

# بحار الأنوار

## BIHAR AL-ANWAAR

الجزء الخامس و الستون

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

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**CHAPTER 15 – MERITS OF THE SHIA**

الآيات

**The Verses**

النساء وَ مَنْ يُطِيعِ اللَّهَ وَ الرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسْبُ أَوْلِيكَ رَافِقًا

(Surah) Al Nisaa: **And the one who obeys Allah and the Rasool, so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]**

ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَ كَفَى بِاللَّهِ عَلِيمًا

**That is the Grace from Allah, and Suffice with Allah as a Knower [4:70]**

المائدة وَ مَنْ يَتَوَلَّ اللَّهَ وَ رَسُولَهُ وَ الَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ

(Surah) Al Maidah' - **And whoever takes Allah and His Rasool and those who believe for a Guardian, then they are the party of Allah, they would be triumphant [5:56].**

الأحزاب يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

(Surah) Al Ahzaab - **O you who believe! Do Zikr of Allah, abundant Zikr [33:41]**

وَ سَبِّحُوهُ بُكْرَةً وَ أُصِيلاً

**And Glorify Him morning and evening [33:42]**

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَ مَلَائِكَتُهُ يُخْرِجُكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَ كَانَ بِالْمُؤْمِنِينَ رَحِيمًا

**He is the One Who Sends Salawat upon you and (so do) His Angels, in order to Extract you (Momineen) from the multiple darkness to the Light, and He was always Merciful to the Momineen [33:43]**

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ وَ أَعَدَّ لَهُمْ أَجْرًا كَرِيمًا

**Their salutation on the Day that they meet Him shall be, Peace! And He has Prepared for them an honourable Recompense [33:44]**

المؤمن الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَ مَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ يُؤْمِنُونَ بِهِ وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَ عِلْمًا فَاعْفِرْ لِلَّذِينَ تَابُوا وَ اتَّبَعُوا سَبِيلَكَ وَ قِهِمْ عَذَابَ الْجَحِيمِ

(Surah) Al Momin - **Those who are holding the Throne and ones around it are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness for those who believe, 'Our Lord! Your Mercy and Knowledge Extends to all things, therefore Forgive those who repent and follow Your Way, and Save them from the Punishment of the Blazing Fire!' [40:7]**

رَبَّنَا وَادْخُلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

**Our Lord! And enter them into the Gardens of Eden which You Promised them, and one who were righteous from their fathers and their wives and their offspring, surely You are the Mighty, the Wise [40:8]**

وَفِيهِمُ السَّيِّمَاتِ وَمَنْ تَقَى السَّيِّمَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتُهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

**And Save them from evil deeds, and the one You Save from the evil deeds on this Day, so You have been Merciful to him, and that, it is the mighty success [40:9]**

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

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

فَضْلًا مِنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ

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

تفسير

## (Forbidden) interpretation (opinionated)

وَمَنْ يُطِيعِ اللَّهَ قَالَ الطبرسي قيل نَزَلَتْ فِي ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ص وَكَانَ شَدِيدَ الْحُبِّ لِرَسُولِ اللَّهِ ص قَلِيلَ الصَّبْرِ عِنْدَهُ

**And the one who obeys Allah [4:69]** – Al-Tabarsee said, 'It was Revealed regarding Sowban, a slave of Rasool-Allah<sup>-sawww</sup>, and he was of intense love for Rasool-Allah<sup>-sawww</sup>, little of the patience in his<sup>-sawww</sup> presence.

فَأَتَاهُ ذَاتَ يَوْمٍ وَقَدْ تَغَيَّرَ لَوْنُهُ وَتَحَلَّ جِسْمُهُ فَقَالَ ع يَا ثَوْبَانُ مَا غَيَّرَ لَوْنُكَ

One day he came to him<sup>-sawww</sup> and his colour had changed, and his body had slimmed. He<sup>-sawww</sup> said: 'O Sowban! What changed your colour?'

فَقَالَ يَا رَسُولَ اللَّهِ مَا بِي مِنْ مَرَضٍ وَلَا وَجَعٍ غَيْرَ أَنِّي إِذَا لَمْ أَرَكَ اشْتَقْتُ إِلَيْكَ حَتَّى أَلْقَاكَ ثُمَّ دَكَّرْتُ الْأَجْرَةَ فَأَخَافُ أَنْ لَا أَرَكَ هُنَاكَ لِأَنِّي عَرَفْتُ أَنَّكَ تُرْفَعُ مَعَ النَّبِيِّينَ وَإِنِّي إِذَا دَخَلْتُ الْجَنَّةَ كُنْتُ فِي مَنْزِلَةٍ أَدْنَى مِنْ مَنْزِلَتِكَ وَإِنْ لَمْ أَدْخُلِ الْجَنَّةَ فَلَا أَحْسَبُ أَنْ أَرَكَ أَبَدًا

He said, 'O Rasool-Allah<sup>-saww</sup>! There is no illness with me nor any pain, apart from that when I do not see you<sup>-saww</sup>, I yearn to you<sup>-saww</sup> until I meet you<sup>-saww</sup>. Then I remember the Hereafter, so I fear that I may not see you<sup>-saww</sup> over there, because I have recognised that you<sup>-saww</sup> will be Raised with the Prophets<sup>-as</sup>, and if I were to enter the Paradise, I would be of a lower status than your<sup>-saww</sup> status, and if I do not enter the Paradise, then I don't reckon I will see you<sup>-saww</sup>, ever!'

فَنَزَلَتْ آيَةُ ثُمَّ قَالَ ص وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنَنَّ عَبْدٌ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ وَ أَبَوَيْهِ وَ أَهْلِهِ وَ وُلْدِهِ وَ النَّاسِ أَجْمَعِينَ

So, the Verse was Revealed. Then he<sup>-saww</sup> said: 'By the One<sup>-azwj</sup> in Whose Hand is my<sup>-saww</sup> soul! A servant will not believe until I<sup>-saww</sup> happen to be more beloved to him than his own self, and his parents, and his wife, and his children and the people altogether!'

وَ قِيلَ إِنَّ أَصْحَابَ رَسُولِ اللَّهِ ص قَالُوا مَا يَنْبَغِي لَنَا أَنْ نُفَارِقَكَ فَإِنَّا لَا نَرَاكَ إِلَّا فِي الدُّنْيَا فَأَمَّا فِي الْآخِرَةِ فَإِنَّكَ تُرْفَعُ فَوْقَنَا بِفَضْلِكَ فَلَا نَرَاكَ

And it is said, 'The companions of Rasool-Allah<sup>-saww</sup> said, 'It is not befitting for us that we you separate from you<sup>-saww</sup>, for we may not see you<sup>-saww</sup> except in the world. As for in the Hereafter, you<sup>-saww</sup> will be raised above us due to your<sup>-saww</sup> merits, so we will not see you<sup>-saww</sup>'.

فَنَزَلَتْ آيَةُ عَنْ قَتَادَةَ وَ مَسْرُوقِ بْنِ الْأَجْدَعِ.

So, the Verse was Revealed' – from Qatadah, and Masrouq Bin Al-Ajda'a.

ثم قال و المعنى وَ مَنْ يُطِيعَ اللَّهَ بِالْإِتْقَانِ لِأَمْرِهِ وَ نَهْيِهِ وَ الرَّسُولَ بِاتِّبَاعِ شَرِيعَتِهِ وَ الرِّضَا بِحُكْمِهِ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ فِي الْجَنَّةِ

Then he (Tabarsee) said, 'And the meaning of: **And the one who obeys Allah [4:69]** – by submitting to His<sup>-azwj</sup> Commands and His<sup>-azwj</sup> Prohibitions - **and the Rasool**, - by following his<sup>-saww</sup> Law and be pleased with his<sup>-saww</sup> decisions - **so they are those upon whom Allah has Bestowed Favours** – in the Paradise.

ثم بين المنعم عليهم فقال مِنَ النَّبِيِّينَ وَ الصَّادِقِينَ يريد أنه يستمتع برؤيتهم و زيارتهم و الحضور معهم فلا ينبغي أن يتوهم من أجل أنهم في أعلى عليين أنه لا يراهم

Then He<sup>-azwj</sup> Explained the ones Favoured upon, so He<sup>-azwj</sup> Said: **from the Prophets and the Truthful** – intending by it the enjoyment of seeing them<sup>-as</sup>, and visiting them<sup>-as</sup>, and attending with them<sup>-as</sup>, so it is not befitting that one accused for the reason that they are in the high Illiyen and he will not be seeing them<sup>-as</sup>.

و قيل في معنى الصديق إنه المصدق بكل ما أمر الله به و بأخباره لا يدخله في ذلك شك و يؤيده قوله وَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رَسُولِهِ أُولَئِكَ هُمُ الصَّادِقُونَ

And it is said regarding the meaning of 'the truthful', and he is the ratifier with all what Allah<sup>-azwj</sup> has Commanded with, and with His<sup>-azwj</sup> Prophets<sup>-as</sup>. The doubt does not enter into him regarding that. And it is supported by His<sup>-azwj</sup> Words: **And those who believe in Allah and His Rasool, they are the truthful [57:19]**.

وَالشُّهَدَاءِ يَعْنِي الْمُقْتُولِينَ فِي الْجِهَادِ وَالصَّالِحِينَ أَي صَلْحَاءَ الْمُؤْمِنِينَ الَّذِينَ لَمْ تَبْلُغْ دَرَجَتَهُمْ دَرَجَةَ النَّبِيِّينَ وَالصَّدِيقِينَ وَالشُّهَدَاءَ وَحَسَنٌ أَوْلِيكَ رَفِيقًا مَعْنَاهُ مَنْ يَكُونُ هَوَّلَاءَ رَفِيقًا وَأَحْسَنٌ بِهَمْ مِنْ رَفِيقٍ أَوْ فَمَا أَحْسَنَهُمْ مِنْ رَفِيقٍ.

**and the Martyrs** – meaning the ones killed in the Jihad - **and the Righteous**; - i.e., the righteous Mominen, the ones whose ranks do not reach the ranks of the Prophets, and the truthful, and the martyrs - **and a goodly company are they! [4:69]** – meaning the one whose friends they become, so he is excellent with them as his friends, or how excellent are these friends.

ثم- روى ما سيأتي برواية العياشي عن أبي بصير عن أبي عبد الله ع

Then, I (Majlisi) shall be coming with a report of Al-Ayyashi, from Abu Baseer, from Abu Abdullah<sup>-asws</sup>. (see note below)

أبو بصير عن أبي عبد الله عليه السلام أنه قال: يا أبا محمد لقد ذكركم الله في كتابه ثم تلا هذه الآية، وقال: فالنبي رسول الله، و نحن الصديقون والشهداء. و أنتم الصالحون فتسموا بالصلاح كما سماكم الله تعالى.

**Note – Abu Baseer, from Abu Abdullah<sup>-asws</sup> having said: ‘O Abu Muhammad! Allah<sup>-azwj</sup> has Mentioned you all (Shias) in His<sup>-azwj</sup> Book!’ Then he<sup>-asws</sup> recited this Verse and said: ‘The ‘Prophet’ is Rasool-Allah<sup>-sawww</sup>, and we<sup>-asws</sup> are the truthful and the martyrs, and you (Shias) are the righteous. You name yourselves as being with the righteousness like what Allah<sup>-azwj</sup> the Exalted has Named you all’.**

ثم قال ذلك إشارة إلى الكون مع النبيين و الصديقين **الْفَضْلُ مِنَ اللَّهِ** ما تفضل الله به على من أطاعه و كفى **بِاللَّهِ عَلِيمًا** بالعصاة و المطيعين و المنافقين و المخلصين و قيل معناه حسبك الله عالما بكنهه جزاء المطيعين على حقه و توفير الحظ فيه انتهى.

Then he (Tabarsee) said, **‘That** – is an indication of being with the Prophets and the truthful - **is the Grace from Allah**, - What Allah<sup>-azwj</sup> has Graced with upon the ones obeying Him<sup>-azwj</sup> - **and suffice with Allah as a Knower [4:70]** – with the disobedience ones, and the obedient ones, and the hypocrites, and the sincere ones. And it is said, ‘It’s meaning is, Allah<sup>-azwj</sup> Suffices you as a known with Recompense being for the obedient one upon his right, and fulfill the share in it’ – end.

و أقول قد مضت أخبار كثيرة في كتاب الإمامة في أن الصديقين و الشهداء هم الأئمة ع بل الصالحين أيضا

And I (Majlisi) am saying, ‘Many Ahadeeth have passed in the book of Imamate regarding that the truthful and the martyrs, they are the Imams<sup>-asws</sup>, but the righteous ones as well’.

و قَدْ رَوَى الْكُلَيْبِيُّ رَهْ فِي رُوَاةِ الْكَافِي فِي حَدِيثٍ طَوِيلٍ عَنِ الصَّادِقِ عَ أَلَمْ تَسْمَعُوا مَا ذَكَرَ اللَّهُ مِنْ فَضْلِ أَتْبَاعِ الْأَئِمَّةِ الْهُدَاةِ وَ هُمْ الْمُؤْمِنُونَ قَالَ فَأَوْلِيكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ إِلَى قَوْلِهِ وَ حَسَنٌ أَوْلِيكَ رَفِيقًا فَهَذَا وَجْهٌ مِنْ وَجُوهِ فَضْلِ أَتْبَاعِ الْأَئِمَّةِ فَكَيْفَ بِيَمِّمْ وَ بِفَضْلِهِمْ.

And it is reported by Al-Kulayni in (the book) ‘Rowzat Al-Kafi’, in a lengthy Hadeeth,

‘From Al-Sadiq<sup>-asws</sup>: ‘Are you not listening to what Allah<sup>-azwj</sup> has Mentioned regarding the merits of the followers of the Imams<sup>-asws</sup> of Guidance? And they are the Mominoun. He<sup>-azwj</sup> Said: **‘so they are those upon whom Allah has Bestowed Favours** – up to His<sup>-azwj</sup> Words - **and**

**a goodly company are they! [4:69].** So, this is an aspect from aspects of merits of the followers of Imams<sup>-asws</sup>. So how can they (general Muslims) be with them (Shias) and with their (Shias) merits?’

و في تفسير علي بن إبراهيم النَّبِيِّن رسول الله وَ الصِّدِّيقِينَ علي وَ الشُّهَدَاءِ الحسن و الحسين وَ الصَّالِحِينَ الأئمة وَ حَسَنٌ أَوْلِيكَ رَفِيقاً القائم من آل محمد صلوات الله عليهم

And in Tafseer of Ali Bin Ibrahim - **the Prophets** – is Rasool-Allah<sup>-saww</sup> - **and the Truthful** – is Ali<sup>-asws</sup> - **and the Martyrs** – are Al-Hasan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> - **and the Righteous**; - are the Imams<sup>-asws</sup> - **and a goodly company are they! [4:69]** – Al-Qaim<sup>-asws</sup> from Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>’.

وَ مَنْ يَتَوَلَّ الله هذه الآية بعد قوله سبحانه إِنَّمَا وَلِيُّكُمُ اللهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا وَ قد مر أن الذين آمنوا أمير المؤمنين و الأئمة صلوات الله عليهم بالروايات المتواترة من طرق العامة و الخاصة

**And whoever takes Allah for a Guardian, [5:56]** – This Verse is after Words of the Glorious: **But rather, your Guardian is Allah, and His Rasool, and those who are believing, [5:55]**, and it has passed that **those who are believing**, is Amir Al-Momineen<sup>-asws</sup> and the Imams<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, with the recurrent reports from ways of the general Muslims and the special (Shias).

فمن تولاهم و نصرهم و اتخذهم أئمة فهم حزب الله و أنصاره و هم الغالبون في الدنيا بالحجة و في الآخرة بالانتقام من أعدائهم و ظهور حجتهم بل في الدنيا أيضا في زمن القائم ع.

So, the one who befriends them<sup>-asws</sup>, and helps them<sup>-asws</sup>, and takes them<sup>-asws</sup> as Imams<sup>-asws</sup>, so they are the party of Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> helpers, and they<sup>-asws</sup> are the ones to prevail in the world with the arguments, and in the Hereafter with the avenging from their<sup>-asws</sup> enemies, and the appearance of their<sup>-asws</sup> arguments in the world also during the era of Al-Qaim<sup>-asws</sup>.

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَ مَلَائِكَتُهُ فِي المجمع الصلاة من الله تعالى المغفرة و الرحمة و قيل الثناء و قيل هي الكرامة و أما صلاة الملائكة فهي دعاؤهم و قيل طلبهم إنزال الرحمة من الله تعالى

**He is the One Who Sends Salawat upon you and (so do) His Angels, [33:43]** – in ‘Al-Majma’a’, ‘The Salawaat from Allah<sup>-azwj</sup> the Exalted is the Forgiveness and the Mercy’. And it is said, ‘the praise’. And it is said, it is the honour. And as for the Salawaat of the Angels, it is their supplications. And it is said, ‘Their seeking descent of the Mercy from Allah<sup>-azwj</sup> the Exalted.

لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ أي من الجهل بالله سبحانه إلى معرفته فشيبه الجهل بالظلمات و المعرفة بالنور لأن هذا يقود إلى الجنة و ذلك يقود إلى النار و قيل من الضلالة إلى الهدى بألطافه و هدايته و قيل من ظلمات النار إلى نور الجنة

**in order to Extract you (Momineen) from the multiple darkness to the Light**, - i.e., from the ignorance about Allah<sup>-azwj</sup> to recognising Him<sup>-azwj</sup>, so He<sup>-azwj</sup> Resembled the ignorance with the multiple darkness and the understanding with the Light, because this leads to the Paradise and that leads to the Fire. And it is said, ‘From the straying to the guidance with His<sup>-azwj</sup>



Kindness and His<sup>-azwj</sup> Guidance'. And it is said, 'From the darkness of the Fire to the light of Paradise'.

وَ كَانَ بِالْمُؤْمِنِينَ رَحِيمًا خَصَّ الْمُؤْمِنِينَ بِالرَّحْمَةِ دُونَ غَيْرِهِمْ لِأَنَّ اللَّهَ سَبَّحَانَهُ جَعَلَ الْإِيمَانَ بِمَنْزِلَةِ الْعِلَّةِ فِي إِجْبَابِ الرَّحْمَةِ وَالنَّعْمَةِ الْعَظِيمَةِ الَّتِي هِيَ الثَّوَابُ

**and He was always Merciful to the Momineen [33:43]** – Particularising the Momineen with the Mercy besides others, because Allah<sup>-azwj</sup> the Glorious Make the Eman at the status of the reason in obligation the Mercy and the mighty bounty which is the Reward.

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ أَيْ يَحِييَ بَعْضُهُمْ بَعْضًا يَوْمَ يَلْقَوْنَ ثَوَابَ اللَّهِ بِأَنَّ يَقُولُوا السَّلَامَةَ لَكُمْ مِنْ جَمِيعِ الْآفَاتِ وَ لِقَاءِ اللَّهِ سَبَّحَانَهُ لِقَاءِ ثَوَابِهِ عَزَّ وَ جَلَّ.

**Their salutation on the Day that they meet Him shall be, Peace! [33:44]** – i.e., Their saluting to each other on the day they will be receiving the Rewards of Allah<sup>-azwj</sup> by saying, 'The peace (safety) with to you from entirety of the afflictions, and meeting Allah<sup>-azwj</sup> the Glorious receiving rewards of Mighty and Majestic.

و روي عن البراء بن عازب أنه قال يوم يلقون ملك الموت لا يقبض روح مؤمن إلا سلم عليه فعلى هذا يكون المعنى تحية المؤمن من ملك الموت يوم يلقونه أن يسلم عليهم و ملك الموت المذكور في الملائكة

And it is reported from Al-Bara'a Bin Aazib having said, 'The day they will be meeting the Angel of death. The soul of a Momin will not be captured except he would be greeted upon. This deed would be of the meaning, salutation of the Momin from the Angel of death on the day they meet him, that he will be saluting to them, and the Angel of death is mentioned among the Angels.

وَ أَعَدَّ لَهُمْ أَجْرًا كَرِيمًا أَيْ ثَوَابًا جَزِيلًا انْتَهَى تَفْسِيرُ

**And He has Prepared for them an honourable Recompense [33:44]** – i.e., plentiful Rewards – end of interpretation.

و أقول رَوَى الْعَامَّةُ بِإِسْنَادٍ جَمَّةٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: صَلَّتِ الْمَلَائِكَةُ عَلَيَّ وَ عَلَى عَلِيٍّ سَبْعَ سِنِينَ وَ ذَلِكَ أَنَّهُ لَمْ يُصَلِّ فِيهَا أَحَدٌ غَيْرِي وَ غَيْرَهُ.

And I (Majlisi) am saying, 'It is reported by the general Muslims by many chains, from the Prophet<sup>-saww</sup> having said: 'The Angels sent Salawaat unto me<sup>-as</sup> and unto Ali<sup>-asws</sup> for seven years, and that is because no one else had prayed Salat during it apart from me<sup>-saww</sup> and him<sup>-asws</sup>'.

وَ رَوَى الصَّدُوقُ فِي التَّوْحِيدِ فِي حَدِيثٍ طَوِيلٍ عَنْ عَلِيٍّ ع يَقُولُ فِيهِ وَ قَدْ سَأَلَهُ رَجُلٌ عَمَّا اشْتَبَهَ عَلَيْهِ مِنَ الْآيَاتِ وَ اللَّقَاءِ هُوَ الْبَعْثُ فَإِنَّ جَمِيعَ مَا فِي كِتَابِ اللَّهِ مِنْ لِقَائِهِ فَإِنَّهُ يَعْني بِذَلِكَ الْبَعْثُ وَ كَذَلِكَ قَوْلُهُ تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ يَعني أَنَّهُ لَا يُرْوَى الْإِيمَانُ عَنْ قُلُوبِهِمْ يَوْمَ يُبْعَثُونَ.

And it is reported by Al-Sadouq in (the book) 'Al-Sadouq' in a lengthy Hadeeth, from Ali<sup>-asws</sup> saying in it, and he<sup>-asws</sup> had been asked by a man about what had been confusing upon him from the Verses, and the meeting: 'It is the Resurrection, for entirety of what is in the Book of Allah<sup>-azwj</sup> about meeting Him<sup>-azwj</sup>, it means the Resurrection by that; and like that are His<sup>-azwj</sup> Words: **Their salutation on the Day that they meet Him shall be, Peace! [33:44]** – meaning that the Eman will not decline from their hearts on the Day they will be Resurrected'.

و قال في المجمع في قوله تعالى الَّذِينَ يَحْمِلُونَ الْعَرْشَ عِبَادَةَ اللَّهِ و امتثالاً لأمره

And he (Tabarsee) said in (the book) 'Al-Majma'a' regarding Words of the Exalted: **Those who are holding the Throne [40:7]** – worshipping Allah<sup>-azwj</sup> and being obedient to His<sup>-azwj</sup> Commands.

و مَنْ حَوْلَهُ يعني الملائكة المطيِّفين بالعرش و هم الكروبيون و سادة الملائكة يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ أَي يَنْزَهُونَ رَحْمَ عَمَّا يَصِفُهُ بِهِ هؤُلاءِ الْمُجَادِلُونَ

– **and ones around it** – meaning the Angels, the ones performing Tawaaf of the Throne, and they are the ones of Proximity and chiefs of the Angels - **are Glorifying with Praise of their Lord** – i.e., they are removing their Lord<sup>-azwj</sup> from what these arguers are describing Him<sup>-azwj</sup> with.

و قيل يسبحونه بالتسبيح المعهود و يحمدهونه على إتمامه و يُؤْمِنُونَ بِهِ أَي و يصدقون به و يعترفون بوحدانيته

And it is said, 'They are glorifying with the usual glorification and are praising Him<sup>-azwj</sup> upon His<sup>-azwj</sup> Favours – i.e., and they are ratifying and acknowledging with His<sup>-azwj</sup> Oneness.

و يَسْتَعْفِرُونَ أَي يسألون الله المغفرة لِلَّذِينَ آمَنُوا من أهل الأرض أَي صدقوا بوحدانية الله و اعترفوا بإلهيته و بما يجب الاعتراف به و يقولون في دعائهم لهم رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَ عِلْمًا أَي وسعت رحمتك و علمك كل شيء.

**and are seeking Forgiveness** – i.e., they are asking Allah<sup>-azwj</sup> for the Forgiveness - **for those who believe**, - from the people of earth, i.e., they are ratifying the Oneness of Allah<sup>-azwj</sup>, and they are acknowledging with His<sup>-azwj</sup> Divinity, and with what obliges the acknowledging with, and they are saying in their supplications of theirs - **'Our Lord! Your Mercy and Knowledge Extends to all things, [40:7]** - i.e., Your<sup>-azwj</sup> Mercy and Your<sup>-azwj</sup> Knowledge is capacious of all things.

و المراد بالعلم المعلوم كما في قوله و لَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ أَي بشيء من معلومه على التفصيل فجعل العلم في موضع المعلوم و المعنى أنه لا اختصاص لمعلوماتك بل أنت عالم بكل معلوم و لا يختص رحمتك حيا دون حي بل شملت جميع الحيوانات

And the intent with the Knowledge is the known, like what is in His<sup>-azwj</sup> Words: **while they are not encompassing anything from His Knowledge [2:255]** – i.e., with anything from His<sup>-azwj</sup> Known upon the detail. So, He<sup>-azwj</sup> Made the Knowledge to be in the place of the Known, and the meaning is that there are no specifics of Your<sup>-azwj</sup> Known, but You<sup>-azwj</sup> are more Knowing with all that is known, and Your<sup>-azwj</sup> Mercy is not specific to a tribe besides a tribe, but it includes entirety of the living beings.

و في هذا تعليم الدعاء ليبدأ بالثناء عليه قبل السؤال فَأَعْفِرْ لِلَّذِينَ تَابُوا من الشرك و المعاصي و اتَّبَعُوا سَبِيلَكَ الذي دعوت إليه عبادك و هو دين الإسلام و قِهِمْ أَي و ادفع عنهم عَذَابَ الْجَحِيمِ

And in this is a teaching of the supplication, to begin with the praise upon Him<sup>-azwj</sup> before the asking - **therefore Forgive those who repent** – from the Shirk and the disobedience - **and follow Your Way** – which You<sup>-azwj</sup> have Called Your<sup>-azwj</sup> servants to, and it is the religion of Al Islam - **and Save them** – and Repel away from them - **Punishment of the Blazing Fire!** [40:7].

و في هذه الآية دلالة على أن إسقاط العقاب عند التوبة تفضل من الله إذ لو كان واجبا لكان لا يحتاج فيه إلى مساءلتهم بل كان يفعل الله سبحانه لا محالة

And in this Verse there is evidence upon that the dropping of the Punishment at the repentance is a Grace from Allah<sup>-azwj</sup>, when it had been obligatory, it would have happened. There is no need in it to their asking, but it would happen. Allah<sup>-azwj</sup> the Glorious would Do it, inevitably.

رَبَّنَا وَ أَدْخِلْهُمْ مَع قَبُول توبتهم و وقايتهم النار جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ عَلَى ألسن أنبيائك وَ مَنْ صَلَحَ مِنْ آبَائِهِمْ وَ أَزْوَاجِهِمْ وَ ذُرِّيَّتِهِمْ لِيكْمَلَ أَنسَهُمْ وَ يتم سرورهم إِنَّكَ أَنْتَ الْعَزِيزُ الْقَادِرُ عَلَى مَا تَشَاءُ الْحَكِيمُ فِي أفعالك

**Our Lord! And enter them** – along with Accepting their repentances and their saving from the Fire - **into the Gardens of Eden which You Promised them**, - upon the tongues of Your<sup>-azwj</sup> Prophets<sup>-as</sup> - **and one who were righteous from their fathers and their wives and their offspring**, - to perfect their cordiality and complete their joy - **surely You are the Mighty**, - the Able upon what You<sup>-azwj</sup> so Desire - **the Wise [40:8]** – in Your<sup>-azwj</sup> Deeds.

وَ قِهِمُ السَّيِّئَاتِ أَي و قهم عذاب السيئات و يجوز أن يكون العذاب هو السيئات و سماه السيئات اتساعا كما قال وَ جَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا

**And Save them from evil deeds**, - i.e., and Save them from the Punishment of the evil deeds, and it is allowed that the Punishment, it is the evil deeds, and He<sup>-azwj</sup> Named it as the evil deeds as vast, like what He<sup>-azwj</sup> Said: **'One who does evil deeds, so he would not be Recompensed except for its like, [40:40].**

وَ مَنْ تَقِيَ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتُهُ أَي و من تصرف عنه شر معاصيه فتفضلت عليه يوم القيامة بإسقاط عقابها فقد أنعمت عليه وَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ أَي الظفر بالغبية و الفلاح العظيم انتهى.

**and the one You Save from the evil deeds on this Day, so You have been Merciful to him**, - i.e., and the one whom You<sup>-azwj</sup> Turn away from him the evil of his disobedience, so You<sup>-azwj</sup> have been Graceful upon him on the Day of Qiyamah by droppings its Punishment, so You<sup>-azwj</sup> have Favoured upon him - **and that, it is the mighty success [40:9]** – i.e., the victory over the immorality and the mighty success – end.

وَ أَقُولُ رَوَى الصَّدُوقُ فِي الْعُيُونِ عَنِ الرِّضَا ع فِي حَدِيثٍ طَوِيلٍ قَالَ قَالَ رَسُولُ اللَّهِ ص وَ إِنَّ الْمَلَائِكَةَ لَكُنَّا فَمَا وَ لِحْدَامٍ مُحِبِّينَا يَا عَلِيُّ الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَ مَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ... وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا بِوَلَايَتِنَا.

And I (Majlisi) am saying, 'It is reported by Al-Sadouq in 'Al-Uyoun', from Al-Reza<sup>-asws</sup> in a lengthy Hadeeth having said: 'Rasool-Allah<sup>-saww</sup> said: 'And the Angels are our<sup>-asws</sup> servants and servants of the ones who love us<sup>-asws</sup>, O Ali - **Those who are holding the Throne and ones around it are Glorifying with Praise of their Lord . . . and are seeking Forgiveness for those who believe, [40:7]** - believing in our<sup>-asws</sup> Wilayah'.

وَ فِي الْكَافِي بِإِسْنَادِهِ عَنِ ابْنِ أَبِي عُمَيْرٍ رَفَعَهُ قَالَ: إِنَّ اللَّهَ أَعْطَى الثَّانِيَيْنِ ثَلَاثَ خِصَالٍ لَوْ أَعْطَى خَصْنَةَ مِنْهَا جَمِيعَ أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِ لَنَجَّوْنَا بِهَا.

And in (the book) 'Al-Kafi', by his chain from Ibn Abu Umeyr, raising it, said, 'Allah<sup>-azwj</sup> has Given three qualities to the penitent, if He<sup>-azwj</sup> were to Give one quality from it to entirety of people of the skies and the earth, they would have attained salvation with it'.

1- لي، الأماالي للصدوق عن القطان عن عبد الرحمن بن محمد الحسيني عن أحمد بن عيسى العجلي عن محمد بن أحمد العزمي عن علي بن حاتم عن شريك عن سالم الأفتس عن سعيد بن جبيرة عن ابن عباس قال: قال رسول الله ص لعل ع يا علي شيعتك هم الفائزون يوم القيامة فمن أهان واحداً منهم فقد أهانك و من أهانك فقد أهانني و من أهانني أدخله الله نار جهنم خالداً فيها و بئس المصير

(The book) 'Al-Amaali' of Al-Sadouq, from Al Qattan, from Abdul Rahman Bin Muhammad Al-Husayni, from Ahmad Bin Isa Al Ijaly, from Muhammad Bin Ahmad Al Arzamy, from Ali Bin hatim, from Shareek, from Salim Al Aftas, from Saeed Bin Jubeyr, from Ibn Abbas who said,

'Rasool-Allah<sup>-saww</sup> said to Ali<sup>-asws</sup>: 'O Ali<sup>-asws</sup>! Your<sup>-asws</sup> Shias, they are the successful on the Day of Qiyamah. The one who offends one of them, so he has offended you<sup>-asws</sup>, and one who offends you<sup>-asws</sup> so he has offended me<sup>-saww</sup>, and the one who offends me<sup>-as</sup>, Allah<sup>-azwj</sup> will Enter him in the Fire of Hell, **being eternally therein, and evil is the destination [64:10]**.

يا علي أنت مبي و أنا منك روحك من روجي و طينتك من طينتي و شيعتك حللوا من فضل طينتنا فمن أحبهم فقد أحبنا و من أبغضهم فقد أبغضنا و من عاداهم فقد عادانا و من وداهم فقد ودنا

O Ali<sup>-asws</sup>! You<sup>-asws</sup> are from me<sup>-saww</sup> and I<sup>-saww</sup> am from you<sup>-asws</sup>! Your<sup>-asws</sup> soul is from my<sup>-saww</sup> soul, and your<sup>-asws</sup> clay is from my<sup>-saww</sup> clay, and your<sup>-asws</sup> Shias have been Created from the surplus of our<sup>-asws</sup> clay. So, the one who loves them, so he has loved us<sup>-asws</sup>, and one who hates them, so he has hated us<sup>-asws</sup>, and one who is inimical to them, so he has been inimical to us<sup>-asws</sup>, and the one who is cordial to them, so he has been cordial to us<sup>-asws</sup>.

يا علي إن شيعتك مغفور لهم على ما كان فيهم من ذنوب و عيوب

O Ali<sup>-asws</sup>! Your<sup>-asws</sup> Shias are Forgiven for upon whatever had happened from them, from the sins and the faults.

يا علي أنا الشفيع لشيعتك عداً إذا قمت الممقام المحمود فبسرهم بذلك

O Ali<sup>-asws</sup>! The interceder of your<sup>-asws</sup> Shias tomorrow, when he stands in the place of the Praised One, so give them glad tidings with that.

يا علي شيعتك شيعه الله و أنصارك أنصار الله و أوليائك أولياء الله و جزئك جزب الله

O Ali<sup>-asws</sup>! Your<sup>-asws</sup> Shias are Shias of Allah<sup>-azwj</sup>, and your<sup>-asws</sup> helpers are helpers of Allah<sup>-azwj</sup>, and your<sup>-asws</sup> friends are friends of Allah<sup>-azwj</sup>, and your<sup>-asws</sup> party is party of Allah<sup>-azwj</sup>.

يا علي سعد من تولاك و شقي من عاداك

O Ali<sup>-asws</sup>! Fortunate is the one befriending you<sup>-asws</sup>, and wretched is the one being inimical to you<sup>-asws</sup>.

يَا عَلِيُّ لَكَ كَثْرٌ فِي الْجَنَّةِ وَأَنْتَ ذُو قَرْنَيْهَا.

O Ali<sup>-asws</sup>! For you there is a treasure in the Paradise and you<sup>-asws</sup> are with its two reins”<sup>1</sup>.

توضيح أقول قد مر شرح قوله ص و أنت ذو قرنيها في المجلد التاسع

Clarification – I (Majlisi) am saying, ‘The commentary on his<sup>-saww</sup> words: ‘And you<sup>-asws</sup> are with its two reins’, has already passed in volume nine’.

قال في النهاية فيه أنه قال لعلي ع إن لك بيتا في الجنة و أنت ذو قرنيها أي طرفي الجنة و جانبيها.

He said in (the book) ‘Al-Nihaya’ – ‘He<sup>-saww</sup> said to Ali<sup>-asws</sup>: ‘For you there is a house in Paradise, and you<sup>-asws</sup> with its two reins, i.e., an edge of the Paradise and its two sides’.

قال أبو عبيد و أنا أحسب أنه أراد ذو قرني الأمة فأضمر و قيل أراد الحسن و الحسين

Abu Ubeyd said, ‘And I reckon he<sup>-saww</sup> intended two reins of the community, a conception’. And it is said he<sup>-saww</sup> intended Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>.

. و منه حديث علي ع و ذكر قصة ذي القرنين ثم قال و فيكم مثله.

And from a Hadeeth of Ali<sup>-asws</sup>, and he<sup>-asws</sup> mentioned the story of Zul Qarnayn, then said: ‘And among you all is his<sup>-as</sup> example’.

فيروى أنه إنما عني نفسه لأنه ضرب على رأسه ضربتين إحداهما يوم الخندق و الأخرى ضربه ابن ملجم لعنه الله و ذو القرنين هو الإسكندر سمي بذلك لأنه ملك الشرق و الغرب و قيل لأنه كان في رأسه شبه قرنين و قيل رأى في النوم أنه أخذ بقربي الشمس.

It is seen that he<sup>-asws</sup> had meant himself<sup>-asws</sup>, because he<sup>-asws</sup> was struck with two strikes upon his<sup>-asws</sup> head, one of them on the day of (battle of) Khandaq, and the other Ibn Muljim<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>, struck him<sup>-asws</sup>; and Zul Qarnayn, he is Alexander, because he ruled the east and the west. And it is said because in his<sup>-as</sup> head there were resemblances of two horns. And it is said he<sup>-as</sup> had seen in a dream that he was taking the reins of the sun.

أَقُولُ قَدْ مَضَى فِي بَابِ جَوَامِعِ مَنَاقِبِ عَلِيِّ ع عَنْ جَابِرٍ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ لِعَلِيِّ ع إِنَّهُ لَنْ يَرِدَ عَلَيَّ الْخَوْضَ مُبْغِضٌ لَكَ وَ لَنْ يَغِيْبَ عَنْهُ مُحِبٌّ لَكَ حَتَّى يَرِدَ الْخَوْضَ مَعَكَ.

I (Majlisi) am saying, ‘It has passed in the chapters on a summary of the virtues of Ali<sup>-asws</sup>, from Jabir, from the Prophets<sup>-as</sup> having said to Ali<sup>-asws</sup>: ‘Surely, he will not return to me<sup>-saww</sup> at the Fountain, one who is hateful to you<sup>-asws</sup>, and he will not be absent for you<sup>-asws</sup>, one who is loving to you<sup>-asws</sup>, until he returns to the Fountain with you<sup>-asws</sup>’.

<sup>1</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 1

2- لي، الأماالي للصدوق عن أبي سعيد الهاشمي عن فرات عن محمد بن زهير عن محمد بن الحسين البغدادي عن محمد بن يعقوب النهشلي عن الرضا عن آتاه ع عن النبي ص عن جبرئيل عن ميكائيل عن إسرائيل عن الله جل جلاله أن علياً حجتي في السماوات والأرضين على جميع من فيهن من خلقي لا أقبل عمل عامل منهم إلا بالإقرار بولايته مع نبوة أحمد رسولي

(The book) 'Al-Amaali' of Al-Sadouq, from Abu Saeed Al Hashimy, from Furat, from Muhammad Bin Zuheyr, from Muhammad Bin Al-Husayn Al Baghdady, from Muhammad Bin Yaqoub Al Nahshaly,

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from the Prophet<sup>-saww</sup>, from Jibraeel<sup>-as</sup>, from Mikaeel<sup>-as</sup>, from Israfeel<sup>-as</sup>, from Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty: "Ali<sup>-asws</sup> is My<sup>-azwj</sup> Divine Authority in the skies and the earths, upon entirety of the ones in these from My<sup>-azwj</sup> creatures. I<sup>-azwj</sup> will not Accept a deed of a worker from them except with the acknowledgement of his<sup>-asws</sup> Wilayah along with the Prophet-hold of Ahmad<sup>-saww</sup>, My<sup>-azwj</sup> Rasool<sup>-saww</sup>!

و هو يدي الميسوطة على عبادي و هو التعمه التي أنعمت بما على من أحببته من عبادي فمن أحببته من عبادي و توليته عرفته ولايته و معرفته و من أبغضته من عبادي أبغضته لأنصرافه عن معرفته و ولايته

And he<sup>-asws</sup> is the hand extended upon My<sup>-azwj</sup> servants, and he<sup>-asws</sup> is the favour which I<sup>-azwj</sup> have Favoured with upon the ones I<sup>-azwj</sup> Love from My<sup>-azwj</sup> servants. So, the one who loves him<sup>-asws</sup>, and befriends him<sup>-asws</sup>, recognising his<sup>-asws</sup> Wilayah, and his<sup>-asws</sup> understanding! And the one from My<sup>-azwj</sup> servants who hates him<sup>-asws</sup>, I<sup>-azwj</sup> shall Turn him away from his<sup>-asws</sup> understanding and his<sup>-asws</sup> Wilayah!

فيعزتي حلفت و يجاللي أفسمت أنه لا يتوالى علياً عبداً من عبادي إلا زحزحته عن النار و أدخلته الجنة و لا يبغضه عبداً من عبادي و يعدل عن ولايته إلا أبغضته و أدخلته النار و يس المصير.

By My<sup>-azwj</sup> Mighty I<sup>-azwj</sup> Oath, and by My<sup>-azwj</sup> Majestic I<sup>-azwj</sup> Swear! No servant from My<sup>-azwj</sup> servants will befriend Ali<sup>-asws</sup> except I<sup>-azwj</sup> shall Distance him from the Fire and Enter him into the Paradise! And no servant from My<sup>-azwj</sup> servants will hate him<sup>-asws</sup> and turn away from his<sup>-asws</sup> Wilayah except I<sup>-azwj</sup> shall Hate him and Enter him into the Fire, and it is an evil destination!"<sup>2</sup>

3- لي، الأماالي للصدوق عن الطالقاني عن الحسن بن علي العدوي عن أحمد بن عبد الله بن عمار عن محمد بن عبد الله عن أبي الجارود عن أبي الهيثم عن أنس بن مالك قال قال رسول الله ص إن الله تبارك و تعالی يبعث أناساً و جوههم من نور على كراسي من نور يثاب من نور في ظل العرش بمنزلة الأنبياء و ليسوا بالأنبياء و بمنزلة الشهداء و ليسوا بالشهداء

(The book) 'Al-Amaali' of Al-Sadouq, from Al Talaqany, from Al-Hassan Bin Ali Al Adwy, from Ahmad Bin Abdullah Bin Ammar, from Muhammad Bin Abdullah, from Abu Al Jaroud, from Abu Al Haysam, from Anas Bin Malik (a well-known fabricator) who said,

'Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Blessed and Exalted will Resurrect some people, their faces would be of light, upon chairs of light, upon them would be clothes of light, in the shade of

<sup>2</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 2

the Throne, being at the status of the Prophets<sup>-as</sup>, and they wouldn't be Prophets<sup>-as</sup>, and at the status of the martyrs, and they wouldn't be martyrs'.

فَقَالَ رَجُلٌ أَنَا مِنْهُمْ يَا رَسُولَ اللَّهِ قَالَ لَا

A man said, 'Am I from them, O Rasool-Allah<sup>-saww</sup>?' He<sup>-saww</sup> said: 'No'.

قَالَ آخَرُ أَنَا مِنْهُمْ يَا رَسُولَ اللَّهِ قَالَ لَا

Another from them said, 'Am I from them, O Rasool-Allah<sup>-saww</sup>?' He<sup>-saww</sup> said: 'No'.

قِيلَ مَنْ هُمْ يَا رَسُولَ اللَّهِ

It was said, 'Who are they, O Rasool-Allah<sup>-saww</sup>?'

قَالَ فَوَضَعَ يَدَهُ عَلَى رَأْسِ عَلِيِّ عَ وَ قَالَ هَذَا وَ شِيعَتُهُ.

He (the narrator) said, 'He<sup>-saww</sup> placed his<sup>-saww</sup> upon the head of Ali<sup>-asws</sup> and said: 'This one and his<sup>-asws</sup> Shias''.<sup>3</sup>

بيان الرجلان أبو بكر و عمر كما يدل عليه غيره من الأخبار.

**Explanation –** *The two men were Abu Bakr and Umar, like what is evidenced upon it by other Ahadeeth.*

4- لي، الأمايلي للصدوق عن أبيه عن سعد بن أبي يزيد عن ابن أبي عمير عن حمزة بن محمد بن حمران عن حمران بن أعين عن أبي حمزة الثمالي عن علي بن الحسين ع قال: قال سلمان الفارسي رحمه الله عليه كنت ذات يوم جالسا عند رسول الله ص إذ أقبل علي بن أبي طالب ع فقال له يا علي أ لا أبتدرك قال بلى يا رسول الله

(The book) 'Al-Amaali' of Al-Sadouq, from his father, from Sa'ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Hamza Bin Humran, from Humran Bin Ayn, from Abu Hamza Al Sumali,

'From Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> having said: 'Salman Al-Farsi<sup>-ra</sup>, may Allah<sup>-azwj</sup> have Mercy upon him<sup>-ra</sup>, said: 'One day I<sup>-ra</sup> was seated in the presence of Rasool-Allah<sup>-saww</sup> when Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> came. He<sup>-saww</sup> said to him: 'O Ali<sup>-asws</sup>! Shall I<sup>-saww</sup> give you<sup>-asws</sup> glad tidings?' He<sup>-asws</sup> said: 'Yes, O Rasool-Allah<sup>-saww</sup>!'

قَالَ هَذَا حَبِيبِي جَبْرَيْلُ بْنُ جَبْرَيْلٍ عَنِ اللَّهِ جَلَّ جَلَالُهُ أَنَّهُ قَدْ أَعْطَى مُحَمَّدًا وَ شِيعَتَكَ سَبْعَ خَصَائِلٍ

<sup>3</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 3

He<sup>-saww</sup> said: 'This (here) is my<sup>-saww</sup> beloved Jibraeel<sup>-as</sup>. He<sup>-as</sup> is informing me<sup>-saww</sup> on behalf of Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty that He<sup>-azwj</sup> had Given ones who love you<sup>-asws</sup> and your<sup>-asws</sup> Shias, seven qualities: -

الرِّفْقُ عِنْدَ الْمَوْتِ وَ الْأُنْسُ عِنْدَ الْوَحْشَةِ وَ التُّورَ عِنْدَ الظُّلْمَةِ وَ الْأَمْنَ عِنْدَ الْفَرْعِ وَ الْقَسْطَ عِنْدَ الْمِيزَانِ وَ الْجَوَازَ عَلَى الصِّرَاطِ وَ دُحُولَ الْجَنَّةِ قَبْلَ سَائِرِ النَّاسِ مِنَ الْأُمَّمِ بِثَمَانِينَ عَامًا.

The kindness at the death, and the comfort during the loneliness, and the light at the darkness, and the security during the panic, and the fairness at the Scale, and the crossing permit upon the Bridge, and entering the Paradise before rest of the people from the community, by eighty years".<sup>4</sup>

5- ن، عيون أخبار الرضا عليه السلام لي، الأماي للصدوق عن ابن نباتة عن عليّ عن أبيه عن الرّيان عن الرضا عن آتائه ع قال قال رسول الله ص شيعته عليّ هم الفائزون يوم القيامة.

(The book) 'Uyoun Akhbaar Al-Reza<sup>-asws</sup>', (and) 'Al-Amaali' of Al-Sadouq – From Ibn Nubata, from Ali, from his father, from Al Rayyan,

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Shias of Ali<sup>-asws</sup>, they are the successful on the Day of Qiyamah".<sup>5</sup>

6- لي، الأماي للصدوق عن الحسين بن عليّ بن شعيب عن عيسى بن محمد العلويّ عن الحسين بن الحسين الحيريّ عن عمرو بن جميع عن أبي المِقْدَامِ قَالَ قَالَ الصّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ ع نَزَلَتْ هَاتَانِ الْآيَتَانِ فِي أَهْلِ وَلَايَتِنَا وَ أَهْلِ عَدَاوَتِنَا فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ فَرُوحٌ وَ رُحَانٌ يُعْنِي فِي قَبْرِهِ وَ جَنَّةٌ نَعِيمٌ يُعْنِي فِي الْآخِرَةِ

(The book) 'Al-Amaali' of Al-Sadouq – from Al-Husayn Bin Ali Bin Shueyb, from Isa Bin Muhammad Al Alawy, from Al-Husayn Bin Al-Hassan Al Heyri, from Amro Bin Jumie, from Abu Al Miqdam who said,

'Al-Sadiq Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> said: 'These two Verses were Revealed regarding the people of our<sup>-asws</sup> Wilayah and people of our<sup>-asws</sup> enmity: -

**So if he is from the ones of proximity [56:88] Then there would be cool breeze and aroma – in his grave, and a Blissful Garden [56:89] – meaning in the Hereafter.**

وَ أَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ فَنُزُلٌ مِنْ حَمِيمٍ يُعْنِي فِي قَبْرِهِ وَ تَصْلِيَةٌ حَمِيمٌ يُعْنِي فِي الْآخِرَةِ.

<sup>4</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 4

<sup>5</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 5



**And if he were from the beliers, the straying ones, [56:92] He shall descend from the boiling water [56:93] – meaning in his grave - And arrive in the Blazing Fire [56:94] – meaning in the Hereafter”.**<sup>6</sup>

7- لي، الأماالي للصدوق عن ماجيلويه عن أبيه عن البرقي عن أبيه عن خالد بن حماد عن أبي الحسن العبدي عن الأعمش عن سالم بن أبي الجعد قال: سئل جابر بن عبد الله الأنصاري عن علي بن أبي طالب ع فقال ذلك خير خلق الله من الأولين والأخريين ما خلا النبيين والمرسلين

(The book) ‘Al-Amaali’ of Al-Sadouq – from Majaylawiya, from his father, from Al Barqy, from his father, from Khalid Bin Hammad, from Abu Al-Hassan Al Abdy, from Amsh, from Salim Bin Abu Al Ja’ad who said,

‘Jabir Bin Abdullah Al-Ansari was asked about Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, so he said, ‘That one is best of the creatures of Allah<sup>-azwj</sup>, from the former ones and the latter ones, apart from the Prophets<sup>-as</sup> and the Messengers<sup>-as</sup>.

إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَخْلُقْ خَلْقًا بَعْدَ النَّبِيِّينَ وَالْمُرْسَلِينَ أَكْرَمَ عَلَيْهِ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عِ وَ الْأَيْمَّةِ مِنْ وُلْدِهِ بَعْدَهُ

Allah<sup>-azwj</sup> Mighty and Majestic did not Create any creature, after the Prophets<sup>-as</sup> and the Messengers<sup>-as</sup>, more prestigious to Him<sup>-azwj</sup>, than Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and the Imams<sup>-asws</sup> from his<sup>-asws</sup> sons<sup>-asws</sup> after him<sup>-asws</sup>.

قُلْتُ فَمَا تَقُولُ فِيْمَنْ يُبْغِضُهُ وَ يَنْتَقِصُهُ

I said, ‘So what are you saying regarding the ones hating him<sup>-asws</sup> and reducing him<sup>-asws</sup>?’

فَقَالَ لَا يُبْغِضُهُ إِلَّا كَافِرٌ وَ لَا يَنْتَقِصُهُ إِلَّا مُنَافِقٌ

He said, ‘No one will hate him<sup>-asws</sup> except a Kafir, nor reduce him<sup>-asws</sup> except a hypocrite’.

قُلْتُ فَمَا تَقُولُ فِيْمَنْ يَتَوَلَّاهُ وَ يَتَوَلَّى الْأَيْمَّةَ مِنْ وُلْدِهِ بَعْدَهُ

I said, ‘So what are you saying regarding the one who befriends him<sup>-asws</sup> and befriends the Imams<sup>-asws</sup> from his<sup>-asws</sup> sons<sup>-asws</sup>?’

فَقَالَ إِنَّ شِيعَةَ عَلِيِّ وَ الْأَيْمَّةِ مِنْ وُلْدِهِ هُمُ الْفَائِزُونَ الْآمِنُونَ يَوْمَ الْقِيَامَةِ

He said, ‘The Shias of Ali<sup>-asws</sup> and the Imams<sup>-asws</sup> from his<sup>-asws</sup> sons<sup>-asws</sup>, they are the successful, the secured on the Day of Qiyamah’.

ثُمَّ قَالَ مَا تَرَوْنَ لَوْ أَنَّ رَجُلًا خَرَجَ يَدْعُو النَّاسَ إِلَى ضَلَالَتِهِ مَنْ كَانَ أَقْرَبَ النَّاسِ مِنْهُ قَالُوا شِيعَتُهُ وَ أَنْصَارُهُ

<sup>6</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 6

Then he said, 'What are you viewing if a man were to go out calling to people to his straying, who would be the closest of the people to him?' They said, 'His adherents (Shias) and his helpers!'

قَالَ قَلُّوْا أَنْ رَجُلًا خَرَجَ يَدْعُو النَّاسَ إِلَى هُدًى مَنْ كَانَ أَقْرَبَ النَّاسِ مِنْهُ قَالُوا شِيعَتُهُ وَ أَنْصَارُهُ

He said, 'If a man were to go out calling the people to guidance, who would be the closest of the people to him?' They said, 'His adherents (Shias) and his helpers!'

قَالَ فَكَذَلِكَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَدِيهِ لِيَوْمِ الْقِيَامَةِ أَقْرَبُ النَّاسِ مِنْهُ شِيعَتُهُ وَ أَنْصَارُهُ.

He said, 'So like that is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. In his<sup>-asws</sup> hand would be the Flag of Praise on the Day of Qiyamah. The closest of the people to him<sup>-asws</sup> would be his<sup>-asws</sup> adherents (Shias) and his<sup>-asws</sup> helpers".<sup>7</sup> (Not a Hadeeth)

8- فس، تفسير القمي في قوله تعالى ولا تحسبن الذين قتلوا في سبيل الله أمواتاً بل أحياء عند ربهم يرزقون فرحين بما آتاهم الله من فضله ويستبشرون بالذين لم يلحقوا بهم من خلفهم ألا خوف عليهم ولا هم يحزنون

Tafseer Al Qummi –

'Regarding Words of the Exalted: **And do not reckon those who are killed in Allah's Way as dead; but they are alive being sustained in the Presence of their Lord [3:169] Rejoicing in what Allah has Given them from His Grace and they are receiving glad tidings of those who have yet to join them from the ones they left behind. There would neither be fear upon them, nor would they be grieving [3:170].**

حَدَّثَنِي أَبِي عَنِ ابْنِ مَجْبُوبٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: هُمْ وَ اللَّهُ شِيعَتُنَا إِذَا دَخَلُوا الْجَنَّةَ وَ اسْتَقْبَلُوا الْكِرَامَةَ مِنَ اللَّهِ اسْتَبَشَرُوا بِمَنْ لَمْ يَلْحَقْ بِهِمْ مِنْ إِخْوَانِهِمْ مِنَ الْمُؤْمِنِينَ فِي الدُّنْيَا أَلَّا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ.

It is narrated to me by my father, from Ibn Mahboub, from Abu Ubeyda Al Haza'a, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'By Allah<sup>-azwj</sup>! They are our<sup>-asws</sup> Shias. When they enter the Paradise and receive the honours than Allah<sup>-azwj</sup>, they will receive glad tidings of the ones who had not caught up with them, from their brethren from the Momineen in the world. **There would neither be fear upon them, nor would they be grieving [3:170]**".<sup>8</sup>

<sup>7</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 7

<sup>8</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 8

ل، الحِصَالِ عَنْ عَمَّارِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عِصْمَةَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ الطَّبْرِيِّ عَنِ الْحُسَيْنِ بْنِ اللَّيْثِ عَنْ سِنَانَ بْنِ فَرُوحٍ عَنْ هَمَّامِ بْنِ بَحْتِي عَنْ الْقَاسِمِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: كُنْتُ ذَاتَ يَوْمٍ عِنْدَ النَّبِيِّ ص إِذْ أَقْبَلَ بِوَجْهِهِ عَلَيَّ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَقَالَ أَلَا أُبَشِّرُكَ يَا أَبَا الْحُسَيْنِ فَقَالَ بَلَى يَا رَسُولَ اللَّهِ

(The book) 'Al-Khisaal' – from Ammar Bin Al-Husayn, from Ali Bin Muhammad Bin Ismat, from Ahmad Bin Muhammad Al Tabary, from Al-Husayn Bin Al Lays, from Sinan Bin Faroukh, from Hammam Bin Yahya, from Al Qasim Bin Abdullah, from Abdullah Bin Muhammad Bin Aqeel,

'From Jabir Bin Abdullah Al Ansari who said, 'One day I was in the presence of the Prophet<sup>-saww</sup> when he<sup>-saww</sup> turned with his<sup>-saww</sup> face towards Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. He<sup>-saww</sup> said: 'Shall I<sup>-saww</sup> give you glad tidings, O Abu Al-Hassan<sup>-asws</sup>?' He<sup>-asws</sup> said: 'Yes, O Rasool-Allah<sup>-saww</sup>!'

فَقَالَ هَذَا جِبْرَائِيلُ يُخْبِرُنِي عَنِ اللَّهِ جَلَّ جَلَالُهُ أَنَّهُ قَالَ قَدْ أَعْطَى شِيعَتَكَ وَ مُحِبِّبِكَ تِسْعَ حِصَالٍ

He<sup>-saww</sup> said: 'This (here) is Jibraeel<sup>-as</sup>. He<sup>-as</sup> is informing me<sup>-saww</sup> on behalf of Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty having Said: "I<sup>-azwj</sup> have Given your<sup>-asws</sup> Shias and the ones loving you<sup>-asws</sup>, nine qualities: -

الرَّفَقَ عِنْدَ الْمَوْتِ وَ الْأُنْسَ عِنْدَ الْوَحْشَةِ وَ التُّورَ عِنْدَ الظُّلْمَةِ وَ الْأَمْنَ عِنْدَ الْفَرْعِ وَ الْقِسْطَ عِنْدَ الْمِيزَانِ وَ الْجَوَازَ عَلَى الصِّرَاطِ وَ دُخُولَ الْجَنَّةِ قَبْلَ سَائِرِ النَّاسِ وَ نُورَهُمْ يَسْمَعِي بَيْنَ أَيْدِيهِمْ وَ بِأَيْمَانِهِمْ.

The kindness at the death, and the comfort during the loneliness, and the light at the darkness, and the security during the panic, and the fairness at the Scale, and the crossing permit at the Bridge, and entering the Paradise before rest of the people, and their light will be running in front of them and on their right!"<sup>9</sup>

10- فس، تفسير القمي في رواية أبي الجارود عن أبي جعفر ع في قوله وَ لَا يَرَالُونَ مُخْتَلِفِينَ فِي الدِّينِ إِلَّا مَنْ رَحِمَ رَبُّكَ يَعْنِي آلَ مُحَمَّدٍ وَ أَتْبَاعَهُمْ يَشُؤُلُ اللَّهُ وَ لِذَلِكَ خَلَقَهُمْ يَعْنِي أَهْلَ رَحْمَةٍ لَا يَخْتَلِفُونَ فِي الدِّينِ.

Tafseer Al Qummi – In a reporte of Abu Al Jaroud,

'From Abu Ja'far<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **and they will not stop differing [11:118] Except the one whom your Lord shows Mercy, and it is for that He Created them [11:119]** – Meaning the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> and those that follow them<sup>asws</sup>, **and it is for that He Created them** - Meaning the people of the Mercy who are not differing in the Religion".<sup>10</sup>

11- فس، تفسير القمي عن أبيه عن ابن أبي عمير عن منصور بن يونس عن عمر بن شيبه عن أبي جعفر ع في خبر طويل قال: إِذَا كَانَ يَوْمَ الْقِيَامَةِ كَانَ رَسُولُ اللَّهِ ص وَ عَلِيٌّ ع وَ شِيعَتُهُ عَلَى كُتُبَانٍ مِنَ الْمِسْكِ الْأَذْفَرِ عَلَى مَنَابِرٍ مِنْ نُورٍ يَحْزَنُ النَّاسُ وَ لَا يَحْزَنُونَ وَ يَفْزَعُ النَّاسُ وَ لَا يَفْزَعُونَ

<sup>9</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 9

<sup>10</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 10

Tafseer Al Qummi – From his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Umar Bin Shayba,

‘From Abu Ja’far<sup>-asws</sup> in a lengthy Hadeeth, said: ‘When it will be the day of Qiyamah, Rasool-Allah<sup>-saww</sup> and Ali<sup>-asws</sup> and his<sup>-asws</sup> Shias will be upon a dune of musk, upon pulpits of light. The people will grieve, and they will not be grieving, and the people will panic and they will not be panicking’.

ثُمَّ تَلَا هَذِهِ الْآيَةَ مِنْ جَاءِ بِالْحَسَنَةِ فَلَهُ حَيْرٌ مِنْهَا وَ هُمْ مِنْ فَرَجٍ يُؤْمِنُونَ - فَالْحَسَنَةُ وَاللَّهُ وَلَايَةُ عَلِيِّ ع

Then he<sup>-asws</sup> recited this Verse: **One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day [27:89]** – The good deed is Wilayah of Ali<sup>-asws</sup>’.

ثُمَّ قَالَ لَا يَحْزَنُهُمُ الْفَرَجُ الْأَكْبَرُ وَ تَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنتُمْ تُوعَدُونَ.

Then he<sup>-asws</sup> said: **‘The great terror shall not grieve them, and the Angels would meet them: ‘This is your Day which you were Promised’ [21:103]**’.<sup>11</sup>

12- فس، تفسير القمي وَ الَّذِينَ جَاهَدُوا فِينَا أَيْ صَبَرُوا وَ جَاهَدُوا مَعَ رَسُولِ اللَّهِ ص لَنَهْدِيَنَّهُمْ سُبُلَنَا أَيْ لَنُثَبِّتَنَّهُمْ وَ إِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ هَذِهِ الْآيَةُ لِأَلِ مُحَمَّدٍ ص وَ أَشْيَاعِهِمْ.

Tafseer Al Qummi –

**‘And those who are striving regarding Us, - i.e., being patient and striving along with Rasool-Allah<sup>-saww</sup> - We will Guide them in Our Ways, - i.e., We<sup>-azwj</sup> shall Affirm them - and surely Allah is with the good doers [29:69]** – in a report of Abu Al-Jaroud, from Abu Ja’far<sup>-asws</sup> having said: ‘This Verse is for Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and their<sup>-asws</sup> Shias’’.<sup>12</sup>

13- فس، تفسير القمي عَنْ أَبِي الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: لِيَهْنِكُمْ الْإِسْمُ فُلْتُ مَا هُوَ جَعِلْتُ فِدَاكَ

Tafseer Al Qummi - From Abu Al Abbas, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Al Nazar Bin Suweyd, from Sama’at, from Abu Baseer,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Congratulations to you all for the name (Shia)!’ I said, ‘And what is it? May I be sacrificed for you<sup>-asws</sup>!’

قَالَ وَ إِنَّ مِنْ شِيعَتِهِ لِإِبْرَاهِيمَ وَ قَوْلُهُ فَاسْتَعَانَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَلِيَهْنِكُمْ الْإِسْمُ.

<sup>11</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 11

<sup>12</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 12

He<sup>-asws</sup> said: **And indeed from his Shias, was Ibrahim [37:83];** and His<sup>-azwj</sup> Words: **The one who was from his Shias cried out for his help against the one who was his enemy. [28:15].** So, congratulations to you all for the name (Shia)".<sup>13</sup>

فس، تفسير القمي وَ إِنَّ لِلطَّاعِينَ لَشَرَّ مَا بِ هُمِ الْأَوْلَانِ وَ بَنُو أُمِّيَّةٍ ثُمَّ ذَكَرَ مَنْ كَانَ بَعْدَهُمْ مِنْ عَصَبِ آلِ مُحَمَّدٍ حَقَّهُمْ

Tafseer Al Qummi –

**'And surely for the tyrants is an evil resort [38:55]** – They are the two first ones (Abu Bakr and Umar), and the clan of Umayya. The He<sup>-azwj</sup> Mentioned the ones who were to exist after them from the ones who usurped Progeny<sup>-asws</sup> of Muhammad<sup>-asws</sup> of their<sup>-asws</sup> rights.

فَقَالَ وَ آخِرٌ مِنْ شَكْلِهِ أَزْوَاجٌ هَذَا فَوْجٌ مُتَنَحِمٌ مَعَكُمْ وَ هُمْ بَنُو السَّبَّاحِ فَيَقُولُ بَنُو أُمِّيَّةٍ لَا مَرْحَبًا بِكُمْ إِهْمُ صَلَّوْا النَّارَ فَيَقُولُ بَنُو فُلَانٍ بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ أَنْتُمْ قَدَّمْتُمُوهُ لَنَا وَ بَدَأْتُمْ بِظُلْمِ آلِ مُحَمَّدٍ فَبَيْسَ الْقَرَارِ

He<sup>-azwj</sup> Said: **And other (Punishments) of its type, paired [38:58] This is a multitude rushing blindly with you.** He said, 'And they are the clan of Al-Siba'a, so the clan of Ummaya would be saying - **There would be no welcome for them. They would be arriving to the Fire [38:59]** – so the clan of so and so would be saying - **They (the misled) will say, 'But there is no welcome for you. You brought it upon us, [38:60]** – and you began with oppressing the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> - **so evil is the settlement' [38:60].**

ثُمَّ يَقُولُ بَنُو أُمِّيَّةٍ رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَرَدَّهُ عَذَابًا ضِعْفًا فِي النَّارِ يَنْوُونَ الْأَوْلَيْنِ

The clan of Umayya will be saying - **'Our Lord! The ones who brought this upon us, increase for him additional punishment in the Fire [38:61]** – meaning the first two (Abu Bakr and Umar).

ثُمَّ يَقُولُ أَعْدَاءُ آلِ مُحَمَّدٍ فِي النَّارِ مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ فِي الدُّنْيَا وَ هُمْ شِيعَةُ أَمِيرِ الْمُؤْمِنِينَ عَ أَخَذْنَا هُمْ سِحْرِيًّا أَمْ زَاعَتِ عَنْهُمْ الْأَبْصَارُ

Then the enemies of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> will say while in the Fire - **'What is the matter with us, we do not see men whom we used to count as being from the evil ones?' [38:62]** – in the world, and they are Shias of Amir Al-Momineen<sup>-asws</sup> - **Did we take them in scorn or are the visions turned away from them? [38:63].**

ثُمَّ قَالَ إِنَّ ذَلِكَ لِحَقِّ نَخَاصِمِ أَهْلِ النَّارِ فِيمَا بَيْنَهُمْ

Then he said - **Indeed, that is the Truth – wrangling of the inhabitants of the Fire [38:64]** – in what is between them. (An opinion)

<sup>13</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 13

وَذَلِكَ قَوْلُ الصَّادِقِ وَ اللَّهُ إِنَّكُمْ لَفِي الْجَنَّةِ مُخْبَرُونَ وَ فِي النَّارِ تُطْلَبُونَ.

And that is the word of Al-Sadiq<sup>asws</sup>: ‘By Allah<sup>azwj</sup>! You (Shias) shall be in the Paradise enjoying and, in the Fire, you will be sought’<sup>14</sup>.

فس، تفسير القمي يا عبادي الذين أسرفوا على أنفسهم الآية قال نزلت في شيعة أمير المؤمنين ع خاصة.

Tafseer Al-Qummi – ***‘O My servants, those who have been extravagant upon themselves! [39:53]*** – the Verse. He said, ‘It was Revealed regarding Shias of Amir Al-Momineen<sup>asws</sup> in particular’<sup>15</sup> (An opinion)

حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الْكَرِيمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْمُضَيْلِ عَنْ أَبِي حَمْزَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع لَا يُعَذِرُ اللَّهُ يَوْمَ الْقِيَامَةِ أَحَدًا يَقُولُ يَا رَبِّ لَمْ أَعْلَمْ أَنَّ وُلْدَ فاطمة هُمُ الْوَلَدَةُ عَلَى النَّاسِ كَافَّةً

It is narrated to us by Ja’far Bin Muhamad, from Abdul Kareem, from Muhammad Bin Ali, from Muhammad Bin Al Fuzeyl, from Abu Hamza who said,

‘Abu Ja’far<sup>asws</sup> said: ‘Allah<sup>azwj</sup> will not Excuse anyone on the Day of Qiyamah who will say, ‘O Lord<sup>azwj</sup>! I didn’t know that the sons<sup>asws</sup> of (Syeda) Fatima<sup>asws</sup>, they<sup>asws</sup> were the Masters<sup>asws</sup> upon the people, all of them!

وَ فِي شِيعَةِ وُلْدِ فاطمة أَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ خَاصَّةً يَا عِبَادِي الَّذِينَ اسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

And regarding the Shias of the sons<sup>asws</sup> of Fatima<sup>asws</sup>, Allah<sup>azwj</sup> Revealed this Verse in particular - ***‘O My servants, those who have been extravagant upon themselves! Do not despair from Mercy of Allah, surely Allah Forgives the sins altogether. Surely, He is the Forgiving, the Merciful [39:53]’***<sup>16</sup>.

16- ب، قرب الإسناد عن السندي بن محمد عن صفوان الجمال عن أبي عبد الله ع قال قال رسول الله ص عن يمين الله و كلنا يديه يمين عن يمين العرش قوم على وجوههم نور لباسهم من نور على كراسي من نور

(The book) ‘Qurb Al Asnaad’ – from Al Sindy Bin Muhammad, from Safwan Al Jammal,

‘From Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘On the right Hand of Allah<sup>azwj</sup>, and both His<sup>azwj</sup> hands are right, on the right hand of the Throne there will be such a people,

<sup>14</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 14 a

<sup>15</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 14 b

<sup>16</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 15

upon their face would be radiance, and their clothing would be of light, being upon chairs of light’.

فَقَالَ لَهُ عَلِيُّ يَا رَسُولَ اللَّهِ مَا هَؤُلَاءِ فَقَالَ لَهُ شِيعَتُنَا وَ أَنْتَ إِمَامُهُمْ.

Ali<sup>-asws</sup> said to him<sup>-saww</sup>: ‘O Rasool-Allah<sup>-saww</sup>! Who are they?’ He<sup>-saww</sup> said to him<sup>-asws</sup>: ‘Our<sup>-asws</sup> Shias, and you<sup>-asws</sup> are their Imam<sup>-asws</sup>’<sup>17</sup>.

17- ب، قرب الإسناد عن ابن طريف عن ابن عُلوان عن جعفر عن أبيه عن علي بن أبي طالب ع قال: يخرج أهل ولايتنا يوم القيامة من قبورهم مشرفين وجوههم مستورة عوراتهم آمنة روعاتهم قد فرجت عنهم السدائد و سهلت لهم الموارد

(The book) ‘Qurb Al Asnaad’ – from Ibn Tareyf, from Ibn Ulwan,

‘From Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Ali<sup>-asws</sup> Bin Au Talib<sup>-asws</sup> having said: ‘The people of our<sup>-asws</sup> Wilayah shall emerge on the Day of Qiyamah from their grave, their faces will be shining, their private parts would be covered, secure from being scared, the difficulties will have been cleft away from them, and the resources would have been eased for them.

يَخَافُ النَّاسُ وَ لَا يَخَافُونَ وَ يَحْزَنُ النَّاسُ وَ لَا يَحْزَنُونَ وَ قَدْ أُعْطُوا الْأَمْنَ وَ الْإِيمَانَ وَ انْقَطَعَتْ عَنْهُمْ الْأَحْزَانُ حَتَّى يُحْمَلُوا عَلَى نُوقٍ بِيضٍ لَهَا أَجْبِحَةٌ

The people will fear, and they will not be fearing, and the people will grieve, and they will not be grieving, and they would have been Granted the amnesty, and the Eman while the griefs would have been cut off from them, until they are carried upon while rides having wings upon them.

عَلَيْهِمْ نِعَالٌ مِنْ ذَهَبٍ شُرُكُهَا النَّوْرُ حَتَّى يَتَعَدُونَ فِي ظِلِّ عَرْشِ الرَّحْمَنِ عَلَى مَنَابِرٍ مِنْ نُورٍ بَيْنَ أَيْدِيهِمْ مَائِدَةٌ يَأْكُلُونَ عَلَيْهَا حَتَّى يَفْرَغَ النَّاسُ مِنَ الْحِسَابِ.

They will have slippers of gold upon them, its straps being of light, until they will be led in the shade of the Throne of the Beneficent upon pulpits of light. In front of them would be tables. They will be eating upon these until the people are free from the Reckoning”<sup>18</sup>.

18- ب، قرب الإسناد بالإسناد الممتد عن جعفر بن محمد عن أبيه عن جدّه ع قال قال رسول الله ص يبعث الله عبداً يوم القيامة هلالاً وجوههم نوراً عليهم ثياب من نور فوق منابر من نور بأيديهم فضبان من نور عن يمين العرش و عن يساره بمنزلة الأنبياء و ليسوا بأنبياء و بمنزلة الشهداء و ليسوا بشهداء

(The book) ‘Qurb Al Asnaad’ – By the previous chain,

‘From Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> will Resurrect (some) servants on the Day of Qiyamah, their faces will be shining with light, upon them will be clothes of light, being above

<sup>17</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 16

<sup>18</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 17

pulpits of light, in their hands will be canes of light. They will be on the right of the Thrones and on its left, being at the status of the Prophets<sup>-as</sup>, and they wouldn't be Prophets<sup>-as</sup>, and of the status of the martyrs, and they wouldn't be martyrs'.

فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ أَنَا مِنْهُمْ فَقَالَ لَا فَقَالَ مَنْ هُمْ يَا رَسُولَ اللَّهِ

A man stood up, he said, 'O Rasool-Allah<sup>-saww</sup>! Am I from them?' He<sup>-saww</sup> said: 'No'. Another stood up, he said, 'O Rasool-Allah<sup>-saww</sup>! Am I from them?' He<sup>-saww</sup> said: 'No'. He said, 'Who are they, O Rasool-Allah<sup>-saww</sup>?'

قَالَ فَوَضَعَ يَدَهُ عَلَى مَنْكِبِ عَلِيٍّ ع فَقَالَ هَذَا وَ شِيعَتُهُ.

He (the narrator) said, 'He<sup>-saww</sup> placed his<sup>-saww</sup> hand upon a shoulder of Ali<sup>-asws</sup> and said: 'This one and his<sup>-asws</sup> Shias''<sup>19</sup>.

19- وَ بِهَذَا الْإِسْنَادِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: إِذَا حُمِلَ أَهْلُ وَلَايَتِنَا عَلَى الصِّرَاطِ يَوْمَ الْقِيَامَةِ نَادَى مُنَادٍ يَا نَارُ الْاِحْمَدِيِّ فَتَتَمَوَّلُ النَّارُ عَجَلُوا حُوزُونِي فَقَدْ أَطْفَأَ نُورَكُمْ هُنِي.

And by this chain,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> having said: 'When the people of our<sup>-asws</sup> Wilayah will be carried upon the Bridge on the Day of Qiyamah, a caller will call out: 'O Fire, suppress!' The Fire will say: 'Cross over me quickly for your lights/radiances (Noor) are extinguishing my flames!''<sup>20</sup>

20- ل، الخصال عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ ابْنِ يَزِيدَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْمُؤْمِنُ أَكْبَرُ حُرْمَةً مِنَ الْكَعْبَةِ.

(The book) 'Al-Khisaal' – from his father, from Sa'ad, from Ibn Yazeed, from Hammad Bin Isa, from Ibrahim Bin Umar,

'From Abu Abdullah<sup>-asws</sup> having said: 'The Momin is of greater sanctity than the Kabah''<sup>21</sup>.

21- ل، الخصال عَنْ ابْنِ الْمُتَوَكِّلِ عَنِ الْحَمِيرِيِّ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ مُحَمَّدِ بْنِ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ عَبْدِ الْمُؤْمِنِ الْأَنْصَارِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَعْطَى الْمُؤْمِنَ ثَلَاثَ خِصَالٍ الْعِزَّةَ فِي الدُّنْيَا وَ الدِّينِ وَ الْقَلْحَ فِي الْآخِرَةِ وَ الْمَهَابَةَ فِي صُدُورِ الْعَالَمِينَ.

<sup>19</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 18

<sup>20</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 19

<sup>21</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 20



(The book) 'Al-Khisaal' – from Ibn Al-Mutawakkil, from Al-Himeyri, from Ibn Isa, from Ibn Mahboub, from Abu Ayoub AlKhazzaz, from Abdul Momin Al-Ansari,

'From Abu Ja'far<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Mighty and Majestic has Given three qualities to the Momin – the honour in the world and the religion, and the success in the Hereafter, and the prestige in the chests of the worlds".<sup>22</sup>

22- ل، الخصال عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ الرَّبِيعِ عَنِ ابْنِ مَجْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ عَبْدِ الْمُؤْمِنِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ أَعْطَى الْمُؤْمِنَ ثَلَاثَ خِصَالٍ الْعِزَّةَ فِي الدُّنْيَا وَالْفَلَاحَ فِي الْآخِرَةِ وَالْمَهَابَةَ فِي صُدُورِ الظَّالِمِينَ

(The book) 'Al-Khisaal' – from his father, from Sa'ad, from Al Barqy, from Ibn Mahboub, from Abu Ayoub, from Abdul Momin,

'From Abu Ja'far<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Mighty and Majestic has Given three qualities to the Momin – the honour in the world, and the success in the Hereafter, and the prestige in the chests of the oppressors'.

ثُمَّ قَرَأَ وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ وَ قَرَأَ قَدْ أَفْلَحَ الْمُؤْمِنُونَ إِلَى قَوْلِهِ هُمْ فِيهَا خَالِدُونَ.

Then he<sup>-asws</sup> recited: **And for Allah is the Honour, and for His Rasool, and for the Momineen, [63:8].** And he<sup>-asws</sup> recited: **The Mominoun have succeeded [23:1]** – up to His<sup>-azwj</sup> Words: **They would be in it eternally [23:11]**".<sup>23</sup>

23- ل، الخصال عَلِيُّ بْنُ مُحَمَّدٍ بْنِ الْحَسَنِ الْقَزْوِينِيِّ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدَانَ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ حَسَنِ بْنِ حُسَيْنٍ عَنِ بَحْثِيِّ بْنِ مُسَاوِرٍ عَنْ أَبِي خَالِدٍ عَنِ زَيْدِ بْنِ عَلِيٍّ عَنِ آبَائِهِ عَنِ عَلِيٍّ ع قَالَ: شَكَوْتُ إِلَى رَسُولِ اللَّهِ ص حَسَدَ مَنْ يَحْسُدُنِي فَقَالَ يَا عَلِيُّ أَمَا تَرْضَى أَنْ تَكُونَ أَوَّلَ أَرْبَعَةٍ يَدْخُلُونَ الْجَنَّةَ أَنَا وَ أَنْتَ وَ ذُرَارِيْنَا خَلْفَ ظُهُورِنَا وَ شِبَعُنَا عَنْ أَيْمَانِنَا وَ شَمَائِلِنَا.

(The book) 'Khisaal' – Ali Bin Muhammad Bin Al Hassn Al Qazwiny, from Abdullah Bin Zaydan, from Al-Hassan Bin Muhammad, from Hassan Bin Husayn, from Yahya Bin Musawir, from Abu Khalid,

'From Zayd son of Ali<sup>-asws</sup> (bin Al-Husayn<sup>-asws</sup>), from his forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: 'I<sup>-asws</sup> complained to Rasool-Allah<sup>-saww</sup> of the envy from the ones envying me<sup>-asws</sup>. He<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! Are you<sup>-asws</sup> not pleased that you<sup>-asws</sup> will be of the first four to be entering the Paradise, and you<sup>-asws</sup> and our<sup>-asws</sup> offspring will be behind our<sup>-asws</sup> backs, and our<sup>-asws</sup> Shias will be on our right and our<sup>-asws</sup> left?'<sup>24</sup>

<sup>22</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 21

<sup>23</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 22

<sup>24</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 23

24- ل، الخصال ابن الوليد عني الصفار عن الحسن بن علي بن عبد الله بن المغيرة عن طلحة بن زيد عن أبي عبد الله جعفر بن محمد عن أبيه عن آباءه عن علي ع قال: المؤمن يتقلب في خمسة من النور مدخله نور وخرجه نور وعلمه نور وكلامه نور ومنظره يوم القيامة إلى النور.

(The book) 'Al-Khisaal' – Ibn Al Waleed, from Al Saffar, from Al-Hassan Bin Ali Bin Abdullah Bin Al Mugheira, from Talha Bin Zayd,

'From Abu Abdullah Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: 'The Momin turns in five from the Noors (lights) – His entry is Noor, and his exit is Noor, and his knowledge is Noor, and his speech is Noor, and his looking on the Day of Qiyamah will be to the Noor'.<sup>25</sup>

ل، الخصال في الأربعين قال أمير المؤمنين ع شيعتنا بمنزلة النحل لو يعلم الناس ما في أجوافها لأكلوها

(The book) 'Al-Khisaal' –

In 'The Four Hundred', Amir Al-Momineen<sup>-asws</sup> said: 'Our<sup>-asws</sup> Shias are at the status of the bee. If the people come to know what is in its inside, they would devour it'.<sup>26</sup>

و قال ع لمحبينا أفواج من رحمة الله و لمبغضينا أفواج من غضب الله

And he<sup>-asws</sup> said: 'For the one loving us<sup>-asws</sup>, there are armies from the Mercy of Allah<sup>-azwj</sup>, and for the one hating us<sup>-asws</sup> there are armies from the Wrath of Allah<sup>-azwj</sup>'.

و قال ع إن أهل الجنة لينظرون إلى منازل شيعتنا كما ينظر الإنسان إلى الكواكب في السماء

And he<sup>-asws</sup> said: 'The people of Paradise will be looking at the dwelling of our<sup>-asws</sup> Shias like what the human being looks at the stars in the sky'.

و قال ع سراج المؤمن معرفته حقنا

And he<sup>-asws</sup> said: 'A lamp of the Momin is recognising our<sup>-asws</sup> rights'.

و قال ع إن الله تبارك و تعالی اطلع إلى الأرض فاختارنا و اختار لنا شيعته ينصروننا و يفرحون بفرحنا و يحزنون لحزننا و يبذلون أموالهم و أنفسهم فينا أولئك منا و إيتنا.

And he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Blessed and Exalted Noticed towards the earth and Chose us<sup>-asws</sup>, and Chose Shias for us<sup>-asws</sup> to help us<sup>-asws</sup>, and they are being happy with our<sup>-asws</sup> happiness and are grieving at our<sup>-asws</sup> grief, and they are spending their wealth and their selves regarding us<sup>-asws</sup>. They are from us<sup>-asws</sup> and to us<sup>-asws</sup>'.<sup>27</sup>

<sup>25</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 24 a

<sup>26</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 24 b

<sup>27</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 24 c

25- ن، عيون أخبار الرضا عليه السلام عن الْمُقْبِرِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْحُسَيْنِيِّ عَنْ أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ عَنْ أَبِيهِ عَنْ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: كَانَ قَوْمٌ مِنْ حِوَاصِ الصَّادِقِ ع جُلُوساً بِحَضْرَتِهِ فِي لَيْلَةٍ مُقَمَّرَةٍ مُصْحَبَةٍ فَقَالُوا يَا ابْنَ رَسُولِ اللَّهِ مَا أَحْسَنَ أَدِيمَ هَذِهِ السَّمَاءِ وَ أَنْوَرَ هَذِهِ النُّجُومِ وَ الْكَوَاكِبِ

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup>, from Ahmad Bin Al-Hassan Al-Husayni,

'From Abu Muhammad Al-Askari<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> having said: 'There was a group of people among the special ones of Al-Sadiq<sup>-asws</sup>, sitting in his<sup>-asws</sup> presence on a clear moonlit night. They said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! How excellent is this sky, and radiance of these stars and the planets!'

فَقَالَ الصَّادِقُ ع إِنَّكُمْ تَتَّقُونَ هَذَا وَ إِنَّ الْمُدَبِّرَاتِ الْأَرْبَعَةَ جِبْرَائِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ مَلَكَ الْمَوْتِ ع يَنْظُرُونَ إِلَى الْأَرْضِ فَيَرَوْنَكُمْ وَ إِخْوَانَكُمْ فِي أَقْطَارِ الْأَرْضِ وَ نُورَكُمْ إِلَى السَّمَاوَاتِ وَ إِلَيْهِمْ أَحْسَنُ مِنْ نُورِ هَذِهِ الْكَوَاكِبِ وَ إِنَّهُمْ لَيُشَوِّوْنَ كَمَا تَشَوِّوْنَ مَا أَحْسَنَ أَنْوَارَ هَؤُلَاءِ الْمُؤْمِنِينَ.

Al-Sadiq<sup>-asws</sup> said: 'You are saying this, and the managers are four – Jibraeel<sup>-as</sup>, and Mikaeel<sup>-as</sup>, and Israfeel<sup>-as</sup>, and Angel of death. They<sup>-as</sup> are looking at the earth and they are seeing you all and your brethren in the outskirts of the earth, and your Noor (is shining) to the skies and to them, more excellent that the radiance of these planets, and they are saying like what you are saying, 'How excellent is the Noor (radiance) of these Momineen!''<sup>28</sup>

26- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الْمُؤْمِنَ يُعْرَفُ فِي السَّمَاءِ كَمَا يُعْرَفُ الرَّجُلُ أَهْلَهُ وَ وُلْدَهُ وَ إِنَّهُ لَأَكْرَمُ عَلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ مَلَكٍ مُقَرَّبٍ.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup>, by the three chains from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The Momin is recognised in the sky like what the man recognises his wife and his children, and he is more honourable unto Allah<sup>-azwj</sup> Mighty and Majestic than an Angel of Proximity''<sup>29</sup>

27- ن، عيون أخبار الرضا عليه السلام بحده الأسانيد قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا بِي جِبْرَائِيلَ عَنْ رَبِّي تَبَارَكَ وَ تَعَالَى وَ هُوَ يَقُولُ رَبِّي يُقْرِئُكَ السَّلَامَ وَ يَقُولُ يَا مُحَمَّدُ بَشِّرِ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ وَ يُؤْمِنُونَ بِكَ وَ بِأَهْلِ بَيْتِكَ بِالْجَنَّةِ فَلَهُمْ عِنْدِي جَزَاءُ الْحُسْنَى وَ سَيَدْخُلُونَ الْجَنَّةَ.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup>, by these chains, said: 'Rasool-Allah<sup>-saww</sup> said: 'Jibraeel<sup>-as</sup> came to me<sup>-saww</sup> from my<sup>-saww</sup> Lord<sup>-azwj</sup> Blessed and Exalted, and he<sup>-as</sup> said: 'My<sup>-as</sup> Lord<sup>-azwj</sup> Conveys the Greetings to you<sup>-saww</sup> and Says: "O Muhammad<sup>-saww</sup>! Give glad tidings to the Momineen of the Paradise to those who are doing the righteous deeds and are believing in you<sup>-saww</sup> and in the People<sup>-asws</sup> of your<sup>-saww</sup> Household.

<sup>28</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 25

<sup>29</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 26

For them, in My<sup>azwj</sup> Presence is the excellent Recompense, and they will be entering the Paradise!”<sup>30</sup>

28- ن، عيون أخبار الرضا عليه السلام بإسنادي قال قال رسول الله ص يا علي من كرامة المؤمن على الله أنه لم يجعل لأجله وقتاً حتى بهم بئائمه فإذا هم بئائمه قبضه إليه.

(The book) ‘Uyoun Akhbar Al-Reza<sup>asws</sup>’, may the greetings be upon him<sup>asws</sup>, by the chains, said: ‘Rasool-Allah<sup>saww</sup> said: ‘O Ali<sup>asws</sup>! It is from the honour of a Momin upon Allah<sup>azwj</sup> that He<sup>azwj</sup> does not Make a (specific) time for his death until he thinks of (committing) immoralities. When he thinks of (committing) the immoralities, He<sup>azwj</sup> Captures him (his soul) to Him<sup>azwj</sup>’.<sup>31</sup>

قَالَ وَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع تَجَنَّبُوا الْبَوَائِقَ مَدَّ لَكُمْ فِي الْأَعْمَارِ.

He said, ‘And Ja’far<sup>asws</sup> Bin Muhammad<sup>asws</sup> said: ‘Stay away from the immoralities, there will be an extension for you in your lifespans’.<sup>32</sup>

29- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن آبائه ع قال قال رسول الله أنا و هذا يعني علياً كهاتين و ضم بين إصبعيه و شيعتنا معنا و من أعان مظلوماً كذلك.

(The book) ‘Uyoun Akhbaar Al-Reza<sup>asws</sup>’, may the greetings be upon him<sup>asws</sup>, by the chain of Al-Tameemi, from Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘I<sup>saww</sup> and this one’ – meaning Ali<sup>asws</sup> – ‘are like these two’ – and he<sup>saww</sup> pressed his<sup>saww</sup> fingers – ‘our<sup>asws</sup> Shias will be with us<sup>asws</sup>, and the one who assists an oppressed would be like that’.<sup>33</sup>

30- ن، عيون أخبار الرضا عليه السلام بإسنادي قال قال رسول الله ص تُوضَعُ يَوْمَ الْقِيَامَةِ مَنَابِرُ حَوْلَ الْعَرْشِ لِشِيعَتِي وَ شِبَعَةَ أَهْلِ بَيْتِي الْمُخْلِصِينَ فِي وَلَايَتِنَا وَ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ هَلُمَّ يَا عِبَادِي إِلَيَّ لِأَنْتُمْ عَلَيَّ كَرَامَتِي فَقَدْ أُودِيْتُمْ فِي الدُّنْيَا.

(The book) ‘Uyoun Akhbaar Al-Reza<sup>asws</sup>’, may the greetings be upon him<sup>asws</sup>, by this chain, said: ‘Rasool-Allah<sup>saww</sup> said: ‘Pulpit will be placed around the Throne on the Day of Qiyamah for my<sup>saww</sup> Shias and Shias of People<sup>asws</sup> of my<sup>saww</sup> Household, the ones sincere in our<sup>asws</sup> Wilayah, Allah<sup>azwj</sup> Mighty and Majestic shall Say: “Come to Me<sup>azwj</sup>, O My<sup>azwj</sup> servants! I<sup>azwj</sup> shall Sprinkle My<sup>azwj</sup> Honours upon you all, for you were harmed in the world!”<sup>34</sup>

<sup>30</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 27

<sup>31</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 28 a

<sup>32</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 28 b

<sup>33</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 29

<sup>34</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 30

31- ن، عيون أخبار الرضا عليه السلام بهذا الإسناد عن عليّ ع قَالَ قَالَ النَّبِيُّ ص تَرُدُّ شِيعَتَكَ يَوْمَ الْقِيَامَةِ رَوَاءَ غَيْرِ عَطَاشٍ وَ يَرِدُ عَدُوَّكَ عَطَاشًا يَسْتَسْقُونَ فَلَا يُسْقُونَ.

(The book) 'Uyoun Akhbaar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup>, by this chain, from Ali<sup>-asws</sup> having said: 'The Prophet<sup>-saww</sup> said: 'One the Day of Qiyamah your<sup>-asws</sup> Shias shall return saturated without being thirsty while your<sup>-asws</sup> enemies shall return thirsty. They will be standing but they will not be quenched''<sup>35</sup>

32- ما، الأما لي للشيخ الطوسي عن المفيد عن الحسين بن أحمد بن المغيرة عن حيدر بن محمد السمرقندي عن محمد بن عمر الكشي عن العياشي عن جعفر بن معروف عن ابن يزيد عن ابن عذافر عن عمر بن يزيد قال قال أبو عبد الله ع يا ابن يزيد أنت والله منا أهل البيت

(The book) 'Al-Amaali' of the Sheykh Al Tusi – From Al Mufeed, from Al-Husayn Bin Ahmad Bin Al Mugheira, from Haydar Bin Muhammad Al Samarqandy, from Muhammad Bin Umar Al Kashy, from Al-Ayyashi, from Ja'far Bin Marouf, from Ibn Yazeed, from Ibn Uzafir, from Umar Bin Yazeed who said,

'Abu Abdullah<sup>-asws</sup> said: 'O Ibn Yazeed! By Allah<sup>-azwj</sup>, you are from us<sup>-asws</sup>, People<sup>-asws</sup> of the Household!'

قُلْتُ جُعِلْتُ فِدَاكَ مِنْ آلِ مُحَمَّدٍ

I said, 'May I be sacrificed for you<sup>-asws</sup>! From the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>?'

قَالَ إِي وَ اللَّهُ مِنْ أَنْفُسِهِمْ قُلْتُ مِنْ أَنْفُسِهِمْ جُعِلْتُ فِدَاكَ

He<sup>-asws</sup> said: 'Yes, by Allah<sup>-azwj</sup>, from their<sup>-asws</sup> own selves!' I said, 'From their<sup>-asws</sup> own selves? May I be sacrificed for you<sup>-asws</sup>!'

قَالَ إِي وَ اللَّهُ مِنْ أَنْفُسِهِمْ يَا عُمَرُ أَمَا تَقْرَأُ كِتَابَ اللَّهِ عَزَّ وَ جَلَّ إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ اتَّبَعُوهُ وَ هَذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا وَ اللَّهُ وَلِيُّ الْمُؤْمِنِينَ

He<sup>-asws</sup> said: 'Yes, by Allah<sup>-azwj</sup>, from their<sup>-asws</sup> own selves, O Umar! Are you not reading the Book of Allah<sup>-azwj</sup> Mighty and Majestic: **Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; and Allah is the Guardian of the Momineen [3:68]?**

أَوْ مَا تَقْرَأُ قَوْلَ اللَّهِ عَزَّ اسْمُهُ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَ مَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ.

And are you not reading the Words of Allah<sup>-azwj</sup>, Mighty is His<sup>-azwj</sup> Name: **So the one who follows me, then he is from me, and one who disobeys me, then You are Forgiving, Merciful [14:36]?**<sup>36</sup>

<sup>35</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 31

<sup>36</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 32

33- جاء المجالس للمفيد ما، الأمايلي للشيخ الطوسي عن المفيد عن محمد بن الحسين المقيري عن عمر بن محمد الوزاري عن علي بن العباس عن حميد بن زياد عن محمد بن نسيب عن الفضل بن دكين عن مقاتل بن سليمان عن الضحاک بن مزاحم عن ابن عباس قال: سألت رسول الله ص عن قول الله عز وجل و السابغون السابغون أولئك المقربون في جنات النعيم

(The books) 'Majaalis' of Al Mufeed, (and) 'Al-Amaali' of the Sheykh Al Tusi – From Al Mufeed, from Muhammad Bin Al-Husayn Al Muqry, from Umar Bin Muhammad Al Warraq, from Ali Bin Al Abbas, from Humeyd Bin Ziyad, from Muhammad Bin Naseem, from Al Fazl Bin Zukeyn, from Muqatil Bin Suleyman, from Al Zahhak Bin Muzahim, from Ibn Abbas who said,

'I asked Rasool-Allah<sup>-saww</sup> about Words of Allah<sup>-azwj</sup> 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]**'.

فَقَالَ قَالَ لِي جَبْرَائِيلُ عَ ذَاكَ عَلَيَّ وَ شِيعَتُهُ هُمُ السَّابِغُونَ إِلَى الْجَنَّةِ الْمُقَرَّبُونَ مِنَ اللَّهِ بِكَرَامَتِهِ لَهُمْ.

He<sup>-saww</sup> said: 'Jibraeel<sup>-as</sup> said to me<sup>-saww</sup>: 'That is Ali<sup>-asws</sup> and his<sup>-asws</sup> Shias. They will be the foremost to the Paradise, the ones of Proximity from Allah<sup>-azwj</sup> due to His<sup>-azwj</sup> Prestige for them".<sup>37</sup>

34- ماء، الأمايلي للشيخ الطوسي عن المفيد عن أحمد بن الوليد عن أبيه عن الصفار عن ابن عيسى عن الحسن بن علي بن أبي حمزة عن عبد الله بن الوليد قال: دخلنا على أبي عبد الله ع في زمن مروان فقال بمن أنتم فقلنا من أهل الكوفة

(The book) 'Al-Amaali' of the Sheykh Al Tusi – From Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Al-Hassan bin Ali Bin Abu Hamza, from Abdullah Bin Al Waleed who said,

'We entered to see Abu Abdullah<sup>-asws</sup> during the era of (caliph) Marwan. He<sup>-asws</sup> said: 'Who are you from?' We said, 'From people of Al-Kufa'.

فَقَالَ مَا مِنَ الْبُلْدَانِ أَكْثَرَ مُحِبًّا لَنَا مِنْ أَهْلِ الْكُوفَةِ لَا سِيَّمَا هَذِهِ الْعِصَابَةَ إِنَّ اللَّهَ هَدَانَاكُمْ لِأَمْرِ جَهْلَةَ النَّاسِ فَأَحْبَبْتُمُونَا وَ أَبْغَضْنَا النَّاسَ وَ تَابَعْتُمُونَا وَ خَالَفْنَا النَّاسَ وَ صَدَّقْتُمُونَا وَ كَذَّبْنَا النَّاسَ

There is no city with more people loving us<sup>-asws</sup> than the people of Al-Kufa, in particularly this group. Allah<sup>-azwj</sup> has Guided you all to a matter the people are ignorant of. You are loving us<sup>-asws</sup> while the people are hating us<sup>-asws</sup>, and you are following us<sup>-asws</sup> while the people are opposing us<sup>-asws</sup>, and you are ratifying us<sup>-asws</sup> while the people are belying us<sup>-asws</sup>!

فَأَخِيَاكُمْ اللَّهُ حَيَاتًا وَ أَمَاتِكُمْ مَمَاتًا فَأَشْهَدُ عَلَى أَبِي أَنَّهُ كَانَ يَقُولُ مَا بَيْنَ أَحَدِكُمْ وَ بَيْنَ أَنْ يَرَى مَا نَعَرُ بِهِ عَيْنُهُ أَوْ يُعْتَبَطُ إِلَّا أَنْ تَبْلُغَ نَفْسُهُ هَكَذَا وَ أَهْوَى يَدِهِ إِلَى خَلْقِهِ

May Allah<sup>-azwj</sup> Cause you to live our<sup>-asws</sup> lives and Cause you to die our<sup>-asws</sup> deaths. I<sup>-asws</sup> testify upon my<sup>-asws</sup> father<sup>-asws</sup>, he<sup>-asws</sup> had said: 'There is nothing between you all and seeing what

<sup>37</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 33

your eyes will be delighted with or cheered, except for his soul to reach like this!’ – and he<sup>-asws</sup> gestured by his<sup>-asws</sup> hand to his<sup>-asws</sup> throat.

وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ وَ لَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَ جَعَلْنَا لَهُمْ أَزْوَاجًا وَ ذُرِّيَّةً فَتَنَحْنُ ذُرِّيَّتَهُ رَسُولَ اللَّهِ ص.

‘And Allah<sup>-azwj</sup> Mighty and Majestic has Said in His<sup>-azwj</sup> Book: **And We had Sent Rasools from before you and We Made wives and offspring to be for them. [13:38].** We<sup>-asws</sup> are the offspring of Rasool-Allah<sup>-saww</sup>’<sup>38</sup>

35- ما، الأماالي للشيخ الطوسي عن المُفِيدِ عَنِ ابْنِ فُؤَادٍ عَنِ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ عِيْسَى عَنِ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عَمْرٍو قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ إِنَّ فِي السَّمَاءِ الرَّابِعَةِ مَلَائِكَةً يَقُولُونَ فِي تَسْبِيحِهِمْ سُبْحَانَ مَنْ دَلَّ هَذَا الْخَلْقَ الْقَلِيلَ مِنْ هَذَا الْخَلْقِ الْكَثِيرِ عَلَى هَذَا الدِّينِ الْعَزِيزِ.

(The book) ‘Al-Amaali’ of the Sheykh Al Tusi – From Al Mufeed, from Ibn Qawlawayya, from Sa’ad, Ibn Isa, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

‘I heard Abu Abdullah Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> saying: ‘In the fourth sky there are Angels saying in their glorifications: ‘Glorious is the One<sup>-azwj</sup> Who Pointed the few of these many creatures to this cherished religion’<sup>39</sup>

36- ما، الأماالي للشيخ الطوسي عن المُفِيدِ عَنِ الْجَعْفَرِيِّ عَنِ مُحَمَّدِ بْنِ مُحَمَّدٍ بْنِ سَعِيدِ الْهَمْدَانِيِّ عَنِ الْحُسَيْنِ بْنِ عُثْبَةَ عَنِ أَحْمَدَ بْنِ النَّضْرِ عَنِ مُحَمَّدِ بْنِ الصَّامِتِ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَ عِنْدَهُ قَوْمٌ مِنَ الْبَصْرِيِّينَ فَحَدَّثْتُهُمْ بِحَدِيثِ أَبِيهِ عَنِ جَابِرِ بْنِ عَبْدِ اللَّهِ فِي الْحُجَّ أَمْلَاهُ عَلَيْهِمْ فَلَمَّا قَامُوا قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ النَّاسَ أَخَذُوا يَمِينًا وَ شِمَالًا وَ إِنَّكُمْ لَرَمْتُمْ صَاحِبَكُمْ فَإِلَى أَيْنَ تَرَوْنَ يُرِيدُ بِكُمْ إِلَى الْجَنَّةِ وَ اللَّهُ إِلَى الْجَنَّةِ وَ اللَّهُ.

(The book) ‘Al-Amaali’ of the Sheykh Al Tusi – From Al Mufeed, from Al Jiay, from Muhammad Bin Muhammad Bin Saeed Al Hamdany, from Al-Husayn Bin Utba, from Ahmad Bin Al Nazr, from Muhammad Bin Al Samit who said,

‘I was in the presence of Abu Abdullah<sup>-asws</sup> and there was a group with him<sup>-asws</sup> from the people of Al-Basra. He<sup>-asws</sup> narrated to them with a Hadeeth of his<sup>-asws</sup> father<sup>-asws</sup>, from Jabir Bin Abdullah during the Hajj, dictating to them. When they stood up, Abu Abdullah<sup>-asws</sup> said: ‘The people are taking to the right and left, and you are adhering to your Master<sup>-asws</sup>. To where do you think he<sup>-asws</sup> intends with you all? To the Paradise. By Allah<sup>-azwj</sup>, to the Paradise! By Allah<sup>-azwj</sup>, to the Paradise! By Allah<sup>-azwj</sup>!’<sup>40</sup>

37- ما، الأماالي للشيخ الطوسي عن المُفِيدِ عَنِ ابْنِ فُؤَادٍ عَنِ أَبِيهِ عَنِ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ مُحَمَّدٍ عَنِ أَبِي مُحَمَّدٍ الْأَنْصَارِيِّ عَنِ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ: كُنْتُ جَالِسًا عِنْدَ جَعْفَرَ بْنِ مُحَمَّدٍ ع إِذْ جَاءَ شَيْخٌ قَدِ انْحَى مِنَ الْكِبَرِ فَقَالَ السَّلَامُ عَلَيْنَا وَ رَحْمَةُ اللَّهِ

<sup>38</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 34

<sup>39</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 35

<sup>40</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 36

(The book) 'Al-Amaali' of the Sheykh Al Tusi – From Al Mufeed, from Ibn Qawlawayya, from his father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Abu Muhammad Al Ansary, from Muawiya Bin Wahab who said,

'I was seated in the presence of Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> when an old man came, stooping from old age. He said, 'The greetings be unto you<sup>-asws</sup>, and Mercy of Allah<sup>-azwj</sup>!'

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ وَ عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ يَا شَيْخُ ادُّ مِي

Abu Abdullah<sup>-asws</sup> said to him: 'And unto you be the greetings and Mercy of Allah<sup>-azwj</sup>! O sheykh, come near me<sup>-asws</sup>'.

فَدَنَا مِنْهُ وَ قَبَّلَ يَدَهُ وَ بَكَى فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع وَ مَا يُبْكِيكَ يَا شَيْخُ

He went near him<sup>-asws</sup> and kissed his<sup>-asws</sup> hand and cried. Abu Abdullah<sup>-asws</sup> said to him: 'And what makes you cry, O sheykh?'

قَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ أَنَا مُقِيمٌ عَلَى رَجَائِ مِنْكُمْ مُنْذُ نَحْوِ مِنْ مِائَةِ سَنَةٍ أَقُولُ هَذِهِ السَّنَةُ وَ هَذَا الشَّهْرُ وَ هَذَا الْيَوْمُ وَ لَا أَرَاهُ فِيكُمْ فَتَلُومِي أَنْ أَبْكِي

He said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I am staying upon my hopes with you (Imams<sup>-asws</sup>) since around one hundred years. I keep saying, this year, and this month, and this day, and I do not see it (governance of Al-Qaim<sup>-asws</sup>) among you<sup>-asws</sup> all. So, do you<sup>-asws</sup> blame me for crying?'

قَالَ فَبَكَى أَبُو عَبْدِ اللَّهِ ع ثُمَّ قَالَ يَا شَيْخُ إِنَّ أُجْرَتَ مَبِيتِكَ كُنْتُ مَعَنَا وَ إِنْ عَجَلَتْ كُنْتُ يَوْمَ الْقِيَامَةِ مَعَ ثَقَلِ رَسُولِ اللَّهِ ص

He (the narrator) said, 'Abu Abdullah<sup>-asws</sup> wept, then said: 'O sheykh! If your wishes are delayed, you will (still) be with us<sup>-asws</sup>, and if it is hastened, on the Day of Qiyamah with the weighty ones<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>'.

فَقَالَ الشَّيْخُ مَا أَتَابِي مَا قَاتَنِي بَعْدَ هَذَا يَا ابْنَ رَسُولِ اللَّهِ

The sheykh said, 'I don't care what is to be missed by me after (hearing) this, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>!'

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع يَا شَيْخُ إِنَّ رَسُولَ اللَّهِ ص قَالَ إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ مَا إِنْ تَمَسَّكْتُمْ بِحِمَا لَنْ تَضِلُّوا كِتَابَ اللَّهِ الْمُنَزَّلَ وَ عِزَّتِي أَهْلَ بَيْتِي - نَجِيءٌ وَ أَنْتَ مَعَنَا يَوْمَ الْقِيَامَةِ الْحَبْرَ.

Abu Abdullah<sup>-asws</sup> said to him: 'O sheykh! Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> am leaving behind among you all, the two weighty things, what if you were to adhere with these two, you will never stray – the Revealed Book of Allah<sup>-azwj</sup> and my<sup>-saww</sup> family<sup>-asws</sup>, People<sup>-asws</sup> of my<sup>-saww</sup> Household'. We<sup>-asws</sup> shall come and you will be with us<sup>-asws</sup> on the Day of Qiyamah' – the Hadeeth"<sup>41</sup>.

<sup>41</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 37





فَطُوبَى لِمَنْ أَحَبَّكَ وَصَدَّقَ فِيكَ وَوَيْلٌ لِمَنْ أَبْغَضَكَ وَكَذَّبَ عَلَيْكَ

So, beatitude is for the one who loves you<sup>-asws</sup> and is truthful regarding you<sup>-asws</sup> and woe be unto the one who hates you<sup>-asws</sup> and belies upon you<sup>-asws</sup>!

فَأَمَّا مَنْ أَحَبَّكَ وَصَدَّقَ فِيكَ فَأَوْلِيكَ جِيرَانُكَ فِي دَارِكَ وَشُرَكَاءُكَ فِي جَنَّتِكَ وَ أَمَّا مَنْ أَبْغَضَكَ وَكَذَّبَ عَلَيْكَ فَحَقُّ عَلَى اللَّهِ أَنْ يُوقِفَهُ مَوْقِفَ الْكَذَّابِينَ.

As for the one who loves you<sup>-asws</sup> and is truthful regarding you<sup>-asws</sup>, they will be your<sup>-asws</sup> neighbours in your<sup>-asws</sup> house, and your<sup>-asws</sup> associates in your<sup>-asws</sup> Garden. And as for the one who hates you<sup>-asws</sup> and belies upon you<sup>-asws</sup>, so there will be a right upon Allah<sup>-azwj</sup> that He<sup>-azwj</sup> Pauses him the pausing of the beliers”.<sup>44</sup>

41- ما، الأماالي للشيخ الطوسي عن المufeed عن ابن عufدة عن عمر بن أسلم عن سعيد بن يوسف البصري عن خالد بن عبد الرحمن المدائني عن عبد الرحمن بن أبي لبكى عن أبي ذر الغفاري ره قال: رأيت رسول الله ص وقد ضرب كيف علي بن أبي طالب ع بيده وقال يا علي من أحبنا فهو العربي ومن أبغضنا فهو العليج

(The book) ‘Al-Amaali’ of the sheykh Al Tusi – From Al Mufeed, from Al Jiany, from Ibn Uqdah, from Umar Bin Aslam, from Saeed Bin Yusuf Al Basry, from Khalid Bin Abdul Rahman Al Madainy, from Abdul Rahman Bin Abu Layli,

‘From Abu Zarr Al-Ghifary<sup>-ra</sup> having said: ‘I<sup>-ra</sup> saw Rasool-Allah<sup>-sawww</sup> and he<sup>-sawww</sup> was tapping a shoulder of Ali Bin Abu Talib<sup>-asws</sup> with his<sup>-sawww</sup> hand, and he<sup>-sawww</sup> said: ‘O Ali<sup>-asws</sup>! One who loves us<sup>-asws</sup>, so he is the Arabian, and one who hates us<sup>-asws</sup>, so he is the lout.

شيعتنا أهل البيوتات والمعادين والشرف ومن كان مولده صحيحاً وما على ملة إبراهيم ع إلا نحن وشيعتنا وسائر الناس منها براءة

Our<sup>-asws</sup> Shias are people of the (noble lineaged) households, and the mines, and the nobility, and the one whose birth is correct. And there is no one upon the nation (religion) of Ibrahim<sup>-as</sup> except us<sup>-asws</sup> and our<sup>-asws</sup> Shias, and rest of the people are disavowed from it.

وَ إِنَّ لِلَّهِ مَلَائِكَةً يَهْدِمُونَ سَيِّئَاتِ شِيعَتِنَا كَمَا يَهْدِمُ الْقَوْمُ الْبُنْيَانَ.

And for Allah<sup>-azwj</sup> there are Angel who are demolishing the evil deeds of our<sup>-asws</sup> Shias like what the people tend to demolish the buildings”.<sup>45</sup>

42- ما، الأماالي للشيخ الطوسي عن المufeed عن ابن فلولويه عن أبيه عن سعد بن عيسى عن ابن عيسى عن يونس عن ابن محبوب عن أبي محمد الوائلي عن أبي عبد الله جعفر بن محمد ع قال: إذا أحسن العبد المؤمن ضاعف الله عمله لكل حسنة سبعمائة ضعف وذلك قوله عز وجل والله يضاعف لمن يشاء.

<sup>44</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 40

<sup>45</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 41

(The book) 'Al-Amaali' of the sheykh al Tusi, from Al Mufeed, from Ibn Qawlawayi, from his father, from Sa'ad, from Ibn Isa, from Yunus, from Ibn Mahboun, from Abu Muhammad Al Wabishy,

'From Abu Abdullah Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'When the Momin servant does a good deed, Allah<sup>-azwj</sup> Multiplies his deed, for every good deed, by seven hundred multiple, and that is the Word of Mighty and Majestic: **and Allah Multiplies for the one He so desires to; and Allah is Capacious, Knowing [2:261]**'.<sup>46</sup>

43- ما، الأمامي للشيخ الطوسي عن الفحّام عن عمّه عمّار بن يحيى عن إبراهيم بن عبد الله الكنجي عن أبي عاصم عن الصادق ع قال: شيعتنا جُزءٌ مِنَّا خُلِفوا مِن فَضْلِ طِينَتِنَا يَسُوؤُهُمْ مَا يَسُوؤُنَا وَ يَسُرُّهُمْ مَا يَسُرُّنَا فَإِذَا أَرَادْنَا أَحَدًا فَلْيَقْصِدْهُمْ فَإِنَّهُمْ الَّذِي يُوصِلُ مِنْهُ إِلَيْنَا.

(The book) 'Al-Amaali' of the sheykh Al Tusi – From Al Fahham, from his uncle Umar Bin Yahya, from Ibrahim Bin Abdullah Al Kanji, from Abu Aasim,

'From Al-Sadiq<sup>-asws</sup> having said: 'Our<sup>-asws</sup> Shias are a part from us<sup>-asws</sup>. They have been Created from the surplus of our<sup>-asws</sup> clay. It saddens them whatever saddens us<sup>-asws</sup>, and it cheers them whatever cheers us<sup>-asws</sup>. Whenever someone wants us<sup>-asws</sup>, let him aim to them, for they are the ones he can be arriving from to us'.<sup>47</sup>

44- ما، الأمامي للشيخ الطوسي بإسناد أبي قتادة عن أبي عبد الله ع قال: حُفُوقُ شِيعَتِنَا عَلَيْنَا أَوْجِبُ مِنْ حُفُوقِنَا عَلَيْهِمْ

(The book) 'Al-Amaali' of the sheykh Al Tusi – By a chain of Abu Qatadah,

'From Abu Abdullah<sup>-asws</sup> having said: 'The rights of our<sup>-asws</sup> Shias upon us<sup>-asws</sup> are more obligatory than our<sup>-asws</sup> rights are upon them'.

قِيلَ لَهُ وَ كَيْفَ ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ-

It was said to him<sup>-asws</sup>, 'And how is that so, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>?'

فَقَالَ لِأَنَّكُمْ يُصَابُونَ فِيْنَا وَ لَا نُصَابُ فِيْهِمْ.

He<sup>-asws</sup> said: 'They are being afflicted regarding us<sup>-asws</sup> and we<sup>-asws</sup> are not afflicted regarding them'.<sup>48</sup>

<sup>46</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 42

<sup>47</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 43

<sup>48</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 44

45- ما، الأماي للشيخ الطوسي عن الحفّار عن عبد الله بن محمد عن عبد الله بن زاذان عن عباد بن يعقوب عن يحيى بن يسار عن محمد بن إسماعيل عن أبي إسحاق عن عاصم بن ضمره عن عليّ ع و عن الحارث عنه ع عن النبي ص أنه قال: مثلي مثل شجرة أنا أصلها و عليّ فرعها و الحسن و الحسين تمرها و الشيعة ورفها فأبى أن يخرج من الطيب إلا الطيب.

(The book) 'Al-Amaali' of the sheykh Al Tusi – From Al Haffar, from Abdullah Bin Muhammad, from badullah Bin Zazan, from Abbad Bin Yaqoub, from Yahya Bin Yasaar, from Muhammad Bin Ismail, from Abu Is'haq, from Aasim Bin Zamrah,

'From Ali<sup>-asws</sup>, and from Al Haris, from him<sup>-asws</sup>, from the Prophet<sup>-saww</sup> having said: 'My<sup>-saww</sup> example is an example of a tree. I<sup>-saww</sup> am its roots, and Ali<sup>-asws</sup> is its branches, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> are its fruits, and the Shias are its leaves. He<sup>-azwj</sup> Refused to Extract from the good, except the good".<sup>49</sup>

46- ما، الأماي للشيخ الطوسي عن ابن شبل عن ظفر بن حمّاد عن إبراهيم بن إسحاق النهأوندي عن عبد الله بن حماد عن عمرو بن شمر عن يعقوب بن ميثم التمار مؤلى عليّ بن الحسين قال: دخلت على أبي جعفر ع فقلت له جعلت فداك يا ابن رسول الله إني وجدت في كُتب أبي أن علياً ع قال لأبي ميثم أحب حبيب آل محمد و إن كان فاسقاً زانياً و أبغض مُبغض آل محمد و إن كان صواماً قواماً

(The book) 'Al-Amaali' of the sheykh Al Tusi – From Ibn Shibl, from Zafr Bin Humdoun, from Ibrahim Bin Is'haq Al Nahawandy, from Abdullah Bin Hammad, from Amro Bin Shimr,

'From Yaqoub son of Meesam Al-Tammar<sup>-ra</sup>, a slave of Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> having said, 'I entered to see Abu Ja'far<sup>-asws</sup>. I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I found in the books of my father<sup>-ra</sup> (Meesam<sup>-ra</sup>) that Ali<sup>-asws</sup> had said to my father<sup>-ra</sup> Meesam<sup>-ra</sup>: 'I<sup>-asws</sup> love the one who loves Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and even if here to be a mischief-maker, adulterer, and I<sup>-asws</sup> hate a hater of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and even if he was a fasting one, and standing (for Salat).

فإني سمعت رسول الله و هو يقول إن الذين آمنوا و عملوا الصالحات أولئك هم خير البرية ثم التفت إليّ و قال هم و الله أنت و شيعتك يا عليّ و ميعادك و ميعادهم الخوض عدأ غراً محجلين مكثجلين متوجين

I<sup>-asws</sup> have heard Rasool-Allah<sup>-saww</sup> and he<sup>-saww</sup> said: '**Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]**'. Then he<sup>-saww</sup> turned towards me<sup>-asws</sup> and said: 'By Allah<sup>-azwj</sup>! They are you<sup>-asws</sup> and your<sup>-asws</sup> Shias! O Ali<sup>-asws</sup>, and your<sup>-asws</sup> appointment and their appointment is at the Fountain tomorrow, resplendent of faces, kohled eyes, crowned".

فقال أبو جعفر ع هكذا هو عياناً في كتاب عليّ.

Abu Ja'far<sup>-asws</sup> said: 'Like this he<sup>-asws</sup> has Meant us<sup>-asws</sup> in the book of Ali<sup>-asws</sup>".<sup>50</sup>

<sup>49</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 45

<sup>50</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 46

47- مع، معاني الأخبار عن ابن مسرور عن ابن عامر عن عمه عن الحسن بن علي بن فضال عن ثعلبة عن عمر بن أبان الرقاعي عن الصبّاح بن سيابة عن أبي عبد الله ع قال: إن الرجل ليحبكم وما يدري ما تقولون فيدخله الله النار وإن الرجل منكم ليملاً صحيفته من غير عمل

(The book) 'Ma'any Al Akhbar' – from Ibn Masrou, from Ibn Aamir, from his uncle, from Al-Hassan Bin Ali Bin Fazzal, from Sa'alba, from Umar bin Aban Al Rifai, from Al Sabbah Bin Sayaba,

'From Abu Abdullah<sup>-asws</sup> having said: 'A man would love you (Shias), and he does not know what you are saying, so Allah<sup>-azwj</sup> will Enter him into the Paradise, and a man will hate you (Shias), and he does not know what you are saying, and Allah<sup>-azwj</sup> will Enter him into the Fire, and the man from you, his register of deeds will be filled, from without him having done any work (good deeds).'

قُلْتُ وَ كَيْفَ يَكُونُ ذَلِكَ

I said, 'And how can that be so?'

قَالَ يَمُرُّ بِالْقَوْمِ يَتَأَلَوْنَ مِنَّا فَإِذَا رَأَوْهُ قَالَ بَعْضُهُمْ لِبَعْضٍ إِنَّ هَذَا الرَّجُلَ مِنْ شِيعَتِهِمْ وَ يَمُرُّ بِهِمُ الرَّجُلُ مِنْ شِيعَتِنَا فَيَنْهَوْنَهُ وَ يَقُولُونَ فِيهِ فَيَكْتُمُ اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ حَسَنَاتٍ حَتَّى يَمْلَأَ صَحِيفَتَهُ مِنْ غَيْرِ عَمَلٍ.

He<sup>-asws</sup> said: 'He passes by the people talking badly about us<sup>-asws</sup>, so when they see him, one of them would say to the other, 'This is a man from their<sup>-asws</sup> Shias'; and the man from our<sup>-asws</sup> Shias passed by them, and they rebuke him and speak (badly) about him, so Allah<sup>-azwj</sup> Mighty and Majestic Writes good deeds due to that until it fills up his register of deeds, from without him having done any deeds".<sup>51</sup>

48- مع، معاني الأخبار عن الطالقاني عن الجلودي عن عبد الله بن محمد العباسي عن محمد بن هلال عن نائل بن نجیح عن عمرو بن شمر عن جابر الجعفي قال: سألت أبا جعفر محمد بن علي الباقر ع عن قول الله عز و جل كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَ فَرْعُهَا فِي السَّمَاءِ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا-

(The book) 'Ma'any Al Akhbaar' – from Al Talaqany, from Al Jaloudy, from Abdullah Bin Muhammad Al Absy, from Muhammad Bin Hilal, from Na'il Bin Najeeh, from Amro Bin Shimr, from Jabir Al Jufy who said,

'I asked Abu Ja'far Muhammad<sup>-asws</sup> Bin Ali Al-Baqir<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Do you not see how Allah Strikes an example of a good word as being like a good tree, its roots are stable, and its branches are in the sky [14:24] Yielding its fruit in every season by the permission of its Lord? [14:25].**

قَالَ أَمَّا الشَّجَرَةُ فَرَسُولُ اللَّهِ ص وَ فَرْعُهَا عَلِيُّ ع وَ عُصْنُ الشَّجَرَةِ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ - وَ ثَمَرُهَا أَوْلَادُهَا ع وَ وَرْقُهَا شِيعَتُنَا-

<sup>51</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 47

He<sup>-asws</sup> said: 'As for the tree, it is Rasool-Allah<sup>-saww</sup>, and its branches is Ali<sup>-asws</sup>, and a twig of the tree is Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, and its fruits are her<sup>-asws</sup> children, and its leaves are our<sup>-asws</sup> Shias'.

ثُمَّ قَالَ ع إِنَّ الْمُؤْمِنَ مِنْ شِيعَتِنَا لَيَمُوتُ فَيَسْقُطُ مِنَ الشَّجَرَةِ وَرَقَةً. وَإِنَّ الْمُؤَلُودَ مِنْ شِيعَتِنَا لَيُولَدُ فَيُورِثُ الشَّجَرَةَ وَرَقَةً.

Then he<sup>-asws</sup> said: 'The Momin from our<sup>-asws</sup> Shias dies, so a leave from the tree falls off, and the new-born from our<sup>-asws</sup> Shias is born, so the tree sprouts a leaf'<sup>52</sup>.

أقول: قد مر مثله كثيرا مع شرحها في كتاب الإمامة.

**Note:** I (Majlisi) am saying, 'Many the likes of it have already passed in the book of Imamate along with its commentary'.

49- ير، بصائر الدرجات عن أحمد بن محمد بن يعقوب بن يزيد عن ابن فضالٍ و عن أبي جميلة عن محمد الحلي عن أبي عبد الله ع قال إن رسول الله ع قال: إن الله مثل لي أمي في الطين و علمني أسماءهم كلها كما علم آدم الأسماء كلها

(The book) 'Basaari Al Darajaat' – From Ahmad Bin Muhammad and Yaqoub Bin Yazeed, from Ibn Fazzal, and from Abu Jameela, from Muhammad Al Halby,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>azwj</sup> Resembled for me my<sup>saww</sup> community in the clay, and Taught me<sup>saww</sup> their names, all of them, just as had **He Taught Adam the names, all of them [2:31].**

فَمَرَّ بِي أَصْحَابُ الرِّايَاتِ فَاسْتَعْفَرْتُ لِعَلِّي وَ شِيعَتِهِ إِنَّ رَبِّي وَعَدَنِي فِي شِيعَةِ عَلِيٍّ حَصَلَةً

The bearers of the flags passed by and they sought Forgiveness for Ali<sup>asws</sup> of his<sup>asws</sup> Shias. My<sup>saww</sup> Lord<sup>azwj</sup> Promised me<sup>saww</sup> a quality regarding Shias of Ali<sup>asws</sup>.

قِيلَ يَا رَسُولَ اللَّهِ وَ مَا هِيَ قَالَ الْمَغْفِرَةُ مِنْهُمْ لِمَنْ آمَنَ وَ اتَّقَى لَا يُعَادِرُ مِنْهُمْ صَغِيرَةً وَ لَا كَبِيرَةً وَ لَهُمْ نُبْدُلُ السَّيِّئَاتِ حَسَنَاتٍ.

It was said, 'O Rasool-Allah<sup>saww</sup>! And what is it?' He<sup>saww</sup> said: 'The Forgiveness from them for the ones who believe and fear. Neither a small nor big from them would be left out, and for them the evil deeds would be replaced by the good deeds'<sup>53</sup>.

50- ير، بصائر الدرجات عن محمد بن الحسين عن عبد الله بن جبلة عن معاوية بن عمارة عن جعفر عن أبيه عن جدّه ع قال قال رسول الله ص يا علي لقد مثلت لي أمي في الطين حتى رأيت صغيرهم و كبيرهم أزواجا قبل أن يخلق الأجناس و إني مررت بك و بشيعتك فاستغفرت لكم

<sup>52</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 48

<sup>53</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 49

(The book) 'Basaair Al Darajaat' – From Muhammad Bin Al-Husayn, from Abdullah Bin Jabalah, from Muawiya Bin Ammar,

'From Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father, from his<sup>-asws</sup> grandfather<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'O Ali<sup>asws</sup>! My<sup>saww</sup> community had been resembled for me<sup>saww</sup> in the clay until I<sup>saww</sup> saw their young ones and their old ones as spirits before He<sup>azwj</sup> Created the bodies, and I<sup>saww</sup> passed by you<sup>asws</sup> and your<sup>asws</sup> Shias, and I<sup>saww</sup> sought Forgiveness for you all (Shias)'.

فَقَالَ عَلِيُّ يَا نَبِيَّ اللَّهِ زِدْنِي فِيهِمْ

Ali<sup>asws</sup> said: 'O Prophet<sup>saww</sup> of Allah<sup>azwj</sup>! Increase for me<sup>asws</sup> regarding them'.

قَالَ نَعَمْ يَا عَلِيُّ تَخْرُجُ أَنْتَ وَ شِيعَتُكَ مِنْ قُبُورِكُمْ وَ جُوهُكُمْ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ وَ قَدْ حَرَجَتْ عَنْكُمْ الشَّدَائِدُ وَ دَهَبَتْ عَنْكُمْ الْأَحْزَانُ تَسْتَظِلُّونَ تَحْتَ الْعَرْشِ يَخَافُ النَّاسُ وَ لَا تَخَافُونَ وَ لَا تَحْزَنُونَ النَّاسُ وَ لَا تَحْزَنُونَ وَ تُوضَعُ لَكُمْ مَائِدَةٌ وَ النَّاسُ فِي الْحِسَابِ.

He<sup>saww</sup> said: 'Yes, O Ali<sup>asws</sup>! You<sup>asws</sup> and your<sup>asws</sup> Shias will emerge from their graves and their faces would be like the full moon on the night of the full moon, and the difficulties would have been relieved from you, and the grief(s) would be gone from you. You all will be shaded beneath the Throne. The people would fear, and you will not be fearing, and the people would grieve, and you will not be grieving, and a meal would be placed for you while the people would be in the Reckoning'.<sup>54</sup>

51- سن، المحاسن عن القاسم بن يحيى عن جده الحسن بن علي بن بصير قال قال أبو عبد الله ع و الله ما بعدنا عنكم و إنكم معنا في السنام الأعلى فتناقصوا في الدرجات.

(The book) 'Al-Mahasin' – From Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseers who said,

'Abu Abdullah<sup>-asws</sup> having said: 'By Allah<sup>-azwj</sup>! There is no one after us<sup>-asws</sup> apart from you (Shias), and you will be with us in the lofty peaks, therefore compete regarding the ranks'.<sup>55</sup>

52- سن، المحاسن عن أبيه عن سعدان بن مسلم عن الحسين بن أبي العلاء قال قال أبو عبد الله ع إن لكل شيء جوهراً و جوهراً و ولد آدم محمد ص و نحن و شيعتنا.

(The book) 'Al-Mahasin' – from his father, from Sa'dan Bin Muslim, from Al-Husayn Bin Abu Al A'ala who said,

'Abu Abdullah<sup>-asws</sup> said: 'For all things there is an essence, and essence of the children of Adam<sup>-as</sup> is Muhammad<sup>-saww</sup>, and us<sup>-asws</sup>, and our<sup>-asws</sup> Shias'.<sup>56</sup>

<sup>54</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 50

<sup>55</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 51

<sup>56</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 52

53- سن، المحاسن عن أبيه عن سعدان بن مسلم عن سدير قال قال أبو عبد الله ع أنتم آل محمد أنتم آل محمد.

(The book) 'Al-Mahasin' – from his father, from Sa'dan Bin Muslim, from Sadeyr who said,

'Abu Abdullah<sup>-asws</sup> said: 'You (Shias) are Progeny<sup>-asws</sup> of Muhammad<sup>-saww!</sup>! You (Shias) are (as if from) Progeny<sup>-asws</sup> of Muhammad<sup>-saww!</sup>'<sup>57</sup>

بيان هذا على المبالغة كقولهم سلمان منا أهل البيت.

**Explanation – This is based upon the overstatement, like their<sup>-asws</sup> words: 'Salman<sup>-ra</sup> is from us<sup>-asws</sup>, People<sup>-asws</sup> of the Household!'**

54- سن، المحاسن عن ابن فضال عن علي بن عتبة عن فضيل بن يسار عن أبي عبد الله ع قال: أنتم والله نور في ظلمات الأرض.

(The book) 'Al-Mahasin' – from Ibn Fazzal, from Ali Bin Uqba, from Fuzeyl Bin Yasaar,

'From Abu Abdullah<sup>-asws</sup> having: 'By Allah<sup>-azwj!</sup> You (Shias) are a light (Noor) in the darkness(es) of the earth''<sup>58</sup>

55- سن، المحاسن عن أبيه عن حمزة بن عبد الله عن إسحاق بن عمار عن علي بن عبد العزيز قال سمعت أبا عبد الله ع يقول والله إني لأحب ريحكم وأزواحكم ورؤيتكم وزيارتكم وإني لعلى دين الله ودين ملائكتيه فأعينوا على ذلك بوزع

(The book) 'Al-Mahasin' – from his father, from Hamza Bin Abdullah, from Is'haq Bin Ammar, from Ali Bin Abdul Aziz who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'By Allah<sup>-azwj!</sup> I<sup>-asws</sup> love your (Shias) aromas, and your souls, and seeing you, and visiting you all, and I<sup>-asws</sup> am upon the religion of Allah<sup>-azwj</sup> and religion of His<sup>-azwj</sup> Angels, therefore assist me<sup>-asws</sup> upon that with the devoutness (piety).

أنا في المدينة بمنزلة الشعيرة أتقلقل حتى أرى الرجل منكم فأستريح إليه.

In Al-Medina, I<sup>-asws</sup> am at the status of 'Al-Shaeera'. I<sup>-asws</sup> am restless until I<sup>-asws</sup> see a man from you all, so I<sup>-asws</sup> can rest (be comfortable) to (be in his company) with him''<sup>59</sup>

بمنزلة الشعيرة أي في قلة الأشباه و الموافقين في المسلك و المذهب و في بعض النسخ أي كشعرة بيضاء مثلا في ثور أسود.

<sup>57</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 53

<sup>58</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 54

<sup>59</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 55



Clarification – ‘Status of ‘Al-Shaera’ – i.e., among few like him<sup>-asws</sup>, and the ones compatible in the way, and the doctrine. And in one of the copies, i.e., like a white hair in a black (haired) bull.

56- سن، المحاسن عن صالح بن السندي عن جعفر بن بشير عن عبد الله بن الوليد قال: سمعتُ أبا عبد الله ع يقولُ وَ نَحْنُ جَمَاعَةٌ وَ اللَّهُ إِلَيْنَا لَاجِئٌ رُوَيْتَكُمْ وَ أَشْتَأَقُ إِلَيْ حَدِيثِكُمْ.

(The book) ‘Al-Mahasin’ – from Salih Bin Al Sindy, from Ja’far Bin Bashir, from Abdullah Bin Al Waleed who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying, and we were a group, ‘By Allah<sup>-azwj!</sup> I<sup>-asws</sup> love seeing you (Shias) and yearn to your discussion!’<sup>60</sup>

سن، المحاسن عن أبيه عمَّنْ ذَكَرَهُ عَنْ أَبِي عَلِيٍّ حَسَّانَ الْعَجَلِيِّ قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ ع وَ أَنَا جَالِسٌ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَ الَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ قَالَ نَحْنُ الَّذِينَ يَعْلَمُونَ وَ عَدُوْنَا الَّذِينَ لَا يَعْلَمُونَ وَ شِيعَتُنَا أُولُو الْأَلْبَابِ.

(The book) ‘Al-Mahasin’ – from his father, from the one who mentioned him, from Abu Ali Hassan al Ijaly who said,

‘A man asked Abu Abdullah<sup>-asws</sup> and I was seated, about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Say: ‘Are they equal, those who do not know and those do know?’ But rather, the ones of the understanding will heed [39:9].** He<sup>-asws</sup> said: ‘We<sup>-asws</sup> are the ones who know, and our<sup>-asws</sup> enemies are the ones not knowing, and our<sup>-asws</sup> Shias are the ones of understanding’.<sup>61</sup>

58- سن، المحاسن عن ابن يزيد عن نوح المضرور عن أبي شيبَةَ عَنْ عُبَيْسَةَ الْعَابِدِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ إِلَّا أَصْحَابَ الْيَمِينِ قَالَ هُمْ شِيعَتُنَا أَهْلُ الْبَيْتِ.

(The book) ‘Al-Mahasin’ – From Ibn Yazeed, from Nuh Al Mazroub, from Abu Sheyba, from Anbasa Al Aabid,

‘From Abu Ja’far<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Every soul would be held for what it earns [74:38] Except companions of the right hand [74:39].** He<sup>-asws</sup> said: ‘They are our<sup>-asws</sup> Shias of People<sup>-asws</sup> of the Household’.<sup>62</sup>

<sup>60</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 56

<sup>61</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 57

<sup>62</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 58

59- سن، المحاسن عن ابن يزيد عن بعض الكوفيين عن عبسة عن جابر عن أبي جعفر ع في قول الله إن الذين آمنوا وعملوا الصالحات أولئك هم خير البرية قال هم شيعتنا أهل البيت.

(The book) 'Al-Mahasin' – From Ibn Yazeed, from one of the people of Al-Kufa, from Anbasa, from Jabir,

'From Abu Ja'far<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup>: **Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7].** He<sup>-asws</sup> said: 'They are our<sup>-asws</sup> Shias of People<sup>-asws</sup> of the Household'.<sup>63</sup>

60- سن، المحاسن عن ابن فضال عن علي بن عتبة عن يحيى بن زكريا أخي دارم قال أبو عبد الله ع كان أبي يقول إن شيعتنا آخذون بحجرتنا ونحن آخذون بحجرة نبينا- و نبينا آخذ بحجرة الله.

(The book) 'Al-Mahasin' – from Ibn Fazzal, from Ali Bin Uqba, from Yahya Bin Zakariya brother of Darim,

'Abu Abdullah<sup>-asws</sup> said: 'My<sup>-asws</sup> father<sup>-asws</sup> had said: 'Our<sup>-asws</sup> Shias will be holding to our<sup>-asws</sup> sides, and we<sup>-asws</sup> will be holding with a side of our<sup>-asws</sup> Prophet<sup>-saww</sup>, and our<sup>-asws</sup> Prophet<sup>-saww</sup> will be holding to a side of Allah<sup>-azwj</sup>'.<sup>64</sup>

61- سن، المحاسن عن أبيه عن سعدان بن مسلم عن أبي بصير قال قال أبو عبد الله ع إذا كان يوم القيامة أخذ رسول الله ص بحجرة ربه وأخذ علي بحجرة رسول الله وأخذنا بحجرة علي ع- وأخذ شيعتنا بحجرتنا فأين ترون يوردنا رسول الله ص فقلت إلى الجنة.

(The book) 'Al-Mahasin' – from his father, from Sa'dan Bin Muslim, from Abu Baseer who said,

'Abu Abdullah<sup>-asws</sup> said: 'When it will be the Day of Qiyamah, Rasool-Allah<sup>-saww</sup> will hold a side of his<sup>-saww</sup> Lord<sup>-azwj</sup>, and Ali<sup>-asws</sup> will hold a side of Rasool-Allah<sup>-saww</sup> and we<sup>-asws</sup> shall hold a side of Ali<sup>-asws</sup>, and our<sup>-asws</sup> Shias will hold with our<sup>-asws</sup> side. So where do you see Rasool-Allah<sup>-saww</sup> will be taking us?' I said, 'To the Paradise'.<sup>65</sup>

62- سن، المحاسن عن ابن فضال عن ابن مسكان عمه حدثه عن أبي جعفر ع قال كان علي بن الحسين يقول إن أحق الناس بالورع والاجتهاد فيما يحب الله ويرضى الأوصياء وأتباعهم

(The book) 'Al-Mahasin' – from Ibn Fazzal, from Ibn Muskan, from the one who narrated it,

'From Abu Ja'far<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> had said: 'The most rightful people with the devoutness and the striving is regarding what Allah<sup>-azwj</sup> Loves and pleases the successors<sup>-asws</sup> and their<sup>-asws</sup> followers.

<sup>63</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 59

<sup>64</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 60

<sup>65</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 61

أَ مَا تَرْضَوْنَ أَنَّهُ لَوْ كَانَتْ فَرْعَةٌ مِنَ السَّمَاءِ فَرَعَتْ كُلُّ قَوْمٍ إِلَى مَأْمِنِهِمْ وَ فَرَعْتُمْ إِلَيْنَا وَ فَرَعْنَا إِلَى نَبِيِّنَا إِنْ نَبِينَا أَخَذَ بِحُجْرَةِ رَبِّهِ وَ نَحْنُ آخِذُونَ بِحُجْرَةِ نَبِيِّنَا وَ شِيعَتُنَا آخِذُونَ بِحُجْرَتِنَا.

Are you not pleased that if there were to be a panic (event) from the sky, every people would flee to their secure places, and you (Shias) will be panicking to us<sup>-asws</sup>, and we<sup>-asws</sup> shall panic to our<sup>-asws</sup> Prophet<sup>-saww</sup>? Our<sup>-asws</sup> Prophet<sup>-saww</sup> will hold a side of his<sup>-saww</sup> Lord<sup>-azwj</sup>, and we<sup>-asws</sup> will be holding a side of our<sup>-asws</sup> Prophet<sup>-saww</sup>, and our<sup>-asws</sup> Shias will be holding with out<sup>-asws</sup> sides".<sup>66</sup>

63- سن، المحاسن عن أبيه عن النضر عن يحيى الحلبي عن بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع مَا تَبْعُونَ أَوْ مَا تُرِيدُونَ عَيْرَ أَهْلًا لَوْ كَانَتْ فَرْعَةٌ مِنَ السَّمَاءِ فَرَعَتْ كُلُّ قَوْمٍ إِلَى مَأْمِنِهِمْ وَ فَرَعْنَا إِلَى نَبِيِّنَا وَ فَرَعْتُمْ إِلَيْنَا.

(The book) 'Al-Mahasin' – from his father, from Al Nazr, from Yahya Al Halby, from Bureyd Bin Muawiya who said,

'Abu Ja'far<sup>-asws</sup> said: 'What are you (Shias) seeking and what do you want (regarding your being a Shia), apart from if there were to be a panic (event) from the sky, every people would flee to their secure places, and we<sup>-asws</sup> will panic to our<sup>-asws</sup> Prophet<sup>-saww</sup>, and you will be panicking to us<sup>-asws</sup>'<sup>67</sup>

64- شا، الإرشاد عن مُحَمَّدِ بْنِ عِمْرَانَ الْمَرْزُبَانِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْهَافِظِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَبْدِ الْكُوفِيِّ عَنْ إِسْمَاعِيلِ بْنِ أَبَانَ عَنْ سَعْدِ بْنِ طَالِبٍ عَنْ جَابِرِ بْنِ بَرِيدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع قَالَ: سَأَلْتُ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ص عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنْ عَلِيًّا وَ شِيعَتَهُ هُمُ الْفَائِزُونَ.

(The book) 'Al-Irshad' – from Muhammad Bin Imran Al Marzubany, from Ali Bin Muhammad Bin Abdullah Al Hafiz, from Ali Bin Al-Husayn Bin Ubeyd Al Kufy, from Ismail Bin aban, from Sa'ad Bin Talib, from Jabir Bin Yazeed,

'From Muhammad<sup>-asws</sup> Bin Ali Al Baqir<sup>-asws</sup> having said: 'Umm Salama<sup>-ra</sup>, wife of the Prophet<sup>-saww</sup> asked about Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. She<sup>-ra</sup> said: 'I<sup>-ra</sup> heard Rasool-Allah<sup>-saww</sup> saying: 'Ali<sup>-asws</sup> and his<sup>-asws</sup> Shias, they are the successful ones!'<sup>68</sup>

65- شا، الإرشاد عن مُحَمَّدِ بْنِ عِمْرَانَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْجَوْهَرِيِّ عَنْ مُحَمَّدِ بْنِ هَارُونَ بْنِ عَيْسَى الْهَاشِمِيِّ عَنْ مَيْمِ بْنِ مُحَمَّدِ الْعَلَاءِ عَنْ عَبْدِ الرَّزَّاقِ عَنْ يَحْيَى بْنِ الْعَلَاءِ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ ابْنِ نُبَاتَةَ عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنْ لِلَّهِ فَضِييْبًا مِنْ يَأْفُوتِ أَحْمَرَ لَا يَنَالُهُ إِلَّا نَحْنُ وَ شِيعَتُنَا وَ سَائِرُ النَّاسِ مِنْهُ بَرِيئُونَ.

<sup>66</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 62

<sup>67</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 63

<sup>68</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 64

(The book) 'Al-Irshad' – from Muhammad Bin Imran, from Ahmad Bin Muhammad Al Jowhary, from Muhammad Bin Haroun Bin Isa Al Hashimy, from Tameem Bin Muhammad Al A'ala, from Abdul Razaq, from Yahya Bin Al A'ala, from Sa'ad Bin Tareyf, from Ibn Nubata,

'From Ali<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'For Allah<sup>-azwj</sup> there is a stick of red ruby. No one can attain it except us<sup>-asws</sup>, and our<sup>-asws</sup> Shias, and rest of the people are disavowed (away) from it'.<sup>69</sup>

66- شأ، الإرشاد عن مُحَمَّدِ بْنِ عِمْرَانَ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْخَافِظِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَبْدِ الْكُوفِيِّ عَنْ إِسْمَاعِيلَ بْنِ أَبِي عَمْرٍو بْنِ حُرَيْثٍ عَنْ دَاوُدَ بْنِ السَّلِيلِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا لَا حِسَابَ عَلَيْهِمْ وَلَا عَذَابَ

(The book) 'Al-Irshad' – from Muhammad Bin Imran, from Ali Bin Muhammad Bin Abdullah Al Hafiz, from Ali Bin Al-Husayn Bin Ubeyd Al Kufy, from Ismail Bin Aban, from Amro Bin Hureys, from Dawood Bin Al Saleyl, from Anas Bin Malik (a well-known fabricator) who said,

'Rasool-Allah<sup>-saww</sup> said: 'Seventy thousand from my<sup>-saww</sup> community will be entering the Paradise there being no Reckoning upon them nor any Punishment'.

قَالَ ثُمَّ التَّفَّتْ إِلَى عَلِيٍّ ع فَقَالَ هُمْ شِيعَتُكَ وَ أَنْتَ إِمَامُهُمْ.

He (the narrator) said, 'Then he<sup>-saww</sup> turned towards Ali<sup>-asws</sup>. He<sup>-saww</sup> said: 'They are your<sup>-asws</sup> Shias and you<sup>-asws</sup> are their Imam<sup>-asws</sup>'.<sup>70</sup>

67- شأ، الإرشاد عن مُحَمَّدِ بْنِ عِمْرَانَ عَنْ أَحْمَدَ بْنِ عَيْسَى الْكَرْخِيِّ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَائِشَةَ عَنْ إِسْمَاعِيلَ بْنِ عَمْرٍو الْبَجَلِيِّ عَنْ عُمَرَ بْنِ مُوسَى عَنْ زَيْدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ ع قَالَ: سَكُوتٌ إِلَى رَسُولِ اللَّهِ ص حَسَدَ النَّاسِ إِيَّايَ فَقَالَ يَا عَلِيُّ إِنَّ أَوَّلَ أَرْبَعَةٍ يَدْخُلُونَ الْجَنَّةَ أَنَا وَ أَنْتَ وَ الْحُسَيْنُ وَ الْحُسَيْنُ وَ دُرَيْثُنَا خَلَفَ طُهْرَانَا وَ أَحِبَّاؤُنَا خَلَفَ دُرَيْثُنَا وَ أَشْيَاعُنَا عَنْ إِيْمَانِنَا وَ شَمَائِلِنَا.

(The book) 'Al-Irshad' – From Muhammad Bin Imran, from Ahmad Bin Isa Al Karkhy, from Muhammad Bin Al Qasim, from Muhammad Bin Ayesha, from Ismail Bin Amro Al Bajaly, from Umar Bin Musa,

'From Zayd son of Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his grandfather<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: 'I<sup>-asws</sup> complained to Rasool-Allah<sup>-saww</sup> of the people envying me<sup>-asws</sup>. He<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! The four to be entering the Paradise will be me<sup>-saww</sup>, and you<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, and our<sup>-asws</sup> offspring will be following us<sup>-asws</sup>, and ones who loves us<sup>-asws</sup> would be following our<sup>-asws</sup> offspring, and our<sup>-asws</sup> Shias on our<sup>-asws</sup> right and our<sup>-asws</sup> left'.<sup>71</sup>

<sup>69</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 65

<sup>70</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 66

<sup>71</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 67

68- شي، تفسير العياشي عن عبد الله بن جندب عن الرضا ع قال: حَقُّ عَلَى اللَّهِ أَنْ يَجْعَلَ وَلِيًّا رَافِعًا لِلنَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسُنَ أَوْلِيكَ رَافِعًا.

Tafseer Al-Ayyashi – from Abdullah Bin Jundab,

‘From Al-Reza<sup>-asws</sup> having said: ‘There is a right upon Allah<sup>-azwj</sup> He<sup>-azwj</sup> Makes our<sup>-asws</sup> loyalists (Shias) as being friends of **the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]**’<sup>72</sup>

69- شي، تفسير العياشي عن أبي بصير قال قال أبو عبد الله ع يا أبا محمد لقد ذكركم الله في كتابه فقال فأولئك مع الذين أنعم الله عليهم من النبيين و الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ الْآيَةَ

Tafseer Al-Ayyashi – from Abu Baseer who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘O Abu Muhammad! Allah<sup>-azwj</sup> has Mentioned you (Shias) in His<sup>-azwj</sup> Book: **so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]** – the Verse.

فَرَسُولُ اللَّهِ فِي هَذَا الْمَوْضِعِ النَّبِيُّ وَ نُحْنُ الصِّدِّيقُونَ وَ الشُّهَدَاءُ وَ أَنْتُمْ الصَّالِحُونَ فَتَسَمُّوا بِالصَّلَاحِ كَمَا سَمَّاهُ اللَّهُ.

In this place, Rasool-Allah<sup>-saww</sup> is the Prophet<sup>-as</sup>, and we<sup>-asws</sup> are the truthful and the martyrs, and you (Shias) are the righteous so name yourselves as being with the righteousness like what Allah<sup>-azwj</sup> has Named you all’<sup>73</sup>.

70- م، تفسير الإمام عليه السلام قال النبي ص عند حنين الجذع معاشر المسلمين هذا الجذع يحين إلى رسول رب العالمين و يحزن لبعده عنه فقي عباد الله الظالمين أنفستهم من لا يبالي قرت من رسول الله أم بعد و لو لا أي احتضنت هذا الجذع و مسحت بيدي عليه ما هدا حنينه إلى يوم القيامة

‘Tafseer of the Imam (Hassan Al-Askari<sup>-asws</sup>)’ may the greetings be upon him<sup>-asws</sup> – The Prophet<sup>-saww</sup> said at the wailing by the trunk: ‘Community of Muslims! This trunk yearns to Rasool<sup>-saww</sup> of the Lord<sup>-azwj</sup> of the worlds, and grieved at being distant from him<sup>-saww</sup>, and among the servants of Allah<sup>-azwj</sup> – there are ones unjust to themselves – one who does not care whether they are near to Rasool-Allah<sup>-saww</sup> from far, and if I<sup>-saww</sup> had not embraces this trunk and wiped my<sup>-saww</sup> hand upon it – its moaning and its groaning would not have calmed down up to the Day of Qiyamah.

وَ إِنَّ مِنْ عِبَادِ اللَّهِ وَ إِمَائِهِ لَمَنْ يَحِينُ إِلَى مُحَمَّدٍ رَسُولِ اللَّهِ وَ إِلَى عَلِيٍّ وَ لِيٍّ اللَّهُ كَحَنِينِ هَذَا الْجُذْعِ وَ حَسِبُ الْمُؤْمِنِ أَنْ يَكُونَ قَلْبُهُ عَلَى مَوْلَاةٍ مُحَمَّدٍ وَ عَلِيٍّ وَ آلِهِمَا الطَّيِّبِينَ مَنْطُوبًا أَرَأَيْتُمْ شِدَّةَ حَنِينِ هَذَا الْجُذْعِ إِلَى مُحَمَّدٍ رَسُولِ اللَّهِ وَ كَيْفَ هَذَا لَمَّا احْتَضَنَتْهُ مُحَمَّدٌ رَسُولُ اللَّهِ وَ مَسَحَ بِيَدِهِ عَلَيْهِ

<sup>72</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 68

<sup>73</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 69

And from the servants of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> maids are ones who yearn to Muhammad<sup>-saww</sup>, Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and to Ali<sup>-asws</sup> Guardian<sup>-asws</sup> of Allah<sup>-azwj</sup>, like the yearning of this trunk, and it is enough for the Momin that his heart happens to be content upon the Wilayah of Muhammad<sup>-saww</sup> and Ali<sup>-asws</sup> and their<sup>-asws</sup> goodly Progeny<sup>-asws</sup>, the clean. Did you see the intensity of the yearning of this trunk to Muhammad<sup>-saww</sup> Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, how it calmed down due to Muhammad<sup>-saww</sup> Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup> caressing his<sup>-saww</sup> hand upon it?’

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, ‘Yes, O Rasool-Allah<sup>-saww</sup>!’

قَالَ رَسُولُ اللَّهِ ص وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّ حَيْنَ حُرَّانِ الْجَنَانِ وَ حُورِ عَيْنِهَا وَ سَائِرِ فُصُورِهَا وَ مَنَازِلِهَا إِلَى مَنْ تَوَالَى مُحَمَّدًا وَ عَلِيًّا وَ أَهْلَمَا الطَّيِّبِينَ وَ تَبَرَّأَ مِنْ أَعْدَائِهِمَا لِأَشَدُّ مِنْ حَيْنَ هَذَا الْجِدْعِ الَّذِي رَأَيْتُمُوهُ إِلَى رَسُولِ اللَّهِ

Rasool-Allah<sup>-saww</sup> said: ‘By the One<sup>-azwj</sup> Who Sent me<sup>-saww</sup> with the Truth as a Prophet<sup>-saww</sup>, the yearning of the Gardens, and the maiden Houries, and the rest of its castles and its houses, to the one who befriends Muhammad<sup>-saww</sup>, and Ali<sup>-asws</sup>, and their<sup>-asws</sup> goodly Progeny<sup>-asws</sup>, and disavow from their<sup>-asws</sup> enemies, is more intense than the yearning of this trunk which you saw (yearning) to Rasool-Allah<sup>-saww</sup>.

وَ إِنَّ الَّذِي يُسَكِّنُ حَبِيئَهُمْ وَ أُنِيئَهُمْ مَا يَرُدُّ عَلَيْهِمْ مِنْ صَلَاةِ أَحَدِكُمْ مَعَاشِرَ شِيعَتِنَا عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ أَوْ صَلَاةِ نَافِلَةٍ أَوْ صَوْمٍ أَوْ صَدَقَةٍ

And that which settles down their moaning and groaning is what returns upon them from the Salawat one of you – community of our<sup>-asws</sup> Shias – upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>, or his Salat for the Sake of Allah<sup>-azwj</sup>, an optional one, or a Fast, or a charity.

وَ إِنَّ مِنْ عَظِيمٍ مَا يُسَكِّنُ حَبِيئَهُمْ إِلَى شِيعَةِ مُحَمَّدٍ وَ عَلِيٍّ مَا يَتَّصِلُ بِهِمْ مِنْ إِحْسَانِهِمْ إِلَى إِخْوَانِهِمُ الْمُؤْمِنِينَ وَ مَعُونَتِهِمْ لَهُمْ عَلَى ذَهْرِهِمْ يَقُولُ أَهْلُ الْجَنَانِ بَعْضُهُمْ لِبَعْضٍ لَا تَسْتَعْجَلُوا صَاحِبِكُمْ فَمَا يُبْطِئُ عَنْكُمْ إِلَّا لِلزِّيَادَةِ فِي الدَّرَجَاتِ الْعَالِيَاتِ فِي هَذِهِ الْجَنَانِ بِإِسْدَاءِ الْمَعْرُوفِ إِلَى إِخْوَانِهِ الْمُؤْمِنِينَ

And that, from the greatest of what settles down their moaning to a Shia of Muhammad<sup>-saww</sup> and Ali<sup>-asws</sup> is what arrives with them from their good deeds to their Momineen brothers, and his assisting to them upon their lives. The inhabitants of the Gardens are saying to each other, ‘Do not be hasty for your companion, for he has not been delayed from you except for the increase in the lofty ranks in these Gardens by providing to his Momineen brothers.

وَ أَعْظَمُ مِنْ ذَلِكَ بِمَا يُسَكِّنُ حَيْنَ سَكَّانِ الْجَنَانِ وَ حُورِهَا إِلَى شِيعَتِنَا مَا يُعْرِفُهُمُ اللَّهُ مِنْ صَبْرٍ شِيعَتِنَا عَلَى التَّقِيَّةِ وَ اسْتِعْمَالِهِمُ التَّوْبَةَ لِيَسَلَّمُوا بِهَا مِنْ كَفْرَةِ عِبَادِ اللَّهِ وَ فَسَقَتِهِمْ

And greater than that from what settles the groaning of the dwellers of the Gardens and its Houries to our<sup>-asws</sup> Shias is what Allah<sup>-azwj</sup> Introduces them from the patience of our<sup>-asws</sup> Shias upon the Taqiyya (dissimulation) – and their utilisation of the ambiguities in order to be safe with it from the *Kufr* of the servants of Allah<sup>-azwj</sup> and their mischief.

فَحَيِّنِيذٍ يَقُولُ حُرَّانِ الْجَنَانِ وَ حُورِهَا لَتَصْبِرَنَّ عَلَى شَوْقِنَا إِلَيْهِمْ وَ حَيِّنِينَ كَمَا يَصْبِرُونَ عَلَى سَمَاعِ الْمَكْرُوهِ فِي سَادَاتِهِمْ وَ أُنْمَتِهِمْ وَ كَمَا يَتَجَرَّعُونَ الْعَيْطَ وَ يَسْتَكْتُونَ عَنْ إِظْهَارِ الْحَقِّ لِمَا يُشَاهِدُونَ مِنْ ظُلْمٍ مَنْ لَا يَقْدِرُونَ عَلَى دَفْعِ مَضَرَّتِهِ

This is where the keepers of the Gardens and its Houries observe patience upon our desire to them and our yearning, just as they (Shias) are being patient upon hearing the abhorrence(s) regarding their chiefs and their Imams<sup>-asws</sup>, and just as they are swallowing the anger and are remaining silent from manifesting the Truth – due to what they are witnessing from the injustices of the ones who they are not able upon repelling his harm.

فَعِنْدَ ذَلِكَ يُنَادِيهِمْ رَبُّنَا عَزَّ وَ جَلَّ يَا سُكَّانَ جَنَاتِي وَ يَا حُرَّانَ رَحْمَتِي مَا لِيُحِلَّ أَحْرَثُ عَنْكُمْ أَرْوَاجِكُمْ وَ سَادَاتِكُمْ إِلَّا لِيَسْتَكْمِلُوا نَصِيْبَهُمْ مِنْ كَرَامَتِي بِمُؤَاسَاةِهِمْ إِخْوَانَهُمُ الْمُؤْمِنِينَ وَ الْأَخْذِ بِأَيْدِي الْمَلْهُوفِينَ وَ التَّنْفِيسِ عَنِ الْمَكْرُوبِينَ وَ بِالصَّبْرِ عَلَى التَّقِيَّةِ مِنَ الْفَاسِقِينَ الْكَافِرِينَ حَتَّى إِذَا اسْتَكْمَلُوا أَجْرَ كَرَامَاتِي نَقَلْتُهُمْ إِلَيْكُمْ عَلَى أَسْرِّ الْأَحْوَالِ وَ أَعْظَمَهَا فَأَبَشِرُوا

During that, our Lord<sup>-azwj</sup> Mighty and Majestic Calls out to them: “O dwellers of My<sup>-azwj</sup> Gardens, and O Keepers of My<sup>-azwj</sup> Mercy! It is not due to miserliness that I<sup>-azwj</sup> am delaying from you all (the arrival of) your spouses and your chiefs, but (it is) in order to complete their shares from My<sup>-azwj</sup> Prestige – by their being consoling to their Momineen brothers, and holding the hands of the distraught ones, and venting their distresses, and with being patient upon the *Taqiyya* (dissimulation) from the mischievous ones and the *Kafirs*, until when My<sup>-azwj</sup> Prestige(s) are complete, I<sup>-saww</sup> shall Transfer them to you upon a joyful state and its most enchanting”.

فَعِنْدَ ذَلِكَ يَسْكُنُ حَبِيْبُهُمْ وَ أَيْبُنُهُمْ.

Thus, during that, their moaning and their groaning settles down'.<sup>74</sup>

م، تفسير الإمام عليه السلام قَالَ تَعَالَى وَ بَشِّرِ الَّذِينَ آمَنُوا بِاللَّهِ وَحَدَّهُ وَ صَدَّقُوا بِمُؤْتِكَ فَاتَّخَذُوا إِمَاماً وَ صَدَّقُواكَ فِي أَقْوَالِكَ وَ صَوَّبُواكَ فِي أَفْعَالِكَ وَ اتَّخَذُوا أَحْسَنَ عِلِّيَّاتٍ بَعْدَكَ إِمَاماً وَ لَكَ وَصِيّاً مَرْضِيّاً وَ انْقَادُوا لِمَا يَأْمُرُهُمْ بِهِ وَ صَابَرُوا إِلَى مَا أَصَابَهُمْ إِلَيْهِ وَ رَأَوْا لَهُ مَا يَرَوْنَ لَكَ إِلَّا النُّبُوَّةَ الَّتِي أَفْرَدْتَ بِهَا

Tafseer of the Imam (Hassan Al-Askari<sup>-asws</sup>) - ‘The Exalted Says: **And give glad tidings to those who believe [2:25]** in Allah<sup>-azwj</sup> and are ratifying you<sup>-saww</sup> with regards to your<sup>-saww</sup> Prophet-hood, so they are taking you<sup>-saww</sup> as a Prophet<sup>-saww</sup> and are ratifying you<sup>-saww</sup> regarding your<sup>-saww</sup> words, and you<sup>-saww</sup> as being correct in your<sup>-saww</sup> deeds, and are taking your<sup>-saww</sup> brother Ali<sup>-asws</sup> after you<sup>-saww</sup> as an Imam<sup>-asws</sup> and as a successor<sup>-asws</sup> for you<sup>-saww</sup> - with satisfaction, and (they) are (guided) when he<sup>-asws</sup> instructs them towards it (Paradise), and they come to whatever he<sup>-asws</sup> takes them to, and they see for him<sup>-asws</sup> what they are seeing for you<sup>-saww</sup> except for the Prophet-hood which you<sup>-saww</sup> are singled out with.

وَ إِنَّ الْجَنَانَ لَا تَصْبِرُ لَهُمْ إِلَّا بِمُؤَلَاتِهِ وَ مُؤَلَاتِهِ مِنْ مُنْصُ عَلَيْهِ مِنْ دُرِّيَّتِهِ وَ مُؤَلَاتِهِ سَائِرِ أَهْلِ وَ لَأَيْتِهِ وَ مُعَادَاةِ أَهْلِ مُخَالَفَتِهِ وَ عَدَاوَتِهِ وَ إِنَّ الْبَيْرَانَ لَا تَهْدَأُ عَنْهُمْ وَ لَا يَعْدِلُ بِحِمٍّ عَنْ عَدَايِنَا إِلَّا بِتَسْكِينِهِمْ عَنْ مُؤَلَاتِهِ مُخَالَفَتِهِمْ وَ مُؤَاوَزَةِ شَانِيَتِهِمْ

And that the Gardens would not come to be for them except by their befriending him<sup>-asws</sup> and befriending the ones from whom there is a link to him<sup>-asws</sup> from his<sup>-asws</sup> descendants (the

<sup>74</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 70

Divine Imams<sup>-asws</sup>) and befriending the rest of the people of his<sup>-asws</sup> Wilayah and being inimical to the people who oppose him<sup>-asws</sup> and his<sup>-asws</sup> enemies.

وَعَمِلُوا الصَّالِحَاتِ مِنْ إِدَامَةِ الْفَرَائِضِ وَاجْتِنَابِ الْمَحَارِمِ وَ لَا يَكُونُوا كَهَوْلَاءِ الْكَافِرِينَ بِكَ بَيَّرَهُمْ أَنَّ لَهُمْ جَنَّاتٍ بَسَاتِينَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ.

**And are doing righteous deeds** – the ones who are performing the Obligatory acts and are keeping aside from the Prohibitions and are not becoming like those who are disbelieving in you<sup>-saww</sup>. So give them glad tidings **that for them are Gardens** – orchards **beneath which rivers flow**<sup>75</sup>.

72- شي، تفسير العياشي عن عبد الرحمن بن سالم الأشلي عن بعض الفقهاء قال قال أمير المؤمنين إن أولياء الله لا خوف عليهم ولا هم يحزنون

Tafseer Al-Ayyashi – From Abdul Rahman Bin Sali Al Ashalla, from one of the jurists who said,

‘Amir Al-Momineen<sup>-asws</sup> said: **‘Indeed! The friends of Allah, there would neither be fear upon them, nor would they be grieving [10:62]’.**

قَالَ قَالَ تَذُبُونَ مَنْ أَوْلِيَاءُ اللَّهِ قَالُوا مَنْ هُمْ يَا أَمِيرَ الْمُؤْمِنِينَ

Then he<sup>-asws</sup> said: ‘Do you know who the friends of Allah<sup>-azwj</sup> are?’ They said, ‘Who are they, O Amir Al-Momineen<sup>-asws</sup>?’

فَقَالَ هُمْ نَحْنُ وَ أَتْبَاعُنَا فَمَنْ تَبِعَنَا مِنْ بَعْدِنَا طُوبَى لَنَا وَ طُوبَى لَهُمْ أَفْضَلُ مِنْ طُوبَى لَنَا

He<sup>-asws</sup> said: ‘They are us<sup>-asws</sup> and our<sup>-asws</sup> followers. The one who follows us<sup>-asws</sup> from after us<sup>-asws</sup>, beatitude is for us<sup>-asws</sup>, and beatitude is for them superior to the beatitude for us<sup>-asws</sup>’.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا شَأْنُ طُوبَى لَهُمْ أَفْضَلُ مِنْ طُوبَى لَنَا أَلَسْنَا نَحْنُ وَ هُمْ عَلَى أَمْرٍ

He said, ‘O Amir Al-Momineen<sup>-asws</sup>! What is the matter the beatitude for them is superior to the beatitude for us? Aren’t we and them upon the (same) matter?’

قَالَ لَا لِأَنَّكُمْ حَمَلُوا مَا لَمْ تَحْمَلُوا عَلَيْهِ وَ أَطَافُوا مَا لَمْ تُطِيفُوا.

He<sup>-asws</sup> said: ‘No because they would be loaded with what you have not been loaded upon, and they will be enduring what you are not enduring’<sup>76</sup>.

بيان لأنهم حملوا إشارة إلى شدة تقية الشيعة بعده ع و كثرة وقوع الظلم من بني أمية و غيرهم عليهم.

<sup>75</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 71

<sup>76</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 72



Explanation – ‘Because they would be loaded’, is an indication to the severity of Taqiyyah (dissimulation) of the Shias after him<sup>-asws</sup>, and frequency of the occurrence of the injustices from the clan of Umayya and others, upon them.

73- شي، تفسير العياشي عن أبي عمرو الزبيري عن أبي عبد الله ع قال: مَنْ تَوَلَّى آلَ مُحَمَّدٍ وَ قَدَّمَهُمْ عَلَى جَمِيعِ النَّاسِ بِمَا قَدَّمَهُمْ مِنْ قَرَابَةِ رَسُولِ اللَّهِ ص فَهُوَ مِنْ آلِ مُحَمَّدٍ لِمَنْزِلَتِهِ عِنْدَ آلِ مُحَمَّدٍ لَا أَنَّهُ مِنَ الْقَوْمِ بِأَعْيَانِهِمْ وَ إِنَّمَا هُوَ مِنْهُمْ بِتَوَلِّيهِ إِيَّاهُمْ وَ اتِّبَاعِهِ إِيَّاهُمْ

Tafseer Al-Ayyashi – From Abu Amro Al Zubeyri,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who befriends Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and forward them<sup>-asws</sup> over entirety of the people, with what he forwards them<sup>-asws</sup>, from the relatives of Rasool-Allah<sup>-saww</sup>, so he is from Progeny<sup>-asws</sup> of Muhammad<sup>-asws</sup>, due to his status in the presence of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, not because he is from the group exactly, and rather he is from them<sup>-asws</sup> due to his friendship to them<sup>-asws</sup>, and his following them<sup>-asws</sup>.

وَ كَذَلِكَ حُكِمَ اللَّهُ فِي كِتَابِهِ وَ مَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ وَ قَوْلُ إِبْرَاهِيمَ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَ مَنْ عَصَانِي فَإِنَّكَ عَفُورٌ رَحِيمٌ.

And like that is the Judgment of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> Book: **and the one from you who befriends them, so he is from them; [5:51]**; and words of Ibrahim<sup>-as</sup>: **So the one who follows me, then he is from me, and one who disobeys me, then You are Forgiving, Merciful [14:36]**’.<sup>77</sup>

74- شي، تفسير العياشي عن عُمَيْرِ بْنِ خَالِدٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَأَذِنَ لِي وَ لَيْسَ هُوَ فِي مَجْلِسِهِ فَخَرَجَ عَلَيْنَا مِنْ جَانِبِ الْبَيْتِ مِنْ عِنْدِ نِسَائِهِ وَ لَيْسَ عَلَيْهِ جُلْبَابٌ فَلَمَّا نَظَرَ إِلَيْنَا رَحَّبَ بِنَا

Tafseer Al-Ayyashi – From Uqbah Bin Khalid who said,

‘I entered to see Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> permitted for me, and he<sup>-asws</sup> wasn’t in his<sup>-asws</sup> seat. He<sup>-asws</sup> emerged to us from a side of the house from the presence of his<sup>-asws</sup> womenfolk, and there was no robe upon him<sup>-asws</sup>. When he<sup>-asws</sup> looked at us, he<sup>-asws</sup> was welcoming with us.

ثُمَّ جَلَسَ ثُمَّ قَالَ أَنْتُمْ أَوْلُوا الْأَبَابِ فِي كِتَابِ اللَّهِ قَالَ اللَّهُ إِنَّكُمْ بَيِّنَاتٌ أَوْلُوا الْأَبَابِ.

Then he<sup>-asws</sup> sat down, then said: ‘You (Shias) are ‘the ones of understanding’ in the Book of Allah<sup>-azwj</sup>. Allah<sup>-azwj</sup> Says: **But rather, the ones with the understanding will be mindful [13:19]**’.<sup>78</sup>

<sup>77</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 73

<sup>78</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 74

75- شي، تفسير العياشي عن أبي بصير قال سمعت جعفر بن محمد ع وهو يقول نحن أهل بيت الرحمة وبيت التعمية وبيت البركة ونحن في الأرض بنيان و شيعتنا عرى الإسلام

Tafseer Al-Ayyashi – From Abu Baseer who said,

‘I heard Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> and he<sup>-asws</sup> was saying: ‘We<sup>-asws</sup> are People<sup>-asws</sup> of the Household of Mercy, and house of Favours, and house of Blessings, and we<sup>-asws</sup> are a structure in the earth, and our<sup>-asws</sup> Shias are the bonds of Al-Islam.

و ما كانت دعوة إبراهيم إلا لنا و شيعتنا و لقد استثنى الله إلى يوم القيامة إلى إبليس فقال إن عبادي ليس لك عليهم سلطان.

And the Call of Ibrahim<sup>-as</sup> was not for anyone except for us<sup>-asws</sup> and for our<sup>-asws</sup> Shias. And Allah<sup>-azwj</sup> has Excluded Iblees<sup>-la</sup> (from us) up to the Day of Judgement, so He<sup>-azwj</sup> Said: **Surely, (as for) My servants, there wouldn’t be any authority for you upon them [15:42]**’.<sup>79</sup>

76- شي، تفسير العياشي عن أبي بصير عن أبي عبد الله ع في قوله إخواناً على سرر متقابلين قال و الله ما عني غيركم.

Tafseer Al-Ayyashi – From Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **as brethren upon couches face to face [15:47]**, he<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup>! He<sup>-azwj</sup> does not Mean other than you (Shias)’.<sup>80</sup>

77- شي، تفسير العياشي عن عمرو بن أبي المقدام عن أبي عبد الله ع قال قال سمعته يقول أنتم و الله الذين قال الله و نزعنا ما في صدورهم من غل إخواناً على سرر متقابلين إنما شيعتنا أصحاب الأربعة الأعين عين في الرأس و عين في القلب ألا و الخلائق كلهم كذلك إلا إن الله فتح أبصاركم و أعمى أبصارهم.

Tafseer Al-Ayyashi – From Amro Bin Abu Al Miqdam,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I heard him<sup>-asws</sup> saying: ‘By Allah<sup>-azwj</sup>! You (Shias) are the one Allah<sup>-azwj</sup> Said: **And We shall Remove whatever is in their chests from grudges, as brethren upon couches face to face [15:47]** - But rather, our<sup>-asws</sup> Shias are owners of four eyes having (two) eyes in the head, and (two) eyes in the heart. Indeed, and the creatures, all of them are like that. Indeed, Allah<sup>-azwj</sup> has Opened your sights (in the heart) and Blinded their sights (in the heart)!’<sup>81</sup>

<sup>79</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 75

<sup>80</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 76

<sup>81</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 77

78- شي، تفسير العياشي عن مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْسَ مِنْكُمْ رَجُلٌ وَ لَا امْرَأَةٌ إِلَّا وَ مَلَائِكَةُ اللَّهِ يَأْتُونَهُ بِالسَّلَامِ وَ أَنْتُمْ الَّذِينَ قَالَ اللَّهُ وَ نَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلِيٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ.

Tafseer Al-Ayyashi – From Muhammad Bin Marwan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘There isn’t any man from you (Shias) except and the Angels of Allah<sup>-azwj</sup> are coming to him with the greetings, and you are those Allah<sup>-azwj</sup> Said: **And We shall Remove whatever is in their chests from grudges, as brethren upon couches face to face [15:47]**’.<sup>82</sup>

79- م، تفسير الإمام عليه السلام قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع عِبَادَ اللَّهِ اجْعَلُوا حَجَّتَكُمْ مَقْبُولَةً مَرْبُورَةً وَ إِيَّاكُمْ أَنْ تَجْعَلُوهَا مَرْدُودَةً عَلَيْكُمْ أَقْبَحَ الرَّذِّ وَ أَنْ تَصُدُّوا عَنْ جَنَّةِ اللَّهِ يَوْمَ الْقِيَامَةِ أَقْبَحَ الصَّدِّ

Tafseer Imam (Hassan Al-Askari<sup>-asws</sup>), may the greetings be upon him<sup>-asws</sup> – ‘Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: “Servants of Allah<sup>-azwj</sup>! Make your Hajj to be Accepted, correct, and beware of making these rejected upon you with an ugly repelling, and you would be Blocked from the Shield of Allah<sup>-azwj</sup> on the Day of Judgment with an ugly blocking.

أَلَا وَ إِنَّ مَا يُجْلِيهَا تَحْتَ الْقُبُولِ- مَا يَفْتَرُّنَ بِهَا مِنْ مَوْلَاةٍ مُحَمَّدٍ وَ عَلِيٍّ وَ أَهْلِهَا الطَّيِّبِينَ وَ إِنَّ مَا يُسْفِلُهَا وَ يُرْذَلُهَا مَا يَفْتَرُّنَ بِهَا- مِنْ اتِّخَاذِ الْأَنْدَادِ مِنْ دُونِ أَيْمَةِ الْحَقِّ- وَ وِلَاةِ الصِّدِّيقِ: عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ الْمُنْتَجِبِينَ مِمَّنْ يَخْتَارُهُ مِنْ ذُرِّيَّتِهِ وَ ذَوِيهِ.

Indeed! What permits it to be in the place of Acceptance is what is paired with it from the Wilayah of Muhammad<sup>-asws</sup> and Ali<sup>-asws</sup>, and their<sup>-asws</sup> goodly Progeny<sup>-asws</sup>; and that what lowers it and makes it despicable is what is paired with it from the taking of the rivals from besides the Imams<sup>-asws</sup> of the Truth, and friendship of the truthful, Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and the Chosen ones from what He<sup>-azwj</sup> Chose from his<sup>-asws</sup> offspring and his<sup>-asws</sup> relatives.

ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ص: طُوبَى لِلْمُؤَالَيْنِ عَلِيًّا إِيمَانًا بِمُحَمَّدٍ وَ تَصَدِيقًا لِمَقَالِهِ كَيْفَ يُدَكِّرُهُمُ اللَّهُ بِأَشْرَفِ الدِّكْرِ مِنْ فَوْقِ عَرْشِهِ. وَ كَيْفَ يُصَلِّي عَلَيْهِمْ مَلَائِكَةُ الْعَرْشِ وَ الْكُرْسِيِّ وَ الْحُجُبِ وَ السَّمَاوَاتِ وَ الْأَرْضِ وَ الْهَوَاءِ، وَ مَا بَيْنَ ذَلِكَ وَ مَا تَحْتَهَا إِلَى النَّرِيِّ.

Then Rasool-Allah<sup>-sawww</sup> said: ‘Beatitude is for the friends of Ali<sup>-asws</sup> who believe in Muhammad<sup>-sawww</sup> and ratify His<sup>-azwj</sup> Words how He<sup>-azwj</sup> Mentions them<sup>-asws</sup> with the noblest of the mentions, from above His<sup>-azwj</sup> Throne. And how they send *Salawat* upon them<sup>-asws</sup>, the Angels of the Throne, and the Chair, and the Veils, and the skies, and the earth, and the atmosphere, and what is in between that, and what is beneath it to the ground.

وَ كَيْفَ يُصَلِّي عَلَيْهِمْ أَفلاكُ الْعُيُومِ وَ الْأَمْطَارِ، وَ أَفلاكُ الْبَرَارِيِّ وَ الْبَحَارِ، وَ شَمْسُ السَّمَاءِ وَ قَمَرُهَا وَ نُجُومُهَا، وَ حَصْبَاءُ الْأَرْضِ وَ رِمَالُهَا، وَ سَائِرُ مَا يَدُبُّ مِنَ الْحَيَوَانَاتِ فَيُشْرِفُ اللَّهُ تَعَالَى بِصَلَاةٍ كُلِّ وَاحِدٍ مِنْهَا لَدَيْهِ تَحَالُفُهُمْ، وَ يُعْظَمُ عِنْدَهُ جَلَالُهُمْ حَتَّى يَرُدُّوا عَلَيْهِ يَوْمَ الْقِيَامَةِ. وَ قَدْ شَهِدُوا بِكَرَامَاتِ اللَّهِ عَلَى رُؤُوسِ الْأَشْهَادِ، وَ جَعَلُوا مِنْ رُفَقَاءِ مُحَمَّدٍ وَ عَلِيٍّ صَفِيِّ رَبِّ الْعَالَمِينَ.

And how the Angels of the clouds and the rain, and the Angels of the lands and the seas, and sun of the sky and its moon and its stars, and the gravels of the earth and its sands, and the rest of what are crawling from the animals. So, Allah<sup>-azwj</sup> the Exalted Ennobled with the *Salawat* of each one of these from their respective places, and magnificent is their<sup>-asws</sup> majesty in His<sup>-azwj</sup> Presence, until they<sup>-asws</sup> would return to Him<sup>-azwj</sup> on the Day of Judgment. And they are well-known with the Prestige of Allah<sup>-azwj</sup>, upon heads of the ones present, and they would make to be from the friends of Muhammad<sup>-saww</sup> and Ali<sup>-asws</sup>, elite of the Lord<sup>-azwj</sup> of the worlds.

وَالْوَيْلُ لِلْمُعَانِدِينَ عَلِيًّا كَفْرًا بِمُحَمَّدٍ وَ تَكْذِيبًا بِقَالِهِ كَيْفَ يَلْعَنُهُمُ اللَّهُ بِأَحْزَى اللَّعْنِ مِنْ فَوْقِ عَرْشِهِ. وَ كَيْفَ يَلْعَنُهُمْ حَمَلَةُ الْعَرْشِ وَ الْكُرْسِيِّ وَ الْحُجُبِ وَ السَّمَاوَاتِ وَ الْأَرْضِ وَ الْهَوَاءِ، وَ مَا بَيْنَ ذَلِكَ، وَ مَا تَحْتَهَا إِلَى التَّرَى. وَ كَيْفَ يَلْعَنُهُمْ أَمْلَاكُ الْعُيُومِ وَ الْأَمْطَارِ، وَ أَمْلَاكُ الْبَرَارِيِّ وَ الْبِحَارِ، وَ شَمْسُ السَّمَاءِ وَ قَمَرُهَا وَ نُجُومُهَا، وَ حَصْبَاءُ الْأَرْضِ وَ رِمَالُهَا، وَ سَائِرُ مَا يَدِبُ مِنَ الْحَيَوَانَاتِ.

And woe be unto the enemies of Ali<sup>-azwj</sup>, doing *Kufr* with Muhammad<sup>-saww</sup> and belying his<sup>-saww</sup> worlds, how Allah<sup>-azwj</sup> Curses them with the most disgraceful of the Curses from above His<sup>-azwj</sup> Throne. And how they curse them, the bearers of the Thrones and the Chair, and the Veils, and the skies, and the earth, and the atmosphere, and what is in between that, and what is beneath it up to the ground. And how they curse them, the Angels of the clouds and the rains, and the Angels of the lands and the seas, and the sun of the sky and its moon and its stars, and the gravel of the earth and its sands, and the rest of what crawls from the animals.

فَيَسْفِلُ اللَّهُ بِلَعْنِ كُلِّ وَاحِدٍ مِنْهُمْ لَدَيْهِ مَحَاقِمُهُمْ، وَ يُقْبِحُ عِنْدَهُ أَحْوَالَهُمْ، حَتَّى يَرِدُوا عَلَيْهِ يَوْمَ الْقِيَامَةِ وَ قَدْ شَهَرُوا بِلَعْنِ اللَّهِ وَ مَمْتِنِهِ عَلَى رُؤُوسِ الْأَشْهَادِ، وَ جَعَلُوا مِنْ رُفَقَاءِ إِبْلِيسَ وَ مُرُودَ وَ فِرْعَوْنَ [وَ] أَعْدَاءَ رَبِّ الْعَالَمِينَ.

Allah<sup>-azwj</sup> Lowers with the Cursing, each one of them from their places, and ugly is their state in His<sup>-azwj</sup> Presence, until they return to Him<sup>-azwj</sup> on the Day of Judgment, and they would be well-known with the Curse of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Abhorrence upon the heads of the ones present, and they would be Made to be from the friends of Iblees<sup>-la</sup>, and Nimrod<sup>-la</sup>, and Pharaoh<sup>-la</sup> – and (other) enemies of the Lord<sup>-azwj</sup> of the Worlds.

وَ [إِنْ] مِنْ عَظِيمٍ مَا يُتَقَرَّبُ بِهِ خِيَارِ أَمْلَاكِ الْحُجُبِ وَ السَّمَاوَاتِ - الصَّلَاةَ عَلَى مُحِبِّينَا أَهْلِ الْبَيْتِ وَ اللَّعْنَ لِشَائِقِينَا.

And that, from the greatest of what the best of what they can get closer with (to Allah<sup>-azwj</sup>), the Angels of the Veils and the skies, is the *Salawat* upon those that love us<sup>-asws</sup>, the People<sup>-asws</sup> of the Household, and the cursing of our<sup>-asws</sup> adversaries".<sup>83</sup>

80- جاء المجلس للسعيد عن محمد بن الحسين النخعي عن أبي عبد الله الأسدي عن جعفر بن عبد الله العلوي عن يحيى بن هاشم عن غياث بن إبراهيم عن الصادق عن أبيه عن جدوه قال قال رسول الله ص علمت سبعاً من المنافقين و مملكت لي أممي في الجنة حتى نظرت إلى صديقتها و كبريتها و نظرت في السماوات كلها فلما رأيت رأيتك يا علي فاستعمرت لك و لشيعةك إلى يوم القيامة.

(The book) 'Al Majaalis' of Al Mufeed—From Muhammad Bin Al Husayn Al Muqri, from Abu Abdullah Al Asady, from Ja'far Bin Abdullah Al Alawy, from Yahya Bin Hashim, from Giyas Bin Ibrahim,

~~'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his grandfather<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> have been Taught seven from Al Masaany [15:87], and my<sup>-saww</sup>~~

<sup>83</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 79

community was resembled for me <sup>-sawww</sup> in the clay until I <sup>-sawww</sup> looked at its young ones and its older ones, and I <sup>-sawww</sup> looked into the skies, all of them. When I <sup>-sawww</sup> looked, I <sup>-sawww</sup> saw you <sup>-asws</sup>; O Ali <sup>-asws</sup>, for I <sup>-sawww</sup> sought Forgiveness for you <sup>-asws</sup> and for your <sup>-asws</sup> Shias up to the Day of Qiyamah".<sup>84</sup> (derogatory)

81- جاء المجلس للمفيد عن ابن فوكويه عن أبيه عن سعد بن عيسى عن ابن فضال عن عاصم بن حميد عن الثمالي عن جيش بن المغيرة قال: دخلت على أمير المؤمنين علي بن أبي طالب ع وهو في الرحبة متكئ فقلت السلام عليك يا أمير المؤمنين ورحمة الله وبركاته كيف أصبحت

(The book) 'Al Majaalis' of Al Mufeed, from Ibn Qawlawayya, from his father, from Sa'ad, from Ibn Isa, from Ibn Fazzal, from Aasim Bin Humeid, from Al Sumali, from Jeysh Bin Al Mu'tamir who said,

'I entered to see Amir Al-Momineen Ali <sup>-asws</sup> Bin Abu Talib <sup>-asws</sup>, and he <sup>-asws</sup> was in Al-Rahba, leaning. I said, 'The greetings be unto you <sup>-asws</sup>, O Amir Al-Momineen <sup>-asws</sup>, and Mercy of Allah <sup>-azwj</sup> and His <sup>-azwj</sup> Blessings! How is your <sup>-asws</sup> morning?'

قال فرقع رأسه و رد علي و قال أصبحت محباً لمحبينا مبغضاً لمن يبغضنا إن محبتنا ينتظر الروح و الفرح في كل يوم و ليلة و إن مبغضنا بنى بناء فأسس بنيانه على شفا جرف هار فكأن بنيانه هار فاهار به في نار جهنم

He (the narrator) said, 'He <sup>-asws</sup> raised his <sup>-asws</sup> head and responded (the greeting) to me and said: 'I <sup>-asws</sup> have become loving to the ones loving us <sup>-asws</sup> and hating to the ones hating us <sup>-asws</sup>. One loving us <sup>-asws</sup> is awaiting the relief (Al-Qaim <sup>-asws</sup>) during every day and night, and one hating us <sup>-asws</sup> is building buildings, so **the foundation of his building upon the brink of a cliff** – so it is as if he building on a cliff - **it collapses with him into the Fire of Hell?** [9:109]''

يا أبا المغيرة إن محبتنا لا يستطيع أن يبغضنا قال و مبغضنا لا يستطيع أن يحبنا إن الله تبارك و تعالى جبل قلوب العباد على حبتنا و خذل من يبغضنا فلن يستطيع محبتنا يبغضنا و لن يستطيع مبغضنا محبتنا

O Abu Al Mu'taman! One loving us <sup>-asws</sup> is not able upon hating us <sup>-asws</sup>, and one hating us <sup>-asws</sup> is not able upon loving us <sup>-asws</sup>. Allah <sup>-azwj</sup> Blessed and Exalted has Made hearts of the servants upon our <sup>-asws</sup> love and Abandoned the ones hating us <sup>-asws</sup>, so the one loving us will never be able upon hating us <sup>-asws</sup>, and the one hating us <sup>-asws</sup> will never be able upon loving us!"

و لن يجتمع حبتنا و حب عدونا في قلب أحد ما جعل الله لرجل من قلوبين في خوفه يحب بحداً قوماً و يحب بالآخر أعداءهم.

And our <sup>-asws</sup> and love for our <sup>-asws</sup> will never gather in one heart! **Allah did not Make two hearts for a man to be inside him, [33:4]**, to love a people with this one, and to love their enemies with the other one!"<sup>85</sup>

<sup>84</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 80

<sup>85</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 81

82- كَش، رجال الكشي عَن حَدَوْبِهِ عَن أُيُوبَ بْنِ نُوحٍ عَن صَفْوَانَ بْنِ يَحْيَى عَن أَبِي خَالِدٍ عَن عَبْدِ اللَّهِ بْنِ مَيْمُونٍ عَن أَبِي جَعْفَرٍ ع قَالَ: يَا ابْنَ مَيْمُونٍ كَمْ أَنْتُمْ بِمَكَّةَ فُلْتُ نَحْنُ أَرْبَعَةٌ قَالَ إِنَّكُمْ نُورٌ فِي ظُلُمَاتِ الْأَرْضِ.

(The book) 'Rijal' of Al Kashy – from Hamdawiya, from Ayub Bin Nuf, from Safwan Bin Yahya, from Abu Khalid, from Abdullah Bin Maymoun,

'From Abu Ja'far<sup>-asws</sup> having said: 'O Ibn Maymoun! How many (Shias) are you in Makkah?' I said, 'We are four'. He<sup>-asws</sup> said: 'You are a light in the darkness(es) of the earth'.<sup>86</sup>

83- كَشَف، كَشَفَ الغمة من كِتَابِ الحَافِظِ عَبْدِ العَزِيزِ رُوِيَ أَنَّهُ قَالَ سَلَّمَ لِعَلِيٍّ ع مَا جِئْتُ إِلَى رَسُولِ اللَّهِ ص وَ أَنَا عِنْدَهُ إِلَّا وَ ضَرَبَ عَضُدِي أَوْ بَيْنَ كَتِفَيْ وَ قَالَ يَا سَلَّمَ هَذَا وَ جِزْبُهُ الْمُفْلِحُونَ.

(The book) 'Kashf Al Ghumma' – from the book of Al Hafiz Abdul Aziz,

'It is reported that Salman<sup>-ra</sup> said to Ali<sup>-asws</sup> 'I<sup>-ra</sup> did not come to Rasool-Allah<sup>-saww</sup> and I<sup>-ra</sup> was with him<sup>-saww</sup>, except and he<sup>-saww</sup> tapped my<sup>-ra</sup> upper arm or between my<sup>-ra</sup> shoulders and said: 'O Salman<sup>-ra</sup>! This one and his<sup>-asws</sup> party are the successful'.<sup>87</sup>

84- وَ مِنْ مَنَاقِبِ الخَوَارِزْمِيِّ عَن أَنَسٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ص وَ قَدْ رَأَيْتُهُ فِي النَّوْمِ مَا حَمَلَكَ عَلَيَّ أَنْ لَا تُؤَدِّي مَا سَمِعْتَ مِنِّي فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ ع حَتَّى أَدْرِكَكَ العُقُوبَةُ وَ لَوْ لَا اسْتِعْفَاؤُ عَالِيٍّ بْنِ أَبِي طَالِبٍ لَكَ مَا سَمِئْتَ رَاحَةَ الجَنَّةِ أَبَدًا

And from (the book) 'Manaqib' of AL Khawarizmy, from Anas (a well-known fabricator) who said,

'Rasool-Allah<sup>-saww</sup> said to me, and I had seen him<sup>-saww</sup> in the dream, 'What carried you upon not delivering what you had heard from me<sup>-saww</sup> regarding Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, until the Punishment befell you? And had Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> not sought Forgiveness for you, you would not have smelt the aroma of Paradise, ever!

وَ لَكِنِ انْشُرَ فِي بَقِيَّةِ عُمْرِكَ إِنَّ أَوْلِيَاءَ عَلِيٍّ وَ ذُرِّيَّتِهِ وَ مُحِبِّيهِمُ السَّابِقُونَ الْأَوَّلُونَ إِلَى الجَنَّةِ وَ هُمْ جِيرَانُ اللَّهِ وَ أَوْلِيَاءُ اللَّهِ حَمْرَةٌ وَ جَعْفَرٌ وَ الحَسَنُ وَ الحُسَيْنُ وَ أَمَّا عَلِيٌّ فَهُوَ الصَّادِقُ الْأَكْبَرُ لَا يَخْشَى يَوْمَ القِيَامَةِ مَنْ أَحَبَّهُ.

But, spread (broadcast) in the rest of your lifespan that the friends of Ali<sup>-asws</sup> and of his<sup>-asws</sup> offspring, and ones loving them will be the foremost, the first ones to the Paradise, and they are the neighbours of Allah<sup>-azwj</sup>, and friends of Allah<sup>-azwj</sup> – Hamza<sup>-as</sup>, and Ja'far<sup>-as</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>. And as for Ali<sup>-asws</sup>, he<sup>-asws</sup> is the greatest truthful. The one who loves him<sup>-asws</sup> will not fear on the Day of Qiyamah".<sup>88</sup>

<sup>86</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 82

<sup>87</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 83

<sup>88</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 84 a

وَمِنْهُ عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَحَبَّ عَلِيًّا قَبْلَ اللَّهِ عَنْهُ صَلَاتُهُ وَ صِيَامُهُ وَ قِيَامُهُ وَ اسْتَجَابَ دُعَاؤَهُ

And from him (Anas), from Ibn Umar who said,

‘Rasool-Allah<sup>-sawww</sup> said: ‘One who loves Ali<sup>-asws</sup>, Allah<sup>-azwj</sup> will Accept from him, his Salat, and his fasts, and his standing (for the Salat), and Answer his supplications.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا أَعْطَاهُ اللَّهُ بِكُلِّ عِزْقٍ فِي بَدَنِهِ مَدِينَةً فِي الْجَنَّةِ أَلَا وَ مَنْ أَحَبَّ آلَ مُحَمَّدٍ أَمِنَ مِنَ الْحِسَابِ وَ الْمِيزَانِ وَ الصِّرَاطِ

Indeed! And the one who loves Ali<sup>-asws</sup>, Allah<sup>-azwj</sup> would Give him a city in the Paradise for every vein in his body! And the one who loves Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup> will be secure from the Reckoning, and the Scale, and the Bridge!

أَلَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ فَأَنَا كَفِيلُهُ بِالْجَنَّةِ مَعَ الْأَنْبِيَاءِ أَلَا وَ مَنْ أَبْغَضَ آلَ مُحَمَّدٍ جَاءَ يَوْمَ الْقِيَامَةِ مَكْتُوباً بَيْنَ عَيْنَيْهِ آيسٌ مِنْ رَحْمَةِ اللَّهِ.

Indeed! And the one who dies upon the love of Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, I<sup>-sawww</sup> shall be his guarantor for the Paradise (to be) with the Prophets<sup>-as</sup>! Indeed! And the one who hates Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup> will come on the Day of Qiyamah, with a writing between his eyes: ‘Despaired from the Mercy of Allah<sup>-azwj</sup>’.<sup>89</sup>

85- رِيَاضُ الْجِنَانِ، لِفَضْلِ اللَّهِ بْنِ مُحَمَّدٍ الْفَارِسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ لِعَلِيِّ ع يَا عَلِيُّ إِنَّ اللَّهَ وَهَبَ لَكَ حُبَّ الْمَسَاكِينِ وَ الْفُقَرَاءِ فِي الْأَرْضِ فَرَضِيَتْ بِهِمْ إِخْوَاناً وَ رَضُوا بِكَ إِمَاماً فَطُوبَى لِمَنْ أَحَبَّكَ وَ وَئِلَّ لِمَنْ أَبْغَضَكَ

(The book) ‘Riyaz Al Jinan’ of Fazlullah Bin Mahmoud Al Farsi,

‘From Abu Abdullah<sup>-asws</sup>: ‘Rasool-Allah<sup>-sawww</sup> said to Ali<sup>-asws</sup>: ‘O Ali<sup>-asws</sup>! Allah<sup>-azwj</sup> has Gifted to you<sup>-asws</sup> love of the needy and the poor in the earth, so be pleased with them as brethren and they will be pleased with you<sup>-asws</sup> as an Imam<sup>-asws</sup>. So beatitude is for the one who loves you<sup>-asws</sup> and woe be for the one hating you<sup>-asws</sup>!

يَا عَلِيُّ أَهْلُ مَوَدَّتِكَ كُلُّ أَوَابٍ حَفِيظٍ وَ كُلُّ ذِي طَمَرَيْنِ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَهُ

O Ali<sup>-asws</sup>! The people of your<sup>-asws</sup> cordiality is every penitent one, preserver, and every one with righteousness. If he were to swear upon Allah<sup>-azwj</sup>, he would fulfill it!

يَا عَلِيُّ أُحِبُّكَ كُلُّ مُخْتَفِرٍ عِنْدَ الْخَلْقِ عَظِيمٍ عِنْدَ الْحَقِّ

O Ali<sup>-asws</sup>! Ones loving you<sup>-asws</sup> is every scorned one in the presence of the people, mighty in the Presence of the Truth (Allah<sup>-azwj</sup>)!

يَا عَلِيُّ مُجِبُّكَ فِي الْفِرْدَوْسِ الْأَعْلَى جِيرَانُ اللَّهِ لَا يَأْسَفُونَ عَلَى مَا فَاتَهُمْ مِنَ الدُّنْيَا

<sup>89</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 84 b

O Ali<sup>-asws</sup>! Ones loving you<sup>-asws</sup> will be in the lofty Al-Firdows, in the vicinity of Allah<sup>-azwj</sup>. They will not be regretting upon what had lost to them from the world!

يَا عَلِيُّ إِخْوَانُكَ ذُبُلُ السِّفَاهِ تُعْرَفُ الرَّهْبَانِيَّةُ فِي وُجُوهِهِمْ يَفْرَحُونَ فِي ثَلَاثِ مَوَاطِنَ عِنْدَ الْمَوْتِ وَ أَنَا شَاهِدُهُمْ وَ عِنْدَ الْمُسَاءَلَةِ فِي قُبُورِهِمْ وَ أَنْتَ هُنَاكَ تَلْقَاهُمْ وَ عِنْدَ الْعَرْشِ الْأَكْبَرِ إِذَا دُعِيَ كُلُّ أَنْاسٍ بِإِمَامِهِمْ

O Ali<sup>-asws</sup>! Your<sup>-asws</sup> companions are of the parched lips. Their spiritualism is recognised in their faces. They will be happy in three places – at the death, and I<sup>-saww</sup> will be attending them, and at the questioning in the grave, and you<sup>-asws</sup> shall be over there indoctrinating them, and at the great presentation when every people will be called with their Imam/leader.

يَا عَلِيُّ بَشِيرٌ إِخْوَانِكَ إِنَّ اللَّهَ قَدْ رَضِيَ عَنْهُمْ

O Ali<sup>-asws</sup>! Give glad tidings to your<sup>-asws</sup> brethren that Allah<sup>-azwj</sup> is Pleased with them.

يَا عَلِيُّ أَنْتَ أَمِيرُ الْمُؤْمِنِينَ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ وَ أَنْتَ وَ شِيعَتُكَ الصَّافُونَ الْمُسْتَبِحُونَ وَ لَوْ لَا أَنْتَ وَ شِيعَتُكَ مَا قَامَ لِلَّهِ دِينٌ وَ لَوْ لَا مَنْ فِي الْأَرْضِ مِنْكُمْ مَا نَزَلَ مِنَ السَّمَاءِ قَطْرٌ

O Ali<sup>-asws</sup>! You<sup>-asws</sup> are Emir of the Momineen, and guide of the resplendent, and you<sup>-asws</sup> and your<sup>-asws</sup> Shias are the ones standing in the rows, the glorifiers, and had it not been for you<sup>-asws</sup> and your<sup>-asws</sup> Shias, religion would not have been established for Allah<sup>-azwj</sup>! Had it not been for the ones from you<sup>-asws</sup> in the earth, no drop would have descended from the sky.

يَا عَلِيُّ لَكَ فِي الْجَنَّةِ كَنْزٌ وَ أَنْتَ ذُو قَرْنَيْهَا وَ شِيعَتُكَ حِزْبُ اللَّهِ وَ حِزْبُ اللَّهِ هُمُ الْعَالِيُونَ

O Ali<sup>-asws</sup>! There is a treasure for you<sup>-asws</sup> in the Paradise and you<sup>-asws</sup> are with its two reins (in charge of it), and your<sup>-asws</sup> Shias are the party of Allah<sup>-azwj</sup>, and the party of Allah<sup>-azwj</sup>, they shall prevail.

يَا عَلِيُّ أَنْتَ وَ شِيعَتُكَ الْقَائِمُونَ بِالْقِسْطِ وَ أَنْتُمْ عَلَى الْحَوْضِ تُسْمُونَ مِنْ أَحَبِّكُمْ وَ تَمْنَعُونَ مِنْ أَخْلٍ بِفَضْلِكُمْ وَ أَنْتُمْ الْأَمُونُونَ يَوْمَ الْفَرَجِ الْأَكْبَرِ

O Ali<sup>-asws</sup>! You<sup>-asws</sup> and your<sup>-asws</sup> Shias are the ones standing with the fairness, and at the Fountain you will be quenching the ones who love you, and you will be impeding the ones contravening with your merits, and you will be secure on the Day of the great panic.

يَا عَلِيُّ أَنْتَ وَ شِيعَتُكَ تُظَلَّلُونَ فِي الْمَوْقِفِ وَ تُنَعَّمُونَ فِي الْجَنَانِ

O Ali<sup>-asws</sup>! You<sup>-asws</sup> and your<sup>-asws</sup> Shias will be shaded in the Pausing stop and will be Conferred upon in the Gardens.

يَا عَلِيُّ إِنَّ الْجَنَّةَ مُشْتَاقَةٌ إِلَيْكَ وَ إِلَى شِيعَتِكَ وَ إِنَّ مَلَائِكَةَ الْعَرْشِ الْمُقَرَّبِينَ يَفْرَحُونَ بِقُدُومِهِمْ وَ الْمَلَائِكَةُ تَسْتَغْفِرُ لَهُمْ

O Ali<sup>-asws</sup>! The Paradise is yearning to you<sup>-asws</sup> and to your<sup>-asws</sup> Shias, and the Angels of Proximity of the Throne are being happy at your arrival, and the Angels are seeking Forgiveness for them.



يَا عَلِيُّ شِيعَتِكَ الَّذِينَ يَخَافُونَ اللَّهَ فِي السِّرِّ وَالْعَلَانِيَةِ

O Ali-asws! Your-asws Shias are those who are fearing Allah-azwj in the secret and openly.

يَا عَلِيُّ شِيعَتِكَ الَّذِينَ يَتَنَافَسُونَ فِي الدَّرَجَاتِ وَيَلْقَوْنَ اللَّهَ وَلَا حِسَابَ عَلَيْهِمْ

O Ali-asws! Your-asws Shias are those who are competing regarding the ranks and will be meeting Allah-azwj and there will be no Reckoning upon them.

يَا عَلِيُّ أَعْمَالُ شِيعَتِكَ تُعْرَضُ عَلَيَّ فِي كُلِّ جُمُعَةٍ فَأَفْرُحُ بِصَالِحِ أَعْمَالِهِمْ وَأَسْتَغْفِرُ لِسَيِّئَاتِهِمْ

O Ali-asws! The deeds of your-asws Shias are being presented to me-saww every Friday. I-saww get happy with their righteous deeds and seek Forgiveness for their evil deeds.

يَا عَلِيُّ ذِكْرُكَ وَذِكْرُ شِيعَتِكَ فِي التَّوْرَةِ بِكُلِّ خَيْرٍ قَبْلَ أَنْ يُخْلَقُوا وَكَذَلِكَ فِي الْإِنْجِيلِ فَإِنَّهُمْ يُعْظَمُونَ إِلَيَّ وَشِيعَتَهُ

O Ali-asws! Your-asws mention (Zikr) and mention of your-asws Shias in the Torah is with every goodness before they were even Created, and like that is in the Evangel. They are revering 'Elia' and his adherents (Shias).

يَا عَلِيُّ ذِكْرُ شِيعَتِكَ فِي السَّمَاءِ أَكْثَرُ مِنْ ذِكْرِهِمْ فِي الْأَرْضِ فَبَشِّرْهُمْ بِذَلِكَ

O Ali-asws! The mentioned of your-asws Shias in the sky is more than their mention in the earth, so give them glad tidings of that.

يَا عَلِيُّ قُلْ لِشِيعَتِكَ وَأَحِبَّائِكَ يَنْتَظِرُونَ مِنَ الْأَعْمَالِ الَّتِي يَعْمَلُهَا عَدُوُّهُمْ

O Ali-asws! Say to your-asws Shias and ones who love you-asws, they will be snatching away from the (good) deeds which their enemies have performed.

يَا عَلِيُّ اسْتَدَّ غَضَبُ اللَّهِ عَلَيَّ مِنْ أِبْغَضِكَ وَأَبْغَضَ شِيعَتِكَ.

O Ali-asws! The Wrath of Allah-azwj Intensifies upon the one hating you-asws and hates your-asws Shias".<sup>90</sup>

86- رِيَاضُ الْجَنَانِ، بِإِسْنَادِهِ عَنْ جَابِرِ الْجُعْفِيِّ قَالَ: كُنْتُ مَعَ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ يَا جَابِرُ لِحُلُقِنَا نَحْنُ وَ مُحِبُّونَا مِنْ طِينَةٍ وَاحِدَةٍ بَيْضَاءَ نَقِيَّةٍ مِنْ أَعْلَى عَلَيِّينَ فَحُلِقْنَا نَحْنُ مِنْ أَعْلَاهَا وَ لِحُلُقِ مُحِبُّونَا مِنْ دُونِهَا

(The book) 'Riyaz Al Jinan' – By his chain, from Jabir Al Jufy who said,

<sup>90</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 85

'I was with Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>. He<sup>-asws</sup> said: 'O Jabir! We<sup>-asws</sup> and ones loving us<sup>-asws</sup> have been Created from one clay, white, pure, from the high Illiyeen. We<sup>-asws</sup> are Created from its top and ones loving us<sup>-asws</sup> are Created from below it.

فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ اتَّخَفَتِ الْعُلْبَا بِالسُّفْلَى فَضَرَبْنَا بِأَيْدِينَا إِلَى حُجْرَةِ نَبِينَا وَضَرَبَتْ شِيعَتُنَا بِأَيْدِيهِمْ إِلَى حُجْرَتِنَا فَأَيْنَ تَرَى يُصَيِّرُ اللَّهُ نَبِيَّهُ وَ دُرِّيَّتَهُ وَ أَيْنَ تَرَى يُصَيِّرُ دُرِّيَّتَهُ حُبِّبَنَا

When it will be the Day of Qiyamah, the top will be attached with the bottom, so we<sup>-asws</sup> shall tap with our<sup>-asws</sup> hands to a side of our<sup>-asws</sup> Prophet<sup>-sawww</sup>, and our<sup>-asws</sup> Shias will tap with their hand to our<sup>-asws</sup> sides. So where do you see Allah<sup>-azwj</sup> Take His<sup>-azwj</sup> Prophet<sup>-sawww</sup> and his<sup>-sawww</sup> offspring, and where do you see his<sup>-sawww</sup> offspring taking ones loving us<sup>-asws</sup>?'

فَضْرَبَ جَابِرٌ بِيَدَيْهِ عَلَى يَدَيْهِ وَ قَالَ دَخَلْنَاهَا وَ رَبِّ الْكَعْبَةِ.

Jabir Bin Yazeed struck upon his<sup>-asws</sup> hand and said: 'We shall enter it, by the Lord<sup>-azwj</sup> of Kabah!''<sup>91</sup>

وَ مِنْهُ بِإِسْنَادِهِ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَ فَرْعُهَا فِي السَّمَاءِ

And from him, by his chain, from Abu Hamza Al Sumali,

'From Abu Ja'far<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **like a good tree, its roots are stable, and its branches are in the sky [14:24].**

فَقَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا أَصْلُهَا وَ عَلِيٌّ فَرْعُهَا وَ الْأَئِمَّةُ أَغْصَانُهَا وَ عَلِمْنَا ثَمَرُهَا وَ شِيعَتُنَا وَرَفْعُهَا يَا أَبَا حَمْزَةَ فَهَلْ تَرَى فِيهَا فَضْلاً

He<sup>-asws</sup> said: 'Rasool-Allah<sup>-sawww</sup> said: 'I<sup>-sawww</sup> am its roots, and Ali<sup>-asws</sup> is its branches, and the Imams<sup>-asws</sup> are its twigs, and our<sup>-asws</sup> knowledge is its fruits, and our<sup>-asws</sup> Shias are its leaves. O Abu Hamza! Do you see anything extra in it?'

فَقُلْتُ وَ اللَّهُ مَا أَرَى فِيهَا فَضْلاً

I said, 'By Allah<sup>-azwj</sup>! I do not see anything extra in it!'

فَقَالَ يَا أَبَا حَمْزَةَ إِنَّ الْمَوْلُودَ لَيُولَدُ مِنْ شِيعَتِنَا فَتَوَرَّقُ وَرَقَةً وَ إِنَّ الْمَيِّتَ لَيَمُوتُ فَتَسْقُطُ وَرَقَةً مِنْهَا.

He<sup>-asws</sup> said: 'O Abu Hamza! The new-born from our<sup>-asws</sup> Shias is born, so a leaf sprouts, and the dying one dies, so a leaf drops off from it''<sup>.92</sup>

بيان: فهل ترى فيها فضلاً أي فهل تكون في الشجرة غير هذه الأمور المذكورة

<sup>91</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 86 a

<sup>92</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 86 b

**Explanation – ‘Do you see anything left out in it?’ – i.e., can there be in the tree other than these mentioned matters?**

87- بشاء، بشارة المصطفى عن ابن شَيْخ الطَّائِفَةِ عَنْ أَبِيهِ عَنِ الْمُفِيدِ عَنِ الْجَعَابِيِّ عَنِ ابْنِ عُقْدَةَ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ عَنْ سَعْدَانَ بْنِ سَعِيدٍ عَنْ سُفْيَانَ بْنِ إِبْرَاهِيمَ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ بِنَا يُبْدَأُ الْبَلَاءُ ثُمَّ بِكُمْ وَ بِنَا يُبْدَأُ الرَّخَاءُ ثُمَّ بِكُمْ وَ الَّذِي يُخْلَفُ بِهِ لَيْتَصِرَنَّ اللَّهُ بِكُمْ كَمَا انْتَصَرَ بِالْحِجَازَةِ.

(The book) ‘Bashaarat Al-Mustafa<sup>-saww</sup>’ – From Ibn Sheykh Al Taifa, from his father, from Al Mufeed, from Al Jiany, from Ibn Uqdah, from Ja’far Bin Abdullah, from Sa’dan Bin Saeed, from Sufyan Bin Ibrahim who said,

‘I heard Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> saying: ‘With us<sup>-asws</sup> do the afflictions begin, then with you all, and with us<sup>-asws</sup> do the ease begins, then with you all. By the One<sup>-azwj</sup> Who is sworn by, Allah<sup>-azwj</sup> would be helped with you all just as He<sup>-azwj</sup> is helped by the stones (Pelting of Abraha’s elephants)’<sup>93</sup>.

88- بشاء، بشارة المصطفى بِالْإِسْنَادِ الْمُنْتَقَلِمِ عَنِ الْجَعَابِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ سُلَيْمَانَ عَنْ دَاوُدَ بْنِ رُشَيْدٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ التَّعَلْبِيِّ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ نَحْنُ خِيَرَةُ اللَّهِ مِنْ خَلْقِهِ وَ شِيعَتُنَا خِيَرَةُ اللَّهِ مِنْ أُمَّةٍ بَيْنِيهِ.

(The book) ‘Bashaarat Al-Mustafa<sup>-saww</sup>’ – By the previous chain, from Al Jiany, from Ja’far Bin Muhammd Bin Suleyman, from Dawood Bin Rusheyd, from Muhammad Bin Is’haq Al Sa’alby who said,

‘I heard Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> saying: ‘We are the Choice of Allah<sup>-azwj</sup> from His<sup>-azwj</sup> creatures, and our<sup>-asws</sup> Shias are the Choice of Allah<sup>-azwj</sup> from the community of His<sup>-azwj</sup> Prophet<sup>-saww</sup>’<sup>94</sup>.

89- بشاء، بشارة المصطفى عَنْ إِبْرَاهِيمَ بْنِ الْحُسَيْنِ الرَّقَاءِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ عُثْبَةَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْقَقْبِيِّ عَنْ مُحَمَّدِ بْنِ وَهْبَانَ عَنْ عَلِيِّ بْنِ حَبِشَةَ بْنِ فُؤَيْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ يَحْيَى بْنِ زَكَرِيَّا بْنِ شَيْبَانَ عَنْ نَصْرِ بْنِ مُرَاجِمٍ عَنْ مُحَمَّدِ بْنِ عَمْرَانَ بْنِ عَبْدِ الْكَرِيمِ عَنْ أَبِيهِ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: دَخَلَ أَبِي الْمَسْجِدَ فَإِذَا هُوَ بِأَنَاسٍ مِنْ شِيعَتِنَا فَدَنَا مِنْهُمْ فَسَلَّمَ ثُمَّ قَالَ لَهُمْ وَ اللَّهُ إِنِّي لِأُحِبُّ رِجْلَكُمْ وَ أَرْوَاحَكُمْ وَ إِنِّي لَعَلَى دِينِ اللَّهِ وَ مَا بَيْنَ أَحَدِكُمْ وَ بَيْنَ أَنْ يُعْتَبَطَ بِمَا هُوَ فِيهِ إِلَّا أَنْ تَبْلُغَ نَفْسُهُ هَاهُنَا وَ أَشَارَ بِيَدِهِ إِلَى حَنْجَرَتِهِ فَأَعْبَثُونَا بِوَرَعٍ وَ اجْتِهَادٍ وَ مَنْ يَأْتِمُّ مِنْكُمْ بِإِمَامٍ فَلْيَعْمَلْ بِعَمَلِهِ

(The book) ‘Bashaarat Al-Mustafa<sup>-saww</sup>’ – From Ibrahim Bin Al-Husayn Al Rafa’a, from Muhammad Bin Al-Husayn Bin Utba, from Muhammad Bin Al-Husayn Al Faqeeh, from Muhammad Bin Wahban, from Ali Bin Habashy, from Qowny, from Ahmad Bin muhammad Bin Abdul Rahman, from Yahya Bin Zakariya Bin Shayban, from Nart Bin Muzahim, from Muhammad Bin Imran Bin Abdul Kareem, from his father,

‘From Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: ‘My<sup>-asws</sup> father<sup>-asws</sup> entered the Masjid and there were a group of our<sup>-asws</sup> Shias. He<sup>-asws</sup> went closer to them and greeted upon them, then he<sup>-asws</sup> said to them: ‘By Allah<sup>-azwj</sup>! I<sup>-asws</sup> love your aromas and your souls, and you all are upon the Religion of Allah<sup>-azwj</sup> and there isn’t between one of you and between exultation with what is therein, except for his soul reaching over here’ – and he<sup>-asws</sup> gestured by his<sup>-asws</sup> hand to

<sup>93</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 87

<sup>94</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 88

his<sup>-asws</sup> larynx (voice box) – ‘Therefore, be assisting us<sup>-asws</sup> with the devoutness and the striving; and the one from you who follows an Imam<sup>-asws</sup>, so let him work with his deed.

أَنْتُمْ شَرَطُ اللَّهِ وَ أَنْتُمْ أَعْوَانُ اللَّهِ وَ أَنْتُمْ أَنْصَارُ اللَّهِ وَ أَنْتُمْ السَّابِقُونَ الْأُولُونَ وَ السَّابِقُونَ الْآخِرُونَ وَ أَنْتُمْ السَّابِقُونَ إِلَى الْجَنَّةِ قَدْ ضَمِنَّا لَكُمْ الْجَنَانَ بِضَمَانِ اللَّهِ وَ رَسُولِهِ كَأَنَّكُمْ فِي الْجَنَّةِ تَنَافَسُونَ فِي فَضَائِلِ الدَّرَجَاتِ كُلُّ مُؤْمِنٍ مِنْكُمْ صِدِّيقٌ وَ كُلُّ مُؤْمِنَةٍ مِنْكُمْ حَوْرَاءُ

You are the signs of Allah<sup>-azwj</sup>, and you are the aiders of Allah<sup>-azwj</sup>, and you are the helpers of Allah<sup>-azwj</sup>, and you are preceding the former ones and you are preceding the latter ones, and you would be preceding to the Paradise. I<sup>-asws</sup> am guaranteeing the Gardens to you all by the Command of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>. It is as if you are already in the Paradise. Be competing regarding the merits, the ranks. Every Momin from you is a truthful, and every Momina (believing woman) from you is a Hourie.

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا قَنْبَرُ قُمْ فَاسْتَبَشِرْ فَاللَّهُ سَاخِطٌ عَلَى الْأُمَّةِ مَا خَلَا شِيعَتَنَا أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ شَرْفًا وَ شَرَفُ الدِّينِ الشِّيْعَةُ

Amir Al-Momineen<sup>-asws</sup> said: ‘Qanbar! Arise and receive glad tidings, for Allah<sup>-azwj</sup> is Wrathful upon the (whole) community apart from our<sup>-asws</sup> Shias. Indeed! For everything there is a nobility, and the nobility of the Religion is the Shia. Indeed! And for everything there is a pillar, and the pillars of the Religion are the Shias.

أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ عِمَادًا وَ عِمَادُ الدِّينِ الشِّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ سَيِّدًا وَ سَيِّدُ الْمَجَالِسِ مَجْلِسُ شِيعَتِنَا أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ شُهَدَاءً وَ شُهَدَاءُ الْأَرْضِ أَرْضٌ سَكَّانٌ شِيعَتِنَا فِيهَا

Indeed! And for everything there is a chief, and the chief of the gatherings, is the gathering of our<sup>-asws</sup> Shias. Indeed! And for everything there are witnesses, and the witnesses of the earth are our<sup>-asws</sup> Shias dwelling therein.

أَلَا وَ مَنْ خَالَفَكُمْ مَنُوبٌ إِلَى هَذِهِ الْآيَةِ وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ عَامِلَةٌ نَاصِبَةٌ تَصَلَّى نَارًا حَامِيَةً

Indeed! And the ones who oppose you (Shias) are linked to this Verse: **Faces on that day will be humiliated [88:2] (Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4].**

أَلَا وَ مَنْ دَعَا مِنْكُمْ فَدَعْوَتُهُ مُسْتَجَابَةٌ أَلَا وَ مَنْ سَأَلَ مِنْكُمْ حَاجَةً فَلَهُ بِهَا مِائَةٌ حَاجَةٍ

Indeed! And the one from you who supplicates, so his supplication is Answered. Indeed! And if the one from you who asks the need, for him would be a hundred needs with it.

يَا حَبْدًا حَسَنُ صُنْعِ اللَّهِ إِلَيْكُمْ تَخْرُجُ شِيعَتُنَا يَوْمَ الْقِيَامَةِ مِنْ قُبُورِهِمْ مُشْرِقَةً أَلْوَاهِمُ وَ وُجُوهُهُمْ قَدْ أُعْطُوا الْأَمَانَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ وَ اللَّهُ أَشَدُّ حُبًّا لِشِيعَتِنَا مِنَّا لَهُمْ.

I<sup>-asws</sup> would love that Allah<sup>-azwj</sup> Deals excellently with you all. We<sup>-asws</sup> will extract our<sup>-asws</sup> Shias from their graves on the ‘Day of Qiyamah. Their colours would be shining and (as well as) their faces. They would have been Given the security, and there would be no fear upon them, nor

would they be grieving. And Allah<sup>-azwj</sup> has more Intense Love for our<sup>-asws</sup> Shias than we<sup>-asws</sup> have for them”.<sup>95</sup>

90- إِرْشَادُ الْقُلُوبِ، بِالْإِسْنَادِ إِلَى مُحَمَّدِ بْنِ نَابِثٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَنِي وَإِيَّاكَ مِنْ نُورِهِ الْأَعْظَمِ ثُمَّ رَشَّ مِنْ نُورِنَا عَلَى جَمِيعِ الْأَنْوَارِ مِنْ بَعْدِ خَلْقِهِ لَهَا فَمَنْ أَصَابَهُ مِنْ ذَلِكَ النُّورِ اهْتَدَى إِلَيْنَا وَمَنْ أَخْطَأَهُ ذَلِكَ النُّورُ ضَلَّ عَنَّا

(The book) ‘Irshad Al Quloub’ – By the chain to Muhammad Bin Sabit who said,

‘Rasool-Allah<sup>-saww</sup> said to Ali<sup>-asws</sup>: ‘Allah<sup>-azwj</sup> Blessed and Exalted Created me<sup>-saww</sup> and you<sup>-asws</sup> from His<sup>-azwj</sup> Magnificent Light (Noor), then He<sup>-azwj</sup> Sprinkled from our<sup>-asws</sup> Noor upon entirety of the lights from after having Created it for it. The one who attained from that Noor is guided to us<sup>-asws</sup>, and the whom that Noor had missed, strays away from us’.

