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

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CHAPTER 28 – THE RELIGION WHICH ALLAH^{-azwj} WILL NOT ACCEPT THE DEEDS OF THE SERVANTS EXCEPT WITH IT

آيات

The Verses

البقرة قُولُوا آمَنَّا بِاللَّهِ وَ مَا أُنزِلَ إِلَيْنَا وَ مَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ الْأَسْبَاطِ وَ مَا أُوتِيَ مُوسَىٰ وَ عِيسَىٰ وَ مَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَ نَحْنُ لَهُ مُسْلِمُونَ

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

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقِي

So if they were to believe with the like of what you are believing in, they would have been Guided; and if they were to turn back, so rather they are in the discord; [2:137].

أقول قد مر تفسيرها في الباب الأول.

I (Majlisi) am saying, 'Its interpretation has already passed in the first chapter'.

1- ك، إكمال الدين لي، الأمايلي للصدوق ابن موسى و الوراق معاً عن الصوفي عن الروياني عن عبد العظيم الحسيني قال: دَخَلْتُ عَلَى سَيِّدِي عَلِيِّ بْنِ مُحَمَّدٍ فَلَمَّا بَصُرَ بِي قَالَ لِي مَرْحَباً بِكَ يَا أَبَا الْقَاسِمِ أَنْتَ وَلِيُّنَا حَقّاً

(The books) 'Ikmal Al-Deen' (and) 'Al-Amaali' of Al-Sadouq – Ibn Musa, and Al Warraq, both together from Al Sowfy, from Al Rowyani, from Abdul Azeem Al Hasany who said,

'I entered to see my Master Ali^{-asws} Bin Muhammad^{-asws}. When he^{-asws} sighted me, he^{-asws} said to me: 'Welcome to you, O Abu Al-Qasim! You are our^{-asws} friend, truly'.

قَالَ فَلَمَّا لَهَ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي أُرِيدُ أَنْ أَعْرِضَ عَلَيْكَ دِينِي فَإِنْ كَانَ مَرْضِيّاً ثَبَّتْ عَلَيْهِ حَتَّىٰ أَلْقَى اللَّهَ عَزَّ وَ جَلَّ

He (the narrator) said, 'I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! I want to present my religion to you^{-asws}. If it were to be agreeable, I shall be steadfast upon it until I meet Allah^{-azwj} Mighty and Majestic'.

فَقَالَ هَاتِ يَا أَبَا الْقَاسِمِ

He^{-asws} said: 'Give, O Abu Al-Qasim!'

فَقُلْتُ إِنِّي أَقُولُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى وَاحِدٌ لَيْسَ كَمِثْلِهِ شَيْءٌ خَارِجٌ مِنَ الْحَدِيثِ حَدِّ الْإِبْطَالِ وَ حَدِّ التَّشْبِيهِ وَ إِنَّهُ لَيْسَ بِجِسْمٍ وَ لَا صُورَةٍ وَ لَا عَرَضٍ وَ لَا جَوْهَرٍ بَلْ هُوَ مَجِسِّمُ الْأَجْسَامِ وَ مُصَوِّرُ الصُّوَرِ وَ خَالِقُ الْأَعْرَاضِ وَ الْجَوَاهِرِ وَ رَبُّ كُلِّ شَيْءٍ وَ مَالِكُهُ وَ جَاعِلُهُ وَ مُخَدِّعُهُ

I said, 'I am saying (believing) that Allah^{-azwj} Blessed and Exalted is One. There isn't anything like Him^{-azwj} outside from the limitation, the limit of invalidation and the limit of resemblance. He^{-azwj} isn't with a body, nor image, nor display, nor essence, but He^{-azwj} Embodied the bodies, and Formed the images, and Created the displays and the essences, and He^{-azwj} is Lord^{-azwj} of all things, and its Owner, and its Maker, and its Innovator.

وَ إِنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ خَاتَمُ النَّبِيِّينَ فَلَا نَبِيَّ بَعْدَهُ إِلَى يَوْمِ الْقِيَامَةِ وَ إِنَّ شَرِيْعَتَهُ خَاتَمَةُ الشَّرَائِعِ فَلَا شَرِيْعَةَ بَعْدَهَا إِلَى يَوْمِ الْقِيَامَةِ

And that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, last of the Prophets^{-as}, so there will not be any Prophet^{-as} after him^{-saww} up to the Day of Qiyamah, and that his^{-saww} law is last of the laws, so there will not be any law after it up to the Day of Qiyamah.

وَ أَقُولُ إِنَّ الْإِمَامَ وَ الْخَلِيْفَةَ وَ وِلِيَّ الْأَمْرِ بَعْدَهُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع ثُمَّ الْحُسَيْنُ ثُمَّ عَلِيُّ بْنُ الْحُسَيْنِ ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ ثُمَّ جَعْفَرُ بْنُ مُحَمَّدٍ ثُمَّ مُوسَى بْنُ جَعْفَرٍ ثُمَّ عَلِيُّ بْنُ مُوسَى ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ ثُمَّ أَنْتَ يَا مَوْلَايَ

And I am saying that the Imam^{-asws} and the Caliph and Master^{-asws} of the Command after him^{-saww} is Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, then Al-Hassan^{-asws}, then Al-Husayn^{-asws}, then Ali^{-asws} Bin Al-Husayn^{-asws}, then Muhammad^{-asws} Bin Ali^{-asws}, then Ja'far^{-asws} Bin Muhammad^{-asws}, then Musa^{-asws} Bin Ja'far^{-asws}, then Ali^{-asws} Bin Musa^{-asws}, then Muhammad^{-asws} Bin Ali^{-asws}, then you^{-asws}, O my Master^{-asws}.

فَقَالَ ع وَ مِنْ بَعْدِ الْحُسَيْنِ ابْنِي فَكَيْفَ لِلنَّاسِ بِالْخَلْفِ مِنْ بَعْدِهِ

He^{-asws} said: 'And from afterwards is my^{-asws} son^{-asws} Al-Hassan^{-asws}. So how would it be for the people with the replacement (Imam^{-ajfj}) from after him^{-asws}?'

قَالَ فَمُلْتُ وَ كَيْفَ ذَلِكَ يَا مَوْلَايَ

He (the narrator) said, 'I said, 'And how would that be, O my Master^{-asws}?'

قَالَ لِأَنَّهُ لَا يُرَى شَخْصُهُ وَ لَا يَجِلُّ دِكْرُهُ بِاسْمِهِ حَتَّى يَخْرُجَ فَيَمْلَأَ الْأَرْضَ قِسْطًا وَ عَدْلًا كَمَا مَلَأَتْ جَوْرًا وَ ظُلْمًا

He^{-asws} said: 'Because his^{-ajfj} person will not be seen nor will it be permissible to mention him^{-ajfj} by his^{-ajfj} name until he^{-ajfj} emerges so he^{-ajfj} will fill the earth with fairness and justice like what it would have been filled with tyranny and injustice'.

قَالَ فَمُلْتُ أَفَرَزْتُ وَ أَقُولُ إِنَّ وَلِيَّهُمْ وِلِيُّ اللَّهِ وَ عَدُوَّهُمْ عَدُوُّ اللَّهِ وَ طَاعَتُهُمْ طَاعَةُ اللَّهِ وَ مَعْصِيَتُهُمْ مَعْصِيَةُ اللَّهِ

He (the narrator) said, 'I said, 'I accept and am saying that their^{-asws} friend is a friend of Allah^{-azwj}, and their^{-asws} enemy is an enemy of Allah^{-azwj} and obeying them^{-asws} is obeying Allah^{-azwj}, and disobeying them^{-asws} is disobeying Allah^{-azwj}.

وَأَقُولُ إِنَّ الْمِعْرَاجَ حَقٌّ وَالْمُسَاءَلَةَ فِي الْقَبْرِ حَقٌّ وَإِنَّ الْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ وَالصِّرَاطَ حَقٌّ وَالْمِيزَانَ حَقٌّ وَإِنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَإِنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

And I am saying that the Ascension (Mi'raj) is true, and the questioning in the grave is true, and the Paradise is true, and the Fire is true, and the Bridge is true, and the Scale is true, and that the Hour is coming, there is no doubt in it, and that Allah^{-azwj} will Resurrect the ones in the graves.

وَأَقُولُ إِنَّ الْفَرَائِضَ الْوَاجِبَةَ بَعْدَ الْوَلَايَةِ الصَّلَاةَ وَالزَّكَاةَ وَالصَّوْمَ وَالْحَجَّ وَالْجِهَادَ وَالْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ

And I am saying that the obligatory impositions after Al-Wilayah are the Salat, and the Zakat, and the Soam, and the Hajj, and the Jihad, and instructing with the act of kindness and forbidding from the evil’.

فَقَالَ عَلِيُّ بْنُ مُحَمَّدٍ ع يَا أَبَا الْقَاسِمِ هَذَا وَ اللَّهُ دِينُ اللَّهِ الَّذِي ارْتَضَاهُ لِعِبَادِهِ فَأَثْبِتْ عَلَيْهِ تَبَتُّكَ اللَّهُ بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ.

Ali^{-asws} Bin Muhammad^{-asws} said: ‘O Abu Al-Qasim! By Allah^{-azwj} this is the religion of Allah^{-azwj} which He^{-azwj} has Selected for His^{-azwj} servants, so be steadfast upon it, may Allah^{-azwj} Affirm you with the firm word (Al-Wilayah) in the life of the world and in the Hereafter’¹.

2- ما، الأماالي للشيخ الطوسي عن المفيد عن أحمد بن الوليد عن أبيه عن الصفار عن ابن عيسى عن ابن محبوب عن أبان بن عثمان عن إسماعيل الجعفي قال: دخل رجل على أبي جعفر محمد بن علي ع و معه صحيفة مسائل شبه الحُصومة فقال له أبو جعفر ع هذه صحيفة مُحاصِم على الدين الذي يقبل الله فيه العمل

(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 Ibn Mahboub, from Aban Bin Usman, from Ismail Al Jufy who said,

‘A man entered to see Abu Ja’far Muhammad^{-asws} Bin Ali^{-asws} and with him was a parchment of (adversarial) questions resembling a dispute. Abu Ja’far^{-asws} said to him: ‘This parchment is a dispute against the religion which Allah^{-azwj} will Accept the deeds in it!’

فَقَالَ رَجَمَكَ اللَّهُ هَذَا الَّذِي أُرِيدُ

He said, ‘May Allah^{-azwj} have Mercy on you^{-asws}! This is which I intend’.

فَقَالَ أَبُو جَعْفَرٍ ع اشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ تُقَرُّ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ وَ الْوَلَايَةَ لَنَا أَهْلَ الْبَيْتِ وَ الْبِرَاءَةَ مِنْ عَدُوِّنَا وَ التَّسْلِيمَ لَنَا وَ التَّوَاضُعَ وَ الطُّمَأْنِينَةَ وَ انْتِبَاطَ أَمْرِنَا فَإِنَّ لَنَا دَوْلَةً إِنْ شَاءَ اللَّهُ جَاءَ بِهَا.

Abu Ja’far^{-asws} said: ‘Testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and you should accept whatever has come from the Presence of Allah^{-azwj} and the Wilayah for us^{-asws}, People^{-asws} of the Household, and the disavowing from our^{-asws} enemies, and the submission

¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 28 H 1

to us^{-asws}, and the humbleness, and the reassurance, and awaiting our^{-asws} matter, for there is a government for us^{-asws}, if Allah^{-azwj} so Desires, He^{-azwj} shall Bring it”.²

3- ما، الأماالي للشيخ الطوسي عن المفيد عن الحسين بن أحمد بن أبي المغيرة عن حيدر بن محمد عن محمد بن عمرو الكشي عن جعفر بن أحمد عن أيوب بن نوح عن نوح بن دراج عن إبراهيم المخاريقي قال: وصفت لأبي عبد الله جعفر بن محمد ع ديني فقلت أشهد أن لا إله إلا الله وحده لا شريك له و أن محمداً ص رسول الله و أن علياً إمام عدل بعده ثم الحسن و الحسين ثم علي بن الحسين ثم محمد بن علي ثم أنت

(The book) ‘Al-Amaali’ of the Sheykh Al-Tusi – from Al-Mufeed, from Al-Husayn Bin Ahmad Bin Abu Al Mugheira, from Haydar Bin Muhammad, from Muhammad Bin Umar Al-Kashy, from Ja’far Bin Ahmad, from Ayoub Bin Nuh, from Nuh Bin Darraj, from Ibrahim Al Mukhariqy who said,

‘I described my religion to Abu Abdullah Ja’far^{-asws} Bin Muhammad^{-asws}. I said, ‘I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-saww}, and that Ali^{-asws} is a just Imam^{-asws} after him^{-saww}, then Al-Hassan^{-asws} and Al-Husayn^{-asws}, then Ali^{-asws} Bin Al-Husayn^{-asws}, then Muhammad^{-asws} Bin Ali^{-asws}, then you^{-asws}’.

فَقَالَ رَبِّكَ اللهُ ثُمَّ قَالَ اتَّقُوا اللهَ اتَّقُوا اللهَ اتَّقُوا اللهَ عَلَيْكُمْ بِالْوَجْهِ وَ صِدْقِ الْحَدِيثِ وَ آدَاءِ الْأَمَانَةِ وَ عِفَّةِ الْبَطْنِ وَ الْفَرْجِ تَكُونُوا مَعَنَا فِي الرَّفِيقِ الْأَعْلَى.

He^{-asws} said: ‘May Allah^{-azwj} have Mercy on you!’ Then said: ‘Fear Allah^{-azwj}! Fear Allah^{-azwj}! Fear Allah^{-azwj}! Upon you all is to be with the devoutness, and truthful narration, and fulfilling the entrustment, and chastity of the belly and the private parts. You will be with us^{-asws} among the lofty friends”.³

4- مع، معاني الأخبار عن أبيه عن سعد بن ابن أبي الخطاب عن محمد بن سنان عن حمزة و محمد بن حمران قالوا اجتمعنا عند أبي عبد الله ع في جماعة من أجله مواليه و بينا حمران بن أعين فحطنا في المناظرة و حمران ساكت فقال له أبو عبد الله ع ما لك لا تتكلم يا حمران

(The book) ‘Ma’any Al-Akhbar’ – From his father, from Sa’ad, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Hamza and Muhammad, two sons of Humran who both said,

‘We gathered in the presence of Abu Abdullah^{-asws} among a group of his^{-asws} majestic friends, and among us was Humran Bin Ayn. We engages in the debate, and Humran was silent. Abu Abdullah^{-asws} said to him: ‘What is the matter with you not speaking, O Humran?’

فَقَالَ يَا سَيِّدِي الْيَثُ عَلَى نَفْسِي أَنْ لَا أَتَكَلَّمَ فِي مَجْلِسٍ تَكُونُ فِيهِ

He said, ‘O my Chief! I have sworn upon myself that I shall not speak in any gathering you^{-asws} happen to be in it!’

فَقَالَ أَبُو عَبْدِ اللهِ ع- إِيَّيْ قَدْ أَذِنْتُ لَكَ فِي الْكَلَامِ فَتَكَلَّمْ

Abu Abdullah^{-asws} said: ‘I^{-asws} am permitting for you regarding the speech, so speak!’

² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 28 H 2

³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 28 H 3

فَقَالَ حُمْرَانُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَدًا خَارِجًا مِنَ الْحَدِيثِ حَدِّ التَّعْطِيلِ وَ حَدِّ التَّشْبِيهِ

Humran said, 'I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}. He^{-azwj} did not Take a female companions, nor a son. He^{-azwj} is outside from the limitations, limitation of the incapacitation and the limitation of the resemblance.

وَ أَنَّ الْحَقَّ الْقَوْلُ بَيْنَ الْقَوْلَيْنِ لَا جَبْرَ وَ لَا تَفْوِيزَ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أُرْسِلَهُ بِالْهُدَى وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ

And that the truthful word (belief) is between the two words, neither compulsion nor delegation, and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, Sent him^{-saww} with the guidance and the religion of truth in order to prevail it upon the religions, all of them, and even if the Polytheists abhor it.

وَ أَشْهَدُ أَنَّ الْجَنَّةَ حَقٌّ وَ أَنَّ النَّارَ حَقٌّ وَ أَنَّ الْبَعْثَ بَعْدَ الْمَوْتِ حَقٌّ وَ أَشْهَدُ أَنَّ عَلِيًّا حُجَّةَ اللَّهِ عَلَى خَلْقِهِ لَا يَسْعُ النَّاسَ جَهْلُهُ وَ أَنَّ حَسَنًا بَعْدَهُ وَ أَنَّ الْحُسَيْنَ مِنْ بَعْدِهِ ثُمَّ عَلِيٌّ بِنَ الْحُسَيْنِ ثُمَّ مُحَمَّدٌ بِنَ عَلِيٍّ ثُمَّ أَنْتَ يَا سَيِّدِي مِنْ بَعْدِهِمْ

And I testify that the Paradise is true, and that the Fire is true, and that the Resurrection after the death is true; and I testify that Ali^{-asws} is a Divine Authority of Allah^{-azwj} upon His^{-azwj} creatures. There is no leeway for the people to ignore him^{-asws}, and that Hassan^{-asws} is after him^{-asws}, and that Al-Husayn^{-asws} is from after him^{-asws}, then Ali^{-asws} Bin Al-Husayn^{-asws}, then Muhammad^{-asws} Bin Ali^{-asws}, then you^{-asws}, O my Master^{-asws} are from after them^{-asws}.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ التُّرُ تُرُ حُمْرَانَ ثُمَّ قَالَ يَا حُمْرَانُ مَدِّ الْمِطْمَرَ بَيْنَكَ وَ بَيْنَ الْعَالَمِ

Abu Abdullah^{-asws} said: 'The straight path is the path of Humran'. Then he^{-asws} said: 'O Humran! Extend the line between you and the scholar^{-asws}'.

فُلْتُ يَا سَيِّدِي وَ مَا الْمِطْمَرُ

I said, 'O my Master^{-asws}! And what is the line?'

فَقَالَ أَنْتُمْ تُسَمُّونَهُ حَيْطَ الْبِنَاءِ فَمَنْ خَالَفَكَ عَلَى هَذَا الْأَمْرِ فَهُوَ زَنْدِيقٌ

He^{-asws} said: 'You are naming it as the building line, so the one who opposes you upon this matter, he is an Atheist'.

فَقَالَ حُمْرَانُ وَ إِنْ كَانَ عَلَوِيًّا فَاطِمِيًّا

Humran said, 'And even if he were to be an Alawite and a Fatimid (from lineage of Ali^{-asws} and (Syeda) Fatima^{-asws})'

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ وَ إِنْ كَانَ مُحَمَّدِيًّا عَلَوِيًّا فَاطِمِيًّا

Abu Abdullah^{-asws} said: 'And even if he was a Mohammedan, Alawite, Fatimid'.⁴

5- سن، المحاسن عن علي بن الحكم عن الحسين بن سيف عن معاذ بن مسلم قال: أدخلت عمر أخي على أبي عبد الله ع فقلت له هذا عمر أخي و هو يريد أن يسمع منك شيئاً

(The book) 'Al-Mahasin' – From Ali Bin Al Hakam, from Husayn Bin Sayf, from Muaz Bin Muslim who said,

'I took my brother Umar to see Abu Abdullah^{-asws}. I said to him^{-asws}, 'This is my brother Umar and he wants to hear something from you^{-asws}'.

فقال له سل ما شئت

He^{-asws} said to him: 'Ask whatever you desire to'.

فقال أسألك عن الذي لا يقبل الله من العباد غيره ولا يعذرهم على جهله

He said, 'I ask you^{-asws} about that which Allah^{-azwj} will not Accept from the servants without it, nor will He^{-azwj} Excuse them upon its ignorance'.

فقال شهادة أن لا إله إلا الله و أن محمداً رسول الله ص و الصلوات الخمس و صيام شهر رمضان و الغسل من الجنابة و الحج البيت و الإقرار بما جاء من عند الله جملة و الإيتمام بأئمة الحق من آل محمد

He^{-asws} said: 'Testimony that there is no god except Allah^{-azwj}, and that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, and the five (daily) Salat, and fasting the month of Ramazan, and the washing from the sexual impurity, and Hajj of the House (Kabah), and the acceptance with whatever has come from the Presence of Allah^{-azwj} in total and be led by the Imams^{-asws} of truth from Progeny^{-asws} of Muhammad^{-saww}'.

فقال عمر سميت لي أصلحك الله

Umar said, 'Name them^{-asws} for me, may Allah^{-azwj} Keep you^{-asws} well!'

فقال علي أمير المؤمنين و الحسن و الحسين و علي بن الحسين و محمد بن علي و الخير يعطيه الله من يشاء

He^{-asws} said: 'Ali Amir Al-Momineen^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Ali^{-asws} Bin Al-Husayn^{-asws}, and Muhammad Bin Ali^{-asws}, and the good, Allah^{-azwj} Gives it to one He^{-azwj} so Desires to'.

فقال له فأنت جعلت فذاك

He said to him^{-asws}, 'So (what about) you^{-asws}? May I be sacrificed for you^{-asws}!'

قال يجري لإخرا ما يجري لأولنا و لمحمد و علي فضلتهما

⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 28 H 4

He^{-asws} said: 'It flows for our^{-asws} last one^{-asws} what flows for our^{-asws} first one^{-asws}, and for Muhammad^{-saww} and Ali^{-asws} is their^{-asws} superiority'.

قَالَ لَهُ فَأَنْتَ

He said to him^{-asws}, 'So (what about) you^{-asws}?'

قَالَ هَذَا الْأَمْرُ يَجْرِي كَمَا يَجْرِي اللَّيْلُ وَالنَّهَارُ

He^{-asws} said: 'This command flows like what the night and day flow'.

قَالَ فَأَنْتَ

He said, 'So (what about) you^{-asws}?'

قَالَ هَذَا الْأَمْرُ يَجْرِي كَمَا يَجْرِي حَدُّ الرَّابِي وَالسَّارِقِ

He^{-asws} said: 'This command flows like what the legal penalty of the adulterer and the thief flows'.

قَالَ فَأَنْتَ جُعِلْتُ فِدَاكَ

He said, 'So (what about) you^{-asws}? May I be sacrificed for you^{-asws}!'

قَالَ الْقُرْآنُ نَزَلَ فِي أَقْوَامٍ وَ هِيَ تَجْرِي فِي النَّاسِ إِلَى يَوْمِ الْقِيَامَةِ

He^{-asws} said: 'The Quran descended among a (particular) people, and it is flowing in the people up to the Day of Qiyamah'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ أَنْتَ لَتَرِيدُنِي عَلَى أَمْرٍ.

He said, 'May I be sacrificed for you^{-asws}! You^{-asws} have been increasing me upon a matter'⁵

6- شي، تفسير العياشي عن هشام بن عجلان قال: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع- أَسْأَلُكَ عَنْ شَيْءٍ لَا أَسْأَلُ عَنْهُ أَحَدًا بَعْدَكَ أَسْأَلُكَ عَنِ الْإِيمَانِ الَّذِي لَا يَسْغُ النَّاسَ جَهْلُهُ

Tafseer Al-Ayyashi – From Hisham Bin Ajlan who said,

'I said to Abu Abdullah^{-asws}, 'I ask you^{-asws} about something I shall not ask anyone after you^{-asws}! I ask you^{-asws} about Al Eman which there is not leeway for the people to be ignorant of it'.

فَقَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ الْإِقْرَارُ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ وَ إِقَامُ الصَّلَاةِ وَ إِيتَاءُ الزَّكَاةِ وَ حُجُّ الْبَيْتِ وَ صَوْمُ رَمَضَانَ وَ الْوَلَايَةُ لَنَا وَ الْبِرَاءَةُ مِنْ عَدُوِّنَا وَ تَكُونُ مَعَ الصِّدِّيقِينَ.

⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 28 H 5

He^{-asws} said: ‘Testimony that there is no god except Allah^{-azwj}, and that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, and the acceptance with whatever has come from the Presence of Allah^{-azwj}, and establishing the Salat, and giving the Zakat, and Hajj of the House (Kabah), and Sawm (fasting the month of) Ramazan, and the Wilayah for us^{-asws} and the disavowing from our^{-asws} enemies, and you will be with the truthful ones’⁶.

7-كش، رجال الكشي عَنْ جَعْفَرِ بْنِ أَحْمَدَ بْنِ أَيُّوبَ عَنْ صَفْوَانَ عَنْ عَمْرٍو بْنِ حُرَيْثٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: دَخَلْتُ عَلَيْهِ وَهُوَ فِي مَنْزِلِ أَخِيهِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَا حَقُّ لَكَ جَعَلْتَ فِدَاكَ مَا حَقُّ لَكَ إِلَى هَذَا الْمَنْزِلِ

(The book) ‘Rijal’ of Al-Kashy – From Ja’far Bin Ahmad Bin Ayoub, from Safwan, from Amro Bin Hureys,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I entered to see him^{-asws} and he^{-asws} was in the house of his^{-asws} brother Abdullah son of Muhammad^{-asws}. I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! What is right is for you^{-asws}? May I be sacrificed for you^{-asws}! What right is for you^{-asws} to this house?’

قَالَ طَلَبَ التُّهْمَةَ

He^{-asws} said: ‘Seeking the recreation’.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ أَلَا أَفْضُ عَلَيْكَ دِينِي الَّذِي أَدِينُ اللَّهُ بِهِ

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{-asws}! Shall I narrate my religion to you^{-asws} which I am making it a religion of Allah^{-azwj} with it?’

قَالَ بَلَى يَا عَمْرُو

He^{-asws} said: ‘Yes, O Amro’.

قُلْتُ إِنِّي أَدِينُ اللَّهُ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَ أَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ وَ إِقَامَ الصَّلَاةِ وَ إِتَاءِ الزَّكَاةِ وَ صَوْمِ شَهْرِ رَمَضَانَ وَ حِجِّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

I said, ‘I am making it a religion of Allah^{-azwj} with the testimony that there is no god except Allah^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and that the Hour is coming, there is no doubt in it, and that Allah^{-azwj} will Resurrect the ones in the graves, and establishing the Salat, and fasting the month of Ramazan, and Hajj of the House (Kabah) for the one having capacity of means to it.

وَ الْوَلَايَةَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ أَمِيرِ الْمُؤْمِنِينَ بَعْدَ رَسُولِ اللَّهِ وَ الْوَلَايَةَ لِلْحَسَنِ وَ الْحُسَيْنِ وَ الْوَلَايَةَ لِعَلِيِّ بْنِ الْحُسَيْنِ وَ الْوَلَايَةَ لِمُحَمَّدِ بْنِ عَلِيٍّ مِنْ بَعْدِهِ وَ أَنْتُمْ أُمَّتِي عَلَيْهِ أَحْيَا وَ عَلَيْهِ أُمُوتُ وَ أَدِينُ اللَّهُ بِهِ

And the Wilayah is for Ali^{-asws} Bin Abu Talib Amir Al-Momineen^{-asws} after Rasool-Allah^{-saww}, and the Wilayah is for Al-Hassan^{-asws} and Al-Husayn^{-asws}, and the Wilayah is for Ali^{-asws} Bin Al-Husayn^{-asws}, and the Wilayah is for Muhammad^{-asws} Bin Ali^{-asws} from after him^{-asws}, and you^{-asws}

⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 28 H 6

all are my Imams^{-asws}. I live upon it and will be dying upon it, and I make it a religion of Allah^{-azwj} with it!’

قَالَ يَا عَمْرُو هَذَا وَ اللَّهِ دِينِي وَ دِينُ آبَائِي الَّذِي نَدِينُ اللَّهَ بِهِ فِي السِّرِّ وَ الْعَلَانِيَةِ فَاتَّقِ اللَّهَ وَ كُفِّ لِسَانَكَ إِلَّا مِنْ خَيْرٍ وَ لَا تَقُلْ إِنِّي هَدَيْتُ نَفْسِي بَلْ هَذَاكَ اللَّهُ فَاشْكُرْ مَا أَنْعَمَ اللَّهُ عَلَيْكَ

He^{-asws} said: ‘O Amro! By Allah^{-azwj}, this is my^{-asws} religion and religion of my^{-asws} forefathers^{-asws}. We^{-asws} make it a religion of Allah^{-azwj} with it in the secret and in the open. Therefore fear Allah^{-azwj} and restrain your tongue except from good, and do not say, ‘I have guided myself’, but Allah^{-azwj} has Guided you, so be thankful for what Allah^{-azwj} has Favoured upon you.

وَ لَا تَكُنْ مِمَّنْ إِذَا أُقْبِلَ طُعِنَ فِي عَيْنَيْهِ وَ إِذَا أُدْبِرَ طُعِنَ فِي قَفَاةٍ وَ لَا تَحْمِلِ النَّاسَ عَلَى كَاهِلِكَ فَإِنَّهُ يُوشِكُ أَنْ يَحْمَلَكَ عَلَى كَاهِلِكَ أَنْ يُصَدَّعُوا شَعَبَ كَاهِلِكَ.

And do not become from the ones when he comes gets stabbed in his eye, and when he turns around, gets stabbed in his back, and do not carry the people upon your shoulders, for there is no doubt that if you were to carry the people upon your shoulders, the people will crack your shoulders”.⁷

8- كَش، رجال الكشي عَنْ جَعْفَرِ بْنِ أَحْمَدَ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ أَبِي سَلَمَةَ الْجُمَالِ قَالَ: دَخَلَ خَالِدُ الْبَجَلِيُّ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ أَنَا عِنْدَهُ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنِّي أُرِيدُ أَنْ أَصِفَ لَكَ دِينِي الَّذِي أَدِينُ اللَّهَ بِهِ

(The book) ‘Rijal’ of Al-Kashy – From Ja’far Bin Ahmad, from Ja’far Bin Bashir, from Abu Salama Al Jammal who said,

‘Khalid Al-Bajali entered to see Abu Abdullah^{-asws} while I was in his^{-asws} presence. He said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! I want to describe my religion to you which I am making it a religion of Allah^{-azwj} with it’.

وَ قَدْ قَالَ لَهُ قَبْلَ ذَلِكَ إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ فَقَالَ لَهُ سَلْنِي فَوَ اللَّهِ لَا تَسْأَلْنِي عَنْ شَيْءٍ إِلَّا حَدَّثْتُكَ بِهِ عَلَى حِدَةٍ لَا أَكْتُمُهُ

And he had said to him^{-asws} before that, ‘I want to ask you^{-asws}’. He^{-asws} had said to him: ‘Ask me^{-asws}, for by Allah^{-azwj}, you will not ask me^{-asws} about anything except I^{-asws} shall narrate to you with it upon that I^{-asws} will not conceal it’.

قَالَ إِنَّ أَوَّلَ مَا أُبَدِي أُنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَيْسَ إِلَهٌ غَيْرُهُ

He said, ‘The first of what I begin with is that I testify that there is no god except Allah^{-azwj} Alone. There is no associate for Him^{-azwj}. There isn’t any god apart from Him^{-azwj}’.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع كَذَلِكَ رَبُّنَا لَيْسَ مَعَهُ إِلَهٌ غَيْرُهُ

⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 28 H 7

He (the narrator) said, 'Abu Abdullah^{-asws} said: 'Like that is our Lord^{-azwj}. There isn't any god apart from Him^{-azwj}'.

ثُمَّ قَالَ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

Then he said, 'And I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}'.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع كَذَلِكَ مُحَمَّدٌ عَبْدُ اللَّهِ مُقَرَّرٌ لَهُ بِالْعُبُودِيَّةِ وَ رَسُولُهُ إِلَى خَلْقِهِ

He (the narrator) said, 'Abu Abdullah^{-asws} said: 'Like that is Muhammad^{-saww} Bin Abdullah^{-as}, an acknowledged one to Him^{-azwj} with the servitude, and His^{-azwj} Messenger to His^{-azwj} creatures'.

ثُمَّ قَالَ وَ أَشْهَدُ أَنَّ عَلِيًّا كَانَ لَهُ مِنَ الطَّاعَةِ الْمَفْرُوضَةِ عَلَى الْعِبَادِ مِثْلُ مَا كَانَ لِمُحَمَّدٍ ص عَلَى النَّاسِ

Then he said, 'And I testify that Ali^{-asws}, there was an obligatory obedience for him^{-asws} upon the servants like what was for Muhammad^{-saww} upon the people'.

فَقَالَ كَذَلِكَ كَانَ عَلِيٌّ ع

He^{-asws} said: 'Like that was Ali^{-asws}'.

قَالَ وَ أَشْهَدُ أَنَّهُ كَانَ لِلْحَسَنِ بْنِ عَلِيٍّ ع مِنَ الطَّاعَةِ الْوَاجِبَةِ عَلَى الْخَلْقِ مِثْلُ مَا كَانَ لِمُحَمَّدٍ وَ عَلِيٍّ ص

He said, 'And I testify that there was obligatory obedience for Al-Hassan^{-asws} Bin Ali^{-asws} upon the creatures similar to what was for Muhammad^{-saww} and Ali^{-asws}'.

قَالَ فَقَالَ كَذَلِكَ كَانَ الْحَسَنُ

He (the narrator) said, 'He^{-asws} said: 'Like that was Al-Hassan^{-asws}'.

قَالَ وَ أَشْهَدُ أَنَّهُ كَانَ لِلْحُسَيْنِ مِنَ الطَّاعَةِ الْوَاجِبَةِ عَلَى الْخَلْقِ بَعْدَ الْحَسَنِ مَا كَانَ لِمُحَمَّدٍ وَ عَلِيٍّ وَ الْحَسَنِ

He^{-asws} said: 'And I testify that there was obligatory obedience for Al-Husayn^{-asws} upon the creatures after Al-Hassan^{-asws}, what had been for Muhammad^{-saww}, and Ali^{-asws} and Al-Hassan^{-asws}'.

قَالَ فَكَذَلِكَ كَانَ الْحُسَيْنُ

He^{-asws} said: 'Like that was Al-Husayn^{-asws}'.

قَالَ وَ أَشْهَدُ أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ كَانَ لَهُ مِنَ الطَّاعَةِ الْوَاجِبَةِ عَلَى جَمِيعِ الْخَلْقِ كَمَا كَانَ لِلْحُسَيْنِ ع

He said, 'And I testify that Ali^{-asws} Bin Al-Husayn^{-asws}, there was obligatory obedience for him^{-asws} upon entirety of the creatures like what had been for Al-Husayn^{-asws}'.

قَالَ فَكَذَلِكَ كَانَ عَلِيٌّ بْنُ الْحُسَيْنِ

He^{-asws} said: 'Like that was Ali^{-asws} Bin Al-Husayn^{-asws}'.

قَالَ وَ أَشْهَدُ أَنَّ مُحَمَّدَ بْنَ عَلِيٍّ ع كَانَ لَهُ مِنَ الطَّاعَةِ الْوَاجِبَةِ عَلَى الْخَلْقِ مِثْلُ مَا كَانَ لِعَلِيِّ بْنِ الْحُسَيْنِ

He said, 'And I testify that Muhammad^{-asws} Bin Ali^{-asws}, there was obligatory obedience for him^{-asws} upon the creatures similar to what was for Ali^{-asws} Bin Al-Husayn^{-asws}'.

قَالَ فَقَالَ كَذَلِكَ كَانَ مُحَمَّدُ بْنُ عَلِيٍّ

He (the narrator) said, 'He^{-asws} said: 'Like that was Muhammad^{-asws} Bin Ali^{-asws}'.

قَالَ وَ أَشْهَدُ أَنَّكَ أَوْرَثَكَ اللَّهُ ذَلِكَ كُلَّهُ

He said, 'And I testify that you^{-asws}, Allah^{-azwj} has Made you to inherit that, all of it'.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ حَسْبُكَ اسْكُتِ الْآنَ فَقَدْ قُلْتَ حَقًّا

He (the narrator) said, 'Abu Abdullah^{-asws} said: 'It suffices you now for you have said the truth'.

فَسَكَتُ فَحَمِدَ اللَّهُ وَ أَتَى عَلَيْهِ ثُمَّ قَالَ مَا بَعَثَ اللَّهُ نَبِيًّا لَهُ عَقَبٌ وَ ذُرِّيَّةٌ إِلَّا أَجْرِي لِآخِرِهِمْ مِثْلُ مَا أَجْرِي لِأَوَّلِهِمْ وَ إِنَّا نَحْنُ ذُرِّيَّةُ مُحَمَّدٍ ص - وَ قَدْ أَجْرِي لِآخِرِنَا مِثْلُ مَا أَجْرِي لِأَوَّلِنَا وَ نَحْنُ عَلَى مِنْهَاجِ نَبِيِّنَا ص - لَنَا مِثْلُ مَا لَهُ مِنَ الطَّاعَةِ الْوَاجِبَةِ.

So I was silent. He^{-asws} praised Allah^{-azwj} and extolled upon Him^{-azwj}, then said: 'Allah^{-azwj} did not Send any Prophet^{-as} having posterity and offspring for him^{-as} except He^{-azwj} Flowed for their last one similar to what had flowed for their first one, and us^{-asws}, we^{-asws} are offspring of Muhammad^{-saww}, and it flows for our^{-asws} last one what flows for our^{-asws} first one, and we^{-asws} are upon manifesto of our Prophet^{-saww}. For us^{-asws} is similar to what is for him^{-saww} of the obligatory obedience"⁸.

9- كَش، رجال الكشي عَنْ جَعْفَرِ بْنِ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ دَاوُدَ عَنْ يُوسُفَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَصِفْ لَكَ دِينِي الَّذِي أُدِينُ اللَّهُ بِهِ فَإِنْ أَكُنْ عَلَى حَقٍّ فَتَبِّئْنِي وَ إِنْ أَكُنْ عَلَى غَيْرِ الْحَقِّ فَرُدَّنِي إِلَى الْحَقِّ

(The book) 'Rijal' of Al-Kashy – From Ja'far Bin Ahmad Bin Al-Husayn, from Dawood, from Yusuf who said,

'I said to Abu Abdullah^{-asws}, 'I shall describe my religion to you which I am making it a religion of Allah^{-azwj} with it. If I happen to be upon truth, then affirm me, and if I happen to be upon other than the truth, then return me to the truth'.

قَالَ هَاتِ

He^{-asws} said: 'Give!'

⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 28 H 8

قَالَ قُلْتُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَنَّ عَلِيًّا كَانَ إِمَامِي وَ أَنَّ الْحُسَيْنَ كَانَ إِمَامِي وَ أَنَّ الْحُسَيْنَ كَانَ إِمَامِي وَ أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ كَانَ إِمَامِي وَ أَنَّ مُحَمَّدَ بْنَ عَلِيٍّ كَانَ إِمَامِي وَ أَنْتَ جُعِلْتَ فِدَاكَ عَلَيَّ مِنْهَاجِ آبَائِكَ

He (the narrator) said, 'I said, 'I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and that Ali^{-asws} was my Imam^{-asws}, and that Al-Hassan^{-asws} was my Imam^{-asws}, and that Al-Husayn^{-asws} was my Imam^{-asws}, and that Ali^{-asws} Bin Al-Husayn^{-asws} was my Imam^{-asws}, and that Muhammad^{-asws} Bin Ali^{-asws} was my Imam^{-asws}, and you^{-asws}, may I be sacrificed for you^{-asws}, are upon the manifesto of your^{-asws} forefathers^{-asws}'.

قَالَ فَقَالَ عِنْدَ ذَلِكَ مِرَاراً رَجَحَكَ اللَّهُ ثُمَّ قَالَ هَذَا وَ اللَّهُ دِينُ اللَّهِ وَ دِينُ مَلَائِكَتِهِ وَ دِينِي وَ دِينُ آبَائِي الَّذِي لَا يَقْبَلُ اللَّهُ غَيْرَهُ.

He (the narrator) said, 'He^{-asws} repeatedly said during that: 'May Allah^{-azwj} have Mercy on you!' Then he^{-asws} said: 'By Allah^{-azwj}! This is the religion of Allah^{-azwj}, and religion of His^{-azwj} Angels, and religion of my^{-asws} forefathers^{-asws} which Allah^{-azwj} will not Accept anything else'⁹.

10- كَش، رجال الكشي عَنْ جَعْفَرٍ وَ فَضَّالَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ إِنِّي أُرِيدُ أَنْ أُعْرِضَ عَلَيْكَ دِينِي وَ إِنِّي كُنْتُ فِي حَسَنَاتِي مِمَّنْ قَدْ فَرَعَ مِنْ هَذَا

(The book) 'Rijal' of Al-Kashy – From Ja'far and Fazala, from Aban, from Al-Hassan Bin Ziyad Al Attar,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said, 'I want to present my religion to you^{-asws}, and that I have been in my good deeds, from the ones who are free from this!'

قَالَ فَأْتِيهِ

He^{-asws} said: 'So give it!'

قَالَ قُلْتُ إِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ ص وَ أُوْرُ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ

He (the narrator) said, 'I said, 'I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and I accept whatever he^{-saww} has come with from the Presence of Allah^{-azwj}'.

فَقَالَ لِي مِثْلَ مَا قُلْتُ وَ أَنَّ عَلِيًّا إِمَامِي فَرَضَ اللَّهُ طَاعَتَهُ مَنْ عَرَفَهُ كَانَ مُؤْمِنًا وَ مَنْ جَهِلَهُ كَانَ ضَالًّا وَ مَنْ رَدَّ عَلَيْهِ كَانَ كَافِرًا

He^{-asws} said to me similar to what I said, 'And that Ali^{-asws} is my Imam^{-asws}. Allah^{-azwj} has Imposed obedience to him^{-asws}. One who recognises it would be a Momin, and one who is ignorant of it would stray, and one who rejects upon him^{-asws} would be a Kafir'.

ثُمَّ وَصَفْتُ الْأَيْمَةَ ع حَتَّى انْتَهَيْتُ إِلَيْهِ فَقَالَ مَا الَّذِي تُرِيدُ أُرِيدُ أَنْ أَتَوَلَّكَ عَلَى هَذَا فَإِنِّي أَتَوَلَّكَ عَلَى هَذَا.

⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 28 H 9

Then I described the Imams^{-asws} until I ended up to him^{-asws}. He^{-asws} said: ‘What is that which you want? Do you want I^{-asws} should befriend you based upon this? I^{-asws} do befriend you based upon this!’¹⁰

11- كِتَابُ صِفَاتِ الشَّيْبَةِ، لِلصَّدُوقِ رَحِمَهُ اللهُ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ عُمَارَةَ عَنْ أَبِيهِ قَالَ قَالَ الصَّادِقُ ع لَيْسَ مِنْ شِيعَتِنَا مَنْ أَنْكَرَ أَرْبَعَةَ أَشْيَاءَ الْمِعْرَاجِ وَ الْمُسَاءَلَةَ فِي الْقَبْرِ وَ خَلْقَ الْجَنَّةِ وَ النَّارِ وَ الشَّقَاعَةَ.

The book ‘Sifaat Al Shia’ of Al-Sadouq, may Allah^{-azwj} have Mercy on him – By his chain, from Muhammad Bin Umara, from his father who said,

‘Al-Sadiq^{-asws} said: ‘He isn’t from our^{-asws} Shias, one who denies four things – The Mi’raj (Ascension), and the questioning in the grave, and creation of the Paradise and the Fire, and the intercession’.¹¹

وَ عَنِ ابْنِ عُبْدُوسٍ عَنِ ابْنِ عُثَيْبَةَ عَنِ الْفَضْلِ عَنِ الرِّضَا ع قَالَ: مَنْ أَقْرَبَ بِتَوْحِيدِ اللَّهِ وَ نَفَى التَّشْبِيهَ عَنْهُ وَ نَزَّهَهُ عَمَّا لَا يَلِيْقُ بِهِ وَ أَقْرَبَ أَنْ لَهُ الْحَوْلَ وَ الْقُوَّةَ وَ الْإِرَادَةَ وَ الْمَشِيئَةَ وَ الْخُلُقَ وَ الْأَمْرَ وَ الْقَضَاءَ وَ الْقَدَرَ وَ أَنَّ أَعْمَالَ الْعِبَادِ مَخْلُوقَةٌ خُلِقَ تَقْدِيرًا لَا خَلْقَ تَكْوِينًا

And from Ibn Ubdous, from Ibn Quteyba,

‘From Al-Reza^{-asws} having said: ‘One who acknowledges with Tawheed of Allah^{-azwj} and negates the resemblance from Him^{-azwj} and removes Him^{-azwj} from what is not related with Him^{-azwj}, and accepts that for Him^{-azwj} is the Mighty and the Strength, and the Will and the Desire, and the Creation and the Command, and the Fate and the Pre-determination, and that the deeds of the servants are a creation Created by pre-Determination;

وَ شَهِدَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص وَ أَنَّ عَلِيًّا وَ الْأَئِمَّةَ بَعْدَهُ حُجَجُ اللَّهِ وَ وَالِي أَوْلِيَاءَهُمْ وَ عَادَى أَعْدَاءَهُمْ وَ اجْتَنَبَ الْكِبَائِرَ وَ أَقْرَبَ بِالرَّجْعَةِ وَ الْمُتَعَتِّينَ

And he testifies that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, and that Ali^{-asws} and the Imams^{-asws} after him^{-asws} are Divine Authorities of Allah^{-azwj}, and befriends their^{-asws} friends, and is inimical to their^{-asws} enemies, and shuns the major sins, and acknowledges with the Return (Raj’at), and the two Muta’s (Hajj and the marriage);

وَ آمَنَ بِالْمِعْرَاجِ وَ الْمُسَاءَلَةِ فِي الْقَبْرِ وَ الْحَوْضِ وَ الشَّقَاعَةَ وَ خَلْقَ الْجَنَّةِ وَ النَّارِ وَ الصِّرَاطِ وَ الْمِيزَانَ وَ الْبُعْثِ وَ النَّشُورِ وَ الْجَزَاءِ وَ الْحِسَابِ فَهُوَ مُؤْمِنٌ حَقًّا وَ هُوَ مِنْ شِيعَتِنَا أَهْلَ الْبَيْتِ.

And believes in the Mi’raj (Ascension), and the questioning in the grave, and the Fountain, and the intercession, and creation of the Paradise and the Fire, and the Bridge, and the Scale, and the Resurrections, and the Publicising (registers of deeds), and the Recompense, and the Reckoning, so he is a Momin truly, and he is from our^{-asws} Shias of People^{-asws} of the Household’.¹²

¹⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 28 H 10

¹¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 28 H 11 a

¹² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 28 H 11 b

12- كا، الكافي عن العدة عن أحمد بن محمد بن خالد عن أبيه عن ذكره عن محمد بن عبد الرحمن بن أبي ليلى عن أبيه عن أبي عبد الله قال: إنكم لا تكونون صالحين حتى تعرفوا ولا تعرفون حتى تصدقوا ولا تصدقون حتى تسلموا أبواباً أربعة

(The book) 'Al-Kafi' – From the number, from Ahmad Bin Muhammad Bin Khalid, from his father, from the one who mentioned it, from Muhammad Bin Abdul Rahman Bin Abu Layli, from his father,

'From Abu Abdullah^{-asws} having said: 'You all cannot become righteous until you recognise, and you will not recognise until you ratify, and you will not ratify until you submit to four doors!

لا يصلح أولها إلا بأجرها ضل أصحاب الثلاثة و تاهوا تبعها بعيداً إن الله تبارك و تعال لا يقبل إلا العمل الصالح و لا يتقبل إلا بالوفاء بالشروط و العهود و من وفى لله بشروطه و استكمل ما وصف في عهده نال مما عنده و استكمل وعده

Its first is not correct except with its last. The companions of the three have strayed and have wandered a far wandering. Allah^{-azwj} Blessed and Exalted does not Accept except the righteous deeds, not does He^{-azwj} Accept except with the loyalty with conditions and the pacts, and the one who is loyal to Allah^{-azwj} perfects what is described in his pact would achieve from what is in His^{-azwj} Presence, and He^{-azwj} will Perfect His^{-azwj} Promise.

إن الله عز و جل أخبر العباد بطريق الهدى و شرع لهم فيها المنار و أخبرهم كيف يسلكون فقال و إني لعفا لمن تاب و آمن و عمل صالحاً ثم اهتدى و قال إنما يتقبل الله من المتقين

Allah^{-azwj} Mighty and Majestic Informed the servants with the paths of guidance and Legislated for them the minarets in these (paths), and Informed them how they should be travelling, so He^{-azwj} Said: **And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]**, and Said: **'But rather, Allah only Accepts from the pious ones [5:27]**.

فمن اتقى عز و جل فيما أمره لقي الله عز و جل مؤمناً بما جاء به محمد ص

The one who fears the Mighty and Majestic regarding what He^{-azwj} has Commanded, would meet Allah^{-azwj} Mighty and Majestic as a Momin in whatever Muhammad^{-saww} had come with.

هذه ههات فات قوم و ماثوا قبل أن يهتدوا فظنوا أنهم آمنوا و أشركوا من حيث لا يعلمون إنه من أتى البيوت من أبوابها اهتدى و من أخذ في غيرها سلك طريق الردى

Far be it! Far be it! A people missed out and died before they were guided. They thought that they had believed while they had associated from whereby, they were not knowing. Surely the one who comes to the houses from their doors is guided, and one who takes to other than it would travel the path of perdition.

وصل الله طاعة و لي أمره بطاعة رسوله و طاعة رسوله بطاعته فمن ترك طاعة ولاة الأمر لم يطع الله و لا رسوله

And Allah^{-azwj} Connected the obedience to a Master^{-asws} of His^{-azwj} Command with obedience to His^{-azwj} Rasool^{-saww}, and obedience to His^{-azwj} Rasool^{-saww} to obedience to Him^{-azwj}. So the

one who neglects the obedience of a Master^{-asws} of the Command neither obeys Allah^{-azwj} nor His^{-azwj} Rasool^{-saww}.

وَهُوَ الْإِفْرَارُ بِمَا نَزَلَ مِنْ عِنْدِ اللَّهِ حُدُودًا زَيَّنْتُمْ عِنْدَكُمْ مَسْجِدٍ وَ التَّمَسُّوا الْبُيُوتَ الَّتِي أُذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ فَإِنَّهُ قَدْ خَيَّرْتُمْ أَنْتُمْ رِجَالًا لَا تُلْهِبُهُمْ تِجَارَةً وَلَا بَيْعًا عَنْ ذِكْرِ اللَّهِ عَزَّ وَ جَلَّ وَ إِقَامِ الصَّلَاةِ وَ إِيْتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَ الْأَبْصَارُ

And it is the acceptance with what has been Revealed from the Presence of Allah^{-azwj}: **Take to your adornments at every Masjid, [7:31]**, and seek the **houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these; [24:36]** for He^{-azwj} has Informed you all that they are **Men whom neither trading nor selling diverts them from the Zikr of Allah – Mighty and Majestic - and establishing the Salat and giving the Zakat. They are fearing a Day in which the hearts and the sights would be overturned [24:37].**

إِنَّ اللَّهَ قَدْ اسْتَخْلَصَ الرَّسُولَ لِأَمْرِهِ ثُمَّ اسْتَخْلَصَهُمْ مُصَدِّقِينَ لِدَلِيلِكَ فِي نُذْرِهِ فَقَالَ وَ إِنْ مِنْ أُمَّةٍ إِلَّا حَلَا فِيهَا نَذِيرٌ

Allah^{-azwj} has Selected the Rasool^{-saww} for His^{-azwj} Commands, then Selected them^{-asws} are ratifiers of that in his^{-saww} warning, so he^{-azwj} Said: **and there is no community except a warner has been among them [35:24].**

تَاهَ مِنْ جَهْلٍ وَ اهْتَدَى مَنْ أَبْصَرَ وَ عَقَلَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَإِنَّمَا لَا تَعْمَى الْأَبْصَارُ وَ لَكِنْ تَعْمَى الْقُلُوبَ الَّتِي فِي الصُّدُورِ

Perished is the one who ignores, and guided is the one who is insightful and uses intellect. Allah^{-azwj} Mighty and Majestic is Saying: **Thus, it is not the sights which are blinded, but it is the hearts in the chest which are blinded [22:46].**

وَ كَيْفَ يَهْتَدِي مَنْ لَمْ يُبْصِرْ وَ كَيْفَ يُبْصِرُ مَنْ لَمْ يُنْذَرْ اتَّبِعُوا رَسُولَ اللَّهِ ص وَ أَقْرَبُوا بِمَا أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ اتَّبِعُوا آثَارَ الْهُدَى فَإِنَّهَا عَلَامَاتُ الْأَمَانَةِ وَ التَّقَى

And how can he be guided, the one who cannot see, and how can he see, the one who does not heed a warning. Follow Rasool-Allah^{-saww} and accept whatever has been Revealed from Allah^{-azwj} Mighty and Majestic! Follow the tracks of guidance, for these are markings of the trustees and the pious’.

وَ اعْلَمُوا أَنَّهُ لَوْ أَنْكَرَ رَجُلٌ عَيْسَى ابْنَ مَرْيَمَ وَ أَقْرَبَ مِنْ سِوَاهُ مِنَ الرَّسُولِ لَمْ يُؤْمِنْ أَقْتَصُوا الطَّرِيقَ بِالْتِمَاسِ الْمَنَارِ وَ التَّمَسُّوا مِنْ وَرَاءِ الْحُجُبِ الْآثَارَ تَسْتَكْمِلُوا أَمْرَ دِينِكُمْ وَ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ.

And know that a man who denies Isa^{-as} Ibn Maryam^{-as} and accepts the ones^{-as} besides him from the Messengers^{-as} has not believe. Follow the road by seeking the minarets, and seek the track from behind the veils, you will be perfecting the matters of your religion and would be believing in Allah^{-azwj}, your Lord^{-azwj}”.¹³

13- محص، التمهيص عن المفضل عن أبي عبد الله ع قال: قال الله عز وجل افترضت على عبادي عشرة فرائض إذا عرفوها أسكنتهم ملكوتي و أحببتهم جناتي

¹³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 28 H 12

(The book) 'Al Tamhees' – From Al Mufazzal,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Said: "I^{-azwj} have Imposed ten obligations upon My^{-azwj} Servants! When they have recognised these, I^{-azwj} shall Settle them in My^{-azwj} Kingdoms and Dwell them in My^{-azwj} Gardens: -

أُولَئِكَ مَعْرِفِي وَ الثَّانِيَةَ مَعْرِفَةُ رَسُولِي إِلَى خَلْقِي وَ الْإِقْرَارُ بِهِ وَ التَّصْدِيقُ لَهُ

The first of these is My^{-azwj} recognition, and the second is recognition of My^{-azwj} Rasool^{-saww} to My^{-azwj} creatures, and the acknowledgment with him^{-saww} and the ratification to him^{-saww};

وَ الثَّالِثَةَ مَعْرِفَةُ أَوْلِيَائِي وَ أَهْمُ الْحُجُجِ عَلَى خَلْقِي مِنْ وَالَاهُمْ فَقَدْ وَالَانِي وَ مَنْ عَادَاهُمْ فَقَدْ عَادَانِي وَ هُمْ الْعَلَمُ فِيمَا بَيْنِي وَ بَيْنَ خَلْقِي وَ مَنْ أَنْكَرَهُمْ أَصْلَابُهُ نَارِي وَ ضَاعَتْ عَلَيْهِ عَدَابِي

And the third is recognition of My^{-azwj} Guardians^{-asws}, and they^{-asws} are the Divine Authorities upon My^{-azwj} creatures. One who befriends them^{-asws}, so he has befriended Me^{-azwj}, and one who is inimical to them^{-asws} so he has been inimical to Me^{-azwj}, and they^{-asws} are the flags in what is between Me^{-azwj} and My^{-azwj} creatures, and the one who denies them^{-asws}, I^{-azwj} shall Make him to arrive to My^{-azwj} Fire and Multiply My^{-azwj} Punishment upon him!

وَ الرَّابِعَةَ مَعْرِفَةُ الْأَشْخَاصِ الَّذِينَ أُقِيمُوا مِنْ ضِيَاءِ قُدْسِي وَ هُمْ قُرَّامٌ قِسْطِي وَ الْخَامِسَةَ مَعْرِفَةُ الْقُرَّامِ بِفَضْلِهِمْ وَ التَّصْدِيقُ لَهُمْ وَ السَّادِسَةَ مَعْرِفَةُ عَدُوِّي إِبْلِيسَ وَ مَا كَانَ مِنْ ذَاتِهِ وَ أَعْوَانِهِ

And the fourth is recognising the persons, those who are standing from the illumination of My^{-azwj} Holiness, and they^{-asws} custodians of My^{-azwj} Fairness; and the fifth is recognition of the custodians with their^{-asws} merits and the ratification for them^{-asws}; and the sixth is recognition of My^{-azwj} enemy Iblees^{-la}, and what happened from his^{-la} self, and his^{-la} supporters.

وَ السَّابِعَةَ قَبُولُ أَمْرِي وَ التَّصْدِيقُ لِرُسُلِي وَ الثَّامِنَةَ كِتْمَانُ سِرِّي وَ سِرِّ أَوْلِيَائِي

And the seventh is acceptance of My^{-azwj} Command and the ratification to My^{-azwj} Messengers^{-as}; and the eight is concealment of My^{-azwj} Secrets and secrets of My^{-azwj} Guardians^{-asws};

وَ الثَّاسِعَةَ تَعْظِيمُ أَهْلِ صِفْوَتِي وَ الْقُبُولُ عَنْهُمْ وَ الرَّدُّ إِلَيْهِمْ فِيمَا اخْتَلَفْتُمْ فِيهِ حَتَّى يَخْرُجَ الشَّرْحُ مِنْهُمْ وَ الْعَاشِرَةَ أَنْ يَكُونَ هُوَ وَ أَحْوَهُ فِي الدِّينِ وَ الدُّنْيَا شَرَعًا سَوَاءً

And the ninth is reverence of My^{-azwj} elite people, and the accepting from them^{-asws}, and the referring to them^{-asws} regarding whatever you differ in until the explanation emerges from them^{-asws}; and the tenth is that he^{-saww} and his^{-saww} brother^{-asws} happen to be the same in the religion and the world.

فَإِذَا كَانُوا كَذَلِكَ أَدْخَلْتُهُمْ مَلَكَوَتِي وَ آمَنَتْهُمْ مِنَ الْفَرْعِ الْأَكْبَرِ وَ كَانُوا عِنْدِي فِي عِلِّيَّتِي.

So when they become like that, I-^{azwj} shall Enter them into My-^{azwj} Kingdom and Secure them from the great panic, and they would be in My-^{azwj} Presence in Illiyeen”¹⁴

14 دَعَاوَاتِ الرَّاَوْنَدِيِّ، عَنْ أَبِي الْجَارُودِ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عِ إِبْنِ امْرُؤٍ ضَرِيحِ الْبَصْرِ كَبِيرِ السِّنِّ وَ الشَّقَّةِ فِيمَا بَيْنِي وَ بَيْنَكُمْ بَعِيدَةً وَ أَنَا أُرِيدُ أَمْرًا أَدِينُ اللَّهَ بِهِ وَ أَحْتَجُّ بِهِ وَ أَمْسُكُ بِهِ وَ أُبَلِّغُهُ مَنْ خَلَفْتُ

(The book) ‘Dawaat’ of Al Rawandy – from Abu Al Jaroud (Zaydiite chief) who said,

‘I said to Abu Ja’far-^{asws}, ‘I am a person of harmed eyesight, old age, and the difficult remoteness in what is between me and you-^{asws}, and I want a matter I can make it a religion of Allah-^{azwj} with and I can argue with, and adhere with it, and deliver it to the ones I leave behind (my children)’.

قَالَ فَأَعْجَبَ بِقَوْلِي وَ اسْتَوَى جَالِسًا فَقَالَ كَيْفَ قُلْتَ يَا أَبَا الْجَارُودِ رُدُّ عَلَيَّ قَالَ فَرَدَدْتُ عَلَيْهِ

He (the narrator) said, ‘He-^{asws} was surprised at my words and sat up straight. He-^{asws} said: ‘How did you say, O Abu Al-Jaroud? Repeat unto me-^{asws}!’ So I repeated to him-^{asws}.

فَقَالَ نَعَمْ يَا أَبَا الْجَارُودِ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ إِقَامُ الصَّلَاةِ وَ إِيتَاءُ الزَّكَاةِ وَ صَوْمُ شَهْرِ رَمَضَانَ وَ حُجُّ الْبَيْتِ وَ وِلَايَةُ وَلِيِّنَا وَ عَدَاوَةُ عَدُوِّنَا وَ التَّسْلِيمُ لِأَمْرِنَا وَ انْتِظَارُ قَائِمِنَا وَ الْوَرَعُ وَ الْاجْتِهَادُ.

He-^{asws} said: ‘Yes, O Abu Al-Jaroud! Testify that there is no god except Allah-^{azwj} Alone, there is no associate for Him-^{azwj}, and that Muhammad-^{saww} is His-^{azwj} servant and His-^{azwj} Rasool-^{saww}, and establish the Salat, and give the Zakat, and fast the month of Ramazan, and perform Hajj of the House (Kabah), and friendship to our-^{asws} friends and enmity to our-^{asws} enemies, and the submission to our-^{asws} command, and awaiting our Qaim-^{ajfj}, and the devoutness and the striving!’¹⁵

15- كَا، الكافي بإسناده عن أبي الجارود قال: قلت لأبي جعفر ع يا ابن رسول الله هل تعرف مودتي لكم و انقطاعي إليكم و موالاتي إياكم

(The book) ‘Al-Kafi’ – By his chain, from Abu Al Jaroud (Zaydiite chief) who said,

‘I said to Abu Ja’far-^{asws}, ‘O son-^{asws} of Rasool-Allah-^{saww}! Do you-^{asws} know of my cordiality for you-^{asws} all, and my cutting off (from others) to you-^{asws} and my-^{asws} befriending you-^{asws}?’

قَالَ فَقَالَ نَعَمْ

He (the narrator) said, ‘He-^{asws} said: ‘Yes’.

قَالَ قُلْتُ فَإِنِّي أَسْأَلُكَ مَسْأَلَةً تُجِيبُنِي فِيهَا فَإِنِّي مَكْهُوفُ الْبَصْرِ قَلِيلُ الْمَسْجِي لَا أَسْتَطِيعُ زِيَارَتَكُمْ كُلَّ حِينٍ

He (the narrator) said, ‘I said, ‘I ask you-^{asws} a question you-^{asws} can answer me regarding it, for I am blinded of sight, little of walking. I am not able upon visiting you-^{asws} every time’.

¹⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 28 H 13

¹⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 28 H 14

قَالَ هَاتِ حَاجَتَكَ

He^{-asws} said: 'Give your need!'

فُلْتُ أَخْبِرْنِي بِدِينِكَ الَّذِي تَدِينُ اللَّهُ عَزَّ وَجَلَّ بِهِ أَنْتَ وَ أَهْلُ بَيْتِكَ لِأَدِينُ اللَّهُ عَزَّ وَجَلَّ بِهِ

I said, 'Inform me of your^{-asws} religion which you^{-asws} are making it a religion of Allah^{-azwj} Mighty and Majestic with it, you^{-asws} and People^{-asws} of your^{-asws} Household, so I can (also) make it a religion of Allah^{-azwj} Mighty and Majestic with it'.

قَالَ إِنْ كُنْتُ أَقْصَرْتُ الْحُطْبَةَ فَقَدْ أَعْظَمْتَ الْمَسْأَلَةَ وَاللَّهُ لَأُعْطِيَنَّكَ دِينِي وَ دِينَ آبَائِي الَّذِي تَدِينُ اللَّهُ عَزَّ وَجَلَّ بِهِ

He^{-asws} said: 'Even though you were brief in the speech but you have been mighty (in asking) of the question. By Allah^{-azwj}, I^{-asws} shall give you my^{-asws} religion and religion of my^{-asws} forefathers^{-asws} which we^{-asws} are making it a religion of Allah^{-azwj} Mighty and Majestic with it:

شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص وَ الْإِفْرَازَ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ وَ الْوَلَايَةَ لَوْلِيَانَا وَ الْبِرَاءَةَ مِنْ عَدُوِّنَا وَ التَّسْلِيمَ لِأَمْرِنَا وَ انْتِظَارَ قَائِمِنَا وَ الْاجْتِهَادَ وَ الْوَرَعَ.

Testimony that there is no god except Allah^{-azwj}, and that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, and the acceptance with whatever has come from the Presence of Allah^{-azwj}, and the friendship to our^{-asws} friends, and the disavowing from our^{-asws} enemies, and the submission to our^{-asws} command, and awaiting our^{-asws} Qaim^{-ajfj}, and the striving (for good), and the devoutness (in your conduct/worship)¹⁶.

16- كا، الكافي عن علي بن إبراهيم عن صالح بن السندي عن جعفر بن بشير عن علي بن أبي حمزة عن أبي بصير قال: سمعته يسأل أبا عبد الله ع فقال له جعلت فداك أخبرني عن الدين الذي افترض الله عز وجل على العباد ما لا يسعهم جهله ولا يقبل منهم غيره ما هو

(The book) 'Al-Kafi' – From Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I heard him asking Abu Abdullah^{-asws}. He said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Inform me about the religion which Allah^{-azwj} Mighty and Majestic has Imposed upon the servant what there is no leeway for them to be ignorant of it, nor will He^{-azwj} Accept from them other than it. What is it?'

فَقَالَ أَعِدْ عَلَيَّ فَأَعَادَ عَلَيْهِ

He^{-asws} said: 'Repeat it to me^{-asws}!' So I repeated to him^{-asws}.

فَقَالَ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ إِقَامُ الصَّلَاةِ وَ إِيتَاءُ الزَّكَاةِ وَ حُجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَ صَوْمُ شَهْرِ رَمَضَانَ

¹⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 28 H 15

He^{-asws} said: ‘Testimony that there is no god except Allah^{-azwj}, and that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, and establishing the Salat, and giving the Zakat, and Hajj of the House (Kabah) for the one having the capacity of the means to it and fasting the month of Ramazan’.

ثُمَّ سَكَتَ قَلِيلًا ثُمَّ قَالَ وَالْوَلَايَةُ مَرَّتَيْنِ

Then he^{-asws} was silent for a while, then said: ‘And the Wilayah’ – twice.

ثُمَّ قَالَ هَذَا الَّذِي فَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَى الْعِبَادِ لَا يُسْأَلُ الرَّبُّ الْعِبَادَ يَوْمَ الْقِيَامَةِ فَيَقُولُ أَلَا زِدْتَنِي عَلَى مَا افْتَرَضْتُ عَلَيْكُمْ وَ لَكِنْ مَنْ زَادَ زَادَهُ اللَّهُ إِنَّ رَسُولَ اللَّهِ سَنَّ سُنَّةً حَسَنَةً حَمِيلَةً يَنْبَغِي لِلنَّاسِ الْأَخْذُ بِهَا.

Then he^{-asws} said: ‘This is which Allah^{-azwj} Mighty and Majestic has Imposed upon the servants. The Lord^{-azwj} will not Question the servants on the Day of Qiyamah: “Why didn’t you increase upon what I^{-azwj} had Imposed?” But the one increasing, Allah^{-azwj} would Increase for him. Rasool-Allah^{-saww} had conducted a Sunnah, excellent, beautiful. It is befitting for the people to be taking with it (acting upon it)’.¹⁷

¹⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 28 H 16

CHAPTER 29 – THE LEAST OF WHAT THE SERVANT CAN BE A MOMIN WITH, AND LEAST OF WHAT WOULD EXPEL HIM FROM IT

1- مع، معاني الأخبار عن ابن الوليد عن الصَّفَّارِ عن ابن عيسى عن الحسين بن سعيد عن ابن أبي عمير عن حماد بن عثمان عن جعفر الكناسي قال: فُلْتُ لِأبي عبد الله ع ما أدنى ما يكون به العبد مؤمناً

(The book) 'Ma'any Al-Akhbar' – From Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Hammad Bin Usman, from Ja'far Al Kunasy who said,

'I said to Abu Abdullah^{-asws}, 'What is the least the servant can be a Momin with?'

قَالَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ يَتَّقِي بِالطَّاعَةِ وَ يَعْرِفُ إِمَامَ زَمَانِهِ فَإِذَا فَعَلَ ذَلِكَ فَهُوَ مُؤْمِنٌ.

He^{-asws} said: 'He should testify that there is no god except Allah^{-azwj} and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and acknowledge with the obedience, and recognises the Imam^{-asws} of his time. When he does that, so he is a Momin".¹⁸

2- مع، معاني الأخبار بالإسناد المتقدم عن ابن عيسى عن ابن معروف عن حماد بن عيسى عن حريز عن ابن مسكان عن أبي الربيع قال: فُلْتُ مَا أَدْنَى مَا يَخْرُجُ بِهِ الرَّجُلُ مِنَ الْإِيمَانِ

(The book) 'Ma'any Al-Akhbar' – By the previous chain, from Ibn Isa, from Ibn Marouf, from Hammad Bin Isa, from Hareyz, from Ibn Muskan, from Abu Al Rabie who said,

'I said, 'What is the least of what the man would be expelled from the Eman by?'

قَالَ الرَّأْيُ يَرَاهُ مُخَالَفًا لِلْحَقِّ فَيُتَمِّمُ عَلَيْهِ.

He^{-asws} said: 'The opinion he opines opposite to the truth, and he stays upon it".¹⁹

3- كِتَابُ سُلَيْمِ بْنِ قَيْسٍ، قَالَ: أَتَى أَمِيرَ الْمُؤْمِنِينَ ع رَجُلٌ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا أَدْنَى مَا يَكُونُ بِهِ الرَّجُلُ مُؤْمِنًا وَ أَدْنَى مَا يَكُونُ بِهِ كَافِرًا وَ أَدْنَى مَا يَكُونُ بِهِ ضَالًّا

'Kitab Suleym Bin Qays' –

He said, 'A man came to Amir Al-Momineen^{-asws}. He said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! What is the least of what the man can be a Momin with, and lease of what he would be a Kafir with, and lease of what he would be straying with?'

¹⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 28 H 17

¹⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 28 H 18

قَالَ سَأَلْتُ فَاسْمَعِ الْجَوَابَ أَذْنِي مَا يَكُونُ بِهِ مُؤْمِنًا أَنْ يُعْرِفَهُ اللَّهُ نَفْسَهُ فَيُفَيِّرَ لَهُ بِالرُّبُوبِيَّةِ وَالْوَحْدَانِيَّةِ وَأَنْ يُعْرِفَهُ نَبِيَّهُ فَيَقْبُرَ لَهُ بِالتَّبُوعَةِ وَالْبَلَاغَةِ وَأَنْ يُعْرِفَهُ حُجَّتَهُ فِي أَرْضِهِ وَشَاهِدَهُ عَلَى خَلْقِهِ فَيُقِرَّ لَهُ بِالطَّاعَةِ

He^{-asws} said: 'You have asked, so listen to the answer! The least of what he would be a Momin with is that Allah^{-azwj} would Introduce Himself^{-azwj} to him, so he would acknowledge to Him^{-azwj} with the Lordship and the Oneness, and that He^{-azwj} would Introduce His^{-azwj} Prophet^{-azwj}, so he would acknowledge to him^{-saww} with the Prophet-hood, and that He^{-azwj} would Introduce him to His^{-azwj} Divine Authority in His^{-azwj} earth and His^{-azwj} Witness upon His^{-azwj} creatures, so he would acknowledge to him^{-asws} with the obedience'.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَإِنْ جَهِلَ جَمِيعَ الْأَشْيَاءِ غَيْرَ مَا وَصَفْتُ

He said, 'O Amir Al-Momineen^{-asws}! And even if he were to be ignorant of entirety of the things other than what you^{-asws} have described?'

قَالَ نَعَمْ إِذَا أَمَرَ أَطَاعَ وَإِذَا نَهَى انْتَهَى

He^{-asws} said: 'Yes! Whenever he is Commanded, he obeys, and whenever he is Prohibited he refrains.

وَأَذْنِي مَا يَكُونُ بِهِ كَافِرًا أَنْ يَتَدَيَّنَ بِشَيْءٍ فَيَزْعُمُ أَنَّ اللَّهَ أَمَرَهُ بِهِ مَا نَهَى اللَّهُ عَنْهُ ثُمَّ يَنْصَبُهُ فَيَسْتَبِرُّ وَيَتَوَلَّى وَ يَزْعُمُ أَنَّهُ يَعْبُدُ اللَّهَ الَّذِي أَمَرَهُ بِهِ

And the least of what he would be a Kafir with is that he makes it a religion with something, then he claims that Allah^{-azwj} has Commanded him with it, what Allah^{-azwj} has (actually) Prohibited him from it. Then he install it and he disavows and befriends, and he alleges that he is worshipping Allah^{-azwj} Who has Commanded him with it.

وَأَذْنِي مَا يَكُونُ بِهِ ضَالًّا أَنْ لَا يَعْرِفَ حُجَّةَ اللَّهِ فِي أَرْضِهِ وَ شَاهِدَهُ عَلَى خَلْقِهِ الَّذِي أَمَرَ اللَّهُ بِطَاعَتِهِ وَ فَرَضَ وَلَا يَتَنَّهُ

And the least of what he would be straying with is that he does not recognise the Divine Authority of Allah^{-azwj} in His^{-azwj} earth and His^{-azwj} witness upon His^{-azwj} creatures who Allah^{-azwj} has Commanded him with obeying him^{-asws} and had Imposed his^{-asws} Wilayah'.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ سَمِّهِمْ لِي

He said, 'O Amir Al-Momineen^{-asws}! Name them^{-asws} for me'.

قَالَ الَّذِينَ فَرَعَهُمُ اللَّهُ بِنَفْسِهِ وَ نَبِيَّهُ فَقَالَ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ

He^{-asws} said: 'Those whom Allah^{-azwj} has Paired them^{-asws} with Himself^{-azwj} and His^{-azwj} Prophet^{-saww}, so He^{-azwj} Said: '**O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**'.

قَالَ أَوْضِحْهُمْ لِي

He clarify them^{-asws} for me'.

قَالَ الَّذِينَ قَالَ رَسُولُ اللَّهِ فِي آخِرِ حُطْبَتِهِ حُطْبَتَهَا ثُمَّ قُبِضَ مِنْ يَوْمِهِ إِلَيَّ قَدْ تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابَ اللَّهِ وَ أَهْلَ بَيْتِي فَإِنَّ اللَّطِيفَ
الْحَبِيرَ قَدْ عَاهَدَ إِلَيَّ أَهْمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ كَهَاتَيْنِ إِصْبَعِي فَمَسَّكُوا بِهِمَا لَا تَضِلُّوا وَ لَا تَقْدَمُوهُمَ فَتَهْلِكُوا وَ لَا تَخْلَفُوا عَنْهُمْ فَتَفْرُقُوا وَ لَا
تُعَلِّمُوهُمْ فَهُمْ أَعْلَمُ مِنْكُمْ.

He^{-asws} said: ‘Rasool-Allah^{-saww} said at the end of his^{-saww} sermon he^{-saww} had addressed, then he^{-saww} passed away during his^{-saww} day: ‘I^{-saww} am leaving behind among you all two matters. You will never stray for as long as you adhere with these two – the Book of Allah^{-azwj} and People of my^{-saww} Household, for the Subtle, the Informed has Made a pact with me^{-saww} that these two will never separate from each other until they return to me^{-saww} at the Fountain like these two fingers of mine^{-saww}. Therefore, adhere with these two, you will not be straying, and do not go ahead of them^{-asws} for you will be destroyed, and do not stay behind from them^{-asws} you will be divided, and do not (try to) teach them^{-asws} for they^{-asws} are more knowledgeable than you are!’²⁰

²⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 28 H 19

CHAPTER 30 – THE DEED IS A SEGMENT OF THE EMAN, AND THAT THE EMAN GETS TRANSMITTED TO THE LIMBS

الآيات

The Verses –

البقرة وَ مَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ

(Surah) Al Baqarah: **And Allah will not Waste your Eman, as Allah is Affectionate, Merciful with the people [2:143].**

و قال تعالى 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 إِلَى قَوْلِهِ أُولَئِكَ الَّذِينَ صَدَقُوا وَ أُولَئِكَ هُمُ الْمُتَّقُونَ

And the Exalted Said: **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, - up to His^{-azwj} Words: they are those who are true, and these, they are the fearing ones [2:177].**

آل عمران وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَ مَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

(Surah) Aal-e-Imran: **And for the Sake of Allah, Hajj of the House is incumbent upon the people for the one has the capacity for a way to it; and the one commits Kufr, then surely Allah is needless from the worlds [3:97].**

فاطر إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَ الْعَمَلُ الصَّالِحُ يَرْفَعُهُ

(Surah) Fatir: **To Him ascend the good words, and the righteous deeds raise it. [35:10].**

تفسير

(Forbidden) Interpretation (opinionated)

وَ مَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ أَي صَلَاتِكُمْ كَمَا سَيَأْتِي وَ اسْتَدَلَّ بِهِ عَلَى أَنَّ الْعَمَلَ جُزْءُ الْإِيمَانِ

And Allah will not Waste your Eman, [2:143] – i.e.,. your Salat, like what I (Majlisi) shall be bringing and evidencing with it upon that the deed is a segment of the Eman.

و قال البيضاوي أي ثباتكم على الإيمان و قيل إيمانكم بالقبلة المنسوخة أو صلاتكم إليها لما روي أنه ع لما وجه إلى الكعبة قالوا كيف بمن مات يا رسول الله قبل التحويل من إخواننا

And Al-Bayzawi said, 'I.e., your steadfastness upon the Eman'. And it is said, 'Your belief in the Abrogated Qiblah, or your Salats to it, due to what is reported that when he^{-saww} diverted to the Kabah, they said, 'How it is for the dead ones from our brethren, O Rasool-Allah^{-saww} before the transfer?'

فنزلت وَ لَكِنَّ الْبِرَّ مَنْ آمَنَ أَي بر من آمن أو المراد بالبر البار و مقابلة الإيمان بالأعمال تدل على المغايرة

So it was Revealed: **but the righteous is the one who believes [2:177]** – righteousness of the one who believes, or the intent with the righteousness is the righteous one, and comparison of the Eman with the deeds evidence's upon the contrariety.

و آخرها حيث قال أُولَئِكَ الَّذِينَ صَدَقُوا أَي في دعوى الإيمان أو فيما التزموه و تمسكوا به يومئذ إلى الجزئية أو الاشتراط و الآيات الدالة على الطرفين كثيرة مفرقة على الأبواب و سنتكلم عليها إن شاء الله.

And another one is where He^{-azwj} Said: **they are those who are true, [2:177]** – i.e., in claiming the Eman, or regarding what they had stuck to and held on to it, indicating to the tribute, or the conditions, and the Verses are pointing upon many different edges upon the subjects and we shall be speaking upon it, if Allah^{-azwj} so Desires.

و قوله سبحانه وَ مَنْ كَفَرَ يدل على دخول الأعمال في الإيمان حيث عد ترك الحج كفرا و إن أوله بعضهم بحمله على جحد فرض الحج أو حمل الكفر على كفران النعمة فإن ترك المأمور به كفران لنعمة الأمر.

And Words of the Glorious: **and the one commits Kufr, [3:97]** – evidence's upon the deeds entering into the Eman whereby neglecting the Hajj is Kufr, and that one of them interpreted it by carrying it upon the rejection of the obligation of the Hajj or carrying the Kufr upon being ungrateful of the bounties, for neglecting the (thing) Commanded with is Kufr of the bounty of the Command.

إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ قيل المراد به العقائد الحقّة و قيل كلمة التوحيد و قيل كل قول حسن و الصعود كناية عن القبول من صاحبه و الإثابة عليه

To Him ascend the good words, [35:10] – It is said, 'The intent with it are the real beliefs'. And it is said, 'The word of Tawheed'. And it is said, 'Every good word', and the ascending is a metaphor about the Acceptance from its owner and being steadfast upon it.

وَ الْعَمَلُ الصَّالِحُ يَرْفَعُهُ يحتمل وجهين أحدهما إرجاع المرفوع إلى العمل و المنصوب إلى الكلم أي العمل الصالح يوجب رفع العقائد و صحتها أو كمالها و قبولها و ثانيهما العكس أي العقائد الحقّة شرائط لصحة الأعمال و على الوجه الأول يناسب الباب و قد يقال المرفوع راجع إلى الله و المنصوب إلى العمل.

and the righteous deeds raise it. [35:10] – carries two aspects. One of these is to refer the 'raising' to the deeds, and attributed is to the speech, i.e., the righteous deeds obligating raising of the belief and its health, or its perfection, and its Acceptance; and its second is the opposite, i.e., the true beliefs are a pre-requisite to the health of the deeds; and based upon

the first aspect is appropriate for the subject, and it has been said, ‘the raised’ is a reference to Allah^{-azwj}, and the attribution is to the deed’.

1- كَنْزُ الْكَرَاجِكِيِّ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ شَاذَانَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنِ الْمُفَضَّلِ بْنِ عَمْرٍ عَنِ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَلْعُونٌ مَلْعُونٌ مَنْ قَالَ الْإِيمَانَ قَوْلَ بِلَا عَمَلٍ.

(The book) ‘Kanz’ of Al Karajaki – From Ahmad Bin Muhammad Bin Shazan, from his father, from Muhammad Bin Al-Hassan Bin Al Waleed, from Al Saffar, from Muhammad Bin Ziyad, from Al Mufazzal Bin Umar, from Yunus Bin Yaqoub,

‘From Abu Abdullah^{-asws} having said: ‘Accursed! Accursed is the one who says the Eman is a word (belief) without a deed’.²¹

2- الكافي عن مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص كَانَ مُؤْمِنًا

(The book) ‘Al-Kafi’ – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al Fuzeyl, from Abu Al Sabbah Al Kinany,

‘From Abu Ja’far^{-asws} having said: ‘It was said to Amir Al-Momineen^{-asws}, ‘The one who testified that there is no god except Allah^{-azwj}, and that Muhammad^{-saww} is a Rasool-Allah^{-saww}, would he be a Momin?’

قَالَ فَأَيُّ فَرَائِضِ اللَّهِ

He^{-asws} said: ‘So where are the obligations of Allah^{-azwj}?’

قَالَ وَ سَمِعْتُهُ يَقُولُ كَانَ عَلِيٌّ ع يَقُولُ لَوْ كَانَ الْإِيمَانُ كَلَامًا لَمْ يَنْزِلْ فِيهِ صَوْمٌ وَ لَا صَلَاةٌ وَ لَا حَلَالٌ وَ لَا حَرَامٌ

He (the narrator) said, ‘And I heard him^{-asws} saying: ‘Ali^{-asws} had said: ‘If the Eman was a speech, there would neither has been Revealed regarding it any fasting, nor Salat, nor Permissible, nor Prohibition’.

قَالَ وَ قُلْتُ لِأَبِي جَعْفَرٍ ع إِنَّ عِنْدَنَا قَوْمًا يَقُولُونَ إِذَا شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص فَهُوَ مُؤْمِنٌ

He (the narrator) said, ‘And I said to Abu Ja’far^{-asws}, ‘There are a people with us who are saying, ‘When one has testified that there is no god except Allah^{-azwj} and that Muhammad^{-saww} is Rasool-Allah^{-saww}, so he is a Momin’.

قَالَ فَلَمْ يُضْرَبُوا الْحُدُودَ وَ لَمْ يُقَطَّعْ أَيْدِيهِمْ وَ مَا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ خَلْقًا أَكْرَمَ عَلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ مُؤْمِنٍ لِأَنَّ الْمَلَائِكَةَ خُدَّامُ الْمُؤْمِنِينَ وَ أَنَّ جَوَارِ اللَّهِ لِلْمُؤْمِنِينَ وَ أَنَّ الْجَنَّةَ لِلْمُؤْمِنِينَ وَ أَنَّ الْحُورَ الْعِينِ لِلْمُؤْمِنِينَ

He^{-asws} said: ‘So why are they being struck the legal penalties, and why are their hands being cut? And Allah^{-azwj} Mighty and Majestic has not Creature any creature more prestigious than a Momin, because the Angels are servants of the Momineen, and that the vicinities of

²¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 29 H 1

Allah^{-azwj} are for the Momineen, and that the Paradise is for the Momineen, and that the Maiden Houries are for the Momineen’.

ثُمَّ قَالَ فَمَا بَالُ مَنْ جَحَدَ الْفَرَائِضَ كَانَ كَافِرًا.

Then he^{-asws} said: ‘So how come the one who rejects the obligations would be a Kafir?’²²

3- كا، الكافي عن العَدُوِّ عَنْ أَحْمَدَ الرَّبَيعِيِّ وَ مُحَمَّدٍ بْنِ يَحْيَى عَنْ ابْنِ عِيسَى جَمِيعًا عَنْ مُحَمَّدِ الرَّبَيعِيِّ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ هَارُونَ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولا

(The book) ‘Al-Kafi’ – From the number, from Ahmad Al Barqy, and Muhammad Bin Yahya, from Ibn Isa, altogether from Muhammad Al Barqy, from Al Nazr Bin Suweyd, from Yahya Al Halby, from Abdullah Bin Al-Hassan, from Al-Hassan Haroun who said,

‘Abu Abdullah^{-asws} said to me: **‘Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36]’**.

قَالَ يُسْأَلُ السَّمْعُ عَمَّا سَمِعَ وَ الْبَصَرُ عَمَّا نَظَرَ إِلَيْهِ وَ الْفُؤَادُ عَمَّا عَقِدَ عَلَيْهِ.

He^{-asws} said: ‘The ear would be Question about what it had heard, and the eye about what it had looked at, and the heart about what it had tied (its belief) upon’.²³

4- كا، الكافي عن أَبِي عَلِيِّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ أَوْ عَبْرَةَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الْإِيمَانِ فَقَالَ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ الْإِقْرَارُ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ وَ مَا اسْتَقَرَّ فِي الْقُلُوبِ مِنَ التَّصَدِيقِ بِذَلِكَ

(The book) ‘Al-Kafi’ – From Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, or someone else, from Al A’ala, from Muhammad Bin Muslim,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the Eman. He^{-asws} said: ‘Testimony that there is no god except Allah^{-azwj} and the acceptance with whatever has come from the Presence of Allah^{-azwj}, and what has settled into the hearts from the ratification of that’.

قَالَ قُلْتُ الشَّهَادَةُ أَلَيْسَتْ عَمَلًا

He (the narrator) said, ‘I said, ‘The testimony, isn’t it a deed?’

قَالَ بَلَى

He^{-asws} said: ‘Yes’.

قُلْتُ الْعَمَلُ مِنَ الْإِيمَانِ قَالَ نَعَمْ الْإِيمَانُ لَا يَكُونُ إِلَّا بِعَمَلٍ وَ الْعَمَلُ مِنْهُ وَ لَا يَنْبُتُ الْإِيمَانُ إِلَّا بِعَمَلٍ.

²² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 29 H 2

²³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 29 H 3

I said, 'The deed is from the Eman?' He^{-asws} said: 'Yes, the Eman cannot happen except with a deed, and the deed is from it, and the Eman cannot be affirmed except with a deed'.²⁴

5-5، الكافي عن مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْإِيمَانِ فَقَالَ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

(The book) 'Al-Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Jameel Bin Darraj who said,

'I asked Abu Abdullah^{-asws} about the Eman. He^{-asws} said: 'Testimony that there is no god except Allah^{-azwj}, and that Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj}'.

قَالَ قُلْتُ أَلَيْسَ هَذَا عَمَلًا

He (the narrator) said, 'I said, 'Isn't this a deed?'

قَالَ بَلَى

He^{-asws} said: 'Yes'.

قُلْتُ فَأَلْعَمَلُ مِنَ الْإِيمَانِ

I said, 'So the deed is from the Eman'.

قَالَ لَا يَنْبُتُ لَهُ الْإِيمَانُ إِلَّا بِالْعَمَلِ وَالْعَمَلُ مِنْهُ.

He^{-asws} said: 'The Eman cannot be affirmed for him except with the deed, and the deed is from it'.²⁵

6-6، الكافي عن عَلِيِّ بْنِ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ عَنْ أَبِي عَمْرٍو الرُّبَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ أَيُّهَا الْعَالِمُ أَحَبُّ إِلَيَّ مِنَ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللَّهِ

(The book) 'Al-Kafi' – From Ali, from his father, from Bakr Bin Salih, from Al Qasim Bin Bureyd, from Abu Amro Al Zubeyri,

'From Abu Abdullah^{-asws}, the (the narrator) said, 'I said to him^{-asws}, 'O you scholar! Inform me, which of the deeds is the most superior in the Presence of Allah^{-azwj}?'

قَالَ مَا لَا يَقْبَلُ اللَّهُ شَيْئًا إِلَّا بِهِ

He^{-asws} said: 'Allah^{-azwj} will not Accept except with it'.

قُلْتُ وَمَا هُوَ

²⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 29 H 4

²⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 29 H 5

I said, 'And what is it?'

قَالَ الْإِيمَانُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَعْلَى الْأَعْمَالِ دَرَجَةً وَ أَشْرَفُهَا مَنْزِلَةً وَ أَسْنَاهَا حَقًّا

He^{-asws} said: 'The belief in Allah^{-azwj} Who, there is no god except Him^{-azwj} is the loftiest of the deeds in rank, and its noblest in status, and its highest of the shares'.

قَالَ قُلْتُ أ لَا تُخْبِرُنِي عَنِ الْإِيمَانِ أ قَوْلٌ هُوَ وَ عَمَلٌ أَمْ قَوْلٌ بِلَا عَمَلٍ

He (the narrator) said, 'I said, 'Will you^{-asws} inform me about the Eman, shall I say it and the deed, or the word (belief) without a deed?'

فَقَالَ الْإِيمَانُ عَمَلٌ كُلُّهُ وَ الْقَوْلُ بَعْضُ ذَلِكَ الْعَمَلِ بِفَرْضٍ مِنَ اللَّهِ يَبَيِّنُ فِي كِتَابِهِ وَاضِحٌ نُورُهُ ثَابِتَةٌ حُجَّتُهُ يَشْهَدُ لَهُ بِهِ الْكِتَابُ وَ يَدْعُوهُ إِلَيْهِ

He^{-asws} said: 'The Eman is a deed, all of it, and the word (belief), part of that is the deed with an obligation from Allah^{-azwj}, He^{-azwj} has Explained in His^{-azwj} Book. It's Noor (light) is clear, its argument is proven. The Book testifies with it and calls him to it'.

قَالَ قُلْتُ صِفْهُ لِي جُعِلْتُ فِدَاكَ حَتَّى أَفْهَمَهُ

He (the narrator) said, 'I said, 'Describe it to me, may I be sacrificed for you^{-asws}, until I understand it'.

قَالَ الْإِيمَانُ حَالَاتٌ وَ دَرَجَاتٌ وَ طَبَقَاتٌ وَ مَنَازِلٌ فَمِنْهُ التَّامُّ الْمُتَمَتِّي تَمَامُهُ وَ مِنْهُ النَّاقِصُ الْبَيْتُ نُقْصَانُهُ وَ مِنْهُ الرَّاجِحُ الرَّائِدُ رُجْحَانُهُ

He^{-asws} said: 'The Eman has situations, and the ranks, and the layers, and statuses. From it is the complete of ultimate completeness, and from it is the deficient, its deficiency is clear, and from it is the outweighing, its outweighing increases'.

قُلْتُ إِنَّ الْإِيمَانَ لَيَبِيْمٌ وَ يَنْقُصُ وَ يَزِيدُ

I said, 'The Eman tends to be complete, deficient, and increases?'

قَالَ نَعَمْ

He^{-asws} said: 'Yes'.

قُلْتُ كَيْفَ ذَلِكَ

I said, 'How is that so?'

قَالَ لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى فَرَضَ الْإِيمَانَ عَلَى جَوَارِحِ ابْنِ آدَمَ وَ قَسَمَهُ عَلَيْهَا وَ فَرَقَهُ فِيهَا فَلَيْسَ مِنْ جَوَارِحِهِ جَارِحَةٌ إِلَّا وَ قَدْ وَكَلَتْ مِنَ الْإِيمَانِ بَعْزًا مَا وَكَلَتْ بِهِ أُخْتَهَا

He^{-asws} said: 'Because Allah^{-azwj} Blessed and Exalted Obligated the Eman upon the limbs of the son of Adam^{-as} and Divided it upon these, and Distributed it among these, So there isn't any

limb from his limbs except it has been allocated from the Eman with other than what its counterpart has been allocated with it.

فَمِنْهَا قَلْبُهُ الَّذِي بِهِ يَغْتَفَلُ وَ يَفْقَهُ وَ يَفْهَمُ وَ هُوَ أَمِيرُ بَدَنِهِ الَّذِي لَا تَرُدُّ الْجَوَارِحُ وَ لَا تَصُدُّهُ إِلَّا عَنْ رَأْيِهِ وَ أَمْرِهِ

From these is his heart which he perceives and ponders and understands with, and it is the commander of his body which neither can the limbs respond nor emanate except from its view and its command.

وَ مِنْهَا عَيْنَاهُ اللَّتَانِ يُبْصِرُ بِهِمَا وَ أُذُنَاهُ اللَّتَانِ يَسْمَعُ بِهِمَا وَ يَدَاهُ اللَّتَانِ يَبْطِشُ بِهِمَا وَ رِجْلَاهُ اللَّتَانِ يَمْشِي بِهِمَا وَ فَرْجُهُ الَّذِي الْبَاهُ مِنْ قِبَلِهِ وَ لِسَانُهُ الَّذِي يَنْطِقُ بِهِ وَ رَأْسُهُ الَّذِي فِيهِ وَجْهُهُ

And from these is his eyes which he sees with these, and his ears which he hears with these, and his hands which he strikes with, and his legs which he walks with, and his private parts which he understands from his heart, and his tongue which he speak with, and his head his face is in.

فَلَيْسَ مِنْ هَذِهِ جَارِحَةٌ إِلَّا وَ قَدْ وَكَلَتْ مِنَ الْإِيمَانِ بَعْزٌ مَا وَكَلَتْ بِهِ أُخْتُهَا بِفَرْضٍ مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى اسْمُهُ يَنْطِقُ بِهِ الْكِتَابُ هَذَا وَ يَشْهَدُ بِهِ عَلَيْهَا

There isn't any limb from these except and it has been allocated from the Eman with other than what its counterpart has been allocated with, with an obligation from Allah^{-azwj} Blessed, and Exalted is His^{-azwj} Name. The Book speaks with it for it, and testifies with upon it.

فَفَرَضَ عَلَى الْقَلْبِ غَيْرَ مَا فَرَضَ عَلَى السَّمْعِ وَ فَرَضَ عَلَى السَّمْعِ غَيْرَ مَا فَرَضَ عَلَى الْعَيْنَيْنِ وَ فَرَضَ عَلَى الْعَيْنَيْنِ غَيْرَ مَا فَرَضَ عَلَى اللِّسَانِ وَ فَرَضَ عَلَى اللِّسَانِ غَيْرَ مَا فَرَضَ عَلَى الْيَدَيْنِ

It has been obligated upon the heart other than what has been obligated upon the ears, other than what is obligated upon the eyes; and the eyes have been obligated with other than what is obligated upon the tongue; and it has been obligated upon the tongue with other than what has been obligated upon the hands.

وَ فَرَضَ عَلَى الْيَدَيْنِ غَيْرَ مَا فَرَضَ عَلَى الرَّجْلَيْنِ وَ فَرَضَ عَلَى الرَّجْلَيْنِ غَيْرَ مَا فَرَضَ عَلَى الْفَرْجِ وَ فَرَضَ عَلَى الْفَرْجِ غَيْرَ مَا فَرَضَ عَلَى الْوَجْهِ

And it has been obligated upon the hands other than what has been obligated upon the legs, and it has been obligated upon the legs other than what is obligated upon the private parts, and it has been obligated upon the private parts other than what has been obligated upon the face.

فَأَمَّا مَا فَرَضَ عَلَى الْقَلْبِ مِنَ الْإِيمَانِ فَأَلْفَرَاؤُ وَ الْمَعْرِفَةُ وَ الْعَقْدُ وَ الرِّضَا وَ التَّسْلِيمُ بِأَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهًا وَاحِدًا لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَدًا وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ الْإِقْرَارُ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ مِنْ نَبِيِّ أَوْ كِتَابٍ

As for what is obligated upon the heart from the Eman, it is the acceptance, and the recognition, and the belief, and the contentment, and the submission with that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, One God^{-azwj}, He^{-azwj} did not Take a female companions, nor a son, and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj}

Rasool^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww}, and the acceptance with whatever has come from the Presence of Allah^{-azwj} from a Prophet^{-as} or a Book.

فَذَلِكَ مَا فَرَضَ اللَّهُ عَلَى الْقَلْبِ مِنَ الْإِقْرَارِ وَالْمَعْرِفَةِ وَهُوَ عَمَلُهُ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا وَقَالَ لَا يَدْكُرِ اللَّهُ تَطْمَئِنُّ الْقُلُوبُ

So that is what Allah^{-azwj} has obligated upon the heart, from the acceptance and the recognition, and it is its deeds, and it is the Word of Allah^{-azwj} Mighty and Majestic: **except for the one coerced, and his heart is content with the Eman, but the one who opens his chest with the Kufr, [16:106]**, and Said: **Those who believe, and their hearts are content with the Mention of Allah. Indeed! By the Mention of Allah, the hearts get contented [13:28]**.

وَقَالَ الَّذِينَ آمَنُوا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَقَالَ إِنَّ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبُكُمْ بِهِ اللَّهُ فَيَعْفُرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ

And He^{-azwj} Said: **with their mouths while their hearts are not believing, [5:41]**; and Said: **and if you are revealing what is within yourselves or you are hiding it, Allah will Reckon you with it. Then He will Forgive the one He so Desires to and He will Punish the one He so Desires to; [2:284]**.

فَذَلِكَ مَا فَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَى الْقَلْبِ مِنَ الْإِقْرَارِ وَالْمَعْرِفَةِ وَهُوَ عَمَلُهُ وَهُوَ رَأْسُ الْإِيمَانِ

So that is what Allah^{-azwj} Mighty and Majestic has Obligated upon the heart, from the acceptance and the recognition, and it is its deed, and it is head of the Eman.

وَفَرَضَ اللَّهُ تَعَالَى عَلَى اللِّسَانِ الْقَوْلَ وَالتَّعْبِيرَ عَنِ الْقَلْبِ بِمَا عُقِدَ عَلَيْهِ وَأَقَرَّ بِهِ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى اسْمُهُ وَفُؤَلُوا لِلنَّاسِ حُسْنًا وَقَالَ فُؤَلُوا آمَنَّا بِاللَّهِ وَمَا أَنْزَلَ إِلَيْنَا وَمَا أَنْزَلَ إِلَيْكُمْ وَإِلَيْنَا وَإِلَيْكُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

And Allah^{-azwj} the Exalted has Obligated upon the tongue, the word and the expressing from the heart with what it has believed upon it and acknowledge with. Allah^{-azwj}, Blessed and Exalted is His^{-azwj} Name, Said: **and you would be saying to the people good words, [2:83]**; and Said: **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]**.

فَهَذَا مَا فَرَضَ اللَّهُ تَعَالَى عَلَى اللِّسَانِ وَهُوَ عَمَلُهُ

So this is what Allah^{-azwj} has Imposed upon the tongue, and it is its deed.

وَفَرَضَ عَلَى السَّمْعِ أَنْ يَنْتَهَ عَنِ الْإِسْتِمَاعِ إِلَى مَا حَرَّمَ اللَّهُ وَأَنْ يُعْرِضَ عَمَّا لَا يَحِلُّ لَهُ بِمَا نَهَى اللَّهُ عَزَّ وَجَلَّ عَنْهُ وَالْإِصْغَاءِ إِلَى مَا أَسْحَطَ اللَّهُ عَزَّ وَجَلَّ

And He Obligated upon the ears that it stays away from the listening intently to what Allah^{-azwj} has Prohibited and that it should turn away from what is not Permissible for it from what Allah^{-azwj} Mighty and Majestic has Prohibit it form it, and the listening to what Angers Allah^{-azwj} Mighty and Majestic.

فَقَالَ فِي ذَلِكَ وَ قَدْ نَزَلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَ يُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ

He^{-azwj} Said regarding that: **And He has Revealed unto you in the Book that whenever you hear Signs of Allah being disbelieved in and mocked with, so do not be sitting with them until they engage in a discussion other than it; [4:140].**

ثُمَّ اسْتَنْىَ اللَّهُ عَزَّ وَ جَلَّ مُؤْضِعَ النَّسِيَانِ فَقَالَ وَ إِذَا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ وَ قَالَ فَتَبَيَّرَ عِبَادِ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَ أُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ

Then Allah^{-azwj} Mighty and Majestic Made an exclusion for the forgetfulness, so He^{-azwj} Said: **And as for what the Satan makes you forget, so after remembering, do not sit with the unjust people [6:68]; and Said: Those who are listening intently to the Word and they are following the best of it, those are they whom Allah Guided, and those, they are the ones of understanding [39:18].**

وَ قَالَ عَزَّ وَ جَلَّ قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ وَ الَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ وَ الَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ

And Mighty and Majestic Said: **The Mominoun have succeeded [23:1] Those who are humble in their Salats [23:2] And those who are turning away from the vanities [23:3] And those who are givers of the Zakat [23:4].**

وَ قَالَ وَ إِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَ قَالُوا لَنَا أَعْمَالُنَا وَ لَكُمْ أَعْمَالُكُمْ وَ قَالَ وَ إِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

And Said: **And when they hear the vanities, they turn away from it and they are saying, 'For us are our deeds and for you are your deeds. [28:55]; and Said: and when they pass by the vanities, they pass by nobly [25:72].**

فَهَذَا مَا فَرَضَ اللَّهُ عَلَى السَّمْعِ مِنَ الْإِيمَانِ أَنْ لَا يُصْنَعِي إِلَى مَا لَا يَحِلُّ لَهُ وَ هُوَ عَمَلُهُ وَ هُوَ مِنَ الْإِيمَانِ

So this is what Allah^{-azwj} has Imposed upon the hearing, from the Eman that it should not listen to what is not Permissible for it, it is its deed, and it is from the Eman.

وَ فَرَضَ عَلَى الْبَصَرِ أَنْ لَا يُنْظَرَ إِلَى مَا حَرَّمَ اللَّهُ عَلَيْهِ وَ أَنْ يُعْرَضَ عَمَّا نَهَى اللَّهُ عَنْهُ بِمَا لَا يَحِلُّ لَهُ وَ هُوَ عَمَلُهُ وَ هُوَ مِنَ الْإِيمَانِ

And He^{-azwj} has Imposed upon the sight that it should not look at what Allah^{-azwj} has Prohibited upon it, and it should turn away from what Allah^{-azwj} has Prohibited from what is not Permissible for it, and it is its deed, and it is from the Eman.

فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَ يَحْفَظُوا فُرُوجَهُمْ فَتَعْلَمُ مِنْ أَنْ يُنْظَرُوا إِلَى عَوْرَاتِهِمْ وَ أَنْ يُنْظَرَ الْمَرْءُ إِلَى فَرْجِ أَخِيهِ وَ يَحْفَظَ فَرْجَهُ مِنْ أَنْ يُنْظَرَ إِلَيْهِ

Allah^{-azwj} Blessed and Exalted: **Say to the Momineen to cast down their eyes and preserve their private parts, [24:30].** He^{-azwj} Forbade them from looking at their nakedness, and for the man to look at the private part of his brother, and he should preserve his own private part from being looked at.

وَقَالَ وَ قُلْ لِلْمُؤْمِنَاتِ يُعْضِضْنَ مِنْ أَبْصَارِهِنَّ وَ يُحْفَظْنَ فُرُوجَهُنَّ مِنْ أَنْ يُنْظَرَ إِخْدَاهُنَّ إِلَى فَرْجِ أُخْتِهَا وَ تُحْفَظَ فَرْجَهَا مِنْ أَنْ يُنْظَرَ إِلَيْهَا

And Said: **And say to the Momiinat to cast down their eyes and preserve their private parts [24:31]**, from one of them looking at the private part of her sister, and she should preserve her own private part from being looked at’.

وَقَالَ كُلُّ شَيْءٍ فِي الْقُرْآنِ مِنْ حِفْظِ الْفَرْجِ فَهُوَ مِنَ الرِّبَا إِلَّا هَذِهِ الْآيَةُ فَإِنَّهَا مِنَ النَّظْرِ

And he^{-asws} said: ‘All things in the Quran from preservation of the private part, so it is from the adultery, except for this Verse, for it is from the looking’.

ثُمَّ نَظَّمَ مَا فَرَضَ عَلَى الْقَلْبِ وَ اللِّسَانِ وَ السَّمْعِ وَ الْبَصَرِ فِي آيَةٍ أُخْرَى فَقَالَ وَ مَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَ لَا أَبْصَارُكُمْ وَ لَا جُلُودُكُمْ يُعْنِي بِالْجُلُودِ الْفُرُوجَ وَ الْأَفْحَادَ

‘Then He^{-azwj} Systemised what He^{-azwj} had Imposed upon the heart, and the tongue, and the hearing, and the sight in another Verse. He^{-azwj} Said: **And you were not veiling yourselves that (one day) your ears, and your eyes, and your skins [41:22]**, meaning by the skins, the private parts and the hips.

وَقَالَ وَ لَا تَتَفُؤْ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْقُلُوبَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

And Said: **And do not stand on what there isn’t any knowledge for you of it. Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36]**.

فَهَذَا مَا فَرَضَ اللَّهُ عَلَى الْعَيْنَيْنِ مِنْ غَضِّ الْبَصَرِ عَمَّا حَرَّمَ اللَّهُ وَ هُوَ عَمَلُهُمَا وَ هُوَ مِنَ الْإِيمَانِ

So this is what Allah^{-azwj} has Imposed upon the eyes, from closing the sight from what Allah^{-azwj} has Prohibited, and it is their deed, and it is from the Eman.

وَ فَرَضَ اللَّهُ عَلَى الْبَدَنِ أَنْ لَا يُبْطِشَ بِهَيْمًا إِلَى مَا حَرَّمَ اللَّهُ وَ أَنْ يُبْطِشَ بِهَيْمًا إِلَى مَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ وَ فَرَضَ عَلَيْهِمَا مِنَ الصَّدَقَةِ وَ صِلَةِ الرَّحِمِ وَ الْجِهَادِ فِي سَبِيلِ اللَّهِ وَ الطَّهْوَرِ لِلصَّلَاةِ

And Allah^{-azwj} has Imposed upon the hand that he should not extent with these to what Allah^{-azwj} has Prohibited, and that he should extend these to what Allah^{-azwj} Mighty and Majestic has Commanded, and Imposed upon them from the giving of charity, and connecting the kinship (helping), and the Jihad in the Way of Allah^{-azwj}, and the cleansing for the Salats.

فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَ أَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَ امْسَحُوا بِرُءُوسِكُمْ وَ أَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَ قَالَ فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ حَتَّى إِذَا أَتَخْتَنُمُوهُمْ فَشُدُّوا الْوَتَاقَ فَإِمَّا مَنًّا بَعْدُ وَ إِمَّا فِدَاءً حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا

He^{-azwj} Said: **O you who believe! When you stand to the Salat, so wash your faces and your hands to the elbows and wipe your heads and your leg to the ankles; [5:6]; and Said: So when you meet (in battle) those who are committing Kufr, then strike the necks until when you have captured them, so tighten the bond. Then either a favour (set free) afterwards or a ransom, until the war places its burden (terminates). [47:4]**.

فَهَذَا مَا فَرَضَ اللَّهُ عَلَى الْيَدَيْنِ لِأَنَّ الصَّرْبَ مِنْ عِلَاجِهِمَا

So this is what Allah^{-azwj} has Imposed upon the two hands, because the striking is from their treatment.

وَ فَرَضَ عَلَى الرَّجْلَيْنِ أَنْ لَا يَمْشِي بِيَمَانٍ إِلَى شَيْءٍ مِنْ مَعَاصِي اللَّهِ وَ فَرَضَ عَلَيْهِمَا الْمَشْيَ إِلَى مَا يَرْضَى اللَّهُ عَزَّ وَ جَلَّ

And He^{-azwj} Imposed upon the two legs that he should not walk with them to anything from the disobediences of Allah^{-azwj} and Imposed upon the walking to what Pleases Allah^{-azwj} Mighty and Majestic.

فَقَالَ وَ لَا تَمْشِ فِي الْأَرْضِ مَرْحًا إِنَّكَ لَنْ تُخْرِقَ الْأَرْضَ وَ لَنْ تَنْبُلَعَ الْجِبَالَ طُولًا وَ قَالَ وَ اقْصِدْ فِي مَشْيِكَ وَ اغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

He^{-azwj} Said: **And do not go about in the land exultingly. You can never cut through the earth and can never reach the mountains in height [17:37];** and Said: **And be moderate in your walking and lower your voice; surely the most hateful of voices is the voice of the donkeys [31:19]’.**

وَ قَالَ فِيمَا شَهِدَتِ الْأَيْدِي وَ الْأَرْجُلُ عَلَى أَنْفُسِهِمَا وَ عَلَى أَرْبَابِهِمَا مِنْ تَضْيِعِهِمَا لِمَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِهِ وَ فَرَضَهُ عَلَيْهِمَا الْيَوْمَ نُحْنُ عَلَى أَفْوَاهِهِمْ وَ نُكَلِّمُنَا أَيْدِيَهُمْ وَ تَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

And he^{-asws} said: ‘Among what the hands and the legs will testify upon themselves and upon their owners from having wasted these, when Allah^{-azwj} Mighty and Majestic has Commanded with it and Imposed upon them: **On the Day We shall Seal upon their mouths and Cause their hands to speak to us, and their legs would testify with what they had been earning [36:65].**

فَهَذَا أَيْضًا بِمَا فَرَضَ اللَّهُ عَلَى الْيَدَيْنِ وَ عَلَى الرَّجْلَيْنِ وَ هُوَ عَمَلُهُمَا وَ هُوَ مِنَ الْإِيمَانِ

So this also is from what Allah^{-azwj} has Imposed upon the hands and upon the legs, and it is from their deeds, and it is from the Eman.

وَ فَرَضَ عَلَى الْوَجْهِ السُّجُودَ لَهُ بِاللَّيْلِ وَ النَّهَارِ فِي مَوَاقِيتِ الصَّلَاةِ فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَ اسْجُدُوا وَ اعْبُدُوا رَبَّكُمْ وَ افْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

And He^{-azwj} Imposed upon the face to do Sajdah to Him^{-azwj} by the night and day during the timings of Salat. He^{-azwj} Said: **O you who believe! Perform Ruku and Sajdah and worship your Lord, and do the good, perhaps you will succeed [22:77].**

فَهَذِهِ فَرِيضَةٌ جَامِعَةٌ عَلَى الْوَجْهِ وَ الْيَدَيْنِ وَ الرَّجْلَيْنِ وَ قَالَ فِي مَوْضِعٍ آخَرَ وَ أَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

So this is an encompassing Imposition upon the face, and the hands, and the legs. And He^{-azwj} Said in another place: **And surely, the places of Sajdah are for Allah, therefore do not call upon anyone (else) with Allah [72:18]’.**

وَقَالَ فِيمَا فَرَضَ عَلَى الْجَوَارِحِ مِنَ الطَّهْوِرِ وَ الصَّلَاةِ بِهَا وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا صَرَفَ نَبِيَّهُ ص إِلَى الْكُعْبَةِ عَنِ الْبَيْتِ الْمُقَدَّسِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ مَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ فَسَمَّى الصَّلَاةَ إِيمَانًا

And he^{-asws} said: 'Among what Allah^{-azwj} has Imposed upon the limbs, is from the cleansing and the Salat with it, and that is because when Allah^{-azwj} Mighty and Majestic Turned His^{-azwj} Prophet^{-saww} towards the Kabah, away from Bayt Al-Maqdis, Allah^{-azwj} Mighty and Majestic Revealed: **And Allah will not Waste your Eman, as Allah is Affectionate, Merciful with the people [2:143]**. He^{-azwj} Named the Salat as Eman.

فَمَنْ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ حَافِظًا لِمُجَارِحِهِ مُوفِيًا كُلَّ جَارِحَةٍ مِنْ جَوَارِحِهِ مَا فَرَضَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهَا لَقِيَ اللَّهَ تَعَالَى مُسْتَكْمِلًا لِإِيمَانِهِ وَ هُوَ مِنْ أَهْلِ الْجَنَّةِ وَ مَنْ حَانَ فِي شَيْءٍ مِنْهَا أَوْ تَعَدَّى مَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ فِيهَا لَقِيَ اللَّهَ عَزَّ وَ جَلَّ نَاقِصَ الْإِيمَانِ

So the one who meets Allah^{-azwj} Mighty and Majestic as a preserver of his limbs, a fulfiller of every limb from his limbs of what Allah^{-azwj} Mighty and Majestic had Imposed upon it, would meet Allah^{-azwj} the Exalted as perfect of his Eman and he would be from the People of Paradise; and one who is deficient regarding anything from these, or had exceeded what Allah^{-azwj} Mighty and Majestic had Commanded regarding it, would meet Allah^{-azwj} Mighty and Majestic as deficient of the Eman'.

فُلْتُ قَدْ فَهِمْتُ نُقْصَانَ الْإِيمَانِ وَ تَمَامَهُ فَمِنْ أَيْنَ جَاءَتْ زِيَادَتُهُ

I said, 'I have understood the deficiency of the Eman and its completeness, so from where does its increase come from?'

فَقَالَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ وَ إِذَا مَا أَنْزَلْتُ سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَكْبُرُ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فَرَادَتْهُمْ إِيمَانًا وَ هُمْ يَسْتَبْشِرُونَ وَ أَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَرَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ

He^{-asws} said: 'Words of Allah^{-azwj} Mighty and Majestic: **And whenever a Chapter is Revealed, there is one of them who is saying, 'Which of you has this increased in Eman?' But, as for those who believe, it does increase them in Eman, and they rejoice [9:124] And as for those in whose hearts is a disease, it increases uncleanness to their uncleanness, [9:125]**.

وَ قَالَ نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْنَةٌ آمَنُوا بِرَبِّهِمْ وَ زِدْنَاهُمْ هُدًى

And He^{-azwj} Said: **We relate to you their news with the Truth; they were youths who believed in their Lord, and We Increased them in Guidance [18:13]**'.

وَ لَوْ كَانَ كُفُّهُ وَاحِدًا لَا زِيَادَةَ فِيهِ وَ لَا نُقْصَانَ لَمْ يَكُنْ لِأَحَدٍ مِنْهُمْ فَضْلٌ عَلَى الْآخَرِ وَ لَاسْتَوَتْ النِّعَمُ فِيهِ وَ لَاسْتَوَى النَّاسُ وَ بَطَلَ التَّفْضِيلُ وَ لَكِنْ بِتَمَامِ الْإِيمَانِ دَخَلَ الْمُؤْمِنُونَ الْجَنَّةَ وَ بِالزِّيَادَةِ فِي الْإِيمَانِ تَقَاضَلَ الْمُؤْمِنُونَ بِالذَّرَجَاتِ عِنْدَ اللَّهِ وَ بِالنُّقْصَانِ دَخَلَ الْمُفْرَطُونَ النَّارَ

And if all of it had been one, neither having increase in it nor deficiency, there would not have been any merit to anyone of them over the other and the bounties would have been equal in it, and the people would have been equal, and the merits would have been nullified, but the Momin will enter the Paradise due to the complete Eman and due to the increase in the Eman.

The Momineen get merited over each other due to the ranks in the Presence of Allah^{-azwj}, and it is due to the deficiencies that the fabricators would be entering the Fire’.

قَالَ قُلْتُ لَهُ إِنَّ لِلْإِيمَانِ دَرَجَاتٍ وَ مَنَازِلَ وَ يَتَفَاضَلُ الْمُؤْمِنُونَ فِيهَا عِنْدَ اللَّهِ

He (the narrator) said, ‘I said to him^{-asws}, ‘For the Eman there are ranks, and statuses, and the Momineen will be merited over each other regarding what is in the Presence of Allah^{-azwj}?’

قَالَ نَعَمْ

He^{-asws} said: ‘Yes’.

قُلْتُ صِفْهُ لِي رَحِمَكَ اللَّهُ حَتَّى أَفْهَمَهُ

I said, ‘Describe it to me, may Allah^{-azwj} have Mercy on you^{-asws}, until I understand it’.

قَالَ إِنَّ اللَّهَ سَبَقَ بَيْنَ الْمُؤْمِنِينَ كَمَا يُسَبِقُ بَيْنَ الْحَيْلِ يَوْمَ الرِّهَانِ ثُمَّ فَضَّلَهُمْ عَلَى دَرَجَاتِهِمْ فِي السَّبْقِ إِلَيْهِ فَجَعَلَ كُلَّ امْرِئٍ مِنْهُمْ عَلَى دَرَجَةٍ سَبَقَهُ لَا يَنْقُصُهُ فِيهَا مِنْ حِفِّهِ وَ لَا يَتَقَدَّمُ مَسْبُوقٌ سَابِقاً وَ لَا مَفْضُولٌ فَاضِلاً تَفَاضَلَ بِذَلِكَ أَوَائِلُ هَذِهِ الْأُمَّةِ وَ أَوَاخِرُهَا

He^{-asws} said: ‘Allah^{-azwj} has a race between the Momineen just like the race between the horses during the day of the competition, then He^{-azwj} shall Merit them based upon their rankings in the race to Him^{-azwj}. So He^{-azwj} will Make every person from them to be upon a rank of his race, neither being deficient in it from his rights nor will the coming behind will advance over the one coming first, nor will the less merited one be merited superior to that first one of this community and its last ones.

وَ لَوْ لَمْ يَكُنْ لِلسَّابِقِ إِلَى الْإِيمَانِ فَضْلٌ عَلَى الْمَسْبُوقِ إِذْ لَلْحَقِّ آخِرُ هَذِهِ الْأُمَّةِ أَوْلَهَا نَعَمْ وَ لَتَقَدَّمُوهُمْ إِذَا لَمْ يَكُنْ لِمَنْ سَبَقَ إِلَى الْإِيمَانِ الْفَضْلُ عَلَى مَنْ أُبْطِئَ عَنْهُ وَ لَكِنَّ بِدَرَجَاتِ الْإِيمَانِ قَدَّمَ اللَّهُ السَّابِقِينَ وَ بِالْإِبْطَاءِ عَنِ الْإِيمَانِ

And if there does not happen to be for the first except the Eman as a merit over the less merited, then the last one of this community will catch up with its first one, yes, and to their advances when there does not happen to be the merit for the one who was first to the Eman, over the one who was delayed from it, but it is due to the ranks of the Eman Allah^{-azwj} will Advance the first ones, and the delayed ones from the Eman as last.

أَخَّرَ اللَّهُ الْمُتَصِّرِينَ لِأَنَّ نَجْدَ مِنَ الْمُؤْمِنِينَ مِنَ الْآخِرِينَ مَنْ هُوَ أَكْثَرُ عَمَلًا مِنَ الْأَوَّلِينَ وَ أَكْثَرُهُمْ صَلَاةً وَ صَوْمًا وَ حَجًّا وَ زَكَاةً وَ جِهَادًا وَ إِتْقَانًا وَ لَوْ لَمْ يَكُنْ سَوَابِقُ يُفْضَلُ بِهَا الْمُؤْمِنُونَ بَعْضُهُمْ بَعْضًا عِنْدَ اللَّهِ لَكَانَ الْآخِرُونَ يَكْتَرُونَ الْعَمَلَ مُقَدِّمِينَ عَلَى الْأَوَّلِينَ

Allah^{-azwj} will Delay the reducers because we find from the Momineen from the latter ones, one who is of more deeds than the former ones, and more frequent of them in Salat, and Sawm, and Hajj, and Zakat, and Jihad, and spending; and if there does not happen to be precedents the Momineen can be merited with over each other in the Presence of Allah^{-azwj}, the latter ones with the more deeds would preceding over the former ones.

