بن شمر عن جابر عن أبي جعفر ع أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص أَخْبَرَنِي جَبْرِئِيلُ ع أَنَّ رِيحَ الْجَنَّةِ تُوجَدُ مِنْ مَسِيرَةِ أَلْفِ عَامٍ مَا يَجِدُهَا عَائِقٌ وَ لَا قَاطِعٌ رَحِمٌ وَ لَا شَيْخٌ زَانٍ وَ لَا جَارٌ إِزَارُهُ حُبْلَاءَ وَ لَا قَتَّانٌ وَ لَا مَنَّاٌ وَ لَا جَعْظَرِي

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Al Barqy, from his father, from Ahmad Bin Al Nazr, from Amro Bin Shimir, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Jibraeel^{-as} informed me^{-saww} that the aroma of Paradise will be felt (smelt) from a travel distance of a thousand years (but) it will neither be felt (smelt) by disowned (by the parents), nor a terminator of kindship, nor an old adulterer, nor a dragger of his trousers in arrogance, nor a tempter, nor a priding giver, nor a 'Ja'zary'.

قَالَ قُلْتُ فَمَا الْجَعْظَرِيُّ

³⁶⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 3

³⁶¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 4

He (the narrator) said, 'I said, 'So what is 'Al-Ja'zary'?'

قَالَ الَّذِي لَا يَشْبَعُ مِنَ الدُّنْيَا.

He^{-asws} said: 'The one who is not satiated from the world'³⁶².

- وَ فِي حَدِيثٍ آخَرَ وَ لَا خِيُوفٌ وَ هُوَ النَّبَاشُ وَ لَا زُنُوفٌ وَ هُوَ الْمُخَنَّتُ وَ لَا جَوَاضُ وَ لَا جَعَطَرِيٌّ وَ هُوَ الَّذِي لَا يَشْبَعُ مِنَ الدُّنْيَا.

And in another Hadeeth: 'Nor a 'Huyoush', and he is the grave robber, nor a 'Zunouf', and he is the Hermaphrodite, nor the intoxicated, nor 'Al-Ja'zary', and he is the one not satiated from the world'³⁶³.

6- ل، الخصال أَبِي عَن عَلِيٍّ عَنِ أَبِيهِ عَنِ الْفَارِسِيِّ عَنِ الْجَعْفَرِيِّ عَنِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنِ أَبِيهِ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا خَلَقَ الْجَنَّةَ خَلَقَهَا مِنْ لَبَنَتَيْنِ لَبَنَةٍ مِنْ ذَهَبٍ وَ لَبَنَةٍ مِنْ فِضَّةٍ وَ حَلَّلَ حِيطَانَهَا الْيَاقُوتَ وَ سَقَفَهَا الزَّبَرْجَدَ وَ حَصْبَاءَهَا اللُّؤْلُؤَ وَ ثَرَاهِمَهَا الزُّعْفَرَانَ وَ الْمِسْكَ الْأَذْفَرَ

(The book) 'Al Khisaal' – from Ali, from his father, from Al FArSy, from Al Ja'fary, from Abdullah Bin Al-Husayn Bin Zayd, from his father,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When Allah^{-azwj} Mighty and Majestic Created the Paradise, Created it from two (types of) bricks, a brick of gold and a brick of silver, and He^{-azwj} Made its walls of rubies, and its ceiling of emeralds, and its pebbles of pearls, and its soil of saffron and yellow musk.

فَقَالَ لَهَا تَكَلَّمِي فَقَالَتْ لَا إِلَهَ إِلَّا أَنْتَ الْحَيُّ الْقَيُّومُ قَدْ سَعِدَ مَنْ يَدْخُلُنِي

He^{-azwj} Said to it: "Speak!" It said, 'There is no god except You^{-azwj}, the Living, the Eternal. He is fortunate, the one who enters me!'

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ بَعِثْنِي وَ عَظَمْتِي وَ جَلَالِي وَ ارْتِفَاعِي لَا يَدْخُلُهَا مُدْمِنٌ خَمْرٍ وَ لَا سِكِّيرٌ وَ لَا فَتَاتٌ وَ هُوَ النَّمَامُ وَ لَا دَبُوتٌ وَ هُوَ الْقُلُطْبَانُ وَ لَا قَلَاعٌ وَ هُوَ الشَّرْطِيُّ وَ لَا زُنُوفٌ وَ هُوَ الْخُنْتَى وَ لَا خِيُوفٌ وَ هُوَ النَّبَاشُ وَ لَا عَشَارٌ وَ لَا قَاطِعٌ رَحِمٍ وَ لَا قَدَرِيٌّ.

Allah^{-azwj} Mighty and Majestic Said: "By My^{-azwj} Might, and My^{-azwj} Magnificence, and My^{-azwj} Majesty, and My^{-azwj} Loftiness! He will not enter it one habitual of wine, nor a drunkard, nor a slanderer, and he is a gossip, nor a cuckold and he is *Al-Qaltaban*, nor *Qallaa* and he is a policeman, nor a *Zanouq* and he is a hermaphrodite, nor a *Huyouf* and he is the grave robber, nor a tithe collector, nor a terminator of kinship nor an eternalist"³⁶⁴.

7- ل، الخصال أَبِي وَ ابْنُ الْوَلِيدِ مَعًا عَنْ أَحْمَدَ بْنِ إِدْرِيسَ وَ مُحَمَّدٍ الْعَطَّارِ مَعًا عَنِ الْأَشْعَرِيِّ عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يَدْخُلُ الْجَنَّةَ مُدْمِنٌ خَمْرٍ وَ لَا سِكِّيرٌ وَ لَا عَاقٌ وَ لَا شَدِيدُ السَّوَادِ وَ لَا دَبُوتٌ وَ لَا قَلَاعٌ وَ هُوَ الشَّرْطِيُّ وَ لَا زُنُوفٌ وَ هُوَ الْخُنْتَى وَ لَا خِيُوفٌ وَ هُوَ النَّبَاشُ وَ لَا عَشَارٌ وَ لَا قَاطِعٌ رَحِمٍ وَ لَا قَدَرِيٌّ.

³⁶² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 5 a

³⁶³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 5 b

³⁶⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 6

(The book) 'Al Khisaal' – My father and Ibn Al Waleed, both together from Ahmad Bin Idrees and Muhammad Al Attar, both together from Al Ashary, from Muhammad Bin Al-Husayn raising it, said,

'Rasool-Allah^{-saww} said: 'He will not enter the Paradise, one habitual of wine, nor a drunkard, nor one disowned (by the parents), nor extremely black, nor a cuckold, nor Qallaa and he is the policeman, nor a Zunouq and he is the hermaphrodite, nor a Khuyouf and he is the grave robber, nor a tithe collector, nor a terminator of kinship, nor an eternalist"³⁶⁵.

قال الصدوق رضي الله عنه يعني شديد الذي لا يبيض شيء من شعر رأسه و لا من شعر لحيته من كبر السن و يسمى الغريب.

Note – Al-Sadouq, may Allah^{-azwj} be Pleased with him, said, 'Meaning of 'extremely black' is the one having nothing white from the hair of his head nor from hair of his beard from old age, and he is named as 'Al-Gharbeeb'.

8- لي، الأماالي للصدوق عن أبيه عن سعد عن ابن هاشم عن الديهقان عن دُرست عن ابنِ سنان قال قال أبو عبد الله ع لا تُمزج فيذهب نورك و لا تكذب فيذهب بماؤك و إياك و حصلتين الضجر و الكسل فإنك إن صجرت لم تصبر على حق و إن كملت لم تؤد حقاً

(The book) 'Al Amaali' of Al Sadouq – from his father, from Sa'ad, from Ibn Hashim, from Al Dihqan, from Dorost, from Ibn Sinan who said,

'Abu Abdullah^{-asws} said: 'Do not joke for your Noor (radiance) will be gone, nor lie for your glory will be gone, and beware of two characteristics – the restlessness and the laziness. If you are bored you will not be patient upon a right, and if you are lazy, you will not fulfil a right'.

قال ع و كان المسيح ع يقول من كثر هم سقم بدنه و من ساء خلقه عذب نفسه و من كثر كلامه كثر سقطه و من كثر كذبه ذهب بقاؤه و من لاحى الرجال ذهب مؤثته.

He^{-asws} said: 'And the Messiah^{-as} had said: 'One whose worries are many his body will be sick, and one whose manners are evil will punish himself, and one whose talk is a lot his falling will be more, and one who lies are many his survival will be gone, and one who quarrels with the men his manliness will be gone"³⁶⁶.

9- ل، الخصال عن أبيه عن محمد العطار و أحمد بن إدريس معاً عن سهل عن محمد بن الحسن بن زيد عن عمرو بن عثمان عن ثابت بن دينار عن ابنِ ظريف عن ابنِ ثبابة قال كان أمير المؤمنين ع يقول الصدق أمانة و الكذب خيانة و الأدب رئاسة و الحزم كياسة و السرف مثواة و القصد مثراة و الحرص مفقرة و الدناءة مخقرة و السخاء قرينة و اللوم غربة و الدقة استكانة و العجز مهانة و الهوى ميل و الوفاء كيل و العجب هلاك و الصبر ملاك.

(The book) 'Al Khisaal' – from his father, from Muhammad Al Attar and Ahmad Bin Idrees, both together from Sahl, from Muhammad Bin Al-Hassan Bin Azyd, from Amro Bin Isman, from Sabit Bin Dinar, from Ibn Zareyf, from Ibn Nubata who said,

'Amir Al-Momineen^{-asws} had said: 'The truthfulness is fidelity, and the lying is betrayal, and etiquette is governance, and the determination is cleverness, and the extravagance is an impoverishment, and the moderation (economical) is enrichment, and the greed is poverty,

³⁶⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 7

³⁶⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 8

and the lowliness is demeaning, and the generosity is nearness, and the blaming is estrangement, and the accuracy is complying, and the frustration (inability) is humiliation, and whims are an inclination, and the loyalty is a measurement, and the self-fascination is destruction, and the patience is a dominion”.³⁶⁷

10- لي، الأماالي للصدوق ابن المتوكل عن محمد العطار عن ابن أبي الخطاب عن ابن أسباط عن عبيد الله ع قال: ثلاث من لم يكن فيه فلا يُرجى خيره أبداً من لم يخش الله في الغيب ومن لم يرعو عند الشيب ولم يستخحي من العيب.

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Al Mutawakkil, from Muhammad Al Attar, from Ibn Abu Al Khattab, from Ibn Asbat, from his uncle,

‘From Al-Sadiq^{asws} having said: ‘Three, one who does not have these in him, his good is not hoped for, ever – one who does not fear Allah^{azwj} in the hidden, and one who does not take care in old age, and he is not embarrassed from the faults’.³⁶⁸

11- ل، الخصال ابن الوليد عن سعد بن البرقي عن محمد بن سنان عن العلاء بن فضال عن أبي عبد الله ع قال: ثلاث إذا كن في الرجل فلا تجرح أن تقول إنه في جهنم الجفاء والجبن والبخل وثلاث إذا كن في المرأة فلا تجرح أن تقول إنها في جهنم البذاء والخيلاء والفجور.

(The book) ‘Al Khisaal’ – Ibn Al Waleed, from Sa’ad, from Al Barqy, from Muhammad Bin Sinan, from Al A’ala Bin Fuzeyl,

‘From Abu Abdullah^{asws} having said: ‘Three, when these are in the man, do not be offended in saying that he will be in Hell – the disloyalty, and the cowardice, and the miserliness; and three when these happen to be in the woman, do not be offended in saying she will be in Hell – the obscenity, and the vanity, and the immorality’.³⁶⁹

12- ل، الخصال عن العطار عن سعد بن أبي الخطاب عن جعفر بن بشير عن أنان بن عثمان عن الحارث بن المغيرة النصري عن أبي عبد الله ع قال سبعة يقول سيئة لا تكون في المؤمن العسر والنكر واللجاجة والكذب والحسد والبغي.

(The book) ‘Al Khisaal’ – from Al Attar, from Sa’ad, from Ibn Abu Al Khattab, from Ja’far Bin Bashir, from Aban Bin Usman, from Al Haris Bin Al Mugheira Al Nazry,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘Six cannot be in the Momin – left-handedness, and the disguising (matters), and the stubbornness, and the lying, and the envy, and the immorality’.³⁷⁰

13- ل، الخصال عن أبيه عن محمد العطار عن الأشعري عن موسى بن عمر عن أبي علي بن راشد رفعه إلى الصادق ع أنه قال: خمس هن كما أقول ليسن ليخيل راحة ولا لحسود لذة ولا لملوك وفاء ولا لكذاب مروءة ولا يسود سفيه.

(The book) ‘Al Khisaal’ – from his father, from Muhammad Al Attar, from Al Ashary, from Musa Bin Umar, from Abu Ali Bin Rashid,

³⁶⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 9

³⁶⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 10

³⁶⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 11

³⁷⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 12

'Raising it to Al-Sadiq^{asws} having said: 'Five, these are like what I^{asws} am saying – there isn't any rest for the miser, nor any pleasure for the envious, nor any loyalty for the kings, nor manliness for the liars, nor will a fool prevail".³⁷¹

14- مع، معاني الأخبار عن الطالقاني عن البرزقري عن إبراهيم بن هنيئ عن أبيه عن جدّه عن المعافى بن عمران عن إسرائيل عن المقدام بن شريح بن هاني عن أبي السرد قال: سأل أمير المؤمنين ع ابنه الحسن بن عليّ فقال يا بُيَّ ما العقل

(The book) 'Ma'any Al Akhbar' – from Al Talaqany, from Al BAZufary, from Ibrahim Bin Haysam, from his father, from his grandfather, from Al Muafy, from Israil, from Al Miqdam Bin Shureyh Bi Hay, from Abu Al Sard who said,

'Amir Al-Momineen^{asws} asked his^{asws} son Al-Hassan^{asws} Bin Ali^{asws}. He^{asws} said: 'O my^{asws} son^{asws}, what is the intellect?'

قَالَ حَفِظْ قَلْبَكَ مَا اسْتُودِعَهُ

He^{asws} said: 'Preserving your heart of what it is entrusted'.

قَالَ فَمَا الْحَزْمُ

He^{asws} said: 'So what is the determination?'

قَالَ أَنْ تَنْتَظِرَ فُرْصَتَكَ وَتُعَاجِلَ مَا أَمَكَّنَكَ

He^{asws} said: 'Awaiting your opportunity and hastening whatever you are enabled'.

قَالَ فَمَا الْمَجْدُ

He^{asws} said: 'So what is the glory?'

قَالَ حَمْلُ الْعَارِمِ وَابْتِنَاءُ الْمَكَارِمِ

He^{asws} said: 'Carrying the debtor and building the good manners'.

قَالَ فَمَا السَّمَاحَةُ

He^{asws} said: 'So what is the munificence (generosity)?'

قَالَ إِجَابَةُ السَّائِلِ وَبَذْلُ النَّائِلِ

He^{asws} said: 'Answering the questioner and spending on giving'.

قَالَ فَمَا الشُّحُّ

³⁷¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 13

He^{-asws} said: 'So what is the miserliness?'

قَالَ أَنْ تَرَى الْقَلِيلَ سَرَفًا وَ مَا أَنْفَقْتَ تَلْفًا

He^{-asws} said: 'You're seeing the little as extravagant and what you spend as a waste'.

قَالَ فَمَا السَّرْفَةُ

He^{-asws} said: 'So what is the theft?'

قَالَ طَلَبُ الْيَسِيرِ وَ مَنَعُ الْحَفِيرِ

He^{-asws} said: 'Seeking the easy and preventing the lowly'.

قَالَ فَمَا الْكُلْفَةُ

He^{-asws} said: 'So what is the expensive?'

قَالَ التَّمَسُّكُ بِمَنْ لَا يُؤْمِنُكَ وَ النَّظَرُ فِيَمَا لَا يَغْنِيكَ

He^{-asws} said: 'Holding on to the one who does not believe in you and the looking into what does not concern you'.

قَالَ فَمَا الْجَهْلُ

He^{-asws} said: 'So what is the ignorance'.

قَالَ سُرْعَةُ الْوُثُوبِ عَلَى الْفُرْصَةِ قَبْلَ الْإِسْتِمْكَانِ مِنْهَا وَ الْإِمْتِنَاعُ عَنِ الْجَوَابِ وَ نَعَمُ الْعَوَانِ [الْعَوْنُ] الصَّمْتُ فِي مَوَاطِنَ كَثِيرَةٍ وَ إِنْ كُنْتَ فَصِيحًا

He^{-asws} said: 'Quickness in leaping upon the opportunity before the enablement from it, and the refusal from answering; and the best supporter is the silence in many places and even if you were to be eloquent'.

ثُمَّ أَقْبَلَ عَلَى الْحُسَيْنِ ابْنِهِ ع فَقَالَ لَهُ يَا بُنَيَّ مَا السُّؤْدُ

Then he^{-asws} faced towards his^{-asws} son^{-asws} Al-Husayn^{-asws}. He^{-asws} said to him^{-asws}: 'What is the dominion?'

قَالَ إِحْشَاشُ الْعَشِيرَةِ وَ اخْتِمَالُ الْجَرِيرَةِ

He^{-asws} said: 'Gathering the clan and tolerating the offences'.

قَالَ فَمَا الْغِنَى

He^{-asws} said: 'So what is the riches?'

قَالَ قَلَّةُ أَمَانَتِكَ وَ الرِّضَا بِمَا يَكْفِيكَ

He^{-asws} said: 'Scarcity of your wishes and satisfaction with what suffices you'.

قَالَ فَمَا الْفَقْرُ

He^{-asws} said: 'So what is the poverty?'

قَالَ الطَّمَعُ وَ شِدَّةُ الْفُتُوْطِ

He^{-asws} said: 'The greed and severe (misery).

قَالَ فَمَا اللُّؤْمُ

He^{-asws} said: 'So what is the meanness?'

قَالَ إِخْرَازُ الْمَرْءِ نَفْسَهُ وَ إِسْلَامُهُ عَرْسَهُ

He^{-asws} said: 'The person protecting himself and his Islam/peace of mind as his spouse/wedding (happy hours)'.

قَالَ فَمَا الْحَزَنُ

He^{-asws} said: 'So what is the stupidity?'

قَالَ مُعَادَاثُكَ أَمِيرُكَ وَ مَنْ يَقْدِرُ عَلَى ضَرْكَكَ وَ نَفْعِكَ

He^{-asws} said: 'Your enmity to your ruler and the one able upon harming you and benefitting you'.

ثُمَّ التَّقَتْ إِلَى الْحَارِثِ الْأَعْوَرِ فَقَالَ يَا حَارِثُ عَلِّمُوا هَذِهِ الْحِكْمَ أَوْلَادَكُمْ فَإِنَّهَا زِيَادَةٌ فِي الْعَقْلِ وَ الْحَزْمِ وَ الرَّأْيِ.

Then he^{-asws} turned to Al-Haris Al-Awr. He^{-asws} said: 'O Haris! Teach this wisdom to your children for it will increase in the intellect, and the determination, and the opinion'.³⁷²

15- ل، الخصال عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الرَّازِيِّ عَنِ ابْنِ أَبِي عَثْمَانَ عَنْ أَحْمَدَ بْنِ عُمَرَ عَنْ يَحْيَى الْحَلَبِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ سَبْعَةٌ يُفْسِدُونَ أَعْمَالَهُمُ الرَّجُلُ الْخَلِيمُ ذُو الْعِلْمِ الْكَثِيرِ لَا يُعْرِفُ بِذَلِكَ وَ لَا يُدْكُرُ بِهِ وَ الْحَكِيمُ الَّذِي يُدَبِّرُ مَالَهُ كُلَّ كَاذِبٍ مُنْكَرٍ لِمَا يُؤْتَى إِلَيْهِ وَ الرَّجُلُ الَّذِي يَأْمَنُ ذَا الْمَكْرِ وَ الْحَيَانَةَ وَ السَّيِّدُ الْفَطُّ الَّذِي لَا رَحْمَةَ لَهُ وَ الْأُمُّ الَّتِي لَا تَكْتُمُ عَنِ الْوَلَدِ السِّرَّ وَ تُفْشِي عَلَيْهِ وَ السَّرِيعُ إِلَى لَأِيْمَةٍ إِخْوَانِهِ وَ الَّذِي يُجَادِلُ أَخَاهُ مُخَاصِمًا لَهُ.

(The book) 'Al Khisaal' – from his father, from Ahmad Bin Idrees, from Al Ashary, from Abu Abdullah Al Razy, from Ibn Abu Usman, from Ahmad Bin Umar, from Yahya Al Halby who said,

'I heard Abu Abdullah^{-asws} saying: 'Seven are spoiling their deeds – the lenient man with a lot of knowledge not being known with that nor mentioned with it; and the wise one who lets his wealth managed by every liar, denier of what he comes to; and the man who trusts the one with plots and the betrayal; and the harsh chief who has no mercy for him; and the mother who does not conceal the secret from the child and divulges to him, and the one quick to blaming his brethren; and the one who argues with his brother being a disputant (controversialist) to him'.³⁷³

16- ص، قصص الأنبياء عليهم السلام بالإسناد عن الصادق عن أبيه عن محمد العطار عن ابن أبي عمير عن أورمة عن مضعب بن يزيد عن ذكره عن أبي عبد الله ع قال: جاء نوح ع إلى الحمار ليُدخل السفينة فامتنع عليه

(The book) 'Qasas Al Anbiya', may the greetings be upon them^{-asws}, - by the chain from Al Sadouq, from his father, from Muhammad Al Attar, from Ibn Aban, from Ibn Awrama, from Mus'ab Bin Yazeed, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'Noah^{-as} came to the donkey to enter it into the ship, but it prevented unto him^{-as} (being stubborn)'.

قَالَ وَكَانَ إِبْلِيسُ بَيْنَ أَرْجُلِ الْحِمَارِ فَقَالَ يَا شَيْطَانُ ادْخُلْ فَدَخَلَ الْحِمَارُ وَ دَخَلَ الشَّيْطَانُ فَقَالَ إِبْلِيسُ أَعَلَيْكَ حَصْلَتَيْنِ فَقَالَ نُوحٌ لَا حَاجَةَ لِي فِي كَلَامِكَ

He^{-asws} said: 'And Iblees^{-la} between the legs of the donkey. He^{-as} said: 'O Satan^{-la}, enter!' So, the donkey entered and the Satan^{-la} entered. Iblees^{-la} said, 'I^{-la} shall teach you^{-as} two characteristics'. He^{-as} said: 'There is no need for me^{-as} in speaking to you^{-la}'.

فَقَالَ إِبْلِيسُ إِيَّاكَ وَ الْحِرْصَ فَإِنَّهُ أَخْرَجَ آدَمَ مِنَ الْجَنَّةِ وَ إِيَّاكَ وَ الْحَسَدَ فَإِنَّهُ أَخْرَجَنِي مِنَ الْجَنَّةِ فَأَوْحَى اللَّهُ إِلَيْهِ [اقْبَلْهُمَا] وَ إِنْ كَانَ مَلْعُونًا.

Iblees^{-la} said, 'Beware of the greed, for it expelled Adam^{-as} from the Paradise and beware of the envy for it expelled me^{-la} from the Paradise'. Allah^{-azwj} Revealed to him^{-as}: "Accept these two (pieces of advice)!" And even though he^{-la} was an accursed"³⁷⁴.

17- ص، قصص الأنبياء عليهم السلام بالإسناد عن الصادق عن ابن موسى عن الأسدي عن سهل عن عبد العظيم الحسيني عن علي بن محمد العنكري ع قال: جاء إِبْلِيسُ إِلَى نُوحٍ فَقَالَ إِنَّ لَكَ عِنْدِي يَدًا عَظِيمَةً فَانْتَصِخْنِي فَإِنِّي لَا أَخُونُكَ

(The book) 'Qasas Al Anbiya', may the greetings be upon them^{-asws} – By the chain from Al Sadouq, from Ibn Musa, from Al Asady, from Sahl, from Abdul Azeem Al Hasany,

'From Ali^{-asws} Bin Muhammad Al-Askari^{-asws} having said: 'Iblees^{-la} came to Noah^{-as}. He^{-la} said to him^{-as}, 'There is a mighty favour for you^{-as} with me^{-la}, so take my^{-la} advice for I^{-la} will not betray you^{-as}'.

فَتَأْتَمُّ نُوحٌ بِكَلَامِهِ وَ مُسَاءَلَتِهِ فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ كَلِمَهُ وَ سَلَهُ فَإِنِّي سَأُطِئُهُ بِحُجَّتِهِ عَلَيْهِ

³⁷³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 15

³⁷⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 16

Noah^{-as} considered it a sin to speak to him^{-la} and asking him^{-la}. Allah^{-azwj} Revealed to him^{-as}: “Speak to him^{-la} and ask him^{-la}, for I^{-azwj} shall Cause him^{-la} to speak with an argument against him^{-la}!”

فَقَالَ نُوحٌ تَكَلَّمْ فَقَالَ إِبْلِيسُ إِذَا وَجَدْنَا ابْنَ آدَمَ شَجِيحاً أَوْ حَرِيصاً أَوْ حَسُوداً أَوْ جَبَّاراً أَوْ عَجُولاً تَلَقُّنَاهُ الْكُرَّةَ فَإِنْ اجْتَمَعَتْ لَنَا هَذِهِ الْأَخْلَاقُ سَمَّيْنَاهُ شَيْطَاناً مَرِيداً

Noah^{-as} said: ‘Speak!’ Iblees^{-la} said, ‘Whenever we^{-la} find a son of Adam^{-as} as miserly, or greedy, or envious, or tyrannous, or hasty, we^{-la} snatch him the snatching of the raid. If he gathers for us^{-la} these mannerisms, we^{-la} name him as a wicked Satan^{-la}’.

فَقَالَ نُوحٌ صَلَوَاتُ اللَّهِ عَلَيْهِ مَا أَلَيْدُ الْعَظِيمَةِ الَّتِي صَنَعَتْ

Noah^{-as}, may the Salawaat of Allah^{-azwj} be upon him^{-as}, said: ‘What is the mighty favour which I^{-as} had done?’

قَالَ إِنَّكَ دَعَوْتَ اللَّهَ عَلَى أَهْلِ الْأَرْضِ فَأَلْحَقْتَهُمْ فِي سَاعَةٍ بِالنَّارِ فَصِرْتَ فَارِغاً وَ لَوْ لَا دَعْوَتُكَ لَشَعَلْتُ بِهِمْ دَهراً طويلاً.

He^{-la} said, ‘You^{-as} had supplicated to Allah^{-azwj} against people of the earth and they were joined with the Fire in a moment, so I^{-la} became free, and had it not been for your^{-as} supplication, I^{-la} would have been busy with them for a lengthy duration”.³⁷⁵

18- ثو، ثواب الأعمال عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُوسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ ابْنِ فَضَالٍ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَسْرَعَ الْخَيْرِ ثَوَاباً الْبِرُّ وَ إِنَّ أَسْرَعَ الشَّرِّ عِقَاباً الْبَغْيُ وَ كَفَى بِالْمَرْءِ عَيْباً أَنْ يَنْظُرَ مِنَ النَّاسِ إِلَى مَا يَغْمَى عَنْهُ مِنْ نَفْسِهِ أَوْ يُعَيِّرَ النَّاسَ بِمَا لَا يَسْتَطِيعُ تَرْكُهُ أَوْ يُؤْذِي خَلِيسَتَهُ بِمَا لَا يَغْنِيهِ.

(The book) ‘Sawaab Al Amaal’ – from his father, from Ali Bin Musa, from Ahmad Bin Muhammad, from Bakr Bin Salih, from Ibn Fazzal, from Abdullah Bin Ibrahim, from Al-Husayn Bin Zayd,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The quickest goodness to be Rewarded is the righteousness, and the quickest evil to be Punished is the immorality; and it suffices for the man as a fault that he looks from the people to what holds no meaning from it for himself, or he faults the people with what he (himself) is not able to leave it, or he hurts his gatherers with what has not meaning”.³⁷⁶

19- سن، المحاسن عَنْ أَبِيهِ عَنْ نُوحِ بْنِ شُعَيْبٍ النَّيْسَابُورِيِّ عَنِ الدِّهْقَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَوَّلَ مَا غَضِبَ اللَّهُ بِهِ سِتُّ حُبِّ الدُّنْيَا وَ حُبِّ الرِّئَاسَةِ وَ حُبِّ الطَّعَامِ وَ حُبِّ النِّسَاءِ وَ حُبِّ النَّوْمِ وَ حُبِّ الرَّاحَةِ.

(The book) ‘Al Mahasin’ – from his father, from Nuh Bin Shueyb Al Neysaburi, from Al Dihqan, from Abdullah Bin Sinan,

³⁷⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 17

³⁷⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 18

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The first of what Allah^{-azwj} was disobeyed with are six – love of the world, and love of the governance, and love of the food, and love of the women, and love of the sleep, and love of the comfort''.³⁷⁷

20- سن، المحاسن عن أبيه عن ابن المغيرة و محمد بن سنان عن طلحة بن زيد عن أبي عبد الله ع أن رجلاً من خثعم جاء إلى رسول الله ص و قال أي الأعمال أبغض إلى الله فقال الشريك بالله

(The book) 'Al Mahasin' – from his father, from Ibn Al Mugheira and Muhammad Bin Sinan, from Talha Bin Zayd,

'From Abu Abdullah^{-asws}: 'A man from (clan of) 'Khas'am came to Rasool-Allah^{-saww} and said: 'Which of the deeds is most Hateful to Allah^{-azwj}? He^{-saww} said: 'The Shirk (association) with Allah^{-azwj}'.

فقال ثم ما ذا قال فطبعه الرحيم

He said, 'Then what?' He^{-saww} said: 'Cutting off the kinship'.

قال ثم ما ذا قال الأمر بالمنكر و النهي عن المعروف.

He said, 'Then what?' He^{-saww} said: 'Instructing with the evil and forbidding from the act of kindness''.³⁷⁸

21- شي، تفسير العياشي عن عمرو بن جميع رفعه إلى أمير المؤمنين ع قال: مكتوب في التوراة من أصبح على الدنيا حزينا فقد أصبح ليصاء الله ساجداً و من أصبح يشكو مصيبة نزلت به فقد أصبح يشكو الله و من أتى غنياً فتواضع لعنايته ذهب الله بثقله دينه و من قرأ القرآن من هذه الأمة ثم دخل النار فهو ممن كان يتخذ آيات الله هزواً و من لم يستشير يندم و الفقر الموت الأكبر.

Tafseer Al Ayyashi – from Amro Bin Jumie,

'Raising it to Amir Al-Momineen^{-asws} having said: 'It is written in the Torah: 'One who comes to a morning grieving upon the world, so he has become annoyed with the Decree of Allah^{-azwj}; and the one who comes to a morning complaining of a difficulty having befallen with him, so he has become complaining of Allah^{-azwj}; and the one who comes to a rich humbling to his riches, Allah^{-azwj} will Do away with two-thirds of his religion; and the one from this community who reads the Quran, then enters the Fire, so he is from the ones who had taken the Verses of Allah^{-azwj} in mockery; and one who does not consult will regret; and the poverty is the greatest death''.³⁷⁹

22- جاء المجالس للمفيد عن عمر بن محمد الصيرفي عن علي بن مهزيو عن داود بن سليمان عن الرضا عن آبائه ع قال قال رسول الله ص ثلاثة أخافهن على أمتي الصلاة بعد المعرفة و مضلات الفتن و شهوة البطن و الفرج.

(The book) 'Al Majaalis' of Al Mufeed – from Umar Bin Muhammad Al Sayrafi, from Ali Bin Mahraqiya, from Dawood Bin Suleyman,

³⁷⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 19

³⁷⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 20

³⁷⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 21

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Three, I^{-saww} am fearing upon my^{-saww} community – the straying after the recognition, and dilemmas of the Fitna, and lustful desires of the belly and the private part''.³⁸⁰

23- جاء المجالس للمفيد ابن قَوْلُوَيْهِ عَنِ الْكَلْبِيِّ عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ الْيَقْطِينِيِّ عَنْ يُوسُفَ عَنْ سَعْدَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص بَيْنَمَا مُوسَى بْنُ عِمْرَانَ ع جَالِسٌ إِذْ أَقْبَلَ إِبْلِيسُ وَ عَلَيْهِ بُرْنُسٌ دُوَّ أَلْوَانٍ فَلَمَّا دَنَا مِنْ مُوسَى ع خَلَعَ الْبُرْنُسَ وَ أَقْبَلَ عَلَيْهِ فَسَلَّمَ عَلَيْهِ

(The book) 'Al Majaalis' of Al Mufeed – Ibn Qawlawayya, from Al Kulayni, from Ali Bin Ibrahim, from Al Yaqteeny, from Yunus, from Sa'adan,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'While Musa^{-as} Bin Imran^{-as} was seated when Iblees^{-la} came, and upon him^{-la} was a cap of different colours. When he^{-la} was close from Musa^{-as}, he^{-la} removed the cap and faced to him^{-as}. He^{-la} greeted to him^{-as}.

فَقَالَ لَهُ مُوسَى مَنْ أَنْتَ قَالَ أَنَا إِبْلِيسُ قَالَ مُوسَى فَلَا قَرَبَ اللَّهُ دَارَكَ فِيمَ جِئْتَ فَقَالَ إِنَّمَا جِئْتُ لِأَسَلِّمَ عَلَيْكَ لِمَكَانِكَ مِنَ اللَّهِ عَزَّ وَ جَلَّ

Musa^{-as} said to him^{-la}: 'Who are you^{-la}?' He^{-la} said, 'I^{-la} am Iblees^{-la}'. Musa^{-as} said: 'May Allah^{-azwj} not Draw your^{-la} house closer! You^{-la} have come regarding what?' He^{-la} said, 'But rather, I^{-la} have come to greet unto you^{-as} due to your^{-as} position from Allah^{-azwj} Mighty and Majestic'.

فَقَالَ لَهُ مُوسَى فَمَا هَذَا الْبُرْنُسُ قَالَ أَخْتَطِئُ بِهِ قُلُوبَ بَنِي آدَمَ قَالَ مُوسَى فَأَخْبِرْنِي بِالذَّنْبِ الَّذِي إِذَا أَذْنَبَهُ ابْنُ آدَمَ اسْتَحْوَذَتْ عَلَيْهِ فَقَالَ إِذَا أَعْجَبَتْهُ نَفْسُهُ وَ اسْتَكْبَرَتْ عَمَلَهُ وَ صَعُرَ فِي عَيْنَيْهِ ذَنْبُهُ

Musa^{-as} said to him^{-la}: 'What is this cap?' He^{-la} said, 'I^{-la} grab the hearts of the children of Adam^{-as} with it'. He^{-as} said: 'Inform me with the sin which the son of Adam^{-as} commits, you^{-la} overwhelm upon him'. He^{-la} said, 'When he is fascinated with himself and considers his deeds to be many and his sins become small in his eyes'.

ثُمَّ قَالَ لَهُ أَوْصِيكَ بِثَلَاثٍ خِصَالٍ يَا مُوسَى لَا تَخُلْ بِامْرَأَةٍ وَ لَا تَخُلْ بِكَ فَإِنَّهُ لَا يَخُلُو رَجُلٌ بِامْرَأَةٍ وَ لَا تَخُلُو بِهِ إِلَّا كُنْتُ صَاحِبَهُ دُونَ أَصْحَابِي

Then he^{-la} said, 'I^{-la} advise you^{-as} with three characteristics, O Musa^{-as}! Do not be alone with a woman nor let her be alone with you^{-as}, for a man will not be alone with a woman nor a woman alone with him except I^{-la} would be his companion besides by^{-la} companions.

وَ إِيَّاكَ أَنْ تُعَاهِدَ اللَّهَ عَهْدًا فَإِنَّهُ مَا عَاهَدَ اللَّهُ أَحَدٌ إِلَّا كُنْتُ صَاحِبَهُ دُونَ أَصْحَابِي حَتَّى أَحُولَ بَيْنَهُ وَ بَيْنَ الْوَفَاءِ بِهِ

And beware if making a pact with Allah^{-azwj} for no one will make a pact with Allah^{-azwj} except I^{-la} would be his companions besides my^{-la} companions until I^{-la} am a barrier between him and being loyal with it.

وَ إِذَا هَمَمْتَ بِصَدَقَةٍ فَأَمْضِهَا فَإِنَّهُ إِذَا هَمَّ الْعَبْدُ بِصَدَقَةٍ كُنْتُ صَاحِبَهُ دُونَ أَصْحَابِي حَتَّى أَحُولَ بَيْنَهُ وَ بَيْنَهَا

And whenever you^{as} think of giving charity, then implement it, for whenever the servant thinks of giving charity, I^{la} would be his companions besides my^{la} companions until I^{la} am a barrier between him and it’.

ثُمَّ وَلَّىٰ إِبْلِيسَ وَ هُوَ يَقُولُ يَا وَيْلَهُ وَ يَا عَوَّلَهُ عَلَّمْتُ مُوسَىٰ مَا يُعَلِّمُهُ بَنِي آدَمَ.

Then Iblees^{la} turned around and he^{la} was saying, ‘O woe! O alas! I^{la} have taught Musa^{as} what he^{as} will teach the children of Adam^{as}!’³⁸¹

24- جاء، المجلس للمفيد عن أحمد بن الوليد عن أبيه عن الصفار عن ابن معروف عن ابن مهزيار عن فضالة عن عبد الله بن زيد عن ابن أبي يعفور عن أبي عبد الله ع قال: قال لي لا يعزتك الناس عن نفسك فإن الأمر يصل إليك ذومهم ولا تقطع عنك النهار بكذا وكذا فإن معك من يحفظ عليك ولا تستقل قليل الخير فإنك تراه عددا حيث يسرك ولا تستقل قليل الشر فإنك تراه عددا حيث يسوؤك

(The book) ‘Al Majalis’ of Al Mufeed – from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Fazalat, from Abdullah Bin Zayd, from Ibn Abu Yafour,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘He^{asws} said to me: ‘Do not let the people deceive you from yourself, for the matter will arrive to you besides them, and do not pass your day with such and such, for there is someone with you protecting upon you, and do not consider little good to be little, for tomorrow you will see it whereby it will cheer you, and do not consider little evil to be little, for tomorrow you will see it whereby it will cheer you.

وَ أَحْسِنُ فَإِنِّي لَمْ أَرْ شَيْئاً أَشَدَّ طَلَباً وَ لَا أَسْرَعَ دَرْكاً مِنْ حَسَنَةٍ لَذَنْبٍ قَدِيمٍ إِنَّ اللَّهَ جَلَّ اسْمُهُ يَقُولُ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرِي لِلذَّاكِرِينَ.

And do good deeds, for I^{asws} have not seen anything of more intense seeking nor quicker in realisation than a good deed for an old sin. Allah^{azwj}, Majestic is His^{azwj} Name, Says: ***Surely the good deeds erase the evil deeds, that is a Reminder for the mindful [11:114]***’³⁸²

25- ختص، الإختصاص الصدوق عن أبيه عن الحسين بن محمد بن غامر عن عمه عبد الله عن محمد بن زياد عن ابن أبي عميرة قال قال الصادق ع من لم يبال بما قال وما قيل له فهو شرك الشيطان ومن شغف بحببة الحرام وشهوة الزنى فهو شرك الشيطان

(The book) ‘Al Ikhtisaas’ – Al Sadouq, from his father, from Al-Husayn Bin Muhammad Bin Aamir, from his uncle Abdullah, from Muhammad Bin Ziyad, from Ibn Abu Umeyr who said,

‘Al-Sadiq^{asws} said: ‘One who does not care with what he says and what is said for him, he is an associate of Satan^{la}, and one who falls in Prohibited love and lustful desire of adultery, he is an associate of Satan^{la}’.

ثُمَّ قَالَ ع إِنَّ لَوْلَدِ الزَّيْنِ عَلَمَاتٍ أَحَدُهَا بُغْضُنَا أَهْلَ الْبَيْتِ وَ ثَانِيهَا أَنَّهُ يَجُنُّ إِلَى الْحَرَامِ الَّذِي خُلِقَ مِنْهُ وَ ثَالِثُهَا الْإِسْتِحْقَافُ بِالذِّينِ وَ رَابِعُهَا سُوءُ الْمَخْضَرِ لِلنَّاسِ وَ لَا يُسِيءُ مَخْضَرُ إِخْوَانِهِ إِلَّا مَنْ وُلِدَ عَلَى غَيْرِ فِرَاشٍ أَبِيهِ أَوْ مَنْ حَمَلَتْ بِهِ أُمُّهُ فِي حَيْضِهَا.

Then he^{asws} said: ‘There are signs for a child of adultery. One of these is that he will hate us^{asws}, People^{asws} of the Household, and it’s second is that he will incline toward the Prohibition which he had been created from (adultery), and its third is that he will be taking

³⁸¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 23

³⁸² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 24

the religion in light estimation, and its fourth is evil presentation to the people, and no one will be an evil presenter to the people except one born upon other than the bed of his father, or one whose mother had conceived him during her menstruation".³⁸³

26- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ وَلَا صَلَاةَ لِمَنْ لَا يُؤْمِرُ بِرُكُوعِهَا وَ سُجُودِهَا.

(The book) 'Al Rawandy' – By his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There is no Eman for the one having no entrustment for him, not is there any religion for him having nor pact for him, nor is there any Salat for the one does not complete its Ruku and its Sajdah''.³⁸⁴

وَحَدَّثَنَا الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّهُ لَا يَنْبَغِي لِأَوْلِيَاءِ اللَّهِ تَعَالَى مِنْ أَهْلِ دَارِ الْحُلُودِ الَّذِينَ كَانَ لَهُمْ سَعْيُهُمْ وَ فِيهَا رَغْبَتُهُمْ [أَنْ يَكُونُوا أَوْلِيَاءَ الشَّيْطَانِ مِنْ أَهْلِ دَارِ الْغُرُورِ الَّذِينَ كَانَ لَهُمْ سَعْيُهُمْ وَ فِيهَا رَغْبَتُهُمْ]

And by this chain, said,

'Rasool-Allah^{-saww} said: 'It is not befitting for the friends of Allah^{-azwj} the Exalted, from the people of the eternal house (Hereafter), those who have their striving for it, and have their desires regarding it, that they be friends of the Satan^{-la} from people of the house of deception (world), those their striving is for it and their desires are regarding it'.

ثُمَّ قَالَ بِئْسَ الْقَوْمُ قَوْمٌ لَا يَأْمُرُونَ بِالْمَعْرُوفِ وَلَا يَنْهَوْنَ عَنِ الْمُنْكَرِ بئسَ الْقَوْمُ قَوْمٌ يَقْدِفُونَ الْأَمْرَيْنِ بِالْمَعْرُوفِ وَ النََّاهِيَنِ عَنِ الْمُنْكَرِ

Then he^{-asws} said: 'Evil are the people, a people neither instructing with the acts of kindness nor are they forbidding from the evil! Evil are the people, a people who are slandering the ones instructing with the acts of kindness and forbidding from the evil!

بئسَ الْقَوْمُ قَوْمٌ لَا يُؤْمِنُونَ لِلَّهِ تَعَالَى بِالْقِسْطِ بئسَ الْقَوْمُ قَوْمٌ يَقْتُلُونَ الَّذِينَ يَأْمُرُونَ النَّاسَ بِالْقِسْطِ فِي النَّاسِ

Evil are the people, a people who are not standing for Allah^{-azwj} the Exalted with the fairness! Evil are the people, a people who are killing those who are instructing the people with the fairness among the people!

بئسَ الْقَوْمُ قَوْمٌ جَعَلُوا طَاعَةَ إِمَامِهِمْ دُونَ طَاعَةِ اللَّهِ بئسَ الْقَوْمُ قَوْمٌ يَخْتَارُونَ الدُّنْيَا عَلَى الدِّينِ

Evil are the people, a people who are making obedience to their imam (leader) besides obedience to Allah^{-azwj}! Evil are the people, a people who are choosing the world over the religion!

بئسَ الْقَوْمُ قَوْمٌ يَسْتَحِلُّونَ الْمَحَارِمَ وَ الشَّهَوَاتِ بِالشُّبُهَاتِ

³⁸³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 25

³⁸⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 26 a

Evil are the people, a people who are permitting the Prohibitions and lustful desires with the suspect matters!’

قِيلَ يَا رَسُولَ اللَّهِ فَأَيُّ الْمُؤْمِنِينَ أَكْثَرُ

It was said, ‘O Rasool-Allah^{-saww}! So which of the Momineen are cleverest?’

قَالَ صَ أَكْثَرُهُمْ فِي الْمَوْتِ ذِكْرًا وَ أَحْسَنُهُمْ لَهُ اسْتِعْدَادًا أُولَئِكَ هُمُ الْأَكْيَاسُ.

He^{-saww} said: ‘Their most frequent remembering the death, and the most excellent of them in preparing for it. They are the cleverest’.³⁸⁵

27- الدُّرَّةُ الْبَاهِرَةُ، قَالَ الصَّادِقُ ع يُهْلِكُ اللَّهُ سِتًّا بَسِطَ الْأُمَرَاءَ بِالْجَوْرِ وَ الْعَرَبَ بِالْعَصَبِيَّةِ وَ الدَّهَاقِينَ بِالْكَبْرِ وَ التُّجَّارَ بِالْحَيَاةِ وَ أَهْلَ الرِّسَالَةِ بِالْجَهَالَةِ وَ الْفُقَهَاءَ بِالْحَسَدِ.

(The book) ‘Al Durr Al Bahira’ –

‘Al-Sadiq^{-asws} said: ‘Allah^{-azwj} will Destroy six for six – The rulers for the tyranny, and the Arabs for the prejudices, and Al-Dahaqeen (land owners) for the arrogance, and the traders for the betrayal, and people of Rasateeq (Oman) for the ignorance, and the jurists for the envy’.³⁸⁶

- وَ قَالَ أَبُو الْحَسَنِ الثَّالِثُ ع الْحَسَدُ مَاحِقُ الْحَسَنَاتِ وَ الرَّهْوُ جَالِبُ الْمَقْتِ وَ الْعُجْبُ صَارِفٌ عَنِ طَلَبِ الْعِلْمِ دَاعٍ إِلَى الْعَنَاطِ وَ الْجَهْلِ وَ الْبُخْلِ أَدْمُ الْأَخْلَاقِ وَ الطَّمَعُ سَجِيَّةٌ سَيِّئَةٌ.

And Abu Al-Hassan^{-asws} the 3rd said: ‘The envy obliterates the good deeds, and the vanity pulls the hatred, and the self-fascination turns one away from seeking the knowledge calling to contempt and the ignorance; and the miserliness is the most condemnable of the morals, and the greed is an evil trait’.³⁸⁷

28- نَحَجُ، نَحَجُ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع عَجِبْتُ لِلْبَخِيلِ يَسْتَعْجِلُ الْفَقْرَ الَّذِي مِنْهُ هَرَبَ وَ يَفُوتُهُ الْغِنَى الَّذِي إِتَاهُ طَلَبَ فَيَعِيشُ فِي الدُّنْيَا عَيْشَ الْفُقَرَاءِ وَ يُحَاسِبُ فِي الْآخِرَةِ حِسَابَ الْأَغْنِيَاءِ

(The book) ‘Nahj Al Balagah’ –

‘Amir Al-Momineen^{-asws} said: ‘I^{-asws} am surprised at the miser hastening the very poverty which he is fleeing from, and he misses out on the riches which he has been seeking. He lives in the world the life of the poor and he will be Reckoned with in the Hereafter with the Reckoning of the rich ones.

وَ عَجِبْتُ لِلْمُنْتَكِرِ الَّذِي كَانَ بِالْأَمْسِ نُطْفَةً وَ يَكُونُ غَدًا حَيْفَةً

³⁸⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 26 b

³⁸⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 27 a

³⁸⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 27 b

And I^{-asws} am surprised at the arrogant one who was a sperm yesterday and tomorrow he will be a corpse!

وَعَجِبْتُ لِمَنْ شَكَّ فِي اللَّهِ وَهُوَ يَرَى خَلْقَ اللَّهِ

And I^{-asws} am surprised at the one who doubts in Allah^{-azwj} while he is seeing the creation of Allah^{-azwj}!

وَعَجِبْتُ لِمَنْ نَسِيَ الْمَوْتَ وَهُوَ يَرَى مَنْ يَمُوتُ

And I^{-asws} am surprised at the one who forgets the death while he is seeing the one dying!

وَعَجِبْتُ لِمَنْ أَنْكَرَ النَّشْأَةَ الْآخِرَى وَهُوَ يَرَى النَّشْأَةَ الْأُولَى

And I^{-asws} am surprised at the one denying the second growth (in the Hereafter) while he is seeing the first growth!

وَعَجِبْتُ لِغَامِرٍ دَارَ الْفَنَاءِ وَتَارِكٍ دَارَ الْبَقَاءِ.

And I^{-asws} am surprised at the builder of the perishable house (world) and he neglects the everlasting house (Hereafter)".³⁸⁸

29- عُدَّةُ الدَّاعِي، رَوَى عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: إِيَّاكُمْ وَفُضُولَ الْمَطْعَمِ فَإِنَّهُ يَسْمُمُ الْقُلُوبَ بِالْفُضْلَةِ وَ يُبْطِئُ بِالْجَوَارِحِ عَنِ الطَّاعَةِ وَ يُصِمُّ الْهَيْمَ عَنْ سَمَاعِ الْمَوْعِظَةِ

(The book) 'Uddat Al Daie' –

'It is reported from the Prophet^{-saww} having said: 'Beware of the surplus food intake for it because the hearts gets poisoned by the surplus and slows down the limbs from the obedience and deafens the ears from the hearing the preaching!

وَ إِيَّاكُمْ وَ فُضُولَ النَّظَرِ فَإِنَّهُ يَبْدُرُ الْهَوَى وَ يُؤَلِّدُ الْغَفْلَةَ

And beware of the surplus looking, for it sows the whims and produces the heedlessness!

وَ إِيَّاكُمْ وَ اسْتِشْعَارَ الطَّمَعِ فَإِنَّهُ يَشْوِبُ الْقُلُوبَ بِشِدَّةِ الْحِرْصِ وَ يَحْتِمُ عَلَى الْقُلُوبِ بِطَابَعِ حُبِّ الدُّنْيَا وَ هُوَ مِفْتَاحُ كُلِّ مَعْصِيَةٍ وَ رَأْسُ كُلِّ خَطِيئَةٍ وَ سَبَبُ إِخْبَاطِ كُلِّ حَسَنَةٍ

And beware of sensing the greed, for it taints the heart with intense greed and seals upon the heart with a stamp of love for the world, and it is a key of every disobedience, and chief of every mistake (sin), and cause of Confiscation of every good deed!"³⁸⁹

³⁸⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 28

³⁸⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 29

30- نَحَجُ، نَحَجُ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِرَجُلٍ سَأَلَهُ أَنْ يَعِظَهُ لَا تَكُنْ مِمَّنْ يَرْجُو الْآخِرَةَ بِغَيْرِ الْعَمَلِ وَ يُرْجَى التَّوْبَةُ بِطُولِ الْأَمَلِ يَقُولُ فِي الدُّنْيَا يَقُولُ
الرَّاهِدِينَ وَ يَعْمَلُ فِيهَا بِعَمَلِ الرَّاهِدِينَ إِنْ أُعْطِيَ مِنْهَا لَمْ يَشْبَعْ وَ إِنْ مُنِعَ مِنْهَا لَمْ يَقْنَعْ يَعْجُزُ عَنْ شُكْرِ مَا أُوتِيَ وَ يَبْتَغِي الزَّيَادَةَ فِيمَا بَقِيَ

(The book) 'Nahj Al Balaghah' –

'Amir Al-Momineen^{-asws} said to a man who had asked him^{-asws} to advise him: 'Do not be from the ones hoping for the Hereafter without the action (working for it) and delays the repentance with long hopes. He is saying regarding the world the word of the ascetics while he is working in it the work of the desirous. If he is given something from it, he is not satiated and if he is prevented from it, he is not contented. He is frustrated from thanking for what he has got and seeks the increase regarding what remains.

يَنْهَى وَ لَا يَنْتَهِي وَ يَأْمُرُ بِمَا لَا يَأْتِي مُحِبُّ الصَّالِحِينَ وَ لَا يَعْمَلُ عَمَلَهُمْ وَ يُبْغِضُ الْمُنْذِرِينَ وَ هُوَ أَحَدُهُمْ يَكْرَهُ الْمَوْتَ لِكَثْرَةِ ذُنُوبِهِ وَ يُحِبُّ عَلَى مَا يَكْرَهُ
الْمَوْتَ لَهُ

He forbids (others), and he (himself) does not desist, and he instructs with what he (himself) does not perform. He loves the righteous and he does not work their works, and he hates the sinner, and he is one of them. He dislikes the death due to the abundance of his sins and he stays upon what he dislikes the death for him.

إِنْ سَقَمَ ظَلَّ تَادِمًا وَ إِنْ صَحَّ أَمِنَ لَا هَيْأَ يُعْجَبُ بِنَفْسِهِ إِذَا عُوِيَ وَ يَقْنَطُ إِذَا ابْتُلِيَ إِنْ أَصَابَهُ بَلَاءٌ دَعَا مُضْطَرًّا وَ إِنْ نَالَ رَخَاءً أَعْرَضَ مُعْتَبَرًا تَغْلِيهِ نَفْسُهُ
عَلَى مَا يَظُنُّ وَ لَا يَغْلِبُهَا عَلَى مَا يَسْتَقْبِرُ

If he falls sick, he remains remorseful, and if he is healthy, he feels secure and has fun. He is fascinated with himself when he is well and despairs when afflicted. If an affliction hits him, he supplicates desperately, and if he attains prosperity he turns away. His soul overcomes him upon what he conjectures, and he does not overcome it upon what he is certain of.

يَخَافُ عَلَى غَيْرِهِ بِأَذَى مِنْ ذَنْبِهِ وَ يَرْجُو نَفْسَهُ بِكَثْرٍ مِنْ عَمَلِهِ إِنْ اسْتَقْبَلَ بَطَرًا وَ قُتِرَ وَ إِنْ افْتَقَرَ قَنَطَ وَ وَهَنَ يُقْصِرُ إِذَا عَمِلَ وَ يُبَالِغُ إِذَا سَأَلَ

He fears upon others with the lowest of his sins and he hope for himself with more than his work. If he is enriched, he becomes snobbish and self-fascinated, and if he is impoverished, he despairs and weakens. He is deficient when he works and is far-reaching when he asks.

إِنْ عَرَضَتْ لَهُ شَهْوَةٌ أَسْلَفَ الْمَغْصِيَةَ وَ سَوَّفَ التَّوْبَةَ وَ إِنْ عَزَتْهُ مَحَنَةٌ انْفَرَجَ عَنْ شَرَائِطِ الْمِلَّةِ يَصِفُ الْعِبْرَةَ وَ لَا يَغْتَبِرُ وَ يُبَالِغُ فِي الْمَوَاعِظِ وَ لَا يَتَعَطَّ

If a lustful desire presents to him, he is quick in disobedience and delays the repentance, and if he goes through an ordeal he splits away from the Laws of religion. He describes the lessons and does not take a lesson, and he delivers the preaching, and he does not take a preaching.

فَهُوَ بِالْقَوْلِ مُدِلٌّ وَ مِنَ الْعَمَلِ مُقِلٌّ يُنَافِسُ فِيمَا يَفْتَنُ وَ يُسَامِحُ فِيمَا يَنْتَقِي يَرَى الْغَنَمَ مَغْرَمًا وَ الْغُرْمَ مَغْنَمًا يَخْشَى الْمَوْتَ وَ لَا يُبَادِرُ الْفَوْتَ

He is haughty with the words and with few from the deeds. He competes regarding what is perishable, and he overlooks regarding what is to remain. He view the gains as a loss and the loss as a gain. He fears the death and he does not anticipate the loss.

يَسْتَعْظِمُ مِنْ مَعْصِيَةِ غَيْرِهِ مَا يَسْتَقِيلُ أَكْثَرَ مِنْهُ مِنْ نَفْسِهِ وَ يَسْتَكْثِرُ مِنْ طَاعَتِهِ مَا يَحْقِرُهُ مِنْ طَاعَةِ غَيْرِهِ فَهُوَ عَلَى النَّاسِ طَائِعٌ وَ لِنَفْسِهِ مُدَاهِنٌ

He considers the disobedience from others as mighty what he considers insignificant most of it from himself, and he considers plenty from his acts of obedience what he belittles the acts of obedience from others. Thus, he an accuser upon the people and a flatterer upon himself.

اللَّعْوُ مَعَ الْأَعْيَاءِ أَحَبُّ إِلَيْهِ مِنَ الذِّكْرِ مَعَ الْفُقَرَاءِ يَحْكُمُ عَلَى غَيْرِهِ لِنَفْسِهِ وَ لَا يَحْكُمُ عَلَيْهَا لِغَيْرِهِ يُرْشِدُ غَيْرَهُ وَ يُغْوِي نَفْسَهُ فَهُوَ يُطَاعُ وَ يَعْصَى وَ يَسْتَوْفِي وَ لَا يُؤَيِّ وَ يَخْشَى الْخَلْقَ فِي غَيْرِ رَبِّهِ وَ لَا يَخْشَى رَبَّهُ فِي خَلْقِهِ.