ثُمَّ قَرَأَ وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ يَهْتَدِي إِلَى نُورِنَا.

Then he<sup>-saww</sup> recited: **And one for whom Allah does not Make light to be for him, then there would be no light for him [24:40]** – guided to our<sup>-asws</sup> light (Noor)”.<sup>96</sup>

وَرَوَى مُسْتَنْدَأً إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: نَحْنُ أَهْلُ بَيْتٍ لَا يُقَاسُ بِنَا أَحَدٌ مِنْ عِبَادِ اللَّهِ وَمَنْ وَالَانَا وَانْتَمَّ بِنَا وَقَبِلَ مِنَّا مَا أُوجِي إِلَيْنَا وَعَلَّفْنَاهُ إِيَّاهُ وَأَطَاعَ اللَّهُ فِينَا فَقَدْ وَالَى اللَّهُ

And it is reported with attribution to, Rasool-Allah<sup>-saww</sup> having said: ‘We<sup>-asws</sup>, People<sup>-asws</sup> of the Household, no one from the servants of Allah<sup>-azwj</sup> can be compared with us<sup>-asws</sup>, and the one who befriends us<sup>-asws</sup>, and is led by us<sup>-asws</sup>, and accepts from us<sup>-asws</sup> whatever is Revealed to us<sup>-asws</sup>, and we<sup>-asws</sup> teach it to him, and he is obedient to Allah<sup>-azwj</sup>, so he has befriended Allah<sup>-azwj</sup>.

وَنَحْنُ خَيْرُ الْبَرِيَّةِ وَوَلَدْنَا مِنَّا وَمِنْ أَنْفُسِنَا وَشِعْرُنَا مِنَّا مِنْ آذَانِهِمْ آذَانًا وَمِنْ أَعْيُنِهِمْ أَعْيُنًا وَمِنْ أَسْمَائِنَا كَانُوا مِنْ أَهْلِ الْجَنَّةِ.

And we<sup>-asws</sup> are best of Created beings, and our<sup>-asws</sup> children are from us<sup>-asws</sup>, and from our<sup>-asws</sup> souls, and our<sup>-asws</sup> Shias are from us<sup>-asws</sup>. One who hurts them hurts us<sup>-asws</sup>, and one who honours them honours us<sup>-asws</sup>, and one who honours us<sup>-asws</sup> will be from the people of Paradise”.<sup>97</sup>

<sup>95</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 89

<sup>96</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 90 a

<sup>97</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 90 b

91- بشاء، بشارة المصطفى بالسناد إلى الصدوق عن أبيه عن سعد بن الربيع عن القاسم بن جده عن أبي عبد الله عن أبيه عن قال: قَالَ رَسُولُ اللَّهِ ص عَلَى مَنْبَرِهِ يَا عَلِيُّ إِنَّ اللَّهَ عَزَّ وَجَلَّ وَهَبَ لَكَ حُبَّ الْمَسْكِينِ وَ الْمُسْتَضْعَفِينَ فِي الْأَرْضِ فَرَضِيَتْ بِهِمْ إِخْوَاناً وَ رَضُوا بِكَ إِمَاماً فَطُوبَى لِمَنْ أَحَبَّكَ وَ صَدَّقَ عَلَيْكَ وَ وَيْلٌ لِمَنْ أَبْغَضَكَ وَ كَذَّبَ عَلَيْكَ

(The book) 'Bashaarat Al-Mustafa<sup>-sawww</sup>' – by the chain to Al-Sadouq, from his father, from Sa'ad Al Barqy, from Al Qasim, from his grandfather,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-sawww</sup> said upon his<sup>-sawww</sup> Pulpit: 'O Ali<sup>-asws</sup>! Allah<sup>-azwj</sup> Mighty and Majestic has Gifted you<sup>-asws</sup> the love of the poor and the weak ones in the earth, therefore be pleased with them as brethren and they would be pleased with you<sup>-asws</sup> as an Imam<sup>-asws</sup>. Therefore, beatitude is for the one who loves you<sup>-asws</sup> and ratifies you<sup>-asws</sup> and woe is for the one who hates you<sup>-asws</sup> and lies upon you<sup>-asws</sup>.

يَا عَلِيُّ أَنْتَ الْعَلَمُ لِهَذِهِ الْأُمَّةِ مَنْ أَحَبَّكَ فَازَ وَ مَنْ أَبْغَضَكَ هَلَكَ

O Ali<sup>-asws</sup>! You<sup>-asws</sup> are the knowledgeable one of this community. The one who loves you<sup>-asws</sup> would be successful, and the one who hates you would be destroyed.

يَا عَلِيُّ أَنَا الْمَدِينَةُ وَ أَنْتَ بَابُهَا وَ هَلْ تُؤْتَى الْمَدِينَةُ إِلَّا مِنْ بَابِهَا

O Ali<sup>-asws</sup>! I<sup>-sawww</sup> am the city and you<sup>-asws</sup> are its gate, and can the city be arrived at except from its gate?

يَا عَلِيُّ أَهْلُ مَوَدَّتِكَ كُلُّ أَوَابٍ خَفِيظٍ وَ كُلُّ ذِي طَمَرٍ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبَرَّ قَسَمُهُ

O Ali<sup>-asws</sup>! The people of your<sup>-asws</sup> cordiality **[50:32] every penitent one keeps (His limits)** and every one with shabby clothes. If he (your<sup>-asws</sup> Shia) was to vow upon Allah<sup>-azwj</sup>, he would fulfil his vow.

يَا عَلِيُّ إِخْوَانُكَ كُلُّ طَاهِرٍ زَاكِ مُجْتَهِدٍ عِنْدَ الْخَلْقِ عَظِيمِ الْمَنْزِلَةِ عِنْدَ اللَّهِ عَزَّ وَجَلَّ

O Ali<sup>-asws</sup>! Your<sup>-asws</sup> brethren is every clean, clever, diligent one in the presence of the People, of great status in the Presence of Allah<sup>-azwj</sup> Mighty and Majestic.

يَا عَلِيُّ مُحَمَّدٌ جِيرَانُ اللَّهِ فِي دَارِ الْفِرْدَوْسِ لَا يَأْسَفُونَ عَلَى مَا فَاتَهُمْ مِنَ الدُّنْيَا

O Ali<sup>-asws</sup>! The one who loves you<sup>-asws</sup> would be in the vicinity of Allah<sup>-azwj</sup> in the house of Al-Firdous not regretting upon what was lost of them from the world.

يَا عَلِيُّ أَنَا وَلِيُّ لِمَنْ وَالَيْتَ وَ أَنَا عَدُوٌّ لِمَنْ عَادَيْتَ

O Ali<sup>-asws</sup>! I<sup>-sawww</sup> am a friend of the one whom you<sup>-asws</sup> befriend, and I<sup>-sawww</sup> am an enemy to the one whom you<sup>-asws</sup> are inimical to.

يَا عَلِيُّ مَنْ أَحَبَّكَ فَقَدْ أَحَبَّنِي وَ مَنْ أَبْغَضَكَ فَقَدْ أَبْغَضَنِي

O Ali<sup>-asws</sup>! The one who loves you<sup>-asws</sup>, so he has loved me<sup>-saww</sup>, and the one who hates you<sup>-asws</sup> so he has hated me<sup>-asws</sup>.

يَا عَلِيُّ إِخْوَانُكَ الذُّبُلُ الشِّفَاهِ تُعْرِفُ الرَّهْبَانِيَّةَ فِي وُجُوهِهِمْ

O Ali<sup>-asws</sup>! Your<sup>-asws</sup> brethren are the ones of shrivelled lips. You can recognise the monasticism in their faces.

يَا عَلِيُّ إِخْوَانُكَ يَفْرَحُونَ فِي ثَلَاثِ مَوَاطِنَ عِنْدَ خُرُوجِ أَنْفُسِهِمْ وَ أَنَا شَاهِدُهُمْ وَ أَنْتَ وَ عِنْدَ الْمُسَاءَلَةِ فِي قُبُورِهِمْ وَ عِنْدَ الصِّرَاطِ إِذَا سُئِلَ الْخَلْقُ عَنْ إِيْمَانِهِمْ فَلَمْ يُجِيبُوا

O Ali<sup>-asws</sup>! Your brethren would be joyous in three places – during the exit of their souls and I<sup>saww</sup> and you<sup>-asws</sup> would be witnessing them, and during the questioning in their graves, and during the display (of their deeds), and at the Bridge when the people would be questioned about their *Eman*, but they would not be answering’.

يَا عَلِيُّ حَزْبُكَ حَزْبِي وَ سَلْمُكَ سَلْمِي وَ حَزْبِي حَزْبُ اللَّهِ وَ سَلْمِي سَلْمُ اللَّهِ وَ مَنْ سَأَلَكَ فَقَدْ سَأَلَنِي وَ مَنْ سَأَلَنِي فَقَدْ سَأَلَمَ اللَّهُ عَزَّ وَ جَلَّ

O Ali<sup>-asws</sup>! Your<sup>-asws</sup> war is my<sup>-saww</sup> war and your<sup>-asws</sup> peace is my<sup>-saww</sup> peace, and my<sup>-saww</sup> war is the War of Allah<sup>-azwj</sup> and my<sup>-saww</sup> peace is the Peace of Allah<sup>-azwj</sup>, and the one who is at peace with you<sup>-asws</sup> so he is at peace with me<sup>-saww</sup>, and the one who is at peace with me<sup>-saww</sup>, so he is at peace with Allah<sup>-azwj</sup> Mighty and Majestic.

يَا عَلِيُّ بَشِّرْ إِخْوَانَكَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ رَضِيَ عَنْهُمْ إِذْ رَضِيَكَ لَهُمْ قَائِدًا وَ رَضُوا بِكَ وَ لِيَأْ

O Ali<sup>-asws</sup>! Give glad tidings to your<sup>-asws</sup> brethren, for Allah<sup>-azwj</sup> Mighty and Majestic is Pleased from them when you<sup>-asws</sup> are pleased for them as a guide, and they are pleased with you<sup>-asws</sup> as a Guardian.

يَا عَلِيُّ أَنْتَ أَمِيرُ الْمُؤْمِنِينَ وَ قَائِدُ الْعُرَى الْمُحْجَلِينَ

O Ali<sup>-asws</sup>! You<sup>-asws</sup> are the Emir of the Momineen and guide of the resplendent.

يَا عَلِيُّ شِيعَتُكَ الْمُتَّجِبُونَ وَ لَوْ لَا أَنْتَ وَ شِيعَتُكَ مَا قَامَ لِلَّهِ عَزَّ وَ جَلَّ دِينٌ وَ لَوْ لَا مَنْ فِي الْأَرْضِ مِنْكُمْ لَمَا أَنْزَلَتِ السَّمَاءُ قَطْرَهَا

O Ali<sup>-asws</sup>! Your<sup>-asws</sup> Shias are the excellent ones, and had it not been for you<sup>-asws</sup> and your<sup>-asws</sup> Shias, Religion would not have been established for Allah<sup>-azwj</sup> Mighty and Majestic, and had it not been for the ones in the earth from you All, the sky would not have sent down its drops.

يَا عَلِيُّ لَكَ كَثْرٌ فِي الْجَنَّةِ وَ أَنْتَ ذُو قَرْنَيْهَا شِيعَتُكَ تُعْرِفُ بِحِزْبِ اللَّهِ عَزَّ وَ جَلَّ

O Ali<sup>-asws</sup>! For you<sup>-asws</sup> are the treasures in the Paradise, and you<sup>-asws</sup> and the one with its reins (control). Your<sup>-asws</sup> Shias would be recognised as the Party of Allah<sup>-azwj</sup> Mighty and Majestic.

يَا عَلِيُّ أَنْتَ وَ شِيعَتُكَ الْقَائِمُونَ بِالْقِسْطِ وَ خَيْرَةُ اللَّهِ مِنْ خَلْقِهِ

O Ali<sup>-asws</sup>! You<sup>-asws</sup> and your<sup>-asws</sup> Shias are standing by the fairness and are the Choice of Allah<sup>-azwj</sup> from His<sup>-azwj</sup> creatures.

يَا عَلِيُّ أَنَا أَوَّلُ مَنْ يَنْفُضُ التُّرَابَ عَنْ رَأْسِهِ وَ أَنْتَ مَعِيَ ثُمَّ سَائِرُ الْخَلْقِ

O Ali<sup>-asws</sup>! I<sup>-saww</sup> would be the first one to shake the dust from his (my<sup>-saww</sup>) head, and you<sup>-asws</sup> would be with me<sup>-asws</sup>, then the rest of the people (i.e., coming out from the graves’.

يَا عَلِيُّ أَنْتَ وَ شِيعَتُكَ عَلَى الْحَوْضِ تَسْقُونَ مِنْ أَحِبِّبْتُمْ وَ تَمْنَعُونَ مِنْ كَرِهْتُمْ وَ أَنْتُمْ الْأَمُونُونَ يَوْمَ الْفَرَجِ الْأَكْبَرِ فِي ظِلِّ الْعَرْشِ يَفْرَعُ النَّاسُ وَ لَا تُفْرَعُونَ وَ يَحْزَنُ النَّاسُ وَ لَا تُحْزَنُونَ فِيكُمْ نَزَلَتْ هَذِهِ الْآيَةُ إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَى أُولَئِكَ عَنْهَا مُبْعَدُونَ وَ فِيكُمْ نَزَلَتْ لَا يَحْزَنُهُمُ الْفَرَجُ الْأَكْبَرُ وَ تَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ

O Ali<sup>-asws</sup>! You<sup>-asws</sup> and your<sup>-asws</sup> Shias would be at the Fountain quenching the ones you<sup>-asws</sup> love and preventing the ones whom you<sup>-asws</sup> dislike, and you all would be secure on the ‘Day of Qiyamah from the great panic, being in the Shade of the Throne. The people would be panicking, and you all would not be panicking, and the people would be grieving and you all would not be grieving. Regarding you all was this Verse Revealed **[21:101] Surely (as for) those for whom the good has preceded from Us, they shall be remote from it.** And regarding you all was Revealed **[21:103] The great terror shall not grieve them, and the Angels shall meet them: This is your Day which you were Promised’.**

يَا عَلِيُّ أَنْتَ وَ شِيعَتُكَ تُطْلَبُونَ فِي الْمَوْقِفِ وَ أَنْتُمْ فِي الْجَنَانِ تَتَنَعَّمُونَ

O Ali<sup>-asws</sup>! You<sup>-asws</sup> and your<sup>-asws</sup> Shias would be sought during the pausing and you would be in the Gardens, enjoying.

يَا عَلِيُّ إِنَّ الْمَلَائِكَةَ وَ الْحُرَّانَ يَشْتَاقُونَ إِلَيْكُمْ وَ إِنَّ حَمَلَةَ الْعَرْشِ وَ الْمَلَائِكَةَ الْمُقَرَّبِينَ [الْمُقَرَّبِينَ] لَيَحْضُونَكُمْ بِالْدُعَاءِ وَ يَسْأَلُونَ اللَّهَ لِمُحِبِّكُمْ وَ يَفْرَحُونَ بِمَنْ قَدِمَ عَلَيْهِمْ مِنْكُمْ كَمَا يَفْرَحُ الْأَهْلُ بِالْغَائِبِ الْقَادِمِ بَعْدَ طَوْلِ الْعَيْبَةِ

O Ali<sup>-asws</sup>! The Angels and the keepers (of the Paradise) are desirous to you all, and that the bearers of the Throne and the Angels of Proximity are particularising you all with the supplications and are asking Allah<sup>-azwj</sup> for those that love you all and are being happy with the ones from you who proceeds to them just as the family tends to be happy with the coming of the absentee after the long absence.

يَا عَلِيُّ شِيعَتُكَ الَّذِينَ يَخَافُونَ اللَّهَ فِي السِّرِّ وَ يَنْصَحُونَهُ فِي الْعَلَانِيَةِ

O Ali<sup>-asws</sup>! Your<sup>-asws</sup> Shias are those who are fearing Allah<sup>-azwj</sup> in the privacy and are advising (the people) in the open.

يَا عَلِيُّ شِيعَتُكَ الَّذِينَ يَتَنَاقَسُونَ فِي الدَّرَجَاتِ لِأَنَّهُمْ يَلْمُونَ اللَّهَ عَزَّ وَ جَلَّ وَ مَا عَلَيْهِمْ ذَنْبٌ

O Ali<sup>-asws</sup>! Your<sup>-asws</sup> Shias are those who are competing with regards to the Levels because they would be meeting Allah<sup>-azwj</sup> Mighty and Majestic and there would not be a sin upon them.



يَا عَلِيُّ إِنَّ أَعْمَالَ شِيعَتِكَ سَتُعْرَضُ عَلَيَّ فِي كُلِّ يَوْمٍ جُمُعَةٍ فَأَفْرَحُ بِصَالِحِ مَا يَبْلُغُنِي مِنْ أَعْمَالِهِمْ وَ أَسْتَغْفِرُ لِسَيِّئَاتِهِمْ

O Ali<sup>-asws</sup>! The deeds of your<sup>-asws</sup> Shias are being presented to me<sup>-saww</sup> during every Friday, so I<sup>-saww</sup> become happy with the righteous of what reaches me<sup>-saww</sup> from their deeds, and I<sup>-saww</sup> seek Forgiveness for their evil deeds.

يَا عَلِيُّ ذِكْرُكَ فِي التَّوْرَةِ وَ ذِكْرُ شِيعَتِكَ قَبْلَ أَنْ يُخْلَقُوا بِكُلِّ خَيْرٍ وَ كَذَلِكَ فِي الْإِنْجِيلِ فَسَلِّ أَهْلَ الْإِنْجِيلِ وَ أَهْلَ الْكِتَابِ عَنِ إِلَيَّا يُخْبِرُونَكَ مَعَ عِلْمِكَ بِالتَّوْرَةِ وَ الْإِنْجِيلِ وَ مَا أَعْطَاكَ اللَّهُ عَزَّ وَ جَلَّ مِنْ عِلْمِ الْكِتَابِ وَ إِنَّ أَهْلَ الْإِنْجِيلِ لَيَتَعَاطَمُونَ إِلَيَّا وَ مَا يَعْرِفُونَهُ وَ مَا يَعْرِفُونَ شِيعَتَهُ وَ إِنَّمَا يَعْرِفُونَهُمْ بِمَا يُجَدِّتُونَهُمْ فِي كُتُبِهِمْ

O Ali<sup>-asws</sup>! Your<sup>-asws</sup> mention in the Torah and the mention of your<sup>-asws</sup> Shias with every goodness was before they were Created, and like that it is in the Evangel. So ask the people of the Evangel and the People of the Book about 'Eliya'. They will inform you<sup>-asws</sup> with your<sup>-asws</sup> knowledge in the Torah and the Evangel and What Allah<sup>-azwj</sup> Mighty and Majestic Gave you<sup>-asws</sup> from the Knowledge of the Book, and that the people of the Evangel are revering 'Eliya' and they are not recognising him and are not recognising his Shias, and rather they are recognising them with what they are discussing them in their own Books.

يَا عَلِيُّ إِنَّ أَصْحَابَكَ ذِكْرُهُمْ فِي السَّمَاءِ أَكْبَرُ وَ أَعْظَمُ مِنْ ذِكْرِ أَهْلِ الْأَرْضِ هُمْ بِالْخَيْرِ فَلْيَبْتَغُوا بِذَلِكَ وَ لِيَزِدُوا اجْتِهَاداً

O Ali<sup>-asws</sup>! Your<sup>-asws</sup> companions, their mention in the sky is greater and more magnificent than the mentioning of the people of the earth for them with the goodness, so let them be joyous with that and let them increase the striving.

يَا عَلِيُّ إِنَّ أَرْوَاحَ شِيعَتِكَ لَتَصْعَدُ إِلَى السَّمَاءِ فِي رُقَادِهِمْ وَ وَقَاتِهِمْ فَتَنْظُرُ الْمَلَائِكَةُ إِلَيْهَا كَمَا يَنْظُرُ النَّاسُ إِلَى الْهَيْلَالِ شَوْقاً إِلَيْهِمْ وَ لِمَا يَرَوْنَ مِنْ مَنَازِلِهِمْ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ

O Ali<sup>-asws</sup>! The souls of your<sup>-asws</sup> Shias ascend to the sky during their sleep and their death. So the Angels look at these just as the people tend to look at the crescent, being desirous to them, and due to what they are seeing from their status in the Presence of Allah<sup>-azwj</sup> Mighty and Majestic.

يَا عَلِيُّ قُلْ لِأَصْحَابِكَ الْعَارِفِينَ بِكَ يَنْزِهُونَ عَنِ الْأَعْمَالِ الَّتِي يُقَارِفُهَا عَدُوُّهُمْ فَمَا مِنْ يَوْمٍ وَ لَا لَيْلَةٍ إِلَّا وَ رَحْمَةُ اللَّهِ تَبَارَكَ وَ تَعَالَى تَغْشَاهُمْ فَلْيَجْتَنِبُوا الدَّنَسَ

O Ali<sup>-asws</sup>! Say to your<sup>-asws</sup> companions, the ones being recognised with you<sup>-asws</sup>, they should be abstaining from the deeds which their enemies are indulging in. So there is none from a day nor from a night except the Mercy of Allah<sup>-azwj</sup> Blessed and High Overwhelms them, therefore let them keep aside from the filth.

يَا عَلِيُّ اسْتَدَّ غَضَبُ اللَّهِ عَزَّ وَ جَلَّ عَلَيَّ مِنْ قَلَاهُمْ وَ بَرِيءٌ مِنْكَ وَ مِنْهُمْ وَ اسْتَبَدَّلَ بِكَ وَ بِحِمِّهِ وَ مَالٍ إِلَى عَدُوِّكَ وَ تَرَكَكَ وَ شِيعَتَكَ وَ اخْتَارَ الضَّلَالَ وَ نَصَبَ لَكَ وَ لِشِيعَتِكَ وَ أَبْغَضَنَا أَهْلَ الْبَيْتِ وَ أَبْغَضَ مَنْ وَالَاكَ وَ نَصَرَكَ وَ اخْتَارَكَ وَ بَدَّلَ مُهْجَتَهُ وَ مَالَهُ فِينَا

O Ali<sup>-asws</sup>! The Wrath of Allah<sup>-azwj</sup> Mighty and Majestic Intensifies upon the one who detests them (Shias) and disavows from you<sup>-asws</sup> and from them, and exchanges with you<sup>-asws</sup> and with

them (someone else), and inclines towards your<sup>-asws</sup> enemies and neglects you<sup>-asws</sup> and your<sup>-asws</sup> Shias, and chooses the straying, and is hostile to you<sup>-asws</sup> and to your<sup>-asws</sup> Shias, and hates us<sup>-asws</sup> - the People<sup>-asws</sup> of the Household, and hates the one who befriends you<sup>-asws</sup>, and helps (those who are against) you<sup>-asws</sup>, and chooses you<sup>-asws</sup>, and exerts his efforts and his wealth regarding us<sup>-asws</sup>.

يَا عَلِيُّ أَقْرَبُهُمْ مِنِّي السَّلَامُ مَنْ رَأَى مِنْهُمْ وَ مَنْ لَمْ يَرِنِي وَ أَعْلَمَهُمْ أَنَّهُمْ إِخْوَانِي الَّذِينَ أَشْتَأُقُ إِلَيْهِمْ فَلْيَلْقُوا عَمَلِي إِلَى مَنْ يَبْلُغُ الْقُرُونَ بَعْدِي وَ لِيَتَمَسَّكُوا بِحَبْلِ اللَّهِ وَ لِيَعْتَصِمُوا بِهِ وَ لِيَجْتَنِبُوا فِي الْعَمَلِ قِيَانًا لَا تُخْرِجُهُمْ مِنْ هُدَى إِلَى ضَلَالَةٍ وَ أَحْيِرُهُمْ أَنَّ اللَّهَ عَزَّ وَ جَلَّ رَاضٍ عَنْهُمْ وَ أَنَّهُ يُبَاهِي بِهِم مَلَائِكَتَهُ وَ يَنْظُرُ إِلَيْهِمْ فِي كُلِّ جُمُعَةٍ بِرَحْمَتِهِ وَ يَأْمُرُ الْمَلَائِكَةَ أَنْ تَسْتَغْفِرَ لَهُمْ

O Ali<sup>-asws</sup>! Convey to them the greetings from me<sup>-saww</sup>, the one from them who has seen me<sup>-saww</sup> and the one from them who has not seen me<sup>-saww</sup>, and let them know that they are my<sup>-saww</sup> brethren, those I<sup>-saww</sup> am desirous to. Therefore, let them be casting my<sup>-saww</sup> deeds to the ones who reach the centuries (generations) after me<sup>-saww</sup>, and let them attach themselves with the Rope of Allah<sup>-azwj</sup> and let them be holding tight with it, and let them be striving in the deeds, for we<sup>-asws</sup> will not be exiting them from guidance to the straying. And inform them that Allah<sup>-azwj</sup> Mighty and Majestic is Pleased from them, and that He<sup>-azwj</sup> is Boasting about them to His<sup>-azwj</sup> Angels and is Looking at them during every Friday with His<sup>-azwj</sup> Mercy, and He<sup>-azwj</sup> is Commanding the Angels that they seek Forgiveness for them.

يَا عَلِيُّ لَا تَرْتَبْ عَنْ نُصْرَةِ قَوْمٍ يَبْلُغُهُمْ أَوْ يَسْمَعُونَ أَنِّي أُحِبُّكَ فَأَحْبُبُكَ لِحُبِّي إِيَّاكَ وَ دَاوَأُ اللَّهُ عَزَّ وَ جَلَّ بِدَلِّكَ وَ أَعْطَاكَ صَفْوَةَ الْمَوَدَّةِ مِنْ قُلُوبِهِمْ وَ اخْتَارُواكَ عَلَى الْأَبَاءِ وَ الْإِخْوَةِ وَ الْأَوْلَادِ وَ سَلَكُوا طَرِيقَكَ وَ قَدَّ حُلُمُوا عَلَى الْمَكَارِهِ فِينَا فَأَبَوْا إِلَّا نُصْرَتَنَا وَ بَدَّلَ الْمُهْجَ فِينَا مَعَ الْأَذَى وَ سُوءِ الْقَوْلِ وَ مَا يُقَاسُونَ مِنْ مَضَاضَةِ ذَلِكَ

O Ali<sup>-asws</sup>! Do be wishing about helping a people to whom it has reached, or they have heard that I<sup>-saww</sup> love you<sup>-asws</sup>, so they are loving you<sup>-asws</sup> for my<sup>-saww</sup> love for you<sup>-asws</sup>, and they are making it a Religion of Allah<sup>-azwj</sup> Mighty and Majestic with that, and are obeying you<sup>-asws</sup> with sincere cordiality from their hearts, and are choosing you<sup>-asws</sup> over the fathers and the brothers and the children, and they are travelling your<sup>-asws</sup> path, and they are being carried upon its abhorrences regarding us<sup>-asws</sup> and they are refusing except to help us<sup>-asws</sup> and are expending their lives regarding us<sup>-asws</sup> with the harming and evil words which they are experiencing from the agony of that.

فَكُنْ بِهِمْ رَحِيمًا وَ اقْنَعْ بِهِمْ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ اخْتَارَهُمْ بِعِلْمِهِ لَنَا مِنْ بَيْنِ الْخَلْقِ وَ خَلَقَهُمْ مِنْ طِينَتِنَا وَ اسْتَوَدَعَهُمْ سِرَّنَا وَ أَلَزَمَ قُلُوبَهُمْ مَعْرِفَةَ حَقِّنَا وَ شَرَحَ صُدُورَهُمْ فَمَتَمَسَّكِينَ بِحَبْلِنا لَا يُؤْزِرُونَ عَلَيْنَا مَنْ خَالَفَنَا مَعَ مَا يُؤْرُلُ مِنَ الدُّنْيَا عَنْهُمْ

So be merciful and content with them, for Allah<sup>-azwj</sup> Mighty and Majestic has Chosen them in His<sup>-azwj</sup> Knowledge, for us<sup>-asws</sup> from between the creatures, and Created them from our<sup>-asws</sup> clay, and Entrusted them with our<sup>-asws</sup> secrets, and Necessitated their hearts of recognising our<sup>-asws</sup> rights, and Expanded their chests. They are attaching with our<sup>-asws</sup> rope and are not preferring against us<sup>-asws</sup>, the ones who are opposing us<sup>-asws</sup> along with whatever is declining away from them of their world.

أَيَّدَهُمُ اللَّهُ وَ سَلَكَ بِهِنَّ طَرِيقَ الْهُدَى فَاعْتَصَمُوا بِهِ وَ النَّاسُ فِي عَمَى الضَّلَالِ مُتَحَيِّزُونَ فِي الْأَهْوَاءِ عَمُوا عَنِ الْحُجَّةِ وَ مَا جَاءَ مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ فَهَمُّ يُضْبِحُونَ وَ يُمَسُونَ فِي سَخَطِ اللَّهِ وَ شِعْتِكَ عَلَى مِنْهَاجِ الْحَقِّ وَ الْإِسْقَامَةِ لَا يَسْتَأْنِسُونَ إِلَى مَنْ خَالَفَهُمْ وَ لَيْسَتْ الدُّنْيَا مِنْهُمْ وَ لَيْسُوا مِنْهَا أَوْلِيكَ مَصَابِيخُ الدُّجَى.

Allah<sup>-azwj</sup> Supports them and Makes them travel on the road of Guidance. Thus, they are holding fast with it and the (other) people are in their blindness of the straying, confused in their personal whims, blind from the Divine Authority and whatever has come from the Presence of Allah<sup>-azwj</sup> Mighty and Majestic, and they are in the morning and evening, in the Wrath of Allah<sup>-azwj</sup>, but your<sup>-asws</sup> Shias are upon the Manifesto of the Truth, and the uprightness, not being comforted to the ones who oppose them, and the world isn't for them, and they aren't for it. They are the lamps in the darkness".<sup>98</sup>

92- بشاء، بشارة المصطفى عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عَبْدِ الصَّمَدِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِي الْحُسَيْنِ بْنِ أَبِي الطَّيِّبِ عَنْ أَحْمَدَ بْنِ الْقَاسِمِ الْقُرَشِيِّ عَنْ عَيْسَى بْنِ مِهْرَانَ عَنْ إِسْمَاعِيلِ بْنِ أُمَيَّةَ عَنْ عُنْبَسَةَ الْعَابِدِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كُنَّا جُلُوسًا مَعَهُ فَتَلَا رَجُلٌ هَذِهِ آيَةُ كُلِّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةً إِلَّا أَصْحَابَ الْيَمِينِ فَقَالَ رَجُلٌ مِنْ أَصْحَابِ الْيَمِينِ قَالَ شِيعَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

(The book) 'Bashaarat Al-Mustafa<sup>-saww</sup>' – from Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Abu Al-Husayn Bin Abu Talib, from Ahmad Bin Al Qasim Al Qureyshi, from Isa Bin Mihran, from Ismail Bin Umayya, from Anbasa Al Aabid, from Jabir Bin Abdullah,

'From Abu Ja'far<sup>-asws</sup>, he (the narrator) said, 'We were seated with him<sup>-asws</sup> and a man recited the Verse: **Every soul would be held for what it earns [74:38] Except companions of the right hand [74:39]**. A man said, 'Who are companions of the right hand?' He<sup>-asws</sup> said: 'Shias of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>'.<sup>99</sup>

93- كا، الكافي مِنَ الرُّوضَةِ عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ مُحَمَّدٍ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ دَخَلَ عَلَيْهِ أَبُو بَصِيرٍ وَ قَدْ خَفَزَهُ النَّفْسُ فَلَمَّا أَخَذَ جَلِيسَهُ قَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع يَا أَبَا مُحَمَّدٍ مَا هَذَا النَّفْسُ الْعَالِي

(The book) 'Al-Kafi' – From 'Al-Rowza', from the number, from Sahl, from Muhammad Bin Suleyman, from his father having said,

'I was in the presence of Abu Abdullah<sup>-asws</sup>, when Abu Baseer came up to him<sup>-asws</sup>, and he was panting. So when he took his seat, Abu Abdullah<sup>-asws</sup> said to him: 'O Abu Muhammad, what is this heavy breathing for?'

فَقَالَ لَجَعَلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ كَبُرَتْ سَيِّئِي وَ دَقَّ عَظْمِي وَ افْتَرَبَ أَجْلِي مَعَ أَنِّي لَسْتُ أَذْرِي مَا أَرُدُّ عَلَيْهِ مِنْ أَمْرِ آخِرَتِي

<sup>98</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 91

<sup>99</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 92

He said, 'May I be sacrificed for you<sup>-asws</sup>, O son<sup>-asws</sup> of the Messenger<sup>-saww</sup> of Allah<sup>-azwj</sup>, great is my age, and my bones are creaking, and my term (death) is approaching, besides that I do not know what will happen to me from the matters of the Hereafter'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا أَبَا مُحَمَّدٍ وَإِنَّكَ لَتَقُولُ هَذَا

Abu Abdullah<sup>-asws</sup> said: 'O Abu Muhammad, and you are saying this?' He said, 'May I be sacrificed for you<sup>-asws</sup>, and how can I not say this?'

قَالَ جُعِلْتُ فِدَاكَ فَكَيْفَ لَا أَقُولُ فَقَالَ يَا أَبَا مُحَمَّدٍ أَمَا عَلِمْتَ أَنَّ اللَّهَ تَعَالَى يُكْرِمُ الشَّبَابَ مِنْكُمْ وَيَسْتَحْيِي مِنَ الْكُهُولِ

He<sup>-saww</sup> said: 'O Abu Muhammad, but do you know that Allah<sup>-azwj</sup> the High has Honoured the young ones among you, and is Bashful towards the elderly?'

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَكَيْفَ يُكْرِمُ الشَّبَابَ وَيَسْتَحْيِي مِنَ الْكُهُولِ

He said, 'May I be sacrificed for you, so how has He<sup>-azwj</sup> Honoured the young, and been Bashful towards the elderly?'

فَقَالَ يُكْرِمُ الشَّبَابَ أَنْ يُعَذِّبَهُمْ وَيَسْتَحْيِي مِنَ الْكُهُولِ أَنْ يُجَاسِبَهُمْ

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> has Honoured the young ones (too much) to Punish them and is too Bashful towards the elderly to bring them to the Reckoning'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ هَذَا لَنَا خَاصَّةٌ أَمْ لِأَهْلِ التَّوْحِيدِ

He said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>, is this especially for us, or for (all) the people of *Tawheed* (Unitarians)?'

قَالَ فَقَالَ لَا وَاللَّهِ إِلَّا لَكُمْ خَاصَّةٌ دُونَ الْعَالَمِ

He<sup>-asws</sup> said: 'No, by Allah<sup>-azwj</sup>, it is only for you (Shiites) especially, apart from the whole world'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَإِنَّا نُزِنَا نَبْرًا أَنْكَسَرَتْ لَهُ ظُهُورُنَا وَ مَاتَتْ لَهُ أَعْيُنُنَا وَ اسْتَحَلَّتْ لَهُ الْوَلَاةُ دِمَاءَنَا فِي حَدِيثٍ رَوَاهُ لَهُمْ فَهَأُوهُمْ

He said, 'May I be sacrificed for you<sup>-asws</sup>, we are being named by a name which is breaking our backs, and killing our hearts, and our blood has been declared lawful to be shed in the Hadeeth which are being narrated to them from their jurists'.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع الرَّافِضَةُ قَالَ قُلْتُ نَعَمْ

Abu Abdullah<sup>-asws</sup> said: 'Is it '*Al-Rafiza*' (the rejectors)?' He said, 'Yes'.

قَالَ لَا وَاللَّهِ مَا هُمْ سَمَوْكُم وَ لَكِنَّ اللَّهَ سَمَّاكُمْ بِهِ

He<sup>-asws</sup> said: 'No, by Allah<sup>-azwj</sup>, they are not the ones who have named you as such, but it is Allah<sup>-azwj</sup> Who has Named you all with it'.

أَمَا عَلِمْتُمْ يَا أَبَا مُحَمَّدٍ أَنَّ سَبْعِينَ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ رَفَضُوا فِرْعَوْنَ وَ قَوْمَهُ لَمَّا اسْتَبَانَ لَهُمْ صَلَاحُهُمْ فَلَجِحُوا بِمُوسَى صَلَّى اللَّهُ عَلَيْهِ لَمَّا اسْتَبَانَ لَهُمْ هَذَا فَمُسُوا فِي عَسْكَرِ مُوسَى الرَّافِضَةَ لِأَحْتَمِ رَفَضُوا فِرْعَوْنَ وَ كَانُوا أَشَدَّ أَهْلَ ذَلِكَ الْعَسْكَرِ عِبَادَةً وَ أَشَدَّهُمْ حُبًّا لِمُوسَى وَ هَارُونَ وَ ذُرِّيَّتِهِمَا ع

But, do you know, O Abu Muhammad that seventy men from the Children of Israel rejected the Pharaoh<sup>-la</sup> and his people, when they detected his misguidance. They attached themselves with Musa<sup>-as</sup> when they detected his<sup>-as</sup> guidance. So they were named (referred to) in the army of Musa<sup>-as</sup> as *Al-Rafiza* (The Rejectors) because they had rejected the Pharaoh<sup>-la</sup>, and they were the most intense worshippers in that army, and very intense in their love for Musa<sup>-as</sup> and Haroun<sup>-as</sup> and their<sup>-as</sup> offspring.

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مُوسَى أَنْ أَتَيْتُمْ لَهُمْ هَذَا الْإِسْمَ فِي التَّوْرَةِ فَإِنِّي قَدْ سَمَّيْتُهُمْ بِهِ وَ خَلَّيْتُهُمْ إِيَّاهُ فَأَتَيْتَ مُوسَى صَلَّى اللَّهُ عَلَيْهِ الْإِسْمَ لَهُمْ ثُمَّ دَخَرَ اللَّهُ عَزَّ وَ جَلَّ لَكُمْ هَذَا الْإِسْمَ حَتَّى تَخْلُكُمُوهُ

Allah<sup>-azwj</sup> Mighty and Majestic Revealed unto Musa<sup>-as</sup> that: "Establish this name for them in the Torah, for I<sup>-azwj</sup> has Named them with it, and have Gifted it to them". So Musa<sup>-as</sup> established the name for them, then Allah<sup>-azwj</sup> Mighty and Majestic Reserved this name for you all to the extent that we<sup>-asws</sup> have gifted it to you.

يَا أَبَا مُحَمَّدٍ رَفَضُوا الْحَيْرَ وَ رَفَضْتُمْ السَّرَّ افْتَرَقَ النَّاسُ كُلَّ فُرْقَةٍ وَ تَشَعَّبُوا كُلَّ شُعْبَةٍ فَانْشَعَبْتُمْ مَعَ أَهْلِ بَيْتِ نَبِيِّكُمْ ص وَ دَهَبْتُمْ حَيْثُ دَهَبْتُمْ وَ اخْتَرْتُمْ مِنْ اخْتَارَ اللَّهُ لَكُمْ وَ أَرَدْتُمْ مَنْ أَرَادَ اللَّهُ

O Abu Muhammad, they rejected the good, and you have rejected the evil. All the people have separated into sects, and they all divided into branches. You have branched out with the People<sup>-asws</sup> of the Household of your Prophet<sup>-saww</sup>, and you did what they did, and you chose what Allah<sup>-azwj</sup> had Chosen for you, and you wanted what Allah<sup>-azwj</sup> wanted.

فَأَبْشِرُوا ثُمَّ أَبْشِرُوا فَأَنْتُمْ وَ اللَّهُ الْمَرْحُومُونَ الْمُتَقَبَّلُونَ مِنْ مُحْسِنِكُمْ وَ الْمُتَجَاوِرُونَ عَنْ مُسِيئِكُمْ مَنْ لَمْ يَأْتِ اللَّهُ عَزَّ وَ جَلَّ بِمَا أَنْتُمْ عَلَيْهِ يَوْمَ الْقِيَامَةِ لَمْ يَتَقَبَّلْ مِنْهُ حَسَنَةً وَ لَمْ يَتَجَاوِرْ لَهُ عَنْ سَيِّئَةٍ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتِكَ

So receive glad tidings upon glad tidings, for By Allah<sup>-azwj</sup>, you (Shias) are ones with whom Allah<sup>-azwj</sup> has been Merciful, the ones whose good deeds will be Accepted, and the sins being Overlooked. The one who does not come to Allah<sup>-azwj</sup> Mighty and Majestic, with what you are upon, on the Day of Qiyamah, the good deeds will not be Accepted from him, nor will his sins be Overlooked. O Abu Muhammad, have I<sup>-asws</sup> made you happy?'

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He said, 'May I be sacrificed for you<sup>-asws</sup>, increase it for me'.

قَالَ فَقَالَ يَا أَبَا مُحَمَّدٍ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ مَلَائِكَةً يُسْقِطُونَ الدُّنُوبَ عَنْ ظُهُورِ شِعْبِنَا كَمَا يُسْقِطُ الرِّيحُ الْوَرَقَ فِي أَوَانٍ سَمُوطِهِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَ مَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ يُؤْمِنُونَ بِهِ وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا اسْتَغْفَرْنَاهُمْ وَ اللَّهُ لَكُمْ دُونَ هَذَا الْخَلْقِ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتِكَ

He<sup>-asws</sup> said: 'O Abu Muhammad, Allah<sup>-azwj</sup> Mighty and Majestic has Assigned Angels to cut-off the sins from the backs of our<sup>-asws</sup> Shias just like the leaves get cut-off in the autumn by the wind, and that is His<sup>-azwj</sup> Word, the Mighty and Majestic: **Those who are holding the Throne and ones around it are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness for those who believe, [40:7].** By Allah<sup>-azwj</sup>, their Seeking of Forgiveness is for you (Shias) apart from the other creatures. O Abu Muhammad, have I<sup>-asws</sup> made you happy?'

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He said, 'May I be sacrificed for you<sup>-asws</sup>, increase it for me'.

قَالَ يَا أَبَا مُحَمَّدٍ لَقَدْ ذَكَرَكُمْ اللَّهُ فِي كِتَابِهِ فَقَالَ مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَ مِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا-

He<sup>-asws</sup> said: 'O Abu Muhammad, Allah<sup>-azwj</sup> has Mentioned you (Shiites) in His<sup>-azwj</sup> Book. He<sup>-azwj</sup> said: **From the Momineen there are men who ratified what they made a pact with Allah upon. So, from them is one who fulfilled his vow, and from them is one who awaits, and they did not change with any alteration [33:23].**

إِنَّكُمْ وَفِيئْتُمْ بِمَا أَحَدَ اللَّهُ عَلَيْهِ مِيثَاقَكُمْ مِنْ وِلَايَتِنَا وَ إِنَّكُمْ لَمْ تُبَدِّلُوا بِنَا غَيْرَنَا وَ لَوْ لَمْ تَفْعَلُوا لَعَزَّبْتُكُمْ اللَّهُ كَمَا عَزَّبَهُمْ حَيْثُ يَقُولُ جَلَّ ذِكْرُهُ وَ مَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَ إِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ

You all have been loyal to the Covenant which Allah<sup>-azwj</sup> has Taken from you, of our<sup>-asws</sup> Wilayah, and you never exchanged us<sup>-asws</sup> for others. Had you not done that, Allah<sup>-azwj</sup> would have Reproached you just as He<sup>-azwj</sup> Reproached them where He<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Remembrance, Said: **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].** O Abu Muhammad, have I<sup>-asws</sup> made you happy?'

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>, increase it for me'.

فَقَالَ يَا أَبَا مُحَمَّدٍ وَ لَقَدْ ذَكَرَكُمْ اللَّهُ فِي كِتَابِهِ فَقَالَ إِخْوَانًا عَلَىٰ سُرُرٍ مُتَقَابِلِينَ- وَ اللَّهُ مَا أَرَادَ بِحَدَا عَزَبْتُمْ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ

He<sup>-asws</sup> said: 'O Abu Muhammad, Allah<sup>-azwj</sup> has Mentioned you in His<sup>-azwj</sup> Book: **And We shall Remove whatever is in their chests from grudges, as brethren upon couches face to face [15:47].** And Allah<sup>-azwj</sup> has not Intended by this other than you (Shiites), O Abu Muhammad. So, have I<sup>-asws</sup> made you happy?'

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>, increase it for me'.

قَالَ فَقَالَ يَا أَبَا مُحَمَّدٍ الْأَجَلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ- وَ اللَّهُ مَا أَرَادَ بِحَدَا عَزَبْتُمْ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ

He<sup>-asws</sup>: 'O Abu Muhammad, **The friends on that Day would be enemies of each other, except for the pious [43:67]**, and Allah<sup>-azwj</sup> has not Intended by this other than you (Shiites). O Abu Muhammad, have I<sup>-asws</sup> made you happy?'

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He said, 'May I be sacrificed for you<sup>-asws</sup>, increase it for me'.

فَقَالَ يَا أَبَا مُحَمَّدٍ لَقَدْ ذَكَرْنَا اللَّهَ عَزَّ وَجَلَّ وَ شِيعَتَنَا وَ عَدُوَّنَا فِي آيَةٍ مِنْ كِتَابِهِ فَقَالَ عَزَّ وَجَلَّ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَ الَّذِينَ لَا يَعْلَمُونَ إِمَّا يَتَذَكَّرُ أُولَئِكَ أَلْبَابٍ فَنَحْنُ الَّذِينَ يَعْلَمُونَ وَ عَدُوَّنَا الَّذِينَ لَا يَعْلَمُونَ وَ شِيعَتُنَا هُمْ أُولُو الْأَلْبَابِ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ

He<sup>-asws</sup> said: 'O Abu Muhammad, Allah<sup>-azwj</sup> Mighty and Majestic has Mentioned us<sup>-asws</sup> and our<sup>-asws</sup> Shias, and our<sup>-asws</sup> enemies in a Verse from His<sup>-azwj</sup> Book. The Mighty and Majestic Said: **'Are they equal, those who do not know and those do know?' But rather, the ones of the understanding will heed [39:9]**. So we<sup>-asws</sup> are the ones who know, and our<sup>-asws</sup> enemies are the ones who do not know, and our<sup>-asws</sup> Shias are the men of understanding. O Abu Muhammad, so have I<sup>-asws</sup> made you happy?'

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He said, 'I said, 'May I be sacrificed for you, increase it for me'.

فَقَالَ يَا أَبَا مُحَمَّدٍ وَ اللَّهُ مَا اسْتَشَى اللَّهُ عَنْ ذِكْرِهِ بِأَحَدٍ مِنْ أَوْصِيَاءِ الْأَنْبِيَاءِ وَ لَا أَتْبَاعِهِمْ مَا خَلَا أَمِيرَ الْمُؤْمِنِينَ ع وَ شِيعَتَهُ فَقَالَ فِي كِتَابِهِ وَ قَوْلُهُ الْحَقُّ يَوْمَ لَا يُعْنِي مَوْلَى عَنْ مَوْلَى شَيْئاً وَ لَا هُمْ يُنصَرُونَ إِلَّا مَنْ رَجِمَ اللَّهُ يَعْنِي بِذَلِكَ عَلِيّاً وَ شِيعَتَهُ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ

He<sup>-asws</sup> said: 'O Abu Muhammad, By Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> has not Made an Exception for anyone from the successors<sup>-as</sup> of the Prophets<sup>-as</sup> and their<sup>-as</sup> followers except for Amir-ul-Momineen<sup>-asws</sup> and his<sup>-asws</sup> Shias. So He<sup>-azwj</sup> Said in His<sup>-azwj</sup> Book, and His<sup>-azwj</sup> Words are True: **A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41] Except one Allah Mercies. Surely, He is the Mighty, the Merciful [44:42]** - Meaning by that Ali<sup>-asws</sup> and his<sup>-asws</sup> Shias. O Abu Muhammad, have I<sup>-asws</sup> made you happy?'

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>, increase it for me'.

قَالَ لَقَدْ ذَكَرْتُمْ اللَّهَ فِي كِتَابِهِ إِذْ يَقُولُ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً إِنَّهُ هُوَ الْعَفُوفُ الرَّحِيمُ وَ اللَّهُ مَا أَرَادَ بِحَدِّهِمْ غَيْرَ ذَلِكَ فَهَلْ سَرَرْتُكَ يَا أَبَا مُحَمَّدٍ

He<sup>-asws</sup> said: 'O Abu Muhammad, Allah<sup>-azwj</sup> the High has Mentioned you all when He<sup>-azwj</sup> Said: **Say: 'O My servants, those who have been extravagant upon themselves! Do not despair from Mercy of Allah, surely Allah Forgives the sins altogether. Surely, He is the Forgiving, the Merciful [39:53]**. And Allah<sup>-azwj</sup> has not Intended by this other than you (Shias). So, have I<sup>-asws</sup> made you happy, O Abu Muhammad?'

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>, increase it for me'.

قَالَ يَا أَبَا مُحَمَّدٍ لَقَدْ ذَكَرْتُمْ اللَّهَ فِي كِتَابِهِ فَقَالَ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَاللَّهِ مَا أَرَادَ بِحَدِّهِ إِلَّا الْأَيْمَةَ عَ وَ شِيعَتَهُمْ فَهَلْ سَرَرْتِكَ يَا أَبَا مُحَمَّدٍ

He<sup>-asws</sup> said: 'O Abu Muhammad, Allah<sup>-azwj</sup> has Mentioned you all in His<sup>-azwj</sup> Book: **"[17:65] Surely (as for) My servants, you have no authority over them; and your Lord is sufficient as a Protector"**. And Allah<sup>-azwj</sup> has not Intended by this but the Imams<sup>-asws</sup> and their<sup>-asws</sup> Shias. So, have I<sup>-asws</sup> made you happy, O Abu Muhammad?'

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He said, 'May I be sacrificed for you<sup>-asws</sup>, increase it for me'.

قَالَ يَا أَبَا مُحَمَّدٍ لَقَدْ ذَكَرْتُمْ اللَّهَ فِي كِتَابِهِ فَقَالَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَ حَسُنَ أُولَئِكَ رَفِيقًا—  
فَرَسُوهُ اللَّهُ فِي آيَةِ النَّبِيِّينَ وَ نَحْنُ فِي هَذَا الْمَوْضِعِ الصَّادِقُونَ وَالشُّهَدَاءُ وَ أَنْتُمْ الصَّالِحُونَ فَتَسَمُّوا بِالصَّالِحِ كَمَا سَمَّاهُمْ اللَّهُ عَزَّ وَ جَلَّ يَا أَبَا مُحَمَّدٍ فَهَلْ  
سَرَرْتِكَ

He<sup>-asws</sup> said: 'O Abu Muhammad, Allah<sup>-azwj</sup> has Mentioned you all in His<sup>-azwj</sup> Book. He<sup>-azwj</sup> Said: **And the one who obeys Allah and the Rasool, so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]**. Rasool-Allah<sup>-saww</sup> in the Verse is 'from among the Prophets<sup>-as</sup>', and we<sup>-asws</sup>, in this subject are the 'truthful and the martyrs', and you all are the 'righteous', therefore adopt this name by the righteousness as Allah<sup>-azwj</sup> Mighty and Majestic has Named you. O Abu Muhammad, so, have I made you happy?'

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>, increase it for me'.

قَالَ يَا أَبَا مُحَمَّدٍ لَقَدْ ذَكَرْتُمْ اللَّهَ إِذْ حَكَى عَنْ عَدُوِّكُمْ فِي النَّارِ بِقَوْلِهِ وَ قَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ أَفَلَا نَعُدُّهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ  
الْأَبْصَارُ

He<sup>-asws</sup> said: 'O Abu Muhammad, Allah<sup>-azwj</sup> has Mentioned you all when He<sup>-azwj</sup> Narrated about your enemies in the Fire by His<sup>-azwj</sup> Words: **And they will say, 'What is the matter with us, we do not see men whom we used to count as being from the evil ones?' [38:62] Did we take them in scorn or are the visions turned away from them? [38:63]**.

وَ اللَّهُ مَا عَنِ اللَّهِ وَ لَا أَرَادَ بِحَدِّهِ عَزَبْتُمْ صِرْتُمْ عِنْدَ أَهْلِ هَذَا الْعَالَمِ شِرَارَ النَّاسِ وَ أَنْتُمْ وَ اللَّهُ فِي الْجَنَّةِ تُحْبَرُونَ وَ فِي النَّارِ تُطَلَّبُونَ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتِكَ

And Allah<sup>-azwj</sup> has not Meant, and not Intended by this other than you (Shias). You have become as the evil people in the eyes of this world, and by Allah<sup>-azwj</sup>, you will be in the Paradise you will be in delight whereas in the Fire you will be sought. O Abu Muhammad, so have I<sup>-asws</sup> made you happy?'



قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He said, 'May I be sacrificed for you<sup>-asws</sup>, increase it for me'.

قَالَ يَا أَبَا مُحَمَّدٍ مَا مِنْ آيَةٍ نَزَلَتْ تُفَوِّدُ إِلَى الْجَنَّةِ وَلَا يُذَكَّرُ أَهْلُهَا بِخَيْرٍ إِلَّا وَهِيَ فِينَا وَ فِي شِيعَتِنَا وَمَا مِنْ آيَةٍ نَزَلَتْ تُذَكِّرُ أَهْلَهَا بِشَرٍّ وَلَا تَشْوِقُ إِلَى النَّارِ إِلَّا وَهِيَ فِي عَدُوِّنَا وَمَنْ خَالَفَنَا فَهَلْ سَرَرْتُكَ يَا أَبَا مُحَمَّدٍ

He<sup>-asws</sup> said: 'O Abu Muhammad, there is none from the Verses Revealed Which Guides to the Paradise, nor Mentions it addressees with goodness except that it is regarding us<sup>-asws</sup> and regarding our<sup>-asws</sup> Shias. And there is none from the Verses Revealed Which Mentions its addressees with evil, or Points to the Fire except that it is regarding our<sup>-asws</sup> enemies and the ones who are opposed to us<sup>-asws</sup>. So, have I<sup>-asws</sup> made you happy, O Abu Muhammad?'

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>, increase it for me'.

فَقَالَ يَا أَبَا مُحَمَّدٍ لَيْسَ عَلَى مِلَّةِ إِبْرَاهِيمَ إِلَّا نُحْنُ وَ شِيعَتُنَا وَ سَائِرُ النَّاسِ مِنْ ذَلِكَ بِرَاءٌ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ

He<sup>-asws</sup> said: 'O Abu Muhammad! There is no one upon the Nation (religion) of Ibrahim<sup>-as</sup> except for us<sup>-asws</sup>, and our<sup>-asws</sup> Shias, whereas the rest of the people are remote from that. O Abu Muhammad, have I<sup>-asws</sup> made you happy?'

وَ فِي رِوَايَةٍ أُخْرَى فَقَالَ حَسْبِي.

And in another report, he said: 'This is enough'<sup>100</sup>

94- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة عَنْ مُحَمَّدِ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ زَيْدٍ عَنْ عُبَيْسَةَ الْعَابِدِ عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ قَالَ هُمْ الشَّيْعَةُ قَالَ اللَّهُ تَعَالَى لَتَبِيَّهِ فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ يَعْنِي أَنَّكَ تَسَلَّمُ مِنْهُمْ لَا يَقْتُلُونَ وَ لَدَكَ.

(The books) 'Kanz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – From Muhammad Bin Al Abbas, from Ali Bin Al Abbas, from Ja'far Bin Muhammad, from Musa Bin Ziyad, from Anbasa Al Aabid, from Jabir Bin Yazeed,

'From Abu Ja'far<sup>-asws</sup> regarding the Words of the Mighty and Majestic: **(Then it would be said): 'So peace is for you from companions of the right hand!' [56:91]**, he<sup>-asws</sup> said: 'They are the Shias. Allah<sup>-azwj</sup> the Glorious Said to His<sup>-azwj</sup> Prophet<sup>-saww</sup> in the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **'So peace is for you from companions of the right hand!' [56:91]** - Meaning, you<sup>-saww</sup> are safe from them. They would not be killing your<sup>-saww</sup> children'<sup>101</sup>

<sup>100</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 93

<sup>101</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 94 a

وَقَالَ أَيْضاً حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقْفِيِّ عَنْ مُحَمَّدِ بْنِ عِمْرَانَ عَنْ عَامِرِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِي هَذِهِ الْآيَةِ قَالَ أَبُو جَعْفَرٍ ع هُمْ شِيعَتُنَا وَ مُحِبُّونَا.

And he said as well, 'It is narrated to us Ali Bin Abdullah, from Ibrahim Bin Muhammad Al Saqafi, from Muhammad Bin Imran, from Aamir Bin Humeyd, from Muhammad Bin Muslim,

'From Abu Ja'far<sup>-asws</sup> regarding this Verse. Abu Ja'far<sup>-asws</sup> said: 'They are our<sup>-asws</sup> Shias and ones who love us<sup>-asws</sup>'.<sup>102</sup>

95- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة عن مُحَمَّدِ بْنِ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ الْهَيْثَمِ عَنِ الْحَسَنِ بْنِ عَبْدِ الْوَاحِدِ عَنْ حَسَنِ بْنِ حُسَيْنِ عَنِ يَحْيَى بْنِ مُسَاوِرٍ عَنْ إِسْمَاعِيلِ بْنِ زِيَادٍ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ عَنْ يَزِيدَ بْنِ شَرَّاحِبِلَ كَاتِبِ عَلِيٍّ ع قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ حَدَّثَنِي رَسُولُ اللَّهِ ص وَ أَنَا مُسْنِدُهُ إِلَى صَدْرِي وَ عَائِشَةُ عِنْدَ أُذُنِي فَأَصَعْتُ عَائِشَةَ تَسْمَعُ مَا يَقُولُ

(The books) 'Kanz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – From Muhammad Bin Al Abbas, from Ahmad Bin Al Haysham, from Al-Hassan Bin Abdul Wahid, from Hasan Bin Husayn, from Yahya Bin Musawir, from Ismail Bin Ziyad, from Ibrahim Bin Muhajir, from Yazeed Bin Sharaheel,

'In the book of Ali<sup>-asws</sup>, he said, 'I heard Ali<sup>-asws</sup> saying: 'Rasool-Allah<sup>-saww</sup> narrated to me<sup>-asws</sup> and I<sup>-asws</sup> was cushioning him<sup>-saww</sup> to my<sup>-asws</sup> chest and Ayesha was by my<sup>-asws</sup> ears. Ayesha tried to listen to what he<sup>-saww</sup> is saying.

فَقَالَ أَيُّ أَخِي أَمْ لَمْ تَسْمَعْ قَوْلَ اللَّهِ تَعَالَى إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ هُمْ أَنْتَ وَ شِيعَتُكَ وَ مُوعِدِي وَ مُوعِدُكَ الْخَوْضُ إِذَا جَنَّتِ الْأُمَمُ تُدْعَوْنَ عُرًّا مُحَجَّلِينَ شَبَاعاً مَرْوِيَّينَ.

He<sup>-saww</sup> said: 'Yes, my<sup>-saww</sup> brother<sup>-asws</sup>! Did you<sup>-asws</sup> not hear the Words of Allah<sup>-azwj</sup> the Exalted: **Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]**? They are you<sup>-asws</sup> and your<sup>-asws</sup> Shias, and my<sup>-saww</sup> appointment and your<sup>-asws</sup> appointment is at the Fountain when the communities will kneel, you (Shias) will be called 'The resplendent ones', satiated, saturated".<sup>103</sup>

96- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة عن مُحَمَّدِ بْنِ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ هُوْدَةَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّادٍ عَنْ عَمْرٍو بْنِ شَمْرٍ عَنْ أَبِي حَنْتَفٍ عَنْ يَعْقُوبَ بْنِ مَيْمَنٍ أَنَّهُ وَجَدَ فِي كُتُبِ أَبِيهِ أَنَّ عَلِيًّا ع قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ثُمَّ التَفَتَ إِلَيَّ فَقَالَ هُمْ أَنْتَ يَا عَلِيُّ وَ شِيعَتُكَ وَ مِعَادُكَ وَ مِعَادُهُمُ الْخَوْضُ يَأْتُونَ عُرًّا مُحَجَّلِينَ مُتَوَجِّينَ

(The books) 'Kanz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – From Muhammad Bin Al Abbas, from Ahmad Bin Howzat, from Ibrahim Bin Is'haqa, from Abdullah Bin Abbad from Amro Bin Shimr, from Abu Mikhnaf, from Yaqoub Bin Maysam, he found in the books of his father,

'Ali<sup>-asws</sup> said: 'I heard Rasool-Allah<sup>-saww</sup> saying: **Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]**. Then he<sup>-saww</sup> turned

<sup>102</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 94 b

<sup>103</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 95



ثُمَّ قَالَ يَا عَلِيُّ اذْنُ مَعِي فَدَنَا مِنْهُ ثُمَّ قَالَ فَأَدْخِلْ أُذُنَكَ فِي فَمِي فَمَعَلَ فَقَالَ يَا أَخِي أَلَمْ تَسْمَعْ قَوْلَ اللَّهِ فِي كِتَابِهِ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

Then he<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>, come near me<sup>-saww</sup>!' He<sup>-asws</sup> went near him<sup>-saww</sup>. Then he<sup>-saww</sup> said: 'Insert your<sup>-asws</sup> ear in my<sup>-saww</sup> mouth'. He<sup>-asws</sup> did so. He<sup>-saww</sup> said: 'O my<sup>-saww</sup> brother<sup>-asws</sup>! Have you<sup>-asws</sup> not heard the Words of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> Book: **Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]?**'

قَالَ بَلَى يَا رَسُولَ اللَّهِ

He<sup>-asws</sup> said: 'Yes, O Rasool-Allah<sup>-saww</sup>!'

قَالَ هُمْ أَنْتَ وَشِيعَتُكَ يَجِيئُونَ غُرًّا مُحَجَّلِينَ شِبَاعاً مَرْوِيَّيْنَ أَوْ لَمْ تَسْمَعْ قَوْلَ اللَّهِ عَزَّ وَجَلَّ فِي كِتَابِهِ إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ

He<sup>-saww</sup> said: 'They are you<sup>-asws</sup> and your<sup>-asws</sup> Shias! You all will be coming resplendent of faces, satiated, saturated. And have you<sup>-asws</sup> not heard Words of Allah<sup>-azwj</sup> Mighty and Majestic in His<sup>-azwj</sup> Book: **Surely, those who commit Kufr from the People of the Book, and the Polytheists would be in Fire of Hell, being eternally therein. Those, they are the worst of the Created beings [98:6]?**'

قَالَ بَلَى يَا رَسُولَ اللَّهِ

He<sup>-asws</sup> said: 'Yes, O Rasool-Allah<sup>-saww</sup>!'

قَالَ هُمْ عَدُوُّكَ وَشِيعَتُهُمْ يَجِيئُونَ يَوْمَ الْقِيَامَةِ مُسَوَّدَةً وُجُوهُهُمْ ظِلْمَاءً مُظْمَئِينَ أَشْقِيَاءَ مُعَذَّبِينَ كُفَّارًا مُنَافِقِينَ

He<sup>-saww</sup> said: 'They are your<sup>-asws</sup> enemies and their adherents! They will be becoming on the Day of Qiyamah darkened of faces, thirsty, becoming thirstier, wretched, tormented, Kafirs, hypocrites.

ذَٰكَ لَكَ وَ لِشِيعَتِكَ وَ هَٰذَا لِعَدُوِّكَ وَ شِيعَتِهِمْ.

That is for you<sup>-asws</sup> and your<sup>-asws</sup> Shias and this is for your<sup>-asws</sup> enemies and their adherents".<sup>105</sup>

98- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة عن مُحَمَّدِ بْنِ الْعَبَّاسِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِيِّ وَ مُحَمَّدِ بْنِ أَحْمَدَ الْكَاتِبِ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ خَلْفٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ عَنْ مُعَاوِيَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَبِي رَافِعٍ أَنَّ عَلِيًّا ع قَالَ لِأَهْلِ الشُّوْرَى أَنْشَدَكُمْ اللَّهُ هَلْ تَعْلَمُونَ يَوْمَ أُتَيْتُمْ وَأَنْتُمْ جُلُوسٌ مَعَ رَسُولِ اللَّهِ فَقَالَ هَذَا أَخِي قَدْ أَتَاكُمْ

<sup>105</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 97

(The book) 'Kanz Jamie Al Fawaaid' and 'Taweel Al Ayaat Al Zaahira' – From Muhammad Bin Al Abbas, from Ja'far Bin Muhammad Al-Husayni, and Muhammad Bin Ahmad the scribe, from Muhammad Bin Ali Bin Khalaf, from Ahmad Bin Abdullah, from Muawiya Bin Abdullah Bin Abu Rafie, from his father, from his grandfather Abu Rafie,

'Ali<sup>-asws</sup> said to the people of consultation (six people chosen to decide the caliphate after Umar): 'I<sup>-asws</sup> adjure you all with Allah<sup>-azwj</sup>! Do you know (remember) the day I<sup>-asws</sup> came to you all while you were seated with Rasool-Allah<sup>-saww</sup>, and he<sup>-saww</sup> said: 'This is my<sup>-saww</sup> brother<sup>-asws</sup> coming over to you'.

ثُمَّ انْتَفَتَ إِلَىٰ تُمَّ إِلَىٰ الْكَعْبَةِ وَقَالَ وَ رَبِّ الْكَعْبَةِ الْمَبْنِيَّةِ إِنَّ عَلِيًّا وَ شِيعَتَهُ هُمُ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ

Then he<sup>-saww</sup> turned to me<sup>-asws</sup>, then to the Kabah and said: 'By Lord<sup>-azwj</sup> of the built Kabah! Surely Ali<sup>-asws</sup> and his<sup>-asws</sup> Shias, they are the successful ones on the Day of Qiyamah!'

ثُمَّ أَقْبَلَ نَحْوَكُمْ وَقَالَ أَمَا إِنَّهُ أَوْلَكُمْ إِيمَانًا وَ أَقْوَلَكُمْ بِأَمْرِ اللَّهِ وَ أَوْفَاكُمْ بِعَهْدِ اللَّهِ وَ أَفْضَاكُمْ بِحُكْمِ اللَّهِ وَ أَعْدَلَكُمْ فِي الرَّعِيَّةِ وَ أَقْسَمُكُمْ بِالسُّوِيَّةِ وَ أَعْظَمَكُمْ عِنْدَ اللَّهِ مَرَّةً

Then he<sup>-saww</sup> turned towards to you all and said: 'As for him<sup>-asws</sup>, he<sup>-asws</sup> is the first of you in Eman, and the most speaking of you with the Command of Allah<sup>-azwj</sup>, and most fulfilling of you with the Covenant of Allah<sup>-azwj</sup>, and the most judicial of you with the Judgment of Allah<sup>-azwj</sup>, and the most judicial of you regarding the citizens, and the fairest of you with the equalisation, and the mightiest privileges in the Presence of Allah<sup>-azwj</sup>'.

فَأَنْزَلَ اللَّهُ سُبْحَانَهُ إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمُ خَيْرُ الْبَرِيَّةِ فَكَبَّرَ النَّبِيُّ ص وَ كَثُرَتْهُمُ وَ هَتَأَمُّونِي بِأَجْمَعِكُمْ فَهَلْ تَعْلَمُونَ أَنَّ ذَلِكَ كَذَلِكَ

Allah<sup>-azwj</sup> the Glorious Revealed: **Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]**, so the Prophet<sup>-saww</sup> exclaimed Takbeer and you all exclaimed Takbeer, and all of you congratulated me<sup>-asws</sup>. Do you know that to be like that?'

قَالُوا اللَّهُمَّ نَعَمْ.

They said, 'O Allah<sup>-azwj</sup>, yes!''<sup>106</sup>

99- فر، تفسير فرات بن إبراهيم عن الحسن بن العباس معنعنا عن أصبغ بن نباتة قال قال أمير المؤمنين علي بن أبي طالب ع لا يكون الناس في حال شدة إلا كان شيعتي أحسن الناس حالاً ما سمعتم الله يقول في كتابه المبين الآن خفف الله عنكم و علم أن فيكم ضعفاً فحفف عنهم ما لا يحفف عن غيرهم.

Tafseer Furaat Bin Ibrahim, from Al-Hassan Bin Al Abbas, transmitting from Asbagh Bin Nubata who said,

'Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> said: 'The people cannot be in a state of adversity except my<sup>-asws</sup> Shias would of a better state! Have you not heard Allah<sup>-azwj</sup> Saying in His<sup>-azwj</sup>

<sup>106</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 98

Clear Book: **For now, Allah has Lightened from you and Knows that among you there are weak ones. [8:66]**. It would be lightened from them what would not be lightened from others”.<sup>107</sup>

100- فر، تفسير فرات بن إبراهيم عن جعفر بن محمد الفزاري معنعناً عن خزيمة الجعفي قال: دخلت على أبي جعفر ع فقال لي يا خزيمة- أبلغ موالينا منّا السلام و أعلمهم أنهم لم يتألوا ما عند الله إلا بالعمل

Tafseer Furaat Bin Ibrahim, from Ja'far Bin Muhammad Al Fazari, transmitting from Khaysama Al Jufy who said,

'I<sup>-asws</sup> entered to see Abu Ja'far<sup>-asws</sup>. He<sup>-asws</sup> said to me: 'O Khaysama! Deliver the greetings from us<sup>-asws</sup> to our<sup>-asws</sup> friends and let them know that they will not achieve what is in the Presence of Allah<sup>-azwj</sup> except with the deeds!

و قال رسول الله سلمان منّا أهل البيت إنما عني بعرفيتنا و إقراره بولايتنا و هو قوله تعالى خلطوا عملاً صالحاً و آخر سيئاً عسى الله أن يتوب عليهم و عسى من الله واجب و إنما نزلت في شيعتنا المذنبين.

And Rasool-Allah<sup>-saww</sup> said: 'Salman<sup>-ra</sup> is from us<sup>-asws</sup>, People<sup>-asws</sup> of the Household!' But rather, he<sup>-saww</sup> meant due to his<sup>-ra</sup> recognising us<sup>-asws</sup> and his<sup>-ra</sup> acceptance of our<sup>-asws</sup> Wilayah; and it is the Word of the Exalted: **mingling one righteous deed and another evil one. Perhaps Allah will Turn towards them (Mercifully), [9:102]**, and 'perhaps' from Allah<sup>-azwj</sup>, is 'obligatory', and rather it was Revealed regarding our<sup>-asws</sup> Shias, the sinners (from them)".<sup>108</sup>

101- فر، تفسير فرات بن إبراهيم عن علي بن محمد بن عمر الرُّهري معنعناً عن زيد بن سلام الجعفي قال: دخلت على أبي جعفر ع فقلت أصلحك الله إن خزيمة الجعفي حدثني عنك أنه سألك عن قول الله و ما آمن معه إلا قليلاً فأخبرته أنها جرت في شيعة آل محمد ص

Tafseer Furaat Bin Ibrahim – From Ali Bin Muhammad Bin Umar Al Zuhry, transmitting from Zayd Bin Sallam Al Jufy who said,

'I entered to see Abu Ja'far<sup>-asws</sup>. I said, 'May Allah<sup>-azwj</sup> Keep you<sup>-asws</sup> well! Khaysama Al-Jufy narrated to me that he has asked you<sup>-asws</sup> about words of Allah<sup>-azwj</sup>: **And there did not believe in him except a few [11:40]**, and you<sup>-asws</sup> informed him that it (meaning) flows in Shias of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>!

فقال و الله صدق خزيمة كذا حدثته.

He<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! Khaysama spoke the truth! That is how I<sup>-asws</sup> had narrated it".<sup>109</sup>

<sup>107</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 99

<sup>108</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 100

<sup>109</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 101

102- فر، تفسير فرات بن إبراهيم عن مُحَمَّد بن أَحْمَد بن عَلِيّ الكِسَائِيّ مُعْتَمِناً عَن حَنَانِ بْنِ سَدِيرٍ الصَّرِيحِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَ وَ عَلَى كَتِفِهِ مِطْرَفٌ مِنْ خَزٍّ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ مَا يُثَبِّتُ اللَّهُ شِيعَتَكُمْ عَلَى مَحَبَّتِكُمْ أَهْلَ الْبَيْتِ

Tafseer Furaat Bin Ibrahim – From Muhammad Bi Ahmad Bin Ali Al Kisaie, transmitting from Hanan Bin Sadeyr Al Sayrafi who said,

‘I entered to see Abu Abdullah Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> and there was a woollen shawl upon his<sup>-asws</sup> shoulder. I said to him<sup>-asws</sup>, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! How does Allah<sup>-azwj</sup> Affirm your<sup>-asws</sup> Shias upon your<sup>-asws</sup> love?’

قَالَ أَوْ لَمْ يُؤْمِنِ قَلْبُكَ قُلْتُ بَلَى إِلَّا أَنَّ قَلْبِي قَرْحَةٌ

He<sup>-asws</sup> said: ‘And your heart does not believe?’ I said, ‘Yes, except that my heart is sore’.

ثُمَّ قَالَ لِخَادِمٍ لَهُ اثْنَيْنِ بَيْضَتَيْ بَيْضَاءَ فَوَضَعَهَا عَلَى النَّارِ حَتَّى نَضِجَتْ ثُمَّ أَهْوَى بِالْقَشْرِ إِلَى النَّارِ وَ قَالَ أَحْبَبَنِي أَبِي عَنْ جَدِّي أَنَّهُ إِذَا كَانَ يَوْمَ الْقِيَامَةِ هَوَى مُبِغِضُنَا فِي النَّارِ هَكَذَا

Then he<sup>-asws</sup> said to a servant of his<sup>-asws</sup>: ‘Bring me<sup>-asws</sup> egg-white!’ He<sup>-asws</sup> placed it upon the fire until it was thoroughly burnt. Then he<sup>-asws</sup> threw the eggshell into the fire and said: ‘My<sup>-asws</sup> father<sup>-asws</sup> informed me<sup>-asws</sup> from my<sup>-asws</sup> grandfather<sup>-asws</sup> that when it will be the Day of Qiyamah, our<sup>-asws</sup> haters will be thrown into the Fire like this!’

ثُمَّ أَخْرَجَ صُفْرَتَهَا فَأَخَذَهَا عَلَى كَفِّهِ الْيُمْنَى ثُمَّ قَالَ وَ اللَّهُ إِنَّا لَصُفْرَةُ اللَّهِ كَمَا هَذِهِ الصُّفْرَةُ صُفْرَةُ هَذِهِ الْبَيْضَةِ

Then he<sup>-asws</sup> brought out its yolk and took it upon his<sup>-asws</sup> right palm, then said: ‘By Allah<sup>-azwj</sup>! We<sup>-asws</sup> are the elites of Allah<sup>-azwj</sup> like what this yolk is an elite of this egg!’

ثُمَّ دَعَا بِخَاتَمِ فِضَّةٍ فَخَالَطَ الصُّفْرَةَ مَعَ الْبَيْضِ وَ الْبَيْضَ مَعَ الصُّفْرَةِ ثُمَّ قَالَ أَحْبَبَنِي أَبِي عَنْ آبَائِي عَنْ جَدِّي عَنْ رَسُولِ اللَّهِ أَنَّهُ قَالَ إِذَا كَانَ يَوْمَ الْقِيَامَةِ كَانَ شِيعَتُنَا هَكَذَا بِنَا مُخْتَلِطِينَ وَ شَبَّكَ بَيْنَ أَصَابِعِهِ ثُمَّ قَالَ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ.

Then he called for a silver ring and mixed the yolk with the white, and the white with the yolk, then said: ‘My<sup>-asws</sup> father<sup>-asws</sup> informed me<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from my<sup>-asws</sup> grandfather<sup>-asws</sup>, from Rasool-Allah<sup>-saww</sup> having said: ‘When it will be the Dy of Qiyamah, our<sup>-asws</sup> Shias will be mingled with us like this!’ – and he<sup>-asws</sup> intertwined his<sup>-asws</sup> fingers. Then he<sup>-asws</sup> said: **‘as brethren upon couches face to face [15:47]’**.<sup>110</sup>

103- فر، تفسير فرات بن إبراهيم عن مُحَمَّد بنِ الْقَاسِمِ بنِ عَبْدِ اللَّهِ بنِ عُبَيْدٍ مُعْتَمِناً عَن سُلَيْمَانَ الدَّيْلَمِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ إِذْ دَخَلَ عَلَيْهِ أَبُو بَصِيرٍ وَ قَدْ حَفَرَهُ نَفْسُهُ فَلَمَّا أَنْ أَحَدًا مَجْلِسَهُ قَالَ لَهُ أَبُو عَبْدِ اللَّهِ يَا أَبَا مُحَمَّدٍ مَا هَذَا النَّفْسُ الْعَالِي

Tafseer Furaat Bin Ibrahim – From Muhammad Bin Al Qasim Bin Ubeyd, transmitting from Suleyman Al Daylami who said,

<sup>110</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 102

'I was in the presence of Abu Abdullah<sup>-asws</sup> when Abu Baseer entered to see him<sup>-asws</sup> and his breathing was heavy. When he had taken his seat, Abu Abdullah<sup>-asws</sup> said to him: 'O Abu Muhammad! What is this high (heavy) breathing?'

قَالَ جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ كَبُرَتْ سَيِّي وَ دَقَّ عَظْمِي وَ لَسْتُ أَدْرِي مَا أَرُدُّ عَلَيْهِ مِنْ أَمْرِ آخِرَتِي

He said, 'May I be sacrificed for you<sup>-asws</sup>, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! My<sup>-asws</sup> age is old, and my bones are brittle, and I don't know what I shall be returning to from the matters of my Hereafter'.

فَقَالَ أَبُو عَبْدِ اللَّهِ يَا أَبَا مُحَمَّدٍ إِنَّكَ لَتَقُولُ هَذَا

Abu Abdullah<sup>-asws</sup> said: 'O Abu Muhammad! You are saying this!'

فَقَالَ جُعِلْتُ فِدَاكَ وَ كَيْفَ لَا أَقُولُ هَذَا فَذَكَرَ كَلَامًا

He said, 'May I be sacrificed for you<sup>-asws</sup>, and how can I not be saying this?' – and he mentioned some talk.

فَقَالَ يَا أَبَا مُحَمَّدٍ لَقَدْ ذَكَرْتُمْ اللَّهَ فِي كِتَابِهِ فَقَالَ إِخْوَانًا عَلَى سُورِ مُتَقَابِلِينَ وَ اللَّهُ مَا أَرَادَ بِحَدَا غَيْرِكُمْ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ

He<sup>-asws</sup> said: 'O Abu Muhammad! Allah<sup>-azwj</sup> has Mentioned you (Shias) in His<sup>-azwj</sup> Book. He<sup>-azwj</sup> Said: **as brethren upon couches face to face [15:47]**. By Allah<sup>-azwj</sup>! He<sup>-azwj</sup> has not Meant by this other than you (Shias). O Abu Muhammad! Have I<sup>-asws</sup> cheered you?'

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He (the narrator) said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>! Increase for me'.

فَقَالَ ذَكَرْتُمْ اللَّهَ فِي كِتَابِهِ فَقَالَ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَ اللَّهُ مَا أَرَادَ بِهَا إِلَّا الْأَيْمَةَ وَ شِيَعَتَهُمْ فَهَلْ سَرَرْتُكَ.

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> has Mentioned you (Shias) in His<sup>-azwj</sup> Book. He<sup>-azwj</sup> Said: **Surely, (as for) My servants, there wouldn't be any authority for you upon them, [15:42]**. By Allah<sup>-azwj</sup>! He<sup>-azwj</sup> has not Meant by it except the Imams<sup>-asws</sup> and their<sup>-asws</sup> Shias. Have I<sup>-asws</sup> cheered you?'<sup>111</sup>

104- فر، تفسير فرات بن إبراهيم عن محمد بن أحمد مضعنا عن أصبغ بن نباتة عن علي بن ع في قوله تعالى و هم من فزع يومئذ آمنون

Tafseer Furaat Bin Ibrahim – From Muhammad Bin Ahmad transmitting, from Asbagh Bin Nubata,

<sup>111</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 103



‘From Ali<sup>-asws</sup> regarding Words of the Exalted: **and they would be secure from the panic of that Day [27:89].**

قَالَ فَقَالَ لِي عَلِيٌّ بَلَى يَا أَصْبَغُ مَا سَأَلَنِي أَحَدٌ عَنْ هَذِهِ الْآيَةِ وَ لَقَدْ سَأَلْتُ النَّبِيَّ ص كَمَا سَأَلْتَنِي فَقَالَ لِي سَأَلْتُ جِبْرَائِيلَ ع عَنْهَا فَقَالَ يَا مُحَمَّدُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ حَشَرَكَ اللَّهُ وَ أَهْلَ بَيْتِكَ وَ مَنْ يَتَوَلَّكَ وَ شِيعَتَكَ حَتَّى يَقِفُوا بَيْنَ يَدَيِ اللَّهِ تَعَالَى

He (the narrator) said, ‘Ali<sup>-asws</sup> said to me: ‘Yes, O Asbagh! No one has asked me<sup>-asws</sup> about this Verse, and I<sup>-asws</sup> has asked the Prophet<sup>-saww</sup> just as you have asked me<sup>-asws</sup>. He<sup>-saww</sup> said to me<sup>-asws</sup>: ‘I<sup>-saww</sup> had asked Jibraeel<sup>-as</sup> about it. He<sup>-as</sup> said: ‘O Muhammad<sup>-saww</sup>! When it will be the Day of Qiyamah, Allah<sup>-azwj</sup> will Resurrect you<sup>-asws</sup> and People<sup>-asws</sup> of your<sup>-asws</sup> Household, and the one who befriends you<sup>-asws</sup>, and your<sup>-asws</sup> Shias until they would pause in front of Allah<sup>-azwj</sup> the Exalted.

فَيَسْتُرُ اللَّهُ عَوْرَاتِهِمْ وَ يُؤْمِنُهُمْ مِنَ الْفَرَجِ الْأَكْبَرِ لِحُبِّهِمْ لَكَ وَ أَهْلَ بَيْتِكَ وَ لِعَلِيٍّ بْنِ أَبِي طَالِبٍ ع

Allah<sup>-azwj</sup> will Cover their private parts and they will be safe from the great panic due to their love for you<sup>-saww</sup> and People<sup>-asws</sup> of your<sup>-saww</sup> Household, and for Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>’.

يَا عَلِيُّ شِيعَتِكَ وَ اللَّهُ آمِنُونَ فَرِحُونَ يَشْفَعُونَ فَيُشْفَعُونَ ثُمَّ قَرَأَ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَ لَا يَتَسَاءَلُونَ.

O Ali<sup>-asws</sup>! By Allah<sup>-azwj</sup>! They will be secure, joyful. They will be interceding, so they would be interceded for’. Then he<sup>-saww</sup> recited: **then there would be no relationships between them on that Day nor would they be asking about each other [23:101]**”<sup>112</sup>

105- فر، تفسير فرات بن إبراهيم عن الحسين بن سعيد موعناً عن زيد بن علي ع قال: يُنادي مُنادٍ يَوْمَ الْقِيَامَةِ أَيْنَ الَّذِينَ تَتَوَقَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ-

Tafseer Furaat Bin Ibrahim, from Al-Husayn Bin Saeed, transmitting,

‘From Zayd son of Ali<sup>-asws</sup> (Bin Al-Husayn<sup>-asws</sup>) having said, ‘A caller will call our on the Day of Qiyamah: **Those whom the Angels cause to die in a good state saying: ‘Peace be upon you! Enter the Paradise due to what you had been doing’ [16:32].**

قَالَ فَيَقُومُ قَوْمٌ مُبْيَضِّينَ الْوُجُوهِ فَيَقَالُ لَهُمْ مَنْ أَنْتُمْ فَيَقُولُونَ نَحْنُ الْمُحِبُّونَ لِأَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَيَقَالُ لَهُمْ بِمَا أَحْبَبْتُمُوهُ يَقُولُونَ يَا رَبَّنَا بِطَاعَتِهِ لَكَ وَ لِرَسُولِكَ فَيَقَالُ لَهُمْ صَدَقْتُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ.

He said, ‘A group of people will be standing, being of bright faces, and He<sup>-azwj</sup> would Say to them, “Who are you?” They would be saying, ‘We the ones loving Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>’. He<sup>-azwj</sup> will Say to them, “Due to what were you loving him<sup>-asws</sup>?” They

<sup>112</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 104

would say, 'O our Lord-azwj! Due to his-asws obedience to You-azwj and to Your-azwj Rasool-saww'. He-azwj would Say to them: "You speak the truth! Enter the Paradise due to what you had been doing!"<sup>113</sup>

فر، تفسير فرات بن إبراهيم عن جعفر بن محمد الفزاري معنعاً عن حَيْثَمَةَ الجعفي قال: دخلت على أبي جعفر ع فقال لي يا حَيْثَمَةُ أبلغ موالينا منّا السلام و أخلدهم أتهم لن ينالوا ما عند الله إلا بالعمل و لن ينالوا ولايتنا إلا بالورع

Tafseer Furaat Bin Ibrahim, from Ja'far Bin Muhammad Al Fazari, transmitting from Khaysama Al Jufy who said,

'I entered to see Abu Ja'far-asws. He-asws said to me: 'O Khaysama! Deliver the greetings from us-asws to our-asws friends and let them know that they will never achieve what is in the Presence of Allah-azwj except with the deeds, and they will never achieve our-asws Wilayah except with the piety.

يا حَيْثَمَةُ لَيْسَ يَنْتَفِعُ مَنْ لَيْسَ مَعَهُ وَلَايَتُنَا وَ لَا مَعْرِفَتُنَا أَهْلَ الْبَيْتِ

O Khaysama! He will not benefit, the one who doesn't have our-asws Wilayah with him nor our-asws recognition of People-asws of the Household.

وَ اللَّهُ إِنَّ الدَّابَّةَ لَتَخْرُجُ فَتَكَلِّمُ النَّاسَ مُؤْمِنٌ وَ كَافِرٌ وَ إِنَّمَا تَخْرُجُ مِنْ بَيْتِ اللَّهِ الْحَرَامِ فَلَيْسَ بِمَرٍّ بِمَا أَحَدٌ مِنَ الْخَلْقِ إِلَّا قَالَ مُؤْمِنٌ أَوْ كَافِرٌ وَ إِنَّمَا كَفَرُوا بِوَلَايَتِنَا لَا يُوقِنُونَ

By Allah-azwj! The walker (of the earth) will emerge, and will speak to the people, Momin and Kafir, and it will emerge from the Sacred House of Allah-azwj. He will not pass by anyone from the people except he would say, 'Momin', or 'Kafir', and rather they would have disbelieved in our-asws Wilayah, not being certain.

يا حَيْثَمَةُ كَانُوا بِآيَاتِنَا لَا يُتْرُونَ يَا حَيْثَمَةُ اللَّهُ الْإِيمَانُ وَ هُوَ قَوْلُهُ الْمُؤْمِنُ الْمُهَيَّبِمْ وَ نَحْنُ أَهْلُهُ وَ فِيْنَا مَسْكَنُهُ يَعْنِي الْإِيمَانَ وَ مِنَّا يَشْعَبُ وَ مِنَّا عُرِفَ الْإِيمَانُ وَ نَحْنُ الْإِسْلَامُ وَ مِنَّا عُرِفَ شَرَايِعُ الْإِسْلَامِ وَ بِنَا تَشْعَبُ

O KHaysama! They would not be acknowledging in our-asws Signs. O Khaysama! (By) Allah-azwj, (it is) the Eman, and it is His-azwj Words: **The Granter of security, Guardian, [59:23]**, and we-asws ae His-azwj people, and within us it is dwelling, meaning the Eman, and from us-asws it branches out, and from us-asws the Eman is recognised, and we-asws are Al-Islam, and from us-asws the Laws of Al-Islam are understood, and through us these branch out.

يا حَيْثَمَةُ مَنْ عَرَفَ الْإِيمَانَ وَ اتَّصَلَ بِهِ لَمْ يُنَجِّسْهُ الذُّنُوبُ كَمَا أَنَّ الْمِصْبَاحَ يُضِيءُ وَ يُنْفِذُ النُّورَ وَ لَيْسَ يَنْقُصُ مِنْ ضَوْئِهِ شَيْءٌ كَذَلِكَ مَنْ عَرَفَنَا وَ أَقَرَّ بِوَلَايَتِنَا عَفَرَ اللَّهُ لَهُ ذُنُوبَهُ.

<sup>113</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 105

O Khaysama! One who recognises the Eman and connects with it, the sins will not defile him, just as the lamp illuminates and gives out the light and nothing is reduced from its illumination, like what is the one who recognises us<sup>-asws</sup> and acknowledges with our<sup>-asws</sup> Wilayah. Allah<sup>-azwj</sup> will Forgive his sins for Him<sup>-azwj</sup>".<sup>114</sup>

107- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ عَيْسَى بْنِ زَكَرِيَّا الدِّهْقَانِيُّ مُعْتَمِناً عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ لِلَّهِ تَعَالَى قَضِيْباً مِنْ يَأْفُوْتِهِ حُمْرَاءَ خَلْقِهِ بِمُدْرَتِهِ ثُمَّ دَلَّاهُ إِلَى الْأَرْضِ ثُمَّ آتَى عَلَى نَفْسِهِ أَنْ لَا يَبَالُ الْفَضِيْبُ مِنْهَا إِلَّا مَنْ تَوَلَّى مُحَمَّدًا وَ آلَ مُحَمَّدٍ

Tafseer Furaat Bin Ibrahim – Muhammad Bin Isa Bin Zakariya Al Dihwan, transmitting,

‘From Abu Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘For Allah<sup>-azwj</sup> the Exalted there is a stick of red ruby He<sup>-azwj</sup> Created by His<sup>-azwj</sup> Power, then Dangled it to the earth. Then He<sup>-azwj</sup> Swore upon Himself<sup>-saww</sup> that the cane from it will not be attained except by the one who befriends Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>.

ثُمَّ قَالَ مَا يَنْتَظِرُ وَلِيْنَا إِلَّا أَنْ يَنْبَغِيَ مَقْعَدُهُ مِنَ الْجَنَّةِ وَ مَا يَنْتَظِرُ عَدُوْنَا إِلَّا أَنْ يَنْبَغِيَ مَقْعَدُهُ مِنَ النَّارِ

Then he<sup>-asws</sup> said: ‘Our<sup>-asws</sup> friend is not awaiting except to assume his seat from the Paradise, and our<sup>-asws</sup> enemy is not waiting except to assume his seat from the Fire!’

ثُمَّ أَوْمَأَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ قَالَ أَوْلِيَاءُ هَذَا أَوْلِيَاءُ اللَّهِ وَ أَعْدَاءُ هَذَا أَعْدَاءُ اللَّهِ فَضَلَّ مِنَ اللَّهِ عَلَى لِسَانِ النَّبِيِّ ص وَ قَالَ خَابَ مِنْ أَفْتَرَى.

Then he<sup>-saww</sup> gestured towards Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and said: ‘The friends of this one are friends of Allah<sup>-azwj</sup>, and enemies of this one are enemies of Allah<sup>-azwj</sup>, being a Grace from Allah<sup>-azwj</sup> upon the tongue of the Prophet<sup>-saww</sup>’ and said: **and the one who fabricates would be disappointed’ [20:61]**”.<sup>115</sup>

108- فر، تفسير فرات بن إبراهيم عَنْ جَعْفَرِ بْنِ مُحَمَّدِ الْقَزَائِرِيِّ مُعْتَمِناً عَنْ أَبِي جَعْفَرٍ ع قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ جَمَعَ اللَّهُ النَّاسَ فِي صَعِيدٍ وَاحِدٍ مِنَ الْأُولَى وَ الْآخِرِينَ غُرَاءَ حُفَاءَ فَيَقِفُونَ عَلَى طَرِيقِ الْمُحْشَرِ حَتَّى يَعْرِفُوا عَرَقاً شَدِيداً وَ تَشْتَدُّ أَنْفُسُهُمْ فَيَمْكُتُونَ بِذَلِكَ مَا شَاءَ اللَّهُ وَ ذَلِكَ قَوْلُهُ فَلَا تَسْمَعُ إِلَّا هَمْسًا

Tafseer Furaat Bin Ibrahim – From Ja’far Bin Muhammad Al Fazari transmitting,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘When it will be the Day of Judgment, Allah<sup>-azwj</sup> will Gather the people in one plain, the former ones, and the latter ones, (all) bare footed. They would be pausing on the road of the Plains of Resurrection until they will sweat intensely and

<sup>114</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 106

<sup>115</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 107

breathe heavily. They would remain like that for as long as Allah<sup>-azwj</sup> so Desires, and that is His<sup>-azwj</sup> Speech: **so you will not hear except for whispers [20:108]**'.

قَالَ ثُمَّ يُنَادِي مُنَادٍ مِنْ تَلْفَازِ الْعَرْشِ أَيْنَ النَّبِيُّ الْأُمِّيُّ قَالَ فَيَقُولُ النَّاسُ قَدْ أَسْمَعْتَ فَسَمَّ بِاسْمِهِ

He (Abu Ja'far<sup>-asws</sup>) said: 'Then a Caller will call out from the front of the Throne: 'Where is the Ummi Prophet<sup>-saww</sup>?' The people would be saying, 'We have to hear, therefore call him<sup>-saww</sup> by his<sup>-saww</sup> name'.

فَيُنَادِي أَيْنَ نَبِيِّ الرَّحْمَةِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ قَالَ فَيَقُومُ رَسُولُ اللَّهِ ص فَيَقْدِمُ أَمَامَ النَّاسِ كُلِّهِمْ حَتَّى يَنْتَهِيَ إِلَى حَوْضٍ طَوَّلُهُ مَا بَيْنَ أَيْلَةَ وَ صَنْعَاءَ فَيَقِفُ عَلَيْهِ

Then he will call out: 'Where is the Prophet of Mercy, Muhammad Bin Abdullah<sup>-saww</sup>?' Rasool-Allah<sup>-saww</sup> will stand up. He<sup>-saww</sup> will advance in front of all the people until he<sup>-saww</sup> will end up to the Fountain, the length of which is what is between Eilat (in Jordan) and Sana'a (in Yemen). He<sup>-saww</sup> will stand over there.

ثُمَّ يُنَادِي بِصَاحِبِكُمْ فَيَقُومُ أَمَامَ النَّاسِ فَيَقِفُ مَعَهُ ثُمَّ يُؤَدُّ لِلنَّاسِ فَيَمْرُونَ

Then he will call out with your Master<sup>-asws</sup>. So the Imam<sup>-asws</sup> of the people will arise and stand with him<sup>-saww</sup>. Then the people will be permitted, and they would be passing by.

قَالَ أَبُو جَعْفَرٍ ع فَبَيْنَ وَارِدٍ يَوْمَئِذٍ وَ بَيْنَ مَصْرُوفٍ إِذَا رَأَى رَسُولَ اللَّهِ ص مِنْ يُصْرَفُ عَنْهُ مِنْ مُحِبِّينَا بَكَى وَ قَالَ يَا رَبِّ شِيعَةُ عَلِيٍّ

Abu Ja'far<sup>-asws</sup> said: 'Some of them will be taken and they will be made to leave from it. When Rasool-Allah<sup>-saww</sup> sees the ones from those that love us<sup>-asws</sup> are being made to leave, he<sup>-saww</sup> will weep and say: 'O Lord<sup>-azwj</sup>, Shias of Ali<sup>-asws</sup>!'

قَالَ فَيَبْعَثُ إِلَيْهِ مَلَكًا فَيَقُولُ لَهُ يَا مُحَمَّدُ مَا يُبْكِيكَ فَيَقُولُ ص وَ كَيْفَ لَا أَبْكِي وَ أَنَا سٍ مِنْ شِيعَةِ عَلِيٍّ بِنِ أَبِي طَالِبٍ أَرَاهُمْ قَدْ صُرِفُوا تَلْفَازِ أَصْحَابِ النَّارِ وَ مُنِعُوا مِنْ وُرُودِ حَوْضِي

He<sup>-asws</sup> said: 'So an Angel will be Sent to him<sup>-saww</sup> who will say to him<sup>-saww</sup>: 'O Muhammad<sup>-saww</sup>, what makes you weep?' He<sup>-saww</sup> will say: 'And how can I<sup>-saww</sup> not weep and I<sup>-saww</sup> see that the people from the Shias of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> have left joining up with the companions of the Fire and are being prevented to return to my<sup>-saww</sup> Fountain?'

قَالَ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَهُ يَا مُحَمَّدُ قَدْ وَهَبْتُهُمْ لَكَ وَ صَفَحْتُ لَكَ عَنْ ذُنُوبِهِمْ وَ أَحَقَّضْتُهُمْ بِكَ وَ مَنْ كَانُوا يَتَوَلَّوْنَهُ مِنْ ذُرِّيَّتِكَ وَ جَعَلْتُهُمْ فِي زُمْرَتِكَ وَ أَوْرَدْتُهُمْ حَوْضَكَ وَ قَبِلْتَ شَفَاعَتَكَ فِيهِمْ وَ أَكْرَمْتُهُمْ بِذَلِكَ

Allah<sup>-azwj</sup> Mighty and Majestic will say to him<sup>-saww</sup>: "O Muhammad<sup>-saww</sup>! I<sup>-azwj</sup> have Gifted them to you<sup>-saww</sup> and have Pardoned for you<sup>-saww</sup> from their sins, and will Join them with you<sup>-saww</sup>, those that loved your<sup>-saww</sup> offspring, and Made them to be in your<sup>-saww</sup> group, and I<sup>-azwj</sup> am Returning them to your<sup>-saww</sup> Fountain, and have Accepted your<sup>-saww</sup> intercession regarding them, and have Honoured them by that'.

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع فَكَمْ مِنْ نَاكِ يَوْمَئِذٍ وَ نَاكِئَةٍ يُنَادُونَ يَا مُحَمَّدَاهُ إِذَا رَأَوْا ذَلِكَ فَلَا يَبْقَى أَحَدٌ يَوْمِئِذٍ كَانَ يَتَوَلَّانَا وَ يُحِبُّنَا إِلَّا كَانَ مِنْ حِزْبِنَا وَ مَعَنَا وَ وَرَدَ حَوْضَنَا.

Then Abu Ja'far<sup>-asws</sup> said: 'And how many will weep on that day and be calling out, 'O Muhammad<sup>-saww</sup>!', when they see that. So there would not remain anyone on that Day who used to be in our<sup>-asws</sup> Wilayah and love us<sup>-asws</sup>, and disavowed from our<sup>-asws</sup> enemies and hated them, except that he will be from our<sup>-asws</sup> group, and with us<sup>-asws</sup>, at our<sup>-asws</sup> Fountain".<sup>116</sup>

109- فر، تفسير فرات بن إبراهيم عن الحسين بن سعيد موعناً عن جعفر عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ يَا مَعْشَرَ الْخَلَائِقِ غُضُّوا أَبْصَارَكُمْ حَتَّى تَمُرَّ بِنْتِ حَبِيبِ اللَّهِ إِلَى قَصْرِهَا

Tafseer Furaat Bin Ibrahim – from Al-Husayn bin Saeed transmitting,

'From Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'When it will be the Day of Qiyamah, a caller will call our from the interior of the Throne: 'O community of created beings! Close your eyes until the daughter<sup>-asws</sup> of the Beloved of Allah<sup>-azwj</sup> passed by to her<sup>-asws</sup> castle!'

فَتَأْتِي فَاطِمَةُ ع ابْنَتِي عَلَيْهَا رِبَطَتَانِ خَضْرَاوَانِ حَوَالَيْهَا سَبْعُونَ أَلْفَ حَوْرَاءَ فَإِذَا بَلَغَتْ إِلَى بَابِ قَصْرِهَا وَجَدَتْ الْحَسَنَ قَائِمًا وَ الْحُسَيْنَ نَائِمًا مَقْطُوعَ الرَّأْسِ

My<sup>-saww</sup> daughter<sup>-asws</sup> Fatima<sup>-asws</sup> will be brought. Upon her<sup>-asws</sup> will be two green garments, around her<sup>-asws</sup> will be seventy thousand Houries. When she<sup>-asws</sup> reached to a door of her<sup>-asws</sup> castle, she<sup>-asws</sup> will find Al-Hassan<sup>-asws</sup> standing, and Al-Hassan<sup>-asws</sup> sleeping, decapitated of the head.

فَتَقُولُ لِلْحَسَنِ مَنْ هَذَا فَيَقُولُ هَذَا أَجِي إِنَّ أُمَّةً أَبِيكَ قَتَلُوهُ وَ قَطَعُوا رَأْسَهُ

She<sup>-asws</sup> will say to Al-Hassan<sup>-asws</sup>: 'Who is this?' He<sup>-asws</sup> will say: 'This is my<sup>-asws</sup> brother<sup>-asws</sup>. The community of your<sup>-asws</sup> father<sup>-saww</sup> killed him<sup>-asws</sup> and cut of his<sup>-asws</sup> head'.

فَيَأْتِيهَا النَّدَاءُ مِنْ عِنْدِ اللَّهِ يَا بِنْتَ حَبِيبِ اللَّهِ إِنِّي إِذَا أَرَيْتُكَ مَا فَعَلْتُ بِهِ أُمَّةً أَبِيكَ إِنِّي ادَّخَرْتُ لَكَ عِنْدِي تَعْرِيفَةً بِمُصِيبَتِكَ فِيهِ إِنِّي جَعَلْتُ تَعْرِيفَةَ الْيَوْمِ أَيُّ لَا أَنْظُرُ فِي مُحَاسَبَةِ الْعِبَادِ حَتَّى تَدْخُلِي الْجَنَّةَ أَنْتِ وَ دُرِّيَّتُكَ وَ شِبَعَتُكَ وَ مَنْ أَوْلَاكُمْ مَعْرُوفًا بِمَنْ لَيْسَ هُوَ مِنْ شِبَعَتِكَ قَبْلَ أَنْ أَنْظُرَ فِي مُحَاسَبَةِ الْعِبَادِ

The call will come to her<sup>-asws</sup> from the Presence of Allah<sup>-azwj</sup>: "O daughter<sup>-asws</sup> of the Beloved of Allah<sup>-azwj</sup>! I<sup>-azwj</sup> rather Wanted to Show you<sup>-asws</sup> what the community of your<sup>-asws</sup> father<sup>-saww</sup> had done with him<sup>-asws</sup>! I<sup>-azwj</sup> have Treasured with Me<sup>-azwj</sup> a consolation for your<sup>-asws</sup> calamity regarding him<sup>-asws</sup>. Today I<sup>-azwj</sup> shall Make a consolation that I<sup>-azwj</sup> will not even Look into the Reckoning of the servants!"

فَتَدْخُلُ فَاطِمَةُ ابْنَتِي الْجَنَّةَ وَ دُرِّيَّتُهَا وَ شِبَعَتُهَا وَ مَنْ أَوْلَاهَا مَعْرُوفًا بِمَنْ لَيْسَ مِنْ شِبَعَتِهَا فَهُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ لَا يَخْزُهُمُ الْفَرْعُ الْأَكْبَرُ

<sup>116</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 108

So my<sup>-saww</sup> daughter<sup>-asws</sup> Fatima<sup>-asws</sup> will enter the Paradise, and her<sup>-asws</sup> offspring, and her<sup>-asws</sup> Shias, and the one who did to her<sup>-asws</sup> an act of kindness, from the ones who weren't from her<sup>-asws</sup> Shias. It is the Word of Allah<sup>-azwj</sup> Mighty and Majestic: ***The great terror shall not grieve them, [21:103]***'.

قَالَ هَؤُلَاءِ يَوْمَ الْقِيَامَةِ وَهُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ هِيَ وَاللَّهُ فَاطِمَةُ وَذُرِّيَّتُهَا وَشِيعَتُهَا وَمَنْ أَوْلَاهُمْ مَعْرُوفاً وَ لَيْسَ هُوَ مِنْ شِيعَتِهَا.

He<sup>-asws</sup> said: 'The terror of the Day of Qiyamah, ***and they would be in what their souls desire, for eternity [21:102]***. By Allah<sup>-azwj</sup>! It is (Syeda) Fatima<sup>-asws</sup>, and her<sup>-asws</sup> offspring, and her<sup>-asws</sup> Shias, and the one who had done an act of kindness to her<sup>-asws</sup> not being from her<sup>-asws</sup> Shias".<sup>117</sup>

110- فر، تفسير فرات بن إبراهيم عن أحمد بن علي بن عيسى الرُّمَرِيِّ مُعْتَمِناً عَنْ أَصْبَغِ بْنِ نُبَاتَةَ قَالَ: تَوَجَّهْتُ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ ع لِأَسَلِمَ عَلَيْهِ فَلَمْ أَلْبَثْ أَنْ حَرَجَ فَمَشَتْ قَائِماً عَلَى رِجْلِي فَاسْتَقْبَلْتُهُ فَضَرَبَ بِكَفِّهِ إِلَى كَفِّي فَشَبَّكَ أَصَابِعَهُ فِي أَصَابِعِي فَقَالَ لِي يَا أَصْبَغُ بْنُ نُبَاتَةَ قُلْتُ لَبَّيْكَ وَ سَعْدَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ

Tafseer Furaat Bin Ibrahim – From Ahmad Bin Ali Bin Isa Al Zuhry transmitting from Asbagh Bin Nubata who said,

'I headed to Amir Al-Momineen Ali<sup>-asws</sup> in order to greet unto him<sup>-asws</sup>. It was not long before he<sup>-asws</sup> came out. I stood up standing upon my feet and received him<sup>-asws</sup>. He<sup>-asws</sup> tapped by his<sup>-asws</sup> palm to my palm and intertwined his<sup>-asws</sup> fingers in my fingers. He<sup>-asws</sup> said: 'O Asbagh Bin Nubata!' I said, 'At your<sup>-asws</sup> service and your<sup>-asws</sup> assistance, O Amir Al-Momineen<sup>-asws</sup>!'

فَقَالَ إِنَّ لِي وَلِيّاً وَبِئْسَ اللهُ فَإِذَا مَاتَ كَانَ فِي الرَّفِيقِ الْأَعْلَى وَ سَقَاهُ اللهُ مِنْ هَرٍّ أَبْرَدَ مِنَ التَّلْجِ وَ أَحْلَى مِنَ الشَّهْدِ

He<sup>-asws</sup> said: 'Our<sup>-asws</sup> friend is a friend of Allah<sup>-azwj</sup>. When he dies, he would be among the lofty friends, and Allah<sup>-azwj</sup> will Quench him from a river colder than ice and sweeter than the honey!'

فَقُلْتُ جُعِلْتُ فِدَاكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ إِنْ كَانَ مُذْنِباً

I said, 'May I be sacrificed for you<sup>-asws</sup>, O Amir Al-Momineen<sup>-asws</sup>, and even if he was a sinner?'

قَالَ نَعَمْ أَلَمْ تَقْرَأْ كِتَابَ اللهِ فَأُولَئِكَ يُبَدِّلُ اللهُ سَمَاتِهِمْ حَسَنَاتٍ وَ كَانَ اللهُ غَفُوراً رَحِيماً.

He<sup>-asws</sup> said: 'Yes! Have you not read the Book of Allah<sup>-azwj</sup>: ***so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]***'.<sup>118</sup>

<sup>117</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 109

<sup>118</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 110

111- فر، تفسير فرات بن إبراهيم عن أحمد بن موسى موعناً عن جعفر ع قال: نزلت هذه الآية فينا و في شيعتنا فما لنا من شافعين و لا صديق حميم و ذلك حين نادى الله بمفضلنا و بمفضل شيعتنا حتى إذا كشفع و يشفعون

Tafseer Furaat Bin Ibrahim – From Ahmad Bin Musa transmitting,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘This Verse was Revealed regarding us<sup>-asws</sup> and regarding our<sup>-asws</sup> Shias: ***So, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]***, and that is when Allah<sup>-azwj</sup> will Call out with our<sup>-asws</sup> merits and merits of our<sup>-asws</sup> Shias until we<sup>-asws</sup> will be interceding and they will be interceding’.

قَالَ فَلَمَّا رَأَى ذَلِكَ مَنْ لَيْسَ مِنْهُمْ قَالُوا فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ.

He<sup>-asws</sup> said: ‘When the ones who aren’t from them, see that, they will say, ‘***So, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]***’<sup>119</sup>.

112- فر، تفسير فرات بن إبراهيم عن جعفر بن أحمد الأودي موعناً عن سماعة بن مهران قال: قال لي أبو عبد الله ع ما حالكم عند الناس

Tafseer Furaat Bin Ibrahim, from Ja’far Bin Ahmad Al Awdy, transmitting from Sama’at Bin Mihran who said,

‘Abu Abdullah<sup>-asws</sup> said to me: ‘What is your (Shia’s) state in the presence of the people?’

قَالَ قُلْتُ مَا أَحَدٌ أَسْوَأَ حَالًا مِنَّا عِنْدَهُمْ نَحْنُ عِنْدَهُمْ أَشْرُ مِنْ الْيَهُودِ وَ النَّصَارَى وَ الْمَجُوسِ وَ الَّذِينَ أَشْرَكُوا

He (the narrator) said, ‘I said, ‘There is no one of a worse state than we are in their presence. In their view we (Shias) are eviler than the Jews, and the Christians, and the Magians, and the ones who are associating (Polytheists)’.

قَالَ لَا وَ اللَّهُ لَا يُرَى فِي النَّارِ مِنْكُمْ اِثْنَانِ لَا وَ اللَّهُ وَ لَا وَاحِدٌ وَ إِنَّكُمْ الَّذِينَ نَزَلَتْ فِيهِمْ آيَةٌ وَ قَالُوا مَا لَنَا لَا تَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ أَنْخَذْنَاهُمْ سِحْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ.

He<sup>-asws</sup> said: ‘No, by Allah<sup>-azwj</sup>! No two of you will be seen in the Fire! No, by Allah<sup>-azwj</sup>, and not ever one, and you are the ones regarding them the Verse has been Revealed: ***And they will say, ‘What is the matter with us, we do not see men whom we used to count as being from the evil ones?’ [38:62] Did we take them in scorn or are the visions turned away from them? [38:63]***’<sup>120</sup>.

113- فر، تفسير فرات بن إبراهيم عن عبيد بن كثير موعناً عن أمير المؤمنين علي بن أبي طالب ع قال: أنا و رسول الله ص على الخوض و معنا عترتنا فمن أرادنا فليأخذ بقولنا و ليعمل بأعمالنا

<sup>119</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 111

<sup>120</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 112

Tafseer Furaat Bin Ibrahim, from Ubeyd Bin Kaseer transmitting,

'From Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> having said: 'I<sup>-asws</sup> and Rasool-Allah<sup>-saww</sup> will be at the Fountain and with us<sup>-asws</sup> will be our<sup>-asws</sup> families. The one who wants us<sup>-asws</sup> (to stay in our<sup>-asws</sup> service), so let him take with our<sup>-asws</sup> words and let him<sup>-asws</sup> work with our<sup>-asws</sup> deeds!

فَإِنَّا أَهْلَ الْبَيْتِ لَنَا شَفَاعَةٌ فَتَنَافَسُوا فِي لِقَائِنَا عَلَى الْخَوْضِ فَإِنَّا نَدُودُ عَنْهُ أَعْدَاءُنَا وَ نَسْقِي مِنْهُ أَوْلِيَاءُنَا وَ مَنْ شَرِبَ مِنْهُ لَمْ يَطْمَأْ أَبَدًا

We<sup>-asws</sup> are People<sup>-asws</sup> of the Household. There is (a right of) intercession for us<sup>-asws</sup>, therefore compete in meeting us<sup>-asws</sup> at the Fountain, for we<sup>-asws</sup> shall be impeding our<sup>-asws</sup> enemies from it, and we<sup>-asws</sup> shall be quenching our<sup>-asws</sup> friends from it, and the one who drinks from it, will not be thirsty, ever!

وَ خَوْضُنَا مُتْرَعٌ فِيهِ مَثْعَبَانِ يَنْصَبَانِ مِنَ الْجَنَّةِ أَحَدُهُمَا تَسْنِيمٌ وَ الْآخَرُ مَعِينٌ عَلَى خَافَتَيْهِ الرَّعْفَرَانُ وَ حَصْبَاهُ الدُّرُّ وَ الْيَاقُوتُ وَ إِنَّ الْأُمُورَ إِلَى اللَّهِ وَ لَيْسَتْ إِلَى الْعِبَادِ وَ لَوْ كَانَتْ إِلَى الْعِبَادِ مَا احْتَارُوا عَلَيْنَا أَحَدًا وَ لَكِنَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ

And our<sup>-asws</sup> Fountain is such a field that there are two springs pouring into it from the Paradise – one of them is 'Tasneem' and the other one is 'Maen'. Upon its edges is the saffron (as grass), and its pebbles are of gems and rubies, and the matter is up to Allah<sup>-azwj</sup> and it isn't up to the servants. Had it been up to the servants, they would not have chosen anyone over us<sup>-asws</sup>, but He<sup>-azwj</sup> Chooses the ones He<sup>-azwj</sup> so Desires from Him<sup>-azwj</sup> Mercy.

فَأَحْمَدِ اللَّهَ عَلَى مَا اخْتَصَّكُمْ بِهِ مِنَ النِّعَمِ وَ عَلَى طِيبِ الْمَوْلِدِ فَإِنَّ دِكْرَنَا أَهْلَ الْبَيْتِ شِفَاءٌ مِنَ الْوَعَكِ وَ الْأَسْقَامِ وَ وَسْوَاسِ الرَّيْبِ وَ إِنَّ حُبَّنَا رِضَى الرَّبِّ

So praise Allah<sup>-azwj</sup> upon what He<sup>-azwj</sup> has Specialised you (Shias) with, from the bounties and upon the goodness of the birth, for our<sup>-asws</sup> Zikr (mention), of People<sup>-asws</sup> of the Household, is a healing from the malaise and the sickness, and the hesitation of the doubts, and having our<sup>-asws</sup> love Pleases the Lord<sup>-azwj</sup>.

وَ الْأَخْذُ بِأَمْرِنَا وَ طَرِيقَتِنَا مَعَنَا عَدَاً فِي حَظِيرَةِ الْقُدْسِ وَ الْمُتَنَطِّرُ لِأَمْرِنَا كَالْمَتَشَحِّطِ بِدَمِهِ فِي سَبِيلِ اللَّهِ وَ مَنْ سَمِعَ وَاعَيْنَنَا فَلَمْ يَنْصُرْنَا أَكْبَهُ اللَّهُ عَلَى مَنْحَرِيهِ فِي النَّارِ

And the one taking with our<sup>-asws</sup> matter and our<sup>-asws</sup> paths will be with us<sup>-asws</sup> tomorrow in a Holy enclosure (Paradise), and the one awaiting for our<sup>-asws</sup> matter is like the one smeared in his blood in the Way of Allah<sup>-azwj</sup>, and the one who hear our<sup>-asws</sup> cry but does not help us<sup>-asws</sup>, Allah<sup>-azwj</sup> will Fling him upon his nostrils into the Fire.

نَحْنُ الْبَابُ إِذَا بُعِثُوا فَصَاقَتْ بِهِمُ الْمَذَاهِبُ نَحْنُ بَابُ حِطَّةٍ وَ هُوَ بَابُ الْإِسْلَامِ مَنْ دَخَلَهُ نَجَا وَ مَنْ تَخَلَّفَ عَنْهُ هَوَى

We<sup>-asws</sup> are the door. When they (people) are Resurrected, the doctrines will be narrow with them. We<sup>-asws</sup> are the door of 'Hitta', and it is the door of Al-Islam. One who enters it will attain salvation, and one staying behind from it would collapse.

بِنَا فَتَحَ اللَّهُ وَ بِنَا يَجْنِمُ وَ بِنَا يَمْخُوا اللَّهَ مَا يَشَاءُ وَ يُثْبِتُ وَ بِنَا يُنَزِّلُ الْعَيْثَ فَلَا يُعْرَنُكُمْ بِاللَّهِ الْعُرُورُ لَوْ تَعْلَمُونَ مَا لَكُمْ فِي الْعَنَاءِ بَيْنَ أَعْدَائِكُمْ وَ صَرِيحُكُمْ عَلَى الْأَدَى لَقَرَّتْ أَعْيُنُكُمْ



Allah<sup>-azwj</sup> Began with us<sup>-asws</sup> and He<sup>-azwj</sup> will be Ending with us<sup>-asws</sup>. **Allah Deletes and Affirms whatever He so Desires to [13:39]**, and due to us<sup>-asws</sup> rains fall. Do not let the deceiver deceive you all! If you were to know what is for you in the riches between your enemies and your patience upon the harm, your eyes would be delighted.

وَلَوْ فَفَدَّمُونِي لَرَأَيْتُمْ أُمُوراً يَتَمَتَّى أَحَدُكُمْ الْمَوْتَ مِمَّا يَرَى مِنَ الْجُورِ وَالْعُدْوَانِ وَالْأَثَرَةِ وَالِاسْتِخْفَافِ بِحَقِّ اللَّهِ وَالْخَوْفِ فَإِذَا كَانَ كَذَلِكَ فَاعْتَصِمُوا  
بِحَبْلِ اللَّهِ جَمِيعاً وَلَا تَفَرَّقُوا

And if you were to lose me<sup>-asws</sup>, you would see such affairs, (every) one of you will be wishing for the death from what he sees, from the tyranny, and the aggression, and the selfishness, and the taking lightly with the rights of Allah<sup>-azwj</sup>, and the fear. So when it would be like that, then **hold firmly with the Rope of Allah altogether and do not be disunited, [3:103]**.

وَعَلَيْكُمْ بِالصَّبْرِ وَالصَّلَاةِ وَالتَّقِيَّةِ وَاعْلَمُوا أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يُبْغِضُ مِنْ عِبَادِهِ الْمُتَلَوِّنَ

And upon you all is to be with the patience, and the Salat, and the Taqiyyah (dissimulation), and know that Allah<sup>-azwj</sup> Blessed and Exalted Hates the ones from His<sup>-azwj</sup> servants, the colourful (dressed).

فَلَا تَزُولُوا عَنِ الْحَقِّ وَلَا يَأْتِ أَهْلَ الْحَقِّ فَإِنَّهُ مَنْ اسْتَبَدَلَ بِنَا هَلَكَ وَ مَنْ اتَّبَعَ أَثَرَنَا لِحَقٍّ وَ مَنْ سَلَكَ غَيْرَ طَرِيقِنَا عَرِقَ وَ إِنَّ لِمُحِبِّينَا أَفْوَاجاً مِنْ رَحْمَةِ اللَّهِ وَ  
إِنَّ لِمُبْغِضِينَا أَفْوَاجاً مِنْ عَذَابِ اللَّهِ طَرِيقُنَا الْقَصْدُ وَ فِي أَمْرِنَا الرُّشْدُ

So do not decline from the truth and Wilayah of the truth, for the one who replaces us<sup>-asws</sup> (with others) will be destroyed, and the one who follows our<sup>-asws</sup> traces (Ahadeeth) would catch up, and the one who travels other than our path will be drowned, and that for the one who loves us<sup>-asws</sup> would be groups from the Mercy of Allah<sup>-azwj</sup>, and for the ones hating us<sup>-asws</sup> would be groups from the Punishments of Allah<sup>-azwj</sup>. Our<sup>-asws</sup> path is the moderate and in our<sup>-asws</sup> matter there is rightful guidance.

أَهْلُ الْجَنَّةِ يَنْظُرُونَ إِلَى مَنَازِلِ شِيعَتِنَا كَمَا يَرَى الْكَوْكَبُ الدَّرِيءُ فِي السَّمَاءِ لَا يَضِلُّ مَنْ اتَّبَعَنَا وَ لَا يَهْتَدِي مَنْ أَنْكَرَنَا وَ لَا يَنْجُو مَنْ أَعَانَ عَلَيْنَا عَدُوَّنَا وَ  
لَا يُعَانُ مَنْ أَسْلَمَنَا

The people of Paradise will be looking at the dwellings of our<sup>-asws</sup> Shias just as one sees the shining star in the sky. He will not stray, the one who follows us<sup>-asws</sup>, nor will he be guided, the one who denies us<sup>-asws</sup>, and he will not attain salvation, one who assists our<sup>-asws</sup> enemies against us<sup>-asws</sup> and does not assist the one who is at peace with us<sup>-asws</sup>.

فَلَا تَخْلَفُوا عَنَّا لَطَمَعِ دُنْيَا بِحُطَامِ زَائِلٍ عَنْكُمْ وَ أَنْتُمْ تَزُولُونَ عَنْهُ فَإِنَّهُ مَنْ آتَرَ الدُّنْيَا عَلَيْنَا عَظُمَتْ حَسْرَتُهُ وَ قَالَ اللَّهُ تَعَالَى يَا حَسْرَتِي عَلَى مَا فَرَطْتَ فِي  
جَنبِ اللَّهِ

So do not stay behind from us<sup>-asws</sup> for greed of the world for the debris to be declining away from you and you will be declining away from it, for the one who prefers the world over us<sup>-asws</sup>, his regret would be mighty, and Allah<sup>-azwj</sup> the Exalted Said: **'O regret, upon what I wasted regarding the Side of Allah, [39:56]**.

سِرَاجُ الْمُؤْمِنِ مَعْرِفَةُ حَقِّهَا وَ أَشَدُّ الْعَمَى مِنْ عَمِيٍّ مِنْ فَضْلِنَا وَ نَاصِبِنَا الْعِدَاةَ بِلَا ذَنْبٍ إِلَّا أَنْ دَعَوْنَاهُ إِلَى الْحَقِّ وَ دَعَاهُ غَيْرُنَا إِلَى الْفِتْنَةِ فَاتْرَهَا عَلَيْنَا

A lamp of the Momin is recognition of our<sup>-asws</sup> rights, and the most severely blind is the one blinded from our<sup>-asws</sup> merits and establishes the enmity to us<sup>-asws</sup> without any sin (from us<sup>-asws</sup>), except that we<sup>-asws</sup> calling him to the truth and others are calling him to the discord (Fitna), so he prefers it over us<sup>-asws</sup>.

لَنَا رَايَةٌ مِنْ اسْتَظَلَّ بِهَا كَيْفَهُ وَ مَنْ سَبَقَ إِلَيْهَا فَازَ وَ مَنْ تَخَلَّفَ عَنْهَا هَلَكَ وَ مَنْ تَمَسَّكَ بِهَا نَجَا

For us<sup>-asws</sup> there is a flag, one who shades with it, it will shelter him, and one who precedes to it would succeed, and the one staying behind from it would be destroyed, and one adhering with it would attain salvation.

أَنْتُمْ عُمَّارُ الْأَرْضِ الَّذِينَ اسْتَخْلَفَكُمْ فِيهَا لِيَنْظُرَ كَيْفَ تَعْلَمُونَ فَارْجِعُوا إِلَى اللَّهِ فِيمَا بَرَى مِنْكُمْ وَ عَلَيْكُمْ بِالْمَحَجَّةِ الْعُظْمَى فَاسْأَلُوهَا لَا يَسْتَبْدِلُ بِكُمْ غَيْرَكُمْ سَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَ جَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَ الْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ-

You (Shias) are builders of the earth, the ones having been made to be caliphs in it in order to look how you are learning. So be watchful of Allah<sup>-azwj</sup> regarding whatever is seen from you, and upon you is to be with the mighty argumentation, so travel it, others should not be replacing you all. **And hasten to Forgiveness from your Lord; and a Garden, the extensiveness of which is (as) the skies and the earth, prepared for the pious [3:133].**

فَاعْلَمُوا أَنَّكُمْ لَنْ تَنَالُوهَا إِلَّا بِالتَّقْوَى وَ مَنْ تَرَكَ الْأَخْذَ عَمَّنْ أَمَرَ اللَّهُ بِطَاعَتِهِ قَبِضَ اللَّهُ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ

Know that you (Shias) will never be achieving except being with the piety, and the one who leaves the taking from the ones Allah<sup>-azwj</sup> has Commanded with obeying him, Allah<sup>-azwj</sup> would Allocate a Satan<sup>-la</sup> for him, and he<sup>-la</sup> would be his pair.

مَا بَالُكُمْ قَدْ رَكَبْتُمْ إِلَى الدُّنْيَا وَ رَضِيْتُمْ بِالصَّيْبِ وَ فَرَطْتُمْ فِيمَا فِيهِ عَزْبُكُمْ وَ سَعَادَتُكُمْ وَ قُوَّتُكُمْ عَلَى مَنْ بَعَى عَلَيْكُمْ لَا مِنْ رَبِّكُمْ تَسْتَحْيُونَ وَ لَا لِأَنْفُسِكُمْ تَنْظُرُونَ وَ أَنْتُمْ فِي كُلِّ يَوْمٍ تُضَامُونَ وَ لَا تَنْتَبَهُونَ مِنْ رَقَدَتِكُمْ وَ لَا تَنْقُضِي فِتْرَتَكُمْ

What is the matter with you all inclining towards the world, and you are pleased with the injustices, and you are fleeing regarding what there is your honour and your happiness? And you strength upon the one who rebels against you is not from your Lord<sup>-azwj</sup>. You are embarrassed and not for yourselves, you are waiting and during every day you are being pressed and you are not waking up from your slumber, nor are your terms coming to an end.

أَ مَا تَرَوْنَ إِلَى دِينِكُمْ يَبُلَى وَ أَنْتُمْ فِي عَقْلَةِ الدُّنْيَا قَالَ اللَّهُ عَزَّ ذِكْرُهُ وَ لَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَ مَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ.

Are you not looking at your religion decaying while you are in the heedlessness of the world? Allah<sup>-azwj</sup>, Mighty is His<sup>-azwj</sup> Mention, Says: **And you should not incline towards those who are**

***unjust, so the Fire would touch you, and there would not a Guardian for you all from besides Allah, then you will not be helped [11:113]’***<sup>121</sup>

114- فر، تفسير فرات بن إبراهيم عن أحمد بن محمد بن علي الزهرري عن أحمد بن الحسين بن المفضل عن زكريا بن محمد عن عبد الله بن مسكان و  
أبان بن عثمان عن بريد بن معاوية العجلي و إبراهيم الأحمري قال دخلنا على أبي جعفر ع وعنده زياد الأحمري فقال أبو جعفر يا زياد ما لي أرى  
رجليك متفلقين

Tafseer Furaat Bin Ibrahim – from Ahmad Bin Muhammad Bin Ali Al Zuhry, from Ahmad Bin Al-Husayn Bin Al Mufallis, from Zakariya Bin Muhammad, from Abdullah Bin Muskan, and Aban Bin Usman, from Bureyd Bin Muawiya Al Ijaly and Ibrahim Al Ahmary both said,

‘We entered to see Abu Ja’far<sup>asws</sup> and in his<sup>asws</sup> presence was Ziyad Al-Ahlam. Abu Ja’far<sup>asws</sup> said: ‘O Ziyad! What is the matter I<sup>asws</sup> see your legs being ripped apart? (cuts & bruises)’.

قَالَ جَعَلْتُ لَكَ الْفِدَاءَ حِنْتُ عَلَى نَضْوِي لِأَعَاتِيهِ الطَّرِيقَ وَ مَا حَمَلَنِي عَلَى ذَلِكَ إِلَّا حُبُّ لَكُمْ وَ شَوْقٌ إِلَيْكُمْ

He (the narrator) said, ‘May I be sacrificed for you<sup>asws</sup>! I have come upon a weak camel, the road had exhausted it, and nothing carried be upon that (completing the journey) except love for you (Imams<sup>asws</sup>), and yearning to you<sup>asws</sup> all!’

ثُمَّ أَطْرَقَ زِيَادٌ مَلِيًّا ثُمَّ قَالَ جَعَلْتُ لَكَ الْفِدَاءَ إِنِّي زَيْمًا خَلَوْتُ فَأَتَانِي الشَّيْطَانُ فَيَذِّكُّنِي مَا قَدْ سَلَفَ مِنَ الذُّنُوبِ وَ الْمَعَاصِي فَكَأَنِّي آيسٌ ثُمَّ أَذْكَرُ حُبِّي لَكُمْ  
وَ انْتِطَاعِي إِلَيْكُمْ

Then Ziyad lowered his head for a while, then said, ‘May I be sacrificed for you<sup>asws</sup>! Sometimes I am alone and the Satan<sup>la</sup> comes to me and reminds me of what has been perpetrated from the sins and the acts of disobedience. It is as if I get despaired. Then I remember my love for you<sup>asws</sup> and my cutting off (from others) to you<sup>asws</sup>’.

قَالَ يَا زِيَادُ وَ هَلِ الدِّينُ إِلَّا الْحُبُّ وَ الْبُغْضُ

He<sup>asws</sup> said: ‘O Ziyad! And is the religion except the love and the hatred?’

ثُمَّ تَلَا هَذِهِ الثَّلَاثَ آيَاتٍ كَأَنَّهَا فِي كَتِفِهِ وَ لَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَ زَيَّنَهُ فِي قُلُوبِكُمْ وَ كَرِهَ إِلَيْكُمُ الْكُفْرَ وَ الْمُنَافِقَةَ وَ الْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ  
فَضْلًا مِنَ اللَّهِ وَ نِعْمَةً وَ اللَّهُ عَلِيمٌ حَكِيمٌ

Then he<sup>asws</sup> recited these three Verses, as if these were (written) in his<sup>asws</sup> palm - ***But Allah Endeared the Eman to you and Adorned it in your hearts and Caused you to dislike the Kufir, and the transgression, and the disobedience. These are the ones who are Guided ones [49:7] Being a Grace from Allah and a Favour, and Allah is Knowing, Wise [49:8].***

وَ قَالَ يُجِبُونَ مَنْ هَاجَرَ إِلَيْهِمْ

And He<sup>azwj</sup> Said: ***are loving the ones who emigrate to them, [59:9].***

<sup>121</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 113

وَقَالَ إِنَّ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ-

And Said: **Say (O Rasool): 'If you love Allah, then follow me. Allah will Love you and Forgive you your sins; and Allah is Forgiving, Merciful' [3:31].**

أَتَى رَجُلًا إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أُحِبُّ الصَّوَّامِينَ وَ لَا أَصُومُ وَ أُحِبُّ الْمُصَلِّينَ وَ لَا أَصَلِّي وَ أُحِبُّ الْمُتَصَدِّقِينَ وَ لَا أَصَدَّقُ

A man came to Rasool-Allah<sup>-saww</sup>. He said, 'O Rasool-Allah<sup>-saww</sup>! I love the fasting ones, but I do not fast (myself), and I love the praying ones, but I do not pray (myself), and I love the charity givers, but I do not give charity (myself)'.

فَقَالَ رَسُولُ اللَّهِ ص أَنْتَ مَعَ مَنْ أَحْبَبْتَ وَ لَكَ مَا كَسَبْتَ أَمَا تَرْضَوْنَ أَنْ لَوْ كَانَتْ فُرْجَةٌ مِنَ السَّمَاءِ فَرَعَتْ كُلَّ قَوْمٍ إِلَى مَأْمَنِهِمْ وَ فَرَعْنَا إِلَى رَسُولِ اللَّهِ وَ فَرَعْتُمْ إِلَيْنَا.

Rasool-Allah<sup>-saww</sup> said: 'You will be with the ones you love, and for you will be whatever you have earned. Are you not pleased that if there were to be a panic (event) from the sky, every people would panic to their secure places, and we<sup>-asws</sup> shall panic to Rasool-Allah<sup>-azwj</sup>, and you will panic to us<sup>-asws</sup>?'<sup>122</sup>

115- ختص، الإختصاص عَنِ الصَّادِقِ ع قَالَ: وَ اللَّهُ إِنَّ الْمُؤْمِنَ لَيُزْهِرُ نُورُهُ لِأَهْلِ السَّمَاءِ كَمَا تَزْهِرُ نُجُومُ السَّمَاءِ لِأَهْلِ الْأَرْضِ

(The book) 'Al-Ikhtisaas' –

'From Al-Sadiq<sup>-asws</sup> having said: 'By Allah<sup>-azwj</sup>! The Momin is such, his Noor (radiance) appears to people of the sky like what the stars appear to people of the earth!'

وَ قَالَ إِنَّ الْمُؤْمِنَ وَ لِلَّهِ فَبِعَيْنِهِ وَ يَنْصُرُهُ وَ يَصْنَعُ لَهُ وَ لَا يَقُولُ عَلَيْهِ إِلَّا الْحَقَّ وَ لَا يَخَافُ غَيْرَهُ

And he<sup>-asws</sup> said: 'The Momin is a friend of Allah<sup>-azwj</sup>, so he assists Him<sup>-azwj</sup>, and helps Him<sup>-azwj</sup>, and works for Him<sup>-azwj</sup>, and does not say upon Him<sup>-azwj</sup> except the truth, and he does not fear anyone else'.

وَ قَالَ وَ اللَّهُ إِنَّ الْمُؤْمِنَ لَأَعْظَمُ حَقًّا مِنَ الْكَعْبَةِ.

And he<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! The Momin is of mightier rights than the Kabahs'<sup>123</sup>.

116- ختص، الإختصاص بِإِسْنَادِهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عُزْوَةَ بْنِ يَحْيَى عَنْ أَبِي سَعِيدٍ الْمَدَائِنِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا مَعْنَى قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِي مُحْكَمِ كِتَابِهِ وَ مَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْتَنَا

<sup>122</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 114

<sup>123</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 115

(The book) 'Al-Ikhtisaas' – By his chain, from Sahl Bin Ziyad, from Urwah Bin Yahya, from Abu Saeed Al Madainy who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'What is the meaning of Words of Allah<sup>-azwj</sup> Mighty and Majestic in the Decisive of His<sup>-azwj</sup> Book: **And you were not by the side of the (mount) Toor when We Called out, [28:46]?**'

فَقَالَ ع كِتَابٌ لَنَا كَتَبَهُ اللَّهُ يَا أَبَا سَعِيدٍ فِي وَرَقٍ قَبْلَ أَنْ يُخْلَقَ الْخَلْقُ الْخَالِقُ بِالْقَمِيِّ عَامٍ صَيَّرَهُ مَعَهُ فِي عَرْشِهِ أَوْ تَحْتِ عَرْشِهِ

He<sup>-asws</sup> said: 'O Abu Saeed, a Letter to us<sup>-asws</sup> Allah<sup>-azwj</sup> had Written it in a leaf before He<sup>-azwj</sup> Created the creatures by two thousand years, Making it to be with Him<sup>-azwj</sup> in His<sup>-azwj</sup> Throne, or beneath His<sup>-azwj</sup> Throne.

فِيهِ يَا شَيْعَةَ آلِ مُحَمَّدٍ أَعْطَيْتُكُمْ قَبْلَ أَنْ تَسْأَلُونِي وَ عَفَرْتُ لَكُمْ قَبْلَ أَنْ تَسْتَعْفِرُونِي مِنْ أَتَانِي مِنْكُمْ بِوَلَايَةِ آلِ مُحَمَّدٍ أَسْكَنْتُهُ جَنَّتِي بِرَحْمَتِي.

In it is, 'O Shias of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>! I<sup>-azwj</sup> shall Give you before you even ask Me<sup>-azwj</sup> and Forgive for you all before you even seek My<sup>-azwj</sup> Forgiveness. One from you whom come to Me<sup>-azwj</sup> having Wilayah of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, I<sup>-azwj</sup> shall Settle him in My<sup>-azwj</sup> Paradise due to My<sup>-azwj</sup> Mercy".<sup>124</sup>

117- صِفَاتُ الشِّيْعَةِ، لِلصَّدُوقِ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لَهُ الدَّوَانِيقِيُّ بِالْحَيْرَةِ أَيَّامَ أَبِي الْعَبَّاسِ يَا أَبَا عَبْدِ اللَّهِ مَا بَأْسُ الرَّجُلِ مِنْ شَيْعَتِكُمْ يَسْتَخْرِجُ مَا فِي جَوْفِهِ فِي مَجْلِسٍ وَاحِدٍ حَتَّى يُعْرِفَ مَذَهَبَهُ

(The book) 'Sifaat Al Shiah' of Al-Sadouq, by his chain,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, '(The caliph Mansour) Al-Dawaniqy said to him<sup>-asws</sup> at Al-Hira in the days of Abu Al-Abbas, 'O Abu Abdullah<sup>-asws</sup>! What is the matter the man from your<sup>-asws</sup> Shias brings out what is in his chest in one gathering until his doctrine is recognised?'

فَقَالَ ذَلِكَ لِحَلَاوَةِ الْإِيمَانِ فِي صُدُورِهِمْ مِنْ حَلَاوَتِهِ يُبْدُونَهُ تَبْدِيًّا

He<sup>-asws</sup> said: 'That is due to the sweetness of the Eman in their chests. From its sweetness is his manifesting it with an expression".<sup>125</sup>

118- وَ مِنْهُ، بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ عَمْرَانَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خَرَجْتُ أَنَا وَ أَبِي ذَاتَ يَوْمٍ إِلَى الْمَسْجِدِ فَإِذَا هُوَ بِأَنْاسٍ مِنْ أَصْحَابِهِ بَيْنَ الْمَنْبَرِ وَ الْمَنْبَرِ

And from him, by his chain, from Muhammad Bin Imran, from his father,

<sup>124</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 116

<sup>125</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 117

'From Abu Abdullah<sup>-asws</sup> having said: 'One day, I<sup>-asws</sup> and my<sup>-asws</sup> father<sup>-asws</sup> went out to the Masjid, there, he<sup>-asws</sup> was with some people from his<sup>-asws</sup> companions between the grave (of Rasool-Allah<sup>-saww</sup>) and the pulpit'.

قَالَ فَدَنَا مِنْهُمْ وَ سَلَّمَ عَلَيْهِمْ وَقَالَ وَاللَّهِ إِنِّي لأُحِبُّ رِيحَكُمْ وَأَزْوَاحَكُمْ فَأَعِينُونَا عَلَى ذَلِكَ بِوَرَعٍ وَاجْتِهَادٍ وَاعْلَمُوا أَنَّ وَلَايَتَنَا لَا تُنَالُ إِلَّا بِالْوَرَعِ وَ  
الاجْتِهَادِ مَنْ أَتَمَّ مِنْكُمْ بِقَوْمٍ فَلْيَعْمَلْ بِعَمَلِهِمْ

He<sup>-asws</sup> said: 'He<sup>-asws</sup> went near them and greeted unto them and said: 'By Allah<sup>-azwj</sup>! I<sup>-asws</sup> love your aromas and your souls, so assist us<sup>-asws</sup> upon them with piety and striving and know that our<sup>-asws</sup> Wilayah cannot be attained except with the piety and the striving. One from you who is led by a people, let him work (conduct) with their works (conducts).

أَنْتُمْ شِيعَةُ اللَّهِ وَ أَنْتُمْ أَنْصَارُ اللَّهِ وَ أَنْتُمْ السَّابِقُونَ الْأَوَّلُونَ وَ السَّابِقُونَ الْآخِرُونَ وَ السَّابِقُونَ فِي الدُّنْيَا إِلَى مَحَبَّتِنَا وَ السَّابِقُونَ فِي الْآخِرَةِ إِلَى الْجَنَّةِ ضَمِينَتْ  
لَكُمْ الْجَنَّةَ بِضَمَانِ اللَّهِ عَزَّ وَ جَلَّ وَ ضَمَانِ النَّبِيِّ ص

You are Shias of Allah<sup>-azwj</sup>, and you are helpers of Allah<sup>-azwj</sup>, and you are the foremost of the former ones, and the foremost of the latter ones, and the foremost in the world to love us<sup>-asws</sup>, and the foremost in the Hereafter to the Paradise. I<sup>-asws</sup> guarantee the Paradise to you all due to the Guarantee of Allah<sup>-azwj</sup> Mighty and Majestic and guarantee of the Prophet<sup>-saww</sup>.

وَ أَنْتُمْ الطَّيِّبُونَ وَ نِسَاؤُكُمْ الطَّيِّبَاتُ كُلُّكُمْ مُؤْمِنَةٌ حُورَاءُ وَ كُلُّكُمْ مُؤْمِنٌ صِدِّيقٌ كَمْ مِنْ مَرَّةٍ قَالَ أَمِيرُ الْمُؤْمِنِينَ لِقَنْبَرٍ أَبَشِرُوا وَ بَشِّرُوا فَوَ اللَّهُ لَقَدْ مَاتَ رَسُولُ اللَّهِ  
ص وَ هُوَ سَاخِطٌ عَلَى أُمَّتِهِ إِلَّا الشَّيْعَةَ

And you are the good and your women are the good. Every Momina is a Houria and every Momin is truthful. How many times Amir Al-Momineen<sup>-asws</sup> had said to Qanbar: 'Receive glad tidings and rejoice for by Allah<sup>-azwj</sup>, Rasool-Allah<sup>-saww</sup> had died and he<sup>-saww</sup> was angry upon his<sup>-saww</sup> community except for the Shias.

أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ عُرْوَةً وَ عُرْوَةُ الدِّينِ الشَّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ شَرَفًا وَ شَرَفُ الدِّينِ الشَّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ سَيِّدًا وَ سَيِّدُ الْمَجَالِسِ مَجَالِسُ  
الشَّيْعَةِ

Indeed, and for everything there is a handhold, and a handhold of the religion are the Shias. Indeed, and for everything there is a nobility, and nobility of the religion are the Shias. Indeed, and for everything there is a chief, and chief of the gatherings are gatherings of the Shias.

أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ إِمَامًا وَ إِمَامُ الْأَرْضِ أَرْضٌ تَسْكُنُهَا الشَّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ شَهْوَةً وَ شَهْوَةُ الدُّنْيَا سُكْنَى شِيعَتِنَا فِيهَا

Indeed, and for everything there is a leader and leader of the earth is the land the Shias are dwelling in. Indeed, and for everything there is a desire, and desire of the world is for our<sup>-asws</sup> Shias to be dwelling in it.

وَ اللَّهُ لَوْ لَا مَا فِي الْأَرْضِ مِنْكُمْ مَا اسْتَكْمَلَ أَهْلُ خِلَافِكُمْ طَيِّبَاتٍ مَا لَهُمْ فِي الْآخِرَةِ فِيهَا نَصِيبٌ كُلُّ نَاصِبٍ وَ إِنَّ تَعَبَدَ وَ اجْتَهَدَ مَنْسُوبٌ إِلَى هَذِهِ الْآيَةِ  
خَاشِعَةً عَامِلَةً نَاصِبَةً تَصَلَّى نَارًا حَامِيَةً

By Allah<sup>-azwj</sup>! Had it not been for what (happens) in the earth from you all, the people opposing you will not complete good things for them as there is no share of them in the Hereafter. Every Nasibi (Hostile one), and even if he were to worship and strive, it attributed to this Verse: **(Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4].**

وَمَنْ دَعَا مُخَالِفًا لَكُمْ فِإِجَابَتِهِ دُعَائِهِ لَكُمْ وَمَنْ طَلَبَ مِنْكُمْ إِلَى اللَّهِ تَبَارَكَ وَتَعَالَى اسْمُهُ حَاجَةً فَلَهُ مِائَةٌ وَمَنْ سَأَلَ مِنْكُمْ مَسْأَلَةً فَلَهُ مِائَةٌ وَمَنْ دَعَا دَعْوَةً فَلَهُ مِائَةٌ وَمَنْ عَمِلَ حَسَنَةً فَلَا يُحْصَى تَضَاعُفًا وَمَنْ أَسَاءَ سَيِّئَةً فَمُحَمَّدٌ ص حَجِيجُهُ عَلَى تَبِعِيهَا

And one who supplicates against you, his supplication would be Answered for you, and the one from you who seeks a need to Allah<sup>-azwj</sup> Blessed and Exalted is His<sup>-azwj</sup> Name, for him would be a hundred, and the one from you who asks a question, for him would be a hundred, and one who supplicates a supplication for him would be a hundred, and the one does a good deed, its multiple cannot be counted, and one who commits an evil deed, so Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> Divine Authority upon its consequences.

وَاللَّهُ إِنَّ صَائِمَكُمْ لَيَرْتَعُ فِي رِيَاضِ الْجَنَّةِ تَدْعُو لَهُ الْمَلَائِكَةُ بِالْقُوزِ حَتَّى يُفْطِرَ وَإِنْ حَاجَكُمْ وَ مُعْتَمِرَكُمْ لِحَاصَّةِ اللَّهِ وَ إِنَّكُمْ جَمِيعًا لِأَهْلِ دَعْوَةِ اللَّهِ وَ أَهْلِ وَلايَتِهِ

BY Allah<sup>-azwj</sup>! Your fasting one is nurtured in the Gardens of Paradise, the Angels are supplicating for him with the success until he breaks fast, and your pilgrims of Hajj and Umrah are special ones of Allah<sup>-azwj</sup>, and all of you are rightful of the Invitation of Allah<sup>-azwj</sup> and people of His<sup>-azwj</sup> Wilayah.

لَا خَوْفٌ عَلَيْكُمْ وَ لَا حُزْنٌ كُلُّكُمْ فِي الْجَنَّةِ فَتَنَافَسُوا فِي الصَّالِحَاتِ وَ اللَّهُ مَا أَحَدٌ أَقْرَبَ مِنْ عَرْشِ اللَّهِ بَعْدَنَا يَوْمَ الْقِيَامَةِ مِنْ شِيعَتِنَا

There will neither be fear upon you nor grief, all of you will be in the Paradise, so compete regarding the righteous deeds. By Allah<sup>-azwj</sup>! No one is closer to the Throne of Allah<sup>-azwj</sup>, after us<sup>-asws</sup>, on the Day of Qiyamah than our<sup>-asws</sup> Shias will.

مَا أَحْسَنَ صُنْعَ اللَّهِ إِلَيْهِمْ لَوْ لَا أَنْ تُفْتَنُوا وَ يَشْمَتَ بِكُمْ عَدُوُّكُمْ وَ يُعْظَمُ النَّاسُ ذَلِكَ لَسَلَّمَ عَلَيْكُمْ الْمَلَائِكَةُ قُبُلًا

How excellent is the Dealing of Allah<sup>-azwj</sup> to them! Had it not been that you might be persecuted, and your enemies will be gloating with you and the people would venerate that, the Angels would have greeted unto you face to face.

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يُخْرِجُ أَهْلَ وَلايَتِنَا مِنْ قُبُورِهِمْ يَخَافُ النَّاسُ وَ لَا يَخَافُونَ وَ يَحْزَنُ النَّاسُ وَ لَا يَحْزَنُونَ.

Amir Al-Momineen<sup>-asws</sup> said: 'The people of our<sup>-asws</sup> Wilayah will be emerging from their grave, the people will fear, but they (Shias) will not be fearing, and the people will grieve and they will not be grieving'.<sup>126</sup>

<sup>126</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 118 a

قَالَ وَ قَدْ حَدَّثَنِي هَذَا الْحَدِيثِ ابْنُ الْوَلِيدِ بِإِسْنَادِهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عِ إِلَّا أَنَّ حَدِيثَهُ لَمْ يَكُنْ هَذَا الطُّولَ وَ فِي هَذِهِ زِيَادَاتٌ لَيْسَتْ فِي ذَلِكَ وَ الْمَعَانِي مُتَقَارِبَةٌ.

He said, 'And this Hadeeth has been narrated to me by Ibn Al Waleed, by his chain, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup>, except that his Hadeeth did not happen to be with this length, and in this there are increases which aren't in that, and the meaning are close to each other'<sup>127</sup>.

119- مَشْكَاهُ الْأَنْوَارِ، عَنْ عَلِيِّ بْنِ حُمْرَانَ عَنْ أَبِيهِ عَنْهُ عِ مِثْلَهُ إِلَى قَوْلِهِ مَا أَحْسَنَ صُنْعَ اللَّهِ إِلَيْهِمْ

(The book) 'Mishkat Al-Anwaar' – from Ali Bin Humran, from his father,

'From him<sup>-asws</sup>, similar to it up to his<sup>-asws</sup> words: 'How excellent is the Dealing of Allah<sup>-azwj</sup> to them'.

ثُمَّ قَالَ قَالَ عَلِيُّ رَضْوَانُ اللَّهِ عَلَيْهِ يُخْرَجُ أَهْلُهُ وَلَا يَبْنَانَا يَوْمَ الْقِيَامَةِ مُشْرِقَةً وَجُوهُهُمْ قَرِيرَةٌ أَعْيُنُهُمْ قَدْ أُعْطُوا الْأَمَانَ بِمَا يَخَافُ النَّاسُ يَخَافُ النَّاسُ وَ لَا يَخَافُونَ وَ يَحْزَنُ النَّاسُ وَ لَا يَحْزَنُونَ

Then he<sup>-asws</sup> said: 'Ali<sup>-asws</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-asws</sup>, said: 'The people of our<sup>-asws</sup> Wilayah shall emerge on the Day of Qiyamah, their faces will be shining, their eyes delighted. They will have been Given the security from what the people fear, and the people will fear, and they will not be fearing, and the people will grieve, and they will not be grieving.

وَ اللَّهُ مَا يَشْعُرُ أَحَدٌ مِنْكُمْ بِقَوْمٍ إِلَى الصَّلَاةِ وَ قَدْ احْتَنَفْتُهُ الْمَلَائِكَةُ يُصَلُّونَ عَلَيْهِ وَ يَدْعُونَ لَهُ حَتَّى يَفْرُغَ مِنْ صَلَاتِهِ

By Allah<sup>-azwj</sup>! One of you standing to the Salat is not even aware that the Angels are surrounding sending Salawaat upon him, and they are supplicating for him until he is free from his Salat.

أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ جَوْهراً وَ إِنَّ جَوْهَرَ بَنِي آدَمَ مُحَمَّدٌ صِ وَ نَحْنُ وَ شِيعَتُنَا مَا أَفْرَجْتُمْ مِنْ عَرْشِ اللَّهِ وَ أَحْسَنَ صُنْعَ اللَّهِ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ

Indeed! And for all things there is an essence, and the essence of the children of Adam<sup>-as</sup> is Muhammad<sup>-saww</sup>, and us<sup>-asws</sup> and our<sup>-asws</sup> Shias. How close they are from the Throne of Allah<sup>-azwj</sup>, and how excellent will be the Dealing of Allah<sup>-azwj</sup> to them on the Day of Qiyamah.

وَ اللَّهُ لَوْ لَا زَهْوُهُمْ لِعَظَمِ ذَلِكَ لَسَلَّمَتْ إِلَيْهِمُ الْمَلَائِكَةُ قُبُلًا.

By Allah<sup>-azwj</sup>! Had it not been that would have made them proud, the Angels would have greeted them face to face'<sup>128</sup>.

<sup>127</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 118 b

<sup>128</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 119



120- صِفَاتُ الشِّيْعَةِ، بِإِسْنَادِهِ عَنْ عَامِرِ الْجُهَيْنِيِّ قَالَ: دَخَلَ رَسُولُ اللَّهِ ص الْمَسْجِدَ وَنَحْنُ جُلُوسٌ وَفِينَا أَبُو بَكْرٍ وَ عُمَرُ وَ عُثْمَانُ وَ عَلِيٌّ ع نَاحِيَةً فَجَاءَ النَّبِيُّ ص فَجَلَسَ إِلَى جَانِبِ عَلِيٍّ ع-

(The book) 'Sifaat Al Shia' – By his chain from Aamir Al Juheyne who said,

'Rasool-Allah<sup>-sawww</sup> entered the Masjid and we were seated, and among us were Abu Bakr, and Umar, and Usman, and Ali<sup>-asws</sup> was in a corner. The Prophet<sup>-sawww</sup> came and sat to the side of Ali<sup>-asws</sup>.

فَجَعَلَ يَنْظُرُ يَمِينًا وَ شِمَالًا ثُمَّ قَالَ إِنَّ عَنِ يَمِينِ الْعَرْشِ وَ عَنِ يَسَارِ الْعَرْشِ لَرِجَالًا عَلَى مَنَابِرٍ مِنْ نُورٍ تَتَلَأَلُ وَجُوهُهُمْ نُورًا

He<sup>-sawww</sup> went on to look right and left, then said: 'On the right of the Throne and on the left of the Throne there will be men upon pulpits of light. Their faces will be shining with radiances (Noor)'.

قَالَ فَقَامَ أَبُو بَكْرٍ فَقَالَ بِأَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ أَنَا مِنْهُمْ

He (the narrator) said, 'Abu Bakr stood up and he said, 'May my father and my mother be (sacrificed for) you<sup>-asws</sup>, O Rasool-Allah<sup>-sawww</sup>! Am I from them?'

قَالَ لَهُ اجْلِسْ

He<sup>-sawww</sup> said to him: 'Sit down!'

ثُمَّ قَامَ إِلَيْهِ عُمَرُ فَقَالَ لَهُ مِثْلَ ذَلِكَ فَقَالَ لَهُ اجْلِسْ

Then Umar stood up to him<sup>-sawww</sup>. He said to him<sup>-asws</sup> similar to that. He<sup>-sawww</sup> said to him: 'Sit down!'

فَلَمَّا رَأَى ابْنُ مَسْعُودٍ مَا قَالَ لُهُمَا النَّبِيُّ ص قَامَ حَتَّى اسْتَوَى قَائِمًا عَلَى قَدَمَيْهِ ثُمَّ قَالَ بِأَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ صِفْهُمْ لَنَا نَعْرِفَهُمْ بِصِفَتِهِمْ

When Ibn Masoud saw what the Prophet<sup>-sawww</sup> had said to them both, he stood up until he was standing upright upon his feet, then said: 'May my father and my mother be (sacrificed for) you<sup>-sawww</sup>, O Rasool-Allah<sup>-sawww</sup>! Describe them to us so we can recognise them with their descriptions'.

قَالَ فَضْرَبَ يَدَهُ عَلَى مَنْكِبِ عَلِيٍّ ع ثُمَّ قَالَ هَذَا وَ شِيعَتُهُ هُمُ الْفَائِزُونَ.

He (the narrator) said, 'He<sup>-sawww</sup> tapped his<sup>-as</sup> hand upon a shoulder of Ali<sup>-asws</sup>, then said: 'This one and his<sup>-asws</sup> Shias, they are the successful ones!'"<sup>129</sup>

<sup>129</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 120

121- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبَّادِ بْنِ سُلَيْمَانَ عَنْ سَدِيرِ الصَّرِيحِيِّ قَالَ: دَخَلْتُ عَلَيْهِ وَ عِنْدَهُ أَبُو بَصِيرٍ وَ مُبَسَّرٌ وَ عِدَّةٌ مِنْ جُلَسَائِهِ فَلَمَّا أَنْ أَخَذْتُ مَجْلِسِي أَقْبَلَ عَلَيَّ بِوَجْهِهِ وَ قَالَ يَا سَدِيرُ أَمَا إِنَّ وَلِيَّنَا لَيَعْبُدُ اللَّهَ فَائِمًا وَ قَاعِدًا وَ نَائِمًا وَ حَيًّا وَ مَيِّتًا

And from him, from his father, from Sa'ad, from Abbad Bin Suleyman, from Sadeyr Al Sayrafi who said,

'I entered to see him<sup>-asws</sup> and in his<sup>-asws</sup> presence were Abu Baseer, and Muyassir, and a number of his<sup>-asws</sup> gatherers. When I had taken my seat, he<sup>-asws</sup> turned towards me<sup>-asws</sup> with his<sup>-asws</sup> face and said: 'O Sadeyr! As for our<sup>-asws</sup> friend, let him worship standing, and sitting, and sleeping and alive and dead!'

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ أَمَا عِبَادَتُهُ فَائِمًا وَ قَاعِدًا وَ حَيًّا فَقَدْ عَرَفْنَا فَكَيْفَ يَعْْبُدُ اللَّهَ نَائِمًا وَ مَيِّتًا

He (the narrator) said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>! As for worshipping Him<sup>-azwj</sup> standing, and sitting, and alive, so we have recognised it, but how can he worship Allah<sup>-azwj</sup> sleeping and dead?'

قَالَ إِنَّ وَلِيَّنَا لَيَضَعُ رَأْسَهُ فَيَرْكُضُ فَإِذَا كَانَ وَقْتُ الصَّلَاةِ وَكُلُّ بِهِ مَلَكَيْنِ خُلِقَا مِنَ الْأَرْضِ لَمْ يَصْعَدَا إِلَى السَّمَاءِ وَ لَمْ يَرِيَا مَلَكُوهُمَا فَيُصَلِّيَانِ عِنْدَهُ حَتَّى يَنْتَبِهَ فَيَكْتُبُ اللَّهُ ثَوَابَ صَلَاتِهِمَا لَهُ وَ الرَّكْعَةَ مِنْ صَلَاتِهِمَا تَعْدِلُ أَلْفَ صَلَاةٍ مِنْ صَلَاةِ الْإِنْسَانِ

He<sup>-asws</sup> said: 'Our<sup>-asws</sup> friend would place down his head for slumber. When it would be the time for Salat, two Angels would be allocated with him, having been Created from the earth. They will not ascend to the sky nor seeing their kingdoms. They pray Salat in his presence until he wakes up. So Allah<sup>-azwj</sup> Writes the Reward of their Salats to be for him, and the Cycles from their Salats equates to a thousand Salats from the Salats of the human being.

وَ إِنَّ وَلِيَّنَا لَيَقْبِضُهُ اللَّهُ إِلَيْهِ فَيَصْعَدُ مَلَكَاهُ إِلَى السَّمَاءِ فَيَقُولَانِ يَا رَبَّنَا عَبْدُكَ فُلَانُ بْنُ فُلَانٍ انْقَطَعَ وَ اسْتَوْفَى أَجَلَهُ وَ لَأَنْتَ أَعْلَمُ مِنَّا بِذَلِكَ فَأَدِّدْ لَنَا تَعْبُدَكَ فِي آفَاقِ سَمَاوِكَ وَ أَطْرَافِ أَرْضِكَ

And our<sup>-asws</sup> friend, Allah<sup>-azwj</sup> Captures him (his soul) to Him<sup>-azwj</sup>, so his two Angels ascend to the sky and say, 'O our Lord<sup>-azwj</sup>! Your<sup>-azwj</sup> servant so and so, son of so and so has been terminated and his term has been fulfilled, and You<sup>-azwj</sup> are more Knowing than we are with that, so Permit for us to worship You<sup>-azwj</sup> in the horizons of Your<sup>-azwj</sup> sky and the outskirts of the earth'.

قَالَ فَيُوحِي اللَّهُ إِلَيْهِمَا إِنَّ فِي سَمَاوِي لَمَنْ يَعْْبُدُنِي وَ مَا لِي فِي عِبَادَتِهِ مِنْ حَاجَةٍ وَ مَا خَلَقْتُ خَلْقًا أَحْوَجَ إِلَيَّ مِنْهُ فَاهْبِطَا إِلَى قَبْرِ وَلِيِّي حَاجَةٍ وَ مَا خَلَقْتُ خَلْقًا أَحْوَجَ إِلَيَّ مِنْ هَذَا يَسْعَدُ بِحَبِّكَ إِيَّاهُ

Allah<sup>-azwj</sup> Revealed to them: "In My<sup>-azwj</sup> sky there is one worshipping Me<sup>-azwj</sup> and there is no need for Me<sup>-azwj</sup> regarding his worship, but he is more needy to it, and in My<sup>-azwj</sup> earth there is on worshipping Me<sup>-azwj</sup>, and there is no need for Me<sup>-azwj</sup> regarding his worship, and I<sup>-azwj</sup> have not Created any creature more needy to Me<sup>-azwj</sup> than him. So get down to the grave of My<sup>-azwj</sup> friend!"

فَيَقُولَانِ يَا رَبَّنَا مَنْ هَذَا يَسْعَدُ بِحَبِّكَ إِيَّاهُ

They said, 'O our Lord<sup>-azwj</sup>! Who is this one fortunate with You<sup>-azwj</sup> Love to him?'

قَالَ فَيُوحِي اللَّهُ إِلَيْهِمَا ذَلِكَ مَنْ أَخَذَ مِيثَاقَهُ مُحَمَّدٌ عَبْدِي وَ وَصِيِّهِ وَ ذُرِّيَّتِهِمَا بِالْوَلَايَةِ اهْبِطَا إِلَى قَبْرِ وَلِيِّي فُلَانِ بْنِ فُلَانٍ فَصَلِّيا عِنْدَهُ إِلَى أَنْ أُبْعَثَهُ فِي الْقِيَامَةِ

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Reveals to them: "That is the one I<sup>-azwj</sup> Taken his Covenant with My<sup>-azwj</sup> servant Muhammad<sup>-saww</sup>, and his<sup>-saww</sup> successor<sup>-asws</sup>, and their<sup>-asws</sup> offspring, with the Wilayah! Get down to the grave of My<sup>-azwj</sup> friend so and so, son of so and so, and pray Salat in his presence until I<sup>-azwj</sup> Resurrect him during the Qiyamah!"'

قَالَ فَيَهْبِطُ الْمَلَكَانِ فَيُصَلِّيانِ عِنْدَ الْقَبْرِ إِلَى أَنْ يُبْعَثَهُ اللَّهُ فَيَكْتُبُ ثَوَابَ صَلَاتِهِمَا لَهُ وَ الرِّكَعَةَ مِنْ صَلَاتِهِمَا تُعَدُّلُ أَلْفَ صَلَاةٍ مِنْ صَلَاةِ الْآدَمِيِّينَ

He<sup>-asws</sup> said: 'So the two Angels come down and pray Salat by the grave until Allah<sup>-azwj</sup> will Resurrect him, and He<sup>-azwj</sup> Writes the Rewards of their Salat, to be for him, and the (one) Cycle of their Salat equates to a thousand Salats from the Salats of the human beings'.

قَالَ سَدَيْرٌ جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ فَإِذَا وَلِيْتُكُمْ نَائِمًا وَ مَيِّتًا أَعْبَدُ مِنْهُ حَيًّا وَ قَائِمًا

Sadeyr said, 'May I be sacrificed for you<sup>-asws</sup>, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! So them your<sup>-asws</sup>, while he is sleeping, and is dead, would be worshipping more than when alive and standing!'

قَالَ فَقَالَ هَيَّهَاتَ يَا سَدَيْرُ إِنَّ وَلِيْنَا لَيُؤْمِنُ عَلَى اللَّهِ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ فَيَجِزُ أَمَانَهُ.

He (the narrator) said, 'Far be it, O Sadeyr! Our<sup>-azwj</sup> friend is trusting upon Allah<sup>-azwj</sup> Mighty and Majestic on the Day of Qiyamah, so his security is allowed"<sup>130</sup>.

122- وَ مِنْهُ، بِإِسْنَادِهِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُؤْتَى بِأَقْوَامٍ عَلَى مَنَابِرٍ مِنْ نُورٍ تَنَالُهَا أَوْجُوهُهُمْ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ يَعْطُهُمُ الْأَوْلُونَ وَ الْآخِرُونَ

And from him, by his chain, from Muawiya Bin Ammar,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'When it will be the Day of Qiyamah, they will come with some people upon pulpits of light. They faces will be shining like the moon on the night of the full moon. The former ones and the latter ones will envy them'.

ثُمَّ سَكَتَ ثُمَّ أَعَادَ الْكَلَامَ ثَلَاثًا فَقَالَ عُمَرُ بْنُ الْخَطَّابِ يَا أَبِي أَنْتَ وَ أُمِّي هُمُ الشُّهَدَاءُ

Then he<sup>-saww</sup> was silent. Then he<sup>-saww</sup> repeated the speech, thrice. Umar Bin Al-Khattab said, 'May my father and my mother (be sacrificed for) you<sup>-saww</sup>! Are they the martyrs?'

قَالَ هُمُ الشُّهَدَاءُ وَ لَيْسَ هُمُ الشُّهَدَاءُ الَّذِينَ تَطُنُّونَ

He<sup>-saww</sup> said: 'They will be the martyrs, but they aren't the martyrs, the ones you are thinking of'.

قَالَ هُمْ الْأَنْبِيَاءُ

He said, 'Are they the Prophets<sup>-as</sup>'?

قَالَ هُمْ الْأَنْبِيَاءُ وَ لَيْسَ هُمْ الْأَنْبِيَاءُ الَّذِينَ تَظُنُّونَ

He<sup>-saww</sup> said: 'They are the Prophets<sup>-as</sup>, but they aren't the Prophets<sup>-as</sup>, the ones you are thinking of'.

قَالَ هُمْ الْأَوْصِيَاءُ

He said, 'Are they the successors<sup>-as</sup>'?

قَالَ هُمْ الْأَوْصِيَاءُ وَ لَيْسَ هُمْ الْأَوْصِيَاءُ الَّذِينَ تَظُنُّونَ

He<sup>-saww</sup> said: 'They are the successors, but they aren't the successors<sup>-as</sup>, the ones you are thinking of'.

قَالَ فَمَنْ أَهْلُ السَّمَاءِ أَوْ مِنْ أَهْلِ الْأَرْضِ

He said, 'Are they from the people of the sky or from people of the earth?'

قَالَ هُمْ مِنْ أَهْلِ الْأَرْضِ

He<sup>-saww</sup> said: 'They are from people of the earth'.

قَالَ فَأَخْبِرْنِي مَنْ هُمْ

He said, 'So inform me who they are!'

قَالَ فَأَوْمَأَ بِيَدِهِ إِلَى عَلِيٍّ ع فَقَالَ هَذَا وَ شِبَعُهُ مَا يُبْغِضُهُ مِنْ قُرَيْشٍ إِلَّا سَفَاحِيٌّ وَ لَا مِنْ الْأَنْصَارِ إِلَّا يَهُودِيٌّ وَ لَا مِنْ الْعَرَبِ إِلَّا دَعِيٌّ وَ لَا مِنْ سَائِرِ النَّاسِ إِلَّا شَقِيٌّ يَا عُمَرُ كَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَ يُبْغِضُ عَلِيًّا.

He (the narrator) said, 'He<sup>-saww</sup> gestured by his<sup>-saww</sup> hand towards Ali<sup>-asws</sup>. He<sup>-saww</sup> said: 'This one and his<sup>-asws</sup> Shias! No one from Qureysh will hate him<sup>-asws</sup> except a foolish one, nor from the Helpers except a Jew, nor from the Arabs except an illegitimate, nor from rest of the people except a wretch. O Umar! He is lying, the one who claims that he loves me<sup>-saww</sup> while he hates Ali<sup>-asws</sup>!'<sup>131</sup>

<sup>131</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 122

123- وَ مِنْهُ، بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ قَيْسٍ وَ عَامِرِ بْنِ السَّمِطِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَأْتِي يَوْمَ الْقِيَامَةِ قَوْمٌ عَلَيْهِمْ ثِيَابٌ مِنْ نُورٍ عَلَى وُجُوهِهِمْ نُورٌ يُعْرَفُونَ بِأَثَارِ السُّجُودِ يَتَخَطَّوْنَ صَفًّا بَعْدَ صَفٍّ حَتَّى يَصِيرُوا بَيْنَ يَدَيِ رَبِّ الْعَالَمِينَ يَغِيظُهُمُ النَّبِيُّونَ وَ الْمَلَائِكَةُ وَ الشُّهَدَاءُ وَ الصَّالِحُونَ

And from him, by his chain from Muhammad Bin Qays and Aamir Bin Al Simt,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘On the Day of Qiyamah, some people will come, upon them will be clothes of light, upon their faces would be radiance (Noor). They will be recognised by the impacts of the Sajdahs. They will be cleaving the row after row until they come to be in front of Lord<sup>-azwj</sup> of the world. They will be the envy of the Prophets<sup>-as</sup>, and the Angels, and the martyrs, and the righteous’.

ثُمَّ قَالَ أَوْلَيْكَ شِيعَتُنَا وَ عَلِيِّ إِمَامُهُمْ.

Then he<sup>-asws</sup> said: ‘They are our<sup>-asws</sup> Shias and Ali<sup>-asws</sup> is their Imam<sup>-asws</sup>’<sup>132</sup>.

124- وَ مِنْهُ، بِإِسْنَادِهِ عَنْ مَالِكِ الْجُهَنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: يَا مَالِكُ أَمَا تَرْضَوْنَ أَنْ تُقِيمُوا الصَّلَاةَ وَ تُؤَدُّوا الزَّكَاةَ وَ تَكْفُمُوا أَيْدِيكُمْ وَ تَدْخُلُوا الْجَنَّةَ

And from him, by his chain from Malik AL Juhanny,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘O Malik! Are you not pleased that you are standing for the Salat, and are giving the Zakat, and restraining your hands, and you will be entering the Paradise?’

ثُمَّ قَالَ يَا مَالِكُ إِنَّهُ لَيْسَ مِنْ قَوْمٍ اثْتَمُوا بِإِمَامٍ فِي دَارِ الدُّنْيَا إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ يَلْعَنُهُمْ وَ يَلْعَنُونَهُ إِلَّا أَنْتُمْ وَ مَنْ كَانَ بِمِثْلِ حَالِكُمْ

Then he<sup>-asws</sup> said: ‘O Malik! There are none from a people who are led by an imam (leader) in the house of the world except he (the imam/leader) will come on the Day of Qiyamah cursing them, and they will be cursing him, except you (Shias) and the ones who would be with similar to your state’.

ثُمَّ قَالَ يَا مَالِكُ إِنَّ الْمَيِّتَ مِنْكُمْ عَلَى هَذَا الْأَمْرِ شَهِيدٌ بِمَنْزِلَةِ الضَّارِبِ بِسَيْفِهِ فِي سَبِيلِ اللَّهِ

Then he<sup>-asws</sup> said: ‘O Malik! The one from you who dies upon this matter is a martyr at the status of the one striking with his sword in the Way of Allah<sup>-azwj</sup>!’

قَالَ وَ قَالَ مَالِكٌ بَيْنَمَا أَنَا عِنْدَهُ ذَاتَ يَوْمٍ جَالِسٌ وَ أَنَا أُحَدِّثُ نَفْسِي بِشَيْءٍ مِنْ فَضْلِهِمْ فَقَالَ لِي أَنْتُمْ وَ اللَّهُ شِيعَتُنَا لَا تَظُنُّ أَنْكَ مُفْرَطٌ فِي أَمْرِنَا

He (the narrator) said, ‘Malik said, ‘While I was seated in his<sup>-asws</sup> presence one day and I was discussing within myself with something from their<sup>-asws</sup> merits, he<sup>-asws</sup> said to me: ‘By Allah<sup>-azwj</sup>! You are our<sup>-asws</sup> Shias! Do not think that you are being excessive regarding our<sup>-asws</sup> matter.

<sup>132</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 123

يَا مَالِكُ إِنَّهُ لَا يُقَدَّرُ عَلَى صِفَةِ اللَّهِ فَكَمَا لَا يُقَدَّرُ عَلَى صِفَةِ اللَّهِ كَذَلِكَ لَا يُقَدَّرُ عَلَى صِفَةِ الرَّسُولِ ص وَ كَمَا لَا يُقَدَّرُ عَلَى صِفَةِ الرَّسُولِ فَكَذَلِكَ لَا يُقَدَّرُ عَلَى صِفَتِنَا وَ كَمَا لَا يُقَدَّرُ عَلَى صِفَتِنَا فَكَذَلِكَ لَا يُقَدَّرُ عَلَى صِفَةِ الْمُؤْمِنِ

O Malik! Surely, one is not able upon describing Allah<sup>-azwj</sup>. So, just as one is not able upon describing Allah<sup>-azwj</sup>, like that one is not able upon describing the Rasool<sup>-sawww</sup>; and just as one is not able upon describing the Rasool<sup>-sawww</sup>, so like that, one is not able upon describing us<sup>-asws</sup>; and just as one is not able upon describing us<sup>-asws</sup>, so like that, one is not able upon describing the Momin.

يَا مَالِكُ إِنَّ الْمُؤْمِنَ لَيَلْقَى أَحَاهُ فَيَصَافِيحُهُ فَلَا يَزَالُ اللَّهُ يَنْظُرُ إِلَيْهِمَا وَ الدُّنُوبُ تَتَحَاثُّ عَنْ وُجُوهِمَا حَتَّى يَتَفَرَّقَا وَ إِنَّهُ لَنْ يُقَدَّرَ عَلَى صِفَةٍ مِنْ هُوَ هَكَذَا

O Malik! The Momin tends to meet his brother (in religion), so he shakes his hand. Allah<sup>-azwj</sup> does not cease to Look at them (with Mercy), and the sins keep dropping off from their faces until they separate, and surely one will never be able upon describe one who is like this!

وَ قَالَ إِنَّ أَبِي ع كَانَ يَقُولُ لَنْ تُطْعَمَ النَّارُ مِنْ يَصِفُ هَذَا الْأَمْرَ.

And he<sup>-asws</sup> said: ‘My<sup>-asws</sup> father<sup>-asws</sup> had said: ‘The Fire will never consume the one described to be upon this matter’’.<sup>133</sup>

125- ما، الأماي للشيخ الطوسي عن جماعة عن أبي المفضل عن عبد الله بن إسحاق عن عثمان بن عبد الله عن عبد الله بن هبة عن أبي الزبير عن جابر بن عبد الله قال: بينا النبي يعرفات و علي مجاهة و نحن معه إذا أومأ النبي ص إلى علي ع فقال اذن مني يا علي

(The book) ‘Al-Amaali’ of the sheykh Al Tusi – from a group, from Abu Al Mufazzal, from Abdullah Bin Is’haq, from usman Bin Abdullah, from Abdullah Bin Lahiya, from Abu Al Zubeyr, from Jabir Bin Abdullah who said,

‘While the Prophet<sup>-sawww</sup> was at Arafaat and Ali<sup>-asws</sup> was facing him<sup>-sawww</sup>, and we were with him<sup>-sawww</sup>, when the Prophet<sup>-sawww</sup> gestured towards Ali<sup>-asws</sup> and he<sup>-sawww</sup> said: ‘Come near me<sup>-sawww</sup>, O Ali<sup>-asws</sup>!’

فَدَنَا مِنْهُ فَقَالَ صَعَّ حَمْسَكَ يَعْنِي كَفَّكَ فِي كَفِّي فَأَخَذَ بِكَفِّهِ فَقَالَ يَا عَلِيُّ لِحِلْمْتِ أَنَا وَ أَنْتَ مِنْ شَجَرَةٍ أَنَا أَصْلُهَا وَ أَنْتَ فَرْعُهَا وَ الْحَسَنُ وَ الْحُسَيْنُ أَغْصَانُهَا فَمَنْ تَعَلَّقَ بِغُصْنٍ مِنْ أَغْصَانِهَا أَدْخَلَهُ اللَّهُ الْجَنَّةَ.

He<sup>-asws</sup> went near him<sup>-sawww</sup>. He<sup>-sawww</sup> said: ‘Place your ‘Khams’ (meaning your<sup>-asws</sup> palm’, in my<sup>-sawww</sup> palm!’ He<sup>-sawww</sup> held his<sup>-asws</sup> palm and said: ‘O Ali<sup>-asws</sup>! I<sup>-sawww</sup> and you<sup>-asws</sup> have been Created from a tree. I<sup>-sawww</sup> am its roots, and you are its branches, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> are its twigs. The one who adheres with ones of its twigs, Allah<sup>-azwj</sup> will Enter him into the Paradise’’.<sup>134</sup>

<sup>133</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 124

<sup>134</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 125

126- ما، الأماي للشيخ الطوسي عن جماعة عن أبي المُفضَّل عن الحسن بن علي بن زكريا عن صُهَيْب بن عَبَّاد بن صُهَيْب عن أبيه عن جَعْفَر بن مُحَمَّد عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا الشَّجَرَةُ وَ فَاطِمَةُ فَرْعُهَا وَ عَلِيٌّ لِفَاحِهَا وَ الْحَسَنُ وَ الْحُسَيْنُ ثَمَرُهَا وَ أَغْصَانُ الشَّجَرَةِ ذَاهِبَةٌ عَلَى سَاقِهَا فَأَيُّ رَجُلٍ تَعَلَّقَ بِغُصْنٍ مِنْ أَغْصَانِهَا أَدْخَلَهُ اللَّهُ الْجَنَّةَ بِرَحْمَتِهِ

(The book) 'Al-Amaali' of the sheykh Al Tusi – from a group, from Abu Al Mufazzal, from Al-Hassan Bin Ali Bin Zakariya, from Shueyb Bin Abbad Bin Suheyb, from his father,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> having said: 'I<sup>-saww</sup> am the tree, and (Syeda) Fatima<sup>-asws</sup> is its branches, and Ali<sup>-asws</sup> is its trunk, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> are its fruits, and the twigs of the tree go to its base. So whichever man were to adhere with a twig from its twigs, Allah<sup>-azwj</sup> will Enter him into the Paradise due to His<sup>-azwj</sup> Mercy'.

قَالَ يَا رَسُولَ اللَّهِ قَدْ عَرَفْنَا الشَّجَرَةَ وَ فَرْعَهَا فَمَنْ أَغْصَانُهَا

It was said, 'O Rasool-Allah<sup>-saww</sup>! We have recognised the tree, and its branches. So who are its twigs?'

قَالَ عِزَّتِي فَمَا مِنْ عَبْدٍ أَحَبَّنَا أَهْلَ الْبَيْتِ وَ عَمِلَ بِأَعْمَالِنَا وَ حَاسَبَ نَفْسَهُ قَبْلَ أَنْ يُحَاسَبَ إِلَّا أَدْخَلَهُ اللَّهُ عَزَّ وَ جَلَّ الْجَنَّةَ.

He<sup>-saww</sup> said: 'My<sup>-saww</sup> family<sup>-asws</sup>. There is none from a servant loving us<sup>-asws</sup>, People<sup>-asws</sup> of the Household and conducts with our<sup>-asws</sup> conducts and reckons his own self before he is Reckoned with, except Allah<sup>-azwj</sup> Mighty and Majestic will Enter him into the Paradise'<sup>135</sup>.

127- ما، الأماي للشيخ الطوسي عن جماعة عن أبي المُفضَّل عن جَعْفَر بن مُحَمَّد العَلَوِيِّ عن موسى بن عبد الله بن الحسن بن أبيه عن جدِّه عن أبيه عبد الله بن الحسن بن أبيه عن خاله علي بن الحسين بن الحسن بن الحسين بن علي بن أبي طالب عن أبيهما علي بن أبي طالب ع قَالَ: جَاءَ رَجُلٌ مِنَ الْأَنْصَارِ إِلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ مَا أَسْتَطِيعُ فِرَاقَكَ وَ إِنِّي لَأَدْخُلُ مَنْزِلِي فَأَذْكُرُكَ فَأَتُرُكُ صَنِيعَتِي وَ أَقْبِلُ حَتَّى أَنْظُرَ إِلَيْكَ حُبًّا لَكَ

(The book) 'Al-Amaali' of the sheykh Al Tusi, from a group, from Abu Al Mufazzal, from Ja'far Bin Muhammad Al Alawy, from Musa Bin Abdullah Bin Al-Hassan, from his father, from his grandfather, from his father Abdullah Bin Al-Hassan, from his father,

'From his maternal uncle Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, from Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, two sons of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, from their<sup>-asws</sup> father Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> having said: 'A man from the Helpers came to the Prophet<sup>-saww</sup>. He said, 'O Rasool-Allah<sup>-saww</sup>! I am not able upon separating from you<sup>-saww</sup>, and (as soon as) I enter my house, I remember you<sup>-saww</sup>. So I leave my work and come back until I look at you<sup>-saww</sup>, out of love for you<sup>-saww</sup>.

فَذَكَرْتُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ أَدْخَلْتَ الْجَنَّةَ فَرَفَعْتَ فِي أَعْلَى عِلِّيِّينَ فَكَيْفَ لِي بِكَ يَا نَبِيَّ اللَّهِ

<sup>135</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 126

You<sup>-saww</sup> had mentioned that when it will be the Day of Qiyamah and you<sup>-saww</sup> enter the Paradise, you<sup>-saww</sup> will be raised to the high Illiyeen. So how will it be for me with you<sup>-saww</sup>, O Prophet<sup>-saww</sup> of Allah<sup>-azwj?</sup>

فَنَزَلَ وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رِيفًا

So it was Revealed: ***And the one who obeys Allah and the Rasool, so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]***

فَدَعَا النَّبِيَّ الرَّجُلَ فَفَرَّاهَا عَلَيْهِ وَبَشَّرَهُ بِذَلِكَ.

The Prophet<sup>-saww</sup> called the man and recited it to him and gave him glad tidings of that<sup>136</sup>.

128- ما، الأماالي للشيخ الطوسي عن جماعة عن أبي المفضل عن أحمد بن محمد بن سعيد عن محمد بن أحمد بن نصر عن موسى بن عبد الله بن الحسين عن أبيه عن أبيه قال: أتى رجل النبي ص فقال يا رسول الله رجل يحب من يصلي ولا يصلي إلا الفريضة ولا يحب من يتصدق ولا يتصدق إلا بالواجب ولا يحب من يصوم ولا يصوم إلا شهر رمضان

(The book) 'Al-Amaali' of the sheykh Al Tusi, from a group, from Abu Al Mufazzal, from Ahmad Bin Muhammad Bin Saeed, from Muhammad Bin Ahmad Bin Nasr,

'A man came to the Prophet<sup>-saww</sup>. He said, 'O Rasool-Allah<sup>-saww</sup>! A man loves the one who prays while he himself does not pray the Salat except the obligatory, and he loves the one who gives charity while he himself does not give charity except the obligatory, and he loves the one who Fasts, while he himself does not fast except the Month of Ramazan'.

فَقَالَ رَسُولُ اللَّهِ ص الْمَرْءُ مَعَ مَنْ أَحَبَّ.

Rasool-Allah<sup>-saww</sup> said: 'The person will be with the one he loves'<sup>137</sup>.

129- ما، الأماالي للشيخ الطوسي عن أحمد بن عبدون عن علي بن محمد بن الرزير عن علي بن الحسين بن فضال عن العباس بن عامر عن أحمد بن رزق العنشابني عن محمد بن عبد الرحمن قال سمعت أبا عبد الله ع يقول قال رسول الله ص لا تستخفوا بشيعة علي فإن الرجل منهم ليسمع بعدد ربيعة ومضرب.

(The book) 'Al-Amaali' of the sheykh Al Tusi – From Ahmad Bin Ubdoun, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Al-Hassan Bin Fazzal, from Al Abbas Bin Aamir, from Ahmad Bin Rizq Al Gumshany, from Muhammad Bin Abdul Rahman who said,

<sup>136</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 127

<sup>137</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 128



'I heard Abu Abdullah<sup>-asws</sup> saying: 'Rasool-Allah<sup>-saww</sup> said: 'Do not take lightly the Shias of Ali<sup>-asws</sup>, for the man from them will be interceding for a number of (the tribes of) Rabie and Muzar''<sup>138</sup>.

130- ما، الأماالي للشيخ الطوسي بِحَدِّثِ الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ رِزْقٍ عَنْ يَحْيَى بْنِ الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: دَخَلَ عَلَيَّ ع عَلَى رَسُولِ اللَّهِ ص وَهُوَ فِي بَيْتِ أُمِّ سَلَمَةَ فَلَمَّا رَأَاهُ قَالَ كَيْفَ أَنْتَ يَا عَلِيُّ إِذَا جُمِعَتِ الْأُمَمُ وَوُضِعَتِ الْمَوَازِينُ وَبَرَزَ لِعَرَضِ خَلْقِهِ وَدُعِيَ النَّاسُ إِلَى مَا لَا بُدَّ مِنْهُ

(The book) 'Al-Amaali' of the sheykh Al Tusi – By this chain from Ahmad Bin Rizq, from Yahya Bin Al A'ala,

'From Abu Abdullah<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> entered to see Rasool-Allah<sup>-saww</sup> and he<sup>-saww</sup> was in the house of Umm Salama<sup>-ra</sup>. When he<sup>-saww</sup> saw him<sup>-asws</sup>, he<sup>-saww</sup> said: 'How will you<sup>-asws</sup> be, O Ali<sup>-asws</sup>, when the communities are gathered, and the scales are set up and brought out for presentation of His<sup>-azwj</sup> creatures, and the people are called to what there is no escape from it?'

قَالَ فَدَمَعَتْ عَيْنُ أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ رَسُولُ اللَّهِ ص مَا يُبْكِيكَ يَا عَلِيُّ تُدْعَى وَ اللَّهُ أَنْتَ وَ شِيعَتُكَ عُرَا مُحَجَّلِينَ رَوَاهُ مَرْوِيُّنَ مُبَيَّضَةً وَجُوهَكُمْ وَ يُدْعَى بِعَدُوِّكَ مُسْوَادَةً وَجُوهَهُمْ أَشْقِيَاءَ مُعَدِّبِينَ

He (the narrator) said, 'The eyes of Amir Al-Momineen<sup>-asws</sup> were tearful. Rasool-Allah<sup>-saww</sup> said: 'What makes you<sup>-asws</sup> cry, O Ali<sup>-asws</sup>? By Allah<sup>-azwj</sup>! You<sup>-asws</sup> and your<sup>-asws</sup> Shias will be called as resplendent of faces, quenched to saturation, their faces will be bright while your<sup>-asws</sup> enemies as darkened of faces, wretched, tormented.

أ مَا سَمِعْتَ إِلَى قَوْلِ اللَّهِ تَعَالَى إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ أَنْتَ وَ شِيعَتُكَ وَ الَّذِينَ كَفَرُوا بَايَاتِنَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ عَدُوُّكَ يَا عَلِيُّ.

Have you<sup>-asws</sup> not heard the Words of Allah<sup>-azwj</sup> the Exalted: ***Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]*** – you<sup>-asws</sup> and your<sup>-asws</sup> Shias, and those who disbelieve in our<sup>-asws</sup> Signs, ***they are the worst of the Created beings [98:6]*** – your<sup>-asws</sup> enemies, O Ali<sup>-asws</sup>''<sup>139</sup>.

131- سَعْدُ السُّعُودِ، لِلسَّيِّدِ بْنِ طَاوُسٍ قَالَ رَأَيْتُ فِي مَخْتَصَرِ تَفْسِيرِ مُحَمَّدِ بْنِ الْعَبَّاسِ بْنِ مَرْوَانَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ مُوسَى النَّوْفَلِيُّ وَ جَعْفَرُ بْنُ مُحَمَّدِ الْحُسَيْنِيِّ وَ مُحَمَّدُ بْنُ أَحْمَدَ الْكَاتِبِ وَ مُحَمَّدُ بْنُ حُسَيْنِ الْبَزَّازِ قَالُوا حَدَّثَنَا عَيْسَى بْنُ مِهْرَانَ قَالَ أَخْبَرَنَا مُحَمَّدُ بْنُ بَكَّارِ الْهَمْدَانِيُّ عَنْ يُونُسَ السَّرَّاجِ قَالَ حَدَّثَنِي أَبُو هُرَيْرَةَ الْعَمَّارِيُّ مِنْ وُلْدِ عَمَّارِ بْنِ يَاسِرٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: لَمَّا نَزَلَتْ عَلَى رَسُولِ اللَّهِ ص طُوبَى لَهُمْ وَ حُسْنُ مَا بِ أَتَى الْمُقَدَّادُ بْنُ الْأَسْوَدِ الْكِنْدِيُّ إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ وَ مَا طُوبَى

(The book) 'Sa'ad Al Saoud' of the Seyyid Bin Tawoos who said, 'I saw in an Abridged Tafseer of Muhammad Bin Al Abbas Bin Marwan, 'It is narrated to us by Ahmad Bin Muhammad Bin Musa Al Nowfaly, and Ja'far Bin Muhammad Al-Husayni, and Muhammad Bin Ahmad the scribe, and Muhammad in Al-Husayn Al Bazzaz who

<sup>138</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 129

<sup>139</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 130

said, 'It is narrated to us by Isa Bin Mihran who said, 'It is informed to us by Muhammad Bin Bakkar Al Hamdany, from Yusuf Al Sarraj who said, 'It is narrated to me by Abu Hureyra Al Ammary,

'From A son of Ammar Bin Yasir<sup>-ra</sup>, from Ja'far Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> having said: 'When it was Revealed unto Rasool-Allah<sup>-saww</sup>: **(the tree of) Tooba would be for them and an excellent resort [13:29]**, Miqdad Al-Aswad Al-Kindy<sup>-ra</sup> came to Rasool-Allah<sup>-saww</sup>. He<sup>-ra</sup> said, 'O Rasool-Allah<sup>-saww</sup>! What is 'Tooba'?'

قَالَ شَجَرَةٌ فِي الْجَنَّةِ لَوْ سَارَ الرَّكَابُ الْجَوَادِ لَسَارَ فِي ظِلِّهَا مِائَةَ عَامٍ قَبْلَ أَنْ يَمُوتَ خَضِرٌ وَ زَهْرُهَا رِيَاضٌ صُفْرٌ وَ أَفْنَؤُهَا سُنْدُسٌ وَ إِسْتَبْرَقٌ وَ تَمْرٌهَا جِلْدٌ [خُلُقٌ] خَضِرٌ وَ صَمْعُهَا زَنْجَبِيلٌ وَ عَسَلٌ وَ بَطْحَاؤُهَا يَافُوتٌ أَحْمَرٌ وَ زُمْرُدٌ أَحْضَرٌ وَ تُرَابُهَا مِسْكٌ وَ عُنْبُرٌ وَ حَسْبِشُهَا زَعْفَرَانٌ بَيْعٌ وَ النَّخُوجُ يَتَأَخَّجُ مِنْ غَيْرٍ وَ قُودٌ وَ يَنْفَجُرُ مِنْ أَصْلِهَا السَّلْسَبِيلُ وَ الرَّحِيقُ وَ الْمَعِينُ

He<sup>-saww</sup> said: 'A tree in the Paradise. If a horse rider were to travel in its shade, it will be a hundred years before he can cut across it. Its leaves are greenish, and its flowers are yellowish, and its clusters are silk and brocade, and its fruits are green ornaments, and its combination is of ginger and honey, and its scatterings is of red rubies and green emeralds, and its soil is musk and ambergris, and its grass is ripe saffron, and the incense wood burns from without fire being ignited, and (the springs) Al-Salsabeel, and Al-Raheeq, and Al-Maean burst out from its roots.

فَطَلَّهَا يَجْلِسُ مِنْ مَجَالِسِ شَيْعَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ يَجْمَعُهُمْ فَيَنْبِئُهُمْ بِبَيْتِهِمْ هُمْ يَوْمًا فِي ظِلِّهَا يَتَحَدَّثُونَ إِذْ جَاءَهُمُ الْمَلَائِكَةُ يُعَوِّدُونَ نُجْبًا قَدْ جِئِلَتْ مِنَ الْيَافُوتِ لَمْ يُنْفَخْ فِيهَا الرُّوحُ مَرْفُومَةً بِسَلْسَبِلٍ مِنْ ذَهَبٍ كَأَنَّ وَجُوهَهَا الْمَصَابِيحُ نَضَارَةٌ وَ حُسْنًا وَ تَبْرُهَا حَشْوٌ أَحْمَرٌ وَ مِرْعَزٌ أَبْيَضٌ مُخْتَلِطَانٌ

It will shade gatherings from the gatherings of Shias of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> in their entirety. One day while they would be discussing in its shade when the Angels will come to them bringing rides of sapphire. The soul will not have been blown into these. Reined with chains of gold, as if their faces are lamps of bliss, and their fur is excellent, their padding is red, and their skins of mixed white.

لَمْ يَنْظُرِ النَّاطِرُونَ إِلَى مِثْلِهَا حُسْنًا وَ بَهَاءً ذَلِكَ مِنْ غَيْرِ مَهَانَةٍ نُجِبَتْ مِنْ غَيْرِ رِيَاضَةٍ عَلَيْهَا رِجَالٌ [رِحَالٌ] أَلْوَانُهَا مِنَ الدَّرِّ وَ الْيَافُوتِ مُقْضَصَةٌ بِاللُّؤْلُؤِ وَ الْمَرْجَانِ صَفَائِحُهَا مِنَ الذَّهَبِ الْأَحْمَرِ مُلَبَّسَةٌ بِالْعَبْقَرِيِّ وَ الْأَرْجُوَانِ

The beholders would not have looked at any beauty like it, and glorious humiliation without disgrace, riding without exercise. Upon these would be luggage of colours of gems and rubies, silver coated with pearls, and the coral, its clearness is from red gold, clothed with ingenuity in purple.

فَأَنَاحُوا تِلْكَ النَّجَائِبِ إِلَيْهِمْ ثُمَّ قَالُوا لَهُمْ رَبُّكُمْ يُفَرِّقُكُمْ السَّلَامَ فَتَزُورُونَهُ فَيَنْظُرُ إِلَيْكُمْ وَ يُحْيِيكُمْ وَ يَبْدِيكُمْ مِنْ فَضْلِهِ وَ سَعَتِهِ فَإِنَّهُ ذُو رَحْمَةٍ وَاسِعَةٍ وَ فَضْلٍ عَظِيمٍ

Those rides will be knelt to them. Then they would say to them: 'Your Lord<sup>-azwj</sup> Conveys the greetings to you all! So adorn it and He<sup>-azwj</sup> will Look at you and increase for you from His<sup>-azwj</sup> Grace and His<sup>-azwj</sup> Capaciousness, for He<sup>-azwj</sup> is with the capacious Mercy and Mighty Grace'.

قَالَ فَيَسْحُولُ كُلُّ رَجُلٍ مِنْهُمْ عَلَى راحِلَتِهِ فَيَنْطَلِقُونَ صَفًّا وَاحِدًا مُعْتَدِلًا لَا يُفَوِّتُ مِنْهُمْ شَيْءٌ شَيْئًا وَلَا يُفَوِّتُ أُذُنٌ نَاقَةً نَاقَتَهَا وَلَا بَرَكَةٌ نَاقَةً بَرَكَتَهَا وَلَا يَمْرُونَ بِشَحْرَةٍ مِنْ شَجَرِ الْجَنَّةِ إِلَّا أُحْمَتُهُمْ بِنَمَارِهَا وَرَحَلَتْ لَهُمْ مِنْ طَرِيقِهِ كَرَاهِيَةً لِأَن تَنْتَلِمَ طَرِيقَتُهُمْ وَأَنْ يُفَرِّقَ بَيْنَ الرَّجُلِ وَرَفِيقِهِ

He<sup>-saww</sup> said: 'Every man from them will transfer upon his ride and they will go in one row, straight. Nothing will be lost from them, nor will an ear of a camel lose its camel, nor will a camel be kneels, nor will they be passing by a tree from the trees of Paradise except it will gift them with its fruits and give way for them from its path unwillingly because their path cannot be interrupted, and there will be a separation between the man and his friend.

فَلَمَّا رُفِعُوا إِلَى الْجُبَارِ تَبَارَكَ وَتَعَالَى قَالُوا رَبَّنَا أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ وَ لَكَ يَحِقُّ الْجَلَالُ وَالْإِكْرَامُ

When there are raised to the Subduer, Blessed and Exalted, they will say, 'Our Lord<sup>-azwj</sup>! You<sup>-azwj</sup> are the Grantor of peace, and the peace is from You<sup>-azwj</sup> are rightful of the Majesty and the Honour!'

قَالَ فَقَالَ أَنَا السَّلَامُ وَمِي السَّلَامُ وَ لِي يَحِقُّ الْجَلَالُ وَالْإِكْرَامُ فَمَرْحَبًا بِعِبَادِي الَّذِينَ حَفِظُوا وَصِيَّتِي فِي أَهْلِ بَيْتِي وَ رَاعُوا حَقِّي وَ خَلَفُونِي بِالْغَيْبِ وَ كَانُوا مِي عَلَى كُلِّ حَالٍ مُشْفِقِينَ

He (the narrator) said, 'He<sup>-azwj</sup> shall Say: "I<sup>-azwj</sup> am the Grantor of peace, and the peace is from Me<sup>-azwj</sup>, and for Me<sup>-azwj</sup> is the right of the Majesty and the Honour! Welcome to My<sup>-azwj</sup> servants, those who had preserved My<sup>-azwj</sup> Advice regarding People<sup>-asws</sup> of My<sup>-azwj</sup> Household, and they took care of My<sup>-azwj</sup> rights, and represented Me<sup>-azwj</sup> in the unseen, and they were compassionate from Me<sup>-azwj</sup> upon every situation!"

قَالُوا أَمَا وَعِزَّتِكَ وَ جَلَالِكَ مَا قَدَرْنَاكَ حَقَّ قَدْرِكَ وَ مَا أَدْرَيْنَا إِلَيْكَ كَلَّ حَقِّكَ فَأَدُّنَا لَنَا بِالسُّجُودِ

They said, 'But, by Your<sup>-azwj</sup> Mighty, and Your<sup>-azwj</sup> Majestic! We did not appreciate You<sup>-azwj</sup> as is the right of appreciation, and we did not fulfill to You<sup>-azwj</sup> all of Your<sup>-azwj</sup> rights, so Permit for us to perform Sajdah'.

قَالَ لَهُمْ رَبُّهُمْ عَزَّ وَ جَلَّ إِنِّي قَدْ وَضَعْتُ عَنْكُمْ مَثْوَةَ الْعِبَادَةِ وَ أَرَحْتُ لَكُمْ أَبْدَانَكُمْ فَطَالَمَا أَنْصَبْتُمْ لِي الْأَبْدَانَ وَ عَشِمْتُمْ لِي الْوُجُوهُ فَالآنَ أَنْصِبْتُمْ لِي رُوحِي وَ رَحْمَتِي فَاسْأَلُونِي مَا شِئْتُمْ وَ تَمَنَّوْا عَلَيَّ أُعْطِيكُمْ أَمَايَتَكُمْ

Their Lord<sup>-azwj</sup> Mighty and Majestic will Say to them: "I<sup>-azwj</sup> Set aside the provisions of worship away from you all and I<sup>-azwj</sup> have Rested your bodies for you. For long you had been toiling your bodies for Me<sup>-azwj</sup> and tires the faces for Me<sup>-azwj</sup>. So now, I<sup>-azwj</sup> shall Entertain you all to My<sup>-azwj</sup> Soul and My<sup>-azwj</sup> Mercy, so ask Me<sup>-azwj</sup> whatever you so Desire to, and wish to Me<sup>-azwj</sup>, I<sup>-azwj</sup> shall Grant your wishes.

وَ إِنِّي لَمْ أَجْزِكُمْ الْيَوْمَ بِأَعْمَالِكُمْ وَ لَكِن بِرَحْمَتِي وَ كَرَامَتِي وَ طَوْلِي وَ عَظِيمِ شَأْنِي وَ بِحُبِّكُمْ أَهْلَ بَيْتِ مُحَمَّدٍ ص

And I<sup>-azwj</sup> will not Recompense you today due to your deeds, but due to My<sup>-azwj</sup> Mercy, and My<sup>-azwj</sup> Benevolence, and My<sup>-azwj</sup> Long-handedness, and Magnificence of My<sup>-azwj</sup> Glory, and due to your love for People<sup>-asws</sup> of the Household of Muhammad<sup>-saww</sup>!"

فَلَمْ يَزَالُوا يَا مُقْدَادُ مُحَمَّدُ بْنُ أَبِي طَالِبٍ فِي الْعَطَايَا وَالْمَوَاهِبِ حَتَّى إِنَّ الْمُقْصِرَ مِنْ شَيْعَتِهِ لَيَسْتَمْتِي فِي أُمِّيَّتِهِ مِثْلَ جَمِيعِ الدُّنْيَا مُنْذُ خَلَقَهَا اللَّهُ إِلَى يَوْمِ الْقِيَامَةِ

O Miqdad<sup>-ra</sup>! The ones loving Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> will not cease to be in the awards and the gifts to the extent that reducer from his<sup>-asws</sup> Shias would wish in his wishing similar to entirety of the world, since Allah<sup>-azwj</sup> had Created it up to the Day of Qiyamah.

قَالَ لَهُمْ رَبُّهُمْ تَبَارَكَ وَتَعَالَى لَقَدْ قَصَّرْتُمْ فِي أَمَانَتِكُمْ وَرَضِيْتُمْ بِدُونِ مَا حَقُّ لَكُمْ فَانظُرُوا إِلَى مَوَاهِبِ رَبِّكُمْ

Their Lord<sup>-azwj</sup> Blessed and Exalted will Say to them: "You have been deficient in your wishes, and you are pleased with less than what is rightful for you, so look at the Gifts of your Lord<sup>-azwj</sup>"

فَإِذَا بِبُيُوتٍ وَ قُصُورٍ فِي أَعْلَى عِلِّيِّينَ مِنَ الْيَاقُوتِ الْأَحْمَرِ وَالْأَخْضَرِ وَالْأَبْيَضِ وَالْأَصْفَرِ يَزْهَرُ نُورُهَا فَلَوْ لَا أَنَّهُ مُسْحَرٌ مُسْحَدٌ إِذَا لَلَمَعَتِ الْأَبْصَارُ مِنْهَا

And behold, there will be domes and castles in the high Illiyeen, of the rubies, the red, and the green, and the white and the yellow. Their light will be so apparent that had He<sup>-azwj</sup> not Subdued their shine, the sights would have been blinded from it.

فَمَا كَانَ مِنْ تِلْكَ الْقُصُورِ مِنَ الْيَاقُوتِ مَفْرُوشٌ بِالسُّنْدُسِ الْأَخْضَرِ وَ مَا كَانَ مِنْهَا مِنَ الْيَاقُوتِ الْأَبْيَضِ فَهُوَ مَفْرُوشٌ بِالرِّيَاطِ الصُّفْرِ مَبْنُوتَةٌ بِالرَّبْرِجِدِ الْأَخْضَرِ وَالْفِضَّةِ الْبَيْضَاءِ وَالذَّهَبِ الْأَحْمَرِ قَوَاعِدُهَا وَأَرْكَائُهَا مِنَ الْجَوْهَرِ يُنَوِّرُ مِنْ أَبْوَابِهَا وَأَعْرَاضِهَا نُورٌ شِعَاعُ الشَّمْسِ عِنْدَهُ مِثْلَ الْكَوْكَبِ الدَّرِيِّ فِي النَّهَارِ الْمُضِيِّ

Whatever from those castles being from the rubies would be furnished with the green silk, and whatever from these are from white rubies would be furnished with the yellow ribbons, carpeted with the green emeralds, and the white silver, and the red gold. Its pillars are from jewels radiating from is doors, and its presentation is the light of the rays of the sun in the presence of the shining star illuminating at daytime.

وَ إِذَا عَلَى بَابِ كُلِّ قَصْرٍ مِنْ تِلْكَ الْقُصُورِ جَنَّتَانِ مُدْهَامَتَانِ فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ فَلَمَّا أَرَادُوا الْإِنْصِرَافَ إِلَى مَنَازِلِهِمْ حُوِّلُوا عَلَى بَرَازِينٍ مِنْ نُورٍ بِأَيْدِي وَلِدَانٍ مُخْلِذِينَ يَبْدِ كُلِّ وَوَلِيدٍ مِنْهُمْ حَكْمَةٌ بِرَدَّوْنِ مِنْ تِلْكَ الْبَرَازِينِ لِحُمُومِهَا وَأَعْنَتُهَا مِنَ الْفِضَّةِ الْبَيْضَاءِ وَ أَثْقَابُهَا مِنَ الْجَوْهَرِ

And there, at the door of every castle from those castles are two gardens, **Both being plush green [55:64] In both of them are pairs of every fruit [55:52]**. When they intend to go to their houses, they will be transported upon horses of light by the hands of eternal young boys. In the hand of every boy will be a rein of a horse from those horses, entwined with white silver, and its harness is of jewels.

فَإِذَا دَخَلُوا مَنَازِلَهُمْ وَجَدُوا الْمَلَائِكَةَ يُهْنِتُونَهُمْ بِكَرَامَةِ رَبِّهِمْ حَتَّى إِذَا اسْتَقَرَّ قَرَارُهُمْ قِيلَ لَهُمْ هَلْ وَجَدْتُمْ مَا وَعَدْنَاكُمْ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ رَبَّنَا رَضِينَا فَارَضَ عَنَّا

When they enter their houses, they will find Angels congratulating them for the honours of their Lord<sup>-azwj</sup> until when they settle in their settlements, it shall be said to them: 'Have you found what your Lord<sup>-azwj</sup> had Promised as being true?' They will say, 'Yes, our Lord<sup>-azwj</sup> has Pleasued us, He<sup>-azwj</sup> is Pleasued from us'.

قَالَ بِرَضَائِ عَنكُمْ وَ بِحُبِّكُمْ أَهْلَ بَيْتِ نَبِيِّ خَلَلْتُمْ دَارِي

He<sup>-azwj</sup> shall Say: “Due to My<sup>-azwj</sup> be Pleased with you all, and due to your love for People<sup>-asws</sup> of the Household of My<sup>-azwj</sup> Prophet<sup>-saww</sup>! You are legalised of My<sup>-azwj</sup> House!”

وَ صَافَحْتُمْ الْمَلَائِكَةَ فَهَيَّبُوا هَيَّباً عَظِماً عَبَّرَ مَجْدُودٌ لَيْسَ فِيهِ تَنْغِيصٌ فَعِنْدَهَا قَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نُصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ

And the Angels will shake their hands (saying): ‘Congratulations! Congratulations! **a Gift without interruption [11:108]**. There wouldn’t be any disturbance in it. **And they shall say, ‘The Praise is for Allah Who Removed the grief from us. Surely our Lord is Forgiving, Appreciative [35:34] Who Transferred us to the house of eternal settlement, from His Grace. Neither shall toil touch us therein nor shall fatigue touch us therein [35:35]’.**

قَالَ لَنَا أَبُو مُحَمَّدٍ النَّوْفَلِيُّ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ مُوسَى قَالَ لَنَا عِيسَى بْنُ مِهْرَانَ قَرَأَتْ هَذَا الْحَدِيثَ يَوْمًا عَلَى قَوْمٍ مِنْ أَصْحَابِ الْحَدِيثِ فَقُلْتُ أَبْرَأُ إِلَيْكُمْ مِنْ عُهْدَةِ الْحَدِيثِ فَإِنَّ يُوسُفَ السَّرَّاجَ لَا أَعْرِفُهُ

Abu Muhammad Al-Nowfaly Ahmad Bin Muhammad Bin Musa said to us, ‘Isa Bin Mihran said to us, ‘One day I read this Hadeeth to a group of the companions of the Hadeeth. I said, ‘I absolve you all from the custody of the Hadeeth, for Yusuf Al-Saraj does not recognise it’.

فَلَمَّا كَانَ مِنَ اللَّيْلِ رَأَيْتُ فِي مَنَامِي كَأَنَّ إِنْسَانًا جَاءَنِي وَ مَعَهُ كِتَابٌ وَ فِيهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ وَ حَسَنِ بْنِ الْحُسَيْنِ وَ يَحْيَى بْنِ الْحُسَيْنِ الْقَزَّازِ وَ عَلِيِّ بْنِ الْقَاسِمِ الْكِنْدِيِّ مِنْ تَحْتِ شَجَرَةِ طُوبَى وَ قَدْ أُجْزِرَ لَنَا رَبُّنَا مَا وَعَدَنَا فَاحْتَفِظْ بِمَا فِي يَدَيْكَ مِنْ هَذِهِ الْآيَةِ فَإِنَّكَ لَمْ تَقْرَأْ مِنْهَا كِتَابًا إِلَّا أَشْرَقَتْ لَهُ الْجَنَّةُ.

When it was from the night, I saw in my dream as if there was a person who had come to me and with him was a letter, and in it was: ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! From Mahmoud Bin Ibrahim and Hassan Bin Al-Husayn and Yahya Bin Al-Hassan and Ali Bin Al-Qasim Al-Kindy, from beneath the tree of Tooba, and our Lord<sup>-azwj</sup> has Fulfilled for us what He<sup>-azwj</sup> had Promised, with what is in your hand from this Verse, for you did not recite any letter from it except the Paradise had shone for it’.<sup>140</sup>

132- ما، الأماالي للشيخ الطوسي عن أحمد بن عبدون عن علي بن محمد بن الربيع عن علي بن الحسين بن فضال عن العباس بن عامر عن أحمد بن رزق عن مهزم بن أبي بردة قال سمعت أبا عبد الله ع يقول إذا أنت أخصيت ما على الأرض من شيعة علي ع فليست تلامي إلا من هو خطب لجهنم إنه لينعم على أهل خلائكم بجواركم إليهم

(The book) ‘Al-Amaali’ of the sheykh Al Tusi, from Ahmad Bin Ubdoun, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Al-Hassan Bin Fazzal, from Al Abbas Bin Aamir, from Ahmad Bin Rizq, from Mihzam Bin Abu Burdah who said,

<sup>140</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 131

'I heard Abu Abdullah<sup>-asws</sup> saying: 'When you count what is upon the earth from the Shias of Ali<sup>-asws</sup>, you will not meet except one who is firewood for Hell, conferring upon your opponent's due to your being in their neighbourhood.

وَلَوْ لَا مَا عَلَى الْأَرْضِ مِنْ شِيعَةِ عَلِيٍّ ع مَا نَظَرْتُ إِلَى غَيْبِ أَبَدًا إِنَّ أَحَدَكُمْ لَيُخْرَجُ وَ مَا فِي صَحِيفَتِهِ حَسَنَةٌ فَيَمْلُؤُهَا اللَّهُ لَهُ حَسَنَاتٍ قَبْلَ أَنْ يَنْصَرِفَ وَ ذَلِكَ أَنَّهُ يَمُرُّ بِالْمَجْلِسِ وَ هُمْ يَسْتَمُونَنَا فَيَقَالُ اسْكُنُوا هَذَا مِنَ الْفَالِئِيَّةِ فَإِذَا مَضَى عَنْهُمْ شَتْمُوهُ فِينَا.

Had it not been upon the from the Shias of Ali<sup>-asws</sup>, you would have never looked at the rains, ever! One of you will emerge and there will not be any good deeds in his register, so Allah<sup>-azwj</sup> will Fill it with good deeds for him before he leaves, and that is because he had passed by the gathering, and they were insulting us<sup>-asws</sup>. So they said, 'Keep quiet! This one is from so and so!' When he passes away from them, they insult him regarding us<sup>-asws</sup>'.<sup>141</sup>

133- مَشْكَاتُ الْأَنْوَارِ، عَنْ رَبِيعَةَ بِنِ نَاجِدٍ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ إِنَّمَا مَثَلُ شِيعَتِنَا مَثَلُ النَّحْلِ فِي الطَّيْرِ لَيْسَ شَيْءٌ مِنَ الطَّيْرِ إِلَّا وَ هُوَ يَسْتَضِعُهَا وَ لَوْ أَنَّ الطَّيْرَ تَعَلَّمَ مَا فِي أَجْوَاهِهَا مِنَ الْبَرَكَاتِ لَمْ تَفْعَلْ بِهَا ذَلِكَ.

(The book) 'Mishkat Al-Anwaar' – from Rabie Bin Najid who said,

'I heard Ali<sup>-asws</sup> saying: 'But rather, an example of our<sup>-asws</sup> Shias is an example of the bee among the birds. There isn't anything from the birds except and it considers it weak, and if the bird were to know what Blessings there are in its interior (honey), they would not have done that with it''.<sup>142</sup>

أَقُولُ قَالَ ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ النَّهْجِ رَوَى جَعْفَرُ الْأَحْمَرُ عَنْ مُسْلِمِ الْأَعْوَرِ عَنْ حَبَّةِ الْعُرَيْبِيِّ قَالَ قَالَ عَلِيٌّ ع مَنْ أَحَبَّنِي كَانَ مَعِيَ أَمَا إِنَّكَ لَوْ صُمْتَ الدَّهْرَ كُلَّهُ وَ قُمْتَ اللَّيْلَ كُلَّهُ لَمْ تُبَلِّغْ بَيْنَ الصَّفَا وَ الْمَرْوَةِ أَوْ قَالَ بَيْنَ الرُّكْنِ وَ الْمَقَامِ لَمَا بَعَثَكَ اللَّهُ إِلَّا مَعَ هَوَاكَ بَالِغًا مَا بَلَغَ إِنْ فِي جَنَّةٍ فَفِي جَنَّةٍ وَ إِنْ فِي نَارٍ فَفِي نَارٍ.

I (Majlisi) am saying, 'Ibn Abu Al Hadeed said in the commentary of (the book) 'Al Nahj (Al-Balagah)', 'It is reported by Ja'far Al Ahmad, from Muslim Al Awr, from Habbat Al Arny who said,

'Ali<sup>-asws</sup> said: 'One who loves me<sup>-asws</sup> will be with me<sup>-asws</sup>! As for you (others), even if you were to fast for life, all of it, and stand at night, all of it (for the Salat), then you were killed between (the hills) Al-Safa and Al-Marwa' – or said: 'Between the corner (of the Kabah) and the Standing place (of Ibrahim<sup>-as</sup>), Allah<sup>-azwj</sup> will not Resurrect you except with the one you love, reaching whatever it reaches. If in the Paradise, then in Paradise, and if in the Fire, then in the Fire''.<sup>143</sup>

<sup>141</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 132

<sup>142</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 133 a

<sup>143</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 133 b

134- العَلَلُ، لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ الْعَلَّةِ فِي شَيْعَةِ آلِ مُحَمَّدٍ أَنَّهُمْ مِنْهُمْ أَنَّ كُلَّ مَنْ وَالَى قَوْمًا فَهُوَ مِنْهُمْ وَإِنْ لَمْ يَكُنْ مِنْ جَنْسِهِمْ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يَا مَعْشَرَ الْجِنَّ قَدْ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ وَ قَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ فَالْحِجُّ بِجِلَافِ الْإِنْسِ لَكِنَّهُمْ لَمَّا وَالَوْهُمْ نَسَبَهُمُ اللَّهُ إِلَيْهِمْ فَكَذَلِكَ كُلُّ مَنْ تَوَالَى آلَ مُحَمَّدٍ فَهُوَ مِنْهُمْ.

(The book) 'Al-Ila' of Muhammad Bin Ali Bin Ibrahim,

'The reason regarding Shias of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> being from them<sup>-asws</sup> is that everyone who befriends a people, so he is from them, and even if he does not happen to be from their species, and that is the Word of Allah<sup>-azwj</sup> Mighty and Majestic: **"O community of the Jinn! You had (deluded) a lot of the humans!" And their friends from the humans would say, [6:128].** So the Jinn are different from the humans, but they, when they befriended them, Allah<sup>-azwj</sup> Attributed them to them. Like that is everyone who befriends Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, so he is from them"<sup>144</sup> (opinion)

135- وَ مِنْهُ، قَالَ: الْعَلَّةُ فِي أَنَّ رَسُولَ اللَّهِ وَ أَمِيرَ الْمُؤْمِنِينَ ص هُمَا الْوَالِدَانِ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ اعْبُدُوا اللَّهَ وَ لَا تُشْرِكُوا بِهِ شَيْئًا وَ بِالْوَالِدَيْنِ إِحْسَانًا

And from him, said,

'The reason regarding that Rasool-Allah<sup>-saww</sup> and Amir Al-Momineen<sup>-asws</sup>, they<sup>-ra</sup> are two fathers, is the Word of Allah<sup>-azwj</sup> Mighty and Majestic: **And worship Allah and do not associate anything with Him and be good with the parents, [4:36].**

قَالَ الصَّادِقُ ع هُمَا رَسُولُ اللَّهِ وَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمَا

Al-Sadiq<sup>-asws</sup> said: 'They are Rasool-Allah<sup>-saww</sup> and Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>'.

وَ الْعَلَّةُ فِي أَنَّ النَّبِيَّةَ كُلَّهُمْ أُيْتَامٌ أَنَّ هَذَيْنِ الْوَالِدَيْنِ قَدْ فُضِيَ عَنْهُمَا وَ الْعَلَّةُ فِي اسْمِ فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهَا أَنَّ اللَّهَ فَطَمَ بِهَا شَيْعَتَهَا مِنَ النَّارِ.

And the reason regarding that the Shias, all of them are orphans is that these two fathers<sup>-asws</sup> has passed away. And the reason regarding the name of (Syeda) Fatima<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon her<sup>-asws</sup>, is that Allah<sup>-azwj</sup> shall remove (Fatam) by her<sup>-asws</sup>, our<sup>-asws</sup> Shias from the Fire"<sup>145</sup>.