وَ لَكِنَّ أَيْ اللَّهِ عَزَّ وَ جَلَّ أَنْ يُدْرِكَ آخِرَ دَرَجَاتِ الْإِيمَانِ أَوْلَهَا وَ يُقَدَّمُ فِيهَا مَنْ أَخَّرَ اللَّهُ أَوْ يُؤَخَّرَ فِيهَا مَنْ قَدَّمَ اللَّهُ

But Allah^{-azwj} Mighty and Majestic Refused for the last ranks of the Eman to catch up with its first ones, and the one Allah^{-azwj} has Delayed to be advanced in it, or the one Allah^{-azwj} has Advanced to be delayed in it’.

فُلْتُ أَحْبَبْتَنِي عَمَّا نَدَبَ اللَّهُ عَزَّ وَجَلَّ الْمُؤْمِنِينَ إِلَيْهِ إِلَى الْإِسْتِيقَاقِ

I said, ‘Inform me about what Allah^{-azwj} Mighty and Majestic has Called the Momineen to be racing against’.

فَقَالَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ سَابِقُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَ جَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَ الْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ

He^{-asws} said: ‘Words of Allah^{-azwj} Mighty and Majestic: **Race towards Forgiveness from your Lord and a Garden the expanse of it is like the expanse of the sky and the earth, Prepared for those who are believing in Allah and His Rasools. [57:21].**

وَ قَالَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ وَ قَالَ وَ السَّابِقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ الَّذِينَ تَبِعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَ رَضُوا عَنْهُ

And Said: **And the foremost are the foremost [56:10] These are the ones of proximity [56:11];** and Said: **And the foremost, the first ones from the Emigrants and the Helpers, and those who followed them with goodness, Allah is Pleased from them, and they are pleased from Him, [9:100].**

فَبَدَأَ بِالْمُهَاجِرِينَ الْأُولِينَ عَلَى دَرَجَةِ سَبْقِهِمْ ثُمَّ نَبَى بِالْأَنْصَارِ ثُمَّ تَلَّى بِالتَّابِعِينَ لَهُمْ بِإِحْسَانٍ فَوَضَعَ كُلَّ قَوْمٍ عَلَى قَدَرِ دَرَجَاتِهِمْ وَ مَنَازِلِهِمْ عِنْدَهُ

He^{-azwj} Began with the Emigrants, the former ones upon a rank of their being first, then secondly with the Helpers, then thirdly with the followers (Al Tabieen) of their with goodness. He^{-azwj} Placed every people in accordance to their ranks and their status in His^{-azwj} Presence.

ثُمَّ ذَكَرَ مَا فَضَّلَ اللَّهُ عَزَّ وَجَلَّ بِهِ أَوْلِيَاءَهُ بَعْضُهُمْ عَلَى بَعْضٍ فَقَالَ عَزَّ وَجَلَّ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَ رَفَعَ بَعْضَهُمْ دَرَجَاتٍ إِلَى آخِرِ الْآيَةِ

Then He^{-azwj} Mentioned what Allah^{-azwj} Mighty and Majestic has Merited His^{-azwj} friends with, over each other. The Mighty and Majestic Said: **Those Rasools, We Merited some of them over the others – from them was one to whom Allah Spoke (with), and some of them He Raised their ranks. [2:253]** – up to the end of the Verse.

وَ قَالَ وَ لَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَ قَالَ انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَ لِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَ أَكْبَرُ تَفْضِيلًا

And Said: **and We have Preferred some of the Prophets above the others [17:55];** and Said: **Look, how We Prefer some of them above others, and for the Hereafter there are greater Ranks and greater Preferments [17:21];**

وَ قَالَ لَهُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَ قَالَ وَ يُؤْتِي كُلَّ ذِي فَضْلٍ فَضْلَهُ وَ قَالَ الَّذِينَ آمَنُوا وَ هَاجَرُوا وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ

And Said: **There are (varying) Levels in the Presence of Allah, [3:163];** and Said: **and Give everyone with merit, his merit, [11:3];** and Said: **Those who believed and emigrated in the Way of Allah with their wealth and their selves are of a greater rank in the Presence of Allah. [9:20];**

وَقَالَ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْفَاعِلِينَ أَجْرًا عَظِيمًا دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً وَقَالَ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا

And He^{-azwj} Said: **and Allah Merited the fighters over the ones sitting back by a mighty Recompense [4:95] (High) Levels from Him and Forgiveness and Mercy, [4:96];** and Said: **They are not the same - the ones from you who spent from before the conquest (of Makkah) and fought, are of a greater level than those who are spending from after (the conquest) and fighting. [57:10];**

وَقَالَ يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَقَالَ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطَّؤُونَ مَوْطِنًا يَعْذِيبُ الْكُفَّارَ وَلَا يَبْأَلُونَ مِنْ عَدُوٍّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ

And Said: **Allah will Exalt those of you who believe, and those who are given knowledge, in ranks; [58:11];** and Said: **That is because they would neither be hit by thirst, nor fatigue, nor hunger in the Way of Allah, nor be treading a path enraging the Kafirs, nor attaining an injury from an enemy, except it would be Written for them as a righteous deed; [9:120];**

وَقَالَ وَمَا تَقَدَّمُوا لَأَنْفُسِكُمْ مِنْ خَيْرٍ بِجَدْوِهِ عِنْدَ اللَّهِ وَقَالَ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

And Said: **and whatever you are sending ahead for yourselves from goodness, you will find it in the Presence of Allah [2:110];** and Said: **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].**

فَهَذَا دَرَجَاتٍ الْإِيمَانِ وَمَنَازِلِهِ عِنْدَ اللَّهِ عَزَّ وَجَلَّ.

So this is a mention of the ranks of Eman and its statuses in the Presence of Allah^{-azwj} Mighty and Majestic²⁶.

تبیین

Explanation (Ahadeeth only)

رَوَى الدَّيْلَمِيُّ فِي إِرْشَادِ الْقُلُوبِ بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع فِي حَبْرٍ طَوِيلٍ فِي مِعْرَاجِ النَّبِيِّ ص قَالَ: ثُمَّ عُرِّجَ بِهِ حَتَّى انْتَهَى إِلَى سَاقِ الْعَرْشِ وَ نَاجَاهُ بِمَا ذَكَرَهُ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ

It is reported by Al Daylami in 'Irshad Al Quloob', by his chain,

²⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 29 H 6

'From Musa Bin Ja'far^{asws}, from his^{asws} his^{asws} forefathers^{asws} in a lengthy hadeeth regarding the Mi'raj (Ascension) of the Prophet^{saww}, he^{saww} said: 'Then there was an ascension with me^{saww} until I^{saww} ended to the Base of the Throne', then he^{saww} was Whispered to with what Allah^{azwj} Mighty and Majestic has Mentioned in His^{azwj} Book.

قَالَ تَعَالَى اللَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ فَيَعْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ

The Exalted Said: For Allah is whatever is in the skies and whatever is in the earth; and if you are revealing what is within yourselves or you are hiding it, Allah will Reckon you with it. Then He will Forgive the one He so Desires to and He will Punish the one He so Desires to; [2:284].

وَكَانَتْ هَذِهِ الْآيَةُ قَدْ عُرِضَتْ عَلَى سَائِرِ الْأُمَمِ مِنْ لَدُنْ آدَمَ إِلَى بَعْثِ مُحَمَّدٍ ص فَأَبَوْا جَمِيعاً أَنْ يَقْبَلُوهَا مِنْ ثِقَلِهَا وَ قَبْلِهَا مُحَمَّدٌ ص

And it so happened that this Verse had been presented to rest of the communities since Adam^{as} up to the Prophet-hood of Muhammad^{saww}, but they had all refused to accept it due to its heaviness, and Muhammad^{saww} accepted it.

فَلَمَّا رَأَى اللَّهُ عَزَّ وَ جَلَّ مِنْهُ وَمِنْ أُمَّتِهِ الْقَبُولَ خَفَّفَ عَنْهُ ثِقَلَهَا فَقَالَ اللَّهُ عَزَّ وَ جَلَّ آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ

When Allah^{azwj} Mighty and Majestic Saw the acceptance from him^{saww} and from his^{saww} community, He^{azwj} Lightened its heaviness from him^{saww}. So Allah^{azwj} Mighty and Majestic Said: **(Allah Said): "The Rasool believes in what is Revealed unto him from his Lord".**

ثُمَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ تَكَرَّمَ عَلَى مُحَمَّدٍ وَ أَشْفَقَ عَلَى أُمَّتِهِ مِنْ تَشْدِيدِ الْآيَةِ الَّتِي قَبِلَهَا هُوَ وَ أُمَّتُهُ فَأَجَابَ عَنْ نَفْسِهِ وَ أُمَّتِهِ فَقَالَ وَ الْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ لَا نَفَرَقَ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ

Then Allah^{azwj} Mighty and Majestic was Benevolent upon Muhammad^{saww} and Compassionate upon his^{saww} community due to the severity of the Verse which he^{saww} had accepted it, him^{saww} and his^{saww} community. So he^{saww} answered from his^{saww} own behalf and of his^{saww} community. He^{saww} said: **(The Rasool said), 'And (so do) the Momineen. They all believe in Allah, and His Angels, and His Books. They do not differentiate between any one of His Rasools'.**

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ لَهُمُ الْمَغْفِرَةُ وَ الْجَنَّةُ إِذَا فَعَلُوا ذَلِكَ

Allah^{azwj} Mighty and Majestic Said to them: **"The Forgiveness and the Paradise, when they do that!"**

فَقَالَ النَّبِيُّ سَمِعْنَا وَ أَطَعْنَا عُفْرَانَكَ رَبَّنَا وَ إِلَيْكَ الْمَصِيرُ يَعْنِي الْمَرْجِعَ فِي الْآخِرَةِ

The Prophet^{saww} said: **'We hear, and we obey'". (The Rasool said): 'Yours is the Forgiveness, our Lord, and to You is the Destination'. [2:285] – meaning the return in the Hereafter.**

فَأَجَابَهُ قَدْ فَعَلْتَ ذَلِكَ بِتَائِبِي أُمَّتِكَ قَدْ أَوْجَبْتَ لَهُمُ الْمَغْفِرَةَ

He^{-azwj} Answered him^{-saww}: “I^{-azwj} had Done that due to the repentance of your^{-saww} community, I^{-azwj} have Obligated the Forgiveness for them!”

فَقَالَ اللَّهُ تَعَالَى إِذَا قَبِلْتَهَا أَنْتَ وَ أُمَّتُكَ وَ قَدَكَانَتْ غُرِضَتْ مِنْ قَبْلِ عَلِيٍّ الْأَنْبِيَاءِ وَ الْأُمَمِ فَلَمْ يَقْبَلُوهَا فَحَقُّ عَلَيَّ أَنْ أَرْفَعَهَا عَنْ أُمَّتِكَ

Then the Exalted Said: “As for when you^{-saww} and your^{-saww} community have accepted it, and it had been presented before unto the Prophets^{-as} and the communities by they had not accepted it, so there is a right upon Me^{-azwj} that I^{-azwj} Raise it from your^{-saww} community!”

فَقَالَ اللَّهُ تَعَالَى لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ مِنْ خَيْرٍ وَ عَلَيْهَا مَا اكْتَسَبَتْ مِنْ شَرِّ

Allah^{-azwj} the Exalted Said: “Allah does not Encumber a soul except to its capacity. For it would be what it earned – from the good - and against it would be what it earned”. [2:286] – from the evil.

أَلْهَمَ اللَّهُ عَزَّ وَ جَلَّ نَبِيَّهُ أَنْ قَالَ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

Allah^{-azwj} Mighty and Majestic Inspired His^{-azwj} Prophet^{-saww} to say: ‘Our Lord! Do not Seize us if we forget or we make a mistake. [2:286]’.

فَقَالَ اللَّهُ سُبحَانَهُ أَعْطَيْتُكَ لِكِرَامَتِكَ إِلَى آخِرِ الْحَيْرِ .

Allah^{-azwj} the Glorious Said: ‘I^{-azwj} shall Give you^{-saww} due to your^{-saww} prestige’ – up to the end of the Hadeeth’.

وَ فِي إِشْرَادِ الْمُفِيدِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع كُلُّ قَوْلٍ لَيْسَ فِيهِ ذِكْرٌ فَهُوَ لَعْوٌ .

And in ‘Irshad’ of Al-Mufeed – from Amir Al-Momineen^{-asws}: ‘Every word not having Zikr in it, so it is vanity’.

وَ فِي الْمَجْمَعِ عَنِ الصَّادِقِ ع قَالَ: أَنْ يَتَقَوَّلَ الرَّجُلُ عَلَيْكَ بِالْبَاطِلِ أَوْ يَأْتِيكَ بِمَا لَيْسَ فِيكَ فَتُعْرِضُ عَنْهُ لِلَّهِ .

And in ‘Al-Majma’ – from Al-Sadiq^{-asws} having said: ‘If a man were to speak against you with the falsehood, or comes to you with what isn’t in you, then turn away from him for the Sake of Allah^{-azwj}’.

قَالَ وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ الْعَنَاءُ وَ الْمَلَاهِي .

He said, ‘And in another report: ‘It is the singing and the amusements’.

وَ فِي الْإِعْتِقَادَاتِ عَنْهُ ع أَنَّهُ سُئِلَ عَنِ الْقُصَاصِ أَيْ حَيْلِ الْإِسْتِمَاعِ لَهُمْ فَقَالَ لَا .

And in ‘Al-I’tiqadaat’ (believes) – from him^{-asws} having been asked about the story-tellers, ‘Is it Permissible to listen intently to them?’ He^{-asws} said: ‘No!’

وَقَالَ فِي الْفَقِيهِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي وَصِيَّتِهِ لِابْنِهِ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ يَا بُنَيَّ لَا تَقُلْ مَا لَا تَعْلَمُ بَلْ لَا تَقُلْ كَلِمًا مَا تَعْلَمُ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَدْ فَرَضَ عَلَى جَوَارِحِكَ كُلِّهَا فَرَائِضٌ يَخْتَجُّ بِهَا عَلَيْكَ يَوْمَ الْقِيَامَةِ وَ يَسْأَلُكَ عَنْهَا

And in 'Al-Faqeeh' – Amir Al-Momineen^{-asws} said in his^{-asws} bequest to his^{-asws} son Muhammad Bin Al-Hanafiya: 'O my^{-asws} son! Do not say what you do not know, but do not say all what you do know, for Allah^{-azwj} Blessed and Exalted has Imposed obligations upon all of the limbs which He^{-azwj} will be Arguing against you with on the Day of Qiyamah and Question you about these'.

وَسَاقَ الْحَدِيثِ إِلَى أَنْ قَالَ ثُمَّ اسْتَعْبَدَهَا بِطَاعَتِهِ فَقَالَ عَزَّ وَجَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا إِلَى قَوْلِهِ لَعَلَّكُمْ تُفْلِحُونَ

And he^{-asws} continued the Hadeeth up to he^{-asws} said: 'Then He^{-azwj} Enslaved these with obedience to Him^{-azwj}, so the Mighty and Majestic Said: 'O you who believe! Perform Ruku and Sajdah – up to His^{-azwj} Words - perhaps you will succeed [22:77].

فَهَذِهِ فَرِيضَةٌ جَامِعَةٌ وَاجِبَةٌ عَلَى الْجَوَارِحِ وَ قَالَ عَزَّ وَجَلَّ وَأَنَّ الْمَسَاجِدَ لِحُ يَعْني بِالْمَسَاجِدِ الْوَجْهَ وَ الْيَدَيْنِ وَ الرِّجْلَيْنِ وَ الْإِصْبَاحَيْنِ الْحَدِيثِ بِطَوِيلِهِ.

So these are all-inclusive Impositions, obligated upon the limbs. And the Mighty and Majestic Said: **And surely, the places of Sajdah [72:18]** – etc., meaning by the 'Masajids', the face, and the hands, and the knees, and the toes' – the Hadeeth with its length".

و فِي رِوَايَةِ ابْنِ قَوْلُونِهِ وَ قَالَ فِي مَوْضِعٍ آخَرَ وَ أَنَّ الْمَسَاجِدَ الْآيَةَ فَرَوَى أَصْحَابُنَا فِي عَرَبٍ هَذَا الْحَدِيثِ أَنَّهُ عَنَى عَزَّ وَجَلَّ بِذَلِكَ هَذِهِ الْجَوَارِحِ الْخَمْسَ

And in a report of Ibn Qawlawayya, and he said in another place, 'And surely, the places of Sajdah [72:18] – the Verse, it is reported by our companions in other than this Hadeeth that the Mighty and Majestic Means by that these five limbs'.

و قَالَ فِي مَوْضِعٍ آخَرَ فِيمَا فَرَضَ عَلَى هَذِهِ الْجَوَارِحِ مِنَ الطَّهُورِ وَ الصَّلَاةِ وَ ذَلِكَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا صَرَفَ نَبِيَّهُ ص إِلَى الْكَعْبَةِ عَنِ بَيْتِ الْمَقْدِسِ قَالَ الْمُسْلِمُونَ لِلنَّبِيِّ ص يَا رَسُولَ اللَّهِ أَرَأَيْتَ صَلَاتِنَا الَّتِي كُنَّا نَصَلِّي إِلَى بَيْتِ الْمَقْدِسِ مَا خَالَهَا وَ خَالِنَا فِيهَا وَ خَالَ مِنْ مَضَى مِنْ أَمْوَاتِنَا وَ هُمْ يُصَلُّونَ إِلَى بَيْتِ الْمَقْدِسِ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ وَ مَا كَانَ اللَّهُ الْآيَةَ.

And he said in another place: 'Among what is Imposed upon these limbs, from the cleansing and the Salat, and that is because when Allah^{-azwj} Blessed and Exalted Turned His^{-azwj} Prophet^{-saww} to the Kabah away from Bayt Al-Maqdis, the Muslims said to the Prophet^{-saww}, 'O Rasool-Allah^{-saww}! What is your^{-saww} view of our Salat which we used to pray towards Bayt Al Maqdis, what it its state and our state in these, and states of our dead ones who have passed away, and they were praying towards Bayt Al-Maqdis?' So Allah^{-azwj} Mighty and Majestic Revealed: **And Allah was not [8:33]** – the Verse".

رُوي أَنَّهُ سُئِلَ رَسُولُ اللَّهِ ص بِأَيِّ شَيْءٍ سَبَقَتْ وُلْدَ آدَمَ قَالَ إِنَّنِي أَوَّلُ مَنْ أَقَرَّ بِرَبِّي إِنَّ اللَّهَ أَخَذَ مِيثَاقَ النَّبِيِّينَ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى فَكُنْتُ أَوَّلُ مَنْ أَحَابَ.

It has been reported that Rasool-Allah^{-saww} was asked, 'By which thing do you^{-saww} precede the children of Adam^{-as}?' He^{-saww} said: 'I^{-saww} was the first one to acknowledge to my^{-saww} Lord^{-azwj}.

Allah-azwj Took the Covenants of the Prophets-as: and Made them testify against their own selves: “Am I not your Lord?” They said, ‘Yes, [7:172]. I-saww was the first one to answer’.²⁷

7- كا، الكافي عن علي عن أبيه عن ابن أبي عمير عن محمد بن حكيم قال: قلت لأبي الحسن ع الكبائر تُخرج من الإيمان

(The book) ‘Al-Kafi’ – From Ali, from his father, from Ibn Abu Umeyr, from Muhammad Bin Hakeem who said,

‘I said to Abu Al-Hassan-asws, ‘Do the major sins expel one from the Eman?’

فَقَالَ نَعَمْ وَ مَا دُونَ الْكَبَائِرِ قَالَ رَسُولُ اللَّهِ ص لَا يَزِيهِ الرَّائِي وَ هُوَ مُؤْمِنٌ وَ لَا يَسْرِقُ السَّارِقُ وَ هُوَ مُؤْمِنٌ.

He-asws said: ‘Yes, and what is below the major sins. Rasool-Allah-saww said: ‘Neither does the adulterer does not commit adultery while he is a Momin not does the thief steal while he is a Momin’.²⁸

8- كا، الكافي بالإسناد عن ابن أبي عمير عن علي الرضا ع عن عبيد بن زرارة قال: دخل ابن قيس الماصر و عمر بن دَرٍّ و أظنُّ مَعَهُمَا أَبُو حَنِيْفَةَ عَلِي أَبِي جَعْفَرٍ ع فَتَكَلَّمَ ابْنُ قَيْسِ الْمَاصِرِ فَقَالَ إِنَّا لَا نُخْرِجُ أَهْلَ دَعْوَتِنَا وَ أَهْلَ مِلَّتِنَا مِنَ الْإِيمَانِ فِي الْمَعَاصِي وَ الذُّنُوبِ

(The book) ‘Al-Kafi’ – By the chain from Ibn Abu Umeyr, from Ali Al Zayyat, from Ubeyd Bin Zurara who said,

‘Ibn Qays Al Masir and Umar Bin Zarr, and I thing Abu Haneefa was with them, entered to see Abu Ja’far-asws. Ibn Qays Al-Masir spoke. He said, ‘We do not expel people of our call, and people of our religion from the Eman regarding the disobedience and the sins’.

قَالَ فَقَالَ لَهُ أَبُو جَعْفَرٍ يَا ابْنَ قَيْسٍ أَمَا رَسُولُ اللَّهِ ص فَقَدْ قَالَ لَا يَزِيهِ الرَّائِي وَ هُوَ مُؤْمِنٌ وَ لَا يَسْرِقُ السَّارِقُ وَ هُوَ مُؤْمِنٌ فَادْهَبْ أَنْتَ وَ أَصْحَابُكَ حَيْثُ شِئْتُمْ.

He (the narrator) said, ‘Abu Ja’far-asws said to him: ‘O Ibn Qays! As for Rasool-Allah-saww, he-saww had said: ‘Neither will the adulterer commit adultery while he is a Momin, nor will the thief steal while he is a Momin’, but you and your companions can go wherever you so desire to’.²⁹

9- ل، الخصال ن، عيون أخبار الرضا عليه السلام لي، الأماي للصدوق عن حمزة العلوي عن علي بن محمد البراز عن داود بن سليمان الفراء قال حَدَّثَنِي عَلِيُّ بْنُ مُوسَى الرِّضَا ع عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْإِيمَانُ إِفْرَازٌ بِاللِّسَانِ وَ مَعْرِفَةٌ بِالْقَلْبِ وَ عَمَلٌ بِالْأَرْكَانِ.

(The books) ‘Al Khisaal’, (and) ‘Uyoun Akhbar Al-Reza-asws’, (and) ‘Al-Amaali’ of Al-Sadouq, from Hamza Al Alawy, from Ali Bin Muhammad Al Bazzaz, from Dawood Bin Suleyman Al Fara’a who said,

‘Ali-asws Bin Musa Al-Reza-asws narrated to me from his-asws father-asws Musa Bin Ja’far-asws, from his-asws father-asws, Ja’far Bin Muhammad-asws, from his-asws father-asws Muhammad Bin Ali-asws, from his-asws father-asws Ali Bin Al-Husayn-asws, from his-asws father-asws Al-Husayn-asws Bin Ali-asws, from his-asws father-asws Amir Al-Momineen-asws having said: ‘Rasool-Allah-saww said: ‘The Eman

²⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 29 Notes under H 6

²⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 29 H 7

²⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 29 H 8

is acceptance with the tongue, and recognition by the heart, and action with the body parts”³⁰.

10- فس، تفسير القمي إِيَّهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَ الْعَمَلُ الصَّالِحُ يَرْفَعُهُ قَالَ كَلِمَةُ الْإِحْلَاصِ وَ الْإِقْرَارُ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ مِنَ الْقَرَائِصِ وَ الْوَلَايَةِ يَرْفَعُ الْعَمَلُ الصَّالِحُ إِلَى اللَّهِ.

Tafseer Al-Qummi - **To Him ascend the good words, and the righteous deeds raise it. [35:10]**. He (Ali Bin Ibrahim) said, ‘The sincere word and the acceptance with whatever comes from the Presence of Allah^{-azwj}, from the obligations and the Wilayah raise the righteous deeds to Allah^{-azwj}’. (opinion)

وَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: الْكَلِمُ الطَّيِّبُ قَوْلُ الْمُؤْمِنِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ وَليُّ اللَّهِ وَ خَلِيفَةُ رَسُولِ اللَّهِ وَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: الْكَلِمُ الطَّيِّبُ قَوْلُ الْمُؤْمِنِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ وَليُّ اللَّهِ وَ خَلِيفَةُ رَسُولِ اللَّهِ

And from Al-Sadiq^{-asws} having said: **‘the good words [35:10]**, are the words of the Momin, ‘There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool-Allah^{-saww}, Ali^{-asws} is Guardian^{-asws} of Allah^{-azwj} and caliph of Rasool-Allah^{-saww}’.

وَ قَالَ وَ الْعَمَلُ الصَّالِحُ الْإِعْتِقَادُ بِالْقَلْبِ إِنَّ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِ اللَّهِ لَا شَكَّ فِيهِ مِنْ رَبِّ الْعَالَمِينَ.

And he^{-asws} said: **‘the good words [35:10]**, are the beliefs in the heart that this, it is the truth from the Presence of Allah^{-azwj}, there is no doubt in it being from Lord^{-azwj} of the worlds”.

وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ لِكُلِّ قَوْلٍ مُصَدِّقًا مِنْ عَمَلٍ يُصَدِّقُهُ أَوْ يُكَذِّبُهُ فَإِذَا قَالَ ابْنُ آدَمَ وَ صَدَّقَ قَوْلُهُ بِعَمَلِهِ رَفَعَ قَوْلُهُ بِعَمَلِهِ إِلَى اللَّهِ وَ إِذَا قَالَ وَ خَالَفَ عَمَلَهُ قَوْلُهُ رَدَّ قَوْلُهُ عَلَى عَمَلِهِ الْحَبِيثِ وَ هَوِيَ بِهِ إِلَى النَّارِ.

And in a report of Abu Al-Jaroud, from Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘For every word there is a ratification from a deed ratifying it or belying it. When the son of Adam^{-as} says (something) and his words are ratified by his actions, his word will be raised to Allah^{-azwj} along with his deed, and when he says (something) and his actions are opposite to his words, his words would be returned to his wicked deeds and he would collapse with it into the Fire”³¹.

11- ن، عيون أخبار الرضا عليه السلام عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْفَرَشِيِّ عَنْ مُحَمَّدِ بْنِ خَالِدِ بْنِ الْحَسَنِ عَنْ أَبِي بَكْرٍ بْنِ أَبِي دَاوُدَ عَنْ عَلِيِّ بْنِ حَرْبٍ عَنْ أَبِي الصَّلْتِ الْهَرَوِيِّ عَنِ الرِّضَا عَنْ آبَائِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ قَالَ رَسُولُ اللَّهِ ص الْإِيمَانُ مَعْرِفَةٌ بِالْقَلْبِ وَ إِقْرَارٌ بِاللِّسَانِ وَ عَمَلٌ بِالْأَرْكَانِ.

(The book) ‘Uyoun Akhbar Al-Reza^{-asws}’, may the greetings be upon him^{-asws} – from Ahmad Bin Muhammad Bin Abdul Rahman al Qureyshi, from Muhammad Bin Khalid Bin Al-Hassan, from Abu Bakr Bin Abu Dawood, from Ali Bin Harb, from Abu Al Salt Al Harwy,

³⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 29 H 9

³¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 29 H 10

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, may the Salawaat upon them^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The Eman is recognition with the heart, and the acceptance with the tongues, and the action with the body parts''.³²

12- ل، الخصال ن، عيون أخبار الرضا عليه السلام عن أبيه عن محمد بن مَعْقِلِ الْقَرْمِيسِيّ عَنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ طَاهِرٍ قَالَ

(The books) 'Al Khisaal', (and) 'Uyoun Akhbar Al-Reza^{-asws}', from his father, from Muhammad Bin Ma'qil Al Qirmeysiny, from Muhammad Bin Abdullah Bin Tahir who said,

كُنْتُ وَاقِفًا عَلَى أَبِي وَعِنْدَهُ أَبُو الصَّلْتِ الْهَرَوِيُّ وَ إِسْحَاقُ بْنُ رَاهُوَيْهِ وَ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ فَقَالَ أَبِي لِيُحَدِّثْنِي كُلُّ رَجُلٍ مِنْكُمْ بِحَدِيثٍ

'I was standing by my father and in his presence was Abu Al Salt Al harwy, and Is'haq Bin Rahwiya, and Ahmad Bin Muhammad Bin Hanbal. He said to me, 'Let each man from you narrate a Hadeeth!'

فَقَالَ أَبُو الصَّلْتِ الْهَرَوِيُّ حَدَّثَنِي عَلِيُّ بْنُ مُوسَى الرِّضَا ع وَ كَانَ وَ اللَّهُ رِضًا كَمَا سُمِّيَ عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ عَنْ أَبِيهِ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْإِيمَانُ قَوْلٌ وَ عَمَلٌ

Abu Al-Salt Al-Harwy said, 'It is narrated to me by Ali^{-asws} Bin Musa Al-Reza^{-asws}, and by Allah^{-azwj}, he^{-asws} was pleasing like what he^{-asws} has been named, from his^{-asws} father^{-asws} Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father Muhamamd^{-asws} Bin Ali^{-asws}, from his^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father Al-Husayn^{-asws}, from his^{-asws} father^{-asws} Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The Eman is word (belief) and deed'.

فَلَمَّا خَرَجْنَا قَالَ أَحْمَدُ بْنُ حَنْبَلٍ مَا هَذَا الْإِسْنَادُ فَقَالَ لَهُ أَبِي هَذَا سَعُوطُ الْمَجَانِينِ إِذَا سَعِطَ بِهِ الْمَجْنُونُ أَفَاقَ.

When we went out, Ahmad Bin Hanbal (founder of Hanbali Sect) said, 'What is this chain (of attribution)?' My father said to him, 'This is a snuff of the insane, when the insane sniffs it, he wakes up!'³³

13- ل، الخصال ن، عيون أخبار الرضا عليه السلام عن ابن الوليد عن الصَّفَّارِ عَنِ ابْنِ عَيْسَى عَنْ بَكْرِ بْنِ صَالِحِ الرَّازِيِّ عَنْ أَبِي الصَّلْتِ الْهَرَوِيِّ قَالَ: سَأَلْتُ الرِّضَا عَ عَنِ الْإِيمَانِ فَقَالَ الْإِيمَانُ عَقْدٌ بِالْقَلْبِ وَ لَفْظٌ بِاللِّسَانِ وَ عَمَلٌ بِالْجَوَارِحِ لَا يَكُونُ الْإِيمَانُ إِلَّا هَكَذَا.

(The books) 'Al Khisaal', (and) 'Uyoun Akhbar Al-Reza^{-asws}' – from Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Bakr Bin Salih Al Razy, from Abu Al Salt Al Harwy who said,

'I asked Al-Reza^{-asws} about the Eman. He^{-asws} said: 'The Eman is a belief by the heart, and a word by the tongue, and an action by a limb. The Eman cannot be except like this!'³⁴

14- ب، قرب الإسناد عن محمد بن عيسى عن القَدَّاحِ عَنِ جَعْفَرِ بْنِ أَبِيهِ ع قَالَ قَالَ النَّبِيُّ ص الْإِيمَانُ قَوْلٌ وَ عَمَلٌ أَخْوَانِ شَرِيكَانِ.

³² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 29 H 11

³³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 29 H 12

³⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 29 H 13

(The book) 'Qurb Al Asnaad' – From Muhammad Bin Isa, from Al Qaddah,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'The Prophet^{-saww} said: 'The Eman is word (belief) and action - as brothers, two partners''.³⁵

15- ب، قرب الإسناد عن هارون عن ابن صدقة قال: سمعتُ أبا عبد الله ع و سُئِلَ مَا بَأَلِ الرَّائِي لَا تُسَمِّيهِ كَافِرًا وَ تَارِكُ الصَّلَاةِ قَدْ تُسَمِّيهِ كَافِرًا وَ مَا الْحُجَّةُ فِي ذَلِكَ

(The book) 'Qurb Al Asnad' – from Harou, from Ibn Sadaqah who said,

'I heard Abu Abdullah^{-asws}, and he^{-asws} had been asked, 'What is the matter the adulterer is not been named as 'Kafir', while the neglecter of the Salat is being named as 'Kafir', what is the argument regarding that?'

قَالَ لِأَنَّ الرَّائِي وَ مَا أَشْبَهُهُ إِنَّمَا يَفْعَلُ ذَلِكَ لِمَكَانِ الشَّهْوَةِ وَ إِنَّمَا تَغْلِبُهُ وَ تَارِكُ الصَّلَاةِ لَا يَبْرُكُهَا إِلَّا اسْتِخْفَافًا بِهَا وَ ذَلِكَ أَنَّكَ لَا تَجِدُ الرَّائِي يَأْتِي الْمَرْأَةَ إِلَّا وَ هُوَ مُسْتَلِدٌّ لِإِثْبَانِهِ إِيَّاهَا قَاصِدًا إِلَيْهَا وَ كُلُّ مَنْ تَرَكَ الصَّلَاةَ قَاصِدًا إِلَيْهَا فَلَيْسَ يَكُونُ فَضْدَهُ لِبَرَكَةِهَا اللَّذَّةُ فَإِذَا انْتَمَتِ اللَّذَّةُ وَقَعَ الْإِسْتِخْفَافُ وَ إِذَا وَقَعَ الْإِسْتِخْفَافُ وَقَعَ الْكُفْرُ.

He^{-asws} said: 'Because the adulterer and whoever resembles him, rather does that in place of the lustful desires, and it overcomes him, while the neglecter of the Salat does not neglect it except by taking lightly with it, and that is because you will not find an adulterer going to the woman except and he is deriving pleasure for his going to her, aiming to her, while everyone who neglects the Salat aims to him, so his aim to neglect it doesn't happen for the pleasure. When the pleasure is negated, the taking lightly occurs, and when the taking lightly occurs, the Kufir occurs''.³⁶

16- ب، قرب الإسناد عن هارون عن ابن صدقة قال: وَ قِيلَ لِأَبِي عَبْدِ اللَّهِ ع مَا فَرْقُ بَيْنَ مَنْ نَظَرَ إِلَى امْرَأَةٍ فَرَزَى بِهَا أَوْ خَمْرًا [خَمْرًا] فَشَرِبَهَا وَ بَيْنَ مَنْ تَرَكَ الصَّلَاةَ حَيْثُ لَا يَكُونُ الرَّائِي وَ شَارِبِ الْخَمْرِ مُسْتِخْفًا كَمَا اسْتِخْفَ تَارِكُ الصَّلَاةِ وَ مَا الْحُجَّةُ فِي ذَلِكَ وَ مَا الْعِلَّةُ الَّتِي تَفْرُقُ بَيْنَهُمَا

(The book) 'Qurb Al Asnad' – From Haroun, from Ibn Sadaqa who said,

'And it was said to Abu Abdullah^{-asws}, 'What is the difference between the one looking at a woman, so he commits adultery with her, or wine so he drinks it, and the one who neglects the Salat where he does not become an adulterer and the drinker of wine does not become taking lightly like what the neglecter of the Salat does, and what is the argument regarding that, and what is the reason which differentiates between the two?'

قَالَ ع الْحُجَّةُ أَنَّ كُلَّ مَا أَدْخَلْتَ نَفْسَكَ فِيهِ لَمْ يَدْعُكَ إِلَيْهِ دَاعٍ وَ لَمْ يَغْلِبِكَ عَلَيْهِ غَالِبٌ شَهْوَةٍ مِثْلَ الرِّئَا وَ شَرِبِ الْخَمْرِ فَأَنْتَ دَعَوْتَ نَفْسَكَ إِلَى تَرَكَ الصَّلَاةِ وَ لَيْسَ تَمَّ شَهْوَةٌ فَهُوَ الْإِسْتِخْفَافُ بِعَيْنِهِ وَ هَذَا فَرْقٌ مَا بَيْنَهُمَا.

He^{-asws} said: 'The argument is that all what you entered yourself into did not call you to with a calling, and the lustful desire did not overcome upon him like it did the adulterer and drinker

³⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufir - Ch 29 H 14

³⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufir - Ch 29 H 15

of wine. So, you had called yourself to neglect the Salat and there wasn't any lustful desire. Thus, it is the taking lightly exactly, and this is the difference between the two".³⁷

17- ب، قُرْبُ الْإِسْنَادِ عَنْ عَلِيٍّ عَنْ أَخِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يَزِينُ الرَّابِي وَ هُوَ مُؤْمِنٌ وَ لَا يَسْرِقُ السَّارِقُ وَ هُوَ مُؤْمِنٌ.

(The book) 'Qurb Al Asnad' – from Ali, from his brother who said,

'Rasool-Allah^{-sawww} said: 'The adulterer does not commit adultery while he is a Momin, nor does the thief steal while he is a Momin".³⁸

18- ل، الخصال عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ النَّهْدِيِّ عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رِيَابٍ عَنِ الْحَلْبِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْمُؤْمِنَ لَا يَكُونُ سَجِيئَةً الْكَذِبِ وَ لَا الْبُخْلِ وَ لَا الْفُجُورَ وَ لَكِنَّهُ زَيْمًا أَلَمَّ بِشَيْءٍ مِنْ هَذَا لَا يَدُومُ عَلَيْهِ

(The book) 'Al Khisaal' – From his father, from Sa'ad, from Al Nahdy, from Ibn Mahboub, from Ibn Riab, from Al Halby who said,

'I heard Abu Abdullah^{-asws} saying: 'The Momin, his natured neither happens to be the lying, nor the stinginess, not the immorality, but sometimes he is troubled with something from this, not being constantly upon it'.

فَقِيلَ لَهُ أَ فَيرني

It was said to him^{-asws}, 'Does he commit adultery?'

قَالَ نَعَمْ هُوَ مُعْتَرٌّ تَوَّابٌ وَ لَكِنَّهُ لَا يُؤَدُّ لَهُ مِنْ تِلْكَ التُّنْفَةِ.

He^{-asws} said: 'Yes, he gets tempted, repents, but no child is born for him from that semen".³⁹

19- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْإِيمَانُ إِقْرَارٌ بِاللِّسَانِ وَ مَعْرِفَةٌ بِالْقَلْبِ وَ عَمَلٌ بِالْأَرْكَانِ.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greetings be upon him^{-asws}, by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-sawww} said: 'The Eman is acceptance by the tongue, and recognition by the heart, and action by the body parts".⁴⁰

20- ج، المجلس للمفيد ما، الأمامي للشيخ الطوسي عَنِ الْمُفِيدِ عَنِ الْجَعْفَرِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْمَالِكِيِّ عَنِ أَبِي الصَّلْتِ الْهَرَوِيِّ عَنِ الرِّضَا عَنِ ابْنِ مُوسَى عَنِ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ عَنِ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ أَبِيهِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ قَالَ رَسُولُ اللَّهِ ص الْإِيمَانُ قَوْلٌ مَقُولٌ وَ عَمَلٌ مَعْمُولٌ وَ عِرْفَانٌ الْعُمُولِ

³⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 29 H 16

³⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 29 H 17

³⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 29 H 18

⁴⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 29 H 19

(The book) 'Al Majalis' of Al-Mufeed, (and) 'Al-Amaali' of the Sheykh Al-Tusi, from Al-Mufeed, from Al Jiany, from Al-Husayn Bin Ali Al Maliky, from Abu Al Salt Al Harwy,

'From Al-Reza Ali^{-asws} Bin Musa^{-asws}, from his^{-asws} father^{-asws} Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father Muhammad^{-asws} Bin Ali^{-asws}, from his^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father Al-Husayn^{-asws} Bin Ali^{-asws}, from his^{-asws} father Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, said: 'Rasool-Allah^{-sawww} said: 'The Eman is a word spoken, and an action done, and understanding of the intellects'.

قَالَ أَبُو الصَّلْتِ فَحَدَّثْتُ بِهَذَا الْحَدِيثِ فِي مَجْلِسِ أَحْمَدَ بْنِ حَنْبَلٍ فَقَالَ لِي أَحْمَدُ يَا أَبَا الصَّلْتِ لَوْ قُرِئَ بِهَذَا الْإِسْنَادِ عَلَى الْمَجَانِينِ لَأَفَاقُوا.

Abu Al-Salt said, 'I narrated this Hadeeth in a gathering of Ahmad Bin Hanbal (founder of Hanbali Sect). He said to me, 'O Abu Al-Salt! If you had read this attribution to the madmen, they would have woken up (recovered)'.⁴¹

21- ما، الأمامي للشيخ الطوسي عن الفخام عن المنصوري عن عم أبيه عن أبي الحسن الثالث عن آتائه ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ سَأَلْتُ النَّبِيَّ ص عَنِ الْإِيمَانِ فَقَالَ تَصَدِيقٌ بِالْقَلْبِ وَ إِقْرَارٌ بِاللِّسَانِ وَ عَمَلٌ بِالْأَرْكَانِ.

(The book) 'Al-Amaali' of the Sheykh Al-Tusi – from Al Fahham, from Al Mansouri, from an uncle of his father,

'From Abu Al-Hassan^{-asws} the 3rd, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'I asked the Prophet^{-sawww} about the Eman. He^{-sawww} said: 'Ratification with the heart, and acceptance with the tongue, and action with the body parts''.⁴²

22- ما، الأمامي للشيخ الطوسي بإسناد أخيه دُعِيلٍ عَنِ الرِّضَا عَنِ آتَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْإِيمَانُ إِقْرَارٌ بِاللِّسَانِ وَ مَعْرِفَةٌ بِالْقَلْبِ وَ عَمَلٌ بِالْجَوَارِحِ.

(The book) 'Al-Amaali' of the Sheykh Al-Tusi – by a chain of a brother of Deobel,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The Eman is acceptancy by the tongue, and recognition by the heart, and action by the limbs''.⁴³

23- ما، الأمامي للشيخ الطوسي عن جماعة عن أبي المفضل عن علي بن محمد بن مهزيب و جعفر بن إدريس القزويني عن داود بن سليمان العازي عن الرضا و حدثنا عبد الله بن أحمد بن عامر قال حدثنا أبي و جدِّي أحمد بن علي بن مهدي بن صدقة بن هشام بن غالب عن أبيه قالوا حدثنا علي بن موسى الرضا عن آتائه ص عن أمير المؤمنين ع قَالَ سَمِعْتُ النَّبِيَّ ص يَقُولُ الْإِيمَانُ إِقْرَارٌ بِاللِّسَانِ وَ مَعْرِفَةٌ بِالْقَلْبِ وَ عَمَلٌ بِالْأَرْكَانِ وَ لَفْظُ الْحَدِيثِ لِدَاوُدَ.

(The book) 'Al-Amaali' of the Sheykh Al-Tusi – From a group, from Abu Al Mufazzal, from Ali Bin Muhammad Bin Mahrawiya, and Ja'far Bin Idrees Al Qazwineyn, from Dawood Bin Suleyman Al Gazy,

'From Al-Reza^{-asws},

⁴¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 29 H 20

⁴² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 29 H 21

⁴³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 29 H 22

And it is narrated to us by Abdullah Bin Ahmad Bin Aamir who said, 'It is narrated to us by my father and my grandfather Ali Bin Mahdy Bin Sadaqa Bin Hisham Bin Khalid, from his father, they said, 'It is narrated to us,

'From Ali^{-asws} Bin Musa Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'I^{-asws} heard the Prophet^{-sawww} saying: 'The Eman is acceptance by the tongue, and recognition by the heart, and action by the body parts' - and the wordings of the Hadeeth are of Dawood".⁴⁴

قَالَ أَبُو الْمُفَضَّلِ وَ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الطَّبْرِيُّ عَنْ عَمَّارِ بْنِ رَجَاءِ الْأَسْتَرَّابَادِيِّ وَ مُحَمَّدِ بْنِ عَطِيَّةِ الرَّازِيِّ وَ أَبُو [أَبِي] حَاتِمٍ مُحَمَّدُ بْنُ إِدْرِيسَ الْحَنْطَلِيُّ وَ غَيْرِهِمْ جَمِيعاً عَنْ أَبِي الصَّلْتِ الْهَرَوِيِّ قَالَ حَدَّثَنَا عَلِيُّ بْنُ مُوسَى الرِّضَا عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ الْإِيمَانُ قَوْلٌ بِاللِّسَانِ وَ مَعْرِفَةٌ بِالْقَلْبِ وَ عَمَلٌ بِالْأَعْمَالِ

Abu Al Mufazzal said, 'And it is narrated to us by Is'haq Bin Ibrahim Al Tabary, from Ammar Bin Rija Al Astarabady, and Muhammad Bin Atiya Al Razy, and Abu Hatim Muhammad Bin Idrees Al Hanzaly and others, altogether from Abu Al Salt Al Harwy who said,

'It is narrated to us by Ali^{-asws} Bin Musa Al-Reza^{-asws}, from his^{-asws} father^{-asws}, from Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father, from Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws} having said: 'I^{-asws} heard Rasool-Allah^{-sawww} saying: 'The Eman is a word by the tongue, and recognition by the heart, and action by the body parts'.

قَالَ أَبُو حَاتِمٍ قَالَ أَبُو الصَّلْتِ لَوْ قُرِئَ هَذَا الْإِسْنَادُ عَلَى مَجْنُونٍ لَبُرَّ بِإِذْنِ اللَّهِ تَعَالَى

Abu Hatim said, 'Abu Al-Salt said, 'If this attribution were to be read out to a madman, he would be cured by the Permission of Allah^{-azwj} the Exalted'.

قَالَ أَبُو الْمُفَضَّلِ وَ هَذَا حَدِيثٌ لَمْ يُحَدِّثْهُ عَنِ النَّبِيِّ ص إِلَّا أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع مِنْ رِوَايَةِ الرِّضَا عَنْ آبَائِهِ ع أَجْمَعِ عَلَى هَذَا الْقَوْلِ أَثَمَةً أَصْحَابِ الْحَدِيثِ وَ اخْتَجُّوا بِهَذَا الْحَدِيثِ عَلَى الْمُرْجِيَّةِ

Abu Al-Mufazzal said, 'And this Hadeeth, no one has narrated it from the Prophet^{-sawww} except Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, from a report by Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}. There is consensus upon this word of the Imams^{-asws} by the companions of Al-Hadeeth and they are arguing with this Hadeeth against the Murjiites.

وَ لَمْ يُحَدِّثْ بِهِ فِيمَا أَعْلَمُ إِلَّا مُوسَى بْنُ جَعْفَرٍ - عَنْ أَبِيهِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا وَ كُنْتُ لَا أَعْلَمُ أَنَّ أَحَدًا رَوَاهُ عَنْ مُوسَى بْنِ جَعْفَرٍ إِلَّا ابْنَهُ الرِّضَا حَتَّى حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَعْمَرِ الْكُوفِيِّ وَ مَا كَتَبْتُهُ إِلَّا عَنْهُ.

And as far as I know, no one has narrated with it except Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, and I did not know that anyone had reported it from Musa^{-asws} Bin Ja'far^{-asws} except his^{-asws} son^{-asws} Al-Reza^{-asws}, until we were narrated it by Muhammad Bin Ali Bin Ma'mar Al-Kufi, and I have not written it except from him".⁴⁵

⁴⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 29 H 23 a

⁴⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 29 H 23 b

24- ما، الأماي للشيخ الطوسي أَخْبَرَنَا جَمَاعَةٌ قَالُوا أَخْبَرَنَا أَبُو الْمُفَضَّلِ قَالَ حَدَّثَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ هَمَّامٍ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ طَاهِرِ بْنِ أَحْمَدَ الْمُصْعَفِيِّ قَالَ: كُنْتُ فِي مَجْلِسِ أَخِي طَاهِرِ بْنِ عَبْدِ اللَّهِ بْنِ طَاهِرِ بْنِ جُرَّاسَانَ وَ فِي الْمَجْلِسِ يَوْمَئِذٍ إِسْحَاقُ بْنُ رَاهَوِيَةَ الْحَنْظَلِيُّ وَ أَبُو الصَّلْتِ عَبْدُ السَّلَامِ بْنُ صَالِحِ الْهَرَوِيِّ وَ جَمَاعَةٌ مِنَ الْمُفَقِّهَاءِ وَ أَصْحَابِ الْحَدِيثِ

(The book) 'Al-Amaali; of the Sheykh Al-Tusi – A group informed us. They said, 'We are informed by Al Mufazzal who said, 'It is narrated to us by Abu Ali Muhamamd Bin Hammam who said, 'Bin Hammam who said, 'It is narrated tous by Abdullah Bin Abdullah Bin Tahir Bin Ahmad Al Musaby who said,

'I was in a gathering of my brother Tahir Bin Abdullah at Khurasan, and in the gathering on that day was Is'haq Bin Rahwiya Al-Hanzaly and Abu Al-Salt Abdul Salam Bin Salih Al-Harwy, and a group of jurists and companions of Hadeeth.

فَتَذَكَّرُوا الْإِيمَانَ فَابْتَدَأَ إِسْحَاقُ بْنُ رَاهَوِيَةَ فَتَحَدَّثَ فِيهِ بَعْدَةَ أَحَادِيثَ وَ حَاضَ الْمُفَقِّهَاءُ وَ أَصْحَابُ الْحَدِيثِ فِي ذَلِكَ وَ أَبُو الصَّلْتِ سَاكِتٌ قَعِيلٌ لَهُ يَا بَا الصَّلْتِ أَلَا تَحَدِّثُنَا

They mentioned the Eman. Is'haq Bin Rahwiya began. He narrated a number of Ahadeeth regarding it, while the special jurists and companions of Hadeeth and Abu Al-Salt were silent during that. It was said to him, 'O Abu Al-Salt! Will you not narrate to us?'

فَقَالَ حَدَّثَنِي الرِّضَا عَلِيُّ بْنُ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ص وَ كَانَ وَ اللَّهُ رِضَى كَمَا وَسِمَ بِالرِّضَا

He said, 'It is narrated to me by Al-Reza Ali^{-asws} Bin Musa^{-asws} Bin Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, and by Allah^{-azwj} he^{-asws} was as pleasing like what he^{-asws} has been branded as 'Al-Reza'.

قَالَ حَدَّثَنَا الْكَاطِمُ مُوسَى بْنُ جَعْفَرٍ قَالَ حَدَّثَنِي أَبِي الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنِي أَبِي الْبَاقِرِ مُحَمَّدُ بْنُ عَلِيٍّ قَالَ حَدَّثَنِي أَبِي السَّجَّادِ عَلِيُّ بْنُ الْحُسَيْنِ -

He^{-asws} said: 'It is narrated to us^{-asws} by Al-Kazim Musa^{-asws} Bin Ja'far^{-asws}'. He^{-asws} said: 'It is narrated to me^{-asws} by my^{-asws} father^{-asws} Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}'. He^{-asws} said: 'It is narrated to me^{-asws} by my^{-asws} father^{-asws} Al-Baqir Muhammad^{-asws} Bin Ali^{-asws}'. He^{-asws} said: 'It is narrated to me^{-asws} by my^{-asws} father^{-asws} Al-Sajjad Ali^{-asws} Bin Al-Husayn^{-asws}.

قَالَ حَدَّثَنِي أَبِي الْحُسَيْنِ سِبْطُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِمْ أَجْمَعِينَ وَ سَيِّدُ الشُّهَدَاءِ قَالَ حَدَّثَنِي أَبِي الْوَصِيِّ عَلِيُّ بْنُ أَبِي طَالِبٍ ص قَالَ قَالَ رَسُولُ اللَّهِ ص الْإِيمَانُ عَقْدٌ بِالْقَلْبِ وَ نُطْقٌ بِاللِّسَانِ وَ عَمَلٌ بِالْأَرْكَانِ

He^{-asws} said: 'It is narrated to my^{-asws} by my^{-asws} father^{-asws} Al-Husayn^{-asws}, grandson^{-asws} of Rasool-Allah^{-saww}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} all, and chief of the martyrs. He^{-asws} said: 'It is narrated to me^{-asws} by my^{-asws} father^{-asws} the successor Ali^{-asws} Bin Abu Talib^{-asws}. He^{-asws} said: 'Rasool-Allah^{-saww} said: 'The Eman is believing with the heart, and speaking with the tongue, and action with the body parts''.

قَالَ فَحَرَسَ أَهْلُ الْمَجْلِسِ كُلُّهُمْ وَ تَحَصَّ أَبُو الصَّلْتِ فَتَهَضَّ مَعَهُ إِسْحَاقُ بْنُ رَاهَوِيَةَ وَ الْمُفَقِّهَاءُ فَأَقْبَلَ إِسْحَاقُ بْنُ رَاهَوِيَةَ عَلَى أَبِي الصَّلْتِ فَقَالَ لَهُ وَ نَحْنُ نَسْمَعُ يَا بَا الصَّلْتِ أَيُّ إِسْنَادٍ هَذَا

He (the narrator) said, 'The people of the gathering were muted, all of them, and Abu Al-Salt got up, so Is'haq Bin Rahwiya and the jurists got up with him. Is'haq Bin Rahwiya faced towards Abu Al-Salt. He said to him, 'And we have (also) heard, O Abu Al Salt! Which chain of attribution is this?'

فَقَالَ يَا ابْنَ رَاهَوِيَّةِ هَذَا سَعُوطُ الْمَجَانِينِ هَذَا عِطْرُ الرِّجَالِ دَوِي الْأَنْبَابِ.

He said, 'O Ibn Rahwiya! This is a snuff of the madmen. This is perfume of the men with the understanding'.⁴⁶

25- ما، الأماالي للشيخ الطوسي أخبرنا جماعة قالوا أخبرنا أبو المفضل قال حدثنا أبو عبد الله محمد بن عبد الله بن راشد الطاهري الكاتب في دار عبد الرحمن بن عيسى بن داود بن الجراح وبخضرتيه إملاء يوم الثلاثاء ليسع خلون من جمادى الأولى سنة أربع وعشرين وثلاثمائة

(The book) 'Al-Amaali' of the Sheykh Al-Tusi – We are informed by a group, They said, 'Abu Al Mufazzal informed us. He said, 'It is narrated to us by Abu Abdullah Muhammad Bin Abdullah Bin Rashid Al Tahiry the scribe in the house of Abdul Rahman bin Isa Bin Dawood Bin Al Jarrah, and in his presence, dictated on the Wednesday of seven days vacant from Jumadi Al Awwal of the year three hundred and twenty-four.

قَالَ: حَمَلَنِي عَلِيُّ بْنُ مُحَمَّدٍ بْنِ الْفُرَاتِ فِي وَقْتٍ مِنَ الْأَوْقَاتِ بَرًّا وَاسِعًا إِلَى أَبِي أَحْمَدَ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ طَاهِرٍ فَأَوْصَلْتُهُ وَوَجَدْتُهُ عَلَى إِضَاقَةٍ شَدِيدَةٍ فَقَبِلَهُ وَكَتَبَ فِي الْوَقْتِ بَدِيهَةً

He said, 'Ali Bin Muhammad Bin Al-Furat carried me in a time from the timings, with vast righteousness (gifts) to Abu Ahmad Ubeydullah Bin Abdullah Bin Tahir. I arrived to him and found him being upon severe (financial) straitness. He accepted it and wrote it in due time (a couplet),

أَيَادِيكَ عِنْدِي مُعْظَمَاتٌ جَلِيلَةٌ - طَوَالَ الْأَمْدَى شُكْرِي لَهْنٌ قَصِيرٌ -
فَإِنْ كُنْتُ عَنْ شُكْرِي غَيِّبًا فَإِنِّي - إِلَى شُكْرٍ مَا أَوْلَيْتَنِي لَفَقِيرٌ

'Your hands (favours) with me are of great feats, throughout the period is my thanks for these is deficient. If You are rich (needless) of my thanks, then I am poor to thanking for what you have given me'.

قَالَ فُلْتُ أَعَزَّ اللَّهُ الْأَمِيرَ هَذَا حَسَنٌ قَالَ أَحْسَنُ مِنْهُ مَا سَرَفْتُهُ مِنْهُ فُلْتُ وَمَا هُوَ

He (the narrator) said, 'I said, 'May Allah^{-azwj} Honour the commander! This is excellent'. He said, 'More excellent that it is what I have stolen from it'. I said, 'What is it?'

قَالَ حَدِيثَانِ حَدَّثَنِي بِمَا أَبُو الصَّلْتِ عَبْدُ السَّلَامِ بْنُ صَالِحِ الْهَرَوِيِّ قَالَ حَدَّثَنِي أَبُو الْحَسَنِ عَلِيُّ بْنُ مُوسَى الرِّضَا قَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ

I said, 'Two Ahadeeth narrated to me by Abu Al-Salt Abdul Salam Bin Salih Al-Harwy. He said, 'It is narrated to me by Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws}. He^{-asws} said: 'It is narrated to me^{-asws} by my^{-asws} father^{-asws}, from my^{-asws} grandfather^{-asws} Ja'far^{-asws} Bin Muhammad^{-asws},

⁴⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 29 H 24

from his^{-asws} father^{-asws}, from his^{-asws} grandfather Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father, from his^{-asws} grandfather^{-asws} Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} all.

قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَفْوَةٌ كُفْرَانُ الْبِعْمَةِ.

He^{-asws} said: 'The Prophet^{-saww} said: 'The quickest of the sins of consequential Punishment is denial (Kufr) of the bounties''⁴⁷

وَ حَدَّثَنِي أَبُو الصَّلْتِ بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْقِيَامَةِ فَيُوقَفُ بَيْنَ يَدَيْ اللَّهِ عَزَّ وَ جَلَّ فَيَأْمُرُ بِهِ إِلَى النَّارِ فَيَقُولُ أَيُّ رَبِّ أَمَرْتَنِي إِلَى النَّارِ وَ قَدْ قَرَأْتُ الْقُرْآنَ

And it is narrated to me by Abu Al Salt with this chain,

'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'They will come with a servant on the Day of Qiyamah and he would be paused in front of Allah^{-azwj} Mighty and Majestic. He^{-azwj} will Command with him to the Fire. He will said, 'Yes, my Lord^{-azwj}! You^{-azwj} have Commanded with me to the Fire and I had read the Quran!'

فَيَقُولُ اللَّهُ أَيُّ عَبْدِي إِنِّي أَنْعَمْتُ عَلَيْكَ وَ لَمْ تَشْكُرْ نِعْمَتِي

Allah^{-azwj} will Say: "Yes, My^{-azwj} servant! I^{-azwj} had Favour upon you and you did not thank Me^{-azwj} for My^{-azwj} bounties!"

فَيَقُولُ أَيُّ رَبِّ أَنْعَمْتُ عَلَيْكَ بِكَذَا فَشَكَرْتَنِي بِكَذَا وَ أَنْعَمْتُ عَلَيْكَ بِكَذَا فَلَا يَزَالُ يُحْصِي النِّعَمَ وَ يُعَدِّدُ الشُّكْرَ

He will say, 'Yes, Lord^{-azwj}! You^{-azwj} had Favoured upon me with such and such, so I thanked You^{-azwj} with such and such, and You^{-azwj} had Favoured me with such and such, so I thanked You^{-azwj} with such and such!' He will not cease disputing the Favours and counting the thanks.

فَيَقُولُ اللَّهُ تَعَالَى صَدَقْتَ عَبْدِي إِلَّا أَنَّكَ لَمْ تَشْكُرْ مَنْ أَعْزَمْتَ لَكَ نِعْمَتِي عَلَى يَدَيْهِ وَ إِنِّي قَدْ آتَيْتُكَ عَلَى نَفْسِي أَنْ لَا أَقْبَلَ شُكْرَ عَبْدٍ لِيَعْمَةَ أَنْعَمْتُ عَلَيْكَ حَتَّى يَشْكُرَ مَنْ سَأَفَهَا مِنْ خَلْقِي إِلَيْهِ

Allah^{-azwj} the Exalted will say: 'You have spoken the truth in My^{-azwj} Presence except that you did not thank the one I^{-azwj} had Caused My^{-azwj} bounty to flow upon his hands, and I^{-azwj} have Sworn upon Myself^{-azwj} that I^{-azwj} will not Accept that thanks by a servant for My^{-azwj} bounty which I^{-azwj} had Favoured upon him, until he thanks the one from My^{-azwj} creatures who had ushered it to him!'"

قَالَ فَأَنْصَرَفْتُ بِالْحَبَرِ إِلَى عَلِيِّ بْنِ الْفُرَاتِ وَ هُوَ فِي مَجْلِسِ أَبِي الْعَبَّاسِ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ الْفُرَاتِ وَ ذَكَرْتُ مَا جَرَى فَاسْتَحْسَنَ الْحَبَرَ وَ اتَّسَخَهُ وَ رَدَّنِي فِي الْوَقْتِ إِلَى أَبِي أَحْمَدَ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ وَاسِعٍ مِنْ بَرِّ أَخِيهِ فَأَوْصَلْتُهُ إِلَيْهِ فَقَبِلَهُ وَ سَرَّ بِهِ

⁴⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 29 H 25 a

He (the narrator) said, 'I left with the Hadeeth to go to Ali Bin Al-Furaat, and he was in a gathering of Abu Al-Abbas Ahmad Bin Muhammad Bin Al-Furat, and I mentioned what had transpired. He liked the Hadeeth and copied it and returned me during the time to Abu Ahmad Ubeydullah Bin Abdullah with vast gifts from the gifts of his brother. I delivered to him. He accepted it and was cheered by it.

فَكُنْتُ إِلَيْهِ

حَكْمٌ فِي سِرِّي وَ إِغْلَابِي -

وَ فِعْلٌ أَعْضَاءِ وَ أَرْكَانِي

شُكْرًا مَعْفُودًا بِإِيمَانِي -

عَقْدٌ ضَمِيرٍ وَ فَمٌّ نَاطِقِي -

He wrote to him (a couplet), 'Thanking you is tied with my Eman, being a rule in my privacy and my openness. A belief of conscience, and a speaking mouth, and a deed of the limbs and the body parts'.

فَقُلْتُ هَذَا أَعَزَّ اللَّهُ الْأَمِيرَ أَحْسَنُ مِنَ الْأَوَّلِ فَقَالَ أَحْسَنُ مِنْهُ مَا سَرَفْتُهُ مِنْهُ قُلْتُ وَ مَا هُوَ

I said, 'May Allah-azwj Honour the commander! This (couplet) is even more excellent than the first! He said, 'More excellent than it is what I have stolen from it'. I said, 'And what is it?'

قَالَ حَدَّثَنَا أَبُو الصَّلْتِ عَبْدُ السَّلَامِ بْنُ صَالِحٍ بَنِيَسَابُورَ قَالَ حَدَّثَنِي أَبُو الْحُسَيْنِ عَلِيُّ بْنُ مُوسَى الرِّضَاعِ قَالَ حَدَّثَنِي أَبِي مُوسَى الْكَاطِمُ قَالَ حَدَّثَنِي أَبِي جَعْفَرُ الصَّادِقُ قَالَ حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ

He said, 'It is narrated to us by Abu Al-Salt Abdul Salam Bin Salih at Neshapur. He said, 'It is narrated to me by Abu Al-Hassan Ali-asws Bin Musa Al-Reza-asws. He-asws said: 'It is narrated to me-asws by my-asws father-asws Musa Al-Kazim-asws. He-asws said: 'It is narrated to me-asws by Ja'far Al-Sadiq-asws. He-asws said: 'It is narrated to me-asws by my-asws father Muhammad-asws Bin Ali-Al-Baqir-asws.

قَالَ حَدَّثَنِي أَبِي عَلِيُّ السَّجَّادُ قَالَ حَدَّثَنِي أَبِي الْحُسَيْنِ السَّبِيطُ قَالَ حَدَّثَنِي أَبِي أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع قَالَ قَالَ النَّبِيُّ ص الْإِيمَانُ عَقْدٌ بِالْقَلْبِ وَ نُطْقٌ بِاللِّسَانِ وَ عَمَلٌ بِالْأَرْكَانِ

He-asws said: 'It is narrated to me-asws by my-asws father-asws Ali Al-Sajjad-asws. He-asws said: 'It is narrated to me-asws by my-asws father-asws Al-Husayn-asws, the grandson-asws (of Rasool-Allah-saww). He-asws said: 'It is narrated to me by my-asws father-asws Amir Al-Momineen Ali-asws Bin Abu Talib-asws. He-asws said: 'The Prophet-saww said: 'The Eman is a belief with the hearth, and spoken by the tongue, and worked by the body parts''.

قَالَ فَعُدْتُ إِلَى أَبِي الْعَبَّاسِ بْنِ الْفُرَاتِ فَحَدَّثَنِي الْحَدِيثَ فَانْتَسَخَهُ قَالَ أَبُو أَحْمَدَ فَكَانَ أَبُو الصَّلْتِ فِي مَجْلِسِ أَحْيَى بَنِيَسَابُورَ وَ حَضَرَ مَجْلِسَهُ مُتَّفِقَةً بَنِيَسَابُورَ وَ أَصْحَابُ الْحَدِيثِ مِنْهُمْ وَ فِيهِمْ إِسْحَاقُ بْنُ رَاهَوِيَةَ

He (the narrator) said, 'I returned to Abu Al-Abbas Bin Al-Furat and narrated the Hadeeth to him. He copied it. Abu Ahmad said, 'Abu Al-Salt was in a gathering of my brother at Neshapur and his gathering was attended by the jurists of Neshapur and companions of Hadeeth. From them and among them was Is'haq Bin Rahwiya.

فَأَقْبَلَ إِسْحَاقُ عَلَى أَبِي الصَّلْتِ فَقَالَ يَا أَبَا الصَّلْتِ أَيُّ إِسْنَادٍ هَذَا مَا أَغْرَبَهُ وَ أَعْجَبَهُ قَالَ هَذَا سَعُوطُ الْمَجَانِينِ الَّذِي إِذَا سَعَطَ بِهِ الْمَجْنُونُ بَرَأ بِإِذْنِ اللَّهِ تَعَالَى

Is'haq faced towards Abu Al-Salt. He said, 'O Abu Al-Salt! Which chain of attribution is this? How strange it is and how marvellous!' He said, 'This is a snuff of the madmen which when the madman sniffs it, he would be cured by the Permission of Allah^{-azwj} the Exalted'.

قَالَ أَبُو الْمُفَضَّلِ حَدَّثْتُ عَلَى أَبِي عَلِيِّ بْنِ هَمَّامٍ عَمَّا تَقَدَّمَ مِنْ حَدِيثِهِ عَنْ أَبِي أَحْمَدَ وَ سَأَلَنِي فِي الْحَدِيثِ الثَّانِي أَنْ أُمْلِيَهُ عَلَيْهِ مِنْ أَجْلِ الزِّيَادَةِ فِيهِ وَ الشِّعْرِ فَأَمْلَيْتُهُ عَلَيْهِ.

Abu Al-Mufazzal said, 'I narrated to Abu Ali Bin Hammam about what had preceded from his Hadeeth, from Abu Ahmad, and he asked me regarding the second Hadeeth that I should dictate it to him from a reason of the increase in it, and the poem. So I dictated it to him'.⁴⁸

26- مع، معاني الأخبار عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ ابْنِ يَزِيدَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ الْبَيْهَقِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَيْسَ الْإِيمَانُ بِالتَّحْلِيِّ وَ لَا بِالتَّمَنِّي وَ لَكِنَّ الْإِيمَانَ مَا حَلَصَ فِي الْقَلْبِ وَ صَدَّقَهُ الْأَعْمَالُ.

(The book) 'Ma'any Al-Akhbar' – From his father, from Sa'ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Ibn Al Bakhtary,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The Eman is neither with the adornment nor with wishes, but the Eman is what is sincere in the heart and the actions ratify it'.⁴⁹

بيان: بالتحلي أي بأن يتزين به ظاهراً من غير يقين بالقلب و لا بالتمني بأن يتمنى النجاة بمحض العقائد من غير عمل.

Explanation – 'With the adornment' – i.e. with it being adorned in the apparent from without there being conviction in the heart. 'Not with the wishes' – by wishing for the salvation with only the beliefs, from without any deeds.

27- مع، معاني الأخبار عَنْ أَبِيهِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنْ سَهْلِ بْنِ ابْنِ مَجْبُوبٍ عَنْ ابْنِ رِثَابٍ عَنِ الْحَسَنِ بْنِ زِيَادِ الْعَطَّارِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّهُمْ يَقُولُونَ لَنَا أَمْؤُونُونَ أَنْتُمْ فَتَقُولُونَ نَعَمْ فَيَقُولُونَ أَلَيْسَ الْمُؤْمِنُونَ فِي الْجَنَّةِ فَتَقُولُونَ بَلَى فَيَقُولُونَ أَمْؤُونُونَ أَمْؤُونُونَ فِي الْجَنَّةِ فَإِذَا نَظَرْنَا إِلَى أَنْفُسِنَا ضَعْفُنَا وَ انْكَسَرْنَا عَنِ الْجَوَابِ

(The book) 'Ma'any Al-Akhbar' – From his father, from Muhammad Al Attar, from Sahl, from Ibn Mahboub, from Ibn Riab, from Al-Hassan Bin Ziyad Al Attar who said,

'I said to Abu Abdullah^{-asws}, 'They (people) are saying to us, 'Are you Momineen?' So we say, 'Yes'. They said, 'Wouldn't the Momineen be in the Paradise?' We say, 'Yes'. They said, 'So you will be in the Paradise?' When we look at ourselves, our weakness, and we are broken from the answering'.

⁴⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 29 H 25 b

⁴⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 29 H 26

قَالَ فَقَالَ ع إِذَا قَالُوا لَكُمْ أَمْ مُؤْمِنُونَ أَنْتُمْ فَقُولُوا نَعَمْ إِنْ شَاءَ اللَّهُ

He (the narrator) said, 'He^{-asws} said; 'When they say to you, 'Are you Momineen', then say, 'Yes, if Allah^{-azwj} so Desires'.

قَالَ قُلْتُ فَإِنَّهُمْ يَقُولُونَ إِنَّمَا اسْتَنْتَبْنَاكُمْ لِأَنَّكُمْ شَكَاكُمْ

He (the narrator) said, 'I said, 'So they are saying, 'But rather you are making an exclusion because you are doubtful'.

قَالَ فَقُولُوا لَهُمْ وَ اللَّهُ مَا نَحْنُ بِشَكَّاكُمْ وَ لَكِنْ اسْتَنْتَبْنَا كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ وَ هُوَ يَعْلَمُ أَنَّهُمْ يَدْخُلُونَهُ أَوْ لَا

He^{-asws} said: 'Say to them, 'By Allah^{-azwj}! We are not being doubtful, but Allah^{-azwj} has Made and Exclusion for us, just as the Mighty and Majestic Said: **You will be entering the Sacred Masjid in safety if Allah so Desires, [48:27]**, and He^{-azwj} Knew that they will be entering it first.

وَ قَدْ سَمَى اللَّهُ عَزَّ وَ جَلَّ الْمُؤْمِنِينَ بِالْعَمَلِ الصَّالِحِ الْمُؤْمِنِينَ وَ لَمْ يُسَمَّ مِنْ رُكْبِ الْكِبَائِرِ وَ مَا وَعَدَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ النَّارَ فِي قُرْآنٍ وَ لَا أَتْرَ وَ لَا نُسَمِّيهِمْ بِالْإِيمَانِ بَعْدَ ذَلِكَ الْفِعْلِ.

And Allah^{-azwj} Mighty and Majestic has Named the Momineen as being with the righteous deeds as 'Momineen' and did not Name the one committing the major sins, and (indulging in) what Allah^{-azwj} Mighty and Majestic has Threatened the Fire upon in the Quran, nor tracks, nor do we name them as being with the Eman after that deed"⁵⁰.

28- يد، التوحيد عن ابن الوليد عن الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ قَالَ: كَتَبْتُ عَلَى يَدَيْ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ إِلَى أَبِي عَبْدِ اللَّهِ عَ أَسْأَلُهُ عَنِ الْإِيمَانِ مَا هُوَ

(The book) 'Al Tawheed' – from Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Abu Najran, from Hammad Bin Usman, from Abdul Raheem Al Qaseyr who said,

'I wrote upon the hand of Abdul Malik Bin Ayn to Abdullah^{-asws} asking him^{-asws} about the Eman, 'What is it?'

فَكَتَبَ الْإِيمَانُ هُوَ إِفْرَازٌ بِاللِّسَانِ وَ عَقْدٌ بِالْقَلْبِ وَ عَمَلٌ بِالْأَرْكَانِ فَالْإِيمَانُ بَعْضُهُ مِنْ بَعْضٍ وَ قَدْ يَكُونُ الْعَبْدُ مُسْلِمًا قَبْلَ أَنْ يَكُونَ مُؤْمِنًا وَ لَا يَكُونُ مُؤْمِنًا حَتَّى يَكُونَ مُسْلِمًا فَالْإِسْلَامُ قَبْلَ الْإِيمَانِ وَ هُوَ يُشَارِكُ الْإِيمَانَ

He^{-asws} wrote: 'The Eman, it is the acceptance by the tongue, and belief with the heart, and action with the body parts. The Eman, part of it is from part, and the servant would be a Muslim before he happens to be a Momin, and he cannot be a Momin until he happens to be a Muslim, for Al-Islam is before Al-Eman, and it participates the Eman.

فَإِذَا أَتَى الْعَبْدُ بِكِبْرِيَةٍ مِنْ كِبَائِرِ الْمَعَاصِي أَوْ صَغِيرَةٍ مِنْ صَغَائِرِ الْمَعَاصِي الَّتِي هَيَّ اللَّهُ عَزَّ وَ جَلَّ عَنْهَا سَمَانَ حَارِجًا مِنَ الْإِيمَانِ وَ سَاقِطًا عَنْهُ اسْمُ الْإِيمَانِ وَ ثَابِتًا عَلَيْهِ اسْمُ الْإِسْلَامِ فَإِنَّ تَابَ وَ اسْتَعْفَرَ عَادَ إِلَى الْإِيمَانِ

⁵⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 29 H 27

When the servant comes with a major sins from the major disobediences, or a minor sin from the minor disobediences which Allah^{-azwj} Mighty and Majestic has Prohibited from, he would be expelled from the Eman and the name 'Al-Eman' would be dropped from him while the name 'Al-Islam' would (still) be affirmed upon him. If he were to repent and seek Forgiveness, he would return to the Eman.

وَأَمْ يُخْرِجُهُ إِلَى الْكُفْرِ إِلَّا الْجُحُودَ وَالْإِسْتِخْلَالَ إِذَا قَالَ لِلْحَلَالِ هَذَا حَرَامٌ وَ لِلْحَرَامِ هَذَا حَلَالٌ وَ ذَانَ بِذَلِكَ فَعِنْدَهَا يَكُونُ خَارِجاً مِنَ الْإِيمَانِ وَ الْإِسْلَامِ إِلَى الْكُفْرِ وَ كَانَ بِمَنْزِلَةِ رَجُلٍ دَخَلَ الْحَرَمَ ثُمَّ دَخَلَ الْكَعْبَةَ فَأَحْدَثَ فِي الْكَعْبَةِ حَدَثًا فَأُخْرِجَ عَنِ الْكَعْبَةِ وَ عَنِ الْحَرَمِ فَضُرِبَتْ عُنُقُهُ وَ صَارَ إِلَى النَّارِ الْخَبِيرَ.

And it would not expel him to the Kufr except the rejection and the permitting, when he says for the Permissible, 'This is Prohibited', and for the Prohibited, 'This is Permissible', and he makes it a religion with that. During it, he would be expelled from the Eman and Al-Islam to the Kufr, and he would be at the status of a man who enters the Sanctuary, then enters the Kabah so he defecates in the Kabah with a defecation. He would be expelled from the Kabah and from the Sanctuary and his neck would be struck off, and he would go to the Fire' – the Hadeeth"⁵¹

29- تَفْسِيرُ التُّعْمَانِيِّ، بِالإِسْنَادِ الآتِي فِي كِتَابِ الْقُرْآنِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: وَ أَمَّا الْإِيمَانُ وَ الْكُفْرُ وَ الشِّرْكُ وَ زِيَادَتُهُ وَ نَقْصَانُهُ فَالْإِيمَانُ بِاللَّهِ تَعَالَى هُوَ أَعْلَى الْأَعْمَالِ دَرَجَةً وَ أَشْرَفُهَا مَنْزِلَةً وَ أَسْنَاهَا حِطًّا

Tafseer Al Numany –

By the chain which is in 'Kitab Al-Qur'an', from Amir Al-Momineen^{-asws} having said: 'And as for the Eman and the Kufr, and its increase and its reduction, so the Eman with Allah^{-azwj} the Exalted, it is the loftiest of the deeds in rank, and its noblest of status, and its highest in share'.

فَقِيلَ لَهُ الْإِيمَانُ قَوْلٌ وَ عَمَلٌ أَمْ قَوْلٌ بِلَا عَمَلٍ

It was said to him^{-asws}, 'The Eman is word and action, or word without any action?'

فَقَالَ الْإِيمَانُ تَصْدِيقٌ بِالْجَنَانِ وَ إِفْرَازٌ بِاللِّسَانِ وَ عَمَلٌ بِالْأَرْكَانِ وَ هُوَ عَمَلٌ كُلُّهُ وَ مِنْهُ التَّمَامُ وَ مِنْهُ الْكَامِلُ تَمَامُهُ وَ مِنْهُ النَّاقِصُ الْبَيْتُ نَقْصَانُهُ وَ مِنْهُ الزَّائِدُ الْبَيْتُ زِيَادَتُهُ

He^{-asws} said; 'The Eman is ratifying with the heart, and accepting with the tongue, and working with the body parts, and all of it is a deed, and from it is the complete, and from its completion is perfect, and from it is the deficient, its deficiency is clear, and from it is the increase, its increase is clear.

إِنَّ اللَّهَ تَعَالَى مَا فَرَضَ الْإِيمَانَ عَلَى جَوَارِحِ الْإِنْسَانِ إِلَّا وَ قَدْ وَكَلَتْ بَعْضَ مَا وَكَلَتْ بِهِ الْأُخْرَى

Allah^{-azwj} the Exalted did not Impose the Eman upon the limbs from the limbs of the human except and He^{-azwj} has Allocated with other than what He^{-azwj} has Allocated the other with it.

⁵¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 29 H 28

فَمِنْهَا قَلْبُهُ الَّذِي يَعْقِلُ بِهِ وَ يَفْقَهُ وَ يَفْهَمُ وَ يَحْكُمُ وَ يُعْقِدُ وَ يُرِيدُ وَ هُوَ أَمِيرُ الْبَدَنِ وَ إِمَامُ الْجَسَدِ الَّذِي لَا تُورَدُ الْجَوَارِحُ وَ لَا تَصْدُرُ إِلَّا عَنْ رَأْيِهِ وَ أَمْرِهِ وَ هَيْبِهِ

From these is his heart which he uses his intellect with and ponders and understands, and unties and ties (beliefs), and intends, and it is a commander of the body and leader of the body whom the limbs cannot reject nor do them implement except from its opinion and its command and its prohibition.

وَ مِنْهَا لِسَانُهُ الَّذِي يَنْطِقُ بِهِ وَ مِنْهَا أُذُنَاهُ اللَّتَانِ يَسْمَعُ بِهِمَا وَ مِنْهَا عَيْنَاهُ اللَّتَانِ يُبْصِرُ بِهِمَا وَ مِنْهَا يَدَاهُ اللَّتَانِ يَبْطِشُ بِهِمَا وَ مِنْهَا رِجْلَاهُ اللَّتَانِ يَسْعَى بِهِمَا وَ مِنْهَا فَرْجُهُ الَّذِي الْبَاءُ مِنْ قَبْلِهِ وَ مِنْهَا رَأْسُهُ الَّذِي فِيهِ وَجْهُهُ وَ لَيْسَ جَارِحَةً مِنْ جَوَارِحِهِ إِلَّا وَ هِيَ مَخْصُوصَةٌ بِفَرْضِهِ

And from these is his tongue which he speaks with, and from these are his ears which he listens with, and from these are his eyes which he sees with, and from these are his hand which he extends with, and from these are his legs which he strives with, and from these is his private part which its virility is from his heart, and from these is his head in which is his face, and there isn't any limb from his limbs except and it is specialised with His^{-azwj} Imposition.

وَ فَرَضَ عَلَى الْقَلْبِ غَيْرَ مَا فَرَضَ عَلَى السَّمْعِ وَ فَرَضَ عَلَى السَّمْعِ غَيْرَ مَا فَرَضَ عَلَى الْبَصَرِ وَ فَرَضَ عَلَى الْبَصَرِ غَيْرَ مَا فَرَضَ عَلَى الْيَدَيْنِ وَ فَرَضَ عَلَى الْيَدَيْنِ غَيْرَ مَا فَرَضَ عَلَى الرَّجْلَيْنِ وَ فَرَضَ عَلَى الرَّجْلَيْنِ غَيْرَ مَا فَرَضَ عَلَى الْفَرْجِ وَ فَرَضَ عَلَى الْفَرْجِ غَيْرَ مَا فَرَضَ عَلَى الْوَجْهِ وَ فَرَضَ عَلَى الْوَجْهِ غَيْرَ مَا فَرَضَ عَلَى اللِّسَانِ

And He^{-azwj} Imposed upon the heart other than what He^{-azwj} Imposed upon the hearing, and Imposed upon the hearing other than what He^{-azwj} Imposed upon the sight, and Imposed upon the sight other than what He^{-azwj} Imposed upon the hands, and Imposed upon the hands other than what He^{-azwj} Imposed upon the legs, and Imposed upon the legs other than what He^{-azwj} Imposed upon the private part, and Imposed upon the private part other than what he^{-azwj} Imposed upon the face, and Imposed upon the face other than what He^{-azwj} Imposed upon the tongue.

فَأَمَّا مَا فَرَضَ عَلَى الْقَلْبِ مِنَ الْإِيمَانِ فَأَلْفَرَازٌ وَ الْمَعْرِفَةُ وَ الْعَقْدُ عَلَيْهِ وَ الرِّضَا بِمَا فَرَضَهُ عَلَيْهِ وَ التَّسْلِيمُ لِأَمْرِهِ وَ الدِّكْرُ وَ التَّفَكُّرُ وَ الْإِنْقِيَادُ إِلَى كُلِّ مَا جَاءَ عَنِ اللَّهِ عَزَّ وَ جَلَّ فِي كِتَابِهِ مَعَ حُصُولِ الْمُعْجِزِ

As for what He^{-azwj} Imposed upon the heart from the Eman is the acceptance and the recognition and the believing upon it and being pleased with what has been Imposed upon it, and the submission to His^{-azwj} Command, and (doing) the Zikr, and the thinking, and the yielding to all what has come from Allah^{-azwj} Mighty and Majestic in His^{-azwj} Book, along with achieving the Rewards.

فَيَجِبُ عَلَيْهِ اعْتِقَادُهُ وَ أَنْ يُظَهَرَ مِثْلَ مَا أَبْطَنَ إِلَّا لِلضَّرُورَةِ كَقَوْلِهِ سُبْحَانَهُ إِلَّا مِنْ أُكْرَهٍ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَ قَوْلُهُ تَعَالَى لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّعْوِ فِي أَيْمَانِكُمْ وَ لَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبْتُمْ فَلَوْ كَسَبْتُمْ فَلَوْ كَسَبْتُمْ

He^{-azwj} Obligated its beliefs upon it and that he should reveal like what he conceals except for the necessity, like Words of the Glorious: **except for the one coerced, and his heart is content with the Eman, [16:106]**; and Words of the Exalted: **Allah will not Seize you with the vanity in your oaths, but He will Seize you with what your hearts have earned, [2:225]**;

وَقَالَ سُبْحَانَ الَّذِيْنَ قَالُوْا اٰمَنَّا بِاَفْوَاهِهِمْ وَ لَمْ يُؤْمِنُوْا قُلُوْبُهُمْ وَ قَوْلِهِ تَعَالٰى اَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ وَ قَوْلِهِ سُبْحٰنَهُ وَ يَتَفَكَّرُوْنَ فِيْ خَلْقِ السَّمٰوٰتِ وَ الْاَرْضِ رَبَّنَا مَا خَلَقْتُمْ هٰذَا بٰطِلًا

And the Glorious Said: **those who are saying, 'We believe', with their mouths while their hearts are not believing [5:41];** and Words of the Exalted: **Indeed! By the Mention of Allah, the hearts get contented [13:28];** and Words of the Glorious: **and are thinking regarding the Creation of the skies and the earth: 'Our Lord! You have not Created this in vain! [3:191];**

وَ قَوْلِهِ تَعَالٰى اَفَلَا يَتَذَكَّرُوْنَ الْقُرْاٰنَ اَمْ عَلٰى قُلُوْبٍ اَغْمٰهُمَا وَ قَالَ عَزَّ وَ جَلَّ فَاغْمٰهَا لَا تَعْمٰى الْاَبْصٰرُ وَ لَكِنْ تَعْمٰى الْقُلُوْبُ الَّتِيْ فِيْ الصُّدُوْرِ وَ مِثْلُ هٰذَا كَثِيْرٌ فِيْ كِتٰبِ اللّٰهِ تَعَالٰى وَ هُوَ رَاسُ الْاِيْمٰنِ

And Words of the Exalted: **So do they not ponder on the Quran or are there locks upon (their) hearts [47:24];** and Mighty and Majesty Said: **Thus, it is not the sights which are blinded, but it is the hearts in the chest which are blinded [22:46];** and the likes of this are many in the Book of Allah^{-azwj} Exalted, and it is head of the Eman.

وَ اَمَّا مَا فَرَضَهُ عَلٰى اللِّسٰنِ فِيْ مَعْنٰى التَّعْبِيْرِ لِمَا عَقِدَ بِهِ الْقَلْبُ وَ اَقْرَبَ بِهِ فَقَوْلُهُ تَعَالٰى قُولُوْا اٰمَنَّا بِاللّٰهِ وَ مَا اُنزِلَ اِلَيْنَا وَ مَا اُنزِلَ اِلٰى اِبْرٰهِيْمَ وَ اِسْمٰعِيْلَ وَ اِسْحٰقَ وَ يَعْقُوْبَ الْاَيَّةِ

And as for what He^{-azwj} Imposed upon the tongue regarding the meaning of the expression of what the heart had believe it, and accept with it, so it is Word of the Exalted: **Say: We believe in Allah and (in) what is Revealed unto us, and what was revealed to Ibrahim and Ismail and Is'haq and Yaqoub [2:136] – the Verse.**

وَ قَوْلُهُ سُبْحٰنَهُ قُولُوْا لِلنَّاسِ حُسْنًا وَ اَقِيْمُوا الصَّلٰةَ وَ آتُوا الزَّكٰوةَ وَ قَوْلُهُ سُبْحٰنَهُ وَ لَا تَقُولُوْا ثَلٰثَةً اِنَّهُمَا خَيْرٌ لَّكُمْ اِنَّمَا اللّٰهُ اِلٰهٌ وَّاحِدٌ فَاَمَرَ سُبْحٰنَهُ بِقَوْلِ الْحَقِّ وَ نَهٰى عَنِ قَوْلِ الْبٰطِلِ

And Words of the Glorious: **be saying to the people good words, and will be establishing the Salat, and be giving the Zakat. [2:83];** and Words of the Glorious: **and do not be saying, 'Three (gods)'. Desist, it would be better for you. But rather, Allah is one God. [4:171].** The Glorious Commanded with speaking the truth and Prohibited from the false words.

وَ اَمَّا مَا فَرَضَهُ عَلٰى الْاُذُنَيْنِ فَالاسْتِمَاعُ لِذِكْرِ اللّٰهِ وَ الْاِنْصَاتُ اِلٰى مَا يُنْتَلٰى مِنْ كِتٰبِهِ وَ تَرْكُ الْاِصْغَاءِ اِلٰى مَا يُسْخِطُهُ فَقَالَ سُبْحٰنَهُ وَ اِذَا قُرِئَ الْقُرْاٰنُ فَاسْتَمِعُوْا لَهُ وَ اَنْصِتُوْا لَعَلَّكُمْ تُرْحَمُوْنَ

And as for what He^{-azwj} Imposed upon the ears is listening to the Zikr of Allah^{-azwj}, and the listening intently to what is recited from His^{-azwj} Book, and neglect listening to what Angers Him^{-azwj}. He^{-azwj} the Glorious Said: **And when the Quran is recited, then listen intently to it and be silent, perhaps you will be Shown Mercy [7:204];**

وَ قَالَ تَعَالٰى وَ قَدْ نَزَّلَ عَلَيْنَا فِي الْكِتٰبِ اَنْ اِذَا سَمِعْتُمْ اٰيٰتِ اللّٰهِ يُكْفَرُ بِهَا وَ يُسْتَهْزَءُ بِهَا فَلَا تَفْعَلُوْا مَعَهُمْ حَتّٰى يَخْرُجُوْا فِيْ حَدِيْثٍ غَيْرِ الْاَيَّةِ

And the Exalted Said: **And He has Revealed unto you in the Book that whenever you hear Signs of Allah being disbelieved in and mocked with, so do not be sitting with them until they engage in a discussion other than it; [4:140] – the Verse.**

ثُمَّ اسْتَنْتَى بِرَحْمَتِهِ لِمَوْضِعِ النَّسِيَانِ فَقَالَ وَ إِنَّمَا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَتَّعِدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ وَ قَالَ عَزَّ وَ جَلَّ فَتَبَيَّرَ عِبَادِ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَ أُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ

Then He^{-azwj} Excluded due to His^{-azwj} Mercy for the subject of forgetfulness. He^{-azwj} Said: **And as for what the Satan makes you forget, so after remembering, do not sit with the unjust people [6:68];** and the Mighty and Majestic Said: **Those who are listening intently to the Word and they are following the best of it, those are they whom Allah Guided, and those, they are the ones of understanding [39:18];**

وَ قَالَ تَعَالَى وَ إِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَ قَالُوا لَنَا أَعْمَالُنَا وَ لَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا تَبْتَغِي الْجَاهِلِينَ وَ فِي كِتَابِ اللَّهِ تَعَالَى مَا مَعْنَاهُ مَعْنَى مَا فَرَضَ اللَّهُ سُبْحَانَهُ عَلَى السَّمْعِ وَ هُوَ الْإِيمَانُ

And the Exalted Said: **And when they hear the vanities, they turn away from it and they are saying, 'For us are our deeds and for you are your deeds. Peace be unto you, we do not seek the ignorant ones' [28:55]** – and in the Book of Allah^{-azwj} the Exalted, what does it mean? It means what Allah^{-azwj} the Glorious has Imposed upon the hearing, and it is the Eman.

وَ أَمَّا مَا فَرَضَهُ عَلَى الْعَيْنَيْنِ فَمِنَهُ النَّظَرُ إِلَى آيَاتِ اللَّهِ تَعَالَى وَ غَضُّ الْبَصَرِ عَنْ حَرَامِ اللَّهِ قَالَ اللَّهُ تَعَالَى أَ فَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خَلَقْتُمْ وَ إِلَى السَّمَاءِ كَيْفَ رُفِعَتْ وَ إِلَى الْجِبَالِ كَيْفَ نُصِبَتْ وَ إِلَى الْأَرْضِ كَيْفَ سُطِحَتْ

And as for what He^{-azwj} has Imposed upon the eyes, from it is the looking at the Verses of Allah^{-azwj} the Exalted and closing the eyes from the Prohibitions of Allah^{-azwj}. Allah^{-azwj} the Exalted Said: **So why are they not looking at the camel, how it is Created, [88:17] And at the sky, how it is raised, [88:18] And at the mountains, how they are established, [88:19] And at the earth, how it is spread out? [88:20];**

وَ قَالَ تَعَالَى أَوْ لَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ وَ الْأَرْضِ وَ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَ قَالَ سُبْحَانَهُ انظُرُوا إِلَى مَرِّهِ إِذَا أَمَرَ وَ يَنْعِهِ وَ قَالَ فَمَنْ أَبْصَرَ فَلْيَنْفِسِهِ وَ مَنْ عَمِيَ فَعَلَيْهَا

And the Exalted Said: **Are they not looking into the kingdoms of the skies and the earth and whatever Allah has Created of anything, [7:185];** and the Glorious Said: **Look at its fruits when it yields. Surely in that are Signs for a people who are believing [6:99];** and He^{-azwj} Said: **so the one who visualises, then it is for his soul, and the one who is blind, then it is against it, and I am not a keeper over you all [6:104].**

وَ هَذِهِ الْآيَةُ جَامِعَةٌ لِأَبْصَارِ الْعُيُونِ وَ أَبْصَارِ الْقُلُوبِ قَالَ اللَّهُ تَعَالَى فَإِنَّمَا لَا تَعْمَى الْأَبْصَارُ وَ لَكِنَّ تَعْمَى الْقُلُوبَ الَّتِي فِي الصُّدُورِ

And these Verses are a summary of the sight of the eyes and the insight of the hearts. Allah^{-azwj} the Exalted Said: **Thus, it is not the sights which are blinded, but it is the hearts in the chest which are blinded [22:46];**

وَ مِنْهُ قَوْلُهُ تَعَالَى قُلْ لِلْمُؤْمِنِينَ بَعْضُوا مِنْ أَبْصَارِهِمْ وَ يَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَرَكَى هُمْ مَعْنَاهُ لَا يَنْظُرُ أَحَدُكُمْ إِلَى فَرْجِ أَخِيهِ الْمُؤْمِنِ أَوْ يُكَيِّفُهُ مِنَ النَّظَرِ إِلَى فَرْجِهِ ثُمَّ

And from it are Words of the Exalted: **Say to the Momineen to cast down their eyes and preserve their private parts, that is purer for them, [24:30]**. It's meaning is, not one of you should look at the private part of his brother Momin or enable him from looking at his private part.

قَالَ سُبْحَانَهُ وَ قُلْ لِلْمُؤْمِنَاتِ يَعْضَضْنَ مِنْ أَبْصَارِهِنَّ وَ يَحْفَظْنَ فُرُوجَهُنَّ أَيُّ مَنْ يُلْحِقُهُنَّ النَّظَرَ كَمَا جَاءَ فِي حِفْظِ الْفَرْجِ وَ النَّظَرِ سَبَبُ إِيقَاعِ الْفِعْلِ مِنَ الزَّيْنَةِ وَ غَيْرِهِ

The Glorious said: **And say to the Mominaat to cast down their eyes and preserve their private parts [24:31]**, i.e. from the ones saving the look, like what has come regarding preserving the private part, and the looking is a cause of falling into the deed, from the adultery and something else.

ثُمَّ نَظَّمَ تَعَالَى مَا فَرَضَ عَلَى السَّمْعِ وَ الْبَصَرِ وَ الْفَرْجِ فِي آيَةٍ وَاحِدَةٍ فَقَالَ وَ مَا كُنْتُمْ تَسْتَبْرِئُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَ لَا أَبْصَارُكُمْ وَ لَا جُلُودُكُمْ وَ لَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ يَعْنِي بِالْجُلُودِ هُنَا الْفُرُوجُ وَ الْأَفْخَادُ

The Exalted Systemised what He^{-azwj} has Imposed upon the hearing, and the sight, and the private part in one Verse. He^{-azwj} Said: **And you were not veiling yourselves that (one day) your ears, and your eyes, and your skins would be testifying against you. But you thought that Allah does not know most of what you are doing [41:22]** – meaning with the skins over here are the private part and the thighs.

وَ قَالَ تَعَالَى وَ لَا تَغْفُفْ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا فَهَذَا مَا فَرَضَ اللَّهُ تَعَالَى عَلَى الْعَيْنَيْنِ مِنْ تَأْمُلِ الْآيَاتِ وَ الْعَصَى عَنْ تَأْمُلِ الْمُنْكَرَاتِ وَ هُوَ مِنَ الْإِيمَانِ

And the Exalted Said: **And do not stand on what there isn't any knowledge for you of it. Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36]**. So this is what Allah^{-azwj} the Exalted Imposed upon the eyes from contemplating the Verses and closing the eyes from contemplating the evil, and it is from the Eman.

وَ أَمَّا مَا فَرَضَهُ سُبْحَانَهُ عَلَى الْيَدَيْنِ فَالطَّهُّورُ وَ هُوَ قَوْلُهُ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَ أَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَ امْسَحُوا بِرُءُوسِكُمْ وَ أَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

And as for what the Glorious has Imposed upon the hands, it is the cleansing, and it is His^{-azwj} Word: **O you who believe! When you stand to the Salat, so wash your faces and your hands to the elbows and wipe your heads and your leg to the ankles; [5:6]**.

وَ فَرَضَ عَلَى الْيَدَيْنِ الْإِئْتِاقَ فِي سَبِيلِ اللَّهِ فَقَالَ أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَ مِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ

And He^{-azwj} Imposed upon the hands, the spending in the Way of Allah^{-azwj}. He^{-azwj} Said: **Spend from the good of what you earn, and from what We Extracted for you from the ground, [2:267]**.

وَ فَرَضَ تَعَالَى عَلَى الْيَدَيْنِ الْجِهَادَ لِأَنَّهُ مِنْ عَمَلَيْهِمَا وَ عِلَاجَهُمَا فَقَالَ فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ حَتَّى إِذَا أَثَخْتُمْوَهُمْ فَشَدُّوا الْوَتَاقَ وَ ذَلِكَ كَلْمُهُ مِنَ الْإِيمَانِ

And the Exalted Imposed upon the hands is the Jihad because it is from its actions and its treatment. He^{-azwj} Said: **So when you meet (in battle) those who are committing Kufr, then strike the necks until when you have captured them, so tighten the bond. [47:4].** And that, all of it is from the Eman.

وَأَمَّا مَا فَرَضَهُ اللَّهُ عَلَى الرَّجُلَيْنِ فَالسَّعْيُ بِمَا فِيهِمَا يُرْضِيهِ وَاجْتِنَابُ السَّعْيِ فِيَمَا يُسْخِطُهُ وَ ذَلِكَ قَوْلُهُ سُبْحَانَهُ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَ دَرُوا الْبَيْعَ وَ قَوْلُهُ سُبْحَانَهُ وَ لَا تَمْشِي فِي الْأَرْضِ مَرْحًا وَ قَوْلُهُ وَ اقْصِدْ فِي مَشْيِكَ وَ اعْضُضْ مِنْ صَوْتِكَ

As for what Allah^{-azwj} Imposed upon the legs, it is the striving with these in what Pleases Allah^{-azwj} and shunning the striving in what Angers Him^{-azwj}, and that is the Word of the Glorious: **then hasten to the Zikr of Allah and leave the selling. [62:9];** and Words of the Glorious: **nor walk in the land proudly, [31:18];** and His^{-azwj} Words: **And be moderate in your walking and lower your voice; [31:19].**

وَ فَرَضَ اللَّهُ عَلَيْهِمَا الْقِيَامَ فِي الصَّلَاةِ فَقَالَ وَ قُومُوا لِلَّهِ قَانِتِينَ

And He^{-azwj} Imposed upon the two (legs), the standing in the Salat, so he^{-azwj} Said: **and be standing obedient to Allah [2:238].**

ثُمَّ أَخْبَرَ أَنَّ الرَّجُلَيْنِ مِنَ الْجُورِحِ الَّتِي تَشْهَدُ يَوْمَ الْقِيَامَةِ حِينَ تُسْتَنْطَقُ بِقَوْلِهِ سُبْحَانَهُ الْيَوْمَ نَحْنُ عَلَى أَفْوَاهِهِمْ وَ نُكَلِّمُنَا أَيْدِيهِمْ وَ تَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

Then He^{-azwj} Informed that the legs are from the limbs which will testify on the Day of Qiyamah when these are Caused to speak, due to Words of the Glorious: **On the Day We shall Seal upon their mouths and Cause their hands to speak to us, and their legs would testify with what they had been earning [36:65].**

وَ هَذَا جَمًّا فَرَضَهُ اللَّهُ تَعَالَى عَلَى الرَّجُلَيْنِ فِي كِتَابِهِ وَ هُوَ مِنَ الْإِيمَانِ

And this is from what Allah^{-azwj} the Exalted has Imposed upon the legs, in His^{-azwj} Book, and it is from the Eman.

وَ وَأَمَّا مَا افْتَرَضَهُ عَلَى الرَّأْسِ فَهُوَ أَنْ يُمَسَّحَ مِنْ مُقَدِّمِهِ بِالْمَاءِ فِي وَفْتِ الطَّهُّورِ لِلصَّلَاةِ بِقَوْلِهِ وَ امْسَحُوا بِرُؤُوسِكُمْ وَ هُوَ مِنَ الْإِيمَانِ

And as for what He^{-azwj} Imposed upon the head, it is that he should wipe it from its front with the water during the time of cleansing for the Salat, due to His^{-azwj} Words: **and wipe your heads [5:6],** and it is from the Eman.

وَ فَرَضَ عَلَى الرَّجُلَيْنِ الْغَسْلَ بِالْمَاءِ عِنْدَ الطَّهُّورِ وَ قَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ

And He^{-azwj} Imposed upon the face, the washing with the water during the cleansing and Said: **O you who believe! When you stand to the Salat, so wash your faces [5:6].**

وَ فَرَضَ عَلَيْهِ السُّجُودَ وَ عَلَى الْيَدَيْنِ وَ الرَّكْبَتَيْنِ وَ الرَّجُلَيْنِ الرَّكُوعَ وَ هُوَ مِنَ الْإِيمَانِ وَ قَالَ فِيَمَا فَرَضَ عَلَى هَذِهِ الْجُورِحِ مِنَ الطَّهُّورِ وَ الصَّلَاةِ وَ سَأَهُ فِي كِتَابِهِ إِيْمَانًا حِينَ تَحْوِيلُ الْقِبْلَةَ مِنْ بَيْتِ الْمَقْدِسِ إِلَى الْكَعْبَةِ

And He^{-azwj} Imposed the Sajdah and the Ruk'u upon it, and upon the hands, and the knees, and the legs, and it is from the Eman and Said regarding what He^{-azwj} Imposed upon these limbs, from the cleansing, and the Salat, and Named it in His^{-azwj} Book as Eman when the Qiblah was transferred from Bayt Al-Maqdis to the Kabah.

فَقَالَ الْمُسْلِمُونَ يَا رَسُولَ اللَّهِ دَهَبَتْ صَلَاتُنَا إِلَى بَيْتِ الْمَقْدِسِ وَ طَهْرُنَا ضَيَاعاً

The Muslims said, 'O Rasool-Allah^{-saww}! Our Salat (prayed) to Bayt Al-Maqdis are gone, and our cleansing has been wasted!'

فَأَنْزَلَ اللَّهُ تَعَالَى وَ مَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَ إِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَ مَا كَانَ اللَّهُ لِيُضَيِعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ فَسَمَى الصَّلَاةَ وَ الطَّهْرَ إِيمَاناً.

So, Allah^{-azwj} Revealed: **And We did not Make the Qiblah which you were upon except for Us to Know who follows the Rasool from the one turns upon his heels; and even though it may be grievous, except upon those Guided by Allah. And Allah will not Waste your Eman, as Allah is Affectionate, Merciful with the people. [2:143].** So, He^{-azwj} Named the Salat and the cleansing as Eman.

وَ قَالَ رَسُولُ اللَّهِ ص مَنْ لَقِيَ اللَّهَ كَامِلَ الْإِيمَانِ فَهُوَ مِنْ أَهْلِ الْجَنَّةِ وَ مَنْ كَانَ مُضَيِعاً لَشَيْءٍ بِمَا فَرَضَهُ اللَّهُ تَعَالَى فِي هَذِهِ الْجَوَارِحِ وَ تَعَدَّى مَا أَمَرَ اللَّهُ بِهِ وَ ارْتَكَبَ مَا نَهَا عَنْهُ لَقِيَ اللَّهَ تَعَالَى نَاقِصَ الْإِيمَانِ

And Rasool-Allah^{-saww} Said: 'One who meets Allah^{-azwj} perfect of the Eman, so he is from the people of Paradise, and one who were to be wasting of something from what Allah^{-azwj} the Exalted has Obligated regarding these limbs and exceed what Allah^{-azwj} has Commanded him with, and commits what He^{-azwj} has Prohibited from, would meet Allah^{-azwj} deficient of the Eman'.

قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ إِذَا مَا أَنْزَلْتُ سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَتَيْتُمْ زَادَتْهُ هَذِهِ إِيمَاناً فَأَمَّا الَّذِينَ آمَنُوا فَرَادَتْهُمْ إِيمَاناً وَ هُمْ يَسْتَبْشِرُونَ وَ قَالَ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا دُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَ إِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَاناً وَ عَلَى رَبِّهِمْ يَتَوَكَّلُونَ-

Allah^{-azwj} Mighty and Majestic said: **And whenever a Chapter is Revealed, there is one of them who is saying, 'Which of you has this increased in Eman?' But, as for those who believe, it does increase them in Eman, and they rejoice [9:124];** and Said: **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].**

وَ قَالَ سُبْحَانَهُ إِنَّهُمْ فِتْنَةٌ آمَنُوا بِرَبِّهِمْ وَ زِدْنَاهُمْ هُدًى وَ قَالَ وَ الَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَ آتَاهُمْ تَقْوَاهُمْ وَ قَالَ هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزِدُوا إِيمَاناً مَعَ إِيمَانِهِمُ الْآيَةَ

And the Glorious Said: **they were youths who believed in their Lord, and We Increased them in Guidance [18:13];** and said: **And those who follow the rightful Guidance, He Increases them in Guidance and Gives them their piety [47:17];** and Said: **He is the One Who Sent down the tranquillity into the hearts of the Momineen in order to increase Eman along with their Eman, [48:4] – the Verse.**

فَلَوْ كَانَ الْإِيمَانُ كُلُّهُ وَاحِدًا لَا زِيَادَةَ فِيهِ وَ لَا نُقْصَانَ لَمْ يَكُنْ لِأَحَدٍ فَضْلٌ عَلَى أَحَدٍ وَ لَتَسَاوَى النَّاسُ فَبِتَمَامِ الْإِيمَانِ وَ كَمَالِهِ دَخَلَ الْمُؤْمِنُونَ الْجَنَّةَ وَ نَالُوا الدَّرَجَاتِ فِيهَا وَ بِدَهَايِهِ وَ نُقْصَانِهِ دَخَلَ الْآخَرُونَ النَّارَ

If the Eman, all of it been one (and the same), neither there being any increase in it nor reduction, there would not happen to be any merit for anyone over anyone, and the people would have been equal. It is by the completeness of the Eman and its perfection the Momineen will enter the Paradise and achieve the ranks therein, and due to its (Eman's) going awa and its reduction the other will enter the Fire.

وَ كَذَلِكَ السَّبْقُ إِلَى الْإِيمَانِ قَالَ اللَّهُ تَعَالَى وَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ وَ قَالَ سُبْحَانَكَ اللَّهُ وَ السَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ تُلْتُ بِالتَّابِعِينَ

And like that is the preceding to the Eman. Allah^{-azwj} the Exalted Said: **And the foremost are the foremost [56:10] These are the ones of proximity [56:11]**; and the Glorious Said: **And the foremost, the first ones from the Emigrants and the Helpers, [9:100]**, and thirdly with the 'Tabieen' (the followers).

وَ قَالَ عَزَّ وَ جَلَّ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَ رَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَ آتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَ أَيْدِنَاهُ بِرُوحِ الْقُدْسِ

And Mighty and Majestic Said: **Those Rasools, We Merited some of them over the others – from them was one to whom Allah Spoke (with), and some of them He Raised their ranks. And We Gave Isa Ibn Maryam the Clear Proofs and Assisted him with the Holy Spirit; [2:253];**

وَ قَالَ وَ لَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَ آتَيْنَا دَاوُدَ زَبُورًا وَ قَالَ انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَ لِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَ أَكْبَرُ تَفْضِيلًا

And Said: **and We have Preferred some of the Prophets above the others, and to Dawood We Gave the Psalms [17:55]**; and Said: **Look, how We Prefer some of them above others, and for the Hereafter there are greater Ranks and greater Preferments [17:21];**

وَ قَالَ هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَ اللَّهُ بِصِيرٍ بِمَا يَعْمَلُونَ وَ قَالَ سُبْحَانَكَ وَ يُوتَى كُلُّ ذِي فَضْلٍ فَضْلَهُ وَ قَالَ الَّذِينَ آمَنُوا وَ هَاجَرُوا وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ

And Said: **There are (varying) Levels in the Presence of Allah, and Allah Sees what they are doing [3:163]**; and the Glorious Said: **and Give everyone with merit, his merit, [11:3]**; and Said: **Those who believed and emigrated in the Way of Allah with their wealth and their selves are of a greater rank in the Presence of Allah. These, they are the achievers [9:20].**

وَ قَالَ تَعَالَى لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَ قَاتَلَ أُولَئِكَ أَكْبَرُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَ قَاتَلُوا وَ كَلَّا وَ عَدَّ اللَّهُ الْحَسَنَى

And the Exalted Said: **They are not the same - the ones from you who spent from before the conquest (of Makkah) and fought, are of a greater level than those who are spending from after (the conquest) and fighting. And to each (of them) Allah has Promised the good, [57:10];**

وَقَالَ تَعَالَى وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْفَاعِلِينَ أَجْرًا عَظِيمًا دَرَجَاتٍ مِنْهُ وَ مَغْفِرَةً وَ رَحْمَةً وَقَالَ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَ لَا نَصَبٌ وَ لَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَ لَا يَطْلُونَ مَوْطِنًا يَغِيظُ الْكُفَّارَ وَ لَا يَنَالُونَ مِنْ عَدُوٍّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ

And the Exalted Said: **(High) Levels from Him and Forgiveness and Mercy, and Allah was always Forgiving, Merciful [4:96]; That is because they would neither be hit by thirst, nor fatigue, nor hunger in the Way of Allah, nor be treading a path enraging the Kafirs, nor attaining an injury from an enemy, except it would be Written for them as a righteous deed; [9:120].**

فَهَذِهِ دَرَجَاتُ الْإِيمَانِ وَ مَنَازِلُهَا عِنْدَ اللَّهِ سُبْحَانَهُ وَ لَنْ يُؤْمِنَ بِاللَّهِ إِلَّا مَنْ آمَنَ بِرَسُولِهِ وَ حُجِّجَهُ فِي أَرْضِهِ قَالَ اللَّهُ تَعَالَى مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

So, these are ranks of the Eman and its statuses in the Presence of Allah^{-azwj} the Glorious, and he will never in Allah^{-azwj} except the one who believes in His^{-azwj} Rasool^{-saww} and His^{-azwj} Divine Authorities in His^{-azwj} earth. Allah^{-azwj} the Exalted Said: **There is one who obeys the Rasool, so he has obeyed Allah, [4:80].**

وَ مَا كَانَ اللَّهُ عَزَّ وَ جَلَّ لِيَجْعَلَ لِحُجْرَةِ الْإِنْسَانِ إِمَامًا فِي جَسَدِهِ يَنْفِي عَنْهَا الشُّكُوكَ وَ يُثَبِّتُ لَهَا الْيَقِينَ وَ هُوَ الْقَلْبُ وَ يُهْمِلُ ذَلِكَ فِي الْحُجِّجِ وَ هُوَ قَوْلُهُ تَعَالَى فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ

And it was not for Allah^{-azwj} Mighty and Majestic to Make an Imam for the limbs of the human being in his body negating the doubts from it and affirming the conviction for it, and it is the heart, and that is carried regarding the Divine Authorities, and it is Word of the Exalted: **Say: 'For Allah is the conclusive Proof. Then if He so Desires to, He will Guide you altogether' [6:149];**

وَ قَالَ لَقَدْ كَانَ لِقَوْلِ النَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَ قَالَ تَعَالَى أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَ لَا نَذِيرٍ وَقَالَ سُبْحَانَهُ وَ جَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْتَدُونَ بِأَمْرِنَا لَعَلَّكُمْ تَتَّقُونَ

And Said: **lest there would happen to be an argument for the people against Allah after the (coming of) Rasools; [4:165]; and the Exalted Said: lest you should be saying, 'There has neither come to us from a giver of glad tidings nor a warner'. [5:19]; and the Glorious Said: And We Made Imams from them, guiding by Our Command, due to their being patient, [32:24] – the Verse.**

ثُمَّ فَرَضَ عَلَى الْأُمَّةِ طَاعَةَ وَ لَاةَ أَمْرِ الْقَوْمِ بِدِينِهِ كَمَا فَرَضَ عَلَيْهِمْ طَاعَةَ رَسُولِ اللَّهِ ص فَقَالَ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ

Then He^{-azwj} Imposed upon the community the obedience to Master^{-asws} of the command, the custodians of His^{-azwj} religion, just as He^{-azwj} had Imposed upon them obedience to Rasool-Allah^{-saww}, so He^{-azwj} Said: **Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59].**

ثُمَّ بَيَّنَّ مَحَلَّ وَ لَاةِ أَمْرِهِ مِنْ أَهْلِ الْعِلْمِ بِتَأْوِيلِ كِتَابِهِ فَقَالَ عَزَّ وَ جَلَّ وَ لَوْ رَدُّوهُ إِلَى الرَّسُولِ وَ إِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ

Then He^{-azwj} Explained the position of Master^{-asws} of Command from the people of knowledge by interpreting His^{-azwj}. The Mighty and Majestic: **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].

وَعَجَزَ كُلُّ أَحَدٍ مِنَ النَّاسِ عَنْ مَعْرِفَةِ تَأْوِيلِ كِتَابِهِ غَيْرَهُمْ لِأَنَّهُمْ هُمُ الرَّاَسِحُونَ فِي الْعِلْمِ الْمَأْمُونُونَ عَلَى تَأْوِيلِ التَّنْزِيلِ قَالَ اللَّهُ تَعَالَى وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاَسِحُونَ فِي الْعِلْمِ إِلَى آخِرِ الْآيَةِ

And every one from the people is unable from understanding His^{-azwj} Book other than them^{-asws}, because they^{-asws} are the ones immersed in the knowledge, and ones trusted upon interpreting the Revelation. Allah^{-azwj} the Exalted Said: **And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. [3:7]** – up to the end of the Verse.

وَ قَالَ سُبْحَانَهُ تِلْهُ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَ طَلَبَ الْعِلْمَ أَفْضَلُ مِنَ الْعِبَادَةِ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

And the Glorious Said: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**, and seeking the knowledge is superior to the worship. Allah^{-azwj} Mighty and Majestic Said: **But rather, Allah is feared by those from His knowledgeable servants. [35:28].**

وَ بِالْعِلْمِ اسْتَحَقُّوا عِنْدَ اللَّهِ اسْمَ الصِّدْقِ وَ سَمَّاهُمْ بِهِ صَادِقِينَ وَ فَرَضَ طَاعَتَهُمْ عَلَى جَمِيعِ الْعِبَادِ بِقَوْلِهِ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ كُونُوا مَعَ الصَّادِقِينَ

And due to the knowledge, they would be deserving in the Presence of Allah^{-azwj} the name, 'The truthfulness', and He^{-azwj} has Named them^{-asws} as 'The Truthful' with it and Imposed obedience to them^{-asws} upon entirety of the servants by His^{-azwj} Words: **O you who believe! Fear Allah and be with the truthful ones [9:119].**

فَجَعَلَهُمْ أَوْلِيَاءَ وَ جَعَلَ وَلَا يَتَّبِعُهُمْ وَلَا يَتَّبِعُهُ وَ جَزَاهُمْ جَزَاءَهُ فَقَالَ وَ مَنْ يَتَوَلَّ اللَّهَ وَ رَسُولَهُ وَ الَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْعَالِيُونَ وَ قَالَ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ

He^{-azwj} Made them^{-asws} as His^{-azwj} Guardians^{-asws} and Made their^{-asws} Wilayah as being His^{-azwj} Wilayah, and their^{-asws} party as being His^{-azwj} Party. He^{-azwj} 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] But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55].**

وَ اعْلَمُوا رَحِمَكُمُ اللَّهُ إِنَّمَا هَلَكَتْ هَذِهِ الْأُمَّةُ وَ ارْتَدَّتْ عَلَى أَعْقَابِهَا بَعْدَ نَبِيِّهَا ص بِرُكُوبِهَا طَرِيقَ مَنْ خَلَا مِنَ الْأُمَمِ الْمَاضِيَةِ وَ الْقُرُونِ السَّالِفَةِ الَّذِينَ آتَرُوا عِبَادَةَ الْأَوْثَانِ عَلَى طَاعَةِ أَوْلِيَاءِ اللَّهِ عَزَّ وَ جَلَّ وَ تَقْلِيدِهِمْ مَنْ يَجْهَلُ عَلَى مَنْ يَعْلَمُ

And know, may Allah^{-azwj} have Mercy on you all, this community has rather been destroyed and renege upon its heels after its Prophet^{-saww} by riding the path of the ones from the past communities and the past generations, those who had preferred worshipping the idols over obedience of Guardians^{-as} of Allah^{-azwj} Mighty and Majestic and their advancing the ignorant one over the one who knows.

فَعَقَّبَهَا اللَّهُ تَعَالَى بِقَوْلِهِ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَ الَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

So, Allah-azwj the Exalted Followed it by His-azwj Words: **Say: 'Are they equal, those who do not know and those do know?' But rather, the ones of the understanding will heed [39:9].**

وَقَالَ فِي الَّذِينَ اسْتَوْكَلُوا عَلَيَّ ثُرَاتٍ رَسُولِ اللَّهِ بَعِيرٍ حَقِّي مِنْ بَعْدِ وَقَاتِهِ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ

And He-azwj Said regarding those who took charge o the inheritance of Rasool-Allah-saww without right, from after his-saww expiry: **Is He then Who Guides to the Truth more worthy to be followed, or he who does not find Guidance unless he is himself Guided? So what is the matter with you; how are you judging? [10:35].**

فَلَوْ جازَ لِأَيِّمَّةِ الْإِيْتِمَامِ بِمَنْ لَا يَعْلَمُ أَوْ بِمَنْ يَجْهَلُ لَمْ يَثُلْ إِبْرَاهِيمُ ع لِأَبِيهِ لَمْ تَعْبُدْ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئاً

If it was allowed for the community to be led by the one who does not know or by the ignorant one, Ibrahim-as would not have said to his-as (adopted) father: **Why do you worship what neither hears nor sees, nor does it avail you of anything?' [19:42].**

فَالنَّاسُ أَتْبَاعُ مَنْ اتَّبَعُوهُ مِنْ أَيْمَّةِ الْحَقِّ وَ أَيْمَّةِ الْبَاطِلِ قَالَ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوِّيَ كِتَابُهُ يَمِينَهُ فَأُولَئِكَ يَتْرَوْنَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلاً

The people follow the one they follow, from the Imams-asws of the truth and the imams of the falsehood. Allah-azwj Mighty and Majestic Said: **On the Day (of Judgment), We will be Calling every human being with their Imam. So one who is Given the Book in his right hand, so they would be reading their books and they would not be wronged (even) the husk of a date stone [17:71].**

فَمَنْ اتَّبَعْتُمْ بِالصَّادِقِينَ حُسْرًا مَعَهُمْ وَ مَنْ اتَّبَعْتُمْ بِالْمُنَافِقِينَ حُسْرًا مَعَهُمْ قَالَ رَسُولُ اللَّهِ ص يُحْشَرُ الْمَرْءُ مَعَ مَنْ أَحَبَّ قَالَ إِبْرَاهِيمُ ع فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي

The one led by the truthful ones would be Resurrected with them-asws, and the one led by the hypocrites would be Resurrected with them. Rasool-Allah-saww said: 'The person will be Resurrected with the one he loves'. Ibrahim-as said: **'So the one who follows me, then he is from me, [14:36].**

وَ أَصْلُ الْإِيْمَانِ الْعِلْمُ وَ قَدْ جَعَلَ اللَّهُ تَعَالَىٰ لَهُ أَهْلًا نَدَبَ إِلَى طَاعَتِهِمْ وَ مَسْأَلَتِهِمْ فَقَالَ فَسئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

And the origin of the Eman is the knowledge, and Allah-azwj the Exalted has Made people for it, He-azwj has Called them-asws to obey them and ask them-asws. He-azwj Said: **therefore ask the people of Al Zikr if you don't know [16:43].**

وَ قَالَ جَلَّتْ عَظَمَتُهُ وَ أَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَ الْبُيُوتُ فِي هَذَا الْمَوْضِعِ الْأَيْ عَظَمَ اللَّهُ بِنَاءَهَا بِقَوْلِهِ فِي بُيُوتِ أَدْنَى اللَّهِ أَنْ تُرْفَعَ وَ يُذَكَّرَ فِيهَا اسْمُهُ

And Majestic is His-azwj Magnificent Said: **and come to the houses from its doors; [2:189],** and the houses in this place are those Allah-azwj has Magnified their construction by His-azwj Words: **(The Light is) in houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these; [24:36].**

ثُمَّ بَيَّنَّ مَعْنَاهَا لِكَيْلَا يَظُنُّ أَهْلُ الْجَاهِلِيَّةِ أَنَّهُا بُيُوتٌ مَبْنِيَّةٌ فَقَالَ تَعَالَى رِجَالٌ لَا تُلْهِمُهُمْ تِجَارَةٌ وَ لَا بَيْعٌ عَنِ ذِكْرِ اللَّهِ

Then He^{-azwj} Explained its meaning lest the ignorant people think these are built houses, so the Exalted Said: **Men whom neither trading nor selling diverts them from the Zikr of Allah [24:37].**

فَمَنْ طَلَبَ الْعِلْمَ فِي هَذِهِ الْجِهَةِ أَدْرَكَهُ قَالَ رَسُولُ اللَّهِ ص أَنَا مَدِينَةُ الْعِلْمِ وَ فِي مَوْضِعٍ آخَرَ أَنَا مَدِينَةُ الْحِكْمَةِ وَ عَلَيَّ بَابُهَا فَمَنْ أَرَادَ الْحِكْمَةَ فَلْيَأْتِهَا مِنْ بَابِهَا

The one who seeks the knowledge in this aspect would come across it. Rasool-Allah^{-saww} said: 'I^{-saww} am the city of knowledge (and Ali^{-asws} is its door)', and in another place, 'I^{-saww} am the city of wisdom and Ali^{-asws} is its door, so the one who wants the wisdom, let him come to it from its door'.