The playfulness with the rich is more beloved to him than the Zikr with the poor. He judges against others for himself and does not judge against himself for others. He guides others and deviates himself, so he is obeyed while he disobeys, and he is being loyal to while he is not loyal, and he fears the people regarding other than his Lord^{-azwj} and he does not fear his Lord^{-azwj} regarding His^{-azwj} people".³⁹⁰

31- نَوَادِرُ الرَّاَوْنِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيٌّ ع حُطْبْنَا رَسُولُ اللَّهِ ص فَقَالَ: أَيُّهَا النَّاسُ الْمَوْتَةُ الْمَوْتَةُ الْوَحْيَةُ لَا رَدَّةَ سَعَادَةٍ أَوْ شَقَاوَةٍ جَاءَ الْمَوْتُ بِمَا فِيهِ بِالرَّوْحِ وَ الرَّاحَةِ لِأَهْلِ دَارِ الْحَيَاةِ الَّذِينَ كَانَ لَهُمْ سَعْيُهُمْ وَ فِيهَا رَغْبَتُهُمْ

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} said: 'Rasool-Allah^{-saww} addressed us. He^{-saww} said: 'O you people! The death, the death! The Revelation, the Revelation! There is no return of the happiness and the misery! The death will come with whatever is in it, with the breeze and the aromas of the people of the house of eternal life, those their striving was for it and their desires were regarding it.

جَاءَ الْمَوْتُ بِمَا فِيهِ بِالرَّوْحِ وَ الْكَرَةِ الْخَاسِرَةِ لِأَهْلِ دَارِ الْعُزْرِ الَّذِينَ كَانَ لَهُمْ سَعْيُهُمْ وَ فِيهَا رَغْبَتُهُمْ

The death will come with whatever is in it, with the doom and the returning loss for the people of the house of deception, those their striving was for it and their desires were regarding it.

يُسَّ الْعَبْدُ عَبْدٌ لَهُ وَجْهَانِ يُشْبِلُ بَوَجْهِهِ وَ يُذِيرُ بَوَجْهِهِ إِنْ أُوِيَ أَخُوهُ الْمُسْلِمُ خَيْرًا حَسَدَهُ وَ إِنْ ابْتُلِيَ خَذَلَهُ

The evil servant is a servant have two faces for him. He comes with a face and turns back with a face. If his Muslim brother is given good, he envies him, and if he (Muslim brother) is afflicted, he abandons him.

يُسَّ الْعَبْدُ عَبْدٌ أَوَّلُهُ نُطْفَةٌ ثُمَّ يَعُودُ حَيَفَةً ثُمَّ لَا يَدْرِي مَا يُفْعَلُ بِهِ فِيمَا بَيْنَ ذَلِكَ

The evil servant is a servant, his beginning is a seed, then he returns to be a corpse, then he does not know what will be done with him in what is between that.

يُسَّ الْعَبْدُ عَبْدٌ خُلِقَ لِلْعِبَادَةِ فَأَلْهَتَهُ الْعَاجِلَةُ عَنِ الْأَجَلَةِ وَ شَقِيَ بِالْعَاقِبَةِ

The evil servant is a servant having been Created for the worship, the current deceives him from the future, and he is wretched in the consequential end.

بُئْسَ الْعَبْدُ عَبْدٌ بَخِرَ وَ اخْتَالَ وَ نَسِيَ الْكَبِيرَ الْمُتَعَالَى

The evil servant is a servant who oppresses and swaggers arrogantly and he forgets the Great Exalted.

بُئْسَ الْعَبْدُ عَبْدٌ عَنَّا وَ بَغَى وَ نَسِيَ الْجَبَّارَ الْأَعْلَى

The evil servant is a servant who transgresses and rebels, and he forgets the Subduer, the Exalted.

بُئْسَ الْعَبْدُ عَبْدٌ لَهُ هَوًى يُضِلُّهُ وَ نَفْسٌ تُذِلُّهُ

The evil servant is a servant for him is a personal desire straying him, and a soul disgracing him.

بُئْسَ الْعَبْدُ عَبْدٌ لَهُ طَمَعٌ يَفُودُهُ إِلَى طَبَعٍ.

The evil servant is a servant having greed for him leading him to a nature (habit)".³⁹¹

³⁹¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 105 H 31

باب 106 شرار الناس و صفات المنافق و المرائي و الكسلان و الظالم و من يستحق اللعن

CHAPTER 106 – THE EVIL PEOPLE, AND DESCRIPTION OF THE HYPOCRITE, AND THE SHOW OFF, AND THE LAZY, AND THE UNJUST, AND ONE WHO DESERVES THE CURSE

1- مع، معاني الأخبار لي، الأمايلي للصدوق الورائي عن سعد بن إبراهيم بن مهنزيار عن أخيه عن الحارث بن محمد بن النعمان عن جميل بن صالح عن أبي عبد الله عن أبيه ع قال قال رسول الله ص من أحب أن يكون أكرم الناس فليتيق الله و من أحب أن يكون أتقى الناس فليتوكل على الله و من أحب أن يكون أغنى الناس فليكن بما عند الله عز و جل أوثق منه بما في يده

(The book) 'Ma'any Al Akhbar', (and) 'Al Amaali' of Al Sadouq – Al Warraq, from Sa'ad, from Ibrahim Bin Mahziyar, from his brother, from Al Haris Bin Muhammad Bin Al Numan, from Jameel Bin Salih,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'R-asool-Allah^{-saww} said: 'One who loves to become the most honourable of the people, let him fear Allah^{-azwj}, and one who loves to become the most pious of the people, let him rely upon Allah^{-azwj}, and one who loves to be richest of the people, let him be more trusting with what is in the Presence of Allah^{-azwj} Mighty and Majestic than with what is in his own hands'.

ثُمَّ قَالَ ص أَلَا أُنَبِّئُكُمْ بِشَرِّ النَّاسِ

Then he^{-saww} said: 'Shall I^{-saww} inform you all with the evil people?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, 'Yes, O R-asool-Allah^{-saww}!'

قَالَ مَنْ أَبْغَضَ النَّاسَ وَ أَبْغَضَهُ النَّاسُ

He^{-saww} said: 'One who hates the people, and the people hate him'.

ثُمَّ قَالَ أَلَا أُنَبِّئُكُمْ بِشَرِّ مِنْ هَذَا

Then he^{-saww} said: 'Shall I^{-saww} inform you all with one eviler than this?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, 'Yes, O R-asool-Allah^{-saww}!'

قَالَ الَّذِي لَا يَقْبَلُ عَثْرَةً وَ لَا يَقْبَلُ مَعْدِرَةً وَ لَا يَغْفِرُ ذَنْبًا

He^{-saww} said: 'The one who neither accept any stumble (from others), nor accepts an excuse, nor forgives a sin (offence)'.

ثُمَّ قَالَ أَلَا أُنبِئُكُمْ بِشَرِّ مِنْ هَذَا

Shall I^{-saww} inform you with one eviler than this?’

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, ‘Yes, O R-asool-Allah^{-saww}!’

قَالَ مَنْ لَا يُؤْمِنُ شُرَّهُ وَلَا يُرْجَى خَيْرُهُ إِنَّ عِيسَى ابْنَ مَرْيَمَ ع قَامَ فِي بَنِي إِسْرَائِيلَ فَقَالَ يَا بَنِي إِسْرَائِيلَ لَا تُحَدِّثُوا بِالْحِكْمَةِ الْجُهَالِ فَتُظْلِمُوهَا وَلَا تَنْغُوهَا أَهْلَهَا فَتُظْلِمُوهُمْ وَلَا تُعِينُوا الظَّالِمَ عَلَى ظُلْمِهِ فَيُبْطِلَ فَضْلَكُمْ

He^{-saww} said: ‘One whose evil is not safe from, nor is his good hoped for. Isa^{-as} Bin Maryam^{-as} stood among the children of Israel. He^{-as} said: ‘O children of Israel! Do not narrate to the ignoramus with the wisdom for you will be unjust to them, nor prevent it from its rightful ones for you will be unjust to them, nor assist the unjust one upon his injustice for you will be invalidating your merit.

الْأُمُور ثَلَاثَةٌ أَمْرٌ تَبَيَّنَ لَكَ رُشْدُهُ فَاتَّبِعْهُ وَأَمْرٌ تَبَيَّنَ لَكَ غَيُّهُ فَاجْتَنِبْهُ وَأَمْرٌ اخْتَلَفَ فِيهِ فَرُدَّهُ إِلَى اللَّهِ عَزَّ وَجَلَّ.

The matters are three – a matter it’s guidance is clear to you, so you follow it, and a matter it’s error is clear to you, so you shun it, and a matter there is a differing regarding it, so refer it back to Allah^{-azwj} Mighty and Majestic (do not act on it)”.³⁹²

2- ل، الخصال حمزة العلوي عن أحمد الهمداني عن يحيى بن الحسن عن محمد بن ميمون الخزاز عن الفداح عن الصادق عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص سِتَّةٌ لَعَنَهُمُ اللَّهُ وَكُلُّ نَبِيٍّ مُجَابٍ الرَّائِدُ فِي كِتَابِ اللَّهِ وَ الْمُكَذِّبُ بِقَدَرِ اللَّهِ وَ التَّارِكُ لِسُنَّتِي وَ الْمُسْتَحِلُّ مِنْ عِزِّي مَا حَرَّمَ اللَّهُ وَ الْمُتَسَلِّطُ بِالْجَبَرُوتِ لِيُذِلَّ مَنْ أَعَزَّهُ اللَّهُ وَ يُعِزَّ مَنْ أَدْلَّهُ اللَّهُ وَ الْمُسْتَأْثِرُ بِقِيٍّ الْمُسْلِمِينَ الْمُسْتَحِلُّ لَهُ.

(The book) ‘Al Khisaal’ – Hamza Al Alawy, from Ahmad Al Hamdany, from Yahya Bin Al H-assan, from Muhammad Bin Maymoun Al Khazzaz, from Al Qaddah,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘R-asool-Allah^{-saww} said: ‘Six, Allah^{-azwj} h-as Cursed them and so have every Answered Prophet^{-as} – the adder in the Book of Allah^{-azwj}; and the belier of the Pre-determination of Allah^{-azwj}; and the neglecter of my^{-saww} Sunnah; and the legaliser from my^{-saww} family^{-asws} what Allah^{-azwj} h-as Prohibited; and the one ruling with the tyranny to humiliate the one Allah^{-azwj} h-as Honoured, and to honour the one whom Allah^{-azwj} h-as Disgraced; and one taking possession of the war booty of the Muslims, the legaliser for himself’”.³⁹³

3- ل، الخصال ابن المتوكل عن محمد العطار عن الأشعري عن أحمد بن محمد بن أبي القاسم الكوفي عن عبد المؤمن الأنصاري عن أبي عبد الله ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنِّي لَعَنْتُ سَبْعَةً لَعَنَهُمُ اللَّهُ وَكُلُّ نَبِيٍّ مُجَابٍ قَبْلِي

³⁹² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 106 H 1

³⁹³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 106 H 2

(The book) 'Al Khisaal' – Ibn Al Mutawakkil' – from Muhammad Al Attar, from Al -ashary, from Ahmad Bin Muhammad, from Abu Al Q-asim Al Kufy, from Abdul Momin Al Ansary,

'From Abu Abdullah^{-asws} having said: 'R-asool-Allah^{-saww} said: 'I^{-saww} hereby curse seven (whom) Allah^{-azwj} and every Answered Prophet^{-as} before me^{-saww} h-as cursed'.

فَقِيلَ وَمَنْ هُمْ يَا رَسُولَ اللَّهِ

It w-as said, 'And who are they, O R-asool-Allah^{-saww}?'

فَقَالَ الرَّائِدُ فِي كِتَابِ اللَّهِ وَ الْمُكَذِّبُ بِقَدْرِ اللَّهِ وَ الْمُخَالِفُ لِسُنَّةِي وَ الْمُسْتَحِلُّ مِنْ عَثْرَتِي مَا حَرَّمَ اللَّهُ وَ الْمُتَسَلِّطُ بِالْجَبَرِيَّةِ لِيُعِزَّزَ مَنْ أَدَّلَ اللَّهُ وَ يُذِلَّ مَنْ أَعَزَّ اللَّهُ وَ الْمُسْتَأْثِرُ عَلَى الْمُسْلِمِينَ بِقِيَّتِهِمْ مُسْتَحِلًّا لَهُ وَ الْمُحَرِّمُ مَا أَحَلَّ اللَّهُ عَزَّ وَ جَلَّ.

He^{-saww} said: 'The incre-ases in the Book of Allah^{-azwj}, and the belier of the Pre-determination of Allah^{-azwj}, and the opponent of my^{-saww} Sunnah, and the legaliser from my^{-saww} family of what Allah^{-azwj} h-as Prohibited, and the ruler with the tyranny to honour the one whom Allah^{-azwj} h-as Humiliated, and to humiliate the one whom Allah^{-azwj} h-as Honoured, and the one taking possession over the Muslims of the war booty, legalising it for himself, and the prohibitor of what Allah^{-azwj} Mighty and Majestic h-as Permitted".³⁹⁴

4- ل، الخصال الحافظُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْحُتُعَمِيِّ عَنْ ثَابِتِ بْنِ عَامِرٍ عَنْ عَبْدِ الْمَلِكِ بْنِ الْوَلِيدِ عَنْ عَمْرِو بْنِ عَبْدِ الْجُبَّارِ عَنْ عَبْدِ اللَّهِ بْنِ زِيَادٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ ع قَالَ قَالَ النَّبِيُّ ص سَبْعَةٌ لَعَنَهُمُ اللَّهُ وَ كُلُّ نَبِيٍّ مُجَابٍ الْمُعِزُّ لِكِتَابِ اللَّهِ وَ الْمُكَذِّبُ بِقَدْرِ اللَّهِ وَ الْمُبَدِّلُ سُنَّةَ رَسُولِ اللَّهِ وَ الْمُسْتَحِلُّ مِنْ عَثْرَتِي مَا حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ وَ الْمُتَسَلِّطُ فِي سُلْطَانِهِ لِيُعِزَّزَ مَنْ أَدَّلَ اللَّهُ وَ يُذِلَّ مَنْ أَعَزَّ اللَّهُ وَ الْمُسْتَحِلُّ لِحَرَمِ اللَّهِ وَ الْمُتَكَبِّرُ عَلَى عِبَادِ اللَّهِ عَزَّ وَ جَلَّ.

(The book) 'Al Khisaal' – Al Hafiz, from Muhammad Bin Al-Husayn Al Kh-as'amy, from Sabit Bin Aamir, from Abdul Al Malik Bin Al Waleed, from Amro Bin Abdul Jabbar, from Abdullah Bin Ziyad,

'From Zayd son of Ali^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'The Prophet^{-saww} said: 'Seven, Allah^{-azwj} h-as Cursed them and (so h-as) every Answered Prophet^{-as} – the distorter of the Book of Allah^{-azwj}, and the belier of the pre-Determination of Allah^{-azwj}, and the changer of a Sunnah of R-asool-Allah^{-saww}, the legaliser from my^{-azwj} family^{-asws} what Allah^{-azwj} h-as Prohibited, and the ruler in his authority (government) to honour the one Allah^{-azwj} h-as Humiliated, and humiliating the one Allah^{-azwj} h-as Honoured, and the legaliser of a Prohibition of Allah^{-azwj}, and the arrogant upon the servants of Allah^{-azwj} Mighty and Majestic".³⁹⁵

5- لي، الأمايلي للصدوق ابْنُ مَسْرُورٍ عَنِ ابْنِ عَامِرٍ عَنْ عَمِّهِ عَنِ ابْنِ مَجْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةٍ عَنِ الثُّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: الْمُنَافِقُ يَنْهَى وَ لَا يَنْتَهِي وَ يَأْمُرُ بِمَا لَا يَأْتِي إِذَا قَامَ فِي الصَّلَاةِ اغْتَرَضَ وَ إِذَا رَكَعَ رَضَّ وَ إِذَا سَجَدَ نَفَرَ وَ إِذَا جَلَسَ شَعَرَ بِمِثْلِي وَ هُمُ الطَّعَامُ وَ هُوَ مُفْطِرٌ وَ يُصْبِحُ وَ هُمُ النَّوْمُ وَ لَمْ يَسْهَرْ إِنْ حَدَّثَكَ كَذِبَكَ

(The book) 'Al Amaali' of Al Sadouq – Ibn M-asrouq, from Ibn Aamir, from his uncle, from Ibn Mahboub, from Malik Bin Atiya, from Al Sumali,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'The hypocrite forbids but he (himself) does not desist, and he instructs with what he (himself) does not perform. When he stands in the Salat

³⁹⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 106 H 3

³⁹⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 106 H 4

he obstructs (others), and when he performs Ruku he crouches, and when he performs Sajdah, he pecks (like a bird), and when he sits, he raises his leg (like a dog when it pees), and in come the evening and his (main) concern is the food and he is not f-asting, and he wakes up in the morning and his concern is the sleep, and he does not hold vigil.

وَإِنْ وَعَدَكَ أَخْلَفَكَ وَإِنْ ائْتَمَّنْتَهُ خَانَكَ وَإِنْ خَالَفْتَهُ اغْتَابَكَ.

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 were to oppose him, he will backbite you”.³⁹⁶

6- ب، قرب الإسناد عن هارون عن ابن زياد عن جعفر عن أبيه ع أَنَّ النَّبِيَّ ص قَالَ: لِلْمُرَائِي ثَلَاثُ عَلَامَاتٍ يَكْسَلُ إِذَا كَانَ وَحْدَهُ وَ يَنْشَطُ إِذَا كَانَ عِنْدَهُ أَحَدٌ وَ يُحِبُّ أَنْ يُحْمَدَ فِي جَمِيعِ أُمُورِهِ

(The book) ‘Qurb Al -asnaad’ – from Haroun, from Ibn Ziyad,

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws}: ‘The Prophet^{-saww} said: ‘For the show off there are three signs – he is lazy when he is alone, and he is active when there w-as someone in his presence, and he loves to be praised in entirety of his affairs.

وَ لِلظَّالِمِ ثَلَاثُ عَلَامَاتٍ يَمْهَرُ مَنْ فَوْقَهُ بِالْمَعْصِيَةِ وَ مَنْ هُوَ دُونَهُ بِالْعَلْبَةِ وَ يُظَاهِرُ الظَّلَمَةَ

And for the unjust one there are three signs – he coerces the one above him by the disobedience, and the one below him with the prevailing, and he manifests the injustice.

وَ لِلكَسَلَانِ ثَلَاثُ عَلَامَاتٍ يَتَوَانَى حَتَّى يُقْرِطَ وَ يُقْرِطُ حَتَّى يُضَيِّعَ وَ يُضَيِّعُ حَتَّى يَأْتُمَ

And for the lazy there are three signs – he slackens until he is negligent, and he is negligent until he w-astes, and he w-astes until he sins.

وَ لِلْمُنَافِقِ ثَلَاثُ عَلَامَاتٍ إِذَا حَدَّثَ كَذَبَ وَ إِذَا وَعَدَ أَخْلَفَ وَ إِذَا ائْتُمِّنَ خَانَ.

And for the hypocrite there are three signs – when he narrates, he lies, and when he promises he breaks, and when he is entrusted, he betrays”.³⁹⁷

7- ل، الخصال عن أبيه عن سعد عن الأصمعي عن المنقري عن حماد بن عيسى عن أبي عبد الله ع قَالَ: قَالَ لُقْمَانُ لِابْنِهِ يَا بُنَيَّ لِكُلِّ شَيْءٍ عَلَامَةٌ يُعْرِفُ بِهَا وَ يُشْهَدُ عَلَيْهَا وَ إِنَّ لِلدِّينِ ثَلَاثَ عَلَامَاتٍ الْعِلْمَ وَ الْإِيمَانَ وَ الْعَمَلَ بِهِ

(The book) ‘Al Khisaal’ – from his father, from Sa’ad, from Al -asbahany, from Al Minqary, from Hammad Bin Isa,

‘From Abu Abdullah^{-asws} having said: ‘Luqman^{-as} said to his^{-as} son: ‘O my^{-as} son! For everything there is a sign it is known by and testifies upon it, for the religion there are three signs – the knowledge, and the Eman, and the working with it.

³⁹⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 106 H 5

³⁹⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 106 H 6

وَلِلْإِيمَانِ ثَلَاثُ عِلَامَاتٍ بِاللَّهِ وَكُتُبِهِ وَرُسُلِهِ

And for the Eman there are three signs – the Eman with Allah^{-azwj} and His^{-azwj} Books, and His^{-azwj} R-asools^{-as}.

وَلِلْعِلْمِ ثَلَاثُ عِلَامَاتٍ الْعِلْمُ بِاللَّهِ وَمَا يُحِبُّ وَمَا يَكْرَهُ

And for the knowledge there are three signs – the knowledge with Allah^{-azwj} and with what He^{-azwj} Likes and what He^{-azwj} Dislikes.

وَلِلْعَامِلِ ثَلَاثُ عِلَامَاتٍ الصَّلَاةُ وَالصِّيَامُ وَالزَّكَاةُ

And for the worker there are three signs – the Salat, and the f-asts, and the Zakat.

وَلِلْمُنْكَالِفِ ثَلَاثُ عِلَامَاتٍ يُنَازِعُ مَنْ فَوْقَهُ وَيَقُولُ مَا لَا يَعْلَمُ وَيَتَعَاطَى مَا لَا يَنَالُ

And for the pretender there are three signs – he contends the one above him, and he says what he does not know, and he engages in what he cannot attain.

وَلِلظَّالِمِ ثَلَاثُ عِلَامَاتٍ يَظْلِمُ مَنْ فَوْقَهُ بِالْمَعْصِيَةِ وَمَنْ دُونَهُ بِالْعَلْبَةِ وَيُعِينُ الظُّلْمَةَ

And for the unjust there are three signs – he oppresses the one above him with the disobedience, and the one below him with the dominance, and he -assists the injustice.

وَلِلْمُنَافِقِ ثَلَاثُ عِلَامَاتٍ يُخَالِفُ لِسَانُهُ قَلْبَهُ وَقَلْبُهُ فِعْلَهُ وَعَلَانِيَتُهُ سِرِّيَّتُهُ

And for the hypocrite there are three signs – his tongue opposes his heart, and his heart (opposes) his actions, and his announcements (oppose) his secrets.

وَلِلْآثِمِ ثَلَاثُ عِلَامَاتٍ يَخُونُ وَيَكْذِبُ وَيُخَالِفُ مَا يَقُولُ

And for the sinner there are three signs – He betrays, and he lies, and he opposes what he says.

وَلِلْمُرَائِي ثَلَاثُ عِلَامَاتٍ يَكْمَلُ إِذَا كَانَ وَحْدَهُ وَيَنْشَطُ إِذَا كَانَ النَّاسُ عِنْدَهُ وَيَتَعَرَّضُ فِي كُلِّ أَمْرٍ لِلْمُحَمَدَةِ

And for the show-off there are three signs – he is lazy when he is alone, and he is active when the people are in his presence, and he obstructs in every matter to be praised.

وَلِلْحَاسِدِ ثَلَاثُ عِلَامَاتٍ يَغْتَابُ إِذَا غَابَ وَيَتَمَلَّقُ إِذَا شَهِدَ وَيَشْمَتُ بِالْمُصِيبَةِ

And for the envious there are three signs – he backbites when he is absent, he flatters when he is present, and he gloats at the calamities (of others).

وَلِلْمُسْرِفِ ثَلَاثُ عِلَامَاتٍ يَشْتَرِي مَا لَيْسَ لَهُ وَيَلْبَسُ مَا لَيْسَ لَهُ وَيَأْكُلُ مَا لَيْسَ لَهُ

And for the extravagant there are three signs – he buys what isn't for him, and he wears what isn't for him, and he eat what isn't for him.

وَلِلْكَسَالَانِ ثَلَاثُ عَلَامَاتٍ يَتَوَانِي حَتَّى يُفْرِطَ وَ يُفْرِطُ حَتَّى يُصْبِغَ وَ يُصْبِغَ حَتَّى يَأْتِمَ

And for the lazy there are three signs - he slackens until he is negligent, and he is negligent until he wastes, and he wastes until he sins.

وَلِلْغَافِلِ ثَلَاثُ عَلَامَاتٍ السَّهْوُ وَ اللُّهُوَ وَ النَّسِيَانُ

And for the heedless there are three signs – the omission, and the playing, and the forgetfulness”.

قَالَ حَمَّادُ بْنُ عِيسَى قَالَ أَبُو عَبْدِ اللَّهِ ع وَ لِكُلِّ وَاحِدَةٍ مِنْ هَذِهِ الْعَلَامَاتِ شُعْبٌ يَتَلَعُّ الْعِلْمُ بِهَا أَكْثَرَ مِنْ أَلْفِ بَابٍ وَ أَلْفِ بَابٍ

Hammad Bin Isa (the narrator) said, ‘Abu Abdullah^{-asws} said: ‘And for each one of these there are signs, branches the knowledge reaches with it more than a thousand doors, and a thousand doors, and a thousand doors.

فَكُنْ يَا حَمَّادُ طَالِبًا لِلْعِلْمِ فِي آتَاءِ اللَّيْلِ وَ النَّهَارِ وَ إِنْ أَرَدْتَ أَنْ تَقَرَّ عَيْنُكَ وَ تَنَالَ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ فَاقْطَعْ الطَّمَعِ مِمَّا فِي أَيْدِي النَّاسِ وَ غَدِّ نَفْسَكَ فِي الْمَوْتَى وَ لَا تُحَدِّثَنَّ نَفْسَكَ أَنَّكَ فَوْقَ أَحَدٍ مِنَ النَّاسِ وَ اخْزِنْ لِسَانَكَ كَمَا تُخْزِنُ مَالَكَ.

O Hammad! Be a seeker of knowledge during the night and the day, and if you want to delight your eyes and achieve good of the world and the Hereafter, cut off the greed from what is in the hands of the people and count yourself -as being among the dead, and do not discuss with yourself that you are above anyone of the people, and treasure your tongue like what you are treasuring your wealth!”³⁹⁸

8- مص، مصباح الشريعة قَالَ الصَّادِقُ ع الْمُنَافِقُ قَدْ رَضِيَ بِبُعْدِهِ مِنْ رَحْمَةِ اللَّهِ تَعَالَى لِأَنَّهُ يَأْتِي بِأَعْمَالِهِ الظَّاهِرَةِ شَبِيهًا بِالشَّرِيعَةِ وَ هُوَ لَا يَغِيبُ لَهَا بِالْقَلْبِ عَنْ حَقِّهَا مُسْتَهْزِئٌ فِيهَا

(The book) ‘Misbah Al Sharia’ –

‘Al-Sadiq^{-asws} said: ‘The hypocrite is satisfied with his remoteness from the Mercy of Allah^{-azwj} because he comes with his deeds apparently resembling with the Law, and it is null, rebellious, inattentive with the heart from its right. There is a mockery in it.

وَ عَلَامَةُ الْبِفَاقِ قِلَّةُ الْمُبَالَاةِ بِالْكَذِبِ وَ الْخِيَانَةِ وَ الْوَفَاحَةِ وَ الدَّعْوَى بِلَا مَعْنَى وَ سُخْنَةُ الْعَيْنِ وَ السَّفَهُ وَ الْغَلَطُ وَ قِلَّةُ الْحَيَاءِ وَ اسْتِصْغَارُ الْمَعَاصِي وَ اسْتِضْيَاعُ [اسْتِضْيَاعُ] أَرْبَابِ الدِّينِ وَ اسْتِخْفَافُ الْمَصَائِبِ فِي الدِّينِ وَ الْكِبْرُ وَ حُبُّ الْمَدْحِ وَ الْحَسَدُ وَ إِثَارُ الدُّنْيَا عَلَى الْآخِرَةِ وَ الشَّرُّ عَلَى الْخَيْرِ

And a sign of the hypocrisy is little care (indifference) to the lies, and the betrayal, and the insolence, and the claim without meaning, and hot eyes, and the foolishness, and the error, and little shame, and belittling the disobedience, and loss of leaders of religion, and taking

³⁹⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 106 H 7

lightly the calamities in the religion, and the arrogance, and the love of praise, and the envy, and preferring the world over the Hereafter, and the evil over the good.

وَالْحُثُّ عَلَى التَّمِيمَةِ وَحُبُّ اللّٰهُوَ وَمَعُونَةُ أَهْلِ الْفِسْقِ وَ الْبَغْيِ وَ التَّخَلُّفُ عَنِ الْخَيْرَاتِ وَ تَنْقُصُ أَهْلِهَا وَ اسْتِخْسَانُ مَا يَفْعَلُهُ مِنْ سُوءٍ وَ اسْتِغْبَاخُ مَا يَفْعَلُهُ غَيْرُهُ مِنْ حَسَنٍ

And the urging upon the gossiping, and love of the play (sports), and -assisting the people of mischief and the immorality, and staying back from the good deeds, and faulting its people, and making good what he does from evil, and uglifying what others are doing from good deeds.

وَ أَفْئَالُ ذَلِكَ كَثِيرَةٌ وَقَدْ وَصَفَ اللَّهُ تَعَالَى الْمُنَافِقِينَ فِي عَرَبٍ مَوْضِعٍ فَقَالَ عَزَّ مِنْ قَائِلٍ وَ مِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَ إِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَ الْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

And the examples of that are many, and Allah^{-azwj} the Exalted h-as Described the hypocrites in another place. He the Mighty Said from a speaker: **And from the people there is one who worships Allah superficially. So if good befalls him, he is content with it, and if a Fitna befalls him, he turns upon his face, losing the world and the Hereafter. That is the clear loss [22:11].**

وَ قَالَ عَزَّ وَ جَلَّ فِي صِفَتِهِمْ وَ مِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللّٰهِ وَ بِالْيَوْمِ الْآخِرِ وَ مَا هُمْ بِمُؤْمِنِينَ يُجَادِعُونَ اللَّهَ وَ الَّذِينَ آمَنُوا وَ مَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَ مَا يَشْعُرُونَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا.

And Mighty and Majestic Said regarding their description: **And from the people there are ones who are saying: We believe in Allah and in the Last Day; and they are not at all Believers [2:8] They are (trying to) deceive Allah and those who believe, and they are not deceiving except for themselves and there are no realising [2:9] There is a disease in their hearts, so Allah Incre-ased their disease [2:10]**.³⁹⁹

- وَ قَالَ النَّبِيُّ ص الْمُنَافِقُ مَنْ إِذَا وَعَدَ أَخْلَفَ وَ إِذَا فَعَلَ أَفْسَى وَ إِذَا قَالَ كَذَبَ وَ إِذَا ائْتُمِّنَ خَانَ وَ إِذَا زُرِقَ طَاشَ وَ إِذَا مُنِعَ عَاشَ.

And the Prophet^{-saww} said: ‘The hypocrite is one when he promises, he breaks, and when he does (a deed) he publicises, and when he says (something), he lies, and when he is entrusted, he betrays, and when he is reckless, and when he is prevented, he subsists’.⁴⁰⁰

- وَ قَالَ النَّبِيُّ ص مَنْ خَالَفَتْ سِرِّيَّتُهُ عَلَانِيَتَهُ فَهُوَ مُنَافِقٌ كَائِنًا مَنْ كَانَ وَ حَيْثُ كَانَ وَ فِي أَيِّ أَرْضٍ كَانَ وَ عَلَى أَيِّ رُتْبَةٍ كَانَ.

And the Prophet^{-saww} said: ‘One whose announcements oppose his secrets, so he is a hypocrite, whoever it may be, and wherever he may be, and in whichever land he may be, and upon whichever rank he may be’.⁴⁰¹

³⁹⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 106 H 8 a

⁴⁰⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 106 H 8 b

⁴⁰¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 106 H 8 c

9- ين، كتاب حسين بن سعيد و النواذر النَّضْرُ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا أُحِبُّ الشَّيْخَ الْجَاهِلَ وَلَا الْغَنِيَّ الظَّلُومَ وَلَا الْفَقِيرَ الْمُخْتَالَ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Al Nazar, from Ibn Sinan,

'From Abu Abdullah^{-asws} having said: 'R-asool-Allah^{-saww} said: 'I^{-saww} do not love the ignorant old man, nor the unjust rich one, nor the snobbish poor one".⁴⁰²

10- نَوَادِرُ الرَّاَوْنَدِيِّ، بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أْبْعَضَ النَّاسِ إِلَى اللَّهِ مَنْ يَفْتَدِي بِسَيِّئَةِ الْمُؤْمِنِ وَلَا يَفْتَدِي بِحَسَنَتِهِ.

(The book) 'Nawadir' of Al Rawandy – by his chain,

'From Ja'far Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'R-asool-Allah^{-saww} said: 'The most hateful of the people to Allah^{-azwj} is the one who emulates with the evil deeds of the Momin and does not emulate with his good deeds".⁴⁰³

⁴⁰² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 106 H 9

⁴⁰³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 106 H 10

CHAPTER 107 – CURSING THE ONE WHO DOES NOT DESERVE THE CURSE, AND LABELLING SOMEONE A KAFIR WHO DOES NOT DESERVE IT

1- ب، قرب الإسناد عن هارون عن ابن صدقة عن أبي عبد الله ع قال: إِنَّ اللَّعْنَةَ إِذَا خَرَجَتْ مِنْ صَاحِبِهَا تَرَدَّدَتْ بَيْنَهُ وَ بَيْنَ الَّذِي يَلْعَنُ فَإِنْ وَجَدَتْ مَسَافَةً وَ إِلَّا عَادَتْ إِلَى صَاحِبِهَا وَ كَانَ أَحَقُّ بِهَا فَاحْذَرُوا أَنْ تَلْعَنُوا مُؤْمِنًا فَيَجِلَ بِكُمْ.

(The book) 'Qurb Al -asnaad' – from Haroun, from Ibn Sadaqa,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: 'The curse, when it emerges from its owner, hesitates between him and the one he cursed. If it finds a way, or else it returns to its owner, and he would be more deserving with it. Therefore be careful in cursing a Momin, for it might be rele-ased with you''⁴⁰⁴

2- ثو، ثواب الأعمال عن أبيه عن سعد بن ابن عيسى عن الوشاء عن البطائني عن أبي عبد الله ع قال: إِنَّ اللَّعْنَةَ إِذَا خَرَجَتْ مِنْ فِي صَاحِبِهَا تَرَدَّدَتْ فَإِنْ وَجَدَتْ مَسَافَةً وَ إِلَّا رَجَعَتْ عَلَى صَاحِبِهَا.

(The book) 'Sawaab Al Amaal' – from his father, from Sa'ad, from Ibn Isa, from Al W-asha, from Al Batainy,

'From Abu Abdullah^{-asws} having said: 'The curse, when it emerges from the mouth of its owner, it hesitates. If it finds a way, or else it returns to its owner''⁴⁰⁵

3- ثو، ثواب الأعمال عن أبيه عن أحمد بن إدريس عن البرقي عن أبيه عن أحمد بن النضر عن عمرو بن شمر عن جابر عن أبي جعفر ع قال: مَا شَهِدَ رَجُلٌ عَلَى رَجُلٍ بِكُفْرٍ قَطُّ إِلَّا بَاءَ بِهِ أَحَدُهُمَا إِنْ كَانَ شَهِدَ عَلَى كَافِرٍ صَدَقَ وَ إِنْ كَانَ مُؤْمِنًا رَجَعَ الْكُفْرُ عَلَيْهِ وَ إِيَّاكُمْ وَ الطَّعْنَ عَلَى الْمُؤْمِنِينَ.

(The book) 'Sawaab Al Amaal' – from his father, from Ahmad Bin Idrees, from Al Barqy, from his father, from Ahmad Bin Al Nazr, from Amro Bin Shimr, from Jabir,

'No man testifies against a man with Kufr at all except one of them will be entitled with it. If he had testified against a Kafir, he had spoken the truth, and if he w-as a Momin, the Kufr will return upon him. And beware of the taunting upon the Momin!''⁴⁰⁶

4- كَنْزُ الْكَرَاجِكِيِّ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ شاذَانَ عَنْ أَبِيهِ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّقَّارِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَلْعُونٌ مَلْعُونٌ مَنْ رَمَى مُؤْمِنًا بِكُفْرٍ وَ مَنْ رَمَى مُؤْمِنًا بِكُفْرٍ فَهُوَ كَقَتْلِهِ.

(The book) 'Kanz' of Al Karajaky – from Ahmad Bin Muhammad Bin Shazan, from his father, from Ibn Al Waleed, from Al Saffar, from Muhammad BiN Ziyad, from Al Mufazzal Bin Umar, from Yunus Bin Yaqoub,

⁴⁰⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 107 H 1

⁴⁰⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 107 H 2

⁴⁰⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 107 H 3

‘From Abu Abdullah^{-asws} having said: ‘Accursed! Accursed is the one who accuses a Momin of Kufr, and the one who accuses a Momin of Kufr, so it is like killing him’’.⁴⁰⁷

5- م، تفسير الإمام عليه السلام إِنَّ الْإِثْنَيْنِ إِذَا ضَجَرَ بَعْضُهُمَا عَلَى بَعْضٍ وَتَلَاعَنَا ارْتَفَعَتِ اللَّغْنَتَانِ فَاسْتَأْذَنَّا رَبَّنَا فِي الْوُقُوعِ بَيْنَ لَعْنَةٍ إِلَيْهِ

Tafseer Imam^{-asws} (H-assan Al-askari^{-asws}) – The two (persons) when they rebuke each other and curse each other, the two curses rise and seek Permission of their Lord^{-azwj} in falling on the one who had been cursed.

فَقَالَ اللَّهُ لِمَلَائِكَتِهِ انظُرُوا فَإِنْ كَانَ اللَّاعِنُ أَهْلًا لِلْعَنْ وَ لَيْسَ الْمَقْصُودُ بِهِ أَهْلًا فَأَنْزِلُوهُمَا جَمِيعًا بِاللَّاعِنِ وَ إِنْ كَانَ الْمَشَارُ إِلَيْهِ أَهْلًا وَ لَيْسَ اللَّاعِنُ أَهْلًا فَوَجِّهُوهُمَا إِلَيْهِ وَ إِنْ كَانَا جَمِيعًا لَهَا أَهْلًا فَوَجِّهُوهُمَا لَعْنِ هَذَا إِلَى ذَاكَ وَ وَجِّهُوهُمَا لَعْنِ ذَاكَ إِلَى هَذَا

Allah^{-azwj} Mighty and Majestic Says to the Angels: “Look! So if it w-as such that the cursing ones is (himself) deserving of the curse, and the one intended with it isn’t deserving of it, then descend both of these together upon the cursing one. And if it w-as such that the indicated one is deserving of it and the cursing one isn’t, so divert both of these towards him. And if it w-as such that both of them were deserving of it, then divert the curse of this to that one, and divert the curse of that one to this one.

وَ إِنْ لَمْ يَكُنْ وَاحِدٌ مِنْهُمَا لَهَا أَهْلًا لِإِمَانِهِمَا وَ أَنَّ الضَّحَرَ أَخَوَجَّهُمَا إِلَى ذَلِكَ فَوَجِّهُوهُمَا اللَّغْنَتَيْنِ إِلَى الْيَهُودِ الْكَافِرِينَ نَعْتِ مُحَمَّدٍ وَ صِفَتِهِ ص وَ ذِكْرِ عَلِيِّ ع وَ جَلِيلَتِهِ وَ إِلَى النَّوَاصِبِ الْكَافِرِينَ لِقُضْلِ عَلِيِّ وَ الدَّافِعِينَ لِقُضْلِهِ.

And if none of the two are deserving of it due to their Eman, and that the annoyance made them needy to that, so divert both the curses to the Jews, the concealers of the attributes of Muhammad^{-saww} and his^{-saww} description, and the mention of Ali^{-asws} and his^{-asws} features, and (divert the curses) to the N-asibis, the concealers of the merits of Ali^{-asws}, and the repeller of his^{-asws} merits’’.⁴⁰⁸

⁴⁰⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 107 H 4

⁴⁰⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 107 H 5

باب 108 الخصال التي لا تكون في المؤمن

CHAPTER 108 – THE CHARACTERISTICS WHICH CANNOT BE IN THE MOMIN

1- سر، السرائر من جامع البرزطي عن الحارث بن المغيرة عن أبي عبد الله ع قال: ستة لا تكون في المؤمن الحسرة والنكد واللجاجة والكذب والحسد والبغى.

(The book) 'Al Saraair' – From 'Jamie' of Al Bazanty, from Al Haris Bin Al Mugheira,

'From Abu Abdullah^{-asws} having said: 'Six cannot be in the Momin – the weakness, and the ill temper, and the stubbornness, and the lying, and the envy, and the immorality'.⁴⁰⁹

2- ل، الخصال أبي عن سعد بن البرقي عن عددة من أصحابنا عن ابن أسباط عن بعض أصحابه عن أبي عبد الله قال: ما ابتلى الله به شيعة فلن يبتليهم بأربع بأن يكونوا لغير رشدة وأن يسألوا بأكفهم وأن يؤثروا في أدبارهم وأن يكون فيهم أخضر أزرق.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Barqy, from a number of our companions, from Ibn -asbaat, from one of his companions,

'From Abu Abdullah^{-asws} having said: 'Whatever Allah^{-azwj} may Try our^{-asws} Shi-as with, He^{-azwj} will never Try them with four – that they would be without rightful guidance, and they would -ask with their hands, and they be come to in their backsides, and among them would be a green blue (eyed)'.⁴¹⁰

3- ل، الخصال ابن الوليد عن محمد الطاهر عن الأشعري عن أبي عبد الله الرازي عن ابن أبي عثمان عن أبيه عن أبي بصير عن أبي عبد الله ع قال: أربع خصال لا تكون في مؤمن لا يكون مجنوناً ولا يسأل عن أبواب الناس ولا يولد من الزنى ولا ينكح في ذبوره.

(The book) 'Al Khisa-as' – Ibn Al Waleed, from Muhammad Al Attar, from Al -ashari, from Abu Abdullah Al Razy, from Ibn Abu Usman, from his father, from Abu B-aseer,

'From Abu Abdullah^{-asws} having said: 'Four characteristics cannot be in a Momin – he cannot be insane, nor does he beg at the doors of the people, and he cannot be born from adultery, nor does he get copulated in his backside'.⁴¹¹

4- ل، الخصال القطان وابن موسى معاً عن ابن زكريا عن ابن حبيب عن ابن جلول عن أبي معاوية عن الأعمش عن الصادق ع

(The book) 'Al Khisaal' – Al Qatan and Ibn Musa, both together from Ibn Zakariya, from Ibn Habeeb, from Ibn Buhloul, from Abu Muawiya, from Al Amsh,

'From Al-Sadiq^{-asws}.

⁴⁰⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 108 H 1

⁴¹⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 108 H 2

⁴¹¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 108 H 3

وَأَبْنِ حَبِيبٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ بَاطَوِيهِ عَنْ عَلِيِّ بْنِ عَبْدِ الْمُؤْمِنِ الرَّعْفَرِيِّ عَنْ مُسْلِمِ بْنِ خَالِدٍ الرَّجَافِيِّ عَنِ الصَّادِقِ ع عَنْ أَبِيهِ عَنْ جَدِّهِ ع

And Ibn Habeeb, from Abdullah Bin Muhammad Bin Batawiya, from Ali Bin Abdul Momin Al Zafrany, from Muslim Bin Khalid Al Zanjany,

‘From Al-Sadiq^{-asws}, from his^{-asws}, from his^{-asws} grandfather^{-asws}.

وَأَبْنِ حَبِيبٍ عَنِ الْحَسَنِ بْنِ شَيْبَانَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُسْلِمِ بْنِ خَالِدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالُوا كُنُّهُمْ ثَلَاثَةَ عَشَرَ وَ قَالَ تَمِيمٌ سِتَّةَ عَشَرَ صِنْفًا مِنْ أُمَّةٍ جَدِّي لَا يُحِبُّونَا وَلَا يُحِبُّونَا إِلَى النَّاسِ وَ يُبْغِضُونَا وَ لَا يَتَوَلَّوْنَا وَ يُخَذِّلُونَا وَ يُخَذِّلُونَ النَّاسَ عَنَّا فَهُمْ أَعْدَاؤُنَا حَقًّا هُمْ نَارُ جَهَنَّمَ وَ هُمْ عَذَابُ الْحَرِيقِ

And Ibn Habeeb, from Al H-assan Bin Shayban, from his father, from Muhammad Bin Khalid, from Muslim Bin Khalid,

‘From Ja’far Bin Muhammad, they said, ‘Thirteen’, and Tameem said, ‘Sixteen types’, from the community of my grandfather are neither loving us nor are they getting us to be beloved to the people, and they are hating us and are not befriending us, and they are abandoning us and are getting the people to abandon us. They are our enemies, truly. For them is Fire of Hell, and for them is the Punishment of incineration’.

قَالَ قُلْتُ بَيْنَهُمْ لِي يَا أَبَتُ وَقَالَ اللَّهُ سَرَّهُمْ

He (Tameem) said, ‘I said, ‘Clarify them to me, O father, may Allah^{-azwj} Save you from their evil!’

قَالَ الرَّائِدُ فِي خَلْقِهِ فَلَا تَرَى أَحَدًا مِنَ النَّاسِ فِي خَلْقِهِ زِنَادَةً إِلَّا وَجَدْتَهُ مُنَاصِبًا وَ لَمْ تَجِدْهُ لَنَا مُوَالِيًا وَ النَّاقِصُ الْخُلُقِ مِنَ الرِّجَالِ فَلَا تَرَى لِلَّهِ عَزَّ وَ جَلَّ خُلُقًا نَاقِصَ الْخُلُقَةِ إِلَّا وَجَدْتِ فِي قَلْبِهِ عَلَيْنَا غِلًّا

He (Bahloul) said: ‘The incre-ased in his physique, so you will not see anyone from the people any incre-ase in his physique except he will find him a N-asibi (hostile), and you will not find him being a friend of ours, and the deficient in the physique from the men. You will not see for Allah^{-azwj} Mighty and Majestic any person of deficient physique except you will in his heart a grudge against us.

وَ الْأَعْوَرُ بِالْيَمِينِ لِلْوِلَادَةِ فَلَا تَرَى لِلَّهِ خُلُقًا وَلَدَ أَعْوَرَ الْيَمِينِ إِلَّا كَانَ لَنَا مُحَارِبًا وَ لِأَعْدَائِنَا مُسَالِمًا

And the one-eyed (defective) in the right eye at the birth. You will not see any person for Allah^{-azwj} being born one-eyed (defective) in the right, except he would be at war to and at peace to our enemies.

وَ الْبُغِيبُ مِنَ الرِّجَالِ فَلَا تَرَى لِلَّهِ عَزَّ وَ جَلَّ خُلُقًا غَرِيبًا وَ هُوَ الَّذِي قَدْ طَالَ عُمُرُهُ فَلَمْ يَبْيَضَّ شَعْرُهُ وَ تَرَى لِحْيَتَهُ مِثْلَ خَنَكِ الْغُرَابِ إِلَّا كَانَ عَلَيْنَا مُوَالِيًا وَ لِأَعْدَائِنَا مُكَائِرًا

And the extremely black (haired) from the men. You will not see for Allah^{-azwj} Mighty and Majestic any person -as extremely black (haired), and he is the one who h-as a long life, but

his hair has not whitened, and you will see his beard like the throat of the crow except he would be a puller and collector of enemies to us.

وَالْمُلْكُوكُ مِنَ الرِّجَالِ فَلَا تَرَى مِنْهُمْ أَحَدًا إِلَّا كَانَ لَنَا شَتَامًا وَ لِأَعْدَائِنَا مَدْحًا

And the pitch-black from the men. You will not see anyone of them except he would be an insulter to us and a praising to our enemies.

وَالْأَفْرَعُ مِنَ الرِّجَالِ فَلَا تَرَى رَجُلًا بِهِ قَرَعٌ إِلَّا وَجَدْتَهُ هَمَزًا لَمَازًا مَشَاءً بِالنَّمِيمَةِ عَلَيْنَا

And the bald-headed from the men. You will not see a man having a bald head with him except you will find him a slanderer, a defamer, walking with the gossip against us.

وَالْمَفْضُضُ [الْمُقْضِضُ] بِالْخُضْرَةِ مِنَ الرِّجَالِ فَلَا تَرَى مِنْهُمْ أَحَدًا وَ هُمْ كَثِيرُونَ إِلَّا وَجَدْتَهُ يُلْقَانَا بِوَجْهِهِ وَ يَسْتَنْدِرُنَا بِآخِرِ يَتَبَغْيِي لَنَا الْغَوَائِلَ

The embedded (tattooed) with the green, from the men. You will not see anyone of them, and they are many, except you will find him meeting us^{-asws} with a face and turning around from us with another, seeking the -ass-assination to us.

وَالْمُنْبُذُ مِنَ الرِّجَالِ فَلَا تَلْقَى مِنْهُمْ أَحَدًا إِلَّا وَجَدْتَهُ لَنَا عَدُوًّا مُضِيًّا مُبِينًا

And the abandoned child (of adultery) from the men. You will not meet anyone of them except you will find him an enemy to us, misguiding people openly.

وَالْأَبْرَصُ مِنَ الرِّجَالِ فَلَا تَلْقَى مِنْهُمْ أَحَدًا إِلَّا وَجَدْتَهُ يَرُصُّدُ لَنَا الْمَرَاصِدَ وَ يَفْعُدُ لَنَا وَ لِيَشِيعَتِنَا مَقْعَدًا لِيُضِلَّنَا بِرِغْمِهِ عَنْ سَوَاءِ السَّبِيلِ

The one with vitiligo from the men. You will not meet anyone of them except you will find him lying in wait to us for the ambush, and he will sit to us and to our Shi-as a sitting in order to stray us by his allegations from the even way.

وَالْمَجْدُومُ وَ هُمْ حَصَبُ جَهَنَّمَ هُمْ لَنَا وَارِدُونَ

And the leper, and they are fuel of Hell. They will be arriving to it.

وَالْمُنْكُوحُ فَلَا تَرَى مِنْهُمْ أَحَدًا إِلَّا وَجَدْتَهُ يَتَغَيَّى بِحِجَابِنَا وَ يُؤَلِّبُ عَلَيْنَا

And the p-assive homosexual. So you will not see anyone one of them except you will find him singing satirising us^{-asws} and causing dissension against us.

وَأَهْلُ مَدِينَةٍ تُدْعَى سِجِسْتَانَ هُمْ لَنَا أَهْلُ عَدَاوَةٍ وَ نَصَبٍ وَ هُمْ شُرُ الْحُلُقِ وَ الْحَلِيقَةِ عَلَيْهِمْ مِنَ الْعَذَابِ مَا عَلَى فِرْعَوْنَ وَ هَامَانَ وَ قَارُونَ

And people of a city called Sijistan (Sistan). They are people of enmity to us and hostility, and they are evil people and manners. Upon them will be Punishment what will be upon Pharaoh, and Haman, and Qaroun.

وَأَهْلُ مَدِينَةٍ تُدْعَى الرَّيِّ هُمْ أَعْدَاءُ اللَّهِ وَ أَعْدَاءُ رَسُولِهِ ص وَ أَعْدَاءُ أَهْلِ بَيْتِهِ يَرَوْنَ حَرْبَ أَهْلِ بَيْتِ رَسُولِ اللَّهِ جِهَاداً وَ مَا لَهُمْ مَغْنَمًا وَ لَهُمْ عَذَابُ الْحُزْنِ فِي الْحَيَاةِ الدُّنْيَا وَ الْآخِرَةِ وَ لَهُمْ عَذَابٌ مُّقِيمٌ

And people of a city called Al Rayy. They are enemies of Allah^{-azwj} and enemies of His^{-azwj} R-asool^{-saww}, and enemies of the People^{-asws} of his^{-saww} Household. They are viewing battling against People^{-asws} of the Household of R-asool-Allah^{-saww} -as Jihad, and their^{-asws} wealth -as war booty, and for them is the Punishment of disgrace in the life of the world and the Hereafter, and for them is ever-l-asting Punishment.

وَأَهْلُ مَدِينَةٍ تُدْعَى الْمُؤْصِلُ شَرٌّ مِنْ عَلَى وَجْهِ الْأَرْضِ

And people of a city called Al Mosul, evil ones upon the surface of the earth.

وَأَهْلُ مَدِينَةٍ تُسَمَّى الزَّوْرَاءُ تُبْنَى فِي آخِرِ الزَّمَانِ يَسْتَنْشِقُونَ بِدِمَائِنَا وَ يَتَقَرَّبُونَ بِبُغْضِنَا يُؤَالُونَ فِي عِدَاوَتِنَا وَ يَرَوْنَ حَرْبَنَا فَرَضاً وَ قِتَالَنَا حَتْمًا

And people of a city called Al Zawrah to be built at the end of times. They will be healing with our^{-asws} blood and (seeking to) draw closer (to Allah^{-azwj}) by hating us, befriending each other in our enmity, and they are viewing battling us -as an obligation, and fighting us -as inevitable.

يَا بُنَيَّ فَاحْذَرْ هَؤُلَاءِ ثُمَّ اخْذَرْهُمْ فَإِنَّهُ لَا يَجُتْلُو اثنانٍ مِنْهُمْ بِأَحَدٍ مِنْ أَهْلِكَ إِلَّا هُمَا يَقْتُلُهُ.

O my son! Be cautious of them! Then be careful of them for not two of them will be alone with one of your family, except they will think of killing him”.⁴¹² (This not a Hadith)

و اللفظ لتميم من أول الحديث إلى آخره. و تميم هو ابن بھلول

Note – And the wordings are of Tameem, from the beginning of the Hadeeth up to its end. And Tameem, he is a son of Bahloul.

⁴¹² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 108 H 4

باب 109 من استولى عليهم الشيطان من أصحاب البدع و ما ينسبون إلى أنفسهم من الأكاذيب و أنها من الشيطان

CHAPTER 109 – ONE WHOM THE SATAN^{-la} RULES UPON THEM, FROM THE OWNERS OF THE INNOVATIONS AND WHAT THEY ARE ATTRIBUTING TO THEMSELVES FROM THE LIES, AND IT IS FROM THE SATAN^{-la}

1- كش، رجال الكشي عن سعد عن عبد الله بن علي بن عامر بإسناده عن أبي عبد الله ع قال قال: تراءى و الله إبليس لأبي الخطاب على سور المدينة و المسجد و كآتي أنظر إليه و هو يقول إيه تظفر الآن إيه تظفر الآن.

(The book) 'Rijal Al K-ashi' – From Sa'ad, from Abdullah Bin Ali Bin Aamir, by his chain,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} said: 'By Allah^{-azwj}! Iblees^{-la} appeared to Abu Al-Khattab upon a bridge of Al-Medina and the M-asjid, and it is -as if I^{-asws} am looking at him and he^{-la} is saying, 'You have won now! You have won now!''⁴¹³

2- كش، رجال الكشي عن سعد عن أحمد بن محمد عن أبيه و يعقوب بن يزيد و الحسين بن سعيد عن ابن أبي عمير عن إبراهيم بن عبد الحميد عن حفص بن عمرو النخعي قال: كنت جالساً عند أبي عبد الله ع فقال له رجل جعلت فداك إن أبا منصور حدثني أنه رفع إلى ربه و مسح على رأسه فقال له بالفارسية بايست

(The book) 'Rijal' of Al K-ashi – from Sa'ad, from Ahmad Bin Muhammad, from his father, and Yaqoub Bin Yazeed, and Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Hafs Bin Amro Al Nakhaie who said,

'I w-as seated in the presence of Abu Abdullah^{-asws}. A man said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Abu Mansour narrated to me that he w-as raised to his Lord^{-azwj} and He^{-azwj} Wiped upon his head and Said to him in Persian: "Baeest!"'

فقال له أبو عبد الله ع حدثني أبي عن جدي رسول الله ص قال إن إبليس اتخذ عرشاً في ما بين السماء و الأرض و اتخذ زبانية كعدد الملائكة فإذا دعا رجلاً فأجابته و وطئ عقبه و تحطت إليه الأقدام تراءى له إبليس و رفع إليه و إن أبا منصور كان رسول إبليس لعن الله أبا منصور لعن الله أبا منصور ثلاثاً.

Abu Abdullah^{-asws} said to him: 'It is narrated to me^{-asws} by my^{-asws} father^{-asws}, from my^{-asws} grandfather^{-asws} R-asool-Allah^{-saww}. He^{-saww} said: 'Iblees^{-la} took a throne in what is between the sky and the earth and the Zabaniyya (Angels of Hell) like the number of Angels. When a man supplicates, so he^{-la} answers him and treads on his neck and take the steps to him. Iblees^{-la} appeared to him and he w-as raised to him^{-la}, and Abu Mansour w-as a messenger of Iblees^{-la}. May Allah^{-azwj} Curse Abu Mansour! May Allah^{-azwj} Curse Abu Mansour!' – thrice''⁴¹⁴

⁴¹³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 109 H 1

⁴¹⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 109 H 2

3- كش، رجال الكشي سَعْدُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ بُنَانًا وَ السَّرِيَّ وَ بَرِيعًا لَعَنَهُمُ اللَّهُ تَرَأَى هُمُ الشَّيْطَانُ فِي أَحْسَنِ مَا يَكُونُ صُورَةً آدَمِيٍّ مِنْ قَرْنِهِ إِلَى سُرَّتِهِ

(The book) 'Rijal' of Al K-ashi – Sa'ad, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Ibn Abu Umeir, from Hisham Bin Al Hakam,

'From Abu Abdullah^{-asws} having said: 'Bunan, and Al Sarie, and Bazie, may Allah^{-azwj} Curse them! Satan^{-la} appears to them in -as excellent image -as can be of a human being, from his^{-la} head to his^{-la} navel''.