كِتَابُ الْمُسَلْسَلَاتِ، حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ قَالَ حَدَّثَنِي أَحْمَدُ بْنُ زِيَادٍ بْنِ جَعْفَرٍ قَالَ حَدَّثَنِي أَبُو الْقَاسِمِ جَعْفَرُ بْنُ مُحَمَّدٍ الْعَلَوِيُّ الْعُرَيْضِيُّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَلِيلٍ قَالَ أَخْبَرَنِي عَلِيُّ بْنُ مُحَمَّدِ بْنِ جَعْفَرِ الْأَهْوَازِيِّ قَالَ حَدَّثَنِي بَكْرُ بْنُ أَحْنَفَ قَالَ

(The book) 'Kitab Al Musalsalaat' – 'It is narrated to us by Muhammad Bin Ali Bin Al-Husayn who said, 'It is narrated to me by Ahmad Bin Ziyad Bin Ja'far who said, 'It is narrated to me by Abu Al Qasim Ja'far<sup>-asws</sup> Bin

<sup>144</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 134

<sup>145</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 135

Muhammad Al Alawy Al Ureyzi who said, 'Abu Abdullah Ahmad Bin Muhammad Bin Khaleel said, 'I am informed by Ali Bin Muhammad Bin Ja'far Al Ahwazy who said, 'It is narrated to me by Bakr Bin Ahnaf who said,

حَدَّثَنَا فَاطِمَةُ بِنْتُ عَلِيِّ بْنِ مُوسَى الرِّضَا ع قَالَتْ حَدَّثَنِي فَاطِمَةُ وَ زَيْنَبُ وَ أُمُّ كُلثُومٍ بَنَاتُ مُوسَى بْنِ جَعْفَرٍ ع قُلْنَ حَدَّثَنَا فَاطِمَةُ بِنْتُ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَتْ حَدَّثَنِي فَاطِمَةُ بِنْتُ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَتْ حَدَّثَنِي فَاطِمَةُ بِنْتُ عَلِيٍّ بْنِ الْحُسَيْنِ ع قَالَتْ حَدَّثَنِي فَاطِمَةُ وَ سَكِينَةُ ابْنَتَا الْحُسَيْنِ بْنِ عَلِيٍّ ع عَنْ أُمِّ كُلثُومٍ بِنْتِ عَلِيٍّ ع عَنْ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ص

'It is narrated to us my Fatima<sup>-as</sup> daughter<sup>-as</sup> of Ali<sup>-asws</sup> Bin Musa Al-Reza<sup>-asws</sup>. She<sup>-asws</sup> said: 'It is narrated to me<sup>-as</sup> by Fatima<sup>-as</sup>, and Zainab<sup>-as</sup>, and Umm Kulsoom<sup>-as</sup>, daughters<sup>-as</sup> of Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>. They<sup>-as</sup> said: 'It is narrated to us by (Syeda) Fatima<sup>-as</sup> daughter<sup>-as</sup> of Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>. She<sup>-as</sup> said: 'It is narrated to me<sup>-as</sup> by (Syeda) Fatima<sup>-as</sup> daughter<sup>-as</sup> of Muhammad<sup>-asws</sup> Bin Ali<sup>-as</sup>. She<sup>-as</sup> said: 'It is narrated to me<sup>-as</sup> by (Syeda) Fatima<sup>-as</sup> daughter<sup>-as</sup> of Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>. She said: 'It is narrated to me<sup>-as</sup> by (Syeda) Fatima<sup>-as</sup> and Sukeyna<sup>-as</sup>, two daughters<sup>-as</sup> of Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, from Umm Kulsoom<sup>-as</sup> daughter<sup>-as</sup> of Ali<sup>-asws</sup>, from (Syeda) Fatima<sup>-as</sup> daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>.

قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ دَخَلْتُ الْجَنَّةَ فَإِذَا أَنَا بِقَصْرِ مِنْ دَرَّةٍ بَيْضَاءَ مُجَوَّفَةٍ وَعَلَيْهَا بَابٌ مُكَلَّلٌ بِالذَّرِّ وَالْيَاقُوتِ وَعَلَى الْبَابِ سِتْرٌ

She<sup>-asws</sup> said: 'I<sup>-asws</sup> heard Rasool-Allah<sup>-saww</sup> saying: 'When there was an ascension with me<sup>-saww</sup> to the sky, I<sup>-saww</sup> entered the Paradise, and there I<sup>-saww</sup> was by a castle of white hollowed out gems, and upon it was a door embedded with the gems, and rubies, and upon the door there was a curtain.

فَرَفَعْتُ رَأْسِي فَإِذَا مَكْتُوبٌ عَلَى الْبَابِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ وَلِيُّ الْقَوْمِ وَإِذَا مَكْتُوبٌ عَلَى السِّتْرِ بَخٍ بَخٍ مِنْ مِثْلِ شِبَعَةَ عَلِيٍّ

I<sup>-saww</sup> raised my<sup>-saww</sup> head, and behold, there was inscribed upon the door: 'There is no god except Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, Ali<sup>-asws</sup> is Guardian<sup>-asws</sup> of the people', and there was written upon the curtain: 'Congratulations! Congratulations! Who is like the Shias of Ali<sup>-asws</sup>?'

فَدَخَلْتُهُ فَإِذَا أَنَا بِقَصْرِ مِنْ عَقِيقِ أَحْمَرَ مُجَوَّفٍ وَعَلَيْهِ بَابٌ مِنْ فِضَّةٍ مُكَلَّلٌ بِالزُّبُرِجِدِ الْأَخْضَرِ وَإِذَا عَلَى الْبَابِ سِتْرٌ فَرَفَعْتُ رَأْسِي فَإِذَا مَكْتُوبٌ عَلَى الْبَابِ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ وَصِيُّ الْمُصْطَفَى وَإِذَا عَلَى السِّتْرِ مَكْتُوبٌ بِشَيْرِ شِبَعَةَ عَلِيٍّ بِطَيْبِ الْمَوْلِدِ

I entered it, and there I<sup>-asws</sup> was by a castle of hollowed out red agate, and upon it was a door of silver, embedded with the green emeralds, and there was a curtain on the door. I<sup>-saww</sup> raised my<sup>-saww</sup> head, and there was inscribed upon the door: 'Muhammad<sup>-as</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, Ali<sup>-asws</sup> is successors<sup>-asws</sup> of Al-Mustafa<sup>-saww</sup>', and there was written upon the curtain: 'Give glad tidings to Shias Ali<sup>-asws</sup> of the godness of the birth'.

فَدَخَلْتُهُ فَإِذَا أَنَا بِقَصْرِ مِنْ زُمَّرٍ أَخْضَرَ مُجَوَّفٍ لَمْ أَرَ أَحْسَنَ مِنْهُ وَعَلَيْهِ بَابٌ مِنْ يَاقُوتِ حَمْرَاءَ مُكَلَّلَةٍ بِاللُّؤْلُؤِ وَعَلَى الْبَابِ سِتْرٌ فَرَفَعْتُ رَأْسِي فَإِذَا مَكْتُوبٌ عَلَى السِّتْرِ شِبَعَةُ عَلِيٍّ هُمْ الْفَائِزُونَ

I<sup>-saww</sup> entered it, and there I<sup>-saww</sup> was by a castle of green hollowed out emeralds. I<sup>-saww</sup> had not seen anything more excellent than it, and upon it was a door of red ruby embedded with



the pearls, and upon the door there was a curtain. I-saww raised my-saww head, and there was written upon the curtain: 'Shias of Ali-asws, they are the successful'.

فَقُلْتُ حَبِيبِي جِبْرَائِيلُ لِمَنْ هَذَا

I-saww said: 'My-saww beloved Jibraeel-as! Who is this for?'

فَقَالَ يَا مُحَمَّدُ لِابْنِ عَمَّتِكَ وَوَصِيَّتِكَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع يُحْمَرُ النَّاسُ كُلُّهُمْ يَوْمَ الْقِيَامَةِ حُفَاءَ عُرَاءٍ إِلَّا شِيعَةَ عَلِيٍّ وَ يُدْعَى النَّاسُ بِأَسْمَاءِ أُمَّهَاتِهِمْ مَا خَلَا شِيعَةَ عَلِيٍّ ع فَإِنَّهُمْ يُدْعَوْنَ بِأَسْمَاءِ آبَائِهِمْ

He-as said: 'O Muhammad-saww! For the son-asws of your-saww uncle-as and your-as successor-asws Ali-asws Bin Abu Talib-asws. The people, all of them will be Resurrected on the Day of Qiyamah bare-footed, naked, except Shias of Ali-asws, and the people will be called by the names of their mothers (as surname) apart from the Shias of Ali-asws, for they will be called with the names of their fathers'.

فَقُلْتُ حَبِيبِي جِبْرَائِيلُ وَ كَيْفَ ذَلِكَ

I-saww said: 'My-saww beloved Jibraeel-as! And how is that so?'

قَالَ لِأَنَّكُمْ أَحْبَبُوا عَلِيًّا فَطَابَ مَوْلِدُهُمْ.

He-saww said: 'Because they love Ali-asws, so their births are good'.<sup>146</sup>

137- كَأ، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ لِأَبِي بَصِيرٍ يَا أَبَا مُحَمَّدٍ إِنَّ لِلَّهِ مَلَائِكَةً يُسْقِطُونَ الدُّنُوبَ عَنْ ظُهُورِ شِيعَتِنَا كَمَا تُسْقِطُ الرِّيحُ الْوَرَقَ فِي أَوَانٍ سُفُوطِهِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَ مَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ... وَ يُسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا اسْتَغْفَارُهُمْ وَ اللَّهُ لَكُمْ دُونَ هَذَا الْخَلْقِي.

(The book) 'Al-Kafi' – from the number, from Sahl, from Muhammad Bin Suleyman, from his father,

'From Abu Abdullah-asws having said to Abu Baseer: 'O Abu Muhammad! There are Angels for Allah-azwj, dropping off the sins from the backs of the Shias like what the wind drops the leaves (from the tree) during the season of their falling (autumn), and that is Word of Mighty and Majestic: **Those who are holding the Throne and ones around it are Glorifying with Praise of their Lord . . . and are seeking Forgiveness for those who believe, [40:7].** By Allah-azwj! Their seeking Forgiveness is for you all (Shias), besides these people'.<sup>147</sup>

<sup>146</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 136

<sup>147</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 137

138- كآ، الكافي عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ يُونُسَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا أَبَا مُحَمَّدٍ إِنَّ لِلَّهِ عَزَّ ذِكْرَهُ مَلَائِكَةً يُسْقِطُونَ الذُّنُوبَ عَنْ ظُهُورِ شِيعَتِنَا كَمَا تُسْقِطُ الرِّيحُ الْوَرَقَ مِنَ الشَّجَرِ أَوْ أَنَّ سُفُوطَهُ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ... وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا وَ اللَّهُ مَا أَرَادَ بِهَذَا عَزَبَكُمْ.

(The book) 'Al-Kafi' – from Muhammad Bin Ahmad, from Abdullah Bin Al Salt, from Yunus, from the one who mentioned it, from Abu Baseer who said,

'O Abu Muhammad! For Allah<sup>-azwj</sup>, Mighty is His<sup>-azwj</sup> Mention, there are Angels dropping off the sins from the backs of our<sup>-asws</sup> Shias like what the wind drops the leaves from the tree in the season of their falling (autumn), and that is Words of Mighty and Majestic: **Glorifying with Praise of their Lord . . . and are seeking Forgiveness for those who believe, [40:7]**. By Allah<sup>-azwj</sup>! He<sup>-azwj</sup> has not Meant by this apart from you all (Shias)".<sup>148</sup>

139- فس، تفسير القمي عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ الْمَلَائِكَةُ أَكْثَرَ أَمْ بَنُو آدَمَ

Tafseer Al Qummi – From his father, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqariy, from Hamad,

'From Abu Abdullah<sup>-asws</sup> having been asked, 'Are the Angels more of the children of Adam<sup>-as</sup>?'

فَقَالَ وَ الَّذِي نَفْسِي بِيَدِهِ لَمَلَائِكَةُ اللَّهِ فِي السَّمَاوَاتِ أَكْثَرُ مِنْ عَدَدِ التُّرَابِ فِي الْأَرْضِ وَ مَا فِي السَّمَاءِ مَوْضِعٌ قَدِمَ إِلَّا وَ فِيهِ مَلَكٌ يُسَبِّحُهُ وَ يُقَدِّسُهُ

He<sup>-asws</sup> said: 'By the One<sup>-azwj</sup> in Whose Hand is my<sup>-asws</sup> soul, the number of the Angels in the skies is more than the number of dust particles in the earth, and there is no place in the sky for a foothold but there is an Angel Glorifying Him<sup>-azwj</sup> and Extolling His<sup>-azwj</sup> Holiness.

وَ لَا فِي الْأَرْضِ شَجَرَةٌ وَ لَا مَدْرٌ إِلَّا وَ فِيهَا مَلَكٌ مُوَكَّلٌ بِهَا يَأْتِي اللَّهَ كُلَّ يَوْمٍ بِعَمَلِهَا وَ اللَّهُ أَعْلَمُ بِهَا وَ مَا مِنْهُمْ أَحَدٌ إِلَّا وَ يَتَقَرَّبُ كُلُّ يَوْمٍ إِلَى اللَّهِ بِوَلَايَتِنَا أَهْلَ الْبَيْتِ وَ يَسْتَغْفِرُ لِمُجِبِّينَا وَ يَلْعَنُ أَعْدَاءَنَا وَ يَسْأَلُ اللَّهَ عَزَّ وَ جَلَّ أَنْ يُرْسِلَ عَلَيْهِمُ الْعَذَابَ إِسْرَافًا

And there is no tree in the earth, and no produce except that there is an Angel allocated to it. Allah<sup>-azwj</sup> Brings it for its work, and Allah<sup>-azwj</sup> is Aware of it. And there is none from it except that he comes closer to Allah<sup>-azwj</sup> every day by our<sup>-asws</sup> Wilayah, the People<sup>-asws</sup> of the Household, and seek Forgiveness for those that love us<sup>-asws</sup>, and curse our<sup>-asws</sup> enemies, and they ask Allah<sup>-azwj</sup> that He<sup>-azwj</sup> should Send Punishment upon them'.

وَ قَوْلُهُ الَّذِينَ يَحْمِلُونَ الْعَرْشَ يَعْنِي رَسُولَ اللَّهِ ص وَ الْأَوْصِيَاءَ مِنْ بَعْدِهِ يَحْمِلُونَ عِلْمَ اللَّهِ وَ مَنْ حَوْلَهُ يَعْنِي الْمَلَائِكَةَ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ... وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا يَعْنِي شِيعَةَ آلِ مُحَمَّدٍ

The Words of the Exalted: **Those who are holding the Throne [40:7]** - Meaning Rasool-Allah<sup>-saww</sup> and the successors<sup>-asws</sup> from after him<sup>-saww</sup>, are bearing the Knowledge of Allah<sup>-azwj</sup>, **and ones around** - Meaning the Angels, **are Glorifying with Praise of their Lord and are believing**

**in Him and are seeking Forgiveness for those who believe** - Meaning the Shias of the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>.

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا مِنْ وَلايَةِ فُلَانٍ وَ فُلَانٍ وَ بَنِي أُمَيَّةٍ وَ اتَّبَعُوا سَبِيلَكَ أَيُّ وَلايَةٍ وَلايَةِ وَلايَةِ اللهُ وَ قِهِم عَذَابَ الْجَحِيمِ إِلَى قَوْلِهِ الْحَكِيمِ يَعْنِي مَنْ تَوَلَّى عَلِيًّا ع

**‘O Lord! Your Mercy and Knowledge Extends to all things, therefore Forgive those who repent** - from the wilayah of so and so, and so and so (Abu Bakr and Umar), and the clan of Umayya, **and follow Your Way**, i.e., the Wilayah of Ali<sup>-asws</sup>, the Guardian from Allah<sup>-azwj</sup> - **and Save them from the Punishment of the Blazing Fire!** [40:7] – up to His<sup>-azwj</sup> Words: **the Wise** [40:8].

فَذَلِكَ صَلَاحُهُمْ وَ قِهِم السَّيِّئَاتِ وَ مَنْ تَقَى السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ يَعْنِي يَوْمَ الْقِيَامَةِ وَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ لِمَنْ نَجَّاهُ اللهُ مِنْ هَؤُلَاءِ يَعْنِي وَلايَةِ فُلَانٍ وَ فُلَانٍ.

So that is their righteousness, **And Save them from evil deeds, and the one You Save from the evil deeds on this Day, so You have been Merciful to him**, - meaning the Day of Qiyamah - **and that, it is the mighty success** [40:9] – for the one Grants salvation from them, meaning the wilayah of so and so, and so and so”<sup>149</sup>.

140- م، تفسير الإمام عليه السلام صراط الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ أَيُّ قَوْلُوا اهْدِنَا صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ بِالتَّوْفِيقِ لِدِينِكَ وَ طَاعَتِكَ

Tafseer Imam (Hassan Al-Askari<sup>-asws</sup>) - **‘The path of those You have Bestowed Bounties upon** - i.e., they are saying, ‘Guide us to the path of those who have been Bestowed Bounties upon – with the inclination to Your<sup>-azwj</sup> Religion and Your<sup>-azwj</sup> obedience.

وَ هُمْ الَّذِينَ قَالَ اللهُ تَعَالَى وَ مَنْ يُطِيعِ اللهُ وَ الرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنٌ أَوْلَئِكَ رُفِيقًا وَ حُكْمِي هَذَا بِعَيْنِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع

And they are those (for whom) Allah<sup>-azwj</sup> the Exalted Said: **And the one who obeys Allah and the Rasool, so they would be with those whom Allah has Bestowed Bounties upon, from the Prophets, and the truthful, and the martyrs, and the righteous, and they are good friends** [4:69] – and He<sup>-azwj</sup> Related this exclusively about Amir-Al-Momineen<sup>-asws</sup>.

قَالَ ثُمَّ قَالَ لَيْسَ هَؤُلَاءِ الْمُنْعَمَ عَلَيْهِمْ بِالْمَالِ وَ صِحَّةِ الْبَدَنِ وَ إِنَّ كَانَ كُلُّ هَذَا نِعْمَةً مِنَ اللهِ ظَاهِرَةً أَوْ لَا تَرَوْنَ أَنَّ هَؤُلَاءِ قَدْ يَكُونُونَ كُفَّارًا أَوْ فُسَّاقًا فَمَا نُذِيبُهُمْ إِلَى أَنْ تَدْعُوا بِأَنْ تُرْشَدُوا إِلَى صِرَاطِهِمْ

He (the narrator) said, ‘Then he (Imam Hassan Al-Askari<sup>-asws</sup>) said: ‘It isn’t so that they have been Favoured upon with the wealth and the well-being of the body, and even though all of this is a Bounty from Allah<sup>-azwj</sup> apparently. Are you not seeing that these (Bounties) have

<sup>149</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 139

happened to be (also) in the Kafirs and the immoral ones? Thus, you have not been called upon that you should be supplicating to be Guided to their path.

وَ إِنَّمَا أُمِرْتُمْ بِالذُّعَاءِ لِأَنَّ تَرْتُدُّوهُ إِلَى صِرَاطِ الَّذِينَ أَنْعَمَ عَلَيْهِمُ بِالْإِيمَانِ بِاللَّهِ وَ تَصَدِّقُ رَسُولَ اللَّهِ وَ بِالْوَلَايَةِ لِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ وَ أَصْحَابِهِ الْحَبِيبِينَ الْمُتَتَّبِعِينَ وَ بِالْتَّقِيَةِ الْحَسَنَةِ الَّتِي يُسَلِّمُ بِهَا مِنْ شَرِّ عِبَادِ اللَّهِ وَ مِنَ التَّرْيَادَةِ فِي آثَامِ أَعْدَاءِ اللَّهِ وَ كُفْرِهِمْ بِأَنَّ تَدَارِيَهُمْ

But rather, you have been Commanded with the supplication, because you are seeking Guidance to the path of those whom Allah<sup>-azwj</sup> has Favoured upon – with the Eman in Allah<sup>-azwj</sup> and the ratification of His<sup>-azwj</sup> Rasool<sup>-saww</sup> and the Wilayah of Muhammad<sup>-saww</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>, and his<sup>-saww</sup> good companions, the Chosen ones, and with the excellent dissimulation which you can be safe with it, from the enemies of Allah<sup>-azwj</sup>, and from the excesses of the days (rule) of the enemies of Allah<sup>-azwj</sup> and their Kufr, that you have to put up with them.

وَ لَا تُعْرِبُهُمْ بِأَدَاكَ وَ أَدَى الْمُؤْمِنِينَ وَ بِالْمَعْرِفَةِ بِخُفُوقِ الْإِخْوَانِ مِنَ الْمُؤْمِنِينَ فَإِنَّهُ مَا مِنْ عَبْدٍ وَ لَا أَمَةٍ وَ آلٍ مُحَمَّداً وَ آلِ مُحَمَّداً وَ أَصْحَابِ مُحَمَّداً وَ عَادَى مِنْ عَادَاهُمْ إِلَّا كَانَ قَدِ اخْتَذَى مِنْ عَذَابِ اللَّهِ حِصْناً مَنِعاً وَ جَنَّةً حَصِينَةً

Therefore, do not be lured by them with that and harm the Momineen, and the recognition of the rights of the brethren from the Momineen, for there is none from a servant or a maid who befriends Muhammad<sup>-saww</sup> and the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and is inimical to their<sup>-asws</sup> enemies except he would have taken an impregnable fortress from the Punishment of Allah<sup>-azwj</sup> and a fortified shield.

وَ مَا مِنْ عَبْدٍ وَ لَا أَمَةٍ دَارَى عِبَادَ اللَّهِ بِالْحَسَنِ الْمُدَارَاةِ فَلَمْ يَدْخُلْ بِهَا فِي بَاطِلٍ وَ لَمْ يَخْرُجْ بِهَا مِنْ حَقٍّ إِلَّا جَعَلَ اللَّهُ نَفْسَهُ تَسْبِيحاً وَ رُجْحاً عَمَلَهُ وَ أَعْطَاهُ بَصِيرَةً عَلَى كَيْمَانِ سِرِّهَا وَ اِحْتِمَالِ الْعَيْظِ لِمَا يَسْتَمِعُهُ مِنْ أَعْدَائِنَا وَ أَعْطَاهُ ثَوَابَ الْمُتَشَحِّطِ بِدَمِهِ فِي سَبِيلِ اللَّهِ

And there is none from a servant nor a maid who is benevolent to the servants of Allah<sup>-azwj</sup> with excellent benevolence and does not enter by into a falsehood and does not exit by it from a right, except Allah<sup>-azwj</sup> the Exalted would Make his breaths as Glorifications (*Tasbeeh*), and Purify his deeds, and Grant him insight upon the concealment of our<sup>-asws</sup> secrets, and bearing the anger due to what he hears from our<sup>-asws</sup> enemies, and Rewards of the one rolling his blood in the Way of Allah<sup>-azwj</sup>.

وَ مَا مِنْ عَبْدٍ أَخَذَ نَفْسَهُ بِخُفُوقِ إِخْوَانِهِ فَوْقَاهُمْ خُفُوقَهُمْ جَهْدَهُ وَ أَعْطَاهُمْ مُمَكِّنَةً وَ رَضِيَ مِنْهُمْ بِعَفْوِهِمْ وَ تَرَكَ الْإِسْتِغْثَاءَ عَلَيْهِمْ فِيمَا يَكُونُ مِنْ زَلَلِهِمْ وَ عَفَرَهَا لَهُمْ إِلَّا قَالَ اللَّهُ عَزَّ وَ جَلَّ لَهُ يَوْمَ الْقِيَامَةِ

And there is none from a servant who take himself to be with the rights of his brethren, so he fulfils their rights by his striving, and gives them his abilities and is pleased from them of their fulfilment, and leaves the investigating upon them, in what happens to be from their slips (mistakes), and he forgives these for them, except Allah<sup>-azwj</sup> Mighty and Majestic would Say to him on the Day of Qiyamah: -

يَا عَبْدِي قَضَيْتَ خُفُوقَ إِخْوَانِكَ وَ لَمْ تَسْتَقْصِ عَلَيْهِمْ فِيمَا لَكَ عَلَيْهِمْ فَأَنَا أَجُودُ وَ أَكْرَمُ وَ أَوْلَى بِمَنْ يَمُنُّ مَا فَعَلْتَهُ مِنَ الْمُسَاحَاةِ وَ التَّكْرِيمِ فَأَنَا أَفْضَلُكَ الْيَوْمَ عَلَى حَقِّي وَعَدَّتْكَ وَ أَنْبَدْتُكَ مِنْ فَضْلِي الْوَاسِعِ وَ لَا أَسْتَقْصِي عَلَيْكَ فِي تَقْصِيرِكَ فِي بَعْضِ خُفُوقِي

“O my servant! You fulfilled the rights of your brethren and did not investigate upon them with regards to what was for you upon them, so I<sup>-azwj</sup> am more Generous, and more Honourable, and Foremost with the likes of what you did from the forgiveness and the honouring. Therefore, I<sup>-azwj</sup> shall Fulfil for you today upon the rights of what I<sup>-azwj</sup> Promised you with, and I<sup>-azwj</sup> shall Increase you from My<sup>-azwj</sup> Extensive Grace, and I<sup>-azwj</sup> (also) will not Investigate upon you regarding your shortcomings of some of My<sup>-azwj</sup> Rights”.

قَالَ فَيُلْحِمُهُ مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ وَيَجْعَلُهُ فِي خَيْرِ شَيْعَتِهِمْ

He<sup>-asws</sup> said: ‘So he would be joined up with Muhammad<sup>-saww</sup>, and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and his<sup>-saww</sup> companions, and (Allah<sup>-azwj</sup> will) Make him to be from the best of their<sup>-asws</sup> Shias’.

قَالَ رَسُولُ اللَّهِ ص لِيُبْعَضَ أَصْحَابِهِ ذَاتَ يَوْمٍ يَا عَبْدَ اللَّهِ أَحِبَّ فِي اللَّهِ وَابْغِضْ فِي اللَّهِ وَوَالِ فِي اللَّهِ فَإِنَّهُ لَا يُنَالُ وَلَا يَنْالُ اللَّهَ إِلَّا بِذَلِكَ وَلَا يَجِدُ الرَّجُلُ طَعْمَ الْإِيمَانِ وَإِنْ كَثُرَتْ صَلَاتُهُ وَصِيَامُهُ حَتَّى يَكُونَ كَذَلِكَ

Then he<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> said to one of his companions one day: ‘O servant of Allah<sup>-azwj</sup>! Love for the Sake of Allah<sup>-azwj</sup> and hate for the Sake of Allah<sup>-azwj</sup> and befriend for the Sake of Allah<sup>-azwj</sup> and be inimical for the Sake of Allah<sup>-azwj</sup>, for the *Wilayah* of Allah<sup>-azwj</sup> cannot be achieved except by that, and the man would not (be able to) find the taste of *Eman* – and even if his *Salat(s)* and his Fasts were numerous, until he happens to be like that.

وَقَدْ صَارَتْ مُوَاحَاةَ النَّاسِ يَوْمَكُمْ هَذَا أَكْثَرَهَا فِي الدُّنْيَا عَلَيْهَا يَتَوَادُّونَ وَ عَلَيْهَا يَتَبَاعَضُونَ وَ ذَلِكَ لَا يُغْنِي عَنْهُ مِنَ اللَّهِ شَيْئاً

And (on the contrary) there has become brotherhood among the people in this day of yours, most of it is for the sake of the world. Upon it they are being cordial, and upon his they are hating each other, but that would not avail them anything from Allah<sup>-azwj</sup>’.

فَقَالَ الرَّجُلُ يَا رَسُولَ اللَّهِ فَكَيْفَ لِي أَنْ أَعْلَمَ أَنِّي قَدْ وَالَيْتُ وَ عَادَيْتُ فِي اللَّهِ وَ مَنْ وَلِيَ اللَّهُ حَتَّى أُوَالِيَهُ وَ مَنْ عَدُوَّهُ حَتَّى أُعَادِيَهُ

The man said, ‘O Rasool-Allah<sup>-saww</sup>! And how is it for me that I would know that I have befriended and been inimical for the Sake of Allah<sup>-azwj</sup>, and who is the friend of Allah<sup>-azwj</sup> until I befriend him, and who is the enemy of Allah<sup>-azwj</sup> until I am inimical to him?’

فَأَشَارَ لَهُ رَسُولُ اللَّهِ ص إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالَ هَذَا قَالَ بَلَى هَذَا وَلِيَ اللَّهُ فَوَالِهِ وَ عَدُوُّ هَذَا عَدُوُّ اللَّهِ فَعَادِهِ وَالِ وَلِيَ هَذَا وَ لَوْ أَنَّهُ قَاتَلَ أَبِيكَ وَ وَلَدِكَ وَ عَادَ عَدُوَّ هَذَا وَ لَوْ أَنَّهُ أَبُوكَ وَ وَلَدَكَ.

Rasool-Allah<sup>-azwj</sup> gestured for him towards Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and he<sup>-saww</sup> said: ‘Do you see this one?’. He said, ‘Yes’. He<sup>-saww</sup> said: ‘So a friend of this one<sup>-asws</sup> is a friend of Allah<sup>-azwj</sup>, therefore befriend him; and an enemy of this one<sup>-asws</sup> is an enemy of Allah<sup>-azwj</sup>, therefore be inimical to him; and befriend a friend of this one<sup>-asws</sup> even though he has killed your father and your son and be inimical to an enemy of this one<sup>-asws</sup> even though he is your father and your son”<sup>150</sup>.

<sup>150</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 140

141- كَأ، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ خَرَجْتُ أَنَا وَ أَبِي حَتَّى إِذَا كُنَّا بَيْنَ الْقَبْرِ وَ الْمِنْبَرِ إِذَا هُوَ بِأَنَاسٍ مِنَ الشَّيْعَةِ فَسَلَّمَ عَلَيْهِمْ ثُمَّ قَالَ إِنِّي وَ اللَّهُ لِأُحِبُّ رِيَاخَكُمْ وَ أُرْوَاخَكُمْ فَأَعِينُونِي عَلَى ذَلِكَ بِوَرَعٍ وَ اجْتِهَادٍ وَ اعْلَمُوا أَنَّ وَلَايَتَنَا لَا تُنَالُ إِلَّا بِالْوَرَعِ وَ الاجْتِهَادِ مِنْ أَتَمَّ مِنْكُمْ بَعْدِي فَلْيَعْمَلْ بِعِلْمِهِ

(The book) 'Al-Kafi' – From Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Amro Bin Abu Al-Maqaadam who said:

I heard Abu Abdullah<sup>-asws</sup> saying: 'I<sup>-asws</sup> and my<sup>-asws</sup> father<sup>-asws</sup> went out until we<sup>-asws</sup> arrived in between the Grave and the Pulpit (of the Rasool Allah<sup>-saww</sup>). There was a group of Shias over there, so I<sup>-asws</sup> greeted them, and then said: 'By Allah<sup>-azwj</sup>! I<sup>-asws</sup> love your aromas, and your spirits, so help me<sup>-asws</sup> upon that by being pious and striving. And know that our<sup>-asws</sup> Wilayah cannot be achieved except by piety and the striving, and the one from among you who follows a servant (an Imam<sup>-asws</sup>); he should do what he<sup>-asws</sup> does.

أَنْتُمْ شِيعَةُ اللَّهِ وَ أَنْتُمْ أَنْصَارُ اللَّهِ وَ أَنْتُمْ السَّابِقُونَ الْأَوَّلُونَ وَ السَّابِقُونَ الْآخِرُونَ وَ السَّابِقُونَ فِي الدُّنْيَا إِلَى حَبِيبِنَا وَ السَّابِقُونَ فِي الْآخِرَةِ إِلَى الْجَنَّةِ

You are the Shias of Allah<sup>-azwj</sup>, and you are the Helpers of Allah<sup>-azwj</sup>, and you are the foremost of the former ones, and the foremost of the later ones, and the foremost in the world, and the foremost in the Hereafter (and) to the Paradise.

قَدْ ضَمَمْنَا لَكُمْ الْجَنَّةَ بِضَمَانِ اللَّهِ عَزَّ وَ جَلَّ وَ ضَمَانِ رَسُولِ اللَّهِ ص وَ اللَّهُ مَا عَلَى دَرَجَةِ الْجَنَّةِ أَكْثَرُ أَرْوَاحاً مِنْكُمْ فَتَنَافَسُوا فِي فَصَائِلِ الدَّرَجَاتِ أَنْتُمْ الطَّيِّبُونَ وَ نِسَاؤُكُمْ الطَّيِّبَاتُ كُلُّ مُؤْمِنَةٍ حَوْرَاءُ عَيْنَاءُ وَ كُلُّ مُؤْمِنٍ صَدِيقٌ

We<sup>-asws</sup> have taken your responsibility for the Paradise on the Guarantee of Allah<sup>-azwj</sup> Mighty and Majestic, and the guarantee of the Rasool Allah<sup>-saww</sup>. By Allah<sup>-azwj</sup>! There are no Levels of the Paradise where there are more Spirits than yours, so compete for the higher Levels. You are the good ones, and your women are the good ones. Every Momina is a virgin Hourie and every Momin is a Truthful one.

وَ لَقَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِقَنْبَرٍ يَا قَنْبَرُ أَبَشِّرْ وَ بَشِّرْ وَ اسْتَبَشِّرْ فَوَ اللَّهُ لَقَدْ مَاتَ رَسُولُ اللَّهِ ص وَ هُوَ عَلَى أُمَّتِهِ سَاحِطٌ إِلَّا الشَّيْعَةَ

And Amir Al-Momineen<sup>-asws</sup> has said to Qanbar: 'Receive good news, rejoice with the good news, and convey the good news, for, by Allah<sup>-azwj</sup>, the Rasool Allah<sup>-saww</sup> passed away while he<sup>-saww</sup> was angry with his<sup>-saww</sup> community except for the Shias'.

أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ عِزًّا وَ عِزُّ الْإِسْلَامِ الشَّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ دِعَامَةً وَ دِعَامَةُ الْإِسْلَامِ الشَّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ ذُرْوَةً وَ ذُرْوَةُ الْإِسْلَامِ الشَّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ سَيِّدًا وَ سَيِّدُ الْمَجَالِسِ بِمَجَالِسِ الشَّيْعَةِ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ شَرَفًا وَ شَرَفُ الْإِسْلَامِ الشَّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ إِمَامًا وَ إِمَامُ الْأَرْضِ أَرْضُ تَسْكُنُهَا الشَّيْعَةُ

Indeed! For everything there is an honour, and the honour of Al-Islam are the Shias. Indeed! For everything there is a pillar, and the pillar of Al-Islam are the Shias. Indeed! For everything there is a chief and the chief of the gatherings is the gathering of the Shias. Indeed! For everything is an Imam, and the Imam of the earth is the land on which the Shias live.

وَ اللَّهُ لَوْ لَا مَا فِي الْأَرْضِ مِنْكُمْ مَا رَأَيْتَ بِعَيْنٍ عَشْباً أَبَداً وَ اللَّهُ لَوْ لَا مَا فِي الْأَرْضِ مِنْكُمْ مَا أَنْعَمَ اللَّهُ عَلَى أَهْلِ خِلَافِكُمْ وَ لَا أَصَابُوا الطَّيِّبَاتِ مَا هُمْ فِي الدُّنْيَا وَ لَا هُمْ فِي الْآخِرَةِ مِنْ نَصِيبٍ

By Allah<sup>-azwj</sup>! Had you all not been in the earth, an eye would have never ever see herbs. By Allah<sup>-azwj</sup>! Had you all not been in the earth, Allah<sup>-azwj</sup> would not have Favoured the people who oppose you nor would they have been in any goodness. They would have nothing for them in the world nor any share for them in the Hereafter.

كُلُّ نَاصِبٍ وَ إِنْ تَعَبَدَ وَ اجْتَهَدَ مَنْسُوبٌ إِلَى هَذِهِ الْآيَةِ عَامِلَةٌ نَاصِبَةٌ تَصَلِّي نَاراً حَامِيَةً فَكُلُّ نَاصِبٍ مُجْتَهِدٍ فَعَمَلُهُ هَبَاءٌ

Every hostile one (Nasibi), if he were to worship, and struggle, would be attributed to this Verse: **Toiling, Hostile one [88:3] Entering into burning fire [88:3]**. So every Hostile One (Nasibi) who struggles, his deeds would be floating dust (wasted).

شِيعَتُنَا يَنْطَفُونَ بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يُخَالِفُهُمْ يَنْطَفُونَ بِتَقَلُّبِ- وَ اللَّهُ مَا مِنْ عَبْدٍ مِنْ شِيعَتِنَا يَنَامُ إِلَّا أَصْعَدَ اللَّهُ عَزَّ وَ جَلَّ رُوحَهُ إِلَى السَّمَاءِ فَيُبَارِكُ عَلَيْهَا فَإِنْ كَانَ قَدْ أَتَى عَلَيْهَا أَجَلُهَا جَعَلَهَا فِي كُنُوزٍ مِنْ رَحْمَتِهِ وَ فِي رِيَاضِ جَنَّتِهِ وَ فِي ظِلِّ عَرْشِهِ وَ إِنْ كَانَ أَجَلُهَا مُتَأَخِّرًا بَعَثَ بِهَا مَعَ أَمَنَّتِهِ مِنَ الْمَلَائِكَةِ لِيُرُدُّوَهَا إِلَى الْجَسَدِ الَّذِي خَرَجَتْ مِنْهُ لِتَسْكُنَ فِيهِ

Our<sup>-asws</sup> Shias speak with the Light of Allah<sup>-azwj</sup> Mighty and Majestic, and the one who are opposed to them speak by instinct (biological needs). By Allah<sup>-azwj</sup>! There is none from our<sup>-asws</sup> Shias who sleeps, except that Allah<sup>-azwj</sup> Makes his soul to ascend to the sky to be Blessed. So if its term (death) has come, He<sup>-azwj</sup> Makes it to be within the Treasures of His<sup>-azwj</sup> Mercy, and in the Gardens of Paradise, and in the Shade of His<sup>-azwj</sup> Throne. And if its term (death) has been delayed, He<sup>-azwj</sup> sends it back along with the trusted Angels to return it to the body from which it came out to dwell in it.

وَ اللَّهُ إِنْ حَاجَّكُمْ وَ عَمَّارِكُمْ لِحَاصَّةِ اللَّهِ عَزَّ وَ جَلَّ وَ إِنْ فُقِرَاءَكُمْ لِأَهْلِ الْغِنَى وَ إِنْ أَعْيَبَاءَكُمْ لِأَهْلِ الْفَنَاعَةِ وَ إِنْكُمْ كُلُّكُمْ لِأَهْلِ دَعْوَتِهِ وَ أَهْلِ إِجَابَتِهِ.

By Allah<sup>-azwj</sup> those of you who perform the Hajj and the Umrah are the special ones of Allah<sup>-azwj</sup> Mighty and Majestic. And the poor ones among you are the rich ones, and your rich ones are the contented ones. And all of you are the people whom He<sup>-azwj</sup> Invited and the people who accepted His<sup>-azwj</sup> Call".<sup>151</sup>

وَ رُوِيَ أَيْضاً عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ عَبْدِ اللَّهِ عَنِ الْأَصَمِّ عَنِ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ أَبِي عَبْدِ اللَّهِ ع مِثْلَهُ وَ زَادَ فِيهِ أَلَا وَ إِنْ لِكُلِّ شَيْءٍ جَوْهراً وَ جَوْهَرُ وُلْدِ آدَمَ مُحَمَّدٌ ص وَ نَحْنُ وَ شِيعَتُنَا بَعْدَنَا حَبْدًا شِيعَتُنَا مَا أَقْرَبَهُمْ مِنْ عَرْشِ اللَّهِ عَزَّ وَ جَلَّ وَ أَحْسَنَ صُنْعَ اللَّهِ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَ اللَّهُ لَوْ لَا أَنْ يَتَعَاطَمَ النَّاسُ ذَلِكَ أَوْ يَدْخُلَهُمْ زَهْوٌ لَسَلَّمَتْ عَلَيْهِمُ الْمَلَائِكَةُ فُبُلًا

And it is reported as well, from the number, from Sahl, from Ibn Shamoun, from Al Asamma, from Abdullah Bin Al Qasim, from Amro Bin Abu Al Miqdam,

‘From Abu Abdullah<sup>-asws</sup> – similar to it, and there is an increase in it: “Indeed! And for everything is an essence and the essence of the children of Adam<sup>-as</sup> is Muhammad<sup>-saww</sup>, and

<sup>151</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 141 a

us<sup>-asws</sup>, and our<sup>-asws</sup> Shias after us<sup>-asws</sup>. How lovely are our<sup>-asws</sup> Shias! What will be closer to the Throne of Allah<sup>-azwj</sup> Mighty and Majestic than them on the Day of Qiyamah. By Allah<sup>-azwj</sup>! Had the people not magnified that, or pride entered into them, the Angels would have greeted them face to face.

وَاللَّهُ مَا مِنْ عَبْدٍ مِنْ شِيعَتِنَا يَتْلُو الْقُرْآنَ فِي صَلَاتِهِ قَائِمًا إِلَّا وَ لَهُ بِكُلِّ حَرْفٍ مِائَةٌ حَسَنَةٌ وَلَا قَرَأَ فِي صَلَاتِهِ جَالِسًا إِلَّا وَ لَهُ بِكُلِّ حَرْفٍ خَمْسُونَ حَسَنَةً  
وَلَا فِي غَيْرِ صَلَاةٍ إِلَّا وَ لَهُ بِكُلِّ حَرْفٍ عَشْرُ حَسَنَاتٍ وَإِنَّ لِلصَّامِتِ مِنْ شِيعَتِنَا لِأَجْرِ مَنْ قَرَأَ الْقُرْآنَ مِمَّنْ خَالَفَهُ

By Allah<sup>-azwj</sup>! There is no servant from our<sup>-asws</sup> Shias who recites the Quran whilst standing in his Salat, except that there are a hundred Rewards for him for every letter of it, nor does he recite it seated in his Salat, except that there are a fifty Rewards for him for every letter of it, nor in other than Salat, except that there are ten Rewards for him for every letter of it. And the one from our<sup>-asws</sup> Shias who is silent, there is the Reward for him of the recitation of the Quran by the one who is opposed to him.

أَنْتُمْ وَاللَّهُ عَلَى فُرُشِكُمْ نِيَامٌ لَكُمْ أَجْرُ الْمُجَاهِدِينَ وَأَنْتُمْ وَاللَّهُ فِي صَلَاتِكُمْ لَكُمْ أَجْرُ الصَّافِينَ فِي سَبِيلِهِ

By Allah<sup>-azwj</sup>! You sleep upon your beds and there is the Reward for you of the Holy Warriors (Al-Mujahideen). By Allah<sup>-azwj</sup>! You are in your Salat, and there is for you the Reward of the being in the rows of His<sup>-azwj</sup> Way. By Allah<sup>-azwj</sup>!

أَنْتُمْ وَاللَّهُ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ نَرَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ

You are the ones for whom Allah<sup>-azwj</sup> has Said: ***“And We will root out whatever of rancour is in their breasts (they shall be) as brethren, on raised couches, face to face” [15:47].***

إِنَّمَا شِيعَتُنَا أَصْحَابُ الْأَرْبَعَةِ الْأَعْيُنِ عَيْنَانِ فِي الرَّأْسِ وَعَيْنَانِ فِي الْقَلْبِ إِلَّا وَالْحَالِيقُ كُلُّهُمْ كَذَلِكَ إِلَّا إِنَّ اللَّهَ عَزَّ وَ جَلَّ فَتَحَ أَبْصَارَكُمْ وَأَعْمَى أَبْصَارَهُمْ.

But rather, our<sup>-asws</sup> Shias are the people with four eyes – two eyes in the head and two eyes in the heart. Indeed! And all of the creatures are like that, except that Allah<sup>-azwj</sup> has Opened your eyes, and Blinded their eyes”.<sup>152</sup>

<sup>152</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 141 b



باب 16 أن الشيعة هم أهل دين الله و هم على دين أنبيائه و هم على الحق و لا يغفر إلا لهم و لا يقبل إلا منهم

## CHAPTER 16 – THE SHIAS, THEY ARE PEOPLE OF THE RELIGION OF ALLAH<sup>-azwj</sup>, AND THEY ARE UPON THE RELIGION OF HIS<sup>-azwj</sup> PROPHETS<sup>-as</sup>, AND THEY ARE UPON THE TRUTH, AND THERE IS NOT FORGIVENESS EXCEPT FOR THEM, NOR IS THERE ANY ACCEPTANCE EXCEPT FROM THEM

الآيات

### The Verses –

آل عمران إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَ هَذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا وَ اللَّهُ وَ لِيُّ الْمُؤْمِنِينَ

(Surah) Aal-e-Imran<sup>-as</sup>: **Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; and Allah is the Guardian of the Momineen [3:68]**

إبراهيم فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي

(Surah) Ibrahim<sup>-as</sup>: **So the one who follows me, then he is from me, [14:36].**

تفسير

### (Forbidden) Tafseer (opinionated)

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ فِي الْمَجْمَعِ أَيْ أَحَقَّ النَّاسِ بِنَصْرَةِ إِبْرَاهِيمَ بِالْحُجَّةِ أَوْ بِالْمَعُونَةِ لِلَّذِينَ اتَّبَعُوهُ فِي وَقْتِهِ وَ زَمَانِهِ وَ تَوَلَّوهُ بِالنَّصْرَةِ عَلَى عَدُوِّهِ وَ هَذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا يَتَوَلَّوْنَ نَصْرَتَهُ بِالْحُجَّةِ لِمَا كَانَ عَلَيْهِ مِنَ الْحَقِّ وَ اللَّهُ وَ لِيُّ الْمُؤْمِنِينَ لِأَنَّهُ يَتَوَلَّى نَصْرَتَهُمُ وَ الْمُؤْمِنُ وَ لِيُّ اللَّهِ هَذَا الْمَعْنَى بَعِينَهُ

**Surely the foremost of people to Ibrahim** - in (the book) 'Al-Majma'a' – I.e., the most rightful of the people with helping Ibrahim<sup>-as</sup> with the proof or with the assistance - **are those who follow him** – during is<sup>-as</sup> time, and his era, and being in charge of helping him<sup>-as</sup> against his<sup>-as</sup> enemies - **and this Prophet and those who are believing;** - being in charge of helping him<sup>-as</sup> with the argument dues to what he<sup>-sawww</sup> was upon, from the truth - **and Allah is the Guardian of the Momineen [3:68]** – because He<sup>-azwj</sup> is in charge of Helping them, and the Momin is a friend of Allah<sup>-azwj</sup> for this meaning exactly.

و قيل إنه يتولى نصرة ما أمر الله به من الدين.

And it is said, 'It is being in charge of helping what Allah<sup>-azwj</sup> had Commanded with, from the religion'.

و في هذه الآية دلالة على أن الولاية تثبت بالدين لا بالنسب و يعضد ذلك قول أمير المؤمنين ع إن أولى الناس بالأنبياء أعلمهم بما جاءوا به

And in this Verse, there is evidence upon that the Wilayah is proven with the religion, not with the attribution, and that is supported by the words of Amir Al-Momineen<sup>-asws</sup>: ‘The foremost of the people with the Prophets<sup>-as</sup> are the ones working with what they<sup>-as</sup> had come with’.

ثم تلا هذه الآية فقال إن ولي محمد من أطاع الله و إن بعدت لحمته و إن عدو محمد من عصى الله و إن قربت قرابته

Then he<sup>-asws</sup> recited this Verse and said: ‘A friend of Muhammad<sup>-saww</sup> is the one who obeys Allah<sup>-azwj</sup>, and even if his flesh (kinship) was remote, and an enemy of Muhammad<sup>-saww</sup> is the one who disobeys Allah<sup>-azwj</sup>, and even if his relationship was near’.

ثم روى رواية علي بن إبراهيم الآتية. فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي حصه أكثر المفسرين بذريته و ظاهر الأخبار أنه أعم منهم.

Then he reported the following report of Ali Bin Ibrahim - ***So the one who follows me, then he is from me, [14:36]***, ‘Most of the interpreters have particularised it with his<sup>-as</sup> offspring, and the apparent of the Ahadeeth is that it is the generality from them’.

1- فس، تفسير القمي عن أبيه عن ابن أبي عمير عن منصور بن يونس عن عمر بن يزيد قال قال أبو عبد الله ع أنتم و الله من آل محمد

Tafseer Al Qummi – From his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Umar Bin Yazeed who said,

‘Abu Abdullah<sup>-asws</sup> having said: ‘By Allah<sup>-azwj</sup>! You (Shias) are from Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>!’

فَقُلْتُ مِنْ أَنْفُسِهِمْ جُعِلْتُ فِدَاكَ

I said, ‘From their<sup>-asws</sup> own selves? May I be sacrificed for you<sup>-asws</sup>!’

قَالَ نَعَمْ وَ اللَّهُ مِنْ أَنْفُسِهِمْ ثَلَاثًا ثُمَّ نَظَرَ إِلَيَّ وَ نَظَرْتُ إِلَيْهِ فَقَالَ يَا عُمَرُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ فِي كِتَابِهِ إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ اتَّبَعُوهُ وَ هَذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا وَ اللَّهُ وَ لِيُّ الْمُؤْمِنِينَ.

He<sup>-asws</sup> said: ‘Yes, by Allah<sup>-azwj</sup>, from their<sup>-asws</sup> own selves’ – thrice. Then he<sup>-asws</sup> looked at me and said: ‘O Umar! Allah<sup>-azwj</sup> Blessed and Exalted is Saying in His<sup>-azwj</sup> Book: ***Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; and Allah is the Guardian of the Momineen [3:68]***’.<sup>153</sup>

2- شي، تفسير العياشي عن علي بن النعمان عن أبي عبد الله ع في قوله إن أولى الناس بإبراهيم للذين اتبعوه وهذا النبي والذين آمنوا والله ولي المؤمنين قال هم الأئمة واتباعهم.

Tafseer Al-Ayyashi – from Ali Bin Al Numan,

‘From Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; and Allah is the Guardian of the Momineen [3:68]**, he<sup>-asws</sup> said: ‘They are the Imams<sup>-asws</sup> and their<sup>-asws</sup> followers’<sup>154</sup>.

3- شي، تفسير العياشي عن أبي الصباح قال سمعت أبا عبد الله ع يقول في قول الله إن أولى الناس بإبراهيم إلى قوله والله ولي المؤمنين ثم قال علي والله على دين إبراهيم ومنهجه واتباعه و أولي الناس به.

Tafseer Al-Ayyashi – from Abu Al Sabbah who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying regarding Words of Allah<sup>-azwj</sup>: **Surely the foremost of people to Ibrahim** – up to His<sup>-azwj</sup> Words - **and Allah is the Guardian of the Momineen [3:68]**, then he<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup>! Ali<sup>-asws</sup> was upon the religion of Ibrahim<sup>-as</sup> and his<sup>-as</sup> manifesto, and you (Shias) are foremost of the people with him<sup>-asws</sup>’<sup>155</sup>.

4- شي، تفسير العياشي عن حبابة الوالبيّة قالت سمعت الحسين بن علي ع يقول ما أعلم أحداً على ملة إبراهيم إلا نحن وشيعتنا.

Tafseer Al-Ayyashi – from Hababat Al Walibiya who said,

‘I heard Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> saying: ‘I<sup>-asws</sup> do not know of anyone being upon the religion of Ibrahim<sup>-as</sup> except us<sup>-asws</sup> and our<sup>-asws</sup> Shias’<sup>156</sup>.

5- شي، تفسير العياشي عن جابر الجعفي عن محمد بن علي ع قال: ما من أحد من هذه الأمة يدين بدين إبراهيم غيرنا وشيعتنا.

Tafseer Al-Ayyashi – from Jabir Al Jufy,

‘From Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: ‘There is no one from this community making a religion with the religion of Ibrahim<sup>-as</sup> apart from us<sup>-asws</sup> and our<sup>-asws</sup> Shias’<sup>157</sup>.

<sup>154</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 2

<sup>155</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 3

<sup>156</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 4

<sup>157</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 5

شي، تفسير العياشي عن عمران بن ميثم قال سمعت الحسين بن علي صلوات الله عليه يقول ما أخذ على ملة إبراهيم إلا نحن و شيعتنا و سائر الناس منها براء.

Tafseer Al-Ayyashi – from Imran Bin Meesam who said,

‘I heard Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, may the Greetings be upon him<sup>-asws</sup>, saying: ‘There is no one upon the religion of Ibrahim<sup>-as</sup> except us<sup>-asws</sup> and our<sup>-asws</sup> Shias, and rest of the people are disavowed from it’<sup>158</sup>.

7- شي، تفسير العياشي عن أبي ذر قال قال: و الله ما صدق أحد ممن أخذ الله ميثاقه فوق بعهد الله غير أهل بيت نبيهم و عصاة قليلة من شيعتهم و ذلك قول الله و ما وجدنا لأكثرهم من عهد و إن وجدنا لأكثرهم لفايحين و قوله و لكن أكثر الناس لا يؤمنون.

Tafseer Al-Ayyashi –

‘From Abu Zarr<sup>-ra</sup> who said, ‘By Allah<sup>-azwj</sup>! No one has ratified, from the one Allah<sup>-azwj</sup> had taken his Covenant, so he fulfilled the Pact of Allah<sup>-azwj</sup> apart from People<sup>-asws</sup> of the Household of their Prophet<sup>-saww</sup>, and a small group of their<sup>-asws</sup> Shias, and that is Word of Allah<sup>-azwj</sup>: **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];** and His<sup>-azwj</sup> Words: **but most of the people do not believe [11:17]**’<sup>159</sup>.

8- شي، تفسير العياشي عن علي بن عتبة عن أبيه قال: دخلت أنا و المعلی علی أبي عبد الله ع فقال أبشروا إنكم على إحدى الحسينين من الله أما إنكم إن بقيتم حتى تروا ما تمذون إليه رقابكم شقى الله صدوركم و أذهب غيظ قلوبكم و أدلكم على عدوكم و هو قول الله و يشف صدور قوم مؤمنين و يذهب غيظ قلوبهم-

Tafseer Al-Ayyashi – From Ali Bin Uqbah, from his father having said,

‘I and Al-Moalla entered to see Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> said: ‘Receive glad tidings! You are upon one of the two good deed from Allah<sup>-azwj</sup>. If you were to remain until you see what you are extending your necks to (Al Qaim<sup>-asws</sup>), Allah<sup>-azwj</sup> shall Heal your chests and Remove the rage of your hearts and Turn you against your enemies, and it is the Word of Allah<sup>-azwj</sup>, **And he would Remove the rage of their hearts; [9:15].**

و إن مضيت قبل أن تروا ذلك مضيت على دين الله الذي رضيته لبيته عليه و آله السلام و لعل ع.

And if you were to pass away before you see that, you would have passed away being upon the religion Allah<sup>-azwj</sup> has Chosen for His<sup>-azwj</sup> Prophet<sup>-saww</sup> to be upon it, may the greetings be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and for Ali<sup>-asws</sup>’<sup>160</sup>.

<sup>158</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 6

<sup>159</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 7

<sup>160</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 8

9- شي، تفسير العياشي عن أبي جعفر ع في قوله تعالى فاجعل أفيده من الناس تهوي إليهم أما إنه لم يعن الناس كلهم أنتم أولئك و نظراؤكم إنما مثلكم في الناس مثل الشعرة البيضاء في الثور الأسود أو مثل الشعرة السوداء في الثور الأبيض ينبغي للناس أن يحجوا هذا البيت و يعظموه لتعظيم الله إياه و أن يلقؤنا حيث كنا نح الأدياء على الله.

Tafseer Al-Ayyashi –

From Abu Ja'far<sup>asws</sup> regarding Words of the Exalted: **Therefore Make the hearts of the people to yearn towards them [14:37]**. But surely, he (Ibrahim<sup>as</sup>) did not mean the people, all of them. You (Shias) are they, and your match. But rather, your example among the people is an example of the white hair in the black bull, or an example of the black hair in the white bull. It is befitting for the people that they perform Hajj of this House (Kabah) and revere it due to the reverence of Allah<sup>azwj</sup> for it, and they should meet us<sup>asws</sup> wherever we<sup>asws</sup> may be. We are the pointers (guides) to Allah<sup>azwj</sup>".<sup>161</sup>

10- شي، تفسير العياشي عن ثعلبة بن ميمون عن ميسرة عن أبي جعفر ع قال: إن أبانا إبراهيم كان مما اشترط على ربه فقال فاجعل أفيده من الناس تهوي إليهم.

Tafseer Al-Ayyashi – From Sa'alba Bin Maymoun, from Maysara,

'From Abu Ja'far<sup>asws</sup> having said: 'Our<sup>asws</sup> father<sup>as</sup> Ibrahim<sup>as</sup>, it was from what condition he<sup>as</sup> had stipulated unto his<sup>as</sup> Lord<sup>azwj</sup>. He<sup>as</sup> said: **Therefore Make the hearts of the people to yearn towards them [14:37]**'.<sup>162</sup>

11- و في رواية أخرى عنه قال: كنا في الفسطاط عند أبي جعفر ع نحو [نحو] من خمسين رجلا قال فجلس بعد سكوت كان منا طويلا فقال ما لكم لا تنطقون لعلكم تزوروني أبي نبي لا والله ما أنا كذلك و لكن لي قرابة من رسول الله ص قرينة و ولادة من وصلها وصله الله و من أحبها أحبها الله و من أكرمها أكرمه الله

And in another report from him, said,

'We were approximately fifty men in the tent with Abu Ja'far<sup>asws</sup>. He<sup>asws</sup> sat down after silence from us was long. He<sup>asws</sup> said: 'What is the matter with you all not speaking! Perhaps you are viewing that I<sup>asws</sup> am a Prophet<sup>saww</sup>? No, by Allah<sup>saww</sup>! I<sup>asws</sup> am not like that, but there is a close kinship for me<sup>asws</sup> from Rasool-Allah<sup>saww</sup> and birth. One who connects (with it), Allah<sup>azwj</sup> would Connect (with) him, and one who loves it, Allah<sup>azwj</sup> would Love him, and the one who honours it, Allah<sup>azwj</sup> would Honour him.

أ تدرؤن أبي البقاع أفضل عند الله منزلة

Are you knowing which spot is the most superior with Allah<sup>azwj</sup> of status?'

<sup>161</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 9

<sup>162</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 10

فَلَمْ يَتَكَلَّمْ أَحَدٌ فَكَانَ هُوَ الرَّادُّ عَلَى نَفْسِهِ فَقَالَ تِلْكَ مَكَّةُ الْحَرَامِ الَّتِي رَضِيَهَا لِنَفْسِهِ حَرَمًا وَ جَعَلَ بَيْتَهُ فِيهَا

No one spoke, so he<sup>-asws</sup> responded unto himself<sup>-asws</sup>. He<sup>-asws</sup> said: 'That is the Sacred Makkah which He<sup>-azwj</sup> has Chosen for Himself<sup>-azwj</sup> as a Sanctuary and Made His<sup>-azwj</sup> House to be in it!'

فَمُ قَالَ أ تَدْرِي أَيُّ بُغْعَةٍ أَفْضَلُ مِنْ مَكَّةَ

Then he<sup>-asws</sup> said: 'Are you knowing which spot is more superior to Makkah?'

فَلَمْ يَتَكَلَّمْ أَحَدٌ وَ كَانَ هُوَ الرَّادُّ عَلَى نَفْسِهِ فَقَالَ مَا بَيْنَ حَجَرِ الْأَسْوَدِ إِلَى بَابِ الْكَعْبَةِ ذَلِكَ حَطِيمٌ إِبْرَاهِيمَ نَفْسِهِ الَّذِي كَانَ يُرَوِّدُ فِيهِ عَنَمَهُ وَ يُصَلِّي فِيهِ

No one spoke, so he<sup>-asws</sup> responded to himself<sup>-asws</sup>. He<sup>-asws</sup> said: 'What is between the Black Stone up to the door of the Kabah. That is the debris (stones/standing place) of Ibrahim<sup>-as</sup> himself<sup>-as</sup>. He<sup>-as</sup> used to provide his<sup>-as</sup> sheep (food) in it and pray Salat in it.

فَوَ اللَّهُ لَوْ أَنَّ عَبْدًا صَفَّ قَدَمَيْهِ فِي ذَلِكَ الْمَكَانِ قَامَ النَّهَارَ مُصَلِّيًا حَتَّى يَجِيئَهُ اللَّيْلُ وَ قَامَ اللَّيْلَ مُصَلِّيًا حَتَّى يَجِيئَهُ النَّهَارُ ثُمَّ لَمْ يَعْرِفْ لَنَا حَقَّنَا أَهْلَ الْبَيْتِ وَ حُرْمَتَنَا لَمْ يُعْبَلِ اللَّهُ مِنْهُ شَيْئًا أَبَدًا

By Allah<sup>-azwj</sup>! Even if a servant were to row his feet in that place, standing at daytime praying Salat until the night covers him, and he stands at night praying Salat until the day covers him, then he does not recognise our<sup>-asws</sup> rights for us<sup>-asws</sup>, People<sup>-asws</sup> of the Household and our<sup>-asws</sup> sanctity, Allah<sup>-azwj</sup> will not Accept anything from him, ever!

إِنَّ أَبَانَا إِبْرَاهِيمَ صَلَوَاتُ اللَّهِ عَلَيْهِ كَانَ فِيمَا اشْتَرَطَ عَلَى رَبِّهِ أَنْ قَالَ فَاجْعَلْ أَفْعِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ أَمَا إِنَّهُ لَمْ يَقُلِ النَّاسُ كُلُّهُمْ أَنْتُمْ أَوْلِيَاكُمْ رَحِمَكُمُ اللَّهُ وَ نَظَرَاؤُكُمْ

Our<sup>-asws</sup> father<sup>-as</sup> Ibrahim<sup>-as</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-as</sup>, it was among the conditions what he<sup>-as</sup> stipulated unto his<sup>-as</sup> Lord<sup>-azwj</sup>, he<sup>-as</sup> had said: **Therefore Make the hearts of the people to yearn towards them [14:37]**. But he did not say the people, all of them. You (Shias) and they may Allah<sup>-azwj</sup> have Mercy on you all, and your match (peers).

إِنَّمَا مَثَلُكُمْ فِي النَّاسِ مَثَلُ الشَّعْرَةِ الْبَيْضَاءِ فِي النَّوْرِ الْأَسْوَدِ أَوْ الشَّعْرَةِ السُّودَاءِ فِي النَّوْرِ الْأَبْيَضِ يَنْبَغِي لِلنَّاسِ أَنْ يُحْجُوا هَذَا الْبَيْتَ وَ أَنْ يُعْظِمُوهُ لِتَعْظِيمِ اللَّهِ إِيَّاهُ وَ أَنْ يَلْقَوْنَا أَيْنَمَا كُنَّا نَحْنُ الْأَدْلَاءُ عَلَى اللَّهِ.

But rather, your example among the people is an example of the white hair in the black bull, or the black hair in the white bull. It is befitting for the people that they perform Hajj of this House (Kabah), and they should revere it due to the reverence of Allah<sup>-azwj</sup> of it, and they should meet us<sup>-asws</sup>, wherever we<sup>-asws</sup> may be. We<sup>-asws</sup> are the pointers (guides) to Allah<sup>-azwj</sup>.<sup>163</sup>

<sup>163</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 11 a

و فِي خَيْرٍ آخَرَ أ تَدْرُونَ أَيُّ بُقْعَةٍ أَعْظَمَ حُرْمَةً عِنْدَ اللَّهِ فَلَمْ يَتَكَلَّمْ أَحَدٌ وَ كَانَ هُوَ الرَّادُّ عَلَى نَفْسِهِ فَقَالَ ذَلِكَ مَا بَيْنَ الرُّكْنِ الْأَسْوَدِ وَ الْمَقَامِ إِلَى بَابِ الْكَعْبَةِ ذَلِكَ حَطِيمٌ إِسْمَاعِيلَ الَّذِي كَانَ يَدُودٌ فِيهِ عُنَيْمَتُهُ ثُمَّ ذَكَرَ الْحَدِيثَ.

And in another Hadeeth: ‘Are you knowing which spot is of the mightiest sanctity in the Presence of Allah<sup>-azwj?</sup>’ No one spoke, and it was him<sup>-asws</sup>, the responder to himself<sup>-asws</sup>. He<sup>-asws</sup> said: ‘That is what is between the Black (Stone) corner and the standing place (of Ibrahim<sup>-as</sup>) up to the door of the Kabah. That is a debris of Ismail<sup>-as</sup> which he<sup>-as</sup> used to provide his<sup>-as</sup> sheep (food) in it’ – then he mentioned the Hadeeth”.<sup>164</sup>

12- شي، تفسير العياشي عن الفضيل بن يسار عن أبي جعفر ع قال: نظر إلى الناس يطوفون حول الكعبة فقال هكذا كانوا يطوفون في الجاهلية إنما أمروا أن يطوفوا ثم ينفروا إلينا فيعلمونا ولا يتهمهم و يعرضون علينا نصرهم

Tafseer Al-Ayyashi, from Al-Fuzeyl Bin Yasaar,

‘From Abu Ja’far<sup>-asws</sup>, he (the narrator) said, ‘He<sup>-asws</sup> looked at the people performing Tawaaf around the Kabah. He<sup>-asws</sup> said: ‘Like this is how they used to perform Tawaaf during the pre-Islamic period. But rather, they have been Commanded to be performing Tawaaf, then they should be hastening to us<sup>-asws</sup>, so we<sup>-asws</sup> can know of their friendship, and they should present their help to us<sup>-asws</sup>’.

ثم قرأ هذه الآية فاجعل أئفدة من الناس تهوي إليهم فقال آل محمد ثم قال إلينا إلينا.

Then he<sup>-asws</sup> recited this Verse: **Therefore Make the hearts of the people to yearn towards them [14:37]** – he<sup>-asws</sup> said: ‘Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>! Progeny<sup>-asws</sup> of Muhammad<sup>-asws</sup>!’ Then he<sup>-asws</sup> said: ‘To us<sup>-asws</sup>! To us<sup>-asws</sup>!’<sup>165</sup>

13- كاش، رجال الكشي عن أيوب بن نوح عن صفوان بن يحيى عن كليب بن معاوية الأسدي قال سمعت أبا عبد الله ع يقول و الله إنكم لعلى دين الله و دين ملائكته فأعينوني بوع و اجتهاد فو الله ما يقبل الله إلا منكم فائقوا الله و كفوا ألسنتكم صلوا في مساجدهم فإذا تميز القوم فتميزوا.

(The book) ‘Rijal’ of Al Kashy – From Ayoub Bin Nuh, from Safwan Bin Yahya, from Kuleyb Bin Muawiya Al Asady who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘By Allah<sup>-azwj</sup>! You (Shias) are upon the religion of Allah<sup>-azwj</sup>, and religion of His<sup>-azwj</sup> Angels, so assist me<sup>-asws</sup> with devoutness and striving. By Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> will not Accept except from you, therefore fear Allah<sup>-azwj</sup> and restrain your tongues. Pray Salats in their Masjid. When the people are distinguished, so you will be distinguished”.<sup>166</sup>

<sup>164</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 11 b

<sup>165</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 12

<sup>166</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 13

14- بشاء، بشارة المصطفى عن الحسن بن الحسين بن بابويه عن شيخ الطائفة عن المفيد عن ابن قولويه عن أبيه عن سعد عن أبي عيسى عن يونس عن كليب الأسدي قال سمعت أبا عبد الله ع يقول أما والله إنكم لعلى دين الله وملائكته فأعينونا على ذلك بوع واجتهاد عليكم بالصلاة والعبادة عليكم بالوع.

(The book) 'Bashaarat Al-Mustafa<sup>saww</sup>' – From Al-Hassan Bin Al-Husayn Bin Babawayh, from sheykh Al Taifa, from Al Mufeed, from Ibn Qawlawiya, from his father, from Sa'ad, from Abu Isa, from Yunus Bin Kuleyb Al Asady who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'But, by Allah<sup>azwj</sup>! You (Shias) are upon the religion of Allah<sup>azwj</sup> and His<sup>azwj</sup> Angels, therefore assist us<sup>asws</sup> upon that with devoutness and striving. Upon you is to be with the Salat ad the worship. Upon you is to be with the devoutness (piety)'.<sup>167</sup>

15- سن، المحاسن عن أبيه عن حمزة بن عبد الله عن جميل بن دراج عن حسان أبي علي العجلي عن عمران بن ميثم عن حبابة الوالبيّة قال: دخلنا على امرأة قد صفرتها العبادة أنا وعباية بن ربيعة فقالت من الذي معك قلت ابن أخيك ميثم قالت ابن أخي والله حقا أما إني سمعت أبا عبد الله الحسين بن علي ع يقول ما أجد على ملة إبراهيم إلا نحن و شيعتنا و سائر الناس ومنها براء.

(The book) 'Al-Mahasin' – from his father, from Hamza Bin Abdullah, from Jameel Bin Darraj, from Hassan Abu Ali Al Ijaly, from Imran Bin Meesam, from Hababat Al Walibiya who said,

'I and Abaya Bin Rabie entered to see a (an old) woman, the worship had turned her pale. She said, 'Who is the one with you?' I said, 'A son of your brother Meesam'. She said, 'Son of my brother truly, by Allah<sup>azwj</sup>! I heard Abu Abdullah Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> saying: 'I<sup>asws</sup> do not find (anyone) being upon the religion of Ibrahim<sup>as</sup>, except us<sup>asws</sup> and our<sup>asws</sup> Shias, while rest of the people are disavowed from it'.<sup>168</sup>

16- سن، المحاسن عن أبيه و ابن أبي نجران عن حماد بن عيسى عن حسين بن المختار عن عبد الرحمن بن سيابة عن عمران بن ميثم عن حبابة الوالبيّة قال: دخلت عليها فقالت من أنت قلت ابن أخيك ميثم

(The book) 'Al-Mahasin' – from his father and Ibn Abu Najran, from Hammad Bin Isa, from Husayn Bin Al Mukhtar, from Abdul Rahman Bin Sayaba, from Imran Bin Meesam, from Hababat Al Walibiya,

'I (Imran Bin Meesam) entered to see her (Hababat Al-Walibiya). She said, 'Who are you?' I said, 'A son of your brother Meesam'.

فقالت أخي و الله لأحدثتك بحديث سمعته من مولاك الحسين بن علي ع إني سمعته يقول و الذي جعل أحسن خير جميلة و عبد القيس خير ربيعة و همدان خير اليمن إنكم خير الفرق

She said, 'My brother, by Allah<sup>azwj</sup>! I shall narrate to you with a Hadeeth I heard from your Master Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>. I heard him<sup>asws</sup> saying: 'By the One<sup>azwj</sup> Who Made Ahmas as

<sup>167</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 14

<sup>168</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 15



best of the Bajeela (tribe), and Abdul Qeys as best of Rabie (tribe), and Hamdan as best of Al-Yemen, you (Shias) are best of the sects’.

ثُمَّ قَالَ مَا عَلَى مِلَّةِ إِبْرَاهِيمَ إِلَّا نَحْنُ وَ شِيعَتُنَا وَ سَائِرُ النَّاسِ مِنْهَا بِرَاءَةٌ.

Then he<sup>-asws</sup> said: ‘There is no one upon the religion of Ibrahim<sup>-as</sup> except us<sup>-asws</sup> and our<sup>-asws</sup> Shias, and rest of the people are disavowed from it’.<sup>169</sup>

17- سن، المحاسن عن أبيه و محمد بن عيسى عن صفوان عن إسحاق بن عمارة عن عباد بن زياد قال: قال لي أبو عبد الله ع يا عباد ما على ملة إبراهيم أحد غيركم و ما يقبل الله إلا منكم و لا يعفو الذنوب إلا لكم.

(The book) ‘Al-Mahasin’ – From his father, and Muhammad Bin Isa, from Safwan, from Is’haq Bin Ammar, from Abbad Bin Ziyad who said,

‘Abu Abdullah<sup>-asws</sup> said to me: ‘There is no one upon the religion of Ibrahim<sup>-as</sup> apart from you (Shias), and Allah<sup>-azwj</sup> will not Acceptable except from you (Shias), nor Forgive the sins except for you (Shias)’.<sup>170</sup>

18- سن، المحاسن عن ابن فضال عن حماد بن عثمان عن عبد الله بن سليمان الصيرفي قال سمعت أبا جعفر ع يقول إن أولى الناس بإبراهيم للذين اتبعوه و هذا الدين و الدين آمنوا ثم قال أنتم و الله على دين إبراهيم و منهاجه و أنتم أولى الناس به.

(The book) ‘Al-Mahasin’ – From Ibn Fazzal, from Hammad Bin Usman, from Abdullah Bin Suleyman Al Sayrafi who said,

‘I heard Abu Ja’far<sup>-asws</sup> saying: ‘**Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; and Allah is the Guardian of the Momineen [3:68]**’. Then he<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup>! You (Shias) are upon the religion of Ibrahim<sup>-as</sup> and his<sup>-as</sup> manifesto, and you are foremost of the people with him<sup>-as</sup>’.<sup>171</sup>

19- سن، المحاسن عن الوشاء عن مثنى الحنطاط عن أحمد بن رجل عن أبي المغيرة قال سمعت علياً ع يقول اتقوا الله و لا تخدعنكم إنسان و لا يكذبنكم إنسان فإتما ديني دين واحد دين آدم الذي ارتضاه الله و إنما أنا عبد مخلوق و لا أملك لنفسي نفعا و لا ضرا إلا ما شاء الله و ما أشاء إلا ما شاء الله.

(The book) ‘Al-Mahasin’ – from Al Washa, from Musanna Al Hannat, from Ahmad Bin a man, from Abu Al Mugheira who said,

<sup>169</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 16

<sup>170</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 17

<sup>171</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 18

'I heard Ali<sup>-asws</sup> saying: 'Fear Allah<sup>-azwj</sup> and do not let any person deceive you (Shias), nor any person belie you, for rather, my<sup>-asws</sup> religion is one religion, religion of Adam<sup>-as</sup>. Allah<sup>-azwj</sup> has Chosen it, and rather I<sup>-asws</sup> am a Created being, **I neither control a benefit for myself nor a harm except what Allah so Desires to, [7:188]**, and I<sup>-asws</sup> do not desire except what Allah<sup>-azwj</sup> Desires".<sup>172</sup>

20- سن، المحاسن عن أبيه عن النضر عن يحيى الحلبي عن أبي المغراء عن يزيد بن خليفة عن أبي عبد الله ع قال: قال لنا ونحن عنده نظرتهم والله حيث نظر الله والخير من اختار الله وأخذ الناس يمينا وشمالا وقد صدتم فصد محمد ص أما والله إنكم لعلى المحجة البيضاء.

(The book) 'Al-Mahasin' – from his father, from Al Nazr, from Yahya Al Halby, from Abu Al Magra'a, from Yzaeed Bin Khalifa,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said: 'He<sup>-asws</sup> said to us while we were in his<sup>-asws</sup> presence: 'By Allah<sup>-azwj</sup>! You (Shias) are looking where Allah<sup>-azwj</sup> is Looking, and you have chosen the ones<sup>-asws</sup> Allah<sup>-azwj</sup> has Chosen, and the people are taking to the right and left while you are aiming for the aim of Muhammad<sup>-saww</sup>. But, by Allah<sup>-azwj</sup>, you (Shias) are upon the bright manifesto!"<sup>173</sup>

21- سن، المحاسن عن أبيه عن النضر عن يحيى الحلبي عن أيوب بن حمر عن أبي عبد الله ع قال: أنتم والله على دين الله ودين رسوله ودين علي بن أبي طالب ع وما هي إلا آثار عندنا من رسول الله ص فكثرها.

(The book) 'Al-Mahasin' – From his father, from Al Nazr, from Yahya Al Halaby, from Ayoub Bin Hurr,

'From Abu Abdullah<sup>-asws</sup> having said: 'By Allah<sup>-azwj</sup>! You (Shias) are upon the religion of Allah<sup>-azwj</sup> and religion of His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and religion of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and what is it except for the traces (Ahadeeth) in our<sup>-asws</sup> possession from Rasool-Allah<sup>-saww</sup>, so treasure these".<sup>174</sup>

22- سن، المحاسن عن أبيه عن حمزة بن عبد الله عن جميل بن دراج عن سعيد بن يسار قال: دخلت على أبي عبد الله ع وهو على السرير فقال يا سعيد إن طائفة سميت مرجئة وطائفة سميت الحوارج وسميت الرابية.

(The book) 'Al-Mahasin' – from his father, from Hamza Bin Abdullah, from Jameel Bin Darraj, from Saeed Bin Yasaar who said,

'I entered to see Abu Abdullah<sup>-asws</sup>, and he<sup>-asws</sup> was upon the bed. He<sup>-asws</sup> said: 'O Saeed! A group has been names as Al-Murjiya, and a group has been named as the Al-Kharijiya, and you (Shias) have been named as Al-Turabiyya".<sup>175</sup>

<sup>172</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 19

<sup>173</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 20

<sup>174</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 21

<sup>175</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 22

23- سن، المحاسن عن أبيه عن القاسم بن محمد عن حبيب المتعمي والنضر عن يحيى الخليلي عن ابن مسكان عن حبيب قال: قال لنا أبو عبد الله ع ما أخذ أحب إلي منكم إن الناس سلكوا سبلاً شتى منهم أخذ بهواه ومنهم أخذ برأيه وإنكم أخذتم بأمر له أصل.

(The book) 'Al-Mahasin' – From his father, from Al Qasim Bin Muhammad, from Habeeb Al Khas'amy, and Al Nazr, from Yahya Al Halby, from Ibn Muskan, from Habeeb who said,

'Abu Abdullah<sup>-asws</sup> said to us: 'There is no one more beloved to me<sup>-asws</sup> than you (Shias) are! The people are travelling in various ways – from them is one taking with his personal desires, and from them is one taking with his opinions, while you are taking with a matter having an origin for it'.<sup>176</sup>

24- سن، المحاسن في حديث آخر لحبيب عن أبي عبد الله ع قال: إن الناس أخذوا هكذا وهكذا فطائفة أخذوا بأهوائهم وطائفة قالوا بالزواية وإن الله لهداكم لحيه وحب من ينفعكم حبه عنده.

(The book) 'Al-Mahasin' – in another Hadeeth by Habeeb,

'From Abu Abdullah<sup>-asws</sup> having said: 'The people are taking like this and like this, so there is a group taking with their whims, and a group are saying with the reports, while Allah<sup>-azwj</sup> is Guiding you (Shias) to the Paradise, and the love of one<sup>-asws</sup>, his<sup>-asws</sup> love will benefit you a lot in His<sup>-azwj</sup> Presence'.<sup>177</sup>

سن، المحاسن عن ابن فضال عن ثعلبة عن بشير الدهان قال: قال لي أبو عبد الله ع إن هذه المرجئة وهذه القدرية وهذه الخوارج ليس منهم أحد إلا وهو يرى أنه على الحق وإنكم إنما أحببتمونا في الله

(The book) 'Al-Mahasin' – From Ibn Fazzal, from Sa'alba, from Bashir Al Dahhan who said,

'Abu Abdullah<sup>-asws</sup> said to me: 'These Al-Murjiyya and these Al-Qadiriya, and these Al-Kharijiya, there isn't anyone among them except and he sees (knows) that you (Shias) are upon the truth, and that you are answering to us<sup>-asws</sup> for the Sake of Allah<sup>-azwj</sup>'.

ثم تلا أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم وما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا

Then he<sup>-asws</sup> recited: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]. And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain; [59:7].**

من يطع الرسول فقد أطاع الله إن كنتم تحبون الله فاتبعوني يحببكم الله و يغفر لكم ذنوبكم

<sup>176</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 23

<sup>177</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 24

***There is one who obeys the Rasool, so he has obeyed Allah, [4:80]. 'If you love Allah, then follow me. Allah will Love you and Forgive you your sins; [3:31]'***

ثُمَّ قَالَ وَ اللَّهُ لَقَدْ نَسَبَ اللَّهُ عِيسَى ابْنَ مَرْيَمَ فِي الْقُرْآنِ إِلَىٰ إِبْرَاهِيمَ مِنْ قِبَلِ النِّسَاءِ قَالَ وَ مِنْ ذُرِّيَّتِهِ دَاوُدَ وَ سُلَيْمَانَ إِلَىٰ قَوْلِهِ وَ يُحْيِي وَ عِيسَى .

Then he<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> has Attributed Isa Ibn Maryam<sup>-as</sup> in the Quran to Ibrahim<sup>-as</sup>, from the direction of the women. He<sup>-azwj</sup> Said: ***and from his offspring Dawood, and Suleyman, [6:84]*** – up to His<sup>-azwj</sup> Words: ***and Yahya, and Isa, [6:85]***'.<sup>178</sup>

بيان و الله لقد نسب الله أقول استدلال ع بذلك على أنهم من ذرية رسول الله ص.

**Explanation** - 'By Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> has Attributed' – I (Majlisi) am saying, 'He<sup>-asws</sup> is evidencing by that upon that they<sup>-asws</sup> are from the offspring of Rasool-Allah<sup>-saww</sup>'.

26- سن، المحاسن عن أبيه عن النضر عن يحيى الحلبي عن بشير في حديث سليمان مؤلف طربال قال: ذكرت هذه الأهواء عند أبي عبد الله ع قال لا و الله ما هم على شيء مما جاء به رسول الله ص إلا استقبال الكعبة فقط.

(The book) 'Al Majalis' – from his father, from Al Nazr, from Yahya Al Halby, from Bashir in a Hadeeth by Suleyman, slave of Tirbal who said,

'I mentioned these whims in the presence of Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> said: 'No, by Allah<sup>-azwj</sup>! They are not upon anything from what Rasool-Allah<sup>-saww</sup> had come with except kissing the Kabah only'.<sup>179</sup>

27- سن، المحاسن عن أبيه و حسين بن حسن عن ابن سينان عن أبي الجارود قال: خرج أبو جعفر ع على أصحابه يوماً و هم ينتظرون خروجه و قال لهم تخرجوا البشري من الله ما أحد يتحرى البشري من الله غيركم.

(The book) 'Al-Mahasin' – from his father, and Husayn Bin Hassan, from Ibn Sinan, from Abu Al Jaroud who said,

'Abu Ja'far<sup>-asws</sup> came out to his<sup>-asws</sup> companions one day, and they were awaiting his<sup>-asws</sup> coming out, and he<sup>-asws</sup> said to them: 'Seek the glad tidings from Allah<sup>-azwj</sup>! There is no one seeking the glad tidings from Allah<sup>-azwj</sup> apart from you (Shias)'.<sup>180</sup>

28- سن، المحاسن عن ابن فضال عن أبي كهمس قال سمعت أبا عبد الله ع يقول أخذ الناس يمينا و شمالا و لم يتم أهل بيت نبيكم فأبشروا

(The book) 'Al-Mahasin' – from Ibn Fazzal, from Abu Kahmasy who said,

<sup>178</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 25

<sup>179</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 26

<sup>180</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 27

'I heard Abu Abdullah<sup>-asws</sup> saying: 'The people are taking to the right and left while you (Shias) are sticking to People<sup>-asws</sup> of the Household of your Prophet<sup>-saww</sup>, so receive glad tidings!'

قَالَ جَعِلْتُ فِدَاكَ أَزْجُو أَنْ لَا يَجْعَلَنَا اللَّهُ وَإِيَّاهُمْ سَوَاءً فَقَالَ لَا وَاللَّهِ ثَلَاثًا.

He (the narrator) said, 'May I be sacrificed for you<sup>-asws</sup>! I hope that Allah<sup>-azwj</sup> will not Make us and them to be the same (equal)'. He<sup>-asws</sup> said: 'No, by Allah<sup>-azwj</sup>! No, by Allah<sup>-azwj</sup> – thrice''<sup>181</sup>

29- سن، المحاسن عن ابن محبوب عن أبي جعفر الأحمول عن بُرَيْدِ الْعَجَلِيِّ وَ زُرَّارَةَ بْنِ أَعْيَنَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ قَالُوا قَالَ لَنَا أَبُو جَعْفَرٍ ع مَا الَّذِي تَبْعُونَ أَمَا لَوْ كَانَتْ فِرْعَانُ مِنَ السَّمَاءِ لَفَرَعَ كُلُّ قَوْمٍ إِلَى مَأْمَنِهِمْ وَ لَفَرَعْنَا نَحْنُ إِلَى نَبِيِّنَا وَ فَرَعْتُمْ إِلَيْنَا فَأَبْشِرُوا ثُمَّ أَبْشِرُوا ثُمَّ أَبْشِرُوا لَا وَاللَّهِ لَا يُسَوِّدُكُمْ اللَّهُ وَ عَزَبَتْكُمْ وَ لَا كِرَامَةٌ لَهُمْ.

(The book) 'Al-Mahasin' – from Ibn Mahboub, from Abu Ja'far Al Ahowl, from Bureyd Al Ijaly and Zurara Bin Ayn, and Muhammad Bin Muslim who said,

'Abu Ja'far<sup>-asws</sup> said to us: 'What is that which you are seeking? But, if there were to be a panic even from the sky, every people will panic to their secure places and we<sup>-asws</sup> shall panic to our<sup>-asws</sup> Prophet<sup>-as</sup>, and you (Shias) will panic to us<sup>-asws</sup>. So, receive glad tidings! Then receive glad tidings! Then receive glad tidings! No, by Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> will not Equalise you and other, nor is there any prestige for them!''<sup>182</sup>

30- سن، المحاسن عن ابن فضال عن علي بن عتبة عن أبي كهمس عن أبي عبد الله ع قال: عَرَفْتُمُونَا وَ أَنْكَرْنَا النَّاسَ وَ أَحْبَبْتُمُونَا وَ أَبْغَضْنَا النَّاسَ وَ وَصَلْتُمُونَا وَ قَطَعْنَا النَّاسَ رَزَقَكُمُ اللَّهُ مُرَافَقَةَ مُحَمَّدٍ ص وَ سَقَاكُمْ مِنْ حَوْضِهِ.

(The book) 'Al-Mahasin' – From Ibn Fazzal, from Ali Bin Uqba, from Abu Kahmas,

'From Abu Abdullah<sup>-asws</sup> having said: 'You (Shias) are recognising us<sup>-asws</sup> while the people are denying us<sup>-asws</sup>, and you (Shias) are loving us<sup>-asws</sup> while the people are hating us<sup>-asws</sup>, and you (Shias) are connecting with us<sup>-asws</sup> while the people are cutting us<sup>-asws</sup> off. May Allah<sup>-azwj</sup> Grace you (Shias) the friendship of Muhammad<sup>-saww</sup> and Quench you from his<sup>-saww</sup> Fountain''<sup>183</sup>

31- سن، المحاسن عن أبيه عن النضر عن يحيى الخليلي عن بشير الكناسي قال سمعت أبا عبد الله ع يقول وصلتمنا و قطع الناس و أحببتهم و أبغض الناس و عرفتمنا و أنكروا الناس و هو الحق.

(The book) 'Al-Mahasin' – from his father, from Al Nazr, from Yahya Al Halby, from Bashir Al Kunasy who said,

<sup>181</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 28

<sup>182</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 29

<sup>183</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 30

'I heard Abu Abdullah<sup>-asws</sup> saying: 'You (Shias) are connecting (with us<sup>-asws</sup>) while the people are cutting (us<sup>-asws</sup>) off, and you (Shias) are loving (us<sup>-asws</sup>) while the people are hating (us<sup>-asws</sup>), and you (Shias) are recognising (us<sup>-asws</sup>) while the people are denying (us<sup>-asws</sup>), and it is the truth''<sup>184</sup>.

32- سن، المحاسن عن ابن فضال عن ثعلبة عن بشير الدهان قال قال أبو عبد الله ع عرفتم في منكرين كثيراً وأحببتم في مبغضين كثيراً وقد يكون حب في الله ورسوله وحب في الدنيا فما كان في الله ورسوله فتوا به على الله وما كان في الدنيا فليس بشيء ثم نقض يده.

(The book) 'Al-Mahasin' – from Ibn Fazzal, from Sa'alba, from Bashir Al Dahhan who said,

'Abu Abdullah<sup>-asws</sup> said: 'You (Shias) are recognised a lot among the deniers, and are loved a lot among the haters, and love happens to be for the Sake of Allah<sup>-azwj</sup> and love for the sake of the world. So, whatever was for the Sake of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, its Reward is upon Allah<sup>-azwj</sup>, and whatever was for the sake of the world, so it isn't with anything'. Then he<sup>-asws</sup> shook his<sup>-asws</sup> hand''<sup>185</sup>.

33- سن، المحاسن عن أبيه عن ذكره عن حنان أبي علي عن زرئب الكناسي قال: سألت أبا جعفر ع عن قول الله وهدوا إلى الطيب من القول وهدوا إلى صراط الحميد فقال هو والله هذا الأمر الذي أنتم عليه.

(The book) 'Al-Mahasin' – from his father, from the one who mentioned it, from Hanan, from Abu Ali, from Zurey Al Kunasy who said,

'I asked Abu Ja'far<sup>-asws</sup> about Words of Allah<sup>-azwj</sup>: **And they had been Guided to the goodly from the words and were Guided to the Path of the Praise One [22:24]**. He<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! It is this matter which you (Shias) are upon!''<sup>186</sup>

و روي عن النبي ص أنه قال: ما أخذ أحب إليه الحمد من الله عز ذكره و صراط الحميد طريق الإسلام و طريق الجنة انتهى.

And it is reported from the Prophet<sup>-saww</sup> having said: 'There is no one more beloved to Him<sup>-azwj</sup>. The praise is from Allah<sup>-azwj</sup>, Mighty is His<sup>-azwj</sup> Mention, and the Path of the Praised One, it is the path of Al-Islam and path of the Paradise' – end''<sup>187</sup>.

<sup>184</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 31

<sup>185</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 32

<sup>186</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 33 a

<sup>187</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 33 b

34- سن، المحاسن عن ابن أبي نصر عن صفوان الجمال عن أبي عبد الله ع في قول الله كل شيء هالك إلا وجهه قال من أتى الله بما أمر به من طاعته و طاعة محمد ص فهو الوجه الذي لا يهلك و لذلك من يطع الرسول فقد أطاع الله.

(The book) 'Al-Mahasin' – from Ibn Abu Nasr, from Safwan Al Jammal,

'From Abu Abdullah<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup>: **All things will perish except for His Face. [28:88].** He<sup>-asws</sup> said: 'The one who comes to Allah<sup>-azwj</sup> with what He<sup>-azwj</sup> had Commanded with, from obeying Him<sup>-azwj</sup> and obeying Muhammad<sup>-saww</sup>, so it is the face which will not perish, and for that (reason), **one who obeys the Rasool, so he has obeyed Allah, [4:80]**'.<sup>188</sup>

35- سن، المحاسن عن ابن فضال عن علي بن عتبة بن خالد عن أبيه قال: دخلت أنا و معلى بن حنيس على أبي عبد الله ع و ليس هو في مجلسه فخرج علينا من جانب البيت من عند نسائه و ليس عليه جلباب فلما نظر إلينا رحب فقال مرحباً بكما و أهلاً

(The book) 'Al-Mahasin' – from Ibn Fazzal, from Ali Bin Uqbah Bin Khalid, from his father who said,

'I am Moalla Bin Khuneys entered to see Abu Abdullah<sup>-asws</sup>, and he<sup>-asws</sup> wasn't in his<sup>-asws</sup> seat. He<sup>-asws</sup> emerged to us from a side of the house, from the presence of his<sup>-asws</sup> womenfolk, and there wasn't a robe upon him<sup>-asws</sup>. When he<sup>-asws</sup> looked at us he<sup>-asws</sup> was welcoming. He<sup>-asws</sup> said: 'Welcome to you both, and hello!'

ثم جلس و قال أنتم أولو الأبواب في كتاب الله قال الله تبارك و تعالى إنما يتذكر أولوا الأبواب

The he<sup>-asws</sup> sat down and said: 'You (Shias) are the ones of understanding (as stated) in the Book of Allah<sup>-azwj</sup>. Allah<sup>-azwj</sup> Blessed and Exalted Said: **But rather, the ones with the understanding will be mindful [13:19].**

فأبشروا أنتم على إحدى الحسينين من الله أما إنكم إن بقيتم حتى تروا ما تمدون إليه رقابكم شفى الله صدوركم و أذهب غيظ قلوبكم و أدالكم على عدوكم و هو قول الله تبارك و تعالى و يشف صدور قوم مؤمنين و يذهب غيظ قلوبهم

Receive glad tidings, for you (Shias) are upon one **one of the two excellent things [9:52]** from Allah<sup>-azwj</sup>. If you were to live until you see what you are extending your necks to (Al-Qaim<sup>-asws</sup>, Allah<sup>-azwj</sup> shall Heal your chests and Remove the rage of your hearts and Turn you against your enemies, and it is the Word of Allah<sup>-azwj</sup>, **And he would Remove the rage of their hearts; [9:15].**

و إن مضيتم قبل أن تروا ذلك مضيتم على دين الذي رضيته لنيبي ص و بعث علي.

And if you were to pass away before you see that, you would have passed away upon the religion of Allah<sup>-azwj</sup> which He<sup>-azwj</sup> had Chosen for His<sup>-azwj</sup> Prophet<sup>-saww</sup> and Sent upon it".<sup>189</sup>

<sup>188</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 34

<sup>189</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 35

36- سن، المحاسن عن أبيه عن علي بن النعمان عن ذكره عن أبي عبد الله ع في قول الله إن عبادي ليس لك عليهم سلطان فقال ليس على هذه العصابة خاصة سلطاناً

(The book) 'Al-Mahasin' from his father, from Ali Bin Al Numan, from the one who mentioned it,

'From Abu Abdullah<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup>: **Surely, (as for) My servants, there wouldn't be any authority for you upon them, [15:42].** He<sup>-asws</sup> said: 'There isn't any authority (for Iblees<sup>-la</sup>) upon this group (Shias) in particular'.

فُلْتُ وَ كَيْفَ وَ فِيهِمْ مَا فِيهِمْ

I said, 'And how, and among them is what is among them?'

فَقَالَ لَيْسَ حَيْثُ تَذْهَبُ إِنَّمَا هُوَ لَيْسَ لَكَ سُلْطَانٌ أَنْ يُحِبَّ إِلَيْهِمُ الْكُفْرَ وَ يُبْغِضَ إِلَيْهِمُ الْإِيمَانَ.

He<sup>-asws</sup> said: 'It isn't where you are going (with its meaning). But rather it is, there isn't any authority for you to be endearing the Kufr to them and the Eman to be hateful to them"<sup>190</sup>.

سن، المحاسن عن ابن محبوب عن حنان بن سدير و ابن رباب عن زرارَةَ قَالَ: فُلْتُ لِأَبِي جَعْفَرٍ ع قَوْلُهُ لَا تُفْعِدَنَّ هُمْ صِرَاطَكَ الْمُسْتَقِيمَ ثُمَّ لَا تَيْبَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَ مِنْ خَلْفِهِمْ وَ عَنْ أَيْمَانِهِمْ وَ عَنْ شِمَائِلِهِمْ وَ لَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ

(The book) 'Al-Mahasin' – from Ibn Mahboub, from Hanan Bin Sadeyr and Ibn Riab, from Zurara who said,

'I said to Abu Ja'far<sup>-asws</sup>, 'His<sup>-azwj</sup> Words: **I will sit (in ambush) for them on Your Straight Path [7:16] Then I will come to them from their front, and from their back, and on their right, and on their left, and You will not Find most of them as thankful ones' [7:17].**

فَقَالَ أَبُو جَعْفَرٍ ع يَا زُرَّارَةَ إِنَّمَا صَمَدٌ لَكَ وَ لِأَصْحَابِكَ فَأَمَّا الْآخِرِينَ فَقَدْ فَرَعَ مِنْهُمْ.

Abu Ja'far<sup>-asws</sup> said: 'O Zurara! But rather, he<sup>-la</sup> is lying in wait to ambush you and your companions. As for the others, he<sup>-la</sup> is already free from them"<sup>191</sup>.

38- سن، المحاسن عن ابن محبوب عن عمرو بن أبي المقدام عن أبان بن تغلب قال قال أبو جعفر ع إذا قدمت الكوفة إن شاء الله فارو عني هذا الحديث من شهد أن لا إله إلا الله وحببت له الجنة

(The book) 'Al-Mahasin' – from Ibn Mahboub, from Amro Bin Abu Al Miqdam, from Aban Bin Taghlab who said,

<sup>190</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 36

<sup>191</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 37



'Abu Ja'far<sup>-asws</sup> said: 'When you arrive at Al-Kufa, if Allah<sup>-azwj</sup> so Desires, then report this Hadeeth from me<sup>-asws</sup>: 'One who testifies that there is no god except Allah<sup>-azwj</sup>, the Paradise is obligated for him''.

فَقُلْتُ جُعِلْتُ فِدَاكَ يَجِيئُنِي كُلُّ صِنْفٍ مِنَ الْأَصْنَافِ فَأُرْوِي لَهُمْ هَذَا الْحَدِيثَ

I said, 'May I be sacrificed for you<sup>-asws</sup>! Every type from the types (of people) will come to me. Shall I report this Hadeeth to them (all)?'

قَالَ نَعَمْ يَا أَبَانَ بْنَ تَغْلِبٍ إِنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ جَمَعَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْأَوْلِيَيْنَ وَ الْأَخْرِيْنَ فِي رَوْضَةٍ وَاحِدَةٍ فَيَسْتَلْبُ لَا إِلَهَ إِلَّا اللَّهُ إِلَّا مَنْ كَانَ عَلَى هَذَا الْأَمْرِ.

He<sup>-asws</sup> said: 'Yes, O Aban Bin Taghlib! When it will be the Day of Qiyamah, Allah<sup>-azwj</sup> Blessed and Exalted will Gather the former ones and the latter ones in one garden (plain). He<sup>-azwj</sup> will Strip, 'There is no god but Allah<sup>-azwj</sup>' except from the ones who would be upon this matter''.<sup>192</sup>

39- سن، المحاسن عن أبيه عن صفوان عن أبي سعيد المكاربي عن أبي بصير عن الحارث بن المغيرة النصري قال: سألت أبا عبد الله ع عن قول الله عز و جل كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ فَقَالَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا مَنْ أَخَذَ الطَّرِيقَ الَّذِي أَنْتُمْ عَلَيْهِ.

(The book) 'Al-Mahasin' – from his father, from Safwan, from Abu Saeed Al Mukary, from Abu Baseer, from Al Haris Bin Al Mugheira Al Nazry who said,

'I asked Abu Abdullah<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **All things will perish except for His Face. [28:88]**. He<sup>-asws</sup> said: 'All things will perish except the one who takes the path which you (Shias) are upon''.<sup>193</sup>

بيان على هذا التأويل المراد بالوجه الجهة التي أمر الله أن يؤتى منه.

**Explanation –** Based upon this interpretation, the intent with the 'Face' is the aspect which Allah<sup>-azwj</sup> has Commanded that He<sup>-azwj</sup> be accessed from.

40- سن، المحاسن عن محمد بن علي عن عبيد بن هاشم التاشري عن الحسن بن الحسين عن مالك بن عطية عن أبي حمزة عن أبي الطفيل قال: قام أمير المؤمنين علي ع على المنبر فقال إن الله بعث محمداً بالنبوة و اصطفاه بالرسل فأنال في الناس و أنال و عندنا أهل البيت مفتاح العلم و أبواب الحكمة و ضياء الأمر و فضل الخطاب

(The book) 'Al-Mahasin' – from Muhammad Bin Ali, from Isa Bin Hisham Al Nashary, from Al-Hassan Bin Al-Husayn, from Malik Bin Atiya, from Abu Hamza, from Abu Al Tufeyl who said,

'Amir Al-Momineen<sup>-asws</sup> Ali<sup>-asws</sup> stood upon the pulpit. He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Sent Muhammad<sup>-saww</sup> with the Prophet-hood, and Chose him<sup>-saww</sup> with the Message, so he<sup>-saww</sup>

<sup>192</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 38

<sup>193</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 39

gave out among the people and he<sup>-saww</sup> gave out, and in our<sup>-asws</sup> possession, People<sup>-asws</sup> of the Household, there are keys of knowledge, and doors of wisdom, and illumination of the matter, and the decisive address!

وَمَنْ يُحِبَّنَا أَهْلَ الْبَيْتِ يَنْفَعُهُ إِيْمَانُهُ وَ يُتَقَبَّلُ مِنْهُ عَمَلُهُ وَ مَنْ لَا يُحِبُّنَا أَهْلَ الْبَيْتِ لَا يَنْفَعُهُ إِيْمَانُهُ وَ لَا يُتَقَبَّلُ مِنْهُ عَمَلُهُ وَ إِنْ أَذَابَ اللَّيْلُ وَ النَّهَارُ لَمْ يَزَلْ.

And the one who loves us<sup>-asws</sup>, People<sup>-asws</sup> of the Household, his Eman shall benefit him, and his deeds will be Accepted from him! And the one who does not love us<sup>-asws</sup>, People<sup>-asws</sup> of the Household, neither will his Eman benefit him, nor will his deeds be Accepted from him and even if here to continue night and day, unceasingly".<sup>194</sup>

41- سن، المحاسن عن ابن بَرِيْعٍ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ جَلِيْسٍ لِأَبِي حَمَزَةَ الثَّمَالِيِّ عَنْ أَبِي حَمَزَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع قَوْلَ اللَّهِ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ فَقَالَ فَيَهْلِكُ كُلُّ شَيْءٍ وَ يَبْقَى الْوَجْهُ

(The book) 'Al-Mahasin' – from Ibn Bazie, from Mansour Bin Yunus, from a gatherer of Abu Hamza Al Sumali, from Abu Hamza who said,

'I said to Abu Ja'far<sup>-asws</sup>, 'Words of Allah<sup>-azwj</sup>, **All things will perish except for His Face. [28:88]**'. He<sup>-asws</sup> said: 'All thing shall perish, and the Face would remain'.

قُلْتُ قَالَ إِنَّ اللَّهَ أَعْظَمُ مِنْ أَنْ يُوصَفَ وَ لَكِنْ مَعْنَاهَا كُلُّ شَيْءٍ هَالِكٌ إِلَّا دِيْنَهُ وَ الْوَجْهَ الَّذِي يُؤْتَى مِنْهُ.

Then he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> is Mightier than to be described, but its meaning is, all things will perish except His<sup>-azwj</sup> religion, and the face which He<sup>-azwj</sup> can be accessed from".<sup>195</sup>

42- سن، المحاسن عن أبيه عن صفوان بن يحيى عن أبي سعيد عن أبي بصير عن الحارث بن المغيرة النصري قال: سألت أبا عبد الله ع عن قول الله كُلُّ شَيْءٍ هَالِكٌ إِلَّا مَنْ أَخَذَ طَرِيقَ الْحَقِّ.

(The book) 'Al-Mahasin' – from his father, from Safwan Bin Yahya, from Abu Saeed, from Abu Baseer, from Al Haris Bin Al Mugheira Al Nazry who said,

'I asked Abu Abdullah<sup>-asws</sup> about Words of Allah<sup>-azwj</sup>. **All things will perish except for His Face. [28:88]**. (He<sup>-asws</sup> said): 'Except the one who takes the path of truth".<sup>196</sup>

<sup>194</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 40

<sup>195</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 41

<sup>196</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 16 H 42

## CHAPTER 17 – MERITS OF ‘AL-RAFIZA’ AND PRAISE OF BEING NAMED BY IT

سن، المحاسن عن علي بن أسباط عن عتيبة بن عاصب عن أبي عبد الله ع قال: وَ اللهُ لِنِعْمِ الإِسْمِ الَّذِي مَنَحَكُمُ اللهُ مَا دُمْتُمْ تَأْخُذُونَ بِمَوْلَانَا وَ لَا تَكْذِبُونَ عَلَيْنَا

(The book) ‘Al-Mahasin’ – from Ali Bin Asbaat, from Uteyba Baya Al Qasab,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘By Allah<sup>-azwj</sup>! Good is the name which Allah<sup>-azwj</sup> has Awarded you (Shias) for as long as you are taking with our<sup>-asws</sup> words and not belying upon us<sup>-asws</sup>!’

قَالَ وَ قَالَ لِي أَبُو عَبْدِ اللهِ ع هَذَا الْقَوْلَ أَبِي كُنْتُ حَبْرُهُ أَنَّ رَجُلًا قَالَ لِي إِذَاكَ أَنْ تَكُونَ رَافِضِيًّا.

He (the narrator) said: ‘And Abu Abdullah<sup>-asws</sup> said to me: ‘This is the word I<sup>-saww</sup> have informed him with, a man had said to me<sup>-asws</sup>: ‘Beware of becoming a ‘Rafiza’ (rejector)’’.<sup>197</sup>

2- سن، المحاسن عن ابن يزيد عن صفوان عن زيد الشحام عن أبي الجارود قال: أَصَمَّ اللهُ أُذُنَيْهِ كَمَا أَعَمَّى عَيْنَيْهِ إِذْ لَمْ يَكُنْ سَمِعَ أَبَا جَعْفَرٍ ع وَ رَجُلٌ يُقُولُ إِنَّ فُلَانًا سَمَانًا بِاسْمٍ قَالَ وَ مَا ذَلِكَ الإِسْمُ قَالَ سَمَانَا الرِّافِضَةَ فَقَالَ أَبُو جَعْفَرٍ ع يَبْدِهِ إِلَى صَدْرِهِ وَ أَنَا مِنَ الرِّافِضَةِ وَ هُوَ مِنِّي قَالَهَا ثَلَاثًا.

(The book) ‘Al-Mahasin’ – from Ibn Yazeed, from Safwan, from Zayd Al Shaham, from Abu Al Jaroud having said:

‘May Allah<sup>-azwj</sup> Deafen his ears just as He<sup>-azwj</sup> has Blinded his eyes, if he had not heard Abu Ja’far<sup>-asws</sup> and a man was saying, ‘So and so has blamed us with a name’. He<sup>-asws</sup> said: ‘And what is that (name)?’ He said, ‘He has named us a ‘Al-Rafiza’ (rejector)’. Abu Ja’far<sup>-asws</sup> said with his<sup>-asws</sup> hand upon his<sup>-asws</sup> chest: ‘And I<sup>-asws</sup> am from ‘Al-Rafiza’ (rejectors), and he is from me<sup>-asws</sup>’ – saying it thrice’’.<sup>198</sup>

3- سن، المحاسن عن ابن يزيد عن ابن محبوب عن محمد بن سليمان عن رجلين عن أبي بصير قال: قُلْتُ لِأَبِي جَعْفَرٍ ع جُعِلْتُ فِدَاكَ اسْمٌ سَمِينًا بِهِ اسْتَحَلَّتْ بِهِ الْوُلَاةُ دِمَاءَنَا وَ أَمْوَالَنَا وَ عَدَابَتَنَا

(The book) ‘Al-Mahasin’ – from Ibn Yazeed, from Ibn Mahboub, from Muhammad Bin Suleyman, from two men, from Abu Baseer who said,

<sup>197</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 17 H 1

<sup>198</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 17 H 2

'I said to Abu Ja'far<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! There is a name we are being named with. Due to it, the rulers are legalising (shedding) of our blood, and (looting) our wealth, and tormenting us'.

قَالَ وَ مَا هُوَ قَالَ الرَّافِضَةُ

He<sup>-asws</sup> said: 'And what is it (the name)?' He said, 'Al-Rafiza (the rejector)'.

فَقَالَ أَبُو جَعْفَرٍ ع إِنَّ سَبْعِينَ رَجُلًا مِنْ عَسَاكِرِ فِرْعَوْنَ رَفَضُوا فِرْعَوْنَ فَأَتَوْا مُوسَى ع فَلَمْ يَكُنْ فِي قَوْمِ مُوسَى أَحَدًا أَشَدَّ اجْتِهَادًا وَ أَشَدَّ حُبًّا لِهَارُونَ مِنْهُمْ فَسَمَّاهُمْ قَوْمَ مُوسَى الرَّافِضَةَ فَأَوْحَى اللَّهُ إِلَى مُوسَى أَنْ أَتَيْتَ هُمْ هَذَا الْإِسْمَ فِي التَّوْرَةِ فَإِنِّي تَحْلُتُهُمْ وَ ذَلِكَ اسْمٌ قَدْ تَحَلَّكُمُوهُ اللَّهُ.

Abu Ja'far<sup>-asws</sup> said: 'Seventy men from the army of Pharaoh rejected Pharaoh<sup>-la</sup>. They came to Musa<sup>-as</sup>. There did not happen to be among the people of Musa<sup>-as</sup>, any one of more intense striving, and more intense love for Haroun<sup>-as</sup> than they were, so the people of Musa<sup>-as</sup> named them as 'Al-Rafiza' (rejectors). Allah<sup>-azwj</sup> Revealed to Musa<sup>-as</sup>: "I<sup>-azwj</sup> shall Affirm this name for them in the Torah, for I<sup>-azwj</sup> am Awarding them!" And that is the name which Allah<sup>-azwj</sup> has Awarded it"<sup>199</sup>.

فر، تفسير فرات بن إبراهيم عن محمد بن القاسم بن عبيد بن الحسن بن جعفر عن الحسين بن محمد يعني ابن عبد الله الحنظلي عن وكيع عن سليمان الأعمش قال: دخلت على أبي عبد الله جعفر بن محمد ع فقلت جعلت فداك إن الناس يُسموننا روافض و ما الروافض

Tafseer Furaat Bin Ibrahim – from Muhammad Bin Al Qasim Bin Ubeyd, from Al-Hassan Bin Ja'far, from Al-Husayn, from Muhammad, meaning Ibn Abdullah Al Hanzaly, from Wakie, from Suleyman Al Amsh who said,

'I entered to see Abu Abdullah Ja'far Bin Muhammad<sup>-asws</sup>. I said, 'May I be sacrificed for you<sup>-asws</sup>! The people are naming us as 'Rawafiz' (rejectors), and what are the 'rejectors'?'

فَقَالَ وَ اللَّهُ مَا هُمْ سَمَّوْكُمْ وَ لَكِنَّ اللَّهَ سَمَّاكُمْ بِهِ فِي التَّوْرَةِ وَ الْإِنْجِيلِ عَلَى لِسَانِ مُوسَى وَ لِسَانِ عِيسَى ع

He<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! It is not they who are naming you, but Allah<sup>-azwj</sup> has Named you (Shias) with it in the Torah and the Evangel, upon the tongue of Musa<sup>-as</sup> and upon the tongue of Isa<sup>-as</sup>!

وَ ذَلِكَ أَنَّ سَبْعِينَ رَجُلًا مِنْ قَوْمِ فِرْعَوْنَ رَفَضُوا فِرْعَوْنَ وَ دَخَلُوا فِي دِينِ مُوسَى فَسَمَّاهُمْ اللَّهُ تَعَالَى الرَّافِضَةَ وَ أَوْحَى إِلَى مُوسَى أَنْ أَتَيْتَ هُمْ فِي التَّوْرَةِ حَتَّى يَمْلِكُوهُ عَلَى لِسَانِ مُحَمَّدٍ ص

And that is because seventy men from the people of Pharaoh<sup>-la</sup> rejected Pharaoh<sup>-la</sup> and entered into the religion of Musa<sup>-as</sup>, so Allah<sup>-azwj</sup> Named them as 'Al-Rafiza' (the rejectors) and Revealed to Musa<sup>-as</sup>: 'I<sup>-azwj</sup> am Affirming it for them in the Torah until they own it upon the tongue of Muhammad<sup>-saww</sup>!'

<sup>199</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 17 H 3

فَفَرَّقَهُمُ اللَّهُ فِرْقًا كَثِيرَةً وَ تَشَعَّبُوا شُعْبًا كَثِيرَةً فَرَفَضُوا الْخَيْرَ فَرَفَضْتُمْ الشَّرَّ وَ اسْتَمْتَمْتُمْ مَعَ أَهْلِ بَيْتِ نَبِيِّكُمْ ع فَدَهَبْتُمْ حَيْثُ دَهَبَ نَبِيُّكُمْ وَ اخْتَرْتُمْ مَنِ اخْتَارَ اللَّهُ وَ رَسُولُهُ

Allah<sup>-azwj</sup> Divided them into many sects and they branched out into many branches. They rejected the good and you are rejecting the evil, and you are standing with People<sup>-asws</sup> of the Household of your Prophet<sup>-saww</sup>, so you are going where your Prophet<sup>-saww</sup> went, and you are choosing the ones<sup>-asws</sup> Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> had chosen.

فَأَبَشِرُوا ثُمَّ أَبَشِرُوا فَأَنْتُمْ الْمَرْحُومُونَ الْمُتَقَبَّلُونَ مِنَ الْمُحْسِنِينَ وَ الْمُنْجَاوُونَ عَنِ مُسِيئِهِمْ وَ مَنْ لَمْ يَلْقَ اللَّهَ بِمِثْلِ مَا لَقَيْتُمْ لَمْ تُقْبَلْ حَسَنَاتُهُ وَ لَمْ يُتَجَاوَزْ عَنِ سَيِّئَاتِهِ يَا سُلَيْمَانُ هَلْ سَرَرْتُكَ

So receive glad tidings! The, receive glad tidings, for you are the Mercied ones, the ones Accepted of their good deeds, and the ones overlooked from their evil deeds, and the one who does not meet Allah<sup>-azwj</sup> with the likes of what you shall be meeting, his good deeds will not be Accepted, and his evil deeds will not be overlooked. O Suleyman! Have I cheered you?’

فَقُلْتُ زِدْنِي جُعِلْتُ فِدَاكَ

I said, ‘Increase for me, may I be sacrificed for you<sup>-asws</sup>!’

فَقَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ مَلَائِكَةً يَسْتَغْفِرُونَ لَكُمْ حَتَّى تَتَسَاقَطَ دُثُوبُكُمْ كَمَا تَتَسَاقَطُ وَرَقُ الشَّجَرِ فِي يَوْمِ رِيحٍ وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى الَّذِينَ يَجْعَلُونَ الْعَرْشَ وَ مَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ... وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا هُمْ شِيعَتُنَا وَ هِيَ وَ اللَّهُ لَهْمُ يَا سُلَيْمَانُ هَلْ سَرَرْتُكَ

He<sup>-asws</sup> said: ‘For Allah<sup>-azwj</sup> Mighty and Majestic, there are Angels seeking Forgiveness for you all until your sins fall off just as the leaves of the tree fall off during a windy day, and that is the Word of Allah<sup>-azwj</sup> the Exalted: **Those who are holding the Throne and ones around it are Glorifying with Praise of their Lord** – up to His<sup>-azwj</sup> Words: **and are seeking Forgiveness for those who believe, [40:7]**. They are our<sup>-asws</sup> Shias, and by Allah<sup>-azwj</sup>, it is for them. O Suleyman! Have I<sup>-asws</sup> cheered you?’

فَقُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

I said, ‘May I be sacrificed for you<sup>-asws</sup>! Increase for me’.

قَالَ مَا عَلَى مَلَأَةِ إِبْرَاهِيمَ ع إِلَّا نَحْنُ وَ شِيعَتُنَا وَ سَائِرُ النَّاسِ مِنْهَا بَرِيءٌ.

He<sup>-asws</sup> said: ‘There is no one upon the religion of Ibrahim<sup>-as</sup> except us<sup>-asws</sup> and our<sup>-asws</sup> Shias, and rest of the people are disavowed from it’.<sup>200</sup>

<sup>200</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 17 H 4

باب 18 الصفح عن الشيعة و شفاعة أئمتهم صلوات الله عليهم فيهم

## CHAPTER 18 – THE FORGIVING ONES FROM THE SHIAS, AND INTERCESSION OF THEIR IMAMS<sup>-asws</sup>, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON THEM<sup>-asws</sup>, REGARDING THEM

1- ن، عيون أخبار الرضا عليه السلام عن أحمد بن أبي جعفر التميمي عن علي بن جعفر المديني عن علي بن محمد بن مهزوب القروي عن داود بن سليمان عن الرضا عن آبيه ع قال قال رسول الله ص إذا كان يوم القيامة علينا حساب شيعتنا

(The book) 'Uyoun Akhba Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – from Ahmad Bin Abu Ja'far Al Bayhaqi, from Ali Bin Ja'far Al Madany, from Ali Bin Muhammad Bin Marawiya Al Qazwiny, from Dawood Bin Suleyman,

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'When it will be the Day of Qiyamah, we<sup>-asws</sup> shall be in charge of the Reckoning of our<sup>-asws</sup> Shias.

فَمَنْ كَانَتْ مَظْلَمَتُهُ فِيمَا بَيْنَهُ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ حَكَمْنَا فِيهَا فَأَجَابَنَا

The one who has an injustice regarding what is between him and Allah<sup>-azwj</sup> Mighty and Majestic, we<sup>-asws</sup> shall judge regarding it and He<sup>-azwj</sup> shall Answer us<sup>-asws</sup>.

وَ مَنْ كَانَتْ مَظْلَمَتُهُ فِيمَا بَيْنَهُ وَ بَيْنَ النَّاسِ اسْتَوْهَبْنَاهَا فَوُجِبَتْ لَنَا

And the one who were to have an injustice regarding what is between him and the people, we shall seek to be Gifted it, so He<sup>-azwj</sup> shall Gift it to us.

وَ مَنْ كَانَتْ مَظْلَمَتُهُ فِيمَا بَيْنَهُ وَ بَيْنَنَا كُنَّا أَحَقَّ مِنْ عَفَا وَ صَفَحَ.

And the one who were to have an injustice regarding what is between him and us<sup>-asws</sup>, we<sup>-asws</sup> would be more rightful of the ones to pardon and excuse".<sup>201</sup>

2- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن آبيه عن الحسين بن علي ع قال: قال النبي ص لعلني بشير شيعتك أبي الشفيع لهم يوم القيامة وقت لا تنفع فيه إلا شفاعتي.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – by the chain of Al-Tameemi, from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: 'The Prophet<sup>-saww</sup> said to Ali<sup>-asws</sup>: 'Give glad tidings to your<sup>-asws</sup> Shias, I<sup>-saww</sup> shall interceded for them on the Day of Qiyamah at a time when nothing will benefit during it except my<sup>-saww</sup> intercession".<sup>202</sup>

<sup>201</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 1

<sup>202</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 2

3- ما، الأمامي للشيخ الطوسي عن المفيد عن ابن قولويه عن محمد بن الحسين بن محمد بن عامر عن المعلى بن محمد بن جمهور عن ابن محبوب عن أبي محمد الوائشي عن أبي الوراد قال سمعت أبا جعفر ع يقول إذا كان يوم القيامة جمع الله الناس في صعيد واحد من الأولين والآخرين عراً خفاة فيوقفون على طريق المحشر حتى يعرفوا عرفاً شديداً و تشتد أنفاسهم فيمكثون كذلك ما شاء الله و ذلك قوله تعالى فلا تسمع إلا همساً

(The book) 'Al-Amaali' – of the sheykh Al Tusi – from Al Mufeed, from Ibn Qawlawayya, from Muhammad Bin Al-Husayn Bin Muhammad Bin Aamir, from Al Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Ibn Mahboub, from Abu Muhammad Al Wabishy, from Abu Al Warad who said,

'I heard Abu Ja'far<sup>-asws</sup> saying: 'When it will be the Day of Qiyamah, Allah<sup>-azwj</sup> will Gather the people in one plain, from the former ones and the latter ones, naked, bare-footed, upon the path of the Resurrection plains until they perspire with severer sweating, and their breathing will intensify. They will remain like that for as long as Allah<sup>-azwj</sup> so Desires, and that is the Word of the Exalted: **you will not hear except for whispers [20:108]**'.

قَالَ ثُمَّ يَنَادِي مُنَادٍ مِنْ تَلْقَاءِ الْعَرْشِ أَيْنَ النَّبِيِّ الْأُمِّيُّ

He<sup>-asws</sup> said: 'Then a caller will call our from a facet of the Throne: "Where is the 'Ummy' Prophet<sup>-saww</sup>?"'

قَالَ فَيَقُولُ النَّاسُ قَدْ أَسْمَعْتَ كُلًّا فَسَمِّ بِاسْمِهِ

He<sup>-asws</sup> said: 'The people will say, 'You have named each one, so name with his<sup>-saww</sup> name!''

قَالَ فَيَنَادِي أَيْنَ نَبِيِّ الرَّحْمَةِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ

He<sup>-asws</sup> said: 'He will call out: 'Where is the Prophet<sup>-saww</sup> of Mercy, Muhammad<sup>-saww</sup> Bin Abdullah<sup>-saww</sup>?''

قَالَ فَيَقُومُ رَسُولُ اللَّهِ ص فَيَتَقَدَّمُ أَمَامَ النَّاسِ كُلِّهِمْ حَتَّى يَنْتَهِيَ إِلَى حَوْضٍ طُولُهُ مَا بَيْنَ أُبَيْلَةَ وَ صَنْعَاءَ فَيَقِفُ عَلَيْهِ

He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> will stand up and proceed in front of the people, all of them, until he<sup>-saww</sup> ends up at a Fountain, its length is what is between Eilat and Sana'a. He<sup>-saww</sup> will pause at it.

ثُمَّ يَنَادِي بِصَاحِبِكُمْ فَيَقُومُ أَمَامَ النَّاسِ فَيَقِفُ مَعَهُ ثُمَّ يُؤَدِّنُ لِلنَّاسِ فَيَمْرُونَ

Then your Master<sup>-asws</sup> will be called out, so the Imam<sup>-asws</sup> of the people will stand and pause with him<sup>-saww</sup>, then there will be Permission for the people, so they would be passing by'.

قَالَ أَبُو جَعْفَرٍ ع فَبَيَّنَ وَارِدَ يَوْمَئِذٍ وَ بَيَّنَ مَصْرُوفٍ فَإِذَا رَأَى رَسُولَ اللَّهِ ص مَنْ يُصْرَفُ عَنْهُ مِنْ مُحِبِّينَا أَهْلِ الْبَيْتِ بَكَى وَ قَالَ يَا رَبِّ شِيعَةَ عَلِيِّ يَا رَبِّ شِيعَةَ عَلِيِّ

Abu Ja'far<sup>-asws</sup> said: 'So between the ones passing by on that day and between the ones turned away, when Rasool-Allah<sup>-saww</sup> sees the one from the ones loving us<sup>-asws</sup> People<sup>-asws</sup> of the Household being turned away from it, he<sup>-saww</sup> would weep and say: 'O Lord<sup>-azwj</sup>! Shias of Ali<sup>-asws</sup>! O Lord<sup>-azwj</sup> Shias of Ali<sup>-asws</sup>!''

قَالَ فَيَبْعَثُ اللَّهُ عَلَيْهِ مَلَكًا فَيَقُولُ لَهُ مَا يُبْكِيكَ يَا مُحَمَّدُ

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> will Send an Angel and he would say to him<sup>-saww</sup>: 'What Makes you<sup>-saww</sup> cry, O Muhammad<sup>-saww</sup>?'

قَالَ فَيَقُولُ وَ كَيْفَ لَا أَبْكِي لِأَنَّاسٍ مِنْ شِيعَةِ أَخِي عَلِيِّ بْنِ أَبِي طَالِبٍ أَرَاهُمْ قَدْ صُرِفُوا تَلْقَاءَ أَصْحَابِ النَّارِ وَ مُنِعُوا مِنْ وُرُودِ حَوْضِي

He<sup>-asws</sup> said: 'He<sup>-saww</sup> will say: 'And how can I<sup>-saww</sup> not cry for a people from Shias of my<sup>-saww</sup> brother Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> (and) I<sup>-saww</sup> am seeing them being turned away to meet companions of the Fire and being prevented from arriving at my<sup>-saww</sup> Fountain!''

قَالَ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَهُ يَا مُحَمَّدُ قَدْ وَهَبْتُهُمْ لَكَ وَ صَفَحْتُ لَكَ عَنْ ذُنُوبِهِمْ وَ أَحْمَتُهُمْ بِكَ وَ بَمَنْ كَانُوا يَتَوَلَّوْنَ مِنْ ذُرِّيَّتِكَ وَ جَعَلْتُهُمْ فِي زُمْرَتِكَ وَ أَوْرَدْتُهُمْ حَوْضَكَ وَ قَبِلْتَ شَفَاعَتَكَ فِيهِمْ وَ أَكْرَمْتَهُمْ بِذَلِكَ

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic will Say to him<sup>-saww</sup>: "O Muhammad<sup>-saww</sup>! I<sup>-azwj</sup> have Gifted them to you<sup>-saww</sup> and have Pardoned (them) for you<sup>-saww</sup> of their sins, and I<sup>-azwj</sup> shall attach them with you<sup>-saww</sup> and with the ones who were befriending your<sup>-saww</sup> offspring and Make them to be in your<sup>-saww</sup> group, and shall Let them arrive to your<sup>-saww</sup> Fountain, and have Accept your<sup>-saww</sup> intercession regarding them and have Honoured you<sup>-saww</sup> with that!'"

ثُمَّ قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ عَ فَاكُمُ مِنْ تَاكِ يَوْمَئِذٍ وَ تَاكِئَةً يُنَادُونَ يَا مُحَمَّدَاهُ إِذَا رَأَوْا ذَلِكَ

Then Abu Ja'far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: 'How many (people) will cry on that Day, and cry out calling, 'O Muhammad<sup>-saww</sup>!', when they see that'.

قَالَ فَلَا يَبْقَى أَحَدٌ يَوْمَئِذٍ كَانَ يَتَوَلَّانا وَ يُحِبُّنا وَ يَتَرَبَّصُّ مِنْ عَدُوِّنَا وَ يُبْغِضُهُمْ إِلَّا كَانَ فِي حِزْبِنَا وَ مَعَنَا وَ وَرَدَ حَوْضَنَا.

He<sup>-asws</sup> said: 'On that Day, there will not remain anyone who had befriended us<sup>-asws</sup> and loved us<sup>-asws</sup> and had disavowed from our<sup>-asws</sup> enemies and hated them, except he would be in our<sup>-asws</sup> group and with us<sup>-asws</sup>, and he shall arrive at our<sup>-asws</sup> Fountain".<sup>203</sup>

جاء المجلس للمفيد ما، الأمايلي للشيخ الطوسي عن المفيد عن أبي غالب الزراري عن عمه علي بن سليمان عن الطيالسي عن العلاء عن محمد قال: سألت أبا جعفر ع عن قول الله عزَّ وَ جَلَّ فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَ كَانَ اللَّهُ غَفُوراً رَحِيماً

(The book) 'Al Majaalis' of Al Mufeed, (and) 'Al-Amaali' of Al Tusi – From Al Mufeed, from Abu Ghalib Al Zurary, from his uncle Ali Bin Suleyman, from Al Tayalisi, from Al A'ala, from Muhammad who said,

'I asked Abu Ja'far<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70].**

<sup>203</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 3



فَقَالَ ع يُؤْتَى بِالْمُؤْمِنِ الْمُذْنِبِ يَوْمَ الْقِيَامَةِ حَتَّى يُقَامَ بِمَوْقِفِ الْحِسَابِ فَيَكُونُ اللَّهُ تَعَالَى هُوَ الَّذِي يَتَوَلَّى حِسَابَهُ لَا يُطْلَعُ عَلَى حِسَابِهِ أَحَدًا مِنَ النَّاسِ فَيَعْرِفُهُ ذُنُوبَهُ حَتَّى إِذَا أَقْرَ بِسَيِّئَاتِهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِلْكَاتِبَةِ بَدِّلُوهَا حَسَنَاتٍ وَ أَظْهِرُوهَا لِلنَّاسِ

He<sup>-asws</sup> said: ‘They will come with the Momin sinner on the Day of Qiyamah until he would stand in the pausing of the Reckoning, so Allah<sup>-azwj</sup> the Exalted, He<sup>-azwj</sup> will be the One<sup>-azwj</sup> in Charge of his Reckoning. He<sup>-azwj</sup> will not Notify anyone upon from the people of his Reckoning. He will acknowledge his sins until when he has acknowledged with his evil deeds, Allah<sup>-azwj</sup> Mighty and Majestic will Say to the scribe: “Replace these with good deeds and reveal them to the people!”

فَيَقُولُ النَّاسُ حِينَئِذٍ مَا كَانَ لِهَذَا الْعَبْدِ سَيِّئَةٌ وَاحِدَةٌ

The people will say at that time, ‘There was not even one evil deed for this servant?’

ثُمَّ يَأْمُرُ اللَّهُ بِهِ إِلَى الْجَنَّةِ فَهَذَا تَأْوِيلُ الْآيَةِ فَهِيَ فِي الْمُذْنِبِينَ مِنْ شِيعَتِنَا خَاصَّةً.

Then Allah<sup>-azwj</sup> will Command with him to the Paradise. So this is the interpretation of the Verse. It is regarding the sinners from our<sup>-asws</sup> Shias in particular”.<sup>204</sup>

5- ما، الأماالي للشيخ الطوسي عن المُفِيدِ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ الْبَصْرِيِّ عَنِ أَحْمَدَ بْنِ عَلِيٍّ بْنِ مَهْدِيٍّ عَنِ أَبِيهِ عَنِ الرِّضَا عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص حُبْنَا أَهْلَ الْبَيْتِ بِكَفْرِ الذُّنُوبِ وَ يُضَاعَفُ الْحَسَنَاتُ وَ إِنَّ اللَّهَ تَعَالَى لَيَنْحَمِلُ عَنْ مُحِبِّينَا أَهْلَ الْبَيْتِ مَا عَلَيْهِمْ مِنْ مَظَالِمِ الْعِبَادِ إِلَّا مَا كَانَ مِنْهُمْ فِيهَا عَلَى إِضْرَارٍ وَ ظَلَمٍ لِلْمُؤْمِنِينَ فَيَقُولُ لِلْسَيِّئَاتِ كُونِي حَسَنَاتٍ.

(The book) ‘Al-Amaali’ of the sheykh Al Tusi – From Al Mufeed, from Ali Bin Al-Husayn Al Basry, from Ahmad Bin Ali Bin Mahdy, from his father,

‘From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Our<sup>-asws</sup> love, People<sup>-asws</sup> of the Household, expiates the sins and multiplies the good deeds, and Allah<sup>-azwj</sup> the Exalted will Carry away from ones who love us<sup>-asws</sup>, People<sup>-asws</sup> of the Household, whatever would be upon them from the injustices to the servants except what would be upon them having in it the harms and injustices to the Momineen. He<sup>-azwj</sup> will Say to the evil deeds: “Be good deeds!”<sup>205</sup>

6- ما، الأماالي للشيخ الطوسي عن المُفِيدِ عَنِ ابْنِ فُؤَادٍ عَنِ مُحَمَّدِ بْنِ هَمَّامٍ عَنِ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ مَسْعَدَةَ عَنِ جَدِّهِ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَ اللَّهُ لَا يَهْلِكُ هَالِكٌ عَلَى حُبِّ عَلِيٍّ إِلَّا رَأَاهُ فِي أَحْسَنِ الْمَوَاطِنِ إِلَيْهِ وَ اللَّهُ لَا يَهْلِكُ هَالِكٌ عَلَى بُغْضِ عَلِيٍّ إِلَّا رَأَاهُ فِي أْبْعَضِ الْمَوَاطِنِ إِلَيْهِ.

<sup>204</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 4

<sup>205</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 5

(The book) 'Al-Amaali' of the sheykh Al Tusi – From Al Mufeed, from Ibn Qawlawayya, from Muhammad Bin Hammam, from Ali Bin Muhammad Bin Mas'ada, from his grandfather Mas'ada Bin Sadaqa who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'By Allah<sup>-azwj</sup>! A destroyed one will not be destroyed being upon the love of Ali<sup>-asws</sup> except he will see him<sup>-asws</sup> in the places most beloved to him. By Allah<sup>-azwj</sup>! A destroyed one will not be destroyed being upon the hatred of Ali<sup>-asws</sup> except he will see him<sup>-asws</sup> in the places most hateful to him''<sup>206</sup>

7- جاء المجلس للمفيد ما، الأماالي للشيخ الطوسي عن المفيد عن الجعابي عن ابن عُمدة عن أبي عَوَانة مَوْسَى بنِ يُوْسُفَ عن مُحَمَّدِ بنِ سَلِيمَانَ عن الحُسَيْنِ الْأَشَقَرِ عن قَيْسِ عن لَيْثِ عن أَبِي لَيْلَى عن الحُسَيْنِ بنِ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الزُّمُومَا مَوَدَّتَنَا أَهْلَ الْبَيْتِ فَإِنَّهُ مَنْ لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ وَ هُوَ يَوَدُّنَا دَخَلَ الْجَنَّةَ بِشَفَاعَتِنَا وَ الَّذِي نَفْسِي بِيَدِهِ لَا يَنْفَعُ عَبْدًا عَمَلُهُ إِلَّا بِمَعْرِفَةِ حَقِّنَا.

(The book) 'Al Majalis', (and) 'Al-Amaali' of the sheykh Al Tusi – from Al Mufeed, from Al Jiany, from Ibn Uqda, from Abu Awana Musa Bin Yusuf, from Muhammad Bin Suleyman, from Al-Husayn Al Ashqar, from Qays, from Lays, from Abu Layli,

'From Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Stick to our<sup>-asws</sup> cordiality of People<sup>-asws</sup> of the Household, for the one who meets Allah<sup>-azwj</sup> on the Day of Qiyamah and he<sup>-asws</sup> loves us<sup>-asws</sup> would enter the Paradise due to our<sup>-asws</sup> intercession. By the One<sup>-azwj</sup> in Whose Hand is my<sup>-asws</sup> soul! No servant will benefit with his deeds except with having recognised our<sup>-asws</sup> rights!''<sup>207</sup>

8- ما، الأماالي للشيخ الطوسي عن الفخام عن المنصور بن عم أبيه عن أبي الحسن الثالث عن أبيه عن الباقر ع عن جابر قال الفخام و حدثني عمي عمير بن يحيى عن إبراهيم بن عبد الله البلخي عن أبي عاصم الضحاك عن الصادق ع عن أبيه ع عن جابر بن عبد الله قال: كنت عند النبي ص أنا من جانب علي أمير المؤمنين ص من جانب إذ أقبل عمر بن الخطاب و معه رجل قد تلبب به فقال ما نأله قال حكى عنك يا رسول الله أنك قلت من قال لا إله إلا الله محمد رسول الله دخل الجنة و هذا إذا سمعته الناس فرطوا في الأعمال أ فأنت قلت ذلك يا رسول الله

(The book) 'Al-Amaali' of the sheykh Al Tusi – From Al Fahham, from Al Mansoury, from an uncle of his father,

'From Abu Al-Hassan<sup>-asws</sup> the 3<sup>rd</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Al-Baqir<sup>-asws</sup>, from Jabir Bin Abdullah who said, 'I was in the presence of the Prophet<sup>-saww</sup>. I was on a side, and Ali Amir Al-Momineen<sup>-asws</sup> on a side, when Umar Bin Al-Khattab came and there was a man (Abu Hureyra Al-Dowsy) with him, holding on to him.

He<sup>-saww</sup> said: 'What is the matter with him?' He said, 'He is narrating from you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>, that you<sup>-saww</sup> have said: 'One who says, 'There is no god except Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, would enter the Paradise', and this (Hadeeth) if

<sup>206</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 6

<sup>207</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 7

the people were to hear it, they would be negligent in the deeds. Have you<sup>-saww</sup> said that O Rasool-Allah<sup>-saww</sup>?”

قَالَ نَعَمْ إِذَا تَمَسَّكَ بِمَحَبَّةِ هَذَا وَوَلَّيْتِهِ.

He<sup>-saww</sup> said: ‘Yes! When he holds on with the love of this one (Ali<sup>-asws</sup>) and his<sup>-asws</sup> Wilayah’.<sup>208</sup>

9- ما، الأمايلي للشيخ الطوسي بهذا الإسناد عن أبي الحسن الثالث عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ غَفَرَ لَكَ وَ لِشِيعَتِكَ وَ لِمَحِبِّي شِيعَتِكَ وَ مُحِبِّي شِيعَتِكَ فَأَبْشِرْ فَإِنَّكَ الْأَنْزِعُ الْبَطِينُ مَنُوعٌ مِنَ الشِّرْكِ بَطِينٌ مِنَ الْعِلْمِ.

(The book) ‘Al-Amaali’ of the Sheykh Al Tusi – By this chain,

‘From Abu Al-Hassan<sup>-asws</sup> the 3<sup>rd</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘O Ali<sup>-asws</sup>! Allah<sup>-azwj</sup> Mighty and Majestic has Forgiven for you<sup>-asws</sup> and for your<sup>-asws</sup> Shias, and for the ones loving your<sup>-asws</sup> Shias and loving the ones loving your<sup>-asws</sup> Shias, so receive glad tidings, for you<sup>-asws</sup> are ‘Al-Anza’a Al-Bateen’, removed from the Shirk, filled from the knowledge’.<sup>209</sup>

ما، الأمايلي للشيخ الطوسي الحُفَّارُ عَنْ إِسْمَاعِيلَ بْنِ عَلِيٍّ الدِّعْبَلِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِيهِ عَلِيِّ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَقُولُ اللَّهُ عَزَّ وَجَلَّ مَنْ آمَنَ بِي وَ بِنَبِيِّي وَ بَوَلَّيْتِي أَدْخَلْتُهُ الْجَنَّةَ عَلَى مَا كَانَ مِنْ عَمَلِهِ.

(The book) ‘Al-Amaali’ of the sheykh Al Tusi – Al Haffar, from Ismail Bin Ali Al Deobali, from his father, from his grandfather, from his father Ali Bin Ali, from his father,

‘From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> Mighty and Majestic Says: “One who believes in Me<sup>-azwj</sup> and My<sup>-azwj</sup> Prophet<sup>-saww</sup> and My<sup>-azwj</sup> Guardian<sup>-asws</sup>, I<sup>-azwj</sup> shall Enter him into the Paradise based upon whatever had happened from his deeds’.<sup>210</sup>

11- سن، المحاسن عن عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي دَاوُدَ الْحُدَّادِ عَنْ مُوسَى بْنِ بَكْرِ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ رَجُلٌ فِي الْمَجْلِسِ أَسْأَلُ اللَّهَ الْجَنَّةَ

(The book) ‘Al-Mahasin’ – From Umar Bin Abdul Aziz, from Abu Dawood Al Haffaf, from Musa Bin Bakr who said,

‘I was in the presence of Abu Abdullah<sup>-asws</sup>. A man in the gathering said, ‘I shall ask Allah<sup>-azwj</sup> for the Paradise’.

<sup>208</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 8

<sup>209</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 9

<sup>210</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 10

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ أَنْتُمْ فِي الْجَنَّةِ فَاسْأَلُوا اللَّهَ أَنْ لَا يُخْرِجَكُمْ مِنْهَا

Abu Abdullah<sup>-asws</sup> said: 'You are (already) in the Paradise! Ask Allah<sup>-azwj</sup> not to Expel you from it'.

فَقَالُوا جُعِلْنَا فِدَاكَ نَحْنُ فِي الدُّنْيَا

They said, 'May we be Made to be sacrificed for you<sup>-asws</sup>! We are in world (at the moment)!'

فَقَالَ أَلَسْتُمْ تُقَرُّونَ بِإِمَامَتِنَا قَالُوا نَعَمْ

He<sup>-asws</sup> said: 'Aren't you acknowledging with our<sup>-asws</sup> Imamate?' They said, 'Yes'.

فَقَالَ هَذَا مَعْنَى الْجَنَّةِ الَّذِي مَنْ أَقَرَّ بِهِ كَانَ فِي الْجَنَّةِ فَاسْأَلُوا اللَّهَ أَنْ لَا يَسْلُبَكُمْ.

He<sup>-asws</sup> said: 'This is the meaning of Paradise which one who acknowledges with it would be in the Paradise, therefore ask Allah<sup>-azwj</sup> not to Strip (Confiscate) (it from) you all!''<sup>211</sup>

بيان لما كانت الولاية سببا لدخول الجنة سميت بما مبالغة لا أنه ليست الجنة إلا ذلك.

**Explanation –** Due to the Wilayah being the cause of entering the Paradise, it has been named with it as an expression that there isn't any Paradise except that.

12- سن، المحاسن عن أبيه عن حماد عن ربعي عمّن أخبره عن أبي جعفر ع قال: لَنْ يُطْعَمَ النَّارُ مَنْ وَصَفَ هَذَا الْأَمْرَ.

(The book) 'Al-Mahasin' – From his father, from Hammad, from Rabie, from the one who informed him,

'From Abu Ja'far<sup>-asws</sup> having said: 'The Fire will never consume the one who describes this matter (Wilayah)''<sup>212</sup>

بيان المراد بوصف هذا الأمر معرفة الإمامة و الاعتقاد بها و بما تستلزمه من سائر العقائد الحقّة التي وصفوها.

**Explanation –** The intent with 'describes this matter', is recognising the Imamate, and the believing in it, and in whatever one has to adhere to from rest of the true belief which they<sup>-asws</sup> have described.

13- سن، المحاسن عن ابن محبوب عن عمرو بن أبي المقدام عن مالك بن أعين الجهني و عن ابن فضال عن أبي جميلة عن مالك بن أعين قال قال أبو عبد الله ع أ مَا تَرْضَوْنَ أَنْ تُقِيمُوا الصَّلَاةَ وَ تُؤْتُوا الزَّكَاةَ وَ تَكْفُوا أَلْسِنَتَكُمْ وَ تَدْخُلُوا الْجَنَّةَ.

<sup>211</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 11

<sup>212</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 12

(The book) 'Al-Mahasin' – from Ibn Mahboub, from Amo Bin Al-Miqdam, from Malik Bin Ayn Al-Jhunay, and from Ibn Fazzal, from Abu Jameela, from Malik Bin Ayn who said,

'Abu Abdullah<sup>-asws</sup> said: 'Are you not please that you are establishing the Salat, and giving the Zakat, and restraining your tongues and you will be entering the Paradise?'.<sup>213</sup>

بيان و تكفوا ألسنتكم أي عما يخالف التقية أو عن الأعم منه و من سائر ما نهي الله عنه و التخصيص باللسان لأن أكثر المعاصي تصدر منه و بتوسطه كما روي و هل يكب الناس في النار إلا حصائد ألسنتهم.

**Explanation – 'And restraining your tongues' – I.e., from what opposes the Taqiyyah (dissimulation), or from the generality of it, and from rest of whatever Allah<sup>-azwj</sup> has Prohibited from, and the particularisation with the tongue is because most of the disobediences emanate from it and are due to it, like what is reported: 'And will the people be flung into the Fire except as a harvest (result) of their tongues?'**

14- سن، المحاسن عن ابن محبوب عن ابن رباب و ابن بكير عن يوسف بن ثابت عن أبي عبد الله ع قال: لا يضُرُّ مع الإيمان عملٌ و لا ينفع مع الكفر عملٌ

(The book) 'Al-Mahasin' – from Ibn Mahboub, from Ibn Riab and Ibn Bukeyr, from Yusuf Bin Sabit,

'From Abu Abdullah<sup>-asws</sup> having said: 'No deed will harm (when being) with the Eman, nor will any deed benefit (when being) with the Kufr'.

ثم قال ألا ترى أنه قال تبارك و تعالى و ما منعهم أن تقبل منهم نفقاتهم إلا أنهم كفروا بالله و برسوله ... و ماثوا و هم كافرون.

Then he<sup>-asws</sup> said: 'Don't you see that Allah<sup>-azwj</sup> Blessed and Exalted Said: **And nothing prevents from their spending being Accepted from them except they are committing Kufr with Allah and His Rasool, [9:54]** – up to His<sup>-azwj</sup> Words: **and their souls would depart while they are Kafirs [9:55]**'.<sup>214</sup>

15- سن، المحاسن عن أبيه عن حذثة عن أبي سلام النخاس عن محمد بن مسلم قال قال أبو عبد الله ع و الله لا يصف عبدا هذا الأمر فتطعمه النار

(The book) 'Al-Mahasin' – from his father, from the one who narrated it, from Abu Sallam Al Nakhas, from Muhammad Bin Muslim who said,

'Abu Abdullah<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! No servant will be described (to be upon) this matter, and the Fire will consume him!'

فُلْتُ إِنَّ فِيهِمْ مَنْ يَفْعَلُ وَ يَفْعَلُ

<sup>213</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 13

<sup>214</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 14

I said, 'Surely among them is the one who does and does (the sins)!'

فَقَالَ إِنَّهُ إِذَا كَانَ ذَلِكَ ابْتَلَى اللَّهُ تَبَارَكَ وَ تَعَالَى أَحَدَهُمْ فِي جَسَدِهِ فَإِنْ كَانَ ذَلِكَ كَفَّارَةً لِدُنُوبِهِ وَ إِلَّا ضَيَّقَ اللَّهُ عَلَيْهِ فِي رِزْقِهِ فَإِنْ كَانَ ذَلِكَ كَفَّارَةً لِدُنُوبِهِ وَ إِلَّا شَدَّدَ اللَّهُ عَلَيْهِ عِنْدَ مَوْتِهِ حَتَّى يَأْتِيَ اللَّهُ وَ لَا ذَنْبَ لَهُ ثُمَّ يُدْخِلُهُ الْجَنَّةَ.

He<sup>-asws</sup> said: 'When he were to be like that, Allah<sup>-azwj</sup> Blessed and Exalted will Afflict one of them in his body, so that would be an expiation for his sin, or else Allah<sup>-azwj</sup> will Narrow upon him in his sustenance, so that would be an expiation for his sins, or else Allah<sup>-azwj</sup> would be severe upon him at his death until he comes to Allah<sup>-azwj</sup> and there will be no sin for him, then He<sup>-azwj</sup> will Enter him into the Paradise".<sup>215</sup>

16- سن، المحاسن عن ابن محبوب عن محمد بن القاسم عن داود بن فرقاد عن يعقوب بن شعيب قال: قلت لأبي عبد الله رجل يعمل بكذا وكذا ولم أدع شيئاً إلا فُتِنَهُ وَ هُوَ يَعْرِفُ هَذَا الْأَمْرَ

(The book) 'Al-Mahasin' – from Ibn Mahboub, from Muhammad Bin Al Qasim, from Dawood Bin Farqad, from Yaqoub Bin Shueyb who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'A man does such and such and he does not leave anything except he says it, and he does recognise this matter'.

فَقَالَ هَذَا يُرْجَى لَهُ وَ النَّاصِبُ لَا يُرْجَى لَهُ وَ إِنْ كَانَ كَمَا تَقُولُ لَا يُخْرُجُ مِنَ الدُّنْيَا حَتَّى يُسَلِّطَ اللَّهُ عَلَيْهِ شَيْئاً يَكْفُرُ اللَّهُ عَنْهُ بِهِ إِمَّا فَقْرًا وَ إِمَّا مَرَضًا.

He<sup>-asws</sup> said: 'There is hope for him, while the Nasibi (Hostile one) there is no hope for him, and if it was like what you are saying, he will not exit from the world until Allah<sup>-azwj</sup> will Cause something to overcome upon him, Allah<sup>-azwj</sup> would Expiate him (his sins) by it, either poverty or an illness".<sup>216</sup>

صح، صحيفة الرضا عليه السلام عن الرضا عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِذَا كَانَ يَوْمَ الْقِيَامَةِ أَخَذْتُ بِخِجْرَةِ اللَّهِ وَ أَخَذْتُ أَنْتَ بِخِجْرَتِي وَ أَخَذَ وَ لَدَيْكَ بِخِجْرَتِكَ وَ أَخَذَ شِيعَةُ وَ لَدَيْكَ بِخِجْرَتِهِمْ فَتَرَى أَيْنَ يُؤْمَرُ بِنَا.

(The book) 'Saheefa Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> -From Al-Reza<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! When it will be the Day of Qiyamah, I<sup>-saww</sup> shall hold on to a side of Allah<sup>-azwj</sup>, and you<sup>-asws</sup> will hold on to my<sup>-saww</sup> side, and your<sup>-asws</sup> sons<sup>-asws</sup> will hold on to your<sup>-asws</sup> side, and the Shias of your<sup>-asws</sup> sons<sup>-asws</sup> will hold on to their<sup>-asws</sup> sides. Do you<sup>-asws</sup> see where we<sup>-asws</sup> shall be Commanded with (to go to)?"<sup>217</sup>

<sup>215</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 15

<sup>216</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 16

<sup>217</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 17

18- شي، تفسير العياشي عن ابن أبي يعفور قال: قلت لأبي عبد الله ع إني أخالط الناس فيكثير عجبني من أقوام لا يتولونكم و يتولون فلاناً و فلاناً لهم أمانة و صدق و وفاء و أقوام يتولونكم ليس لهم تلك الأمانة و لا الوفاء و لا الصدق

Tafseer Al-Ayyashi – From Ibn Abu Yafour who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘I tend to mingle with the people, and my surprise is a lot from a people who are not befriending you (Imams<sup>-asws</sup>), and they are befriending so and so, and so and so (Abu Bakr and Umar). There is trustworthiness for them, and sincerity, and loyalty, while there are a people befriending you (Imams<sup>-asws</sup>, there isn’t for them that trustworthiness, nor the loyalty nor the sincerity!’

قال فاستوى أبو عبد الله ع جالساً و أقبل عليّ كالغضبان ثم قال لا دين لمن دَانَ بِوَلَايَةِ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ وَ لَا عُنْبَ عَلَيَّ مَنْ دَانَ بِوَلَايَةِ إِمَامٍ عَدْلٍ مِنَ اللَّهِ

He (the narrator) said, ‘Abu Abdullah<sup>-asws</sup> sat upright and faced towards me like angry, then said: ‘There is no religion for the one who makes it a religion with a tyrannous imam (leader) who isn’t from Allah<sup>-azwj</sup>, and there is no fault upon the one who makes it a religion with the Wilayah of an Imam<sup>-asws</sup> of justice from Allah<sup>-azwj</sup>’.

قال قلت لا دين لأولئك و لا عنب على هؤلاء

He (the narrator) said, ‘I said, ‘There is no religion for those and there is no fault upon these?’

فقال نعم لا دين لأولئك و لا عنب على هؤلاء

He<sup>-asws</sup> said: ‘There is no religion for those nor is there any fault upon these ones’.

ثم قال أ ما تسمع لقول الله الله وليّ الذين آمنوا يُخْرِجُهُم مِنَ الظُّلُمَاتِ إِلَى النُّورِ يُخْرِجُهُم مِنَ الظُّلُمَاتِ الدُّنُوبِ إِلَى نُورِ التَّوْبَةِ وَ الْمَغْفِرَةِ لَوْلَايَتِهِمْ كُلِّ إِمَامٍ عَادِلٍ مِنَ اللَّهِ وَ قَالَ وَ الَّذِينَ كَفَرُوا أُولَئِكَ هُمُ الطَّاغُوتُ يُخْرِجُوهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ

Then he<sup>-asws</sup> said: ‘Are you not listening to the Words of Allah<sup>-azwj</sup>: **Allah is the Guardian of those who believe. He Extracts them from the (multitude of) darkness into the Light; [2:257]** – Extracting them from the injustices of the sins to the light of repentance and the Forgiveness due their befriending every just Imam<sup>-asws</sup> from Allah<sup>-azwj</sup>. And He<sup>-azwj</sup> 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]**’.

قال قلت أ ليس الله عني بما الكفار حين قال و الذين كفروا

He (the narrator) said, ‘I said, ‘Doesn’t Allah<sup>-azwj</sup> Mean the Kafirs by it whereby He<sup>-azwj</sup> Said: **and (as for) those who are committing Kufr [2:257]**’.

قال فقال و أي نور للكافر و هو كافر فأخرج منه إلى الظلمات

He (the narrator) said, ‘He<sup>-asws</sup> said: ‘And which light is there for the Kafir, and he is already a Kafir so he would come out from it to the (multitude of the) darkness?’

إِنَّمَا عَنِ اللَّهِ هَذَا أَنَّهُمْ كَانُوا عَلَى نُورِ الْإِسْلَامِ فَلَمَّا أَنْ تَوَلَّوْا كُلَّ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ خَرَجُوا بِوَلَايَتِهِمْ إِيَّاهُمْ مِنْ نُورِ الْإِسْلَامِ إِلَى ظُلُمَاتِ الْكُفْرِ فَأَوْجِبَ لَهُمُ النَّارَ مَعَ الْكُفْرِ فَقَالَ أَوْلِيكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ.

But rather, Allah<sup>-azwj</sup> has Meant by this, they were upon the light of Al-Islam. When they befriended every tyrannous imam (leader) who wasn't from Allah<sup>-azwj</sup>, due to their having befriended them they came from the light of Al-Islam to the darkness(es) of the Kufir, so the Fire is obligated for them along with the Kafirs, so He<sup>-azwj</sup> Said: **'these are the inmates of the Fire; they would be in it eternally [2:257]'**.<sup>218</sup>

19- شي، تفسير العياشي عن مَهْرَمِ الْأَسَدِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى لَأَعَذَّبَنَّ كُلَّ رَعِيَّةٍ دَانَتْ بِإِمَامٍ لَيْسَ مِنَ اللَّهِ وَ إِنْ كَانَتْ الرِّعِيَّةُ فِي أَعْمَالِهَا بِرَّةً تَقِيَّةً وَ لَأَعْفُوَنَّ عَنْ كُلِّ رَعِيَّةٍ دَانَتْ بِكُلِّ إِمَامٍ مِنَ اللَّهِ وَ إِنْ كَانَتْ الرِّعِيَّةُ فِي أَعْمَالِهَا مُسِيئَةً

Tafseer Al-Ayyashi – from Mihzam Al Asady who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Allah<sup>-azwj</sup> Blessed and Exalted Said: "I<sup>-azwj</sup> will Punish every citizen who makes it a religion with an imam (leader) who isn't from Allah<sup>-azwj</sup>, and even if the citizen were to be righteous, pious in his deeds, and I<sup>-azwj</sup> shall Pardon every citizen who makes it a religion with every Imam<sup>-asws</sup> from Allah<sup>-azwj</sup>, and even if the citizen were to be an evil does in his deeds!'"

قُلْتُ فَيَعْفُو عَنْ هَؤُلَاءِ وَ يُعَذِّبُ هَؤُلَاءِ

I said, 'He<sup>-azwj</sup> will Pardon these ones and Punish those ones?'

قَالَ نَعَمْ إِنَّ اللَّهَ يَقُولُ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ثُمَّ ذَكَرَ الْحَدِيثَ الْأَوَّلَ حَدِيثَ ابْنِ أَبِي يَعْفُورٍ -

He said, 'Yes! Allah<sup>-azwj</sup> Says: **Allah is the Guardian of those who believe. He Extracts them from the (multitude of) darkness into the Light; [2:257]** – then he mentioned the first Hadeeth of Ibn Abu Yafour.

رَوَايَةَ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ زَادَ فِيهِ فَأَعْدَاءُ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ هُمُ الْخَالِدُونَ فِي النَّارِ وَ إِنْ كَانُوا فِي أَدْيَانِهِمْ عَلَى غَايَةِ الزُّهْدِ وَ الْعِبَادَةِ وَ الْمُؤْمِنُونَ بِعَلِيِّ ع هُمُ الْخَالِدُونَ فِي الْجَنَّةِ وَ إِنْ كَانُوا فِي أَعْمَالِهِمْ مُسِيئَةً عَلَى ضِدِّ ذَلِكَ.

In a report of Muhammad Bin Al-Husayn, and there is an increase in it: 'The enemies of Ali<sup>-asws</sup> Amir Al-Momineen<sup>-asws</sup>, they will be the ones eternally in the Fire and even if they, in their religion, were at the people of devoutness, and the ascetism, and the worship, while the believer in Ali<sup>-asws</sup> will be eternally in the Paradise, and even if they, in their deeds, were evil doers upon the opposite of that'.<sup>219</sup>

<sup>218</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufir - Ch 18 H 18

<sup>219</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufir - Ch 18 H 19



20- م، تفسير الإمام عليه السلام قوله عزّ وجلّ أولئك الذين اشتروا الضلالة بالهدى فما ربحت تجارتهم وما كانوا مهتدين

Tafseer Imam (Hassan Al-Askari<sup>asws</sup>) – Words of Mighty and Majestic: **They are those who are trading the Guidance with the error, so their trade will not profit them, nor would they be Guided [2:16].**

قَالَ الْإِمَامُ مُوسَى بْنُ جَعْفَرٍ عَ أُولَيْكَ الَّذِينَ اشْتَرَوْا الضَّلَالََةَ بِالْهُدَى بِأَعْتَابُوا مِنْهُ الْكُفْرَ بِاللَّهِ فَمَا رَبِحَتْ تِجَارَتُهُمْ أَيَّ مَا رَبِحُوا فِي تِجَارَتِهِمْ فِي الْأَجْرَةِ لِأَنَّهُمْ اشْتَرَوْا النَّارَ وَ أَصْنَفَ عَذَابِهَا بِالْجَنَّةِ الَّتِي كَانَتْ مُعَدَّةً لَهُمْ لَوْ آمَنُوا وَ مَا كَانُوا مُهْتَدِينَ إِلَى الْحَقِّ وَ الصَّوَابِ

The Imam Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> said: **They are those who are trading the Guidance with the error [2:16].** They are selling the Religion of Allah<sup>azwj</sup> and substituting from it the disbelief in Allah<sup>azwj</sup> in exchange for the Religion of Allah<sup>azwj</sup> they decided to have disbelief in Allah<sup>azwj</sup>, **so their trade will not profit them** – i.e., they will not be profiting in their trade in the Hereafter because they bought the Fire and the types of its Punishment with (in exchange) the Paradise, which was Prepared for them if they had believed, nor **would they be Guided** – towards the Truth and correctness’.

فَلَمَّا أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ هَذِهِ الْآيَةَ حَضَرَ رَسُولَ اللَّهِ ص قَوْمٌ فَقَالُوا يَا رَسُولَ اللَّهِ سُبْحَانَ الرَّازِقِ أَلَمْ تَرَ فَلَانًا كَانَ يَسِيرُ الْبِضَاعَةَ خَفِيفَ ذَاتِ الْيَدِ حَرَجٍ مَعَ قَوْمٍ يَخْدُمُهُمْ فِي الْبَحْرِ فَرَعَوْا لَهُ حَقَّ خِدْمَتِهِ وَ حَمَلُوهُ مَعَهُمْ إِلَى الصِّينِ وَ عَتَبُوا لَهُ يَسِيرًا مِنْ مَالِهِمْ قَسَطُوهُ عَلَى أَنْفُسِهِمْ لَهُ وَ جَمَعُوهُ فَأَشْتَرُوا لَهُ بِهِ بِضَاعَةً مِنْ هُنَاكَ فَسَلِمَتْ فَرِيحَ الْوَأَجِدُ عَشْرَةَ فَهُوَ الْيَوْمَ مِنْ مَبَاسِيرِ أَهْلِ الْمَدِينَةِ

When Allah<sup>azwj</sup> Mighty and Majestic Revealed this Verse, a group came to Rasool-Allah<sup>saww</sup> and they said, ‘O Rasool-Allah<sup>saww</sup>! Glorious is the Provider of the Sustenance! Did you<sup>saww</sup> not see so and so who used to be with little belongings, light with the hand (poor). He went out with a group serving them, in the sea, and they agreed to him the right of his service, and they transported him with them to China and appointed for him easily from their own wealth, (payable in) instalments to them, and they gathered it. So they purchased some goods with it for him from over there and he was safe and profited by ten with one. Thus he is today from the most affluent ones of the people of Al-Medina.

وَ قَالَ قَوْمٌ آخَرُونَ بِحَضْرَةِ رَسُولِ اللَّهِ ص يَا رَسُولَ اللَّهِ أَلَمْ تَرَ فَلَانًا كَانَتْ حَسَنَةً حَالُهُ كَثِيرَةً أَمْوَالُهُ جَمِيلَةً أَسْبَابُهُ وَافِرَةً خَيْرَاتُهُ مُجْتَمِعَةً شَتْلُهُ أَبِي إِلَّا طَلَبَ الْأَمْوَالَ الْجُمَّةَ فَحَمَلَهُ الْخُرُصُ عَلَى أَنْ تَهْوَرَ فَرَكِبَ الْبَحْرَ فِي وَقْتِ هَبِجَانِهِ وَ السَّفِينَةُ غَيْرَ وَثِيقَةٍ وَ الْمَلَا حُونَ غَيْرَ فَارِهِينَ إِلَى أَنْ تَوَسَّطَ الْبَحْرَ فَلَعِبَتْ بِسَفِينَتِهِ رِيحٌ عَاصِفٌ فَأَزَعَجَتْهَا إِلَى الشَّاطِئِ وَ فَتَقَّتْهَا فِي لَيْلٍ مُظْلِمٍ وَ دَهَبَتْ أَمْوَالُهُ وَ سَلِمَ بِحَشَاشَتِهِ فَقِيرًا وَ قَبْرًا يَنْظُرُ إِلَى الدُّنْيَا حَسْرَةً

And others in the presence of Rasool-Allah<sup>saww</sup> said: ‘O Rasool-Allah<sup>saww</sup>! Did you<sup>saww</sup> not see so and so what was of a good state, a lot of wealth, beautiful means (of earnings), and ample charities, and prestige in the community. He refused except to seek the abundant wealth. So his greed carried him upon recklessness. So he sailed the sea during a time of its raging (stormy), and his ship was without strength, and the navigator was without experience to navigate the seas – to the extent that a stormy wind played with his ship and wrecked it to the beach, and he lost it in the middle of the dark night and his wealth is (now) gone, and he sits idle (and) heart-broken, poor, humiliated, looking at the world with regret’.

فَقَالَ رَسُولُ اللَّهِ ص أَلَا أَحْبَبْتُمْ بِأَحْسَنَ مِنَ الْأَوَّلِ حَالًا وَ بِأَسْوَأَ مِنَ الثَّانِي حَالًا قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ رَسُولُ اللَّهِ ص أَمَّا أَحْسَنُ مِنَ الْأَوَّلِ حَالًا فَرَجُلٌ اعْتَقَدَ صِدْقًا بِمَحْمَدٍ رَسُولِ اللَّهِ وَ صِدْقًا بِأَعْظَامِ عَلِيِّ أَحْيَى رَسُولِ اللَّهِ وَ وَلِيَّهِ وَ تَمَرَةً قَلْبِهِ وَ تَحْضَ طَاعَتَهُ فَشَكَرَ لَهُ رَبَّهُ وَ نَبِيَّهُ وَ وَصِيَّ نَبِيِّهِ

Rasool-Allah<sup>-saww</sup> said: ‘Shall I<sup>-saww</sup> inform you all with the one better than the first state but in a more of evil (state) than the second state?’ They said, ‘Yes, O Rasool-Allah<sup>-saww</sup>!’ Rasool-Allah<sup>-saww</sup> said: ‘As for the one of better than the first state – so he is a man who believes in the truthfulness of Muhammad<sup>-saww</sup> as being Rasool<sup>-saww</sup> of Allah<sup>-saww</sup>, and ratifies in the greatness of Ali<sup>-asws</sup>, brother of Rasool-Allah<sup>-saww</sup> as being His<sup>-azwj</sup> Guardian<sup>-asws</sup> and the fruit of his<sup>-saww</sup> heart and is sincere in his<sup>-asws</sup> obedience. So he thanks his Lord<sup>-azwj</sup>, and His<sup>-azwj</sup> Prophet<sup>-saww</sup>, and the successor<sup>-asws</sup> of His<sup>-azwj</sup> Prophet<sup>-saww</sup>.

فَجَمَعَ اللَّهُ تَعَالَى لَهُ بِذَلِكَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ وَرَزَقَهُ لِسَانًا لِإِلَاءِ اللَّهِ تَعَالَى ذَاكِرًا وَقَلْبًا لِتَعْمَائِهِ شَاكِرًا وَبِأَخْكَامِهِ رَاضِيًا وَعَلَى اِحْتِمَالِ مَكَارِهِ أَعْدَاءِ مُحَمَّدٍ وَآلِهِ نَفْسَهُ مُوْطِنًا لَا جَزْمَ أَنَّ اللَّهَ تَعَالَى سَمَاءَ عَظِيمًا فِي مَلَكُوتِ أَرْضِهِ وَسَمَاوَاتِهِ وَحِبَاهُ بِرِضْوَانِهِ وَكَرَامَاتِهِ فَكَانَتْ بِحَارَتِهِ هَذَا أَرْبَحَ وَغَيْمَتُهُ أَكْثَرَ وَأَعْظَمَ

Allah<sup>-azwj</sup> the Exalted Gathers for him, due to that, the good of the world and the Hereafter, and Graces him a tongue as a tool of mentioning Allah<sup>-azwj</sup> the Exalted, and a heart thankful for His<sup>-azwj</sup> Bounties, and agreeability with His<sup>-azwj</sup> Decisions, and upon tolerating the abhorrence of the enemies of Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, consoling himself. There is no doubt that Allah<sup>-azwj</sup> Mighty and Majestic would Name him as great in the kingdoms of His<sup>-azwj</sup> earth and His<sup>-azwj</sup> skies and Endow him with His<sup>-azwj</sup> Pleasure and His<sup>-azwj</sup> Pleasure. Thus, this trade of his would be more profitable, and his booty would be more and greater.

وَأَمَّا أَسْوَأُ مِنَ الثَّانِي حَالًا فَرَجُلٌ أُعْطِيَ أَخَا مُحَمَّدٍ رَسُولَ اللَّهِ بَيْعَتِيهِ وَأَطَهَرَ لَهُ مُوَافَقَتَهُ وَ مُوَالَاةَ أُوْلِيَائِهِ وَ مُعَادَاةَ أَعْدَائِهِ ثُمَّ نَكَثَ بَعْدَ ذَلِكَ وَ خَالَفَ وَ وَاى عَلَيْهِ أَعْدَاءَهُ فَحُتِمَ لَهُ بِسُوءِ أَعْمَالِهِ فَصَارَ إِلَى عَذَابٍ لَا يَبِيدُ وَ لَا يَنْقُدُ فَذُ حَسْرَةِ الدُّنْيَا وَ الْآخِرَةِ ذَلِكَ هُوَ الْحُسْرَانُ الْمُبِينُ-

And as for the one of an eviller state than the second one – so it is a man who gives allegiance to the brother<sup>-asws</sup> of Muhammad<sup>-saww</sup>, Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and displays to him<sup>-asws</sup> his agreement, and the friendship of his<sup>-asws</sup> friends, and enmity to his<sup>-asws</sup> enemies, then he breaks it after that and opposes, and befriends his<sup>-asws</sup> enemies against him<sup>-asws</sup>. So Allah<sup>-azwj</sup> Ends (his life) for him with his evil deeds and he comes to the Punishment neither having a termination nor a depletion. He (as in the Verse): **loses this world as well as the Hereafter; that is the manifest loss [22:11]**.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص مَعَاشِرَ عِبَادِ اللَّهِ عَلَيْكُمْ بِخِدْمَةِ مَنْ أَكْرَمَهُ اللَّهُ بِالْإِزْتِيَاءِ وَ اجْتِنَاهُ بِالْإِصْطِفَاءِ وَ جَعَلَهُ أَفْضَلَ أَهْلِ الْأَرْضِ وَ السَّمَاءِ بَعْدَ مُحَمَّدٍ سَيِّدِ الْأَنْبِيَاءِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ مُوَالَاةَ أُوْلِيَائِهِ وَ مُعَادَاةَ أَعْدَائِهِ وَ فَضَاءَ حُقُوقِ إِخْوَانِكُمُ الَّذِينَ هُمْ فِي مُوَالَاتِهِ وَ مُعَادَاةِ أَعْدَائِهِ شُرَكَائِكُمْ

Then Rasool-Allah<sup>-saww</sup> said: ‘Group of servants of Allah<sup>-azwj</sup>! Upon you is to be with the service of the one whom Allah<sup>-azwj</sup> Honoured with the Pleasure (الْإِزْتِيَاءِ), and Chose him<sup>-asws</sup> with the Choosing (الْإِصْطِفَاءِ), and Made him<sup>-asws</sup> as the most superior of the inhabitants of the earth and the sky – after Muhammad<sup>-saww</sup>, Chief of the Prophets<sup>-as</sup>, Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and to be with the friendship of his<sup>-asws</sup> friends and enmity of his<sup>-asws</sup> enemies – and fulfilment of the rights of your brethren, those who are in his<sup>-asws</sup> Wilayah and having enmity of his<sup>-asws</sup> enemies, (taking them) as your associates.

فَإِنَّ رِعَايَةَ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَحْسَنُ مِنْ رِعَايَةِ هَؤُلَاءِ التُّجَّارِ الْخَارِجِينَ بِصَاحِبِكُمْ الَّذِي ذَكَرْتُمُوهُ إِلَى الصِّينِ الَّذِينَ عَرَضُوهُ لِلْغَنَاءِ وَ أَعَانُوهُ بِالْفَرَاءِ

The patronage of Ali<sup>-asws</sup> is better than the patronage of these businessmen – the ones who went out with your companion – whom you mentioned – to China, who were exposed to the riches and assisted him with the purchasing.

أَمَّا إِنَّ مِنْ شِبَعَةَ عَلِيٍّ ع لَمَنْ بَأْتِي يَوْمَ الْقِيَامَةِ وَقَدْ وُضِعَ لَهُ فِي كِفَّةٍ سَيِّئَاتِهِ مِنَ الْآثَامِ مَا هُوَ أَعْظَمُ مِنَ الْجِبَالِ الرَّوَاسِي وَ الْبِحَارِ النَّبَّازَةِ يَقُولُ الْخَالِدِيُّ هَلَكَ هَذَا الْعَبْدُ فَلَا يَشْكُونَ أَنَّهُ مِنَ الْهَالِكِينَ وَ فِي عَذَابِ اللَّهِ تَعَالَى مِنَ الْخَالِدِينَ

But, from the Shias of Ali<sup>-asws</sup> would be the one who would come on the Day of Judgment, and there would be placed for him in the scale of his evil deeds from the sins what is greater than the mountain peaks and the waves of the ocean. The creatures would be saying, ‘This servant is destroyed. There is no doubt he is from the destroyed ones and would be from the eternal ones in the Punishment of Allah<sup>-azwj</sup> the Exalted.

فَيَأْتِيهِ النَّدَاءُ مِنْ قِبَلِ اللَّهِ تَعَالَى يَا أَيُّهَا الْعَبْدُ الْخَاطِئُ الْجَانِي هَذِهِ الذُّنُوبُ الْمُؤَبَّقَاتُ فَهَلْ بِإِزَائِهَا حَسَنَةٌ تُكَافِئُهَا وَ تَدْخُلُ جَنَّةَ اللَّهِ بِرَحْمَةِ اللَّهِ أَوْ تَزِيدُ عَلَيْهَا فَتَدْخُلُهَا بِوَعْدِ اللَّهِ يَقُولُ الْعَبْدُ لَا أَدْرِي

There would come a call from Allah<sup>-azwj</sup> Mighty and Majestic: “O you servant, the wrong doer, the offender! These are major sins (upon you). So are there, in their stead, any good deeds to suffice these, so you can enter the Paradise of Allah<sup>-azwj</sup> by the Mercy of Allah<sup>-azwj</sup>, or an increase upon these (good deeds), so you can enter it?” The servant would be saying, ‘I don’t know’.

فَيَقُولُ مُنَادِي رَبَّنَا عَزَّ وَ جَلَّ إِنَّ رَبِّي يَقُولُ نَادِ فِي عَرَصَاتِ الْقِيَامَةِ أَلَا إِنِّي فَلَانُ بْنُ فَلَانَ مِنْ بَلَدِ كَذَا وَ كَذَا أَوْ قَرْيَةِ كَذَا وَ كَذَا قَدْ رُهِنْتُ بِسَيِّئَاتٍ كَأَفْئَالِ الْجِبَالِ وَ الْبِحَارِ وَ لَا حَسَنَةً لِي بِإِزَائِهَا فَأَيُّ أَهْلِ هَذَا الْمَخْشَرِ كَانَتْ لِي عِنْدَهُ يَدٌ أَوْ عَارِفَةٌ فَلْيُعْنِي بِمُجَازَاتِي عَنْهَا فَهَذَا أَوْ أَنْ شِدَّةَ حَاجَتِي إِلَيْهَا

The caller of our Lord<sup>-azwj</sup> Mighty and Majestic would call out: ‘My Lord<sup>-azwj</sup> is saying: “Call out in the plains of the Day of Judgment, ‘I am so and so from the people of such and such city. I have been mortgaged by evils deeds which are like the mountain and the sea and there are no good deeds for me in my account. Which one the people of this plain who has a hand (of favour) for me, or knows me, so let him help me with my being rescued from it, for this is the time of my most intense need to it’.

فَيُنَادِي الرَّجُلُ بِذَلِكَ فَأَوَّلُ مَنْ يُجِيبُهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع لَيْتَكَ لَيْتَكَ لَيْتَكَ أَيُّهَا الْمُتَمَتِّحُ فِي حَبْتِي الْمَظْلُومِ بَعْدَاوَتِي

So the man would call out with that, and the first one who answer him would be Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>: ‘Here I<sup>-asws</sup> am! Here I<sup>-asws</sup> am, O you, the one being tried regarding my<sup>-asws</sup> love, the one oppressed by my<sup>-asws</sup> enmity’.

ثُمَّ يَأْتِي هُوَ وَ مَنْ مَعَهُ عَدَدٌ كَثِيرٌ وَ جَمٌّ غَفِيرٌ وَ إِنْ كَانُوا أَقَلَّ عَدَدًا مِنْ حُصَمَائِهِ الَّذِينَ لَهُمْ قِبَلُهُ الطَّلَامَاتُ

Then he<sup>-asws</sup> would come, and with him<sup>-asws</sup> would be a large number and a myriad (of people), and even though they would be fewer in number than his<sup>-asws</sup> disputants – those who had grievances before him<sup>-asws</sup>.

فَيَقُولُ ذَلِكَ الْعَدُوُّ يَا أَمِيرَ الْمُؤْمِنِينَ نَحْنُ إِخْوَانُهُ الْمُؤْمِنُونَ كَانَ بِنَا بَارِئاً وَ لَنَا مُكْرِماً وَ فِي مُعَاشَرَتِهِ إِيَّانَا مَعَ كَثْرَةِ إِحْسَانِهِ إِلَيْنَا مُتَوَاضِعاً وَ قَدْ نَزَّلْنَا لَهُ عَنْ جَمِيعِ طَاعَاتِنَا وَ بَدَّلْنَاهَا لَهُ

That number would be saying, ‘O Amir Al-Momineen<sup>-asws</sup>! We are his brothers, the Momineen. He was righteous with us, and he was honourable to us, and in his community, he was assisting us along with a lot of his favours to us, he was modest, and we have brought down for him the entirety of our acts of obedience and make it to be for him’.

فَيَقُولُ عَلِيُّ ع فِيمَا ذَا تَدْخُلُونَ جَنَّةَ رَبِّكُمْ فَيَقُولُونَ بِرَحْمَةِ اللَّهِ الْوَاسِعَةِ الَّتِي لَا يَغْدُمُهَا مِنْ وَالَاكِ وَ وَالَى آلِكَ يَا أَخَا رَسُولِ اللَّهِ فَيَأْتِي الَّتِي مِنَ قَبْلِ اللَّهِ تَعَالَى يَا أَخَا رَسُولِ اللَّهِ

Ali<sup>-asws</sup> would be saying: ‘Then by what would you be entering the Paradise of your Lord<sup>-azwj</sup>?’ They would be saying, ‘By His<sup>-azwj</sup> Mercy, the Capacious, which there is no remoteness from the one who loves you<sup>-asws</sup> and befriends your<sup>-asws</sup> friends, O brother<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>!’

هَؤُلَاءِ إِخْوَانُهُ الْمُؤْمِنُونَ قَدْ بَدَّلُوا لَهُ فَأَنْتَ مَا ذَا تَبْدُلُ لَهُ فَإِنِّي أَنَا الْحَكِيمُ مَا بَيْنِي وَ بَيْنَهُ مِنَ الذُّنُوبِ قَدْ غَفَرْتُمَا لَهُ بِمَوْلَاتِهِ إِيَّاكَ وَ مَا بَيْنَهُ وَ بَيْنَ عِبَادِي مِنَ الطَّلَامَاتِ فَلَا بُدَّ مِنْ فَضْلِي بَيْنَهُ وَ بَيْنَهُمْ

So a call would come from Allah<sup>-azwj</sup> Mighty and Majestic: “O brother<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! These are your<sup>-asws</sup> brothers, the Momineen. They have made it to be for him (what could rescue him), so what is that which you<sup>-asws</sup> are making it to be for him, for I<sup>-azwj</sup> am the Judge of what is between Me<sup>-azwj</sup> and him, from the sins which I<sup>-azwj</sup> have Forgiven for him due to his being in your<sup>-asws</sup> Wilayah, and whatever is between him and My<sup>-azwj</sup> servants from the wrongs, so it is inevitable from the Judgmental decision between him and them”.

فَيَقُولُ عَلِيُّ ع يَا رَبِّ أَفْعَلْ مَا تَأْمُرُنِي

Ali<sup>-asws</sup> would be saying: ‘O Lord<sup>-azwj</sup>! I<sup>-asws</sup> will do whatever You<sup>-azwj</sup> Command me<sup>-asws</sup> to’.

فَيَقُولُ اللَّهُ تَعَالَى يَا عَلِيُّ اضْمَنْ لِحُصَمَائِهِ تَعْوِضَهُمْ عَنْ ظُلَامَاتِهِمْ قَبْلَهُ

Allah<sup>-azwj</sup> Mighty and Majestic would be Saying: “O Ali<sup>-asws</sup>! Guarantee to his disputants that you<sup>-asws</sup> would be compensating them for his wrongdoings upon them”.

فَيَضْمَنْ لَهُمْ عَلِيُّ ع ذَلِكَ وَ يَقُولُ لَهُمْ اقْتَرِحُوا عَلَيَّ مَا شِئْتُمْ أُعْطِيكُمْ عَوْضاً مِنْ ظُلَامَاتِكُمْ قَبْلَهُ

Ali<sup>-asws</sup> would be guaranteeing that to them and he<sup>-asws</sup> would be saying to them: ‘Suggest to me<sup>-asws</sup> whatever you so desire to, I<sup>-asws</sup> shall give it to you instead for the wrongdoings from him’.

فَيَقُولُونَ يَا أَخَا رَسُولِ اللَّهِ جْعَلْ لَنَا بِإِزَائِهِ ظُلَامَاتِنَا قَبْلَهُ ثَوَابِ نَفْسٍ مِنْ أَنْفَاسِكَ لَيْلَةً بِنُثُوتِكَ عَلَى فِرَاشِ مُحَمَّدٍ رَسُولِ اللَّهِ ص

They would be saying, ‘O brother<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! (We want) you<sup>-asws</sup> to make it to be for us, as a compensation of his wrongdoings to us, the Rewards of one breath of your<sup>-asws</sup>

breathing on the night you<sup>-asws</sup> spent upon the bed of Muhammad<sup>-saww</sup>, Rasool-Allah<sup>-saww</sup> (the night of Hijra)'.  
 فَيَقُولُ عَلِيٌّ ع قَدْ وَهَبْتُ ذَلِكَ لَكُمْ

Ali<sup>-asws</sup> would be saying: 'I<sup>-asws</sup> have gifted that to you all'.

فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ فَانظُرُوا يَا عِبَادِي الْآنَ إِلَى مَا نَلْتُمُوهُ مِنْ عَلِيٍّ فِدَاءً لِمَا كُنْتُمْ تَطْعَمُونَ مِنْ ظُلَمَاتِكُمْ وَ يُطَهِّرُهُمْ لَهُمْ ثَوَابِ نَفْسٍ وَاحِدَةٍ فِي الْجَنَّةِ مِنْ عَجَائِبِ قُصُورِهَا وَ خَيْرَاتِهَا فَيَكُونُ ذَلِكَ مَا يُرْضِي اللَّهُ عَزَّ وَجَلَّ بِهِ حُصَمَاءَ أَوْلِيَاكَ الْمُؤْمِنِينَ

Allah<sup>-azwj</sup> Mighty and Majestic would be Saying: "Look now, O My<sup>-azwj</sup> servants, at what you have attained from Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, as expiation for the wrongdoings of your companion on you!". And there would be displayed for them, the Rewards of one breath (of Ali<sup>-asws</sup>), in the Gardens, from its wonderful castles and its goodness(es). Thus, there would be happened to be from that, what Allah<sup>-azwj</sup> would Please them with – the disputants to those Momineen.

ثُمَّ يُرِيهِمْ بَعْدَ ذَلِكَ مِنَ الدَّرَجَاتِ وَ الْمَنَازِلِ مَا لَا عَيْنٌ رَأَتْ وَ لَا أُذُنٌ سَمِعَتْ وَ لَا حَظَرَ عَلَى قَلْبٍ بَشَرٍ

Then, after that, they would be shown from the levels and the stations – that which neither has an eye seen, nor has an ear heard, nor has the heart of a human conceived of.

يَقُولُونَ يَا رَبَّنَا هَلْ بَقِيَ مِنْ جَنَانِكَ شَيْءٌ إِذَا كَانَ هَذَا كُلُّهُ لَنَا فَأَيْنَ نُحِلُّ سَائِرَ عِبَادِكَ الْمُؤْمِنِينَ وَ الْأَنْبِيَاءَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءَ وَ الصَّالِحِينَ وَ الْمُحْسِنِينَ  
 إِلَيْهِمْ عِنْدَ ذَلِكَ أَنَّ الْجَنَّةَ بِأَسْرَهَا قَدْ جُعِلَتْ لَهُمْ

They would be saying, 'O our Lord<sup>-azwj</sup>! Does there remain anything from Your<sup>-azwj</sup> paradise (for anybody else) when it was so that all of this is for us? So where would Your<sup>-azwj</sup> servants, the Momineen, and the Prophets<sup>-as</sup>, and the truthful, and the martyrs, and the righteous would be?' And they would be thinking during that, that the Paradise in its entirety has been Made to be for them (only).

فَيَأْتِي الْبَدَاءَ مِنْ قِبَلِ اللَّهِ تَعَالَى يَا عِبَادِي هَذَا ثَوَابِ نَفْسٍ مِنْ أَنْفَاسِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع الَّذِي افْتَرَحْتُمُوهُ عَلَيْهِ قَدْ جَعَلَهُ لَكُمْ فُحْدُوهُ وَ انظُرُوا

A call would come from Allah<sup>-azwj</sup> Mighty and Majestic: "O My<sup>-saww</sup> servants! This is the Reward of one breath from the breathing of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> which you had suggested to him<sup>-asws</sup>. He<sup>-asws</sup> has made it to be for you all. Therefore, take it and look around!"

فَيَصِيرُونَ هُمْ وَ هَذَا الْمُؤْمِنُ الَّذِي عَوَّضَهُمْ عَلِيٌّ ع فِي تِلْكَ الْجَنَّةِ ثُمَّ يَرَوْنَ مَا يُضِيفُهُ اللَّهُ عَزَّ وَجَلَّ إِلَى تَمَالِكِ عَلِيٍّ ع فِي الْجَنَّةِ مَا هُوَ أَضْعَافُ مَا بَدَّلَهُ عَنْ وَلِيِّهِ الْمُوَالِي لَهُ بِمَا شَاءَ مِنَ الْأَضْعَافِ الَّتِي لَا يَعْرِفُهَا غَيْرُهُ

So they would be coming - them and this Momin whom Ali<sup>-asws</sup> compensated on his behalf, to those Gardens. Then they would be seeing what Allah<sup>-azwj</sup> Mighty and Majestic has Added to the kingdoms of Ali<sup>-asws</sup> in the Garden, what would be a multiple of what he<sup>-asws</sup> made to be on behalf of his<sup>-asws</sup> friend, to the friends of his<sup>-asws</sup>, from whatever Allah<sup>-azwj</sup> Mighty and Majestic so Desires, from the additions which none knows apart from Him<sup>-azwj</sup>.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص أ ذَلِكَ خَيْرٌ نُزُلًا أَمْ شَجَرَةُ الرَّقُومِ الْمُعَدَّةُ لِمُخَالَفِي أَخِي وَ وَصِيِّ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

Then Rasool-Allah<sup>-saww</sup> said: **'Is that a better lodgement or the tree of Zaqqum? [37:62]** – The (lodgement) prepared for the adversaries of my<sup>-saww</sup> brother<sup>-asws</sup>, and my<sup>-saww</sup> successor Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>'<sup>220</sup>

21- م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ يَبْعَثُ يَوْمَ الْقِيَامَةِ أَقْوَامًا تَمْتَلِي مِنْ جَهَةِ السَّيِّئَاتِ مَوَازِينُهُمْ فَيُقَالُ لَهُمْ هَذِهِ السَّيِّئَاتُ فَأَيْنَ الْحَسَنَاتُ وَ إِلَّا فَقَدْ عَطِبْتُمْ فَيَقُولُونَ يَا رَبَّنَا مَا نَعْرِفُ لَنَا حَسَنَاتٍ

Tafseer Imam (Hassan Al-Askari<sup>-asws</sup>), may the greetings be upon him<sup>-asws</sup> – Rasool-Allah<sup>-saww</sup> said: 'Verily Allah<sup>-azwj</sup> would be Resurrecting on the Day of Judgment, a people, their scales would be filled from aspects of the evil deeds, and it would be said to them, 'These are the evil deeds, so where are the good deeds, or else you have been ruined'. They would be saying, 'O our Lord<sup>-azwj</sup>! We do not recognise any good deeds for us'.

فَإِذَا التَّوَدَّاءُ مِنْ قِبَلِ اللَّهِ عَزَّ وَ جَلَّ لَيْنَ لَمْ تَعْرِفُوا لِأَنْفُسِكُمْ عِبَادِي حَسَنَاتٍ فَإِنِّي أَعْرِفُهَا لَكُمْ وَ أُؤْتِيهَا عَلَيْكُمْ

There would be a call from Allah<sup>-azwj</sup> Mighty and Majestic: "If you are not knowing for yourselves – My<sup>-azwj</sup> servants – (any) good deeds, then I<sup>-azwj</sup> will Introduce these to you, and will Fulfill these to you all!"

ثُمَّ يَا أَيُّ بُرْقَعَةٍ صَغِيرَةٍ يَطْرُحُهَا فِي كِفَّةِ حَسَنَاتِهِمْ فَتَرْجَحُ بِسَيِّئَاتِهِمْ بِأَكْثَرِ مَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ فَيُقَالُ لِأَحَدِهِمْ خُذْ يَدَ أَبِيكَ وَ أُمَّكَ وَ إِخْوَانَكَ وَ أُخْوَاتِكَ وَ حَاصِنَتِكَ وَ قَرَابَاتِكَ وَ أَحْدَانِكَ وَ مَعَارِفِكَ فَأَدْخِلْهُمْ الْجَنَّةَ

Then there would come the wind with a small parchment and drop it in the scale hand of their good deeds, and the scale would outweigh their evil deeds by more than what is between the sky and the earth. So it would be said to one of them, 'Take the hand of your father, and your mother, and your brothers, and your sisters, and your special ones, and your relatives, and those you loved openly and secretly, and enter them into the Paradise'.

فَيَقُولُ أَهْلُ الْمَحْشَرِ يَا رَبِّ أَمَا الدُّنُوبُ فَقَدْ عَرَفْنَاهَا فَمَا ذَا كَانَتْ حَسَنَاتُهُمْ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ يَا عِبَادِي مَسَى أَحَدُهُمْ بِبِقِيَّةِ دِينٍ لِأَخِيهِ إِلَى أَخِيهِ فَقَالَ لِحَدَا فَايِّي أُجِبُكَ بِحُبِّكَ عَلَيَّ بِنِ أَبِي طَالِبٍ ع فَقَالَ لَهُ الْآخَرُ قَدْ تَرَكْتُهَا لَكَ بِحُبِّكَ عَلَيَّ بِنِ أَبِي طَالِبٍ ع وَ لَكَ مِنْ مَالِي مَا شِئْتِ

The people of the plains would be saying, 'O our Lord<sup>-azwj</sup>! As for the sins, so we have recognised these, but what was that good deed?' Allah<sup>-azwj</sup> Mighty and Majestic would be Saying: "O My<sup>-azwj</sup> servants! One of you walks with the remainder of his debts to his brother and he says, 'Take it, for I love you due to your love for Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>'. So the other one says, 'I have left it (written it off) for you due to your love for Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and from my wealth is whatever you so desire'.

فَشَكَرَ اللَّهُ تَعَالَى ذَلِكَ لَمَّا فَحِطَ بِهِ خَطَايَاهَا وَ جَعَلَ فِي حَشْوِ صَحِيفَتَيْهِمَا وَ مَوَازِينِهِمَا وَ أَوْجَبَ لَهَا وَ لِوَالِدَيْهِمَا الْجَنَّةَ.

<sup>220</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 20

Allah<sup>-azwj</sup> the Exalted Thanks to them both for that and Drops their sins due to it, and Makes that to be in the margins of their parchments and their scales, and Obligates the Paradise for them both, and for their parents”<sup>.221</sup>

22- شي، تفسير العياشي عن مصفلة الطحان عن أبي عبد الله ع قال: ما يمتنعكم من أن تشهدوا على من مات منكم على هذا الأمر أنه من أهل الجنة إن الله يقول كذلك حكماً علينا ننج المؤمنين.

Tafseer Al-Ayyashi – From Masqala Al Tahhan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘What is preventing you all from testifying upon the one from you who dies upon this matter that he is from the people of Paradise? Allah<sup>-azwj</sup> is Saying: **Then We Rescue Our Rasools and those who believe. Like that, it is binding upon Us to Rescue the Momineen [10:103]**”<sup>.222</sup>

شي، تفسير العياشي عن الحسن بن محبوب عن أبي ولاد قال: قلت لأبي عبد الله ع جعلت فداك إن رجلاً من أصحابنا ورعاً مسلماً كثير الصلاة قد ابتلي بحب الله وهو يسمع العناء

Tafseer Al-Ayyashi – From Al-Hassan Bin Mahboub, from Abu Wallad who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘May I be sacrificed for you<sup>-asws</sup>! A man from our companions is devout, submitting, frequent of Salat, involved with the love of vanities and he listens to songs’.

فقال أمتعه ذلك من الصلاة لوقتها أو من صوم أو من عيادة مريض أو حضور جنازة أو زيارة أخ

He<sup>-asws</sup> said: ‘Does it prevent him from the Salat at its timings, or from fasting, or from consoling a sick, or attending a funeral, or visiting a brother (in religion)?’

قال قلت لا ليس يمنعه ذلك من شيء من الخير والبر

He (the narrator) said, ‘I said, ‘No! That doesn’t prevent him from anything from the good and the righteous deeds’.

قال فقال هذا من خطوات الشيطان مغفور له ذلك إن شاء الله

He (the narrator) said, ‘He<sup>-asws</sup> said: ‘This is from the footsteps of Satan<sup>-la</sup>. That will be Forgiven for him if Allah<sup>-azwj</sup> so Desires’.

ثم قال إن طائفة من الملائكة عابوا ولد آدم في اللذات والشهوات أعني لكم الحلال ليس الحرام

<sup>221</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 21

<sup>222</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 22

Then he<sup>-asws</sup> said: 'A group from the Angels faulted the children of Adam<sup>-as</sup> regarding the pleasures and the lustful desires. I<sup>-asws</sup> mean the Permissible to you all, not the Prohibited'.

قَالَ فَأَنْفَ اللَّهُ لِلْمُؤْمِنِينَ مِنْ وُلْدِ آدَمَ مِنْ تَغْيِيرِ الْمَلَائِكَةِ لَهُمْ

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Disdained for the Momineen from the children of Adam<sup>-as</sup>, from the faulting by the Angels to them'.

قَالَ فَأَلْفَى اللَّهُ فِي هِمَّةِ أَوْلِيَاكَ الْمَلَائِكَةِ اللَّذَاتِ وَالشَّهَوَاتِ كَيْ لَا يَعِينُوا الْمُؤْمِنِينَ

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Cast in the temperament of those Angels, the pleasures, and the lustful desires so they would not be faulting the Momineen'.

قَالَ فَلَمَّا أَحْسُوا ذَلِكَ مِنْ هِمِّهِمْ عَجُّوا إِلَى اللَّهِ مِنْ ذَلِكَ فَقَالُوا رَبَّنَا عَفْوِكَ عَفْوِكَ وَرَبَّنَا إِلَى مَا خَلَقْنَا لَهُ وَاجْبُرْنَا عَلَيْهِ فَإِنَّا نَخَافُ أَنْ نَصِيرَ فِي أَمْرِ مَرِيحٍ

He<sup>-asws</sup> said: 'When they felt that from their temperaments, they clamoured to Allah<sup>-azwj</sup> from that. They said, 'Our Lord<sup>-azwj</sup>! Your<sup>-azwj</sup> Pardon! Your<sup>-azwj</sup> Pardon! Return us to what we have been Created for and Force us to be upon it, for we fear that we shall come to be in ambiguous (troublesome) matters'.

قَالَ فَتَرَعَ اللَّهُ ذَلِكَ مِنْ هِمِّهِمْ

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Removed that from their temperaments'.

قَالَ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ وَصَارَ أَهْلُ الْجَنَّةِ فِي الْجَنَّةِ اسْتَأْذَنَ أَوْلِيَاكَ الْمَلَائِكَةُ عَلَى أَهْلِ الْجَنَّةِ فَيُؤْذَنُ لَهُمْ فَيَدْخُلُونَ عَلَيْهِمْ فَيُسَلِّمُونَ عَلَيْهِمْ وَ يَقُولُونَ لَهُمْ سَلَامًا عَلَيْكُمْ بِمَا صَبَرْتُمْ فِي الدُّنْيَا عَنِ اللَّذَاتِ وَالشَّهَوَاتِ الْحَلَالِ.

He<sup>-asws</sup> said: 'When it will be the Day of Qiyamah and the people of Paradise come to be in the Paradise, those Angels will seek Permission unto the people of Paradise. They will permit for them, and they will enter to see them, and they will be greeting unto them and saying to them: **Greetings be upon you due to your having been patient, [13:24]**, in the world from the pleasures and the lustful desires, the Permissible".<sup>223</sup>

24- جاء، المجالس للمفيد عن ابن قولويه عن الحسن بن محمد بن عامر عن أحمد بن علي بن إبراهيم بن محمد الثقفي عن ثوبان بن الحليل عن عثمان بن عيسى عن أبي عبد الرحمن عن جعفر بن محمد ع قال: بينا رسول الله ص في سفرٍ إذ نزل فسجد خمسون سجدة فلما ركب قال له بعض أصحابه رأيتك يا رسول الله صنعت ما لم تكن تصنع

(The book) 'Majalis' of Al Mufeed, from Ibn Qawlawayya, from Al-Hassan Bin Muhammad Bin Aamir, from Ahmad Bin Alawiya, from Ibrahim Bin Muhammad Al Saqafy, from Towbat Bin Al Khaleel, from Usman Bin Isa, from Abu Abdul Rahman,

<sup>223</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 23



'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'While Rasool-Allah<sup>-saww</sup> was in a journey when he<sup>-saww</sup> descended. He<sup>-saww</sup> prostrated five Sajdahs. When he<sup>-saww</sup> rode, one of his<sup>-saww</sup> companions said to him<sup>-saww</sup>, 'O Rasool-Allah<sup>-saww</sup>! I saw you<sup>-saww</sup> doing what you<sup>-saww</sup> have not been doing!'

قَالَ نَعَمْ أَنَا بِي جِبْرَائِيلَ عَ فَبَشَّرَنِي أَنَّ عَلِيًّا فِي الْجَنَّةِ فَسَجَدْتُ شُكْرًا لِلَّهِ

He<sup>-saww</sup> said: 'Jibraeel<sup>-as</sup> had come to me<sup>-saww</sup>. He<sup>-as</sup> gave glad tidings to me<sup>-saww</sup> Ali<sup>-asws</sup> will be in the Paradise'. So I<sup>-saww</sup> prostrated a Sajdah of thanks to Allah<sup>-azwj</sup>.

فَلَمَّا رَفَعْتُ رَأْسِي قَالَ وَ فَاطِمَةُ فِي الْجَنَّةِ فَسَجَدْتُ شُكْرًا لِلَّهِ تَعَالَى

When I<sup>-saww</sup> raised my<sup>-saww</sup> head, he<sup>-as</sup> said: 'And Fatima will be in the Paradise'. So I<sup>-saww</sup> prostrated a Sajdah of thanks to Allah<sup>-azwj</sup> the Exalted.

فَلَمَّا رَفَعْتُ رَأْسِي قَالَ وَ الْحَسَنُ وَ الْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ فَسَجَدْتُ شُكْرًا لِلَّهِ تَعَالَى

When I<sup>-saww</sup> raised my<sup>-saww</sup> head, he<sup>-as</sup> said: 'And Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> are two chiefs of the youths of Paradise'. So I<sup>-saww</sup> prostrated a Sajdah of thanks to Allah<sup>-azwj</sup> the Exalted.

فَلَمَّا رَفَعْتُ رَأْسِي قَالَ وَ مَنْ يُحِبُّهُمْ فِي الْجَنَّةِ فَسَجَدْتُ شُكْرًا لِلَّهِ تَعَالَى

When I<sup>-saww</sup> raised my<sup>-saww</sup> head, he<sup>-as</sup> said: 'And the one who loves them<sup>-asws</sup> will be in the Paradise'. So I<sup>-saww</sup> Prostrated a Sajdah of thanks to Allah<sup>-azwj</sup> the Exalted.

فَلَمَّا رَفَعْتُ رَأْسِي قَالَ وَ مَنْ يُحِبُّ مَنْ يُحِبُّهُمْ فِي الْجَنَّةِ فَسَجَدْتُ شُكْرًا لِلَّهِ تَعَالَى.

When I<sup>-saww</sup> raised my<sup>-saww</sup> head, he<sup>-as</sup> said: 'And the one who loves the one who loves them<sup>-asws</sup> will be in the Paradise'. So, I<sup>-saww</sup> Prostrated a Sajdah of thanks to Allah<sup>-azwj</sup> the Exalted".<sup>224</sup>

25- جاء، المجالس للمفيد عن الحسن بن الفضل عن علي بن أحمد عن محمد بن هارون الهاشمي عن إبراهيم بن مهدي عن إسحاق بن سليمان عن أبيه عن هارون الرشيد عن أبيه عن أبي جعفر المنصور عن أبيه عن جدّه علي بن عبد الله بن العباس عن أبيه قال سمعت رسول الله ص يقول أئمة الناس نحن في القيامة وكان أربعة ليس غيرنا

(The book) 'Al Majaalis' of Al Mufeed, from Al-Hassan Bin Al Fazl, from Ali Bin Ahmad, from Muhammad Bin Haroun Al Hashimy, from Ibrahim Bin Mahdy, from Is'haq Bin Suleyman, from his father, from Haroun Al Rasheed, from his father, from Abu Ja'far Al Mansour, from his father Ali Bin Abdullah Bin Al Abbas, from his father who said,

'I heard Rasool-Allah<sup>-saww</sup> saying: 'O you people! We<sup>-asws</sup> shall be four riders in the Paradise, there wouldn't be any apart from us'.

فَقَالَ لَهُ قَائِلٌ يَا رَسُولَ اللَّهِ مَنْ الرُّكْبَانُ

A speaker said to him<sup>-saww</sup>, 'May my father and my mother be (sacrificed for) you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>! Who are the riders?'

قَالَ أَنَا عَلَى الْبُرَاقِ وَ أَحْيِي صَالِحٍ عَلَى نَاقَةِ اللَّهِ الَّتِي عَقَرَهَا قَوْمُهُ وَ ابْنَتِي فَاطِمَةَ عَلَى نَاقَتِي الْعُضْبَاءِ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَى نَاقَةٍ مِنْ نُوقِ الْجَنَّةِ

He<sup>-saww</sup> said: 'I<sup>-saww</sup> shall be upon 'Al-Buraq', and my<sup>-saww</sup> brother<sup>-as</sup> Salih<sup>-as</sup> would be upon a she-camel of Allah<sup>-azwj</sup> which his<sup>-as</sup> people had hamstrung, and my<sup>-saww</sup> daughter<sup>-asws</sup> Fatima<sup>-asws</sup> would be upon my<sup>-saww</sup> she-camel 'Al-Azba'a', and Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> would be upon a she-camel from the she-camels of Paradise.

خَطَامُهَا مِنْ لَوْلُؤٍ رَطْبٍ وَ عَيْنَاهَا مِنْ يَاقُوتَيْنِ حَمْرَاوَيْنِ وَ بَطْنُهَا مِنْ زَبْرَجِدٍ أَحْضَرَ عَلَيْهَا قُبَّةٌ مِنْ لَوْلُؤٍ بَيْضَاءٍ يَرَى ظَاهِرَهَا مِنْ بَاطِنِهَا وَ بَاطِنَهَا مِنْ ظَاهِرِهَا  
ظَاهِرُهَا مِنْ رَحْمَةِ اللَّهِ وَ بَاطِنُهَا مِنْ عَفْوِ اللَّهِ

Its nose ring is from wet pearls, and its eyes are from two red rubies, and its belly is from green emeralds. Upon it is a dome of white pearls. Its exterior will be seen from its interior and its interior from its exterior. Its exterior is from Mercy of Allah<sup>-azwj</sup> and its interior is from Pardon of Allah<sup>-azwj</sup>.

إِذَا أَقْبَلَتْ رَفَّتْ وَ إِذَا أَدْبَرَتْ رَفَّتْ وَ هُوَ أَمَامِي عَلَى رَأْسِهِ تَاجٌ مِنْ نُورٍ يُضِيءُ لِأَهْلِ الْجَمْعِ ذَلِكَ النَّجْمُ لَهُ سَبْعُونَ رُجْنًا كُلُّ رُجْنٍ يُضِيءُ كَالْكَوْكَبِ الدَّرِّيِّ فِي أَفْقِ السَّمَاءِ وَ بِيَدِهِ لَوَاءُ الْحَمْدِ وَ هُوَ يُنَادِي فِي الْقِيَامَةِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

When it come it will be quick, and when it turns around it will be quick, and he<sup>-asws</sup> will be in front of me<sup>-saww</sup>. Upon him<sup>-asws</sup> will be a crown of light illuminating to entirety of the people. That crow has seventy corners for it, each corner illuminating like the shining star in the horizons of the sky, and in his<sup>-asws</sup> hand will be the Flag of Praise, and he<sup>-asws</sup> will be calling out in the (plains of) Qiyamah: 'There is no god except Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>!'

فَلَا يَمُرُّ بِمَلَاٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا نَبِيٌّ مُرْسَلٌ وَ لَا يَمُرُّ بِبَنِيِّ مُرْسَلٍ إِلَّا قَالَ مَلَكٌ مُقَرَّبٌ

He<sup>-asws</sup> will not pass by any assembly of the Angels except they shall say: 'A Messenger Prophet<sup>-as</sup>!' And he<sup>-asws</sup> will not pass by any Messenger Prophet<sup>-as</sup> except he<sup>-as</sup> shall say: 'An Angel of Proximity!'

فَيُنَادِي مُنَادٍ مِنْ بَطْنَانِ الْعَرْشِ يَا أَيُّهَا النَّاسُ لَيْسَ هَذَا مَلَكًا مُقَرَّبًا وَ لَا نَبِيًّا مُرْسَلًا وَ لَا حَامِلَ عَرْشٍ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ

A caller will call out from the interior of the Throne: "O you people! This one is neither an Angel of Proximity nor a Messenger Prophet<sup>-as</sup>, nor a bearer of the Throne! This is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>!"

وَ نَجِيءٌ شَيْعَتُهُ مِنْ بَعْدِهِ فَيُنَادِي مُنَادٍ لِشَيْعَتِهِ مَنْ أَنْتُمْ فَيَقُولُونَ نَحْنُ الْعَلَوِيُّونَ فَيَأْتِيهِمُ التَّدَاءُ يَا أَيُّهَا الْعَلَوِيُّونَ أَنْتُمْ آمِنُونَ ادْخُلُوا الْجَنَّةَ مَعَ مَنْ كُنْتُمْ تُوَالُونَ.

And his<sup>-asws</sup> Shias will come from after him<sup>-asws</sup>. A caller will call out to his<sup>-asws</sup> Shias: “Who are you all?” They will say, ‘We are the Alawiites (people of Ali<sup>-asws</sup>)’. The call will come to them: “O You Alawiites! You are secure. Enter the Paradise along with the one<sup>-asws</sup> you had befriended!”<sup>225</sup>

26- جاء المجلس للمفيد عن الْمُظْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنِ الْحَسَنِ بْنِ زَكْرِيَّا عَنْ عُمَرَ بْنِ الْمُحْتَارِ عَنْ أَبِي مُحَمَّدٍ الْبُرْسِيِّ عَنِ النَّضْرِ عَنِ ابْنِ مُسْنَكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ الْبَاقِرِ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص كَيْفَ بِكَ يَا عَلِيُّ إِذَا وَقَعْتَ عَلَى شَفِيرِ جَهَنَّمَ وَ قَدْ مَدَّ الصِّرَاطُ وَ قِيلَ لِلنَّاسِ جُوزُوا وَ قُلْتُمْ لِحَبَّتِمْ هَذَا لِي وَ هَذَا لَكَ

(The book) ‘Al Majaalis’ of Al Mufeed – From Al Muzaffar Bin Muhammad, from Muhammad Bin Hammam, from Al-Hassan Bin Zakariya, from Umar Bin Al Mukhtar, from Abu Muhammad Al Bursy, from Al Nazr, from Ibn Muskan, from Abu Baseer,

‘From Abu Ja’far Muhammad Al-Baqir<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘How will it be with you<sup>-asws</sup>, O Ali<sup>-asws</sup>, when you<sup>-asws</sup> pause at the edge of Hell, and the Bridge will have been extended, and it shall be said to the people: ‘Cross over!’, and you<sup>-asws</sup> shall say to Hell: ‘This one is for me<sup>-asws</sup> and this one is for you<sup>-asws</sup>?’

فَقَالَ عَلِيُّ ع يَا رَسُولَ اللَّهِ وَ مَنْ أَوْلَيْكَ قَالَ أَوْلَيْكَ شِيعَتُكَ مَعَكَ حَيْثُ كُنْتُ.

Ali<sup>-asws</sup> said: ‘O Rasool-Allah<sup>-saww</sup>! And who are they?’ He<sup>-saww</sup> said: ‘They are your<sup>-asws</sup> Shias, being with you<sup>-asws</sup> wherever you<sup>-asws</sup> may be’.<sup>226</sup>

27- في الغيبة للنعماني عن الكَلْبِيِّ عَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ ابْنِ جُمُهورٍ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْنَكَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنِ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يُعَذِّبَ أُمَّةً دَانَتْ بِإِمَامٍ لَيْسَ مِنَ اللَّهِ وَ إِنْ كَانَتْ فِي أَعْمَالِهَا بَرَّةً تَقِيَّةً وَ إِنَّ اللَّهَ يَسْتَحْيِي أَنْ يُعَذِّبَ أُمَّةً دَانَتْ بِإِمَامٍ مِنَ اللَّهِ وَ إِنْ كَانَتْ فِي أَعْمَالِهَا ظَالِمَةً مُسِيئَةً.

(The book) ‘Al Ghaybat’ of Al Numani – From Al-Kulayni, from Ali Bin Muhammad, from Ibn Jamhour, from Safwan, from Ibn Muskan, from Abdullah Bin Sinan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> is not Ashamed of Punishing a community which makes it a religion with an imam who isn’t from Allah<sup>-azwj</sup> and even if in their deeds there is righteousness, piety; and Allah<sup>-azwj</sup> is Ashamed from Punishing a community which makes it a religion with an Imam<sup>-asws</sup> from Allah<sup>-azwj</sup>, and even though in their deeds there are injustices and evil’.<sup>227</sup>

<sup>225</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 25

<sup>226</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 26

<sup>227</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 27

28- كَش، رجال الكشي عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ عَنِ ابْنِ مَجْبُوبٍ عَنِ الْبَطَائِنِيِّ عَنِ أَبِي بَصِيرٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ مَا فَعَلَ أَبُو حَمَزَةَ التَّمَالِيُّ قُلْتُ خَلَفْتُهُ عَلِيًّا

(The book) 'Rijaal' of Al Kashy – From Muhammad Bin Ismail, from Al Fazl, from Ibn Mahboub, from Al Batainy, from Abu Baseer who said,

'I entered to see Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> said: 'What happened to Abu Hamza Al-Sumali?' I said, 'I left him behind as ill'.

قَالَ إِذَا رَجَعْتَ إِلَيْهِ فَأَقْرِئْهُ مِنِّي السَّلَامَ وَاعْلِمْنَاهُ أَنَّهُ يَمُوتُ فِي شَهْرِ كَذَا فِي يَوْمِ كَذَا

He<sup>-asws</sup> said: 'When you return to him, then convey the greetings to him from me<sup>-asws</sup> and let him know that he will be dying in such a such month, in such a such day'.

قَالَ أَبُو بَصِيرٍ فَعُلْتُ جُعِلْتُ فِدَاكَ وَاللَّهِ لَقَدْ كَانَ لَكُمْ فِيهِ أَنْسٌ وَكَانَ لَكُمْ شِيعَةً

Abu Baseer (the narrator) said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>! By Allah<sup>-azwj</sup>, there has been love for you (Imams<sup>-asws</sup>) in him, and he has been a Shia of yours<sup>-asws</sup>'.

قَالَ صَدَقْتَ مَا عِنْدَنَا خَيْرٌ لَكُمْ قُلْتُ شِيعَتُكُمْ مَعَكُمْ

He<sup>-asws</sup> said: 'You speak the truth! What is with us<sup>-asws</sup>, is better for you all'. I said, 'Your<sup>-asws</sup> Shias will be with you<sup>-asws</sup> (Imams<sup>-asws</sup>)?'

قَالَ إِنَّهُ هُوَ خَافَ اللَّهَ وَرَاقَبَ نَبِيَّهُ وَتَوَقَّى الذُّنُوبَ فَإِذَا هُوَ فَعَلَ كَانَ مَعَنَا فِي دَرَجَاتِنَا

He<sup>-asws</sup> said: 'If he (Shia) were to fear Allah<sup>-azwj</sup> and watches out for His<sup>-azwj</sup> Prophet<sup>-saww</sup> and saves from the sins. When he does that, he would be with us<sup>-asws</sup> in our<sup>-asws</sup> ranks'.

قَالَ عَلِيٌّ فَرَجَعْنَا تِلْكَ السَّنَةَ فَمَا لَبِثَ أَبُو حَمَزَةَ إِلَّا يَسِيرًا حَتَّى تُؤْتِي.

Ali (Bin Abu Hamza, reporting from Abu Baseer) said, 'We returned that year, and Abu Hamza did not remain except a little until he expired'<sup>228</sup>.

29- كَش، رجال الكشي عَنْ مُحَمَّدِ بْنِ مَسْعُودٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِّ عَنْ عَبْدِ اللَّهِ بْنِ رَاشِدٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَعِنْدَهُ الْبَقْبَاقُ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ رَجُلٌ أَحَبَّ بَنِي أُمِّيَّةٍ أَ هُوَ مَعَهُمْ قَالَ نَعَمْ

(The book) 'Rijaal' of Al Kashy – From Muhammad Bin Masoud, from Abdullah Bin Muhammad, from Abu Dawood Al Mustariq, from Abdullah Bin Rashid, from Ubeyd Bin Zurara who said,

<sup>228</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 28

'I entered to see Abu Abdullah<sup>-asws</sup> and Al-Baqbaq was in his<sup>-asws</sup> presence. I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! A man who loves the clan of Umayya, will he be with them?' He<sup>-asws</sup> said: 'Yes'.

فُلْتُ رَجُلًا أَحَبُّكُمْ أَ هُوَ مَعَكُمْ قَالَ نَعَمْ فُلْتُ وَإِنْ زَنَى وَإِنْ سَرَقَ

I said, 'A man loves you (Imams<sup>-asws</sup>), would he be with them<sup>-asws</sup>?' He<sup>-asws</sup> said: 'Yes'. I said, 'And even if he commits adultery, and even if he steals?'

قَالَ فَتَنْظُرَ إِلَى الْبُقْبَاقِ فَوَجَدَ مِنْهُ غَفْلَةً ثُمَّ أَوْمَأَ بِرَأْسِهِ نَعَمْ.

He (the narrator) said, 'He<sup>-asws</sup> looked at Al-Baqbaq. He<sup>-asws</sup> found heedless-ness from him. Then he<sup>-asws</sup> gestured by his<sup>-asws</sup> head, 'Yes''<sup>229</sup>

هو أبو العباس فضل بن عبد الملك البقباق مولى كوفي ثقة، و لعله كان مذياعا للحديث فأخفى أبو عبد الله عليه السلام حديثه ذلك عنه لئلا يذيعه في جهلة الشيعة.

**Note –** He is Abu Al Abbas Fazl Bin Abdul Malik Al Baqbaq, slave of a trustworthy person of Kufa, and perhaps he was a broadcaster of the Hadeeth, so Abu Abdullah<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>, feared him narrating that from him<sup>-asws</sup> lest it be wasted among the ignorant Shias.

30- كَش، رجال الكشي عَنْ نَصْرِ بْنِ الصَّبَّاحِ عَنِ ابْنِ أَبِي عَثْمَانَ عَنْ مُحَمَّدِ بْنِ الصَّبَّاحِ عَنْ زَيْدِ الشَّحَامِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لِي يَا زَيْدُ جَدِّ التَّوْبَةِ وَ أَحَدِثْ عِبَادَةً

(The book) 'Rijal' of Al Kashy – from Nasr Bin Salih, from Ibn Abu Usman, from Muhammad Bin Al Sabbah, from Zayd Al Shaham who said,

'I entered to see Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> said to me: 'O Zayd! Renew the repentance and start worshipping'.

قَالَ فُلْتُ نَعَيْتَ إِلَيَّ نَفْسِي

He (the narrator) said, 'I said, 'I obituarised of my own death to myself'.

قَالَ فَقَالَ لِي يَا زَيْدُ مَا عِنْدَنَا لَكَ خَيْرٌ وَأَنْتَ مِنْ شِيعَتِنَا إِلَيْنَا الصِّرَاطُ وَإِلَيْنَا الْمِيزَانُ وَإِلَيْنَا حِسَابُ شِيعَتِنَا وَاللَّهِ لِأَنَّ لَكُمْ أَرْحَمَ مِنْ أَحَدِكُمْ بِنَفْسِهِ

He (the narrator) said, 'He<sup>-asws</sup> said: 'O Zayd! Whatever is with us<sup>-asws</sup> is better for you, and you are from our<sup>-asws</sup> Shias. To us<sup>-asws</sup> is the Path, and up to us<sup>-asws</sup> is the Scale, and up to us<sup>-asws</sup> is the Reckoning of our<sup>-asws</sup> Shias. By Allah<sup>-azwj</sup>! We<sup>-asws</sup> shall be more merciful to you all than one of you is to himself!

<sup>229</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 29

يَا زَيْدُ كَأَنِّي أَنْظُرُ إِلَيْكَ فِي دَرَجَتِكَ مِنَ الْجَنَّةِ وَ رَفِيقِكَ فِيهَا الْحَارِثُ بْنُ الْمُغَيْرَةِ النَّضْرِيُّ.

O Zayd! It is as if I<sup>asws</sup> am looking at you in your rank from the Paradise, and your friend in it is Al-Haris Bin Al-Mugheira Al-Nazry".<sup>230</sup>

31- كَش، رجال الكشي عَنْ مُحَمَّدِ بْنِ مَسْعُودٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَمَّنْ يَبْنِي بِهِ يَعْنِي أُمَّهُ عَنْ خَالِهِ مُحَمَّدٍ قَالَ: فَقَالَ لَهُ عَمْرُو بْنُ إِيَّاسَ قَالَ دَخَلْتُ أَنَا وَ أَبِي إِيَّاسُ بْنُ عَمْرُو عَلَى أَبِي بَكْرٍ الْحَضْرَمِيِّ وَ هُوَ يَجُودُ بِنَفْسِهِ فَقَالَ يَا عَمْرُو لَيْسَتْ سَاعَةَ الْكَذِبِ أَشْهَدُ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ أَبِي سَمِعْتُهُ يَقُولُ لَا يَمَسُّ النَّارُ مَنْ مَاتَ وَ هُوَ يَقُولُ بِحَدِّ الْأَمْرِ.

(The book) 'Rijal' of Al Kashy – from Muhammad Bin Masoud, from Abdullah Bin Muhammad Bin Khalid, from the one who he trusted with, meaning his mother, from his uncle Muhammad who said,

'Amro Bin Al-Ilyas said to him. He said, 'I and my father Ilyas Bin Amro entered to see Abu Bakr Al-Hazramy, and he was finding his (last) breaths. He said, 'O Amro! The time does not lie! I testify upon Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>. I heard him<sup>asws</sup> saying: 'The Fire will not touch the one who dies, and he was saying (believing) in this matter!'"<sup>231</sup>

32- كَش، رجال الكشي عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْقَاسِمِ عَنِ الصَّفَّارِ عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْوَشَّاءِ عَنِ خَالِهِ عَمْرُو بْنِ إِيَّاسَ قَالَ: دَخَلْتُ عَلَى أَبِي بَكْرٍ الْحَضْرَمِيِّ وَ هُوَ يَجُودُ بِنَفْسِهِ فَقَالَ لِي أَشْهَدُ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ أَنَّهُ قَالَ لَا يَدْخُلُ النَّارَ مِنْكُمْ أَحَدٌ.