وَ كُلُّ هَذَا مَنْصُوصٌ فِي كِتَابِهِ تَعَالَى إِلَّا أَنَّ لَهُ أَهْلًا يَعْلَمُونَ تَأْوِيلَهُ فَمَنْ عَدَلَ مِنْهُمْ إِلَى الَّذِينَ يَتَّبِعُونَ مَا لَيْسَ لَهُمْ وَ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَ ابْتِغَاءَ تَأْوِيلِهِ

And all this is a text in the Book of the Exalted except that there are people for it knowing its interpretation. The one who turns away from them^{-asws} to those who are arrogating what isn't for them, **then as for those in whose hearts there is perversity, so they are following what is allegorical from it, seeking the Fitna and seeking its (personal) interpretation. [3:7].**

وَ هُوَ تَأْوِيلُهُ بِلَا بُزْهَانٍ وَ لَا دَلِيلٍ وَ لَا هُدًى هَلَكَ وَ أَهْلَكَ وَ حَسِرَتْ صَفْقَتُهُ وَ ضَلَّ سَعْيُهُ يَوْمَ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَ رَأَوْا الْعَذَابَ وَ تَقَطَّعَتْ بِهِمُ الْأَسْبَابُ

And it is an interpretation with neither any proof nor evidence nor guidance. He gets destroyed and destroys others, and his deal incur a loss, and his striving would be lost on the Day **When those who were followed shall disavow from those who followed (them), and they see the Punishment, and the reasons are cut off with them [2:166].**

وَ إِنَّمَا هُوَ حَقٌّ وَ بَاطِلٌ وَ إِيمَانٌ وَ كُفْرٌ وَ عِلْمٌ وَ جَهْلٌ وَ سَعَادَةٌ وَ شِقْوَةٌ وَ جَنَّةٌ وَ نَارٌ لَنْ يَجْتَمِعَ الْحَقُّ وَ الْبَاطِلُ فِي قَلْبِ امْرِئٍ قَالَ اللَّهُ تَعَالَى مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ

And rather, it is truth and falsehood, and Eman and Kufur, and knowledge and ignorance, and happiness and misery, and Paradise and Fire. The truth and the falsehood will never gather in the heart of a person. Allah^{-azwj} the Exalted Said: **Allah did not Make two hearts for a man to be inside him, [33:4].**

وَ إِنَّمَا هَلَكَ النَّاسُ حِينَ سَاوَوْا بَيْنَ أَيْمَةِ الْهُدَى وَ بَيْنَ أَيْمَةِ الْكُفْرِ وَ قَالُوا إِنَّ الطَّاعَةَ مَفْرُوضَةٌ لِكُلِّ مَنْ قَامَ مَقَامَ النَّبِيِّ ص بَرَّكَانَ أَوْ فَاجِرًا فَأَتَوْا مِنْ قِبَلِ ذَلِكَ

And rather the people were destroyed when they equated between the Imams^{-asws} of guidance and imams of Kufur, and they said, 'The Imposed obedience is to everyone who stands in place of the Prophet^{-saww}, whether he was righteous or immoral', so they were brought (destruction) from that direction.

قَالَ اللَّهُ سُبْحَانَهُ أَفَتَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ مَا لَكُمْ كَيْفَ تَحْكُمُونَ وَقَالَ اللَّهُ تَعَالَى هَلْ يَسْتَوِي الْأَعْمَى وَ الْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَ النُّورُ

Allah^{-azwj} the Glorious Said: **Should We Treat the submitters like the criminals? [68:35] What is the matter with you? How are you judging? [68:36];** and Said: **'Are they equal, the blind and the seeing one? Or is it equal, the darkness and the light? [13:16].**

فَقَالَ فِيمَنْ سَمَّوْهُمْ مِنْ أَيْمَةِ الْكُفْرِ بِأَسْمَاءِ أَيْمَةِ الْهُدَى مِمَّنْ غَضِبَ أَهْلَ الْحَقِّ مَا جَعَلَهُ اللَّهُ لَهُمْ وَ فِيمَنْ أَعَانَ أَيْمَةَ الضَّلَالِ عَلَى ظُلْمِهِمْ إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَ آبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ

He^{-azwj} Said regarding the ones who had named the imams of Kufr with the names (titles) of Imams^{-asws} of guidance, from the ones who had usurped the people^{-asws} of truth of what Allah^{-azwj} had Made it to be for them^{-asws}, and regarding the ones who had assisted the imams of straying upon oppressing them^{-asws} that **Surely, these are only names (which) you and your fathers have named. Allah did not Send any Authorisation of it. [53:23].**

فَأَخْبَرَهُمُ اللَّهُ سُبْحَانَهُ بِعَظِيمِ أَفْرَائِهِمْ عَلَى جُمْلَةِ أَهْلِ الْإِيمَانِ بِقَوْلِهِ تَعَالَى إِنَّمَا يَفْتَرِي الْكُذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَ قَوْلِهِ تَعَالَى وَ مَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بَعْدَ هُدًى مِنَ اللَّهِ

Allah^{-azwj} the Glorious Informed them of their mighty fabrication upon all the people of Eman, in Words of the Exalted: **But rather, the lie is fabricated by those who do not believe in the Signs of Allah, [16:105];** and Words of the Exalted: **And who is more straying than the one who follows his own whims without a Guidance from Allah? [28:50].**

وَ يَقُولُ سُبْحَانَهُ أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ وَ يَقُولُ تَعَالَى أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ كَمَنْ هُوَ أَعْمَى

And in Words of the Glorious: **Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18];** and in Words of the Exalted: **So, is one who was upon a clear proof from his Lord like one [47:14],** who is blind?

فَبَيَّنَ اللَّهُ عَزَّ وَ جَلَّ بَيْنَ الْحَقِّ وَ الْبَاطِلِ فِي كَثِيرٍ مِنْ آيَاتِ الْقُرْآنِ وَ لَمْ يَجْعَلْ لِلْعِبَادِ عُذْرًا فِي مُخَالَفَةِ أَمْرِهِ بَعْدَ الْبَيِّنِ وَ الْبُرْهَانِ وَ لَمْ يَتْرُكْهُمْ فِي لَبْسٍ مِنْ أَمْرِهِمْ

Allah^{-azwj} Mighty and Majestic Explained between the truth and the falsehood in many from the Verses of the Quran, and He^{-azwj} has not Made (left) any excuse for the servants in opposing His^{-azwj} Quran after the explanation, and the proof, and He^{-azwj} has not Left them in confusion from their affairs.

وَ لَقَدْ رَكِبَ الْقَوْمُ الظُّلْمَ وَ الْكُفْرَ فِي اخْتِلَافِهِمْ بَعْدَ نَبِيِّهِمْ وَ تَفْرِيقِهِمُ الْأُمَّةَ وَ تَشْتِيتِ أَمْرَ الْمُسْلِمِينَ وَ اغْتِنَادِهِمْ عَلَىٰ أَوْصِيَاءِ رَسُولِ اللَّهِ ص بَعْدَ أَنْ بَيَّنَّ لَهُمْ مِنَ النَّوَابِ عَلَى الطَّاعَةِ وَ الْعِقَابِ عَلَى الْمَعْصِيَةِ بِالْمُخَالَفَةِ فَاتَّبَعُوا هَوَاهُمْ وَ تَرَكُوا مَا أَمَرَهُمُ اللَّهُ بِهِ وَ رَسُولُهُ

The people perpetrated the injustices and Kufr due to their differences after their Prophet^{-saww} and their dividing the community, and scattering the affairs of the Muslims, and their assaults upon the successors^{-asws} of Rasool-Allah^{-saww} after having been explained to them of the Rewards upon the obedience and the Punishment upon the disobedience due to the opposition. But they pursued their whims and neglected what Allah^{-azwj} and His^{-azwj} Rasool^{-saww} had Commanded them with.

قَالَ تَعَالَى وَ مَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ ثُمَّ أُنبَأَ فَضْلَ الْمُؤْمِنِينَ فَقَالَ سُبْحَانَہُ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

Allah^{-azwj} the Exalted: **And those Given the Book did not separate except from after the clear evidence had come to them [98:4].** Then He^{-azwj} Clarified the merits of the Momineen, so the Exalted Said: **Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7].**

ثُمَّ وَصَفَ مَا أَعَدَّهُ مِنْ كِرَامَتِهِ تَعَالَى لَهُمْ وَ مَا أَعَدَّهُ لِمَنْ أَشْرَكَ بِهِ وَ خَالَفَ أَمْرَهُ وَ عَصَى وَ لِيئِهِ مِنَ النَّقِمَةِ وَ الْعَذَابِ

The He^{-azwj} Described what He^{-azwj} the Exalted has Prepared for them and what He^{-azwj} has Prepared for the one associating with Him^{-azwj}, and opposes His^{-azwj} Command, and disobeys His^{-azwj} Guardian^{-asws}, from the Torment and the Punishment.

فَفَرَّقَ بَيْنَ صِفَاتِ الْمُهْتَدِينَ وَ صِفَاتِ الْمُعْتَدِينَ فَجَعَلَ ذَلِكَ مَسْطُورًا فِي كَثِيرٍ مِنْ آيَاتِ كِتَابِهِ وَ هُدَاهِ الْعَلَّةَ قَالَ اللَّهُ تَعَالَى أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

He^{-azwj} Differentiated between the descriptions of the guided ones and descriptions of the transgressors. He^{-azwj} Made that to be hidden in many of the Verses of His^{-azwj}, and for this reason, Allah^{-azwj} the Exalted Said: **So do they not ponder on the Quran, or are there locks upon (their) hearts [47:24].**

فَتَرَى مَنْ هُوَ الْإِمَامُ الَّذِي يَسْتَحِقُّ هَذِهِ الصِّفَةَ مِنَ اللَّهِ عَزَّ وَ جَلَّ الْمَفْرُوضُ عَلَى الْأُمَّةِ طَاعَتُهُ مَنْ لَمْ يُشْرِكْ بِاللَّهِ تَعَالَى طَرْفَةَ عَيْنٍ وَ لَمْ يَعْصِهِ فِي دَقِيقَةٍ وَ لَا جَلِيلَةٍ قَطُّ أَمْ مَنْ أَنْفَدَ عُمْرَهُ وَ أَكْثَرَ أَيَّامِهِ فِي عِبَادَةِ الْأَوْثَانِ ثُمَّ أَظْهَرَ الْإِيمَانَ وَ أَبْطَنَ الْبِفَاقَ

So you can see who is the Imam^{-asws} who deserves this quality from Allah^{-azwj} Mighty and Majestic, obedience to him^{-asws} is Imposed from Allah^{-azwj}, one^{-asws} who did not associate with Allah^{-azwj} the Exalted even for the blink of an eye and did not disobey Him^{-azwj} in neither a minute nor more at all, or is it the one who spent his lifetime and most of his days in worshipping the idols? Then he manifested the Eman and hid the hypocrisy.

وَ هَلْ مِنْ صِفَةِ الْحَكِيمِ أَنْ يُطَهِّرَ الْحَبِيثَ بِالْحَبِيثِ وَ يُقِيمَ الْحُدُودَ عَلَى الْأُمَّةِ مَنْ فِي جَنْبِهِ الْحُدُودُ الْكَثِيرَةُ وَ هُوَ سُبْحَانَهُ يَقُولُ أَمْ تَأْمُرُونَ النَّاسَ بِالْبِرِّ وَ تَنْسَوْنَ أَنْفُسَكُمْ وَ أَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ

And is it from the Description of the Wise that He^{-azwj} would Purify the wicked with the wicked and Establish the legal penalties upon the community, one who has a lot of legal penalties due upon himself while He^{-azwj} the Glorious is Saying: **You are instructing the people with the righteousness and are forgetting yourselves and you are reciting the Book. Are you not using your intellects? [2:44].**

أَمْ لَمْ يَأْمُرِ اللَّهُ عَزَّ وَ جَلَّ نَبِيَّهُ ص بِتَبْلِيغِ مَا عَاهَدَهُ إِلَيْهِ فِي وَصِيَّتِهِ وَ إِظْهَارِ إِمَامَتِهِ وَ وَلَايَتِهِ بِقَوْلِهِ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

Or did not Allah^{-azwj} Mighty and Majestic Command His^{-azwj} Prophet^{-saww} with preaching what He^{-azwj} had Covenanted to him^{-saww} regarding his^{-saww} successor^{-asws} and reveal his^{-asws} Imamate

and his^{-asws} Wilayah, in His^{-azwj} Words: **O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people. [5:67].**

فَبَلِّغْ رِسُولَ اللَّهِ صَ مَا قَدْ سَمِعَ وَعَلِمَ أَنَّ الشَّيَاطِينَ اجْتَمَعُوا إِلَىٰ إِبْلِيسَ فَقَالُوا لَهُ أَمْ تَكُنْ أَحْرَبَنَا أَنَّ مُحَمَّدًا إِذَا مَضَىٰ نَكُنْتَ أَثْمُهُ عَهْدَهُ وَ نَقَصَتْ سُنَّتَهُ
وَ أَنَّ الْكِتَابَ الَّذِي جَاءَ بِهِ يَشْهَدُ بِذَلِكَ

So Rasool-Allah^{-saww} did preach what he^{-saww} had heard and knew that the Satans^{-la} had gathered to Iblees^{-la} and they^{-la} said to him^{-la}, 'Had you^{-la} not informed us^{-la} that when Muhammad^{-saww} passes away his^{-saww} community will be breaking his^{-saww} pace and expire his^{-as} Sunnah, and the Book which he^{-saww} had come with testifies with that?

وَ هُوَ قَوْلُهُ وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ فَكَيْفَ بَيِّنُ هَذَا وَ قَدْ نَصَبَ لِأُمَّتِهِ عِلْمًا وَ أَقَامَ لَهُمْ
إِمَامًا

And it is His^{-azwj} Word: **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].** So how can this be completed and he^{-saww} has already nominated a flag for his^{-saww} community and has established an Imam^{-asws} for them?'

فَقَالَ لَهُمْ إِبْلِيسُ لَا تَحْزَعُوا مِنْ هَذَا فَإِنَّ أُمَّتَهُ يَنْفُضُونَ عَهْدَهُ وَ يَغْدِرُونَ بِوَصِيهِ مِنْ بَعْدِهِ وَ يَظْلِمُونَ أَهْلَ بَيْتِهِ وَ يُهْمِلُونَ ذَلِكَ لِغَلَبَةِ حُبِّ الدُّنْيَا عَلَىٰ قُلُوبِهِمْ
وَ تَمَكَّنِ الْحُمِيَّةِ وَ الضَّغَائِنِ فِي نُفُوسِهِمْ وَ اسْتَكْبَارِهِمْ وَ عَزِهِمْ

Iblees^{-la} said to them^{-la}: 'Do not panic from this, for his^{-saww} community will be breaking his^{-saww} pact and betraying his^{-saww} successor^{-asws} from after him^{-asws}, and they will be oppressing People^{-asws} of his^{-saww} Household, and they will be carrying that out due to the prevailing of the love of the world upon their hearts and enabling the prejudices and the grudges in their souls, and their arrogances and their self-esteem'.

فَأَنْزَلَ اللَّهُ تَعَالَىٰ وَ لَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ.

So Allah^{-azwj} the Exalted Revealed: **And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen [34:20]'** .⁵²

30- كا، الكافي عن علي بن محمد عن بعض أصحابه عن آدم بن إسحاق عن عبد الرزاق بن مهران عن الحسين بن ميثون عن محمد بن سالم عن أبي جعفر ع قال: إن أناساً تكلموا في هذا القرآن بغير علمٍ و ذلك أن الله تبارك و تعالى يقول هو الذي أنزل عليك الكتاب منه آيات محكمات هن أم الكتاب و آخر متشابهات فأما الذين في قلوبهم زيغ فيتبعون ما تشابه منه ابتغاء الفتنة و ابتغاء تأويله و ما يعلم تأويله إلا الله الآية

(The book) 'Al-Kafi' – From Ali Bin Muhammad, from one of his companions, from Adam Bin Is'haq, from Abdul Razzaq Bin Mihran, from Al-Husayn Bin Maymoun, from Muhammad Bin Salim,

'From Abu Ja'far^{-asws} having said: 'Some people are speaking regarding this Quran without knowledge, and that is because Allah^{-azwj} Blessed and Exalted Says: **He is the One Who**

⁵² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 29 H 29

Revealed the Book unto you; from it are Decisive Verses - these are the Mother of the Book; and others are Allegorical. Then as for those in whose hearts there is perversity, so they are following what is allegorical from it, seeking the Fitna and seeking its (personal) interpretation. And none knows its interpretation except Allah, [3:7] – the Verse.

فَالْمُنشُوحَاتِ مِنَ الْمُتَشَابِهَاتِ وَ الْمُحْكَمَاتِ مِنَ النَّاسِخَاتِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ بَعَثَ نُوحًا إِلَى قَوْمِهِ أَنْ اعْبُدُوا اللَّهَ وَ اتَّقُوهُ وَ أَطِيعُوا مَنْ دَعَاكُمْ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ خُدُّهُ وَ أَنْ يَعْبُدُوهُ وَ لَا يُشْرِكُوا بِهِ شَيْئًا

The Abrogated, and the Allegorical, and the Decisive from the Abrogating is Allah^{-azwj} Mighty and Majestic Sent Noah^{-as} to his^{-as} people: **That you should worship Allah and fear Him and obey me [71:3]**. Then he^{-as} called them to Allah^{-azwj} Mighty and Majestic Alone, and they should worship Him^{-azwj} and not associate anything with Him^{-azwj}.

ثُمَّ بَعَثَ الْأَنْبِيَاءَ صَلَوَاتِ اللَّهِ عَلَيْهِمْ عَلَى ذَلِكَ إِلَى أَنْ بَلَغُوا مُحَمَّدًا ص فَدَعَاكُمْ إِلَى أَنْ يَعْبُدُوا اللَّهَ وَ لَا يُشْرِكُوا بِهِ شَيْئًا

Then He^{-azwj} Sent the Prophets^{-as}, may the Salawaat of Allah^{-azwj} be upon them^{-as}, until it reached Muhammad^{-saww}. He^{-saww} called them to that they should worship Allah^{-azwj} and not associate anything with Him^{-azwj}.

وَ قَالَ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَ الَّذِي أُوحِيَنا إِلَيْكَ وَ مَا وَصَّينا بِهِ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى أَنْ أَقِيمُوا الدِّينَ وَ لَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَ يَهْدِي إِلَيْهِ مَنْ يُنِيبُ

And He^{-azwj} Said: **He has Legislated for you from the Religion what He Bequeathed with to Noah, and which We Revealed to you, and what We Bequeathed with to Ibrahim, and Musa, and Isa that: "Establish the Religion and do not be divided in it!" Greatly difficult it is upon those who associate what you are calling them to. Allah Chooses to the ones He so Desires to and He Guides ones who are penitent [42:13]**.

فَبَعَثَ الْأَنْبِيَاءَ إِلَى قَوْمِهِمْ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ الْأَقْرَارِ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ

He^{-azwj} Sent the Prophets^{-as} to their^{-as} people with the testimony that there is no god except Allah^{-azwj} and the acceptance with what he^{-saww} had come with from the Presence of Allah^{-azwj}.

فَمَنْ آمَنَ مُخْلِصًا وَ مَاتَ عَلَى ذَلِكَ أَدْخَلَهُ اللَّهُ الْجَنَّةَ بِذَلِكَ وَ ذَلِكَ أَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ وَ ذَلِكَ أَنَّ اللَّهَ لَمْ يَكُنْ يُعَذِّبْ عَبْدًا حَتَّى يُعْلَظَ عَلَيْهِ فِي الْقَتْلِ وَ الْمَعَاصِي الَّتِي أَوْجَبَ اللَّهُ عَلَيْهِ بِهَا النَّارَ لِمَنْ عَمِلَ بِهَا

The one who believes sincerely and dies upon that, Allah^{-azwj} will Enter him into the Paradise due to that, and that is because Allah^{-azwj} isn't the lease unjust to the servants, and is because Allah^{-azwj} will not be Punishing any servant until He^{-azwj} is Harsh upon him regarding the killing and the disobedience which Allah^{-azwj} has Obligated the Fire upon him due to it, for the one who works with it.

فَلَمَّا اسْتَجَابَ لِكُلِّ نَبِيٍّ مِنْ قَوْمِهِ لَه مِنْ اسْتِجَابَ لَهُ مِنْ قَوْمِهِ مِنَ الْمُؤْمِنِينَ جَعَلَ لِكُلِّ نَبِيٍّ مِنْهُمْ شَرْعَةً وَ مِنْهَاجًا وَ الشَّرْعَةَ وَ الْمِنْهَاجَ سَبِيلًا وَ سُنَّةً

When they answered to every Prophet^{-saww}, the ones from the Momineen from his^{-as} people who answered to him^{-as}, He^{-azwj} Made for every Prophet^{-as} from them^{-as}, a Law and a Manifesto, and the Law and the Manifesto as a way and a Sunnah.

وَقَالَ اللَّهُ لِمُحَمَّدٍ صِ إِنَّا أُوْحَيْنَا إِلَيْكَ كَمَا أُوْحَيْنَا إِلَى نُوحٍ وَ النَّبِيِّينَ مِنْ بَعْدِهِ وَ أَمَرَ كُلَّ نَبِيٍّ بِالْأَخْذِ بِالسَّبِيلِ وَ السُّنَّةِ وَ كَانَ مِنَ السَّبِيلِ وَ السُّنَّةِ الَّتِي أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِهَا مُوسَى ع أَنْ جَعَلَ عَلَيْهِمُ السَّبْتَ

And Allah^{-azwj} Said to Muhammad^{-saww}: **Surely, We have Revealed unto you as We had Revealed unto Noah, and the Prophets after him, [4:163]**, and He^{-azwj} Commanded every Prophet^{-as} with taking to the way and the Sunnah, and it was from the way and the Sunnah which Allah^{-azwj} Mighty and Majestic had Commanded Musa^{-as} with that he^{-as} should make the Sabbath to be upon them and it was from the magnificence of the Sabbath and it (fishing) was not permitted.

وَ كَانَ مِنَ أَعْظَمِ السَّبْتِ وَ لَمْ يَسْتَحِلَّ أَنْ يَفْعَلَ ذَلِكَ مِنْ حَشِيَّةِ اللَّهِ أَدْخَلَهُ اللَّهُ الْجَنَّةَ وَ مَنْ اسْتَحَفَّ بِحِفْهِ وَ اسْتَحَلَّ مَا حَرَّمَ اللَّهُ عَلَيْهِ مِنَ الْعَمَلِ الَّذِي كُفَاهُ اللَّهُ عَنْهُ فِيهِ أَدْخَلَهُ اللَّهُ عَزَّ وَ جَلَّ النَّارَ وَ ذَلِكَ حَيْثُ اسْتَحَلُّوا الْحَيْثَانَ وَ اخْتَبَسُوهَا وَ أَكَلُوهَا يَوْمَ السَّبْتِ غَضِبَ اللَّهُ عَلَيْهِمْ مِنْ عَنِّي أَنْ يَكُونُوا أَشْرَكُوا بِالرَّحْمَنِ وَ لَا شَكُّوا فِي شَيْءٍ مِمَّا جَاءَ بِهِ مُوسَى ع

If one were to do that from fearing Allah^{-azwj}, Allah^{-azwj} would Enter him into the Paradise, and the one who takes lightly with its right and permits what Allah^{-azwj} has Prohibited upon him, from the work which Allah^{-azwj} had Forbidden from during it, Allah^{-azwj} Mighty and Majestic would Enter him into the Fire, and that is where they permitted the fishing and trapped them and consumed them on the day of the Sabbath. Allah^{-azwj} was Wrathful upon them from without their having been associating with the Beneficent, nor doubted in anything from what Musa^{-as} had come with.

قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ لَقَدْ عَلِمْتُمْ الَّذِينَ اعْتَدُوا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ

Allah^{-azwj} Mighty and Majestic Said: **And you have known those among you who transgressed during the Saturday, so We Said to them: "Become apes, despised!" [2:65].**

ثُمَّ بَعَثَ اللَّهُ عِيسَى ع بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ الْإِقْرَارِ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ وَ جَعَلَ لَهُمْ شَرْعَةً وَ مِنْهَا جَاءَ فَهَدَمَتِ السَّبْتَ الَّذِي أُمِرُوا بِهِ أَنْ يُعْطَمُوهُ قَبْلَ ذَلِكَ وَ عَامَّةً مَا كَانُوا عَلَيْهِ مِنَ السَّبِيلِ وَ السُّنَّةِ الَّتِي جَاءَ بِهَا مُوسَى

Then Allah^{-azwj} Sent Musa^{-as} with the testimony that there is no god except Allah^{-azwj} and the acceptance with what he^{-as} had come with from the Presence of Allah^{-azwj} and Made a Law for them and a Manifesto. He^{-as} demolished the Sabbath which they had been Commanded with and had been revering before that, and the generality of what they had been upon from the way, and the Sunnah which Musa^{-as} had come with.

فَمَنْ لَمْ يَتَّبِعْ سَبِيلَ عِيسَى أَدْخَلَهُ اللَّهُ النَّارَ وَ إِنْ كَانَ الَّذِي جَاءَ بِهِ النَّبِيُّونَ جَمِيعاً أَنْ لَا يُشْرِكُوا بِاللَّهِ شَيْئاً

So the one who did not follow the way of Isa^{-as}, Allah^{-azwj} would Enter him into the Fire, and even if it was that which entirety of the Prophets^{-as} had come with that they should no associate anything with Allah^{-azwj}.

ثُمَّ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ مُحَمَّدًا ص وَ هُوَ بِمَكَّةَ عَشْرَ سِنِينَ فَلَمْ يَمُتْ بِمَكَّةَ فِي تِلْكَ الْعَشْرِ سِنِينَ أَحَدٌ يَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ إِلَّا أَدْخَلَهُ اللَّهُ الْجَنَّةَ بِإِذْنِهِ وَ هُوَ إِيمَانُ التَّصْدِيقِ وَ لَمْ يُعَذِّبِ اللَّهُ أَحَدًا بِمَنْ مَاتَ وَ هُوَ مُتَّبِعٌ لِمُحَمَّدٍ ص عَلَى ذَلِكَ إِلَّا مَنْ أَشْرَكَ بِالرَّحْمَنِ

Then Allah^{-azwj} Mighty and Majestic Sent Muhammad^{-saww} and he^{-saww} was in Makkah for ten years. In those ten years, there was no one in Makkah who died testifying that there is no god except Allah^{-azwj} and that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj} except Allah^{-azwj} Entered him into the Paradise due to his acceptance, and it is Eman of the ratification, and Allah^{-azwj} did not Punish anything from the ones who dies and he was a follower of Muhammad^{-saww} upon that, except the one who associated with the Beneficent.

وَ تَصْدِيقُ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْزَلَ عَلَيْهِ فِي سُورَةِ بَنِي إِسْرَائِيلَ بِمَكَّةَ وَ قَضَى رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَ بِالْوَالِدَيْنِ إِحْسَانًا إِلَى قَوْلِهِ تَعَالَى إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا

And the ratification of that is that Allah^{-azwj} Mighty and Majestic Revealed unto him^{-as} in Surah 'Bani Israeel' in Makkah: **And your Lord has Decreed that you shall not worship except Him, and goodness with the parents [17:23]** – up to Words of the Exalted: **Informed, Insightful [17:30]**.

أَدَبٌ وَ عِظَةٌ وَ تَغْلِيمٌ وَ هَيَّ حَفِيفٌ وَ لَمْ يَعْذُ عَلَيْهِ وَ لَمْ يَتَوَاعَدْ عَلَى اجْتِرَاحِ شَيْءٍ بِمَا نَهَى عَنْهُ وَ أَنْزَلَ هَبَاءً عَنْ أَشْيَاءِ حَدَّرَ عَلَيْهَا وَ لَمْ يُعَلِّظْ فِيهَا وَ لَمْ يَتَوَاعَدْ عَلَيْهَا

He^{-saww} educated, and preached, and taught, and prohibited lightly and he^{-saww} did not threaten anything upon the audacity from what he^{-saww} had prohibited from, and He^{-azwj} Revealed prohibitions about things cautioning upon these and was not harsh in it and did not threaten upon it.

وَ قَالَ وَ لَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا

And He^{-azwj} Said: **And do not kill your children for fear of destitution. We sustain them and you. Surely your killing them was a major mistake [17:31]**.

وَ لَا تَقْرَبُوا الزَّانِيَةَ إِنَّهُ كَانَ فَاحِشَةً وَ سَاءَ سَبِيلًا

And do not go near the adultery; it was always an immorality and an evil way [17:32]

وَ لَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَ مَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا

And do not kill the soul which Allah has Forbidden, except with the right; and one who is killed unjustly, so We have Made an authority to be for his guardian, but he should not be excessive in the killing. He would always be Helped [17:33]

وَ لَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَ أَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

And do not approach the wealth of the orphan except by which is best until he reaches maturity; and fulfil the oath, surely the oath would always be questioned about [17:34]

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزُنُوا بِالْقَيْسِطِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

And fulfil the measure when you measure out and weigh with the straight scale; that is good and of excellent interpretation [17:35]

وَلَا تَقِفْ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَ لَنْ تَتَلَعَ الْجِبَالَ طُولًا

And do not stand on what there isn't any knowledge for you of it. Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36]

And do not go about in the land exultingly. You can never cut through the earth and can never reach the mountains in height [17:37]

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ

All that, its evil is Disliked in the Presence of your Lord [17:38]

مَكْرُوهًا ذَلِكَ بِمَا أُوحِيَ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُنْفِقُ فِي جَهَنَّمَ مَلُومًا مَدْحُورًا

That is from what your Lord Revealed unto you, from the Wisdom, and do not Make another god to be with Allah so you will be Thrown into Hell, Blamed, Forsaken [17:39].

وَأَنْزَلَ فِي وَاللَّيْلِ إِذَا يَغْشَى فَأَنْذَرْتَكُمْ نَارًا تَلَطَّى لَا يَصْلَاهَا إِلَّا الْأَشْقَى الَّذِي كَذَّبَ وَ تَوَلَّى فَهَذَا مُشْرِكٌ

And He^{-azwj} Revealed in (Surah) 'Al Layl Iza Yagsha': **So I warn you of a Fire set ablaze [92:14] None shall arrive to it except the most wretched [92:15] The one who belied and turned his back [92:16]**, so this is a Polytheist.

وَأَنْزَلَ فِي إِذَا السَّمَاءُ انشَقَّتْ وَأَمَّا مَنْ أُوِّقِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ فَسَوْفَ يَدْعُوا ثُبُورًا وَيَصْلَى سَعِيرًا إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا إِنَّهُ ظَنَّ أَنْ لَنْ يَخُورَ بَلَى فَهَذَا مُشْرِكٌ

And He^{-azwj} Revealed in (Surah) 'Iza Al Sama Alshaqqat' (Inshiqaq): **And as for one Given his Book behind his back [84:10] He shall call for perdition [84:11] And arrive to a Blazing Fire [84:12] He used to be joyful among his people [84:13] Surely, he thought that he would never return [84:14] Yes! [84:15]**. So this is a Polytheist.

وَأَنْزَلَ فِي تَبَارَكَ كَلِمًا أَلْقَى فِيهَا فَوْجٌ سَأَلْتُمْ خَزَنَتَهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ فَهَؤُلَاءِ مُشْرِكُونَ

And He^{-azwj} Revealed in 'Tabarak' (Surah Al Mulk): **Every time a crowd is thrown into it, its keeper would ask them, 'Didn't a warner come to you?' [67:8] They would be saying, 'Yes, a warner had come to us, but we belied, and we said, 'Nothing has been Revealed from Allah. [67:9]**. So these are Polytheists.

وَأَنْزَلَ فِي الْوَاقِعَةِ وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ فَنُزِّلُ مِنْ حَمِيمٍ وَ تَصْلِيَةٌ جَحِيمٍ فَهَؤُلَاءِ مُشْرِكُونَ

And He^{-azwj} Revealed in (Surah) 'Al Waqia': **And if he were from the beliers, the straying ones, [56:92] He shall descend from the boiling water [56:93] And arrive in the Blazing Fire [56:94].** So they are Polytheists.

وَأَنْزَلَ فِي الْحَاقَّةِ وَ أَمَّا مَنْ أَوْقَى كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيهِ وَ لَمْ أَدْرِ مَا حِسَابِيهِ يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ مَا أَغْنَى عَنِّي مَا لِي بِهِ إِلَى قَوْلِهِ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ فَهَذَا مُشْرِكٌ

And He^{-azwj} Revealed in (Surah) 'Al Haqqah': **And as for one Given his book in his left hand, so he would be saying, 'O Alas! I wish I had not been Given my book [69:25] And I had not known what my Reckoning was [69:26] Oh, if only it had not been the judge [69:27] My wealth has not availed (anything) for me [69:28] – up to His^{-azwj} Words: Surely he did not believe in Allah, the Magnificent [69:33].** So this is a Polytheist.

وَ أَنْزَلَ فِي طِيسٍ وَ بُرْزَتِ الْجَحِيمِ لِلْغَاوِينَ وَ قِيلَ لَهُمْ أَنَّى مَا كُنْتُمْ تَعْبُدُونَ مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمُ أَوْ يَنْتَصِرُونَ فَكُنِبُوا فِيهَا هُمْ وَ الْغَاوُونَ وَ جُنُودٌ إِبْلِيسَ أَجْمَعُونَ جُنُودٌ إِبْلِيسَ ذُرِّيَّتُهُ مِنَ الشَّيَاطِينِ

And He^{-azwj} Revealed in 'Ta Seen Meem' (Surah Al Shuara): **And the Blazing Fire will emerge for the straying ones [26:91] And it shall be said to them: 'Where are what you had been worshipping [26:92] Besides Allah? Can they help you or even help themselves?' [26:93] So they would be flung into it, they and the straying ones [26:94] And armies of Iblees altogether [26:95].** Armies of Iblees^{-la} are his^{-la} offspring from the Satans^{-la}.

وَ قَوْلُهُ وَ مَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ يَعْنِي الْمُشْرِكِينَ الَّذِينَ اقْتَدَوْا بِهِمْ هؤُلاءِ فَاتَّبَعُوهُمْ عَلَى شِرْكِهِمْ وَ هُمْ قَوْمٌ مَحْمُودٍ ص لَيْسَ فِيهِمْ مِنَ الْيَهُودِ وَ النَّصَارَى أَحَدٌ

And His^{-azwj} Words: **And none strayed us except the criminals [26:99] – meaning the Polytheists, those who had followed their example, so they followed them upon their Shirk, and they are a people of Muhammad^{-saww}. There isn't among them anyone from the Jews and the Christians.**

وَ تَصْدِيقُ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ كَذَّبَ أَصْحَابُ الْأَيْكَةِ كَذَّبَتْ قَوْمُ لُوطٍ

And the ratification of that are Words of Allah^{-azwj} Mighty and Majestic: **They belied before them, the people of Noah, [38:12] The dwellers of the thicket belied [26:176] The people of Lut belied [26:160].**

لَيْسَ هُمْ الْيَهُودُ الَّذِينَ قَالُوا عُرْيِرَ ابْنُ اللَّهِ وَ لَا النَّصَارَى الَّذِينَ قَالُوا الْمَسِيحُ ابْنُ اللَّهِ سُبْحَانَ اللَّهِ الْيَهُودُ وَ النَّصَارَى النَّارَ وَ يُدْخِلُ كُلَّ قَوْمٍ بِأَعْمَالِهِمْ وَ قَوْلُهُمْ

They are neither the Jews, those who said, 'Uzeyr^{-as} is a son of Allah^{-azwj}', nor the Christians, those who said, 'The Messiah is a son of Allah^{-azwj}'. Allah^{-azwj} will be Entering the Jews and the Christians into the Fire and Enter every people due to their deeds and their words (beliefs).

وَ مَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ إِذْ دَعَوْنَا إِلَى سَبِيلِهِمْ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِيهِمْ حِينَ جَمَعَهُمْ إِلَى النَّارِ قَالَتْ أُولَاهُمْ لِأَحْرَاهُمْ رَبَّنَا هؤُلاءِ أَضَلُّونَا فَأَتَيْنَا عَذَابًا ضِعْفًا مِنَ النَّارِ

And none strayed us except the criminals [26:99] when they called us to their ways. That is the Words of Allah^{-azwj} Mighty and Majestic regarding them when He^{-azwj} will Gather them to the Fire, their first ones will say to their last ones: **'Our Lord! They strayed us, so Given them a double Punishment from the Fire'. [7:38].**

وَقَوْلُهُ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعْنَتْ أُخْتَهَا حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعاً بَرِئَ بَعْضُهُمْ مِنْ بَعْضٍ وَ لَعَنَ بَعْضُهُمْ بَعْضاً يُرِيدُ بَعْضُهُمْ أَنْ يُجْحَجَ بَعْضاً رَجَاءَ الْفُلْجِ
فَيُقْبَلُوا مِنْ عَظِيمٍ مَا نَزَلَ بِحَيْمٍ

And His^{-azwj} Words: **Every time a community enters, its sister (community) would curse it, until when they come across each other altogether in it, [7:38].** They would disavow from each other and curse each other. Some of them would argue against others hoping for the cracks, so they would flee from the mightiness of what would have befallen them.

وَلَيْسَ بِأَوَانِ بَلْوَىٰ وَلَا اِخْتِبَارٍ وَلَا قُبُولِ مَعْدِيَةٍ وَلَا حِينَ نَجَاةٍ وَالْآيَاتُ وَأَشْبَاهُهَا مِمَّا نَزَلَ بِهِ بِحِكْمَةٍ وَلَا يُدْخِلُ اللَّهُ النَّارَ إِلَّا لِمُشْرِكاً

And it isn't the time of a calamity, nor Test, neither any acceptance of an excuse, nor time of salvation, and the signs and their like from what had befallen at Makkah, and Allah^{-azwj} will not Enter into the Fire except a Polytheist.

فَلَمَّا أَدْنَىٰ اللَّهُ لِمُحَمَّدٍ ص فِي الْحُرُوجِ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ بَنَى الْإِسْلَامَ عَلَى خَمْسِ شَهَادَاتٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ إِقَامِ الصَّلَاةِ وَ
إِيْتَاءِ الزَّكَاةِ وَ حِجِّ الْبَيْتِ وَ صِيَامِ شَهْرِ رَمَضَانَ وَ أَنْزَلَ عَلَيْهِ الْحُدُودَ وَ قِسْمَةَ الْفَرَائِضِ وَ أَخْبَرَهُ بِالْمَعَاصِي الَّتِي أُوجِبَ اللَّهُ عَلَيْهَا وَ بِمَا النَّارُ لِمَنْ عَمِلَ بِهَا

When Allah^{-azwj} Permitted for Muhammad^{-saww} regarding going out from Makkah to Al-Medina, He^{-azwj} Built Al-Islam upon five – the testimony that there is no god except Allah^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Messenger^{-saww}, and establishing the Salat, and giving the Zakat, and Hajj of the House (Kabah), and fasting the month of Ramazan, and Sent down the legal penalties unto him^{-saww}, and apportioned the Impositions, and Informed him^{-saww} of the disobediences which Allah^{-azwj} has Obligated the Fire upon it, and due to it, for the one working with it.

وَ أَنْزَلَ فِي بَيَانِ الْقَاتِلِ وَ مَنْ يَقْتُلْ مُؤْمِناً مُتَعَمِّداً فَجَزَاؤُهُ جَهَنَّمُ خَالِداً فِيهَا وَ غَضِبَ اللَّهُ عَلَيْهِ وَ لَعَنَهُ وَ أَعَدَّ لَهُ عَذَاباً عَظِيماً

And Allah^{-azwj} in explanation of the killer: **And whoever kills a Momin intentionally, his Recompense is Hell, being eternally in it, and Allah would be Wrathful upon him and Curse him and would Prepare for him a grievous Punishment [4:93].**

وَ لَا يَلْعَنُ اللَّهُ مُؤْمِناً قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَ أَعَدَّ لَهُمْ سَعيراً خَالِدِينَ فِيهَا أَبَداً لَا يَجِدُونَ وَلِيّاً وَ لَا نَصِيراً وَ كَيْفَ يَكُونُ فِي الْمَشِيئَةِ وَ قَدْ
الْحَقُّ بِهِ حِينَ جَزَاهُ جَهَنَّمَ

And Allah^{-azwj} did not Curse a Momin. Allah^{-azwj} Mighty and Majestic Said: **Surely, Allah has Cursed the Kafirs and Prepared for them a Blazing Fire [33:64] (They would be) abiding therein forever. They will neither be finding a guardian nor a helper [33:65].** And how can he be in the walking, and he has already joined up with him when his Recompense is Hell?

الْعَصَبِ وَاللَّعْنَةِ وَ قَدْ بَيَّنَّ ذَلِكَ مِنَ الْمُعْتُونِ فِي كِتَابِهِ وَ أَنْزَلَ فِي مَالِ الْيَتِيمِ مَنْ أَكَلَهُ ظُلْمًا إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَ سَيَصْلُونَ سَعِيرًا

The Wrath and the Curse, and He^{-azwj} has Explained that from the accursed ones in His^{-azwj}. And He^{-azwj} Revealed regarding the wealth of orphans, the one who consumes it unjustly: **(As for) those who are devouring the wealth of the orphans unjustly, but rather they are swallowing fire into their bellies, and they shall be arriving at the Blazing Fire [4:10].**

وَ ذَلِكَ أَنَّ أَكَلَ مَالِ الْيَتِيمِ بِحِيٍّ يَوْمَ الْقِيَامَةِ وَ النَّارُ تَلْتَهُمْ فِي بَطْنِهِ حَتَّى يَخْرُجَ لَهَبُ النَّارِ مِنْ فِيهِ يُعْرِفُ أَهْلَ الْجَمْعِ أَنَّهُ أَكَلَ مَالِ الْيَتِيمِ

And that is because the devourer of the wealth of orphans would come on the Day of Qiyamah and the Fire will be blazing in his belly to the extent that a flame of the Fire will be coming out from his mouth. The people of the gathering will recognise that he is a devourer of the wealth of an orphan.

وَ أَنْزَلَ فِي الْكَيْلِ وَإِنَّ لِلْمُطَفِّفِينَ وَ لَمْ يَجْعَلِ الْوَيْلَ لِأَحَدٍ حَتَّى يُسَمِّيَهُ كَافِرًا قَالَ اللَّهُ تَعَالَى قَوْلًا لِلَّذِينَ كَفَرُوا مِنْ مَشْهَدِ يَوْمٍ عَظِيمٍ

And He^{-azwj} Revealed regarding the measuring: **Woe be unto the fraudsters [83:1]**, and He^{-azwj} did not Make the woe for anyone until He^{-azwj} Named him as a Kafir. Allah^{-azwj} the Exalted Said: **But the parties disagreed from between them, so woe be unto those who commit Kufr from being present on a Great Day [19:37].**

وَ أَنْزَلَ فِي الْعَهْدِ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَ أَيْمَانِهِمْ مِمَّا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَ لَا يَكَلِّمُهُمُ اللَّهُ وَ لَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَ لَا يُزَكِّيهِمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ وَ الْخَلَاقُ النَّصِيبُ فَمَنْ لَمْ يَكُنْ لَهُ نَصِيبٌ فِي الْآخِرَةِ فَبِأَيِّ شَيْءٍ يَدْخُلُ الْجَنَّةَ

And He^{-azwj} Revealed regarding the pact: **Those who are taking for the Covenant of Allah and their own oaths, a small price – there shall be no portion for them in the Hereafter, nor will Allah Speak to them, nor will He Look at them on the Day of Judgement, nor will He Purify them, and for them would be a painful Punishment [3:77].**, and (the word) ‘Al-Khalaq’ (portion) is the share. The one who does not happen to have any share for him in the Hereafter, with which thing will be enter the Paradise?

وَ أَنْزَلَ بِالْمَدِينَةِ الرَّائِي لَا يَنْكُحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَ الرَّائِيَةُ لَا يَنْكُحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَ حَرَّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ

And He^{-azwj} Revealed in Al Medina: **The adulterer cannot marry except and adulteress or a Polytheist woman, and the adulteress, none can marry her except an adulterer or a Polytheist man; and that is Prohibited unto the Momineen [24:3].**

فَلَمْ يُسَمِّ اللَّهُ الرَّائِي مُؤْمِنًا وَ لَا الرَّائِيَةَ مُؤْمِنَةً وَ قَالَ رَسُولُ اللَّهِ ص لَيْسَ يَمْتَرِي فِيهِ أَهْلُ الْعِلْمِ أَنَّهُ قَالَ لَا يَزْنِي الرَّائِي حِينَ يَزْنِي وَ هُوَ مُؤْمِنٌ وَ لَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَ هُوَ مُؤْمِنٌ فَإِنَّهُ إِذَا فَعَلَ ذَلِكَ خَلَعَ عَنْهُ الْإِيمَانَ كَخَلَعَ الْقَمِيصَ

Allah^{-azwj} did not Name the adulterer as a Momin, nor an adulteress as a Momina, and Rasool-Allah^{-saww} said, and the people of knowledge have no doubts in it that he^{-saww} said: ‘The adulterer does not commit adultery, when he commits adultery, while he is a Momin, nor does the thief steal when he steals while he is a Momin, for when he does that, the Eman will vacate from him like taking off the shirt’.

وَأَنْزَلَ بِالْمَدِينَةِ وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَ لَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

And He^{-azwj} Revealed in Al Medina: **And those who slander the chaste women then do not come with four witnesses, so whip them eighty lashes and do not accept the testimony from them, ever, and those ones, they are the transgressors [24:4] Except those who repent after that and amend, for surely Allah is Forgiving, Merciful [24:5].**

فَبَرَأَ اللَّهُ مَا كَانَ مُقِيمًا عَلَى الْفُرْيَةِ مِنْ أَنْ يُسَمَّى بِالْإِيمَانِ قَالَ اللَّهُ عَزَّ وَ جَلَّ أَمْ مَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ

Allah^{-azwj} Disavowed whoever was staying upon the falsehood from being named with the Eman. Allah^{-azwj} Mighty and Majestic Said: **Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18].**

وَجَعَلَهُ اللَّهُ مُتَافِقًا قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ

And Allah^{-azwj} Made him as a hypocrite. Allah^{-azwj} Mighty and Majestic Said: **surely the hypocrites, they are the mischievous ones [9:67].**

وَجَعَلَهُ اللَّهُ عَزَّ وَ جَلَّ مِنْ أَوْلِيَاءِ إِبْلِيسَ قَالَ إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ

And Allah^{-azwj} Mighty and Majestic Made him as being from the friends of Iblees^{-la}. He^{-azwj} Said: **'except for Iblees. He was from the Jinn, and he debauched from the Command of his Lord. [18:50].**

وَجَعَلَهُ اللَّهُ مُلْعُونًا فَقَالَ إِنَّ الَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَ لَهُمْ عَذَابٌ عَظِيمٌ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَ أَيْدِيهِمْ وَ أَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ

And Allah^{-azwj} Made him as an accursed. He^{-azwj} Said: **Surely those who accuse chaste married women, the unaware Mominat, would be Cursed in the world and the Hereafter, and for them is a grievous Punishment [24:23] On the Day, their tongues will testify against them, and their hands, and their legs, with what they had been doing [24:24].**

وَ لَيْسَتْ تَشْهَدُ الْجَوَارِحُ عَلَى مُؤْمِنٍ إِنَّمَا تَشْهَدُ عَلَى مَنْ حَقَّتْ عَلَيْهِ كَلِمَةُ الْعَذَابِ فَأَمَّا الْمُؤْمِنُ فَيُعْطَى كِتَابَهُ بِيَمِينِهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَمَنْ أَوْحَى كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يَقْرَأُونَ كِتَابَهُمْ وَ لَا يُظْلَمُونَ فَتِيلًا

And the limbs will not testify against a Momin, but rather these would testify upon the one the word of Punishment has been proven. As for the Momin, he would be Given his book (of deeds) in his right hand. Allah^{-azwj} Mighty and Majestic Says: **So one who is Given the Book in his right hand, so they would be reading their books and they would not be wronged (even) the husk of a date stone [17:71].**

وَ سُورَةُ النُّورِ أَنْزَلَتْ بَعْدَ سُورَةِ النَّسَاءِ وَ تَصْدِيقٌ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْزَلَ عَلَيْهِ فِي سُورَةِ النَّسَاءِ وَ اللَّاتِي تَأْتِيْنَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا

And Surah Al Noor was Revealed after Surah Al Nisaa, and ratification of that is that Allah^{-azwj} Mighty and Majestic Revealed unto him^{-saww} in Surah Al Nisaa: **And those from your women who are committing the immoralities, call against them four witnesses from you. So if they do testify, then withhold them in the houses until the death claims them or Allah Makes a way for them [4:15].**

وَالسَّبِيلِ الَّذِي قَالَ اللَّهُ عَزَّ وَجَلَّ سُورَةَ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ

And the 'way' is which Allah^{-azwj} Mighty and Majestic Said: **A Chapter We Revealed and Obligated, and Revealed therein clear Verses perhaps you would be mindful [24:1].**

الرَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ.

The adulteress and the adulterer, flog each one of them a hundred lashes, and do not let clemency seize you with them in the Religion of Allah if you are believing in Allah and the Last Day, and let their punishment be witnessed by a group from the Momineen [24:2]".⁵³

[تبيين و تحقيق](#)

Explanation and research (Ahadeeth only)

وَرَوَى الْعَبَّاسِيُّ عَنِ الصَّادِقِ ع أَنَّهُ سُئِلَ عَنِ الْمُحْكَمِ وَالْمُتَشَابِهِ فَقَالَ الْمُحْكَمُ مَا يُعْمَلُ بِهِ وَالْمُتَشَابِهُ مَا اشْتَبَهَ عَلَى جَاهِلِهِ.

And it is reported by Al-Ayyashi – ‘From Al-Sadiq^{asws} having been asked about the Decisive and the Allegorical (Verses). He^{asws} said: ‘The Decisive is what can be worked with and the Allegorical is what is confusing upon its ignorant one’.

وَفِي رِوَايَةٍ أُخْرَى وَالْمُتَشَابِهِ الَّذِي يُشْبِهُ بَعْضُهُ بَعْضًا.

And in another report: ‘And the Allegorical is which part of it resembles a part’.

وَفِي رِوَايَةٍ أُخْرَى فَأَمَّا الْمُحْكَمُ فَتُؤْمِنُ بِهِ وَتَعْمَلُ بِهِ وَتَدِينُ بِهِ وَأَمَّا الْمُتَشَابِهُ فَتُؤْمِنُ بِهِ وَلَا تَعْمَلُ بِهِ.

And in another report: ‘As for the Decisive, you should believe in it and work with it and make it a religion with it, and as for the Allegorical, you should believe in it and not work with it’.

وَرَوَى عَنِ الْبَاقِرِ ع أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص يُبْعَثُ نَاسٌ مِنْ قُبُورِهِمْ يَوْمَ الْقِيَامَةِ تَأْجِحُ أَفْوَاهُهُمْ نَارًا فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ مَنْ هَؤُلَاءِ فَقَرَأَ هَذِهِ الْآيَةَ.

And it is reported from Al-Baqir^{asws} having said: ‘Rasool-Allah^{-saww} said: ‘The People will be Resurrected from their graves on the Day of Qiyamah, their mouths will be inflamed with Fire’. It was said to him^{-saww}, ‘Who are they, O Rasool-Allah^{-saww}?’ So, he^{-azwj} recited this Verse’. ((As

⁵³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 29 H 30

for) those who are devouring the wealth of the orphans unjustly, but rather they are swallowing fire into their bellies, and they shall be arriving at the Blazing Fire [4:10]).

CHAPTER 31 – REGARDING THE IMPERMISSIBILITY OF CLOTHING (MIXING) THE EMAN WITH THE INJUSTICE

الآية

The Verse –

الأنعام الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَ هُمْ مُهْتَدُونَ

(Surah) Al Anaam: **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].**

تفسير

(Forbidden) Interpretation (opinionated)

الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ قال الطبرسي رحمه الله معناه الذين عرفوا الله تعالى و صدقوا به و بما أوجبه عليهم و لم يخلطوا ذلك بظلم و الشرك هو الظلم عن ابن عباس و ابن المسيب و أكثر المفسرين

Those who are believing and are not mixing their Eman with injustice. [6:82] – Al-Tabarsee said, 'It's meaning is those who recognised Allah^{-azwj} the Exalted and ratified Him^{-azwj} and what He^{-azwj} has Obligated upon them, and they did not mingle that with injustice, and the Shirk, it is the injustice' – from Ibn Abbas, and Ibn Al-Musayyib, and most of the interpreters.

و روي عن أبي بن كعب أنه قال ألم تسمع قوله سبحانه إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ و هو المروي عن سلمان و حذيفة

And is it reported from Abay Bin Ka'ab having said, 'Are you not listening to Words of the Glorious: **surely, the association (Shirk) is a gross injustice [31:13]**' – and it is reported from Salman^{-ra} and Huzeifa^{-ra}.

وَ رُوِيَ عَنِ ابْنِ مَسْعُودٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ شَقَّ عَلَى النَّاسِ وَ قَالُوا يَا رَسُولَ اللَّهِ وَ أَيْنَا لَمْ يَظْلِمِ نَفْسَهُ

And it is reported from Ibn Masoud who said, 'When this Verse was Revealed, it was grievous upon the people and they said, 'O Rasool-Allah^{-saww}, and which of us does not oppress himself (commit sins)?'

فَقَالَ ع إِنَّهُ لَيْسَ الَّذِي تَعْنُونَ أ لَمْ تَسْمَعُوا إِلَى مَا قَالَ الْعَبْدُ الصَّالِحُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ.

He^{-saww} said: 'It isn't that which you are meaning. Are you not listening to what the righteous servant said: **'O my son! Do not associate with Allah, surely, the association (Shirk) is a gross injustice [31:13]?''**

و قال الجبائي يدخل في الظلم كل كبيرة تحبط ثواب الطاعة

And Al-Jabaie said: 'Included in the 'injustice' is every major sin dropping the Rewards of the obedience'.

قال البلخي و لو اختص الشرك على ما قاله لوجب أن يكون مرتكب الكبيرة إذا كان مؤمناً كان آمناً و ذلك خلاف القول بالإرجاء و هذا لا يلزم لأنه قول بدليل الخطاب و مرتكب الكبيرة غير آمن

Al-Bajali said, 'And if the Shirk is specific based upon what they are saying, if he happens to indulge in the major sins then a Momin would be safe, and that is opposite the word (belief) in the hoping, and this cannot be necessitated because the word with evidence is the address, and the perpetrator of the major sins is unsafe.

و إن كان ذلك معلوماً بدليل آخر **أُولَئِكَ هُمُ الْأَمْنُ** من الله بحصول الثواب و الأمان من العقاب **وَهُمْ مُهْتَدُونَ** أي محكوم لهم بالاهتداء إلى الحق و الدين و قيل إلى الجنة ثم

And that is known with another evidence: **They, for them is the security**, - from Allah^{-azwj} by achieving the Rewards and the security from the Punishment - **and they are the Guided ones' [6:82]** – i.e., Decided for them with being guided to the truth and the religion. And it is said, 'To the Paradise'.

إنه قيل إن هذه الآية من تمام قول إبراهيم ع و روي ذلك عن علي ع و قيل إنها من الله على جهة فصل القضاء بين إبراهيم و قومه انتهى.

It is said, 'This Verse is from the complete words of Ibrahim^{-as}', and that is reported from Ali^{-asws}. And it is said, 'It is from Allah^{-azwj} upon an aspect of decisive decree between Ibrahim^{-as} and his^{-as} people' – end.

و في الكافي عن الصادق ع أن الظلم هنا الشك و عنه ع قال آمنوا بما جاء به محمد ص من الولاية و لم يخلطوها بولاية فلان و فلان

And in (the book) 'Al-Kafi', from Al-Sadiq^{-asws}, the 'injustice' over here is the doubt, and from him^{-asws} having said: 'Believe in what Muhammad^{-saww} has come with of the Wilayah and do not mix it with the wilayah of so and so, and so and so (Abu Bakr and Umar)'.

و يمكن أن يقال الأمن المطلق و الاهتداء الكامل لمن لم يلبس إيمانه بشيء من الظلم و المعاصي و الأمن من الخلود من النار و الاهتداء في الجملة لمن صحت عقائده ثم بينهما مراتب كثيرة يختلف بحسبها الأمن و الاهتداء.

And it is possible that it could be said, 'The security is absolute and the guidance is the perfect for the one who does not mix his Eman with anything from the injustice and the disobedience, and the security from being eternally in the Fire, and the guidance in total for the one whose beliefs are correct. Then there are many ranks between the two, the security and the guidance, different in their calculation'.

1- ج، الإحتجاج بإسناده عن أبي جعفر ع عن النبي ص في حُطْبَةِ الْعَدِيرِ قَالَ بَعْدَ أَنْ ذَكَرَ عَلِيًّا عَ وَ أَوْصِيَاءَهُ أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ وَصَفَهُمُ اللَّهُ عَزَّ وَ جَلَّ فَقَالَ الَّذِينَ آمَنُوا وَ لَمْ يَلْبَسُوا إِيْمَانَهُمْ بِظُلْمِ أَوْلِيَاءِهِمْ الْأَمْنُ وَ هُمْ مُهْتَدُونَ.

(The book) 'Al Ihtijaj' – By his chain,

'From Abu Ja'far^{-asws}, from the Prophet^{-saww} in a sermon of Al-Ghadeer having said after mentioning Ali^{-asws} and his^{-asws} successors^{-asws}: 'Indeed! Their^{-asws} friends are those whom Allah^{-azwj} Mighty and Majestic has Described them. He^{-azwj} Said: **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]'.⁵⁴

2- ج، الإحتجاج عن أمير المؤمنين ع في جواب التذيق المدعي للتناقض في القرآن قال ع و أما قوله فمن يعمل من الصالحات وهو مؤمن فلا كفران لسعيه وقوله وإني لعقار لمن تاب وآمن وعمل صالحاً ثم اهتدى

(The book) 'Al-Ihtijaj' –

'From Amir Al-Momineen^{-asws} in answer to the atheist, the claimant of the contradictions in the Quran. He^{-asws} said: 'As for His^{-azwj} 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^{-azwj} Words: **And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]**.

فإن ذلك كله لا يعني إلا مع الإهتداء وليس كل من وقع عليه اسم الإيمان كان حقيقاً بالنجاة مما هلك به العوامة ولو كان ذلك كذلك لنجت اليهود مع اعترافها بالتوحيد وإقرارها بالله ونجا سائر المقربين بالوحدانية من إنليس فمن دونه في الكفر

So that, all of it, does not avail except with the guidance, it isn't so that everyone the name 'Al-Eman' falls upon him would be rightful with the salvation from what the deviants have been destroyed with, and if that had been like that, the Jews would attain salvation with their acknowledgment of the Tawheed and their acceptance of Allah^{-azwj}, and so would rest of the acknowledgers with the Monotheism, from Iblees^{-la} and the ones besides him^{-la} in the Kufr.

وقد بين ذلك بقوله الذين آمنوا ولم يلبسوا إيمانهم بظلم أولئك هم الأمنون وهم مهتدون وبقوله الذين قالوا آمنا بآهوائهم ولم تؤمن قلوبهم.

And that has been Explained by His^{-azwj} 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^{-azwj} Words: **those who are saying, 'We believe', with their mouths while their hearts are not believing, [5:41]**'.⁵⁵

3- شي، تفسير العياشي عن محمد بن مسلم عن أبي عبد الله ع في قول الله الذين آمنوا ولم يلبسوا إيمانهم بظلم منه ما أخذت زرارة وأصحابه.

Tafseer Al-Ayyashi – from Muhammad Bin Muslim,

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj}: **Those who are believing and are not mixing their Eman with injustice. [6:82]**: 'From it is what has been innovated by Zurara and his companions''.⁵⁶

⁵⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 31 H 1

⁵⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 31 H 2

⁵⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 31 H 3

بيان: منه ما أحدث أي من الظلم المذكور في الآية القول الباطل الذي أحدثه وابتدعه زرارة و كأنه قال بمذهب باطل ثم رجع عنه.

Explanation – ‘What is innovated’, i.e., from the injustice mentioned in the Verse, the false word which Zurara had invented and initiated, and it is as if he said with the false doctrine, then retracted from it’.

4- شي، تفسير العياشي عن أبي بصير قال: قُلْتُ لَهُ إِنَّهُ قَدْ أَحْرَجَ عَلَيَّ الشَّيْطَانَ عِنْدَ كِبَرِ سِنِّي يَفْتِنُنِي

Tafseer Al-Ayyashi – from Abu Baseer who said,

‘I said to him^{-asws}, ‘The Satan^{-la} has urged upon me during my old age, despairing me’.

قَالَ قُلْ كَذَّبْتَ يَا كَافِرُ يَا مُشْرِكُ إِنِّي أُوْمِنُ بِرَبِّي وَأُصَلِّي لَهُ وَأُصُومُ وَأُتِنِّي عَلَيْهِ وَ لَا أَلِيسُ بِتَانِي بِظُلْمٍ.

He^{-asws} said: ‘Say to him, ‘O Kafir! O Polytheist! I believe in my Lord^{-azwj} and I pray to Him^{-azwj}, and I fast and extol praises upon Him^{-azwj}, and I do not mix my Eman with injustice’.⁵⁷

5- شي، تفسير العياشي عن جابر الجعفي عن عمن حدته قال: بَيْنَا رَسُولُ اللَّهِ ص فِي مَسِيرٍ لَهُ إِذْ رَأَى سَوَاداً مِنْ بَعِيدٍ فَقَالَ هَذَا سَوَادٌ لَا عَهْدَ لَهُ بِأَيِّسٍ فَلَمَّا دَنَا سَلَّمَ فَقَالَ لَهُ رَسُولُ اللَّهِ ص أَيْنَ أَرَادَ الرَّجُلُ

Tafseer Al-Ayyashi – from Jabir Al-Jufi, from the one who narrated it, said,

‘While Rasool-Allah^{-saww} was in a journey of his^{-saww}, he^{-saww} saw a blackness from afar. He^{-saww} said: ‘This blackness, there is no contact for him with people’. When he came near, he greeted. Rasool-Allah^{-saww} said to him: ‘Where does the man intend (to go to)?’

قَالَ أَرَادَ يَثْرِبَ قَالَ وَ مَا أَرَدْتَ بِهَا قَالَ أَرَدْتُ مُحَمَّدًا قَالَ فَأَنَا مُحَمَّدٌ

He said, ‘I intend Yasrib’. He^{-saww} said: ‘And what do you intend with it?’ He said, ‘I intend Muhammad^{-saww}’. He^{-saww} said: ‘I^{-saww} am Muhammad^{-saww}!’

قَالَ وَ الَّذِي بَعَثَكَ بِالْحَقِّ مَا رَأَيْتُ إِنْسَانًا مَدَّ سَبْعَةَ أَيَّامٍ وَ لَا طَعِمْتُ طَعَاماً إِلَّا مَا تَنَاوَلَ مِنْهُ ذَاتِي

He said, ‘By the One^{-azwj} Who Sent you^{-saww} with the truth! I have not seen any person since six days, nor have I eaten any food except from my animal has eaten from’.

قَالَ فَعَرَضَ عَلَيْهِ الْإِسْلَامَ فَأَسْلَمَ

He (the narrator) said, ‘He^{-saww} presented Al-Islam to him. He became a Muslim’.

قَالَ فَعَصَّئْتُهُ رَاحِلَتُهُ فَمَاتَ وَ أَمَرَ بِهِ فَعُتِلَ وَ كُفِنَ ثُمَّ صَلَّى عَلَيْهِ النَّبِيُّ عَلَيْهِ وَ آلِهِ السَّلَامُ

⁵⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 31 H 4

He (the narrator) said, 'His camel bit him, and he dies, and he^{-saww} instructed with him, so he was washed and enshrouded. Then the Prophet^{-saww} prayed Salat upon him, may the greetings be upon him^{-saww} and his^{-saww} Progeny^{-asws}'.

قَالَ فَلَمَّا وُضِعَ فِي اللَّحْدِ قَالَ هَذَا مِنَ الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ.

He (the narrator) said, 'When he was placed in the grave, he^{-saww} said: 'This is from **Those who are believing and are not mixing their Eman with injustice. [6:82]**'.⁵⁸

6- شي، تفسير العياشي عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ الزَّيْنَةُ مِنْهُ

Tafseer Al-Ayyashi – from Abu Baseer,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, '**Those who are believing and are not mixing their Eman with injustice. [6:82]**, is the adultery from it?'

قَالَ أَعُوذُ بِاللَّهِ مِنْ أَوْلِيكَ لَا وَ لَكِنَّهُ ذَنْبٌ إِذَا تَابَ تَابَ اللَّهُ عَلَيْهِ

He^{-asws} said: 'I seek Refuge with Allah^{-azwj} from them (adulterers)! No, but he sins, then repents, so Allah^{-azwj} Turns to him (with Forgiveness)'.
وَ قَالَ مُدْمِنُ الزَّيْنَةِ وَ السَّرِقَةِ وَ شَارِبُ الخَمْرِ كَعَابِدِ الْوَتَنِ.

And he^{-asws} said: 'A habitual of the adultery and the theft and drinker of wine is like a worshipper of the idol'.⁵⁹

7- شي، تفسير العياشي عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْهُ فِي قَوْلِهِ وَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ قَالَ الضَّلَالُ فَمَا فَوْقَهُ.

Tafseer Al-Ayyashi – from Yaquob Bin Shueyb,

'From him^{-asws} regarding His^{-azwj} Words: **and are not mixing their Eman with injustice. [6:82]**, said: 'The straying and what is above it'.⁶⁰

8- شي، تفسير العياشي عَنْ أَبِي بصيرٍ عَنْهُ ع بِظُلْمٍ قَالَ بِشَيْءٍ.

Tafseer Al-Ayyashi – from Abu Baseer,

'From him^{-asws} (regarding) **with injustice. [6:82]**, he^{-asws} said: 'With doubt'.⁶¹

9- شي، تفسير العياشي عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ الْهَاشِمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ قَالَ آمَنُوا بِمَا جَاءَ بِهِ مُحَمَّدٌ ص مِنْ الْوَلَايَةِ وَ لَمْ يَخْلُطُوهَا بِوَلَايَةِ فُلَانٍ وَ فُلَانٍ فَهُوَ اللَّبْسُ بِظُلْمٍ

⁵⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 31 H 5

⁵⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 31 H 6

⁶⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 31 H 7

⁶¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 31 H 8

Tafseer Al-Ayyashi – from Abdul Rahman Bin Kaseer Al Hashimy,

‘From Abu Abdullah^{-asws} regarding His^{-azwj} Words: **‘Those who are believing and are not mixing their Eman with injustice. [6:82].** He^{-asws} said: ‘They are believing in what Muhammad^{-saww} had come with, of the Wilayah and are not mixing it with wilayah of so and so, and so and so (Abu Bakr and Umar), so it is the mixing with injustice’.

وَقَالَ أَمَّا الْإِيمَانُ فَلَيْسَ يَنْتَقِضُ كُلُّهُ وَ لَكِنْ يَنْتَقِضُ قَلِيلًا قَلِيلًا

And he^{-asws} said: ‘As for the Eman, all of it does not get invalidated, but it is invalidated little by little’.

فُلْتُ بَيْنَ الضَّلَالِ وَالْكَفْرِ مَنْزِلَةً

I said, ‘There is a status between the straying and the Kufr?’

قَالَ مَا أَكْثَرَ عُرَى الْإِيمَانِ.

He^{-asws} said: ‘How many (plenty) are the types of Eman!’⁶²

10- شي، تفسير العياشي عن أبي بصير قال: سألتُه عن قول الله عزَّ و جلَّ الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ قَالَ نَعُودُ بِاللَّهِ يَا بَا بَصِيرٍ أَنْ تُكُونَ مِمَّنْ لَبَسَ إِيمَانَهُ بِظُلْمٍ ثُمَّ قَالَ أُولَئِكَ الْخَوَارِجُ وَ أَصْحَابُهُمْ.

Tafseer Al-Ayyashi – from Abu Baseer having said,

‘I asked him^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **‘Those who are believing and are not mixing their Eman with injustice. [6:82].** He^{-asws} said: ‘We^{-asws} seek Refuge with Allah^{-azwj}, O Abu Baseer, to become from the one who mixes his Eman with injustice’. Then he^{-asws} said: ‘They are the Kharijites and their companions’.⁶³

11- كا، الكافي عن العدة عن البرقي عن أبيه عن النضر عن يحيى الحلبي عن هارون بن حارثة عن أبي بصير قال: سألتُ أبا عبد الله ع عن قول الله عزَّ و جلَّ الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ قَالَ بَشَكٍ.

(The book) ‘Al-Kafi’ – from the number, from Al Barqy, from his father, from Al Nazr, from Yahya Al Halby, from Haroun Bin Kharjah, from Abu Baseer who said,

‘I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **‘Those who are believing and are not mixing their Eman with injustice. [6:82].** He^{-asws} said: ‘With doubt’.⁶⁴

⁶² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 31 H 9

⁶³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 31 H 10

⁶⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 31 H 11

CHAPTER 32 – THE RANKS OF EMAN AND ITS REALITIES

الآيات

The Verses –

آل عمران هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَ اللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ

(Surah) 'Aal-e-Imran': **There are (varying) Levels in the Presence of Allah, and Allah Sees what they are doing [3:163].**

الأنعام تَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ

(Surah) Al Anaam: **We Raise the Levels of the one We so Desire to. [6:83].**

وَ قَالَ تَعَالَىٰ وَ لِكُلِّ دَرَجَاتٍ مِّمَّا عَمِلُوا وَ مَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ

And the Exalted Said: **And for all there are levels from what they are doing, and your Lord is not Headless of what they are doing [6:132].**

يوسف تَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ وَ فَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

(Surah) 'Yusuf^{as}': **We Raise the levels of the one We so Desire, and above every one with knowledge is a more knowledgeable one [12:76].**

إِسْرَاءِ انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَ لِلآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَ أَكْبَرُ تَفْضِيلًا

(Surah) 'Isra' - **Look, how We Prefer some of them above others, and for the Hereafter there are greater Ranks and greater Preferments [17:21].**

الأحقاف وَ لِكُلِّ دَرَجَاتٍ مِّمَّا عَمِلُوا وَ لِيُؤْتِيَهُمْ أَعْمَالَهُمْ وَ هُمْ لَا يُظْلَمُونَ

(Surah) 'Al Ahqaaf': **And (the achievement) for every rank would be from what they had done, and He would Fulfil for them for their deeds and they would not be wronged [46:19].**

الواقعة وَ كُنْتُمْ أَزْوَاجًا ثَلَاثَةً

(Surah) 'Al Waqia' - **And you would be as three categories [56:7]**

فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ

So the companions of the right hand - what are the companions of the right hand? [56:8]

وَ أَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ

And the companions of the left hand - what are the companions of the left hand? [56:9]

وَ السَّابِقُونَ السَّابِقُونَ

And the foremost are the foremost [56:10]

أُولَئِكَ الْمُقَرَّبُونَ

These are the ones of proximity [56:11]

فِي جَنَّاتٍ النَّعِيمِ

In the Blissful Gardens [56:12]

ثُلَّةٌ مِنَ الْأُولَى

A group from the former ones [56:13]

وَ قَلِيلٌ مِنَ الْآخِرِينَ

And a few from the latter ones [56:14]

إِلَى قَوْلِهِ لِأَصْحَابِ الْيَمِينِ

Up to His^{-azwj} Words: **For the companions of the right hand [56:38]**

ثُلَّةٌ مِنَ الْأُولَى

A group from the former ones [56:39]

وَ ثُلَّةٌ مِنَ الْآخِرِينَ

And a group from the latter ones [56:40].

وَ قَالَ تَعَالَى فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ

And the Exalted Said: **So if he is from the ones of proximity [56:88]**

فَرْوَجٌ وَ رِيحَانٌ وَ جَنَّةٌ نَعِيمٍ

Then there would be cool breeze and aroma and a Blissful Garden [56:89]

وَ أَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ

And if he is from companions of the right hand [56:90]

فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ

(Then it would be said): 'So peace is for you from companions of the right hand!' [56:91]

وَ أَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الصَّالِينَ

And if he were from the beliers, the straying ones, [56:92]

فُنُزُلٌ مِنْ حَمِيمٍ

He shall descend from the boiling water [56:93].

وَ تَصْلِيَةٌ جَحِيمٍ

And arrive in the Blazing Fire [56:94].

الحديد لا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَ قَاتَلَ الْآيَةَ

(Surah) 'Al Hadeed' - **They are not the same - the ones from you who spent from before the conquest (of Makkah) and fought, [57:10]** – the Verse.

الْمُجَادِلَةَ يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ الَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

(Surah) Al Mujadilah: **Allah will Exalt those of you who believe, and those who are given knowledge, in ranks; [58:11]**

الْحَشْرَ لِلْفُقَرَاءِ الْمُهَاجِرِينَ إِلَى قَوْلِهِ إِنَّكَ رَؤُفٌ رَحِيمٌ

(Surah) Al Hashr: **(It is) for the poor (from the) emigrants, [59:8]** – up to His^{-azwj} Words: **You are Kind, Merciful [59:10].**

تفسير

(Forbidden) Interpretation (opinionated)

هُم دَرَجَاتٌ عِنْدَ اللَّهِ شَبَّهُوا بِالدرجات لما بينهم من التفاوت في الثواب و العقاب أو هم ذو درجات و الله بَصِيرٌ بِمَا يَعْمَلُونَ عالم بأعمالهم و درجاتها فيجازيهم على حسبها

There are (varying) Levels in the Presence of Allah, - they have been likened with the ranks due to what is between them from the differences in the Rewards and the Punishments, or they are the ones with the ranks - **and Allah Sees what they are doing [3:163]** – a Knower of their deeds and its ranks, so He^{-azwj} will Recompense them based upon its calculation.

تَرْفَعُ دَرَجَاتٍ مَّنْ نَّشَاءُ أَي فِي الْعِلْمِ وَالْعَمَلِ

We Raise the levels of the one We so Desire, [12:76] – i.e., in the knowledge and the deeds.

وَ لِكُلِّ أَي مِنَ الْمَكْلُفِينَ دَرَجَاتٍ أَي مَرَاتِبٍ مِمَّا عَمَلُوا وَ مَا رَزَقَكَ بِغَائِلٍ عَمَّا يَعْمَلُونَ فَيُخْفَى عَلَيْهِ عَمَلٌ أَوْ قَدْرٌ مَا يَسْتَحِقُّ بِهِ مِنْ ثَوَابٍ أَوْ عِقَابٍ وَ قَرَأَ بِالْخَطَابِ.

And for all - i.e., encumbered ones - **there are levels** – i.e., ranks - **from what they are doing, and your Lord is not Heedless of what they are doing [6:132]**, so a deed might be hidden from Him^{-azwj}, or Able upon what he is deserving with from the Rewards or Punishment; and it is read with the address.

تَرْفَعُ دَرَجَاتٍ مَّنْ نَّشَاءُ بِالْعِلْمِ وَ الْحِكْمَةِ كَمَا رَفَعْنَا دَرَجَةَ يُوسُفَ وَ فَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ أَرْفَعُ دَرَجَةً مِنْهُ فِي عِلْمِهِ وَ اسْتَدَلَّ بِهِ عَلَى أَنَّهُ عِلْمُهُ سَبْحَانَهُ عَيْنِ ذَاتِهِ

We Raise the levels of the one We so Desire, - with the knowledge and the wisdom, like what We^{-azwj} had Raised the rank of Yusuf^{-as} - **and above every one with knowledge is a more knowledgeable one [12:76]** – of a higher rank than him in his knowledge, and it can be evidenced with upon that The Glorious had Taught him^{-saww} Himself^{-azwj}.

كَيْفَ فَضَّلْنَا أَي فِي الدُّنْيَا وَ لِأَجْرَتِهِ أَكْبَرُ دَرَجَاتٍ أَي التَّفَاوُتُ فِي الْآخِرَةِ أَكْثَرُ وَ فِي الْمَجْمَعِ رَوَى أَنَّ مَا بَيْنَ أَعْلَى دَرَجَاتِ الْجَنَّةِ وَ أَسْفَلِهَا مِثْلُ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ

Look, how We Prefer - i.e., in the world - **and for the Hereafter there are greater Ranks [17:21]** – i.e., the differences in the Hereafter are more. And in (the book) ‘Al-Majma’ it is reported that what is between the top ranks of Paradise and its lowest is like what is between the sky and the earth.

وَ رَوَى الْعَيْشِيُّ عَنِ الصَّادِقِ ع لَا تَقُولَنَّ الْجَنَّةُ وَاحِدَةٌ إِنَّ اللَّهَ يَقُولُ وَ مِنْ دُونِهِمَا جَنَّاتٍ وَ لَا تَقُولَنَّ دَرَجَةٌ [الدَّرَجَةُ] وَاحِدَةٌ إِنَّ اللَّهَ يَقُولُ دَرَجَاتٍ بَعْضُهَا فَوْقَ بَعْضٍ إِنَّمَا تَفَاضَلُ الْقَوْمُ بِالْأَعْمَالِ.

And it is reported by Al-Ayyashi, from Al-Sadiq^{-asws}: ‘Do not be saying that the Paradise is one. Allah^{-azwj} is Saying: **And besides these two are two (other) Gardens [55:62]**, and do not be saying the rank is one. Allah^{-azwj} is Saying there are ranks above each other. But rather, the people are merited due to the deeds’.

وَ عَنِ النَّبِيِّ ص إِنَّمَا يَرْتَفَعُ الْعِبَادُ عَدَاً فِي الدَّرَجَاتِ وَ يَنَالُونَ الرَّزْقَ مِنْ رَبِّهِمْ عَلَى قَدْرِ عُقُولِهِمْ.

And from the Prophet^{-saww}: ‘But rather the servants will be raised tomorrow in the ranks, and they will be achieving the nearness from their Lord^{-azwj} in accordance with their intellects’.

وَ فِي الْكَافِي عَنِ الصَّادِقِ ع أَنَّ الثَّوَابَ عَلَى قَدْرِ الْعَقْلِ.

And in ‘Al-Kafi’ – from Al-Sadiq^{-asws}: ‘The Rewards are in accordance with the intellects’.

وَ لِكُلِّ أَيِّ مِنَ الْجِنِّ وَ الْإِنْسِ دَرَجَاتٌ مِمَّا عَمِلُوا أَيِّ مَرَاتِبٍ مِمَّا عَمِلُوا مِنَ الْخَيْرِ وَ الشَّرِّ أَوْ مِنْ أَجْلِ مَا عَمِلُوا قَبْلَ وَ الدَّرَجَاتُ غَالِبَةٌ فِي الْمُنْتَوِيَةِ وَ هُنَا جَاءَتْ عَلَى التَّغْلِيْبِ وَ لِيُؤَقِّبَهُمْ أَعْمَالَهُمْ أَيِّ جَزَاءِهَا وَ هُمْ لَا يُظْلَمُونَ بِنَقْصِ ثَوَابٍ وَ زِيَادَةِ عِقَابٍ.

And (the achievement) for every – i.e., everyone from the Jinn and the humans - **rank would be from what they had done**, - i.e., ranks from what they had done, from the good and the evil, or from the reach of what they had done. It is said, 'And the ranks are mostly in being Rewarded, and over here is has become prevalent - **and He would Fulfil for them for their deeds** – i.e., Recompense them - **and they would not be wronged [46:19]** – with a reduction of Rewards and increase in Punishment.

وَ كُنْتُمْ أَزْوَاجًا أَيِّ أَصْنَافًا

And you would be as three categories [56:7] – i.e., types.

فَأَصْحَابُ الْمَيْمَنَةِ قِيلَ أَيِّ الْيَمِينِ وَ هُمُ الَّذِينَ يُعْطُونَ كِتَابَهُمْ بِأَيْمَانِهِمْ أَوْ يُؤْخَذُ بِهِمْ ذَاتَ الْيَمِينِ إِلَى الْجَنَّةِ أَوْ أَصْحَابُ الْيَمِينِ وَ الْبِرَّةُ عَلَى أَنْفُسِهِمْ مَا أَصْحَابُ الْمَيْمَنَةِ أَيِّ شَيْءٍ هُمْ عَلَى التَّعْجِيبِ مِنْ حَالِهِمْ

So, the companions of the right hand – It is said, 'I.e., the right, and they are those Given their books (of deeds) in their right hands, or they would be held by their right hands to the Paradise, or companions of the right hand and the Blessings upon themselves - **what are the companions of the right hand? [56:8]** – which thing they are upon, the wondering from their state.

وَ أَصْحَابُ الْمَشْأَمَةِ وَ هُمُ الَّذِينَ يُعْطُونَ كِتَابَهُمْ بِشِمَالِهِمْ أَوْ يُؤْخَذُ بِهِمْ ذَاتَ الشَّمَالِ إِلَى النَّارِ أَوْ الْمَشَائِمِ عَلَى أَنْفُسِهِمْ بِمَا عَمِلُوا مِنَ الْمَعْصِيَةِ ثُمَّ عَجِبَ سَبْحَانَهُ مِنْ حَالِهِمْ تَفْخِيمًا لِحَالِهِمْ فِي الْعَذَابِ فَقَالَ مَا أَصْحَابُ الْمَشْأَمَةِ

And the companions of the left hand – and they are those Given their books (of deeds) in their left hands, or they will be held by their left hands to the Fire, or inauspicious (Al-Mashayem) upon themselves due to what they had done from the (acts of) disobedience. Then the Glorious Wondered of their states Emphasising their situations in the Punishment, so He^{-azwj} Said: **what are the companions of the left hand? [56:9]**.

ثُمَّ بَيْنَ الصَّنْفِ الثَّلَاثِ فَقَالَ وَ السَّابِقُونَ السَّابِقُونَ أَيِّ السَّابِقُونَ إِلَى اتِّبَاعِ الْأَنْبِيَاءِ الَّذِينَ صَارُوا أُمَّةَ الْهُدَى فَهَمُ السَّابِقُونَ إِلَى جَزِيلِ الثَّوَابِ عِنْدَ اللَّهِ أَوْ السَّابِقُونَ إِلَى طَاعَةِ اللَّهِ هُمُ السَّابِقُونَ إِلَى رَحْمَتِهِ أَوْ الثَّانِي تَأْكِيدًا لِلأَوَّلِ وَ الْخَيْرِ

Then He^{-azwj} Explained the third type, so He^{-azwj} Said: **And the foremost are the foremost [56:10]** – i.e., the foremost to follow the Prophets^{-as}, those who became Imams^{-asws} of guidance. They^{-asws} are the foremost to the plentiful Rewards in the Presence of Allah^{-azwj}, or the foremost to obey Allah^{-azwj}. They^{-asws} are the foremost to His^{-azwj} Mercy; or the second is an emphasis of the first and the report.

أَوَّلِيكَ الْمُفْرَبُونَ أَيِّ السَّابِقُونَ إِلَى الطَّاعَاتِ يَقْرَبُونَ إِلَى رَحْمَةِ اللَّهِ فِي أَعْلَى الْمَرَاتِبِ وَ قَبْلَ فِي السَّابِقِينَ إِنَّهُمْ السَّابِقُونَ إِلَى الْإِيمَانِ وَ قَبْلَ إِلَى الْهَجْرَةِ وَ قَبْلَ إِلَى الصَّلَاةِ الْحَمْسِ وَ قَبْلَ إِلَى الْجِهَادِ وَ قَبْلَ إِلَى التَّوْبَةِ وَ أَعْمَالِ الْبِرِّ وَ قَبْلَ إِلَى كُلِّ مَا دَعَا اللَّهُ إِلَيْهِ وَ هَذَا أَوَّلِي.

These are the ones of proximity [56:11] – i.e., foremost to the (acts of) obedience drawing closer to the Mercy of Allah^{-azwj} in the top most ranks. And it is said regarding the foremost, ‘They are the ones foremost to the Eman’. And it is said, ‘To the Emigrating’. And it is said, ‘To (pray) the five (daily) Salats’. And it is said, ‘To the Jihad’. And it is said, ‘To the repentance and the righteous deeds’. And it is said, ‘To all what Allah^{-azwj} had Called to’, and this is first.

وَعَنْ أَبِي جَعْفَرٍ ع قَالَ: السَّابِقُونَ أَرْبَعَةُ ابْنِ آدَمَ الْمَقْتُولِ وَالسَّابِقُ فِي أُمَّةِ مُوسَى وَهُوَ مُؤْمِنٌ آلِ فِرْعَوْنَ وَالسَّابِقُ فِي أُمَّةِ عِيسَى وَهُوَ حَبِيبُ النَّجَّارِ وَالسَّابِقُ فِي أُمَّةِ مُحَمَّدٍ ص وَهُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

And from Abu Ja'far^{-asws} having said: ‘The foremost are four – The son^{-as} of Adam^{-as}, the murdered, and the foremost in the community of Musa^{-as} and he is Momin of the people of Pharaoh^{-la}, and the foremost in the community of Isa^{-as}, and he is Habeeb Al-Najjar, and the foremost in the community of Muhamad^{-saww}, and he^{-asws} is Ali^{-asws} Bin Abu Talib^{-asws}’.

ثَلَاثَةٌ مِنَ الْأَوَّلِينَ أَي هُمْ ثَلَاثَةٌ أَي جَمَاعَةٌ كَثِيرَةٌ الْعِدَدِ مِنَ الْأُمَّمِ الْمَاضِيَةِ

A group from the former ones [56:39] – i.e., they are a group, a community of large numbers from the past communities.

وَقَلِيلٌ مِنَ الْأَخِيرِينَ مِنْ أُمَّةِ مُحَمَّدٍ ص لِأَنَّ مِنْ سَبَقَ إِلَى إِجَابَةِ نَبِينَا ص قَلِيلٌ بِالْإِضَافَةِ إِلَى مَنْ سَبَقَ إِلَى إِجَابَةِ النَّبِيِّينَ قَبْلَهُ

And a few from the latter ones [56:14] – from the community of Muhammad^{-saww}, because the ones foremost to answering our Prophet^{-saww} were few, in addition to the ones foremost to answer the Prophets^{-as} before him^{-saww}.

وَقِيلَ مَعْنَاهُ جَمَاعَةٌ مِنْ أَوَائِلِ هَذِهِ الْأُمَّةِ وَقَلِيلٌ مِنْ أَوَاخِرِهِمْ مِمَّنْ قَرَّبَ حَالَهُمْ مِنْ حَالِ أَوْلَادِكَ

And it is said, ‘It’s meaning is a group from the first ones of this community, and a few from their latter ones, from the ones near to their situations from their situation’.

وَقِيلَ عَلَى الْوَجْهِ الْأَوَّلِ لَا يَخَالَفُ ذَلِكَ قَوْلُهُ ع إِنَّ أُمَّتِي يَكْثُرُونَ سَائِرَ الْأُمَّمِ لِحُجُوزِ أَنْ يَكُونَ سَابِقُوا سَائِرَ الْأُمَّمِ أَكْثَرَ مِنْ سَابِقِي هَذِهِ الْأُمَّةِ وَتَابِعُوا هَذِهِ أَكْثَرَ مِنْ تَابِعِيهِمْ وَلَا يَرُدُّهُ قَوْلُهُ تَعَالَى فِي أَصْحَابِ الْيَمِينِ ثَلَاثَةٌ مِنَ الْأَوَّلِينَ وَثَلَاثَةٌ مِنَ الْأَخِيرِينَ لِأَنَّ كَثْرَةَ الْفَرِيقَيْنِ لَا يَنَافِي أَكْثَرِيَةَ أَحَدِهِمَا انْتَهَى.

And it is said, ‘Upon the first aspect, that is no opposed to his^{-saww} words: ‘My^{-saww} community will be more than rest of the communities, from they to be foremost to rest of the communities, more than the foremost of this community, and the followers of this community will be more than their followers’, and it does not rebut Words of the Exalted regarding companions of the right hand: **A group from the former ones [56:39] And a group from the latter ones [56:40]**, because the large numbers of the two groups, the large numbers of one of these does not negate it’ – end.

لِأَصْحَابِ الْيَمِينِ أَي مَا ذَكَرَ جِزَاءً لِأَصْحَابِ الْيَمِينِ ثَلَاثَةٌ مِنَ الْأَوَّلِينَ وَثَلَاثَةٌ مِنَ الْأَخِيرِينَ أَي جَمَاعَةٌ مِنَ الْأُمَّمِ الْمَاضِيَةِ وَجَمَاعَةٌ مِنْ مُؤْمِنِي هَذِهِ الْأُمَّةِ وَقِيلَ هُنَا أَيْضًا إِنَّ الثَّلَاثِينَ مِنْ هَذِهِ الْأُمَّةِ.

For the companions of the right hand [56:38] – i.e., what He^{-azwj} has Mentioned of the Rewards for companions of the right hand - **A group from the former ones [56:39] And a**

group from the latter ones [56:40] – i.e., a group from the past communities and a group from the Momineen of this community. And it is said over here as well that the two groups are from this community.

فَأَمَّا إِنْ كَانَ أَيُّ الْمُتَوَفَّى مِنَ الْمُقَرَّبِينَ أَيُّ السَّابِقِينَ فَرَوْحٌ أَيُّ فَلَهُ اسْتِرَاحَةٌ وَقِيلَ هَوَاءٌ تَسْتَلِذُهُ النَّفْسُ وَيَزِيلُ عَنْهَا الْهَمَّ وَرِيحَانٌ قَبْلَ أَيُّ رِزْقٍ طَيِّبٍ وَقِيلَ الرِّيحَانُ الْمَشْمُومُ مِنَ الرِّيحَانِ الْجَنَّةِ يُؤْتَى بِهِ عِنْدَ الْمَوْتِ فَيَشْمُهُ وَقِيلَ الرُّوحُ الرَّحْمَةُ وَالرِّيحَانُ كُلُّ نَبَاهَةٍ وَشَرَفٌ وَقِيلَ رُوحٌ فِي الْقَبْرِ وَرِيحَانٌ فِي الْجَنَّةِ وَجَنَّةٌ نَعِيمٌ أَيُّ ذَاتُ تَنْعَمٍ

So, if he is - i.e., the dead ones - **from the ones of proximity [56:88]** – i.e., the foremost ones - **Then there would be cool breeze** – i.e., for him would be rest. And it is said, ‘Air giving pleasure to the soul and removing the worries away from him - **and aroma** - it is said, ‘I.e., good sustenance’. And it is said, ‘The aroma to be smelt from the aromas of Paradise, they would be coming with it at death’. And it is said, ‘The breeze is the Mercy, and the aroma is every brilliance, and the honour’. And it is said, ‘Breeze in the grave and aroma in the Paradise - **and a Blissful Garden [56:89]** – i.e., with bounties.

فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ قَبْلَ أَيُّ فَتْرَى فِيهِمْ مَا تَحِبُّ لَهُمْ مِنَ السَّلَامَةِ مِنَ الْمَكَارِهِ وَالْخَوْفِ وَقِيلَ أَيُّ فَسَلَامٌ لَكَ أَيُّهَا الْإِنْسَانُ الَّذِي هُوَ مِنْ أَصْحَابِ الْيَمِينِ مِنْ عَذَابِ اللَّهِ وَ سَلِمْتَ عَلَيْكَ مَلَائِكَةُ اللَّهِ وَقِيلَ مَعْنَاهُ فَسَلَامٌ لَكَ مِنْهُمْ فِي الْجَنَّةِ لِأَنَّهُمْ يَكُونُونَ مَعَكَ فَقَوْلُهُ لَكَ بِمَعْنَى عَلَيْكَ.

(Then it would be said): ‘So peace is for you from companions of the right hand!’ [56:91] – it is said, ‘I.e., it would be seen among them what is beloved to them, from the safety from the abhorrences and the fear’. It is said, ‘I.e., So the peace is for you, O you human being, the one who is from the companions of the right hand, from Punishment of Allah^{-azwj}, and the Angels of Allah^{-azwj} are greeting upon you’. And it is said, ‘It’s meaning is, ‘So the peace is for you from them in the Paradise because they had been with you^{-saww}’. Thus, the Word **‘for you’**, is in the meaning of ‘upon you’.

فَنُزِّلُ مِنْ حَمِيمٍ أَيُّ نَزَلَهُمُ الَّذِي أَعَدَّ لَهُمْ مِنَ الطَّعَامِ وَالشَّرَابِ حَمِيمٍ جَهَنَّمَ وَ تَصْلِيَةٌ جَحِيمٍ أَيُّ إِدْخَالِ نَارٍ عَظِيمَةٍ.

He shall descend from the boiling water [56:93] – i.e., their lodging which has been Prepared for them, from the food and the drink, boiling water of Hell - **And arrive in the Blazing Fire [56:94]** – i.e., entering the mighty Fire.

لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا بَيْنَ سَبْحَانِهِ أَنْ الْإِنْفَاقَ قَبْلَ فَتْحِ مَكَّةَ إِذَا انْضَمَّ إِلَيْهِ الْجِهَادُ أَكْثَرَ ثَوَابًا عِنْدَ اللَّهِ مِنَ النَّفَقَةِ وَالْجِهَادِ بَعْدَ ذَلِكَ وَ ذَلِكَ أَنْ الْقِتَالَ قَبْلَ الْفَتْحِ كَانَ أَشَدَّ وَالْحَاجَةُ إِلَى النَّفَقَةِ وَ إِلَى الْجِهَادِ كَانَ أَكْثَرَ وَأَمْسَ وَ قَسِيمٌ مِنْ أَنْفَقَ مَحْدُوفٌ لَوْضُوحِهِ وَ دَلَالَةٌ مَا بَعْدَهُ عَلَيْهِ

They are not the same - the ones from you who spent from before the conquest (of Makkah) and fought, are of a greater level than those who are spending from after (the conquest) and fighting. [57:10] – The Glorious Explained that the spending before conquest of Makkah, when the Jihad is combined with it, is of more Rewards in the Presence of Allah^{-azwj} than the spending and the Jihad after that, and that is because the fighting before the conquest was severer and the need to the spending and to the Jihad was more, and more urgent, and more intense than spending, and the spending is omitted for its clarity, and what is after it, evidences upon it.

و الفتح فتح مكة إذ عز الإسلام به و كثر أهله و قلت الحاجة إلى المقاتلة و الإنفاق

And the conquest is conquest of Makkah, when Al-Islam was strengthened by it, and its people were a lot, and the need to the fighting and the spending was little.

مِنَ الَّذِينَ أَتَقُوا مِنْ بَعْدِ وَ قَاتَلُوا أَي من بعد الفتح وَ كُلاً وَعَدَّ اللَّهُ الْحُسْنَى أَي كلا من المنفقين وعد الله المثوبة الحسنی و هي الجنة وَ اللَّهُ بِمَا تَعْمَلُونَ حَبِيرٌ عالم بظاهره و باطنه فمجازيكم على حسبه.

than those who are spending from after (the conquest) and fighting. – i.e., from after the conquest - **And to each (of them) Allah has Promised the good,** - i.e., from both the spenders Allah^{-azwj} as Promised the goodly Rewards, and it is the Paradise - **and Allah is Informed with what you are doing [57:10]** – Knower of its apparent and it hidden, so He^{-azwj} will Recompense you upon its calculation.

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ قال ابن عباس يرفع الله الذين أوتوا العلم من المؤمنين درجات على الذين لم يؤتوا العلم درجات و قيل معناه لكي يرفع الله الذين آمنوا منكم بطاعتهم للرسول ص درجة و الذين أوتوا العلم بفضل علمهم و سابقتهم درجات في الجنة و قيل في مجلس الرسول ص.

Allah will Exalt those of you who believe, [58:11] – Ibn Abbas said, ‘Allah^{-azwj} will Raise those with knowledge from the Momineen, (higher) ranks over the ones who are not with the knowledge’. And it is said, ‘Its meaning is, ‘So that Allah^{-azwj} will Raise those from you who believe due to their obedience to the Rasool^{-saww}, in rank, and those who are with the knowledge due to the merit of their knowledge and their being foremost, ranks in the Paradise’. And it is said, ‘In gathering of the Rasool^{-saww}’.

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَ أَمْوَالِهِمْ فَإِنْ كَفَرُوا أَخْرَجُوهُمْ وَ أَخَذُوا أَمْوَالَهُمْ يَبْتَغُونَ فَضْلاً مِنَ اللَّهِ وَ رِضْوَاناً حَالٍ مَقْبُودَةً لِإِخْرَاجِهِمْ بِمَا يوجب تَفْخِيمَ شَأْنِهِمْ وَ يَنْصُرُونَ اللَّهَ وَ رَسُولَهُ بِأَنْفُسِهِمْ وَ أَمْوَالِهِمْ أُولَئِكَ هُمُ الصَّادِقُونَ الَّذِينَ ظَهَرَ صِدْقُهُمْ فِي إِيمَانِهِمْ

(It is) for the poor (from the) emigrants, those who went out from their homes and their wealth – the Kafirs of Makkah had expelled them and seized their wealth - **seeking Grace from Allah and Pleasure,** - a restricted state due to they having been expelled, what obliges Glorifying their situation - **and they are helping Allah and His Rasool.** – with their souls and their wealth - **Those, they are the truthful [59:8]** – those, their sincerity in their Eman is apparent.

وَ الَّذِينَ تَبَوَّؤُوا الدَّارَ وَ الْإِيمَانَ عَطْفَ عَلَى الْمُهَاجِرِينَ وَ الْمَرَادُ بِهِمُ الْأَنْصَارُ فَإِنَّهُمْ لَزَمُوا الْمَدِينَةَ وَ تَمَكَّنُوا فِيهَا

And those who had the home (in Al-Medina) and had the Eman [59:9] – Inclining upon the Emigrants, and the intended with them are the Helpers for they had stayed in Al-Medina and were enabled in it.

مِنْ قَبْلِهِمْ أَي من قبل هجرة المهاجرين و قيل تقدير الكلام و الذين تبوؤوا الدار من قبلهم و الإيمان يُجْبُونَ مَنْ هَاجَرَ إِلَيْهِمْ وَ لَا يَثْقُلُ عَلَيْهِمْ وَ لَا يَجِدُونَ فِي صُدُورِهِمْ أَي في أنفسهم حاجةً أَي ما يحمل عليه الحاجة كالطلب و الحزارة و الحسد و الغيظُ جَمًّا أَوْتُوا أَي بما أعطى المهاجرون و غيرهم

from before them, - i.e., from before emigration of the Emigrants. And it is said, ‘An appreciation of the Speech is, ‘And those who had occupied the house from before them, and

the Eman' - **are loving the ones who emigrate to them**, - and it is not a burden upon them - **and they are not finding any need in their chests** – i.e., regarding them what the need is carried upon him, like the demands, and the animosity, and the envy, and the rage - **from what they give**, - i.e., from what they give the Emigrants and others.

وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ أَي يَقدمون المهاجرين على أنفسهم وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ أَي حَاجَةٌ وَ مَنْ يُوقِ شَخْخِ نَفْسِهِ حَتَّى يَخَالَفَهَا فِيمَا يَغْلِبُ عَلَيْهَا مِنْ حَبِّ الْمَالِ وَ بَغْضِ الْإِنْفَاقِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ الْفَائِزُونَ بِالنَّوَاءِ الْعَاجِلِ وَ النَّوَابِ الْآجِلِ.

and they are preferring (others) over their own selves, - i.e., advancing the Emigrants over their own selves - **and even though there was extreme poverty with them**. – i.e., need - **And one who preserves himself from stinginess**, - until he opposes it in what overcomes upon it, from the love of wealth and hatred of spending - **so those, they are the successful ones [59:9]** – the ones successful with the current praise and the future Rewards.

وَ الَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ قَبِيلَ هُمُ الَّذِينَ هَاجَرُوا مِنْ بَعْدِ حَيْثُ قَوِيَ الْإِسْلَامُ أَوْ التَّابِعُونَ بِإِحْسَانٍ وَ هُمُ الْمُؤْمِنُونَ بَعْدَ الْفَرِيقَيْنِ إِلَى يَوْمِ الْقِيَامَةِ وَ لِذَلِكَ قِيلَ إِنَّ الْآيَةَ قَدْ اسْتَوْعَبَتْ جَمِيعَ الْمُؤْمِنِينَ

And those who come after them [59:10] – it is said, 'They are those who had emigrated from afterwards when Al Islam was strong, or the followers (Tabioun) with the goodness, and they are the Momineen after the two groups up to the Day of Qiyamah, and for that it is said that the Verse has equalised entirety of the Momineen.

يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَ لِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ أَي يَدْعُونَ وَ يَسْتَغْفِرُونَ لِأَنْفُسِهِمْ وَ لِمَنْ سَبَقَهُم بِالْإِيمَانِ وَ لَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا حَقًّا وَ غَشَا وَ عَدَاوَةً رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ أَي مَتَعَطَفٌ عَلَى الْعِبَادِ مَنَعٌ عَلَيْهِمْ.

are saying, 'Our Lord! Forgive us and our brethren who preceded us with the Eman, - i.e., they are supplicating and seeking Forgiveness for themselves and for the ones who had preceded them with the Eman – **and do not Make a grudge to be in our hearts towards those who are believing!** - hatred, deceit and enmity - **Our Lord, You are Kind, Merciful [59:10]** – i.e., Compassionate upon the servants in Conferring upon them'.

و أقول إنما أوردناها لدلالاتها من جهة الترتيب الذكرى على فضل المهاجرين من الصحابة على الأنصار و فضلها على التابعين لهم بإحسان ..

And I (Majlisi) am saying, 'But rather, I have referred these in order to evidence from an aspect of the sequence of mention upon the merits of the Emigrants from the companions over the Helpers, and both their merits and the followers (Al-Tabieen) of their with goodness'.

1- كذا، الكافي عن العدة عن الربيعي عن الحسن بن محبوب عن عمارة بن أبي الأخصوص عن أبي عبد الله ع قال: إِنَّ اللَّهَ عَزَّ وَ جَلَّ وَضَعَ الْإِيمَانَ عَلَى سَبْعَةِ أَشْهُمٍ عَلَى الْبِرِّ وَ الصِّدْقِ وَ التَّيَقِينِ وَ الرِّضَا وَ الوَفَاءِ وَ الْعِلْمِ وَ الْحِلْمِ

(The book) 'From the number, from Al Barqy – from Al Hassan Bin Mahboub, from Ammar Bin Abu Al Ahwas,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Placed the Eman to be based upon seven segments – the righteousness, and the truthfulness, and the conviction, and the satisfaction, and the loyalty, and the knowledge, and the forbearance.

ثُمَّ قَسَمَ ذَلِكَ بَيْنَ النَّاسِ فَمَنْ جَعَلَ فِيهِ هَذِهِ السَّبْعَةَ الْأَسْهُمَ فَهُوَ كَامِلٌ مُحْتَمِلٌ وَ قَسَمَ لِبَعْضِ النَّاسِ السَّهْمَ وَ لِبَعْضِ السَّهْمَيْنِ وَ لِبَعْضِ الثَّلَاثَةِ حَتَّى انْتَهَوْا إِلَى السَّبْعَةِ

Then He^{-azwj} Apportioned that between the people. So, the one who makes these seven segments to be in him, so he is of full potential; and He^{-azwj} Apportioned the (one) segment for one of the people, and two segments for some, and the three (segments) for some, until then ended up to the seven’.

ثُمَّ قَالَ لَا تَحْمِلُوا عَلَى صَاحِبِ السَّهْمِ سَهْمَيْنِ وَ لَا عَلَى صَاحِبِ السَّهْمَيْنِ ثَلَاثَةَ فَتَبْهَطُوهُمْ

Then he^{-asws} said: ‘Do not load two segments upon the owner of the (one) segment, nor three upon the owner of the two segments for you will overload them’.

ثُمَّ قَالَ كَذَلِكَ حَتَّى انْتَهَى إِلَى السَّبْعَةِ.

Then he^{-asws} said like that until he^{-asws} ended to the seventh’’.⁶⁵

2- كا، الكافي عن أبي علي الأشعري عن محمد بن عبد الجبار و محمد بن يحيى عن أحمد بن محمد بن عيسى جميعاً عن ابن فضال عن الحسن بن الجهم عن أبي اليقظان عن يعقوب بن الضحاك عن رجلٍ من أصحابنا سراج و كان خادماً لأبي عبد الله ع قال: بعثني أبو عبد الله ع في حاجة و هو بالحيرة أنا و جماعة من مواليه قال فانطلقنا فيها ثم رجعنا معتبين

(The book) ‘Al-Kafi’ – From Abu Ali Al Ashari, from Muhammad Bin Abdul Jabbar, and Muhammad Bi Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Ibn Fazzal, from Al Hassan Bin Al Jahm, from Abu Al Yaqzan, from Yaqoub Bi Al Zahhak, from a man from our companions,

‘Sarraj, and he was a servant of Abu Abdullah^{-asws}, he said, ‘Abu Abdullah^{-asws} sent me regarding a need, and he^{-asws} was at Al-Hira, I and a group of his^{-asws} slaves. We went regarding it. Then we returned gloomy.

قَالَ وَ كَانَ فِرَاشِي فِي الْحَائِرِ الَّذِي كُنَّا فِيهِ نُرْوَلُ فَجِئْتُ وَ أَنَا بِحَالٍ فُرْمِيْتُ بِنَفْسِي فَبَيَّنَّا أَنَا كَذَلِكَ إِذَا أَنَا بِأَبِي عَبْدِ اللَّهِ فَذُ أَقْبَلَ قَالَ فَقَالَ قَدْ أَتَيْتَكَ أَوْ قَالَ جِئْنَاكَ

He said, ‘And my bed was in Al-Ha’er which we had lodged in. I went and I was in a (gloomy) state, so I threw myself (on the bed). While I was like that when I was with Abu Abdullah^{-asws} who had come over. He^{-asws} said: ‘I^{-asws} have come to you’, or he^{-asws} said: ‘We^{-asws} have come to you’.

فَاسْتَوَيْتُ جَالِساً وَ جَلَسَ عَلَى صَدْرِ فِرَاشِي فَسَأَلَنِي عَمَّا بَعَثَنِي لَهُ فَأَحْبَرْتُهُ فَحَمِدَ اللَّهُ

I sat up straight, and he^{-asws} sat upon the middle of my bed. He^{-asws} asked me about what he^{-asws} had sent me for, so. I informed him^{-asws}. He^{-asws} Praised Allah^{-azwj}.

⁶⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 32 H 1

ثُمَّ جَرَى ذِكْرُ قَوْمٍ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّا تَبَرَأُ مِنْهُمْ أَهْمُ لَا يَقُولُونَ مَا نَقُولُ

Then there flowed a mention of a group of people, so I said, 'May I be sacrificed for you^{-asws}! We disavow from them. They are not saying (believing) in what we are saying (believing in)'.

فَقَالَ يَتَوَلَّوْنَا وَ لَا يَقُولُونَ مَا تَقُولُونَ تَبَرَّوْنَا مِنْهُمْ قَالَ

He^{-asws} said: '(If) they were befriending us^{-asws} and not saying what you are saying, you would be disavowing from them?'

قُلْتُ نَعَمْ

He (the narrator) said, 'I said, 'Yes'.

قَالَ فَهُوَ ذَا عِنْدَنَا مَا لَيْسَ عِنْدَكُمْ فَيَبْغِي لَنَا أَنْ تَبْرَأَ مِنْكُمْ

He^{-asws} said: 'So since that which is with us^{-asws} is not what is with you, so it would be befitting for us^{-asws} what we^{-asws} disavow from you?'

قَالَ قُلْتُ لَا جُعِلْتُ فِدَاكَ

He (the narrator) said, 'I said, 'No, may I be sacrificed for you^{-asws}!'

قَالَ وَ هُوَ ذَا عِنْدَ اللَّهِ مَا لَيْسَ عِنْدَنَا أَ فَتَرَاهُ أَطْرَحْنَا

He^{-asws} said: 'And since that which is with Allah^{-azwj} is what is not with us^{-asws}, so what is your view, should we^{-asws} drop it?'

قَالَ قُلْتُ لَا وَ اللَّهُ جُعِلْتُ فِدَاكَ مَا تَفْعَلُ

I said, 'No, by Allah^{-azwj}, may I be sacrificed for you^{-asws}! What shall we do?'

قَالَ فَتَوَلَّوْهُمْ وَ لَا تَبْرَءُوا مِنْهُمْ إِنَّ مِنَ الْمُسْلِمِينَ مَنْ لَهُ سَهْمٌ وَ مِنْهُمْ مَنْ لَهُ سَهْمَانِ وَ مِنْهُمْ مَنْ لَهُ ثَلَاثَةُ أَشْهُمٍ وَ مِنْهُمْ مَنْ لَهُ أَرْبَعَةُ أَشْهُمٍ وَ مِنْهُمْ مَنْ لَهُ خَمْسَةُ أَشْهُمٍ وَ مِنْهُمْ مَنْ لَهُ سِتَّةُ أَشْهُمٍ وَ مِنْهُمْ مَنْ لَهُ سَبْعَةُ أَشْهُمٍ

He^{-asws} said: 'Befriend them and do not disavow from them. From the Muslims, there is the one from him there is one portion, and from them is the one for whom there are two portions, and from them is the one for whom there are three portions, and from them is the one for whom there are four portions, and from them is the one for whom there are five portions, and from them is the one for him there are six portions, and from them is the one for whom there are seven portions.

فَلَا يَنْبَغِي أَنْ يُحْمَلَ صَاحِبُ السُّهُمِ عَلَى مَا عَلَيْهِ صَاحِبُ السُّهُمَيْنِ وَلَا صَاحِبُ السُّهُمَيْنِ عَلَى مَا عَلَيْهِ صَاحِبُ الثَّلَاثَةِ وَلَا صَاحِبُ الثَّلَاثَةِ عَلَى مَا عَلَيْهِ صَاحِبُ الْأَرْبَعَةِ وَلَا صَاحِبُ الْأَرْبَعَةِ عَلَى مَا عَلَيْهِ صَاحِبُ الْخَمْسَةِ وَلَا صَاحِبُ الْخَمْسَةِ عَلَى مَا عَلَيْهِ صَاحِبُ السِّتَّةِ وَلَا صَاحِبُ السِّتَّةِ عَلَى مَا عَلَيْهِ صَاحِبُ السَّبْعَةِ

So it is not appropriate that the owner of the one portion be burdened with what is upon the owner of the two portions, nor the owner of the two portions by what is upon the owner of the three, nor the owner of the three by what is upon the owner of the four, nor the owner of the four by what is upon the owner of the five, nor the owner of the five by what is upon the owner of the six, nor the owner of the six by what is upon the owner of the seven.

وَسَأَضْرِبُ لَكَ مَثَلًا إِنَّ رَجُلًا كَانَ لَهُ جَارٌ وَكَانَ نَصْرَانِيًّا فَدَعَاهُ إِلَى الْإِسْلَامِ وَزَيَّنَهُ لَهُ فَأَجَابَهُ فَأَتَاهُ سُحَيْرًا فَفَرَعَ عَلَيْهِ الْبَابَ فَقَالَ لَهُ مَنْ هَذَا قَالَ أَنَا فَلَانٌ قَالَ وَمَا حَاجَتُكَ قَالَ تَوَضَّأَ وَالْبَسَ ثَوْبَيْكَ وَ مَرَّ بِنَا إِلَى الصَّلَاةِ قَالَ فَتَوَضَّأَ وَ لَبَسَ ثَوْبَيْهِ وَ خَرَجَ مَعَهُ

And I^{asws} shall strike an example for you. A man had a neighbour for him, and he was a Christian. He invited him to Al Islam and adorned it for him. He responded to it. So he went over at pre-dawn and knocked the door upon him. He said to him, 'Who is this?' He said, 'I am so and so'. He said, 'And what is your need?' He said, 'You should perform ablution and wear your clothes and come with me to the Salat (in the Masjid)'. So he performed ablution and wore his clothes and went out with him'.

قَالَ فَصَلَّيْنَا مَا شَاءَ اللَّهُ ثُمَّ صَلَّيْنَا الْفَجْرَ ثُمَّ مَكَّنَّا حَتَّى أَصْبَحْنَا فَقَامَ الَّذِي كَانَ نَصْرَانِيًّا يُرِيدُ مَنْزِلَهُ قَالَ فَقَالَ لَهُ الرَّجُلُ أَيْنَ تَذْهَبُ النَّهَارُ قَصِيرٌ وَالَّذِي بَيْنَكَ وَ بَيْنَ الظُّهْرِ قَلِيلٌ

He^{asws} said: 'They both prayed Salat whatever Allah^{azwj} so Desired, then prayed Al-Fajr Salat. Then they both remain until the morning. (When) he arose, the one who used to be a Christian, intending to go to his house, the man said to him, 'Where are you going? The day is short, and that which is between you and Al-Zohr Salat is little (time)'.

قَالَ فَجَلَسَ مَعَهُ إِلَى صَلَاةِ الظُّهْرِ ثُمَّ قَالَ وَمَا بَيْنَ الظُّهْرِ وَالْعَصْرِ قَلِيلٌ فَاحْتَبَسَهُ حَتَّى صَلَّى الْعَصْرَ

He^{asws} said: 'He sat with him until he prayed Al-Zohr Salat. Then he said, 'And how little (time) is between Al-Zohr and Al-Asr Salats'. So he withheld him until he prayed Al-Asr Salat'.

قَالَ ثُمَّ قَامَ وَ أَرَادَ أَنْ يَنْصَرِفَ إِلَى مَنْزِلِهِ فَقَالَ لَهُ إِنَّ هَذَا آخِرُ النَّهَارِ وَأَقَلُّ مِنْ أَوَّلِهِ فَاحْتَبَسَهُ حَتَّى صَلَّى الْمَغْرِبَ

He^{asws} said: 'Then he arose and intended to leave to go to his house. He said to him, 'This is the end of the day, and it is less than its beginning'. So he withheld him until he prayed Al-Maghrib.

ثُمَّ أَرَادَ أَنْ يَنْصَرِفَ إِلَى مَنْزِلِهِ فَقَالَ لَهُ إِنَّمَا بَقِيََتْ صَلَاةٌ وَاحِدَةٌ قَالَ فَمَكَتْ حَتَّى صَلَّى الْعِشَاءَ الْآخِرَةَ ثُمَّ تَفَرَّقَا

Then (when) he intended to leave to go to his house, he said to him, 'But rather, there remains one Salat (only)'. So he remained until he had prayed Al-Isha the last. Then they both dispersed.

فَلَمَّا كَانَ سَحِيرًا [سَحِيرًا] غَدَا عَلَيْهِ فَضَرَبَ عَلَيْهِ الْبَابَ فَقَالَ مَنْ هَذَا فَقَالَ أَنَا فُلَانٌ قَالَ وَ مَا حَاجَتُكَ قَالَ تَوَضَّأَ وَ الْبَسَ ثَوْبَيْكَ وَ الْخُرْجَ بِنَا فَصَلَّ

When it was the next pre-dawn upon him, he knocked the door upon him. He said, 'Who is this?' He said, 'I am so and so'. He said, 'And what is your need?' He said, 'Perform ablution and wear your clothes, and come out with me to pray Salat'.

قَالَ اطَّلَبْ لِهَذَا الدِّينِ مَنْ هُوَ أَفْرَعُ مِنِّي وَ أَنَا إِنْسَانٌ مِسْكِينٌ وَ عَلَيَّ عِيَالٌ

He said, 'Seek for this religion the one who is more free (for time) than I am, and I am a poor person, and upon me are dependants'.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ أَذْخَلَهُ فِي شَيْءٍ أَخْرَجَهُ مِنْهُ أَوْ قَالَ أَذْخَلَهُ فِي مِثْلِ ذِهِ وَ أَخْرَجَهُ مِنْ مِثْلِ هَذَا.

Abu Abdullah^{-asws} said: 'He entered him into something (but then he) took it out from him', or he^{-asws} said: 'He entered him from the likes of those ones and took him out from the likes of this'.⁶⁶

3- كَأ، الكافي عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ مُوسَى عَنْ أَحْمَدَ بْنِ عُمَرَ عَنْ يَحْيَى بْنِ أَبَانَ عَنْ شِهَابٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَوْ عَلِمَ النَّاسُ كَيْفَ خَلَقَ اللَّهُ تَبَارَكَ وَ تَعَالَى هَذَا الْخَلْقَ لَمْ يَلْمُ أَحَدٌ أَحَدًا

(The book) 'Al-Kafi' – from Ahmad Bin Muhammad, from Al Hassan Bin Musa, from Ahmad Bin Umar, from Yahya Bin Aban, from Shihab who said,

'I heard Abu Abdullah^{-asws} saying: 'If the people knew how Allah^{-azwj} Blessed and Exalted Created this creation (people), no one would blame anyone'.

فَقُلْتُ أَصْلَحَكَ اللَّهُ وَ كَتَبْتُ ذَلِكَ

I said, 'May Allah^{-azwj} Keep you^{-asws} well! How is that so?'

قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ أَجْزَاءَ بَلَعَتْ بِهَا تِسْعَةً وَ أَرْبَعِينَ جُزْءًا ثُمَّ جَعَلَ الْأَجْزَاءَ أَعْشَارًا فَجَعَلَ الْجُزْءَ عَشْرَةَ أَعْشَارٍ ثُمَّ قَسَمَهُ بَيْنَ الْخَلْقِ

He^{-asws} said: 'Allah^{-azwj} Blessed and Exalted Created parts reaching forty-nine parts by it. Then He^{-azwj} Made the parts into tenths, thus making the ten tenths. Then He^{-azwj} Distributed it between the people.