قَالَ فَقُلْتُ إِنَّ بُنَانًا يَتَأَوَّلُ هَذِهِ الْآيَةَ وَ هُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَ فِي الْأَرْضِ إِلَهٌ أَنَّ الَّذِي فِي الْأَرْضِ غَيْرُ إِلَهٍ السَّمَاءِ وَ إِلَهَ السَّمَاءِ غَيْرُ إِلَهٍ الْأَرْضِ وَ أَنَّ إِلَهَ السَّمَاءِ أَكْثَرُ مِنْ إِلَهِ الْأَرْضِ وَ أَنَّ أَهْلَ الْأَرْضِ يَعْرِفُونَ فَضْلَ إِلَهِ السَّمَاءِ وَ يُعْظِمُونَهُ

He (the narrator) said, 'I said, 'Bunan interprets this Verse: **And He is the One Who is God in the sky and God in the earth, [43:84]**, that the god who is in the earth is other than the god who is in the sky, and the god of the sky is other than the god of the earth, and that the god in the sky is mightier than god of the earth, and people of the earth are recognising the merit of god of the sky and they are revering him'.

فَقَالَ ع وَ اللَّهُ مَا هُوَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهٌ فِي السَّمَاوَاتِ وَ إِلَهٌ فِي الْأَرْضِ كَذَبَ بُنَانٌ عَلَيْهِ لَعْنَةُ اللَّهِ لَقَدْ صَغَرَ اللَّهُ جَلَالُهُ وَ صَغُرَ عَظَمَتُهُ.

He^{-asws} said: 'By Allah^{-azwj}! He^{-azwj} is not except Allah^{-azwj} Alone! There is no -associate for Him^{-azwj}, a god in the skies and a god in the earths. Bunan is lying upon Him^{-azwj}, may Allah^{-azwj} Curse him! He is belittling Allah^{-azwj}, Majestic is His^{-azwj} Majesty, and belittling His^{-azwj} Magnificence!''⁴¹⁵

4- كش، رجال الكشي وَحَدَّثَ بِحُطِّ جَبْرِئِيلَ بْنِ أَحْمَدَ حَدَّثَنِي مُحَمَّدُ بْنُ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَخْبَرَنِي عَنْ حَمَزَةَ أَيْ يَزُومُ أَنَّ أَبِي يَأْتِيهِ قُلْتُ نَعَمْ

(The book) 'Rijal' of Al K-ashi – 'I found in the handwriting of Jibraeel Bin Ahmad, 'It is narrated to me by Muhammad Bin Isa, from Ali Bin Al Hakam, from Hammad Bin usman, from Zurara who said,

'Abu Abdullah^{-asws} said: 'Inform me about Hamza. Does he claim that my^{-asws} father^{-asws} comes to him?' I said, 'Yes'.

قَالَ كَذَبَ وَ اللَّهُ مَا يَأْتِيهِ إِلَّا الْمُتَكَوِّنُ إِنَّ إِبْلِيسَ سَلَّطَ شَيْطَانًا يُقَالُ لَهُ الْمُتَكَوِّنُ يَأْتِي النَّاسَ فِي أَيِّ صُورَةٍ شَاءَ إِنَّ شَاءَ فِي صُورَةٍ صَغِيرَةٍ وَ إِنَّ شَاءَ فِي صُورَةٍ كَبِيرَةٍ وَ لَا وَ اللَّهُ مَا يَسْتَطِيعُ أَنْ يَجِيءَ فِي صُورَةٍ أَبِي ع.

He^{-asws} said: 'By Allah^{-azwj} he is lying! No one comes to him except Al-Mutawakoun. Iblees^{-la} instructs a Satan^{-la} called Al-Mutawakoun to come to the people in whichever image he so desires. If he likes in the image of a young one, and if he likes in the image of an elderly, and no, by Allah^{-azwj}, he^{-la} is not capable of coming in the image of my^{-asws} father^{-asws}''⁴¹⁶

⁴¹⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 109 H 3

⁴¹⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 109 H 4

5- كش، رجال الكشي سَعْدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدٍ بْنِ عِيسَى عَنْ يُونُسَ وَ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدٍ بْنِ عُمَرَ بْنِ أَذْيَنَةَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ الْعَجَلِيِّ قَالَ: كَانَ حَمْرَةُ بْنُ عُمَارَةَ الْبَرْبَرِيِّ لَعَنَهُ اللَّهُ يَقُولُ لِأَصْحَابِهِ إِنَّ أَبَا جَعْفَرٍ ع يَأْتِينِي فِي كُلِّ لَيْلَةٍ وَ لَا يَزَالُ إِنْسَانٌ يَزْعُمُ أَنَّهُ قَدْ أَرَاهُ فَقَدِيرٌ لِي أَيْ لَقِيتُ أَبَا جَعْفَرٍ ع

(The book) 'Rijal' of Al K-ashy – Sa'ad, from Ahmad Bin Muhammad, from his father and Al H-assan Bin Saeed, from Ibn Abu Umeyr and Muhammad Bin Isa, from Yunus, and Ibn Abu Umeyr, from Muhammad Bin Umar Bin Uzina, from Bureyd Bin Muawiya Al Ijaly who said,

'Hamza Bin Umara Al-Berberi may Allah^{-azwj} Curse him! He is saying to his companions, 'Abu Ja'far^{-asws} comes to me during every night' and a human being does not cease to claim that he^{-asws} had appeared to him, so it was possible for me that I meet Abu Ja'far^{-asws}.

فَحَدَّثَنِي بِمَا يَقُولُ حَمْرَةُ فَقَالَ كَذَبَ عَلَيْهِ لَعَنَهُ اللَّهُ مَا يَقْدِرُ الشَّيْطَانُ أَنْ يَتَمَثَّلَ فِي صُورَةِ نَبِيِّ وَ لَا وَصِيِّ نَبِيِّ.

So I narrated to him^{-asws} (Abu Abdullah^{-asws}) with what Hamza was saying. He^{-asws} said: 'He is lying upon him^{-asws}, may Allah^{-azwj} Curse him! The Satan^{-la} is not able in resembling in the image of a Prophet^{-saww} nor a successor^{-asws} of a Prophet^{-as}'.⁴¹⁷

6- كش، رجال الكشي مُحَمَّدٌ بْنُ مَسْعُودٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ يَزِيدَ عَنِ ابْنِ عِيسَى عَنِ الْبَرْزَنْطِيِّ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِيهِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَسَلَّمْتُ وَ جَلَسْتُ فَقَالَ لِي كَانَ فِي مَجْلِسِكَ هَذَا أَبُو الْخَطَّابِ وَ مَعَهُ سَبْعُونَ رَجُلًا كُلُّهُمْ إِلَيْهِ يَنَاقِشُهُمْ مِنْهُ شَيْءٌ فَرَحِمْتُهُمْ فَقُلْتُ لَهُمْ أَلَا أُخْبِرُكُمْ بِفَضَائِلِ الْمُسْلِمِ فَلَا أَحْسَبُ أَصْعَرَهُمْ إِلَّا قَالَ بَلَى جُعِلْتُ فِدَاكَ

(The book) 'Rijal' of Al Kashi – Muhammad Bin Masoud, from Ali Bin Muhammad Bin Yazeed, from Ibn Isa, from Al Bazanty, from Ali Bin Uqba, from his father who said,

'I entered to see Abu Abdullah^{-asws}. I greeted and sat down. He^{-asws} said to me: 'There was this Abu Al-Khattab in your gathering and with him were seventy men, all of them taking something from him, and we were merciful to them? I^{-asws} had said to them, 'Shall I^{-asws} inform you with the merits of a Muslim?' I^{-asws} don't reckon their young ones, except he said, 'Yes, 'May I be sacrificed for you^{-asws}!'

قُلْتُ مِنْ فَضَائِلِ الْمُسْلِمِ أَنْ يُقَالَ لَهُ فَلَانٌ قَارِئٌ لِكِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ فَلَانٌ دُو حَظٍّ مِنْ وَزَعٍ وَ فَلَانٌ يَجْتَهِدُ فِي عِبَادَتِهِ لِرَبِّهِ فَهَذِهِ فَضَائِلُ الْمُسْلِمِ

I said, 'From the merits of a Muslim is that is said for him, 'So and so is a reader of the Book of Allah^{-azwj} Mighty and Majestic', and 'So and so is with a share of devoutness', and 'So and so strives in his worship to his Lord^{-azwj}'. So these are the merits of a Muslim.

مَا لَكُمْ وَ لِلرَّئِاسَاتِ إِنَّمَا لِلْمُسْلِمِينَ رَأْسٌ وَاحِدٌ إِنَّاكُمْ وَ الرِّجَالِ فَإِنَّ الرِّجَالَ مَهْلِكَةٌ فَلِإِي سَمِعْتُ أَبِي يَقُولُ إِنَّ شَيْطَانًا يُقَالُ لَهُ الْمَذْهَبُ يَأْتِي فِي كُلِّ صُورَةٍ إِلَّا أَنَّهُ لَا يَأْتِي فِي صُورَةِ نَبِيِّ وَ لَا وَصِيِّ نَبِيِّ وَ لَا أَحْسَبُهُ إِلَّا وَ قَدْ تَرَأَى لِصَاحِبِكُمْ

What is it to you all and the governance? But rather, for the Muslims there is one head. Beware of the men, for the men are destructive! I^{-asws} heard my^{-asws} father^{-asws} saying: 'A Satan^{-la} called Al-Muzhib comes in every image except he^{-la} cannot come in the image of a Prophet⁻

⁴¹⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 109 H 5

as nor a successor-as of a Prophet-as, and I-asws don't reckon except and he-la has appeared to your companion.

فَاخَذُوهُ فَبَلَّغْنِي أَهْمُ قُتِلُوا مَعَهُ فَأَتْبَعَهُمُ اللَّهُ وَ أَشَحَقَهُمْ إِنَّهُ لَا يَهْلِكُ عَلَى اللَّهِ إِلَّا هَالِكٌ.

Be cautious of him! It has reached me-asws they were killed with him. May Allah-azwj Distance them and Crush them! No one is destroyed to Allah-azwj except a destroyed one!"⁴¹⁸

7- كَش، رجال الكشي مُحَمَّدُ بْنُ قُلُوبِيهِ عَنْ سَعْدٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ قَالَ: سَمِعْتُ رَجُلًا مِنَ الطَّيَّارَةِ يُحَدِّثُ أَبَا الْحُسَيْنِ الرِّضَا عَ عَنْ يُونُسَ بْنِ ظَبْيَانَ أَنَّهُ قَالَ كُنْتُ فِي بَعْضِ اللَّيَالِي وَ أَنَا فِي الطَّوَافِ فَإِذَا نِدَاءٌ مِنْ فَوْقِ رَأْسِي يَا يُونُسُ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَأَعْبُدْنِي وَ أَقِمِ الصَّلَاةَ لِذِكْرِي فَرَفَعْتُ رَأْسِي فَادَّاحَ [كَذَا]

(The book) 'Rijal' of Al Kashi – Muhammad Bin Qawlawiya, from Sa'ad, from Muhammad Bin Isa, from Yunus who said,

'I heard a man from Al-Tayyara narrating to Abu Al-Hassan Al-Reza-asws about Yunus Bin Zabyan that he had said, 'I was in one of my night and I was in the Tawaaf when there was a call from above my head: 'O Yunus! ***I am Allah! There is no god except Me. Therefore worship Me and establish the Salat to My Zikr [20:14].*** So I raised my head like this!"

فَقَضَبَ أَبُو الْحُسَيْنِ عَضَبًا لَمْ يَمَلِكْ نَفْسَهُ ثُمَّ قَالَ لِلرَّجُلِ اخْرُجْ عَنِّي لَعَنَكَ اللَّهُ وَ لَعَنَ اللَّهُ مَنْ حَدَّثَكَ وَ لَعَنَ يُونُسَ بْنُ ظَبْيَانَ أَلْفَ لَعْنَةٍ تَتْبَعُهَا أَلْفُ لَعْنَةٍ كُلُّ لَعْنَةٍ مِنْهَا تُبْلِغُكَ إِلَى قَعْرِ جَهَنَّمَ

Abu Al-Hassan-asws was angered with such an anger, he-asws could not control himself-asws. Then he-asws said to the man: 'Get out from me-asws! May Allah-azwj Curse the one who narrated to you, and Curse Yunus Bin Zabyan a thousand curses, followed by a thousand Curses, each curse delivering you to the bottom of Hell!

وَ أَشْهَدُ مَا نَادَاهُ إِلَّا شَيْطَانٌ أَمَا إِنَّ يُونُسَ مَعَ أَبِي الْخَطَّابِ فِي أَشَدِّ الْعَذَابِ مُقْرُونَانِ وَ أَصْحَابُهُمَا إِلَى ذَلِكَ الشَّيْطَانِ مَعَ فِرْعَوْنَ وَ آلِ فِرْعَوْنَ فِي أَشَدِّ الْعَذَابِ سَمِعْتُ ذَلِكَ مِنْ أَبِي عَبْدِ اللَّهِ ع

And I-asws testify that no one had called out to him except Satan-la. But Yunus will be with Abu Al-Khattab in the severest Punishment, paired, and their companions paired to that Satan-la along with Pharaoh-la and people of Pharaoh-la in the severest of Punishment. I-asws heard that from Abu Abdullah-asws!

فَقَالَ يُونُسُ فَقَامَ الرَّجُلُ مِنْ عِنْدِهِ فَمَا بَلَغَ الْبَابَ إِلَّا عَشْرَةَ خَطَايَ حَتَّى صَرَغَ مَغْشِيًّا عَلَيْهِ قَدْ قَاءَ رَجِيعَهُ وَ حُمِلَ مَيِّتًا

Yunus said, 'The man stood up from his-asws presence. He had not reached the door, except ten steps, until he fell down with unconsciousness upon him, having met his return and carried off as dead.

⁴¹⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 109 H 6

فَقَالَ أَبُو الْحُسَيْنِ ع أَنَّهُ الْمَلَكُ يَدِيهِ عَمُودٌ فَضَرَبَهُ عَلَى هَامَتِهِ ضَرْبَةً فَلَبَّ فِيهَا مَنَانَتَهُ حَتَّى فَاءَ رَجِيعِهِ وَ عَجَّلَ اللَّهُ بِرُوحِهِ إِلَى الْمَأْوِيَةِ وَ الْحَقُّهُ بِصَاحِبِهِ الَّذِي حَدَّثَهُ يُونُسَ بْنِ ظَبْيَانَ وَ رَأَى الشَّيْطَانَ الَّذِي كَانَ تَرَاهِي لَهُ.

Abu Al-Hassan^{-asws} said: ‘An Angel had come to him having a rod in his hand and struck him upon his skull. His bladder overtured during it until he met his return, and Allah^{-azwj} Hastened his soul to the abyss and Joined him with his companion who had narrated him, Yunus Bin Zabyan, and he saw the Satan^{-la} who had appeared to him’^{.419}

8- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ عَمِلَ فِي بَدْعَةٍ خَلَّاهُ الشَّيْطَانُ وَ الْعِبَادَةُ وَ أَلْقَى عَلَيْهِ الْحُشُوعَ وَ الْبُكَاءَ.

(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: ‘One who works regarding an innovation, the Satan^{-la} befriends him, and the worship, and casts the fear and the crying upon him’^{.420}

- وَ هَذَا الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ص أَبِي اللَّهِ لِصَاحِبِ الْبَدْعَةِ بِالتَّوْبَةِ وَ أَبِي اللَّهِ لِصَاحِبِ الْخُلُقِ السَّيِّئِ بِالتَّوْبَةِ فَقِيلَ يَا رَسُولَ اللَّهِ وَ كَيْفَ ذَلِكَ قَالَ أَمَّا صَاحِبُ الْبَدْعَةِ فَقَدْ أَشْرَبَ قَلْبُهُ حُبَّهَا وَ أَمَّا صَاحِبُ الْخُلُقِ السَّيِّئِ فَإِنَّهُ إِذَا تَابَ مِنْ ذَنْبٍ وَقَعَ فِي ذَنْبٍ أَعْظَمَ مِنَ الذَّنْبِ الَّذِي تَابَ مِنْهُ.

And by this chain,

‘He^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Refuses the repentance to the owner of the innovation, and Allah^{-azwj} Refuses the repentance to the owner of the evil manners, for when he repents from a sin, he falls into a sin mightier than the sin which he had repented from’^{.421}

⁴¹⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 109 H 7

⁴²⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 109 H 8 a

⁴²¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 109 H 8 b

باب 110 عقاب من أحدث ديناً أو أضل الناس و أنه لا يحمل أحد الوزر عمن يستحقه

CHAPTER 110 – PUNISHMENT OF THE ONE INNOVATING A RELIGION, OR STRAYS THE PEOPLE, AND NO ONE WILL BEAR THE BURDEN OF THE ONE WHO DESERVES IT

1- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ عَافٍ كُلِّ ذَنْبٍ إِلَّا مَنْ أَحْدَثَ دِيناً أَوْ اعْتَصَبَ أَجيراً أَوْ جَرَّهُ أَوْ رَجُلًا بَاعَ حُرّاً.

(The book) 'Uyoun Akhbar Al-Reza^{asws}, may the greetings be upon him^{asws} – by the three chains from Al Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} will Forgive every sin except the one who innovates a religion, or usurps an employee of his wage, or a man who sells a free person (as a slave)'.⁴²²

2- ع، علل الشرائع عن أبيه عن سعد عن أيوب بن نوح عن ابن أبي عمير عن هشام بن الحكم عن أبي عبد الله ع قَالَ: كَانَ رَجُلٌ فِي الزَّمَنِ الْأَوَّلِ طَلَبَ الدُّنْيَا مِنْ حَلَالٍ فَلَمْ يَقْدِرْ عَلَيْهَا وَ طَلَبَهَا مِنْ حَرَامٍ فَلَمْ يَقْدِرْ عَلَيْهَا

(The book) 'Ilal Al Sharaie' – from his father, from Sa'ad, from Ayoub Bin Nuh, from Ibn Abu Umery, from Hisham Bin Al Hakam,

'From Abu Abdullah^{asws} having said: 'There was a man in the former times. He sought the world from the Permissible (means), but was not able upon it, and he sought it from Prohibited (means) and as not able upon it.

فَأَتَاهُ الشَّيْطَانُ فَقَالَ لَهُ يَا هَذَا إِنَّكَ قَدْ طَلَبْتَ الدُّنْيَا مِنْ حَلَالٍ فَلَمْ يَقْدِرْ عَلَيْهَا وَ طَلَبَهَا مِنْ حَرَامٍ فَلَمْ يَقْدِرْ عَلَيْهَا أَ فَلَا أَذْكَكَ عَلَى شَيْءٍ تَكْثُرُ بِهِ دُنْيَاكَ وَ يَكْثُرُ بِهِ تَبْعُكَ قَالَ بَلَى

The Satan^{la} came to him. He^{la} said to him, 'O you! You have sought the world from Permissible (means) but were not able upon it, and you sought is from Prohibited (means) but were not able upon it. Shall I^{la} point you upon a thing, your world will be a lot with it and your followers will be a lot with it?' He said, 'Yes'.

قَالَ تَبْتَدِعُ دِيناً وَ تَدْعُو إِلَيْهِ النَّاسَ فَعَلَنَ فَاسْتَجَابَ لَهُ النَّاسُ وَ أَطَاعُوهُ وَ أَصَابَ مِنَ الدُّنْيَا ثُمَّ إِنَّهُ فَكَّرَ فَقَالَ مَا صَنَعْتُ ابْتَدَعْتُ دِيناً وَ دَعَوْتُ النَّاسَ مَا أَرَى لِي تَوْبَةً إِلَّا أَنْ آتِيَ مَنْ دَعَوْتُهُ إِلَيْهِ فَأَرْدَهُ عَنْهُ

He^{la} said, 'Begin a religion and call the people to it'. He did so and the people responded to him, and they obeyed him, and he attained from the world. Then he contemplated. He said (to himself), 'What have I done? I innovated a religion and called the people. I don't see there being any repentance for me except if I were to go to the ones I had called to it and return them from it!'

⁴²² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 110 H 1

فَجَعَلَ بَيْنِي أَصْحَابَهُ الَّذِينَ أَجَابُوهُ فَيَقُولُ هُمْ إِنَّ الَّذِي دَعَوْتُكُمْ إِلَيْهِ بَاطِلٌ وَإِنَّمَا ابْتَدَعْتُهُ فَيَجْعَلُوا يَقُولُونَ كَذَبْتَ وَهُوَ الْحَقُّ وَلَكِنَّكَ شَكَّكَتَ فِي دِينِكَ فَرَجَعْتَ عَنْهُ

He went to him his companions, the ones who had answered him. He said to them, 'That which I had called you all to is false, and rather I had innovated it'. They said to him, 'You are lying, and it is the truth, but you are doubting in your religion, so you have returned from it!'

فَلَمَّا رَأَى ذَلِكَ عَمَدَ إِلَى سِلْسِلَةٍ فَوَتَدَ هَا وَتَدَا ثُمَّ جَعَلَهَا فِي عُنُقِهِ وَقَالَ لَا أَخْلُهَا حَتَّى يَتُوبَ اللَّهُ عَزَّ وَجَلَّ عَلَيَّ

When he saw that, he deliberated to a chain and pegged a peg to it, then made it to be in his neck and said, 'I will not release it until Allah^{-azwj} Mighty and Majestic Turns to me (with Mercy)!'

فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى نَبِيِّ مِنَ الْأَنْبِيَاءِ قُلْ لِفُلَانٍ وَ عَزِّي لَوْ دَعَوْتَنِي حَتَّى تَنْقَطِعَ أَوْصَالُكَ مَا اسْتَجَبْتُ لَكَ حَتَّى تَرُدَّ مَنْ مَاتَ إِلَى [عَلَى] مَا دَعَوْتُهُ إِلَيْهِ فَيَرْجِعَ عَنْهُ.

Allah^{-azwj} Mighty and Majestic Revealed to a Prophet^{-as} from the Prophets^{-as}: "Say to so and so: 'By My^{-azwj} Might! Even if you were to supplicate to Me^{-azwj} until your joints are cut, I^{-azwj} will not Answer for you until you return the ones who had died upon what you had called to, and he returns from it!'"⁴²³

ثَوَابُ الْأَعْمَالِ عَنْ أَبِيهِ عَنْ سَعْدٍ عَنْ ابْنِ يَزِيدَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع وَ عَنْ مُحَمَّدِ بْنِ حُمَرَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَجُلٌ إِلَى آخِرِ مَا مَرَّ.

(The book) 'Sawaab Al Amaal' – From his father, from Sa'ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

'From Abu Abdullah^{-asws},

And from Muhammad Bin Humran, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'There was a man' – up to the end of what has passed".⁴²⁴

3- مع، معاني الأخبار عَنْ مَا جِيلَوْنِي عَنْ عَمِّهِ عَنِ الْبَرْقِيِّ عَنِ النَّهْيَكِيِّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: مَنْ مَثَّلَ مِثَالًا أَوْ افْتَنَى كَلْبًا فَقَدْ خَرَجَ مِنَ الْإِسْلَامِ

(The book) 'Ma'any Al Akhbar' – From Majaylwiya, from his uncle, from Al Barqy, from Al Naheyki,

'Raising it to Abu Abdullah^{-asws} having said: 'The one who makes a resemblance (portrait) or keeps a dog, so he has exited from Al-Islam!'

فَقِيلَ لَهُ هَلْكَ إِذَا كَثُرَ مِنَ النَّاسِ

⁴²³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 110 H 2 a

⁴²⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 110 H 2 b

It was said to him^{-asws}, 'Then most of the people are destroyed!'

فَقَالَ لَيْسَ حَيْثُ دَهَبْتُمْ إِنَّمَا عَنَيْتُ بِقَوْلِي مَنْ مَثَلًا مَنْ نَصَبَ دِينًا غَيْرَ دِينِ اللَّهِ وَ دَعَا النَّاسَ إِلَيْهِ وَ يَقُولِي مَنْ افْتَنَى كَلْبًا مُبَغِضًا لَنَا أَهْلَ الْبَيْتِ افْتَنَاهُ فَأَطَعَهُ وَ سَقَاهُ مَنْ فَعَلَ ذَلِكَ فَقَدْ خَرَجَ مِنَ الْإِسْلَامِ.

He^{-asws} said: 'It isn't where you are going. But rather I^{-asws} meant with my^{-asws} words, 'One who makes a resemblance' – one who installs a religion other than the religion of Allah^{-azwj} and calls the people to it', and with my^{-asws} words: 'One who obtains a dog', one hateful towards us^{-asws} People^{-asws} of the Household, so he keeps him, feeds him, and quenches him. One who does that, so he has exited from Al-Islam".⁴²⁵

4- مع، معاني الأخبار عن ابن الوليد عن الصفار عن ابن عيسى عن ابن معروف عن حماد عن حريز عن ابن مسكان عن أبي الربيع قال: قُلْتُ مَا أَذْنِي مَا يَخْرُجُ بِهِ الرَّجُلُ مِنَ الْإِيمَانِ

(The book) 'Ma'any Al Akhbar' – from Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ibn Marouf, from Hammad, from Hareyz, from Ibn Muskan, from Ibn Al Rabie who said,

'I said, 'What is the least of what the man would be expelled from the Eman?'

قَالَ الرَّأْيُ يَرَاهُ مُخَالَفًا لِلْحَقِّ فَيَقِيمُ عَلَيْهِ.

He^{-asws} said: 'An opinion he opines opposing to the truth, and he stays upon it".⁴²⁶

5- مع، معاني الأخبار بالإسناد عن ابن عيسى عن الحسين بن سعيد عن ابن أبي عمير عن حماد عن الحلبي قال: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا أَذْنِي مَا يَكُونُ بِهِ الْعَبْدُ كَافِرًا

(The book) 'Ma'any Al Akhbar' – By the chain, from Ibn Isa, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Hammad, from Al Halby who said,

'I said to Abu Abdullah^{-asws}, 'What is the least of what the servant would be a Kafir with?'

قَالَ أَنْ يَبْتَدِيعَ شَيْئًا فَيَتَوَلَّى عَلَيْهِ وَ يَبْرَأَ مِنْ خَالَفِهِ.

He^{-asws} said: 'He begins something, so he befriends (others) upon it, and he disavows from the ones opposing it".⁴²⁷

6- مع، معاني الأخبار بالإسناد عن ابن عيسى عن ابن أبي عمير عن ابن أذينة عن بُرَيْدِ الْعَجَلِي قال: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا أَذْنِي مَا يَصِيرُ بِهِ الْعَبْدُ كَافِرًا

(The book) 'Ma'any Al Akhbar' – By the chain, from Ibn Isa, from Ibn Abu Umeyr, from Ibn Uzina, from Bureyd Al Ijaly who said,

⁴²⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 110 H 3

⁴²⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 110 H 4

⁴²⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 110 H 5

'I said to Abu Abdullah^{-asws}, 'What is the least of what the servant would be a Kafir with it?'

قَالَ فَأَخَذَ حَصَاةً مِنَ الْأَرْضِ فَقَالَ أَنْ يَقُولَ لِهَذِهِ الْحَصَاةِ إِنَّهَا نَوَاةٌ وَ يُبْرَأَ بِمَنْ خَالَفَهُ عَلَى ذَلِكَ وَ يَدِينُ اللَّهُ بِالْبِرَاءَةِ بِمَنْ قَالَ بِعَبْرٍ قَوْلِهِ فَهَذَا نَاصِبٌ قَدْ أَشْرَكَ بِاللَّهِ وَ كَفَرَ مِنْ حَيْثُ لَا يَعْلَمُ.

He^{-asws} said: 'He takes a pebble from the ground, and he says for this pebble, 'It is a kernel', and he disavows from the ones opposing him upon that, and he makes it a religion with the disavowing from the ones saying with other than his word (belief). So this is a Nasibi (hostile one). He has associated with Allah^{-azwj} and has committed Kufr from whereby he does not even know".⁴²⁸

7- ج، الإحتجاج بالإِسْنَادِ إِلَى أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ عَنْ آبَائِهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع فِي تَفْسِيرِ قَوْلِهِ تَعَالَى وَ لَكُمْ فِي الْقِصَاصِ حَيَاةٌ الْآيَةِ

(The book) 'Al Ihtijaj' –

'By the chain to Abu Muhammad Al askari^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali Bin Al-Husayn^{-asws} in interpretation of Words of the Exalted: **And for you, in the retaliation, there is life, [2:179]** – the Verse.

وَ لَكُمْ يَا أُمَّةَ مُحَمَّدٍ فِي الْقِصَاصِ حَيَاةٌ لِأَنَّ مَنْ هَمَّ بِالْقَتْلِ فَعَرَفَ أَنَّهُ يُقْتَصُّ مِنْهُ فَكَفَّ لِذَلِكَ عَنِ الْقَتْلِ كَانَ حَيَاةً لِلَّذِي كَانَ هَمَّ بِقَتْلِهِ وَ حَيَاةً لِهَذَا الْجَانِبِ الَّذِي أَرَادَ أَنْ يَقْتُلَ وَ حَيَاةً لِغَيْرِهِمَا مِنَ النَّاسِ إِذَا عَلِمُوا أَنَّ الْقِصَاصَ وَاجِبٌ لَا يَجْسُرُونَ عَلَى الْقَتْلِ مَخَافَةَ الْقِصَاصِ يَا أُولِي الْأَلْبَابِ أُولِي الْعُقُولِ لَعَلَّكُمْ تَتَّقُونَ

Allah^{-azwj} Mighty and Majestic Said: **And for you** – O community of Muhammad^{-saww}, **in the retaliation, there is life** – because the one who thinks of murdering, so he would know that he would be retaliated from it. Thus he would refrain from the killing. There would be life for the one whom he had thought of killing him, and life for this offender who intended the murder, and life for other than these two from the people, when they (also) know that the retaliation is an Obligation, they would not be audacious upon the killing, fearing the retaliation, **O ones of understanding** – the ones with the intellects, **perhaps you would be fearing [2:179]**'.

ثُمَّ قَالَ ع عِبَادَ اللَّهِ هَذَا قِصَاصٌ قَتَلَكُمْ لِمَنْ تَقْتُلُونَهُ فِي الدُّنْيَا وَ تُفْتَنُونَ رُوحَهُ أَلَا أَنْتُمْ كُمْ بِأَعْظَمَ مِنْ هَذَا الْقَتْلِ وَ مَا يُوجِبُهُ اللَّهُ عَلَى قَاتِلِهِ بِمَا هُوَ أَعْظَمُ مِنْ هَذَا الْقِصَاصِ قَالُوا بَلَى يَا ابْنَ رَسُولِ اللَّهِ

Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Servants of Allah^{-azwj}! This retaliation, your killing the one whom you are killing in the world and perishing his soul, shall I^{-asws} give you the news of (of a killing) greater than this killing, and what Allah^{-azwj} has Obligated, upon killing him from what is greater than this retaliation?' They said, 'Yes, O son^{-asws} of Rasool-Allah^{-saww}!'

قَالَ أَكْبَرُ مِنْ هَذَا الْقَتْلِ أَنْ يُقْتَلَ قَتْلًا لَا يَنْجِرُ وَلَا يَحْيَا بَعْدَهُ أَبَدًا قَالُوا مَا هُوَ قَالَ أَنْ يُضِلَّهُ عَنْ نُبُوَّةِ مُحَمَّدٍ وَعَنْ وَلَايَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِمَا وَ يَسْلُكَ بِهِ غَيْرَ سَبِيلِ اللَّهِ وَ يُغْرِئَهُ بِاتِّبَاعِ طَرِيقِ أَغْدَاءِ عَلِيٍّ ع وَ الْقَوْلَ بِإِمَامَتِهِمْ وَ دَفَعَ عَلِيٌّ عَنْ حَقِّهِ وَ جَحَدَ فَضْلَهُ وَ أَلَّا يُبَالِيَ بِإِعْطَائِهِ وَاجِبَ تَعْظِيمِهِ

He^{-asws} said: 'Greater than this killing is that you kill him with a killing which can neither be amended, nor be revived after it, ever!' They said, 'And what is it?' He^{-asws} said: 'If you stray him from the Prophet-hood of Muhammad^{-saww} and from the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}, and travel with him in other than the Way of Allah^{-azwj}, and the deceive him to follow the path of the enemies of Ali^{-asws}, and the speaking with their imamate, and repel Ali^{-asws} from his^{-asws} right, and reject his^{-asws} merits, and you don't care that obeying him^{-asws} is an Obligation, to revere him^{-asws}.

فَهَذَا هُوَ الْقَتْلُ الَّذِي هُوَ تَحْلِيدُ الْمَقْتُولِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا أَبَدًا فَجَزَاءُ هَذَا الْقَتْلِ مِثْلُ ذَلِكَ الْخُلُودُ فِي نَارِ جَهَنَّمَ.

Thus, this is the killing which is eternal. This is the killed one in the Fire of Hell, abiding eternally, forever. Thus, the Recompense of this killing would be like that eternity in the Fire of Hell".⁴²⁹

8- ل، الخصال أَبِي عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ النَّوْفَلِيِّ عَنِ الْحُسَيْنِ بْنِ الْمُحْتَارِ بِإِسْنَادِهِ يَرْفَعُهُ قَالَ قَالَ رَسُولُ اللَّهِ ص مَلْعُونٌ مَلْعُونٌ مَنْ كَمِهْ أَعْمَى مَلْعُونٌ مَلْعُونٌ مَنْ عَبَدَ الدِّينَارَ وَ الدِّرْهَمَ مَلْعُونٌ مَلْعُونٌ مَنْ نَكَحَ بَيْمَةً.

(The book) 'Al Khisaal' – My father, from Muhammad Al Attar, from Al ashary, from Muhammad Bin Isa, from Muhammad Bin Ibrahim Al Nowfaly, from Al-Husayn Bin Al Mukhtar, by his chain raising it said,

'Rasool-Allah^{-saww} said: 'Accursed! Accursed is the one whose sleeve is blind (straying others). Accursed! Accursed is the one who worships the Dinar and the Dirhams. Accursed! Accursed is the one who copulates with an animal".⁴³⁰

ثم قال الصدوق قوله من كمه أعمى يعني من أرشد متحيرا في دينه إلى الكفر و قرره في نفسه حتى اعتقده

Note – Al Sadouq said, 'His^{-saww} words: 'One whose sleeve is blind' means the one who guides the confused in his religion to the Kufr and settles it in his soul until he believes it'.

9- سن، المحاسن عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ ابْنِ أَصْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ اجْتَرَأَ عَلَى اللَّهِ فِي الْمَعْصِيَةِ وَ اتَّكَابَ الْكِبَائِرِ فَهُوَ كَافِرٌ وَ مَنْ نَصَبَ دِينًا غَيْرَ دِينِ اللَّهِ فَهُوَ مُشْرِكٌ.

(The book) 'Al Mahasin' – a number of our companions, from Ibn asbat, from his uncle Yaqoun, from Zurara,

'From Abu Ja'far^{-asws} having said: 'One who is audacious to Allah^{-azwj} regarding the disobedience and commits the major sins, so he is a Kafir, and the one who installs a religion other than the religion of Allah^{-azwj}, so he is a Polytheist".⁴³¹

⁴²⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 110 H 7

⁴³⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 110 H 8

⁴³¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 110 H 9

10- شي، تفسير العياشي عَنْ أَبِي حمزة عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ يَغْنِي لِيَسْتَكْمِلُوا الْكُفْرَ يَوْمَ الْقِيَامَةِ وَ مِنْ أَوْزَارِ الَّذِينَ يُضِلُّوهُمْ بَغَيْرِ عِلْمٍ يَغْنِي كُفْرَ الَّذِينَ يَتَوَلَّوهُمْ قَالَ اللَّهُ أَلَا سَاءَ مَا يَزُرُونَ.

Tafseer Al Ayyashi – from Abu Hamza,

‘From Abu Ja’far^{-asws} regarding His^{-azwj} Words: ***They would be bearing their burdens entirely on the Day of Qiyamah [16:25]***: ‘It means, they will be completing the Kufr on the Day of Qiyamah, ***and from the burdens of those whom they are straying without knowledge.*** – meaning Kufr of those they had befriended. Allah Said: ***Indeed! Evil is what they are bearing [16:25]***’.⁴³²

⁴³² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 110 H 10

CHAPTER 111 – ONE WHO DESCRIBES JUSTICE, THEN OPPOSES IT TO SOMETHING ELSE

الآيات

The Verses –

البقرة أ تَأْمُرُونَ النَّاسَ بِالْبِرِّ وَ تَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ

(Surah) Al Baqarah – *Are you instructing the people with the righteousness and are forgetting yourselves and you are reciting the Book. Are you not using your intellects? [2:44].*

تفسير

(Forbidden) interpretation (opinionated)

في تفسير الإمام ع أ تَأْمُرُونَ النَّاسَ بِالْبِرِّ أي بالصدقات و أداء الأمانات و تَنْسَوْنَ أَنْفُسَكُمْ أي تَرْكُوهَا و أَنْتُمْ تَتْلُونَ الْكِتَابَ أي التَّوْرَةَ الأَمْرَةَ لَكُمْ بِالْخَيْرَاتِ النَّاهِيَةِ عَنِ الْمُنْكَرَاتِ أَفَلَا تَعْقِلُونَ مَا عَلَيْكُمْ مِنَ الْعِقَابِ فِي أَمْرِكُمْ بِمَا بِهِ لَا تَأْخُذُونَ وَ فِي نَهْيِكُمْ عَمَّا أَنْتُمْ فِيهِ مِنْهُمْ كُونَ.

Are you instructing the people with the righteousness [2:44] – with the giving of charities, and paying back the entrustments and are forgetting yourselves – i.e. neglecting these - and you are reciting the Book – i.e. the Torah Commanding you all with doing the good deed and Forbidding you from the evil deeds - Are you not using your intellects? [2:44] – what there is upon you of the Punishment regarding your instructing with what you (yourselves) are not taking with it, and regarding our forbidding from what you (yourselves) are indulging in?’

نَزَلَتْ فِي عُلَمَاءِ الْيَهُودِ وَ رُؤَسَائِهِمُ الْمَرَدَةِ الْمُنَافِقِينَ الْمُحْتَاجِينَ أَمْوَالَ الْفُقَرَاءِ الْمُسْتَكَلِينَ لِلْأَعْيَاءِ الَّذِينَ كَانُوا يَأْمُرُونَ بِالْخَيْرِ وَ يَنْهَوْنَ عَنِ الشَّرِّ وَ يَرْكَبُونَهُ.

It was Revealed regarding scholars of the Jews and their chiefs, the renegades, the hypocrites, the withholders of the wealth of the poor, the devourers for the rich, those who were instructing with the good and neglecting it, and they were forbidding from the evil and were committing it’.

و قال علي بن إبراهيم نزلت في الخطباء و القصاص و هو قول أمير المؤمنين ع وَ عَلَى كُلِّ مَنبَرٍ خَطِيبٌ مَضْمَعٌ يَكْذِبُ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ وَ عَلَى كِتَابِهِ.

And Ali Bin Ibrahim said, ‘It was Revealed regarding the preachers and the retribution – and it is the word of Amir Al-Momineen^{-asws}: ‘And upon every pulpit there is a loud-voiced preacher lying upon Allah^{-azwj} and upon His^{-azwj} Rasool^{-saww}, and upon His^{-azwj} Book’.

و فِي الْمَجْمَعِ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَرَزْتُ لَيْلَةَ أُسْرِي بِى عَلَى أَنَسٍ تُفَرِّضُ شِفَاهَهُمْ بِمَقَارِضَ مِنْ نَارٍ فَقُلْتُ مَنْ هَؤُلَاءِ يَا جَبْرِئِيلُ فَقَالَ هَؤُلَاءِ خُطَبَاءُ مِنْ أَهْلِ الدُّنْيَا مِمَّنْ كَانُوا يَأْمُرُونَ النَّاسَ بِالْبِرِّ وَ يَنْسَوْنَ أَنْفُسَهُمْ.

And in 'Al Majma' – from Anas (well-known fabricator) who said,

'Rasool-Allah^{-saww} said: 'On the night of ascension (Mi'raj') I^{-saww} was passed with by some people their lips were being snipped with scissors of fire. I^{-saww} said: 'Who are they, O Jibraeel^{-as}!' He^{-as} said: 'They are preachers from people of the world, from the ones who were instructing the people with the righteousness, and they had forgotten their own selves!'

و فِي مُصْبَحِ الشَّرِيعَةِ عَنِ الصَّادِقِ ع قَالَ: مَنْ لَمْ يَنْسَلِخْ مِنْ هَوَاجِسِهِ وَ لَمْ يَتَخَلَّصْ مِنْ آفَاتِ نَفْسِهِ وَ شَهَوَاتِهَا وَ لَمْ يَهْرِمِ الشَّيْطَانُ وَ لَمْ يَدْخُلْ فِي كَنَفِ اللَّهِ وَ أَمَانِ عِصْمَتِهِ لَا يَصْلُحْ لِلْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ

And in 'Misbah Al Sharia' –

'From Al-Sadiq^{-asws} having said: 'One who does not break off from his obsessions and does not finish off from the afflictions of his soul and his lustful desires, and does not defeat the Satan^{-la}, and does not enter into the Patronage of Allah^{-azwj} and security of His^{-azwj} Protection, he is not correct for instructing with the act of kindness and forbidding from the evil.

لَأَنَّهُ إِذَا لَمْ يَكُنْ يَحْذِرُ الصِّفَةَ فَكُلَّ مَا أَظْهَرَ يَكُونُ حُجَّةً عَلَيْهِ وَ لَا يَنْتَفِعُ النَّاسُ بِهِ قَالَ اللَّهُ تَعَالَى أَ تَأْمُرُونَ النَّاسَ بِالْبِرِّ وَ تَنْسَوْنَ أَنْفُسَكُمْ وَ يُقَالُ لَهُ يَا خَائِنُ أَ تَطْلُبُ خَلْقِي بِمَا خُنْتُ بِهِ نَفْسَكَ وَ أَرْخَيْتَ عَنْكَ عَيْنَاكَ.

(This is) because when he does not happen to have these characteristics, all what appears will become an argument against him and the people will not benefit with him. Allah^{-azwj} the Exalted Said: **Are you instructing the people with the righteousness and are forgetting yourselves and you are reciting the Book. Are you not using your intellects? [2:44],** and He^{-azwj} will Say to him, "O betrayer! Are you seeking My^{-azwj} creatures with what you are a betraying your own soul with it, and you are loosening your own rein from it?"

1- كا، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ يُونُسَ الْبَزَّازِ عَنِ الْمُعَلَّى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَشَدَّ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلًا ثُمَّ عَمِلَ بَعِيرَهُ.

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from Yusuf Al Bazzaz, from Al Moalla,

'From Abu Abdullah^{-asws} having said: 'The most intense of regret from the people on the Day of Qiyamah will be the one who describes justice, then works with something else".⁴³³

بيان: من وصف عدلاً أي إذا ادعى القول بإمامة الأئمة ع و لم يتابعهم قولاً و فعلاً.

Explanation – 'One who describes justice' – i.e. when he claims the word (belief) in the Imamate of the Imams^{-asws} and does not follow them^{-asws} in words and deeds.

⁴³³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 111 H 1

وَمَا يُؤَيِّ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: مَرَزْتُ لَيْلَةَ أُسْرِي فِي يَوْمٍ تُقْرَضُ شِفَاهُهُمْ بِمَقَارِضٍ مِنْ نَارٍ فَقُلْتُ مَنْ أَنْتُمْ قَالُوا كُنَّا نَأْمُرُ بِالْخَيْرِ وَ لَا نَأْتِيهِ وَ نَنْهَى عَنِ الشَّرِّ وَ نَأْتِيهِ.

And what is reported from the Prophet^{-saww} having said: ‘On the night of ascension (Mi’raj) I^{saww} was passed with by a people, their lips were being snipped with scissors of fire. I^{saww} said: ‘Who are you all?’ They said, ‘We used to instruct with the good and were not performing it, and we forbade from the evil and we committed it’.

و مثله كثير.

And there are many like it.

2- كا، الكافي عَنْ مُحَمَّدٍ عَنْ أَحْمَدَ عَنِ ابْنِ عِيسَى عَنِ ابْنِ سِنَانٍ عَنْ فُتَيْبَةَ الْأَعْمَشِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: مِنْ أَشَدِّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَذْلًا وَ عَمِلَ بَعْدَهُ.

(The book) ‘Al Kafi’ – from Muhammad, from Ahmad, from Ibn Isa, from Ibn Sinan, from Quteyba Al A’asha,

‘From Abu Abdullah^{-asws} having said: ‘One of the severest Punishment on the Day of Qiyamah is one who describes justice and works with something else’^{.434}

3- كا، الكافي عَنْ عَلِيِّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ ابْنِ أَبِي يَعْقُوبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ مِنْ أَعْظَمِ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَذْلًا وَ خَالَفَهُ إِلَى غَيْرِهِ.

(The book) ‘Al Kafi’ – from Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Ibn Abu Yafour,

‘From Abu Abdullah^{-asws} having said: ‘From the mightiest of regret of the people on the Day of Qiyamah is one who describes and opposes it to something else’^{.435}

4- كا، الكافي عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَكُنْ بِكُوبًا فِيهَا هُمْ وَ الْعَاوُونَ قَالَ يَا بَا بَصِيرٍ هُمْ قَوْمٌ وَصَفُوا عَذْلًا بِأَلْسِنَتِهِمْ ثُمَّ خَالَفُوهُ إِلَى غَيْرِهِ.

(The book) ‘Al Kafi’ – from Muhammad Bin Yahya, from Al-Husayn Bin Is’haq, from Ali Bin Mahziyar, from Abdullah Bin Yahya, from Ibn Muskan, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said regarding Words of Allah^{-azwj} Mighty and Majestic: **So they would be flung into it, they, and the straying ones [26:94].** He^{-asws} said: ‘O Abu Baseer! They are a people who described justice with their tongues, then they opposed it to something else’^{.436}

5- كا، الكافي عَنْ مُحَمَّدٍ عَنْ أَحْمَدَ عَنِ ابْنِ عِيسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ عَطِيَّةٍ عَنْ خَيْثَمَةَ قَالَ قَالَ لِي أَبُو جَعْفَرٍ ع أُنْبِئْ شَيْعَتَنَا أَنَّهُ لَنْ يُنَالَ مَا عِنْدَ اللَّهِ إِلَّا بِعَمَلٍ وَ أُنْبِئْ شَيْعَتَنَا أَنَّ أَعْظَمَ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَذْلًا ثُمَّ خَالَفَهُ إِلَى غَيْرِهِ.

⁴³⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 111 H 2

⁴³⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 111 H 3

⁴³⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 111 H 4

(The book) 'Al Kafi' – from Muhammad, from Ahmad, from Ibn Isa, from Ibn Abu Umeyr, from Ali Bin Atiya, from Khaysama who said,

'Abu Ja'far^{-asws} said to me: 'Deliver to our^{-asws} Shias that whatever is in the Presence of Allah^{-azwj} will never be achieved except by work; and deliver to our^{-asws} Shias that the one of mightiest regret of the people on the Day of Qiyamah will be one who describes justice, then opposes it to something else''.⁴³⁷

⁴³⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 111 H 5

CHAPTER 112 – TAKING LIGHTLY WITH THE RELIGION AND THE COMPLACENCY WITH THE COMMAND OF ALLAH^{-azwj}

1- ل، الخصال ابن مسرور عن ابن عامر عن عمه عن محمد بن زياد عن ابن عميرة عن الصادق ع قال: إِنَّ لَوْلِدَ الرَّبِّىِّ عَلَامَاتٍ أَحَدُهَا بُغْضُنَا أَهْلَ الْبَيْتِ وَ ثَانِيهَا أَنَّهُ يَحُثُّ إِلَى الْحَرَامِ الَّذِي خُلِقَ مِنْهُ وَ ثَالِثُهَا الاسْتِخْفَافُ بِالْأَيِّدِينَ وَ رَابِعُهَا سُوءُ الْمُخْضَرِ لِلنَّاسِ وَ لَا يُسِيءُ مُخْضَرٌ إِخْوَانِهِ إِلَّا مَنْ وُلِدَ عَلَى غَيْرِ فِرَاشٍ أَبِيهِ أَوْ حَمَلَتْ بِهِ أُمُّهُ فِي حَيْضِهَا.

(The book) 'Al Khisaal' – Ibn Masrour – from Ibn Aamir, from his uncle, from Muhammad Bin Ziyad, from Ibn Aameya,

'From Al-Sadiq^{-asws} having said: 'There are signs for a child of adultery. One of these is his hatred to us^{-asws}, People^{-asws} of the Household; and it's second is he will yearn to the Prohibition he had been produced from; and it's third is taking lightly with the religion; and it's fourth evil presentation to the people, and no one will be of evil presentation to his brethren except the one born upon other than the bed of his father, or his mother had conceived him during her menstruation".⁴³⁸

2- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا ع قال قال أمير المؤمنين ع سمعت رسول الله ص يقول إني أخاف عليكم استخفافاً بالدين و بيع الحكم و قطيعة الرحم و أن تتخذوا القرآن مزامير تُقدِّمُون أَحَدَكُمْ وَ لَيْسَ بِأَفْضَلِكُمْ فِي الدِّينِ.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}, by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'I^{-asws} heard Rasool-Allah^{-saww} saying: 'I^{-saww} fear upon you all taking lightly with the religion, and selling the judgment (bribery), and termination of the kinship, and your taking the Quran as flute (musical tone). You will advance one of you and he wouldn't be your best in the religion".⁴³⁹

3- ثو، ثواب الأعمال عن أبيه عن سعد عن جعفر بن محمد بن عبيد الله عن عبد الله بن ميثم عن أبي عبد الله ع قال: إِيَّاكُمْ وَ الْعَقْلَةَ فَإِنَّهُ مَنْ عَقَلَ فَإِنَّمَا يَفْعَلُ عَنْ نَفْسِهِ وَ إِيَّاكُمْ وَ التَّهَؤُونَ بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ فَإِنَّهُ مَنْ تَهَؤَانَ بِأَمْرِ اللَّهِ أَهَانَهُ اللَّهُ يَوْمَ الْقِيَامَةِ.

(The book) 'Sawaab Al Amaal' – from his father, from Sa'ad, from Ja'far Bin Muhammad Bin Ubeydullah, from Abdullah Bin Maymoun,

'From Abu Abdullah^{-asws} having said: 'Beware of the heedlessness, for the one who is heedless is rather heedless from himself! Beware of being complacent with a Command of Allah^{-azwj} Mighty and Majestic, for the one who is complacent with a Command of Allah^{-azwj}, Allah^{-azwj} would Demean him on the Day of Qiyamah".⁴⁴⁰

4- سن، المحاسن النوفلي عن السكوني عن أبي عبد الله ع قال قال رسول الله ص إِنَّ اللَّهَ لَيُبْغِضُ الْمُؤْمِنَ الضَّعِيفَ الَّذِي لَا دِينَ لَهُ.

⁴³⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 112 H 1

⁴³⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 112 H 2

⁴⁴⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 112 H 3

(The book) 'Al Mahasin' – Al Nowfaly, from Al Sakuni,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Hates the weak Momin, the one who has no religion for him'''.⁴⁴¹

⁴⁴¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 112 H 4

CHAPTER 113 – TURNING AWAY FROM THE TRUTH AND THE BELYING OF IT

1- فس، تفسير القمي في رواية أبي الجارود عن أبي جعفر ع في قوله تعالى وَ خَابَ كُلُّ جَبَّارٍ عَنِيدٍ قَالَ الْعَيْنِدُ الْمَعْرِضُ عَنِ الْحَقِّ.

Tafseer Al Qummi – In a report of Abu Al Jaroud,

‘From Abu Ja’far^{-asws} regarding Words of the Exalted: **and every stubborn tyrant was disappointed [14:15]**. He^{-asws} said: ‘The stubborn is the one turning away from the truth’.⁴⁴²

2- جاء، المجالس للمفيد بالإسناد إلى أبي قتادة عن الصادق ع قَالَ: إِنَّ الْحَقَّ مُنِيفٌ فَاعْمَلُوا بِهِ وَ مَنْ سَرَّهُ طُولُ الْعَافِيَةِ فَلْيَتَّقِ اللَّهَ.

(The book) ‘Al Majaalis’ of Al Mufeed – By the chain to Qatadah,

‘From Al-Sadiq^{-asws} having said: ‘The truth is sublime therefore work with it, and the one whom prolonged well-being cheers, let him fear Allah^{-azwj}’.⁴⁴³

3- ف، تحف العقول عن أبي محمد ع قَالَ: مَا تَرَكَ الْحَقَّ عَزِيزٌ إِلَّا ذَلٌّ وَ لَا أَحَدٌ بِهِ ذَلِيلٌ إِلَّا عَزٌّ.

(The book) ‘Tuhaf Al Uqool’ –

‘From Abu Muhammad^{-asws} having said: ‘An honourable one will not neglect the truth except he will be disgraced, nor will any disgraceful one take with it, except he will be honoured’.⁴⁴⁴

⁴⁴² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 113 H 1

⁴⁴³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 113 H 2

⁴⁴⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 113 H 3

CHAPTER 114 – THE LIE AND REPORTING IT AND MAKING IT HEARD

1- كا، الكافي عن مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي النُّعْمَانِ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَا بَا النُّعْمَانِ لَا تَكْذِبْ عَلَيْنَا كَذِبَةً فَتَسْلُبَ الْحَيَفِيَّةَ وَ لَا تَطْلُبَنَّ أَنْ تَكُونَ رَأْسًا فَتَكُونَ ذَنْبًا وَ لَا تَسْتَأْكِلِ النَّاسَ بِنَا فَتَفْتَقِرَ فَإِنَّكَ مُؤَفَّوْفٌ لَا مَحَالَةَ وَ مَسْئُولٌ فَإِنْ صَدَقْتَ صَدَقْنَاكَ وَ إِنْ كَذَبْتَ كَذَبْنَاكَ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Is'haq Bin Ammar, from Abu Al Numan who said,

'Abu Ja'far^{-asws} said: 'O Abu Al Numan! Do not lie upon us^{-asws} with a lie for your uprightness will be nullified, nor seek to be a head (chief) for you will become a tail (follower), nor devour the people through us^{-asws} for you will be impoverished. You will inevitably be Paused and Questioned. If you are truthful, we^{-asws} shall ratify you, and if you have lied, we^{-asws} shall belie you!''⁴⁴⁵

2- كا، الكافي عن الْعِدَّةِ عَنِ الرَّهْطِيِّ عَنِ ابْنِ مِهْرَانَ عَنِ ابْنِ عَمِيرَةَ عَمَّنْ حَدَّثَهُ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَقُولُ لَوْلَدِهِ اتَّقُوا الْكَذِبَ الصَّغِيرَ مِنْهُ وَ الْكَبِيرَ فِي كُلِّ جِدٍّ وَ هَزْلٍ فَإِنَّ الرَّجُلَ إِذَا كَذَبَ فِي الصَّغِيرِ اجْتَرَأَ عَلَى الْكَبِيرِ

(The book) 'Al Kafi' – from the number, from Al Barqy, from Ibn Mihran, from Ibn Ameyra, from the one who narrated it,

'From Abu Ja'far^{-asws} having said: 'Ali Bin Al Husayn^{-asws} saying to his^{-asws} son: 'Fear the lie, the small from it and the big in every seriousness and jest, for when the man lies regarding the small, he becomes audacious upon the big.

أ مَا عَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ قَالَ مَا يَزَالُ الْعَبْدُ يَصْدُقُ حَتَّى يَكْتَبَهُ اللَّهُ صَدِيقًا وَ مَا يَزَالُ الْعَبْدُ يَكْذِبُ حَتَّى يَكْتَبَهُ اللَّهُ كَذَّابًا.

Don't you know that Rasool-Allah^{-saww} said: 'The servant does not cease to be truthful until Allah^{-azwj} Writes him as a truthful, and the servant does not cease to be lying until Allah^{-azwj} Writes him as a liar''⁴⁴⁶.

بيان: وَ رُويَ مِنْ طَرِيقِ الْعَامَّةِ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: وَئَيْلَ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ قَوْمًا لَهُ ثُمَّ وَئَيْلَ لَهُ.

Explanation – And it is reported from the way of the general Muslims, from the Prophet^{-saww} having said: 'Woe be to the one who narrates, so he lies in order to make (people) laugh. So woe be to him! Then woe be to him!''

وَ رُويَ أَنَّهُ ص كَانَ يَمْزُجُ وَ لَا يَقُولُ إِلَّا حَقًّا وَ لَا يُؤْذِي قَلْبًا وَ لَا يُفْرِطُ فِيهِ.

⁴⁴⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 1

⁴⁴⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 2

And it is reported: 'He^{saww} used to jest and he^{saww} would not say except true (things), and he^{saww} did not hurt a heart, nor was he^{saww} excessive in it''.

3- كَأ، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ لِلشَّرِّ أَفْقَالًا وَ جَعَلَ مَفَاتِيحَ تِلْكَ الْأَفْقَالِ الشَّرَّابَ وَ الْكَذِبَ شَرًّا مِنَ الشَّرَّابِ.

(The book) 'Al Kafi' – from the number, from Al Barqy, from Usman Bin Isa, from Ibn Muskan, from Muhammad Bin Muslim,

'Allah^{azwj} Mighty and Majestic has Made locks for the evil and Made keys for those locks, the (intoxicating) drink, and the lie is eviler than the (intoxicating) drink''.⁴⁴⁷

4- كَأ، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَسَنِ الصَّقَّيْلِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّمَا قَدْ رُويَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ يُوسُفَ ع أَتَيْتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ فَقَالَ وَ اللَّهِ مَا سَرَقُوا وَ مَا كَذَبَ وَ قَالَ إِبْرَاهِيمُ بَلْ فَعَلَهُ كِبِيرُهُمْ هَذَا فَسَتَلَوْهُمْ إِنْ كَانُوا يَنْطِطُونَ فَقَالَ وَ اللَّهِ مَا فَعَلُوا وَ مَا كَذَبَ

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Al Hassan Al Sayqal who said,

'I said to Abu Abdullah^{asws}, 'We have been reporting from Abu Ja'far^{asws} regarding the words of Yusuf^{as}: **'O caravan! You are stealing!' [12:70]**, and he^{asws} said: 'By Allah^{azwj}! They were not stealing but he^{as} did not lie (either). And Ibrahim^{as} said: **'He said: 'But (maybe) their biggest one did this, so ask them if they could speak' [21:63]**. By Allah^{azwj}! It (their biggest idol) had not done it but he^{as} did not lie'.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَا عِنْدَكُمْ فِيهَا يَا صَيِّقُلُ

He (the narrator) said, 'Abu Abdullah^{asws} said: 'What is with you all regarding it, O Sayqal?'