(The book) 'Rijal' of Al Kashy – From Muhammad Bin Ali Bin Al Qasim, from Al Saffaar, from Abdullah Bin Muhammad Bin Khalid, from Al Washa, from his maternal uncle Amro Bin Ilyas who said,

'I entered to see Abu Bakr Al-Hazramy and he was finding his (last) breaths. He said to me, 'I testify upon Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> that he<sup>asws</sup> said: 'Not one of your (Shias) will be entering the Fire'"<sup>232</sup>

33- فض، كتاب الروضة بل، الفضائل لابن شاذان بِالْإِسْنَادِ يَرْفَعُهُ إِلَى صَفْوَانَ الْجَمَّالِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقُلْتُ لِمَ جُعِلْتَ فِدَاكَ سَمِعْتِكَ تَقُولُ شِيعَتُنَا فِي الْجَنَّةِ وَ فِيهِمْ أَقْوَامٌ مُدْبِئُونَ يَرْكَبُونَ الْفَوَاحِشَ وَ يَأْكُلُونَ أَمْوَالَ النَّاسِ وَ يَشْرَبُونَ الْخُمُورَ وَ يَتَمَتَّعُونَ فِي دُنْيَاهُمْ

The book 'Al Rowza', (and) 'Al Fazaail' of Ibn Shazan – By the chain raising it to Safwan Al Jammal who said,

'I entered to see Abu Abdullah<sup>asws</sup>. I said, 'May I be sacrificed for you<sup>asws</sup>! I heard you<sup>asws</sup> saying: 'Our<sup>asws</sup> Shias will be in the Paradise', and among them are people sinning, indulging in the immoralities, and devouring the wealth of the people, and drinking the wine (intoxicants), and they are coveting regarding their worldly matters!'

<sup>230</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 30

<sup>231</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 31

<sup>232</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 32

فَقَالَ ع هُمْ فِي الْجَنَّةِ اعْلَمُ أَنَّ الْمُؤْمِنَ مِنْ شِيعَتِنَا لَا يُخْرَجُ مِنَ الدُّنْيَا حَتَّى يُبْتَلَى بِدَيْنٍ أَوْ بِسَقَمٍ أَوْ بِفَقْرٍ فَإِنْ عَفَا عَنْ هَذَا كَلَّمَهُ شَدَّدَ اللَّهُ عَلَيْهِ فِي النَّزْعِ عِنْدَ خُرُوجِ رُوحِهِ حَتَّى يُخْرَجَ مِنَ الدُّنْيَا وَلَا ذَنْبَ عَلَيْهِ

He<sup>-asws</sup> said: 'They will be in the Paradise! Know that the Momin from our<sup>-asws</sup> Shias will not exit from the world until he is afflicted with a debt, or with an illness, or with poverty. If he recovers from this, all of it, Allah<sup>-azwj</sup> will be Severe upon him during the pangs of dead, at the exit of his soul, until he comes out from the world and there is no sin upon him (to be penalised for)'.

قُلْتُ فِدَاكَ أَبِي وَ أُمِّي فَمَنْ يَرُدُّ الْمَظْلَمَ

I said, 'May my father and my mother be sacrificed for you<sup>-asws</sup>! So who will respond to (retaliate for) the injustices?'

قَالَ اللَّهُ عَزَّ وَ جَلَّ يَجْعَلُ حِسَابَ الْخَلْقِ إِلَى مُحَمَّدٍ وَ عَلِيٍّ ع فِكُلِّ مَا كَانَ عَلَى شِيعَتِنَا حَاسِبَتَانَهُمَا مِمَّا كَانَ لَنَا مِنَ الْحَقِّ فِي أَمْوَالِهِمْ وَ كُلِّ مَا بَيْنَهُ وَ بَيْنَ خَالِقِهِ اسْتَوْهَبْتَاهُ مِنْهُ وَ لَمْ نَزَلْ بِهِ حَتَّى نُدْخِلَهُ الْجَنَّةَ بِرَحْمَةٍ مِنَ اللَّهِ وَ شَفَاعَةٍ مِنْ مُحَمَّدٍ وَ عَلِيٍّ ع.

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic will Make the Reckoning of the people up to Muhammad<sup>-saww</sup> and Ali<sup>-asws</sup>. So, all what were to be upon our<sup>-asws</sup> Shias, we<sup>-asws</sup> will Reckon them, from what whatever was for us<sup>-asws</sup> from the rights in their wealth, and all what were to be between him and his Creator, we<sup>-asws</sup> shall have it Gifted to him from Him<sup>-azwj</sup>, and we<sup>-asws</sup> shall not cease to be with him until we<sup>-asws</sup> enter him into the Paradise due to Mercy from Allah<sup>-azwj</sup> and intercession from Muhammad<sup>-saww</sup> and Ali<sup>-asws</sup>'.<sup>233</sup>

34- كشف، كشف الغمة من كتاب كفاية الطالب عن أبي مريم السلولي قال سئمت رسول الله ص يقول يا علي إن الله قد زينك بزينة لم يزين العباد بزينة أحب إلى الله منها الزهد في الدنيا

(The book) 'Kashf Al Ghumma', from the book 'Kifayat Al Talib' – from Abu Maryam Al Saluny who said,

'I heard Rasool-Allah<sup>-saww</sup> saying: 'O Ali<sup>-asws</sup>! Allah<sup>-azwj</sup> has Adorned you<sup>-asws</sup> with such an adornment, He<sup>-azwj</sup> has not Adorned the servants with any adornment more Beloved to Allah<sup>-azwj</sup> than it – the ascetism in the world.

وَ جَعَلَكَ لَا تَتَأَلَّ مِنَ الدُّنْيَا شَيْئاً وَ لَا تَتَأَلَّ الدُّنْيَا مِنْكَ شَيْئاً وَ وَهَبَ لَكَ حُبَّ الْمَسَاكِينِ فَرَضُوا بِكَ إِيمَاناً وَ رَضِيَتْ بِهِمْ أَتْبَاعاً

And He<sup>-azwj</sup> has Made you<sup>-asws</sup> not to take anything from the world, nor for the world to take anything from you<sup>-asws</sup>, and He<sup>-azwj</sup> has Gifted to you<sup>-asws</sup> the love of the poor, so they are pleased with you<sup>-asws</sup> as an Imam<sup>-asws</sup> and you<sup>-asws</sup> be pleased with them as followers.

فَطُوبَى لِمَنْ أَحْبَبَكَ وَ صَدَّقَ فِيكَ وَ وَئِلَّ لِمَنْ أَبْغَضَكَ وَ كَذَّبَ عَلَيْكَ

So beatitude is for the one who loves you and is sincere regarding you<sup>-asws</sup>, and woe is for the one hating you<sup>-asws</sup> and belies upon you<sup>-asws</sup>!

فَأَمَّا الَّذِينَ أَحْبَبُوا فِيكُمْ فَهُمْ جِيرَانُكُمْ فِي دَارِكُمْ وَرُفَقَاؤُكُمْ فِي قَصْرِكُمْ وَأَمَّا الَّذِينَ بَغَضُواكُمْ وَكَذَّبُوا عَلَيْكُمْ فَحَقُّ عَلَى اللَّهِ أَنْ يُوقِفَهُمْ مَوْقِفَ الْكَذَّابِينَ يَوْمَ الْقِيَامَةِ

As for those who love you<sup>-asws</sup> and are sincere regarding you<sup>-asws</sup>, they shall be your<sup>-asws</sup> neighbours in your<sup>-asws</sup> house, and your<sup>-asws</sup> friends in your<sup>-asws</sup> castle; and as for those who hate you<sup>-asws</sup> and are belying upon you<sup>-asws</sup>, there would be a right upon Allah<sup>-azwj</sup> to Pause them among the liars on the Day of Qiyamah’.

قَالَ وَ ذَكَرَهُ ابْنُ مَرْدَوَيْهِ فِي مَنَاقِبِهِ.

He (the narrator) said, ‘And it is mentioned by Ibn Mardawayh in his (book) ‘Manaqib’’.<sup>234</sup>

35- جش، الفهرست للنجاشي عن الحسن بن علي بن بنت إلیاس روى عن جدّه إلیاس قال: لَمَّا حَضَرَتْهُ الْوَفَاةُ قَالَ لَنَا اشْهَدُوا عَلَيَّ وَ لَيْسَتْ سَاعَةَ الْكَذِبِ هَذِهِ السَّاعَةُ لَسَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَ اللَّهُ لَا يَمُوتُ عَبْدٌ يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يَتَوَلَّى الْأَيْمَةَ فَتَمَسُّهُ النَّارُ

(The book) ‘Al Fihrist’ of Al Najjashy – from Al-Hassan Bin Ali Bin Bint Ilyas, reporting from his grandfather Ilyas who said,

‘When the death presented to him, he said to us, ‘Be witnesses upon me, and this isn’t a time for the lying. I heard Abu Abdullah<sup>-asws</sup> saying: ‘By Allah<sup>-azwj</sup>! A servant loving Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and befriends the Imams<sup>-asws</sup> will not die, and the Fire would not touch him’.

ثُمَّ أَعَادَ الثَّانِيَةَ وَ الثَّلَاثَةَ مِنْ غَيْرِ أَنْ أَسْأَلَهُ.

Then he<sup>-asws</sup> had repeated it secondly, and thirdly from without me having asked him<sup>-asws</sup>’.<sup>235</sup>

36- رِيَاضُ الْجَنَانِ، لِفَضْلِ اللَّهِ بْنِ مُحَمَّدٍ الْفَارِسِيِّ بِالْإِسْنَادِ عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ الْحُرَائِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: مَا مِنْ شَيْعَتِنَا أَحَدٍ يُقَارِفُ أَمْرًا كَفِينَاهُ عَنْهُ فَيَمُوتُ حَتَّى يَبْتَلِيَهُ اللَّهُ بِلَيْتِهِ مُمَخَّصٌ بِمَا دُنُوهُ إِمَّا فِي مَالِهِ أَوْ وُلْدِهِ وَ إِمَّا فِي نَفْسِهِ حَتَّى يَلْقَى اللَّهَ مُحِبُّنًا وَ مَا لَهُ دُنْبٌ وَ إِنَّهُ لَيَنْقَى عَلَيْهِ شَيْءٌ مِنْ دُنُوهِ فَيَسُدُّ عَلَيْهِ عِنْدَ مَوْتِهِ فَيُخَصُّ دُنُوهُ.

(The book) ‘Riyaz Al Jinan’ of Fazlullah Bin Mahmoud Al Farsy, by the chain from Abu Muhammad Al-Hassan Al Harrany,

‘From Amir Al-Momineen<sup>-asws</sup> having said: ‘There is no one from our<sup>-asws</sup> Shias committing any matter we<sup>-asws</sup> have forbidden him from it, and he dies, until Allah<sup>-azwj</sup> will Afflict him with an affliction, his sins would be purified with it, either regarding his wealth, or his children, or

<sup>234</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 34

<sup>235</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 35



regarding himself until he meets Allah<sup>-azwj</sup> as one loving us<sup>-asws</sup> and there would be no sin for him (to be penalised for), and if there were to remain something from his sins upon him, there would be severity upon him during his death so his sins would be purified".<sup>236</sup>

37- بشاء، بشارة المصطفى عن مُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَهْرِبَارَ عَنْ حَمَّزَةَ بْنِ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْجَوَالِيْقِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْوَلِيدِ عَنْ سَعْدَانَ عَنْ عَلِيِّ بْنِ حُسَيْنِ بْنِ نَصْرِ عَنْ أَبِيهِ عَنِ الصَّبَّاحِ الْمُزَنِيِّ عَنِ الثَّمَالِيِّ عَمَّنْ حَدَّثَهُ عَنْ أَبِي زَرِينٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ قَالَ: مَنْ أَحَبَّنَا لِلَّهِ نَفَعَهُ حُبَّنَا وَ لَوْ كَانَ فِي جَبَلِ الدِّيْلَمِ وَ مَنْ أَحَبَّنَا لِعَيْرِ ذَلِكَ فَإِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ

(The book) 'Bashaarat Al-Mustafa<sup>-sawww</sup>' – From Muhammad Bin Ahmad Bin Shahriyar, from Hamza Bin Muhammad Bin Yaqoub, from Muhammad Bin Ahmad Al Jawaliqy, from Muhammad Bin Ahmad Bin Al Waleed, from Sa'dan, from Ali Bin Husayn Bin Nasr, from his father, from Al Sabbah Al Muzny, from Al Sumali, from the one who narrated it, from Abu Razeyn,

'From Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> having said: 'One who loves us<sup>-asws</sup> for the Sake of Allah<sup>-azwj</sup>, our<sup>-asws</sup> love will benefit him and even if he were to be in a mountain of Al-Daylam; and one who loves us<sup>-asws</sup> for other than that, so Allah<sup>-azwj</sup> will Do whatever He<sup>-azwj</sup> so Desires.

إِنَّ حُبَّنَا أَهْلَ الْبَيْتِ يُسَاقِطُ عَنِ الْعِبَادِ الذُّنُوبَ كَمَا تُسَاقِطُ الرِّيحُ الْوَرَقَ مِنَ الشَّجَرِ.

Our<sup>-asws</sup> love, or People<sup>-asws</sup> of the Household, drops off the sins from the servant like what the wind drops the leaves from the tree".<sup>237</sup>

38- بشاء، بشارة المصطفى بِالْإِسْنَادِ إِلَى الصَّدُوقِ عَنِ ابْنِ إِدْرِيسَ عَنْ أَبِيهِ عَنِ الْبَرْقِيِّ عَنِ ابْنِ مَعْرُوفٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَتَانِي جِبْرَائِيلُ مِنْ قِبَلِ رَبِّي جَلَّ جَلَالُهُ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُفَرِّقُكَ السَّلَامَ وَ يَقُولُ لَكَ بَشِيرٌ أَخَاكَ عَلِيًّا بِأَنِّي لَا أَعَذِّبُ مَنْ تَوَلَّاهُ وَ لَا أَرْحَمُ مَنْ عَادَاهُ.

(The book) 'Bashaarat Al-Mustafa<sup>-sawww</sup>' – By the chain to Al-Sadouq, from Ibn Idrees, from his father, from Al Barqy, from Ibn Marouf, from Muhammad Bin Yahya, from Talha Bin Zayd,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-sawww</sup> said: 'Jibraeel<sup>-as</sup> came to me from the direction of my<sup>-sawww</sup> Lord<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty. He<sup>-as</sup> said: 'O Muhammad<sup>-sawww</sup>! Allah<sup>-azwj</sup> Mighty and Majestic Conveys the Greetings to you<sup>-sawww</sup> and Says to you<sup>-sawww</sup>: "Give glad tidings to your<sup>-sawww</sup> brother<sup>-asws</sup> Ali<sup>-asws</sup> that I<sup>-azwj</sup> will not Punish the one befriending him<sup>-asws</sup> nor will I<sup>-azwj</sup> have Mercy on the one inimical to him<sup>-asws</sup>!"<sup>238</sup>

<sup>236</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 36

<sup>237</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 37

<sup>238</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 38

39- ما، الأماالي للشيخ الطوسي عن المُفِيدِ عَنِ ابْنِ فُؤَلَوَيْهِ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنِ الْحَمِيرِيِّ عَنِ مُحَمَّدِ بْنِ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَوْ أَنَّ كَافِرًا وَصَفَ مَا نَصِفُونَ عِنْدَ خُرُوجِ نَفْسِهِ مَا طَعِمَتِ النَّارُ مِنْ جَسَدِهِ شَيْئًا.

(The book) 'Al-Amaali' of the sheykh Al Tusi – From Al Mufeed, from Ibn Qawlawayya, from Muhammad Bin Hammam, from Al Himeyri, from Muhammad Bin Musa Bin Abdullah Bin Mihran, from Muhammad Bin Sinan, from Abu Bakr Al Hazramy who said,

'Abu Abdullah<sup>-asws</sup> said: 'Even if a Kafir were to describe what you are describing, at the exit of his soul, the Fire would not consume anything from his body!'<sup>239</sup>

ما، الأماالي للشيخ الطوسي عن جماعة عن أبي المُفَضَّلِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ عَبْدِ الرَّحْمَنِ الدُّهَلِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حَمَّادٍ عَنْ أَبِي الْعَلَاءِ الْخُفَّافِ يَعْنِي خَالِدَ بْنَ طَهْمَانَ عَنْ شَجْرَةَ قَالَ قَالَ أَبُو جَعْفَرٍ الْبَاقِرُ ع يَا شَجْرَةُ يُحِبُّنَا تُعْفَرُ لَكُمْ الدُّنُوبُ.

(The book) 'Al-Amaali' of the sheykh Al Tusi – From a group, from Abu Al Mufazzal, from Abdullah Bin Muhammad Bin Mahmoud, from Ahmad Bin Abdul Rahman Al Zuhly, from Abdul Rahman Bin Abu Hammad, from Abu Al Bala'a Al Khaffaf, meaning Khalid Bin Tahman, from Shajarah who said,

'Abu Ja'far Al-Baqir<sup>-asws</sup> said: 'O Shajarah! Due to having our<sup>-asws</sup> love, the sins will be Forgiven for you all!'<sup>240</sup>

41- ما، الأماالي للشيخ الطوسي عن الفخَّامِ عَنِ الْمَنْصُورِيِّ عَنْ سَهْلِ بْنِ يَعْقُوبَ بْنِ إِسْحَاقَ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ بْنِ مُطَهَّرٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّبَلِيِّ عَنْ أَبِيهِ قَالَ: دَخَلَ سَمَاعَةُ بْنُ مِهْرَانَ عَلَى الصَّادِقِ ع فَقَالَ لَهُ يَا سَمَاعَةُ مَنْ شَرُّ النَّاسِ قَالَ نَحْنُ يَا ابْنَ رَسُولِ اللَّهِ

(The book) 'Al-Amaali' of the sheykh Al Tusi – From Al Fahham, from Al Mansoury, from Sahl Bin Yaqoub Bin Is'haq, from Al-Hassan Bin Abdullah Bin Mutahhir, from Muhammad Bin Suleyman Al Daylami, from his father who said,

'Sama'at Bin Mihran entered to see Al-Sadiq<sup>-asws</sup>. He<sup>-asws</sup> said to him: 'O Sama'at! Who is evilest of the people?' He said, 'We are, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>!'

قَالَ فَغَضِبَ حَتَّى احْمَرَّتْ وَجَنَّتَاهُ ثُمَّ اسْتَوَى جَالِسًا وَكَانَ مُتَكِيمًا فَقَالَ يَا سَمَاعَةُ مَنْ شَرُّ النَّاسِ عِنْدَ النَّاسِ

He (the narrator) said, 'He<sup>-asws</sup> was angered until his<sup>-asws</sup> cheeks turned red, then he<sup>-asws</sup> sat up straight and said: 'O Sama'at! Who are evilest of the people, in the view of the people?'

فَقُلْتُ وَ اللَّهُ مَا كَذَّبْتُكَ يَا ابْنَ رَسُولِ اللَّهِ نَحْنُ شَرُّ النَّاسِ عِنْدَ النَّاسِ لِأَنَّهُمْ سَمَّوْنَا كُفْرًا وَ رَافِضَةً

I said, 'By Allah<sup>-azwj</sup>! I am not lying to you<sup>-asws</sup>, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! We are evilest of the people in the view of the people because they are naming us a Kafirs and Rafizis (rejectors)'.  

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<sup>239</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 39

<sup>240</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 40

فَنظَرَ إِلَيَّ ثُمَّ قَالَ كَيْفَ بَكُمْ إِذَا سِيقَ بَكُمْ إِلَى الْجَنَّةِ وَ سِيقَ بِكُمْ إِلَى النَّارِ فَيَنْظُرُونَ إِلَيْكُمْ وَ يَقُولُونَ مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ

He<sup>-asws</sup> looked at me, then said: 'How will it be with you all when they usher you all to the Paradise and they usher them to the Fire? They will be looking at you all and saying, **'What is the matter with us, we do not see men whom we used to count as being from the evil ones?'** [38:62].

يَا سَمَاعَةَ بْنَ مِهْرَانَ إِنَّهُ مِنْ أَسَاءِ مِنْكُمْ إِسَاءَةٌ مَشِيئًا إِلَى اللَّهِ تَعَالَى يَوْمَ الْقِيَامَةِ بِأَقْدَامِنَا فَتَسْمَعُ فِيهِ فَتَسْمَعُ

O Sama'at Bin Mihran! Surely the ones from you who have committed an offence, we shall make him walk in front of us<sup>-asws</sup> to Allah<sup>-azwj</sup> the Exalted, on the Day of Qiyamah, and we<sup>-asws</sup> shall intercede regarding him and we<sup>-asws</sup> shall be Interceded for.

وَ اللَّهُ لَا يَدْخُلُ النَّارَ مِنْكُمْ عَشْرَةٌ رِجَالٍ وَ اللَّهُ لَا يَدْخُلُ النَّارَ مِنْكُمْ خَمْسَةٌ رِجَالٍ وَ اللَّهُ لَا يَدْخُلُ النَّارَ مِنْكُمْ ثَلَاثَةٌ رِجَالٍ وَ اللَّهُ لَا يَدْخُلُ النَّارَ مِنْكُمْ رَجُلٌ وَاحِدٌ فَتَنَافَسُوا فِي الدَّرَجَاتِ وَ أَكْمِدُوا عَدُوَّكُمْ بِالْوَعْرِ.

By Allah<sup>-azwj</sup>! No ten men from you will enter the Fire! By Allah<sup>-azwj</sup>! No five men from you will enter the Fire! By Allah<sup>-azwj</sup>! No three men from you will enter the Fire! By Allah<sup>-azwj</sup>! Not one man from you will enter the Fire, therefore compete regarding the ranks and aggrieve your enemies by being devout".<sup>241</sup>

42- ما، الأماالي للشيخ الطوسي عَنِ الْفَحَّامِ عَنِ الْمَنْصُورِيِّ عَنِ عَمِّ أَبِيهِ عَنِ أَبِي الْحَسَنِ الثَّالِثِ عَنِ آبَائِهِ عَنِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتِ اللَّهِ عَلَيْهِمْ قَالَ سَمِعْتُ النَّبِيَّ ص يَقُولُ إِذَا حُشِرَ النَّاسُ يَوْمَ الْقِيَامَةِ نَادَانِي مُنَادٍ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ جَلَّ اسْمُهُ قَدْ أَمَّنَكَ مِنْ مَجَازَاةِ مُحِبِّكَ وَ مُحِبِّي أَهْلِ بَيْتِكَ الْمُؤَالِينَ لَهُمْ فِيكَ وَ الْمُعَادِينَ لَهُمْ فِيكَ فَكَافِفُهُمْ بِمَا شِئْتَ

(The book) 'Al-Amaali' of the sheykh Al Tusi – From Al Fahham, from Al Mansoury, from an uncle of his father,

'From Abu Al-Hassan<sup>-asws</sup> the 3<sup>rd</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, having said: 'I<sup>-asws</sup> heard the Prophet<sup>-saww</sup> Saying: 'When the people will be ushered on the Day of Qiyamah, a caller will call out to me<sup>-saww</sup>: "O Rasool-Allah<sup>-saww</sup>! Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Name has Enables you to Reward the ones loving you<sup>-saww</sup> and loving the People<sup>-asws</sup> of your<sup>-saww</sup> Household, the ones making friends for them for your<sup>-saww</sup> sake and making the enemies for them for your<sup>-saww</sup> sake, so suffice them with whatever you<sup>-saww</sup> so desires to!"

وَ أَقُولُ يَا رَبِّ الْجَنَّةِ فَأَبَوُّهُمْ مِنْهَا حَيْثُ شِئْتَ فَذَلِكَ الْمَقَامُ الْمَحْمُودُ الَّذِي وَعَدْتَ بِهِ.

And I<sup>-saww</sup> shall be saying: 'O Lord<sup>-azwj</sup>! The Paradise!' I<sup>-saww</sup> shall make them dwell from it wherever I<sup>-saww</sup> so desire. That is the 'Maqam Al-Mahmoud' (The Praise-worthy position) which I<sup>-saww</sup> have been Promised with".<sup>242</sup>

<sup>241</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 41

<sup>242</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 42

43- ما، الأمامي للشيخ الطوسي بإسنادٍ أخِي دَعْبِلِ عَنِ الرِّضَا عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص فِي قَوْلِهِ عَزَّ وَ جَلَّ أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ قَالَ نَزَلَتْ فِيَّ وَ فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ ذَلِكَ أَنَّهُ إِذَا كَانَ يَوْمَ الْقِيَامَةِ شَفَعَنِي رَبِّي وَ شَفَعَكَ يَا عَلِيُّ وَ كَسَانِي وَ كَسَاكَ يَا عَلِيُّ

(The book) 'Al-Amaali' of the sheykh Al Tusi – By a chain of a brother of Deobel,

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said regarding Words of Mighty and Majestic: **Both (of you), throw into Hell every stubborn Kafir! [50:24]**, he<sup>-saww</sup> said: 'It was Revealed regarding me<sup>-saww</sup> and regarding Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and that is because when it will be the Day of Qiyamah, my<sup>-saww</sup> Lord<sup>-azwj</sup> shall let me<sup>-saww</sup> intercede and let you<sup>-asws</sup> intercede O Ali<sup>-asws</sup> and will clothe me<sup>-saww</sup> and clothe you<sup>-asws</sup> O Ali<sup>-asws</sup>!'

ثُمَّ قَالَ لِي وَ لَكَ يَا عَلِيُّ أَلْقِيَا فِي جَهَنَّمَ كُلَّ مَنْ أَبْغَضَكُمَا وَ أَدْجَلَا فِي الْجَنَّةِ كُلَّ مَنْ أَحْبَبَكُمَا فَإِنَّ ذَلِكَ هُوَ الْمُؤْمِنُ.

Then He<sup>-azwj</sup> shall Say to me<sup>-saww</sup>. "Both of you<sup>-asws</sup> throw into Hell everyone who had hated you<sup>-asws</sup> two and enter into Paradise ever one who had loved you<sup>-asws</sup> two, for that one is the Momin".<sup>243</sup>

44- ير، بصائر الدرجات عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ: حَجَجْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع فَلَمَّا كُنَّا فِي الطَّوَافِ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ يَغْفِرُ اللَّهُ لِهَذَا الْخَلْقِ فَقَالَ يَا أَبَا بَصِيرٍ إِنَّ أَكْثَرَ مَنْ تَرَى قِرْدَةً وَ خَنَازِيرَ

(The book) 'Basaair Al Darajaat' – From Muhammad Bin Al-Husayn, from Abdullah Bin Jabalah, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I performed Hajj with Abu Abdullah<sup>-asws</sup>. When we were in the Tawaaf, I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! May Allah<sup>-azwj</sup> Forgive (the sins) for these people'. He<sup>-asws</sup> said: 'O Abu Baseer! Most of ones you see are monkeys and pigs'.

قَالَ قُلْتُ لَهُ أَرْنَيْهِمْ قَالَ فَتَكَلَّمْتُ بِكَلِمَاتٍ ثُمَّ أَمَرَ يَدَهُ عَلَى بَصْرِي فَرَأَيْتُهُمْ قِرْدَةً وَ خَنَازِيرَ فَهَالِكِي ذَلِكَ ثُمَّ أَمَرَ يَدَهُ عَلَى بَصْرِي فَرَأَيْتُهُمْ كَمَا كَانُوا فِي الْمَرَّةِ الْأُولَى

He (the narrator) said, 'I said to him<sup>-asws</sup>, 'Show them to me'. He<sup>-asws</sup> spoke certain phrases, then he<sup>-asws</sup> passed his<sup>-asws</sup> hand upon my eyes, and I saw them as monkeys, and pigs. That terrified me. Then he<sup>-asws</sup> passed his<sup>-asws</sup> hand upon my eyes, and I saw them just as they were in the first time.

ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ أَنْتُمْ فِي الْجَنَّةِ مُخْبِرُونَ وَ بَيْنَ أَطْبَاقِ النَّارِ تُطَلَّبُونَ فَلَا تُوجَدُونَ وَ اللَّهُ لَا يَجْتَمِعُ فِي النَّارِ مِنْكُمْ ثَلَاثَةٌ لَا وَ اللَّهُ وَ لَا اثْنَانِ لَا وَ اللَّهُ وَ لَا وَاحِدٌ.

Then he<sup>-asws</sup> said: 'O Abu Muhammad! You (Shias) would be in the Paradise, being delighted. By Allah<sup>-azwj</sup>! No three of you would be gathered in the Fire. No, by Allah<sup>-azwj</sup>, not even two. No, by Allah<sup>-azwj</sup>, not even one".<sup>244</sup>

<sup>243</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 43

<sup>244</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 44

45- ك، إكمال الدين عن ابن المُتَوَكِّلِ عَنِ الْأَسَدِيِّ عَنِ النَّخَعِيِّ عَنِ التَّوْفَلِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنِ أَبِيهِ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ أَبِيهِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص حَدَّثَنِي جَبْرِئِيلُ عَنْ رَبِّ الْعِزَّةِ جَلَّ جَلَالُهُ أَنَّهُ قَالَ

(The book) 'Ikmal Al Deen' – From Ibn Al Mutawakkil, from Al Asady, from Al Nakhair, from Al Nowfaly, from Al-Hassan Bin Ali Bin Abu Hamza Al Sumali, from his father,

'From Al-Sadiq Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Jibraeel<sup>-as</sup> narrated to me<sup>-saww</sup> from the Lord<sup>-azwj</sup> of Mighty, Majestic is His<sup>-saww</sup> Majesty that He<sup>-azwj</sup> Said:

مَنْ عَلِمَ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا وَحْدِي وَ أَنَّ مُحَمَّدًا عَبْدِي وَ رَسُولِي وَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَلِيفَتِي وَ أَنَّ الْأَئِمَّةَ مِنْ وُلْدِهِ حُجَّجِي أَدْخَلْتُهُ الْجَنَّةَ بِرَحْمَتِي وَ نَجَّيْتُهُ مِنَ النَّارِ بِعَفْوِي

"One who knows that there is no god except Me<sup>-azwj</sup> Alone, and that Muhammad<sup>-saww</sup> is My<sup>-azwj</sup> Rasool<sup>-saww</sup>, and that Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> is My<sup>-azwj</sup> caliph, and that the Imams<sup>-asws</sup> from his<sup>-asws</sup> sons<sup>-asws</sup> are My<sup>-azwj</sup> Divine Authorities, I<sup>-azwj</sup> shall Enter him into the Paradise due to My<sup>-azwj</sup> Mercy and Rescue him from the Fire due to My<sup>-azwj</sup> Pardon.

وَ أَمَحْتُ لَهُ جَوَارِي وَ أُوجِبْتُ لَهُ كِرَامَتِي وَ أَمَمْتُ عَلَيْهِ نِعْمَتِي وَ جَعَلْتُهُ مِنْ خَاصَّتِي وَ خَالِصَتِي

And I<sup>-azwj</sup> shall Legalise My<sup>-azwj</sup> vicinity for him, and Obligate My<sup>-azwj</sup> Honour for him, and Confer My<sup>-azwj</sup> Favours upon him, and Make him to be from My<sup>-azwj</sup> special ones and My<sup>-azwj</sup> sincere ones.

إِنْ نَادَانِي لَبَيْتُهُ وَ إِنْ دَعَانِي أَجَبْتُهُ وَ إِنْ سَأَلَنِي أَعْطَيْتُهُ وَ إِنْ سَكَتَ ابْتَدَأْتُهُ وَ إِنْ أَسَاءَ رَحِمْتُهُ وَ إِنْ فَرَّ مِنِّي دَعَوْتُهُ وَ إِنْ رَجَعَ إِلَيَّ قَبِلْتُهُ وَ إِنْ قَرَعَ بَابِي فَتَحْتُهُ

If he were to call Me<sup>-azwj</sup>, I<sup>-azwj</sup> shall Respond to him, and if were to supplicate to Me<sup>-azwj</sup>, I<sup>-azwj</sup> shall Answer him, and if he were to ask Me<sup>-azwj</sup>, I<sup>-azwj</sup> shall Give him, and if he is silent, I<sup>-azwj</sup> shall Initiate him, and if he were to offend, I<sup>-azwj</sup> shall have Mercy on him, and if he were to flee from Me<sup>-azwj</sup>, I<sup>-azwj</sup> shall Call him, and if he were to return to Me<sup>-azwj</sup>, I<sup>-azwj</sup> shall Accept him, and if he were to knock My<sup>-azwj</sup> Door, I<sup>-azwj</sup> shall Open it.

وَ مَنْ لَمْ يَشْهَدْ أَنْ لَا إِلَهَ إِلَّا أَنَا وَحْدِي أَوْ شَهِدَ وَ لَمْ يَشْهَدْ أَنَّ مُحَمَّدًا عَبْدِي وَ رَسُولِي أَوْ شَهِدَ بِذَلِكَ وَ لَمْ يَشْهَدْ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَلِيفَتِي أَوْ شَهِدَ بِذَلِكَ وَ لَمْ يَشْهَدْ أَنَّ الْأَئِمَّةَ مِنْ وُلْدِهِ حُجَّجِي فَقَدْ جَحَدَ نِعْمَتِي وَ صَعَّرَ عَظْمَتِي وَ كَفَرَ بِآيَاتِي وَ كُتِّبِي

And one who does not testify that there is no god except Me<sup>-azwj</sup> Alone, or does testify with that and does not testify that Muhammad<sup>-saww</sup> is My<sup>-azwj</sup> servant, or does testify with that and does not testify that Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> is My<sup>-azwj</sup> Caliph, or does testify with that and does not testify that the Imams<sup>-asws</sup> from his<sup>-asws</sup> sons<sup>-asws</sup> are My<sup>-azwj</sup> Divine Authorities, so he has rejected My<sup>-azwj</sup> Favour and belittled My<sup>-azwj</sup> Magnificence, and disbelieved in My<sup>-azwj</sup> Signs and My<sup>-azwj</sup> Books.

إِنْ فَصَدَّنِي حَجَبْتُهُ وَ إِنْ سَأَلَنِي حَرَمْتُهُ وَ إِنْ نَادَانِي لَمْ أَسْمَعْ نِدَاءَهُ وَ إِنْ دَعَانِي لَمْ أَسْمَعْ دُعَاءَهُ وَ إِنْ رَجَانِي حَبَيْتُهُ وَ ذَلِكَ جَزَاؤُهُ مِنِّي وَ مَا أَنَا بِظَلَامٍ لِلْعَبِيدِ.

If he were to aim for Me<sup>-azwj</sup> I<sup>-azwj</sup> shall Veil him, and if he were to ask Me<sup>-azwj</sup>, I<sup>-azwj</sup> shall Deprive him, and if he were to call Me<sup>-azwj</sup>, I<sup>-azwj</sup> will not Hear his call, and if he were to supplicate to

Me<sup>-azwj</sup>, I<sup>-azwj</sup> will not Hear his supplication, and if he were to hope in Me<sup>-azwj</sup>, I<sup>-azwj</sup> shall Disappoint him, and that would be his Recompense from Me<sup>-azwj</sup>, and I<sup>-azwj</sup> am not the least unjust to the servants!”<sup>245</sup>

46- سن، المحاسن عن أبيه عن التضرع عن يحيى الحلبي عن عبد الله بن مسكان عن بدر بن الوليد الحنعمي قال: دخل يحيى بن سائبور على أبي عبد الله ع ليودعه فقال أبو عبد الله ع أما والله إنكم لعلى الحقي وإن من خالفكم لعلى غير الحقي والله ما أشك أنكم في الجنة فإني لأرجو أن يبر الله أعينكم إلى قريب.

(The book) ‘Al-Mahasin’ - from his father, from Al Nazar, from Yahya Al Halby, from Abdullah Bin Muskan, from Badr Bin Al Waleed Al Khas’amy who said,

‘Yahya Bin Sabour entered to see Abu Abdullah<sup>-asws</sup> in order to bade him<sup>-asws</sup> farewell. Abu Abdullah<sup>-asws</sup> said: ‘But, by Allah<sup>-azwj</sup>! You are upon the truth and the ones who are opposing you are upon other than the truth. By Allah<sup>-azwj</sup>! I<sup>-asws</sup> have no doubt you (Shias) will be in the Paradise, and I<sup>-asws</sup> am hoping that Allah<sup>-azwj</sup> will Delight your eyes very soon!’<sup>246</sup>

47- سن، المحاسن عن أبيه عن ابن أبي عمير عن جميل عن زرارة عن أبي جعفر ع قال: لا تطعم النار واحداً وصف هذا الأمر.

(The book) ‘Al-Mahasin’ – From his father, from Ibn Abu Umeyr, from Jameel, from Zurara,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘The Fire will not consume even one who describes (to be upon) this matter’<sup>247</sup>.

48- سن، المحاسن عن أحمد عن ابن فضال عن بكار بن أبي بكر الحضرمي قال: قيل لأبي جعفر ع إن عكرمة مولى ابن عباس قد حضرته الوفاة

(The book) ‘Al-Mahasin’ – from Ahmad, from Ibn Fazzal, from Bakkar Bin Abu Bakr Al Hazramy who said,

‘It was said to Abu Ja’far<sup>-asws</sup>, ‘Ikrimah, a slave of Ibn Abbas, the death has presented him’.

قال فانتقل ثم قال إن أدركته علمته كلاماً لم تطعمه النار

He<sup>-asws</sup> changed his<sup>-asws</sup> posture, then said: ‘If you meet him, then let him know a speech. The Fire will not consume him’.

فدخل عليه داخل فقال قد هلك

<sup>245</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 45

<sup>246</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 46

<sup>247</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 47

An entering one entered to see him<sup>-asws</sup>. He said, 'He has died!'

قَالَ فَقَالَ لَهُ أَبِي فَعَلِمْنَااهُ فَقَالَ وَاللَّهِ مَا هُوَ إِلَّا هَذَا الْأَمْرُ الَّذِي أَنْتُمْ عَلَيْهِ.

He (the narrator) said, 'My father said to him, 'We taught him'. He<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! It is not except this matter which you are upon"<sup>248</sup>.

49- بشاء، بشارة المصطفى عن إبراهيم بن الحسين بن إبراهيم عن محمد بن الحسين بن عتبة عن محمد بن الحسين بن أحمد القفيع عن حمويه بن علي عن محمد بن عبد الله بن المطالب عن محمد بن علي بن مهدي عن محمد بن علي بن عمر بن ظريف عن أبيه عن جميل بن صالح عن أبي خالد الكابلي عن الأصمعي بن ثبابة قال: دخل الحارث الهمداني على أمير المؤمنين ع في نفر من الشيعة وكنت فيهم فجعل الحارث يتأوذ في مشيئه ويخط الأرض بمحجبه وكان مريضاً فأقبل عليه أمير المؤمنين وكان له منه منزلة

(The book) 'Bashaarat Al-Mustafa<sup>-saww</sup>' – From Ibrahim Bin Al-Husayn Bin Ibrahim, from Muhammad Bin Al-Husayn Bin Utba, from Muhammad Bin Al-Husayn Bin Ahmad Al Faqeeh, from Hamawiya Bin Ali, from Muhammad Bin Abdullah Bin Al Muttalib, from Muhammad Bin Ali Bin Mahdy, from Muhammad Bin Ali Bin Umar Bin Zareyf, from his father, from Jameel Bin Salih, from Abu Khalid Al Kabuly, from Asbagh Bin Nubata who said,

'Al-Haarid Al-Hamadani came up to Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> along with a number of the Shias and I was among them. Al-Haarid had difficulty in his walking and was stumbling on the ground with his walking stick, and he was ill. He came up, and Amir Al-Momineen<sup>-asws</sup> welcomed him – and there was a status for him from him<sup>-asws</sup>.

فَقَالَ كَيْفَ نَجِدُكَ يَا حَارِثُ فَقَالَ نَالَ مَيِّ الدَّهْرِ يَا أَمِيرَ الْمُؤْمِنِينَ وَزَادَنِي غَلِيلاً اخْتِصَامَ أَصْحَابِكَ بِبَابِكَ قَالَ وَفِيمَ حُصُومَتُهُمْ قَالَ فِي شَأْنِكَ وَالثَّلَاثَةَ مِنْ قَبْلِكَ فَمِنْ مُفْرِطٍ غَالٍ وَ مُقْتَصِدٍ وَإِلٍ وَ مِنْ مُتَرَدِّدٍ مُرْتَابٍ لَا يَدْرِي أَيْ يُقَدِّمُ أَمْ يُجْحِمُ

He<sup>-asws</sup> said: 'How do we<sup>-asws</sup> find you to be, O Haarid?' He said, 'The time has taken (its toll) from me, O Amir Al-Momineen<sup>-asws</sup>, and this has been exacerbated by the grudges and disagreements of your<sup>-asws</sup> companions at your<sup>-asws</sup> door'. He<sup>-asws</sup> said: 'And what is their disagreement?' He said, 'Regarding your<sup>-asws</sup> affair and the three who preceded you<sup>-asws</sup>. From the excesses of the exaggerators, and the cautious ones, and the hesitant doubters, they do not know who to place where?'

قَالَ ع فَحَسْبُكَ يَا أَخَا هَمْدَانَ أَلَا إِنَّ خَيْرَ شِيعَتِي النَّمَطُ الْأَوْسَطُ إِلَيْهِمْ يَرْجِعُ الْعَالِي وَ يِهِمْ يَلْحَقُ النَّالِي

He<sup>-asws</sup> said: 'It is sufficient for you, O brother from Hamadan, that the best of my<sup>-asws</sup> Shias are of the middle type. To them should the exaggerators return to, and with them should the ones who lag behind, catch up with.

فَقَالَ لَهُ الْحَارِثُ لَوْ كَشَفْتَ فِدَاكَ أَبِي وَ أُمِّي الرَّئِبَ عَنْ قُلُوبِنَا وَ جَعَلْتَنَا فِي ذَلِكَ عَلَى بَصِيرَةٍ مِنْ أَمْرِنَا

Al-Haaris said to him<sup>-asws</sup>, 'May my mother and my father be sacrificed for you<sup>-asws</sup>, if you<sup>-asws</sup> could uncover the doubts from our hearts, and give us an insight with regards to that from our affairs'.

قَالَ فَذَاكَ أَنَّهُ أَفْرَ مَلْبُوسٌ عَلَيْهِ إِنَّ دِينَ اللَّهِ لَا يُعْرَفُ بِالرِّجَالِ بَلْ بِآيَةِ الْحَقِّ فَاعْرِفِ الْحَقَّ تَعْرِفْ أَهْلَهُ

He<sup>-asws</sup> said: 'But that is a matter which has a covering on it. The Religion of Allah<sup>-azwj</sup> cannot be understood by the men, but by the Signs of the Truth. Therefore, recognise the Truth and you will recognise its People<sup>-asws</sup>.

يَا حَارِثُ إِنَّ الْحَقَّ أَحْسَنُ الْحَدِيثِ وَ الصَّادِعَ بِهِ مُجَاهِدٌ وَ بِالْحَقِّ أُخْبِرُكَ فَأَعْرِضْ سَمْعَكَ ثُمَّ خَبِّرْ بِهِ مَنْ كَانَ لَهُ حَصَافَةٌ مِنْ أَصْحَابِكَ

O Haaris! The truth is the best of the Hadeeth, and a Holy warrior adheres with it, and it is by the truth that I<sup>-asws</sup> am informing you, so listen to me<sup>-asws</sup>, then inform it to the one from your companions who has prudence.

أَلَا إِنِّي عَبْدُ اللَّهِ وَ أَخُو رَسُولِ اللَّهِ ص وَ صِدِّيقُهُ الْأَكْبَرُ صَدَّقْتُهُ وَ آدَمُ بَيْنَ الرُّوحِ وَ الْجَسَدِ ثُمَّ إِنِّي صِدِّيقُهُ الْأَوَّلُ فِي أُمَّتِكُمْ حَقًّا فَتَحْنُ الْأَوَّلُونَ وَ نَحْنُ الْأَخْرُونَ

Indeed! I<sup>-asws</sup> am the servant of Allah<sup>-azwj</sup> and the brother of Rasool-Allah<sup>-saww</sup> and the Great Truthful (Al-Siddique Al-Akbar). I<sup>-asws</sup> ratified Him<sup>-azwj</sup> whilst Adam<sup>-as</sup> was in between the spirit and the body. Then I<sup>-asws</sup> was the first of the ratifiers of the truth in your community. Thus, we<sup>-asws</sup> are the formers ones and we<sup>-asws</sup> are the latter ones<sup>-asws</sup>.

أَلَا وَ إِنِّي خَاصَّتُهُ يَا حَارِثُ وَ صِنْوُهُ وَ وَصِيُّهُ وَ وَليُّهُ وَ صَاحِبُ نَجْوَاهُ وَ سِرِّهِ أُوتِيَتْ فَهَمُ الْكِتَابِ وَ فَضْلُ الْخِطَابِ وَ عِلْمُ الْقُرْآنِ

Indeed! I<sup>-asws</sup> am his<sup>-saww</sup> special one, O Haaris, and I<sup>-asws</sup> am his<sup>-saww</sup> match, and his<sup>-saww</sup> successor<sup>-asws</sup>, and his<sup>-saww</sup> guardian, and the confidant of his<sup>-saww</sup> secrets. I<sup>-asws</sup> have been Given the understanding of the Book and the decisive speech, and knowledge of the Quran.

وَ اسْتُوْدِعْتُ أَلْفَ مِفْتَاحٍ يَفْتَحُ كُلُّ مِفْتَاحٍ أَلْفَ بَابٍ يُفْضِي كُلُّ بَابٍ إِلَى أَلْفِ أَلْفِ عَهْدٍ وَ أُتِدْتُ أَوْ قَالَ وَ أُمِدِدْتُ بِلَيْلَةِ الْقَدْرِ نَفْلًا وَ إِنَّ ذَلِكَ لَيَجْرِي لِي وَ الْمُتَحَفِّظِينَ مِنْ دُرِّيِّ كَمَا يَجْرِي اللَّيْلُ وَ النَّهَارُ حَتَّى يَرِثَ اللَّهُ الْأَرْضَ وَ مَنْ عَلَيْهَا

And I<sup>-asws</sup> have been entrusted with a thousand keys (of knowledge), each of which opens a thousand doors (of knowledge), each of which leads to a thousand, thousand epochs (time periods), and I<sup>-asws</sup> uphold', or said: 'and I<sup>-asws</sup> extend, the Night of Pre-determination (Laylat Al-Qadr), and that flows to me<sup>-asws</sup> and the reserved ones of my<sup>-asws</sup> offspring just as the flowing of the night and the day until Allah<sup>-azwj</sup> Makes them<sup>-asws</sup> to inherit the earth and the ones upon it.

وَ أَنْشُدْكَ يَا حَارِثُ لَتَعْرِفُنِي وَ وَليِّي وَ عَدُوِّي فِي مَوَاطِنَ شَتَّى لَتَعْرِفُنِي عِنْدَ الْمَمَاتِ وَ عِنْدَ الصِّرَاطِ وَ عِنْدَ الْحَوْضِ وَ عِنْدَ الْمُفَاسِمَةِ

I<sup>-asws</sup> am adjuring you, O Haaris, that you will recognise me<sup>-asws</sup> and my<sup>-asws</sup> friends and my<sup>-asws</sup> enemies at these places. You will recognise me<sup>-asws</sup> during the death, and at the Bridge (Al-Siraat) and at the Fountain and at the Division.



قَالَ الْحَارِثُ مَا الْمُقَاسِمَةُ؟ يَا مَوْلَايَ قَالَ عَ مُقَاسِمَةُ النَّارِ أَقَاسِمُهَا قِسْمَةً صِخَاخاً أَقُولُ هَذَا وَلِيَّيَ وَ هَذَا عَدُوِّي

Al-Haaris said, 'What is the Division, O my Master<sup>-asws</sup>? He<sup>-asws</sup> said: 'The Division of the (places in the) Fire. I<sup>-asws</sup> shall divide it correctly. I<sup>-asws</sup> shall say: 'This is my<sup>-asws</sup> friend, (so avoid him), and this is my<sup>-asws</sup> enemy (so seize him)'.

ثُمَّ أَخَذَ أَمِيرُ الْمُؤْمِنِينَ بِيَدِ الْحَارِثِ فَقَالَ يَا حَارِثُ أَخَذْتُ بِيَدِكَ كَمَا أَخَذَ رَسُولُ اللَّهِ ص بِيَدِي فَقَالَ لِي وَ اشْتَكَيْتُ إِلَيْهِ ص حَسَدَةَ فُرَيْشٍ وَ الْمُنَافِقِينَ إِنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَخَذْتُ بِجَنْبِ اللَّهِ أَوْ بِحُجْرَتِهِ يَعْنِي عِصْمَةً مِنْ ذِي الْعَرْشِ وَ أَخَذْتُ أَنْتَ يَا عَلِيُّ بِحُجْرَتِي وَ أَخَذْتُ دُرَيْتِكَ بِحُجْرَتِكَ وَ أَخَذْتُ شَيْعَتَكُمْ بِحُجْرَتِكُمْ

Then Amir Al-Momineen<sup>-asws</sup> grabbed the hand of Al-Haaris. He<sup>-asws</sup> said: 'O Haaris, I<sup>-asws</sup> am grabbing you by the hand just as Rasool-Allah<sup>-saww</sup> grabbed me<sup>-asws</sup> by the hand. He<sup>-saww</sup> said to me<sup>-asws</sup> – when I<sup>-asws</sup> complained about the envy of the Quresh and the hypocrites - 'When it will be the 'Day of Qiyamah, I<sup>-saww</sup> will grab the Rope of Allah<sup>-azwj</sup>, or by its end – meaning from the Throne – and you<sup>-asws</sup>, O Ali<sup>-asws</sup>, will grab hold of my<sup>-saww</sup> end, and your<sup>-asws</sup> offspring<sup>-asws</sup> will grab your<sup>-asws</sup> end, and your<sup>-asws</sup> Shias will grab their<sup>-asws</sup> end.

فَمَاذَا يَصْنَعُ اللَّهُ عَزَّ وَ جَلَّ بِنَبِيِّهِ وَ مَاذَا يَصْنَعُ نَبِيُّهُ بِوَصِيهِ خُذْهَا إِلَيْكَ يَا حَارِثُ قَصِيرَةً مِنْ طَوِيلَةٍ أَنْتَ مَعَ مَنْ أَحْبَبْتَ وَ لَكَ مَا اكْتَسَبْتَ قَالَهَا ثَلَاثًا

So, whatever Allah<sup>-azwj</sup> Mighty and Majestic will Do with His<sup>-azwj</sup> Prophet<sup>-saww</sup>, is what His<sup>-azwj</sup> Prophet<sup>-saww</sup> will do with his<sup>-saww</sup> successors<sup>-asws</sup>. Take it to you, O Haaris, short from long. You will be with the one you love, and to you would be what you earned'. He<sup>-asws</sup> said it three times.

فَقَالَ الْحَارِثُ وَ قَامَ يَجْرُ رِدَائِهِ جَدَلًا لَا أَبَالِي وَ رَبِّي بَعْدَ هَذَا مَتَى لَقِيْتُ الْمَوْتَ أَوْ لَقِيَنِي.

Al-Haaris said, whilst gathering his robe and standing up to leave, 'I don't care after this whether I meet the death, or the death meets me'.<sup>249</sup>

50- بَشَاءَ، بَشَاءَ الْمَصْطَفَى عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ بْنِ بَابُوَيْهِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنْ عَمِّهِ أَبِي جَعْفَرِ بْنِ بَابُوَيْهِ عَنِ الْقَطَّانِ عَنِ ابْنِ زَكَرِيَّا عَنْ أَبِي حَبِيبٍ عَنِ ابْنِ مَهْلُولٍ عَنْ أَبِيهِ عَنْ أَبِي الْحُسَيْنِ الْعُبَيْدِيِّ عَنْ سُلَيْمَانَ بْنِ مَهْرَانَ عَنْ عُبَايَةَ بْنِ رُبَيْعٍ قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ الْعَبَّاسِ لِمَ كَتَبَ رَسُولُ اللَّهِ ص عَلَيَّ عَ أَبَا تُرَابٍ قَالَ لِأَنَّهُ صَاحِبُ الْأَرْضِ وَ حُجَّةُ اللَّهِ عَلَى أَهْلِهَا بَعْدَهُ وَ بِهِ بَقَاؤُهَا وَ إِلَيْهِ سُكُونُهَا

(The book) 'Bashaarat Al-Mustafa<sup>-saww</sup>' – From Al-Hassan Bin Al-Husayn Bin Babuwayh, from his uncle Muhammad Bin Al-Hassan, from his father Al-Hassan Bin Al-Husayn, from his uncle Abu Ja'far Bin Babuwayh, from Al Qattan, from Ibn Zakariya, from Abu Habeeb, from Ibn Bahloul, from his father, from Abu Al-Hassan Al Abdy, from Suleyman Bin Mihran, from Abaya Bi Rabie who said,

'I said to Abdullah Bin Abbas, 'Why did Rasool-Allah<sup>-saww</sup> teknonm Ali<sup>-asws</sup> as 'Abu Turab'? He said, 'Because he<sup>-asws</sup> is the Master<sup>-asws</sup> of the earth and a Divine Authority upon his inhabitants after him<sup>-saww</sup>, and due to him<sup>-asws</sup> is its remaining, and to him<sup>-asws</sup> is its tranquillity.

<sup>249</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 49

وَلَقَدْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ يَوْمَ الْقِيَامَةِ وَرَأَى الْكَافِرَ مَا أَعَدَّ اللَّهُ تَعَالَى لِشِيعَةِ عَلِيٍّ مِنَ الثَّوَابِ وَالْكَرَامَةِ قَالَ يَا لَيْتَنِي كُنْتُ تُرَاباً أَيْ يَا لَيْتَنِي كُنْتُ مِنْ شِيعَةِ عَلِيٍّ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ يَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَاباً.

And I have heard Rasool-Allah<sup>-sawww</sup> saying: ‘When it will be the Day of Qiyamah and the disbeliever upon seeing what Allah<sup>-azwj</sup> the Exalted has Prepared for the Shias of Ali<sup>-asws</sup>, from the Rewards and the advantages and the prestige, he would say, **‘O! I wish I was dust!’ [78:40]** - i.e., ‘If only I was from the Shias of Ali<sup>-asws</sup>’, and that is the Speech of Allah<sup>-azwj</sup> Mighty and Majestic: **and the Kafir would be saying, ‘O! I wish I was dust!’ [78:40]**’.<sup>250</sup>

51- بشار، بشارة المصطفى بالإسناد إلى الصادق عن محمد بن عمرو عن محمد بن أحمد بن ثابت عن محمد بن العباس عن الحسن بن الحسين بن علي بن جعفر عن عطاء بن السائب عن ابن جحيم عن ابن عباس قال قال رسول الله ص أرتبعت أنا لهم شفيع يوم القيامة ولو أتوني يدنوب أهل الأرض الصارب بسيفه أمام ذريتي والقاضي لهم حوائجهم عند ما اضطروا عليه والمحب لهم بقلبه ولسانه.

(The book) ‘Bashaarat Al-Mustafa<sup>-sawww</sup>’ – By the chain to Al-Sadouq, from Muhammad Bin Umar, from Muhammad Bin Ahmad Bin Sabit, from Muhammad Bin Al Abbas, from Al-Hassan Bin Al-Husayn Al Urany, from Umar Bin Sabit, from Ata’a Bin Al Saib, from Ibn Yahya, from Ibn Abbas who said,

“Rasool-Allah<sup>-sawww</sup> said: ‘There are four for whom I<sup>-sawww</sup> will be interceding for them on the ‘Day of Qiyamah, and even if they were to come to be with (all) the sins of the people of the earth – the striker with his sword for (the defence of) an Imam<sup>-asws</sup> of my<sup>-sawww</sup> offspring, and the fulfiller for them<sup>-asws</sup> of their<sup>-asws</sup> needs, and the striver regarding their<sup>-asws</sup> needs which they<sup>-asws</sup> were desperate to, and the one who loves them<sup>-asws</sup> with his heart and his tongue’.<sup>251</sup>

بشار، بشارة المصطفى بالإسناد إلى الصادق عن العسكري عن منصور و أبي يزيد الفرشي عن نصر بن علي الجهضمي عن علي بن جعفر عن موسى بن جعفر عن أبيه عن أمير المؤمنين ع قال: أخذ رسول الله ص بيد الحسن والحسين فقال من أحب هذين وأباهما وأمهاتهما كان معي في ذريتي يوم القيامة.

(The book) ‘Bashaarat Al-Mustafa<sup>-sawww</sup>’ – By the chain to Al-Sadouq, from Al Askary, from Muhammad Bin Mansour, and Abu Yazeed Al Qureshi, from Nasr Bin Al iAl Jahzamy,

‘Rasool-Allah<sup>-sawww</sup> held the hands of Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>. He<sup>-sawww</sup> said: ‘The one loves these two, and their<sup>-asws</sup> father<sup>-asws</sup> and their<sup>-asws</sup> mother<sup>-asws</sup> will be with me<sup>-sawww</sup> in my<sup>-sawww</sup> rank on the Day of Qiyamah’.<sup>252</sup>

53- بشار، بشارة المصطفى عن عبد الوهاب الرازي عن محمد بن أحمد بن الحسين التيسابوري عن عقيل بن الحسين العلوي عن الحسن بن العباس الكرماني عن علي بن إسماعيل العبدي عن دحية بن الحسن عن محمد بن عبد الله البلخي عن فتيبة بن سعيد عن حماد بن زيد عن عبد الرحمن

<sup>250</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 50

<sup>251</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 51

<sup>252</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 52

السَّراجُ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: سَأَلْتُ النَّبِيَّ ص عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَغَضِبَ وَ قَالَ مَا بَأُ أَقْوَامٍ يَذُكُرُونَ مَنْزِلَةَ مَنْ مَنْزِلَتُهُ مِنَ اللَّهِ كَمَنْزِلَتِي مَنْ لَهُ مَنْزِلَةٌ كَمَنْزِلَتِي أَلَا وَ مَنْ أَحَبَّ عَلِيًّا فَقَدْ أَحَبَّنِي وَ مَنْ أَحَبَّنِي رَضِيَ اللَّهُ عَنْهُ وَ مَنْ رَضِيَ اللَّهُ عَنْهُ كَفَأَهُ الْجَنَّةَ

(The book) 'Bashaarat Al-Mustafa<sup>-saww</sup>' – From Muhammad Bin Abdul Wahhab Al Razy, from Muhammad Bin Ahmad Bin Al-Husayn Al Nesapury, from Aqeel Bin Al-Husayn Al Alawy, from Al-Hassan Bin Al Abbas Al Kirmany, from Ali Bin Ismail Al Abdy, from Dihya Bin Al-Hassan, from Muhammad Bin Abdullah Al Balkhy, from Quteyba Bin Saeed, from Hammad Bin Zayd, from Abdul Rahman Al Sarraj, from Nafie, from Ibn Umar who said,

'I asked the Prophet<sup>-saww</sup> about Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, so he<sup>-saww</sup> got angry and said: 'What is the matter with the people who are mentioning the status of the one<sup>-asws</sup> for whom the status is like my<sup>-saww</sup> status? Indeed! And the one who loves Ali<sup>-asws</sup>, so he has loved me<sup>-saww</sup>, and the one who loves me<sup>-saww</sup>, Allah<sup>-azwj</sup> would be Pleased from him, and the one whom Allah<sup>-azwj</sup> is Pleased from, He<sup>-azwj</sup> would Suffice him with the Paradise.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا يُقْبَلُ اللَّهُ صَلَاتَهُ وَ صِيَامَهُ وَ قِيَامَهُ وَ اسْتَجَابَ اللَّهُ لَهُ دُعَاءَهُ

Indeed! And the one who loves Ali<sup>-asws</sup>, Allah<sup>-azwj</sup> would Accept his *Salat*, and his Fasts, and his standing, and would Answer his supplications for him.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا فَقَدْ اسْتَعْفَرَتْ لَهُ الْمَلَائِكَةُ وَ فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ فَيَدْخُلُ مِنْ أَيِّ بَابٍ شَاءَ بِغَيْرِ حِسَابٍ

Indeed! And the one who loves Ali<sup>-asws</sup>, so the Angels would be seeking Forgiveness for him, and the doors of the Paradise would be opened for him, and he would be entering from whichever door he so desires to without Reckoning.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا لَا يَخْرُجُ مِنَ الدُّنْيَا حَتَّى يَشْرَبَ مِنَ الْكُوْثِرِ وَ يَأْكُلَ مِنْ شَجَرَةِ طُوْنٍ وَ يَرَى مَكَانَهُ مِنَ الْجَنَّةِ

Indeed! And the one who loves Ali<sup>-asws</sup> would not exit from the world until he drinks from Al-Kawsar and eats from the tree of Tooba, and he sees his place from the Paradise.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا هَوَّنَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَيْهِ سَكَرَاتِ الْمَوْتِ وَ جَعَلَ قَبْرَهُ رَوْضَةً مِنْ رِيَاضِ الْجَنَّةِ

Indeed! And the one who loves Ali<sup>-asws</sup>, Allah<sup>-azwj</sup> Blessed and Exalted would Ease upon him the pangs of death and Makes his grave to be a garden from the Gardens of the Paradise.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا أَعْطَاهُ اللَّهُ بِعَدَدِ كُلِّ عِرْقٍ فِي بَدَنِهِ حُورَاءً وَ يُشَقِّعُ فِي ثَمَانِينَ مِنْ أَهْلِ بَيْتِهِ وَ لَهُ بِكُلِّ شَعْرَةٍ فِي بَدَنِهِ مَدِينَةٌ فِي الْجَنَّةِ

Indeed! And the one who loves Ali<sup>-asws</sup>, Allah<sup>-azwj</sup> would Give him Houries of the number of every vein in his body, and he (would be able to) intercede regarding eighty from his family members, and for him, for every hair in his body, would be a city in the Paradise.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا بَعَثَ اللَّهُ إِلَيْهِ مَلَكَ الْمَوْتِ يَرْفُقُ بِهِ وَ دَفَعَ اللَّهُ عَرَّ وَ جَلَّ عَنْهُ هَوْلُ مُنْكَرٍ وَ نَكِيرٍ وَ نَوَّرَ قَلْبَهُ وَ بَيَّضَ وَجْهَهُ

Indeed! And the one who loves Ali<sup>-asws</sup>, Allah<sup>-azwj</sup> would Send the Angel of death to him who would be kind to him, and Allah<sup>-azwj</sup> Mighty and Majestic would Repel from him the horrors of Munkar and Nakeer, and Radiate his heart, and whiten his face.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا أَظَلَّهُ اللَّهُ فِي ظِلِّ عَرْشِهِ مَعَ الشُّهَدَاءِ وَ الصِّدِّيقِينَ

Indeed! And the one who loves Ali<sup>-asws</sup>, Allah<sup>-azwj</sup> would Shade him in the Shade of His<sup>-azwj</sup> Throne along with the martyrs and the truthful.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا نَجَّاهُ اللَّهُ مِنَ النَّارِ

Indeed! And the one who loves Ali<sup>-asws</sup>, Allah<sup>-azwj</sup> would Save him from the Fire.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا تَقَبَّلَ اللَّهُ مِنْهُ حَسَنَاتِهِ وَ جَاوَزَ عَنْ سَيِّئَاتِهِ وَ كَانَ فِي الْجَنَّةِ زَئِفَى حَزْرَةَ سَيِّدِ الشُّهَدَاءِ

Indeed! And the one who loves Ali<sup>-asws</sup>! Allah<sup>-azwj</sup> would Accept his good deeds from him, and Overlook his evil deeds from him, and he would be in the Paradise as a friend of Hamza<sup>-as</sup>, the chief of the martyrs.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا ثَبَّتَ الْحِكْمَةَ فِي قَلْبِهِ وَ أَجْرَى عَلَى لِسَانِهِ الصُّوَابَ وَ فَتَحَ اللَّهُ لَهُ أَبْوَابَ الرَّحْمَةِ

Indeed! And the one who loves Ali<sup>-asws</sup>, his wisdom would be affirmed in his heart, and the correctness would flow upon his tongue, and Allah<sup>-azwj</sup> would Open the doors of the Mercy for him.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا سُمِّيَ فِي السَّمَاوَاتِ أَسِيرَ اللَّهِ فِي الْأَرْضِ

Indeed! And the one who loves Ali<sup>-asws</sup> would be named in the skies as a prisoner of Allah<sup>-azwj</sup> in the earth.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا نَادَاهُ مَلَكٌ مِنْ تَحْتِ الْعَرْشِ يَا عَبْدَ اللَّهِ اسْتَأْنِفِ الْعَمَلَ فَقَدْ عَفَرَ اللَّهُ لَكَ الدُّنُوبَ كُلَّهَا

Indeed! And the one who loves Ali<sup>-asws</sup>, an Angel would call out from beneath the Throne: 'O servant of Allah<sup>-azwj</sup>! Resume the deeds, for your sins have been Forgiven for you, all of them.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا جَاءَ يَوْمَ الْقِيَامَةِ وَ وَجْهُهُ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ

Indeed! And the one who loves Ali<sup>-asws</sup>, would come on the 'Day of Qiyamah, and his face would be like the moon on the night of the full moon.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا وَضَعَ اللَّهُ عَلَى رَأْسِهِ تَاجَ الْكِرَامَةِ وَ أَلْبَسَهُ حُلَّةَ الْكِرَامَةِ

Indeed! And the one who loves Ali<sup>-asws</sup>, Allah would Place a crown of prestige upon his head and Clothe him with an apparel of prestige.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا مَرَّ عَلَى الصِّرَاطِ كَالْبُرْقِيِّ الْخَاطِيفِ

Indeed! And the one who loves Ali<sup>-azwj</sup>, would pass upon the Bridge like the streak of lightning.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا وَ تَوَلَّاهُ كَتَبَ اللَّهُ لَهُ بَرَاءَةً مِنَ النَّارِ وَ جَوَازاً عَلَى الصِّرَاطِ وَ أَمَاناً مِنَ الْعَذَابِ

Indeed! And the one who loves Ali<sup>-asws</sup> and befriends him<sup>-asws</sup>, Allah<sup>-azwj</sup> would Write for him freedom from the Fire, and a permit to cross upon the Bridge, and a deed of security from the Punishment.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا لَا يُنْشَرُ لَهُ دِيْوَانٌ وَ لَا تُنْصَبُ لَهُ مِيزَانٌ وَ يُقَالُ لَهُ أَوْ قِيلَ لَهُ ادْخُلِ الْجَنَّةَ بِغَيْرِ حِسَابٍ

Indeed! And the one who loves Ali<sup>-asws</sup>, his register (of deeds) would not be publicised, nor would the Scale be set up for him, and it would be said to him, or he would be told, 'Enter the Paradise without Reckoning!'

أَلَا وَ مَنْ أَحَبَّ آلَ مُحَمَّدٍ أَمِنَ مِنَ الْحِسَابِ وَ الْمِيزَانِ وَ الصِّرَاطِ

Indeed! And the one who loves the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, would be secure from the Reckoning, and the Scale, and the Bridge.

أَلَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ صَافَحَتْهُ الْمَلَائِكَةُ وَ زَارَهُ الْأَنْبِيَاءُ وَ قَضَى اللَّهُ لَهُ كُلَّ حَاجَةٍ كَانَتْ لَهُ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ

Indeed! And the one who dies upon the love of the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, the Angels would shake his hand and the Prophets<sup>-as</sup> would visit him, and Allah<sup>-azwj</sup> would Fulfil every need of his which was for him in the Presence of Allah<sup>-azwj</sup> Mighty and Majestic.

أَلَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ فَأَنَا كَفِيلُهُ بِالْجَنَّةِ قَالَهَا ثَلَاثًا.

Indeed! And the one who dies upon the love of the Progeny<sup>-asws</sup> of Muhammad, so I<sup>-saww</sup> am his guarantor with the Paradise'. He<sup>-saww</sup> said it thrice'.

قَالَ قُتَيْبَةُ بْنُ سَعِيدٍ أَبُو رَجَاءٍ كَانَ حَمَادُ بْنُ زَيْدٍ يَفْتَحِرُ بِهَذَا الْحَدِيثِ وَ يَقُولُ هُوَ الْأَصْلُ لِمَنْ يُقَرُّ بِهِ.

Quteyba Bin Saeed or Abu Raja'a (narrators) said, 'Hammad Bin Zayd used to pride with this Hadeeth and saying, 'It is the origin for the one who acknowledges with it''<sup>253</sup>

54- بَشَاءَ بِشَارَةَ الْمِصْطَفَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَهْرِبَارٍ عَنْ مُحَمَّدِ بْنِ شَهْرِبَارٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ حَمَزَةَ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ بَابُوَيْهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ النَّخْوِيِّ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ كَلْبِ بْنِ جَعْفَرِ بْنِ خَالِدِ بْنِ صَفْوَانَ بْنِ يَحْيَى عَنْ خَدِيقَةَ بْنِ مَنْصُورٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ دَخَلَ عَلَيْهِ رَجُلٌ فَقَالَ جُعِلْتُ فِدَاكَ إِنَّ لِي أَخَا لَا يُؤْتَى مِنْ حَبِيبِكُمْ وَ إِجْلَالِكُمْ وَ تَعْظِيمِكُمْ غَيْرَ أَنَّهُ يَشْرَبُ الْخَمْرَ فَقَالَ الصَّادِقُ ع أَمَا إِنَّهُ لَعَظِيمٌ أَنْ يَكُونَ مُجِبُّنَا بِهَذِهِ الْحَالَةِ وَ لَكِنَّ أَلَا أَنْتُمْكُمْ بِشَرِّ مِنْ هَذَا النَّاصِبِ لَنَا شَرٌّ مِنْهُ

(The book) 'Bashaarat Al-Mustafa<sup>-saww</sup>' – From Muhammad Bin Ahmad Bin Shahriyar, from Muhammad Bin Muhammad Bin Al-Husayn, from Muhammad Bin Hamza Bin Al-Husayn, from Al-Husayn Bin Ali Bi Babuwayh,

from Muhammad Bin Al-Husayn Bin Nahwy, from Sa'ad Bin Abdullah, from Abdullah Bin Ahmad Bin Kuleyb, from Ja'far Bin Khalid, from Safwan Bin Yahya, from Huzeyfa Bin Mansour who said,

'I was in the presence of Abu Abdullah<sup>-asws</sup> when a man came over to him<sup>-asws</sup> and he said, 'May I be sacrificed for you<sup>-asws</sup>! There is a brother of mine who is close to your<sup>-asws</sup> love and your<sup>-asws</sup> majesty and your<sup>-asws</sup> reverence, apart from that, he drinks the wine'. So Al-Sadiq<sup>-asws</sup> said: 'It is grievous (matter) that one who loves us<sup>-asws</sup> would be in this state! But shall I<sup>-asws</sup> inform you with one more evil than this? (It is) the *Nasibi* (Hostile one) to us<sup>-asws</sup> is eviller than him.

وَ إِنَّ أَدْنَى الْمُؤْمِنِ وَ لَيْسَ فِيهِمْ ذِيٌّ لَيْشْتَعُ فِي مَائَتِي إِنْسَانٍ وَ لَوْ أَنَّ أَهْلَ السَّمَاوَاتِ السَّبْعِ وَ الْأَرْضِينَ السَّبْعِ وَ الْبِحَارِ السَّبْعِ تَشَفَعُوا فِي نَاصِي مَا شَفَعُوا فِيهِ إِلَّا أَنْ هَذَا لَا يَخْرُجُ مِنَ الدُّنْيَا حَتَّى يَثُوبَ أَوْ يَبْتَلِيَهُ اللَّهُ بِبَلَاءٍ فِي جَسَدِهِ فَيَكُونُ تَحْبِطاً لِحَطَايَاهُ حَتَّى يَلْقَى اللَّهَ عَزَّ وَ جَلَّ وَ لَا ذَنْبَ عَلَيْهِ إِنْ شِيعَتْنَا عَلَى السَّبِيلِ الْأَقْوَمِ

And the lowest of the Momin, and there isn't a low one among them, he would intercede regarding two hundred human beings, and if (all) the inhabitants of the seven skies and the seven earths, and the seven seas were to seek intercession regarding a *Nasibi* (Hostile one), He<sup>-azwj</sup> would not Intercede regarding him. This one would not exit from the world until he repents or Allah<sup>-azwj</sup> Afflicts him with an affliction in his body, so it would happen to be a compensation of his mistakes, until he would meet Allah<sup>-azwj</sup> Mighty and Majestic and there would be no sin upon him. Our<sup>-asws</sup> Shias are upon the most correct of ways'.

ثُمَّ قَالَ إِنَّ أَبِي كَانَ كَثِيراً مَا يَقُولُ أَحِبُّ حَبِيبَ آلِ مُحَمَّدٍ وَ إِنْ كَانَ مَوْفِقاً زَيْلًا [مُرَهَقاً ذَيْلًا] وَ أَبْغَضُ بَعْضَ آلِ مُحَمَّدٍ وَ إِنْ كَانَ صَوَّاماً قَوَّاماً.

Then he<sup>-asws</sup> said: 'My<sup>-asws</sup> father<sup>-asws</sup> was frequently saying: 'I<sup>-asws</sup> love the one who loves the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and even if his attitude was rubbish (annoying, troublesome) and I<sup>-asws</sup> hate the one who hates the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and even if he was Fasting and standing (for *Salat*)'.<sup>254</sup>

55- بَشَاءُ، بَشَاءُ الْمَصْطَفَى عَنْ عُمَرَ بْنِ إِبْرَاهِيمَ بْنِ حَمَّزَةَ وَ سَعِيدِ بْنِ مُحَمَّدٍ الثَّقَفِيِّ مَعَا عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ الْعَلَوِيِّ عَنْ مُحَمَّدِ بْنِ الْحُجَّاجِ الْجَعْفِيِّ عَنْ زَيْدِ بْنِ مُحَمَّدِ الْعَامِرِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْفَرَشِيِّ عَنْ إِسْمَاعِيلِ بْنِ أَبَانَ عَنْ عُمَرَ بْنِ ثَابِتٍ عَنْ مَيْسَرَةَ بْنِ حَبِيبٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: إِنَّا يَوْمَ الْقِيَامَةِ آخِذُونَ بِحُجْرَةِ نَبِيِّنَا وَ إِنْ شِيعَتْنَا آخِذُونَ بِحُجْرَتِنَا.

(The book) 'Bashaarat Al-Mustafa<sup>-saww</sup>' – From Umar Bin Ibrahim Bin Hamza and Saeed Bin Muhammad Al Saqafy, both together from Muhammad Bin Ali Bin Al-Hassan Al Alawy, from Muhammad Bin Al Hajjaj Al Jufy, from Zayd Bin Muhammad Al Aamiry, from Ali Bin Al-Husayn Al Qureshi, from Ismail Bin Aba, from Umar Bin Sabit, from Maysara Bin Habeeb,

'From Ali Bin Al-Husayn<sup>-asws</sup> having said: 'On the Day of Qiyamah, we<sup>-asws</sup> shall be holding with a side of our<sup>-asws</sup> Prophet<sup>-saww</sup> and our<sup>-asws</sup> Shias will be holding with our<sup>-asws</sup> sides''.<sup>255</sup>

<sup>254</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 54

<sup>255</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 55

56- بشاء، بشارة المصطفى عن يحيى بن محمد الجواليبي عن الحسين بن علي بن الداعي عن جعفر بن محمد الحسيني عن محمد بن عبد الله الحافظ عن علي بن محمد الحسيني عن محمد بن موسى الشامي عن عبيد الله بن محمد التيمي عن إسماعيل بن عمرو الجلي عن الأجلح عن حبيب بن أبي ثابت عن عاصم بن أبي ضمرة عن علي ع قال أخبرني رسول الله ص أن أول من يدخل الجنة أنا و فاطمة و الحسن و الحسين فقلت يا رسول الله فمحبونا قال من ورائكم.

(The book) 'Bashaarat Al-Mustafa<sup>-sawww</sup>' – From Yahya Bin Muhammad Al Jawwany, from Al-Husayn Bin Ali Bin Ali Daie, from Ja'far Bin Muhammad Al-Husayni, from Muhammad Bin Abdullah Al Hafiz, from Ali Bin Muhammad Al-Husayni, from Muhammad Bin Musa Al Shamy, from Ubeydullah Bin Muhammad Al Tayi, from Ismail Bin Amro Al Bajaly, from Al Ajla'a, from Habeeb Bin Abu Sabit, from Aasim Bin Abu Zamrah,

'From Ali<sup>-asws</sup> having said: 'Rasool-Allah<sup>-sawww</sup> informed me<sup>-asws</sup> that the first one to enter the Paradise would be me<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>. I<sup>-asws</sup> said: 'O Rasool-Allah<sup>-sawww</sup>! (What about) ones who love us<sup>-asws</sup>?' He<sup>-sawww</sup> said: 'They would be behind you<sup>-asws</sup> all'.<sup>256</sup>

57- بشاء، بشارة المصطفى عن محمد بن أحمد بن شهريار عن محمد بن محمد البرسي عن عبيد الله بن محمد السبائي عن محمد بن الحسين التيمي عن علي بن العباس عن جعفر بن محمد الرضائي عن الحسن بن الحسين العابد عن حسين بن علوان عن الثمالي عن أبي جعفر الباقر ع قال: إن الله سبحانه يبعث شيعتنا يوم القيامة من قبورهم على ما كان منهم من الذنوب و العيوب و وجوههم كالقمر ليلة البدر مسكنة روعاهم مسنورة عوراهم

(The book) 'Bashaarat Al-Mustafa<sup>-sawww</sup>' – From Muhammad Bin Ahmad Bin Shahriyar, from Muhammad Bin Muhammad Al Bursy, from Ubeydullah Bin Muhammad Al Shaybani, from Muhammad Bin Al-Husayn Al Taymuli, from Ali Bin Al Abbas, from Ja'far Bin Muhammad Al Rymmani, from Al-Hassan Bin Al-Husayn Al Aabid, from Husayn Bin Ulwan, from Al Sumali,

'From Abu Ja'far Al-Baqir<sup>-asws</sup> having said: 'On the Day of Qiyamah, Allah<sup>-azwj</sup> the Glorious will Dispatch our<sup>-asws</sup> Shias from their graves based upon whatever had happened from the sins and the faults, and their faces would be like the full moon on the night of the full moon, and their remarkableness would be the veiling of their bareness.

قَدْ أُعْطُوا الْأَمْنَ وَ الْأَمَانَ يَخَافُ النَّاسُ وَ لَا يَخَافُونَ وَ يَحْزَنُ النَّاسُ وَ لَا يَحْزَنُونَ يُحْشَرُونَ عَلَى نُوقٍ لَهَا أَجْنِحَةٌ مِنْ ذَهَبٍ تَنَالُهَا قَدْ دُلَّكَ مِنْ غَيْرِ رِيَاضَةٍ أَعْتَقُهَا مِنْ يَأْفُوتِ أَحْمَرَ اللَّيْلِ مِنَ الْحَرِيرِ لِكِرَامَتِهِمْ عَلَى اللَّهِ.

They would have been Given the (Deed of) safety and security. The people would be fearing, and they would not be fearing. The people would be grieving, and they would not be grieving. They would be ushered upon she-camels having wings of gold for it, glittering. These would have been tamed without a trainer. Their necks would be from red agate, softer than the silk, due to their dignity to Allah<sup>-azwj</sup> the Exalted".<sup>257</sup>

58- بشاء، بشارة المصطفى عن يحيى بن محمد الحسيني عن الحسين بن علي الحسيني عن جعفر بن محمد الحسيني عن محمد بن عبد الله الحافظ عن محمد بن هارون الدقيقي عن سمانة بنت حمزان عن أبيها عن عمرو بن زياد اليوناني عن عبد العزيز بن محمد عن زيد بن أسلم عن أبيه عن عمر بن الخطاب

<sup>256</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 56

<sup>257</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 57

قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا وَ فَاطِمَةُ وَ الْحُسَيْنُ وَ الْحُسَيْنُ وَ عَلِيُّ فِي حَظِيرَةِ الْمُنْذَرِ فِي قُبَّةِ بَيْضَاءَ وَ هِيَ قُبَّةُ الْمَجْدِ وَ شِيعَتُنَا عَنْ يَمِينِ الرَّحْمَنِ تَبَارَكَ وَ تَعَالَى.

(The book) 'Bashaarat Al-Mustafa<sup>-saww</sup>' – From Yahya Bin Muhammad Al-Husayni, from Al-Husayni Bin Ali Al Hasany, from Ja'far Bin Muhammad Al-Husayni, from Muhammad Bin Abdullah Al Hafiz, from Muhammad Bin Haroun Al Daqeeqy, from Sama'at Bint Humran, from her father, from Amro bin Ziyad Al Yunany, from Abdul Aziz Bin Muhammad, from Zayd Bin Aslam, from his father, from Umar Bin Al Khattab who said,

'Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup>, and Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and Ali<sup>-asws</sup> will be in a Holy enclosure, in a white dome, and it is a dome of glory, and our<sup>-asws</sup> Shias would be on the right of the Beneficent, Blessed, and Exalted''<sup>258</sup>

59- بشاء، بشارة المصطفى عن عمر بن إبراهيم العلوي وسعيد بن محمد بن أبي عبد الرحمن عن أبيه عن أحمد بن علي المرهبي عن علي بن مجالد عن جعفر بن حفص عن سوادة بن محمد عن أبي العباس الضري عن أبي الصباح عن همام أبي علي قال: قلت لكعب الجبر ما تقول في هذه الشيعة شيعة علي بن أبي طالب ع قال يا همام إني لأجد صفتهم في كتاب الله المنزل إنهم حزب الله وأنصار دينه وشيعة وليه وهم خاصة الله من عباده ومجاؤه من خلقه

(The book) 'Bashaarat Al-Mustafa<sup>-saww</sup>' – From Umar Bin Ibrahim Al Alawy, and Saeed Bin Muhammad Al Saqafy, from Muhammad Bin Ali Bin Abdul Rahman, from his father, from Ahmad Bin Ali Al Muhiby, from Ali Bin Mujalid, from Ja'far Bin Hafs, from Sawadah Bin Muhammad, from Abu Al Abbas Al Zareer, from Abu Al Sabbah, from Hammam Abu Ali having said,

'I said to Ka'ab Al-Ahbar (A Jewish Rabbi convert to Al-Islam), 'What are you saying regarding these Shias, the Shias of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>'. He said, 'O Hamam! I find their description in the Revealed Book of Allah<sup>-azwj</sup> that they are the party of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and helpers of His<sup>-azwj</sup> Religion, and the Shias of His<sup>-azwj</sup> Guardian. And they are the special ones of Allah<sup>-azwj</sup> from His<sup>-azwj</sup> servants, and His<sup>-azwj</sup> excellent ones from His<sup>-azwj</sup> creatures.

اصطفاهم لدينه و خلقهم لجنته مسكنهم الجنة في الفردوس الأعلى في حيايم الدر و عرفهم اللؤلؤ و هم في المقرين الأبرار يشربون من الرحيق المختوم و تلك عين يقال لها تسنيم لا يشرب منها غيرهم فإن التسنيم عين وهبها الله تعالى لفاطمة بنت محمد زوجة علي بن أبي طالب ع

He<sup>-azwj</sup> Chose them for His<sup>-azwj</sup> Religion and Created them for His<sup>-azwj</sup> Paradise. He<sup>-azwj</sup> would Settle them in the Lofty Garden of Al-Firdows in tents of gems, and their rooms would be of pearls, and they would be among the ones of Proximity and the righteous, drinking from the Sealed Nectar, and that is a spring call Tasneem. None shall drink from it apart from them, for the Tasneem is a spring which Allah<sup>-azwj</sup> Exalted Gifted it to (Syeda) Fatima<sup>-asws</sup> daughter of Muhammad<sup>-saww</sup>, wife of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>.

تخرج من تحت قائمة قبتها على برد الكافور و طعم الرزجيل و ربح المسك ثم تسيل فيشرب منها شيعتنا و أحبنا و إن لبثنا أربع قوائم قائمة من لؤلؤة بيضاء تخرج من تحتها عين تسيل في سبل أهل الجنة يقال لها السلسيل و قائمة من درة صفراء تخرج من تحتها عين يقال لها طهورا [طهور] و هي التي قال الله تعالى في كتابه و سقاهاهم رهم شراباً طهوراً و قائمة من ماردة حاضرة تخرج من تحتها عينان نضاحتان من حمير و غسل



It emanates from beneath a pillar (of Arsh). Its dome is upon the coolness of camphor, and spiral out like a flower, and aroma of musk. Then it flows, and there would be drinking from it, our<sup>-asws</sup> Shias and those who love us<sup>-asws</sup> and that for its dome there are four pillars – a pillar of white pearls, coming out from beneath it would be a spring in the ways of the inhabitants of the Paradise, called Al-Salsabeel; and a pillar of yellow gems, coming out from beneath it is a spring called Tahour, and it is which Allah<sup>-azwj</sup> the Exalted Spoke of in His<sup>-azwj</sup> Book: **and their Lord shall Make them drink a pure drink [76:21]**; and a pillar of green emeralds, coming out from beneath it **are two springs gushing forth [55:66]**, of wine and honey.

فَكُلُّ عَيْنٍ مِنْهَا تَسِيلُ إِلَى أَسْفَلِ الْجَنَانِ إِلَّا التَّسْنِيمَ فَإِنَّهَا تَسِيلُ إِلَى عِلِّيِّينَ فَيَشْرَبُ مِنْهَا خَاصَّةً أَهْلَ الْجَنَّةِ وَهُمْ شِيعَةُ عَلِيٍّ وَ أَجْبَاؤُهُ

So each spring from it would flow to the lowest of the Gardens except for the Tasneem, for it would flow to the Illiyeen, and there would drink from it, the special ones of the inhabitants of the Paradise, and they are the Shias of Ali<sup>-asws</sup>, and the ones loving him<sup>-asws</sup>.

ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي كِتَابِهِ يُسْتَقْوَمُ مَنْ رَجِيَ مَخْتَوِمِ خِتَائِهِ مَسْكٌ وَ فِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ وَ مِرَاجُهُ مِنْ تَسْنِيمٍ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ-

فَهَيِّبًا لَهُمْ

That is the Speech of Allah<sup>-azwj</sup> Mighty and Majestic in His<sup>-azwj</sup> Book: **They are made to quaff of a pure drink that is sealed (to others) [83:25] The sealing of it is (with) musk; and for that let the aspirers aspire [83:26] And the admixture of it is of Tasneem, [83:27] A fountain from which drink they who are of Proximity (to Allah) [83:28]**. Therefore, congratulations to them’.

ثُمَّ قَالَ كَعْبٌ وَ اللَّهُ لَا يُجِيبُهُمْ إِلَّا مَنْ أَخَذَ اللَّهُ عَزَّ وَ جَلَّ مِنْهُ الْمِيثَاقَ.

Then Ka’ab said, ‘By Allah<sup>-azwj</sup>! None would love them<sup>-asws</sup> except for the one whom Allah<sup>-azwj</sup> Mighty and Majestic Took the Covenant from him’<sup>259</sup>.

ثُمَّ قَالَ الْمُصَنِّفُ قَدَسَ اللَّهُ رُوحَهُ قَالَ مُحَمَّدُ بْنُ أَبِي الْقَاسِمِ يَحْرَى [الْحَرَبِيُّ] أَنَّ تَكْتُبَ الشَّيْبَعَةَ هَذَا الْحَبْرَ بِالذَّهَبِ لِإِيمَانِهِ وَ تَحْفَظُهُ وَ تَعْمَلُ بِمَا فِيهِ بِمَا تُدْرِكُ بِهِ هَذِهِ الدَّرَجَاتِ الْعَظِيمَةَ لَا سِوَمَا رَوَايَةِ رَوْحَهَا الْعَامَّةُ فَتَكُونُ أَنْبَلُ فِي الْحُجَّةِ وَ أَوْضَحُ فِي الصَّحَّةِ رَزَقَنَا اللَّهُ الْعِلْمَ وَ الْعَمَلَ بِمَا أَدَّوْنَا إِلَيْنَا الْهُدَاةُ الْأَيْمَةَ عَلَيْهِمُ الصَّلَاةُ وَ السَّلَامُ.

Then the author, may Allah<sup>-azwj</sup> Sanctify his soul, said, ‘Muhammad Bin Abu Al Qasim Lahry said, ‘The Shias should write this Hadeeth in gold to spread it and preserve it and work with what is in it with what these mighty ranks can be achieved, since it is a report reported by the general Muslim, so it would be the furthest reach in the proof, and clearer in the correctness. May Allah<sup>-azwj</sup> Grace us the knowledge and the working with has been given to us as the gift of the Imams<sup>-asws</sup>, may the Salawaat and the greetings be upon them<sup>-asws</sup>’.

<sup>259</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 59 a

59- بشاء، بشارة المصطفى عَنْ عَمْرٍو بْنِ مُحَمَّدٍ الْعَلَوِيِّ وَ سَعِيدِ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الزُّهْرِيِّ عَنْ عُثْمَانَ بْنِ سَعِيدٍ عَنْ يُوْنُسَ بْنِ أَبِي يَعْقُوبِ الْجُعْفِيِّ عَنْ جَابِرِ بْنِ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: لَنْ يَغْفِرَ اللَّهُ إِلَّا لَنَا وَ لِشِيعَتِنَا إِنْ شِيعَتْنَا هُمْ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ.

(The book) 'Bashaarat Al-Mustafa<sup>-saww</sup>' – From Amro Bin Muhammad Al Alawy, and Saeed Bin Muhammad Al Saqafy, from Muhammad Bin Ali Bin Al-Husayn, from Ali Bi Al Abbas, from Ja'far Bin Muhammad Al Zuhry, from Usman Bin Saeed, from Yunus Bin Abu Yafour Al Jufy, from Jabir,

'From Abu Ja'far<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> will never Forgive except for us<sup>-asws</sup> and for our<sup>-asws</sup> Shias! Our<sup>-asws</sup> Shias, they are the successful on the Day of Qiyamah".<sup>260</sup>

وَ بَحَدِّ الإِسْنَادِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْجُعْفِيِّ عَنِ ابْنِ عُقْدَةَ عَنْ يَعْقُوبَ بْنِ يُوسُفَ وَ أَحْمَدَ بْنِ حَارِجٍ عَنْ يَعْقُوبَ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى عَنْ خَالِدِ بْنِ طَهْمَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَحْبَبَتُنَا يُغْفِرُ لَكُمْ.

And by this chain, from Muhammad Bin Ali, from Muhammad Bin Abdullah Al Jufy, from Ibn Uqdah, from Yaqoub Bin Yusuf, and Ahmad Bin Hazim, from Yaqoub, from Abdullah Bin Musa, from Khalid Bin Tahman,

'From Abu Ja'far<sup>-asws</sup> having said: 'Due to having our<sup>-asws</sup> love, He<sup>-azwj</sup> shall Forgive you all!"<sup>261</sup>

60- بشاء، بشارة المصطفى بِالْإِسْنَادِ إِلَى الْمُفِيدِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ الْمُعْبِرَةِ عَنْ حَيْدَرَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنِ الْعَبَّاسِيِّ عَنْ مُحَمَّدِ النَّهْدِيِّ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنْ حَمَارٍ [حَمَادٍ] السَّمْنَدِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِيَّيْ أَذْخُلُ بِلَادَ الْبِرِّكَ وَ إِيَّ مَنْ عِنْدَنَا يَقُولُونَ إِنْ مِتَّ تَمَّ حُشْرَتٌ مَعَهُمْ

(The book) 'Bashaarat Al-Mustafa<sup>-saww</sup>' – By the chain to Al Mufeed, from Al-Husayn Bin Ahmad Bin Al Mugheira, from Hayday Bin Muhammad, from Muhammad Bin Umar, from Al-Ayyashi, from Muhammad Al Nahdy, from Muawiya Bin Hukeym, from Shareef Bin Sabiq, from Hamad Al Samandy who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'I enter a city of Shirk (Polytheist people), and the ones in our presence are saying, 'If you were to die, then you will be Resurrected with them!"

قَالَ فَقَالَ لِي يَا حَمَادُ إِذَا كُنْتَ تَمَّ تَذَكُّرُ أَمْرِنَا وَ تَدْعُو إِلَيْهِ قُلْتُ نَعَمْ

He (the narrator) said, 'He<sup>-asws</sup> said to me: 'O Hammad! When you were such, then do you mention our<sup>-asws</sup> matter and call to it?' I said, 'Yes'.

قَالَ فَإِذَا كُنْتَ فِي هَذِهِ الْمُدُنِ مُدْنِ الْإِسْلَامِ تَذَكُّرُ أَمْرِنَا وَ تَدْعُو إِلَيْهِ قَالَ قُلْتُ لَا

'He<sup>-asws</sup> said: 'When you were in this city, the city of Al-Islam, do you mention our<sup>-asws</sup> matter and call towards it?' I said, 'No'.

<sup>260</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 59 b

<sup>261</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 59 c

فَقَالَ لِي إِنَّكَ إِنْ مِتَّ تَمَّ حُنُوتُ أُمَّةٍ وَخَدَاكَ وَ سَعَى نُورٌ بَيْنَ يَدَيْكَ.

He<sup>-asws</sup> said to me: 'You, if you die, would be Resurrected as a community, alone, and your light would be walking in front of you'.<sup>262</sup>

بشأ، بشارة المصطفى عن مُحَمَّدِ بْنِ عِيسَى بْنِ عَبْدِ الْوَهَّابِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّيْسَابُورِيِّ عَنْ عَبْدِ الْمَلِكِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ يَعْقُوبَ عَنْ إِسْحَاقَ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ عُيَيْدِ بْنِ مُوسَى الرَّوْيَانِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ خَلْفِ بْنِ الْحُسَيْنِ الْأَشْجَرِيِّ عَنْ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا خَلَقَ اللَّهُ آدَمَ ع وَ نَفَخَ فِيهِ الرُّوحَ عَطَسَ آدَمُ ع فَأَلْهِمَ ع فَأَلْهِمَ أَنْ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(The book) 'Bashaarat Al-Mustafa<sup>-saww</sup>' – From Muhammad Bin Isa Bin Abdul Wahhab, from Muhammad Bin Ahmad Al Nesapuri, from Abdul Malik Bin Muhammad, from his father, from Yaqoub, from Is'haq Bin Ahmad, from Ahmad Bin Muhammad Bin Is'haq, from Ubeyd Bin Musa Al Rowbany, from Muhammad Bin Ali Bin Khalaf, from Al-Husayn Al Ashqar, from Al Amsh, from Abu Wail, from Abdullah Bin Masoud who said,

'Rasool-Allah<sup>-saww</sup> said: 'When Allah<sup>-azwj</sup> Created Adam<sup>-as</sup> and Blew the Spirit into him<sup>-as</sup>, Adam<sup>-as</sup> sneezed. So Allah<sup>-azwj</sup> Inspired him<sup>-as</sup> that he<sup>-saww</sup> should say: 'The Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds'.

فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ يَا آدَمَ حَدِّثْنِي فَو عَزَّي وَ جَلَالِي لَوْ لَا عَبْدَيْنِ أَرِيدُ أَنْ أَخْلُقَهُمَا فِي آخِرِ الدُّنْيَا مَا خَلَقْتُكَ

Then Allah<sup>-azwj</sup> Revealed unto him<sup>-as</sup>: "O Adam<sup>-as</sup>! You<sup>-as</sup> are praising Me<sup>-azwj</sup>, therefore, by My<sup>-azwj</sup> Might and My<sup>-azwj</sup> Majesty! Had it not been for two bodies I<sup>-azwj</sup> am Intending to Transform (into human appearance) during the end (time) of the world, I<sup>-azwj</sup> would not have Created you<sup>-as</sup>!"

قَالَ أَبِي رَبِّ فَمَتَى يَكُونَانِ وَ مَا سَمَّيْتُهُمَا فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ ارْفَعِ رَأْسَكَ فَرَفَعَهُ فَإِذَا تَحْتَ الْعَرْشِ مَكْتُوبٌ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ نَبِيُّ الرَّحْمَةِ عَلَيَّ مِفْتَاحُ الْجَنَّةِ أَفْسِمُ بِعَزِّي لِي أَرْحَمُ مَنْ تَوَلَّاهُ وَ أَعَدِّبُ مَنْ عَادَاهُ.

He<sup>-as</sup> said: 'Yes Lord<sup>-azwj</sup>! When would these two happen to be and what are their names?' Allah<sup>-azwj</sup> Revealed unto him<sup>-as</sup>: "Raise your<sup>-as</sup> head!". So he<sup>-as</sup> raised his<sup>-as</sup> head, and there was inscribed beneath the Throne: "There is no god except for Allah<sup>-azwj</sup>. Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, a Prophet<sup>-saww</sup> of Mercy. Ali<sup>-asws</sup> is the key to the Paradise. I<sup>-azwj</sup> Swear by My<sup>-azwj</sup> Might, I<sup>-azwj</sup> shall be Merciful to the one who befriends him<sup>-asws</sup> and Punish the one who is inimical to him<sup>-asws</sup>".<sup>263</sup>

62- بشأ، بشارة المصطفى عن مُحَمَّدِ بْنِ شَهْرِبَارٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ الْقُرَشِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ حُرَّانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْمُفَرِّيِّ عَنْ عُيَيْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ عُمَرَ بْنِ مُدْرِكٍ عَنْ مُحَمَّدِ بْنِ زِيَادِ الْمَكِّيِّ عَنْ جَرِيرِ بْنِ عَبْدِ الْحَمِيدِ عَنْ الْأَعْمَشِ عَنْ عَطِيَّةِ الْعُوَيْدِيِّ قَالَ: خَرَجْتُ مَعَ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَحِمَهُ اللَّهُ زَاتَرَيْنِ فَبَرَّ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَلَمَّا وَرَدْنَا كَرْبَلَاءَ دَنَا جَابِرٌ مِنْ شَاطِئِ الْفِرَاتِ فَأَعْتَسَلَ نُمَّ

<sup>262</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 60

<sup>263</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 61

اَنْتَزَرَ بِإِزَارٍ وَ ارْتَدَى بِأَخْرَ ثُمَّ فَتَحَ صُرَّةً فِيهَا سَعْدٌ فَتَرَهَا عَلَى بَدَنِهِ ثُمَّ لَمْ يَخْطُ خُطْوَةً إِلَّا ذَكَرَ اللَّهَ حَتَّى إِذَا دَنَا مِنَ الْقَبْرِ قَالَ أَلْمِسْنِيهِ فَأَلْمَسْتُهُ فَخَرَّ عَلَى الْقَبْرِ مَغْشِيًا عَلَيْهِ فَرَشَشْتُ عَلَيْهِ شَيْئًا مِنَ الْمَاءِ

(The book) 'Bashaarat Al-Mustafa<sup>-sawww</sup>' – From Muhammad Bin Shahriyar, from Muhammad Bin Muhammad Al Bursy, from Muhammad Bin Al-Husayn Al Qureshi, from Ahmad Bin Ahmad Bin Humran, from Muhammad Bin Ali Al Muqry, from Ubeydullah Bin Muhammad Al Iyadi, from Umar Bin Mudrik, from Muhammad Bin Ziyad Al Makky, from Jareer Bin Abdul Hameed, from Al Amsh, from Atiya Al Awfy who said,

'I went out along with Jabir Bin Abdullah Al-Ansary visiting the grave of Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. When we arrived at Karbala, Jabir went near to the banks of the Euphrates and washed. Then he wore a loin cloth and covered it with another one (as a robe). Then he opened a bag wherein was perfume, so he applied it upon his body. Then he did not take a step except he mentioned Allah<sup>-azwj</sup> the Exalted until when he was close to the grave, he said, 'Touch it'. I touched it. He fell upon the grave fainting upon it. So I sprinkled some water upon him.

فَأَفَاقَ ثُمَّ قَالَ يَا حُسَيْنُ ثَلَاثًا ثُمَّ قَالَ حَيْبٌ لَا يُجِيبُ حَبِيبَهُ ثُمَّ قَالَ وَ أَتَى لَكَ بِالْجَوَابِ وَ قَدْ شُحِطَّتْ أَوْدَاجُكَ عَلَى أَثْبَاجِكَ وَ فُرِقَ بَيْنَ بَدَنِكَ وَ رَأْسِكَ

When he woke up, he said, 'O Husayn<sup>-asws</sup>!' - thrice. Then he said, 'A beloved is not answering his<sup>-asws</sup> beloved?'. Then he said, 'And in what way would the answer be for you<sup>-asws</sup>, and your<sup>-asws</sup> blood flowed upon your<sup>-asws</sup> (Holy body) parts, and there was separation between your<sup>-asws</sup> body and your<sup>-asws</sup> head?

فَأَشْهَدُ أَنَّكَ ابْنُ النَّبِيِّ وَ ابْنُ سَيِّدِ الْمُؤْمِنِينَ وَ ابْنُ خَلِيفِ الثَّقْوَى وَ سَلِيلِ الْهُدَى وَ خَامِسُ أَصْحَابِ الْكِسَاءِ وَ ابْنُ سَيِّدِ الثَّقَبَاءِ وَ ابْنُ فَاطِمَةَ سَيِّدَةِ الْبَسَاءِ وَ مَا لَكَ لَا تَكُونُ هَكَذَا وَ قَدْ غَدَّنَكَ كَفُّ سَيِّدِ الْمُرْسَلِينَ وَ رُبِّيتَ فِي حَجْرِ الْمُتَّقِينَ وَ رَضَعْتَ مِنْ نَدَى الْإِيمَانِ وَ قُطِمْتَ بِالْإِسْلَامِ

I testify that you<sup>-asws</sup> are a son<sup>-asws</sup> of the Last of the Prophets<sup>-as</sup>, and a son<sup>-asws</sup> of the Chief of the Momineen, and a son<sup>-asws</sup> of the confederate of piety, and an offspring of Guidance, and one of the five of the companions of the Cloak, and a son<sup>-asws</sup> of the Chief of the Captains, and a son<sup>-asws</sup> of (Syeda) Fatima<sup>-asws</sup> Chieftess of the women. And how can you<sup>-asws</sup> not happen to be like that and the palm of the Chief of the Messengers<sup>-as</sup> fed you<sup>-asws</sup>, and you<sup>-asws</sup> were nourished in the laps of the pious, and breastfed from the breast of Eman, and were weaned by Al-Islam.

فَقُطِبْتَ حَيًّا وَ طِبْتَ مَيِّتًا غَيْرَ أَنَّ قُلُوبَ الْمُؤْمِنِينَ غَدْرُ طَيْبَةٍ لِفِرَاقِكَ وَ لَا شَاكَةَ فِي الْحَيْرَةِ لَكَ فَعَلَيْكَ سَلَامُ اللَّهِ وَ رِضْوَانُهُ أَشْهَدُ أَنَّكَ مَضَيْتَ عَلَى مَا مَضَى عَلَيْهِ أَحْوَكُ يَخِي بُنْ زَكْرِيَّا

You<sup>-asws</sup> were Blessed (when) alive, and Blessed (when) deceased, apart for it, the hearts of the Momineen are not Blessed due to your<sup>-asws</sup> separation, nor are they sceptical regarding the goodness for you<sup>-asws</sup>. So, the Greetings of Allah<sup>-azwj</sup> be upon you<sup>-asws</sup>, and His<sup>-azwj</sup> Pleasure. And I testify that you<sup>-asws</sup> went upon what your<sup>-asws</sup> brother Yahya Bin Zakariyya<sup>-as</sup> went upon'.

وْ ثُمَّ جَالَ بَصْرَهُ حَوْلَ الْقَبْرِ وَ قَالَ السَّلَامُ عَلَيْكُمْ أَبْتُهُا الْأَرْوَاحِ الَّتِي حَلَّتْ بَيْنَاءِ الْحُسَيْنِ وَ أَنَا حَتَّ بِرِجْلِهِ وَ أَشْهَدُ أَنَّكُمْ أَقَمْتُمْ الصَّلَاةَ وَ آتَيْتُمْ الرِّكَاعَةَ وَ أَمَرْتُمْ بِالْمَعْرُوفِ وَ نَهَيْتُمْ عَنِ الْمُنْكَرِ وَ جَاهَدْتُمْ الْمُجْلِدِينَ وَ عَبَدْتُمْ اللَّهَ حَتَّى أَنَا حَتُّمُ الْبَقِيَّةِ وَ الَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ نَبِيًّا لَقَدْ شَارَكْنَاكُمْ فِيمَا دَخَلْتُمْ فِيهِ

Then he circled his sight around the grave and said, ‘The greetings be upon you<sup>-asws</sup>, O you souls which fell by the courtyard of Al-Husayn<sup>-asws</sup> and knelt by his<sup>-asws</sup> departure. And I testify that you all established the *Salat* and gave the *Zakat* and enjoined with the good and forbade from the evil, and you fought the apostates, and worshipped Allah<sup>-azwj</sup> until the certainty came. By the One<sup>-azwj</sup> Who Sent Muhammad<sup>-saww</sup> with the Truth, we are participants in what you entered into’.

قَالَ عَطِيَّةُ فَقُلْتُ لَهُ يَا جَابِرُ كَيْفَ وَ لَمْ تَهْبِطْ وَادِيًا وَ لَمْ تَعْلُ جَبَلًا وَ لَمْ تَضْرِبْ بِسَيْفٍ وَ الْقَوْمُ قَدْ فُرِقَ بَيْنَ رُءُوسِهِمْ وَ أَبْدَانِهِمْ وَ أُوْتِمَتْ أَوْلَادُهُمْ وَ أَرْمِلَتْ أَزْوَاجُهُمْ؟ فَقَالَ يَا عَطِيَّةُ سَمِعْتُ حَبِيبِي رَسُولَ اللَّهِ ص يَقُولُ مَنْ أَحَبَّ قَوْمًا حَسَنًا مَعَهُمْ وَ مَنْ أَحَبَّ عَمَلًا قَوْمٍ أَشْرَكَ فِي عَمَلِهِمْ

Atiyya said, ‘So I said to him, ‘O Jabir! How (can that be), and we have not descended into a valley, and we did not climb a mountain and we did not strike with a sword, while the people, their heads were separated from their bodies, and their children were orphaned, and their wives were widowed?’ So he said, ‘O Atiyya! I heard my beloved Rasool-Allah<sup>-saww</sup> saying: ‘The one who loves a people would be Resurrected along with them, and the one who loves a deed of the people is a participant in their deed’.

وَ الَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ نَبِيًّا أَنْ نَبِيِّي وَ نَبِيَّةُ أَصْحَابِي عَلَى مَا مَضَى عَلَيْهِ الْحُسَيْنُ ع وَ أَصْحَابُهُ حُذِنِي نَحْوًا إِلَى أُنْبِيَاتِ كُوفَانَ

By the One<sup>-azwj</sup> Who Sent Muhammad<sup>-saww</sup> with the Truth as a Prophet<sup>-saww</sup>! My intention and the intention of my companion is what Al-Husayn<sup>-asws</sup> and his<sup>-asws</sup> companions went upon. Take me to the site of Abyaat Kowfaan’.

فَلَمَّا صِرْنَا فِي بَعْضِ الطَّرِيقِ قَالَ يَا عَطِيَّةُ هَلْ أُوصِيكَ وَ مَا أَطُلُّ أَنْبِيَّ بَعْدَ هَذِهِ السَّفَرَةِ مُلَاقِيكَ أَحِبِّتِ آلَ مُحَمَّدٍ ص مَا أَحَبَّهُمْ وَ أَبْغَضْتِ مَبْغَضَ آلِ مُحَمَّدٍ مَا أَبْغَضْتَهُمْ وَ إِنْ كَانَ صَوَامًا قَوَامًا وَ اِزْفَقَ بِمُحِبِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فَإِنَّهُ إِنْ تَرَلَّ لَهُ قَدَمٌ بِكَثْرَةِ ذُنُوبِهِ تَبَسَّتْ لَهُ أُخْرَى بِمَحَبَّتِهِمْ فَإِنَّ مُحِبَّهُمْ يَعُودُ إِلَى الْجَنَّةِ وَ مُبْغِضُهُمْ يَعُودُ إِلَى النَّارِ.

When we came to be in one of the roads, he said, ‘O Atiyya! Shall I advise to you, and I don’t think that after this journey I shall be meeting you (again)? Love the one who loves the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> what I love them, and hate the one who hates the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> what I hate them, and even if he was Fasting, standing (for) *Salat*; and be kind with the one who loves Muhammad<sup>-saww</sup> and the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, for it is such that his foot will not waver due to the abundance of his sins, the other one would be affirmed for him due to his love for them<sup>-asws</sup>, returning him to the Paradise, and the one who hates them<sup>-as</sup> would be returning to the Fire”<sup>264</sup>.

63- بشاء، بشارة المصطفى عن أبي علي بن شيخ الطائفة عن أبيه عن المفيد عن المزارعي عن ابن عيسى عن ابن البطائني و عن المفيد أيضاً عن أحمد بن الوليد عن أبيه عن الصفار عن عبد الله بن الوليد قال: دخلنا على أبي عبد الله ع في زمن بني مروان فقال بمن أنتم فلنا من أهل الكوفة

(The book) 'Bashaarat Al-Mustafa<sup>-saww'</sup> – From Abu Ali Bin Sheykh Al Taife, from his father, from Al Mufeed, from Al Maraghy, from Ibn Isa, from Ibn Al Batainy, and from Al Mufeed as well, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Abdullah Bin Al Waleed having said,

'We went over to Abu Abdullah<sup>-asws</sup> during the era of the Clan of Marwan. He<sup>-asws</sup> said: 'Where are you all from?' We said, 'From the people of Al-Kufa'.

قَالَ مَا مِنْ أَهْلِ الْبُلْدَانِ أَكْثَرَ مُحِبًّا لَنَا مِنْ أَهْلِ الْكُوفَةِ لَا سِوَمَا هَذِهِ الْعَصَابَةِ إِنَّ اللَّهَ هَدَانَا لِمَا نَحِبُّهُ النَّاسُ فَأَحْبَبْتُمُونَا وَ أَبْغَضْتُمُونَا وَ تَابَعْتُمُونَا وَ خَالَفْتُمُونَا وَ كَذَبْتُمُونَا فَأَحْبَابُكُمْ اللَّهُ مُحِبِّانَا وَ أَمَائِكُمْ مَمَائِنَا

He<sup>-asws</sup> said: 'There are none is the city more loving to us<sup>-asws</sup> than the people of Al-Kufa are, especially this group. Allah<sup>-azwj</sup> the Exalted Guided you to a matter people are ignorant of, thus you are loving us<sup>-asws</sup> and the people are hating us<sup>-asws</sup>, and you are ratifying us<sup>-asws</sup> and the people are belying us<sup>-asws</sup>. May Allah<sup>-azwj</sup> Make you to live our<sup>-asws</sup> lives and Cause you to die our<sup>-asws</sup> expirations.

فَاشْهَدْ عَلَى أَبِي أَنَّهُ كَانَ يَقُولُ مَا بَيْنَ أَحَدِكُمْ وَ بَيْنَ أَنْ يَرَى مَا تَقَرُّ بِهِ عَيْنُهُ أَوْ يَعْطِبُ إِلَّا أَنْ تَبْلُغَ نَفْسُهُ هَكَذَا وَ أَمْوَى يَبْدِيهِ إِلَى حَلْفِهِ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ لَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَ جَعَلْنَا لَهُمْ أَزْوَاجًا وَ ذُرِّيَّةً فَتَحْنُ دُرِيٌّ هُوَ رَسُولُ اللَّهِ ص.

I<sup>-asws</sup> testify upon my<sup>-asws</sup> father<sup>-asws</sup> that he<sup>-asws</sup> was saying: 'There is nothing between one of you and him seeing what his eyes would be delighted with, or exultation, except for the reaching of the soul like this' – and he<sup>-asws</sup> gestured by his<sup>-asws</sup> hand to his<sup>-asws</sup> throat. 'And Allah<sup>-azwj</sup> Mighty and Majestic has Said in His<sup>-azwj</sup> Book: **And We had Sent Rasools before you and Gave them wives and offspring [13:38].** We<sup>-asws</sup> are the offspring of Rasool-Allah<sup>-saww'</sup>.<sup>265</sup>

64- بشار، بشارة المصطفى عن عمر بن محمد بن حمزة العلوي و سعيد بن محمد بن محمد بن عبد الرحمن العلوي عن جعفر بن محمد الجعفي و زيد بن جعفر بن حاجب عن محمد بن القاسم المخاربي عن الحسن بن محمد بن عبد الواحد عن حرب بن حسن الطحان عن يحيى بن مساور عن بشير النبال و كان يزمي بالنبل قال: اشتريت بعيراً نضوا فقال لي قوم يحملك و قال قوم لا يحملك فركبت و مشيت حتى وصلت المدينة و قد تشقق وحي و يداي و رجلاي فأتيت باب أبي جعفر فقلت يا غلام استأذن لي عليه

(The book) 'Bashaarat Al-Mustafa<sup>-saww'</sup> – From Umar Bin Muhammad Bin Hamza Al Alawy and Saeed Bin Muhammad Al Saqafy, from Muhammad Bin Abdul Rahman Al Alawy, from Ja'far Bin Muhammad Al Ja'fary, and Zayd Bin Ja'far Bin Hajib, from Muhammad Bin Al Qasim Al Muharby, from Al-Hassan Bin Muhammad Bin Abdul Wahid, from Harb Bin Hassan Al Tahhan, from Yahya Bin Musawir, from Bashir Al Nabbal, and he used to shoot with the arrows (Nabbal), said,

'I purchased a worn-out camel, so a group of people said to me, 'It will carry you', and a group of people said, 'It will not carry you'. So I rode and walked (alternatively) until I arrived at Al-Medina and my face, and my hands and my feet were cracked. I came to the door of Abu Ja'far<sup>-asws</sup> and I said, 'O boy! Get me the permission to see him<sup>-asws</sup>'.

<sup>265</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 63

قَالَ فَسَمِعَ صَوْتِي فَقَالَ ادْخُلْ يَا بَشِيرُ مَرْحَباً مَا هَذَا الَّذِي أَرَى بِكَ فَقُلْتُ جُعِلْتُ فِدَاكَ اشْتَرَيْتُ بَعيراً نِضْواً فَرَكِبْتُ وَ مَشَيْتُ فَشَقِيقٌ وَجْهِي وَ يَدَايِ وَ رِجْلَايِ فَقَالَ فَمَا دَعَاكَ إِلَى ذَلِكَ؟ قُلْتُ حُبُّكُمْ وَ اللَّهُ جُعِلْتُ فِدَاكَ

He (the narrator) said, 'He<sup>-asws</sup> heard my voice and he<sup>-asws</sup> said: 'Enter, O Bashir, and welcome! What is this which I<sup>-asws</sup> see with you?' So I said, 'May I be sacrificed for you<sup>-asws</sup>! I have bought a worn-out camel, so I rode and walked, therefore by face and my hands and my feet are cracked'. He<sup>-asws</sup> said: 'So what called you to (do) that?' I said, 'Your<sup>-asws</sup> love, by Allah<sup>-azwj</sup>! May I be sacrificed for you<sup>-asws</sup>'.

قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ فَرَعَ رَسُولُ اللَّهِ ص إِلَى اللَّهِ وَ فَرَعْنَا إِلَى رَسُولِ اللَّهِ وَ فَرَعْتُمْ إِلَيْنَا فَإِلَى أَيْنَ تَرَوْنَ نَذْهَبُ بِكُمْ إِلَى الْجَنَّةِ وَ رَبِّ الْكَعْبَةِ إِلَى الْجَنَّةِ وَ رَبِّ الْكَعْبَةِ.

He<sup>-asws</sup> said: 'When it will be the 'Day of Qiyamah, Rasool-Allah<sup>-saww</sup> take shelter to Allah<sup>-azwj</sup>, and we<sup>-asws</sup> would take shelter to Rasool-Allah<sup>-saww</sup>, and you (Shias) would take shelter to us<sup>-asws</sup>. So, to where are you viewing we<sup>-asws</sup> would be going with you all? To the Paradise. By the Lord<sup>-azwj</sup> of the Kabah! To the Paradise. By the Lord<sup>-azwj</sup> of the Kabah!''<sup>266</sup>

65- بشاء، بشارة المصطفى عن مُحَمَّدِ بْنِ عَبْدِ الْوَهَّابِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ الصَّفَّارِ عَنْ أَبِي عِمْرَانَ مَهْدِيِّ عَنِ ابْنِ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْقَطَوَائِيَّ عَنْ إِبْرَاهِيمَ بْنِ أَنَسٍ عَنْ إِبْرَاهِيمَ بْنِ جَعْفَرِ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ص فَأَقْبَلَ عَلَيَّ بِنُ أَبِي طَالِبٍ ع فَقَالَ النَّبِيُّ ص قَدْ أَتَاكُمْ أَخِي ثُمَّ اتَّفَقَتْ إِلَى الْكَعْبَةِ فَضَرَبَهَا بِيَدِهِ وَ قَالَ وَ الَّذِي نَفْسِي بِيَدِهِ إِنَّ هَذَا وَ شِيعَتَهُ هُمْ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ

(The book) 'Bashaarat Al-Mustafa<sup>-saww</sup>' – From Muhammad Bin Abdul Wahab, from Muhammad Bin Ahmad Bin Al-Husayn, from Al-Hassan Bin Ali Al Saffar, from Abu Imran Mahdy, from Ibn Uqdah, from Muhammad Bin Ahmad Al Qatwany, from Ibrahim Bin Anas, from Ibrahim Bin Ja'far Bin Abdullah, from Ibn Al Zubeyr, from Jabir Bin Abdullah having said,

'We were in the presence of the Prophet<sup>-saww</sup>, and Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> came over. So the Prophet<sup>-saww</sup> said: 'My<sup>-saww</sup> brother<sup>-asws</sup> has come to you all'. Then he<sup>-saww</sup> turned towards the Kabah and struck it by his<sup>-saww</sup> hand and said: 'By the One<sup>-azwj</sup> in Whose Hand is the soul of Muhammad<sup>-saww</sup>! This one and his<sup>-asws</sup> Shias, they would be the successful ones on the 'Day of Qiyamah'.

ثُمَّ قَالَ ص إِنَّهُ أَوْلَاكُمْ إِيمَاناً مَعِي وَ أَوْفَاكُمْ بِعَهْدِ اللَّهِ وَ أَفْوَاكُمْ بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ وَ أَعْدَلَكُمْ فِي الرَّعِيَّةِ وَ أَفْسَنُكُمْ بِالسَّوِيَّةِ وَ أَعْظَمُكُمْ عِنْدَ اللَّهِ مَرَّةً

Then he<sup>-saww</sup> said: 'He<sup>-asws</sup> is the first one of you all in *Eman* along with Me<sup>-saww</sup>, and the most fulfilling of you all with the Covenant of Allah<sup>-azwj</sup>, and the strongest one of you all with the Commands of Allah<sup>-azwj</sup> Mighty and Majestic, and the most just of you all among the citizens, and the most equitable of you all with the equalisation, and the one with the greatest privileges in the Presence of Allah<sup>-azwj</sup>'.

<sup>266</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 64

قَالَ وَ نَزَلَتْ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ.

He (the narrator) said, 'And (the Verse) was Revealed: **(As for) those who believe and do good, surely they are the best of the created beings [98:7]**'.<sup>267</sup>

66- بشاء، بشارة المصطفى عَنْ يَحْيَى بْنِ مُحَمَّدٍ الْجَوَّانِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ الدَّاعِي عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْخَافِظِ عَنْ عَبْدِ الْبَاقِيِّ بْنِ نَافِعٍ وَ الْحَسَنِ بْنِ مُحَمَّدِ الْأَزْهَرِيِّ عَنْ مُحَمَّدِ بْنِ زَكَرِيَّا بْنِ دِينَارٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: إِنَّمَا سُمِّيَتْ فَاطِمَةُ فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهَا لِأَنَّ اللَّهَ فَطَمَ مَنْ أَحَبَّهَا مِنَ النَّارِ.

(The book) 'Bashaarat Al-Mustafa<sup>-sawww</sup>' – From Yahya Bin Muhammad Al Jawwany, from Al-Husayn Bin Ali Bin Al Daie, from Ja'far Bin Muhammad Al-Husayni, from Muhammad Bin Abdullah Al Hadiz, from Abdul Baqy Bin Nafie, and Al-Hassan Bin Muhammad Al Azhary, from Muhammad Bin Zakariya Bin Dinar, from Yahya Bin Abu Kaseer, from his father, from Abu Hureyra (a well-known fabricator), having said,

'But rather, Fatima<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon her<sup>-asws</sup>, is named as 'Fatima' because Allah<sup>-azwj</sup> would Wean (Fatama) the ones who love her<sup>-asws</sup>, away from the Fire".<sup>268</sup>

وَ عَنْ يَحْيَى عَنْ جَامِعِ بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ الْعَبَّاسِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ النَّعَلِيِّ عَنْ يَعْقُوبَ بْنِ أَحْمَدَ السَّرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ أُمِّهِ عَنِ الرِّضَا عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّمَا سُمِّيَتْ ابْنَتِي فَاطِمَةَ لِأَنَّ اللَّهَ فَطَمَهَا وَ فَطَمَ مَنْ أَحَبَّهَا مِنَ النَّارِ.

And from Yahya, from Jamie Bin Ahmad, from Ali Bin Al-Hassan Bin Al Abbas, from Ibrahim Bin Muhammad Al Sa'alby, from Yaqoub Bin Ahmad Al Sary, from Muhammad Bin Abdullah Bin Muhammad, from Abdullah Bin Ahmad Bin Aamir Al Taie, from his father,

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-sawww</sup> said: 'But rather, my<sup>-sawww</sup> daughter Fatima<sup>-asws</sup> is named as such because Allah<sup>-azwj</sup> would Wean her<sup>-asws</sup> and Wean the ones who love her<sup>-asws</sup> from the Fire".<sup>269</sup>

67- بشاء، بشارة المصطفى عَنِ ابْنِ شَيْخِ الطَّائِفَةِ عَنْ أَبِيهِ عَنِ الْفَحَّامِ عَنِ الْمَنْصُورِيِّ عَنْ عَمِّ أَبِيهِ عَنِ عَلِيِّ بْنِ مُحَمَّدِ الْعَسْكَرِيِّ عَنْ أَبِيهِ عَنِ جَعْفَرِ بْنِ مُحَمَّدِ الصَّادِقِ عَنْ أَبِيهِ ع عَنْ جَابِرٍ قَالَ الْفَحَّامُ وَ حَدَّثَنِي عَمِّي عُمَرُ بْنُ يَحْيَى عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ الْبُلْخِيِّ عَنِ الصَّحَّاحِ بْنِ مُحَمَّدٍ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ص أَنَا مِنْ جَانِبٍ وَ عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ جَانِبٍ إِذْ أَقْبَلَ عُمَرُ بْنُ الْخَطَّابِ وَ مَعَهُ رَجُلٌ قَدْ تَلَبَّبَ بِهِ -

(The book) 'Bashaarat Al-Mustafa<sup>-sawww</sup>' – From Ibn Sheykh Al Taifa, from his father, from Al Fahham, from Al Mansoury, from an uncle of his father, 'From Ali<sup>-asws</sup> Bin Muhammad Al-Askari<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ja'far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from

<sup>267</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 65

<sup>268</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 66 a

<sup>269</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 66 b



Jabir. Al Faham said, 'And it is narrated to me by my uncle Umar Bin Yahya, from Ibrahim Bin Abdullah Al Balkhy, from Al Zahhak Bin Makhlad,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> from Jabir Bin Abdullah who said, 'I was in the presence of the Prophet<sup>-saww</sup>. I<sup>-asws</sup> was on the side and Ali<sup>-asws</sup> on the (other) side, when Umar Bin Al-Khattab came over and there was a man with him, dragging him.

فَقَالَ مَا بَأَهُ

He<sup>-saww</sup> said: 'What is the matter with him?'

قَالَ حُكَيْبِي عَنْكَ يَا رَسُولَ اللَّهِ أَنْتَ فُلْتِ يَا رَسُولَ اللَّهِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ دَخَلَ الْجَنَّةَ وَ هَذَا إِذَا سَمِعَهُ النَّاسُ فَرَطُوا فِي الْأَعْمَالِ أَ فَأَنْتَ فُلْتِ ذَلِكَ يَا رَسُولَ اللَّهِ

He said, 'He is narrating from you<sup>-asws</sup>, O Rasool-Allah<sup>-saww</sup>, that you<sup>-saww</sup> said, O Rasool-Allah<sup>-saww</sup>: 'The one who says, 'There is no god except Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> is the Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup> would enter the Paradise', and this, when the people hear it, they would be abandoning the deeds. So, did you<sup>-saww</sup> say that O Rasool-Allah<sup>-saww</sup>?'

قَالَ نَعَمْ إِذَا تَمَسَّكَ بِمَحَبَّةِ هَذَا وَ وَلَا يَتِيهِ.

He<sup>-saww</sup> said: 'Yes when you attach yourself with the love of this (Ali<sup>-asws</sup>) and his<sup>-asws</sup> Wilayah''.<sup>270</sup>

68- بشاء، بشارة المصطفى عن أبي علي بن شَيْخ الطَّائِفَةِ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ يَحْيَى الْفَحَّامِ عَنْ عَمِّهِ عُمَرَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ بْنِ عَاصِمٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ الْعَبْدِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْأُمَوِيِّ عَنِ الْعَبَّاسِ بْنِ عُبَيْدِ اللَّهِ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ نُبَاتَةَ عَنْ أَبِي مَرْثَمٍ عَنْ سَلْمَانَ قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ص إِذْ أَقْبَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَنَاقَلَهُ النَّبِيُّ ص الْحُصَاةَ فَلَمَّا اسْتَقَرَّتِ الْحُصَاةُ فِي كَفِّ عَلِيٍّ ع نَطَقَتْ وَ هِيَ تَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ رَضِيْتُ بِاللَّهِ رَبًّا وَ بِمُحَمَّدٍ نَبِيًّا وَ بِعَلِيٍّ بْنِ أَبِي طَالِبٍ وَلِيًّا

(The book) 'Bashaarat Al-Mustafa<sup>-saww</sup>' – From Abu Ali Bin Sheykh Al Taifa, from his father, from Al-Hassan Bin Yahya Al Faham, from his uncle Umar Bin Yahya, from Muhammad Bin Suleyman Bin Aasim, from Ahmad Bin Muhammad Al Abdy, from Ali Bin Al-Hassan Al Amawy, from Al Abbas Bin Ubeydullah, from Ibn Tareyf, from Ibn Nubata, from Abu Maryam,

'From Salman<sup>-ra</sup> who said, 'We were seated in the presence of the Prophets<sup>-saww</sup> when Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> came over. The Prophet<sup>-saww</sup> gave him<sup>-asws</sup> the pebble. When it had settled in the palm of Ali<sup>-asws</sup>, it spoke and it was saying, 'There is no god except Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> is Rasool-Allah<sup>-saww</sup>. I am pleased with Allah<sup>-azwj</sup> as a Lord<sup>-azwj</sup> and with Muhammad<sup>-saww</sup> as a Prophet<sup>-saww</sup> and with Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> as an Imam<sup>-asws</sup> and a Guardian'.

ثُمَّ قَالَ النَّبِيُّ ص مَنْ أَصْبَحَ مِنْكُمْ رَاضِيًّا بِاللَّهِ وَ بِوَلَايَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَقَدْ آمَنَ حَوْفَ اللَّهِ وَ عِقَابِهِ.

<sup>270</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 67

Then the Prophet<sup>-saww</sup> said: ‘The one of you who is pleased with Allah<sup>-azwj</sup> and with the Wilayah of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> in the morning, so he has been secured from the fear of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Punishment’<sup>271</sup>.

69- بشاء، بشارة المصطفى عن يحيى بن محمد الجوابي عن جامع بن أحمد عن علي بن الحسن بن العباس عن أحمد بن محمد النعماني عن يعقوب بن أحمد السري عن محمد بن عبد الله بن محمد عن عبد الله بن أحمد بن عامر عن أبيه عن الرضا عن أبيه ع قال قال رسول الله ص يا علي إذا كان يوم القيامة أخذت بحجرة الله عز وجل وأخذت أنت بحجرتي وأخذ ولدك بحجرتك وأخذ شيعته وولدك بحجرتهم فترى أين يؤمر بنا.

(The book) ‘Bashaarat Al-Mustafa<sup>-saww</sup>’ – From Yahya Bin Muhammad Al Jawany, from Jamie Bin Ahmad, from Ali Bin Al-Hassan Bin Al Abbas, from Ahmad Bin Muhammad Al Sa’alby, from Yaqoub Bin Ahmad Al Sary, from Muhammad Bin Abdullah Bin Muhammad, from Abdullah Bin Ahmad Bin Aamir, from his father,

‘From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘O Ali<sup>-asws</sup>! When it will be the Day of Qiyamah, I<sup>-saww</sup> shall hold with a side of Allah<sup>-azwj</sup> Mighty and Majestic, and you<sup>-asws</sup> will hold on to my<sup>-saww</sup> side, and your<sup>-asws</sup> sons<sup>-asws</sup> will hold to your<sup>-asws</sup> side, and the Shias of your<sup>-asws</sup> sons<sup>-asws</sup> will hold on to your<sup>-asws</sup> sides. So, where do you<sup>-asws</sup> see us<sup>-asws</sup> being Commanded with (to go to)?’<sup>272</sup>

70- بشاء، بشارة المصطفى عن ابن شريح الطائفة عن والده عن الفحام عن عمه عمر بن يحيى عن عبد الله بن عامر عن أبيه أحمد بن عامر عن الرضا عن أبيه عن أمير المؤمنين ع قال قال رسول الله ص أربعة أنا لهم الشفيع يوم القيامة المحب لأهل بيتي والموالي لهم والمعادى فيهم والقاضي لهم حوائجهم والساعي لهم فيما ينوون من أمورهم.

(The book) ‘Bashaarat Al-Mustafa<sup>-saww</sup>’ – From Ibn sheykh Al Taifa, from his father, from Al Faham, from his uncle Umar Bin Yahya, from Abdullah Bi Aamir, from his father Ahmad Bin Aamir,

‘From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Four, I<sup>-saww</sup> shall be the intercessor for them on the Day of Qiyamah – the one loving People<sup>-asws</sup> of my<sup>-saww</sup> Household, and the friend of theirs<sup>-asws</sup>, and the one making enemies regarding them<sup>-asws</sup>, and the fulfiller of their<sup>-asws</sup> needs for them<sup>-asws</sup>, and the striver for them<sup>-asws</sup> regarding what they<sup>-asws</sup> deputise them for their<sup>-asws</sup> affairs’<sup>273</sup>.

71- بشاء، بشارة المصطفى عن محمد بن علي بن عبد الصمد عن أبيه عن جدّه عن علي بن الحسن القطان عن محمد بن ربيع عن أحمد بن يعقوب عن محمد بن خالد بن سليمان عن عبد الرزاق عن أبيه عن ابن طاوس عن أبيه عن ابن عباس قال سمعت رسول الله ص يقول إن لله عموداً من يافوتة حراء مشبكة بقوائم العرش لا ينالها إلا علي و شيعته.

(The book) ‘Bashaarat Al-Mustafa<sup>-saww</sup>’ – From Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Ali Bin Al-Hassan Al Qattan, from Muhammad Bin Rumeiyh, from Ahmad Bin Yaqoub, from

<sup>271</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 68

<sup>272</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 69

<sup>273</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 70

Muhammad Bin Khalid Bin Suleyman, from Abdul Razzaq, from his father Ibn Tawoos, from his father, from Ibn Abbas who said,

‘I heard Rasool-Allah<sup>-saww</sup> saying: “For Allah<sup>-azwj</sup> there are pillars of red rubies interlaced with the foundations of the Throne. None shall attain these except for Ali<sup>-asws</sup> and his<sup>-asws</sup> Shias”.<sup>274</sup>

72- بشا، بشارة المصطفى بهذا الإسناد عن عبد الله بن أحمد الصَّفَّارِ الْبُخَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ حَفْصِ بْنِ أَحْمَدَ بْنِ عُثْمَانَ بْنِ حَكِيمٍ عَنْ قُصْبَةَ عَنْ سَوَّارِ الْأَعْمَى عَنْ دَاوُدَ بْنِ أَبِي عَوْفٍ أَبِي الْجَحَّافِ عَنْ مُحَمَّدِ بْنِ عُمَيْرٍ عَنْ فَاطِمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ كَانَتْ لِيَلْتِي مِنْ رَسُولِ اللَّهِ عِنْدِي فَجَاءَتْ فَاطِمَةُ وَتَبَعَهَا عَلِيُّ ع فَقَالَ لَهُ رَسُولُ اللَّهِ ص أَنْبِئْ يَا عَلِيُّ أَنْتَ وَ أَصْحَابُكَ فِي الْجَنَّةِ أَنْبِئْ يَا عَلِيُّ أَنْتَ وَ شِبَعُكَ فِي الْجَنَّةِ تَمَامَ الْحَبْرِ.

(The book) ‘Bashaarat Al-Mustafa<sup>-saww</sup>’ – By this chain, from Abdullah Bin Ahmad Al Saffar Al Bukhari, from Abdullah Bin Muhammad Bin Yaqoub, from Muhammad Bin Al-Husayn Bin Hafs, from Ahmad Bin Usman Bin Hakeem, from Qasabah, from Sawwar Al Amma, from Dawood Bin Abu Awf Abu Al Jahhaf, from Muhammad Bin Umeyr,

‘From (Syeda) Fatima<sup>-asws</sup>, from Umm Salama<sup>-ra</sup> having said: “It was my<sup>-as</sup> night from Rasool-Allah<sup>-saww</sup> and he<sup>-saww</sup> was with me<sup>-as</sup>, and (Syeda) Fatima<sup>-asws</sup> came over and Ali<sup>-asws</sup> came after her<sup>-asws</sup>. Rasool-Allah<sup>-saww</sup> said to him<sup>-asws</sup>: ‘Receive glad tidings! You<sup>-asws</sup> and your<sup>-asws</sup> companions would be in the Paradise. Receive glad tidings, O Ali<sup>-asws</sup>! You<sup>-asws</sup> and your<sup>-asws</sup> Shias would be in the Paradise’ - The Hadeeth is complete”.<sup>275</sup>

73- بشا، بشارة المصطفى عن محمد بن علي بن الصِّمْدِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِي الْحُسَيْنِ بْنِ أَبِي الطَّيِّبِ بْنِ شُعَيْبٍ عَنْ أَحْمَدَ بْنِ أَبِي الْقَاسِمِ الْفَرَشِيِّ عَنْ عَيْسَى بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ شَرِيكَ عَنِ الْحَارِثِ عَنْ عَلِيِّ ع قَالَ: أَنْبِئْتُ أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا بَعْدَ هَذَا مِنْ اللَّيْلِ فَقَالَ مَا جَاءَ بِكَ يَا أَعْوُزُ قَالَ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ حُبُّكَ قَالَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَ أَعَادَ عَلِيٌّ ذَلِكَ ثَلَاثًا وَ قَالَ أَمَا إِنَّكَ سَرَّانِي فِي ثَلَاثِ مَوَاطِنَ حِينَ تَبْلُغُ نَفْسُكَ هَاهُنَا وَ أَشَارَ مُحَمَّدٌ إِلَى حَلْقِهِ وَ عَلَى الصِّرَاطِ وَ عِنْدَ الْحَوْضِ.

(The book) ‘Bashaarat Al-Mustafa<sup>-saww</sup>’ – From Muhammad Bin Ali Bin Al Samad, from his father, from his grandfather, from Abu Al-Husayn Bin Abu Al Tayyib Bin Shueyb, from Ahmad Bin Abu Al Qasim Al Qureshi, from Isa Bin Mihran, from Mukhawwal Bin Ibrahim, from Jabir Al Jufy, from Ubeydullah Bin Shareek, from Al Haris,

‘From Ali<sup>-asws</sup>, he (the narrator) said, ‘I went over to Amir Al-Momineen Ali<sup>-asws</sup> after the calmness of the night and he<sup>-asws</sup> said: ‘What has brought you, O Awr?’ I said, ‘Your<sup>-asws</sup> love O Amir Al-Momineen<sup>-asws</sup>!’ He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> is the One Who, there is no god except for Him<sup>-azwj</sup>’, and repeated it thrice, and said: ‘But, you shall be seeing me<sup>-asws</sup> in three places – at the Fountain, and when you (your soul) reaches over here’ – and he<sup>-asws</sup> indicate turning to his<sup>-asws</sup> throat’ – ‘and at the Bridge and at the Fountain”.<sup>276</sup>

<sup>274</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 71

<sup>275</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 72

<sup>276</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 73

بشأ، بشارة المصطفى عن محمد بن علي عن أبيه عن جدّه عن أحمد بن أبي جعفر البيهقي عن محمد بن إبراهيم بن حسنويه عن عبد الله بن علي عن محمد بن صالح عن موسى بن عمران عن أبي عمرو الفراء عن داود بن أبي السبيك عن أبي هارون العبدي قال: خرجت عام الحرة فإذا جمع من الناس فقلت ما هذا الجمع فقيل هذا أبو سعيد الخدري قال فانتبهت إليه وقلت حدثني في علي بن أبي طالب ع

(The book) 'Bashaarat Al-Mustafa<sup>-sawww</sup>' – From Muhammad Bin Ali, from his father, from his grandfather, from Ahmad Bin Abu Ja'far Al Bayhaqi, from Muhammad Bin Ibrahim Bin Hasanawiya, from Abdullah Bin Ali, from Muhammad Bin Salih, from Musa Bin Imran, from Abu Amro Al Fara'a, from Daqood Bin Abu Al Sabeek, from Abu Haroun Al Abdy who said,

'I went out generally among the free people and there was a gathering of the people, so I said, 'What is this group?' It was said, 'He is Abu Saeed Al-Khudry'. I ended up to him and said to him, 'Narrate to me regarding Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>'.

فَقَالَ أَبُو سَعِيدٍ أَرْسَلَ رَسُولُ اللَّهِ ص مُنَادِيًا يُنَادِي مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ دَخَلَ الْجَنَّةَ فَاسْتَقْبَلَ الْمُنَادِي عُمَرُ بْنُ الْخَطَّابِ فَسَأَلَهُ أَعَامٌ هُوَ أَمْ خَاصٌّ

Abu Saeed said, 'Rasool-Allah<sup>-sawww</sup> sent a caller to call out, 'The one who says, 'There is no god except for Allah<sup>-azwj</sup> would enter the Paradise!' And Umar Bin Al-Khattab faced the caller and asked him, 'Is it for the general (public) or special (people only)?'

قَالَ فَجَعَلَ الْمُنَادِي إِلَى رَسُولِ اللَّهِ ص وَ قَالَ أَمَرْتَنِي أَنْ أُنَادِيَ فِي النَّاسِ وَ إِنَّ عُمَرَ اسْتَقْبَلَنِي فَقَالَ أَعَامٌ هُوَ أَمْ خَاصٌّ

He (the narrator) said, 'So the caller returned to Rasool-Allah<sup>-sawww</sup> and said, 'You<sup>-sawww</sup> ordered me that I call out among the people, and Umar Bin Al-Khattab faced me, and he said, 'Is it for the generality (of the people) or is it for special (people only)?'

قَالَ فَضْرَبَ رَسُولُ اللَّهِ ص بِيَدِهِ عَلَى مَنْكِبِ عَلِيٍّ ع فَقَالَ هِيَ لِهَذَا وَ شِيعَتِهِ.

He (the narrator) said, 'Rasool-Allah<sup>-sawww</sup> struck his<sup>-sawww</sup> hand upon the shoulder of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and he<sup>-sawww</sup> said: 'It is for this one and his<sup>-asws</sup> Shias''.<sup>277</sup>

75- بشأ، بشارة المصطفى عن محمد بن علي بن عبد الصمد عن أبيه عن جدّه عن الصادق عن محمد بن عمر الحافظ عن عبد الله بن يزيد عن محمد بن نواب عن إسحاق بن منصور عن كادح عن أبي جعفر البجلي عن عبد الله بن هبة عن عبد الرحمن بن زياد عن سالم بن يسار عن جابر بن عبد الله قال:

(The book) 'Bashaarat Al-Mustafa<sup>-sawww</sup>' – From Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Al-Sadouq, from Muhammad Bin Umar Al Hafiz, from Abdullah Bin Yazeed, from Muhammad Bin Sawab, from Is'haq Bin Mansour, from Kadih, from Abu Ja'far Al Bajali. From Abdullah Bin Lahiya, from Abdul Rahman Bin Ziyad, from Salin Bin Yasaar, from Jabir Bin Abdullah who said,

'لَمَّا قَدِمَ عَلَيَّ عَلَى رَسُولِ اللَّهِ ص بَفَتْحِ خَيْبَرَ قَالَ لَهُ رَسُولُ اللَّهِ وَ اللَّهُ لَوْ لَا أَنْ يَقُولَ فِيكَ طَوَائِفٌ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى لِلْمَسِيحِ عِيسَى ابْنِ مَرْيَمَ لَقُلْتُ الْيَوْمَ فِيكَ مَقَالًا لَا تَمُرُّ بِكَ إِلَّا أَخَذُوا الثُّرَابَ مِنْ تَحْتِ رِجْلَيْكَ يَسْتَشْفُونَ بِهِ

‘When Ali<sup>-asws</sup> proceeded to Rasool-Allah<sup>-azwj</sup> at the victory of Khyber, Rasool-Allah<sup>-saww</sup> said to him<sup>-asws</sup>: ‘By Allah<sup>-azwj</sup>! Had it not been that a section from my<sup>-saww</sup> community would be saying about you<sup>-asws</sup> what the Christians are saying for the Messiah Isa<sup>-as</sup> Ibn Maryam<sup>-as</sup>, I<sup>-saww</sup> would have said today regarding you<sup>-asws</sup> such words that you<sup>-asws</sup> would not pass by an assembly except they would have taken the dust from under your<sup>-asws</sup> feet and would seek to be healed by it.

وَ لَكِنَّ حَسْبَكَ أَنْ تَكُونَ مِنِّي وَ أَنَا مِنْكَ تَرْتُنِي وَ أَرْتُكَ وَ أَنَّكَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي وَ أَنَّكَ تُبْرَى ذِمَّتِي وَ تُقَاتِلُ عَلَيَّ سُنَّتِي

But it suffices for you<sup>-asws</sup> that you<sup>-asws</sup> happen to be from me<sup>-saww</sup> and I<sup>-saww</sup> am from you<sup>-asws</sup>. You<sup>-asws</sup> give preference to me<sup>-saww</sup> and I<sup>-saww</sup> give preference to you<sup>-asws</sup>, and you<sup>-asws</sup> are from me<sup>-saww</sup> at the status of Haroun<sup>-as</sup> from Musa<sup>-as</sup> except that there is no Prophet<sup>-as</sup> after me<sup>-saww</sup>, and that you<sup>-asws</sup> shall clear my<sup>-saww</sup> responsibilities and you<sup>-asws</sup> would fight upon my<sup>-saww</sup> Sunnah.

وَ أَنَّكَ غَدَاً عَلَيَّ الْخَوْضِ خَلِيفَتِي وَ أَنَّكَ أَوَّلُ مَنْ يَرِدُ عَلَيَّ الْخَوْضَ وَ أَنَّكَ أَوَّلُ مَنْ يُكْسَى مَعِي وَ أَنَّكَ أَوَّلُ دَاخِلِ الْجَنَّةِ مِنْ أُمَّتِي وَ أَنَّ شِيعَتَكَ عَلَيَّ مَنَابِرَ مِنْ نُورٍ مُضِيئَةٍ وَ جُوهُهُمْ حَوْلِي أَشْفَعُ لَهُمْ وَ يَكُونُونَ غَدَاً فِي الْجَنَّةِ جِيرَانِي

And that tomorrow you<sup>-asws</sup> will be at the Fountain being my<sup>-saww</sup> Caliph, and you<sup>-asws</sup> would be the first one to return to me<sup>-saww</sup> at the Fountain, and you<sup>-asws</sup> would be the first one to be Robed (Divine Outfit for the Paradise) with me<sup>-saww</sup>, and you<sup>-asws</sup> would be the first one from my<sup>-saww</sup> community to enter the Paradise with me<sup>-saww</sup>, and that your<sup>-asws</sup> Shias would be upon pulpits of Light, their faces radiating around me<sup>-saww</sup>. I<sup>-saww</sup> shall intercede for them, and they would happen to be in the Paradise tomorrow as my<sup>-saww</sup> neighbours.

وَ أَنَّ حَرْبَكَ حَرْبِي وَ سَلْمَكَ سَلْمِي وَ أَنَّ بَرِّكَ بَرِّي وَ عَلَانِيَتِكَ عَلَانِيَتِي وَ أَنَّ سَرِيرَةَ صَدْرِكَ كَسَرِيرَةِ صَدْرِي وَ أَنَّ وُلْدَكَ وُلْدِي وَ أَنْتَ تُنَجِّزُ عِدَائِي وَ أَنَّ الْحَقَّ مَعَكَ وَ عَلَيَّ لِسَانِكَ وَ قَلْبِكَ وَ بَيْنَ عَيْنَيْكَ

And that your<sup>-asws</sup> war is my<sup>-saww</sup> war and your<sup>-asws</sup> peace is my<sup>-saww</sup> peace, and that your<sup>-asws</sup> righteous act is my<sup>-saww</sup> righteous act and your public act is my<sup>-saww</sup> public act, and that the secret in your<sup>-asws</sup> chest is like the secret in my<sup>-saww</sup> chest, and that your<sup>-asws</sup> children are my<sup>-saww</sup> children, and that you would be accomplishing my<sup>-saww</sup> promises, and that the truth is with you<sup>-asws</sup> and upon your<sup>-asws</sup> tongue and your<sup>-asws</sup> heart and in front of your<sup>-asws</sup> eyes.

الْإِيمَانُ مُخَالِطُ لِحْمَتِكَ وَ دَمَكَ كَمَا خَالِطَ لِحْمِي وَ دَمِي وَ أَنَّهُ لَنْ يَرِدَ عَلَيَّ الْخَوْضَ مُبْغِضٌ لَكَ وَ لَنْ يَغِيْبَ عَنْهُ مُحِبٌّ لَكَ حَتَّى يَرِدَ الْخَوْضَ مَعَكَ

The *Eman* is blended in your<sup>-asws</sup> flesh and your<sup>-asws</sup> blood just as it is blended to my<sup>-saww</sup> flesh and my<sup>-saww</sup> blood, and it is so that he will never return to me<sup>-saww</sup>, one who is hateful to you<sup>-asws</sup>, and he will never be absent from it, the one who loves you<sup>-asws</sup> until he returns to the Fountain along with you<sup>-asws</sup>’.

قَالَ فَحَرَّ عَلَيَّ عَ سَاجِدًا وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَنْعَمَ عَلَيَّ بِالْإِسْلَامِ وَ حَبَّبَنِي إِلَى خَيْرِ الْبَرِيَّةِ خَاتِمِ النَّبِيِّينَ وَ سَيِّدِ الْمُرْسَلِينَ إِحْسَانًا وَ فَضْلًا مِنْهُ عَلَيَّ

He (the narrator) said, ‘Ali<sup>-asws</sup> fell in prostration and said: ‘The Praise is for Allah<sup>-azwj</sup> Who Favoured upon me<sup>-asws</sup> with Al-Islam and Endeared me<sup>-asws</sup> to the best of the created beings,

the seal of the Prophets<sup>as</sup> and chief of the Messengers<sup>as</sup>, a Favour and a Grace from Him<sup>azwj</sup> upon me<sup>asws!</sup>

فَقَالَ النَّبِيُّ ص لَوْ لَا أَنْتَ لَمْ يُعْرِفِ الْمُؤْمِنُونَ بَعْدِي.

The Prophet<sup>saww</sup> said: 'Had it not been for you<sup>asws</sup>, the Momineen would not have been recognised after me<sup>saww</sup>'.<sup>278</sup>

76- جمع، جامع الأخبار قَالَ النَّبِيُّ ص مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ شَهِيداً أَوْ

(The book) 'Jamie Al Akhbar' –

'The Prophet<sup>saww</sup> said: 'One who dies upon the love of Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, dies as a martyr.

وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ مَغْفُوراً لَهُ

And the one who dies upon love of Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, dies (his sins having been) Forgiven for him.

أَوْ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ تَائِباً

Indeed, and the one who dies upon love of Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, dies penitent!

أَوْ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ مُؤْمِناً مُسْتَكْمِلاً الْإِيمَانَ

Indeed, and the one who dies upon love of Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> dies a Momin, perfect of the Eman!

أَوْ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ بَشَّرَهُ مَلَكُ الْمَوْتِ بِالْجَنَّةِ ثُمَّ مُنْكَرٌ وَ نَكِيرٌ

Indeed, and one who dies upon love of Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, the Angel of death will give him glad tidings of the Paradise, then (the two questioning Angels) Munkar and Nakeer.

أَوْ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ فَتُخَلَّى لَهُ فِي قَبْرِهِ بَابَانِ إِلَى الْجَنَّةِ

Indeed, and one who dies upon love of Muhammad<sup>saww</sup>, two doors to the Paradise would be opened for him in his grave!

أَوْ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ جَعَلَ اللَّهُ قَبْرَهُ قَرَارَ مَلَائِكَةِ الرَّحْمَةِ

<sup>278</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 75

Indeed, and one who dies upon love of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, Allah<sup>-azwj</sup> will Make his grave to be a settlement for Angels of mercy!

أَلَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ عَلَى السُّنَّةِ وَالْجَمَاعَةِ

Indeed, and one who dies upon love of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> dies upon the Sunnah and the community!

أَلَا وَ مَنْ مَاتَ عَلَى بُغْضِ آلِ مُحَمَّدٍ جَاءَ يَوْمَ الْقِيَامَةِ مَكْتُوباً بَيْنَ عَيْنَيْهِ آيسٌ مِنْ رَحْمَةِ اللَّهِ

Indeed, and one who dies upon hatred of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> would come on the Day of Qiyamah, it would be written between his eyes: 'Despaired from Mercy of Allah<sup>-azwj</sup>'!

أَلَا وَ مَنْ مَاتَ عَلَى بُغْضِ آلِ مُحَمَّدٍ مَاتَ كَافِرًا

Indeed, and one who dies upon hatred of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> dies a Kafir!

أَلَا وَ مَنْ مَاتَ عَلَى بُغْضِ آلِ مُحَمَّدٍ لَمْ يَشَمَّ رَائِحَةَ الْجَنَّةِ.

Indeed, and one who dies upon hatred of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> would not even smell the aroma of Paradise!<sup>279</sup>

77- بشاء، بشارة المصطفى عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَبْدِ الصَّمَدِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبَّادِ الرَّازِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْمَدَائِنِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيِّ عَنْ أَبِيهِ زَيْنِ الْعَابِدِينَ أَنَّهُ أَنَا رَجُلٌ فَقَالَ أَحَبْرِي بِحَدِيثِ فِيكُمْ خَاصَّةً

(The book) 'Bashaarat Al-Mustafa<sup>-saww</sup>' – From Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Ahmad Bin Muhammad Bin Abbad Al Razy, from Muhammad Bin Ahmad Al Madainy, from Jabir Bin Abdullah,

'From Muhammad Bin Ali<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> Zayn Al Abideen<sup>-asws</sup>. A man came to him<sup>-asws</sup>. He said, 'Inform me with a Hadeeth regarding you (Imams<sup>-asws</sup>) in particular'.

قَالَ نَعَمْ نَحْنُ خَزَائِنُ عِلْمِ اللَّهِ وَ وَرَثَةُ وَحْيِ اللَّهِ وَ حَمَلَةُ كِتَابِ اللَّهِ طَاعَتُنَا قَرِيبَةٌ وَ حُبُّنَا إِيمَانٌ وَ بُغْضُنَا نِفَاقٌ مُحِبُّونَا فِي الْجَنَّةِ وَ مُبْغِضُونَا فِي النَّارِ

He<sup>-asws</sup> said: 'Yes. We<sup>-asws</sup> are the treasurers of the Knowledge of Allah<sup>-azwj</sup>, and its inheritors of the Revelation of Allah<sup>-azwj</sup>, and bearers of the Book of Allah<sup>-azwj</sup>. Obedience to us<sup>-asws</sup> is an Obligation, and love for us<sup>-asws</sup> is Eman, and hatred for us<sup>-asws</sup> is hypocrisy. Those that love us<sup>-asws</sup> would be in the Paradise and those that hate us<sup>-asws</sup> would be in the Fire.

خَلِقْنَا وَ رَبِّ الْكَعْبَةِ مِنْ طِينَةٍ عَدْبٍ لَمْ يَخْلُقْ مِنْهَا سِوَانَا وَ خُلِقَ مُحِبُّونَا مِنْ طِينِ اسْفَلٍ فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ أُخِصَّتِ السُّفْلَى بِالْعُلْيَا فَأَيْنَ تَرَى اللَّهُ يَفْعَلُ بِنَبِيِّهِ وَ أَيْنَ تَرَى نَبِيَّهُ يَفْعَلُ بِوَلَدِهِ وَ أَيْنَ تَرَى وُلْدَهُ يَفْعَلُونَ بِمُحِبِّبِهِمْ وَ شَبِيعَتِهِمْ كُلُّهُ إِلَى جَنَانِ رَبِّ الْعَالَمِينَ.

<sup>279</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 76

We<sup>-asws</sup> were Created, by the Lord<sup>-azwj</sup> of the Kabah, from the sweet clay. None have been Created from it besides us<sup>-asws</sup>; and those that love us<sup>-asws</sup> have been Created from (a clay) lower (than that). So when it will be the Day of Qiyamah, the lower would be joined with the higher. Therefore, where do you see Allah<sup>-azwj</sup> Dealing with His<sup>-azwj</sup> Prophet<sup>-saww</sup>, and where do you see His<sup>-azwj</sup> Prophet<sup>-saww</sup> dealing with his<sup>-saww</sup> children, and where do you see his<sup>-saww</sup> children dealing with those that love them<sup>-asws</sup> and their<sup>-asws</sup> Shias? Allah<sup>-azwj</sup> of them would be in the Gardens of the Lord<sup>-azwj</sup> of the worlds!”<sup>280</sup>

78- بشاء، بشارة المصطفى بهذا الإسناد عن عبد الصمد عن إبراهيم بن أحمد عن محمد بن الفيض الغاني عن هشام بن عمار عن خالد بن عبد الله عن أيوب السجستاني عن أبي قلابة قال: سألت أم سلمة رضي الله عنها عن شيعة علي ع فقالت سمعت رسول الله ص يقول شيعة علي هم الفائزون يوم القيامة.

(The book) ‘Bashaarat Al-Mustafa<sup>-saww</sup>’ – By this chain, from Abdul Samad, from Ibrahim Bin Ahmad, from Muhammad Bin Al Feyz Al Ghany, from Hisham Bin Ammar, from Khalid Bin Abdullah, from Ayoub Al Sijstany, from Abu Qalabah who said,

‘I asked Umm Salama<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with her<sup>-ra</sup> about Shias of Ali<sup>-asws</sup>. She<sup>-ra</sup> said: ‘I<sup>-ra</sup> heard Rasool-Allah<sup>-saww</sup> saying: ‘The Shias of Ali<sup>-azwj</sup>, they are the successful on the Day of Qiyamah”<sup>. 281</sup>

79- بشاء، بشارة المصطفى بهذا الإسناد عن عبد الصمد عن محمد بن عبد الله بن محمد بن مالك بن محمد بن أحمد بن يحيى الأودي عن إسماعيل بن أبان عن عمرو بن حريث عن داود بن السليل عن أنس بن مالك قال قال رسول الله ص يدخل الجنة من أمتي سبعون ألفاً لا حساب عليهم ولا عذاب

(The book) ‘Bashaarat Al-Mustafa<sup>-saww</sup>’ – By this chain, from Abdul Samad, from Muhammad Bin Abdullah Bin Muhammad, from Adul Malik Bin Muhammad, from Ahmad Bin Yahya Al Awdy, from Ismail Bin Aban, from Amro Bin Hureys, from Dawood Bin Al Saleel, from Anas Bin Malik (a well-known fabricator) who said,

‘Rasool-Allah<sup>-saww</sup> said: ‘Seventy thousand from my<sup>-saww</sup> community will enter the Paradise, there will neither be any Reckoning upon them nor any Punishment!’

ثم التفت إلى علي ع فقال هم شيعتك و أنت إمامهم.

Then he<sup>-saww</sup> turned to Ali<sup>-asws</sup>. He<sup>-saww</sup> said: ‘They are your<sup>-asws</sup> Shias, and you<sup>-asws</sup> are their Imam<sup>-asws</sup>”<sup>. 282</sup>

<sup>280</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 77

<sup>281</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 78

<sup>282</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 79



80- بشار، بشارة المصطفى بهذا الإسناد عن عبد الله بن محمد بن عبد الله بن دينار عن أبيه عن أحمد بن محمد بن سالم عن محمد بن يحيى بن ضريس عن محمد بن جعفر عن نصر بن مزاحم و ابن أبي حماد عن أبي داود عن عبد الله بن شريك عن أبي جعفر ع قال: أقبل أبو بكر و عمر و الزبير و عبد الرحمن بن عوف جلسوا بفناء رسول الله ص فخرج إليهم النبي ص فجلس إليهم فأنقطع شئعه فرمى إلى علي بن أبي طالب ع ثم قال إن عن يمين الله عز و جل أو عن يمين العرش فوما منا على مناير من نور و جوههم من نور و ثيابهم من نور نغشى وجوههم أبصار الناظرين ذويهم

(The book) 'Bashaarat Al-Mustafa<sup>-saww</sup>' – By this chain, from Abdullah Bin Muhammad Bin Abdullah Bin Dinar, from his father, from Ahmad Bin muhammad Bin Salim, from Muhammad Bin Yahya Bin Zureys, from Muhammad Bin Ja'far, from Nasr Bin Muzahim, and Ibn Abu Hammad, from Abu Dawood, from Abdullah Bin Shareek,

'From Abu Ja'far<sup>-asws</sup> having said: "There came over Abu Bakr, and Umar, and Al-Zubeyr, and Abdul Rahman Bin Awf, and they sat down by the courtyard of Rasool-Allah<sup>-saww</sup>, and the Prophet<sup>-saww</sup> came out to them, and his<sup>-saww</sup> (slipper) strap got cut. He<sup>-saww</sup> threw his<sup>-saww</sup> slipper towards Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and he<sup>-saww</sup> said: 'On the right of Allah<sup>-azwj</sup> Mighty and Majestic and on the right of the Throne, there would be a people upon pulpits of light. Their faces would be of light and their clothes would be of light. The visions of the beholders from below them would be blurred'.

قال أبو بكر من هم يا رسول الله فسكت

Abu Bakr said, 'Who would they be, O Rasool-Allah<sup>-saww</sup>?' But he<sup>-saww</sup> was silent.

فقال الزبير من هم يا رسول الله فسكت

Al-Zubeyr said, 'Who would they be, O Rasool-Allah<sup>-saww</sup>?' But he<sup>-saww</sup> was silent.

فقال عبد الرحمن من هم يا رسول الله فسكت

Abdul Rahman said, 'Who would they be, O Rasool-Allah<sup>-saww</sup>?' But he<sup>-saww</sup> was silent.

فقال علي ع من هم يا رسول الله

Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> said: 'Who would they be, O Rasool-Allah<sup>-saww</sup>?'

فقال هم قوم تحابوا بروح الله على غير أنساب و لا أموال أوليك شيعتك و أنت إمامهم يا علي.

He<sup>-saww</sup> said: 'They would be a people who would have gone to war by the devoutness of Allah<sup>-azwj</sup> with there being a lineage, nor wealth. They are your<sup>-asws</sup> Shias and you<sup>-asws</sup> are their Imam<sup>-asws</sup>, O Ali<sup>-asws</sup>!'<sup>283</sup>

81- بشار، بشارة المصطفى بالسناد إلى الصدوق عن الدقاق عن ابن زكريا عن ابن حبيب عن عمر بن عبد الله عن الحسن بن الحسين بن عاصم عن عبد الله بن محمد العلوي عن أبيه عن جدّه عن عليّ ع قال حدثني سلمان الخير رضي الله عنه فقال: يا أبا الحسن قل ما أقبّلت أنت و أنا عند رسول الله ص إلا قال يا سلمان هذا و حزبه هم المفلحون يوم القيامة.

(The book) 'Bashaarat Al-Mustafa<sup>-saww</sup>' – By the chain to Al-Sadouq, from Al Daqqaq, from Ibn Zakariya, from Ibn Habeeb, from Umar Bin Abdullah, from Al-Hassan Bin Al-Husayn Bin Aasim, from Abdullah Bin Muhammad Al Alawy, from his father, from his grandfather,

'From Ali<sup>-asws</sup> having said: 'Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, narrated the Hadeeth to me<sup>-asws</sup>. He<sup>-ra</sup> said: 'O Abu Al-Hassan<sup>-asws</sup>! Every time you<sup>-asws</sup> came and I<sup>-as</sup> was in the presence of Rasool-Allah<sup>-saww</sup>, he<sup>-saww</sup> said: 'O Salman<sup>-as</sup>! This one and his<sup>-asws</sup> party, they would be the successful ones on the 'Day of Qiyamah'<sup>.284</sup>

82- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة بخذف الإسناد مرفوعاً عن مولانا عليّ بن الحسين عن أبيه عن جدّه أمير المؤمنين ص قال: المؤمن على أي حال مات و في أي ساعة قبض فهو شهيداً

(The books) 'Kanz Jamie Al Fawaaid' and 'Taweel Al Ayaat Al Zaahira' – With a deleted chain, raising it,

'From our Master<sup>-asws</sup> Ali Bin Al-Husayn<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> Amir Al-Momineen<sup>-asws</sup> having said: "The Momin, whichever state he dies upon, and in whichever day he dies, or hour which he passes away in, so he is a martyr.

و لقد سمعت حبيبي رسول الله ص يقول إن المؤمن إذا خرج من الدنيا و عليه مثل ذنوب أهل الأرض لكان الموت كفارة لتلك الذنوب

And I<sup>-asws</sup> have heard my<sup>-asws</sup> beloved Rasool-Allah<sup>-saww</sup> saying: 'Even if the Momin exits from the world and there are sins the like of the sins of the people of the earth, his death would be an expiation for those sins'.

ثم قال ع من قال لا إله إلا الله بالإخلاص فهو بريء من الشرك و من خرج من الدنيا لا يشرك بالله شيئاً دخل الجنة

Then he<sup>-saww</sup> said: 'The one who says, 'There is no god except for Allah<sup>-azwj</sup> with sincerity, so he would be free from the association, and the one who exits from the world without having associated anything with Allah<sup>-azwj</sup>, would enter the Paradise'.

ثم تلا هذه الآية إن الله لا يعجز أن يشرك به و يعجز ما دون ذلك لمن يشاء و هم شيعتك و محبوك يا علي

Then he<sup>-saww</sup> recited the Verse **Allah does not Forgive if He is associated with, and He Forgives whatever is besides that to the one He so Desires to [4:48]**, from those that love you<sup>-asws</sup> and your<sup>-asws</sup> Shias, O Ali<sup>-asws</sup>!

فقلت يا رسول الله هذا لشييعتي

I<sup>-asws</sup> said: ‘O Rasool-Allah<sup>-saww</sup>! This is for my<sup>-asws</sup> Shias (only)?’

فَقَالَ إِي وَ رَبِّي لِشِيعَتِكَ وَ مُحِبِّيكَ حَاصَةً وَ إِهْمَمَّ لِيَخْرُجُونَ مِنْ قُبُورِهِمْ وَ هُمْ يَقُولُونَ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلَيَّ وَ لِيُ اللَّهِ

Rasool Allah<sup>-saww</sup> said: ‘Yes, by my<sup>-saww</sup> Lord<sup>-azwj</sup>, it is for your<sup>-asws</sup> Shias (only), and they would be coming out from their graves on the Day of Qiyamah and they would be saying, ‘There is no god except for Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> Rasool<sup>-saww</sup>, Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> is the Guardian<sup>-asws</sup> of Allah<sup>-azwj</sup>’.

فَيُؤْتُونَ بِخُلِيِّ حُضْرٍ مِنَ الْجَنَّةِ وَ أَكَالِيلٍ مِنَ الْجَنَّةِ وَ تيجَانٍ مِنَ الْجَنَّةِ وَ يُلبَسُ كُلُّ وَاحِدٍ مِنْهُمْ حُلَّةً خَضْرَاءَ وَ تاجَ الْمُلْكِ وَ إِكْلِيلَ الْكَرَامَةِ

Then they would be Given green robes from the Paradise, and garlands from the Paradise, and crowns from the Paradise, and rides from the Paradise. So each one of them would be wearing a green robe, and a crown of kings would be placed upon his head, and the garlands of prestige.

وَ يَرْكَبُونَ النَّجَائِبَ فَتَطِيرُ بِهِمْ إِلَى الْجَنَّةِ لَا يَحْزَنُهُمُ الْفَرَعُ الْأَسْحَبُ وَ تَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ.

Then they would be riding the rides and fly with them to the Paradise. ***The great terror shall not grieve them, and the Angels shall meet them: ‘This is your Day which you were Promised’ [21:103]’***.<sup>285</sup>

83- نه، تنبيه الخاطر كتب أحمد بن حماد أبو محمود إلى أبي جعفر ع كتاباً طويلاً فأجابته في بعض كتابه أما الدنيا فتخضع فيه مفسدون في البلاد و لكبر من هوى هوى صاحبه و دان بدينه فهو معه و إن كان نائياً عنه و أما الأجرة فهي دار القرار.

(The book) ‘Tanbeeh Al Khatir’ –

‘Ahmad Bin Hammad Abu Mahmoun wrote a lengthy letter to Abu Ja’far<sup>-asws</sup>. He<sup>-asws</sup> answered him regarding part of his letter: ‘As for the world, we<sup>-asws</sup> are separated in the country, but the one who yearns longing for his Master<sup>-asws</sup> and makes it a religion with his<sup>-asws</sup> religion, so he would be with him<sup>-asws</sup>, and even if he were remote from him<sup>-asws</sup>. And as for the Hereafter, it is the house of settlement’<sup>286</sup>.

84- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة روى علي بن إبراهيم عن أبيه عن عبد الله بن شريك العامري عن عبد الله بن سينان عن أبي عبد الله ع قال: قال رسول الله ص لعلي ع يا علي يخرج يوم القيامة قوم من قبورهم يتأص ووجوههم كبياض الثلج عليهم ثياب بيضاء كبياض اللبن عليهم نعال الذهب شراكها من اللؤلؤ يتألولاً

(The books) ‘Kanz Jamie Al-Fawaaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported by Ali Bin Ibrahim, from his father, from Abdullah Bin Shareek Al Aamiry, from Abdullah Bin Sinan,

<sup>285</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 82

<sup>286</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 83

From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said to Ali<sup>-asws</sup>: ‘O Ali<sup>-asws</sup>! On the Day of Qiyamah, a people will emerge from their graves, their faces will be like the whiteness of snow. Upon them would be white clothes like whiteness of the milk. Upon them would be golden slippers, their straps being of sparkling pears.

فَيُؤْتُونَ بُيُوتَ مِنْ نُورٍ عَلَيْهَا رَحَائِلُ الدَّهَبِ مُكَلَّلَةٌ بِالذُّرِّ وَالْيَافُوتِ فَيَرْكَبُونَ عَلَيْهَا حَتَّى يَنْتَهُوا إِلَى عَرْشِ الرَّحْمَنِ وَ النَّاسُ فِي الْحِسَابِ يَهْتُمُونَ وَ يَعْتَمُونَ وَ هَؤُلَاءِ يَأْكُلُونَ وَ يَشْرَبُونَ فَرِحُونَ

The will be brought rides of light, upon these would be saddles of gold embedded with the gems and rubies. They will be riding upon these until they end up to the Throne of the Beneficent while the people will be in the Reckoning being distressed and grieving while they would be eating and drinking, happy.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ هَؤُلَاءِ يَا رَسُولَ اللَّهِ

Amir Al-Momineen<sup>-asws</sup> said: ‘Who are they, O Rasool-Allah<sup>-saww</sup>?’

قَالَ هُمْ شِيعَتُكَ وَ أَنْتَ إِمَامُهُمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفَدَاءَ عَلَى الرَّحَائِلِ وَ نَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرِدَاءَ وَ هُمْ أَعْدَاؤُكَ يُسَاقُونَ إِلَى النَّارِ بِأَلْسِنَةٍ حِسَابٍ.

He<sup>-saww</sup> said: ‘They are your<sup>-asws</sup> Shias and you<sup>-asws</sup> are their Imam<sup>-asws</sup>, and it is the Word of Allah<sup>-azwj</sup> Mighty and Majestic: **On the Day We will Gather the pious to the Beneficent as a (Royal) delegation [19:85] And We will Drive the criminals to Hell, thirsty [19:86]** – and they would be their enemies being driven to the Fire without any Reckoning’.<sup>287</sup>

85- مَجْمَعُ النَّبِيَانِ، عَنِ الْعَبَّاسِيِّ بِالْإِسْنَادِ عَنْ مِنْهَالِ الْقَصَابِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع اذْعُ اللَّهُ أَنْ يَرْزُقَنِي الشَّهَادَةَ

(The book) ‘Majma Al Bayan’ – From Al-Ayyashi, by the chain from Minha; Al Qassab who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘Supplicate to Allah<sup>-azwj</sup> to Grace me the martyrdom’.

فَقَالَ الْمُؤْمِنُ شَهِيدٌ ثُمَّ تَلَا وَ الدِّينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ أُولَئِكَ هُمُ الصِّدِّيقُونَ وَ الشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَ نُورُهُمْ.

He<sup>-asws</sup> said: ‘The Momin is a martyr’. Then he<sup>-asws</sup> recited: **And those who believe in Allah and His Rasool, they are the truthful and the martyrs in the Presence of their Lord. For them would be their Recompense and their Light. [57:19]**’.<sup>288</sup>

<sup>287</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 84

<sup>288</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 85 a

رُوي أيضاً عن الحارث بن المغيرة قال: كُنَّا عِنْدَ أَبِي جَعْفَرٍ عَ فَقَالَ الْعَارِفُ مِنْكُمْ هَذَا الْأَمْرُ الْمُنتَظَرُ لَهُ الْمُحْتَسِبُ فِيهِ الْخَيْرُ كَمَنْ جَاهَدَ وَ اللَّهُ مَعَ قَائِمِ آلِ مُحَمَّدٍ بِسَيِّفِهِ

It is reported as well from Al Haris Bin Al Mugheira who said,

‘We were in the presence of Abu Ja’far<sup>-asws</sup>. He<sup>-asws</sup> said: ‘From you all, the recogniser of this matter, and waiter for it, the anticipator of the good regarding it, is like the one who has fought, by Allah<sup>-azwj</sup>, along with Al-Qaim<sup>-ajfj</sup> of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> with his sword!’

ثُمَّ قَالَ بَلْ وَ اللَّهُ كَمَنْ جَاهَدَ مَعَ رَسُولِ اللَّهِ ص بِسَيِّفِهِ

Then he<sup>-asws</sup> said: ‘But, by Allah<sup>-azwj</sup>, like the one who fought along with Rasool-Allah<sup>-saww</sup> with his sword!’

ثُمَّ قَالَ الثَّالِثَةَ بَلْ وَ اللَّهُ كَمَنْ اسْتُشْهِدَ مَعَ رَسُولِ اللَّهِ ص فِي فَسْطَاطِهِ وَ فِيكُمْ آيَةٌ فِي كِتَابِ اللَّهِ

Then he<sup>-asws</sup> said: ‘Thirdly, but by Allah<sup>-azwj</sup>, like the one martyred with Rasool-Allah<sup>-saww</sup> in his<sup>-saww</sup> tent, and among you all is a Verse in the Book of Allah<sup>-azwj</sup>!’

فُلْتُ وَ أَيُّ آيَةٍ جُعِلْتُ فِدَاكَ

I (the narrator) said, ‘And which Verse? May I be sacrificed for you<sup>-asws</sup>!’

قَالَ قَوْلُ اللَّهِ تَعَالَى وَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَ الشُّهَدَاءُ عِنْدَ رَبِّهِمْ هُمْ أَجْرُهُمْ وَ نُورُهُمْ

He<sup>-asws</sup> said: ‘Words of Allah<sup>-azwj</sup> the Exalted: **And those who believe in Allah and His Rasool, they are the truthful and the martyrs in the Presence of their Lord. For them would be their Recompense and their Light. [57:19]**’.

ثُمَّ قَالَ صِرْتُمْ وَ اللَّهُ صَادِقِينَ شُهَدَاءَ عِنْدَ رَبِّكُمْ.

Then he<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup>! You will become truthful, martyrs in the Presence of your Lord<sup>-azwj</sup>!’<sup>289</sup>

86- كُنَّا عِنْدَ أَبِي جَعْفَرٍ عَ فَقَالَ الْعَارِفُ مِنْكُمْ هَذَا الْأَمْرُ الْمُنتَظَرُ لَهُ الْمُحْتَسِبُ فِيهِ الْخَيْرُ كَمَنْ جَاهَدَ وَ اللَّهُ مَعَ قَائِمِ آلِ مُحَمَّدٍ بِسَيِّفِهِ

(The books) ‘Kanz Jamie Al Fawaaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported by the author of the book ‘Al-Bishaarat’, raising to Al-Husayn Bin Abu Hamza, from his father who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! My age is old, and my bones are brittle, and my death has drawn near, and I am fearing death will come across me before this matter (Al-Qaim<sup>-ajfj</sup>)'.

قَالَ فَقَالَ لِي يَا أَبَا حَمْزَةَ أَوْ مَا تَرَى الشَّهِيدَ إِلَّا أَنْ قُتِلَ قُلْتُ نَعَمْ جَعَلْتُ فِدَاكَ

He (the narrator) said, 'He<sup>-asws</sup> said to me: 'O Abu Hamza! And are you viewing the martyrdom except to be killed?' I said, 'Yes, may I be sacrificed for you<sup>-asws</sup>!'

فَقَالَ لِي يَا أَبَا حَمْزَةَ مَنْ آمَنَ بِنَا وَ صَدَّقَ حَدِيثَنَا وَ انْتَظَرَ أَمْرَنَا كَانَ كَمَنْ قُتِلَ تَحْتَ رَايَةِ الْقَائِمِ بَلْ وَ اللَّهُ تَحْتَ رَايَةِ رَسُولِ اللَّهِ ص.

He<sup>-asws</sup> said to me: 'O Abu Hamza! One who believes in us<sup>-asws</sup> and is truthful of our<sup>-asws</sup> Ahadeeth, and awaits our<sup>-asws</sup> matter, would be like the one killed beneath the flag of Al-Qaim<sup>-ajfj</sup>. But, by Allah<sup>-azwj</sup>, beneath the flag of Rasool-Allah<sup>-saww</sup>!'<sup>290</sup>

وَ عَنْ أَبِي بَصِيرٍ قَالَ: قَالَ لِي الصَّادِقُ ع يَا أَبَا مُحَمَّدٍ إِنَّ أَلَمْتِ عَلَى هَذَا الْأَمْرِ شَهِيدٌ

And from Abu Baseer who said,

'Al-Sadiq<sup>-asws</sup> said to me: 'O Abu Muhammad! The one dying upon this matter is a martyr!'

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ وَ إِنْ مَاتَ عَلَى فِرَاشِهِ

He (the narrator) said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>! And even if he were to die upon his bed?'

قَالَ وَ إِنْ مَاتَ عَلَى فِرَاشِهِ فَإِنَّهُ حَيٌّ يُرْزَقُ.

He<sup>-asws</sup> said: 'And even if he were to die upon his bed, he would be alive, being sustained'<sup>291</sup>.

87- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة زوي مرفوعاً عن أنس بن مالك قال قال رسول الله ص خلق الله من نور وجه علي بن أبي طالب ع سبعين ألف ملك يستغفرون له و لمحبيته إلى يوم القيامة.

(The books) 'Kanz Jamie Al Fawaaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported with an unbroken chain, from Anas Bin Malik (a well-known fabricator) who said,

<sup>290</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 86 a

<sup>291</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 86 b

‘Allah<sup>-azwj</sup> Created seventy thousand Angels from the Noor (light) of the face of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, seeking Forgiveness for him<sup>-asws</sup> and for the ones loving him<sup>-asws</sup>, up to the Day of Qiyamah’<sup>292</sup>.

وَرَوَى أَبُو نُعَيْمٍ عَنْ مُحَمَّدِ بْنِ حُمَيْدٍ بِإِسْنَادِهِ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ ع قَالَ قَالَ سَلْمَانَ  
الْفَارِسِيِّ يَا أَبَا الْحَسَنِ مَا طَلَعَتْ عَلَى رَسُولِ اللَّهِ ص إِلَّا وَ ضَرْبَ بَيْنِ كَتِفِي وَ قَالَ يَا سَلْمَانَ هَذَا وَ حِزْبُهُ هُمُ الْمُفْلِحُونَ.

And it is reported by Abu Naeem, from Muhammad Bin Humeyd, by his chain from Isa Bin Abdullah Bin Umar,

‘Son of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, from his father<sup>-asws</sup>, from his grandfather<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: ‘Salman Al Farsi<sup>-ra</sup> said: ‘O Abu Al-Hassan<sup>-asws</sup>! I<sup>-ra</sup> did not notice Rasool-Allah<sup>-saww</sup> except and he<sup>-saww</sup> tapped his<sup>-saww</sup> hand upon my<sup>-ra</sup> shoulder and said: ‘O Salman<sup>-ra</sup>! This (Ali<sup>-asws</sup>) and his<sup>-asws</sup> party, they are the successful ones!’<sup>293</sup>

88- ختص، الإختصاص عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ ابْنِ مُحَمَّدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ حَبِيبِ السَّجِسْتَانِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لِأَعْدَائِنِ كُلِّ رَعِيَّةٍ فِي الْإِسْلَامِ أَطَاعَتْ كُلَّ إِمَامٍ لَيْسَ مِنَ اللَّهِ وَ إِنْ كَانَتْ الرِّعِيَّةُ بَارَةً نَقِيَّةً وَ لِأَعْمُونَ عَنْ كُلِّ رَعِيَّةٍ أَطَاعَتْ كُلَّ إِمَامٍ عَادِلٍ مِنَ اللَّهِ وَ إِنْ كَانَتْ الرِّعِيَّةُ ظَالِمَةً مُسِيئَةً.

(The book) ‘Al-Ikhtisaas’ – From Muhammad Bin Al-Husayn, from Ibn Mahboub, from Hisham Bin Salim, from Habeeb Al-Sijstany,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> Blessed and Exalted Said: “I<sup>-azwj</sup> shall Punish every citizen in Al-Islam obedient to every imam (leader) who isn’t from Allah<sup>-azwj</sup>, and even if the citizen were to be righteous, pious, and I<sup>-azwj</sup> shall Forgive every citizen obedient to every just Imam<sup>-asws</sup> from Allah<sup>-azwj</sup>, and even if the citizen were to be unjust, an evil doer!”<sup>294</sup>

89- وَ بِإِسْنَادِهِ عَنِ الثُّمَالِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَنْتُمْ أَهْلُ نَحِيَّةِ اللَّهِ وَ سَلَامِهِ وَ أَنْتُمْ أَهْلُ أَثَرِ اللَّهِ بِرَحْمَتِهِ وَ أَهْلُ تَوْفِيقِ اللَّهِ وَ عِصْمَتِهِ وَ أَهْلُ دَعْوَةِ اللَّهِ بِطَاعَتِهِ لَا حِسَابَ عَلَيْكُمْ وَ لَا خَوْفٌ وَ لَا حُزْنٌ

And by his chain, from Al Sumali who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘You (Shias) are people Congratulated by Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Greeting, and you are people Preferred by Allah<sup>-azwj</sup> with His<sup>-azwj</sup> Mercy, and people of Inclination of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Protection, and people of Invitation of Allah<sup>-azwj</sup> with His<sup>-azwj</sup> obedience. There will neither be any Reckoning upon you all, nor fear nor grief!’

<sup>292</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 87 a

<sup>293</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 87 b

<sup>294</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 88

قَالَ أَبُو حَمَزَةَ وَ سَمِعْتُهُ يَقُولُ رُفِعَ الْقَلَمُ عَنِ الشَّيْعَةِ بِعِصْمَةِ اللَّهِ وَ وَلايَتِهِ

Abu Hamza said, 'And I heard him<sup>-asws</sup> saying: 'The Pen has been Raised from the Shias due to the Protection of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Wilayah'.

قَالَ وَ سَمِعْتُهُ ع يَقُولُ إِنِّي لَأَعْلَمُ قَوْمًا قَدْ غَفَرَ اللَّهُ لَهُمْ وَ رَضِيَ عَنْهُمْ وَ عَصَمَهُمْ وَ رَحِمَهُمْ وَ حَفِظَهُمْ مِنْ كُلِّ سُوءٍ وَ أَيْدَهُمْ وَ هَدَاهُمْ إِلَى كُلِّ رُشْدٍ وَ بَلَغَ بِهِمْ عَايَةَ الْإِمْكَانِ

He said, 'And I heard him<sup>-asws</sup> saying: 'I<sup>-asws</sup> am more knowing of a people, Allah<sup>-azwj</sup> has already Forgiven for them, and is Pleased with them, and is Protecting them, and is being Merciful with them, and Preserving them from every evil, and Assisting them, and Guiding them to every rightful guidance, and Reaching with them the people of possibilities'.

قِيلَ مَنْ هُمْ يَا أَبَا عَبْدِ اللَّهِ

It was said, 'Who are they, O Abu Abdullah<sup>-asws</sup>?'

قَالَ أُولَئِكَ شِيعَتُنَا الْأَبْرَارُ شِيعَةُ عَلِيِّ ع

He<sup>-asws</sup> said: 'They are our<sup>-asws</sup> Shias, the righteous Shias of Ali<sup>-asws</sup>'.

وَ قَالَ ع نَحْنُ الشُّهَدَاءُ عَلَى شِيعَتِنَا وَ شِيعَتُنَا شُهَدَاءُ عَلَى النَّاسِ وَ بِشَهَادَةِ شِيعَتِنَا يُجْزُونَ وَ يُعَاقَبُونَ.

And he<sup>-asws</sup> said: 'We<sup>-asws</sup> are the witnesses upon our<sup>-asws</sup> Shias, and our<sup>-asws</sup> Shias are witnesses upon the people, and due to the testimonies of our<sup>-asws</sup> Shias, they will be Rewarded and Punished'<sup>295</sup>.

90- فَضَائِلُ الشَّيْعَةِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنِ ابْنِ تَعْلَبِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ جُعِلْتُ فِدَاكَ فَلا اِفْتَحَمَ الْعَقَبَةَ

(The book) 'Fazaail Al Shia' – from his father, from Sa'ad, from Abbad Bin Suleyman, from Muhammad Bin Suleyman, from his father, from Ibn Taghlib,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>! **But he does not attempt the uphill road [90:11]**'.

قَالَ فَقَالَ مَنْ أَكْرَمَهُ اللَّهُ بِوَلَايَتِنَا فَقَدْ جَاَزَ الْعَقَبَةَ وَ نَحْنُ تِلْكَ الْعَقَبَةُ مِنْ اِفْتَحَمَهَا نَجَا

He (the narrator) said, 'He<sup>-asws</sup> said: 'One whom Allah<sup>-azwj</sup> has Honoured with our<sup>-asws</sup> Wilayah, so he has crossed the uphill road, and we<sup>-asws</sup> are that uphill road. One who attempts us<sup>-asws</sup>, would attain salvation'.

<sup>295</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 89



قَالَ فَسَكَتَ ثُمَّ قَالَ هَلَّا أُفِيدُكَ خَيْرًا مِنَ الدُّنْيَا وَمَا فِيهَا

He (the narrator) said, 'He<sup>-asws</sup> was silent, then said: 'Shall I<sup>-asws</sup> benefit you<sup>-asws</sup> with a word better than the world and whatever is in it?'

قَالَ قُلْتُ بَلَى جُعِلْتُ فِدَاكَ

He (the narrator) said, 'I said, 'Yes, may I be sacrificed for you<sup>-asws</sup>!'

قَالَ قَوْلُهُ تَعَالَى فَكَرَبْتَهُ النَّاسُ كُلُّهُمْ عِبِيدُ النَّارِ غَيْرُكَ وَأَصْحَابِكَ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ فَكَرَبَهُمْ مِنَ النَّارِ بِوَلَايَتِنَا أَهْلَ الْبَيْتِ.

He<sup>-asws</sup> said: 'Words of the Exalted: **Freeing a neck [90:13]**. The people, all of them are slaves of the Fire apart from you and your companions, for Allah<sup>-azwj</sup> Mighty and Majestic has Freed their necks from the Fire due to our<sup>-asws</sup> Wilayah of People<sup>-asws</sup> of the Household".<sup>296</sup>

وَ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ قَالَ قَالَ عَلِيُّ ع يَا أَبَا عَبْدِ اللَّهِ أَلَا أُحَدِّثُكَ بِالْحَسَنَةِ الَّتِي مَنْ جَاءَ بِهَا آمِنَ مِنْ فِرْعَ يَوْمَ الْقِيَامَةِ وَالسَّيِّئَةِ الَّتِي مَنْ جَاءَ بِهَا أَكْبَهُ اللَّهُ عَلَى وَجْهِهِ فِي النَّارِ

And by his chain, from Abu Abdullah Al Jadaly who said,

'Ali<sup>-asws</sup> said: 'O Abu Abdullah! Shall I<sup>-asws</sup> narrate to you with the good deed which, one who comes with it would be safe from panic of the Day of Qiyamah, and the evil deed which one who comes with it, Allah<sup>-azwj</sup> would Fling him upon his face, into the Fire?'

قَالَ قُلْتُ بَلَى

He (the narrator) said, 'Yes'.

قَالَ الْحَسَنَةُ حُبْنَا وَالسَّيِّئَةُ بُغْضْنَا.

He<sup>-asws</sup> said: 'The good deed is our<sup>-asws</sup> love, and the evil deed is our<sup>-asws</sup> hatred".<sup>297</sup>

وَ بِإِسْنَادِهِ عَنِ ابْنِ فَضَّالٍ عَنِ مُحَمَّدِ بْنِ الْمُضَنَّبِيِّ عَنْ أَبِي حَمْرَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَنْتُمْ لِلْجَنَّةِ وَالْجَنَّةُ لَكُمْ أَسْمَاؤُكُمْ عِنْدَنَا الصَّالِحُونَ وَالْمُضَلِّحُونَ أَنْتُمْ أَهْلُ الرِّضَا عَنِ اللَّهِ لِرِضَاهُ عَنْكُمْ وَالْمَلَائِكَةُ إِخْوَانُكُمْ فِي الْخَيْرِ إِذَا اجْتَهَدُوا.

And by his chain, from Ibn Fazzal, from Muhammad Bin Al Fuzeyl, from Abu Hamza who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'You (Shias) are for the Paradise and the Paradise is for you all! Your names in our<sup>-asws</sup> presence is 'The righteous' and 'The reconcilers'. You are people of

<sup>296</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 90 a

<sup>297</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 90 b

the Pleasure from Allah<sup>-azwj</sup> for His<sup>-azwj</sup> being Pleased with you, and the Angels are your brothers in the good when you strive”.<sup>298</sup>

وَبَحَّدَا الْإِسْنَادِ عَنْهُ ع قَالَ: دِيَارِكُمْ لَكُمْ جَنَّةٌ وَ قُبُورِكُمْ لَكُمْ جَنَّةٌ لِلْجَنَّةِ خُلِقْتُمْ وَ إِلَى الْجَنَّةِ تَصِيرُونَ.

And by this chain, from him<sup>-asws</sup> having said: ‘Your houses are a garden for you, and your graves are a garden for you. You have been Created for the Paradise and you will be coming to the Paradise’.<sup>299</sup>

91- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة عن الصدوق عن ماجيلويه بإسناده عن رجاله عن حنظلة عن ميسرة قال سمعت أبا الحسن الرضا ع يقول و الله لا يرى منكم في النار اثنين لا و الله و لا واحداً

(The books) ‘Kanz Jamie Al Fawaaid’ and ‘Taweel Al Ayaat Al Zaahira’ – From Al-Sadouq, from Majaylawiya, by his chain from his men, from Hanzala, from Maysara who said,

‘I heard Abu Al-Hassan Al-Reza<sup>-asws</sup> saying: ‘By Allah<sup>-azwj</sup>! No two from you will be seen in the Fire! By Allah<sup>-azwj</sup>, and not even one!’

قَالَ قُلْتُ فَأَيْنَ ذَلِكَ مِنْ كِتَابِ اللَّهِ

He (the narrator) said, ‘I said, ‘So where is that from the Book of Allah<sup>-azwj</sup>?’

قَالَ فَأَمْسَكَ عَنِّي سَنَةً

He (the narrator) said, ‘He<sup>-asws</sup> withheld from me for a year’.

قَالَ فَإِنِّي مَعَهُ ذَاتَ يَوْمٍ فِي الطَّوَافِ إِذْ قَالَ لِي الْيَوْمَ أُذِنَ لِي فِي جَوَابِكَ عَنْ مَسْأَلَةٍ كَذَا

He (the narrator) said, ‘One day I was with him<sup>-asws</sup> during (performance of) the Tawaaf when he<sup>-asws</sup> said to me: ‘Today there is Permission for me<sup>-asws</sup> in answering you about such and such question’.

قَالَ فَعُلْتُ فَأَيْنَ هُوَ مِنَ الْقُرْآنِ

He (the narrator) said, ‘I said, ‘So where is it from the Quran?’

قَالَ فِي سُورَةِ الرَّحْمَنِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذُنُوبِهِمْ مِنْكُمْ إِنْسٌ وَ لَا جَانٌّ

<sup>298</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 90 c

<sup>299</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 90 d

He<sup>-asws</sup> said: 'In Surah Al Rahman (Chapter 55), and it is the Word of Allah<sup>-azwj</sup> Mighty and Majestic: and these are the Words of Allah<sup>-azwj</sup>, Mighty and Majestic: ***So on that Day, neither a human being nor Jinn from you (Shias) would be Questioned about his sin [55:39]***'.

فَقُلْتُ لَهُ لَيْسَ فِيهَا مِنْكُمْ

I said to him<sup>-asws</sup>, 'The word 'From you' isn't there in it!'

قَالَ إِنَّ أَوَّلَ مَنْ غَيَّرَهَا ابْنُ أَرْوَى وَ ذَلِكَ أَنَّهَا حُجَّةٌ عَلَيْهِ وَ عَلَى أَصْحَابِهِ وَ لَوْ لَمْ يَكُنْ فِيهَا مِنْكُمْ لَسَقَطَ عِقَابُ اللَّهِ عَنْ خَلْقِهِ إِذَا لَمْ يُسْأَلْ عَنْ دِينِهِ إِنْسٌ وَ لَا جَانٌّ فَلَيْمَنْ يُعَاقَبُ إِذَا كَانَ يَوْمَ الْقِيَامَةِ.

He<sup>-asws</sup> said: 'The first one to alter it was the son of Arwa (Usman), and that is because it was proof against him and against his companions, and if the (word) 'From you' does not happen to be in it, the Punishment of Allah<sup>-azwj</sup> would be Dropped from His<sup>-azwj</sup> creatures when He<sup>-azwj</sup> will neither Ask a human nor a Jinn about his religion! Then who will He<sup>-azwj</sup> Punish when it will be the Day of Qiyamah?'<sup>300</sup>

يعني به عثمان نسبه عليه السلام الى أمه أروى بنت كريب بن ربيعة بن حبيب بن عبد شمس و امها البيضاء بنت عبد المطلب عمّة رسول الله صلى الله عليه و آله.

**Note – 'The son of Arwa' – meaning by is Usman. He<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup> attributed him to his mother 'Arwa' daughter of Kareyz Bin Rabie Habeeb Bin Abd Shams, and her mother is Al Bayza Bint Abdul Muttalib<sup>-as</sup>, uncle<sup>-as</sup> of Rasool-Allah<sup>-saww</sup>.**

92- محص، التمهيص رياض الجنان، عن فُرَاتِ بْنِ أَحْنَفَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ هَؤُلَاءِ الْمَلَاعِينِ فَقَالَ وَ اللَّهُ لَأَسْوءُهُ فِي شِيعَتِهِ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ أَفَبِنِ إِلَيَّ فَلَمْ يُجِبْ إِلَيَّ فَأَعَادَ فَلَمْ يُجِبْ إِلَيَّ ثُمَّ أَعَادَ الثَّالِثَةَ فَقَالَ هَا أَنَا ذَا مُثِيلٍ فَقُلْ وَ لَنْ تَقُولَ خَيْرًا

(The book) 'Al Tamhees Riyaz Al Jinan' – from Furat Bin Ahnaf who said,

'I was in the presence of Abu Abdullah<sup>-asws</sup> when a man from these accursed ones entered. He said, 'By Allah<sup>-azwj</sup>! I will worsen among his<sup>-asws</sup> Shias'. He said, 'O Abu Abdullah<sup>-asws</sup>! Face towards me!' He<sup>-asws</sup> did not face towards him. Then he repeated it thrice, so he<sup>-asws</sup> said: 'Here I<sup>-asws</sup> am facing (you), so speak, and you will never speak good!'

فَقَالَ إِنَّ شِيعَتَكَ يَشْرَبُونَ النَّبِيذَ

He said, 'Your<sup>-asws</sup> Shias are drinking Al-Nabeez!'

فَقَالَ وَ مَا تَأْسُ بِالنَّبِيذِ أَحَبْرِي أَبِي عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ أَصْحَابَ رَسُولِ اللَّهِ ص كَانُوا يَشْرَبُونَ النَّبِيذَ

He<sup>-asws</sup> said: 'And what is the problem with Al-Nabeez? My<sup>-asws</sup> father<sup>-asws</sup> informed me<sup>-asws</sup> from Jabir Bin Abdullah that companions of Rasool-Allah<sup>-saww</sup> used to drink Al-Nabeez'.

<sup>300</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 91

فَقَالَ لَيْسَ أَعْنَيْكَ النَّبِيْدُ أَعْنَيْكَ الْمُسْكِرُ

He said, 'I did not mean Al-Nabeez! I meant the intoxicant'.

فَقَالَ شَيْعَتُنَا أَرْكَى وَأَطْهَرُ مِنْ أَنْ يَجْرِيَ لِلشَّيْطَانِ فِي أَمْعَائِهِمْ رَسِيْسٌ وَإِنْ فَعَلَ ذَلِكَ الْمَخْدُوْلُ مِنْهُمْ فَيَجِدُ رَبًّا رَهْوْفًا وَنَبِيًّا بِالِاسْتِغْفَارِ لَهُ عَطُوْفًا وَوَلِيًّا لَهُ عِنْدَ الْحَوْضِ وَلَوْفًا وَتَكُوْنُ أَنْتَ وَأَصْحَابُكَ بِرَهْوَتٍ مَلُوْفًا

He<sup>-asws</sup> said: 'Our<sup>-asws</sup> Shias are purer and cleaner than for the Satan<sup>-la</sup> to be flowing a pestilence in their intestines; and even if the forsaken one from them were to do that, he will find a Lord<sup>-azwj</sup> being Kind, and a Prophet<sup>-saww</sup> seeking the Forgiveness for him with compassion, and a Guardian<sup>-asws</sup> for him at the Fountain embracing, while you and your companions would be in (valley of) Barhout, ruined!'

قَالَ فَأَفْجِمَ الرَّجُلُ وَ سَكَتَ ثُمَّ قَالَ لَيْسَ أَعْنَيْكَ الْمُسْكِرُ إِنَّمَا أَعْنَيْكَ الْحَمْرُ

He (the narrator) said, 'The man was stifled and was silent. Then he said, 'I didn't mean the intoxicant. But rather, I meant the wine'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع سَلَبَكَ اللَّهُ لِسَانَكَ مَا لَكَ تُؤْذِنَا فِي شَيْعَتِنَا مِنْذُ الْيَوْمِ أَحْبَبْتَنِي أَبِي - عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ رَسُولِ اللَّهِ - عَنْ جَبْرِئِيلَ ص عَنْ اللَّهِ عَزَّ وَ جَلَّ أَنَّهُ قَالَ يَا مُحَمَّدُ إِنِّي حَظَرْتُ الْفِرْدَوْسَ عَلَى جَمِيعِ النَّبِيِّينَ حَتَّى تَدْخُلَهَا أَنْتَ وَ عَلِيٌّ وَ شَيْعَتُكُمَا إِلَّا مَنْ أَقْرَفَ مِنْهُمْ كَبِيْرَةً فَأَيُّ أُنْبُوهُ فِي مَالِهِ أَوْ يَخَوْفُ مِنْ سُلْطَانِهِ حَتَّى تَلْقَاهُ الْمَلَائِكَةُ بِالرُّوحِ وَ الرِّيحَانِ وَ أَنَا عَلَيْهِ غَيْرُ غَضْبَانَ فَيَكُوْنُ ذَلِكَ جَلًّا لِمَا كَانَ مِنْهُ

Abu Abdullah<sup>-asws</sup> said: 'May Allah<sup>-azwj</sup> Confiscate your tongue! What is the matter with you hurting us<sup>-asws</sup> regarding our<sup>-asws</sup> Shias today! My<sup>-asws</sup> father<sup>-asws</sup> informed me<sup>-asws</sup>, from Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, from Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, from Rasool-Allah<sup>-saww</sup>, from Jibraeel<sup>-as</sup>, from Allah<sup>-azwj</sup> Mighty and Majestic having Said: "O Muhammad<sup>-saww</sup>! I<sup>-azwj</sup> have Restricted Al-Firdows unto entirety of the Prophets<sup>-as</sup> until you<sup>-saww</sup> and Ali<sup>-asws</sup> and your<sup>-asws</sup> Shias enter it, except the one from them who commits a major sin, so I<sup>-azwj</sup> shall Afflict him regarding his wealth, or with fear from his ruling authority, until the Angels receive him with the breezes and aromas, and I<sup>-azwj</sup> will not be Wrathful upon him, so that would be pleasant due to what had happened from him!"

فَهَلْ عِنْدَ أَصْحَابِكَ هَوْلًا شَيْءٌ مِنْ هَذَا فَلَمْ أَوْ دَع.

So, is there anything from this with those companions of yours?' (He left) and did not even bid farewell".<sup>301</sup>

93- محص، التمهيص عن الكيناني قال: كنت أنا و زوارته عند أبي عبد الله ع فقال لا تطعمن الناس أحداً و صفت هذا الأمر

(The book) 'Al-Tamhees' – From Al-Kinany who said,

<sup>301</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 92

'I and Zurara were in the presence of Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> said: 'The Fire will not consume anyone describing this matter'.

فَقَالَ زُرَّارَةُ إِنَّ مَنَ يَصِفُ هَذَا الْأَمْرَ يَعْمَلُ بِالْكَبَائِرِ

Zurara said, 'Surely from the ones who describe this matter does the major sins!'

فَقَالَ أَوْ مَا تَدْرِي مَا كَانَ أَبِي يَقُولُ فِي ذَلِكَ إِنَّهُ كَانَ يَقُولُ إِذَا أَصَابَ الْمُؤْمِنُ مِنْ تِلْكَ الْمُؤَبَقَاتِ شَيْئاً ابْتَلَاهُ اللَّهُ بِبَلِيَّةٍ فِي جَسَدِهِ أَوْ بِخَوْفٍ يُدْخِلُهُ اللَّهُ عَلَيْهِ حَتَّى يَخْرُجَ مِنَ الدُّنْيَا وَ قَدْ خَرَجَ مِنْ ذُنُوبِهِ.

He<sup>-asws</sup> said: 'And don't you know what my<sup>-asws</sup> father<sup>-asws</sup> had said regarding that? He<sup>-asws</sup> had said: 'When the Momin attains anything from those destructive sins, Allah<sup>-azwj</sup> will Afflict him with an affliction in his body, or with fear which Allah<sup>-azwj</sup> would Cause to enter upon him, until he exits from the world, and he would have come out from his sins''.<sup>302</sup>

94- محص، التمهيص عن زكريا بن آدم قال: دخلت على أبي الحسن الرضا ع فقال يا زكريا بن آدم شيعه علي رفع عنهم القلم

(The book) 'Al Tamhees' – From Zakariya Bin Adam who said,

'I entered to see Abu Al-Hassan Al-Reza<sup>-asws</sup>. He<sup>-asws</sup> said: 'O Zakariya Bin Adam! The Shias, the Pen has been Raised away from them!'

قُلْتُ جُعِلْتُ فِدَاكَ فَمَا الْعِلَّةُ فِي ذَلِكَ

I said, 'May I be sacrificed for you<sup>-asws</sup>! What is the reason regarding that?'

قَالَ لِأَنَّهُمْ أُجْرُوا فِي دَوْلَةِ الْبَاطِلِ يَخَافُونَ عَلَى أَنْفُسِهِمْ وَ يَحْدُرُونَ عَلَى إِمَامِهِمْ يَا زَكْرِيَّا بِنَ آدَمَ مَا أَحَدٌ مِنْ شِيعَةِ عَلِيِّ أَصْبَحَ صَبِيحَةً أَوْ بَسِيحَةً أَوْ ارْتَكَبَ ذَنْباً إِلَّا أَمْسَى وَ قَدْ نَالَهُ غَمٌّ حَطَّ عَنْهُ سَيِّئَتُهُ فَكَيْفَ يَجْرِي عَلَيْهِ الْقَلَمُ.

He<sup>-asws</sup> said: 'Because they are (placed as) last in the government of falsehood, fearing upon themselves and cautious upon their Imam<sup>-asws</sup>. O Zakariyya Bin Adam! There is no one from the Shias of Ali<sup>-asws</sup> committing an evil deed in the morning or indulging in a sin except come the evening and sadness would affect him, dropping off his evil deed away from him. So, how can the Pen flow upon him?'<sup>303</sup>

95- ما، الأمامي للشيخ الطوسي بإسناده عن إبراهيم بن صالح عن سلام الخنط عن هاشم بن سعيد و سليمان الديلم عن أبي عبد الله ع قال: كنت مع أبي حتى انتهينا إلى القبر و المنبر فإذا أناس من أصحابه فوقف عليهم فسلم و قال و الله إني لأجبتكم و أحب ربحكم و أرواحكم فأعينونا على ذلك بوزع و اجتهاد فإنكم لن تنالوا ولا يتنا إلا بالوزع و الاجتهاد من انتم بإمام فليعمل بعمله

<sup>302</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 93

<sup>303</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 94

(The book) 'Al-Amaali' of the sheyk Al Tusi, by his chain, from Ibrahim Bin Salih, from Sallam Al Hannat, from Hashim Bin Saeed and Suleyman Al Daylami,

'From Abu Abdullah<sup>-asws</sup> having said: 'I<sup>-asws</sup> was with my<sup>-asws</sup> father<sup>-asws</sup> until we<sup>-asws</sup> ended to the grave (of Rasool-Allah<sup>-saww</sup>) and the pulpit, and there were some people from his<sup>-asws</sup> companions. He<sup>-asws</sup> paused at them and greeted and said: 'By Allah<sup>-azwj</sup>! I<sup>-asws</sup> love you all, and love your aromas and your souls, so assist us<sup>-asws</sup> upon that with the devoutness and the striving, for you will never attain our Wilayah except with the devoutness and the striving. One who is led by an Imam<sup>-asws</sup>, so let him conduct with his<sup>-asws</sup> conduct!'

ثُمَّ قَالَ أَنْتُمْ شُرَطَةُ اللَّهِ وَ أَنْتُمْ شِيعَةُ اللَّهِ وَ أَنْتُمْ السَّابِقُونَ الْأُولُونَ وَ السَّابِقُونَ الْآخِرُونَ أَنْتُمْ السَّابِقُونَ فِي الدُّنْيَا إِلَى مَحَبَّتِنَا وَ السَّابِقُونَ فِي الْآخِرَةِ إِلَى الْجَنَّةِ

Then he<sup>-asws</sup> said: 'You are the special forces of Allah<sup>-azwj</sup>, and you are Shias of Allah<sup>-azwj</sup>, and you are the foremost of the former ones, and the foremost of the latter ones! You are the foremost in the world to our<sup>-asws</sup> love, and the foremost in the Hereafter to the Paradise.

صَمِيمًا لَكُمْ الْجَنَّةَ بِصَمَانِ اللَّهِ عَزَّ وَ جَلَّ وَ صَمَانِ رَسُولِهِ أَنْتُمْ الطَّيِّبُونَ وَ نَسَاؤُكُمْ الطَّيِّبَاتُ كُلُّ مُؤْمِنٍ صِدِّيقٌ وَ كُلُّ مُؤْمِنَةٍ حُورَاءُ

We<sup>-asws</sup> guarantee the Paradise for you all, due to the guarantee of Allah<sup>-azwj</sup> Mighty and Majestic and guarantee of His<sup>-azwj</sup> Rasool<sup>-saww</sup>! You are the good ones, and your womenfolk are the good. Every Momin is a truthful and every Momina is a Hourie!

كَمْ مِنْ مَرَّةٍ قَدْ قَالَ عَلِيُّ ع لِقَنْبَرٍ بَشِيرٌ وَ أَنْبَشِيرٌ وَ اسْتَبَشِيرٌ فَوَ اللَّهُ لَقَدْ مَاتَ رَسُولُ اللَّهِ ص وَ إِنَّهُ لَسَاخِطٌ عَلَى جَمِيعِ أُمَّتِهِ إِلَّا الشِّيْعَةَ

How many a time Ali<sup>-asws</sup> had said to Qanbar: 'Receive glad tidings, and rejoice and be rejoiced, for by Allah<sup>-azwj</sup>, Rasool-Allah<sup>-saww</sup> had passed away and he<sup>-saww</sup> was angry upon entirety of his<sup>-saww</sup> community except the Shias!

إِنَّ لِكُلِّ شَيْءٍ عُرْوَةً وَ إِنَّ عُرْوَةَ الدِّينِ الشِّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ شَرْفًا وَ شَرْفَ الدِّينِ الشِّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ إِمَامًا وَ إِنَّ إِمَامَ الْأَرْضِ أَرْضٌ تَسْكُنُهَا الشِّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ شَهْوَةً وَ إِنَّ شَهْوَةَ الدُّنْيَا لِسُكْنَى الشِّيْعَةِ فِيهَا

For all things there is a handhold, and the handhold of religion are the Shias! Indeed, and for all things there is a nobility, and the nobility of religion are the Shias! And for all things there is an imam (leader) and imam (leader) of the earth is the land the Shias dwell in. Indeed, and for all things there is a desire, and a desire of the world is for the Shias to dwell in it!

وَ اللَّهُ لَوْ لَا مَا فِي الْأَرْضِ مِنْكُمْ مَا رَمَتْ بِعُشْبٍ أَبَدًا وَ مَا لَهُمْ فِي الْأَرْضِ مِنْ نَصِيبٍ كُلِّ مَخَالِفٍ وَ اللَّهُ وَ إِنَّ تَعَبَدَ وَ اجْتَهَدَ مَنْسُوبٌ إِلَى هَذِهِ الْآيَةِ عَامِلَةٌ  
نَاصِبَةٌ تَصَلِّي نَارًا حَامِيَةً

By Allah<sup>-azwj</sup>! Had it not been for you (Shias), there would not have been any plants, ever, and there would not have been any share for them in the earth. By Allah<sup>-azwj</sup>! Every adversary, and even if he were to worship and strive, it attributed to this Verse: **(Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4].**

وَ اللَّهُ مَا دَعَا مَخَالِفٌ دَعْوَةَ خَيْرٍ إِلَّا كَانَتْ إِجَابَتُهُ دَعْوَتِهِ لَكُمْ وَ لَا دَعَا أَحَدٌ مِنْكُمْ دَعْوَةً إِلَّا كَانَتْ لَهُ مِنَ اللَّهِ مِائَةٌ وَ لَا سَأَلَهُ مَسْأَلَةً إِلَّا كَانَتْ لَهُ مِنَ اللَّهِ مِائَةٌ وَ لَا عَمِلَ أَحَدٌ مِنْكُمْ حَسَنَةً إِلَّا لَمْ يُحْصَ تَصَاعِيفُهَا

By Allah<sup>-azwj</sup>! An adversary will not supplicate for good except it would be Answered as his supplication for you all, nor will anyone from you supplicate a supplication except there would be one hundred for him from Allah<sup>-azwj</sup>, nor will he ask for something except there would be a hundred for him from Allah<sup>-azwj</sup>, nor will anyone of you do a good deed except its multiple cannot even be counted.

وَاللَّهُ إِنَّ صَائِمَكُمْ لَيَرْتَعُ فِي رِيَاضِ الْجَنَّةِ وَاللَّهُ إِنَّ حَاجَّكُمْ وَمُعْتَمِرَكُمْ لَمِنْ خَاصَّةِ اللَّهِ وَإِنَّكُمْ جَمِيعاً لَأَهْلُ دَعْوَةِ اللَّهِ وَأَهْلُ إِجَابَتِهِ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ كُلُّكُمْ فِي الْجَنَّةِ فَتَنَافَسُوا فِي الدَّرَجَاتِ

By Allah<sup>-azwj</sup>! Your fasting one would be nurtured in the Gardens of Paradise. By Allah<sup>-azwj</sup>! Your pilgrim of Hajj and Umra is of the special ones of Allah<sup>-azwj</sup>, and you are all people of Invitation of Allah<sup>-azwj</sup> and people of His<sup>-azwj</sup> answer. There will neither any fear upon you nor will you be grieving. All of you would be in the Paradise, so compete regarding the ranks.

فَوَاللَّهِ مَا أَحَدٌ أَقْرَبُ إِلَى عَرْشِ اللَّهِ بَعْدَنَا مِنْ شِيعَتِنَا حَبِذَا شِيعَتُنَا مَا أَحْسَنَ صُنْعَ اللَّهِ إِلَيْهِمْ

By Allah<sup>-azwj</sup>! There is no one closer to the Throne of Allah<sup>-azwj</sup> after us<sup>-asws</sup>, than our<sup>-asws</sup> Shias are. How nice of our<sup>-asws</sup> Shias. How excellent is the Dealing of Allah<sup>-azwj</sup> with them!

وَاللَّهُ لَقَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَخْرُجُ شِيعَتُنَا مِنْ قُبُورِهِمْ مُشْرِقَةً وَجُوهُهُمْ قَرِيرَةٌ أَعْيُنُهُمْ قَدْ أُعْطُوا الْأَمَانَ يَخَافُ النَّاسُ وَلَا يَخَافُونَ وَلَا يَحْزَنُونَ النَّاسُ وَلَا يَحْزَنُونَ

By Allah<sup>-azwj</sup>! Amir Al-Momineen<sup>-asws</sup> had said: 'Our<sup>-asws</sup> Shias will emerge from their graves, their faces will be shining, their eyes delighted. They would have been Given the security. The people will fear, and they will not be fearing, and the people will grieve, and they would not be grieving.

وَاللَّهُ مَا سَعَى أَحَدٌ مِنْكُمْ إِلَى الصَّلَاةِ إِلَّا وَ قَدْ اكْتَنَفْتُهُ الْمَلَائِكَةُ مِنْ خَلْفِهِ يَدْعُونَ اللَّهَ لَهُ بِالْمُؤَزِّ حَتَّى يَفْرَغَ

By Allah<sup>-azwj</sup>! Not one of you will strive to the Salat except and the Angels would be surrounding him from behind him supplicating to Allah<sup>-azwj</sup> for him with the success, until he is free.

أَلَا إِنَّ لِكُلِّ شَيْءٍ جَوْهراً وَ جَوْهَرُ وُلْدِ آدَمَ مُحَمَّدٌ ص وَ نَحْنُ وَ أَنْتُمْ

Indeed! For all things there is an essence and the essence of the children of Adam<sup>-as</sup> is Muhammad<sup>-saww</sup> and us<sup>-asws</sup> and you (Shias)!'

قَالَ سُلَيْمَانُ وَ زَادَ فِيهِ عَيْتُهُمْ بُنِ اسْلَمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَوْ لَا مَا فِي الْأَرْضِ مِنْكُمْ مَا رُحِرَتِ الْجَنَّةُ وَ لَا خَلِقَتْ حَوَاءُ وَ لَا رَجِمَ وَ طِفْلٌ وَ لَا أُزْبِعَتْ بَهِيمَةٌ وَ اللَّهُ إِنَّ اللَّهَ أَشَدُّ حُبّاً لَكُمْ مِنَّا.

Suleyman (the narrator) said, 'And there is an increase in it by Aysam Bin Aslam, from Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> said: 'Had it not been for you (Shias) in the earth, the Paradise would not

have been decorated, nor Houries Created, nor a womb, nor child, nor a beast nurtured. By Allah<sup>-azwj</sup>! Surely Allah<sup>-azwj</sup> is of more intense love for you all than we<sup>-asws</sup> are!"<sup>304</sup>

96- كِتَابُ زَيْدِ النَّرْسِيِّ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ مُوسَى ع الرَّجُلُ مِنْ مَوَالِكُمْ يَكُونُ عَارِفًا يَشْرَبُ الْخَمْرَ وَ يَزْتَكِبُ الْمُوبِقَ مِنَ الذَّنْبِ نَتَبَّرُ مِنْهُ

The book of Zayd of Al Narsy who said,

'I said to Abu Al-Hassan Musa<sup>-asws</sup>, 'The man from your<sup>-asws</sup> friend happening to be a knower, drinks the wine and commits the destructive sins. Should we disavow from him?'

فَقَالَ تَبَرَّءُوا مِنْ فِعْلِهِ وَ لَا تَبَرَّءُوا مِنْهُ أَحِبُّوهُ وَ أَبْغَضُوا عَمَلَهُ

He<sup>-asws</sup> said: 'You should disavow from his deeds, not disavow from him! Love him but hate his deed'.

قُلْتُ فَيَسْعُنَا أَنْ نَقُولَ فَاسِقٌ فَاجِرٌ

I said, 'Do we have the leeway to be saying, 'A mischief maker, an immoral one!''?

فَقَالَ لَا الْفَاسِقُ الْفَاجِرُ الْكَافِرُ الْجَاهِدُ لَنَا النَّاصِبُ لِأَوْلِيَانَا أَبِي اللَّهِ أَنْ يَكُونَ وَلِيُّنَا فَاسِقًا فَاجِرًا وَ إِنْ عَمِلَ مَا عَمِلَ وَ لَكِنَّا نَقُولُ فَاسِقٌ الْعَمَلِ فَاجِرٌ الْعَمَلِ مُؤْمِنٌ النَّفْسِ حَبِيبٌ الْفِعْلِ طَيِّبٌ الرُّوحِ وَ الْبَدَنِ

He<sup>-asws</sup> said: 'Not mischief make, immoral. The Kafir is the denier of us<sup>-asws</sup>, the Nasibi (Hostile one) to our<sup>-asws</sup> friends. Allah<sup>-azwj</sup> has Refuse for our<sup>-asws</sup> friend to be a mischief-maker, an immoral, and even if he does what he does, but you should be saying, 'Mischievous of the deed, Immoral of the deed, a believer of the self, wicked of the deed, good of the soul and the body'.

وَ اللَّهُ مَا يَخْرُجُ وَلِيُّنَا مِنَ الدُّنْيَا إِلَّا وَ اللَّهِ وَ رَسُولُهُ وَ نَحْنُ عَنْهُ رَاضُونَ يَخْشُرُهُ اللَّهُ عَلَى مَا فِيهِ مِنَ الذُّنُوبِ مُبَيَّضًا وَجْهَهُ مَسْتُورَةً عَوْرَتُهُ آمِنَةٌ رُوَعْتُهُ لَا خَوْفٌ عَلَيْهِ وَ لَا حُزْنٌ وَ ذَلِكَ أَنَّهُ لَا يَخْرُجُ مِنَ الدُّنْيَا حَتَّى يُصَفَّى مِنَ الذُّنُوبِ إِمَّا بِمُصِيبَةٍ فِي مَالٍ أَوْ نَفْسٍ أَوْ وَلَدٍ أَوْ مَرَضٍ

By Allah<sup>-azwj</sup>! Our<sup>-asws</sup> friend will not exit from the world except and Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and we<sup>-asws</sup> would be pleased with him. Allah<sup>-azwj</sup> will Resurrect him based upon what would be in him from the sins, his face would be bright, his nakedness veiled, safe of his dread. There will neither be fear upon him nor grief, and that is because he does not exit from the world until he is cleaned from the sins, either by a calamity regarding wealth, or self, or children, or illness.