فَجَعَلَ فِي رَجُلٍ عَشْرَ جُزْءٍ وَ فِي آخَرَ عَشْرِينَ جُزْءٍ حَتَّى بَلَغَ بِهِ جُزْءًا تَامَةً وَ فِي آخَرَ جُزْءًا وَ عَشْرَ جُزْءٍ وَ فِي آخَرَ جُزْءًا وَ ثَلَاثَةَ أَعْشَارٍ جُزْءٍ حَتَّى بَلَغَ بِهِ جُزْءَيْنِ تَامَيْنِ ثُمَّ بِحَسَابِ ذَلِكَ حَتَّى بَلَغَ بِأَرْبَعِينَ تِسْعَةً وَ أَرْبَعِينَ جُزْءًا

⁶⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 32 H 2

He^{-azwj} Made to be in a man a tenth of a part, and in another, two-tenths of a part, until reaching by it, a complete part; and in another a part and a tenth of a part, and another a part and two-tenths of a part, and another a part and three-tenths of a part, until reaching by it, two parts complete. Then by the accounting of that, until reaching with the highest of them, forty nine parts.

فَمَنْ لَمْ يُجْعَلْ فِيهِ إِلَّا عَشْرُ جُزْءٍ لَمْ يَقْدِرْ عَلَى أَنْ يَكُونَ مِثْلَ صَاحِبِ الْعَشْرَيْنِ وَكَذَلِكَ صَاحِبُ الْعَشْرَيْنِ لَا يَكُونُ مِثْلَ صَاحِبِ الثَّلَاثَةِ الْأَعْشَارِ وَكَذَلِكَ مَنْ تَمَّ لَهُ جُزْءٌ لَا يَقْدِرُ عَلَى أَنْ يَكُونَ مِثْلَ صَاحِبِ الْجُزْءَيْنِ وَ لَوْ عَلِمَ النَّاسُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ هَذَا الْخَلْقَ عَلَى هَذَا لَمْ يَلْمُ أَحَدٌ أَحَدًا.

The one in whom there has not been Made to be except for a tenth of a part would not be able upon becoming like the owner of the two-tenths; and similarly, the owner of the two-tenths cannot happen to be like the owner of the three-tenth; and similar to that, the one for whom a part is complete is not able upon becoming like the owner of the two parts. And if the people knew that Allah^{-azwj} Mighty and Majestic Created this creation (people) upon this, no one would blame anyone”.⁶⁷

4- كا، الكافي عن مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي عُثْمَانَ عَنْ مُحَمَّدِ بْنِ حَمَّادِ الْخَزَّازِ عَنْ عَبْدِ الْعَزِيزِ الْقُرَاطِيِّ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا عَبْدَ الْعَزِيزِ إِنَّ الْإِيمَانَ عَشْرُ دَرَجَاتٍ بِمَنْزِلَةِ السَّلْمِ يُصْعَدُ مِنْهُ مِرْقَاةٌ بَعْدَ مِرْقَاةٍ فَلَا يَقُولَنَّ صَاحِبُ الْإِثْنَيْنِ لِصَاحِبِ الْوَاحِدِ لَسْتُ عَلَى شَيْءٍ حَتَّى يَنْتَهِيَ إِلَى الْعَاشِرَةِ

(The book) ‘Al-Kafi’ – From Muhammad Bin Yahya, from Muhammad Bin Ahmad, from one of his companions, from Al Hassan Bin Ali Bin Abu Usman, from Muhammad Bin Hammad Al Khazzaz, from Abdul Aziz Al Qaratisy who said,

‘O Abdul Aziz! The Eman is of ten levels at the status of the staircase. One would climb from it, a step after a step. Let not the one on the second step say to the one who is on the first, ‘You are not upon anything’, until he ends up at the tenth.

فَلَا تُسْقِطْ مَنْ هُوَ دُونَكَ فَيَسْقِطَكَ مَنْ هُوَ فَوْقَكَ وَإِذَا رَأَيْتَ مَنْ هُوَ أَسْفَلَ مِنْكَ بِدَرَجَةٍ فَارْفَعْهُ إِلَيْكَ بِرِفْقٍ وَلَا تَحْمِلَنَّ عَلَيْهِ مَا لَا يَطِيقُ فَتَكْسِرْهُ فَإِنَّ مَنْ كَسَرَ مُؤْمِنًا فَعَلَيْهِ جَزَاءٌ.

Do not drop the one who is below you, for the one who is above you would drop (you), and when you see the one who is lower than you by a level, so raise him to you by kindness, but do not burden upon him what he cannot endure, for you would break him, as the one who breaks a Momin, upon him its consequences (Punishment)”.⁶⁸

5- ل، الخصال عن ابْنِ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الرَّازِيِّ عَنْ أَبِي عُثْمَانَ مِثْلَهُ إِلَّا أَنْ فِيهِ فَلَا يَقُولَنَّ صَاحِبُ الْوَاحِدِ لِصَاحِبِ الْإِثْنَيْنِ وَ زَادَ فِي آخِرِهِ وَ كَانَ الْمِقْدَادُ فِي الثَّامِنَةِ وَ أَبُو دَرٍّ فِي التَّاسِعَةِ وَ سَلَمَانَ فِي الْعَاشِرَةِ.

⁶⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 32 H 3

⁶⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 32 H 4

(The book) 'Al Khisaal' – from Ibn Al Waleed, from Ahmad Bin Idrees, from Al Ashary, from Abu Abdullah Al Razy, from Abu Usman,

'Similar to it, except in it is: 'The owner of the one should not say to the owner of the two' – and there is an increase in its end: 'And Al-Miqdad^{ra} was in the eight, and Abu Zarr^{ra} in the ninth, and Salman^{ra} in the tenth''.⁶⁹

6- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ سَدِيدٍ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع إِنَّ الْمُؤْمِنِينَ عَلَى مَنَازِلٍ مِنْهُمْ عَلَى وَاحِدَةٍ وَ مِنْهُمْ عَلَى اثْنَتَيْنِ وَ مِنْهُمْ عَلَى ثَلَاثٍ وَ مِنْهُمْ عَلَى أَرْبَعٍ وَ مِنْهُمْ عَلَى خَمْسٍ وَ مِنْهُمْ عَلَى سِتٍّ وَ مِنْهُمْ عَلَى سَبْعٍ

(The book) 'Al-Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ibn Muskan, from Sadeyr who said,

'Abu Ja'far^{asws} said to me: 'The Momineen are upon levels. From them are ones upon one, and from them are ones upon two, and from them are ones upon three, and from them are ones upon four, and from them are ones upon five, and from them are ones upon six, and from them are ones upon seven.

فَلَوْ ذَهَبَتْ تُحْمِلُ عَلَى صَاحِبِ الْوَاحِدَةِ ثِنْتَيْنِ لَمْ يَقْوِ وَ عَلَى صَاحِبِ الثَّلاثَيْنِ ثَلَاثًا لَمْ يَقْوِ وَ عَلَى صَاحِبِ الثَّلَاثِ أَرْبَعًا لَمْ يَقْوِ وَ عَلَى صَاحِبِ الْأَرْبَعِ خَمْسًا لَمْ يَقْوِ وَ عَلَى صَاحِبِ الْخَمْسِ سِتًّا لَمْ يَقْوِ وَ عَلَى صَاحِبِ السِّتِّ سَبْعًا لَمْ يَقْوِ وَ عَلَى هَذِهِ الدَّرَجَاتِ.

If you were to go and burden two upon the owner of the one he would not be strong enough (for it), and (burden) three upon the owner of the two he would not be strong enough (for it), and (burden) four upon the owner of the three he would not be strong enough (for it), and (burden) five upon the owner of the four he would not be strong enough (for it), and (burden) six upon the owner of the five he would not be strong enough (for it), and (burden) seven upon the owner of the six he would not be strong enough (for it). These are the levels''.⁷⁰

7- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الصَّبَّاحِ بْنِ سَيَابَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا أَنْتُمْ وَ الْبِرَاءَةُ يَبْرَأُ بَعْضُكُمْ مِنْ بَعْضٍ إِنَّ الْمُؤْمِنِينَ بَعْضُهُمْ أَفْضَلُ مِنْ بَعْضٍ وَ بَعْضُهُمْ أَكْثَرُ صَلَاةً مِنْ بَعْضٍ وَ بَعْضُهُمْ أَنْفَدُ بَصِيرَةً مِنْ بَعْضٍ وَ هِيَ الدَّرَجَاتُ.

(The book) 'Al-Kafi' – From Muhammad, from Ahmad, from Ali Bin Al Hakam, from Muhammad Bi Sinan, from Al Sabbah Bin Sayaba,

'From Abu Abdullah^{asws} having said: 'What are you all (doing) and the disavowing, some of you disavowing from others? The Momineen, some of them are superior to others, and some of them are of more Salat than others, and some of them are of more accomplished insight than others, and these are the levels (ranks)''.⁷¹

⁶⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 32 H 5

⁷⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 32 H 6

⁷¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 32 H 7

8- لي، الأماالي للصدوق عن الأُمَدَانِيِّ عَنِ عَلِيِّ عَنِ أَبِيهِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَسْبَغَ وُضُوئَهُ وَ أَحْسَنَ صَلَاتَهُ وَ أَدَّى زَكَاةَ مَالِهِ وَ خَزَنَ لِسَانَهُ وَ كَفَّ غَضَبَهُ وَ اسْتَعْفَرَ لِدُنْبِهِ وَ أَدَّى النَّصِيحَةَ لِأَهْلِ بَيْتِ رَسُولِهِ فَقَدْ اسْتَكْمَلَ حَقَائِقَ الْإِيمَانِ وَ أَبْوَابَ الْجَنَّةِ مُفْتَحَةً لَهُ.

(The book) 'Al-Amaali' of Al-Sadouq – from Al Hamdany, from Ali, from his father, from Nazr Bin Ali Al Jahzamy,

'From Ali son of Ja'far^{asws}, from his brother^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'One perfecting his wud'u, and is good in his Salat, and gives the Zakat of his wealth, and treasures his tongue, and restrains his anger, and seeks Forgiveness for his sins, and fulfils the advice for People^{asws} of the Household of his Rasool^{saww}, so he has perfected the realities of the Eman, and the doors of the Paradise are open for him''.⁷²

9- ل، الخصال ابن الوليد عن الصفار عن محمد بن حماد عن عبد العزيز قال: دخلت على أبي عبد الله ع فذكرت له شيئاً من أمر الشيعة و من أقاويلهم فقال يا عبد العزيز الإيمان عشر درجات بمنزلة السلم له عشر مراقبي و ترتقي منه مرقة بعد مرقة

(The book) 'Al Khisaa' – Ibn Al Waleed, from Al Saffar, from Muhammad Bin Hammad, from Abdul Aziz who said,

'I entered to see Abu Abdullah^{asws}. I mentioned to him^{asws} something from the matters of the Shias, and from their words (beliefs). He^{asws} said: 'O Abdul Aziz! The Eman is of ten levels, being at the status of the staircase having ten steps for it, and you climb from it a step after a step.

فلا يقولن صاحب الواحدة لصاحب الثانية لست على شيء و لا يقولن صاحب الثانية لصاحب الثالثة لست على شيء حتى انتهى إلى العاشرة

The owner of the one should not say to the one on the second, 'He isn't upon anything', nor should the owner of the second say to the one on the third, 'He isn't upon anything' – until he^{asws} ended up to the tenth.

ثم قال و كان سلمان في العاشرة و أبو ذر في التاسعة و المقداد في الثامنة

Then he^{asws} said: 'And Salman^{ra} was in the tenth, and Abu Zarr^{ra} in the ninth, and Al-Miqdad^{ra} in the eight.

يا عبد العزيز لا تسقط من هو دونك فيسقطك من هو فوقك و إذا رأيت الذي هو دونك فقدرت أن ترفعه إلى درجتك رفعا رفيعا فافعل و لا تحمّل عليه ما لا يطيقه فتكسره فإنه من كسر مؤمنا فعليه جبهه لأنك إذا ذهبت تحمّل الفصيل حمل البازل فسحقته.

O Abdul Aziz! Do not drop the one who is below you, for the one who is above you will drop you, and when you see the one who is below you and you are able upon raising him to your level with a kindly raising, then do so, and do not load upon him that which he cannot endure, for you will break him. The one who breaks a Momin, upon him would is to repair him, because you, when you went to load upon the young camel the load of an older camel, so it buckled''.⁷³

⁷² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 32 H 8

⁷³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 32 H 9

10- ل، الخصال ابنُ إدريسَ عَنِ أَبِيهِ عَنِ الْأَشْعَرِيِّ عَنِ الْبَرْقِيِّ عَنِ أَبِيهِ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: الْمُؤْمِنُونَ عَلَى سَبْعِ دَرَجَاتٍ صَاحِبِ دَرَجَةٍ مِنْهُمْ فِي مَرِيدٍ مِنَ اللَّهِ عَزَّ وَجَلَّ لَا يُخْرِجُهُ ذَلِكَ الْمَرِيدُ مِنْ دَرَجَتِهِ إِلَى دَرَجَةٍ غَيْرِهِ وَ مِنْهُمْ شُهَدَاءُ اللَّهِ عَلَى خَلْقِهِ وَ مِنْهُمْ النَّجَبَاءُ وَ مِنْهُمْ الْمُتَمَتِّحَةُ وَ مِنْهُمْ النَّجْدَاءُ وَ مِنْهُمْ أَهْلُ الصَّبْرِ وَ مِنْهُمْ أَهْلُ التَّقْوَى وَ مِنْهُمْ أَهْلُ الْمَعْرِفَةِ.

(The book) 'Al Khisaal' – Ibn Idrees, from his father, from Al Ashary, from Al Barqy, from his father raising it to,

'Abu Abdullah^{-asws} said: 'The Momineen are upon seven levels. The owner of a level from them in an increase from Allah^{-azwj} Mighty and Majestic, that increase will not expel him from his level to another level, and from them are witnesses of Allah^{-azwj} upon His^{-azwj} creatures, and from them are the captains, and from them are the Tested ones, and from them are the ones of stature, and from them are people of patience, and from them are people of piety, and from them are people of (seeking) Forgiveness''⁷⁴.

11- ل، الخصال عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ عِيسَى عَنِ ابْنِ مَجْبُوبٍ عَنْ عَمَّارِ بْنِ أَبِي الْأَخْوَصِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ عِنْدَنَا أَقْوَاماً يَقُولُونَ بِأَمِيرِ الْمُؤْمِنِينَ ع وَ يُفَضِّلُونَهُ عَلَى النَّاسِ كُلِّهِمْ وَ لَيْسَ يَصِفُونَ مَا نَصِفُ مِنْ فَضْلِكُمْ أَمْ تَتَوَلَّاهُمْ

(The book) 'Al Khisaal' – From his father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Ammar Bin Abu Al Ahwas who said,

'I said to Abu Abdullah^{-asws}, 'There are people with us who are saying about Amir Al-Momineen^{-asws} and preferring him^{-asws} over the people, all of them, and they aren't describing what we are describing from your (Imam^{-asws}'s) merits. Should we befriend them?'

فَقَالَ لِي نَعَمْ فِي الْجُمْلَةِ أَلَيْسَ عِنْدَ اللَّهِ مَا لَمْ يَكُنْ عِنْدَ رَسُولِ اللَّهِ وَ لِرَسُولِ اللَّهِ ص مِنْ عِنْدِ اللَّهِ مَا لَيْسَ لَنَا وَ عِنْدَنَا مَا لَيْسَ عِنْدَكُمْ وَ عِنْدَكُمْ مَا لَيْسَ عِنْدَ غَيْرِكُمْ

He^{-asws} said to me: 'Yes, in totality! Isn't there in the Possession of Allah^{-azwj} what did not happen to be in the possession of Rasool-Allah^{-saww}, and for Rasool-Allah^{-saww} there was from Allah^{-azwj} what isn't for us^{-asws}, and with us^{-asws} is what isn't with you all, and with you is what isn't with others?'

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى وَضَعَ الْإِسْلَامَ عَلَى سَبْعَةِ أَشْهُمٍ عَلَى الصَّبْرِ وَ الصِّدْقِ وَ الْبَيِّنِ وَ الرِّضَا وَ الْوَفَاءِ وَ الْعِلْمِ وَ الْحِلْمِ

Allah^{-azwj} Blessed and Exalted Placed Al-Islam upon seven portions – upon the patience, and the truthfulness, and the conviction, and being pleased, and the loyalty, and the knowledge and the forbearance.

ثُمَّ قَسَمَ ذَلِكَ بَيْنَ النَّاسِ فَمَنْ جَعَلَ فِيهِ هَذِهِ السَّبْعَةَ الْأَشْهُمَ فَهُوَ كَامِلُ الْإِيمَانِ مُحْتَمِلٌ ثُمَّ قَسَمَ لِبَعْضِ النَّاسِ السَّهْمَ وَ لِبَعْضِ السَّهْمَيْنِ وَ لِبَعْضِ الثَّلَاثَةِ الْأَشْهُمِ وَ لِبَعْضِ الْأَرْبَعَةِ الْأَشْهُمِ وَ لِبَعْضِ الْخَمْسَةِ الْأَشْهُمِ وَ لِبَعْضِ السَّبْعَةِ الْأَشْهُمِ

Then He^{-azwj} Apportioned that between the people. So, the one He^{-azwj} Made these seven portions to be in him, so he is of the Eman as perfectly possible. Then He^{-azwj} Apportioned the (one) portion for some, and the two portions for some, and the three portions for some, and

⁷⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 32 H 10

the four portions for some, and the five portions for some, and the six portions for some, and the seven portions for some.

فَلَا تَحْمِلُوا عَلَى صَاحِبِ السَّهْمِ سَهْمَيْنِ وَلَا عَلَى صَاحِبِ السَّهْمَيْنِ ثَلَاثَةَ أَشْهُمٍ وَلَا عَلَى صَاحِبِ الثَّلَاثَةِ أَرْبَعَةَ أَشْهُمٍ وَلَا عَلَى صَاحِبِ الْأَرْبَعَةِ خَمْسَةَ أَشْهُمٍ وَلَا عَلَى صَاحِبِ الْخَمْسَةِ سِتَّةَ أَشْهُمٍ وَلَا عَلَى صَاحِبِ السِّتَّةِ سَبْعَةَ أَشْهُمٍ فَتُنْقِلُوهُمْ وَتُنْفِرُوهُمْ وَ لَكِنْ تَرَفَّقُوا بِهِمْ وَ سَهِّلُوا لَهُمُ الْمَدْخَلَ

So do not load two portions upon the owner of the one, nor three portions upon the owner of two, nor four portions upon the owner of the three, nor five portions upon the owner of the four, nor six portions upon the owner of the five, nor seven portions upon the owner of the six, for you will be overloading them and alienate them, but be kind with them and ease the entry for them.

وَ سَأَضْرِبُ لَكَ مَثَلًا تَغْتَبِرُ بِهِ إِنَّهُ كَانَ رَجُلًا مُسْلِمًا وَ كَانَ لَهُ جَارٌ كَافِرٌ وَ كَانَ الْكَافِرُ يَرْفُقُ الْمُؤْمِنَ فَأَحَبَّ الْمُؤْمِنُ لِلْكَافِرِ الْإِسْلَامَ وَ لَمْ يَزَلْ يُزَيِّنُ لَهُ الْإِسْلَامَ وَ يُحِبُّهُ إِلَى الْكَافِرِ حَتَّى أَسْلَمَ

And I^{asws} shall strike an example for you with it. There was a Muslim man and there was a Kafir neighbour for him, and he was a friend of the Momin. So, the Momin loved Al-Islam to be for the Kafir, and he did not cease to adorn Al-Islam to him and make it to be beloved to the Kafir, until he did become a Muslim.

فَقَدَا عَلَيْهِ الْمُؤْمِنُ فَاسْتَحْرَجَهُ مِنْ مَنْزِلِهِ فَذَهَبَ بِهِ إِلَى الْمَسْجِدِ لِيُصَلِّيَ مَعَهُ الْفَجْرَ فِي جَمَاعَةٍ فَلَمَّا صَلَّى قَالَ لَهُ لَوْ قَعَدْنَا نَذْكُرُ اللَّهَ عَزَّ وَ جَلَّ حَتَّى تَطْلُعَ الشَّمْسُ

The Momin came to him early morning and brought him out from his house and went with him to the Masjid for him to pray Al-Fajr Salat with him in a congregation. When he had prayed, he said to him, 'If we could sit mentioning (doing Zikr of) Allah^{azwj} Mighty and Majestic until the sun emerges'.

فَقَعَدَ مَعَهُ فَقَالَ لَوْ تَعَلَّمْتَ الْقُرْآنَ إِلَى أَنْ تَزُولَ الشَّمْسُ وَ صُمْتَ الْيَوْمَ كَانَ أَفْضَلَ

So, he sat with him. He said, 'If you could learn the Quran until the sun declines (midday) and fast today, it would be better'.

فَقَعَدَ مَعَهُ وَ صَامَ حَتَّى صَلَّى الظُّهْرَ وَ الْعَصْرَ فَقَالَ لَوْ صَبَرْتَ حَتَّى تُصَلِّيَ الْمَغْرِبَ وَ الْعِشَاءَ الْآخِرَةَ كَانَ أَفْضَلَ

So, he sat with him and fasted until he had prayed Al Zohr and Al Asr Salats. He said, 'If you could be patient until you have prayed Al Magrib and Al Isha the last Salat, it would be better'.

فَقَعَدَ مَعَهُ حَتَّى صَلَّى الْمَغْرِبَ وَ الْعِشَاءَ الْآخِرَةَ ثُمَّ هَضَا وَ قَدْ بَلَغَ جَهْدَهُ وَ حَمَلَ عَلَيْهِ مَا لَا يُطِيقُ

So, he sat with him until he had prayed Al Magrib and Al Isha the last Salats. Then they both got up, and he (the Kafir) had reached the extent of his efforts, and he (the Muslim) had loaded upon him what he could not endure.

فَلَمَّا كَانَ مِنَ الْعَدَا غَدَا عَلَيْهِ وَ هُوَ يُرِيدُ بِهِ مِثْلَ مَا صَنَعَ بِالْأَمْسِ فَدَقَّ عَلَيْهِ تَابَهُ ثُمَّ قَالَ لَهُ اخْرُجْ حَتَّى نَذْهَبَ إِلَى الْمَسْجِدِ

When it was from the next morning, he came early to him, and he wanted with him similar to what he had done the day before. He knocked the door to him, then said to him, 'Come out until we go to the Masjid!'

فَأَجَابَ أَنْ أَنْصَرِفَ عَنِّي فَإِنَّ هَذَا دِينٌ شَدِيدٌ لَا أُطِيقُهُ

He answered, 'Leave from me, for this is a severe religion, I cannot endure it!'

فَلَا تَحْرَفُوا بِهِمْ أَمَا عَلِمْتُمْ أَنَّ إِمَارَةَ بَنِي أُمَيَّةَ كَانَتْ بِالسَّيْفِ وَالْعُسْفِ وَالْجُورِ وَأَنَّ إِمَامَتَنَا بِالرِّفْقِ وَالتَّأَلُّفِ وَالْوَقَارِ وَالتَّقِيَّةِ وَحُسْنِ الْخُلُطَةِ وَالْوَرَعِ وَالاجْتِهَادِ فَرَعَبُوا النَّاسَ فِي دِينِكُمْ وَفِيمَا أَنْتُمْ فِيهِ.

So do not break them. Don't you know that the emirate of the clan of Umayya happened with the sword, and the aggression, and the tyranny, while our^{-asws} Imams^{-asws} are with the kindness, and the affinity, and the dignity, and the Taqiyyah (dissimulation), and goodly mingling, and the devoutness, and the striving? Make the people to be desirous regarding your religion and regarding what you are upon!"⁷⁵

12- ل، الخصال فِي وَصِيَّةِ النَّبِيِّ ص لِعَلِيِّ ع يَا عَلِيُّ سَبْعَةٌ مَنْ كُنَّ فِيهِ فَقَدْ اسْتَكْمَلَ حَقِيقَةَ الْإِيمَانِ وَأَبْوَابُ الْجَنَّةِ مُفْتَحَةٌ لَهُ مَنْ أَسْبَغَ وُضُوئَهُ وَأَحْسَنَ صَلَاتَهُ وَأَدَّى زَكَاةَ مَالِهِ وَكَفَّ غَضَبَهُ وَسَجَنَ لِسَانَهُ وَاسْتَعْفَرَ لِدُنْبِهِ وَأَدَّى النَّصِيحَةَ لِأَهْلِ بَيْتِ نَبِيِّهِ.

(The book) 'Al Khisaal' –

'In a bequest of the Prophet^{-saww} to Ali^{-asws}: 'O Ali^{-asws}! Seven (qualities), one who has these in him, so he has perfected the reality of Eman, and the doors of Paradise would be open for him – one who perfects his wud'u, and his Salat is good, and he gives the Zakat of his wealth, and restrains his anger, and imprisons his tongue, and seeks Forgiveness for his sins, and fulfills the goodly advice to the People^{-asws} of the Household of his Prophet^{-saww}'⁷⁶.

13- شي، تفسير العياشي عَنْ عَمَّارِ بْنِ مَرْوَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ أَمَّنَ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطِ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبَيْتُ الْمَصِيرِ

Tafseer Al-Ayyashi – from Ammar Bin Marwan who said,

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj}: **Is the one who follows the Pleasure of Allah like the one who incurs the Wrath from Allah? And his abode is Hell; and it is an evil destination [3:162].**

فَقَالَ هُمُ الْأَيْمَةُ وَاللَّهُ يَا عَمَّارُ دَرَجَاتٌ لِلْمُؤْمِنِينَ عِنْدَ اللَّهِ وَبِمُؤَالَاتِهِمْ وَبِمَعْرِفَتِهِمْ إِنَّا نَا يُضَاعِفُ اللَّهُ لِلْمُؤْمِنِينَ حَسَنَاتِهِمْ وَيَرْفَعُ لَهُمُ الدَّرَجَاتِ الْعُلَى

He^{-asws} said: 'They^{-asws} are the Imams^{-asws} (following the Pleasure of Allah^{-azwj}). By Allah^{-azwj}, O Ammar! **There are (varying) Levels** – for the Momineen - **in the Presence of Allah [3:163]**, and it is due to their Wilayah and their recognition of us^{-asws}, Allah^{-azwj} will be Multiplying for the Momineen their good deeds and Raised the high levels for them.

⁷⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 32 H 11

⁷⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 32 H 12

وَأَمَّا قَوْلُهُ يَا عَمَّارُ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ إِلَى قَوْلِهِ الْمَصِيرُ فَهُمْ وَاللَّهُ الَّذِينَ جَحَدُوا حَقَّ عَلِيِّ بْنِ أَبِي طَالِبٍ ع- وَ حَقَّ الْأَيْمَةِ مِنَّا أَهْلَ الْبَيْتِ فَبَاءُوا لِذَلِكَ بِسَخَطٍ مِنَ اللَّهِ

And as for His^{azwj} Words, O Ammar: **like the one who incurs the Wrath from Allah?** – up to His^{azwj} Words: **destination [3:162]**, so by Allah^{azwj}, they are the ones who rejected the right of Ali^{asws} Bin Abu Talib^{asws} and the rights of the Imams^{asws} from us^{asws}, People^{asws} of the Household. So, it is due to that, they incurred the Wrath from Allah^{azwj}.

وَعَنْ أَبِي الْحَسَنِ الرِّضَا ع أَنَّهُ ذَكَرَ قَوْلَ اللَّهِ هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ قَالَ الدَّرَجَةُ مَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ.

And from Abu Al Hassan Al Reza^{asws}, the Words of Allah^{azwj}: **There are (varying) Levels in the Presence of Allah [3:163]**, he^{asws} said: ‘The level (each) is what is between the sky to the earth’.⁷⁷

14- شي، تفسير العياشي عَنْ أَبِي عَمْرٍو الرُّبَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: بِالزِّيَادَةِ فِي الْإِيمَانِ تَفَاضَلُ الْمُؤْمِنُونَ بِالذَّرَجَاتِ عِنْدَ اللَّهِ

Tafseer Al-Ayyashi – from Abu Amro Al Zubeyri,

‘From Abu Abdullah^{asws} having said: ‘Due to the increases in the Eman, the Momineen are merited with the levels in the Presence of Allah^{azwj}’.

قُلْتُ وَ إِنَّ لِلْإِيمَانِ دَرَجَاتٍ وَ مَنَازِلَ يَتَفَاضَلُ بِهَا الْمُؤْمِنُونَ عِنْدَ اللَّهِ

I said, ‘And for the Eman there are levels and statuses the Momineen will be merited (over each other) in the Presence of Allah^{azwj}?’

فَقَالَ نَعَمْ

He^{asws} said: ‘Yes’.

قُلْتُ صِفْ لِي ذَلِكَ رَحِمَكَ اللَّهُ حَتَّى أَفْهَمَهُ

I said, ‘Describe that to me, may Allah^{azwj} have Mercy on you^{asws}, until I understand it’.

قَالَ مَا فَضَّلَ اللَّهُ بِهِ أَوْلِيَاءَهُ بَعْضُهُمْ عَلَى بَعْضٍ فَقَالَ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَ رَفَعَ بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ الْآيَةَ

He^{asws} said: ‘What Allah^{azwj} has Merited His^{azwj} friends with over each other’s is, He^{azwj} Said: **‘Those Rasools, We Merited some of them over the others – from them was one to whom Allah Spoke (with), and some of them He Raised – over others - their ranks. [2:253]** – the Verse.

وَ قَالَ وَ لَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَ قَالَ انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَ لِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَ قَالَ هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ

⁷⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 32 H 13

And He^{-azwj} Said: **‘and We have Merited some of the Prophets above the others, [17:55]; and Said: Look, how We Merited some of them above others, and for the Hereafter there are greater Ranks [17:21]; and Said: There are (varying) Levels in the Presence of Allah, [3:163].**

فَهَذَا دَرَجَاتِ الْإِيمَانِ وَ مَنَازِلِهِ عِنْدَ اللَّهِ.

So, this is mention of the levels of Eman and its statuses in the Presence of Allah^{-azwj}.⁷⁸

15- شي، تفسير العياشي عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تُقُولُ دَرَجَةً [الدَّرَجَةُ] وَاجِدَةً إِنَّ اللَّهَ يَقُولُ دَرَجَاتٍ بَعْضُهَا فَوْقَ بَعْضٍ إِنَّمَا تَفَاضَلُ الْقَوْمُ بِالْأَعْمَالِ.

Tafseer Al-Ayyashi – from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘Do not say the level (rank) is one. Allah^{-azwj} is Saying the levels, some of these are above others. But rather, the people will be merited over each other due to the deeds’.⁷⁹

16- شي، تفسير العياشي عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا عَبْدَ الرَّحْمَنِ شِيعَتُنَا وَ اللَّهُ لَا يُبِيحُهُمُ الذُّنُوبَ وَ الْخَطَايَا هُمْ صَفْوَةُ اللَّهِ الَّذِينَ اخْتَارَهُمْ لِدِينِهِ وَ هُوَ قَوْلُ اللَّهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ.

Tafseer Al-Ayyashi – from Abdul Rahman Bin Kaseer who said,

‘Abu Abdullah^{-asws} said: ‘O Abdul Rahman! By Allah^{-azwj}, our^{-asws} Shias, the sins and the mistakes are not facilitated for them. They are elites of Allah^{-azwj}, those He^{-azwj} has Chosen for His^{-azwj} religion, and it is Word of Allah^{-azwj}: **There is no way (to a blame) upon the good doers [9:91]**’.⁸⁰

17- شي، تفسير العياشي عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ وَ مِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ يَتَّخِذُ مَا يُنْفِقُ قُرْبَاتٍ عِنْدَ اللَّهِ أ يُبَيِّهُهُمْ عَلَيْهِ

Tafseer Al-Ayyashi – from Dawood Bin Al Husayn,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about Words of Allah^{-azwj}: **And from the Bedouins is one who believes in Allah and the Last Day, and he takes what he spends as being a nearness with Allah, [9:99], ‘Will they be Rewarded upon it?’**

قَالَ نَعَمْ

He^{-asws} said: ‘Yes’.

وَ فِي رَوَايَةٍ أُخْرَى عَنْهُ يُثَابُونَ عَلَيْهِ قَالَ نَعَمْ.

⁷⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 32 H 14

⁷⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 32 H 15

⁸⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 32 H 16

And in another report from him, 'They will be Rewarded upon it?' He^{-asws} said: 'Yes'.⁸¹

18- شي، تفسير العياشي عن أبي عمرو الزُّبَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ سَيَقُ بَيْنَ الْمُؤْمِنِينَ كَمَا سَيَقُ بَيْنَ الْخَيْلِ يَوْمَ الرَّهَانِ

Tafseer Al-Ayyashi – from Abu Amro Al Zubeyri –

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic has a race between the Momineen just as there is a race between the horses on the day of the competition'.

قُلْتُ أَحْبَبْتَنِي عَمَّا نَدَبَ اللَّهُ الْمُؤْمِنِينَ مِنَ الْإِسْتِيقَاقِ إِلَى الْإِيمَانِ

I said, 'Inform me about what Allah^{-azwj} Called out at the Momin of being first (racing) to the Eman'.

قَالَ قَوْلُ اللَّهِ سَابِقُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَ جَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَ الْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ

He^{-asws} said: 'Words of Allah^{-azwj}: **Race towards Forgiveness from your Lord and a Garden the expanse of it is like the expanse of the sky and the earth, Prepared for those who are believing in Allah and His Rasools. [57:21].**

وَ قَالَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ

And Said: **And the foremost are the foremost [56:10] These are the ones of proximity [56:11].**

وَ قَالَ السَّابِقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ الَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَ رَضُوا عَنْهُ

And Said: **And the foremost, the first ones from the Emigrants and the Helpers, and those who followed them with goodness, Allah is Pleased from them and they are pleased from Him, [9:100].**

فَبَدَأَ بِالْمُهَاجِرِينَ عَلَى دَرَجَةِ سَبْقِهِمْ ثُمَّ نَتَى بِالْأَنْصَارِ ثُمَّ تَلَتْ بِالتَّابِعِينَ لَهُمْ بِإِحْسَانٍ فَوَضَعَ كُلَّ قَوْمٍ عَلَى دَرَجَاتِهِمْ وَ مَنَازِلِهِمْ عِنْدَهُ.

He^{-azwj} Began with the Emigrants being upon a level of their being foremost, then He^{-azwj} Praised the Helpers, then thirdly with the followers (Tabieen) of them with the goodness. He^{-azwj} Placed every people upon their ranks and their statuses in His^{-azwj} Presence".⁸²

19- شي، تفسير العياشي عن مُحَمَّدِ بْنِ خَالِدِ بْنِ الْحَجَّاجِ الْكَرْخِيِّ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ إِلَى خَيْثَمَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع فِي قَوْلِ اللَّهِ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ وَ عَسَى مِنَ اللَّهِ وَاجِبٌ وَ إِنَّمَا نَزَلَتْ فِي شِيعَتِنَا الْمُؤْمِنِينَ.

Tafseer Al-Ayyashi – from Muhammad Bin Khalid Bin Al Hajjaj Al Karkhy, from one of his companions raising it to Khaysama who said,

⁸¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 32 H 17

⁸² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 32 H 18

‘Abu Ja’far^{-asws} said regarding Words of Allah^{-azwj}: **And others are acknowledging their sins, mingling one righteous deed and another evil one. Perhaps Allah will Turn towards them (Mercifully), [9:102]**, and (the word) ‘perhaps’ from Allah^{-azwj} is (means) obligatory, and rather it is Revealed regarding our^{-asws} Shias, the Momineen”.⁸³

20- شي، تفسير العياشي عن أحمد بن محمد بن أبي نصر رفعه إلى الشيخ في قوله خلطوا عملاً صالحاً و آخر سيئاً قال قوم اجترخوا ذنوباً مثل قتل حمزة و جعفر الطيار ثم تابوا

Tafseer Al-Ayyashi – from Ahmad Bin Muhammad Bin Abu Nasr,

‘Raising it to the Sheykh regarding His^{-azwj} Words: **mingling one righteous deed and another evil one. [9:102]**. He said, ‘A people who perpetrated sins like killing Hamza^{-asws} and Ja’far Al-Tayyar^{-asws}, then they repented’.

ثم قال و من قتل مؤمناً لم يوفق للتوبة إلا أن الله لا يقطع طمع العباد فيه و رجاءهم منه

Then he^{-asws}, ‘And the one who kills a Momin would not be successful in repentance except that Allah^{-azwj} will not cut the greed of the servants regarding him and their hopes from him’.

و قال هو أو غيره إن عسى من الله واجب.

And he said, ‘He or someone else. The (word) ‘perhaps’ form Allah^{-azwj} is ‘obligatory’”.⁸⁴

21- شي، تفسير العياشي عن الخليلي عن زرارة و حمزان و محمد بن مسلم عن أحدهما قال: المعتبر بدينه قوم اعترفوا بدنوبهم خلطوا عملاً صالحاً و آخر سيئاً.

Tafseer Al-Ayyashi – From Al Halby, from Zurara, and Humran, and Muhammad Bin Muslim,

‘From one of the two (5th or 6th Imam^{-asws}) having said: ‘The acknowledger with his sins. A people acknowledged their sins, **mingling one righteous deed and another evil one. [9:102]**’.⁸⁵

22- شي، تفسير العياشي عن أبي بكر الحضرمي قال: قال محمد بن سعيد سئل أبا عبد الله ع فاعرض عليه كلامي و قل له إني أتولاكم و أبرأ من عدوكم و أقول بالقدر أ قولي فيه قولك

Tafseer Al-Ayyashi, from Abu Bakr Al Hazray who said,

‘Muhammad Bin Saeed said, ‘Ask Abu Abdullah^{-asws}, present my speech to him^{-asws} and say to him^{-asws}, ‘I befriend you^{-asws} all and disavow from your^{-asws} enemies, and I am saying (believing) in the pre-determination. Is my word (belief) regarding it, your^{-asws} word (belief)?’

قال فعرضت كلامه على أبي عبد الله ع- فحزك يده ثم قال خلطوا عملاً صالحاً و آخر سيئاً عسى الله أن يتوب عليهم

⁸³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 32 H 19

⁸⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 32 H 20

⁸⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 32 H 21

He said, 'I presented his speech unto Abu Abdullah^{-asws}. He^{-asws} moved his^{-asws} hand, then said: **mingling one righteous deed and another evil one. Perhaps Allah will Turn towards them (Mercifully), [9:102]**'.

قَالَ ثُمَّ قَالَ مَا أَعْرِفُهُ مِنْ مَوَالِي أَمِيرِ الْمُؤْمِنِينَ

He said, 'Then he^{-asws} said: 'I do not recognise him as being from the friends of Amir Al-Momineen^{-asws}'.

قُلْتُ يَزْعُمُ أَنَّ سُلْطَانَ هِشَامٍ لَيْسَ مِنَ اللَّهِ

I said, 'He claims that the ruling authority of Hisham isn't from Allah^{-azwj}'.

فَقَالَ وَيْلَهُ مَا لَهُ وَيْلَهُ أَمَا عَلِمَ أَنَّ اللَّهَ جَعَلَ لِآدَمَ دَوْلَةً وَ لِإِبْلِيسَ دَوْلَةً.

He^{-asws} said: 'Woe be to him! Woe be to him! Does he not know that Allah^{-azwj} has Made a government for Adam^{-as} and a government for Iblees^{-la'}'⁸⁶

23- شي، تفسير العياشي عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ وَ آخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا قَالَ أَوْلَيْكَ قَوْمٌ مُذْتَبُونَ يُحَدِّثُونَ فِي إِيْمَانِهِمْ مِنَ الذُّنُوبِ الَّتِي يَبْعِيهَا الْمُؤْمِنُونَ وَ يَكْرَهُهَا فَأَوْلَيْكَ عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ.

Tafseer Al-Ayyashi – from Zurara,

'From Abu Ja'far^{-asws} regarding Words of Allah^{-azwj}: **And others are acknowledging their sins, mingling one righteous deed and another evil one. [9:102]**. He^{-asws} said: 'They are a sinning people, breaking regarding their Eman from the sins which the Momineen are faulted and dislike, so they, **Perhaps Allah will Turn towards them (Mercifully), [9:102]**'⁸⁷

24- شي، تفسير العياشي عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: فَلْنَا لَهُ مَنْ وَافَقْنَا مِنْ عَلَوِيٍّ أَوْ غَيْرِهِ تَوَلَّيْنَاهُ وَ مَنْ خَالَفْنَا بَرَّئْنَا مِنْهُ مِنْ عَلَوِيٍّ أَوْ غَيْرِهِ

Tafseer Al-Ayyashi – from Zurara,

'From Abu Ja'far^{-asws}, he (the narrator) said: 'We said to him^{-asws}, 'One who is compatible with us, from the Alawites and others, we befriend him, and one who opposes us, we disavow from him, (be he) from the Alawiites or someone else'.

قَالَ يَا زُرَّارَةُ قَوْلُ اللَّهِ أَصْدَقُ مِنْ قَوْلِكَ أَيْنَ الَّذِينَ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا.

He^{-asws} said: 'O Zurara! Words of Allah^{-azwj} are more truthful than your words. Where are those **mingling one righteous deed and another evil one. [9:102]**'⁸⁸

⁸⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 32 H 22

⁸⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 32 H 23

⁸⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 32 H 24

25- شي، تفسير العياشي عن جابر عن أبي جعفر ع وَ لَقَدْ عَلِمْنَا الْمُسْتَفْذِمِينَ مِنْكُمْ وَ لَقَدْ عَلِمْنَا الْمُسْتَأْجِرِينَ قَالَ هُمْ الْمُؤْمِنُونَ مِنْ هَذِهِ الْأُمَّةِ.

Tafseer Al-Ayyashi – from Jabir,

‘From Abu Ja’far^{-asws} (regarding): **And We Knew of the preceding ones from you and We Know of the delayed ones [15:24].** He^{-asws} said: ‘They are the Momineen from this community’⁸⁹.

26- كاش، رجال الكشي عن محمد بن مسعود عن محمد بن نصير قال حدثني محمد بن عيسى و حمدويه عن محمد بن عيسى عن القاسم الصيقل رجع الحديث إلى أبي عبد الله ع قال: كنا جلوساً عنده فتذاكرنا رجلاً من أصحابنا فقال بعضهم ذلك ضعيف

(The book) ‘Rijal’ of Al-Kashy – from Muhammad Bin Masoud, from Muhammad Bin Nuseyr who said, ‘It is narrated to me by Muhammad Bin Isa, and Hamdaqiya, from Muhammad Bin Isa, from Al Qasim Al Sayqal, raising the Hadeeth to,

‘Abu Abdullah^{-asws}, he (the narrator) said, ‘We were seated in his^{-asws} presence. We discussed a man from our companions, so one of us said, ‘That one is weak!’

فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنْ كَانَ لَا يُقْبَلُ بِمَنْ دُونِكُمْ حَتَّى يَكُونَ مِثْلَكُمْ لَمْ يُقْبَلْ مِنْكُمْ حَتَّى تَكُونُوا مِثْلَنَا.

Abu Abdullah^{-asws} said: ‘If it were not to be Accepted from the ones besides you until they become like you, it will not be Accepted from you until you become like us^{-asws}’⁹⁰.

27- ما، الأماالي للشيخ الطوسي عن الحسين بن عبيد الله عن التلعكبري عن ابن عقدة عن يعقوب بن يوسف عن الحصين بن محارق عن جعفر بن محمد عن أبيه أن علياً ع وقد إليه رجلاً من أشرف العرب فقال له علي ع هل في بلادك قوم قد شهروا أنفسهم بالخير لا يعرفون إلا به

(The book) ‘Al-Amaali’ of the Sheykh Al-Tusi, from Al Husayn Bin Ubeydullah, from Al Tal’akbury, from Ibn Uqda, from Yaqoub Bin Yusuf, from Al Husayn Bin Mukhariq,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}: ‘Ali^{-asws}, a man from the Arab nobles came to him^{-asws} with a delegation. Ali^{-asws} said to him: ‘Are there people in your city who have made themselves famous with the goodness, not being recognised except by it?’

قَالَ نَعَمْ

He said, ‘Yes’.

قَالَ فَهَلْ فِي بِلَادِكَ قَوْمٌ قَدْ شَهَرُوا أَنْفُسَهُمْ بِالسَّرِّ لَا يُعْرَفُونَ إِلَّا بِهِ

He^{-asws} said: ‘Are there people in your city who have made themselves famous with the evil, not being recognised except by it?’

قَالَ نَعَمْ

⁸⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 32 H 25

⁹⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 32 H 26

He said, 'Yes'.

قَالَ فَهَلْ فِي بِلَادِكَ قَوْمٌ يَجْتَرِحُونَ السَّيِّئَاتِ وَيَكْتَسِبُونَ الْحَسَنَاتِ

He^{-asws} said: 'Are there people in your city committing the evil deeds and earning the good deeds (as well)?'

قَالَ نَعَمْ

He said, 'Yes'.

قَالَ تِلْكَ خِيَارُ أُمَّةٍ مُحَمَّدٍ ص التَّمُرُّقَةُ الْوَسْطَى يَرْجِعُ إِلَيْهِمُ الْعَالِي وَ يَنْتَهِي إِلَيْهِمُ الْمُقْصِرُ.

He^{-asws} said: 'These are best of the community of Muhammad^{-saww}, on the middle path. The exaggerator will return to them, and the reducer will end up to them'.⁹¹

28 كَنْزُ الْكَرَاجِكِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ ص الْإِيمَانُ فِي عَشْرَةِ الْمَعْرِفَةِ وَ الطَّاعَةِ وَ الْعِلْمِ وَ الْعَمَلِ وَ الْوَرَعِ وَ الْإِحْتِهَادِ وَ الصَّبْرِ وَ الْيَقِينِ وَ الرِّضَا وَ التَّسْلِيمِ فَأَيُّهَا فَقَدْ صَاحِبُهُ بَطَلَ نِظَامُهُ.

(The book) 'Kanz' of Al Karajaky who said,

'Rasool-Allah^{-saww} said: 'The Eman is in ten steps – the recognition, and the obedience, and the knowledge, and the deed, and the devoutness, and the striving, and the patience, and the convictions, and being satisfaction, and the submission. So, whichever of these its owner loses, it would invalidate his system'.⁹²

⁹¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 32 H 27

⁹² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 32 H 28

CHAPTER 33 – THE TRANQUILITY AND THE SPIRIT OF THE EMAN ITS INCREASE AND ITS DECREASE

الآيات

The Verses

البقرة قَالَ أَوْ لَمْ تُؤْمِنُ قَالَ بَلَىٰ وَ لَكِن لِّيَطْمَئِنَّ قَلْبِي

(Surah) Al Baqarah: **He said: "Or do you not believe?" He Said: Yes (I do), but to reassure my heart'. [2:260].**

الأنفال وَ إِذَا تُبِيتَ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا

(Surah) An Anfaal: **and when His Verses are recited to them, it increases them in Eman, [8:2]**

التوبة وَ إِذَا مَا أَنْزَلْتُ سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَكُنْمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فَرَادَتْهُمْ إِيمَانًا وَ هُمْ يَسْتَبْشِرُونَ

(Surah) Al Tawba: **And whenever a Chapter is Revealed, there is one of them who is saying, 'Which of you has this increased in Eman?' But, as for those who believe, it does increase them in Eman, and they rejoice [9:124]**

وَ أَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَرَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَ مَاتُوا وَ هُمْ كَافِرُونَ

And as for those in whose hearts is a disease, it increases uncleanness to their uncleanness, and they die while being Kafirs [9:125]

الكهف إِنَّهُمْ فِيئْتَةُ آمَنُوا بِرَبِّهِمْ وَ زَدْنَاهُمْ هُدًى وَ رَبَطْنَا عَلَىٰ قُلُوبِهِمْ

(Surah) Al Kahf: **they were youths who believed in their Lord, and We Increased them in Guidance [18:13] And We linked up their hearts, [18:14]**

الأحزاب وَ لَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَ رَسُولُهُ وَ صَدَقَ اللَّهُ وَ رَسُولُهُ وَ مَا زَادَهُمْ إِلَّا إِيمَانًا وَ تَسْلِيمًا

(Surah) Al Ahzaab: **And when the Momineen saw the confederates, they said, 'This is what Allah and His Rasool promised us, and Allah and His Rasool spoke the Truth'. And it did not increase them except in Eman and submission [33:22]**

الفتح هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيُزَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ

(Surah) Al Fatah: **He is the One Who Sent down the tranquillity into the hearts of the Momineen in order to increase Eman along with their Eman, [48:4]**

المجادلة لا تجد قوماً يؤمنون بالله و اليوم الآخر يوادون من حاد الله و رسوله و لو كانوا آباءهم أو أبناءهم أو إخوانهم أو عشيرتهم أولئك كتب في قلوبهم الإيمان و أيدهم بروح منه

(Surah) Al Mujadilah: **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].**

فسير

(Forbidden) Interpretation (opinionated)

قوله تعالى قال بلى و لكن ليطمئن قلبي أقول يدل على أن الإيمان و اليقين قابلان للشدة و الضعف

Words of the Exalted: **He Said: Yes (I do), but to reassure my heart'. [2:260]** – I (Majlisi), 'It evidence's upon that the Eman and the conviction are both subject to the strength and the weakness.

قال الطبرسي ره أي بلى أنا مؤمن و لكن سألت ذاك لأزداد يقينا إلى يقيني

Al-Tabarsee said, 'I.e., Yes, I (Ibrahim^{as}) am a Momin, but I^{as} asked that to increase conviction to my^{as} conviction'.

و قيل لأعين ذلك و يسكن قلبي إلى علم العيان بعد علم الاستدلال

And it is said, 'In order to see that and calm my^{as} heart to the knowledge of the witnessing after knowledge of the evidence'.

و قيل ليطمئن قلبي بأنك قد أجبت مسألتي و اتخذتني خليلا كما وعدتني.

And it is said, 'To reassure my^{as} heart that You^{azwj} have Answered my request and Taken me^{as} as a friend, just as You^{azwj} had Promised me^{as}'.

و قال في قوله تعالى و إذا تليت عليهم آياته زادتهم إيماناً معناه و إذا قرئ عليهم القرآن زادتهم آياته تبصرة و يقينا على يقين

And he said Regarding Words of the Exalted: **and when His Verses are recited to them, it increases them in Eman, [8:2]** – It's meaning is, and when the Quran is recited to them, its Verses increases them in insight and conviction upon conviction.

و قيل زادتهم تصديقا مع تصديقهم بما أنزل إليهم قبل ذلك عن ابن عباس و المعنى أنهم يصدقون بالأولى و الثانية و الثالثة و كلما يأتي من عند الله فيزداد تصديقهم.

And it is said, 'It increases them in ratification along with their ratification of what had been Revealed to them before that' – from Ibn Abbas, and the meaning is they are ratifying the

first (Abu Bakr), and the second (Umar), and the third (Usman), and every time they are brought from the Presence of Allah^{-azwj}, it increase their ratification.

و قال القاضي زادهم إيماناً لزيادة المؤمن به أو لاطمئنان النفس و رسوخ اليقين بتظاهر الأدلة أو بالعمل بموجبها و هو قول من قال الإيمان يزيد بالطاعة و ينقص بالمعصية بناء على أن العمل داخل فيه.

And Al-Qazi said, 'It increases them in Eman for the Momin to be increased by it, or reassurance of the soul, and immersing in the conviction due to the apparent evidence, or due to the deed obligating it, and it is the word of the ones who says, 'The Eman increases due the obedience and reduced due the disobedience built upon that the deed is included in it.

قوله تعالى فَمِنْهُمْ قَالَ الطبرسي رحمه الله أي من المنافقين مَنْ يَقُولُ عَلَى وَجْهِ الْإِنكَارِ أَي يَقُولُ بَعْضُهُمْ لِبَعْضٍ أَتَيْكُمْ زَادَتْهُ هَذِهِ السُّورَةُ إِيمَانًا وَقِيلَ مَعْنَاهُ يَقُولُ الْمُنَافِقُونَ لِلْمُؤْمِنِينَ الَّذِينَ فِي إِيمَانِهِمْ ضَعْفٌ زَادَتْهُ هَذِهِ السُّورَةُ إِيمَانًا أَي يَقِينًا وَ بَصِيرَةً

Words of the Exalted: **there is one of them** – Al-Tabarsee said, 'I.e., from the hypocrites - **who is saying**, - based upon an aspect of denial, I.e., saying to each other - **'Which of you has this increased in Eman?'** – Chapter - **increased in Eman?** – And it is said, 'It's meaning is, the hypocrites are saying to the Momineen, those having weakness in their Eman, 'Which one of you has this Chapter increased in Eman and insight?'

فَأَمَّا الَّذِينَ آمَنُوا فَرَادَتْهُمْ إِيمَانًا قَالَ القاضي بزيادة العلم الحاصل من تدبر السورة و انضمام الإيمان بها و بما فيها إلى إيمانهم وَ هُمْ يَسْتَبْشِرُونَ بِنَزُولِهَا لِأَنَّهُ سَبَبٌ لِرِيَادَةِ كَمَالِهِمْ وَ ارْتِفَاعِ دَرَجَاتِهِمْ

But, as for those who believe, it does increase them in Eman, - Al-Qazi said, 'Due to the increased knowledge attained from pondering on the Chapter, and joining the Eman with it, and with what is therein, to their Eman - **and they rejoice [9:124]** – with its Revelation, because it is a cause for the increase in their perfection and raising of their ranks.

فَرَادَتْهُمْ رَجْسًا إِلَى رَجْسِهِمْ أَي كَفَرُوا بِمَا مَضُمُوا إِلَى كُفْرِهِمْ بِغَيْرِهَا وَ مَاتُوا وَ هُمْ كَاذِبُونَ أَي اسْتَحْكَمَ ذَلِكَ فِيهِمْ حَتَّى مَاتُوا عَلَيْهِ.

it increases uncleanness to their uncleanness, - I.e., disbelieving in it, joining to their Kufr with something else - **and they die while being Kafirs [9:125]** – I.e., that takes a position in them until they die upon it.

وَ زِدْنَاهُمْ هُدًى فِي الْمَجْمَعِ أَي بِصِيرَةٍ فِي الدِّينِ وَ رَغْبَةٍ فِي الثَّبَاتِ عَلَيْهِ بِالْأَلْطَافِ الْمُقَوِّمَةِ لِدَوَاعِيهِمْ إِلَى الْإِيمَانِ

and We Increased them in Guidance [18:13] – in (the book) 'Al-Majma', I.e., insight in the religion, and the desired regarding the stead-fastness upon it with the inclination strengthening for their call to the Eman.

وَ رَتَبْنَا عَلَى قُلُوبِهِمْ أَي شَدَدْنَا عَلَيْهَا بِالْأَلْطَافِ وَ الْخَوَاطِرِ الْمُقَوِّمَةِ لِلْإِيمَانِ حَتَّى وَطَنُوا أَنْفُسَهُمْ عَلَى إِظْهَارِ الْحَقِّ وَ الثَّبَاتِ عَلَى الدِّينِ وَ الصَّبْرِ عَلَى الْمَشَاقِّ وَ مَفَارِقَةِ الْوَطَنِ.

And We linked up their hearts, [18:14] – I.e., We^{-azwj} Strengthened upon it with the inclination and the thought strengthening for the Eman until they determined themselves upon revealing the truth and being steadfast upon the religion, and the patience upon the difficulties, and separating from the homeland.

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ أَيُّ و لما عاين المصدقون بالله و رسوله الجماعة الذين تحزبت على قتال النبي ص مع كثرتهم قَالُوا إلخ فيه قولان.

And when the Momineen saw the confederates, - I.e., and when the ones ratifying with Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, saw the group which had formed allies (confederates) upon battling the Prophet^{-saww}, with their large numbers, **they said, [33:22]** – etc. There are two words regarding it.

أحدهما أن النبي ص كان قد أخبرهم أنه يتظاهر عليهم الأحزاب و يقاتلونهم و وعدهم الظفر بهم فلما رأوهم تبين لهم مصداق قوله

One of these is that the Prophet^{-saww} had informed them that the allied would be prevailing upon them and fighting them, and he^{-saww} promised the victory with them. When they saw them, it was clear to them the ratification of his^{-saww} words.

و كان ذلك معجزاً له و ما زادهم مشاهدة عدوهم إلا إيماناً أي تصديقاً بالله و رسوله و تسليماً لأمره

And that was a miracle for him^{-saww} - **And it did not increase them** – witnessing their enemies - **except in Eman**– I.e., ratifying with Allah^{-azwj} and His^{-azwj} Rasool^{-saww} - **and submission [33:22]** – to His^{-azwj} Command.

و الآخر أن الله وعدهم بقوله أم حسبئتم أن تدخلوا الجنة و لَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا إلى قوله إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ما سيكون من الشدة التي تلحقهم من عدوهم فلما رأوا الأحزاب قالوا هذه المقالة.

And the other is that Allah^{-azwj} had Promised them with His^{-azwj} Words: **Or do you reckon that you would be entering the Paradise and there has not come to you the like of (which came to) those who have passed away before you?** – up to His^{-azwj} Words - **Indeed! The Help of Allah is near [2:214]** – what will be happening from the adversities which they would be facing from their enemies. When they saw the confederates, they said these Words: (**This is what Allah and His Rasool promised us, and Allah and His Rasool spoke the Truth'. And it did not increase them except in Eman and submission [33:22]**).

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ هي أن يفعل الله بهم اللطف الذي يحصل لهم عنده من البصيرة بالحق ما تسكن إليه نفوسهم و ذلك بكثرة ما ينصب لهم من الأدلة الدالة عليه

He is the One Who Sent down the tranquillity [48:4] – It is that Allah^{-azwj} will Deal with them with the Kindness which would be achieved for them in His^{-azwj} Presence, from the insight with the truth what they souls would be calmed to, and that is due to the large number of evidence set up for them, pointing upon it.

فهذه النعمة التامة للمؤمنين خاصة و أما غيرهم فتضطرب نفوسهم لأول عارض من شبهة ترد عليهم إذ لا يجدون برد اليقين و روح الطمأنينة في قلوبهم

So this is the complete bounty for the Momineen in particular, and as for others, their souls are disturbed at the first display of doubt returning to them when they cannot find the coolness of the certainty and the rest of the reassurance in their hearts.

و قيل هي النصرة للمؤمنين لتسكن بذلك قلوبهم و يثبتوا في القتال

And it is said, 'It is the help for the Momineen for their hearts to be calmed with that and they would be steadfast in the battle'.

و قيل هي ما أسكن قلوبهم من التعظيم لله و لرسوله

And it is said, 'It is what their hearts are calmed from the reverence of Allah^{-azwj} and for His^{-azwj} Rasool^{-saww}'.

لِيُزِدُوا إِيمَانًا مَعَ إِيمَانِهِمْ أَي يَقِينَا إِلَى يَقِينِهِمْ بِمَا يَرُونَ مِنَ الْفَتْوحِ وَ عُلُو كَلِمَةِ الْإِسْلَامِ عَلَى وَفْق مَا وَعَدُوا

in order to increase Eman along with their Eman, [48:4] – I.e., conviction to their convictions with what they were seeing of the victory and exaltation of the word of Al-Islam upon compatibility of what they had been Promised.

و قيل ليزدادوا تصديقاً بشرائع الإسلام و هو أنهم كلما أمروا بشيء من الشرائع صدقوا به و ذلك بالسكينة التي أنزلها الله في قلوبهم عن ابن عباس و المعنى ليزدادوا معارف على المعرفة الحاصلة عندهم.

And it is said, 'In order to increase their ratification with the Laws of Al Islam, and it is that every time they had been Commanded with something from the laws, they ratified it, and that is due to the tranquillity which Allah^{-azwj} had Sent down into their hearts' – from Ibn Abbas, and the meaning is, increase of the understanding upon the understanding achieved with them.

أَوَّلِيكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ أَي ثَبَتَهُ فِي قُلُوبِهِمْ بِمَا فَعَلَ بِهِمْ مِنَ الْأُلْطَافِ فَصَارَ كَالْمَكْتُوبِ

They, Allah has Written the Eman to be in their hearts [58:22] – I.e., Affirmed it in their hearts due to what He^{-azwj} had Dealt with them of the Kindness, so it became like the 'Written'.

و قيل كتب في قلوبهم علامة الإيمان و معنى ذلك أنها سمى لمن شاهدتهم من الملائكة على أنهم مؤمنون وَ أَيَّدَهُمْ بِرُوحٍ مِنْهُ أَي قَوَاهِمُ بِنُورِ الْإِيمَانِ

And it is said, 'He^{-azwj} Wrote in their hearts the markings of Eman', and the meaning of that it is a marking for the ones from the Angels witnessing them, that they are Momineen - **and He Aids them with a Spirit from Him. [58:22]** – I.e., Strengthens them with the Noor (light) of Eman.

و قيل قواهيم بنور الحجج و البرهان حتى اهتمدوا للحق و عملوا به

And it is said, 'Strengthens them with the Noor (light) of the arguments and the proofs until they are guided to the truth, and they work with it'.

و قيل قواهم بالقرآن الذي هو حياة للقلوب من الجهل

And it is said, 'He^{-azwj} Strengthened with the Quran which is life for the hearts from the ignorance'.

و قيل أيدهم بجبرئيل في كثير من المواطن ينصرهم و يدفع عنهم.

And it is said, 'He^{-azwj} Aids them with Jibraeel^{-as} in many of the places, helping them and defending them'.

أقول سيأتي في الأخبار أن السكينة هي الإيمان و معنى روح الإيمان.

I (Majlisi) am saying, 'I shall be bringing in the Ahadeeth that the tranquillity, it is the Eman, and the meaning is spirit of the Eman'.

1- ب، قرب الإسناد ابن سَعْدٍ عَنِ الْأَزْدِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لِلْقَلْبِ أُذُنَيْنِ رُوحَ الْإِيمَانِ يُسَارُهُ بِالْحَيْرِ وَ الشَّيْطَانُ يُسَارُهُ بِالسُّرِّ فَأَيُّهُمَا ظَهَرَ عَلَى صَاحِبِهِ غَلَبَهُ

(The book) 'Qurb Al Asnaad' – Ibn Sa'ad, from Al Azdy,

'From Abu Abdullah^{-asws} having said: 'There are two ears for the heart – a spirit of the Eman influencing him with the good, and the Satan^{-la} influencing him with the evil. So whichever of the two prevails upon its counterpart, overcomes him'.

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ ع- إِذَا زَيَّ الرَّجُلُ أَخْرَجَ اللَّهُ مِنْهُ رُوحَ الْإِيمَانِ

He (the narrator) said, 'And Abu Abdullah^{-asws} said: 'When the man commits adultery, Allah^{-azwj} Expels the spirit of the Eman from him'.

فَقُلْنَا الرُّوحُ الَّتِي قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ أَيَّتَهُمْ بِرُوحٍ مِنْهُ

We said, '(Is it) the spirit which Allah^{-azwj} Blessed and Exalted Said: ***and He Aids them with a Spirit from Him. [58:22]?***'

قَالَ نَعَمْ

He^{-asws} said: 'Yes'.

وَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا يَزْنِي الزَّانِي وَ هُوَ مُؤْمِنٌ وَ لَا يَسْرِقُ السَّارِقُ وَ هُوَ مُؤْمِنٌ وَ إِنَّمَا أُعْنِي مَا دَامَ عَلَى بَطْنِهَا فَإِذَا تَوَضَّأَ وَ تَابَ كَانَ فِي حَالٍ غَيْرِ ذَلِكَ.

And Abu Abdullah^{-asws} said: 'Neither will the adulterer commit adultery while he is a Momin, nor will the thief steal while he is a Momin, and rather I^{-asws} mean for as long as he is upon her belly. When he has washed and repented, he would be in a state other than that'.⁹³

⁹³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 33 H 1

2- فس، تفسير القمي وَ يَرِيدُ اللهُ الَّذِينَ اهْتَدَوْا هُدًى رَدُّ عَلَى مَنْ زَعَمَ أَنَّ الْإِيمَانَ لَا يَزِيدُ وَلَا يَنْقُصُ.

Tafseer Al-Qummi - **And Allah would Increase in Guidance those who (seek) Guidance; [19:76]** – a rebuttal upon the one claiming that the Eman neither increases nor decreases.⁹⁴ (an opinion)

3- كَأ، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنِ أَبِيهِ رَفَعَهُ عَنْ مُحَمَّدِ بْنِ دَاوُدَ الْعَنْبُورِيِّ عَنِ الْأَصْبَغِ بْنِ بُنَاتَةَ قَالَ: جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ نَاسًا زَعَمُوا أَنَّ الْعَبْدَ لَا يَزِينُ وَ هُوَ مُؤْمِنٌ وَ لَا يَسْرِقُ وَ هُوَ مُؤْمِنٌ وَ لَا يَشْرَبُ الْخَمْرَ وَ هُوَ مُؤْمِنٌ وَ لَا يَأْكُلُ الرِّبَا وَ هُوَ مُؤْمِنٌ وَ لَا يَسْنِفُكَ الدَّمَ الْحَرَامَ وَ هُوَ مُؤْمِنٌ فَقَدْ تَقَلَّ عَلَيَّ هَذَا وَ خَرَجَ مِنْهُ صَدْرِي حِينَ أَرَعُمُ أَنَّ هَذَا الْعَبْدَ يُصَلِّي صَلَاتِي وَ يَدْعُو دُعَائِي وَ يُنَاجِيحُنِي وَ أَنَا كَيْفُهُ وَ يُوَارِثُنِي وَ أُوَارِثُهُ وَ قَدْ خَرَجَ مِنَ الْإِيمَانِ مِنْ أَجْلِ ذَنْبٍ يَسِيرٍ أَصَابَهُ

(The book) 'Al-Kafi' – From the number, from Al Baqrty, from his father, raising it from Muhammad Bin Dawood Al Ghanawy, from Al Asbagh Bin Nubata who said,

'A man came over to Amir Al-Momineen^{-asws} and he said, 'O Amir Al-Momineen^{-asws}! The people are alleging that the servant neither commits adultery while he is a Momin, nor steal while he is a Momin, nor drinks the wine while he is a Momin, nor consumes the usury while he is a Momin, nor sheds the blood unlawfully while he is a Momin. So this has been heavy upon me, and my chest is constricted from him where I claim that this servant is praying my (kind of) Salat, and supplicating my (kind of) supplication, and is marrying into my (family) and I marry into his, and he inherits me and I inherit him, and he has exited from the Eman for the reason of the few sins hitting him'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ص صَدَقْتَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ وَ الدَّلِيلُ عَلَيْهِ كِتَابُ اللَّهِ خَلَقَ اللَّهُ النَّاسَ عَلَى ثَلَاثِ طَبَقَاتٍ وَ أَنْزَلَهُمْ ثَلَاثَ مَنَازِلَ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي الْكِتَابِ أَصْحَابُ الْمَيْمَنَةِ وَ أَصْحَابُ الْمَشْأَمَةِ وَ السَّابِقُونَ

Amir Al-Momineen^{-asws} said: 'You speak the truth. I^{-asws} heard Rasool-Allah^{-saww} saying, and the Book of Allah^{-azwj} evidence's upon it: 'Allah^{-azwj} Mighty and Majestic Created the people upon three categories and Gave them three statuses, and these are the Words of Allah^{-azwj} Mighty and Majestic in the Book being the companions of the right and the companions of the left and the foremost ones'.

فَأَمَّا مَا ذَكَرَهُ مِنْ أَمْرِ السَّابِقِينَ فَأَيْهِمْ أَنْبِيَاءُ مُرْسَلُونَ وَ عَزِيزٌ مُرْسَلِينَ جَعَلَ اللَّهُ فِيهِمْ خَمْسَةَ أَرْوَاحٍ رُوحَ الْفُؤَادِ وَ رُوحَ الْإِيمَانِ وَ رُوحَ الْقُوَّةِ وَ رُوحَ الشَّهْوَةِ وَ رُوحَ الْبَدَنِ

So, as for what He^{-azwj} Mentioned from the matter of the foremost ones, so they are the Prophets^{-as}, being Sent with a Law and without a Law. Allah^{-azwj} has made five spirits to be in them – the Holy spirit, and the spirit of the Eman, and the spirit of the strength, and the spirit of the desires, and the spirit of the body.

⁹⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 33 H 2

فَبُرُوحِ الْفُلْجِ بُعِثُوا أَنْبِيَاءَ مُرْسَلِينَ وَ غَيْرَ مُرْسَلِينَ وَ بِهَا عَلِمُوا الْأَشْيَاءَ وَ بِرُوحِ الْإِيمَانِ عَبْدُوا اللَّهَ وَ لَمْ يُشْرِكُوا بِهِ شَيْئاً وَ بِرُوحِ الْقُوَّةِ جَاهَدُوا عَدُوَّهُمْ وَ عَاجَلُوا مَعَاشَهُمْ وَ بِرُوحِ الشَّهْوَةِ أَصَابُوا لَدِيدَ الطَّعَامِ وَ نَكَحُوا الْحَالَاتِ مِنْ شَبَابِ النِّسَاءِ وَ بِرُوحِ الْبَدَنِ دَبُّوا وَ دَرَجُوا فِي الْهَوَالِاءِ مَغْفُورٌ لَهُمْ مَصْفُوحٌ عَنْ ذُنُوبِهِمْ

By the Holy spirit the Prophets^{as} are Sent, Rasools^{as} and non-Rasools^{as}, and by it they^{as} know the things; and by the spirit of the Eman, they^{as} worship Allah^{azwj} and they do not associate anything with Him^{azwj}; and by the spirit of the strength they^{as} fight against their^{as} enemies they handle their^{as} lives; and by the spirit of the desire, they^{as} attain the pleasure of the good, and Permissible marriages from the youthful women; and by the spirit of the body, they^{as} come and go. Thus they^{as} are the Forgiven, being Forgiven from their^{as} sins’.

ثُمَّ قَالَ قَالَ اللَّهُ تَعَالَى تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَ رَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَ آتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَ أَيْدِنَاهُ بِرُوحِ الْفُلْجِ

Then he^{asws} said: ‘Allah^{azwj} the Exalted Said: **Those Rasools, We Merited some of them over the others – from them was one to whom Allah Spoke (with), and some of them He Raised their ranks. And We Gave Isa Ibn Maryam the Clear Proofs and Assisted him with the Holy Spirit; [2:253].**

ثُمَّ قَالَ فِي جَمَاعَتِهِمْ وَ أَيْدِنَاهُمْ بِرُوحٍ مِنْهُ يَقُولُ أَكْرَمَهُمْ بِمَا فَضَّلَهُمْ عَلَى مَنْ سِوَاهُمْ فَهَوَالِاءِ مَغْفُورٌ لَهُمْ مَصْفُوحٌ عَنْ ذُنُوبِهِمْ

Then He^{azwj} Said regarding their community: **and He Aids them with a Spirit from Him. [58:22]** - Saying that He^{azwj} Honoured them with it, Preferred them^{as} over the ones besides them. So they^{as} are the Forgiven, being Forgiven from their^{as} sins.

ثُمَّ ذَكَرَ أَصْحَابَ الْمَيْمَنَةِ وَ هُمْ الْمُؤْمِنُونَ حَقّاً بِأَعْيَانِهِمْ جَعَلَ اللَّهُ فِيهِمْ أَرْبَعَةَ رُوحٍ الْإِيمَانِ وَ رُوحِ الْقُوَّةِ وَ رُوحِ الشَّهْوَةِ وَ رُوحِ الْبَدَنِ فَلَا يَزَالُ الْعَبْدُ يَسْتَكْمِلُ هَذِهِ الْأَرْوَاحَ الْأَرْبَعَةَ حَتَّى يَأْتِيَ عَلَيْهِ خَالَاتٌ

Then He^{azwj} Mentioned the companions of the right, and they are the Momineen truly in the meaning. Allah^{azwj} Made four spirits to be in them – the spirit of the Eman, and the spirit of the strength, and the spirit of the desires, and spirit of the body. So the servant would not cease to complete these spirits until there come to him certain states’.

فَقَالَ الرَّجُلُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا هَذِهِ الْخَالَاتُ

A man said, ‘O Amir Al-Momineen^{asws}! What are these states?’

فَقَالَ أَمَّا أَوَّلُهُنَّ فَهُوَ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئاً

He^{asws} said: ‘As for their first, it is like what Allah^{saww} Mighty and Majestic Said: **and from you is one who is Returned to the worst age, so he does not know anything after having known. [22:5].**

فَهَذَا يَنْتَقِصُ مِنْهُ جَمِيعُ الْأَرْوَاحِ وَ لَيْسَ بِالَّذِي يَخْرُجُ مِنْ دِينِ اللَّهِ لِأَنَّ الْفَاعِلَ بِهِ رَدُّهُ إِلَى أَرْذَلِ الْعُمُرِ فَهُوَ لَا يَعْرِفُ لِلصَّلَاةِ وَقْتاً وَ لَا يَسْتَطِيعُ التَّهَجُّدَ بِاللَّيْلِ وَ لَا بِالنَّهَارِ وَ لَا الْقِيَامَ فِي الصَّفِّ مَعَ النَّاسِ فَهَذَا نُقْصَانٌ مِنْ رُوحِ الْإِيمَانِ وَ لَيْسَ يَضُرُّهُ شَيْئاً

So the entirety of the spirits are deficient from him, and it is not by which he exits from the Religion of Allah^{-azwj}, because the performer of it is returned to the lowest part of his life. Thus, he neither recognises the timings of the Salat, nor does he have the capacity of the vigil by the night, nor by the day, nor for the standing in the row along with the people (for the Salat). This is a reduction from the spirit of the Eman, and it is not which would harm him by anything.

وَمِنْهُمْ مَنْ يَنْتَقِصُ مِنْهُ رُوحَ الْقُوَّةِ وَ لَا يَسْتَطِيعُ جِهَادَ عَدُوِّهِ وَ لَا يَسْتَطِيعُ طَلَبَ الْمَعِيشَةِ

And from them is one from whom the spirit of the strength is deficient, so he is not able upon fighting his enemies, and he is not able upon seeking the livelihood.

وَمِنْهُمْ مَنْ يَنْتَقِصُ مِنْهُ رُوحَ الشَّهْوَةِ فَلَوْ مَرَّتْ بِهِ أَصْبَحَ بَنَاتِ آدَمَ لَمْ يَجِنَّ إِلَيْهَا وَ لَمْ يَنْعَمْ وَ تَبَقَى رُوحَ الْبَدَنِ فِيهِ فَهُوَ يَدْبُ وَ يَدْرُجُ حَتَّى يَأْتِيَهُ مَلَكُ الْمَوْتِ

And from them is one from whom the spirit of the desire is deficient, so were he to pass by the daughter of Adam^{-as}, he would not incline towards her and he does not stand, and there would remain the spirit of the body in him. So he would be coming and going until the Angel of death comes to him.

فَهَذَا بِحَالٍ خَيْرٌ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ هُوَ الْفَاعِلُ بِهِ وَ قَدْ يَأْتِي عَلَيْهِ خَالَاتٌ فِي قُوَّتِهِ وَ شَبَابِهِ فَيَهْمُ بِالْحَطِيئَةِ فَيَسْجَعُهُ رُوحُ الْقُوَّةِ وَ يُزَيِّنُ لَهُ رُوحَ الشَّهْوَةِ وَ تَقْوُدُهُ رُوحَ الْبَدَنِ حَتَّى تُوقِعَهُ فِي الْحَطِيئَةِ فَإِذَا لَامَسَهَا نَقَصَ مِنَ الْإِيمَانِ وَ تَفْصَى مِنْهُ فَلَيْسَ يَعُودُ فِيهِ حَتَّى يَتُوبَ فَإِذَا تَابَ تَابَ اللَّهُ عَلَيْهِ وَ إِنْ عَادَ أُدْخِلَهُ اللَّهُ نَارَ جَهَنَّمَ

This state is better, because Allah^{-azwj} Mighty and Majestic, He^{-azwj} is the Doer of it, and there had come states upon him during his strength and his youth, so he thought of the sins and the spirit of the strength had encouraged him, and the spirit of the desire had adorned it for him, and the spirit of the body had guided him until he indulged in the sin. When he touches it (the sin) there would be a reduction from the Eman and he would be rid from it, and he would not repeat in it until he repents. When he does repent, Allah^{-azwj} would Turn towards him (with Mercy), and if he repeats, Allah^{-azwj} would Enter him into the Fire of Hell.

فَأَمَّا أَصْحَابُ الْمَشْأَمَةِ فَهُمْ الْيَهُودُ وَ النَّصَارَى يَقُولُ اللَّهُ عَزَّ وَ جَلَّ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ يَعْرِفُونَ مُحَمَّدًا وَ الْوَلَايَةَ فِي التَّوْرَةِ وَ الْإِنْجِيلِ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ فِي مَنَازِلِهِمْ

As for the companions of the left, they are the Jews and the Christians. Allah^{-azwj} Mighty and Majestic Says: **Those whom We have Given the Book are recognising him just as they are recognising their own sons; [2:146]**. They are recognising Muhammad^{-saww} and the Wilayah being in the Torah and the Evangel just like they are recognising their sons in their houses.

وَ إِنْ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَ هُمْ يَعْلَمُونَ الْحَقَّ مِنْ رَبِّكَ إِنَّكَ الرَّسُولُ إِلَيْهِمْ فَلَا تُكُونَنَّ مِنَ الْمُمْتَرِينَ

and a party of them are concealing the Truth while they are knowing [2:146] The Truth is from your Lord, - that you^{-saww} are the Rasool^{-saww} to them - therefore do not become from the doubting ones [2:147].

فَلَمَّا جَحَدُوا مَا عَرَفُوا ابْتَلَاهُمْ بِذَلِكَ فَسَلَبَهُمُ رُوحَ الْإِيمَانِ وَ أَسْكَنَ أَبْدَانَهُمْ ثَلَاثَةَ أَرْوَاحٍ رُوحَ الْفُؤَةِ وَ رُوحَ الشَّهْوَةِ وَ رُوحَ الْبَدَنِ

So when they rejected what they recognised, Allah^{-azwj} Afflicted them due to that and Confiscate the spirit of the Eman from them, and three spirits settled in their bodies – the spirit of the strength, and the spirit of the desire, and spirit of the body.

ثُمَّ أَضَافَهُمْ إِلَى الْأَنْعَامِ فَقَالَ إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ لِأَنَّ الدَّابَّةَ إِذَا تَحْمَلُ بِرُوحِ الْفُؤَةِ وَ تَعْتَلِفُ بِرُوحِ الشَّهْوَةِ وَ تَسِيرُ بِرُوحِ الْبَدَنِ

Then He^{-azwj} Added them to the cattle, so He^{-azwj} Said: **They are nothing but like cattle [25:44]**, because the animals rather, carry (load) by the spirit of the strength and feed by the spirit of the desire, and they travel by the spirit of the body’.

فَقَالَ السَّائِلُ أَحْيَيْتَ قَلْبِي بِإِذْنِ اللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ.

The questioner said, ‘You^{-asws} have revived my heart by the Permission of Allah^{-azwj}, O Amir Al-Momineen^{-asws!}’⁹⁵

بيان و في حديث جابر عن الصادق ع قال سأبغون هم رسل الله و خاصة الله من خلقه.

Explanation – (Hadeeth only) – And in a Hadeeth by Jabir, from Al-Sadiq^{-asws}: ‘The foremost, they^{-as} are the Rasools^{-as} of Allah^{-azwj}, and the special ones of Allah^{-azwj} from His^{-azwj} creatures’.

4- ثواب الأعمال عن أبيه عن علي عن أبيه عن ابن أبي عمير عن معاوية بن عمارة عن صباح بن سيابة قال: كنت عند أبي عبد الله ع فقبل له ترى الزاني حين يزني و هو مؤمن

(The book) ‘Sawaab Al Amaal’ – From his father, from Ali, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar, from Sabbah Bin Sayaba who said,

‘I was in the presence of Abu Abdullah^{-saww}. It was said to him^{-asws}, ‘Do you^{-asws} view that the adulterer when he commits adultery, and he is a Momin?’

قال لا إذا كان على بطنها سلب الإيمان منه فإذا قام رد عليه

He^{-asws} said: ‘No! When he were to be upon her belly, the Eman is Confiscated from him. When he stands up, it is returned to him’.

قال فإنه إن أراد أن يعود

He said, ‘Supposing he intends to return?’

قال ما أكثر من يهمل أن يعود ثم لا يعود.

⁹⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 33 H 3 a

He^{-asws} said: ‘How many times one thinks of returning, then he does not’.⁹⁶

5- ثواب الأعمال عن ابن البرقي عن أبيه عن جدّه أحمد عن ابن فضال عن ابن بكير قال: قلت لأبي جعفر ع في قول رسول الله ص إذا زنى الرجل فارقته روح الإيمان

(The book) ‘Sawaab Al Amaal’ – From Ibn Al Barqy, from his father, from his grandfather Ahmad, from Ibn Fazzal, from Ibn Al Bukeyr who said,

‘I said to Abu Ja’far^{-asws} regarding words of Rasool-Allah^{-saww}, ‘When the man commits adultery, the spirit of Eman separates from him’.

قال هو قوله عز وجل وأيدهم بروح منه ذلك الذي يفارقه.

He^{-asws} said: ‘It is the word of Allah^{-azwj} Mighty and Majestic: **and He Aids them with a Spirit from Him. [58:22]**, that is which separates from him’.⁹⁷

6- بصائر الدرجات عن عمران بن موسى بن جعفر عن علي بن معبد عن عبيد الله بن عبد الله الواسطي عن دُرست بن أبي منصور عن ذكره عن جابر قال: سألت أبا جعفر عن الروح

(The book) ‘Basaair Al Darajaat’ – From Imran Bin Musa Bin Ja’far, from Ali Bin Ma’bad, from Ubeydullah Bin Abdullah Al Wasaty, from Dorost Bin Abu Mansour, from the one who mentioned it, from Jabir who said,

‘I asked Abu Ja’far^{-asws} about the Spirit’.

قال يا جابر إن الله خلق الخلق على ثلاث طبقات و أنزلهم ثلاث منازل و بين ذلك في كتابه حيث قال فأصحاب الميمنة ما أصحاب الميمنة و أصحاب المشئمة ما أصحاب المشئمة و السابقون السابقون أولئك المقربون

He^{-asws} said: ‘O Jabir! Allah^{-azwj} Created the creatures upon three layers and Descended them in three descents, and He^{-azwj} Explained that in His^{-azwj} Book where He^{-azwj} Said: **So, the companions of the right hand - what are the companions of the right hand? [56:8] And the companions of the left hand - what are the companions of the left hand? [56:9] And the foremost are the foremost [56:10] These are the ones of proximity [56:11].**

فأما ما ذكر من السابقين فهم أنبياء مرسلون و غير مرسلين جعل الله فيهم خمسة أزواج روح القدس و روح الإيمان و روح القوة و روح الشهوة و روح البدن و بين ذلك في كتابه حيث قال تلك الرسل فضلنا بعضهم على بعض منهم من كلم الله و رفع بعضهم درجات و آتينا عيسى ابن مريم البينات و أيدناه بروح القدس

As for what He^{-azwj} Mentioned of the foremost, they^{-as} are the Prophets^{-as}, Messengers and non-Messengers. Allah^{-azwj} Made five Spirits to be in them^{-as} – The Holy Spirit, and the Spirit of Eman, and the Spirit of strength, and the Spirit of desire, and the Spirit of the body, and He^{-azwj} Explained that in His^{-azwj} Book where He^{-azwj} Said: **Those Rasools, We Merited some of them over the others – from them was one to whom Allah Spoke (with), and some of them**

⁹⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 33 H 4

⁹⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 33 H 5

He Raised their ranks. And We Gave Isa Ibn Maryam the Clear Proofs and Assisted him with the Holy Spirit; [2:253].

ثُمَّ قَالَ فِي جَمِيعِهِمْ وَآتَيْنَهُمْ بِرُوحٍ مِنْهُ فَبُرُوحِ الْقُدْسِ بُعِثُوا أَنْبِيَاءَ مُرْسَلِينَ وَغَيْرِ مُرْسَلِينَ وَ بِرُوحِ الْقُدْسِ عَلِمُوا جَمِيعَ الْأَشْيَاءِ وَ بِرُوحِ الْإِيمَانِ عَبَدُوا اللَّهَ وَ لَمْ يُشْرِكُوا بِهِ شَيْئاً

Then He^{-azwj} Said regarding all of them: **and He Aids them with a Spirit from Him [58:22].** (It was) with the Holy Spirit the Prophets^{-as}, Messengers and non-Messengers were Sent, and by the Holy Spirit they^{-as} knew the entirety of the things; and by the Spirit of Eman they worshipped Allah^{-azwj} and did not associate anything with Him^{-azwj}.

وَ بِرُوحِ الْقُوَّةِ جَاهَدُوا عَدُوَّهُمْ وَ عَالَجُوا مَعَايِشَهُمْ وَ بِرُوحِ الشَّهْوَةِ أَصَابُوا لَذَّةَ الطَّعَامِ وَ نَكَحُوا الْحَالَالَ مِنَ النِّسَاءِ وَ بِرُوحِ الْبَدَنِ يَدْبُ وَ يَدْرُجُ

And by the Spirit of strength they^{-as} fought their^{-as} enemies and death with their^{-as} livelihood; and by the Spirit of desire they^{-as} attained pleasures of the food and married the Permissible from the women; and by the Spirit of the body they^{-as} avoided immoralities and mingled with the people.

وَ أَمَّا مَا ذَكَرْتَ مِنْ أَصْحَابِ الْمَيْمَنَةِ فَهُمْ الْمُؤْمِنُونَ حَقًّا جَعَلَ فِيهِمْ أَرْبَعَةَ أَرْوَاحٍ رُوحَ الْإِيمَانِ وَ رُوحَ الْقُوَّةِ وَ رُوحَ الشَّهْوَةِ وَ رُوحَ الْبَدَنِ

And as for what He^{-azwj} Mentioned of the companions of the right hand, they are the true Momineen. He^{-azwj} Made four Spirits to be in them – the Spirit of Eman, and the Spirit of strength, and the Spirit of desire, and Spirit of the body.

وَ لَا يَزَالُ الْعَبْدُ مُسْتَعْمِلاً بِهَذِهِ الْأَرْوَاحِ الْأَرْبَعَةِ حَتَّى يَهْمَ بِالْحَطِيئَةِ فَإِذَا هَمَّ بِالْحَطِيئَةِ زَيْنَ لَهُ رُوحَ الشَّهْوَةِ وَ شَجَعَهُ رُوحَ الْقُوَّةِ وَ قَادَهُ رُوحَ الْبَدَنِ حَتَّى يُوقِعَهُ فِي تِلْكَ الْحَطِيئَةِ فَإِذَا لَامَسَ الْحَطِيئَةَ انْتَقَصَ مِنَ الْإِيمَانِ وَ انْتَقَصَ الْإِيمَانُ مِنْهُ فَإِنْ تَابَ تَابَ اللَّهُ عَلَيْهِ

And the servant does not cease to being utilised by these Spirits, to the extent that he things of the sins by them. When he things of the sins, the Spirit of desire adorns for him, and the Spirit of strength encourages him, and Spirit of the body guides him until he falls into that sin. When he touches the sin, he reduces from the Eman and the Eman is reduced from him. If he repents, Allah^{-azwj} Turns to him.

وَ قَدْ بَأْتِيَ عَلَى الْعَبْدِ تَارَاتٍ يَنْقُصُ مِنْهُ بَعْضُ هَذِهِ الْأَرْبَعَةِ وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى وَ مِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئاً فَتَنْقُصُ رُوحَ الْقُوَّةِ وَ لَا يَسْتَطِيعُ مُجَاهَدَةَ الْعَدُوِّ وَ لَا مُعَالَجَةَ الْمَعِيشَةِ وَ يَنْقُصُ مِنْهُ رُوحَ الشَّهْوَةِ فَلَوْ مَرَّتْ بِهِ أَحْسَنُ بَنَاتِ آدَمَ لَمْ يَخِنْ إِلَيْهَا

And the persistence comes upon the servant reducing from him one of these four, and what is the Word of Allah^{-azwj} the Exalted: **and from you is one who is returned to the worst age so that he does not know anything, after knowing. [16:70].** The Spirit of strength is reduced, and he is no longer able to fight the enemy, nor deal with the livelihood, and the Spirit of strength is reduced from him, so even if he were to pass by the most beautiful daughter of Adam^{-as}, he would not incline towards her.

وَ تَبَقَّى فِيهِ رُوحَ الْإِيمَانِ وَ رُوحَ الْبَدَنِ فَبُرُوحِ الْإِيمَانِ يَعْبُدُ اللَّهَ وَ بِرُوحِ الْبَدَنِ يَدْبُ وَ يَدْرُجُ حَتَّى يَأْتِيَهُ مَلَكُ الْمَوْتِ

And there would remain in him the Spirit of Eman and Spirit of the body. By the Spirit of Eman he worships Allah^{-azwj} by Spirit of the body he avoids immoralities and mingles with the people until the Angel of death comes to him.

وَأَمَّا مَا ذَكَرْتَ أَصْحَابَ الْمَشْئِمَةِ فَمِنْهُمْ أَهْلُ الْكِتَابِ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

And as for what He^{-azwj} Mentioned companions of the left hand, from them are people of the Book. Allah^{-azwj} Blessed and Exalted: **Those whom We have Given the Book are recognising him just as they are recognising their own sons; and a party of them are concealing the Truth while they are knowing [2:146] The Truth is from your Lord, therefore do not become from the doubting ones [2:147].**

عَرَفُوا رَسُولَ اللَّهِ ص وَ الْوَصِيَّ مِنْ بَعْدِهِ وَ كَتَمُوا مَا عَرَفُوا مِنَ الْحَقِّ بَغِيًّا وَ حَسَدًا فَيَسْتَلْبِطُهُمْ رُوحُ الْإِيمَانِ وَ جَعَلَ لَهُمْ ثَلَاثَةَ أَرْوَاحٍ رُوحَ الْقُوَّةِ وَ رُوحَ الشَّهْوَةِ وَ رُوحَ الْبَدَنِ

They recognised Rasool-Allah^{-saww} and the successor^{-asws} from after him^{-saww}, and they concealed what they had recognised of the truth, out of rebellion and envy. The Spirit of Eman was Confiscated from them and three Spirits were Made to be for them – the Spirit of strength, and the Spirit of desire, and Spirit of the body.

ثُمَّ أَضَافَهُمْ إِلَى الْأَنْعَامِ فَقَالَ إِنَّهُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا لِأَنَّ الدَّابَّةَ إِذَا تَحْمَلُ بِرُوحِ الْقُوَّةِ وَ تَعْتَلِفُ بِرُوحِ الشَّهْوَةِ وَ تَسِيرُ بِرُوحِ الْبَدَنِ.

Then He^{-azwj} Added them to the cattle. He^{-azwj} Said: **Surely, they are only like the cattle. But they are more straying of the way [25:44]**, because the animals are rather carried by the Spirit of strength, and they react by the Spirit of desire, and move around by Spirit of the body⁹⁸.

7- سر، السرائر من كتاب موسى بن بكر عن زُرارة قَالَ: قُلْتُ لِأبي عَبْدِ اللَّهِ ع أَرَأَيْتَ قَوْلَ النَّبِيِّ ص لَا يَزْنِي الرَّائِي وَ هُوَ مُؤْمِنٌ

(The book) 'Al Saraair' – from the book of Musa Bin Bakr, from Zurara who said,

'I said to Abu Abdullah^{-asws}, 'What is your^{-asws} view of the words of the Prophet^{-saww}: 'The adulterer does not commit adultery while he is a Momin'?'

قَالَ يَنْزِعُ مِنْهُ رُوحَ الْإِيمَانِ

He^{-asws} said: 'The spirit of Eman is removed from him'.

قَالَ قُلْتُ فَحَدِّثْنِي بِرُوحِ الْإِيمَانِ

He (the narrator) said, 'I said, 'Narrate to me about the spirit of Eman'.

⁹⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 33 H 6

قَالَ هُوَ شَيْءٌ ثُمَّ قَالَ هَذَا أَجْدَرُ أَنْ تَفْهَمَهُ أَمَا رَأَيْتَ الْإِنْسَانَ يَهُمُّ بِالشَّيْءِ فَيَعْرِضُ بِنَفْسِهِ الشَّيْءَ يَزْجُرُهُ عَنْ ذَلِكَ وَ يَنْهَاهُ

He^{-asws} said: 'It is a thing'. Then he^{-asws} said: 'This is better to be understood. Have you not see the person thinking of (doing) something and something presents withing himself rebuking him from that and preventing him?'

قُلْتُ نَعَمْ

I said, 'Yes'.

قَالَ هُوَ ذَلِكَ.

He^{-asws} said: 'It is that!'"⁹⁹

جا، المجالس للمفيد عن الجعابي عن ابن عقدة عن أحمد بن يحيى و محمد بن عبد الله بن آخري عن عبد الله بن سالم عن هشام بن مهران عن خاله محمد بن زيد الطار و كان من كبار أصحاب الأعمش عن محمد بن أحمد بن الحسن عن مندر بن حنيفة عن محمد بن يزيد البايع قال: كنت عند جعفر بن محمد ع فدخل عليه عمر بن قيس الماصر و أبو حنيفة و عمر بن زير في جماعة من أصحابهم فسألوه عن الإيمان

(The book) 'Majaalis' of Al-Mufeed – From Al Jiany, from Ibn Uqada, from Ahmad Bin Yahya and Muhammad Bin Abdullah among others, from Abdullah Bin Salim, from Hisham Bin Mihran, from his maternal uncle Muhammad Bin Zay Al Attar, and he was from the eldgers of the companions of Al Amsh, from Muhammad Bin Ahmad Bin Al Hassan, from Muzir Bin Jayfar, from Muhammad Bin Bureyd Albany who said,

'I was in the presence of Ja'far^{-asws} Bin Muhammad^{-asws}. Umar Bin Qays Al-Masir and Abu Haneefa, and Umar Bin Zirr entered to see him^{-asws} among a group of their companions. They asked him^{-asws} about the Eman.

فَقَالَ قَالَ رَسُولُ اللَّهِ ص لَا يَزْنِي الزَّانِي وَ هُوَ مُؤْمِنٌ وَ لَا يَسْرِقُ وَ هُوَ مُؤْمِنٌ وَ لَا يَشْرَبُ الْخَمْرَ وَ هُوَ مُؤْمِنٌ

He^{-asws} said: 'Rasool-Allah^{-saww} said: 'Neither does the adulterer commit adultery while he is a Momin, nor does he steal while he is a Momin, nor does he drink the wine while he is a Momin'.

فَجَعَلَ بَعْضُهُمْ يَنْظُرُ إِلَى بَعْضٍ فَقَالَ لَهُ عُمَرُ بْنُ زَيْرٍ بِمَنْ نُسِّيهِمْ

They went on to look at each other. Umar Bin Zirr said to him^{-asws}, 'With what should we be naming them?

فَقَالَ بِمَا سَمَّاهُمُ اللَّهُ وَ بِأَعْمَالِهِمْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ السَّارِقُ وَ السَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا وَ قَالَ الزَّانِيَةُ وَ الزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ

He^{-asws} said: 'With what Allah^{-azwj} had Named them and with their deeds. Allah^{-azwj} Mighty and Majestic Said: **And the male thief and the female thief, cut their hands [5:38]; and Said: The adulteress and the adulterer, flog each one of them a hundred lashes, [24:2]**'.

⁹⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 33 H 7

فَجَعَلَ بَعْضُهُمْ يَنْظُرُ إِلَى بَعْضٍ فَقَالَ مُحَمَّدُ بْنُ يَزِيدَ وَ أَخْبَرَنِي بِشْرُ بْنُ عُمَرَ بْنِ زَيْرٍ وَ كَانَ مَعَهُمْ قَالَ لَمَّا خَرَجْنَا قَالَ عُمَرُ بْنُ زَيْرٍ لِأَبِي حَنِيفَةَ أَلَا قُلْتَ مَنْ عَنْ رَسُولِ اللَّهِ

They went on to look at each other. Muhammad Bin Yazeed said, 'And Bishr Bin Umar Bin Zirr informed me, and he was with him. He said, 'When we went out, Umar Bin Zirr said to Abu Haneefa, 'Why didn't you say, 'Who (reported) from Rasool-Allah^{-saww}?'

قَالَ مَا أَقُولُ لِرَجُلٍ يَقُولُ قَالَ رَسُولُ اللَّهِ ص.

He said, 'What can I say to a man saying, 'Rasool-Allah^{-saww} said''.¹⁰⁰

9- ختص، الإختصاص عَنْ أَنَابِ بْنِ تَغْلِبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ رُوحَ الْإِيمَانِ وَاحِدَةٌ خَرَجَتْ مِنْ عِنْدِ وَاحِدٍ وَ يَتَفَرَّقُ فِي أَبْدَانٍ شَتَّى فَعَلَيْهِ انْتَلَقَتْ وَ بِهِ تَحَابَّتْ وَ سِيَخْرُجُ مِنْ شَتَّى وَ يَعُودُ وَاحِدًا وَ يَرْجِعُ إِلَى عِنْدِ وَاحِدٍ.

(The book) 'Al Ikhtisaas' – from Aban Bin Taghlib who said,

'Abu Abdullah^{-asws} said: 'The spirit of Eman is one. It has emerged from the Presence of One^{-azwj} and separated into various bodies. So upon it is the compiling, and by it they love each other, and it will be exiting from various (bodies) and returning to be one and returning to the Presence of the One^{-azwj}'.¹⁰¹

10- كا، الكافي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ يَحْيَى جَمِيعًا عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي سَلَمَةَ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنِ ابْنِ سِنَانَ عَنْ أَبِي حَدِيجَةَ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ ع فَقَالَ لِي إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَيَّدَ الْمُؤْمِنَ بِرُوحٍ مِنْهُ تَحْضُرُهُ فِي كُلِّ وَقْتٍ يُحْسِنُ فِيهِ وَ يَتَّقِي وَ تَغِيبُ عَنْهُ فِي كُلِّ وَقْتٍ يُذْئِبُ فِيهِ وَ يَغْتَدِي فِيهِ مَعَهُ هُتْرٌ سُورًا عِنْدَ إِحْسَانِهِ وَ تَسِيخٌ فِي النَّرِّ عِنْدَ إِسَاءَتِهِ

(The book) 'Al-Kafi' – From Al Husayn Bin Muhammad, and Muhammad Bin Yahya, altogether from Ali Bin Muhammad Bin Sa'ad, from Muhammad Bin Muslim, from Abu Salama, from Muhammad Bin Saeed, from Ibn Abu Nakran, from Ibn Sinan, from Abu Khadeeja who said,

'I went over to Abu Al-Hassan^{-asws}, and he^{-asws} said to me: 'Allah^{-azwj} Blessed and Exalted Aids the Momin with a spirit from Him^{-azwj}, cautioning him during every time he does a good deed in it, and it is absent from him during every time he sins regarding it and transgresses. So it is with him, vibrating joyfully during his good deeds and falling into the earth during his sinning.

فَتَعَاهَدُوا عِبَادَ اللَّهِ نِعْمَهُ بِإِصْلَاحِكُمْ أَنْفُسَكُمْ تَزِدَادُوا يَقِينًا وَ تَرْجَحُوا نَفْسًا نَمِينًا رَحِمَ اللَّهُ امْرَأً هَمَّ بِخَيْرٍ فَعَمِلَهُ أَوْ هَمَّ بِشَرٍّ فَارْتَدَعَ عَنْهُ

Therefore, make a pact for His^{-azwj} Blessings, servants of Allah^{-azwj}, by correcting yourselves, you will be increasing your conviction and you will be profiting by a good price. May Allah^{-azwj} have Mercy upon a man who thinks of doing good, so he does it, or thinks of doing evil, but retracts from it'.

¹⁰⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 33 H 8

¹⁰¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 33 H 9

ثُمَّ قَالَ نَحْنُ نُؤَيِّدُ الرُّوحَ بِالطَّاعَةِ لِلَّهِ وَ الْعَمَلِ لَهُ.

Then said: We^{-asws} assist the spirit by the obedience to Allah^{-azwj} and working for Him^{-azwj}".¹⁰²

11- كا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ دَاوُدَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ رَسُولِ اللَّهِ ص إِذَا زَنَى الرَّجُلُ فَارَقَهُ رُوحُ الْإِيمَانِ

(The book) 'Al-Kafi' – from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Dawood who said,

'I asked Abu Abdullah^{-asws} about Words of Rasool-Allah^{-saww}: 'When the adulterer commits adultery, the spirit of Eman separates from him''.

قَالَ فَقَالَ هُوَ مِثْلُ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَا تَيَمَّمُوا الْحَبِيبَ مِنْهُ تُنْفِقُونَ

He (the narrator) said, 'He^{-asws} said: 'It is like the Words of Allah^{-azwj} Mighty and Majestic: **and do not be aiming the bad to be spending from it, [2:267]**'.

ثُمَّ قَالَ غَيْرُ هَذَا أَبْيَنُ مِنْهُ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ أَيَّدَهُمُ بِرُوحٍ مِنْهُ هُوَ الَّذِي فَارَقَهُ.

Then he^{-asws} said: 'There is another clearer than this, and that is the Word of Allah^{-azwj} Mighty and Majestic: **and He Aids them with a Spirit from Him [58:22]**. It is which separates from him''.¹⁰³

12- نَحَج، نَحَجِ الْبَلَاغَةَ فِي حَدِيثِهِ عَ إِنَّ الْإِيمَانَ يَبْدُو لَمْظَةً فِي الْقَلْبِ كُلَّمَا أَزْدَادَ الْإِيمَانَ أَزْدَادَتِ اللَّمْظَةُ.

(The book) 'Nahj Al-Balagah' –

'In his^{-asws} Hadeeth: 'The Eman appears as a spot (dot) in the heart. Every time the Eman increases, the spot increases''.¹⁰⁴

13- كا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ حَمَّادٍ عَنْ نُعْمَانَ الرَّازِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَ يَقُولُ مَنْ زَنَى خَرَجَ مِنَ الْإِيمَانِ وَ مَنْ شَرِبَ الْخَمْرَ خَرَجَ مِنَ الْإِيمَانِ وَ مَنْ أَفْطَرَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ مُتَعَدِّدًا خَرَجَ مِنَ الْإِيمَانِ.

(The book) 'Al-Kafi' – From Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Hammad, from Numan Al Razy who said,

'I heard Abu Abdullah^{-asws} saying: 'One committing adultery exits from the Eman, and one drinking the wine exits from the Eman, and one breaks (fast) one day from the month of Ramazan deliberately, exits from the Eman''.¹⁰⁵

14- كا، الكافي بِالْإِسْنَادِ عَنْ يُونُسَ عَنْ مُحَمَّدِ بْنِ عَبْدَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ أَيُّ زَيْنِ الرَّائِي وَ هُوَ مُؤْمِنٌ

¹⁰² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 33 H 10

¹⁰³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 33 H 11

¹⁰⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 33 H 12

¹⁰⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 33 H 13

(The book) 'Al-Kafi' – By the chain from Yunus, from Muhammad Bin Abdah who said,

'I said to Abu Abdullah^{-asws}, 'Does the adulterer commit adultery while he is a Momin?'

قَالَ لَا إِذَا كَانَ عَلَى بَطْنِهَا سَلَبَ الْإِيمَانَ فَإِذَا قَامَ رُذِّ إِلَيْهِ فَإِنْ عَادَ سَلَبَ

He^{-asws} said: 'No! When he were to be upon her belly, the Eman is confiscated. When he stands, it is returned. If he repeats, it is confiscated'.

قُلْتُ فَإِنَّهُ يُرِيدُ أَنْ يَعُودَ

I said, 'Supposing he intends to repeat?'

فَقَالَ مَا أَكْثَرَ مَنْ يُرِيدُ أَنْ يَعُودَ فَلَا يَعُودُ إِلَيْهِ أَبَدًا.

He^{-asws} said: 'How many times one intends to repeat but he does not return to it, ever!'¹⁰⁶

15-15، الكافي عن علي بن أبيه عن حماد بن عمار عن ربعي عن الفضيل عن أبي عبد الله ع قال: يُسَلَبُ مِنْهُ رُوحُ الْإِيمَانِ مَا دَامَ عَلَى بَطْنِهَا فَإِذَا نَزَلَ عَادَ الْإِيمَانُ

(The book) 'Al-Kafi' – from Ali, from his father, from Hammad, from Rabie, from Al Fuzeyl,

'From Abu Abdullah^{-asws} having said: 'The spirit of Eman is confiscated from him for as long as he is upon her belly. When he descends, the Eman returns'.

قَالَ قُلْتُ أَرَأَيْتَ إِنْ هَمَّ

He (the narrator) said, 'I said, 'What is your^{-asws} view if he thinks (considers doing it)?'

قَالَ لَا أَرَأَيْتَ إِنْ هَمَّ أَنْ يَسْرِقَ أَ تُقَطَّعَ يَدُهُ.

He^{-asws} said: 'No! What is your view if he were to think of stealing, should his hand be cut?''¹⁰⁷

16-16، الكافي عن الحسين بن محمد بن أحمد بن إسحاق عن سعدان عن أبي بصير عن أبي عبد الله ع قال: إِنَّ لِلْقَلْبِ أُذُنَيْنِ فَإِذَا هَمَّ الْعَبْدُ بِدَنْبٍ قَالَ لَهُ رُوحُ الْإِيمَانِ لَا تَفْعَلْ وَقَالَ لَهُ الشَّيْطَانُ افْعَلْ وَإِذَا كَانَ عَلَى بَطْنِهَا نُزِعَ مِنْهُ رُوحُ الْإِيمَانِ.

(The book) 'Al-Kafi' – From Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Sa'dan, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'There are two ears for the heart. When the servants thinks of sinning, the spirit of Eman says to him, 'Do not do so!', and the Satan^{-la} says to him, 'Do it!', and when he were to be upon her belly, the spirit of Eman is removed from him''.¹⁰⁸

¹⁰⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 33 H 14

¹⁰⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 33 H 15

¹⁰⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 33 H 16

17- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَنَانَ بْنِ تَغْلِبَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ مُؤْمِنٍ إِلَّا وَ لِقَلْبِهِ أُذُنَانِ فِي جَوْفِهِ أُذُنٌ يَنْفُثُ فِيهَا الْوَسْوَاسُ الْخَنَّاسُ وَ أُذُنٌ يَنْفُثُ فِيهَا الْمَلَكُ فَيُؤَيِّدُ اللَّهَ الْمُؤْمِنَ بِالْمَلَكِ وَ ذَلِكَ قَوْلُهُ وَ أَيَّدَهُمْ بِرُوحٍ مِنْهُ.

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Aban Bin Taglib,

'From Abu Abdullah^{-asws} having said: 'There is none from a Momin except and there are two ears for his hear in his inside – an ear in which the slinking whisperer (Satan^{-la}) insinuates, and an ear in which the Angel whispers. Allah^{-azwj} Aids the Momin with the Angel, and that is His^{-azwj} Word: **and He Aids them with a Spirit from Him [58:22]**'.¹⁰⁹

18- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ قَالَ هُوَ الْإِيمَانُ

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Hakam, from Ali Bin Abu Hamza,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I asked him^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **He is the One Who Sent down the tranquillity into the hearts of the Momineen [48:4]**. He^{-asws} said: 'It is the Eman'.

قَالَ وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَيَّدَهُمْ بِرُوحٍ مِنْهُ قَالَ هُوَ الْإِيمَانُ.

He (the narrator) said, 'And I asked him^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **and He Aids them with a Spirit from Him [58:22]**. He^{-asws} said: 'It is the Eman''.¹¹⁰

19- كَأ، الكافي عَنْ الْعِدَّةِ عَنْ أَحْمَدَ الرَّهْيِيِّ عَنْ ابْنِ حُبُوبٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ أَبِي جَعْفَرٍ ع قَالَ: السَّكِينَةُ هِيَ الْإِيمَانُ.

(The book) 'Al-Kafi' – from the number, from Ahmad Al Barqy, from Ibn Mahboub, from Al A'ala, from Muhammad,

'From Abu Ja'far^{-asws} having said: 'The tranquillity (in Verse 48:4), it is the Eman''.¹¹¹

20- كَأ، الكافي عَنْ عَلِيِّ بْنِ أَبِي عَمْرٍ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ الْبُخْتَرِيِّ وَ هِشَامِ بْنِ سَالِمٍ وَ عَمْرٍاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ قَالَ هُوَ الْإِيمَانُ.

(The book) 'Al-Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from Ibn Al Bakhtari and Hisham Bin Salim and others,

'From Abu Abdullah^{-asws}: 'Regarding Words of Allah^{-azwj} Mighty and Majestic: **He is the One Who Sent down the tranquillity into the hearts of the Momineen [48:4]**, he^{-asws} said: 'It is the Eman''.¹¹²

¹⁰⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 33 H 17

¹¹⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 33 H 18

¹¹¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 33 H 19

¹¹² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 33 H 20

21- كَأ، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ جَمِيلٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ قَالَ هُوَ الْإِيمَانُ

(The book) 'Al-Kafi' – from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Jameel who said,

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **He is the One Who Sent down the tranquillity into the hearts of the Momineen [48:4]**. He^{-asws} said: 'It is the Eman'.

قَالَ قُلْتُ وَ أَيْدَهُمْ يُرُوحُ مِنْهُ قَالَ هُوَ الْإِيمَانُ

He (the narrator) said, 'I said, **and He Aids them with a Spirit from Him [58:22]**'. He^{-asws} said: 'It is the Eman'.

وَ عَنْ قَوْلِهِ تَعَالَى وَ أَلَزَمَهُمْ كَلِمَةَ التَّقْوَى قَالَ هُوَ الْإِيمَانُ.

And about Words of the Exalted: **and Necessitated the Word of piety for them, [48:26]**, he^{-asws} said: 'It is the Eman'¹¹³.

22- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عَيْسَى عَنْ صَفْوَانَ عَنْ أَبَانَ عَنِ الْفَضِيلِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ أَوْلَيْكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ هَلْ لَهُمْ فِيهَا كُتِبَ فِي قُلُوبِهِمْ صُنْعٌ قَالَ لَا.

(The book) 'Al-Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Safwan, from Aban, from Al Fuzeyl who said,

'I said to Abu Abdullah^{-asws}, **They, Allah has Written the Eman to be in their hearts [58:22]**. Is there any making for them regarding what is written in their hearts?' He^{-asws} said: 'No!'¹¹⁴

[تذييل](#)

Footer (Ahadeeth only)

حديث الجوارح ذكره في الكافي بإسناده عن أبي عمرو الزبيرى عن أبي عبد الله ع قَالَ: قُلْتُ صِفْهُ لِي يَعْني الْإِيمَانَ جُعِلْتُ فِدَاكَ حَتَّى أَفْهَمَهُ فَقَالَ الْإِيمَانُ خَالَاتٌ وَ دَرَجَاتٌ إِلَى قَوْلِهِ وَ بِالنُّقْصَانِ دَخَلَ الْمُفْرَطُونَ النَّارَ.

Hadeeth of the limbs mentioned in Al-Kafir by his chain from Abu Amro Al-Zubeyri, from Abu Abdullah^{-asws}, he (the narrator) said, 'I said, 'I said, 'Describe to me the meaning of Al-Eman, may I be sacrificed for you^{-asws}, until I understand it'. He^{-asws} said: 'The Eman has states and ranks' – up to his^{-asws} words: 'And due to the deficiencies, the fabricators will be entering the Fire'.

وَ عَنْ عَلِيِّ ع لَوْ كُشِفَ الْغَطَاءُ مَا اِزْدَدْتُ يَقِينًا.

¹¹³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 33 H 21

¹¹⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 33 H 22

And from Ali^{asws}: 'Even if the covering were to be removed, I^{asws} would not be increased in conviction'.

CHAPTER 34 – THE EMAN IS STABLE (PERMANENT) AND DEPOSITED (TEMPORARY), AND POSSIBILITY OF DECLINE OF THE EMAN

الآيات

The Verses

الأنعام وَ هُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَ مُسْتَوْدَعٌ

(Surah) Al Anaam: **And He is the One Who Produced you from one soul, so there is a (permanent) stable one and a (temporarily) deposited one. [6:98].**

تفسير

(Forbidden) Interpretation (opinionated)

قال الطبرسي رحمه الله وَ هُوَ الَّذِي أَنْشَأَكُمْ أَي أَبَدَعَكُمْ وَ خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ أَي مِنْ آدَمَ ع لَأَنَّ اللَّهَ تَعَالَى خَلَقَنَا جَمِيعًا مِنْهُ وَ خَلَقَ أَمْنَا حَوَاءَ مِنْ ضَلَعٍ مِنْ أَضْلَاعِهِ أَنْتَهَى.

Al-Tabarsee, may Allah^{-azwj} have Mercy on him, said, '**And He is the One Who Produced you** - i.e., Began you and Created you - **from one soul, [6:98]** – i.e., from Adam^{-as}, because Allah^{-azwj} the Exalted Created us all from him^{-as}, and Created our mother^{-as} Hawwa^{-as}, from a rib from his^{-as} ribs' – end.

أقول و قد مر أن خلقهم من أب واحد لا يقتضي عدم مدخلية الأم و لا يكون الأم مخلوقة منه لما مر نفي ذلك في الأخبار

I (Majlisi) am saying, 'And it has already passed that He^{-azwj} Created them from one father^{-as}, not requiring the lack of input from the mother^{-as}, nor for the mother^{-as} to be Created from him^{-as}, when the negation of that has passed in the Ahadeeth.

فَمُسْتَقَرٌّ وَ مُسْتَوْدَعٌ قَالَ الْمَفْسُورُونَ فِيهِ وَجُوهَا الْأَوَّلُ مُسْتَقَرٌّ فِي الرَّحْمِ إِلَى أَنْ يُولَدَ وَ مُسْتَوْدَعٌ فِي الْقَبْرِ إِلَى أَنْ يَبْعَثَ

so there is a (permanent) stable one and a (temporarily) deposited one. [6:98] – the interpreters said (several) aspects regarding it. The first is the stable is in the womb until he is born, and the deposited is in the grave until he is Resurrected.

و الثاني مستقر في بطن الأمهات و مستودع في أضلاب الآباء

And the second are the stable in the belly of the mothers, and the stable in the loins of the fathers.

الثالث مستقر على ظهر الأرض في الدنيا و مستودع عند الله في الآخرة

The third is the stable upon the surface of the earth in the world, and the deposited in the Presence of Allah^{-azwj} in the Hereafter.

الرابع مستقر في القبر و مستودع في الدنيا

The fourth is stable in the grave, and the deposited in the world.

و قيل مستقرها أيام حياتها و مستودعها حيث يموت.

And it is said, 'It stability are the days of their life, and its deposit is when they die'.

1- كذا، الكافي عن محمد بن يحيى عن ابن عيسى عن ابن محبوب عن حسين بن نعيم الصحاف قال: قلت لأبي عبد الله ع لم يكون الرجل عند الله مؤمناً قد ثبت له الإيمان عنده ثم ينقله الله بعد من الإيمان إلى الكفر

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Husayn Bin Nueym Al Sahhaf who said,

'I said to Abu Abdullah^{-asws}, 'Why is it so that the man happens to be a Momin in the Presence of Allah^{-azwj}, the Eman having been affirmed to him in His^{-azwj} Presence, then Allah^{-azwj} Transfers him afterwards, from the Eman to the Kufr (disbelief)?'

قال فقال إن الله عز و جل هو العدل بما دعا العباد إلى الإيمان به لا إلى الكفر و لا يدعو أحداً إلى الكفر به فمن آمن بالله ثم ثبت له الإيمان عند الله لم ينقله الله عز و جل بعد ذلك من الإيمان إلى الكفر

So he^{-asws} said: 'Allah^{-azwj} Mighty and Majestic, He^{-azwj} is Just. But rather, He^{-azwj} Calls the servants to the Eman in Him^{-azwj} not to the Kufr (disbelief), and He^{-azwj} does not Call anyone to the Kufr (disbelief) in Him^{-azwj}. So the one who believes in Allah^{-azwj}, then the Eman gets affirmed for him in the Presence of Allah^{-azwj}, Allah^{-azwj} Mighty and Majestic will not Transfer him after that, from the Eman to the Kufr (disbelief)'.

قلت له فيكون الرجل كافراً قد ثبت له الكفر عند الله ثم ينقله الله بعد ذلك من الكفر إلى الإيمان

I said to him^{-asws}, 'Can it happen that the man is a Kafir (unbeliever), the Kufr (disbelief) having been affirmed for him in the Presence of Allah^{-azwj}, then He^{-azwj} Transfer him, after that, from the Kufr to the Eman?'

قال فقال إن الله عز و جل خلق الناس كلهم على الفطرة التي فطرهم عليها لا يعرفون إيماناً بشريعة و لا كفراً بحدود ثم بعث الله الرسل تدعو العباد إلى الإيمان به فمنهم من هدى الله و منهم من لم يهد الله.

He (the narrator) said, 'He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Created the people, all of them upon the nature which He^{-azwj} Natured them upon. They were neither recognising Eman with its stipulations, nor Kufr with its denials. Then Allah^{-azwj} Sent the Rasools^{-as} inviting the

people to the Eman in Him^{-azwj}. So, from them is the one whom Allah^{-azwj} Guided, and from them is the one whom Allah^{-azwj} did not Guide”.¹¹⁵

2- سن، المحاسن عن أبيه عن محمد بن سنان عن المفضل عن أبي عبد الله ع قال: إِنَّ الْحَسْرَةَ وَ النَّدَامَةَ وَ الْوَيْلَ كُلَّهُ لِمَنْ لَمْ يَنْتَفِعْ بِمَا أَبْصَرَ وَ مَنْ لَمْ يَدْرِ الْأَمْرَ الَّذِي هُوَ عَلَيْهِ مُقِيمٌ أَ نَفَعَهُ أَمْ ضَرَّرَ

(The book) ‘Al-Mahasin’ – From his father, from Muhammad Bin Sinan, from Al Mufazzal,

‘From Abu Abdullah^{-asws} having said: ‘The remorse, and the regret, and the woe, all of it is for the one not benefitting with what he sees, and the one who does not know the matter which he is staying upon, is it beneficial for him or harmful?’

قَالَ قُلْتُ فِيمَا يُعْرِفُ النَّاجِي

He (the narrator) said, ‘I said, ‘With what is the one attaining salvation recognised?’

قَالَ مَنْ كَانَ فِعْلُهُ لِقَوْلِهِ مُوَافِقًا فَأُثِّبَتْ لَهُ الشَّهَادَةُ بِالنَّجَاةِ وَ مَنْ لَمْ يَكُنْ فِعْلُهُ لِقَوْلِهِ مُوَافِقًا فَإِنَّمَا ذَلِكَ مُسْتَوْدَعٌ.

He^{-asws} said: ‘One whose deeds is in accordance with his words, so the testimony with the salvation would be affirmed for him, and the one whose deeds do not happen to be compatible with his words, so rather that is a deposited one (temporary Eman)’”.¹¹⁶

كأ، الكافي عن محمد بن يحيى عن أحمد بن محمد بن سنان مثله إلى قوله فيما يعرف الناجي من هؤلاء جعلت فذاك إلى قوله فأثبتت له الشهادة.

(The book) ‘Al-Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan –

‘Similar to it up to his words, ‘With what is the one from them attaining salvation is recognised, may I be sacrificed for you^{-asws}?’ – up to his^{-asws} words: ‘So the testimony is affirmed for him’”.¹¹⁷

3- كأ، الكافي عن علي بن إبراهيم عن أبيه عن ابن أبي عمير عن حفص بن البختري و غيره عن عيسى شلقان قال: كُنْتُ قَاعِدًا فَمَرَّ أَبُو الْحَسَنِ مُوسَى ع وَ مَعَهُ بَهْمَةٌ

(The book) ‘Al-Kafi’ – from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtari and someone else, from Isa Shalqan who said,

‘I was seated and Abu Al Hassan Musa^{-asws} passed by and with him^{-asws} was a lamb’.