قَالَ قُلْتُ مَا عِنْدَنَا فِيهَا إِلَّا التَّسْلِيمُ

I said, 'There is nothing with us except for the submission'.

قَالَ فَقَالَ إِنَّ اللَّهَ أَحَبُّ اثْنَيْنِ وَ أَبْغَضُ اثْنَيْنِ أَحَبُّ الْخَطَرِ فِيمَا بَيْنَ الصَّقَيْنِ وَ أَحَبُّ الْكَذِبِ فِي الْإِصْلَاحِ وَ أَبْغَضُ الْخَطَرَ فِي الطُّرُقَاتِ وَ أَبْغَضُ الْكَذِبَ فِي غَيْرِ الْإِصْلَاحِ

He^{asws} said: 'Allah^{azwj} Loves two (things) and hates two. He^{azwj} Loves the danger in what is between the two swords and Loves the lie regarding the reconciliation; and Hates the danger in the roads and Hates the lie regarding other than the reconciliation.

إِنَّ إِبْرَاهِيمَ ع إِنَّمَا قَالَ بَلْ فَعَلَهُ كِبِيرُهُمْ هَذَا إِزَادَةَ الْإِصْلَاحِ وَ دَلَالَةً عَلَى أَنَّهُمْ لَا يَعْقِلُونَ وَ قَالَ يُوسُفُ ع إِزَادَةَ الْإِصْلَاحِ.

Ibrahim^{as}, rather, said: **‘But (maybe) their biggest one did this [21:63]**, intending the reconciliation, and evidenced upon that they had not done it; and Yusuf^{as} intended the reconciliation’’.⁴⁴⁸

بيان: و يؤيده ما روي في كتاب الاحتجاج أَنَّهُ سُئِلَ الصَّادِقُ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِي قِصَّةِ إِبْرَاهِيمَ قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسَأَلُوهُمْ إِنْ كَانُوا يَنْطَفُونَ قَالَ مَا فَعَلَهُ كَبِيرُهُمْ وَ مَا كَذَبَ إِبْرَاهِيمُ

Explanation – And it is supported by what is reported in the book ‘Al Ihtijaj – Al-Sadiq^{asws} was asked about Words of Allah^{azwj} Mighty and Majestic in the story of Ibrahim^{as}: **He said: ‘But (maybe) their biggest one did this, so ask them if they could speak’ [21:63]. He^{asws} said: ‘Their biggest one had not done it and Ibrahim^{saww} did not lie’.**

قِيلَ وَ كَيْفَ ذَلِكَ

It was said, ‘And how can that be so?’

فَقَالَ إِنَّمَا قَالَ إِبْرَاهِيمُ فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطَفُونَ إِنْ نَطَفُوا فَكَبِيرُهُمْ فَعَلَّ وَ إِنْ لَمْ يَنْطَفُوا فَلَمْ يَفْعَلْ كَبِيرُهُمْ شَيْئاً فَمَا نَطَفُوا وَ مَا كَذَبَ إِبْرَاهِيمُ.

He^{asws} said: ‘But rather Ibrahim^{as} said: **‘so ask them if they could speak’ [21:63]**, if their biggest one could speak, it would have done so, and if their biggest one does not speak, then it has not done anything. It did not speak, and Ibrahim^{as} did not lie’.

رَوَاهُ الصَّدُوقُ فِي الْعِلَلِ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: فِي تَفْسِيرِ هَذِهِ الْآيَةِ أَنَّهُمْ سَرَقُوا يُوسُفَ مِنْ أَبِيهِ أَلَا تَرَى أَنَّهُمْ حِينَ قَالُوا مَاذَا تَفْعَلُونَ قَالُوا نَفْقِدُ صُوعَ الْمَلِكِ وَ لَمْ يَقُولُوا سَرَقْتُمْ صَاعَ الْمَلِكِ.

It is reported by Al-Sadouq in ‘Al-Ilal’ – by his chain from Abu Abdullah^{asws} having said in interpretation of this Verse: ‘They had stolen Yusuf^{as} from his^{as} father^{as}. Don’t you see, when they said, **“What is that which you are missing?” [12:71] They said, ‘We miss the king’s drinking cup [12:72]**, and they did not say, ‘You stole the king’s drinking cup’.

5- كا، الكافي عن عليٍّ عن أبيه عن صفوان عن أبي مخلد السراج عن عيسى بن حسان قال سمعت أبا عبد الله ع يقول كل كذب مسئول عنه صاحبه يوماً إلا كذباً في ثلاثة رجل كائد في حربه فهو مؤذون عنه أو رجل أصلح بين اثنين يلقي هذا بغير ما يلقي به هذا يريد بذلك الإصلاح ما بينهما أو رجل وعد أهله شيئاً وهو لا يريد أن يفيهم.

(The book) ‘Al Kafi’ – from Ali, from his father, from Safwan, from Abu Makhlad Al Sarraj, from Isa Bin Hassan who said,

‘I heard Abu Abdullah^{asws} saying: ‘Every lie, its owner will be Questioned about in one day except the lie regarding three – a man plotting during his war, so it is dropped from him, or a man reconciling between two, facing this one with other than was he faces this one with, intending with that reconciling what is between the two, or a man promising something to his family, and he does not intend to complete for them’’.⁴⁴⁹

⁴⁴⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 4

⁴⁴⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 5

بيان: ثم اعلم أن مضمون الحديث متفق عليه بين الخاصة و العامة فَرَوَى التِّرْمِذِيُّ عَنِ النَّبِيِّ ص لَا يَحِلُّ الْكَذِبُ إِلَّا فِي ثَلَاثٍ يُحَدِّثُ الرَّجُلُ امْرَأَتَهُ لِيَرْضِيَهَا وَ الْكَذِبُ فِي الْحَرْبِ وَ الْكَذِبُ فِي الْإِصْطِلَاحِ بَيْنَ النَّاسِ.

Explanation – Then know that the subject matter of the Hadeeth is agreed upon between the special (Shias) and the general (non-Shia) Muslims. Al Tirmizi reported from the Prophet^{-sawww}: ‘The lying is not allowed except regarding three – the man narrates to his wife to please her, and the lying during the war, and the lying during the reconciliation between the people’.

6- كذا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ عَنْ مُحَمَّدِ بْنِ مَالِكٍ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ حَدَّثَنِي أَبُو عَبْدِ اللَّهِ ع بِحَدِيثٍ قُلْتُ لَهُ جَعَلْتَ فِدَاكَ أَلَيْسَ زَعَمْتَ لِي السَّاعَةَ كَذًا وَ كَذًا فَقَالَ لَا

(The book) ‘Al Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Yahya Al Kahily, from Muhammad Bin Malik, from Abdul A’ala a slave of the family of Saam who said,

‘Abu Abdullah^{-asws} narrated to me with a Hadeeth. I said, ‘May I be sacrificed for you^{-asws}! Didn’t you claim to me such and such just now?’ He^{-asws} said: ‘No’.

فَعَظُمَ ذَلِكَ عَلَيَّ قُلْتُ بَلَى وَ اللَّهُ زَعَمْتَ فَقَالَ لَا وَ اللَّهُ مَا زَعَمْتُهُ

That was grievous upon me. I said, ‘Yes, by Allah^{-azwj}, you^{-asws} did claim!’ He^{-asws} said: ‘No, by Allah^{-azwj}, I^{-asws} did not claim it!’

قَالَ فَعَظُمَ عَلَيَّ قُلْتُ بَلَى وَ اللَّهُ قَدْ قُلْتَهُ قَالَ نَعَمْ قَدْ قُلْتُهُ أ مَا عَلِمْتَ أَنَّ كُلَّ رَعِيٍّ فِي الْقُرْآنِ كَذِبٌ.

He (the narrator) said, ‘It was grievous upon me, so I said, ‘By Allah^{-azwj}, you have said it!’ He^{-asws} said: ‘Yes, I^{-asws} had said it. Don’t you know that every claim in the Quran is a lie?’⁴⁵⁰

7- كذا، الكافي الْعِدَّةُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ أَبِي إِسْحَاقَ الْخُرَاسَانِيِّ قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ إِنَّا كُنَّا وَ الْكَذِبُ فَإِنَّ كُلَّ رَجُلٍ طَالِبٌ وَ كُلُّ خَائِفٍ هَارِبٌ.

(The book) ‘Al Kafi’ – The number, from Sah; Bin Ziyad, from Ali Bin Asbat, from Abu Is’haq Al Khurasani who said,

‘Amir Al-Momineen^{-asws} had said: ‘Beware of the lie, for every hopeful one seeks, and every fearful one flees!’⁴⁵¹

بيان: و هذا مثل قوله ع الذي رواه فِي تَحْقِيقِ الْبَلَاغَةِ أَنَّهُ ع قَالَ بَعْدَ كَلَامٍ طَوِيلٍ لِمُدَّعٍ كَاذِبٍ أَنَّهُ يَرْجُو اللَّهُ يَدْعِي بِزَعْمِهِ أَنَّهُ يَرْجُو اللَّهُ كَذَبَ وَ الْعَظِيمِ مَا بَالُهُ لَا يَتَبَيَّنُ رَجَاؤُهُ فِي عَمَلِهِ وَ كُلُّ مَنْ رَجَا عَرَفَ رَجَاؤَهُ فِي عَمَلِهِ إِلَّا رَجَاءَ اللَّهِ فَإِنَّهُ مَدْحُولٌ

Explanation – And this is like his^{-asws} words which is reported in ‘Nahj Al Balagah’ –

‘He^{-asws} said after a lengthy speech to a false claimant hoping in Allah^{-azwj}: ‘He claims by his allegation that he hopes in Allah^{-azwj}. He is lying, by the Magnificent! What is the matter with

⁴⁵⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 6

⁴⁵¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 7

him? His hope does not appear in his actions while every one who hopes, his hope is recognise in his actions, except hope in Allah^{-azwj}, for it is mingled.

وَكُلُّ خَوْفٍ مُحَقَّقٌ إِلَّا خَوْفَ اللَّهِ فَإِنَّهُ مَغْلُوبٌ يَرْجُو اللَّهُ فِي الْكَبِيرِ وَ يَرْجُو الْعِبَادَ فِي الصَّغِيرِ فَيُعْطِي الْعَبْدَ مَا لَا يُعْطِي الرَّبُّ

Every fear is real except fear of Allah^{-azwj}, for it is a effect. He hopes in Allah^{-azwj} regarding the major things and hopes in the servants regarding the minor, so he gives the servant what he does not give the Lord^{-azwj}.

فَمَا بَالُ اللَّهِ جَلَّ ثَنَاؤُهُ يُقْصَرُ بِهِ عَمَّا يُصْنَعُ لِعِبَادِهِ أَ تَخَافُ أَنْ تُكُونَ فِي رَجَائِكَ لَهُ كَاذِباً أَوْ تُكُونَ لَا تَرَاهُ لِلرَّجَاءِ مَوْضِعاً

What is the matter Allah^{-azwj}, Majestic is His^{-azwj} Praise is being deficient with from what is doen for His^{-azwj} servants. Are you fearing that your hope to Him^{-azwj} is false, or you cannot see a place for the hope?

وَكَذَلِكَ إِنْ هُوَ خَافَ عَبْدًا مِنْ عِبِيدِهِ أَعْطَاهُ مِنْ خَوْفِهِ مَا لَا يُعْطِي رَبَّهُ فَجَعَلَ خَوْفَهُ مِنَ الْعِبَادِ نَقْداً وَ خَوْفَهُ مِنْ خَالِقِهِ ضِمَاراً وَ وَعْداً.

And like that, a servant fears from His^{-azwj} servants, he give him from his fear what he does not give to his Lord^{-azwj}. So he makes his fear from the servants as cash (current) and his fear from his Creator as credit (future) and a promise”.

8- كا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ دَعْرُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الْكَذِبَ هُوَ خَرَابُ الْإِيمَانِ.

(The book) ‘Al Kafi’ – from the number, from Al Barqy, from his father, from the one who mentioned it, from Muhammad Bin Abdul Rahman Bin Abu Layli, from his father,

‘From Abu Ja’far^{-asws} having said: ‘The lie, it is a ruination of the Eman’^{.452}

9- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ الْأَحْمَرِ عَنْ فَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ أَوَّلَ مَنْ يُكَذِّبُ الْكَذَّابَ اللَّهُ عَزَّ وَ جَلَّ ثُمَّ الْمَلَكَانِ اللَّذَانِ مَعَهُ ثُمَّ هُوَ يَعْلَمُ أَنَّهُ كَاذِبٌ.

(The book) ‘Al Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Aban Al Ahmar, from Fuzeyl Bin Yasaar,

‘From Abu Ja’far^{-asws} having said: ‘The first one to belie the liar is Allah^{-azwj} Mighty and Majestic, then the two Angels, those who are with him, then he (himself) knows that he is a liar’^{.453}

10- كا، الكافي عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْكَذَّابَ يَهْلِكُ بِالْبَيِّنَاتِ وَ يَهْلِكُ أَتْبَاعُهُ بِالشُّبُهَاتِ.

(The book) ‘Al Kafi’ – from Ali Bin Al Hakam, from Aban, from Umar Bin Yazeed who said,

⁴⁵² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 8

⁴⁵³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 9

'I heard Abu Abdullah^{-asws} saying: 'The liar is destroyed by the proofs, and his followers are destroyed by the suspicions''.⁴⁵⁴

11- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ آيَةَ الْكَذَّابِ بَأَنَّ يُخْبِرَكَ خَبَرَ السَّمَاءِ وَ الْأَرْضِ وَ الْمَشْرِقِ وَ الْمَغْرِبِ فَإِذَا سَأَلْتَهُ عَنْ حَرَامِ اللَّهِ وَ حَلَالِهِ لَمْ يَكُنْ عِنْدَهُ شَيْءٌ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Najran, from Muawiya Bin Wahab who said,

'I heard Abu Abdullah^{-asws} saying: 'A sign of the liar is that he informs you news of the sky and the earth, and the east and the west, but when you ask him about Prohibitions of Allah^{-azwj} and His^{-azwj} Permissibles, there does not happen to be anything with him''.⁴⁵⁵

12- كا، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْكَذِبَةَ لَتَنْقُطِرُ الصَّائِمَ

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Abu Umeir, from Mansour Bin Yunus, from Abu Baseer who said,

'I heard Abu Abdullah^{-asws} saying: 'The lie breaks the fast of the fasting one!'

فُلْتُ وَ أَتَيْنَا لَا يَكُونُ ذَلِكَ مِنْهُ

I said, 'And which of us, that does not happen from him?'

قَالَ لَيْسَ حَيْثُ دَهَبْتَ إِنَّمَا ذَلِكَ الْكَذِبُ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ وَ عَلَى الْأَئِمَّةِ ع.

He^{-asws} said: 'It isn't where you are going. But rather, that is the lie upon Allah^{-azwj} and upon His^{-azwj} Rasool^{-saww} and upon the Imams^{-asws}'.⁴⁵⁶

13- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: ذُكِرَ الْحَائِلُ لِأَبِي عَبْدِ اللَّهِ ع أَنَّهُ مَلْعُونٌ

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from one of his companions,

'Raising it to Abu Abdullah^{-asws} having said: 'The weaver was mentioned to Abu Abdullah^{-asws}, he is an accursed'.

فَقَالَ إِنَّمَا ذَلِكَ الَّذِي يَكُونُ الْكَذِبُ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ ص.

He^{-asws} said: 'But rather, that is the one who weaves the lie upon Allah^{-azwj} and upon his Rasool^{-saww}'.⁴⁵⁷

⁴⁵⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 10

⁴⁵⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 11

⁴⁵⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 12

⁴⁵⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 13

14- كذا، الكافي عن العدة عن أحمد بن أبي عبد الله عن أبيه عن القاسم بن عروة عن عبد الحميد الطائي عن الأصمغ بن نُبَاتَةَ قَالَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يَجِدُ عَبْدٌ طَعْمَ الْإِيمَانِ حَتَّى يَتْرُكَ الْكَذِبَ هَزْلُهُ وَ جَدُّهُ.

(The book) 'Al Kafi' – from the number, from Ahmad Bin Abu Abdullah, from his father, from Al Qasim Bin Urwah, from Abdul Hameed Al Taie, from Al Asbagh Bin Nubata who said,

'Amir Al-Momineen^{-asws} said: 'A servant will not feel the taste of Eman until he neglects the lying, its vain ones and its serious ones'.⁴⁵⁸

(The book) 'Al Kafi' – From Ali, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj who said,

'I said to Abu Abdullah^{-asws}, 'The liar, he is the one who lies regarding something'.

15- كذا، الكافي عن علي بن أبيه عن ابن أبي عمير عن عبد الرحمن بن الحجاج قال: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع الْكَذَّابُ هُوَ الَّذِي يَكْذِبُ فِي الشَّيْءِ قَالَ لَا مَا مِنْ أَحَدٍ إِلَّا يَكُونُ ذَلِكَ مِنْهُ وَ لَكِنَّ الْمَطْبُوعَ عَلَى الْكَذِبِ.

He^{-asws} said: 'No! There is no one except that happens from him, but the habitual upon the lying'.⁴⁵⁹

16- كذا، الكافي عن العدة عن أحمد بن أبي عبد الله عن الحسين بن طريف عن أبيه عن عمه ذكره عن أبي عبد الله ع قَالَ: قَالَ عِيسَى ابْنُ مَرْيَمَ صَلَوَاتُ اللَّهِ عَلَيْهِ مَنْ كَثُرَ كَذِبُهُ ذَهَبَ بِهَاؤُهُ.

(The book) 'Al Kafi' – from the number, from Ahmad Bin Abu Abdullah, from Al Husayn Bin Tareyf, from his father, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'Isa Ibn Maryam^{-as}, may the Salawaat of Allah^{-azwj} upon him^{-as}, said: 'One whose lies are many, his glory will be gone''.⁴⁶⁰

17- كذا، الكافي عنه عن عمرو بن عثمان عن محمد بن سالم رفعه قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَنْبَغِي لِلرَّجُلِ الْمُسْلِمِ أَنْ يَجْتَنِبَ مُوَاحَاةَ الْكَذَّابِ فَإِنَّهُ يَكْذِبُ حَتَّى يَجِيءَ بِالصِّدْقِ فَلَا يُصَدِّقُ.

(The book) 'Al Kafi' – from his, from Amro Bin Usman, from Muhammad Bin Salim raising it said,

'Amir Al-Momineen^{-asws} said: 'It is befitting for the Muslim man that he shuns the brotherhood of the liar, for he will keep lying until he comes with the truth, and he will not be ratified'.⁴⁶¹

بيان: ورد في الخبر كفى بالمرء كذبا أن يحدث بكل ما يسمع.

Explanation – *It has been referred in the Hadeeth: 'It suffices with the person as a lie if he were to narrate with all what he hears'.*

⁴⁵⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 14

⁴⁵⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 15

⁴⁶⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 16

⁴⁶¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 17

18- كَأ، الكافي عَنِ ابْنِ فَضَالٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عُيَيْدِ بْنِ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ مِمَّا أَعَانَ اللَّهُ بِهِ عَلَى الْكَذَّابِينَ الْيَسَنَاءَ.

(The book) 'Al Kafi' – from Ibn Fazal, from Ibrahim Bin Muhammad Al Ashari, from Ubeyd Bin Zurarah who said,

'I heard Abu Abdullah^{-asws} saying: 'From what Allah^{-azwj} Assists with upon the liars is the forgetfulness'.⁴⁶²

19- كَأ، الكافي عَنِ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْكَلَامُ ثَلَاثَةٌ صِدْقٌ وَكَذِبٌ وَإِصْلَاحٌ بَيْنَ النَّاسِ

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

'From Abu Abdullah^{-asws} having said: 'The speech are three – the truth, the lie, and reconciliation between the people'.

قَالَ قِيلَ لَهُ جُعِلَتْ فِدَاكَ مَا الْإِصْلَاحُ بَيْنَ النَّاسِ

He (the narrator) said, 'It was said to him^{-asws}, 'May I be sacrificed for you^{-asws}! What is the reconciliation between the people?'

قَالَ تَسْمَعُ مِنَ الرَّجُلِ كَلَامًا يَبْلُغُهُ فَتَحْبِثُ نَفْسُهُ فَتَقُولُ سَمِعْتُ مِنْ فُلَانٍ قَالَ فَبَيْنَكَ مِنَ الْخَيْرِ كَذَا وَكَذَا خِلَافَ مَا سَمِعْتَ مِنْهُ.

He^{-asws} said: 'You listen to a speech from a man (regarding someone), had it reached him, it would have worsened him, so (instead) you say, 'I heard from so and so saying such and such good things regarding you' – opposite to what you had heard from him".⁴⁶³

20- كَأ، الكافي عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنِ الْحُجَّالِ عَنْ ثُعْلَبَةَ عَنْ مَعْمَرِ بْنِ عَمْرٍو عَنْ عَطَاءٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا كَذِبَ عَلَى مُصْلِحٍ ثُمَّ تَلَا أَيْتُهَا الْعَبْرُ إِنَّكُمْ لَسَارِقُونَ ثُمَّ قَالَ وَ اللَّهُ مَا سَرَقُوا وَ مَا كَذَبَ ثُمَّ تَلَا بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسَمِعْتُهُمْ إِنْ كَانُوا يَنْطِقُونَ ثُمَّ قَالَ وَ اللَّهُ مَا فَعَلُوهُ وَ مَا كَذَبَ.

(The book) 'Al Kafi' – from Al Ashari, from Muhammad Bin Abdul Jabbar, from Al Hajjal, from Sa'aba, from Ma'mar Bin Amro, from Ata'a,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There is no lie upon the reconciler'. Then he recited: **'O caravan! You are stealing!' [12:70]**. Then he^{-asws} said: 'By Allah^{-azwj} they had not stolen and he^{-as} did not lie!' Then he^{-asws} recited: **He said: 'But (maybe) their biggest one did this, so ask them if they could speak' [21:63]**. Then he^{-asws} said: 'By Allah^{-azwj}! It had not done it, and he^{-as} did not lie'.⁴⁶⁴

⁴⁶² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 18

⁴⁶³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 19

⁴⁶⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 20

بيان: و الذي يدل على الاستثناء ما رُوي عَنْهُ كَلْتُمُومَ قَالَتْ مَا سَمِعْتُ رَسُولَ اللَّهِ ص يُرَخِّصُ فِي شَيْءٍ مِنَ الْكَذِبِ إِلَّا فِي ثَلَاثٍ الرَّجُلُ يَقُولُ الْقَوْلَ يُرِيدُ الْإِصْلَاحَ وَ الرَّجُلُ يَقُولُ الْقَوْلَ فِي الْحَرْبِ وَ الرَّجُلُ يُحَدِّثُ امْرَأَتَهُ وَ الْمَرْأَةُ تُحَدِّثُ زَوْجَهَا.

Explanation – And what which evidence's upon the exclusions is what is reported from Umm Kulsoom^{ra} having said, 'I have not heard Rasool-Allah^{azwj} allowing regarding anything from the lies except regarding three – The man says regarding the reconciliation, and the man says in the word during the war, and the man discusses with his wife and the wife discusses with her husband'.

و قَالَتْ أَيْضاً قَالَ رَسُولُ اللَّهِ ص لَيْسَ بِكَذَّابٍ مَنْ أَصْلَحَ بَيْنَ اثْنَيْنِ فَقَالَ خَيْرًا أَوْ مِمَّا خَيْرًا.

And she said as well, 'Rasool-Allah^{saww} said: 'He is not a liar, one who reconciles between two, so he says good, or grows good'.

و قَالَتْ أَيْضاً بِنْتُ يَزِيدَ إِنَّ رَسُولَ اللَّهِ ص قَالَ: كُلُّ الْكَذِبِ يُكْتَبُ عَلَى ابْنِ آدَمَ إِلَّا رَجُلًا كَذَبَ بَيْنَ رَجُلَيْنِ يُصْلِحُ بَيْنَهُمَا.

Asma Bint Yazeed said, 'Rasool-Allah^{saww} said: 'Every lie is written upon the son of Adam^{as} except the man lying between two men to reconcile between them'.

و رُوي عَنْ أَبِي كَاهِلٍ قَالَ: وَقَعَ بَيْنَ رَجُلَيْنِ مِنْ أَصْحَابِ النَّبِيِّ ص كَلَامٌ حَتَّى تَصَادَمَا فَلَقِيتُ أَحَدَهُمَا فَقُلْتُ مَا لَكَ وَ لِغُلَامٍ فَقَدْ سَمِعْتُهُ يُحْسِنُ الثَّنَاءَ عَلَيْكَ وَ لَقِيتُ الْآخَرَ فَقُلْتُ لَهُ مِثْلَ ذَلِكَ حَتَّى اصْطَلَحَا

And it is reported from Abu Kahil who said, '(Heated) talk occurred between two men from the companions of the Prophet^{saww} to the extent that they clashed. I met one of them. I said, 'What is the matter with you and so and so? I have heard him excellently praising upon you!' I met the other, I said to him similar to that, until they both reconciled.

ثُمَّ قُلْتُ أَهْلَكْتُ نَفْسِي وَ أَصْلَحْتُ بَيْنَ هَذَيْنِ فَأَخْبَرْتُ النَّبِيَّ ص فَقَالَ يَا أَبَا كَاهِلٍ أَصْلَحَ بَيْنَ النَّاسِ وَ لَوْ بِالْكَذِبِ.

Then I said, 'I have destroyed myself (by lying) and I reconciled between these two! I informed the Prophet^{saww}. He^{saww} said: 'O Abu Kahil! Reconcile between the people and even if it is by the lie'.

و قَالَ عَطَاءُ بْنُ يَسَارٍ قَالَ رَجُلٌ لِلنَّبِيِّ أَكْذِبْ أَهْلِي قَالَ لَا خَيْرَ فِي الْكَذِبِ قَالَ أَعِدُّهَا وَ أَقُولُ لَهَا قَالَ لَا جُنَاحَ عَلَيْكَ.

And Ata'a Bin Yasaar said, 'A man said to the Prophet^{saww}, 'Can I lie to my wife?' He^{saww} said: 'There is no good in the lying'. He said, 'Can I promise her (false) and say (lie) to her?' He^{saww} said: 'There is no offence upon you'.

و عَنْ النَّوَاسِ بْنِ سَمْعَانَ الْكِلَابِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا لِي أَرَاكُمْ تَتَهَافَتُونَ فِي الْكَذِبِ تَهَافُتُ الْفَرَّاشُ فِي النَّارِ كُلُّ الْكَذِبِ مَكْتُوبٌ كَذِبًا لَا تَحَالَةَ إِلَّا أَنْ يَكْذِبَ الرَّجُلُ فِي الْحَرْبِ فَإِنَّ الْحَرْبَ لِحُدْعَةٍ أَوْ يَكُونَ بَيْنَ رَجُلَيْنِ شَخْنَاءَ فَيُصْلِحُ بَيْنَهُمَا أَوْ يُحَدِّثُ امْرَأَتَهُ يُرْضِيهَا.

And from Al Nawas Bin Sim'an Al Kilaby who said, 'Rasool-Allah^{saww} said: 'What is the matter I^{saww} am seeing you all rushing into the lies rushing of the moths into the fire? A lie will be written down, inevitably, except if the man lies during the water, for the war is a deception,

or if there happens to be ill will between two men so he reconciles between them, or if he narrates (a lie) to his wife to please her”.

وَقَالَ عَلِيٌّ ع إِذَا حَدَّثْتُمْ عَنْ رَسُولِ اللَّهِ ص فَلَا تَأْخِزْ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَيْهِ وَ إِذَا حَدَّثْتُمْ فِيمَا بَيْنِي وَ بَيْنَكُمْ فَالْحَرْبُ لِحَدْعَةٍ.

And Ali^{asws} said: ‘Whenever I^{asws} narrated from Rasool-Allah^{saww}, so my^{asws} falling from the sky is more beloved to me than if I^{asws} were to lie upon him^{saww}, and whenever I^{asws} narrate to you regarding what is between me^{asws} and you all, then the war is a deception!’

قَالَ رَسُولُ اللَّهِ ص مَنْ ارْتَكَبَ شَيْئًا مِنْ هَذِهِ الْفَاذُورَاتِ فَلْيَسْتَتِرْ بِسِتْرِ اللَّهِ.

Rasool-Allah^{saww} said: ‘One who commits something from these filthiness, let him conceal with the veil of Allah^{azwj}’.

قَالَتْ أَسْمَاءُ سَمِعْتُ امْرَأَةً تَسْأَلُ رَسُولَ اللَّهِ ص قَالَتْ إِنَّ لِي ضَرَّةً وَ أَنَا أَتَكْتَرُ مِنْ زَوْجِي بِمَا لَا يَفْعَلُ أَضَارُهَا بِذَلِكَ فَهَلْ لِي فِيهِ شَيْءٌ فَقَالَ الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ كَلَابِيسَ تُؤَيِّ زَوْرٍ.

Asma said, ‘I heard a woman asking Rasool-Allah^{saww}. She said, ‘There is a co-wife for me, and I frequent from my husband with what he does not do, to hurt her with that. Is there anything for me regarding it?’ He^{saww} said: ‘Then one satiating with what he is not given, is like one wearing the false clothing’.

وَقَالَ النَّبِيُّ ص مَنْ تَطْعَمَ بِمَا لَمْ يُطْعَمَ وَ قَالَ لِي وَ لَيْسَ لَهُ وَ أُعْطِيَ وَ لَمْ يُعْطَ كَانَ كَلَابِيسَ تُؤَيِّ زَوْرٍ يَوْمَ الْقِيَامَةِ.

And the Prophet^{saww} said: ‘One who feeds on what he has not been fed and said, ‘It is for me’, and it isn’t for him, and ‘I have been given’, and he had not been given, is like wearing a false clothing on the Day of Qiyamah’.

قَالَ ص مَنْ كَذَبَ عَلَيَّ مُتَعَدِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ.

He^{saww} said: ‘One who lies upon me deliberately, let him assume his seat from the Fire’.

وَقَالَ رَسُولُ اللَّهِ ص لَا يَسْتَكْمِلُ الْمَرْءُ الْإِيمَانَ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ وَ حَتَّى يَجْتَنِبَ الْكَذِبَ فِي مَزَاجِهِ.

And Rasool-Allah^{saww} said: ‘The person will not perfect the Eman until he loves for his brother what he loves for himself, and until he shuns the lying in his jesting’.

وَقَوْلُهُ ص إِنَّ الرَّجُلَ يَتَكَلَّمُ بِالْكَلِمَةِ يُضْحِكُ بِهَا النَّاسَ يَهْوِي بِهَا أَبْعَدَ مِنَ الشَّرِّ.

His^{saww} words: ‘The speaks with a phrase to make the people laugh, he collapses with it further than from the sun’.

قَالَ عِيسَى إِنَّ مِنْ أَعْظَمِ الذُّنُوبِ عِنْدَ اللَّهِ أَنْ يَقُولَ الْعَبْدُ إِنَّ اللَّهَ يَعْلَمُ لِمَا لَا يَعْلَمُ.

Isa (?) said, ‘From mightiest of sins in the Presence of Allah^{azwj} is the servant saying, ‘Allah^{azwj} Knows’ for what He^{azwj} does not Know’ (i.e. a lie)’.

و ربما يكذب في حكاية المنام و الإنتم فيه عظيم قَالَ رَسُولُ اللَّهِ ص إِنَّ مِنْ أَعْظَمِ الْفِرَى أَنْ يَدَّعِيَ الرَّجُلُ إِلَى عَمِّ أَبِيهِ أَوْ يُرَى عَيْنَيْهِ فِي الْمَنَامِ مَا لَمْ تَرَيَا أَوْ يَقُولَ عَلَيَّ مَا لَمْ أَقُلْ.

And sometimes he lies in narrating the dream, and the sin in it is mighty. Rasool-Allah^{-saww} said: 'From the mightiest of fabrication is the man claiming to other than his father, or his eyes 'see' in the dream what you did not see (i.e. lies about his dream), or he says upon me^{-saww} what I^{-saww} have not said''.

و قَالَ ص مَنْ كَذَبَ فِي حُلُمِهِ كُفِّلَ يَوْمَ الْقِيَامَةِ أَنْ يُعْقَدَ بَيْنَ شَعِيرَتَيْنِ.

And he^{-saww} said: 'One who lies regarding his dream would be encumbered on the Day of Qiyamah to bind between the two awareness(es)''.

21- لي، الأماالي للصدوق عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَقْلُ النَّاسِ مُرُوءَةً مَنْ كَانَ كَاذِبًا.

(The book) 'Al Amaali' of Al Sadouq –

'From Al-Sadiq^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The scarcest of the people in manliness is the one who was a liar''.⁴⁶⁵

22- لي، الأماالي للصدوق عَنِ ابْنِ مَسْرُورٍ عَنِ ابْنِ عَامِرٍ عَنِ عَمِّهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص كَثْرَةُ الْمِرَاحِ تَذْهَبُ بِمَاءِ الْوَجْهِ وَ كَثْرَةُ الضَّحِكِ تَمْحُو الْإِيمَانَ وَ كَثْرَةُ الْكَذِبِ تَذْهَبُ بِالْبَهَاءِ.

(The book) 'Al Amaali' of Al Sadouq – From Ibn Masrouq, from Ibn Aamir, from his uncle, from Muhammad Bin Sinan, from Talha Bin Zayd,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Frequent jesting does away with water (sparkle) of the face, and frequent laughing obliterates the Eman, and frequent lying does away the glory''.⁴⁶⁶

23- لي، الأماالي للصدوق قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا سُوءَ سَوَاءَةٍ أَسْوَأُ مِنَ الْكَذِبِ.

(The book) 'Al Amaali' of Al Sadouq –

'Amir Al-Momineen^{-asws} said: 'There is no eviler example than the example of the lies''.⁴⁶⁷

24- لي، الأماالي للصدوق الْعَطَّارُ عَنْ أَبِيهِ عَنْ ابْنِ زَيْدٍ عَنِ الْقُنْدِيِّ عَنْ أَبِي وَكَيْعٍ عَنْ أَبِي إِسْحَاقَ السَّبْعِيِّ عَنِ الْحَارِثِ الْأَعْوَرِ عَنْ عَلِيِّ ع قَالَ: لَا يَصْلُحُ مِنَ الْكَذِبِ جِدٌّ وَ لَا هَزْلٌ وَ لَا أَنْ يَعِدَ أَحَدُكُمْ صَبِيهَهُ [صَبِيهَهُ] ثُمَّ لَا يَفِي لَهُ إِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَ الْفُجُورَ يَهْدِي إِلَى النَّارِ

(The book) 'Al Amaali' of Al Sadouq – Al Attar, from his father, from Ibn Yazeed, from Al Qandy, from Abu Wakie, from Abu Is'haq Al Sabie, from Al Haris Al Awr,

⁴⁶⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 21

⁴⁶⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 22

⁴⁶⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 23

'From Ali^{asws} having said: 'It is not correct from the lies, serious or vain, nor should one of you promise his child then not fulfill to him. The lie guides to the immorality, and the immorality guides to the Fire.

وَمَا يَزَالُ أَحَدُكُمْ يَكْذِبُ حَتَّى يُقَالَ كَذَبٌ وَفَعَزَ وَ مَا يَزَالُ أَحَدُكُمْ يَكْذِبُ حَتَّى لَا يَبْقَى فِي قَلْبِهِ مَوْضِعٌ إِتْرَةٍ صِدْقٍ فَيَسْمَى عِنْدَ اللَّهِ كَذَّابًا.

And one of you will not cease lying until it is said, 'He is lying and is immoral', and one of you will not cease lying until there remains a pace of learning a lesson of truthfulness in his heart. He will be named as a liar in the Presence of Allah^{-azwj}'.⁴⁶⁸

25- لي، الأماالي للصدوق عن الصادق ع قَالَ قَالَ رَسُولُ اللَّهِ ص شَرُّ الرِّوَايَةِ رَوَايَةُ الْكَذِبِ.

(The book) 'Al Amaali' of Al Sadouq –

'From Al-Sadiq^{asws} having said: 'Rasool-Allah^{-saww} said: 'Evilest of reports is the lying (false) report''.⁴⁶⁹

26- لي، الأماالي للصدوق عَنْ أَبِيهِ عَنْ سَعْدٍ عَنْ أَبِي هَاشِمٍ عَنِ الدِّهْقَانِ عَنْ دُرُسْتٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا تَمْرُخْ فَيَذْهَبَ نُورُكَ وَ لَا تَكْذِبْ فَيَذْهَبَ بَهَاؤُكَ وَ إِيَّاكَ وَ حَصَلَتَيْنِ الصُّجْرَ وَ الْكَسَلَ فَإِنَّكَ إِنْ ضَجِرْتَ لَمْ تَصْبِرْ عَلَى حَقٍّ وَ إِنْ كَسِلْتَ لَمْ تُؤَدِّ حَقًّا

(The book) 'Al Amaali' of Al Sadouq – From his father, from Sa'ad, from Abu Hashim, from Al Dihwan, from Dorost, from Abdullah Bin Sinan who said,

'Abu Abdullah^{asws} said: 'Do not jest for your Noor (radiance) will be gone, and do not lie for your glory will be gone and beware of two characteristics – the restlessness and the laziness. If you are restless, you will not be patient upon a truth, and if you are lazy, you will not fulfill a right'.

قَالَ وَ كَانَ الْمَسِيحُ ع يَقُولُ مَنْ كَثُرَ هُمٌّ سَقَمَ بَدَنُهُ وَ مَنْ سَاءَ خُلُقُهُ عَذَّبَ نَفْسُهُ وَ مَنْ كَثُرَ كَلَامُهُ كَثُرَ سَقَطُهُ وَ مَنْ كَثُرَ كَذِبُهُ ذَهَبَ بَهَاؤُهُ وَ مَنْ لَاحَى الرِّجَالَ ذَهَبَتْ مُرُوَّتُهُ.

He^{asws} said: 'The Messiah^{as} had said: 'One whose worries are a lot his body will be sick, and one whose manners are evil will punish himself, and one whose talk is a lot his failings would be a lot, and one whose lies are a lot his glory will be gone, and one beardless from the men his manliness will be gone''.⁴⁷⁰

27- ع، علل الشرائع ما، الأماالي للشيخ الطوسي عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَلَا فَاصْدُقُوا فَإِنَّ اللَّهَ مَعَ الصَّادِقِينَ وَ جَانِبُوا الْكَذِبَ فَإِنَّ الْكَذِبَ لِمُجَانِبِ الْإِيمَانِ أَلَا وَ إِنَّ الصَّادِقَ عَلَى شَفَا مَنَاجَاةٍ وَ كَرَامَةٍ أَلَا وَ إِنَّ الْكَاذِبَ عَلَى شَفَا مَخْرَاةٍ وَ هَلَكَةٍ.

(The book) 'Ilal Al Sharaie', (and) 'Al Amaali' of the sheykh Al Tusi –

⁴⁶⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 24

⁴⁶⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 25

⁴⁷⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 26

‘From Amir Al-Momineen^{-asws}: ‘Indeed! Speak the truth, for Allah^{-azwj} is with the truthful, and shun the lies for the lies shun the Eman. Indeed! The truthful is upon the verge of salvation and prestige. Indeed! And the liar is upon the verge of disgrace and destruction’’.⁴⁷¹

28- ما، الأماالي للشيخ الطوسي عن الموفيد عن ابن قولويه عن محمد بن همام عن أحمد بن إدريس عن ابن عيسى عن الحسن بن سعيد عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال: إن فيمن يتجمل بهذا الأمر لمن يكذب حتى يحتاج الشيطان إلى كذبه.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – from Al Mufeed, from Ibn Qawlawayya, from Muhammad Bin Hammam, from Ahmad Bin Idrees, from Ibn Isa, from Al Hassan Bin Saeed, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah^{-asws} having said: ‘Among the ones arrogating this matter is one who lies to the extent that the Satan^{-la} becomes needy to his lies’’.⁴⁷²

29- ع، علل الشرائع عن ابن الوليد عن الصفار عن هارون بن مسلم عن علي بن الحكم عن الحسين بن الحسن الكندي عن أبي عبد الله ع قال: إن الرجل يكذب الكذبة فيحرم بها صلاة الليل فإذا حرم صلاة الليل حرم بها الرزق.

(The book) ‘Ilal Al Sharaie’ – from Ibn Al Waleed, from Al Saffar, from Haroun Bin Muslim, from Ali Bin Al Hakam, from Husayn Bin Al Hassan Al Kindy,

‘From Abu Abdullah^{-asws} having said: ‘The man tells the lie, so he is deprived of the night Salat due to it. When he is deprives of the night Salat, the sustenance is deprived due to it’’.⁴⁷³

30- مع، معاني الأخبار عن أبيه عن سعد بن أحمد بن محمد بن فضال رفعه إلى أبي جعفر ع قال قال رسول الله ص إن لا يلبس كحلًا ولا لعوقًا ولا سغوطًا فكحلته العباس ولا لعوقه الكذب ولا سغوطه الكبر.

(The book) ‘Ma’any Al Akhbar’ – from his father, from Sa’ad, from Ahmad Bin Muhammad, from Ibn Fazzal,

‘Raising it to Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘For Iblees^{-la} there is a kohl, and a lick, and a snuff. His^{-la} kohl is the drowsiness, and his^{-la} lick is the lie, and his^{-la} snuff is the arrogance’’.⁴⁷⁴

31- ل، الخصال عن أبيه عن علي بن أبيه عن ابن مزار عن يونس رفعه إلى أبي عبد الله ع قال قال رسول الله ص يا علي أهلك عن ثلاث خصال عظام الحسد والحريص والكذب.

(The book) ‘Al Khisaal’ – from his father, from Ali, from his father, from Ibn Marrar, from Yunus,

‘Raising it to Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘O Ali^{-asws}! I^{-saww} forbid you^{-asws} from three mighty characteristics – the envy, and the greed, and the lying’’.⁴⁷⁵

⁴⁷¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 27

⁴⁷² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 28

⁴⁷³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 29

⁴⁷⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 30

⁴⁷⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 31

32- ل، الخصال عَنِ الْخَلِيلِ عَنْ أَبِي الْعَبَّاسِ السَّرَّاجِ عَنْ قُتَيْبَةَ عَنْ قُرْعَةَ عَنْ إِسْمَاعِيلَ بْنِ أُسَيْدٍ عَنْ جَبَلَةَ الْإِفْرِيقِيِّ أَنَّ رَسُولَ اللَّهِ ص قَالَ: أَنَا زَعِيمُ بَيْتٍ فِي رِضَى الْجَنَّةِ وَ بَيْتٍ فِي وَسْطِ الْجَنَّةِ وَ بَيْتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَ إِنْ كَانَ مُحِقًّا وَ لِمَنْ تَرَكَ الْكَذِبَ وَ إِنْ كَانَ هَازِلًا وَ لِمَنْ حَسَنَ خُلُقُهُ.

(The book) 'Al Khisaal' – from Al Khaleel, from Abu Al Abbas Al Sarraj, from Quteyba, from Qur'a, from Ismail Bin Useyd, from Jabala Al Ifriqi,

'Rasool-Allah^{-saww} said: 'I^{-saww} am responsible (guarantor) of a house in the outskirts of Paradise, and a house in the middle of Paradise, and a house in the top (level) of Paradise for the one who neglects the showing off and even if he was rightful, and for the one who neglects the lying and even if it was in jest, and for the one whose manners are good".⁴⁷⁶

33- ل، الخصال عَنْ سُفْيَانَ الثَّوْرِيِّ قَالَ قَالَ الصَّادِقُ ع يَا سُفْيَانُ لَا مُرُوءَةَ لِكَذُوبٍ وَ لَا أَحَ لِمُلُوكٍ وَ لَا رَاحَةَ لِحُسُودٍ وَ لَا سُودَدَ لِسَيِّئِ الْخُلُقِ.

(The book) 'Al Khisaal' – from Sufyan Al Sowry who said,

'O Sufyan! There is no manliness for liars, nor any brother for kings, nor comfort for the envious, nor high rank for the evil mannered".⁴⁷⁷

34- ل، الخصال عَنِ الْعَسْكَرِيِّ عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ وَلِيدٍ عَنْ يَحْيَى بْنِ خَاتِمٍ عَنْ زَيْدِ بْنِ هَارُونَ عَنْ شُعْبَةَ عَنِ الْأَعْمَشِ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ص قَالَ: أَرْبَعٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ وَ إِنْ كَانَتْ فِيهِ وَاحِدَةٌ مِنْهُنَّ كَانَتْ فِيهِ حِصْلَةٌ مِنَ التَّفَاقِي حَتَّى يَدْعَهَا مَنْ إِذَا حَدَّثَ كَذَبَ وَ إِذَا وَعَدَ أَخْلَفَ وَ إِذَا عَاهَدَ عَدَرَ وَ إِذَا حَاصَمَ فَجَرَ.

(The book) 'Al Khisaal' – from Al Askari, from Muhammad Bin Musa Bin Waleed, from Yahya Bin Hatim, from Yazeed Bin Haroun, from Shu'ba, from Al Amsh, from Abdullah Bin Murrah, from Masrouq, from Abdullah Bin Masoud,

'From the Prophet^{-saww} having said: 'Four, one who has these in him, so he is a hypocrite, and if there were to be one of these in him, there would be a characteristics from the hypocrisy in him until he leaves it – one when he narrates, he lies, and when he promises he breaks, and when he pacts he betrays, and when he disputes, he is immoral".⁴⁷⁸

35- ل، الخصال عَنِ الصَّادِقِ ع قَالَ: لَيْسَ لِكَذَّابٍ مُرُوءَةٌ.

(The book) 'Al Khisaal' –

'From Al-Sadiq^{-asws} having said: 'There is no manliness for the liar".⁴⁷⁹

36- ل، الخصال عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: اغْتِيَاذُ الْكَذِبِ يُورِثُ الْفَقْرَ.

(The book) 'Al Khisaal' –

⁴⁷⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 32

⁴⁷⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 33

⁴⁷⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 34

⁴⁷⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 35

‘From Amir Al-Momineen^{-asws} having said: ‘Being accustomed to the lying inherits the poverty’’.⁴⁸⁰

37- ل، الخصال عن أمير المؤمنين ع قال: الصِدْقُ أمانةٌ وَ الكَذِبُ خيانةٌ.

(The book) ‘Al Khisaal’ –

‘From Amir Al-Momineen^{-asws} having said: ‘The truthfulness is an entrustment, and the lie is and betrayal’’.⁴⁸¹

38- ثو، ثواب الأعمال عن جعفر عن أبيه علي عن الحسين عن أبيه الحسن بن المغيرة عن عثمان بن عيسى عن ابن مسكان عن رواه عن أبي عبد الله ع قال: إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ لِلشَّرِّ أَفْقَالًا وَ جَعَلَ مَفَاتِيحَ تِلْكَ الْأَفْقَالِ الشَّرَّابِ وَ أَشْرُ مِنَ الشَّرَّابِ الْكَذِبُ.

(The book) ‘Sawaab Al Amaal’ – from Ja’far, from his father Ali, from Al Husayn, from his father Al Hassan Bin Al Mugheira, from Usman Bin Isa, from Ibn Muskan, from the one who reported it,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Mighty and Majestic has Made locks for the evil and made keys for those locks, the (intoxicating) drink, and eviler than the (intoxicating) drink is the lying’’.⁴⁸²

39- سن، المحاسن في رواية أبي بصير قال سمعت أبا عبد الله ع يقول إِنَّ الْعَبْدَ لَيَكْذِبُ حَتَّى يُكْتَبَ مِنَ الْكَذَّابِينَ وَ إِذَا كَذَبَ قَالَ اللَّهُ كَذَبَ وَ فَجَرَ.

(The book) ‘Al Mahasin’ – In a report of Abu Baseer who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The servant lies until he is written as being from the liars, and when he lies, Allah^{-azwj} Says: “He has lied and been immoral!”’⁴⁸³

40- سن، المحاسن عن معمر بن خلاد عن الرضا ع قال: سُمِّلَ رَسُولُ اللَّهِ ص يَكُونُ الْمُؤْمِنُ جَبَانًا قَالَ نَعَمْ قِيلَ وَ يَكُونُ بَخِيلًا قَالَ نَعَمْ قِيلَ وَ يَكُونُ كَذَّابًا قَالَ لَا.

(The book) ‘Al Mahasin’ – from Muammar Bin Khallad,

‘From Al-Reza^{-asws} having said: ‘Rasool-Allah^{-saww} was asked: ‘Can the Momin be a coward?’ He^{-saww} said: ‘Yes’. It was said, ‘And can he be a miser?’ He^{-saww} said: ‘Yes’. It was said, ‘And can he be a liar?’ He^{-saww} said: ‘No!’’⁴⁸⁴

41- سن، المحاسن في رواية الأصمعي بن نُبَاتَةَ قَالَ قَالَ عَلِيٌّ ع لَا يَجِدُ عَبْدٌ حَقِيقَةَ الْإِيمَانِ حَتَّى يَدَعَ الْكَذِبَ جَدَّهُ وَ هَزْلَهُ.

(The book) ‘Al Mahasin’ – In a report by Al Asbagh Bin Nubata who said,

⁴⁸⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 36

⁴⁸¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 37

⁴⁸² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 38

⁴⁸³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 39

⁴⁸⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 40

'Ali^{-asws} said: 'A servant will not find the reality of Eman until he leaves the lying, it's serious and its vain'.⁴⁸⁵

42- سن، المحاسن في رواية الفضيل بن يسار عن أبي جعفر ع قال: أَوَّلُ مَنْ يُكَذِّبُ الْكَاذِبَ اللَّهُ عَزَّ وَ جَلَّ ثُمَّ الْمَلَكَانِ اللَّذَانِ مَعَهُ ثُمَّ هُوَ يَعْلَمُ أَنَّهُ كَاذِبٌ.

(The book) 'Al Mahasin' – In a report of Al Fuzeyl Bin Yasaar,

'From Abu Ja'far^{-asws} having said: 'The first to belie the liar is Allah^{-azwj} Mighty and Majestic, then the two Angels, those who are with, then he (himself) knows that he is a liar'.⁴⁸⁶

43- ضا، فقه الرضا عليه السلام روي أن رجلاً أتى سيدنا رسول الله ص فقال يا رسول الله علّمني خيراً الدنيا والآخرة

(The book) 'Fiqh Al-Reza^{-asws}', may the greetings be upon him^{-asws} – It is reported that a man came to our Master^{-saww} Rasool-Allah^{-saww}. He said, 'O Rasool-Allah^{-saww}! Teach me a moral gathering to me good of the world and the Hereafter'.

فَقَالَ لَا تُكَذِّبْ

He^{-saww} said: 'Do not lie!'

فَقَالَ الرَّجُلُ فُكِنْتُ عَلَى خَالَةٍ يَكْرَهُهَا اللَّهُ فَتَرَكْتُهَا خَوْفًا مِنْ أَنْ يَسْأَلَنِي سَائِلٌ عَمِلْتُ كَذَا وَ كَذَا فَأَقْتَضِيحَ أَوْ أَكْذِبَ فَأَكُونُ قَدْ خَالَفتُ رَسُولَ اللَّهِ ص فِيمَا حَمَلَنِي عَلَيْهِ.

The man said (later on), 'I was upon a state Allah^{-azwj} Disliked, so I left it fearing from a questioner asking me, 'Have you done such and such?', so I would be exposed, or I lie, so I would happen to have opposed Rasool-Allah^{-saww} regarding what he^{-saww} had carried me upon'.⁴⁸⁷

44- شي، تفسير العياشي عن العباس بن هلال عن أبي الحسن الرضا ع أنه ذكر رجلاً كذاباً ثم قال قال الله إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ.

Tafseer Al Ayyashi – from Al Abbas Bin Hllal,

'From Abu Al-Hassan Al-Reza^{-asws}, he^{-asws} mentioned a lying man, then said: 'Allah^{-azwj} Said: **But rather, the lie is fabricated by those who do not believe [16:105]**'.⁴⁸⁸

45- ختص، الإختصاص قال النبي ص لَا يَكْذِبُ الْكَاذِبُ إِلَّا مِنْ مَهَانَةِ نَفْسِهِ وَ أَصْلُ السُّخْرِيَّةِ الطُّمَأْنِينَةُ إِلَى أَهْلِ الْكَذِبِ.

(The book) 'Al Ikhtisaas' –

⁴⁸⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 41

⁴⁸⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 42

⁴⁸⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 43

⁴⁸⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 44

‘The Prophet^{-saww} said: ‘The liar will not lie except from disgrace of his soul, and the origin of sarcasm is the reassurance to the people of lies’’.⁴⁸⁹

46- الدُّرَّةُ الْبَاهِرَةُ، عَنْ أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ ع قَالَ: جُعِلَتِ الْحَبَائِثُ فِي بَيْتٍ وَ جُعِلَ مِفْتَاحُهُ الْكَذِبُ.

(The book) ‘Al Durr Al Bahira’ –

‘From Abu Muhammad Al-Askari^{-asws} having said: ‘The wickedness has been made in a house and the lie has been made to be its key’’.⁴⁹⁰

47- دَعَاؤُ الرَّاوَنْدِيِّ، قَالَ النَّبِيُّ ص أَزْنَى الرِّبَا الْكَذِبُ وَ قَالَ رَجُلٌ لَهُ ص الْمُؤْمِنُ يَزِينُ قَالَ قَدْ يَكُونُ ذَلِكَ قَالَ الْمُؤْمِنُ يَسْرِقُ قَالَ ص قَدْ يَكُونُ ذَلِكَ قَالَ يَا رَسُولَ اللَّهِ الْمُؤْمِنُ يَكْذِبُ قَالَ لَا قَالَ اللَّهُ تَعَالَى إِنَّمَا يَغْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ.

(The book) ‘Dawaat Al Rawandi’ –

‘The Prophet^{-saww} said: ‘The lying nourishes the usury’. And a man said to him^{-saww}, ‘Does the Momin commit adultery?’ He^{-saww} said: ‘That can happen’. He said, ‘Does the Momin steal?’ He^{-saww} said: ‘That can happen’. He said, ‘O Rasool-Allah^{-saww}! Does he lie?’ He^{-saww} said: ‘No! Allah^{-azwj} the Exalted Said: **But rather, the lie is fabricated by those who do not believe [16:105]**’’.⁴⁹¹

48- جمع، جامع الأخبار قَالَ ع إِيَّاكُمْ وَ الْكَذِبُ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَ الْفُجُورَ يَهْدِي إِلَى النَّارِ.

(The book) ‘Jamie Al Akhbar’ –

‘He^{-asws} said: ‘Beware of the lying, for the lie guides to the immorality, and the immorality guides to the Fire’’.⁴⁹²

عَنْ عَبْدِ الرَّزَّاقِ عَنْ نُعْمَانَ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص الْمُؤْمِنُ إِذَا كَذَبَ مِنْ غَيْرِ عُذْرٍ لَعَنَهُ سَبْعُونَ أَلْفَ مَلَكٍ وَ خَرَجَ مِنْ قَلْبِهِ نَفْثٌ حَتَّى يَبْلُغَ الْعَرْشَ وَ يَلْعَنُهُ حَمَلَةُ الْعَرْشِ وَ كَتَبَ اللَّهُ عَلَيْهِ لِمِثْلِكَ الْكَذِبَةِ سَبْعِينَ زَنْيَةً أَهْوَاهَا كَمَنْ يَزْنِي مَعَ أُمِّهِ.

From Abdul Razzaq – from Numan, from Qatadah, from Anas (well-known fabricator) who said,

‘When the Momin lies without any excuse, seventy thousand Angels curse him, and a stench emerges from his heart until it reaches the Throne, and bearers of the Throne curse him, and Allah^{-azwj} Writes seventy adulteries against him for that lie, the least of these being like the one who had committed adultery with his own mother’’.⁴⁹³

- وَ قَالَ الصَّادِقُ ع الْكَذِبُ مَذْمُومٌ إِلَّا فِي أَمْرَيْنِ دَفْعِ شَرِّ الظُّلْمَةِ وَ إِصْلَاحِ ذَاتِ الْبَيْنِ.

⁴⁸⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 45

⁴⁹⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 46

⁴⁹¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 47

⁴⁹² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 48 a

⁴⁹³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 48 b

And Al-Sadiq^{-asws} said: ‘The lie is condemned except in two matters – repelling an evil of the oppressor and reconciling between people’.⁴⁹⁴

– قَالَ مُوسَى ع يَا رَبِّ أَيُّ عِبَادِكَ خَيْرٌ عَمَلًا قَالَ مَنْ لَمْ يَكْذِبْ لِسَانَهُ وَ لَا يَفْجُرْ قَلْبُهُ وَ لَا يَزْنِي فَرْجُهُ.

Musa^{-as} said: ‘O Lord^{-azwj}! Which of Your^{-azwj} servants is of best deeds?’ He^{-azwj} Said: “One whose tongue does not lie nor is his heart immoral, nor does he commit adultery (with) his private part!”⁴⁹⁵

– وَ قَالَ الْإِمَامُ الرَّكْبِيُّ الْعَشَقَرِيُّ ع جُعِلَتِ الْحَبَائِثُ كُلُّهَا فِي بَيْتٍ وَ جُعِلَ مِفْتَاحُهَا الْكَذِبُ.