وَ أَدْنَى مَا يُصَفَّى بِهِ وَلِيُّنَا أَنْ يُرِيَهُ اللَّهُ رُؤْيَا مَهُولَةً فَيُصْبِحُ حَزِينًا لِمَا رَأَى فَيَكُونُ ذَلِكَ كَقَارَةٍ لَهُ أَوْ خَوْفًا يَرُدُّ عَلَيْهِ مِنْ أَهْلِ دَوْلَةِ الْبَاطِلِ أَوْ يُسَدِّدُ عَلَيْهِ عِنْدَ الْمَوْتِ فَيَلْقَى اللَّهَ طَاهِرًا مِنَ الذُّنُوبِ آمِنًا رُوَعْتُهُ بِمُحَمَّدٍ ص وَ أَمِيرِ الْمُؤْمِنِينَ ع

<sup>304</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 95



And the least of what our<sup>-asws</sup> friend would be cleaned by it that Allah<sup>-azwj</sup> will Show him a terrifying nightmare, so he would take up in grief due to what he would have seen, and that would be an expiation for him, or a fear would return to him from the officials of the government of falsehood, or there would be severity upon him at the death, so he would meet Allah<sup>-azwj</sup> having been cleaned from the sins, safe from his fear due to Muhammad<sup>-saww</sup> and Amir Al-Momineen<sup>-asws</sup>.

تَمُّ يَكُونُ أَمَامَهُ أَحَدُ الْأَمْرَيْنِ رَحْمَةُ اللَّهِ الْوَاسِعَةُ الَّتِي هِيَ أَوْسَعُ مِنْ ذُنُوبِ أَهْلِ الْأَرْضِ جَمِيعاً وَ شَفَاعَةُ مُحَمَّدٍ وَ أَمِيرِ الْمُؤْمِنِينَ صَلَّى اللَّهُ عَلَيْهِمَا إِنَّ أَخْطَأَنَّهُ رَحْمَةُ رَبِّهِ أَدْرَكْتَهُ شَفَاعَةُ نَبِيِّهِ وَ أَمِيرِ الْمُؤْمِنِينَ ص فَعِنْدَهَا تُصِيبُهُ رَحْمَةُ رَبِّهِ الْوَاسِعَةُ.

Then there would be two matters in front of him – the vast Mercy of Allah<sup>-azwj</sup> which is more capacious than the sins of the people of the earth entirely, and intercession of Muhammad<sup>-saww</sup> and Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>. If the Mercy of his Lord<sup>-azwj</sup> were to miss him, the intercession of his Prophet<sup>-as</sup> and Amir Al-Momineen<sup>-asws</sup> would come across him. During that, he will attain the vast Mercy of his Lord<sup>-azwj</sup>.<sup>305</sup>

97- سنن، المحاسن عن ابن فضال عن علي بن عتبة عن أبيه عن سليمان بن خالد قال: كنت في حملي أقرأ إذ ناداني أبو عبد الله ع اقرأ يا سليمان فأنا في هذه الآيات التي في آخر تبارك و الدين لا يدعون مع الله إلهاً آخر و لا يقتلون النفس التي حرم الله إلا بالحق و لا يزنون و من يفعل ذلك يلق أثمًا -

(The book) 'Al-Mahasin' – from Ibn Fazzal, from Ali Bin Uqba, from his father, from Suleyman Bin Khalid who said,

'I was in my carriage, reciting (Quran), when Abu Abdullah<sup>-asws</sup> called out to me: 'Read, O Suleyman, for I<sup>-asws</sup> am Blessed in these Verses which are at the end: **And those who are not supplicating to another god along with Allah and are not killing the soul which Allah Forbade except with the right, nor are they committing adultery. And one who does that, indulges in sin [25:68]**'.

فَقَالَ هَدِيهِ فِينَا أَمَا وَ اللَّهُ لَقَدْ وَعَظْنَا وَ هُوَ يَعْلَمُ أَنَّا لَا نَزِي أَوْ يَا سُلَيْمَانُ

He<sup>-asws</sup> said: 'This is regarding us<sup>-asws</sup>. By Allah<sup>-azwj</sup>! He<sup>-azwj</sup> has Advised us<sup>-asws</sup> and He<sup>-azwj</sup> Knows that we<sup>-asws</sup> do not commit adultery! Read, O Suleyman!'

فَقَرَأْتُ حَتَّى انْتَهَيْتُ إِلَى قَوْلِهِ إِلَّا مَنْ تَابَ وَ آمَنَ وَ عَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ

So I read until I ended up to His<sup>-azwj</sup> Words: **Except one who repents, and believes, and does righteous deeds, so those ones, Allah would Replace their evil deeds with good deeds, [25:70]**.

<sup>305</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 96

قَالَ قِفْ هَذِهِ فِيكُمْ إِنَّهُ يُؤْتِي بِالْمُؤْمِنِ الْمُذْنِبِ يَوْمَ الْقِيَامَةِ حَتَّى يُوقِفَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ فَيَكُونُ هُوَ الَّذِي يَلِي حِسَابَهُ فَيُوقِفُهُ عَلَى سَيِّئَاتِهِ شَيْئاً شَيْئاً فَيَقُولُ عَمِلْتَ كَذَا فِي يَوْمٍ كَذَا فِي سَاعَةٍ كَذَا فَيَقُولُ أَعْرِفُ يَا رَبِّ حَتَّى يُوقِفَهُ عَلَى سَيِّئَاتِهِ كُلِّهَا كُلَّ ذَلِكَ يَقُولُ أَعْرِفُ

He<sup>-asws</sup> said: 'Pause over here! This is regarding you (Shias). They will come with the Momin, the sinner, on the Day of Qiyamah, until he pauses in front of Allah<sup>-azwj</sup> Mighty and Majestic, so He<sup>-azwj</sup> would be the One<sup>-azwj</sup> in Charge of his Reckoning. He<sup>-azwj</sup> will Pause him upon his evil deed, thing by thing. He<sup>-azwj</sup> will Say: "Did you do such and such during such a such day during such and such time?" He would say, 'I acknowledge, O Lord<sup>-azwj</sup>', until He<sup>-azwj</sup> will Pause him upon his every evil deed, during all that he will be saying, 'I acknowledge'.

فَيَقُولُ سَتَرْتَهَا عَلَيْكَ فِي الدُّنْيَا وَ أَعْفُوتُهَا لَكَ الْيَوْمَ فَبَدِّلُوهَا لِعِبْدِي حَسَنَاتٍ

He<sup>-azwj</sup> Shall Say: "I<sup>-azwj</sup> had Concealed these upon you in the world, and I<sup>-azwj</sup> shall Forgive these for you today! Replace these for My<sup>-azwj</sup> servant as good deeds!"

قَالَ فَتَرْفَعُ صَحِيفَتُهُ لِلنَّاسِ فَيَقُولُونَ سُبْحَانَ اللَّهِ أَمَا كَانَتْ هَذَا الْعَبْدِ سَيِّئَةً وَاحِدَةً فَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ فَأَوْلِيكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ.

He<sup>-asws</sup> said: 'His register (of deeds) would be raised for the people. They will say, 'Glory be to Allah<sup>-azwj</sup>! Wasn't there even one evil deed for this servant?' It is the Word of Allah<sup>-azwj</sup> Mighty and Majestic: **so those ones, Allah would Replace their evil deeds with good deeds, [25:70]**'.<sup>306</sup>

أقول قد مرت أخبار كثيرة من هذا الباب في أبواب المعاد من الحوض و الشفاعة و أحوال المؤمنين و المجرمين في القيامة و غيرها و أبواب فضائل الأئمة ع.

Note – I (Majlisi) am saying, 'A lot of Ahadeeth have passed from this subject in the chapters of the Hereafter, of the Fountain, and the Intercession, and situations of the Momineen and the criminals during the Qiyamah, and other such, and the chapters on merits of the Imams<sup>-asws</sup>'.

<sup>306</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 18 H 97

باب 19 صفات الشيعة وأصنافهم و ذم الاعتزاز و الحث على العمل و التقوى

**CHAPTER 19 – DESCRIPTION OF THE SHIAS AND THEIR TYPES, AND CONDEMNATION OF THE DECEPTION, AND THE URGING UPON THE DEEDS AND THE PIETY**

ب، قرب الإسناد عن هارون عن ابن صدقة عن أبي عبد الله ع قال: امتحنوا شيعتنا عند موافقت الصلوات كيف تحافظون عليها و إلى أسرارنا كيف تحفظون لها عند عدونا و إلى أموالهم كيف مواساتهم لإخوانهم فيها.

(The book) 'Qurb Al-Asnaad' – From Haroun, from Ibn Sadaqa,

'From Abu Abdullah<sup>asws</sup> having said: 'Our<sup>asws</sup> Shias are examined at the timings of the Salat, how they are preserving upon it, and to our<sup>asws</sup> secrets, how is their preserving for it in the presence of our<sup>asws</sup> enemies, and to their wealth, how is their consolation to their brethren in it'.<sup>307</sup>

2- ل، الخصال عن أبيه عن أحمد بن إدريس عن الأشعري عن محمد بن عيسى عن أبي محمد الأنصاري عن عمرو بن أبي المقدام عن أبيه قال: قال لي أبو جعفر ع يا أبا المقدام إنما شيعته علي ع الشاجبون الناجلون الذابلون ذابلة شفاههم خميصة بطونهم متغيرة ألوانهم مصفرة وجوههم إذا جنهم الليل أخذوا الأرض فراشا و استقبلوا الأرض بجانهم كثير سجودهم كثيرة دموعهم كثير دعاؤهم كثير بكاءهم يفرح الناس و هم يحزنون.

(The book) 'Al-Khisaal' – From his father, from Ahmad Bin Idrees, from Al Ashary, from Muhammad Bin Isa, from Abu Muhammad Al Ansary, from Amro Bin Abu Al Miqdam, from his father having said,

'Abu Ja'far<sup>asws</sup> said to me: 'O Abu Al-Miqdam! But rather, Shias of Ali<sup>asws</sup> are the pale, the withered, the parched. Their lips are parched, their bellies are flat, their colours are changed, their faces are yellow (pale). When the night covers them, they take the ground as a bed, and they receive the ground with their foreheads. Their Sajdahs are a lot, their tears are a lot, their supplications are a lot, their crying is a lot. The people rejoice while they are grieving'.<sup>308</sup>

3- ن، عيون أخبار الرضا عليه السلام عن عبد الله بن محمد بن عبد الوهاب عن منصور بن عبد الله الأصمغاري عن علي بن عبد الله الإسكندري عن أحمد بن علي بن مهدي الرقي عن أبيه عن علي بن موسى الرضا عن أبيه عن أمير المؤمنين ص قال قال رسول الله ص يا علي طوبى لمن أحبك و صدق بك و وثق لمن أبغضك و كذب بك

(The book) 'Uyoun Akhbar Al-Reza<sup>asws</sup>', may the greetings be upon him<sup>asws</sup> – From Abdullah Bin Muhammad in Abdul Wahab, from Mansour Bin Abdullah Al Asfahany, from Ali Bin Abdullah Al Iskandary, from Ahmad Bin Ali Bin Madny Al Raqqy, from his father,

'From Ali<sup>asws</sup> Bin Musa Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Amir Al-Momineen<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'O Ali<sup>asws</sup>! Beatitude is for one who loves you<sup>asws</sup> and is sincere with you<sup>asws</sup> and wore be for the one hating you and lies upon you<sup>asws</sup>!

<sup>307</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 1

<sup>308</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 2

مُحِبُّوكَ مَعْرُوفُونَ فِي السَّمَاءِ السَّابِعَةِ وَالْأَرْضِ السَّابِعَةِ السُّفْلَى وَ مَا بَيْنَ ذَلِكَ هُمْ أَهْلُ الدِّينِ وَالْوَرَعِ وَالسَّمْتِ الْحَسَنِ وَ التَّوَاضُعِ لِلَّهِ عَزَّ وَ جَلَّ خَاشِعَةً أَبْصَارُهُمْ وَجَلَّةٌ قُلُوبُهُمْ لِلذِّكْرِ لِلَّهِ عَزَّ وَ جَلَّ

One loving you<sup>-asws</sup> are well-known in the seventh sky and the seventh earth, the lowest, and whatever is between that. They are the people of religion, and the devoutness, and the goodly appearance, and humble to Allah<sup>-azwj</sup> Mighty and Majestic.

وَ قَدْ عَرَفُوا حَقَّ وَ لَاتِيكَ وَ أَلْسِنَتُهُمْ نَاطِقَةٌ بِفَضْلِكَ وَ أَعْيُنُهُمْ سَاجِدَةٌ لِحُضْرَتِكَ وَ عَلَى الْأَيْمَةِ مِنْ وُلْدِكَ

Their sights are humble, their hearts are fearful due to the Mention of Allah<sup>-azwj</sup> Mighty and Majestic, and they have recognised the right of your<sup>-asws</sup> Wilayah, and their tongues are speaking with your<sup>-asws</sup> merits, and their eyes are pouring out as sympathy upon you<sup>-asws</sup> and upon the Imams<sup>-asws</sup> from your<sup>-asws</sup> sons<sup>-asws</sup>.

يَدِينُونَ لِلَّهِ بِمَا أَمَرَهُمْ بِهِ فِي كِتَابِهِ وَ جَاءَهُمْ بِهِ الْبُرْهَانُ مِنْ سُنَّةِ نَبِيِّهِ عَامِلُونَ بِمَا يَأْمُرُهُمْ بِهِ أَوْلُو الْأَمْرِ مِنْهُمْ

They are making is a religion of Allah<sup>-azwj</sup> with what He<sup>-azwj</sup> has Commanded them with in His<sup>-azwj</sup> Book and has come to them with the proof from the Sunnah of His<sup>-azwj</sup> Prophet<sup>-saww</sup>, working with what Masters<sup>-asws</sup> of the Command from them have ordered them with.

مُتَوَاصِلُونَ عَيْرٌ مُتَقَاتِعِينَ مُتَحَابُّونَ عَيْرٌ مُتَبَاغِضِينَ إِنَّ الْمَلَائِكَةَ لَتَصَلِّي عَلَى عَائِهِمْ وَ تُؤْمِنُ عَلَى دُعَائِهِمْ وَ تَسْتَغْفِرُ لِمُذْنِبٍ مِنْهُمْ وَ تَشْهَدُ حَضْرَتَهُ وَ تَسْتَوْجِبُ لِقُدُودِهِ إِلَى يَوْمِ الْقِيَامَةِ.

They are connecting with each other, not cutting off, loving each other not hating. The Angels tend to send Salawaat upon them and say 'Ameen' upon their supplications, and seek Forgiveness for the sinners from them, and attend his death, comforting for his loss up to the Day of Qiyamah".<sup>309</sup>

4- شَاءَ، الْإِرْشَادَ مَا، الْأَمَالِي لِلشَّيْخِ الطُّوسِيِّ رُوِيَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع حَرَجَ ذَاتَ لَيْلَةٍ مِنَ الْمَسْجِدِ وَ كَانَتْ لَيْلَةً قَمَرَاءَ فَأَمَّ الْجَبَانَةَ وَ لِحِقَّةَ جَمَاعَةٍ يَقُومُونَ أَثَرَهُ فَوَقَفَ عَلَيْهِمْ ثُمَّ قَالَ مَنْ أَنْتُمْ قَالُوا شِيعَتُكَ يَا أَمِيرَ الْمُؤْمِنِينَ

(The book) 'Al-Irshad', (and) 'Al-Amaali' of the sheykh Al-Tusi -

'It is reported that one night Amir Al-Momineen<sup>-asws</sup> came out from the Masjid, and it was a moonlit night. He<sup>-asws</sup> went to Al-Jabbana and a group joined him<sup>-asws</sup> pausing in his<sup>-asws</sup> tracks. He<sup>-asws</sup> paused by them, then said: 'Who are you all?' They said, 'Your<sup>-asws</sup> Shias, O Amir Al-Momineen<sup>-asws</sup>!'

فَتَفَرَسَ فِي وُجُوهِهِمْ ثُمَّ قَالَ فَمَا لِي لَا أَرَى عَلَيْكُمْ سِيمَاءَ الشِّيْعَةِ

<sup>309</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 3



'I entered to see Al-Sadiq Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> and there were a number of Shias in his<sup>asws</sup> presence and he<sup>asws</sup> was saying: 'Community of Shias! Be an adornment for us<sup>asws</sup> and do not be a shame upon us<sup>asws</sup>! Speak good words to the people and preserve your tongues and restrain these from the vanities and ugly words!'"<sup>312</sup>

بيان كونوا لنا زينا أي كونوا من أهل الورع والتقوى و العمل الصالح لتكونوا زينة لنا فإن حسن اتباع الرجل زينة له إذ يمدحونه بحسن تأديب أصحابه بخلاف ما إذا كانوا فسقة فإنه يصير سببا لتشنيع رئيسهم و يكونون شينا و عيبا لرئيسهم

**Explanation – 'Be an adornment for us<sup>asws</sup>' – i.e., be from the people of devoutness and the piety and the righteous deeds, for you to be an adornment for us<sup>asws</sup>, for goodly following of the man is an adornment for him when they are praising him for the good etiquettes of his companions, opposite to what when they would mischief-makers, for it would be a cause for the shame for their chief, and they would be a disgrace and blame for their chief.**

و عمدة الغرض في هذا المقام رعاية التقية و حسن العشرة مع المخالفين لئلا يصير سببا لنفرتهم عن أئمتهم و سوء القول فيهم بقريئة ما بعده

*The main purpose in this place is taking care of the Taqiyyah (dissimulation) and goodly dealing with the adversaries lest it becomes a cause of their fleeing away from their Imams<sup>asws</sup>, and evil words regarding them<sup>asws</sup> by pairing what is after it.*

و قولوا للناس حسنا فيه تضمين للآية الكريمة قال الطبرسي ره اختلف في معنى قوله حسنا فقبل هو القول الحسن الجميل و الخلق الكريم عن ابن عباس و قيل هو الأمر بالمعروف و النهي عن المنكر و قال الربيع حسنا أي معروفا

'And say good words to the people', in it is inclusion of the honourable Verse (2:83). Al-Tabarsee said, 'There is differing regarding the meaning of his<sup>asws</sup> word: 'Good words'. It is said, 'It is the good word, beautiful, and the honourable manners' – from Ibn Abbas. And it is said, 'It is instructing with the good deeds and forbidding from the evil'. And Al Rabie said, 'Good', i.e., kind.

و روى جابر عن أبي جعفر ع في قوله قُولُوا لِلنَّاسِ حُسْنًا قَالَ قُولُوا لِلنَّاسِ أَحْسَنَ مَا تُحِبُّونَ أَنْ يُقَالَ لَكُمْ فَإِنَّ اللَّهَ يُبْغِضُ اللَّعَانَ السَّبَّابَ الطَّعَانَ عَلَى الْمُؤْمِنِينَ الْفَاحِشَ الْمُتَفَحِّشَ السَّائِلَ الْمُلْحَفَ وَ يُحِبُّ الْحَلِيمَ الْعَفِيفَ الْمُتَعَفِّفَ.

And it is reported by Jabir, from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words: **and you would be saying to the people good words, [2:83].** He<sup>asws</sup> said: 'Speak to the people as excellently as what you would love to be said for you, for Allah<sup>azwj</sup> Hade the cursing, the reviling, the insulting upon the Momineen, the immoral, the obscene, the beggar, the importunate, and He<sup>azwj</sup> Loves the forbearing, the chaste, the decent"'.  
 ثم اختلف فيه من وجه آخر فقبل هو عام في المؤمن و الكافر على ما روي عن الباقر ع و قيل هو خاص في المؤمن

*Then there is differing regarding it from another aspect. It is said, 'It is general regarding the Momin and the Kafir', and the Kafir is what is reported from Al-Baqir<sup>asws</sup>. And it is said, 'It is particularly regarding the Momin'.*

<sup>312</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 6

و اختلف من قال إنه عام فليل إنه منسوخ بأية السيف و قد روي أيضا عن الصادق ع

*And there is differing by the one who said, 'It is genera'. It is said, 'It is Abrogated by the Verse of the sword', and it has been reported as well from Al-Sadiq<sup>-asws</sup>.*

و قال الأكثرون إنها ليست بمنسوخة لأنه يمكن قتالهم مع حسن القول في دعائهم إلى الإيمان كما قال الله تعالى ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ وَ جَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ وَ قال في آية أخرى وَ لَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ انتهى.

*And most of them said, 'It isn't Abrogated because it is possible to fight them with good words in calling them to the Eman, like what Allah<sup>-azwj</sup> the Exalted has Said: **Call to the Way of your Lord with the wisdom and goodly exhortation and have disputations with them by that which is best; [16:125].** And He<sup>-saww</sup> Said in another Verse: **And do not insult those who are supplicating to the ones besides Allah so they would (in retaliation) be insulting Allah in enmity, without knowledge. [6:108]' – end.***

و أقول عمدة الغرض هنا حسن القول مع المخالفين تقية و كذا المراد بحفظ الألسنة حفظها عما يخالف التقية و الفضول زوائد الكلام و ما لا منفعة فيه

*And I (Majlisi) am saying, 'The main purpose over here are the good words with the adversaries due to Taqiyyah (dissimulation), and like that is the intent of protecting the tongue, preserving it from what opposes the Taqiyyah. And the vanities is additional talk and what there is no benefit in it'.*

7- ماء الأماالي للشيخ الطوسي عن أبي عمرو عن ابن عمدة عن أحمد بن يحيى عن جعفر بن عنبسة عن إسماعيل بن أنان عن مسعود بن سعد عن جابر عن أبي جعفر ع قال: **إِنَّمَا شِيعَتُنَا مَنْ أَطَاعَ اللَّهَ عَزَّ وَ جَلَّ.**

(The book 'Al-Amaali' of the sheykh Al Tusi, from Abu Amro, from Ibn Uqdah, from Ahmad Bin Yahya, from Ja'far Bin Anbasa, from Ismail Bin Aban, from Masoud Bin Sa'ad, from Jabir,

'From Abu Ja'far<sup>-asws</sup> having said: 'But rather, our<sup>-asws</sup> Shia is the one who obeys Allah<sup>-azwj</sup> Mighty and Majestic'.<sup>313</sup>

8- ل، الخصال عن حمزة العلوي عن علي بن أبيه عن محمد البرقي عن خلف بن حماد عن معاوية بن وهب قال قال أبو عبد الله ع **السَّيِّعَةُ ثَلَاثٌ مُحِبُّ وَادٌّ فَهَوٌّ مِثْلًا وَ مُتَزَيِّئٌ بِنَا وَ نَحْنُ زَيْنٌ لِمَنْ تَزَيَّنَّ بِنَا وَ مُسْتَأْكِلٌ بِنَا النَّاسَ وَ مَنْ اسْتَأْكَلَ بِنَا افْتَقَرَ.**

(The book) 'Al-Khisaal' – from Hamza Al Alawy – from Ali, from his father, from Muhammad Al Barqy, from Khalaf Bin Hammad, from Muawiya Bin Wahab who said,

'Abu Abdullah<sup>-asws</sup> said: 'The Shias are three – A cordial loving one, so he is from us<sup>-asws</sup>; and one adorning with us and we<sup>-asws</sup> are an adornment for the one who is adorning with us<sup>-asws</sup>;

<sup>313</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 7

and the one consuming the people by us<sup>-asws</sup>, and the one who consumes by us<sup>-asws</sup>, would be impoverished (in the Hereafter)".<sup>314</sup>

بيان التزين بهم هو أن يجعلوا الانتساب إليهم و مولاتهم زينة لهم و فخرا بين الناس و لا زينة أرفع من ذلك

**Explanation –** ‘The adorning with them<sup>-asws</sup>’ – It is that he makes the attribution to them<sup>-asws</sup> and their<sup>-asws</sup> Wilayah as an adornment for them, and prides between the people, and there is no adornment higher than that.

و الاستكفال بهم ع هو أن يجعلوا إظهار مولاتهم و نشر علومهم و أخبارهم وسيلة لتحصيل الرزق و جلب المنافع من الناس فينتج خلاف مطلوبهم و يصير سببا لفقهم

And ‘consuming by them<sup>-asws</sup>’ – It is that he manifests their<sup>-asws</sup> Wilayah and spreads their<sup>-asws</sup> knowledge and their<sup>-asws</sup> Ahadeeth as a means to achieve the sustenance and pulls the benefits from the people, so it results in opposite to their<sup>-asws</sup> purposes, and it because a cause for their (Shias) impoverishment (basically a professional priest).

و القسم الأول هو الذي يجهم و يوالهم في الله و لله و هو ناج في الدنيا و الآخرة.

And the first type (of person), he is the one who loves them<sup>-asws</sup> and befriends them<sup>-asws</sup> for the Sake of Allah<sup>-azwj</sup>. By Allah<sup>-azwj</sup>, and he shall attain salvation in the world and the Hereafter’.

9- ير، بصائر الدرجات عن سلمة بن الخطاب عن عبد الله بن محمد عن عبد الله بن القاسم بن الحارث البجلي عن مزارم قال: دخلت المدينة فرأيت جارية في الدار التي نزلتها فعجبني فأردت أن أتمتع منها فأبت أن تزوجني نفسها

(The book) ‘Basaair Al Darajaat’ – From Salama Bin Al Khattab, from Abdullah Bin Muhammad, from Abdullah Bin Al Qasim Bin Al Haris Al Batl, from Muzahim who said,

‘I entered Al-Medina and I saw a girl in the house which we had lodged in. She fascinated me and I wanted to enjoy from her. She refused to marry herself to me’.

قال فجئت بعد العتمة ففرعت الباب فكانت هي التي فتحت لي فوضعت يدي على صدرها فبادرتني حتى دخلت فلما أصبحت دخلت على أبي الحسن ع فقال يا مزارم ليس من شيعتنا من خلا ثم لم ير قلبه.

He (the narrator) said, ‘I came after the evening and knocked the door, and she was the one who opened it for me. I place my hand upon her chest. She rushed away from me until I entered (the house). When it was morning, I entered to see Abu Al-Hassan<sup>-asws</sup>. He<sup>-asws</sup> said: ‘O Muzahim! He isn’t one from our Shias, the one<sup>-asws</sup> who does not take care of his heart’”.<sup>315</sup>

<sup>314</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 8

<sup>315</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 9



10- سن، المحاسن عن مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنِ الْخَطَّابِ الْكُوفِيِّ وَ مُصْعَبِ بْنِ عَبْدِ اللَّهِ الْكُوفِيِّ قَالَا دَخَلَ سَدِيرُ الصَّرِيهِيِّ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ عِنْدَهُ جَمَاعَةٌ مِنْ أَصْحَابِهِ فَقَالَ يَا سَدِيرُ لَا تَزَالُ شِيعَتُنَا مَحْفُوظِينَ مَسْتُورِينَ مَعْصُومِينَ

(The book) 'Al-Mahasin' – from Muhammad Bin Ali, from Muhammad Bin Aslma, from Al Khattab Al Kufy and Mus'ab Bin Abdullah Al Kufy who both said,

'Sadeyr Al-Sayrafi entered to see Abu Abdullah<sup>-asws</sup> and there was a group of his<sup>-asws</sup> companions in his<sup>-asws</sup> presence. He<sup>-asws</sup> said: 'O Sadeyr! Our<sup>-asws</sup> Shias do not cease to be safeguarding, preserving, veiling, fortifying, modest.

مَا أَحْسَنُوا النَّظَرَ لِأَنْفُسِهِمْ فِيمَا بَيْنَهُمْ وَ بَيْنَ خَالِقِهِمْ وَ صَحَّتْ نِيَّاتُهُمْ لِأَيْمَتِهِمْ وَ بَرُّوا إِخْوَانَهُمْ فَعَطَفُوا عَلَى ضَعِيفِهِمْ وَ تَصَدَّقُوا عَلَى دَوِي الْفَاقَةِ مِنْهُمْ

How excellent is their looking out for themselves regarding what is between them and their Creator, and correctness of their intentions for their Imams<sup>-asws</sup>, and righteousness with their brethren. They are compassionate upon their weak ones, and they give charity to the ones from them with the destitution.

إِنَّا لَا نَأْمُرُ بِظُلْمٍ وَ لَكِنَّا نَأْمُرُكُمْ بِالْوَرَعِ الْوَرَعِ وَ الْمُوَاسَاةِ الْمُوَاسَاةِ لِإِخْوَانِكُمْ فَإِنَّ أَوْلِيَاءَ اللَّهِ لَمْ يَزَالُوا مُسْتَضْعَفِينَ قَلِيلِينَ مُنْذُ خَلَقَ اللَّهُ آدَمَ ع.

We<sup>-asws</sup> do not instruct with the injustice but we<sup>-asws</sup> instruct them with the devoutness! The devoutness! The devoutness, and the consolation! The consoling to their brethren, for the friends of Allah<sup>-azwj</sup> have not ceased to be weakened, few, since Allah<sup>-azwj</sup> Created Adam<sup>-as</sup>.<sup>316</sup>

11- م، تفسير الإمام عليه السلام قَالَ ع قَالَ رَسُولُ اللَّهِ ص اتَّقُوا اللَّهَ مَعَاشِرَ الشَّيْبَةِ فَإِنَّ الْجَنَّةَ لَنْ تُفُوتَكُمْ وَ إِنْ أَبْطَأَتْ بِمَا عَنْكُمْ قَبَائِحُ أَعْمَالِكُمْ فَتَنَافَسُوا فِي دَرَجَاتِهَا

Tafseer Imam (Hassan Al-Askari<sup>-asws</sup>) – He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: "Fear Allah<sup>-azwj</sup>, group of the Shias, for the Paradise will never be lost from you, and even if it is delayed with it from you due to the ugliness of your deeds. Therefore, be competing with regards to its levels (ranks)'.  
قِيلَ فَهَلْ يَدْخُلُ جَهَنَّمَ أَحَدٌ مِنْ مُحِبِّكَ وَ مُحِبِّي عَلِيِّ ع

It was said, 'So would the one who loves you<sup>-saww</sup> and loves Ali<sup>-asws</sup> enter Hell?'

قَالَ مَنْ قَدَّرَ نَفْسَهُ بِمُخَالَفَةِ مُحَمَّدٍ وَ عَلِيِّ وَ وَاقَعَ الْمُحَرَّمَاتِ وَ ظَلَمَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ خَالَفَ مَا رُسِمَ لَهُ مِنَ الشَّرَائِعِ جَاءَ يَوْمَ الْقِيَامَةِ قَدِرًا طَفِسًا

He<sup>-saww</sup> said: 'The one who dirties himself by opposing Muhammad<sup>-saww</sup> and Ali<sup>-asws</sup>, and commits the Prohibited (acts), and wrongs the Momineen and the Mominaat, and opposes what has been enjoined for him from the Ordinances, would come on the Day of Qiyamah with a filthy body.

يَقُولُ مُحَمَّدٌ وَعَلِيٌّ يَا فُلَانُ أَنْتَ قَدِرٌ طَفِيسٌ لَا تَصْلُحُ لِمُرَافَقَةِ مَوَالِيكَ الْأَخْيَارِ وَلَا لِمُعَانَقَةِ الْحُورِ الْحَسَنَاتِ وَلَا لِمَلَائِكَةِ الْمُقَرَّبِينَ لَا تَصِلُ إِلَى مَا هُنَاكَ إِلَّا بِأَنْ تَطْهَرَ عَنْكَ مَا هَاهُنَا يَعْنِي مَا عَلَيْكَ مِنَ الذُّنُوبِ فَيَدْخُلُ إِلَى الطَّبَقِ الْأَعْلَى مِنْ جَهَنَّمَ فَيُعَذَّبُ بِبَعْضِ ذُنُوبِهِ

Muhammad<sup>-saww</sup> and Ali<sup>-asws</sup> would be saying to him: 'O so and so! You are of a filthy body. It is not correct for your friendship with the chosen ones, nor for hugging the maiden Houries, nor for the Angels of Proximity of Allah<sup>-azwj</sup>, nor to arrive to whatever is over there, except by a purification from you by what is over here' – meaning what is upon him from the sins – so he would enter into the top layer of Hell, and he would be Punished with some of its sins.

وَمِنْهُمْ مَنْ يُصِيبُهُ الشَّدَائِدُ فِي الْمَحْشَرِ بِبَعْضِ ذُنُوبِهِ ثُمَّ يَلْقَاهُ مِنْ هُنَا وَمِنْ هُنَا مَنْ يَبْعَثُهُمُ إِلَيْهِ مَوَالِيَهُ مِنْ خِيَارِ شِيعَتِهِمْ كَمَا يَلْقَى الطَّيْرُ الْحَبَّ

And from them would be one would be hit by the difficulties in the plains due to some of his sins, then he would be picked up from over there and from over there, the one whom his Masters<sup>-asws</sup> would have sent from the best of their<sup>-asws</sup> Shias (to pick him up), just as the bird picks up the seed.

وَمِنْهُمْ مَنْ يَكُونُ ذُنُوبُهُ أَقَلَّ وَأَخْفَّ فَيُطَهَّرُ مِنْهَا بِالشَّدَائِدِ وَالتَّوَابِ مِنَ السَّلَاطِينِ وَغَيْرِهِمْ وَمِنَ الْأَقَاتِ فِي الْأَبْدَانِ فِي الدُّنْيَا لِيُدَلَّى فِي قَبْرِهِ وَهُوَ طَاهِرٌ

And from them would be one whose sins would happen to be less and lighter – so he would be cleaned from it by the difficulties and the calamities from the ruling authorities and others, and from the afflictions in the bodies in the world – in order to be cast into his grave and he is clean (from his sins).

وَمِنْهُمْ مَنْ يَقْرُبُ مَوْتَهُ وَقَدْ بَقِيََتْ عَلَيْهِ سَيِّئَةٌ فَيَسْتَدُ نَزْعُهُ وَ يُكْفَرُ بِهِ عَنْهُ

And from them would be on whose death would approach, and there would be remaining upon him (some unforgiven sins), so his death would be difficult, and it would be an expiation by it from him.

فَإِنْ بَقِيَ شَيْءٌ وَقَوِيَتْ عَلَيْهِ يَكُونُ لَهُ بَطَرٌ وَاضْطِرَابٌ فِي يَوْمِ مَوْتِهِ فَيَقَالُ مَنْ بِحَضْرَتِهِ فَيَلْحَقُهُ بِهِ الدُّلُّ فَيُكْفَرُ عَنْهُ

If there (still) remains something and there is strength in him, there would be happening for him an abdominal pain or turmoil during the day of his death, and the ones in his presence would decrease and he would face disgrace due to it, and it would an expiation from him.

فَإِنْ بَقِيَ شَيْءٌ آتَى بِهِ وَ لَمَّا يُلْحَدُ فَيُوضَعُ فَيَنْتَفِرُونَ عَنْهُ فَيُطَهَّرُ

If there (still) remains something (from the sins), they would come with him and when they dig the grave and place him there, they would disperse from him. Thus he would be cleaned.

فَإِنْ كَانَ ذُنُوبُهُ أَعْظَمَ وَ أَكْثَرَ طَهَّرَ مِنْهَا بِشَدَائِدِ عَرَصَاتِ يَوْمِ الْقِيَامَةِ فَإِنْ كَانَتْ أَكْثَرَ وَ أَعْظَمَ طَهَّرَ مِنْهَا فِي الطَّبَقِ الْأَعْلَى مِنْ جَهَنَّمَ وَ هُوَ لِأَشَدِّ مُحِبِّينَا عَدَابًا وَ أَعْظَمَهُمْ ذُنُوبًا

But if his sins were major and more – he would be cleaned from these by the difficulties of the plains of the Day of Judgment, and if these were (still) more and great – he would be cleaned from these in the top layer of Hell. And they would be those that loves us, with the most intense of the Punishments and of the greatest of the sins.

لَيْسَ هَؤُلَاءِ يُسَمَّوْنَ بِشِيعَتِنَا وَ لَكِنَّهُمْ يُسَمَّوْنَ بِمُحِبِّينَا وَ الْمُؤَالِيْنَ لِأَوْلِيَائِنَا وَ الْمُعَادِيْنَ لِأَعْدَائِنَا إِنَّ شِيعَتَنَا مِنْ شِيعَتِنَا وَ اتَّبَعَ آثَارَنَا وَ افْتَدَى بِأَعْمَالِنَا

They aren't the ones who are being names as being our<sup>-asws</sup> Shias, but they would be named as those that love us<sup>-asws</sup> – and the friends of our<sup>-asws</sup> friends, and the enemies to our<sup>-asws</sup> enemies. Our<sup>-asws</sup> Shias are the ones who adheres with us<sup>-asws</sup>, and follows our<sup>-asws</sup> Ahadeeth, and conducts with our<sup>-asws</sup> deeds'.

وَ قَالَ الْإِمَامُ ع قَالَ رَجُلٌ لِرَسُولِ اللَّهِ يَا رَسُولَ اللَّهِ فُلَانٌ يَنْظُرُ إِلَى حَرَمِ جَارِهِ فَإِنْ أَمَكَّهُ مُوَاقَعَةُ حَرَامٍ لَمْ يَزَعْ عَنْهُ فَعَضِبَ رَسُولُ اللَّهِ ص وَ قَالَ اثْنُونِي بِهِ

And the Imam<sup>-asws</sup> said: 'A man said to Rasool-Allah<sup>-saww</sup>, 'O Rasool-Allah<sup>-saww</sup>! So and so looked at the sanctity (womenfolk) of his neighbour, and if he is able upon adultery, he would not refrain from it!' Rasool-Allah<sup>-saww</sup> got angered and said: 'Bring him to me<sup>-saww</sup>!'

فَقَالَ رَجُلٌ آخَرَ يَا رَسُولَ اللَّهِ إِنَّهُ مِنْ شِيعَتِكُمْ مِمَّنْ يَعْتَقِدُ مُوَالاتِكَ وَ مُوَالَاةَ عَلِيٍّ وَ يَبْرَأُ مِنْ أَعْدَائِكُمَا

Then another man said, 'O Rasool-Allah<sup>-saww</sup>! He is from your<sup>-saww</sup> Shias, from the ones who believes in your<sup>-saww</sup> Wilayah and the Wilayah of Ali<sup>-asws</sup> and disavows from both your<sup>-asws</sup> enemies'.

فَقَالَ رَسُولُ اللَّهِ ص لَا تَقُلْ إِنَّهُ مِنْ شِيعَتِنَا فَإِنَّهُ كَذِبٌ إِنَّ شِيعَتَنَا مِنْ شِيعَتِنَا وَ تَبَعْنَا فِي أَعْمَالِنَا وَ لَيْسَ هَذَا الَّذِي ذَكَرْتَهُ فِي هَذَا الرَّجُلِ مِنْ أَعْمَالِنَا

Rasool-Allah<sup>-saww</sup> said: 'Do not say he is from our<sup>-asws</sup> Shias, for it would be a lie. Our<sup>-asws</sup> Shias are the ones who adhere to us<sup>-asws</sup> and follow us<sup>-asws</sup> in our<sup>-asws</sup> deeds, and this which you mention to be in this man, isn't from our<sup>-asws</sup> deeds'.

وَ قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ وَ إِمَامِ الْمُتَّقِينَ وَ يُعْسُوبِ الدِّينِ وَ قَائِدِ الْعُرِّ الْمُحَجَّلِينَ وَ وَصِيِّ رَسُولِ رَبِّ الْعَالَمِينَ ع إِنَّ فُلَانًا سَرَفَ عَلَى نَفْسِهِ بِالذُّنُوبِ الْمُؤَبَّاتِ وَ هُوَ مَعَ ذَلِكَ مِنْ شِيعَتِكُمْ

And it was said to the Emir of the Momineen and the Imam<sup>-asws</sup> of the pious, and leader of the Religion, and guide of the resplendent, and successor<sup>-asws</sup> of the Rasool<sup>-saww</sup> of the Lord<sup>-azwj</sup> of the worlds (Ali<sup>-asws</sup>), 'So and so is extravagant upon himself with the major sins, and he, along with that, is from your<sup>-asws</sup> Shias'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ قَدْ كُتِبَتْ عَلَيْكَ كَذِبَةٌ أَوْ كَذِبَتَانِ إِنْ كَانَ مُسْرِفًا بِالذُّنُوبِ عَلَى نَفْسِهِ مُجِبُّنًا وَ يُبْغِضُ أَعْدَاءَنَا فَهُوَ كَذِبَةٌ وَاحِدَةٌ لِأَنَّهُ مِنْ مُحِبِّينَا لَا مِنْ شِيعَتِنَا

Amir Al-Momineen<sup>-asws</sup> said: 'There have been written against you, either a lie or two lies. If he was extravagant with the sins upon himself, loving us<sup>-asws</sup> and hating our<sup>-asws</sup> enemies, so it would be one lie, for he would be from those that love us<sup>-asws</sup> and not from our<sup>-asws</sup> Shias.

وَ إِنْ كَانَ يُؤَالِي أَوْلِيَاءَنَا وَ يُعَادِي أَعْدَاءَنَا وَ لَيْسَ بِمُسْرِفٍ عَلَى نَفْسِهِ كَمَا ذَكَرْتَ فَهُوَ مِنْكَ كَذِبَةٌ لِأَنَّهُ لَا يُسْرِفُ فِي الدُّنُوبِ وَ إِنْ كَانَ يُسْرِفُ فِي الدُّنُوبِ وَ لَا يُؤَالِيَنَا وَ لَا يُعَادِي أَعْدَاءَنَا فَهُوَ مِنْكَ كَذِبَتَانِ

And if he was befriending our<sup>-asws</sup> friends and being inimical to our<sup>-asws</sup> enemies, and he wasn't being extravagant upon himself regarding the sins just as you mentioned, so it would be a lie from you, because he isn't extravagant with the sins. And if he was not extravagant regarding the sins and does not befriend our<sup>-asws</sup> friends nor being inimical to our<sup>-asws</sup> enemies, so it would be two lies from you'.

وَ قَالَ رَجُلٌ لِأَمْرَأَتِهِ أَذْهَبِي إِلَى فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ص فَاسْأَلِيهَا عَنِّي أَيْ مِنْ شِيعَتِكُمْ أَمْ لَيْسَ مِنْ شِيعَتِكُمْ فَسَأَلَتْهَا فَقَالَتْ قُولِي لَهُ إِنْ كُنْتَ تَعْمَلُ بِمَا أَمَرْنَاكَ وَ تَنْتَهِي عَمَّا رَجَزْنَاكَ عَنْهُ فَأَنْتَ مِنْ شِيعَتِنَا وَ إِلاَ فَلَا

He<sup>-asws</sup> said: 'And a man said to his wife, 'Go to Fatima<sup>-asws</sup>, daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, and ask her<sup>-asws</sup> on my behalf whether I am from their<sup>-asws</sup> Shias or not from their<sup>-asws</sup> Shias'. She asked her, and she<sup>-asws</sup> said: 'Say to him: 'If you are performing whatever we<sup>-asws</sup> have ordered with and keeping away from what we<sup>-asws</sup> deter you from, so you are from our<sup>-asws</sup> Shias, or else, so no'.

فَرَجَعَتْ فَأَخْبَرَتْهُ فَقَالَ يَا وَلِيِّي وَ مَنْ يَنْقُذُكَ مِنَ الدُّنُوبِ وَ الخَطَايَا فَأَنَا إِذَا خَالِدٌ فِي النَّارِ فَإِنَّ مَنْ لَيْسَ مِنْ شِيعَتِهِمْ فَهُوَ خَالِدٌ فِي النَّارِ فَرَجَعَتْ الْمَرْأَةُ فَقَالَتْ لِفَاطِمَةَ مَا قَالَ رَجُلِي

She returned and informed him, so he said, 'O woe is unto me! And who can be safe from the sins and the mistakes? (This means) I would be eternally in the Fire, for the one who isn't from their<sup>-asws</sup> Shias would be eternally in the Fire'. So the wife returned and said to Fatima<sup>-asws</sup> what her husband had said to her.

فَقَالَتْ فَاطِمَةُ قُولِي لَهُ لَيْسَ هَكَذَا شِيعَتُنَا مِنْ خِيَارِ أَهْلِ الْجَنَّةِ وَ كُلُّ مُحِبِّينَا وَ مُؤَالِي أَوْلِيَانَا وَ مُعَادِي أَعْدَائِنَا وَ الْمُسْلِمِ بِقَلْبِهِ وَ لِسَانِهِ لَنَا لَيْسُوا مِنْ شِيعَتِنَا إِذَا خَالَفُوا أَمْرَنَا وَ نَوَاهَيْنَا فِي سَائِرِ الْمُؤَبَّاتِ

Fatima<sup>-asws</sup> said: 'Say to him, 'It isn't like that, for our<sup>-asws</sup> Shias are from the best inhabitants of the Paradise, and (so it) everyone who loves us<sup>-asws</sup> and befriends our<sup>-asws</sup> friends, and is inimical to our<sup>-asws</sup> enemies, and submissive with his heart and his tongue to us<sup>-asws</sup>. They wouldn't be from our<sup>-asws</sup> Shias when they are opposing our<sup>-asws</sup> orders and our<sup>-asws</sup> forbiddances regarding all of the destructive sins.

وَ هُمْ مَعَ ذَلِكَ فِي الْجَنَّةِ وَ لَكِنْ بَعْدَ مَا يُطَهَّرُونَ مِنْ دُنُوبِهِمْ بِالْبَلَايَا وَ الرِّزَايَا أَوْ فِي عَرَصَاتِ الْقِيَامَةِ بِأَنْوَاعِ شِدَائِدِهَا أَوْ فِي الطَّبَقِ الْأَعْلَى مِنْ جَهَنَّمَ بِعَذَابِهَا إِلَى أَنْ نَسْتَفِيدَهُمْ مِنْهَا وَ نَنْقُلَهُمْ إِلَى حَضْرَتِنَا

And they, along with that would (still) be in the Paradise, but after having been purified from their sins with the afflictions and the adversities, or in the plains of the Day of Qiyamah with the varieties of the difficulties, or in the top layer of Hell with its Punishments – until we<sup>-asws</sup> pick them out – due to their love for us<sup>-asws</sup> – from it and transfer them to be in our<sup>-asws</sup> presence'.

وَقَالَ رَجُلٌ لِلْحَسَنِ بْنِ عَلِيٍّ ع يَا ابْنَ رَسُولِ اللَّهِ فَقَالَ الْحَسَنُ بْنُ عَلِيٍّ ع يَا عَبْدَ اللَّهِ إِنْ كُنْتُ لَنَا فِي أَوْامِرِنَا وَ زَوَاجِرِنَا مُطِيعاً فَقَدْ صَدَقْتَ وَإِنْ كُنْتُ بِخِلَافِ ذَلِكَ فَلَا تَزِدْ فِي ذُنُوبِكَ بِدَعْوَاكَ مَرْتَبَةً شَرِيفَةً لَسْتُ مِنْ أَهْلِهَا

And a man said to Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I am from your<sup>-asws</sup> Shias'. Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> said, 'O servant of Allah<sup>-azwj</sup>! If it was so that you were obedient to us<sup>-asws</sup> in our<sup>-asws</sup> orders and our<sup>-asws</sup> deterrence's, so you have spoken the truth; and if it was so that you were different to that, then do not increase in your sins by your claiming a noble rank which you aren't deserving of it.

لَا تَقُلْ لَنَا أَنَا مِنْ شِيعَتِكَ وَ لَكِنْ قُلْ أَنَا مِنْ مُؤَالِيكَ وَ مُحِبِّكَ وَ مُعَادِي أَعْدَائِكَ وَ أَنْتَ فِي خَيْرٍ وَ إِلَى خَيْرٍ

Do not say, 'I am from your<sup>-asws</sup> Shias', but say, 'I am from the ones who befriend you<sup>-asws</sup> and love you<sup>-asws</sup>, and are inimical to your<sup>-asws</sup> enemies', and you would be in goodness and (going) towards goodness'.

وَقَالَ رَجُلٌ لِلْحَسَنِ بْنِ عَلِيٍّ ع يَا ابْنَ رَسُولِ اللَّهِ أَنَا مِنْ شِيعَتِكَ قَالَ اتَّقِ اللَّهَ وَ لَا تَدَّعِينَ شَيْئاً يَقُولُ اللَّهُ لَكَ كَذَبْتَ وَ فَجَرْتَ فِي دَعْوَاكَ إِنَّ شِيعَتَنَا مَنْ سَلِمَتْ قُلُوبُهُمْ مِنْ كُلِّ غِيْثٍ وَ غِلٍّ وَ دَخَلٍ وَ لَكِنْ قُلْ أَنَا مِنْ مُؤَالِيكَ وَ مُحِبِّكَ

And a man said to Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I am from your<sup>-asws</sup> Shias'. He<sup>-asws</sup> said: 'Fear Allah<sup>-azwj</sup> and do not be claiming something which Allah<sup>-azwj</sup> the Exalted would be Saying to you: "You lied and burst forth in your claim!" Our<sup>-asws</sup> Shia are the ones who save their hearts from every deception, malice, and corruption. But say, 'I am from those who befriend you<sup>-asws</sup> and from those who love you<sup>-asws</sup>'.

وَقَالَ رَجُلٌ لِعَلِيِّ بْنِ الْحُسَيْنِ ع يَا ابْنَ رَسُولِ اللَّهِ أَنَا مِنْ شِيعَتِكَ الْخَلَصِ فَقَالَ لَهُ يَا عَبْدَ اللَّهِ فَإِذَا أَنْتَ كَأَبِرَاهِيمَ الْخَلِيلِ ع الَّذِي قَالَ اللَّهُ وَ إِنَّ مِنْ شِيعَتِهِ لَأَبِرَاهِيمَ إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ

And a man said to Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I am from your<sup>-asws</sup> Shias, the sincere'. So he<sup>-asws</sup> said to him: 'O servant of Allah<sup>-azwj</sup>! Then you are like Ibrahim<sup>-as</sup> the Friend (of the Beneficent) for whom Allah<sup>-azwj</sup> Said regarding him<sup>-as</sup>: **And from among his Shias was Ibrahim [37:83] When he came to his Lord with a sound heart [37:83].**

فَإِنْ كَانَ قَلْبُكَ كَقَلْبِهِ فَأَنْتَ مِنْ شِيعَتِنَا وَ إِنْ لَمْ يَكُنْ قَلْبُكَ كَقَلْبِهِ وَ هُوَ طَاهِرٌ مِنَ الْغِيْثِ وَ الْعِلِّ فَأَنْتَ مِنْ مُحِبِّينَا وَ إِلاَّ فَإِنَّكَ إِنْ عَرَفْتَ أَنَّكَ بِقَوْلِكَ كَاذِبٌ فِيهِ إِنَّكَ لَمُبْتَلَى بِفَالِحٍ لَا يُفَارِقُكَ إِلَى الْمَوْتِ أَوْ جَذَامٍ لِيَكُونَ كَفَارَةً لِكَذِبِكَ هَذَا

So if it was such that your heart was like his<sup>-as</sup> heart, then you would be from our<sup>-asws</sup> Shias; and if your heart does not happen to be like his<sup>-as</sup> heart, and it is clean from deception and malice, then you would be from those that love us<sup>-asws</sup>, or else you should know that you, with your words, are a liar in it. You would be afflicted with paralysis with would not separate from you until the death, or leprosy which would happen to be an expiation for this lie of yours'.

وَقَالَ الْبَاقِرُ ع لِرَجُلٍ فَخَرَّ عَلَى آخِرٍ وَ قَالَ أَ تُفَاخِرُنِي وَ أَنَا مِنْ شِيعَةِ آلِ مُحَمَّدٍ الطَّيِّبِينَ

And Al-Baqir<sup>-asws</sup> said to a man who prided himself upon another by saying, 'Are you priding upon me, and I am from the Shias of the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, the godly?'

فَقَالَ الْبَاقِرُ ع مَا فَخَرْتِ عَلَيْهِ وَ رَبِّ الْكَعْبَةِ وَ عُيُنِ مِنْكَ عَلَى الْكَذِبِ يَا عَبْدَ اللَّهِ أَمَا لَكَ مَعَكَ تُنْفِقُهُ عَلَى نَفْسِكَ أَحَبُّ إِلَيْكَ أَمْ تُنْفِقُهُ عَلَى إِخْوَانِكَ الْمُؤْمِنِينَ قَالَ بَلْ أَنْفِقُهُ عَلَى نَفْسِي

Al-Baqir<sup>asws</sup> said to him: ‘Do not pride upon him, by the Lord<sup>azwj</sup> of the Kabah, and be deceived upon the lie, O servant of Allah<sup>azwj</sup>! Is the wealth with you which you spend upon yourself more beloved to you or your spending upon your Momineen brothers?’ He said, ‘But, (the wealth) I spend upon myself’.

قَالَ فَلَسْتُ مِنْ شِيعَتِنَا فَإِنَّا نَحْنُ مَا تُنْفِقُ عَلَى الْمُتَنَجِّلِينَ مِنْ إِخْوَانِنَا أَحَبُّ إِلَيْنَا وَ لَكِنْ قُلْنَا أَنَا مِنْ مُحِبِّكُمْ وَ مِنَ الرَّاجِينَ النَّجَاةَ بِمَحَبَّتِكُمْ

He<sup>asws</sup> said: ‘So you aren’t from our<sup>asws</sup> Shias, for we<sup>asws</sup>, what we<sup>asws</sup> spend upon the imposters from our<sup>asws</sup> brethren is more beloved to us<sup>asws</sup> than if we<sup>asws</sup> were to spend it upon ourselves<sup>asws</sup>. But, say, ‘I am from those who love you<sup>asws</sup>, and from those who are hoping for the salvation by having your<sup>asws</sup> love’.

وَ قِيلَ لِلصَّادِقِ ع إِنَّ عَمَّاراً الدُّهْنِيَّ شَهِدَ الْيَوْمَ عِنْدَ ابْنِ أَبِي لَيْلَى قَاضِي الكُوفَةِ بِشَهَادَةٍ فَقَالَ لَهُ الْقَاضِي فَمَ يَا عَمَّارُ فَقَدْ عَرَفْنَاكَ لَا تُقْبَلُ شَهَادَتُكَ لِأَنَّكَ رَافِضِيٌّ

And it was said to Al-Sadiq<sup>asws</sup>, ‘Ammar Al-Duhnny testified today in the presence of Ibn Abu Layli the judge of Al-Kufa by a testimony, but the judge said to him, ‘Arise O Ammar, for we have recognised you. Your testimony is not acceptable because you are a *Rafizi* (rejecter)’.

فَقَامَ عَمَّارٌ وَ قَدِ ارْتَعَدَتْ فَرَائِضُهُ وَ اسْتَمْرَعَهُ الْبُكَاءُ فَقَالَ لَهُ ابْنُ أَبِي لَيْلَى أَنْتَ رَجُلٌ مِنْ أَهْلِ الْعِلْمِ وَ الْحَدِيثِ إِنْ كَانَ يَسُوؤُكَ أَنْ يُقَالَ لَكَ رَافِضِيٌّ فَتَبَيَّرْ مِنَ الرَّفْضِ فَأَنْتَ مِنْ إِخْوَانِنَا

Ammar arose and his limbs were trembling and burst out crying. Ibn Abu Layli said to him, ‘You are a man from the people of knowledge and the Hadeeth. If it hurt you what was said to you (*Rafizi*), then disavow from the rejection (of the first three), then you would be from our brothers’.

فَقَالَ لَهُ عَمَّارُ يَا هَذَا مَا دَهَبْتَ وَ اللَّهُ حَيْثُ دَهَبْتَ وَ لَكِنْ بَكَيْتُ عَلَيْكَ وَ عَلَيَّ أَمَا بُكَائِي عَلَى نَفْسِي فَإِنَّكَ نَسَبْتَنِي إِلَى رُبِّيَّةٍ شَرِيفَةٍ لَسْتُ مِنْ أَهْلِهَا زَعَمْتَ أَنِّي رَافِضِيٌّ وَنَحْكَ

Ammar said to him, ‘O you! By Allah<sup>azwj</sup>! I did not go (with this) where I went, but I am crying upon you and upon me. As for my crying upon myself, so (it is because) you linked me to a noble rank (which) I am not deserving of. You claimed that I am a ‘*Rafizi*’. Woe be unto you!

لَقَدْ حَدَّثَنِي الصَّادِقُ ع أَنَّ أَوَّلَ مَنْ سَمِيَ الرَّفِضَةَ السَّحْرَةَ الَّذِينَ لَمَّا شَاهَدُوا آيَةَ مُوسَى فِي عَصَاهُ آمَنُوا بِهِ وَ اتَّبَعُوهُ وَ رَفَضُوا أَمْرَ فِرْعَوْنَ وَ اسْتَسَلَّمُوا لِكُلِّ مَا نَزَلَ بِهِمْ فَسَمَّاهُمْ فِرْعَوْنُ الرَّافِضَةَ لِمَا رَفَضُوا دِينَهُ

Al-Sadiq<sup>asws</sup> has narrated to me that the first ones to be named as the *Rafizi* were those magicians when they witnessed the Signs of Musa<sup>as</sup> regarding his<sup>as</sup> staff. They believed in him<sup>as</sup> and were please with him<sup>as</sup> and followed him<sup>as</sup> – and they rejected the orders of Pharaoh<sup>la</sup>, and they submitted to everything what descended with them. So, Pharaoh<sup>la</sup> named them as the *Rafizis* (rejecters), due to them having rejected his<sup>la</sup> Religion.

فَالرَّافِضِيُّ كُلُّ مَنْ رَفَضَ جَمِيعَ مَا كَرِهَ اللَّهُ وَفَعَلَ كُلَّ مَا أَمَرَهُ اللَّهُ فَأَيُّنَ فِي هَذَا الزَّمَانِ مِثْلُ هَذِهِ وَ إِنَّمَا بَكَيتُ عَلَى نَفْسِي خَشِيتُ أَنْ يَطَّلِعَ اللَّهُ عَزَّ وَ جَلَّ عَلَى قَلْبِي وَ قَدْ تَلَقَّبْتُ هَذَا الْإِسْمَ الشَّرِيفَ عَلَى نَفْسِي

Thus, the Rafizi is the one who rejects everything what Allah<sup>-azwj</sup> the Exalted Dislikes – and does everything what Allah<sup>-azwj</sup> Commands him to. Where in these times are the likes of this? But rather, I cried upon myself out of fear that Allah<sup>-azwj</sup> the Exalted would be Notified upon my heart, and (See that) I have accepted this noble name upon myself.

فَيَعَاتِبُنِي رَبِّي عَزَّ وَ جَلَّ وَ يَقُولُ يَا عَمَّارُ أَكُنْتَ رَافِضاً لِلْأَبَاطِيلِ عَامِلاً بِالطَّاعَاتِ كَمَا قَالَ لَكَ فَيَكُونُ ذَلِكَ بِي مُقْصِراً فِي الدَّرَجَاتِ إِنْ سَاحَتْنِي وَ مُوجِباً لِشِدِيدِ الْعِقَابِ عَلَيَّ إِنْ نَاقَشْتَنِي إِلَّا أَنْ يَتَدَارَكَنِي مَوْلِيَّ بِشَفَاعَتِهِمْ

My Lord<sup>-azwj</sup> Mighty and Majestic would Fault me and would be Saying: “O Ammar! Were you a rejecter of the falsehoods, working (the acts of) obedience just as was said to you?” So that would happen to be a deficiency with me in the ranks (of the Hereafter), if He<sup>-azwj</sup> were to Forgive me, and be obligated for the severe Punishment upon me if He<sup>-azwj</sup> Contests with me, unless I come across the intercession of my Masters<sup>-asws</sup>.

وَ أَنَا بُكَائِي عَلَيْكَ فَلِعِظَمِ كَذِبِكَ فِي تَسْمِيَّتِي بِغَيْرِ اسْمِي وَ شَفَقَتِي الشَّدِيدَةِ عَلَيْكَ مِنْ عَذَابِ اللَّهِ إِنْ صَرَفْتَ أَشْرَفَ الْأَسْمَاءِ إِلَيَّ وَ إِنْ جَعَلْتَهُ مِنْ أَرْدَلِنَا كَيْفَ يَصْبِرُ بَدَنُكَ عَلَى عَذَابِ كَلِمَتِكَ هَذِهِ

And as for my crying upon you, so it was for your great lie in naming me with other than my (deserving) name, and my pity for the intense punishment upon you from the Punishments of Allah<sup>-azwj</sup> the Exalted – that you used the noble name until you made it to be from its despicable ones. How will your body be (able to be) patient upon the Punishment of Allah<sup>-azwj</sup>, and Punishment for this word of yours?’

فَقَالَ الصَّادِقُ ع لَوْ أَنَّ عَلَى عَمَّارٍ مِنَ الذُّنُوبِ مَا هُوَ أَعْظَمُ مِنَ السَّمَاوَاتِ وَ الْأَرْضِينَ لَمْحِثَتْ عَنْهُ بِهَذِهِ الْكَلِمَاتِ وَ إِنَّمَا لَتَرِيدُ فِي حَسَنَاتِهِ عِنْدَ رَبِّهِ عَزَّ وَ جَلَّ حَتَّى يُجْعَلَ كُلُّ حَزْدَلَةٍ مِنْهَا أَعْظَمُ مِنَ الدُّنْيَا أَلْفَ مَرَّةٍ

Al-Sadiq<sup>-asws</sup> said: ‘If there had been upon Ammar, from the sins, what were greater than the skies and the earths, they would have been Deleted from him due to these words of his, and it increased in his good deeds in the Presence of his Lord<sup>-azwj</sup> Mighty and Majestic until He<sup>-azwj</sup> would Make every (size of) a mustard see from it – to be larger than the world, a thousand times over’.

قَالَ وَ قِيلَ لِمُوسَى بْنِ جَعْفَرٍ ع مَرَرْنَا بِرَجُلٍ فِي السُّوقِ وَ هُوَ يُنَادِي أَنَا مِنْ شِيعَةِ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الْخُلَّصِ وَ هُوَ يُنَادِي عَلَى ثِيَابٍ يَبِيعُهَا مَنْ يَرِيدُ

And it was said to Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup>, ‘We passed by a man in the market, and he was calling out, ‘I am from the Shias of Muhammad<sup>-saww</sup> and the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, the sincere!’ And he was calling upon the clothes he was selling to the one increases (the price).

فَقَالَ مُوسَى ع مَا جَهَلٌ وَ لَا ضَاعَ امْرُؤٌ عَرَفَ قَدْرَ نَفْسِهِ أَ تَدْرُونَ مَا مِثْلُ هَذَا هَذَا شَخْصٌ قَالَ أَنَا مِثْلُ سَلْمَانَ وَ أَبِي دَرٍّ وَ الْمِقْدَادِ وَ عَمَّارٍ وَ هُوَ مَعَ ذَلِكَ يُبَايِعُ فِي بَيْعِهِ وَ يُدَلِّسُ عُيُوبَ الْمَبِيعِ عَلَى مُشْتَرِيهِ

Musa<sup>-asws</sup> said: 'He is neither ignorant nor lost, a person who recognises the worth of his own self. Are you know what this ones has given an example of to be like who. He is like the one who says, 'I am like Salman<sup>-ra</sup>, and Abu Zarr<sup>-ra</sup>, and Al-Miqdad<sup>-ra</sup>', and he, along with that, is overvaluing in his sale, and is hiding the defects of the good upon the buyer.

وَيَشْتَرِي الشَّيْءَ بِتَمَنٍّ فَيُزِيدُ الْغَرِيبَ يَطْلُبُهُ فَيُوجِبُ لَهُ ثُمَّ إِذَا غَابَ الْمُشْتَرِي قَالَ لَا أُرِيدُهُ إِلَّا بِكَذَا بَدُونَ مَا كَانَ طَلَبَهُ مِنْهُ

And he buys the thing with a price, and he increases it for the stranger seeking it, obligating it for him. Then when the buyer is absent, he says, 'I did not want except such (a price)', being below what he was seeking it from him.

أَيُّ يَكُونُ هَذَا كَسَلْمَانَ وَ أَبِي دَرٍّ وَ الْمِقْدَادِ وَ عَمَّارٍ حَاشَ لِلَّهِ أَنْ يَكُونَ هَذَا كَهُمْ وَ لَكِنَّ مَا يَمْتَنِعُهُ مِنْ أَنْ يَقُولَ إِنِّي مِنْ مُحِبِّي مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ مَنْ يُؤَالِي أَوْلِيَاءَهُمْ وَ يُعَادِي أَعْدَاءَهُمْ

Can this one happen to be like Salman<sup>-as</sup>, and Abu Zarr<sup>-as</sup>, and Al-Miqdad<sup>-as</sup>, and Ammar<sup>-as</sup>? Allah<sup>-azwj</sup> Forbid that he would happen to be like them<sup>-as</sup>. But we<sup>-asws</sup> are not forbidding him from saying, 'I am from those that love Muhammad<sup>-saww</sup> and the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and from the friends of their<sup>-asws</sup> friends, and enemies of their enemies'.

قَالَ ع وَ لَمَّا جَعَلَ الْمَأْمُونُ إِلَى عَلِيِّ بْنِ مُوسَى الرِّضَا ع وَ لِيَاةَ الْعَهْدِ دَخَلَ عَلَيْهِ أَذْنُهُ وَ قَالَ إِنَّ قَوْمًا بِالْبَابِ يَسْتَأْذِنُونَ عَلَيْكَ يَقُولُونَ نَحْنُ شِيعَةُ عَلِيِّ

And when the seat of the crown price was made to be for Ali<sup>-asws</sup> Bin Musa Al-Reza<sup>-asws</sup>, his<sup>-asws</sup> doorman came over to him<sup>-asws</sup> and he said, 'There are people at the door seeking permission to (see) you<sup>-asws</sup>. They are saying, 'We are from the Shias of Ali<sup>-asws</sup>'.

فَقَالَ ع أَنَا مَشْغُولٌ فَاصْرِفْهُمْ فَصَرَفَهُمْ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> am busy! Send them away! So they were sent away'.

فَلَمَّا كَانَ مِنَ الْيَوْمِ الثَّانِي جَاءُوا وَ قَالُوا كَذَلِكَ مِثْلَهَا فَصَرَفَهُمْ إِلَى أَنْ جَاءُوا هَكَذَا يَقُولُونَ وَ يَصْرِفُهُمْ شَهْرَيْنِ

When it was the second day, they came (again) and said similar to that. He<sup>-asws</sup> said similar to that and sent them away – until they came over like that saying and being sent away, for two months.

ثُمَّ أَيْسُوا مِنَ الْوُضُولِ وَ قَالُوا لِلْحَاجِبِ قُلْ لِمَوْلَانَا إِنَّا شِيعَةُ أَبِيكَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ قَدْ سَمِعْتِ بِنَا أَعْدَاؤُنَا فِي حِجَابِكَ لَنَا وَ نَحْنُ نُنْصِرُ هَذِهِ الْكِرَّةَ وَ نُخْرَبُ مِنْ بَلَدِنَا حِجَابًا وَ أَنْفَةً بِمَا لِحَقْنَا وَ عَجِزًا عَنِ احْتِمَالِ مَضْضٍ مَا يَلْحَقُنَا بِسَمَاتَةِ الْأَعْدَاءِ

Then they despaired from the arriving (and being sent back), and they said to the doorman, 'Say to our Master<sup>-asws</sup>, 'We are Shias of your<sup>-asws</sup> father<sup>-asws</sup> Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and our enemies are gloating with us regarding your<sup>-asws</sup> veiling from us, and we are leaving this town and fleeing from our city in shame, and (loss of) self-respect from what we faced and being frustrated from bearing the anguish of what we face by the gloating by the enemies'.



فَقَالَ عَلِيُّ بْنُ مُوسَى الرِّضَا ع إِذْ نَدَّ هُمْ لِيَدْخُلُوا فَدَخَلُوا عَلَيْهِ فَسَلَّمُوا عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْهِمْ وَ لَمْ يَأْذَنْهُمْ بِالْجُلُوسِ فَبَقُوا قِيَامًا فَقَالُوا يَا ابْنَ رَسُولِ اللَّهِ مَا هَذَا الْجَفَاءَ الْعَظِيمَ وَالْإِسْخَافَ بَعْدَ هَذَا الْحِجَابِ الصَّعْبِ أَيُّ بَاقِيَةٍ تَبْقَى مِنَّا بَعْدَ هَذَا

Ali<sup>-asws</sup> Bin Musa Al-Reza<sup>-asws</sup> said 'Permit them to enter!' They entered to see him<sup>-asws</sup>, and they greeted upon him<sup>-asws</sup>. But he<sup>-asws</sup> did not return their greeting to them and did not give permission to them to be seated. They remained standing, and they said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! What is this great estrangement and the taking lightly, after the difficult veiling? Which thing remains with us from us after this?'

فَقَالَ الرِّضَا ع اقرءوا و ما أصابكم من مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيَكُمْ وَيَعْمُوا عَنْ كَثِيرٍ مَا افْتَدَيْتُمْ إِلَّا بِرَبِّي عَزَّ وَ جَلَّ فِيكُمْ وَ رَسُولِ اللَّهِ وَ بِأَمِيرِ الْمُؤْمِنِينَ وَ مَنْ بَعْدَهُ مِنْ آبَائِي الطَّاهِرِينَ ع عَتَبُوا عَلَيْكُمْ فَأَقْتَدَيْتُمْ بِهِمْ

Al-Reza<sup>-asws</sup> said: '(Have you) read, **And whatever affliction befalls you, it is on account of what your own hands have wrought, and (yet) He Pardons most (of your faults). [42:30]**? I<sup>-asws</sup> did not model (myself<sup>-asws</sup> upon) except with my<sup>-asws</sup> Lord<sup>-azwj</sup> regarding you all, and with Rasool-Allah<sup>-saww</sup>, and with Amir Al-Momineen<sup>-asws</sup>, and from after him<sup>-asws</sup> from my<sup>-asws</sup> forefathers<sup>-asws</sup>, the clean ones. I<sup>-asws</sup> have been admonishing upon you all and modelled with them<sup>-asws</sup>'.

قَالُوا لِمَاذَا يَا ابْنَ رَسُولِ اللَّهِ

They said, 'Due to what is that O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>?'

قَالَ لِدَعْوَاكُمْ أَنْتُمْ شِيعَةُ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَحُكْمُكُمْ إِنَّمَا شِيعَتُهُ الْحَسَنُ وَ الْحُسَيْنُ وَ أَبُو ذَرٍّ وَ سَلْمَانَ وَ الْمِقْدَادَ وَ عَمَّارًا وَ مُحَمَّدَ بْنَ أَبِي بَكْرٍ الَّذِينَ لَمْ يُخَالِفُوا شَيْئًا مِنْ أَوَامِرِهِ وَ لَمْ يَرْكَبُوا شَيْئًا مِنْ فُنُونِ زَوَاجِرِهِ

He<sup>-asws</sup> said to them: 'Due to your claims that you are the Shias of Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. Woe be unto you! But rather, his<sup>-asws</sup> Shias were Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and Salman<sup>-as</sup>, and Abu Zarr<sup>-as</sup>, and Al-Miqdad<sup>-as</sup>, and Ammar<sup>-as</sup>, and Muhammad<sup>-ra</sup> Bin Abu Bakr, those who did not oppose anything from his<sup>-asws</sup> orders and did not ride anything from the paths of his<sup>-asws</sup> deterrence's.

فَأَمَّا أَنْتُمْ إِذَا قُلْتُمْ إِنَّكُمْ شِيعَتُهُ وَ أَنْتُمْ فِي أَكْثَرِ أَعْمَالِكُمْ لَهُ مُخَالِفُونَ مُقَصِّرُونَ فِي كَثِيرٍ مِنَ الْفَرَائِضِ مُتَهَاوِنُونَ بِعَظِيمِ حُقُوقِ إِخْوَانِكُمْ فِي اللَّهِ وَ تَتَّقُونَ حَيْثُ لَا يَجِبُ التَّقِيَّةُ وَ تَتْرَكُونَ التَّقِيَّةَ حَيْثُ لَا بُدَّ مِنَ التَّقِيَّةِ

So, as for your saying that you are his<sup>-asws</sup> Shias, and you, in most of your deeds are opposing to him<sup>-asws</sup>, being deficient in most of the Obligations, and are being negligent with great rights of your brethren for the Sake of Allah<sup>-azwj</sup> and are fearing where the *Taqiyya* (dissimulation) is not obligated and are neglecting the *Taqiyya* where there is no escape from observing the *Taqiyya*.

فَلَوْ قُلْتُمْ إِنَّكُمْ مُؤَالُونَ وَ مُحِبُّوهُ وَ الْمُؤَالُونَ لِأَوْلِيَائِهِ وَ الْمُعَادُونَ لِأَعْدَائِهِ لَمْ أَنْكَرْهُ مِنْ قَوْلِكُمْ وَ لَكِنَّ هَذِهِ مَرْتَبَةٌ شَرِيفَةٌ ادَّعَيْتُمُوهَا إِنْ لَمْ تُصَدِّقُوا قَوْلَكُمْ بِفِعْلِكُمْ هَلَكْتُمْ إِلَّا أَنْ تَتَذَكَّرْتُمْ رَحْمَةً مِنْ رَبِّكُمْ

If you had said that you are his<sup>-asws</sup> friends and those that love him<sup>-asws</sup>, and the friends of his<sup>-asws</sup> friends, and enemies of his<sup>-asws</sup> enemies, I<sup>-asws</sup> would not have denied you from your words. But this (being a Shia) is a noble rank for you to be claiming it. If your words are not ratified by your deeds, you will be destroyed, unless if you come across a Mercy from your Lord<sup>-azwj</sup>.

قَالُوا يَا ابْنَ رَسُولِ اللَّهِ فَإِنَّا نَسْتَغْفِرُ اللَّهَ وَ نَتُوبُ إِلَيْهِ مِنْ قَوْلِنَا بَلْ نَقُولُ كَمَا عَلَّمَنَا مَوْلَانَا نَحْنُ مُحِبُّوكُمْ وَ مُحِبُّو أَوْلِيَائِكُمْ وَ مُعَادُو أَعْدَائِكُمْ

They said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! We hereby seek Forgiveness of Allah<sup>-azwj</sup> and repent to Him<sup>-azwj</sup> from our words. But we are saying, just as you<sup>-asws</sup>, our Master<sup>-asws</sup>, have taught us. We are those that love you<sup>-asws</sup>, and love your<sup>-asws</sup> friends, and are inimical to your<sup>-asws</sup> enemies'.

قَالَ الرِّضَاعُ فَمَرْحَباً بِكُمْ يَا إِخْوَانِي وَ أَهْلِ وُدِّي ارْتَفِعُوا ارْتَفِعُوا

Al-Reza<sup>-asws</sup> said: 'Then welcome to you all, O my<sup>-asws</sup> brothers and the people of my<sup>-asws</sup> cordiality. You have raised yourselves! You have raised yourselves!' You have raised yourselves!'

And he<sup>-asws</sup> did not cease to raise them until he<sup>-asws</sup> embraced them to himself<sup>-asws</sup>. Then he<sup>-asws</sup> said to his<sup>-asws</sup> doorman: 'How many times did you block them?' He said, 'Sixty times'.

فَمَا زَالَ يَرْفَعُهُمْ حَتَّى أَصْفَهُمْ بِنَفْسِهِ ثُمَّ قَالَ لِحَاجِبِهِ كَمْ مَرَّةً حَبَبْتُهُمْ قَالَ سِتِّينَ مَرَّةً فَقَالَ لِحَاجِبِهِ فَاحْتَلِفْ إِلَيْهِمْ سِتِّينَ مَرَّةً مُتَوَالِيَةً فَسَلِّمْ عَلَيْهِمْ وَ أَقْرِئْهُمْ سَلَامِي فَقَدْ حَجَّ مَا كَانَ مِنْ دُوبِهِمْ بِاسْتِغْفَارِهِمْ وَ تَوْبَتِهِمْ وَ اسْتَحْفُوا الْكِرَامَةَ لِمَحَبَّتِهِمْ لَنَا وَ مَوْلَاتِهِمْ

He<sup>-asws</sup> said to his<sup>-asws</sup> doorman: 'Interchange with them sixty times consecutively and greet upon them and convey my<sup>-asws</sup> greetings to them, for it has been Deleted, whatever was from their sins, due to their seeking Forgiveness and their repentance, and they are (now) deserving of the prestige due to their love for us<sup>-asws</sup>, and their friendship'.

وَ تَفَقَّدَ أُمُورَهُمْ وَ أُمُورَ عِيَالَتِهِمْ فَأَوْسَعَهُمْ بِنَفَقَاتِ وَ مَبْرَاتِ وَ صِلَاتِ وَ رَفَعِ مَعْرَاتِ

And he<sup>-asws</sup> surveyed their affairs and the affairs of their dependents, and extended to them the expenditure money, and gifts, and (financial) help, and dispelled the difficulties.

قَالَ ع وَ دَخَلَ رَجُلٌ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ الرِّضَاعِ وَ هُوَ مَسْرُورٌ فَقَالَ مَا لِي أَرَاكَ مَسْرُوراً

He (Imam Hassan Al-Askari<sup>-asws</sup>) said: 'A man came over to Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Musa Al-Reza<sup>-asws</sup>, and he was cheerful. He<sup>-asws</sup> said: 'What is the matter I<sup>-asws</sup> see you so cheerful today?'

قَالَ يَا ابْنَ رَسُولِ اللَّهِ سَمِعْتُ أَبَاكَ يَقُولُ أَحَقُّ يَوْمٍ بِأَنْ يُسَرَ الْعَبْدُ فِيهِ يَوْمٌ يَزُرُّهُ اللَّهُ صَدَقَاتٍ وَ مَبْرَاتٍ وَ مَدَخَلَاتٍ مِنْ إِخْوَانٍ لَهُ مُؤْمِنِينَ فَإِنَّهُ فَصَدَّقَ الْيَوْمَ عَشْرَةً مِنْ إِخْوَانِي الْفُقَرَاءِ لَهُمْ عِيَالَاتٌ فَصَدَّقُونِي مِنْ بَلَدٍ كَذَا وَ كَذَا فَأَعْطَيْتُ كُلَّ وَاحِدٍ مِنْهُمْ فَلِهَذَا سُورِي

He said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I heard your<sup>-asws</sup> father<sup>-asws</sup> saying: 'The most rightful of the day in which the servant can be cheerful in, is the day Allah<sup>-azwj</sup> Graces him to give

charities and gifts and plugs the holes (fulfil needs) from Momineen brothers of his, and today, ten of my poor Momineen brothers came to me, having dependents for them. They came to me from such and such a city, and I gave to each one of them. Thus, my cheerfulness is due to this’.

فَقَالَ مُحَمَّدُ بْنُ عَلِيٍّ عَ لَعْمَرِي إِنَّكَ حَقِيقٌ بِأَنْ تُسَرَّ إِنْ لَمْ تُكُنْ أَحْبَبْتُهُ أَوْ لَمْ تُحِبَّهُ فِيمَا بَعْدُ

Muhammad Bin Ali<sup>-asws</sup> said: ‘By my<sup>-asws</sup> life! You are indeed rightful of being cheerful, if it does not happen to be confiscated, or would not be confiscated afterwards’.

فَقَالَ الرَّجُلُ فَكَيْفَ أَحْبَبْتُهُ وَ أَنَا مِنْ شِيعَتِكُمُ الْخُلَّاصِ قَالَ هَاهُ قَدْ أَبْطَلَتْ بِرِّكَ بِإِخْوَانِكَ وَ صَدَقَاتِكَ

The man said, ‘And how would it be confiscated, and I am from your<sup>-asws</sup> sincere Shias?’ He<sup>-asws</sup> said: ‘Here, you have (just) invalidated your righteousness with your brothers, and your charities’.

قَالَ وَ كَيْفَ ذَاكَ يَا ابْنَ رَسُولِ اللَّهِ قَالَ لَهُ مُحَمَّدُ بْنُ عَلِيٍّ عَ اقْرَأْ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَمْنِ وَ الْأَذَى

He said, ‘And how can that be so, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>?’ Muhammad Bin Ali<sup>-asws</sup> said to him: ‘Have you read the Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***O you those who are believing! Do not invalidate your charities by reminders of generosity and (causing) distress [2:264]***’.

قَالَ يَا ابْنَ رَسُولِ اللَّهِ مَا مَنَنْتُ عَلَى الْقَوْمِ الَّذِينَ تَصَدَّقْتُ عَلَيْهِمْ وَ لَا أَدَيْتُهُمْ قَالَ لَهُ مُحَمَّدُ بْنُ عَلِيٍّ عَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِنَّمَا قَالَ لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَمْنِ وَ الْأَذَى وَ لَمْ يَقُلْ بِالْمَمْنِ عَلَى مَنْ تَتَصَدَّقُونَ عَلَيْهِ

The man said, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I did not remind the generosity upon the people whom I was charitable upon, nor did I cause them distress!’ Muhammad Bin Ali<sup>-asws</sup> said to him: ‘Allah<sup>-azwj</sup> Mighty and Majestic, rather, Said: ***Do not invalidate your charities by reminders of generosity and (causing) distress [2:264]***, and did not Say: “Do not invalidate your charities by reminders of generosity and causing distress to those you have been charitable upon.

وَ بِالْأَذَى لِمَنْ تَتَصَدَّقُونَ عَلَيْهِ وَ هُوَ كُلُّ أَدَى أَ فَتَرَى أَ ذَاكَ الْقَوْمَ الَّذِينَ تَصَدَّقْتَ عَلَيْهِمْ أَ عَظُمَ أَمْ أَ ذَاكَ لِحَفْظَتِكَ وَ مَلَائِكَةِ اللَّهِ الْمُقَرَّبِينَ حَوْلَتِكَ أَمْ أَ ذَاكَ لَنَا

And by the causing of distress to the ones you have been charitable upon, and it is every distress. Do you see your causing distress to the people, those whom you have been charitable upon, as being greater, or your causing distress to your recorders (Recording Angels), and the Angels of Proximity of Allah<sup>-azwj</sup> (who are) around you, or your causing distress to us<sup>-asws</sup>?’

فَقَالَ الرَّجُلُ بَلْ هَذَا يَا ابْنَ رَسُولِ اللَّهِ

The man said, ‘But, this, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>!’

فَقَالَ لَقَدْ آذَيْتَنِي وَ آذَيْتَهُمْ وَ أَبْطَلْتَ صَدَقَتَكَ قَالَ لِمَاذَا قَالَ لِقَوْلِكَ وَ كَيْفَ أَحْبَبْتُهُ وَ أَنَا مِنْ شِيعَتِكُمُ الْخُلَّصُ ثُمَّ قَالَ وَبِحُكِّ أُنَدِرِي مَنْ شِيعَتُنَا الْخُلَّصُ  
قَالَ لَا

He<sup>-asws</sup> said: 'But you have caused distress to me<sup>-asws</sup> and to them and invalidated your charities'. He said, 'Due to what is that?' He<sup>-asws</sup> said: 'Due to your words, 'And how can it be confiscated, and I am from your<sup>-asws</sup> sincere Shias!' Woe be unto you! Do you know who are our<sup>-asws</sup> sincere Shias?' He said, 'No'.

قَالَ فَإِنَّ شِيعَتَنَا الْخُلَّصَ حَزْبِيلُ الْمُؤْمِنُ مُؤْمِنُ آلِ فِرْعَوْنَ وَ صَاحِبُ يَسَ الَّذِي قَالَ اللَّهُ تَعَالَى وَ جَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى وَ سَلْمَانُ وَ أَبُو ذَرٍّ وَ الْمِقْدَادُ وَ عَمَّارٌ سَوَّيْتُ نَفْسَكَ بِهَؤُلَاءِ أَمَا آذَيْتَ بِهَذَا الْمَلَائِكَةَ وَ آذَيْتَنَا

He<sup>-asws</sup> said: 'Our<sup>-asws</sup> sincere Shias are Hizkeel<sup>-as</sup>, the Momin, a Momin of the people of Pharaoh<sup>-la</sup>, and one who came running, the one for whom Allah<sup>-azwj</sup> the Exalted Said regarding him: **And from the remote part of the city there came a man running [36:20]**, and Salman<sup>-ra</sup>, and Abu Zarr<sup>-ra</sup>, and Al-Miqdad<sup>-ra</sup>, and Ammar<sup>-ra</sup>. Are you equalising yourself with them? Are you not causing distress with this to the Angels and distressing us<sup>-asws</sup>?'

فَقَالَ الرَّجُلُ أَسْتَغْفِرُ اللَّهَ وَ أَتُوبُ إِلَيْهِ فَكَيْفَ أَقُولُ قَالَ فَلِأَنَّا مِنْ مُوَالِيكَ وَ مُحِبِّكَ وَ مُعَادِيكَ وَ مُوَالِي أَوْلِيَانِكَ

The man said, 'I seek Forgiveness of Allah<sup>-azwj</sup>, and I repent to Him<sup>-azwj</sup>. How should I be saying?' He<sup>-asws</sup> said: 'Say, 'I am from your<sup>-asws</sup> friends, and those that love you<sup>-asws</sup>, and am inimical to your<sup>-asws</sup> enemies, and a friend to your<sup>-asws</sup> friends'.

قَالَ فَكَذَلِكَ أَقُولُ وَ كَذَلِكَ أَنَا يَا ابْنَ رَسُولِ اللَّهِ وَ قَدْ ثُبْتُ مِنَ الْقَوْلِ الَّذِي أَنْكَرْتَهُ وَ أَنْكَرْتَهُ الْمَلَائِكَةُ فَمَا أَنْكَرْتُمْ ذَلِكَ إِلَّا لِإِنْكَارِ اللَّهِ عَزَّ وَ جَلَّ

The man said, 'Like that (is how) I shall be saying, and like that is (how) I am, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! And I have repented from the words which He<sup>-azwj</sup> Disapproves, and the Angels disapprove, and you<sup>-asws</sup> did not disapprove that except due to the Disapproval of Allah<sup>-azwj</sup> Mighty and Majestic'.

فَقَالَ مُحَمَّدُ بْنُ عَلِيٍّ عَ الْآنَ قَدْ عَادَتْ إِلَيْكَ مَثُوبَاتُ صَدَقَاتِكَ وَ زَالَ عَنْهَا الْإِحْبَاطُ.

Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Musa Al-Reza<sup>-asws</sup> said: 'Now, there have been returned to you, the Rewards of the charities and the confiscation has been removed from these'<sup>317</sup>

قَالَ أَبُو يَعْقُوبَ يُونُسُ بْنُ زِيَادٍ وَ عَلِيُّ بْنُ سَيَّارٍ رَضِيَ اللَّهُ عَنْهُمَا حَضَرْنَا لَيْلَةً عَلَى عُرْفَةَ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ عَ وَ قَدْ كَانَ مَلِكُ الزَّمَانِ لَهُ مُعْظَمًا وَ حَاشِيئُهُ لَهُ مُبْجَلِينَ إِذْ مَرَّ عَلَيْنَا وَإِلَى الْبَلَدِ وَإِلَى الْجِسْرِينَ وَ مَعَهُ رَجُلٌ مَكْتُوفٌ وَ الْحَسَنُ بْنُ عَلِيٍّ مُشْرِفٌ مِنْ رُؤُوسِهِ

Abu Ayoub Yusuf Bin Ziyad and Ali Bin Sayyar said,

'We were present in the chamber of Al-Hassan Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, and the king (ruler) of the time used to have reverence for him<sup>-asws</sup>, and his entourage used to adore him<sup>-asws</sup>,

<sup>317</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 11 a

when the governor of the city passed by us – and with him was a chained man, and Al-Hassan<sup>-asws</sup> Ibn Ali<sup>-asws</sup> as looking out from his<sup>-asws</sup> window.

فَلَمَّا رَأَى الْوَالِي تَرْجُلَ عَنْ دَابَّتِهِ إِجْلَالًا لَهُ فَقَالَ الْحَسَنُ بْنُ عَلِيٍّ عْ غَدَّ إِلَى مَوْضِعِكَ

When the governor saw him<sup>-asws</sup>, dismounted from his animal in respect for him<sup>-asws</sup>. Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> said: 'Return to your place'.

فَعَادَ وَ هُوَ مُعْظَمٌ لَهُ وَ قَالَ يَا ابْنَ رَسُولِ اللَّهِ أَخَذْتُ هَذَا فِي هَذِهِ اللَّيْلَةِ عَلَى بَابِ حَانُوتِ صَبْرِي فَأَهَمُّهُ بِأَنَّهُ يُرِيدُ نَفْسَهُ وَ السَّرِقَةَ مِنْهُ فَعَبَضْتُ عَلَيْهِ فَلَمَّا هَمَمْتُ أَنْ أَضْرِبَهُ خَمْسِمِائَةَ سَوْطٍ وَ هَدِيهِ سَبِيلِي فِيمَنْ أَهَمُّهُ بَمَنْ أَخَذَهُ لِقَالًا يَسْأَلُنِي فِيهِ مَنْ لَا أُطِيقُ مُدَافَعَتَهُ لِيَكُونَ قَدْ شَقِيَ بِبَعْضِ ذُنُوبِهِ قَبْلَ أَنْ يَأْتِيَنِي مَنْ لَا أُطِيقُ مُدَافَعَتَهُ

He returned, and he was revering to him<sup>-asws</sup> and said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I seized this one during this night, at the door of Hanout the moneychanger, and he accused him that he wanted to pry and steal from him, so, I captured him. But, when I thought of striking him five hundred lashes – and this is my way regarding the ones I accuse from the ones I seize – in order to make him wretched with part of his sins, before that he came to me, and he asked me regarding it – (something) which I could not stand to defend it'.

فَقَالَ لِي اتَّقِ اللَّهَ وَ لَا تَتَعَرَّضْ لِسَخَطِ اللَّهِ فَإِنِّي مِنْ شِيعَةِ أَمِيرِ الْمُؤْمِنِينَ وَ شِيعَةِ هَذَا الْإِمَامِ أَبِي الْقَائِمِ بِأَمْرِ اللَّهِ ع

He said to me, 'Fear Allah<sup>-azwj</sup> and do not be exposed to the Wrath of Allah<sup>-azwj</sup>, for I am from the Shias of Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and the Shias of this Imam<sup>-asws</sup> – the father<sup>-asws</sup> – of Al-Qaim<sup>-ajfi</sup> – the one who would be rising with the Commands of Allah<sup>-azwj</sup>'.

فَكَفَمْتُ عَنْهُ وَ قُلْتُ أَنَا مَا زِلْتُ بِكَ عَلَيْهِ فَإِنْ عَرَفَكَ بِالتَّشْيِيعِ أَطَلَمْتُ عَنْكَ وَ إِلا فَطَعْتُ يَدَكَ وَ رِجْلَكَ بَعْدَ أَنْ أَجْلِدَكَ أَلْفَ سَوْطٍ

So, I refrained from him, and I said, 'I shall pass by with you to him<sup>-asws</sup>. If he<sup>-asws</sup> recognises you as being a Shia, I shall free you, or else I shall cut off your hand and your leg, after having whipped you a thousand lashes'.

وَ قَدْ جِئْتُكَ بِهِ يَا ابْنَ رَسُولِ اللَّهِ فَهَلْ هُوَ مِنْ شِيعَةِ عَلِيٍّ عْ كَمَا ادَّعَى

And I have come to you<sup>-asws</sup> – with him – O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! So, is he from the Shias of Ali<sup>-asws</sup> just as he claims to be?'

فَقَالَ الْحَسَنُ بْنُ عَلِيٍّ عْ مَعَادَ اللَّهُ مَا هَذَا مِنْ شِيعَةِ عَلِيٍّ وَ إِنَّمَا ابْتَلَاهُ اللَّهُ فِي يَدِكَ لِإِعْتِقَادِهِ فِي نَفْسِهِ أَنَّهُ مِنْ شِيعَةِ عَلِيٍّ عْ

Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Forbid! This one is not from the Shias of Ali<sup>-asws</sup>, and rather, Allah<sup>-azwj</sup> will Invalidate him in your hands, of his belief in himself that he is from the Shias of Ali<sup>-asws</sup>'.

فَقَالَ الْوَالِي كَفَيْتَنِي مَثُونَتَهُ الْآنَ أَضْرِبُهُ خَمْسِمِائَةَ لَا حَرْجَ عَلَيَّ فِيهَا

The governor said, 'Now you<sup>-asws</sup> have sufficed me of his custody. Now I shall strike him five hundred lashes – there being no hesitations upon me with regards to it'.

فَلَمَّا نَحَاهُ بَعِيداً فَقَالَ ابْطَحُوهُ فَبَطَحُوهُ وَ أَقَامَ عَلَيْهِ جَلَادَيْنِ وَاحِدًا عَنْ يَمِينِهِ وَ آخَرَ عَنْ شِمَالِهِ فَقَالَ أَوْجَعَاهُ

When he took him far, he said, 'Lie him (on the ground)! They laid him down, and two executioners stood over him, one on his right and the other one on his left, and he said, 'Inflict pain on him!'

فَأَهْوَى إِلَيْهِ بِعَصِيَّتَيْهِمَا لَا يُصِيبَانِ اسْتَهُ شَيْئاً إِذَا يُصِيبَانِ الْأَرْضَ فَضَجَرَ مِنْ ذَلِكَ فَقَالَ وَيْلَكُمْ تَضْرِبُونَ الْأَرْضَ اضْرِبُوا اسْتَهُ فَذَهَبُوا يَضْرِبُونَ اسْتَهُ فَعَدَلَتْ أَيْدِيهِمَا فَجَعَلَا يَضْرِبُ بَعْضُهُمَا بَعْضاً وَ يَصِيخُ وَ يَتَأَوَّهُ

So, they both swung their whips at him, but it was so that they were not hitting anything of his body. But rather, they were hitting the ground. He rebuked them from that and said, 'Woe be unto you both! You are striking the ground? Strike his body!' So they both went to strike his body, but their hands altered (the direction) and they ended up striking each other, and they were shouting and groaning.

فَقَالَ لَكُمَا وَجُحُكُمَا أَجَازِينِ أَنْتُمَا يَضْرِبُ بَعْضُكُمَا بَعْضاً اضْرِبَا الرَّجُلَ

So he said, 'Woe be unto you both! Are you both mad? You are striking each other! Strike the man'.

فَقَالَا مَا نَضْرِبُ إِلَّا الرَّجُلَ وَ مَا نَقْصِدُ سِوَاهُ وَ لَكِنْ يَغْدِلُ أَيْدِينَا حَتَّى يَضْرِبَ بَعْضُنَا بَعْضاً

They both said, 'We are not striking except at the man, and we are not aiming besides him. But our hands are altering (direction) to the extent that we end up striking each other'.

قَالَ فَقَالَ يَا فُلَانُ وَ يَا فُلَانُ حَتَّى دَعَا أَرْبَعَةً وَ صَارُوا مَعَ الْأَوَّلَيْنِ سِتَّةً وَ قَالَ أَحْبَطُوا بِهِ

He<sup>asws</sup> said: 'So he (governor) said, 'O so and so! O so and so!', until he had called four, and they came to be six (of them) along with the first two, and he said, 'Surround him!'

فَأَحْبَطُوا بِهِ فَكَانَ يَغْدِلُ بِأَيْدِيهِمْ وَ يَرْفَعُ عَصِيَّتَهُمْ إِلَى فَوْقِ فَكَانَتْ لَا تَقَعُ إِلَّا بِالْوَالِي فَسَقَطَ عَنْ دَابَّتِهِ وَ قَالَ قَتَلْتُمُونِي قَتَلَكُمُ اللَّهُ مَا هَذَا

They surrounded him, and it was so that their hands altered (direction) and they raised their sticks up, and these did not fall except upon the governor. He fell off from his animal, and said, 'You are killing me, may Allah<sup>azwj</sup> Kill you! What is this?'

فَقَالُوا مَا ضَرَبْنَا إِلَّا إِيَّاهُ

They said, 'We are not striking except him (the captive)!'

ثُمَّ قَالَ لِعَبِيدِهِمْ تَعَالَوْا فَاضْرِبُوا هَذَا فَجَاءُوا فَضْرَبُوهُ بَعْدُ فَقَالَ وَيْلَكُمْ إِيَّايَ تَضْرِبُونَ قَالُوا لَا وَ اللَّهُ مَا نَضْرِبُ إِلَّا الرَّجُلَ

Then he said to the others, 'Come over and strike this one'. So they came and struck him even more. He said, 'Woe be unto you! (Why) is it me you are striking?' They said, 'No, by Allah<sup>azwj</sup>! We are not striking except for the (captive) man!'

قَالَ الْوَالِي فَمِنْ أَيْنَ لِي هَذِهِ الشَّجَاتُ بِرَأْسِي وَ وَجْهِي وَ بَدَنِي إِنْ لَمْ تَكُونُوا تَضْرِبُونِي فَقَالُوا شَلَّتْ أَيْمَانُنَا إِنْ كُنَّا قَدْ قَصَدْنَاكَ بِضَرْبٍ

The governor said, 'So from where are these wound in my head, and my face, and my body, if you did not happen to strike me?' They said, 'May our hands be crippled if we have aimed you with the strikes'.

قَالَ الرَّجُلُ يَا عَبْدَ اللَّهِ يَعْني الْوَالِي أَمَا تَعْتَبِرُ بِهَذِهِ الْأَطَافِ الَّتِي بِهَا يُضْرَفُ عَنِّي هَذَا الضَّرْبُ وَبِئْسَ رُذْبِي إِلَى الْإِمَامِ وَ امْتِثِلْ بِأَمْرِهِ

The (captive) man said to the governor, 'O servant of Allah<sup>-azwj</sup>! But learn a lesson by these subtleties by which these strikes are diverted away from me. Woe be unto you! Return me to the Imam<sup>-asws</sup> and obey his<sup>-asws</sup> orders'.

قَالَ فَرَدَّهُ الْوَالِي بَعْدَ إِلى بَيْنِ يَدَيْ الْحَسَنِ بْنِ عَلِيٍّ ع وَ قَالَ يَا ابْنَ رَسُولِ اللَّهِ ص عَجِبْنَا هَذَا أَنْكَرْتَ أَنْ يَكُونَ مِنْ شِيعَتِكُمْ وَ مَنْ لَمْ يَكُنْ مِنْ شِيعَتِكُمْ فَهُوَ مِنْ شِيعَةِ إِبْلِيسَ وَ هُوَ فِي النَّارِ وَ قَدْ رَأَيْتُ لَهُ مِنَ الْمُعْجَزَاتِ مَا لَا يَكُونُ إِلَّا لِلْأَنْبِيَاءِ

He<sup>-asws</sup> said: 'So the governor returned him to be in front of Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and he said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! We are astounded at this! You<sup>-asws</sup> denied that he happens to be from your<sup>-asws</sup> Shias, and the one who does not happen to be from your<sup>-asws</sup> Shias is from the adherents of Iblees<sup>-la</sup>, and he would be in the Fire. And I have seen the miracles for him what do not happen except for the Prophets<sup>-as</sup>'.

فَقَالَ الْحَسَنُ بْنُ عَلِيٍّ ع قُلْ أَوْ لِلْأَوْصِيَاءِ فَقَالَ أَوْ لِلْأَوْصِيَاءِ

Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> said: 'Say, 'Or for the successors<sup>-asws</sup>'. So he said, 'Or, for the successors<sup>-asws</sup>'.

فَقَالَ الْحَسَنُ بْنُ عَلِيٍّ ع لِلْوَالِي يَا عَبْدَ اللَّهِ إِنَّهُ كَذَبَ فِي دَعْوَاهُ أَنَّهُ مِنْ شِيعَتِنَا كَذَبَةٌ لَوْ عَرَفَهَا لَمْ تَعْمَدْهَا لِأَنْتَ لِي بِجَمِيعِ عَذَابِكَ وَ لَبِئْسَ فِي الْمَطْبِقِ ثَلَاثِينَ سَنَةً

Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> said to the governor: 'O servant of Allah<sup>-azwj</sup>! He is false in his claim – that he is from our<sup>-asws</sup> Shias – a liar. Had he recognised it, then deliberated it, he would have been afflicted with the entirety of your punishments for him, and he would have remained in the dungeon for thirty years.

وَ لَكِنَّ اللَّهَ رَحِيمٌ لِإِطْلَاقِ كَلِمَةٍ عَلَى مَا عَنَى لَا عَلَى تَعْمُدِ كَذِبٍ وَ أَنْتَ يَا عَبْدَ اللَّهِ اعْلَمْ أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ خَلَصَهُ بِأَنَّهُ مِنْ مُوَالِينَا وَ مُحِبِّينَا وَ لَيْسَ مِنْ شِيعَتِنَا

But, Allah<sup>-azwj</sup> the Exalted was Merciful to him for releasing the words upon what he neither meant nor was deliberately a liar, and you, O servant of Allah<sup>-azwj</sup>! Know that Allah<sup>-azwj</sup> Mighty and Majestic has Finished him from your hands. Free him, for he is from our<sup>-asws</sup> friends and those that love us<sup>-asws</sup>, but he isn't from our<sup>-asws</sup> Shias.

فَقَالَ الْوَالِي مَا كَانَ هَذَا كَلْمُهُ عِنْدَنَا إِلَّا سَوَاءً فَمَا الْفَرْقُ

The governor said, 'All of this isn't with us except for the same. So what is the difference?'

قَالَ الْإِمَامُ الْفَرُّقُ أَنَّ شِيعَتَنَا هُمُ الَّذِينَ يَتَّبِعُونَ آثَارَنَا وَ يُطِيعُونَ فِي جَمِيعِ أَوْامِرِنَا وَ نَوَاهِينَا فَأُولَئِكَ شِيعَتُنَا فَأَمَّا مَنْ خَالَفَنَا فِي كَثِيرٍ مِمَّا فَرَضَهُ اللَّهُ عَلَيْهِ فَلَيْسُوا مِنْ شِيعَتِنَا

The Imam<sup>-asws</sup> said to him: ‘The difference is that our<sup>-asws</sup> Shias, they are those who are following our Ahadeeth, and they are obeying us<sup>-asws</sup> in the entirety of our<sup>-asws</sup> orders and prohibitions. They are from our<sup>-asws</sup> Shias. But, as for the one who opposes us<sup>-asws</sup> in most of what Allah<sup>-azwj</sup> has Imposed upon him, he isn’t from our<sup>-asws</sup> Shias’.

قَالَ الْإِمَامُ ع لِلْوَالِي وَ أَنْتَ قَدْ كَذَبْتَ كَذِبَةً لَوْ تَعَمَّدَهَا وَ كَذَبْتَهَا لَا تَبْتَلَاكَ اللَّهُ عَزَّ وَ جَلَّ بِأَلْفِ سَوْطٍ وَ سِجْنِ ثَلَاثِينَ سَنَةً فِي الْمُطْبِقِ

The Imam<sup>-asws</sup> said to the governor: ‘And you have lied such a lie that if you had deliberated it and lied it (deliberately), Allah<sup>-azwj</sup> Mighty and Majestic would have Afflicted you with a thousand lashes, and imprisonment of thirty years in the dungeon’.

قَالَ وَ مَا هِيَ يَا ابْنَ رَسُولِ اللَّهِ

He said, ‘And what is it (the lie), O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>?’

قَالَ بِرِعْمِكَ أَنْتَ رَأَيْتَ لَهُ مُعْجَزَاتٍ إِنَّ الْمُعْجَزَاتِ لَيْسَتْ لَهُ إِنَّمَا هِيَ لَنَا أَظْهَرَهَا اللَّهُ فِيهِ إِبَانَةً لِحُجَّتِنَا وَ إِبْضَاحاً لِحُلَايَتِنَا وَ شَرِيفاً وَ لَوْ قُلْتَ شَاهَدْتُ فِيهِ مُعْجَزَاتٍ لَمْ تُنْكِرْهُ عَلَيْكَ

He<sup>-asws</sup> said: ‘By your claim that you saw miracles for him. The miracles weren’t for him. But rather these are for us<sup>-asws</sup>. Allah<sup>-azwj</sup> the Exalted Manifests these to clarify our<sup>-asws</sup> proofs and clarify our<sup>-asws</sup> majesty and our<sup>-asws</sup> nobility. And if you had said, ‘I saw miracles regarding him’, it would not have been denied upon you.

أَ لَيْسَ إِحْيَاءُ عَيْسَى الْمَيِّتِ مُعْجَزَةً أَ فَهِيَ لِلْمَيِّتِ أَمْ لِعَيْسَى أَمْ لَيْسَ خَلْقُهُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَصَارَ طَيْراً بِإِذْنِ اللَّهِ أَ هِيَ لِلطَّائِرِ أَوْ لِعَيْسَى

Wasn’t the revival of the dead by Isa<sup>-as</sup> not a miracle? Was it for the deceased or for Isa<sup>-as</sup>? Or didn’t he<sup>-as</sup> create from the clay as if it was the bird, so it became a bird by the Permission of Allah<sup>-azwj</sup> – a miracle – was it for the bird or for Isa<sup>-as</sup>?

أَوْ لَيْسَ الَّذِينَ جُعِلُوا قِرَدَةً حَاسِنِينَ مُعْجَزَةً فَهِيَ مُعْجَزَةٌ لِلْقِرَدَةِ أَوْ لِنَبِيِّ ذَلِكَ الزَّمَانِ

Or wasn’t the Making of those (Jews) as despised apes a miracle? Was it for the monkeys, or for the Prophet of that time?’

فَقَالَ الْوَالِي أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ

The governor said, ‘I seek Forgiveness of Allah<sup>-azwj</sup>, my Lord<sup>-azwj</sup>, and I repent to Him<sup>-azwj</sup>’.

ثُمَّ قَالَ الْحَسَنُ بْنُ عَلِيٍّ ع لِلرَّجُلِ الَّذِي قَالَ إِنَّهُ مِنْ شِيعَةِ عَلِيٍّ ع يَا عَبْدَ اللَّهِ لَسْتَ مِنْ شِيعَةِ عَلِيٍّ ع إِنَّمَا أَنْتَ مِنْ مُحِبِّيهِ

Then Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> said to the man who had said that he was from the Shias of Ali<sup>-asws</sup>: ‘O servant of Allah<sup>-azwj</sup>! You aren’t from the Shias of Ali<sup>-asws</sup>. But rather, you are from those that love him<sup>-asws</sup>’.



إِنَّمَا شِيعَةُ عَلِيٍّ عَ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِيهِمْ وَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

And rather the Shias of Ali<sup>-asws</sup> are those for whom Allah<sup>-azwj</sup> Mighty and Majestic Said regarding them: **And those who are believing and doing righteous deeds, they are the dwellers of the Paradise; they would be in it eternally [2:82].**

هُمُ الَّذِينَ آمَنُوا بِاللَّهِ وَ وَصَفُوهُ بِصِفَاتِهِ وَ نَزَّهُوهُ عَن خِلَافِ صِفَاتِهِ وَ صَدَقُوا مُحَمَّدًا فِي أَقْوَالِهِ وَ صَوَّبُوهُ فِي أَعْمَالِهِ وَ رَأَوْا عَلِيًّا بَعْدَهُ سَيِّدًا إِمَامًا وَ قَرَمًا هُمَا لَا يَعْدِلُهُ مِنْ أُمَّةٍ مُّحَمَّدٍ أَحَدٌ وَ لَا كُلُّهُمْ لَوْ جَمَعُوا فِي كِفَّةٍ يُوزَنُونَ بِوِزْنِهِ بَلْ يَزَجِحُ عَلَيْهِمْ كَمَا يَزَجِحُ السَّمَاءُ عَلَى الْأَرْضِ وَ الْأَرْضُ عَلَى الدَّرَّةِ

They are those who are believing in Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Attributes and describe Him<sup>-azwj</sup> by His<sup>-azwj</sup> own Attributes, and keep away from the opposite of His<sup>-azwj</sup> Attributes, and they are ratifying Muhammad<sup>-saww</sup> in his<sup>-saww</sup> words, and are considering him<sup>-azwj</sup> as being correct in all of his<sup>-saww</sup> deeds, and are viewing Ali<sup>-asws</sup> after him<sup>-saww</sup> as the Chief of the Imams<sup>-asws</sup>, and consider that there is none who can equal him<sup>-asws</sup> from the community of Muhammad<sup>-saww</sup>, nor can all of them (even) when they are gathered in one hand of a scale. But he<sup>-asws</sup> would outweigh against them just as the sky and the earth would outweigh against a particle.

وَ شِيعَةُ عَلِيٍّ عَ هُمُ الَّذِينَ لَا يُبَالُونَ فِي سَبِيلِ اللَّهِ أَوْ وَقَعَ الْمَوْتُ عَلَيْهِمْ أَوْ وَقَعُوا عَلَى الْمَوْتِ

And the Shias of Ali<sup>-asws</sup> they are those not caring, in the Way of Allah<sup>-azwj</sup>, whether the death falls upon them or they fall upon the death.

وَ شِيعَةُ عَلِيٍّ عَ هُمُ الَّذِينَ يُؤْتِرُونَ إِخْوَانَهُمْ عَلَى أَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خِصَامَةٌ

And the Shias of Ali<sup>-asws</sup>, they are those who are preferring their brethren upon their own selves, and even though there was adversity with them.

وَ هُمُ الَّذِينَ لَا يَرَاهُمُ اللَّهُ حَيْثُ تَاهَاهُمْ وَ لَا يَفْقِدُهُمْ حَيْثُ أَمَرَهُمْ

And they are those whom Allah<sup>-azwj</sup> does not See them where He<sup>-azwj</sup> has Prohibited them to be, nor does He<sup>-azwj</sup> Miss them from where He<sup>-azwj</sup> has Commanded them to be.

وَ شِيعَةُ عَلِيٍّ هُمُ الَّذِينَ يَتَّقِدُونَ بِعَلِيٍّ عَ فِي إِكْرَامِ إِخْوَانِهِمُ الْمُؤْمِنِينَ

And the Shias of Ali<sup>-asws</sup>, they are those who are imitating Ali<sup>-asws</sup> in honouring their Momineen brothers.

مَا عَن قَوْلِي أَقُولُ لَكَ هَذَا بَلْ أَقُولُهُ عَن قَوْلِ مُحَمَّدٍ صَ فَذَلِكَ قَوْلُهُ وَ عَمِلُوا الصَّالِحَاتِ فَضُوا الْفَرَائِضَ كُلَّهَا بَعْدَ التَّوْحِيدِ وَ اعْتِقَادِ النَّبِيِّ وَ الْإِمَامَةِ

It is nor from my<sup>-asws</sup> words that I<sup>-asws</sup> am saying this, but I<sup>-asws</sup> am saying it from the words of Muhammad<sup>-saww</sup>, and these are the Words of Allah<sup>-azwj</sup> **and doing righteous deeds**. They are fulfilling the Obligations, all of them, after the *Tawheed* (Oneness), and believing in the Prophet-hood and the Imamate.

وَ أَغْظَمُهَا قَضَاءُ حُقُوقِ الْإِخْوَانِ فِي اللَّهِ وَ اسْتِعْمَالُ التَّقِيَّةِ مِنْ أَعْدَاءِ اللَّهِ عَزَّ وَ جَلَّ.

And the greatest of the Obligations is the fulfilment of the rights of the brethren for the Sake of Allah<sup>-azwj</sup> and utilising the Taqiyyah (dissimulation) from the enemies of Allah<sup>-azwj</sup> Mighty and Majestic”<sup>318</sup>.

12- م، تفسير الإمام عليه السلام قال أمير المؤمنين ع أما المطيعون لنا فسيفر الله ذنوبهم اغتباناً إلى إحسانهم

Tafseer Imam (Hassan Al-Askari<sup>-asws</sup>), may the greetings be upon him<sup>-asws</sup> – Amir Al-Momineen<sup>-asws</sup> said: ‘And as for the ones obedient to us<sup>-asws</sup>, Allah<sup>-azwj</sup> would be Forgiving their sins, and He<sup>-azwj</sup> would Increase them in Favours to their good deeds’.

قالوا يا أمير المؤمنين و من المطيعون لكم

They said, ‘O Amir Al-Momineen<sup>-asws</sup>! And who are the obedient ones to you<sup>-asws</sup> all?’

قال الذين يؤخدون رحمتهم و يصفونهم بما يليق به من الصفات و يؤمنون بمحمد نبيه ع و يطيعون الله في إتيان فرائضه و ترك تحريمه

He<sup>-asws</sup> said: ‘Those who are regarding their Lord<sup>-azwj</sup> as One, and they are describing Him<sup>-azwj</sup> with what Attributes He<sup>-azwj</sup> Cast with, and they are believing in Muhammad<sup>-saww</sup> as His<sup>-azwj</sup> Prophet<sup>-saww</sup>, and they are obeying Allah<sup>-azwj</sup> in the fulfilling of His<sup>-azwj</sup> Obligations and neglects His<sup>-azwj</sup> Prohibitions.

و يجيئون أوقاتهم بذكره و بالصلاة على نبيه محمد و آله الطيبين و يتفون على أنفسهم الشح و البخل و يؤدون كل ما فرض عليهم من الزكاة و لا يمنعونها.

And they are reviving their timings with His<sup>-azwj</sup> Mention, and with the *Salawat* upon His<sup>-azwj</sup> Prophet Muhammad<sup>-saww</sup>, and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>, and they are denying themselves the stinginess and the miserliness, and they are fulfilling whatever is Obligated upon them from the *Zakat* and they are not preventing it”<sup>319</sup>.

13- سر، السرائر من كتاب أبي القاسم بن فولويه عن محمد بن عمر بن حنظلة قال قال أبو عبد الله ع ليس من شيعتنا من قال بلسانه و خالفنا في أعمالنا و آثارنا و لكن شيعتنا من وافقنا بلسانه و قلبه و اتبع آثارنا و عمل بأعمالنا أولئك شيعتنا.

(The book) ‘Al-Saraair’, from the book of Abu Al Qsim Bin Qawlawayh, from Muhamamd Bin Umar Bin Hanzala who said,

‘He isn’t from our<sup>-asws</sup> Shias, the one who says with his tongue and opposes us<sup>-asws</sup> in our<sup>-asws</sup> deeds, and our<sup>-asws</sup> Ahadeeth. But our Shias is one who compatible with us<sup>-asws</sup> with his tongue

<sup>318</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 11 b

<sup>319</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 12

and his heart, and follows out<sup>-asws</sup> Ahadeeth, and conducts with our<sup>-asws</sup> conducts. They are our<sup>-asws</sup> Shias!”<sup>320</sup>

وَعَنْ أَبِي زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْسَ مِنْ شِيعَتِنَا مَنْ يَكُونُ فِي مِصْرٍ يَكُونُ فِيهِ آلاَفٌ وَ يَكُونُ فِي الْمِصْرِ أَوْرَعُ مِنْهُ.

And from Abu Zayd,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘He isn’t from our<sup>-asws</sup> Shias, one who happens to be in a city having thousands in it, and there happens to be in the city someone most devout than him”<sup>321</sup>.

14- جاء، المجالس للمفيد عن ابن قولويه عن أبيه عن محمد بن يحيى و أحمد بن إدريس معاً عن علي بن محمد الأشعري عن الحسين بن النضر بن مزاحم عن أبيه عن عمرو بن شمر عن جابر عن أبي جعفر ع قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ بْنِ خَزَامٍ الْأَنْصَارِيَّ يَقُولُ لَوْ نَشَرَّ سَلْمَانَ وَ أَبُو ذَرٍّ رَحِمَهُمَا اللَّهُ هَؤُلَاءِ الَّذِينَ يَنْتَحِلُونَ مَوَدَّتَكُمْ أَهْلَ الْبَيْتِ لَقَالُوا هَؤُلَاءِ كَذَّابُونَ وَ لَوْ رَأَى هَؤُلَاءِ أَوْلِيكَ لَقَالُوا بَجَانِيئِينَ.

(The book) ‘Al Majalis’ of Al Mufeed, from Ibn Qawlawayi, from his father, from Muhammad Bin Yahya and Ahmad Bin Idrees, both together from Ali Bin Muhammad Al Ashary, from Al-Husayn Bin Al Nasr Bin Muzahim, from his father, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far<sup>-asws</sup>, he having said, ‘I<sup>-asws</sup> heard Jabir Bin Abdullah Bin Haram Al Ansary saying, ‘If Salman<sup>-ra</sup> and Abu Zarr<sup>-ra</sup>, may Allah<sup>-azwj</sup> have Mercy on them<sup>-asws</sup>, were to be Resurrected to them, those who are claiming to have your<sup>-asws</sup> cordiality, People<sup>-asws</sup> of the Household, they<sup>-ra</sup> would say: ‘They are liars!’ And if these ones were to be Resurrected, they would say, ‘They<sup>-ra</sup> are insane!”<sup>322</sup>

15- بي، الغيبة للنعماني عن ابن عُمَدَةَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ خَازِمٍ عَنْ عُبَيْسِ عَنِ ابْنِ جَبَلَةَ عَنْ أَبِي خَالِدِ الْمَكْفُوفِ عَنْ بَعْضِ أَصْحَابِهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَنْبَغِي لِمَنْ ادَّعَى هَذَا الْأَمْرَ فِي السِّرِّ أَنْ يَأْتِيَ عَلَيْهِ بِرُفْهَانٍ فِي الْعَلَانِيَةِ

(The book) ‘Al Ghayba’ of Al Numani, from Ibn Uqdah, from Al Qasim Bin Muhammad Bin Hazim, from Ubays, from Ibn Jabalah, from Abu Khallad Al Makfouf, from one of his companions who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘It is befitting for the one who claims this matter in the secret that he should come with proof upon it in the open!’

فُلْتُ وَ مَا هَذَا الْبُرْهَانُ الَّذِي يَأْتِي بِهِ فِي الْعَلَانِيَةِ

I said, ‘And what is the proof which he should be coming with in the open?’

<sup>320</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 13 a

<sup>321</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 13 b

<sup>322</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 14

قَالَ يُجِئُ خَلَالَ اللَّهِ وَ يُحْرِمُ حَرَامَ اللَّهِ وَ يَكُونُ لَهُ ظَاهِرٌ يُصَدِّقُ بَاطِنَهُ.

He<sup>-asws</sup> said: 'He should permit the Permissible of Allah<sup>-azwj</sup> and prohibit the Prohibition of Allah<sup>-azwj</sup>, and the apparent for him would be a ratification of his hidden'.<sup>323</sup>

16- ني، الغيبة للنعماني عن أحمد بن هذوة عن التهاوندي عن عبد الله بن حماد عن رجل عن أبي عبد الله ع أنه دخل عليه بغض أصحابه فقال له جعلت فداك إني والله أحبك وأحب من يحبك يا سيدي ما أكثر شيعتكم

(The book) 'Al Ghayba' of Al Numani – From Ahmad Bin Howzah, from Al Nahawandy, from Abdullah Bin Hammad, from a man,

'From Abu Abdullah<sup>-asws</sup>. One of his<sup>-asws</sup> companions entered to see him<sup>-asws</sup>. He said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! By Allah<sup>-azwj</sup>, I love you<sup>-asws</sup> and love the one who loves you<sup>-asws</sup>! O my Master<sup>-asws</sup>! How plenty are your<sup>-asws</sup> Shias!'

فَقَالَ لَهُ ادُّرُّهُمْ فَقَالَ كَثِيرٌ فَقَالَ تُحْصِيهِمْ فَقَالَ هُمْ أَكْثَرُ مِنْ ذَلِكَ

He<sup>-asws</sup> said to him: 'Do you remember them?' He said, 'A lot!' He<sup>-asws</sup> said: 'Can you count them?' He<sup>-asws</sup> said: 'They are more than that (than can be counted)'.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ أَمَا لَوْ كَمَلَتِ الْعِدَّةُ الْمُؤَصِّفَةُ ثَلَاثِمِائَةٍ وَ بَضْعَةَ عَشَرَ كَانَ الَّذِي تُرِيدُونَ وَ لَكِنَّ شِيعَتَنَا مَنْ لَا يَعْدُو صَوْتَهُ سَمْعَهُ وَ لَا شَخْنَاؤُهُ بَدَنَهُ وَ لَا يَمْدُحُ بِنَا غَالِيًا وَ لَا يُحَاصِمُ لَنَا وَالِيًا وَ لَا يُجَالِسُ لَنَا غَائِبًا وَ لَا يُحَدِّثُ لَنَا نَالِيًا وَ لَا يُحِبُّ لَنَا مُبْغِضًا وَ لَا يُبْغِضُ لَنَا مُحِبًّا

Abu Abdullah<sup>-asws</sup> said: 'But, if the described number of three hundred and some ten were to complete, that which you are intending would take place (Al-Qaim<sup>-asws</sup>), but our<sup>-asws</sup> Shia is one whose voice does not go beyond his own ears, nor does his grudge go beyond his body, nor does he praise an exaggerator with us<sup>-asws</sup>, nor disputes with a friend of ours<sup>-asws</sup>, nor does he sit where we are being faulted, nor does he discuss with a slanderer of ours<sup>-asws</sup>, nor does he love a hater of ours<sup>-asws</sup>, nor does he hate one loving us<sup>-asws</sup>!'

فَقُلْتُ فَكَيْفَ أَصْنَعُ بِحَذْرِ الشَّيْعَةِ الْمُخْتَلِفَةِ الَّذِينَ يَقُولُونَ إِنَّهُمْ يَشِيعُونَ

I said, 'So, how shall I deal with these various Shias, the ones who are saying they are Shias?'

فَقَالَ فِيهِمْ التَّمْيِيزُ وَ فِيهِمُ التَّمْحِصُ وَ فِيهِمُ التَّبْدِيلُ يَا أَيُّهَا عَلِيُّهُمْ سُنُونَ تُفْنِيهِمْ وَ سُيُوفٌ تُقْتُلُهُمْ وَ اخْتِلَافٌ تُبَدِّلُهُمْ

He<sup>-asws</sup> said: 'Among them is the distinguishing, and among them is the scrutiny, and among them are the changes. Years will come upon them, annihilating them, and swords killing them, and differing scattering them.

إِنَّمَا شِيعَتُنَا مَنْ لَا يَهْرُ هَرِيرَ الْكَلْبِ وَ لَا يَطْمَعُ طَمَعَ الْعُرَابِ وَ لَا يَسْأَلُ النَّاسَ بِكَفِّهِ وَ إِنْ مَاتَ جُوعًا

<sup>323</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 15

But rather, our<sup>-asws</sup> Shia is the one who neither howls the howling of the dog, nor covets the coveting of the crow, nor does he ask the people with his palm and even if he were to die of hunger!

فُلْتُ جُعِلْتُ فِدَاكَ فَأَيْنَ أَطْلُبُ هَؤُلَاءِ الْمُؤْصُوفِينَ بِحَذِيهِ الصِّفَةِ

I said, 'May I be sacrificed for you<sup>-asws</sup>! So where can I seek (find) these ones described with these characteristics?'

فَقَالَ أَطْلُبُهُمْ فِي أَطْرَافِ الْأَرْضِ أَوْلِيكَ الْحَشِيشُ عَيْشُهُمُ الْمُنْتَقِلَةُ دَائِهِمُ الَّذِينَ إِنْ شَهِدُوا لَمْ يُعْرَفُوا وَإِنْ غَابُوا لَمْ يُفْتَقَدُوا وَإِنْ مَرَضُوا لَمْ يُعَادُوا وَإِنْ خَطَبُوا لَمْ يُرَوَّجُوا وَإِنْ مَاتُوا لَمْ يُشْهَدُوا

He<sup>-asws</sup> said: 'Seek them in the outskirts of the earth. They are the ones, their lives are rough, their houses are transferred (moving frequently), those, if they were to be present, they would not be recognised, and if they were to be absent, they would not be missed, and if they fall sick, they are not consoled, and if they were to propose, they would not be married to, and if they were to die, they (funeral) would not be attended.

أَوْلِيكَ الَّذِينَ فِي أَمْوَالِهِمْ يَتَوَاسَوْنَ وَ فِي قُبُورِهِمْ يَتَزَاوَرُونَ وَ لَا يَخْتَلِفُ أَهْوَاؤُهُمْ وَ إِنْ اخْتَلَفَتْ بِيَمِّ الْبُلْدَانِ.

They are the ones who are helping others regarding their wealth, and they would be visiting each other in their graves. Their opinions are not differing and even if they are in different cities!"<sup>324</sup>

وَ رُوِيَ أَيْضاً عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ مُحَمَّدِ بْنِ زِيَادِ الْكُوفِيِّ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْسَرِيِّ عَنْ عَلِيِّ بْنِ مَنْصُورٍ عَنْ إِبْرَاهِيمَ بْنِ مَهْرَمٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ عٍ مِثْلَهُ إِلَّا أَنَّهُ زَادَ فِيهِ وَ إِنْ رَأَوْا مُؤْمِناً أكرمُوهُ وَ إِنْ رَأَوْا مُنَافِقاً هَجَرُوهُ وَ عِنْدَ الْمَوْتِ لَا يَجَزَعُونَ وَ فِي قُبُورِهِمْ يَتَزَاوَرُونَ تَمَّ الْحَدِيثُ.

And it is reported as well, from Muhammad Bin Hammam, from Humeyd Bin Ziyad Al Kufy, from Al-Hassan Bin Muhammad Bin Sama'at, from Ahmad Bin Al-Hassan Al Meesami, from Ali Bin Mansour, Ibrahim Bin Mihzam, from his father,

'From Abu Abdullah<sup>-asws</sup> – similar to it except there is an increase in it: 'And if they see a Momin, they honour him, and if they see a hypocrite, they flee from him, and during the death they do not panic, and in their grave, they will be visiting each other' – complete Hadeeth"<sup>325</sup>.

17- كَش، رجال الكشي عَنْ حَمْدَوَيْهِ بْنِ نُصَيْرٍ عَنْ أُيُوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ أَصْحَابِي أَوْلُو النَّهْيِ وَ التُّقَى فَمَنْ لَمْ يَكُنْ مِنْ أَهْلِ النَّهْيِ وَ التُّقَى فَلَيْسَ مِنْ أَصْحَابِي.

<sup>324</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 16 a

<sup>325</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 16 b

(The book) 'Rijal' of Al Kashy – From Hamdawiya Bin Nuseyr, from Ayoub Bin Nuh Bin Nuh, from Safwan Bin Yahya, from Dawood Bin Farqad who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'My<sup>-asws</sup> companions are people with intelligence and the piety. The one who does not happen to be from the people of intelligence and the piety, he isn't from my<sup>-asws</sup> companions'.<sup>326</sup>

18- كَش، رجال الكشي عَنِ ابْنِ مَسْعُودٍ عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الطَّيَالِسِيِّ عَنِ الْوَشَاءِ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عِ إِنَّا نُعَيَّرُ بِالْكُوفَةِ فَيُقَالُ لَنَا جَعْفَرِيَّةٌ

(The book) 'Rijal' of Al Kashy – From Ibn Masoud, from Abdullah Bin Muhammad al Tayalisy, from Al Washa, from Muhammad Bin Humran, from Abu Al Sabbah Al Kinany who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'We are being sneered at in Al-Kufa. It is said to us, 'Ja'fariites'!

قَالَ فَغَضِبَ أَبُو عَبْدِ اللَّهِ عِ ثُمَّ قَالَ إِنَّ أَصْحَابَ جَعْفَرٍ مِنْكُمْ لَقَلِيلٌ إِنَّمَا أَصْحَابُ جَعْفَرٍ مَنْ اشْتَدَّ وَرَعُهُ وَ عَمِلَ لِخَالِقِهِ.

He (the narrator) said, 'Abu Abdullah<sup>-asws</sup> was angered, then said: 'The companions of Ja'far<sup>-asws</sup> among you are few! But rather, the companion of Ja'far<sup>-asws</sup> is the one of intense devoutness and works for his Creator'.<sup>327</sup>

19- كَش، رجال الكشي عَنِ حَمْدَوَيْهِ عَنِ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ إِبْرَاهِيمَ الْكَرْخِيِّ عَنِ أَبِي عَبْدِ اللَّهِ عِ قَالَ: إِنَّ مِمَّنْ يَنْتَحِلُ هَذَا الْأَمْرَ لَمَنْ هُوَ شَرٌّ مِنَ الْيَهُودِ وَ النَّصَارَى وَ الْمَجُوسِ وَ الَّذِينَ أَشْرَكُوا.

(The book) 'Rijal' of Al Kashy – from Hamdawiya, from Yaquob Bin YAzeed, from Ibn Abu Umeyr, from Ibrahim Al Karkhy,

'From Abu Abdullah<sup>-asws</sup> having said: 'From the ones arrogating this matter is one who is eviler than the Jews, and the Christians, and the Magians, and those who associate (Polytheists)'.<sup>328</sup>

20- كَش، رجال الكشي عَنِ خَالِدِ بْنِ حَمَّادٍ عَنِ الْحُسَيْنِ بْنِ طَلْحَةَ رَفَعَهُ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ عَلِيِّ بْنِ زَيْدِ الشَّامِيِّ قَالَ قَالَ أَبُو الْحَسَنِ عِ قَالَ أَبُو عَبْدِ اللَّهِ عِ مَا أَنْزَلَ اللَّهُ سُبْحَانَهُ وَ تَعَالَى آيَةٌ فِي الْمَنَافِقِينَ إِلَّا وَ هِيَ فِيْمَنْ يَنْتَحِلُ التَّشْبِيْعَ.

(The book) 'Rijal' – of Al Kashy, from Khalid Bin Hammad, from Al-Hassan Bin Talha, raising it, from Muhammad Bin Ismail, from Ali Bin Zayd Al Shamy who said,

<sup>326</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 17

<sup>327</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 18

<sup>328</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 19

'Abu Al-Hassan<sup>-asws</sup> said: 'Abu Abdullah<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> the Glorious and Exalted did not Reveal any Verse regarding the hypocrites except and it is regarding the ones arrogating (claiming without justification) the Shiaism".<sup>329</sup>

21- بشاء، بشارة المصطفى عن الحسن بن الحسين بن بابويه عن عمه محمد بن الحسن بن أبي جعفر بن بابويه عن أبيه عن علي بن أبيه عن صالح بن السندي عن يونس عن يحيى الحلبي عن عبد الحميد بن عواض عن عمر بن يحيى بن بسام قال سمعت أبا عبد الله ع يقول إن أحق الناس بالوزع آل محمد و شيعتهم كي تقدي الرعية بهم.

(The book) 'Bashaarat Al-Mustafa<sup>-saww'</sup> – from Al-Hassan Bin Al-Husayn Bin babuwayh, from his uncle Muhammad Bin Al-Hassan, from his father, from his uncle Abu Ja'far Bin Babuwayh, from his father, from Ali, from his father, from Salih Bin Al Sindy, from Yunus, from Yahya Al Halby, from Abdul Hameed Bin Awwaz, from Umar Bin Yahya Bin Yassam who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'The most rightful of the people with the devoutness are Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and their<sup>-asws</sup> Shias, so the citizens would be led by them".<sup>330</sup>

22- بشاء، بشارة المصطفى بهذا الإسناد عن أبي جعفر بن بابويه عن محمد بن علي بن إبراهيم عن ابن مزار عن يونس عن يحيى الحلبي عن أبي المعز عن يزيد بن خليفة قال: قال لنا أبو عبد الله ع ونحن عنده نظرتم حيث نظر الله و اخترتم من اختار الله أخذ الناس يمينا و شمالا و قصدتم محمدا ص أما إنكم لعلى المحجة البيضاء فأعينوا على ذلك بوزع

(The book) 'Bashaarat Al-Mustafa<sup>-saww'</sup> – By this chain, from Abu Ja'far Bin Babuways, from Muhammad Bin Ali Bin Ibrahim, from his father, from Ibn Marrar, from Ynusu, from Yahya Al Halby, from Abu Al Magra, from Yazeed Bin Khalifa who said,

'Abu Abdullah<sup>-asws</sup> said to me, and we were in his<sup>-asws</sup> presence: 'You are looking where Allah<sup>-azwj</sup> is Looking (direction), and your choice is from the Choice of Allah<sup>-azwj</sup>. The people take from the right and left, and your aim is Muhammad<sup>-saww</sup>, the clear aim. Therefore, assist us<sup>-asws</sup> upon that with devoutness'.

ثم قال حيث أردنا أن نخرج و ما على أحدكم إذا عرفه الله هذا الأمر أن لا يعرفه الناس إنهم من عمل للناس كان ثوابه على الناس و من عمل لله كان ثوابه على الله.

Then he<sup>-asws</sup> said: 'When we<sup>-asws</sup> intend to rise. And what is upon one of you when Allah<sup>-azwj</sup> has Caused him to recognise this matter (Al Wilayah), if the people do not recognise him? It is so, the one who works for the people, his reward would be upon the people, and the one who works for Allah<sup>-azwj</sup>, his Reward would be upon Allah<sup>-azwj</sup>'.<sup>331</sup>

<sup>329</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 20

<sup>330</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 21

<sup>331</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 22

23- صِفَاتُ الشَّيْعَةِ لِلصَّدُوقِ رَحِمَهُ اللهُ، عَنِ ابْنِ الْمُتَوَكَّلِ عَنِ مُحَمَّدِ الْعَطَّارِ عَنِ النَّخَعِيِّ عَنِ النَّوْفَلِيِّ عَنِ عَلِيِّ بْنِ سَالِمٍ عَنِ أَبِيهِ عَنِ أَبِي بَصِيرٍ قَالَ قَالَ الصَّادِقُ ع شَيْعَتُنَا أَهْلُ الْوَرَعِ وَالْإِجْتِهَادِ وَأَهْلُ الْوَفَاءِ وَالْأَمَانَةِ وَأَهْلُ الرَّهْدِ وَالْعِبَادَةِ أَصْحَابُ إِحْدَى وَحَمْسِينَ رَكْعَةً فِي الْيَوْمِ وَاللَّيْلَةِ الْقَائِمُونَ بِاللَّيْلِ الصَّائِمُونَ بِالنَّهَارِ يُرْكُونَ أَمْوَالَهُمْ وَيَحْجُونَ الْبَيْتَ وَيَحْتَنِبُونَ كُلَّ مُحْرَمٍ.

(The book) 'Sifaat Al Shia' of Al-Sadouq, may Allah<sup>-azwj</sup> have Mercy on him – from Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Nakhaie, from Al Nowfaly, from Ali Bin Salim, from his father, from Abu Baseer who said,

'Al-Sadiq<sup>-asws</sup> said: 'Our<sup>-asws</sup> Shias are people of devoutness and the striving, and people of loyalty and trustworthiness, and people of ascetism and worship, companion of fifty-one Cycles (of Salat) during the day and the night, the ones standing at night (for Salat) and fasting by the day, purifying their wealth (by giving Zakat), and performing Hajj of the House (Kabah), and shunning every Prohibition''<sup>332</sup>

24- وَ مِنْهُ، عَنِ أَبِيهِ عَنِ عَلِيِّ بْنِ أَبِيهِ عَنِ عَلِيِّ بْنِ مَعْبُدٍ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنِ الرِّضَا ع قَالَ: شَيْعَتُنَا الْمُسْلِمُونَ لِأَمْرِنَا الْأَخْدُونَ بِقَوْلِنَا الْمُخَالِفُونَ لِأَعْدَائِنَا فَمَنْ لَمْ يَكُنْ كَذَلِكَ فَلَيْسَ مِنَّا.

And from him, from his father, from Ali, from his father, from Ali Bin Ma'bad, from Al-Husayn Bin Khalid,

'From Al-Reza<sup>-asws</sup> having said: 'Our<sup>-asws</sup> Shias are the submitter to our<sup>-asws</sup> instructions, the ones taking with our<sup>-asws</sup> words, the opponents to our<sup>-asws</sup> enemies. So, the one who does not happen to be like that, he isn't from us<sup>-asws</sup>!'<sup>333</sup>

25- وَ مِنْهُ، عَنِ أَبِيهِ عَنِ الْحِمَيْرِيِّ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نُجْرَانَ قَالَ سَمِعْتُ أَبَا الْحُسَيْنِ ع يَقُولُ مَنْ عَادَى شَيْعَتَنَا فَقَدْ عَادَانَا وَ مَنْ وَالَاهُمْ فَقَدْ وَالَانَا لِأَنَّهُمْ مِنَّا خَلِفُوا مِنَّا طِبَّتِنَا مِنْ أَحَبَّهُمْ فَهُوَ مِنَّا وَ مَنْ أَبْغَضَهُمْ فَلَيْسَ مِنَّا

And from him, from his father, from Al Himeyri, from Ahmad Bin Muhammad, from Ibn Abu Najran who said,

'I heard Abu Al-Hassan<sup>-asws</sup> saying: 'One inimical to our<sup>-asws</sup> Shias so he has been inimical to us<sup>-asws</sup>, and who befriends them, so he has befriended us<sup>-asws</sup>, because they are from us<sup>-asws</sup>, having been Crated from our<sup>-asws</sup> clay. One who loves them, so he has loved us<sup>-asws</sup>, and one hating them, he isn't from us<sup>-asws</sup>!'

شَيْعَتُنَا يَنْظُرُونَ بِنُورِ اللهِ وَ يَتَقَلَّبُونَ فِي رَحْمَةِ اللهِ وَ يَفُوزُونَ بِكَرَامَةِ اللهِ

Our<sup>-asws</sup> Shias are looking through the Noor (light) of Allah<sup>-azwj</sup>, and they are turning in the Mercy of Allah<sup>-azwj</sup> and are being successful due to the Benevolence of Allah<sup>-azwj</sup>.

<sup>332</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 23

<sup>333</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 24



مَا مِنْ أَحَدٍ مِنْ شِيعَتِنَا يَمْرُضُ إِلَّا مَرَضْنَا لِمَرَضِهِ وَ لَا اعْتَمَّ إِلَّا اعْتَمَمْنَا لِعَمِّهِ وَ لَا يَفْرَحُ إِلَّا فَرِحْنَا لِفَرَحِهِ وَ لَا يَغِيبُ عَنَّا أَحَدٌ مِنْ شِيعَتِنَا أَيُّنَ كَانَ فِي شَرْقِ الْأَرْضِ أَوْ غَرْبِهَا وَ مَنْ تَرَكَ مِنْ شِيعَتِنَا دَيْنًا فَهُوَ عَلَيْنَا وَ مَنْ تَرَكَ مِنْهُمْ مَالًا فَهُوَ لَوَرَثَتِهِ

There is no one from our<sup>-asws</sup> Shias falling sick except we<sup>-asws</sup> fall sick due to his illness, nor sad except we<sup>-asws</sup> are saddened due to his sadness, nor happy except we<sup>-asws</sup> are happy to his happiness, nor is anyone from our<sup>-asws</sup> Shias hidden from us<sup>-asws</sup> wherever he may be, in the east of the earth or its west, and the one from our<sup>-asws</sup> Shias who leaves behind debt, it is upon us<sup>-asws</sup>, and the one from them who leaves behind wealth, it is for his inheritors.

شِيعَتُنَا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ يَحُجُّونَ الْبَيْتَ الْحَرَامَ وَ يَصُومُونَ شَهْرَ رَمَضَانَ وَ يُؤَلُّونَ أَهْلَ الْبَيْتِ وَ يَتَرَبَّعُونَ مِنْ أَعْدَائِهِمْ

Our<sup>-asws</sup> Shias are who are establishing the Salat and giving the Zakat, and performing Hajj of the Sacred House, and fasting the month of Ramazan, and befriending People<sup>-asws</sup> of the Household, and disavowing from their<sup>-asws</sup> enemies.

أَوْلِيَاكَ أَهْلَ الْإِيمَانِ وَ التُّقَى وَ أَهْلَ الْوَرَعِ وَ التَّقْوَى مَنْ رَدَّ عَلَيْهِمْ فَقَدْ رَدَّ عَلَى اللَّهِ وَ مَنْ طَعَنَ عَلَيْهِمْ فَقَدْ طَعَنَ عَلَى اللَّهِ لِأَنَّهُمْ عِبَادُ اللَّهِ حَقًّا وَ أَوْلِيَاؤُهُ صِدْقًا

They are the people of Eman, and the pious, and people of devoutness and the piety. One who rebuts upon them, so he has rebutted upon Allah<sup>-azwj</sup>, and one who slanders upon them, so he has slandered upon Allah<sup>-azwj</sup> because they are true worshippers of Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> sincere friends.

وَ اللَّهُ إِنْ أَحَدَهُمْ لَيَشْفَعُ فِي مِثْلِ رَيْبَعَةَ وَ مُضَرَ فَيَشْفِعُهُ اللَّهُ فِيهِمْ لِكِرَامَتِهِ عَلَى اللَّهِ عَزَّ وَ جَلَّ.

By Allah<sup>-azwj</sup>! One of them will be interceding regarding the likes (numbers of tribes of) Rabie and Muzar, so Allah<sup>-azwj</sup> will Intercede regarding them due to his prestige to Allah<sup>-azwj</sup> Mighty and Majestic<sup>334</sup>.

26- وَ مِنْهُ، عَنِ ابْنِ الْمُتَوَكَّلِ عَنِ الْبَرَقِيِّ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: وَ اللَّهُ مَا شِيعَةُ عَلِيٍّ ع إِلَّا مَنْ عَفَّ بَطْنُهُ وَ فَرَّجَهُ وَ عَمِلَ لِخَالِقِهِ وَ رَجَا نَوَابَهُ وَ خَافَ عِقَابَهُ.

And from him, from Ibn Al Mutawakkil, from Al Barqy, raising it,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘By Allah<sup>-azwj</sup>! There is no Shias of Ali<sup>-asws</sup> except one who is chaste of his belly and his private parts, and works for his Creator, and hopes for His<sup>-azwj</sup> Rewards and fears His<sup>-azwj</sup> Punishments<sup>335</sup>’.

<sup>334</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 25

<sup>335</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 26

27- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَلِيِّ بْنِ الصَّلْتِ عَنْ أَبِيهِ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ عَجَلَانَ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ عَ فَدَخَلَ رَجُلٌ فَسَلَّمَ فَسَأَلَهُ كَيْفَ مَنِ خَلَّفْتَ مِنْ إِخْوَانِكَ فَأَحْسَنَ النَّتَاءَ وَ رَزَى وَ أَطْرَى

And from him, from his father, from Muhammad Bin Ahmad Bin Ali Bin Al Salat, from his father, by his chain from Muhammad Bin Ajlan who said,

'I was with Abu Abdullah<sup>-asws</sup>. A man entered and greeted. He<sup>-asws</sup> asked him: 'How have you left behind your brethren?' He praised well and complimented.

فَقَالَ كَيْفَ عِيَادَةُ أَعْيَانِهِمْ لِفُقَرَائِهِمْ قَالَ قَلِيلَةٌ

He<sup>-asws</sup> said: 'How is their assisting to their poor ones?' He said, 'Little'.

قَالَ فَكَيْفَ مُوَاصَلَةُ أَعْيَانِهِمْ لِفُقَرَائِهِمْ فِي ذَاتِ أَيْدِيهِمْ

He<sup>-asws</sup> said: 'How is the help by their rich ones to their poor ones regarding what is in their hands?'

فَقَالَ إِنَّكَ تَذَكُرُ أَحْلَاقًا مَا هِيَ فِيمَنْ عِنْدَنَا

He said, 'You<sup>-asws</sup> are mentioning opposite to what it is, regarding the ones with us!'

قَالَ كَيْفَ يَزْعُمُ هَؤُلَاءِ أَنَّهُمْ لَنَا شِيعَةٌ.

He<sup>-asws</sup> said: 'How did you claim that they are Shias of ours<sup>-asws</sup>?'<sup>336</sup>

28- وَ مِنْهُ، بِإِسْنَادِهِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَ قَالَ قَالَ: يَا جَابِرُ إِنَّمَا شِيعَةُ عَلِيِّ عَ مَنْ لَا يَعْدُو صَوْتُهُ سَمْعُهُ وَ لَا شَحْنَاؤُهُ بَدَنُهُ لَا يَمْدَحُ لَنَا قَالِيًا وَ لَا يُوَاصِلُ لَنَا مُبْغِضًا وَ لَا يُجَالِسُ لَنَا عَائِيًا

And from him, by his chain from Jabir,

'From Abu Ja'far<sup>-asws</sup>, he (the narrator) said, 'He<sup>-asws</sup> said: 'O Jabir! But rather, a Shia of Ali<sup>-asws</sup> is one whose voice does not exceed his ears, nor does his grudge go beyond his body, nor praise one talking foolishly to us<sup>-asws</sup>, nor connect with a hater of ours<sup>-asws</sup>, nor sit with a faultier of ours<sup>-asws</sup>.

شِيعَةُ عَلِيِّ عَ مَنْ لَا يَهْرِي هَرِيرَ الْكَلْبِ وَ لَا يَطْمَعُ طَمَعَ الْفُرَابِ وَ لَا يَسْأَلُ النَّاسَ وَ إِنْ مَاتَ جُوعًا أَوْلَيْكَ الْخَفِيضَةَ عَيْشُهُمُ الْمُنتَقِلَةَ دِيَارُهُمْ إِنْ شَهِدُوا لَمْ يُعْرِفُوا وَ إِنْ غَابُوا لَمْ يُفْتَقِدُوا وَ إِنْ مَرَضُوا لَمْ يُعَادُوا وَ إِنْ مَاتُوا لَمْ يُشْهَدُوا فِي قُبُورِهِمْ يَتَرَاوُونَ

A Shias of Ali<sup>-asws</sup> is one who neither howls the howling of the dog, nor covets the coveting of the crow, nor begs the people and even if he were to die of hunger. Their lives are lowly, their houses get transferred. If they are present, they are not recognised, and if they are absent,

<sup>336</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 27

they are not missed, and if they are sick, they are not consoled, and if they die, they are not attended. They will be visiting each other in their graves’.

قُلْتُ وَ أَيْنَ أَطْلُبُ هَؤُلَاءِ

I said, ‘And where can I seek them?’

قَالَ فِي أَطْرَافِ الْأَرْضِ بَيْنَ الْأَسْوَاقِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ أَدَلَّةٌ عَلَى الْمُؤْمِنِينَ أَعْرَظَةٌ عَلَى الْكَافِرِينَ.

He<sup>-asws</sup> said: ‘In outskirts of the earth between the markets, and it is Word of Allah<sup>-azwj</sup> Mighty and Majestic: ***humble towards the momineen, mighty against the Kafirs. [5:54]***’.<sup>337</sup>

29- وَ مِنْهُ، عَنْ مَا جِيلَوِيهِ عَنْ عَتَبَةَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ ع عَنْ شِيعَتِهِمْ فَقَالَ شِيعَتُنَا مَنْ قَدَّمَ مَا اسْتَحْسَنَ وَ أَمْسَكَ مَا اسْتَشْبَحَ وَ أَظْهَرَ الْجَمِيلَ وَ سَارَعَ بِالْأَمْرِ الْجَلِيلِ رَغْبَةً إِلَى رَحْمَةِ الْجَلِيلِ فَذَاكَ مِنَّا وَ إِلَيْنَا وَ مَعَنَا حَيْثُمَا كُنَّا.

And from him, from Majaylawiya, from his uncle, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa who said,

‘Abu Abdullah<sup>-asws</sup> was asked about their<sup>-asws</sup> Shias. He<sup>-asws</sup> said: ‘Our<sup>-asws</sup> Shia is the one who advances what is good and withholds what is ugly and reveals the beautiful and hastens with the Command of the Majestic desirous to Mercy of the Majestic. So that one is from us<sup>-asws</sup>, and to us<sup>-asws</sup>, and with us<sup>-asws</sup> wherever we<sup>-asws</sup> may be’.<sup>338</sup>

30- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ حُمْرَانَ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع قَاعِدًا فِي بَيْتِهِ إِذْ قَرَعَ قَوْمٌ عَلَيْهِمُ الْبَابَ فَقَالَ يَا جَارِيَةَ انظري من بالباب فقَالوا قَوْمٌ مِنْ شِيعَتِكَ

And from him, from his father, from Ali, from his father, from Ismail Bin Mihran, from Humran Bin Ayn,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> was seated in his<sup>-asws</sup> house when a group knocked on the door. He<sup>-asws</sup> said: ‘O maid! Look who is at the door!’ They said, ‘A group of your<sup>-asws</sup> Shias!’

فَوَثَبَ عَجَلًا حَتَّى كَادَ أَنْ يَقَعَ فَلَمَّا فَتَحَ الْبَابَ وَ نَظَرَ إِلَيْهِمْ رَجَعَ فَقَالَ كَذَبُوا فَأَتَيْنَ السَّمْتُ فِي الْوُجُوهِ أَيْنَ أَثَرُ الْعِبَادَةِ أَيْنَ سِيمَاءُ السُّجُودِ

He<sup>-asws</sup> leapt up hastily until he<sup>-asws</sup> almost fell down. When he<sup>-asws</sup> opened the door and looked at them, he<sup>-asws</sup> returned. He<sup>-asws</sup> said: ‘They are lying! Where is the appearance in the faces? When is the impact of the worship? Where are the markings of the Sajdahs?’

<sup>337</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 28

<sup>338</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 29

إِنَّمَا شِيعَتُنَا يُعْرِفُونَ بِعِبَادَتِهِمْ وَ شَعْنِهِمْ قَدْ فَرَحَتِ الْعِبَادَةُ مِنْهُمْ الْأَنَافَ وَ دَكَرَتِ الْحَيَاةَ وَ الْمَسَاجِدَ حُصْصَ الْبُطُونِ دُبُلُ الشِّفَاةِ قَدْ هَيَّجَتِ الْعِبَادَةُ وَجُوهَهُمْ وَ أَخْلَقَ سَهْرُ اللَّيَالِي وَ قَطَعَ الْهُوَاجِرِ

But rather, our<sup>-asws</sup> are recognised by their worship and their unkemptness. The worship injures the noses from them and destroys the foreheads and the places of the Sajdah, flat of the bellies, parched of the lips. The worship agitates their faces and are worn out by the sleepless nights and cut down by the migration (having to move from place to place).

جُنَّتُهُمُ الْمُسَبِّحُونَ إِذَا سَكَتَ النَّاسُ وَ الْمُصَلُّونَ إِذَا نَامَ النَّاسُ وَ الْمَحْرُوثُونَ إِذَا فَرِحَ النَّاسُ يُعْرِفُونَ بِالرُّغْدِ كَلَامُهُمُ الرَّحْمَةُ وَ تَشَاغُلُهُمْ بِالْحَيَّةِ.

Their bodies are glorifying when the people are silent, and they are praying Salat when the people are sleeping, and they are grieving when the people are happy. They are recognised by the ascetism, their talk is the mercy, and they are pre-occupied with the Paradise".<sup>339</sup>

31- وَ مِنْهُ، بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ صَالِحٍ عَنْ أَبِي الْعَبَّاسِ الدَّيْنَوَارِيِّ عَنْ مُحَمَّدِ بْنِ الْحَنْفِيَّةِ قَالَ: لَمَّا قَدِمَ أَمِيرُ الْمُؤْمِنِينَ عِ الْبَصْرَةَ بَعْدَ قِتَالِ أَهْلِ الْجَمَلِ دَعَاهُ الْأَحْنَفُ بْنُ قَيْسٍ وَ اتَّخَذَ لَهُ طَعَاماً فَبَعَثَ إِلَيْهِ صَلَوَاتِ اللَّهِ عَلَيْهِ وَ إِلَى أَصْحَابِهِ

And from him, by his chain from Muhammad Bin Salih, from Abu Al Abbas Al Deynawary, from Muhammad Bin Al Hanafiya who said,

'When Amir Al-Momineen<sup>-asws</sup> arrived at Al-Basra after battling the people of the camel, Al-Ahnaf Bin Qays invited him<sup>-asws</sup> and took a meal for him<sup>-asws</sup>. He sent a message to him<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> and to his<sup>-asws</sup> companions.

فَأَقْبَلَ ثُمَّ قَالَ يَا أَحْنَفُ ادْعُ لِي أَصْحَابِي فَدَخَلَ عَلَيْهِ قَوْمٌ مُتَحَشِّعُونَ كَأَنَّهُمْ شَتَانٌ بَوَالِي [بَوَالِي]

He<sup>-asws</sup> came, then said: 'O Ahnaf! Call my<sup>-asws</sup> companions to me<sup>-asws</sup>!' A group entered to see him<sup>-asws</sup>. They were humble as if they were dried out insects.

فَقَالَ الْأَحْنَفُ بْنُ قَيْسٍ يَا أَمِيرَ الْمُؤْمِنِينَ مَا هَذَا الَّذِي نَزَلَ بِهَيْمٍ أَمْ مِنْ قِلَّةِ الطَّعَامِ أَوْ مِنْ هَوْلِ الْحَرْبِ

Al-Ahnaf Bin Qays said, 'O Amir Al-Momineen<sup>-asws</sup>! What is this which has befallen them? Or is it from the horrors of the battle?'

فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ لَا يَا أَحْنَفُ إِنَّ اللَّهَ سُبْحَانَهُ أَحَبَّ أَقْوَاماً تَنَسَّكُوا لَهُ فِي دَارِ الدُّنْيَا تَنَسَّكَ مَنْ هَجَمَ عَلَى مَا عَلِمَ مِنْ قُرْبِهِمْ مِنْ يَوْمِ الْقِيَامَةِ مِنْ قَبْلِ أَنْ يُشَاهِدُوهَا فَحَمَلُوا أَنْفُسَهُمْ عَلَى جَهْدِهَا

He<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> said: 'No, O Ahnaf! Allah<sup>-azwj</sup> the Glorious Loves a people who are performing rituals for Him<sup>-azwj</sup> in the house of the world, rituals of the ones who pounce upon what is known of their nearness from the Day of Qiyamah, from before they witness it, so they are carrying themselves upon its striving.

<sup>339</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 30

وَكَانُوا إِذَا ذُكِّرُوا صَبَاحَ يَوْمِ الْعَرْضِ عَلَى اللَّهِ سُبْحَانَهُ تَوَهَّمُوا خُرُوجَ عُنُقٍ يَخْرُجُ مِنَ النَّارِ يُحْتَمِرُ الْخَلَائِقُ إِلَى رَبِّهِمْ تَبَارَكَ وَ تَعَالَى وَ كِتَابٍ يَبْدُو فِيهِ عَلَى رُءُوسِ الْأَشْهَادِ فَضَائِحُ ذُنُوبِهِمْ فَكَادَتْ أَنْفُسُهُمْ تَسِيلُ سَيْلَانًا أَوْ تَطِيرُ فُلُوبُهُمْ بِأَجْبِحَةِ الْخَوْفِ طَيْرَانًا وَ تُفَارِقُهُمْ عُقُوبُهُمْ

And they, when they remember the morning of the Day of Presentation to Allah<sup>-azwj</sup> the Glorious, they imagine the emergence of necks from the Fire gathering the creatures to their Lord<sup>-azwj</sup> Blessed and Exalted, and a book (register) manifesting in it upon the heads of the witnesses broadcasting their sins. So their souls almost flow out with a flowing, or their hearts fly off with wings of fear with a flying, and their intellects separate from them.

إِذَا غَلَّتْ بِهِمْ مَرَاجِلُ الْمُجَرَّدِ إِلَى اللَّهِ سُبْحَانَهُ غَلَبَانًا فَكَانُوا يَحْنُونَ حَيْنَ الْوَالِيَةِ فِي دُجَى الظُّلَمِ وَ كَانُوا يَفْجَعُونَ مِنْ خَوْفٍ مَا أَوْقَمُوا عَلَيْهِ أَنْفُسَهُمْ فَمَضَوْا دُبُلَ الْأَجْسَامِ حَزِينَةً فُلُوبُهُمْ كَالْحِلَّةِ وَجُوهُهُمْ دَابِلَةً شِفَاهُهُمْ حَامِصَةً بِطُوبُهُمْ

Then the boiler place boils with them with a boiling to Allah<sup>-azwj</sup> the Glorious, so they would be buzzing the buzz of the laments in the darkness of the night, and they would be grieving out of fear of what their souls had paused upon. They would become of shrivelled bodies, their hearts grieving, their faces grim, their lips parched, their bellies flat.

تَرَاهُمْ سُكَارَى سُمَّارٍ وَخَشَمَةَ اللَّيْلِ مُتَخَشِعُونَ كَأَنَّهُمْ شَبَانٌ بَوَالِي [بَوَالِي] قَدْ أَخْلَصُوا لِلَّهِ أَعْمَالًا سِرًّا وَ عَلَانِيَةً فَلَمْ تَأْمَنْ مِنْ فَرَعِهِ فُلُوبُهُمْ بَلْ كَانُوا كَمَنْ حَرَسُوا قِيَابَ خَرَاجِهِمْ

You will see them as (if) intoxicated, drowsy of the lonely nights. It is as if they are dried out insects. They have been sincere to Allah<sup>-azwj</sup> of the deeds, in the secret and open, but their hearts are not feeling safe from its panic. But they have been like the one guarding the domes of their exteriors.

فَلَوْ رَأَيْتَهُمْ فِي لَيْلَتِهِمْ وَ قَدْ نَامَتِ الْعُيُوبُ وَ هَدَأَتِ الْأَصْوَاتُ وَ سَكَتَتِ الْحَرَكَاتُ مِنَ الصَّيْرِ فِي الْوُكُورِ وَ قَدْ نَهْنَهْتَهُمْ هَؤُلَاءِ يَوْمَ الْقِيَامَةِ بِالْوَعِيدِ عَنِ الرُّقَادِ كَمَا قَالَ سُبْحَانَهُ أَ قَامَمِنْ أَهْلِ الْفُرَى أَنْ يَأْتِيَهُمْ بِأَسْنَا بَيَانًا وَ هُمْ نَائِمُونَ

If you were to see them during their night while the eyes (of the people) have slept, and the voices subsided, and the movements calmed from the birds in the nests, and horrors of the Day of Qimayah has prevented them with the Threat, of the watching out, like that the Glorious Said: **Are the people of the towns feeling secure from Our Punishment coming to them at night while they are sleeping? [7:97].**

فَأَسْتَيْقِظُوا لَهَا فَرَعِينَ وَ قَامُوا إِلَى صَلَاتِهِمْ مُعُولِينَ نَاكِينَ نَارَةً وَ أُخْرَى مُسَبِّحِينَ يَبْكُونَ فِي مَحَارِبِهِمْ وَ يَرْتُونَ يَصْطَفُونَ لَيْلَةً مُظْلَمَةً بَهْمَاءَ يَبْكُونَ

So they wake up for it in panic, and they stand to their Salats, relying, crying at time, and glorifying at other (times), crying in their prayer niches, and they are resonating, rowing (their feet) on a dark night, crying.

فَلَوْ رَأَيْتَهُمْ يَا أَحَنَفُ فِي لَيْلَتِهِمْ قِيَامًا عَلَى أَطْرَافِهِمْ مُنْحَنِيَةً طُهُورُهُمْ يَتَلُونَ أَجْزَاءَ الْقُرْآنِ لِصَلَوَاتِهِمْ قَدْ اشْتَدَّتْ إِعْوَالُهُمْ وَ نَحْيُهُمْ وَ زَفِيرُهُمْ إِذَا زَفَرُوا حَلَّتِ النَّارُ قَدْ أَخَذَتْ مِنْهُمْ إِلَى خَلَاقِيهِمْ وَ إِذَا أَعْوَلُوا حَسِبْتَ السَّلَاسِلَ قَدْ صُفِدَتْ فِي أَعْنَاقِهِمْ

If only you could see them during their nights, O Ahnaf, standing upon their edges (of their feet), their backs curved, reciting segments of the Quran for their Salats, intensifying their

lamentations, their wailing, and their exhalations. When they exhale, they think of the Fire to have seized them from their throats, and when they wail, they reckon the chains to have enchained them in their throats.

فَلَوْ رَأَيْتَهُمْ فِي مَهَارِهِمْ إِذَا لَرَأَيْتَ قَوْمًا يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَ يَقُولُونَ لِلنَّاسِ حُسْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا وَإِذَا مَرُّوا بِاللَّعْوِ مَرُّوا كِرَامًا

If only you could see them during their days, you will see a people, **And the servants of the Beneficent are those who walk on the earth humbly, [25:63]** and are saying good words to the people - **and when the ignorant one address them, they say, 'Peace!' [25:63] and when they pass by the vanities, they pass by nobly [25:72].**

قَدْ قَيَّدُوا أَقْدَامَهُمْ مِنَ التُّهَمَاتِ وَ أَبْكَمُوا أَلْسِنَتَهُمْ أَنْ يَتَكَلَّمُوا فِي أَعْرَاضِ النَّاسِ وَ سَجَّمُوا أَسْمَاعَهُمْ أَنْ يَلِجَهَا خَوْضُ خَائِضٍ وَ كَحَلُّوا أَبْصَارَهُمْ بِعَضٍ الْبَصْرِ عَنِ الْمَعَاصِي وَ انْتَحَوْا دَارَ السَّلَامِ الَّتِي مِنْ دَخْلِهَا كَانَ آمِنًا مِنَ الرَّيْبِ وَ الْأَخْزَابِ

And they have tied up their feet from the accusations, and they have muted their tongues from speaking among the display of the people, and they have blocked their ears from the insertion of involvement by an agitator, and they have kohled their eyes by closing the eye from the disobedience and ending up to the house of Al-Islam which, one who enters it, is safe from the doubts and the griefs.

فَلَعَلَّكَ يَا أَحْنَفُ شَعْلَكَ نَظْرَكَ فِي وَجْهِ وَاحِدٍ تُبْذِي الْأَسْفَامَ بِعَاصِرَةٍ وَجْهَهَا وَ دَارٍ قَدْ اشْتَعَلَتْ بِنَفْسِ رَوَاتِحِهَا [بِنَفْسِ رَوَاتِحِهَا] وَ سُورٍ قَدْ عَلَّقَتْهَا وَ الرِّيحِ وَ الْأَجَامِ مُوَكَّلَةٌ بِمَرِّهَا وَ لَيْسَتْ دَائِرُكَ هَذِهِ دَارَ الْبَقَاءِ

So perhaps, O Ahnaf, you will pre-occupy your sight in the face of one, it would manifest the illnesses by gazing at their faces, and a house which has pre-occupied itself with its narrative, and curtains having been hung, and the wind and the clumps twined with its fruits, and this house of yours isn't a house of remaining.

فَأَحْتَنُكَ الدَّارَ الَّتِي خَلَقَهَا اللَّهُ سُبْحَانَهُ مِنْ لَوْلَقَةٍ بِيَضَاءِ فَشَقَّقَ فِيهَا أَنْهَارَهَا وَ عَرَسَ فِيهَا أَشْجَارَهَا وَ ظَلَّلَ عَلَيْهَا بِالنُّضْجِ مِنْ أَنْهَارِهَا وَ كَبَسَهَا بِالْعَوَاقِبِ مِنْ حُورِهَا ثُمَّ أَسْكَنَهَا أَوْلِيَاءَهُ وَ أَهْلَ طَاعَتِهِ فَلَوْ رَأَيْتَهُمْ

Your importance is the house which Allah<sup>-azwj</sup> the Glorious has Created from white pearls. He<sup>-azwj</sup> has Clefs its rivers in it and Planted its trees in it, and Shaded upon it with the its mature fruits, and Crammed it with the perfumes of its Houries, then He<sup>-azwj</sup> shall Settle His<sup>-azwj</sup> friend and people of His<sup>-azwj</sup> obedience.

يَا أَحْنَفُ وَ قَدْ قَدِمُوا عَلَى زِيَادَاتِ رَيْحِهِمْ سُبْحَانَهُ فَإِذَا ضَرَبَتْ جَنَائِبُهُمْ صَوْتَتْ رَوَاجِلُهُمْ بِأَصْوَاتٍ لَمْ يَسْمَعْ السَّامِعُونَ بِأَحْسَنَ مِنْهَا وَ أَظَلَّتْهُمْ عَمَامَةٌ فَأَمْطَرَتْ عَلَيْهِمُ الْمِسْكَ وَ الرَّيْدَانَ وَ صَهَلَتْ حُيُوهَا بَيْنَ أَعْرَاسِ تِلْكَ الْجَنَاتِ

O Ahnaf! And they are advancing upon the Increases of their Lord<sup>-azwj</sup> the Glorious. When their sides are struck, their rides will produce such sounds the hearing ones have not heard any more excellent that these, and a cloud will shade them, and the musk and the saffron will rain upon them, and its horses will be neighing between the plants of those Gardens.

وَتَحَلَّتْ بِهِمْ نُوفُهُمْ بَيْنَ كُنُوبِ الرَّعْمَرَانِ وَ يَتَطَّيُّ مِنْ تَحْتِ أَقْدَامِهِمُ اللَّوْلُؤُ وَ الْمَرْجَانُ وَ اسْتَقْبَلَتْهُمُ فَهَارِمَتْهَا بِمَنَابِرِ الرَّيْحَانِ وَ تَفَاجَتْ لَهُمْ رِيحٌ مِنْ قِبَلِ الْعَرْشِ  
فَنَثَرَتْ عَلَيْهِمُ الْيَاسْمِينَ وَ الْأَفْحُونَ

And their rides will permeate with them between the dunes of saffron, and they will tread the pearls and the coral under their feed, and its stewards will receive them with aromatic pulpits, and a wind will surprise them from the direction of the Throne, and it will sprinkle upon them the jasmine and the chrysanthemum.

وَ ذَهَبُوا إِلَى بَابِهَا فَيُفْتَحُ لَهُمُ الْبَابُ رِضْوَانٌ ثُمَّ سَجَدُوا لِلَّهِ فِي فِنَاءِ الْجَنَّاتِ فَقَالَ لَهُمُ الْجَبَّارُ ارْزُقُوا رِزْوَانَكُمْ فَإِنِّي قَدْ رَفَعْتُ عَنْكُمْ مَثْوَى الْعِبَادَةِ وَ اسْكَنْتُكُمْ  
جَنَّةَ الرِّضْوَانِ

And they will go to its door and the door will be opened for them by Rizwaan (the gate keeper). Then they will perform Sajdah to Allah<sup>-azwj</sup> in courtyards of the Gardens. The Subduer shall Say to them: "Raise your heads, for I<sup>-azwj</sup> have Raised away from you the provision of the worship, and I<sup>-azwj</sup> shall Settle you all in a Garden of the Pleasure!"

فَإِنِ فَاتَكَ يَا أَحْنَفُ مَا ذَكَرْتُ لَكَ فِي صَدْرِ كَلَامِي لَتُنَزَّكَنَّ فِي سَرَابِيلِ الْفَطْرَانِ وَ لَتَطُوفَنَّ بَيْنَهَا وَ بَيْنَ حَمِيمِ آوٍ وَ لَتُسْفَيْنَ شَرَابًا حَارًّا الْعَلْيَانِ فِي إِنْضَاجِهِ

If it is missed by you, O Ahnaf, what I<sup>-asws</sup> have mentioned in the beginning of my<sup>-asws</sup> speech, you will end up being left in trousers of tar and you will be circling between it and a spring of boiling water, and you will be quenched a hot boiling drink in its perspiration.

فَكَمْ يَوْمَيْدٍ فِي النَّارِ مِنْ صُلْبٍ مَحْطُومٍ وَ وَجْهِ مَهْشُومٍ وَ مَشْوَاهِ مَضْرُوبٍ عَلَى الْخُرْطُومِ قَدْ أَكَلَتِ الْجَامِعَةُ كَفَّهُ وَ النَّحْمُ الطُّوقُ بِعُنُقِهِ

So how many there will be in the Fire on that Day, of a broken back, and a mutilated face, and a deformity struck upon the nose, the entirety of his palm having been eaten, and the (heavy) collar welded to his neck.

فَلَوْ رَأَيْتَهُمْ يَا أَحْنَفُ يَنْحَدِرُونَ فِي أَوْدِيَّتِهَا وَ يَصْعَدُونَ جِبَالَهَا وَ قَدْ أَلْبَسُوا الْمُقَطَّعَاتِ مِنَ الْفَطْرَانِ وَ أَفْرَنُوا مَعَ فُجَارِهَا وَ شَبَّاطِينِهَا فَإِذَا اسْتَعَاثُوا بِأَسْوَى  
أَخَذِ مِنْ حَرِيقِ شَدَّتْ عَلَيْهِمْ عَقَارِهَا وَ حَبَاتُهَا

If only you could see them, O Ahnaf! They will be rolling down in its valleys and ascending its mountain, and they would be wearing the pieces of tar and paired with its immoral ones and its Satans<sup>-la</sup>. When they cry out for help due to the evil seizing of the burning, its scorpions and its snakes will be severer upon them.

وَ لَوْ رَأَيْتَ مُنَادِيًا يُنَادِي وَ هُوَ يَقُولُ يَا أَهْلَ الْجَنَّةِ وَ نَعِيمِهَا وَ يَا أَهْلَ خَلِيَّتِهَا وَ خَلَلِهَا خَلِدُوا فَلَا مَوْتَ فَعِنْدَهَا يَنْقَطِعُ رِجَالُهُمْ وَ تَنْغَلِقُ الْأَبْوَابُ وَ تَنْقَطِعُ  
بِهِمُ الْأَسْنَابُ

And if you could see its caller calling out, and he would be saying: 'O people of Paradise and its bounties, and O people of its ornaments and its garments! There is no death!' During it, their (in Hell) hopes will be cut off and the doors will be closed, and the means will be cut off.

فَكَمْ يَوْمِيذٍ مِنْ شَيْخٍ يُنَادِي وَ شَيْبَانَهُ وَ كَمْ مِنْ شَابٍ يُنَادِي وَ شَبَابَهُ وَ كَمْ مِنْ امْرَأَةٍ تُنَادِي وَ فَضِيحَتَاهُ هُنِكَتٌ عَنْهُمْ السُّتُورُ

So how many there will be on that Day, from an old man calling out, 'Oh the old age!' And how many youths will call out, 'Oh the young age!' And how many a woman will call out, 'Oh the exposure!' The veil will be violated (torn apart) from them.

فَكَمْ يَوْمِيذٍ مِنْ مَعْمُوسٍ بَيْنَ أَطْبَاقِهَا مَحْبُوسٍ يَا لَكَ عَمْسَةٌ أَبَسْتِكَ بَعْدَ لِيَاسِ الْكُتَّانِ وَ الْمَاءِ الْمُبَرَّدِ عَلَى الْجُدْرَانِ وَ أَكُلِ الطَّعَامِ الْوَانَا بَعْدَ الْوَانِ لِيَاساً

How many there will be on that Day, from one immersed between its layers, imprisoned. Oh the immersion for your wearing the cotton clothes, and the cold water at the walls, and eating the varieties of the food after the varieties of the clothing.

لَمْ يَدَعْ لَكَ شَعراً نَاعِماً كُنْتَ مُطْعَمَهُ إِلَّا بَيَّضَهُ وَ لَا عَيْناً كُنْتَ تُبْصِرُ بِهَا إِلَى حَبِيبٍ إِلَّا فَقَّأَهَا هَذَا مَا أَعَدَّ اللَّهُ لِلْمُجْرِمِينَ وَ ذَلِكَ مَا أَعَدَّ اللَّهُ لِلْمُتَّقِينَ.

It will not leave any fine hair except it would whiten it, nor any eye you used to look at a beloved with it, except it would poke it. This is what Allah<sup>-azwj</sup> has Prepared for the criminals, and that is what Allah<sup>-azwj</sup> has Promised for the pious".<sup>340</sup>

32- فضائل الشيعة، للصدوق رحمه الله بإسناده عن أبي بصير عن أبي عبد الله ع قال قال أمير المؤمنين ع أنا الراعي راعي الأنام أفتري الراعي لا يعرف غنمه

(The book) 'Fazaail Al-Shia' of Al-Sadouq, may Allah<sup>-azwj</sup> have Mercy on him – By his chain from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'I<sup>-asws</sup> am a shepherd, shepherd of the people! Don't you see that the shepherd knows his sheep?'

قَالَ فَقَامَ إِلَيْهِ جُورِيَّةٌ وَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ فَمَنْ غَنَمُكَ

He (the narrator) said, 'Juweyriya stood up to him<sup>-asws</sup> and said, 'O Amir Al-Momineen<sup>-asws</sup>! Who are your<sup>-asws</sup> sheep?'

قَالَ صُنْفُرُ الْوُجُوهِ دُبُلُ السِّفَاهِ مِنْ ذِكْرِ اللَّهِ.

He<sup>-asws</sup> said: 'The ones pale of face, parched of lips from the mention (Zikr) of Allah<sup>-azwj</sup>'.<sup>341</sup>

33- محص، التمحيص عن الحداء عن أبي جعفر ع قال سيعنه يقول أما والله إن أحب أصحابي إلي أوزعهم و أختهم لحديثنا

<sup>340</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 31

<sup>341</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 32



(The book) 'Al Tamhees' – From Al-Haza'a,

'From Abu Ja'far<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'But, by Allah<sup>-azwj</sup>! The most beloved of my<sup>-asws</sup> companions to me<sup>-asws</sup> is their most devout, their most concealing of our<sup>-asws</sup> Ahadeeth.

وَإِنَّ أَسْوَأَهُمْ عِنْدِي حَالًا وَ أَمَقَّتَهُمْ إِلَيَّ إِذَا سَمِعَ الْحَدِيثَ يُنْسَبُ إِلَيْنَا وَ يُرَوَى عَنَّا فَلَمْ يَغْتَلَهُ وَ لَمْ يَقْبَلْهُ قَلْبُهُ اشْتَأَزَتْ مِنْهُ وَ جَحَدَهُ وَ كَفَرَ بِمَنْ دَانَ بِهِ وَ هُوَ لَا يَدْرِي لَعَلَّ الْحَدِيثَ مِنْ عِنْدِنَا خَرَجَ وَ إِلَيْنَا أُسْنِدَ فَيَكُونُ بِذَلِكَ خَارِجًا عَنَّا وَ لَا يَتَنَا.

And the vilest of them in my<sup>-asws</sup> presence of a state and their most hateful to me<sup>-asws</sup> is the one who, when he hears the Hadeeth having been attributed to us<sup>-asws</sup> and being reported from us<sup>-asws</sup>, so he does not understand it and does not accept it, his heart gets constricted from it, and he rejects it, and disbelieves the ones making a religion with it, and he does not know perhaps that Hadeeth has come out from us<sup>-asws</sup>, and is attributed to us<sup>-asws</sup>, so due to that, he would exit from our<sup>-asws</sup> Wilayah".<sup>342</sup>

ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن أبي الطيب محمد بن الحسين اللخمي عن جعفر بن عبد الله العلوي عن منصور بن أبي بريدة عن نوح بن دراج عن ثابت بن أبي صفية عن يحيى ابن أم الطويل عن نوف بن عبد الله البكالي قال: قال لي علي ع يا نوف خلقتنا من طينة طيبة و خلق شيعتنا من طينتنا فإذا كان يوم القيامة أخلصوا بنا

(The book) 'Al-Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Abu Al Tayyib Muhammad Bin Al-Husayn Al Lakhmy, from Ja'far Bin Abdullah Al Alawy, from Mansour Bin Abu Bareyra, from Nuh Bin Darraj, from Sabit Bin Abu Safiya, from Yahya Ibn Umm Al Taweel, from Nowf Bin Abdullah Al Bakaly who said,

'Ali<sup>-asws</sup> said to me: 'O Nowf! We<sup>-asws</sup> are Created from good clay, and our<sup>-asws</sup> Shias are Created from our<sup>-asws</sup> clay. So, when it will be the Day of Qiyamah, they will join up with us<sup>-asws</sup>'.

قَالَ نَوْفٌ قُلْتُ صِفْ لِي شِيعَتَكَ يَا أَمِيرَ الْمُؤْمِنِينَ

Nowf said, 'I said, 'Describe your<sup>-asws</sup> Shias to me, O Amir Al-Momineen<sup>-asws</sup>!'

فَبَكَى لِذِكْرِي شِيعَتَهُ وَ قَالَ يَا نَوْفُ شِيعَتِي وَ اللَّهُ الْخُلَمَاءُ الْعُلَمَاءُ بِاللَّهِ وَ دِينِهِ الْعَامِلُونَ بِطَاعَتِهِ وَ أَمْرِهِ الْمُهْتَدُونَ بِحُجَّتِهِ أَنْصَاءُ عِبَادَةٍ أَحْلَاسُ زَهَادَةٍ

He<sup>-asws</sup> wept at the mention of his<sup>-asws</sup> Shias and said: 'O Nowf! By Allah<sup>-azwj</sup>, my<sup>-asws</sup> Shias are the forbearing, the scholarly with Allah<sup>-azwj</sup> and His<sup>-azwj</sup> religion, and workers in His<sup>-azwj</sup> obedience and His<sup>-azwj</sup> Commands, guided by His<sup>-azwj</sup> Love, devoted to worship, remaining ascetic.

صَفْرُ الْوُجُوهِ مِنَ التَّهَجُّدِ عُمُشُ الْعُيُونِ مِنَ الْبُكَاءِ دُبُلُ الشَّفَاهِ مِنَ الذِّكْرِ خُمْصُ الْبُطُونِ مِنَ الطَّوَى تُعْرِفُ الرَّبَّانِيَّةَ فِي وُجُوهِهِمْ وَ الرَّهْبَانِيَّةَ فِي سَمَائِهِمْ مَصَابِيحُ كُلِّ ظَلَمَةٍ وَ رِيحَانُ كُلِّ قَبِيلٍ

Pale of faces from the night Salats, bleary eyed from the crying, parched lips from the Zikr, flat bellies from the bending. The spiritualism is recognised in their faces, and the spiritualism in

<sup>342</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 33

their appearances. They are lamps for every darkness, and every tribe is (at the status of) the aroma.

لَا يُثْنُونَ مِنَ الْمُسْلِمِينَ سَلْفاً وَ لَا يَقْفُونَ لَهُمْ خَلْفاً شُرُورُهُمْ مَكْنُونَةٌ وَ قُلُوبُهُمْ مَحْزُونَةٌ وَ أَنْفُسُهُمْ عَقِيفَةٌ وَ حَوَائِجُهُمْ خَفِيفَةٌ أَنْفُسُهُمْ مِنْهُمْ فِي عَنَاءٍ وَ النَّاسُ مِنْهُمْ فِي رَاحَةٍ

They are neither praising any ancestor from the Muslims nor are they standing as a replacement for them. Their evils are hidden, and their hearts are grieving, and their souls are chaste, and their needs are light. Their own selves are in fatigue from them while the people are in rest from them.

فَهُمْ الْكَاسَةُ الْأَبْيَاءُ وَ الْحَالِصَةُ النَّجْبَاءُ فَهُمْ الرَّوَاعُونَ فِرَاراً بَدِينِهِمْ إِنْ شَهِدُوا لَمْ يُعْرَفُوا وَ إِنْ غَابُوا لَمْ يُفْتَقَدُوا أَوْلِيكَ شِيعَتِي الْأَطْيَبُونَ وَ إِخْوَانِي الْأَكْرَمُونَ أَلَا هَاهُ شَوْقاً إِلَيْهِمْ.

They are the polite, the reasonable, and the purely excellent. They are the clever ones fleeing with their religion. If they are present, they are not recognised, and if they are absent, they are not missed. They are my<sup>-asws</sup> delightful Shias and my<sup>-asws</sup> honourable brothers. Indeed, Oh the yearning to them!”<sup>343</sup>

35- مَشْكَاهُ الْأَنْوَارِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: صَلَّى أَمِيرُ الْمُؤْمِنِينَ ع ثُمَّ لَمْ يَزَلْ فِي مَوْضِعِهِ حَتَّى صَارَتِ الشَّمْسُ عَلَى قَيْدِ رُمْحٍ وَ أَقْبَلَ عَلَى النَّاسِ بِوَجْهِهِ

(The book) ‘Mishkat Al-Anwaar’ –

‘From Ali Bin Al-Husayn<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> prayed Salat. Then he<sup>-asws</sup> did not cease to be in his<sup>-asws</sup> place until the sun came to be upon a measurement of a spear, and he<sup>-asws</sup> turned towards the people with his<sup>-asws</sup> face.

فَقَالَ وَ اللَّهُ لَقَدْ أَدْرَكْنَا أَقْوَاماً كَانُوا يَبْتَئُونَ لِرَبِّهِمْ سُجْداً وَ قِياماً يُرَاوِحُونَ بَيْنَ جَبَاهِهِمْ وَ رُكْبَتَيْهِمْ كَأَنَّ زَفِيرَ النَّارِ فِي آذَانِهِمْ إِذَا ذُكِرَ اللَّهُ عَنْدهُمْ مَا دُوا كَمَا يَمِيدُ الشَّجَرُ كَأَنَّ الْقَوْمَ بَاتُوا غَافِلِينَ

He<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup>! We have come across a people who **spend the night in Sajdah to their Lord and standing [25:64]**. They are resting between their sides and their knees. It is as if the exhalation of the Fire is in their ears. Whenever Allah<sup>-azwj</sup> is mentioned in their presence, they shake like what the tree shakes. It is as if the (other) people are spending the night heedless’.

قَالَ ثُمَّ قَامَ فَمَا رُبِّي ضَاحِكاً حَتَّى قُبِضَ ص.

<sup>343</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 34

He (the narrator) said, 'Then he<sup>-asws</sup> stood up and was not seen smiling until he<sup>-asws</sup> passed away'.<sup>344</sup>

36- وَمِنْهُ، عَنْ عَمْرٍو بْنِ سَعِيدٍ بْنِ بِلَالٍ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ عَ وَنَحْنُ جَمَاعَةٌ فَقَالَ كُونُوا التُّمْرَةَ الْوَسْطَى يَرْجِعُ إِلَيْكُمْ الْعَالِي وَ يَلْحَقُ بِكُمْ النَّالِي

And from him, from Amro Bin Saeed Bin Bilal who said,

'I entered to see Abu Ja'far<sup>-asws</sup>, and we were a group. He<sup>-asws</sup> said: 'Be the middle small pillow! The exaggerator will return to you and the one lagging behind will catch up with you.

وَاعْلَمُوا يَا شِيعَةَ آلِ مُحَمَّدٍ مَا بَيْنَنَا وَ بَيْنَ اللَّهِ مِنْ قَرَابَةٍ وَ لَا لَنَا عَلَى اللَّهِ حُجَّةٌ وَ لَا يُقْرَبُ إِلَى اللَّهِ إِلَّا بِالطَّاعَةِ

And know, O Shias of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>! There is no kinship between us<sup>-asws</sup> and Allah<sup>-azwj</sup>, nor is there any argument for us<sup>-asws</sup> upon Allah<sup>-azwj</sup>, not can one draw near to Allah<sup>-azwj</sup> except with the obedience.

مَنْ كَانَ مُطِيعاً نَفَعْتُهُ وَ لَا يَنْتُنَا وَ مَنْ كَانَ عَاصِياً لَمْ نَنْفَعْهُ وَ لَا يَنْتُنَا

One who were to be obedient, our<sup>-asws</sup> Wilayah will benefit him, and one who were to be disobedient, our<sup>-asws</sup> Wilayah will not benefit him'.

قَالَ ثُمَّ التَّمَّتْ إِلَيْنَا وَ قَالَ لَا تَغْتَرُّوا وَ لَا تَفْتَرُّوا

He (the narrator) said, 'Then he<sup>-asws</sup> turned towards us and said: 'Neither deceive nor be deceived!'

قُلْتُ وَ مَا التُّمْرَةُ الْوَسْطَى

I said, 'And what is the middle small pillow?'

قَالَ أَلَا تَرَوْنَ أَهْلًا تَأْتُونَ أَنْ يَجْعَلُوا لِلنَّمَطِ الْأَوْسَطِ فَضْلَهُ.

He<sup>-asws</sup> said: 'Don't you see a people coming and they make a preference for the middle path?'<sup>345</sup>

37- الْمَشْكَاهُ، رَوَى مُحَمَّدُ بْنُ نَبِيكَ قَالَ حَدَّثَنِي أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ مُقْبِلِ الْقُمَيْيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدِ الرَّائِدِيِّ عَنِ الْحَسَنِ بْنِ أَسَدٍ عَنِ أَهْلِئِمِّ بْنِ وَاقِدٍ عَنْ مَهْزَمٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ فَذَكَرْتُ الشَّيْعَةَ فَقَالَ يَا مَهْزَمُ إِنَّمَا الشَّيْعَةُ مَنْ لَا يَعْلَمُ سَمْعَهُ صَوْتَهُ وَ لَا شَجْنَهُ بَدَنَهُ

<sup>344</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 35

<sup>345</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 36

(The book) 'Al Mishkaat' – It is reported by Muhammad Bin Nabeek who said, 'It is narrated to me by Abu Abdullah Ja'far Bin Muhammad Bin Muqbil Al Qummi, from Ali Bin Muhammad Al Zaidy, from Al-Hassan Bin Asad, from Al Haysam Bin Waqid, from Mihzam who said,

'I entered to see Abu Abdullah<sup>-asws</sup>. I mentioned the Shias. He<sup>-asws</sup> said: 'O Mihzam! But rather, the Shia is the one his voice does not exceed his ears, nor does his grudge except go beyond his body.

وَلَا يُحِبُّ لَنَا مُبْغِضًا وَلَا يُبْغِضُ لَنَا مُحِبًّا وَلَا يُجَالِسُ لَنَا غَالِيًا وَلَا يَهْرُ هَرِيرَ الْكَلْبِ وَلَا يَطْمَعُ طَمَعَ الْغُرَابِ وَلَا يَسْأَلُ النَّاسَ وَإِنْ مَاتَ جُوعًا

And he neither loves one hating us<sup>-asws</sup> nor does he hate one loving to us<sup>-asws</sup>, nor does he sit with an exaggerator to us<sup>-asws</sup>, nor does he howl the howling of the dog, nor covet the coveting of the crow, nor does he beg the people and even if he were to die of hunger.

الْمُنْتَجِي عَنِ النَّاسِ الْحَقِي عَلَيْهِمْ وَإِنْ اِخْتَلَفَتْ بِهِمُ الدَّارُ لَمْ تَخْتَلِفْ أَقَاوِيلُهُمْ إِنْ غَابُوا لَمْ يُفْقَدُوا وَإِنْ حَضَرُوا لَمْ يُرَبِّهِمْ

The one isolating from the people, hidden unto them, and even if the houses of theirs a different, their words are not different. If they are absent, they are not missed, and if they are present, no one cares of them.

وَ إِنْ خَطَبُوا لَمْ يَزُوجُوا بِزُجُوجٍ مِنَ الدُّنْيَا وَ حَوَائِجُهُمْ فِي صُدُورِهِمْ إِنْ لَقُوا مُؤْمِنًا أَكْرَمُوهُ وَ إِنْ لَقُوا كَافِرًا هَجَرُوهُ وَ إِنْ أَتَاهُمْ دُو حَاجَةٍ رَحِمُوهُ وَ فِي أَمْوَالِهِمْ يَتَوَاسَوْنَ

And if they were to propose, they would not be married to. They exit from the world and their needs are in their chests (unfulfilled). If they were to meet a Momin, they would honour him, and if they meet a Kafir, they will flee from him, and if someone with a need were to come to them, they will have mercy on him and in their wealth, they would be consoling'.

ثُمَّ قَالَ يَا مِهْزَمُ قَالَ جَدِّي رَسُولُ اللَّهِ ص لِعَلِّي رَضَوُا اللَّهَ عَلَيْهِ يَا عَلِيُّ كَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَ لَا يُحِبُّكَ أَنَا الْمَدِينَةُ وَ أَنْتَ الْبَابُ وَ مِنْ أَيْنَ تُؤْتَى الْمَدِينَةُ إِلَّا مِنْ بَابِهَا.

Then he<sup>-asws</sup> said: 'O Mihzam! My<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup> said to Ali<sup>-asws</sup>, may the Pleasure of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>: 'O Ali<sup>-asws</sup>! He is lying, the one who claims that he loves me<sup>-saww</sup> and he does not love you<sup>-asws</sup>! I<sup>-saww</sup> am the city and your<sup>-asws</sup> are the door, and from where can one access the city except from its door?'<sup>346</sup>

وَ رَوَى أَيْضًا مِهْزَمٌ هَذَا الْحَدِيثَ إِلَى قَوْلِهِ وَ إِنْ مَاتَ جُوعًا

And Mihzam reported this Hadeeth as well up to his<sup>-asws</sup> words: 'And even if he were to die of hunger'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ أَيْنَ أَطْلُبُ هَؤُلَاءِ

<sup>346</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 37 a

He (the narrator) said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>! Where can I seek (find) them?'

قَالَ هَؤُلَاءِ أَطْلَبُهُمْ فِي أَطْرَافِ الْأَرْضِ أَوْلَيْكَ الْحَقِيقُ عَيْشُهُمُ الْمُنْقَلَةُ دِيَارُهُمُ الْقَلِيلَةُ مُنَارَعَتُهُمْ إِنَّ مَرَضُوا لَمْ يُعَادُوا وَ إِنَّ مَاتُوا لَمْ يُشْهَدُوا وَ إِنَّ حَاطَبَهُمْ جَاهِلٌ سَلَمُوا وَ عِنْدَ الْمَوْتِ لَا يَجْزَعُونَ وَ فِي أَمْوَالِهِمْ مُتَوَاسُونَ

He<sup>-asws</sup> said: 'They can be sought (found) in the outskirts of the earth. They are of light provisions, they keep getting transferred from their houses, their disputes are few. If they were to fall sick, they are not consoled, and if they were to die, they are not attended, and if the ignorant one addresses them, they greet (say Salaam), and they do not panic at the death, and they are consoling in their wealth.

إِنَّ التَّجَاعُ إِلَيْهِمْ دُو حَاجَةٍ مِنْهُمْ رَحْمَةٌ لَمْ يَخْتَلِفْ قَوْلُهُمْ وَ إِنْ اِخْتَلَفَ بَيْنَ الْبُلْدَانِ

If someone from them with a need were to request to them, they would show mercy to him. Their words do not differ and even if the cities are different with them'.

ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ ص كَذَبَ يَا عَلِيُّ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَ يُبْعِضُكَ.

Then he<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'He is lying, O Ali<sup>-asws</sup>, one who claims that he loves me<sup>-saww</sup> and he hates you<sup>-asws</sup>!'<sup>347</sup>

38- وَ مِنْهُ، عَنْ مُبَيَّسِرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَا مُبَيَّسِرُ أَلَا أُخْبِرُكَ بِشَيْعَتِنَا

And from him, from Muyassir who said,

'Abu Ja'far<sup>-asws</sup> said: 'O Muyassir! Shall I<sup>-asws</sup> inform you about our<sup>-asws</sup> Shias?'

قُلْتُ بَلَى جُعِلْتُ فِدَاكَ

I said, 'Yes, may I be sacrificed for you<sup>-asws</sup>!'

قَالَ إِنَّهُمْ حُصُونٌ حَصِينَةٌ وَ صُدُورٌ أَمِينَةٌ وَ أَحْلَامٌ زَرِينَةٌ لَيْسُوا بِالْمَذَابِيعِ الْبُدْرِ وَ لَا بِالْحَفَاةِ الْمُرَاوِينَ زُهَبَانٍ بِاللَّيْلِ أَسَدٌ بِالنَّهَارِ.

He<sup>-asws</sup> said: 'They are fortified fortresses, and trusted chests, and serene dreams. They aren't scattering with the broadcasting (Ahadeeth) nor are they with the disloyalty of the show-off's. They are monks at night and lions at daytime''.<sup>348</sup>

وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَصْحَابَ عَلِيٍّ ع كَانُوا الْمَنْظُورَ إِلَيْهِمْ فِي الْقَبَائِلِ وَ كَانُوا أَصْحَابَ الْوَدَائِعِ مَرْضِيَيْنَ عِنْدَ النَّاسِ سَهَارَ اللَّيْلِ مَصَابِيحَ النَّهَارِ.

<sup>347</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 37 b

<sup>348</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 38 a

And from Abu Abdullah<sup>asws</sup> having said: ‘The companions of Ali<sup>asws</sup> used to be looked upon among the tribes, and they were companions of the deposits (entrustments), agreeable in the presence of the people, holding vigils at night, lamps by the day’.<sup>349</sup>

39- كذا، الكافي عن علي بن إبراهيم عن محمد بن عيسى عن يونس عن مهزم و بعض أصحابنا عن محمد بن علي عن محمد بن إسحاق الكاهلي و أبي علي الأشعري عن الحسن بن علي الكوفي عن العباس بن عامر عن ربيع بن محمد جميعاً عن مهزم الأسدي قال

(The book) ‘Al-Kafi’ – From Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Mihzam and one our companions, from Muhammad Bin Ali, from Muhammad Bin Is’haq Al Kahily and Abu Ali Al Ashary, from Al-Hassan Bin Ali Al Kufy, from Al Abbas Bin Aamir, from Rabie Bin Muhammad, altogether from Mihzam Al Asady who said,

قال أبو عبد الله (عليه السلام) يا مهزم شيعتنا من لا يعدو صوته سمعه و لا شحناؤه بدنه و لا يتدخ بنا معلناً و لا يجالس لنا غائباً و لا يخاصم لنا قليلاً إن لقي مؤمناً أكرمه و إن لقي جاهلاً هجره

‘Abu Abdullah<sup>asws</sup> said: ‘O Mihzam! Our<sup>asws</sup> Shia is one whose voice does not exceed his own ears, nor does his animosity (exceed) his own body, nor does he praise us<sup>asws</sup> publicly, nor does he (participate in) gatherings finding flaws with us<sup>asws</sup>, nor does he dispute a speaker for us<sup>asws</sup>. If he meets a *Momin*, he honours him, and if he meets an ignoramus, flees (from him)’.

قلت جعلت فداك فكيف أصنع هؤلاء المتشيعه

I said, ‘May I be sacrificed for you<sup>asws</sup>! So how should I deal with these pretentious Shia?’

قال فيهم التمييز و فيهم التبديل و فيهم التمهيص تأتي عليهم سنون تغييبهم و طاعون يقتلهم و اختلاف يبدهم شيعتنا من لا يهر هرير الكلب و لا يطمع طمع الغراب و لا يسأل عدونا و إن مات جوعاً

He<sup>asws</sup> said: ‘Regarding them is the distinction, and regarding them is the variation, and regarding them is the screening. Years come upon them, perishing them, and plagues kill them, and differing scatter them. Our<sup>asws</sup> Shia is the one who does not bark like the barking of the dog, and he does not covet like the greed of the crow, nor does he ask our<sup>asws</sup> enemies and even if he dies of hunger’.

قلت جعلت فداك فأين أطلب هؤلاء

I said, ‘May I be sacrificed for you<sup>asws</sup>! So when shall I seek these ones?’

قال في أطراف الأرض أولئك الخفيض عيشهم المستقلة ديارهم إن شهدوا لم يعرفوا و إن غابوا لم يفتقدوا و من الموت لا يجزعون و في الثبور يتراوون و إن لجأ إليهم ذو حاجة منهم رجموه لن تختلف قلوبهم و إن اختلف بهم الدار

<sup>349</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 38 b

He<sup>-asws</sup> said: 'In the outskirts of the land. They are the ones of basic (standards of) living. Their dwellings are temporary (keep changing). If they are present, they are not recognised, and when they are absent, they are not missed, and from the death they are not panicking, and in their graves, they are visiting (each other); and if a need one comes over to them, they are merciful to him. Their hearts are never differing and even if their houses are different'.

ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَنَا الْمَدِينَةُ وَعَلِيٌّ الْبَابُ وَكَذَبَ مَنْ زَعَمَ أَنَّهُ يُجِئُنِي وَ يُبْعَضُ عَلَيًّا (صلوات الله عليه) .

Then he<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> am the city and Ali<sup>-asws</sup> is the gate; and the one who claims that he can enter the city without (going through) its door has lied, and the one who claims that he loves me<sup>-saww</sup> while he hates Ali<sup>-asws</sup>' is a liar!''<sup>350</sup>

تبيين و فيهم التمييز قبل إشارة إلى ما روي عن أمير المؤمنين حيث قال: لَتُبْلَلَنَّ بَلْبَلَةً وَ لَتُعْرَبَنَّ عَرَبَةً حَتَّى يَعودَ أَسْفَلُكُمْ أَعْلَاكُمْ وَ أَعْلَاكُمْ أَسْفَلَكُمْ إِلَى آخِرِ الْحَبَرِ .

**Explanation –** 'And regarding them is the distinction' – It is said it is an indication to what is reported from Amir Al-Momineen<sup>-asws</sup> whereby he<sup>-asws</sup> said: 'You will be disturbed with the disturbances, ad your will be sifted with a sifting until your bottom ones become your top ones, and your top ones, your bottom ones' – up to the end of the Hadeeth.

وَ أَقُولُ قَدْ رَوَى أَيْضاً عَنْ أَبِي عَبْدِ اللَّهِ ع وَ لَيْلٍ لِبَطْعَةِ الْعَرَبِ مِنْ أَمْرِ اقْتَرَبَ

And I (Majlisi) am saying, 'It has also been reported from Abu Abdullah<sup>-asws</sup>: 'Woe be unto the tyrants of the Arabs from a matter drawing closer!'

قُلْتُ جُعِلَتْ فِدَاكَ كَمْ مَعَ الْقَائِمِ مِنَ الْعَرَبِ

I said, 'May I be sacrificed for you<sup>-asws</sup>!' How many from the Arabs will there be with Al-Qaim<sup>-asws</sup>?'

قَالَ نَفَرٌ يَسِيرٌ

He<sup>-asws</sup> said: 'A small number'.

قُلْتُ وَ اللَّهُ إِنَّ مَنْ يَصِفُ هَذَا الْأَمْرَ مِنْهُمْ لَكثيرٌ

I said, 'By Allah<sup>-azwj</sup>! Ones from them describing (to be upon) this matter are a lot!'

قَالَ لَا بُدَّ لِلنَّاسِ مِنْ أَنْ يُمَحَّضُوا وَ يُمَيَّزُوا وَ يُعْرَبَلُوا وَ يُسْتَخْرَجَ فِي الْعَرَبِ خَلْقٌ كَثِيرٌ .

He<sup>-asws</sup> said: 'There is no escape for the people from being purified, and distinguished and be sifted, and a lot of people will be expelled during the sifting'.

<sup>350</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 39

40- ك، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ زَعْلَانَ عَنْ أَبِي إِسْحَاقَ الْخُرَاسَانِيِّ عَنْ عَمْرِو بْنِ جُمَيْعِ الْعُبَيْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شِيعَتُنَا الشَّاحِبُونَ الدَّابِلُونَ التَّاجِلُونَ الَّذِينَ إِذَا جَنَّهُمُ اللَّيْلُ اسْتَقْبَلُوهُ بِحُزْنٍ.

(The book) 'Al-Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Muhammad Bin Al-Hassan Zi'lan, from Abu Is'haq Al Khurasany, from Amro Bin Jumie Al Abdy,

'From Abu Abdullah<sup>-asws</sup> said: 'Our<sup>-asws</sup> Shias are the shrivelled, the parched, those when the night covers them, they receive it with grief'<sup>351</sup>.

41- ك، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عَمَرَ الْبَيْهَقِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شِيعَتُنَا أَهْلُ الْهُدَى وَ أَهْلُ التَّقَى وَ أَهْلُ الْحَيْرِ وَ أَهْلُ الْإِيمَانِ وَ أَهْلُ الْفَتْحِ وَ الظَّفَرِ.

(The book) 'Al-Kafi' – From Ali, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamany, from a man,

'From Our<sup>-asws</sup> Shias are the people of guidance, and the people of piety, and the people of goodness, and the people of Eman, and the people of the conquest and the victory'<sup>352</sup>.

42- ك، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بُرُوجِ عَنِ الْمُفَضَّلِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِيَّاكَ وَ السَّفِيْلَةَ فَإِنَّمَا شِيعَةُ عَلِيِّ ع مَنْ عَفَّ بَطْنَهُ وَ فَرَّجَهُ وَ اشْتَدَّ جِهَادُهُ وَ عَمِلَ لِجَالِقِهِ وَ رَجَا نَوَابَهُ وَ خَافَ عِقَابَهُ فَإِذَا رَأَيْتَ أَوْلِيكَ فَأَوْلِيكَ شِيعَةُ جَعْفَرٍ.

(The book) 'Al-Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Muhammad Bin Ismail, from Mansour Buzurj, from Al Mufazzal who said,

'Abu Abdullah<sup>-asws</sup> said: 'Beware of the lowliness, for rather, a Shia of Ali<sup>-azwj</sup> is one who is chaste of his belly and his private part, and his *Jihād* is intense, and his deed is for his Creator, and he hopes for His<sup>-azwj</sup> Rewards, and fears His<sup>-azwj</sup> Punishment. When you see those, so those are the Shias of Ja'far<sup>-asws</sup>'<sup>353</sup>.

كش، رجال الكشي عَنْ إِبْرَاهِيمَ بْنِ عَلِيِّ الْكُوفِيِّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْمُؤَصِّلِيِّ عَنْ يُونُسَ عَنِ الْعَلَاءِ عَنِ الْمُفَضَّلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِيَّاكَ وَ السَّفِيْلَةَ إِلَى قَوْلِهِ وَ خَافَ عِقَابَهُ.

(The book) 'Rijal' of Al Kashy – From Ibrahim Bin Ali Al Kufi, from Ibrahim Bin Is'haq Al Mowsily, from Yunus, from Al Ala'a, from Al Mufazzal who said,

<sup>351</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 40

<sup>352</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 41

<sup>353</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 42 a



'I heard Abu Abdullah<sup>-asws</sup> saying: 'Beware of the lowliness' – up to his<sup>-asws</sup> words: 'And fears its consequences''.<sup>354</sup>

43- ك، الكافي عن العَدَّةِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مُحَمَّدٍ عَنِ ابْنِ رِيَابٍ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ شِيعَةَ عَلِيٍّ ع كَانُوا حُمْصَ الْبُطُونِ دُبُلُ الشِّفَاهِ أَهْلُ رَأْفَةٍ وَ عِلْمٍ وَ حِلْمٍ يُعْرَفُونَ بِالرَّهْبَانِيَّةِ فَأَعِينُوا عَلَى مَا أَنْتُمْ عَلَيْهِ بِالْوَرَعِ وَ الْإِجْتِهَادِ.

(The book) 'Al-Kafi' – from the number, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Riab, from Ibn Abu Yafour,

'From Abu Abdullah<sup>-asws</sup> having said: 'Shias of Ali<sup>-asws</sup> were of flat bellies, parched lips, people of clemency and knowledge and forbearance. They were recognised by the spiritualism, there assist upon what you are upon, with the devoutness and the striving''.<sup>355</sup>

محص، التمحيص عن ابن أبي يعفور عنه ع مثله و زاد في آخره و الصبر.

(The book) 'Al-Tamhees' – From Ibn Abu Yafour, from him<sup>-asws</sup>, similar to it, and there is an increase in its end: 'And the patience''.<sup>356</sup>

44- ك، الكافي عن مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي أَيُّوبَ الْعَطَّارِ عَنْ جَابِرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّمَا شِيعَةُ عَلِيٍّ ع الْحُلَمَاءُ الْعُلَمَاءُ الدُّبُلُ الشِّفَاهُ تُعْرَفُ الرَّهْبَانِيَّةُ عَلَى وَجْهِهِمْ.

(The book) 'Al-Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Mufazzal Bin Umar, from Abu Ayoub Al Attar, from Jabir who said,

'From Abu Ja'far<sup>-asws</sup>: 'But rather, the Shias of Ali<sup>-asws</sup> are the forbearing, the scholarly, the parched of lips. The spiritualism is recognised on their faces''.<sup>357</sup>

45- ك، الكافي عن عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا أَرَدْتَ أَنْ تُعْرِفَ أَصْحَابِي فَأَنْظُرْ إِلَى مَنْ اشْتَدَّ وَرَعُهُ وَ خَافَ خَالِقَهُ وَ رَجَا نَوَابَهُ فَإِذَا رَأَيْتَ هَؤُلَاءِ فَهَؤُلَاءِ أَصْحَابِي.

(The book) 'Al-Kafi' – From Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Al Mufazzal Bin Umar who said,

<sup>354</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 42 b

<sup>355</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 43 a

<sup>356</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 43 b

<sup>357</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 44

‘Abu Abdullah<sup>-asws</sup> said: ‘When you want to recognise my<sup>-asws</sup> companions, then look at the one whose devoutness is intense, and he fears his Creator and hopes for His<sup>-azwj</sup> Rewards. So when you see them, so they are my<sup>-asws</sup> companions’<sup>358</sup>.

46- كافي عن العبد عن البرقي عن محمد بن الحسن بن شيمون عن عبد الله بن عمرو بن الأشعث عن عبد الله بن حماد الأنصاري عن عمرو بن أبي المقدام عن أبيه عن أبي جعفر ع قال قال أمير المؤمنين ع شيعتنا المتبادلون في ولايتنا المتحابون في مودتنا المترابون في إحياء أمرنا الذين إن غضبوا لم يظلموا وإن رضوا لم يسرفوا بركة على من جاؤوا سلم لمن خالطوا.

(The book) ‘Al-Kafi’ – from the number, from Al Barqy, from Muhammad Bin Al-Hassan Bin Shamoun, from Abdullah Bin Amro Bin Al Ash’as, from Abdullah Bin Hammad Al Ansari, from Amro Bin Abu Al Miqdam, from his father,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> said: ‘Our<sup>-asws</sup> Shias are the ones spending on each other in our<sup>-asws</sup> Wilayah, the ones loving each other in our<sup>-asws</sup> cordiality, the ones visiting each other in reviving our<sup>-asws</sup> matter, those if they are angered do not do injustice, and if they are pleased, they are not extravagant. They are a blessing upon the one they are neighbours of, at peace to the one they mingle with’<sup>359</sup>.

47- كنز الكراچكي، عن محمد بن طليب عن أبي المفضل الشيباني عن عبد الله بن جعفر الأزدي عن خالد بن يزيد الثقفي عن أبيه عن حنان بن سدير عن أبيه عن محمد بن علي عن أبيه عن جده ع قال: قال علي لمولاه نوف الشامي وهو معه في السطح يا نوف أ راقق أم ننهان قال ننهان أزمك يا أمير المؤمنين قال هل تدري من شيعتي قال لا والله

(The book) ‘Kanz’ of Al Karajaky – From Muhammad Bin Talib, from Abu Al Mufazzal Al Shaybani, from Abdullah Bin Ja’far Al Azdy, from Khalid Bin Yazeed Al Saqafy, from his father, from Hanan Bin Sadeyr, from his father,

‘From Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> having said: ‘Ali<sup>-asws</sup> said to his<sup>-asws</sup> slave Nowf Al-Shamy, and he was with him<sup>-asws</sup> on the terrace: ‘O Nowf! Are you listening or focussed?’ He said, ‘Focussed. I am listening to you<sup>-asws</sup> O Amir Al-Momineen<sup>-asws</sup>!’ He<sup>-asws</sup> said: ‘Do you know who my<sup>-asws</sup> Shias are?’ He said, ‘No, by Allah<sup>-azwj</sup>!’

قال شيعتي الذبل الشفاء الحمص البطون الذين تعرف الرهبانية والرانية في وجوههم رهبان بالليل أسد بالنهار الذين إذا جنهم الليل ارتزوا على أوساطهم وارتدوا على أطرافهم و صفا أقدامهم و افترشوا جباههم بحري دموعهم على خدودهم يجأرون إلى الله في فكاك رقابهم

He<sup>-asws</sup> said: ‘My<sup>-asws</sup> Shias are of parched lips, flat bellies, those whose Monasticism and spiritualist you can recognise in their faces, being monks at night and lions at daytime, those when the night covers them, they gird themselves upon their waists, and they shake upon their edges, and they row their feed, and lay down their foreheads. Their tears flow upon their cheeks, seeking shelter to Allah<sup>-azwj</sup> in liberating their necks.

<sup>358</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 45

<sup>359</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 46

وَأَمَّا النَّهَارُ فَخُلَمَاءُ عُلَمَاءُ كِرَامٍ مُجْبَاءُ أُنْبَرٍ أَتَقِيَاءُ

And as for the daytime, they are forbearing, scholarly, honourable, excellent, righteous, pious.

يَا نَوْفُ شِيعَتِي الَّذِينَ اتَّخَذُوا الْأَرْضَ بِسَاطًا وَ الْمَاءَ طِيبًا وَ الْقُرْآنَ شِعَارًا إِنْ شَهِدُوا لَمْ يُعْرَفُوا وَ إِنْ غَابُوا لَمْ يُفْتَقَدُوا

O Nowf! My<sup>-asws</sup> Shias are those taking the ground at a carpet, and the water as good, and the Quran as a slogan. If they are present, they are not recognised, and if they are absent, they are not missed.

شِيعَتِي الَّذِينَ فِي قُبُورِهِمْ يَتَزَاوَرُونَ وَ فِي أَمْوَالِهِمْ يَتَوَاسُونَ وَ فِي اللَّهِ يَتَبَادَلُونَ يَا نَوْفُ دَرَاهِمٌ وَ دَرَاهِمٌ وَ نَوْبٌ وَ نَوْبٌ وَ إِلَّا فَلَا

My<sup>-asws</sup> Shias are those, they will be visiting each other in their graves, and they console regarding their wealth, and they are spending on each other for the Sake of Allah<sup>-azwj</sup>. O Nowf! Dirham by Dirham, and cloth by cloth, or else so no.

شِيعَتِي مَنْ لَا يَهْرُ هَرِيرَ الْكَلْبِ وَ لَا يَطْمَعُ طَمَعَ الْعُرَابِ وَ لَمْ يَسْأَلِ النَّاسَ وَ إِنْ مَاتَ جُوعًا إِنْ رَأَى مُؤْمِنًا أَكْرَمَهُ وَ إِنْ رَأَى فَاسِقًا هَجَرَهُ

My<sup>-asws</sup> Shia is the one who neither howls the howling of the dog, nor covets the greed of the crow, and does not beg the people and even if he were to die of hunger. If he sees a Momin, he honours him, and if he sees a mischief-maker, he flees from him.

هَؤُلَاءِ وَ اللَّهُ يَا نَوْفُ شِيعَتِي شُرُورُهُمْ مَأْمُونَةٌ وَ قُلُوبُهُمْ مَحْزُونَةٌ وَ حَوَائِجُهُمْ خَفِيمَةٌ وَ أَنْفُسُهُمْ عَفِيفَةٌ اِخْتَلَفَ بِهِمُ الْأَبْدَانُ وَ لَمْ تَخْتَلِفْ قُلُوبُهُمْ

By Allah<sup>-azwj</sup>, O Nowf! They are my<sup>-asws</sup> Shias. Their evils, there is safety (for the people), and their hearts are grieving, and their needs a light, and their souls are chaste. The bodies are different with them, and their hearts are not differing’.

قَالَ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ جَعَلَنِي اللَّهُ فِدَاكَ أَيْنَ أَطْلُبُ هَؤُلَاءِ

He (the narrator) said, ‘I said, ‘O Amir Al-Momineen<sup>-asws</sup>! May Allah<sup>-azwj</sup> Make me to be sacrificed for you<sup>-asws</sup>! Where can I seek (find) them?’

قَالَ فَقَالَ لِي فِي أَطْرَافِ الْأَرْضِ يَا نَوْفُ يَحْيَى النَّبِيُّ ص يَوْمَ الْقِيَامَةِ آخِذًا بِحُجْرَتِهِ جَلَّتْ أَسْمَاؤُهُ يُعْنِي بِحُجْلِ الدِّينِ وَ حُجْرَتِ الدِّينِ وَ أَنَا آخِذٌ بِحُجْرَتِهِ وَ أَهْلُ بَيْتِي آخِذُونَ بِحُجْرَتِي وَ شِيعَتُنَا آخِذُونَ بِحُجْرَتِنَا فَإِلَى أَيْنَ إِلَى الْجَنَّةِ وَ رَبِّ الْكَعْبَةِ قَالَهَا ثَلَاثًا.

He (the narrator) said, ‘He<sup>-asws</sup> said to me: ‘In the outskirts of the earth. O Nowf! The Prophet<sup>-saww</sup> will come on the Day of Qiyamah, holding on to a side of his<sup>-saww</sup> Lord<sup>-azwj</sup>, Majestic are His<sup>-azwj</sup> Names, meaning holding on to the religion, and His<sup>-azwj</sup> side is the religion, and I<sup>-asws</sup> shall be holding to his<sup>-saww</sup> side, and People<sup>-asws</sup> of my<sup>-asws</sup> Household will be holding to my<sup>-asws</sup> side, and our<sup>-asws</sup> Shias will be holding to our<sup>-asws</sup> sides. So, to where? To the Paradise, by the Lord<sup>-azwj</sup> of Kabah!’ – saying it thrice’’.<sup>360</sup>

<sup>360</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 47

48- وَ بِالْإِسْنَادِ عَنْ أَبِي الْمُفَضَّلِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْعَلَوِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْوَابِشِيِّ عَنْ عَاصِمِ بْنِ حُمَيْدٍ وَ عَنْ أَبِي الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْبُنْدَارِ عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ بَرِيْعٍ عَنْ مَالِكِ بْنِ إِبْرَاهِيمَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنْ رَجُلٍ مِنْ قَوْمِهِ يَعْنِي يَحْيَى ابْنَ أُمِّ الطَّوِيلِ أَنَّهُ أَخْبَرَهُ عَنْ نَوْفِ الْبَكَالِيِّ قَالَ: عَرَضْتُ لِي إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَ حَاجَةً فَاسْتَسْتَبَعْتُ إِلَيْهِ جُنْدَبَ بْنَ زُهَيْرٍ وَ الرَّبِيعَ بْنَ حُثَيْمٍ وَ ابْنَ أُخْتِهِ هَمَّامَ بْنَ عُبَادَةَ بْنَ حُثَيْمٍ وَ كَانَ مِنْ أَصْحَابِ الْبَرَانِسِ

And by the chain, from Abu Al Mufazzal, from Ja'far Bin Muhammad Al Alawy, from Ahmad Bin Muhammad Al Wabishy, from Aasim Bin Humeyr, and from Abu Al Mufazzal, from Muhammad Bin Ali Al Bundar, from Al-Hassan Bin Ali Bin Bazie, from Malik Bin Ibrahim, from Aasim Bin Hueyr, from Abu Hamza Al Sumali, from a man from his people, meaning Yahya Ibn Umm Al Taweel, he informed him from Nowf Al Bakaly who said,

'I present a need (request) to Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. There followed to him<sup>-asws</sup>, Jundab Bin Zuheyr, and Al-Rabie Bin Khusheym, and a son of his sister Hammam Bin Ubada Bin Khuseym, and he was from the companions of Al-Baranis.

فَأَقْبَلْنَا مُعْتَمِدِينَ لِقَاءِ أَمِيرِ الْمُؤْمِنِينَ عَ فَأَلْقَيْنَاهُ حِينَ خَرَجَ بِرُؤْمِ الْمَسْجِدِ فَأَفْضَى وَ نَحْنُ مَعَهُ إِلَى نَقْرِ مُبْدَنِينَ قَدْ أَفَاضُوا فِي الْأَحْدُوثَاتِ تَفَكُّهُمَ وَ بَعْضُهُمْ يُلْهِي بَعْضًا

We had come deliberating to meet Amir Al-Momineen<sup>-asws</sup>. We met him<sup>-asws</sup> when he<sup>-asws</sup> came out having led the Salat in the Masjid, and we were with him<sup>-asws</sup>, a group of obese people. They had been inundated joking with the recent events, and they were playing with each other.

فَلَمَّا أَشْرَفَ هُمْ أَمِيرُ الْمُؤْمِنِينَ عَ أَسْرَعُوا إِلَيْهِ قِيَامًا فَسَلَّمُوا فَرَدَّ التَّحِيَّةَ ثُمَّ قَالَ مَنْ الْقَوْمُ قَالُوا أَنَا مِنْ شِيعَتِكَ يَا أَمِيرَ الْمُؤْمِنِينَ

When Amir Al-Momineen<sup>-asws</sup> emerged to them, they hastened to him<sup>-asws</sup> standing. They greeted and he<sup>-asws</sup> responded the salutations. Then he<sup>-asws</sup> said: 'Who is the group?' They said, 'Some people from your<sup>-asws</sup> Shias, O Amir Al-Momineen<sup>-asws</sup>!'

فَقَالَ لَهُمْ خَيْرًا ثُمَّ قَالَ يَا هَؤُلَاءِ مَا لِي لَا أَرَى فِيكُمْ سِمَةَ شِيعَتِنَا وَ حَلِيَّةَ أَهْلِ الْبَيْتِ فَأَمْسَكَ الْقَوْمُ حَيَاءً

He<sup>-asws</sup> said to them goodly words, then said: 'O you all! What is the matter I<sup>-asws</sup> do not see in you appearance of our<sup>-asws</sup> Shias and adornments of ones who love us<sup>-asws</sup>, People<sup>-asws</sup> of the Household?' The group withheld out of embarrassment.

قَالَ نَوْفٌ فَأَقْبَلَ عَلَيْهِ جُنْدَبُ وَ الرَّبِيعُ فَقَالَا مَا سِمَةُ شِيعَتِكُمْ وَ صِفَتُهُمْ يَا أَمِيرَ الْمُؤْمِنِينَ

Nowf said, 'Jundab and Al Rabie faced towards him<sup>-asws</sup>. They said, 'What is an appearance of your<sup>-asws</sup> Shias and their attributes, O Amir Al-Momineen<sup>-asws</sup>?'