قَالَ قُلْتُ يَا عَلَامُ مَا تَرَى مَا يَصْنَعُ أَبُوكَ يَا مُرْنَا بِالسَّيِّءِ ثُمَّ يَنْهَانَا عَنْهُ أَمْرًا أَنْ تَتَوَلَّى أَبَا الْخُطَّابِ ثُمَّ أَمْرًا أَنْ نَلْعَنَهُ وَ نَتَبَرَّأَ مِنْهُ

¹¹⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 34 H 1

¹¹⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 34 H 2 a

¹¹⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 34 H 2 b

He (the narrator) said, 'I said, 'O boy! What is your^{-asws} view of what your father^{-asws} has done? He^{-asws} instructs us with something, then he^{-asws} forbids us from it. He^{-asws} had instructed us to befriend Abu Al Khattab, then he^{-asws} instructed us to curse him and disavow from him!'

فَقَالَ أَبُو الْحُسَيْنِ ع وَهُوَ غُلَامٌ إِنَّ اللَّهَ خَلَقَ خَلْقًا لِلْإِيمَانِ لَا زَوَالَ لَهُ وَ خَلَقَ خَلْقًا لِلْكَفْرِ لَا زَوَالَ لَهُ وَ خَلَقَ خَلْقًا بَيْنَ ذَلِكَ أَعَارَهُمُ الْإِيمَانَ يُسَمُّونَ الْمُعَارِينَ إِذَا شَاءَ سَلَبَهُمْ وَ كَانَ أَبُو الْخَطَّابِ مِمَّنْ أُعِيرَ الْإِيمَانَ

Abu Al Hassan^{-asws} said, and he^{-asws} was a boy: 'Allah^{-azwj} Created a creature for the Eman, there being no decline for him (from the Eman), and He^{-azwj} Created a creature for the Kufr, there being no decline for him (from the Kufr) and Created a creature between that having Lent them the Eman. They are named as the Lent ones. Whenever He^{-azwj} so Desires He^{-azwj} Confiscates them (of Eman), and Abu Al Khattab was from the ones having been Lent the Eman'.

قَالَ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَأَخْبَرْتُهُ بِمَا قُلْتُ لِأَبِي الْحُسَيْنِ ع وَ مَا قَالَ لِي فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّهُ نَبَعُهُ نُبُوَّةً.

He (the narrator) said, 'I entered to see Abu Abdullah^{-asws} and informed him^{-asws} with what I had said to Abu Al Hassan^{-asws} and what he^{-asws} had said to me. Abu Abdullah^{-asws} said: 'It is from the source of Prophecy''¹¹⁸.

4- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ حَبِيبٍ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ جَبَلَ النَّبِيِّينَ عَلَى نُبُوَّتِهِمْ فَلَا يَرْتَدُّونَ أَبَدًا وَ جَبَلَ الْأَوْصِيَاءَ عَلَى وَصَايَاهُمْ فَلَا يَرْتَدُّونَ أَبَدًا وَ جَبَلَ بَعْضَ الْمُؤْمِنِينَ عَلَى الْإِيمَانِ فَلَا يَرْتَدُّونَ أَبَدًا وَ مِنْهُمْ مَنْ يُعِيرُ الْإِيمَانَ عَارِيَّةً فَإِذَا هُوَ دَعَا وَ أَحَبَّ فِي الدُّعَاءِ مَاتَ عَلَى الْإِيمَانِ.

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Al Husayn Bin Saeed, from Al Qasim Bin Habeeb, from Is'haq Bin Ammar,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Brought into being upon their^{-as} Prophet-hood, so they^{-as} will not renege, ever! And He^{-azwj} Brought into being the successors^{-asws} upon their^{-asws} successorship, so they^{-asws} will not be reneging, ever! And He^{-azwj} Brought into being some of the Momineen upon the Eman, so they will not be reneging, ever! And from them is one He^{-azwj} Lent the Eman as a loan, so whenever he supplicated and persists in the supplication, he will die upon the Eman''¹¹⁹.

5- كش، رجال الكشي عَنْ حَمْدَوَيْهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ يُوسُفَ عَنِ ابْنِ مُسْكَانَ عَنْ عَيْسَى شَلْقَانَ قَالَ: قُلْتُ لِأَبِي الْحُسَيْنِ ع وَهُوَ يَوْمَئِذٍ غُلَامٌ قَبْلَ أَنْ يُلُوغَهُ جُعِلْتُ فِدَاكَ مَا هَذَا الَّذِي يَسْمَعُ مِنْ أَبِيكَ إِنَّهُ أَمَرْنَا بِوَلَايَةِ أَبِي الْخَطَّابِ ثُمَّ أَمَرْنَا بِالْبِرَاءَةِ مِنْهُ

(The book) 'Rijal' of Al Kashi – from Hamdawiya, from Muhammad Bin Isa, from Yunus, from Ibn Muskan, from Isa Shalqan who said,

'I said to Abu Al-Hassan^{-asws}, and on that day he^{-asws} was a boy before the time of his^{-asws} adulthood, 'May I be sacrificed for you^{-asws}! What is this which is heard from your^{-asws}

¹¹⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 34 H 3

¹¹⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 34 H 4

father-asws? He-asws had instructed us with befriending Abu Al-Khattab, then he-asws instructs us with the disavowing from him!’

قَالَ أَبُو الْحَسَنِ ع مِنْ تَلْقَاءِ نَفْسِهِ إِنَّ اللَّهَ خَلَقَ الْأَنْبِيَاءَ عَلَى النَّبُوَّةِ فَلَا يَكُونُونَ إِلَّا أَنْبِيَاءَ وَ خَلَقَ الْمُؤْمِنِينَ عَلَى الْإِيمَانِ فَلَا يَكُونُونَ إِلَّا مُؤْمِنِينَ وَ اسْتَوْدَعَ قَوْمًا إِيْمَانًا فَإِنْ شَاءَ أَمَّتْهُ وَ إِنْ شَاءَ سَلَبَهُمْ إِيْمَانَهُ وَ إِنَّ أَبَا الْخَطَّابِ كَانَ مِنْ أَعَارِهِ اللَّهُ الْإِيمَانَ فَلَمَّا كَذَبَ عَلَى أَبِي سَلَبَهُ اللَّهُ الْإِيمَانَ

He (the narrator) said, ‘Abu Al Hassan-asws said from his-asws own self: ‘Allah-azwj Created the Prophets-as upon the Prophet-hood, so they-as cannot be except Prophets-as; and He-azwj Created the Momineen upon the Eman, so they cannot be except Momineen; and He-azwj Deposited (lent) Eman to a people, so He-azwj so Desires He-azwj will Complete it, and if He-azwj so Desires, He-azwj will Confiscate it from them, and that Abu Al-Khattab was from the ones Allah-azwj had Lent the Eman. When he lied upon my-asws father-asws, Allah-azwj Confiscated the Eman’.

قَالَ فَعَرَضْتُ هَذَا الْكَلَامَ عَلَى أَبِي عَبْدِ اللَّهِ ع

When (the narrator) said, ‘I presented this speech to Abu Abdullah-asws’.

قَالَ فَقَالَ لَوْ سَأَلْتَنَا عَنْ ذَلِكَ مَا كَانَ لِيَكُونَ عِنْدَنَا غَيْرَ مَا قَالَ.

He (the narrator) said, ‘He-asws said: ‘Had you asked us-asws about that, there would not have been with us-asws other than what he-asws has said’’.¹²⁰

6- ب، قرب الإسناد عن معاوية بن حكيم عن البرنظي عن الرضا ع قال: إِنَّ جَعْفَرَ ع كَانَ يَقُولُ فَمُسْتَقَرٌّ وَ مُسْتَوْدَعٌ فَالْمُسْتَقَرُّ مَا نَبَتَ مِنَ الْإِيمَانِ وَ الْمُسْتَوْدَعُ الْمَعَارُ وَ قَدْ هَدَانِي اللَّهُ لِأَمْرِ جَهْلَهُ النَّاسُ فَاحْمَدُوا اللَّهَ عَلَى مَا مَنَّ عَلَيْكُمْ بِهِ.

(The book) ‘Qurb Al Asnaad’ – from Muawiya Bin Hukeym Al Bazanty,

‘From Al Reza-asws having said: ‘Ja’far-asws had said: **so there is a (permanent) stable one and a (temporarily) deposited one. [6:98]**. The stable is what is affirmed from the Eman, and the deposited is the lent, and Allah-azwj has Guided you all to a matter the people are ignorant of, therefore be praising Allah-azwj upon what He-azwj has Conferred upon you all with it’’.¹²¹

7- ب، قرب الإسناد عن ابن أبي الخطاب عن البرنظي عن الرضا ع قال: إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ هَدَانِي وَ نَوَّرَ لَكُمْ وَ قَدْ كَانَ أَبُو عَبْدِ اللَّهِ ع يَقُولُ إِنَّمَا هُوَ مُسْتَقَرٌّ وَ مُسْتَوْدَعٌ فَالْمُسْتَقَرُّ الْإِيمَانُ الثَّابِتُ وَ الْمُسْتَوْدَعُ الْمَعَارُ أ تَسْتَطِيعُ أَنْ تَهْدِي مَنْ أَضَلَّ اللَّهُ.

(The book) ‘Qurb Al Asnaad’ – From Ibn Abu Al Khattab, from Al Bazanty,

‘From Al-Reza-asws having said: ‘Allah-azwj Mighty and Majestic has Guided you all and has Irradiated for you, and Abu Abdullah-asws had said: ‘But rather it (Eman) is stable and

¹²⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 34 H 5

¹²¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 34 H 6

deposited. The stable is the affirmed Eman, and the deposited is the lent. Is he able to be guided, the one Allah^{-azwj} Strays".¹²²

8- شي، تفسير العياشي عن أبي بصير عن أبي جعفر ع قال: قُلْتُ هُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَ مُسْتَوْدَعٌ

(The book) 'Tafseer Al-Ayyashi' – from Abu Baseer,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I said, '**And He is the One Who Produced you from one soul, so there is a (permanent) stable one and a (temporarily) deposited one. [6:98]**'.

قَالَ مَا يَقُولُ أَهْلُ بَلَدِكَ الَّذِي أَنْتَ فِيهِ

He^{-asws} said: 'What are the people of your city saying, that which you are in?'

قَالَ قُلْتُ يَقُولُونَ مُسْتَقَرٌّ فِي الرَّحِمِ وَ مُسْتَوْدَعٌ فِي الصُّلْبِ

He (the narrator) said, 'I said, 'They are saying, stable in the womb and deposited in the loins'.

فَقَالَ كَذَبُوا الْمُسْتَقَرُّ مَا اسْتَقَرَّ الْإِيمَانُ فِي قَلْبِهِ فَلَا يُنَزَعُ مِنْهُ أَبَدًا وَ الْمُسْتَوْدَعُ الَّذِي يُسْتَوْدَعُ الْإِيمَانَ زَمَانًا ثُمَّ يُسَلَّبُهُ وَ قَدْ كَانَ الرَّبُّبُ مِنْهُمْ.

He^{-asws} said: 'They are lying! The stable is the Eman what is stable in his heart, so it will not be Removed from him, ever, while the deposited is what Eman is deposited for a time, then He^{-azwj} Confiscates it, and Al-Zubeyr (Ibn Awwam) was from them".¹²³

9- شي، تفسير العياشي عن جعفر بن مروان قال: إِنَّ الرَّبُّبَ احْتَرَطَ سَبْقَهُ يَوْمَ فُبُضِ النَّبِيِّ ص وَ قَالَ لَا أَعْمَلُهُ حَتَّى أَتَابِعَ لِعَلِّيَّ ثُمَّ احْتَرَطَ سَبْقَهُ فَصَارَ عَلِيًّا فَكَانَ مِمَّنْ أُعِيرَ الْإِيمَانَ فَمَشَى فِي ضَوْءِ نُورِهِ ثُمَّ سَلَبَهُ اللَّهُ إِتَاهُ.

Tafseer Al-Ayyashi – from Ja'far Bin Marwan who said,

'Al-Zubeyr unsheathed his sword on the day the Prophet^{-saww} passed away, and said, 'I will not sheathe it until I pledge allegiance to Ali^{-asws}. Then (in the battle of Jamal) he unsheathed his sword and struck (battled) Ali^{-asws}. So he was from the ones of Lent Eman. He walked in the illumination it is Noor (light), the Allah^{-azwj} Confiscated it from him".¹²⁴

10- شي، تفسير العياشي عن سعيد بن أبي الأصْبَغِ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع وَ هُوَ يَسْأَلُ عَنْ مُسْتَقَرٍّ وَ مُسْتَوْدَعٍ قَالَ مُسْتَقَرٌّ فِي الرَّحِمِ وَ مُسْتَوْدَعٌ فِي الصُّلْبِ وَ قَدْ يَكُونُ مُسْتَوْدَعُ الْإِيمَانِ ثُمَّ يُنَزَعُ مِنْهُ وَ لَقَدْ مَشَى الرَّبُّبُ فِي ضَوْءِ الْإِيمَانِ وَ نُورِهِ حِينَ فُبُضَ رَسُولُ اللَّهِ حَتَّى مَشَى بِالسَّيْفِ وَ هُوَ يَقُولُ لَا نُبَايِعُ إِلَّا عَلِيًّا.

Tafseer Al-Ayyashi – from Saeed Bi Abu Al Asbagh who said,

¹²² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 34 H 7

¹²³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 34 H 8

¹²⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 34 H 9

'I heard Abu Abdullah^{-asws} and he^{-asws} had been asked about the stable and the deposited (Eman). He^{-asws} said: 'The stable in the women and the deposited in the loins, and the Eman can be deposited then removed from him, and Al-Zubeyr had walked in the illumination of the Eman and its Noor when Rasool-Allah^{-saww} passed away until he walked he walked with the sword and he was saying, 'We will not pledge allegiance except to Ali^{-azwj!}'¹²⁵

11- شي، تفسير العياشي عن مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ ع هُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَنْقَرٌ وَ مُسْتَوْدَعٌ قَالَ مَا كَانَ مِنَ الْإِيمَانِ الْمُسْتَنْقَرُ فَمُسْتَنْقَرٌ إِلَى يَوْمِ الْقِيَامَةِ أَوْ أَبَدًا وَ مَا كَانَ مُسْتَوْدَعًا سَلَبَهُ اللَّهُ قَبْلَ الْمَمَاتِ.

Tafseer Al-Ayyashi – from Muhammad Bi Al Fuzeyl,

'From Abu Al-Hassan^{-asws} (regarding): **And He is the One Who Produced you from one soul, so there is a (permanent) stable one and a (temporarily) deposited one. [6:98]**. He^{-asws} said: 'Whatever were to be stable, so it would be stable up to the Day of Qiyamah, or forever, and whatever was deposited, Allah^{-azwj} may Confiscate it before the deaths''¹²⁶

12- شي، تفسير العياشي عن صَفْوَانَ قَالَ: سَأَلَنِي أَبُو الْحَسَنِ ع وَ مُحَمَّدُ بْنُ خَلْفٍ جَالِسٌ فَقَالَ لِي مَاتَ يَحْيَى بْنُ الْقَاسِمِ الْحَدَّاءُ فَمَاتَ لَهُ نَعْمَ وَ مَاتَ زُرْعَةُ

Tafseer Al Ayyash – from Safwan who said,

'Abu Al-Hassan^{-asws} asked me and Muhammad Bin Khalaf was seated. He^{-asws} said to me: 'Yahya Bin Al-Qasim Al-Haza'a died'. I said to him^{-asws}, 'Yes, and Zur'ah said'.

فَقَالَ كَانَ جَعْفَرُ ع يَقُولُ فَمُسْتَنْقَرٌ وَ مُسْتَوْدَعٌ فَمُسْتَنْقَرٌ قَوْمٌ يُعْطَوْنَ الْإِيمَانَ وَ يُسْتَنْقَرُ فِي قُلُوبِهِمْ وَ الْمُسْتَوْدَعُ قَوْمٌ يُعْطَوْنَ الْإِيمَانَ ثُمَّ يُسَلَبُونَهُ.

He^{-asws} said: 'Ja'far^{-as} had said: **a (permanent) stable one and a (temporarily) deposited one. [6:98]**. The stable are a people, who are Given the Eman and it is stable in their hearts, and the deposited are a people Given the Eman, then He^{-azwj} Confiscates it''¹²⁷

13- شي، تفسير العياشي عن أَبِي الْحَسَنِ الْأَوَّلِ قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ فَمُسْتَنْقَرٌ وَ مُسْتَوْدَعٌ قَالَ الْمُسْتَنْقَرُ الْإِيمَانُ الثَّابِتُ وَ الْمُسْتَوْدَعُ الْمُعَارِ.

Tafseer Al-Ayyashi –

'From Abu Al Hassan^{-asws} the first, he (the narrator) said, 'I asked him^{-asws} about Words of Allah^{-azwj}: **a (permanent) stable one and a (temporarily) deposited one. [6:98]**. He^{-asws} said: 'The deposited of the Eman is the affirmed, and the deposited is the Lent''¹²⁸

14- شي، تفسير العياشي عن أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ: وَقَفَ عَلَيَّ أَبُو الْحَسَنِ الثَّانِي ع فِي بَيْتِي زُرْبِي فَقَالَ لِي وَ هُوَ رَافِعٌ صَوْتَهُ يَا أَحْمَدُ

¹²⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 34 H 10

¹²⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 34 H 11

¹²⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 34 H 12

¹²⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 34 H 13

Tafseer Al-Ayyashi – from Ahmad Bin Muhammad who said,

‘Ali^{-asws} Bin Al-Husayn^{-asws} paused me among the clan of Zureyq. He^{-asws} said to me, and he^{-asws} was raising his^{-asws} voice: ‘O Ahmad!’

قُلْتُ بَيْتِكَ

I said, ‘At your^{-asws} service!’

قَالَ إِنَّهُ لَمَّا فُيِّضَ رَسُولُ اللَّهِ ص جَهْدَ النَّاسِ عَلَى إِطْفَاءِ نُورِ اللَّهِ فَأَبَى اللَّهُ إِلَّا أَنْ يُبَيِّنَ نُورَهُ بِأَمِيرِ الْمُؤْمِنِينَ ع

He^{-asws} said: ‘When Rasool-Allah^{-sawww} passed away, the people fought against the revelation of the Noor of Allah^{-azwj}, but Allah^{-azwj} Refused except that He^{-azwj} would Complete His^{-azwj} Noor with Amir Al-Momineen^{-asws}.

فَلَمَّا تَوَقَّى أَبُو الْحَسَنِ ع جَهْدَ عَلِيِّ بْنِ أَبِي حَمَزَةَ وَ أَصْحَابِهِ عَلَى إِطْفَاءِ نُورِ اللَّهِ فَأَبَى اللَّهُ إِلَّا أَنْ يُبَيِّنَ نُورَهُ

When Abu Al-Hassan^{-asws} passed away, Ali Bin Abu Hamza and his companions fought upon extinguishing the Noor of Allah^{-azwj}, but Allah^{-azwj} Refused except that He^{-azwj} would Complete His^{-azwj} Noor.

وَ إِنَّ أَهْلَ الْحَقِّ إِذَا دَخَلَ فِيهِمْ دَاخِلٌ سُرُوا بِهِ وَ إِذَا خَرَجَ مِنْهُمْ خَارِجٌ لَمْ يَجْرِعُوا عَلَيْهِ وَ ذَلِكَ أَنَّهُمْ عَلَى يَقِينٍ مِنْ أَمْرِهِمْ

And the people of truth, when someone enters among them, they are cheerful with him, and when someone goes out from them, they do not panic upon him, and that is because they are upon conviction of their matter.

وَ إِنَّ أَهْلَ الْبَاطِلِ إِذَا دَخَلَ فِيهِمْ دَاخِلٌ سُرُوا بِهِ وَ إِذَا خَرَجَ عَنْهُمْ خَارِجٌ جَرَعُوا عَلَيْهِ وَ ذَلِكَ أَنَّهُمْ عَلَى شَكٍّ مِنْ أَمْرِهِمْ إِنَّ اللَّهَ يَقُولُ فَمُسْتَقَرٌّ وَ مُسْتَوْدَعٌ

And the people of falsehood, when someone enters to be among them, they are cheered by him, and when someone goes out from them, they panic upon him, and that is because they are upon doubt of their matter. Allah^{-azwj} Says: **a (permanent) stable one and a (temporarily) deposited one. [6:98]**.

قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع الْمُسْتَقَرُّ الثَّابِتُ وَ الْمُسْتَوْدَعُ الْمَعَاوِي.

He (the narrator) said, ‘Then Abu Abdullah^{-asws} said: ‘The stable is the affirmed, and the deposited is the lent’’.¹²⁹

15- شي، تفسير العياشي عن محمد بن مسلم قال سمعته يقول إن الله خلق خلقاً للإيمان لا زوال له و خلق خلقاً للكفر لا زوال له و خلق خلقاً بين ذلك فاستودع بعضهم الإيمان فإن شاء أن يثبتهم لهم أتمه و إن شاء أن يسلبهم إياه سلبهم.

¹²⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 34 H 14

Tafseer Al-Ayyashi – from Muhammad Bin Muslim who said,

‘I heard him^{-asws} saying: ‘Allah^{-azwj} Created a creature for the Eman, there is no decline for him (of his Eman), and Created a creature for the Kufr, there being no decline for him (of his (Kufr), and Created a creature between that, so He^{-azwj} Deposited some of them the Eman. If He^{-azwj} so Desires, He^{-azwj} Completes it for them, and if He^{-azwj} so Desires to Confiscates it from them, He^{-azwj} Confiscates it’^{.130}

16- كا، الكافي عن مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عٍ مِثْلَهُ وَ زَادَ فِي آخِرِهِ وَ كَانَ فُلَانٌ مِنْهُمْ مُعَارًا.

(The book) ‘Al-Kafi’ – from Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Hakam, from Abu Ayoub, from Muhammad Bin Muslim,

‘From one of the two (5th or 6th Imams^{-asws}) – similar to it, and there is an increase in its end, and so and so from them was a Lent one’^{.131}

17- كا، الكافي عن مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ وَ الْقَاسِمِ بْنِ مُحَمَّدِ الْجَوْهَرِيِّ عَنْ كَلْبِ بْنِ مُعَاوِيَةَ الْأَسَدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْعَبْدَ يُصْبِحُ مُؤْمِنًا وَ يُمْسِي كَافِرًا وَ يُصْبِحُ كَافِرًا وَ يُمْسِي مُؤْمِنًا وَ قَوْمٌ يُعَارُونَ الْإِيمَانَ ثُمَّ يُسَلَبُونَهُ وَ يُسَمَّوْنَ الْمُعَارِينَ ثُمَّ قَالَ فُلَانٌ مِنْهُمْ.

(The book) ‘Al-Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalah Bin Ayoub, and Al Qasim Bin Muhammad Al Jowhary, from Kuleyb Bin Muawiya Al Asady,

‘From Abu Abdullah^{-asws} having said: ‘The servant could be a Momin in the morning and in the evening, a Kafir, and could be a Kafir in the morning and a Momin in the evening, and a people are Lent the Eman, then they are confiscate it, and they are named as the lent ones’. Then he^{-asws} said: ‘So and so is from them’^{.132}

18- كا، الكافي عن عَلِيِّ بْنِ عَمْرٍو عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي الْحُسَيْنِ ع قَالَ: إِنَّ اللَّهَ خَلَقَ النَّبِيِّينَ عَلَى النَّبُوَّةِ فَلَا يَكُونُونَ إِلَّا أَنْبِيَاءَ وَ خَلَقَ الْمُؤْمِنِينَ عَلَى الْإِيمَانِ فَلَا يَكُونُونَ إِلَّا مُؤْمِنِينَ وَ أَعَارَ قَوْمًا إِيمَانًا فَإِنْ شَاءَ تَمَّمَهُ لَهُمْ وَ إِنْ شَاءَ سَلَبَهُمْ إِيَّاهُ

(The book) ‘Al-Kafi’ – from Ali, from his father, from Ismail Bin Marrar, from Yunus, from one of our companions,

‘From Abu Al-Hassan^{-asws} having said: ‘Allah^{-azwj} Created the Prophets^{-as} upon the Prophet-hood, so they^{-as} cannot be except Prophets^{-as}, ad He^{-azwj} Created the Momineen upon the Eman, so they cannot be, except Momineen, and He^{-azwj} Lent Eman to a people, so if He^{-azwj} so Desires, He^{-azwj} Would Complete it for them, and if He^{-azwj} so Desires, He^{-azwj} will Strip them of it’.

¹³⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 34 H 15

¹³¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 34 H 16

¹³² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 34 H 17

وَقَالَ وَ فِيهِمْ جَرَتْ فَمُسْتَقَرٌّ وَ مُسْتَوْدَعٌ

And he^{-asws} said: ‘And regarding them flows - **a (permanent) stable one and a (temporarily) deposited one. [6:98]**’.

وَقَالَ لِي إِنَّ فُلَانًا كَانَ مُسْتَوْدَعًا إِيْمَانَهُ فَلَمَّا كَذَبَ عَلَيْنَا سَلِبَ إِيْمَانَهُ ذَلِكَ.

And he^{-asws} said to me: ‘So and so, his Eman was deposited. When he lied upon us^{-asws}, that confiscated his Eman’.¹³³

19- نَحَج، نَحَجِ الْبَلَاغَةَ مِنْ حُطْبَةٍ لَهُ عَ فَمِنْ الْإِيْمَانِ مَا يَكُونُ ثَابِتًا مُسْتَقَرًّا فِي الْقُلُوبِ وَ مِنْهُ مَا يَكُونُ عَوَارِيَّ بَيْنَ الْقُلُوبِ وَ الصُّدُورِ إِلَى أَجْلِ مَعْلُومٍ فَإِذَا كَانَتْ لَكُمْ بَرَاءَةٌ مِنْ أَحَدٍ فَفَقِّهُوَ حَتَّى يَحْضُرَهُ الْمَوْتُ فَعِنْدَ ذَلِكَ يَقَعُ حَدُّ الْبَرَاءَةِ

(The book) ‘Nahj Al-Balagah’ –

‘From a sermon of his^{-asws}: ‘From the Eman is what happens to be affirmed, stable in the hearts, and from it is what happens to be lent (temporary) between the hearts and the chests to a known term. So when there happens to be disavowing for you from anyone, then pause it until the death presents him. During that the restriction of the disavowing falls.

وَ الْهِجْرَةُ قَائِمَةٌ عَلَى حَدِّهَا الْأَوَّلِ مَا كَانَ لِلَّهِ فِي أَهْلِ الْأَرْضِ حَاجَةٌ مِنْ مُسْتَسِرِّ الْأُمَّةِ وَ مُغْلِبِيهَا لَا يَقَعُ اسْمُ الْهِجْرَةِ عَلَى أَحَدٍ إِلَّا بِمَعْرِفَةِ الْحُجَّةِ فِي الْأَرْضِ فَمَنْ عَرَفَهَا وَ أَقْرَبَهَا بِهَا فَهُوَ مُهَاجِرٌ

And the emigration stands upon its former limits. Whatever were to be for Allah^{-azwj} regarding people of the earth is needy of a stable community and its announcements. The name (emigration) does not fall upon anyone except by recognition of the Divine Authority in the earth. So the one who recognises it and acknowledges with it, so he is an emigrant.

وَ لَا يَقَعُ اسْمُ الْإِسْتِضْعَافِ عَلَى مَنْ بَلَغَتْهُ الْحُجَّةُ فَسَمِعَتْهَا أُذُنُهُ وَ وَعَاهَا قَلْبُهُ إِنَّ أَمْرًا صَعْبًا مُسْتَصْعَبًا لَا يَحْتَمِلُهُ إِلَّا عَبْدٌ امْتَحَنَ اللَّهَ قَلْبَهُ لِلْإِيْمَانِ وَ لَا نَعِيَ حَدِيثَنَا إِلَّا صُدُورٌ أَمِيْنَةٌ وَ أَحْلَامٌ رَزِيْنَةٌ

And the name ‘Weakened’ does not fall upon the one the argument reaches him. His ears hear it, and his heart retains it. Our^{-asws} matter is difficult, becoming more difficult. No one can endure it except a Momin whose heart is Tested by Allah^{-azwj} for the Eman, nor can our^{-asws} Ahadeeth be retained except the trustworthy chests and level-headed minds.

أَيُّهَا النَّاسُ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَلَأَنَا بِطُرُقِ السَّمَاءِ أَعْلَمُ مَنِّي بِطُرُقِ الْأَرْضِ قَبْلَ أَنْ تَشْعَرَ فِتْنَةً نَطَأَ فِي خِطَامِهَا وَ تَذْهَبُ بِأَحْلَامِ قَوْمِهَا.

¹³³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 34 H 18

O you people! Ask me^{-asws} before you lose me^{-asws}, for I^{-asws} am more knowing with the paths of the sky than of the earth, before the Fitna works its feet trampling in its noose and does away with the dreams of its people".¹³⁴

¹³⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 34 H 19

باب 35 العلة التي من أجلها لا يكف الله المؤمنين عن الذنب

CHAPTER 35 – THE REASON DUE TO WHICH ALLAH^{-azwj} DOES NOT STOP THE PEOPLE FROM THE SIN

1- جاء، المجالس للمفيد عن ابن فلولويه عن سعد بن ابن سعد عن الأهواري عن محمد بن عمير عن الحارث بن بهرام عن عمرو بن جميع قال: قال لي أبو عبد الله ع من جاءنا يَلْتَمِسُ الْفِقْهَ وَ الْقُرْآنَ وَ التَّفْسِيرَ فَدَعُوهُ وَ مَنْ جَاءَنَا يُبْذِي عَوْرَةَ قَدْ سَتَرَهَا اللَّهُ فَتَحُوهُ

(The book) 'Al Majaalis' of Al-Mufeed – from Ibn Qawlawayya, from Sa'ad, from Ibn Sa'ad Al Ahwazy, from Muhammad Bin Umeyr, from Al Haris Bin Bahram, from Amro Bin Jumie who said,

'Abu Abdullah^{-asws} said to me: 'One who comes to us^{-asws} seeking the jurisprudence, and the Quran, and the interpretation (Tafseer), call him, and the one comes to us^{-asws} to reveal a fault which Allah^{-azwj} has Concealed it, remove him!'

فَقَالَ لَهُ رَجُلٌ مِنَ الْقَوْمِ جُعِلْتُ فِدَاكَ أَذْكَرُ حَالِي لَكَ

A man from the group said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Can I reveal my state to you^{-asws}?'

قَالَ إِنْ شِئْتِ

He^{-asws} said: 'If you so desire'.

قَالَ وَ اللَّهُ إِنِّي لَمُقِيمٌ عَلَى ذَنْبٍ مُنْذُ ذَهْرٍ أُرِيدُ أَنْ أُنْتَوَلَ مِنْهُ إِلَى غَيْرِهِ فَمَا أَقْدِرُ عَلَيْهِ

He said, 'By Allah^{-azwj}! I am staying upon a sin for a long time. I want to transfer away from it to something else, but I am not able upon it'.

قَالَ لَهُ إِنْ تَكُنْ صَادِقاً فَإِنَّ اللَّهَ يُحِبُّكَ وَ مَا يَمْنَعُكَ مِنَ الْإِنْتِقَالِ عَنْهُ إِلَّا أَنْ تَخَافَهُ.

He^{-asws} said to him: 'If you happen to be truthful, so Allah^{-azwj} Loves you, and nothing will prevent you from transferring away from it if you were to fear Him^{-azwj}'.¹³⁵

2- كا، الكافي عن محمد بن يحيى عن أحمد بن محمد بن عيسى عن علي بن أسباط عن رجل من أصحابنا من أهل خراسان من ولد إبراهيم بن يسار رفعه عن أبي عبد الله ع قال: إِنَّ اللَّهَ عَلِمَ أَنَّ الذَّنْبَ خَيْرٌ لِلْمُؤْمِنِ مِنَ الْعُجْبِ وَ لَوْ لَا ذَلِكَ مَا ابْتُلِيَ مُؤْمِنٌ بِذَنْبٍ أَبَداً.

(The book) 'Al-Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Asbat, from a man from our companions from the people of Khurasan from the children of Ibrahim Bin Yasaar, raising it to,

¹³⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 35 H 1

'Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Knows that the sin is better for the Momin than the self-conceit, and had it not been that the Momin would not be Tried with a sin, ever!''¹³⁶

¹³⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 35 H 2

CHAPTER 36 – THE LOVE FOR THE SAKE OF ALLAH^{-azwj} AND THE HATRED FOR THE SAKE OF ALLAH^{-azwj}

1- م، تفسير الإمام عليه السلام ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام لي، الأماالي للصدوق المُفسِّر بِإِسْنَادِهِ إِلَى أَبِي مُحَمَّدٍ الْعَشْكَرِيِّ عَنْ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِبَعْضِ أَصْحَابِهِ ذَاتَ يَوْمٍ يَا عَبْدَ اللَّهِ أَحِبِّ فِي اللَّهِ وَ أَبْغِضْ فِي اللَّهِ وَ وَالِ فِي اللَّهِ وَ عَادِ فِي اللَّهِ فَإِنَّهُ لَا تَنَالُ وَلَايَةَ اللَّهِ إِلَّا بِذَلِكَ وَ لَا يَجِدُ رَجُلٌ طَعَمَ الْإِيمَانَ وَ إِنْ كَثُرَتْ صَلَاتُهُ وَ صِيَامُهُ حَتَّى يَكُونَ كَذَلِكَ وَ قَدْ صَارَتْ مُوَاحَاةُ النَّاسِ يَوْمَكُمْ هَذَا أَكْثَرَهَا فِي الدُّنْيَا عَلَيْهَا يَتَوَادُّونَ وَ عَلَيْهَا يَتَبَاعَضُونَ وَ ذَلِكَ لَا يُعْنِي عَنْهُمْ مِنَ اللَّهِ شَيْئاً

Tafseer Imam (Hassan Al-Askari^{-asws}), (and) 'Ilal Al Sharaie', (and) 'Uyoun Akhbar Al-Reza^{-asws}', (and) 'Al-Amaali' of Al-Sadouq the interpreter, by his chain to,

'Abu Muhammad Al-Askari^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said to one of his^{-saww} companions one day: 'O Abdullah! Love for the Sake of Allah^{-azwj}, and hate for the Sake of Allah^{-azwj}, and befriend for the Sake of Allah^{-azwj}, and be inimical for the Sake of Allah^{-azwj}, for the Wilayah of Allah^{-azwj} cannot be attained except with that nor can a man feel the taste of Eman and even if his Salats and his fasts were to be a lot until he happens to be like that, and the brother-hood of the people has become on this day of yours, most of it is in the world. You should be inimical based upon it, and you should be hating based upon it, and that is because nothing will avail you from Allah^{-azwj} from them!'

فَقَالَ لَهُ وَ كَيْفَ لِي أَنْ أَعْلَمَ أَيُّ قَدِّ وَالْتِبِثِ وَ عَادِيثِ فِي اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ وَلِيَ اللَّهُ عَزَّ وَ جَلَّ حَتَّى أُوَالِيَهُ وَ مَنْ عَدُوُّهُ حَتَّى أَعَادِيَهُ

He said to him, 'And how can it be for me to know that I have befriended and been inimical for the Sake of Allah^{-azwj} Mighty and Majestic, and who is a friend of Allah^{-azwj} Mighty and Majestic until I can befriend him and who is His^{-azwj} enemy until I can be inimical to him?'

فَأَشَارَ لَهُ رَسُولُ اللَّهِ ص إِلَى عَلِيٍّ ع فَقَالَ أ تَرَى هَذَا

Rasool-Allah^{-saww} indicated for him to Ali^{-asws}. He^{-saww} said: 'Do you see this one?'

فَقَالَ بَلَى

He said, 'Yes'.

قَالَ وَلِيَ هَذَا وَلِيَ اللَّهُ فَوَالِيَهُ وَ عَدُوُّ هَذَا عَدُوُّ اللَّهِ فَعَادِيهِ وَالِ وَلِيَ هَذَا وَ لَوْ أَنَّهُ قَاتِلُ أَبِيكَ وَ وَلَدِكَ وَ عَادِ عَدُوَّ هَذَا وَ لَوْ أَنَّهُ أَبُوكَ وَ وَلَدُكَ.

He^{-saww} said: 'This is a friend of Allah^{-azwj}, so befriend him^{-asws}, and an enemy of this one is an enemy of Allah^{-azwj} so be inimical to him. Befriend a friend of this and even if he were a killer of your fathers and your son and be inimical to an enemy of this and even if he were to be your father and your son!'¹³⁷

¹³⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 36 H 1

2- ثو، ثواب الأعمال لي، الأماي للصدوق عن أبيه عن سعد بن عيسى عن ابن محبوب عن مالك بن عطية عن سعيد الأعرج عن أبي عبد الله ع قال: إن من أوثق عرى الإيمان أن تحب في الله وتبغض في الله وتعتطي في الله وتمنع في الله عز وجل.

(The books) 'Sawaab Al Amaal', (and) 'Al-Amaali' of Al-Sadouq – from his father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Malik Bin Atiya, from Saeed Al A'araj,

'From Abu Abdullah^{-asws} having said: 'From the firmest handles of the Eman is that you love for the Sake of Allah^{-azwj} and hate for the Sake of Allah^{-azwj} and give for the Sake of Allah^{-azwj} and prevent for the Sake of Allah^{-azwj} Mighty and Majestic".¹³⁸

3- لي، الأماي للصدوق عن ابن الوليد عن أحمد بن إدريس عن جعفر الفزاربي عن محمد بن الحسين بن زيد عن محمد بن سينان عن العلاء بن الفضيل عن أبي عبد الله ع قال: من أحب كافراً فقد أبغض الله و من أبغض كافراً فقد أحب الله

(The book) 'Al-Amaali' of Al-Sadouq – from Ibn Al Waleed, from Ahmad Bin Idrees, from Ja'far Al Fazary, from Muhammad Bin Al-Husayn Bin Zayd, from Muhammad Bin Sinan, from Al A'ala Bin Al Fuzeyl,

'From Abu Abdullah^{-asws} having said: 'One who loves a Kafir so he has hated Allah^{-azwj} and one who hates a Kafir so he has loved Allah^{-azwj}'.

ثم قال ع صديق عدو الله عدو الله.

The he^{-asws} said: 'A friend of an enemy of Allah^{-azwj} is an enemy of Allah^{-azwj}'.¹³⁹

4- فس، تفسير القمي الأجلاء يؤمئذ يبغضهم لبعض عدو إلا المتقين يعني الأصدقاء يعادي بعضهم بعضاً

Tafseer Al-Qummi –

The friends on that Day would be enemies of each other, except for the pious [43:67] – meaning friends being enemies of each other.

و قال الصادق ع ألا كلُّ حلَّةٍ كانت في الدنيا في غير الله فإنها تصبحُ عداوةً يومَ القيامةِ

Al-Sadiq^{-asws} said: 'Indeed! Every friendship which took place in the world for the sake of other than Allah^{-azwj}, it would become enmity on the Day of Qiyamah'.

و قال أمير المؤمنين ص و للظالم عداءٌ بكفه عضةً و الرجل و شيبك و للأجلاء ندامةٌ إلا المتقين.

And Amir Al-Momineen^{-asws} said: 'And for the oppressor tomorrow is to bite his own hand, and the departure (from this world) is imminent, and there will be regret for (having) friends except (for) the pious (ones)".¹⁴⁰

¹³⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 36 H 2

¹³⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 36 H 3

¹⁴⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 36 H 4

5- ل، الخصال عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمَرَانَ عَنْ سَعِيدِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: هَلِ الدِّينُ إِلَّا الْحُبُّ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ.

(The book) 'Al Khisaal' – from his father, from Ali, from his father, from Ibn Abu Umeyr, from Muhammad Bin Humran, from Saeed Bin Yasaar,

'From Abu Abdullah^{-asws} having said: 'Is the religion except the love? Allah^{-azwj} Mighty and Majestic Says: **Say (O Rasool): 'If you love Allah, then follow me. Allah will Love you [3:31]'**.¹⁴¹

6- ل، الخصال عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَلِيِّ بْنِ الصَّلْتِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ رَبِيعٍ عَنِ الْفَضَائِلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مِنْ حُبِّ الرَّجُلِ دِينَهُ حُبُّهُ إِخْوَانَهُ.

(The book) – From his father, from Muhammad Bin Ahmad Bin Ali Bin Al Salt, from Al Barqy, from his father, from Hammad Bin Isa, from Rabie, from Al Fuzeyl,

'From Abu Abdullah^{-asws} having said: 'From the (sign of) the love of the man (for) his religion is his loving his brethren"¹⁴²

7- ف، تحف العقول عَنْ أَبِي جَعْفَرٍ النَّبِيِّ قَالَ: أَوْحَى اللَّهُ إِلَى بَعْضِ الْأَنْبِيَاءِ أَمَا زُهِدَكَ فِي الدُّنْيَا فَتَعَجَّلَكَ الرَّاحَةَ وَ أَمَا انْقِطَاعَكَ إِلَيَّ فَتَعَزُّزَكَ بِي وَ لَكِنَّ هَلْ عَادَيْتَ لِي عَدُوًّا أَوْ وَالَيْتَ لِي وَلِيًّا.

(The book) 'Tuhaf Al Uqool' –

'From Abu Ja'far^{-asws} the 2nd having said: 'Allah^{-azwj} Revealed to one of the Prophets^{-as}: "As for your^{-as} ascetism in the world, the rest will hasten to you^{-as}, and as for your^{-as} cutting off (from others) to Me^{-azwj}, you^{-as} will be Strengthened by Me^{-azwj}, but when you^{-as} are inimical to an enemy for Me^{-azwj} or befriended a friend for Me^{-azwj}?"¹⁴³

8- ف، تحف العقول عَنْ أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ قَالَ: حُبُّ الْأَبْرَارِ لِلْأَبْرَارِ نَوَابٌ لِلْأَبْرَارِ وَ حُبُّ الْفُجَّارِ لِلْأَبْرَارِ فَضِيلَةٌ لِلْأَبْرَارِ وَ بُغْضُ الْفُجَّارِ لِلْأَبْرَارِ زَيْنٌ لِلْأَبْرَارِ وَ بُغْضُ الْأَبْرَارِ لِلْفُجَّارِ خِزْيٌ عَلَى الْفُجَّارِ.

(The book) 'Tuhaf Al-Uqool' –

'From Abu Muhammad Al-Askari^{-asws} having said: 'Love by the righteous for the righteous is a Reward for the righteous, and love by the immoral for the righteous is a merit for the righteous, and hatred by the immoral for the righteous is an adornment for the righteous, and hatred by the righteous for the immoral is a disgrace upon the immoral"¹⁴⁴

9- سن، المحاسن عَنِ الْبَرْقِيِّ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عُبَيْدَةَ الْحَدَّادِ عَنْ أَبِي جَعْفَرٍ ع فِي حَدِيثٍ لَهُ قَالَ: بَا زِيَادٌ وَجُحَاكٌ وَ هَلِ الدِّينُ إِلَّا الْحُبُّ أ لَا تَرَى إِلَى قَوْلِ اللَّهِ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ يُغْفِرْ لَكُمْ ذُنُوبَكُمْ

¹⁴¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 36 H 5

¹⁴² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 36 H 6

¹⁴³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 36 H 7

¹⁴⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 36 H 8

(The book) 'Al-Mahasin' – from Al Bazanty, from Safwan Al Jammal, from Abu Ubeyda Al Haza'a,

'From Abu Ja'far^{-asws} in a Hadeeth of his^{-asws} having said: 'O Ziyad! Woe be to you, and is the religion except the love? Don't you see the Words of Allah^{-azwj}: **Say (O Rasool): 'If you love Allah, then follow me. Allah will Love you and Forgive you your sins; [3:31]?**

أَوْ لَا تَرَى قَوْلَ اللَّهِ لِمُحَمَّدٍ ص حَبَّبَ إِلَيْكُمْ الْإِيمَانَ وَ زَيَّنَهُ فِي قُلُوبِكُمْ وَ قَالَ يُجْبُونَ مَنْ هَاجَرَ إِلَيْهِمْ

Or don't you see the Words of Allah^{-azwj} to Muhammad^{-saww}: **Allah Endeared the Eman to you and Adorned it in your hearts [49:7]?**; and Said: **are loving the ones who emigrate to them, [59:9]**.

فَقَالَ الرَّيُّ هُوَ الْحُبُّ وَ الْحُبُّ هُوَ الدِّينُ.

He^{-asws} said: 'The religion, it is the love, and the love, it is the religion'.¹⁴⁵

10- سن، المحاسن عن ابن محبوب عن ابن رباب عن أبي عبيدة الخدّاء عن أبي عبد الله ع قال: مَنْ أَحَبَّ لِلَّهِ وَ أَبْغَضَ لِلَّهِ وَ أَعْطَى لِلَّهِ وَ مَنَعَ لِلَّهِ فَهُوَ بِمَنْ كَمَلَ إِيْمَانُهُ.

(The book) 'Al-Mahasin' – from Ibn Mahboub, from In Riab, from Abu Ubeyda Al Haza'a,

'From Abu Abdullah^{-asws} having said: 'One who loves for Allah^{-azwj} and hates for Allah^{-azwj} and gives for Allah^{-azwj} and prevents for Allah^{-azwj}, so he is from the ones having perfected his Eman'.¹⁴⁶

11- سن، المحاسن عن محمد بن خالد الأشعري عن إبراهيم بن محمد عن الحسين بن مضعب قال سمعت أبا عبد الله ع يقول مَنْ أَحَبَّ لِلَّهِ وَ أَبْغَضَ عَدُوَّهُ لَمْ يُبْغِضْهُ لَوْثِرٍ وَ تَرَهُ فِي الدُّنْيَا ثُمَّ جَاءَ يَوْمَ الْقِيَامَةِ بِمِثْلِ زَبَدِ الْبَحْرِ ذُنُوبًا كَفَّرَهَا اللَّهُ لَهُ.

(The book) 'Al-Mahasin' – from Muhammad Khalid Al Ashary, from Ibrahim Bin Muhammad, from Husayb Bin Mus'ab who said,

'I heard Abu Abdullah^{-asws} saying; 'One who loves Allah^{-azwj} and hates His^{-azwj} enemy, not hating him for an offence he had offended him in the world, then he will come on the Day of Qiyamah with the likes of sins (the number of) foam of the sea, Allah^{-azwj} would Expiate (Forgive) these for him'.¹⁴⁷

12- كا، الكافي عن العدة عن ابن عيسى و البرقي و علي بن إبراهيم عن أبيه و سهل جميعاً عن ابن محبوب عن ابن رباب عن أبي عبيدة الخدّاء عن أبي عبد الله ع قال: مَنْ أَحَبَّ فِي اللَّهِ وَ أَبْغَضَ فِي اللَّهِ وَ أَعْطَى فِي اللَّهِ فَهُوَ بِمَنْ كَمَلَ إِيْمَانُهُ.

(The book) 'Al-Kafi' – from the number, from Ibn Isa, and Al Barqy, and Ali Bin Ibrahim, from his father, and Sahl altogether, from Ibn Mahboub, from In Riab, from Abu Ubeyda Al Haza'a,

¹⁴⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 36 H 9

¹⁴⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 36 H 10

¹⁴⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 36 H 11

‘From Abu Abdullah^{-asws} having said: ‘One who loves for the Sake of Allah^{-azwj}, and hates for the Sake of Allah^{-azwj}, and gives for the Sake of Allah^{-azwj}, so he is from the ones having perfected his Eman’’.¹⁴⁸

13-13، الكافي بالإسناد المتقدم عن ابن محبوب عن مالك بن عطية عن سعيد الأعرج عن أبي عبد الله ع قال: من أوثق عرى الإيمان أن يحب في الله وئبغض في الله وئعطي في الله وئمنع في الله.

(The book) ‘Al-Kafi’ – By the previous chain, from Ibn Mahboub, from Malik Bin Atiyya, from Saeed al A’araj,

‘From Abu Abdullah^{-asws} having said: ‘From the firmest handles of the Eman is that you love for the Sake of Allah^{-azwj} and hate for the Sake of Allah^{-azwj}, and you give for the Sake of Allah^{-azwj} and prevent for the Sake of Allah^{-azwj}’’.¹⁴⁹

14-14، الكافي بالإسناد عن ابن محبوب عن أبي جعفر الأحول عن سلام بن المستنير عن أبي جعفر ع قال قال رسول الله ص وئ المؤمن للمؤمن في الله من أعظم شعب الإيمان ألا وئ من أحب في الله وئبغض في الله وئعطي في الله وئمنع في الله فهو من أصفياء الله.

(The book) ‘Al-Kafi’ – By the chain, from Ibn Mahboub, from Abu Ja’far Al Ahowl, from Sallam Bin Al Mustaneer,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Cordiality by the Momin for the Momin for the Sake of Allah^{-azwj} is from the mightiest branches of Eman. Indeed, and the one who loves for the Sake of Allah^{-azwj} and hates for the Sake of Allah^{-azwj} and gives for the Sake of Allah^{-azwj} and prevents for the Sake of Allah^{-azwj}, so he is from the elites of Allah^{-azwj}’’.¹⁵⁰

15-15، الكافي عن الحسين بن محمد عن المعلی عن الوشاء عن أبي حمزة عن أبي بصير عن أبي عبد الله ع قال سمعته يقول إن المتحابين في الله يوم القيامة على منابر من نور قد أضاء نور وجوههم وئ نور أجسادهم وئ نور منابرهم كل شيء حتى يعرفوا به قبائل هؤلاء المتحابين في الله.

(The book) ‘Al-Kafi’ – from Al-Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Abu Haza, from Abu Baseer,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘The ones loving for the Sake of Allah^{-azwj} would be upon pulpits of light on the Day of Qiyamah. The Noor of their faces, and Noor of their bodies, and Noor of their pulpits would illuminate all things, to the extent that they would be recognised by it, so it would be said, ‘They are the ones loving for the Sake of Allah^{-azwj}’’.¹⁵¹

16-16، الكافي عن علي بن أبيه عن حماد عن حريز عن فضيل بن يسار قال: سألت أبا عبد الله ع عن الحب وئ البغض أئ من الإيمان هو

(The book) ‘Al-Kafi’ – from Ali, from his father, from Hamad, from Hareyz, from Fuzeyl Bin Yasaar who said,

‘I asked Abu Abdullah^{-asws} about the love and the hatred, ‘Is it from the Eman?’

¹⁴⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 36 H 12

¹⁴⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 36 H 13

¹⁵⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 36 H 14

¹⁵¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 36 H 15

فَقَالَ وَ هَلِ الْإِيمَانُ إِلَّا الْحُبُّ وَ الْبُغْضُ ثُمَّ تَلَا هَذِهِ الْآيَةَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَ زَيَّنَهُ فِي قُلُوبِكُمْ وَ كَرَّهَ إِلَيْكُمُ الْكُفْرَ وَ الْفُسُوقَ وَ الْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ.

He^{-asws} said: ‘And is the Eman except the love and the hatred?’ Then he^{-asws} recited this Verse: **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]**.¹⁵²

17- كا، الكافي عن العدة عن البرقي عن محمد بن عيسى عن حريز عن أبي الحسن علي بن يحيى فيما أعلم عن عمرو بن مدريك الطائي عن أبي عبد الله ع قال: قال رسول الله ص لأصحابه أي عرى الإيمان أوثق

(The book) ‘Al-Kafi’ – from the number, from Al Barqy, from Muhammad Bin Isa, from Hareyz, from Abu Al-Hassan Ali Bin Yahya in what I know, from Amro Bin Mudrik Al Taie,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said to his^{-saww} companions: ‘Which handle of the Eman is the firmest?’

فَقَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ وَ قَالَ بَعْضُهُمُ الصَّلَاةُ وَ قَالَ بَعْضُهُمُ الزَّكَاةُ وَ قَالَ بَعْضُهُمُ الصِّيَامُ وَ قَالَ بَعْضُهُمُ الْحَجُّ وَ الْعُمْرَةُ وَ قَالَ بَعْضُهُمُ الْجِهَادُ

They said, ‘Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing’. And one of them said, ‘The Salat!’ And one of them said, ‘The Zakat!’ And one of them said, ‘The Fasts!’ And one of them said, ‘The Hajj and the Umrah!’ And one of them said, ‘The Jihad!’

فَقَالَ رَسُولُ اللَّهِ ص لِكُلِّ مَا قُلْتُمْ فَضْلٌ وَ لَيْسَ بِهِ وَ لَكِنْ أَوْثَقُ عَرَى الْإِيمَانِ الْحُبُّ فِي اللَّهِ وَ الْبُغْضُ فِي اللَّهِ وَ تَوَالِي أَوْلِيَاءِ اللَّهِ وَ التَّبَرِّي مِنْ أَعْدَاءِ اللَّهِ.

Rasool-Allah^{-saww} said: ‘For each of what you said there is merit, and it isn’t it, but the firmest handle of the Eman is the love for the Sake of Allah^{-azwj}, and the hatred for the Sake of Allah^{-azwj}, and befriending the friends of Allah^{-azwj}, and disavowing from enemies of Allah^{-azwj}’.¹⁵³

18- سنن، المحاسن عن محمد بن علي عن محمد بن جبلة الأحمسي عن أبي الجارود عن أبي جعفر ع قال قال رسول الله ص الْمُتَحَابُّونَ فِي اللَّهِ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ زَبْرَجَدَةٍ خَضْرَاءَ فِي ظِلِّ عَرْشِهِ عَنْ يَمِينِهِ وَ كِلْتَا يَدَيْهِ يَمِينٌ

(The book) ‘Al-Mahasin’ – from Muhammad Bin Ali, from Muhammad Bin Jabalah Al Ahmasy, from Abu Al Jaroud,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The ones loving for the Sake of Allah^{-azwj}, on the Day of Qiyamah they would be upon a land of green emeralds in the shade of His^{-azwj} Throne, on His^{-azwj} right, and both His^{-azwj} Hands are right.

وَجُوهُهُمْ أَشَدُّ بَيَاضاً مِنَ النَّجْلِ وَ أَضْوَأُ مِنَ الشَّمْسِ الطَّالِعَةِ يَعْطِيهِمْ بِمَنْزِلَتِهِمْ كُلُّ مَلَكٍ مُقَرَّبٍ وَ كُلُّ نَبِيٍّ مُرْسَلٍ يَقُولُ النَّاسُ مَنْ هَؤُلَاءِ فَيَقَالُ هَؤُلَاءِ الْمُتَحَابُّونَ فِي اللَّهِ.

¹⁵² Bihar Al-Anwaar V 66 - The book of Eman and Kufir - Ch 36 H 16

¹⁵³ Bihar Al-Anwaar V 66 - The book of Eman and Kufir - Ch 36 H 17

Their faces would be intensely whiter than the snow, and more illuminating than the emerging sun. They will be the envy of every Angel of Proximity and every Messenger Prophet^{as}. The people would be saying, 'Who are they?' It would be said, 'They are the ones loving for the Sake of Allah^{-azwj!}'¹⁵⁴

19- كا، الكافي عن العِدَّةِ عَنِ الرَّهِيِّ عَنِ أَبِيهِ عَنْ نَضْرٍ بْنِ سُؤَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْرَةَ التَّمَالِي عَنِ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: إِذَا جَمَعَ اللَّهُ عَزَّ وَجَلَّ الْأُولَيْنِ وَالْآخِرِينَ قَامَ مُنَادٍ فَنَادَى يُسْمِعُ النَّاسَ فَيَقُولُ أَيُّنَ الْمُتَحَابِّينَ فِي اللَّهِ

(The book) 'Al-Kafi' – from the number, from Al BARqy, from his father, from Nazr Bin Suweyd, from Hisham Bin Salim, from Abu Hamza Al Sumali,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'When Allah^{-azwj} Mighty and Majestic Gathers the former ones and the latter ones, a caller will stand calling out, the people would hear. He would say: 'Where are the ones loving for the Sake of Allah^{-azwj?}'

قَالَ فَيَقُولُ عُنُقٌ مِنَ النَّاسِ فَيَقَالُ لَهُمْ اذْهَبُوا إِلَى الْجَنَّةِ بِغَيْرِ حِسَابٍ

He^{-asws} said: 'Necks from the people will stand. He would say to them: 'Go to the Paradise without any Reckoning''.

قَالَ فَتَلْفَأُهُمُ الْمَلَائِكَةُ فَيَقُولُونَ إِلَى أَيُّنَ فَيَقُولُونَ إِلَى الْجَنَّةِ بِغَيْرِ حِسَابٍ

He^{-asws} said: 'The Angels would receive them saying: 'Where to?' They would say, 'To the Paradise without any Reckoning'.

قَالَ فَيَقُولُونَ فَأَيُّ صَرْبٍ أَنْتُمْ مِنَ النَّاسِ فَيَقُولُونَ نَحْنُ الْمُتَحَابِّينَ فِي اللَّهِ

He^{-asws} said: 'They would say, 'So which category from the people are you?' They would say, 'We are the one loving for the Sake of Allah^{-azwj}'.

قَالَ فَيَقُولُونَ وَ أَيْ شَيْءٍ كَانَتْ أَعْمَالُكُمْ فَأَلَوْا كُنَّا نُحِبُّ فِي اللَّهِ وَ نُبْغِضُ فِي اللَّهِ

He^{-asws} said: 'They would say, 'And which thing were your deeds?' They would say, 'We used to love for the Sake of Allah^{-azwj} and hate for the Sake of Allah^{-azwj!}'

قَالَ فَيَقُولُونَ نَعَمْ أَجْرُ الْعَامِلِينَ.

He^{-asws} said: 'They would say: 'Best Recompense of the workers!'¹⁵⁵

20- كا، الكافي عن العِدَّةِ عَنِ عَلِيِّ بْنِ حَسَّانَ عَمَّنْ ذَكَرَهُ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثٌ مِنْ عِلَامَاتِ الْمُؤْمِنِ عِلْمُهُ بِاللَّهِ وَ مَنْ يُحِبُّ وَ مَنْ يُبْغِضُ.

¹⁵⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 36 H 18

¹⁵⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 36 H 19

(The book) 'Al-Kafi' – from the number, from Ali Bin Hassan, from the one who mentioned it, from Dawood Bin Farqad,

'From Abu Abdullah^{-asws} having said: 'Three are from the signs of the Momin – his knowledge of Allah^{-azwj}, and one he loves and one he hates''¹⁵⁶

21- كَأ، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَ حَمَّصِ بْنِ الْبَحْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الرَّجُلَ لَيُحِبُّكُمْ وَ مَا يَعْرِفُ مَا أَنْتُمْ عَلَيْهِ فَيُدْخِلُهُ اللَّهُ الْجَنَّةَ بِحُبِّكُمْ وَ إِنَّ الرَّجُلَ لَيُبْغِضُكُمْ وَ مَا يَعْرِفُ مَا أَنْتُمْ عَلَيْهِ فَيُدْخِلُهُ اللَّهُ الْبُغْضُكُمْ النَّارَ.

(The book) 'Al-Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim and Hafs Al Bakhtari,

'From Abu Abdullah^{-asws} having said: 'The man tends to love you all and he does not know what you are upon (Wilayah). Allah^{-azwj} will Enter him into the Paradise due to his love for you all; and the man tends to hate you and he does not know what you are upon, so Allah^{-azwj} will Enter him into the Fire due to his hatred for you all''¹⁵⁷

22- كَأ، الكافي عَنْ الْعِدَّةِ عَنِ الرَّبِيعِيِّ عَنِ ابْنِ الْعَزْزِيِّ عَنْ أَبِيهِ عَنِ جَابِرِ الْجَعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا أَرَدْتَ أَنْ تَعْلَمَ أَنَّ فِيكَ خَيْرًا فَانظُرْ إِلَى قَلْبِكَ فَإِنْ كَانَ يُحِبُّ أَهْلَ طَاعَةِ اللَّهِ عَزَّ وَ جَلَّ وَ يُبْغِضُ أَهْلَ مَعْصِيَتِهِ فَفِيكَ خَيْرٌ وَ اللَّهُ يُحِبُّكَ

(The book) 'Al-Kafi' – from the number, from Al Barqy, from Ibn Al Azramy, from his father, from Jabir Al Jufy,

'From Abu Ja'far^{-asws} having said: 'Whenever you want to know that there is good within you, then look at your heart. If it loves the people obedience to Allah^{-azwj} Mighty and Majestic and hates people disobedient to Him^{-azwj}, then there is good within you, and Allah^{-azwj} Loves you.

وَ إِذَا كَانَ يُبْغِضُ أَهْلَ طَاعَةِ اللَّهِ وَ يُحِبُّ أَهْلَ مَعْصِيَتِهِ فَلَيْسَ فِيكَ خَيْرٌ وَ اللَّهُ يُبْغِضُكَ وَ الْمَرْءُ مَعَ مَنْ أَحَبَّ.

And when it were to hate people obedient to Allah^{-azwj} and loves people disobedient to Him^{-azwj}, then there isn't any good within you, and Allah^{-azwj} Hates you; and the person will be with the one he loves''¹⁵⁸

23- كَأ، الكافي عَنْ الْعِدَّةِ عَنِ الرَّبِيعِيِّ عَنْ أَبِي عَلِيٍّ الْوَاسِطِيِّ عَنِ الْحُسَيْنِ بْنِ أَبِي عَمْرٍو دَكْرَهُ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَوْ أَنَّ رَجُلًا أَحَبَّ رَجُلًا لِلَّهِ لَأَتَانَهُ اللَّهُ عَلَى حُبِّهِ إِيَّاهُ وَ إِنْ كَانَ الْمَحْبُوبُ فِي عِلْمِ اللَّهِ مِنْ أَهْلِ النَّارِ وَ لَوْ أَنَّ رَجُلًا أَبْغَضَ رَجُلًا لِلَّهِ لَأَتَانَهُ اللَّهُ عَلَى بُغْضِهِ إِيَّاهُ وَ إِنْ كَانَ الْمُبْغُضُ فِي عِلْمِ اللَّهِ مِنْ أَهْلِ الْجَنَّةِ.

(The book) 'Al-Kafi' – from the number, from Al Barqy, from Abu Ali Al Wasity, from Al-Husayn Bin Aban, from the one who mentioned it,

'From Abu Ja'far^{-asws} having said: 'If a man were to love a man for the Sake of Allah^{-azwj}, Allah^{-azwj} would Reward him based upon his loving him, and even if in the Knowledge of Allah^{-azwj} he were to be from the people of Fire; and if a man were to hate a man for the Sake

¹⁵⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 36 H 20

¹⁵⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 36 H 21

¹⁵⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 36 H 22

of Allah^{-azwj}, Allah^{-azwj} would Reward him based upon his hating him, and even if in the Knowledge of Allah^{-azwj} he were to be from the people of Paradise”.¹⁵⁹

ما، الأماالي للشيخ الطوسي عن جماعة عن أبي المفضل عن محمد بن صالح بن فيض بن فياض عن أحمد بن محمد بن عيسى عن الحسن بن أبان عن بعض أصحابنا عنه ع مثله إلا أنه في المؤضعين وإن كان في علم الله يدون ذكر المخبوب والمبغض.

(The book) ‘Al-Amaali’ of the Sheykh Al-Tusi – from a group, from Abu Al Mufazzal, from Muhammad Bin salih Bin Fayz Bin Fayyaz, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Aban, from one of our companions,

‘From him^{-asws} – similar to it, except that it is regarding the two subjects, ‘and even if he were to be in the Knowledge of Allah^{-azwj}’, without mentioning the ones loving and the ones hating”.¹⁶⁰

14- كا، الكافي عن محمد بن يحيى عن ابن عيسى عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن بشير الكناسي عن أبي عبد الله ع قال: قد يكون حب في الله ورسوله وحب في الدنيا فمما كان في الله ورسوله فتوائبه على الله وما كان في الدنيا فليس بشيء.

(The book) ‘Al-Kafi’ – from Muhammad Bin Yahya, from Ibn Isa, from Al-Husayn Bin Saeed, from Al nazr Bin Suweyd, from Yahya Al Halby, from Bashir Al Kunasy,

‘From Abu Abdullah^{-asws} having said: ‘There happens to be love for the Sake of Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and love for the sake of the world. So whatever was for the Sake of Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, its Reward is upon Allah^{-azwj}, and whatever was for the sake of the world, it isn’t anything”.¹⁶¹

25- كا، الكافي عن العدة عن أحمد بن محمد بن عثمان بن عيسى عن سماعة بن مهران عن أبي عبد الله ع قال: إن المسلمي يلتقيان فأفضلهما أشدهما حباً لصاحبه.

(The book) ‘Al-Kafi’ – from the number, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at Bin Mihran,

‘From Abu Abdullah^{-asws} having said: ‘Two Muslims meet, so the superior of the two is the one more intensely loving to his companion”.¹⁶²

26- كا، الكافي عن العدة عن أحمد بن محمد بن البرنطبي و ابن فضال عن صفوان الجمال عن أبي عبد الله ع قال: ما التقى مؤمنان قط إلا كان أفضلهما أشدهما حباً لأخيه.

(The book) ‘Al-Kafi’ – from the number, from Ahmad Bin Muhammad, from Al Bazanty, and Ibn Fazzal, from Safwan Al Jammal,

‘From Abu Abdullah^{-asws} having said: ‘No two Momineen will meet at all except the superior of the two would be the one more intensely loving to his brother”.¹⁶³

¹⁵⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 36 H 23 a

¹⁶⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 36 H 23 b

¹⁶¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 36 H 24

¹⁶² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 36 H 25

¹⁶³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 36 H 26

27- كا، الكافي عن الحسين بن محمد عن محمد بن عمران السبيعي عن عبد الله بن جبلة عن إسحاق بن عمار عن أبي عبد الله ع قال: كُلُّ مَنْ لَمْ يُحِبَّ عَلَى الدِّينِ وَ لَمْ يُبْغِضْ عَلَى الدِّينِ فَلَا دِينَ لَهُ.

(The book) 'Al-Kafi' – from Al-Husayn Bin Muhammad, from Muhammad Bin Imran Al Sabie, from Abdullah Bin Jabala, from Is'haq Bin Ammar,

'From Abu Abdullah^{-asws} having said: 'Everyone who does not love based upon the religion and does not hate based upon the religion, there is no religion for him''.¹⁶⁴

28- سن، المحاسن عن بعض أصحابنا عن صالح بن بشير الدهان قال قال أبو عبد الله ع إنَّ الرَّجُلَ لَيُحِبُّ وِليَّ الله وَ مَا يَعْلَمُ مَا يَقُولُ فَيَدْخُلُهُ اللهُ الْجَنَّةَ وَ إنَّ الرَّجُلَ لَيُبْغِضُ وِليَّ الله وَ مَا يَعْلَمُ مَا يَقُولُ فَيَمُوتُ وَ يَدْخُلُ النَّارَ.

(The book) 'Al-Mahasin' – from one of our compnions, from Salih Bin Bashir Al Dahhan who said,

'The man tends to love a friend of Allah^{-azwj} and he does not know what he is saying (believing in), Allah^{-azwj} Enter him into the Paradise, and the man tends to hate a friend of Allah^{-azwj} and he does not know what he is saying (believing in), so he dies and he will enter the Fire''.¹⁶⁵

29- كِتَابُ الْغَايَاتِ، عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ رَسُولُ اللهِ ص دَاتِ يَوْمٍ لِأَصْحَابِهِ أَخْبِرُونِي بِأَوْثَقِ عُرَى الْإِسْلَامِ

'Kitab Al-Ghayaat' –

'From Abu Ja'far^{-asws} having said: 'One day Rasool-Allah^{-saww} said to his^{-saww}: 'Inform me^{-saww} about the firmest handle of Al-Islam!'

فَقَالُوا يَا رَسُولَ اللهِ الصَّلَاةُ

They said, 'O Rasool-Allah^{-saww}, the Salat!'

قَالَ إِنَّ الصَّلَاةَ

He^{-saww} said: '(It is not) the Salat'.

قَالُوا يَا رَسُولَ اللهِ الزَّكَاةُ

They said, 'O Rasool-Allah^{-saww}, the Zakat!'

قَالَ إِنَّ الزَّكَاةَ

He^{-saww} said: '(It is not) the Zakat!'

قَالُوا يَا رَسُولَ اللهِ الْجِهَادُ

¹⁶⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 36 H 27

¹⁶⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 36 H 28

They said, 'O Rasool-Allah^{-saww}, the Jihad!'

قَالَ إِنَّ الْجِهَادَ

He^{-saww} said: '(It is not) the Jihad''.

قَالَ فَقَالُوا يَا رَسُولَ اللَّهِ فَأَخْبِرْنَا

He^{-asws} said: 'They said, 'O Rasool-Allah^{-azwj}, inform us!'

قَالَ الْحُبُّ فِي اللَّهِ وَ الْبُغْضُ فِي اللَّهِ.

He^{-saww} said; 'The love for the Sake of Allah^{-azwj} and the hatred for the Sake of Allah^{-azwj}'.¹⁶⁶

30- مص، مصباح الشريعة قَالَ الصَّادِقُ ع الْمُحِبُّ فِي اللَّهِ مُحِبُّ اللَّهِ وَ الْمَحْبُوبُ فِي اللَّهِ حَبِيبُ اللَّهِ لِأَنَّهُمَا لَا يَتَخَاتَبَانِ إِلَّا فِي اللَّهِ

(The book) 'Misbah Al-Sharia' –

'Al-Sadiq^{-asws} said: 'The one loving for the Sake of Allah^{-azwj} is one loving Allah^{-azwj}, and the beloved for the Sake of Allah^{-azwj} is a Beloved of Allah^{-azwj} because both of them are not loving except for the Sake of Allah^{-azwj}'.

قَالَ رَسُولُ اللَّهِ ص الْمَرْءُ مَعَ مَنْ أَحَبَّ فَمَنْ أَحَبَّ عَبْدًا فِي اللَّهِ فَإِنَّمَا أَحَبَّ اللَّهَ وَ لَا يُحِبُّ اللَّهُ تَعَالَى إِلَّا مَنْ أَحَبَّهُ اللَّهُ

Rasool-Allah^{-saww} said: 'The person will be with the one he loves'. The one who loves a servant for the Sake of Allah^{-azwj}, so rather he loves Allah^{-azwj}, and no one will love Allah^{-azwj} the Exalted except the one Allah^{-azwj} Loves.

قَالَ رَسُولُ اللَّهِ ص أَفْضَلُ النَّاسِ بَعْدَ النَّبِيِّينَ فِي الدُّنْيَا وَ الْآخِرَةِ الْمُحِبُّونَ لِلَّهِ الْمُتَحَابُّونَ فِيهِ وَ كُلُّ حُبٍّ مَعْلُومٍ يُورِثُ بُغْدًا فِيهِ عَدَاوَةٌ إِلَّا هَدَيْنَ وَ هُمَا مِنْ عَيْنٍ وَاحِدَةٍ يَرِيدَانِ أَبَدًا وَ لَا يَنْفَصَانِ

Rasool-Allah^{-saww} said: 'The best of the people after the Prophets^{-as}, in the world and the Hereafter, the ones loving for the Sake of Allah^{-azwj}, the ones loving each other in it, and every deficient love would inherit remoteness in it, enmity, except these two, and these two are from one spring, increasing for ever and not decreasing.

قَالَ اللَّهُ عَزَّ وَ جَلَّ الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ لِأَنَّ أَصْلَ الْحُبِّ النَّبْرِي عَنْ سِوَى الْمَحْبُوبِ

Allah^{-azwj} Mighty and Majestic Said: **The friends on that Day would be enemies of each other, except for the pious [43:67]**, because the origin of love is disavowing from (everyone) besides the beloved.

¹⁶⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 36 H 29

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ أَطْيَبَ شَيْءٍ فِي الْجَنَّةِ وَاللَّهُ حُبُّ اللَّهِ وَالْحُبُّ فِي اللَّهِ وَالْحَمْدُ لِلَّهِ قَالَ اللَّهُ عَزَّ وَجَلَّ وَ آخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
وَدَلِكُمْ أَهْمٌ إِذَا عَايَنُوا مَا فِي الْجَنَّةِ مِنَ النَّعِيمِ هَاجَتِ الْمَحَبَّةُ فِي قُلُوبِهِمْ فَيَنَادُونَ عِنْدَ ذَلِكَ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

And Amir Al-Momineen^{-asws} said: ‘The most aromatic thing in the Paradise and the most pleasant is love of Allah^{-azwj} and the love for the Sake of Allah^{-azwj}, and the praising Allah^{-azwj} Mighty and Majestic: **and the last of their calls would be, ‘The Praise is for Allah, Lord of the worlds’ [10:10]**, and that is because when they see what bounties there are in the Paradise, the love will stir in their hearts, so they would call out during that: **‘The Praise is for Allah, Lord of the worlds’ [10:10]**’.¹⁶⁷

31- م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ ص «مَعَاشِرَ النَّاسِ أَحِبُّوا مَوَالِينَا مَعَ حُبِّكُمْ لِأَنَّ هَذَا زَيْدٌ بِنُ حَارِثَةَ وَ ابْنَةُ أُسَامَةَ مِنْ حَوَاصِ مَوَالِينَا فَأَحِبُّوهُمَا، فَوَ الَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ نَبِيًّا لِيَنْفَعَكُمْ خُطْمًا».

Tafseer Imam (Hassan Al-Askari^{-asws}), may the greetings be upon him^{-asws} – ‘Rasool-Allah^{-saww} said: ‘Group of people! Be loving to our^{-asws} friends along with your love for our^{-asws} Progeny^{-asws}. This Zayd Bin Haris and his son Asama are from the special ones of our^{-asws} friends, therefore love them both, for, by the One^{-azwj} Who Sent Muhammad^{-saww} with the Truth as a Prophet^{-saww}, having their love would benefit you’.

قَالُوا: وَ كَيْفَ يَنْفَعُنَا حُبُّهُمَا قَالَ: إِنَّهُمَا يَأْتِيَانِ يَوْمَ الْقِيَامَةِ عَلَيْنَا ع بِخَلْقٍ عَظِيمٍ مِنْ مُحِبَّيْهِمَا أَكْثَرَ مِنْ رِبْعَةِ وَ مُضَرَ بِعَدَدِ كُلِّ وَاحِدٍ مِنْهُمْ، فَيَقُولَانِ: يَا أَخَا رَسُولِ اللَّهِ- هَؤُلَاءِ أَحَبُّونَا بِحُبِّ مُحَمَّدٍ رَسُولِ اللَّهِ ص وَ بِحُبِّكَ.

They said, ‘And how would having their love benefit us?’ He^{-saww} said: ‘They would both be coming to Ali^{-asws} on the Day of Judgment with a great number of people from those who love them, more than (the people of tribes of) Rabi’a and Muzar, by a number of each one of them, and they would be saying, ‘O brother^{-asws} of Rasool-Allah^{-saww}! They loved us due to their love for Muhammad^{-saww}, Rasool^{-saww} of Allah^{-azwj} and due to your^{-asws} love’.

فَيَكْتُبُ لَهُمْ عَلَيَّ ع جَوَازاً عَلَى الصِّرَاطِ، فَيَعْبُرُونَ عَلَيْهِ وَ يَرُدُّونَ الْجَنَّةَ سَالِمِينَ.

Ali^{-asws} would write out a permit for them to cross over the Bridge, and they would be crossing over it and be arriving at the Paradise safely. And that is because no one can enter the Paradise, from the rest of the community of Muhammad^{-saww}, except by a permit from Ali^{-asws}.

وَدَلِكُمْ أَنَّ أَحَدًا لَا يَدْخُلُ الْجَنَّةَ مِنْ سَائِرِ أُمَّةِ مُحَمَّدٍ ص إِلَّا بِجَوَازٍ مِنْ عَلَيٍّ ع فَإِنْ أَرَدْتُمْ الْجَوَازَ عَلَى الصِّرَاطِ سَالِمِينَ، وَ دُخُولَ الْجَنَّةِ غَانِمِينَ، فَأَحِبُّوا بَعْدَ حُبِّ مُحَمَّدٍ وَ آلِهِ مَوَالِيَهُ،

Thus, if you want the permit to cross upon the Bridge safely, and enter into the Paradise as successful ones, then be loving, after having the love of Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, his^{-asws} love.

ثُمَّ إِنَّ أَرْدْتُمْ أَنْ يُعْطَمَ مُحَمَّدٌ [أَوْ عَلِيٌّ] عِنْدَ اللَّهِ تَعَالَى مَنَازِلَكُمْ فَأَجْبُوا شَيْعَةَ مُحَمَّدٍ وَعَلِيٍّ، وَجُدُوا فِي فَضَاءِ حَوَائِجِ إِخْوَانِكُمُ الْمُؤْمِنِينَ، فَإِنَّ اللَّهَ تَعَالَى إِذَا أَدْخَلَ الْجَنَّةَ مَعَاشِرَ شَيْعَتِنَا وَمُحِبِّينَا نَادَى مُنَادِيَهُ فِي تِلْكَ الْجَنَّةِ: قَدْ دَخَلْتُمْ يَا عِبَادِي الْجَنَّةَ بِرَحْمَتِي، فَتَقَاسَمُوهَا عَلَى قَدْرِ حُبِّكُمْ لِشَيْعَةِ مُحَمَّدٍ وَعَلِيٍّ ع، وَفَضَائِكُمْ لِحُفُوقِ إِخْوَانِكُمُ الْمُؤْمِنِينَ.

Then, if you want that Muhammad^{-saww} and Ali^{-asws} to magnify your status in the Presence of Allah^{-azwj}, then be loving to the Shias of Muhammad^{-saww} and Ali^{-asws}, and strive in the fulfilment of the needs of your brethren, the Momineen, for Allah^{-azwj} the Exalted, Enters you all into the Paradise, group of our^{-asws} Shias and those that love us^{-asws}, a caller would call you in those Gardens: “You have entered into the Paradise, O My^{-azwj} servants, by My^{-azwj} Mercy, and it would be apportioned upon a measurement of your love for the Shias of Muhammad^{-saww} and Ali^{-asws} and your fulfilment of the needs of your brethren, the Momineen!”

فَأَبُهِمُ كَانَ لِلشَّيْعَةِ أَشَدَّ حُبًّا، وَ لِحُفُوقِ إِخْوَانِهِ الْمُؤْمِنِينَ أَحْسَنَ فَضَاءً- كَانَتْ دَرَجَاتُهُ فِي الْجَنَّةِ أَعْلَى حَتَّى إِنَّ فِيهِمْ مَنْ يَكُونُ أَرْفَعُ مِنَ الْآخِرِ- بِمَسِيرَةِ مِائَةِ أَلْفِ سَنَةٍ تَرَابِعِ فُصُورٍ وَ جَنَّاتٍ.

So, whichever of them who was of more intense love for the Shias, and more excellent in fulfilling the rights of his brethren, the Momineen, his levels in the Gardens would be higher, to the extent that among them would happen to be higher than the other – by a travel distance of one hundred thousand years, in the magnificence of the castles and gardens”¹⁶⁸.

32- جمع، جامع الأخبار عن أبي هريرة عن النبي ص قال: إِنَّ حَوْلَ الْعَرْشِ مَنَابِرَ مِنْ نُورٍ عَلَيْهَا قَوْمٌ لِنَاسِهِمْ وَ وُجُوهُهُمْ نُورٌ لَيْسُوا بِأَنْبِيَاءَ يُعْطِيهِمُ الْأَنْبِيَاءُ وَ الشُّهَدَاءُ

(The book) ‘Jamie Al-Akhbar’ – from Abu Hureyra (a well-known fabricator),

‘From the Prophet^{-saww} having said: ‘There are pulpits of light around the Throne. Upon these would be a people, their clothing and their faces would be of Noor. They aren’t Prophets^{-as}. The Prophets^{-as} and the martyrs will envy them’.

قَالُوا يَا رَسُولَ اللَّهِ خُلِّ لَنَا

They said, ‘O Rasool-Allah^{-saww}! Solve it for us’.

قَالَ هُمْ الْمُتَحَابُّونَ فِي اللَّهِ وَ الْمُتَجَالِسُونَ فِي اللَّهِ وَ الْمُتَرَاورُونَ فِي اللَّهِ

He^{-saww} said: ‘They are the ones loving each other for the Sake of Allah^{-azwj}, and the ones gathering for the Sake of Allah^{-azwj}, and the ones visiting each other for the Sake of Allah^{-azwj}’.

وَ قَالَ النَّبِيُّ ص لَوْ أَنَّ عَبْدَيْنِ تَحَابَّا فِي اللَّهِ أَخَذَهُمَا بِالْمَشْرِيقِ وَ الْآخِرُ بِالْمَغْرِبِ لَجَمَعَ اللَّهُ بَيْنَهُمَا يَوْمَ الْقِيَامَةِ

And the Prophet^{-saww} said: ‘Even if two servants loving each other for the Sake of Allah^{-azwj}, one of them were to be in the east and the other in the west, Allah^{-azwj} will Gather them on the Day of Qiyamah’.

¹⁶⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 36 H 31

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ الْأَعْمَالِ الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ

And the Prophet^{-saww} said: 'The best of the deeds is the loving for the Sake of Allah^{-azwj} and the hating for the Sake of Allah^{-azwj}'.

وَقَالَ عَ عَلَامَةُ حُبِّ اللَّهِ حُبُّ ذِكْرِ اللَّهِ

And he^{-asws} said: 'A sign of love of Allah^{-azwj} is love of Zikr of Allah^{-azwj}'.

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْحُبِّ فِي اللَّهِ فَرِيضَةٌ وَ فِي الْبُغْضِ فِي اللَّهِ فَرِيضَةٌ.

From Anas (a a well-known fabricator) having said, 'Rasool-Allah^{-saww} said: 'The love for the Sake of Allah^{-azwj} is an Imposition, and the hatred for the Sake of Allah^{-azwj} is an Imposition (from Allah^{-azwj})'.¹⁶⁹

33 دَعَاؤُ الرَّاَوْنَدِيِّ، رُوِيَ أَنَّ اللَّهَ تَعَالَى قَالَ لِمُوسَى عَ هَلْ عَمِلْتَ لِي عَمَلًا

(The book) 'Dawaat' of Al Rawandy –

'It is reported that Allah^{-azwj} the Exalted Said to Musa^{-as}: "Have you^{-as} done any work for Me^{-azwj}?"

قَالَ صَلَّيْتُ لَكَ وَ صُمْتُ وَ تَصَدَّقْتُ وَ ذَكَرْتُ لَكَ

He^{-as} said: 'I^{-as} have prayed to You^{-azwj}, and fasted, and gave charity, and did Zikr for You^{-azwj}'.

قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ أَمَّا الصَّلَاةُ فَلَكَ بُرْهَانٌ وَ الصَّوْمُ جُنَّةٌ وَ الصَّدَقَةُ ظِلٌّ وَ الذِّكْرُ نُورٌ فَأَيُّ عَمَلٍ عَمِلْتَ لِي

Allah^{-azwj} Blessed and Exalted Said: "As for the Salat, it is a proof for you^{-as} (being upon the religion), and the fast is a shield, and the charity is a shade, and the Zikr is Noor. So which work have you^{-as} done for Me^{-azwj}?"

قَالَ مُوسَى عَ دُلِّي عَلَى الْعَمَلِ الَّذِي هُوَ لَكَ

Musa^{-as} said: 'Point me^{-as} upon the work which is for You^{-azwj}'.

قَالَ يَا مُوسَى هَلْ وَالَيْتَ لِي وَلِيًّا وَ هَلْ عَادَيْتَ لِي عَدُوًّا قَطُّ

He^{-azwj} Said: "O Musa^{-as}! Have you^{-as} befriended a friend for Me^{-azwj}, and have you been inimical to an enemy for Me^{-azwj}, at all?"

فَعَلِمَ مُوسَى أَنَّ أَفْضَلَ الْأَعْمَالِ الْحُبُّ فِي اللَّهِ وَ الْبُغْضُ فِي اللَّهِ

¹⁶⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 36 H 32

So, Musa^{-as} came to know that the best of the deeds is the love for the Sake of Allah^{-azwj} and the hatred for the Sake of Allah^{-azwj}.

وَإِلَيْهِ أَشَارَ الرِّضَا ع بِمَكْتُوبِهِ كُنْ مُحِبًّا لِأَلِ مُحَمَّدٍ وَ إِنْ كُنْتَ فَاسِقًا وَ مُحِبًّا لِمُحِبِّيهِمْ وَ إِنْ كَانُوا فَاسِقِينَ

And Al-Reza^{-asws} has indicated to it in his^{-asws} writing: 'Be loving to the Progeny^{-asws} of Muhammad^{-saww} and even if you were a mischief-maker and loving to the ones loving them^{-asws} and even if they were to be mischief-makers!'

وَ مِنْ شُجُونِ الْحَدِيثِ أَنَّ هَذَا الْمَكْتُوبَ هُوَ الْآنَ عِنْدَ بَعْضِ أَهْلِ كَرْمَنْدِ قَرْيَةٍ مِنْ نَوَاحِيْنَا إِلَى أَصْفَهَانَ مَا هِيَ وَ رَفَعَتْهُ [وَقَعْتُهُ] أَنَّ رَجُلًا مِنْ أَهْلِهَا كَانَ جَمَالًا لِمَوْلَانَا أَبِي الْحَسَنِ ع عِنْدَ تَوَجُّهِهِ إِلَى خُرَاسَانَ

And from the miscellaneous topics of the Hadeeth is that this writing, today it is in the possession of one of the people of Karmand, a town from our areas to Isfahan, who has raised it that a man from its people was a cameleer for our Master^{-asws} Abu Al-Hassan^{-asws} during his^{-asws} heading to Khurasan.

فَلَمَّا أَرَادَ الْإِنْصِرَافَ قَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ شَرِّفْنِي بِشَيْءٍ مِنْ خَطِّكَ أَنْتَبِرُكَ بِهِ وَ كَانَ الرَّجُلُ مِنَ الْعَامَّةِ فَأَعْطَاهُ ذَلِكَ الْمَكْتُوبَ

When he^{-asws} wanted to leave, he said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! Ennoble me with something from your^{-asws} handwriting I can be blessed with it', and the man was from the general Muslims (non-Shia). So, he^{-asws} gave him that writing.

وَ قَالَ النَّبِيُّ ص أَوْثِقْ عُرَى الْإِيمَانِ الْحُبُّ فِي اللَّهِ وَ الْبُغْضُ فِي اللَّهِ.

And the Prophet^{-saww} said: 'The firmest of the handle of Eman is the love for the Sake of Allah^{-azwj} and the hatred for the Sake of Allah^{-azwj}'.¹⁷⁰

34- جمع، جامع الأخبار أَوْحَى اللَّهُ إِلَى مُوسَى ع هَلْ عَمِلْتَ لِي عَمَلًا إِلَى قَوْلِهِ وَ الْبُغْضُ فِي اللَّهِ.

(The book) 'Jamie Al-Akhbar' –

'Allah^{-azwj} Revealed to Musa^{-as}: "Have you^{-as} done any work for Me^{-azwj}?! – up to his words, 'And the hatred for the Sake of Allah^{-azwj}'.¹⁷¹

¹⁷⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 36 H 33

¹⁷¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 36 H 34

باب 37 صفات خيار العباد و أولياء الله و فيه ذكر بعض الكرامات التي رويت عن الصالحين

CHAPTER 37 – CHARACTERISTICS OF THE BEST SERVANTS AND FRIENDS OF ALLAH^{-azwj}, AND IN IT IS MENTION OF THE EXTRAORDINARY EVENTS WHICH HAVE BEEN REPORTED ABOUT THE RIGHTEOUS PEOPLE

الآيات

The Verses –

يونس أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ

(Surah) Yunus^{-as}: **Indeed! The friends of Allah, there would neither be fear upon them nor would they be grieving [10:62]**

الحج الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ وَ أَمَرُوا بِالْمَعْرُوفِ وَ نَهَوْا عَنِ الْمُنْكَرِ وَ لِلَّهِ عَاقِبَةُ الْأُمُورِ

(Surah) Al Hajj: **Those, if We were to Enable them in the land, they would Establish the Salat and give the Zakat, and they would enjoin with the good and forbid from the evil; and to Allah is the end-result of the matters [22:41]**

المؤمنون إِنَّ الَّذِينَ هُمْ مِنْ حَشِيَّةٍ رَجَّيْمٍ مُشْفِقُونَ

(Surah) Al Mominoun: **Surely those who are cautious from fearing their Lord [23:57]**

وَ الَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ

And those who are believing in the Signs of their Lord [23:58]

وَ الَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ

And those who are not associating with their Lord [23:59]

وَ الَّذِينَ يُؤْتُونَ مَا آتَوْا وَ قُلُوبُهُمْ وَجَلَةٌ أَعْتَمُ إِلَى رَبِّهِمْ رَاجِعُونَ

And those are doing what they are doing, and their hearts are fearful that they would be returning to their Lord [23:60]

أُولَئِكَ يُسَارِعُونَ فِي الْحَيْرَاتِ وَ هُمْ هَا سَابِقُونَ

They are hastening in the good deeds, and they are being foremost to these [23:61]

النور في بُيُوتِ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَ يُذَكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ

(Surah) Al Noor: ***(The Light is) in houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these; Glorifying Him therein in the mornings and the evenings [24:36]***

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَ لَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَ إِقَامِ الصَّلَاةِ وَ إِتْيَانِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَ الْأَبْصَارُ

Men whom neither trading nor selling diverts them from the Zikr of Allah and establishing the Salat and giving the Zakat. They are fearing a Day in which the hearts and the sights would be overturned [24:37]

لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَ يَزِيدَهُم مِّن فَضْلِهِ وَ اللَّهُ يَزِدُّ مَن يَشَاءُ بِغَيْرِ حِسَابٍ

For Allah to Recompense them excellently for what they are doing and Increase (for) them from His Grace, and Allah Graces one He so Desires to, without measure [24:38]

الفرقان وَ عِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَ إِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

(Surah) Al Furqan: ***And the servants of the Beneficent are those who walk on the earth humbly, and when the ignorant one address them, they say, 'Peace!' [25:63]***

وَ الَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَ قِيَامًا

And those who spend the night in Sajdah to their Lord, and standing [25:64]

وَ الَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا

And those who are saying, 'Our Lord! Turn away from us the Punishment of Hell! Surely, its Punishment would be inseparable [25:65]

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَ مُقَامًا

Surely, it is an evil abode and (an evil) place to stay [25:66]

وَ الَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَ لَمْ يَقْتُرُوا وَ كَانُوا بَيْنَ ذَلِكَ قَوَامًا

And those, when they spend, are not being extravagant and are not stingy, and are moderate between that [25:67]

وَ الَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَ لَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَ لَا يَزْنُونَ وَ مَن يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا

And those who are not supplication 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]

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَ يُخَلَّدُ فِيهِ مُهَانًا

The Punishment would be doubled for him on the Day of Judgment, and he would be therein eternally in disgrace [25:69]

إِلَّا مَنْ تَابَ وَ آمَنَ وَ عَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَ كَانَ اللَّهُ غَفُورًا رَحِيمًا

Except one who repents, and believes, and does righteous deeds, so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]

وَ مَنْ تَابَ وَ عَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا

And one who repents and does righteous deeds, then surely, he repents to Allah penitently [25:71]

وَ الَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَ إِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

And those who are not witnessing (testifying) the falsities, and when they pass by the vanities, they pass by nobly [25:72]

وَ الَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يُخِرُّوا عَلَيْهَا صُمًّا وَ عُيُيَانًا

And those, when the Signs of their Lord are mentioned, do not fall deaf and blind upon these [25:73]

وَ الَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَ ذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَ اجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

And those who are saying, 'Our Lord! Grant to us from our wives and our offspring, delight of our eyes, and Make us Imams for the pious [25:74]

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَ يُلْمَعُونَ فِيهَا نَحِيَّةً وَ سَلَامًا

Those would be Recompensed with chambers for what they had been patient upon, and they would be met therein with greetings and salutations [25:75]

خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَ مُقَامًا

Abiding eternally therein. Excellent is the abode and the resting place [25:76]

السَّجْدَةَ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَ لَا تَحْزَنُوا وَ أَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ

(Surah) Al Sajdah: **Surely those who say, 'Our Lord is Allah!', then they are steadfast, the Angels would descend unto them (saying): 'Do not fear, and do not grieve, and receive glad tidings of the Paradise which you were Promised [41:30]**

نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ وَ لَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَ لَكُمْ فِيهَا مَا تَدْعُونَ

We are your Guardians in the life of the world and in the Hereafter, and for you therein is whatever your souls desire, and for you therein would be whatever you call for [41:31]

نُؤَلِّا مِنْ عَفْوَِرٍ رَحِيْمٍ

Being a hospitality from the Forgiving, Merciful [41:32]

وَ مِنْ أَحْسَنُ قَوْلًا يَمُنُّ دَعَا إِلَى اللَّهِ وَ عَمِلَ صَالِحًا وَ قَالَ إِنِّي مِنَ الْمُسْلِمِيْنَ

And who is better in words than the one who supplicates to Allah and does righteous deeds, and says, 'I am from the submitters'? [41:33]

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

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

أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

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

وَ وَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَ وَضَعَتْهُ كُرْهًا وَ حَمَلُهُ وَ فِصَالُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَ بَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَ عَلَىٰ وَالِدَيَّ وَ أَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَ أَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَ إِنِّي مِنَ الْمُسْلِمِينَ

And We Bequeathed the human with being kind to his parents. His mother bore with abhorrence and gave birth to him with abhorrence; and his bearing and his weaning is of thirty months; until when he reaches his maturity and reaches forty years, he should say, 'Lord! Strengthen me that I thank for Your Favours which You Favoured upon me and upon my parents, and that I act righteously You are Pleased with, and Rectify for me regarding my offspring. I repent to You and I am from the submitters' [46:15]

أُولَئِكَ الَّذِينَ تَتَقَبَّلُ عَنْهُمْ أَحْسَنُ مَا عَمِلُوا وَ تَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَّ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ

They are those whom We would Accept, from them, the best of what they had done and Overlook from their evil deeds. (They would be the) dwellers of the Paradise, being the Truthful Promise which they were Promised [46:16]

الذَّارِيَاتِ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَ عَيْوُنٍ

(Surah) Al Zariyaat: **Surely the pious would be in Gardens and springs [51:15]**

أَخِذِينَ مَا آتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ

Taking what their Lord would have Given them. They, before that, were good doers [51:16]

كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ

It was little from the night what they used to sleep [51:17]

وَ بِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

And in the early mornings they used to seek Forgiveness [51:18]

وَ فِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَ الْمَحْرُومِ

And in their wealth, there was a right for the beggar and the deprived ones [51:19]

الْمُجَادِلَةِ لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَ رَسُولَهُ وَ لَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَ أَزَادَهُمْ بُرُوحًا مِنْهُ وَ يُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَ رَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

(Surah) Al Mujadilah: ***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. And they would be entering the Paradise, the rivers flowing beneath them, being eternally therein. Allah being Pleased with them, and they being pleased from Him. They are the party of Allah. Indeed! Surely the party of Allah, they are the successful ones [58:22]***

الْحَاقَّةَ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ يَمِينًا فَيَقُولُ هَؤُلَاءِ أَقْرَبُأُ كِتَابِيهِ

(Surah) Al Haaqah: ***So as for one Given his book in his right hand, he would be saying, 'Behold! Read my book [69:19]***

إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيهِ

I thought I would meet its Reckoning' [69:20]

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ

So he would be in a pleasurable life [69:21]

فِي جَنَّةٍ عَالِيَةٍ

In a lofty Garden [69:22]

فُطُوفُهَا دَائِمَةٌ

Its pickings being near at hand [69:23]

كُلُوا وَ اشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ

Eat and drink pleasantly for what you were previously (enduring) during the empty (Fasting) days [69:24]

المعارج إِلَّا الْمُصَلِّينَ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ

(Surah) Al Ma'arij: **Except the ones praying Salat [70:22] Those who are constant upon their Salat [70:23]**

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ لِلسَّائِلِ وَالْمَحْرُومِ

And those in whose wealth there is a known right [70:24] For the beggar and the deprived [70:25]

وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ

And those who are ratifying the Day of Religion [70:26]

وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ

And those who are fearful from the Punishment of their Lord [70:27] Surely, the Punishment of their Lord is not to be felt secure of [70:28]

وَالَّذِينَ هُمْ لِغُرُوحِهِمْ حَافِظُونَ إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ

And those who are guarding their chastity [70:29] Except from their spouses, or what their right hands possess, so they would be without blame [70:30] But one who seek to go beyond that, so those, they are the transgressors [70:31]

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ

And those who are caretakers of their entrustments and their agreements [70:32]

وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ

And those who are staying with their more than two testimonies [70:33]

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ

And those who are preserving upon their Salats [70:34]

أُولَئِكَ فِي جَنَّاتٍ مُكْرَّمُونَ

They would be in Gardens, being honoured [70:35]

الدَّهْرُ إِنَّ الْأُبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا

(Surah) Al Dahr: **Surely, the righteous would be drinking from a cup, its admixture would be of camphor [76:5]**

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا

A fountain, from it the servants of Allah would be drinking. He shall Make it flow in abundance [76:6]

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا

They are fulfilling the vows and are fearing a Day, the evil of it would be widespread [76:7]

وَ يُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَ تَيْمَمًا وَ أُسِيرًا

And they fed the food to a poor, and an orphan and a captive out of His love (for Allah), [76:8]

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَ لَا شُكُورًا

(They said): 'But rather, we are feeding you for the Face of Allah, neither wanting any recompense from you nor any appreciation' [76:9]

إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا

Surely, we fear from our Lord a harsh, distressful Day [76:10]

فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَ لَقَّاهُمْ نَضْرَةً وَ سُورًا

Therefore, Allah will Protect them for the evil of that Day and cast freshness and happiness to them [76:11]

وَ جَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَ حَرِيرًا

And Recompense them due to their being patient, a Garden and silk [76:12]

إِلَى قَوْلِهِ تَعَالَى إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَ كَانَ سَعْيُكُمْ مَشْكُورًا

Up to His^{azwj} Words: **Surely this would be a Recompense for you and your striving (which) would always be appreciated [76:22]**

العَصْرِ وَ الْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

(Surah) Al Asr: **(I Swear) by the time [103:1] Surely, the human being is in loss [103:2]**

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَ تَوَاصَوْا بِالْحَقِّ وَ تَوَاصَوْا بِالصَّبْرِ

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

تفسير

(Forbidden) Interpretation (opinionated)

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ قَالِ الْمَفْسُورُونَ أَي فِي الْقِيَامَةِ مِنَ الْعِقَابِ وَ لَا هُمْ يَحْزَنُونَ أَي لَا يَخَافُونَ

Indeed! The friends of Allah, there would neither be fear upon them – The interpreters said, ‘I.e., (Day of) Qiyamah, from the Punishment - **nor would they be grieving [10:62]** – I.e., they will not be fearing.

و أقول يمكن أن يكون المراد أعم من الدنيا و الآخرة فإنهم لرضاهم بقضاء الله و عدم تعلقهم بالدنيا و ما فيها لا خوف عليهم للحقوق مكروه و لا هم يحزنون لفوات مأمول.

And I (Majlisi) am saying, ‘It is possible that the intent could be generation from the world and the Hereafter, for they are pleased with the Decree of Allah^{-azwj}, and lack of their relationship with the world and whatever is in it. There is no fear upon them of facing its abhorrences nor are they grieving at the loos of their hopes.

و قال الطبرسي رحمه الله اختلف في أولياء الله فقليل هم قوم ذكرهم الله بما هم عليه من سيماء الخير و الإخبات عن ابن عباس

And Al-Tabarsee, may Allah^{-azwj} have Mercy on him, said, ‘There is differing regarding the friends of Allah^{-azwj}. It is said, ‘They are a people Allah^{-azwj} has Mentioned them with what they are upon from the markings of good and the disappointments’ – from Ibn Abbas.

و قيل هم المتحابون في الله ذكر ذلك في خبر مرفوع

And it is said, ‘They are loving each other for the Sake of Allah^{-azwj}. That is mentioned in raised Hadeeth’.

و قيل هم الَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ قد بينهم في الآية التي بعدها

And it is said, ‘**Those who are believing, and they were fearing [10:63]**, and He^{-azwj} has Explained them in the Verse which is after it’.

و قيل إنهم الذين أدوا فرائض الله و أخذوا بسنن رسول الله ص و تورعوا عن محارم الله و زهدوا في عاجل هذه الدنيا و رغبوا فيما عند الله و اكتسبوا الطيب من رزق الله لمعايشهم لا يريدون به التفاخر و التكاثر ثم أنفقوه فيما يلزمهم من حقوق واجبة

And it is said, ‘They are those who fulfilled the Impositions of Allah^{-azwj} and took with the Sunnahs of Rasool-Allah^{-saww}, and they feared from the Prohibitions of Allah^{-azwj}, and they were ascetic in the current situation of this world, and they were desirous regarding what is

in the Presence of Allah^{-azwj}, and they earned the good from the sustenance of Allah^{-azwj} for their livelihoods, not intending by it the pride and the abundance. Then they spent it in what He^{-azwj} had Necessitated them from the obligatory rights.

فأولئك الذين يبارك الله لهم فيما اكتسبوا و يثابون على ما قدموا منه لآخرتهم و هو المروي عن علي بن الحسين ع

So, they are those Allah^{-azwj} has Blessed them in what they earned, and they would be Rewarded based upon what they had sent ahead from it for their Hereafter – and it is reported from Ali^{-asws} Bin Al-Husayn^{-asws}.

و قيل هم الذين توالى أفعالهم على موافقة الحق.

And it is said, ‘They are those whose actions followed upon compatibility of the truth.

و قال رحمه الله في قوله تعالى الَّذِينَ إِنَّ مَكَتَاهُمْ فِي الْأَرْضِ أَي أُعْطِينَاهُمْ مَا بِهِ يَصِحُّ الْفِعْلُ مِنْهُمْ و سلطناهم في الأرض أدوا الصلاة بحقوقها و أعطوا ما افترض الله عليهم من الزكاة

And he, may Allah^{-azwj} Mercy him, said regarding Words of the Exalted: **Those, if We were to Enable them in the land, [22:41]** – I.e., We^{-azwj} Gave them what they could correct the deeds from them and their authority in the earth. They would fulfill the Salat with its rights and give whatever Allah^{-azwj} has Obligated upon them of the Zakat.

وَ أَمْزُوا بِالْمَعْرُوفِ و هو الحق لأنه تعرف صحته وَ تَمْزُوا عَنِ الْمُنْكَرِ و هو الباطل لأنه لا يمكن معرفة صحته و يدل على وجوبهما و قَالَ أَبُو جَعْفَرٍ ع نَحْنُ هُمْ وَ اللَّهُ.

and they would enjoin with the good – and it is the right, because you can see its correctness - **and forbid from the evil;** - and it is the falsity, because it is not possible to know its correctness, and it is evidenced upon their obligations; and Abu Ja’far^{-asws} said: ‘We^{-asws} are they, by Allah^{-azwj}!’

وَ لِلَّهِ عَاقِبَةُ الْأُمُورِ أَي يبطل كل ملك سوى ملكه فتصير الأمور إليه بلا مانع و لا منازع.

and to Allah is the end-result of the matters [22:41] – I.e., Every kingdom would be nullified besides His^{-azwj} Kingdom, so the matters will come to Him^{-azwj} without any preventer nor dispute.

و قال في قوله إِنَّ الَّذِينَ هُمْ مِنْ حَشِيَّةٍ رَجِيمٍ مُشْفِقُونَ أَي من عذاب رجم خائفون فيفعلون ما أمرهم به و ينتهون عما نهاهم عنه

And He^{-azwj} Said regarding His^{-azwj} Words: **Surely those who are cautious from fearing their Lord [23:57]** – I.e., they are fearing from the Punishment of their Lord^{-azwj} so they are doing whatever He^{-azwj} has Commanded them with and they are desisting from what He^{-azwj} has Prohibited from.

وَ الَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ أَي بآيات الله و حججه من القرآن و غيره يصدقون.

And those who are believing in the Signs of their Lord [23:58] – I.e., in the Verses of Allah^{-azwj} and His^{-azwj} Arguments from the Quran and other, they are ratifying.

أقول و في الأخبار أن الآيات هم الأئمة ع.

I (Majlisi) am saying, ‘And in the Ahadeeth that the Signs, these are the Imams^{-asws}’.

وَ الَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ مِنَ الشَّرِكِ الْجَلِيِّ وَالْخَفِيِّ

And those who are not associating with their Lord [23:59] – from the obvious and the hidden association.

وَ الَّذِينَ يُؤْتُونَ مَا آتَوْا أَي يَعْطُونَ مَا أُعْطُوا مِنَ الزَّكَاةِ وَالصَّدَقَةِ أَوْ أَعْمَالِ الْبِرِّ كُلِّهَا كَمَا قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ رَحِمَهُ اللَّهُ مِنَ الْعِبَادَةِ وَالطَّاعَةِ وَ يُؤَيِّدُهُ قِرَاءَةُ يَأْتُونَ مَا آتَوْا فِي الشُّوَاذِ وَ قُلُوبُهُمْ وَجِلَّةٌ أَي خَائِفَةٌ

And those are doing what they are doing, - I.e., they are giving what they are giving from the Zakat and the charity, or the righteous deeds, all of these, like what Ali Bin Ibrahim, may Allah^{-azwj} have Mercy on him, said, being from the worship and obedience, and it is supported by the recitation, ‘**those are doing what they are doing**’ - **and their hearts are fearful** – I.e., fearing.

قال الحسن المؤمن جمع إحسانا و شفقة و المنافع جمع إساءة و امتنانا

Al-Hassan said, ‘The Momin is a collection of good deeds and compassion while the hypocrite is a collection of evil deeds and ingratitude’.

و قال أبو عبد الله ع خائفة أن لا تقبل منهم و في رواية أخرى يؤتي ما آتى و هو خائف راج

And Abu Abdullah^{-asws} said: ‘Fearful that it will not be Accepted from them’. And in another report, ‘He does what he does, and he is fearful, anticipating’.

و قيل إن في الكلام حذفاً و إضماراً و تأويله قلوبهم و جلة أن لا يقبل منهم لعلمهم أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ أَي لَأَنَّهُمْ يَوقِنُونَ بِأَنَّهُمْ يَرْجِعُونَ إِلَى اللَّهِ تَعَالَى يَخَافُونَ أَن لا يَقْبَلُ مِنْهُمْ و إِنَّمَا يَخَافُونَ ذَلِكَ لِأَنَّهُمْ لا يَأْمَنُونَ التَّفْرِيطَ أَوْ يَخَافُونَ مِنْ أَن مَرَجِعَهُمْ إِلَيْهِ وَ هُوَ يَعْلَمُ مَا يَخْفَى عَلَيْهِمْ.

And it is said, ‘In the speech there is an omission and a pronoun, and its interpretations is, ‘their hearts are fearful that it will not be Accepted from them due to their knowledge’ - **that they would be returning to their Lord [23:60]** – I.e., because they are convinced that they will be returning to Allah^{-azwj} the Exalted, fearing that it might not be Accepted from them, and rather they are fearing that because they are not feeling safe of the negligence, or fearing from their returning to Him^{-azwj} and He^{-azwj} Knows what is hidden unto them.

وَ قَالَ الصَّادِقُ ع مَا الَّذِي آتَوْا وَ اللَّهُ الطَّاعَةَ مَعَ الْمُحِبَّةِ وَ الْوَلَايَةَ وَ هُمْ فِي ذَلِكَ خَائِفُونَ لَيْسَ خَوْفُهُمْ خَوْفَ شَيْءٍ وَ لَكِنَّهُمْ خَافُوا أَنَّ يَكُونُوا مُفْصَرِّينَ فِي مَحَبَّتِنَا وَ طَاعَتِنَا.

And Al-Sadiq^{-asws} said: ‘What is that which they do? By Allah^{-azwj} they do the obedience with the love and the Wilayah, and they are fearful in that. Their fear is not the fear of doubt, but

they are fearing that they might be deficient (Muqassireen) in our^{-asws} love and their obedient to us^{-asws}.

أُولَئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ مَعْنَاهُ الَّذِينَ جَمَعُوا هَذِهِ الصِّفَاتِ هُمَ الَّذِينَ يِيَادِرُونَ إِلَى الطَّاعَاتِ وَ يَسَابِقُونَ إِلَيْهَا رَغْبَةً مِنْهُمْ فِيهَا وَ عِلْمًا مِنْهُمْ بِمَا يَنَالُونَ بِهَا مِنْ حَسَنِ الْجَزَاءِ وَ هُمْ لَهَا سَابِقُونَ أَي وَ هُمْ لِأَجْلِ تِلْكَ الْخَيْرَاتِ سَابِقُونَ إِلَى الْجَنَّةِ أَوْ هُمْ إِلَيْهَا سَابِقُونَ

They are hastening in the good deeds, [23:61] – its meaning is those who have collected these qualities, they are the one rushing to the obedience and they are foremost to it as a desired from them regarding it and a knowledge from them with what they would be achieving with it from the excellent Recompense – i.e., and they are racing to the Paradise for the reason of that goodness, or they are foremost to it.

قال ابن عباس يسابقون فيها أمثالهم من أهل البر و التقوى و روى علي بن إبراهيم عن الباقر ع قال هو علي بن أبي طالب ع لم يسبقه أحد.

Ibn Abbas said, 'They are being foremost in it, their like from the people of righteousness and piety, and Ali Bin Ibrahim reported from Al-Baqir^{-asws} having said: 'He^{-asws} is Ali^{-asws} Bin Abu Talib^{-asws}, no one preceded him^{-asws}'.

فِي بُيُوتِ أَي كَمَشْكَاةٍ فِي بَعْضِ بُيُوتٍ أَوْ تَوَقَّدَ فِي بُيُوتِ أَذِنَ اللَّهُ أَي أَمْرٌ أَوْ قَدْرٌ أَنْ تُرْفَعَ بِالْتَعْظِيمِ وَ يُذَكَّرُ فِيهَا اسْمُهُ بِالتَّلَاوَةِ وَ الذِّكْرِ وَ الدُّعَاءِ وَ نَزُولِ الْوَحْيِ وَ بَيَانِ الْأَحْكَامِ

(The Light is) in houses – i.e., like a lamp in one of the houses, or ignited in the houses - **which Allah has Allowed** – i.e., Commanded or Abled - **to be Exalted** – with the reverence - **and His Name is being Mentioned in these; [24:36]** – with recitations, and Zikr, and supplications, and descent of the Revelation, and explanation of the rulings.

عَنِ الصَّادِقِ ع هِيَ بُيُوتُ النَّبِيِّ ص.

From Al-Sadiq^{-asws}: 'These are houses of the Prophet^{-saww}'.

وَ عَنِ الْبَاقِرِ ع هِيَ بُيُوتُ الْأَنْبِيَاءِ وَ الرُّسُلِ وَ الْحُكَمَاءِ وَ أَيْمَةَ الْهُدَى.

And from Al-Baqir^{-asws}: 'These are houses of the Prophets^{-as} and the Rasools^{-as}, and the wise ones, and the Imams^{-asws} of guidance'.

وَ رَوَى عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْهُ ع هِيَ بُيُوتُ الْأَنْبِيَاءِ وَ بَيْتُ عَلِيٍّ ع مِنْهَا.

And it is reported by Ali Bin Ibrahim – from him^{-asws}: 'These are houses of the Prophets^{-as} and house of Ali^{-asws} is from these'.

يُسَبِّحُ لَهُ فِيهَا بِالْعُدُوِّ وَ الْأَصَالِ فِي الْفَقِيهِ عَنِ الصَّادِقِ ع فِي هَذِهِ الْآيَةِ قَالَ كَانُوا أَصْحَابَ بَيْتِهَا فَإِذَا حَضَرَتِ الصَّلَاةُ تَرَكُوا التِّجَارَةَ وَ انْطَلَقُوا إِلَى الصَّلَاةِ وَ هُمْ أَكْثَرُ أَجْرًا مِمَّنْ لَا يَتَّجِرُ.

Glorifying Him therein in the mornings and the evenings [24:36] – in (the book) 'Al-Faqeeh', from Al-Sadiq^{-asws} regarding this Verse, said: 'They were business people. When the Salat

presented, they neglected the trading and went to pray the Salat and they are of mighty Recompense than the ones who did not trade’.

يَخَافُونَ يَوْمًا مَعَ مَا هُمْ عَلَيْهِ مِنَ الذِّكْرِ وَالطَّاعَةِ تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ تَضْطَرِبُ وَتَتَغَيَّرُ مِنَ الْهَوْلِ

They are fearing a Day – along with what they are upon, from the Zikr and the obedience - in which the hearts and the sights would be overturned [24:37] – restless and changed, from the horror.

لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَ يَزِيدَهُمْ مِنْ فَضْلِهِ أَمْثَلِ أَمْثَلِ لَمْ يَعْدهم على أعمالهم و لا تخطر ببالهم و الله يَزُقُّ مَنْ يَشَاءُ بِعَظِيمِ حِسَابٍ تَقْرِيرٍ لِلزِّيَادَةِ وَ تَنْبِيهِ عَلَى كَمَالِ الْقُدْرَةِ وَ نَفَازِ الْمَشِيَةِ وَ سَعَةِ الْإِحْسَانِ.

For Allah to Recompense them excellently for what they are doing and Increase (for) them from His Grace, - thing not counted upon their deeds nor occurred in their minds - **and Allah Graces one He so Desires to, without measure [24:38]** – an assessment for the increase and an alertness upon the perfection of the Power, and implementation of the Desire, and capacity of the Favouring.

وَ عِبَادُ الرَّحْمَنِ أَيُّ عِبِيدِهِ الْخُلَصِ الَّذِينَ عَمِلُوا بِلِوَازِمِ الْعِبَادِيَةِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا أَيُّ بِسْكِينَةٍ وَ تَوَاضَعٍ وَ فِي الْمَجْمَعِ عَنِ الصَّادِقِ ع هُوَ الرَّجُلُ يَمْشِي بِسَجِيئَتِهِ الَّتِي جَبَلَ عَلَيْهَا لَا يَتَكَلَّفُ وَ لَا يَتَبَخَّرُ.

And the servants of the Beneficent – i.e., His^{azwj} sincere slaves, those who work with the necessary servitude - **are those who walk on the earth humbly**, - i.e., tranquillity, and humbleness. And in (the book) ‘Al Majma’, from Al-Sadiq^{asws}: ‘He is the man walking with his nature which he had been mounted upon, neither being pretensive nor strutting’.

وَ رَوَى عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْبَاقِرِ ع أَنَّهُ قَالَ فِي هَذِهِ الْآيَةِ الْأَيْمَةَ ع يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا خَوْفًا مِنْ عَدُوِّهِمْ.

And it is reported by Ali Bin Ibrahim, from Al-Baqir^{asws} having said regarding this Verse: ‘The Imams^{asws} walking upon the earth humbly, fearing from their enemies’.

وَ عَنِ الْكَأْظِمِ ع أَنَّهُ سُئِلَ عَنْ هَذِهِ الْآيَةِ فَقَالَ هُمْ الْأَيْمَةُ يَتَّقُونَ فِي مَشْيِهِمْ.

And from Al-Kazim^{asws} having been asked about this Verse. He^{asws} said: ‘The Imams^{asws} are fearing in their^{asws} walking’.

وَ عَنِ الْبَاقِرِ ع قَالَ: هُمْ الْأَوْصِيَاءُ خَافَةً مِنْ عَدُوِّهِمْ.

And from Al-Baqir^{asws} having said: ‘They^{asws} are the successors^{asws} fearing from their^{asws} enemies’.

وَ إِذَا خَاطَبْتَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا قَبْلَ أَيِّ تَسْلَمَا مِنْكُمْ وَ مِتَارَكَةٌ لَكُمْ لَا خَيْرَ بَيْنَنَا وَ لَا شَرَّ أَوْ سَدَادًا مِنَ الْقَوْلِ يَسْلَمُونَ فِيهِ مِنَ الْإِيذَاءِ وَ الْإِثْمِ

and when the ignorant one address them, they say, ‘Peace!’ [25:63] – it is said, ‘i.e., a salutation from you and a neglect to you, there is neither any good between us nor evil, or a hindrance from the word, being safe in it from the harm and the sin.

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا أَي فِي الصَّلَاةِ وَتَخْيِصِ الْبَيْتُوتَةِ لِأَنَّ الْعِبَادَةَ بِاللَّيْلِ أَحْمَزُ وَأَبْعَدُ مِنَ الرَّثَاءِ.

And those who spend the night in Sajdah to their Lord and standing [25:64] – in the Salat, and particularising with the houses because the worship at night is more intense and further from the show off.

وَالَّذِينَ يَقُولُونَ إِلَى قَوْلِهِ عَرَامًا أَي لِأَزْمَا وَمِنَهُ الْغَرِيمُ لِمَلَاذِمَتِهِ وَهُوَ إِذْ بَانَ بِأَنْتَهُمْ مَعَ حَسَنِ مَخَالَفَتِهِمْ مَعَ الْخَلْقِ وَاجْتِهَادِهِمْ فِي عِبَادَةِ الْحَقِّ وَجَلُونَ مِنَ الْعَذَابِ مَبْتَهَلُونَ إِلَى اللَّهِ فِي صَرْفِهِ عَنْهُمْ لِعَدَمِ اعْتِدَادِهِمْ بِأَعْمَالِهِمْ وَلَا وَثُوقِهِمْ عَلَى اسْتِمْرَارِ أَحْوَالِهِمْ

And those who are saying, - up to His^{-azwj} Words - inseparable [25:65] –i.e., necessary; and from it is ‘Al-Ghareem’, and it is a declaration that they, along with their goodly opposition with the manners and their striving in the worship of the truth, they are fearing from the Punishment, cheerful to Allah^{-azwj} in Turning it away from them of the lack of their preparation with their deeds nor their reliance upon the continuation of their situations.

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا الْجَمَلَتَانِ تَحْتَمِلَانِ الْحِكَايَةَ وَالْإِبْتِدَاءَ مِنَ اللَّهِ

Surely, it is an evil abode and (an evil) place to stay [25:66] – the two phrases are a narration and the beginning from Allah^{-azwj}.

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يَخْفَوْا إِذَا أَنْفَقُوا إِخ قَالَ عَلِيٌّ بِنُ إِبْرَاهِيمَ الْإِسْرَافُ الْإِنْفَاقُ فِي الْمَعْصِيَةِ فِي غَيْرِ حَقِّ وَ لَمْ يَقْتَرُوا لَمْ يَخْلُوا عَنْ حَقِّ اللَّهِ جَلَّ وَعَزَّ وَالْقَوَامُ الْعَدْلُ وَالْإِنْفَاقُ فِيمَا أَمَرَ اللَّهُ بِهِ.

And those, when they spend, - etc. Ali Bin Ibrahim said, ‘The extravagance of the spending is the disobedience in other than right - **and are not stingy, [25:67]** – not being stingy about the rights of Allah^{-azwj} Majestic and Mighty, and the standing with the justice and the spending in what Allah^{-azwj} has Commanded with.

وَ فِي الْمَجْمَعِ عَنِ النَّبِيِّ ص مَنْ أَعْطَى فِي غَيْرِ حَقِّ فَقَدْ أَسْرَفَ وَمَنْ مَنَعَ مِنْ حَقِّ فَقَدْ قَتَرَ.

And in (the book) ‘Al-Majma’a’ – from the Prophet^{-saww}: ‘One who gives in other than right, so he has been extravagant, and the one preventing from a right, so he has been stingy’.

وَ عَنْ عَلِيٍّ ع لَيْسَ فِي الْمَأْكُولِ وَالْمَشْرُوبِ سَرْفٌ وَإِنْ كَثُرَ.

And from Ali^{-asws}: ‘There isn’t any extravagance in the food and the drinks, and even if it is more’.