And the pure Imam Al-Askari^{-asws} said: ‘The wickedness(es), all of these have been made to be in a house, and their keys is the lying’.⁴⁹⁶

⁴⁹⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 48 c

⁴⁹⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 48 d

⁴⁹⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 114 H 48 e

باب 115 استماع اللغو و الكذب و الباطل و القصة

CHAPTER 115 – LISTENING TO VAIN TALK, AND THE LIES, AND THE FALSEHOOD AND THE STORIES

1- عد، العقائد دُكر القصاصون عند الصادق ع فقال لعنه الله إنيهم يُشيعون علينا

(The book) 'Al-Aqaid' –

'The storytellers were mentioned in the presence of Al-Sadiq^{-asws}. He^{-asws} said: 'May Allah^{-azwj} Curse them! They are rumouring against us^{-asws}!'

و سئل الصادق ع عن القصاص أ يحل الاستماع لهم فقال لا و قال ع من أصغى إلى ناطق فقد عبده فإن كان الناطق عن الله فقد عبده الله و إن كان الناطق عن إلهيس فقد عبده إلهيس

And Al-Sadiq^{-asws} was asked about the storytellers, 'Is it Permissible to listen intently to them?' He^{-asws} said: 'No!' And he^{-asws} said: 'One who lends an ear to a speaker, so he has worshipped him, so if the speaker was (speaking) on behalf of Allah^{-azwj}, so he has worshipped Allah^{-azwj}, and if the speaker was (speaking) on behalf of Iblees^{-la}, so he has worshipped Iblees^{-la}'.

و سئل الصادق ع عن قول الله تعالى و الشعراء يتبعهم الغاؤون قال هم القصاص.

And Al-Sadiq^{-asws} was asked about Words of Allah^{-azwj} the Exalted: **And the poets, the deviators follow them [26:224]**. He^{-asws} said: 'They (poets) are the storytellers'.⁴⁹⁷

- و قال النبي ص من أتى ذا بدعة فوفره فقد سعى في هدم الإسلام.

And the Prophet^{-saww} said: 'Whoever comes to one with innovation, so he gives him dignity, so he has strived in demolishing Al Islam'.⁴⁹⁸

2: دُكر القصاصون و ساق الحديث إلى قوله قال هم القصاصون.

The story tellers were mentioned' – and he continued the Hadeeth up to his words: 'He^{-asws} said: 'They are the tale-bearers''.⁴⁹⁹

3- كا، الكافي عن علي ع عن أبيه عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال قال: إن أمير المؤمنين ع رأى قاصاً في المسجد فصره بالذرة و طرده.

(The book) 'Al-Kafi' – From Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

⁴⁹⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 115 H 1 a

⁴⁹⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 115 H 1 b

⁴⁹⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 115 H 2

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘He^{-asws} said: ‘Amir Al-Momineen^{-asws} saw a storyteller in the Masjid, so he^{-asws} struck him with the whip and expelled him’’.⁵⁰⁰

⁵⁰⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 115 H 3

CHAPTER 116 – THE SHOWING OFF

الآيات

The Verses

البقرة كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ

(Surah) Al Baqarah - *like him who spends his wealth to show off to the people [2:264]*

النساء وَ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِثَاءَ النَّاسِ

(Surah) Al Nisaa - *And those who are spending their wealth to show the people [4:38]*

و قال تعالى في وصف المنافقين يُرَاؤُنَ النَّاسَ

And He^{azwj} Said in description of the hypocrites: *showing off to the people, [4:142]*

الأنفال وَ لَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَ رِثَاءَ النَّاسِ وَ يُصْذَرُونَ عَنْ سَبِيلِ اللَّهِ وَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ

(Surah) Al Anfaal - *And do not become like those who are going out from their houses exultantly and to show the people, and they are hindering from the way of Allah, and Allah is Cognizant with what they are doing [8:47]*

الماعون الَّذِينَ هُمْ يُرَاؤُونَ وَ يَمْنَعُونَ الْمَاعُونَ

(Surah) Al Maoun - *Those who are showing off [107:6] And they are preventing the necessities (of life) [107:7].*

1- كَأ، الكافي عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ لِعَبَادِ بْنِ كَثِيرٍ الْبَصْرِيِّ فِي الْمَسْجِدِ وَيْلَكَ يَا عَبْدًا إِتَاكَ وَ الرِّثَاءُ فَإِنَّهُ مَنْ عَمِلَ لِنَعْرِ اللَّهِ وَكَلَّمَ اللَّهُ إِلَى مَنْ عَمِلَ لَهُ.

(The book) Al Kafi – from a number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Bin Al Ashary, from Ibn Al Qaddah, from Abu Baseer,

'From Abu Abdullah^{asws} having said to Abbad Bin Kaseer Al-Basry in the Masjid: 'Woe be unto you, O Abbad! Beware of showing off, for the one who works for other than Allah^{saww}, Allah^{azwj} will Allocate him to the one whom he had worked for'.⁵⁰¹

بيان: وَ قَدْ رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمْ الْبُتْرُكُ الْأَصْعَرُ قِيلَ وَ مَا الْبُتْرُكُ الْأَصْعَرُ يَا رَسُولَ اللَّهِ قَالَ الرِّثَاءُ

Explanation (Ahadeeth only) – And it has been reported from the Prophet^{-saww} having said: ‘The scariest of what I^{-saww} am afraid of upon you all is the Lesser Shirk’. It was said, ‘What is the lesser Shirk, O Rasool-Allah^{-saww}?’ He^{-saww} said: ‘The showing off’.

قَالَ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ إِذَا جَازَى الْعِبَادَ بِأَعْمَالِهِمْ اذْهَبُوا إِلَى الَّذِينَ كُنْتُمْ تُرَاءُونَ فِي الدُّنْيَا هَلْ يَجِدُونَ عِنْدَهُمْ ثَوَابَ أَعْمَالِكُمْ.

He^{-saww} said: ‘Allah^{-azwj} Mighty and Majestic will Say on the Day of Qiyamah when He^{-azwj} Rewards the servants for their deeds: “Go to the one whom you were showing off to in the word! Can you find the Rewards of your deeds in their possession?”

وَقَدْ رُوِيَ أَنَّ رَجُلًا قَالَ لِرَسُولِ اللَّهِ ص يَا رَسُولَ اللَّهِ أَسِرُّ الْعَمَلَ لَا أُحِبُّ أَنْ يُطْلَعَ عَلَيَّ أَحَدٌ فَيُطْلِعَ عَلَيَّ فَيَسُرُّنِي قَالَ لَكَ أَجْرَانِ أَجْرُ السِّرِّ وَ أَجْرُ الْعَلَانِيَةِ.

And it has been reported that a man said to Rasool-Allah^{-saww}, ‘O Rasool-Allah^{-saww}! I conceal the deed, not liking that anyone should notice upon it, but it is notified upon, so it cheers me’. He^{-saww} said: ‘For you are two Rewards – a Reward of the concealing, and a Reward of the announcement’.

وَقَدْ قَالَ ص الْعَمَلُ كَالْوِعَاءِ إِذَا طَابَ آخِرُهُ طَابَ أَوَّلُهُ.

And he^{-saww} has said: ‘The deed is like the (food) container. When it’s last is good, it’s first is good’.

رُوِيَ مِنْ رَأَى بِعَمَلِهِ سَاعَةً حِطَّ عَمَلُهُ الَّذِي كَانَ قَبْلَهُ.

It is reported, ‘One who shows off with his deeds for a moment, his deed which was before it is Nullified’.

وإليه أشار الإمام الحقُّ أميرُ الْمُؤْمِنِينَ ع مَا عَبْدْتُكَ طَمَعًا فِي جَنَّتِكَ وَ لَا خَوْفًا مِنْ نَارِكَ وَ لَكِنْ وَجَدْتُكَ أَهْلًا لِلْعِبَادَةِ فَعَبَدْتُكَ.

And it was indicated to it by the rightful Imam^{-asws} Amir Al-Momineen^{-asws}: ‘I^{-asws} do not worship You^{-azwj} due to greed regarding Your^{-azwj} Paradise, nor due to fear from Your^{-azwj} Fire, but I^{-asws} found You^{-azwj} rightful of being worshipped, so I^{-asws} worshipped You^{-azwj}’.

وَقَدْ جَاءَ فِي الْحَبَرِ عَنِ النَّبِيِّ ص اسْتَحْيُوا مِنَ اللَّهِ حَقَّ الْحَيَاءِ اعْبُدُوا اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ فَإِنَّهُ إِذَا تَخَيَّلَ الرُّؤْيَا انْبَعَثَ عَلَى الْحَيَاءِ وَ التَّعْظِيمِ وَ الْمَهَابَةِ.

And it has come in a Hadeeth from the Prophet^{-saww}: ‘Be embarrassed from Allah^{-azwj} as is the right of being embarrassed. Worship Allah^{-azwj} as if you are seeing Him^{-azwj}. Even if you are not seeing Him^{-azwj}, surely, He^{-azwj} is Seeing you, for when you imagine being seen, you will be inspired upon the embarrassment, and the reverence, and the awe’.

وَعَنْ أَمِيرِ الْمُؤْمِنِينَ ع وَقَدْ قَالَ لَهُ دُعِلْبَتُ الْيَمَانِيِّ بِالذَّالِ الْمُعْجَمَةِ الْمَكْسُورَةِ وَ الْعَيْنِ الْمُهْمَلَةِ السَّكَتَةِ وَ اللَّامِ الْمَكْسُورَةِ هَلْ رَأَيْتَ رَبَّكَ يَا أَمِيرَ الْمُؤْمِنِينَ

And from Amir Al-Momineen^{-asws}, and Zi'lab Al-Yamani, (with the (letter) 'Zaal' as a broken syllable, and the (letter) 'Al-Ayn' carried as a silent syllable, and the (letter) as the broken syllable) had said to him^{-asws} 'Have you^{-asws} seen your^{-asws} Lord^{-azwj}, O Amir Al-Momineen^{-asws}?'

فَقَالَ ع أَفَأَعْبُدُ مَا لَا أَرَى

He^{-asws} said: 'Would I^{-asws} worship what I^{-asws} cannot see?'

فَقَالَ وَكَيْفَ تَرَاهُ

He said, 'And how do you^{-asws} see Him^{-azwj}?'

فَقَالَ لَا تُدْرِكُهُ الْعُيُونُ بِمُشَاهَدَةِ الْعِيَانِ وَ لَكِنْ تُدْرِكُهُ الْقُلُوبُ بِحَقَائِقِ الْإِيمَانِ فَرِيبٌ مِنَ الْأَشْيَاءِ غَيْرَ مُلَامَسٍ بَعِيدٌ مِنْهَا غَيْرَ مُبَايِنٍ مُتَكَلِّمٌ بِلَا رَوِيَّةٍ مُرِيدٌ بِلَا هِمَّةٍ صَانِعٌ لَا يَجَارِحُهُ

He^{-asws} said: 'You cannot realise Him^{-azwj} by witnessing of the eyes, but the hearts realise Him^{-azwj} with the realities of the Eman. He^{-azwj} is near to the things, untouchable, far from these, un-detached, Speaking without deliberation, Intending without effort, Making without limbs.

لَطِيفٌ لَا يُوصَفُ بِالْخَفَاءِ بَعِيدٌ لَا يُوصَفُ بِالْجَفَاءِ بَصِيرٌ لَا يُوصَفُ بِالْحَسَاءِ رَحِيمٌ لَا يُوصَفُ بِالزُّفَّةِ تَعْنُو الْوُجُوهَ لِعَظَمَتِهِ وَ تَوَجُّلُ الْقُلُوبِ مِنْ خَفَاتِهِ.

Subtle, He^{-azwj} cannot be described with lightness; remote, He^{-azwj} cannot be described with the ignoring; insightful, He^{-azwj} cannot be described with the sensory perceptions; Merciful, He^{-azwj} cannot be described with the kindness. The faces are respectful to His^{-azwj} Magnificence, and the hearts are awed from fearing Him^{-azwj}''.

جَاءَ فِي الْحَدِيثِ إِنَّ اللَّهَ تَجَاوَزَ لِأَمْتِي عَمَّا حَدَّثْتُ بِهِ أَنْفُسَهَا.

It has come in the Hadeeth: 'Allah^{-azwj} Overlooks for my^{-saww} community about what it discusses with itself (in their minds)''.

2- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى بْنِ ابْنِ فَضَالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ اجْعَلُوا أَمْرَكُمْ هَذَا لِلَّهِ وَ لَا تَجْعَلُوهُ لِلنَّاسِ فَإِنَّهُ مَا كَانَ لِلَّهِ فَهُوَ لِلَّهِ وَ مَا كَانَ لِلنَّاسِ فَلَا يَصْعَدُ إِلَى اللَّهِ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ali Bin Uqbah, from his father who said,

*'I heard Abu Abdullah^{-asws} saying: 'Make this matter of yours for Allah^{-azwj} and do not make it for the people, for whatever was for Allah^{-azwj}, so it is for Allah^{-azwj}, and whatever was for the people, it shall not ascend to Allah^{-azwj}''.*⁵⁰²

⁵⁰² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 2

3- كَأ، الكافي عَلِيُّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْمَغْرَاءِ عَنْ يَزِيدَ بْنِ خَلِيفَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع كُلُّ رِبَاءٍ شِرْكٌ إِنَّهُ مَنْ عَمِلَ لِلنَّاسِ كَانَ ثَوَابُهُ عَلَى النَّاسِ وَ مَنْ عَمِلَ لِلَّهِ كَانَ ثَوَابُهُ عَلَى اللَّهِ.

(The book) 'Al Kafi' – Ali Bin Ibrahim, from his father, from Ibn Abu Umeir, from Abu Al Magra'a, from Yazeed Bin Khaleefa who said,

'Abu Abdullah^{-asws} said: 'Every show off (act) is Shirk. Surely the one who works for the people, it's reward would be upon the people, and one who works for Allah^{-azwj}, it's Reward would be upon Allah^{-azwj}'.⁵⁰³

4- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَ لَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا قَالَ الرَّجُلُ يَعْْمَلُ شَيْئًا مِنَ الثَّوَابِ لَا يَطْلُبُ بِهِ وَجْهَ اللَّهِ إِنَّمَا يَطْلُبُ تَرْكِيبَةَ النَّاسِ يَشْتَهِي أَنْ يُسْمَعَ بِهِ النَّاسُ فَهَذَا الَّذِي أَشْرَكَ بِعِبَادَةِ رَبِّهِ

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazr Bin Suweyd, from Al Qasim Bin Suleyman, from Jarah Al Madainy,

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: ***So the one who wishes to meet his Lord, so let him do (the) righteous deed and he should not associate anyone with the worship of his Lord' [18:110]***. He^{-asws} said: 'The man does something from the Rewards (good deeds), not seeking the Face of Allah^{-azwj} with it, but rather he seeks purification of the people, desiring the people to hear it, so this one has associated with worship of his Lord^{-azwj}'.

ثُمَّ قَالَ مَا مِنْ عَبْدٍ أَسَرَ خَيْرًا فَذَهَبَتِ الْأَيَّامُ أَبَدًا حَتَّى يُظْهِرَ اللَّهُ لَهُ خَيْرًا وَ مَا مِنْ عَبْدٍ يُسِرُّ شَرًّا فَذَهَبَتِ الْأَيَّامُ حَتَّى يُظْهِرَ اللَّهُ لَهُ شَرًّا.

Then he^{-asws} said: 'There is none from a servant who conceals a good deed so the days (will not) pass by ever until Allah^{-azwj} will Reveal goodness to him, and there is none from a servant who conceals an evil, so the days (will not) pass by ever until Allah^{-azwj} will Reveal the evil to him''.⁵⁰⁴

بَيَانٌ وَ قَالَ مُجَاهِدٌ جَاءَ رَجُلٌ إِلَى النَّبِيِّ ص فَقَالَ إِنِّي أَتَصَدَّقُ وَ أَصِلُ الرَّحِمَ وَ لَا أَصْنَعُ ذَلِكَ إِلَّا لِلَّهِ فَيَذْكُرُ ذَلِكَ مِنِّي وَ أُحْمَدُ عَلَيْهِ فَمِسْرُنِي ذَلِكَ وَ أَعْجَبَ بِهِ فَسَكَتَ رَسُولُ اللَّهِ ص وَ لَمْ يَقُلْ شَيْئًا فَتَرَكْتُ الْآيَةَ.

Explanation (Ahadeeth only) – Mujahid (non-Shia) said, 'A man came to the Prophet^{-saww}. He said, 'I tend to donate charity, and connect the kinship (help financially), and I do not do that except for Allah^{-azwj}. That is mentioned from me, and I am praised over it, so that cheers me and I am fascinated with it'. Rasool-Allah^{-saww} was silent and did not say anything. So the Verse was Revealed'.

وَ رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: قَالَ اللَّهُ عَزَّ وَ جَلَّ أَنَا أَعْنَى الشُّرَكَاءِ عَنِ الشِّرْكَ فَمَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ غَيَّرِي فَأَنَا مِنْهُ بَرِيءٌ فَهُوَ لِلَّذِي أَشْرَكَ. أوردته مسلم في الصحيح

⁵⁰³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 3

⁵⁰⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 4

And it is reported from the Prophet^{-saww} having said: "Allah^{-azwj} Mighty and Majestic Said: 'I^{-azwj} am needless of the associates of the Shirk. So the one who does a deed association other than Me^{-azwj} in it, so I^{-azwj} Disavowed from him. It is for the one who he has associated!' – It is reported by Muslim in his 'Saheeh'.

و رُوِيَ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ وَ شَدَّادِ بْنِ الْأَوْسِ قَالَا سَمِعْنَا رَسُولَ اللَّهِ ص يَقُولُ مَنْ صَلَّى صَلَاةً يُرَائِي بِهَا فَقَدْ أَشْرَكَ وَ مَنْ صَامَ صَوْمًا يُرَائِي بِهِ فَقَدْ أَشْرَكَ ثُمَّ قَرَأَ هَذِهِ الْآيَةَ.

And it is reported from Ubadah Bin Al-Samit and Shaddad Bin Al-Aws, both said, 'We heard Rasool-Allah^{-asws} saying: 'One who prays Salat to be seen by it, so he has committed Shirk, and one who fasts a Fast to be seen by it, so he has committed Shirk'. Then he^{-saww} recited this Verse'.

و رُوِيَ أَنَّ أَبَا الْحَسَنِ الرِّضَا ع دَخَلَ يَوْمًا عَلَى الْمَأْمُونِ فَرَأَهُ يَتَوَضَّأُ لِلصَّلَاةِ وَ الْعُلَامُ يَصُبُّ عَلَى يَدِهِ الْمَاءَ فَقَالَ لَا تُشْرِكْ بِعِبَادَةِ رَبِّكَ أَحَدًا فَصَرَفَ الْمَأْمُونُ الْعُلَامَ وَ تَوَلَّى إِمَامًا وَضُوئُهُ يَنْفُسُهُ.

And it is reported that one day Abu Al-Hassan Al-Reza^{-asws} entered to see Al-Mamoun and saw him performing Wud'u for the Salat, and the slave was pouring the water upon his hand. He^{-asws} said: 'Do not associate anyone with worship of your Lord^{-azwj}!' Al-Mamoun turned the slave away and took charge of completing his Wud'u by himself'.

و أقول الرواية الأخيرة تدل على أن المراد بالشرك هنا الاستعانة في العبادة و هو مخالف لسائر الأخبار و يمكن الجمع بحملها على الأعم منها فإن الإخلاص التام هو أن لا يشرك لا في القصد و لا في العمل غيره سبحانه

And I (Majlisi) am saying, 'The last report evidence's upon that the intent with the Shirk over here is the assistance in the worship, and it is different to rest of the reports, and it is possible to gather by carrying it upon the generality of these, for the complete sincerity is that one should neither associated in the purpose nor in the deed, other than the Glorious.

وَ مَا رَوَاهُ فِي تَجْمَعِ الْبَيَانِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ بِإِسْنَادِهِ إِلَى الصَّادِقِ ع قَالَ: الرِّكَاتُ الْمَفْرُوضَةُ تُخْرَجُ عَلَانِيَةً وَ تُدْفَعُ عَلَانِيَةً وَ غَيْرُ الرِّكَاتِ إِنْ دَفَعَهَا سِرًّا فَهُوَ أَفْضَلُ.

And what is reported in 'Majma Al-Bayan' – From Ali Bin Ibrahim, by his chain to Al-Sadiq^{-asws} having said: 'The obligatory Zakat, you can extract openly, and hand over openly while non-Zakat, if handed over secretly, it is superior'.

5- كَأَ، الكافي عَمِلَ بُنْ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ عَرْفَةَ قَالَ: قَالَ لِي الرِّضَا ع وَجُحَكَ يَا ابْنَ عَرْفَةَ اعْمَلُوا لِعَمَلِ رَبِّائِهِ وَ لَا سُمْعَةً فَإِنَّهُ مَنْ عَمِلَ لِعَمَلِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى مَنْ عَمِلَ وَجُحَكَ مَا عَمِلَ أَحَدٌ عَمَلًا إِلَّا رَزَاهُ اللَّهُ بِهِ إِنْ خَيْرًا فَخَيْرًا وَ إِنْ شَرًّا فَشَرًّا.

(The book) 'Al Kafi' – Ali Bin Ibrahi, from Muhammad Bin Isa Bin Ubeyd, from Muhammad Bin Arafah who said,

'Al-Reza^{-asws} said to me: 'Woe be to you, O Ibn Arafah! Work for other than showing off and not for reputation, for the one who works for other than Allah^{-azwj}, Allah^{-azwj} will Allocate him

to the one whom he had worked for. Woe be to you! No one works any deed except Allah^{-azwj} will Repay him for it, if good so good, and if evil so evil”.⁵⁰⁵

6- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ يَرِيدَ قَالَ: إِنِّي لَأَتَعَسَّى عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ تَلَا هَذِهِ الْآيَةَ بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ وَ لَوْ أَلْقَى مَعَاذِيرَهُ

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Umar Bin Yazeed who said,

‘I had dinner in the presence of Abu Abdullah^{-asws} when he^{-asws} recited this Verse: ***‘But! The human being is a witness against himself [75:14] And even though he casts his excuses [75:15].***

يَا بَا حَفْصٍ مَا يَصْنَعُ الْإِنْسَانُ أَنْ يَتَقَرَّبَ إِلَى اللَّهِ عَزَّ وَ جَلَّ بِخِلَافِ مَا يَعْلَمُ اللَّهُ إِنَّ رَسُولَ اللَّهِ ص كَانَ يَقُولُ مَنْ أَسَرَّ سِرِّيَّةَ رِذَاةِ اللَّهِ رِذَاءَهَا إِنَّ خَيْرًا فَخَيْرًا وَ إِنَّ شَرًّا فَشَرًّا.

(He^{-asws} said): ‘O Abu Hafs! The human being cannot draw closer to Allah^{-azwj} Mighty and Majestic by opposing what Allah^{-azwj} Knows. Rasool-Allah^{-saww} has said: ‘One who conceals his secretive deed, Allah^{-azwj} will Cover it with its Cloak. If good, so good, and if evil, so evil”.⁵⁰⁶

7- كا، الكافي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ النَّبِيُّ ص إِنَّ الْمَلَكَ لَيَصْعَدُ بِعَمَلِ الْعَبْدِ مُبْتَهَجًا بِهِ فَإِذَا صَعِدَ بِحَسَنَاتِهِ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ اجْعَلُوهَا فِي سَجِينٍ إِنَّهُ لَيْسَ بِإِيَّايَ أَرَادَ بِهِ.

(The book) ‘Al Kafi’ – Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah^{-asws} having said: ‘The Prophet^{-saww} said: ‘The Angel ascends with a deed of the servant being cheerful with it. When he ascends with his good deed, Allah^{-azwj} Mighty and Majestic Says: “Make it to be in Sijjeen! It wasn’t Me^{-azwj} that he had intended with it!”⁵⁰⁷

8- كا، الكافي بِإِسْنَادِهِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ ثَلَاثُ عَلَامَاتٍ لِلْمُرَائِي يَنْشَطُ إِذَا رَأَى النَّاسَ وَ يَكْسُلُ إِذَا كَانَ وَحْدَهُ وَ يُحِبُّ أَنْ يُحَمَدَ فِي جَمِيعِ أُمُورِهِ.

(The book) ‘Al Kafi’ – By his chain, said,

‘Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘There are three signs for the show off – he is active when the people are watching, and he is lazy when he is alone, and he loves to be praised regarding entirety of his affairs”.⁵⁰⁸

9- كا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ سَالِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَالَ اللَّهُ عَزَّ وَ جَلَّ أَنَا خَيْرُ شَرِيكَ مَنْ أَشْرَكَ مَعِيَ غَيْرِي فِي عَمَلٍ عَمِلَهُ لَمْ أَقْبَلْهُ إِلَّا مَا كَانَ لِي خَالِصًا.

⁵⁰⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 5

⁵⁰⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 6

⁵⁰⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 7

⁵⁰⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 8

(The book) 'Al Kafi' – a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Ali Bin Salim who said,

'I heard Abu Abdullah^{-asws} saying: 'Allah^{-azwj} Mighty and Majestic Said: "I^{-azwj} am the best Associate. One who associates other than Me^{-azwj} in a deed he has worked, I^{-azwj} will not Accept it except whatever was purely for Me^{-azwj}!"⁵⁰⁹

10- كَا، الكافي علي بن إبراهيم عن أبيه عن ابن محبوب عن داود عن أبي عبد الله ع قال: مَنْ أَظْهَرَ لِلنَّاسِ مَا يُحِبُّ اللَّهُ وَ بَارَزَ اللَّهُ بِمَا كَرِهَهُ لَقِيَ اللَّهَ وَ هُوَ مَاقَتْ لَهُ.

(The book) 'Al Kafi' – Ali Bin Ibrahim – from Ibn Mahboub, from Dawood,

'From Abu Abdullah^{-asws} having said: 'One who reveals to the people what Allah^{-azwj} Likes, and duels Allah^{-azwj} with what He^{-azwj} Dislikes (an act of disobedience), would meet Allah^{-azwj} and He^{-azwj} would be Abhorrent to him"⁵¹⁰

11- كَا، الكافي أبو علي الأشعري عن محمد بن عبد الجبار عن صفوان عن فضيل أبي العباس عن أبي عبد الله ع قال: مَا يَصْنَعُ أَحَدُكُمْ أَنْ يُظْهَرَ حَسَنًا وَ يُسَرَّ سَيِّئًا أَلَيْسَ يَرْجِعُ إِلَى نَفْسِهِ فَيَعْلَمُ أَنَّ ذَلِكَ لَيْسَ كَذَلِكَ وَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ إِنْ السَّرِيرَةَ إِذَا صَحَّتْ قَوِيَتْ الْعَلَانِيَةُ.

(The book) 'Al Kafi' – Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Fazl Abu Al Abbas,

'From Abu Abdullah^{-asws} having said: 'What will one of you do by revealing a good deed and concealing an evil deed. Doesn't he refer it to himself so he would know that it isn't like that? And Allah^{-azwj} Mighty and Majestic is Saying: **But! The human being is a witness against himself [75:14].** The secretive deed when it is healthy (correct), strengthens the open deed"⁵¹¹

بيان: وَ رُوِيَ أَنَّ فِي ابْنِ آدَمَ مُضْعَةً إِذَا صَلَحَتْ صَلَحَ لَهَا سَائِرُ الْجَسَدِ إِلَّا وَ هِيَ الْقَلْبُ.

Explanation – And it is reported that there is a lump (of flesh) in the son of Adam^{-as}, when it is good, the rest of the body is good to it. Indeed, and it is the heart".

12- كَا، الكافي علي بن إبراهيم عن صالح بن السندي عن جعفر بن بشير عن علي بن أبي حمزة عن أبي بصير قال قال أبو عبد الله ع مَا مِنْ عَبْدٍ يُسِرُّ خَيْرًا إِلَّا لَمْ تَذْهَبِ الْأَيَّامُ حَتَّى يُظْهَرَ اللَّهُ تَعَالَى لَهُ خَيْرًا وَ مَا مِنْ عَبْدٍ يُسِرُّ شَرًّا إِلَّا لَمْ تَذْهَبِ الْأَيَّامُ حَتَّى يُظْهَرَ لَهُ شَرًّا.

(The book) 'Al Kafi' – Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Ali Bin Abu Hamza, from Abu Baseer who said,

'Abu Abdullah^{-asws} said: 'There is none from a servant who conceals a good deed, except the days will not go by until Allah^{-azwj} the Exalted would Reveal the good to him, and there is one

⁵⁰⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 9

⁵¹⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 10

⁵¹¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 11

from a servant who conceals an evil deed, except the days will not go by until He^{-azwj} Reveals the evil to him”.⁵¹²

13- كا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ يَحْيَى بْنِ بَشِيرٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَرَادَ اللَّهُ عَزَّ وَ جَلَّ بِالْقَلِيلِ مِنْ عَمَلِهِ أَنْظَرَهُ اللَّهُ لَهُ أَكْثَرَ مِمَّا أَرَادَ وَ مَنْ أَرَادَ النَّاسُ بِالْكَثِيرِ مِنْ عَمَلِهِ فِي تَعَبٍ مِنْ بَدَنِهِ وَ سَهَرٍ مِنْ لَيْلِهِ أَبِي اللَّهِ عَزَّ وَ جَلَّ إِلَّا أَنْ يُقَلِّلَهُ فِي عَيْنِ مَنْ سَمِعَهُ.

(The book) ‘Al Kafi’ – A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbat, from Yahya Bin Bashir, from his father,

‘From Abu Abdullah^{-asws} having said: ‘One who intends Allah^{-azwj} Mighty and Majestic with the little of his deeds, Allah^{-azwj} will Reveal for him more than what he had intended, and the one who intends the people with a lot of his deeds in tiredness of his body, and vigil of his night, Allah^{-azwj} Mighty and Majestic will Refuse except He^{-azwj} would Belittle it in the eyes of the one who hears it”.⁵¹³

14- كا، الكافي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سَيَأْتِي عَلَى النَّاسِ زَمَانٌ تَخْتَبِثُ فِيهِ سَرَائِرُهُمْ وَ تَخْسُنُ فِيهِ عُلَانِيَتُهُمْ طَمَعًا فِي الدُّنْيَا لَا يُرِيدُونَ بِهِ مَا عِنْدَ رَبِّهِمْ يَكُونُ دِينُهُمْ رِيَاءً لَا يُخَالِطُهُمْ خَوْفُ يَعْزُمُهُمُ اللَّهُ بِعِقَابٍ فَيَدْعُوهُ دُعَاءَ الْغَرِيقِ فَلَا يَسْتَجِيبُ لَهُمْ.

(The book) ‘Al Kafi’ – Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuni,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘There shall come a time upon the people, their secretive deeds would be wicked, and their open deeds would be good out of greed regarding the word. They will not be intending what is in the possession of their Lord^{-azwj}. Their religion would be showing off. Fear (of Allah^{-azwj}) will not mingle in them. Allah^{-azwj} will Generalise them with Punishment, so they will be supplicating to Him^{-azwj} with ‘Dua Al-Ghareeq’ (supplication of the drowning one), but He^{-azwj} will not Answer them”.⁵¹⁴

15- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: إِنِّي لَأَتَعَشَّى مَعَ أَبِي عَبْدِ اللَّهِ ع إِذْ تَلَا هَذِهِ الْآيَةَ بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ وَ لَوْ أَلْقَى مَعَاذِيرَهُ

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Umar Bin Yazeed who said,

‘I was having dinner with Abu Abdullah^{-asws} when he^{-asws} recited this Verse: **But! The human being is a witness against himself [75:14] And even though he casts his excuses [75:15].**

يَا بَا خُفِّصَ مَا يَصْنَعُ الْإِنْسَانُ أَنْ يَعْتَذِرَ إِلَى النَّاسِ بِخِلَافِ مَا يَعْلَمُ اللَّهُ مِنْهُ إِنَّ رَسُولَ اللَّهِ ص يَقُولُ مَنْ أَسَرَّ سَرِيرَةً أَلْبَسَهُ اللَّهُ رِدَاءَهَا إِنْ خَيْرًا فَخَيْرٌ وَ إِنْ شَرًّا فَشَرٌّ.

⁵¹² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 12

⁵¹³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 13

⁵¹⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 14

(He^{-asws} said): ‘O Abu Hafs! The human being cannot draw closer to Allah^{-azwj} Mighty and Majestic by opposing what Allah^{-azwj} Knows. Rasool-Allah^{-saww} has said: ‘One who conceals his secretive deed, Allah^{-azwj} will Cover it with its Cloak. If good, so good, and if evil, so evil’.⁵¹⁵

بيان: و هذا مأخوذ من كلام أمير المؤمنين ع على ما ذكره صاحب العدة حيث يقول ع إياك و ما تعتذر منه فإنه لا تعتذر من خير و إياك و كل عمل في البسر تسخبي منه في العلانية و إياك و كل عمل إذا ذكر لصاحبه أنكروه.

Explanation – And this is taken from a speech of Amir Al-Momineen^{-asws}, based upon what the author of ‘Al-Uddat’ has mentioned whereby he^{-asws} said: ‘Beware of what you have to apologise for there is no apologising for a good deed, and beware of every evil deed regarding the secretive deed you have to be ashamed from in the openness, and beware of every deed when it is mentioned to its owner, he would deny it’.

16- كاه، الكافي عده من أصحابنا عن سهل بن زياد عن علي بن أسباط عن بعض أصحابه عن أبي جعفر ع أنه قال: الإبقاء على العمل أشد من العمل

(The book) ‘Al Kafi’ – A number of our companions, from Sahl Bin Ziad, from Ali Bin Asbat, from one of his companions,

‘From Abu Ja’far^{-asws} having said: ‘The staying upon the deed is severer than the (doing) deed (itself)’.

قال و ما الإبقاء على العمل

He (the narrator) said, ‘And what is the staying upon the deed?’

قال يصل الرجل بصله و ينفق نفقة لله وحده لا شريك له فتكتب له سر ثم يذكرها فتُمحى فتكتب له علانية ثم يذكرها فتُمحى و تكتب له رياء.

He^{-asws} said: ‘The man connects with the financial help and spends the expenditure for Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, so a secretive good deed is written for him. Then he mentions it, so an open good deed is written for him. Then he mentions it (again), so it is deleted and showing off is written for him’.⁵¹⁶

17- كاه، الكافي عده من أصحابنا عن سهل بن زياد عن جعفر بن محمد الأشعري عن ابن القداح عن أبي عبد الله ع قال قال أمير المؤمنين ع احشوا الله خشية ليست بتعدي و اعملوا لله في غير رياء و لا سمعة فإن من عمل لغير الله وكله الله إلى عمله.

(The book) ‘Al Kafi’ – A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qadah,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Fear Allah^{-azwj} with a fear not being with an excuse, and work for Allah^{-azwj} without showing off nor to be heard

⁵¹⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 15

⁵¹⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 16

(reputation), for the one who works for other than Allah^{-azwj}, Allah^{-azwj} will Allocate him to his work”⁵¹⁷.

18- كذا، الكافي علي بن إبراهيم عن أبيه عن ابن أبي عمير عن جميل بن دراج عن زرارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَعْمَلُ الشَّيْءَ مِنَ الْخَيْرِ فَيَرَاهُ إِنْسَانٌ فَيُسَبِّحُهُ ذَلِكَ قَالَ لَا بَأْسَ مَا مِنْ أَحَدٍ إِلَّا وَهُوَ يُحِبُّ أَنْ يَظْهَرَ لَهُ فِي النَّاسِ الْخَيْرُ إِذَا لَمْ يَكُنْ صَنَعَ ذَلِكَ لِذَلِكَ.

(The book) ‘Al Kafi’ – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Zurara,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the man working something from the good, so a human being sees him, and that cheers him. He^{-asws} said: ‘There is no problem. There is no one except and he loves that the goodness be revealed for him among the people when he had not done that, for that’⁵¹⁸.

بيان: و قد ورد نظير ذلك من طريق العامة عَنْ أَبِي دُرٍّ أَنَّهُ قِيلَ لِرَسُولِ اللَّهِ ص أَرَأَيْتَ الرَّجُلَ يَعْمَلُ الْعَمَلَ مِنَ الْخَيْرِ وَ يَحْمَدُهُ النَّاسُ عَلَيْهِ

Explanation – And a match of that has been referred from the way of the general Muslims, from Abu Zarr^{-ra}, ‘It was said to Rasool-Allah^{-saww}, ‘What is your^{-saww} view of the man who does the work of goodness, and the people praise him upon it?’

قَالَ تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ يَعْنِي الْبُشْرَى الْمُعَجَّلَةَ لَهُ فِي الدُّنْيَا وَ الْبُشْرَى الْآخِرَى قَوْلُهُ سُبْحَانَهُ بُشْرَاكُمْ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ.

He^{-saww} said: ‘That is a current glad tidings of the Momin, meaning the glad tidings hastened to him in the world, and the other glad tidings are Words of the Glorious: ‘**Glad tidings for you today, of Gardens beneath which the rivers flow, [57:12]**’.

قيل و هذا يناهني ما رُويَ مِنْ طَرِيقَنَا مَا بَلَغَ عَبْدٌ حَقِيقَةَ الْإِخْلَاصِ حَتَّى لَا يُحِبُّ أَنْ يُحْمَدَ عَلَى شَيْءٍ مِنْ عَمَلٍ لِلَّهِ.

It is said, ‘And this negates what is reported from our (Shia) way: ‘A servant will not reach the reality of sincerity until he does not love to be praised upon anything he had done for Allah^{-azwj}’.

19- لي، الأمايلي للصدوق عن القاسمي عن محمد الحيمري عن أبيه عن هارون عن ابن زياد عن الصادق عن أبيه ع أَنَّ رَسُولَ اللَّهِ ص سُئِلَ فِي مَا النَّجَاةُ عَدَاً

(The book) ‘Al Amaali’ of Al Sadouq – From Al Famy, from Muhammad Al Himeyri, from his father, from Haroun, from Ibn Ziyad,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: ‘Rasool-Allah^{-saww} was asked, ‘In what will be the salvation tomorrow?’

فَقَالَ إِنَّمَا النَّجَاةُ فِي أَنْ لَا تُخَادِعُوا اللَّهَ فَيُخَادِعَكُمْ فَإِنَّهُ مَنْ يُخَادِعِ اللَّهَ يَخْدَعُهُ وَ يَخْلَعُ مِنْهُ الْإِيمَانَ وَ نَفْسُهُ يَخْدَعُ لَوْ يَشْعُرُ

⁵¹⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 17

⁵¹⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 18

He^{-saww} said: 'But rather, the salvation is in that you should not (try to) deceive Allah^{-azwj} so He^{-azwj} would Deceive him, for the one who deceives Allah^{-azwj}, He^{-azwj} would Deceive him and Vacate the Eman from him and his soul will deceive him, if only he was aware'.

فَقِيلَ لَهُ وَكَيْفَ يُخَادِعُ اللَّهُ

It was said to him^{-saww}, 'And how does Allah^{-azwj} Deceive?'

قَالَ يَعْمَلُ بِمَا أَمَرَ اللَّهُ بِهِ ثُمَّ يُرِيدُ بِهِ غَيْرَهُ فَاتَّقُوا اللَّهَ وَاجْتَنِبُوا الرِّيَاءَ فَإِنَّهُ شِرْكٌ بِاللَّهِ

He^{-saww} said: 'He works with what Allah^{-azwj} had Commanded him with, then he intends other than Him^{-azwj} with it. So fear Allah^{-azwj} and shun the showing off, for it is association (Shirk) with Allah^{-azwj}!

إِنَّ الْمُرَائِي يُدْعَى يَوْمَ الْقِيَامَةِ بِأَرْبَعَةِ أَسْمَاءٍ يَا كَافِرُ يَا فَاجِرُ يَا غَادِرُ يَا خَائِسَ حَيْطَ عَمَلِكَ وَبَطَلَ أَجْرِكَ وَ لَا خَلَقَ لَكَ الْيَوْمَ فَالْتَمِسْ أَجْرَكَ مِنْ كُنْتَ تَعْمَلُ لَهُ.

The show-off will be called on the Day of Qiyamah with four names – “O Kafir”, ‘O Immoral’, ‘O betrayer’, ‘O loss maker’. Your work has been Confiscated and your Recompense has been invalidated, and there is no share for you today, so seek your recompense from the one you had worked for!”⁵¹⁹

20- ب، قرب الإسناد هارون عن ابن زياد عن جعفر عن أبيه ع أَنَّ النَّبِيَّ ص قَالَ: إِذَا أَتَى الشَّيْطَانُ أَحَدَكُمْ وَهُوَ فِي صَلَاتِهِ فَقَالَ إِنَّكَ مُرَائِي [مُرَائِي] فَلْيُطِلْ صَلَاتَهُ مَا بَدَأَ لَهُ مَا لَمْ يَفْتَهُ وَقْتُ فَرِيضَةٍ

(The book) 'Qurb Al Asnaad' – Haroun, from Ibn Ziyad,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}: 'The Prophet^{-saww} said: 'Whenever the Satan^{-la} comes to one of you while he is in his Salat, so he^{-la} said, 'You are a show off', let him prolong his Salat for as long as it seems to him, for as long as the obligatory timing is not lost for him.

وَ إِذَا كَانَ عَلَى شَيْءٍ مِنَ الْأَمْرِ الْآخِرَةِ فَلْيَتَمَكَّثْ مَا بَدَأَ لَهُ وَ إِذَا كَانَ عَلَى شَيْءٍ مِنَ الْأَمْرِ الدُّنْيَا فَلْيَبْرَحْ وَ إِذَا دُعِيتُمْ إِلَى الْغُرُوسَاتِ فَأَبْطِئُوا فَإِنَّهَا تُذَكِّرُ الدُّنْيَا وَ إِذَا دُعِيتُمْ إِلَى الْجَنَائِزِ فَأَسْرِعُوا فَإِنَّهَا تُذَكِّرُ الْآخِرَةَ.

And when he were to be upon something from the matters of the Hereafter, let him wait for as long as it seems to him, and when he were to be upon something from the matters of the world, let him leave it; and whenever he^{-la} calls you to the weddings, then slow down, for it reminds of the world, and whenever he^{-la} calls you to the funerals, then hasten, for it reminds of the Hereafter”⁵²⁰.

⁵¹⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 19

⁵²⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 20

21- ع، علل الشرائع عَنِ الْعُطَّارِ عَنْ أَبِيهِ عَنِ الْعَمْرِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يُؤْمَرُ بِرَجَالٍ إِلَى النَّارِ فَيَقُولُ اللَّهُ جَلَّ جَلَالُهُ لِمَالِكٍ قُلْ لِلنَّارِ لَا تُحْرِقْ هُمْ أَقْدَاماً فَقَدْ كَانُوا يَمْشُونَ إِلَى الْمَسَاجِدِ وَ لَا تُحْرِقْ هُمْ وَجْهًا فَقَدْ كَانُوا يُسَبِّحُونَ الْوُضُوءَ وَ لَا تُحْرِقْ هُمْ أَيْدِيًا فَقَدْ كَانُوا يَرْفَعُونَهَا بِالْدُّعَاءِ وَ لَا تُحْرِقْ هُمْ أَلْسِنًا فَقَدْ كَانُوا يُكْثِرُونَ تِلَاوَةَ الْقُرْآنِ

(The book) 'Ilal Al Sharaie' – from Al Attar, from his father, from Al Amraky,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'It will be Commanded with the men to go to the Fire. Allah^{-azwj}, Majestic is His^{-azwj} Majesty, will Say to Maalik (keeper of Hell): "Say to the Fire: 'Do not burn their feet for they used to walk to the Masjids, and do not burn any face of theirs for they were perfecting the Wud'u, and do not burn hands of theirs for they were raising these for the supplication, and do not burn tongues of their for they were frequenting recitation of the Quran!"

قَالَ فَيَقُولُ هُمْ خَازِنُ النَّارِ يَا أَشَقِيَاءَ مَا كَانَ خَالِكُكُمْ

He^{-saww} said: 'The keeper of Hell will say to them: 'O wretched ones! What were your states?'

قَالُوا كُنَّا نَعْمَلُ لِعَبْرِ اللَّهِ عَزَّ وَ جَلَّ فَقِيلَ لَنَا خُذُوا ثَوَابَكُمْ مِمَّنْ عَمِلْتُمْ لَهُ.

They will say, 'We were working for other than Allah^{-azwj} Mighty and Majestic, so He^{-azwj} Said to us: "Take your Rewards from the ones you had worked for!"'⁵²¹

22- ل، الخصال عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ الْأَصْبَهَانِيِّ عَنِ الْمُتَقَرِّبِ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لُقْمَانُ لِابْنِهِ لِلْمُرَائِي ثَلَاثُ عِلَامَاتٍ يَكْسِلُ إِذَا كَانَ وَحْدَهُ وَ يَنْشَطُ إِذَا كَانَ النَّاسُ عِنْدَهُ وَ يَتَعَرَّضُ فِي كُلِّ أَمْرٍ لِلْمُحَمْدَةِ.

(The book) 'Al Khisaal' – From his father, from Sa'ad Al Asbahany, from Al Minqary, from Hammad,

'From Abu Abdullah^{-asws} having said: 'Luqman^{-as} said to his^{-as} son: 'There are three signs for the show off – he is lazy when he is alone, and he is active when the people are in his presence, and he displays in every matter to be praised"⁵²²

23- ع، علل الشرائع عَنِ ابْنِ الْمُتَوَكِّلِ عَنِ السَّعْدِ ابْنِ أَبِي عَرَبٍ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ عَلِيٍّ بْنِ نُعْمَانَ عَنِ زَيْدِ بْنِ خَلِيفَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا عَلَى أَحَدِكُمْ لَوْ كَانَ عَلَى قُلَّةِ جَبَلٍ حَتَّى يَنْتَهِيَ إِلَيْهِ أَجَلُهُ أَنْ تُرِيدُونَ تَرَاوُونَ النَّاسَ إِنَّ مَنْ عَمِلَ لِلنَّاسِ كَانَ ثَوَابُهُ عَلَى النَّاسِ وَ مَنْ عَمِلَ لِلَّهِ كَانَ ثَوَابُهُ عَلَى اللَّهِ إِنَّ كُلَّ رِيَاءٍ شِرْكٌ.

(The book) 'Ilal Al Sharaie' – from Ibn Al Mutawakkil, from Al Astarabady, from Al Barqy, from his father, from Al-Hassan Bin Ali Bin Fazzal, from Ali Bin Numan, from Yazeed Bin Khalifa who said,

'There is no (problem) upon one of you even if he were to be at the top of a mountain until his death ends up to him. Are you intending to be seen by the people? The one who works

⁵²¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 21

⁵²² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 22

for the people, his reward would be upon the people, and the one who works for Allah^{-azwj}, his Reward would be upon Allah^{-azwj}. Every showing off is Shirk”.⁵²³

24- فس، تفسیر القمي عَنْ جَعْفَرِ بْنِ أَحْمَدَ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى عَنِ ابْنِ الْبَطَّائِيِّ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَ لَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا- قَالَ هَذَا الشِّرْكُ شِرْكُ رَبَائٍ.

Tafseer Al Qummi – From Ja’far Bin Ahmad, from Ubeydullah Bin Musa, from Ibn Al Batainy, from his father, from Abu Baseer,

From Abu Abdullah^{-asws} said: ***So the one who wishes to meet his Lord, so let him do (the) righteous deed and he should not associate anyone with the worship of his Lord’ [18:110].*** He^{-asws} said: ‘This is the Shirk, Shirk of showing off’.⁵²⁴

25- وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سُئِلَ رَسُولُ اللَّهِ ص عَنْ تَفْسِيرِ قَوْلِ اللَّهِ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ الْآيَةَ فَقَالَ مَنْ صَلَّى مُرَاءَاةَ النَّاسِ فَهُوَ مُشْرِكٌ وَ مَنْ رَزَقِيَ مُرَاءَاةَ النَّاسِ فَهُوَ مُشْرِكٌ وَ مَنْ صَامَ مُرَاءَاةَ النَّاسِ فَهُوَ مُشْرِكٌ وَ مَنْ حَجَّ مُرَاءَاةَ النَّاسِ فَهُوَ مُشْرِكٌ وَ مَنْ عَمِلَ عَمَلًا بِمَا أَمَرَ اللَّهُ بِهِ مُرَاءَاةَ النَّاسِ فَهُوَ مُشْرِكٌ وَ لَا يَقْبَلُ اللَّهُ عَمَلَهُ مُرَاءً.

And in a report of Abu Al Jaroud,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} was asked about interpretation of Words of Allah^{-azwj}: ***So the one who wishes to meet his Lord, [18:110]*** – the Verse. He^{-saww} said: ‘One who prays Salat to show off to the people, he is a Polytheist, and the one who gives Zakat showing off to the people, he is a Polytheist, and the who one fasts showing off to the people, he is a Polytheist, and one who performs Hajj showing off to the people, he is a Polytheists, and one who works a deed from what Allah^{-azwj} has Commanded him with, showing off to the people, he is a Polytheist, and Allah^{-azwj} does not Accept a deed of a show off’.⁵²⁵

26- مع، معاني الأخبار لي، الأما لي للصدوق عَنْ أَمِيرِ الْمُؤْمِنِينَ ع سُئِلَ أَيُّ عَمَلٍ أَنْجَحُ قَالَ طَلَبُ مَا عِنْدَ اللَّهِ.

(The books) ‘Ma’any Al Akhbar’, (and) ‘Al Amaali’ of Al Sadouq,

‘From Amir Al-Momineen^{-asws} having been asked, ‘Which of the deeds is most successful?’ He^{-asws} said: ‘Seeking what is in the Presence of Allah^{-azwj}’.⁵²⁶

27- مع، معاني الأخبار لي، الأما لي للصدوق السِّنَانِيُّ عَنِ الْأَسَدِيِّ عَنِ النَّحَّعِيِّ عَنِ التَّوْفَلِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ عَنِ الصَّادِقِ ع قَالَ: الْإِشْتِهَارُ بِالْعِبَادَةِ رِيَّةُ الْخَيْرِ.

(The books) ‘Ma’any Al Akhbar’, (and), ‘Al Amaali’ of Al Sadouq – Al Sinany, from Al Asady, from Al Najaie, from Al Nowfaly, from Muhammad Bin Sinan, from Al Mufazzal,

⁵²³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 23

⁵²⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 24

⁵²⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 25

⁵²⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 26

‘From Al-Sadiq^{-asws} having said: ‘The publicising of the acts of worship, is suspect’ – the Hadeeth”.⁵²⁷

28- ثواب الأعمال عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنِ الْكُوفِيِّ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْحَلْبِيِّ عَنْ زُرَّارَةَ وَحُمَرَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَوْ أَنَّ عَبْدًا عَمِلَ عَمَلًا يَطْلُبُ بِهِ وَجْهَ اللَّهِ عَزَّ وَجَلَّ وَ الدَّارَ الْآخِرَةَ فَأَدْخَلَ فِيهِ رِضَى أَحَدٍ مِنَ النَّاسِ كَانَ مُشْرِكًا.

(The book) ‘Sawaab Al Amaal’ – from his father, from Muhammad Bin Abu Al Qasim, from Al Kufy, from Al Mufazzal Bin Salih, from Muhammad Bin Ali Al Halby, from Zurara and Humran,

‘From Abu Ja’far^{-asws} having said: ‘If a servant were to work a deed seeking the Face of Allah^{-azwj} Mighty and Majestic and the house of the Hereafter with it, then enters into it satisfaction of anyone from the people, he would be a Polytheist”.⁵²⁸

– وَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ عَمِلَ لِلنَّاسِ كَانَ ثَوَابُهُ عَلَى النَّاسِ إِنَّ كُلَّ رِيَاءٍ شِرْكٌ.

And Abu Abdullah^{-asws} said: ‘One who works for the people, his reward would be upon the people. Every showing off is Shirk”.⁵²⁹

وَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ اللَّهُ عَزَّ وَجَلَّ مَنْ عَمِلَ لِي وَ لِعَيْرِي هُوَ لِمَنْ عَمِلَ لَهُ.

And Abu Abdullah^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic Said: “One who works for Me^{-azwj} as well as for someone else, it is for the one whom he had worked for!”’⁵³⁰

29- ثواب الأعمال عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سَيَأْتِي عَلَى أُمَّتِي زَمَانٌ تَحْبِثُ فِيهِ سَرَائِرَهُمْ وَ تَحْسُنُ فِيهِ عُلَانِيَتَهُمْ طَمَعًا فِي الدُّنْيَا لَا يُرِيدُونَ بِهِ مَا عِنْدَ اللَّهِ عَزَّ وَجَلَّ يَكُونُ أَمْرُهُمْ رِيَاءً لَا يُخَالِطُهُ خَوْفٌ يَعْمَهُمُ اللَّهُ مِنْهُ بِعِقَابٍ فَيَذَعُونَهُ دُعَاءَ الْغَرِيقِ فَلَا يُسْتَجَابُ لَهُمْ.

(The book) ‘Sawaab Al Amaal’ – From his father, from Ali, from his father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘There shall come a time upon my^{-saww} community, their secretive deeds will be wicked, and their open deeds would be good in greed for the world. They will not be intending with it what is in the Presence of Allah^{-azwj} Mighty and Majestic. Their affairs would be a show off, not mingling fear (of Allah^{-azwj} in it. Allah^{-azwj} will Generalise from it with Punishment. They will be supplicating with ‘Dua Al-Ghareek’ (supplication of the drowning one), but He^{-azwj} will not Answer for them”.⁵³¹

30- ثواب الأعمال عَنْ أَبِيهِ عَنِ الْحَمِيرِيِّ عَنْ هَارُونَ عَنِ ابْنِ زَيْدٍ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع أَنَّ اللَّهَ عَزَّ وَجَلَّ أَنْزَلَ كِتَابًا مِنْ كُتُبِهِ عَلَى نَبِيٍّ مِنَ الْأَنْبِيَاءِ وَ فِيهِ أَنْ يَكُونَ [أَنَّهُ سَيَكُونُ] خَلْقٌ مِنْ خَلْقِي يَلْحَسُونَ الدُّنْيَا بِالَّذِينَ يَلْبَسُونَ مُسُوكَ الصَّنَانِ عَلَى فُلُوبٍ كَفُلُوبِ الذِّئَابِ أَشَدَّ مَرَارَةً مِنَ الصَّيْرِ وَ أَلْسِنَتُهُمْ أَخْلَى مِنَ الْعَسَلِ وَ أَعْمَالُهُمُ الْبَاطِنَةُ أَنْتَنُ مِنَ الْجَيْفِ

⁵²⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 27

⁵²⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 28 a

⁵²⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 28 b

⁵³⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 28 c

⁵³¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 29

(The book) 'Sawaab Al Amaal' – From his father, from AL Himeyri, from Haroun, from Ibn Ziyad,

'From Al-Sadiq^{asws}, from his^{asws} father^{asws}: 'Allah^{azwj} Mighty and Majestic Revealed a Book from His^{azwj} Books unto a Prophet^{as} from the Prophets^{as}, and in it was: 'There shall come into being who will be licking the world for the religion, wearing clothing of the sheep upon hearts like hearts of the wolves bitterer than the aloe, while their tongues would be sweeter than the honey, and their hidden deeds would be stenchier than the carcass.

فِي يَغْتَرُونَ أَمْ إِنِّي إِتَايَ يُجَادِعُونَ أَمْ عَلَيَّ يَجْتَرُونَ فَبِعَزِّي حَلَمْتُ لَأُبْعَثَنَّ عَلَيْهِمْ فِتْنَةً تَطَأُ فِي خِطَامِهَا حَتَّى تَبْلُغَ أَطْرَافَ الْأَرْضِ تَتْرُكُ الْحَكِيمَ مِنْهَا خَيْرًا يَبْطُلُ فِيهَا رَأْيُ ذِي الرَّأْيِ وَحِكْمَةُ الْحَكِيمِ

Is it by Me^{azwj} they are being deceived, or are they deceiving Me^{azwj} or are they being presumption upon Me^{azwj}? By My^{azwj} Mighty! I^{azwj} shall Send such a Fitna upon them, they will be trampled in its feet, until it reaches outskirts of the earth. It will leave the wise ones bewildered from it, invalidating the opinions of the opining ones during it, and the wisdom of the wise ones.

وَأَلْسِنُهُمْ شَيْعًا وَ أَذْيُقُ بَعْضَهُمْ بِأَسَ بَعْضٍ أَنْتَقِمُ مِنْ أَعْدَائِي بِأَعْدَائِي فَلَا أَتَابِي بِمَا أَعَدَّيَهُمْ جَمِيعًا وَلَا أَتَابِي.

And I^{azwj} shall Clothe them as sects and Make some of them taste the evil of others. I^{azwj} shall Avenge from My^{azwj} enemies by My^{azwj} enemies. I^{azwj} don't mind what torments them all, nor will I^{azwj} Care!"⁵³²

31- ف، تحف العقول عن أبي محمد ع قال: الشِّرْكُ فِي النَّاسِ أَخْفَى مِنْ ذَيْبِ التَّمَلِّ عَلَى الْمَسْحِ الْأَسْوَدِ فِي اللَّيْلَةِ الْمُظْلَمَةِ.

(Tuhaf Al Uqool) –

'From Abu Muhammad^{asws} having said: 'The Shirk is more hidden among the people than crawling of the ant upon the black rock during the dark night"⁵³³.

32- سن، المحاسن عن أبيه عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال: يَقُولُ اللَّهُ عَزَّ وَ جَلَّ أَنَا خَيْرُ شَرِيكَ فَمَنْ عَمِلَ لِي وَ لِعِزِّي فَهُوَ لِمَنْ عَمِلَ لَهُ عِزِّي.