فَتَنَاقَلَ عَنْ جَوَابِهِمَا وَ قَالَ اتَّقُوا اللَّهَ أَيُّهَا الرِّجَالانِ وَ أَحْسِنَا فِ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَ الَّذِينَ هُمْ مُحْسِنُونَ

He<sup>-asws</sup> hesitated from answering them, and said: 'Fear Allah<sup>-azwj</sup>, O you two men, and do good deeds, for Allah<sup>-azwj</sup> is with the ones who fear and those who are good doers!'

فَقَالَ هَمَّامُ بْنُ عُبَادَةَ وَ كَانَ عَابِدًا مُجْتَهِدًا أَسْأَلُكَ بِالَّذِي أَكْرَمْتَكُمْ أَهْلَ الْبَيْتِ وَ حَصْرَكُمْ وَ حَبَاكُمْ وَ فَضَلْتُمْ تَفْضِيلًا إِلَّا أَنْبَأْتَنَا بِصِفَةِ شِيعَتِكُمْ

Hammam Bin Ubada said, and he was a worshipper, a striver: 'I ask you<sup>-asws</sup>, by the One<sup>-azwj</sup> Who Honoured you<sup>-asws</sup> People<sup>-asws</sup> of the Household, and Specialised you<sup>-asws</sup>, and Loved you<sup>-asws</sup>, and Merited you<sup>-asws</sup> with merits, please inform us with attributes of your<sup>-asws</sup> Shias!'

فَقَالَ لَا تُقْسِمُ فَسَأَنْتُبُّكُمْ جَمِيعاً وَ أَحَدَ يَدِ هَمَّامٍ فَدَخَلَ الْمَسْجِدَ فَسَبَّحَ رُكْعَتَيْنِ أَوْحَرْتُهُمَا وَ أَكْمَلَهُمَا وَ جَلَسَ وَ أَقْبَلَ عَلَيْنَا وَ حَفَّ الْقَوْمُ بِهِ

He<sup>-asws</sup> said: 'Do not swear for I<sup>-asws</sup> shall inform you entirely', and he<sup>-asws</sup> grabbed a hand of Hammam and entered the Masjid. He<sup>-asws</sup> glorified two Cycled, fulfilling them and perfecting them, and he<sup>-asws</sup> sat down and faced towards us, and the people surrounded him<sup>-asws</sup>.

فَحَمِدَ اللَّهُ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ ص ثُمَّ قَالَ أَمَا بَعْدُ فَإِنَّ اللَّهَ جَلَّ ثَنَاؤُهُ وَ تَعَدَّسَتْ أَسْمَاؤُهُ خَلَقَ خَلْقَهُ فَأَلَزَمَهُمْ عِبَادَتَهُ وَ كَلَّفَهُمْ طَاعَتَهُ وَ قَسَمَ بَيْنَهُمْ مَعَايِشَهُمْ وَ وَضَعَهُمْ فِي الدُّنْيَا بِحَيْثُ وَضَعَهُمْ

He<sup>-asws</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup> and sent Salawaat upon the Prophet<sup>-saww</sup>, then said: 'As for after, surely Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Praise and Holy are His<sup>-azwj</sup> Names, Created His<sup>-azwj</sup> creatures and Necessitated their worshipping Him<sup>-azwj</sup> and Encumbered them being obedient to Him<sup>-azwj</sup>, and Apportioned their livelihood between them, and Placed them in the world wherever He<sup>-azwj</sup> Place them.

وَ هُوَ فِي ذَلِكَ غَيَّبِي عَنْهُمْ لَا تَنْفَعُهُ طَاعَةٌ مِنْ أَطَاعَهُ وَ لَا تَضُرُّهُ مَعْصِيَةٌ مِنْ عَصَاهُ مِنْهُمْ لَكِنَّهُ عَلِمَ تَعَالَى فُضُورَهُمْ عَمَّا تَصَلُّحُ عَلَيْهِ شُؤْنُهُمْ وَ تَسْتَقِيمُ بِهِ دَهْمَاؤُهُمْ فِي عَاجِلِهِمْ وَ آجِلِهِمْ

And in that, He<sup>-azwj</sup> was needless from them. Neither the obedience of the one obeying Him<sup>-azwj</sup> benefits Him<sup>-azwj</sup> nor does the disobedience of the one from them disobeying Him<sup>-azwj</sup> harm Him<sup>-azwj</sup>, but the Exalted Knew their deficiencies about what their affairs could be corrected upon, and their bodies could be straightened in their current and their future.

فَارْتَبَطَهُمْ بِأَذْنِهِ فِي أَمْرِهِ وَ نَهْيِهِ فَأَمَرَهُمْ تَخْيِيراً وَ كَلَّفَهُمْ يَسِيراً وَ أَنَاثَهُمْ كَثِيراً وَ أَمَارَ سُبْحَانَهُ بِعَدْلِ حُكْمِهِ وَ حَكْمَتِهِ بَيْنَ الْمُوجِفِ مِنْ أَنَامِهِ إِلَى مَرْضَاتِهِ وَ حَيَّتِهِ وَ بَيْنَ الْمُبْطِطِ عِنْدَهَا وَ الْمُسْتَظْهِرِ عَلَى نِعْمَتِهِ مِنْهُمْ بِمَعْصِيَتِهِ

He<sup>-azwj</sup> Tied them with His<sup>-azwj</sup> Permission regarding His<sup>-azwj</sup> Commands and His<sup>-azwj</sup> Prohibitions. He<sup>-azwj</sup> Commanded them with choice and Encumbered them with little, and Rewarded them a lot, and He<sup>-azwj</sup> the Glorious Distinguished with the justice of His<sup>-azwj</sup> Wisdom between the one neglecting from his sleep to His<sup>-azwj</sup> Pleasure and His<sup>-azwj</sup> Love, and the one sluggish from it, the one from them prevailed upon of His<sup>-azwj</sup> bounties, in disobeying Him<sup>-azwj</sup>.

فَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً نَحْيَاهُمْ وَ مَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ

That is the Word of Allah<sup>-azwj</sup> Mighty and Majestic: ***Or do those who commit the evil deeds reckon that We will Make them to be like those who believe and do righteous deeds as equal, their lives and their deaths? Evil is what they are judging [45:21]'***

ثُمَّ وَضَعَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَدَهُ عَلَى مَنْكِبِ هَمَّامِ بْنِ عَبْدِ اللَّهِ فَقَالَ أَلَا مَنْ سَأَلَ عَنْ شَيْعَةِ أَهْلِ الْبَيْتِ الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمْ الرِّجْسَ وَ طَهَّرَهُمْ فِي كِتَابِهِ مَعَ نَبِيِّهِ تَطْهِيراً

Then Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, placed his<sup>-asws</sup> hand upon a shoulder of Hammam Bin Ubada. He<sup>-asws</sup> said: 'Indeed! One who asked about Shias of People<sup>-asws</sup> of the Household, the ones<sup>-asws</sup> Allah<sup>-azwj</sup> Removed the uncleanness away from them and Purified them<sup>-asws</sup>, in His<sup>-azwj</sup> Book, along with His<sup>-azwj</sup> Prophet<sup>-saww</sup>, with a Purification.

فَهُمُ الْعَارِفُونَ بِاللَّهِ الْعَامِلُونَ بِأَمْرِ اللَّهِ أَهْلُ الْفَضَائِلِ وَالْفَوَاضِلِ مَنْطِقُهُمُ الصَّوَابُ وَ مَلْبَسُهُمُ الْإِقْتِصَادُ وَ مَشِيئُهُمُ التَّوَاضُعُ يَخُوعُوا لِلَّهِ تَعَالَى بِطَاعَتِهِ وَ خَضَعُوا لَهُ بِعِبَادَتِهِ

They are the recognisers of Allah<sup>-azwj</sup>, the ones working with the Commands of Allah<sup>-azwj</sup>, people of the merits and the virtues. Their talk is the correct, and their clothing is the moderate, and their walking is the humble. They are killing themselves out of grief for Allah<sup>-azwj</sup> the Exalted by obeying Him<sup>-azwj</sup>, and they are humbling to Him<sup>-azwj</sup> by worshipping Him<sup>-azwj</sup>.

فَمَضَوْا غَاضِبِينَ أَنْصَارُهُمْ عَمَّا حَرَّمَ اللَّهُ عَلَيْهِمْ وَاقْبِينَ أَسْمَاعُهُمْ عَلَى الْعِلْمِ بِدِينِهِمْ نَزَلَتْ أَنْفُسُهُمْ مِنْهُمْ فِي الْبَلَاءِ كَالَّذِي نَزَلَتْ مِنْهُمْ فِي الرَّخَاءِ رَضِيَ عَنِ اللَّهِ بِالْقَضَاءِ

They passed having closed their eyes from what Allah<sup>-azwj</sup> had Prohibited unto them, harmonising their hearing upon the knowledge of their religion. They descended into the afflictions like those from them who had descended into the prosperity, pleased with Allah<sup>-azwj</sup> with the Decree.

فَلَوْ لَا الْأَجَالَ الَّتِي كَتَبَ اللَّهُ لَهُمْ لَمْ تَسْتَقِرَّ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ طَرْفَةَ عَيْنٍ شَوْقاً إِلَى لِقَاءِ اللَّهِ وَ التَّوَابِ وَ خَوْفاً مِنَ الْعِقَابِ

Had it not been for the terms which Allah<sup>-azwj</sup> had Written for them, their souls would not have settled in their bodies even for the blink of an eye, out of desire to meet Allah<sup>-azwj</sup> and the Rewards, and fear from the Punishment.

عَظُمَ الْخَالِقُ فِي أَنْفُسِهِمْ وَ صَعُرَ مَا دُونَهُ فِي أَعْيُنِهِمْ فَهُمْ وَ الْجَنَّةُ كَمَنْ رَأَاهَا فَهُمْ عَلَى أَرَائِكِهَا مُتَكِبُونَ وَ هُمْ وَ النَّارُ كَمَنْ أَدْخَلَهَا فَهُمْ فِيهَا يُعَدُّونَ

The Creator is mighty in their own selves and whatever besides Him<sup>-azwj</sup> is small in their eyes. They and the Paradise is the like one who has already seen it, reclining upon its couches; and they and the Fire are like the one who has already entered it, and they are being Punished in it.

فُلُوبُهُمْ مَخْرُوفَةٌ وَ شُرُورُهُمْ مَأْمُونَةٌ وَ أَجْسَادُهُمْ خَبِيفَةٌ وَ خَوَائِجُهُمْ خَبِيفَةٌ وَ أَنْفُسُهُمْ عَفِيفَةٌ وَ مَعُونَتُهُمْ فِي الْإِسْلَامِ عَظِيمَةٌ صَبَرُوا أَيَّاماً قَلِيلَةً فَأَعْقَبَتْهُمْ رَاحَةً طَوِيلَةً وَ تِجَارَةٌ مُرِيحَةٌ يَسَّرَهَا لَهُمْ رَبُّ كَرِيمٌ أَنْاسٌ أَكْبَاسٌ أَرَادَتْهُمُ الدُّنْيَا فَلَمْ يُرِيدُوهَا وَ طَلَبَتْهُمْ فَأَعَجَزُوهَا

Their hearts are grieving, and their evils are safe from, and their bodies are skinny, and their needs are light, and their souls are chaste, and their assisting in Al Islam is mighty. They are being patient for a few days followed by lengthy rest, being a profitable trade. The Benevolent Lord<sup>-azwj</sup> Makes it easy for them. They are clever people. The world wants them, but they do not want it, and it seeks them, but they cut it off.

أَمَّا اللَّيْلُ فَصَافُونَ أَقْدَامَهُمْ تَالُونَ لِأَجْزَاءِ الْقُرْآنِ يُرْتَلُونَهُ تَرْتِيلاً يَعْطُونَ أَنْفُسَهُمْ بِأَمْثَالِهِ وَ يَسْتَشْفُونَ لِدَوَائِهِ تَارَةً وَ تَارَةً مُفْتَرِشُونَ جِبَاهَهُمْ وَ أَكْفَهُمْ وَ رُكْبَتَهُمْ وَ أَطْرَافَ أَقْدَامِهِمْ

As for the night, they are rowing their feet, reciting segments of the Quran, reciting it distinctively, advising themselves with its examples and healing their illnesses with its medication at times, and laying down their foreheads at times, and palm, and their knees, and edges of their feet.

جَمْرِي دُمُوعُهُمْ عَلَى حُدُودِهِمْ مُتَجِدُونَ جَبَّاراً عَظِيماً وَ يَجْتَازُونَ إِلَيْهِ جَلَّ جَلَالُهُ فِي فَكَارِكَ رِقَابِهِمْ هَذَا لَيْلَهُمْ

Their tears flow upon their cheeks glorifying the Magnificent Subduer, and they seek shelter to Him<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty for liberating their necks. These are their nights.

فَأَمَّا النَّهَارَ فَحَلَمَاءُ عُلَمَاءُ بَرَزَتْ أَنْتَبِيَاءُ بَرَاهِمُ خَوْفُ بَارِيهِمْ فَهُمْ أَمْثَالُ الْقِدَاحِ يَحْسَبُهُمُ النَّاطِرُ إِلَيْهِمْ مَرَضَى وَ مَا بِالْقَوْمِ مِنْ مَرَضٍ أَوْ قَدْ حُولِطُوا وَ قَدْ خَالَطَ الْقَوْمَ مِنْ عَظَمَةِ رَبِّهِمْ وَ شِدَّةِ سُلْطَانِهِ أَمْرٌ عَظِيمٌ

As for the day, they are forbearing, scholarly, righteous, pious. The Fear of their Creators Makes them righteous. They are examples of flints. The beholder reckons them as being sick, and there is no illness with the people, or that they are mixed up, and the people are mixed up from the Magnificence of their Lord<sup>-azwj</sup> and the Intensity of His<sup>-azwj</sup> Authority, a mighty matter.

طَاسَتْ لَهُ قُلُوبُهُمْ وَ دَهَلَتْ مِنْهُ عُقُوبُهُمْ فَإِذَا اسْتَقَامُوا مِنْ ذَلِكَ بَادَرُوا إِلَى اللَّهِ تَعَالَى بِالْأَعْمَالِ الرَّائِكِيَّةِ لَا يَرْضُونَ لَهُ بِالْقَلِيلِ وَ لَا يَسْتَكْبِرُونَ لَهُ الْجَزِيلِ

Their hearts are apprehensive to Him<sup>-azwj</sup> and their minds are astonished from Him<sup>-azwj</sup>. When they stand from that, they rush to Allah<sup>-azwj</sup> the Exalted with the pure deeds, not being pleased for Him<sup>-azwj</sup> with the little, nor considering the plenty to be a lot for Him<sup>-azwj</sup>.

فَهُمْ لِأَنْفُسِهِمْ مُتَّهِمُونَ وَ مِنْ أَعْمَالِهِمْ مُشْفِقُونَ إِنْ رَكِبِي أَحَدُهُمْ خَافَ بِمَا يَقُولُونَ وَ قَالَ أَنَا أَعْلَمُ بِنَفْسِي مِنْ عِبْرِي وَ رَبِّي أَعْلَمُ بِي اللَّهُمَّ لَا تُؤَاخِذْنِي بِمَا يَقُولُونَ وَ اجْعَلْنِي خَيْرًا مِمَّا يظُنُّونَ وَ اعْفِرْ لِي مَا لَا يَعْلَمُونَ فَإِنَّكَ عَلَّامُ الْغُيُوبِ وَ سَائِرُ الْغُيُوبِ

They are blaming themselves and are fearful from their deeds. When one of them gives Zakaat, he fears from what they (people) would be saying, and he says, 'I am more knowing with myself than others are, and my Lord<sup>-azwj</sup> is even more Knowing with me. O Allah<sup>-azwj</sup> Do not seize me with what they are saying and Make me to be better than what they are thinking, and Forgive for me what they are not knowing of, for You<sup>-azwj</sup> are Knower of the hidden matters and Concealer of the faults!'

هَذَا وَ مِنْ عَلَامَةِ أَحَدِهِمْ أَنْ تَرَى لَهُ قُوَّةً فِي دِينٍ وَ حَزْماً فِي لِينٍ وَ إِيمَاناً فِي يَقِينٍ وَ حِرْصاً عَلَى عِلْمٍ وَ فَهْماً فِي فِئِهِ وَ عِلْماً فِي جِلْمٍ وَ كَيْساً فِي رِفْقٍ وَ قَصْداً فِي غَفَى وَ تَحُمُّلاً فِي فَاقَةِ وَ صَبْراً فِي شِدَّةٍ وَ حُشُوعاً فِي عِبَادَةٍ وَ رَحْمَةً لِلْمَجْهُودِ وَ إِعْطَاءً فِي حَقِّ وَ رِفْقاً فِي كَسْبٍ وَ طَلَباً فِي خَلَالٍ وَ تَعَفُّفاً فِي طَمَعٍ وَ طَمَعاً فِي غَيْرِ طَمَعٍ أَيْ دَسِّسٍ وَ نَشَاطاً فِي هُدَى وَ اغْتِصَاماً فِي شَهْوَةٍ وَ بَرّاً فِي اسْتِقَامَةٍ

This, and from the signs of one of them is that you will see for him having strength in religion and a determination in softness, and Eman in certainty, and eagerness upon knowledge, and understanding in his jurisprudence, and knowledge in leniency, and cleverness in kindness,

and moderation in riches, and beautifulness in destitution, and patience in adversity, and humbleness in worship, and mercy for the effort, and awarding regarding a right, and kindness in earning, and seeking regarding Permissible, and chastity in eagerness, and coveting without impurity, and active in guidance, and fortification regarding lustful desires, and righteousness in straightness.

لَا يَعْرِ مَا جَهِلَهُ وَ لَا يَدْعُ إِحْصَاءَ مَا عَمِلَهُ يَسْتَبْطِئُ نَفْسَهُ فِي الْعَمَلِ وَ هُوَ مِنْ صَالِحِ عَمَلِهِ عَلَى وَجَلٍ يُصْبِحُ وَ شَعْلُهُ الذِّكْرُ وَ يُمَسِّي وَ هُمُّهُ الشُّكْرُ

Neither does what he is ignorant of, deceive him, nor does he count what he does. He slows himself regarding the deed although he is the one righteous of his deeds, upon fear. He wakes up in the morning and his pre-occupation is the Zikr and come the evening and his concern is the thanking.

يَبِيْتُ حَدِيْرًا مِنْ سِنَةِ الْعَقْلَةِ وَ يُصْبِحُ فَرِحًا لِمَا أَصَابَ مِنَ الْفَضْلِ وَ الرَّحْمَةِ إِنْ اسْتَصْعَبَتْ عَلَيْهِ نَفْسُهُ فِيمَا تَكَرَّرَ لَمْ يُعْطِهَا سُؤْلَهَا فِيمَا إِلَيْهِ تَشْرَهُ رَغْبَتُهُ فِيمَا يَبْتَعِي وَ زَهَادَتُهُ فِيمَا يَفْتِي

He spends the night cautiously from being heedless, and in the morning, he rejoices at what he achieves from the Grace and the Mercy. If his soul is difficult upon him regarding what it dislikes, he does not give it what it asked regarding what it indicates to, in what remains, and his ascetism in what is perishable.

قَدْ قَرَنَ الْعَمَلُ بِالْعِلْمِ وَ الْعِلْمُ بِالْحِلْمِ يَظَلُّ دَائِمًا نَشَاطُهُ بَعِيدًا كَسَلُهُ قَرِيبًا أَمَلُهُ قَلِيلًا زَلَّهُ مُتَوَقِّعًا أَحْلَهُ خَاشِعًا قَلْبُهُ ذَاكِرًا رَبَّهُ قَانِعًا نَفْسُهُ عَارِبًا جَهْلُهُ مُخْرَجًا دِينَهُ مَيِّتًا دَاوُهُ كَاطِمًا غَيْظُهُ صَافِيًا لِحُلْمِهِ

He pairs the deeds with the knowledge, and the knowledge with the forbearance shading him constantly. His activity is far, his laziness is near, his hopes are little. He slips for Allah<sup>-azwj</sup> anticipating his death, humbling his heart remembering his Lord<sup>-azwj</sup>, content with himself, ignorant of his loneliness, protecting his religion, killing his illnesses, swallowing his anger, cleansing his manners.

أَمِنًا مِنْهُ جَارُهُ سَهْلًا أَمْرُهُ مَعْدُومًا كِبْرُهُ بَيْنًا صَبْرُهُ كَثِيرًا ذِكْرُهُ لَا يَعْمَلُ شَيْئًا مِنَ الْحَيْرِ رِئَاءَ وَ لَا يَتْرِكُهُ حَيَاءَ الْحَيْرِ مِنْهُ مَأْمُولٌ وَ الشُّرُّ مِنْهُ مَأْمُونٌ

His neighbour is safe from him, his affairs are easy going, his arrogance is non-existent, his Zikr is a lot. He does not do anything from the good to show off nor does he leave it out of embarrassment. The good from him is hopes for, and the evil from him is safe from.

إِنْ كَانَ بَيْنَ الْعَافِلِينَ كُتِبَ فِي الذَّاكِرِينَ وَ إِنْ كَانَ مَعَ الذَّاكِرِينَ لَمْ يُكْتَبْ مِنَ الْعَافِلِينَ

If he were to be between the heedless ones, he would be written as being among the mentioners (Zakirs), and if he was with the mentioners (Zakirs), he would not be written being from the heedless ones.

يَعْفُو عَمَّنْ ظَلَمَهُ وَ يُعْطِي مَنْ حَرَمَهُ وَ يَصِلُ مَنْ قَطَعَهُ قَرِيبٌ مَعْرُوفُهُ صَادِقٌ قَوْلُهُ حَسَنٌ فِعْلُهُ مُقْبِلٌ خَيْرُهُ مُدِيرٌ شَرُّهُ غَائِبٌ مَكْرُهُ

He pardons the one who is unjust to him, and gives to the one who deprives him, and connects with the one cutting off from him. Nearby is his act of kindness, truthful are his words, goodly



are his deeds. His good is facing him and his evil has turned around from him, his abhorrence is absent.

فِي الرَّزَالِ وَفُورٍ وَ فِي الْمَكَارِهِ صَبُورٍ وَ فِي الرَّخَاءِ شُكُورٍ لَا يَحِيفُ عَلَى مَنْ يُبْغِضُ وَ لَا يَأْتُمُ فِيمَنْ يُحِبُّ وَ لَا يَدَّعِي مَا لَيْسَ لَهُ وَ لَا يَجْحَدُ مَا عَلَيْهِ

In the disturbances he is dignified, and in the abhorrences he is patient, and in the prosperity he is thankful. He is not unfair regarding the one he hates, nor does he sin regarding the one he loves, nor does he claim for what isn't for him, nor does he reject what is upon him.

يَعْتَرِفُ بِالْحَقِّ قَبْلَ أَنْ يُشْهَدَ بِهِ عَلَيْهِ لَا يُضَيِّعُ مَا اسْتَحْفَظَهُ وَ لَا يُنَابِزُ بِالْأَلْقَابِ لَا يَتَّبِعِي عَلَى أَحَدٍ وَ لَا يَغْلِبُهُ الْحَسَدُ وَ لَا يُضَارُّ بِالْجَارِ وَ لَا يَشْتُمُ بِالْمُصَابِ

He acknowledges with the truth before it is testified with upon him, nor does he waste what he has been given to preserve, nor does he call with the titles (nicknames), nor rebels against anyone, nor does the envy overcome him, nor is he harmful to the neighbours, nor does he gloat at the calamities (of anyone).

مُؤَدِّ لِلْأَمَانَاتِ عَامِلٍ بِالطَّاعَاتِ سَرِيعٍ إِلَى الْخَيْرَاتِ بَطِيءٍ عَنِ الْمُنْكَرَاتِ يَأْمُرُ بِالْمَعْرُوفِ وَ يَنْهَى عَنِ الْمُنْكَرِ وَ يَجْتَنِبُهُ

He is a fulfiller of the entrustment, working with the obedience, quick to the good deeds, staying back from the evil deeds. He instructs with the acts of kindness and does it (himself), and he forbids from the evil and shuns it (himself).

لَا يَدْخُلُ فِي الْأُمُورِ بِجَهْلٍ وَ لَا يُخْرِجُ مِنَ الْحَقِّ بِعَجْزٍ إِنْ صَمَتَ لَمْ يُعْيِهِ الصَّمْتُ وَ إِنْ نَطَقَ لَمْ يُعْيِهِ اللَّفْظُ وَ إِنْ ضَجَّكَ لَمْ يَعْزَلْ بِهِ صَوْتُهُ

He does not enter into the affairs with ignorance, nor does he exit from the truth due to frustration. If he is silent, his silence does not tire him, and if he speaks, the words do not tire him, and if he laughs, he does not raise his voice with it.

قَانِعٌ بِالذِّي قَدَّرَ لَهُ لَا يَتَمَحَّجُّ بِهِ الْعَيْظُ وَ لَا يُغْلِبُهُ الْهَوَى وَ لَا يَهْتَرُهُ الشُّحُّ يُجَالِطُ النَّاسَ بِعِلْمٍ وَ يُفَارِقُهُمْ بِسَلَمٍ يَتَكَلَّمُ لِيَعْنَمَ وَ يَسْأَلُ لِيَفْهَمَ

He is content with that which is pre-determined for him. He does not gather the rage with it nor does the whims overcome him, nor does the scarcity subdue him. He mingles with the people with knowledge and separates from them in peace. He speaks to gain and asks to understand.

نَفْسُهُ مِنْهُ فِي عَنَاءٍ وَ النَّاسُ مِنْهُ فِي رَاحَةٍ أَرَاخَ النَّاسَ مِنْ نَفْسِهِ وَ أَنْعَبَهَا لِأَخْرَجَتْهُ إِنْ بُغِيَ عَلَيْهِ صَبَرَ لِيَكُونَ اللَّهُ تَعَالَى هُوَ الْمُتَنَصِّرُ لَهُ يَفْتَدِي بِمَنْ سَلَفَ مِنْ أَهْلِ الْخَيْرِ قَبْلَهُ فَهُوَ قُدْوَةٌ لِمَنْ خَلَفَ مِنْ طَالِبِ الْبِرِّ بَعْدَهُ

His self is fatigued from him, and the people are in rest from him. He has rested the people from himself and has fatigued himself for the Hereafter. If he is rebelled against, he is patient for Allah -azwj the Exalted, He -azwj to be the Helper to him. He models with the ones past from the good people, and he is an example for the ones to come after him, from the seekers of righteousness.

أَوْلِيكَ عَمَّا لَلَّهِ وَ مَطَايَا أَمْرِهِ وَ طَاعَتِهِ وَ سُرُحِ أَرْضِهِ وَ بَرِّيَّتِهِ أَوْلِيكَ شَيْعَتُنَا وَ أَحِبَّتُنَا وَ مِنَّا وَ مَعَنَا أَلَا هَا شَوْقًا إِلَيْهِمْ

They are the workers of Allah<sup>-azwj</sup> and obedient to His<sup>-azwj</sup> Commands, and obedient to Him<sup>-azwj</sup>, and lamps of His<sup>-azwj</sup> earth, and His<sup>-azwj</sup> citizens. They are our<sup>-asws</sup> Shias, and ones loving us<sup>-asws</sup>, and from us<sup>-asws</sup>, and with us<sup>-asws</sup>. Indeed, Oh the yearning to them!’

فَصَاحَ هَمَّامُ بْنُ عُبادَةَ صَيحَةً وَقَعَ مَغْشِبًا عَلَيْهِ فَحَزَّكَوهُ فَإِذَا هُوَ قَدْ فَارَقَ الدُّنْيَا رَحِمَهُ اللهُ عَلَيْهِ

Hammam Bin Ubadah shouted a shriek falling with unconsciousness upon him. He<sup>-asws</sup> stirred him, but he had separated from the world. May Allah<sup>-azwj</sup> have Mercy on him.

فَاسْتَعْبَرَ الرَّبِيعُ بَأَكْبَارًا وَقَالَ لِأَسْرَعِ مَا أُوذْتُ مَوْعِظَتِكَ يَا أَمِيرَ الْمُؤْمِنِينَ يَا بَنِي أَخِي وَ لَوِ دِدْتُ لَوْ أَنِّي بِمَكَانِهِ

Al-Rbie’s eyes filled up crying, and he said, ‘Quick is how you<sup>-asws</sup> delivered your<sup>-asws</sup> preaching, O Amir Al-Momineen<sup>-asws</sup>, with the son of my btoehr, and I would have loved it if I would have been in his place’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ هَكَذَا تَصْنَعُ الْمَوْاعِظُ بِالْأَهْلِهَا أَمَا وَاللَّهِ لَقَدْ كُنْتُ أَخَافُهَا عَلَيْهِ

Amir Al-Momineen<sup>-asws</sup> said: ‘That is how the conclusive preaching works with its people. But, by Allah<sup>-azwj</sup>, I<sup>-asws</sup> had been fearing it upon him’.

فَقَالَ لَهُ قَائِلٌ فَمَا بَأَلِكِ أَنْتَ يَا أَمِيرَ الْمُؤْمِنِينَ

A speaker said to him<sup>-asws</sup>, ‘So what is the matter with you<sup>-asws</sup>, O Amir Al-Momineen<sup>-asws</sup>?’ (i.e., how come the preaching does not have this effect on you<sup>-asws</sup>)

فَقَالَ وَيْحَكَ إِنَّ لِكُلِّ وَاحِدٍ أَجَلًا لَنْ يَغْدُوهُ وَ سَبَبًا لَنْ يُجَاوِزَهُ فَمَهْلًا لَا تَعُدُّ لَنَا فَإِنَّمَا تَفْتَحُهَا عَلَى لِسَانِكَ الشَّيْطَانُ

He<sup>-asws</sup> said: ‘Woe be unto you! For every one there is a term he will never exceed it, and a means he will never surpass. So, no! Do not repeat it, for rather the Satan<sup>-la</sup> has spread it upon your tongue’.

قَالَ فَصَلَّى عَلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَ عَشِيَّةَ ذَلِكَ الْيَوْمِ وَ شَهِدَ جَنَازَتَهُ وَ نَحْنُ مَعَهُ

He (the narrator) said, ‘Amir Al-Momineen<sup>-asws</sup> prayed Salat upon him in the evening of that day and attended his funeral, and we were with him’.

قَالَ الرَّاوي عَنْ نَوْفٍ فَصْرْتُ إِلَى الرَّبِيعِ بْنِ خَيْثَمٍ فَذَكَرْتُ لَهُ مَا حَدَّثَنِي نَوْفٌ فَبَكَى الرَّبِيعُ حَتَّى كَادَتْ نَفْسُهُ أَنْ تَقْبِضَ وَ قَالَ صَدَقَ أَخِي لَا جَرَمَ أَنَّ مَوْعِظَةَ أَمِيرِ الْمُؤْمِنِينَ وَ كَلَامَهُ ذَلِكَ مَبْرَأَى وَ مَسْمُوعٌ وَ مَا ذَكَرْتُ مَا كَانَ مِنْ هَمَّامِ بْنِ عُبادَةَ يَوْمَئِذٍ وَ أَنَا فِي بُلْهَيْبَةَ إِلَّا كَدَّرَهَا وَ لَا شِدَّةَ إِلَّا فَرَجَهَا.

The reporter from Nowf said, ‘I came to Al Rabie Bin Khaysam. I mentioned to him what Nowf had narrated to me. Al Rabie cried until his soul was almost captured, and he said, ‘My brother spoke the truth. There is no doubt that the preaching of Amir Al-Momineen<sup>-asws</sup> and that speech of his<sup>-asws</sup> is seen and heard’, and he did not mention what had happened from

Hammam Bin Ubadah on that day, and I am in a good life except it distresses it, nor any adversity except it relieves it".<sup>361</sup>

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<sup>361</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 19 H 4

## CHAPTER 20 – THE PROHIBITION FROM BEING HASTY UPON THE SHIAS AND SCRUTINISING THEIR SINS

1- ب، قرب الإسناد عن ابن أبي الحطاب عن البرزطي عن الرضا ع قال كان أبو جعفر ع يقول لا تعجلوا على شيعتنا إن نزل لهم قدم تثبت لهم الأخرى.

(The book) 'Qurb Al Asnaad' – From Abu Al Khattab, from Al Bazanty,

'From Al-Reza<sup>-asws</sup> having said: 'Abu Ja'far<sup>-asws</sup> had said: 'Do not be hasty upon our<sup>-asws</sup> Shias. If a foot were to slip with them, the other would be affirmed for them''<sup>362</sup>

2- ن، عيون أخبار الرضا عليه السلام عن محمد بن علي بن عمرو البصري عن صالح بن شعيب عن زيد بن محمد البغدادي عن علي بن أحمد العسكري عن عبد الله بن داود بن قبيصة عن علي بن موسى الرضائي عن أبي الحسن الرضا ع قال: رفع القلم عن شيعتنا

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>' – From Muhammad Bin Ali Bin Amro Al Basry, from Salih Bi Shueyb, from Zayd Bin Muhammad Al Baghdadi, from Ali Bin Ahmad Al Askary, from Abdullah Bin Dawood Bin Qabeys, from Ali Bin Musa Al Qureyhi,

'The Pen is Raised from our<sup>-asws</sup> Shias!'

فَقُلْتُ يَا سَيِّدِي كَيْفَ ذَلِكَ

I said, 'O my Master<sup>-asws</sup>! How is that so?'

قَالَ لِأَنَّهُمْ أَخَذَ عَلَيْهِمُ الْعَهْدَ بِالْتَّمِيَّةِ فِي دَوْلَةِ الْبَاطِلِ يَأْمَنُ النَّاسُ وَ يَخَافُونَ وَ يُكْفَرُونَ فِيْنَا وَ لَا نُكْفَرُ فِيهِمْ وَ يُفْتَلُونَ بِنَا وَ لَا نُفْتَلُ بِهِمْ

He<sup>-asws</sup> said: 'Because they, the Pact has been taken with them (to be) with the Taqiyyah in the government of falsehood. The people are safe while they are fearing, and they are disbelieved regarding us<sup>-asws</sup> while we<sup>-asws</sup> are not disbelieved regarding them, and they (Shias) are getting killed due to us<sup>-asws</sup> and we<sup>-asws</sup> are not getting killed due to them.

مَا مِنْ أَحَدٍ مِنْ شِيعَتِنَا ارْتَكَبَ ذَنْبًا أَوْ خَطْبًا إِلَّا نَالَ فِي ذَلِكَ عَمَّ مَخَصَّ عَنْهُ ذُنُوبُهُ وَ لَوْ أَنَّهُ أَتَى بِذُنُوبٍ بَعْدَ الْقَطْرِ وَ الْمَطَرِ وَ بَعْدَ الْحَصَى وَ الرَّمْلِ وَ بَعْدَ الشُّوكِ وَ الشَّجَرِ

There is none from our<sup>-asws</sup> Shias committing a sin or a mistake except a sorrow will hit him regarding that, purifying his sins from him, and even if he were to commit sins the number of

<sup>362</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 20 H 1

drops and the rain, and the number of pebbles and the sand, and the number of thorns and the trees.

فَإِنْ لَمْ يَنْلُهُ فِي نَفْسِهِ فَفِي أَهْلِهِ وَ مَالِهِ فَإِنْ لَمْ يَنْلُهُ فِي أَهْرِ دُنْيَاهُ مَا يَعْتَمُّ بِهِ خُتَائِلَ لَهُ فِي مَنَامِهِ مَا يَعْتَمُّ بِهِ فَيَكُونُ ذَلِكَ تَمْحِيساً لِدُنُوبِهِ.

If he does not get hit regarding himself, then in his family and his wealth. If he is not hit regard any matter of his world what he could be saddened with, it would be imagined for him in his dream what he would be saddened with, so that would be a purification for his sins”.<sup>363</sup>

3- ما، الأماي للشيخ الطوسي عن المُفِيدِ عَنِ الْجُعَائِي عَنِ ابْنِ عُقْدَةَ عَنْ أَبِي خَاتِمٍ عَنْ مُحَمَّدِ بْنِ الْفُرَاتِ عَنْ حَنَّانِ بْنِ سَدِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا تَبَّتْ اللَّهُ حُبَّ عَلِيٍّ ع فِي قَلْبٍ أَحَدٍ فَرَزْتُ لَهُ قَدَمٌ إِلَّا تَبَّتْ لَهُ قَدَمٌ أُخْرَى.

(The book) ‘Al-Amaali’ of the sheykh Al Tusi – From Al Mufeed, from Al Jiany, from Ibn Uqdah, from Abu Hatim, from Muhammad Bin Al Furaat, from Hanan Bin Sadeyr,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> does not Affirm the love of Ali<sup>-asws</sup> in the heart of anyone, so if a foot slips for him except another foot would be affirmed for him’”.<sup>364</sup>

4- ل، الخصال الأربعة قال أمير المؤمنين ع اطلب لأخيك عذراً فإن لم تجد له عذراً فالتمس له عذراً.

(The book) ‘Khisaal’ –

The four hundred (Ahadeeth) - Amir Al-Momineen<sup>-asws</sup> said: ‘Seek an excuse for your brother. If you cannot find an excuse for him, then appeal for an excuse for him’”.<sup>365</sup>

5- سن، المحاسن عن ابن محبوب عن زَيْدِ الشَّحَامِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ وَلِيَّ عَلِيٍّ ع إِنْ تَرَلَ بِهِ قَدَمٌ تَبَّتْ أُخْرَى.

(The book) ‘Al-Mahasin’ – From Ibn Mahboub, from Zayd Al Shaham who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘A friend of Ali<sup>-asws</sup> is such that if a foot were to slip with him, another would affirm’”.<sup>366</sup>

6- محص، التمهيص عن عَمْرِو صَاحِبِ السَّابِرِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِيَّيْ لَأَرَى مِنْ أَصْحَابِنَا مَنْ يَزْتَكِبُ الدُّنُوبَ الْمُؤَبَّقَةَ

<sup>363</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 20 H 2

<sup>364</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 20 H 3

<sup>365</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 20 H 4

<sup>366</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 20 H 5

(The book) 'Al Tamhees' – from Umar companion of Al Sabiry who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'I see from our companions, one who commits the destructive sins!'

فَقَالَ يَا عُمَرُ لَا تُشَنَّعْ عَلَى أَوْلِيَاءِ اللَّهِ إِنَّ وَلِيَّنَا لَيَرْتَكِبُ دُثُوبًا يَسْتَحِقُّ بِهَا مِنَ اللَّهِ الْعَذَابَ فَيَبْتَلِيهِ اللَّهُ فِي بَدَنِهِ بِالسُّعْمِ حَتَّى تُمَحَّصَ عَنْهُ الدُّثُوبُ

He<sup>-asws</sup> said: 'O Umar! Do not slander upon the friends of Allah<sup>-azwj</sup> for having committed a sin, deserving the Punishment from Allah<sup>-azwj</sup>. Allah<sup>-azwj</sup> will Afflict him in his body with the illness until he is purified from the sins.

فَإِنْ عَافَاهُ فِي بَدَنِهِ ابْتِلَاةٌ فِي مَالِهِ فَإِنَّ عَافَاهُ فِي مَالِهِ ابْتِلَاةٌ فِي وَلَدِهِ فَإِنْ عَافَاهُ مِنْ بَوَائِقِ الدَّهْرِ شَدَّدَ عَلَيْهِ خُرُوجَ نَفْسِهِ حَتَّى يَلْقَى اللَّهَ حِينَ يَلْقَاهُ وَ هُوَ عَنْهُ رَاضٍ قَدْ أُوجِبَ لَهُ الْجَنَّةَ.

If he recovers regarding his body, He<sup>-azwj</sup> will Afflict him in his wealth. If he recovers regarding his wealth, He<sup>-azwj</sup> will Afflict him in his children. If he recovers from the difficulties of the times, He<sup>-azwj</sup> will Severe upon him at the exit of his soul until he meets Allah<sup>-azwj</sup> when he meets Him<sup>-azwj</sup>, and He<sup>-azwj</sup> would be Pleased with him having obligated the Paradise for him".<sup>367</sup>

رِيَاضُ الْجَنَّةِ بِإِسْنَادِهِ عَنْ عُمَرَ السَّابِرِيِّ مِثْلَهُ إِلَى قَوْلِهِ ابْتِلَاةٌ فِي وَلَدِهِ فَإِنْ عَافَاهُ فِي وَلَدِهِ ابْتِلَاةٌ اللَّهُ فِي أَهْلِهِ فَإِنْ عَافَاهُ فِي أَهْلِهِ ابْتِلَاةٌ بِجَارٍ سَوْءٍ يُؤْذِيهِ فَإِنْ عَافَاهُ مِنْ بَوَائِقِ الدَّهْرِ إِلَى آخِرِ الْحَيَرِ.

(The book) 'Riyaz Al Jinan' – By his chain from Umar Al Sabiry –

'Similar to his<sup>-asws</sup> words: 'Afflict him in his children. If he recovers regarding his children, Allah<sup>-azwj</sup> will Afflict him regarding his wife. If he recovers regarding his wife, He<sup>-azwj</sup> will Afflict him with an evil neighbour hurting him. If he recovers from the difficulties of the time' – up to the end of the Hadeeth".<sup>368</sup>

<sup>367</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 20 H 6 a

<sup>368</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 20 H 6 b

## CHAPTER 21 – THE SHIA ENTERING A GATHERING OF THE ADVERSARIES AND A CITY OF POLYTHEISM

1- ما، الأماالي للشيخ الطوسي عن المفيد عن الحسين بن أحمد بن المغيرة عن حيدر بن محمد بن نعيم عن محمد بن عمر عن محمد بن مسعود عن محمد بن أحمد النهدي عن معاوية بن حكيم عن التفليسي عن حماد السمندي قال: قلت لأبي عبد الله ع إني أدخل بلاد الشرك و إن من عندنا يقولون إن ميتاً تم حشرت معهم

(The book) 'Al-Amaali' of the sheykh Al Tusi – Al Mufeed, from Al-Husayn Bin Ahmad Bin Al Mugheira, from Haydar Bin Muhammad Bin Nueym, from Muhammad Bin Umar, from Muhammad Bin Masoud, from Muhammad Bin Ahmad Al Nady, from Muawiya Bin Hukeyrm, from Al Taflisi, from Hammad Al Samandary who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'I enter a city of Shirk (Polytheists) and the ones with us are saying if I were to die, then I would be Resurrect with them (Polytheists)'

قَالَ فَقَالَ لِي يَا حَمَّادُ إِذَا كُنْتَ تَمَّ تَذَكُّرُ أَمْرِنَا وَ تَدْعُو إِلَيْهِ

He (the narrator) said, 'He<sup>-asws</sup> said to me: 'O Hammad! When you were such, then do you mention our<sup>-asws</sup> matter and call to it?'

قَالَ قُلْتُ نَعَمْ

He (the narrator) said, 'I said, 'Yes'.

قَالَ فَإِذَا كُنْتَ فِي هَذِهِ الْمُدُنِ مُدْنِ الْإِسْلَامِ تُذَكِّرُ أَمْرِنَا وَ تَدْعُو إِلَيْهِ

He<sup>-asws</sup> said: 'When you tend to be in this city, the city of Islam, do you mention our<sup>-asws</sup> matter and call to it?'

قَالَ فَقُلْتُ لَا

He (the narrator) said, 'I said, 'No'.

قَالَ فَقَالَ لِي إِنَّكَ إِنْ تَمَّتْ تَمَّ حَشْرَتُ أُمَّةٍ وَحَدَكَ وَ سَعَى نُورِكَ بَيْنَ يَدَيْكَ.

He (the narrator) said, 'He<sup>-asws</sup> said to me: 'You, if you were to die, then you will be Resurrected as a community alone, and your light (Noor) will be running in front of you''.<sup>369</sup>

<sup>369</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 21 H 1

2- ما، الأماالي للشيخ الطوسي عن المفيدي عن أحمد بن الوليد عن أبيه عن الصقار عن ابن عيسى عن ابن أبي عمير عن الحسن بن أبي فاختة قال: كُنْتُ أَنَا وَ أَبُو سَلْمَةَ السَّرَّاجِ وَ يُونُسُ بْنُ يَعْقُوبَ وَ الْمُضَيْلُ بْنُ يَسَارٍ عِنْدَ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنِّي أَخْضُرُ مَجَالِسَ هَؤُلَاءِ الْقَوْمِ فَأَذْكُرُكُمْ فِي نَفْسِي فَأَيَّ شَيْءٍ أَقُولُ

(The book) 'Al-Amaali' of the sheykh Al Tusi – From Al Mufeed, from Ahmad Bin Al Waleed, from his from Al Saffar, from Ibn Isa, from mlbn Abu Umeyr, from Al-Hassan Bin Abu Fakhta who said, '

'I and Abu Salama Al-Sarraj, and Yunus Bin Yaqoub, and Al-Mufazzal Bin Yasaar were in the presence of Abu Abdullah Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>. I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! I attend gathering of these people, so I remember you (Imams<sup>-asws</sup>) within myself, so which thing should I be saying?'

فَقَالَ يَا حُسَيْنُ إِذَا حَضَرْتَ مَجَالِسَ هَؤُلَاءِ فَقُلِ اللَّهُمَّ أَرِنَا الرَّحَاءَ وَ السُّرُورَ فَإِنَّكَ تَأْتِي عَلَى مَا تُرِيدُ.

He<sup>-asws</sup> said: 'O Husayn! When you attend a gathering of their, then say, 'O Allah<sup>-azwj</sup>! Show us the prosperity and the happiness', so you shall come upon what you want"<sup>370</sup>.



باب 22 في أن الله تعالى إنما يعطي الدين الحق والإيمان والتشيع من أحبه و أن التواخي لا يقع على الدين و في ترك دعاء الناس إلى الدين

## CHAPTER 22 – ALLAH<sup>-azwj</sup> THE EXALTED, RATHER GIVE THE RELIGION OF TRUTH, AND THE EMAN, AND THE SHIAISM TO THE ONE HE LOVES, AND THAT THE BROTHERHOOD DOES NOT FALL UPON THE RELIGION, AND REGARDING NEGLECTING CALLING THE PEOPLE TO THE RELIGION

كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عَيْسَى عَنْ ابْنِ فَضَالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ حَمْرَةَ بْنِ حُمْرَانَ عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا أَبَا الصَّخْرِ إِنَّ اللَّهَ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَ يُبْغِضُ وَ لَا يُعْطِي هَذَا الْأَمْرَ إِلَّا صَفْوَتَهُ مِنْ خَلْقِهِ

(The book) 'Al-Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Ibn Fazzal, from Ibn Bukeyr, from Hamza Bin Humran, from Umar Bin Hanzala who said,

'Abu Abdullah<sup>-asws</sup> said to me: 'O Abu Al Sakhar! Allah<sup>-azwj</sup> Gives the world to the one He<sup>-azwj</sup> Loves and He<sup>-azwj</sup> Hates and does not Give this matter except to His<sup>-azwj</sup> elite from His<sup>-azwj</sup> creatures.

أَنْتُمْ وَ اللَّهُ عَلَى دِينِي وَ دِينِ آبَائِي إِبْرَاهِيمَ وَ إِسْمَاعِيلَ لَا أَغْنِي عَلَيَّ بَنُ الْحُسَيْنِ وَ لَا مُحَمَّدَ بْنَ عَلِيٍّ وَ إِنْ كَانَ هَؤُلَاءِ عَلَى دِينِ هَؤُلَاءِ.

By Allah<sup>-azwj</sup>! You (Shias) are on my<sup>-asws</sup> religion, and on religion of my<sup>-asws</sup> forefathers<sup>-as</sup> Ibrahim<sup>-as</sup> and Ismail<sup>-as</sup>. I<sup>-asws</sup> don't mean Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, nor Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> and even though they<sup>-asws</sup> were upon their<sup>-as</sup> religion''<sup>371</sup>.

2- كا، الكافي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْوَشَاءِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مَالِكِ بْنِ أَعْيَنَ الْجُهَنِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ يَا مَالِكُ إِنَّ اللَّهَ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَ يُبْغِضُ وَ لَا يُعْطِي دِينَهُ إِلَّا مَنْ يُحِبُّ.

(The book) 'Al-Kafi' – From Al-Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Aasim Bin Humeyr, from Malik Bin Ayn Al Juhanny who said,

'I heard Abu Ja'far<sup>-asws</sup> saying: 'O Malik! Allah<sup>-azwj</sup> Gives the world to the one He<sup>-azwj</sup> Loves and He<sup>-azwj</sup> Hates and does not Give His<sup>-azwj</sup> religion except to the one He<sup>-azwj</sup> Loves''<sup>372</sup>.

3- كا، الكافي بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنِ الْوَشَاءِ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو الْحَنْعَمِيِّ عَنْ عُمَرَ بْنِ حَنْظَلَةَ وَ عَنْ حَمْرَةَ بْنِ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ هَذِهِ الدُّنْيَا يُعْطِيهَا اللَّهُ الْبَرَّ وَ الْفَاجِرَ وَ لَا يُعْطِي الْإِيمَانَ إِلَّا صَفْوَتَهُ مِنْ خَلْقِهِ.

<sup>371</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 22 H 1

<sup>372</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 22 H 2

(The book) 'Al-Kafi' – By the previous chain from Al Washa, from Abdul Kareem Bin Amro Al Khash'amy, from Umar Bin Hanzala, and from Hamza Bin Humran, from Humran,

'From Abu Ja'far<sup>-asws</sup> having said: 'This world, Allah<sup>-azwj</sup> Gives it to the righteous, and the immoral, and does not Give the Eman except to His<sup>-azwj</sup> elites from His<sup>-azwj</sup> creatures''.<sup>373</sup>

4-4، الكافي عن مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ أَبِي سُلَيْمَانَ عَنْ مُبَيْسِرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الدُّنْيَا يُعْطِيهَا اللَّهُ عَزَّ وَجَلَّ مَنْ أَحَبَّ وَ مَنْ أَبْغَضَ وَ إِنَّ الْإِيمَانَ لَا يُعْطِيهِ إِلَّا مَنْ أَحَبَّ.

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Abu Suleyman, from Muyassir who said,

'Abu Abdullah<sup>-asws</sup> said: 'The world, Allah<sup>-azwj</sup> Mighty and Majestic Gives it to the one He<sup>-azwj</sup> Loves and the one He<sup>-azwj</sup> Hates, and the Eman, He<sup>-azwj</sup> does not Give it except to the one He<sup>-azwj</sup> Loves''.<sup>374</sup>

5-5، المحاسن عن أَبِيهِ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ أَبِي سُلَيْمَانَ عَنْ مُبَيْسِرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الدُّنْيَا يُعْطِيهَا اللَّهُ مَنْ أَحَبَّ وَ أَبْغَضَ وَ إِنَّ الْإِيمَانَ لَا يُعْطِيهِ إِلَّا مَنْ أَحَبَّ.

(The book) 'Al-Mahasin' – From his father, from Ali Bin Al Numan, from Abu Suleman, from Muyassir who said,

'Abu Abdullah<sup>-asws</sup> said: 'The world, Allah<sup>-azwj</sup> Gives it to the one He<sup>-azwj</sup> Loves, and Hates, but the Eman, He<sup>-azwj</sup> does not Give it except to the one He<sup>-azwj</sup> Loves''.<sup>375</sup>

6-6، المحاسن عن الوشاء عن عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو الخُثْعَمِيِّ عَنْ عُمَرَ بْنِ حَنْظَلَةَ عَنْ حَمْرَةَ بْنِ حَمَادٍ عَنْ مُرَّانَ بْنِ أُعَيْنَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ هَذِهِ الدُّنْيَا يُعْطَاهَا الْبِرُّ وَ الْفَاجِرُ وَ إِنَّ هَذَا الدِّينَ لَا يُعْطَاهُ إِلَّا أَهْلُهُ خَاصَّةً.

(The book) 'Al-Mahasin' – From Al Washa, from Abdul Kareem Bin Amro Al Khash'amy, from Umar Bin Hanzala, from hamza Bin hammad, from Humran Bin Ayn,

'From Abu Ja'far<sup>-asws</sup> having said: 'This world, He<sup>-azwj</sup> Gives it to the righteous and the immoral, but this religion, He<sup>-azwj</sup> does not Give it except to its rightful ones in particular''.<sup>376</sup>

<sup>373</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 22 H 3

<sup>374</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 22 H 4

<sup>375</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 22 H 5

<sup>376</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 22 H 6

7- سن، المحاسن عن ابن فضال عن ابن بكير عن حمزة بن حمران عن عمر بن حنظلة قال قال أبو عبد الله ع إن الله يعطي الدنيا من يحب و يبعض و لا يعطي الإيمان إلا أهل صفوته من خلقه.

(The book) 'Al-Mahasin' – from Ibn Fazzal, from Ibn Bukeyr, from Hamza Bin Humran, from Umar Bin Hanzala who said,

'Abu Abdullah<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Gives the world to the one He<sup>-azwj</sup> Loves and He<sup>-azwj</sup> Hates and does not Give the Eman except to the elite people from His<sup>-azwj</sup> creatures'.<sup>377</sup>

8- سن، المحاسن عن محمد بن خالد الأشعري عن حمزة بن حمران عن عمر بن حنظلة قال: بينا أنا أمشي مع أبي عبد الله ع في بعض طرق المدينة إذا التفت إلي فقال إن الله يعطي البر و الفاجر الدنيا و لا يعطي الدين إلا أهل صفوته من خلقه.

(The book) 'Al-Mahasin' – From Muhammad Bin Khalid Al Ashary, from Hamza Bin Humran, from Umar Bin Hanzala who said,

'While I was walking with Abu Abdullah<sup>-asws</sup> in one of the roads of Al-Medina when he<sup>-asws</sup> turned towards me and said: 'Allah<sup>-azwj</sup> Gives the world to the righteous and the immoral, but He<sup>-azwj</sup> does not Give the religion except to the Elite people from His<sup>-azwj</sup> creatures!'<sup>378</sup>

9- سن، المحاسن عن أبيه عن حماد بن عيسى عن حريز عن فضيل عن أبي عبد الله ع قال: إن الله يعطي المال البر و الفاجر و لا يعطي الإيمان إلا من أحب.

(The book) 'Al-Mahasin' – From his father, from Hammad Bin Isa, from Hareyz, from Fuzeyl,

'From Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Gives the wealth to the righteous and the immoral, and He<sup>-azwj</sup> does not Give the Eman except to the one He<sup>-azwj</sup> Loves'.<sup>379</sup>

10- كا، الكافي عن محمد بن يحيى عن ابن عيسى عن محمد بن سنان عن حمزة بن محمد الطبار عن أبيه عن أبي جعفر ع قال: لم تتواخؤا على هذا الأمر و لكن تعارفتم عليه.

(The book) 'Al-Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Muhammad Bin Sinan, from Hamza Bin Muhammad Al Tayyar, from his father,

'From Abu Ja'far<sup>-asws</sup> having said: 'Do not establish brotherhood based upon this matter but recognise each other based upon it'.<sup>380</sup>

<sup>377</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 22 H 7

<sup>378</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 22 H 8

<sup>379</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 22 H 9

<sup>380</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 22 H 10

تبيان لم تتواخوا على هذا الأمر أقول الخبر يحتمل وجوها الأول ما أفاده الوالد قدس الله روحه و هو أن التواخي بينكم لم يقع على التشيع و لا في هذه النشأة بل كانت إختوكم في عالم الأرواح قبل الانتقال إلى الأجساد و إنما حصل تعارفكم في هذا العالم بسبب الدين

**Explanation – ‘Do not establish brotherhood based upon this matter’ – I (Majlisi) am saying, ‘The Hadeeth carries (various) aspects. The first is what the father, may Allah (s.a.w.) Sanctify his soul, said, and it is that the brotherhood between you all does not occur upon the Shaism nor regarding in this growth. But your brothers were in the realm of the souls before the transfer into the bodies, and rather it resulted in your recognising each other in this world by the cause of religion.**

فكشفت ذلك عن الأخوة في العليين و ذلك مثل رجلين كانت بينهما مصاحبة قديمة فافترا زمانا طويلا ثم تلاقيا فعرف كل منهما صاحبه.

*That uncovers from the brother in the high places, and that is an example of two men who have old companionship between them. They get separated for a long time, then they meet up, so each one recognises his companion.*

و يُؤَيِّدُهُ الْحَدِيثُ الْمَشْهُورُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ص الْأَرْوَاحُ جُنُودٌ مُجْتَمِعَةٌ مَا تَعَارَفَ مِنْهَا ائْتَلَفَ وَ مَا تَنَافَرَ مِنْهَا ائْتَلَفَ.

*And it is supported by the famous Hadeeth from the Prophet (s.a.w.): ‘The souls are a recruited army. Whatever from these recognise, gets together, and whatever from these denies, they differ’.*

و هذا الخبر و إن كان عاميا لكن ورد مثله في أخبارنا بأسانيد جمة.

*And this Hadeeth, and even though it is general, but plenty like it have referred in our Ahadeeth with the chain.*

مِنْهَا مَا رَوَى الصَّفَّارُ فِي الْبَصَائِرِ بِأَسَانِيدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي لِأُحِبُّكَ فَقَالَ كَذَبْتَ

*From these is what is reported by Al Saffar in ‘Al Basaair’ by the chains, from Abu Abdullah<sup>-asws</sup> having said: ‘A man came to Amir Al-Momineen<sup>-asws</sup>. He said, ‘O Amir Al-Momineen<sup>-asws</sup>! I love you<sup>-asws</sup>!’ He<sup>-asws</sup> said: ‘You are lying!’*

فَقَالَ الرَّجُلُ سُبْحَانَ اللَّهِ كَأَنَّكَ تَعْرِفُ مَا فِي قَلْبِي فَقَالَ عَلِيُّ ع إِنَّ اللَّهَ خَلَقَ الْأَرْوَاحَ قَبْلَ الْأَبْدَانِ بِالْفِي عَامٍ ثُمَّ عَرَضَهُمْ عَلَيْنَا فَأَيْنَ كُنْتَ لَمْ أَرَكَ.

*The man said, ‘Glory be to Allah<sup>-azwj</sup>! It is as if you<sup>-asws</sup> know what is in my heart!’ Ali<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Created the souls before the bodies by two thousand years, then He<sup>-azwj</sup> Presented them to us<sup>-asws</sup>. So where were you? I<sup>-asws</sup> did not see you!’*

وَ عَنْ عُمَارَةَ قَالَ: كُنْتُ جَالِسًا عِنْدَ أَمِيرِ الْمُؤْمِنِينَ ع إِذْ أَقْبَلَ رَجُلًا فَسَلَّمَ عَلَيْهِ ثُمَّ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ اللَّهُ إِنِّي لِأُحِبُّكَ

*And from Umara who said, ‘I was seated in the presence of Amir Al-Momineen<sup>-asws</sup> when a man came. He greeted unto him<sup>-asws</sup>, then said, ‘O Amir Al-Momineen<sup>-asws</sup>! By Allah<sup>-azwj</sup>, I Love you<sup>-asws</sup>’.*

فَسَأَلَهُ ثُمَّ قَالَ لَهُ إِنَّ الْأَرْوَاحَ خُلِقَتْ قَبْلَ الْأَبْدَانِ بِالْقَمِي عَامٍ ثُمَّ أُسْكِنَتْ الْهَوَاءَ فَمَا تَعَارَفَ مِنْهَا ثُمَّ ائْتَلَفَ هَاهُنَا وَ مَا تَنَازَرَ مِنْهَا ثُمَّ ائْتَلَفَ هَاهُنَا وَ إِنَّ رُوحِي أَنْكَرَ رُوحَكَ.

He<sup>asws</sup> asked him, then said to him: 'The souls were Created before the bodies by two thousand years, then then settled in the air. So, whatever recognises (another)from it, then it would get together over here, and whatever had denied from it, then they differ over here, and my<sup>asws</sup> soul denies your soul''.

وَ بِسَنَدِهِ أَيْضاً عَنْ أَبِي عَبْدِ اللَّهِ ع مِثْلَهُ إِلَّا أَنَّهُ قَالَ إِنَّ اللَّهَ خَلَقَ الْأَرْوَاحَ قَبْلَ الْأَبْدَانِ بِالْقَمِي عَامٍ فَاسْكَنَهَا الْهَوَاءَ ثُمَّ عَرَضَهَا عَلَيْنَا أَهْلَ الْبَيْتِ فَوَ اللَّهُ مَا مِنْهَا رُوحٌ إِلَّا وَ قَدْ عَرَفْنَا بَدَنَهُ فَوَ اللَّهُ مَا رَأَيْتُكَ فِيهَا فَأَيُّنَ كُنْتَ.

And by his chain as well, from Abu Abdullah<sup>asws</sup> – similar to it, except that he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Created the souls before the bodies by two thousand years, then He<sup>azwj</sup> Settled them in the air. Then He<sup>azwj</sup> Presented them unto us<sup>asws</sup>, People<sup>asws</sup> of the Household. By Allah<sup>azwj</sup>! There is no soul from these except and we<sup>asws</sup> recognise its body. By Allah<sup>azwj</sup>! I<sup>asws</sup> had not seen you among these, so where were you?''

وَ رَوَى الصَّدُوقُ رَه فِي الْعِلَالِ بِسَنَدٍ مُوثَّقٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْأَرْوَاحَ جُنُودٌ مُجَنَّدَةٌ فَمَا تَعَارَفَ مِنْهَا فِي الْمِيثَاقِ ائْتَلَفَ هَاهُنَا وَ مَا تَنَازَرَ مِنْهَا فِي الْمِيثَاقِ ائْتَلَفَ هَاهُنَا.

And it is reported by Al-Sadouq in 'Al-Ilal' by a trusted chain, from Abu Abdullah<sup>asws</sup> having said: 'The souls are a recruited army. Whatever from these recognise (each other) during the Covenant, they get together over here, and whatever from these denied (each other) during the Covenant, differ over here''.

وَ رَوَى بِسَنَدٍ آخَرَ عَنْهُ ع أَنَّهُ قَالَ لِرَجُلٍ مِنْ أَصْحَابِهِ مَا تَقُولُ فِي الْأَرْوَاحِ أَهَّأ جُنُودٌ مُجَنَّدَةٌ فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ وَ مَا تَنَازَرَ مِنْهَا ائْتَلَفَ

And it is reported by another chain from him<sup>asws</sup> having said to a man from his<sup>asws</sup> companions: 'What are you saying regarding the souls that these are a recruited army, so whatever from these recognise, get together, and whatever from these deny, they differ?'

قَالَ فَعُلْتُ إِنَّا نَقُولُ ذَلِكَ

He (the narrator) said, 'I said, 'We are saying (believing in) that!'

قَالَ فَإِنَّكَ كَذَلِكَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَخَذَ عَلَى الْعِبَادِ مِيثَاقَهُمْ وَ هُمْ أَظْلَمَةٌ قَبْلَ الْمِيلَادِ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ الْآيَةَ

He<sup>asws</sup> said: 'Surely it is like that. Allah<sup>azwj</sup> Mighty and Majestic Took their covenants upon the servants while they were shadows, before the births, and it is Word of the Mighty and Majestic: **And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: [7:172] – the Verse**'.

قَالَ فَمَنْ أَقَرَّ لَهُ يَوْمَئِذٍ جَاءَتْ أَلْفُتُهُ هَاهُنَا وَ مَنْ أَنْكَرَهُ يَوْمَئِذٍ جَاءَ خِلَافُهُ هَاهُنَا.

*He<sup>-asws</sup> said: 'The one who had acknowledged to Him<sup>-azwj</sup> on that day, would come attracted to Him<sup>-azwj</sup> over here, and one who denied Him<sup>-azwj</sup> on that day comes opposing Him<sup>-azwj</sup> over here'.*

و أقول استدلل بهذا الحديث على أمرين الأول خلق الأرواح قبل الأبدان و الثاني أن الأرواح الإنسانية مختلفة في الحقيقة و قد أشبعنا القول في هذه المطالب في كتاب السماء و العالم.

*And I (Majlisi) am saying, 'It can be evidenced with this Hadeeth upon two matters. The first, the souls were Created before the bodies, and the second, the human souls are difference in the reality, and we have stated the word regarding this purpose in the book of the sky and the world.*

الثاني ما قيل إن المعنى أنكم لم تتواخوا على التشيع إذ لو كان كذلك لجرت بينكم جميعا المواخاة و أداء الحقوق و ليس كذلك بل إنما أنتم متعارفون على التشيع يعرف بعضكم بعضا عليه من دون مواخاة

*The second is what is said that the meaning of (the words), 'You should not establish brotherhood based upon the Shiaism' is, when it would be like that, the brotherhood would flow between you all, and giving the rights, and it isn't like that. But rather, you are recognised upon the Shiaism, recognising each other upon it from besides the brotherhood.*

الثالث أن المعنى أنه لم تكن مواخاتكم بعد حدوث هذا المذهب و اتصافكم به و لكن كانت في حال الولادة و قبلها و بعدها فإن المواخاة بسبب اتحاد منشأ الطين و الأرواح كما مر و هذا يرجع إلى الوجه الأول أو قريب منه.

*The third is that the meaning is that your brotherhood does not happen after the occurrence of this doctrine and you being described with it, but it happened during the state of birth and before it and after it, for the brotherhood is due to the cause of unity of the original clay and the souls, like what has passed, and this returns to the first aspect or near to it'.*

11- كا، الكافي عن عليّ عن أبيه عن ابن أبي عمير عن كليب بن معاوية الصيداوي قال: قال لي أبو عبد الله ع إياكم و الناس إن الله عزّ و جلّ إذا أراد يعبد خيراً نكث في قلبه نكته فتركه و هو يجول لذلك و يطلبه

(The book) 'Al-Kafi' – From Ali, from his father, from Ibn Abu Umeyr, from Kuleyb Bin Muawiya Bin Mauwiya Al Saydawi who said,

'Abu Abdullah<sup>-asws</sup> said to me: 'Beware of (calling) the people! Allah<sup>-azwj</sup> Mighty and Majestic, when He<sup>-azwj</sup> wants good with a servant, Creates a spot in his heart. He<sup>-azwj</sup> Leaves him, and due to that he keeps roaming around and seeking Him<sup>-azwj</sup>'.

ثمّ قال لو أنكم إذا كلمتم الناس فأنتم ذهبنا حيث ذهب الله و اخترنا من اختار الله و اختار الله محمداً و اخترنا آل محمداً ص.

Then he<sup>-asws</sup> said 'If only you all, when the people speak to you were to say, 'We are going wherever Allah<sup>-azwj</sup> Goes, and we are choosing the ones Allah<sup>-azwj</sup> has Chosen', and Allah<sup>-azwj</sup> has Chosen Muhammad<sup>-saww</sup>, and Chosen us<sup>-asws</sup>, Progeny<sup>-asws</sup> of Muhammad<sup>-asws!</sup>'<sup>381</sup>

12- كذا، الكافي عن مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنِ ابْنِ مُسْنَكَانَ عَنْ نَائِبِ بْنِ أَبِي سَعِيدَةَ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا نَائِبُ مَا لَكُمْ وَ لِلنَّاسِ كُفُؤًا عَنِ النَّاسِ وَ لَا تَدْعُوا أَحَدًا إِلَى أَمْرِكُمْ فَوَ اللَّهُ لَوْ أَنَّ أَهْلَ السَّمَاءِ وَ أَهْلَ الْأَرْضِ اجْتَمَعُوا عَلَى أَنْ يُضِلُّوا عَبْدًا يُرِيدُ اللَّهُ هُدَاهُ مَا اسْتَطَاعُوا

(The book) 'Al-Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Muhammad Bin Ismail, from Abu Ismail Al Sarraj, from Ibn Muskan, from Sabit Bin Abu Saeeda who said,

'Abu Abdullah<sup>-asws</sup> said to me: 'O Sabit! What have you to do with the people! Refrain from the people and do not call anyone to your matter! By Allah<sup>-azwj</sup>! Even if people of the sky and people of the earth were to gather upon straying a servant Allah<sup>-azwj</sup> Wants to Guide, they would not be able to!

كُفُؤًا عَنِ النَّاسِ وَ لَا يَقُولُ أَحَدُكُمْ أَحْيَى وَ ابْنُ عَتَمِي وَ جَارِي فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا طَيَّبَ رُوحَهُ فَلَا يَسْمَعُ بِمَعْرُوفٍ إِلَّا عَرَفَهُ وَ لَا بِمُنْكَرٍ إِلَّا أَنْكَرَهُ ثُمَّ يَفْذِفُ اللَّهُ فِي قَلْبِهِ كَلِمَةً يَجْمَعُ بِهَا أَمْرَهُ.

Refrain from the people and not one of you should be saying, 'My brother', and 'Son of my uncle', and 'my neighbour'! When Allah<sup>-azwj</sup> Mighty and Majestic Want good with a servant, He<sup>-azwj</sup> will Make his soul to be good, so he will not hear anything good except he would recognise it, nor any evil except he would deny it. Then Allah<sup>-azwj</sup> will Cast a word into his heart, gathering his affairs by it"<sup>382</sup>.

13- كذا، الكافي عن أَبِي عَلِيِّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الْفُضَيْلِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع نَدْعُو النَّاسَ إِلَى هَذَا الْأَمْرِ

(The book) 'Al-Kafi' – From Abu Ali Al Ashari, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Muhammad Bin Marwan, from Al Fuzeyl who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'Should we call the people to this matter?'

فَقَالَ يَا فَضَيْلُ إِنَّ اللَّهَ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا أَمَرَ مَلَكًا فَأَخَذَ بِعُنُقِهِ حَتَّى أَدْخَلَهُ فِي هَذَا الْأَمْرِ طَائِعًا أَوْ كَارِهًا.

He<sup>-asws</sup> said: 'O Fuzeyl! When Allah<sup>-azwj</sup> Wants good with a servant, Commands an Angels, so he grabs him by his neck and enters him into this matter, willingly or unwillingly"<sup>383</sup>.

<sup>381</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 22 H 11

<sup>382</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 22 H 12

<sup>383</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 22 H 13





subject from the falsehood passes by them, their hearts accept it and even though they do recognise it as such”<sup>385</sup>.

16- كذا، الكافي عن عليّ عن أبيه عن ابن أبي عمير عن عبد الحميد بن أبي العلاء عن أبي عبد الله ع قال: إن الله عزّ وجلّ إذا أراد بعبد خيراً نكّث في قلبه نُكْثَةً مِنْ نُورٍ فَأَضَاءَ لَهَا سَمْعَهُ وَ قَلْبَهُ حَتَّى يَكُونَ أَحْرَصَ عَلَى مَا فِي أَيْدِيكُمْ مِنْكُمْ

(The book) ‘Al-Kafi’ – From Ali, from his father, from Ibn Abu Umeyr, from Abdul Hameed Bin Abu Al A’ala,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘When Allah<sup>-azwj</sup> Mighty and Majestic Wants good with a servant, Knocks a spot of light into his heart, his ears and his heart are illuminated to it until he would become eager upon what is in your hands that you are!

وَ إِذَا أَرَادَ بِعَبْدٍ سُوءاً نَكَّتْ فِي قَلْبِهِ نُكْثَةً سَوْدَاءَ فَأَظْلَمَ لَهَا سَمْعَهُ وَ قَلْبَهُ

And when He<sup>-azwj</sup> Wants evil with a servant, Knocks a black spot into his heart so his ears and his heart are darkened to it’.

فَمَنْ تَلَا هَذِهِ الْآيَةَ فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَ مَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ.

***So the one who wants Allah to Guide him, He would Expand his chest for Al-Islam, and the one who wants Him to let him stray, He would Straiten his chest with a constriction, as if he is ascending into the sky. [6:125]’<sup>386</sup>***

17- كذا، الكافي عن عليّ عن أبيه عن ابن أبي عمير عن محمد بن حمّان عن محمد بن مسلم عن أبي عبد الله ع قال: إن الله إذا أراد بعبد خيراً نكّث في قلبه نُكْثَةً بَيضاءَ وَ فَتَحَ مَسَامِعَ قَلْبِهِ وَ وَكَّلَ بِهِ مَلَكاً يُسَدِّدُهُ وَ إِذَا أَرَادَ بِعَبْدٍ سُوءاً نَكَّتْ فِي قَلْبِهِ نُكْثَةً سَوْدَاءَ وَ سَدَّ مَسَامِعَ قَلْبِهِ وَ وَكَّلَ بِهِ شَيْطَاناً يُضِلُّهُ.

(The book) ‘Al-Kafi’ – From Ali, from his father, from Ibn Abu Umeyr, from Muhammad Bin Humran, from Muhammad Bin Muslim,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘When Allah<sup>-azwj</sup> Wants good with a servant, Knock a white spot into his heart and Opens the hearing of his hear, and Allocates and Angel with him guiding him; and when He<sup>-azwj</sup> Wants evil with a servant, Knocks a black spot into his heart and Blocks the hearing of his heart, and Allocates a Satan<sup>-la</sup> with him, straying him”<sup>387</sup>.

<sup>385</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 22 H 15

<sup>386</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 22 H 16

<sup>387</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 22 H 17

## CHAPTER 23 – THE SAFETY AND THE RICHES ARE IN THE RELIGION, AND WHAT HAS BEEN TAKEN UPON THE MOMIN OF THE PATIENCE UPON WHAT HE FACES REGARDING THE RELIGION

1- كا، الكافي عن مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنْ أَيُّوبَ بْنِ الْحُرِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا فَقَالَ أَمَا لَقَدْ بَسَطُوا عَلَيْهِ وَ قَتَلُوهُ وَ لَكِنَّ أ تَدْرُونَ مَا وَقَاهُ وَقَاهُ أَنْ يَفْتِنُوهُ فِي دِينِهِ.

(The book) 'Al-Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Ayoub Bin Al Hurr,

'From Abu Abdullah<sup>asws</sup> regarding Words of Allah<sup>azwj</sup> Mighty and Majestic: ***So Allah Saved him from the evil of what they planned, [40:45].*** He<sup>asws</sup> said: 'They had extended (their hands) to him and killed him (Momin from people of Pharaoh<sup>la</sup>). But do you know what He<sup>azwj</sup> Saved him (from)? He<sup>saww</sup> Save him from being tempted in his religion".<sup>388</sup>

2- كا، الكافي عن عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ أَبِي جَمِيلَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع كَانَ فِي وَصِيَّةِ أَمِيرِ الْمُؤْمِنِينَ ع أَصْحَابَهُ اعْلَمُوا أَنَّ الْقُرْآنَ هُدَى اللَّيْلِ وَ النَّهَارِ وَ نُورَ اللَّيْلِ الْمُظْلِمِ عَلَى مَا كَانَ مِنْ جَهْدٍ وَ فَاقَةٍ فَإِذَا حَضَرَتْ بَلِيَّةٌ فَاجْعَلُوا أَمْوَالَكُمْ دُونَ أَنْفُسِكُمْ وَ إِذَا نَزَلَتْ نَارِلَةٌ فَاجْعَلُوا أَنْفُسَكُمْ دُونَ دِينِكُمْ

(The book) 'Al-Kafi' – From Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Abu Jameela who said,

'Abu Abdullah<sup>asws</sup> said: 'It was in a bequest of Amir Al-Momineen<sup>asws</sup>: 'Know, that the Quran is a Guidance, day and night, and a light in the darkness of the night upon whatever was from the stress and destitution. So when an affliction presents itself, so make your wealth to be below your own selves, and when the descent (affliction) descends, so make yourselves to be besides your Religion.

فَاعْلَمُوا أَنَّ الْهَالِكَ مَنْ هَلَكَ دِينُهُ وَ الْحَرِيبَ مَنْ حُرِبَ دِينُهُ أَلَا وَ إِنَّهُ لَا فَمْرَ بَعْدَ الْجَنَّةِ أَلَا وَ إِنَّهُ لَا غِنَى بَعْدَ النَّارِ لَا يُغْنِيكَ أَسِيرَتُهَا وَ لَا يَبْرَأُ ضَرِيرَتُهَا.

And know, that the destroyed one, is one whose Religion is destroyed, and the ruined one is the one whose Religion is ruined. Indeed! There is no poverty after the (entry into the) Paradise, nor a richness after (entry into the) Hell. There is neither a freedom for its captives nor is there a cure for its harmed ones".<sup>389</sup>

<sup>388</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 23 H 1

<sup>389</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 23 H 2

3- كَا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ رَبِيعٍ عَنِ الْمُضَيْلِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَلَامَةُ الدِّينِ وَ صِحَّةُ الْبَدَنِ خَيْرٌ مِنَ الْمَالِ وَالْمَالُ زِينَةٌ مِنَ زِينَةِ الدُّنْيَا حَسَنَةً.

(The book) 'Al-Kafi' – From Ali, from his father, from Hammad, from Rabie, from Al Fuzeyl,

'From Abu Ja'far<sup>-asws</sup> having said: 'The safety of religion and health of the body are better than the wealth, and the wealth is an adornment from the good adornments of the world''.<sup>390</sup>

4- كَا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنِ ابْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ بَعْضِ أَصْحَابِهِ قَالَ: كَانَ رَجُلًا يَدْخُلُ عَلَى أَبِي عَبْدِ اللَّهِ ع مِنْ أَصْحَابِهِ فَصَبَرَ زَمَانًا لَا يَخُجُّ فَدَخَلَ عَلَيْهِ بَعْضُ مَعَارِفِهِ فَقَالَ لَهُ فُلَانٌ مَا فَعَلَ

(The book) 'Al-Kafi' – From the number, from Al Barqy, from Ibn Fazzal, from Yunus Bin Yaqoub, from one of his companions who said,

'A man from his<sup>-asws</sup> companions used to come over to Abu Abdullah<sup>-asws</sup>, but he was absent for a time not performing Hajj. One of his acquaintances came over to him<sup>-asws</sup>, so he<sup>-asws</sup> said to him: 'So and so, what happened to him?'

قَالَ فَجَعَلَ يُضَجُّعُ الْكَلَامَ فَظَنَّ [أَنَّهُ] إِنَّمَا يَعْنِي الْمَيْسِرَةَ وَ الدُّنْيَا

He went on laying down the speech, thinking that he, rather, had become rich, the affluent, and the worldly.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع كَيْفَ دِينُهُ فَقَالَ كَمَا تُحِبُّ

Abu Abdullah<sup>-asws</sup> said: 'How is his Religion?' He said, 'Just as you<sup>-asws</sup> love'.

فَقَالَ هُوَ وَ اللَّهُ الْعَنَى.

He<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! It is the richness''.<sup>391</sup>

بيان رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: الْفَقْرُ الْمَوْتُ الْأَحْمَرُ فَيَقِيلُ لَهُ الْفَقْرُ مِنَ الدِّينَارِ وَ الدِّرْهَمِ فَقَالَ لَا وَ لَكِنَّ مِنَ الدِّينِ.

**Explanation –** It is reported from the Prophet (s.a.w.) having said: 'The poverty is the red death'. It was said to him, 'The poverty is from the Dinars and the Dirhams!' He<sup>-saww</sup> said: 'No, but it is from the religion''.

<sup>390</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 23 H 3

<sup>391</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 23 H 4

5- كافي عن محمد بن يحيى عن أحمد بن محمد بن عيسى عن علي بن النعمان عن داود بن فرقد عن أبي عبد الله ع قال: أخذ الله ميثاق المؤمنين على أن لا تصدق مقالتهم ولا ينتصِف من عدوهم و ما من مؤمن يشفي نفسه إلا بفضيحتها لأن كل مؤمن مُلجَم.

(The book) 'Al-Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Numan, from Dawood Bin Farqad,

'From Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Took the Covenant of the Momin that his words would not be ratified, nor will there be fairness to him from his enemy; and there is none from a Momin healing his soul (by taking revenge) except he would shame it, because every Momin is bridled (controlling his desires)'.<sup>392</sup>

6- كافي عن العدة عن سهل بن زياد و محمد بن يحيى عن أحمد بن محمد جميعاً عن ابن محبوب عن أبي حمزة الثمالي عن أبي عبد الله ع قال قال رسول الله ص إن الله أخذ ميثاق المؤمنين على بلايا أربع أشدها عليه مؤمن يقول بقوله يجسده أو منافق يقفو أثره أو شيطان يعويه أو كافر يرى جهاده فما بقاء المؤمنين بعد هذا.

(The book) 'Al-Kafi' – From the number, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Abu Hamza Al Sumali,

'From Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Took the Covenant of the Momin upon the four calamities, the severest of these upon him is the Momin saying (believing) with his word (belief), envying him, or a hypocrite pursuing his tracks (to fault him), or a Satan<sup>la</sup> deviating him, or a Kafir views to fight him. So, what would remain of the Momin after this!'<sup>393</sup>

7- كافي عن العدة عن البرقي عن ابن عيسى عن ابن مسكان عن أبي عبد الله ع قال: ما أفلت المؤمن من واحدٍ من ثلاثٍ و لربما اجتمعت الثلاثة عليه إما بغض من يكون معه في الدار يعلق عليه بابه يؤذيه أو جاره يؤذيه أو من في طريقه إلى حوائجه يؤذيه

(The book) 'Al-Kafi' – From the number, from Al Baqy, from Ibn Isa, from Ibn Muskan,

'From Abu Abdullah<sup>asws</sup> having said: 'The Momin cannot escape from one of the three, and perhaps the three would be gathered upon him – either hatred of the one who happens to be with him in the house closing the door upon him, hurting him; or his neighbour would hurt him; or the one in his road to his needs, hurting him.

و لو أن مؤمناً على قلة جبل لبعث الله عز و جل إليه شيطاناً يؤذيه و يجعل الله له من إيمانه أنساً لا يستوحش معه إلى أحد.

<sup>392</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 23 H 5

<sup>393</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 23 H 6

And even if a Momin were to be on top of a mountain, Allah<sup>-azwj</sup> Mighty and Majestic would Send a Satan<sup>-la</sup> to him, hurting him, and Allah<sup>-azwj</sup> would Make his Eman to be a comfort for him, being with it he will not feel lonely to anyone”.<sup>394</sup>

8- كما، الكافي عن العدة عن سهل بن زياد عن ابن أبي نصر عن داود بن سرحان قال سمعت أبا عبد الله ع يقول أربع لا تخلو منها المؤمن أو واحدة منهن مؤمن يسئله وهو أشدهن عليه و منافق يقف أثره أو عدو يجاهد أو شيطان يغويه.

(The book) ‘Al-Kafi’ – From the number, from Sahl Bin Ziyad, from Ibn Abu Nasr, from Dawood Bin Sirham who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘Four, the Momin will not be vacant from these, or one of these – (either) a Momin will envy him, and it is the severest upon him, and (or) a hypocrite pursuing his tracks (to fault him), or an enemy fighting him, or a Satan<sup>-la</sup> deviating him’”.<sup>395</sup>

9- كما، الكافي عن العدة عن البرقي عن عثمان بن عيسى عن محمد بن عجلان قال: كنت عند أبي عبد الله ع فشكا إليه رجل الحاجة فقال اصبر فإن الله سيجعل لك فرجاً

(The book) ‘Al-Kafi’ – From the number, from Al Barqy, from Usman Bin Isa, from Muhammad Bin Ajlan who said,

‘I was in the presence of Abu Abdullah<sup>-asws</sup>, and a man complained to him<sup>-asws</sup> of the need. He<sup>-asws</sup> said: ‘Be patient for Allah<sup>-azwj</sup> shall be making a relief for you!’

قال ثم سكث ساعة ثم أقبل على الرجل فقال أخبرني عن سجن الكوفة كيف هو

He (the narrator) said, ‘Then he<sup>-asws</sup> was silent for a while, then faced towards the man. He<sup>-asws</sup> said: ‘Inform me about the prison of Al-Kufa, how is it?’

فقال أصلحك الله ضيق مئتين وأهلها بأسوا حال

He said, ‘May Allah<sup>-azwj</sup> Keep you<sup>-asws</sup> well! (It is) narrow, stinky, and its people (inmates) are in an evil state!’

قال فإيما أنت في السجن فتريد أن تكون فيه في سعة أما علمت أن الدنيا سجن المؤمن.

He<sup>-asws</sup> said: ‘But rather, you are in the prison, and you are wanting to be in it in capaciousness. Don’t you know that the world is a prison for the Momin?’<sup>396</sup>

<sup>394</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 23 H 7

<sup>395</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 23 H 8

<sup>396</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 23 H 9 a

و فِي الْحَدِيثِ أَنَّهُ قَالَ ص لِفَاطِمَةَ ع يَا فَاطِمَةُ تَجَرَّعِي مَرَارَةَ الدُّنْيَا لِحَلَاوَةِ الْآخِرَةِ.

And in the Hadeeth, he<sup>-saww</sup> said to (Syeda) Fatima<sup>-asws</sup>: ‘O Fatima<sup>-asws</sup>! Swallow the bitterness of the world for the sweetness of the Hereafter’.<sup>397</sup>

و رُوِيَ أَنَّ يَهُودِيًّا تَعَرَّضَ لِلْحَسَنِ بْنِ عَلِيٍّ ع وَ هُوَ فِي شَطَطٍ مِنْ خَالِهِ وَ كُسُوفٍ مِنْ بَالِهِ وَ الْحَسَنُ ع رَاكِبٌ بَغْلَةً فَارِهَةً عَلَيْهِ ثِيَابٌ حَسَنَةٌ فَقَالَ جَدُّكَ يَقُولُ إِنَّ الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَ جَنَّةُ الْكَافِرِ فَأَنَا فِي السِّجْنِ وَ أَنْتَ فِي الْجَنَّةِ

And it is reported that a Jew objected to Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> and he was in distress from his state, and eclipsed from his mind, while Al-Hassan<sup>-asws</sup> was riding a mule, upon him<sup>-asws</sup> were excellent clothes. He said, ‘Your<sup>-asws</sup> grandfather<sup>-saww</sup> said: ‘The world is a prison for the Momin and a Paradise for the Kafir’. I am in the prison while you<sup>-asws</sup> are in the Paradise’.

فَقَالَ ع لَوْ عَلِمْتَ مَا لَكَ وَ مَا يَرْفُؤُكَ لَكَ مِنَ الْعَذَابِ لَعَلِمْتَ أَنَّكَ مَعَ هَذَا الضَّرِّ هَاهُنَا فِي الْجَنَّةِ وَ لَوْ نَظَرْتَ إِلَى مَا أُعِدَّ لِي فِي الْآخِرَةِ لَعَلِمْتَ أَنِّي مُعَدَّدٌ فِي السِّجْنِ هَاهُنَا أَنْتَهَى.

He<sup>-asws</sup> said: ‘Had you known what is for you and is waiting for you from the Punishment, you would know that even along with this harm, over here you are in Paradise; and had you looked at what is Prepared for me in the Hereafter, you would know that I<sup>-asws</sup> am being punished over here in the prison’ – end’.<sup>398</sup>

10- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ ابْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ جَعَلَ وَلِيَّهُ فِي الدُّنْيَا عَرَضًا لِعَدُوِّهِ.

(The book) ‘Al-Kafi’ – From Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Sinan, from Ammar Bin Marwan, from Sama’at Bin Mihran,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> Makes His<sup>-azwj</sup> friend in the world as a target for His<sup>-azwj</sup> enemies’.<sup>399</sup>

11- كا، الكافي عَنِ الْعَدَّةِ عَنِ الرَّبِيعِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ إِبْرَاهِيمَ الْحَدَّاءِ عَنْ مُحَمَّدِ بْنِ صَعْبِ بْنِ جَدِّهِ شُعَيْبِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الدُّنْيَا سِجْنُ الْمُؤْمِنِ فَأَيُّ سِجْنٍ جَاءَ مِنْهُ خَيْرٌ.

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

<sup>397</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 23 H 9 b

<sup>398</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 23 H 9 c

<sup>399</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 23 H 10

'I heard Abu Abdullah<sup>-asws</sup> saying: 'The world is a prison for the Momin, so which prison any good has come out from it?''<sup>400</sup>

بيان فأى سجن استفهام للإنكار و المعنى أنه ينبغي للمؤمن أن لا يتوقع الرفاهية في الدنيا.

**Explanation – ‘So which prison’ – understanding the denial, and the meanin is that it is befitting for the Momin that he does not anticipate the luxuries in the world.**

12- كا، الكافي عن عليّ عن أبيه عن ابن أبي عمير عن عبد الله بن سنان عن أبي عبد الله ع قال: ما من مؤمنٍ إلا و قد وكلّ الله به أربعةً شيطاناً يُغويه يُريد أن يُضلهُ و كافراً يُقاتلهُ و مؤمناً يُحسدهُ و هو أشدُّهم عليه و منافقاً يتبع عثراته.

(The book) 'Al-Kafi' – From Ali, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

'From Abu Abdullah<sup>-asws</sup> having said: 'There is none from a Momin except and Allah<sup>-azwj</sup> has Allocated a Satan<sup>-la</sup> deviating him, intending to stray him, and a Kafir to fight him, and a Momin to envy him, and it is the severest of them upon him, and a hypocrite pursuing his tracks (to fault him)''<sup>401</sup>.

13 5- كا، الكافي عن العدة عن سهل بن زياد عن ابن محبوب عن عمرو بن شمر عن جابر عن أبي جعفر ع قال سمعته يقول إذا مات المؤمن حلى على جيرانه من الشياطين عدد ربيعة و مضر كانوا مشتغلين به.

(The book) 'Al-Kafi' – From the number, from Sahl Bin Ziyad, from Ibn Mahboub, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'When the Momin dies, Satans<sup>-la</sup> of the number of (the tribes of) Rabie and Muzar become free, who were pre-occupied with him''<sup>402</sup>.

14- كا، الكافي عن العدة عن سهل بن يحيى بن المبارك عن عبد الله بن جبلة عن إسحاق بن عمارة عن أبي عبد الله ع قال: ما كان ولا يكون و ليس بكائن مؤمنٍ إلا و له جاز يُؤذيه و لو أنّ مؤمناً في جزيرة من جزائر البحر لاتبعت له من يؤذيه.

(The book) 'Al-Kafi' – From the number, from Sahl, from Yahya Bin Al Mubarak, from Abdullah Bin Jabalah, from Is'haq Bin Ammar,

<sup>400</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 23 H 11

<sup>401</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 23 H 12

<sup>402</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 23 H 13

‘From Abu Abdullah<sup>-asws</sup> having said: ‘There has not been, nor is there being, nor will there be any Momin except and for him is a neighbour hurting him; and even if a Momin were to be in an island from the islands of the sea, we<sup>-asws</sup> shall send someone to him, to bother him’’.<sup>403</sup>

15- كا، الكافي عن مُحَمَّدِ بْنِ يَحْيَى عَنْ أَبِي عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا كَانَ فِيهَا مَضَى وَلَا فِيهَا بَقِيَ وَلَا فِيهَا أَنْتُمْ فِيهِ مُؤْمِنٌ إِلَّا وَ لَهُ جَارٌ يُؤْذِيهِ.

(The book) ‘Al-Kafi’ – From Muhammad Bin Yahya, from Abu Isa, from Ali Bin Al Hakam, from Abu Ayoub, from Is’haq Bin Ammar,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘There has not been in the past, nor will there be in what remains, nor in (times) what you are in, any Momin except and for him is a neighbour bothering him’’.<sup>404</sup>

16- كا، الكافي عن عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَا كَانَ وَلَا يَكُونُ إِلَى أَنْ يَشُومَ السَّاعَةُ مُؤْمِنٌ إِلَّا وَ لَهُ جَارٌ يُؤْذِيهِ.

(The book) ‘Al-Kafi’ – From Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I heard him<sup>-asws</sup> saying: ‘There has not been, nor will there be up to the establishment of the Hour, any Momin except and for him is a neighbour bothering him’’.<sup>405</sup>

17- شي، تفسير العياشي عن أَبِي خَالِدٍ الْكَابَلِيِّ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع لَوِ دِدْتُ أَنَّهُ أُذِنَ لِي فَكَلَّمْتُ النَّاسَ ثَلَاثًا ثُمَّ صَنَعَ اللَّهُ بِي مَا أَحَبَّ

Tafseer Al-Ayyashi – From Abu Khalid Al Kabuly who said,

‘Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: ‘I<sup>-asws</sup> would love it if He<sup>-azwj</sup> would Allow me<sup>-asws</sup> so I<sup>-asws</sup> would speak to the people’ – thrice – ‘then Allah<sup>-azwj</sup> can Deal with me<sup>-asws</sup> with what I<sup>-asws</sup> like’.

قَالَ بِيَدِهِ عَلَى صَدْرِهِ ثُمَّ قَالَ وَ لَكِنَّهَا عَزْمَةٌ مِنَ اللَّهِ أَنْ تَصْبِرَ

Then he<sup>-asws</sup> placed his<sup>-asws</sup> hand upon his<sup>-asws</sup> chest, then said: ‘But it is a Determination from Allah<sup>-azwj</sup> that we<sup>-asws</sup> be patient’.

<sup>403</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 23 H 14

<sup>404</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 23 H 15

<sup>405</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 23 H 16



ثُمَّ تَلَا هَذِهِ آيَةَ وَ لَسْتُمْ مَعْنَى مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَ مِنَ الَّذِينَ أَشْرَكُوا أَذَى كَثِيرًا وَ إِنْ تَصْبِرُوا وَ تَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ وَ أَقْبَلَ يَرْفَعُ يَدَهُ وَ يَضَعُهَا عَلَى صَدْرِهِ.

Then he<sup>-asws</sup> recited this Verse: ***You will be Tested regarding your wealth and your selves, and you will hear from those who have been Given the Book before you and from those who are Polytheists, much annoying talk; and if you are patient and fear, then that is from the determined matters [3:186]***, and he turned raising his<sup>-asws</sup> hand and placed his<sup>-asws</sup> hand upon his<sup>-asws</sup> chest<sup>406</sup>.

بيان الغرض أن الله تعالى لم يؤذن لنا في دولة الباطل أن نظهر الحق علانية و نخرج ما في صدورنا من علوم لا يحتملها الناس و لو كنا مأذونين لأظهرناها و لم نبال بما أصابنا منهم

**Explanation –** *The purpose is that Allah<sup>-azwj</sup> the Exalted has not Permitted for us<sup>-asws</sup>, being in the government of falsehood, that we<sup>-asws</sup> should reveal the truth openly and bring out the knowledge what is in our<sup>-asws</sup> chests. The people will not tolerate it, and had we<sup>-asws</sup> been Permitted, we<sup>-asws</sup> would have revealed and not cared of what could have afflicted us from them.*

و لكن الله عزم علينا بالصبر و التقية في دول الظالمين و لذا أشار ع بيده إلى صدره فإن العلم مكتوم فيه كما قال أمير المؤمنين ع إن هاهنا لعلمنا جما لو وجدت له حملة.

*But Allah<sup>-azwj</sup> has Determine upon us<sup>-asws</sup> to be with the patience and the Taqiyyah (dissimulation) in the government of the oppressors, and for that is his<sup>-asws</sup> indicating by his<sup>-asws</sup> hand to his<sup>-asws</sup> chest, for the knowledge is hidden in it. Amir Al-Momineen<sup>-asws</sup> said: ‘Over here there is immense knowledge, if only I<sup>-asws</sup> could find a bearer for it’.*

18- ل، الخصال ع ابن الوليد ع الصغار ع ابن يزيد ع محمد بن سنان يرفعه إلى أبي عبد الله ع قال: أخذ الله ميثاق المؤمن على أن لا يقبل قوله و لا يصدق حديثه و لا يتتصف من عدوه و لا يشفي غيظه إلا بفضيحة نفسه لأن كل مؤمن ملجم.

(The book) ‘Al-Khisal’ – From Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Muhammad Bin Sinan, raising it to,

‘Abu Abdullah<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> Took the Covenant upon the Momin based upon that his word would not be accepted, nor would his Hadeeth be ratified, nor will he get fairness from his enemy, nor will his rage be healed (by taking revenge) except by disgracing himself, because every Momin is bridled’<sup>407</sup>.

<sup>406</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 23 H 17

<sup>407</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 23 H 18

19- ل، الخصال عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ أَسْبَاطٍ عَنْ مَالِكٍ عَنْ مَسْمَعِ بْنِ مَالِكٍ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: يَا سَمَاعَةُ لَا تَنْفِكُ الْمُؤْمِنُ مِنْ خِصَالِ أَرْبَعٍ مِنْ جَارٍ يُؤْذِيهِ وَ شَيْطَانٍ يُغْوِيهِ وَ مُنَافِقٍ يَقْمُو أَمْرَهُ وَ مُؤْمِنٍ يَحْسُدُهُ

(The book) 'Al-Khisaal' – From his father, from Sa'ad, from Ibn Abu Al Khattab, from Ibn Asbaat, from Malik, from Misma'a Bin Malik, from Sama'at,

'From Abu Abdullah<sup>-asws</sup> having said: 'O Sama'at! The Momin is not negated from four characteristics – from a neighbour bothering him, and a Satan<sup>-la</sup> deviating him, and a hypocrite pursuing his tracks (to fault him), and a Momin envying him'.

ثُمَّ قَالَ يَا سَمَاعَةُ أَمَا إِنَّهُ أَشَدُّهُمْ عَلَيْهِ فُلْتُ كَيْفَ ذَلِكَ قَالَ إِنَّهُ يَقُولُ فِيهِ الْقَوْلَ فَيُصَدِّقُ عَلَيْهِ.

Then he<sup>-asws</sup> said: 'O Sama'at! But it is the severest upon him!' I said, 'How is that so?' He<sup>-asws</sup> said: 'He (Momin) would speak the word regarding him, and it would be ratified against him''<sup>408</sup>.

<sup>408</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 23 H 19

## CHAPTER 24 – THE DIFFERENCE BETWEEN THE EMAN AND THE ISLAM, AND EXPLANATION AND SOME OF ITS CONDITIONS

### الآيات

### THE VERSES –

البقرة رَبَّنَا وَ اجْعَلْنَا مُسْلِمِينَ لَكَ وَ مِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ

(Surah) Al Baqra - ***Our Lord! And Make us both submissive to You, and from our offspring a community submitting to You, [2:128]***

إلى قوله تعالى إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمِ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ

Up to Words of the Exalted: ***When his Lord said to him: Submit, he said: I submit to the Lord of the worlds [2:131]***

وَ وصى بما إبراهيم تبييه وَ يعقوبَ يا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ

***And Ibrahim bequeath with it to his sons and (so did) Yaqoub: ‘O my sons! Surely Allah has Chosen for you the Religion, therefore do not be dying unless while you are submitting [2:132]***

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَ إِلَهَ آبَائِكَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ لَهُمْ وَاِحْدَآ وَ نَحْنُ لَهُ مُسْلِمُونَ

***Or! Were you witnesses when death presented to Yaqoob, when he said to his sons: ‘Who will you be worshipping after me?’ They said: ‘We will worship your God and the God of your forefathers, Ibrahim, and Ismail and Is’haq, one God, and to Him we are submitting [2:133]***

وَ قال عز و جل يا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَ لَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

And Mighty and Majestic Said: ***O you those who are believing! Enter into the submission all (of you) and do not follow the footsteps of Satan; he is for you all, a Clarified enemy [2:208]***

آل عمران إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

(Surah) Aal-e-Imran: ***The Religion in the Presence of Allah is Al-Islam; [3:19]***

إلى قوله تعالى فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ وَ قُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا

Up to Words of the Exalted: **But if they dispute with you, then say: 'I submitted my face to Allah and (so has) the one who follows me'; and say to those who have been Given the Book and the illiterate: 'Will you not submit yourselves?' So if they do submit then indeed, they are Guided; [3:20]**

و قال سبحانه قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَ أَشْهَدُ بِأَنَّ مُسْلِمُونَ

And the Glorious Said: **The disciples said: 'We are helpers of Allah. We believe in Allah and testify that we are submitting ones [3:52]**

إلى قوله تعالى قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَ بَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَ لَا نُشْرِكُ بِهِ شَيْئاً وَ لَا يَتَّخِذَ بَعْضُنَا بَعْضاً أَرْبَاباً مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

And the Glorious Said: **Say: 'O People of the Book! Come to an equitable word between us and you that we shall not worship any except Allah and (that) we shall not associate anything with Him, and (that) some of us shall not take others as lords besides Allah'; but if they turn back, then say: 'Bear witness that we are the submitting ones (Muslims)' [3:64]**

و قال سبحانه وَ لَكِنْ كَانَ خَفِيفاً مُسْلِماً وَ مَا كَانَ مِنَ الْمُشْرِكِينَ

And the Glorious Said: **but he was (an) upright (man), a Muslim (submitter), and he was not from the Polytheists [3:67]**

و قال تعالى وَ لَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَ النَّبِيِّينَ أَرْبَاباً أَلَمْ يَأْمُرْكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ

And the Exalted Said: **And He did not Command you all that you should be taking the Angels and the Prophets as lords. Would He Command you with the Kufir after your being Muslims (submitters)? [3:80]**

إلى قوله تعالى أَلَمْ يَأْمُرْكُمْ بِدِينِ اللَّهِ يَتَّبِعُونَ وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعاً وَ كَرْهاً وَ إِلَيْهِ يُرْجَعُونَ

Up to Words of the Exalted: **Is it other than Allah's Religion they are seeking? And to Him submit the ones is in the skies and the earth, willingly and unwillingly, and to Him they would be returning [3:83]**

قُلْ آمَنَّا بِاللَّهِ وَ مَا أُنزِلَ عَلَيْنَا وَ مَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ إِلَىٰ قَوْلِهِ وَ نَحْنُ لَهُ مُسْلِمُونَ

**Say: 'We believe in Allah and what has been Revealed unto us, and what was Revealed to Ibrahim and Ismail and Is'haq and Yaqoub – Up to His<sup>-azwj</sup> Words: and to Him are we submitting [3:84]**

وَ مَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِيناً فَلَنْ يُقْبَلَ مِنْهُ وَ هُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

**And the one who seeks other than Islam as a Religion, it will never be Accepted from him, and in the Hereafter, he would be from the losers [3:85]**

و قال تعالى يا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَ لَا تَمُوتُوا إِلَّا وَ أَنْتُمْ مُسْلِمُونَ

And the Exalted Said: **O you who believe! Fear Allah as is His right to be feared and do not be dying except and you are submitters [3:102]**

وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً وَ لَا تَفَرَّقُوا

**And hold firmly with the Rope of Allah altogether and do not be disunited [3:103]**

النساء فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجاً مَّأْ قَضَيْتَ وَ يُسَلِّمُوا تَسْلِيماً

(Surah) Al Nisaa: **But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge, and they accept submissively [4:65]**

و قال تعالى يا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَيَّبْنَا لِمَنْ أَلْفَىٰ إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِناً تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنْ اللَّهُ عَلَيْكُمْ فَتَيَّبْنَا إِنَّا اللَّهُ كَانَ بِمَا تَعْمَلُونَ خَبيراً

And the Exalted Said: **O you who believe! When you strike (swords) in the Way of Allah, distinguish, and do not be saying for the one who casts the peace towards you, 'He isn't a Momin'. Are you seeking the life of the world? But, in the Presence of Allah are abundant gains. Like that is how you used to be before, then Allah Favoured upon you. Therefore distinguish (first). Allah would always be Informed of what you are doing [4:94]**

المائدة الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمُ الْإِسْلَامَ دِيناً

(Surah) Al Maidah: **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]**

و قال تعالى يا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَ لَمْ تُؤْمِنْ قُلُوبُهُمْ

And the Exalted Said: **O you Rasool! Do not let them grieve you, those who are hastening into Kufir, from those who are saying, 'We believe', with their mouths while their hearts are not believing [5:41]**

و قال سبحانه وَ إِذْ أَوْحَيْتَ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَ بِرَسُولِي قَالُوا آمَنَّا وَ اشْهَدْ بِأَنَّا مُسْلِمُونَ

And the Glorious Said: **And when I Revealed to the disciples, saying: "Believe in Me and in My Rasool!" They said: 'We believe and testify that we are submitters' [5:111]**

الأنعام وَ أَمَرْنَا لِيُسَلِّمَ لِرَبِّ الْعَالَمِينَ

(Surah) Al Anaam: **and we are Commanded to submit to the Lord of the worlds [6:71]**

و قال تعالى فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ

And the Exalted Said: **So the one who wants Allah to Guide him, He would Expand his chest for Al-Islam, [6:125]**

هُودٌ فَإِمَّا يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ

(Surah) Hud<sup>as</sup>: **But if they are not responding to you then know, rather Allah it is a Revelation with Knowledge of Allah and that there is no god except Him, so will you be submitting?' [11:14]**

يوسف تَوَفَّيْ مُسْلِمًا وَأَلْحِنِي بِالصَّالِحِينَ

(Surah) Yusuf<sup>as</sup>: **Cause me to die a submitter and join me with the righteous ones' [12:101]**

الحجر رَبِّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ

(Surah) Al Hijr: **Sometimes those who are committing Kufr would ardently wish if only they had been submitters [15:2]**

النحل كَذَلِكَ يُبَيِّنُ بَعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ

(Surah) Al Nahl: **Like that He Completes His Favours upon you, perhaps you would be submitting [16:81]**

و قال تعالى وَ نَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَ هُدًى وَ رَحْمَةً وَ بُشْرَى لِلْمُسْلِمِينَ

And the Exalted Said: **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]**

و قال سبحانه قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَ هُدًى وَ بُشْرَى لِلْمُسْلِمِينَ

And the Glorious Said: **Say: 'The Holy Spirit Revealed it from your Lord with the Truth in order to Affirm those who are believing and as a Guidance and Glad Tidings for the submitters' [16:102]**

الأنبياء قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَهَلْ أَنْتُمْ مُسْلِمُونَ

(Surah) Al Anbiya<sup>as</sup>: **Say: 'But rather, it is Revealed unto me, your God is One God. So, will you be submitting?' [21:108]**

الحج فَإِلَهُكُمْ إِلَهٌ وَاحِدٌ فَلَهُ أَسْلِمُوا وَ بَشِّرِ الْمُخْبِتِينَ

(Surah) Al Hajj: **So your God is One God, therefore to him you should be submitting; and give glad tidings to the humble ones [22:34]**

النمل وَ أُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَ كُنَّا مُسْلِمِينَ

(Surah) Al Naml: **and we were given the knowledge from before it, and we were submissive' [27:42]**

و قال تعالى وَ أَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ

And the Exalted Said: **and I submit along with Suleyman to Allah, Lord of the worlds!' [27:44]**

و قال سبحانه وَ مَا أَنْتَ بِهَادِي الْعُمْيِ عَنْ ضَلَالَتِهِمْ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ

And the Glorious Said: **Nor can you guide the blind out of their straying. Surely, you can only make hear the one who believes in Our Signs, and they are submitters [27:81]**

و قال تعالى إِنَّمَا أُورِثُ أَنْ أُعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَ لَهُ كُلُّ شَيْءٍ وَ أُورِثُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ

And the Exalted Said: **But rather, I am Commanded that I should worship the Lord of this city, Who Sanctified it, and all things are for Him. And I am Commanded that I should be from the submitters [27:91]**

الفصل الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ

(Surah) Al Qasas: **Those We had Given the Book from before him, they were believers in it [28:52]**

وَ إِذَا بُدئَ عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ

**And when it is recited unto them, they say, 'We believe in it. It is the Truth from Our Lord. We were submitters from before it!' [28:53]**

العنكبوت وَ قُولُوا آمَنَّا بِالَّذِي أَنْزَلَ إِلَيْنَا وَ أَنْزَلَ إِلَيْكُمْ وَ إلهنا وَ إلهكم واحدٌ وَ نَحْنُ لَهُ مُسْلِمُونَ

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

الروم وَ مَا أَنْتَ بِهَادِي الْعُمْيِ عَنْ ضَلَالَتِهِمْ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ

(Surah) Al Roum: **And you cannot guide the blind from their straying. You cannot make to hear any except ones who believe in Our Signs, and they are submitting [30:53]**

الزمر أَمْ مَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ فَوَيْلٌ لِلنَّاسِ مِنَ اللَّغْوَ عَنِ قُلُوبِهِمْ مِنْ ذِكْرِ اللَّهِ أَوْلَيْكَ فِي ضَلَالٍ مُبِينٍ

(Surah) Al Zumar: **Indeed! So the one whose heart Allah Expands for Islam, he is upon a Light from his Lord. Therefore woe be (unto them) for the harshness in their hearts from the Zikr of Allah! They are in clear error [39:22]**

الزخرف الَّذِينَ آمَنُوا بِآيَاتِنَا وَ كَانُوا مُسْلِمِينَ

**Those who believed in Our Signs and were submissive, [43:69]**

ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَ أَزْوَاجِكُمْ مُخْبِرُونَ

**Enter the Paradise, you, and your wives, (to be) delighted [43:70]**

الحجراتِ قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَ لَكِنْ قُولُوا أَسْلَمْنَا وَ لَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ

(Surah) Al Hujuraat: **The Bedouins said, 'We believe!' Say: 'You do not believe! But say, 'We submitted', and the Eman has not entered into your hearts. [49:14]**

إِلَى قَوْلِهِ تَعَالَى يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ

Up to Words of the Exalted: **They think they are conferring a favour upon you if they become Muslims. Say, 'Your professing Islam does not confer a favour upon me, but Allah Confers a Favour upon you if He Guides you to the Eman, if you were truthful [49:17]**

الذارياتِ فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ

(Surah) Al Zariyaat: **So we brought out ones from the Momineen who were in it [51:35]**

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ

**But We did not find therein apart from a (single) household of the submitters [51:36]**

التحریم عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ مُؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ

(Surah Al Tahreem): **Perhaps, if he divorces you, his Lord would Give him wives better than you – submissive, faithful, obedient, penitent, worshippers, Fasting ones, widows and virgins [66:5]**

الْقَلَمِ أَمْ نَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ

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

مَا لَكُمْ كَيْفَ تَحْكُمُونَ

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

الجن وَ أَنَا مِنَ الْمُسْلِمِينَ وَ مِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا رَشَدًا

(Surah) Al Jinn: **And surely, from us are the submitters, and from us are the deviated ones. So one who submits, then they are seeking the rightful Guidance [72:14]**



## (Forbidden) Interpretation (opinionated)

وَ اجْعَلْنَا مُسْلِمِينَ لَكَ قِيلَ أَي مخلصين لك من أسلم لك وجهه أو مستسلمين من أسلم إذا استسلم و انقاد و المراد طلب الزيادة في الإخلاص و الإذعان أو الثبات عليه وَ مِنْ ذُرِّيَّتِنَا أَي و اجعل بعض ذريتنا أُمَّةً أَي جماعة يؤمنون أي يقصدون و يقتدى بهم و قيل أراد بالأمة أمة محمد ص

**Our Lord! And Make us both submissive to You**, - It is said, 'I.e., sincere to You<sup>-azwj</sup>, one who submits his face to You<sup>-azwj</sup>, or is submissive. One submits and surrenders, and the intent is seeking the increase regarding the sincerity and the acquiescence, the being steadfast upon it - **and from our offspring** – i.e., and Make some of our<sup>-as</sup> offspring - **a community [2:128]** – I.e., a group believing, i.e., aiming and believing in them<sup>-as</sup>. And it is said, the intent with the 'community', is community of Muhammad<sup>-saww</sup>.

وَ عَنِ الصَّادِقِ ع هُمْ أَهْلُ الْبَيْتِ الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمْ الرَّجْسَ وَ طَهَّرَهُمْ تَطْهِيراً.

And from Al-Sadiq<sup>-asws</sup>: 'They are People<sup>-asws</sup> of the Household, the ones<sup>-asws</sup> Allah<sup>-azwj</sup> Kept Away the uncleanness from them<sup>-asws</sup> and Purified them<sup>-asws</sup> with a purification'.

وَ فِي رِوَايَةِ الْعَبَّاسِيِّ عَنْهُ ع أَنَّهُ أَرَادَ بِالْأُمَّةِ بَنِي هَاشِمٍ حَاصَةً.

And in a report by Al-Ayyashi – from him<sup>-asws</sup>: 'The intent with the 'community' are the clan of Hashim<sup>-as</sup> in particular'.

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْتُ تَدُلُّ هَذِهِ الْآيَاتُ عَلَى أَنَّ الْإِسْلَامَ قَدْ يُطْلَقُ عَلَى أَعْلَى مَدَارِجِ الْإِيمَانِ

**When his Lord said to him: Submit, [2:131]** – These Verses evidence upon that Al-Islam is related to the highest levels of Eman.

وَ وَصَّى بِهَا أَي بِالْمَلَّةِ أَوْ رَاجِعَ إِلَى أَسْلَمْتَ بِتَأْوِيلِ الْكَلِمَةِ أَوْ الْجَمَلَةِ

**And Ibrahim bequeath with [2:132]** – i.e., the religion, or refers to submission by interpretation of the Word, or the total.

اصْطَفَى لَكُمْ الدِّينَ أَي دِينَ الْإِسْلَامِ الَّذِي هُوَ صِفْوَةُ الْأَدْيَانِ فَلَا تَمَوُّثُنَّ ظَاهِرَهُ النَّهْيُ عَنِ الْمَوْتِ عَلَى خِلَافِ حَالِ الْإِسْلَامِ وَ الْمَقْصُودُ هُوَ النَّهْيُ عَنِ أَنْ يَكُونُوا عَلَى خِلَافِ تِلْكَ الْحَالِ إِذَا مَاتُوا وَ الْأَمْرُ بِالثَّبَاتِ عَلَى الْإِسْلَامِ

**Chosen for you the Religion**, - i.e., religion of Al-Islam which is the elite of the religions - **therefore do not be dying [2:132]** – it's apparent is the Prohibition from the death upon opposite state of Al-Islam, and the aim, it is the Prohibition from being upon opposite of that state when they die, and the Command with being steadfast upon Al-Islam.

كَقَوْلِكَ لَا تَصَلِّ إِلَّا وَ أَنْتَ خَاشِعٌ وَ تَغْيِيرُ الْعِبَارَةِ لِلدَّلَالَةِ عَلَى أَنَّ مَوْثَمَ لَا عَلَى الْإِسْلَامِ مَوْتٌ لَا خَيْرَ فِيهِ وَ أَنَّ مِنْ حَقِّهِ أَنْ لَا يَجِلَّ بِهِمْ

It is like your words, 'Do not arrive unless you are humble and have changed'. The expression is to evidence upon that their deaths not upon Al-Islam, is a death hot having any good in it, and it is from His<sup>-azwj</sup> right that He<sup>-azwj</sup> does not Permit for them.

وَ نَحْنُ لَهُ مُسْلِمُونَ حال من فاعل نعبده أو مفعوله أو منهما و يحتمل أن يكون اعتراضا.

**and to Him we are submitting [2:133]** – a state of a doer, 'We worship', or it's done, or from both, and it is possible that it would be an objection.

فِي السِّلْمِ كَافَّةً قال البيضاوي السلم بالكسر و الفتح الاستسلام و الطاعة و لذلك يطلق في الصلح و الإسلام و فتحه ابن كثير و نافع و الكسائي و كسره الباقون

**into the submission all (of you) [2:208]** – Al-Bayzawi, 'The (word) 'Submission' is with the 'Al Kasra', and 'Al Fatah' of being submissive and obedient, and for that it is linked in the reconciliation and Al-Islam, and Ibn Kaseer, and Nafie, and Al-Kasaie went for 'Al-Fatah', and the rest went for 'Al-Kasra'.

و كافة اسم للجمله لأنها تكف الأجزاء من التفرق حال من الضمير أو السلم لأنها تؤنث كالحرب و المعنى استسلموا لله و أطبعوه جملة ظاهرا و باطنا و الخطاب للمنافقين أو ادخلوا في الإسلام بكليتكم و لا تخلطوا به غيره

And (the word) 'Kaffatan' (all of you) is for the whole because it stops the segments from the separation, being a state of the pronoun, or the submission, because it is feminine like 'Al Harb'. And the meaning is, 'Submit to Allah<sup>-azwj</sup> and obey Him<sup>-azwj</sup> in all, apparent and hidden, and the Address is for the hypocrites, or 'Enter into Al-Islam all of you and not mix others with it'.

و الخطاب لمؤمني أهل الكتاب فإنهم بعد إسلامهم عظموا السبب و حرموا الإبل و ألبانها أو في شرائع الله تعالى كلها بالإيمان بالأنبياء و الكتب جميعا و الخطاب لأهل الكتاب

And the Address is to the believer from people of the Book, for the, after their Islam, revered the Sabbath (Saturday), and they prohibited the camel and its milks, or in the Laws of Allah<sup>-azwj</sup> the Exalted, all of them with the belief in the Prophets<sup>-as</sup> and the Books, all, and the Address is to people of the Book.

أو في شعب الإسلام و أحكامه كلها فلا تخلوا بشيء و الخطاب للمسلمين وَ لَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ بالتفرق و التفرقة إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ظاهر العداوة انتهى

Or regarding a branch of Al-Islam and its rulings, all of them, so do not leave out anything. And the Address is to the Muslims - **and do not follow the footsteps of Satan;** - with the divisions and the sectarianism - **he is for you all, a Clarified enemy [2:208]** – the enmity is apparent' – end.

وَ فِي الْكَاثِبِ وَ الْعَيَّاشِيِّ عَنِ الْبَاقِرِ ع فِي السِّلْمِ فِي وَلَا تَبَيَّنَا.

And in (the book) 'Al-Kafi', and Al-Ayyashi, from Al-Baqir<sup>-asws</sup>: **'into the submission [2:208]**, into our<sup>-asws</sup> Wilayah'.

وَالْعَبَّاسِيُّ عَنِ الصَّادِقِ فِي وِلَايَةِ عَلِيٍّ ع.

Al-Ayyashi – From Al-Sadiq<sup>-asws</sup>: 'Into Wilayah of Ali<sup>-asws</sup>'.

وَعَنْهُمَا عُ امْرُؤًا بِمَعْرِفَتِنَا.

And from both of them<sup>-asws</sup> (5<sup>th</sup> and 6<sup>th</sup> Imams<sup>-asws</sup>): 'They have been Commanded with recognising us<sup>-asws</sup>'.

وَفِي الْعَبَّاسِيِّ عَنِ الصَّادِقِ عِ حُطُوثِ الشَّيْطَانِ وَوَلَايَةِ الْأَوَّلِ وَالثَّانِي.

And in Al-Ayyashi, from Al-Sadiq<sup>-asws</sup>: **'follow the footsteps of Satan [2:208]** – wilayah of the first (Abu Bakr) and the second (Umar)'.

وَفِي تَفْسِيرِ الْإِمَامِ عِ فِي السُّلْمِ فِي الْمُسَالَمَةِ إِلَى دِينِ الْإِسْلَامِ.

In Tafseer of the Imam<sup>-asws</sup> (Hassan Al-Askari<sup>-asws</sup>) regarding the submission: 'In submitting to the religion of Al-Islam'.

كَأَفَّةً جَمَاعَةٌ ادْخَلُوا فِيهِ وَادْخَلُوا فِي جَمِيعِ الْإِسْلَامِ فَتَقَبَّلُوهُ وَاعْمَلُوا بِهِ وَ لَا تَكُونُوا مِمَّنْ يَقْبَلُ بَعْضَهُ وَ يَعْمَلُ بِهِ وَ بِأَبَى بَعْضِهِ وَ يَهْجُرُهُ

**All (of you) [2:208]** – as a group, enter into it, and enter into entirety of Al-Islam, so accept it and work with it and do not be from the ones who accept part of it and works with it, and refuses part of it and flees it.

قال و منه الدخول في قبول ولاية علي ع فإنه كالدخول في قبول نبوة رسول الله فإنه لا يكون مسلما من قال إن محمدا رسول الله ص فاعترف به و لم يعترف بأن عليا وصيه و خليفته و خير أمته

He said, 'And from it is the entering into accepting the Wilayah of Ali<sup>-asws</sup>, for it is like the entering into accepting the Prophet-hood of Rasool-Allah<sup>-saww</sup>, for he cannot be a Muslim, one who says that Muhammad<sup>-saww</sup> is a Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and he acknowledges with it and does not acknowledge that Ali<sup>-asws</sup> is his<sup>-saww</sup> successor<sup>-asws</sup> and his<sup>-saww</sup> caliph and best of his<sup>-saww</sup> community'.

و قال خطوات الشيطان ما يتخطى بكم إليه من طرق الغي و الضلالة و يأمركم به من ارتكاب الآثام الموبقات.

And he said, **'the footsteps of Satan [2:208]**, is what the steps you take to him<sup>-la</sup> from the way of the error, and the straying, and he<sup>-la</sup> instructs you all with it from indulging in the destructive sins.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ أَي لَا دِينَ مَرْضِي عِنْدَ اللَّهِ سِوَى الْإِسْلَامِ وَ هُوَ التَّوْحِيدُ وَ التَّدْرِعُ بِالْشَّرْعِ الَّذِي جَاءَ بِهِ مُحَمَّدٌ ص

**The Religion in the Presence of Allah is Al-Islam; [3:19]** – i.e., there is no religion agreeable in the Presence of Allah<sup>-azwj</sup> apart from Al-Islam, and it is the Tawheed (Unitarianism), and equipping with the laws with Muhammad<sup>-saww</sup> had come with.

أَسْلَمْتُ وَجْهِي لِلَّهِ أَيَّ أَخْلَصْتُ نَفْسِي وَ جَمَلْتِي لَهُ لَا أَشْرِكُ فِيهَا غَيْرَهُ قَبِيلَ عِبْرٍ عَنِ النَّفْسِ بِالْوَجْهِ لِأَنَّهُ أَشْرَفُ الْأَعْضَاءِ الظَّاهِرَةِ وَ مَظْهَرُ الْقُوَى وَ الْحَوَاسِ

**'I submitted my face to Allah** – i.e., I am sincere myself and have beautified for Him<sup>-azwj</sup> that I will not associate anyone else in it. It is said, 'An expression about the soul with the face, because it is noblest of the limbs and manifestation of the strength and the perceptions.

وَ مَنْ اتَّبَعَنِي أَيَّ وَ أَسْلَمَ مِنْ اتَّبَعَنِي وَ الْأُمِّيِّينَ أَيَّ الَّذِينَ لَا كِتَابَ لَهُمْ كَمَشْرِكِي الْعَرَبِ أَسْلَمْتُمْ كَمَا أَسْلَمْتُ لِمَا وَضَحْتُ لَكُمْ الْحِجَةَ أَمْ أَنْتُمْ بَعْدَ عَلَي كَفَرْتُمْ فَإِنَّ أَسْلَمُوا فَقَدِ اهْتَدَوْا أَيَّ فَقَدَ نَفَعُوا أَنْفُسَهُمْ بِأَنْ أَخْرَجُوها مِنَ الضَّلَالِ

**and (so has) the one who follows me';** - i.e., and he has submitted, the one who follows me - and **the illiterate:** - i.e., the ones who have not been Given a Book for them, like the Arab Polytheists - **'Will you not submit yourselves?'** [3:20] – i.e., they would have benefitted their souls be expelling them from the straying.

نَحْنُ أَنْصَارُ اللَّهِ أَيَّ أَنْصَارِ دِينِهِ وَ اشْهَدُ بِأَنَّ مُسْلِمُونَ أَيَّ فِي الْقِيَامَةِ حِينَ يَشْهَدُ الرَّسُلَ

**'We are helpers of Allah.** – i.e., helpers of His<sup>-azwj</sup> religion - **and testify that we are submitting ones** [3:52] – i.e., during the Qiyamah when the Rasools<sup>-as</sup> testify.

إِلَى كَلِمَةٍ سِوَايَ بَيْنَنَا وَ بَيْنَكُمْ أَيَّ لَا يَخْتَلِفُ فِيهَا الْكُتُبُ وَ الرَّسُولُ وَ تَفْسِيرُهَا مَا بَعْدَهَا إِلَّا نَعْبُدُ إِلَّا اللَّهَ أَيَّ نُوْحِدُهُ بِالْعِبَادَةِ وَ نَخْلُصُ فِيهَا وَ لَا نُشْرِكُ بِهِ شَيْئًا أَيَّ لَا نَجْعَلُ غَيْرَهُ شَرِيكًا لَهُ فِي اسْتِحْقَاقِ الْعِبَادَةِ وَ لَا نَرَاهُ أَهْلًا لِأَنْ يَعْبُدَ

**to an equitable word between us and you** – i.e., there is no differing regarding it in the Books, and by the Rasools<sup>-as</sup>, and its interpretation of what is after it - **that we shall not worship any except Allah** – i.e., We shall Take Him<sup>-azwj</sup> as One for the worship and be sincere in it - **and (that) we shall not associate anything with Him,** - i.e., we shall not make someone else as an associate for Him<sup>-azwj</sup> in deserving the worship, not will we view him as rightful to be worshipped.

وَ لَا يَتَّخِذُ بَعْضُنَا بَعْضًا أَرْبَابًا كَعَزِيزِ وَ الْمَسِيحِ وَ الْأَحْبَارِ وَ إِطَاعَتُهُمْ فِيمَا أَحَدْتُوا مِنَ التَّحْرِيمِ وَ التَّحْلِيلِ فَإِنَّ تَوَلَّوْا عَنِ التَّوْحِيدِ فَقُولُوا اشْهَدُوا بِأَنَّ مُسْلِمُونَ أَيَّ لَزِمْتُمْ الْحِجَةَ فَاعْتَرَفُوا بِأَنَّ مُسْلِمُونَ دُونَكُمْ أَوْ اعْتَرَفُوا بِأَنَّكُمْ كَافِرُونَ بِمَا نَطَقْتَ بِهِ الْكُتُبُ وَ تَطَابَقَتْ عَلَيْهِ الرَّسُلُ

**and (that) some of us shall not take others as lords besides Allah';** - like Uzeyr<sup>-as</sup>, and the Messiah<sup>-as</sup>, and the monks, and obey them in whatever they innovate from the prohibitions and the permissible(s) - **but if they turn back,** - from the Tawheed - **then say: 'Bear witness that we are the submitting ones (Muslims)'** [3:64] – the proof is necessitated for you all, therefore acknowledge that we are Muslims besides you, or acknowledge that you are disbeliever with what the Book Speaks with, and the Rasools<sup>-as</sup> have corresponded with.

وَ لَكِنْ كَانَ خَنيفًا أَيَّ مَائِلًا عَنِ الْعُقَائِدِ الزَّائِغَةِ مُسْلِمًا أَيَّ مُنْقَادًا لِلَّهِ.

**but he was (an) upright (man),** - i.e., leaning away from the false beliefs - **a Muslim (submitter), [3:67]** – i.e., yielding to Allah<sup>-azwj</sup>.

بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ وَقَعَ الْإِسْلَامَ هُنَا مَقَابِلًا لِلْكَفْرِ

**after your being Muslims (submitters)? [3:80]** – Al-Islam over here falls instead of the Kufur.

أَفَعَبَّرَ دِينَ اللَّهِ بِتَعْبُونِ أَيُّ أَوْ فَبَعْدَ هَذِهِ الْآيَاتِ وَالْحُجُجِ تَطْلُبُونَ دِينًا غَيْرَ دِينِ الْإِسْلَامِ

**Is it other than Allah's Religion they are seeking? [3:83]** – i.e., Is it after these Verses and the proofs you are seeking a religion other than the religion of Al-Islam?

وَلَهُ اسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا قِيلَ أَيُّ عِنْدَ الْمِيثَاقِ كَمَا رَوَى عَنْ ابْنِ عَبَّاسٍ وَقِيلَ أَيُّ أَقْرَبَ بِالْعِبَادِيَّةِ وَإِنْ كَانَ فِيهِمْ مَنْ أَشْرَكَ فِي الْعِبَادَةِ كَقَوْلِهِ تَعَالَى وَ لَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ

**And to Him submit the ones is in the skies and the earth, willingly and unwillingly, [3:83].** It is said, 'During the Covenant', like what is reported from Ibn Abbas. And it is said, 'I.e., acknowledge with the servitude, and even though among them was one who associated in the worship, like Words of the Exalted: **And if you were to ask them who created them, they would certainly say, 'Allah'. [43:87].**

و قِيلَ اسْلَمَ الْمُؤْمِنُ طَوْعًا وَ الْكَافِرُ كَرْهًا عِنْدَ الْمَوْتِ وَ قِيلَ أَيُّ اسْتَسْلَمَ لَهُ بِالْإِغْيَابِ وَ الذَّلَّةِ وَ قِيلَ مَعْنَاهُ أَكْرَهَ قَوْمٌ عَلَى الْإِسْلَامِ وَ جَاءَ قَوْمٌ طَائِعِينَ وَ هُوَ الْمُرُويُّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَرْهًا أَيُّ فَرَقًا مِنَ السَّيْفِ.

And it is said, 'The Momin submits willingly and the Kafir unwillingly at the death'. And it is said, 'I.e., Submit to him with the acquiescence, and the disgrace'. And it is said, 'Its meaning is that a people were coerced upon Al-Islam and a people came willingly, and it is reported from Abu Abdullah<sup>-asws</sup> having said: 'Unwilling, i.e., parting from the sword'.

و قَالَ الْحَسَنُ الطَّوْعَ لِأَهْلِ السَّمَاوَاتِ خَاصَّةً وَ أَمَّا أَهْلُ الْأَرْضِ فَمِنْهُمْ مَنْ اسْلَمَ طَوْعًا وَ مِنْهُمْ مَنْ اسْلَمَ كَرْهًا

And Al-Hassan said, 'The willingness is for the people of the skies in particular, and as for people of the earth, from them was one who submitted willingly, and from them was one who submitted unwillingly'.

وَ قَدْ رَوَى الْعَيْشِيُّ عَنِ الصَّادِقِ ع أَنَّهَا نَزَلَتْ فِي الْقَائِمِ ع

And it has been reported by Al-Ayyashi – from Al-Sadiq<sup>-asws</sup>: 'It was Revealed regarding Al-Qaim<sup>-ajfj</sup>'.

وَ فِي رِوَايَةٍ أُخْرَى نَلَّهَا فَقَالَ إِذَا قَامَ الْقَائِمُ لَا تَبْقَى أَرْضٌ إِلَّا تُودَى فِيهَا شَهَادَةٌ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ.

And in another report, he<sup>-asws</sup> recited it, and he<sup>-asws</sup> said: 'When Al-Qaim<sup>-asws</sup> rises, there will not remain any land except it would be called in it the testimony that there is no god except Allah<sup>-azwj</sup> and that Muhammad<sup>-saww</sup> is Rasool-Allah<sup>-sawww</sup>'.

وَإِلَيْهِ يُرْجَعُونَ أَي إِلَى جَزَائِهِ يَصِيرُونَ.

**and to Him they would be returning [3:83]** – to His<sup>-azwj</sup> Recompense they are going.

قُلْ أَمَّا بِاللَّهِ فَخَطَابٌ لِلنَّبِيِّ ص بَأَنْ يَقُولَ عَنْ نَفْسِهِ وَ عَنِ أُمَّتِهِ

**Say: ‘We believe in Allah [3:84]** – Addressing to the Prophet<sup>-sawww</sup> that he<sup>-sawww</sup> should be saying form his<sup>-sawww</sup> own behalf and from the behalf of his<sup>-sawww</sup> community.

قال الطبرسي قدس سره فإن قيل ما معنى قوله وَ نَحْنُ لَهُ مُسْلِمُونَ بعد ما سبق الإقرار بالإيمان على التفصيل قلنا معناه و نحن له مسلمون بالطاعة و الانقياد في جميع ما أمر به و نهي عنه و أيضا فإن أهل الملل المخالفة للإسلام كانوا يقولون كلهم بالإيمان و لكن لم يقولوا بلفظة الإسلام فلماذا قال وَ نَحْنُ لَهُ مُسْلِمُونَ

Al-Tabarsee, Holy be his soul, said, ‘If it is said, ‘What is the meaning of His<sup>-azwj</sup> Words: **and to Him are we submitting [3:84]** after the acknowledgement with the Eman had preceded upon the detail?’ we say, ‘It’s meaning is, ‘And we are submitting to Him<sup>-azwj</sup> with the obedience, and surrender in entirety of what He<sup>-azwj</sup> Commands with and Prohibits from, and also, for the people of the religions opposed to Al-Islam were acknowledging, all of them, with the Eman, but they did not acknowledge with the word ‘Al-Islam’, so for that He<sup>-azwj</sup> Said: **and to Him are we submitting [3:84]**.

وَ مَنْ يَبْتَغِ أَي يَطْلُبُ غَيْرَ الْإِسْلَامِ دِينًا يَدِينُ بِهِ فَلَنْ يُقْبَلَ مِنْهُ بَلْ يِعَاقَبُ عَلَيْهِ وَ هُوَ فِي الْأَخِرَةِ مِنَ الْخَاسِرِينَ أَي مِنَ الْهَالِكِينَ لِأَنَّ الْخَسْرَانَ ذَهَابَ رَأْسِ الْمَالِ وَ فِي هَذَا دَلَالَةٌ عَلَى أَنَّ مَنْ ابْتَغَى غَيْرَ الْإِسْلَامِ دِينًا لَنْ يَقْبَلَ مِنْهُ فَدَلَّ ذَلِكَ عَلَى أَنَّ الدِّينَ وَ الْإِسْلَامَ وَ الْإِيمَانَ وَاحِدٌ وَ هِيَ عِبَارَاتٌ عَنْ مَعْبَرٍ وَاحِدٍ انتهى.

**And the one who seeks** – i.e., demands - **other than Islam as a Religion**, - to make it a religion with - **it will never be Accepted from him**, - but he will be Punished upon it - **and in the Hereafter, he would be from the losers [3:85]** – i.e., from the destroyed ones, because the loss is the capital of the wealth going away, and in this there is evidence upon the one seeking other than Al-Islam, it will never be Accepted from him. That evidence’s upon that the religion, and Al-Islam, and the Eman is one, and these are phrases about one expression – end.

حَقُّ تَقَاتِهِ أَي حَقُّ تَقْوَاهُ وَ مَا يَجِبُ مِنْهَا وَ هُوَ اسْتِفْرَاقُ الْوَسْعِ فِي الْقِيَامِ بِالْوَاجِبَاتِ وَ الْاجْتِنَابِ عَنِ الْمَحْرَمَاتِ

**His right to be feared [3:102]** – i.e., right of fearing Him<sup>-azwj</sup> and what obligates from it, and it is to free the capacity for the standing (for Salat) with the obligations and shunning from the Prohibitions.

وَ فِي الْمَعَانِي وَ الْعَيَاشِي سئِلَ الصَّادِقُ ع عَنْ هَذِهِ الْآيَةِ قَالَ يُطَاعُ وَ لَا يُعْصَى وَ يُذَكَّرُ فَلَا يُنْسَى وَ يُشْكُرُ فَلَا يُكْفَرُ.

And in ‘Al-Ma’any’, and ‘Al-Ayyashi’ – ‘Al-Sadiq<sup>-asws</sup> was asked about this Verse, he<sup>-asws</sup> said: ‘He obeys and does not disobey, and he does Zikr so he does not forget, and he thanks, so he is not ungrateful’.

وَالْعَبَّاسِيُّ عَنْهُ ع أَنَّهُ سُئِلَ عَنْهَا فَقَالَ مَنَسُوخَةٌ قَبْلَ وَ مَا نَسَخَهَا قَالَ قَوْلُ اللَّهِ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ.

And Al-Ayyashi, from him<sup>-asws</sup>, he<sup>-asws</sup> was asked about it. He<sup>-asws</sup> said: ‘Abrogated’. It was said, ‘And what Abrogated it?’ He<sup>-asws</sup> said: ‘Words of Allah<sup>-azwj</sup>: **Therefore fear Allah as per your capacity; [64:16]**’.

وَلَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ أَي لَا تَكُونَنَّ عَلَى حَالٍ سِوَى حَالِ الْإِسْلَامِ إِذَا أُدْرِكْتُمْ الْمَوْتُ

**and do not be dying except and you are submitters [3:102]** – i.e., do not be upon any state other than the state of Al-Islam when the death comes across you.

فِي الْمَجْمَعِ عَنِ الصَّادِقِ ع وَ أَنْتُمْ مُسْلِمُونَ بِالتَّشْدِيدِ.

In (the book) ‘Al-Majma’a’ – from Al-Sadiq<sup>-asws</sup>: ‘**and you are submitters [3:102]** – is for the emphasis’.

و معناه مستسلمون لما أتى به النبي ص منقادون له

And its meaning is being submissive to whatever the Prophet<sup>-saww</sup> came with, acquiescing to him<sup>-saww</sup>.

وَالْعَبَّاسِيُّ عَنِ الْكَاطِمِ ع أَنَّهُ قَالَ لِبَعْضِ أَصْحَابِهِ كَيْفَ تَقْرَأُ هَذِهِ آيَةَ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَ لَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مَاذَا قَالَ مُسْلِمُونَ

And Al-Ayyashi, from Al Kazim<sup>-asws</sup> having said to one of his<sup>-asws</sup> companions: ‘How do you read this Verse: **O you who believe! Fear Allah as is His right to be feared and do not be dying except and you are [3:102]** – what is that?’ He said, ‘Muslims’.

فَقَالَ سُبْحَانَ اللَّهِ يُوقِعُ عَلَيْهِمُ الْإِيمَانَ فَيُسَمِّيهِمْ مُؤْمِنِينَ ثُمَّ يَسْأَلُهُمُ الْإِسْلَامَ وَ الْإِيمَانَ فَوْقَ الْإِسْلَامِ

He<sup>-asws</sup> said, ‘Glory be to Allah<sup>-azwj</sup>! The Eman falls upon them, so He<sup>-azwj</sup> Names them as ‘Momineen’, then He<sup>-azwj</sup> Asks them of Al-Islam, and (although) the Eman is above Al-Islam!’

قَالَ هَكَذَا يُقْرَأُ فِي قِرَاءَةِ زَيْدٍ

He said, ‘That is how it is recited in the reading of Zayd’.

قَالَ إِنَّمَا هِيَ فِي قِرَاءَةِ عَلِيِّ ع وَ هُوَ التَّنْزِيلُ الَّذِي نَزَلَ بِهِ جِبْرَائِيلُ ع عَلَى مُحَمَّدٍ ص إِلَّا وَ أَنْتُمْ مُسْلِمُونَ لِرَسُولِ اللَّهِ ثُمَّ الْإِمَامِ مِنْ بَعْدِهِ.

He<sup>-asws</sup> said: ‘But rather it is reading of Ali<sup>-asws</sup>, and it is the Revelation which Jibraeel<sup>-as</sup> had descended with unto Muhammad<sup>-saww</sup>: **except and you are submitters [3:102]** to Rasool-Allah<sup>-saww</sup>, then (to) the Imam<sup>-asws</sup> from after him<sup>-saww</sup>’.

وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ قَبْلَ بَدِينِهِ الْإِسْلَامِ أَوْ بَكِتَابِهِ لِقَوْلِهِ ص الْقُرْآنُ حَبْلُ اللَّهِ الْمَتِينُ.

**And hold firmly with the Rope of Allah [3:103]** – It is said, ‘With His<sup>-azwj</sup> religion Al-Islam, or with His<sup>-azwj</sup> Book, due to his<sup>-saww</sup> words: ‘The Quran is the strong rope of Allah<sup>-azwj</sup>’.

اسْتَعَارَ لَهُ الْحَبْلَ وَ لِلْوُثُوقِ بِهِ الْإِعْتِصَامَ مِنْ حَيْثُ إِنَّ التَّمَسُّكَ بِهِ سَبَبُ النَّجَاةِ عَنِ الرَّذَى كَمَا أَنَّ التَّمَسُّكَ بِالْحَبْلِ الْمُؤْتُوقِ بِهِ سَبَبُ السَّلَامَةِ مِنَ الرَّذَى

The rope is a metaphor for it and for the security and the holding, from whereby if one were to adhere with it, it would be a cause for salvation from the destruction, just as holding on to the secure rope is a cause for the safety from the destruction.

و قال علي بن إبراهيم الحبل التوحيد و الولاية

And Ali Bin Ibrahim said, 'The rope is the Tawheed and the Wilayah'.

و الْعِيَاشِيُّ عَنِ الْبَاقِرِ ع آلِ مُحَمَّدٍ هُمْ حَبْلُ اللَّهِ الْمَتِينُ الَّذِي أُمِرَ بِالْإِعْتِصَامِ بِهِ فَقَالَ وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً وَ لَا تَفَرَّقُوا.

And Al-Ayyashi – From Al-Baqir<sup>-asws</sup>: 'The Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, they<sup>-asws</sup> are the strong rope of Allah<sup>-azwj</sup> He<sup>-azwj</sup> Commanded with holding on to it. He<sup>-azwj</sup> Said: **And hold firmly with the Rope of Allah altogether and do not be disunited [3:103]**.

و عَنِ الْكَاطِمِ عَلِيِّ بْنِ أَبِي طَالِبٍ حَبْلُ اللَّهِ الْمَتِينُ.

And from Al-Kazim<sup>-asws</sup>: 'Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> is the strong rope of Allah<sup>-azwj</sup>'.

و فِي مَجَالِسِ الصَّدُوقِ نَحْنُ الْحَبْلُ.

And in (the book) 'Majaalis' of Al-Sadouq: 'We<sup>-asws</sup> are the rope'.

و أقول و قد مر الأخبار في ذلك و شرحها في كتاب الإمامة.

And I (Majlisi) said, 'And the Ahadeeth have passed regarding that and its commentary in the book of Imamate'.

جَمِيعاً أَي مَجْتَمِعِينَ عَلَيْهِ وَ لَا تَفَرَّقُوا أَي وَ لَا تَفَرَّقُوا عَنِ الْحَقِّ بِإِقْبَاعِ الْاِخْتِلَافِ بَيْنَكُمْ

**altogether** – i.e., gathering upon it - **and do not be disunited [3:103]** – i.e., and do not separate from the truth with the occurrence of the differing between you all.

وَ رَوَى عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْبَاقِرِ ع أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى عَلَّمَ أَهْلَهُمْ سَيْفَةَ قُورٍ بَعْدَ نَبِيِّهِمْ وَ يَحْتَلِفُونَ فَنَهَاهُمْ عَنِ التَّفَرُّقِ كَمَا نَهَى مَنْ كَانَ قَبْلَهُمْ فَأَمَرَهُمْ أَنْ يَجْتَمِعُوا عَلَيَّ وَ لِأَنِّي آلُ مُحَمَّدٍ ع وَ لَا يَتَفَرَّقُوا.

And it is reported by Ali Bin Ibrahim – From Al-Baqir<sup>-asws</sup>: 'Allah<sup>-azwj</sup> Blessed and Exalted Knew they will be dividing between them, so He<sup>-azwj</sup> Forbade them from the divisions, just as He<sup>-azwj</sup> had Prohibited the ones who were before them, so He<sup>-azwj</sup> Commanded them to unite upon the Wilayah of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and not be disunited'.

فِيمَا شَجَرَ بَيْنَهُمْ أَي فِيمَا اِخْتَلَفَ بَيْنَهُمْ أَوْ اِخْتَلَطَ حَرْجاً مِمَّا قَضَيْتَ أَي ضَيْقاً مِمَّا حَكَمْتَ بِهِ وَ يُسَلِّمُوا تَسْلِيماً أَي وَ يَنْقَادُوا لَكَ انْقِياداً بظواهرهم و باطنهم



**regarding what they are quarrelling between them, [4:65]** – i.e., regarding what is different between them or mixed up - **then not find any objection within themselves from what you judge**, - i.e., straitness from what you<sup>-saww</sup> have decided with - **and they accept submissively [4:65]** – i.e., and they yield to you<sup>-saww</sup>, yielding with their apparent and their hidden.

وَ فِي الْكَافِي عَنِ الْبَاقِرِ ع لَقَدْ خَاطَبَ اللَّهُ أَمِيرَ الْمُؤْمِنِينَ ع فِي كِتَابِهِ فِي قَوْلِهِ وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ

And in (the book) ‘Al-Kafi’ – from Al-Baqir<sup>-asws</sup>: ‘Amir Al-Momineen<sup>-asws</sup> has been Addressed in His<sup>-azwj</sup> Book in His<sup>-azwj</sup> Words: **and had they, when they were unjust to themselves, come to you and sought Forgiveness of Allah and the Rasool had (also) sought Forgiveness for them, they would have found Allah Oft-turning (to Mercy), Merciful [4:64] But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, [4:65].**

قَالَ فِيمَا تَعَاقَدُوا عَلَيْهِ لَئِنْ أَمَاتَ اللَّهُ مُحَمَّدًا لَا يُرَدُّوا هَذَا الْأَمْرَ فِي بَنِي هَاشِمٍ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ عَلَيْهِمْ مِنَ الْقَتْلِ أَوْ الْعَفْوِ وَ يُسَلِّمُوا تَسْلِيمًا.

He<sup>-asws</sup> said: ‘Regarding what they had made a pact upon that if Allah<sup>-azwj</sup> were to Cause Muhammad<sup>-saww</sup> to die, they would not let this command return among the clan of Hashim<sup>-as</sup>: **then not find any objection within themselves from what you judge**, - upon them, from the killing, or the pardon - **and they accept submissively [4:65]’.**

و قال علي بن إبراهيم جاءوك يا علي قال هكذا نزلت.

And Ali Bin Ibrahim said, ‘**come to you [4:64]** – O Ali<sup>-asws</sup>’. He said, ‘That is how it was Revealed’.

أقول و سيأتي عن أمير المؤمنين ع أنها نزلت في مثل ذلك و بالجملة تدل على أن الإيمان مشروط بالتسليم و الانقياد التام

I (Majlisi) am saying, ‘And I shall be brining from Amir Al-Momineen<sup>-asws</sup> that it was Revealed like that, and on the whole, its evidence’s upon that the Eman is conditions with the submission and the complete yielding.

إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ أَي سَافَرْتُمْ لِلْغَزْوِ فَتَبَيَّنُوا أَي فَاطْلَبُوا بَيَانَ الْأَمْرِ وَ مَيَزُوا بَيْنَ الْكَافِرِ وَ الْمُؤْمِنِ وَ قَرَأَ فَتَبَيَّنُوا فِي الْمَوْضِعِينَ أَي تَوَقَّفُوا وَ تَأَنَّنُوا حَتَّى تَعْلَمُوا مَنْ يَسْتَحِقُّ الْقَتْلَ وَ الْمُعْتَبَانَ مُتَقَارِبَانَ يَعْنِي لَا تَعْجَلُوا فِي الْقَتْلِ لِمَنْ أَظْهَرَ إِسْلَامَهُ ظَنًّا مِنْكُمْ بِأَنَّهُ لَا حَقِيقَةَ لِذَلِكَ

**When you strike (swords) in the Way of Allah**, - i.e., you travel to the military expedition - **distinguish**, - seek an explanation of the matter and distinguish between the Kafir and the Momin, and it is read as, ‘Be steadfast in the two places’, i.e., pause and wait until you know who deserves to be killed. And the two meanings are near, meaning do not be hasty in the killing to the ones who manifests his Islam, thinking from you that there is no reality for that.

وَ لَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ وَ قَرَأَ السَّلَامَ بِغَيْرِ أَلْفٍ وَ هُمَا بِمَعْنَى الْإِسْتِسْلَامِ وَ الْإِنْقِيَادِ وَ فَسَّرَ السَّلَامَ بِتَحِيَّةِ الْإِسْلَامِ أَيْضًا وَ الْعِيَاشِي نَسَبَ قِرَاءَةَ السَّلَامَ إِلَى الصَّادِقِ ع

**and do not be saying for the one who casts the peace towards you**, - and it is read as 'Al Silm' without the (letters) 'Alif, and they are in the meaning of the submitting and the yielding. And 'Al-Salam' is interpreted as the greeting of Al-Islam as well. And Al-Ayyashi attributed it as 'Al-Salaam' to Al-Sadiq<sup>asws</sup>.

لَسْتُ مُؤْمِنًا و إنما فعلت ذلك خوفا من القتل تَبْتَعُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا أي تطلبون ماله الذي هو حطام سريع الزوال و هو الذي يعينكم على العجلة و ترك التثبت فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ تَغْنِيكُمْ عن قتل أمثاله لماله

**'He isn't a Momin'**. – and rather he did that out of fear from being killed - **Are you seeking the life of the world?** – i.e., seeking its wealth which it is a debris, quick to the decline, and it is which sends you upon the haste and neglecting the steady fasted-ness - **But, in the Presence of Allah are abundant gains.** – making you needless from killing the likes of him for his wealth.

كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ أي أول ما دخلتم في الإسلام و تفوهتم بكلمتي الشهادة فحصنت بما دماؤكم و أموالكم من غير أن تعلم مواطاة قلوبكم ألسنتكم

**Like that is how you used to be before**, - i.e., the first of what you entered into Al-Islam and uttered the two phrases of the testimony, so you fortified by it your blood and your wealth from without your hearts knowing the utterance of your tongues.

فَمَرَّ اللَّهُ عَلَيْكُمْ بالاشتهار بالإيمان و الاستقامة في الدين فَتَبَيَّنُوا و افعلوا بالداخلين في الإسلام ما فعل الله بكم و لا تبادروا إلى قتلهم ظنا بأنهم دخلوا فيه اتقاء و خوفا و تكريرها تأكيد لتعظيم الأمر و ترتيب الحكم على ما ذكر من حالهم

**then Allah Favoured upon you.** – with the reputation of being with the Eman and the steady fasted-ness in the religion - **Therefore distinguish (first).** – and deal with the ones entering into Al-Islam what Allah<sup>azwj</sup> has Dealt with you all, and do not rush to killing them thinking that they have entered into it to save themselves and fearing; and its repetition is an emphasis for the reverence of the matter and a sequence of the Ruling upon what He<sup>azwj</sup> Mentioned of their state.

إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا عالما به و بالعرض منه فلا تتهافتوا في القتل و لا تحتالوا فيه.

**Allah would always be Informed of what you are doing [4:94]** – Knower of it and of the purpose from it, so do not be rushing to kill nor cheat in it.

و قال علي بن إبراهيم و غيره أنها نزلت لما رجع رسول الله ص من غزوة خيبر و بعث أسامة بن زيد في خيل إلى بعض اليهود في ناحية فدك ليدعوهم إلى الإسلام و كان رجل من اليهود يقال له مرداس بن نهيك الفدكي في بعض القرى

And Ali Bin Ibrahim and others said, 'It was Revealed when Rasool-Allah<sup>saww</sup> returned from the military expedition of Khyber and sent Usama Bin Zayd among a cavalry to some Jews in an area of Fadak to call them to Al-Islam, and there was a man from the Jews called Mardaas Bin Naheyk Al Fadaky in one of the towns.

فلما أحس بخيل رسول الله ص جمع أهله و ماله و صار في ناحية الجبل فأقبل يقول أشهد أن لا إله إلا الله و أشهد أن محمدا رسول الله

When He sensed the cavalry of Rasool-Allah<sup>-saww</sup>, he gathered his family and his wealth and came to be in an area of the mountain. He went on saying, 'I testify that there is no god except Allah<sup>-azwj</sup>, and I testify that Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>'.

فمر به أسامة بن زيد فطعنه فقتله فلما رجع إلى رسول الله ص أخبره بذلك فقال له رسول الله ص أ فلا شققت الغطاء عن قلبه لا ما قال بلسانه قبلت و لا ما كان في نفسه علمت

Usama Bin Zayd passed by him. He stabbed him and killed him. When he returned to Rasool-Allah<sup>-azwj</sup>, he informed him<sup>-saww</sup> with that. Rasool-Allah<sup>-saww</sup> said to him: 'Why didn't you tear off the covering from his heart? Neither did you accept what he said with his tongue, nor did you know what was within his soul!'

فحلف أسامة بعد ذلك أن لا يقاتل أحدا شهد أن لا إله إلا الله و أن محمدا رسول الله فتخلف عن أمير المؤمنين ع في حروبه و أنزل الله في ذلك و لا تقولوا لمن ألقى إليكم السلام الآية.

Usama vowed after that he will never battle anyone who testifies, 'There is no god except Allah<sup>-azwj</sup> and Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>'. So he stayed back from Amir Al-Momineen<sup>-asws</sup> during in his<sup>-asws</sup> battles, and Allah<sup>-azwj</sup> Revealed regarding that: **and do not be saying for the one who casts the peace towards you, [4:94]** – the Verse'.

و في رواية العامة أن مرداسا أضاف إلى الكلمتين السلام عليكم و هي تؤيد قراءة السلام و تفسيره بتحية الإسلام.

And in a report by the general Muslims, Mardaas had added to the two phrases (testimonies), 'The greetings be upon you', and it supports the recitation as 'The peace', and its interpretation is the greeting of Al-Islam.

و أقول لا يخفى أن أسامة فعله الأخير كان أشنع من فعله الأول و كان عذره أشد و أفحش منهما و هذا منه دليل على أنه كان من المنافقين.

And I (Majlisi) am saying, 'It is not hidden that Usama's second deed (not joining Amir Al-Momineen<sup>-asws</sup> in his<sup>-asws</sup> battles) was worse than his first (of killing the Jew), and his excuse was severer and more immoral than these two, and this from him evidences upon that he was from the hypocrites'.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ قد مر أنها نزلت بعد نصب أمير المؤمنين ع يوم الغدير فتدل على أن الإمامة داخلية في الدين و الإسلام و أن بها كماله.

**Today I Perfected your Religion for you [5:3]** – and it has passed that it was Revealed after nominating Amir Al-Momineen<sup>-asws</sup> on the day of Al Ghadeer. Its evidences upon that the Imamate is included in the religion, and that Al-Islam was completed by it.

لا يَجْرُؤُكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ أَي صنع الذين يقعون في إظهار الكفر سريعا إذا وجدوا منه فرصة

**Do not let them grieve you, those who are hastening into Kufr**, - i.e., the doings of the ones who are speaking in manifesting the Kufr quickly whenever they could find an opportunity from it.

مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ أَيُّ مِنَ الْمُنَافِقِينَ وَ الْبَاءُ مُتَعَلِّقَةٌ بِقَالُوا لَا بَأَمْنَا وَ الْوَاوُ يُحْتَمَلُ الْحَالُ وَ الْعَطْفُ وَ الْآيَةُ تَدُلُّ عَلَى أَنَّ الْإِيمَانَ بِاللِّسَانِ لَا يَنْفَعُ مَا لَمْ يُوَافِقَهُ الْقَلْبُ

**from those who are saying, 'We believe', with their mouths [5:41]** – i.e., from the hypocrites, and the (letter) 'Ba' is related with 'Qalou' (they are saying), not with (the word) 'Amanna' (we believe), and the (letter) 'Waw' carries the present tense and the inclination, and the Verse evidence's upon that the Eman with the tongue does not benefit what does not occur in the heart.

وَ إِذْ أُوحِيَتْ إِلَى الْخَوَارِجِيِّينَ رَوَى الْعَيْشِيُّ عَنِ الْبَاقِرِ عَ أَهْمُوا بِأَنَّا مُسْلِمُونَ أَيُّ مُخْلِصُونَ.

**And when I Revealed to the disciples, [5:111]** – It is reported by Al-Ayyashi, from Al-Baqir<sup>-asws</sup>: 'They were Inspired, **we are submitters**' [5:111] – i.e., sincere'.

فَمَنْ يُرِدُ اللَّهُ أَنْ يَهْدِيَهُ أَيُّ يَعْرِفُهُ الْحَقُّ وَ يُوَفِّقُهُ لِلْإِيمَانِ يَشْرَحُ صَدْرَهُ لِلْإِسْلَامِ فَيَتَسَّعُ لَهُ وَ يَفْسَحُ فِيهِ مَجَالَهُ وَ هُوَ كَنَائِيَةٌ عَنِ جَعْلِ الْقَلْبِ قَابِلًا لِلْحَقِّ مَهِيئًا لِحُلُولِهِ فِيهِ مَصْنُفِيٍّ عَمَّا يَمْنَعُهُ وَ يَنْفِيهِ

**So the one who wants Allah to Guide him,** - i.e., Introducing him to the truth and harmonise him to the Eman - **He would Expand his chest for Al-Islam, [6:125]** – Makes it capacious for him and Makes room in it, and it is a metaphor about making the heart accepting to the truth, preparing for coming into it, purified from what prevents it and negates it.

فِي الْمَجْمَعِ قَدْ وَرَدَتِ الرِّوَايَةُ الصَّحِيحَةُ أَنَّهُ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ سُئِلَ رَسُولُ اللَّهِ صَ عَنْ شَرْحِ الصِّدْرِ مَا هُوَ فَقَالَ نُورٌ يَقْذِفُهُ اللَّهُ فِي قَلْبِ الْمُؤْمِنِ فَيَشْرَحُ صَدْرَهُ وَ يَنْفَسِحُ

In (the book) 'Al Majma'a – It has been referred in the correct report, 'When this Verse was Revealed, Rasool-Allah<sup>-saww</sup> was asked about expansion of the chest, 'What is it?' He<sup>-asws</sup> said: 'A light (Noor) Allah<sup>-azwj</sup> Casts into the heart of a Momin so He<sup>-azwj</sup> Expands his chest and Makes room'.

قَالُوا فَهَلْ لَدَيْكَ أَمَارَةٌ يَعْرِفُ بِهَا فَقَالَ نَعَمْ وَ الْإِنَابَةُ إِلَى دَارِ الْخُلُودِ وَ التَّجَانُّبُ عَنِ دَارِ الْغُرُورِ وَ الْإِسْتِعْدَادُ لِلْمَوْتِ قَبْلَ نَزُولِهِ.

They said, 'Is there a sign he can be recognised by?' He<sup>-asws</sup> said: 'Yes, and the reference is to the eternal house and the abstaining from the house of deception (world), and the preparation for the death before its descent'.

فَلَمَّا يَسْتَجِيبُوا لَكُمْ أَيُّهَا الْمُؤْمِنُونَ مِنْ دَعْوَتِهِمْ إِلَى الْمَعَارِضَةِ أَوْ أَيُّهَا الْكَافِرُونَ مِنْ دَعْوَتِهِمْ إِلَى الْمَعَاوَنَةِ فَاعْلَمُوا أَنَّمَا أَنْزَلَ يَعْلَمُ اللَّهُ أَيُّ مَتَلْبَسًا بِمَا لَا يَعْلَمُهُ إِلَّا اللَّهُ وَ لَا يَقْدِرُ عَلَيْهِ سِوَاهُ وَ أَنَّ لَا إِلَهَ إِلَّا هُوَ لِأَنَّهُ الْعَالِمُ الْقَادِرُ بِمَا لَا يَعْلَمُ وَ لَا يَقْدِرُ عَلَيْهِ غَيْرُهُ لظهور عجز المدعويين فَهَلْ أَنْتُمْ مُسْلِمُونَ أَيُّ ثَابِتُونَ عَلَى الْإِسْلَامِ رَاسِخُونَ فِيهِ أَوْ دَاخِلُونَ فِي الْإِسْلَامِ مُخْلِصُونَ فِيهِ.

**But if they are not responding to you** – O you Mominoun, whom will you call to the opposition, or O you Kafirs, whom will you call to the support – **then know, rather Allah it is a Revelation with Knowledge of Allah** – possessing what no one knows except Allah<sup>-azwj</sup> nor is anyone able upon it besides Him<sup>-azwj</sup> - **and that there is no god except Him,** - because He<sup>-azwj</sup> is the Knower, the Able with what no one else knows or is able upon to reveal the inability of

the claimants - ***so will you be submitting?*** [11:14] – staying upon Al-Islam and immersing in it or entering into Al-Islam being sincere regarding it.

تَوَفَّى مُسْلِمًا يَدُلُّ عَلَى إِطْلَاقِ الْإِسْلَامِ عَلَى الْإِيمَانِ الْكَامِلِ وَالْحَقِّي بِالصَّالِحِينَ أَي فِي الرِّبَةِ وَالْكَرَامَةِ.

***Cause me to die a submitter*** - evidence's upon link of Al-Islam upon the perfect Eman - ***and join me with the righteous ones*** [12:101] – i.e., the rank and the prestige.

يُؤْمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ أَي إِذَا عَابَنُوا فِي الْقِيَامَةِ حَالَهُمْ وَحَالَ الْمُسْلِمِينَ قَالُوا يَا لَيْتَنَا كُنَّا مُسْلِمِينَ

***Sometimes those who are committing Kufr would ardently wish if only they had been submitters*** [15:2] – i.e., When they witness their states during the Qiyamah and states of the submitters, they would say, 'O alas, if only we had been submitters!'

وَ فِي تَفْسِيرِ الْعَبَّاسِيِّ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ الْبَاقِرِ وَ الصَّادِقِ ع إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ مِنْ عِنْدِ اللَّهِ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مُسْلِمٌ فَيَوْمَتِذِ يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ.

And in Tafseer Al-Ayyashi and Ali Bin Ibrahim, from Al-Baqir<sup>-asws</sup> and Al-Sadiq<sup>-asws</sup>: 'When it will be the Day of Qiyamah, a caller will call out from the Presence of Allah<sup>-azwj</sup>: 'No one will enter the Paradise except a submitter!' At that time, ***those who are committing Kufr would ardently wish if only they had been submitters*** [15:2]'.  
 وَ فِي الْمَجْمَعِ مَرْفُوعًا عَنِ النَّبِيِّ ص قَالَ: إِذَا اجْتَمَعَ أَهْلُ النَّارِ فِي النَّارِ وَ مَعَهُمْ مَنْ شَاءَ اللَّهُ مِنْ أَهْلِ الْقِبْلَةِ قَالَ الْكُفَّارُ لِلْمُسْلِمِينَ أَلَمْ تَكُونُوا مُسْلِمِينَ قَالُوا بَلَى

And in (the book) 'Al-Majma'a, raising it from the Prophet<sup>-saww</sup> having said: 'When the people of the Fire gather in the Fire and with them would be ones from the people of the Qiblah (Muslims) Allah<sup>-azwj</sup> so Desires, the Kafirs would say to the Muslim, 'Did you not happen to be Muslims?' They would say, 'Yes'.

قَالُوا فَمَا أَعْنَى عَنْكُمْ إِسْلَامُكُمْ وَ قَدْ صِرْتُمْ مَعَنَا فِي النَّارِ قَالُوا كَانَتْ لَنَا ذُنُوبٌ فَأُخِذْنَا بِهَا فَسَمِعَ اللَّهُ عَزَّ وَجَلَّ مَا قَالُوا فَأَمَرَ مَنْ كَانَ فِي النَّارِ مِنْ أَهْلِ الْإِسْلَامِ فَأُخْرِجُوا مِنْهَا فَحِينَئِذٍ يَقُولُ الْكُفَّارُ يَا لَيْتَنَا كُنَّا مُسْلِمِينَ.

They said, 'So your Islam did not avail you and you have come to be with us in the Fire!' They would say, 'There were sins for us, so we have been seized due to these. Allah<sup>-azwj</sup>, Mighty is His<sup>-azwj</sup> Name, will Hear what they say, so He<sup>-azwj</sup> will Command the ones from the people of Al-Islam who would be in the Fire, and they would come out from it. At that time the Kafirs will say, 'O alas, if only we had been Muslims!'

لَعَلَّكُمْ تُسَلِّمُونَ أَي تَنْظُرُونَ فِي نِعْمَةِ الْفَاشِيَةِ فَتُؤْمِنُونَ بِهِ وَ تَقَادُونَ لِحُكْمِهِ.

***perhaps you would be submitting*** [16:81] – i.e., Looking at His<sup>-azwj</sup> widespread bounties, and believe in Him<sup>-azwj</sup>, and yielding to His<sup>-azwj</sup> Wisdom.

يُبَيِّنَانَا أَي بَيَانًا بَلِيغًا

**a clarification [16:89]** – a conclusive explanation.

وَرَوَى الْعَبَّاسِيُّ عَنِ الصَّادِقِ ع قَالَ: نَحْنُ وَاللَّهِ نَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا فِي الْجَنَّةِ وَمَا فِي النَّارِ وَمَا بَيْنَ ذَلِكَ

And it is reported by Al-Ayyashi, from Al-Sadiq<sup>asws</sup> having said: ‘By Allah<sup>azwj</sup>! We<sup>asws</sup> known what is in the skies and what is in the earth, and what is in the Paradise and what is in the Fire, and what is between that’.

ثُمَّ قَالَ إِنَّ ذَلِكَ فِي كِتَابِ اللَّهِ ثُمَّ تَلَا هَذِهِ الْآيَةَ.

Then he<sup>asws</sup> said: ‘That is in the Book of Allah<sup>azwj</sup>’. Then he<sup>asws</sup> recited this Verse’.

وَعَنْهُ ع أَنَّ اللَّهَ أَنْزَلَ فِي الْقُرْآنِ بَيِّنَاتٍ كُلَّ شَيْءٍ حَتَّى وَاللَّهِ مَا تَرَكَ شَيْئاً يَحْتَاجُ إِلَيْهِ الْعِبَادُ حَتَّى لَا يَسْتَطِيعَ عَبْدٌ يَقُولُ لَوْ كَانَ هَذَا أَنْزَلَ فِي الْقُرْآنِ إِلَّا أَنْزَلَهُ اللَّهُ فِيهِ.

From him<sup>asws</sup>: ‘Allah<sup>azwj</sup> has Revealed in the Quran a classification of all things, to the extent, by Allah<sup>azwj</sup>, He<sup>azwj</sup> did not Leave out anything the servants could be needed to, until a servant does not have the capacity to be saying, ‘If only this had been Revealed in the Quran’, except that Allah<sup>azwj</sup> has Revealed it in it’.

و قد مضت الأخبار الكثيرة في ذلك في كتاب الإمامة.

And many Ahadeeth has passed regarding that in the book of Imamate.

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ يَعْنِي جِبْرَائِيلَ مِنْ رَبِّكَ بِالْحَقِّ أَي مَتَلْبَسَا بِالْحِكْمَةِ لِيَتَّبِعَ الَّذِينَ آمَنُوا أَي عَلَى الْإِيمَانِ بِأَنَّهُ كَلَامُ اللَّهِ فَإِنَّهُمْ إِذَا سَمِعُوا النَّاسِخَ وَ تَدَبَّرُوا مَا فِيهِ مِنْ رِعَايَةِ الصَّلَاحِ وَ الْحِكْمَةِ رَسَخَتْ عَقَائِدُهُمْ وَ اطْمَأْنَنَ قُلُوبُهُمْ وَ هُدِيَ وَ بُشِّرَى لِلْمُسْلِمِينَ الْمُنْقَادِينَ لِحُكْمِهِ.

**Say: ‘The Holy Spirit Revealed it** – meaning Jibraeel<sup>as</sup> - **from your Lord with the Truth** – i.e., dressed in wisdom - **in order to Affirm those who are believing** – i.e., upon the Eman that it is Speech of Allah<sup>azwj</sup>, for they hear Abrogating and ponder what is in it from care of the righteousness and the wisdom, their beliefs would be immersed and their hearts would be reassured - **and as a Guidance and Glad Tidings for the submitters’ [16:102]** – the ones yielding to His<sup>azwj</sup> Wisdom.

قُلْ إِنَّمَا يُوحَى إِلَيَّ قِيلَ أَي مَا يُوْحَى إِلَيَّ إِلَّا أَنَّهُ لَا إِلَهَ لَكُمْ إِلَّا إِلَهُ وَاحِدٌ وَ ذَلِكَ لِأَنَّ الْمَقْصُودَ الْأَصْلِيَّ مِنْ بَعَثْتِهِ مَقْصُورٌ عَلَى التَّوْحِيدِ فَهَلْ أَنْتُمْ مُسْلِمُونَ مَخْلُصُونَ الْعِبَادَةَ لِلَّهِ عَلَى مَقْتَضَى الْوَحْيِ

**Say: ‘But rather, it is Revealed unto me,** - It is said, ‘i.e., what is Revealed to me<sup>saww</sup> except that there is no god for you all except One God, and that is because the original purpose of his<sup>saww</sup> Prophet-hood is restricted upon Tawheed - **So, will you be submitters?’ [21:108]** – sincere of the worship to Allah<sup>azwj</sup> upon the requirements of the Revelation.

وَ فِي الْمَنَاقِبِ عَنِ الصَّادِقِ ع فَهَلْ أَنْتُمْ مُسْلِمُونَ الْوَصِيَّةَ بَعْدِي نَزَلَتْ مُشَدَّدَةً وَ مَا لَهَا وَاجِدٌ لِأَنَّ مَخَالَفَةَ الْوَصِيَّةِ عِبَادَةٌ لِلْهَوَى وَ الشَّيْطَانِ وَ أَيْضاً التَّوْحِيدُ لَا يَبْمُ إِلَّا بِالْوَلَايَةِ إِذْ بِالْإِمَامِ يُعْرَفُ اللَّهُ وَ يُعْرَفُ طَرِيقُ عِبَادَتِهِ فَهِيَ كَمَالُ التَّوْحِيدِ وَ أَصْلُهُ وَ أُسَاسُهُ وَ غَايَتُهُ.

And in (the book) 'Al-Manaqib': 'So are you submitters to the bequest? The adversities will befall after me<sup>-asws</sup>, and their destiny is one, because opposing the bequest is worshipping the whims and the Satan<sup>-la</sup>, and also the Tawheed cannot be completed except with the Wilayah, when the Imam<sup>-asws</sup> knows Allah<sup>-azwj</sup> and knows the method of worshipping Him<sup>-azwj</sup>. Thus, it is perfection of the Tawheed, and its origin, and its foundation, and its peak''.

فَلَهُ اسْلِمُوا أَي أخلصوا التقرب و الذكر و لا تشوبوه بالإشراك وَ بَيِّنِ الْمُخْتَبِينَ قِيلَ أَي المتواضعين أو المخلصين فإن الإخبات صفتهم و قال علي بن إبراهيم أي العابدين.

**Therefore to him you should be submitting;** - i.e., be sincere in drawing near, and the Zikr, and do not confuse it with the association - **and give glad tidings [22:34]** – It is said, 'I.e., the humbles ones, the sincere ones, for the obedience is their description. And Ali Bin Ibrahim said, 'I.e., the worshippers'.

وَ مَا أَنْتَ بِمَهْدِي الْعَمِي سَمَاهُمْ عَمِيَا لِفَقْدِهِمُ الْمَقْصُودَ الْحَقِيقِي مِنَ الْأَبْصَارِ أَوْ لِعَمَى قُلُوبِهِمْ أَنْ تَسْمَعَ فَإِنْ إِيمَانَهُمْ يَدْعُوهُمْ إِلَى تَلْقَى الْفِطْرَةِ وَ تَدْبِيرِ الْمَعْنَى أَوْ الْمَرَادَ بِالْمُؤْمِنِ الْمَشَارِفِ لِلْإِيمَانِ أَوْ مَنْ هُوَ فِي عِلْمِ اللَّهِ كَذَلِكَ فَهُمْ مُسْلِمُونَ أَي مخلصون

**Nor can you guide the blind out of their straying. [27:81]** – He<sup>-azwj</sup> Named them as blind of the sights due to their having missed the real purpose, or due to blindness of their hearts from listening, for their Eman calls them to link the words and ponder the meaning, or the intent is the Momin approaching to the Eman, or one who would be like that in the Knowledge of Allah<sup>-azwj</sup> - **and they are submitters [27:81]** – i.e., sincere.

وَ أَمْرُهُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ أَي المتقادين أو الثابتين على ملة الإسلام.

**And I am Commanded that I should be from the submitters [27:91]** – i.e., the yielding ones, or the ones steadfast upon the religion of Al-Islam.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ قِيلَ نَزَلَتْ فِي مُؤْمِنِي أَهْلِ الْكِتَابِ وَ قِيلَ فِي أَرْبَعِينَ مِنْ أَهْلِ الْإِنْجِيلِ مِنْ أَهْلِ الْحَبَشَةِ وَ الشَّامِ

**Those We had Given the Book from before him, [28:52]** – It is said, 'It was Revealed regarding believes of people of the Book'. And it is said, 'Regarding forty from people of the Evangel, from the people of Ethiopia and Syria.

قَالُوا آمَنَّا بِهِ أَي بأنه كلام الله إِنَّهُ الْحَقُّ مِنْ رَبِّنَا اسْتَنْفَافَ لِبَيَانِ مَا أَوْجَبَ إِيمَانَهُمْ بِهِ إِذَا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ اسْتَنْفَافَ آخِرَ لِلدَّلَالَةِ عَلَى أَنْ إِيمَانَهُمْ بِهِ لَيْسَ مِمَّا أَحْدَثُوهُ حِينَئِذٍ وَ إِنَّمَا هُوَ أَمْرٌ تَقَادَمَ عَهْدُهُ لَمَّا رَأَوْا ذَكَرَهُ فِي الْكُتُبِ الْمَتَقَدِّمَةِ وَ كَوْنَهُمْ عَلَى دِينِ الْإِسْلَامِ قَبْلَ نَزُولِ الْقُرْآنِ أَوْ تَلَاوَتِهِ عَلَيْهِمْ بِاعْتِقَادِهِمْ صَحْتَهُ فِي الْجُمْلَةِ.

**they say, 'We believe in it.** – i.e., it is the Speech of Allah<sup>-azwj</sup> – **It is the Truth from Our Lord.** - a resumption of the explanation of what their Eman is obligated with - **We were submitters from before it!** [28:53] – another resumption for evidencing upon that their Eman with it isn't from what they had innovated on the day, and rather is it an outdated matter due to its mention being referring in the ancient Books, and they being upon the religion of Al-Islam before the Revelation of the Quran, or it being recited upon them due to their correct beliefs as a whole.

وَقُولُوا آمَنَّا قِيلَ هِيَ الْمَجَادَلَةُ بِالنَّبِيِّ هِيَ أَحْسَنُ

**and say: 'We believe [29:46].** It is said, 'It is the pleading with which is the best'.

و عن النبي ص لا تصدقوا أهل الكتاب و لا تكذبوهم و قولوا آمنا بالله و بكتبه و رسله فإن قالوا باطلا لم تصدقوهم و إن قالوا حقا لم تكذبوهم.

And from the Prophet<sup>-saww</sup>: 'Neither ratify people of the Book nor belie them, and say, 'We believe in Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasools<sup>-as</sup>'. If they were to speak falsehood, do not ratify them, but if they were to speak the truth, do not belie them'.

وَحَنَّ لَهُ مُسْتَلِمُونَ أَي مَطِيعُونَ لَهُ خَاصَّةً وَ فِيهِ تَعْرِيفٌ بِاتِّخَاذِهِمْ أَحْبَابَهُمْ وَ مُهَابَتَهُمْ أَزْوَاجًا مِنْ دُونِ اللَّهِ

**and we submit to Him [29:46]** – i.e., obedient to Him<sup>-azwj</sup> in particular, and in it is an exposure of their taking, **their Rabbis and their Monks as lords besides Allah, [9:31].**

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ حَتَّى تَمَكَّنَ فِيهِ بَيْسَرٌ عِبْرَ بِهِ عَمَّنْ خَلَقَ نَفْسَهُ شَدِيدَةَ الْإِسْتِعْدَادِ لِقَبُولِهِ غَيْرِ مُتَأَبِّئَةٍ عَنْهُ لِأَنَّ الصَّدرَ مَحَلَّ الْقَلْبِ الْمُنْبِعِ لِلرُّوحِ الْمَتَعَلِّقِ لِلنَّفْسِ الْقَابِلِ لِلْإِسْلَامِ

**Indeed! So, the one whose heart Allah Expands for Islam, [39:22]** – until he is enabled the ease in it, an expression with it about the one He<sup>-azwj</sup> Created Himself for intense preparation for accepting, unrepentant about it, because the chest is in place of the heart, the source of the soul linked to the self to accept Al-Islam.

فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ يَعْنِي الْمَعْرِفَةَ وَ الْإِهْتِدَاءَ إِلَى الْحَقِّ وَ قَدْ مَرَّ الْخَبْرُ فِي ذَلِكَ وَ خَبِرَ مِنْ مَحْدُوفٍ دَلَّ عَلَيْهِ قَوْلُهُ فَوَيْلٌ لِلْقَاسِيَةِ فُلُوكُمْ مِنْ ذِكْرِ اللَّهِ أَي مِنْ أَجْلِ ذِكْرِهِ

**he is upon a Light from his Lord.** – meaning the recognition and the guidance to the truth, and the Ahadeeth have passed regarding that, and a Hadeeth from deleted (chain) evidence's upon it by His<sup>-azwj</sup> Words: **Therefore woe be (unto them) for the harshness in their hearts from the Zikr of Allah! [39:22]** – i.e., from the reason of His<sup>-azwj</sup> Zikr.

فِي رِوَايَةِ عَلِيِّ بْنِ إِبْرَاهِيمَ نَزَلَ صَدْرُ الْآيَةِ فِي أَمِيرِ الْمُؤْمِنِينَ ع وَ فِي رِوَايَةِ الْعَامَّةِ نَزَلَ فِي حِمْزَةِ وَ عَلِيٍّ وَ مَا بَعْدَهُ فِي أَبِي لَهَبٍ وَ وَلَدِهِ

In a report by Ali Bin Ibrahim, 'The beginning of the Verse is regarding Amir Al-Momineen<sup>-asws</sup>', and in a report of the general Muslims, 'It was Revealed regarding Hamza<sup>-as</sup>, and Ali<sup>-asws</sup>, and what is after it is regarding Abu Lahab<sup>-la</sup> and his<sup>-la</sup> son.

و رَوَى عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الصَّادِقِ ع أَنَّ الْقَسْوَةَ وَ الرِّقَّةَ مِنَ الْقَلْبِ وَ هُوَ قَوْلُهُ فَوَيْلٌ الْآيَةِ.

And it is reported by Ali Bin Ibrahim, from Al-Sadiq<sup>-asws</sup>: 'The cruelty and the kindness are from the heart, and it is His<sup>-azwj</sup> Word: **Therefore, woe be (unto them) [39:22]** – the Verse'.

وَ كَانُوا مُسْتَلِمِينَ ظَاهِرَهُ كَوْنِ الْإِسْلَامِ فَوْقَ الْإِيمَانِ.

**and were submissive, [43:69]** – It's apparent is Al-Islam being above the Eman.



قَالَتِ الْأَعْرَابُ آمَنَّا قَالَ الطَّبْرَسِيُّ قَدَسَ سِرُّهُ هُمْ قَوْمٌ مِنْ بَنِي أَسَدٍ أَتَوْا النَّبِيَّ صَلَّى فِي سَنَةِ جَدْبَةٍ وَأَطْهَرُوا الْإِسْلَامَ وَ لَمْ يَكُونُوا مُؤْمِنِينَ فِي السِّرِّ إِنَّمَا كَانُوا يَطْلُبُونَ الصَّدَقَةَ وَالْمَعْنَى أَنَّهُمْ قَالُوا صَدَقْنَا بِمَا جِئْتُمْ بِهِ فَأَمَرَ اللَّهُ سَبْحَانَهُ أَنْ يُخْبِرَهُمْ بِذَلِكَ لِيَكُونَ آيَةً مُعْجَزَةً لَهُ

**The Bedouins said, 'We believe!' [49:14]** – Al-Tabarsee, holy be his soul, said, 'They were a group from the clan of Asad who came to the Prophet<sup>-saww</sup> in a year of drought, and they manifest Al-Islam, and they did not happen to be believers in the secret. But rather, they were seeking the charities (money), and the meaning is they said, 'We ratify what you<sup>-saww</sup> have come with'. So, Allah<sup>-azwj</sup> the Glorious Commanded him<sup>-saww</sup> to inform them with that for the Verse to be a miracle for him<sup>-saww</sup>.

فَقَالَ قُلٌّ لَمْ نُؤْمِنُوا أَي لَمْ تَصَدَّقُوا عَلَى الْحَقِيقَةِ فِي الْبَاطِنِ وَ لَكِنَّ قَوْلُوا أَسْلَمْنَا أَي انْقَدْنَا وَ اسْتَسَلَمْنَا مَخَافَةَ السَّيِّئِ وَ الْقَتْلِ ثُمَّ بَيَّنَّ سَبْحَانَهُ أَنَّ الْإِيمَانَ مَحَلُّهُ الْقَلْبُ دُونَ اللِّسَانِ

So, He<sup>-azwj</sup> Said: **Say: 'You do not believe!** – i.e., they had not ratified upon the reality in the hidden - **But say, 'We submitted'**, - i.e., yielded and submitted, fearing the captivity and the killing. Then the Glorious Explained that the Eman is a place of the heart besides the tongue.

فَقَالَ وَ لَمَّا يَدْخُلُ الْإِيمَانُ فِي قُلُوبِكُمْ قَالَ الزَّجَّاجُ الْإِسْلَامَ إِظْهَارَ الْخُضُوعِ وَ الْقَبُولِ لَمَّا أَتَى بِهِ الرَّسُولَ صَلَّى وَ بِذَلِكَ يَحْتَقِنُ الدَّمُ فَإِنْ كَانَ مَعَ ذَلِكَ الْإِظْهَارِ اعْتِقَادٌ وَ تَصَدِيقٌ بِالْقَلْبِ فَذَلِكَ الْإِيمَانُ وَ صَاحِبُهُ الْمُسْلِمُ الْمُؤْمِنُ حَقًّا

He<sup>-azwj</sup> Said: **and the Eman has not entered into your hearts. [49:14]**. Al-Zajjaj said, 'Al-Islam is manifesting the humbleness and the acceptance to whatever the Rasool<sup>-saww</sup> has come with, and due to that the blood is saved. So, if there were to be the manifestation of the beliefs with that and the ratification with the heart, so that is the Eman, and its owner is the Muslim, the true Momin.

فَأَمَّا مَنْ أَظْهَرَ قَبُولَ الشَّرِيعَةِ وَ اسْتَسَلَّمَ لِدَفْعِ الْمَكْرُوهِ فَهُوَ فِي الظَّاهِرِ مُسْلِمٌ وَ بَاطِنُهُ غَيْرُ مُصَدِّقٍ وَ قَدْ أَخْرَجَ هَؤُلَاءِ مِنَ الْإِيمَانِ بِقَوْلِهِ وَ لَمَّا يَدْخُلُ الْإِيمَانُ فِي قُلُوبِكُمْ إِنْ لَمْ تَصَدَّقُوا بَعْدَ مَا أَسْلَمْتُمْ تَعَوَّذًا مِنَ الْقَتْلِ

As for the one who manifest acceptance of the Law and submits in order to repel his abhorrence, in the apparent he is a Muslim, and his hidden is not ratifying, and these people are outside from the Eman due to His<sup>-azwj</sup> Words: **and the Eman has not entered into your hearts. [49:14]** if you do not ratify after having submitted to be safe from being killed.

فَالْمُؤْمِنُ مَبْطِنٌ مِنَ التَّصَدِيقِ مِثْلَ مَا يَظْهَرُ وَ الْمُسْلِمُ التَّامُ الْإِسْلَامَ مَظْهَرٌ لِلطَّاعَةِ وَ هُوَ مَعَ ذَلِكَ مُؤْمِنٌ بِهَا وَ الَّذِي أَظْهَرَ الْإِسْلَامَ تَعَوَّذًا مِنَ الْقَتْلِ غَيْرُ مُؤْمِنٍ فِي الْحَقِيقَةِ إِلَّا أَنْ حَكَمَهُ فِي الظَّاهِرِ حُكْمُ الْمُسْلِمِينَ.

The Momin ratifies in the hidden similar to what he manifests, and the Muslims of complete Al-Islam, manifesting the obedience, and along with that is a believer in it, and the one who manifest Al-Islam is protected from being killed in not believing in the reality except that his ruling in the apparent is a ruling of the Muslims.

و رَوَى أَنَسٌ عَنِ النَّبِيِّ صَلَّى الْإِسْلَامَ عِلَانِيَةً وَ الْإِيمَانَ فِي الْقَلْبِ وَ أَشَارَ إِلَى صَدْرِهِ.

And it is reported by Aas (a well-known fabricator), from the Prophet<sup>-saww</sup>: ‘Al-Islam is in the open and the Islam is in the heart’, and he<sup>-saww</sup> gestured to his<sup>-saww</sup> chest’.

ثم قال سبحانه و إن تُطِيعُوا اللَّهَ وَ رَسُولَهُ لَا يَلْتَكُم مِّنْ أَعْمَالِكُمْ شَيْئاً أَي لَا يَنْقُصُكُمْ مِنْ ثَوَابِ أَعْمَالِكُمْ شَيْئاً إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Then the Glorious Said: **And if you were to obey Allah and His Rasool, He will not Reduce anything from your deeds. [49:14]** – i.e., It will not reduce anything from the Rewards of your deeds - **Surely Allah is Forgiving, Merciful’ [49:14].**

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رَسُولِهِ ثُمَّ لَمْ يَتَابَعُوا أَي لَمْ يَشْكُوا فِي دِينِهِمْ بَعْدَ الْإِيمَانِ وَ جَاهَدُوا بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ أَي الَّذِينَ صَدَقُوا فِي ادِّعَاءِ الْإِيمَانِ فَيَدُلُّ عَلَى أَنَّ لِلْأَعْمَالِ مَدْخَلَ فِي الْإِيمَانِ إِمَّا بِالْجُزْئِيَّةِ أَوْ الْإِشْتِرَاطِ أَوْ هِيَ كَاشِفَةٌ مِنْهُ كَمَا سَيَأْتِي تَحْقِيقَهُ إِنْ شَاءَ اللَّهُ

**But rather, the Momineen are those who believe in Allah and His Rasool, then they do not doubt**, - i.e., they do not doubt in their religion are the Eman - **and they strive with their wealth and their selves in the Way of Allah. Those, they are the truthful [49:15]** – i.e., those who are ratifying in claiming the Eman. Its evidences upon that the deeds are included in the Eman, either by the tax or the conditions, or it is uncovered from it, like what I shall bring in its research, if Allah<sup>-azwj</sup> so Desires.

قُلْ أَعْلَمُونَ اللَّهَ بِدِينِكُمْ أَي أَخْبَرُونَهُ بِه بِقَوْلِكُمْ آمَنَّا وَ اللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ هُوَ تَجْهِيلٌ لَهُمْ وَ تَوْبِيخٌ.

**Say: ‘Are you notifying Allah of your Religion**, - i.e., are you informing with it by your words, ‘We believe’ - **and Allah Knows what is in the skies and what is in the earth, and Allah is Aware of all things?’ [49:16]** – it is an ignoring for them and a rebuke.

روي أنه لما نزلت الآية المتقدمة جاءوا و حلفوا أنهم مؤمنون معتقدون فنزلت هذه بَيِّنَةٌ عَلَيْكَ أَنْ أَسَلَّمُوا. أَي يَعِدُونَ إِسْلَامَهُمْ عَلَيْكَ مَنَّةً وَ هِيَ النِّعْمَةُ لَا يَسْتَتِيبُ مَوْلَاهَا مِنْ نَزْلِهَا إِلَيْهِ

It is reported, ‘When the previous Verse was Revealed and they swore than they were believers, truly believing, so this was Revealed: **They think they are conferring a favour upon you [49:17]** – i.e., they are claiming their Islam upon you<sup>-saww</sup> as being a conferment, and it is the bounty it’s owner does not regret, from the ones it is descended to.

قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَامَكُم أَي بِإِسْلَامِكُمْ فَنَصَبَ بِنَزْعِ الْخَافِضِ أَوْ تَضْمِينِ الْفِعْلِ مَعْنَى الْإِعْتِدَادِ بَلَى اللَّهُ بِحُرْمَتِ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ عَلَى مَا زَعَمْتُمْ مَع أَنَّ الْهَدَايَةَ لَا يَلْزَمُ اهْتِدَاءَ إِنْ كُنْتُمْ صَادِقِينَ فِي ادِّعَاءِ الْإِيمَانِ وَ جَوَابُهُ مَحْذُوفٌ يَدُلُّ عَلَيْهِ مَا قَبْلَهُ أَي فَلِلَّهِ الْمَنَّةُ عَلَيْكُمْ.

**Say, ‘Your professing Islam does not confer a favour upon me**, - by your Islam (becoming Muslims) – He<sup>-azwj</sup> Set up the removing the deficient, or including the verb in the meaning of the preparation - **but Allah Confers a Favour upon you if He Guides you to the Eman**,– upon what you are claiming with that the guidance does not require being guided - **if you were truthful [49:17]** – in claiming the Eman, and its answer is omitted, evidencing upon it what is before it, i.e., for Him<sup>-azwj</sup> is the Conferring upon you all.

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ قَالَ الْبَيْضَاوِيُّ اسْتَدَلَّ بِهِ عَلَى اتِّحَادِ الْإِيمَانِ وَ الْإِسْلَامِ وَ هُوَ ضَعِيفٌ لِأَنَّ ذَلِكَ لَا يَقْتَضِي إِلَّا صَدَقَ الْمُؤْمِنُ وَ الْمُسْلِمُ عَلَى مَنْ اتَّبَعَهُ وَ ذَلِكَ لَا يَقْتَضِي اتِّحَادَ مَفْهُومَيْهِمَا لِجَوَازِ صَدَقَ الْمَفْهُومَاتِ الْمُخْتَلِفَةَ عَلَى ذَاتِ وَاحِدَةٍ.

**But We did not find therein apart from a (single) household of the submitters [51:36]** – Al-Bayzawi said, ‘Evidencing with it upon the unity of the Eman and Al-Islam, and it is weak, because that does not require except truthfulness of the Momin and the Muslim upon the one who follows it, and that does not require the unity of both their concepts to allow the truthfulness of the different concepts upon one self.

و قال في قوله تعالى مُسْلِمَاتٍ مُّؤْمِنَاتٍ مَّقْرَاتٍ مَخْلَصَاتٍ أَوْ مَنقَادَاتٍ مَصَدَقَاتٍ

And he said regarding Words of the Exalted: **submissive, faithful, [66:5]** – acknowledgers, sincere, or yielding, ratifiers.

أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ قِيلَ إِنكَارَ لِقَوْلِهِمْ إِنْ صَحَّ أَنَا نَبَعْتُ كَمَا يَزْعُمُ مُحَمَّدٌ وَ مِنْ مَعَهُ لَمْ يَفْضَلُونَا بَلْ نَكُونُ أَحْسَنَ حَالًا مِنْهُمْ كَمَا نَحْنُ عَلَيْهِ فِي الدُّنْيَا.

**Should We Treat the submitters like the criminals? [68:35]** – It is said, due to their words, ‘If it is correct, ‘We shall be Resurrected just as Muhammad<sup>-saww</sup> and the ones with him<sup>-saww</sup> are claiming, not meriting us, but we shall be of a better state than them, just as we are upon in the world’.

وَ مِنَّا الْقَائِمُونَ أَي الْجَائِرُونَ عَنْ طَرِيقِ الْحَقِّ

**and from us are the deviated ones.** – i.e., tyrannical upon the path of truth.

فَأُولَئِكَ تَحَرَّوْا رَشْدًا أَي تَوَخَّوْا رَشْدًا عَظِيمًا يَبْلُغُهُمْ إِلَى دَارِ الثَّوَابِ

**then they are seeking the rightful Guidance [72:14]** – i.e., being careful of the mighty guidance making them reach to the house of Rewards.

و روى علي بن إبراهيم عن الباقر ع أي الذين أقرؤا بولايتنا.

And it is reported by Ali Bin Ibrahim, from Al-Baqir<sup>-asws</sup>: ‘I.e., those who acknowledged with our<sup>-asws</sup> Wilayah’.

أقول إذا تأملت في هذه الآيات و الآيات المتقدمة في الباب السابق عرفت أن للإيمان و الإسلام معاني شتى كما سنفضله إن شاء الله تعالى.

I am saying, ‘If you were to ponder in these Verses and the previous Verses in the preceding chapter, you will know that for the Eman and Al-Islam, there are various meanings, like what we shall be detailing, if Allah<sup>-azwj</sup> so Desires.

[الأخبار](#)

## THE AHADEETH

1- ب، قرب الإسناد عن هارون عن ابن صدقة عن جعفر عن أبيه ع أَنَّهُ قَالَ لَهُ إِنَّ الْإِيمَانَ قَدْ يَجُوزُ بِالْقَلْبِ دُونَ اللِّسَانِ

(The book) 'Qurb Al Asnaad' – From Haroun, from Ibn Sadaqa,

'From Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, he said to him<sup>-asws</sup>: 'The Eman, it is allowed with the heart without (using) the tongue'.

فَقَالَ لَهُ إِنْ كَانَ ذَلِكَ كَمَا تَقُولُ فَقَدْ حُرِّمَ عَلَيْنَا قِتَالُ الْمُشْرِكِينَ وَ ذَلِكَ أَنَّا لَا نَدْرِي بِرَعْمِكَ لَعَلَّ صَمِيرَةَ الْإِيمَانُ فَهَذَا الْقَوْلُ نَقْضٌ لِامْتِحَانِ النَّبِيِّ ص مِنْ كَانَ يَجِبُهُ يُرِيدُ الْإِسْلَامَ وَ أَحْذِرْهُ إِثَابَهُ بِالْبَيْعَةِ عَلَيْهِ وَ شُرُوطِهِ وَ شِدَّةَ التَّأْكِيدِ.

He said to him<sup>-asws</sup>, 'If that was like what you<sup>-asws</sup> are saying, then it is Prohibited unto us to battle the Polytheists, and that is because we don't know, by your claim, perhaps his conscience is the Eman. So, this word contradicts the test of the Prophet<sup>-saww</sup>: 'One who were to come intending Al-Islam, he takes it with the allegiance upon it, and its conditions, and severe emphasis''<sup>.409</sup>

2- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن أبيه عن علي ع قال قال النبي ص أمرت أن أقاتل الناس حتى يقولوا لا إله إلا الله فإذا قالوها فقد حرم علي دماءهم و أموالهم.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – By the chain of Al-Tameemi, from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: 'The Prophet<sup>-saww</sup> said: 'I<sup>-saww</sup> have been Commanded to fight the people until they say, 'There is no god except Allah<sup>-azwj</sup>'. So, when they have said it, it is Prohibited unto me<sup>-saww</sup>, their blood and their wealth''<sup>.410</sup>

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَإِذَا قَالُوا لَا إِلَهَ إِلَّا اللَّهُ عَصَمُوا مِنِّي دِمَاءَهُمْ وَ أَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَ حِسَابُهُمْ عَلَى اللَّهِ.

From Abu Hureyra (a well-known fabricator) who said,

'Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> have been Commanded that I<sup>-saww</sup> should fight the people until they say, 'There is no god except Allah<sup>-azwj</sup>'. So, when they have said, 'There is no god except Allah<sup>-azwj</sup>', they would have fortified from me<sup>-saww</sup>, their blood and their wealth, except its reality and their Reckoning is upon Allah<sup>-azwj</sup>'<sup>.411</sup> (from a from a non-Shia source)

فَاتَّخَمُوا رَوْضًا أَيْضًا أَنَّهُ ص قَالَ: أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ يُؤْتُوا الرِّكَاعَةَ فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَ أَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ وَ حِسَابُهُمْ عَلَى اللَّهِ.

<sup>409</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 1

<sup>410</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 2 a

<sup>411</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 2 b

They have reported as well, he<sup>-saww</sup> said: ‘I<sup>-saww</sup> have been Commanded that I<sup>-saww</sup> should fight the people until they testify, ‘There is no god except Allah<sup>-azwj</sup> and that Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and they establish the Salat and give the Zakat. When they do that, they have fortified from me<sup>-saww</sup> their blood and their wealth, except by a right of Al-Islam, and their Reckoning is upon Allah<sup>-azwj</sup>’.<sup>412</sup> (from a non-Shia source)

و فِي رَوَايَةٍ أُخْرَى حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَنْ يَسْتَقْبِلُوا قِبَلَتَنَا وَ أَنْ يَأْكُلُوا ذَبِيحَتَنَا وَ أَنْ يُصَلُّوا صَلَاتَنَا فَإِذَا فَعَلُوا ذَلِكَ حَرَمَتْ عَلَيْنَا دِمَائِهِمْ وَ أَمْوَالَهُمْ إِلَّا بِحَقِّهَا لَهُمْ مَا لِلْمُسْلِمِينَ وَ عَلَيْهِمْ مَا عَلَى الْمُسْلِمِينَ.

And in another report: ‘Until they testify that, ‘There is no god except Allah<sup>-azwj</sup> and that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and that they should face to our Qiblah, and eat our<sup>-asws</sup> slaughter, and pray our Salat. When they do that, their blood and their wealth is Prohibited unto us, except by its right for them what is for the Muslims, and against them is what is against the Muslims’’.<sup>413</sup> (from a non-Shia source)

و فِي رَوَايَةٍ أُخْرَى حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ يُؤْمِنُوا بِي وَ بِمَا جِئْتُ بِهِ فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَائِهِمْ وَ أَمْوَالَهُمْ إِلَّا بِحَقِّهَا.

And in another report: ‘Until they testify that, ‘There is no god except Allah<sup>-azwj</sup>’, and believe in me<sup>-saww</sup>, and in what I<sup>-saww</sup> have come with. When they do that, they would have fortified from me<sup>-saww</sup>, their blood and their wealth, except by its right’’.<sup>414</sup> (from a non-Shia source)

3- سن، المحاسن عن أبيه عن ابن أبي عمير عن الحكم بن أيمن عن القاسم الصيرفي شريك المفضل قال سمعت أبا عبد الله ع يقول الإسلام يُخفف به الدِّمَّ وَ تُؤَدَّى بِهِ الْأَمَانَةُ وَ يُسْتَحَلُّ بِهِ الْفَرْجُ وَ الثَّوَابُ عَلَى الْإِيمَانِ.

(The book) ‘Al-Mahasin’ – From his father, from Ibn Abu Umeyr, from Al Hakam Bin Ayman, from Al Qasim Al Sayrafi, an associate of Al Mufazzal who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘Al-Islam, the blood is saved by it, and the entrustment are given by it, and the private parts are legalised by it, and the Rewards are based upon the Eman’’.<sup>415</sup>

4- كا، الكافي عن علي عن أبيه عن ابن أبي عمير عن العلاء عن محمد عن أحدهما ع قال: الإيمَانُ إِفْرَازٌ وَ عَمَلٌ وَ الْإِسْلَامُ إِفْرَازٌ بِلَا عَمَلٍ.

(The book) ‘Al-Kafi’ - From Ali, from his father, from Ibn Abu Umeyr, from Al A’ala, from Muhammad,

‘From one of the two (5<sup>th</sup> or the 6<sup>th</sup> Imam<sup>-asws</sup>) having said: ‘The Eman is the acceptance, and the deed, and Al-Islam is the acceptance without any deed’’.<sup>416</sup>

<sup>412</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 2 c

<sup>413</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 2 d

<sup>414</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 2 e

<sup>415</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 3

<sup>416</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 4

5- كَأ، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ جَبَلٍ عَنْ دَرَّاجٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ فَقَالَ أَلَا تَرَى أَنَّ الْإِيمَانَ غَيْرُ الْإِسْلَامِ.

(The book) 'Al-Kafi' – from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Jameel Bin Darraj who said,

'I asked Abu Abdullah<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **The Bedouins said, 'We believe!' Say: 'You do not believe! But say, 'We submitted', and the Eman has not entered into your hearts. [49:14].** He<sup>-asws</sup> said: 'Don't you see that the Eman is other than Al-Islam?'<sup>417</sup>

6- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سُفْيَانَ بْنِ السَّمُطِ قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ عَ عَنِ الْإِسْلَامِ وَالْإِيمَانِ مَا الْفَرْقُ بَيْنَهُمَا فَلَمْ يُجِبْهُ ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ ثُمَّ التَّقِيَا فِي الطَّرِيقِ وَ قَدْ أَرَفَ مِنَ الرَّجُلِ الرَّجُلِ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ كَأَنَّهُ قَدْ أَرَفَ مِنْكَ رَجُلًا فَقَالَ نَعَمْ فَقَالَ فَأَلْقِنِي فِي الْبَيْتِ

(The book) 'Al-Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sufyan Bin Al Simt who said,

'A man asked Abu Abdullah<sup>-asws</sup> about Al-Islam and Al-Eman, 'What is the difference between the two?' But he<sup>-asws</sup> did not answer him. Then he asked him<sup>-asws</sup> (again). But he<sup>-asws</sup> did not answer him. Then they met in the street and the man had approached the ride to leave. Abu Abdullah<sup>-asws</sup> said to him: 'It is as if you have approached the ride to leave?' He said, 'Yes'. He<sup>-asws</sup> said: 'Meet me<sup>-asws</sup> in the house'.

فَلَقِيَهُ فَسَأَلَهُ عَنِ الْإِسْلَامِ وَالْإِيمَانِ مَا الْفَرْقُ بَيْنَهُمَا

He met him<sup>-asws</sup> and asked him<sup>-asws</sup> about Al-Islam and Al-Eman, 'What is the difference between the two?'

فَقَالَ الْإِسْلَامُ هُوَ الظَّاهِرُ الَّذِي عَلَيْهِ النَّاسُ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ إِقَامُ الصَّلَاةِ وَ إِيتَاءُ الزَّكَاةِ وَ حِجُّ الْبَيْتِ وَ صِيَامُ شَهْرِ رَمَضَانَ فَهَذَا الْإِسْلَامُ

He<sup>-asws</sup> said: 'Al-Islam, it is the apparent which the people are upon – testimony that there is no god except Allah<sup>-azwj</sup>, and that Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and establishing the Salat, and giving the Zakat, and performing Hajj of the House (Kabah), and fasting the month of Ramazan. So, this is Al-Islam'.

وَ قَالَ الْإِيمَانُ مَعْرِفَةُ هَذَا الْأَمْرِ مَعَ هَذَا فَإِنْ أَقَرَّ بِهَا وَ لَمْ يَعْرِفْ هَذَا الْأَمْرَ كَانَ مُسْلِمًا وَ كَانَ ضَالًّا.

<sup>417</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 5

And he<sup>-asws</sup> said: ‘The Eman is recognition of this matter (Al-Wilayah) along with this. If he accepts it and does not recognise this matter, he would be a Muslim, and he would be straying’<sup>.418</sup>

7- كاه، الكافي الحسني بن محمد عن المعلی و العدة عن أحمد بن محمد جميعاً عن الوشاء عن أبان عن أبي بصير عن أبي جعفر ع قال سمعته يقول قالت الأعراب أمتاً قل لم تؤمنوا و لكن قولوا أسلمنا فمن زعم أنهم آمنوا فقد كذب و من زعم أنهم لم يؤمنوا فقد كذب.

(The book) ‘Al-Kafi’ – Al-Husayn Bin Muhammad, from Al Moalla, and the number, from Ahmad Bin Muhammad, altogether from Al Washa, from Aban, from Abu Baseer,

‘From Abu Ja’far<sup>-asws</sup>, he (the narrator) said, ‘I heard him<sup>-asws</sup> saying: ***The Bedouins said, ‘We believe!’ Say: ‘You do not believe! But say, ‘We submitted’, [49:14].*** The one who claims that they had believed, so he has lied, and one who claims that they had not become Muslims, so he has lied’<sup>.419</sup>

8- كاه، الكافي عن محمد بن يحيى عن أحمد بن محمد عن الحسن بن محبوب عن جميل بن صالح عن سماعة قال: قلت لأبي عبد الله ع أخبرني عن الإسلام و الإيمان أهما مختلفان

(The book) ‘Al-Kafi’ – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Jameel Bin Salih, from Sama’at who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘Inform me about Al-Islam and Al-Eman, ‘Are these two different?’

فقال إن الإيمان يشارك الإسلام و الإسلام لا يشارك الإيمان

He<sup>-asws</sup> said: ‘The Eman participates (includes) Al-Islam, but Al-Islam does not include the Eman’.

فقلت فصفهما لي

I said, ‘Describe both to me’.

فقال الإسلام شهادة أن لا إله إلا الله و التصديق برسول الله ص به حقيقت الدماء و عليه جرت المناكح و الموارث و على ظاهره جماعة الناس

He<sup>-asws</sup> said: ‘Al-Islam is testifying that there is no god except Allah<sup>-azwj</sup>, and the ratification with the Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>. By it, the blood is saved, and upon it flow the marriages and the inheritances, and upon its apparent is a community of the people.

<sup>418</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 6

<sup>419</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 7

وَ الْإِيمَانُ الْهُدَى وَ مَا يَتَّبِثُ فِي الْقُلُوبِ مِنْ صِفَةِ الْإِسْلَامِ وَ مَا ظَهَرَ مِنَ الْعَمَلِ بِهِ وَ الْإِيمَانُ أَرْفَعُ مِنَ الْإِسْلَامِ بِدَرَجَةٍ إِنَّ الْإِيمَانَ يُشَارِكُ الْإِسْلَامَ فِي الظَّاهِرِ وَ الْإِسْلَامَ لَا يُشَارِكُ الْإِيمَانَ فِي الْبَاطِنِ وَ إِنْ اجْتَمَعَا فِي الْقَوْلِ وَ الصِّفَةِ.

And the Eman is the guidance and what is affirmed in the hearts from the attributes of Al-Islam, and what is apparent from the deeds with it; and Al-Eman is higher than Al-Islam by a rank. The Eman includes Al-Islam in the apparent, and Al-Islam does not include the Eman in the hidden, and even if they are gathered in the world and the characteristic".<sup>420</sup>

9- كا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ مُوسَى بْنِ بَكْرِ عَنْ فَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْإِيمَانُ يُشَارِكُ الْإِسْلَامَ وَ الْإِسْلَامَ لَا يُشَارِكُ الْإِيمَانَ.

(The book) 'Al-Kafi' – from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Musa Bin Bakr, from Fuzeyl Bin Yasaar,

'From Abu Abdullah<sup>-asws</sup> having said: 'Al-Eman includes Al-Islam, and Al-Islam does not include Al-Eman".<sup>421</sup>

10- كا، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنِ الْفَضِيلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْإِيمَانَ يُشَارِكُ الْإِسْلَامَ وَ لَا يُشَارِكُهُ الْإِسْلَامُ إِنَّ الْإِيمَانَ مَا وَقَرَ فِي الْقُلُوبِ وَ الْإِسْلَامَ مَا عَلَيْهِ الْمَنَاحِخُ وَ الْمَوَارِيثُ وَ حَقْنُ الدِّمَاءِ وَ الْإِيمَانَ يَشْرِكُ الْإِسْلَامَ وَ الْإِسْلَامَ لَا يَشْرِكُ الْإِيمَانَ.

(The book) 'Al-Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Al Fuzeyl who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Al-Eman includes Al-Islam, but Al-Islam does not include it. Al-Eman is what is venerated in the hearts and Al-Islam is what upon it are the marriages, and the inheritances, and saving of the blood; and Al-Eman includes Al-Islam, and Al-Islam does not include Al-Eman".<sup>422</sup>

11- كا، الكافي عَنِ الْعِدَّةِ عَنِ الرَّهْمِيِّ عَنِ ابْنِ مُحَمَّدٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنِ الْكِنَانِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَيُّهُمَا أَفْضَلُ الْإِيمَانُ أَمْ الْإِسْلَامُ فَإِنَّ مَنْ قَبَّلَنَا يَقُولُونَ إِنَّ الْإِسْلَامَ أَفْضَلُ مِنَ الْإِيمَانِ

(The book) 'Al-Kafi' – From the number, from Al Barqy, from Ibn Mahboub, from Jameel Bin Salih, from Al Kinany who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'Which of the two is superior, Al-Eman or Al-Islam, for the ones before us are saying that Al-Islam is superior to Al-Eman?'

<sup>420</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 8

<sup>421</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 9

<sup>422</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 10



فَقَالَ الْإِيمَانُ أَرْفَعُ مِنَ الْإِسْلَامِ

He<sup>-asws</sup> said: 'Al-Eman is higher than Al-Islam'.

فُلْتُ فَأَوْجِدُنِي ذَلِكَ

I said, 'Find that (for) me'.

قَالَ مَا تَقُولُ فِيمَنْ أَحَدَتْ فِي الْمَسْجِدِ الْحَرَامِ مُتَعَمِّدًا

He<sup>-asws</sup> said: 'What are you saying regarding the one who were to defecate in the Sacred Masjid deliberately?'

قَالَ فُلْتُ يُضْرَبُ ضَرْبًا شَدِيدًا

He (the narrator) said, 'I said, 'He will be struck with severe beatings'.

قَالَ أَصَبْتَ فَمَا تَقُولُ فِيمَنْ أَحَدَتْ فِي الْكَعْبَةِ مُتَعَمِّدًا

He<sup>-asws</sup> said: 'You are correct! So, what are you saying regarding the one who defecates inside the Kabah deliberately?'

فُلْتُ يُقْتَلُ

I said, 'He will be killed'.

قَالَ أَصَبْتَ أَلَا تَرَى أَنَّ الْكَعْبَةَ أَفْضَلُ مِنَ الْمَسْجِدِ وَأَنَّ الْكَعْبَةَ تَشْرِكُ الْمَسْجِدَ وَالْمَسْجِدَ لَا تَشْرِكُ الْكَعْبَةَ وَكَذَلِكَ الْإِيمَانُ يَشْرِكُ الْإِسْلَامَ وَالْإِسْلَامَ لَا يَشْرِكُ الْإِيمَانَ.

He<sup>-asws</sup> said: 'You are correct! Don't you see that the Kabah is superior to the Masjid, and even though the Kabah is inside the Masjid while the Masjid is not inside the Kabah? And like that is Al-Eman inclusive of Al-Islam while Al-Islam is not inclusive of Al-Eman''<sup>423</sup>

12- كا، الكافي عن العِدَّةِ عَنْ سَهْلِ وَ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِثَابٍ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ الْإِيمَانُ مَا اسْتَقَرَّ فِي الْقَلْبِ وَ أَفْضَى بِهِ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ صَدَقَهُ الْعَمَلُ بِالطَّاعَةِ لِلَّهِ وَ التَّسْلِيمِ لِأَمْرِهِ

(The book) 'Al-Kafi' – From the number, from Sahl, and Muhammad Bin Yahya, from Ahmad Bin Muhammad altogether from Ibn Mahboub, from Ibn Raib, from Humran,

<sup>423</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 11

‘From Abu Ja’far<sup>asws</sup>, he (the narrator) said, ‘I heard him<sup>asws</sup> saying: ‘Al-Eman is what settles in the heart and leads by it to Allah<sup>azwj</sup> Mighty and Majestic, and it is ratified by the deeds in obedience to Allah<sup>azwj</sup> and the submission to His<sup>azwj</sup> Command.

وَ الْإِسْلَامُ مَا ظَهَرَ مِنْ قَوْلٍ أَوْ فِعْلٍ وَ هُوَ الَّذِي عَلَيْهِ جَمَاعَةُ النَّاسِ مِنَ الْفِرْقِ كُلِّهَا وَ بِهِ حُقِنَتِ الدِّمَاءُ وَ عَلَيْهِ جَرَتِ الْمَوَارِيثُ وَ جَارَ الْبِكَاحُ وَ اجْتَمَعُوا عَلَى الصَّلَاةِ وَ الزَّكَاةِ وَ الصَّوْمِ وَ الْحَجِّ

And Al-Islam is what is manifested from a word or deed, and it is which upon it is a community of the people from all of its sects, and by it the blood is saved, and upon it flows the inheritances, and the marriages are allowed, and they gather upon the Salat, and the Zakat, and the Fasts, and the Hajj.

فَخَرَجُوا بِذَلِكَ مِنَ الْكُفْرِ وَ أُضِيفُوا إِلَى الْإِيمَانِ وَ الْإِسْلَامِ لَا يَشْرُكُ الْإِيمَانُ وَ الْإِيمَانُ يَشْرُكُ الْإِسْلَامَ وَ هُمَا فِي الْقَوْلِ وَ الْفِعْلِ يَجْتَمِعَانِ كَمَا صَارَتِ الْكَعْبَةُ فِي الْمَسْجِدِ وَ الْمَسْجِدُ لَيْسَ فِي الْكَعْبَةِ وَ كَذَلِكَ الْإِيمَانُ يَشْرُكُ الْإِسْلَامَ وَ الْإِسْلَامُ لَا يَشْرُكُ الْإِيمَانَ

So, by that, they come out from the Kufir and supplement to the Eman, and Al-Islam does not include the Eman while the Eman includes Al-Islam, and they are both in the word and the deed, together, just as the Kabah has come to be in the Masjid while the Masjid isn't in the Kabah, and like that is the Eman including Al-Islam while Al-Islam is not inclusive of Al-Eman.

وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَ لَكِنْ قُولُوا أَسْلَمْنَا وَ لَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ أَصْدَقُ الْقَوْلِ

And Allah<sup>azwj</sup> Mighty and Majestic has Said: ***The Bedouins said, ‘We believe!’ Say: ‘You do not believe! But say, ‘We submitted’, and the Eman has not entered into your hearts. [49:14].*** The Word of Allah<sup>azwj</sup> Mighty and Majestic is most truthful of the words’.

قُلْتُ فَهَلْ لِلْمُؤْمِنِ فَضْلٌ عَلَى الْمُسْلِمِ فِي شَيْءٍ مِنَ الْفَضَائِلِ وَ الْأَحْكَامِ وَ الْحُدُودِ وَ غَيْرِ ذَلِكَ

I said, ‘Is there any merit for the Momin upon the Muslim regarding anything from the virtues, and the ruling, and the legal penalties, and other than that?’

فَقَالَ لَا هُمَا يَجْرِيَانِ فِي ذَلِكَ مَجْرَى وَاحِدًا وَ لَكِنَّ لِلْمُؤْمِنِ فَضْلًا عَلَى الْمُسْلِمِ فِي أَعْمَالِهِمَا وَ مَا يَتَقَرَّبَانِ بِهِ إِلَى اللَّهِ عَزَّ وَ جَلَّ

He<sup>asws</sup> said: ‘No! They both flow in that the one flow, but for the Momin there is merit upon the Muslim regarding their deeds and what they are drawing closer with to Allah<sup>azwj</sup> Mighty and Majestic’.

قُلْتُ أَلَيْسَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثْمَانِهَا وَ زَعَمْتَ أَنَّهُمْ مُجْتَمِعُونَ عَلَى الصَّلَاةِ وَ الزَّكَاةِ وَ الصَّوْمِ وَ الْحَجِّ مَعَ الْمُؤْمِنِ

I said, ‘Isn't Allah<sup>azwj</sup> Mighty and Majestic Saying: ***One who comes with the good deed, then for him would be ten the likes of it, [6:160]***, and you<sup>asws</sup> are claiming that they are gathering upon (are the same regarding) the Salat, and the Zakat, and the Fast, and the Hajj with the Momineen!’

قَالَ أَلَيْسَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَيُضَاعِفُهُ لَهُ أضعافاً كَثِيرَةً فَأَلْمُؤْمِنُونَ هُمُ الَّذِينَ يُضَاعِفُ اللَّهُ عَزَّ وَ جَلَّ لَهُمْ حَسَنَاتِهِمْ لِكُلِّ حَسَنَةٍ سَبْعِينَ مِائَةً فَهَذَا فَضْلُ الْمُؤْمِنِ وَ يَزِيدُ اللَّهُ فِي حَسَنَاتِهِ عَلَى قَدْرِ صِحَّةِ إِيمَانِهِ أضعافاً كَثِيرَةً وَ يَفْعَلُ اللَّهُ بِالْمُؤْمِنِينَ مَا يَشَاءُ مِنَ الْخَيْرِ

He<sup>-asws</sup> said: ‘Hasn’t Allah<sup>-azwj</sup> Mighty and Majestic Said: **‘so He will Multiply it for him manifold? [2:245]**? The Momineen, they are those Allah<sup>-azwj</sup> Mighty and Majestic will Multiply their good deeds for them, for every good deed seventy-fold. So this is the merit of the Momin, and Allah<sup>-azwj</sup> will Increase in his good deeds based upon the measurement of the health of his Eman, manifold, and Allah<sup>-azwj</sup> Does with the Momineen whatever He<sup>-azwj</sup> so Desires to’ – the Hadeeth”.

قُلْتُ أَرَأَيْتَ مَنْ دَخَلَ فِي الْإِسْلَامِ أَلَيْسَ هُوَ دَاخِلاً فِي الْإِيمَانِ

I said, ‘What is your<sup>-asws</sup> view of the one who enters into Al-Islam, isn’t he entering into Al-Eman?’

فَقَالَ لَا وَ لَكِنَّهُ قَدْ أُضِيفَ إِلَى الْإِيمَانِ وَ خَرَجَ بِهِ مِنَ الْكُفْرِ وَ سَأَضْرِبُ لَكَ مَثَلًا تَعْقِلُ بِهِ فَضْلَ الْإِيمَانِ عَلَى الْإِسْلَامِ أَرَأَيْتَ لَوْ أَبْصَرْتَ رَجُلًا فِي الْمَسْجِدِ أَمْ كُنْتَ تَشْهَدُ أَنَّكَ رَأَيْتَهُ فِي الْكَعْبَةِ

He<sup>-asws</sup> said: ‘No, but he has supplemented to the Eman and has come out from the Kufr by it, and I<sup>-asws</sup> shall clarify to you with an example you can understand with the merit of the Eman upon Al-Islam. What is your view, if you were to see a man in the (Sacred) Masjid, will you testify that you saw him being in the Kabah?’