وَ عَنْ الصَّادِقِ ع إِنَّمَا الْإِسْرَافُ فِيمَا أَفْسَدَ الْمَالُ وَ أَضَرَّ بِالْبَدَنِ

And from Al-Sadiq^{-asws}: ‘But rather the extravagance is in what spoils the wealth and is harmful to the body’.

قِيلَ فَمَا الْإِفْتَارُ قَالَ أَكْلُ الْخُبْزِ وَالْمِلْحُ وَ أَنْتَ تَقْدِرُ عَلَى غَيْرِهِ

It was said, 'So what is the stinginess?' He^{-asws} said: 'Eating the bread and salt while you are able upon something else (better food)'.

قِيلَ فَمَا الْقَصْدُ قَالَ الْحُبُّ وَاللَّحْمُ وَاللَّبَنُ وَالْحَلُّ وَالسَّمْنُ مَرَّةً هَذَا وَمَرَّةً هَذَا.

It was said, 'So what is the moderation?' He^{-asws} said: 'The bread, and the meat, and the milk, and the vinegar, and the butter, sometimes this and sometimes this'.

وَعَنْهُ ع أَنَّهُ تَلَا هَذِهِ الْآيَةَ فَأَخَذَ قَبْضَةً مِنْ حَصَى وَ قَبْضَةً بِيَدِهِ قَالَ هَذَا الْإِفْتَاءُ الَّذِي ذَكَرَ اللَّهُ فِي كِتَابِهِ

And from him^{-asws} having recited this Verse, so he^{-asws} grabbed a handful of pebbles and held it in his hand, he^{-asws} said: 'This is the stinginess which Allah^{-azwj} has Mentioned it in His^{-azwj} Book'.

ثُمَّ قَبِضَ قَبْضَةً أُخْرَى فَأَرْخَى كَفَّهُ كُلَّهَا ثُمَّ قَالَ هَذَا الْإِسْرَافُ ثُمَّ أَخَذَ قَبْضَةً أُخْرَى فَأَرْخَى بَعْضَهَا وَ أَمْسَكَ بَعْضَهَا وَ قَالَ هَذَا الْقَوَامُ.

Then he^{-asws} grabbed another handful and let go (from) his^{-asws} palm, all of it, then said: 'This is the extravagance'. Then he^{-asws} took another handful, he^{-asws} let go part of it and withheld part of it and said: 'This is the moderation'.

حَرَّمَ اللَّهُ أَي حَرَمَهَا بِمَعْنَى حَرَمَ قَتْلِهَا إِلَّا بِالْحَقِّ مُتَعَلِّقٌ بِالْقَتْلِ الْمَحْذُوفِ أَوْ ب لَا يَفْتُلُونَ يَلْقَى أَثَامًا أَي جَزَاءٌ ثُمَّ يُضَاعَفُ بَدَلٌ مِنْ بَلَقٍ وَ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ أَثَامٌ وَادٌ مِنْ أَوْدِيَةِ جَهَنَّمَ مِنْ صَفَرٍ مَذَابٌ قَدَامُهَا حَرَّةٌ فِي جَهَنَّمَ يَكُونُ فِيهِ مِنْ عَبْدٍ غَيْرِ اللَّهِ وَ مِنْ قَتْلِ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ وَ تَكُونُ فِيهِ الزَّانَاةُ وَ يُضَاعَفُ لَهُمْ فِيهِ الْعَذَابُ

Allah Forbade – I.e., Prohibited it in the meaning He^{-azwj} Prohibited killing it - **except with the right**, - linked with the killing, the omitted, or - **and are not killing - indulges in sin [25:68]** – I.e., Recompense. Then (Punishment would be) **doubled [25:69]** – instead of it, and Ali Bin Ibrahim said, 'Asam' is a valley from the valleys of Hell of brass, melting its front of heat in Hell. There would be in it the one who worshipped other than Allah^{-azwj}, and the one who killed the soul which Allah^{-azwj} had Prohibited, and there would be in it the adulteress, and the Punishment would be doubled for them in it.

فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ فِي الْعُمُومِ عَنِ الرِّضَا ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ تَحَلَّى اللَّهُ عَزَّ وَ جَلَّ لِعَبْدِهِ الْمُؤْمِنِ فَيَقْفُهُ عَلَى ذُنُوبِهِ ذَنْبًا ذَنْبًا ثُمَّ يَسْتَعْفِرُ لَهُ

so those ones, Allah would Replace their evil deeds with good deeds, [25:70] – In (the book) 'Al-Uyoun' – from Al-Reza^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When it would be the Day of Qiyamah, Allah^{-azwj} Mighty and Majestic will Clarify to His^{-azwj} Momin servant. He^{-azwj} will Pause him based upon his sins, sin by sin. Then He^{-azwj} will Forgive for him.

لَا يُطَلِّعُ اللَّهُ عَلَى ذَلِكَ مَلَكًا مُقْرَبًا وَ لَا نَبِيًّا مُرْسَلًا وَ يَسْتُرُّ عَلَيْهِ مَا يَكْرَهُ أَنْ يَتَّفَعَ عَلَيْهِ أَحَدٌ ثُمَّ يَقُولُ لِسَيِّئَاتِهِ كُنُوتًا حَسَنَاتٍ.

Allah^{-azwj} will not Inform anyone upon that, neither an Angel of Proximity, nor a Messenger Prophet^{-as}, and He^{-azwj} will Conceal upon him whatever one dislikes to pause upon, then He^{-azwj} will Say to His^{-azwj} evil deeds: "Be good deeds!"

و أقول الأخبار في ذلك كثيرة أوردتها في الأبواب السابقة لا سيما في باب الصفح عن الشيعة.

And I (Majlisi) am saying, 'The Ahadeeth regarding that are many. I have referred these in the previous chapters especially in the chapters on pardoning the Shias'.

و مَنْ تَابَ بِتَرْكِ الْمَعَاصِي وَ النَّدَمِ عَلَيْهَا وَ عَمِلَ صَالِحًا بِتِلَافِي مَا فَرَطَ أَوْ خَرَجَ عَنِ الْمَعَاصِي وَ دَخَلَ فِي الطَّاعَةِ فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ أَي يَرْجِعُ إِلَيْهِ بِذَلِكَ مَتَابًا مُرَضِيًا عِنْدَ اللَّهِ مَاحِيًا لِلْعُقَابِ مُحْصِلًا لِلثَّوَابِ

And one who repents - by neglecting the disobedience and the regretting upon it - **and does righteous deeds**, - by avoiding what is excessive, or exiting from the disobedience and entering into the obedience - **then surely, he repents to Allah**— i.e., returning to Him^{-azwj} with that - **penitently [25:71]** – pleased in the Presence of Allah^{-azwj}, Forgiven of the Punishment, achieving the Rewards.

و قال علي بن إبراهيم لا يعود إلى شيء من ذلك بإخلاص و نية صادقة

And Ali Bin Ibrahim said, 'Not returning to anything from that, with the sincerity and the truthful intention'.

و الَّذِينَ لَا يَشْهَدُونَ الرَّؤُوفَ قَالَ لَا يَقِيمُونَ الشَّهَادَةَ الْبَاطِلَةَ وَ عَنِ الصَّادِقِ ع هُوَ الْغِنَاءُ وَ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ الْغِنَاءُ وَ مَجَالِسُ اللَّهْوِ وَ إِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا مُعْرِضِينَ عَنْهُ مَكْرَمِينَ أَنْفُسَهُمْ عَنِ الْوَقُوفِ عَلَيْهِ وَ الْخَوْضِ فِيهِ

And those who are not witnessing (testifying) the falsities, - He said, 'They are not establishing the false testimony'. And from Al-Sadiq^{-asws}: 'It is the singing'. And Ali Bin Ibrahim said, 'The singing and the gatherings of amusements - **and when they pass by the vanities, they pass by nobly [25:72]** – turning away themselves from it honourably from pausing upon it, and the wading in it.

و من ذلك الإغضاء عن الفحشاء و الصفح عن الذنوب و الكناية عما يستهجن التصريح به و في المجمع عن الباقر ع الذين إذا أرادوا ذكر الفرج كانوا عنه

And from that is shutting the eyes from the immoralities, and the pardoning from the sins, and the metaphor is about what is reprehensible to declare. And in 'Al-Majma'a', from Al-Baqir^{-asws}: 'Those when they want to mention the private parts, turn away from it'.

و في الكافي عن الصادق ع أنه قال لبعض أصحابه أين نزلتم قالوا على فلان صاحب القيان فقال كونوا كراما ثم قال أ ما سمعتم قول الله عز و جل في كتابه وَ إِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

And in 'Al-Kafi' – from Al-Sadiq^{-asws} having said to some of his^{-asws} companions: 'Where have you lodged?' They said, 'With so and so, owner of the singing girls'. He^{-asws} said: 'Be honourable'. Then he^{-asws} said: 'Have you not heard the Words of Allah^{-azwj} Mighty and Majestic in His^{-azwj} Book: **and when they pass by the vanities, they pass by nobly [25:72]**?'

وَ فِي الْعُيُونِ عَنْ مُحَمَّدِ بْنِ أَبِي عَبَادٍ كَانَ مُشْتَهَرًا بِالسَّمَاعِ وَ بِشَرْبِ النَّبِيدِ قَالَ سَأَلْتُ الرَّضَا ع عَنِ السَّمَاعِ فَقَالَ لِأَهْلِ الْحِجَازِ رَأَيْ فِيهِ وَ هُوَ فِي حَزِينِ الْبَاطِلِ وَ اللَّهْوِ أ مَا سَمِعْتَ اللَّهُ يَقُولُ وَ إِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا.

And in (the book) 'Al-Uyoun' – from Muhammad Bin Abu Abbad who was famous for listening (to vanities) and drinking Al Nabeez. He said, 'I asked Al-Reza^{-asws} about the listening. He^{-asws} said: 'For the people of Al-Hijaz there is an opinion regarding it, and it is a gathering of the falsities and the amusements. Have you not heard Allah^{-azwj} Saying: **and when they pass by the vanities, they pass by nobly [25:72]?**'

وَالَّذِينَ إِذَا دُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا أَي لَمْ يَقِيمُوا عَلَيْهَا غَيْرَ وَاَعْيُنَ لَهَا وَ لَا مَتَّبِعِينَ بِمَا فِيهَا كَمَنْ لَا يَسْمَعُ وَ لَا يَبْصُرُ بَلْ أَكْبَرُوا عَلَيْهَا سَامِعِينَ بِأَذَانٍ وَاَعْيَةٍ مَبْصُرِينَ بِعْيُونٍ رَاعِيَةٍ

And those, when the Signs of their Lord are mentioned, do not fall deaf and blind upon these [25:73] – I.e., they are not staying upon it without being aware of it, nor looking at what is in it, like the one who has neither heard nor seen, but they are devoted upon it, listening with retaining ears and seeing with considering eyes.

و فِي الْكَافِي عَنِ الصَّادِقِ ع قَالَ مَسْتَبْصِرِينَ لَيْسُوا بِشَكَاكٍ

And in (the book) 'Al-Kafi' – from Al-Sadiq^{-asws} having said: 'Insightful, not being with doubts'.

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَ ذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ بِتَوْفِيقِهِمْ لِلطَّاعَةِ وَ حَيَاةِ الْفَضَائِلِ فَإِنَّ الْمُؤْمِنَ إِذَا شَارَكَهُ أَهْلُهُ فِي طَاعَةِ اللَّهِ سَرَّ بِهِ قَلْبُهُ وَ قَرَّ بِحَمِّ عَيْنِهِ لَمَّا يَرَى مِنْ مَسَاعِدَتِهِمْ لَهُ فِي الدِّينِ وَ تَوَقُّعِ لِحُوقِهِمْ بِهِ فِي الْجَنَّةِ.

And those who are saying, 'Our Lord! Grant to us from our wives and our offspring, delight of our eyes, [25:74] - due to their inclination to the obedience, and possession of the virtues, for the Momin, when his family participates in obedience of Allah^{-azwj}, his heart is cheered by it, and his eyes are delighted with them when he sees of their aiding him in the religion, and he anticipates their joining with him in the Paradise.

وَ اجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا فِي الْجَوَامِعِ عَنِ الصَّادِقِ ع إِيَانًا عَنِي وَ فِي رِوَايَةٍ هِيَ فِيْنَا

and Make us Imams for the pious [25:74] – in 'Jawamie', from Al-Sadiq^{-asws}: 'It means us^{-asws}'. And in a report: 'It is regarding us^{-asws}'.

وَ رَوَى عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الصَّادِقِ ع قَالَ: نُحْنُ أَهْلُ الْبَيْتِ.

And it is reported by Ali Bin Ibrahim from Al-Sadiq^{-asws} having said: 'We^{-asws}, People^{-asws} of the Household'.

قَالَ وَ رَوَى أَنَّ أَزْوَاجَنَا حَدِيثُهُ وَ ذُرِّيَّتَنَا فَاطِمَةُ وَ قُرَّةُ أَعْيُنِ الْحَسَنِ وَ الْحُسَيْنِ وَ اجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا عَلِيُّ بْنُ أَبِي طَالِبٍ وَ الْأَيْمَةُ ع-

He said, 'And it is reported: **our wives** – (Syeda) Khadeeja^{-as} - **and our offspring**, - (Syeda) Fatima^{-asws} - **delight of our eyes**, - Al-Hassan^{-asws} and Al-Husayn^{-asws} - **and Make us Imams for the pious [25:74]** – Ali^{-asws} Bin Abu Talib^{-asws} and the Imams^{-asws}'.

قَالَ وَ قُرِيءَ عِنْدَهُ ع هَذِهِ الْآيَةُ فَقَالَ قَدْ سَأَلُوا عَظِيمًا أَنْ يَجْعَلَهُمْ لِلْمُتَّقِينَ أَيْمَةً فَقِيلَ لَهُ كَيْفَ هَذَا يَا ابْنَ رَسُولِ اللَّهِ قَالَ إِنَّمَا أَنْزَلَ وَ اجْعَلْنَا لَنَا مِنَ الْمُتَّقِينَ.

He said, 'And this Verse was recited in his^{-asws} presence. He^{-asws} said: 'They have asked for a mighty thing that He^{-azwj} should Make them as Imams for the pious'. It was said, 'How is this so, O son^{-asws} of Rasool-Allah^{-saww}? He^{-asws} said: 'But rather it was Revealed as: 'And Make for us from pious ones''.

أُولَئِكَ يُجْزَوْنَ الْعُرْفَةَ أَي أَعْلَى مَوَاضِعِ الْجَنَّةِ وَ هِيَ اسْمُ جَنَسٍ أُرِيدَ بِهِ الْجَمْعُ بِمَا صَبَّرُوا أَي بِصَبْرِهِمْ عَلَى الْمَشَاقِ مِنْ مَضْضِ الطَّاعَاتِ وَ رَفْضِ الشَّهَوَاتِ وَ تَحْمَلُ الْمَجَاهِدَاتِ

Those would be Recompensed with chambers – I.e., lofty places of the Paradise, and it is a name of a type, Intending the whole with it - **for what they had been patient upon**, - I.e., due to their being patient upon the hardships of reluctance of the obedience, and rejecting the lustful desires, and enduring the struggles.

وَ يُلَقَّوْنَ فِيهَا نَحِيَّةً وَ سَلَامًا أَي دَعَاءَ بِالْتَعْمِيرِ وَ بِالسَّلَامَةِ أَي بِحَيْبِهِمُ الْمَلَائِكَةُ وَ يَسْلَمُونَ عَلَيْهِمْ أَوْ يَحْبِي بَعْضُهُمْ بَعْضَهَا وَ يَسْلَمُ عَلَيْهِ أَوْ تَبْقِيهِ دَائِمَةً وَ سَلَامَةٌ مِنْ كُلِّ آفَةٍ

and they would be met therein with greetings and salutations [25:75] – I.e., supplication for the longevity and the safety, I.e., the Angels will welcome them and greet unto them, or they will congratulate each other and greet, or remaining forever and safety from every health issue.

خَالِدِينَ فِيهَا لَا يَمُوتُونَ وَ لَا يَخْرُجُونَ.

Abiding eternally therein. [25:76] – Neither dying nor expelled.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ اعْتَرَفَا بربوبيته و إقرارا بوحدانيته ثُمَّ اسْتَقَامُوا عَلَى مَقْتَضَاهُ وَ فِي أَخْبَارٍ كَثِيرَةٍ أَنَّ الْمُرَادَ بِهِ الْاسْتِقَامَةَ عَلَى الْوَلَايَةِ

Surely those who say, 'Our Lord is Allah!', - acknowledging His^{-azwj} Lordship and accepting His^{-azwj} Oneness - **then they are steadfast, [41:30]** – upon His^{-azwj} Decrees. And in many Ahadeeth, the intent with it is the stead fasted-ness upon the Wilayah.

وَ فِي نَهْجِ الْبَلَاغَةِ وَ إِنِّي مَتَكَلِّمٌ بَعْدَهُ اللَّهُ وَ حُجَّتُهُ قَالَ اللَّهُ تَعَالَى إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا الْآيَةَ وَ قَدْ قَلْتُمْ رَبُّنَا اللَّهُ فَاسْتَقِيمُوا عَلَى كِتَابِهِ وَ عَلَى مَنَاجِ أَمْرِهِ وَ عَلَى الطَّرِيقَةِ الصَّالِحَةِ مِنْ عِبَادَتِهِ ثُمَّ لَا تَمْرُقُوا مِنْهَا وَ لَا تَبْتَدِعُوا فِيهَا وَ لَا تَخَالَفُوا عَنْهَا فَإِنَّ أَهْلَ الْمَرْوَقِ مَنْقُطِعٌ بِهَمَّ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ

And in (the book) 'Nahj Al-Balagha': 'And I^{-asws} am speaking with the Promises of Allah^{-azwj} and His^{-azwj} Arguments. Allah^{-azwj} the Exalted Said: **Surely those who say, 'Our Lord is Allah!', then they are steadfast, [41:30]** – the Verse; and you all have said, 'Our Lord^{-azwj} is Allah^{-azwj}!' Therefore, be steadfast upon His^{-azwj} Book and upon the manifesto of His^{-azwj} Commands, and upon the righteous path of worshipping Him^{-azwj}, then do not deviate from it nor initiate innovations in it, nor oppose it, for the people of deviation would be cut off in the Presence of Allah^{-azwj} on the Day of Qiyamah'.

وَ قَدْ وَرَدَ فِي الْأَخْبَارِ الْكَثِيرَةِ أَنَّ الْمُرَادَ بِالْاسْتِقَامَةِ الْاسْتِقَامَةَ عَلَى وِلَايَةِ الْأَئِمَّةِ ع وَاحِدًا بَعْدَ وَاحِدٍ.

And it has been referred in many Ahadeeth that the intent with the stead fasted-ness is the stead fasted-ness upon the Wilayah of the Imams^{-asws}, one after one.

تَنْزِلُ عَلَيْهِمُ الْمَلَائِكَةُ قَالَ الطبرسي رحمه الله يعني عند الموت و روي ذلك عن أبي عبد الله ع و قيل تستقبلهم الملائكة إذا خرجوا من قبورهم في الموقف بالبشارة من الله تعالى و قيل إن البشرية تكون في ثلاثة مواطن عند الموت و في القبر و عند البعث

the Angels would descend unto them [41:30] – Al-Tabarsee, may Allah^{-azwj} Mercy him, said, ‘It means at death, and that is reported from Abu Abdullah^{-asws}. And it is said, ‘The Angels will receive them when they emerge from their graves in the pausing with the glad tidings from Allah^{-azwj} the Exalted’. And it is said, ‘The glad tidings would happen in the three places – at the death, and in the grave, and at the Resurrection’.

أَلَّا تَخَافُوا عِقَابَ اللَّهِ وَ لَا تَحْزَنُوا فَوْتَ النَّوَابِ أَوْ لَا تَخَافُوا مِمَّا أَمَامَكُمْ وَ لَا تَحْزَنُوا عَلَىٰ مَا وَرَاءَكُمْ وَ مَا خَلْفَكُمْ مِنْ أَهْلِ وَ وُلْدٍ وَ قَبِيلٍ لَا تَخَافُوا وَ لَا تَحْزَنُوا عَلَىٰ ذُنُوبِكُمْ فَإِنِّي أَغْفِرُهَا لَكُمْ

(saying): ‘Do not fear, - Punishment of Allah^{-azwj} - and do not grieve, [41:30] - at the loss of the Rewards, or do not fear from what is in front of you and do not grieve upon what is behind you and what you have left behind, from the wife, and children. And it is said, ‘Do not fear and do not grieve upon you sins for I^{-azwj} have Forgiven them for you’.

تَحْنُ أَوْلِيَاؤُكُمْ أَي أَنْصَارِكُمْ وَ أَحِبَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا تَتَوَلَّىٰ بِإِصْحَابِ الْخَيْرَاتِ إِلَيْكُمْ مِنْ قَبْلِ اللَّهِ تَعَالَىٰ وَ فِي الْآخِرَةِ نَتَوَلَّاهُمْ بِأَنْوَاعِ الْإِكْرَامِ وَ الْمُنُوبَةِ وَ قَبْلِ نَحْرَسُكُمْ فِي الدُّنْيَا وَ عِنْدَ الْمَوْتِ وَ فِي الْآخِرَةِ عَنْ أَبِي جَعْفَرٍ ع

We are your Guardians – I.e., your helpers and your beloved - **in the life of the world** – we are in charge of delivering the goodness to you from the Direction of Allah^{-azwj} the Exalted - **and in the Hereafter, [41:31]** – We shall be in charge of you all with a variety of the honour and Rewards. And it is said, ‘We are your guards in the world, and during the death, and in the Hereafter’ – from Abu Ja’far^{-asws}.

وَ قَدْ رَوَىٰ عَلِيُّ بْنُ إِبْرَاهِيمَ وَ عَمْرُوهُ عَنِ الصَّادِقِ ع قَالَ: مَا يَمُوتُ مَوْلَايَ لَنَا وَ مُبْعُضٌ لِأَعْدَائِنَا إِلَّا وَ يَحْضُرُهُ رَسُولُ اللَّهِ ص وَ أَمِيرُ الْمُؤْمِنِينَ وَ الْحَسَنُ وَ الْحُسَيْنُ ع فَيَرَاهُمْ وَ يُبَشِّرُونَهُ وَ إِنْ كَانَ غَيْرَ مَوْلَايَ يَرَاهُمْ بِحَيْثُ يَسْؤُهُمْ. وَ قَدْ مَضَتْ الْأَخْبَارُ الْكَثِيرَةَ فِي ذَلِكَ

And it is reported by Ali Bin Ibrahim and others from Al-Sadiq^{-asws}: ‘A friend of ours^{-asws} and an enemy of ours^{-asws} will not be dying except and Rasool-Allah^{-saww} and Amir Al-Momineen^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws} will present to him. He will see them^{-asws}, and they^{-asws} will give him glad tidings if he were not to be a friend, he will see them^{-asws} whereby they^{-asws} will worsen him”, and many Ahadeeth have passed regarding that.

وَ لَكُمْ فِيهَا أَي فِي الْآخِرَةِ مَا تَشْتَهُي أَنْفُسُكُمْ مِنَ الْمَلَذِ وَ تَتَمَنُونَهُ مِنَ الْمَنَافِعِ وَ لَكُمْ فِيهَا مَا تَدْعُونَ أَنَّهُ لَكُمْ فَإِنَّ اللَّهَ سَبْحَانَهُ يَحْكُمُ لَكُمْ بِذَلِكَ وَ قَبْلِ مَا تَشْتَهُي أَنْفُسُكُمْ مِنَ اللَّذَائِدِ

and for you therein – I.e., in the Hereafter - **is whatever your souls desire, - from the sanctuary and wishing for the benefits - and for you therein would be whatever you call for [41:31]** – it is for you all, for Allah^{-azwj} the Glorious has Decided that for you. And it is said, ‘Whatever your souls desire from the pleasures’.

وَ لَكُمْ فِيهَا مَا تَدْعُونَ مَا تَتَمَنُونَ مِنَ الدَّعَاءِ بِمَعْنَى الطَّلَبِ وَ هُوَ أَعْمُ مِنَ الْأَوَّلِ

and for you therein would be whatever you call for [41:31] – whatever you wish to be calling for, meaning the demanding, and it is more general than the first.

نُزُلًا مِنْ غُفُورٍ رَحِيمٍ حال من تَدْعُونَ للإشعار بأن ما يتمنون بالنسبة إلى ما يعطون مما لا يخطر ببالهم كالنزل للضيف.

Being a hospitality from the Forgiving, Merciful [41:32] – a state of **you call for [41:31]**, for the indicating that whatever you would be wishing for with the attribution to what they would be given from that has not even occurred in their minds, like the lodgement of the guest.

و أقول قد مضت الأخبار الكثيرة في أن هذه الآيات في شأن الأئمة ع و أن الملائكة يخاطبهم في الدنيا بحيث يسمعون

And I (Majlisi) am saying, 'A lot of Ahadeeth have already passed that this Verse is regarding the affair of the Imams^{-asws} and that the Angels are addressing them^{-asws} in the world whereby they^{-asws} are hearing'.

و في البصائر عن الباقر ع أنه قيل له يبلغنا أن الملائكة تنزل عليكم قال إي و الله لتنزل علينا و تطأ فرشنا أ ما تقرأ كتاب الله إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ الآية.

And in (the book) 'Al-Basaair' – from Al-Baqir^{-asws} having been said to him^{-asws}, 'Are the Angels descending unto you^{-asws} (Imams^{-asws})?' He^{-asws} said: 'Yes, by Allah^{-azwj}! They tend to descend unto us^{-asws} and tread our^{-asws} furnishing. Have you not read the Book of Allah^{-azwj}: **Surely those who say, 'Our Lord is Allah!', [41:30]** – the Verse?'

وَ مَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ أَي إِلَى معرفته و عبادته و دينه الذي ارتضاه لعباده وَ عَمِلَ صَالِحًا فِيمَا بَيْنَهُ وَ بَيْنَ رَبِّهِ وَ قَالَ إِنِّي مِنَ الْمُسْلِمِينَ

And who is better in words than the one who supplicates to Allah – i.e., to His^{-azwj} recognition, and His^{-azwj} worship, and His^{-azwj} religion which He^{-azwj} has Chosen for His^{-azwj} servants - **and does righteous deeds**, - in what is between him and his Lord^{-azwj} - **and says, 'I am from the submitters'?** [41:33].

قيل تفاخرا به و اتخذوا للإسلام ديناً و مذهباً.

It is said, 'Priding with it and taking Al-Islam as a religion and a doctrine'.

أقول و يمكن أن يكون المراد به من المنقادين لأئمة الدين.

I (Majlisi) am saying, 'And it is possible that the intent could be one led by the Imams^{-asws} of the religion'.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا قِيلَ أَي جمعوا بين التوحيد الذي هو خلاصة العلم و الاستقامة في الأمور التي هي منتهى العمل و ثم للدلالة على تأخير رتبة العمل و توقف اعتباره على التوحيد و قال علي بن إبراهيم ثم استقاموا على ولاية أمير المؤمنين

Surely, those who say, 'Our Lord is Allah!', then they are steadfast, [46:13] – It is said, 'i.e., they are gathering between the Monotheism which is the general result, and the steadfastness in the matter which it the end-result of the deeds; and then the evidence is upon the delay of the sequence of the deed and the dependence of its expression upon the

Monotheism. And Ali Bin Ibrahim said, 'Then they are steadfast upon the Wilayah of Amir Al-Momineen^{-asws}'.

فَلَا خَوْفٌ عَلَيْهِمْ مِنْ لِحُوقِ مَكْرُوهٍ وَ لَا هُمْ يَحْزَنُونَ عَلَى فَوَاتِ مَحْبُوبٍ وَ هَذِهِ مَرْتَبَةُ الْوِلَايَةِ.

So, there will neither be fear upon them – from facing its abhorrences -**nor would they be grieving [46:13]** – upon the loss of a beloved, and this is the rank of Wilayah.

بِوَالِدِيهِ حَسَنًا وَ قَرِيٍّ إِحْسَانًا وَ فِي الْمَجْمَعِ عَنْ عَلِيِّ عِ حَسَنًا بِفَتْحَتَيْنِ

with being kind to his parents. [46:15] – and it is read as 'Ihsaan' (favours). And in (the book 'Al-Majma', from Ali^{-asws}, 'Hasaan' with two 'Fatahs'.

وَ حَمْلُهُ وَ فِصَالُهُ أَي مَدَّتْهُمَا ثَلَاثُونَ شَهْرًا ذَلِكَ كُلُّهُ لَمَّا تَكَابَدَ الْأُمُّ فِي تَرْبِيَةِ الْوَلَدِ مِبَالِغَةً فِي التَّوَصِيَةِ بِهَا حَتَّى إِذَا بَلَغَ أَشَدَّهُ أَي اسْتَحْكَمَ قُوَّتَهُ وَ عَقْلَهُ وَ بَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَي أَهْمْنِي وَ أَصْلَهُ أَوْلِعْنِي مِنْ أَوْزَعْتَهُ بِكُنَا نِعْمَتَكَ يَعْنِي نِعْمَةَ الدِّينِ أَوْ مَا يَعْمَهَا وَ غَيْرَهَا

and his bearing and his weaning – i.e., their period - **is of thirty months;** - all of that is when the mother goes through in nourishing the child, an exaggeration in the advice with it - **until when he reaches his maturity** – i.e., his strength and his intellect is decisive - **and reaches forty years, he should say, 'Lord! Strengthen me** – i.e., Inspire me, and its origin is, the One^{-azwj} Who Distributed it to me with this - **Your Favours** – meaning the favour of religion, or what pervades it and something else.

وَ أَصْلُحْ لِي فِي دُرِّيَّتِي أَي اجْعَلْ لِي الصَّلَاحَ سَارِيًا فِي ذُرِّيَّتِي رَاسِخًا فِيهِمْ إِنَّي تُنْتُ إِلَيْكَ عَمَّا لَا تَرْضَاهُ أَوْ يَشْغَلُ عَنْكَ وَ إِنِّي مِنَ الْمُسْلِمِينَ الْمُخْلِصِينَ لَكَ.

And Rectify for me regarding my offspring. – i.e., Make the rectification to be for me flowing into my offspring, firmly rooted in them - **I repent to You** – from what I did not please You^{-azwj} or was pre-occupied from You^{-azwj} - **and I am from the submitters' [46:15]** - the ones sincere to You^{-azwj}.

أَحْسَنَ مَا عَمِلُوا قَبْلَ يَعْنِي طَاعَاتِهِمْ فَإِنَّ الْمَبَاحَ حَسَنٌ وَ لَا يَنْبَغُ عَلَيْهِ فِي أَصْحَابِ الْجَنَّةِ قَبْلَ كَاتِبِينَ فِي عِدَادِهِمْ أَوْ مَثَابِينَ أَوْ مَعْدُودِينَ فِيهِمْ وَعَدَّ الصِّدْقِ مَصْدَرٌ مُؤَكَّدٌ لِنَفْسِهِ فَإِنَّ تَقْبُلَ وَ نَتَجَاوَزَ وَعَدَّ الَّذِي كَانُوا يُوعَدُونَ أَي فِي الدُّنْيَا.

The best of what they had done – It is said, 'It means their (acts of) obedience, for the legalised is good and is not Rewarded upon'. **(They would be the) dwellers of the Paradise,** - It is said, 'Being in their numbers, or Rewarded, or counted among them - **being the Truthful Promise** – a pronoun of emphasis, so if We^{-azwj} Accept and Exceed the Promise - **which they were Promised [46:16]** – i.e., in the world.

وَ قَدْ مَرَّتْ أَخْبَارٌ كَثِيرَةٌ فِي أَنَّ الْآيَاتِ نَزَلَتْ فِي الْحُسَيْنِ صَلَوَاتِ اللَّهِ عَلَيْهِ

And many Ahadeeth has already passed regarding that the Verses were Revealed regarding Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}.

وَعَنِ الصَّادِقِ ع قَالَ: لَقَدْ حَمَلَتْ فَاطِمَةُ بِالْحُسَيْنِ ع جَاءَ جِبْرَائِيلُ ع إِلَى رَسُولِ اللَّهِ ص فَقَالَ إِنَّ فَاطِمَةَ سَيَلِدُ عَلَافاً تُقْتَلُهُ أُمَّتُكَ مِنْ بَعْدِكَ فَلَمَّا حَمَلَتْ فَاطِمَةُ بِالْحُسَيْنِ كَرِهَتْ حَمْلَهُ وَحِينَ وَضَعَتْهُ كَرِهَتْ وَضَعَهُ

And from Al Sadiq^{-asws} having said: 'When Fatima^{-asws} was expecting with Al Husayn^{-asws}, Jibraeel^{-as} came to Rasool Allah^{-saww}. He^{-as} said: '(Syeda) Fatima^{-asws} will be blessed with a boy, your^{-saww} community will be killing him^{-asws} from after you^{-saww}. When (Syeda) Fatima^{-asws} was expecting Al Husayn^{-asws}, she^{-asws} disliked carrying him^{-asws}, and when she^{-asws} had placed him^{-asws}, she^{-asws} disliked placing him^{-asws}'.

ثُمَّ قَالَ ع لَمْ تُرَى فِي الدُّنْيَا أُمَّ تَلِدُ عَلَافاً تَكْرَهُهُ وَ لَكِنَّهَا كَرِهَتْهُ لِمَا عَلِمَتْ أَنَّهُ سَيُقْتَلُ

Then he^{-asws} said: 'You will not see any mother giving birth to a boy disliking it, by she^{-asws} disliked it when she^{-asws} knew that he^{-asws} would be killed'.

قَالَ وَ فِيهِ تَرَكْتُ هَذِهِ الْآيَةَ:

He^{-asws} said: 'And this Verse was Revealed regarding him^{-asws}'—(derogatory)

و فِي رَوَايَةٍ أُخْرَى ثُمَّ هَبَطَ جِبْرَائِيلُ ع فَقَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ يُبَشِّرُكَ السَّلَامَ وَ يُبَشِّرُكَ بِأَنَّهُ جَاعِلٌ فِي ذُرِّيَّتِهِ الْإِمَامَةَ وَ الْوَلَايَةَ وَ الْوَصِيَّةَ فَقَالَ إِنِّي رَضِيْتُ ثُمَّ بَشَّرَ فَاطِمَةَ ع بِذَلِكَ فَرَضِيَتْ

And in another report: 'Then Jibraeel^{-as} descended. He^{-as} said: 'O Muhammad^{-saww}! Your^{-saww} Lord^{-azwj} Conveys the Greetings to you^{-asws} and Gives you^{-saww} glad tidings that He^{-azwj} will be Making the Imamate and the Wilayah and the successor-ship to be in his^{-asws} offspring'. He^{-saww} said: 'I^{-saww} am pleased'. Then he^{-saww} gave glad tidings to Fatima^{-asws} with that. She^{-asws} was pleased'.

قَالَ فَلَوْ لَا أَنَّهُ قَالَ أَصْلِحْ لِي فِي ذُرِّيَّتِي لَكَانَتْ ذُرِّيَّتُهُ كُلُّهُمْ أَيْمَةً

He^{-asws} said: 'Had he^{-as} not said: '**Rectify for me regarding my offspring [46:16]**, all of his^{-as} offspring would have been Imams'.

قَالَ وَ لَمْ يُؤَلَدْ وَ لَدَّ لِسْتَةَ أَشْهُرٍ إِلَّا عِيسَى ابْنُ مَرْيَمَ وَ الْحُسَيْنُ ع.

He^{-asws} said: 'And no child has been born at six months except Isa^{-as} Bin Maryam^{-as} and Al-Husayn^{-asws}'.

آخِذِينَ مَا آتَاهُمْ رَبُّهُمْ قِيلَ أَي قَابِلِينَ لِمَا أَعْطَاهُمْ رَاضِينَ بِهِ وَ مَعْنَاهُ أَنْ كُلَّ مَا آتَاهُمْ حَسَنٌ مُرَضِيٌّ مُتَلَقًى بِالْقَبُولِ إِنَّهُمْ كَانُوا قَبُولَ ذَلِكَ مُحْسِنِينَ قَدْ أَحْسَنُوا أَعْمَالَهُمْ وَ هُوَ تَعْلِيلٌ لِاسْتِحْقَاقِهِمْ ذَلِكَ

Taking what their Lord would have Given them. – It is said, 'i.e., accepting what He^{-azwj} has Given them, being pleased with it, and it's meaning is that all what He^{-azwj} Gave them, good, pleasing, receiving with the acceptance - **They, before that, were good doers [51:16]** – they had done good deeds, and it is a reason of them deserving that.

كانوا قليلاً من الليل ما يهجعون تفسير لإحسانهم و عن الصادق ع كانوا أقل الليالي يفوتهم لا يقومون فيها و عن الباقر ع كان القوم ينامون و لكن كلما انقلب أحدهم قال الحمد لله و لا إله إلا الله و الله أكبر

It was little from the night what they used to sleep [51:17] – Interpretation of their good deeds. And from Al-Sadiq^{-asws}: ‘Only a little of the night was missed by them not standing in it (for Salat)’. And from Al-Baqir^{-asws}: ‘The people were sleeping, but every time one of them turned, he said, ‘The Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is the Greatest’.

و بالأسحار هم يستغفرون عن الصادق ع كانوا يستغفرون في الوتر في آخر الليل سبعين مرة

And in the early mornings they used to seek Forgiveness [51:18] – from Al-Sadiq^{-asws}: ‘They were seeking Forgiveness seventy times in the solitary Salat at the end of the night.

و في أموالهم حق أي نصيب يستوجبونه على أنفسهم تقرباً إلى الله و إشفاقاً على الناس

And in their wealth there was a right - I.e., a share they had obligated upon themselves to draw closer to Allah^{-azwj} and compassionate upon the people.

للسائل و المحزوم عن الصادق ع المحزوم الذي قد حرم كده في الشراء و البيع.

for the beggar and the deprived ones [51:19] – from Al-Sadiq^{-asws}: ‘The deprives is the struggler for the livelihood, the one whose toil of his hand has been deprived in the buying and the selling’.

و في رواية أخرى ليس بعقله بأس و لا يبسط له في الرزق و هو محزوم.

And in another report: ‘There is no problem with his intellect nor is he extended for him regarding the sustenance, and he is the deprived’.

و قيل المحزوم المتعفف الذي يظن غنيا فيحرم الصدقة.

And it is said, ‘The deprived is the chaste one who is thought of as being rich, so he is deprived of the charity’.

يؤادون من حاد الله و رسوله في الجمع أي يوالون من خالف الله و رسوله و المعنى لا تجتمع موالاة الكفار مع الإيمان و المراد به الموالاة في الدين

befriending ones who oppose Allah and His Rasool, [58:22] – in ‘Al-Majma’, I.e., they are befriending the one who opposes Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and the meaning is, they do not gather the friendship of the Kafirs with the Eman, and the intent with it is the friendship in the religion.

و لو كانوا آباءهم أي و إن قربت قرابتهم منهم فإنهم لا يوالوهم إذا خالفوهم في الدين

and even though they may be their fathers, - I.e., and even if it were to be the nearest of their kin from them, they will not befriend them when they oppose them in the religion.

أُولَئِكَ أَي الَّذِينَ لَمْ يُؤَادُوهُمْ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ أَي ثَبَتَ فِي قُلُوبِهِمُ الْإِيمَانَ بِمَا فَعَلَ بِهِمْ مِنَ الْأَلطافِ فَصَارَ كَالْمَكْتُوبِ وَ قِيلَ كَتَبَ فِي قُلُوبِهِمْ عِلَامَةَ الْإِيمَانَ وَ مَعْنَى ذَلِكَ أَنَّهُمَا سَمِعَا مِنْ شَاهِدِهِمْ مِنَ الْمَلَائِكَةِ عَلَى أَعْيُنِهِمْ مَوْمِنُونَ

They, - I.e., those not befriending them - **Allah has Written the Eman to be in their hearts** – I.e., affirmed the Eman in their hearts along with what He^{-azwj} Dealt with them with the Kindness, so it became like the written. And it is said, ‘Written in their hearts a marking of the Eman, and the meaning of that is it is a marking for the one from the Angels who testifies upon that they are Momineen.

وَ أَيَّدَهُمْ بِرُوحٍ مِنْهُ أَي قَوَاهِمُ بِنُورِ الْإِيمَانَ وَ فِي الْكَافِي عَنْهُمَا عَ هُوَ الْإِيمَانُ

and He Aids them with a Spirit from Him. – I.e., Strengthens them with the Noor of Eman. And in ‘Al-Kafi’, from both of them^{-asws}: ‘It is the Eman’.

وَ عَنِ الصَّادِقِ عَ مَا مِنْ مُؤْمِنٍ إِلَّا وَ لِقَلْبِهِ أُذُنَانِ فِي جَوْفِهِ أُذُنٌ يَنْفُثُ فِيهَا الْوَسْوَاسُ الْخَنَّاسُ وَ أُذُنٌ يَنْفُثُ فِيهَا الْمَلَكُ فَيُؤَيِّدُ اللَّهُ الْمُؤْمِنَ بِالْمَلَكِ فَذَلِكَ قَوْلُهُ وَ أَيَّدَهُمْ بِرُوحٍ مِنْهُ. وَ قَدْ مَضَتْ الْأَخْبَارُ فِي ذَلِكَ

And from Al-Sadiq^{-asws}: ‘There is none from a Momin except and there are two ears for his heart in his inside – an ear the insinuations of the Satan^{-la} are blown into, and an ear the Angels blows into. Allah^{-azwj} Aids the Momin with the Angel. So that is His^{-azwj} Word: **and He Aids them with a Spirit from Him [58:22]**. And the Ahadeeth have passed regarding that.

رَضِيَ اللَّهُ عَنْهُمْ بِإِخْلَاصِ الطَّاعَةِ وَ الْعِبَادَةِ مِنْهُمْ وَ رَضُوا عَنْهُ بِثَوَابِ الْجَنَّةِ وَ قَبِلَ بِقَضَاءِ اللَّهِ عَلَيْهِمْ فِي الدُّنْيَا فَلَمْ يَكْرَهُهُ

Allah being Pleased with them, - due to the sincere obedience and the worship from them - **and they being pleased from Him.** – with the Reward of the Paradise. And it is said, ‘With the Decree of Allah^{-azwj} upon them in the world, so they do not dislike it’.

أُولَئِكَ جَزَبَ اللَّهُ أَي جَنَدَ اللَّهِ وَ أَنْصَارَ دِينِهِ وَ رِعَاةَ خَلْقِهِ أَلَا إِنَّ جَزَبَ اللَّهُ هُمُ الْمُفْلِحُونَ أَي إِنْ جَنَدَ اللَّهُ وَ أَوْلِيَاءَهُ هُمُ الْمُنْجِحُونَ النَّاجُونَ الظَّافِرُونَ بِالْبَغِيَةِ فَيَقُولُ تَبَجْحًا وَ إِظْهَارًا لِلْفَرَحِ وَ السُّرُورِ.

They are the party of Allah. – I.e., army of Allah^{-azwj} and helpers of His^{-azwj} religion, and caretakers of His^{-azwj} creatures - **Indeed! Surely the party of Allah, they are the successful ones [58:22]** – I.e., the armies of Allah^{-azwj} and His^{-azwj} friend, they are the rescued ones, the ones attaining salvation, the winners against the rebels, so they are saying bragging, and manifesting the happiness and the cheerfulness.

هَأْوُومٌ أَقْرَأُوا كِتَابِيَّةَ هَأْوُومٌ اسْمٌ لِحَدْوَا وَ الْهَاءِ فِي كِتَابِيَّةٍ وَ نَظَائِرُهُ الْآتِيَةُ لِلسَّكْتِ تَثَبْتُ فِي الْوَقْفِ وَ تَسَقَطُ فِي الْوَصْلِ

‘Behold! Read my book [69:19] – Behold is a name of the taking and a distraction in his book, and its match and the following analogues for the silence are affirmed in the pause and the fall in the connection.

إِنِّي ظَنَنْتُ أَي تَيَقَّنْتُ كَذَا فِي التَّوْحِيدِ

I thought [69:20] – I.e., convinced. Like that it is in ‘Al-Tawheed’.

وَ الْإِحْتِجَاجِ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: وَ الظَّنُّ ظَنَانٌ ظَنُّ شَكٍّ وَ ظَنُّ يَتَقِينُ فَمَا كَانَ مِنْ أَمْرِ الْمَعَادِ مِنَ الظَّنِّ فَهُوَ ظَنُّ يَتَقِينُ وَ مَا كَانَ مِنْ أَمْرِ الدُّنْيَا فَهُوَ ظَنُّ شَكٍّ.

And (the book) ‘Al-Ihtijaj’ – from Amir Al-Momineen^{-asws} having said: ‘And the thought is the presumption, the presumption of doubt and presumption of conviction. So, whatever were to be from the matters of the Hereafter from the presumptions, it is the presumption of conviction, and whatever were to be from the matters of the world, it is the presumption of doubt’.

أَبِي مُلَاقِي حَسَابِيَّةٌ قَالَ أَنِي أُبْعَثُ وَ أَحَاسِبُ

I thought I would meet its Reckoning’ [69:20] – he said, ‘I will be Resurrected and be Reckoned with’.

وَ رَوَى عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الصَّادِقِ ع كُلُّ أُمَّةٍ يُحَاسِبُهَا إِمَامٌ زَمَانَهَا وَ يَعْرِفُ الْأَيْمَةَ أَوْلِيَاءَهُمْ وَ أَعْدَاءَهُمْ بِسِيمَاهُمْ. وَ هُوَ قَوْلُهُ وَ عَلَى الْأَعْرَافِ رِجَالٌ وَ هُمُ الْأَيْمَةُ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ

And it is reported by Ali Bin Ibrahim – from Al-Sadiq^{-asws}: ‘Every community, the Imam^{-asws} of its time would take its accounting, and the Imams^{-asws} recognise their^{-asws} friends and their^{-asws} enemies with their markings, and it is His^{-azwj} Word: **And upon the heights would be men** - and they^{-asws} are the Imams^{-asws} - **recognising all by their marks [7:46]**.

فَيُعْطُوا أَوْلِيَاءَهُمْ كَتَبَهُمْ بِأَيْمَانِهِمْ فَيَمْرُوا إِلَى الْجَنَّةِ بِغَيْرِ حِسَابٍ وَ يُعْطُوا أَعْدَاءَهُمْ كَتَبَهُمْ بِشِمَائِهِمْ فَيَمْرُوا إِلَى النَّارِ بِلا حِسَابٍ

So, they^{-asws} will be giving their^{-asws} friends their books in their right hands, so they would be passing by to the Paradise without any Reckoning, and they^{-asws} would give their^{-asws} enemies their books in their left hands, so they will be passing by to the Fire without any Reckoning.

فَإِذَا نَظَرَ أَوْلِيَاءَهُمْ فِي كَتَبِهِمْ يَقُولُونَ لِإِخْوَانِهِمْ هَؤُلَاءُ أَقْرَبُوا كِتَابِيَّةً إِلَيَّ ظَنَنْتُ أَنِّي مُلَاقِي حَسَابِيَّةٌ فَهُوَ فِي عَيْشَةٍ رَاضِيَةٍ

When their^{-asws} friends look into their book, they would say to their brethren: **‘Behold! Read my book [69:19] I thought I would meet its Reckoning’ [69:20] So he would be in a pleasurable life [69:21]**.

قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ أَيُّ مَرْضِيَّةٍ فَوْضِعَ الْفَاعِلُ مَكَانَ الْمَفْعُولِ وَ قِيلَ أَيُّ ذَاتِ رَضَى أَوْ جَعَلَ الْفِعْلُ لَهَا مَجَازًا

Ali Bin Ibrahim said, ‘I.e., pleased, so the doer has been placed in place of the done. And it is said, ‘I.e., with pleasure’, of the deed is made to be a metaphor for it’.

فِي جَنَّةٍ عَالِيَةٍ قِيلَ أَيُّ مَرْتَفَعَةِ الْمَكَانِ لِأَنَّهَا فِي السَّمَاءِ أَوْ الدَّرَجَاتِ أَوْ الْأَيْبَةِ وَ الْأَشْجَارِ

In a lofty Garden [69:22] – It is said, ‘I.e., Lofty place, because it is in the sky, or the ranks, or the buildings and the trees.

فُطُوْفُهَا جمع قطف و هو ما يجتنى بسرعة و القطف بالفتح المصدر دائيةً يتناولها القائم و القاعد

Its pickings – a plural of ‘Qataf’, and it is what can be obtained quickly, and the (word) ‘Al-Qataf’ is with ‘Al-Fatah’ and the source - **being near at hand [69:23]** – the standing one and the sitting one can take it.

كُلُوا و اشْرَبُوا بإضمار القول و جمع الضمير للمعنى هَنِيئاً أي أكلا و شرباً هنيئاً أو هنتتم هنيئاً بما أسَلَفْتُمْ أي بما قدمتم من الأعمال الصالحة في الأَيَّامِ الحَالِيَةِ أي الماضية من أيام الدنيا.

Eat and drink – with the source word and the pronoun is plural for the meaning - **pleasantly** – i.e., eat and drink pleasurably, or pleasantly pleasurable - **for what you were previously (enduring)** – i.e., due to what you had sent ahead of the righteous deeds - **during the empty (Fasting) days [69:24]** – i.e., the past from the days of the world.

إِلَّا الْمُصَلِّينَ روى علي بن إبراهيم عن الباقر ع قال ثم استثنى فوصفهم بأحسن أعمالهم و هو قضاء ما فاتهم من الليل بالنهار و ما فاتهم من النهار بالليل

Except the ones praying Salat [70:22] – It is reported by Ali Bin Ibrahim, from Al-Baqir^{asws} having said: ‘Then He^{azwj} Excluded, so He^{azwj} Described them with best of their deeds, and it is a Decree of what had been missed by them from the night with the day, and what had been missed by them from the day with the night.

و الَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّغْلُومٌ لِلسَّائِلِ وَ الْمَحْرُومِ

And those in whose wealth there is a known right [70:24] For the beggar and the deprived [70:25] –

فِي الْكَافِي عَنِ السَّجَّادِ ع الْحَقُّ الْمَغْلُومُ الشَّيْءُ يُخْرَجُهُ مِنْ مَالِهِ لَيْسَ مِنَ الزَّكَاةِ وَ لَا مِنَ الصَّدَقَةِ الْمَفْرُوضَتَيْنِ هُوَ الشَّيْءُ يُخْرَجُهُ مِنْ مَالِهِ إِنْ شَاءَ أَكْثَرَ وَ إِنْ شَاءَ أَقَلَّ عَلَى قَدْرِ مَا يَبْلُغُ يَصِلُ بِهِ رَجْماً وَ يُقْوَى بِهِ ضَعِيفاً وَ يَحْمِلُ بِهِ كَلّاً وَ يَصِلُ بِهِ أَحْلاً لَهُ فِي اللَّهِ أَوْ لِنَائِيَةٍ تَنْوِيهِ.

In (the book) ‘Al-Kafi’, from Al-Sajjad^{asws}: ‘The ‘known right’ is the thing he extracts it from his wealth. It isn’t from the Zakat nor from the charity, the two obligatory ones. It is the thing he extract from his wealth, more if he so desire, less if he so desire, in accordance what he owns, to help the kindred with and strengthens the weak with it, and he carried both and helps by it a brother of his for the Sake of Allah^{azwj}, or a deputy to act on his behalf’.

و في معناه أخبار آخَرُ عَنِ الصَّادِقِ ع الْمَحْرُومُ الْمُحَازِفُ الَّذِي قَدْ حُرِمَ كَدَّ يَدِهِ. كما مر

And in its meaning, another Hadeeth, and from the Sadiq^{asws}: ‘The deprived is the struggler for the livelihood who is deprived the toil of his hands’, like what has passed.

و الَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ فِي الْكَافِي عَنِ الْبَاقِرِ ع قَالَ بِخُرُوجِ الْقَائِمِ ع

And those who are ratifying the Day of Religion [70:26] – In ‘Al-Kafi’, from Al-Baqir^{asws} having said: ‘Emergence of Al-Qaim^{ajfi}’.

قوله مُشْفِقُونَ أي خائفون على أنفسهم.

His^{-azwj} Words: **And those who are fearful [70:27]** - I.e., fearing upon themselves.

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ اعتراض يدل على أنه لا ينبغي لأحد أن يأمن من عذاب الله و إن بالغ في طاعته

Surely, the Punishment of their Lord is not to be felt secure of [70:28] – an objection evidencing upon that it is not befitting for anyone to feel safe from the Punishment of Allah^{-azwj}, and even if he is far-reaching in His^{-azwj} obedience.

إِلَّا عَلَىٰ أَزْوَاجِهِمْ شاملة للمتعة أو ما ملكت أمتانهم التحليل داخل في أحدهما على القولين فَأُولَئِكَ هُمُ الْعَادُونَ الكاملون للعدوان

Except from their spouses, - inclusive of the temporary wives - or what their right hands possess, [70:30] - the Permissible are included in one of the two based upon the two words - **so those, they are the transgressors [70:31]** – the complete of the transgression.

راعون أي حافظون

caretakers [70:32] – I.e., protecting.

قائمون لا يكتمون و لا ينكرون

And those who are staying [70:33] – Neither concealing nor denying.

مُحَافِظُونَ أي يراعون شرائطها و آدابها و أوقاتها و في الكافي و المجمع عن الباقر ع قال هي الفريضة

preserving [70:34] – I.e., taking care of its conditions and its etiquettes, and its timings. And in 'Al-Kafi' and 'Al-Majma', from Al-Baqir^{-asws} having said: 'These are the obligations'.

و الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ النافلة و عن الكاظم ع أولئك أصحاب الخمسين صلاة من شيعتنا

Those who are constant upon their Salat [70:23] – the optional. And from Al-Kazim^{-asws}: 'They are the prayers of the fifty Salats, from our^{-asws} Shias'.

أُولَئِكَ فِي جَنَّاتٍ مُّكْرَمَاتٍ أي معظمون مبدلون بما يفعل بهم من الثواب.

They would be in Gardens, being honoured [70:35] – I.e., revering, revered due to what would be Dealt with them from the Rewards.

مِنْ كَأْسٍ قِيلَ مِنْ خمر و هي في الأصل لقدح تكون فيه كَأَنَّ مِرْاجُهَا أي ما يمزج بها كَأَفُوراً لبرده و عذوبته و طيب عرقه

from a cup, - It is said, 'Of wine', and it is in the origin for a cup, to be in it - **its admixture would be of** – I.e., what is mixed with it - **camphor [76:5]** – for its coolness and its freshness and the goodness of its quality.

عَيْنًا يَشْرَبُ بِهَا أي منها يُفَجِّرُوهَا تَفَجِيرًا أي يجرونها حيث شاءوا إجراء سهلاً و في المجالس عن الباقر ع هي عين في دار النبي ص يفجر إلى دور الأنبياء و المؤمنين

A fountain, from it the servants of Allah would be drinking – i.e., from it - **He shall Make it flow in abundance [76:6]** – i.e., flowing it wherever they so desire it to flow easily. And in 'Al Majaalis', from Al-Baqir^{-asws}: 'It is a spring in the house of the Prophet^{-saww} and it bursts forth to the houses of the Prophets^{-as} and the Momineen.

يُوفُونَ بِالنَّذْرِ أَي النذر الذي نذره أهل البيت ع لشفاء الحسين ع وَ يَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا أَي شدائده فاشية منتشرة غاية الانتشار و عن الباقر ع كلوحا عابسا

They are fulfilling the vows - i.e., the vow which was vowed by People^{-asws} of the Household for healing Al-Husayn^{-asws} - **and are fearing a Day, the evil of it would be widespread [76:7]** – i.e., its difficulties would be widespread at the peak of the spreading. And from Al-Baqir^{-asws}: 'Like gloomy frown'.

عَلَى حُجِّيهِ أَي حب الله أو حب الطعام و عن الباقر ع عن شهوتهم للطعام و إثبارهم له

out of His love (for Allah), [76:8] – i.e., love of Allah^{-azwj}, of love of the food. And from Al-Baqir^{-asws}: 'Of their^{-asws} desire of the food and their^{-asws} preferring of it.

مَشْكِينًا قَالَ من مساكين المسلمين وَ يَتِيماً من يتامى المسلمين وَ أُسِيرًا من أسارى المشركين

a poor, - he said, 'From the poor Muslims' - **and an orphan** – from the Muslim orphans - **and a captive [76:8]** – from the Polytheist captives.

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ قَالَ ع يقولون إذا أطعموهم ذلك قال و الله ما قالوا هذا لهم و لكنهم أضمروه في أنفسهم فأخبر الله بإضمارهم يقولون لا تُريدُ مِنْكُمْ جَزَاءً تَكَافؤُنَا بِهِ وَ لَا شُكْرًا تَتَنُونَ عَلَيْنَا بِهِ و لكننا إنما أطعمناكم لوجه الله و طلب ثوابه

(They said): 'But rather, we are feeding you for the Face of Allah, - he^{-asws} said, when they^{-asws} are saying when they^{-asws} feed them that, said: 'By Allah^{-azwj}! They^{-asws} did not say this to them, but they^{-asws} thought of it within themselves^{-asws}, so Allah^{-azwj} Informed of their^{-asws} conscience as 'they are saying' - **neither wanting any recompense from you** - to suffice us^{-asws} with - **nor any appreciation' [76:9]** – for us^{-asws} to be rewarded with, but rather we^{-asws} are feeding you all for the Face of Allah^{-azwj} and seeking His^{-azwj} Rewards.

يَوْمًا عَبُوسًا تَعَبَسَ فِيهِ الْوَجْهُ قَمَطَرِيرًا شديد العبوس

A harsh, distressful Day [76:10] – the faces will be frowning during it with severe frowning.

نَضْرَةً وَ سُرُورًا قَالَ الباقر ع نضرة في الوجوه و سرورا في القلوب

freshness and happiness [76:11] – Al-Baqir^{-asws} said: 'Freshness in the faces and cheerfulness in the hearts.

جَنَّةً وَ حَرِيرًا قَالَ ع جنة يسكنونها و حريرا يفترشونه و يلبسونه.

A Garden and silk [76:12] – He^{-asws} said: 'A Garden to dwell in and silk to furnish and wear'.

و قد روى الخاص و العام أن الآيات في هذه السورة و هي قوله إِنَّ الْأَبْرَارَ يَشْرُؤُونَ إِلَى قَوْلِهِ وَ كَانَ سَعْيُكُمْ مَشْكُوراً نزلت في علي و فاطمة و الحسن و الحسين ع و جارية لهم تسمى فضة و القصة طويلة مرت بأسانيد جملة مع تفسير سائر الآيات في أبواب فضائلهم ع.

And the special ones (Shias) and general Muslims have reported that the Verses in this Chapter, and it is His^{-azwj} Words: **Surely, the righteous would be drinking [76:5]** – up to His^{-azwj} Words: **and your striving (which) would always be appreciated [76:22]**, were Revealed regarding Ali^{-asws}, and Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws} and a maid named as Fizza^{-ra}, and the story is lengthy. It has passed with plenty chains along with interpretation of rest of the Verses in the chapter on their^{-asws} merits.

وَ الْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ قِيلَ أَقْسَمُ بِصَلَاةِ الْعَصْرِ أَوْ بَعْضِ النَّبِيَّةِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ فِي مَسَاعِيهِمْ وَ صَرَفَ أَعْمَارَهُمْ فِي مَطَالِبِهِمْ

(I Swear) by the time [103:1] Surely, the human being is in loss [103:2] – It is said, 'I^{-azwj} Swear by Al-Asr Salat', or by the time (era) of the Prophet-hood, that the human beings are in loss in their striving and spending of their lifetimes in their searches.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَإِنَّهُمْ اشْتَرُوا الْآخِرَةَ بِالْأُولَىٰ فَفَازُوا بِالْحَيَاةِ الْأَبَدِيَّةِ وَ السَّعَادَةِ السَّرْمَدِيَّةِ وَ تَوَاصَوْا بِالْحَقِّ أَيَّ بِالثَابِتِ الَّذِي لَا يَصِحُّ إِنكَارُهُ مِنْ عِتْقَادٍ أَوْ عَمَلٍ وَ تَوَاصَوْا بِالصَّبْرِ عَنِ الْمَعَاصِي وَ الطَّاعَاتِ وَ عَلَى الْمَصَائِبِ وَ هَذَا مِنْ عَطْفِ الْخَاصِّ عَلَى الْعَامِّ

Except those who believe and are doing the righteous deeds, - they are buying the Hereafter for (selling) the world, so they shall succeed in the eternal life and the permanent happiness - **and enjoin each other with the Truth**, - i.e., with firmness which it is not correct to deny it, from the beliefs or deeds - **and enjoin each other with the patience [103:3]** – from the acts of disobedience and the obedience, and upon the calamities, and this is from the inclination of the special upon the general.

وَ عَنِ الصَّادِقِ ع أَنَّ الْعَصْرَ عَصْرُ خُرُوجِ الْقَائِمِ ع إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ يَعْنِي أَعْدَاءَنَا إِلَّا الَّذِينَ آمَنُوا يَعْنِي بآيَاتِنَا وَ عَمِلُوا الصَّالِحَاتِ يَعْنِي بِمَوَاسَاةِ الْإِخْوَانِ وَ تَوَاصَوْا بِالْحَقِّ يَعْنِي الْإِمَامَةَ وَ تَوَاصَوْا بِالصَّبْرِ يَعْنِي بِالْفِتْرَةِ

And from Al-Sadiq^{-asws}: '(Al-Asr) is the time of the era of emergence of Al-Qaim^{-asws} - **Surely, the human being is in loss [103:2]** – meaning our^{-asws} enemies - **Except those who believe** - meaning in our^{-asws} Signs - **and are doing the righteous deeds**, - meaning the consoling the brethren - **and enjoin each other with the Truth**, - meaning the Imamate - **and enjoin each other with the patience [103:3]** – meaning the period (of occultation)'.
و قد سبقت الأخبار في تأويلها بالولاية و قراءة أهل البيت ع فيها.

And the Ahadeeth have preceded in its interpretation Wilayah and the recitation of People^{-asws} of the Household regarding it'.

1- كَشَّ، رَجُلٌ الْكَشِي عَنْ نَصْرِ بْنِ صَبَّاحٍ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنْ فَضَّلِ بْنِ مُحَمَّدٍ عَنْ زَيْدِ بْنِ مُوسَى بْنِ عَبْدِ اللَّهِ عَنْ عَمْرِو بْنِ شَمْرٍ قَالَ: جَاءَ قَوْمٌ إِلَى جَابِرِ الْجَعْفِيِّ فَسَأَلُوهُ أَنْ يُعِينَهُمْ فِي بِنَاءِ مَسْجِدِهِمْ قَالَ مَا كُنْتُ بِالَّذِي أُعِينُ فِي بِنَاءِ شَيْءٍ وَ يَقَعُ مِنْهُ رَجُلٌ مُؤْمِنٌ فَيَمُوتُ

(The book) 'Rijal' of Al Kashi – from Nasr Bin Sabbah, from Is'haq Bin Muhammad Bin Fuzeyl, from Muhammad Bin Zayd, from Musa Bin Abdullah, from Amro Bin Shimr who said,

‘A group came to Jabir Al-Jufy. They asked him to assist them to build their Masjid. He said, ‘I have never been the one to assist in building anything, and a Momin falls from it and dies’.

فَخَرَجُوا مِنْ عِنْدِهِ وَ هُمْ يُبْخَلُونَ وَ يُكْذِبُونَ فَلَمَّا كَانَ مِنَ الْغَدِ أَتَوْا الدَّرَاهِمَ وَ وَضَعُوا أَيْدِيَهُمْ فِي الْبِنَاءِ فَلَمَّا كَانَ عِنْدَ الْعَصْرِ نَزَلَتْ [زَلَّتْ] قَدَمُ الْبِنَاءِ فَوَقَعَ فَمَاتَ.

They went out from his presence and they were considering him stingy and a liar. When it was the next morning, they completed (the collection of) Dirhams and placed their hands in the construction. When it was the afternoon, a foot of a builder slipper and he fell down dead”.¹⁷² (This is not a Hadeeth)

2- كَش، رجال الكشي عن نصر عن إسحاق عن علي بن عبيد و محمد بن منصور الكوفي عن محمد بن إسماعيل عن صدقة عن عمرو بن شمر قال: جاء العلاء بن شريك برجل من جعفي قال خرجت مع جابر لما طلبه هشام حتى انتهى إلى السواد

(The book) ‘Rijal’ of Al-Kashy – from Nasr, from Is’haq, from Ali Bin Ubeyd and Muhammad Bin Mansour Al Kufy, from Muhammad Bin Ismail, from Sadaqa, from Amro Bin Shimir who said,

‘Al-A’ala Bin Shareek came with a man from Jufy. He said, ‘I was present with Jabir when Hisham was searching for him until he ended to the desert’.

قَالَ قَبِينَا نَحْنُ فُعُودٌ وَ رَاعِي قَرِيبٌ مِنَّا إِذْ تَعَثَّ تَعْجَةً مِنْ شَائِهِ إِلَى حَمَلٍ فَصَحَكَ جَابِرٌ فَقُلْتُ لَهُ مَا يُصْحِكُكَ يَا بَا مُحَمَّدٍ قَالَ إِنَّ هَذِهِ التَّعْجَةَ دَعَتْ حَمَلَهَا فَلَمْ يَجِيءُ فَقَالَتْ لَهُ تَنَحَّ عَنْ ذَلِكَ الْمَوْضِعِ فَإِنَّ الدِّئْبَ عَامَ أَوَّلِ أَحَدِ أَخَاكَ مِنْهُ

He said, ‘While we were seated, and a shepherd was near from us when an ewe from his flock bleated to a lamb. Jabir laughed. I said to him, ‘What makes you laugh, O Abu Muhammad?’ He said, ‘This ewe called out to her lamb, but it did not come. She said to him ‘Stay away from that place for the wolf had seized your brother from it last year!’

فَقُلْتُ لِأَعْلَمَنَّ حَقِيَّةَ هَذَا أَوْ كَذِبَهُ فَجِئْتُ إِلَى الرَّاعِي فَقُلْتُ يَا رَاعِي تَبِعْنِي هَذَا الْحَمَلُ

I said (within myself), ‘I will find out the reality of this or its falsity!’ I went to the shepherd, and I said, ‘O shepherd! Will you sell this lamb to me?’

قَالَ فَقَالَ لَا فَقُلْتُ وَ لِمَ قَالَ لِأَنَّ أُمَّهُ أَفْرَهُ شَاةَ فِي الْعَنَمِ وَ أَغْرَزَهَا دِرَّةً وَ كَانَ الدِّئْبُ أَحَدَ حَمَلًا لَهَا مِنْذُ عَامِ الْأَوَّلِ مِنْ ذَلِكَ الْمَوْضِعِ فَمَا رَجَعَ لِبُنْحَا حَتَّى وَضَعَتْ هَذَا فَدَرَّتْ

He (the narrator) said, ‘He said, ‘No’. I said, ‘And why not?’ He said, ‘Because its mother was the best sheep in the flock and its most abundant in milk, and the wolf had seized a lamb of hers since last year from that place. Her milk has not return until she gave birth to this one, so it has (started) flowing’.

فَقُلْتُ صَدَقَ ثُمَّ أَقْبَلْتُ فَلَمَّا صِرْتُ عَلَى جِسْرِ الْكُوفَةِ نَظَرْتُ إِلَى رَجُلٍ مَعَهُ حَاتِمٌ بِأَفْوَتٍ فَقَالَ لَهُ يَا فُلَانُ حَاتِمُكَ هَذَا الْبَرَأِيُّ أَرِنِيهِ

¹⁷² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 1

I said, 'You speak the truth'. Then I came back. When I came to be upon a bridge of Al-Kufa I looked at a man having a ring of ruby with him. He said to him, 'O so and so! This shining ring of yours, show it to me'.

قَالَ فَخَلَعَهُ فَأَعْطَاهُ فَلَمَّا صَارَ فِي يَدِهِ رَمَى بِهِ فِي الْفُرَاتِ قَالَ الْآخَرُ مَا صَنَعْتَ قَالَ مُجِبٌ أَنْ تَأْخُذَهُ قَالَ نَعَمْ

He (the narrator) said, 'He took it off and gave it to him. When it came to be in his hand, he threw it into the Euphrates. The other one said, 'What have you done?' He said, 'Would you like to take it?' He said, 'Yes'.

قَالَ فَقَالَ فِي يَدِهِ إِلَى الْمَاءِ فَأَقْبَلَ الْمَاءَ يُغْلُو بَعْضُهُ عَلَى بَعْضٍ حَتَّى إِذَا قَرَّبَ تَنَاوَلَهُ وَ أَخَذَهُ.

He (the narrator) said, 'He said (gestured) by his hand to the water. The water came and part of it rose upon part until when it was near, he grabbed it and took it''¹⁷³ (This is not a Hadeeth)

3- كَش، رجال الكشي عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ رُبَيْعِ بْنِ عَبْدِ اللَّهِ قَالَ حَدَّثَنِي غَاسِلُ الْفُضَيْلِ بْنِ يَسَارٍ قَالَ: إِنِّي لِأَغْسِلُ الْفُضَيْلَ بْنَ يَسَارٍ وَإِنَّ يَدَهُ لَتَسْبِقُنِي إِلَى عَوْرَتِهِ فَخَبَّرْتُ بِذَلِكَ أَبَا عَبْدِ اللَّهِ ع فَقَالَ لِي رَحِمَ اللَّهُ الْفُضَيْلَ بْنَ يَسَارٍ وَ هُوَ مِنَّا أَهْلُ الْبَيْتِ.

(The book) 'Rijal' of Al Kashi – from Ali Bin Muhammad, from Muhammad Bin Ahmad, from Muhammad Bin Ali Al Hamdany, from Ali Bin Ismail, from Rabie Bin Abdullah who said, 'It is narrated to me by a washer of Al Fuzeyl Bin Yasaar who said,

'I washed Al-Fuzeyl Bin Yasaar and in his hand preceded mine to his private part. I informed of that to Abu Abdullah^{-asws}. He^{-asws} said to me: 'May Allah^{-azwj} have Mercy on Al-Fuzeyl Bin Yasaar, and he was from us^{-asws}, People^{-asws} of the Household''¹⁷⁴

4- مع، معاني الأخبار لي، الأمايلي للصدوق عَنِ الطَّالِقَانِيِّ عَنْ أَحْمَدَ الْهَمْدَانِيِّ عَنِ الْحَسَنِ بْنِ الْقَاسِمِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ الْمُعَلَّى عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ الْمُرَادِيِّ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ص لِلسَّيِّخِ الَّذِي أَنَا مِنْ السَّامِ يَا شَيْخُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ خَلْقًا ضَيِّقَ الدُّنْيَا عَلَيْهِمْ نَظَرًا لَهُمْ فَزَهَّدَهُمْ فِيهَا وَ فِي حَطَامِهَا

(The books) 'Ma'any Al-Akhbar', (and) 'Al-Amaali' of Al-Sadouq, from Al Taqany, from Ahmad Al Hamdany, from Al-Hassan Bin Al Qasim, from Ali Bin Ibrahim Bin Al Moalla, from Muhammad Bin Khalid, from Abdullah Bin Bakr Al Murady,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said to the Sheykh who had come to him^{-asws} from Syria: 'O Sheykh! Allah^{-azwj} Mighty and Majestic Created creatures, the world is narrow upon them as a Consideration for them. So He^{-azwj} Caused them to be ascetic regarding it and regarding its debris.

فَرَعِبُوا فِي دَارِ السَّلَامِ الَّذِي دَعَاهُمْ إِلَيْهِ وَ صَبَرُوا عَلَى ضَيْقِ الْمَعِيشَةِ وَ صَبَرُوا عَلَى الْمَكْرُوهِ وَ اسْتَنَافُوا إِلَى مَا عِنْدَ اللَّهِ مِنَ الْكِرَامَةِ وَ بَدَلُوا أَنْفُسَهُمْ ابْتِغَاءَ رِضْوَانِ اللَّهِ وَ كَانَتْ خَاتِمَةُ أَعْمَالِهِمُ الشَّهَادَةَ

¹⁷³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 2

¹⁷⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 3

So, they became desirous regarding the House of Peace which He^{-azwj} Called them to, and they were patient upon the narrow life, and they were patient upon its abhorrences, and they yearned to what honours there are in the Presence of Allah^{-azwj}, and they exerted themselves seeking the Pleasure of Allah^{-azwj}, and the end of their deeds happened to be the martyrdom.

فَلَقُوا اللَّهَ وَهُوَ عَنْهُمْ رَاضٍ وَ عَلِمُوا أَنَّ الْمَوْتَ سَبِيلٌ مِنْ مَضَى وَ مَنْ بَقِيَ فَتَرْتَرَةً دُونَ لَاحِرَتِهِمْ غَيْرَ الدَّهَبِ وَ الْفِضَّةِ وَ لَبَسُوا الْحَشِينَ وَ صَبَرُوا عَلَى الْقَوْتِ وَ قَدَّمُوا الْمَفْضَلَ وَ أَحْبَبُوا فِي اللَّهِ وَ أَبْغَضُوا فِي اللَّهِ عَزَّ وَ جَلَّ أَوْلِيكَ الْمَصَابِيحِ وَ أَهْلُ التَّعِيمِ فِي الْآخِرَةِ وَ السَّلَامِ الْحَيْرِ.

So, they met Allah^{-azwj} and He^{-azwj} was Pleased with them and they knew that the death is a way of the ones past and the ones remaining. They provided for their Hereafter with other than the gold and the silver, and they wore the coarse (clothing) and they were patient upon the daily subsistence, and they sent ahead the merits, and they loved for the Sake of Allah^{-azwj} and hated for the Sake of Allah^{-azwj} Mighty and Majestic. They are the lamps and people of bliss in the Hereafter, and the greetings’ – the Hadeeth”.¹⁷⁵

5- مع، معاني الأخبار عن ابن المَوَكِّلِ عَنِ الْحُمَيْرِيِّ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع طَوْبِي لِعَبْدِي نُومَةٍ عَرَفَ النَّاسَ فَصَاحِبُهُمْ بِنَدِيهِ وَ لَمْ يُصَاحِبُهُمْ فِي أَعْمَالِهِمْ يَلْبَسُهُ فَعَرَفُوهُ فِي الظَّاهِرِ وَ عَرَفَهُمْ فِي الْبَاطِنِ.

(The book) ‘Ma’any Al-Akhbar’ – from Ibn Al Mutawakkil, from Al Himeyri, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan who said,

‘Abu Abdullah^{-asws} said: ‘Beatitude is for a servant silent during Fitna. He knows the people, so he accompanies them with his body and does not accompany them in their deeds with his heart. They know him in the apparent and he knows them in the esoteric’”.¹⁷⁶

وَ فِي تَهَجِّ الْبَلَاغَةِ وَ ذَلِكَ زَمَانٌ لَا يَنْجُو فِيهِ إِلَّا كُلُّ مُؤْمِنٍ نُومَةٍ إِنْ شَهِدَ لَمْ يُعْرَفْ وَ إِنْ غَابَ لَمْ يُفْتَقَدْ أَوْلِيكَ مَصَابِيحُ الْهُدَى وَ أَعْلَامُ السَّرَى لَبَسُوا بِالْمَسَابِيحِ وَ لَا الْمَدَابِيحِ الْبُذُرِ أَوْلِيكَ يَفْتَحُ اللَّهُ لَهُمْ أَبْوَابَ رَحْمَتِهِ وَ يَكْشِفُ عَنْهُمْ ضَرَاءَ تَقَمَّتِهِ.

And in (the book) ‘Nahj Al-Balagah’ –

‘And in that time, no one will be saved in it except every silent Momin. If he is present, he is not recognised, and if he is absent, he is not missed. They are the lamps of guidance and flags of the journey (to be guided by). They neither spread the slanders nor divulge secrets. They, Allah^{-azwj} will Open for them the doors of His^{-azwj} Mercy and Remove from them the harm of His^{-azwj} Scourge’”.¹⁷⁷

6- ب، قرب الإسناد عن ابن سَعْدٍ عَنِ الْأُرْدِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ مِنْ أَعْبَتِ أَوْلِيَائِي عِنْدِي عَبْدٌ مُؤْمِنٌ دُونَ حَظِّ مَنْ صَلَاحٍ وَ أَحْسَنَ عِبَادَةٍ رَبِّي وَ عَبْدَ اللَّهِ فِي السَّرِيرَةِ وَ كَانَ غَائِباً فِي النَّاسِ فَلَمْ يُشْرَ إِلَيْهِ بِالْأَصَابِعِ وَ كَانَ رِفْهُ كِفَافاً فَصَبَرَ عَلَيْهِ تَعَجَّلْتُ بِهِ الْمَيْتَةَ فَقَلَّ ثِرَاتُهُ وَ قَلَّتْ بَوَاكِيهِ تَلَاثاً.

(The book) ‘Qurb Al Asnaad’ – from Ibn Sa’ad, from Al Azdy who said,

¹⁷⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 4

¹⁷⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 5 a

¹⁷⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 5 b

‘Abu Abdullah^{-asws} said: ‘Most enviable of my^{-asws} friend in my^{-asws} presence is a Momin servant with a share from the righteous deeds, and excellent worship of his Lord^{-azwj}, and he worships Allah^{-azwj} in the secrecy, and he would be obscure among the people so he would not be indicated to with the fingers, and his sustenance would be the necessary minimum. He would be patient upon it. The death would be hastened with him. Little would be his inheritance and his mourners would be few’ – (saying it) thrice”¹⁷⁸

7- ل، الخصال عَنْ ماجِلَوِيهِ عَنْ عَمِّهِ عَنِ الرَّبِيِّ عَنِ الْفَاسِمِ عَنْ جَدِّهِ عَنْ أَبِي بَصِيرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَخْفَى أَرْبَعَةً فِي أَرْبَعَةٍ أَخْفَى رِضَاهُ فِي طَاعَتِهِ فَلَا تَسْتَصْغِرَنَّ شَيْئاً مِنْ طَاعَتِهِ فَرُبَّمَا وَافَقَ رِضَاهُ وَ أَنْتَ لَا تَعْلَمُ

(The book) ‘Al Khisaal’ – from Majaylawiya, from his uncle, from Al Barqy, from Al Qasim, from his grandfather, from Abu Baseer, from Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘Allah^{-azwj} Blessed and Exalted has Hidden four in four. He^{-azwj} has Hidden His^{-azwj} Pleasure in obedience to Him^{-azwj}, so do not be belittling anything from obedience to Him^{-azwj}. Perhaps it would contain His^{-azwj} Pleasure any you do not know.

وَ أَخْفَى سَخَطَهُ فِي مَعْصِيَتِهِ فَلَا تَسْتَصْغِرَنَّ شَيْئاً مِنْ مَعْصِيَتِهِ فَرُبَّمَا وَافَقَ سَخَطَهُ وَ أَنْتَ لَا تَعْلَمُ

And He^{-azwj} has Hidden His^{-azwj} Wrath in disobedience to Him^{-azwj}, so do not belittle anything from disobedience to Him^{-azwj}, perhaps it would contain His^{-azwj} Wrath and you do not know.

وَ أَخْفَى إِجَابَتَهُ فِي دَعْوَتِهِ فَلَا تَسْتَصْغِرَنَّ شَيْئاً مِنْ دُعَائِهِ فَرُبَّمَا وَافَقَ إِجَابَتَهُ وَ أَنْتَ لَا تَعْلَمُ

And He^{-azwj} has Hidden His^{-azwj} Response in supplication to Him^{-azwj}, so do not belittle anything from supplications to Him^{-azwj}, perhaps it contains His^{-azwj} Answer and you do not know.

وَ أَخْفَى وِلِيَّتَهُ فِي عِبَادِهِ فَلَا تَسْتَصْغِرَنَّ عَبْدًا مِنْ عِبِيدِ اللَّهِ فَرُبَّمَا يَكُونُ وِلِيَّتَهُ وَ أَنْتَ لَا تَعْلَمُ.

And He^{-azwj} has Hidden His^{-azwj} friend among His^{-azwj} servants, so do not belittle any servant from the servants of Allah^{-azwj}, perhaps he would be His^{-azwj} friend, and you do not know”¹⁷⁹

8- ل، الخصال عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَبِي أَيْبٍ عَنْ أَبِي نُوحٍ عَنْ رِبْعِ بْنِ مُحَمَّدٍ الْمُسَلِّيِّ عَنْ عَبْدِ الْأَعْلَى عَنْ نَوْفٍ قَالَ: بَشْتُ لَيْلَةً عِنْدَ أَمِيرِ الْمُؤْمِنِينَ ع فَكَانَ يُصَلِّي اللَّيْلَ كُلَّهُ وَ يَخْرُجُ سَاعَةً بَعْدَ سَاعَةٍ فَيَنْظُرُ إِلَى السَّمَاءِ وَ يَتْلُو الْقُرْآنَ

(The book) ‘Al Khisaal’ – from his father, from Sa’ad, from Ayoub Bin Nuh, from Rabie Bin Muhammad Al Musly, from Abdul A’ala, from Nowf who said,

‘I spent a night in the presence of Amir Al-Momineen^{-asws}. He^{-asws} was praying Salat at night, the whole of it, and he^{-asws} would come out time after time and look at the sky and recite the Quran”.

¹⁷⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 6

¹⁷⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 7

قَالَ فَمَرَّ بِي بَعْدَ هُدُوٍّ مِنَ اللَّيْلِ فَقَالَ يَا نَوْفُ أَرَأَيْدُ أَنْتَ أَمْ رَامِقٌ

He (the narrator) said, 'He^{-asws} passed by me after serenity (coolness) of the night. He^{-asws} said: 'O Nowf! Are you lying down or watchful?'

قُلْتُ بَلْ رَامِقٌ أَرْمُتُكَ بِبَصَرِي يَا أَمِيرَ الْمُؤْمِنِينَ

I said, 'But watchful. I am watching you^{-asws} with my sight, O Amir Al-Momineen^{-asws}!'

قَالَ يَا نَوْفُ طُوبَى لِلرَّاهِدِينَ فِي الدُّنْيَا الرَّاهِدِينَ فِي الْآخِرَةِ أُولَئِكَ الَّذِينَ اتَّخَذُوا الْأَرْضَ بَسَاطَةً وَ تُرَاهِمَا فِرَاشًا وَ مَاءَهَا طِيبًا وَ الْقُرْآنَ دِتَارًا وَ الدُّعَاءَ شِعَارًا وَ قُرْضُوا مِنَ الدُّنْيَا تَقْرِيبًا عَلَى مِنْهَاجِ عِيسَى ابْنِ مَرْيَمَ ع

He^{-asws} said: 'O Nowf! Beatitude is for the ascetics in the world, the desirous regarding the Hereafter. They are those who ate taking the ground as a rug, and its soil as a bed, and its water as a perfume, and the Quran as a blanket, and the supplication as a banner, and they are borrowing a loan from the world upon the manifesto of Isa^{-as} Bin Maryam^{-as}.

إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَى عِيسَى ابْنِ مَرْيَمَ ع قُلْ لِلْمَلَا مِنْ بَنِي إِسْرَائِيلَ لَا يَدْخُلُونَ بَيْتًا مِنْ بَيْتِي إِلَّا بِقُلُوبٍ طَاهِرَةٍ وَ أَبْصَارٍ خَاشِعَةٍ وَ أَكْفٍ نَقِيَّةٍ

Allah^{-azwj} Mighty and Majestic Revealed to Isa^{-as} Ibn Mayran^{-as}: "Say to the assembly of the children of Israel, no one will be entering a house from My^{-azwj} Houses except with clean hearts, and humble eyes, and pure palms!

وَ قُلْ لَهُمْ اعْلَمُوا أَنِّي عَزِيزٌ مُسْتَجِيبٌ لِأَحَدٍ مِنْكُمْ دَعْوَةً وَ لِأَحَدٍ مِنْ خَلْقِي قِبَلَهُ مَظْلَمَةٌ

And say to them, know that I^{-azwj} will not Respond a to supplication of anyone of you nor to anyone of My^{-azwj} creatures whose heart is unjust!"

يَا نَوْفُ إِيَّاكَ أَنْ تَكُونَ عَشَارًا أَوْ شَاعِرًا أَوْ شُرْطِيًّا أَوْ غَرِيفًا أَوْ صَاحِبَ عَرْطَبَةٍ وَ هِيَ الطَّنْبُورُ أَوْ صَاحِبَ كُوبَةٍ وَ هُوَ الطَّنْبَلُ

O Nowf! Beware of be a tithe (tax/duty) collector, or a poet (i.e., fiction poetry), or a policeman, or a corporal (intelligence officer), or a companion of the wood, and it is the mandolin¹⁸⁰, or a companion of the 'Kowbah', and it is the drum.

فَإِنَّ نَبِيَّ اللَّهِ ع حَرَجَ ذَاتَ لَيْلَةٍ فَنَظَرَ إِلَى السَّمَاءِ فَقَالَ إِنَّهَا السَّاعَةُ الَّتِي لَا يَرُدُّ فِيهَا دَعْوَةٌ إِلَّا دَعْوَةُ غَرِيفٍ أَوْ دَعْوَةُ شَاعِرٍ أَوْ دَعْوَةُ عَاشِرٍ أَوْ شُرْطِيٍّ أَوْ صَاحِبِ عَرْطَبَةٍ أَوْ صَاحِبِ كُوبَةٍ.

The Prophet^{-saww} of Allah^{-azwj} came out one night and looked at the sky. He^{-saww} said: 'It is the time which no supplication is rejected in it except a supplication of a corporal (intelligence officer), or a supplication of a poet (i.e., fiction poetry), or a supplication of a tithe collector, or a policeman, or companions of mandolin (guitarist), or companions of a drum (drummer)".¹⁸¹

¹⁸⁰ A stringed musical instrument in the lute family

¹⁸¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 8

9- أَقُولُ قَدْ رُويَ هَذَا الْحَدِيثُ فِي النَّهْجِ هَكَذَا وَ عَنْ نَوْفِ الْبِكَالِيِّ قَالَ: رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ عَ دَاتٍ لَيْلَةً وَ قَدْ خَرَجَ مِنْ فِرَاشِهِ فَتَنَظَّرَ إِلَى النُّجُومِ فَقَالَ يَا نَوْفُ أَرَأَيْدُ أَنْتَ أَمْ رَامِقٌ

I (Majlisi) am saying, 'This Hadeeth has been reported in (the book) 'Al Nahj' like this, and from Nowf Al Bakali who said,

'I saw Amir Al-Momineen^{-asws} one night and he^{-asws} had come out from his^{-asws} bed. He^{-asws} looked at the stars and said: 'O Nowf! Are you lying down or watchful?'

فَقُلْتُ بَلْ رَامِقٌ يَا أَمِيرَ الْمُؤْمِنِينَ

I said, 'But I am watchful, O Amir Al-Momineen^{-asws}!'

فَقَالَ يَا نَوْفُ طُوبَى لِلزَّاهِدِينَ فِي الدُّنْيَا الرَّاعِينَ فِي الآخِرَةِ أُولَئِكَ قَوْمٌ اتَّخَذُوا الأَرْضَ سِطَاطاً وَ تُرَابَهَا فِرَاشاً وَ مَاءَهَا طِيباً وَ الْقُرْآنَ شِعَاراً وَ الدُّعَاءَ دِتَاراً ثُمَّ قَرَضُوا الدُّنْيَا قَرْضاً عَلَى مِنْهَاجِ الْمَسِيحِ ع

He^{-asws} said: 'O Nowf! Beatitude is for the ascetics in the world, the desirous regarding the Hereafter. They are a people taking the ground as a rug, and its soil as a bed, and its water as perfume, and the Quran as a slogan, and the supplication as a blanket. Then they borrow a loan of the world upon the manifesto of the Messiah.

يَا نَوْفُ إِنَّ دَاوُدَ ع- قَامَ فِي مِثْلِ هَذِهِ السَّاعَةِ مِنَ اللَّيْلِ فَقَالَ إِنَّهَا سَاعَةٌ لَا يَدْعُو فِيهَا عَبْدٌ رَبَّهُ إِلَّا اسْتُجِيبَ لَهُ إِلَّا أَنْ يَكُونَ عَشَّاراً أَوْ عَرِيفاً أَوْ شُرْطِيّاً أَوْ صَاحِبَ عَرْطَبَةٍ وَ هِيَ الطُّبْبُورُ أَوْ صَاحِبَ كُوبَةٍ وَ هِيَ الطَّبْلُ

O Nowf! Dawood^{-as} had stood in a time similar to this from the night. He^{-as} said: 'It is a time no servant will supplicate to his Lord^{-azwj} except it would be Answered for him, except if he happens to be a tithe collector, or a corporal (intelligence officer), or a policeman, or companion of the wood (flute), and it is the mandolin, or companions of a 'Kowba', and it is the drum''¹⁸².

وَ قَدْ قِيلَ أَيْضاً إِنَّ العَرْطَبَةَ الطَّبْلُ وَ الكُوبَةَ الطُّبْبُورُ. انْتَهَى

And it has been said as well that the 'Artabah' (wood) is the drum, and the 'Kowba' is the mandolin' – end.

وَ قَالَ الْجَوْهَرِيُّ نَوْفُ الْبِكَالِيِّ كَانَ حَاجِبَ أَمِيرِ الْمُؤْمِنِينَ عَ وَ قَالَ ابْنُ مَيْمَمٍ الْبِكَالِيُّ بِكِسْرِ البَاءِ مَنْسُوبٌ إِلَى بَكَالَةَ قُرَيْبَةَ مِنَ الْبَيْمَنِ

And Al Jowhary said, 'Nowf Al Bakali was a guard of Amir Al-Momineen^{-asws}'. And Ibn Meesam said, 'Al Bakali is attributed to Bakalah, a town of Yemen'.

10- شي، تفسير العياشي عن عبد الرحمن بن سالم الأشجلى عن بعض الفقهاء قال: قال أمير المؤمنين إن أولياء الله لا خوف عليهم ولا هم يحزنون ثم قال تدرون من أولياء الله

¹⁸² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 9

Tafseer Al-Ayyashi – from Abdul Rahman Bin Salim Al Ashal, from one of the jurists who said,

‘Amir Al-Momineen^{-asws} said: ***‘The friends of Allah, there would neither be fear upon them nor would they be grieving [10:62]’***. Then said: ‘Do you know who the friends of Allah^{azwj} are?’

قَالُوا مَنْ هُمْ يَا أَمِيرَ الْمُؤْمِنِينَ

They said, ‘Who are they, O Amir Al-Momineen^{-asws}?’

He^{-asws} said: ‘They are us^{-asws} and our^{-asws} sons^{-asws}. The one who follows us^{-asws} from after us^{-asws}, beatitude is for us^{-asws} and beatitude is for them, better than the beatitude for us^{-asws}’.

فَقَالَ هُمْ نَحْنُ وَ أَتْبَاعُنَا فَمَنْ تَبِعَنَا مِنْ بَعْدِنَا طُوبَى لَنَا وَ طُوبَى لَهُمْ أَفْضَلُ مِنْ طُوبَى لَنَا قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا شَأْنُ طُوبَى لَهُمْ أَفْضَلُ مِنْ طُوبَى لَنَا أَلَسْنَا نَحْنُ وَ هُمْ عَلَى أَمْرٍ

He said, ‘O Amir Al-Momineen^{-asws}! What is the matter the beatitude for them is better than beatitude for us^{-asws}? Aren’t we and them upon (one) matter?’

قَالَ لَا لِأَنَّهُمْ حُمِلُوا مَا لَمْ نُحْمَلُوا عَلَيْهِ وَ أَطَافُوا مَا لَمْ نُطِيفُوا.

He^{-asws} said: ‘No, because they will be loaded with what you have not been loaded upon and will endure what have not endured’¹⁸³.

11- شي، تفسير العياشي عَنْ بُرَيْدِ الْعَجَلِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: وَجَدْنَا فِي كِتَابِ عَلِيِّ بْنِ الْحُسَيْنِ ع أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ إِذَا أَدَّوْا فَرَائِضَ اللَّهِ وَ أَخَذُوا سُنَنَ رَسُولِ اللَّهِ وَ تَوَرَّعُوا عَنْ مَحَارِمِ اللَّهِ وَ زَهَدُوا فِي عَاجِلِ زَهْرَةِ الدُّنْيَا وَ رَغِبُوا فِيْمَا عِنْدَ اللَّهِ وَ اِكْتَسَبُوا الطَّيِّبَ مِنْ رِزْقِ اللَّهِ لَوْجِهَ اللَّهِ لَا يُرِيدُونَ بِهِ التَّفَاخَرَ وَ التَّكَاثُرَ ثُمَّ اِنْفَعُوا فِيْمَا يَلْزُمُهُمْ مِنْ خُفُوقِ وَاجِبَةٍ فَأَوْلِيكَ الَّذِينَ بَارَكَ اللَّهُ لَهُمْ فِيْمَا اِكْتَسَبُوا وَ يُتَابُونَ عَلَى مَا قَدَّمُوا لِآخِرَتِهِمْ.

Tafseer Al-Ayyashi – from Bureyd Al Ijaly,

‘From Abu Ja’far^{-asws} having said: ‘We found in the book of Ali^{-asws} Bin Al-Husayn^{-asws}: ***The friends of Allah, there would neither be fear upon them, nor would they be grieving [10:62]***. When they fulfill the obligations of Allah^{-azwj} and take to the Sunnah of Rasool-Allah^{-azwj}, and save themselves from the Prohibitions of Allah^{-azwj}, and are ascetic in the current blossoms of the world, and are desirous regarding what is in the Presence of Allah^{-azwj}, and they earn from the good sustenance of Allah^{-azwj} for the Face of Allah^{-azwj}, neither intending the priding and the abundance with it, then they spend in what has been necessitated them from the obligatory rights, so they are those Allah^{-azwj} has Blessed for them in what they earned, and they will be Rewarded upon what they have sent ahead for their Hereafter’¹⁸⁴.

¹⁸³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 10

¹⁸⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 11

12- جاء المجلس للمفيد عن الجعابي عن ابن عُدَّة عن مُحَمَّد بن أَحْمَد بن خاقان عن سَلِيم الخادم عن إبراهيم بن عُقبة عن مُحَمَّد بن نصر بن قزويني عن أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ صَاحِبَ الدِّينِ فَكَّرَ فَعَلَّنَهُ السَّكِينَةَ وَ اسْتَكَانَ فَمَتَوَاضَعَ وَ قَبِعَ فَاسْتَعْنَى وَ رَضِيَ بِمَا أُعْطِيَ وَ انْفَرَدَ فَكُفِيَ الْأُخْرَانَ وَ رَفَضَ الشَّهَوَاتِ فَصَارَ حُرًّا وَ خَلَعَ الدُّنْيَا فَتَخَامَى الشُّرُورَ وَ طَرَحَ الحَسَدَ فَظَهَرَتِ المَحَبَّةُ

(The book) 'Al Majaalis' of Al-Mufeed, from Al Jiany, from Ibn Uqdah, from Muhammad Bin Ahmad Bin Khaqan, from Suleym Al Khadim, from Ibrahim Bin Uqba, from Muhammad Bin Nasr Bin Qirwash,

'From Abu Abdullah^{-asws} having said: 'The companion of religion thinks, so he does it with calmness, and yields so he is humble, and is content so he is needless, and is pleased with what he has been Given, and he isolates so he restrains the griefs, and rejects the lustful desires so he becomes free, and he takes off the world so is protected from the evils, and he drops the envy, so he manifests the love.

وَ لَمْ يُحِفِ النَّاسَ فَلَمْ يَحْفَهُمْ وَ لَمْ يُذْنِبِ إِلَيْهِمْ فَسَلِمَ مِنْهُمْ وَ سَخَطَ نَفْسَهُ عَنْ كُلِّ شَيْءٍ فَفَارَ وَ اسْتَكْمَلَ الْفَضْلَ وَ أَبْصَرَ الْعَافِيَةَ فَأَمِنَ النَّدَامَةَ.

And he does not scare the people, so he does not fear them, and he is not offensive to them so he is safe from them, and he angers himself from all things, so he succeeds, and he perfects the merits and sees the well-being, so he is secure from the regret".¹⁸⁵

13- جاء المجلس للمفيد عن ابن قُولُوَيْهِ عن أَبِيهِ عن سَعْدِ عَنِ ابْنِ عِيسَى وَ ابْنِ أَبِي الْخَطَّابِ مَعَا عَنِ ابْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنِ الثُّمَالِيِّ عَنِ أَبِي جَعْفَرٍ ع قَالَ قَالَ مُوسَى بِنُ عِمْرَانَ عَلَى نَبِيِّنَا وَ عَلَيْهِ السَّلَامُ إِلَهِي مَنْ أَصْفِيَاؤُكَ مِنْ خَلْقِكَ

(The book) 'Al Majaalis' of Al-Mufeed – from Ibn Qawlawayya, from his father, from Sa'ad, from Ibn Isa and Ibn Abu Al Khattab, both together from Ibn Mahboub, from Ibn Sinan, from Al Sumali,

'From Abu Ja'far^{-asws} having said: 'Musa^{-as} Bin Imran^{-as}, may the greetings be upon our Prophet^{-as}, said: 'My^{-as} God^{-azwj}! Who are Your^{-azwj} elites from Your^{-azwj} creatures?'

قَالَ النَّبِيُّ الْكَفَّيْنِ الرِّبِّيُّ الْقَدِيمَيْنِ يَقُولُ صَادِقًا وَ يَمْشِي هَوْنًا فَأَوْلَيْكَ يَزُولُ الْجِبَالُ وَ لَا يَزُولُونَ

He^{-azwj} Said: "The humid of the hands, and righteous of the feet, speaking the truth and walking humbly. They, the mountain will move, and they will not budge".

قَالَ إِلَهِي فَمَنْ يَنْزِلُ دَارَ الْقُدْسِ عِنْدَكَ

He^{-as} said: 'My^{-as} God^{-azwj}! Who will be lodging in the Holy house in Your^{-azwj} Presence?'

قَالَ الَّذِينَ لَا يَنْظُرُ أَعْيُنُهُمْ إِلَى الدُّنْيَا وَ لَا يُذِيعُونَ أَسْرَارَهُمْ فِي الدِّينِ وَ لَا يَأْخُذُونَ عَلَى الحُكُومَةِ الرِّشَا الحَقُّ فِي قُلُوبِهِمْ وَ الصِّدْقُ عَلَى أَلْسِنَتِهِمْ فَأَوْلَيْكَ فِي سِتْرِي فِي الدُّنْيَا وَ فِي دَارِ الْقُدْسِ [الْقُدْسِ] عِنْدِي فِي الآخِرَةِ.

He said: 'Those who are not looking with their eyes towards the world, nor are they broadcasting their secrets in the religion, nor are they taking the bribes upon the decisions.

¹⁸⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 12

The truth is in their hearts and the truthfulness is upon their tongues. They are My^{-azwj} veils in the world and will be in the Holy house in My^{-azwj} Presence in the Hereafter".¹⁸⁶

14- جاء المجلس للمفيد أحمد بن الوليد عن أبيه عن الصَّفَّارِ عَنِ ابْنِ مَرْوَانَ عَنِ ابْنِ مَهْرَبَانَ عَنِ مُحَمَّدِ بْنِ سِنَانَ عَنِ أَبِي مُعَاذِ السُّدِيِّ عَنِ أَبِي أَرَاكَةَ قَالَ: صَلَّيْتُ خَلْفَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتِ اللَّهِ عَلَيْهِ الْفَجْرَ فِي مَسْجِدِكُمْ فَأَنْفَتَلَ عَلَيَّ بِمِنبِهِ وَكَانَ عَلَيْهِ كَابَةٌ وَ مَكَثَ حَتَّى طَلَعَتِ الشَّمْسُ عَلَى حَائِطِ مَسْجِدِكُمْ هَذَا قَيْدَ رُوحٍ وَ لَيْسَ هُوَ عَلَيَّ مَا هُوَ عَلَيْهِ الْيَوْمَ

(The book) 'Al Majalis' of Al-Mufeed – Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Muhammad Bin Sinan, from Abu Muaz Al Sudy, from Abu Arakah who said,

'I prayed Al-Fajr Salat behind Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, in your Masjid. He^{-asws} turned to his^{-asws} right and as if there was gloom upon him^{-asws}, and he^{-asws} remained as such until the sun emerged upon the wall of this Masjid of yours, a length of a spear, and it wasn't upon what it is upon it today.

ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ أَمَا وَاللَّهِ لَقَدْ كَانَ أَصْحَابُ رَسُولِ اللَّهِ وَ هُمْ يُكَابِدُونَ هَذَا اللَّيْلَ يُرَاوِحُونَ بَيْنَ جَبَاهِهِمْ وَ رُكْبِهِمْ كَأَنَّ زَفِيرَ النَّارِ فِي آذَانِهِمْ

Then he^{-asws} faced towards the people. He^{-asws} said: 'But, by Allah^{-azwj}, the companions of Rasool-Allah^{-saww} were such, and they used to struggle this night, resting between their foreheads and their knees, as if the exhalation of the Fire was in their ears.

فَإِذَا أَصْبَحُوا أَصْبَحُوا غُبْرًا غُبْرًا صُفْرًا بَيْنَ أَعْيُنِهِمْ شِبْهُ رُكْبِ الْمَعْرَى فَإِذَا ذَكَرَ اللَّهُ تَعَالَى مَا دُوا كَمَا يَمِيدُ الشَّجَرُ فِي يَوْمِ الرِّيحِ وَ ائْتَمَلَتْ أَعْيُنُهُمْ حَتَّى تَبْتَلَّ ثِيَابُهُمْ

When it was morning, they had become dusty with paleness between their eyes resembling a knee of a goat. When Allah^{-azwj} Allah^{-azwj} the Exalted was mentioned, they would tremble like the tree shakes during a stormy day and their eyes would fill up until their clothes would be moistened'.

قَالَ ثُمَّ حَصَّ وَ هُوَ يَقُولُ وَ اللَّهُ لَكَأَنَّ بَاتَ الْقَوْمُ غَافِلِينَ ثُمَّ لَمْ يُرْ مُفْتَرًا حَتَّى كَانَ مِنْ أَمْرِ ابْنِ مُلْجِمٍ لَعَنَهُ اللَّهُ مَا كَانَ.

He (the narrator) said: 'Then he^{-asws} got up and he^{-asws} was saying: 'By Allah^{-azwj}! But rather the people are spending the night heedless'. Then he^{-asws} was not seen smiling until it happened from the matter of Ibn Muljim^{-la}, may the Curse of Allah^{-azwj} be upon him^{-la}, what happened".¹⁸⁷

15- كَشَّ، رَجَالَ الْكَاشِي عَنِ نَصْرِ بْنِ الصَّبَّاحِ عَنِ إِسْحَاقَ بْنِ مُحَمَّدِ بْنِ الْبَصْرِيِّ عَنِ مُحَمَّدِ بْنِ مَنْصُورٍ عَنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ عَمْرِو بْنِ بَشِيرٍ قَالَ قَالَ: أَتَى رَجُلًا جَابِرٌ بْنُ يَزِيدَ فَقَالَ لَهُ جَابِرٌ تُرِيدُ أَنْ تَرَى أَبَا جَعْفَرٍ قَالَ نَعَمْ

(The book) 'Rijal' of Al Kashi' – from Nasr Bin Al Sabbah, from Is'haq Bin Muhammad Al Basry, from Muhammad Bin Mansour, from Muhammad Bin Ismail, from Amro Bin Shimr who said,

'A man came to Jabir Bin Yazeed. Jabir said to him, 'Do you want to see Abu Ja'far^{-asws}?' He said, 'Yes'.

¹⁸⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 13

¹⁸⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 14

قَالَ فَمَسَحَ عَلَى عَيْنِي فَمَرَرْتُ وَ أَنَا أَسْبِقُ الرِّيحَ حَتَّى صِرْتُ إِلَى الْمَدِينَةِ

He said, 'He wiped upon my eyes, and I passed through and I had preceded the wind until I came to Al-Medina'.

قَالَ فَبَيْتُ أَنَا لِذَلِكَ مُتَعَجِّبًا إِذْ فَكَّرْتُ فَقُلْتُ مَا أَحْوَجَنِي إِلَى وَتِدٍ أَوْ تِدُهُ فَإِذَا حَجَجْتُ عَامًا قَابِلًا نَظَرْتُ هَاهُنَا هُوَ أَمْ لَا فَلَمْ أَعْلَمْ إِلَّا وَ جَابِرٌ بَيْنَ يَدَيَّ يُعْطِينِي وَتِدًا

He said, 'I remained astonished. Then I pondered, and I said, 'How needy I am to a peg to peg it (for a tent)! When I had performed Hajj the year before, I had looked over here or not?' I did not even know except, and Jabir was in front of me giving me a peg'.

قَالَ فَفَرَعْتُ

He said, 'I panicked'.

قَالَ فَقَالَ هَذَا عَمَلُ الْعَبْدِ بِإِذْنِ اللَّهِ فَكَيْفَ لَوْ رَأَيْتَ السَّيِّدَ الْأَكْبَرَ

He said, 'He said, 'This is a deed of the slave, by the Permission of Allah^{-azwj}. How would it have been if you were to see the greatest Master^{-asws}?'

قَالَ ثُمَّ لَمْ أَرَهُ

He said, 'Then I did not see him'.

قَالَ فَمَضَيْتُ حَتَّى صِرْتُ إِلَى بَابِ أَبِي جَعْفَرٍ ع فَإِذَا هُوَ يَصِيحُ بِي ادْخُلْ لَا بَأْسَ عَلَيْكَ

He said, 'I continued until I came to the door of Abu Ja'far^{-asws}, and there he^{-asws} was calling out at me: 'Enter! There is no problem upon you'.

فَدَخَلْتُ فَإِذَا جَابِرٌ عِنْدَهُ

I entered and behold; Jabir was in his^{-asws} presence'.

قَالَ فَقَالَ لَجَابِرٍ يَا نُوحُ عَرَفْتَهُمْ أَوْلًا بِالْمَاءِ وَ عَرَفْتَهُمْ آخِرًا بِالْعِلْمِ فَإِذَا كَسَرَتْ فَاجِبُهُ

He said, 'He^{-asws} said to Jabir: 'O (Jabir)! Noah^{-as} had drowned the former ones with the water and drowned the latter ones with knowledge, so when it broke, it compelled him^{-as}'.

قَالَ ثُمَّ قَالَ مَنْ أَطَاعَ اللَّهَ أَطِيعَ أَيُّ الْبِلَادِ أَحَبُّ إِلَيْكَ

He said, 'Then he^{-asws} said: 'One who obeys Allah^{-azwj} will be obeyed! Which city is most beloved to you?'

قَالَ قُلْتُ الْكُوفَةَ قَالَ بِالْكُوفَةِ فَكُنْ

He said, 'I said, 'Al-Kufa'. He^{asws} said: 'At Al-Kufa, so be there!'

قَالَ فَسَمِعْتُ أَخَا النُّونِ بِالْكُوفَةِ

He said, '(When I went to Al-Kufa), I hears a brother of Al-Noun at Al-Kufa'.

قَالَ فَبَقِيْتُ مُتَعَجِّبًا مِنْ قَوْلِ جَابِرٍ فَمَجِئْتُ فَإِذَا بِهِ فِي مَوْضِعِهِ الَّذِي كَانَ فِيهِ قَاعِدًا

He said, 'I remained astonished from the words of Jabir. I came, and behold I was with him being in his very place which had been seated in'.

قَالَ فَسَأَلْتُ الْقَوْمَ هَلْ قَامَ أَوْ تَنَحَّى

He said, 'I asked the people, 'Did he arise or step aside?'

قَالَ فَقَالُوا لَا وَكَانَ سَبَبُ تَوْجِيدِي أَنْ سَمِعْتُ قَوْلَهُ بِالْإِلَهِيَّةِ فِي الْأَيْمَةِ.

He said, 'They said, 'No!' And the reason of my Tawheed was that I had heard his word (belief) with the divinity regarding the Imams^{asws} (being gods)'.¹⁸⁸

هَذَا حَدِيثٌ مَوْضُوعٌ لَا شَكَّ فِي كَذِبِهِ وَرِوَاؤُهُ كُلُّهُمْ مَتَّهَمُونَ بِالْعُلُوِّ وَ التَّفْوِيضِ

Note – *This Hadeeth is placed (fabricated). There is no doubt in it being false, and its reporters, all of them have been accused of the exaggeration and the delegation'.*

بيان قوله هذا حديث موضوع كلام الكشي أو الشيخ لأنه موجود في اختياره و لا ريب في كونه موضوعا و هو مشتمل على القول بالتناسخ و التشويش في ألفاظه و معانيه فلهذا لم نتعرض لشرحه.

Explanation – *His words, 'This Hadeeth is placed (fabricated)', is the speech of Al Kashi or the Sheykh, because it is found in his choice, and there is no doubt in it being placed (fabricated), and it is inclusive upon the word with the reincarnation, and there is confusion in its wordings and its meanings. So, for this reason, we do not present its commentary.*

16- كَشَّ، رَجَالَ الْكَشِيِّ عَنْ مُحَمَّدِ بْنِ مَسْعُودٍ عَنْ مُحَمَّدِ بْنِ نُصَيْرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى وَ حَمْدَوَيْهِ بْنِ نُصَيْرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَزْرَةَ بْنِ مُوسَى قَالَ: كُنْتُ جَالِسًا مَعَ أَبِي مَرْيَمَ الْحَنَاطِ وَ جَابِرٍ عِنْدَهُ جَالِسٌ فَقَامَ أَبُو مَرْيَمَ فَجَاءَ بِدُورِقٍ مِنْ مَاءٍ بِغْرِ مُبَارَكِ بْنِ عِكْرَمَةَ فَقَالَ لَهُ جَابِرٌ وَنَحْكُ يَا يَا مَرْيَمَ كَأَنَّيْ بِكَ قَدْ اسْتَعْنَيْتَ عَنْ هَذِهِ الْبُقْرِ وَ اعْتَرَفْتَ مِنْ هَاهُنَا مِنْ مَاءِ الْفُرَاتِ

(The book) 'Rijal' of Al Kashi – from Muhamad Bin Masoud, from Muhammad Bin Nuseyr, from Muhammad Bin Isa and Hamdawiya Bin Nuseyr, from Muhammad Bin Isa, from Ali Bin Al Hakam, from Urwah Bin Musa who said,

'I was seated with Abu Maryam Al-Hannat and Jabir was seated in his presence. Abu Maryam stood up and came with a flask of well water of Mubarak Bin Ikrimah. Jabir said to him, 'Woe

¹⁸⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 15

be to you, O Abu Maryam! It is as if I am with you and you are needless from this well, and you have scooped out from over here, from the water of Euphrates’.

فَقَالَ لَهُ أَبُو مَرْيَمَ مَا أَلْوَمُ النَّاسَ أَنْ يُسْمُونَا كَذَّابِينَ وَكَانَ مَوْلَى لِحُجَيْرٍ كَيْفَ يَجِيءُ مَاءُ الْفُرَاتِ إِلَى هَاهُنَا

Abu Maryam said to him, ‘I don’t blame the people for calling us liars, and he was from the slaves of Ja’far^{-asws}. How could the water of Euphrates have come to over here?’

قَالَ وَنَحَاكَ إِنَّهُ يُحْفَرُ هَاهُنَا نَهْرٌ أَوْلُهُ عَذَابٌ عَلَى النَّاسِ وَآخِرُهُ رَحْمَةٌ يَجْرِي فِيهِ مَاءُ الْفُرَاتِ فَتَخْرُجُ الْمَرْأَةُ الضَّعِيفَةُ وَالصَّبِيُّ فَيَعْتَرِفُ مِنْهُ وَ يُجْعَلُ لَهُ أَبْوَابٌ فِي بَنِي رُوَاسٍ وَ فِي بَنِي مُوَهَّبَةَ وَ عِنْدَ بَيْتِ كِنْدَةَ وَ فِي بَنِي فَرَازَةَ حَتَّى تَتَغَامَسَ فِيهِ الصَّبِيَّانُ

He said, ‘Woe be to you! A river has been dug over here. It’s beginning is a torment upon the people, and its end is a mercy. The water of Euphrates flows in it, so the weak women and the children can come out and scoop out from it, and doors have been made to it among the clan of Ruwas and among the clan of Mowhiba, and by the well of the clan of Kinda, and among the clan of Fazara, until the children are diving in it’.

قَالَ عَلِيُّ إِنَّهُ قَدْ سَمَانَ ذَلِكَ وَ إِنَّ الْأَيْدِي حَدَّتْ عَلَى عَهْدِهِ وَ لَعَلَّ أَنَّهُ قَدْ سَمِعَ بِهَذَا الْحَدِيثِ قَبْلَ أَنْ يَكُونَ.

Ali said, ‘That has happened, and that which has occurred in his (Urwah’s) time, and perhaps he had heard this Hadeeth before it happened’.¹⁸⁹

17- كَش، رجال الكشي عن حمدويه بن نصير عن أيوب بن نوح عن ابن أبي عمير عن هشام بن الحكم عن أبي حمزة قال: كانت بنتي لي سقطت فأنكسرت يدها فأتيت بها التيمي فأخذها فنظر إلى يدها فقال منكسرة فدخل يخرج الجائر وأنا على الباب فدخلتني رفة على الصبية فبكيت ودعوت

(The book) ‘Rijal’ of Al Kashi – from Hamdawiya Bin Nuseyr, from Ayoub Bin Nuh, from Ibn Abu Umeyr, from Hisham Bin Al Hakam, from Abu Hamza who said,

‘A daughter of mine fell down and broke her hand. I came with her to Al-Taymi. He looked at her hand. He said, ‘Broken!’ He entered to bring out the splints, and I was at the door. Pity upon the child entered me, so I cried, and I supplicated.

فَخَرَجَ بِالْجَبَائِرِ فَتَنَاوَلَ بِيَدِ الصَّبِيَّةِ فَلَمْ يَرَ بِهَا شَيْئاً ثُمَّ نَظَرَ إِلَى الْأُخْرَى فَقَالَ مَا بِهَا شَيْءٌ

He came out with the splints and grabbed the hand of the child, but he could not see anything with her. Then he looked at the other. He said, ‘There is nothing with her’.

قَالَ فَذَكَرْتُ ذَلِكَ لِأَبِي عَبْدِ اللَّهِ ع فَقَالَ يَا بَا حَمَزَةَ وَافَقَ الدُّعَاءُ الرِّضَا فَاسْتُجِيبَ لَكَ فِي أَسْرَعِ مِنْ طَرْفَةِ عَيْنٍ.

He (the narrator) said, ‘I mentioned that to Abu Abdullah^{-asws}. He^{-asws} said: ‘O Abu Hamza! The supplication was compatible with the Pleasure (of Allah^{-azwj}), so it was Answered for you quicker than the blink of an eye’.¹⁹⁰

¹⁸⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 16

¹⁹⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 17

18- كَش، رجال الكشي قَالَ أَبُو النَّضْرِ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ يَقُولُ مَاتَ يُونُسُ بْنُ يَعْقُوبَ بِالْمَدِينَةِ فَبَعَثَ إِلَيْهِ أَبُو الْحُسَيْنِ الرِّضَا ع بِحُطُوبِهِ وَكَفَنِهِ وَ جَمِيعَ مَا يَخْتَاجُ إِلَيْهِ وَ أَمَرَ مَوْلِيَهُ وَ مَوْلَى أَبِيهِ وَ جَدِّهِ أَنْ يَحْضُرُوا جَنَازَتَهُ

(The book) 'Rijal' of Al Kashi' –

Abu Al-Nazr said, 'I heard Ali Bin Al-Husayn saying, 'Yunus Bin Yaqoub died in Al-Medina, so Abu Al-Hassan Al-Reza^{-asws} sent to him his^{-asws} embalmment, and his^{-asws} shroud, and entirety of what he would be needy to, and he^{-asws} instructed his^{-asws} friends, and friends of his^{-asws} father^{-asws} and his^{-asws} grandfather^{-asws} to attend his funeral.

وَ قَالَ لَهُمْ هَذَا مَوْلَى لِأَبِي عَبْدِ اللَّهِ ع كَانَ يَسْكُنُ الْعِرَاقَ

And he^{-asws} said to them: 'This is a friend of Abu Abdullah^{-asws}. He was dwelling in Al-Iraq'.

وَ قَالَ لَهُمْ احْفَظُوا لَهُ فِي الْبَيْعِ فَإِنْ قَالَ لَكُمْ أَهْلُ الْمَدِينَةِ إِنَّهُ عِرَاقِي لَا تَدْفِنُوهُ فِي الْبَيْعِ فَقُولُوا لَهُمْ هَذَا مَوْلَى أَبِي عَبْدِ اللَّهِ ع وَ كَانَ يَسْكُنُ الْعِرَاقَ فَإِنْ مَنَعْتُمُونَا أَنْ تَدْفِنُوهُ فِي الْبَيْعِ مَنَعْنَاكُمْ أَنْ تَدْفِنُوا مَوْلِيَكُمْ فِي الْبَيْعِ

And he^{-asws} said to them: 'Dig from him (his grave) in Al-Baqie (cemetery), and if the people of Al-Medina say to you, 'But he is an Iraqi, we will not bury him in Al-Baqie', then say to them, 'This is a friend of Abu Abdullah^{-asws} and he was settled in Al-Iraq, and if you are refusing us to bury him in Al-Baqie, we shall refuse you to bury your friends in Al-Baqie'.

فَدْفِنَ فِي الْبَيْعِ وَ وَجَّهَ أَبُو الْحُسَيْنِ عَلِيُّ بْنُ مُوسَى ع - إِلَى زَمِيلِهِ مُحَمَّدِ بْنِ الْحُبَابِ وَ كَانَ رَجُلًا مِنْ أَهْلِ الْكُوفَةِ صَلَّى عَلَيْهِ أَنْتَ عَلِيُّ بْنُ الْحُسَيْنِ

So, he was buried in AlBaqie, and Abu Al-Hassan Ali^{-asws} Bin Musa^{-asws} sent him to his co-traveller Muhammad Bin Al-Hubab, and he was a man from the people of Al-Kufa: 'You pray Salat upon him, Ali Bin Al-Hassan'.

قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ قَالَ رَأَيْتُ صَاحِبَ الْمَقْبَرَةِ وَ أَنَا عِنْدَ الْقَبْرِ بَعْدَ ذَلِكَ فَقَالَ لِي مَنْ هَذَا الرَّجُلُ صَاحِبُ هَذَا الْقَبْرِ فَإِنَّ أَبَا الْحُسَيْنِ عَلِيَّ بْنَ مُوسَى ع أَوْصَانِي بِهِ وَ أَمَرَنِي أَنْ أُرْسِيَ قَبْرَهُ أَرْبَعِينَ شَهْرًا أَوْ أَرْبَعِينَ يَوْمًا فِي كُلِّ يَوْمٍ

He said, 'It is narrated to me by Muhammad Bin Al-Waleed. He said, 'The manager of the graveyard saw me, and I was by the grave after that. He said to me, 'Who is man, the occupant of this grave, for Abu Al-Hassan Ali^{-asws} Bin Musa^{-as} has bequeathed to me with him and has instructed me to sprinkle (water) upon his grave for forty months, or forty days during every day'.

قَالَ أَبُو الْحُسَيْنِ الشُّكُّ مِنِّي

Abu Al-Hassan said, 'The doubt is from me'.

قَالَ وَ قَالَ لِي صَاحِبُ الْمَقْبَرَةِ إِنَّ السَّرِيرَ عِنْدِي يَعْنِي سَرِيرَ النَّبِيِّ ص فَإِذَا مَاتَ رَجُلٌ مِنْ بَنِي هَاشِمٍ صَرَ السَّرِيرُ فَأَقُولُ أُتِيهِمْ مَاتَ حَتَّى أَعْلَمَ بِالْعَدَاةِ فَصَرَ السَّرِيرُ فِي اللَّيْلَةِ الَّتِي مَاتَ فِيهَا هَذَا الرَّجُلُ

He said, 'And the manager of the graveyard said to me, 'The bed (bier) is in my possession, meaning the bier of the Prophet^{-saww}. Whenever a man from the clan of Hashim^{-as} dies, the bier creaks, so I say, 'Which one of them has died until I know in the morning?' The bier creaked during the night in which this man died'.