(The book) 'Al Mahasin' – From his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Says: "I^{azwj} am the best associate, so the one who works for Me^{azwj} and for others, it is for the other one he had worked for"⁵³⁴.

33- سن، المحاسن عن بعض أصحابنا بلغ به أبا جعفر ع قال: مَا بَيْنَ الْحَقِّ وَ الْبَاطِلِ إِلَّا قَلَّةُ الْعَقْلِ

(The book) 'Al Mahasin' – from one of our companions reaching with it to,

⁵³² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 30

⁵³³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 31

⁵³⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 32

'Abu Ja'far^{-asws} having said: 'There is nothing between the truth and the falsehood except scarcity of intellect'.

قِيلَ وَكَيْفَ ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ

It was said, 'And how is that so, O son^{-asws} of Rasool-Allah^{-saww}?'

قَالَ إِنَّ الْعَبْدَ يَعْمَلُ الْعَمَلَ الَّذِي هُوَ لِلَّهِ رِضَى فَيُرِيدُ بِهِ غَيْرَ اللَّهِ فَلَوْ أَنَّهُ أَخْلَصَ لِلَّهِ لَجَاءَهُ الَّذِي يُرِيدُ فِي أَسْرَعٍ مِنْ ذَلِكَ.

He^{-asws} said: 'The servant works the deed which is satisfaction of Allah^{-azwj} and he intends other than Allah^{-azwj} with it. Had it been purely for Allah^{-azwj}, there would come to him that which he had intended, quicker than that!'⁵³⁵

34- سن، المحاسن عن جعفر بن محمد الأشعري عن ابن القداح عن أبي عبد الله عن أبيه ع قَالَ قَالَ عَلِيُّ ع احشُوا اللَّهَ حَشْيَةً لَيْسَتْ بِتَغْدِيرٍ وَاعْمَلُوا لِلَّهِ فِي غَيْرِ رِقَاءٍ وَلَا سُمْعَةٍ فَإِنَّهُ مَنْ عَمِلَ لِغَيْرِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى عَمَلِهِ يَوْمَ الْقِيَامَةِ.

(The book) 'Al Mahasin' – From Ja'far Bin Muhammad Al Ashari, from Ibn Al Qaddah,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: 'Ali^{-asws} said: 'Fear Allah^{-azwj} with such a fear which isn't with an excuse, and work for Allah^{-azwj} with neither showing off nor to be heard (reputation), for the one who works for other than Allah^{-azwj}, Allah^{-azwj} will Allocate him to his deeds on the Day of Qiyamah''.⁵³⁶

35- سن، المحاسن عن عدّة من أصحابنا عن ابن أسباط عن يحيى بن بشير النبال عمّن ذكره عن أبي عبد الله ع قَالَ: مَنْ أَرَادَ اللَّهَ بِالْقَلِيلِ مِنْ عَمَلِهِ أَظْهَرَ اللَّهُ لَهُ أَكْثَرَ مِمَّا أَرَادَهُ بِهِ وَ مَنْ أَرَادَ النَّاسَ بِالْكَثِيرِ مِنْ عَمَلِهِ فِي تَعَبٍ مِنْ بَدَنِهِ وَ سَهَرٍ فِي لَيْلِهِ أَبَى اللَّهُ إِلَّا أَنْ يُقَلِّلَهُ فِي عَيْنٍ مِنْ سَمْعِهِ.

(The book) 'Al Mahasin' – from a number of our companions, from Ibn Asbat, from Yahya Bin Bashir Al Nabbal, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'One who intends Allah^{-azwj} with the little of his deeds, Allah^{-azwj} will Reveal for him more than what he had intended Him^{-azwj} with, and the one who intends the people with the many of his deeds in exhaustion of his body and vigil during his nights, Allah^{-azwj} will Refuse except He^{-azwj} will Belittle it in the eyes of the one who had heard it''.⁵³⁷

36- ضا، فقه الرضا عليه السلام أَرْوَى عَنِ الْعَالِمِ ع أَنَّهُ قَالَ: يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى أَنَا خَيْرُ شَرِيكِ مَنْ أَشْرَكَ مَعِيَ غَيْرِي فِي عَمَلِي لَمْ أَقْبَلْ إِلَّا مَا كَانَ لِي خَالِصًا.

(The book) 'Fiqh Al-Reza^{-asws}', may the greetings be upon him^{-asws} – 'It is reported from the scholar^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted Says: "I^{-azwj} am the best associate! One

⁵³⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 33

⁵³⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 34

⁵³⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 35

who association someone else with Me^{-azwj} regarding a deed done for Me^{-azwj}, I^{-azwj} will not Accept except whatever was for Me^{-azwj} purely!”⁵³⁸

– وَ نَرَوِي أَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ أَنَا خَيْرُ شَرِيكِ مَا شُورِكْتُ فِي شَيْءٍ إِلَّا تَرَكْتُهُ.

And we are reporting: ‘Allah^{-azwj} Mighty and Majestic Says: “I^{-azwj} am the best associate! I^{-azwj} will not be associated with regarding anything, except I^{-azwj} shall neglect it!”⁵³⁹

– وَ نَرَوِي فِي قَوْلِ اللَّهِ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَ لَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

And we are reported regarding Words of Allah^{-azwj}: ***So the one who wishes to meet his Lord, so let him do (the) righteous deed and he should not associate anyone with the worship of his Lord’ [18:110].***

قَالَ لَيْسَ مِنْ رَجُلٍ يَعْمَلُ شَيْئًا مِنَ الثَّوَابِ لَا يَطْلُبُ بِهِ وَجْهَ اللَّهِ إِنَّمَا يَطْلُبُ تَرْكِيَةَ النَّاسِ يَشْتَهِي أَنْ يُسْمَعَ بِهِ النَّاسُ إِلَّا أَشْرَكَ بِعِبَادَةِ رَبِّهِ فِي ذَلِكَ الْعَمَلِ فَيَبْطُلُ الرِّبَاءُ وَ قَدْ سَمَّاهُ اللَّهُ الشِّرْكَ.

He^{-asws} said: ‘There isn’t any man working something from the rewards, not seeking the Face of Allah^{-azwj} with it, but rather seeking commendations of the people, desiring to be heard by the people with it (reputation), except he has associated in the worship of his Lord^{-azwj} regarding that deed, so the showing off will invalidate it, and Allah^{-azwj} has Named it as Shirk”^{.540}

– وَ نَرَوِي مَنْ عَمِلَ لِلَّهِ كَانَ ثَوَابُهُ عَلَى اللَّهِ وَ مَنْ عَمِلَ لِلنَّاسِ كَانَ ثَوَابُهُ عَلَى النَّاسِ إِنَّ كُلَّ رِيَاءٍ شِرْكٌ.

And we are reporting: ‘One who works for Allah^{-azwj}, his Reward would be upon Allah^{-azwj}, and the one who works for the people, his reward would be upon the people. Every showing off is Shirk”^{.541}

– وَ نَرَوِي مَا مِنْ عَبْدٍ أَسَرَ خَيْرًا فَتَذْهَبَ الْأَيَّامُ حَتَّى يُظْهَرَ اللَّهُ لَهُ خَيْرًا وَ مَا مِنْ عَبْدٍ أَسَرَ شَرًّا فَتَذْهَبَ الْأَيَّامُ حَتَّى يُظْهَرَ اللَّهُ لَهُ شَرًّا.

And we are reporting: ‘There is no servant concealing a good deed, so the days will go by until Allah^{-azwj} Reveals the good for him, and there is no servant concealing an evil deed, so the days would go by, until Allah^{-azwj} will Reveal the evil for him”^{.542}

37- مص، مصباح الشريعة قَالَ الصَّادِقُ ع لَا تُرَاءِ بِعَمَلِكَ مَنْ لَا يُحِبِّي وَ لَا يُبَيِّتُ وَ لَا يُغْنِي عَنْكَ شَيْئًا وَ الرِّبَاءُ شَجَرَةٌ لَا تُثْمِرُ إِلَّا الشِّرْكَ الْخَفِيُّ وَ أَصْلُهَا التَّفَاقُ

(The book) ‘Misbah Al Sharia’ –

⁵³⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 36 a

⁵³⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 36 b

⁵⁴⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 36 c

⁵⁴¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 36 d

⁵⁴² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 36 e

'Al-Sadiq^{-asws} said: 'Do not show off with your deed to the one who can neither cause life nor cause to die, nor can he avail you of anything; and the showing off is a tree, nor bearing fruit except the hidden Shirk, and its root is the hypocrisy.

يُقَالُ لِلْمُرَائِي عِنْدَ الْمِيزَانِ خُذْ ثَوَابَكَ بِمَنْ عَمِلْتَ لَهُ بِمَنْ أَشْرَكَتَهُ مَعِيَ فَأَنْظُرْ مَنْ تَدْعُو وَمَنْ تَرْجُو وَمَنْ تَخَافُ

He^{-azwj} will Say to the show off at the scale: "Take your reward from the one you had worked for, from the one whom you had associated with Me^{-azwj}!" Therefore consider the one you are supplicating to, and the one you are hoping to, and the one you are fearing from!"

وَاعْلَمْ أَنَّكَ لَا تَقْدِرُ عَلَى إِخْفَاءِ شَيْءٍ مِنْ بَاطِنِكَ عَلَيْهِ وَتَصِيرُ مُحْدُوْعاً قَالَهُ اللَّهُ عَزَّ وَ جَلَّ يُخَادِعُونَ اللَّهَ وَ الَّذِينَ آمَنُوا وَ مَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَ مَا يَشْعُرُونَ

And know that you are not able upon hiding anything from your hidden matters from Him^{-azwj}, and you will become deceived. Allah^{-azwj} Mighty and Majestic says: ***They are (trying to) deceive Allah and those who believe, and they are not deceiving except for themselves and there are no realising [2:9].***

وَ أَكْثَرُ مَا يَفْعُ الرِّيَاءُ فِي النَّظَرِ وَ الْكَلَامِ وَ الْأَكْلِ وَ الْمَشْيِ وَ الْمَجَالَسَةِ وَ اللَّبَاسِ وَ الصَّحِكِ وَ الصَّلَاةِ وَ الْحُجِّ وَ الْجِهَادِ وَ قِرَاءَةِ الْقُرْآنِ وَ سَائِرِ الْعِبَادَاتِ الظَّاهِرَةِ

And most of what the show off occurs in is the looking, and the talking, and the eating, and the walking, and the sittings, and the wearing, and the laughing, and the Salat, and the Hajj, and the Jihad, and recitation of the Quran, and rest of the apparent acts of worship.

وَ مَنْ أَخْلَصَ بَاطِنَهُ لِلَّهِ وَ خَشَعَ لَهُ قَلْبُهُ وَ رَأَى نَفْسَهُ مُقْصِراً بَعْدَ بَذْلِ كُلِّ مَجْهُودٍ وَجَدَ الشُّكْرَ عَلَيْهِ خَاصِلاً فَيَكُونُ بِمَنْ يُرْجَى لَهُ الْخَلَاصُ مِنَ الرِّيَاءِ وَ التَّفَاقُ إِذَا اسْتَقَامَ عَلَى ذَلِكَ عَلَى كُلِّ حَالٍ.

And one is sincere to Allah^{-azwj} with his interior and is fearful to Him^{-azwj} with his heart, and sees himself as deficient after exerting all efforts, will find the appreciation resultant upon it, so he would be from the one who are hoping to Him^{-azwj} of being finished off from the showing off and the hypocrisy, when he is staying upon that in every situation".⁵⁴³

38: سُئِلَ أَمِيرُ الْمُؤْمِنِينَ ع عَنْ عَظِيمِ الشَّقَاكِ [الشَّقَا] قَالَ رَجُلٌ تَرَكَ الدُّنْيَا لِلدُّنْيَا فَقَاتَتْهُ الدُّنْيَا وَ خَبِرَ الْآخِرَةَ

Amir Al-Momineen^{-asws} was asked about the mighty wretchedness. He^{-asws} said: 'A man who neglects the world for the world, so the world is missed by him, and he loses the Hereafter.

وَ رَجُلٌ تَعَبَ وَ اجْتَهَدَ وَ صَامَ رِثَاءَ النَّاسِ فَلَيْكَ الَّذِي حُرِمَ لَذَاتِ الدُّنْيَا وَ لَحِقَهُ التَّعَبُ الَّذِي لَوْ كَانَ بِهِ مُخْلِصاً لَأَسْتَحَقَّ ثَوَابَهُ فَوَرَدَ الْآخِرَةَ وَ هُوَ يَظُنُّ أَنَّهُ قَدْ عَمِلَ مَا يَنْفُلُ بِهِ مِيزَانُهُ فَيَجِدُهُ هَبَاءً مَنْثُوراً.

And a man who worships and struggles and fasts for showing off to the people, so that is the one who is deprived the worldly pleasures and he faces the exhaustion which, had he been

⁵⁴³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 37

sincere with it, he would have been deserving of its Rewards, and he thinks that he worked what his scaled would be heavy due to it, (but) he will find is as floating (scattered) dust”⁵⁴⁴

39- سر، السرائر عبد الله بن بكير عن عبيد قال: قلت لأبي عبد الله ع الرجل يدخل في الصلاة فيجود صلاته و يحسنها رجاء أن يستجر بغض من يراه إلى هواه قال ليس هو من الرياء.

(The book) ‘Al Saraair’ – Abdullah Bin Bukeyr, from Ubeydullah who said,

‘I said to Abu Abdullah^{asws}, ‘The man enters in his Salat, so he makes it good and improves it hoping that someone who sees him would seek help for his own desires’. He^{asws} said: ‘It isn’t from the showing off’⁵⁴⁵

40- شي، تفسير العياشي عن العلاء بن فضال عن أبي عبد الله ع قال: سألت عن تفسير هذه الآية فمن كان يرجو لقاء ربه فليعمل عملاً صالحاً ولا يشرك بعبادة ربه أحداً قال من صلى أو صام أو اعتق أو حج يريد تحمداً الناس فقد أشرك في عمله و هو شرك معفور.

Tafseer Al Ayyashi – From Al A’ala Bin Fuzeyl,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I asked him^{asws} about the interpretation of this Verse: ***So the one who wishes to meet his Lord, so let him do (the) righteous deed and he should not associate anyone with the worship of his Lord’ [18:110]***. He^{asws} said: ‘One who prays Salat, or fasts, or liberates (a slave), or performs Hajj intending praises of the people, so he has associated in his deed, and it is a Shirk to be Forgiven’⁵⁴⁶

41- شي، تفسير العياشي عن جراح عن أبي عبد الله ع قال: فمن كان يرجو إلى بعبادة ربه أحداً أنه ليس من رجل يعمل شيئاً من البر ولا يطلب به وجه الله إنما يطلب تزكية الناس يشتهي أن يسمع به الناس فذلك الذي أشرك بعبادة ربه أحداً.

Tafseer Al Ayyashi – From Jarrah,

‘From Abu Abdullah^{asws} having said: ***‘So the one who wishes to meet his Lord, so let him do (the) righteous deed and he should not associate anyone with the worship of his Lord’ [18:110]***. It isn’t for a man who does something from the righteous deeds and does not seek the Face of Allah^{azwj} with it. But rather, he seeks commendations of the people, being desirous to be heard by it (reputation). So that is the one who associates someone with the worship of his Lord^{azwj}’⁵⁴⁷

42- شي، تفسير العياشي عن علي بن سالم عن أبي عبد الله ع قال: قال الله تبارك و تعالى أنا خير شريك من أشرك بي في عمله لم أقبله إلا ما كان لي خالصاً.

Tafseer Al Ayyashi – from Ali Bin Salim,

⁵⁴⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 38

⁵⁴⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 39

⁵⁴⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 40

⁵⁴⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 41

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted Said: 'I^{-azwj} am the best associate! One who associates (someone else) with Me^{-azwj} in his deed, I^{-azwj} will not Accept it except whatever had been purely for Me^{-azwj}!'''⁵⁴⁸

و فِي رَوَايَةٍ أُخْرَى عَنْهُ ع قَالَ: إِنَّ اللَّهَ يَقُولُ أَنَا خَيْرُ شَرِيكِ مَنْ عَمِلَ لِي وَ لِعَيَّرِي فَهُوَ لِمَنْ عَمِلَ لَهُ دُونِي.

And in another report from him^{-asws} having said: 'Allah^{-azwj} Says: "I^{-azwj} am the best associate! One who works for Me^{-azwj} as well as for others, so it is for the one whom he had worked for besides Me^{-azwj}!'''⁵⁴⁹

43- شي، تفسير العياشي عَنْ زُرَّارَةَ وَ هُمُرَانَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع قَالَا لَوْ أَنَّ عَبْدًا عَمِلَ عَمَلًا يَطْلُبُ بِهِ وَجْهَ اللَّهِ وَ الدَّارَ الْآخِرَةَ ثُمَّ أُدْخِلَ فِيهِ رِضًا أَحَدٍ مِنَ النَّاسِ كَانَ مُشْرِكًا.

Tafseer Al Ayyashi – from Zurara and Humran,

'From Abu Ja'far^{-asws} and Abu Abdullah^{-asws}, both having said: 'If a servant were to work a deed seeking the Face of Allah^{-azwj} and the house of the Hereafter with it, then he enters the satisfaction of someone of the people into it, he would be a Polytheist''.⁵⁵⁰

44- ين، كتاب حسين بن سعيد و النوادر عَنِ الْجَوْهَرِيِّ عَنِ الْبُطَائِنِيِّ عَنْ أَبِي بصيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع قَالَ: يُجَاءُ بِعَبْدٍ يَوْمَ الْقِيَامَةِ قَدْ صَلَّى فَيَقُولُ يَا رَبِّ صَلَّيْتُ ابْتِغَاءَ وَجْهِكَ

The book of Husayn Bin Saeed, and 'Al Nawadir', from Al Jowhary, from Al Batainy, from Abu Baseer who said,

'I heard Abu Abdullah^{-asws} say: 'On the Day of Qiyamah they will come with a servant who had prayed Salat, so he will say, 'O Lord^{-azwj}! I had prayed Salat seeking Your^{-azwj} Face!'

فَيَقُولُ لَهُ بَلْ صَلَّيْتُ لِيُقَالَ مَا أَحْسَنَ صَلَاةَ فُلَانٍ اذْهَبُوا بِهِ إِلَى النَّارِ

He^{-azwj} will Say to him: "But you had prayed for it would be said, 'The Salat of so and so is excellent!' Go with him to the Fire!"

وَ يُجَاءُ بِعَبْدٍ قَدْ تَعَلَّمَ الْقُرْآنَ فَيَقُولُ يَا رَبِّ تَعَلَّمْتُ الْقُرْآنَ ابْتِغَاءَ وَجْهِكَ

And they will come with a servant who had learnt the Quran. He will say, 'O Lord^{-azwj}! I had learnt the Quran seeking Your^{-azwj} Face!'

فَيَقُولُ لَهُ بَلْ تَعَلَّمْتَ لِيُقَالَ مَا أَحْسَنَ صَوْتَ فُلَانٍ اذْهَبُوا بِهِ إِلَى النَّارِ

He^{-azwj} will Say to him: "But, you had learnt it for it to be said, 'How excellent is the voice of so and so!' Go with him to the Fire!"

⁵⁴⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 42 a

⁵⁴⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 42 b

⁵⁵⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 43

وَيُجَاءُ بِعَبْدٍ قَدْ قَاتَلَ فَيَقُولُ يَا رَبِّ قَاتَلْتُ ابْتِغَاءً وَجْهِكَ

And they will come with a servant who had fought (Jihad). He would say, 'O Lord^{-azwj}! I had fought (Jihad) seeking Your^{-azwj} Face!'

فَيَقُولُ لَهُ بَلْ قَاتَلْتَ لِيُقَالَ مَا أَشَجَعَ فُلَانًا أَذْهَبُوا بِهِ إِلَى النَّارِ

He^{-azwj} will Say to him: "But, you had fought for it to be said, 'How brave is so and so!' Go with him to the Fire!"

وَيُجَاءُ بِعَبْدٍ قَدْ أَنْفَقَ مَالَهُ فَيَقُولُ يَا رَبِّ أَنْفَقْتُ مَالِي ابْتِغَاءً وَجْهِكَ

And they will come with a servant who had spent his wealth (in the Way of Allah^{-azwj}). He will say, 'O Lord^{-azwj}! I had spent my wealth seeking Your^{-azwj} Face!'

فَيَقُولُ بَلْ أَنْفَقْتَهُ لِيُقَالَ مَا أَسْحَى فُلَانًا أَذْهَبُوا بِهِ إِلَى النَّارِ

He^{-azwj} will Say to him: 'But, you had spent it for it would be said, 'How generous is so and so!' Go with him to the Fire!'"⁵⁵¹

45- ين، كتاب حسين بن سعيد و النوادر عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ زَيْدِ بْنِ خَلِيفَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ عَمِلَ لِلَّهِ كَانَ ثَوَابُهُ عَلَى اللَّهِ وَ مَنْ عَمِلَ لِلنَّاسِ كَانَ ثَوَابُهُ عَلَى النَّاسِ إِنَّ كُلَّ رِبَاءٍ شِرْكٌ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – from Muhammad Bin Sinan, from Yazeed Bin Khalifa who said,

'I heard Abu Abdullah^{-asws} saying: 'One who works for Allah^{-azwj}, his Reward would be upon Allah^{-azwj}, and the one who works for the people, his reward would be upon the people. Every showing off is Shirk"⁵⁵²

46- ين، كتاب حسين بن سعيد و النوادر ابْنُ أَبِي الْبَلَادِ عَنْ سَعْدِ بْنِ الشَّكَّافِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ فِي بَنِي إِسْرَائِيلَ غَابِدٌ فَأُعْجِبَ بِهِ دَاوُدُ ع فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيْهِ لَا يُعْجِبَنَّكَ شَيْءٌ مِنْ أَمْرِ فَإِنَّهُ مُرَائٍ

The book of Husayn Bin Saeed, and 'Al Nawadir' – Ibn Abu Al Balad, from Sa'ad Al Askaf,

'From Abu Ja'far^{-asws} having said: 'There was a worshipped among the children of Israel. Dawood^{-as} was fascinated by him, so Allah^{-azwj} Blessed and Exalted Revealed to him: 'Do not let anything from his affairs fascinate you^{-saww}, for he is a show off!'"

قَالَ فَمَاتَ الرَّجُلُ فَأَتَى دَاوُدُ ع فَقِيلَ لَهُ مَاتَ الرَّجُلُ فَقَالَ اذْفُنُوا صَاحِبَكُمْ

He^{-asws} said: 'The man died. Dawood^{-saww} came, and it was said to him^{-as}, 'The man has died.' He^{-as} said: 'Bury your companion!'"

⁵⁵¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 44

⁵⁵² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 45

قَالَ فَأَنْكَرْتُ ذَلِكَ بَنُو إِسْرَائِيلَ وَ قَالُوا كَيْفَ لَمْ يَحْضُرْهُ

He^{-asws} said: ‘The children of Israel^{-as} disliked that, and they said, ‘How come he^{-as} did not attend him (his funeral)?’

قَالَ فَلَمَّا عُتِّلَ قَامَ خَمْسُونَ رَجُلًا فَشَهِدُوا بِاللَّهِ مَا يَعْلَمُونَ إِلَّا خَيْرًا

He^{-asws} said: ‘When he had been washed, fifty men stood up testifying with Allah^{-azwj} that they had not known (from the deceased) except good. When they had prayed Salat upon him, fifty (more) men stood up and testified with Allah^{-azwj} that they had not known (from the deceased) except good.

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى دَاوُدَ ع مَا مَنَعَكَ أَنْ تَشْهَدَ فُلَانًا

Allah^{-azwj} Mighty and Majestic Revealed to Dawood^{-as}: “What prevents you^{-as} from attending so and so?”

قَالَ الَّذِي أَطْلَعَنِي عَلَيْهِ مِنْ أَمْرِهِ

He^{-as} said: ‘That which You^{-azwj} had Notified me^{-as} upon of his matter’.

قَالَ إِنْ كَانَ لَكَ ذَلِكَ وَ لَكِنْ شَهِدَهُ قَوْمٌ مِنَ الْأَخْبَارِ وَ الرُّهْبَانِ فَشَهِدُوا بِمَا يَعْلَمُونَ إِلَّا خَيْرًا فَأَجَزْتُ شَهَادَتَهُمْ عَلَيْهِ وَ عَفَرْتُ لَهُ مَعَ عِلْمِي فِيهِ.

He^{-azwj} Said: “Even though it was like that, but a group of the Rabbis and the Monks had attended him. They testified to Me^{-azwj} that they had not known except goodness, so I^{-azwj} have Allowed their testimonies upon him and have Forgiven for him (despite) of My^{-azwj} Knowledge regarding him!”⁵⁵³

47- ين، كتاب حسين بن سعيد و النوادر عَنِ النَّضْرِ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى وَ لَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا قَالَ هُوَ الْعَبْدُ يَعْمَلُ شَيْئًا مِنَ الطَّاعَاتِ لَا يَطْلُبُ بِهِ وَجْهَ اللَّهِ إِمَّا يَطْلُبُ تَرْكِيَةَ النَّاسِ يَشْتَهِي أَنْ يُسْمَعَ بِهِ فَهَذَا الَّذِي أَشْرَكَ بِعِبَادَةِ رَبِّهِ

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – From Al Nazr, from Al Qasim Bin Suleyman, from Jarrah Al Madainy,

‘From Abu Abdullah^{-asws} regarding Words of the Exalted: **and he should not associate anyone with the worship of his Lord’ [18:110]**. He^{-asws} said: ‘He is the servant working something from the obedience, not seeking the Face of Allah^{-azwj} with it, but rather he seeks the commendations of the people, desiring to be heard (reputation). So this is the one who associates with the worship of his Lord^{-azwj}’.

وَ قَالَ مَا مِنْ عَبْدٍ أَسْرَ خَيْرًا فَتَنْدَهَبُ الْأَيَّامُ حَتَّى يُظْهَرَ اللَّهُ لَهُ خَيْرًا وَ مَا مِنْ عَبْدٍ أَسْرَ شَرًّا فَتَنْدَهَبُ الْأَيَّامُ حَتَّى يُظْهَرَ اللَّهُ لَهُ شَرًّا.

⁵⁵³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 46

And he^{-asws} said: 'There is none from a servant who conceals a good deed, so the days go by, until Allah^{-azwj} will Reveal the good for him, and there is none from a servant concealing an evil deed, so the days go by, until Allah^{-azwj} will Reveal the evil for him'.⁵⁵⁴

48- نَوَادِرُ الرَّاَوْنَدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ ع عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيٌّ ع قُلْنَا يَا رَسُولَ اللَّهِ ص الرَّجُلُ مِنَّا يَصُومُ وَ يُصَلِّي فَيَأْتِيهِ الشَّيْطَانُ فَيَقُولُ إِنَّكَ مُرَاءٍ

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} said: 'We said, 'O Rasool-Allah^{-saww}! The man from us fasts, and he prays Salat, then the Satan^{-la} comes to him and says, 'You are a show off!''

فَقَالَ رَسُولُ اللَّهِ ص فَلْيُقِلْ أَحَدُكُمْ عِنْدَ ذَلِكَ أَعُوذُ بِكَ أَنْ أَشْرَكَ بِكَ شَيْئًا وَ أَنَا أَعْلَمُ وَ اسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ.

Rasool-Allah^{-saww} said: 'At that, let one of you say, 'I seek Refuge with You^{-azwj} from associating something with You^{-azwj} while I know, and I seek Your^{-azwj} Forgiveness of what I don't know'.⁵⁵⁵

49- نَحْجُ، نَحْجُ الْبَلَاغَةِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ اعْمَلُوا فِي غَيْرِ رِيَاءٍ وَ لَا سُمْعَةٍ فَإِنَّهُ مَنْ يَعْمَلْ لِعَیْرِ اللَّهِ يَكِلْهُ اللَّهُ إِلَى مَنْ عَمِلَ لَهُ.

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen^{-asws} said: 'And work without showing off and not to be heard (reputation), for the one who works for other than Allah^{-azwj}, Allah^{-azwj} will Allocate him to the one he had worked for'.⁵⁵⁶

50- مُنْبِئَةُ الْمُرِيدِ، قَالَ رَسُولُ اللَّهِ ص إِنَّ أَحْوَفَ مَا أَخَافَ عَلَيْكُمْ الشِّرْكَ الْأَصْغَرَ

(The book) 'Munyat Al Mureed' –

'Rasool-Allah^{-saww} said: 'The scariest of what I^{-saww} am fearing upon you all is the lesser Shirk'.

قَالُوا وَ مَا الشِّرْكَ الْأَصْغَرُ يَا رَسُولَ اللَّهِ

They said, 'And what is the lesser Shirk, O Rasool-Allah^{-saww}?'

قَالَ هُوَ الرِّيَاءُ يَقُولُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ إِذَا جَازَى الْعِبَادَ بِأَعْمَالِهِمْ اذْهَبُوا إِلَى الَّذِينَ كُنْتُمْ تُرَآءُونَ فِي الدُّنْيَا فَانظُرُوا هَلْ يَجِدُونَ عِنْدَهُمُ الْجَزَاءَ.

He^{-saww} said: 'It is the showing off. Allah^{-azwj} the Exalted will Say on the Day of Qiyamah when He^{-azwj} Rewards the servants for their deeds: 'Go to the one you had been showing off to in the world and look, can you find any Rewards with them?!'⁵⁵⁷

⁵⁵⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 47

⁵⁵⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 48

⁵⁵⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 49

⁵⁵⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 50 a

– وَ قَالَ ص اسْتَعِينُوا بِاللّٰهِ مِنْ جُبِّ الْحِزْيِ قِيلَ وَ مَا هُوَ يَا رَسُولَ اللّٰهِ قَالَ وَادٍ فِي جَهَنَّمَ أُعِدَّ لِلْمُرَائِيْنَ.

And he^{-saww} said: 'I^{-saww} seek Refuge with Allah^{-azwj} from the Pit of disgrace!' It was said, 'And what is it, O Rasool-Allah^{-azwj}? He^{-saww} said: 'A valley in Hell prepared for the show offs'.⁵⁵⁸

– وَ قَالَ ص إِنَّ الْمُرَائِيَّ يُنَادَى يَوْمَ الْقِيَامَةِ يَا فَاجِرُ يَا غَادِرُ يَا مُرَائِيَّ ضَلَّ عَمَلُكَ وَ بَطَلَ أَجْرُكَ اذْهَبْ فَخُذْ أَجْرَكَ مِنْ كُنْتَ تَعْمَلُ لَهُ.

And he^{-saww} said: 'The show off will be called out at on the Day of Qiyamah: 'O immoral! O betrayer! O show off! Your deeds are lost, and your Recompense has gone away, so take your recompense from the one you had worked for!''⁵⁵⁹

– وَ رَوَى جَرَّاحُ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللّٰهِ ع فِي قَوْلِ اللّٰهِ عَزَّ وَ جَلَّ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ الْآيَةَ قَالَ الرَّجُلُ يَعْمَلُ شَيْئاً مِنَ التَّوَابِ لَا يَطْلُبُ بِهِ وَجْهَ اللّٰهِ وَ إِنَّمَا يَطْلُبُ تَرْكِيَةَ النَّاسِ يَشْتَهِي أَنْ يُسْمَعَ بِهِ النَّاسُ فَهَذَا الَّذِي أَشْرَكَ بِعِبَادَةِ رَبِّهِ أَحَدًا.

And it is reported by Jarrah Al Madainy –

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: ***So the one who wishes to meet his Lord, [18:110]*** – the Verse. He^{-asws} said: 'The man does something from the Rewards, not seeking the Face of Allah^{-azwj} with it, and rather he seeks commendation of the people desiring to be heard by the people (reputation), so this is the one who associates someone with the worship of his Lord^{-azwj}'.⁵⁶⁰

وَ عَنْهُ ع قَالَ قَالَ النَّبِيُّ ص إِنَّ الْمَلَكَ يَصْعَدُ بِعَمَلِ الْعَبْدِ مُبْتَهِجاً بِهِ فَإِذَا صَعِدَ بِحَسَنَاتِهِ يَقُولُ اللّٰهُ عَزَّ وَ جَلَّ اجْعَلُوهَا فِي سَجْدَةٍ إِنَّهُ لَيْسَ إِتَائِي أَرَادَ بِهِ.

And from him^{-asws} having said: 'The Prophet^{-saww} said: 'The Angel ascends with the deed of the servant being cheerful with it. When he ascends with his good deed, Allah^{-azwj} Mighty and Majestic Says: "Make it to be in Sijjeen! It wasn't Me^{-azwj} that he had intended with it!''⁵⁶¹

– وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع ثَلَاثُ عَلَامَاتٍ لِلْمُرَائِيِّ يَنْشَطُ إِذَا رَأَى النَّاسَ وَ يَكْسُلُ إِذَا كَانَ وَحْدَهُ وَ يُحِبُّ أَنْ يُحْمَدَ فِي جَمِيعِ أُمُورِهِ.

And from Amir Al-Momineen^{-asws}: 'There are three signs of the show off – he is active when the people are looking, and he is lazy when he were to be alone, and he loves to be praised in entirety of his affairs'.

51- عِدَّةُ الدَّاعِي، عَنِ النَّبِيِّ ص قَالَ: يَقُولُ اللّٰهُ سُبحَانَهُ أَنَا خَيْرُ شَرِيكَ مِنْ أَشْرَكَ مَعِيَ شَرِيكاً فِي عَمَلِهِ فَهُوَ لِشَرِيكِي دُونِي لِأَنِّي لَا أَقْبَلُ إِلَّا مَا أُخْلِصَ لِي.

(The book) 'Uddat Al Daie' –

⁵⁵⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 50 b

⁵⁵⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 50 c

⁵⁶⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 50 d

⁵⁶¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 50 e

From the Prophet^{-saww} having said: ‘Allah^{-azwj} the Glorious Said: “I^{-azwj} am the best associate! One who associates an associate with Me^{-azwj} in his deed, it would be for the associate besides Me^{-azwj}, because I^{-azwj} Don’t Accept except what is purely for Me^{-azwj}!”⁵⁶²

- وَ فِي حَدِيثٍ آخَرَ إِنِّي أَعْتَى الشُّرَكَاءَ عَنِ الشِّرْكِ فَمَنْ عَمِلَ عَمَلًا ثُمَّ أَشْرَكَ فِيهِ عَذَّبِي فَأَنَا مِنْهُ بَرِيءٌ وَ هُوَ لِلَّذِي أَشْرَكَ فِيهِ دُونِي.

And in another Hadeeth: “I^{-azwj} am needless of the associates of the Shirk. So the one who does a deed then associates other than Me^{-azwj} in it, so I^{-azwj} am Disavowed from him. It is for the one who he has associated in it other than Me^{-azwj}!”⁵⁶³

- وَ قَالَ النَّبِيُّ ص إِنَّ لِكُلِّ حَقٍّ حَقِيقَةً وَ مَا بَلَغَ عَبْدٌ حَقِيقَةَ الْإِحْلَاصِ حَتَّى لَا يُحِبَّ أَنْ يُحْمَدَ عَلَى شَيْءٍ مِنْ عَمَلٍ لِلَّهِ.

And the Prophet^{-saww} said: ‘For every truth there is a reality, and a servant will not reach the reality of sincerity until he does not love to be praised upon a thing from the work done for Allah^{-azwj}’.⁵⁶⁴

- وَ قَالَ ص يَا بَا دَرٍّ لَا يَفْقَهُ الرَّجُلُ كُلَّ الْفَقْهِ حَتَّى يَرَى النَّاسَ أَمْثَالَ الْأَبَاعِرِ فَلَا يَخْفَلُ بِوُجُودِهِمْ وَ لَا يُعَيِّرُهُ ذَلِكَ كَمَا لَا يُعَيِّرُهُ وَجُودُ بَعِيرٍ عِنْدَهُ ثُمَّ يَرْجِعُ هُوَ إِلَى نَفْسِهِ فَيَكُونُ أَعْظَمَ حَاقِرٍ لَهَا.

And he^{-saww} said: ‘O Abu Zarr^{-ra}! The man will not comprehend all the comprehension until he sees the people as examples of animal dung. He does not care of their presence, nor does that change him, just as the presence of a camel with him does not change him. Then he refers it to himself, so he would be of mighty contempt for it’.⁵⁶⁵

- وَ قَالَ ص وَ قَدْ سُئِلَ فِيهِ النَّجَاةُ قَالَ أَنْ لَا يَعْمَلَ الْعَبْدُ بِطَاعَةِ اللَّهِ يُرِيدُ بِهَا النَّاسَ.

And he^{-saww} said, and he^{-saww} had been asked, ‘In what is the salvation?’ He^{-saww} said: ‘The servant should not work in the obedience of Allah^{-azwj} intending the people with it’.⁵⁶⁶

- وَ قَالَ ص إِنَّ اللَّهَ تَعَالَى لَا يَقْبَلُ عَمَلًا فِيهِ مِثْقَالُ ذَرَّةٍ مِنْ رِثَاءٍ.

And he^{-saww}: ‘Allah^{-azwj} the Exalted does not Accept a deed wherein is a weight of a particle of showing off’.⁵⁶⁷

- وَ قَالَ ص إِنَّ أَخَوْفَ مَا أَخَافُ عَلَيْكُمْ الشِّرْكَ الْأَصْغَرَ قَالُوا وَ مَا الشِّرْكَ الْأَصْغَرُ يَا رَسُولَ اللَّهِ

And he^{-saww} said: ‘The scariest of what I^{-saww} am afraid of upon you all is the lesser Shirk!’ They said, ‘And what is the lesser Shirk, O Rasool-Allah^{-saww}?’

⁵⁶² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 51 a

⁵⁶³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 51 b

⁵⁶⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 51 c

⁵⁶⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 51 d

⁵⁶⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 51 e

⁵⁶⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 51 f

قَالَ الرَّثَاءُ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ إِذَا جَارَى الْعِبَادَ بِأَعْمَالِهِمْ اذْهَبُوا إِلَى الَّذِي كُنْتُمْ تُرَاءُونَ فِي الدُّنْيَا هَلْ يَجْذُونَ ثَوَابَ أَعْمَالِكُمْ.

He^{-saww} said: 'The showing off. Allah^{-azwj} Mighty and Majestic will Say when He^{-azwj} Rewards the servants for their deeds: "Go to the one whom you had been showing off to in the world! Can you find the rewards of your deed?"'⁵⁶⁸

- وَ رُوي أَنَّ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ قَالَ لِأَعْبَدَنَّ اللَّهَ عِبَادَةً أَذْكَرُ بِهَا فَمَكَتْ مُدَّةً مُبَالِغًا فِي الطَّاعَاتِ وَ جَعَلَ لَا يَمُرُّ بِمَلَأٍ مِنَ النَّاسِ إِلَّا قَالُوا مُتَصَنِّعٌ مُرَاءٍ

And it is reported that a man from the children of Israel said, 'I shall worship Allah^{-azwj} with such worship, I shall be mentioned with it!' He remained for a period to the furthest extent in the obedience, and it was so that he would not pass by an assembly of people except they were saying, 'A pretender, a show off!'

فَأَقْبَلَ عَلَى نَفْسِهِ وَ قَالَ قَدْ أَتَعَبْتُ نَفْسَكَ وَ صَيَّغْتَ عُمْرَكَ فِي لَا شَيْءٍ فَيَنْبَغِي أَنْ تَعْمَلَ لِلَّهِ سُبْحَانَهُ فَعَيَّرَ بَيْنَهُ وَ أَخْلَصَ عَمَلَهُ لِلَّهِ فَجَعَلَ لَا يَمُرُّ بِمَلَأٍ مِنَ النَّاسِ إِلَّا قَالُوا وَرِعٌ تَقِيٌّ.

He faced towards himself and said, 'You have exhausted yourself and wasted your lifespan in nothing. It is befitting if you were to work for Allah^{-azwj} the Glorious!' He was sincere in his deeds to Allah^{-azwj}, and it so happened that he did not pass by an assembly of the people except they said, 'A devout, pious one!'⁵⁶⁹

- وَ قَالَ رَسُولُ اللَّهِ ص مَنْ آتَرَ مُحَمَّدٍ اللَّهُ عَلَى مُحَمَّدٍ النَّاسِ كَفَاهُ اللَّهُ مَثْوَنَةَ النَّاسِ.

And Rasool-Allah^{-saww} said: 'One who prefers to be praised by Allah^{-azwj} over being praised by the people, Allah^{-azwj} would Suffice him of the provision of people''⁵⁷⁰

- وَ قَالَ ص مَنْ أَصْلَحَ أَمْرَ آخِرَتِهِ أَصْلَحَ اللَّهُ أَمْرَ دُنْيَاهُ وَ مَنْ أَصْلَحَ مَا بَيْنَهُ وَ بَيْنَ اللَّهِ أَصْلَحَ اللَّهُ مَا بَيْنَهُ وَ بَيْنَ النَّاسِ.

And he^{-saww} said: 'One who corrects the matters of his Hereafter, Allah^{-azwj} will Correct the matters of his world, and one who correct what is between him and Allah^{-azwj}, Allah^{-azwj} will Correct what is between him and the people''⁵⁷¹

52- أَسْرَارُ الصَّلَاةِ، عَنِ النَّبِيِّ ص قَالَ: إِنَّ الْجَنَّةَ تَكَلَّمَتْ وَ قَالَتْ إِنِّي حَرَامٌ عَلَى كُلِّ بَخِيلٍ وَ مُرَاءٍ.

(The book) 'Asrar Al Salat' –

'From the Prophet^{-saww} having said: 'The Paradise spoke and said: 'I am Prohibited until every miser and show off!''⁵⁷²

- وَ عَنْهُ ص قَالَ: إِنَّ النَّارَ وَ أَهْلَهَا يَعْجُونَ مِنْ أَهْلِ الرَّثَاءِ فَقِيلَ يَا رَسُولَ اللَّهِ كَيْفَ تَعِجُ النَّارُ قَالَ مِنْ حَرِّ النَّارِ الَّتِي يُعَذِّبُونَ بِهَا.

⁵⁶⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 51 g

⁵⁶⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 51 h

⁵⁷⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 51 i

⁵⁷¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 51 j

⁵⁷² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 52 a

And from him^{-saww} having said: 'The Fire and its inhabitants will be clamouring from the show off people'. It was said, 'O Rasool-Allah^{-azwj}! How will the Fire clamour?' He^{-saww} said: 'From the heat of the Fire which they will be Punished by'.⁵⁷³

– وَ عَنْهُ ص أَنَّ أَوَّلَ مَنْ يُدْعَى يَوْمَ الْقِيَامَةِ رَجُلٌ جَمَعَ الْقُرْآنَ وَ رَجُلٌ قُتِلَ فِي سَبِيلِ اللَّهِ وَ رَجُلٌ كَثِيرُ الْمَالِ

And from him^{-saww}: 'The first one to be called on the Day of Qiyamah will be a man who had collected the Quran, and a man who had been killed in the Way of Allah^{-azwj}, and a man of abundant wealth.

فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ لِلْقَارِي أَمْ أَعْلَمَكَ مَا أَنْزَلْتُ عَلَى رَسُولِي فَيَقُولُ بَلَى يَا رَبِّ

Allah^{-azwj} Mighty and Majestic will Say to the reader: "Did you learn what I^{-azwj} had Revealed unto My^{-azwj} Rasool^{-saww}?" He will say, 'Yes, O Lord^{-azwj}!'

فَيَقُولُ مَا عَمِلْتَ فِيمَا عَلِمْتَ فَيَقُولُ يَا رَبِّ قُمْتُ بِهِ فِي آتَاءِ اللَّيْلِ وَ أَطْرَافِ النَّهَارِ

He^{-azwj} will Say: "What did you work regarding what you had learnt?" He will say, 'I stood with it during most of the night and ends of the day'.

فَيَقُولُ اللَّهُ كَذَبْتَ وَ تَقُولُ الْمَلَائِكَةُ كَذَبْتَ وَ يَقُولُ اللَّهُ تَعَالَى إِنَّمَا أَرَدْتُ أَنْ يُقَالَ فُلَانٌ قَارِئٌ فَقَدْ قِيلَ ذَلِكَ

Allah^{-azwj} will Say: "You are lying!" And the Angels will say, 'You are lying!' And Allah^{-azwj} the Exalted will Say: "But rather you intended for it to be said, 'So and so is a reciter', so that has already been said!"

وَ يُؤْتَى بِصَاحِبِ الْمَالِ فَيَقُولُ اللَّهُ تَعَالَى أَمْ أَوْسَعَ عَلَيْكَ الْمَالُ حَتَّى لَمْ أَدْعُكَ تَحْتَاجَ إِلَى أَحَدٍ فَيَقُولُ بَلَى يَا رَبِّ

And they shall come with owner of the wealth. Allah^{-azwj} the Exalted will Say: "Did I^{-azwj} not Expand the wealth upon you to the extent that I^{-azwj} did not leave you needy to anyone?" He will say, 'Yes, O Lord^{-azwj}!'

فَيَقُولُ فَمَا عَمِلْتَ بِمَا آتَيْتُكَ قَالَ كُنْتُ أَصِلُ الرَّحِمَ وَ أَتَصَدَّقُ

He^{-azwj} will Say: "So what did you do with what I^{-azwj} had Given you?! He will say, 'I used to connect (financially help) the kindred, and I donated in charity'.

فَيَقُولُ اللَّهُ كَذَبْتَ وَ تَقُولُ الْمَلَائِكَةُ كَذَبْتَ وَ يَقُولُ اللَّهُ سُبْحَانَهُ بَلْ أَرَدْتُ أَنْ يُقَالَ فُلَانٌ جَوَادٌ وَ قَدْ قِيلَ ذَلِكَ

Allah^{-azwj} will Say: "You are lying!" And the Angels will say, 'You are lying!' And the Glorious will Say: "But you had intended for it to be said, 'So and so is generous!', so that has already been said!"

⁵⁷³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 52 b

وَيُؤْتِي بِالَّذِي قُتِلَ فِي سَبِيلِ اللَّهِ فَيَقُولُ اللَّهُ مَا فَعَلْتَ فَيَقُولُ أَمَرْتُ بِالْجِهَادِ فِي سَبِيلِكَ فَقَاتَلْتُ حَتَّى قُتِلْتُ

And they shall come with the one who had been killed in the Way of Allah^{-azwj}. Allah^{-azwj} will Say: "What did you do?" He will say, 'I had been Commanded with the Jihad in Your^{-azwj} Way, so I fought until I was killed'.

فَيَقُولُ اللَّهُ كَذَبْتَ وَتَقُولُ الْمَلَائِكَةُ كَذَبْتَ وَيَقُولُ اللَّهُ سُبْحَانَهُ بَلْ أَرَدْتَ أَنْ يُقَالَ فُلَانٌ شَجَاعٌ جَرِيءٌ فَقَدْ قِيلَ ذَلِكَ

Allah^{-azwj} will Say: "You are lying!" And the Angels will say, 'You are lying!' And Allah^{-azwj} the Glorious will Say: "But you had intended for it to be said, 'So and so is brave, daring!' So that has already been said!"

ثُمَّ قَالَ رَسُولُ اللَّهِ ص أُولَئِكَ خَلَقَ اللَّهُ تُسَعَّرُ بِهِمْ نَارُ جَهَنَّمَ.

Then Rasool-Allah^{-saww} said: 'They are creatures of Allah^{-azwj}, the Fire of Hell will be flared up by them'.⁵⁷⁴

⁵⁷⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 116 H 52 c

CHAPTER 117 – EXAGGERATING THE ACTS OF OBEDIENCE AND THE FASCINATION WITH THE DEEDS

الآيات

The Verses

النساء أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنْفُسَهُمْ بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَ لَا يُظْلَمُونَ شَيْئًا

(Surah) Al Nisaa - **Have you not seen those who (claim they) are purifying themselves? But Allah Purifies the one He so Desires to, and they shall not be wronged (by even) the husk of a date stone [4:49]**

النجم هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَ إِذْ أَنْتُمْ أجنةٌ فِي بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى

(Surah) Al Najm - **He is more Knowing of you when He Produced you from the earth, and when you were embryos in the bellies of your mothers. Therefore do no attribute purity to yourselves, He is more Knowing of the one who fears [53:32].**

1- كذا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا مِنْ أَهْلِ خُرَاسَانَ مِنْ وَلَدِ إِبْرَاهِيمَ بْنِ يَسَارٍ يَزْعُمُهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَلِيمٌ أَنَّ الذَّنْبَ خَيْرٌ لِلْمُؤْمِنِ مِنَ الْعُجْبِ وَ لَوْ لَا ذَلِكَ لَمَا ابْتُلِيَ مُؤْمِنٌ بِذَنْبٍ أَبَدًا.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Asbat, from a man from our companions from the people of Khurasan from the children of Ibrahim Bin Yasaar, raising it,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Knows that the sin is better for the Momin than the (self) fascination, and had it not been that He^{-azwj} would not have Tried a Momin with a sin, ever!''⁵⁷⁵

2- كذا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ نَضْرٍ بْنِ قِرْوَاشٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَتَى عَالِمٌ عَابِدًا فَقَالَ لَهُ كَيْفَ صَلَاتُكَ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Naz Bin Qirwash, from Is'haq Bin Ammar,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'They brought a scholar, a worshipper. He^{asws} said: 'How is your Salat?'

فَقَالَ مِثْلِي يُسْأَلُ عَنْ عِبَادَتِهِ وَ أَنَا أَعْبُدُ اللَّهَ مُنْذُ كَذَا وَ كَذَا

⁵⁷⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 1

He said, 'The likes of me is being asked about his worship, and I have been worshipping Allah^{-azwj} since such and such (time)?'

فَقَالَ كَيْفَ بُكَائُكَ

He^{-asws} said: 'How is your crying?'

قَالَ أَبْكِي حَتَّى تَجْرِيَ دُمُوعِي

He said, 'I tend to cry until my tears flow'.

فَقَالَ لَهُ الْعَالِمُ فَإِنَّ ضَحِكَكَ وَأَنْتَ خَائِفٌ أَفْضَلُ مِنْ بُكَائِكَ وَأَنْتَ مُدِلٌّ وَإِنَّ الْمُدِلَّ لَا يَصْعَدُ مِنْ عَمَلِهِ شَيْءٌ.

The scholar^{-asws} said to him: 'If you were to laugh while you are fearful, it would be superior to your crying, and you are haughty, and the haughty is such, nothing from his deeds ascends'.⁵⁷⁶

3- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ أَحْمَدِ أَبِي عَامِرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ دَخَلَهُ الْعُجْبُ هَلَكَ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Saeed Bin Janah, from his father Abu Aamir, from a man,

'From Abu Abdullah^{-asws} having said: 'One whom the (self) fascination enters, he is destroyed''.⁵⁷⁷

4- كا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَّالِ عَنْ عَلِيِّ بْنِ سُؤْدَةَ عَنْ أَبِي الْحَسَنِ ع قَالَ: سَأَلْتُهُ عَنِ الْعُجْبِ الَّذِي يُفْسِدُ الْعَمَلَ فَقَالَ الْعُجْبُ دَرَجَاتٌ مِنْهَا أَنْ يُزَيَّنَ لِلْعَبْدِ سُوءُ عَمَلِهِ فَيَرَاهُ حَسَنًا فَيُعْجِبَهُ وَيَحْسَبُ أَنَّهُ يُحْسِنُ صُنْعًا

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from his father, from Ali Bin Asbat, from Ahmad Bin Umar Al Hallal, from Ali Bin Suweyd,

'From Abu Al-Hassan^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the (self) fascination which spoils the deeds. He^{-asws} said: 'The (self) fascination has levels. From these is that the evil of his deeds is adorned to the servant, so he views it as a good deed and it fascinates him, and he reckons that he has done good.

وَمِنْهَا أَنْ يُؤْمِنَ الْعَبْدُ بِرَبِّهِ فَيُؤْمِنَ عَلَى اللَّهِ عَزَّ وَجَلَّ وَ لِلَّهِ عَلَيْهِ فِيهِ الْمُنْ.

And from these is that the servant believes in his Lord^{-azwj}, so he considers it as a conferment upon Allah^{-azwj} Mighty and Majestic while the conferment is for Allah^{-azwj} upon him''.⁵⁷⁸

5- كا، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ ابْنِ أَبِي عَمْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الرَّجُلَ لَيُذْنِبُ الذَّنْبَ فَيَنْدَمُ عَلَيْهِ وَ يَعْمَلُ الْعَمَلَ فَيَسْرُهُ ذَلِكَ فَيَتَرَاهُ عَلَى حَالِهِ تِلْكَ فَلَا يَكُونُ عَلَى حَالِهِ تِلْكَ حَيْرٌ لَهُ بِمَا دَخَلَ فِيهِ.

⁵⁷⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 2

⁵⁷⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 3

⁵⁷⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 4

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj,

'From Abu Abdullah^{-asws} having said: 'The man tends to commit the sin, then he regrets upon it and works the (good) deed, so that cheers him and he slackens from that state of his. Had he been upon that state of his it would have been better for him than what he had entered into''.⁵⁷⁹

6- كذا، الكافي عن مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي دَاوُدَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَحَدِهِمَا ع قَالَ: دَخَلَ رَجُلَانِ الْمَسْجِدَ أَحَدُهُمَا عَابِدٌ وَالْآخَرُ فَاسِقٌ فَخَرَجَا مِنَ الْمَسْجِدِ وَالْفَاسِقُ صَدِيقٌ وَالْعَابِدُ فَاسِقٌ وَ ذَلِكَ أَنَّهُ يَدْخُلُ الْعَابِدُ الْمَسْجِدَ مُدِلًّا بِعِبَادَتِهِ يُدِلُّ بِهَا فَتَكُونُ فِكْرُهُ فِي ذَلِكَ وَ تَكُونُ فِكْرُهُ الْفَاسِقِ فِي التَّنَدُّمِ عَلَى فُسْقِهِ وَ يَسْتَغْفِرُ اللَّهَ بِمَا صَنَعَ مِنَ الذُّنُوبِ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ahmad Bin Abu Dawood, from one of our companions,

'From one of the two (5th or 6th Imam^{-asws}) having said: 'Two men entered the Masjid, one of them was a worshipper and the other one, a mischief-maker. They came out from the Masjid and the mischief maker was truthful (sincere) and the worshipper was a mischief-maker, and that is because the worshipper had entered the Masjid haughty with his worship, being snobbish with it, so it happened to be his thinking during that, and the thinking of the mischief-maker was in the remorse upon his mischief, and he sought Forgiveness of Allah^{-azwj} from what he had done, from the sins''.⁵⁸⁰

7- كذا، الكافي عن عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُوسُفَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع الرَّجُلُ يَعْمَلُ الْعَمَلَ وَ هُوَ خَائِفٌ مُشْفِقٌ ثُمَّ يَعْمَلُ شَيْئاً مِنَ الْبِرِّ فَيَدْخُلُهُ شَيْبَةُ الْعُجْبِ بِهِ

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdul Rahman Bin Al Hajjaj who said,

'I said to Abu Abdullah^{-asws}, 'The man works the deed while he is fearful, compassionate. Then he does something from the righteous deeds and a resemblance of the fascination with it enters him'.

فَقَالَ هُوَ فِي خَالِهِ الْأَوَّلَى وَ هُوَ خَائِفٌ أَحْسَنُ حَالاً مِنْهُ فِي حَالِ عُجْبِهِ.

He^{-asws} said: 'He being in his first state when he was fearful is a better state than him being in the state of his fascination''.⁵⁸¹

8- كذا، الكافي عن عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُوسُفَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص بَيْنَمَا مُوسَى ع جَالِساً إِذْ أَقْبَلَ عَلَيْهِ إِبْلِيسُ وَ عَلَيْهِ بُرْسٌ ذُو الْوَانِ فَلَمَّا دَنَا مِنْ مُوسَى خَلَعَ الْبُرْسَ وَ قَامَ إِلَى مُوسَى فَسَلَّمَ عَلَيْهِ

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus, from one of his companions,

⁵⁷⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 5

⁵⁸⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 6

⁵⁸¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 7

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'While Musa^{-as} was seated when Iblees^{-la} came to him^{-as}, and there was a hood upon him^{-la} with colours. When he^{-la} was close to Musa^{-saww}, he^{-la} removed the hood and stood to Musa^{-as}. He^{-la} greeted to him^{-as}.

فَقَالَ لَهُ مُوسَى مَنْ أَنْتَ فَقَالَ أَنَا إِبْلِيسُ

Musa^{-as} said to him^{-la}: 'Who are you^{-la}? He^{-la} said, 'I^{-la} am Iblees^{-la}'.

قَالَ أَنْتَ فَلَا قَرَبَ اللَّهُ دَارَكَ قَالَ إِنِّي جِئْتُ لِأَسْأَلَكَ لِمَكَانِكَ مِنَ اللَّهِ

He^{-as} said: 'You^{-la}, may Allah^{-azwj} not let your^{-la} circling be nearby!' He^{-la} said, 'But rather I^{-la} have come to greet unto you^{-as} due to your^{-as} position from Allah^{-azwj}'.

قَالَ فَقَالَ لَهُ مُوسَى فَمَا هَذَا الْبُرْسُ قَالَ بِهِ أَخْتَطِفُ قُلُوبَ بَنِي آدَمَ

He^{-asws} said: 'Musa^{-as} said to him^{-la}: 'So what is this hood?' He^{-la} said, 'I^{-la} abduct the hearts of children of Adam^{-as} with it'.