قُلْتُ لَا يَجُوزُ لِي ذَلِكَ

I said, ‘That is not allowed for me’.

قَالَ فَلَوْ أَبْصَرْتَ رَجُلًا فِي الْكَعْبَةِ أَمْ كُنْتَ شَاهِداً أَنَّهُ قَدْ دَخَلَ الْمَسْجِدَ الْحَرَامَ

He<sup>-asws</sup> said: ‘If were to see a man in the Kabah, would you testify that he had entered the Sacred Masjid?’

قُلْتُ نَعَمْ

I said, ‘Yes’.

قَالَ وَ كَيْفَ ذَلِكَ

He<sup>-asws</sup> said: ‘And how is that so?’

قُلْتُ لَا يَصِلُ إِلَى دُخُولِ الْكَعْبَةِ حَتَّى يَدْخُلَ الْمَسْجِدَ

I said, ‘One cannot arrive to enter the Kabah until one enters the (Sacred) Masjid’.

قَالَ أَصَبْتَ وَ أَحْسَنْتَ ثُمَّ قَالَ كَذَلِكَ الْإِيمَانُ وَ الْإِسْلَامُ.

He<sup>-asws</sup> said: ‘You are correct and have done well!’ Then he<sup>-asws</sup> said: ‘Like that is Al-Eman and Al-Islam’’.<sup>424</sup>

13- سن، المحاسن عن أبيه عن ابن سنان عن الحسين بن المختار عن أبي بصير عن أبي عبد الله قال: إن القلب ليترجح فيما بين الصدر والحنجرة حتى يعقد على الإيمان فإذا عقد على الإيمان قرر وذلك قول الله و من يؤمن بالله يهد قلبه قال يسكن.

(The book) ‘Al-Mahasin’ – From his father, from Ibn Sinan, from Al-Husayn Bin Al Mukhtar, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The heart flickers in what is between the chest and the throat until it holds on to Al-Eman. When it holds to Al-Eman, it calms down, and that is Words of Allah<sup>-azwj</sup>: **‘And one who believes in Allah, He Guides his heart, [64:11]’**. He<sup>-asws</sup> said: ‘It calms down’’.<sup>425</sup>

ك، الكافي محمد بن يحيى عن أحمد بن محمد بن محمد بن ابن سنان مثله إلا أنه ليس فيه قال يسكن.

(The book) ‘Al-Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan – similar to it except that there isn’t in it (the words): ‘It calms down’’.<sup>426</sup>

15- ك، الكافي علي بن إبراهيم عن العباس بن معروف عن ابن أبي نجران عن حماد بن عثمان عن عبد الرحيم القصير قال: كتبت مع عبد الملك إلى أبي عبد الله ع أسأله عن الإيمان ما هو

(The book) ‘Al-Kafi’ – Ali Bin Ibrahim, from Al Abbas Bin Marouf, from Ibn Abu Najran, from Hammad Bin Usman, from Abdul Raheem Al Qaseer who said,

‘I wrote with Abdul Malik to Abu Abdullah<sup>-asws</sup> asking him<sup>-asws</sup> about the Eman, ‘What is it?’

فكتب إلي مع عبد الملك بن أعين سألت رحك الله عن الإيمان والإيمان هو الإقرار باللسان وعقد في القلب وعمل بالأركان والإيمان بغضه من بغض وهو دار وكذلك الإسلام دار والكفر دار

He<sup>-asws</sup> wrote to me with Abdul Malik Bin Ayn, ‘You, may Allah<sup>-azwj</sup> have Mercy on you, asked about Al-Eman, and Al-Eman, it is the acceptance with the tongue and belief in the heart, and working with the limbs, and the Eman is from each other, and it is a house and like that is Al-Islam, a house, and the Kufr is a house.

فقد يكون العبد مسلماً قبل أن يكون مؤمناً ولا يكون مؤمناً حتى يكون مسلماً فالإسلام قبل الإيمان وهو يشترك الإيمان فإذا أتى العبد كبيرة من كبائر المعاصي أو صغيرة من صغائر المعاصي التي هي الله عز وجل عنها كان خارجاً من الإيمان ساقطاً عنه اسم الإيمان وثابتاً عليه اسم الإسلام

<sup>424</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 12

<sup>425</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 13

<sup>426</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 14

The servant becomes Muslim before he becomes a Momin, and he cannot be a Momin until he does become a Muslim. So, Al-Islam is before Al-Eman, and it participates the Eman. When the servant commits a major sin from the major sins of disobediences, or a minor sin from the minor disobediences which Allah<sup>-azwj</sup> Mighty and Majestic has Prohibited from, he would be outside from the Eman, the name 'Al-Eman' would be dropped off from him, while the name Al-Islam will (still) be affirmed upon him.

فَإِنْ تَابَ وَاسْتَعْفَرَ عَادَ إِلَى دَارِ الْإِيمَانِ وَ لَا يُخْرِجُهُ إِلَى الْكُفْرِ إِلَّا الْجُحُودُ وَ الْإِسْتِحْلَالُ بِأَنْ يَقُولَ لِلْحَلَالِ هَذَا حَرَامٌ وَ لِلْحَرَامِ هَذَا حَلَالٌ وَ دَانَ بِذَلِكَ

If he were to repent and seek Forgiveness, he will return to the house of Eman and it will not expel him to the Kufr except the disbelief and the legalising, by him saying for the Permissible, 'This is Prohibited', and for the Prohibited, 'This is Permissible', and he makes it a religion with that.

فَعِنْدَهَا يَكُونُ خَارِجاً مِنَ الْإِسْلَامِ وَ الْإِيمَانِ دَاخِلاً فِي الْكُفْرِ وَ كَانَ بِمَنْزِلَةِ مَنْ دَخَلَ الْحَرَمَ ثُمَّ دَخَلَ الْكَعْبَةَ وَ أَحَدَثَ فِي الْكَعْبَةِ حَدَثاً فَأُخْرِجَ عَنِ الْكَعْبَةِ وَ عَنِ الْحَرَمِ فَضُرِبَتْ عُنُقُهُ وَ صَارَ إِلَى النَّارِ.

During it, he would be outside from Al-Islam and Al-Eman, entering into the Kufr, and he would be at the status of the one who enters the (Sacred) Masjid then enters the Kabah and defecates a defecation in the Kabah, so he would be expelled from the Kabah, and from the (Sacred) Masjid, and his neck would be struck off and he would come to the Fire".<sup>427</sup>

16- كا، الكافي عن العدة عن البرقي عن عثمان بن عيسى عن عبد الله بن مسكان عن بعض أصحابه عن أبي عبد الله ع قال: قلت له ما الإسلام

(The book) 'Al-Kafi' – From the number, from Al Barqy, from Usman Bin Isa, from Abdullah Bin Muskan, from one of his companions,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I said to him<sup>-asws</sup>, 'What is Al-Islam?'

فَقَالَ دِينَ اللَّهِ اسْمُهُ الْإِسْلَامُ وَ هُوَ دِينُ اللَّهِ قَبْلَ أَنْ تَكُونُوا حَيْثُ كُنْتُمْ وَ بَعْدَ أَنْ تَكُونُوا فَمَنْ أَقَرَّ بِدِينِ اللَّهِ فَهُوَ مُسْلِمٌ وَ مَنْ عَمِلَ بِمَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِهِ فَهُوَ مُؤْمِنٌ.

He<sup>-asws</sup> said: 'Religion of Allah<sup>-azwj</sup>, its name is Al-Islam, and it is a religion of Allah<sup>-azwj</sup> you came into being when you came into being, and after you came into being. The one who acknowledges with the religion of Allah<sup>-azwj</sup>, he is a Muslim, and one who works with what Allah<sup>-azwj</sup> Mighty and Majestic has Commanded with, he is a Momin".<sup>428</sup>

17- كا، الكافي عن محمد بن يحيى عن أحمد بن محمد عن ابن محبوب عن ابن رباب عن حمران قال سمعت أبا جعفر ع يقول إن الله فضل الإيمان على الإسلام بدرجة كما فضل الكعبة على المسجد الحرام.

<sup>427</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 15

<sup>428</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 16

(The book) 'Al-Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Riab, from Humran who said,

'I heard Abu Ja'far<sup>-asws</sup> saying: 'Allah<sup>-azwj</sup> has Merited Al-Eman upon Al-Islam by a rank, just as He<sup>-azwj</sup> has Merited the Kabah upon the Sacred Masjid".<sup>429</sup>

18- كَا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ الْكَبَائِرُ تُنْطَوُّ مِنْ رَحْمَةِ اللَّهِ وَالْإِيمَانُ مِنْ رُوحِ اللَّهِ وَالْأَمْنُ مِنْ مَكْرِ اللَّهِ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ وَغُفُوقُ الْوَالِدَيْنِ وَ أَكْلُ مَالِ الْيَتِيمِ ظُلْمًا وَ أَكْلُ الرِّبَا بَعْدَ الْبَيْتَةِ وَ التَّعَرُّبُ بَعْدَ الْهَيْجَرَةِ وَ قَذْفُ الْمُحْصَنَةِ وَ الْفِرَارُ مِنَ الرَّحْفِ

(The book) 'Al-Kafi' – From Ali Bin Ibrahim, from Haroun Bin Muslim, from Masada Bin Sadaqah who said,

'I heard Abu Ja'far<sup>-asws</sup> saying: 'The major sins are despairing from Mercy of Allah<sup>-azwj</sup> and the despairing from the hope of Allah<sup>-azwj</sup> and feeling safe from Plan of Allah<sup>-azwj</sup> and killing the soul which Allah<sup>-azwj</sup> has Prohibited, and being disloyal to the parents, and consuming the wealth of the orphans unjustly, and consuming the interest after the proof, and the Arabism (tribalism) after the Emigration, and accusing the married woman, and the fleeing from the march (army)'.

فَقِيلَ لَهُ أَرَأَيْتَ الْمُرْتَكِبَ لِلْكَبِيرَةِ يَمُوتُ عَلَيْهَا أَوْ يُخْرِجُهُ مِنَ الْإِيمَانِ وَ إِنْ غَدَّبَ بِهَا فَيَكُونُ عَذَابُهُ كَعَذَابِ الْمُشْرِكِينَ أَوْ لَهُ انْقِطَاعٌ

It was said to him<sup>-asws</sup>, 'What is your<sup>-asws</sup> view of the one indulging in the major sins, dying upon it, does it expel him from the Eman, and even though he will be Punished due to it, so his Punishment would be like Punishment of the Polytheists, of is there a termination for him?'

قَالَ يُخْرِجُ مِنَ الْإِسْلَامِ إِذَا زَعَمَ أَنَّهَا حَلَالٌ وَ لِذَلِكَ يُعَذَّبُ أَشَدَّ الْعَذَابِ وَ إِنْ كَانَ مُعْتَرِفًا بِأَنَّهَا كَبِيرَةٌ وَ هِيَ عَلَيْهِ حَرَامٌ وَ أَنَّهُ يُعَذَّبُ عَلَيْهَا وَ أَنَّهَا غَيْرُ حَلَالٍ فَإِنَّهُ مُعَذَّبٌ عَلَيْهَا وَ هُوَ أَهْوَنُ عَذَابًا مِنَ الْأَوَّلِ وَ يُخْرِجُهُ مِنَ الْإِيمَانِ وَ لَا يُخْرِجُهُ مِنَ الْإِسْلَامِ.

He<sup>-asws</sup> said: 'He would come out from Al-Islam when he claims that it is Permissible, and for that he would be Punished with severe Punishment; and if he were to acknowledge that it is a major sin and it is Prohibited unto him, and he would be Punishment upon it, and it is not Permissible, so he would be Punished upon it, and it is a lesser Punishment than the first, and he will exit from Al-Eman and not exit from Al-Islam".<sup>430</sup>

19- شي، تفسير العياشي عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع يَا أَيُّهَا الَّذِينَ آمَنُوا فَسَمَّاهُمْ مُؤْمِنِينَ وَ لَيْسُوا هُمْ بِمُؤْمِنِينَ وَ لَا كَرَامَةَ قَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا جِدْرَكُمْ فَانْفِرُوا ثُبَاتٍ أَوْ انْفِرُوا جَمِيعًا إِلَى قَوْلِهِ فَأَقْوَرٌ فَأَقْوَرٌ فَأَقْوَرٌ عَظِيمًا

Tafseer Al-Ayyashi – From Suleyman Bin Khalid,

<sup>429</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 17

<sup>430</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 18

‘From Abu Abdullah<sup>-asws</sup>: **‘O you who believe! [4:71]** – so they were Named as Momineen, and they were neither Momineen nor (had any) prestige. He<sup>-azwj</sup> Says **‘O you who believe! Take your precaution, then go forth in detachments or go forth altogether [4:71]** - up to His<sup>-azwj</sup> Words **a great success [4:73]**.

وَلَوْ أَنَّ أَهْلَ السَّمَاءِ وَالْأَرْضِ قَالُوا فَمَا نُنْعَمُ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَ رَسُولِ اللَّهِ ص لَكَانُوا بِذَلِكَ مُشْرِكِينَ وَإِذَا أَصَابْتُمْ فَضْلًا مِّنَ اللَّهِ قَالَ يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَقَاتِلَ فِي سَبِيلِ اللَّهِ.

And if the people of the sky and the earth were to say, ‘Allah<sup>-azwj</sup> has Favoured upon me that I did not happen to be with Rasool-Allah<sup>-saww</sup>’, they would be, by that, (become) Polytheists. And when Grace from Allah<sup>-azwj</sup> comes to them, they say, ‘Oh! If only I was with them, I would have fought in the Way of Allah<sup>-azwj!</sup>’<sup>431</sup>

20- ن، عيون أخبار الرضا عليه السلام عن ابن عبّودوس عن ابن فضال بن شاذان قال: سأل المأمون الرضا ع أن يكتب له مختص الإسلام على إيجازٍ و اختصارٍ

(The book) ‘Uyoun Akhbar Al-Reza<sup>-asws</sup>’ – From Ibn Ubdous, from Ibn Quteyba, from Al Fazl Bin Shazan who said,

‘Al-Mamoun asked Al-Reza<sup>-asws</sup> to write for him<sup>-asws</sup> the pure Al-Islam upon shortness and the brevity.

فكتب ع إن مختص الإسلام شهادة أن لا إله إلا الله وحده لا شريك له إلهاً واحداً أحداً صمداً قيوماً سميعاً بصيراً قديراً قديماً باقياً عالماً لا يجهل قادراً لا يعجز عنياً لا يحتاج عدلاً لا يجوز و أنه خالق كل شيء و ليس كمثله شيء لا شبه له و لا ضد له و لا كفو له و أنه المفضو بالعبادة و الدعاء و الرغبة و الرغبة

He<sup>-asws</sup> wrote: ‘The pure Al-Islam is the testimony that there is no god except Allah<sup>-azwj</sup>, there not being any associates for Him<sup>-azwj</sup>, One God, First, Last, Eternal, Hearing, Seeing, Able, Ancient, Remaining, Knowing not ignorant, Able not frustrated, Needless not needy, Just not tyrannous and He<sup>-azwj</sup> is Creator of all things, and there isn’t anything like Him<sup>-azwj</sup>. There is neither any rival for Him<sup>-azwj</sup> nor any match for Him<sup>-azwj</sup>, and He<sup>-azwj</sup> is the purpose with the worship and the supplication, and the desire and the hope.

و أن محمداً ص عبده و رسوله و أمينه و صفوته و صفوته من خلقه و سيد المرسلين و خاتم النبيين و أفضل العالمين لا نبي بعده و لا تبدل لملته و لا تغيير لشريعته

And that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant, and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and His<sup>-azwj</sup> Trustee, and His<sup>-azwj</sup> elite from His<sup>-azwj</sup> creatures, and chief of the Messengers<sup>-as</sup>, and last of the Prophets<sup>-as</sup>, and most superior of the worlds. There is neither any Prophet<sup>-saww</sup> after him<sup>-saww</sup>, nor any replacement for his<sup>-saww</sup> religion, nor any alteration to his<sup>-saww</sup> law.

<sup>431</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 19

وَأَنَّ جَمِيعَ مَا جَاءَ بِهِ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ صَ هُوَ الْحَقُّ الْمُبِينُ وَ التَّصْدِيقُ بِهِ وَ يَجْمَعُ مَنْ مَضَى قَبْلَهُ مِنْ رُسُلِ اللَّهِ وَ أَنْبِيَائِهِ وَ حُجَجِهِ وَ التَّصْدِيقُ بِكِتَابِهِ الصَّادِقِ الْعَزِيزِ الَّذِي لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ تَنْزِيلًا مِنْ حَكِيمٍ حَمِيدٍ

And that entirety of what Muhammad<sup>-saww</sup> Bin Abdullah<sup>-as</sup> came with, it is the manifest truth, and the ratification with it, and with entirety of the ones from the Rasools<sup>-as</sup> past before him<sup>-saww</sup>, and His<sup>-azwj</sup> Prophets<sup>-as</sup>, and His<sup>-azwj</sup> Divine Authorities, and the ratification with His<sup>-azwj</sup> Book, the Truthful, the Mighty, which **Neither did the falsehood come from before it, nor (would it come) from after it. (It is) a Revelation from the Wisest, the most Praised [41:42].**

وَ أَنَّ الْمُهَيْمِينَ عَلَى الْكُتُبِ كُلِّهَا وَ أَنََّّهُ حَقٌّ مِنْ فَاتِحَتِهِ إِلَى خَاتَمَتِهِ نُؤْمِنُ بِمُحْكَمِهِ وَ بِمُتَشَابِهِهِ وَ خَاصِّهِ وَ عَاقِبِهِ وَ وَعْدِهِ وَ وَعِيدِهِ وَ نَاسِخِهِ وَ مَنْسُوخِهِ وَ قِصَصِهِ وَ أَحْبَابِهِ لَا يَفْدِرُ أَحَدٌ مِنَ الْمَخْلُوقِينَ أَنْ يَأْتِيَ بِمِثْلِهِ

And it is the dominant upon the Books, all of them, and it is true from its beginning to its end. We believe in its Decisive and its Allegorical, and its special and its general, and its Promises and its Threats, and its Abrogating and its Abrogated, and its stories and its news. No one from the Created beings is able upon coming with the likes of it.

وَ أَنَّ الدَّلِيلَ بَعْدَهُ وَ الْحُجَّةَ عَلَى الْمُؤْمِنِينَ وَ الْقَائِمَ بِأَمْرِ الْمُسْلِمِينَ وَ النَّاطِقَ عَنِ الْقُرْآنِ وَ الْعَالِمَ بِأَحْكَامِهِ أَحْوَهُ وَ خَلِيفَتَهُ وَ وَصِيَّهُ وَ وَلِيَّهُ الَّذِي كَانَ مِنْهُ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى عَلَيْهِ بِنُ أَبِي طَالِبٍ عَ أَمِيرُ الْمُؤْمِنِينَ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ وَ أَفْضَلُ الْوَصِيِّينَ وَ وَارِثُ عِلْمِ النَّبِيِّينَ وَ الْمُرْسَلِينَ

And that the evidence after it, and the Divine Authority upon the Momineen, and the one standing with the command of the Muslims, and the one speaking from the Quran and the knowledge with its rulings, is his<sup>-saww</sup> brother<sup>-asws</sup>, and his<sup>-saww</sup> caliph, and his<sup>-saww</sup> successor<sup>-asws</sup> and his<sup>-saww</sup> guardian who was from him<sup>-saww</sup> at the status of Haroun<sup>-as</sup> from Musa<sup>-as</sup> is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, Emir of the Momineen and Imam<sup>-asws</sup> of the pious, and guide of the resplendent, and the most superior of the successors<sup>-asws</sup>, and inheritor of knowledge of the Prophets<sup>-as</sup> and the Rasools<sup>-as</sup>.

وَ بَعْدَهُ الْحَسَنُ وَ الْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ أَجْمَعِينَ ثُمَّ عَلِيُّ بْنُ الْحُسَيْنِ زَيْنُ الْعَابِدِينَ ثُمَّ مُحَمَّدٌ بْنُ عَلِيٍّ بَاقِرُ عِلْمِ النَّبِيِّينَ ثُمَّ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ وَارِثُ عِلْمِ الْوَصِيِّينَ

And after him<sup>-asws</sup> are Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, two chiefs of youths of the people of Paradise in their entirety. Then Ali Bin Al-Husayn<sup>-asws</sup>, adornment of the worshippers, then Muhammad Bin Ali<sup>-asws</sup>, expounder of the knowledge of Prophets<sup>-as</sup>, then Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> the truth, inheritor of the knowledge of successors<sup>-asws</sup>.

ثُمَّ مُوسَى بْنُ جَعْفَرِ الْكَاطِمِ ثُمَّ عَلِيُّ بْنُ مُوسَى الرِّضَا ثُمَّ مُحَمَّدٌ بْنُ عَلِيٍّ ثُمَّ عَلِيُّ بْنُ مُحَمَّدٍ ثُمَّ الْحَسَنُ بْنُ عَلِيٍّ ثُمَّ الْحُجَّةُ الْقَائِمُ الْمُنْتَظَرُ وَ لَدُهُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ وَ أَشْهَدُ لَهُمْ بِالْوَصِيَّةِ وَ الْإِمَامَةِ

Then Musa<sup>-asws</sup> Bin Ja'far Al-Kazim<sup>-asws</sup>, then Ali<sup>-asws</sup> Bin Musa Al-Reza<sup>-asws</sup>, then Muhammad Bin Ali<sup>-asws</sup>, then Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, then Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, then the Divine Authority Al-Qaim<sup>-asws</sup>, the awaited (from his<sup>-asws</sup> son<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> all, and I<sup>-asws</sup> testify for them with the successor-ship and the Imamate.



وَ أَنَّ الْأَرْضَ لَا تَخْلُو مِنْ حُجَّةِ اللَّهِ تَعَالَى عَلَى خَلْقِهِ فِي كُلِّ عَصْرٍ وَ أَوَانٍ وَ أَنَّهُمُ الْعُرْوَةُ الْوُثْقَى وَ أَيْمَةُ الْهُدَى وَ الْحُجَّةُ عَلَى أَهْلِ الدُّنْيَا إِلَى أَنْ يَرِثَ اللَّهُ الْأَرْضَ وَ مَنْ عَلَيْهَا

And that the earth cannot be vacant from a Divine Authority of Allah<sup>-azwj</sup> the Exalted, upon His<sup>-azwj</sup> creatures during every era and time, and they are the firmest handhold, and the Imams<sup>-asws</sup> of guidance, and the Divine Authorities upon people of the world up to when Allah<sup>-azwj</sup> will Cause to inherit the earth and the ones upon it.

وَ أَنَّ كُلَّ مَنْ خَالَفَهُمْ ضَالٌّ مُضِلٌّ تَارِكٌ لِلْحَقِّ وَ الْهُدَى وَ أَنَّهُمُ الْمُعْبَرُونَ عَنِ الْقُرْآنِ وَ النَّاطِقُونَ عَنِ الرَّسُولِ ص بِالْبَيَانِ مَنْ مَاتَ وَ لَمْ يَعْرِفْهُمْ مَاتَ مِيتَةً جَاهِلِيَّةً وَ أَنَّ مِنْ دِينِهِمُ الْوَرَعُ وَ الْعِفَّةُ وَ الصِّدْقُ

And that everyone who opposes them<sup>-asws</sup> has strayed, a neglecter of the truth and the guidance, and they<sup>-asws</sup> are expressions on behalf of the Quran and the speakers on behalf of the Rasool<sup>-saww</sup> with the explanations. One who dies and did not recognise them<sup>-asws</sup> died a death of the pre-Islamic period, and that from their<sup>-asws</sup> religion is the devoutness, and the chastity and the truthfulness’.

وَ سَأَقِ إِلَى قَوْلِهِ وَ حُبُّ أَوْلِيَاءِ اللَّهِ عَزَّ وَ جَلَّ وَاجِبٌ وَ كَذَلِكَ بَعْضُ أَغْدَاءِ اللَّهِ وَ الْبِرَاءَةُ مِنْهُمْ وَ مِنْ أَيْمَتِهِمْ إِلَى قَوْلِهِ ع

And he<sup>-asws</sup> continued up to his<sup>-asws</sup> words: ‘And loving the friends of Allah<sup>-azwj</sup> Mighty and Majestic is obligatory, and like that is hating the enemies of Allah<sup>-azwj</sup> and disavowing from them and from their imams (leaders).

وَ أَنَّ أَفْعَالَ الْعِبَادِ مَخْلُوقَةٌ لِلَّهِ تَعَالَى خَلْقٌ تَقْدِيرٌ لَا خَلْقٌ تَكْوِينٍ وَ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَ لَا يَقُولُ بِالْجَبْرِ وَ التَّمْوِيزِ

And that the deeds of the servants are Creatures of Allah<sup>-azwj</sup> the Exalted, a creation of pre-determination nor creation of coming into being, and Allah<sup>-azwj</sup> is a Creator of all things, and do not be saying (believing) in the compulsion and the delegation.

وَ لَا يَأْخُذُ اللَّهُ عَزَّ وَ جَلَّ الْبَرِيءَ بِالسَّقِيمِ وَ لَا يُعَذِّبُ اللَّهُ تَعَالَى الْأَطْفَالَ بِذُنُوبِ الْآبَاءِ وَ لَا تَزُرُّ وَازِرَةٌ وَزَرَ أُخْرَى وَ أَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى

And Allah<sup>-azwj</sup> Mighty and Majestic does not Seie the person with an illness, nor will Allah<sup>-azwj</sup> the Exalted Punish the children due to sins of the fathers, **A bearer of a burden will not bear the burden of another [53:38] And there wouldn't be for the human being except what he strives for [53:39].**

وَ لِلَّهِ عَزَّ وَ جَلَّ أَنْ يَعْفُوَ وَ يَتَفَضَّلَ وَ لَا يَجُورُ وَ لَا يَظْلِمُ لِأَنَّهُ تَعَالَى مُنَزَّهُ عَنِ ذَلِكَ وَ لَا يَفْرُضُ اللَّهُ طَاعَةَ مَنْ يَعْلَمُ أَنَّهُ يُضِلُّهُمْ وَ يُعْوِبُهُمْ وَ لَا يَخْتَارُ لِرِسَالَتِهِ وَ لَا يَصْطَلِفِي مِنْ عِبَادِهِ مَنْ يَعْلَمُ أَنَّهُ يَكْفُرُ بِهِ وَ يَعْبُدُ الشَّيْطَانَ دُونَهُ

And for Allah<sup>-azwj</sup> Mighty and Majestic is that He<sup>-azwj</sup> Pardons, and Prefers, and is neither tyrannous nor unjust, because the Exalted is removed from that, nor does Allah<sup>-azwj</sup> Impose obedience on the ones He<sup>-azwj</sup> Knows that it would stray them and deviate them, nor does He<sup>-azwj</sup> Choose for His<sup>-azwj</sup> Message nor Selects from His<sup>-azwj</sup> servants one He<sup>-azwj</sup> Knows that he would disbelieve in it and in His<sup>-azwj</sup> worship and worship the Satan<sup>-la</sup> instead.

وَ أَنَّ الْإِسْلَامَ غَيْرُ الْإِيمَانِ وَ كُلُّ مُؤْمِنٍ مُسْلِمٌ وَ لَيْسَ كُلُّ مُسْلِمٍ مُؤْمِنٍ وَ لَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَ هُوَ مُؤْمِنٌ وَ لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَ هُوَ مُؤْمِنٌ وَ أَصْحَابُ الْحُدُودِ مُسْلِمُونَ لَا مُؤْمِنُونَ وَ لَا كَافِرُونَ

And that Al-Islam is other than Al-Eman, and every Momin is a Muslim and every Muslims isn't a Momin, nor does the thief steal when he steals while he is a Momin, nor does adulterer commit adultery when he commits adultery while he is a Momim, and companions of the limitations are Muslims, neither Momineen nor Kafirs.

وَ اللَّهُ عَزَّ وَ جَلَّ لَا يُدْخِلُ النَّارَ مُؤْمِنًا وَ قَدْ وَعَدَهُ الْجَنَّةَ وَ لَا يُخْرِجُ مِنَ النَّارِ كَافِرًا وَ قَدْ أُوْعِدَهُ النَّارَ وَ الْحُلُودَ فِيهَا وَ لَا يَغْفِرُ أَنْ يُشْرِكَ بِهِ وَ يَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَ مُذْئَبُوا أَهْلُ التَّوْحِيدِ يُدْخَلُونَ فِي النَّارِ وَ يُخْرَجُونَ مِنْهَا وَ السَّفَاعَةُ جَائِزَةٌ لَهُمْ

And Allah<sup>-azwj</sup> Mighty and Majestic will not Enter a Momin into the Fire and He<sup>-azwj</sup> has already Promised him the Paradise, nor will He<sup>-azwj</sup> Extract a Kafir from the Fire and He<sup>-azwj</sup> has already Threatened him of the Fire and being eternally therein, **Allah does not Forgive if He is associated with, and He Forgives whatever is besides that to the one He so Desires to; [4:48]**, and the sinners of people of Tawheed (Unitarians) will be entering the Fire and coming out from it, and the intercession is allowed for them.

وَ إِنَّ الدَّارَ الْبُيُوتِ دَارٌ تَقِيَّةٌ وَ هِيَ دَارُ الْإِسْلَامِ لَا دَارُ كُفْرٍ وَ لَا دَارُ إِيْمَانٍ وَ الْإِيْمَانُ هُوَ آدَاءُ الْأَمَانَةِ وَ اجْتِنَابُ جَمِيعِ الْكِبَائِرِ وَ هُوَ مَعْرِفَةٌ بِالْقَلْبِ وَ إِقْرَارٌ بِاللِّسَانِ وَ عَمَلٌ بِالْأَرْكَانِ

And that the house today is a house of Taqiyya (dissimulation), and it is house of Al-Islam nor a house of Kufr, nor a house of Eman; and the Eman, it is fulfilling the entrustment and shunning entirety of the major sins, and recognising with the hearts, and acknowledging with the tongue, and working with the limbs'.

إِلَى أَنْ قَالَ ع وَ تُؤْمِنُ بِعَذَابِ الْقَبْرِ وَ مُنْكَرٍ وَ نَكِيرٍ وَ الْبُعْثِ بَعْدَ الْمَوْتِ وَ الْمِيزَانِ وَ الصِّرَاطِ وَ الْبِرَاءَةِ مِنَ الَّذِينَ ظَلَمُوا آلَ مُحَمَّدٍ وَ هُمَا بِإِخْرَاجِهِمْ وَ سَنُوا ظَلَمَهُمْ وَ عَيَّرُوا سُنَّةَ نَبِيِّهِمْ

Up to he<sup>-asws</sup> said: 'And you should believe in Punishment of the grave, and Munkar and Nakeer (two questioning Angels), and the Resurrection after the death, and the Scale, and the Bridge, and the disavowing from those who oppress Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and plot to expel them<sup>-asws</sup>, and are unjust to them<sup>-asws</sup>, and alter the Sunnah of their Prophet<sup>-saww</sup>.

وَ الْبِرَاءَةُ مِنَ التَّاكِيْبِيْنَ وَ الْفَاسِطِيْنَ وَ الْمَارْقِيْنَ الَّذِينَ هَتَكُوا حِجَابَ رَسُوْلِ اللَّهِ ص وَ نَكَلُوا بِنِعْيَةِ إِيْمَانِهِمْ وَ أَخْرَجُوا الْمَرْأَةَ وَ حَارَبُوا أَمِيْرَ الْمُؤْمِنِيْنَ ع وَ قَتَلُوا السَّبِيْعَةَ رَحْمَةً اللَّهُ عَلَيْهِمْ وَاجِبَةً

And the disavowing from the breakers (of the allegiance), and the deviants and the renegades, those who violated the veil of Rasool-Allah<sup>-saww</sup> and broke allegiance of their Imam<sup>-asws</sup>, and they brought out the woman (Ayesha) and battled Amir Al-Momineen<sup>-asws</sup>, and are killing the Shias, may Allah<sup>-azwj</sup> have Mercy on them, as an obligation.

وَ الْبِرَاءَةُ مِمَّنْ نَفَى الْأَخْيَارَ وَ شَرَّدَهُمْ وَ آوَى الطُّرْدَاءَ اللَّعْنَاءَ وَ جَعَلَ الْأَمْوَالَ دُونَهُ بَيْنَ الْأَعْيَانِ وَ اسْتَعْمَلَ السُّفَهَاءَ مِثْلَ مُعَاوِيَةَ وَ عَمَرُو بَنِ الْعَاصِ لَعِيْبِي رَسُوْلِ اللَّهِ ص

And the disavowing from the ones who negate the good people and made them homeless, and sheltered the accursed, and made the wealth besides it between the rich, and employed the foolish ones like Muawiya and Amro Bin Al-Aas the accursed ones by Rasool-Allah<sup>-saww</sup>.

وَ الْبِرَاءَةُ مِنْ أَشْيَاعِهِمُ الَّذِينَ حَارَبُوا أَمِيرَ الْمُؤْمِنِينَ عَ وَ قَتَلُوا الْأَنْصَارَ وَ الْمُهَاجِرِينَ وَ أَهْلَ الْفَضْلِ وَ الصَّلَاحِ مِنَ السَّابِقِينَ

And the disavowing from their loyalists, those who battled against Amir Al-Momineen<sup>-asws</sup> and killed the Helpers and the Emigrants, and people of merit and the righteous ones from the preceding ones.

وَ الْبِرَاءَةُ مِنْ أَهْلِ الْإِسْتِثْنَاءِ وَ مِنْ أَبِي مُوسَى الْأَشْعَرِيِّ وَ أَهْلِ وَلايَتِهِ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَ هُمْ يَحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعاً أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ عَ وَ لِقَائِهِ كَفَرُوا بِأَنَّ لِقَاؤَهُمْ لَقَاءُ اللَّهِ بِعَبْرِ إِمَامَتِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنّاً وَ الْبِرَاءَةُ مِنْ أَهْلِ الْإِسْتِثْنَاءِ وَ مِنْ أَبِي مُوسَى الْأَشْعَرِيِّ وَ أَهْلِ وَلايَتِهِ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَ هُمْ يَحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعاً أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ عَ وَ لِقَائِهِ كَفَرُوا بِأَنَّ لِقَاؤَهُمْ لَقَاءُ اللَّهِ بِعَبْرِ إِمَامَتِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنّاً فَهُمْ كِلَابُ أَهْلِ النَّارِ

And the disavowing from people of consultation council, and from Abu Musa Al Ashari and people of his friendship, **Those, whose striving is lost in the life of the world, and they are reckoning that they are good in what they do? [18:104] These are they who commit Kufir with the Signs of their Lord – Amir Al-Momineen<sup>-asws</sup> - and their Meeting Him, - disbelieving that they will meet Him<sup>-azwj</sup> without his<sup>-asws</sup> Imamate - so their deeds would be Nullified, therefore We will not Establish a Scale for them on the Day of Judgment [18:105],** for they are dogs of the people of Fire.

وَ الْبِرَاءَةُ مِنَ الْأَنْصَابِ وَ الْأَزْلَامِ أَيْمَةَ الضَّلَالِ وَ قَادَةَ الْجُورِ كُلِّهِمْ أَوْلِيَهُمْ وَ آخِرِهِمْ

And the disavowing from the altars (of idols) and the arrows (of divination), the imams of straying, and tyrannical leaders, all of them their first ones and their last ones.

وَ الْبِرَاءَةُ مِنْ أَشْيَاءِ عَاقِرِي النَّاقَةِ أَشْقِيَاءِ الْأَوْلِيَيْنِ وَ الْآخِرِينَ وَ مِمَّنْ يَتَوَلَّاهُمْ

And the disavowing from the one resembling the slayer of the she-camel (of Salih<sup>-as</sup>), the most wretched of the former ones and the latter ones (Ibn Muljim<sup>-la</sup>), and from the ones who befriend them.

وَ الْوَلَايَةُ لِأَمِيرِ الْمُؤْمِنِينَ عَ وَ الَّذِينَ مَضَوْا عَلَى مَنْهَاجِ نَبِيِّهِمْ صَ وَ لَمْ يُعَيِّرُوا وَ لَمْ يُبَدِّلُوا مِثْلَ سَلْمَانَ الْفَارِسِيِّ وَ أَبِي ذَرِّ الْعِفَارِيِّ وَ الْمَقْدَادِ بْنِ الْأَسْوَدِ وَ عَمَّارِ بْنِ يَاسِرٍ وَ حُدَيْفَةَ بْنِ الْيَمَانَ وَ أَبِي الْهَيْثَمِ التَّيْهَانِ وَ سَهْلَ بْنَ حُنَيْفٍ وَ عَبَادَةَ بْنَ الصَّامِتِ وَ أَبِي أَيُّوبَ الْأَنْصَارِيَّ وَ حُرَيْمَةَ بْنَ ثَابِتِ ذِي الشَّهَادَتَيْنِ وَ أَبِي سَعِيدِ الْخُدْرِيِّ وَ أُمَّتَالِهِمْ رَضِيَ اللَّهُ عَنْهُمْ

And the friendship is for Amir Al-Momineen<sup>-asws</sup> and the ones upon the manifesto of their Prophet<sup>-saww</sup>, and they did not alter, and did not replace, (people) like Salman Al Farsi<sup>-ra</sup>, and Abu Zarr Al-Ghifari<sup>-ra</sup>, and Miqdad Bin Al-Aswad<sup>-ra</sup>, and Ammar Bin Yasir<sup>-ra</sup>, and Huzeyfa Bin Al-Yaman<sup>-ra</sup>, and Abu Al Haysam Al-Tayhan<sup>-ra</sup>, and Sahl Bin Huneyf<sup>-ra</sup>, and Ubadah Bin Al Samir<sup>-ra</sup>, and Abu Ayoub Al-Ansari<sup>-asws</sup>, and Khuzeyman Bin Sabit<sup>-ra</sup> Zul Shahadateyn, and Abu Saeed Al-Khudri<sup>-ra</sup>, and their<sup>-ra</sup> lie, may Allah<sup>-azwj</sup> be Pleased with them<sup>-ra</sup>.

وَالْوَلَايَةُ لِأَتْبَاعِهِمْ وَأَشْيَاعِهِمْ وَالْمُهْتَدِينَ بِهَدَاهُمْ وَلِلْسَّالِكِينَ مِنْهَا جَهَنَّمَ رِضْوَانُ اللَّهِ عَلَيْهِمْ وَرَحْمَتُهُ إِلَى آخِرِ الْخَيْرِ الطَّوِيلِ.

And the friendship for their<sup>ra</sup> followers, and their<sup>ra</sup> loyalists, and the ones being guided by their<sup>ra</sup> guidance, and for the ones travelling on their manifesto, may Allah<sup>azwj</sup> be Pleased from them<sup>ra</sup> – up to the end of the lengthy Hadeeth”.<sup>432</sup>

21- ج، الإحتجاج في خبر الشامي الذي سأل أبا عبد الله ع مسائل فأجابته فقال الشامي أسلمت لله فقال ع له بن أمنت بالله الساعة إن الإسلام قبل الإيمان و عليه يتوارثون و يتناكحون و الإيمان عليه يُثابون.

(The book) ‘Al-Ihtijaj’ –

‘In a Hadeeth of the Syrian who asked Abu Abdullah<sup>asws</sup> (some) question, and he<sup>asws</sup> answered them. The Syrian said, ‘I submit to Allah<sup>azwj</sup>!’ He<sup>asws</sup> said to him: ‘But, you have now believed in Allah<sup>azwj</sup>. Al-Islam is before the Eman, and upon it they are inheriting and marrying each other, while the Eman, they will be Rewarded upon it’”.<sup>433</sup>

22- فس، تفسير القمي عن أبيه عن ابن محبوب عن ابن رباب عن حمران عن أبي جعفر ع قال: إن الله فضل الإيمان على الإسلام بدرجة كما فضل الكعبة على المسجد الحرام.

Tafseer Al Qummi – From his father, from Ibn Mahboub, from Ibn Riab, from Humran,

‘From Abu Ja’far<sup>asws</sup> having said: ‘Allah<sup>azwj</sup> has Merited Al-Eman over Al-Islam by a rank, just as He<sup>azwj</sup> Merited the Kabah over the Sacred Masjid’”.<sup>434</sup>

23- ج، الإحتجاج في خبر الزنديق الذي سأل أمير المؤمنين صلوات الله عليه عما زعم من التناقض في القرآن حيث قال أجد الله يقول فمن يعمل من الصالحات و هو مؤمن فلا كفران لسعيه و يقول و إنني لعفار لمن تاب

(The book) ‘Al Ihtijaj’ –

‘In a report of the atheist who asked Amir Al-Momineen<sup>asws</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon him<sup>asws</sup>, about what he claimed from the contradictions in the Quran whereby he said, ‘I find Allah<sup>azwj</sup> Saying: **So, one who does from the righteous deeds, and he is a Momin, then there will be no denying his exertion, [21:94],** and He<sup>azwj</sup> Says: **And I am Forgiving to the one who repents [20:82]’.**

<sup>432</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 20

<sup>433</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 21

<sup>434</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 22

فَقَالَ ع وَ أَمَّا قَوْلُهُ فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَ هُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَ قَوْلُهُ وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى فَإِنَّ ذَلِكَ كُلَّهُ لَا يُعْنِي إِلَّا مَعَ الْإِهْتِدَاءِ وَ لَيْسَ كُلُّ مَنْ وَقَعَ عَلَيْهِ اسْمُ الْإِيمَانِ كَانَ حَقِيقًا بِالنَّجَاةِ بِمَا هَلَكَ بِهِ الْعَوَاةُ

He<sup>-asws</sup> said: 'As for His<sup>-azwj</sup> Words: **So, one who does from the righteous deeds, and he is a Momin, then there will be no denying his exertion, [21:94]**, and His<sup>-azwj</sup> Words: **And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]**, so all of that, it does not avail except with the guidance, and it isn't everyone the name 'Al-Eman' falls upon him would attain salvation, from what had been destroyed by the deluders.

وَ لَوْ كَانَ ذَلِكَ كَذَلِكَ لَنَجَتْ الْيَهُودُ مَعَ اغْتِرَافِهَا بِالتَّوْحِيدِ وَ إِفْرَاقِهَا بِاللَّهِ وَ نَجَا سَائِرُ الْمُقْتَرِبِينَ بِالْوَحْدَانِيَّةِ مِنْ إِبْلِيسَ فَمَنْ دُونَهُ فِي الْكُفْرِ

And had that been like that, the Jews would attain salvation with their acknowledgement with the Tawheed, and their acceptance of Allah<sup>-azwj</sup>, and rest of the acknowledgers with the Monotheism would attain salvation, from Iblees<sup>-la</sup> to the ones besides him<sup>-la</sup> in the Kufr.

وَ قَدْ بَيَّنَّ اللَّهُ ذَلِكَ بِقَوْلِهِ الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ هُمُ الْأَمْنُ وَ هُمُ الْمُهْتَدُونَ وَ بِقَوْلِهِ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَ لَمْ تُؤْمِنْ قُلُوبُهُمْ

And Allah<sup>-sawww</sup> has Explained that by His Words: **Those who are believing and are not mixing their Eman with injustice. They, for them is the security, and they are the Guided ones' [6:82]**, and by His<sup>-azwj</sup> Words: **from those who are saying, 'We believe', with their mouths while their hearts are not believing, [5:41]**.

وَ لِإِيمَانِ حَالَاتٍ وَ مَنَازِلٍ يَطُولُ شَرْحُهَا وَ مِنْ ذَلِكَ أَنَّ الْإِيمَانَ قَدْ يَكُونُ عَلَى وَجْهَيْنِ إِيْمَانٍ بِالْقَلْبِ وَ إِيْمَانٍ بِاللِّسَانِ كَمَا كَانَ إِيْمَانُ الْمُنَافِقِينَ عَلَى عَهْدِ رَسُولِ اللَّهِ ص لَمَّا قَهَرَهُمُ السَّيْفُ وَ شَمَلَهُمُ الْخَوْفُ فَإِنَّهُمْ آمَنُوا بِأَلْسِنَتِهِمْ وَ لَمْ تُؤْمِنْ قُلُوبُهُمْ

And for the Eman there are states and levels, its expansion is lengthy, and from that is that Al-Eman happens to be upon two aspects – Eman with the heart and Eman with the tongue, like what was the Eman of the hypocrites in the era of Rasool-Allah<sup>-sawww</sup>. When the sword subdues them and the fear engulfed them, they believed by their tongues and did not believe by their hearts.

فَالْإِيمَانُ بِالْقَلْبِ هُوَ التَّسْلِيمُ لِلرَّبِّ وَ مِنْ سَلَمِ الْأُمُورِ لِمَالِكِهَا لَمْ يَسْتَكْبِرْ عَنْ أَمْرِهِ كَمَا اسْتَكْبَرَ إِبْلِيسُ عَنِ السُّجُودِ لِآدَمَ وَ اسْتَكْبَرَ أَكْثَرُ الْأُمَمِ عَنْ طَاعَةِ أَنْبِيَائِهِمْ

The Eman with the heart, it is the submission to the Lord<sup>-azwj</sup>, and the one who submits the affairs to its owner would not be arrogant about His<sup>-azwj</sup> Command like what Iblees<sup>-la</sup> was too arrogant from performing the Sajdah to Adam<sup>-as</sup>; and most of the communities were too arrogant from obeying their Prophets<sup>-as</sup>.

فَلَمْ يَنْفَعُهُمُ التَّوْحِيدُ كَمَا لَمْ يَنْفَعِ إِبْلِيسَ ذَلِكَ السُّجُودُ الطَّوِيلُ فَإِنَّهُ سَجَدَ سَجْدَةً وَاحِدَةً أَرْبَعَةَ آلَافٍ عَامٍ لَمْ يُرِدْ بِهَا غَيْرَ رُخْزِفِ الدُّنْيَا وَ التَّمَكِينِ مِنَ النَّظَرَةِ فَلِذَلِكَ لَا تَنْفَعُ الصَّلَاةُ وَ الصَّدَقَةُ إِلَّا مَعَ الْإِهْتِدَاءِ إِلَى سَبِيلِ النَّجَاةِ وَ طَرِيقِ الْحَقِّ

But the Tawheed did not benefit them, just as that lengthy Sajdah did not benefit Iblees<sup>-la</sup>, for he<sup>-la</sup> had prostrated one Sajdah of forty thousand years, not intending by it apart from

decorations of the world, and empowerment from the beholders. So, for that (reason), the Salat and the charity does not benefit except with being guided to the way of salvation and the path of truth.

وَقَدْ قَطَعَ اللَّهُ عُدْرَةَ عِبَادِهِ بِتَبْيِينِ آيَاتِهِ وَ إِسْئَالَ رُسُلِهِ لِنَأْلًا يَكُونُ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَ لَمْ يُجَلِّ أَرْضَهُ مِنْ عَالِمٍ بِمَا يَخْتَانِجُ الْحَلِيقَةَ إِلَيْهِ وَ مُتَعَلِّمٍ عَلَى سَبِيلِ نَجَاتٍ أَوْلِيكَ

And Allah<sup>-azwj</sup> has Cut off the excuse of His<sup>-azwj</sup> servants by Explaining His<sup>-azwj</sup> Verses and Sending His<sup>-azwj</sup> Rasools<sup>-as</sup> lest there be an argument for the people upon Allah<sup>-azwj</sup> after the Rasools<sup>-as</sup>, and He<sup>-azwj</sup> does not Vacate the earth from a scholar with whatever the creatures could be needy to, and a student upon the way of salvation.

هُمُ الْأَقْلُونَ عَدَدًا وَ قَدْ بَيَّنَّ اللَّهُ ذَلِكَ فِي أُمَّمِ الْأَنْبِيَاءِ وَ جَعَلَهُمْ مَثَلًا لِمَنْ تَأَخَّرَ مِثْلَ قَوْلِهِ فِي قَوْمِ نُوحٍ وَ مَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ وَ قَوْلِهِ فِيمَنْ آمَنَ مِنْ قَوْمِ مُوسَى وَ مِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَ بِهِ يَْعْبُدُونَ

They are the minority (few) in number, and Allah<sup>-azwj</sup> has Explained that in the communities of the Prophets and Made them an example for the ones who came after, like His<sup>-azwj</sup> Words regarding the people of Noah<sup>-as</sup>: **And there did not believe in him except a few [11:40]**, and His<sup>-azwj</sup> Words regarding the one believing from the people of Musa<sup>-as</sup>: **And from the people of Musa there is a community is guiding with the Truth and by it they are dispensing justice [7:159]**.

وَ قَوْلِهِ فِي حَوَارِي عِيسَى حَيْثُ قَالَ لِسَائِرِ بَنِي إِسْرَائِيلَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَ اشْهَدُ بِنَا أَنَا مُسْلِمُونَ يَعْني أُمَّةٌ يُسَلِّمُونَ لِأَهْلِ الْفَضْلِ فَضْلُهُمْ وَ لَا يَسْتَكْبِرُونَ عَنْ أَمْرِ رَبِّهِمْ فَمَا أَجَابَهُ مِنْهُمْ إِلَّا الْحَوَارِيُّونَ

And His<sup>-azwj</sup> Words regarding the disciples of Isa<sup>-as</sup> whereby he<sup>-as</sup> said to rest of the children of Israel: **'Who will be my helpers to Allah?' The disciples said: 'We are helpers of Allah. We believe in Allah and testify that we are submitting ones [3:52]** – meaning they were submitting to the people of merit of their merits and were not being arrogant from a Command of their Lord<sup>-azwj</sup>. But no one from them answered him<sup>-as</sup> except the disciples.

وَ قَدْ جَعَلَ اللَّهُ لِلْعَلْمِ أَهْلًا وَ فَرَضَ عَلَى الْعِبَادِ طَاعَتَهُمْ بِقَوْلِهِ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ وَ يَقُولُهُ وَ لَوْ رَدُّوهُ إِلَى الرَّسُولِ وَ إِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ

And Allah<sup>-azwj</sup> has Made people for the knowledge and Imposed upon the servants to obey them<sup>-asws</sup>, by His<sup>-azwj</sup> Words: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**, and by His<sup>-azwj</sup> Words: **and if they had referred it to the Rasool and to the (Divine) Authority from them they would have known it, those who can extract it; [4:83]**.

وَ يَقُولُهُ أَنْتُمُ اللَّهُ وَ كُونُوا مَعَ الصَّادِقِينَ وَ يَقُولُهُ وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ وَ يَقُولُهُ وَ أَنْتُمُ الْبُيُوتُ مِنْ أَبْوَابِهَا

And by His<sup>-azwj</sup> Words: **O you who believe! Fear Allah and be with the truthful ones [9:119]**, and by His<sup>-azwj</sup> Words: **And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. [3:7]**, and by His<sup>-azwj</sup> Words: **and come to the houses from its doors; [2:189]**.

وَالْبُيُوتُ هِيَ بُيُوتُ الْعِلْمِ الَّذِي اسْتَوْدَعَهُ الْأَنْبِيَاءَ وَ أَبْوَابُهَا أَوْصِيَاءُهُمْ فَكُلُّ عَمَلٍ مِنْ أَعْمَالِ الْخَيْرِ يَجْرِي عَلَى غَيْرِ أَيْدِي أَهْلِ الْإِصْطِفَاءِ وَ عُهُودِهِمْ وَ حُدُودِهِمْ وَ شَرَائِعِهِمْ وَ سُنَّتِهِمْ وَ مَعَالِمِ دِينِهِمْ مَزْدُودٌ غَيْرُ مَقْبُولٍ وَ أَهْلُهُ بِمَحَلِّ كُفْرٍ وَ إِنْ شَمِلَتْهُمْ صِفَةُ الْإِيمَانِ

And the houses, these are houses (households) of knowledge which the Prophets<sup>-as</sup> had been entrusted with, and its doors are their<sup>-as</sup> successors<sup>-as</sup>. Every deed from the good deeds, flowing upon other than the hands of the chosen people, and their<sup>-as</sup> pacts, and their<sup>-as</sup> legal penalties, and their<sup>-as</sup> laws, and their<sup>-as</sup> Sunnahs, and teachings of their<sup>-as</sup> religion, it rejected, unacceptable, and its people would be in place of Kufr, and even if they include the characteristics of Al-Eman.

أَمْ لَمْ تَسْمَعْ إِلَى قَوْلِ اللَّهِ تَعَالَى وَ مَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَ بِرَسُولِهِ وَ مَا نُوا وَ هُمْ كَافِرُونَ

Are you not listening to Words of Allah<sup>-azwj</sup> the Exalted: **And nothing prevents from their spending being Accepted from them except they are committing Kufr with Allah and His Rasool, [9:54] and they die while being Kafirs [9:125]?**

فَمَنْ لَمْ يَهْتَدِ مِنْ أَهْلِ الْإِيمَانِ إِلَى سَبِيلِ النَّجَاةِ لَمْ يُغْنِ عَنْهُ إِيمَانُهُ بِاللَّهِ مَعَ دَفْعِهِ حَقِّ أَوْلِيَانِهِ وَ حَيْطَ عَمَلُهُ وَ هُوَ فِي الْأَجْرَةِ مِنَ الْخَاسِرِينَ وَ كَذَلِكَ قَالَ اللَّهُ سُبْحَانَهُ فَلَمْ يَكُنْ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا وَ هَذَا كَثِيرٌ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ

The one from the people of Eman who is not guided to the way of salvation, his Eman with Allah<sup>-azwj</sup> will not avail him along with his repelling the rights of His<sup>-azwj</sup> Guardians<sup>-asws</sup>, **his work would be confiscated, and in the Hereafter, he would be of the losers [5:5]**, and like that Allah<sup>-azwj</sup> the Glorious Said: **But their Eman wasn't going to benefit them when they saw Our Punishment. [40:85]** - and this is a lot in the Book of Allah<sup>-azwj</sup> Mighty and Majestic.

وَ الْهُدَايَةُ فِي الْوَلَايَةِ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مَنْ يَتَوَلَّ اللَّهَ وَ رَسُولَهُ وَ الَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ

And the guidance is regarding the Wilayah, just as Allah<sup>-azwj</sup> Mighty and Majestic Said: **And whoever takes Allah and His Rasool and those who believe for a Guardian, then they are the party of Allah, they would be triumphant [5:56].**

وَ الَّذِينَ آمَنُوا فِي هَذَا الْمَوْضِعِ هُمُ الْمُؤْتَمِنُونَ عَلَى الْخُلَاقِ مِنَ الْحُجَجِ وَ الْأَوْصِيَاءِ فِي عَصْرِ بَعْدَ عَصْرِ وَ لَيْسَ كُلُّ مَنْ أَقْرَأَ أَيْضاً مِنْ أَهْلِ الْقِبْلَةِ بِالشَّهَادَتَيْنِ كَانَ مُؤْتَمِناً

**O you who believe! [5:57]**, in this place, they are the ones entrusted upon the people, from the Divine Authorities and the successors<sup>-as</sup>, in an era after an era; and every one from the people of Qiblah (Muslims) who acknowledges with the two testimonies as well isn't a Momin.

إِنَّ الْمُنَافِقِينَ كَانُوا يَشْهَدُونَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص وَ يَدْفَعُونَ عَهْدَ رَسُولِ اللَّهِ ص بِمَا عَاهَدَ بِهِ مِنْ دِينِ اللَّهِ وَ عَزَائِمِهِ وَ بَرَاهِينِ نُبُوَّتِهِ إِلَى وَصِيِّهِ

They hypocrites were (also) testifying that there is no god except Allah<sup>-azwj</sup> and that Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>. They were repelling the pact of Rasool-Allah<sup>-saww</sup>

with what he<sup>-saww</sup> had pacted with, from the religion of Allah<sup>-azwj</sup> and his<sup>-saww</sup> bequests, and proofs of his<sup>-saww</sup> Prophet-hood to his<sup>-saww</sup> successor<sup>-asws</sup>.

و يُضْمِرُونَ مِنَ الْكِرَاهَةِ لِذَلِكَ وَ النَّفْضِ لِمَا أُبْرِمَهُ مِنْهُ عِنْدَ إِمْكَانِ الْأَمْرِ لَهُمْ فِيمَا قَدْ بَيَّنَّهُ اللَّهُ لِنَبِيِّهِ بِقَوْلِهِ فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَ يُسَلِّمُوا تَسْلِيمًا

And they were harbouring the abhorrence to that and the contradicting to whatever he<sup>-saww</sup> had concluded from it, at the possibility of the matter for them regarding what Allah<sup>-azwj</sup> had Explained it to His<sup>-azwj</sup> Prophet<sup>-saww</sup> by His<sup>-azwj</sup> Words: ***But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge, and they accept submissively [4:65].***

وَ يَقُولُ وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ

And by His<sup>-azwj</sup> Words: ***And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? And the one who turns back upon his heels, [3:144].***

وَ مِثْلَ قَوْلِهِ لَتَرْجُنَّ طَبَقًا عَنْ طَبَقِ آيٍ لَتَسْلُكُنَّ سَبِيلَ مَنْ كَانَ قَبْلَكُمْ مِنَ الْأُمَمِ فِي الْعُدْرِ بِالْأَوْصِيَاءِ بَعْدَ الْأَنْبِيَاءِ

And like His<sup>-azwj</sup> Words: ***You will be indulging in a state after a state [84:19]*** – i.e., you will be travelling the way of the ones from the communities who were before you, regarding the betrayal of the successors<sup>-as</sup> after the Prophets<sup>-as</sup>.

وَ هَذَا كَثِيرٌ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ قَدْ شَقَّ عَلَى النَّبِيِّ ص مَا يُقُولُ إِلَيْهِ عَاقِبَةُ أَمْرِهِمْ وَ إِطْلَاحُ اللَّهِ إِلَيْهِ عَلَى نَوَارِهِمْ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ وَ فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ.

And this is a lot in the Book of Allah<sup>-azwj</sup> Mighty and Majestic, and it had been grievous upon the Prophet<sup>-saww</sup> had been said to him<sup>-saww</sup> of the outcome of their affairs and Allah<sup>-azwj</sup> Notifying him<sup>-saww</sup> upon their ruination. So Allah<sup>-azwj</sup> Mighty and Majestic Revealed to him<sup>-saww</sup>: ***therefore your soul should not go to regret upon them. [35:8] therefore do not grieve upon the Kafir people [5:68]***<sup>435</sup>.

24- ل، الخصال عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْبُنْدَارِ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ جُمُهورِ عَنْ صَالِحِ بْنِ مُحَمَّدِ الْبُعْدَادِيِّ عَنِ الْعَبَّاسِ بْنِ الْوَلِيدِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ عَنْ مَنْصُورِ بْنِ سَعْدٍ عَنْ مَيْمُونِ بْنِ سِيَاهٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مِنْ اسْتَمْتَبَلْ قَبْلَتَنَا وَ صَلَّى صَلَوَاتِنَا وَ أَكَلْ دَبِيحَتَنَا فَلَهُ مَا لَنَا وَ عَلَيْهِ مَا عَلَيْنَا.

<sup>435</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 23



(The book) 'Al-Khisaal' – From Muhammad Bin Ja'far Al Bundar, from Muhammad Bin Muhammad Bin Jamhour, from Salih Bin Muhammad Al Baghdady, from Al Abbas Bin Al Waleed, from Abdul Rahman Bin Mahdy, from Mandour Bin Sa'ad, from Maymoun Bin Ziyah, from Anas Bin Malik (a well-known fabricator) who said,

'Rasool-Allah<sup>-saww</sup> said: 'One who faces to our Qiblah and prays our Salat and eats our slaughter, for him is what is for us, and against him is what is against us''.<sup>436</sup>

25- ل، الخصال عن الخليل بن أحمد السجزي عن محمد بن إسحاق بن حزيمة عن علي بن حجر عن شريك عن منصور بن المعتمر عن ربعي بن خراش عن علي ع قال قال رسول الله ص لا يؤمن عبدا حتى يؤمن بأربع حتى يشهد أن لا إله إلا الله وحده لا شريك له و أني رسول الله بعثني بالحق و حتى يؤمن بالبعث بعد الموت و حتى يؤمن بالقدر.

(The book) 'Al-Khisaal' – from Al Khaleel Bin Ahmad Al Sijzy, from Muhammad Bin Is'haq Bin Khuzeyman, from Ali Bin Hujr, from Shareek, from Mansour Bin Al Mutamar, from Rabie Bin Khirash,

'From Ali<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'A servant will not believe until he believes in four – until he testifies that there is no god except Allah<sup>-azwj</sup> Alone, there being no associate for Him<sup>-azwj</sup>, and I<sup>-saww</sup> am Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, He<sup>-azwj</sup> has Sent me<sup>-saww</sup> with the truth, and until he believes in the Resurrection after the death, and until he believes in the pre-determination''.<sup>437</sup>

26- مع، معاني الأخبار ل، الخصال عن أبيه عن سعد بن ابن هاشم عن ابن أبي عمير عن جعفر بن عثمان عن أبي بصير قال: كنت عند أبي جعفر ع فقال له رجل أصلحك الله إن بالكوفة قوما يقولون مقالة ينسبونها إليك

(The book) 'Ma'any Al Akhbar', (and) 'Al-Khisaal' – from his father, from Sa'ad, from Ibn Hashim, from Ibn Abu Umeyr, from Ja'far Bin Usman, from Abu Baseer who said,

'I was in the presence of Abu Ja'far<sup>-asws</sup>. A man said to him<sup>-asws</sup>, 'May Allah<sup>-azwj</sup> Keep you<sup>-asws</sup> well! There are a people in Al-Kufa making statements attributing these to you<sup>-asws</sup>!'

فقال و ما هي قال يقولون إن الإيمان غير الإسلام

He<sup>-asws</sup> said: 'And what are these?' He said, 'They are saying that Al-Eman is other than Al-Islam'.

فقال أبو جعفر ع نعم فقال له الرجل صفه لي

Abu Ja'far<sup>-asws</sup> said: 'Yes'. The man said to him<sup>-asws</sup>: 'Describe it to me'.

<sup>436</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 24

<sup>437</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 25

قَالَ مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَقَرَّ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ وَ أَقَامَ الصَّلَاةَ وَ آتَى الزَّكَاةَ وَ صَامَ شَهْرَ رَمَضَانَ وَ حَجَّ الْبَيْتَ فَهُوَ مُسْلِمٌ

He<sup>-asws</sup> said: ‘One who testifies that there is no god except Allah<sup>-azwj</sup> and that Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-saww</sup> and acknowledges with what he<sup>-saww</sup> has come with from the Presence of Allah<sup>-azwj</sup>, and establishes the Salat, and gives the Zakat, and fasts the month of Ramazan, and performs Hajj of the House (Kabah), so he is a Muslim’.

قُلْتُ فَأَلِيمَانُ

I said, ‘So (what about) Al-Eman?’

قَالَ مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص وَ أَقَرَّ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ وَ أَقَامَ الصَّلَاةَ وَ آتَى الزَّكَاةَ وَ صَامَ شَهْرَ رَمَضَانَ وَ حَجَّ الْبَيْتَ وَ لَمْ يَلْقَ اللَّهَ بِذَنْبٍ أَوْعَدَ عَلَيْهِ النَّارَ فَهُوَ مُؤْمِنٌ

He<sup>-asws</sup> said: ‘One who testifies that there is no god except Allah<sup>-azwj</sup> and that Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup> and acknowledges with what he<sup>-saww</sup> has come with from the Presence of Allah<sup>-azwj</sup>, and establishes the Salat, and gives the Zakat, and fasts the month of Ramazan, and performs Hajj of the House, and does not meet Allah<sup>-azwj</sup> with any sin He<sup>-azwj</sup> has Promised the Fire upon, so he is a Momin’.

قَالَ أَبُو بَصِيرٍ جُعِلْتُ فِدَاكَ وَ أَجِينَا لَمْ يَلْقَ اللَّهَ بِذَنْبٍ أَوْعَدَ عَلَيْهِ النَّارَ

Abu Baseer said, ‘May I be sacrificed for you<sup>-asws</sup>, and which of us will not be meeting Allah<sup>-azwj</sup> with any a sin the Fire has been Promised upon?’

فَقَالَ لَيْسَ هُوَ حَيْثُ تَذْهَبُ إِنَّمَا هُوَ لَمْ يَلْقَ اللَّهَ بِذَنْبٍ أَوْعَدَ عَلَيْهِ النَّارَ وَ لَمْ يَتُبْ مِنْهُ.

He<sup>-asws</sup> said: ‘It isn’t where you are going with. But rather, it is him not meeting Allah<sup>-azwj</sup> with a sin the Fire has been Promised upon, and he did not repent from it’.<sup>438</sup>

27- ل، الخصال في خبر الأعمش عن الصادق ع قال: الإسلام غير الإيمان و كلُّ مؤمنٍ مسلمٌ و ليس كلُّ مسلمٍ مؤمن [مؤمناً] و لا يسرق السارق حين يسرق و هو مؤمنٌ و لا يزني الزاني حين يزني و هو مؤمنٌ

(The book) ‘Al-Khisaal’ in a report of Al Amsh,

‘From Al-Sadiq<sup>-asws</sup> having said: ‘Al-Islam is other than Al-Eman, and every Momin is a Muslim and every Muslim isn’t a Momin, and the thief does not steal when he steals while he is a Momin, nor does the adulterer commit adultery when he commits adultery while he is a Momin.

<sup>438</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 26

وَأَصْحَابُ الْخُدُودِ مُسْلِمُونَ لَا مُؤْمِنُونَ وَلَا كَافِرُونَ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَا يُدْخِلُ النَّارَ مُؤْمِناً وَقَدْ وَعَدَهُ الْجَنَّةَ وَلَا يُخْرِجُ مِنَ النَّارِ كَافِراً وَقَدْ أُوْعِدَهُ النَّارَ وَالْخُلُودَ فِيهَا وَيَعْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

And owners of the legal penalties are the Muslims, not the Momineen, nor the Kafirs, for Allah<sup>-azwj</sup> Blessed and Exalted will not Enter a Momin into the Fire and He<sup>-azwj</sup> has already Promised him the Paradise, nor will He<sup>-azwj</sup> Extract a Kafir from the Fire and He<sup>-azwj</sup> has already Promised him the Faire and being eternally in it, **and He Forgives whatever is besides that to the one He so Desires to; [4:48]**.

فَأَصْحَابُ الْخُدُودِ فُتَاتِقٌ لَا مُؤْمِنُونَ وَلَا كَافِرُونَ وَلَا يُخْلَدُونَ فِي النَّارِ وَيُخْرَجُونَ مِنْهَا يَوْمَ مَا وَ الشَّفَاعَةُ جَائِزَةٌ لَهُمْ وَلِلْمُسْتَضْعَفِينَ إِذَا ارْتَضَى اللَّهُ عَزَّ وَجَلَّ دِينَهُمْ.

The owners of the legal penalties are mischief-makers, neither Momineen nor Kafirs, nor will they be eternally in the Fire, and one day they will be coming out from it, and the intercession is allowed for them and for the weak ones when Allah<sup>-azwj</sup> Mighty and Majestic is Pleased with them”.<sup>439</sup>

27- ن، عيون أخبار الرضا عليه السلام فيما بين الرضا ع من شرايع الدين مثله إلى قوله وَيَعْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ثُمَّ قَالَ وَ مُدْتَبِئُو أَهْلِ التَّوْحِيدِ يُدْخَلُونَ فِي النَّارِ وَيُخْرَجُونَ مِنْهَا وَ الشَّفَاعَةُ جَائِزَةٌ لَهُمْ.

(The book) ‘Uyoun Akhbar Al-Reza<sup>-asws</sup>’, may the greetings be upon him<sup>-asws</sup> – Among what Al-Reza<sup>-asws</sup> explained from the laws of religion, similar to it up to his<sup>-asws</sup> words: **and He Forgives whatever is besides that to the one He so Desires to; [4:48]**, then he<sup>-asws</sup> said: ‘And the sinners from the unitarians will be entering the Fire and coming out from it, and the intercession is allowed for them’”.<sup>440</sup>

28- ما، الأماالي للشيخ الطوسي المُنْفِيْدُ عَنِ ابْنِ قَوْلُوَيْهِ عَنِ أَبِيهِ عَنِ سَعْدِ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ مُحَمَّدِ بْنِ سَعْدَانَ بْنِ مُسْلِمٍ عَنِ أَبِي بَصِيْرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع مَا الْإِيْمَانُ فَجَمَعَ لِي الْجَوَابَ فِي كَلِمَتَيْنِ فَقَالَ الْإِيْمَانُ بِاللَّهِ وَ أَنْ لَا تَعْصِيَ اللَّهَ

(The book) ‘Al-Amaali’ of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlwiya, from his father, from Sa’ad, from Ibn Isa, from Ibn Mahboub, from Sa’dan Bin Muslim, from Abu Baseer who said,

‘I asked Abu Abdullah<sup>-asws</sup>, ‘What is Al-Eman?’ He<sup>-asws</sup> gathered for me the answer in two phrases, ‘The Eman with Allah<sup>-azwj</sup> and that he will not disobey Allah<sup>-azwj</sup>’.

فَلْتُمْ فَمَا الْإِسْلَامُ فَجَمَعَهُ فِي كَلِمَتَيْنِ فَقَالَ مَنْ شَهِدَ شَهَادَتَنَا وَ نَسَكَ نُسُكَنَا وَ ذَبَحَ ذَبِيْحَتَنَا.

<sup>439</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 27 a

<sup>440</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 27 b

I said, 'So what is Al-Islam?' He<sup>-asws</sup> gathered in two phrases. He<sup>-asws</sup> said: 'One who testifies two testimonies, and ritualises (from) our rituals, and slaughters (from) our slaughters'.<sup>441</sup>

29- مع، معاني الأخبار ابن الوليد عن الصفار عن ابن معروف عن عثمان بن عيسى عن سماعة بن مهران قال: سألتُه عَنِ الْإِيمَانِ وَالْإِسْلَامِ فَقُلْتُ لَهُ أَ فَرْقٌ بَيْنَ الْإِيمَانِ وَالْإِسْلَامِ

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Usman Bin Isa, from Sama'at Bin Mihran who said,

'I asked him<sup>-asws</sup> about Al-Eman and Al-Islam. I said to him<sup>-asws</sup>, 'Is there a difference between Al-Eman and Al-Islam?'

فَقَالَ أَوْ أَضْرِبُ لَكَ مَثَلًا

He<sup>-asws</sup> said: 'And shall I strike an example for you?'

قَالَ قُلْتُ أَوْ ذَلِكَ

He (the narrator) said, 'I said, 'Or that'.

قَالَ مَثَلُ الْإِيمَانِ مِنَ الْإِسْلَامِ مَثَلُ الْكَعْبَةِ الْحَرَامِ مِنَ الْحَرَمِ قَدْ يَكُونُ الرَّجُلُ فِي الْحَرَمِ وَ لَا يَكُونُ فِي الْكَعْبَةِ وَ لَا يَكُونُ فِي الْكَعْبَةِ حَتَّى يَكُونَ فِي الْحَرَمِ قَدْ يَكُونُ مُسْلِمًا وَ لَا يَكُونُ مُؤْمِنًا وَ لَا يَكُونُ مُؤْمِنًا حَتَّى يَكُونَ مُسْلِمًا

He<sup>-asws</sup> said: 'An example of Al-Eman from Al-Islam is an example of Sacred Kabah from the Sanctuary. The man can be in the Sanctuary and not be in the Kabah, and he cannot be in the Kabah until he happens to be in the Sanctuary. So, he can be a Muslim and not be a Momin, and he cannot be a Momin until he happens to be a Muslim'.

قَالَ فَقُلْتُ فَيُخْرِجُهُ مِنَ الْإِيمَانِ شَيْءٌ قَالَ نَعَمْ

He (the narrator) said, 'I said, 'Can anything expel him from Al-Eman?' He<sup>-asws</sup> said: 'Yes'.

قُلْتُ فَيُصَيِّرُهُ إِلَى مَاذَا قَالَ إِلَى الْإِسْلَامِ أَوْ الْكُفْرِ

I said, 'It would make him come to what?' He<sup>-asws</sup> said: 'To Al-Islam or to Al-Kufr'.

وَ قَالَ لَوْ أَنَّ رَجُلًا دَخَلَ الْكَعْبَةَ فَأَقْلَتَ مِنْهُ بَوْلُهُ أُخْرِجَ مِنَ الْكَعْبَةِ وَ لَمْ يُخْرِجْ مِنَ الْحَرَمِ وَ لَوْ خَرَجَ مِنَ الْحَرَمِ فَعَسَلَ ثَوْبَهُ وَ تَطَهَّرَ ثُمَّ لَمْ يُمْنَعْ أَنْ يَدْخُلَ الْكَعْبَةَ وَ لَوْ أَنَّ رَجُلًا دَخَلَ الْكَعْبَةَ فَبَالَ فِيهَا مُعَانِدًا أُخْرِجَ مِنَ الْكَعْبَةِ وَ مِنَ الْحَرَمِ فَضْرِبَتْ عَنْقُهُ.

And he<sup>-asws</sup> said: 'If a man were to enter the Kabah and his urine escapes from him, he would be expelled from the Kabah and not expelled from the Sanctuary, and if he were to exit from

<sup>441</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 28

the Sanctuary, he washes his clothes and cleans, then he will not be prevented from entering the Kabah, and if a man were to enter the Kabah and urinates in it deliberately, he would be expelled from the Kabah and from the Sanctuary, and his neck would be struck off".<sup>442</sup>

30- فس، تفسیر القمي الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ قَالَ يُصَدِّقُونَ بِالْبُحْثِ وَ التُّشْوِيرِ وَ الوَعْدِ وَ الوَعِيدِ وَ الإِيمَانِ فِي كِتَابِ اللَّهِ عَلَى أَرْبَعَةِ أَوْجُهٍ فَمِنْهُ إِفْرَازٌ بِاللِّسَانِ قَدْ سَمَّاهُ اللَّهُ إِيْمَانًا وَ مِنْهُ تَصْدِيقٌ بِالْقَلْبِ وَ مِنْهُ الأَدَاءُ وَ مِنْهُ التَّأْيِيدُ

Tafseer Qummi –

**'Those who are believing in the unseen [2:3]** – He (Ali Bin Ibrahim) said, 'They are ratifying with the Resurrection, and the Spread (of the register of deeds), and the Promise, and the Threat. And the Eman in the book of Allah<sup>-azwj</sup> is based upon four aspects. From it is acceptance with the tongue. Allah<sup>-azwj</sup> has Named it as Eman. And from it is ratifying with the heart, and from it is the performance, and from it is the support.

فَأَمَّا الإِيمَانُ الَّذِي هُوَ إِفْرَازٌ بِاللِّسَانِ وَ قَدْ سَمَّاهُ اللَّهُ تَبَارَكَ وَ تَعَالَى إِيْمَانًا وَ نَادَى أَهْلَهُ بِهِ فَقَوْلُهُ يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا ثُبَاتٍ أَوْ انفِرُوا جَمِيعًا وَ إِنَّ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ فَإِنْ أَصَابَكُمْ مِصْيَبَةٌ قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا وَ لَئِنْ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ لَيَقُولَنَّ كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ وَ بَيْنَهُ مَوَدَّةٌ يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا

As for the Eman which is acceptance with the tongue, and Allah<sup>-azwj</sup> Blessed and Exalted has Named is as Eman and Called out to its people with it, are His<sup>-azwj</sup> Words: ***O you who believe! Take your precaution, then go forth in detachments or go forth altogether [4:71] And surely among you is one who would rather stay back! So if a misfortune befalls you he would say: 'Allah Favoured upon me when I did not happen to be present with them' [4:72] And if Grace from Allah comes to you, he would be speaking out as if there had not been any cordiality between you and him: 'I wish I had been with them, then I would have been successful with a great success' [4:73].***

فَقَالَ الصَّادِقُ ع لَوْ أَنَّ هَذِهِ الْكَلِمَةَ قَالَهَا أَهْلُ الشَّرْقِ وَ أَهْلُ الْمَغْرِبِ لَكَانُوا بِهَا خَارِجِينَ مِنَ الإِيمَانِ وَ لَكِنْ قَدْ سَمَّاهُمْ اللَّهُ مُؤْمِنِينَ بِإِفْرَازِهِمْ وَ قَوْلُهُ يَا أَيُّهَا الَّذِينَ آمَنُوا آمَنُوا بِاللَّهِ وَ رَسُولِهِ فَقَدْ سَمَّاهُمْ مُؤْمِنِينَ بِإِفْرَازِ اللِّسَانِ ثُمَّ قَالَ لَهُمْ صَدِّقُوا

Al-Sadiq<sup>-asws</sup> said: 'If these phrases were said by people of the east and people of the west, due to it they would be expelled from the Eman, but Allah<sup>-azwj</sup> Named them as Momineen due to their acceptance. ***O you who believe! Believe in Allah and His Rasool, [4:136]***, so He<sup>-azwj</sup> has Named them as Momineen due to the acceptance by the tongue. Then He<sup>-azwj</sup> Said to them: 'Ratify'.

وَ أَمَّا الإِيمَانُ الَّذِي هُوَ التَّصْدِيقُ فَقَوْلُهُ الَّذِينَ آمَنُوا وَ كَانُوا يَتَشَوَّعُونَ لَهُمُ البُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَ فِي الآخِرَةِ يَعْنِي صَدَّقُوا

And as for the Eman which is the ratification, are His<sup>-azwj</sup> Words: **Those who are believing, and they were fearing [10:63] For them is the glad tiding in the life of the world and in the Hereafter. [10:64]** – meaning, ‘Ratify’.

وَقَوْلُهُ لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ أَيُّ لَا تُصَدِّقُكَ

And His<sup>-azwj</sup> Words: **We will never believe in you until we see Allah manifestly, [2:55]** – i.e., we will not ratify you<sup>-as</sup>.

وَقَوْلُهُ يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا أَيُّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَدِّقُوا فَإِلَيمَانُ الْحَقِّي هُوَ التَّصَدِيقُ وَ لِلتَّصَدِيقِ شُرُوطٌ لَا يَسِمُ التَّصَدِيقُ إِلَّا بِهَا

And His<sup>-azwj</sup> Words: **O you who believe! [4:136]** – i.e., O you those who are accepting, ratify. The Eman is the hidden, it is the ratification, and for the ratification there are conditions, the ratification cannot be complete except by it.

وَقَوْلُهُ لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَ الْمَغْرِبِ وَ لَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ الْمَلَائِكَةِ وَ الْكِتَابِ وَ النَّبِيِّينَ وَ آتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينَ وَ ابْنَ السَّبِيلِ وَ السَّائِلِينَ وَ فِي الرِّقَابِ وَ أَقَامَ الصَّلَاةَ وَ آتَى الزَّكَاةَ وَ الْمُؤْفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَ الصَّابِرِينَ فِي الْبَأْسَاءِ وَ الضَّرَّاءِ وَ حِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَ أُولَئِكَ هُمُ الْمُتَّقُونَ

And His<sup>-azwj</sup> Words: **It isn't righteousness that you should be turning your faces facing the east and the west, but the righteous is the one who believes in Allah, and the Last Day, and the Angels, and the Book, and the Prophets, and gives the wealth over his own love (for it) to the ones with relationships, and the orphans, and the poor, and the travellers, and the beggars, and regarding the necks (freeing slaves), and establishes the Salat, and gives the Zakat, and they fulfil their promises when they are promising, and the patient ones during the adversity and the desperation and when distressed; they are those who are true, and these, they are the fearing ones [2:177].**

فَمَنْ أَقَامَ هَذِهِ الشُّرُوطَ فَهُوَ مُؤْمِنٌ مُصَدِّقٌ

The one who establishes these conditions, so he is a Momin, a ratifier.

وَ أَنَا الْإِيمَانُ الَّذِي هُوَ الْأَدَاءُ فَهُوَ قَوْلُهُ لَمَّا حَوَّلَ اللَّهُ قِبْلَةَ رَسُولِهِ إِلَى الْكَعْبَةِ قَالَ أَصْحَابُ رَسُولِ اللَّهِ ص يَا رَسُولَ اللَّهِ فَصَلَّائُنَا إِلَى بَيْتِ الْمَقْدِسِ بَطَلَتْ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ مَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ فَسَمَى الصَّلَاةَ إِيمَانًا

And as for Al-Eman, which is the performance, it is His<sup>-azwj</sup> Words when Allah<sup>-azwj</sup> Transferred the Qiblah of His<sup>-azwj</sup> Rasool<sup>-saww</sup> to the Kabah. The companions of Rasool<sup>-saww</sup> said: ‘O Rasool<sup>-saww</sup>! Our Salat to Bayt Al Maqdis has been invalidated!’ So, Allah<sup>-azwj</sup> Blessed and Exalted Revealed: **And Allah will not Waste your Eman, [2:143]**. So, He<sup>-azwj</sup> the Salat as Eman.

وَ الْوَجْهَ الرَّابِعُ مِنَ الْإِيمَانِ هُوَ التَّايِيدُ الَّذِي جَعَلَهُ اللَّهُ فِي قُلُوبِ الْمُؤْمِنِينَ مِنْ رُوحِ الْإِيمَانِ فَقَالَ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ يُؤَادُونَ مَنْ خَادَ اللَّهَ وَ رَسُولَهُ وَ لَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَ أَيَّدَهُمْ بِرُوحٍ مِنْهُ

And the fourth aspect from the Eman, it is the support which Allah<sup>-azwj</sup> has Made it to bein hearts of the Momineen, of the spirit of Al-Eman. **You will not find a people believing in Allah**

**and the Last Day befriending ones who oppose Allah and His Rasool, and even though they may be their fathers, or their sons, or their brothers, or their clan. They, Allah has Written the Eman to be in their hearts and He Aids them with a Spirit from Him. [58:22].**

وَالدَّلِيلُ عَلَى ذَلِكَ قَوْلُهُ ص لَا يَزْنِي الزَّانِي وَهُوَ مُؤْمِنٌ وَلَا يَسْرِقُ السَّارِقُ وَهُوَ مُؤْمِنٌ يُفَارِقُهُ رُوحُ الْإِيمَانِ مَا دَامَ عَلَى بَطْنِهَا فَإِذَا قَامَ عَادَ إِلَيْهِ قَبِيلٌ وَمَا الَّذِي يُفَارِقُهُ قَالَ الَّذِي يَدْعُهُ فِي قَلْبِهِ

And the evidence upon that is his<sup>-saww</sup> words: ‘The adulterer does not commit adultery while he is a Momin, nor does the thief steal while he is a Momin. The spirit of Eman separates from him for as long as he is upon her belly. When he stands up, it returns to him’. It was said, ‘And what is that which separates from him?’ He<sup>-saww</sup> said: ‘That which calls him in his heart’.

ثُمَّ قَالَ ع مَا مِنْ قَلْبٍ إِلَّا وَ لَهُ أُذُنَانِ عَلَى أَحَدِهِمَا مَلَكٌ مُرْشِدٌ وَعَلَى الْآخَرِ شَيْطَانٌ مُفْتِنٌ هَذَا يَأْمُرُهُ وَ هَذَا يَرْجُرُهُ

Then he<sup>-asws</sup> said: ‘There is none from a heart except and there are two ears for it. Upon one of them is a guiding Angel and upon the other is a tempting Satan<sup>-la</sup>. This one instructs him and this one rebukes him’.

وَمِنَ الْإِيمَانِ مَا قَدْ ذَكَرَهُ اللَّهُ فِي الْقُرْآنِ حَبِيبٌ وَ طَيِّبٌ فَقَالَ مَا كَانَ اللَّهُ لِيَدْرِيَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمَيِّرَ الْحَبِيبَ مِنَ الطَّيِّبِ

And from Al-Eman is what Allah<sup>-azwj</sup> has Mentioned in the Quran – wicked and good. He<sup>-azwj</sup> Said: **Allah was not going to leave the Momineen to what you are upon presently until He Distinguishes the bad from the good; [3:179].**

وَمِنْهُمْ مَنْ يَكُونُ مُؤْمِنًا مُصَدِّقًا وَ لَكِنَّهُ يَلْبَسُ إِيمَانَهُ بِظُلْمٍ وَهُوَ قَوْلُهُ الَّذِينَ آمَنُوا وَ لَمْ يَلْبَسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ هُمُ الْأَمْنُ وَ هُمْ مُهْتَدُونَ

And from them is one who happens to be a Momin, a ratifier, but he dresses his Eman with injustice, and it is His<sup>-azwj</sup> Word: **Those who are believing and are not mixing their Eman with injustice. They, for them is the security, and they are the Guided ones’ [6:82].**

فَمَنْ كَانَ مُؤْمِنًا ثُمَّ دَخَلَ فِي الْمَعَاصِي الَّتِي كَتَبَ اللَّهُ عَنْهَا فَقَدْ لَبَسَ إِيمَانَهُ بِظُلْمٍ فَلَا يَنْفَعُهُ الْإِيمَانُ حَتَّى يَتُوبَ إِلَى اللَّهِ مِنَ الظُّلْمِ الَّذِي لَبَسَ إِيمَانَهُ حَتَّى يُجْلِصَ اللَّهُ إِيمَانَهُ فَهَذِهِ وَجُوهُ الْإِيمَانِ فِي كِتَابِ اللَّهِ.

The one who was a Momin, then enter into the disobedience which Allah<sup>-azwj</sup> has Prohibited from, so he has dressed his Eman with injustice, so the Eman will not benefit him until he repents to Allah<sup>-azwj</sup> from the injustice which he had dressed his Eman with until Allah<sup>-azwj</sup> Purifies his Eman. So these are the aspects of Eman in the Book of Allah<sup>-azwj</sup>.<sup>443</sup>

31- ف، تحف العقول دخل على الصادق ع رجل فقال له بمن الرجل فقال من محبيكم و موالبيكم

(The book) ‘Tuhaf Al-Uqool’ –

<sup>443</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 30

‘A man entered to see Al-Sadiq<sup>-asws</sup>. He<sup>-asws</sup> said to him: ‘From who is the man?’ He said, ‘From ones who love you<sup>-asws</sup> and your<sup>-asws</sup> friends’.

فَقَالَ لَهُ جَعْفَرٌ لَا يُحِبُّ اللَّهُ عَبْدًا حَتَّى يَتَوَلَّاهُ وَلَا يَتَوَلَّاهُ حَتَّى يُوجِبَ لَهُ الْجَنَّةَ

Ja’far<sup>-asws</sup> said to him: ‘Allah<sup>-azwj</sup> does not Love a servant until he befriends Him<sup>-azwj</sup>, and he does not befriend Him<sup>-azwj</sup> until the Paradise is obligated for him’.

ثُمَّ قَالَ لَهُ مِنْ أَيِّ مُحِبِّينَا أَنْتَ فَسَكَتَ الرَّجُلُ فَقَالَ لَهُ سَدِيدٌ وَكَمْ مُحِبُّوكُمْ يَا ابْنَ رَسُولِ اللَّهِ

Then he<sup>-asws</sup> said to him: ‘From which of the ones who love us<sup>-asws</sup>, are you?’ The man was silent. Sadeyr said to him<sup>-asws</sup>, ‘And how many of the ones loving you<sup>-asws</sup> are there, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>?’

فَقَالَ عَلَى ثَلَاثِ طَبَقَاتٍ طَبَقَةٌ أَحْبُونَا فِي الْعَلَانِيَةِ وَ لَمْ يُحْبُونَا فِي الْبَيْتِ وَ طَبَقَةٌ مُحِبُّونَا فِي الْبَيْتِ وَ لَمْ يُحْبُونَا فِي الْعَلَانِيَةِ وَ طَبَقَةٌ مُحِبُّونَا فِي الْبَيْتِ وَ الْعَلَانِيَةِ هُمْ النَّمَطُ الْأَعْلَى شَرِبُوا مِنَ الْعَذْبِ الْفَرَاتِ وَ عَلِمُوا تَأْوِيلَ الْكِتَابِ وَ فَضَّلَ الْحَطَابِ وَ سَبَبَ الْأَسْبَابِ فَهُمْ النَّمَطُ الْأَعْلَى

He<sup>-asws</sup> said: ‘Upon three strata. There is a stratum who love us<sup>-asws</sup> in the open and do not love us<sup>-asws</sup> in the private; and there is a stratum who loves us<sup>-asws</sup> in the private and do not love us<sup>-asws</sup> in the open; and there is a stratum who loves us in the private and the open. They are the highest type. They are drinking from the fresh Euphrates and know interpretation of the Book, and the decisive address, and cause of the causes, so they are the top most type.

الْفَقْرُ وَ الْفَاقَةُ وَ أَنْوَاعُ الْبَلَاءِ أَسْرَعُ إِلَيْهِمْ مِنْ رَكْضِ الْخَيْلِ مَسْتَنْهَمُ الْبِئْسَاءِ وَ الصَّرَاءِ وَ يُزْلِقُونَ وَ يُنْبِتُونَ فَمِنْ بَيْنِ مَجْرُوحٍ وَ مَذْبُوحٍ مُتَفَرِّقِينَ فِي كُلِّ بِلَادٍ قَاصِيَةَ بِهِمْ يَشْفِي اللَّهُ السَّقِيمَ وَ يُعْطِي الْعَدِيمَ وَ بِهِمْ تُنْصَرُونَ وَ بِهِمْ تُمَطَّرُونَ وَ بِهِمْ تُرْزَقُونَ وَ هُمْ الْأَقْلُونَ عَدَدًا الْأَعْظَمُونَ عِنْدَ اللَّهِ قَدْرًا وَ خَطْرًا

The poverty and the destitution and varieties of afflictions are quicker to them than the sprint of the horse. They get touched by the calamities, and the harms, and they get shaken and are tempted. They are from between the injured and the slaughtered, separating in every city being remote. Allah<sup>-azwj</sup> Heals the sick with them and Enriches the destitute, and by them you are helped, and due to them you are rained upon, and due to them you are Graced, and they are few in number, the mighty in the Presence of Allah<sup>-azwj</sup> or worth and share.

وَ الطَّبَقَةُ الثَّانِيَةُ النَّمَطُ الْأَسْفَلُ أَحْبُونَا فِي الْعَلَانِيَةِ وَ سَارُوا بِسِيرَةِ الْمُلُوكِ فَأَلْسِنَتُهُمْ مَعَنَا وَ سِيُوفُهُمْ عَلَيْنَا

And the second stratum is the lowest type. They are loving us in the open and they conduct with the conducts of the kings. Their tongues are with us<sup>-asws</sup> and their swords are against us.

وَ الطَّبَقَةُ الثَّلَاثَةُ النَّمَطُ الْأَوْسَطُ أَحْبُونَا فِي الْبَيْتِ وَ لَمْ يُحْبُونَا فِي الْعَلَانِيَةِ وَ لَعْمَرِي لَئِنْ كَانُوا أَحْبُونَا فِي الْبَيْتِ دُونَ الْعَلَانِيَةِ فَهُمْ الصَّوَامُونَ بِالنَّهَارِ الْفَرَامُونَ بِاللَّيْلِ تَرَى أَثَرَ الرَّهْبَانِيَّةِ فِي وُجُوهِهِمْ أَهْلُ سَلْمٍ وَ انْقِيَادٍ

And the third stratum is the middle type. They are loving us<sup>-asws</sup> in the private and do not love us in the open, and by my<sup>-asws</sup> life! If they were to love us<sup>-asws</sup> in the private besides the openly, so they are the fasting ones by the day, the standing ones at night (for Salat). You will see the effects the monasticism in their faces. They are people of submission and acquiescence’.



قَالَ الرَّجُلُ فَأَنَا مِنْ مُحِبِّكُمْ فِي السِّرِّ وَالْعَلَانِيَةِ

The man said, 'I am from the ones loving you<sup>-asws</sup> in the private and the open!'

قَالَ جَعْفَرٌ ع إِنَّ لِمُحِبِّينَا فِي السِّرِّ وَالْعَلَانِيَةِ عِلَامَاتٍ يُعْرَفُونَ بِهَا

Ja'far<sup>-asws</sup> said: 'Surely for the one loving us<sup>-asws</sup> in the private and the open, there are signs they are recognised by these'.

قَالَ الرَّجُلُ وَ مَا تِلْكَ الْعَلَامَاتُ

The man said, 'And what are these signs?'

قَالَ تِلْكَ خِلَالٌ أَوْلَاهَا أَهْمُ عَرَفُوا التَّوْحِيدَ حَقَّ مَعْرِفَتِهِ وَ أَحْكَمُوا عِلْمَ تَوْحِيدِهِ وَ الْإِيمَانَ بَعْدَ ذَلِكَ بِمَا هُوَ وَ مَا صِفَتُهُ ثُمَّ عَلِمُوا حُدُودَ الْإِيمَانِ وَ حَقَائِقَهُ وَ شُرُوطَهُ وَ تَأْوِيلَهُ

He<sup>-asws</sup> said: 'These are merits. The first of these are, they recognise the Tawheed (Monotheist) as is the right of recognising it, and they are judging the knowledge of His<sup>-azwj</sup> Tawheed, and the Eman after that with what He<sup>-azwj</sup> is and what are His<sup>-azwj</sup> Attributes. Then they know the limits of the Eman, and its realities, and its conditions, and its interpretation'.

قَالَ سَدِيدٌ يَا ابْنَ رَسُولِ اللَّهِ مَا سَمِعْتُكَ تَصِفُ الْإِيمَانَ بِهَذِهِ الصِّفَةِ

Sadeyr said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I have not heard you<sup>-asws</sup> describe Al-Eman with these characteristics (before)!'.

قَالَ نَعَمْ يَا سَدِيدُ لَيْسَ لِلسَّائِلِ أَنْ يَسْأَلَ عَنِ الْإِيمَانِ مَا هُوَ حَتَّى يَعْلَمَ الْإِيمَانَ بِمَنْ

He<sup>-asws</sup> said: 'Yes, O Sadeyr! It isn't for the questioner to ask about Al-Eman, what it is, until he knows the Eman is with who'.

قَالَ سَدِيدٌ يَا ابْنَ رَسُولِ اللَّهِ إِنْ رَأَيْتَ أَنْ تُفَسِّرَ مَا قُلْتُ

Sadeyr said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! If you<sup>-asws</sup> could see (fit) to interpret what you<sup>-asws</sup> have said'.

قَالَ الصَّادِقُ ع مَنْ زَعَمَ أَنَّهُ يَعْرِفُ اللَّهَ بِتَوْهَمِ الْقُلُوبِ فَهُوَ مُشْرِكٌ وَ مَنْ زَعَمَ أَنَّهُ يَعْرِفُ اللَّهَ بِالِاسْمِ دُونَ الْمَعْنَى فَقَدْ أَقْرَبَ بِالطَّعْنِ لِأَنَّ الْإِسْمَ مُحَدَّثٌ

Al-Sadiq<sup>-asws</sup> said: 'One who claims that he recognises Allah<sup>-azwj</sup> with imaginations of the hearts, so he is a Polytheist; and the one who claims that he recognises Allah<sup>-azwj</sup> with the Name without the meaning, so he has accepted the accusation because the Name is an occurrence.

وَ مَنْ زَعَمَ أَنَّهُ يَعْبُدُ الْإِسْمَ وَ الْمَعْنَى فَقَدْ جَعَلَ مَعَ اللَّهِ شَرِيكًا وَ مَنْ زَعَمَ أَنَّهُ يَعْبُدُ الْمَعْنَى بِالصِّمَةِ لَا بِالِادْرَاكِ فَقَدْ أَحَالَ عَلَى غَائِبٍ

And one who claims that he worships the Name and the meaning, so he has made an associate to be with Allah<sup>-azwj</sup>; and one who claims that he worships the meaning with the Attributes not with the realisation, so he has referred upon an absentee.

وَمَنْ زَعَمَ أَنَّهُ يَعْبُدُ الصِّفَةَ وَالْمَوْصُوفَ فَقَدْ أَبْطَلَ التَّوْحِيدَ لِأَنَّ الصِّفَةَ غَيْرُ الْمَوْصُوفِ وَمَنْ زَعَمَ أَنَّهُ يُضِيفُ الْمَوْصُوفَ إِلَى الصِّفَةِ فَقَدْ صَعَّرَ الْكَبِيرَ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

And one who claims that he worships the Attributes and the Attributed, so he has invalidated the Tawheed, because the attribute is other than the attributed; and one who claims that he adds the Attributed to the Attribute, so he has belittled the Great and has not appreciated Allah<sup>-azwj</sup> as is the right of appreciating Him<sup>-azwj</sup>.

قِيلَ لَهُ فَكَيْفَ سَبِيلَ التَّوْحِيدِ

It was said to him<sup>-asws</sup>, 'So how is the way of Tawheed?'

قَالَ بَابُ الْبَحْثِ مُمَكِّنٌ وَ طَلَبُ الْمَخْرَجِ مَوْجُودٌ إِنَّ مَعْرِفَةَ عَيْنِ الشَّاهِدِ قَبْلَ صِفَتِهِ وَ مَعْرِفَةَ صِفَةِ الْغَائِبِ قَبْلَ عَيْنِهِ

He<sup>-asws</sup> said: 'The door (subject) of discussion is possible, and seeking the way out is existent. The recognition of an eye of the witness is before its description, and recognition of an attribute of the unseen is before eyeing it'.

قِيلَ وَ كَيْفَ تُعْرِفُ عَيْنُ الشَّاهِدِ قَبْلَ صِفَتِهِ

It was said, 'And how can an eye of the witness recognise before its attributes?'

قَالَ تَعْرِفُهُ وَ تَعْلَمُ عِلْمَهُ وَ تَعْرِفُ نَفْسَكَ بِهِ وَ لَا تَعْرِفُ نَفْسَكَ بِنَفْسِكَ مِنْ نَفْسِكَ وَ تَعْلَمُ أَنَّ مَا فِيهِ لَهُ وَ بِهِ كَمَا قَالُوا لِيُوسُفَ إِنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَ هَذَا أَخِي فَعَرَفُوهُ بِهِ وَ لَمْ يَعْرِفُوهُ بِغَيْرِهِ وَ لَا أَتَّبَعُوهُ مِنْ أَنفُسِهِمْ بِتَوْهَمِ الْقُلُوبِ

He<sup>-asws</sup> said: 'You recognise Him<sup>-azwj</sup> and recognise His<sup>-azwj</sup> Knowledge, and recognise your own self by it, and you cannot recognise your own self from your own self and know that whatever is in it is for Him<sup>-azwj</sup> and by Him<sup>-azwj</sup>, like what they said to Yusuf<sup>-as</sup>, **'They said: 'Are you indeed Yusuf?' He said: 'I am Yusuf, and this is my brother (Benyamin). [12:90].** They recognised him<sup>-as</sup> by him<sup>-as</sup> and did not recognise him<sup>-as</sup> by someone else, and they did not prove him<sup>-as</sup> from themselves by imagination of the hearts.

أَ مَا تَرَى اللَّهُ يَقُولُ مَا كَانَ لَكُمْ أَنْ تُنْبِئُوا شَجَرَهَا يَقُولُ لَيْسَ لَكُمْ أَنْ تَنْصِبُوا إِمَامًا مِنْ قَبْلِ أَنْفُسِكُمْ تُسَمُّونَهُ مُحِقًّا بِحَوَى أَنْفُسِكُمْ وَ إِزَادَتِكُمْ

Are you not seeing what Allah<sup>-azwj</sup> Says: **It was not for you that you should be growing the trees. [27:60]**? He<sup>-azwj</sup> is Saying it isn't for you all that you should be nominating an Imam<sup>-asws</sup> from your own selves naming him as right by the whims of your own selves and your intentions'.

ثُمَّ قَالَ الصَّادِقُ ع ثَلَاثَةٌ لَا يَكْلِمُهُمُ اللَّهُ وَ لَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَ لَا يُرَكِّبُهُمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ مَنْ أَنْبَتَ شَجَرَةً لَمْ يُنْبِئْهُ اللَّهُ يَعْنِي مَنْ نَصَبَ إِمَامًا لَمْ يُنْصِبْهُ اللَّهُ أَوْ جَحَدَ مَنْ نَصَبَهُ اللَّهُ وَ مَنْ زَعَمَ أَنَّ هُدَيْنِ سَهْمًا فِي الْإِسْلَامِ وَ قَدْ قَالَ اللَّهُ وَ رَبُّكَ يَخْلُقُ مَا يَشَاءُ وَ يَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ.

Then Al-Sadiq<sup>-asws</sup> said: ‘Three, **Allah will not be Speaking to them on the Day of Qiyamah, nor will He be Purifying them, and for them would be a painful Punishment [2:174]** – one who plants a tree Allah<sup>-azwj</sup> did not Plant, meaning one who nominates an Imam<sup>-asws</sup> Allah<sup>-azwj</sup> had not Nominated, or he rejects one whom Allah<sup>-azwj</sup> had Nominated, and one who claims that for these two (Abu Bakr and Umar) there is a share in Al-Islam, and Allah<sup>-azwj</sup> has Said: **And your Lord Creates whatever He so Desires to and Chooses (whoever He so Desires to). The choosing was not for them. [28:68]**’.<sup>444</sup>

32- سن، المحاسن عن أبيه عن ابن سنان عن ابن بكير عن زرارة عن أبي عبد الله ع قال: لَوْ أَنَّ الْعِبَادَ وَصَفُوا الْحَقَّ وَعَمِلُوا بِهِ وَ لَمْ يَتَّقِدُوا فُلُؤْمُهُمْ عَلَى أَنَّهُ الْحَقُّ مَا انْتَفَعُوا.

(The book) ‘Al-Mahasin’ – From his father, from Ibn Sinan, from Ibn Bukeyr, from Zurara,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘If the servants were to describe the truth and work with it and do not tie their hearts upon that it is the truth, they will not benefit’’.<sup>445</sup>

33- سن، المحاسن عن هارون بن الجهم عن الحسين بن ثوير عن أبي حديجة عن أبي عبد الله ع قال: أتى رجل رسول الله ص فقال يا رسول الله إني جئتك أبايعك على الإسلام

(The book) ‘Al-Mahasin’ – from Haroun Bin Al Jahm, from Al-Husayn Bin Suweyr, from Abu Huzeyfa,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘A man came to Rasool-Allah<sup>-saww</sup>. He said, ‘O Rasool-Allah<sup>-saww</sup>! I have come to you<sup>-saww</sup> to pledge allegiance to you upon Al-Islam’.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص أبايعك على أن تقتل أباك قال نعم

Rasool-Allah<sup>-saww</sup> said: ‘I<sup>-saww</sup> shall take your allegiance based upon that you will kill your father’. He said, ‘Yes’.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص إِنَّا وَاللَّهِ لَا نَأْمُرُكُمْ بِقَتْلِ آبَائِكُمْ وَ لَكِنَّ الْأَنْ عِلْمَتْ مِنْكَ حَقِيقَةَ الْإِيمَانِ وَ أَنَّكَ لَنْ تَتَّخِذَ مِنْ دُونِ اللَّهِ وَ لِيَجْعَلِ اللَّهُ أَسْمَاءَكُمْ فِيمَا أَمْرُكُمْ وَ لَا تُطِيعُوهُمْ فِي مَعْاصِي اللَّهِ.

Rasool-Allah<sup>-saww</sup> said to him: ‘By Allah<sup>-azwj</sup>! I<sup>-saww</sup> am not ordering you to kill your fathers, but now I<sup>-saww</sup> know from you the reality of the Eman, and you will never take any confidant from besides Allah<sup>-azwj</sup>. Obey your fathers in whatever they instruct you all, but do not obey them in disobedience of Allah<sup>-azwj</sup>’.<sup>446</sup>

<sup>444</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 31

<sup>445</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 32

<sup>446</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 33

34- سن، المحاسن عن أبيه عن عبد الله بن القاسم عن مدريك بن عبد الرحمن عن أبي عبد الله ع قال قال رسول الله ص الإسلام عريان فلباسه الحياء وزينته الوفاء و مروءته العمل الصالح وعماده الورع ولكل شيء أساس وأساس الإسلام حُبنا أهل البيت.

(The book) 'Al-Mahasin' – from his father, from Abdullah Bin Al Qasim, from Mudrik Bin Abdul Rahman,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Al-Islam is naked, it's clothing is the modesty, and its adornment is the loyalty, and its magnanimity is the righteous deed, and its pillar is the devoutness, and for everything there is a foundation, and foundation of Al-Islam is our<sup>-asws</sup> love of People<sup>-asws</sup> of the Household''.<sup>447</sup>

35- سن، المحاسن عنه عن أبيه عن ابن أبي عمير عن حماد بن عثمان عن عبيد بن زرارة عن أبي عبد الله ع قال قال رسول الله ص أيها الناس إني أمرت أن أقاتلكم حتى تشهدوا أن لا إله إلا الله و آبي محمد رسول الله فإذا فعلتم ذلك حقتنم بما أموالكم و دماءكم إلا بحقوقها و كان حسابكم على الله.

(The book) 'Al-Mahasin' – From him, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, from Ubeyd Bin Zurara,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'O you people! I<sup>-saww</sup> have been Commanded to fight you all until you testify that there is no god except Allah<sup>-azwj</sup> and I<sup>-saww</sup>, Muhammad<sup>-saww</sup>, am a Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>! So, when you have done that, you will be saving your wealth and your blood with that, except by its right, and your Reckoning would be upon Allah<sup>-azwj</sup>'.<sup>448</sup>

36- سن، المحاسن عن أبيه عن النضر عن يحيى الحلبي عن أيوب بن الحر عن أبي بصير قال: كنت عند أبي جعفر ع فقال له سلام إن حبيمة بن أبي حبيمة حدثنا أنه سألك عن الإسلام فقلت له إن الإسلام من استقبل قبلتنا و شهد شهادتنا و نسك نسكنا و والى ولينا و عادى عدونا فهو مسلم.

(The book) 'Al-Mahasin' – from his father, from Al Nazar, from Yahya Al Halby, from Ayoub Bin Al Hurr, from Abu Baseer who said,

'I was in the presence of Abu Ja'far<sup>-asws</sup>. Greetings! Khaysama Bin Khaysama narrated to us that he had asked you<sup>-asws</sup> about Al-Islam. You<sup>-asws</sup> said to him: 'Al-Islam, one who faces to our<sup>-asws</sup> Qiblah, and testifies our<sup>-asws</sup> testimonies, and ritualises our<sup>-asws</sup> rituals, and befriends our<sup>-asws</sup> friends, and is inimical to our<sup>-asws</sup> enemies, so he is a Muslim''.

قال صدق

He<sup>-asws</sup> said: 'He spoke the truth'.

و سألك عن الإيمان فقلت الإيمان بالله و التصديق بكتابه و أن أحب في الله و أبغض في الله

<sup>447</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 34

<sup>448</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 35

(He said), 'And he asked you<sup>-asws</sup> about the Eman, so you<sup>-asws</sup> said: 'The Eman with Allah<sup>-azwj</sup> and the ratification with His<sup>-azwj</sup> Book, and love for the Sake of Allah<sup>-azwj</sup> and hate for the Sake of Allah<sup>-azwj</sup>'.

فَقَالَ صَدَقَ حَيْثُمَهُ.

He<sup>-asws</sup> said: 'Khaysama spoke the truth'.<sup>449</sup>

37- سن، المحاسن عن أبيه عن صفوان عن العلاء عن محمد قال: سألت أبا جعفر ع عن الإيمان فقال الإيمان ما كان في القلب و الإسلام ما كان عليه المناكح و الموارث و تحقن به الدماء و الإيمان يشرك الإسلام و الإسلام لا يشرك الإيمان.

(The book) 'Al-Mahasin' – from his father, from Safwan, from Al A'la, from Muhammad who said,

'I asked Abu Ja'far<sup>-asws</sup> about Al-Eman. He<sup>-asws</sup> said: 'Al-Eman is what happens in the heart, and Al-Islam is what the marriages, and the inheritances take place upon it, and by it the blood is saved, and Al-Eman includes Al-Islam while Al-Islam does not include Al-Eman'.<sup>450</sup>

38- بج، الخرائج و الجرائح روي عن أبي عبد الله ع قال: إن رسول الله ص كان يسير في بعض مسيره فقال لأصحابه يطلع عليكم من بعض هذه الفجاج شخص ليس له عهد بإبليس منذ ثلاثة أيام

(The book) 'Al Kharaj Wa Al Jaraih' –

It is reported from Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> was travelling in one of his<sup>-saww</sup> journeys. He<sup>-saww</sup> said to his<sup>-saww</sup> companions: 'There shall be emerging to you all, someone from one of these mountain ranges, there hasn't been a pact with Iblees<sup>-la</sup> since three days'.

فَمَا لَبِثُوا أَنْ أَقْبَلَ أَعْرَابِيٌّ قَدْ بَيَسَ جِلْدُهُ عَلَى عَظْمِهِ وَ غَارَتْ عَيْنَاهُ فِي رَأْسِهِ وَ احْضَرَّتْ شَفَتَاهُ مِنْ أَكْلِ الْبَقْلِ فَسَأَلَ عَنِ النَّبِيِّ ص فِي أَوَّلِ الرِّفَاقِ حَتَّى لَقِيَهُ

They had not waited long before a Bedouin came. His skin had dried upon his bones, and his eyes had sunk into his head, and his lips had turned green from eating the vegetables. He asked about the Prophet<sup>-saww</sup> in the first friends until he met him<sup>-saww</sup>.

فَقَالَ لَهُ اعْرِضْ عَلَيَّ الْإِسْلَامَ فَقَالَ قُلْ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنِّي مُحَمَّدٌ رَسُولُ اللَّهِ قَالَ أَقْبَرْتُ

He said to him<sup>-saww</sup>, 'Present Al-Islam to me!' He<sup>-saww</sup> said: 'Say, 'I testify that there is no god except Allah<sup>-azwj</sup> and I<sup>-saww</sup>, Muhammad<sup>-saww</sup>, am Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>'. He said, 'I accept!'

قَالَ تُصَلِّيَ الْحُمْسَ وَ تَصُومُ شَهْرَ رَمَضَانَ قَالَ أَقْبَرْتُ

<sup>449</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 36

<sup>450</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 37

He<sup>-saww</sup> said: 'You will pray the five (daily) Salats, and you shall fast month of Ramazan'. He said, 'I accept'.

قَالَ تَحُجُّ الْبَيْتَ الْحَرَامَ وَ تُؤَدِّي الرِّكَاعَةَ وَ تَغْتَسِلُ مِنَ الْجَنَابَةِ قَالَ أَقْرَبْتُ

He<sup>-saww</sup> said: 'You shall perform Hajj of the Sacred House, and give the Zakat, and wash from the sexual impurities'. He said, 'I accept'.

فَتَحَلَّفَ بَعِيرُ الْأَعْرَابِيِّ وَ وَقَفَ النَّبِيُّ فَسَأَلَ عَنْهُ فَرَجَعَ النَّاسُ فِي طَلْبِهِ فَوَجَدُوهُ فِي آخِرِ الْعُسْكَرِ قَدْ سَقَطَ حُفُّ بَعِيرِهِ فِي حُفْرَةٍ مِنْ حُفْرِ الْجِرْزَانَ فَسَقَطَ  
فَأَنْدَقَتْ عُنُقُ الْأَعْرَابِيِّ وَ عُنُقُ الْبَعِيرِ وَ هُمَا مَيِّتَانِ

The camel of the Bedouin lagged behind and the Prophet<sup>-saww</sup> paused. He<sup>-saww</sup> asked about him, so the people returning in searching for him. They found him among the last of the soldiers, a shoe of his camel had fallen into a hole from the holes of Al-Jirzan. So, he had fallen down, and the necks of the Bedouin and the camel were injured, and they were both dead.

فَأَمَرَ النَّبِيُّ فَضْرِبَتْ خِيْمَةٌ فَعُغِّلَ فِيهِ ثُمَّ دَخَلَ النَّبِيُّ فَكَفَّنَهُ فَسَمِعُوا لِلنَّبِيِّ حَرَكَةً فَخَرَجَ وَ جَبِينُهُ يَتَرَشَّحُ عَرَقًا

The Prophet<sup>-saww</sup> ordered and a tent was struck. He was washed in it. Then the Prophet<sup>-saww</sup> entered and enshrouded him. They heard a movement for the Prophet<sup>-saww</sup>. He<sup>-saww</sup> came out and his<sup>-saww</sup> forehead was perspiring profusely.

وَ قَالَ إِنَّ هَذَا الْأَعْرَابِيُّ مَاتَ وَ هُوَ جَائِعٌ وَ هُوَ مِمَّنْ آمَنَ وَ لَمْ يَلْبَسْ إِيمَانَهُ يَظْلِمُ فَابْتَدَرَهُ الْحَوْرُ الْعَيْنُ بِنَمَارِ الْجَنَّةِ يَحْشُونَ بِهَا شِدْقَهُ هَذِهِ تَقُولُ يَا رَسُولَ اللَّهِ اجْعَلْنِي فِي أَزْوَاجِهِ وَ هَذِهِ تَقُولُ يَا رَسُولَ اللَّهِ اجْعَلْنِي فِي أَزْوَاجِهِ.

He<sup>-saww</sup> said: 'This Bedouin died while he was hungry, and he was from the one who had believed and had not dressed his Eman with injustice, so the Maiden Houries rushed to him with the fruits of Paradise stuffing his cheeks with it. This one is saying, 'O Rasool-Allah<sup>-saww</sup>! Make me to be among his wives', and this one is saying, 'O Rasool-Allah<sup>-saww</sup>! Make me to be among his wives"<sup>451</sup>.

39- شي، تفسير العياشي عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ أَرَأَيْتَ الْمُؤْمِنَ لَهُ فَضْلٌ عَلَى الْمُسْلِمِ فِي شَيْءٍ مِنَ الْمَوَارِيثِ وَالْقَضَايَا وَالْأَحْكَامِ حَتَّى يَكُونَ لِلْمُؤْمِنِ أَكْثَرُ مِمَّا يَكُونُ لِلْمُسْلِمِ فِي الْمَوَارِيثِ أَوْ غَيْرِ ذَلِكَ

Tafseer Al-Ayyashi – From Humran,

'From Abu Ja'far<sup>-asws</sup>, he (the narrator) said, 'I said to him<sup>-asws</sup>, 'What is your<sup>-asws</sup> view of the Momin? Is there any merit for him upon the Muslims regarding anything from the inheritances, and the judgments, and the rulings, until there would be for the Momin more than what would be for the Muslim regarding the inheritances or other than that?'

<sup>451</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 38

قَالَ لَا هُمَا يَجْرِيَانِ فِي ذَلِكَ بِجَرَى وَاحِدًا إِذَا حَكَمَ الْإِمَامُ عَلَيْهِمَا وَ لَكِنَّ لِلْمُؤْمِنِ فَضْلًا عَلَى الْمُسْلِمِ فِي أَعْمَالِهِمَا وَ مَا يَتَقَرَّبَانِ بِهِ إِلَى اللَّهِ

He<sup>-asws</sup> said: 'No! They both flow regarding that with one flow, when the Imam<sup>-asws</sup> rules upon them, but for the Momin there is a merit upon the Muslim in their deeds and whatever they draw closer with to Allah<sup>-azwj</sup>'.

قَالَ قُلْتُ أَلَيْسَ اللَّهُ يَقُولُ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَ زَعَمْتَ أَنَّهُمْ مُجْتَمِعُونَ عَلَى الصَّلَاةِ وَ الزَّكَاةِ وَ الصَّوْمِ وَ الْحَجِّ مَعَ الْمُؤْمِنِ

He (the narrator) said, 'I said, 'Isn't Allah<sup>-azwj</sup> Saying: **One who comes with the good deed, then for him would be ten the likes of it, [6:160]**, and you<sup>-asws</sup> are claiming that they are gathered upon the Salat, and the Zakat, and the Fasts, and the Hajj with the Momin!'

قَالَ فَقَالَ أَلَيْسَ اللَّهُ قَدْ قَالَ وَ اللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ أَضْعَافًا كَثِيرَةً فَأَلْمُؤْمِنُونَ هُمْ الَّذِينَ يُضَاعِفُ اللَّهُ لَهُمُ الْحَسَنَاتِ لِكُلِّ حَسَنَةٍ سَبْعِينَ ضِعْفًا فَهَذَا مِنْ فَضْلِهِمْ وَ يَزِيدُ اللَّهُ الْمُؤْمِنَ فِي حَسَنَاتِهِ عَلَى قَدْرِ صِحَّةِ إِيمَانِهِ أَضْعَافًا مُضَاعَفَةً كَثِيرَةً وَ يَفْعَلُ اللَّهُ بِالْمُؤْمِنِينَ مَا يَشَاءُ.

He (the narrator) said, 'Hasn't Allah<sup>-azwj</sup> Said: **and Allah Multiplies for the one He so desires to; and Allah is Capacious, Knowing [2:261]**, a manifold multiple. So the Momineen, they are those Allah<sup>-azwj</sup> will Multiply the good deeds for them, for every good deed, seventy manifold, so this is from their merits, and Allah<sup>-azwj</sup> will Increase for the Momin in his good deeds upon a measure of the health of his Eman, many multiples, and Allah<sup>-azwj</sup> Does with the Momineen whatever He<sup>-azwj</sup> so Desires to".<sup>452</sup>

40- شي، تفسير العياشي عن مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ قَوْلِهِ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ فَقَالَ يَعْنِي الدِّينُ فِيهِ الْإِيمَانُ.

Tafseer Al-Ayyashi – From Muhammad Bin Muslim who said,

'I asked Abu Ja'far<sup>-asws</sup> about His<sup>-azwj</sup> Words: **The Religion in the Presence of Allah is Al-Islam; [3:19]**. He<sup>-asws</sup> said: 'It means the religion having the Eman in it".<sup>453</sup>

41- شي، تفسير العياشي عن أَبِي عَمْرٍو الزُّبَيْرِيِّ عَنِ أَبِي عَبْدِ اللَّهِ عَ فِي قَوْلِهِ وَ لَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَ يَأْمُرُونَ بِالْمَعْرُوفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ قَالَ فِي هَذِهِ الْآيَةِ تَكْفِيرُ أَهْلِ الْقِبْلَةِ بِالْمَعَاصِي لِأَنَّهُ مَنْ لَمْ يَكُنْ يَدْعُو إِلَى الْخَيْرَاتِ وَ يَأْمُرُ بِالْمَعْرُوفِ وَ يَنْهَى عَنِ الْمُنْكَرِ مِنَ الْمُسْلِمِينَ فَلَيْسَ مِنَ الْأُمَّةِ الَّتِي وَصَفَهَا اللَّهُ

Tafseer Al-Ayyashi – from Abu Amro Al Zubeyri,

'From Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **And let there be a community from you all calling to the better and enjoining with the goodness and forbidding from the evil, [3:104]**. He<sup>-asws</sup> said: 'In this Verse is denial of people of the Qiblah with the disobedience, because one from the Muslims who does not happen to call to the good deeds and enjoining with the

<sup>452</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 39

<sup>453</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 40

goodness and forbidding from the evil, he isn't from the community which Allah<sup>-azwj</sup> has Described.

لَأَنْتُمْ تَزْعُمُونَ أَنَّ جَمِيعَ الْمُسْلِمِينَ مِنْ أُمَّةٍ مُحَمَّدٍ قَدْ بَدَتْ هَذِهِ الْآيَةُ وَ قَدْ وَصَفَتْ أُمَّةً مُحَمَّدٍ بِالِدُّعَاءِ إِلَى الْحَيْرِ وَالْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ وَ مَنْ لَمْ يُوْجَدْ فِيهِ الصِّفَةُ الَّتِي وَصَفَتْ بِهَا فَكَيْفَ يَكُونُ مِنَ الْأُمَّةِ وَ هُوَ عَلَى خِلَافٍ مَا شَرَطَهُ اللَّهُ عَلَى الْأُمَّةِ وَ وَصَفَهَا بِهِ.

(This is) because you all are claiming that entirety of the Muslims is from the community of Muhammad<sup>-sawww</sup>. This Verse has clarified and has described the community of Muhammad<sup>-sawww</sup> as being with calling to the good deeds and enjoying with the goodness and forbidding from the evil, and the one who does not find the qualities in him which he has been described with, so how can he be from the community, and he is upon opposite of what Allah<sup>-azwj</sup> has Stipulated upon the community and Described it with".<sup>454</sup>

42- م، تفسير الإمام عليه السلام قَوْلُهُ عَزَّ وَ جَلَّ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ قَالَ الْإِمَامُ ع ثُمَّ وَصَفَ هَؤُلَاءِ الْمُتَّقِينَ الَّذِينَ هَذَا الْكِتَابُ هَدَى لَهُمْ فَقَالَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ يَعْني بِمَا غَابَ عَنْ حَوَاسِهِمْ مِنَ الْأُمُورِ الَّتِي يَلْزِمُهُمُ الْإِيمَانُ بِهَا كَالْبَعْثِ وَالْحِسَابِ وَالْجَنَّةِ وَالنَّارِ وَ تَوْحِيدِ اللَّهِ وَ سَائِرِ مَا لَا يُعْرَفُ بِالْمُشَاهَدَةِ

Tafseer Al-Imam (Hassan Al-Askari<sup>-asws</sup>), may the greetings be upon him<sup>-asws</sup> – Words of Mighty and Majestic: The Imam<sup>-asws</sup> said: 'Then He<sup>-azwj</sup> Describe these pious ones, those that the Book is Guiding towards them<sup>-asws</sup>, so He<sup>-azwj</sup> Said: **Those who are believing in the unseen [2:3]** – meaning (believing) in what is unseen by their sensory perception, from the matters which having the *Eman* in this is necessitated for them, like the Resurrection, and the Reckoning, and the Paradise, and the Fire, and the *Tawheed* of Allah<sup>-azwj</sup> the Exalted, and the rest of what cannot be recognised by the witnessing.

وَ إِيمًا يُعْرَفُ بِدَلَائِلٍ قَدْ نَصَبَهَا اللَّهُ عَزَّ وَ جَلَّ عَلَيْهَا كَادَمَ وَ حَوَاءَ وَ إِدْرِيسَ وَ نُوحَ وَ إِبْرَاهِيمَ وَ الْأَنْبِيَاءَ الَّذِينَ يَلْزِمُهُمُ الْإِيمَانُ بِهِمْ وَ يُحْجِجُ اللَّهُ وَ إِنْ لَمْ يُشَاهَدُوهُمْ وَ يُؤْمِنُونَ بِالْغَيْبِ وَ هُمْ مِنَ السَّاعَةِ مُشْفِقُونَ.

And rather, these can be recognised by the proofs which Allah<sup>-azwj</sup> Mighty and Majestic has Appointed them these (matters), like Adam<sup>-as</sup>, and Hawwa<sup>-as</sup>, and Idrees<sup>-as</sup>, and Noah<sup>-as</sup>, and Ibrahim<sup>-as</sup>, and the Prophets<sup>-as</sup> having the *Eman* is necessitated in them<sup>-as</sup> and in the Divine Authorities of Allah<sup>-azwj</sup> the Exalted – and even if these have not been witnessed, and they are believing in the unseen, **and they, from the Hour, are in awe [21:49]**".<sup>455</sup>

43- م، تفسير الإمام عليه السلام قَوْلُهُ عَزَّ وَ جَلَّ وَ الَّذِينَ يُؤْمِنُونَ بِمَا أَنْزَلَ إِلَيْكَ وَ مَا أَنْزَلَ مِنْ قَبْلِكَ وَ بِالْآخِرَةِ هُمْ يُوقِنُونَ

<sup>454</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 41

<sup>455</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 42



Tafseer of the Imam (Hassan Al-Askari<sup>-asws</sup>) may the greetings be upon him<sup>-asws</sup> - The Words of the Mighty and Majestic: **And those who are believing in what is Revealed unto you and what was Revealed before you and of the Hereafter, they are certain [2:4].**

قَالَ الْإِمَامُ ع ثُمَّ وَصَفَ بَعْدَ هَؤُلَاءِ الَّذِينَ يُقِيمُونَ الصَّلَاةَ فَقَالَ وَالَّذِينَ يُؤْمِنُونَ بِمَا أَنْزَلَ إِلَيْكَ يَا مُحَمَّدُ وَ مَا أَنْزَلَ مِنْ قَبْلِكَ عَلَى الْأَنْبِيَاءِ الْمَاضِينَ كَالْتَّوْرَةِ وَالْإِنْجِيلِ وَالزَّبُورِ وَ صُحُفِ إِبْرَاهِيمَ وَ سَائِرِ كُتُبِ اللَّهِ الْمُنزَلَةِ عَلَى أَنْبِيَائِهِ بِأَنَّهُ حَقٌّ وَ صِدْقٌ مِنْ عِنْدِ رَبِّ عَزِيزٍ صَادِقٍ حَكِيمٍ

The Imam (Hassan Al-Askari<sup>-asws</sup>) said: 'After having Described the attributes of those that establish the *Salat*, He<sup>-saww</sup> Says: **And those who are believing in what is Revealed unto you [2:4] – O Muhammad<sup>-saww</sup> – and what was Revealed before you** upon the previous Prophets<sup>-as</sup>, like the Torah, and the Evangel and the Psalms and the Parchments of Ibrahim<sup>-as</sup> and rest of the Books of Allah<sup>-azwj</sup> the Exalted, the ones Revealed upon the Prophets<sup>-as</sup>, that it is the Truth and truly from the Lord<sup>-azwj</sup> of the Worlds, The Mighty, The Truthful, The Wise.'

وَ بِالْآخِرَةِ هُمْ يُوفُونَ بِالذَّارِ الْآخِرَةِ بَعْدَ هَذِهِ الدُّنْيَا لَا يَشْكُونَ فِيهَا بِأَنَّهَا الدَّارُ الَّتِي فِيهَا جَزَاءُ الْأَعْمَالِ الصَّالِحَةِ بِأَفْضَلِ مَا عَمِلُوا وَ عِقَابِ الْأَعْمَالِ بِمِثْلِ مَا كَسَبُوهُ

**And of the Hereafter, they are certain** and with the house **of the Hereafter, they are certain** – as being after this world and they are not doubting in it that it is the house in which is the Recompense of the righteous deeds from what they had done, and Punishment of the evil deeds with the like of what they had earned’.

قَالَ الْإِمَامُ ع مَنْ دَفَعَ فَضْلَ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ عَلَى جَمِيعِ مَنْ بَعْدَ النَّبِيِّ ص فَقَدْ كَذَّبَ بِالتَّوْرَةِ وَالْإِنْجِيلِ وَالزَّبُورِ وَ صُحُفِ إِبْرَاهِيمَ وَ سَائِرِ كُتُبِ اللَّهِ الْمُنزَلَةِ فَإِنَّهُ مَا نَزَلَ شَيْءٌ مِنْهَا إِلَّا وَ أَهْمُ مَا فِيهِ بَعْدَ الْأَمْرِ بِتَوْحِيدِ اللَّهِ تَعَالَى وَ الْإِقْرَارِ بِالنَّبُوَّةِ الْإِغْتِرَافِ بِوَلَايَتِهِ وَ الطَّبِيعِينَ مِنْ آلِهِ ع

The Imam<sup>-asws</sup> said: ‘The one who rejects the preference of Amir Al-Momineen<sup>-asws</sup> over the entirety of the ones after the Prophet<sup>-saww</sup>, so he has belied the Torah, and the Evangel, and the Psalms, and the Parchments of Ibrahim<sup>-as</sup> and the rest of the Revealed Books of Allah<sup>-azwj</sup>, for it is so that nothing from these is Revealed except the most important of what is therein – after the Command with the *Tawheed* of Allah<sup>-azwj</sup> the Exalted and the acknowledgment with the Prophet-hood, is the acknowledgment with the *Wilayah* of Ali<sup>-asws</sup> and the goodly ones from his<sup>-asws</sup> Progeny<sup>-asws</sup>’.

وَ لَقَدْ قَالَ رَجُلٌ لِعَلِيِّ بْنِ الْحُسَيْنِ ع مَا تَقُولُ فِي رَجُلٍ يُؤْمِنُ بِمَا أَنْزَلَ عَلَى مُحَمَّدٍ ص وَ مَا أَنْزَلَ مِنْ قَبْلِهِ وَ يُؤْمِنُ بِالْآخِرَةِ وَ يُصَلِّي وَ يُزَكِّي وَ يُصِلُ الرَّحِمَ وَ يَعْمَلُ الصَّالِحَاتِ لَكِنَّهُ يَقُولُ مَعَ ذَلِكَ لَا أَدْرِي الْحَقَّ لِعَلِيِّ أَوْ فُلَانٍ

And a man had said to Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, ‘What are you<sup>-asws</sup> saying regarding a man who believes in what Allah<sup>-azwj</sup> Revealed unto Muhammad<sup>-saww</sup>, and whatever He<sup>-azwj</sup> Revealed from before him<sup>-saww</sup>, and believes in the Hereafter, and he prays *Salat* and (gives) *Zakat*, and he helps the relatives, and he does the righteous deeds, but along with (all of) that, he is saying, ‘I don’t know the right is for Ali<sup>-asws</sup> or is it for so and so?’

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع مَا تَقُولُ أَنْتَ فِي رَجُلٍ يَفْعَلُ هَذِهِ الْحَيَرَاتِ كُلَّهَا إِلَّا أَنَّهُ يَقُولُ لَا أَدْرِي النَّبِيَّ مُحَمَّدًا أَوْ مُسَيِّمَةً هَلْ يَنْتَفِعُ بِشَيْءٍ مِنْ هَذِهِ الْأَفْعَالِ فَقَالَ لَا

Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said to him: ‘What are you saying regarding a man who does these good things, all of them, except that he is saying, ‘I don’t know whether the Prophet is Muhammad<sup>-saww</sup> or Musaylama (the false claimant of Prophet-hood). Would he benefit with anything from these deeds?’ He said, ‘No’.

قَالَ فَكَذَلِكَ صَاحِبُكَ هَذَا كَيْفَ يَكُونُ مُؤْمِنًا يَهْدِيهِ الْكُتُبُ مَنْ لَا يَدْرِي أَمْ مُحَمَّدٌ نَبِيٌّ أَمْ مُسَيْلَمَةٌ وَكَذَلِكَ كَيْفَ يَكُونُ مُؤْمِنًا يَهْدِيهِ الْكُتُبُ وَالْآخِرَةُ أَوْ مُنْتَفِعًا بِشَيْءٍ مِنْ أَعْمَالِهِ مَنْ لَا يَدْرِي أَعَلَيْي حَقٌّ أَمْ فَلَانٌ

He<sup>-asws</sup> said: ‘Similar to that is this companion of yours. So how can he happen to be a believer in these Books, the one who does not know whether Muhammad<sup>-saww</sup> is the Prophet or Musaylama, and similar to that, how can he happen to be a believer in these Book and in the Hereafter, or benefit by anything from his deeds, the one who doesn’t know whether Ali<sup>-asws</sup> is more rightful or so and so?’

قَوْلُهُ عَزَّ وَ جَلَّ أَوْلِيكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأَوْلِيكَ هُمْ الْمُفْلِحُونَ قَالَ الْإِمَامُ ع ثُمَّ أَخْبَرَ اللَّهُ جَلَّ جَلَالُهُ عَنْ هَؤُلَاءِ الْمُؤَصِّفِينَ يَهْدِيهِ الصِّفَاتِ الشَّرِيفَةِ فَقَالَ أَوْلِيكَ أَهْلُ هَذِهِ الصِّفَاتِ عَلَى هُدًى بَيَانٍ وَ صَوَابٍ مِنْ رَبِّهِمْ وَ عِلْمٍ بِمَا أَمَرَهُمْ بِهِ وَ أَوْلِيكَ هُمْ الْمُفْلِحُونَ النَّاجُونَ بِمَا مِنْهُ يَوْجَلُونَ الْفَائِزُونَ بِمَا بِهِ يُؤْمِنُونَ

The Words of the Mighty and Majestic: **They are on a Guidance from their Lord, and they shall be successful [2:5]**. The Imam<sup>-asws</sup> said: ‘Then Allah<sup>-azwj</sup> Informs about the majesty of the ones with these honourable attributes and Says: **They are [2:5]**, that is the ones with these attributes, **on a Guidance from their Lord [2:5]**. They obey and act upon the Words of the Lord<sup>-azwj</sup> and know what they have been Commanded to do, **and they shall be successful [2:5]** – the saved from what they had been dreading, the successful with what they had been believing in’.

قَوْلُهُ عَزَّ وَ جَلَّ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ قَالَ الْإِمَامُ فَلَمَّا ذَكَرَ هَؤُلَاءِ الْمُؤْمِنِينَ وَ مَدَحَهُمْ ذَكَرَ الْكَافِرِينَ الْمُخَالِفِينَ لَهُمْ فِي كُفْرِهِمْ فَقَالَ إِنَّ الَّذِينَ كَفَرُوا بِاللَّهِ وَ بِمَا آمَنَ بِهِ هَؤُلَاءِ الْمُؤْمِنُونَ بِتَوْحِيدِ اللَّهِ وَ بِبُيُوتَةِ مُحَمَّدٍ رَسُولِ اللَّهِ وَ بِوَصِيَّةِ عَلِيِّ وَ لِئِذَا لَمْ يَكُنْ رَسُولَ اللَّهِ وَ الْأَيْمَةَ الطَّيِّبِينَ الطَّاهِرِينَ خِيَارِ عِبَادِ اللَّهِ الْمَيَامِينَ الْقَوَامِينَ بِصَالِحِ خَلْقِ اللَّهِ تَعَالَى

The Words of the Mighty and Majestic: **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]**. The Imam<sup>-asws</sup> said: When Allah<sup>-azwj</sup> had Mentioned these *Momineen* and Praised them, He<sup>-azwj</sup> Mentioned the disbelievers, the adversaries of their in their disbelief, and He<sup>-azwj</sup> Said: ‘**Surely those who are disbelieving [2:6]** in Allah<sup>-azwj</sup> and in what those *Momineen* have believed in, the *Tawheed* (Oneness) of Allah<sup>-azwj</sup> the Exalted, and in the Prophet-hood of Rasool-Allah<sup>-saww</sup> and in his<sup>-asws</sup> bequeathing Ali<sup>-asws</sup> as Guardian of Allah<sup>-azwj</sup> and a successor<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, and in the Imams<sup>-asws</sup>, the clean, the goodly, the best of His<sup>-azwj</sup> virtuous servants, the ones in charge of the affairs of the creatures of Allah<sup>-azwj</sup> the Exalted.

سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ حَوْفَتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَمْ يَخَوْفَهُمْ لَا يُؤْمِنُونَ أَخْبَرَ عَنْ عِلْمِهِ فِيهِمْ وَ هُمْ الَّذِينَ قَدْ عَلِمَ اللَّهُ عَزَّ وَ جَلَّ أَنَّهُمْ لَا يُؤْمِنُونَ.

**It is the same to them, whether you warn them, scare them, or you do not warn them, or do not scare them, they will not be believing.** He<sup>-azwj</sup> Informed about His<sup>-azwj</sup> Knowledge

regarding them, and they are those whom Allah<sup>-azwj</sup> Mighty and Majestic had Known that they will not be believing”<sup>456</sup>.

44- م، تفسير الإمام عليه السلام قوله عزَّ و جلَّ يا أَيُّهَا النَّاسُ قَالَ الإمام العسْكَرِيُّ ع قَالَ عَلِيُّ بْنُ الْحُسَيْنِ يَعْني سائرَ الْمُكَلَّفِينَ مِنْ وُلْدِ آدَمَ ع اعْبُدُوا رَبَّكُمْ أَجْبُوا رَبَّكُمْ مِنْ حَيْثُ أَمَرْتُمْ أَنْ تَعْتَبِدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَلَا شَبِيهَ وَلَا مِثْلَ عَدَلٍ لَا يَجُورُ جَوَادٌ لَا يَبْخُلُ خَلِيمٌ لَا يَعْجَلُ حَكِيمٌ لَا يَخْطَأُ

Tafseer Imam (Hassan Al-Askari<sup>-asws</sup>), may the greetings be upon him<sup>-asws</sup> - The Imam (Hassan Al-Askari<sup>-asws</sup>) said - Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said regarding the Words of the Exalted: **O you people [2:21]!** – ‘It Means the rest of the people, the encumbered ones from the children of Adam<sup>-as</sup>. **Worship your Lord** i.e., obey your Lord from where you have been Commanded to that you would be believing that there is no god except Allah<sup>-azwj</sup> Alone, there being no associates for Him<sup>-azwj</sup>, nor is there a resemblance of His<sup>-azwj</sup> nor an example for Him<sup>-azwj</sup> – Just, not tyrannous, Generous, not stingy, Forbearing not hasty, Wise, not senseless.

وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الطَّيِّبِينَ وَبِأَنَّ آلَ مُحَمَّدٍ أَفْضَلُ آلِ النَّبِيِّينَ وَأَنَّ عَلِيًّا أَفْضَلُ آلِ مُحَمَّدٍ وَأَنَّ أَصْحَابَ مُحَمَّدٍ الْمُؤْمِنِينَ مِنْهُمْ أَفْضَلُ صَحَابَةِ الْمُرْسَلِينَ وَبِأَنَّ أُمَّةَ مُحَمَّدٍ أَفْضَلُ أُمَّةِ الْمُرْسَلِينَ

And that Muhammad<sup>-saww</sup> His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>; and that the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> is superior to the progenies of the (other) Prophets<sup>-as</sup>, and that the companions of Muhammad<sup>-saww</sup>, the *Momineen* from them are superior than the companions of the Rasools<sup>-as</sup>; and that the community of Muhammad<sup>-saww</sup> is the most superior of the communities of the Rasools<sup>-as</sup>.

الَّذِي خَلَقَكُمْ نَسَمًا وَ سَوَّاهُمْ مِنْ بَعْدِ ذَلِكَ وَ صَوَّرَكُمْ فَأَحْسَنَ صُوْرَكُمْ

**Who Created you [2:21]** - as persons, and Completed you from after that, **and He Shaped you, then made your shape to be beautiful [64:3]**.

وَالَّذِينَ مِنْ قَبْلِكُمْ قَالَ وَ خَلَقَ الَّذِينَ مِنْ قَبْلِكُمْ مِنْ سَائِرِ أَصْنَافِ النَّاسِ لَعَلَّكُمْ تَتَّقُونَ

**And those from before you.** He<sup>-asws</sup> said: ‘And Created from before you, from the rest of the varieties of the people **that you may be fearing [2:21]**.

قَالَ لَهَا وَجْهَانِ أَحَدُهُمَا خَلَقْتُمْ وَ خَلَقَ الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ أَيْ لَتَتَّقُوا كَمَا قَالَ اللَّهُ وَ مَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

He<sup>-asws</sup> said: ‘For it there are two aspects – One of the two is – ‘Created you and Created those from before you, perhaps all of you would be fearing’ – i.e., in order that you would be fearing just as Allah<sup>-azwj</sup> the Exalted Said: **And I have not Created the Jinn and the Humans except that they should be worshipping [51:56]**.

<sup>456</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 43

وَالْوَجْهَ الْآخَرَ اعْبُدُوا رَبَّكُمْ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ أَيَّ اعْبُدُوهُ لَعَلَّكُمْ تَتَّقُونَ النَّارَ وَ لَعَلَّ مِنَ اللَّهِ وَاجِبٌ لِأَنَّهُ أَكْرَمُ مِنْ أَنْ يُعْبَى عَبْدُهُ بِلَا مَنَفَعَةٍ وَ يُطْمَعُهُ فِي فَضْلِهِ ثُمَّ يُخَيِّبُهُ

And the other aspect – ‘Worship your Lord<sup>-azwj</sup> Who Created you, and those from before you’, i.e., worship Him<sup>-azwj</sup>, perhaps you would be fearing the Fire. **‘That you may’**, from Allah<sup>-azwj</sup>, is an Obligation, because He<sup>-azwj</sup> is more Benevolent than that He<sup>-azwj</sup> would Mean His<sup>-azwj</sup> servant without a benefit and Feed him from His<sup>-azwj</sup> Grace, then disappoint him.

أَلَا تَرَى أَنَّهُ كَيْفَ قُبِحَ مِنْ عَبْدٍ مِنْ عِبَادِهِ إِذَا قَالَ لِرَجُلٍ أَحَدِي لَعَلَّكَ تَنْتَفِعُ مِنِّي وَ تَخْدُمُنِي وَ لَعَلِّي أَنْفَعُكَ بِمَا فَيَحْدُمُهُ ثُمَّ يُخَيِّبُهُ وَ لَا يَنْفَعُهُ فَاللَّهُ عَزَّ وَ جَلَّ أَكْرَمُ فِي أَعْمَالِهِ وَ أَبْعَدُ مِنَ الْقَبِيحِ فِي أَعْمَالِهِ مِنْ عِبَادِهِ.

Have you not seen how ugly is a servant from His<sup>-azwj</sup> servants when he says to a man, ‘Serve me, perhaps you would benefit from me and by serving me, and perhaps I shall benefit you with it’. So, he serves him, then he disappoints him and does not benefit him. Surely, Allah<sup>-azwj</sup> Mighty and Majestic is more Benevolent in His<sup>-azwj</sup> Deeds and more remote from the ugliness in His<sup>-azwj</sup> Deeds than His<sup>-azwj</sup> servants are”.<sup>457</sup>

45- شي، تفسير العياشي عن أبي العباس عن أبي عبد الله ع في قول الله سنّة من قد أرسلنا قبلك من رسلنا قال هي سنّة محمدٍ و من كان قبلة من الرُّسُلِ وَ هُوَ الْإِسْلَامُ.

Tafseer Al-Ayyashi – From Abu Al Abbas,

‘From Abu Abdullah<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup>: **A Sunnah of the ones We Sent before you from Our Rasools, [17:77]**. He<sup>-asws</sup> said: ‘It is Sunnah of Muhammad<sup>-saww</sup> and the ones from the Rasools<sup>-as</sup> who were before him<sup>-asws</sup>, and it is Al-Islam”.<sup>458</sup>

46- كتاب سليم بن قيس الهلالي، قال: قلتُ لِأَمِيرِ الْمُؤْمِنِينَ ع مَا الْإِيمَانُ وَ مَا الْإِسْلَامُ

The book of Suleym Bin Qays Al Hilali who said,

‘I said to Amir Al-Momineen<sup>-asws</sup>, ‘What is Al-Eman and Al-Islam?’

قَالَ أَمَّا الْإِيمَانُ فَالْإِقْرَارُ بَعْدَ الْمَعْرِفَةِ وَ الْإِسْلَامُ فَمَا أَقْرَرْتَ بِهِ وَ التَّسْلِيمُ لِلْأَوْصِيَاءِ وَ الطَّاعَةُ لَهُمْ

He<sup>-asws</sup> said: ‘As for the Eman, it is the acknowledgement after the recognition, and Al-Islam is what you accept with, and the submission to the successors<sup>-asws</sup> and the obedience to them’.

وَ فِي رِوَايَةٍ أُخْرَى وَ الْإِسْلَامُ إِذَا مَا أَقْرَرْتَ بِهِ فُلْتُ الْإِيمَانُ الْإِقْرَارُ بَعْدَ الْمَعْرِفَةِ قَالَ مَنْ عَرَفَهُ اللَّهُ نَفْسَهُ وَ نَبِيَّهُ وَ إِمَامَهُ ثُمَّ أَقْرَرَّ بِطَاعَتِهِ فَهُوَ مُؤْمِنٌ.

<sup>457</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 44

<sup>458</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 45

And in another report: 'And Al-Islam is then what you accept with'. I said, 'Al-Eman is the acceptance after the recognition?' He<sup>-asws</sup> said: 'One Allah<sup>-azwj</sup> Introduces to him Himself<sup>-azwj</sup>, and his Prophet<sup>-saww</sup>, and his Imam<sup>-asws</sup>, then he acknowledges with obeying him<sup>-asws</sup>, so he is a Momin".<sup>459</sup>

وَعَنْ أَبَانَ عَنْ سُلَيْمٍ قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ عَ وَ سَأَلَهُ رَجُلٌ عَنِ الْإِيمَانِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنِ الْإِيمَانِ لَا أَسْأَلُ عَنْهُ أَحَدًا بَعْدَكَ

And from Aban, from Suleym who said,

'I heard Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and a man asked him<sup>-asws</sup> about the Eman. He said, 'O Amir Al-Momineen<sup>-asws</sup>! Inform me about Al-Eman. I don't have to ask anyone about it after you<sup>-asws</sup>'.

قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ ص فَسَأَلَهُ عَنْ مِثْلِ مَا سَأَلْتَنِي عَنْهُ فَقَالَ لَهُ مِثْلَ مَقَالَتِكَ فَأَخَذَ يُحَدِّثُهُ ثُمَّ قَالَ لَهُ أَفَعَلْتَ آمَنْتَ

He<sup>-asws</sup> said: 'A man came to the Prophet<sup>-saww</sup> and asked him<sup>-saww</sup> about similar to what you have asked me<sup>-asws</sup> about. He said to him<sup>-saww</sup> similar to your words, so he<sup>-saww</sup> went on to narrate to him. Then he<sup>-saww</sup> said to him, 'Do so, and you have believed'.

ثُمَّ أَقْبَلَ عَلَيَّ ع عَلَى الرَّجُلِ فَقَالَ أَمَا عَلِمْتَ أَنَّ جِبْرَائِيلَ أَتَى رَسُولَ اللَّهِ ص فِي صُورَةِ آدَمِيٍّ فَقَالَ لَهُ مَا الْإِسْلَامُ

Then Ali<sup>-asws</sup> faced towards the man. He<sup>-asws</sup> said: 'Don't you know that Jibraeel<sup>-as</sup> had come to Rasool-Allah<sup>-saww</sup> in the image of a human being. He<sup>-as</sup> said to him<sup>-saww</sup>, 'What is Al-Islam?'

فَقَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ إِقَامُ الصَّلَاةِ وَ إِيتَاءُ الزَّكَاةِ وَ حِجُّ الْبَيْتِ وَ صِيَامُ شَهْرِ رَمَضَانَ وَ الْغُسْلُ مِنَ الْجَنَابَةِ

He<sup>-saww</sup> said: 'Testimony that there is no god except Allah<sup>-azwj</sup> and that Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and establishing the Sa'at, and giving the Zakat, and performing Hajj of the House (Kabah), and fasting month of Ramazan, and the washing from the sexual impurity'.

قَالَ فَمَا الْإِيمَانُ قَالَ نُؤْمِنُ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ وَ بِالْحَيَاةِ بَعْدَ الْمَوْتِ وَ بِالْقَدَرِ كُلِّهِ خَيْرِهِ وَ شَرِّهِ وَ حُلُوهِ وَ مَرِّهِ

He<sup>-as</sup> said: 'So what is Al-Eman?' He<sup>-saww</sup> said: 'Belief in Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> Angels, and His<sup>-azwj</sup> Books, and His<sup>-azwj</sup> Rasools<sup>-as</sup>, and in the life after the death, and in the pre-determination, all of it, good and evil, and sweet and bitter'.

فَلَمَّا قَامَ الرَّجُلُ قَالَ رَسُولُ اللَّهِ ص هَذَا جِبْرَائِيلُ جَاءَكُمْ يُعَلِّمُكُمْ دِينَكُمْ

When the man stood up, Rasool-Allah<sup>-saww</sup> said: 'This is Jibraeel<sup>-as</sup> having come to you all to teach you your religion'.

<sup>459</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 46 a

فَكَانَ رَسُولُ اللَّهِ كَلَّمَا قَالَ لَهُ شَيْئاً قَالَ لَهُ صَدَقْتَ قَالَ فَمَتَى السَّاعَةُ قَالَ مَا الْمَسْتَوِلُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ قَالَ صَدَقْتَ

It was so that Rasool-Allah<sup>-saww</sup>, every time he<sup>-saww</sup> said something to him<sup>-as</sup>, he<sup>-as</sup> said to him<sup>-saww</sup>: ‘You<sup>-saww</sup> speak the truth’. He<sup>-as</sup> said: ‘When is the Hour?’ He<sup>-saww</sup> said: ‘The questioned is not any more knowing than the questioner is’. He<sup>-as</sup> said: ‘You<sup>-saww</sup> speak the truth’.

ثُمَّ قَالَ عَلِيٌّ ع بَعْدَ مَا فَرَّغَ مِنْ قَوْلِ جِبْرِئِيلَ صَدَقْتَ أَلَا إِنَّ الْإِيمَانَ بُنِيَ عَلَى أَرْبَعِ دَعَائِمٍ عَلَى الْيَقِينِ وَالصَّبْرِ وَالْعَدْلِ وَالْجِهَادِ.

Then Ali<sup>-asws</sup> said, after having been free from the words of Jibraeel<sup>-as</sup>: ‘You<sup>-azwj</sup> speak the truth’: ‘Indeed! Al-Eman is built upon four pillars – upon the certainty, and the patience, and the justice, and the Jihad (striving)’<sup>.460</sup>

47- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَعَالَى جَعَلَ الْإِسْلَامَ دِينَهُ وَ جَعَلَ كَلِمَةَ الْإِخْلَاصِ حُسْنًا لَهُ فَمَنْ اسْتَقْبَلَ قِبَلَتَنَا وَ شَهِدَ شَهَادَتَنَا وَ أَحَلَّ ذَيْبِحَتَنَا فَهُوَ مُسْلِمٌ لَهُ مَا لَنَا وَ عَلَيْهِ مَا عَلَيْنَا.

(The book) ‘Nawadir’ of Al Rawandy – By his chain,

‘From Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> the Exalted Made Al-Islam as His<sup>-azwj</sup> religion and Made the sincere word as good for Him<sup>-azwj</sup>. So, the one who faces our Qiblah, and testifies our testimonies, and permits our slaughters, so he is a Muslim. For him is what is for us, and against him is what is against us’<sup>.461</sup>

وَ بِحَدِّثِ الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْبَعَةٌ يَسْتَأْنِفُونَ الْعَمَلَ الْمَرِيضُ إِذَا بَرَأَ وَ الْمُشْرِكُ إِذَا أَسْلَمَ وَ الْحَاجُّ إِذَا فَرَّغَ وَ الْمُنْصَرِفُ مِنَ الْجُمُعَةِ إِيمَانًا وَ اخْتِسَابًا.

And by this chain,

‘He<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Four shall be resuming the deeds – the sick one when he is cured, and the Polytheists when he becomes a Muslim, and the pilgrim when he is free (from performing Hajj), and the one leaving from the Friday (Salat), believing and in anticipation’<sup>.462</sup>

48- نَحِجُ، نَحِجُ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي بَعْضِ مَا احْتَجَّ بِهِ عَلَى الْحَوَارِجِ وَ قَدْ عَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ ص رَجَمَ الرَّابِيَّ ثُمَّ صَلَّى عَلَيْهِ ثُمَّ وَرَّثَهُ أَهْلَهُ وَ قَتَلَ الْقَائِلَ وَ وَرَّثَ مِيرَاثَهُ أَهْلَهُ وَ قَطَعَ السَّارِقَ وَ جَلَدَ الرَّابِيَّ غَيْرَ الْمُحْصَنِ ثُمَّ قَسَمَ عَلَيْهِمَا مِنَ الْفَيْءِ وَ نَكَحَا الْمُسْلِمَاتِ

<sup>460</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 46 b

<sup>461</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 47 a

<sup>462</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 47 b

(The book) 'Nahj Al-Balagah' –

'Amir Al-Momineen<sup>-asws</sup> said: 'In part of what he<sup>-asws</sup> argued with against the Kharijites: 'And you have known that Rasool-Allah<sup>-saww</sup> stoned the adulterer then prayed Salat upon him, and made his family to inherit, and killed the murderer, and made his family inherit his inheritance, and cut (the hand) of the thief, and whipped the un-unmarried adulterer, then apportion the 'Fey' (war booty) upon them and married the Muslim women.

فَأَخَذَهُمْ رَسُولُ اللَّهِ ص بِدُنُوبِهِمْ وَأَقَامَ حَقَّ اللَّهِ فِيهِمْ وَلَمْ يَمْنَعَهُمْ سَهْمَهُمْ مِنَ الْإِسْلَامِ وَلَمْ يُخْرِجْ أَسْمَاءَهُمْ مِنْ بَيْنِ أَهْلِهِ

Rasool-Allah<sup>-saww</sup> seized them for their sins, and he<sup>-saww</sup> established the rights of Allah<sup>-azwj</sup> among them, and he<sup>-saww</sup> did not prevent them of their shares from Al-Islam and did not expunge their names from between his family'.

وَسَافَهُ إِلَى قَوْلِهِ ع وَ الرُّمُوزِ السَّوَادِ الْأَعْظَمِ فَإِنَّ يَدَ اللَّهِ عَلَى الْجَمَاعَةِ وَإِيَّاكُمْ وَ الْفُرْقَةَ فَإِنَّ الشَّادَّ مِنَ النَّاسِ لِلشَّيْطَانِ كَمَا أَنَّ الشَّادَّةَ مِنَ الْعَنَمِ لِلذِّئْبِ

And he continued it up to his<sup>-asws</sup> words: 'And stick to the large numbers, for the Hand of Allah<sup>-azwj</sup> is upon the congregation, and beware of the sectarianism, for the one deviating from the people is for the Satan<sup>-la</sup> just as the deviant from the sheep is to the wolf.

أَلَا مَنْ دَعَا إِلَى هَذَا السَّبْعَارِ فَاقْتُلُوهُ وَ لَوْ كَانَ تَحْتَ عِمَامَتِي هَذِهِ.

Indeed! One who calls to this slogan, kill him, and even if here were to be beneath this turban of mine!"<sup>463</sup>

49- نَحْج، نَحْجِ الْبَلَاغَةِ إِنَّ اللَّهَ تَعَالَى أَنْزَلَ كِتَابًا هَادِيًا بَيَّنَّ فِيهِ الْخَيْرَ وَ الشَّرَّ فَخُذُوا نَحْجَ الْخَيْرِ مَهْتَدُونَ وَ اصْدِفُوا عَنْ سَمْتِ الشَّرِّ تَفْصِيلاً

(The book) 'Nahj Al-Balagah' –

'Allah<sup>-azwj</sup> the Exalted Sent down a guiding Book, clarifying in it the good and the evil. So, take the peak of good, you will be guided, and stay aloof from the evil, you will be moderate.

الْفَرَائِضَ الْفَرَائِضَ أَذُوهَا إِلَى اللَّهِ تُؤَدِّكُمْ إِلَى الْجَنَّةِ إِنَّ اللَّهَ حَرَّمَ حَرَامًا غَيْرَ مَجْهُولٍ وَ فَضَّلَ حُرْمَةَ الْمُسْلِمِ عَلَى الْحَرَمِ كُلِّهَا وَ شَدَّ بِالْإِخْلَاصِ وَ التَّوْحِيدِ خُفُوقَ الْمُسْلِمِينَ فِي مَعَايِدِهَا

The obligations! The obligations! Fulfil these to Allah<sup>-azwj</sup>, it will take you to the Paradise. Allah<sup>-azwj</sup> has Prohibited the Prohibitions which are not unknown and Merited the sanctity of the Muslim upon the all of the sanctities, and emphasised the sincerity and the Tawheed, the rights of the Muslims in their beliefs.

فَالْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَ يَدِهِ إِلَّا بِالْحَقِّ وَ لَا يَجِلُّ أَدَى الْمُسْلِمِ إِلَّا بِمَا يَجِبُ بِأَدْرُؤِ أَمْرِ الْعَامَّةِ وَ خَاصَّةِ أَحَدِكُمْ وَ هُوَ الْمَوْثُ إِلَى قَوْلِهِ وَ اتَّقُوا اللَّهَ فِي عِبَادِهِ وَ بِلَادِهِ فَإِنَّكُمْ مَسْتَوْوُونَ حَتَّى عَنِ الْبِقَاعِ وَ الْبَهَائِمِ الْخَطْبَةَ.

<sup>463</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 48

So, the Muslim is one the (other) Muslims are safe from his tongue and his hand, except by the right, and it is not Permissible to harm the Muslim except with what is obligatory. Rush to the affairs of the general Muslims, and in particular the special ones, and it is the death' – up to his<sup>asws</sup> words: 'Fear Allah<sup>azwj</sup> regarding His<sup>azwj</sup> servants and in His<sup>azwj</sup> city, for you will be Questioned, even about the spots, and the beasts' – the sermon''<sup>464</sup>

50- **الْهِدَايَةُ**، الْإِسْلَامُ هُوَ الْإِقْرَارُ بِالشَّهَادَتَيْنِ وَ هُوَ الَّذِي يُحْفَنُ بِهِ الدِّمَاءُ وَ الْأَمْوَالُ وَ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ فَقَدْ حَفِنَ مَالَهُ وَ دَمَهُ إِلَّا بِحَقِّيهِمَا وَ عَلَى اللَّهِ حِسَابُهُ

(The book) 'Al Hidayah' –

'Al-Islam, it is the acceptance of the two testimonies, and it is which the blood and the wealth are saved by, and the one who says, 'There is no god except Allah<sup>azwj</sup>, Muhammad<sup>saww</sup> is Rasool-Allah<sup>saww</sup>, so he has saved his wealth, and his blood, except with their rights, and upon Allah<sup>azwj</sup> is His<sup>azwj</sup> Reckoning.

وَ الْإِيمَانُ هُوَ إِقْرَارٌ بِاللِّسَانِ وَ عَقْدٌ بِالْقَلْبِ وَ عَمَلٌ بِالْجَوَارِحِ وَ أَنَّهُ يَزِيدُ بِالْأَعْمَالِ وَ يَنْقُصُ بِرُكُوبِهَا وَ كُلُّ مُؤْمِنٍ مُسْلِمٌ وَ لَيْسَ كُلُّ مُسْلِمٍ مُؤْمِنًا [مُؤْمِنًا] وَ مَثَلُ ذَلِكَ مَثَلُ الْكَعْبَةِ وَ الْمَسْجِدِ فَمَنْ دَخَلَ الْكَعْبَةَ فَقَدْ دَخَلَ الْمَسْجِدَ وَ لَيْسَ كُلُّ مَنْ دَخَلَ الْمَسْجِدَ دَخَلَ الْكَعْبَةَ

And Al-Eman, it is acceptance by the tongue, and believing with the heart, and working with the limbs, and it increases with the deeds and reduces with its neglect, and every Momin is a Muslim, and every Muslim isn't a Momin, and an example of that is an example of the Kabah and the (Sacred) Masjid. The one who enters the Kabah so he has entered the (Sacred) Masjid, and it isn't so that everyone who enters the (Sacred) Masjid enters the Kabah.

وَ قَدْ فَرَّقَ اللَّهُ عَزَّ وَ جَلَّ اسْمَهُ فِي كِتَابِهِ بَيْنَ الْإِسْلَامِ وَ الْإِيمَانِ فَقَالَ قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَ لَكِنْ قُولُوا أَسْلَمْنَا

And Allah<sup>azwj</sup>, Mighty and Majestic are His<sup>azwj</sup> Names, has Differentiated in His<sup>azwj</sup> Book between Al-Islam and Al-Eman. He<sup>azwj</sup> Said: '**The Bedouins said, 'We believe!' Say: 'You do not believe! But say, 'We submitted', [49:14].**

وَ قَدْ بَيَّنَّ اللَّهُ عَزَّ وَ جَلَّ أَنَّ الْإِيمَانَ قَوْلٌ وَ عَمَلٌ لِقَوْلِهِ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَ إِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَ عَلَى رَجُلٍ يَتَوَكَّلُونَ الَّذِينَ يَبْسُطُونَ الصَّلَاةَ وَ يَمَّا رَزَقْنَاهُمْ يُنْفِقُونَ أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا

And Allah<sup>azwj</sup> Mighty and Majestic has Explained that the Eman is word and deed, due to His<sup>azwj</sup> Words: **But rather, the Momineen are those, when Allah is mentioned, their hearts fear, and when His Verses are recited to them, it increases them in Eman, and upon their Lord they are relying [8:2] Those who are establishing the Salat and from what We have Graced them, they are spending [8:3] These ones, they are the true Momineen. For them are Levels in the Presence of their Lord, and Forgiveness, and honourable sustenance [8:4].**

وَ أَنَا قَوْلُهُ عَزَّ وَ جَلَّ فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ - فَلَيْسَ ذَلِكَ بِخِلَافٍ مَا ذَكَرْنَا لِأَنَّ الْمُؤْمِنَ يُسَمَّى مُسْلِمًا وَ الْمُسْلِمَ لَا يُسَمَّى مُؤْمِنًا حَتَّى يَأْتِيَ مَعَ إِقْرَارِهِ بِعَمَلٍ



And as for Words of Mighty and Majestic: ***So we brought out ones from the Momineen who were in it [51:35] But We did not find therein apart from a (single) household of the submitters [51:36]***, so that isn't what we mentioned, because the Momin is named as 'Muslim', and the Muslim cannot be named as 'Momin' until he comes with action with his acceptance.

وَأَمَّا قَوْلُهُ عَزَّ وَجَلَّ وَ مَنْ يَبْتَغِ عَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَ هُوَ فِي الْأَخِرَةِ مِنَ الْخَاسِرِينَ فَقَدْ سُئِلَ الصَّادِقُ ع عَنْ ذَلِكَ فَقَالَ هُوَ الْإِسْلَامُ الَّذِي فِيهِ الْإِيمَانُ.

And as for Words of Mighty and Majestic: ***And the one who seeks other than Islam as a Religion, it will never be Accepted from him, and in the Hereafter, he would be from the losers [3:85]***, so Al-Sadiq<sup>-asws</sup> had been asked about that. He<sup>-asws</sup> said: 'It is Al-Islam in which is Al-Eman'.<sup>465</sup>

51- مَشْكَاهُ الْأَنْوَارِ، نَقْلًا مِنْ كِتَابِ الْمَحَاسِنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَتَى رَجُلًا إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي جِئْتُ لِأُبَايِعَكَ عَلَى الْإِسْلَامِ

(The book) 'Mishkat Al-Anwaar' – Copied from the book 'Al-Mahasin' –

'From Abu Abdullah<sup>-asws</sup> having said: 'A man came to Rasool-Allah<sup>-saww</sup>. He said, 'O Rasool-Allah<sup>-saww</sup>! I have come to pledge allegiance to you<sup>-saww</sup> upon Al-Islam'.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص عَلَى أَنْ تَقْتُلَ أَبَاكَ فَقَبِضَ الرَّجُلُ يَدَهُ وَ انْصَرَفَ

Rasool-Allah<sup>-saww</sup> said to him: 'Based upon that you will kill your father'. Then man grabbed his<sup>-saww</sup> hand (in allegiance) and left.

ثُمَّ عَادَ وَ قَالَ يَا رَسُولَ اللَّهِ إِنِّي جِئْتُ لِأُبَايِعَكَ عَلَى الْإِسْلَامِ فَقَالَ لَهُ أَنْ تَقْتُلَ أَبَاكَ قَالَ نَعَمْ

Then he returned and said, 'O Rasool-Allah<sup>-saww</sup>! I have come to pledge allegiance to you<sup>-saww</sup> upon Al-Islam'. He<sup>-saww</sup> said to him: 'If you kill your father'. He said, 'Yes'.

فَقَالَ لَهُ رَسُولُ اللَّهِ إِنَّ الْمُؤْمِنَ يُرَى يَقِينُهُ فِي عَمَلِهِ وَ الْكَافِرَ يُرَى إِنْكَارُهُ فِي عَمَلِهِ

Rasool-Allah<sup>-saww</sup> said to him: 'The Momin sees his certainty in his deed, and the Kafir sees his denial in his deed'

فَوَ الَّذِي نَفْسِي بِيَدِهِ مَا عَرَفُوا أَمْرَهُمْ فَأَعْتَبُوا إِنْكَارَ الْكَافِرِينَ وَ الْمُنَافِقِينَ بِأَعْمَالِهِمْ الْحَيِيَّةِ.

By the One<sup>-azwj</sup> in Whose Hand is my<sup>-saww</sup> soul! They did not understand their affairs, so they considered the denial of the Kafirs and the hypocrites with their wicked deeds".<sup>466</sup>

<sup>465</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 50

<sup>466</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 51

52- الْمَشْكَاةُ، مِنَ الْمَحَاسِنِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: مَنْ اسْتَقْبَلَ قِبْلَتَنَا وَ أَكَلَ ذَبِيحَتَنَا وَ آمَنَ بِنَبِيِّنَا وَ شَهِدَ شَهَادَتَنَا دَخَلَ فِي دِينِنَا أُجْرَيْنَا عَلَيْهِ حُكْمَ الْقُرْآنِ وَ حُدُودَ الْإِسْلَامِ

(The book) 'Al-Mishkat', from 'Al-Mahasin' –

'From Amir Al-Momineen<sup>-asws</sup> having said: 'One who faces our Qiblah, and eats our slaughter, and believes in our Prophet<sup>-saww</sup>, and testifies our testimonies has entered into our religion. We shall flow upon him the ruling of the Quran, and legal penalties of Al-Islam.

لَيْسَ لِأَحَدٍ عَلَى أَحَدٍ فَضْلٌ إِلَّا بِالتَّقْوَى أَلَا وَ إِنَّ لِلْمُتَّقِينَ عِنْدَ اللَّهِ أَفْضَلَ الثَّوَابِ وَ أَحْسَنَ الْجَزَاءِ وَ الْمَأَبِ.

There isn't anyone upon merit except with the piety. Indeed! And for the pious in the Presence of Allah<sup>-azwj</sup>, there are superior Rewards and excellent Recompense and the resort".<sup>467</sup>

53- كَأ، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ سَلَامِ الْجَعْفِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع فَقَالَ الْإِيمَانُ أَنْ يُطَاعَ اللَّهُ فَلَا يُعْصَى.

(The book) 'Al-Kafi' – From Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunsu, from Sallam Al Jufy who said,

'I asked Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> said: 'Al-Eman is that one obeys Allah<sup>-azwj</sup> and does not disobey".<sup>468</sup>

## Explanation (Ahadeeth only) –

بيان وَ يَقُولُ نَبِيِّنَا ص اتَّخَذَ النَّاسُ رُؤُوسَاءَ جُهَالًا فَسُئِلُوا فَأَفْتَوْا بِعَيْرِ عِلْمٍ فَضَلُّوا وَ أَضَلُّوا.

And our Prophet<sup>-saww</sup> said: 'The people took ignorant chiefs. They were asked, so they issued Fatwas without knowledge. They strayed and strayed (others)".

وَ قَوْلِ النَّبِيِّ ص لَا يَزْنِي الرَّأْيِي حِينَ يَزْنِي وَ هُوَ مُؤْمِنٌ.

And words of the Prophet<sup>-saww</sup>: 'The adultery does not commit adultery when he commits adultery while he is a Momin'.

رَوَى ابْنُ أَبِي شُعْبَةَ عَنِ الصَّادِقِ ع فِي حَدِيثٍ طَوِيلٍ أَنَّهُ قَالَ: لَا يَزْنِيحُ الْمُؤْمِنُ مِنْ صِفَةِ الْإِيمَانِ إِلَّا بِتَرْكِ مَا اسْتَحَقَّ أَنْ يَكُونَ بِهِ مُؤْمِنًا وَ إِنَّمَا اسْتَوْجَبَ وَ اسْتَحَقَّ اسْمَ الْإِيمَانِ وَ مَعْنَاهُ بِأَدَاءِ كِبَارِ الْفَرَائِضِ مُوصُولَةً وَ تَرْكِ كِبَارِ الْمَعَاصِي وَ اجْتِنَابَهَا وَ إِنْ تَرَكَ صِغَارَ الطَّاعَةِ وَ ارْتَكَبَ صِغَارَ الْمَعَاصِي

<sup>467</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 52

<sup>468</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 53 a

It is reported by Ibn Shu'ba, from Al-Sadiq<sup>asws</sup> in a lengthy Hadeeth having said: 'The Momin will not exit from the description of El Eman except by neglecting what he is deserving with to be a Momin, and it obligated and deserves the name 'Al-Eman', and its meaning is fulfilling the great obligations, connected, and neglecting the major disobedience and shunning these, and neglecting the minor obedience(s) and committing minor disobediences.

فَلَيْسَ بِخَارِجٍ مِنَ الْإِيمَانِ وَلَا تَارِكٍ لَهُ مَا لَمْ يَتْرُكْ شَيْئاً مِنْ كِبَارِ الطَّاعَةِ وَازْتِكَابِ شَيْءٍ مِنَ الْمَعَاصِي فَمَا لَمْ يَفْعَلْ ذَلِكَ فَهُوَ مُؤْمِنٌ لِقَوْلِ اللَّهِ إِنَّ تَحْتِنُبُوا كِبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكُفِرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخِلاً كَرِيماً يُعْنِي مَغْفِرَةً مَا دُونَ الْكِبَائِرِ

He wouldn't exit from the Eman, nor a neglecter of it for as long as he does not leave out anything from the major obedience(s) and committing something from the disobedience. For as long as he does not do that, he is a Momin, due to Words of Allah<sup>azwj</sup>: ***If you shun the major sins which you are Forbidden from, We will Remove your (small) sins and Cause you to enter an honourable place of entering [4:31]*** – meaning Forgiveness of what is besides the major sins.

فَإِنْ هُوَ اِزْتَكَبَ كَبِيرَةً مِنْ كِبَائِرِ الْمَعَاصِي كَانَ مَأْخُوداً بِجَمِيعِ الْمَعَاصِي صِغَارِهَا وَكِبَارِهَا مُعَاقَباً عَلَيْهَا مُعَذَّباً بِهَا.

If he were to commit major sins from the major (acts of) disobedience(s), he would be seized for entirety of the disobediences, its minor and its major, Punished upon it, Tormented with it".<sup>469</sup>

54- كا، الكافي عن العدة عن البرقي عن أبيه عن النضر عن يحيى بن عمران الحلبي عن أيوب بن الحر عن أبي بصير قال: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ ع فَقَالَ لَهُ سَلَامٌ إِنَّ حَيْثُمَا بِنَ أَبِي حَيْثُمَا يُحَدِّثُنَا عَنْكَ أَنَّهُ سَأَلَكَ عَنِ الْإِسْلَامِ فَعُلْتُ إِنَّ الْإِسْلَامَ مَنِ اسْتَقْبَلَ قِبَلَتَنَا وَشَهِدَ شَهَادَتَنَا وَنَسَكَ نُسُكَنَا وَوَالَى وَاوَلَانَا وَغَادَى غَدُونَنَا فَهُوَ مُسْلِمٌ

(The book) 'Al-Kafi' – From the number, from Al Barqy, from his father, from Al Nazr, from Yahya Bin Imran Al Halby, from Ayoub Bin Al Hurr, from Abu Baseer who said,

'I was in the presence of Abu Ja'far<sup>asws</sup>. Sallam said to him<sup>asws</sup>, 'Khaysama Bin Abu Khaysama narrated to us that he asked you<sup>asws</sup> about Al-Islam. You<sup>asws</sup> said: 'Al-Islam is one who faces our Qiblah, and testifies our testimonies, and ritualises our rituals, and befriends our friends, and is inimical to our enemies, so he is a Muslim''.

فَقَالَ صَدَقَ حَيْثُمَا

He<sup>asws</sup> said: 'Khaysama spoke the truth'.

I said, 'And he asked you<sup>asws</sup> about Al-Eman. You<sup>asws</sup> said: 'Al-Eman with Allah<sup>azwj</sup>, and the ratification with the Book of Allah<sup>azwj</sup> the Exalted, and he does not disobey Allah<sup>azwj</sup>'.

<sup>469</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 53 b

فُلْتُ وَ سَأَلْتُ عَنِ الْإِيمَانِ فَمُلَّتِ الْإِيمَانَ بِاللَّهِ وَ التَّصَدِيقِ بِكِتَابِ اللَّهِ تَعَالَى وَ أَنْ لَا يَعْصِي اللَّهَ فَقَالَ صَدَقَ حَيْثُمُ.

'He<sup>-asws</sup> said: 'Khaysama spoke the truth''.<sup>470</sup>

55- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْأَشْعَثِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ حَفْصِ بْنِ خَارِجَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَ سَأَلَهُ رَجُلٌ عَنْ قَوْلِ الْمُزَجَّجَةِ فِي الْكُفْرِ وَ الْإِيمَانِ وَ قَالَ إِنَّهُمْ يَخْتَجُونَ عَلَيْنَا وَ يَقُولُونَ كَمَا أَنَّ الْكَافِرَ عِنْدَنَا هُوَ الْكَافِرُ عِنْدَ اللَّهِ فَكَذَلِكَ نَجِدُ الْمُؤْمِنَ إِذَا أَقَرَّ بِإِيمَانِهِ أَنَّهُ عِنْدَ اللَّهِ مُؤْمِنٌ

(The book) 'Al-Kafi' – From Muhammad Bin Al-Hassan, from one of our companions, from Al Ashas Bin Muhammad, from Muhammad Bin Hafs Bin Kharija who said,

'I heard Abu Abdullah<sup>-asws</sup> saying, and a man asked him<sup>-asws</sup> about the word (belief) of the Murjiites regarding the Kufir and the Eman, and he said, 'They are arguing upon us and saying like, 'The Kafir with us, he is the Kafir with Allah<sup>-azwj</sup>, and like that we find the Momin to be when he accepts with his Eman that he is a Momin with Allah<sup>-azwj</sup>'.

فَقَالَ سُبْحَانَ اللَّهِ كَيْفَ يَسْتَوِي هَذَانِ وَ الْكُفْرُ إِقْرَارٌ مِنَ الْعَبْدِ فَلَا يُكَلَّفُ بَعْدَ إِقْرَارِهِ بَيِّنَةٌ وَ الْإِيمَانُ دَعْوَى لَا تُجُوزُ إِلَّا بِبَيِّنَةٍ وَ بَيِّنَتُهُ عَمَلُهُ وَ نِيَّتُهُ

He<sup>-asws</sup> said: 'Glory be to Allah<sup>-azwj</sup>! How can these two be the same, and the Kufir is acceptance from the servant, so he will not be encumbered with his proof after his acceptance, and the Eman is a claim. It is not allowed except with a proof, and his proof is his deed and his intention.

فَإِذَا اتَّفَقَا فَالْعَبْدُ عِنْدَ اللَّهِ مُؤْمِنٌ وَ الْكُفْرُ مَوْجُودٌ بِكُلِّ جِهَةٍ مِنْ هَذِهِ الْجِهَاتِ الثَّلَاثِ مِنْ نِيَّةٍ أَوْ قَوْلٍ أَوْ عَمَلٍ وَ الْأَحْكَامُ تَجْرِي عَلَى الْقَوْلِ وَ الْعَمَلِ

So when they are co-incident, then the servant is a Momin in the Presence of Allah<sup>-azwj</sup>, while the Kufir is existent in every aspect from these three aspects – from intention, or word, or deed, and the ruling flow upon the word and the deed.

فَمَا أَكْثَرَ مَنْ يَشْهَدُ لَهُ الْمُؤْمِنُونَ بِالْإِيمَانِ وَ يَجْرِي عَلَيْهِ أَحْكَامُ الْمُؤْمِنِينَ وَ هُوَ عِنْدَ اللَّهِ كَافِرٌ وَ قَدْ أَصَابَ مَنْ أَجْرَى عَلَيْهِ أَحْكَامُ الْمُؤْمِنِينَ بِظَاهِرِ قَوْلِهِ وَ عَمَلِهِ.

How many are the ones the Momineen have testified for him being with the Eman and the rulings of the Momineen flow upon him, and he is a Kafir in the Presence of Allah<sup>-azwj</sup>, and the one the ruling had flowed upon had chieived due to the apparent of his words and his deeds''.<sup>471</sup>

56- كَأ، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سَيَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الرَّجُلِ يَتَرَكِبُ الْكَبِيرَةَ مِنَ الْكَبَائِرِ فَيَمُوتُ هَلْ يُجْرِيهِ ذَلِكَ مِنَ الْإِسْلَامِ وَ إِنْ غَدِبَ كَانَ عَذَابُهُ كَعَذَابِ الْمُشْرِكِينَ أَمْ لَهُ مُدَّةٌ وَ انْقِطَاعٌ

<sup>470</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufir - Ch 24 H 54

<sup>471</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufir - Ch 24 H 55

(The book) 'Al-Kafi' – From Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah<sup>-asws</sup> about the man committing the major sin from the major sins and he dies. Does that expel him from Al-Islam, and if he is Punished, his Punishment would be like the punishment of the Polytheists, or would there be a term for him and a termination?'

فَقَالَ عَمَّنِ ارْتَكَبَ كَبِيرَةً مِنَ الْكِبَائِرِ فَرَعَمَ أَهْمًا حَلَالًا أَخْرَجَهُ ذَلِكَ مِنَ الْإِسْلَامِ وَ عُدِّبَ أَشَدَّ الْعَذَابِ وَ إِنْ كَانَ مُعْتَرِفًا أَنَّهُ أَدْنَبَ وَ مَاتَ عَلَيْهِ أَخْرَجَهُ مِنَ الْإِيمَانِ وَ لَمْ يُخْرِجْهُ مِنَ الْإِسْلَامِ وَ كَانَ عَذَابُهُ أَهْوَنَ مِنَ عَذَابِ الْأَوَّلِ.

He<sup>-asws</sup> said: 'One who commits a major sin from the major sins, and he claims that it is Permissible, that would expel him from Al-Islam and he would be Punished with the severe Punishment, and if he were to acknowledge that he had sinned and died upon it, it would expel him from Al-Eman and not expel him from Al-Islam, and his Punishment would be lesser than the Punishment of the first one'.<sup>472</sup>

<sup>472</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 56

## CHAPTER 25 – ATTRIBUTION OF AL-ISLAM

1- مع، معاني الأخبار لي، الأماالي للصدوق عن ماجيلويه عن عمته عن البرقي عن أبيه عن محمد بن يحيى الخزاز عن غياث بن إبراهيم عن الصادق جعفر بن محمد عن أبيه عن أبيه ع قال قال أمير المؤمنين ع لأنسب الإسلام نسبة لم ينسبه أحد قبلي ولا ينسبه أحد بعدي

(The book) 'Ma'any Al Akhbar', (and) 'Al-Amaali' of Al-Sadouq, from Majaylawiya, from his uncle, from Al Baqy, from his father, from Muhammad Bin Yahya Al Khazza, from Giyas Bin Ibrahim,

'From Al-Sadiq Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'I<sup>asws</sup> shall attribute Al-Islam with such an attribution, no one before me<sup>asws</sup> had attributed, nor will any attribute it after me<sup>asws</sup>!

الإسلام هو التسليم والتسليم هو التصديق والتصديق هو اليقين واليقين هو الأداء والأداء هو العمل إن المؤمن أخذ دينه عن ربه ولم يأخذه عن رأيه

Al-Islam, it is the submission, and the submission is the ratification, and the ratification is the certainty, and the certainty is the fulfilment, and the fulfilment is the deed. The Momin takes his religion from his Lord<sup>azwj</sup> and does not take it from his opinion.

أيتها الناس دينكم دينكم تمسكوا به لا يربلكم أحد عنه لأن السببة فيه خير من الحسنه في غيره لأن السببة فيه تُعْفَرُ والحسنه في غيره لا تُقْبَلُ.

O you people! Your religion! Your religion, adhere with it! Do not let anyone move you away from it because the evil deed in it is better than the good deed in something else, because the evil deed in it is Forgiven while the good deed in something else is not Accepted".<sup>473</sup>

2- ما، الأماالي للشيخ الطوسي بإسناد المجاشعي عن الصادق عن أبيه عن علي ع قال: الإسلام هو التسليم والتسليم هو اليقين واليقين هو التصديق والتصديق هو الإقرار والإقرار هو الأداء والأداء هو العمل.

(The book) 'Al-Amaali' of the Sheykh Al-Tusi – By a chain of Al-Mujashie,

'From Al-Sadiq<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Ali<sup>asws</sup> having said: Al-Islam, it is the submission, and the submission is the ratification, and the ratification is the certainty, and the certainty is the fulfilment, and the fulfilment is the deed. The Momin takes his religion from his Lord<sup>azwj</sup> and does not take it from his opinion."<sup>474</sup>

<sup>473</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 25 H 1

<sup>474</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 25 H 2

3- فس، تفسیر القمی عن مُحَمَّدِ بْنِ عَلِيٍّ الْبَغْدَادِيِّ رَفَعَ الْحَدِيثَ إِلَى أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتِ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: لَأَنْسِبَنَّ الْإِسْلَامَ نِسْبَةً لَمْ يَنْسِبْهَا أَحَدٌ قَبْلِي وَ لَا يَنْسِبُهَا أَحَدٌ بَعْدِي

Tafseer Al Qummi – From Muhammad Bin Ali Al Baghdadi, raising the Hadeeth to,

‘Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, having said: ‘I<sup>-asws</sup> shall attribute Al-Islam with such an attribution, no one before me<sup>-asws</sup> has attributed it (as such) nor will anyone attribute it after me<sup>-asws</sup>!

الْإِسْلَامُ هُوَ التَّسْلِيمُ وَ التَّسْلِيمُ هُوَ الْيَقِينُ وَ الْيَقِينُ هُوَ التَّصَدِيقُ وَ التَّصَدِيقُ هُوَ الْإِقْرَارُ وَ الْإِقْرَارُ هُوَ الْأَدَاءُ وَ الْأَدَاءُ هُوَ الْعَمَلُ

Al-Islam, it is the submission, and the submission is the ratification, and the ratification is the certainty, and the certainty is the fulfilment, and the fulfilment is the deed.

الْمُؤْمِنُ أَحَدٌ دِينَهُ عَنْ رَبِّهِ إِنَّ الْمُؤْمِنَ يُعْرِفُ إِيمَانَهُ فِي عَمَلِهِ وَ إِنَّ الْكَافِرَ يُعْرِفُ كُفْرَهُ بِإِنْكَارِهِ

The Momin takes his religion from his Lord<sup>-azwj</sup>. The Momin, his Eman is recognised in his actions, and the Kafir, his Kufr is recognised in his denial.

أَيُّهَا النَّاسُ دِينَكُمْ فَإِنَّ الْحَسَنَةَ فِيهِ خَيْرٌ مِنَ الْحَسَنَةِ فِي غَيْرِهِ وَ إِنَّ السَّيِّئَةَ فِيهِ تُغْفَرُ وَ إِنَّ الْحَسَنَةَ فِي غَيْرِهِ لَا تُقْبَلُ.

O you people! Your religion, the good deed in it is better than the good deed in something else, and the evil deed in it is Forgiven and the good deed in something else is not Accepted”<sup>.475</sup>

4- سن، المحاسن عن بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَأَنْسِبَنَّ الْيَوْمَ الْإِسْلَامَ نِسْبَةً لَمْ يَنْسِبْهَا أَحَدٌ قَبْلِي وَ لَا يَنْسِبُهَا أَحَدٌ بَعْدِي إِلَّا بِمِثْلِ ذَلِكَ

(The book) ‘Al-Mahasin’ – From one of our companions raising it, said,

‘Amir Al-Momineen<sup>-asws</sup> said: ‘I<sup>-asws</sup> shall attribute Al-Islam today with such an attribution, no one before me<sup>-asws</sup> has attributed it, nor will anyone attribute it after me<sup>-asws</sup> except with similar to that.

الْإِسْلَامُ هُوَ التَّسْلِيمُ وَ التَّسْلِيمُ هُوَ الْيَقِينُ وَ الْيَقِينُ هُوَ التَّصَدِيقُ وَ التَّصَدِيقُ هُوَ الْإِقْرَارُ وَ الْإِقْرَارُ هُوَ الْعَمَلُ وَ الْعَمَلُ هُوَ الْأَدَاءُ

Al-Islam, it is the submission, and the submission is the ratification, and the ratification is the certainty, and the certainty is the fulfilment, and the fulfilment is the deed (and) it is the performance.

إِنَّ الْمُؤْمِنَ لَمْ يَأْخُذْ دِينَهُ عَنْ رَبِّهِ وَ لَكِنَّ أَتَاهُ عَنْ رَبِّهِ وَ أَحَدَ بِهِ إِنَّ الْمُؤْمِنَ يُرَى يَقِينُهُ فِي عَمَلِهِ وَ الْكَافِرَ يُرَى إِنْكَارُهُ فِي عَمَلِهِ

<sup>475</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 25 H 3

The Momin does not take his religion from his opinion, but it comes to him from his Lord<sup>-azwj</sup> and he is seized with it. Then Momin, his certainty can be seen in his actions, and the Kafir his denial can be seen in his actions.

فَوَ الَّذِي نَفْسِي بِيَدِهِ مَا عَرَفُوا أَمَرَ رَبِّهِمْ فَاعْتَبِرُوا إِنَّكَارَ الْكَافِرِينَ وَ الْمُنَافِقِينَ بِأَعْمَالِهِمْ الْحَيِّثَةِ.

By the One<sup>-azwj</sup> in Whose Hand is my<sup>-asws</sup> soul! They have not recognised the Command of their Lord<sup>-azwj</sup>, so they considered the denial of the Kafirs and the hypocrites with their wicked deeds".<sup>476</sup>

كأ، الكافي عَنِ الْعَدُوِّ عَنِ الرَّجِيِّ عَنْ بَعْضِ أَصْحَابِنَا مِثْلَهُ إِلَّا أَنْ فِيهِ لَأَنْتَسِبَ الْإِسْلَامَ إِلَى قَوْلِهِ أَنَّهُ مِنْ رَبِّهِ فَأَخَذَهُ إِلَى قَوْلِهِ مَا عَرَفُوا أَمْرَهُمْ.

(The book) 'Al-Kafi' – From the number, from Al Barqy, from one of our companions –

'Similar to it, except in it: 'I<sup>-asws</sup> shall attribute Al-Islam' – up to his<sup>-asws</sup> words: 'Comes to him from his Lord<sup>-azwj</sup>, so he is seized' – up to his<sup>-asws</sup> words: 'They have not recognised their affairs'.<sup>477</sup>

بيان فأقول رَوَى السَّيِّدُ الرَّضِيُّ رَضِيَ اللَّهُ عَنْهُ فِي تَهَجِّ الْبَلَاغَةِ جُزْءًا مِنْ هَذَا الْحَبْرِ هَكَذَا وَ قَالَ ع لَأَنْتَسِبَ الْإِسْلَامَ نِسْبَةً لَمْ يَنْسِبْهَا أَحَدٌ قَبْلِي الْإِسْلَامُ هُوَ النَّسْلِيمُ وَ النَّسْلِيمُ هُوَ الْبَيْقُ وَ الْبَيْقُ هُوَ التَّصْدِيقُ وَ التَّصْدِيقُ هُوَ الْإِقْرَارُ وَ الْإِقْرَارُ هُوَ الْأَدَاءُ وَ الْأَدَاءُ هُوَ الْعَمَلُ ..

#### Explanation – (Ahadeeth only)

*I (Majlisi) am saying, 'It is reported by the Seyyid Al Razy, may Allah<sup>-azwj</sup> be Pleased with him in (the book) 'Nahj Al-Balagah', a part of this report like this – and he<sup>-asws</sup> said: 'I<sup>-asws</sup> shall attribute Al-Islam with an attribution, no one before me<sup>-asws</sup> has attributed it (as such). Al-Islam, it is the submission, and the submission, it is the certainty, and the certainty, it is the ratification, and the ratification, it is the acceptance, and the acceptance, it is the fulfilment, and the fulfilment, it is the deed'.*

قَوْلُهُ ع مَا أَضَمَّرَ أَحَدُكُمْ شَيْئًا إِلَّا وَ أَظْهَرَهُ اللَّهُ عَلَى صَفْحَاتِ وَجْهِهِ وَ فَلَائِتِ لِسَانِهِ.

*His<sup>-asws</sup> words: 'Not one of you will harbour anything except and Allah<sup>-azwj</sup> will Reveal it upon the pages of his face and the slips of his tongue'.*

<sup>476</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 25 H 4 a

<sup>477</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 25 H 4 b



## CHAPTER 26 – THE LAWS

1- سن، المحاسن عن أبي إسحاق الثقفيني عن محمد بن مروان عن أبان بن عثمان عن ذكره عن أبي عبد الله ع قال: إن الله تبارك وتعالى أعطى محمداً ص شرائع نوح وإبراهيم وموسى وعيسى التوحيد والإخلاص وخلع الأنداد والفطرة والحبيبية السمحة لا زهباية ولا سياحة أحل فيها الطيبات وحرم فيها الخبيثات ووضع عنهم إصرهم والأغلال التي كانت عليهم فعرف فضله بذلك

(The book) 'Al-Mahasin' – From Abu Is'haq Al Saqafy, from Muhammad Bin Marwan, from Aban Bin Usman, from the one who mentioned it,

'From Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Blessed and Exalted Gave Muhammad<sup>-saww</sup> the Law of Noah<sup>-as</sup>, and Ibrahim<sup>-as</sup>, and Musa<sup>-as</sup>, and Isa<sup>-as</sup> – the Tawheed, and the sincerity, and vacating the rival gods (idols), and the nature, and the uprightness, the tolerance. Neither the monasticism nor the wandering (in the wilderness). The good things are Permitted in it and the wicked things are Prohibited, and He<sup>-azwj</sup> Placed down **their burdens and their shackles which would be upon them. [7:157]**. So, recognise his<sup>-saww</sup> merit by that.

ثم افترض عليها فيه الصلاة والزكاة والصيام والحج والأمر بالمعروف والنهي عن المنكر والحلال والحرام والمواثيق والحدود والأفرائض والجهاد في سبيل الله وزاد الوضوء

Then He<sup>-azwj</sup> Imposed upon it in it, the Salat, and the Zakat, and the fasting, and the Hajj, and enjoying with the good and forbidding from the evil, and the Permissible, and the Prohibited, and the inheritances, and the legal penalties, and the Obligations, and the Jihad in the Way of Allah<sup>-azwj</sup> and Increased him<sup>-saww</sup> the wud'u.

و فضله بفاتحة الكتاب وبخواتيم سورة البقرة والمفصل وأحل له المعتم والفية ونصره بالرئب وجعل له الأرض مسجداً وطهوراً

And He<sup>-azwj</sup> Merited him with Opening of the Book (Surah Al Fatiha), and with the ending of Surah Al Baqarah, and the detail, and Permitted for him<sup>-saww</sup> and war booties, and the 'Fey', and Helped him with the awe, and Made the earth to be a Masjid (prostration place) for him<sup>-saww</sup> and a cleansing.

وأرسله كافة إلى الأبيض والأسود والجن والإنس وأعطاه الجزية وأسرى المشركين وفداهم

And He<sup>-azwj</sup> Sent him<sup>-saww</sup> to all, to the white and the black, and the Jinn and the humans, and Gave him<sup>-saww</sup> the (charging of) tax, and captivity of the Polytheists, and ransoming them.

ثم كلف ما لم يكلف أحداً من الأنبياء أنزل عليه سيفاً من السماء في غير غمد وقيل له فقائل في سبيل الله لا تكلف إلا نفسك.

Then he<sup>-saww</sup> was Encumbered with what no one from the Prophets<sup>-as</sup> had been Encumbered with. A sword descended unto him<sup>-saww</sup> from the sky without being in a sheath, and He<sup>-azwj</sup>

Said to him<sup>-saww</sup>: **So, fight in the Way of Allah; it is not encumbered except on yourself, [4:84]**<sup>478</sup>.

عَبَّاسُ بْنُ عَامِرٍ وَ زَادَ فِيهِ بَعْضُهُمْ فَأَخَذَ النَّاسُ بِأَرْبَعٍ وَ تَرَكُوا هَذِهِ الْوَلَايَةَ.

Abbas Bin Aamir – And one of them increased in it: ‘The people took four and neglected this’ – meaning Al-Wilayah<sup>479</sup>’.

كَأ، الْكَافِي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنِ الْبَرْزَنْطِيِّ وَ الْعِدَّةِ عَنِ الْبَرْزَنْطِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقْفِيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ جَمِيعاً عَنْ أَبَانَ مِثْلَهُ إِلَّا أَنَّ فِيهِ وَ الْفِطْرَةَ الْحَيْثِيَّةَ وَ حَرَّمَ فِيهَا الْحَبَائِثَ إِلَى قَوْلِهِ ثُمَّ افْتَرَضَ عَلَيْهِ فِيهَا الصَّلَاةَ.

(The book) ‘Al-Kafi’ – From Ali, from his father, from Al Bazanty and the number, from Al Barqy, from Ibrahim Bin Muhammad Al Saqafy, from Muhammad Bin Marwan, altogether from Aban,

‘Similar to it except that in it is: ‘And the upright nature and Prohibited in it the wicked things’ – up to his<sup>-asws</sup> words: ‘Then Imposed upon him<sup>-saww</sup> in it, the Salat’<sup>480</sup>’.

وَ يَعْضُدُ هَذَا مَا جَاءَتْ بِهِ الرَّوَابِغُ عَنِ ابْنِ مَسْعُودٍ قَالَ: كُنْتُ رَدِيفَ رَسُولِ اللَّهِ ص عَلَى حِمَارٍ فَقَالَ يَا ابْنَ أُمِّ عَبْدِ هَلْ تَدْرِي مِنْ أَيْنَ أَحَدَنْتَ بَنُو إِسْرَائِيلَ الرَّهْبَانِيَّةَ

And it is supported by this, what the report has come with from Ibn Masoud who said,

‘I was riding behind Rasool-Allah<sup>-saww</sup> upon a donkey. He<sup>-saww</sup> said: ‘O Ibn Umm Abd! Do you know from where the children of Israel innovated monasticism?’

فَقُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

I said, ‘Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> are more knowing’.

فَقَالَ ظَهَرَتْ عَلَيْهِمُ الْجُبَابِرَةُ بَعْدَ عِيسَى ع يَعْمَلُونَ بِمَعَاصِي اللَّهِ فَعَضِبَ أَهْلُ الْإِيمَانِ فَقَاتَلُوهُمْ فَهَزِمَ أَهْلُ الْإِيمَانِ ثَلَاثَ مَرَّاتٍ فَلَمْ يَبْقَ مِنْهُمْ إِلَّا الْقَلِيلُ

He<sup>-saww</sup> said: ‘The tyrants appeared upon them after Isa<sup>-as</sup> working in disobedience of Allah<sup>-azwj</sup>. So, the people of Eman were angered and they fought them. The people of Eman were defeated three times, and there did not remain from them except the few.

فَقَالُوا إِنَّ ظَهْرَنَا هَذَا أَفْنُونًا وَ لَمْ يَبْقَ لِلدِّينِ أَحَدٌ يَدْعُو إِلَيْهِ فَتَعَالَوْا نَتَفَرَّقْ فِي الْأَرْضِ إِلَى أَنْ يَبْعَثَ اللَّهُ النَّبِيَّ الَّذِي وَعَدَنَا بِهِ عِيسَى ع يَعْنُونَ مُحَمَّدًا ص

<sup>478</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 26 H 1

<sup>479</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 26 H 2

<sup>480</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 26 H 3

They said, 'If they were to prevail (again), they will eradicate us and there will not remain anyone for the religion calling to it. So come, we shall disperse in the land until Allah<sup>-azwj</sup> Sends the Prophet<sup>-azwj</sup> who Isa<sup>-as</sup> has Promised us with' – meaning Muhammad<sup>-saww</sup>.

فَتَفَرَّقُوا فِي غِيَرَانِ الْجِبَالِ وَ أَحَدْتُوا رَهْبَانِيَّةً فَمِنْهُمْ مَنْ تَمَسَكَ بِدِينِهِ وَ مِنْهُمْ مَنْ كَفَرَ

They dispersed in the caves of the mountains, and they innovated monasticism. From them is one who adhered with his religion, and from them is one who disbelieved'.

ثُمَّ تَلَا هَذِهِ آيَةَ وَ رَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَىٰ آخِرِهَا ثُمَّ قَالَ يَا ابْنَ أُمِّ عَبْدٍ أ تَدْرِي مَا رَهْبَانِيَّةٌ أُتِي

Then he<sup>-saww</sup> recited this Verse: **And (as for) monasticism (priesthood), they innovated it – We did not Prescribe it upon them [57:27]** – up to its end, then said: 'O Ibn Umm Abd! Do you know what are the monks of my<sup>-saww</sup> community?'

فُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

I said, 'Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> are more knowing'.

قَالَ الْهِجْرَةُ وَ الْجِهَادُ وَ الصَّلَاةُ وَ الصَّوْمُ وَ الْحُجُّ وَ الْعُمْرَةُ.

He<sup>-saww</sup> said: 'The emigration, and the Jihad, and the Salat, and the Fast, and the Hajj, and the Umrah'.<sup>481</sup>

وَ فِي حَدِيثٍ آخَرَ عَنِ ابْنِ مَسْعُودٍ أَنَّهُ ص قَالَ: مَنْ آمَنَ بِي وَ صَدَّقَنِي وَ اتَّبَعَنِي فَقَدْ رَعَاهَا حَقَّ رِعَايَتِهَا وَ مَنْ لَمْ يُؤْمِنْ بِي فَأُولَٰئِكَ هُمُ الْهَالِكُونَ انْتَهَى ..

And in another Hadeeth from Ibn Masoud,

'He<sup>-saww</sup> said: 'One who believes in me<sup>-saww</sup>, and ratifies me<sup>-saww</sup>, and follows me<sup>-saww</sup>, so he has taken care of it as is the right of caring for it, and the one who does not believe in me<sup>-saww</sup>, so they are the destroyed ones' – end''.<sup>482</sup>

عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: أُعْطِيتُ مَكَانَ التَّوْرَةِ السَّبْعَ الطُّوَلِ وَ مَكَانَ الْإِنْجِيلِ الْمَثَانِي وَ مَكَانَ الزَّبُورِ الْمِئِينَ وَ فَضِّلْتُ بِالْمُفَصَّلِ.

From the Prophet<sup>-saww</sup> having said: 'I<sup>-saww</sup> have been Given in place of the Torah, seven lengthy ones, and in place of the Evangel, Al-Masany, and in place of the Psalms, Al-Mieen, and Fussilat with the detail''.<sup>483</sup> (see explanation below)

<sup>481</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 26 H 4

<sup>482</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 26 H 5

<sup>483</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 26 H 6

و فِي رِوَايَةٍ وَائِلَةٍ بِنِ الْأَصْنَعِ وَأُعْطِيَتْ مَكَانَ الْإِنْجِيلِ الْمِيِّنِ وَ مَكَانَ الزَّبُورِ الْمَثَانِي وَ أُعْطِيَتْ فَاتِحَةَ الْكِتَابِ وَ حَوَاتِيمَ الْبَقْرَةِ مِنْ تَحْتِ الْعَرْشِ لَمْ يُعْطَهَا نَبِيٌّ قَبْلِي وَ أُعْطَانِي رَبِّي الْمُفَصَّلَ نَافِلَةً.

And in a report by Wasila Bin Al Asqa'a –

'And I<sup>-saww</sup> have been Given in place of the Evangel, Al-Mieen, and in place of the Psalms, Al-Masany, and I<sup>-saww</sup> have been Given Opening of the Book and ending of (Surah) Al-Baqarah from beneath the Throne. No Prophet<sup>-as</sup> before me<sup>-saww</sup> had been Given these, and my<sup>-saww</sup> Lord<sup>-azwj</sup> Gave me<sup>-saww</sup> and detailed optional (Salats)'.<sup>484</sup> (see explanation below)

قال الطبرسي روح الله روحه فالسبع الطول البقرة و آل عمران و النساء و المائدة و الأنعام و الأعراف و الأنفال مع التوبة لأنهما تدعيان القرينتين و لذلك لم يفصل بينهما بالبسملة

### Explanation –

*Al-Tabarsee said, 'The seven lengthy ones are (Surahs) Al-Baqarah, and Aale-elmrans, and Al-Nisaa, and Al-Maidah, and Al-An'am and Al-A'raf, and Al-Anfaal with Al-Tawbah, because these two are claimed as a pair, and for that they have not been separated with the 'Bismillah'.*

و أما المثاني فهي السور التالية للسبع الطول أولها يونس و آخرها النحل

*And as for 'Al-Masany' – These are the Surahs following the seven lengthy ones. It's first one being (Surah) 'Yunus<sup>-as</sup>', and its last one being 'Al-Nahl'.*

و أما المثون فهي كل سورة تكون نحو من مائة آية أو فويق ذلك أو دوينه و هي سبع سور أولها سورة بني إسرائيل و آخرها المؤمنون

*And as for 'Al-Mieen', it is every Surah happening to be around one hundred Verses, or above that, and these are seven Surahs. It's first is Surah 'Bani Israil', and it's last is 'Al-Mominoun'.*

و أما المفصل فما بعد الحواميم من قصار السور إلى آخر القرآن سميت مفصلا لكثرة الفصول بين سورها ب بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ انتهى.

*And as for the detailed, so whatever is after 'Al-Hawameem' from the short Surah up to the end of the Quran, having been names are 'Mufsila' due to the frequency of the separation between the Surahs by 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful' – end.*

سن، المحاسن عن عثمان بن عيسى عن سماعة قال: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع قَوْلَ اللَّهِ فَاصْبِرْ كَمَا صَبَرَ أَوْلُوا الْعَزْمِ مِنَ الرُّسُلِ فَقَالَ نُوحٌ وَ إِبْرَاهِيمُ وَ مُوسَى وَ عِيسَى وَ مُحَمَّدٌ صَلَوَاتُ اللَّهِ عَلَيْهِمْ وَ عَلَى جَمِيعِ أَنْبِيَاءِ اللَّهِ وَ رُسُلِهِ

(The book) 'Al-Mahasin' – From Usman Bin Isa, from Sama'at who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'Words of Allah<sup>-azwj</sup>, **Therefore, be patient just as the Determined ones from the Rasools were patient, [46:35].** He<sup>-asws</sup> said: 'Nuh<sup>as</sup>, and Ibrahim<sup>as</sup>, and Musa<sup>as</sup>,

<sup>484</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 26 H 7

and Isa<sup>as</sup> and Muhammad<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-as</sup> and upon entirety of the Prophets<sup>-as</sup> of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasools<sup>-as</sup>’.

قُلْتُ كَيْفَ صَارُوا أُولِي الْعَزْمِ

I said, ‘How did they<sup>as</sup> come to be the Determined Ones (Ul Al-Azam)?’

قَالَ لِأَنَّ نُوحًا بُعِثَ بِكِتَابٍ وَ شَرِيعَةٍ فُكِّلُ مَنْ جَاءَ بَعْدَ نُوحٍ أَخَذَ بِكِتَابِ نُوحٍ وَ شَرِيعَتِهِ وَ مِنْهَاجِهِ حَتَّى جَاءَ إِبْرَاهِيمَ ع بِالصُّحُفِ وَ بِعَزِيمَةِ تَرْكِ كِتَابِ نُوحٍ لَا كُفْرًا بِهِ

He<sup>-asws</sup> said: ‘Because Nuh<sup>as</sup> was Sent with a Book and a Law, and everyone who came after Nuh<sup>as</sup> took by the Book of Nuh<sup>as</sup>, and his<sup>as</sup> Law and his<sup>as</sup> manifesto until Ibrahim<sup>as</sup> came with the Parchment, and with determination he<sup>as</sup> neglected the Book of Nuh<sup>as</sup>, not having disbelieved in it.

فُكِّلُ نَبِيٍّ جَاءَ بَعْدَ إِبْرَاهِيمَ جَاءَ بِشَرِيعَةِ إِبْرَاهِيمَ وَ مِنْهَاجِهِ وَ بِالصُّحُفِ حَتَّى جَاءَ مُوسَى بِالتَّوْرَةِ وَ بِعَزِيمَةِ تَرْكِ الصُّحُفِ

So, every Prophet<sup>as</sup> who came after Ibrahim<sup>as</sup> took by the Law of Ibrahim<sup>as</sup>, and his<sup>as</sup> manifesto and by the Parchment, until Musa<sup>as</sup> came with the Torah and his<sup>as</sup> Law, and his<sup>as</sup> manifesto, and with determination he<sup>as</sup> neglected the Parchment.

فُكِّلُ نَبِيٍّ جَاءَ بَعْدَ مُوسَى أَخَذَ بِالتَّوْرَةِ وَ شَرِيعَتِهِ وَ مِنْهَاجِهِ حَتَّى جَاءَ الْمَسِيحُ بِالإِنْجِيلِ وَ بِعَزِيمَةِ تَرْكِ شَرِيعَةِ مُوسَى وَ مِنْهَاجِهِ

And every Prophet<sup>as</sup> who came after Musa<sup>as</sup> took by the Torah, and his<sup>as</sup> Law, and his<sup>as</sup> manifesto until the Messiah<sup>as</sup> came with the Evangel, and with determination he<sup>as</sup> superseded the Law of Musa<sup>as</sup>, as well as his<sup>as</sup> manifesto.

فُكِّلُ نَبِيٍّ جَاءَ بَعْدَ الْمَسِيحِ أَخَذَ بِشَرِيعَتِهِ وَ مِنْهَاجِهِ حَتَّى جَاءَ مُحَمَّدٌ ص فَجَاءَ بِالتَّوْرَانَ وَ شَرِيعَتِهِ وَ مِنْهَاجِهِ فَحَلَلَهُ حَلَالٌ إِلَى يَوْمِ الْقِيَامَةِ وَ حَرَامُهُ حَرَامٌ إِلَى يَوْمِ الْقِيَامَةِ فَهَؤُلَاءِ أُولُو الْعَزْمِ مِنَ الرُّسُلِ.

Then every Prophet<sup>as</sup> who came after the Messiah<sup>as</sup> adhered to his<sup>as</sup> Law and his<sup>as</sup> manifesto until Muhammad<sup>-saww</sup> came. So he<sup>-saww</sup> came with the Quran and with his<sup>-saww</sup> Law and his<sup>-saww</sup> manifesto. Thus, his<sup>-saww</sup> Permissible would be a Permissible up to the day of Judgement, and his<sup>-saww</sup> Prohibition would be a Prohibition up to the Day of Qiyamah. So, these are the Determined Ones from the Rasools<sup>as</sup>’<sup>485</sup>.

عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع قَالَا وَ هُمْ سَادَةُ النَّبِيِّينَ وَ عَلَيْهِمْ دَارَتْ رَحَى الْمُرْسَلِينَ

From Abu Ja’far<sup>-asws</sup> and Abu Abdullah<sup>-asws</sup>, both having said: ‘And they (the Determined Ones) are chiefs of the Prophets<sup>-as</sup>, and upon them<sup>-as</sup> the mill of the Messengers<sup>-as</sup> turns.’

<sup>485</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 26 H 8

وَقِيلَ لَهُمْ سِتَّةٌ نُوحٍ صَبَرَ عَلَىٰ أَدَىٰ قَوْمِهِ وَ إِبْرَاهِيمَ صَبَرَ عَلَى النَّارِ وَ إِسْحَاقَ صَبَرَ عَلَى الدَّبْحِ وَ يَعْقُوبَ صَبَرَ عَلَى فَقْدِ الْوَلَدِ وَ ذَهَابِ الْبَصَرِ وَ يُوسُفَ صَبَرَ عَلَى الْبُئْرِ وَ السِّجْنِ وَ أَيُّوبَ صَبَرَ عَلَى الضَّرِّ.

And it is said, they<sup>as</sup> six – Noah<sup>as</sup> was patient upon the harm from his<sup>as</sup> people, and Ibrahim<sup>as</sup> was patient upon the fire, and Is'haq was patient upon the slaughter, and Yaqoub<sup>as</sup> was patient upon the loss of children and loss of eyesight, and Yusuf<sup>as</sup> was patient upon (in) the well and the prison, and Ayoub<sup>as</sup> was patient upon the harm".<sup>486</sup>

فس، تفسير القمي قوله فرجع لكم من الدين مخاطبة لرسول الله ص ما وصى به نوحاً و الذي أومئنا إليك يا محمد و ما وصينا به إبراهيم و موسى و عيسى أن أقيموا الدين أي تعلّموا الدين يعني التوحيد و إقامة الصلاة و إيتاء الزكاة و صوم شهر رمضان و حج البيت و السنن و الأحكام التي في الكتاب و الإقرار بولاية أمير المؤمنين ع و لا تتفرقوا فيه أي لا تحلقوا فيه كبر على المشركين ما ندعوهم إليه من ذكر هذه الشرائع ثم قال الله يجزي إليه من يشاء أي يخاف و يهدي إليه من يئيب و هم الأئمة الذين اختارهم و اجتباهم قال و ما تفرقوا إلا من بعد ما جاءهم العلم بغيا بينهم قال لم تفرقوا بهل و لكنهم تفرقوا لما جاءهم العلم و عزوه فسمد بعضهم بعضاً و بنى بعضهم على بعض لئلا رأوا من تفاضل أمير المؤمنين ع بأمر الله فتفرقوا في المذاهب و أخذوا بالآراء و الأهواء ثم قال عز و جل و لو لا كلمة سمعت من ربك إلى أجل مسمى لضضي بينهم قال لو لا أن الله قد قدر ذلك أن يكون في التنازع الأول لضضي بينهم إذا اختلفوا و اختلفوا و لم ينظروهم و لكن أخرجهم إلى أجل مسمى و إن الذين أورشوا الكتاب من بعدهم لغي شاك منه مريب كناية عن الذين تنصوا أمر رسول الله ص ثم قال فليذلك فادع يعني لهذه الأمور و الذي تقدم ذكره و مولاة أمير المؤمنين و استقيم كما أمرت - (forbidden opinion)

قَالَ فَحَدَّثَنِي أَبِي عَنْ عَلِيِّ بْنِ مَهْزَبَانَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ أَنْ أَقِيمُوا الدِّينَ قَالَ الْإِمَامُ وَ لَا تَتَفَرَّقُوا فِيهِ كِنَايَةٌ عَنْ أَمِيرِ الْمُؤْمِنِينَ

He (Ali Bin Ibrahim) said, 'It is narrated to me from Ali Bin Mahziyar, from one of our companions,

'From Abu Abdullah<sup>asws</sup> regarding Words of Allah<sup>azwj</sup>: **“Establish the Religion** he<sup>asws</sup> said: 'The Imam<sup>asws</sup>, **and do not be divided in it!**" - an allusion to Amir Al-Momineen<sup>asws</sup>. [42:13].

ثُمَّ قَالَ قَالَ كَبُرَ عَلَى الْمُشْرِكِينَ مَا نَدَعُوهُمْ إِلَيْهِ مِنْ أَمْرِ وَ لَآيَةِ عَلِيِّ اللَّهِ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ كِنَايَةٌ عَنْ عَلِيٍّ ع وَ يَهْدِي إِلَيْهِ مَنْ يُئِيبُ

Then He<sup>azwj</sup> Said: **Greatly difficult it is upon those who associate what you are calling them to** - from the Wilayah of Ali<sup>asws</sup>. **Allah Chooses to it ones He so Desires to** - an allusion to Amir Al-Momineen<sup>asws</sup>, **and He Guides towards it ones who are penitent [42:13].**

ثُمَّ قَالَ فَذَلِكَ فَادْعُ بِعَنِي إِلَى وَ لَآيَةِ أَمِيرِ الْمُؤْمِنِينَ ع وَ لَا تَتَّبِعْ أَهْوَاءَهُمْ فِيهِ وَ فُلْ أَمْنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَ أَمْرٌ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ رَبُّنَا وَ رَبُّكُمْ إِلَى قَوْلِهِ وَ إِلَيْهِ الْمَصِيرُ.

**Therefore due to that, so invite [42:15]** - Meaning to the Wilayah of Ali Amir Al-Momineen<sup>asws</sup>, **and do not follow their whims, and say: 'I believe in whatever Allah Book**

<sup>486</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 26 H 9

***Allah Reveals, and I am Commanded to do justice between you. Allah is our Lord and your Lord - up to His<sup>azwj</sup> Words: **and to Him is the journey [42:15]**'***.<sup>487</sup>

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<sup>487</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 26 H 10

## CHAPTER 27 – PILLARS OF Al-Islam AND AL-EMAN, AND THEY BRANCHES, AND MERIT OF Al-Islam

1- كا، الكافي عن الحسين بن محمد عن المَعْلَى عن الوشاء عن أنان بن عثمان عن الفضيل عن أبي حمزة عن أبي جعفر ع قال: بُني الإسلام على خمس على الصلاة و الزكاة و الصوم و الحج و الولاية و لم يُنادَ بشيءٍ كما تُودي بالولاية.

(The book) 'Al-Kafi' – From Al-Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Aban Bin Usman, from Al Fuzeyl, from Abu Hamza,

'From Abu Ja'far<sup>asws</sup> having said: 'Al-Islam is built upon five – upon the Salat, and the Zakat, and Fast, and the Hajj, Al-Wilayah, and He<sup>azwj</sup> has not Called for anything like what He<sup>azwj</sup> has Called for the Wilayah''.<sup>488</sup>

2- كا، الكافي عن أبي علي الأشعري عن الحسن بن علي الكوفي عن عباس بن عامر عن أنان عن الفضيل عنه ع مثله و زاد في آخره فأخذ الناس بأربع و تركوا هذه يعني الولاية.

(The book) 'Al-Kafi' – From Abu Ali Al Ashary, from Al-Hassan Bin Ali Al Kufi, from Abbas Bin Aamir, from Aban, from Al Fuzeyl,

'From him<sup>asws</sup> – similar to it, and there is an increase in its end: 'The people took the four and neglected this one, meaning Al-Wilayah''.<sup>489</sup>

3- سن، المحاسن عن ابن محبوب عن أبي حمزة مثله بتقديم الحج على الصوم إلى قوله ما تُودي بالولاية ثم قال و زاد فيها عباس بن عامر و أخذ الناس بأربع إلى آخره.

(The book) 'Al-Mahasin' – from Ibn Mahboub, from Abu Hamza –

'Similar to it with the Hajj preceding upon the fast, up to his<sup>asws</sup> words: 'What He<sup>azwj</sup> has Called for the Wilayah'. Then he said, 'And Abbas Bin Aamir increased in it: 'And the people took four' – up to its end''.<sup>490</sup>

4- كا، الكافي عن علي بن إبراهيم عن محمد بن عيسى عن يونس عن عجلان أبي صالح قال: قُلْتُ لِأبي عبد الله ع أَوْفَيْني على حدود الإيمان

(The book) 'Al-Kafi' – From Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ajlan Abu Salih who said,

<sup>488</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 1

<sup>489</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 2

<sup>490</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 3



'I said to Abu Abdullah<sup>-asws</sup>, 'Pause me upon the limits of Al-Eman'.

فَقَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ الْإِقْرَارُ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ وَ صَلَاةُ الْحَمْسِ وَ آدَاءُ الرَّكَاةِ وَ صَوْمُ شَهْرِ رَمَضَانَ وَ حِجُّ الْبَيْتِ وَ وِلَايَةُ وَلِيِّنَا وَ عَدَاوَةُ عَدُوِّنَا وَ الدُّخُولُ مَعَ الصَّادِقِينَ.

He<sup>-asws</sup> said: 'Testimony that there is no god except Allah<sup>-azwj</sup> and that Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-saww</sup>, and the acceptance with whatever came from the Presence of Allah<sup>-azwj</sup>, and the five (daily) Salats, and giving the Zakat, and fasting the month of Ramazan, and performing Hajj of the House (Kabah), and friendship of our<sup>-asws</sup> friends, and enmity of our<sup>-asws</sup> enemies, and the entering (to be) with the truthful ones''<sup>.491</sup>

5- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ الْعَرَزِيِّ عَنْ أَبِيهِ عَنِ الصَّادِقِ ع قَالَ: أَثَابِي الْإِسْلَامَ ثَلَاثَةَ الصَّلَاةِ وَ الرَّكَاةِ وَ الْوَلَايَةَ لَا تَصِحُّ وَاحِدَةً مِنْهُنَّ إِلَّا بِصَاحِبَتَيْهَا.

(The book) 'Al-Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibn Al Arzamy, from his father,

'From Al-Sadiq<sup>-asws</sup> having said: 'The foundations of Al-Islam are three – the Salat, and the Zakat, and the Wilayah. One of these is not correct except with its counterpart''<sup>.492</sup>

6- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَلَا أُخْبِرُكَ بِأَصْلِ الْإِسْلَامِ وَ فُرْعِهِ وَ ذُرْوَةِ سَنَامِهِ

(The book) 'Al-Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Ibn Muskan, from Suleyman Bin Khalid,

'From Abu Ja'far<sup>-asws</sup> said: Shall I<sup>-asws</sup> inform you about the root of Al-Islam, and its branches, and the apex (top) of its hump?'

قُلْتُ بَلَى جُعِلْتُ فِدَاكَ

I said, 'Yes, may I be sacrificed for you<sup>-asws</sup>!'

قَالَ أَمَّا أَصْلُهُ فَالصَّلَاةُ وَ فُرْعُهُ الرَّكَاةُ وَ ذُرْوَةُ سَنَامِهِ الْجِهَادُ

He<sup>-asws</sup> said: 'As for its root, it is the Salat, and its branch is the Zakat, and apex of its hump is the Jihad'.