فَقُلْتُ لَا أَعْرِفُ أَحَدًا مِنْهُمْ مَرِيضًا فَمَنْ ذَا الَّذِي مَاتَ

I said, 'I don't know anyone of them being sick, so who is the one who has died?'

فَلَمَّا كَانَ مِنَ الْغَدِ جَاءُوا فَأَخَذُوا [فَأَخَذُوا] مِنِّي السَّرِيرَ وَقَالُوا مَوْلَى لِأَبِي عَبْدِ اللَّهِ كَانَ يَسْكُنُ الْعِرَاقَ.

When it was the next morning, they came and took the bier from me, and they said, 'A friend of Abu Abdullah^{-asws} who had settled in Al-Iraq'¹⁹¹.

19- كَش، رجال الكشي عن مُحَمَّدِ بْنِ مَسْعُودٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مَهْرَبَانَ قَالَ: بَيْنَا أَنَا بِالْقَرْعَاءِ فِي سَنَةِ سِتِّ وَ عَشْرِينَ وَ مَائَتَيْنِ مُنْصَرِّبِي عَنِ الْكُوفَةِ وَ قَدْ حَرَجْتُ فِي آخِرِ اللَّيْلِ اتَّوَضَّأُ وَ أَنَا أَسْتَاكُ وَ قَدْ انْقَرَدْتُ عَنْ رَحْلِي وَ مِنَ النَّاسِ فِإِذَا أَنَا بِنَارٍ فِي أَسْفَلِ مِسْوَاكِي تَلْتَهَبُ لَهَا شُعَاعٌ مِثْلُ شُعَاعِ الشَّمْسِ أَوْ غَيْرِ ذَلِكَ

(The book) 'Rijal' of Al Kashi – from Muhammad Bin Masoud, from Ali Bin Muhammad, from Ahmad Bin Muhammad Bin Ali Bin Mahziyar who said,

'While I was in Al-Qaraie in the year two hundred and twenty-six leaving from Al-Kufa, and I had gone out in the end of the night, I washed and I brushed my teeth, and I was along from my caravan and from the people, there I was with a flame in the bottom of my toothbrush (tooth stick) flaring its rays like the rays of the sun, or other than that.

فَلَمَّ أَفْرَغَ مِنْهَا وَ بَقِيَتْ أَتَعَجَّبُ وَ مَسِسْتُهَا فَلَمْ أَجِدْ لَهَا حَرَارَةً فَقُلْتُ الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فِإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ فَبَقِيَتْ أَتَفَكَّرُ فِي مِثْلِ هَذَا وَ أَطَالَتِ النَّارُ الْمَكْتُ طَوِيلًا حَتَّى رَجَعْتُ إِلَى أَهْلِي وَ قَدْ كَانَتْ السَّمَاءُ رَسَّتْ وَ كَانَ غُلَمَانِي يَطْلُبُونَ نَارًا وَ مَعِيَ رَجُلٌ بَصْرِيٌّ فِي الرَّحْلِ

I did not panic from it and I remained surprised, and I touched it, but I did not find any heat for it. I said, '**He Who Made fire for you from the green tree, so then you are igniting from it'** [36:80]. I remained thoughtful regarding the likes of this, and the fire (light) emerged for a long time until I returned to my family, and the sky was sprinkling (rain), and my servants were seeking fire, and there was a man from Basra with me in the caravan.

فَلَمَّا أَقْبَلْتُ قَالَ الْغُلَمَانُ قَدْ جَاءَ أَبُو الْحَسَنِ وَ مَعَهُ نَارٌ وَ قَالَ الْبَصْرِيُّ مِثْلَ ذَلِكَ حَتَّى دَنَوْتُ فَلَمَسَ الْبَصْرِيُّ النَّارَ فَلَمْ يَجِدْ لَهَا حَرَارَةً وَ لَا غُلَمَانِي

When I came back, the servant said, 'Abu Al-Hassan has come and there is fire with him'. And the man from Basra said similar to that until I came near. The man from Basra touched the fire but did not find any heat for it, nor did my servant.

تَمَّ طَفَيْتُ بَعْدَ طُولٍ تَمَّ التَّهَبْتُ فَلَبِثْتُ قَلِيلًا تَمَّ طَفَيْتُ قَلِيلًا تَمَّ التَّهَبْتُ تَمَّ طَفَيْتُ التَّالِثَةَ فَلَمْ تَعُدْ فَتَنْظَرْنَا إِلَى السِّوَاكِ فِإِذَا لَيْسَ فِيهِ أَثَرُ نَارٍ وَ لَا حَرٌّ وَ لَا شَعْنٌ وَ لَا سَوَادٌ وَ لَا شَيْءٌ يَدُلُّ عَلَى أَنَّهُ حَرِقَ

¹⁹¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 18

Then it extinguished after a long time, then it inflamed. It remained for a little while, then extinguished, then inflamed, then extinguished for the third time and did not return. We looked at the toothbrush (tooth stick) and there was no impact in it of fire, nor heat, nor greyness, nor blackness, nor anything evidencing upon that it had burnt.

فَأَخَذْتُ السِّوَاكَ فَخَبَّأْتُهُ وَ عُدْتُ بِهِ إِلَى الْهَادِي ع- وَ ذَلِكَ سَنَةَ سِتِّ وَ عِشْرِينَ وَ مِائَتَيْنِ بَعْدَ مَوْتِ الْجَوَادِ ع فَتَحْتُمُ الْعَلَطُ فِي التَّنَائِعِ قَابِلًا وَ كَشَفْتُ لَهُ أَسْفَلَهُ وَ بَاقِيَهُ مُعْطًى وَ حَدَّثْتُهُ بِالْحَدِيثِ

I took the toothbrush (tooth stick) and hid it and returned with it to Al-Hadi^{-asws}, and that was in the year two hundred and twenty-six after the passing away of Al-Jawad^{-asws} – (the error is inevitable (in the date) – the next year, and I uncovered its bottom part to him^{-asws} and the remainder of it was covered, and I narrated the narration to him^{-asws}.

فَأَخَذَ السِّوَاكَ مِنْ يَدِي وَ كَشَفَهُ كُلَّهُ وَ تَأَمَّلَهُ وَ نَظَرَ إِلَيْهِ ثُمَّ قَالَ هَذَا نُورٌ فَمَلْتُ لَهُ نُورٌ جَعَلْتُ فِدَاكَ

He^{-asws} took the toothbrush (tooth stick) from my hand and uncovered the whole of it and contemplated it and looked at it, then said: ‘This is Noor’. I said, ‘There is Noor for it? May I be sacrificed for you^{-asws}!’

فَقَالَ بِمَيْلِكَ إِلَى أَهْلِ الْبَيْتِ وَ بِطَاعَتِكَ لِي وَ لِأَبِي وَ لِأَبَائِي أَرَاكَ اللَّهُ.

He^{-asws} said: ‘Due to you inclining towards People^{-asws} of the Household and due to your obedience to me^{-asws} and to my^{-asws} forefathers^{-asws} and to my^{-asws} father^{-asws}, and due to your obedience to me^{-asws} and to my^{-asws} forefathers^{-asws} Allah^{-azwj} Showed it to you’¹⁹².

20- ط، الأمان إنَّ الْمُؤْمِنَ إِذَا كَانَ لِلَّهِ مُخْلِصًا أَخَافَ اللَّهُ مِنْهُ كُلَّ شَيْءٍ رَوْيْنَا ذَلِكَ بِإِسْنَادِنَا إِلَى أَبِي بَرْقِيٍّ مِنْ كِتَابِهِ كِتَابِ الْمَحَاسِنِ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْمُؤْمِنَ يَخْشَعُ لَهُ كُلُّ شَيْءٍ وَ يَهَابُهُ كُلُّ شَيْءٍ

(The book) ‘Al Amaan’ –

‘The Momin, when he were to be sincere to Allah^{-azwj}, Allah^{-azwj} would Make all things to be afraid of him. We are reporting that with our chains to Al-Barqy from his book, ‘Kitab Al-Mahasin’, from Safwan Al-Jammal having said, ‘Abu Abdullah^{-asws} said: ‘The Momin, all things are humbled to him, and all things are awed by him’.

ثُمَّ قَالَ إِذَا كَانَ مُخْلِصًا لِلَّهِ أَخَافَ اللَّهُ مِنْهُ كُلَّ شَيْءٍ حَتَّى هَوَامُّ الْأَرْضِ وَ سِبَاعُهَا وَ طَيْرُ السَّمَاءِ وَ حَيْثَانَ الْبَحْرِ

Then he^{-asws} said: ‘When he were to be sincere to Allah^{-azwj}, Allah^{-azwj} would Make all things scared of him, even vermin of the earth and its predators, and birds of the sky, and fishes of the sea’.

¹⁹² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 19

فَمِنْ ذَلِكَ مَا رَوَيْنَاهُ مِنْ كِتَابِ الرَّجَالِ لِلْكَشِيرِيِّ وَ قَدْ ذَكَرْنَاهُ فِي كِتَابِ الْكِرَامَاتِ وَ لَمْ يُحْضِرْنَا لَفْظُهُ فَنَذَكُرُ الْآنَ مَعْنَاهُ أَنَّ بَعْضَ خَوَاصِّ مَوْلَانَا عَلِيِّ ع مِنْ شَيْعَتِهِ كَانَ قَدْ سَجَدَ فَتَطَوَّقَ أَفْعَى عَلَى خَلْقِهِ فَلَمْ يَتَغَيَّرْ مِنْ خَالِ سُجُودِهِ وَ مُرَاقَبَةِ مَعْبُودِهِ حَتَّى انْفَصَلَ الْأَفْعَى عَنْ رَقَبَتِهِ بِغَيْرِ حِيلَةٍ مِنْهُ بَلْ يُفَضِّلُ اللَّهُ جَلَّ جَلَالُهُ وَ رَحِمَتِهِ

From that is what we are reporting from the book 'Al-Rijaal' of Al-Kashi in 'Kitab Al-Karamaat', and did not present its wordings, so we are mentioned its meaning now. One of the special ones of our Master^{-asws} Ali^{-asws} from his^{-asws} Shias was performing Sajdah and a snake encircled upon his throat, but he did not alter from the state of his Sajdah and his watching out his Deity until the snake unfurled from is neck without any trick from him, but by the Grace of Allah^{-azwj}, Majestic is His^{-azwj} Majesty and His^{-azwj} Mercy.

وَ مِنْ ذَلِكَ مَا رَوَيْنَاهُ مَرْوِيًّا عَنْ عَلِيِّ الرَّاهِدِ بْنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ بْنِ الْحَسَنِ السَّبْطِيِّ ع أَنَّهُ كَانَ قَائِمًا فِي الصَّلَاةِ فَأُخَذَ أَفْعَى مِنْ رَأْسِ جَبَلٍ فَصَعِدَ عَلَى ثِيَابِهِ وَ دَخَلَ مِنْ زِيْقِهِ وَ خَرَجَ مِنْ تَحْتِ ثِيَابِهِ فَلَمْ يَتَغَيَّرْ عَنْ خَالِ صَلَاتِهِ وَ مُرَاقَبَتِهِ لِمَا لِكَ حَيَاتِهِ

And from that is what we are reporting reported from Ali Al-Zahid Bin Al-Hassan Bin Al-Hassan son of Al-Hassan^{-asws} the grandson^{-asws} (of Rasool-Allah^{-sawww}). He was standing in the Salat and a snake rolled down from the top of a mountain and climbed upon his clothes and enter from his collar and emerged from beneath his clothes, but he did not alter from the state of his Salat and his watching out for the Owner of his life.

وَ مِنْ ذَلِكَ مَا رَوَيْنَاهُ فِي كِتَابِ السَّفَرِ وَ قَدْ تَقْلَنَاهُ بِلَفْظِهِ فِي كِتَابِ الْكِرَامَاتِ وَ نَذَكُرُ هَاهُنَا بَعْضَ مَعْنَاهُ أَنَّ عَلِيًّا [عَلِيٍّ] بِنِ عَاصِمِ الرَّاهِدِ كَانَ يَزُورُ الْحُسَيْنَ ع بِكَرْبَلَاءَ قَبْلَ عِمَارَةِ مَشْهَدِهِ بِالنَّاسِ

And from that is what we are reporting in 'Kitab Al-Safar', and we have copied it with its wording in 'Kitab Al-Karamaat', and we are mentioning over here part of its meaning. Ali Bin Aasim the ascetic was visiting Al-Husayn^{-asws} at Karbala before the construction of his^{-asws} Mausoleum by the people.

فَدَخَلَ سُبُعٌ إِلَيْهِ فَلَمْ يَهْرَبْ مِنْهُ وَ رَأَى كَفَّ السَّبْعِ مُتَّفِخَةً بِقَصَبَةٍ قَدْ دَخَلَتْ فِيهَا فَأَخْرَجَ الْقَصَبَةَ مِنْهُ وَ عَصَرَ كَفَّ السَّبْعِ وَ شَدَّهُ بِبَعْضِ عِمَامَتِهِ وَ لَمْ يَقِفْ مِنَ الرُّؤَاةِ لِذَلِكَ بِسُوءِ

A lion entered towards him, but he did not flee from it and he saw the palm of the lion to have swollen due to a reed which had entered into it. He extracted the reed from it and squeezed the palm of the lion and tied it with part of his turban, and it did not interrupt from the visitors due to that any harm.

وَ مِنْ ذَلِكَ مَا عَرَفْنَاهُ نَحْنُ وَ هُوَ أَنَّ بَعْضَ الْجَوَارِ وَ الْعِيَالِ جَاءُوا فِي لَيْلَةٍ وَ هُمْ مُتَزَعِّجُونَ وَ كُنْتُ إِذْ ذَاكَ مُجَاوِرًا بَعْضَ بَيْتَاتِ لِمَوْلَانَا عَلِيِّ ع فَقَالُوا قَدْ رَأَيْنَا مَسْلَخَ الْحَمَامِ تُطَوَّى الْحُصْرُ الَّذِي فِيهِ وَ تُنَشَّرُ وَ مَا نَنْظُرُ مَنْ يَفْعَلُ ذَلِكَ

And from that is what we know of, and it is that one of the neighbours and the dependants came to me at night, and they were annoyed, and when that happened, I was with my dependants in the vicinity of our Master^{-asws} Ali^{-asws}. They said, 'We saw the butchery having slaughtered the pigeon folded in the mat, which it is in, and spread out, and we did not see who has done that!'

فَحَضَرْتُ عِنْدَ بَابِ الْمَسْلُخِ وَ قُلْتُ سَلَامٌ عَلَيْكُمْ قَدْ بَلَغَنِي عَنْكُمْ مَا قَدْ فَعَلْتُمْ وَ نَحْنُ حَيْرَانُ مَوْلَانَا عَلِيٌّ ع وَ أَوْلَادِهِ وَ ضَيْفَانُهُ وَ مَا أَسْنَا مُجَاوِرَتِكُمْ فَلَا تُكَدِّرُوا عَلَيْنَا مُجَاوِرَتَهُ وَ مَتَى فَعَلْتُمْ شَيْئاً مِنْ ذَلِكَ شَكُونَاكُمْ إِلَيْهِ فَلَمْ نَعْرِفْ مِنْهُمْ تَعَرُّضاً لِمَسْلُخِ الْحَمَامِ بَعْدَ ذَلِكَ أَبَداً

I presented at the door of the butchery and said, ‘Greetings be unto you all! It has reached me from you what you have done, and we are neighbours of our Master^{-asws} Ali^{-asws} and his^{-asws} children and are his guests, and do not make our neighbourhood to be bad. Do not make his^{-asws} neighbourhood to be troublesome upon us, and when you do something from that, we shall complain of you all to him^{-asws}’. So we did not know from them any objection of slaughtering of the pigeons after that, ever!

وَ مِنْ ذَلِكَ أَنَّ ابْنَتِي الْحَافِظَةَ الْكَاتِبَةَ شَرَفَ الْأَشْرَافِ كَمَّلَ اللَّهُ لَهَا نُحْفَ الْأَلْطَافِ عَرَفْتَنِي أَنَّمَا تَسْمَعُ سَلَاماً عَلَيْهَا بِمَنْ لَا تَرَاهُ فَوَقَفْتُ فِي الْمَوْقِفِ

And from that is my daughter is a memoriser (of the Quran), the scribe, a noble of the nobles. Allah^{-azwj} Perfected for her the gift of kindness. She let me know that she heard a greeting upon her from the one she could not see. So she paused in the place.

فَقُلْتُ سَلَامٌ عَلَيْكُمْ أَيُّهَا الرُّوحَانِيُّونَ فَقَدْ عَرَفْتَنِي ابْنَتِي أَشْرَفَ الْأَشْرَافِ بِالتَّعَرُّضِ لَهَا بِالسَّلَامِ وَ هَذَا الْإِنْعَامُ مُكَدِّرٌ عَلَيْنَا نَحْنُ نَخَافُ مِنْهُ أَنْ يَنْفِرَ بَعْضَ الْعِيَالِ مِنْهُ وَ نَسْأَلُ أَنْ لَا تَتَعَرَّضُوا لَنَا بِشَيْءٍ مِنَ الْمُكَدِّرَاتِ وَ تَكُونُوا مَعَنَا عَلَى جَمِيلِ الْعَادَاتِ فَلَمْ يَتَعَرَّضْ لَهَا أَحَدٌ بَعْدَ ذَلِكَ بِكَلَامٍ

I said, ‘The greetings be unto you^{-asws} all, O spiritualists! My daughter, nobles of the nobles, has let me know of the presented of the greetings to her, and these people are troublesome upon us. We fear from him that one of the dependants might flee from him, and we ask not to present to us with anything from the troubles and be with us upon beautiful habits’. No one presented to her after that with any speech.

وَ مِنْ ذَلِكَ أَنَّنِي كُنْتُ أُصَلِّي الْمَغْرِبَ بِدَارِي بِالْمَلَّةِ فَجَاءَتْ حَيَّةٌ فَدَخَلَتْ تَحْتِ خِرْقَةٍ كَانَتْ مَوْضِعَ سُجُودِي فَتَمَمْتُ الصَّلَاةَ وَ لَمْ تَتَعَرَّضْ لِي بِشَيْءٍ وَ قَتَلْتُهَا بَعْدَ فَرَاغِي مِنَ الصَّلَاةِ وَ هَذَا أَمْرٌ مَعْلُومٌ يَعْرِفُهُ مَنْ رَأَاهُ أَوْ رَوَاهُ.

And from that is, I was praying Al-Maghrib Salat in my house at Al-Hulla. A Snake came and entered beneath a rag which was in the place of my Sajdah. I completed the Salat and it did not present to me with evil, and I killed it after my being free from the Salat, and it is a well-known matter recognised by the one who saw it or reported it”¹⁹³.

21- ين، كتاب حسين بن سعيد و النوادر عن محمد بن سنان عن أبي عمارة صاحب الأكيسية عن البريدي عن أبي أراكة قال سمعت علياً ع يقول إن لله عبداً كسرت فلو بهم خشية الله فاستكفوا عن المنطق و إنهم لفصحاء عقالاً ألباء نبلاء يسبقون إليه بالأعمال الزاكية لا يستكبرون له الكثير و لا يرضون له القليل يرون أنفسهم أنهم شرار و أنهم الأكياس الأبرار.

The book of Husayn Bin Saeed, and ‘Al Nawadir – from Muhammad Bin Sinan, from Abu Ammar, companion of Al Akeysa, from Al Bureydi, from Abu Arakah who said,

‘I heard Ali^{-asws} saying: ‘For Allah^{-azwj} there are servants, their hearts are broken by the fear of Allah^{-azwj}, so they are refraining from the speaking while they are the eloquent intellectual, understanding, nobles, preceding to Him^{-azwj} with the pure deeds. They are neither

¹⁹³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 20

considering the lot as too much, nor are they belittling the few (deeds of worship) to Him^{-azwj}. They are viewing themselves as being evil and (although) they are the cleverest of the righteous ones”¹⁹⁴.

22 دَعَاوَاتِ الرَّاَوْنَدِيِّ، قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ إِبْرَاهِيمَ خَرَجَ مُرْتَاداً لِعَنَمِهِ وَ بَقَرِهِ مَكَاناً لِلشِّتَاءِ فَسَمِعَ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ فَتَبِعَ الصَّوْتِ حَتَّى أَتَاهُ فَقَالَ يَا عَبْدَ اللَّهِ مَنْ أَنْتَ أَنَا فِي هَذِهِ الْبِلَادِ مُدٌّ مَا شَاءَ اللَّهُ مَا رَأَيْتُ أَحَدًا يُؤْمِدُ اللَّهَ غَيْرَكَ

(The book) ‘Dawaat’ of Al Rawandy –

‘Abu Abdullah^{-asws} said: ‘Ibrahim^{-as} went out walking for his^{-as} sheep and his^{-as} cows in a place of the winter. He^{-as} heard the testimony, ‘There is no god except Allah^{-azwj}’. He^{-as} pursued the voice until he^{-as} came to him. He^{-as} said: ‘O servant of Allah^{-azwj}! Who are you? I^{-as} have been here in this city since what Allah^{-azwj} has so Desired. I^{-as} have not seen anyone professing the Oneness of Allah^{-azwj} apart from you!’

قَالَ أَنَا رَجُلٌ كُنْتُ فِي سَفِينَةٍ غَرِقَتْ فَانجَوْتُ عَلَى لَوْحٍ فَأَنَا هَاهُنَا فِي جَزِيرَةٍ

He said, ‘I am a man who was in the ship which drowned, and I was saved upon a tablet, so I am over here in an island’.

قَالَ فَمِنْ أَيِّ شَيْءٍ مَعَاشُكَ

He^{-as} said: ‘From which thing is your livelihood?’

قَالَ أَجْمَعُ هَذِهِ التَّمَارَ فِي الصَّيْفِ لِلشِّتَاءِ

He said, ‘I gather these fruits in the summer for the winter’.

قَالَ انْطَلِقْ حَتَّى تُرِيَنِي مَكَانَكَ

He^{-asws} said: ‘Go until you show me^{-as} your place’.

قَالَ لَا تَسْتَطِيعُ ذَلِكَ لِأَنَّ بَيْنِي وَ بَيْنَهَا مَاءُ بَحْرٍ

He said, ‘I am not able (to do) that, because between me and it there is water of the sea’.

قَالَ فَكَيْفَ تَصْنَعُ أَنْتَ

He^{-as} said: ‘So how do you do it?’

قَالَ أَمْشِي عَلَيْهِ حَتَّى أُبْلَغَ

He said, ‘I walk upon it until I reach’.

¹⁹⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 21

قَالَ أَرْجُو الَّذِي أَعَانَكَ أَنْ يُعِينَنِي

He^{-as} said: 'I^{-as} hope the one who Assists you would Assist me^{-as}'.

قَالَ فَاَنْطَلِقْ

He said, 'Let's go'.

فَأَخَذَ الرَّجُلُ يَمْشِي وَ إِبراهيمُ يَتَّبِعُهُ فَلَمَّا بَلَغَا الْمَاءَ أَخَذَ الرَّجُلُ يَنْظُرُ إِلَى إِبراهيمَ ع - سَاعَةً بَعْدَ سَاعَةٍ يَتَعَجَّبُ مِنْهُ حَتَّى عَبَّرَا فَأَتَى بِمَا كَانَهُمَا قَالَ هَاهُنَا مَكَانِي

The man went on to walk and Ibrahim^{-as} was following him. When he reached the water, the man took to looking at Ibrahim^{-as} time after time, surprised from him^{-saww} until he crossed over and he came with him^{-as} to a cave. He said, 'My place is over here!'

قَالَ فَلَوْ دَعَوْتَ اللَّهَ وَ أَمَنْتُ أَنَا

He^{-as} said: 'If you could supplicate and I^{-as} shall say: 'Ameen''.

قَالَ أَمَا إِنِّي أَسْتَحْيِي مِنْ رَبِّي وَ لَكِنِ ادْعُ أَنْتَ وَ أُوْمِرُ أَنَا

He said, 'As for me, I am embarrassed from my Lord^{-azwj}, but you^{-as} supplicate and I shall say 'Ameen''.

قَالَ وَ مَا حَبَاؤُكَ

He^{-as} said: 'And what is your embarrassment?'

قَالَ أَتَيْتُ الْمَوْضِعَ الَّذِي رَأَيْتَنِي فِيهِ فَرَأَيْتُ غُلَامًا أَجْمَلَ النَّاسِ كَأَنَّ خَدَيْهِ صَفْحَتَا ذَهَبٍ دَوَابَّةٍ مَعَ عَنَمٍ وَ بَعْرٍ كَأَنَّ عَلَيَّهَا الدُّهْنَ فَقُلْتُ لَهُ مَنْ أَنْتَ قَالَ أَنَا إِسْمَاعِيلُ بْنُ إِبراهيمَ خَلِيلِ الرَّحْمَنِ فَسَأَلْتُ اللَّهَ أَنْ يُرِيَنِي إِبراهيمَ مِنْذُ ثَلَاثَةِ أَشْهُرٍ وَ قَدْ أَبْطَأَ ذَلِكَ عَلَيَّ

He said, 'I came to the place which you^{-as} had seen me in, and I saw a boy, most beautiful of the people. It is as if his cheeks were two pages of golds, his hair lock was with sheep and cows. It is as if there was oil upon it. I said to him, 'Who are you?' He^{-asws} said: 'I^{-as} am Ismail^{-as} Bin Ibrahim^{-as}, Friend of the Beneficent'. I have been asking Allah^{-azwj} to Show me Ibrahim^{-as} since thirty months, and that has been delayed upon me'.

قَالَ فَقَالَ ع فَأَنَا إِبراهيمَ فَاَعْتَنَقَا

He^{-asws} said: 'He^{-as} said: 'I^{-as} am Ibrahim^{-as}!' They hugged.

قَالَ أَبُو عَبْدِ اللَّهِ ع هُمَا أَوَّلُ اثْنَيْنِ اعْتَنَقَا عَلَى وَجْهِ الْأَرْضِ

Abu Abdullah^{-asws} said: 'They were the first two to have hugged upon the surface of the earth'.

وَعَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَرَجَ ثَلَاثَةٌ نَفَرٍ مِّنْكَانَ قَبْلِكُمْ يَرْتَادُونَ لِأَهْلِيهِمْ فَأَصَابَتْهُمُ السَّمَاءُ فَلَجُّوا إِلَى جَبَلٍ فَوَقَعَتْ عَلَيْهِمْ صَخْرَةٌ فَقَالَ بَعْضُهُمْ لِبَعْضٍ عَفَا الْأَنْتَرُ وَوَقَعَ الْحَجَرُ وَلَا يَعْلَمُ مَكَانَكُمْ إِلَّا اللَّهُ اذْعُوا اللَّهَ بِأَوْثَقِ أَعْمَالِكُمْ فَقَالَ أَحَدُهُمْ

And from the Prophet^{-saww} having said: ‘Three persons from the ones who were before you went out walking to their families. The sky hit them (with rain), so they took shelter to a mountain (cave). A rock fell down upon them (the entrance), so they said to each other, ‘The traces are deleted, and the rock has fallen, and no one known of your place except Allah^{-azwj}. Supplicate to Allah^{-azwj} with the most trusted of your deeds’.

اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ كَانَتْ امْرَأَةٌ تُعْجِبُنِي فَطَلَبْتُهَا فَأَبَتْ عَلَيَّ فَجَعَلْتُ لَهَا جُعْلًا فَطَابَتْ نَفْسُهَا فَلَمَّا جَلَسْتُ مِنْهَا اشْتَدَّ ارْتِعَادُهَا مِنْ حَشْيَتِكَ فَتَرَكْتُهَا فَإِنْ كُنْتَ تَعْلَمُ أَنِّي إِتَمَّا فَعَلْتُ ذَلِكَ رَجَاءَ رَحْمَتِكَ وَ حَشْيَةَ عَذَابِكَ فَأَفْرِجْ عَنَّا

O Allah^{-azwj}! You^{-azwj} Know that there was a woman who had fascinated me, so I sought her. She refused unto me. I made a payment to be for her and her soul felt good. When I sat from (on her), she shivered from Your^{-azwj} fear, so I left her. If You^{-azwj} Know that I had rather done that hoping for Your^{-azwj} Mercy and fearing Your^{-azwj} Punishment, then Relieve from us!’

قَالَ فَرَزَالٌ ثُلُثُ الْجَبَلِ وَقَالَ الْآخَرُ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ كَانَ لِي وَالِدَانِ وَ كُنْتُ أَخْلُبُ لهُمَا فَأَتَيْتُهُمَا لَيْلَةً وَ هُمَا نَائِمَانِ فَكُنْتُ قَائِمًا حَتَّى طَلَعَ الْفَجْرُ فَلَمَّا اسْتَيْقَظَا شَرِبَا فَإِنْ كُنْتَ تَعْلَمُ أَنِّي إِتَمَّا فَعَلْتُ ذَلِكَ رَجَاءَ ثَوَابِكَ وَ حَشْيَةَ عَذَابِكَ فَأَفْرِجْ عَنَّا

He^{-asws} said: ‘A third of the mountain (rock) shifted, and another one said, ‘O Allah^{-azwj}! You^{-azwj} Know that there were parents for me, and I used to milk for them. One night I came to them, and they were sleeping. I stood standing until the dawn emerged. When they woke up, they drank. If You^{-azwj} Know that I had rather done that hoping for Your^{-azwj} Rewards and fearing Your^{-azwj} Punishment, then relieve from us!’

فَرَزَالٌ ثُلُثُ الْحَجَرِ فَقَالَ الثَّلَاثُ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي اسْتَأْجَرْتُ يَوْمًا أَحِيرًا فَعَمِلَ إِلَى نِصْفِ النَّهَارِ فَأَعْطِيهِ أُجْرَتَهُ فَسَخَطَ وَ لَمْ يَأْخُذْهُ فَصَرَفْتُ ذَلِكَ إِلَى التِّجَارَةِ وَ الْمَوَاشِي وَ غَيْرِهَا فَلَمَّا جَاءَ يَطْلُبُ أُجْرَهُ قُلْتُ خُذْ هَذَا كُلَّهُ لَكَ وَ لَوْ شِئْتُ لَمْ أَعْطِهِ إِلَّا أُجْرَهُ فَإِنْ كُنْتَ تَعْلَمُ أَنِّي إِتَمَّا فَعَلْتُ ذَلِكَ رَجَاءَ رَحْمَتِكَ وَ حَشْيَةَ عَذَابِكَ فَأَفْرِجْ عَنَّا

The rock moved a third. The third one said, ‘O Allah^{-azwj}! You^{-azwj} Know that I had employed an employee one day. He worked up to half the day. I gave him his water, but he was angry and did not take it. I turned that to the trading and the livelihood, and other (money). When he came to see his wage, I said, ‘Take this, all of it is for you!’ And had I so desired, I would not have given him except his wage, so if You^{-azwj} Know that I had rather done that hoping for Your^{-azwj} Mercy and fearing Your^{-azwj} Punishment, then Relieve from us!’

فَرَزَالٌ ثُلُثُ الْحَجَرِ وَ خَرَجُوا يَتَمَاشُونَ.

The rock shifted a third and they came out walking’¹⁹⁵.

¹⁹⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 22

23- كَأ، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْهِيِّ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ مُحَمَّدِ بْنِ سِنَانٍ عَنِ عَيْسَى النَّهْرِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ عَرَفَ اللَّهَ وَ عَظَّمَهُ مَنَعَ فَاهُ مِنَ الْكَلَامِ وَ بَطَنَهُ مِنَ الطَّعَامِ وَ عَمَى نَفْسَهُ بِالصِّيَامِ وَ الْقِيَامِ

(The book) 'Al-Kafi' – from the number, from Al Barqy, from Muhammad Bin Ali, from Muhammad Bin Sinan, from Isa Al Nahreyri,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who recognises Allah^{-azwj} and His^{-azwj} Magnificent would prevent his mouth from the speech, and his belly from the food, and chasten his self with the fasting and the standing (for Salat)'.
 قَالُوا يَا بَائِنَا وَ أُمَّهَاتِنَا يَا رَسُولَ اللَّهِ هَؤُلَاءِ أَوْلِيَاءُ اللَّهِ

They said, 'By our fathers and our mothers, O Rasool-Allah^{-saww}! They are friends of Allah^{-azwj}?'
 قَالَ إِنَّ أَوْلِيَاءَ اللَّهِ سَكَتُوا فَكَانَ سُكُوتُهُمْ ذِكْرًا وَ نَظَرُوا فَكَانَ نَظَرُهُمْ عِبْرَةً وَ نَطَقُوا فَكَانَ نُطْقُهُمْ حِكْمَةً وَ مَشَوْا فَكَانَ مَشْيُهُمْ بَيْنَ النَّاسِ بَرَكَةً لَوْ لَا الْأَجَالَ الَّتِي قَدْ كَتَبَ اللَّهُ عَلَيْهِمْ لَمْ تَقَرَّ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ خَوْفًا مِنَ الْعَذَابِ وَ شَوْقًا إِلَى الثَّوَابِ.

He^{-saww} said: 'If the friends of Allah^{-azwj} are silent their silence would be Zikr, and they look so their looking would be taking a lesson, and they speak so their speaking would be wisdom, and they walk so their walking between the people is a Blessing. Had it not been for the terms which Allah^{-azwj} has Written upon them, their souls would not have settled in their bodies fearing from the Punishment and yearning to the Rewards'.¹⁹⁶

لِي، الأماالي للصدوق عَنِ ابْنِ إِدْرِيسَ عَنِ أَبِيهِ عَنِ أَحْمَدَ الْبَرْهِيِّ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ مُحَمَّدِ بْنِ سِنَانٍ عَنِ عَيْسَى النَّهْرِيِّ عَنِ عَمْرِو بْنِ عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ عَرَفَ اللَّهَ وَ عَظَّمَهُ مَنَعَ فَاهُ مِنَ الْكَلَامِ وَ بَطَنَهُ مِنَ الطَّعَامِ وَ عَمَى نَفْسَهُ بِالصِّيَامِ وَ الْقِيَامِ هَكَذَا فَكَانَ سُكُوتُهُمْ فِكْرًا وَ تَكَلَّمُوا فَكَانَ كَلَامُهُمْ ذِكْرًا.

(The book) 'Al-Amaali' of Al-Sadouq – from Ibn Idrees, from his father, from Ahmad Al Barqy, from Muhammad Bin Ali Al Kufy, from Muhammad bin Sinan, from Isa al Nahrteyri,

'From him^{-asws}, similar to it except in it is like this: 'Their silent is thoughtful, and they talk so their talking is Zikr'.¹⁹⁷

24- كَأ، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْهِيِّ عَنِ بَعْضِ أَصْحَابِهِ مِنَ الْعِرَاقِيِّينَ رَفَعَهُ قَالَ: خَطَبَ النَّاسَ الْحَسَنُ بْنُ عَلِيٍّ ع فَقَالَ أَيُّهَا النَّاسُ إِنَّمَا أُخْبِرُكُمْ عَنْ أَخٍ لِي كَانَ مِنْ أَعْظَمِ النَّاسِ فِي عَيْنِي وَ كَانَ رَأْسُ مَا عَظَّمَ بِهِ فِي عَيْنِي صَعَرَ الدُّنْيَا فِي عَيْنِي

(The book) 'Al-Kafi' – from the number, from Al Barqy, from one of his companions from the Iraqis raising it, said,

'Al-Hassan Bin Ali^{-asws} addressed the people. He^{-asws} said: 'O you people! But rather, I^{-asws} am informing you all about a brother of mine who was from the mightiest of the people in my^{-asws} eyes, and the top (best) of what was mighty with him in my^{-asws} eyes is his belittling the world in his eyes.

¹⁹⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 23 a

¹⁹⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 23 b

كَانَ خَارِجاً مِنْ سُلْطَانِ بَطْنِهِ فَلَا يَشْتَهِي مَا لَا يَجِدُ وَلَا يُكْرَهُ إِذَا وَجَدَ

He was outside from the authority of his belly so he would not desire what he could not find, nor did he frequent when he did find.

كَانَ خَارِجاً مِنْ سُلْطَانِ فَرْجِهِ فَلَا يَسْتَجْفُ لَهُ عَقْلُهُ وَلَا رَأْيُهُ

He was outside from the authority of his private parts, so his intellect did not take it lightly nor his opinion.

كَانَ خَارِجاً مِنْ سُلْطَانِ الْجَهَالَةِ فَلَا يَمُدُّ يَدَهُ إِلَّا عَلَى نِعْمَةٍ لِمَنْفَعَةٍ كَانَ لَا يَشْتَهِي وَلَا يَتَسَخَّطُ وَلَا يَتَبَرَّمُ كَانَ أَكْثَرَ دَهْرِهِ صَمَاتاً فَإِذَا قَالَ بَدَّ الْقَائِلِينَ

He was outside from the authority of the ignorance, so he did not extend his hand except upon trust for a benefit. He neither coveted nor was he resentful, nor complained. Most of his life he was silent, but when he did speak, he outclassed the speakers.

كَانَ لَا يَدْخُلُ فِي مِرَاءٍ وَلَا يُشَارِكُ فِي دَعْوَى وَلَا يُدْبِلُ بِحُجَّةٍ حَتَّى يَرَى قَاضِياً وَكَانَ لَا يَعْطُلُ عَنْ إِخْوَانِهِ وَلَا يَحْضُ نَفْسَهُ بِشَيْءٍ دُونَهُمْ

He would neither enter into bitter arguments, nor participate in a claim (lawsuit), and he would give evidence with an argument until he sees a judge, and he would not be heedless of his brethren, nor did he specialise himself with anything besides them.

كَانَ ضَعِيفاً مُسْتَضْعِفاً فَإِذَا جَاءَ الْجِدُّ كَانَ لَيْثاً عَادِياً كَانَ لَا يَلُومُ أَحَدًا فِيمَا يَفْعُ الْعُدُوَّ فِي مِثْلِهِ حَتَّى يَرَى اعْتِدَاراً كَانَ يَفْعَلُ مَا يَقُولُ وَيَقُولُ مَا لَا يَقُولُ

He was weak, weakened. When whenever the struggle came, he would be a normal lion. He would not blame anyone regarding what the excuse occurred in the like of it until he sees an apology. He would do what he said, and he would do what he had not said.

كَانَ إِذَا ابْتَرَهُ أَمْرَانِ لَا يَدْرِي أَيُّهُمَا أَفْضَلُ نَظَرَ إِلَى أَقْرَبِهِمَا إِلَى الْهُوَى فَخَالَفَهُ وَكَانَ لَا يَشْكُو وَجَعاً إِلَّا عِنْدَ مَنْ يَرْجُو عِنْدَهُ الْبُرْءَ وَلَا يَسْتَشِيرُ إِلَّا مَنْ يَرْجُو عِنْدَهُ النَّصِيحَةَ

Whenever two matters squeezed him, he did not know which of the two was better, he would be looking to the whim and oppose it, and he would not complain of a pain except in the presence of the one he hopes for a cure with him, nor did he give consultation except the one who had hoped for the good advice with him.

كَانَ لَا يَتَبَرَّمُ وَلَا يَتَسَخَّطُ وَلَا يَتَشَكَّى وَلَا يَتَشَتَّى وَلَا يَتَنَقَّمُ وَلَا يَعْطُلُ عَنِ الْعُدُوِّ فَعَلَيْكُمْ بِمِثْلِ هَذِهِ الْأَخْلَاقِ الْكَرِيمَةِ إِنْ أَطَقْتُمُوهَا فَإِنَّ لَمْ تُطِيقُوهَا كَلَّهَا فَأَخَذَ الْقَلِيلَ خَيْرٌ مِنْ تَرْكِ الْكَثِيرِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

He was neither discontented, nor angry, nor complained, nor coveted, nor vengeful, nor heedless from the enemy. It is upon you all to be with the likes of these honourable morals if you can endure it. If you cannot endure all of it, then taking the little is better than leaving the more, and there is neither any might nor strength except with Allah^{-azwj}.¹⁹⁸

¹⁹⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 24 a

نَحَجُ، نَحَجُ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَانَ لِي فِيهَا مَضَى أَخٌ فِي اللَّهِ وَكَانَ يُعْظِمُهُ فِي عَيْنِي صَغَرَ الدُّنْيَا فِي عَيْنِهِ وَكَانَ خَارِجاً مِنْ سُلْطَانِ بَطْنِهِ إِلَى قَوْلِهِ مِنْ تَرَكِ الْكَثِيرِ.

(The book) 'Nahj Al-Balagah' –

'Amir Al-Momineen^{-asws} said: 'In the past there was a brother for me^{-asws} for the Sake of Allah^{-azwj} and he was revered in my^{-asws} eyes. The world was small in his eyes, and he was outside from the authority of his belly' – up to his^{-asws} word: 'Than leaving the more'¹⁹⁹

25- كَأ، الْكَافِي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنِ ابْنِ مَجْدُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ مَعْرُوفِ بْنِ خَرْبُودٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: صَلَّى أَمِيرُ الْمُؤْمِنِينَ ع بِالنَّاسِ الصُّبْحَ بِالْعِرَاقِ فَلَمَّا انْصَرَفَ وَعَظَّمَهُمْ فَبَكَى وَ أَبْكَاهُمْ مِنْ خَوْفِ اللَّهِ

(The book) 'Al-Kafi' – from the number, from Al Barqy, from Ibn Mahboub, from Abdullah Bin Sinan, from Marouf Bin Kharbouz,

'From Abu Ja'far^{-asws} having said: 'Amir Al-Momineen^{-asws} prayed the morning Salat with the people. When he^{-asws} finished, he^{-asws} preached them. He^{-asws} cried and made them cry from fear of Allah^{-azwj}.

ثُمَّ قَالَ أَمَا وَاللَّهِ لَقَدْ عَهِدْتُ أَقْوَاماً عَلَى عَهْدِ خَلِيلِي رَسُولِ اللَّهِ ص وَ إِهْمَ لِيُصْبِحُونَ وَ يُمَسُونَ شُعْناً عُبْرًا مُمَصّاً بَيْنَ أَعْيُنِهِمْ كَرَكِبِ الْمِعْزَى

Then he^{-asws} said: 'But, by Allah^{-azwj}! I^{-asws} have been in the era of a people, in the era of my^{-asws} friend Rasool-Allah^{-saww}, and they would come to the morning and evening unkempt, dusty, hungry. Between their eyes was like the knee of a goat.

يَبْتَئُونَ لِرَبِّهِمْ سُجْداً وَ قِياماً يُرَاوِحُونَ بَيْنَ أَقْدَامِهِمْ وَ جَبَاهِهِمْ يُنَاجُونَ رَبَّهُمْ وَ يَسْأَلُونَهُ فَكَأكَ رِقَابِهِمْ مِنَ النَّارِ وَ اللَّهُ لَقَدْ رَأَيْتُهُمْ عَلَى هَذَا وَ هُمْ حَائِمُونَ مُشْفِقُونَ.

They spent the night for their Lord^{-azwj} performing Sajdahs and standing, resting between their feet and their foreheads whispering to their Lord, and they were asking Him^{-azwj} to Free their necks from the Fire. By Allah^{-azwj}! I^{-asws} have seen them being upon this, and they were fearing, apprehensive'²⁰⁰

26- كَأ، الْكَافِي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنِ إِسْمَاعِيلِ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ سُلَيْمَانَ بْنِ عَمْرٍو النَّخَعِيِّ قَالَ وَ حَدَّثَنِي الْحُسَيْنُ بْنُ سَيْفٍ عَنْ أَخِيهِ عَلِيِّ عَنِ سُلَيْمَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سُئِلَ النَّبِيُّ ص عَنْ خِيَارِ الْعِبَادِ فَقَالَ الَّذِينَ إِذَا أَحْسَنُوا اسْتَبَشَرُوا وَ إِذَا أَسَاءُوا اسْتَعْفَرُوا وَ إِذَا أُعْطُوا شَكَرُوا وَ إِذَا ابْتُلُوا صَبَرُوا وَ إِذَا أُغْضِبُوا عَفَرُوا.

(The book) 'Al-Kafi' – from the number, from Al Barqy, from Ismail Bin Mihran, from Sayf Bin Ameyra, from Suleyman Bin Amro Al Nakhaie who said, 'And it is narrated to me by Al-Husayn Bin Sayf, from his brother Ali, from Suleyman, from the one who mentioned it,

'From Abu Ja'far^{-asws} having said: 'The Prophet^{-saww} was asked about the best servants. He^{-asws} said: 'Those when they do good, they rejoice, and when they do bad, they seek Forgiveness,

¹⁹⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 24 b

²⁰⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 24 c

and when they are Given they appreciate, and when they Tired they are patient, and when they are angered they forgive”²⁰¹.

ل، الحصال لي، الأمالي للصدوق عن ابن الوليد عن الصفا عن البرقي عن ابن مهران عن ابن عميرة عن سليمان بن جعفر عن محمد بن مسلم وغيره عن أبي جعفر ع قال: سئل رسول الله ص و ذكر نحوه.

(The book) ‘Al Khisaal’, (and) ‘Al-Amaali’ of Al-Sadouq – from Ibn Al Waleed, from Al Saffar, from Al Barqy, from Ibn Mihran, from Ibn Ameyra, from Suleyman Bin Ja’far, from Muhammad Bin Muslim and someone else,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} was asked’ – and he mentioned similar to it’²⁰².

27- كا، الكافي بإسناد المتقدم عن أبي جعفر ع قال قال النبي ص إن خياركم أولو النهي

(The book) ‘Al-Kafi’ – by the previous chains,

‘From Abu Ja’far^{-asws} having said: ‘The Prophet^{-saww} said: ‘The best of you are the ones of ‘Al-Nuha’!’

قيل يا رسول الله و من أولو النهي

It was said, ‘O Rasool-Allah^{-saww}, and who are the ones of ‘Al-Nuha’?’

قال هم أولو الأخلاق الحسنة و الأخلام الرزينة و صلة الأرحام و البررة بالأمهات و الآباء و المتعاهدين [المتعاهدون] للفقراء و الجيران و الأيتام و يطعمون الطعام و يفتشون السلام في العالم و يصلون و الناس نيام غافلون.

He^{-saww} said: ‘They are ones of the goodly manners, and the strong reasoning, and righteousness with the mothers and the fathers, and the ones committed to (help) the poor, and the neighbours, and the orphans, and they are feeding the food and initiating the greetings, in the world, and they are praying Salat and the people are sleeping heedless’²⁰³.

بيان: و الناس نيام غافلون أي المراد بالنيام الغافلون كما ورد الناس نيام فإذا ماثوا انتبهوا.

Explanation – ‘And the people are sleeping heedless’ – i.e. the intent with the ‘heedless’ is like what has been reported: ‘The people are sleeping. When they die, they will wake up’.

28- كا، الكافي عن علي بن إبراهيم عن محمد بن عيسى عن يونس عن محمد بن عرفة عن أبي عبد الله ع قال قال النبي ص ألا أخبركم بأشبهكم بي

(The book) ‘Al-Kafii’ – from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muhammad Bin Arafa,

‘From Abu Abdullah^{-asws} having said; ‘The Prophet^{-saww} said: ‘Shall I inform you with the one most resembling of you all with me^{-saww}?’

²⁰¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 25

²⁰² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 26

²⁰³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 27

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, 'Yes, O Rasool-Allah^{-sawww}!'

قَالَ أَحْسَنُكُمْ خُلُقاً وَ أَلْيَنُكُمْ كَنَفاً وَ أَبْرَحُكُمْ بِقَرَابَتِهِ وَ أَشَدُّكُمْ حُبّاً لِأَخْوَانِهِ فِي دِينِهِ وَ أَصَبْرَكُمْ عَلَى الْحَقِّ وَ أَكْظَمَكُمْ لِلْعَيْطِ وَ أَحْسَنُكُمْ عَفْواً وَ أَشَدُّكُمْ مِنْ نَفْسِهِ إِنْصَافاً فِي الرِّضَا وَ الْعُضْبِ.

He^{-sawww} said: 'The best of you in manners, and the softest of you in caring, and the most righteous of you with his relatives, and the most intense of you in love for his brethren in his Religion, and the most patient of you upon the truth, and the most swallowing of you of the anger, and the most excellent of you of forgiveness, and the most intense of you from himself in fairness during the happiness and the anger''²⁰⁴

29- نَحَج، نَحَجُ البَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي بَعْضِ حُطْبِهِ لَقَدْ رَأَيْتُ أَصْحَابَ مُحَمَّدٍ ص فَمَا أَرَى أَحَدًا يُشْبِهُهُمْ لَقَدْ كَانُوا يُصْبِحُونَ شَعْنًا غُبْرًا قَدْ بَأَثُوا سُجْدًا وَ قِيَامًا يُرَاوِحُونَ بَيْنَ جِنَاهِهِمْ وَ حُدُودِهِمْ وَ يَقِفُونَ عَلَى مِثْلِ الْجُمْرِ مِنْ ذِكْرِ مَعَادِهِمْ

(The book) 'Nahj Al-Balagah' –

'Amir Al-Momineen^{-asws} said in one of his^{-asws} sermons: 'I^{-asws} have seen the companions of Muhammad^{-sawww}. I^{-asws} have not seen anyone resembling them. They were coming to the morning as unkempt, dusty, and they had spent their night in Sajdah and standing (for Salat), resting between their foreheads and their cheeks, and they were standing upon the lies of embers from the mention of their Hereafter.

كَانَ بَيْنَ أَعْيُنِهِمْ رَكْبُ الْمِعْزَى مِنْ طُولِ سُجُودِهِمْ إِذَا ذُكِرَ اللَّهُ هَمَلَتْ أَعْيُنُهُمْ حَتَّى تَبْلُغَ جُيُوعَهُمْ وَ مَا دَاوَا كَمَا يَمِيدُ الشَّجَرُ يَوْمَ الرِّيحِ الْعَاصِفِ خَوْفًا مِنْ الْعِقَابِ وَ رَجَاءً لِلتَّوَابِ.

Between their eyes was (like) the knee of a goat, from the prolongation of their Sajdahs. When Allah^{-azwj} was mentioned, their eyes filled up until their pockets were moistened, and they trembled like the shaking of the tree on a day of the stormy wind, fearing from the Punishment and hoping for the Rewards''²⁰⁵

30- نَحَج، نَحَجُ البَلَاغَةَ قَالَ ع فِي بَعْضِ حُطْبِهِ أَرَى الْقَوْمَ الَّذِينَ دُعُوا إِلَى الْإِسْلَامِ فَتَقَبَّلُوهُ وَ قَرَأُوا الْقُرْآنَ فَأَخْكَمُوهُ وَ هَبَجُوا إِلَى الْجِهَادِ فَوَلَّوْهُا وَلَةَ اللَّقَاحِ إِلَى أَوْلَادِهَا وَ سَلَبُوا السُّيُوفَ أَعْمَادَهَا وَ أَحْدُوا بِأَطْرَافِ الْأَرْضِ رَحْفًا وَ رَحْفًا وَ صَقًّا صَقًّا بَعْضُ هَلَكٍ وَ بَعْضُ نَجَا لَا يُبَسِّرُونَ بِالْأَحْيَاءِ وَ لَا يُعْرُونَ عَنِ الْمَوْتَى

(The book) 'Nahj Al-Balagah' –

'He^{-asws} said in one of his^{-asws} sermons: 'Where are the people, those who were called to Al-Islam so they accepted it, and they read the Quran and made it their judge, and they were urged to the Jihad so they leapt the leaping of the camel to its children, and they bared the swords from their sheaths and took to the outskirts of the earth in groups and groups, and

²⁰⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 28

²⁰⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 29

rows and rows. Some were killed and some survived. They were not rejoicing with the life nor were they consoled about the dead ones.

مُرَّةُ الْغُيُورِ مِنَ الْبُكَاءِ مُخْصُ الْبُطُونِ مِنَ الصِّيَامِ ذُبُلُ الشَّفَاهِ مِنَ الدُّعَاءِ صُنْفُرُ الْأَلْوَانِ مِنَ السَّهْرِ عَلَى وُجُوهِهِمْ عَبْرَةُ الْخَاشِعِينَ أَوْلِيكَ إِخْوَانِي الدَّاهِيُونَ فَحَقٌّ لَنَا أَنْ نَنْظُمًا إِلَيْهِمْ وَ نَعَضَّ الْأَيْدِي عَلَى فِرَاقِهِمْ.

The eyes were dried from the crying, the bellies were flat from the fasting, the lips were parched from the supplications, the colours were paled from the vigils, and their faces were dusty as the fearing ones. They are my^{asws} brethren, the ones gone away! There is a right for us that we should be thirsty (yearning) for them and we should bite the hands upon their separation”.²⁰⁶

31- نَحَجُ، نَحَجُ الْبَلَاغَةَ قَالَ ع رَحِمَ اللَّهُ امْرَأً سَمِعَ حُكْمًا فَوَعَى وَ دُعِيَ إِلَى رَشَادٍ فَدَنَا وَ أَخَذَ بِحُجْرَةٍ هَادٍ فَتَجَا رَاقِبَ رَبِّهِ وَ خَافَ ذَنْبُهُ قَدَّمَ خَالِصًا وَ عَمِلَ صَالِحًا أَكْتَسَبَ مُدْحُورًا وَ اجْتَنَبَ مُخْذُورًا

(The book) ‘Nahj Al-Balagah’ –

‘May Allah^{azwj} Mercy a person who hears wisdom, so he retains it, and is called to the righteous guidance so he approaches, and he holds a side of a guide so he attains salvation. He watches out for Allah^{azwj} and fears his sins. He goes ahead sincerely and does righteous deeds earning treasures (of the Hereafter) and shuns cautioned matters.

رَمَى غَرَضًا وَ أَحْرَزَ عَوْضًا كَابَرَ هَوَاهُ وَ كَذَّبَ مُنَاهُ جَعَلَ الصَّبْرَ مَطِيَّةً نَجَاتِهِ وَ التَّقْوَى عُدَّةً وَفَاتِهِ رَكْبَ الطَّرِيقَةِ الْعَرَاءِ وَ لَزِمَ الْمَحَجَّةَ الْبَيْضَاءَ اعْتَنَمَ الْمَهْلَ وَ بَادَرَ الْأَجَلَ وَ تَزَوَّدَ مِنَ الْعَمَلِ.

He shoots (outcome of actions) are the purpose and achieved Recompense, turned back his whims, and belied his hopes. He made the patience the tread path of his salvation, and the piety as a weapon of his death. He rode the path of honour and necessitated the bright manifesto, seized the opportunity, and rushed hastily and provided from the deeds”.²⁰⁷

32- نَحَجُ، نَحَجُ الْبَلَاغَةَ وَ مِنْ حُطْبَةٍ لَهُ ع وَ أَشْهَدُ أَنَّهُ عَدْلٌ عَدَلٌ وَ حَكَمٌ فَصَلَّ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ سَيِّدُ عِبَادِهِ

(The book) ‘Nahj Al-Balagah’ –

‘And from a sermon of his^{asws}: ‘And I^{asws} testify that He^{azwj} is Just, Dispenses justice, and Decisive Ruling, and I^{asws} testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww} and chief of His^{azwj} servants.

كُلَّمَا نَسَخَ اللَّهُ الْخَلْقَ فَوَقَّتَيْنِ جَعَلَهُ فِي خَيْرِهِمَا لَمْ يُسْهِمَ فِيهِ عَاهِرٌ وَ لَا صَرَبَ فِيهِ فَاجِرٌ

Every time Allah^{azwj} Reproduced the creatures into two sects, Made him^{saww} to be in the better of the two. Neither did a promiscuous one had a share in him^{saww}, nor did an immoral one struck him^{saww}.

²⁰⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 30

²⁰⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 31

أَلَا وَ إِنَّ اللَّهَ فَدَّ جَعَلَ لِلْخَيْرِ أَهْلًا وَ لِلْحَقِّ دَعَائِمَ وَ لِلطَّاعَةِ عِصْمًا وَ إِنَّ لَكُمْ عِنْدَ كُلِّ طَاعَةٍ عَزْماً مِنَ اللَّهِ يَقُولُ عَلَى الْأَلْسِنَةِ وَ يُثَبِّتُ الْأَفْئِدَةَ فِيهِ كِفَاءً لِمُكْتَفٍ وَ شِفَاءً لِمُسْتَفٍ

Indeed, and Allah^{-azwj} has Made people for the good, and pillars for the truth, and infallibility for the obedience, and that for every (act of) obedience there would be assistance for you from Allah^{-azwj} speaking upon the tongues, and affirming the hearts in it, being sufficient for the one seeking sufficiency, and a healing for the one seeking healing.

وَ اعْلَمُوا أَنَّ عِبَادَ اللَّهِ الْمُسْتَحْفَظِينَ عِلْمَهُ يَصُونُونَ مَصُونَهُ وَ يُفَجِّرُونَ عُيُونَهُ بِتَوَاصُلُونَ بِالْوَلَايَةِ وَ يَتَلَاقُونَ بِالْمَحَبَّةِ وَ يَتَسَاقُونَ بِكَأْسِ رَوْحِهِ وَ يَصُدُّونَ بِرِيَّةٍ لَا تَشْوِيهِمُ الرِّبَةَ وَ لَا تُسْرِغُ فِيهِمُ الْغَيْبَةَ عَلَى ذَلِكَ عَقَدَ خَلْقَهُمْ وَ أَخْلَقَهُمْ فَعَلَيْهِ يَتَحَايُونَ وَ بِهِ يَتَوَاصِلُونَ

And know, that the servants of Allah^{-azwj}, preserving His^{-azwj} Knowledge, are making His^{-azwj} Making, and are bursting forth His^{-azwj} springs, connecting with the Wilayah and meeting each other with the love, and they are ushering with the quenching cups, and are returning saturated. Neither does the doubt affect them nor is the backbiting quick among them. Upon that its tied their creation and their manners. Upon it they are loving each other and by it they are connecting with each other.

فَكَانُوا كَتَفَاضِلِ الْبَدْرِ يُنْتَفَى فَيُؤَخِّدُ مِنْهُ وَ يُلْقَى قَدْ مَيَّرَهُ التَّخْلِيبُ وَ هَدَّبَهُ التَّمْجِيسُ

So they were like the meritorious seeds, pure. It is taken from it and thrown away. The purification has distinguished them, and scrutiny has refined them.

فَلْيُقْبَلِ امْرُؤٌ كِرَامَةً بِقُبُولِهَا وَ لِيُخَذَرَ قَارِعَةً قَبْلَ خُلُوقِهَا وَ لِيَنْظُرَ امْرُؤٌ فِي قَصِيرِ أَيَّامِهِ وَ قَلِيلِ مَقَامِهِ فِي مَنْزِلٍ حَتَّى يَسْتَبْدِلَ مَنْزِلًا فَلْيَصْنَعْ لِمُتَحَوِّلِهِ وَ مَعَارِفِ مُنْتَقِلِهِ

Let a person accept the honour with its acceptance and let him be cautious of the Doom before its permeation, and let a person look into the shortness of his days and littleness of his stay in a house until he is replaced with a dwelling. Let him work for his transfer and known stages of his transfer.

فَطُوبَى لِمَنْ قَلْبٍ سَلِيمٍ أَطَاعَ مَنْ يَهْدِيهِ وَ بَحْتَبَ مَنْ يُرِيدِيهِ وَ أَصَابَ سَبِيلَ السَّلَامَةِ يَبْصُرَ مَنْ بَصُرَهُ وَ طَاعَةَ هَادٍ أَمَرَهُ وَ بَادَرَ الْهُدَى قَبْلَ أَنْ تُغْلَقَ أَبْوَابُهُ وَ تُقَطَّعَ أَسْبَابُهُ وَ اسْتَفْتَحَ التَّوْبَةَ وَ أَمَاطَ الْحُوبَةَ فَقَدْ أُقِيمَ عَلَى الطَّرِيقِ وَ هُدِيَ نَجْحَ السَّبِيلِ.

Beatitude be for the one with a sound heart, obeying the one^{-asws} guiding him, and shunning the one ruining him, and he attains the way of safety with patience with the insight of the one^{-asws} who is insightful, and obedience to a guide of his^{-asws} instructions and rushes to the guidance before its doors are closed and its means are cut off, and gets the repentance opened up, and removes the stains (of sins), so he would be staying upon the road and guided on the right way".²⁰⁸

²⁰⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 32

33 مَشْكَاةُ الْأَنْوَارِ، عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ مِنْ أَعْظَمِ أَوْلِيَائِي عِنْدِي رَجُلًا خَفِيفَ الْحَالِ دَا خَطِرٍ أَحْسَنَ عِبَادَةَ رَبِّهِ فِي الْعَيْبِ وَ كَانَ غَامِضًا فِي النَّاسِ جُعِلَ رِزْقُهُ كَمَا فَافَا فَصَبَرَ عَلَيْهِ مَا تَ فَقَلَ تَرَاتُهُ وَ قَلَ بَوَاكِيهِ.

(The book) 'Mishkat Al Anwaar' –

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Said: "From the most enviable of My^{-azwj} friends in My^{-azwj} Presence is a man of light state with loftiness, excellent worship of his Lord^{-azwj} in the hidden, and he would be obscure among the people. His sustenance is Made to be just sufficient, so he is patient upon it. He dies, so little is his inheritance, and few are his mourners!"²⁰⁹

34- نَحْج، نَحْجِ الْبَلَاغَةَ مِنْ كَلَامِ لَهُ ع قَدْ أَحْيَا عَقْلَهُ وَ أَمَاتَ نَفْسَهُ حَتَّى دَقَّ جَلِيلُهُ وَ لَطَفَ غَلِيظُهُ وَ بَرَقَ لَهُ لَامِعٌ كَثِيرٌ الْبَرَقَ فَأَبَانَ لَهُ الطَّرِيقَ وَ سَلَكَ بِهِ السَّبِيلَ وَ تَدَافَعَتْهُ الْأَبْوَابُ إِلَى بَابِ السَّلَامَةِ وَ دَارِ الْإِقَامَةِ وَ تَبَتَّتْ رِجْلَاهُ بِطُمَأْنِينَةٍ بَدَنِهِ فِي قَرَارِ الْأَمْنِ وَ الرَّاحَةِ بِمَا اسْتَعْمَلَ قَلْبُهُ وَ أَرْضَى رَبَّهُ.

(The book) 'Nahj Al-Balagah' –

'From a speech of his^{-asws}: 'He revived his intellect and killed off his self until his majesty (fat body) became thin, and his harshness became kindness, and there flashed for him light of many flashes of lightning and clarified the path for him and travelled with him on the way, and defended him from the doors to the door of safety and the house of staying, affirmed his legs with the wishes of his body regarding the state of safety and the rest due to what he had utilised his heart and pleased his Lord^{-azwj}'²¹⁰.

بيان:

Explanation – (Ahadeeth only)

كَمَا زُوِيَ عَنِ الصَّادِقِ ع إِنَّ الْقَلْبَ لَيَتَجَلَّجَلُ فِي الْجَوْفِ يَطْلُبُ الْحَقَّ فَإِذَا أَصَابَهُ اطمأنَّ وَ قَرَّ

Like what is reported from Al Sadiq^{-asws}: 'The heart stirs in the interior seeking the truth. When it attains it, it is reassured and calms down'.

ثُمَّ تَلَا أَبُو عَبْدِ اللَّهِ ع هَذِهِ الْآيَةَ فَمَنْ يُرِدُ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَ مَنْ يُرِدُ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَزْبًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ.

The Abu Abdullah^{-asws} recited this Verse: 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]'.

وَ عَنْهُ ع قَالَ: إِنَّ اللَّهَ خَلَقَ قُلُوبَ الْمُؤْمِنِينَ مُهَمَّةً عَلَى الْإِيمَانِ فَإِذَا أَرَادَ اسْتِنَارَةَ مَا فِيهَا نَضَحَهَا بِالْحِكْمَةِ وَ زَرَعَهَا بِالْعِلْمِ وَ زَارَعَهَا وَ الْقَيْمِ عَلَيْهَا رَبُّ الْعَالَمِينَ.

²⁰⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 33

²¹⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 34

And from him^{-asws} having said: 'Allah^{-azwj} Created the hearts of Momineen vaguely upon the Eman. When he wants to irradiate what is in it, he sprinkles it with wisdom and sows it with the knowledge and cultivates it, and the Custodian upon it is Lord^{-azwj} of the worlds''.

وَعَنْهُ ع قَالَ: إِنَّ الْقَلْبَ لَيُرَجِّحُ فِيمَا بَيْنَ الصَّدْرِ وَ الْحَنَجْرَةِ حَتَّى يُعَقِدَ عَلَى الْإِيمَانِ فَإِذَا عُقِدَ عَلَى الْإِيمَانِ قَرَّ وَ ذَلِكَ قَوْلُ اللَّهِ وَ مَنْ يُؤْمِنُ بِاللَّهِ يَهْدِ قَلْبَهُ.

And from him^{-asws} having said: 'The heart tends to quiver in what is between the chest and the throat until it binds upon the Eman, it calms down, and that is the Word of Allah^{-azwj}: **And one who believes in Allah, He Guides his heart, and Allah is Aware of all things [64:11]**'.

35- جاء المجلس للمفيد عن المرزباني عن محمد بن أحمد الكاتب عن أحمد بن أبي حنيفة عن عبد الملك بن داهر عن الأعمش عن عتبة الأسدي عن ابن عباس رحمه الله قال: قال سئل أمير المؤمنين علي بن أبي طالب صلوات الله عليه عن قوله تعالى ألا إن أولياء الله لا خوف عليهم ولا هم يحزنون فقيل له من هؤلاء الأولياء

(The book) 'Al Majaalis' of Al-Mufeed – from Al Marzubani, from Muhammad Bin Ahmad the scribe, from Ahmad Bin Abu Khaysama, from Abdul Malik Bin Dahir, from Al Amsh, from Abaya Al Asadi, from Ibn Abbas, may Allah^{-azwj} have Mercy on him, said,

'Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, was asked about Words of the Exalted: **Indeed! The friends of Allah, there would neither be fear upon them, nor would they be grieving [10:62]**. It was said to him^{-asws}, 'Who are these friends?'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع هُمْ قَوْمٌ أَخْلَصُوا لِلَّهِ تَعَالَى فِي عِبَادَتِهِ وَ نَظَرُوا إِلَى بَاطِنِ الدُّنْيَا حِينَ نَظَرَ النَّاسُ إِلَى ظَاهِرِهَا فَعَرَفُوا آجَلَهَا حِينَ عَرَّفَ النَّاسُ سَوَاهِمَ بِعَاجِلِهَا فَتَرَكُوا مِنْهَا مَا عَلِمُوا أَنَّهُ سَيَبْرُكُهُمْ وَ أَمَاتُوا مِنْهَا مَا عَلِمُوا أَنَّهُ سَيُؤَيِّدُهُمْ

Amir Al-Momineen^{-asws} said: 'They are a people being sincere for Allah^{-azwj} the Exalted in His^{-azwj} worship, and they look at the esoteric of the world while the people look at its apparent. They recognise its future while the people besides them are deceived with its current, so they leave what they know it (knowledge) would be leaving them, and they kill off from it what they know that it (what they knew) would be killing them'.

ثُمَّ قَالَ أَيُّهَا الْمَعْلَلُ نَفْسُهُ بِالدُّنْيَا الرَّاحِضُ عَلَى حَبَائِلِهَا الْمُجْتَنِّهُ فِي عِمَارَةِ مَا سَيُخْرَبُ مِنْهَا أَلَمْ تَرَ إِلَى مَصَارِعِ آبَائِكَ فِي الْبَلَى وَ مَصَاجِعِ أَبْنَائِكَ تَحْتَ الْجُنَادِلِ وَ الثَّرَى كَمْ مَرَّضَتْ يَدَيْكَ وَ عَلَّتْ بِكَفَيْكَ تَسْتَوْصِفُ لَهُمُ الْأَطْبَاءُ وَ تَسْتَعْتَبُ لَهُمُ الْأَجْبَاءُ فَلَمْ يُغْنِ عَنْهُمْ غَنَاؤُكَ وَ لَا يَنْجِعُ فِيهِمْ دَوَاؤُكَ.

Then he^{-asws} said: 'O you who has sickened his soul with the world, the one galloping upon its ropes, the one struggling in its construction what would be ruined from it! Can't you see the lying places of your forefathers in the decay, and the beds of your sons thrown beneath the soil? How many became sick by your hands and were ill by your palms. The physicians were described for them, and the loved ones were fatigued for them, but neither did your riches avail them nor would your medicine save them''²¹¹

²¹¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 35

36- نَحَجُ، نَحَجُ الْبَلَاغَةَ قَالَ ع إِنَّ أَوْلِيَاءَ اللَّهِ هُمُ الَّذِينَ نَظَرُوا إِلَى بَاطِنِ الدُّنْيَا إِذَا نَظَرَ النَّاسُ إِلَى ظَاهِرِهَا وَ اسْتَعْلَمُوا بِأَجْلِهَا إِذَا اسْتَعْلَمَ النَّاسُ بِعَاجِلِهَا فَأَمَاتُوا مِنْهَا مَا خَشُوا أَنْ يُمِيتَهُمْ وَ تَرَكُوا مِنْهَا مَا عَلِمُوا أَنَّهُ سَيَبْرُكُهُمْ وَ رَأَوْا اسْتِكْتِفَارَ غَيْرِهِمْ مِنْهَا اسْتِفْلَالًا وَ دَرَكَهُمْ لَهَا فَوْتًا

(The book) 'Nahj Al-Balagah' –

'He^{-asws} said: 'The friends of Allah^{-azwj}, they are those looking at the esoteric of the world when the people are looking at its apparent, and they are pre-occupied with its future while the people are pre-occupied with its current, so they killed off from it what they feared would kill them, and they left from it what they knew it would be leaving them, and they saw the amassing of wealth from it by others as insignificant, and their achievement of it as a loss.

أَعْدَاءُ مَا سَلَّمَ النَّاسُ وَ سَلَّمَ مَا عَادَى النَّاسُ يَحْمُ عَلَيْهِمُ الْعِلْمُ الْكِتَابُ وَ بِهِ عَلِمُوا وَ بِهِ قَامَ الْكِتَابُ وَ بِهِ قَامُوا لَا يَرُونَ مَرْجُوًّا فَوْقَ مَا يَرْجُونَ وَ لَا خَوْفًا فَوْقَ مَا يَخَافُونَ.

They are enemies of what the people are at peace with and are at peace at what the people are enemies of. By them, the Book is learnt and by it they have taught, and by them the Book is established, and by it they are standing. They are neither seeing any hope above what they are hoping for, nor any fear above what they are fearing".²¹²

37- نَحَجُ، نَحَجُ الْبَلَاغَةَ طُوبَى لِمَنْ دَلَّ فِي نَفْسِهِ وَ طَابَ كَسْبُهُ وَ صَلَحَتْ سَرِيرَتُهُ وَ حَسُنَتْ خَلِيقَتُهُ وَ انْتَفَقَ الْفَضْلُ مِنْ مَالِهِ وَ أَمْسَكَ الْفَضْلُ مِنْ لِسَانِهِ وَ عَزَلَ عَنِ النَّاسِ شَرُّهُ وَ وَسَعَتْهُ السُّنَّةُ وَ لَمْ يُنْسَبْ إِلَى بِدْعَةٍ

(The book) 'Nahj Al-Balagah' –

'Beatitude is for one who is humble in his soul, and his earnings are good, and his heart is righteous, and his manners are excellent, and he spends from the surplus of his wealth, and withholds the surplus from his tongue, and isolates his evil away from the people, and his striving is the Sunnah, and he does not attribute to an innovation'.²¹³

قَالَ السَّيِّدُ رَضِيَ اللَّهُ عَنْهُ وَ مِنَ النَّاسِ مَنْ يُنْسَبُ هَذَا الْكَلَامَ إِلَى رَسُولِ اللَّهِ ص.

Note – *The Seyyid Al Razy (compiler of Nahj Al-Balagah), may Allah be Pleased with him, said, 'From the people there is one who attributes this speech to Rasool-Allah^{-saww}'.*

38 عُدَّةُ الدَّاعِي، رَوَى شُعَيْبُ الْأَنْصَارِيُّ وَ هَارُونُ بْنُ خَارِجَةَ قَالَا قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ مُوسَى صَلَّى اللَّهُ عَلَيْهِ انْطَلَقَ يَنْظُرُ فِي أَعْمَالِ الْعِبَادِ فَأَتَى رَجُلًا مِنْ أَعْبَادِ النَّاسِ فَلَمَّا أَمْسَى حَزَكَ الرَّجُلُ شَجَرَةً إِلَى جَنْبِهِ فَيَاذًا فِيهَا رُمَّانَتَانِ

(The book) 'Uddatt Al Daie' – It is reported by Shueyb Al Ansari and Haroun Bin Kharjah who both said,

'Abu Abdullah^{-asws} said: 'Musa^{-as}, may the Salawaat of Allah^{-azwj} be upon him^{-as}, went to look into the deeds of the servants. He came to a man from the most worshipping of the people. When it was evening, the man shook a tree to his side, and behold, there were two pomegranates in it'.

²¹² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 36

²¹³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 37

قَالَ فَقَالَ يَا عَبْدَ اللَّهِ مَنْ أَنْتَ إِنَّكَ عَبْدٌ صَالِحٌ أَنَا هَاهُنَا مُنْذُ مَا شَاءَ اللَّهُ مَا أَجِدُ فِي هَذِهِ الشَّجَرَةِ إِلَّا رُْمَانَةً وَاحِدَةً وَ لَوْ لَا أَنَّكَ عَبْدٌ صَالِحٌ مَا وَجَدْتُ رُْمَانَتَيْنِ

He^{-asws} said: 'He^{-as} said; 'O servant of Allah^{-azwj}! Who are you? You are a righteous servant. I^{-as} have been over here since for as long as Allah^{-azwj} so Desired. I^{-as} have not found in this tree except for one pomegranate, and had you not been a righteous servant, you would not have found two pomegranates''.

قَالَ ع أَنَا رَجُلٌ أَسْكُنُ أَرْضَ مُوسَى بْنِ عِمْرَانَ

He^{-asws} said: 'I am a man settled in the land of Musa Bin Imran^{-as}'.

قَالَ فَلَمَّا أَصْبَحَ قَالَ تَعْلَمُ أَحَدًا أُعْبَدُ مِنْكَ

He^{-asws} said: 'When it was morning, he^{-as} said: 'Do you know of anyone more worshipping than you are?'

قَالَ نَعَمْ فَلَانَ الْفُلَانِيُّ

He said, 'Yes, so and so person'.

قَالَ فَانْطَلِقْ إِلَيْهِ فَإِذَا هُوَ أَعْبَدُ مِنْهُ كَثِيرًا فَلَمَّا أَمْسَى أُوتِيَ بَرِغِيْفَيْنِ وَ مَاءٍ فَقَالَ يَا عَبْدَ اللَّهِ مَنْ أَنْتَ إِنَّكَ عَبْدٌ صَالِحٌ أَنَا هَاهُنَا مُنْذُ مَا شَاءَ اللَّهُ وَ مَا أُوتِيَ إِلَّا بَرِغِيْفٍ وَاحِدٍ وَ لَوْ لَا أَنَّكَ عَبْدٌ صَالِحٌ مَا أُوتِيْتُ بَرِغِيْفَيْنِ فَمَنْ أَنْتَ

He^{-asws} said: 'He^{-as} went to him, and there he was a lot more worshipping than him. When it was evening, he was brought two loaves and water. He^{-as} said: 'O servant of Allah^{-azwj}! Who are you? You are a righteous servant. I^{-as} have been over here since for as long as Allah^{-azwj} so Desired and I^{-as} have not been brought except one loaf, and had you not been a righteous servant, you would not have been brought two loaves! So who are you?'

قَالَ أَنَا رَجُلٌ أَسْكُنُ أَرْضَ مُوسَى بْنِ عِمْرَانَ

He said, 'I am a man settled in the land of Musa Bin Imran^{-as}'.

ثُمَّ قَالَ مُوسَى هَلْ تَعْلَمُ أَحَدًا أُعْبَدُ مِنْكَ

Then Musa^{-as} said: 'Do you know anyone more worshipping than you are?'

قَالَ نَعَمْ فَلَانَ الْحَدَّادُ فِي مَدِينَةِ كَذَا وَ كَذَا

He said, 'Yes, so and so the blacksmith in such and such city'.

قَالَ فَأَتَاهُ فَنَظَرَ إِلَى رَجُلٍ لَيْسَ بِصَاحِبِ عِبَادَةٍ بَلْ إِنَّمَا هُوَ دَاكِرٌ لِلَّهِ تَعَالَى وَ إِذَا دَخَلَ وَقْتُ الصَّلَاةِ قَامَ فَصَلَّى

He^{-asws} said: 'He came to him. He^{-as} looked at a man who wasn't a person of worship, but rather he was mentioning Allah^{-azwj} the Exalted, and when the timing of the Salat entered, he stood to pray Salat.

فَلَمَّا أَمْسَى نَظَرَ إِلَىٰ عَلَيْهِ فَوَجَدَهَا قَدْ أُضِعَّتْ قَالَ يَا عَبْدَ اللَّهِ مَنْ أَنْتَ إِنَّكَ عَبْدٌ صَالِحٌ أَنَا هَاهُنَا مُنْذُ مَا شَاءَ اللَّهُ عَلَيَّ قَرِيبٌ بَعْضُهَا مِنْ بَعْضٍ وَاللَّيْلَةُ قَدْ أُضِعَّتْ فَمَنْ أَنْتَ

When it was evening, he^{-as} looked at his harvest and found it to have doubled. He^{-as} said: 'O servant of Allah^{-azwj}! Who are you? You are a righteous servant. I^{-as} have been over here since for as long as Allah^{-azwj} so Desired. My^{-as} harvest is nearby from each other, and tonight it has doubled. So, who are you?'

قَالَ أَنَا رَجُلٌ أَسْكُنُ أَرْضَ مُوسَى بْنِ عِمْرَانَ

He said, 'I am a man settled in the land of Musa Bin Imran^{-as}'.

قَالَ فَأَخَذَ ثُلُثَ غَلَّتِي فَتَصَدَّقَ بِهَا وَ ثُلُثًا أُعْطَىٰ مَوْلَىٰ لَهُ وَ ثُلُثًا اشْتَرَىٰ بِهِ طَعَامًا فَآكَلَ هُوَ وَ مُوسَى

He^{-asws} said: 'He took a third of his harvest and gave in charity with it, and a third he gave it to a friend of his, and a third he bought some food with it, so he and Musa^{-as} ate'.

قَالَ فَتَبَسَّمَ مُوسَى ع فَقَالَ مِنْ أَيِّ شَيْءٍ تَبَسَّمْتَ

He^{-asws} said: 'Musa^{-as} smiled. He said, 'From which thing are you^{-as} smiling?'

قَالَ ذَلَّلَنِي نَبِيُّ بَنِي إِسْرَائِيلَ عَلَىٰ فُلَانٍ فَوَجَدْتُهُ مِنْ أَعْبِدِ الْخَلْقِ فَذَلَّلَنِي عَلَىٰ فُلَانٍ فَوَجَدْتُهُ أَعْبَدُ مِنْهُ فَذَلَّلَنِي فُلَانٌ عَلَيَّكَ وَ زَعَمَ أَنَّكَ أَعْبَدُ مِنْهُ وَ لَسْتُ أَرَاكَ شِبْهَةَ الْقَوْمِ

He^{-as} said: 'A Prophet^{-as} of the children of Israel pointed me^{-as} to so and so, and I found him^{-as} to be from the most worshipping of the creatures. He pointed me^{-as} to so and so, and I^{-as} found him to be more worshipping than he was. So and so pointed me^{-as} to you^{-as} and he^{-as} claimed that you are more worshipping than him, and I^{-as} haven't seen you resembling the (those) people'.

قَالَ أَنَا رَجُلٌ مَمْلُوكٌ أَ لَيْسَ تَرَانِي ذَاكِرًا لِلَّهِ أَوْ لَيْسَ تَرَانِي أَصَلِّي الصَّلَاةَ لَوْ قُتِبَتْهَا وَإِذَا أَقْبَلْتُ عَلَى الصَّلَاةِ أَضْرَرْتُ بَعْلَةَ مَوْلَايَ وَ أَضْرَرْتُ يَعْمَلِ النَّاسِ أَ تُرِيدُ أَنْ تَأْتِيَ بِأَدَاكَ

He said, 'I am a man who is a slave. Haven't you^{-as} seen me mentioning Allah^{-azwj}? Or haven't you^{-as} seen me praying the Salat to its timing? And when I turned to perform the Salat, I harmed the yield (harvest) of my master, and I harmed the work of the people. Do you^{-as} want me to come to your^{-as} city?'

قَالَ نَعَمْ

He^{-as} said: 'Yes'.

قَالَ فَمَرَّتْ بِهِ سَحَابَةٌ فَقَالَ الْحَدَّادُ يَا سَحَابَةُ تَعَالَى

He^{-asws} said: 'A cloud passed by him'. The blacksmith said, 'O cloud, come!'

قَالَ فَجَاءَتْ قَالَ أَيَّنَ تُرِيدِينَ قَالَتْ أُرِيدُ أَرْضَ كَذَا وَكَذَا قَالَ انصُرِي

He^{-asws} said: 'It came'. He said, 'Where are you intending (to go to)?' It said, 'I intend such and such land'. He said, 'Leave!'

ثُمَّ مَرَّتْ بِهِ أُخْرَى فَقَالَ يَا سَحَابَةُ تَعَالَى فَجَاءَتْهُ فَقَالَ أَيَّنَ تُرِيدِينَ قَالَتْ أُرِيدُ أَرْضَ كَذَا وَكَذَا قَالَ انصُرِي

Then another passed by him. He said, 'O cloud, come!' It came to him. He said, 'Where are you intending (to go to)?' It said, 'I intend such and such land'. He said, 'Leave!'

ثُمَّ مَرَّتْ بِهِ أُخْرَى فَقَالَ يَا سَحَابَةُ تَعَالَى فَجَاءَتْهُ فَقَالَ أَيَّنَ تُرِيدِينَ قَالَتْ أُرِيدُ أَرْضَ مُوسَى بْنِ عِمْرَانَ قَالَ فَقَالَ احْمِلِي هَذَا حَمْلَ رَفِيقٍ وَ صَعِيهِ فِي أَرْضِ مُوسَى بْنِ عِمْرَانَ وَصُعَا رَفِيقًا

Then another passed by him. He said, 'O cloud, come!' It came to him. He said, 'Where are you intending (to go to)?' It said, 'I intend the land of Musa^{-as} Bin Imran^{-as}'. He said, 'Carry this load as a friend and place it in the land of Musa^{-as} Bin Imran^{-as}, a friendly placing'.

قَالَ فَلَمَّا بَلَغَ مُوسَى بِلَادَهُ قَالَ يَا رَبِّ بِمَا بَلَغْتَ هَذَا مَا أَرَى

He^{-asws} said: 'When Musa^{-as} reached his^{-as} city, he^{-as} said: 'O Lord^{-azwj}! Due to what has it reached this, what I^{-as} saw?'

قَالَ إِنَّ عَبْدِي هَذَا بَصِيرٌ عَلَى بَلَائِي وَ يَرْضَى بِقَضَائِي وَ يَشْكُرُ نِعْمَائِي.

He^{-azwj} Said: "This servant of Mine^{-azwj} has been patient upon My^{-azwj} Afflictions and he is pleased with My^{-azwj} Decree and is thankful for My^{-azwj} bounties".²¹⁴

39- نَحْجُ، نَحْجُ الْبَلَاغَةَ مِنْ كَلَامٍ لَهُ عِندَ تِلَاوَتِهِ رَجَالٌ لَا تُلْهِبُهُمْ تِجَارَةٌ وَ لَا يَبِيعُ عَنْ ذِكْرِ اللَّهِ قَالَ إِنَّ اللَّهَ سُبْحَانَهُ جَعَلَ الذِّكْرَ جَلَاءً لِلْقُلُوبِ تَسْمَعُ بِهِ بَعْدَ الْوَقْفَةِ وَ تُبْصِرُ بِهِ بَعْدَ الْعَشْوَةِ وَ تَنْفَادُ بِهِ بَعْدَ الْمَعَانِدَةِ

(The book) 'Nahj Al-Balagah; -

'From a speech of his^{-asws} at the recitation of: **Men whom neither trading nor selling diverts them from the Zikr of Allah [24:37]**, he^{-asws} said: 'Allah^{-azwj} Glorious has Made the Zikr a polishing for the hearts to hear with it after^{the} deafness and be insightful with it after the blindness, and succumb with it after the obstinacy.

وَ مَا بَرِحَ اللَّهُ عَزَّتْ أَلَاؤُهُ فِي الْبُرْهَةِ بَعْدَ الْبُرْهَةِ وَ فِي أَرْوَاقِ الْعُقَاتِ عِبَادٌ نَاجَاهُمْ فِي فِكْرِهِمْ وَ كَلَمَتُهُمْ فِي دَاتِ عُنُقِهِمْ

²¹⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 38

And there did not depart for Allah^{-azwj} His^{-azwj} Mighty Favours in the period after the period, and in times are the times of gap period (of the Prophets^{-as}), servants He^{-azwj} Rescued them in their thinking, and Spoke to them with their intellects.

فَاسْتَصْبَحُوا بِنُورٍ يَقْطَعُ فِي الْأَسْتِمَاعِ وَالْأَبْصَارِ وَالْأَفْئِدَةِ يُذَكِّرُونَ بِأَيَّامِ اللَّهِ وَ يُحَوِّفُونَ مَقَامَهُ بِمَنْزِلَةِ الْأَدْلَةِ فِي الْفُلُوتِ مَنْ أَخَذَ الْقَصْدَ حَمِدُوا إِلَيْهِ طَرِيقَهُ وَ
بَشَّرُوهُ بِالنَّجَاةِ وَ مَنْ أَخَذَ يَمِينًا وَ شِمَالًا دَمُوا إِلَيْهِ الطَّرِيقِ وَ حَذَّرُوهُ مِنَ الْهَلَكَةِ وَ كَانُوا كَذَلِكَ مَصَابِيحَ تِلْكَ الظُّلُمَاتِ وَ أدْلَةً تِلْكَ الشُّبُهَاتِ

So they became awakened by the Noor in the hearing and the sight and the heart, remembering the days of Allah^{-azwj} and fearing His^{-azwj} Pausing them in the status of pointers in the wilderness. One who took with the middle path was praising Him^{-azwj} His^{-azwj} Path and His^{-azwj} Glad tidings with the salvation, and the one who took to the right and the left, they condemned His^{-azwj} path, and they cautioned of the destruction, and they were like that, lamps in that darkness, and pointer in those suspicions.

وَ إِنَّ لِلذِّكْرِ لَأَهْلًا أَخَذُوهُ مِنَ الدُّنْيَا بَدَلًا فَلَمْ تَشْغَلْهُمْ بِنَجَارَةٍ وَ لَا يَبِيعُ عَنْهُ يَقْطَعُونَ بِهِ أَيَّامَ الْحَيَاةِ وَ يَهْتَفُونَ بِالرَّوَاغِرِ عَنْ مَحَارِمِ اللَّهِ فِي أَسْتِمَاعِ الْعَافِلِينَ وَ
يَأْمُرُونَ بِالْقِسْطِ وَ يَأْتَمِرُونَ بِهِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ وَ يَنْتَاهُونَ عَنْهُ

And for the Zikr there are people who have taking it as a replacement from the world, so neither trade nor selling pre-occupies them from it. By (Zikr) they are cutting the days of the life, and they are alerting with the rebukes from the Prohibitions of Allah^{-azwj} into the ears of the heedless ones, and instructing them with the fairness are practicing it, and they are forbidding from the evil and are staying away from it.

فَكَأَنَّمَا قَطَعُوا الدُّنْيَا إِلَى الْآخِرَةِ وَ هُمْ فِيهَا فَشَاهَدُوا مَا وَرَاءَ ذَلِكَ

It is as if they are cutting across the world to the Hereafter while they are in it, so they are witnessing what is beyond that.

فَكَأَنَّمَا اطَّلَعُوا غُيُوبَ أَهْلِ الْبَرِّخِ فِي طُولِ الْإِقَامَةِ فِيهِ وَ حَقَّقَتِ الْقِيَامَةُ عَلَيْهِمْ عِدَائِمَا فَكَشَفُوا غِطَاءَ ذَلِكَ لِأَهْلِ الدُّنْيَا حَتَّى كَانَتْهُمْ بَيْرُونَ مَا لَا يَرَى النَّاسُ
وَ يَسْمَعُونَ مَا لَا يَسْمَعُونَ

It is as if they are notified of the hidden matters of the people of purgatory regarding the length of their stay in it, and the Qiyamah has been proven true upon them of its Promises. So they uncovered that covering of people of the world until it was as if they were seeing what the people could not see, and they were hearing what they could not hear.

فَلَوْ مَثَلْتُهُمْ لِعَقْلِكَ فِي مَقَامِهِمُ الْمُحْمَدَةِ وَ مَجَالِسِهِمُ الْمَشْهُودَةِ وَ قَدْ نَشَرُوا دَوَائِمَ أَعْمَالِهِمْ وَ فَرَعُوا لِمُحَاسَبَةِ أَنْفُسِهِمْ عَلَى كُلِّ صَغِيرَةٍ وَ كَبِيرَةٍ أَمْرُوا بِهَا
فَقَصَّرُوا عَنْهَا وَ هُوَ عَنْهَا فَفَرَّطُوا فِيهَا وَ حَمَلُوا ثِقَلِ أَوْزَارِهِمْ ظُهُورَهُمْ فَضَعُّوا عَنِ الْإِسْتِقْلَالِ بِهَا

If you were to resemble them to your intellect in their praise-worthy positions and their witnessed gatherings, and the registers of their deeds having been published, and they are free for the Reckoning themselves upon every minor and major sin, and they have been Commanded with but there were deficient about these, and they had been Forbidden from it but there were excessive in it, and they were loaded with the weight of their burdens on their backs, so they were too weak to be independent with it.

فَنَشَجُوا نَشِيحاً وَ تَحَاوُوا نَحِيحاً يَعْجُونَ إِلَى رَبِّهِمْ مِنْ مَقَامِ نَدَمٍ وَ اعْتِرَافٍ لَرَأَيْتِ أَعْلَامَ هُدًى وَ مَصَابِيحَ دُجَى قَدْ حَفَّتْ بِهِنَّ الْمَلَائِكَةُ وَ نَزَلَتْ عَلَيْهِمْ السَّكِينَةُ وَ فُتِحَتْ لَهُمْ أَبْوَابُ السَّمَاءِ وَ أُعِدَّتْ لَهُمْ مَقَاعِدُ الْكِرَامَاتِ فِي مَقَامِ اطَّلَعَ اللَّهُ عَلَيْهِمْ فِيهِ

They wept with a crying and they whimpered with whisperings, bewailing to their Lord^{-azwj} from a position of regret, and acknowledgement, you will see (them as) flags of guidance, and lamps for darkness, the Angels to have surrounded them, and the tranquillity having descended upon them, and the gateways of the sky opened up for them, and the honourable seats to have been prepared for them in the position Allah^{-azwj} had Notified them regarding it.

فَرَضِي سَعِيَّهُمْ وَ حَمِدَ مَقَامَهُمْ يَتَسَمُونَ بِدُعَائِهِ رُوحَ التَّجَاوُزِ رَهَائِي فَاقَةَ إِلَى فَضْلِهِ وَ أُسَارَى ذِلَّةٍ لِعَظَمَتِهِ جَرَحَ طُولَ الْأَسَى فُلُوبَهُمْ وَ طُولَ الْبُكَاءِ عِيُونَهُمْ

He^{-azwj} is Pleased with their striving and Praised their positions, as they breathed in His^{-azwj} Call the breeze of the aromatic transcendence. They are destitute to His^{-azwj} Grace, and humiliation of imprisonment to His^{-azwj} Magnificence. The prolonged imprisoned as injured their hearts, and the lengthy of the crying (has injured) their eyes.

لِكُلِّ بَابٍ رَغْبَةٌ إِلَى اللَّهِ مِنْهُمْ يَدُّ قَارِعَةٍ بِهَا يَسْأَلُونَ مَنْ لَا تَضِيقُ لَدَيْهِ الْمُنَادِخُ وَ لَا يَحِيبُ عَلَيْهِ الرَّاعِبُونَ فَحَاسِبْ نَفْسَكَ لِنَفْسِكَ فَإِنَّ عَيْبَهَا مِنَ الْأَنْفُسِ لَهَا حَسِيبٌ عَيْرُكَ.

For every door there is a desire to Allah^{-azwj} from them, a hand they are knocking with. They are asking the One^{-azwj} there is no restriction for His^{-azwj} Generosity, nor are the desirous disappointed to Him^{-azwj}. Therefore reckon yourself for yourself, for other souls will have a reckoning (for you) besides you".²¹⁵

40- نَحْجُ، نَحْجُ الْبَلَاغَةَ وَ مِنْ دُعَاءِ لَهُ عِ اللَّهُمَّ إِنَّكَ أَنْسُ الْأَنْسِينَ بِأَوْلِيَانِكَ وَ أَحْضَرْتَهُمْ بِالْكَفَايَةِ لِلْمَتَوَكِّلِينَ عَلَيْكَ تُشَاهِدُهُمْ فِي سَرَائِرِهِمْ وَ تَطَّلِعُ عَلَيْهِمْ فِي صَمَائِرِهِمْ وَ تَعْلَمُ مَبْلَغَ بَصَائِرِهِمْ فَأَسْرَأَهُمْ لَكَ مَكْشُوفَةٌ وَ فُلُوبُهُمْ إِلَيْكَ مَلْهُوفَةٌ

(The book) 'Nahj Al-Balagah' –

'And from a supplication of his^{-asws}: 'O Allah^{-azwj}! You are the most comforting of the comforters with Your^{-azwj} friends and Present them with the sufficiency for the ones reliant upon You^{-azwj}. You^{-azwj} are Present with them in their privacy and Notify upon them in their consciences, and You^{-azwj} Know the extent of their insights. So their secrets are uncovered to You^{-azwj} and their hearts are yearning to You^{-azwj}.

إِنْ أَوْحَشَتْهُمْ الْغُرْبَةُ أَنْسَهُمْ ذِكْرُكَ وَ إِنْ صُبَّتْ عَلَيْهِمُ الْمَصَائِبُ جَلُّوا إِلَى الْإِسْتِجَارَةِ بِكَ عِلْمًا بِأَنَّ أَرْقَمَةَ الْأُمُورِ يَبْدُكَ وَ مَصَادِرَهَا عَنْ قَضَائِكَ

If loneliness makes them estranged, Your^{-azwj} Zikr comforts them, and if the calamities are difficult upon them, they shelter to seek Shelter with You^{-azwj} knowing that the reins of the matters are in Your^{-azwj} Hands, and their implementation is from Your^{-azwj} Decrees.

اللَّهُمَّ إِنْ فَهَمْتُ عَنْ مَسْأَلَتِي أَوْ عَمِيتُ عَنْ طَلِبَتِي فَدَلِّي عَلَى مَصَالِحِي وَ خُذْ بِقَلْبِي إِلَى مَرَادِي فَلَيْسَ ذَلِكَ بِنُكْرٍ مِنْ هِدَايَاتِكَ وَ لَا يَبْدَعُ مِنْ كَفَايَاتِكَ

²¹⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 39

O Allah^{-azwj}! If I am unable to express my request or am blinded from my demands, then Point me upon my betterment and Seize me with my heart to my rightful guidance, for that isn't a denial of Your^{-azwj} Gifts, nor innovative from Your^{-azwj} Sufficiency.

اللَّهُمَّ اِحْمِلْنِي عَلَى عَفْوِكَ وَ لَا تُحْمِلْنِي عَلَى عَذَابِكَ.

O Allah^{-azwj}! Carry me upon Your^{-azwj} Pardon and do not Carry me upon Your^{-azwj} justice".²¹⁶

²¹⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 40

CHAPTER 38 – SUMMARY OF THE HONOURABLE DEEDS AND ITS AFFLICTIONS, AND WHAT OBLIGATES THE SUCCESS AND THE GUIDANCE

الآيات

The Verses –

البقرة الم

(Surah) Al Baqarah: **Alif Lam Meem [2:1]**

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

That is the Book. There is no doubt in it is Guidance for the pious [2:2]

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَ يُقِيمُونَ الصَّلَاةَ وَ مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

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

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

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

أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَ أُولَئِكَ هُمُ الْمُفْلِحُونَ

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

وَ قَالَ تَعَالَى يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَ أَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَ إِتَّيَ فَارْتَبِعُونِ

And the Exalted Said: ***O Children of Israel! Recall My Bounties which I Bestowed upon you and fulfil My Covenant, I will Fulfil My Covenant with you; Me alone, you should be fearing [2:40]***

وَ آمِنُوا بِمَا أُنزِلَتْ مُصَدِّقًا لِمَا مَعَكُمْ وَ لَا تَكُونُوا أُولَ كَافِرٍ بِهِ وَ لَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَ إِتَّيَ فَاتَّقُونِ

And believe in what I have Revealed, a ratification of what is with you, and do not become the first disbeliever by it, and do not be exchanging My verses for a small price; and from Me you should be fearing [2:41]

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَ أَنْتُمْ تَعْلَمُونَ

And do not be mixing the Truth with the falsehood and you are concealing the Truth and you are knowing [2:42]

وَ أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ وَ ارْكَعُوا مَعَ الرَّاكِعِينَ

And establish the Salat and give the Zakat and perform Ruku with the Ruku performers [2:43]

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَ تَنْسَوْنَ أَنْفُسَكُمْ وَ أَنْتُمْ تَتْلُونَ الْكِتَابَ أَ فَلَآ تَعْقِلُونَ

You are instructing the people with the righteousness and are forgetting yourselves and you are reciting the Book. Are you not using your intellects? [2:44]

وَ اسْتَعِينُوا بِالصَّبْرِ وَ الصَّلَاةِ وَ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

And seek Assistance through the patience and the Salat, and it is certainly a difficult thing except upon the humble ones [2:45].

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ

Those who are thinking that they would be meeting their Lord, and they would be returning to Him [2:46]

و قال سبحانه وَ إِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَ بِالْوَالِدَيْنِ إِحْسَانًا وَ ذِي الْقُرْبَىٰ وَ الْيَتَامَىٰ وَ الْمَسَاكِينِ وَ قُولُوا لِلنَّاسِ حُسْنًا وَ أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَ أَنْتُمْ مُّعْرِضُونَ

And the Glorious Said: **And when We Took a Covenant with the Children of Israel: "You will not be worshipping but Allah, and the kindness with the parents, and the ones with relationship, and the orphans, and the poor, and you would be saying to the people good words, and will be establishing the Salat, and be giving the Zakat. Then you turned around, except for a few of you, and (now even) you are turning around". [2:83]**

و قال سبحانه لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَ الْمَغْرِبِ وَ لَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ ... وَ آتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَ الْيَتَامَىٰ وَ الْمَسَاكِينِ وَ ابْنَ السَّبِيلِ وَ السَّائِلِينَ وَ فِي الرِّقَابِ وَ أَقَامَ الصَّلَاةَ وَ آتَى الزَّكَاةَ وَ الْمُؤْمِنُونَ بَعْدَهُمْ إِذَا عَاهَدُوا وَ الصَّابِرِينَ فِي الْبَأْسَاءِ وَ الضَّرَّاءِ وَ حِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَ أُولَئِكَ هُمُ الْمُتَّقُونَ

And the Glorious Said: **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]

و قال تعالى إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَ اللَّهُ غَفُورٌ رَحِيمٌ

And the Exalted Said: **Those who believed and those who emigrated and fought in the Way of Allah, they are hoping for the Mercy of Allah; and Allah is Forgiving, Merciful [2:218]**

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

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

آل عمران الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَ قِنَا عَذَابَ النَّارِ

(Surah) Aaal-e-Imran^{as}: **Those who are saying: ‘Our Lord! Surely we believe, therefore Forgive our sins for us and Save us from Punishment of the Fire’ [3:16]**

الصَّابِرِينَ وَ الصَّادِقِينَ وَ الْقَائِمِينَ وَ الْمُتَّقِينَ وَ الْمُسْتَغْفِرِينَ بِالْأَسْحَارِ

(They are) the patient, and the truthful, and the devoutly obedient, and the (benevolent) spenders, and the seekers of Forgiveness at pre-dawn [3:17]

و قال تعالى مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَ هُمْ يَسْجُدُونَ

And the Exalted Said: **From the people of the Book there is an upright community reciting the Verses of Allah during the night while being in Sajdah [3:113]**

يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ يَأْمُرُونَ بِالْمَعْرُوفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ وَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَ أُولَئِكَ مِنَ الصَّالِحِينَ

They are believing in Allah and the last Day, and they are enjoining with the goodness and forbidding from the evil and are hastening regarding the good deeds. They are from the righteous ones [3:114]

وَ مَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَ اللَّهُ عَلِيمٌ بِالْمُتَّقِينَ

And whatever they are doing from the good, they will never be denied it, and Allah Knows the pious [3:115]

و قال تعالى وَ سَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَ جَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَ الْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

And the Exalted Said: **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]**

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَ الضَّرَّاءِ وَ الْكَاظِمِينَ الْغَيْظَ وَ الْعَافِينَ عَنِ النَّاسِ وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ

Those who are spending (benevolently) in ease as well as in hardship, and the restrainers of the anger, and the pardoners of people; and Allah Loves the good doers [3:134]

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ اللَّهُ لَهُ لَا يَأْتِ اللَّهُ بِشَيْءٍ إِلَّا لِيُصِيبَهُمْ عَلَيْهِمْ مَا كَانُوا يَعْمَلُونَ

And those when they are committing an indecency or doing injustice to their own selves, are remembering Allah, and asking Forgiveness for their sins - and who Forgives the sins except Allah? - and they do not persist upon what they are doing while they are knowing [3:135]

أُولَئِكَ جَزَاءُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ

(As for) them - their Reward is Forgiveness from their Lord, and Gardens beneath which rivers flow, being eternally therein, and excellent is the Recompense of the workers [3:136]

وَقَالَ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَالْخِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِقَوْمٍ أُولِي الْأَلْبَابِ

And Said: In the Creation of the skies and the earth and the alternation of the night and the day there are Signs for the ones of understanding [3:190]

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَ قُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبحَانَكَ فَفِيْنَا عَذَابَ النَّارِ

Those who are recalling Allah standing and sitting and (lying) on their sides and are thinking regarding the Creation of the skies and the earth: 'Our Lord! You have not Created this in vain! Glory be to You; Save us then from Punishment of the Fire [3:191]

رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

Our Lord! The one whom you enter into the Fire so You have Disgraced him, and for the unjust there will not be anyone from the helpers [3:192]

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مِنَ الْأَنْبَارِ

Our Lord! We heard a caller calling to the Eman: 'Believe in your Lord!' So we believed. Our Lord! Forgive our sins for us and Cover our evil deeds from us and Cause us to die with the righteous ones [3:193]

رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

Our Lord! And Grant us what You Promised us by Your Rasools and do not Disgrace us on the Day of Resurrection; surely You do not break the Promise' [3:194]

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَابِدٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِنْ بَعْضٍ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَ قَاتَلُوا وَقَاتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ

So their Lord Answered to them: 'I will not Waste the work of a worker from you, whether male or female, the one of you being from the other; so those who emigrated and were expelled from their homes and were persecuted in My Way and they fought and were killed, I will Cover their evils deeds from them and will Enter them into Gardens beneath which the rivers flow, as a Reward from the Presence of Allah; and Allah, with Him is the excellent Reward [3:195]

النساء إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءِ فَإِنَّ اللَّهَ كَانَ عَمُومًا قَدِيرًا

(Surah) Al Nisaa: **If you do good openly or conceal it, or pardon an evil, so Allah would always be Pardoning, Powerful [4:149]**

و قال تعالى لَكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَ الْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَ مَا أُنزِلَ مِنْ قَبْلِكَ وَ الْمُقِيمِينَ الصَّلَاةَ وَ الْمُؤْتُونَ الزَّكَاةَ وَ الْمُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا

And the Exalted Said: **But the ones deeply rooted in the Knowledge from them, and the Momineen believing in what is Revealed to you and what was Revealed from before you; and the establishers of the Salat, and the givers of the Zakat, and the believers in Allah and the Last Day, they, We shall be Giving them a mighty Recompense [4:162]**

المائدة وَ ادْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَ مِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَ أَطَعْنَا وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ²¹⁷ (error in Verse)

(Surah) Al Maidah: **And recall the Favour of Allah on you and His Covenant which He Bound you with firmly, when you said: 'We have heard and we obey', and fear Allah, surely Allah knows what is in the chests [5:7]**

إِلَى قَوْلِهِ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا ادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ إِذْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَ اتَّقُوا اللَّهَ وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

Up to Words of the Exalted: **O you who believe! Recall the Favours of Allah upon you when a people resolved to extend their hands towards you, but He Restrained their hands from you; and fear Allah; and let the Momineen be reliant upon Allah [5:11]**

وَ لَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَ بَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَ آتَيْتُمُ الزَّكَاةَ وَ آمَنْتُمْ بِرُسُلِي وَ عَزَرْتُمْهُمْ وَ أَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَ لَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

And Allah has Taken a Covenant with the Children of Israel, and We Sent from them twelve chieftains; and Allah Said: "I am with you all, if you establish the Salat and give the Zakat and you believe in My Rasools and support them, and you lend Allah a goodly loan, I shall

²¹⁷ وادْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ {7}

Expiate your evil deeds and will Enter you all into Gardens beneath which the rivers flow. So the one from you who commits Kufr after that, then he has lost the right way” [5:12]

و قال تعالى يا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَ يُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَ لَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَ اللَّهُ وَاسِعٌ عَلِيمٌ

And the Exalted Said: **O you who believe! The one from you who reneges from his Religion, then soon Allah would Come with a people He would be Loving them, and they would be loving Him, being humble towards the Momineen, mighty against the Kafirs. They would be fighting in the Way of Allah, and they would not be fearing accusations of an accuser. That is a Grace of Allah. He Gives it to the one He so Desires, and Allah is Capacious, most Knowing [5:54]**

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ

But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]

و قال تعالى لَيْسَ عَلَى الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَ آمَنُوا ثُمَّ اتَّقَوْا وَ أَحْسَنُوا وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ

And the Exalted Said: **There isn't a blame upon those who are believing and are doing righteous deeds regarding what they are consuming, when they are fearing and are believing and are doing righteous deeds. Then they are fearing and believing, then they are fearing and being good (to others), and Allah Loves the good doers [5:93]**

الأعراف قال موسى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَ اصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَ الْعَاقِبَةُ لِلْمُتَّقِينَ

(Surah) Al Araaf: **Musa said to his people, ‘Seek Assistance with Allah and be patient. Surely the earth is for Allah, He Causes it to be inherited by the one He so Desires to from His servants, and the end-result is for the pious [7:128]**

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

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

إلى قوله سبحانه وَ مِنْ قَوْمٍ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَ بِهِ يَغْدِلُونَ

Up to Words of the Glorious: **And from the people of Musa there is a community is guiding with the Truth and by it they are dispensing justice [7:159]**

و قال وَ الدَّارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ وَ الَّذِينَ يَمْسِكُونَ بِالْكِتَابِ وَ أَقَامُوا الصَّلَاةَ إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ

And Said: **And those who are adhering with the Book and are establishing the Salat, surely, We would not waste the Recompense of the righteous ones [7:170]**

الأنفال فَاتَّقُوا اللَّهَ وَاصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ

(Surah) Al Anfaal: **therefore fear Allah and reconcile what is between you, and obey Allah and His Rasool if you were Momineen' [8:1]**

التوبة إِنَّمَا يُعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَحْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

(Surah) Al Tawbah: **But rather, he should visit the Masjids of Allah, the one who believes in Allah and the Last Day and establishes the Salat and gives the Zakat and does not fear (anyone) except Allah. So perhaps they would become from the rightly Guided [9:18]**

إلى قوله تعالى الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ

Up to Words of the Exalted: **Those who believed and emigrated in the Way of Allah with their wealth and their selves are of a greater rank in the Presence of Allah. These, they are the achievers [9:20]**

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ

Their Lord Gives them Glad Tidings of Mercy from Him and Pleasure, and Gardens for them wherein is everlasting Bliss [9:21]

خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

Abiding therein for ever; surely Allah, in His Presence is a Mighty Recompense [9:22]

و قال تعالى التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِرُونَ بِالْمَعْرُوفِ وَ النََّاهُونَ عَنِ الْمُنْكَرِ وَ الْحَافِظُونَ لِحُدُودِ اللَّهِ وَ بَشِّرِ الْمُؤْمِنِينَ

And the Exalted Said: **The penitent, the worshippers, the praising ones, the wanderers, the Ruku performers, the Sajdah performers, the enjoiners of good and the forbidders from evil, the preservers of the Limits of Allah; and give glad tidings to the Momineen [9:112]**

هُودِ إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

(Surah) Al Hud: **Except those who are patient and doing righteous deeds, those, for them is Forgiveness and a Great Recompense [11:11]**

و قال تعالى إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَ أَحْبَبُوا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

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

مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَ الْأَصْمَىٰ وَ الْبَصِيرِ وَ السَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا أَمْ لَا تَذَكَّرُونَ

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

الرعد الَّذِينَ يُؤْفُونَ بِعَهْدِ اللَّهِ وَ لَا يُنْفِضُونَ الْمِيثَاقَ

(Surah) Al Ra'ad: **Those who are fulfilling the Pact with Allah and are not breaking the Covenant [13:20]**

وَ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يَخْشَوْنَ رَبَّهُمْ وَ يَخَافُونَ سُوءَ الْحِسَابِ

And those who are maintaining the relationships what Allah has Commanded with maintaining, and are in awe of their Lord and are fearing the evil Reckoning [13:21]

وَ الَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَ أَقَامُوا الصَّلَاةَ وَ أَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَ عَلَانِيَةً وَ يَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ

And those who are being patient seeking the Face of their Lord, and are establishing the Salat and are spending from what We have Graced them, secretly and openly and are repelling the evil deeds with the good deeds, they, for them is the end-result of the (goodly) abode [13:22]

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا وَ مَنْ صَلَحَ مِنْ آبَائِهِمْ وَ أَزْوَاجِهِمْ وَ ذُرِّيَّتِهِمْ وَ الْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ

Gardens of Eden. They would be entering these (along with) ones from their forefathers and their wives and their offspring. And the Angels would be entering from every door to (meet) them [13:23]

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَبِعَمِّ عُقْبَى الدَّارِ

Greetings be upon you due to your having been patient, so excellent is the end-result of the (goodly) abode [13:24]

وَ قَالَ تَعَالَى وَ يَهْدِي إِلَيْهِ مَنْ أُنَابَ

And the Exalted Said: **and Guides to Himself those who turn (to Him) [13:27]**

الَّذِينَ آمَنُوا وَ تَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Those who believe and their hearts are content with the Mention of Allah. Indeed! By the Mention of Allah, the hearts get contented [13:28]

الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَ حُسْنُ مَا بٍ

Those who are believing and doing the righteous deeds, (the tree of) Tooba would be for them and an excellent resort [13:29]

النحل إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتاً لِلَّهِ خَنِيفاً وَ لَمْ يَلِكْ مِنَ الْمُشْرِكِينَ

(Surah) Al Nahl: **Surely Ibrahim was a community, obedient to Allah, upright, and he was not from the Polytheists [16:120]**

شَاكِرًا لِأَنْعَمِهِ اجْتِبَاءً وَ هِدَاةً إِلَى صِرَاطٍ مُسْتَقِيمٍ

Grateful for His Favours. He Chose him and Guided him to the Straight Path [16:121]

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

(Surah) Maryam^{as}: **Except one who repents and believes and does righteous deeds, so they would be entering the Paradise and they will not be wronged of anything [19:60]**

طَهَ وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى

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

الْأَنْبِيَاءَ وَ كُنَّا جَعَلْنَا صَالِحِينَ

(Surah) Al Anbiya: **and We Made both to be righteous ones [21:72]**

وَ جَعَلْنَاهُمْ أَئِمَّةً يَهْتَدُونَ بِأَمْرِنَا وَ أَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَ إِقَامَ الصَّلَاةِ وَ إِيتَاءَ الزَّكَاةِ وَ كَانُوا لَنَا عَابِدِينَ

And We made them as Imams guiding by Our Command and We Revealed unto them the doing of good, and establishing the Salat, and giving the Zakat, and they worshipped Us [21:73]

وَ قَالَ تَعَالَى إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَ يَدْعُونَنَا رَغَبًا وَ رَهَبًا وَ كَانُوا لَنَا خَاشِعِينَ

And the Exalted Said: **They were being swift in the good deeds and supplicating to Us, hoping, and fearing, and they were humble to Us [21:90]**

الْحَيِّ وَ بَيِّنِّرِ الْمُحْسِنِينَ

(Surah) Al Hajj: **and give glad tidings to the humble ones [22:34]**

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَ الصَّابِرِينَ عَلَى مَا أَصَابَهُمْ وَ الْمُقِيمِي الصَّلَاةِ وَ مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Those, then Allah is mentioned, their hearts tremble; and the patient ones upon what afflicts them; and the pious ones, the establishers of the Salat, and from what We Graced them, they are spending [22:35]

وَ قَالَ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَ اسْجُدُوا وَ اعْبُدُوا رَبَّكُمْ وَ افْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

And the Exalted Said: **O you who believe! Perform Ruku and Sajdah and worship your Lord, and do the good, perhaps you will succeed [22:77]**

وَ جَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَ مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مَلَّةً أَيْبِكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَ فِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيداً عَلَيْكُمْ وَ تَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ وَ اعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَ نِعْمَ النَّصِيرُ

And strive hard in (the Way of) Allah, with a striving which He is Rightful of. He Chose you and did not Make any hardship upon you in the Religion, being a sect of your father Ibrahim. He named you all as the Muslims from before. And regarding this, the Rasool happens to be a witness upon you, and you happen to be witnesses upon the people. Therefore, establish the Salat and give the Zakat, and adhere with Allah, He is your Master. So, Excellent is the Master, and Excellent is the Helper! [22:78]

النور وَ مَنْ يُطِعِ اللَّهَ وَ رَسُولَهُ وَ يَخْشَ اللَّهَ وَ يَتَّقِهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ

And one who obeys Allah and His Rasool and is afraid of Allah and fears Him, so these, they would be the victorious ones [24:52]

الفرقان إِلَّا مَنْ تَابَ وَ آمَنَ وَ عَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَ كَانَ اللَّهُ غَفُورًا رَحِيمًا

(Surah) Al Furqan: **Except one who repents, and believes, and does righteous deeds, so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]**

وَ مَنْ تَابَ وَ عَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا

And one who repents and does righteous deeds, then surely he repents to Allah penitently [25:71]

الشعراء إِلَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ وَ ذَكَرُوا اللَّهَ كَثِيرًا وَ انْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا

(Surah) Al Shuara: **Except those who believe and do righteous deeds and remember Allah a lot and defend themselves after they are oppressed [26:227].**

النمل هُدًى وَ بُشْرَى لِلْمُؤْمِنِينَ

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

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ

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

وَ قَالَ تَعَالَى إِنَّمَا أَمْرُهُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَ لَهُ كُلُّ شَيْءٍ وَ أُمِرْتُ 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]**

وَأَنْ تَأْتُوا الْقُرْآنَ

And that I should recite the Quran. [27:92]

العنكبوت وَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُمْ مِنَ الْجَنَّةِ غُرَفًا يُجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعْمَ أَجْرُ الْعَامِلِينَ

(Surah) Al Ankabout: **And those who believe and do righteous deeds, We will Let them rest in high places in the Paradise, the rivers flowing beneath these, being eternally therein. Splendid is the Recompense of the workers [29:58]**

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

Those who were patient and were relying upon their Lord [29:59]

لَقَمَان هُدًىٰ وَرَحْمَةً لِّلْمُحْسِنِينَ

(Surah) Luqman^{as}: **A Guidance and a Mercy for the good doers [31:3]**

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ بِالْآخِرَةِ

Those who are establishing the Salat and are giving the Zakat, and they are certain of the Hereafter [31:4]

هُمْ يُؤْتُونَ أُولَئِكَ عَلَىٰ هُدًىٰ مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

These are upon a Guidance from their Lord, and these, they are the successful ones [31:5]

وَ قَالَ يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَ أْمُرْ بِالْمَعْرُوفِ وَ أَنه عَنِ الْمُنْكَرِ وَ اصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ

And Said: **O my son! Establish the Salat and enjoy the good and forbid from the evil, and be patient upon what befalls you, surely that is from the matters requiring determination [31:17]**

وَ لَا تَصْعِرْ خَدَّكَ لِلنَّاسِ وَ لَا تَمْشِ فِي الْأَرْضِ مَرْحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

And do not puff your cheeks (arrogantly) towards the people, nor walk in the land proudly, surely Allah does not Love every self-conceited boaster [31:18]

وَ اقْصِدْ فِي مَشْيِكَ وَ اعْظُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

And be moderate in your walking and lower your voice; surely the most hateful of voices is the voice of the donkeys [31:19]

وَ قَالَ تَعَالَىٰ وَ مَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَ هُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَ إِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ

And the Exalted Said: **And one who submits his face to Allah, and he is a good doer, so he has grasped the most trustworthy Handhold, and to Allah is the end-result of the matters [31:22]**

الأحزاب إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Surah Al Ahzaab: **Surely the Muslim men and the Muslim women, and the Momineen and the Momiinat, and the obedient men and the obedient women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the charitable men and the charitable women, and the Fasting men and the Fasting women, and the men who guard their private parts and the women who guard, and the men who do Zikr of Allah a lot, and the women who do Zikr - Allah has Prepared for them Forgiveness and a Mighty Recompense [33:35]**

فَاطِرِ إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ

(Surah) Fatir: **Surely, those are reciting the Book of Allah, and establishing the Salat, and are spending from what We Graced them, secretly and openly, are hoping for a trade never to perish [35:29]**

لِيُؤْتِيَهُمْ أَجْرَهُمْ وَيَزِيدَهُمْ مِنْ فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ

For Him to Fulfil their Recompense and Increase for them from His Grace. He is Forgiving, Appreciative [35:30]

(Surah) Al Zumar:

الزمر قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمُ الَّذِينَ أَلَّيْتُمْ فِي هَذِهِ الدُّنْيَا حَسَنَةً وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُؤْتِي الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

(Surah) Al Zumar: **Say: 'O my servants who believe! Fear your Lord! For those who do good deeds in this world, is good, and the earth of Allah is vast. But rather, the patient ones would be fulfilled their Recompense without Reckoning' [39:10]**

ق وَ أُرْقِمَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ

(Surah) Qaf: **And the Paradise would be decorated for the pious, not being remote [50:31]**

هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ

This is what you had been Promised – for every penitent one, preserving (the Limits) [50:32]

مَنْ خَشِيَ الرَّحْمَنَ الْغَيْبِ وَ جَاءَ بِقَلْبٍ مُنِيبٍ

Who fears the Beneficent in private and comes with a penitent heart [50:33]

البلد فَلَا افْتَحَمَ الْعُقْبَةَ

(Surah) Al Balad: **But he does not attempt the uphill road [90:11]**

وَمَا أَدْرَاكَ مَا الْعُقْبَةُ

And what will make you realise what the uphill road is? [90:12]

فَلْكَ رَقَبَةٍ

Freeing a neck [90:13]

أَوْ إِطْعَامٍ فِي يَوْمٍ ذِي مَسْغَبَةٍ

Or feeding during a day of starvation [90:14]

بَيْتِيماً ذَا مَقْرَبَةٍ

(To) an orphan, possessing relationship [90:15]

أَوْ مِسْكِيناً ذَا مَتْرَبَةٍ

Or a poor person with destitution [90:16]

كُلَّمْ كَانَ مِنَ الَّذِينَ آمَنُوا وَ تَوَاصَوْا بِالصَّبْرِ وَ تَوَاصَوْا بِالْمَرْحَمَةِ

Then he would be from those who believe, and enjoin the patience and enjoin the compassion [90:17]

أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ

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

وَ الَّذِينَ كَفَرُوا بآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ

And those who disbelieve in Our Signs, they are the companions of the left hand [90:19]

عَلَيْهِمْ نَارٌ مُّوَصَّدَةٌ

Upon them would be a Fire closed over (from all sides) [90:20].