فَقَالَ مُوسَى فَأَخْبِرْنِي بِالذَّنْبِ الَّذِي إِذَا أَذْنَبَهُ ابْنُ آدَمَ اسْتَحْوَذَتْ عَلَيْهِ قَالَ إِذَا أُعْجِبَتْهُ نَفْسُهُ وَاسْتَكْبَرَ عَمَلُهُ وَ صَغُرَ فِي عَيْنِهِ ذَنْبُهُ

Musa^{-as} said: 'Inform me^{-as} of the sin which when the son of Adam^{-as} were to commit it, he gets captured upon it'. He^{-la} said, 'When he is fascinated with himself and considers his deeds as plenty, and his sins get belittled in his eyes'.

وَقَالَ قَالَ اللَّهُ تَعَالَى لِدَاوُدَ ع يَا دَاوُدُ بَشِّرِ الْمُذْنِبِينَ وَ أَنْذِرِ الصَّادِقِينَ قَالَ كَيْفَ أَبَشِّرُ الْمُذْنِبِينَ وَ أَنْذِرُ الصَّادِقِينَ

And he^{-asws} said: 'Allah^{-azwj} the Exalted Said to Dawood^{-as}: "O Dawood^{-as}! Give glad tidings to the sinner and warn the truthful!" Dawood^{-as} said: 'How can I^{-as} give glad tidings to the sinners and warn the truthful?'

قَالَ يَا دَاوُدُ بَشِّرِ الْمُذْنِبِينَ أَيُّ أَقْبَلَ التَّوْبَةَ وَ أَعْفُو عَنِ الذَّنْبِ وَ أَنْذِرِ الصَّادِقِينَ أَلَّا يُعْجَبُوا بِأَعْمَالِهِمْ فَإِنَّهُ لَيْسَ عَبْدٌ أَنْصِبُهُ لِلْحِسَابِ إِلَّا هَلَكَ.

He^{-azwj} Said: "O Dawood^{-as}! Give glad tidings to the sinners that I^{-azwj} Accept the repentance and Pardon the sins, and warn the truthful not to be fascinated with their deeds, for there isn't any servant attributed to it for the Reckoning, except he will be destroyed!"⁵⁸²

9 لَوْ لَا ذَلِكَ مَا ابْتَلَى اللَّهُ مُؤْمِنًا بِذَنْبٍ.

'Had it not been that Allah^{-azwj} would not have Tried a Momin with a sin'.⁵⁸³

10- لي، الأُمالي للصدوق عِنْ الصَّادِقِ ع إِنَّ كَانَ الْمَمْرُ عَلَى الصِّرَاطِ فَالْعُجْبُ لِمَا دَا.

(The book) 'Al Amaali' of Al Sadouq,

⁵⁸² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 8

⁵⁸³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 9

‘From Al-Sadiq^{-asws}: ‘Since one has to pass over the Bridge, then the fascination is for what?’⁵⁸⁴

11- لي، الأماالي للصدوق في مناهي النبي ص لا تُحَفِّزُوا شَيْئاً مِنَ الشَّرِّ وَ إِنْ صَغُرَ فِي أَعْيُنِكُمْ وَ لَا تَسْتَكْبِرُوا الْخَيْرَ وَ إِنْ كَثُرَ فِي أَعْيُنِكُمْ فَإِنَّهُ لَا كَبِيرَ مَعَ الْإِسْتِعْفَارِ وَ لَا صَغِيرَ مَعَ الْإِصْرَارِ.

(The book) ‘Al Amaali’ of Al Sadouq –

‘Among prohibitions by the Prophet^{-saww}: ‘Do not belittle anything from the evil and even if it is small in your eyes, nor consider plenty the good deeds and even if it is a lot in your eyes, for there is neither a major sin with seeking the Forgiveness nor any minor sin with the persistence’⁵⁸⁵.

12- لي، الأماالي للصدوق عن الصادق ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ دَخَلَهُ الْعُجْبُ هَلَكَ.

(The book) ‘Al Amaali’ of Al Sadouq –

‘From Al-Sadiq^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘One into whom the self-fascination enters, is destroyed’⁵⁸⁶.

13- ل، الخصال ابن الوليد عن الصفار عن البرقي عن أبيه عن هارون بن الجهم عن ثوير بن أبي فاختة عن أبي جميلة عن سعد بن طريف عن أبي جعفر ع قَالَ: ثَلَاثٌ مُوبِقَاتٌ شَحُّ مُطَاعٍ وَ هَوَى مُتَّبَعٌ وَ إِعْجَابُ الْمَرْءِ بِنَفْسِهِ.

(The book) ‘Al Khisaal’ – Ibn Al Waleed, from Al Saffar, from Al Barqy, from his father, from Haroun Bin Al Jahm, from Suweyr Bin Abu Fakhta, from Abu Jameela, from Sa’ad Bin Tareyf,

‘From Abu Ja’far^{-asws} having said: ‘Three are destructive – a miser obeyed, and a whim pursued, and the man fascinated with himself’⁵⁸⁷.

وَ فِي خَيْرٍ آخَرَ عَنِ النَّبِيِّ ص ثَلَاثٌ مُهْلِكَاتٌ وَ ذَكَرَ مِثْلَهُ وَ كَذَا فِي وَصِيَّةِ النَّبِيِّ ص إِلَى عَلِيٍّ ع.

And in another Hadeeth,

‘From the Prophet^{-saww}: ‘Three are destroyers’ – and he^{-saww} mentioned similar to it, and like that is in a bequest of the Prophet^{-saww} to Ali^{-asws}’⁵⁸⁸.

14- ل، الخصال ابن الوليد عن الصفار عن محمد بن عبد الحميد عن عامر بن رباح عن عمرو بن الوليد عن سعد بن الشكاف عن أبي جعفر ع قَالَ: ثَلَاثٌ هُنَّ قَاصِمَاتُ الظَّهْرِ رَجُلٌ اسْتَكْبَرَ عَمَلَهُ وَ نَسِيَ ذُنُوبَهُ وَ أُعْجِبَ بِرَأْيِهِ.

(The book) ‘Al Khisaal’ – Ibn Al Waleed, from Al Saffar, from Muhammad Bin Abdul Hameed, from Aamir Bin Riyah, from Amro Bin Al Waleed, from Sa’ad Al Iskaf,

⁵⁸⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 10

⁵⁸⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 11

⁵⁸⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 12

⁵⁸⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 13 a

⁵⁸⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 13 b

‘From Abu Ja’far^{-asws} said: ‘Three, these break the back of a man – considering his (good) deeds as plenty, and forgetting his sins, and fascination with his own opinion’.⁵⁸⁹

15- ل، الخصال عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ إِبْلِيسُ لَعْنَهُ اللَّهُ لِحُودِهِ إِذَا اسْتَمَكَّكَ مِنْ ابْنِ آدَمَ فِي ثَلَاثٍ لَمْ أَبَالِ مَا عَمِلَ فَإِنَّهُ غَيْرُ مَقْبُولٍ مِنْهُ إِذَا اسْتَكْثَرَ عَمَلَهُ وَ نَسِيَ ذَنْبَهُ وَ دَخَلَهُ الْعُجْبُ.

(The book) ‘Al Khisaal’ – From his father, from Sa’ad, from Al Barqy, from his father, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj,

‘From Abu Abdullah^{-asws} having said: ‘Iblees^{-la}, may Allah^{-azwj} curse him^{-la}, said to his^{-la} armies, ‘When I^{-la} am enabled with three from the son of Adam^{-as}, I^{-la} do not care what he does for it will not be Accepted from him – when he considers his (good) deeds as plenty, and he forgets his sins, and the self-fascination enters him’.⁵⁹⁰

16- ل، الخصال عَنْ أَبِيهِ عَنْ عَلِيٍّ عَنْ حَمَّادٍ عَنْ ذَكْرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي وَصِيَّتِهِ لِابْنِهِ مُحَمَّدٍ بْنِ الْحَنَفِيَّةِ إِنَّكَ وَ الْعُجْبُ وَ سُوءَ الْخُلُقِ وَ قِلَّةَ الصَّبْرِ فَإِنَّهُ لَا يَسْتَقِيمُ لَكَ عَلَى هَذِهِ الْخِصَالِ الثَّلَاثِ صَاحِبٌ وَ لَا يَزَالُ لَكَ عَلَيْهَا مِنَ النَّاسِ مُجَانِبٌ الْحَيْرَ.

(The book) ‘Al Khisaal’ – From his father, from Ali, from his father, from Hammad, from the one who mentioned it,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said in his^{-asws} bequest to his^{-asws} son Muhammad Bin Al-Hanafiya: ‘Beware of the self-fascination, and evil manners, and lack of patience, for a companion will not be staying for you when being upon these three characteristics, nor will the shunners from the people cease to be for you, while being upon it’ – the Hadeeth’.⁵⁹¹

17- ل، الخصال عَنِ ابْنِ نُبَاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: الْعُجْبُ هَلَاكٌ وَ الصَّبْرُ مِلَاكٌ.

(The book) ‘Al Khisaal’ – From Ibn Nubata,

‘From Amir Al-Momineen^{-asws} having said: ‘The self-fascination is a destroyer, and the patience is a possession’.⁵⁹²

18- ماء، الأماالي للشيخ الطوسي فِي وَصِيَّةِ أَمِيرِ الْمُؤْمِنِينَ ع إِلَى الْحَسَنِ ع لَا وَحْدَةً وَ لَا وَحْشَةً أَوْحَشُ مِنَ الْعُجْبِ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi –

‘In a bequest of Amir Al-Momineen^{-asws} to Al-Hassan^{-asws}: ‘There is neither any solitude nor any loneliness lonelier than the self-fascination’.⁵⁹³

19- ع، علل الشرائع قَالَ عَنِ الصَّادِقِ ع لَا جَهْلٌ أَضَرُّ مِنَ الْعُجْبِ.

⁵⁸⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 14

⁵⁹⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 15

⁵⁹¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 16

⁵⁹² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 17

⁵⁹³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 18

(The book) 'Ilal Al Sharaie' –

'He said, 'From Al-Sadiq^{asws}: 'There is no more harmful than the self-fascination''⁵⁹⁴

20- ع، علل الشرائع عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ ابْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ ابْنِ أَسْبَاطٍ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: عَلِمَ اللَّهُ عَزَّ وَ جَلَّ أَنَّ الذَّنْبَ خَيْرٌ لِلْمُؤْمِنِ مِنَ الْعُجْبِ وَ لَوْ لَا ذَلِكَ مَا ابْتَلَاهُ بِذَنْبٍ أَبَدًا.

(The book) 'Ilal Al Sharaie' – from his father, from Sa'ad, from Ibn Isa, from Ali Bin Al Hakam, from Ibn Asbat, from a man from our companions raising it to,

'Abu Abdullah^{asws} said: 'Allah^{azwj} Mighty and Majestic Knows that the sin is better for the Momin than self-fascination, and had it not been that He^{azwj} would not have Tried him with a sin, ever!''⁵⁹⁵

21- ع عَنْ أَبِيهِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ قَالَ قَالَ الصَّادِقُ ع يَدْخُلُ رَجُلَانِ الْمَسْجِدَ أَحَدُهُمَا عَابِدٌ وَ الْآخَرُ فَاسِقٌ فَيَخْرُجَانِ مِنَ الْمَسْجِدِ وَ الْفَاسِقُ صَدِيقٌ وَ الْعَابِدُ فَاسِقٌ وَ ذَلِكَ أَنَّهُ يَدْخُلُ الْعَابِدُ الْمَسْجِدَ وَ هُوَ مُدِلٌّ بِعِبَادَتِهِ وَ يَكُونُ فِكْرُهُ فِي ذَلِكَ وَ يَكُونُ فِكْرُهُ الْفَاسِقِ فِي التَّنَدُّمِ عَلَى فُسْقِهِ فَيَسْتَغْفِرُ اللَّهُ مِنْ ذُنُوبِهِ.

From his father, from Muhammad Al Attar, from Al Ashary, from Ahmad Bin Muhammad raising it, said,

'Al-Sadiq^{asws} said: 'Two men entered the Masjid, one of them being a worshipper and the other a mischief-maker. They come out from the Masjid and the mischief-maker is truthful and the worshipper is a mischief-maker, and that is because the worshipper had entered the Masjid and he was haughty with his worship and his thinking was in that, and the thinking of the mischief-maker happened to be in the remorse upon his mischief, so he sought Forgiveness of Allah^{azwj} from his sins''⁵⁹⁶

22- مع، معاني الأخبار عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ ابْنِ عِيْسَى عَنِ الْوَشَاءِ عَنِ عَلِيِّ بْنِ مِيسَرَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِيَّاكُمْ أَنْ تَكُونُوا مَنَانِينَ قُلْتُ جُعِلْتُ فِدَاكَ وَ كَيْفَ ذَلِكَ قَالَ يَمْشِي أَحَدُكُمْ ثُمَّ يَسْتَلْقِي وَ يَرْفَعُ رِجْلَيْهِ عَلَى الْمِيلِ ثُمَّ يَقُولُ اللَّهُمَّ إِنِّي إِذَا أَرَدْتُ وَجْهَكَ.

(The book) 'Ma'any Al Akhbar' – from his father, from Sa'ad, from Ibn Isa, from Al Washa, from Ali Bin Maysara who said,

'Abu Abdullah^{asws} said: 'Beware of becoming conferrers/presenters (disrespectful upon Allah^{azwj})!' I said, 'May I be sacrificed for you^{asws}! And how is that so?' He^{asws} said: 'One of you walks then lies down raising his leg upon the gradient, then he says, 'O Allah^{azwj}! But rather I had intended Your^{azwj} Face''⁵⁹⁷

23- مع، معاني الأخبار عَنْ أَبِيهِ عَنْ سَعْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ لَا يَعْرِفُ لِأَحَدٍ الْفَضْلَ فَهُوَ الْمُعْجَبُ بِرَأْيِهِ.

⁵⁹⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 19

⁵⁹⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 20

⁵⁹⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 21

⁵⁹⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 22

(The book) 'Ma'any Al Akhbar' – From his father, from Sa'ad, from Ahmad Bin Muhammad, from one of his companions,

'Raising it to Abu Abdullah^{-asws} having said: 'One who does not recognise the merit for anyone, so he is the one fascinated with his own opinion'.⁵⁹⁸

24- الدُّرَّةُ الْبَاهِرَةُ، قَالَ أَبُو الْحَسَنِ النَّائِلُ ع قَالَ: مَنْ رَضِيَ عَنْ نَفْسِهِ كَثُرَ السَّخِطُونَ عَلَيْهِ.

(The book) 'Al Durr Al Bahira' –

'Abu Al-Hassan^{-asws} the 3rd said: 'One who is satisfied with himself, there will be a lot of angry ones upon him'.⁵⁹⁹

25- نَحَجُ، نَحَجُ الْبَلَاغَةَ قَالَ ع سَيِّئَةٌ تَسُوؤُكَ خَيْرٌ عِنْدَ اللَّهِ مِنْ حَسَنَةٍ تُعْجِبُكَ.

(The book) 'Nahj Al Balagah' –

'He^{-asws} said: 'An evil deed worsening you is better in the Presence of Allah^{-azwj} than a good deed fascinating you'.⁶⁰⁰

- وَ قَالَ ع أَوْحَشُ الْوَحْشَةِ الْعُجْبُ.

And he^{-asws} said: 'The loneliest of loneliness is the self-fascination'.⁶⁰¹

- وَ قَالَ ع الْإِعْجَابُ يَمْنَعُ مِنَ الْإِزْدِيَادِ.

And he^{-asws} said: 'The self-fascination prevents from the progress'.⁶⁰²

- وَ قَالَ ع عُجْبُ الْمَرْءِ يَنْقُصُهُ أَحَدُ حُسْنَادِ عَقْلِهِ.

And he^{-asws} said: 'Fascination of the man with himself is one of the envies (enemies) of his intelligence'.⁶⁰³

26- مع، معاني الأخبار ابن الوليد عن الصَّغَارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ أَسْبَاطٍ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَّالِ عَنْ عَلِيِّ بْنِ سُؤَيْدٍ الْمَدِينِيِّ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الْعُجْبِ الَّذِي يُفْسِدُ الْعَمَلَ فَقَالَ الْعُجْبُ دَرَجَاتٌ مِنْهَا أَنْ يُزَيَّنَ لِلْعَبْدِ سُوءُ عَمَلِهِ فَيَرَاهُ حَسَنًا فَيَعِجِبَهُ وَ يَحْسَبُ أَنَّهُ يُحْسِنُ صُنْعًا

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Asbat, from Ahmad Bin Umar Al Hallal, from Ali Bin Suweyd Al Madiny,

'From Abu Al-Hassan Al Musa^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the self-fascination which spoils the deed. He^{-asws} said: 'The self-fascination has levels. From these is

⁵⁹⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 23

⁵⁹⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 24

⁶⁰⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 25 a

⁶⁰¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 25 b

⁶⁰² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 25 c

⁶⁰³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 25 d

that his evil deed is adorned for the servant, so he sees it as a good deed, and he reckons that he is doing good.

وَمِنْهَا أَنْ يُؤْمِنَ الْعَبْدُ بِرَبِّهِ فَيُؤْمِنَ عَلَى اللَّهِ تَبَارَكَ وَتَعَالَى وَ لِلَّهِ تَعَالَى عَلَيْهِ فِيهِ الْمَنُ.

And from these is that the servant believes in his Lord^{-azwj} and he considers it as a conferment upon Allah^{-azwj} Blessed and Exalted while the Conferment is for Allah^{-azwj} upon him regarding it".⁶⁰⁴

27- ثَوَابُ الْأَعْمَالِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ الرَّهْجِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْعَلَاءِ عَنْ أَبِي خَالِدٍ الصَّيْقَلِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَوَّضَ الْأَمْرَ إِلَى مَلَكٍ مِنَ الْمَلَائِكَةِ فَخَلَقَ سَبْعَ سَمَاوَاتٍ وَ سَبْعَ أَرْضِينَ وَ أَشْيَاءَ فَلَمَّا رَأَى الْأَشْيَاءَ قَدْ انْقَادَتْ لَهُ قَالَ مَنْ مِثْلِي فَأَرْسَلَ اللَّهُ عَزَّ وَ جَلَّ نُورِيَّةً مِنْ نَارٍ

(The book) 'Sawaab Al Amaal' – from his father, from Sa'ad, from Al Barqy, from Muhammad Bin Sinan, from Abu Al A'ala, from Abu Khalid Al Sayqal,

'From Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Delegated the Command to an Angel from the Angels, so he created seven skies and seven earths, and things. When he saw the things to have yielded to him, he said, 'Who is like me?' So Allah^{-azwj} Mighty and Majestic Sent a 'Nuweyra' from fire'.

قُلْتُ وَ مَا نُورِيَّةٌ مِنْ نَارٍ

I said, 'And what is a 'Nuweyra' from fire'?

قَالَ نَارٌ بِمِثْلِ أَصْبَلَةٍ

He^{-asws} said: 'A fire (flame) like a fingertip'.

قَالَ فَاسْتَقْبَلَهَا بِجَمِيعِ مَا خَلَقَ فَتَحَلَّلَتْ لِذَلِكَ حَتَّى وَصَلَتْ إِلَيْهِ لِمَا أَنَّ دَخَلَهُ الْعُجْبُ.

He^{-asws} said: 'It faced entirety of what he had created, and it melted at that until it arrived to him due to what had entered him of the self-fascination".⁶⁰⁵

28- ص، قِصَصُ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ بِإِسْنَادٍ إِلَى الصَّدُوقِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ عَنْ دُرُسْتٍ عَنْ ذِكْرِهِ عَنْهُمْ ع قَالَ: بَيْنَمَا مُوسَى جَالِسٌ إِذْ أَقْبَلَ إِبْلِيسُ فَقَالَ لَهُ مُوسَى أَخْبِرْنِي بِالذَّنْبِ الَّذِي إِذَا أَذْنَبُهُ ابْنُ آدَمَ اسْتَحْوَذَتْ عَلَيْهِ قَالَ ذَلِكَ إِذَا أُعْجِبَتْهُ نَفْسُهُ وَ اسْتَكْبَرَتْ عَمَلُهُ وَ صَغُرَ فِي نَفْسِهِ ذَنْبُهُ تَمَامَ الْحَبْرِ.

(The book) 'Qasas Al Anbiya^{-as}', may the greetings be upon them^{-as}, by the chain to Al Sadouq, from his father, from Sa'ad, from Ahmad Bin Muhammad, from the one who mentioned it, from Dorost,

'From the one who mentioned it from them^{-asws} having said: 'While Musa^{-as} was seated, when Iblees^{-la} came. Musa^{-as} said to him^{-la}: 'Inform me^{-as} of the sin which when the son of Adam^{-as} commits it, he will be captured upon it'. He^{-la} said, 'That is when he is fascinated with himself

⁶⁰⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 26

⁶⁰⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 27

and considers his deeds as plenty, and his sins are belittled in his eyes’ – the complete Hadeeth”.⁶⁰⁶

29- ص، قصص الأنبياء عليهم السلام عن الصادق عن ماجيلويه عن عمه عن الكوفي عن محمد بن سينان عن النضر بن قزوashi عن إسحاق بن عمار عن سمع أبا عبد الله ع يحدث قال: مرَّ عالمٌ بعبادٍ وهو يصلي قال يا هذا كيف صلاتك قال مثلي يسأل عن هذا قال بلى

(The book) ‘Qasas Al Anbiya^{-as}’, may the greetings be upon them^{-as} – From Al Sadouq, from Majaylawiya, from his uncle, from Al Kufi, from Muhammad Bin Sinan, from Al Nazr Bin Qirawash, from Is’haq Bin Ammar,

‘From the one who heard Abu Abdullah^{-asws} narrating, said: ‘A scholar passed by a worshipper while he was praying Salat. He said, ‘O you! How is your Salat?’ He said, ‘The likes of me is being asked about this?’ He said, ‘Yes’.

ثُمَّ قَالَ وَكَيْفَ بُكَاءُكَ فَقَالَ إِنِّي لَأَبْكِي حَتَّى تَجْرِي دُمُوعِي فَقَالَ لَهُ الْعَالِمُ تَضَحُّكَ وَ أَنْتَ حَائِفٌ مِنْ رَبِّكَ أَفْضَلُ مِنْ بُكَائِكَ وَ أَنْتَ مُدِلٌّ بِعَمَلِكَ إِنَّ الْمُدِلَّ بِعَمَلِهِ مَا يَصْعَدُ مِنْهُ شَيْءٌ.

Then he said, ‘And how is your crying?’ He said, ‘I tend to cry until my tears flow’. The scholar said to him, ‘Your laughing while you are fearful of your Lord^{-azwj} is superior to your crying, and you are haughty with our deed. The one haughty with his deed, nothing from him will ascend’”.⁶⁰⁷

وَ قَالَ رَسُولُ اللَّهِ ص حَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَ لَا حَرَجَ.

And Rasool-Allah^{-saww} said: ‘Narrate from the children of Israel, and there is no problem’”.⁶⁰⁸

30- ضا، فقه الرضا عليه السلام رُوي أَنَّ أَيُّوبَ ع لَمَّا جَهِدَهُ الْبَلَاءُ قَالَ لَأُقْعِدَنَّ مَقْعَدَ الْخُصْمِ فَأَوْحَى اللَّهُ إِلَيْهِ تَكَلَّمَ فَجَنَى عَلَى الرَّمَادِ

(The book) ‘Fiqh Al-Reza^{-asws}’, may the greetings be upon him^{-asws} – ‘It is reported that when the affliction tired Ayoub^{-as}, he^{-as} said: ‘I^{-as} shall sit the sitting of the disputant’. Allah^{-azwj} revealed to him^{-as}: “Speak and kneel upon the ashes!”

فَقَالَ يَا رَبِّ إِنَّكَ تَعْلَمُ أَنَّهُ مَا عَرَضَ لِي أَمْرَانِ فَطُ كِلَاهُمَا لَكَ رِضًا إِلَّا اخْتَرْتُ أَشَدَّهُمَا عَلَيَّ بَدَنِي

He^{-as} said: ‘O Lord^{-azwj}! You^{-azwj} Know that no two matters present to me^{-as} at all, both of them being in satisfaction of Yours^{-azwj}, except I^{-as} choose the one severer upon my body’.

فَنُودِيَ مِنْ عَمَامَةٍ بَيْضَاءَ بِسِتَّةِ آلَافِ أَلْفٍ لَعَةٍ فَلَمَنِ الْمَنْ

He^{-azwj} Called out from a white cloud in six thousand languages: “For whom is the Conferment?”

فَوَضَعَ الرِّمَادَ عَلَى رَأْسِهِ وَ خَرَّ سَاجِدًا يُنَادِي لَكَ الْمَنْ سَيِّدِي وَ مَوْلَايَ

⁶⁰⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 28

⁶⁰⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 29 a

⁶⁰⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 29 b

He^{-as} placed the ashes upon his^{-as} head and fell down in Sajdah calling out: 'For You^{-azwj} is the Conferment my^{-as} Chief and my^{-as} Master^{-azwj}!'

فَكَشَفَ اللَّهُ ضُرَّهُ.

Allah^{-azwj} Removed his^{-as} harm".⁶⁰⁹

31- ضا، فقه الرضا عليه السلام نَرْوِي عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى أَنَا أَعْلَمُ بِمَا يَصْلُحُ عَلَيْهِ دِينُ عِبَادِي الْمُؤْمِنِينَ

(The book) 'Fiqh Al-Reza^{-asws}', may the greetings be upon him^{-asws} – We are reporting from Rasool-Allah^{-saww} that Allah^{-azwj} Blessed and Exalted Said: "I^{-azwj} am more Knowing with what the religion of My^{-azwj} Momineen servants can be correct upon!

إِنَّ مِنْ عِبَادِي لَمَنْ يَجْتَهِدُ فِي عِبَادَتِي وَ يَقُومُ مِنْ نَوْمِهِ وَ لَذَّةِ وِسَادَتِهِ فَيَجْتَهِدُ لِي فَأَضْرِبُهُ بِالنُّعَاسِ اللَّيْلَةَ وَ اللَّيْلَتَيْنِ نَظَرًا مَتَى لَهُ وَ إِيقَاءً عَلَيْهِ فَيَنَامُ حَتَّى يُصْبِحَ فَيَقُومُ وَ هُوَ مَاقِثٌ لِنَفْسِهِ

From My^{-azwj} servants there is one who makes effort in worshipping Me^{-azwj}, and he stands from his sleep and pleasure of his pillow. He struggles for Me^{-azwj}, so I^{-azwj} Strike him with the drowsiness of the night and the two night as a warning from Me^{-azwj} to him, and he stays upon it. So he sleeps until morning. He wakes up and he dislikes himself.

وَ لَوْ خَلَيْتُ بَيْنَهُ وَ بَيْنَ مَا يُرِيدُ مِنْ عِبَادَتِي لَدَخَلَهُ مِنْ ذَلِكَ الْعُجْبُ فَبَصِيرَةُ الْعُجْبِ إِلَى الْفِتْنَةِ قَبَائِيهِ مِنْ ذَلِكَ مَا فِيهِ هَلَاكُهُ

And had I^{-azwj} Vacated between him and what he had intended from worshipping Me^{-azwj}, the self-fascination would have entered him from that, and the self-fascination would have brought him to the Fitna. Thus, there would have come to him from that what is his destruction therein.

أَلَا فَلَا يَتَكَلَّمُ الْعَامِلُونَ عَلَى أَعْمَالِهِمْ فَإِنَّهُمْ لَوْ اجْتَهِدُوا أَنْفُسَهُمْ أَعْمَارَهُمْ فِي عِبَادَتِي كَانُوا مُقْصِرِينَ غَيْرَ بِالْغَيْنِ كُنْهُ عِبَادَتِي فِيمَا يَطْلُبُونَهُ عِنْدِي

Indeed! The workers should not be relying upon their deeds, for even if they were to struggle themselves their whole lifespans in worshipping Me^{-azwj}, they would still be deficient, not reaching the extent of it's essence in worshipping Me^{-azwj} regarding what they are seeking in My^{-azwj} Presence!

وَ لَكِنْ بِرَحْمَتِي فَلْيَتَّقُوا وَ بِفَضْلِي فَلْيَفْرَحُوا وَ إِلَى حُسْنِ الظَّنِّ بِي فَلْيَطْمَئِنُّوا فَإِنَّ رَحْمَتِي عِنْدَ ذَلِكَ تُدْرِكُهُمْ فَإِنِّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ وَ بِذَلِكَ تَسْمِيَّتُ.

But let them be trusting in My^{-azwj} Mercy and let them be rejoicing with My^{-azwj} in My^{-azwj} Grace and let them be reassured to goodly thoughts with Me^{-azwj}, for My^{-azwj} Mercy will come across them during that, for I^{-azwj} am Allah^{-azwj} the Beneficent, the Merciful, and I^{-azwj} am Named with that!"⁶¹⁰

⁶⁰⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 30

⁶¹⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 31 a

وَنَزَوِي أَنْ عَالِمًا أَتَى عَابِدًا فَقَالَ كَيْفَ صَلَاتُكَ فَقَالَ تَسْأَلُنِي عَنْ صَلَاتِي وَ أَنَا أَعْبُدُ اللَّهَ مُنْذُ كَذَا وَ كَذَا

And we are reporting that a scholar came to a worshipper. He said, ‘How is your Salat?’ He said, ‘You are asking me about my Salat, and I have been worshipping Allah^{-azwj} since such and such (time)?’

فَقَالَ كَيْفَ بُكَاءُكَ فَقَالَ إِنِّي لَا أَبْكِي حَتَّى تَجْرِيَ دُمُوعِي

He said, ‘How is your crying?’ He said, ‘I tend to cry until my tears flow’.

فَقَالَ لَهُ الْعَالِمُ فَإِنَّ ضَحِكَكَ وَ أَنْتَ خَائِفٌ مِنَ اللَّهِ أَفْضَلُ مِنْ بُكَائِكَ وَ أَنْتَ مُدِلٌّ عَلَى اللَّهِ إِنَّ الْمُدِلَّ لَا يَصْعَدُ مِنْ عَمَلِهِ شَيْءٌ.

The scholar said to him, ‘Your laughter while you are fearful of Allah^{-azwj} is superior to your crying while you are being haughty unto Allah^{-azwj}! The haughty one, nothing from his deeds ascends’.⁶¹¹

32- ماء، الأماالي للشيخ الطوسي جماعة عَنْ أَبِي الْمُفَضَّلِ عَنْ عُبَيْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ الْحُسَيْنِيِّ عَنْ عَلِيِّ بْنِ الْقَاسِمِ بْنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَوْ لَا أَنَّ الدَّنْبَ خَيْرٌ لِلْمُؤْمِنِ مِنَ الْعُجْبِ مَا خَلَّى اللَّهُ بَيْنَ عَبْدِهِ الْمُؤْمِنِ وَ بَيْنَ ذَنْبٍ أَبَدًا.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ubeydullah Bin Al Husayn Bin Ibrahim, from Ali Bin Abdullah Bin Al Husayn Al Husayni, from Ali Bin Al Qasim Bin Al Husayn Bin Zayd, from his father, from his grandfather,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-sawww} said: ‘Had the sin not been better for the Momin than the self-fascination, Allah^{-azwj} would not have Vacated between His^{-azwj} Momin servant and a sin, ever!’⁶¹²

33- مص، مصباح الشريعة قَالَ الصَّادِقُ ع الْمَغْرُورُ فِي الدُّنْيَا مُسْكِينٌ وَ فِي الْآخِرَةِ مَعْتُوبٌ لِأَنَّهُ بَاعَ الْأَفْضَلَ بِالْأَذْنَى

(The book) ‘Misbah Al Sharia’ –

‘Al-Sadiq^{-asws} said: ‘The one deceived in the world is poor and in the Hereafter he will be aggrieved, because he has sold the superior for the inferior.

وَ لَا تَعْجَبْ مِنْ نَفْسِكَ حَيْثُ رُبَّمَا اغْتَرَزْتَ بِمَالِكَ وَ صِحَّةِ جَسْمِكَ أَنْ لَعَلَّكَ تَبْقَى

And do not be fascinated from yourself whereby sometimes you are deceived by your wealth, and health of your body, perhaps it will remain.

وَ رُبَّمَا اغْتَرَزْتَ بِطُولِ عُمُرِكَ وَ أَوْلَادِكَ وَ أَصْحَابِكَ لَعَلَّكَ تَنْجُو بِهِمْ

⁶¹¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 31 b

⁶¹² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 32

And sometimes you are deceived by your long life, and your children, and your companions, perhaps you will be rescued by them.

وَرُبَّمَا اغْتَرَزْتَ بِحَالِكَ وَ مُنْتَبِكَ وَ إِصَابَتِكَ مَا مُوَلِّكَ وَ هَوَاكَ وَ ظَنَنْتَ أَنَّكَ صَادِقٌ وَ مُصِيبٌ

And sometimes you are deceived by your situation, and your wishes, and your attainment of your wealth, and your whims, and you think that you are truthful and correct.

وَرُبَّمَا اغْتَرَزْتَ إِلَى الْخُلُقِ أَوْ شَكْوَتٍ مِنْ تَقْصِيرِكَ فِي الْعِبَادَةِ وَ لَعَلَّ اللَّهَ يَعْلَمُ مِنْ قَلْبِكَ بِخِلَافِ ذَلِكَ

And sometimes you are deceived to the people, or you complain of your deficiencies in the worship, and perhaps Allah^{-azwj} Knows from you heart, opposite to that.

وَرُبَّمَا أَقَمْتَ نَفْسَكَ عَلَى الْعِبَادَةِ مُتَكَلِّفًا وَ اللَّهُ يُرِيدُ الْإِخْلَاصَ

And sometimes you stand yourself upon the worship pretentiously and Allah^{-azwj} Wants the sincerity.

وَرُبَّمَا افْتَحَرْتَ بِعِلْمِكَ وَ نَسَبِكَ وَ أَنْتَ غَافِلٌ عَنْ مُضْمَرَاتِ مَا فِي غَيْبِ اللَّهِ

And sometimes you are proud of your knowledge, and your lineage while you are heedless of the unsaid of what is in the hidden matters of Allah^{-azwj}.

وَرُبَّمَا تَوَهَّيْتَ أَنَّكَ تَدْعُو اللَّهَ وَ أَنْتَ تَدْعُو سِوَاهُ

And sometimes you imagine you are supplicating to Allah^{-azwj} while you are supplicating to someone besides Him^{-azwj}.

وَرُبَّمَا حَسِبْتَ أَنَّكَ نَاصِحٌ لِلْخَلْقِ وَ أَنْتَ تُرِيدُهُمْ لِنَفْسِكَ أَنْ يَمِيلُوا إِلَيْكَ

And sometimes you reckon that you are a good adviser to the people, and you are (actually) wanting them for yourself that they should incline towards you.

وَرُبَّمَا دَخَمْتَ نَفْسَكَ وَ أَنْتَ تَمْدَحُهَا عَلَى الْحَقِيقَةِ

And sometimes you condemn yourself and you are (actually) praising it upon the reality.

وَ اعْلَمْ أَنَّكَ لَنْ تَخْرُجَ مِنْ ظُلُمَاتِ الْعُرُورِ وَ التَّمَيُّ إِلَّا بِصِدْقِ الْإِنَابَةِ إِلَى اللَّهِ وَ الْإِحْبَابِ لَهُ وَ مَعْرِفَةِ غُيُوبِ أَحْوَالِكَ مِنْ حَيْثُ لَا يُوَافِقُ الْعَقْلَ وَ الْعِلْمَ وَ لَا يَتَحَمَّلُهُ الدِّينُ وَ الشَّرِيعَةُ وَ سُنَنُ النَّبِيِّ وَ أَيْمَةُ الْهُدَى وَ إِنْ كُنْتَ رَاضِيًا بِمَا أَنْتَ فِيهِ

And know that you will never come out from your darkness(es) of the deceptions and the wishes except with sincere penitence to Allah^{-azwj} and the submissiveness to Him^{-azwj}, and recognising the faults of your situations from whereby it is not compatible to the intellect and the knowledge, and it is not tolerated by the religion and the Law, and Sunnah (conduct) of the Prophet^{-saww} and the Imams^{-asws} of guidance, and even though you may be satisfied with what you are in.

فَمَا أَحَدٌ أَشَقَى بِعَمَلِهِ مِنْكَ وَ أَضْيَعُ عُمرًا فَأُورِثَتْ حَسْرَةً يَوْمَ الْقِيَامَةِ.

So, there will be no one more wretched with his deeds than you are, and more wasteful of lifespan, for you shall inherit regret on the Day of Qiyamah".⁶¹³

34- مص، مصباح الشريعة قَالَ الصَّادِقُ ع الْعَجَبُ كُلُّ الْعَجَبِ مِمَّنْ يُعْجَبُ بِعَمَلِهِ وَ لَا يَدْرِي بِمَا يُخْتَمُ لَهُ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{asws} said: 'The surprise of all surprises is from the one who is fascinated with his deeds, and he does not know what will be ending for him!

فَمَنْ أُعْجِبَ بِنَفْسِهِ وَ فَعَلَهُ فَقَدْ ضَلَّ عَنْ مَنْهَجِ الرُّشْدِ وَ ادَّعَى مَا لَيْسَ لَهُ وَ الْمُدَّعِي مِنْ غَيْرِ حَقٍّ كَاذِبٌ وَ إِنْ خَفِيَ دَعْوَاهُ وَ طَالَ دَهْرُهُ

The one who is fascinated with himself and his deeds, so he has strayed away from the rightful manifesto, and he claims what isn't for him, and the claimant without any right is a liar, and even if his claim were to be hidden and his lifespan is prolonged.

وَ إِنْ أَوَّلَ مَا يُفْعَلُ بِالْمُعْجَبِ نَزْعُ مَا أُعْجِبَ بِهِ لِيَعْلَمَ أَنَّهُ عَاجِزٌ خَقِيرٌ وَ يَشْهَدُ عَلَى نَفْسِهِ لِيَكُونَ الْحُجَّةُ عَلَيْهِ أَوْكَدَ كَمَا فُعِلَ بِإِبْلِيسَ

And the first of what will be done with the self-fascinated is removal of what he is fascinated with for him to know that he is unable, lowly, and he will testify upon himself so it would be the argument against him as an emphasis like what had been done with Iblees^{la}.

وَ الْعُجْبُ نَبَاتٌ حُبُّهَا الْكُفْرُ وَ أَرْضُهَا الْبِفَاقُ وَ مَائُهَا الْبَغْيُ وَ أَغْصَانُهَا الْجَهْلُ وَ وَرْقُهَا الضَّلَالَةُ وَ ثَمَرُهَا اللَّعْنَةُ وَ الْحُلُودُ فِي النَّارِ فَمَنْ اخْتَارَ الْعُجْبَ فَقَدْ بَدَّرَ الْكُفْرَ وَ زَرَعَ الْبِفَاقَ وَ لَا بُدَّ لَهُ مِنْ أَنْ يُثْمَرَ.

And the self-fascination is a plant, it's seed is the Kufr, and its ground is the hypocrisy, and its water is the immorality, and its branches is the ignorance, and its leaves is the straying, and its fruit is the curse and eternity in the Fire. So, the one who chooses the self-fascination, he has sowed the Kufr and cultivated the hypocrisy, and there is no escape for him from bearing (this) fruit".⁶¹⁴

35- ختص، الإختصاص عَنِ الصَّدُوقِ عَنِ ابْنِ الْمُتَوَكِّلِ عَنِ عَلِيِّ عَنِ أَبِيهِ عَنِ الْبَرْزَنْطِيِّ عَنِ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ أُعْجِبَ بِنَفْسِهِ هَلَكَ وَ مَنْ أُعْجِبَ بِرَأْيِهِ هَلَكَ

(The book) 'Al Ikhtisas' – from Al Sadouq, from Ibn Al Mutawakkil, from Ali, from his father, from Al Bazanty, from Abdul Kareem Bin Amro, from Abu Al Rabie Al Shamy who said,

'Abu Abdullah^{asws} said: 'One who is fascinated with himself is destroyed, and the one fascinated with his own opinion is destroyed!

⁶¹³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 33

⁶¹⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 34

وَ إِنَّ عِيسَى ابْنَ مَرْيَمَ قَالَ دَاوُودُ الْمَرْصَى فَشَفَّيْتُهُمْ بِإِذْنِ اللَّهِ وَ أَتْرَأْتُ الْأَكْمَهَ وَ الْأَبْرَصَ بِإِذْنِ اللَّهِ وَ عَالَجْتُ الْمَوْتَى فَأَحْيَيْتُهُمْ بِإِذْنِ اللَّهِ وَ عَالَجْتُ الْأَحْمَقَ فَلَمْ أَقْدِرْ عَلَى إِصْلَاحِهِ

Isa^{as} Bin Maryam^{as} said: 'I^{asws} treat the sick and they are cured by the Permission of Allah^{azwj}, and I^{as} cure the blind and the one with vitiligo by the Permission of Allah^{azwj}, and I^{as} treat the dead so they are revived by the Permission of Allah^{azwj}, and I^{as} treat the foolish but I^{as} am not able upon correcting him'.

فَقِيلَ يَا رُوحَ اللَّهِ وَ مَا الْأَحْمَقُ

It was said, 'O Spirit of Allah^{azwj}! And what is the foolish?'

قَالَ الْمُعْجَبُ بِرَأْيِهِ وَ نَفْسِهِ الَّذِي يَرَى الْفَضْلَ كُلَّهُ لَهُ لَا عَلَيْهِ وَ يُوجِبُ الْحَقَّ كُلَّهُ لِنَفْسِهِ وَ لَا يُوجِبُ عَلَيْهَا حَقًّا فَذَلِكَ الْأَحْمَقُ الَّذِي لَا حِيلَةَ فِي مُدَاوَاتِهِ.

He^{as} said: 'The one fascinated with his own opinion and himself. The one who views the merit, all of it being for him, not against him, and he obligates the right, all of it for himself, and does not obligate any right against it. So that is the foolish who there is no means in curing him''.⁶¹⁵

36- ما، الأماالي للشيخ الطوسي عن الحسين بن إبراهيم القزويني عن محمد بن وهبان عن أحمد بن إبراهيم عن الحسن بن علي الرضائي عن البرقي عن أبيه عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال: قَالَ أَيُّوبُ النَّبِيُّ ع حِينَ دَعَا رَبَّهُ يَا رَبِّ كَيْفَ ابْتَلَيْتَنِي بِهَذَا الْبَلَاءِ الَّذِي لَمْ تَبْتَلِ بِهِ أَحَدًا فَوَعِزَّتِكَ إِنَّكَ تَعْلَمُ أَنَّهُ مَا عَرَضَ لِي أَمْرَانِ قَطُّ كِلَاهُمَا لَكَ طَاعَةٌ إِلَّا عَمِلْتُ بِأَشَدِّهَا عَلَى بَدَنِي

(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 Al Barqy, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{asws} having said: 'The Prophet^{as} Ayoub^{as} said when he^{as} supplicated to his^{as} Lord^{azwj}: 'O Lord^{azwj}! You^{azwj} have Tried me^{as} with this affliction which no one has been Tried with. By Your^{azwj} Might! You^{azwj} Know that no two matters have presented to me^{as} at all, both of them being in obedience to You^{azwj}, except I^{as} have worked with the severer of the two upon my^{as} body!'

قَالَ فِتْوَدِي وَ مَنْ فَعَلَ ذَلِكَ بِكَ يَا أَيُّوبُ

He^{asws} said: 'He^{azwj} Called out: "And who did that with you^{as}, O Ayoub^{as}?"'

قَالَ فَأَخَذَ التُّرَابَ فَوَضَعَهُ عَلَى رَأْسِهِ ثُمَّ قَالَ أَنْتَ يَا رَبِّ.

He^{asws} said: 'He^{as} grabbed the soil and placed it upon his^{as} head, then said: 'You^{azwj}, O Lord^{azwj}!''⁶¹⁶

⁶¹⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 35

⁶¹⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 36

37- عِدَّةُ الدَّاعِي، قَالَ رَسُولُ اللَّهِ ص ثَلَاثٌ مُهْلِكَاتٌ شَخٌّ مُطَاعٌ وَ هَوًى مُتَّبَعٌ وَ إعْجَابُ الْمَرْءِ بِنَفْسِهِ وَ هُوَ مُخِطٌ لِلْعَمَلِ وَ هُوَ دَاعِيَةُ الْمَقْتِ مِنَ اللَّهِ سُبْحَانَهُ.

(The book) 'Iddat Al Daie' –

'Rasool-Allah^{-saww} said: 'Three are destroyers – a miser obeyed, and a whim pursued, and the man fascinated with himself, and it is a nullifier of the deed, and it is a caller to the condemnation from Allah^{-azwj} the Glorious''.⁶¹⁷

- وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع سَيِّئَةٌ تَسُوؤُكَ خَيْرٌ مِنْ حَسَنَةٍ تُعْجِبُكَ.

And Amir Al-Momineen^{-asws} said: 'An evil deed worsening you is better than a good deed fascinating you''.⁶¹⁸

- وَ عَنِ الصَّادِقِ ع عَنِ النَّبِيِّ ص أَوْحَى اللَّهُ تَعَالَى إِلَى دَاوُدَ ع يَا دَاوُدُ بَشِّرِ الْمُذْنِبِينَ وَ أَنْذِرِ الصَّادِقِينَ

And from Al-Sadiq^{-asws}, from the Prophet^{-saww}: 'Allah^{-azwj} the Exalted Revealed to Dawood^{-as}: "O Dawood^{-as}! Give glad tidings to the sinners and warn the truthful!"

قَالَ كَيْفَ أَبَشِّرُ الْمُذْنِبِينَ وَ أَنْذِرُ الصَّادِقِينَ

He^{-as} said: 'How do I^{-as} give glad tidings to the sinners and want the truthful?'

قَالَ يَا دَاوُدُ بَشِّرِ الْمُذْنِبِينَ بِأَنِّي أَقْبَلُ التَّوْبَةَ وَ أَغْفُو عَنِ الذَّنْبِ وَ أَنْذِرِ الصَّادِقِينَ أَنَّ يُعْجَبُوا بِأَعْمَالِهِمْ فَإِنَّهُ لَيْسَ عَبْدٌ يُعْجَبُ بِالْحَسَنَاتِ إِلَّا هَلَكَ.

He^{-azwj} said: "O Dawood^{-as}! Give glad tidings to the sinners that I^{-azwj} Accept the repentance and Pardon the sins, and warn the truthful from being fascinated with their deeds, for there isn't any servant being fascinated with (his) good deeds except he is destroyed!"⁶¹⁹

وَ فِي رَوَايَةٍ أُخْرَى فَإِنَّهُ لَيْسَ عَبْدٌ نَاقَشَتْهُ الْحَسَنَاتِ إِلَّا هَلَكَ.

And in another report: 'There isn't any servant discussing the good deeds except he is destroyed''.⁶²⁰

- وَ عَنْ أَبِي جَعْفَرٍ ع عَنِ النَّبِيِّ ص قَالَ: قَالَ اللَّهُ تَعَالَى أَنَا أَعْلَمُ بِمَا يَصْلُحُ بِهِ أَمْرُ عِبَادِي وَ إِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ لَمَنْ يَجْتَهِدُ فِي عِبَادَتِي فَيَقُومُ مِنْ رُقَادِهِ وَ لَذِيذِ وَسَادِهِ

And from Abu Ja'far^{-asws}, from the Prophet^{-saww} having said: 'Allah^{-azwj} the Exalted Said: "I^{-azwj} am more Knowing with what the affairs of My^{-azwj} servant can be corrected with, and from My^{-azwj} Momineen servants there is one who struggles in worshipping Me^{-azwj}. He stands upon from his sleep and pleasure of his pillow.

⁶¹⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 37 a

⁶¹⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 37 b

⁶¹⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 37 c

⁶²⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 37 d

فَيَجْتَهِدُ وَ يُتْعَبُ نَفْسَهُ فِي عِبَادَتِي فَأَضْرِبُهُ بِالنُّعَاسِ اللَّيْلَةَ وَ اللَّيْلَتَيْنِ نَظْرًا مِنِّي لَهُ وَ إِقْنَاءً عَلَيْهِ فَيَنَامُ حَتَّى يُصْبِحَ فَيَقُومُ مَا قَنَأَ لِنَفْسِهِ زَارِبًا عَلَيْهَا وَ لَوْ أُخْلِي بَيْنَهُ وَ بَيْنَ مَا يُرِيدُ مِنْ عِبَادَتِي لَدَخَلَهُ مِنْ ذَلِكَ الْعُجْبُ بِأَعْمَالِهِ

He struggles and fatigues himself in worshipping Me^{-azwj}, so I^{-azwj} Strike him with the drowsiness for the night and the two nights as a warning from Me^{-azwj} to him, and he stays upon him. So he sleeps until morning and wakes up upon condemning himself and visits upon it and had I^{-azwj} Vacated between him and what he had intended from worshipping Me^{-azwj}, the self-fascination with his deeds would have entered him from that.

فَيَأْتِيهِ مَا فِيهِ هَلَاكُهُ لِعُجْبِهِ بِأَعْمَالِهِ وَ رِضَاهُ عَنْ نَفْسِهِ حَتَّى يَظُنُّ أَنَّهُ قَدْ فَاقَ الْعَابِدِينَ وَ حَازَ فِي عِبَادَتِهِ حَدَّ التَّقْصِيرِ فَيَتَبَاعَدُ مِنِّي عِنْدَ ذَلِكَ وَ هُوَ يَظُنُّ أَنَّهُ تَقَرَّبَ إِلَيَّ.

So he shall come to what is his destruction therein due to his fascination with his deeds and his satisfaction about himself, until he thinks that he has surpassed the worshipper and has exceed in his worship the limit of deficiency. Thus, during that, he would be distanced from Me^{-azwj} while he thinks that he is drawing closer to Me^{-azwj}”⁶²¹

وَ مِنْ طَرِيقٍ آخَرَ رَوَاهُ صَاحِبُ الْجَوَاهِرِ بِزِيَادَةٍ عَلَى هَذَا الْكَلَامِ تَبَيَّنَ لَهُ فَلَا يَتَكَلَّمُ الْعَامِلُونَ عَلَى أَعْمَالِهِمُ الَّتِي يَعْمَلُونَهَا فَإِنَّهُمْ لَوْ اجْتَهِدُوا وَ اتَّبَعُوا أَنْفُسَهُمْ وَ أَعْمَارَهُمْ فِي عِبَادَتِي كَانُوا مُقْصِرِينَ غَيْرَ بِالْغَيْنِ مَا يَطْلُبُونَ مِنْ كَرَامَتِي وَ النِّعَمِ فِي جَنَّتِي وَ رَفِيعِ دَرَجَاتِي فِي جَوَارِي

And from another path (of transmission), the author of ‘Al-Jawahir’ reported an increase upon this speech sequential to it: “So the workers should not be relying upon their deeds which they have worked, for even if they were to struggle and fatigue themselves and their whole lifespans in worshipping Me^{-azwj}, they would still be deficient, not reaching what they are seeking of My^{-azwj} Honours and the bounties in My^{-azwj} Paradise, and My^{-azwj} Lofty ranks in My^{-azwj} vicinity.

وَ لَكِنْ رَحِمِي فَلْيَتَّبِعُوا وَ الْفَضْلُ مِنِّي فَلْيَرْجُوا وَ إِلَى حُسْنِ الظَّنِّ بِِي فَلْيَطْمَئِنُّوا فَإِنَّ رَحْمَتِي عِنْدَ ذَلِكَ تَدَارِكُهُمْ وَ هِيَ تُبَلِّغُهُمْ رِضْوَانِي وَ مَغْفِرَتِي وَ الْبِسْطُ عَفْوِي فَإِنِّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ بِذَلِكَ تَسَمَّيْتُ.

But, let them be seeking My^{-azwj} Mercy, and let them be hoping of the Grace from Me^{-azwj}, and let them be reassured with having the goodly thoughts with Me^{-azwj}, for My^{-azwj} Mercy will come across them during that, and it will come to My^{-azwj} Satisfaction, and My^{-azwj} Forgiveness, and I^{-azwj} shall Clothe them with My^{-azwj} Pardon, for I^{-azwj} am Allah^{-azwj} the Beneficent, the Merciful. I^{-azwj} am Named with that!”⁶²²

– وَ عَنِ الْبَاقِرِ ع قَالَ: قَالَ سُبْحَانَهُ إِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ لَمَنْ يَسْأَلُنِي الشَّيْءَ مِنْ طَاعَتِي فَأَصْرِفُهُ عَنْهُ خَافَةَ الْإِعْجَابِ.

And from Al-Baqir^{-asws} having said: ‘The Glorious Said: “From My^{-azwj} servants there is one who asks Me^{-azwj} for something from My^{-azwj} obedience, but I^{-azwj} Turn it away from him fearing the self-fascination!”⁶²³

⁶²¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 37 e

⁶²² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 37 f

⁶²³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 37 g

- وَ قَالَ الْمَسِيحُ ع يَا مَعْشَرَ الْخَوَارِجِ كَمْ مِنْ سِرَاجٍ أَطْفَأَتْهُ الرِّيحُ وَ كَمْ مِنْ عَابِدٍ أَفْسَدَهُ الْعُجْبُ.

And the Messiah^{as} said: 'O group of disciples! How many lamps are extinguished by the wind, and how many worshippers have been corrupted by the self-fascination!'⁶²⁴

- رَوَى سَعْدُ بْنُ أَبِي خَلْفٍ عَنِ الصَّادِقِ ع قَالَ: عَلَيْكَ بِالْجِدِّ وَ لَا تُخْرِجَنَّ نَفْسَكَ مِنْ حِدِّ التَّقْصِيرِ فِي عِبَادَةِ اللَّهِ تَعَالَى وَ طَاعَتِهِ فَإِنَّ اللَّهَ تَعَالَى لَا يُعْبَدُ حَقًّا عِبَادَتِهِ.

It is reported by Sa'ad Bin Abu Khalaf,

'From Al-Sadiq^{asws} having said: 'Upon you is with the exertion (effort), and do not exit yourself (believe) from the limit of deficiency in worshipping Allah^{azwj} the Exalted and obeying Him^{azwj}, for Allah^{azwj} the Exalted cannot be worshipped as is His^{azwj} right to be worshipped''⁶²⁵

38- أَسْرَارُ الصَّلَاةِ، رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنِ الْبَاقِرِ ع قَالَ: لَا بَأْسَ أَنْ تُحَدِّثَ أَخَاكَ إِذَا رَجَوْتَ أَنْ تَنْفَعَهُ وَ تَحْتَهُ وَ إِذَا سَأَلَكَ هَلْ قُمْتَ اللَّيْلَةَ أَوْ صُمْتَ فَحَدِّثْهُ بِذَلِكَ إِنْ كُنْتَ فَعَلْتَهُ فَقُلْ رَزَقَ اللَّهُ تَعَالَى ذَلِكَ وَ لَا تَقُولُ لَا فَإِنَّ ذَلِكَ كَذِبٌ.

(The book) 'Asraar Al Salaat' – It is reported by Muhammad Bin Muslim,

'From Al Baqir^{asws} having said: 'There is no problem in discussing with your brother when you are hoping that it would benefit him and encourage him; and when he asks you, 'Do you stand (for Salat) at night, or fast?' Then narrate to him with that when you have done it, so say, 'Allah^{azwj} the Exalted has Graced that', and do not be saying, 'No', for that would be a lie''⁶²⁶

⁶²⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 37 h

⁶²⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 37 i

⁶²⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 37 j

باب 118 ذم السمعة و الاغترار بمدح الناس

CHAPTER 118 – CONDEMNATION OF THE REPUTATION (FAME) AND BEING DECEIVED BY PARISES OF THE PEOPLE

1- لي، الأماالي للصدوق عن أبيه عن علي بن إبراهيم عن أبيه عن صفوان عن الكِنَانِي ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ يَتَّبِعِ السَّمْعَةَ يُسَمِّعِ اللَّهُ بِهِ.

(The book) 'Al Amaali' of Al Sadouq – From his father, from Ali Bin Ibrahim, from his father, from Safwan, from Al Kinani,

'From Al-Sadiq^{asws} having said: 'Rasool-Allah^{saww} said: 'One who pursues the fame, Allah^{azwj} will Defame him with it".⁶²⁷

2- ع، علل الشرائع ابنُ الْمُتَوَكِّلِ عَنِ السَّعْدِ ابْنِ أَبِي بَرْهٍ عَنِ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ عَنِ ابْنِ أَبِي بَصِيرٍ عَنِ عَبْدِ اللَّهِ بْنِ الْفَضْلِ عَنِ خَالِهِ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ لِمُحَمَّدِ بْنِ مُسْلِمٍ لَا تَغْرُنَكَ [يَغُرَّتْكَ] النَّاسُ مِنْ نَفْسِكَ فَإِنَّ الْأَمْرَ يَصِلُ إِلَيْكَ دُونَهُمْ الْحَبَرِ.

(The book) 'Ilal Al Sharaie' – Ibn Al Mutawakkil, from Al Asadaby, from Al Barqy, from Abdullah Al Azeem Al Hasany, from Ibn Abu Baseer, from Abdullah Bin Al Fazl, from his maternal uncle Muhammad Bin Suleyman, from a man,

'From Abu Ja'far^{asws} having said to Muhammad Bin Muslim: 'Do not let the people deceive you about yourself for the matter (Wilayah) has arrived to you, besides them' – the Hadeeth".⁶²⁸

3- مع، معاني الأخبار أَبِي عَنْ سَعْدِ بْنِ أَبِي يَزِيدَ عَنِ ابْنِ أَبِي عَمِيرٍ عَنْ جَبَلٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى قَالَ قَوْلُ الْإِنْسَانِ صَلَاتُ الْبَارِحَةِ وَ صُومُ أَفْسٍ وَ نَحْوُ هَذَا

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Jameel who said,

'I asked Abu Abdullah^{asws} about Words of Allah^{azwj} Mighty and Majestic: **Therefore do not attribute purity to yourselves, He is more Knowing of the one who fears [53:32]**. He^{asws} said: 'The words of the person, 'I prayed Salat last night', and 'I prayed yesterday' and approximate to this'.