ثُمَّ قَالَ إِنَّ شِئْتَ أُخْبِرُكَ بِأَبْوَابِ الْحَيْرِ

<sup>491</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 4

<sup>492</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 5

Then he<sup>-asws</sup> said: 'If you like I<sup>-asws</sup> can inform you with the doors of goodness'.

قُلْتُ نَعَمْ جُعِلْتُ فِدَاكَ

I said, 'Yes, May I be sacrificed for you<sup>-asws</sup>!'

قَالَ الصَّوْمُ جَنَّةٌ مِنَ النَّارِ وَ الصَّدَقَةُ تَذْهَبُ بِالْحَطِيئَةِ وَ قِيَامُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ يَذْكُرُ اللَّهَ ثُمَّ قَرَأَ تَتَجَانَى جُنُودُهُمْ عَنِ الْمَضَاجِعِ.

He<sup>-asws</sup> said: 'The Fasting is a shield from the Fire, and (giving) the charity removes the mistakes (sins), and the standing by the man in the middle of the night mentioning Allah<sup>-azwj</sup>'.

Then he<sup>-asws</sup> recited: ***Their sides forsake their beds, [32:16]***.<sup>493</sup>

7- كا، الكافي عن العدة عن سهل عن مثنى الحنّاط عن عبد الله بن عجلان عن أبي جعفر ع قال: بُنِيَ الْإِسْلَامُ عَلَى خَمْسِ دَعَائِمِ الْوَلَايَةِ وَ الصَّلَاةِ وَ الزَّكَاةِ وَ صَوْمِ شَهْرِ رَمَضَانَ وَ الْحَجِّ.

(The book) 'Al-Kafi' – From the number, from Sahl, from Musanna Al Hannat, from Abdullah Bin Ijlan,

'From Abu Ja'far<sup>-asws</sup> having said: 'Al-Islam is built upon five pillars – Al-Wilayah, and Al Salat, and Al Zakat, and Fasting month of Ramazan, and Al Hajj''.<sup>494</sup>

8- كا، الكافي عن علي بن إبراهيم عن صالح بن السندي عن جعفر بن بشير عن أبيان عن الفضيل عن أبي جعفر ع قال: بُنِيَ الْإِسْلَامُ عَلَى خَمْسِ الْوَلَايَةِ وَ الصَّلَاةِ وَ الزَّكَاةِ وَ الصَّوْمِ وَ الْحَجِّ وَ لَمْ يُنَادَ بِشَيْءٍ مَّا نُودِيَ بِالْوَلَايَةِ يَوْمَ الْعَدِيرِ.

(The book) 'Al-Kafi' – From Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Aban, from Al Fuzeil,

'From Abu Ja'far<sup>-asws</sup> having said: 'Al-Islam is built upon five – Al-Wilayah, and Al Salat, and Al-Zakat, and Al-Sawm, and Al-Hajj, and He<sup>-azwj</sup> has not Called with anything what He<sup>-azwj</sup> has Called for the Wilayah on the Day of Al-Ghadeer''.<sup>495</sup>

9- كا، الكافي عن الحسين بن محمد عن مَعْلَى بن مُحَمَّدٍ عن مُحَمَّدِ بنِ جَمْهُورٍ عن فَضَالَةَ بنِ أَيُّوبَ عن أَبِي زَيْدِ الْحَلَّالِ عن عَبْدِ الْحَمِيدِ بنِ أَبِي الْعَلَاءِ الْأَزْدِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ فَرَضَ عَلَى خَلْقِهِ خَمْسًا فَرَحَّصَ فِي أَرْبَعٍ وَ لَمْ يُرَحَّصْ فِي وَاحِدَةٍ.

(The book) 'Al-Kafi' – From Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Fazalat Bin Ayoub, from Abu Zayd Al Halal, from Abdul Hameed Bin Abu Al A'ala Al Azdy who said,

<sup>493</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 6

<sup>494</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 7

<sup>495</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 8

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Allah<sup>-azwj</sup> Mighty and Majestic has Imposed five upon His<sup>-azwj</sup> creatures. He<sup>-azwj</sup> Gave allowance regarding four and did not Give allowance regarding one (Wilayah)'.<sup>496</sup>

بيان قوله ع فرخص في أربع كالتقصير في الصلاة في السفر و تأخيرها عن وقت الفضيلة مع العذر و ترك كثير من واجباتها في بعض الأحيان أو سقوط الصلاة عن الحائض و النفساء و عن فاقد الطهورين أيضا إن قيل به

**Explanation – His<sup>-asws</sup> words, 'Gave allowance regarding four', is like the shortening in the Salat during the journey and delaying it from the meritorious timing with an excuse and leaving most of its obligation in some of the times or dropping the Saqlat from the menstruating one and the one in post childbirth, and from not finding the two cleaners (water and the dust for Tayammum) also if it is said with it.**

و الزكاة ممن لم يبلغ ماله النصاب أو مع فقد سائر الشرائط

*And the Zakat from the one whose wealth does not reach the required amount, or with loss of rest of the conditions.*

و الحج مع فقد الاستطاعة أو غيرها من الشرائط

*And Al Hajj with loss of (financial) capacity, or something else from the conditions.*

و الصوم عن المسافرين و الكبير و ذوي العطاش

*And Al Sawm from the traveller, and the elderly, and to impede the thirst.*

و أمثالهم بخلاف الولاية فإنها مع بقاء التكليف لا يسقط وجوبها في حال من الأحوال و يحتمل أن يراد بالرخصة أنه لا ينتهي تركها إلى حد الكفر و الخلود في النار بخلاف الولاية فإن تركها كفر و الأول أظهر.

*And their likes differently to the Wilayah, for it is with the lasting encumbrance. Its obligation is not dropped in any situation from the situations, and it is possible that the intent with the allowance is that its neglect does not end to a limit of Kufr and the eternity in the Fire, differently to the Wilayah, for neglecting it is Kufr, and the first is clearer'.*

10- كا، الكافي عن عليّ عن أبيه و عبد الله بن الصلت جميعاً عن حماد بن عيسى عن حريز بن عبد الله عن زُرارة عن أبي جعفر ع قال: بُني الإسلام على خمسة أشياء على الصلاة و الزكاة و الصوم و الحج و الولاية

(The book) 'Al-Kafi' – From Ali, from his father, and Abdullah Bin Al Salt, altogether from Hammad Bin Isa, from Hareyz Bin Abdullah, from Zurara,

'From Abu Ja'far<sup>-asws</sup> having said: 'Al-Islam is built upon five things – upon the Salat, and the Zakat, and the Sawm, and the Hajj, and the Wilayah'.

قَالَ زُرَّارَةُ فُئِلْتُ وَ أَيْ شَيْءٍ مِنْ ذَلِكَ أَفْضَلُ

Zurarah said, 'I said, 'And which thing from that is most superior?'

قَالَ الْوَلَايَةُ أَفْضَلُ لِأَنَّهَا مِفْتَاحُهَا وَ الْوَالِي هُوَ الدَّلِيلُ عَلَيْهَا

He<sup>-asws</sup> said: 'The Wilayah because it is their key, and the Guardian<sup>-asws</sup>, he<sup>-asws</sup> is the pointer upon these'.

فُلْتُ ثُمَّ الَّذِي يَلِي ذَلِكَ فِي الْفَضْلِ

I said, 'Then which follows that in the superiority?'

فَقَالَ الصَّلَاةُ إِنَّ رَسُولَ اللَّهِ ص قَالَ الصَّلَاةُ عَمُودُ دِينِكُمْ

He<sup>-asws</sup> said: 'Al Salat. Rasool-Allah<sup>-saww</sup> said: 'The Salat is a pillar of your religion''.

قَالَ فُلْتُ ثُمَّ الَّذِي يَلِيهَا فِي الْفَضْلِ

He (the narrator) said, 'I said, 'Then which one follows it in the superiority?'

قَالَ الزَّكَاةُ لِأَنَّهَا قَرَنَتْهَا بِهَا وَ بَدَأَ بِالصَّلَاةِ قَبْلَهَا وَ قَالَ رَسُولُ اللَّهِ ص الزَّكَاةُ تُذْهِبُ الدُّنُوبَ

He<sup>-asws</sup> said: 'The Zakat because it is paired with it, and initiated with the Salat before it, and Rasool-Allah<sup>-saww</sup> said: 'The Zakat removes the sins''.

فُلْتُ وَ الَّذِي يَلِيهَا فِي الْفَضْلِ

I said, 'And which follows it in superiority?'

قَالَ الْحُجُّ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ اللَّهُ عَلَى النَّاسِ حَجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَ مَنْ كَفَرَ فَإِنَّ اللَّهَ عَنِّيَ عَنِ الْعَالَمِينَ

He<sup>-asws</sup> said: 'The Hajj. Allah<sup>-azwj</sup> Mighty and Majestic Said: **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 Kufir, then surely Allah is needless from the worlds [3:97].**

وَ قَالَ رَسُولُ اللَّهِ ص لِحَجَّةٍ مَقْبُولَةٍ خَيْرٌ مِنْ عِشْرِينَ صَلَاةً نَافِلَةً وَ مَنْ طَافَ بِحَدِّ الْبَيْتِ طَوَافًا أَحْصَى فِيهِ أَسْبُوعَهُ وَ أَحْسَنَ رُكْعَتَيْهِ غُفِرَ لَهُ وَ قَالَ فِي يَوْمِ عَرَفَةَ وَ يَوْمِ الْمُزْدَلِفَةِ مَا قَالَ

And Rasool-Allah<sup>-saww</sup> said: 'An accepted Hajj is better than twenty optional Salats, and the one who performs Tawaaf of this House (Kabah), counting its seven circuits in it, and improves his Cycles, would be Forgiven, and he<sup>-saww</sup> said regarding the day of Arafaat and day of Muzdalifa what he<sup>-saww</sup> had said'.

قُلْتُ فَمَاذَا يَتَّبَعُهُ

I said, 'So what is that which follows it?'

قَالَ الصَّوْمُ

He<sup>-asws</sup> said: 'The Sawm (fasting)'.

قُلْتُ وَمَا بَأَلِ الصَّوْمِ صَارَ آخِرَ ذَلِكَ أَجْمَعِ

I said, 'And what is the matter the Sawm has come to be at the end of all that?'

قَالَ قَالَ رَسُولُ اللَّهِ الصَّوْمُ جُنَّةٌ مِنَ النَّارِ

He<sup>-asws</sup> said: 'Rasool-Allah<sup>-sawww</sup> said: 'The Sawm is a shield from the Fire'.

قَالَ ثُمَّ قَالَ إِنَّ أَفْضَلَ الْأَشْيَاءِ مَا إِذَا فَاتَكَ لَمْ تُكُنْ مِنْهُ تَوْبَةً دُونَ أَنْ تَرْجِعَ إِلَيْهِ فَتُؤَدِّيَهُ بِعَيْنِهِ إِنَّ الصَّلَاةَ وَ الزَّكَاةَ وَ الْحَجَّ وَ الْوَلَايَةَ لَيْسَ يَنْفَعُ شَيْءٌ مِنْهَا دُونَ آدَائِهَا

He (the narrator) said, 'Then he<sup>-asws</sup> said: 'The most superior of the things is what, when you miss it, there does not happen to be any repentance from it, besides you returning to it and replace it with its exact, is that the Salat, and the Zakat, and the Hajj, while the Wilayah is such, nothing is beneficial in its place besides fulfilling it.

وَ إِنَّ الصَّوْمَ إِذَا فَاتَكَ أَوْ فَصَّرْتَ أَوْ سَافَرْتَ فِيهِ أَذَيْتَ مَكَانَهُ أَيَّاماً غَيْرَهَا وَ جَزَيْتَ ذَلِكَ الذَّنْبَ بِصَدَقَةٍ وَ لَا قِضَاءٍ عَلَيْكَ وَ لَيْسَ مِنْ تِلْكَ الْأَرْبَعَةِ شَيْءٌ يُجْزِيكَ مَكَانَهُ غَيْرُهُ

And the Sawm is such that when you miss it, or deficient, or you have travelled during it, you can fulfill with other days in its place for, and you can suffice the sin with (giving) charity and there is no replacement upon you, and there isn't anything from these four which can suffice you in place of another.

قَالَ ثُمَّ قَالَ ذُرْوَةُ الْأَمْرِ وَ سَنَامُهُ وَ مِفْتَاحُهُ وَ نَابُ الْأَشْيَاءِ وَ رَضِيَ الرَّحْمَنُ الطَّاعَةَ لِلْإِمَامِ بَعْدَ مَعْرِفَتِهِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَ مَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظاً

He (the narrator) said, 'Then he<sup>-asws</sup> said: 'The apex of the matter and its hump, and its key, and the door of things, and Pleasure of the Beneficent is obedience to the Imam<sup>-asws</sup> after recognising him<sup>-asws</sup>. Allah<sup>-azwj</sup> Mighty and Majestic Says: **There is one who obeys the Rasool, so he has obeyed Allah, and there is one who turns back, so We have not Sent you as a keeper over them [4:80].**

أَمَّا لَوْ أَنَّ رَجُلًا قَامَ لَيْلَهُ وَ صَامَ نَهَارَهُ وَ تَصَدَّقَ بِجَمِيعِ مَالِهِ وَ حَجَّ جَمِيعَ دَهْرِهِ وَ لَمْ يَعْرِفْ وَ لَا يَنْفَعُ إِلَّا اللَّهَ فَيُؤَلِّيهِ وَ يَكُونُ جَمِيعَ أَعْمَالِهِ بِدَلَالَتِهِ إِلَيْهِ مَا كَانَ لَهُ عَلَى اللَّهِ حَقٌّ فِي تَوَابِهِ وَ لَا كَانَ مِنْ أَهْلِ الْإِيمَانِ

But, even if a man were to stand his night (in Salat), and fasts his day, and gives in charity entirety of his wealth, and performs Hajj his entire life and does not recognise the Wilayah of a Guardian<sup>-asws</sup> of Allah<sup>-azwj</sup> and befriends him<sup>-asws</sup>, and entirety of his deeds happen to be evidencing to him, there would not be any right for him upon Allah<sup>-azwj</sup> to Reward him, nor would be he from the people of Eman’.

ثُمَّ قَالَ أَوْلِيكَ الْمُحْسِنُ مِنْهُمْ يُدْخِلُهُ اللَّهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ.

Then he<sup>-asws</sup> said: ‘They, the good ones from them, Allah<sup>-azwj</sup> will Enter him into the Paradise by the Grace of His<sup>-azwj</sup> Mercy’.<sup>497</sup>

11- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَيْسَى بْنِ السَّرِيِّ أَبِي الْيَسَعِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ أَحْبَبْتَنِي بِدَعَائِمِ الْإِسْلَامِ الَّتِي لَا يَسَعُ أَحَدًا التَّفْصِيرُ عَنْ مَعْرِفَةِ شَيْءٍ مِنْهَا الَّتِي مَنْ فَصَّرَ عَنْ مَعْرِفَةِ شَيْءٍ مِنْهَا فَسَدَّ عَلَيْهِ دِينُهُ وَ لَمْ يُقْبَلْ مِنْهُ عَمَلُهُ وَ مَنْ عَرَفَهَا وَ عَمِلَ بِهَا صَلَحَ لَهُ دِينُهُ وَ قُبِلَ مِنْهُ عَمَلُهُ وَ لَمْ يَضِيقْ بِهِ مَأْمًا هُوَ فِيهِ لِجَهْلِ شَيْءٍ مِنَ الْأُمُورِ جَهْلُهُ

(The book) ‘Al-Kafi’ – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Safwan Bin Yahya, from Isa Bin Al Sary Abu Al Yas’a who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘Inform me of the pillars of Al-Islam which there is no leeway for anyone to be deficient from recognising anything from these which, one who is deficient from recognising anything from these, it would spoil his religion upon it, and his deed will not be Accepted from him, and the one who does recognise these and works with it, this religion would be correct for him, and his deeds will be Accepted from him, and it will not be restrictive with it from what he is in, due to ignorance of something from the matters he does not know’.

قَالَ فَقَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ الْإِيمَانُ بِأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص وَ الْإِقْرَاءُ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ وَ حَقُّ فِي الْأَمْوَالِ الزَّكَاةَ وَ الْوَلَايَةُ الَّتِي أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِهَا وَ لَوَايَةُ آلِ مُحَمَّدٍ ص

He (the narrator) said, ‘He<sup>-asws</sup> said: ‘Testimony that there is no god except Allah<sup>-azwj</sup>, and the Eman that Muhammad<sup>-saww</sup> is a Rasool<sup>-saww</sup> of Allah<sup>-saww</sup>, and the acceptance with whatever he<sup>-saww</sup> has come with from the Presence of Allah<sup>-azwj</sup>, and the rights in the wealth, the Zakat, and the Wilayah which Allah<sup>-azwj</sup> Mighty and Majestic has Commanded with, the Wilayah of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>’.

قَالَ قُلْتُ لَهُ هَلْ فِي الْوَلَايَةِ شَيْءٌ دُونَ شَيْءٍ فَضَّلَ يُعْرَفُ لِمَنْ أَخَذَ بِهِ

He (the narrator) said, ‘I said to him<sup>-asws</sup>, ‘Is there anything in the Wilayah besides a thing, any merit for the one who takes with it can be recognised?’

قَالَ نَعَمْ قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ

He<sup>-asws</sup> said: ‘Yes. Allah<sup>-azwj</sup> Mighty and Majestic Said: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59].**

وَقَالَ رَسُولُ اللَّهِ مَنْ مَاتَ وَ لَا يَعْرِفُ إِمَامَهُ مَاتَ مِيتَةً جَاهِلِيَّةً

And Rasool-Allah<sup>-saww</sup> said: ‘One who dies and does not recognise his Imam<sup>-asws</sup> dies a death of the pre-Islamic period’.

وَكَانَ رَسُولُ اللَّهِ ص وَ كَانَ عَلِيًّا ع وَ قَالَ الْأَخْرُونَ وَ كَانَ مُعَاوِيَةَ ثُمَّ كَانَ الْحُسَيْنَ ع ثُمَّ كَانَ الْحُسَيْنَ ع وَ قَالَ الْأَخْرُونَ يَرِيدُ بِنَ مُعَاوِيَةَ وَ حُسَيْنَ بِنَ عَلِيٍّ وَ لَا سَوَاءَ وَ لَا سَوَاءَ وَ لَا سَوَاءَ

And it was Rasool-Allah<sup>-saww</sup>, and it was Ali<sup>-asws</sup>, and others say, ‘And it was Muawiya’, then it was Al-Hassan<sup>-asws</sup>, then it was Al-Husayn<sup>-asws</sup>, and others said, ‘Yazeed Bin Muawiya<sup>-la</sup>’, and Husayn Bin Ali<sup>-asws</sup>, and they are not equal, and they are not equal, and they are not equal!’

قَالَ ثُمَّ سَكَتَ ثُمَّ قَالَ أَزِيدُكَ فَقَالَ لَهُ حَكَمُ الْأَعْوُرُ نَعَمْ جُعِلْتُ فِدَاكَ

He (the narrator) said, ‘Then he<sup>-asws</sup> was silent, then said: ‘Shall I<sup>-asws</sup> increase for you?’ Al-Hakam Al-Awr said to him<sup>-asws</sup>, ‘Yes, may I be sacrificed for you<sup>-asws</sup>!’

قَالَ ثُمَّ كَانَ عَلِيٌّ بِنَ الْحُسَيْنِ ثُمَّ كَانَ مُحَمَّدُ بِنَ عَلِيٍّ أَبَا جَعْفَرٍ وَ كَانَتْ الشَّيْعَةُ قَبْلَ أَنْ يَكُونَ أَبُو جَعْفَرٍ وَ هُمْ لَا يَعْرِفُونَ مَنَاسِكَ حَجَّهِمْ وَ حَلَائِلَهُمْ وَ حَرَامَهُمْ حَتَّى كَانَ أَبُو جَعْفَرٍ فَفَتَحَ لَهُمْ وَ بَيَّنَّ لَهُمْ مَنَاسِكَ حَجَّهِمْ وَ حَلَائِلَهُمْ وَ حَرَامَهُمْ حَتَّى صَارَ النَّاسُ يَحْتَاجُونَ إِلَيْهِمْ مِنْ بَعْدِ مَا كَانُوا يَحْتَاجُونَ إِلَى النَّاسِ

He<sup>-asws</sup> said: ‘Then it was Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, then it was Muhammad<sup>-asws</sup> Bin Ali Abu Ja’far<sup>-asws</sup>, and the Shias were such before Abu Ja’far<sup>-asws</sup> being the Imam<sup>-asws</sup>, and they were not recognising the rituals of their Hajj, and their Permissibles, and their Prohibitions, until it was Abu Ja’far<sup>-asws</sup>. He<sup>-asws</sup> opened for them and explained for them the rituals of their Hajj, and their Permissibles, and their Prohibitions, until the (other) people became needy to them from after their being needy to the people.

وَ هَكَذَا يَكُونُ الْأَمْرُ وَ الْأَرْضُ لَا تَكُونُ إِلَّا بِإِمَامٍ وَ مَنْ مَاتَ لَا يَعْرِفُ إِمَامَهُ مَاتَ مِيتَةً جَاهِلِيَّةً وَ أَحْوَجُ مَا تَكُونُ إِلَى مَا أَنْتَ عَلَيْهِ إِذَا بَلَغَتْ نَفْسُكَ هَذِهِ وَ أَمْوَى يَبْدُو إِلَى حَلْفِهِ وَ انْقَطَعَتْ عَنْكَ الدُّنْيَا تَقُولُ لَقَدْ كُنْتُ عَلَى أَمْرٍ حَسَنٍ.

And like this the command happens to be, and the earth cannot be except with an Imam<sup>-asws</sup>, and the one who dies not having recognised his Imam<sup>-asws</sup>, dies a death of the pre-Islamic period, and the neediest of what you can be to what you are upon is when your soul reaches this’ – and he<sup>-asws</sup> gestured by his<sup>-asws</sup> hand to his<sup>-asws</sup> throat – ‘and the world is cut off from you. You will say, ‘I used to be upon an excellent matter!’<sup>498</sup>

12- كا، الكافي عن عليٍّ عن أبيه عن التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْإِيمَانُ لَهُ أَرْكَانٌ أَرْبَعَةٌ التَّوَكُّلُ عَلَى اللَّهِ وَ تَفْوِضُ الْأَمْرِ إِلَى اللَّهِ وَ الرِّضَا بِقَضَاءِ اللَّهِ وَ التَّسْلِيمُ لِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ.

(The book) 'Al-Kafi' – From Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'The Eman, there are four elements for him – the relying upon Allah<sup>-azwj</sup>, and delegating the matters to Allah<sup>-azwj</sup>, and being pleased with the Decree of Allah<sup>-azwj</sup>, and the submission to the Command of Allah<sup>-azwj</sup> Mighty and Majestic''.<sup>499</sup>

13- كا، الكافي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحُسَيْنِيِّ عَنْ أَبِي جَعْفَرٍ الثَّانِي عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ خَلَقَ الْإِسْلَامَ فَجَعَلَ لَهُ عَرَصَةً وَ جَعَلَ لَهُ نُورًا وَ جَعَلَ لَهُ حِصْنًا وَ جَعَلَ لَهُ نَاصِرًا

(The book) 'Al-Kafi' – From the number, from Ahmad Bin Muhammad, from Abdul Azeem Bin Abdullah Al Hasany,

'From Abu Ja'far<sup>-asws</sup> the 2<sup>nd</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Created Al-Islam and Made a courtyard for it and Made for it a Noor (light) and Made a fortress for it, and Made a helper for it.

فَأَمَّا عَرَصَتُهُ فَالْفُرْقَانُ وَ أَمَّا نُورُهُ فَالْحِكْمَةُ وَ أَمَّا حِصْنُهُ فَالْمَعْرُوفُ وَ أَمَّا أَنْصَارُهُ فَأَنَا وَ أَهْلُ بَيْتِي وَ شِيعَتُنَا فَاجْبُوا أَهْلَ بَيْتِي وَ شِيعَتَهُمْ وَ أَنْصَارَهُمْ

As for its courtyard, it is Al Furqan (Quran), and as for its Noor, it is the Wisdom, and as for its fortress, it is the act of kindness, and as for its helps, it is<sup>-saww</sup> and People<sup>-asws</sup> of my<sup>-saww</sup> Household and our<sup>-asws</sup> Shias, therefore be loving People<sup>-asws</sup> of my<sup>-saww</sup> Household and their<sup>-asws</sup> Shias and their<sup>-asws</sup> helpers!

فَإِنَّهُ لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ الدُّنْيَا فَنَسَبَنِي جِبْرَائِيلُ ع لِأَهْلِ السَّمَاءِ اسْتَوْدَعَ اللَّهُ حُبِّي وَ حُبَّ أَهْلِ بَيْتِي وَ شِيعَتِهِمْ فِي قُلُوبِ الْمَلَائِكَةِ فَهُوَ عِنْدَهُمْ وَرِيعَةٌ إِلَى يَوْمِ الْقِيَامَةِ

Surely, when there was an ascension with me<sup>-saww</sup> to the sky of the world, Jibraeel<sup>-as</sup> Set me<sup>-asws</sup> up for people of the sky. Allah<sup>-azwj</sup> Entrusted my<sup>-saww</sup> love and love for People<sup>-asws</sup> of my<sup>-saww</sup> Household and their<sup>-asws</sup> Shias in the hearts of the Angels, so it is with them as an entrustment up to the Day of Qiyamah.

ثُمَّ هَبَطَ بِي إِلَى أَهْلِ الْأَرْضِ فَنَسَبَنِي إِلَى أَهْلِ الْأَرْضِ فَاسْتَوْدَعَ اللَّهُ حُبِّي وَ حُبَّ أَهْلِ بَيْتِي وَ شِيعَتِهِمْ فِي قُلُوبِ مُؤْمِنِي أُمَّتِي فَمُؤْمِنُو أُمَّتِي يَحْفَظُونَ وَدِيْعَتِي فِي أَهْلِ بَيْتِي إِلَى يَوْمِ الْقِيَامَةِ

Then he<sup>-as</sup> came down with me<sup>-saww</sup> to the earth and set me<sup>-saww</sup> to the people of the earth. Allah<sup>-azwj</sup> Entrusted my<sup>-saww</sup> love, and love for People<sup>-asws</sup> of my<sup>-saww</sup> Household and their<sup>-asws</sup> Shias in hearts of the Momineen of my<sup>-saww</sup> community. So the Momineen of my<sup>-saww</sup> community will be preserving my<sup>-saww</sup> entrustment regarding People<sup>-asws</sup> of my<sup>-saww</sup> Household up to the Day of Qiyamah.

<sup>499</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 12



أَلَا فَلُو أَنَّ الرَّجُلَ مِنْ أُمَّتِي عَبْدَ اللَّهِ عَزَّ وَ جَلَّ عُمُرُهُ أَيَّامَ الدُّنْيَا ثُمَّ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ مُبْعِضاً لِأَهْلِ بَيْتِي وَ شَيْعَتِي مَا فَجَحَ اللَّهُ صَدْرَهُ إِلَّا عَنْ نِفَاقٍ.

Indeed! Even if the man from my<sup>-saww</sup> community were to worship Allah<sup>-azwj</sup> Mighty and Majestic his (whole) lifetime of the days of the world, then meets Allah<sup>-azwj</sup> Mighty and Majestic being hateful to People<sup>-asws</sup> of my<sup>-saww</sup> Household and my<sup>-saww</sup> Shias, Allah<sup>-azwj</sup> will not Open his chest except for hypocrisy”.<sup>500</sup>

بشأ، بشارة المصطفى عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَبْدِ الصَّمَدِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبَّادِ الرَّازِيِّ عَنْ عَبْدِ الْعَظِيمِ مِثْلَهُ إِلَّا أَنَّ فِيهِ فَهَبَطَ بِي إِلَى الْأَرْضِ وَ نَسَبَنِي لِأَهْلِ الْأَرْضِ إِلَى قَوْلِهِ فِي قُلُوبِ أَهْلِ الْأَرْضِ إِلَى قَوْلِهِ عِدَّةَ أَيَّامِ الدُّنْيَا إِلَى قَوْلِهِ مَا فَجَحَ اللَّهُ قَلْبَهُ إِلَّا عَنْ النِّفَاقِ.

(The book) ‘Basharat Al-Mustafa<sup>-saww</sup>’ – From Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Ahmad Bin Muhammad Bin Abbad Al Razy, from Abdul Azeem –

‘Similar to it, except that in it is: ‘He<sup>-saww</sup> came down with me<sup>-asws</sup> to the earth and set me<sup>-saww</sup> for people of the earth’ – up to his<sup>-saww</sup> words: ‘In the hearts of the people of earth’ – up to his<sup>-asws</sup> words: ‘Number of the days of the world’ – up to his<sup>-asws</sup> words; ‘Allah<sup>-azwj</sup> will not Open his heart except for the hypocrisy’”.<sup>501</sup>

15- كا، الكافي عن العدة عن البرقي عن أبيه عن عبد الله بن القاسم عن مذكرك بن عبد الرحمن عن أبي عبد الله ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْإِسْلَامُ عَزِيَانٌ قَلْبَاسُهُ الْحَيَاءُ وَ زِينَتُهُ الْوَفَاءُ وَ مُرُوثَةُ الْعَمَلِ الصَّالِحِ وَ عِمَادُهُ الْوَرَعُ وَ لِكُلِّ شَيْءٍ أَسَاسٌ وَ أَسَاسُ الْإِسْلَامِ حُبُّ أَهْلِ الْبَيْتِ.

(The book) ‘Al-Kafi’ – From the number, from Al Barqy, from his father, from Abdullah Bin Al Qasim, from Mudrik Bin Abdul Rahman,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Al-Islam is bare. It’s clothing is the modesty, and its adornment is the loyalty, and its magnanimity is the righteous deed, and its pillar is the devoutness, and for everything there is a foundation, and the foundation of Islam is our<sup>-asws</sup> love of People<sup>-asws</sup> of the Household’”.<sup>502</sup>

16- نهج، نهج البلاغة قَالَ ع فِي بَعْضِ حُطْبِهِ ثُمَّ إِنَّ هَذَا الْإِسْلَامَ دِينُ اللَّهِ الَّذِي اصْطَفَاهُ لِنَفْسِهِ وَ اصْطَنَعَهُ عَلَى عَيْنِهِ وَ اصْفَاهُ خَيْرَةَ خَلْقِهِ وَ أَقَامَ دَعَائِمَهُ عَلَى حُبِّهِ أَذَلُّ الْأَذْيَانِ بَعْرِهِ وَ وَضَعَ الْمَلَلَ بِرَفْعِهِ وَ أَهَانَ أَعْدَاءَهُ بِكَرَامَتِهِ وَ خَدَلَ مُحَادِيهِ بِنَصْرِهِ وَ هَدَمَ أَرْكَانَ الضَّلَالَةِ بِرُكْبَتِهِ وَ سَقَى مَنْ عَطِشَ مِنْ حَيَاتِهِ وَ أَتَقَّى الْحَيَاضَ بِمَوَاتِحِهِ

(The book) ‘Nahj Al-Balagah’ –

‘He<sup>-asws</sup> said in one of his<sup>-asws</sup> sermons: ‘Then this Al-Islam is a religion of Allah<sup>-azwj</sup> which He<sup>-azwj</sup> Chose it for Himself<sup>-azwj</sup>, and Developed it before His<sup>-azwj</sup> eyes, and Filtered the best of His<sup>-azwj</sup>

<sup>500</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 13

<sup>501</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 14

<sup>502</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 15

creatures, and Established its pillars upon His<sup>-azwj</sup> Love. He<sup>-azwj</sup> Humbled the (other) religions by Honouring it and Lowered the (other) nations by Raising it, and Weakened its enemies by its Prestige, and Forsook its rejectors by Helping it, and Demolished the columns of straying by its columns, and Quenched the thirsty ones from its fountain, and Filled its cisterns for its drawers.

ثُمَّ جَعَلَهُ لَا انْقِصَامَ لِعُرْوَتِهِ وَ لَا فَكَّ لِحَلْقَتِهِ وَ لَا انْحِدَامَ لِأَسَاسِهِ وَ لَا زَوَالَ لِدَعَائِمِهِ وَ لَا انْقِلَاعَ لِشَجَرَتِهِ وَ لَا انْقِطَاعَ لِمُدَّتِّهِ وَ لَا عَقَاءَ لِشَرَائِعِهِ وَ لَا جَدَّ لِعُرْوَعِهِ وَ لَا صَنْكَ لَطَرْفِهِ وَ لَا وُغُوثةَ لِشُهُولَتِهِ وَ لَا سَوَادَ لِيُوضِحِهِ وَ لَا عِوَجَ لِانْتِصَابِهِ وَ لَا عَصَلَ فِي عُودِهِ وَ لَا وَعَثَ لِجَجِهِ وَ لَا انْقِطَاعَ لِمَصَابِيحِهِ وَ لَا مَرَارَةَ لِجَلَاوَتِهِ

Then He<sup>-azwj</sup> Made the unbreak-ability for its handhold, nor separation for its links, nor demolishing for its foundations, nor any decline for its pillars, nor uprooting of its tree, nor termination for its term, nor expiration for its Laws, nor segmentation of its branches, nor narrowness for its paths, nor difficulty for its ease, nor darkness for its clarity, nor crookedness for its straightness, nor splits in its wood, nor narrowness for its vastness, nor extinguishing for its lamps, nor any bitterness for its sweetness.

فَهُوَ دَعَائِمٌ فِي الْحَقِّ أَسَاحٌ فِي الْحَقِّ أَسَاحُهَا وَ ثَبَّتَ لَهَا أَسَاسَهَا وَ بَنَابِيعٌ غُزِرَتْ عُيُوثُهَا وَ مَصَابِيحٌ شَبَّتْ نِيرَانُهَا وَ مَنَارٌ افْتَدَى بِهَا سَفَارَهَا وَ أَعْلَامٌ قُصِدَ بِهَا فِجَاجُهَا وَ مَنَاهِلٌ رَوِيَ بِهَا وُرَادُهَا

So it is of pillars fixed in the truth. He<sup>-azwj</sup> Affixed these and Affirming its foundations for it, and springs bursting forth with its waters, and lamps illuminating with its radiances, and minarets to be guided by for its travellers, and signs to aim by to its highways, and watering places to be saturated its arrivals by.

جَعَلَ اللَّهُ فِيهِ مُنْتَهَى رِضْوَانِهِ وَ دِرْزَةَ دَعَائِمِهِ وَ سَنَامَ طَاعَتِهِ فَهُوَ عِنْدَ اللَّهِ وَثِيقُ الْأَرْكَانِ رَفِيعُ الْبُنْيَانِ مُنِيرُ الْبُرْهَانِ مُضِيءُ النَّيِّرَانِ عَزِيزُ السُّلْطَانِ مُشْرِفُ الْمَنَارِ مُعَوِّزُ الْمَنَارِ

Allah<sup>-azwj</sup> has Made to be in it His<sup>-azwj</sup> ultimate Pleasure, and apex of His<sup>-azwj</sup> pillars, and prominence of His<sup>-azwj</sup> obedience. In the Presence of Allah<sup>-azwj</sup>, it is of strong pillars, lofty construction, radiant proofs. The flames are illuminating the Mighty of the Authority, its minarets are overlooking, indestructible.

فَسَرُّهُوَ وَ اتَّبِعُوهُ وَ أَدُّوا إِلَيْهِ حَقَّهُ وَ صَعُّهُ مَوَاضِعُهُ.

Therefore, ennoble it, and follow it, and fulfill its rights to it, and place it in its (rightful) place".<sup>503</sup>

<sup>503</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 16

17- **نَحَجُ، نَحَجُ** البِلاغةُ الحُمدُ لِلّهِ الَّذِي شَرَعَ الإِسْلامَ فَسَهَّلَ شَرائِعَهُ لِمَنْ وَرَدَهُ وَ أَعَزَّ أَرْكانَهُ عَلى مَنْ عَالَبهُ فَجَعَلَهُ أَمناً لِمَنْ عَلىهِ وَ سَلاماً لِمَنْ دَخَلَهُ وَ بُرْهاناً لِمَنْ تَكَلَّمَ بِهِ وَ شاهِداً لِمَنْ خَاصَمَ بِهِ وَ نُوراً لِمَنْ اسْتَضَاءَ بِهِ وَ فَهْماً لِمَنْ عَقَلَ وَ نُبأً لِمَنْ تَدَبَّرَ وَ آيةً لِمَنْ تَوَسَّمَ وَ تَبَصَّرَ لِمَنْ عَزَمَ وَ عِبرَةً لِمَنْ اتَّعَطَّ وَ نِجاةً لِمَنْ صَدَّقَ وَ ثِقَةً لِمَنْ تَوَكَّلَ وَ رَاحَةً لِمَنْ فَوَّضَ وَ جَنَّةً لِمَنْ صَبَرَ

(The book) 'Nahj Al-Balagah' –

'The Praise is for Allah<sup>-azwj</sup> Who Legislated Al-Islam and Eased its laws for the one arriving to it and Strengthened its columns from being overcome. He<sup>-azwj</sup> Made is a security for the one clinging to it, and safety for the one entering it, and a proof for the one speaking with it, and a witness for the one contending with it, and a light for the one wanting to be illuminated by it, and an understanding for the one using intellect, and an understanding for the one pondering, and a sign for the one perceiving, and an insight for the one determining, and a lesson for the one seeking preaching, and a salvation for the one ratifying, and a trustworthy for the one relying, and a rest for the one delegating, and a shield for the one being patient.

فَهُوَ أَبْلَجُ المَناهِجِ وَاضِحُ الوَلائِحِ مُشْرِفُ المَنارِ مُشْرِقُ الجِوارِ مُضِيءُ المَصابِحِ كَرِيمُ المِضْمارِ رَفِيعُ العَليَةِ جَامِعُ الحِبلَةِ [الحَلْبَةِ] مُتَنافِسُ السُّبُقى شَرِيفُ الفُرْسانِ التَّصْديقِ مَنهاجُهُ وَ الصَّالِحِاتِ مَنارُهُ وَ المَوتِ عَليَتُهُ وَ الدُّنيا مِضْمارُهُ وَ القِيامَةِ حَلْبَتُهُ وَ الجَنَّةِ سُبُقىُّهُ.

It is the furthest reaching of the manifestos, clearest of the passages, lofty minarets, shining vicinities, illuminating lamps, prestigious consciences, lofty objectives, collection of race horses competing to be first, noble horse-riders. The truthful is its manifesto, and the righteous are its minarets, and the death it is peak, and the world is its course, and the Qiyamah is its horse, and the Paradise it is fishing line".<sup>504</sup>

وَ قَالَ رَضِيَ اللهُ عَنْهُ فِي مَوْضِعٍ آخَرَ وَ سُئِلَ عَنِ الإِيمانِ فَقَالَ الإِيمانُ عَلى أَرْبَعِ دَعائِمٍ عَلى الصَّبْرِ وَ اليَقينِ وَ العَدْلِ وَ الجِهادِ

And he, may Allah<sup>-azwj</sup> be Pleased with him, said in another place, and he<sup>-asws</sup> was asked about Al-Eman. He<sup>-asws</sup> said: 'Al-Eman is based upon four pillars – upon the patience, and the conviction, and the justice and the Jihad.

فَالصَّبْرُ مِنْها عَلى أَرْبَعِ شُعَبٍ عَلى الشُّوقِ وَ الشَّفَقِ وَ الرُّهْدِ وَ التَّرَقُّبِ فَمَنْ اسْتاقَ إِلى الجَنَّةِ سَلاماً عَنِ الشَّهواتِ وَ مَنْ أَشْفَقَ مِنَ النَّارِ اجْتَنَبَ المُحَرَّمَاتِ وَ مَنْ رَهَدَ فِي الدُّنيا اسْتَهَانَ بِالمُصِيباتِ وَ مَنْ ارْتَقَبَ المَوتَ سارَعَ فِي الحَيراتِ

The patience from these is based upon four branches – upon the yearning, and the dreading, and the asceticism, and the anticipation. The one who yearns for the Paradise would come out from the lustful desires, and one who is dreading from the Fire would shun the Prohibitions, and the one asceticism the world would take lightly with the difficulties, and one who anticipates the death would be quick to the good deeds.

وَ اليَقينُ مِنْها عَلى أَرْبَعِ شُعَبٍ عَلى تَبَصُّرِ الفِطْنةِ وَ تَأوُّلِ الحِكمةِ وَ مَوْعِظَةِ العِبرَةِ وَ سُنَّةِ الأوَّلِينَ فَمَنْ تَبَصَّرَ فِي الفِطْنةِ تَبَيَّنَتْ لَهُ الحِكمةُ وَ مَنْ تَبَيَّنَتْ لَهُ الحِكمةُ عَرَفَ العِبرَةَ وَ مَنْ عَرَفَ العِبرَةَ فَكأَمَّا كانَ فِي الأوَّلِينَ

<sup>504</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 17 a

And the conviction from these is based upon four branches – upon the discerning insight, and the wisdom of interpretation, and taking lesson from the preaching, and the conduct of the former ones. The one who is insightful in the discernment, the wisdom would be manifested to him, and one to whom the wisdom is manifested would understand the lessons (to be learnt), and one who knows the lessons, it is as if he were to be among the former ones.

وَالْعَدْلُ مِنْهَا عَلَى أَرْبَعِ شُعَبٍ عَلَى غَايِصِ الْقَهْمِ وَ غَوْرِ الْعِلْمِ وَ زَهْرَةِ الْحُكْمِ وَ رَسَاخَةِ الْجَلْمِ فَمَنْ عَلِمَ غَوْرَ الْعِلْمِ وَ مَنْ عَلِمَ غَوْرَ الْعِلْمِ صَدَرَ عَنْ شَرَائِعِ الْحُكْمِ وَ مَنْ حَلَّمَ لَمْ يُفْرِطْ فِي أَمْرِهِ وَ عَاشَ فِي النَّاسِ حَمِيداً

And the justice from these is based upon four branches – upon the depths of understanding, and the abyss of knowledge, and blossom of rulings, and immersion of the forbearance. The one who understands would recognise the abyss of knowledge, and one who recognises the abyss of knowledge would give precedence to the laws of rulings, and one who is forbearing would not be excessive in his affairs and would live among the people as praised.

وَ الْجِهَادُ مِنْهَا عَلَى أَرْبَعِ شُعَبٍ عَلَى الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ الصِّدْقِ فِي الْمَوَاطِنِ وَ شَتَانِ الْفَاسِقِينَ

And the Jihad from these is based upon four branches – Upon instructing with the act of kindness, and forbidding from the evil, and the truthfulness in the places, and being adversarial to the mischief-makers.

فَمَنْ أَمَرَ بِالْمَعْرُوفِ شَدَّ ظُهُورَ الْمُؤْمِنِينَ وَ مَنْ نَهَى عَنِ الْمُنْكَرِ أَرْعَمَ أَنْوْفَ الْمُتَأَفِّقِينَ وَ مَنْ صَدَقَ فِي الْمَوَاطِنِ قَضَى مَا عَلَيْهِ وَ مَنْ شَتَى الْفَاسِقِينَ وَ غَضِبَ لِلَّهِ غَضِبَ اللَّهُ لَهُ وَ أَرْضَاهُ يَوْمَ الْقِيَامَةِ

The one who instructs with the act of kindness strengthens the backs of the Momineen and one who forbids from the evil rubs the noses of the hypocrites, and one who is truthful in the places would discharge whatever is upon him, and one who is adversarial to the mischief-makers and is angered for (the Sake of) Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> would be Wrathful for him and Please him on the Day of Qiyamah.

وَ الْكُفْرُ عَلَى أَرْبَعِ دَعَائِمٍ عَلَى التَّعَمُّقِ وَ التَّنَازُعِ وَ الرَّبْعِ وَ الشِّتْقِ فَمَنْ تَعَمَّقَ لَمْ يُنِبْ إِلَى الْحَقِّ وَ مَنْ كَثُرَ نِزَاعُهُ بِالْجَهْلِ دَامَ عَمَاهُ عَنِ الْحَقِّ وَ مَنْ رَاعَ سَاءَتِ عِنْدَهُ الْحُسْنَةُ وَ حَسُنَتْ عِنْدَهُ السَّيِّئَةُ وَ سَكِرَ سُكْرَ الضَّلَالَةِ وَ مَنْ شَاتَى وَ عُرْتُ عَلَيْهِ طُرْفُهُ وَ أَعْضَلَ عَلَيْهِ أَمْرُهُ وَ ضَاقَ مَخْرَجُهُ

And the Kufr is based upon four pillars – upon the delving deep, and the contention, and the perversion, and the wretchedness. The one who delves deep (splitting hairs) will not incline to the truth, and one whose contentions with the ignorance are many would be constantly blinded from the truth, and one perverting, the good deeds would be worse in his view, and the evil deeds would be good deeds in his view, and he would be intoxicated by the intoxication of straying, and the one who is wretched, his paths would be difficult upon him, and his affairs would be a dilemma upon him, and his way out would be narrow.

وَ الشُّكُّ عَلَى أَرْبَعِ شُعَبٍ عَلَى التَّمَارِي وَ الْهَوْلِ وَ التَّرَدُّدِ وَ الْإِسْتِسْلَامِ فَمَنْ جَعَلَ الْمِرَاءَ دَيْدِناً لَمْ يُصْبِحْ لَيْلُهُ وَ مَنْ هَالَهُ مَا بَيْنَ يَدَيْهِ نَكَصَ عَلَى عَقْبَيْهِ وَ مَنْ تَرَدَّدَ فِي الرَّيْبِ وَ طَلَبَتْهُ سَنَابِكُ الشَّيَاطِينِ وَ مَنْ اسْتَسَلَّمَ لِهَلَاكَةِ الدُّنْيَا وَ الْآخِرَةِ هَلَكَ فِيهِمَا.

And the doubt is based upon four branches – Upon the quarrelling, and the horror, and the hesitation, and the submission. The one who makes the quarrelling as his conduct, his night

would have no morning, and one who is horrified at what is in front of him would turn back upon his heels, and one who hesitates in the suspicions, the hooves of the Satans<sup>la</sup> would trample him, and one who submits to the destruction of the world and the Hereafter would be destroyed in them both”.<sup>505</sup>

ثُمَّ قَالَ رَضِيَ اللَّهُ عَنْهُ وَ بَعْدَ هَذَا كَلَامٌ تَرَكْنَا ذِكْرَهُ خَوْفَ الْإِطَالَةِ وَالْحُرُوجِ عَنِ الْعَرْضِ الْمَقْصُودِ فِي هَذَا الْكِتَابِ وَقَالَ رَحِمَهُ اللَّهُ فِي مَوْضِعٍ آخَرَ وَسَأَلَهُ  
عَ رَجُلٌ أَنْ يُعْرِفَهُ مَا الْإِيمَانُ

Then he, may Allah<sup>azwj</sup> be Pleased with him, said, ‘And after this speech, we have left out its mention fearing the prolongation and the exiting from the purpose aimed for in this book. And he, may Allah<sup>azwj</sup> have Mercy on him, said in another place, ‘And a man asked him<sup>asws</sup> to introduce to him what the Eman was.

فَقَالَ إِذَا كَانَ غَدًا فَأْتِنِي حَتَّى أُخْبِرَكَ عَلَى أَسْمَاعِ النَّاسِ فَإِنْ نَسِيتَ مَقَالَتِي حَفِظَهَا عَلَيْكَ غَيْرِكَ فَإِنَّ الْكَلَامَ كَالشَّارِدَةِ يَتَّقُمُهَا هَذَا وَ يُخْطِئُهَا هَذَا.

He<sup>asws</sup> said: ‘When it will be tomorrow morning, then come to me<sup>asws</sup> until I<sup>asws</sup> inform you upon the ears of the people, so if you were to forget my<sup>asws</sup> words, then other will preserve it upon you, for the speech is the like the deviant. This one would preserve it and this one would err in it’.<sup>506</sup>

18- كا، الكافي عن علي بن إبراهيم عن أبيه و محمد بن يحيى عن أحمد بن محمد بن عيسى و عدده من أصحابنا عن أحمد بن محمد بن خالد جميعاً عن الحسن بن محبوب عن يعقوب السراج عن جابر عن أبي جعفر ع و بأسانيد مختلفة عن الأصمغ بن نباتة قال: خطبنا أمير المؤمنين ع في داره أو قال في القصر و نحن مجتمعون ثم أمر صلوات الله عليه فكتب في كتاب و قرئ على الناس.

(The book) ‘Al-Kafi’ – From Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and a number of his companions, from Ahmad Bin Muhammad Bin Khalid, altogether from Al-Hassan Bin Mahboub, from Yaqoub Al Sarraj, from Jabir,

‘From Abu Ja’far<sup>asws</sup>, and by the various chains from Al Asbagh Bin Nubata who said, ‘Amir Al-Momineen<sup>asws</sup> addressed us in his<sup>asws</sup> house’, or said, ‘In the castle (government building), and we had gathered, then he<sup>asws</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon him<sup>asws</sup> instructed, so it was written in a letter and read out to the people’.<sup>507</sup>

و روى غيره أن ابن الكوا سأل أمير المؤمنين ع عن صفة الإسلام و الإيمان و الكفر و التفاق

<sup>505</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 17 b

<sup>506</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 17 c

<sup>507</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 18 a

And it is reported by others that Ibn Al-Kawa asked Amir Al-Momineen<sup>-asws</sup> about the attributes of Al-Islam, and Al-Eman (belief), and Al-Kufr (disbelief), and Al-Nifaq (hypocrisy).

فَقَالَ أَمَّا بَعْدُ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى شَرَعَ الْإِسْلَامَ وَ سَهَّلَ شَرَائِعَهُ لِمَنْ وَرَدَهُ وَ أَعَزَّ أَرْكَانَهُ لِمَنْ جَارَ بِهِ وَ جَعَلَهُ عِزًّا لِمَنْ تَوَلَّاهُ وَ سَلَّمَ لِمَنْ دَخَلَهُ وَ هَدَى لِمَنْ اتَّخَذَهُ وَ زِينَةً لِمَنْ جَلَّلَهُ وَ عُذْرًا لِمَنْ اتَّخَذَهُ

He<sup>-asws</sup> said: 'However, Allah<sup>-azwj</sup> Blessed and Exalted Legislated Al-Islam and Eased its laws for the one arriving to it and Strengthened its columns for the one sheltering with it, and Made it an honour for the one befriending it, and peace for the one entering it, and a guidance for the one being led by it, and adornment for the one beautifying it, and an excuse for the one claiming it.

وَ عُرْوَةً لِمَنْ اعْتَصَمَ بِهِ وَ حَبْلًا لِمَنْ اسْتَمْسَكَ بِهِ وَ بُرْهَانًا لِمَنْ تَكَلَّمَ بِهِ وَ نُورًا لِمَنْ اسْتَضَاءَ بِهِ وَ شَاهِدًا لِمَنْ خَاصَمَ بِهِ وَ فُلْجًا لِمَنْ حَاجَّ بِهِ وَ عِلْمًا لِمَنْ وَعَاهُ وَ حَدِيثًا لِمَنْ رَوَى وَ حُكْمًا لِمَنْ قَضَى وَ حِلْمًا لِمَنْ جَرَّبَ وَ لِيَأْسًا لِمَنْ تَدَبَّرَ

And a firm handhold for the one holding to it, and a rope for the one adhering with it, and a proof for the one speaking with it, and a light for the one illuminating with it, and a witness for the one contending by it, and a cleaver for the one arguing by it, and knowledge for the one retaining it, and a narration for one reporting, and a ruling for one judging, and a dream for the experimenting, and an understanding for the one pondering.

وَ فَهْمًا لِمَنْ تَفَطَّنَ وَ يَقِينًا لِمَنْ عَقَلَ وَ بَصِيرَةً لِمَنْ عَزَمَ وَ آيَةً لِمَنْ تَوَسَّمَ وَ عِبْرَةً لِمَنْ اتَّعَطَّ وَ نَجَاءً لِمَنْ صَدَّقَ وَ تُوْدَةً لِمَنْ أَصْلَحَ وَ زُلْفَى لِمَنْ اقْتَرَبَ وَ نِقْمَةً لِمَنْ تَوَكَّلَ وَ رَجَاءً لِمَنْ فَوَّضَ وَ سُبُقَةً لِمَنْ أَحْسَنَ وَ خَيْرًا لِمَنْ سَارَعَ وَ جُنَّةً لِمَنْ صَبَرَ

And understanding for the one discerning, and conviction for one using intellect, and an insight for the one determined, and a sign for one distinguishing, and a lesson for one taking preaching, and salvation for one ratifying, and a fulfilment for one being righteous, and a proximity for the one drawing closer, and trustworthy for the one relying, and hope for the one delegating, and precedence for one doing good, and better for the one quick, and a shield for the one being patient.

وَ لِيَأْسًا لِمَنْ اتَّقَى وَ طَهِيرًا لِمَنْ رَشَدَ وَ كَهْفًا لِمَنْ آمَنَ وَ أَمْنَةً لِمَنْ أَسْلَمَ وَ رَجَاءً لِمَنْ صَدَّقَ وَ غِيًى لِمَنْ قَبِعَ

And clothing for the one pious, and a support for the one seeking righteous guidance, and a cave for the one seeking safety, and a security for the one submitting, and hope for the one ratifying, and richness for the one content.

فَذَلِكَ الْحَقُّ سَبِيلُهُ الْهُدَى وَ مَا تُرْتَبُهُ الْمَجْدُ وَ صِفَتُهُ الْحُسْنَى فَهُوَ أَبْلَجُ الْمِنْهَاجِ مُشْرِقُ الْمَنَارِ ذَاكِي الْمِصْبَاحِ رَفِيعُ الْعَايَةِ يَسِيرُ الْمِصْمَارِ جَامِعُ الْحَلَبَةِ سَرِيعُ السَّبْقَةِ أَلِيمُ النَّقْمَةِ كَامِلُ الْعُدُوِّ كَرِيمُ الْفُرْسَانِ

So that is the truth, its way is the guidance, and its impacts is the glory, and its attributes are excellent. It is the furthest reaching manifesto, shining minarets, bright lamps, lofty peaks, easy of conduct, collection of race horses quick to come first, painful of the scourge, perfect of the weapons, honourable of the horse riders.

فَالْإِيمَانُ مِنْهَا جُوهٌ وَالصَّالِحَاتُ مَنَارُهُ وَالْفِقْهُ مَصَابِيحُهُ وَالْدُّنْيَا مَضَامِيرُهُ وَالْمَوْتُ غَايَتُهُ وَالْقِيَامَةُ حَلْبَتُهُ وَالْجَنَّةُ سُبُقَتُهُ وَالنَّارُ نَقِمَتُهُ وَالتَّقْوَى عُدَّتُهُ وَالْمُحْسِنُونَ فُرْسَانُهُ

The Eman is its manifesto, and the righteous deeds are its minarets, and the jurisprudence is its lamps, and the world is its course, and the death is its peak, and the Qiyamah is its race horse, and the Paradise is finishing line, and the Fire is its scourge, and the piety is its weapon, and the good doers are its horsemen.

فَبِالْإِيمَانِ يُسْتَدَلُّ عَلَى الصَّالِحَاتِ وَالصَّالِحَاتِ يُعْمَرُ الْفَقْهُ وَبِالْفَقْهِ يُهْمَبُ الْمَوْتُ وَبِالْمَوْتُ يُحْتَمُّ الدُّنْيَا وَبِالدُّنْيَا تُحَوَّرُ الْقِيَامَةُ وَبِالْقِيَامَةِ تُزَلَّفُ الْجَنَّةُ وَالْجَنَّةُ حَسْرَةُ أَهْلِ النَّارِ وَالنَّارُ مَوْعِظَةٌ لِلْمُتَّقِينَ وَالتَّقْوَى سُنْحُ الْإِيمَانِ.

By the Eman one can evidence upon the righteous deeds, and by the righteous deeds the jurisprudence is cultivated, and by the jurisprudence the death is dreaded, and by the death the world ends, and by the world the Qiyamah is allowed, and by the Qiyamah the Paradise is decorated, and the Paradise is a regret for the people of the Fire, and the Fire is a preaching for the pious, and the piety is a root of the Eman".<sup>508</sup>

19- كَأ، الكافي بِالإِسْنَادِ الْمُتَّفَقِ مِنْ أَبِي جَعْفَرٍ ع قَالَ: سُئِلَ أَمِيرُ الْمُؤْمِنِينَ ع عَنِ الْإِيمَانِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ الْإِيمَانَ عَلَى أَرْبَعِ دَعَائِمٍ عَلَى الصَّبْرِ وَالتَّقْوَى وَالْعَدْلِ وَالْجِهَادِ

(The book) 'Al-Kafi' – By the previous chain,

'From Abu Ja'far<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> was asked about the Eman. So he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic Made the Eman to be upon four foundations – upon the patience, and the conviction, and the justice, and the Jihad.

فَالصَّبْرُ مِنْ ذَلِكَ عَلَى أَرْبَعِ شُعَبٍ عَلَى الشُّوقِ وَالْإِشْفَاقِ وَالرُّهْدِ وَالتَّرَقُّبِ فَمَنْ اشْتَقَّ إِلَى الْجَنَّةِ سَلَا عَنِ الشَّهَوَاتِ وَمَنْ أَشْفَقَ عَنِ النَّارِ رَجَعَ عَنِ الْمُحَرَّمَاتِ وَمَنْ زَهَدَ فِي الدُّنْيَا هَانَتْ عَلَيْهِ الْمُصِيبَاتُ وَمَنْ رَاقَبَ الْمَوْتَ سَارَعَ إِلَى الْخَيْرَاتِ

The patience from that, is upon four branches – The desire, and the fear, and the ascetism, and the vigilance. The one who is desirous for the Paradise would disregard the lustful desires; and the one who fears from the Fire would back away from the Prohibitions; and the one who is ascetic in the world, the difficulties would be easy upon him (to bear); and the one who is vigilant of the death, would hasten to the goodness.

وَالْبَقِيَّةُ عَلَى أَرْبَعِ شُعَبٍ تَبْصِرَةُ الْفِطْنَةِ وَتَأْوُلُ الْحِكْمَةِ وَمَعْرِفَةُ الْعِبْرَةِ وَسُنَّةُ الْأَوَّلِينَ فَمَنْ أَبْصَرَ الْفِطْنَةَ عَرَفَ الْحِكْمَةَ وَمَنْ تَأْوَلَ الْحِكْمَةَ عَرَفَ الْعِبْرَةَ وَمَنْ عَرَفَ الْعِبْرَةَ عَرَفَ السُّنَّةَ وَمَنْ عَرَفَ السُّنَّةَ فَكَأَنَّمَا كَانَ مَعَ الْأَوَّلِينَ وَاهْتَدَى إِلَى اللَّهِ هِيَ أَقْوَمُ وَنَظَرَ إِلَى مَنْ نَجَا بِمَا نَجَا وَمَنْ هَلَكَ بِمَا هَلَكَ

And the conviction is upon four branches – Clever thinking, and the construed wisdom, and the lesson understood, and a Sunnah of the former ones. So the one who thinks cleverly

<sup>508</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 18 b

would recognise the wisdom, and the one who construes the wisdom would recognise the lesson (to be learnt), and the one who recognises the lesson (to be learnt) would recognise the Sunnah, and the one who recognises the Sunnah, so it is as if he was with the former ones, and he would be guided to that which is upright, and he would look at the one who achieved salvation, what he had achieved salvation with, and the one who was destroyed, what he was destroyed by.

وَأَمَّا أَهْلَكَ اللَّهُ مِنْ هَلَكَ بِمَعْصِيَتِهِ وَ أُجِّيَ مَنْ أُجِّيَ بِطَاعَتِهِ

And rather, destroyed is the one whom Allah<sup>-azwj</sup> Destroys due to his disobedience, and salvaged is the one who is salvaged by his obedience’.

وَ الْعَدْلُ عَلَى أَرْبَعِ شُعَبٍ غَامِضِ الْفَهْمِ وَ عَمْرِ الْعِلْمِ وَ زَهْرَةِ الْحُكْمِ وَ رَوْضَةِ الْحِلْمِ فَمَنْ فَهَمَ فَسَرَّ جَمِيعَ الْعِلْمِ وَ مَنْ عَلِمَ عَرَفَ شَرَائِعَ الْحُكْمِ وَ مَنْ حَلَّمَ لَمْ يُفْرِطْ فِي أَمْرِهِ وَ عَاشَ فِي النَّاسِ حَمِيداً

And the justice is upon four branches – Depth of understanding, and vastness of knowledge, and the blossom of wisdom, and the garden of forbearance. So the one who understands would interpret the entirety of knowledge, and the one is knowledgeable would recognise the Laws of wisdom, and the one who is forbearing would not exaggerate in his matters, and would live among the people, praised.

وَ الْجِهَادُ عَلَى أَرْبَعِ شُعَبٍ عَلَى الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ الصِّدْقِ فِي الْمَوَاطِنِ وَ شَتَانِ الْفَاسِقِينَ فَمَنْ أَمَرَ بِالْمَعْرُوفِ شَدَّ ظَهَرَ الْمُؤْمِنِ وَ مَنْ نَهَى عَنِ الْمُنْكَرِ أَرْعَمَ أَنْفَ الْمُنَافِقِ وَ أَمِنَ كَيْدَهُ وَ مَنْ صَدَقَ فِي الْمَوَاطِنِ قَضَى الَّذِي عَلَيْهِ وَ مَنْ شَتَى الْفَاسِقِينَ غَضِبَ اللَّهُ وَ مَنْ غَضِبَ اللَّهُ غَضِبَ اللَّهُ لَهُ

And the Jihad is upon four branches – Upon the enjoining of the good, and forbidding from the evil, and the truthfulness in the places, and shunning the transgressors. So the one who enjoins with the goodness would strengthen the back of the Momin, and the one who forbids from the evil would grind the nose of the hypocrites and thwart his plots, and the one who is truthful in the places, it would come to pass, that which is upon him, and the one who shuns the transgressors would be angered for the Sake of Allah<sup>-azwj</sup>, and the one who is angered for the Sake of Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> would get Angered for him (against his enemies).

فَذَلِكَ الْإِيمَانُ وَ دَعَائِمُهُ وَ شُعْبَتُهُ.

So that is the Eman and its pillars and its branches”<sup>509</sup>.

<sup>509</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 19 a



-/ جاء المجلس للمفيد ما، الأماي للشيخ الطوسي عن المفيد عن المرزباني عن أحمد بن سليمان الطوسي عن الزبير بن بكار عن عبد الله بن وهب عن الشدي عن عبد خير عن جابر الأسدي قال: قام رجل إلى أمير المؤمنين علي بن أبي طالب ع فسأله عن الإيمان

(The books) 'Al Majalis' of Al Mufeed, (and) 'Al-Amaali' of the sheykh Al Tusi, from Al Mufeed, from Al Marzubany, from Ahmad Bin Suleyman Al Tusi, from Al Zubeyr Bin Bakkar, from Abdullah Bin Wahab, from Al Sudy, from Abd Khayr, from Jabir Al Asady who said,

'A man stood up to Amir Al-Momineen Ali Bin Abu Talib<sup>-asws</sup>. He asked him<sup>-asws</sup> about Al-Eman.

فَقَامَ عَ حَاطِبًا فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي شَرَعَ الْإِسْلَامَ وَ سَأَقَ نَحْوَهُ إِلَى قَوْلِهِ غَضِبَ اللَّهُ وَ مَنْ غَضِبَ لِلَّهِ تَعَالَى فَهُوَ مُؤْمِنٌ حَقًّا فَهَذِهِ صِفَةُ الْإِيمَانِ وَ دَعَائِمُهُ

He<sup>-asws</sup> stood up to address. He<sup>-asws</sup> said: 'The Praise is for Allah<sup>-azwj</sup> Who Legislated Al-Islam' – and continued approximate to it up to his<sup>-asws</sup> words: 'He gets angry for Allah<sup>-azwj</sup>, and one who is angered for Allah<sup>-azwj</sup> the Exalted, so he is a Momin truly. So these are the attributes of Al-Eman and its pillars'.

فَقَالَ لَهُ السَّائِلُ لَقَدْ هَدَيْتَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ أَرَشَدْتَ فَجَزَاكَ اللَّهُ عَنِ الدِّينِ خَيْرًا.

The questioner said to him<sup>-asws</sup>, 'You<sup>-asws</sup> have guided, O Amir Al-Momineen<sup>-asws</sup> and directed, so may Allah<sup>-azwj</sup> Recompense you goodly on behalf of the religion"<sup>510</sup>

### Notes – (Ahadeeth only)

وَ قَالَ ص اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ وَ قَالَ الْمُؤْمِنُ يَنْظُرُ بِنُورِ اللَّهِ.

And he<sup>-saww</sup> said: 'Fear the discernment of the Momin'. And he<sup>-saww</sup> said: 'The Momin looks by the Noor of Allah<sup>-azwj</sup>'.

وَ قَالَ ص جَاهِدُوا أَهْوَاءَكُمْ كَمَا تُجَاهِدُونَ أَعْدَاءَكُمْ.

And he<sup>-saww</sup>: 'Fight (Do Jihad) against your whims just as you are fighting against your enemies!'

قَالَ ع جَاهِدُوا الْكُفَّارَ بِأَيْدِيكُمْ وَ أَلْسِنَتِكُمْ.

He<sup>-asws</sup> said: 'Fight (Do Jihad) the Kafirs with your hands and your tongues'.

20- نَحَج، نَحَجُ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي حُطْبَةٍ إِنَّ اللَّهَ تَعَالَى حَصَّنَكُمْ بِالْإِسْلَامِ وَ اسْتَنْخَلَصَكُمْ لَهُ وَ ذَلِكَ لِأَنَّهُ اسْمُ سَلَامَةٍ وَ جَمَاعُ كَرَامَةٍ

(The book) 'Nahj Al-Balagh' –

<sup>510</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 19 b

Amir Al-Momineen<sup>asws</sup> said in a sermon: 'Allah<sup>azwj</sup> the Exalted has Particularised you all with Al-Islam, and has Extracted you for it, and that is because it is a name of safety and a collection of prestige.

اصْطَلَقَى اللهُ تَعَالَى مِنْهُجَهُ وَ بَيَّنَّ حُجَجَهُ مِنْ ظَاهِرِ عِلْمٍ وَ بَاطِنِ حُكْمٍ لَا تَنْفَى غَرَائِبُهُ وَ لَا تَنْقُضِي عَجَائِبُهُ مَرَايِعُ النِّعَمِ وَ مَصَابِيحُ الظُّلَمِ

Allah<sup>azwj</sup> The Exalted selected His<sup>azwj</sup> Manifesto and Explained His<sup>azwj</sup> Arguments from the apparent knowledge and hidden rulings. Its strangeness do not deplete nor do its wonders contradict the nourishing bounties and the lamps for the darkness.

لَا تُفْتَحُ الْحَيْرَاتُ إِلَّا بِمَفَاتِيحِهِ وَ لَا تُكْشَفُ الظُّلُمَاتُ إِلَّا بِمَصَابِيحِهِ قَدْ أَحْمَى جِوَاهِرَهُ وَ أَرْعَى مَرْعَاهُ فِيهِ شِفَاءُ الْمُشْتَفِي وَ كِفَايَةُ الْمُكْتَفِي.

The goodness cannot be opened except with its keys, nor can the darkness be uncovered except with its lamps. He<sup>azwj</sup> has Protected its access (from enemies) and Pastured for its grazers to graze. There is healing in it for the one seeking to be healed, and a sufficing for the seeker of sufficiency<sup>511</sup>.

21- ل، الخصال عن ابن الوليد عن سعد بن ابن عيسى عن القاسم بن الحسين بن علي بن يقطين عن ابن أبي نجران و جعفر بن سليمان عن علاء بن رزين عن أبي حمزة الثمالي قال قال أبو جعفر ع بُنِيَ الْإِسْلَامُ عَلَى حَمْسِ إِقَامِ الصَّلَاةِ وَ إِبْتَاءِ الزَّكَاةِ وَ حِجِّ الْبَيْتِ وَ صَوْمِ شَهْرِ رَمَضَانَ وَ الْوَلَايَةِ لَنَا أَهْلَ الْبَيْتِ فَجُعِلَ فِي أَرْبَعٍ مِنْهَا رُحْصَةٌ وَ لَمْ يُجْعَلْ فِي الْوَلَايَةِ رُحْصَةٌ

(The book) 'Al-Khisaal – From Ibn Al Waleed, from Sa'ad, from Ibn Isa, from Al Qasim Bin Al-Hassan Bin Ali Bin Yaqteen, from Ibn Abu Najran and Ja'far Bin Suleyman, from A'la Bin Razeyn, from Abu Hamza Al Sumali who said,

'Al-Islam is built upon five – establishing the Salat, and giving the Zakat, and Hajj of the House (Kabah), and fasting the month of Ramazan, and the Wilayah for us<sup>asws</sup>, People<sup>asws</sup> of the Household. He<sup>azwj</sup> Made allowance to be in four of these and did not Make any allowance regarding the Wilayah.

مَنْ لَمْ يَكُنْ لَهُ مَالٌ لَمْ تَكُنْ عَلَيْهِ الزَّكَاةُ وَ مَنْ لَمْ يَكُنْ عِنْدَهُ مَالٌ فَلَيْسَ عَلَيْهِ حِجٌّ وَ مَنْ كَانَ مَرِيضاً صَلَّى قَاعِداً وَ أَفْطَرَ شَهْرَ رَمَضَانَ وَ الْوَلَايَةَ صَحِيحاً كَانَ أَوْ مَرِيضاً وَ ذَا مَالٍ أَوْ لَا مَالٍ لَهُ فَهِيَ لَازِمَةٌ.

One who does not happen to have any wealth for him, the Zakat would not be upon him, and one who does not happen to have wealth in his possession, Hajj isn't (obligatory) upon him, and one who was sick can pray Salat while seated and break the fast of the month of Ramazan,

<sup>511</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 20

while the Wilayah, whether he was healthy or sick, and with wealth or not having wealth for him, it is necessary”<sup>512</sup>.

22- لي، الأماالي للصدوق عن ابن المتوكل عن السعدآبادي عن البرقي عن أبيه عن محمد بن سينان عن المفضل عن الصادق ع قال: بُني الإسلام على خمس دعائم على الصلاة والزكاة والصوم والحج وولاية أمير المؤمنين والأئمة من ولده صلوات الله عليهم.

(The book) ‘Al-Amaali’ of Al-Sadouq – From Ibn Al Mutawakkil, from Al Asadabady, from Al Barqy, from his father, from Muhammad Bin Sinan, from Al Mufazzal,

‘From Al-Sadiq<sup>-asws</sup> having said: ‘Al-Islam is built upon five pillars – upon the Salat, and the Zakat, and the Sawm, and the Hajj, and Wilayah of Amir Al-Momineen<sup>-asws</sup> and the Imams<sup>-asws</sup> from his<sup>-asws</sup> sons<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>’<sup>513</sup>.

ل، الخصال عن أبيه عن محمد العطار عن الأشعري عن سهل عن محمد بن سينان عن المفضل عن ابن زبنيان قال قال أبو عبد الله ع المحدث السميحة إقام الصلاة وإيتاء الزكاة وصيام شهر رمضان وحج البيت والطاعة للإمام وأداء حقوق المؤمن

(The book) ‘Al-Khisaal’ – from his father, from Muhammad Al Attar, from Al Ashary, from Sahl, from Muhammad Bin Sinan, from Al Mufazzal, from Ibn Zabyan who said,

‘The tolerant Mohammedan establishes the Salat, and gives the Zakat, and fasts the month of Ramazan, and performs Hajj of the House (Kabah), and is obedient to the Imam<sup>-asws</sup>, and fulfils rights of the Momin.

فإن من حبس حق المؤمن أقامه الله يوم القيامة خمس مائة عام على رجليه حتى يسيل من عرقه أودية ثم ينادي منادي من عند الله جل جلاله هذا الظالم الذي حبس عن الله حقه

If someone were to withhold a right of the Momin, Allah<sup>-azwj</sup> would Make him stand on the Day of Qiyamah for five hundred years upon his legs until his sweat will flow upon his cheeks. Then a caller will call our from the Presence of Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty: ‘This is an unjust one who withheld from Allah<sup>-azwj</sup> His<sup>-azwj</sup> right!’

قال فيوتح أربعين عاماً ثم يؤمر به إلى نار جهنم.

He<sup>-asws</sup> said: ‘He will be rebuked for forty yearts, then He<sup>-azwj</sup> will Command with him to the Fire of Hell’<sup>514</sup>.

<sup>512</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 21

<sup>513</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 22

<sup>514</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 23

24- ثوب الأعمال ل، الخصال عن ابن الوليد عن الصفار عن ابن معروف عن سعدان بن مسلم عن الفضيل بن يسار عن أبي جعفر ع قال: عشر من لقي الله عز وجل بين دخل الجنة

(The books) 'Sawaab Al Amaal', (and) 'Al-Khisaal' – From Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Sa'dan Bin Muslim, from Al Fuzeyl Bin Yasaar,

'From Abu Ja'far<sup>-asws</sup> having said: 'There are ten (things), one who were to meet Allah<sup>-azwj</sup> with these would enter the Paradise: -

شهادة أن لا إله إلا الله و أن محمداً رسول الله ص و الإقرار بما جاء به من عند الله عز وجل و إقامة الصلاة و إيتاء الزكاة و صوم شهر رمضان و حج البيت و الولاية لأوليائه الله و البراءة من أعداء الله و اجتناب كل مسكر.

Testimony that there is no god except Allah<sup>-azwj</sup>, and Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and the acceptance with whatever he<sup>-saww</sup> had come with from the Presence of Allah<sup>-azwj</sup> Mighty and Majestic, and establishing the Salat, and giving the Zakat, and fasting the month of Ramazan, and Hajj of the House (Kabah), and the friendship to the friends of Allah<sup>-azwj</sup> and the disavowing from the enemies of Allah<sup>-azwj</sup> and shunning every intoxicant".<sup>515</sup>

ل، الخصال عن الطالقاني عن الحسن بن علي العدوي عن صهيب بن عبد عن أبيه عن جعفر بن محمد عن أبيه عن جدّه ع مثله بتقديم حج البيت على صوم شهر رمضان.

(The book) 'Al-Khisaal' – From Al Talaqany, from Al-Hassan Bin Ali Al Adwy, from Suheyb Bin Abbad, from his father,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> – similar to it with precedence of Hajj of the House (Kabah) over fasting the month of Ramazan".<sup>516</sup>

25- ل، الخصال عن أبيه عن محمد العطار عن الأشعري عن إبراهيم بن إسحاق عن محمد البرقي عن ابن أبي عمير عن ابن بكير عن زرارة قال قال أبو جعفر ع قال قال رسول الله ص نبي الإسلام على عشرة أسهم على شهادة أن لا إله إلا الله و هي الملة و الصلاة و هي الفريضة و الصوم و هو الجنة و الزكاة و هي الطهارة و الحج و هو الشريعة و الجهاد و هو العز و الأمر بالمعروف و هو الوفاء و النهي عن المنكر و هي المحجّة و الجماعة و هي الألفة و العصمة و هي الطاعة.

(The book) 'Al-Khisaal' – From his father, from Muhammad Al Attar, from Al Ashary, from Ibrahim Bin Is'haq, from Muhammad Al Barqy, from Ibn Abu Umeyr, from Ibn Bukeyr, from Zurara who said,

'Abu Ja'far<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'Al-Islam is built upon then segments – upon the testimony that there is no god except Allah<sup>-azwj</sup>, and it is 'Al-Millat' (nation/religion), and the

<sup>515</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 24 a

<sup>516</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 24 b

Salat and it is the obligation, and the Sawm and it is the shield (from the Fire), and the Zakate and it is the purification (of the wealth), and the Hajj and it is the law, and the Jihad and it is the honour, and instructing with the act of kindness and it is the loyalty, and the forbidding from the evil and it is the objective, and the congregation and it is the intimacy, and the protecting (from the sins) and it is the obedience".<sup>517</sup>

26- ما، الأماالي للشيخ الطوسي عن المُفِيدِ عَنِ الْمَرَاغِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ حَمَّادٍ عَنِ عُبَيْدِ بْنِ قَيْسٍ عَنِ يُوسُفَ بْنِ بُكَيْرٍ عَنِ يَحْيَى بْنِ أَبِي حَبِيَّةَ عَنِ أَبِي الْعَالِيَةِ قَالَ سَمِعْتُ أَبَا أَمَامَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ ص سِتُّ مِنْ عَمَلٍ بِوَاحِدَةٍ مِنْهُنَّ جَادَلْتُ عَنْهُ يَوْمَ الْقِيَامَةِ حَتَّى تُدْخِلَهُ الْجَنَّةَ تُقُولُ أَيُّ رَبِّ قَدْ كَانَ يَعْمَلُ بِي فِي الدُّنْيَا الصَّلَاةُ وَالزَّكَاةُ وَالْحَجُّ وَالصِّيَامُ وَادِّاءُ الْأَمَانَةِ وَصِلَةُ الرَّحِمِ.

(The book) 'Al-Amaali' of the sheykh Al Tusi, from Al Mufeed, from Al Maragy, from Al Qasim Bin Muhammad Bin Hammad, from Ubeyd Bin Qays, from Yunus Bin Bukeyr, from Yahya Bin Abu Hayya, from Abu Al Aaliya who said, 'I herd Abu Umara saying,

'Rasool-Allah<sup>-sawww</sup> said: 'Six of these as one who works with one of these, it would plead on his behalf on the Day of Qiyamah until it would enter him into the Paradise. It would say, 'Yes, Lord<sup>-azwj!</sup> He used to work with me in the world!' – the Salat, and the Zakat, and the Hajj, and the fasts, and fulfilling the entrustment, and connecting the kinship".<sup>518</sup>

27- ما، الأماالي للشيخ الطوسي عن المُفِيدِ عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ الْبَصِيرِ عَنِ أَحْمَدَ بْنِ نَصْرِ بْنِ سَعِيدٍ عَنِ إِبْرَاهِيمَ بْنِ إِسْحَاقَ التَّهَانُودِيِّ عَنِ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنِ عَمْرِو بْنِ شَيْخٍ عَنِ جَابِرِ بْنِ زَيْدٍ عَنِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ أَبِيهِ عَنِ جَدِّهِ ع قَالَ: لَمَّا قَضَى رَسُولُ اللَّهِ ص مَنَاسِكُهُ مِنْ حَجَّةِ الْوُدَاعِ رَكِبَ رَاحِلَتَهُ وَ أَنْشَأَ يَقُولُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ كَانَ مُسْلِمًا

(The book) 'Al-Amaali' of the sheykh Al Tusi, from Al Mufeed, from Muhammad Bin Al-Husayn Al Baseer, from Ahmad Bin Nasr Bin Saeed, from Ibrahim Bin Is'haq Al Nahawandy, from Abdullah Bin Hammad, from Amro Bin Shimr, from Jabir Bin Yazeed,

'From Abu Ja'far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> having said: 'When Rasool-Allah<sup>-sawww</sup> had fulfilled his<sup>-sawww</sup> rituals of his<sup>-sawww</sup> farewell Hajj, he<sup>-sawww</sup> rode his<sup>-sawww</sup> ride and called out saying; 'No one will enter the Paradise except the one who was a Muslim!'

فَقَامَ إِلَيْهِ أَبُو ذَرِّ الْعِغْفَارِيُّ رَجَمَهُ اللَّهُ فَقَالَ يَا رَسُولَ اللَّهِ وَ مَا الْإِسْلَامُ

Abu Zarr Al-Ghufari<sup>-ra</sup>, may Allah<sup>-azwj</sup> have Mercy on him<sup>-ra</sup>, stood up to him<sup>-sawww</sup>. He<sup>-ra</sup> said: 'O Rasool-Allah<sup>-sawww</sup>! And what is Al-Islam?'

<sup>517</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 25

<sup>518</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 26

فَقَالَ صَ الْإِسْلَامَ عُرْيَانًا وَ لِيَأْسُهُ التَّقْوَى وَ زِينَتُهُ الْحَيَاءُ وَ مَلَائِكَةُ الْوَرَعِ وَ كَمَالُهُ الدِّينُ وَ تَمَرُّهُ الْعَمَلُ وَ لِكُلِّ شَيْءٍ أَسَاسٌ وَ أَسَاسُ الْإِسْلَامِ حُبُّنَا أَهْلَ الْبَيْتِ.

He<sup>-saww</sup> said: ‘Al-Islam is bare, and its clothing is the piety, and its adornment is the modesty, and its perfection is the religion, and its fruit are the deeds, and for everything there is a foundation, and the foundation of Al-Islam is our<sup>-asws</sup> love of People<sup>-asws</sup> of the Household’.<sup>519</sup>

28- ما، الأماالي للشيخ الطوسي عن المُفِيدِ عَنِ ابْنِ فُؤَلَوَيْهِ عَنِ أَبِيهِ عَنِ سَعْدِ بْنِ ابْنِ عَيْسَى عَنِ ابْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنِ الثَّمَالِيِّ عَنِ أَبِي جَعْفَرٍ ع قَالَ: بُنِيَ الْإِسْلَامُ عَلَى خَمْسِ دَعَائِمٍ إِقَامِ الصَّلَاةِ وَ إِتْيَاءِ الزَّكَاةِ وَ صَوْمِ شَهْرِ رَمَضَانَ وَ حِجِّ الْبَيْتِ الْحَرَامِ وَ الْوَلَايَةِ لَنَا أَهْلَ الْبَيْتِ.

(The book) ‘Al-Amaali’ of the sheykh Al Tusi, from Al Mufeed, from Ibn Qawlawayya, from his fther, from Sa’ad, from Ibn Isa, from Ibn Mahboub, from Al Sumali,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Al-Islam is built upon five pillars – establishing the Salat, and giving the Zakat, and fasting the month of Ramazan, and Hajj of the Sacred House (Kabah), and the Wilayah for us<sup>-asws</sup>, People<sup>-asws</sup> of the Household’.<sup>520</sup>

29- ما، الأماالي للشيخ الطوسي عَنِ جَمَاعَةٍ عَنِ أَبِي الْمُفَضَّلِ عَنِ الْقُضَلِيِّ بْنِ مُحَمَّدِ بْنِ الْمُسَبِّبِ عَنِ هَارُونَ بْنِ عَمْرٍو بْنِ عَبْدِ الْعَزِيزِ الْمُجَاشِعِيِّ عَنِ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ أَبِيهِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ الْمُجَاشِعِيُّ وَ حَدَّثَنَا الرِّضَا عَلِيُّ بْنُ مُوسَى ع عَنِ أَبِيهِ مُوسَى ع عَنِ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ وَ قَالَا جَمِيعًا عَنِ آبَائِهِ عَنِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ بُنِيَ الْإِسْلَامُ عَلَى خَمْسِ خِصَالٍ عَلَى الشَّهَادَتَيْنِ وَ الْقَرِيْبَتَيْنِ

(The book) ‘Al-Amaali’ of the sheykh Al Tusi, from a group, from Abu Al Mufazzal, from Al Fazl Bin Muhammad Bin Al Musayyib, from Haroun Bin Amro Bin Abdul Aziz Al Mujashie,

‘From Muhammad son of Ja’far Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Abu Abdullah<sup>-asws</sup>. Al Mujashie said, ‘And it is narrated to us by Al Reza Ali Bin Musa<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> Musa<sup>-asws</sup>, from his<sup>-asws</sup> father Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, and they<sup>-asws</sup> bot said, ‘Altogether from his<sup>-asws</sup> forefathers, from Ali Amir Al-Momineen<sup>-asws</sup> who said: ‘I<sup>-asws</sup> heard Rasool-Allah<sup>-saww</sup> saying: ‘Al-Islam is built upon five characteristics – upon the two testimonies and the two pairs’.

قِيلَ لَهُ أَمَّا الشَّهَادَتَانِ فَقَدْ عَرَفْنَاهُمَا فَمَا الْقَرِيْبَتَانِ

It was said to him<sup>-saww</sup>, ‘As for the two testimonies, we know these, so what are the two pairs?’

قَالَ الصَّلَاةُ وَ الزَّكَاةُ فَإِنَّهُ لَا يُقْبَلُ أَحَدُهُمَا إِلَّا بِالْأُخْرَى وَ الصِّيَامُ وَ حِجِّ بَيْتِ اللَّهِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَ حَتْمَ ذَلِكَ بِالْوَلَايَةِ

<sup>519</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 27

<sup>520</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 28

He<sup>-saww</sup> said: 'The Salat and the Zakat, for one of these two is not Accepted except with the other; and the fasting and Hajj of the House of Allah<sup>-azwj</sup>, one who has the capacity for a way to it and ending that with the Wilayah'.

فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا.

So Allah<sup>-azwj</sup> Mighty and Majestic Revealed: **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]**'.<sup>521</sup>

30- الْعِلَلُ، عَنْ عَلِيِّ بْنِ حَاتِمٍ عَنْ أَحْمَدَ بْنِ عَلِيِّ الْعُبَيْدِيِّ عَنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ الْهَاشِمِيِّ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ الدِّيَرِيِّ عَنْ عَبْدِ الرَّزَّاقِ بْنِ حَاتِمٍ عَنْ مَعْمَرِ بْنِ [عَنْ] قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص جَاءَنِي جِبْرِئِيلُ فَقَالَ لِي يَا أَحْمَدُ الْإِسْلَامُ عَشْرَةٌ أَشْهُمٌ وَ قَدْ خَابَ مَنْ لَا سَهْمَ لَهُ فِيهَا

(The book) 'Al-Ilal' – From Ali Bin Hatim, from Ahmad Bin Ali Al Abdy, from Al-Hassan Bin Ibrahim Al Hashimy, from Is'haq Bin Ibrahim Al Dayri, from Abdul Razzaq Bin Hatim, from Ma'mar Bin Qatadah, from Anas Bin Malik (a well-known fabricator) who said,

'Rasool-Allah<sup>-saww</sup> said: 'Jibraeel<sup>-as</sup> came to me<sup>-saww</sup>. He<sup>-as</sup> said to me<sup>-saww</sup>: 'O Ahmad<sup>-saww</sup>! Al-Islam is of ten shares, and would be disappointed, the one who has not share for him in these.

أُولَئِكَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ هِيَ الْكَلِمَةُ وَ الثَّانِيَةُ الصَّلَاةُ وَ هِيَ الطُّهُرُ وَ الثَّلَاثَةُ الرِّكَاءُ وَ هِيَ الْفِطْرَةُ وَ الرَّابِعَةُ الصَّوْمُ وَ هِيَ الْجَنَّةُ وَ الْخَامِسَةُ الْحَجُّ وَ هِيَ الشَّرِيعَةُ

It's first is the testimony that there is no god except Allah<sup>-azwj</sup>, and it is the phrase (Al-Kalima); and the second is the Salat, and it is the cleanser; and the third is the Zakat, and it is the nature; and the fourth is the fast, and it is the shield; and the fifth is the Hajj, and it is the law.

وَ السَّادِسَةُ الْجِهَادُ وَ هُوَ الْعِزُّ وَ السَّابِعَةُ الْأَمْرُ بِالْمَعْرُوفِ وَ هُوَ الْوَفَاءُ وَ الثَّامِنَةُ النَّهْيُ عَنِ الْمُنْكَرِ وَ هُوَ الْحُجَّةُ وَ التَّاسِعَةُ الْجَمَاعَةُ وَ هِيَ الْأَلْفَةُ وَ الْعَاشِرَةُ الطَّاعَةُ وَ هِيَ الْعِصْمَةُ

And the sixth is the Jihad, and it is the honour; and the seventh is instructing with the act of kindness, and it is the loyalty; and the eighth is the forbidding from the evil, and it is the argument; and the ninth is the congregation, and it is the intimacy; and the tenth is the obedience, and it is the protection'.

قَالَ حَبِيبِي جِبْرِئِيلُ إِنَّ مَثَلِ هَذَا الدِّينِ كَمَثَلِ شَجَرَةٍ ثَابِتَةٍ الْإِيمَانُ أَصْلُهَا وَ الصَّلَاةُ عُرْوُفُهَا وَ الرِّكَاءُ مَأْوُهَا وَ الصَّوْمُ سَعْفُهَا وَ حُسْنُ الْخُلُقِ وَرَفْقُهَا وَ الْكُفْرُ عَنِ الْمَحَارِمِ تَمَرُّهَا

He<sup>-saww</sup> said: 'My<sup>-saww</sup> beloved Jibraeel<sup>-as</sup>! An example of this religion is like an example of an affirmed tree. The Eman is its root, and the Salat its capillaries, and the Zakat is its water, and

<sup>521</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 29

the Sawm is its fronds, and goodly manners are its leaves, and the refraining from the Prohibitions is its fruit.

فَلَا تَكْمُلُ شَجَرَةٌ إِلَّا بِالنَّمْرِ كَذَلِكَ الْإِيمَانُ لَا يَكْمُلُ إِلَّا بِالْكَفِّ عَنِ الْمَحَارِمِ.

Just as a tree cannot be perfect (complete) except with the fruit, like that is the Eman, it cannot perfect (complete) except with the refraining from the Prohibitions”<sup>522</sup>.

31- ف، تحف العقول قَالَ كُمْيَلُ بْنُ زِيَادٍ سَأَلْتُ أَمِيرَ الْمُؤْمِنِينَ ع عَنْ قَوَاعِدِ الْإِسْلَامِ مَا هِيَ فَقَالَ قَوَاعِدُ الْإِسْلَامِ سَبْعَةٌ فَأَوَّلُهَا الْعَقْلُ وَ عَلَيْهِ بُنِيَ الصَّبْرُ وَ الثَّانِي صَوْنُ الْعُرْضِ وَ صِدْقُ اللَّهْجَةِ وَ الثَّالِثَةُ تِلَاوَةُ الْقُرْآنِ عَلَى جِهَتِهِ وَ الرَّابِعَةُ الْحُبُّ فِي اللَّهِ وَ الْبُغْضُ فِي اللَّهِ وَ الْخَامِسَةُ حَقُّ آلِ مُحَمَّدٍ وَ مَعْرِفَةُ وَلَا يَتَّبِعُهُمْ وَ السَّادِسَةُ حَقُّ الْإِخْوَانِ وَ الْمُحَامَاةُ عَلَيْهِمْ وَ السَّابِعَةُ مُجَاوَزَةُ النَّاسِ بِالْحُسْنَى

(The book) ‘Tuhaf Al-Uqool’ – Kumeyl Bin Ziyad said,

‘I asked Amir Al-Momineen<sup>-asws</sup> about the fundamentals of Al-Islam. He<sup>-asws</sup> said: ‘The fundamentals of Al-Islam are seven. The first of these is the intellect and upon it is build the patience, and the second is protecting the honour and the truthful tone, and the third is recitation of the Quran upon its perspective, and the fourth is the love for the Sake of Allah<sup>-azwj</sup> and the hatred for the Sake of Allah<sup>-azwj</sup>, and the fifth is the fight of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and recognition of their<sup>-asws</sup> Wilayah, and the sixth is the right of the brethren and the protection upon them, and the seventh is being neighbourly with the people with goodness’.

قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ الْعَبْدُ يُصِيبُ الذَّنْبَ فَيَسْتَغْفِرُ اللَّهُ مِنْهُ فَمَا حَدُّ الْإِسْتِغْفَارِ

I said, ‘O Amir Al-Momineen<sup>-asws</sup>! Then servant commits the sin, so Allah<sup>-azwj</sup> Forgives him from it, so what is the limit of Forgiveness?’

قَالَ يَا ابْنَ زِيَادٍ التَّوْبَةُ قُلْتُ بَسَ قَالَ لَا قُلْتُ فَكَيْفَ

He<sup>-asws</sup> said: ‘O Ibn Ziyad! The repentance’. I said, ‘Only?’ He<sup>-asws</sup> said: ‘No’. I said, ‘So how?’

قَالَ إِنَّ الْعَبْدَ إِذَا أَصَابَ ذَنْبًا يَقُولُ أَسْتَغْفِرُ اللَّهَ بِالتَّحْرِيكِ قُلْتُ وَ مَا التَّحْرِيكِ قَالَ الشَّفَتَانِ وَ اللِّسَانُ يُرِيدُ أَنْ يَتَّبِعَ ذَلِكَ بِالْحَقِيقَةِ

He<sup>-asws</sup> said: ‘The servant, when he commits a sin, he says, ‘I seek Forgiveness of Allah<sup>-azwj</sup>, with the movement’. I said, ‘And what is the movement?’ He<sup>-asws</sup> said: ‘The two lips and the tongue, intending to follow that with the reality’.

قُلْتُ وَ مَا الْحَقِيقَةُ قَالَ تَصْدِيقُ فِي الْقَلْبِ وَ إِضْمَارُ أَنْ لَا يَعُودَ إِلَى الذَّنْبِ الَّذِي اسْتَغْفَرَ مِنْهُ

<sup>522</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 30



I said, 'And what is the reality?' He<sup>-asws</sup> said: 'The ratifying in the heart and the mental determination that he will not return to that sin which he had sought Forgiveness from'.

قَالَ كُمَيْلٌ فَإِذَا فَعَلْتُ ذَلِكَ فَأَنَا مِنَ الْمُسْتَغْفِرِينَ قَالَ لَا

Kumeyl said, 'So when I do that, then I would be from the Forgiven ones?' He<sup>-asws</sup> said: 'No'.

قَالَ كُمَيْلٌ فَكَيْفَ ذَلِكَ قَالَ لِأَنَّكَ لَمْ تَبْلُغْ إِلَى الْأَصْلِ بَعْدُ

Kumeyl said, 'How is that so?' He<sup>-asws</sup> said: 'Because you would not have reached to the origin yet'.

قَالَ كُمَيْلٌ فَأَصِلْ الْإِسْتِغْفَارَ مَا هُوَ

Kumeyl said, 'The origin of the Forgiveness, what is it?'

قَالَ الرَّجُوعُ إِلَى التَّوْبَةِ مِنَ الذَّنْبِ الَّذِي اسْتَعْفَرْتَ مِنْهُ وَ هِيَ أَوَّلُ دَرَجَةِ الْعَابِدِينَ وَ تَرْكُ الذَّنْبِ

He<sup>-asws</sup> said: 'The return to the repentance from the sin which you had sought Forgiveness from, and it is the first level of the worshippers, and neglecting the sin.

وَ الْإِسْتِغْفَارُ اسْمٌ وَاقِعٌ لِمَعَانِي [لِمَعَانٍ] سِتِّ أَوْلَاهَا التَّدْمُ عَلَى مَا مَضَى وَ الثَّانِي الْعَزْمُ عَلَى تَرْكِ الْعُودِ أَبَدًا وَ الثَّلَاثُ أَنْ تُؤَدِّيَ حُقُوقَ الْمَخْلُوقِينَ الَّتِي بَيْنَكَ وَ بَيْنَهُمْ وَ الرَّابِعُ أَنْ تُؤَدِّيَ حَقَّ اللَّهِ فِي كُلِّ فَرَضٍ

And the forgiveness is a name (term) falling on six meanings. The first of these is the remorse upon what had happened, and the second is the determination upon leaving the repeating for ever, and the third is that you fulfill the right of the people which are between you and them, and the fourth is that you fulfill the right of Allah<sup>-azwj</sup> in every obligation.

وَ الْخَامِسُ أَنْ تُذَيِّبَ اللَّحْمَ الَّذِي نَبَتَ عَلَى السُّحْتِ وَ الْحَرَامِ حَتَّى يَرْجِعَ الْجِلْدُ إِلَى عَظْمِهِ ثُمَّ تُنْشِئَ فِيمَا بَيْنَهُمَا لَحْمًا جَدِيدًا وَ السَّادِسُ أَنْ تُذَيِّقَ الْبَدَنَ أَلْمَ الطَّاعَاتِ كَمَا أذَقْتَهُ لَذَاتِ الْمَعَاصِي.

And the fifth is that you melt the fat which had been built upon the ill-gotten gains and the Prohibition until the skin returns to its bones, and you grown new flesh in what is between the two, and the sixth is that you make the body taste the pain of the obedience like what you had made it taste the pleasure of the disobedience".<sup>523</sup>

32- ف، تحف العقول عن أمير المؤمنين ع قال: إن الله ابتداءً الأمور فاصطقت لنفسه منها ما شاء و استحلص منها ما أحب

<sup>523</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 31

(The book) 'Tuhaf Al-Uqool' –

'From Amir Al-Momineen<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Began the matter and He<sup>-azwj</sup> Chose for Himself<sup>-azwj</sup> from these whatever He<sup>-azwj</sup> so Desired and Selected from these what He<sup>-azwj</sup> Loved.

فَكَانَ بِمَا أَحَبَّ أَنَّهُ ارْتَضَى الْإِيمَانَ فَاسْتَقْفَهُ مِنْ اسْمِهِ فَتَخَلَّهُ مَنْ أَحَبَّ مِنْ خَلْقِهِ ثُمَّ بَيَّنَّهُ فَسَهَّلَ شَرَائِعَهُ لِمَنْ وَرَدَهُ وَاعَزَّزَ أَرْكَانَهُ عَلَيَّ مِنْ جَانِبِهِ وَجَعَلَهُ عِزًّا لِمَنْ وَالَاهُ وَآمَنًا لِمَنْ دَخَلَهُ وَهُدًى لِمَنْ اتَّخَمَ بِهِ

It was from what He<sup>-azwj</sup> Loved that He<sup>-azwj</sup> Chose Al-Eman and Derived if from His<sup>-azwj</sup> Name. He<sup>-azwj</sup> Bestowed it to the one He<sup>-azwj</sup> Loved from His<sup>-azwj</sup> creatures. Then He<sup>-azwj</sup> Explained it and Eased its laws for the one arriving to it, and Strengthened its columns upon the one on its die, and Made it an honour for the one who befriended it, and a safety for the one who enters it, and a guidance for the one being led by it.

وَ زِينَةً لِمَنْ تَخَلَّى بِهِ وَ دِينًا لِمَنْ اتَّخَلَّهُ وَ عِصْمَةً لِمَنْ اعْتَصَمَ بِهِ وَ حُبْلًا لِمَنْ اسْتَمْسَكَ بِهِ وَ بُرْهَانًا لِمَنْ تَكَلَّمَ بِهِ وَ شَرَفًا لِمَنْ عَرَفَهُ وَ حِكْمَةً لِمَنْ نَطَقَ بِهِ وَ نُورًا لِمَنْ اسْتَضَاءَ بِهِ وَ حُجَّةً لِمَنْ خَاصَمَ بِهِ

And an adornment for the one who decorates with it, and a religion for the one who arrogates it, and a fortress for the one fortifying with it, and a rope for the one adhering with it, and a proof for the one speaking with it, and a nobility for the one recognising it, and a wisdom for the one speaking with it, and a light for the one illumination with it, and an argument for the one contending with it.

وَ فَلْجًا لِمَنْ حَاجَّ بِهِ وَ عِلْمًا لِمَنْ وَعَى وَ حَدِيثًا لِمَنْ رَوَى وَ حُكْمًا لِمَنْ قَضَى وَ جِلْمًا لِمَنْ حَدَثَ وَ لُبًّا لِمَنْ تَدَبَّرَ وَ فَهْمًا لِمَنْ تَفَكَّرَ وَ يَقِينًا لِمَنْ عَقَلَ وَ بَصِيرَةً لِمَنْ عَزَمَ وَ آيَةً لِمَنْ تَوَسَّمَ

And a cleaver for the one arguing by it, and knowledge for the one retaining, and a narration for the one reporting, and a ruling for the one judging, and a forbearance for the one innovating, and an understanding for the one pondering, and understanding for the one thinking, and conviction for the one using intellect, and an insight for the one determined, and a sign for the one distinguishing.

وَ عِبْرَةً لِمَنْ اتَّعَطَّ وَ نَجَاتًا لِمَنْ آمَنَ بِهِ وَ مَوَدَّةً مِنَ اللَّهِ لِمَنْ صَلَحَ وَ زُلْفَى لِمَنْ ارْتَقَبَ وَ ثِقَةً لِمَنْ تَوَكَّلَ وَ رَاحَةً لِمَنْ فَوَّضَ وَ سُبْقَةً لِمَنْ أَحْسَنَ وَ خَيْرًا لِمَنْ سَارَعَ وَ جُنَّةً لِمَنْ صَبَرَ وَ لِيَأْسًا لِمَنْ اتَّقَى وَ تَطْهِيرًا لِمَنْ رَشِدَ وَ أَمْنَةً لِمَنْ أَسْلَمَ وَ رُوحًا لِلصَّادِقِينَ

And a lesson for the one taking preaching, and salvation for the one sheltering with it, and a cordiality from Allah<sup>-azwj</sup> for one being righteous, and a proximity for one watching out, and a trusted for the one relying, and a rest for one delegating, and precedence for one doing good, and a goodness for the one quick, and a shield for the one being patient, and an apparel for the one fearing (pious), and a cleansing for one seeking rightful guidance, and a security for the one submitting, and a soul for the truthful.

فَالْإِيمَانُ أَصْلُ الْحَقِّ وَ أَصْلُ الْحَقِّ سَبِيلُهُ الْهُدَى وَ صِفَتُهُ الْحُسْنَى وَ مَا تُرْتَبُ عَلَيْهِ الْمَجْدُ فَهُوَ أَتْلُجُ الْمِنَهَاجِ مُشْرِقُ الْمَنَارِ مُضِيءُ الْمَصَابِيحِ رَفِيعُ الْعَايَةِ يَسِيرُ  
الْمُضْمَارِ جَامِعِ الْحَلَبَةِ مُتَنَافِسِ السُّبْقَةِ قَدِيمِ الْعُدَّةِ كَرِيمِ الْفُرْسَانِ

The Eman is origin of the truth, and the origin of the truth is its way of guidance, and its excellent attributes, and its glorious impacts. It is the furthest reaching manifesto, shining minaret, illuminating lamps, lofty peaks, easy consciences, a collection of competing race horses to come first, ancient tools, honourable horsemen.

الصَّالِحَاتُ مَنَارُهُ وَ الْعِزَّةُ مَصَابِيحُهُ وَ الْمَوْتُ غَايَتُهُ وَ الدُّنْيَا مِضْمَارُهُ وَ الْقِيَامَةُ حَلَبَتُهُ وَ الْجَنَّةُ سُبْقَتُهُ وَ النَّارُ نَعْمَتُهُ وَ التَّقْوَى عُدَّتُهُ وَ الْمُحْسِنُونَ فُرْسَانُهُ

The righteous deeds are its minarets, and the chastity is its lamps, and the death is its peak, and the world is its course, and the Qiyamah is its horses, and the Paradise is its finishing line, and the Fire is its scourge, and the piety is its weapon, and the good doers are its horsemen.

فَالْإِيمَانُ يُسْتَدَلُّ عَلَى الصَّالِحَاتِ وَ بِالصَّالِحَاتِ يُعْمَرُ الْفِقْهُ وَ بِالْفِقْهِ يُرْهَبُ الْمَوْتُ وَ بِالْمَوْتِ تُخْتَمُ الدُّنْيَا وَ بِالدُّنْيَا تُحَدَّرُ الْآخِرَةُ وَ بِالْقِيَامَةِ تُزَكَّى الْجَنَّةُ وَ  
الْجَنَّةُ حَسْرَةُ أَهْلِ النَّارِ وَ النَّارُ مَوْعِظَةُ التَّقْوَى وَ التَّقْوَى سِنُّ الْإِحْسَانِ

By the Eman one can evidence upon the righteous deeds, and by the righteous deeds the jurisprudence is build, and by the jurisprudence the death is dreaded, and by the death the world ends, and by the world the Hereafter is cautioned, and by the Qiyamah the Paradise is decorated, and the Paradise is a regret of the people of the Fire, and the Fire is a preaching for the pious, and the piety is the root of the good deeds.

وَ التَّقْوَى عَايَةٌ لَا يَهْلِكُ مَنْ تَبِعَهَا وَ لَا يَنْدَمُ مَنْ يَعْمَلُ بِهَا لِأَنَّ بِالتَّقْوَى فَازَ الْفَائِزُونَ وَ بِالْمَعْصِيَةِ خَسِرَ الْخَاسِرُونَ فَلْيَزِدْجِرْ أَوْلُو النَّهْيِ وَ لْيَنْدَكِرْ أَهْلُ  
التَّقْوَى

And the piety is such a peak, the one who pursues it is not destroyed, nor will he regret, the one who works with it, because the piety is a win of the winners, and by the disobedience the losers lose out. So let the ones with cleverness be deterred and let the people of piety do Zikr.

فَالْإِيمَانُ عَلَى أَرْبَعِ دَعَائِمٍ عَلَى الصَّبْرِ وَ الْيَقِينِ وَ الْعَدْلِ وَ الْجِهَادِ

The Eman is based upon pillars – upon the patience, and the conviction, and the justice, and the Jihad.

فَالصَّبْرُ عَلَى أَرْبَعِ شُعَبٍ عَلَى الشَّوْقِ وَ الشَّفَقِ وَ الرُّهْدِ وَ التَّرُّبِ فَمَنْ اشْتَأَقَ إِلَى الْجَنَّةِ سَلَا عَنِ الشَّهَوَاتِ وَ مَنْ أَشْفَقَ مِنَ النَّارِ رَجَعَ عَنِ الْمُحَرَّمَاتِ وَ  
مَنْ زَهَدَ فِي الدُّنْيَا هَانَتْ عَلَيْهِ الْمُصِيبَاتُ وَ مَنْ ارْتَقَبَ الْمَوْتَ سَارَعَ إِلَى الْحَيْرَاتِ

The patience is based upon four branches – upon the yearning, and the fearing, and the asceticism, and the watching out. The one who yearns to the Paradise would stay away from the lustful desires, and the one fearing from the Fire will return from the Prohibitions, and the one ascetic in the world, the difficulties would seem insignificant to him, and the one who watches out for the death would be quick to the good deeds

وَالْبَقِيَّةُ عَلَى أَرْبَعِ شُعَبٍ عَلَى تَبَصُّرِ الْفِطْنَةِ وَ تَأْوِيلِ الْحِكْمَةِ وَ مَوْعِظَةِ الْعِبْرَةِ وَ سُنَّةِ الْأَوَّلِينَ فَمَنْ تَبَصَّرَ فِي الْفِطْنَةِ تَأْوِيلَ الْحِكْمَةِ وَ مَنْ تَأْوِيلَ الْحِكْمَةِ عَرَفَ الْعِبْرَةَ وَ مَنْ عَرَفَ الْعِبْرَةَ عَرَفَ السُّنَّةَ وَ مَنْ عَرَفَ السُّنَّةَ فَكَأَنَّمَا عَاشَ فِي الْأَوَّلِينَ

And the conviction is based upon four branches – upon the discerning insight, and the interpreting wisdom, and the lessons of preaching, and conduct of the former ones. The one who is insightful in the discernment would interpret the wisdom, and the one who interprets the wisdom would recognise the lesson, and the one recognising the lesson would recognise the conduct (Sunnah), and the one recognising the Sunnah, it is as if he is living among the former ones.

وَ الْعَدْلُ عَلَى أَرْبَعِ شُعَبٍ عَلَى غَايِصِ الْفَهْمِ وَ عَمْرَةِ الْعِلْمِ وَ زَهْرَةِ الْحُكْمِ وَ رَوْضَةِ الْحِلْمِ فَمَنْ فَهَمَّ فَسَّرَ جَمِيعَ الْعِلْمِ وَ مَنْ عَرَفَ الْحُكْمَ لَمْ يَضِلَّ وَ مَنْ حَلَّمَ لَمْ يُفْرِطْ فِي أَمْرِهِ وَ عَاشَ بِهِ فِي النَّاسِ حَمِيداً

And the justice is based upon four branches - upon the depths of understanding, and the abyss of knowledge, and blossom of rulings, and immersion of the forbearance. The one who understands would recognise the abyss of knowledge, and one who recognises the abyss of knowledge would give precedence to the laws of rulings, and one who is forbearing would not be excessive in his affairs and would live among the people as praised.

وَ الْجِهَادُ عَلَى أَرْبَعِ شُعَبٍ عَلَى الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ الصِّدْقِ عِنْدَ الْمَوَاطِنِ وَ شَتَانِ الْفَاسِقِينَ

And the Jihad from these is based upon four branches – Upon instructing with the act of kindness, and forbidding from the evil, and the truthfulness in the places, and being adversarial to the mischief-makers.

فَمَنْ أَمَرَ بِالْمَعْرُوفِ شَدَّدَ ظَهْرَ الْمُؤْمِنِينَ وَ مَنْ نَهَى عَنِ الْمُنْكَرِ أَرْغَمَ أَنْفَ الْكَافِرِينَ وَ مَنْ صَدَّقَ فِي الْمَوَاطِنِ قَضَى مَا عَلَيْهِ وَ مَنْ شَتَى الْفَاسِقِينَ غَضِبَ اللَّهُ وَ مَنْ غَضِبَ اللَّهُ غَضِبَ اللَّهُ لَهُ

The one who instructs with the act of kindness strengthens the backs of the Momineen and one who forbids from the evil rubs the noses of the Kafirs, and one who is truthful in the places would discharge whatever is upon him, and one who is adversarial to the mischief-makers and is angered for (the Sake of) Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> would be Wrathful for him.

فَذَلِكَ الْإِيمَانُ وَ دَعَائِمُهُ وَ شُعْبُهُ

So that is the Eman and its pillars and its branches.

وَ الْكُفْرُ عَلَى أَرْبَعِ دَعَائِمٍ عَلَى الْفِسْقِ وَ الْعُلُوِّ وَ الشَّكِّ وَ الشُّبْهَةِ

And the Kufr is based upon four pillars – upon the mischief, and the exaggeration, and the doubt and the suspicion.

فَالْفِسْقُ مِنْ ذَلِكَ عَلَى أَرْبَعِ شُعَبٍ الْجَمَا وَ الْعَمَى وَ الْعُقْلَةَ وَ الْعُتُوَّ

The mischief from that is upon four branches – the disloyalty, and the blindness, and the heedless-ness, and the insolence.

فَمَنْ جَفَا حَقَّرَ الْمُؤْمِنَ وَ مَقَّتْ الْفُقَهَاءَ وَ أَصْرَّ عَلَى الْحُنْتِ وَ مَنْ عَمِيَ نَسِيَ الذِّكْرَ وَ بَدَّءَ خَلْقِهِ وَ أَلَحَّ عَلَيْهِ الشَّيْطَانُ وَ مَنْ غَفَلَ وَثَبَ عَلَى ظَهْرِهِ وَ حَسِبَ عَيْهَ رُشْدًا وَ غَرَّتْهُ الْأَمَانِيُّ وَ أَخَذَتْهُ الْحُسْرَةُ إِذَا انْقَضَى الْأَمْرُ وَ انْكَشَفَ عَنْهُ الْعِطَاءُ وَ بَدَأَ لَهُ مِنَ اللَّهِ مَا لَمْ يَكُنْ يَحْتَسِبُ

The one who is disloyal would belittle the Momin, and detest the jurists, and persist upon the perjury; and the one who is blind would forget the Zikr and the beginning of his creation, and the Satan<sup>-la</sup> would persist upon him; and the one who is heedless would be leapt upon his back, and he would reckon his error as rightful guidance, and the hopes would deceive him, and the regret would seize him when the lifespan expires, and the covering is removed from him, and it is revealed for him from Allah<sup>-azwj</sup> what he had not anticipated.

وَ مَنْ عَنَّا عَنْ أَمْرِ اللَّهِ تَعَالَى اللَّهُ عَلَيْهِ ثُمَّ أَذَلَّهُ بِسُلْطَانِيهِ وَ صَعَّرَهُ بِجَلَالِهِ كَمَا فَهَرَطَ فِي جَنَابِهِ وَ اغْتَرَّ بِرَبِّهِ الْكَرِيمِ

And the one being insolent of the Command of Allah<sup>-azwj</sup> the Exalted upon him, then he would be humiliated by his ruling authority and be belittled by his majesty, like what he had been excessive in his side and was deceived about his Benevolent Lord<sup>-azwj</sup>.

وَ الْعُلُوُّ عَلَى أَرْبَعِ شُعَبٍ عَلَى التَّعَمُّقِ وَ التَّنَازُعِ وَ الرَّيْبِ وَ الشَّقَاقِ

And exaggeration is based upon four branches – upon the delving, and the contention, and the perversion, and the wretchedness.

فَمَنْ تَعَمَّقَ لَمْ يَنْتَهَ إِلَى الْحَقِّ وَ لَمْ يَزِدْ إِلَّا غَرَقًا فِي الْعَمْرَاتِ لَا تَنْحَسِبُ عَنْهُ فِتْنَةٌ إِلَّا عَشِيْبَتُهُ أُخْرَى فَهُوَ يَهْوِي فِي أَمْرِ مَرِيحٍ

The one who delves (in splitting hair) would not end up to the truth, and he will not increase except in drowning in the depths. One Fitna (discord) will not leave from him except another will overwhelm him, so he would collapse into a troublesome matter.

وَ مَنْ نَارَعَ وَ حَاصَمَ فَطَعَ بَيْنَهُمُ الْقَسْلَ وَ بَلِيَ أَمْرُهُمْ مِنْ طُولِ اللَّجَاجِ وَ مَنْ زَاعَ سَاءَتْ عِنْدَهُ الْحَسَنَةُ وَ حَسِنَتْ عِنْدَهُ السَّيِّئَةُ وَ سَكِرَ سُكْرَ الضَّلَالِ وَ مَنْ شَاقَّ اغْوَرَّتْ عَلَيْهِ طَرِيقُهُ وَ اعْتَرَضَ أَمْرُهُ وَ ضَاقَ مَخْرَجُهُ وَ حَرِيٌّ أَنْ يُنْزَعَ مِنْ دِينِهِ مَنْ اتَّبَعَ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ

And the one who contends and disputes, the failures would cut between them, and their affairs will decay from the prolonged quarrels. And who perverts, the good deeds will be evil with him, and the evil deeds will be good, and he would be intoxicated with the intoxication of the straying. One who is wretched, his path would be difficult upon him, and his affairs objectionable, and his way out narrow, and would be apt to be removed from his religion, by the one who follows other than the way of the Momineen.

وَ الشُّكُّ عَلَى أَرْبَعِ شُعَبٍ عَلَى الْمِرْيَةِ وَ الْهُوْلِ وَ التَّرَدُّدِ وَ الْإِسْتِسْلَامِ فَبِأَيِّ آلَاءِ رَبِّكَ يَتَمَارَى الْمُؤْمِنُونَ وَ مَنْ هَالَهُ مَا بَيْنَ يَدَيْهِ نَكَصَ عَلَى عَقْبَيْهِ وَ مَنْ تَرَدَّدَ فِي رِيْبَةٍ سَبَقَهُ الْأَوْلُونَ وَ أَدْرَكَهُ الْآخِرُونَ وَ وَطِئَتْهُ سَنَابِكُ الشَّيَاطِينِ وَ مَنْ اسْتَسْلَمَ لِهَلَكَةِ الدُّنْيَا وَ الْآخِرَةِ هَلَكَ فِيهِمَا وَ مَنْ نَجَا مِنْ ذَلِكَ فَبِضَلِّ الْيَقِينِ

And the doubt is based upon four branches – upon the quarrelling, and the horror, and the hesitation and the submission. So by which Favour of your Lord<sup>-azwj</sup> do the quarrelling ones quarrel? And one who is horrified by what is in front of him, would turn upon his heels, and one who hesitates is suspicions, the former ones would precede him, and the latter ones would catch up with him, and the hooves of the Satans<sup>-la</sup> will trample him; and one submitting to destruction of the world and the Hereafter would be destroyed in these, and one who is rescued from that, it is by the grace of conviction.

وَ الشُّبُهَةُ عَلَى أَرْبَعِ شُعَبٍ عَلَى إِعْجَابٍ بِالرَّيْبَةِ وَ تَسْوِيلِ النَّفْسِ وَ تَأْوُلِ الْعُوجِ وَ لَيْسِ الْحَقِّ بِالْبَاطِلِ وَ ذَلِكَ أَنَّ الرِّيبَةَ تُثَوِّلُ عَنِ الْبَيِّنَةِ وَ تَسْوِيلِ النَّفْسِ  
تُفْجِمُ إِلَى الشُّهْوَةِ وَ الْعُوجَ يَمِيلُ مَيْلًا عَظِيمًا وَ اللَّيْسَ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ

And the suspicion is based upon four branches – upon being fascinated by the adornments, and begging the soul, and interpreting the crookedness, and clothing the truth with the falsehood, and that is because the adornment is interpreted from the proof and begging the soul storms one to the lustful desires, and the crookedness inclines the mighty inclining, and the clothing of injustices, part of it above part.

فَذَلِكَ الْكُفْرُ وَ دَعَائِمُهُ وَ شُعْبُهُ

So that is Al Kufr and its pillars and its branches.

وَ التَّفَاقُ عَلَى أَرْبَعِ دَعَائِمٍ عَلَى الْهَوَى وَ الْهُوَيْنَا وَ الْحَنَفِيزَةِ وَ الطَّمَعِ

And the hypocrisy is based upon four pillars – upon the whim, and the passion, and the leisureliness, and the greed.

فَأَهْوَى مِنْ ذَلِكَ عَلَى أَرْبَعِ شُعَبٍ عَلَى الْبُعْثِ وَ الْغَدْوَانِ وَ الشُّهْوَةِ وَ الْعِصْيَانِ

The whim from that is based upon four branches – upon the rebellion, and the aggression, and the lustful desires, and the disobedience.

فَمَنْ بَعَى كَثُرَتْ غَوَائِلُهُ وَ تَحَلَّى مِنْهُ وَ نُصِرَ عَلَيْهِ وَ مَنْ اعْتَدَى لَمْ تُؤْمَرْ بِوَأَائِمِهِ وَ لَمْ يَسَلَمْ قَلْبُهُ وَ مَنْ لَمْ يَغْدِلْ نَفْسَهُ عَنِ الشُّهْوَاتِ حَاصٍ فِي الْحَسْرَاتِ وَ  
سَبَّحَ فِيهَا وَ مَنْ عَصَى ضَلَّ عَمْدًا بِلا عُدْرٍ وَ لا حُجَّةٍ

One who rebels, his temptations would be a lot, and he would be isolated from and helped against; and the one who is aggressive, there would be no safety from his falling, and his head will not be calm; and the one who does not turn himself away from the lustful desires, would fall into the regrets and swim in it; and the one who disobeys would stray deliberately without an excuse nor any argument.

وَ أَمَّا شُعْبُ الْهُوَيْنَا فَالْهَيْبَةُ وَ الْعِرَّةُ وَ الْمُمَاطَلَةُ وَ الْأَمَلُ وَ ذَلِكَ أَنَّ الْهَيْبَةَ تَرُدُّ عَنِ الْحَقِّ وَ الْإِعْتِرَازَ بِالْعَاجِلِ تَفْرِيطُ الْأَجْلِ وَ تَفْرِيطُ الْمُمَاطَلَةِ مُوَظَّطٌ فِي  
الْعَمَى وَ لَوْ لَا الْأَمَلُ عَلِمَ الْإِنْسَانُ حِسَابَ مَا هُوَ فِيهِ وَ لَوْ عَلِمَ حِسَابَ مَا هُوَ فِيهِ مَاتَ حُفَاتًا مِنَ الْهَوْلِ وَ الْوَجَلِ

And as for the branches of leisureliness, it is the awe, and the deceit, and the procrastination and the hopes, and that is because the awe repels from the truth, and being deceived from the current defers the future, and excessive procrastination leads to the blindness, and had it

not been for the hopes, the human would not know the calculation of what he is in, and had he known the calculation of what he is in, he would die fearing from the horror and the dread.

وَأَمَّا شُعْبُ الْحَفِيظَةِ فَالْكِبْرُ وَالْفَخْرُ وَالْحَمِيَّةُ وَالْعَصَبِيَّةُ فَمَنْ اسْتَكْبَرَ أَذْبَرَ وَمَنْ فَخَرَ فَجَرَ وَمَنْ حَمِيَ أَصَرَ وَمَنْ أَخَذَتْهُ الْعَصَبِيَّةُ جَارَ فَيْسَسِ الْأَفْرِ أَمْرٍ  
بَيْنَ إِذْبَارٍ وَفُجُورٍ وَإِصْرَارٍ وَجَوْرِ عَنِ الصِّرَاطِ

And as for the branches of passion, it is the arrogance, and the pride, and the eagerness, and the prejudice. The one who is arrogant would turn around, and the one priding would be immoral, and one eager would be persistent, and one whom the prejudice seizes, would be tyrannous. Evil is the matter, matter between turning around, and immorality, and persistence and tyranny from the path.

وَأَمَّا شُعْبُ الطَّمَعِ الْفَرَحِ وَالْمَرَحِ وَاللَّجَاجَةِ وَالتَّكْبُرِ فَالْفَرَحُ مَكْرُوهٌ عِنْدَ اللَّهِ وَالْمَرَحُ حِيلَاءٌ وَاللَّجَاجَةُ بَلَاءٌ لِمَنْ اضْطَرَّتْهُ إِلَى حَمَلِهِ الْأَنْامِ وَالتَّكْبُرُ هُوَ وَ  
لَعِبٌ وَشُعْلٌ وَاسْتِبْدَالُ الَّذِي هُوَ أَذْنَى بِالَّذِي هُوَ خَيْرٌ

And the branches of greed are the joy, and the merrymaking, and the sluggishness, and the arrogance. The joy is abhorrent in the Presence of Allah<sup>-azwj</sup>, and the merrymaking is vanity, and the sluggishness is an affliction for the one desperate to carry it to the sins, and the arrogance is play and sport, and a pre-occupation, and a replacement with that which is lowly from that which is better.

فَذَلِكَ التَّفَاقُ وَدَعَائِمُهُ وَشُعْبُهُ

So that is the hypocrisy and its pillars and its branches.

وَاللَّهُ قَاهِرٌ فَوْقَ عِبَادِهِ تَعَالَى دِكْرُهُ وَاسْتَوْت بِهِ مَرْتُهُ وَاسْتَدَّتْ قُوَّتُهُ وَفَاضَتْ بَرَكَتُهُ وَاسْتَضَاءَتْ حِكْمَتُهُ وَفَلَجَتْ حُجَّتُهُ وَخَلَصَ دِينُهُ وَخَفَّتْ  
كَلِمَتُهُ وَسَبَقَتْ حَسَنَاتُهُ وَصَفَتْ نِسْبَتُهُ وَأَفْسَطَتْ مَوَازِينَهُ وَبَلَّغَتْ رِسَالَتَهُ وَحَضَرَتْ حَقِطَتُهُ

And Allah<sup>-azwj</sup>, Exalted is His<sup>-azwj</sup> Mention, is a Subduer above His<sup>-azwj</sup> servants, and He<sup>-azwj</sup> Completing him<sup>-saww</sup> with his<sup>-saww</sup> seal, and Intensified his<sup>-saww</sup> strength, and Poured his<sup>-saww</sup> blessings, and illuminated his<sup>-saww</sup> wisdom, and Cleft his<sup>-saww</sup> religion, and Purified his<sup>-saww</sup> religion, and Proved his<sup>-saww</sup> words as true, and Preceded his<sup>-saww</sup> good deeds, and Attributed his<sup>-saww</sup> attributions, and Equalised his<sup>-saww</sup> scales, and Delivered his<sup>-saww</sup> message, and presented (strengthened) his<sup>-saww</sup> memory.

ثُمَّ جَعَلَ السَّيِّئَةَ ذَنْبًا وَالدَّنْبَ فِتْنَةً وَالفِتْنَةَ دَنْسًا وَجَعَلَ الْحُسْنَى عَنَمًا وَالعُنَى تَوْبَةً وَالتَّوْبَةَ طَهُورًا

Then He<sup>-azwj</sup> made the evil deeds as being a sin, and the sin as Fitna, and the Fitna as filth, and Made the good deed as booty, and the (self) blame as repentance, and the repentance as a cleansing.

فَمَنْ تَابَ اهْتَدَى وَمَنِ افْتَنَ عَوَى مَا لَمْ يَتُبْ إِلَى اللَّهِ وَ يَعْتَرَفْ بِذَنْبِهِ وَ يُصَدِّقْ بِالْحُسْنَى وَ لَا يَهْلِكْ عَلَى اللَّهِ إِلَّا هَالِكٌ فَاللَّهُ مَا أَوْسَعَ مَا لَدَيْهِ مِنَ  
التَّوْبَةِ وَ الرَّحْمَةِ وَ الْبُشْرَى وَ الْحِلْمِ الْعَظِيمِ وَ مَا أَنْكَرَ مَا لَدَيْهِ مِنَ الْأَنْكَالِ وَ الْجَحِيمِ وَ الْعِزَّةِ وَ الْقُدْرَةِ وَ الْبَطْشِ الشَّدِيدِ

So, the one who repents is guided, and one is tempted deviates for as long as he does not repent to Allah<sup>-azwj</sup> and acknowledges his sin and ratifies with the good deed, and no one is destroyed upon he will be destroyed for Allah<sup>-azwj</sup>. So, Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup>! How capacious is what is with Him<sup>-azwj</sup> of the Turning and the Mercy and the Glad tidings and the mighty Leniency, and how devil is what is with Him<sup>-azwj</sup> of the exemplary Punishment, and the blazing Fire, and the Mighty, and the Power, and the Intense Prowess.

فَمَنْ ظَفَرَ بِطَاعَةِ اللَّهِ اخْتَارَ كَرَامَتَهُ وَمَنْ لَمْ يَزَلْ فِي مَعْصِيَةِ اللَّهِ ذَاقَ وَيْلَ نَعْمَتِهِ هُنَالِكَ عُقْبَى الدَّارِ.

The one who is successful with obedience to Allah<sup>-azwj</sup>, chooses His<sup>-azwj</sup> Benevolence, and the one who does not cease to be in disobedience of Allah<sup>-azwj</sup> would taste the disaster of His<sup>-azwj</sup> Vengeance. Over there is the consequential house”<sup>.524</sup>

33- كِتَابُ الْعَارَاتِ لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقْفِيِّ بِأَسَانِيدٍ عَنْهُ ع قَالَ قَالَ عَلِيُّ ع أَمَا بَعْدُ فَإِنَّ اللَّهَ شَرَعَ الْإِسْلَامَ فَسَهَّلَ شَرَائِعَهُ لِمَنْ وَرَدَهُ وَ سَأَقِ الْحَدِيثَ نَحْوَ مَا مَرَّ إِلَى قَوْلِهِ هُنَالِكَ عُقْبَى الدَّارِ لَا يَحْتَسِي أَهْلُهَا عَرَبَهَا وَ هُنَالِكَ حَيْبَةٌ لَيْسَ لِأَهْلِهَا اخْتِيَارٌ

‘Kitab Al-Gharaat’ of Ibrahim Bin Muhammad Al Saqafy, by the chains,

‘From him<sup>-asws</sup> having said: ‘Ali<sup>-asws</sup> said: ‘However, Allah<sup>-azwj</sup> Legislated Al-Islam, so He<sup>-azwj</sup> Eased its laws for the one arriving to it’ – and continued the Hadeeth approximately to what has passed, up to his<sup>-asws</sup> words: ‘Over there is the consequential house. Its people will not be fearing anything else, and over there they will be destroyed, people having no choice.

نَسَأَلُ اللَّهَ ذَا السُّلْطَانِ الْعَظِيمِ وَ الْوَجْهِ الْكَرِيمِ الْحَزْبِ وَ الْحَزْبِ عَافِيَةً لِلْمُتَّقِينَ وَ الْحَزْبِ مَرْدُ يَوْمِ الدِّينِ.

We<sup>-asws</sup> ask Allah<sup>-azwj</sup> with the Mighty Authority, and the Benevolent Face and the Goodness, well-being for the pious, and the goodly return on the Day of the religion (Qiyamah)”<sup>.525</sup>

34- سن، المحاسن عن محمد بن عليّ و أبي الخزرج معاً عن سفيان بن إبراهيم الجؤيري عن أبيه عن أبي صادق قال سمعت علياً ع يقول أنا في الإسلام ثلاث لا تنفع واحدة منهنّ دون صاحبتيها الصلاة و الزكاة و الولاية.

(The book) ‘Al-Mahasin’ – From Muhammad Bin Ali, and Abu Al Khazraj, both together from Sufyan Bin Ibrahim Al Juweyri, from his father, from Abu Sadiq who said,

‘I heard Ali<sup>-asws</sup> saying: ‘The base of Al-Islam are three, one of these cannot benefit without its counterpart – the Salat, and the Zakat and the Wilayah”<sup>.526</sup>

<sup>524</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 32

<sup>525</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 33

<sup>526</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 34



35- سن، المحاسن عن ابن فضال عن ثعلبة عن علي بن عبد العزيز قال قال أبو عبد الله ع ألا أخبرك بأصل الإسلام و فرعه و ذروته و سنمه

(The book) 'Al-Mahasin' – From Ibn Fazzal, from Sa'alba, from Ali Bin Abdul Aziz who said,

'Abu Abdullah<sup>-asws</sup> said: 'Shall I<sup>-asws</sup> inform you with the root of Al-Islam, and its branches, and its apex and its hump?'

قَالَ قُلْتُ بَلَى جُعِلْتُ فِدَاكَ

He (the narrator) said, 'I said, 'Yes, may I be sacrificed for you<sup>-asws</sup>!'

قَالَ أَصْلُهُ الصَّلَاةُ وَ فِرْعُهُ الزَّكَاةُ وَ ذِرْوَتُهُ وَ سَنَامُهُ الْجِهَادُ فِي سَبِيلِ اللَّهِ أَلَا أُخْبِرُكَ بِأَبْوَابِ الْخَيْرِ الصَّوْمِ جَنَّةٌ وَ الصَّدَقَةُ تَحُطُّ الْخَطِيئَةَ وَ قِيَامُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ يُنَاجِي رَبَّهُ

He<sup>-asws</sup> said; 'Its root is the Salat, and its branch is the Zakat, and its apex and its hump is Jihad in the Way of Allah<sup>-azwj</sup>. Shall I<sup>-asws</sup> inform you of the doors of goodness? The fast is a shield, and the charity drops off the sins, and the man standing (for Salat) in the middle of the night whispering to his Lord<sup>-azwj</sup>'.

ثُمَّ تَلَا تَتَجَانَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَ طَمَعًا وَ مِمَّا رَزَقْنَاهُمْ يُنفِقُونَ.

Then he<sup>-asws</sup> recited: '***Their sides forsake their beds, supplicating to their Lord in fear and in hope, and they are spending from what We Graced them [32:16]***'.<sup>527</sup>

ما، الأماالي للشيخ الطوسي عن العضايري عن أحمد العطار عن أبيه عن أحمد بن محمد بن عيسى عن ابن فضال مثله إلى قوله الصوم جنة من النار.

(The book) 'Al-Amaali' of the sheykh Al Tusi, from Al Gazairy, from Ahmad Al Attar, from his father, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal,

'Similar to it up to his<sup>-asws</sup> words: 'The fast is a shield from the Fire''.<sup>528</sup>

36- سن، المحاسن عن أبيه عن النضر عن يحيى الحلبي عن ابن مسكان عن سليمان بن خالد قال: قلت لأبي عبد الله ع جعلت فداك أخبرني عن الفرائض التي افترض الله على العباد ما هي

(The book) 'Al-Mahasin' – From his father, from Al Nazar, from Yahya Al Halby, from Ibn Muskan, from Suleyman Bin Khalid who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! Inform me about the obligations which Allah<sup>-azwj</sup> has Imposed upon the servants, what are these?'

<sup>527</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 35 a

<sup>528</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 35 b

فَقَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ إِقَامُ الصَّلَاةِ وَ الْحُمْسُ وَ الزَّكَاةُ وَ حَجُّ الْبَيْتِ وَ صَوْمُ شَهْرِ رَمَضَانَ وَ الْوَلَايَةُ فَمَنْ أَقَامَهُمْ وَ سَدَّدَ وَ قَارَبَ وَ اجْتَنَّبَ كُلَّ مُنْكَرٍ دَخَلَ الْجَنَّةَ.

He<sup>-asws</sup> said: ‘The testimony that there is no god except Allah<sup>-azwj</sup> and that Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and establishing the Salat, and the Khums, and the Zakat, and Hajj of the House (Kabah), and fasting the month of Ramazan, and the Wilayah. So, the one who establishes these and is moderate and draws near and shuns every evil would enter the Paradise’.<sup>529</sup>

37- شي، تفسير العياشي عن عيسى بن السري قال: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَحَبُّنِي بِدَعَائِمِ الْإِسْلَامِ الَّذِي بَنَى اللَّهُ عَلَيْهِ الدِّينَ لَا يَسْغُ أَحَدًا التَّقْصِيرُ فِي شَيْءٍ مِنْهَا الَّذِي مَنْ قَصَرَ عَنْ مَعْرِفَةِ شَيْءٍ مِنْهَا فَسَدَّ عَلَيْهِ دِينُهُ وَ لَمْ يُثْبَلْ مِنْهُ عَمَلُهُ وَ مَنْ عَرَفَهَا وَ عَمِلَ بِهَا صَلَحَ لَهُ دِينُهُ وَ قُبِلَ مِنْهُ عَمَلُهُ وَ لَمْ يَضُرَّهُ مَا هُوَ فِيهِ بِجَهْلٍ شَيْءٍ مِنَ الْأُمُورِ إِنْ جَهَلَهُ

Tafseer Al-Ayyashi – From Isa Bin Al Sary who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘Inform me about the pillars of Al-Islam which Allah<sup>-azwj</sup> has Built the religion upon, there being no leeway for anyone to be deficient regarding anything from these, which one who is deficient from recognising anything from these, his religion would be spoilt upon him, and his deed will not be Accepted from him, and the one who recognises these and works with it, his religion would be correct for him and his deeds will be Accepted from him, and it would not harm him whatever he is ignorant of in anything from the matters if he is ignorant’.

فَقَالَ نَعَمْ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ الْإِيمَانُ بِرَسُولِهِ ص وَ الْإِقْرَارُ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ وَ حَقُّ مِنَ الْأَمْوَالِ الزَّكَاةُ وَ الْوَلَايَةُ الَّتِي أَمَرَ اللَّهُ بِهَا وَ لَا يَهْدِي آلَ مُحَمَّدٍ

He<sup>-asws</sup> said: ‘Yes. The testimony that there is no god except Allah<sup>-azwj</sup>, and the belief in His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and the acceptance with whatever he<sup>-saww</sup> had come with from the Presence of Allah<sup>-azwj</sup>, and the right from the wealth of the Zakat, and the Wilayah which Allah<sup>-azwj</sup> has Commanded with, the Wilayah of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>’.

قَالَ وَ قَالَ رَسُولُ اللَّهِ ص مَنْ مَاتَ وَ لَا يَعْرِفُ إِمَامَهُ مَاتَ مِيتَةً جَاهِلِيَّةً فَكَانَ الْإِمَامَ عَلِيٌّ ثُمَّ كَانَ الْحَسَنُ بْنُ عَلِيٍّ ثُمَّ كَانَ الْحُسَيْنُ بْنُ عَلِيٍّ ثُمَّ كَانَ عَلِيٌّ ثُمَّ كَانَ عَلِيٌّ بْنُ الْحُسَيْنِ وَ كَانَ مُحَمَّدُ بْنُ عَلِيٍّ أَبُو جَعْفَرٍ

He<sup>-asws</sup> said: ‘And Rasool-Allah<sup>-saww</sup> said: ‘One who dies and does not recognise his Imam<sup>-asws</sup>, dies a death of the pre-Islamic period. So, the Imam<sup>-asws</sup> was Ali<sup>-asws</sup>, then it was Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, then it was Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, then it was Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, and it was Muhammad<sup>-asws</sup> Bin Ali Abu Ja’far<sup>-asws</sup>’.

وَ كَانَتْ الشَّيْعَةُ قَبْلَ أَنْ يَكُونَ أَبُو جَعْفَرٍ وَ هُمْ لَا يَعْرِفُونَ مَنَابِكَ حَجَّتِهِمْ وَ لَا حِلَالَهُمْ وَ لَا حِرَامَهُمْ حَتَّى كَانَ أَبُو جَعْفَرٍ فَتَهَجَّ هَلْمَ وَ بَيَّنَّ مَنَابِكَ حَجَّتِهِمْ وَ حِلَالَهُمْ وَ حِرَامَهُمْ حَتَّى اسْتَعْتَبُوا عَنِ النَّاسِ وَ صَارَ النَّاسُ يَتَعَلَّمُونَ مِنْهُمْ بَعْدَ مَا كَانُوا يَتَعَلَّمُونَ مِنَ النَّاسِ

And the Shias were such, before Abu Ja'far<sup>-asws</sup> being (the Imam<sup>-asws</sup>), and they were neither recognising the rituals of their Hajj, nor their Permissible(s), nor their Prohibition(s), until it was (the Imamate) of Abu Ja'far. He<sup>-asws</sup> clarified for them and explained the rituals of their Hajj, and their Permissibles, and their Prohibitions, until they became needless from the people, and the people became learning from them, after they (Shias) had been learning from the people.

وَ هَكَذَا يَكُونُ الْأَمْرُ وَ الْأَرْضُ لَا يَكُونُ إِلَّا بِإِمَامٍ.

And that is how the command happens to be, and the earth cannot be except with an Imam<sup>-asws</sup> (being in it)".<sup>530</sup>

38- فض، كتاب الروضة يل، الفضائل لابن شاذان بالإسناد يرفعه إلى أبي سعيد الخدري أنه قال قال رسول الله ص نبي الإسلام على شهادته أن لا إله إلا الله و أن محمداً رسول الله و إقام الصلاة و إيتاء الزكاة و صوم شهر رمضان و الحج إلى البيت و الجهاد و ولاية علي بن أبي طالب

'Kitab Al Rowza', (and) 'Al Fazail' of Ibn Shazan, by the chain, raising it to Abu Saeed Al Khudry having said,

'Rasool-Allah<sup>-saww</sup> said: 'Al-Islam is built upon the testimony that there is no god except Allah<sup>-azwj</sup> and that Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and establishing the Salat, and giving the Zakat, and fasting the month of Ramazan, and the Hajj to the House (Kabah), and the Jihad, and Wilayah of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>'.

قَالَ أَبُو سَعِيدٍ مَا أَظُنُّ الْقَوْمَ إِلَّا هَلَكُوا بِتَرْكِ الْوَلَايَةِ

Abu Saeed said, 'I don't think of the people except they are destroyed due to neglecting the Wilayah'.

قَالَ ص مَا تَصْنَعُ يَا بَا سَعِيدٍ إِذَا هَلَكُوا.

He<sup>-saww</sup> said: 'What will you do, O Abu Saeed when they are (already) destroyed?'"<sup>531</sup>

39- بَيَانُ أَنْوَاعِ الْقُرْآنِ بِرَوَايَةِ ابْنِ قَوْلَيْهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ بِإِسْنَادِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: حُدُودُ الْفُرُوضِ الَّتِي فَرَضَهَا اللَّهُ عَلَى خَلْقِهِ هِيَ خَمْسَةٌ مِنْ كِبَارِ الْفَرَائِضِ الصَّلَاةُ وَ الزَّكَاةُ وَ الْحَجُّ وَ الصَّوْمُ وَ الْوَلَايَةُ الْحَافِظَةُ لَهُدَى الْفَرَائِضِ الْأَرْبَعَةِ وَ هِيَ فَلَكَلِّ الْفَرَائِضِ وَ السُّنَنِ وَ جَمِيعِ أُمُورِ الدِّينِ وَ الشَّرَائِعِ

(The book) 'Bayan Anwar Al Quran' – By a report of Ibn Qawlwiya, from Sa'ad Bin Abdullah, by his chain,

'From Amir Al-Momineen<sup>-asws</sup> having said: 'The limits of the obligations which Allah<sup>-azwj</sup> has Imposed upon His<sup>-azwj</sup> creatures, these are five from the major obligations – the Salat, and the Zakat, and the Hajj, and the Soam, and the Wilayah is the preserver of these four obligations,

<sup>530</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 37

<sup>531</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 38

and it is for all obligations and the Sunnahs and entirety of the matters of religion and the laws.

فَكَبَارُ حُدُودِ الصَّلَاةِ أَرْبَعَةٌ وَ هِيَ مَعْرِفَةُ الْوَقْتِ وَ مَعْرِفَةُ الْقِبْلَةِ وَ التَّوَجُّهُ إِلَيْهَا وَ الرُّكُوعُ وَ السُّجُودُ وَ لَهَا خَامِسَةٌ لَا تَتِمُّ الصَّلَاةُ وَ تَتَّبِثُ إِلَّا بِهَا وَ هِيَ الْوُضُوءُ عَلَى حُدُودِهِ الَّتِي فَرَضَهَا اللَّهُ وَ بَيَّنَّهَا فِي كِتَابِهِ

The major limits of the Salat are four, and these are – knowing the timings, and knowing the Qiblah, and the heading (facing) to it, and the Ruk'u and the Sajdahs, and there is a fifth for these, the Salat cannot be complete and affirmed except by it, and it is the (performance of) the wud'u upon its limits which Allah<sup>-azwj</sup> has Imposed and Explained in His<sup>-azwj</sup> Book.

وَ إِنَّمَا صَارَتْ هَذِهِ كَبَارُ حُدُودِ الصَّلَاةِ لِأَنَّهَا عَوَامٌّ فِي جَمِيعِ الْعَالَمِ مَعْرُوفَةٌ مَشْهُورَةٌ بِكُلِّ لِسَانٍ فِي الشَّرْقِ وَ الْعَرَبِ فَجَمِيعُ النَّاسِ الْعَاقِلِ وَ الْعَالِمِ وَ غَيْرِ الْعَالِمِ يُعَدِّرُ عَلَى أَنْ يَتَعَلَّمَ هَذِهِ الْحُدُودَ الْكَبِيرَةَ سَاعَةً تَجِبُ عَلَيْهِ لِأَنَّهَا تُتَعَلَّمُ بِالرُّؤْيَةِ وَ الْإِشَارَةِ مِنْ ضَبْطِ الْوُضُوءِ وَ الْوَقْتِ وَ الْقِبْلَةِ وَ الرُّكُوعِ وَ السُّجُودِ

And rather, these major ones became limits of the Salat because these are seasonal in entirety of the world, well-known in every language, in the east and the west. The entirety of the people, the intellectual, and the scholar, and non-scholar is able upon learning these major limits in a time obligating upon him, because these can be learnt by seeing, and the gesturing from exacting the wud'u, and the timing, and the Qiblah, and the Ruk'u ad the Sajdahs.

لَا عُذْرَ لِأَحَدٍ فِي تَأْخِيرِ تَعْلِيمِ ذَلِكَ وَ سَائِرِ حُدُودِ الصَّلَاةِ وَ مَا فِيهَا مِنَ السُّنَنِ فَكَيْفَ كُلِّ أَحَدٍ يُحْسِنُ وَ يَتَهَيَّأُ لَهُ أَنْ يَتَعَلَّمَ مَا فِيهَا مِنَ السُّنَنِ مِنَ الْقِرَاءَةِ وَ الدُّعَاءِ وَ التَّسْبِيحِ وَ التَّشَهُدِ وَ الْأَذَانِ وَ الْإِقَامَةِ

There is no excuse for anyone in delaying learning that and rest of the limits of Salat and whatever is in it from the Sunnahs. Every one isn't good and prepared for it to learn of what is in it from the Sunnahs, from the recitation, and the supplication, and the glorification, and the testimonies (Tashahhud), and the Azaan, and the Iqaamah.

فَجَعَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى هَذِهِ كَبَارَ حُدُودِ الصَّلَاةِ لِعِلْمِهِ عَزَّ وَ جَلَّ أَنَّ النَّاسَ كُلَّهُمْ يَسْتَطِيعُونَ أَنْ يُؤَدُّوا جَمِيعَ هَذِهِ الْأَشْيَاءِ فِي حَالَةٍ وَجُودٍ عَلَيْهَا وَ جَعَلَهَا فَرِيضَةً

So, Allah<sup>-azwj</sup> Blessed and Exalted Made these major ones as limits of the Salat due the Knowledge of the Mighty and Majestic that the people, all of they are able upon fulfilling entirety of these thing in a state of its being an obligation upon them and Made it an obligation.

وَ جَعَلَ سَائِرَ مَا فِيهَا سُنَّةً وَاجِبَةً عَلَى مَنْ أَحْسَنَهَا وَ وَسَّعَ لِمَنْ لَمْ يُحْسِنَهَا فِي إِقَامَتِهَا حَتَّى يَتَعَلَّمَهَا لِأَنَّهَا تَصْعُبُ عَلَى الْأَعْرَابِ خَاصَّةً لِقِلَّةِ لِقَلَّةِ صَبْطِهِمُ الْعَرَبِيَّةِ وَ لِاخْتِلَافِ أَلْسِنَتِهِمْ وَ لَا عُذْرَ لَهُمْ فِي تَرْكِ التَّعْلِيمِ وَ مُجَاهَدَتِهِ وَ لَهُمُ الْعُذْرُ فِي إِقَامَتِهِ حَتَّى يَتَعَلَّمُوهُ

And He<sup>-azwj</sup> Made rest of what is in it as a Sunnah, an obligation upon the one good at it, and there being a leeway for one who is not good at it in establishing these until he has learnt it, because is difficult upon the non-Arabs in particular due to the scarcity of their being exact in Arabic and due to their languages being different, and there is no excuse for them in neglecting the learning and striving, and for them is the excuse in establishing it until they have learnt it.

وَ كِبَاؤِ حُدُودِ الزَّكَاةِ أَرْبَعَةٌ مَعْرِفَةُ الْقَدْرِ الَّذِي يَجِبُ عَلَيْهِ فِيهِ الزَّكَاةُ وَ مَا الَّذِي يَجِبُ الزَّكَاةُ عَلَيْهِ مِنَ الْأَمْوَالِ وَ مَعْرِفَةُ الْوَقْتِ الَّذِي يَجِبُ فِيهِ الزَّكَاةُ وَ مَعْرِفَةُ الْعَدَدِ وَ الْقِيَمَةِ وَ مَعْرِفَةُ الْمَوْضِعِ الَّذِي تُوضَعُ فِيهِ

And the major limits of the Zakat are four – knowing the amount upon which the Zakat is obligated in, and what is that wealth which the Zakat is obligated upon, and knowing the timing which the Zakat is obligated in, and knowing the number and the value, and knowing the place which it is to be placed in.

فَأَمَّا مَعْرِفَةُ الْعَدَدِ وَ الْقِيَمَةِ فَهُوَ أَنَّهُ يَجِبُ أَنْ يَعْلَمَ الْإِنْسَانُ كَمِ الْأَشْيَاءِ الَّتِي يَجِبُ الزَّكَاةُ عَلَيْهَا مِنَ الْأَمْوَالِ الَّتِي فَرَضَ اللَّهُ عَلَيْهِمْ فِيهِ الزَّكَاةُ وَ هُوَ الذَّهَبُ وَ الْفِضَّةُ وَ الْحِنْطَةُ وَ الشَّعِيرُ وَ التَّمْرُ وَ الرَّيْبُ وَ الْإِبِلُ وَ الْبَقَرُ وَ الْعَنَمُ فَهَذِهِ تِسْعَةُ أَشْيَاءٍ وَ لَيْسَ عَلَيْهِمْ فِيهَا سِوَى ذَلِكَ مِنْ أَمْوَالِهِمْ زَكَاةً

As for knowing the number and the value, so it is that it is obligatory for the person to know how many things from the wealth the Zakat is obligated upon which Allah<sup>-azwj</sup> has Imposed the Zakat upon them regarding it, and it is the gold, and the silver, and the wheat, and the barley, and the dates, and the raising, and the camels, and the cows, and the sheep. So these are nine things, and there is no Zakat upon them in whatever is besides from, from their wealth.

وَ يَجِبُ أَنْ يَعْرِفُوا مِنْ ذَلِكَ مَا يَجِبُ مِنَ الْعَدَدِ وَ قَدْ بَيَّنَّ اللَّهُ ذَلِكَ وَ وَضَعَ لِمَعْرِفَةِ مَا يَجْتَنِجُونَ إِلَيْهِ بِمَا فَرَضَ عَلَيْهِمْ أَرْبَعَةَ أَشْيَاءٍ وَ هِيَ الْكَيْلُ وَ الْوَزْنُ وَ الْمِسَاحَةُ وَ الْعَدَدُ

And it is obligatory that they know from that what is obligatory what is obligatory from the number, and Allah<sup>-azwj</sup> has Explained that, and has Placed for knowing they are needy to, from what He<sup>-azwj</sup> has Imposed upon them. There are four things, and these are – the measurement, and the weight, and the calculation, and the number.

فَالْعَدَدُ فِي الْإِبِلِ وَ الْبَقَرِ وَ الْعَنَمِ وَ الْكَيْلُ فِي الْحِنْطَةِ وَ الشَّعِيرِ وَ الرَّيْبِ وَ التَّمْرِ وَ الْوَزْنُ فِي الذَّهَبِ وَ الْفِضَّةِ فَإِذَا عَرَفَ الْإِنْسَانُ هَذِهِ الْأَشْيَاءَ كَانَ مُؤَدِّياً لِلزَّكَاةِ عَلَى مَا فَرَضَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَيْهِ فَإِنْ لَمْ يَعْرِفْ ذَلِكَ لَمْ يُحْسِنْ أَنْ يُؤَدِّيَ هَذِهِ الْفَرَائِضَ

So the number regarding the camels, and the cows, and the sheep, and the measurement in the wheat, and the barley, and the raisins, and the dates, and the weight regarding the gold and the silver. So when the person knows these things, he would be fulfilling the Zakat based upon what Allah<sup>-azwj</sup> Blessed and Exalted has Imposed upon him. If he does not know that he would not be good in fulfilling these obligations.

ثُمَّ يَجْتَنِجُ بَعْدَ ذَلِكَ أَنْ يَعْرِفَ الْمَوْضِعَ الَّذِي يَجِبُ أَنْ يَضَعَ فِيهِ زَكَاتَهُ فَيَضَعُهَا فِيهِ وَ إِلَّا لَمْ يَكُنْ مُؤَدِّياً لِمَا أَمَرَ اللَّهُ وَ لَمْ يُعْبَلْ مِنْهُ

Then He<sup>-azwj</sup> Argued after that, that he should know the place which it is obligated to place his Zakat in, so he can place it in it, or else he would not have fulfilled what Allah<sup>-azwj</sup> has Commanded and He<sup>-azwj</sup> will not Accept from him.

فَهَذِهِ كِبَاؤُ حُدُودِ الزَّكَاةِ

So these are the major limits of Zakat.

وَ كِبَاؤُ حُدُودِ الْحَجِّ أَرْبَعَةٌ فَأَوَّلُ ذَلِكَ الْإِحْرَامُ مِنَ الْوَقْتِ الْمَوْقُوتِ لَا يَتَقَدَّمُ عَلَى ذَلِكَ وَ لَا يَتَأَخَّرُ عَنْهُ إِلَّا لِغَلَّةٍ وَ الطَّوَافُ بِالْبَيْتِ وَ السَّعْيُ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ الْوُقُوفُ بِالْمَوْقِفَيْنِ عَرَفَةَ وَ الْمَزْدَلِفَةَ وَ هِيَ الْمَشْعَرُ الْحَرَامُ

And the major limits of the Hajj are four. The first of that is the Ihraam from the timed timing, neither preceding upon that nor delaying from it except for a reason, and the Tawaaf of the House (Kabah), and the Sa'ee (brisk walk) between Al-Safa and Al-Marwa, and the pausing at the two pausing stations, Arafaat and Al-Muzdalifa, and these are the Sacred Monuments.

فَهَذِهِ كِبَاؤُ حُدُودِ الْحَجِّ وَ عَلَيْهِ بَعْدَ أَنْ يَتَعَلَّمَ مَا يَحْتَاجُ إِلَيْهِ فِي عُمْرَتِهِ وَ حَجِّهِ وَ مَا يَلْزَمُ مِنْ ذَبْحٍ وَ حَلْقٍ وَ تَقْصِيرٍ وَ زَمِي الْجِمَارِ حَتَّى يُؤَدِّيَ ذَلِكَ كَمَا يَجِبُ وَ كَمَا سَنَّ رَسُولُ اللَّهِ ص

So these are the major limits of the Hajj, and upon him, after learning that is what he would be needy to regarding his Umrah and his Hajj, and what is necessary, from slaughtering (sacrificial animal), and shaving (head), and clipping (moustache), and pelting the rocks, until he has fulfilled that just as Allah<sup>-azwj</sup> has Obligated and just as Rasool-Allah<sup>-saww</sup> had conducted (made it a Sunnah).

وَ كِبَاؤُ حُدُودِ الصَّوْمِ أَرْبَعَةٌ وَ هِيَ اجْتِنَابُ الْأَكْلِ وَ الشُّرْبِ وَ النِّكَاحِ وَ الْإِثْمَاسِ فِي الْمَاءِ

And the major limits of the Sawm are four, and these are shunning the eating, and the drinking, and the 'النِّكَاح' relationships, and the immersing in the water.

فَهَذِهِ كِبَاؤُ حُدُودِ الصَّوْمِ وَ عَلَيْهِ بَعْدَ ذَلِكَ أَنْ يَجْتَنِبَ الْقِيءَ مُتَعَمِّدًا وَ الْكَذِبَ وَ قَوْلَ الزُّورِ وَ إِنْشَادَ الشِّعْرِ وَ غَيْرَ ذَلِكَ مِمَّا قَدْ نُهِى عَنْهُ وَ جَاءَ بِهِ الْحَبِيرُ مِمَّا سَنَّ رَسُولُ اللَّهِ ص وَ أَمَرَ بِهِ

So these are the major limits of the Sawm, and upon him, after that is that he should shun the vomiting deliberately, and the lying, and the false word, and prosing the poetry (worldly poems) and other than that from what he has been forbidden from and the Hadeeth has come with from what Rasool-Allah<sup>-saww</sup> had made it a Sunnah and had instructed with.

وَ كِبَاؤُ حُدُودِ الْوُضُوءِ لِلصَّلَاةِ أَرْبَعَةٌ وَ هِيَ غَسْلُ الْوَجْهِ وَ الْيَدَيْنِ إِلَى الْمِرْفَاقِ وَ الْمَسْحُ عَلَى الرَّأْسِ وَ الْمَسْحُ عَلَى الرَّجْلَيْنِ إِلَى الْكَعْبَيْنِ كَمَا أَمَرَ اللَّهُ وَ سَائِرُ ذَلِكَ سُنَّةٌ

And the major limits of the wud'u (Wazu) are four, and these are – washing the face, and the two hands up to the elbows, and the wiping upon the head, and the wiping upon the two feet up to the ankles just as Allah<sup>-azwj</sup> has Commanded, and rest of that is Sunnah.

وَ كِبَاؤُ حُدُودِ وَلَايَةِ الْإِمَامِ الْمَعْرُوضِ الطَّاعَةِ أَنْ يَعْلَمَ أَنَّهُ مَعْصُومٌ مِنَ الْخَطَاةِ وَ الزَّلَلِ وَ الْعَمْدِ وَ مِنَ الذُّنُوبِ كُلِّهَا صَغِيرَهَا وَ كَبِيرَهَا لَا يَرِيءُ وَ لَا يَخْطَأُ وَ لَا يَلْهُو بِشَيْءٍ مِنَ الْأُمُورِ الْمَوْبِقَةِ لِلدِّينِ وَ لَا بِشَيْءٍ مِنَ الْمَلَاهِي

And major limits of Wilayah of the Imam<sup>-asws</sup> of obligatory obedience is that he should know that he<sup>-asws</sup> is infallible from the mistakes, and the slips, and the deliberation, and from the sins, all of them, their minor ones, and their major ones. He<sup>-asws</sup> neither slips, nor makes a mistake, nor plays with anything from the matters detracting from the religion, nor with anything from the amusements.

وَ أَنَّهُ أَعْلَمُ النَّاسِ بِحَلَالِ اللَّهِ وَ حَرَامِهِ وَ فَرَائِضِهِ وَ سُنَنِهِ وَ أَحْكَامِهِ مُسْتَعْنٍ عَنِ جَمِيعِ الْعَالَمِ وَ عَزِيْزُهُ مُخْتَارٌ إِلَيْهِ وَ أَنَّهُ أَسْخَى النَّاسِ وَ أَشْجَعُ النَّاسِ

And he<sup>-asws</sup> is most knowledgeable of the people with the Permissibles of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Prohibitions, and His<sup>-azwj</sup> obligations, and His<sup>-azwj</sup> Sunnah, and His<sup>-azwj</sup> rulings. He<sup>-asws</sup> is needless from entirety of the world while others are needy to him<sup>-asws</sup>, and he is most generous of the people and bravest of the people.

وَ الْعِلَّةُ فِي وُجُوبِ الْعِصْمَةِ أَنَّهُ إِنْ لَمْ يَكُنْ مَعْصُومًا لَمْ يُؤْمَرْ مِنْهُ أَنْ يَدْخُلَ فِي بَعْضِ مَا يَدْخُلُ فِيهِ النَّاسُ مِنْ ارْتِكَابِ الْمَحَارِمِ بِعَلَبَةِ الشَّهَوَاتِ

And the reason in obligating the infallibility is that if he<sup>-asws</sup> does not happen to be infallible, there would be no safety from him<sup>-asws</sup> that he<sup>-asws</sup> might enter into some of what the people have entered into, from indulging in the Prohibitions by the overcoming of the lustful desires.

فَإِذَا دَخَلَ فِي شَيْءٍ مِنَ الذُّنُوبِ احْتِاجَ إِلَى مَنْ يُقِيمُ عَلَيْهِ الْحُدُودَ الَّتِي فَرَضَهَا اللَّهُ وَ لَا يَجُوزُ أَنْ يَكُونَ إِمَامًا عَلَى النَّاسِ مُؤَدِّيًا لَهُمْ مَنْ يَكُونُ يَحْذِرُ الصِّفَةَ مِنْ ارْتِكَابِ الذُّنُوبِ

So when he<sup>-asws</sup> were to enter into anything from the sins, he<sup>-asws</sup> would be needy to someone who can establish the legal penalty upon him<sup>-asws</sup> which Allah<sup>-azwj</sup> has Imposed, and it is not allowed that he<sup>-asws</sup> should be an Imam<sup>-asws</sup> upon the people, fulfilling to them, one who happens to be with these characteristics, from indulging in the sins.

وَ الْعِلَّةُ فِي أَنْ يَكُونَ أَعْلَمَ النَّاسِ أَنَّهُ إِنْ لَمْ يَكُنْ عَالِمًا بِجَمِيعِ الْحَلَالِ وَ الْحَرَامِ وَ فُنُونِ الْعُلُومِ الَّتِي يَحْتَاجُ النَّاسُ إِلَيْهَا فِي أُمُورِ دِينِهِمْ وَ دُنْيَاهُمْ لَمْ يُؤْمَرْ مِنْهُ أَنْ يُقَلِّبَ شَرَائِعَ اللَّهِ وَ أَحْكَامَهُ وَ حُدُودَهُ

And the reason in him<sup>-asws</sup> being the most knowledgeable of the people is that if he<sup>-asws</sup> does not happen to know entirety of the Permissibles and the Prohibitions, and the skills of the knowledge which the people are needy to regarding the affairs of their religion and their world, there would be no safety from him<sup>-asws</sup> that he<sup>-asws</sup> might overturn the laws of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> rulings, and His<sup>-azwj</sup> legal penalties.

فَيَقْطَعُ مَنْ لَا يَجِبُ عَلَيْهِ الْقَطْعُ وَ يُقْتَلُ وَ يَصْلَبُ السَّارِقُ وَ يَجْدُّ وَ يَضْرِبُ الْمُحَارِبِ

So he<sup>-asws</sup> might (end up) cutting the one, the cutting is not obligated upon him, and kill and crucify the thief, and apply the legal penalty and beat the enemy soldier.

وَ الْعِلَّةُ فِي أَنَّهُ يَجِبُ أَنْ يَكُونَ أَسْخَى النَّاسِ أَنَّهُ خَازِنُ الْمُسْلِمِينَ وَ الْمُؤْتَمَرِ عَلَى أَمْوَالِهِمْ وَ فَيْئِهِمْ وَ إِنْ لَمْ يَكُنْ سَخِيًّا نَأَقَتْ نَفْسُهُ إِلَى أَمْوَالِهِمْ فَأَخَذَهَا

And the reason regarding that it is obligatory that he<sup>-asws</sup> should be most generous of the people is because he<sup>-asws</sup> is a treasurer of the Muslims, and the one entrusted upon their wealth, and their war booty. And if he does not happen to be generous, he<sup>-asws</sup> might crave himself<sup>-asws</sup> to their wealth, so he<sup>-asws</sup> would take it.

وَ الْعِلَّةُ فِي أَنَّهُ يَجِبُ أَنْ يَكُونَ أَشْجَعُ النَّاسِ لِأَنَّهُ فِتْنَةُ الْمُسْلِمِينَ إِلَيْهِ يَرْجِعُونَ فِي الْحُرُوبِ وَ إِنْ لَمْ يَكُنْ أَشْجَعُهُمْ لَمْ يُؤْمَرْ مِنْهُ أَنْ يَهْرَبَ وَ يَنْوِرَ مِنَ الرَّخْفِ وَ يُسَلِّمَهُمْ لِلْقَتْلِ وَ الْعَطْبِ

And the reason regarding that it is obligatory for him<sup>-asws</sup> to be braves of the people is because the war booty of the Muslims is to him<sup>-asws</sup>. They will be returning in the wards, and if he does not happen to be their braves, there would be no safety from him<sup>-asws</sup> that he<sup>-asws</sup> might flee from the march and submit them to the killing and the persecution.

فَيَبُوءُ بِعُضْبٍ مِنَ اللَّهِ كَمَا قَالَ عَزَّ وَجَلَّ وَ مَنْ يُؤْتِهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِتْنَةٍ فَمَدَّ بَاءً بِعُضْبٍ مِنَ اللَّهِ فَلَا يَجُوزُ أَنْ يَفِرَّ مِنَ الْحَرْبِ وَ يَبُوءَ بِعُضْبٍ مِنَ اللَّهِ

So they would incur the Wrath from Allah<sup>-azwj</sup> just as the Mighty and Majestic Said: **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].** Thus it is not allowed that he<sup>-asws</sup> should flee from the war and incur the Wrath from Allah<sup>-azwj</sup>.

وَ جَعَلَ اللَّهُ جَلَّ وَ عَزَّ لِهَذِهِ الْقَرَائِصِ الْأَرْبَعِ دَلَالَتَيْنِ وَ هُمَا أَكْبَرُ الدَّلَائِلِ فِي السَّمَاءِ الشَّمْسُ وَ الْقَمَرُ فَدَلَالَةُ الصَّلَاةِ الَّتِي هِيَ أَكْبَرُ هَذِهِ الْأَرْبَعَةِ وَ هِيَ عَمُودُ الدِّينِ وَ هِيَ أَشْرَفُهَا وَ أَجْلَاهَا الشَّمْسُ

And Allah<sup>-azwj</sup> Majestic and Mighty Made two evidence's for these four obligations, and these are two mighty evidence's in the sky, the sun, and the moon. The evidence of the Salat is which is mightier than these four, and it is a pillar of the religion, and it is its noblest, and its most majestic, the sun.

يَقُولُ اللَّهُ جَلَّ وَ عَزَّ أَقِمِ الصَّلَاةَ لِلدُّلُوكِ الشَّمْسِ إِلَىٰ عَسَقِ اللَّيْلِ وَ قُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

Allah<sup>-azwj</sup> Majestic and Mighty Says: **Establish the Salat (from) the decline of the sun (midday) to the darkness of the night, and recitation at dawn. Surely the recitation at dawn was always witnessed [17:78].**

فَلَا تُعْرَفُ مَوَاقِيْتُ الصَّلَاةِ إِلَّا بِالشَّمْسِ أَوْهَا الرُّؤَالُ عَنِ كَبِدِ السَّمَاءِ وَ هُوَ وَقْتُ الظُّهْرِ ثُمَّ الْعَصْرِ بَعْدَهَا وَ دَلِيلُهَا مَا تَقَدَّمَ مِنَ الرُّؤَالِ وَ الْمَغْرِبُ إِذَا سَقَطَ الْقُرْصُ وَ هُوَ مِنَ الشَّمْسِ وَ الْعِشَاءُ الْأَخْرَةُ إِذَا ذَهَبَ السُّفْقُ وَ هُوَ مِنَ الشَّمْسِ وَ صَلَاةُ الْفَجْرِ إِذَا طَلَعَ الْفَجْرُ وَ هُوَ مِنَ الشَّمْسِ

The timings of the Salat cannot be recognised except by the sun. Its first is the decline from the middle of the sky, and it is the time of Al-Zohr, then Al-Asr after it, and its evidence is what proceeds from the decline, and Al-Maghrib is when the disc drops, and it is from the sun, and Al-Isha the last is when the redness goes away, and it is from the sun, and Salat Al-Fajr is when the dawn emerges, and it is from the sun.

وَ جَعَلَ عَزَّ وَ جَلَّ دَلَالَةَ الرِّكَاءِ مُشْتَرَكَةً بَيْنَ الشَّمْسِ وَ الْقَمَرِ فَإِذَا حَالَ الْحَوْلُ وَجَبَتِ الرِّكَاءُ

And the Mighty and Majestic Made evidence of the Zakat as participant between the sun and the moon. When the year passes by, the Zakat is obligated.

وَ جَعَلَ دَلَالَةَ الْحَجِّ وَ الصَّوْمِ الْقَمَرَ لَا تُعْرَفُ هَاتَانِ الْفَرِيضَتَانِ إِلَّا بِالْقَمَرِ لِقَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَىٰ يَسْتَأْذِنُكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيْتُ لِلنَّاسِ وَ الْحَجِّ

And He<sup>-azwj</sup> Made evidence of the Hajj and the fasting to be the moon. These two obligations cannot be, except by the moon due to Words of Allah<sup>-azwj</sup> Blessed and Exalted: **They are asking you about the crescent. Say: 'These are timings for the people and the Hajj'; [2:189].**



وَقَوْلِهِ جَلٍّ وَعَزَّ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ فَمَنْ قَرَضَ الْحَجَّ وَالصَّوْمَ لَا يُعْرِفُ إِلَّا بِالشُّهُورِ وَالشُّهُورُ لَا تُعْرِفُ إِلَّا بِالْقَمَرِ دُونَ الشَّمْسِ.

And Words of Mighty and Majestic: **The Month of Ramazan is that in which the Quran was Revealed, a Guidance for the people, and clear evidence from the Guidance and the Furqan; therefore whoever of you is present in the Month, so let him Fast during it, [2:185].** He<sup>-azwj</sup> Obligated the Hajj and the fasting. These cannot be recognised except by the months, and the months cannot be recognised except the moon, besides the sun”.<sup>532</sup>

40- تَفْسِيرُ النَّعْمَانِيِّ، بِإِسْنَادِهِ عَنِ الصَّادِقِ ع عَنْ أَمِيرِ الْمُؤْمِنِينَ ص قَالَ: أَمَّا مَا فَرَضَهُ اللَّهُ سُبْحَانَهُ فِي كِتَابِهِ فَدَعَائِمُ الْإِسْلَامِ وَهِيَ خَمْسٌ دَعَائِمٌ وَعَلَىٰ هَذِهِ الْفَرَائِضِ الْخَمْسِ بُنِيَ الْإِسْلَامُ

Tafseer Al Numani – By his chain,

‘From Al-Sadiq<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup> having said: ‘As for what Allah<sup>-azwj</sup> the Glorious has Obligated in His<sup>-azwj</sup> Book are the pillars of Al-Islam, and these are five pillars, and based upon these five obligations, Al-Islam is built.

فَجَعَلَ سُبْحَانَهُ لِكُلِّ فَرِيضَةٍ مِنْ هَذِهِ الْفَرَائِضِ أَرْبَعَةَ حُدُودٍ لَا يَسَعُ أَحَدًا جَهْلُهَا أَوْهَا الصَّلَاةُ ثُمَّ الزَّكَاةُ ثُمَّ الصِّيَامُ ثُمَّ الْحَجُّ ثُمَّ الْوَلَايَةُ وَهِيَ خَاتِمَتُهَا وَالْجَامِعَةُ لِجَمِيعِ الْفَرَائِضِ وَالسُّنَنِ

The Glorious Made four limits (to be) for each obligation from these obligations. There is no leeway for anyone to be ignorant of these. The first of these is the Salat, then the Zakat, then the fasts, then the Hajj, then the Wilayah, and it is their seal, and a summary of entirety of the obligations and the Sunnahs.

كِتَابُ الطُّرْفِ، لِلسَّيِّدِ عَلِيِّ بْنِ طَاوُسٍ رَضِيَ اللَّهُ عَنْهُ بِإِسْنَادِهِ إِلَى عَيْسَى بْنِ الْمُسْتَقَادِ بِمَا رَوَاهُ فِي كِتَابِ الْوَصِيَّةِ قَالَ حَدَّثَنِي مُوسَى بْنُ جَعْفَرٍ ع قَالَ: سَأَلْتُ أَبِي جَعْفَرَ بْنَ مُحَمَّدٍ ع عَنْ بَدْءِ الْإِسْلَامِ كَيْفَ أَسْلَمَ عَلِيُّ وَكَيْفَ أَسْلَمَتْ خَدِيجَةُ

‘Kitab Al Turaf’ of the Seyyid Ali Bin Tawoos, may Allah<sup>-azwj</sup> be Pleased with him, by his chain to Isa Bin Al-Mustafad, from what is reported in the book ‘Al Wasiya’, he said,

‘It is narrated to me by Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup> having said; ‘I<sup>-asws</sup> asked my<sup>-asws</sup> father<sup>-asws</sup> Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> about the beginning of Al-Islam, how Ali<sup>-asws</sup> announced his<sup>-asws</sup> Islam, and how (Syeda) Khadeeja<sup>-as</sup> announced her<sup>-asws</sup> Islam.

فَقَالَ لِي أَبِي إِهْمَا لَمَّا دَعَاهُمَا رَسُولُ اللَّهِ ص فَقَالَ يَا عَلِيُّ وَيَا خَدِيجَةُ إِنَّ جَبْرَائِيلَ عِنْدِي يَدْعُوكُمَا إِلَى بَيْعَةِ الْإِسْلَامِ فَأَسْلِمَا نَسَلِمَا وَأَطِيعَا حُدِّيَا

My<sup>-asws</sup> father<sup>-asws</sup> said to me<sup>-asws</sup>: ‘When Rasool-Allah<sup>-saww</sup> called them<sup>-asws</sup> both, he<sup>-saww</sup> said: ‘O Ali<sup>-asws</sup> and O Khadeeja<sup>-as</sup>! Jibraeel<sup>-as</sup> is with me<sup>-saww</sup> calling you<sup>-asws</sup> both to pledge allegiance of Al-Islam, so submit submissively and obey, you<sup>-asws</sup> will be guided!’

فَقَالَا فَعَلْنَا وَ أَطَعْنَا يَا رَسُولَ اللَّهِ

They<sup>-asws</sup> both said: ‘We<sup>-asws</sup> have done so and obey, O Rasool-Allah<sup>-saww</sup>!’

فَقَالَ إِنَّ جِبْرَائِيلَ عِنْدِي يَقُولُ لَكُمْ إِنَّ لِلْإِسْلَامِ شُرُوطاً وَ عُهُوداً وَ مَوَائِيقَ فَابْتَدِيئَاهُ بِمَا شَرَطَ اللَّهُ عَلَيْكُمَا لِنَفْسِهِ وَ لِرَسُولِهِ أَنْ تَقُولَا نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ فِي مُلْكِهِ وَ لَمْ يَلِدْهُ وَ لَمْ يُولَدْ وَ لَمْ يَتَّخِذْ صَاحِبَةً إِلَّا مَا وَاحِداً مُخْلِصاً

He<sup>-saww</sup> said: ‘Jibraeel<sup>-as</sup> is with me<sup>-saww</sup>. He<sup>-saww</sup> is saying to you<sup>-asws</sup> both that there are conditions for Al-Islam and pacts, and covenants, so begin it with what Allah<sup>-azwj</sup> has Stipulated upon you<sup>-asws</sup> for Himself and for His<sup>-azwj</sup> Rasool<sup>-saww</sup> that you<sup>-asws</sup> should be saying: ‘We<sup>-asws</sup> testify that there is no god except Allah<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup> in His<sup>-azwj</sup> Kingdom, and He<sup>-azwj</sup> and a parent did not beget im<sup>-azwj</sup>, and He<sup>-azwj</sup> did not take a companion. (He<sup>-azwj</sup>) is One God purely.

وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ إِلَى النَّاسِ كَافَّةً بَيْنَ يَدَيْ السَّاعَةِ وَ نَشْهَدُ أَنَّ اللَّهَ يُحْيِي وَ يُمِيتُ وَ يَرْفَعُ وَ يَضَعُ وَ يُعْزِي وَ يُفْقِرُ وَ يُفْعَلُ مَا يَشَاءُ وَ يَبْعَثُ مَنْ فِي الْقُبُورِ

And Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>. He<sup>-azwj</sup> has Sent him<sup>-saww</sup> to all the people in front of the Hour. And we<sup>-asws</sup> testify that Allah<sup>-azwj</sup> Causes to live and dies, and He<sup>-azwj</sup> Raises and Drops, and Enriches and Impoverishes, and He<sup>-azwj</sup> Does whatever He<sup>-azwj</sup> so Desires and He<sup>-azwj</sup> will Resurrect the ones in the graves’.

قَالَا شَهِدْنَا

They<sup>-asws</sup> said: ‘We<sup>-asws</sup> testify!’

قَالَ وَ إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِدِ غَسْلُ الْوَجْهِ وَ الْبَدَنِ وَ الدَّرَاعَيْنِ وَ مَسْحُ الرَّأْسِ وَ الرَّجْلَيْنِ إِلَى الْكَعْبَيْنِ وَ غَسْلُ الْجَنَابَةِ فِي الْحَرِّ وَ الْبَرْدِ

He<sup>-asws</sup> said: ‘And perfect the wud’u upon its difficulties – washing the face, and the hands, and the forearms, and wiping the head, and the legs up to the ankles, and washing the obligatory impurities in the heat and the cold.

وَ إِقَامُ الصَّلَاةِ وَ اخْتِذُ الزَّكَاةَ مِنْ جِلِّهَا وَ وَضْعُهَا فِي أَهْلِهَا وَ حِجُّ الْبَيْتِ وَ صَوْمُ شَهْرِ رَمَضَانَ وَ الْجِهَادُ فِي سَبِيلِ اللَّهِ وَ بِرُّ الْوَالِدَيْنِ وَ صِلَةُ الرَّحِمِ وَ الْعَدْلُ فِي الرَّعِيَّةِ وَ الْقِسْمُ بِالسُّوِّيَّةِ وَ الْوُقُوفُ عِنْدَ الشُّبُهَةِ إِلَى الْوُصُولِ إِلَى الْإِمَامِ فَإِنَّهُ لَا شُبُهَةَ عِنْدَهُ

And establishing the Salat, taking the Zakat from its Permissible and placing it among its rightful ones, and Hajj of the House, and fasting month of Ramazan, and the Jihad in the Way of Allah<sup>-saww</sup>, and righteousness with the parents, and connecting the kinship, and the justice among the citizens, and apportioning with the equalness, and pausing at the doubts to connect to the Imam<sup>-asws</sup> for there is no doubt in his<sup>-asws</sup> presence.

وَ طَاعَةٌ لِيَ الْأَمْرِ بَعْدِي وَ مَعْرِفَتُهُ فِي حَيَاتِي وَ بَعْدَ مَوْتِي وَ الْأَيْمَةُ مِنْ بَعْدِي وَاحِدًا وَاحِدًا وَ مَوْلَاةُ أُزْلِيَاءِ اللَّهِ وَ مُعَادَاةُ أَعْدَاءِ اللَّهِ وَ الْبِرَاءَةُ مِنَ الشَّيْطَانِ الرَّجِيمِ وَ حَزْبِهِ وَ أَشْيَاعِهِ

And obedience to Master<sup>-asws</sup> of the command after me<sup>-saww</sup> and recognising him<sup>-asws</sup> during my<sup>-saww</sup> lifetime and after my<sup>-saww</sup> death, and the Imams<sup>-asws</sup> from after him<sup>-asws</sup>, one by one, and friendship with friends of Allah<sup>-azwj</sup> and enmity with enemies of Allah<sup>-azwj</sup>, and the disavowing from the Pelted Satan<sup>-la</sup> and his<sup>-la</sup> party and his<sup>-la</sup> loyalty.

وَ الْبِرَاءَةُ مِنَ الْأَحْزَابِ تَبِيٍّ وَ عَدِيٍّ وَ أُمِّيَّةٍ وَ أَشْيَاعِهِمْ وَ أَتْبَاعِهِمْ وَ الْحَيَاةُ عَلَى دِينِي وَ سُنَّتِي وَ دِينِ وَصِيِّي وَ سُنَّتِهِ إِلَى يَوْمِ الْقِيَامَةِ وَ الْمَوْتُ عَلَى مِثْلِ ذَلِكَ وَ تَرْكُ شُرْبِ الْحَمْرِ وَ مُلَاخَاةُ النَّاسِ

And the disavowing from the allies of (clans of) Taym and Aday and Umayya, and their loyalists, and their followers, and living upon my<sup>-saww</sup> religion and my<sup>-saww</sup> Sunnah, and religion of my<sup>-saww</sup> successor<sup>-asws</sup> and his<sup>-asws</sup> Sunnah up to the Day of Qiyamah, and the death upon similar to that, and neglect the wine and vanities of the people.

يَا خَدِيجَةُ فَهَيْمَتِ مَا شَرَطَ رَبُّكَ عَلَيْكَ

O Khadeeja<sup>-as</sup>! Do you<sup>-as</sup> understand what your<sup>-as</sup> Lord<sup>-azwj</sup> has Stipulated upon you<sup>-as</sup>?

قَالَتْ نَعَمْ وَ آمَنْتُ وَ صَدَّقْتُ وَ رَضِيْتُ وَ سَلَّمْتُ

She<sup>-as</sup> said: 'Yes, and I<sup>-as</sup> believe, and have ratified, and submitted'.

قَالَ عَلِيُّ ع وَ أَنَا عَلَى ذَلِكَ

Ali<sup>-asws</sup> said: 'And I<sup>-asws</sup> am upon that'.

فَقَالَ يَا عَلِيُّ تُبَايِعُهُ عَلَى مَا شَرَطْتُ عَلَيْكَ

He<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! Do you<sup>-asws</sup> pledge upon what has been Stipulated upon you<sup>-asws</sup>?'

قَالَ نَعَمْ

He<sup>-asws</sup> said: 'Yes'.

قَالَ فَبَسَطَ رَسُولُ اللَّهِ كَفَّهُ فَوَضَعَ كَفَّ عَلِيٍّ ع فِي كَفِّهِ فَقَالَ بَايِعْنِي يَا عَلِيُّ عَلَى مَا شَرَطْتُ عَلَيْكَ وَ أَنْ تَمْنَعَنِي مِمَّا تَمْنَعُ مِنْهُ نَفْسَكَ

He (the narrator) said, 'Rasool-Allah<sup>-saww</sup> extended his<sup>-saww</sup> palm and placed the palm of Ali<sup>-asws</sup> in his<sup>-saww</sup> palm. He<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! Based upon what I<sup>-saww</sup> have stipulated upon you<sup>-asws</sup>, and that you<sup>-asws</sup> will defend me<sup>-saww</sup> from what you<sup>-asws</sup> defend yourself<sup>-asws</sup>'.

فَبَكَى عَلِيُّ ع فَقَالَ يَا أَبِي وَ أُمِّي لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

Ali<sup>-asws</sup> wept. He<sup>-asws</sup> said: 'By my<sup>-asws</sup> father<sup>-as</sup> and my<sup>-asws</sup> mother<sup>-as</sup>! There is neither any might nor strength except with Allah<sup>-azwj</sup>!'

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَبِّ الْكَعْبَةِ وَرَشِدْتِ وَرُفِئَتْ وَأُرْشِدَكَ اللَّهُ يَا خَدِيجَةُ ضَعِي يَدِكَ فَوْقَ يَدِ عَلِيِّ فَبَايَعِي لَهُ

Rasool-Allah<sup>-saww</sup> said: 'You<sup>-asws</sup> are Guided, by the Lord<sup>-azwj</sup> of Kabah, and rightfully guided, and harmonised, and may Allah<sup>-azwj</sup> Guide you<sup>-as</sup>, O Khadeeja<sup>-as</sup>. Place your<sup>-as</sup> hand upon the hand of Ali<sup>-asws</sup> and pledge allegiance to him<sup>-asws</sup>'.

فَبَايَعْتِ عَلَى مِثْلِ مَا بَايَعَ عَلَيْهِ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ عَلَى أَنَّهُ لَا جِهَادَ عَلَيْهِ ثُمَّ قَالَ يَا خَدِيجَةُ هَذَا عَلِيُّ مَوْلَاكَ وَ مَوْلَى الْمُؤْمِنِينَ وَإِمَامُهُمْ بَعْدِي

She<sup>-as</sup> pledged based upon similar to what Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> had pledged upon that there is no Jihad upon him<sup>-saww</sup>. Then he<sup>-saww</sup> said: 'O Khadeeja<sup>-as</sup>! This is Ali<sup>-asws</sup>, your<sup>-asws</sup> Master<sup>-asws</sup>, and Master<sup>-asws</sup> of the Momineen and their Imam<sup>-asws</sup> after me<sup>-saww</sup>'.

قَالَتْ صَدَقْتَ يَا رَسُولَ اللَّهِ قَدْ بَايَعْتُهُ عَلَى مَا قُلْتَ أَشْهَدُ اللَّهَ وَأَشْهَدُكَ وَكَفَى بِاللَّهِ شَهِيداً عَلِيماً.

She<sup>-as</sup> said: 'You<sup>-saww</sup> speak the truth, O Rasool-Allah<sup>-saww</sup>! I<sup>-as</sup> pledge to him<sup>-asws</sup> based upon what you<sup>-saww</sup> said. I<sup>-as</sup> keep Allah<sup>-azwj</sup> as Witness, and you<sup>-saww</sup> as witness, and suffice with Allah<sup>-azwj</sup> as a Witness, a Knower''.

وَعَنْهُ عَنْ أَبِيهِ قَالَ: دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَ ابْنَ دَرٍّ وَ سَلْمَانَ وَ الْمِقْدَادَ فَقَالَ لَهُمْ تَعْرِفُونَ شَرَائِعَ الْإِسْلَامِ وَ شُرُوطَهُ

And from him<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> called Abu Zarr<sup>-ra</sup> and Salman<sup>-ra</sup> and Al-Miqdad<sup>-ra</sup>. He<sup>-saww</sup> said to them<sup>-ra</sup>: 'Do you<sup>-ra</sup> know the laws of Al-Islam and its conditions?'

قَالُوا نَعْرِفُ مَا عَرَفَنَا اللَّهُ وَ رَسُولُهُ

They<sup>-ra</sup> said, 'We<sup>-ra</sup> know what Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> have introduced to us<sup>-as</sup>'.

فَقَالَ هِيَ وَ اللَّهُ أَكْثَرُ مِنْ أَنْ تُحْصَى أَشْهُدُونِي عَلَى أَنْفُسِكُمْ وَ كَفَى بِاللَّهِ شَهِيداً وَ مَا لَيْكُنَّ عَلَيْكُمْ بِشَهَادَةٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصاً لَا شَرِيكَ لَهُ فِي سُلْطَانِهِ وَ لَا نَظِيرَ لَهُ فِي مُلْكِهِ

He<sup>-saww</sup> said: 'By Allah<sup>-azwj</sup>! These are more than can be counted. Keep me<sup>-saww</sup> as witness upon yourselves<sup>-as</sup> and suffice with Allah<sup>-azwj</sup> as Witness, and His<sup>-azwj</sup> Angels upon you with the testimony that there is no god except Allah<sup>-azwj</sup>, purely, there is no associate for Him<sup>-azwj</sup> in His<sup>-azwj</sup> Authority, nor is there a peer for Him<sup>-azwj</sup> in His<sup>-azwj</sup> Kingdom.

وَ أَنِّي رَسُولُ اللَّهِ بَعَثَنِي بِالْحَقِّ وَ أَنَّ الْقُرْآنَ إِمَامٌ مِنَ اللَّهِ وَ حَكَمٌ عَدْلٌ وَ أَنَّ الْقِبْلَةَ قِبْلَتِي شَطْرَ الْمَسْجِدِ الْحَرَامِ لَكُمْ قِبْلَةٌ

And I<sup>-saww</sup> am Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>. He<sup>-azwj</sup> Sent me<sup>-saww</sup> with the truth, and that the Quran is an Imam from Allah<sup>-azwj</sup> and a just Judgment, and that the Qiblah is my<sup>-saww</sup> Qiblah towards the Sacred Masjid a Qiblah for you<sup>-ra</sup>.

وَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ وَصِيَّ مُحَمَّدٍ أَمِيرُ الْمُؤْمِنِينَ وَ مَوْلَاهُمْ وَ أَنَّ حَقَّهُ مِنَ اللَّهِ مَفْرُوضٌ وَاجِبٌ وَ طَاعَتُهُ طَاعَةُ اللَّهِ وَ رَسُولِهِ وَ الْأئِمَّةَ مِنْ وُلْدِهِ

And that Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> successor<sup>-asws</sup> of Muhammad<sup>-saww</sup> is Emir of the Momineen and their Master<sup>-ra</sup>, and that his<sup>-asws</sup> right is Imposed from Allah<sup>-azwj</sup>, obligatory, and obeying him<sup>-asws</sup> is obeying Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> and the Imams<sup>-asws</sup> from his<sup>-asws</sup> sons<sup>-asws</sup>.

وَ أَنَّ مَوَدَّةَ أَهْلِ بَيْتِهِ مَفْرُوضَةٌ وَاجِبَةٌ عَلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ مَعَ إِقَامَةِ الصَّلَاةِ لَوْثِيهَا وَ إِخْرَاجِ الزَّكَاةِ مِنْ جِلِّهَا وَ وَضْعِهَا فِي أَهْلِهَا وَ إِخْرَاجِ الْخُمْسِ مِنْ كُلِّ مَا يَمْلِكُهُ أَحَدٌ مِنَ النَّاسِ حَتَّى يَرْفَعَهُ إِلَى وَلِيِّ الْمُؤْمِنِينَ وَ أَمِيرِهِمْ وَ بَعْدَهُ [إِلَى] وَوَلَدِهِ

And that cordiality of People<sup>-asws</sup> of his<sup>-asws</sup> Household is necessary, obligatory upon every Momin and Momina, along with establishing the Salat at its timings, and extracting the Zakat from its Permissible and placing it among its rightful ones and extracting the Khums from all what everyone from the people owns until he raises it to the Guardian<sup>-asws</sup> of the Momineen and their Emir, and after him<sup>-asws</sup> to his<sup>-asws</sup> son<sup>-asws</sup>.

فَمَنْ عَجَزَ وَ لَمْ يَتَّيَدِرْ إِلَّا عَلَى السَّبِيرِ مِنَ الْمَالِ فَلْيَدْفَعْ ذَلِكَ إِلَى الضَّعِيفِينَ مِنْ أَهْلِ بَيْتِي مِنْ وُلْدِ الْأَيْمَةِ فَإِنَّ لَمْ يَتَّيَدِرْ فَلْيَشِيعْتِهِمْ بِمَنْ لَا يَأْكُلُ بِهِمِ النَّاسِ وَ لَا يُرِيدُ بِهِمْ إِلَّا اللَّهَ وَ مَا وَجَبَ عَلَيْهِمْ مِنْ حَقِّي وَ الْعَدْلُ فِي الرَّعِيَّةِ وَ الْقَسْمُ بِالسَّوِيَّةِ وَ الْقَوْلُ بِالْحَقِّ

The one who is frustrated and it's not able except upon the little from the wealth, let him hand over that to the weak ones from People<sup>-asws</sup> of my<sup>-saww</sup> Household, from the children of the Imams<sup>-asws</sup>. If he is not able, then to their<sup>-asws</sup> Shias, from the ones the people are not eating with them, and not intending except Allah<sup>-azwj</sup> with them, and what is obligatory upon them from my<sup>-saww</sup> rights, and the justice among the citizens, and the apportioning with the equality, and the word (speaking) with truth.

وَ أَنَّ حُكْمَ الْكِتَابِ عَلَى مَا عَمِلَ عَلَيْهِ أَمِيرُ الْمُؤْمِنِينَ وَ الْفَرَائِضَ عَلَى كِتَابِ اللَّهِ وَ أَحْكَامِهِ وَ إِطْعَامِ الطَّعَامِ عَلَى حُبِّهِ وَ حِجِّ الْبَيْتِ وَ الْجِهَادِ فِي سَبِيلِ اللَّهِ وَ صَوْمِ شَهْرِ رَمَضَانَ وَ غَسْلِ الْجَنَابَةِ وَ الْوُضُوءِ الْكَامِلِ عَلَى الْوَجْهِ وَ الْبَدَنِ وَ الدَّرَاعَتَيْنِ إِلَى الْمَرَافِقِ وَ الْمَسْحِ عَلَى الرَّأْسِ وَ الْقَدَمَيْنِ إِلَى الْكَعْبَيْنِ لَا عَلَى حُفِّ وَ لَا عَلَى خِمَارٍ وَ لَا عَلَى عِمَامَةٍ

And that the judgment of the Book is based upon what Amir Al-Momineen<sup>-asws</sup> had worked upon, and the obligations upon the Book of Allah<sup>-azwj</sup> and its rulings, and feeding the food upon his<sup>-asws</sup> love, and Hajj of the House, and the Jihad in the Way of Allah<sup>-azwj</sup>, and fasting the month of Ramazan, and washing off the sexual impurity, and the perfect wud'u upon the faces, and the hands, and the forearms up to the elbows, and the wiping upon the head, and the feet upon to the ankles, not upon a sock nor upon a scarf, nor upon a turban.

وَ الْحُبُّ لِأَهْلِ بَيْتِي فِي اللَّهِ وَ حُبِّ شَيْعَتِهِمْ هُمْ وَ الْبُغْضُ لِأَعْدَائِهِمْ وَ بُغْضُ مَنْ وَالَاهُمْ وَ الْعِدَاوَةُ فِي اللَّهِ وَ لَهُ وَ الْإِيمَانُ بِالْقَدْرِ خَيْرٌ وَ شَرُّهُ وَ خُلُوهُ وَ مُرَّهُ وَ عَلَى أَنْ تُحَلَّلُوا خِلَالَ الْقُرْآنِ وَ تُحَرِّمُوا حَرَامَهُ

And the love of People<sup>-asws</sup> of my<sup>-saww</sup> Household, and love of their<sup>-asws</sup> Shias for them, and the hatred of their<sup>-asws</sup> enemies, and hatred for the ones befriending them, and the enmity for the Sake of Allah<sup>-azwj</sup> and for Him<sup>-azwj</sup>, and the belief in the pre-determination, its good and its evil, and its sweet and its bitter, and upon that you<sup>-asws</sup> will permit the Permissible of the Quran and you<sup>-ra</sup> shall prohibit its Prohibitions.

وَ تَعَمَّلُوا بِالْأَحْكَامِ وَ تَزِدُوا الْمَتَشَابِهَ إِلَى أَهْلِهِ فَمَنْ عَمِيَ عَلَيْهِ مِنْ عَمَلِهِ شَيْءٌ لَمْ يَكُنْ عِلْمُهُ مِنِّي وَ لَا سَمِعَهُ فَعَلَيْهِ بَعَلِي بِنِ أَبِي طَالِبٍ فَإِنَّهُ قَدْ عَلِمَ كَمَا قَدْ عَلِمْتُهُ وَ ظَاهِرُهُ وَ بَاطِنُهُ وَ مُحْكَمُهُ وَ مُتَشَابِهُهُ

And you will work with the rulings and refer the issues to its rightful people. The one having blindness upon him from something from his work, his knowledge not being from me<sup>-saww</sup> nor having heard it, so upon him is to be with Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, for he<sup>-asws</sup> knows like what I<sup>-saww</sup> have known, and its apparent and its hidden, and its decisive and its allegorical.

وَهُوَ يُفَاتِلُ عَلَى تَأْوِيلِهِ كَمَا فَاتَلْتُ عَلَى تَنْزِيلِهِ وَ مُؤَالَاةِ أَوْلِيَاءِ اللَّهِ مُحَمَّدٍ وَ ذُرِّيَّتِهِ وَ الْأَيْمَةَ خَاصَّةً مُؤَالَاةِ مَنْ وَالَاهُمْ وَ شَايِعُهُمْ وَ الْبِرَاءَةَ وَ الْعَدَاوَةَ لِمَنْ عَادَاهُمْ وَ شَاقَّهُمْ كَعَدَاوَةِ الشَّيْطَانِ الرَّجِيمِ وَ الْبِرَاءَةَ مِمَّنْ شَايِعَهُمْ وَ تَابَعَهُمْ وَ الْإِسْتِغَامَةَ عَلَى طَرِيقِ الْإِمَامِ

And he<sup>-asws</sup> shall fight upon its interpretation just as I<sup>-saww</sup> have fought upon its Revelation, and friendship with Guardians<sup>-asws</sup> of Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> and his<sup>-saww</sup> offspring, and the Imams<sup>-asws</sup> in particular, friendship with the ones befriending them<sup>-asws</sup> and their loyalists, and the disavowing and the enmity to the one being inimical to them<sup>-asws</sup>, being hard to them like the enmity of the Pelted Satan<sup>-la</sup>, and the disavowing from the ones adhering to them and following them, and be steadfast upon the path of Eman.

وَ اعْلَمُوا أَنِّي لَا أَقْدِمُ عَلَى عَمَلِي أَحَدًا فَمَنْ تَقَدَّمَ فَهُوَ ظَالِمٌ وَ الْبَيْعَةُ بَعْدِي لِعَيْرِهِ ضَلَالَةٌ وَ فَلَئِنَّ وَ زَلَّةَ الْأَوَّلِ ثُمَّ الثَّانِي ثُمَّ الثَّلَاثِ وَ وَئِيلٌ لِلرَّابِعِ ثُمَّ الْوَيْلُ لَهُ وَئِيلٌ لَهُ وَ لِأَبِيهِ مَعَ وَئِيلٍ لِمَنْ كَانَ قَبْلَهُ وَئِيلٌ لَهُمَا وَ لِصَاحِبَيْهِمَا لَا غَفَرَ اللَّهُ لَهُمْ

And know that I<sup>-saww</sup> do not advance anyone over Ali<sup>-asws</sup>, so the one who advances (someone over) him<sup>-asws</sup>, he is unjust; and the allegiance after me<sup>-as</sup> to others is a straying, and an error and a slip. The first, then the second, then the third, and woe be unto the fourth! Then woe be to him! Woe be to him and to his father, along with woe for the one who was before him! Woe be to them both, and to their companions! May Allah<sup>-azwj</sup> not Forgive them.

فَهَذِهِ شُرُوطُ الْإِسْلَامِ وَ مَا بَقِيَ أَكْثَرُ

So these are the conditions of Al-Islam, and what remains is more!

قَالُوا سَمِعْنَا وَ أَطَعْنَا وَ قَبَلْنَا وَ صَدَقْنَا وَ نَقُولُ مِثْلَ ذَلِكَ وَ نَشْهَدُ لَكَ عَلَى أَنْفُسِنَا بِالرِّضَا بِهِ أَبَدًا حَتَّى نَقْدِمَ عَلَيْكَ آمِنًا بِسِرِّهِمْ وَ عَلَانِيَتِهِمْ وَ رَضِينَا بِهِمْ أَيْمَةً وَ هُدَاةً وَ مَوَالِي

They<sup>-ra</sup> said: ‘We<sup>-ra</sup> hear and obey, and we<sup>-asws</sup> accept and ratify, and we<sup>-ra</sup> are saying similar to that, and we<sup>-ra</sup> testify for you<sup>-saww</sup> upon ourselves<sup>-ra</sup> with the agreement with it, for ever, until we<sup>-ra</sup> proceed to you<sup>-saww</sup> in safety with their<sup>-asws</sup> secret, and their<sup>-asws</sup> announcements, and our<sup>-ra</sup> being pleased with them<sup>-asws</sup> as Imams<sup>-asws</sup> and guides, and Masters<sup>-asws</sup>’.

قَالَ وَ أَنَا مَعَكُمْ شَهِيدٌ ثُمَّ قَالَ نَعَمْ وَ تَشْهَدُونَ أَنَّ الْجَنَّةَ حَقٌّ وَ هِيَ مُحَرَّمَةٌ عَلَى الْخَلَائِقِ حَتَّى أُدْخِلَهَا

He<sup>-saww</sup> said: ‘And I<sup>-saww</sup> am a witness with you<sup>-ra</sup>’. Then he<sup>-saww</sup> said: ‘Yes, and you<sup>-ra</sup> should testify that the Paradise is true, and it is prohibited upon the creatures until I<sup>-saww</sup> enter it’.

قَالُوا نَعَمْ

They<sup>-ra</sup> said, ‘Yes’.

قَالَ تَشْهَدُونَ أَنَّ النَّارَ حَقٌّ وَ هِيَ مُحَرَّمَةٌ عَلَى الْكَافِرِينَ حَتَّى يَدْخُلَهَا أَعْدَاءُ أَهْلِ بَيْتِي وَ النَّاصِبُونَ لَهُمْ حَرْباً وَ عَدَاوَةً وَ لَاعِنُهُمْ وَ مُبْغِضُهُمْ وَ قَاتِلُهُمْ كَمَنْ لَاعَنِي أَوْ أَبْغَضَنِي أَوْ قَاتَلَنِي هُمْ فِي النَّارِ

He<sup>-saww</sup> said: 'You<sup>-ra</sup> should testify that the Fire is true, and it is prohibited unto the Kafirs until the enemies of People<sup>-asws</sup> of my<sup>-saww</sup> Household enter it, and the ones establishing war to them<sup>-asws</sup>, and enmity, and the one cursing them<sup>-asws</sup>, and hating them<sup>-asws</sup>, and killing them<sup>-asws</sup> are like the ones cursing me<sup>-saww</sup>, or hating me<sup>-saww</sup>, or killing me<sup>-asws</sup>. They would be in the Fire'.

قَالُوا شَهِدْنَا وَ عَلَى ذَلِكَ أَقْرَرْنَا

They<sup>-ra</sup> said, 'We<sup>-ra</sup> testify and we<sup>-ra</sup> accept upon that'.

قَالَ وَ تَشْهَدُونَ أَنَّ عَلِيًّا صَاحِبُ حَوْضِي وَ الدَّائِدُ عَنْهُ وَ هُوَ قَسِيمُ النَّارِ يَقُولُ ذَلِكَ لِكَ فَاقْبِضِيهِ دَمِيمًا وَ هَذَا لِي فَلَا تَقْرَبِيهِ فَيَنْجُو سَلِيمًا

He<sup>-saww</sup> said: 'And you should testify that Ali<sup>-asws</sup> is master of my<sup>-saww</sup> Fountain, and the impeder from it, and he<sup>-asws</sup> is divider of the Fire saying: 'That one is for you, so seize him reprehensibly, and this one is for me<sup>-asws</sup>, so do not go near it!', so you<sup>-ra</sup> will be rescued safely'.

قَالُوا شَهِدْنَا عَلَى ذَلِكَ وَ نُؤْمِنُ بِهِ

They<sup>-ra</sup> said: 'We<sup>-ra</sup> testify upon that and believe in it!'

قَالَ وَ أَنَا عَلَى ذَلِكَ شَهِيدٌ.

He<sup>-saww</sup> said: 'And I<sup>-saww</sup> am a witness upon that'<sup>533</sup>

وَ بِهَذَا الإِسْتِثْنَاءِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: لَمَّا هَاجَرَ النَّبِيُّ ص إِلَى الْمَدِينَةِ وَ حَضَرَ خُرُوجُهُ إِلَى بَدْرِ دَعَا النَّاسَ إِلَى الْبَيْعَةِ فَبَايَعَهُ كُلُّهُمْ عَلَى السَّمْعِ وَ الطَّاعَةِ وَ كَانَ رَسُولُ اللَّهِ ص إِذَا خَلَا دَعَا عَلِيًّا فَأَخْبَرَهُ بِمَنْ يَفِي مِنْهُمْ وَ مَنْ لَا يَفِي وَ يَسْأَلُهُ كَيْتَمَانَ ذَلِكَ

And by this chain,

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'When the Prophet<sup>-saww</sup> emigrated to Al Medina and his<sup>-saww</sup> going out to (battle of) Badr presented, he<sup>-saww</sup> called the people to the allegiance. All of them pledged upon the hearing and the obeying, and it was so that whenever Rasool-Allah<sup>-saww</sup> was alone, he<sup>-saww</sup> would call Ali<sup>-asws</sup> and informed him<sup>-asws</sup> with the loyal ones from them and the ones who were not loyal, and he<sup>-saww</sup> would ask him<sup>-asws</sup> to conceal that (information).

ثُمَّ دَعَا رَسُولُ اللَّهِ ص عَلِيًّا وَ حَمْرَةَ وَ فَاطِمَةَ ع فَقَالَ لَهُمْ بَايَعُونِي بِبَيْعَةِ الرِّضَا

<sup>533</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 40

Then Rasool-Allah<sup>-saww</sup> called Ali<sup>-asws</sup>, and Hamza<sup>-as</sup>, and (Syeda) Fatima<sup>-asws</sup>. He<sup>-saww</sup> said to hem<sup>-asws</sup>: ‘Pledge allegiance to me<sup>-saww</sup>, the allegiance of being pleased!’

فَقَالَ حَمْزَةُ بِأَبِي أَنْتَ وَ أُمِّي عَلَى مَا نُبَايِعُ أَ لَيْسَ قَدْ بَايَعْنَا

Hamza<sup>-as</sup> said: ‘By my<sup>-as</sup> father and my<sup>-as</sup> mother! Upon what should we<sup>-as</sup> pledge? Haven’t we already pledged?’

فَقَالَ يَا أَسَدَ اللَّهِ وَ أَسَدَ رَسُولِهِ نُبَايِعُ لِلَّهِ وَ لِرَسُولِهِ بِالْوَفَاءِ وَ الْإِسْتِقَامَةِ لِابْنِ أُخِيكَ إِذْ نُسْتَكْمِلُ الْإِيمَانَ

He<sup>-saww</sup> said: ‘O lion of Allah<sup>-azwj</sup> and lion of His<sup>-azwj</sup> Rasool<sup>-saww</sup>! You<sup>-as</sup> should pledge allegiance to Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> for the loyalty, and the steady fasted-ness for the son<sup>-saww</sup> of your<sup>-as</sup> brother<sup>-as</sup>, then you<sup>-as</sup> will perfect the Eman’.

قَالَ نَعَمْ سَمِعًا وَ طَاعَةً وَ بَسَطَ يَدَهُ

He<sup>-as</sup> said: ‘Yes, I<sup>-as</sup> hear and obey!’, and he<sup>-as</sup> extended his<sup>-as</sup> hand’.

فَقَالَ لَهُمُ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ - وَ حَمْزَةُ سَيِّدُ الشُّهَدَاءِ وَ جَعْفَرُ الطَّيَّارِ فِي الْجَنَّةِ وَ فَاطِمَةُ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ وَ السَّبْطَانِ الْحَسَنِ وَ الْحُسَيْنِ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ

He<sup>-saww</sup> said to them<sup>-as</sup>: ‘The Hand of Allah<sup>-azwj</sup> is above their hands – Ali Amir Al-Momineen<sup>-asws</sup>, and Hamza<sup>-as</sup> chief of the martyrs, and Ja’far<sup>-as</sup> the flier in the Paradise, and (Syeda) Fatima<sup>-asws</sup> chieftess of women of the worlds, and the two grandsons<sup>-asws</sup> Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, two chiefs of the youths of the people of Paradise!

هَذَا شَرْطٌ مِنَ اللَّهِ عَلَى جَمِيعِ الْمُسْلِمِينَ مِنَ الْجِنِّ وَ الْإِنْسِ أَجْمَعِينَ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَ مَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ثُمَّ قَرَأَ إِنَّ الدِّينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ -

This is a condition from Allah<sup>-azwj</sup> upon entirety of the Muslims, from the Jinn and the humans, altogether. ***So the one who breaks, is rather breaking against himself, and the one who fulfils with what Allah Covenanted upon him, would be Given a Mighty Recompense [48:10]***. Then he<sup>-saww</sup> recited: ***Surely, those pledging allegiance to you are rather pledging their allegiances to Allah, [48:10]***.

قَالَ وَ لَمَّا كَانَتِ اللَّيْلَةُ الَّتِي أُصِيبَ حَمْزَةُ فِي يَوْمِهَا دَعَاهُ رَسُولُ اللَّهِ فَقَالَ يَا حَمْزَةُ يَا عَمَّ رَسُولُ اللَّهِ يُوشِكُ أَنْ تَغِيبَ غَيْبَةً بَعِيدَةً فَمَا تَقُولُ لَوْ وَرَدَتْ عَلَى اللَّهِ تَبَارَكَ وَ تَعَالَى وَ سَأَلْتُكَ عَنْ شَرَائِعِ الْإِسْلَامِ وَ شُرُوطِ الْإِيمَانِ

He<sup>-asws</sup> said: ‘And when it was the night in which Hamza<sup>-as</sup> was injured, during its day Rasool-Allah<sup>-saww</sup> had called him<sup>-as</sup>. He<sup>-saww</sup> said: ‘O Hamza<sup>-as</sup>! O uncle<sup>-as</sup> of Rasool-Allah<sup>-saww</sup>! There is no doubt that you<sup>-as</sup> will be hidden for a long absence, so what would you<sup>-as</sup> say if you<sup>-as</sup> were to arrive to Allah<sup>-azwj</sup> Blessed and Exalted and He<sup>-azwj</sup> Asks you<sup>-as</sup> about the laws of Al-Islam and conditions of the Eman?’

فَبَكَى حَمْزَةُ فَقَالَ بِأَبِي أَنْتَ وَ أُمِّي أَرْشِدْنِي وَ فَهِّمْنِي



Hamza<sup>-as</sup> wept. He<sup>-saww</sup> said: 'By my<sup>-as</sup> father and my<sup>-as</sup> mother! Guide me<sup>-as</sup> and make me<sup>-as</sup> understand'.

قَالَ يَا حَمْزَةُ تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصاً وَأَبِي رَسُولُ اللَّهِ بَعَثَنِي بِالْحَقِّ

He<sup>-saww</sup> said: 'O Hamza<sup>-ra</sup>! You<sup>-as</sup> should testify that there is no god except Allah<sup>-azwj</sup> sincerely, and I<sup>-saww</sup> am Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>. He<sup>-azwj</sup> has Sent me<sup>-saww</sup> with the truth'.

قَالَ حَمْزَةُ شَهِدْتُ

Hamza<sup>-as</sup>: 'I<sup>-as</sup> testify!'

قَالَ وَالْأَجْنََّةَ حَقٌّ وَالنَّارَ حَقٌّ وَالسَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ الصِّرَاطَ حَقٌّ وَالْمِيزَانَ حَقٌّ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ وَفَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ وَأَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ

He<sup>-saww</sup> said: 'And that the Paradise is true and that the Fire is true, and that the Hour is coming, there is no doubt in it, and the Bridge is true, and the Scale is true, **So, one who does good of the weight of a particle would see it [99:7] And one who does evil of the weight of a particle would see it [9:8] A party would be in the Paradise, and a party would be in the inferno (Fire) [42:7]**, and that Ali<sup>-asws</sup> is Emir of the Momineen'.

قَالَ حَمْزَةُ شَهِدْتُ وَأَقْرَبْتُ وَآمَنْتُ وَصَدَّقْتُ

Hamza<sup>-as</sup> said: 'I<sup>-as</sup> have testified, and accepted, and believed, and ratified!'

وَقَالَ الْأَئِمَّةُ مِنْ ذُرِّيَّتِهِ الْحَسَنُ وَالْحُسَيْنُ وَالْإِمَامَةُ فِي ذُرِّيَّتِهِ

And he<sup>-saww</sup> said: 'The Imams<sup>-asws</sup> from his<sup>-asws</sup> children are Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, and the Imamate is in their<sup>-asws</sup> children'.

قَالَ حَمْزَةُ آمَنْتُ وَصَدَّقْتُ

Hamza<sup>-as</sup> said: 'I<sup>-as</sup> have believed and ratified!'

وَقَالَ وَفَاطِمَةَ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ

And he<sup>-saww</sup> said: 'And (Syeda) Fatima<sup>-asws</sup> is chieftess of women of the worlds'.

قَالَ نَعَمْ صَدَّقْتُ

He<sup>-saww</sup> said: 'Yes, I<sup>-as</sup> have ratified!'

قَالَ وَحَمْزَةَ سَيِّدُ الشُّهَدَاءِ وَأَسَدُ اللَّهِ وَأَسَدُ رَسُولِهِ وَعَمُّ نَبِيِّهِ

He<sup>-saww</sup> said: 'And Hamza<sup>-as</sup> is chief of the martyrs, and lion of Allah<sup>-azwj</sup>, and lion of His<sup>-azwj</sup> Rasool<sup>-as</sup>, and uncle<sup>-as</sup> of his<sup>-as</sup> Prophet<sup>-saww</sup>!'

فَبَكَى حَمْرَةً حَتَّى سَقَطَ عَلَى وَجْهِهِ وَ جَعَلَ يُقَبِّلُ عَيْنَيْ رَسُولِ اللَّهِ ص

Hamza<sup>-as</sup> wept until he<sup>-as</sup> fell upon his<sup>-as</sup> face and went on to kiss the eyes of Rasool-Allah<sup>-saww</sup>.

وَقَالَ جَعْفَرُ ابْنُ أَخِيكَ طَيَّارٌ فِي الْجَنَّةِ مَعَ الْمَلَائِكَةِ وَأَنَّ مُحَمَّدًا وَآلَهُ خَيْرُ الْبَرِيَّةِ تُؤْمِنُ يَا حَمْرَةُ بِسِرِّهِمْ وَعَلَانِيَتِهِمْ وَظَاهِرِهِمْ وَبَاطِنِهِمْ وَنَحْيَا عَلَى ذَلِكَ وَتَمُوتُ وَتُؤَالِي مَنْ وَالَاهُمْ وَتُعَادِي مَنْ عَادَاهُمْ

And he<sup>-saww</sup> said: 'Ja'far<sup>-as</sup>, the son<sup>-as</sup> of your<sup>-as</sup> brother<sup>-as</sup> is a flier in the Paradise along with the Angels, and that Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> are best of the Created beings. Believe, O Hamza<sup>-as</sup>, in their secrets, and their<sup>-asws</sup> announcements, and their<sup>-asws</sup> apparent, and their<sup>-asws</sup> hidden, and you<sup>-as</sup> shall live and die upon that and befriend the ones who befriend them<sup>-asws</sup> and be inimical to the ones inimical to them<sup>-asws</sup>'.

قَالَ نَعَمْ يَا رَسُولَ اللَّهِ أَشْهَدُ اللَّهَ وَأَشْهَدُكَ وَكَفَى بِاللَّهِ شَهِيدًا

He<sup>-saww</sup> said: 'Yes, O Rasool-Allah<sup>-saww</sup>! I<sup>-as</sup> keep Allah<sup>-azwj</sup> as Witness, and you<sup>-saww</sup> as witness, and suffice with Allah<sup>-azwj</sup> as a Witness'.

فَقَالَ رَسُولُ اللَّهِ ص سَدَّدَكَ اللَّهُ وَوَقَّفَكَ.

Rasool-Allah<sup>-saww</sup> said: 'May Allah<sup>-azwj</sup> Guide you<sup>-as</sup> and Harmonise you<sup>-as</sup>!'<sup>534</sup>

وَبِحَدِّهِ الْإِسْنَادِ عَنِ الْكَاطِمِ عَنِ أَبِيهِ ع قَالَ: دَعَا رَسُولُ اللَّهِ ص الْعَبَّاسَ عِنْدَ مَوْتِهِ فَخَلَا بِهِ وَ قَالَ لَهُ يَا أَبَا الْفَضْلِ اعْلَمْ أَنَّ مِنْ اخْتِجَاجِ رَبِّي عَلَى تَبْلِيغِي النَّاسَ عَامَّةً وَ أَهْلَ بَيْتِي خَاصَّةً وَ لِيَاةٍ عَلَيَّ ع فَمَنْ شَاءَ فَلْيُؤْمِنْ وَ مَنْ شَاءَ فَلْيَكْفُرْ

And by this chain,

'From Al-Kazim<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> called Al-Abbas during his death and was alone with him and said to him: 'O Abu Al-Fazl! Know that from the Argumentations of my<sup>-saww</sup> Lord<sup>-azwj</sup> upon preaching the people generally and People<sup>-asws</sup> of my<sup>-saww</sup> Household in particular, is Wilayah of Ali<sup>-asws</sup>. The one who so desires, let him believe and one who so desires, let him disbelieve!

يَا أَبَا الْفَضْلِ جَدِّدْ لِلْإِسْلَامِ عَهْدًا وَ مِيثَاقًا وَ سَلِّمْ لِرَبِّي الْأَمْرَ إِمْرَتَهُ وَ لَا تَكُنْ كَمَنْ يُعْطِي بِلِسَانِهِ وَ يَكْفُرُ بِقَلْبِهِ يُشَاقِقِي فِي أَهْلِ بَيْتِي وَ يَتَّقَدُّهُمْ وَ يَسْتَأْمِرُ عَلَيْهِمْ وَ يَسْتَسَلِّطُ عَلَيْهِمْ لِئِدَلَّ قَوْمًا أَعْرَهُمُ اللَّهُ وَ يُعِزَّ قَوْمًا لَمْ يَبْلُغُوا وَ لَا يَبْلُغُونَ مَا مَدُّوا إِلَيْهِ أَعْيُنَهُمْ

O Abu Al-Fazl! Renew the pact for Al-Islam and covenant, and submit to Master<sup>-asws</sup> of the command of his affairs, and do not be like the one who gives with his tongue and disbelieves with his heart, grieving me<sup>-as</sup> regarding People<sup>-asws</sup> of my<sup>-saww</sup> Household, and by advancing upon them<sup>-asws</sup>, and ruling upon them, and overcoming upon them to humiliate a people

<sup>534</sup> Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 27 H 41

Allah<sup>-azwj</sup> has Honoured, and honouring a people who do not reach nor will they be reaching what they are extending their necks to (Imamate of Allah<sup>-azwj</sup>)!

يَا أَبَا الْفَضْلِ إِنَّ رَبِّي عَهْدٌ إِلَيَّ عَهْدًا أَمَرَنِي أَنْ أَبْلِغَهُ الشَّاهِدَ مِنَ الْإِنْسِ وَالْجِنِّ وَأَنْ أَمُرَ شَاهِدَهُمْ أَنْ يَبْلُغُوا غَائِبَهُمْ

O Abu Al-Fazl! My<sup>-saww</sup> Lord<sup>-azwj</sup> Pacted to me<sup>-as</sup> a pact, Commanding me<sup>-as</sup> to deliver it to the ones present from the humans and the Jinn, and that I<sup>-saww</sup> should order their present one to deliver to their absentees.

فَمَنْ صَدَّقَ عَلَيَّ وَوَأَزَّرَهُ وَأَطَاعَهُ وَنَصَرَهُ وَقَبِلَهُ وَأَدَّى مَا عَلَيْهِ مِنَ الْفَرَائِضِ لِلَّهِ فَقَدْ بَلَغَ حَقِيقَةَ الْإِيمَانِ وَمَنْ أَبَى الْفَرَائِضَ فَقَدْ أَحْبَطَ اللَّهُ عَمَلَهُ حَتَّى يَلْقَى اللَّهَ وَلَا حُجَّةَ لَهُ عِنْدَهُ

The one who ratifies Ali<sup>-asws</sup>, and backs him<sup>-asws</sup>, and obeys him<sup>-asws</sup>, and helps him<sup>-asws</sup>, and accepts him<sup>-asws</sup>, and fulfill whatever is upon him from the obligations of Allah<sup>-azwj</sup>, so he has reached the reality of the Eman, and the one who refuses the obligations, so Allah<sup>-azwj</sup> will Confiscate his work until he meets Allah<sup>-azwj</sup> and there would be no argument for him in His<sup>-azwj</sup> Presence.

يَا أَبَا الْفَضْلِ فَمَا أَنْتَ قَائِلٌ

O Abu Fazl! So what are you saying?'

قَالَ قَبِلْتُ مِنْكَ يَا رَسُولَ اللَّهِ وَآمَنْتُ بِمَا جِئْتُ بِهِ وَصَدَّقْتُ بِهِ وَسَلَّمْتُ فَاشْهَدْ عَلَيَّ.

He said, 'I have accepted from you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>, and believed in what you<sup>-saww</sup> have come with, and ratified, and submitted, so be a witness upon me!'<sup>535</sup>