ثُمَّ قَالَ ع إِنَّ قَوْمًا كَانُوا يُصْبِحُونَ فَيَقُولُونَ صَلَاتِنَا الْبَارِحَةِ وَ صُومُنَا أَفْسٍ فَقَالَ عَلِيٌّ ع لِكَيْتِي أَنَا مِ اللَّيْلِ وَ النَّهَارِ وَ لَوْ أَجِدُ بَيْنَهُمَا شَيْئًا لَنَمْتُهُ.

Then he^{asws} said: 'A group used to wake up in the morning and they would say, 'We prayed Salat last night, and we fasted yesterday'. Ali^{asws} said: 'But I^{asws} sleep night and day, and if I^{asws} could have found something between the two, I^{asws} would sleep it".⁶²⁹

⁶²⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 118 H 1

⁶²⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 118 H 2

⁶²⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 118 H 3

4- دَعَاؤُ الرَّاوْنِدِيِّ، رُوي أَنَّ عَابِداً فِي بَنِي إِسْرَائِيلَ سَأَلَ اللَّهَ تَبَارَكَ وَ تَعَالَى فَقَالَ يَا رَبِّ مَا حَالِي عِنْدَكَ أَ خَيْرٌ فَأَزْدَادَ فِي خَيْرِي أَوْ شَرٌّ فَأَسْتَعِينِكَ قَبْلَ الْمَوْتِ

(The book) 'Dawaat' of Al Rawandy –

'It is reported that a worshipper among the children of Israel asked Allah^{-azwj} Blessed and Exalted. He said, 'O Lord^{-azwj}! What is my situation in Your^{-azwj} Presence? If it is good, then increase in my goodness, or (if it is) evil, so I regret to You^{-azwj} before the death'.

قَالَ فَأَتَاهُ آتٍ فَقَالَ لَهُ لَيْسَ لَكَ عِنْدَ اللَّهِ خَيْرٌ

He (the narrator) said, 'A comer came to him (in a dream). He said to him: 'There isn't any good for you in the Presence of Allah^{-azwj}'.

قَالَ يَا رَبِّ وَ أَيْنَ عَمَلِي

He said, 'O Lord^{-azwj}! And where are my deeds?'

قَالَ كُنْتُ إِذَا عَمِلْتُ خَيْرًا أَخْبَرْتُ النَّاسَ بِهِ فَلَيْسَ لَكَ مِنْهُ إِلَّا الَّذِي رَضِيتَ بِهِ لِنَفْسِكَ تَمَامَ الْخَيْرِ.

He^{-azwj} Said: 'Whenever you worked a good deed, you informed the people with it, so there isn't for you except what you were satisfied with for yourself' – the complete Hadeeth⁶³⁰.

5- عِدَّةُ الدَّاعِي، رَوَى الْمُفَسِّرُونَ عَنْ ابْنِ جُبَيْرٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ص فَقَالَ إِنِّي أَتَصَدَّقُ وَ أَصِلُ الرَّجِمَ وَ لَا أَصْنَعُ ذَلِكَ إِلَّا لِلَّهِ فَيُذَكِّرُ مِنِّي وَ أُحَدِّثُ عَلَيْهِ فَيَسُرُّنِي ذَلِكَ وَ أُعْجِبُ بِهِ

(The book) 'Iddat Al Daie' – It is reported by the interpreters, from Ibn Jubeyr who said,

'A man came to the Prophet^{-saww}. He said, 'I tend to donate in charity, and I connect the kinship, and I do not do that except for Allah^{-azwj}. It is mentioned from me, and I am praised upon it, so that cheers me and I get fascinated with it'.

فَسَكَتَ رَسُولُ اللَّهِ ص وَ لَمْ يَقُلْ شَيْئاً فَتَرَلَ قَوْلُهُ تَعَالَى قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ إِلَى قَوْلِهِ أَحَدًا.

Rasool-Allah^{-saww} was silent and did not say anything, so the words of the Exalted were Revealed: **Say: 'But rather, I am a human being like you** – up to His^{-azwj} Words: **anyone [18:110]**'.⁶³¹

- وَ عَنِ الصَّادِقِ ع قَالَ: مَنْ عَمِلَ حَسَنَةً سِرًّا كُتِبَتْ لَهُ سِرًّا فَإِذَا أَقَرَّ بِهَا مُحِيتْ وَ كُتِبَتْ جَهْرًا فَإِذَا أَقَرَّ بِهَا ثَانِيًا مُحِيتْ وَ كُتِبَتْ رِثَاءً.

And from Al-Sadiq^{-asws} having said: 'One who works a good deed secretly, a secretive good deed is written for him. When he acknowledges with it, it is deleted, and an open deed is

⁶³⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 118 H 4

⁶³¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 118 H 5

written for him. When he acknowledges with it secondly, it is deleted and showing off is written for him''.⁶³²

⁶³² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 118 H 6

باب 119 ذم الشكاية من الله و عدم الرضا بقسم الله و التأسف بما فات

CHAPTER 119 – CONDEMNATION OF COMPLAINING TO ALLAH, AND DISSATISFACTION WITH APPORTIONMENT OF ALLAH-azwj, AND THE REGRET WITH WHAT IS LOST

الآيات

The Verses

النساء وَ لَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ وَ سَأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

(Surah) Al Nisaa - **And do not be coveting what Allah have Graced with some of you above the others. For the men there is a share from what they earn, and for the women there is a share from what they earn and ask Allah from His Grace. Allah would always be Knowing with everything [4:32].**

يوسف قَالَ إِنَّمَا أَشْكُوا بَثِّي وَ حُزْنِي إِلَى اللَّهِ وَ أَغْلَمَ مِنْ اللَّهِ مَا لَا تَعْلَمُونَ

(Surah) Yusuf-as - **He said: 'But rather, I only complain of my sorrow and grief to Allah, and I know from Allah what you do not know' [12:86].**

1- ب، قرب الإسناد هارون عن ابن صدقة قال قال أبو عبد الله ع مَنْ شَكَا إِلَى أَخِيهِ فَقَدْ شَكَا إِلَى اللَّهِ وَ مَنْ شَكَا إِلَى غَيْرِ أَخِيهِ فَقَدْ شَكَا اللَّهُ.

(The book) 'Qurb Al Asnaad' – Haroun, from Ibn Sadaqa who said,

'Abu Abdullah-asws said: 'One who complains to his brother, so he has complained to Allah-azwj, and the one who companions to other than his brother, so he has complained of Allah-azwj'.⁶³³

2- مع، معاني الأخبار أبي عن علي عن أبيه عن التوفلي عن السكوني عن أبي عبد الله ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَحَبَّ السُّبْحَةِ إِلَى اللَّهِ عَزَّ وَ جَلَّ سُبْحَةُ الْحَدِيثِ وَ أَبْغَضُ الْكَلَامِ إِلَى اللَّهِ عَزَّ وَ جَلَّ التَّحْرِيفُ

(The book) 'Ma'any Al Akhbar' – My father, from Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'I-saww love the Glorification to Allah-azwj Mighty and Majestic, the Glorification of the discussion, and the most hateful of the speech to Allah-azwj Mighty and Majestic is the distortion'.

قِيلَ يَا رَسُولَ اللَّهِ مَا سُبْحَةُ الْحَدِيثِ

It was said, 'O Rasool-Allah^{-saww}! What is Glorification of the discussion?'

قَالَ الرَّجُلُ يَسْمَعُ حِرْصَ الدُّنْيَا وَبَاطِلَهَا فَيَعْتَمِدُ عِنْدَ ذَلِكَ فَيَذْكُرُ اللَّهَ عَزَّ وَ جَلَّ وَ أَمَّا التَّحْرِيفُ فَكَفْؤِلُ الرَّجُلِ إِلَيَّ بِجَهْدٍ وَ مَا لِي وَ مَا عِنْدِي.

He^{-saww} said: 'The man hears greed of the world and it's falsehood, so he becomes sad at that, and he mentions Allah^{-azwj} Mighty and Majestic, and as for the distortion, it is like the words of a man, 'I am tired', and 'What is it to do with me', and 'It is not with me'.⁶³⁴

3- مع، معاني الأخبار أَبِي عَنْ سَعْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ أَبِي مُعَاوِيَةَ الْأَشْثَرِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ شَكََا إِلَى مُؤْمِنٍ فَقَدْ شَكََا إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ شَكََا إِلَى مُخَالِفٍ فَقَدْ شَكََا اللَّهَ عَزَّ وَ جَلَّ.

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Ahmad Bin Muhammad, from his father, from Al Qasim Bin Muhammad Al Jowhary, from Ismail Bin Ibrahim, from Abu Muawiya Al Ashtar,

'From Abu Abdullah^{-asws} having said: 'One who complains to a Momin so he has complained to Allah^{-azwj} Mighty and Majestic, and one who complains to an adversary, so he has complained of Allah^{-azwj} Mighty and Majestic'.⁶³⁵

4- ماء، الأماالي للشيخ الطوسي جَمَاعَةً عَنْ أَبِي الْمُفَضَّلِ عَنِ النُّعْمَانِ بْنِ أَحْمَدَ الْقَاضِي عَنْ مُحَمَّدِ بْنِ شُعْبَةَ عَنْ حَفْصِ بْنِ عُمَرَ بْنِ مَيْمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع عَنِ الْبَاقِرِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ كَثُرَ هُمُّهُ سَقَمَ بَدَنُهُ وَ مَنْ سَاءَ خُلُقُهُ عَذَّبَ نَفْسَهُ وَ مَنْ لَاحَى الرِّجَالَ سَقَطَتْ مُرُؤَتُهُ وَ ذَهَبَتْ كِرَامَتُهُ

(The book) 'Al Amaali' of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Al Numan Bin Ahmad Al Qazy, from Muhammad Bin Shuba, from Hafs Bin Umar Bin Maymoun, from Abdullah Bin Muhammad Bin Umar,

'Son of Ali^{-asws} Bin Abu Talib^{-asws}, from Al Baqir^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww}: 'One whose worries are a lot his body will be sick, and one whose manners are evil will punish himself, and one persistently argues with the men his masculinity will fall and his honour will be gone'.

ثُمَّ قَالَ ص لَمْ يَزَلْ جَبْرِئِيلُ يَنْهَانِي عَنْ مُلَاحَاةِ الرِّجَالِ كَمَا يَنْهَانِي عَنْ شُرْبِ الْخَمْرِ وَ عِبَادَةِ الْأَوْثَانِ.

Then he^{-saww} said: 'Jibraeel^{-as} did not cease to forbid me^{-saww} from persistently arguing with the men just as he^{-as} forbade me^{-as} from drinking the wine and worshipping the idols'.⁶³⁶

5- ل، الخصال الأَنْبِيَاءُ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا ضَاقَ الْمُسْلِمُ فَلَا يَشْكُونَ رَبَّهُ عَزَّ وَ جَلَّ وَ لَيْشْكُ إِلَى رَبِّهِ الَّذِي يَدِيهِ مَقَالِيدُ الْأُمُورِ وَ تَدْبِيرُهَا.

(The book) 'Al Khisaal' –

⁶³⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 119 H 2

⁶³⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 119 H 3

⁶³⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 119 H 4

‘The Hadeeth ‘Al-Arbamiya’ – ‘Amir Al-Momineen^{-asws} said: ‘When the Muslim is in financial restrictions, he should not complain about his Lord^{-azwj} Mighty and Majestic, and let him complain to his Lord^{-azwj} in Whose Hand are the reins of the affairs and their management’’.⁶³⁷

6- لي، الأماالي للصدوق في خبر مناهي النبي ص قال: مَنْ لَمْ يَرْضَ بِمَا قَسَمَ اللَّهُ لَهُ مِنَ الرِّزْقِ وَ بَثَّ شَكْوَاهُ وَ لَمْ يَصْبِرْ وَ لَمْ يَحْتَسِبْ لَمْ تُرْفَعْ لَهُ حَسَنَةٌ وَ يَلْقَى اللَّهَ وَ هُوَ عَلَيْهِ غَضَبَانُ إِلَّا أَنْ يَتُوبَ.

(The book) ‘Al Amaali’ of Al Sadouq –

‘In a Hadeeth of the prohibitions by the Prophet^{-azwj}, he^{-saww} said: ‘One who is not satisfied with what Allah^{-azwj} has Apportioned for him of the sustenance, and he broadcasts his complaint, and is not patient, and does not anticipate, no good deed will be raised for him, and he will meet Allah^{-azwj} and He^{-azwj} would be Wrathful upon him, except if he were to repent’’.⁶³⁸

7- لي، الأماالي للصدوق عن ابن إدريس عن أبيه عن محمد بن أحمد العلوي عن أحمد بن القاسم عن أبي هاشم الجعفي قال: أصابني ضيقة شديدة فصرت إلى أبي الحسن علي بن محمد ع فأذن لي فلما جلست قال يا أبا هاشم أي نعم الله عز وجل عليك تريد أن تؤذي شكرها

(The book) ‘Al Amaali’ of Al Sadouq – From Ibn Idrees, from his father, from Muhammad Bin Ahmad Al Alawy, from Ahmad Bin Al Qasim, from Abu Hashim Al Ja’fary who said,

‘Severe financial constraints hit me, so I went to Abu Al-Hassan Ali^{-asws} Bin Muhammad^{-asws}. He^{-asws} gave me permission. When I had sat down, he said, ‘O Abu Hashim! Which bounty of Allah^{-azwj} Mighty and Majestic upon you do you want to fulfill its thanks?’

قال أبو هاشم فوجئت و لم أدر ما أقول له فابتدأ ع فقال رزقك الإيمان فحرم به بدنك على النار و رزقك العافية فأعانك على الطاعة و رزقك الفئوع فصانك عن التبذل

Abu Hashim said, ‘I was speechless and did not know what I should say to him^{-asws}. He^{-asws} initiated by saying: ‘He^{-azwj} has Graced you the Eman so He^{-azwj} Prohibited your body unto the Fire, and He^{-azwj} has Graced you the well-being so He^{-azwj} Assisted you upon the obedience, and He^{-azwj} has Graced you the contentment so He^{-azwj} Protected you from the wastage.

يا أبا هاشم إنما ابتدأتك بهذا لأني ظننت أنك تريد أن تشكو إلي من فعل بك هذا و قد أمرت لك بمائة دينار فخذها.

O Abu Hashim! But rather, I^{-asws} initiated you with this because I^{-asws} thought that you wanted to complain to me^{-asws}. Who has Done this with you? And I^{-asws} have instructed with one hundred Dinars for you, so take it!’⁶³⁹

8- لي، الأماالي للصدوق عن ابن الوليد عن ابن أaban عن الحسين بن سعيد عن الحسن بن علي الخزاز عن الرضا ع قال: قال عيسى ابن مريم للحواريين يا بني إسرائيل لا تأسوا على ما فاتكم من دنياكم إذا سلم دينكم كما لا تأسى أهل الدنيا على ما فاتهم من دينهم إذا سلمت دنياهم.

⁶³⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 119 H 5

⁶³⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 119 H 6

⁶³⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 119 H 7

(The book) 'Al Amaali' of Al Sadouq – From Ibn Al Waleed, from Ibn Aban, from Al Husayn Bin Saeed, from Al-Hassan Bin Ali Al Khazzaz,

'From Al-Reza^{-asws} having said: 'Isa^{-as} Bin Maryam^{-as} said to the disciples: 'O children of Israel! Do not grieve upon what you have lost from your world when your religion is intact, just as people of the world do not grieve upon what they lose from their religion when their world is intact''.⁶⁴⁰

9- ن، عيون أخبار الرضا عليه السلام عن ابن الوليد عن الصفار عن ابن أبي الخطاب عن ابن أسباط عن سنان عن مولى طربال عن رجل عن أبي جعفر ع قال سمعته يقول الدنيا دُولٌ فما كان منها لك أتاكَ على ضعفِكَ وما كان منها عليك أتاكَ ولم تمنع منه بقوَّة

(The book) 'Uyoun Ahbar Al Reza^{-asws}', may the greetings be upon him^{-asws} – From Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Asbat, from Suleym, a slave of Tirbal, from a man,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'The world is of states, so whatever from it was for you will come to you upon your weakness, and whatever from it was against you will come to you and you will not be able to prevent from it with strength'.

ثُمَّ اتَّبَعَ هَذَا الْكَلَامَ بِأَنْ قَالَ مَنْ يَسْ بِمَا فَاتَ أَرَاخَ بَدَنَهُ وَ مَنْ قَنَعَ بِمَا أُوتِيَ قَرَّتْ عَيْنُهُ.

Then he^{-asws} followed up this speech by saying: 'One who despairs from what is lost will rest his body, and one who is contented with what he is given will delight his eyes''.⁶⁴¹

10- محص، التمهيص عن يونس بن عمار قال سمعت أبا عبد الله ع قال: أَيْمًا مُؤْمِنٍ شَكََا حَاجَتَهُ وَ ضُرَّهُ إِلَى كَافِرٍ أَوْ مَنْ يُجَالِفُهُ عَلَى دِينِهِ فَإِنَّمَا شَكََا اللَّهَ إِلَى عَدُوٍّ مِنْ أَعْدَاءِ اللَّهِ وَ أَيْمًا مُؤْمِنٍ شَكََا حَاجَتَهُ وَ ضُرَّهُ وَ حَالَهُ إِلَى مُؤْمِنٍ مِثْلِهِ كَانَتْ شَكْوَاهُ إِلَى اللَّهِ عَزَّ وَ جَلَّ.

(The book) 'Al Tamhees' – From Yunus Bin Ammar who said,

'I heard Abu Abdullah^{-asws} saying: 'Whichever Momin complains of his need and his harm to a Kafir, or one opposing to his religion, so he has rather complained about Allah^{-azwj} to an enemy from His^{-azwj} enemies, and whichever Momin complains of his need and his harm and his state to a Momin like him, his complaint would be to Allah^{-azwj} Mighty and Majestic''.⁶⁴²

11- نهج، نهج البلاغة قال أمير المؤمنين ع مَنْ شَكََا الْحَاجَةَ إِلَى مُؤْمِنٍ فَكَأَنَّمَا شَكََاهَا إِلَى اللَّهِ وَ مَنْ شَكََاهَا إِلَى كَافِرٍ فَكَأَنَّمَا شَكََا اللَّهَ.

(The book) 'Nahj Al Balagh' –

'Amir Al-Momineen^{-asws} said: 'One who complains of the need to a Momin, it is as if he has complained of it to Allah^{-azwj}, and one who complains of it to a Kafir, it is as if he has complained about Allah^{-azwj}'.⁶⁴³

⁶⁴⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 119 H 8

⁶⁴¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 119 H 9

⁶⁴² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 119 H 10

⁶⁴³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 119 H 11

12- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيسَى عَنْ ابْنِ حُبُوبٍ عَنْ دَاوُدَ الرَّقِصِيِّ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ عِبَادًا لَا يَصْلُحُ لَهُمْ أَمْرُ دِينِهِمْ إِلَّا بِالْغِنَى وَالسَّعَةِ وَالصِّحَّةِ فِي الْبَدَنِ فَأَبْلُوهُمْ بِالْغِنَى وَالسَّعَةِ وَالصِّحَّةِ الْبَدَنِ فَيَصْلُحْ عَلَيْهِمْ أَمْرُ دِينِهِمْ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Daqood Al Raqqy, from Abu Ubeyda Al Haza'a,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Said: "From My^{-azwj} believing servants there are servants whose matters of their Religion cannot be correct for them except with the richness and the capacity, and the health in the body. Therefore, I^{-azwj} Test them with the riches, and the capacity, and the health of the body in order to Correct upon them the matter of their Religion.

وَ إِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ عِبَادًا لَا يَصْلُحُ لَهُمْ أَمْرُ دِينِهِمْ إِلَّا بِالْفَقَاةِ وَالْمُسْكِنَةِ وَالسُّقْمِ فِي أَبْدَانِهِمْ فَأَبْلُوهُمْ بِالْفَقَاةِ وَالْمُسْكِنَةِ وَالسُّقْمِ فِي أَبْدَانِهِمْ فَيَصْلُحْ عَلَيْهِمْ أَمْرُ دِينِهِمْ وَ أَنَا أَعْلَمُ بِمَا يَصْلُحُ عَلَيْهِمْ أَمْرُ دِينِ عِبَادِي الْمُؤْمِنِينَ

And from My^{-azwj} believing servants are such servants that the matter of their Religion cannot be correct for them except with the destitution, and the poverty, and the sickness in their bodies. Therefore, I^{-azwj} Test then with the destitution, and the poverty, and the sickness, in order to Correct upon them the matter of their Religion. And I^{-azwj} am more Knowing with what is correct upon him in the matter of the Religion of My^{-azwj} believing servants.

وَ إِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ لَمَنْ يَجْتَهِدُ فِي عِبَادَتِي فَيَقُومُ مِنْ رُقَادِهِ وَ لَذِيذِ وَسَادِهِ فَيَجْتَهِدُ إِلَى اللَّيَالِي فَيَتَعَبُ نَفْسَهُ فِي عِبَادَتِي فَأُضْرِبُهُ بِالنُّعَاسِ اللَّيْلَةَ وَ اللَّيْلَتَيْنِ نَظْرًا مَنِي إِلَيْهِ وَ إِثْقَاءَ عَلَيْهِ فَيَنَامُ حَتَّى يُصْبِحَ فَيَقُومُ وَ هُوَ مَاقِثٌ لِنَفْسِهِ زَارٍ عَلَيْهَا

And that, from My^{-azwj} believing servants is the one who strive in My^{-azwj} worship. So he is standing from his mattress and the pleasure of his pillow, and he spends the night in praying Salat to Me^{-azwj}, thus tiring himself in My^{-azwj} worship. So I^{-azwj} Strike him with the drowsiness for the night and the two nights, as a Consideration from Me^{-azwj} to him, whether he would remain upon it. But he goes to sleep until the morning. Then he arises, and he is disgusted with himself, upset over it.

وَ لَوْ أُخْلِيَ بَيْنَهُ وَ بَيْنَ مَا يُرِيدُ مِنْ عِبَادَتِي لَدَخَلَهُ الْعُجْبُ مِنْ ذَلِكَ فَيُصِيبُهُ الْعُجْبُ إِلَى الْفِتْنَةِ بِأَعْمَالِهِ فَيَأْتِيهِ مِنْ ذَلِكَ مَا فِيهِ هَلَاكُهُ لِعُجْبِهِ بِأَعْمَالِهِ وَ رِضَاهُ عَنْ نَفْسِهِ حَتَّى يَظُنُّ أَنَّهُ قَدْ فَاقَ الْعَابِدِينَ وَ جَاَزَ فِي عِبَادَتِهِ حَدَّ التَّقْصِيرِ فَيَتَبَاعَدُ مِنِّي عِنْدَ ذَلِكَ وَ هُوَ يَظُنُّ أَنَّهُ يَتَقَرَّبُ إِلَيَّ

And if I^{-azwj} were to Leave him alone, between him and what he wants from My^{-azwj} worship, the self-conceit would enter into him due to that, so he would become self-conceited to the strife by his deed, and there would come to him from that what has destruction in it due to his self-conceitedness by his deeds, and satisfaction from himself, until he would think that he has surpassed the (other) worshippers and has exceeded in My^{-azwj} worship, the limit of deficiency. Thus, he would be remote from Me^{-azwj} during that, and he would be thinking that he has come nearer to Me^{-azwj}.

فَلَا يَتَكَلَّى الْعَامِلُونَ عَلَى أَعْمَالِهِمُ الَّتِي يَعْمَلُونَهَا لِتَوَابِي فَإِنَّهُمْ لَوْ اجْتَهِدُوا وَ اتَّعَبُوا أَنْفُسَهُمْ وَ أَعْمَارَهُمْ فِي عِبَادَتِي كَانُوا مُقْصِرِينَ غَيْرَ بِالْغَيْنِ فِي عِبَادَتِهِمْ كُنْهُ عِبَادَتِي فَيَمَّا يَظْلُبُونَ عِنْدِي مِنْ كَرَامَتِي وَ النِّعَمِ فِي جَنَائِي وَ رَفِيعِ دَرَجَاتِ الْعُلَى فِي جَوَارِي

Thus, the workers should not be reliant upon their deeds which they are performing for My^{azwj} Rewards. If they were to strive and exhaust themselves and finish off their lifetime in My^{azwj} worship, they would be deficient ones without having reach in My^{azwj} worship, that which My^{azwj} worship should happen to be regarding what they are seeking from My^{azwj} Benevolence and the Bounties in My^{azwj} Paradise, and the highest of My^{azwj} lofty Levels in My^{azwj} vicinity.

وَلَكِنْ فِرْحَتِي فَلْيَتَّقُوا وَبِقَضَائِي فَلْيَفْرَحُوا وَإِلَى حُسْنِ الظَّنِّ بِي فَلْيَطْمَئِنُّوا فَإِنَّ رَحْمَتِي عِنْدَ ذَلِكَ تَذَارِكُهُمْ وَمَتَى يُبْلَغُهُمْ رِضْوَانِي وَمَغْفِرَتِي ثَلَسَتْهُمْ عَفْوِي فَإِنِّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ وَبِذَلِكَ تَسْمِيْتُ.

But let them be trusting in My^{azwj} Grace, so let them be happy and have good thoughts with Me^{azwj}, for in My^{azwj} Mercy would come to them during that, and from Me^{azwj}, My^{azwj} Pleasure would reach them, and My^{azwj} Forgiveness clothing them in My^{azwj} Pardoning. So I^{azwj}, I^{azwj} am Allah^{azwj}, the Beneficent, the Merciful, and with that I^{azwj} am Named”.⁶⁴⁴

توضيح رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: لَوْ لَمْ تُذْنِبُوا لَخَشِيتُ عَلَيْكُمْ مَا هُوَ أَكْبَرُ مِنْ ذَلِكَ الْعُجْبِ.

Clarification – It is reported from the Prophet^{saww} having said: ‘If you were not sinning, I^{azwj} would have feared upon you what is greater than that – the self fascination”.

13- كَأ، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنْ عَمْرِو بْنِ هُبَيْرٍ بَيَّاعِ الْهَرَوِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ اللَّهُ عَزَّ وَجَلَّ عَبْدِي الْمُؤْمِنُ لَا أَصْرِفُهُ فِي شَيْءٍ إِلَّا جَعَلْتُهُ خَيْرًا لَهُ فَلْيَرْضَ بِقَضَائِي وَلْيَصْبِرْ عَلَى بَلَائِي وَلْيَشْكُرْ نِعْمَائِي أَكْتَبُهُ يَا مُحَمَّدُ مِنَ الصَّادِقِينَ عِنْدِي.

(The book) ‘Al Kashi’ - Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Amro Bin Nuheyk Baya’a Al Harwy who said,

‘Abu Abdullah^{asws} said: ‘Allah^{azwj} Mighty and Majestic Said: “My^{azwj} believing servant, I^{azwj} do not Turn anything away from him except that I^{azwj} Make it to be better for him. So let him be pleased with My^{azwj} Judgement, and let him be patient upon My^{azwj} afflictions, and let him be thankful for My^{azwj} Bounties. I^{azwj} shall Write for him, O Muhammad^{saww}, as being from the truthful in My^{azwj} Presence”’.⁶⁴⁵

14- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيْسَى عَنْ ابْنِ حُبَابٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ دَاوُدَ بْنِ فَزْدَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ فِيْمَا أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى مُوسَى بْنِ عِمْرَانَ ع يَا مُوسَى بْنُ عِمْرَانَ مَا خَلَقْتُ خَلْقًا أَحَبَّ إِلَيَّ مِنْ عَبْدِي الْمُؤْمِنِ فَإِنِّي إِنَّمَا أُبْتَلِيهِ لِمَا هُوَ خَيْرٌ لَهُ وَأَعَافِيهِ لِمَا هُوَ خَيْرٌ لَهُ وَأَزْوِي عَنْهُ لِمَا هُوَ خَيْرٌ لَهُ وَأَنَا أَعْلَمُ بِمَا يَصْلُحُ عَلَيْهِ عَبْدِي

(The book) ‘Al Kafi’ - Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Malik Bin Atiyya, from Dawood Bin Farqad,

‘From Abu Abdullah^{asws}: ‘Among what Allah^{azwj} Mighty and Majestic Revealed unto Musa Bin Imran^{as} was: “O Musa^{as} Bin Imran! I^{azwj} have not Created a creature more Beloved to Me^{azwj} than My^{azwj} believing servant. I^{azwj}, rather, Test him for what is better for him, and Grant him

⁶⁴⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 119 H 12

⁶⁴⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 119 H 13

health which is better for him, and Deter from him what is evil for him to what is better for him, and I^{-azwj} am more Knowing with what is correct upon My^{-azwj} servant.

فَلْيَصْبِرْ عَلَى بَلَائِي وَ لِيَشْكُرْ نِعْمَائِي وَ لِيَرْضَ بِقَضَائِي أَكْتُبُهُ فِي الصِّدِّيقِينَ عِنْدِي إِذَا عَمِلَ بِرِضَائِي وَ أَطَاعَ أَمْرِي.

Therefore, let him be patient upon My^{-azwj} afflictions, and let him be grateful for My^{-azwj} Bounties, and let him be pleased with My^{-azwj} Judgement. I^{-azwj} shall Write for him to be among the truthful ones in My^{-azwj} Presence, when he acts by My^{-azwj} Pleasure and obeys My^{-azwj} Commands⁶⁴⁶.

15- كَا، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ فَضِيلِ بْنِ عُثْمَانَ عَنْ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: عَجِبْتُ لِلْمَرْءِ الْمُسْلِمِ لَا يَقْضِي اللَّهُ عَزَّ وَ جَلَّ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ وَ إِنْ فُرِضَ بِالْمَقَارِضِ كَانَ خَيْرًا لَهُ وَ إِنْ مَلَكَ مَشَارِقَ الْأَرْضِ وَ مَغَارِبَهَا كَانَ خَيْرًا لَهُ.

(The book) 'Al Kafi' - Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Fuzayl Bin Usman, from Ibn Abu Yafour,

'From Abu Abdullah^{-asws} having said: 'How astounding is the Muslim person. Allah^{-azwj} Mighty and Majestic does not Judge a Judgement for him except if it was better for him, and if he is indebted with the debts, it would be better for him, and if he was the king of the east of the earth and its west, it would be better for him⁶⁴⁷''.

16- كَا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيْسَى عَنْ ابْنِ سِنَانٍ عَنْ صَالِحِ بْنِ عُثْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَحَقُّ خَلْقِي اللَّهُ أَنْ يُسَلِّمَ لِمَا قَضَى اللَّهُ عَزَّ وَ جَلَّ مَنْ عَرَفَ اللَّهَ عَزَّ وَ جَلَّ وَ مَنْ رَضِيَ بِالْقَضَاءِ أَتَى عَلَيْهِ الْقَضَاءُ وَ عَظَّمَ اللَّهُ أَجْرَهُ وَ مَنْ سَخِطَ الْقَضَاءُ مَضَى عَلَيْهِ الْقَضَاءُ وَ أَخْبَطَ اللَّهُ أَجْرَهُ.

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Sinan, from Salih Bin Uqba, from Abdullah Bin Muhammad Al Ju'fy,

'From Abu Ja'far^{-asws} having said 'The most rightful of the creatures of Allah^{-azwj} is (one who) submits to whatever Allah^{-azwj} Mighty and Majestic has Decreed. The one who recognises Allah^{-azwj} Mighty and Majestic, and the one who is satisfied with the Decree, the Decree would come upon him anyway, and Allah^{-azwj} would Magnify his Recompense; and the one who is angry with the decree, the Decree would come upon him anyway, and Allah^{-azwj} would Confiscate his Recompense⁶⁴⁸''.

بيان: رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَوَابُ الْمُؤْمِنِ مَنْ وَلَدِهِ إِذَا مَاتَ الْجَنَّةُ صَبَرَ أَوْ لَمْ يَصْبِرْ.

Explanation – It is reported from Abu Abdullah^{-asws} having said: 'Reward of the Momin from his son when he dies, is the Paradise, whether he is patient or not patient''.

⁶⁴⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 119 H 14

⁶⁴⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 119 H 15

⁶⁴⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 119 H 16

17- كَأ، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْإِيمَانُ أَرْبَعَةُ أَرْكَانٍ الرِّضَا بِقَضَاءِ اللَّهِ وَ التَّوَكُّلُ عَلَى اللَّهِ وَ تَفْوِضُ الْأَمْرِ إِلَى اللَّهِ وَ التَّسْلِيمُ لِأَمْرِ اللَّهِ.

(The book) 'Al Kafi' – From Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The Eman is of four pillars – the satisfaction with the Decree of Allah^{-azwj}, and the reliance upon Allah^{-azwj}, and delegating the affairs to Allah^{-azwj}, and the submission to the Command of Allah^{-azwj}'.⁶⁴⁹

18- كَأ، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ بَعْضِ أَشْيَاحِ بَنِي النَّجَاشِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: رَأْسُ طَاعَةِ اللَّهِ الصَّبْرُ وَ الرِّضَا عَنِ اللَّهِ فِيمَا أَحَبَّ الْعَبْدُ أَوْ كَرِهَ وَ لَا يَرْضَى عَبْدٌ عَنِ اللَّهِ فِيمَا أَحَبَّ أَوْ كَرِهَ إِلَّا كَانَ خَيْرًا لَهُ فِيمَا أَحَبَّ أَوْ كَرِهَ.

(The book) 'Al Kafi' –From Ali, from his father, from Ibn Abu Umeir, from Jameel Bin Salih, from one of the elders of the clan of Al Najjash,

'From Abu Abdullah^{-asws} having said: 'The head (noblest) obedience of Allah^{-azwj} is the patience, and the satisfaction with Allah^{-azwj} regarding what the servant likes or dislikes; and the servant will not be satisfied with Allah^{-azwj} regarding what he likes or dislikes, except it would be better for him regarding what he likes or dislikes''.⁶⁵⁰

19- كَأ، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنِ ابْنِ مُسْتَكَانَ عَنْ لَيْثِ الْمُرَادِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَعْلَمَ النَّاسِ بِاللَّهِ أَرْضَاهُمْ بِقَضَاءِ اللَّهِ عَزَّ وَ جَلَّ.

(The book) 'Al Kafi' – From the number, from Al Barqy, from his father, from Hammad, from Ibn Muskan, from Lays Al Murady,

'From Abu Abdullah^{-asws} having said: 'The most learned of the people with Allah^{-azwj} is their most satisfied with the Decree of Allah^{-azwj} Mighty and Majestic''.⁶⁵¹

20- كَأ، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ يَحْيَى بْنِ إِبرَاهِيمَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنِ الثُّمَالِيِّ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ ع قَالَ: الصَّبْرُ وَ الرِّضَا عَنِ اللَّهِ رَأْسُ طَاعَةِ اللَّهِ وَ مَنْ صَبَرَ وَ رَضِيَ عَنِ اللَّهِ فِيمَا قَضَى عَلَيْهِ فِيمَا أَحَبَّ أَوْ كَرِهَ لَمْ يَقْضِ اللَّهُ عَزَّ وَ جَلَّ لَهُ فِيمَا أَحَبَّ أَوْ كَرِهَ إِلَّا مَا هُوَ خَيْرٌ لَهُ.

(The book) 'Al Kafi' – From the number, from Al Barqy, from Yahya Bin Ibrahim, from Aasim Bin Humeid, from Al Sumali,

'From Ali Bin Al Husayn^{-asws} having said: 'The patience and the satisfaction with Allah^{-azwj} is head (noblest) obedience of Allah^{-azwj}, and the one who is patient and satisfied with Allah^{-azwj} regarding what He^{-azwj} has Decreed upon him, whether he likes it or dislikes it, Allah^{-azwj} Mighty and Majestic will not for him regarding what he likes of dislikes except what is better for him''.⁶⁵²

⁶⁴⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 119 H 17

⁶⁵⁰ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 119 H 18

⁶⁵¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 119 H 19

⁶⁵² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 119 H 20

21- كَأ، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ الْبَرْظِيِّ عَنْ صَفْوَانَ الْجُمَالِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: يَنْبَغِي لِمَنْ عَقَلَ عَنِ اللَّهِ أَنْ لَا يَسْتَبْطِئَهُ فِي رِزْقِهِ وَ لَا يَتَّهِمَهُ فِي قَضَائِهِ.

(The book) 'Al Kafi' – From the number, from Sahl, from Al Bazanty, from Safwan Al Jammal,

'From Abu Al-Hassan^{-asws} the 1st having said: 'It is befitting for the one who understands about Allah^{-azwj} that he neither considers Him^{-azwj} as slow in his sustenance nor accuse Him^{-azwj} regarding His^{-azwj} Decree".⁶⁵³

22- كَأ، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنْ عَلِيِّ بْنِ هَاشِمٍ بْنِ الْبَرِيدِ عَنْ أَبِيهِ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع الزُّهْدُ عَشْرَةُ أَجْزَاءٍ أَعْلَى دَرَجَةِ الزُّهْدِ أَدْنَى دَرَجَةِ الْوَرَعِ وَ أَعْلَى دَرَجَةِ الْوَرَعِ أَدْنَى دَرَجَةِ الْيَقِينِ وَ أَعْلَى دَرَجَةِ الْيَقِينِ أَدْنَى دَرَجَةِ الرِّضَا.

(The book) 'Al Kafi' – From Ali, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Ali Bin Hashim Bin Al Bareed, from his father who said,

'Ali Bin Al Husayn^{-asws}: 'The ascetism is of ten segments. The top level of ascetism is lowest lever of the devoutness, and the top level of devoutness is lowest lever of the certainty, and top level of the certainty is lowest level of the satisfaction".⁶⁵⁴

23- كَأ، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْظِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَقِيَ الْحَسَنُ بْنُ عَلِيٍّ ع عَبْدَ اللَّهِ بْنَ جَعْفَرٍ فَقَالَ يَا عَبْدَ اللَّهِ كَيْفَ يَكُونُ الْمُؤْمِنُ مُؤْمِنًا وَ هُوَ يَسْحَطُ قِسْمَهُ وَ يُخَفِّرُ مَنْزِلَتَهُ وَ الْحَاكِمُ عَلَيْهِ اللَّهُ وَ أَنَا الضَّامِنُ لِمَنْ لَمْ يَهْجُسْ فِي قَلْبِهِ إِلَّا الرِّضَا أَنْ يَدْعُو اللَّهَ فَيُسْتَجَابَ لَهُ.

(The book) 'Al Kafi' – From the number, from Al Barqy, from Muhammad Bin Ali, from Ali Bin Asbat, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'Al Husayn Bin Ali^{-asws} met Abdullah son of Ja'far^{-as}. He^{-asws} said: 'O Abdullah! How can the Momin become a Momin and he is dissatisfied of his apportionment and he belittles his own status while the Decider upon him is Allah^{-azwj}? And I^{-asws} am the guarantor for the one who does not have any notion in his heart except the satisfaction that if he were to supplicate to Allah^{-azwj}, it would be answered for him".⁶⁵⁵

24- كَأ، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْظِيِّ عَنْ أَبِيهِ عَنِ ابْنِ سِنَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ بِأَيِّ شَيْءٍ يَعْلَمُ الْمُؤْمِنُ بِأَنَّهُ مُؤْمِنٌ

(The book) 'Al Kafi' – From the number, from Al Barqy, from his father, from Ibn Sinan, from the one who mentioned it,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'By which thing does the Momin know that he is a Momin?'

قَالَ بِالتَّسْلِيمِ لِلَّهِ وَ الرِّضَا فِيمَا وَرَدَ عَلَيْهِ مِنْ سُؤْرٍ أَوْ سَخَطٍ.

⁶⁵³ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 119 H 21

⁶⁵⁴ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 119 H 22

⁶⁵⁵ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 119 H 23

He^{-asws} said: 'By the submission to Allah^{-azwj} and the satisfaction regarding whatever comes to him, from happiness or annoyance''.⁶⁵⁶

⁶⁵⁶ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 119 H 24

CHAPTER 120 – THE DESPAIR FROM THE COMFORT OF ALLAH- azwj AND THE FEELING SAFE FROM THE PLAN OF ALLAH-azwj

1- مع، معاني الأخبار عني الصادق ع نأقلاً عن حكيم اليأس من روح الله أشدُّ برداً من الرمهرير.

(The book) 'Ma'any Al Akhbar' –

'From Al-Sadiq^{asws}, being transmitted from Hakeem: 'The despair from the comfort of Allah^{-azwj} is intensely colder than *Al Zamhareer* (bitterly cold)'.⁶⁵⁷

2- ما، الأماالي للشيخ الطوسي عني الحسين بن علي بن محمد عن أحمد بن محمد الممري عن يعقوب بن إسحاق عن عمر بن عاصم عن معمر بن سليمان عن أبيه عن أبي عثمان النهدي عن جندب الغفاري أن رسول الله ص قال: إن رجلاً قال يوماً و الله لا يعفو الله لفلان قال الله عز وجل من ذا الذي تألى علي أن لا أعفو لفلان فإني قد عفرت لفلان و أخبطت عمل المتألي بقوله لا يعفو الله لفلان.

(The book) 'Al Amaali' of the sheykh Al Tusi – From Al Husayn Bin Ali Bin Muhammad, from Ahmad Bin Muhammad Al Muqry, from Yaqoub Bin Is'haq, from Umar Bin Aasim, from Muammar Bin Suleyman, from his father, from Abu Usman Al Nahdy,

'From Jundab Al-Ghifary (Abu Zarr^{ra}): 'Rasool-Allah^{-saww} said: 'A man said, 'By Allah^{-azwj}! Today Allah^{-azwj} will not Forgive so and so!' Allah^{-azwj} Mighty and Majestic Said: "Who is that who is in charge over Me^{-azwj} that I^{-azwj} will not Forgive so and so? I^{-azwj} have hereby Forgiven so and so and have Confiscated the deeds of the swearer due to his words, 'Allah^{-azwj} will not Forgive so and so'!"⁶⁵⁸

3- نَوَادِرُ الرَّوَّانْدِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ ص يَبْعَثُ اللَّهُ الْمُقْنِطِينَ يَوْمَ الْقِيَامَةِ مُعَلَّبَةً وَجُوهُهُمْ يَغْنِي غَلْبَةُ السَّوَادِ عَلَى الْبَيَاضِ فَيَقَالُ لَهُمْ هَؤُلَاءِ الْمُقْنِطُونَ مِنْ رَحْمَةِ اللَّهِ تَعَالَى.

(The book) 'Nawadir' of Al Rawandy, he said,

'Rasool-Allah^{-saww} said: 'Allah^{-azwj} will Resurrect the despairing ones on the Day of Qiyamah, their faces being overcome, meaning the overcoming of the darkness over the brightness. It will be said to them: 'These are the ones despairing from the Mercy of Allah^{-azwj} the Exalted!'⁶⁵⁹

⁶⁵⁷ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 120 H 1

⁶⁵⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 120 H 2

⁶⁵⁹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 120 H 3

CHAPTER 121 – COMMITTING KUFR OF THE BOUNTIES

الآيات

The Verses

يونس وَ إِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ

(Surah) Yunus^{as} - ***And when harm touches the human being, he calls upon Us, whether lying on his side or sitting or standing; but when We Remove his harm from him, he carries on as though he had never called upon Us for a harm that had touched him; like that it is adorned for the extravagant, what they had been doing [10:12]***

و قَالَ سُبْحَانَهُ وَ إِذَا أَدَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَاءَ مَسَّتْهُمْ إِذَا هُمْ مَكْرَرٌ فِي آيَاتِنَا قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ

And the Glorious Said: ***And when We Make people taste Mercy from after a harm having touched them, then they plot regarding Our Signs. Say: 'Allah is Quicker in planning; surely, Our Messengers are writing down what you are plotting' [10:21]***

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَ الْبَحْرِ حَتَّى إِذَا كُنْتُمْ فِي الْفُلِكِ وَ جَرَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ وَ فَرَحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَ جَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَ ظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَنجَيْنَا مِنْ هَذِهِ لَنُكَوِّنَنَّ مِنَ الشَّاكِرِينَ

He is the One Who Travels you in the land and the sea, until when you were in the ships and the pleasant breeze flows with them and they rejoice with it, a stormy wind comes and the waves come to them from every place, and they think it would surround them, they supplicate to Allah being sincere to him in the Religion, 'If You Rescue us from this, we will become from the grateful ones' [10:22]

فَلَمَّا أَنجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَا أَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَى أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

But when He Rescues them, then they are rebelling in the earth without right. O you people! But rather, your rebellion is against your own selves. A provision of the life of the world, then to Us is your return, then We will Inform you with what you were doing [10:23]

هُود وَ لَئِنْ أَدَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكُفِّرُ

(Surah) Hud^{as} - ***And if We Make the human being to taste Mercy from Us, then We Snatch it away from him, he despairs ungratefully [11:9]***

وَ لَئِنْ أَدَقْنَا نِعْمَاءَ بَعْدَ ضَرَاءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحَ فَخُورٌ

And if We Make him taste a bounty after harm having touched him, he will be saying, 'The evils have gone away from me', being joyful in pride [11:10]

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

Except those who are patient and doing righteous deeds, those, for them is Forgiveness and a Great Recompense [11:11]

إِبْرَاهِيمَ أَلَمَ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ

(Surah) Ibrahim^{as} - **Do you not see those who replaced the Favour of Allah for Kufr and released their people into the abode of perdition? [14:28] Into Hell they will be arriving, and evil is the settlement [14:29]**

وَقَالَ تَعَالَى وَ إِنْ تُعَدُّوا نِعْمَتَ اللَّهِ لَا تُحْصَوْهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ

And the Exalted Said: **'and if you were to count the Favours of Allah, you would not (be able to) number these. Surely the human being is unjust, ungrateful [14:34]**

النَّحْلَ وَمَا يَكُم مِّن نِّعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ يَجْعَرُونَ

(Surah) Al Nahl - **And whatever is with you from a Favour, so it is from Allah. Then when the harm touches you, so it is to Him you should be supplicating [16:53]**

ثُمَّ إِذَا كُشِفَ الضُّرُّ عَنْكُمْ إِذَا فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ

Then, when He Removes the harm from you, so a group from you associates with their Lord [16:54]

يُشْرِكُونَ لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ

Committing Kufr with what We Gave them. So enjoy yourselves, for soon you would come to know [16:55]

وَقَالَ تَعَالَى وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَادِّي رِزْقِهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَلْيَبْغِمُوا اللَّهَ بِنِعْمَةِ اللَّهِ يَجْحَدُونَ إِلَى قَوْلِهِ تَعَالَى أَلْيَبْأَاطِلُ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ

And the Exalted Said: **And Allah has Preferred some of you over the others regarding the Sustenance, but those who have been Preferred will not hand over their sustenance to what their right hands possess so they would be equal in it. Is it the Favour of Allah they are denying? [16:71] – up to Words of the Exalted: Is it the falsehood they are believing in and with the Favour of Allah they are committing Kufr? [16:72]**

وَقَالَ تَعَالَى يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ

And the Exalted Said: **They are recognising the Favour of Allah, then they are denying it, and most of them are Kafirs [16:83]**

و قال تعالى وَ ضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَ الْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ

And the Exalted Said: **And Allah Strikes an example of a town which was safe, secure. Its sustenance came to it in abundance from every place. But it committed Kufr with the Bounties of Allah, so Allah Made it to taste the clothing of hunger and the fear due to what they were doing [16:112]**

الإسراء وَ إِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَهُهُ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ أَغْرَضْنَاهُمْ وَ كَانَ الْإِنْسَانُ كَفُورًا

(Surah) Al Isra - **And when harm touches you in the sea, lost are the ones you are calling to except Him. So when He Rescues you to the land, you turn away, and the human being was ever ungrateful [17:67]**

أَفَأَمِنْتُمْ أَنْ يُخَسِّفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا

Are you feeling secure from a tract of land submerging with you or (from) Him Sending a storm upon you? Then you will not find a protector for yourselves [17:68]

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيَغْرِقَكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا

Or are you feeling secure from Him Repeating you being in another plight, so He would Send upon you a hurricane from the wind, so He would Drown you all due to your ungratefulness. Then you will not be finding an avenger for you against Us [17:69]

الكهف وَ اضْرَبْ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَ حَفَفْنَاهُمَا بِنَخْلٍ وَ جَعَلْنَا بَيْنَهُمَا رِوَادًا

(Surah) Al Kahf - **And strike for them an example of two men. We Made to be for one of them, two gardens of grapes and bordered both of these with palm trees, and We Made a plantation to be between them [18:32]**

كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا وَ فَجَرْنَا خِلَافَهُمَا نَهْرًا

Both the gardens gave their yields, and nothing was wronged from it. And We Gushed a river in their midst [18:33]

وَ كَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَ هُوَ يُحَاورُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَ أَغْنَى نَفَرًا

And there were fruits for him, so he said to his companion, and he was agitating him, 'I am of more wealth than you and mightier in number (of children) [18:34]

وَ دَخَلَ جَنَّتَهُ وَ هُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا

And he entered his garden while he was unjust to himself. He said, 'I don't think that this will perish, ever! [18:35]

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُودْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا

And I don't think the Hour would be Established, and even if I am returned to my Lord I will find an abode better than this [18:36]

مُنْقَلَبًا قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا

His companion said to him while agitating him, 'Are you committing Kufr with the One Who Created you from dust, then from a seed, then Completed you as a man? [18:37]

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا

But as for me, He is Allah, my Lord, and I do not associate anyone with my Lord [18:38]

وَلَوْ لَا إِذْ دَخَلْتَ جَنَّتِكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّ تَرَبِّيًا أَنَا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا

And, if only you had said when you entered your garden, 'Whatever Allah so Desires, there is no Strength except by Allah!' Surely, you view that I am lesser than you in wealth and children [18:39]

فَعَسَىٰ رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا

So, perhaps my Lord would be Giving me better than your garden and would Send upon it a thunderbolt from the sky, so it would become a barren plain [18:40]

أَوْ يُصْبِحَ مَاءُهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا

Or its waters might become sunken, so you will not be able to seek for it' [18:41]

وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا

And his fruits were ruined. So in the morning he was wringing his hands upon what he had spent in these, and these had collapsed upon its top, and he was saying, 'Woe be unto me! Had I not associated anyone with my Lord!' [18:42]

وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا

And there did not happen to be a force for him to help him, from besides Allah, and he was not supported [18:43]

هَٰذَا لِكِ الْوَلَايَةِ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ نَوَابًا وَ خَيْرٌ عَقْبًا

Over there, the Wilayah for Allah is the Truth. He is the best in Rewarding and best in end-result [18:44]

الحق وَ هُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ

(Surah) Al Hajj - **And He is the One who Revives you, then Causes you to die, then would be Reviving you. Surely the human being is ungrateful [22:66]**

العنكبوت فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ

(Surah) Al Ankabout - **So when they sail in the ship, they supplicate to Allah, being sincere to Him of the Religion. But when He Rescues them to the land, then they are associating (others with Him) [29:65]**

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَ لِيَسْتَمْتَعُوا فَسَوْفَ يَعْلَمُونَ

Let them be ungrateful with what We Give them and let them enjoy themselves, for soon they would come to know [29:66]

إِلَى قَوْلِهِ تَعَالَى أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَ يَنْعِمَ اللَّهُ بِكَفْرِهِمْ

Up to Words of the Exalted: **So, is it in the falsehood they would believe and disbelieve in the Favour of Allah? [29:67]**

الرَّومَ وَ إِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا أَذَاقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ

(Surah) Al Roum - **And when harm touches the people, they supplicate to their Lord, turning to Him. Then, when He Makes them taste Mercy from Him, then a group from them associate with their Lord [30:33]**

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ

In order to commit Kufr with what We Gave them. Therefore, enjoy yourselves, for soon you will come to know [30:34]

وَ قَالَ تَعَالَى وَ لَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ

And the Exalted Said: **And if We were to Send a wind and they see it as yellow, they would stray from after it, committing Kufr [30:51]**

لَقَمَان أَلَمْ تَرَ أَنَّ الْفُلْكَ يَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ

(Surah) Luqman^{as} - **Do you not see that the ships sail in the sea by a Favour of Allah, for Him to Show you, His Signs? Surely, there are Signs in that for every patient, grateful one [31:31]**

وَ إِذَا عَاشِيَهُمْ مَوْجٌ كَالظُّلُلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ وَ مَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ

And whenever a wave overwhelms them like a canopy, they supplicate to Allah, being sincere to Him in the Religion. But when He Rescues them to the land, then from them are moderates ones; and none denies Our Signs except every treacherous, ungrateful one [31:32]

سَبَأَ لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَ شِمَالٍ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَ اشْكُرُوا لَهُ بَلَدَةٌ طَيِّبَةٌ وَ رَبٌّ غَفُورٌ

(Surah) Saba - **Certainly, there was a Sign for Saba in their dwellings of two gardens on the right and left: "Eat from the sustenance of your Lord and be thankful to Him!" A good city and a Forgiving Lord [34:15]**

فَأَعْرِضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَ بَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِي أُكُلٍ خَمْطٍ وَ أُثْلٍ وَ شَيْءٍ مِنْ سِدْرٍ

But they turned aside, so We Sent upon them a surging flood and Replaced for them with two gardens with bitter fruit, and shrubs, and a few lote trees [34:16]

قَلِيلٍ ذَلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا وَ هَلْ نُجَازِي إِلَّا الْكَفُورَ

That was our Retaliation due to their committing Kufr; and do We Retaliate except for the Kufr? [34:17]

وَ جَعَلْنَا بَيْنَهُمْ وَ بَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُورًى ظَاهِرَةً وَ قَدَرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لَيَالِيَ وَ أَيَّاماً آمِنِينَ

And We Made between them and the towns which We had Blessed therein, apparent towns, and We Apportioned the travelling therein: "Travel in these during nights and days in security" [34:18]

فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَ ظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَ مَرَقْنَاهُمْ كُلَّ مِرْقٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ

But they said, 'Our Lord! Lengthen the distance between our journeys! And they were unjust to themselves, so We Made them as subject of discourse and Scattered them with every scattering. Surely, there are Signs in that for every patient, grateful one [34:19]

الزمر إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ

(Surah) Al Zumar - **Surely, Allah does not Guide one who is an ungrateful liar [39:3]**

وَ قَالَ تَعَالَى وَ إِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيباً إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلُ وَ جَعَلَ لِلَّهِ أَنْدَاداً لِيُضِلَّ عَنْ سَبِيلِهِ قُلْ مَتَّعَ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ

And the Exalted Said: **And when harm touches the human being, he supplicates to his Lord being penitent to Him. Then when He Bestows a Favour from Him, he forgets whatever he had been supplicating from before, and makes rivals to Allah in order to stray (others) from His Way. Say: 'Enjoy with your Kufr for a little while! You will be from the inmates of the Fire' [39:8]**

السجدة لَا يَسْأَلُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَ إِنَّمَا الشَّرُّ فَيُؤْسُ قَنُوطٌ

(Surah) Al Sajdah (Fussilat) - **The human being does not tire from supplicating for the good, and if the evil touches him, then he is despairing [41:49]**

وَلَقَدْ أَذَقْنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسْتَنَّةٍ لِيَقُولَ هَذَا لِي وَمَا أَطْرُقُ السَّاعَةَ قَائِمَةً وَلَقَدْ رُجِعْتُ إِلَى رَبِّي إِنَّ لِي عِنْدَهُ لَلْخُسْنَى فَلَنَسِيخَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُدَيِّقَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ

And We Make him taste Mercy from Us from after harm having touched him, he would be saying, 'This is for me, and I don't think the Hour would be Established; and if I were to return to my Lord, surely there would be ample goodness for me in His Presence'. So We will be Informing those whom commit Kufr of what they had done, and We will Make them taste of harsh Punishment [41:50]

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ

And when We Favour upon the human being, he turns around and withdraws to his side, and when the evil touches him, then he is with lengthy supplications [41:51]

حَمِيقٌ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَحَاحَ بِهَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ

And We, when We Make the human being to taste Mercy from us, he rejoices with it, and surely evil afflicts them due to what their own hands have sent ahead, for the human being is ungrateful [42:48]

الدَّهْرُ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِنَّمَا شَاكَرَ وَإِنَّمَا كَفُورًا

(Surah) Al Dahr – **We certainly Guided him of the Way. Either he is grateful, or he commits Kufr [76:3]**

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَ وَأَغْلَالًا وَسَعِيرًا

Surely, We have Prepared for the Kafirs, chains and shackles and Saeer (Inferno) [76:4]

عَبَسَ قُتَيْلُ الْإِنْسَانِ مَا أَكْفَرُهُ

(Surah) Abasa - **May the human be killed, what (a lot is) his Kufr! [80:17]**

مِنْ أَيِّ شَيْءٍ خَلَقَهُ

From which thing is his creation? [80:18]

مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ

From a sperm He Created him, and Determined him [80:19]

ثُمَّ السَّبِيلَ يَسَّرَهُ

Then the way, He Eased it for him [80:20]

ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ

Then He would Cause him to die, so had him buried [80:21]

ثُمَّ إِذَا شَاءَ أَنشَرَهُ

Then when He so Desires, He would Raise him [80:22]

كَأَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ

Never! But he has yet to do what He Commanded him [80:23]

الْعَادِيَاتِ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

(Surah) Al Adiyaat - ***Surely, the human being is ungrateful to his Lord [100:6]***

و هذا الباب لم يخرج أحاديثه

And this chapter, he (Majlisi) did not bring out any Ahadeeth.