(Forbidden) Interpretation (opinionated)

هُدًى لِّلْمُتَّقِينَ قد مر تفسير الآيات في الباب الأول من كتاب الإيمان و الكفر هذا.

Guidance for the pious [2:2] – The interpretation of the Verses have already passed in the first chapter from this book ‘Al Eman and Al Kufr’.

يَا بَنِي إِسْرَائِيلَ أَيُّ وَلَدِ يَعْقُوبَ ادْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ فِي تَفْسِيرِ الْإِمَامِ عَ أَنْ بَعَثْتُ مُحَمَّدًا وَ أَفْرَرْتَهُ فِي مَدِينَتِكُمْ وَ لَمْ أَجْشَمَكُمُ الْخَطَّ وَ التَّرْحَالَ إِلَيْهِ وَ أَوْضَحْتُ عِلَامَاتِهِ وَ دَلَائِلَ صَدَقِهِ كَيْلًا يَشْتَبِهَ عَلَيْكُمْ حَالَهُ

O Children of Israel! – i.e., children of Yaqoub^{-as} - **Recall My Bounties which I Bestowed upon you** – in the interpretation of the Imam^{-asws}: ‘I^{-azwj} shall be Sending Muhammad^{-saww} and Settle him^{-saww} in your city, and I^{-azwj} will not Put you down and the departing to him^{-saww}, and I^{-azwj} have Clarified his^{-saww} signs and evidence of his^{-saww} truthfulness lest his^{-saww} state be doubtful upon you.

وَ أَوْفُوا بِعَهْدِي الَّذِي أَخَذَهُ عَلَىٰ أَسْلَافِكُمْ أَنْبِيَائِهِمْ وَ أَمْرَهُمْ أَنْ يُؤَدُّهُ إِلَىٰ أَخْلَافِهِمْ لِيُؤْمِنَ بِمُحَمَّدِ الْعَرَبِيِّ الْهَاشِمِيِّ الْمَبَانِ بِالْآيَاتِ وَ الْمُؤَيَّدِ بِالْمُعْجَزَاتِ الَّذِي مِنْ آيَاتِهِ عَلِيٌّ بِنُ أَبِي طَالِبٍ شَقِيقُهُ وَ رَفِيقُهُ عَقْلُهُ مِنْ عَقْلِهِ وَ عِلْمُهُ مِنْ عِلْمِهِ وَ حِلْمُهُ مِنْ حِلْمِهِ مُؤَيَّدٌ دِينَهُ بِسَيْفِهِ

and fulfil My Covenant, [2:40] – which was taken upon your ancestors by their Prophets^{-as}, and they^{-as} had instructed them to fulfill it for their posterities that they will believe in Muhammad^{-saww} the Arabian, the Hashemites, the clarified with the Verses, and the assisted with the miracles which from his^{-saww} signs is Ali^{-asws} Bin Abu Talib^{-asws}, his^{-saww} brother^{-asws}, and his^{-saww} friends, his^{-asws} intellect being from his^{-saww} intellects, and his^{-asws} knowledge being from his^{-saww}, and his^{-asws} forbearance being from his^{-saww} forbearance, supporting his^{-saww} religion with his^{-asws} sword.

أَوْفِ بِعَهْدِكُمْ الَّذِي أَوْجَبْتُ بِهِ لَكُمْ نَعِيمَ الْأَبَدِ فِي دَارِ الْكَرَامَةِ

I will Fulfil My Covenant with you [2:40] – due to which the eternal bounties are obligated for you all in the house of Prestige.

وَ إِيَّايَ فَارْهَبُونَ فِي مَخَالَفَةِ مُحَمَّدٍ فَإِنِّي الْقَادِرُ عَلَىٰ صَرْفِ بَلَاءٍ مِنْ يَعَادِيكُمْ عَلَىٰ مُوَافِقَتِي وَ هُمْ يَقْدِرُونَ عَلَىٰ صَرْفِ انتقامي عنكم إذا آثرتم مخالفتي.

Me alone, you should be fearing [2:40] – in opposing Muhammad^{-saww} for I^{-azwj} am Able upon Deflecting the afflictions from your enemies upon My^{-azwj} Consent, and they are able upon deflecting My^{-azwj} Revenge from you when you choose to oppose Me^{-azwj}.

وَ رَوَى الْعِيَّاشِيُّ عَنِ الصَّادِقِ عَ أَنَّهُ سَأَلَ عَنْ هَذِهِ الْآيَةِ فَقَالَ أَوْفُوا بِوَلَايَةِ عَلِيٍّ فَرَضَ مِنَ اللَّهِ أَوْفَ لَكُمْ بِالْجَنَّةِ.

And it is reported by Al-Ayyashi, from Al-Sadiq^{-asws} having been asked about this Verse. He^{-asws} said: ‘Fulfill the Wilayah of Ali^{-asws}, an Imposition from Allah^{-azwj}, I^{-saww} shall fulfill for you with the Paradise’.

أقول و الآية عامة في كل عهد على كل أحد

I (Majlisi) am saying, 'And the Verse is general regarding every pact upon every one'.

و قال علي بن إبراهيم قال رجل للصادق ع يقول الله ادعوني أستجب لكم و إنا ندعو فلا يستجاب لنا

And Ali Bin Ibrahim said, 'A man said to Al-Sadiq^{-asws}, 'Allah^{-azwj} is Saying: "Supplicate to Me^{-azwj}, I^{-azwj} shall Answer you all!', and we have been supplication but He^{-azwj} is not Answering to us!'

فقال إنكم لا تفون الله بعهده فإنه تعالى يقول **أَوْفُوا بَعْثِي أَوْفِ بَعْثِي** و الله لو وفيتم الله سبحانه لوفى لكم.

He^{-asws} said: 'You did not fulfill to Allah^{-azwj} of His^{-azwj} Pact, for the Exalted Said: **and fulfil My Covenant, I will Fulfil My Covenant with you [2:40]**. By Allah^{-azwj}! Had you fulfilled to Allah^{-azwj} the Glorious, He^{-azwj} would have Fulfilled for you all!'

وَ آمِنُوا بِمَا أَنْزَلْتُ عَلَى مُحَمَّدٍ مِنْ ذِكْرِ نَبِيِّهِ وَ إِمَامَةِ أَخِيهِ وَ عْتَرْتَهُ مُصَدِّقًا لِمَا مَعَكُمْ فإن مثل هذا الذكر في كتابكم **وَ لَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ** قيل تعريض بأن الواجب أن تكونوا أول من آمن به لأنهم كانوا أهل النظر في معجزاته و العلم بشأنه و المستفتحين به و المبشرين بزمانه.

And believe in what I have Revealed, - unto Muhammad^{-saww}, a mention of his^{-saww} Prophet-hood and Imamate of his^{-saww} brother^{-asws} and his^{-saww} family - **a ratification of what is with you**, - for the likes of this mention is in your Books - **and do not become the first disbeliever by it**, - it is said, 'An exposition that the obligation is that y you should be the first one to believe in him^{-saww}, because they were the first people of looking at his^{-saww} miracles, and the knowledge of his^{-saww} affairs, and the victorious ones with him^{-saww}, and the ones given glad tidings in his^{-saww} era'.

و في تفسير الإمام ع هؤلاء يهود المدينة جحدوا نبوة محمد و خانوه و قالوا نحن نعلم أن محمدا نبي و أن عليا وصيه و لكن لست أنت ذلك و لا هذا و لكن يأتيان بعد وقتنا هذا بخمسائة سنة

And in Tafseer of the Imam^{-asws}, they are the Jews of Al Medina. They rejected the Prophet-hoods of Muhammad^{-saww} and betrayed him^{-saww}, and they said, 'We know that Muhammad^{-saww} is a Prophet^{-saww} and that Ali^{-asws} is his^{-saww} successor^{-asws}, but you^{-saww} aren't that one nor is this one, but they^{-asws} will be coming after this time of ours by five hundred years'.

وَ لَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا في الجمع عن الباقر ع في هذه الآية أن حبي بن أخطب و كعب بن الأشرف و آخرين من اليهود كانت لهم مأكلة على اليهود في كل سنة فكرهوا بطلانها بأمر النبي ص فحرفوا لذلك آيات من التوراة فيها صفته و ذكره فذلك الثمن الذي أريد به في الآية

and do not be exchanging My verses for a small price; - In (the book) 'Al Majma', from Al-Baqir^{-asws} regarding this Verse: 'Hayy Bin Akhtab, and Ka'ab Bin Al-Ashraf, and others from the Jews. They used to have a meal upon the Jews during every year, so they disliked to invalidate it by the matter of the Prophet^{-saww}. So, due to that, they altered the Verses from the Torah wherein were his^{-saww} description and his^{-saww} mention. So that is the (small) price which is intended with in the Verse'.

وَ إِيَّاي فَاتَّقُونِ في كتمان أمر محمد و أمر وصيه

and from Me you should be fearing [2:41] – regarding concealment of the matter of Muhammad^{-saww} and the matter of his^{-saww} successor^{-asws}.

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ لَا تَخْلُطُوهُ بِهِ بِأَنْ تَقْرُوا بِهِ مِنْ وَجْهِهِ وَتَحِدُوهُ مِنْ وَجْهِهِ وَتَكْتُمُوا الْحَقَّ مِنْ نَبْوَةِ هَذَا وَإِمَامَةِ هَذَا وَأَنْتُمْ تَعْلَمُونَ أَنْكُمْ تَكْتُمُونَهُ تَكَابِرُونَ عُلُومَكُمْ وَعُقُولَكُمْ

And do not be mixing the Truth with the falsehood - do not mingle it with it from an aspect and reject it from an aspect - **and you are concealing the Truth** - of the Prophet-hood of this one^{-saww} and Imamate of this one^{-asws} - **and you are knowing [2:42]** – you are concealing it. You are proud of your knowledge and your intellects.

وَأَقِيمُوا الصَّلَاةَ الْمَكْتُوبَةَ الَّتِي جَاءَ بِهَا مُحَمَّدٌ ص وَاقِيمُوا أَيْضًا الصَّلَاةَ عَلَى مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ.

And establish the Salat - the Prescribed which Muhammad^{-saww} has come with, and establish as well the Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, the Pure ones.

وَأَتُوا الزَّكَاةَ مِنْ أَمْوَالِكُمْ إِذَا وَجِبَتْ وَمِنْ أَسْبَابِكُمْ إِذَا لَزِمَتْ وَمِنْ مَعُونَتِكُمْ إِذَا تَمَسَّتْ وَفِي الْأَخْبَارِ الْكَثِيرَةِ أَنَّهَا شَامِلَةٌ لِلْفِطْرَةِ بَلْ نَزَلَتْ فِيهَا لِأَنَّهَا لَمَّا نَزَلَتْ لَمْ يَكُنْ لِلنَّاسِ أَمْوَالٌ وَإِنَّمَا كَانَتْ الْفِطْرَةُ

and give the Zakat - from your wealth when it becomes obligated, and from your bodies when it becomes necessary, and from your assistances when it is sought. And in many Ahadeeth it is inclusive of the Fitra, but it was Revealed regarding it, because when it was Revealed, there did not happen to be any wealth for the people, and rather it was Fitra.

وَأَزَكُّوا مَعَ الزَّكَاةِ أَي تَوَاضَعُوا مَعَ الْمُتَوَاضِعِينَ لِعِظْمَةِ اللَّهِ فِي الْإِنْقِيَادِ لِأَوْلِيَاءِ اللَّهِ وَقِيلَ أَي فِي جَمَاعَتِهِمْ لِلصَّلَاةِ وَقِيلَ هَذَا فَرْدٌ مِنْ أَفْرَادِ ذَلِكَ

And perform Ruku with the Ruku performers [2:43] – i.e., perform wud'u with the ones performing wud'u to revere Allah^{-azwj} in the submission to the friends of Allah^{-azwj}. And it is said, 'I.e., in their congregations for the Salat'. And it is said, 'This is a person from that membership'.

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ أَي بِالصَّدَقَاتِ وَأَدَاءِ الْأَمَانَاتِ وَتَنْسَوْنَ أَنْفُسَكُمْ تَتْرَكُونَهَا وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَي التَّوْرَةَ الْأَمْرَةَ لَكُمْ بِالْخَيْرَاتِ النَّاهِيَةِ عَنِ الْمُنْكَرَاتِ أَفَلَا تَعْقِلُونَ مَا عَلَيْكُمْ مِنَ الْعِقَابِ فِي ذَلِكَ.

You are instructing the people with the righteousness – i.e., with the giving charities and giving the entrustments - **and are forgetting yourselves** – neglecting these - **and you are reciting the Book.** – i.e., the Torah Commanding you all with the good deeds and Forbidding from the evil deeds - **Are you not using your intellects? [2:44]** – what is upon you from the Punishments regarding that.

وَأَسْتَعِينُوا بِالصَّبْرِ قَالَ الْإِمَامُ أَي عَنِ الْحَرَامِ عَلَى تَأْدِيَةِ الْأَمَانَاتِ وَعَنِ الرِّئَاسَاتِ الْبَاطِلَةِ عَلَى الْإِعْتِرَافِ بِالْحَقِّ وَاسْتِحْقَاقِ الْغَفْرَانِ وَالرِّضْوَانِ وَنَعِيمِ الْجَنَانِ وَقِيلَ وَعَنِ سَائِرِ الْمَعَاصِي وَعَنِ أَصْنَافِ الطَّاعَاتِ وَأَنْوَاعِ الْمَصِيبَاتِ عَلَى قَرَبِ الْوُصُولِ إِلَى الْجَنَانِ وَفِي كَثِيرٍ مِنَ الْأَخْبَارِ أَنَّ الصَّبْرَ الصِّيَامَ

And seek Assistance through the patience – The Imam^{-asws} said: 'I.e., about the Prohibition upon giving the entrustments, and about the false governance upon acknowledging the truth,

and deserving the Forgiveness and the Pleasure and bounties of the Gardens. And it is said, 'About rest of the disobediences, and upon a variety of obedience's, and types of difficulties upon drawing near to arrive to the Gardens'. And in many Ahadeeth, the patience's are the fasts.

وَالصَّلَاةِ قَالَ الْإِمَامُ ع الصَّلَاةُ عَلَى النَّبِيِّ وَآلِهِ الطَّاهِرِينَ وَظَاهِرَهَا يَشْمَلُ كُلَّ صَلَاةٍ فَرِيضَةٍ وَ نَافِلَةٍ

and the Salat, [2:45] – The Imam^{-asws} said: 'The five (daily) Salats, and the Salawaat upon the Prophet^{-saww} and his^{-saww} pure Progeny^{-asws}', and in its apparent, it is inclusive of every obligatory Salat and optional ones.

وَ فِي الْمَجْمَعِ وَالْعَبَّاسِيُّ عَنِ الصَّادِقِ ع مَا مَنَعَ أَحَدَكُمْ إِذَا دَخَلَ عَلَيْهِ عَمٌّ مِنْ عُمُومِ الدُّنْيَا أَنْ يَتَوَضَّأَ ثُمَّ يَدْخُلَ مَسْجِدَهُ فَيَرْكَعُ رُكْعَتَيْنِ فَيَدْعُو اللَّهَ فِيهَا أَمَا سَمِعْتَ اللَّهَ يَقُولُ وَ اسْتَعِينُوا بِالصَّبْرِ وَ الصَّلَاةِ.

And in (the book) 'Al-Majma', and Al-Ayyashi, from Al-Sadiq^{-asws}: 'What prevents one of you, when sorrow enters upon him from the sorrows of the world, that he performs wud'u, then enters his Masjid and performs ruk'u of two cycles and supplicates to Allah^{-azwj} during these? Have you not heard Allah^{-azwj} Saying: **And seek Assistance through the patience and the Salat, [2:45].**

وَ إِذَا قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ عِنَى الصَّلَاةِ وَ قَبْلِ الاستِعَانَةِ بِمَا وَ قَالَ الْإِمَامُ ع إِنَّ هَذِهِ الْفِعْلَةَ مِنَ الصَّلَاةِ الْخَمْسِ وَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ مَعَ الْإِنْقِيَادِ لِأَوَامِرِهِمُ وَ الْإِيمَانِ بِسِرِّهِمْ وَ عِلَانِيَتِهِمْ وَ تَرْكِ مَعَارِضَتِهِمْ بِلَمٍّ وَ كَيْفِ لِكَبِيرَةٍ عَظِيمَةٍ

and it is – Ali Bin Ibrahim said, 'Meaning the Salat'. And it is said, 'Seeking the assistance with the two'. And the Imam^{-asws} said: 'This is the word of the five (daily) Salats and the Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and the submitting to their^{-asws} instructions, and the Eman in their^{-asws} secrets and their^{-asws} announcements and leaving objecting to them with the 'Why?' and 'How' is - **certainly a difficult thing [2:45]** – mighty.

وَ قَبْلِ ثَقِيلَةٍ شَاقَّةٍ كَقَوْلِهِ عَزَّ وَ جَلَّ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ

And it is said, 'Heavy, difficult, like Words of the Mighty and Majestic: **Greatly difficult it is upon those who associate what you are calling them to. [42:13].**

إِلَّا عَلَى الْخَائِشِينَ قَالَ الْإِمَامُ أَيُّ الْخَائِشِينَ عِقَابُ اللَّهِ فِي مَخَالَفَتِهِ فِي أَعْظَمِ فَرَائِضِهِ

except upon the humble ones [2:45] – the Imam^{-asws} said: 'I.e., the ones fearing the Punishment of Allah^{-azwj} in opposing Him^{-azwj} regarding His^{-azwj} mighty obligations'.

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ فِي التَّوْحِيدِ وَ الْإِحْتِجَاجِ وَ الْعِبَاشِيِّ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع يَقُونُونَ أَنَّهُمْ يَبْعَثُونَ وَ الظَّنُّ مِنْهُمْ يَقِينٌ وَ قَالَ ع الْإِقَاءُ الْبَعْثُ وَ الظَّنُّ هَاهُنَا الْيَقِينُ

Those who are thinking that they would be meeting their Lord, [2:46] – regarding the Tawheed and the argumentation. And Al-Ayyashi from Amir Al-Momineen^{-asws}: 'They are certain that they will be Resurrected, and the 'thinking' from them is certainty'. And he^{-asws} said: 'The 'meeting' is the Resurrection, and the 'thinking' over here is the certainty'.

و في تفسير الإمام ع يقدرون و يتوقعون أنهم يلقون رحم اللقاء الذي هو أعظم كرامته لعباده

And in Tafseer of the Imam^{-asws}: ‘They are estimating and anticipating they will be meeting their Lord^{-azwj}, the meeting which is the mightiest of His^{-azwj} Benevolences to His^{-azwj} servants’.

وَ أَتَّخَمَ إِلَيْهِ رَاجِعُونَ إِلَى كَرَامَتِهِ وَ نَعِيمِ جَنَاتِهِ قَالَ وَ إِنَّمَا قَالَ يَظُنُّونَ لَهُمْ لَا يَدْرُونَ بِمَا ذَا يَجْتَمِعُ لَهُمْ لِأَنَّ الْعَاقِبَةَ مُسْتَوْرَةٌ عَنْهُمْ لَا يَعْلَمُونَ ذَلِكَ يَقِينًا لَهُمْ لَا يَأْمَنُونَ أَيَّ يَغَيِّرُوا أَوْ يَبْدِلُوا

and they would be returning to Him [2:46] – to His^{-azwj} Honours and bliss of His^{-azwj} Gardens. He said, ‘And rather He^{-azwj} Said: ‘They are thinking’, because they are not knowing of what would be ending for them, because the end-result is concealed from them. They are not knowing what with certainty because they are believing, i.e., it could change of be replaced.

قَالَ رَسُولُ اللَّهِ ص لَا يَزَالُ الْمُؤْمِنُ خَائِفًا مِنْ سُوءِ الْعَاقِبَةِ وَ لَا يَتَيَقَّنُ الْوُضُوءَ إِلَى رِضْوَانِ اللَّهِ حَتَّى يَكُونَ وَقْتُ نَزْعِ رُوحِهِ وَ ظُهُورِ مَلِكِ الْمَوْتِ لَهُ.

Rasool-Allah^{-saww}: ‘The Momin does not cease to be fearing the evil Punishment nor is he convince of the arrival to the Pleasure of Allah^{-azwj} until it happens to be the time of the removal of his soul and appearance of the Angel of death to him’.

وَ إِذْ أَخَذْنَا قَالَ الْإِمَامُ أَيَّ وَ اذْكُرُوا إِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ عَهْدَهُمُ الْمُؤَكَّدَ عَلَيْهِمْ لَا تَعْبُدُونَ إِلَّا اللَّهَ لَا تَشْبِهُوهُ بِخَلْقِهِ وَ لَا تَجُورُوا فِي حُكْمِهِ وَ لَا تَعْمَلُوا مَا يَرَادُ بِهِ وَجْهَهُ تَرِيدُونَ بِهِ وَجْهَ غَيْرِهِ

And when We Took - the Imam^{-asws} said: ‘And recall **when We Took a Covenant with the Children of Israel**: - their pact emphasised upon them - **“You will not be worshipping but Allah, [2:83]** – they will not be resembling Him^{-azwj} with His^{-azwj} creatures, nor underestimate Him^{-azwj} in His^{-azwj} Wisdom, nor work intending His^{-azwj} Face with it, intending with it somebody else’s face.

قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ شَغَلَتْهُ عِبَادَةُ اللَّهِ عَنْ مَسْأَلَتِهِ أَعْطَاهُ أَفْضَلَ مَا يُعْطِي السَّائِلِينَ.

He said, ‘Rasool-Allah^{-saww} said: ‘One whom the worship of Allah^{-azwj} pre-occupies him from asking Him^{-azwj}, He^{-azwj} will Give him superior to what He^{-azwj} Gives the asking ones’.

وَ قَالَ الصَّادِقُ ع مَا أَنْعَمَ اللَّهُ عَلَى عَبْدٍ أَجَلَ مِنْ أَنْ يَكُونَ فِي قَلْبِهِ مَعَ اللَّهِ غَيْرُهُ.

And Al-Sadiq^{-asws} said: ‘Allah^{-azwj} has not Conferred upon a servant with anything more majestic than for him not to have in his heart anyone else with Allah^{-azwj}’.

وَ بِالْوَالِدَيْنِ إِحْسَانًا وَ إِنْ تَحْسَبُوا بِمَا إِحْسَانًا مَكَافَاةً عَنْ إِعْنَامِهِمَا عَلَيْهِمْ وَ إِحْسَانَهُمَا إِلَيْهِمْ وَ اِحْتِمَالَ الْمَكْرُوهِ الْغَلِيظِ فِيهِمْ لِتَرْفِيهِمْ

and the kindness with the parents, [2:83] – and that they should be good to them both in kindness, as a reward for their favours to them, and their enduring the harsh abhorrences regarding them to entertain them.

وَ قَالَ الْإِمَامُ ع قَالَ رَسُولُ اللَّهِ ص أَفْضَلُ وَالِدَيْكُمْ وَ أَحَقُّهُمَا بِشُكْرِكُمْ مُحَمَّدٌ وَ عَلِيٌّ.

And the Imam^{-asws} said: 'Rasool-Allah^{-saww} said: 'The most superior of your parents and their most deserving of your thanks are Muhammad^{-saww} and Ali^{-asws}'.

وَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَنَا وَ عَلِيٌّ أَبَوَا هَذِهِ الْأُمَّةِ وَ لَحَقْنَا عَلَيْهِمْ أَعْظَمُ مِنْ حَقِّ آبَائِهِمْ فَإِنَّا نُنْقِذُهُمْ إِنْ أَطَاعُونَا مِنْ النَّارِ إِلَى دَارِ الْقَرَارِ وَ نُلْجِئُهُمْ مِنَ الْعُبُودِيَّةِ بِخِيَارِ الْأَخْرَارِ.

And Ali^{-asws} Bin Talib^{-asws} said: 'I^{-asws} heard Rasool-Allah^{-saww} saying: 'I^{-saww} and Ali^{-asws} are two fathers of this community, and our^{-asws} rights upon them are mightier than the right of their parents of their birth (biological parents), for we^{-asws} shall rescue them from the Fire if they were to obey us^{-asws}, to the house of Settlement and we^{-asws} shall bring them out from the slavery to the choice of the free ones''.

أقول و هذا أحد وجوه كون المؤمنين إخوة.

I (Majlisi) am saying, 'And this is one of the aspects that the Momineen happen to be brothers'.

وَ ذِي الْقُرْبَى أَي وَ أَنْ تَحْسِنُوا بِقَرَابَاتِهِمَا لِكِرَامَتِهِمَا وَ قَالَ أَيْضًا هُمْ قَرَابَاتِكَ مِنْ أَبِيكَ وَ أُمِّكَ

and the ones with relationship, [2:83] – i.e., and that they should be good to their^{-asws} kindred due to their^{-asws} prestige'. And he said as well, 'They are your relatives from your father and your mother'.

قيل لك اعرف حقهم كما أخذ العهد به علي بن إسرائيل و أخذ عليكم معاشر أمة محمد معرفة حق قرابات محمد الذين هم الأئمة بعده و من يليهم بعد من خيار أهل دينهم

And it is said, 'For you is to recognise their^{-asws} rights just as He^{-azwj} had Covenanted with upon the children of Israel, and Taken upon you, community of Muhammad^{-saww}, to recognise the relatives of Muhammad^{-saww}, the ones who are the Imams^{-asws} after him^{-saww} and the ones following them^{-asws} afterwards from the best of the people of their^{-asws} religion'.

قَالَ رَسُولُ اللَّهِ ص مَنْ رَعَى حَقَّ قَرَابَاتِ آبَائِهِ أُعْطِيَ فِي الْجَنَّةِ أَلْفَ أَلْفِ دَرَجَةٍ.

Rasool-Allah^{-saww} said: 'One who takes care of the rights of the relatives of his parents, he would be Given in the Paradise a thousand, thousand (million) ranks''.

ثم فسر الدرجات ثم قال و من رعى حق قرابي محمد و علي أوتي من فضائل الدرجات و زيادة المثوبات على قدر زيادة فضل محمد و علي على أبيي نسبه.

Then he interpreted the ranks, then said, 'And the one taking care of the rights of the relatives of Muhammad^{-saww} and Ali^{-asws}, would be Given from the meritorious ranks and additional Rewards based upon the acknowledgement of more merits of Muhammad^{-saww} and Ali^{-asws} over the parents of his attribution (biological parents)'.

وَ الْيَتَامَى الَّذِينَ فَقَدُوا آبَاءَهُمُ الْكَافِينَ لَهُمْ أَمْوَرُهُمُ السَّائِقِينَ إِلَيْهِمْ قَوْمَهُمْ وَ غَدَائِهِمُ الْمَصْلِحِينَ لَهُمْ مَعَاشَهُمْ

and the orphans, [2:83] – Those who have lost their parents, the ones sufficing for them the matters ushering to them their daily subsistence, the ones correcting for them their livelihoods.

قال ع و أشد من يتم هذا اليتيم يتيم عن إمامه لا يقدر على الوصول إليه و لا يدري كيف حكمه فيما يتبلي به من شرائع دينه

He^{-asws} said: ‘And the severer of the orphans than these orphans, is the one orphaned from his Imam^{-asws}, not being able upon arriving to him^{-asws}, and he does not know how is his^{-asws} ruling in what he is Tried with from the laws of his religion.

ألا فمن كان من شيعتنا عالما بعلومنا و هذا الجاهل بشريعتنا المنقطع عن مشاهدتنا يتيم في حجره

Indeed! The one from our^{-asws} Shias who was knowledgeable with our^{-asws} knowledge, and this one is ignorant of our^{-asws} laws, the one cut off from witnessing us^{-asws}, is an orphan in his chamber.

ألا فمن هداة و أرشده و علمه شريعتنا كان معنا في الرفيق الأعلى حدثني بذلك أبي عن آبائه عن رسول الله ص.

Indeed! The one who guides him and corrects him and teaches him our^{-asws} laws would be with us^{-asws} among the lofty friends. That has been narrated to me^{-asws} by my^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Rasool-Allah^{-saww}.

وَ الْمَسَاكِينِ قَالَ الْإِمَامُ ع هُوَ مَنْ سَكَنَ الضَّرَّ وَ الْفَقْرَ حَرَكْتَهُ قَالَ أَلَا فَمَنْ وَاسَاهَمَ بِحَاشِي مَالِهِ وَ سَعَّ اللَّهُ عَلَيْهِ جَنَانَهُ وَ أَنَالَهُ غَفْرَانَهُ وَ رِضْوَانَهُ

and the poor [2:83] – The Imam^{-asws} said: ‘He is the one dwelling in harm and poverty of his movements’. He^{-asws} said: ‘The one who makes them capacious with the surplus of his wealth, Allah^{-azwj} would Expand upon him of His^{-azwj} Gardens and Let him attain His^{-azwj} Forgiveness and His^{-azwj} Pleasure’.

ثم قال ع إن من محبي محمد مساكين مواساتهم أفضل من مواساة مساكين الفقر و هم الذين سكنت جوارحهم و ضعفت قواهم عن مقابلة أعداء الله الذين يعيرونهم بدينهم و يسفهنون أحلامهم

Then he^{-asws} said: ‘From the ones loving Muhammad^{-saww} there are poor. Consoling them is superior to consoling the ones poor of the poverty, and they are the ones, their limbs are calm, and their strength has been weakened from facing the enemies of Allah^{-azwj}, the ones faulting them of their religion, and ridiculing their dreams.

ألا فمن قواهم بفقهم و علمه حتى أزال مسكتهم ثم سلطهم على الأعداء الظاهرين من النواصب و على الأعداء الباطنين إبليس و مردته حتى يهزمهم عن دين الله و يذودهم عن أولياء آل رسول الله حول الله تلك المسكنة إلى شياطينهم و أعجزهم عن إضلالهم قضى الله بذلك قضاء حقا على لسان رسول الله.

Indeed! The one who strengthens them with his jurisprudence and his knowledge until their poverty (in knowledge) declines, then he causes them to prevail upon the enemies, the ones apparent from the Nasibis (Hostile ones), and upon the hidden ones, Iblees^{-la} and his^{-la} renegades, until he defeats them from the religion of Allah^{-azwj} and impedes them from the friends of the Progeny^{-asws} of Rasool-Allah^{-saww}, Allah^{-azwj} would Transfer their need to their

Satans^{-la} and frustrate them from straying them Allah^{-azwj} has Decreed that as a true Decree upon the tongue of Rasool-Allah^{-saww}’.

وَقُولُوا لِلنَّاسِ الَّذِينَ لَا مَثُونَ لَهُمْ عَلَيْكُمْ حَسَنًا عَامِلُوهُمْ بِخَلْقٍ جَمِيلٍ

and you would be saying to the people – the ones having no provisions for them, . - **good words**, - treating them with goodly manners.

أَقُولُ وَ سَيَأْتِي الْكَلَامُ فِي تَفْسِيرِهَا إِنْ شَاءَ اللَّهُ

I (Majlisi) am saying: ‘And I shall bring the speech regarding its interpretation if Allah^{-azwj} so Desires’.

وَأَقِيمُوا الصَّلَاةَ قَالَ الْإِمَامُ ع بِإِتْمَامِ رُكُوعِهَا وَ سُجُودِهَا وَ حِفْظِ مَوَاقِيتِهَا وَ أَدَاءِ حَقُوقِهَا الَّتِي إِذَا لَمْ تُؤَدَّ لَمْ يَقْبَلْهَا رَبُّ الْخَلَائِقِ

and will be establishing the Salat, [2:83] – The Imam^{-asws} said: ‘With the completeness of its Ruk’us and its Sajdahs, and preserving its timings, and fulfilling its rights which when not fulfill, the Lord^{-azwj} of the people will not Accept it.

أَتَدْرُونَ مَا تِلْكَ الْحَقُوقُ هُوَ اتِّبَاعُهَا بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ عَلِيٍّ وَ أَهْلِهَا مَنْطُوبًا عَلَى الْإِعْتِقَادِ بِأَنَّهُمْ أَفْضَلُ خَيْرِةِ اللَّهِ وَ الْقِيَامُ بِحَقُوقِ اللَّهِ وَ النَّصَارُ لِلدِّينِ
اللَّهُ

Do you know what those rights are? It is following it with the Salawaat upon Muhammad^{-saww} and Ali^{-asws} and their^{-asws} family^{-asws}, folded upon the belief that they^{-asws} are the most superior Choice of Allah^{-azwj}, and the custodians of the rights of Allah^{-azwj}, and the helpers to the religion of Allah^{-azwj}’.

قَالَ ع وَ أَقِيمُوا الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ عِنْدَ أَحْوَالِ غَضَبِكُمْ وَ رِضَاكُمْ وَ شِدَّتِكُمْ وَ رِخَائِكُمْ وَ هُمُوكُمْ الْمَعْلُوقَةُ بِقُلُوبِكُمْ

He^{-asws} said: ‘**and will be establishing the Salat, [2:83]** – (Salawaat) upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} during the states of your anger and your pleasure, and your adversities and your prosperity, and your worries attached with your hearts’.

وَ أَتُوا الرِّكَاتَةَ مِنَ الْمَالِ وَ الْجَاهِ وَ قُوَّةِ الْبَدَنِ

and be giving the Zakat. – from the wealth, and the prestige and the bodily strength.

ثُمَّ تَوَلَّيْتُمْ أَيُّهَا الْيَهُودُ عَنِ الْوَفَاءِ بِالْعَهْدِ الَّذِي أَدَاهُ إِلَيْكُمْ أَسْلَافُكُمْ إِلَّا قَلِيلًا مِنْكُمْ وَ أَنْتُمْ مُعْرِضُونَ عَنْ ذَلِكَ الْعَهْدِ تَارِكِينَ لَهُ غَافِلِينَ عَنْهُ.

Then you turned around, - O you Jews, from the loyalty with the pact which your ancestors had delivered to you - **except for a few of you, and (now even) you are turning around**”.
[2:83] – from that pact, neglecting of it, heedless from it.

لَيْسَ الْبِرُّ قَالَ الْإِمَامُ ع يَعْنِي يَا مُحَمَّدُ قُلْ لَيْسَ الْبِرُّ أَيُّ الطَّاعَةِ الَّتِي تَنَالُونَ بِهَا الْجَنَانَ وَ تَسْتَحِقُونَ بِهَا الْغَفْرَانَ وَ الرِّضْوَانَ أَنْ تُؤَلُّوا وَجُوهَكُمْ بِصَلَاتِكُمْ قَبْلَ الْمَشْرِقِ يَا أَيُّهَا النَّصَارَى وَ قَبْلَ الْمَغْرِبِ يَا أَيُّهَا الْيَهُودُ وَ أَنْتُمْ لِأَمْرِ اللَّهِ مُخَالِفُونَ وَ عَلَى وِلي اللَّهِ مَعْتَازُونَ

It isn't righteousness that you should be turning your faces facing the east and the west, [2:177] – The Imam^{-asws} said: 'It means, O Muhammad^{-saww}! Say, 'The righteousness isn't' – i.e., the obedience by them the Gardens are achieved with, and deserving the Forgiveness and the Pleasure with it - ***that you should be turning your faces*** - with your Salats - ***facing the east*** – O you Christians - ***and*** – towards - ***the west***, - O you Jews, and you are opposing the Commands of Allah^{-azwj} and are angry upon the friend of Allah^{-azwj}'.

وَ لِكِنَّ الْبِرَّ مَنْ آمَنَ قِيلَ يَعْنِي الْبِرَ الَّذِي يَنْبَغِي أَنْ يَهْتَمَ بِهِ بَر

but the righteous is the one who believes in Allah, - It is said, 'It means the righteousness which is befitting that one takes care of the righteousness with it.

من آمن بالله إلى قوله وَ آتَى الْمَالَ عَلَىٰ حُبِّهِ أَيَّ أُعْطِيَ فِي اللَّهِ تَعَالَى الْمُسْتَحْقِينَ مِنَ الْمُؤْمِنِينَ عَلَىٰ حُبِّهِ لِلْمَالِ وَ شِدَّةَ حَاجَتِهِ إِلَيْهِ بِأَمَلِ الْحَيَاةِ وَ يَخْشَى الْفَقْرَ لِأَنَّهُ صَاحِبٌ صَاحِبٌ شَاحِبٌ

one who believes in Allah, - up to His^{-azwj} Words: ***and gives the wealth over his own love (for it)*** – i.e., Gives for the Sake of Allah^{-azwj}, the ones from the Momineen upon His^{-azwj} Love (giving) the wealth, and the severity of his need to it, hoping for the life and fearing the poverty, because he is healthy, stingy.

دَوِي الْقُرْبَىٰ أُعْطِيَ قَرَابَةَ النَّبِيِّ ص الْفُقَرَاءَ هَدِيَّةً وَ بَرًا لَا صَدَقَةَ لِأَنَّ اللَّهَ أَجْلَهُمْ عَنِ الصَّدَقَةِ وَ أُعْطِيَ قَرَابَةَ نَفْسِهِ صَدَقَةً وَ بَرًا

to the ones with relationships, - give gifts to the poor relatives of the Prophet^{-saww}, and presents, not as charity, because Allah^{-azwj} has excused them from the charity and he^{-saww} himself^{-saww} can give the charity and presents to his^{-saww} own relatives –

وَ الْيَتَامَىٰ مِنْ بَنِي هَاشِمٍ الْفُقَرَاءَ بَرًا لَا صَدَقَةَ وَ يَتَامَىٰ غَيْرِهِمْ صَدَقَةً وَ صَلَّةً

and the orphans, - from the poor ones of the clan of Hashim^{-saww} as presents, not charity, and the orphans of others as charity and financial help.

وَ الْمَسَاكِينَ مَسَاكِينَ النَّاسِ وَ ابْنِ السَّبِيلِ الْمُجْتَازِ الْمُنْقَطِعِ بِهِ لَا نَفَقَةَ مَعَهُ وَ السَّائِلِينَ الَّذِينَ يَتَكَفَّفُونَ وَ فِي الرِّقَابِ وَ فِي تَحْلِيصِهَا يَعْنِي الْمَكَاتِبِينَ يَعْنِيهِمْ لِيُؤَدُّوا حَقُّوْقَهُمْ فَيَعْتَقُوا

and the poor, - poor of the people - ***and the travellers***, - the distanced, the cut off with, there being no expense monies with him - ***and the beggars***, - the sufficing - ***and regarding the necks (freeing slaves)***, - and regarding finishing off, meaning the contracted ones, meaning they should fulfill their rights, so they would be free.

وَ أَقَامَ الصَّلَاةَ بِحُدُودِهَا وَ آتَى الرِّكَاتَ الْوَاجِبَةَ عَلَيْهِ لِإِخْوَانِهِ الْمُؤْمِنِينَ وَ الْمُؤَفَّقُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا قِيلَ عَطَفَ عَلَىٰ مَنْ آمَنَ بِشَمَلِ عَهْدِ اللَّهِ وَ النَّاسِ

and establishes the Salat, - with its limits - ***and gives the Zakat***, - the obligatory upon him, to his Momineen brethren - ***and they fulfil their promises when they are promising***, - It is said, 'Inclining upon the one believes, including the Pact of Allah^{-azwj} and the people.

وَالصَّابِرِينَ نَصَبَهُ عَلَى الْمَدْحِ لِفَضْلِ الصَّبْرِ عَلَى سَائِرِ الْأَعْمَالِ فِي الْبُؤْسَاءِ يَعْنِي فِي مُحَارَبَةِ الْأَعْدَاءِ وَ لَا عَدُوَّ يُجَارِبُهُ أَعْدَى مِنْ إِبْلِيسَ وَ مُرَدَّتَهُ يَهْتَفُ بِهِ وَ يَدْفَعُهُ وَ إِيَّاهُمْ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ

and the patient ones – attributing upon the praise for the merit of patience over resent of the deeds - **during the adversity** – meaning in battling the enemies, and there is no enemy to battle more inimical than Iblees^{-la} and his^{-la} renegades he^{-la} acts with, and push him^{-la} and them^{-la} away with the Salawaat upon Muhammad and his^{-saww} purified Progeny^{-asws}.

وَالضَّرَّاءِ الْفَقْرِ وَ الشَّدَةِ وَ حِينَ الْبُؤْسِ عِنْدَ شِدَّةِ الْقِتَالِ يَذْكُرُ اللَّهُ وَ يَصَلِّي عَلَى رَسُولِ اللَّهِ وَ عَلَى عَلِيِّ وَ لِي اللَّهِ يُوَالِي بِقَلْبِهِ وَ لِسَانِهِ أَوْلِيَاءَ اللَّهِ وَ يَعَادِي كَذَلِكَ أَعْدَاءَهُ

and the desperation – the poverty and the hardship – during the hardship of the battle, mentioning Allah^{-azwj} and sending Salawaat upon Rasool-Allah^{-saww} and upon Ali^{-asws} friend of Allah^{-azwj}, befriending with his heart and his tongue the friends of Allah^{-azwj}, and like that being inimical to His^{-azwj} enemies.

أُولَئِكَ الَّذِينَ صَدَقُوا فِي إِيْمَانِهِمْ وَ صَدَقُوا أَقْوَابِهِمْ بِأَفْعَالِهِمْ وَ أُولَئِكَ هُمُ الْمُتَّقُونَ مَا أَمَرُوا بِاتَّقَاتِهِ.

and when distressed; they are those who are true, - in their beliefs and truthful in their world with their deeds - **and these, they are the fearing ones [2:177]** – when they are Commanded with fearing Him^{-azwj}.

قِيلَ الْآيَةُ كَمَا تَرَى جَامِعَةً لِلْكَلِمَاتِ الْإِنْسَانِيَةِ بِأَسْرَافِهَا دَالَةً عَلَيْهَا صَرِيحًا أَوْ ضَمْنًا فَإِنَّهَا بِكَثْرَتِهَا وَ تَشَعُّبِهَا مَنْحَصِرَةٌ فِي ثَلَاثَةِ أَشْيَاءَ صَحَّتْهُ الْإِعْتِقَادُ وَ حَسَنُ الْمَعَاشِرَةِ وَ تَهْدِيبُ النَّفْسِ

It is said, ‘The Verse is like what you see, a summary of the humanly phrases with its quickness evidencing upon it explicitly, or inclusive for it is with its abundance and its ramifications, it is limited to three things, correctness of the beliefs, and good co-habitation and self-discipline.

وَ قَدْ أُشِيرَ إِلَى الْأَوَّلِ بِقَوْلِهِ مَنْ آمَنَ إِلَى وَ النَّبِيِّينَ وَ إِلَى الثَّانِي بِقَوْلِهِ وَ آتَى الْمَالَ إِلَى وَ فِي الرِّقَابِ وَ إِلَى الثَّلَاثِ بِقَوْلِهِ وَ أَقَامَ الصَّلَاةَ إِلَى آخِرِهَا

And He^{-azwj} has Indicated to the first by His^{-azwj} Words: **one who believes** – up to **and the Prophets**; and to the second by His^{-azwj} Words: **and gives the wealth** – to - **and regarding the necks (freeing slaves)**, and to the third by His^{-azwj} Words: **and establishes the Salat**, - up to its end.

وَ لِذَلِكَ وَصَفَ الْمُسْتَجْمِعَ لَهَا بِالصَّدْقِ نَظَرًا إِلَى إِيْمَانِهِ وَ اعْتِقَادِهِ وَ بِالتَّقْوَى اعْتِبَارًا بِمَعَاشِرَتِهِ لِلخَلْقِ وَ مَعَامَلَتِهِ مَعَ الْحَقِّ وَ إِلَيْهِ أُشِيرَ النَّبِيُّ ص بِقَوْلِهِ مَنْ عَمِلَ بِهَذِهِ الْآيَةِ فَقَدْ اسْتَكْمَلَ الْإِيْمَانَ.

And for the He^{-azwj} Described the collection of it with the truthfulness, Looking to his Eman, and his beliefs, and with the piety, considering the co-habitation with the people and his dealings with the truth, and the Prophet^{-saww} indicated to it with his^{-saww} words: ‘One who works with this Verse, so he has perfected the Eman’.

وَ أَقُولُ مَا لَمْ يَنْسَبْ إِلَى تَفْسِيرِ مَخْصُوصٍ وَ لَمْ يَنْصَدِرْ بِقِيلِ فَهُوَ مِنْ تَفْسِيرِ الْإِمَامِ ع.

And I (Majlisi) am saying, 'Whatever is not attributed to the specific interpretation and is not emanating with, 'It is said', so it is from the interpretation of the Imam^{-asws}'.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا قِيلَ نَزَلَتْ فِي قِصَّةِ ابْنِ جَحْشٍ وَأَصْحَابِهِ وَقَتْلِهِمْ ابْنَ الْحَضْرَمِيِّ فِي رَجَبٍ حِينَ ظَنَّ قَوْمٌ أَنَّهُمْ إِنْ سَلِمُوا مِنَ الْإِثْمِ فَلَيْسَ لَهُمْ أَجْرٌ.

Those who believed and those who emigrated [2:218] – It is said, 'It was Revealed regarding the story of Ibn Jahash and his companions, and Ibn Al-Hazramy killed them during Rajab when a group thought they were safe from the sin, so there isn't any Recompense for them.

وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ قِيلَ عَظَمَهُمَا عَلَى مَا يَعْمَهُمَا لَا نَافِعَهُمَا عَلَى سَائِرِ الْأَعْمَالِ الصَّالِحَةِ وَ لَا خَوْفٌ عَلَيْهِمْ مِنْ آتٍ وَ لَا هُمْ يَحْزَنُونَ عَلَى فَاثَةٍ.

and establishing the Salat and giving the Zakāt, - It is said, 'These incline upon what is general, not negating upon rest of the righteous deeds - **and there shall neither be fear upon them** – from a comer - **nor would they be grieving [2:277]**- upon the lost.

الَّذِينَ يَقُولُونَ إِلَى قَوْلِهِ بِالْأَسْحَارِ قِيلَ حَصَرَ لِمَقَامَاتِ السَّالِكِ عَلَى أَحْسَنِ تَرْتِيبٍ فَإِنْ مَعَامَلْتَهُ مَعَ اللَّهِ إِمَّا تَوَسَّلَ وَإِمَّا طَلَبَ

Those who are saying: [3:16] – up to His^{-azwj} Words: **at pre-dawn [3:17]** – It is said, 'An inventory of the positions of the traveller being upon excellent order, for his dealings are with Allah^{-azwj}, either by means, or seeking.

والتوسل إما بالنفس و هو منعها عن الرذائل و حبسها على الفضائل و الصبر يشملهما و إما بالبدن و هو إما قولي و هو الصدق و إما فعلي و هو القنوت الذي هو ملازمة الطاعة

And the means is either with the souls, and it is preventing it from the vices and withhold it upon the merits, and the patience is included, or with the body, and it is eighter my worlds, and it is the truth, or it is my deed, and it is the contentment which it necessitates the obedience.

و أما بالمال و هو الإنفاق في سبيل الخير و أما الطلب فالاستغفار لأن المغفرة أعظم المطالب بل الجامع لها و توسيط الواو بينها للدلالة على استقلال كل واحدة و كمالهم فيها أو لتغاير الموصوفين بما و تخصيص الأسحار لأن الدعاء فيها أقرب إلى الإجابة لأن العبادة حينئذ أشق و النفس أصفى و الروح أجمع سيما للمتجهدين

And either with the wealth, and it is the spending in the way of good, or the seeking, so it is the seeking of Forgiveness, because the Forgiveness is the mightiest search, but it is a summary of it, and the mediation of the (letter) 'Waw' between these is for the evidence upon the independence of each one and their perfection in it, or for changing the descriptions with it and specifying the pre-dawns, because the supplication during it is closest to being Answered, because the worship at that time is the most difficult, and the soul is clearest, and the fear is all-inclusive, being a mark of the striving ones.

قيل إنهم كانوا يصلون إلى السحر ثم يستغفرون و يدعون

It is said, 'They were praying Salat up to the pre-dawn, then they were seeking Forgiveness and supplicating'.

و في المجمع عن الصادق ع هم المصلون وقت السحر و قال من استغفر سبعين مرة في وقت السحر فهو من أهل هذه الآية

And in 'Al-Majma', from Al-Sadiq^{-asws}: 'They are the ones praying Salat at the time of the pre-dawn'. And he^{-asws} said: 'One who seeks Forgiveness seventy times during the time of pre-dawn, so he is from the rightful ones of this Verse'.

و ستأتي الأخبار في ذلك في محله إن شاء الله.

And I (Majlisi) shall be bringing the Ahadeeth regarding that in its place, if Allah^{-azwj} so Desires'.

أُمَّة قَائِمَةٌ أَي عَلَى الْحَقِّ وَ هُمُ الَّذِينَ أَسْلَمُوا مِنْهُمْ يَتْلُونَ الْخُ أَي يَتْلُونَهَا فِي تَجَدُّدِهِمْ

an upright community – i.e., being upon the truth, and they are the ones, from them were converts - **reciting the Verses [3:113]** – etc. I.e., they are reciting it during their vigils.

يُؤْمِنُونَ بِاللَّهِ وَصَفَهُمْ بِصِفَاتٍ لَيْسَتْ فِي الْيَهُودِ فَإِنَّهُمْ مَنْحَرِفُونَ عَنِ الْحَقِّ غَيْرَ مُتَعَبِّدِينَ بِاللَّيْلِ مُشْرِكُونَ بِاللَّهِ مَلْحَدُونَ فِي صِفَاتِهِ وَاصْفُونَ الْيَوْمَ الْآخِرَ بِخِلَافِ صِفَتِهِ مَدَاهِنُونَ فِي الْاِحْتِسَابِ مُتَبَاطِفُونَ عَنِ الْخَيْرَاتِ

They are believing in Allah [3:114] – He^{-azwj} Described them with characteristics which weren't in the Jews for they deviated from the truth, not worshipping at night, associating with Allah^{-azwj}, being atheists in their attributes. They are describing the last Day with different descriptions, taking lightly with the Reckoning, sluggish from the good deeds.

فَلَنْ يُكْفَرُوهُ أَي فَلَئِنْ يَضِيعَ وَ لَا يَنْقُصُ ثَوَابُهُ وَ لَا يَنْبَئِي ذَلِكَ مَا سَيَأْتِي فِي الْخَبَرِ أَنَّ الْمُؤْمِنَ مَكْفَرٌ فَإِنَّ الْمُرَادَ بِهِ أَنَّهُ لَا يَشْكُرُهُ النَّاسُ وَ اللَّهُ عَلِيمٌ بِالْمُتَّقِينَ قِيلَ بَشَارَةٌ لَهُمْ وَ إِشْعَارٌ بِأَنَّ التَّقْوَى مَبْدَأُ الْخَيْرِ وَ حَسَنُ الْعَمَلِ.

they will never be denied it, - i.e., they will never waste nor be deficient of its Rewards, and that does not negate what I (Majlisi) shall be bringing in the Hadeeth that the Momin is denied, for the intent with it is that the people do not thank him - **and Allah Knows the pious [3:115]** – It is said, 'It is a glad tiding for them and a notice that the piety is principle of the goodness and the good deeds.

وَ سَارِعُوا أَي بَادَرُوا إِلَى مَغْفِرَةٍ أَي إِلَى أَسْبَابِ الْمَغْفِرَةِ وَ فِي الْمَجْمَعِ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع إِلَى آدَاءِ الْفَرَائِضِ وَ جَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَ الْأَرْضُ عَنِ الصَّادِقِ ع إِذَا وَضَعُوهُمَا كَذَا وَ بَسَطَ يَدَيْهِ إِحْدَاهُمَا مَعَ الْآخَرَى أُعِدَّتْ لِلْمُتَّقِينَ فِي الْخِصَالِ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع فَإِنَّكُمْ لَنْ تَنَالُوهَا إِلَّا بِالتَّقْوَى

And hasten – i.e., rush - **to Forgiveness** – i.e., to the causes of the Forgiveness. And in 'Al Majma', from Amir Al-Momineen^{-asws}: 'To fulfill the obligations' - **and a Garden, the extensiveness of which is (as) the skies and the earth**, - from Al-Sadiq^{-asws}: 'when they are both placed like this!' – and he^{-asws} placed his^{-asws} hands, one of them with the other - **prepared for the pious [3:133]** – in 'Al-Khisal' – from Amir Al Momineen^{-asws}: 'You will never again it except with the piety'.

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالصَّرَّاءِ أَي فِي حَالِي الرِّخَاءِ وَالشَّدَّةِ يَعْنِي يَنْفِقُونَ فِي أَحْوَالِهِمْ كُلِّهَا مَا تيسَّرَ لَهُمْ مِنْ قَلِيلٍ أَوْ كَثِيرٍ وَالْكَاطِمِينَ الْعَيْظَ الْمَسْكِينِ عَلَيْهِ الْكَافِينَ عَنْ إِمضَائِهِ مَعَ الْقُدْرَةِ وَالْعَافِينَ عَنِ النَّاسِ التَّارِكِينَ عَقُوبَةَ مَنْ اسْتَحَقَّ مُوَآخَذَتَهُ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ قِيلَ يَحْتَمِلُ الْجِنْسَ وَ يَدْخُلُ تَحْتَهُ هُوَلَاءُ وَالْعَهْدُ فَتَكُونُ الْإِشَارَةُ إِلَيْهِمْ

Those who are spending (benevolently) in ease as well as in hardship, - i.e., in both the states of the prosperity and the hardship, meaning they are spending in all their states, whatever is easy for them, from the little or more - **and the restrainers of the anger**, - the ones withholding upon it, the refrainers from implementing it, despite being able - **and the pardoners of people**; - the ones neglecting the punishing (revenge) deserving being seized with it - **and Allah Loves the good-doers [3:134]** – It is said, ‘It carries the genus and is included under it, so it would be an indication to them.

فِي الْمَجْمَعِ رَوَى أَنَّ جَارِيَةَ لِعَلِيِّ بْنِ الْحُسَيْنِ عَ جَعَلَتْ تَسْكِبُ عَلَيْهِ الْمَاءَ لِيَتَهَيَّأَ لِلصَّلَاةِ فَسَقَطَ الْإِبْرِيْقُ مِنْ يَدِهَا فَشَجَّهَ فَرَفَعَ رَأْسَهُ إِلَيْهَا فَقَالَتْ لَهُ الْجَارِيَةُ إِنَّ اللَّهَ يَقُولُ وَالْكَاطِمِينَ الْعَيْظَ فَقَالَ لَهَا كَطَمْتَ غِيظِي قَالَتْ وَالْعَافِينَ عَنِ النَّاسِ قَالَ عَفَى اللَّهُ عَنْكَ قَالَتْ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ قَالَ أَذْهَبِي فَأَنْتِ حُرَّةٌ لِرُجُوعِ اللَّهِ.

And in ‘Al-Majma’ – It is reported that a maid of Ali Bin Al Husayn^{-asws} went to pour the water upon him for preparation for the Salat. The pitcher fell from her hand, and it was smashed. He^{-asws} raised his^{-asws} head towards her. The maid said to him^{-asws}, ‘Allah^{-azwj} Says: **‘and the restrainers of the anger,’**. He^{-asws} said to her: ‘I^{-asws} have restrained my^{-asws} anger’. She said, **‘and the pardoners of people;**’. He^{-asws} said: ‘May Allah^{-azwj} Pardon you’. She said, **‘and Allah Loves the good doers [3:134]’**. He^{-asws} said: ‘Go, for you are hereby free for the Face of Allah^{-azwj}}’.

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ سَيِّئَةً بِالْعَدْوِ فِي الْقُبْحِ كَالزَّنَا أَوْ ظَلَمُوا أَنْفُسَهُمْ قِيلَ بَأْنَ أذْنَبُوا أَوْ ذَنْبَ كَانَ وَقِيلَ الْفَاحِشَةَ الْكَبِيرَةَ وَ ظَلَمَ النَّفْسَ الصَّغِيرَةَ وَ قِيلَ الْفَاحِشَةَ مَا يَتَعَدَّى وَ ظَلَمَ النَّفْسَ مَا لَيْسَ كَذَلِكَ وَقِيلَ أَوْ ظَلَمُوا أَوْ ذَنْبُوا ذَنْبًا أَعْظَمَ مِنَ الزَّنَا

And those when they are committing an indecency – i.e., evil deed in the ugliness, like the adultery - **or doing injustice to their own selves, [3:135]** - It is said, ‘When they commit a sin, whichever sin it may be’. And it is said, ‘The indecency is the major sins, and injustice to the self is the minor sin’. And it is said, ‘The indecency is what is a transgression, and injustice to the self is what isn’t like that’. And it is said, **‘or doing injustice to their own selves, [3:135]** – i.e., which sin can they commit which is mightier than the adultery?’

فَاسْتَغْفِرُوا لِذُنُوبِهِمْ بِالندَمِ وَ التَّوْبَةِ وَ مَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ اسْتَفْهَامٌ بِمَعْنَى النِّفْيِ مُعْتَرِضٌ بَيْنَ الْمُعْطُوفِينَ وَ الْمُرَادُ بِهِ وَصْفُهُ تَعَالَى بِسَعَةِ الرَّحْمَةِ وَ عَمُومِ الْمَغْفِرَةِ وَ الْحَثُّ عَلَى الْاسْتِغْفَارِ وَ الْوَعْدُ بِقَبُولِ التَّوْبَةِ وَ لَمْ يُبْصِرُوا عَلَى مَا فَعَلُوا أَوْ لَمْ يَقِيمُوا عَلَى ذُنُوبِهِمْ غَيْرَ مُسْتَغْفِرِينَ وَ سَيَأْتِي مَعْنَى الْإِصْرَارِ فِي بَابِهِ إِنَّ شَاءَ اللَّهُ وَ هُمْ يَغْلَمُونَ أَوْ لَمْ يَصِرُوا عَلَى قَبِيحِ فَعْلِهِمْ عَامِلِينَ بِهِ

and asking Forgiveness for their sins – with the remorse and the repentance - **and who Forgives the sins except Allah?** – interrogative in the meaning of negation objecting between the two sympathies, and the intent with it is, He^{-azwj} the Exalted has been Described with vastness of Mercy, and generality of Forgiveness, and the urging upon the seeking Forgiveness, and the Promise of Accepting the repentance - **and they do not persist upon what they are doing** – i.e., and they are not staying upon their sins without having sought Forgiveness. And I (Majlisi) will bring the meaning of persistence in its chapter if Allah^{-azwj}} so

Desires - **while they are knowing [3:135]** – i.e., and they do not persist upon ugliness of their deeds knowingly with it.

وَنِعْمَ أَجْرُ الْعَامِلِينَ أَيِ الْمُغْفِرَةِ وَالْجَنَاتِ

and excellent is the Recompense of the workers [3:136] – i.e., the Forgiveness and the Gardens.

و فِي الْمَجَالِسِ عَنِ الصَّادِقِ ع قَالَ لَمَّا نَزَلَتْ هَذِهِ آيَةُ صَعَدَ إِبْلِيسُ جَبَلًا فَصَرَخَ بِأَعْلَى صَوْتِهِ بِعِفَارِيَّتِهِ فَاجْتَمَعُوا إِلَيْهِ فَقَالُوا يَا سَيِّدَنَا لَمَّا دَعَوْتَنَا قَالَ نَزَلَتْ هَذِهِ آيَةُ فَمَنْ لَهَا

And in 'Al-Majaalis', from Al-Sadiq^{asws} having said: 'When this Verse was Revealed, Iblees^{la} ascended a mountain and shouted at the top of his^{la} voice to his^{la} audacious ones. They^{la} gathered to him^{la}. They^{la} said, 'O our master^{la}! Why did you^{la} call us^{la}? He^{la} said, 'This Verse has been Revealed, so who is for it?'

فَقَامَ عَفْرِيْتُ مِنَ الشَّيَاطِينِ فَقَالَ أَنَا لَهَا بِكَذَا وَكَذَا قَالَ لَسْتُ لَهَا فَقَامَ آخَرَ فَقَالَ مِثْلَ ذَلِكَ فَقَالَ لَسْتُ لَهَا فَقَالَ الْوَسْوَاسُ الْخَنَّاسُ أَنَا لَهَا قَالَ بِمَاذَا قَالَ أَعْدَهُمْ وَأَمْنِيهِمْ حَتَّى يَوَاقِعُوا الْخَطِيئَةَ فَإِذَا وَاقِعُوا الْخَطِيئَةَ أَنْسَيْتَهُمُ الْاسْتِغْفَارَ فَقَالَ أَنْتَ لَهَا فَوَكَلَهُ بِهَا إِلَى يَوْمِ الْقِيَامَةِ

An audacious one from the Satans^{la} stood up. He^{la} said, 'I^{la} shall be for it with such and such!' He^{la} said, 'You^{la} aren't for it'. Another one stood up. He^{la} said similar to that. He^{la} said, 'You^{la} aren't for it'. The wicked insinuator said, 'I^{la} will be for it'. He^{la} said, 'With what?' He^{la} said, 'I^{la} shall prepare them and make them wishful until they fall into the sin. When they fall into a sin, I^{la} shall make them forget except seeking the Forgiveness'. He^{la} said, 'You^{la} are for it!' He^{la} allocated him^{la} with it up to the Day of Qiyamah''.

و سَيَأْتِي قِصَّةَ بَهْلُولِ النَّبَاشِ فِي ذَلِكَ عِنْدَ ذِكْرِ قِصَصِ الْخَائِفِينَ

And I (Majlisi) shall bring a story of Bahloul Al-Nabash regarding that at the mention of the story of the fearing ones'.

لَايَاتٍ لِأُولَى الْأَلْبَابِ أَيِ لِدَلَالَتِهَا وَاضِحَةً عَلَى التَّوْحِيدِ وَكَمَالِ عِلْمِهِ سُبْحَانَهُ وَحُكْمَتِهِ وَنَفَازِ قُدْرَتِهِ وَمُشَبِّهَتِهِ لِذَوِي الْعُقُولِ الْخَالِصَةِ عَنِ شَوَائِبِ الْحَسِّ وَالْوَهْمِ

Signs for the ones of understanding [3:190] – i.e., clear evidence upon the Oneness, and perfection of His^{azwj} Knowledge, the Glorious, and His^{azwj} Wisdom, and implementation of His^{azwj} Power and His^{azwj} Desire for the ones with intellect, pure from the impurities of the sensory perceptions and the imaginations.

الَّذِينَ يَذْكُرُونَ اللَّهَ فِي جَمِيعِ الْأَحْوَالِ وَعَلَى جَمِيعِ الْهَيْئَاتِ

Those who are recalling Allah [3:191] – in the entirety of the situations, and upon entirety of the bodies.

وَعَنِ الصَّادِقِ ع عَنِ النَّبِيِّ ص مَنْ أَكْثَرَ ذِكْرَ اللَّهِ أَحَبَّهُ اللَّهُ.

And from Al-Sadiq^{asws}, from the Prophet^{saww}: ‘One who frequents the Zikr of Allah^{azwj}, Allah^{azwj} would Love him’.

وَعَنِ الْبَاقِرِ ع قِيَاماً الصَّحِيحِ يُصَلِّي قَائِماً وَفُعُوداً الْمَرِيضِ يُصَلِّي جَالِساً وَعَلَى جُنُوبِهِمُ الَّذِي يَكُونُ أضعَفَ مِنَ الْمَرِيضِ الَّذِي يُصَلِّي جَالِساً.

And from Al-Baqir^{asws}: ‘**standing** – the healthy one praying Salat standing - **and sitting** – the sick one praying Salat seated - **and (lying) on their sides** – the ones who happen to be weaker than the sick who is praying seated.

وَعَنْهُ ع لَا يَزَالُ الْمُؤْمِنُ فِي صَلَاةٍ مَا كَانَ فِي ذِكْرِ اللَّهِ قَائِماً أَوْ جَالِساً أَوْ مُضْطَجِعاً إِنَّ اللَّهَ يَقُولُ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَاماً وَفُعُوداً وَعَلَى جُنُوبِهِمْ.

And from him^{asws}: ‘The Momin does not cease to be in Salat for as long as he mentions Allah^{azwj}, standing, or sitting, or lying down. Allah^{azwj} Says: **Those who are recalling Allah standing and sitting and (lying) on their sides [3:191]**’.

وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَيَعْتَبِرُونَ بِهَا وَسَاتِي الْأَخْبَارِ فِي فَضْلِ التَّفَكُّرِ

and are thinking regarding the Creation of the skies and the earth: - and they are taking lesson with them. And I (Majlisi) will bring the Ahadeeth regarding the merit of pondering.

رَبَّنَا مَا خَلَقْتَ هَذَا الْخَلْقَ بَاطِلاً عِثَا ضَائِعَا مِنْ غَيْرِ حِكْمَةٍ يَعْنِي يَقُولُونَ ذَلِكَ سُبْحَانَكَ تَنْزِيهَا لَكَ مِنَ الْعِبَادَةِ وَهُوَ اعْتِرَاضٌ فَقِينَا عَذَابَ النَّارِ لِلْإِخْلَالِ بِالنَّظَرِ فِيهِ وَالْقِيَامِ بِمَا يَقْتَضِيهِ

‘Our Lord! You have not Created this – creation - **in vain!** – a vanity wasted and without wisdom meaning they are saying that – **Glory be to You;** - a removal of You^{azwj} from the vanity and the false creation, and it is an objection - **Save us then from Punishment of the Fire [3:191]** – of the breach with the looking in it, and the staying with what would require it.

وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ وَضَعِ الْمَظْهَرِ مَوْضِعَ الْمَضْمَرِ لِلدَّلَالَةِ عَلَى أَنْ ظَلَمَهُمْ صَارَ سَبَباً لِإِدْخَالِهِمُ النَّارَ وَانْقِطَاعِ النَّصْرَةِ عَنْهُمْ فِي الْخِلَاصِ

and for the unjust there will not be anyone from the helpers [3:192] – He^{azwj} Placed the apparent in the implied position for the evidencing upon that their unjust becomes a cause of their entering the Fire and the cutting off the help from them in being rescued.

وَرَوَى الْعِيَّاشِيُّ عَنِ الْبَاقِرِ ع مَا لَهُمْ مِنْ أُمَّةٍ يَسْمُوهُمْ بِأَسْمَائِهِمْ

And it is reported by Al-Ayyashi, from Al-Baqir^{asws}: ‘There will be no imams for (helping) them, they were naming with their^{asws} names.

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا هُوَ الرَّسُولُ ص وَقِيلَ الْقُرْآنَ

Our Lord! We heard a caller - he^{saww} is the Rasool^{saww}’. And it is said, ‘The Quran’.

فَاغْفِرْ لَنَا ذُنُوبَنَا قَبْلَ أَيِّ كِبَائِرِنَا فَإِنَّهَا ذَاتُ تَبَعَاتٍ وَأَذْنَابٍ وَكَفَّرَ عَنَّا سَيِّئَاتِنَا فَإِنَّهَا مُسْتَقْبِحَةٌ وَلَكِنَّهَا مَكْفُورَةٌ عَنْ مَجْتَنِبِ الْكِبَائِرِ وَتَوَقَّفْنَا مَعَ الْأَبْرَارِ مَخْصُوصِينَ بِصَحْبَتِهِمْ مَعْدُودِينَ فِي زَمَرَتِهِمْ

Forgive our sins for us – It is said, ‘I.e., our major sins, for these are with consequences and sins - **and Cover our evil deeds from us** – for these are reprehensible, but these are expiated from the one shunning the major sins - **and Cause us to die with the righteous ones [3:193]** – specialised with their accompaniment, counted in their group.

عَلَى رُسُلِكَ أَي عَلَى أَلْسِنَتِهِمْ وَ إِنَّمَا سَأَلُوا مَا وَعَدُوا مَعَ أَنَّهُ لَا يَخْلِفُ اللَّهُ وَعْدَهُ تَعْبُدًا وَ اسْتِكَانَةً وَ مَخَافَةً أَنْ يَكُونُوا مَقْصِرِينَ فِي الْأَمْثَالِ وَ لَا تُحْزِنُنَا يَوْمَ الْقِيَامَةِ بِأَنْ تَعَصِمَنَا عَمَّا يَقْتَضِي الْحَزِي إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ بِإِثَابَةِ الْمُؤْمِنِ وَ إِجَابَةِ الدَّاعِي وَ تَكْرِيرِ رَبِّنَا لِلْمَبَالِغَةِ فِي الْإِبْتِهَالِ وَ الدَّلَالَةِ عَلَى اسْتِقْلَالِ الْمَطَالِبِ وَ عُلُوِّ شَأْنِهَا

by Your Rasools – i.e., upon their tongues, and rather they are asking what they have been promised with. Surely Allah^{-azwj} does not Break His^{-azwj} Promise, worshipping, and slackening, and fearing that they might be deficient in the examples - **and do not Disgrace us on the Day of Resurrection**; - by absolving us from what requires the disgrace -**surely You do not break the Promise’ [3:194]** – by Rewarding the Momin and Answering the supplicater, and the repetition of ‘Our Lord’ is for the eloquence in the beseeching and the evidencing upon the independence of the request, and the loftiness of its affair.

و فِي الْمَجْمَعِ عَنِ النَّبِيِّ ص لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ قَالَ وَيَلْ مَنْ لَأَكْهَبَا بَيْنَ فَكِيهِ وَ لَمْ يَتَأَمَّلْ مَا فِيهَا.

And in ‘Al-Majma’ – from the Prophet^{-saww} having said when this Verse was Revealed: ‘Woe be for the one who put it between his jaws and does not contemplate what is in it’.

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ إِلَى طَلِبَتِهِمْ أَنِّي لَا أُضَيِّعُ عَمَلًا عَامِلٍ إِلَى قَوْلِهِ بَعْضُكُمْ مِنْ بَعْضٍ لِأَنَّ الذَّكَرَ مِنَ الْأُنْثَى وَ الْأُنْثَى مِنَ الذَّكَرِ أَوْ لِأَنَّهُمَا مِنْ أَصْلٍ وَاحِدٍ أَوْ لِفِرْطِ الْإِتِّصَالِ وَ الْإِتِّحَادِ وَ لَاتِفَاقِهِمْ فِي الدِّينِ وَ الطَّاعَةِ وَ هُوَ اعْتِرَاضٌ

So, their Lord Answered to them: - to their request - **‘I will not Waste the work of a worker from you, whether male or female, the one of you being from the other;** - because the male is from the female and the female is from the male, or because both of them are from one origin, or due to the excessive connection and the unity and their compatibility in the religion and the obedience, and it is an objection.

فَالَّذِينَ هَاجَرُوا الْأَوْطَانَ وَ الْعَشَائِرَ فِي الدِّينِ وَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَ أُودِعُوا فِي سَبِيلِي بِسَبَبِ إِيمَانِهِمْ بِاللَّهِ وَ مِنْ أَجْلِهِ وَ قَاتَلُوا الْكُفْرَانَ وَ قُتِلُوا فِي الْجِهَادِ.

so those who emigrated – (from) the homelands and the clans regarding the religion - **and were expelled from their homes and were persecuted in My Way** – due to the cause of their belief in Allah^{-azwj} and from its reason - **and they fought** – the Kafirs - **and were killed**, during the Jihad.

فِي مَجَالِسِ الصَّدُوقِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع لَمَّا هَاجَرَ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ لِيَلْحَقَ بِالنَّبِيِّ وَ قَدِ قَارَعَ الْفَرَسَانَ مِنْ قَرِيشٍ وَ مَعَهُ فَاطِمَةُ بِنْتُ أَسَدٍ وَ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ص وَ فَاطِمَةُ بِنْتُ الزُّبَيْرِ فَسَارَ ظَاهِرًا قَاهِرًا حَتَّى نَزَلَ ضَجْنَانَ

In (the book) ‘Majaalis’ of Al-Sadouq, ‘When Amir Al-Momineen^{-asws} emigrated from Makkah to Al-Medina to join with the Prophet^{-saww}, and he^{-asws} had hired two horses from Qureysh, and with him^{-asws} was (Syeda) Fatima^{-asws} Bint Asad^{-as}, and (Syeda) Fatima^{-asws} Bint Rasool-Allah^{-saww}, and Fatima Bint Al-Zubeyr, he^{-asws} travelled apparently compellingly, until he^{-asws} descended at Zajnan.

فلزم بما يوما و ليلة و لحق به نفر من ضعفاء المؤمنين و فيهم أم أيمن مولاة رسول الله ص و كان يصلي ليلته تلك هو و الفواطم و يذكرون الله قياما و قعودا و على جنوبهم فلن يزالوا كذلك حتى طلع الفجر

He^{-asws} stayed at it for a day and a night and a number of weak Momineen joined with him^{-asws}, and among them was Umm Ayman^{-ra}, a slave girl of Rasool-Allah^{-saww}, and he^{-asws} prayed Salat of that night of his^{-asws}, him^{-asws} and the 'Fatimas', and they mentioned Allah^{-azwj} standing and sitting and lying on their sides. They did not cease to be like that until the dawn emerged.

فصلى ع بهم صلاة الفجر ثم سار لوجهه فجعل و هن يصنعون ذلك منزلا بعد منزل يعبدون الله و يرغبون إليه كذلك حتى قدم المدينة و قد نزل الوحي بما كان من شأنهم قبل قدومهم الَّذِينَ يَذْكُرُونَ اللَّهَ الْآيَاتِ

He^{-asws} prayed Salat Al-Fajr with them, then travelled to his^{-asws} direction, and they did that stop after stop, worshipping Allah^{-azwj} and hoping to Him^{-azwj} like that until they arrived at Al-Medina, and the Revelation had already descended with what had happened from their affair before their arrival. **Those who are recalling Allah [3:191]** – the Verses.

قوله مِنْ ذَكَرٍ أَوْ أَنْتَى الذِّكْرِ عَلِيٍّ وَالْأَنْتَى الْفَوَاطِمُ بَعْضُكُمْ مِنْ بَعْضٍ يَعْنِي عَلِيٌّ مِنْ فَاطِمَةَ أَوْ قَالَ الْفَوَاطِمُ وَ هُنَّ مِنْ عَلِيٍّ.

His^{-azwj} Words: **whether male or female**, - the male is Ali^{-asws} and the females were the 'Fatimas' - **the one of you being from the other [3:195]** – meaning Ali^{-asws} is from Fatima^{-asws}, or said 'Fatimas', and they were from Ali^{-asws}.

و أقول ظاهر الآية يشمل كل من اتصف بهذه الصفات.

And I (Majlisi) am saying: 'The Verse apparently includes every one described with these attributes'.

إِنْ تُبْدُوا خَيْرًا أَوْ تَعْفُوا عَنْ سُوءٍ مَعِ قُدْرَتِكُمْ عَلَى الْإِنْتِقَامِ وَ هُوَ الْمَقْصُودُ ذَكَرَهُ وَ مَا قَبْلَهُ تَمْهِيدٌ لَهُ وَ لَذَا رَتَبَ عَلَيْهِ قَوْلَهُ فَإِنَّ اللَّهَ كَانَ عَفْوًا قَدِيرًا لَمْ يَزَلْ يَكْتُمُ الْعَفْوَ عَنِ الْعَصَاةِ مَعَ كَمَالِ قُدْرَتِهِ عَلَى الْإِنْتِقَامِ.

If you do good openly - i.e., manifesting it - **or pardon an evil**, - an evil deed despite your ability to take revenge, and it is the purpose of its mention, and what is before it is a preface for it, and for that reason are arranged His^{-azwj} Words - **so Allah would always be Pardoning, Powerful [4:149]** – not ceasing to be of frequent Pardoning from the disobediences despite having perfect Ability upon taking the revenge.

لَكِنَّ الرَّاْسِخُونَ فِي الْعِلْمِ مِنْهُمْ قَالُوا أَيُّ مِنَ الْيَهُودِ كَعَبَدَ اللَّهُ بِنِ سَلَامٍ وَ أَصْحَابِهِ وَ الْمُؤْمِنُونَ أَيُّ مِنْهُمْ أَوْ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ يُؤْمِنُونَ خَيْرَ الْمُبْتَدِئِ

But the ones deeply rooted in the Knowledge from them, [4:162] - said, i.e., from the Jews like Abdullah Bin Salam and his companions - **and the Momineen** – i.e., from them, or from the Emigrants and the Helpers - **believing** - in the initial News.

وَ الْمُؤْمِنِينَ الصَّلَاةَ قِيلَ نَصَبَ عَلَى الْمَدْحِ أَوْ عَطْفَ عَلَى مَا أُنزِلَ إِلَيْكَ وَ الْمَرَادُ بِهِمُ الْأَنْبِيَاءُ وَ قُرِئَ بِالرَّفْعِ عَطْفًا عَلَى الرَّاْسِخُونَ أَوْ الضَّمِيرِ فِي يُؤْمِنُونَ أَوْ عَلَى أَنَّهُ مَبْتَدَأٌ وَ الْخَبَرُ أُولَئِكَ سُنُّوهُمْ أُولَئِكَ سُنُّوهُمْ أَجْرًا عَظِيمًا لِمَجْمَعِهِمْ بَيْنَ الْإِيمَانِ الصَّحِيحِ وَ الْعَمَلِ الصَّالِحِ.

and the establishers of the Salat, - It is said, 'It is set upon the praise of inclination upon - **in what is Revealed to you** - and the intent with them are the Prophets, and it is read with raising the inclination upon '**the ones deeply rooted in the Knowledge**' or the pronoun in '**believing**', or upon that it is initiating and the News - **they, We shall be Giving them a mighty Recompense [4:162]** – due to their gathering between the correct Eman and the righteous deeds.

وَ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ بِالْإِسْلَامِ لِيَذُكْرَ الْمَنَعَمَ وَ يَرْغَبَكُمْ فِي شُكْرِهِ وَ مِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ قَبْلَ يَعْني عِنْدَ إِسْلَامِكُمْ بِأَنْ تَطِيعُوا اللَّهَ فِيمَا يَفْرَضُهُ عَلَيْكُمْ
سِرْكُمْ أَوْ سَاءَكُمْ

And recall the Favour of Allah on you - with Al Islam and Reminding you of the bounties, and Making you desirous in thanking for it - **and His Covenant which He Bound you with firmly, [5:7]** – it is said, 'It means during your Islam, by your obeying Allah^{-azwj} in what He^{-azwj} has Obligated upon you, (with) your happiness and your unhappiness.

وَ فِي الْمَجْمَعِ عَنِ الْبَاقِرِ ع أَنَّ الْمُرَادَ بِالْمِيثَاقِ مَا بَيَّنَّ لَهُمْ فِي حَجَّةِ الْوَدَاعِ مِنْ تَحْرِيمِ الْمُحَرَّمَاتِ وَ كَيْفِيَّةِ الطَّهَّارَةِ وَ فَرَضِ الْوَلَايَةِ وَ غَيْرِ ذَلِكَ.

And in (the book) 'Al Majma' – from Al Baqir^{-asws}: 'The intent with the Covenant is what he^{-saww} explained to them during the farewell Hajj, from prohibiting the Prohibitions, and the method of cleansing, and obligation of the Wilayah, and other than that'.

أَقُولُ وَ هَذَا دَاخِلٌ فِي ذَلِكَ إِذْ قُلْتُمْ سَمِعْنَا وَ أَطَعْنَا

I (Majlisi) am saying, 'And this is included in that: **when you said: 'We have heard and we obey', [5:7]**'.

قال علي بن إبراهيم لما أخذ رسول الله ص الميثاق عليهم بالولاية قالوا سمعنا و أطعنا ثم نقضوا ميثاقه

Ali Bin Ibrahim said, 'When Rasool-Allah^{-saww} took the covenant upon them with the Wilayah, they said, 'We hear and obey!' Then they broke his^{-azwj} covenant'.

وَ اتَّقُوا اللَّهَ فِي إِنْسَاءِ نِعْمَتِهِ وَ نَقْضِ مِيثَاقِهِ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ بِخَفِيَّتِهَا فَضْلاً عَنِ جَلِيَّاتِ أَعْمَالِكُمْ

and fear Allah, - regarding forgetting His^{-azwj} Favours and breaking His^{-azwj} Covenant - **surely Allah knows what is in the chests [5:7]** – with its hidden matters, as well as the manifestation of your deeds.

قَوَامِينَ أَي بِالْحَقِّ لِلَّهِ خَالِصاً لَهُ شُهَدَاءَ بِالْقَسْطِ أَي الْعَدْلِ وَ لَا يَجْرِمَنَّكُمْ أَي وَ لَا يَحْمِلَنَّكُمْ شَتَانُ قَوْمٍ أَي شِدَّةُ عِدَاوَتِهِمْ وَ بَعْضُهُمْ عَلَى آلَا تَعْدِلُوا فَتَعْتَدُوا عَلَيْهِمْ بَارْتِكَابَ مَا لَا يَجِلُّ كَمَثَلَةِ وَ قَذْفِ وَ قَتْلِ نِسَاءٍ وَ صَبِيَّةٍ وَ نَقْضِ عَهْدِ تَشْفِيَا مِمَّا فِي قُلُوبِكُمْ اغْدِلُوا فِي أَوْلِيَانِكُمْ وَ أَعْدَائِكُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ
فمجازيكم.

Be firm – i.e., with the truth - **witnesses of Allah** – purely for Him^{-azwj} - **with fairness**, - i.e., justice - **and do not let hatred of a people** – i.e., severity of their enmity and their hatred - **make you unjust**; - i.e., not carry you upon it - **and be just**, - so you might be excessive by indulging in what is not Permissible, like trampling (dead bodies), and slander, and killing women and children, and breaking a pact to heal what is in your hearts, so dispense justice

among your friends and your enemies - **surely Allah is Aware with what you are doing [5:8]** – so He^{-azwj} will Recompense you.

أَنْ يَبْسُطُوا أَيَّ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ بِالْقَتْلِ وَالْإِهْلَاكِ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ مَعَهَا أَنْ تَمُدَّ إِلَيْكُمْ وَرَدَّ مَضْرُوعَهَا عَنْكُمْ

when a people resolved to extend - i.e., assault - **their hands towards you**, - with the killing and the destruction - **but He Restrained their hands from you; [5:11]** – Its meaning is that they are extending to you and He^{-azwj} Rebutted its harm away from you.

قال علي بن إبراهيم يعني أهل مكة من قبل فتحها فكف أيديهم بالصلح يوم الحديبية

Ali Bin Ibrahim said, 'It means the people of Makkah from before its conquest, so He^{-azwj} Restrained their hands with the reconciliation on the day of Al-Hudeybiya'.

وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ فَإِنَّهُ الْكَافِي لِإِصْلَاحِ الْخَيْرِ وَ دَفْعِ الشَّرِّ

and let the Momineen be reliant upon Allah [5:11] – for He^{-azwj} is Sufficient in Giving the good and Repelling the evil.

أَثْنِي عَشَرَ نَفِيسًا كَفِيلًا أَمِينًا شَاهِدًا مِنْ كُلِّ سَبْطٍ يَنْقَبُ عَنْ أَحْوَالِ قَوْمِهِ وَ يَفْتَشُ عَنْهَا وَ يَعْرِفُ مَنَاقِبَهُمْ

twelve chieftains; - a trustworthy guarantor, a witness from every tribe about the situations of his people, and he investigates about it and know their virtues.

إِنِّي مَعَكُمْ بِالنَّصْرَةِ وَ آمَنْتُمْ بِرُسُلِي أَيَّ صَدَقْتُمُوهُمْ وَ عَزَّزْتُمُوهُمْ أَيَّ نَصَرْتُمُوهُمْ وَ قَوَّيْتُمُوهُمْ وَ أَفْرَضْتُمْ اللَّهَ بِالْإِنْفَاقِ فِي سَبِيلِهِ لِأَكْفَرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ لِأَغْطِيَنَهَا.

"I am with you all, - with the Help - **and you believe in My Rasools** - i.e., you ratify them^{-as} - **and support them**, - i.e., help them^{-as} and strengthen them^{-as} - **and you lend Allah** – by spending in His^{-azwj} Way - **I shall Expiate your evil deeds [5:12]** – I^{-azwj} shall Cover them up.

مَنْ يَزْنِدْ مِنْكُمْ عَنْ دِينِهِ جَوَابَهُ مَحْدُوفٌ يَعْنِي فَلَنْ يَضُرَّ دِينَ اللَّهِ شَيْئًا فَإِنَّ اللَّهَ لَا يَخْلِي دِينَهُ مِنْ أَنْصَارٍ يَحْمُونَهُ

The one from you who reneges from his Religion, - Its answer is omitted, meaning, you will never (be able to) harm the religion of Allah^{-azwj} of anything, for Allah^{-azwj} does not Vacate His^{-azwj} religion of helpers protecting it.

و قال علي بن إبراهيم هو مخاطبة لأصحاب رسول الله ص الذين غصبوا آل محمد حقهم و ارتدوا عن دين الله

And Ali Bin Ibrahim said, 'He^{-azwj} is Addressing the companions of Rasool-Allah^{-saww}, the ones usurped the Progeny^{-asws} of Muhammad^{-saww} of their^{-asws} rights and they reneged from the religion of Allah^{-azwj}'.

يُحِبُّهُمْ وَ يُحِبُّونَهُ يُحِبُّهُمْ اللَّهُ وَ يُحِبُّونَ اللَّهَ أَدْلَى عَلَى الْمُؤْمِنِينَ رَحْمَاءٌ عَلَيْهِمْ مِنَ الذَّلِّ بِالْكَسْرِ الَّذِي هُوَ اللَّيْنُ لَا مِنَ الذَّلِّ بِالضَّمِّ الَّذِي هُوَ الْهَوَانُ أَعَزَّةٌ عَلَى الْكَافِرِينَ غَلَاظٌ شَدَادٌ عَلَيْهِمْ مِنْ عِزِّهِ إِذَا غَلَبَهُ

He would be Loving them and they would be loving Him, - they would be loving Allah^{-azwj} and Allah^{-azwj} would be Loving them - **being humble towards the Momineen**, - being merciful upon them, from 'Al-Zill' with 'Al-Kasr' which is the leniency, nor from 'Al-Zill' with 'Al-Zumma' which is the disgrace - **mighty against the Kafirs**. – severely harsh upon them from his might when he overcomes him.

يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِالْقِتَالِ لِإِعْلَاءِ كَلِمَةِ اللَّهِ وَ إِعْزَازِ دِينِهِ وَ لَا يَخَافُونَ لَوْمَةً لَائِمَةً فِيمَا يَأْتُونَ مِنَ الْجِهَادِ وَ الطَّاعَةِ فِي الْجَمْعِ عَنِ الْبَاقِرِ وَ الصَّادِقِ ع هَمَّ
أَمِيرِ الْمُؤْمِنِينَ ع وَ أَصْحَابِهِ حِينَ قَاتَلَ مِنَ النَّكَثِيِّينَ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ

They would be fighting in the Way of Allah - with the battling to raise the Word of Allah^{-azwj} and Strengthen His^{-azwj} religion - **and they would not be fearing accusations of an accuser**. – in what they would be doing, from the Jihad and the obedience. In 'Al 'Majma' from Al-Baqir^{-asws} and Al-Sadiq^{-asws}: 'They are Amir Al-Momineen^{-asws} and his^{-asws} companions when they fought against the ones who had fought them, from the breakers of the allegiance (Battle of Al-Jamal), and the deviants (Battle of Al-Siffeen) and the renegades (Battle of Al-Nahrwan)'.
ذَلِكَ فَضْلُ اللَّهِ أَيَّ مَحَبَّتِهِمْ اللَّهُ سَبْحَانَهُ وَ لِيْنَ جَانِبِهِمْ لِلْمُؤْمِنِينَ وَ شَدَّتْهُمْ عَلَى الْكَافِرِينَ تَفَضُّلٌ مِنَ اللَّهِ وَ تَوْفِيقٌ وَ لَطْفٌ مِنْهُ وَ مَنَّةٌ مِنْ جِهَتِهِ يُؤْتِيهِ مَنْ
يَشَاءُ يَعْطِيهِ مَنْ يَعْلَمُ أَنَّهُ مَحَلٌّ لَهُ وَ اللَّهُ وَاسِعٌ جَوَادٌ لَا يَخَافُ نِفَادَ مَا عِنْدَهُ عَلَيْهِمْ بِمَوْضِعِ جُودِهِ وَ عَطَائِهِ

That is a Grace of Allah. – i.e., their love of Allah^{-azwj} the Glorious, and softening their wifes for the Momineen, and their harshness upon the Kafirs is a Grace from Allah^{-azwj} and an Inclination and a Kindness from Him^{-azwj} and a Conferment from His^{-azwj} Direction - **He Gives it to the one He so Desires**, - Giving it to the one who known that it is Permissible for him - **and Allah is Capacious**, - Generous, nor fearing the depletion of what is with Him^{-azwj} - **most Knowing [5:54]** – of the placement of His^{-azwj} Generosity, and His^{-azwj} Giving.

وَ لَا رَيْبَ فِي نَزُولِ آيَةِ إِيْمَانًا وَ يُبَيِّنُ اللَّهُ فِي أَمِيرِ الْمُؤْمِنِينَ ع وَ قَدْ مَرَّتِ الْأَخْبَارُ فِي ذَلِكَ فِي الْمَجْلَدِ التَّاسِعِ.

And there is no doubt in the Revelation of the Verse: **But rather, your Guardian is Allah, [5:55]** is regarding Amir Al Momineen^{-asws}, and the Ahadeeth have already passed regarding that in the ninth volume.

فِيمَا طَعَمُوا أَيَّ مِنَ الْمَسْتَلْذَاتِ أَكَلَا كَانَ أَوْ شَرِبَا فَإِنَّ الطَّعْمَ يَعْصِمُهُمَا وَ فِي الْجَمْعِ فِي تَفْسِيرِ أَهْلِ الْبَيْتِ ع فِيمَا طَعَمُوا مِنَ الْحَلَالِ

regarding what they are consuming, [5:93] - from the pleasurable, whether it was food or drink, for the taste pervades them. And in 'Al-Majma' in the interpretation by People^{-asws} of the Household, regarding they consumed from the Permissibles.

إِذَا مَا اتَّقَوْا إِلَى الْمُحْسِنِينَ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ لَمَّا نَزَلَ تَحْرِيمُ الْخَمْرِ وَ الْمَيْسِرِ وَ التَّشْدِيدُ فِي أَمْرِهِمَا قَالَ النَّاسُ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ يَا رَسُولَ اللَّهِ قَتَلَ أَصْحَابَنَا وَ هُمْ يَشْرِبُونَ الْخَمْرَ وَ قَدْ سَمَاهُ اللَّهُ رَجْسًا وَ جَعَلَهَا مِنْ عَمَلِ الشَّيْطَانِ وَ قَدْ قَلَّتْ مَا قَلَّتْ أَوْ فَيَضُرُّ أَصْحَابَنَا ذَلِكَ شَيْئًا بَعْدَ مَا مَاتُوا فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ

when they are fearing – up to - **the good doers [5:93]** – Ali Bin Ibrahim, 'When the Prohibition was Revealed regarding the wine, and the gambling, and the severity regarding their matter, the people from the Emigrants and the Helpers said, 'O Rasool-Allah^{-saww}! Our companions have been killed and they were drinking the wine, and Allah^{-azwj} has Named it as an

uncleanness and Made it to be from the work of Satan^{-la}, and He^{-azwj} has Said what He^{-azwj} Said, so does that harm our companions of anything after they have died?’ So, Allah^{-azwj} Revealed this Verse.

فهذا لمن مات أو قتل قبل تحريم الخمر و الجناح هو الإثم و هو على من شربها بعد التحريم

Thus, this is for the one who died or killed before the Prohibition of wine, and the blame, it is the sin, and it is upon the one who drinks it after the Prohibition.

و قيل فيما طَعِمُوا أي مما لم يحرم عليهم إذا ما اتَّقُوا أي المحرم وَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ أي ثبتوا على الإيمان و الأعمال الصالحة ثُمَّ اتَّقُوا أي ما حرم عليهم بعد كالخمر وَ آمَنُوا بتحريمه ثُمَّ اتَّقُوا أي استمروا و ثبتوا على اتقاء المعاصي وَ أَحْسَنُوا أي و تحروا الأعمال الجميلة فاشتغلوا بها.

And it is said, '**regarding what they are consuming** – i.e., from what He^{-azwj} did not Prohibit upon them - **when they are fearing** - i.e., the Prohibition - **and are believing and are doing righteous deeds** – i.e., steadfast upon the Eman and the righteous deeds - **Then they are fearing** – i.e., persistent and affirmed upon fearing the disobedience - **and being good (to others), [5:93]** – i.e., and they sought the beautiful deeds and pre-occupied with it.

قيل لما كان لكل من الإيمان و التقوى درجات و منازل كما ورد عنهم ع لم يبعد أن يكون تكريرها في الآية إشارة إلى تلك الدرجات و المنازل فإن أوائل درجات الإيمان تصديقات مشوبة بالشبه و الشكوك على اختلاف مراتبها و يمكن معها الشرك كما قال سبحانه وَ مَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ

It is said, 'When there are ranks (levels) of the Eman and piety and statuses like what has been referred from them^{-asws}, it is not far-fetched that its repetition would be in the Verse as an indication to those ranks and statuses, for the first ranks of the Eman and the ratifications tainted by the doubts and the suspicions upon the difference ranks, and it is possible the association (Shirk) would be with it, like what the Glorious Said: **And most of them do not believe in Allah except and they are associating [12:106].**

و يعبر عنها بالإسلام كما قال الله عز و جل قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ نُؤْمِنُوا وَ لَكِنْ قُولُوا أَسْلَمْنَا وَ لَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ

And he expresses about it with Al-Islam, like what Allah^{-azwj} Mighty and Majestic 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].**

و التقوى المتقدمة عليها هي تقوى العام و أواسطها تصديقات لا يشوبها شك و لا شبهة كما قال الله عز و جل الَّذِينَ آمَنُوا بِاللَّهِ وَ رَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا

And the piety preceding upon it, it is the general piety, and its middle are ratifications that are neither tainted by doubt nor suspicions, like what Allah^{-azwj} Mighty and Majestic Said: **those who believe in Allah and His Rasool, then they do not doubt, [49:15].**

و أكثر إطلاق الإيمان عليها خاصة كما قال إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَ إِذَا ثَلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَ عَلَى رَبِّهِمْ يَتَوَكَّلُونَ وَ التقوى المتقدمة عليها هي تقوى الخاص و أواخرها تصديقات

And most of the link of the Eman upon it is specific like what He^{-azwj} Said: **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]** – and the piety preceding upon it, it is the specific piety, and its ending are the ratifications.

كذلك مع شهود و عيان و محبة كاملة لله عز و جل كما قال **مُحِبُّهُمْ وَ مُجِبُّونَهُ** و يعبر عنها تارة بالإحسان كما ورد في الحديث النبوي ص الإحسان أن تعبد الله كأنك تراه و أخرى بالإيقان كما قال **وَ بِالْآخِرَةِ هُمْ يُوقِنُونَ** و التقوى المتقدمة عليها هي تقوى خاص الخاص

Like that is with witnesses, and support, and love perfectly for Allah^{-azwj} Mighty and Majestic like what He^{-azwj} Said: **He would be Loving them, and they would be loving Him [5:54]**, and it is expressed at times with the good deeds like what is referred in the Hadeeth of the Prophet^{-saww}: ‘The good deed is that you worship Allah^{-azwj} as if you can see Him^{-azwj}’; and another with the certainty like what He^{-azwj} Said: **and with the Hereafter, they are certain [27:3]**, and the piety has preceded upon it, it is the piety, the most specific.

و إنما قدمت التقوى على الإيمان لأن الإيمان إنما يتحصل و يتقوى بالتقوى لأنها كلما ازدادت ازداد الإيمان بحسب ازديادها و هذا لا يناهني تقدم أصل الإيمان على التقوى بل ازديادها بحسب ازدياده أيضا لأن الدرجة المتقدمة لكل منها غير الدرجة المتأخرة و مثل ذلك مثل من يمشي بسراج في ظلمة فكلما أضاء له من الطريق قطعة مشى فيها فيصير ذلك المشي سببا لإضاءة قطعة أخرى منه و هكذا.

And rather the piety preceded upon the Eman because the Eman is attained and strengthened by the piety, because every time it is increased, the Eman increases in accordance to its increase, and this does not negate the precedence of the original Eman over the piety, but it increases it in accordance to its increase as well, because the advanced rank is for all of it apart from the delayed rank, and an example of that is an example of the one walking with a lamp in darkness. Every time it illuminates for him from the path, he cuts across walking in it. So that walk becomes a cause of the illumination for cutting another from it, and like this.

وَ اصْبِرُوا أَيُّ عَلَى أذِيَةِ فِرْعَوْنَ وَ تَهْدِيدِهِ إِنَّ الْأَرْضَ لِلَّهِ الْآيَةَ وَعَدْلَهُمْ مِنْهُ بِالنَّصْرَةِ وَ تَذَكِيرٍ لِمَا كَانَ وَعَدَهُمْ مِنْ إِهْلَاكِ الْقَبْطِ وَ تَوْرِيثِهِمْ دِيَارَهُمْ

and be patient. – i.e., upon the harm of Pharaoh^{-la} and his^{-la} torment -**Surely the earth is for Allah, [7:128]** – the Verse. A Promise for them from Him^{-azwj} with the Help and a reminder of what happened. He^{-azwj} Promised them of destruction of the Coptic’s and inheriting their houses.

و في الأخبار أن الآية في الأئمة ع يورثهم الله الأرض في زمن القائم ع و هم المنتقون و العاقبة لهم و تدل الآية على فضل الاستعانة بالله و الصبر و التقوى

And in the Ahadeeth is that the Verse is regarding the Imams^{-asws}. Allah^{-azwj} will Cause them^{-asws} to inherit the earth during the era of Al-Qaim^{-asws}, and they^{-asws} are the pious and the end-result is for them, and the Verse evidence’s upon the merit of seeking the Assistance with Allah^{-azwj} and the patience and the piety.

وَسِعَتْ كُلَّ شَيْءٍ قَبْلَ أَيُّ فِي الدُّنْيَا الْمُؤْمِنِ وَ الْكَافِرِ بَلِ الْمَكْلَفِ وَ غَيْرِهِ أَوْ فِي الدُّنْيَا وَ الْآخِرَةِ إِلَّا أَنْ قَوْمًا لَمْ يَدْخُلُوهُا لِضَلَالِهِمْ.

Extends to all things". [7:156] – It is said, 'I.e., in the world to the Momin and the Kafir, but the encumbered and others, or in the world and the Hereafter, except that a group will not enter it due to their straying.

فَسَأَكُفُّهَا فَمَا أَتَيْتَهَا وَأَوْجِبَهَا فِي الْآخِرَةِ لِلَّذِينَ يَتَّقُونَ الشَّرْكَ وَالْمَعَاصِيَ

So, We Ordained it – I^{azwj} shall Affirm it and Obligate it in the Hereafter - **for those who are fearing [7:156]** – the association and the disobedience.

وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ فَلَا يَكْفُرُونَ بِشَيْءٍ مِنْهَا يَهْتَدُونَ بِالْحَقِّ أَيَّ بِكَلِمَةِ الْحَقِّ وَبِهِ أَيُّ وَالْحَقُّ يَغْدِلُونَ بَيْنَهُمْ فِي الْحُكْمِ.

and believing in Our Signs [7:156] – so they are not disbelieving in anything from these - **guiding with the Truth** – I.e., by the word of truth – **and by it** – I.e., and by the truth - **they are dispensing justice [7:159]** – between them in the decisions.

خَيْرٌ لِلَّذِينَ يَتَّقُونَ مَحْرَمِ اللَّهِ مِمَّا يَأْخُذُ هَؤُلَاءِ أَفَلَا يَعْقِلُونَ فَيَعْلَمُونَ ذَلِكَ

better for those who are fearing, [7:169] – Prohibitions of Allah^{azwj} from what they would be Seized. Will they not use their intellects so they would know that?

وَالَّذِينَ يُؤْمِنُونَ بِالْكِتَابِ إِلَى قَوْلِهِ أَجْرُ الْمُصْلِحِينَ إِمَّا عَطْفٌ عَلَى الَّذِينَ يَتَّقُونَ وَمَا بَيْنَهُمَا اعْتِرَاضٌ وَإِمَّا اسْتِنَافٌ وَوَضْعُ الظَّاهِرِ مَوْضِعَ المَظْمَرِ لِأَنَّهُ فِي مَعْنَاهُ وَالتَّنْبِيهُ عَلَى أَنَّ الإِصْلَاحَ مَانِعٌ مِنَ الإِضَاعَةِ وَعَنِ البَاقِرِ ع نَزَلَتْ فِي آلِ مُحَمَّدٍ وَأَشْيَاعِهِمْ.

And those who are adhering with the Book – up to His^{azwj} Words - **Recompense of the righteous ones [7:170]** – either it is an inclination upon the ones fearing, and what is between the two is an objections, or it is a resumption, and the apparent is placed in the place of the implied because it is in its meaning, and for the alertness upon that the reform prevents the wastage. And from Al-Baqir^{asws}: 'It was Revealed regarding Progeny^{asws} of Muhammad^{saww} and their^{asws} Shias'.

فَأَتَقُوا اللَّهَ قَبْلَ أَيِّ فِي الإِخْتِلَافِ وَالْمَشَاجِرَةِ وَاصْلِحُوا ذَاتَ بَيْنِكُمْ أَيُّ الْحَالِ الَّتِي بَيْنَكُمْ بِالمَوَاسَاةِ وَالْمُسَاعَدَةِ فِيمَا رَزَقَكُمُ اللَّهُ وَتَسْلِيمِ أَمْرِهِ إِلَى اللَّهِ وَالرَّسُولِ وَاطِيعُوا اللَّهَ وَرَسُولَهُ فِيهِ إِنْ كُنْتُمْ مُؤْمِنِينَ فَإِنَّ الإِيمَانَ يَقْتَضِي ذَلِكَ.

Therefore fear Allah - It is said, 'I.e., regarding the argumentation and the quarrelling - **and reconcile what is between you**, - I.e., the state which is between you with the equalness and the assistance in what Allah^{azwj} has Graced you and submission its matter to Allah^{azwj} and the Rasool^{saww} - **and obey Allah and His Rasool** – regarding it - **if you were Momineen' [8:1]** – for the Eman requires that.

إِنَّمَا يَعْزَمُ مَسَاجِدَ اللَّهِ قَبْلَ أَيِّ إِنَّمَا يَسْتَقِيمُ عِمَارَتَهَا هَؤُلَاءِ الجَامِعِينَ لِلْكَمَالَاتِ الْعِلْمِيَّةِ وَالْعَمَلِيَّةِ

But rather, he should visit the Masjids of Allah, [9:18] – It is said, 'But rather straightens its construction for these ones gathering for the perfections of the knowledge and the actions.

وَلَمْ يَخْشَ إِلَّا اللَّهَ يَعْني في أبواب الدين بأن لا يختار على رضا الله رضا غيره فَعَسَى ذكره بصيغة التوقع قطعاً لأطماع المشركين في الاهتداء و الانتفاع بأعمالهم

and does not fear (anyone) except Allah. – meaning in the subjects of religion that he will not choose the pleasure of someone else over the Pleasure of Allah^{-azwj} - **So perhaps [9:18]** – He^{-azwj} has Mentioned it in a form of anticipation, cutting off the ambitions of the Polytheists regarding being guided and benefiting with their deeds.

أَعْظَمُ دَرَجَةً أَي مَن لَمْ يَسْتَجْمَعْ هَذِهِ الصِّفَاتِ وَ أَوْلَيْكَ هُمُ الْفَائِزُونَ الْمُخْتَصِمُونَ بِالْفُوزِ وَ نَيْلِ الْحَسَنِ عِنْدَ اللَّهِ

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

مُقِيمٌ أَي دَائِمٌ.

everlasting [9:21] – I.e., permanent.

في الكافي عن الصادق ع لما نزلت هذه الآية إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ قَامَ رَجُلٌ إِلَى النَّبِيِّ ص فَقَالَ يَا نَبِيَّ اللَّهِ أَرَأَيْتَكَ الرَّجُلَ يَأْخُذُ سَيْفَهُ فَيُقَاتِلُ حَتَّى يَقْتُلَ إِلَّا أَنَّهُ يَقْتَرِفُ مِنْ هَذِهِ الْحَرَامِ أَوْ شَهِيدٌ هُوَ

In 'Al-Kafi', from Al-Sadiq^{-asws}: 'When this Verse was Revealed: **Surely Allah has Bought from the Momineen [9:111]**, a man stood up to the Prophet^{-saww}. He said, 'O Prophet^{-saww} of Allah^{-azwj}! What is your^{-saww} view of the man who takes his sword and fights until he is killed, except that he had committed from these Prohibitions. Is he a martyr?'

فَأَنْزَلَ اللَّهُ عَلَى رَسُولِهِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْآيَةَ فَبَشَّرَ النَّبِيُّ ص الْمَجَاهِدِينَ مِنَ الْمُؤْمِنِينَ الَّذِينَ هَذِهِ صِفَتُهُمْ وَ حَلِيَّتُهُمْ بِالشَّهَادَةِ وَ الْجَنَّةِ

Allah^{-azwj} Revealed unto His^{-azwj} Rasool^{-saww}: **The penitent, the worshippers, [9:112]** – the Verse. So the Prophet^{-saww} gave the glad tidings to the warriors from the Momineen, the ones these are their qualities and their appearances, with the martyrdom and the Paradise.

وَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الذَّنُوبِ الْعَابِدُونَ الَّذِينَ لَا يَعْبُدُونَ إِلَّا اللَّهَ وَ لَا يَشْرِكُونَ بِهِ شَيْئاً الْحَامِدُونَ الَّذِينَ يَمْحَدُونَ اللَّهَ عَلَى كُلِّ حَالٍ فِي الشَّدَةِ وَ الرِّخَاءِ السَّائِحُونَ الصَّائِمُونَ الرَّكُوعُونَ السَّاجِدُونَ الَّذِينَ يُوَاطِبُونَ عَلَى الصَّلَوَاتِ الْخَمْسِ الْحَافِظُونَ لَهَا وَ الْحَافِظُونَ عَلَيْهَا بِرُكُوعِهَا وَ سُجُودِهَا وَ الْخُشُوعِ فِيهَا وَ فِي أَوْقَاتِهَا الْأَمْرُونَ بِالْمَعْرُوفِ بَعْدَ ذَلِكَ وَ الْعَامِلُونَ بِهِ وَ النََّاهُونَ عَنِ الْمُنْكَرِ وَ الْمُتَهَوِّنُونَ عَنْهُ

And he^{-asws} said, '**The penitent**, - from the sins - **the worshippers**, - those not worshipping except Allah^{-azwj} and are not associating anything with Him^{-azwj} - **the praising ones**, - those praising Allah^{-azwj} upon every situation, during the hardships and the ease - **the wanderers**, - the fasting ones - **the Ruku performers, the Sajdah performers**, - those who are preserving upon the five (daily) Salats, the preserving of it with its Rukus and its Sajdahs, and the humbleness in it, and regarding its timings - **the enjoiners of good** - after that and working with it - **and the forbidders from evil, [9:112]** - the forbidding from it.

قال فبشر من قتل و هو قائم بهذه الشروط بالشهادة و الجنة الخبر.

He^{-asws} said, 'He^{-saww} gave glad tidings to the ones killed while he was standing with these stipulations, with the martyrdom and the Paradise' – the Hadeeth.

و أقول إنما فسر السياحة بالصيام لقول النبي ص سياحة أمتي الصيام شبه بما لأنه يعوق عن الشهوات أو لأنه رياضة نفسانية يتوصل بها إلى الاطلاع على خفايا الملك و الملكوت

And I (Majlisi) am saying, 'But rather he interpreted, **wanderers** with the fasting due to the words of the Prophet^{-saww}: 'Wandering of my^{-saww} community are the fasts because it hinders from the lustful desires', or because it is a psychological exercise arriving with it to be notified upon the hidden Kind and the Kingdoms.

و قيل السائحون للجهاد أو لطلب العلم

And it is said, 'The wandering for the Jihad or to seek the knowledge'.

و قيل في قوله وَ النَّاهُونَ العاطف فيه للدلالة على أنه بما عطف عليه في حكم خصلة واحدة كأنه قال الجامعون بين الوصفين

And it is said regarding His^{-azwj} Words: **and the forbidders [9:112]** – the inclination in it is for the evidencing upon that due to the inclination upon it in the ruling it is one trait. It is as if He^{-azwj} Said Gathering between the two description.

و في قوله وَ الْحَافِظُونَ لِحُدُودِ اللَّهِ أي فيما بينه و عينه من الحقائق و الشرائع للتنبيه على أن ما قبله مفصل الفضائل و هذا مجملها

And regarding His^{-azwj} Words: **the preservers of the Limits of Allah [9:112]** – I.e., in what is between him and his seeing it of the realities and the laws for the alerting upon that what has come before it is detail of the merits, and this is its summary.

و قيل إنه للإيدان بأن التعداد قد تم بالسابع من حيث إن السبعة هو العدد التام و الثامن ابتداء تعداد آخر معطوف عليه و لذلك سمي واو الثمانية.

And it is said, 'It is for those two that the number has been completed with the seventh from whereby the seven, it is the complete number, and the eight is a beginning of another numbering, inclining upon it, and for that He^{-azwj} Named (the letter) 'Waw' as the eighth.

وَ بَشِّرِ الْمُؤْمِنِينَ قيل يعني به هؤلاء الموصوفين بتلك الفضائل و وضع المؤمنين موضع ضميرهم للتنبيه على أن إيمانهم دعاهم إلى ذلك و أن المؤمن الكامل من كان كذلك و حذف المباشر به للتعظيم كأنه قيل و بشرهم بما يجلب عن إحاطة الأفهام و تعبير الكلام.

and give glad tidings to the Momineen [9:112] – It is said, 'It means by it those described with these virtues, and He^{-azwj} Placed the (word) 'Momineen' in place of their pronoun for the alertness upon that their Eman it they calling to that, and that the perfect Momin is the one who were to be like that and congratulated has been omitted with it for the reverence. It is as if He^{-azwj} Said to give them glad tidings with what is beyond their understandings and expression of the speech.

إِلَّا الَّذِينَ صَبَرُوا أي في الشدة على الضراء إيماناً بالله و استسلاماً لقضائه وَ عَمِلُوا الصَّالِحَاتِ في الرخاء شكراً لآلائه سابقها و لاحقها

Except those who are patient – I.e., during the hardship, upon the harms, believing in Allah^{-azwj} and submitting to His^{-azwj} Decree - **and doing righteous deeds, [11:11]** - during the ease thanking for His^{-azwj} Favours, preceding these and receiving these.

وَ أَحْبَبُوا إِلَى رَبِّهِمْ أَيِ اطْمَأَنُّوا إِلَيْهِ وَ خَشَعُوا لَهُ

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

مَثَلُ الْفَرِيقَيْنِ أَيِ الْكَافِرِ وَ الْمُؤْمِنِ كَالْأَعْمَى وَ الْأَصَمِّ وَ الْبَصِيرِ وَ السَّمِيعِ قَبْلَ يَجُوزُ أَنْ يَرَادَ بِهِ تَشْبِيهُ الْكَافِرِ بِالْأَعْمَى لِتَعَامِيهِ عَنْ آيَاتِ اللَّهِ وَ بِالْأَصَمِ لِتَعَامِيهِ عَنْ اسْتِمَاعِ كَلَامِ اللَّهِ وَ تَأْيِيهِ عَنْ تَدْبِيرِ مَعَانِيهِ

An example of the two sects – I.e., the Kafir and the Momin - **is like the blind and deaf one, and the seeing and hearing one [11:24]**. It is said, 'It is allowed that the intent with it could be resembling the Kafir with the blind due to his blindness from the Signs of Allah^{-azwj}, and with the dead due to his blindness from listening to the Speech of Allah^{-azwj} and his refusal from pondering its meanings.

وَ شَبَّهَ الْمُؤْمِنَ بِالسَّمِيعِ وَ الْبَصِيرِ لِأَنَّ الْأَمْرَ بِالضَّدِّ فَيَكُونُ كُلُّ مَنْهُمَا بِاثْنَيْنِ بِاعْتِبَارِ وَصْفَيْنِ أَوْ تَشْبِيهِ الْكَافِرِ بِالْجَامِعِ بَيْنَ الْعَمَى وَ الصَّمِّ وَ الْمُؤْمِنِ بِالْجَامِعِ بَيْنَ ضِدِّيهِمَا وَ الْعَاطِفِ لِعَطْفِ الصِّفَةِ عَلَى الصِّفَةِ مَثَلًا أَيِ تَمَثِيلًا أَوْ صِفَةً أَوْ حَالًا أَوْ فَلَا تَذَكَّرُونَ بِضَرْبِ الْأَمْثَالِ وَ التَّفَكُّرِ فِيهَا.

And He^{-azwj} Resembled the Momin with the hearing, the seeing, because the matter is with the opposite, so each of them resembles with two by expressing the two descriptions, or His^{-azwj} Resembling the Kafir as a whole between the blindness and the deafness, and Momin as a whole being between their opposites, and the inclination is an inclination of the description upon the description as an example, I.e., a parable, or a description, or state - **So will you not take heed? [11:24]** – striking the example and the pondering in it.

يَعْتَهِدِ اللَّهُ أَيِ بِمَا عَقَدُوهُ عَلَى أَنْفُسِهِمْ اللَّهُ وَ لَا يَنْفُضُونَ الْمِيثَاقَ مَا وَتَقَوهُ مِنَ الْمَوَاقِيقِ بَيْنَهُمْ وَ بَيْنَ اللَّهِ وَ بَيْنَ الْعِبَادِ

the Pact with Allah – I.e., with what they are believing upon themselves for Allah^{-azwj} - **and are not breaking the Covenant [13:20]** – what they are agreeing from the pacts between them and Allah^{-azwj}, and between the servants.

وَ عَنِ الْكَازِمِ ع أَنَّهُ مِيثَاقُ الْوِلَايَةِ فِي الذَّرِّ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ مِنَ الرَّحْمِ وَ لَا سِيْمَا رَحِمَ آلِ مُحَمَّدٍ كَمَا فِي الْأَخْبَارِ وَ يَخَافُونَ سُوءَ الْحِسَابِ خُصُوصًا فَيَحْسَبُونَ أَنْفُسَهُمْ قَبْلَ أَنْ يَحْسَبُوا

And from Al-Kazim^{-asws}: 'It is Covenant of Al Wilayah in the (realm of the) particles: **what Allah has Commanded with maintaining**, - from the kinship, and principally the kinship of Progeny^{-asws} of Muhammad^{-saww} just as is in the Ahadeeth - **and are in awe of their Lord and are fearing the evil Reckoning [13:21]** – especially they reckon themselves before they are Reckoned with.

وَ عَنِ الصَّادِقِ ع أَنَّهُ الْإِسْتِثْصَاءُ وَ الْمَدَاقِفَةُ وَ قَالَ ع الْإِسْتِثْصَاءُ أَنْ تُحْسَبَ عَلَيْهِمُ السَّيِّئَاتُ وَ لَهُمُ الْحَسَنَاتُ.

And from Al-Sadiq^{-asws}: 'The enquiring and the intricacies'. And he^{-asws} said: 'The enquiring is that the evils deeds upon them are reckoned as being the good deeds for them'.

وَالَّذِينَ صَبَرُوا عَلَى الْقِيَامِ بِأَمْرِ اللَّهِ وَ مَشَاقِ التَّكَالِيفِ وَ عَنِ الْمَصَائِبِ فِي النُّفُوسِ وَ الْأَمْوَالِ وَ عَنِ مَعْصِيَةِ اللَّهِ ائْتِغَاءً وَجْهَ رَحْمَتِهِ أَيَّ طَلْبًا لِرِضَاهُ

And those who are being patient - upon the standing with the Commands of Allah^{-azwj} and hardships of the encumberment, and from the difficulties in the selves and the wealth, and from disobedience of Allah^{-azwj} - **seeking the Face of their Lord**, - i.e., seeking His^{-azwj} Pleasure.

وَ يَدْرُونَ بِالْحَسَنَةِ السَّيِّئَةَ أَيَّ يَدْفَعُونَهَا بِمَا فِيحَازُونَ الْإِسَاءَةَ بِالْإِحْسَانِ وَ يَتَّبِعُونَ الْحَسَنَةَ السَّيِّئَةَ فَتَمْحُوهَا

and are repelling the evil deeds with the good deeds, [13:22] - i.e., repelling with it, so they are recompensing the evil deeds with the good deeds, and they are following up the good deeds for the evil deeds and obliterating it.

وَ رَوَى عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الصَّادِقِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ بْنِ عَلِيٍّ يَا عَلِيُّ مَا مِنْ دَارٍ فِيهَا فَرْخَةٌ إِلَّا تَبِعَهَا مَرْخَةٌ وَ مَا مِنْ هَمٍّ إِلَّا وَ لَهُ فَرْجٌ إِلَّا هُمُ أَهْلُ النَّارِ إِذَا عَمِلَتْ سَيِّئَةً فَاتَّبَعَهَا بِحَسَنَةٍ تَمْحُوهَا سَرِيعاً وَ عَلَيْكَ بِصَنَائِعِ الْخَيْرِ فَإِنَّهَا تَدْفَعُ مَصَارِعَ السَّوْءِ.

And it is reported by Ali Bin Ibrahim, from Al-Sadiq^{-asws} having said: 'Rasool-Allah^{-saww} said to Ali^{-asws}: 'There is none from a house wherein is happiness except cheerfulness follows it, and there is none from a worry except and there is relief for it except the worries of people of the Fire. When they do evil deeds, to they follow it with a good deed, deleting it quickly, and upon you is with goodly dealings, for it repels the evil deaths'.

أقول الخطاب إليه ع لتعليم غيره

I (Majlisi) am saying, 'The Address is to him^{-asws} to teach others'.

عُشْبِي الدَّارِ أَيَّ عَاقِبَةِ الدُّنْيَا وَ مَا يَنْبَغِي أَنْ يَكُونَ مَالُ أَهْلِهَا وَ هِيَ الْجَنَّةُ وَ الْعَدْنُ الْإِقَامَةُ أَيَّ جَنَّاتٍ يَقِيمُونَ فِيهَا

end-result of the (goodly) abode [13:22] – i.e., end result of the world, and it is not befitting that it would be wealth of its people, and it is the Paradise, and **Eden [13:23]** is the staying, i.e., Garden they will be staying in.

وَ مَنْ صَلَّحَ أَيَّ يَلْحَقُ بِهِمْ مِنْ صَلَاحِ مَنْهُمْ وَ مَنْ لَمْ يَبْلُغْ مَبْلَغَ فَضْلِهِمْ تَبِعَا لَهُمْ وَ تَعْظِيمًا لَشَأْنِهِمْ وَ لِيَكُونُوا مَسْرُورِينَ بِهِمْ أَنْسِينَ بِصَحْبَتِهِمْ

righteous ones – i.e., the ones righteous from them would join them, and the one not having reached their merits following them and revering their affair, and they would be comforted with them, comforted by their accompaniment.

مِنْ كُلِّ بَابٍ مِنْ أَبْوَابِ غُرْفِهِمْ وَ قُصُورِهِمْ

from every door to (meet) them [13:23] – from the doors of their chambers and their castles.

بِمَا صَبَرْتُمْ أَيَّ هَذَا بِسَبَبِ صَبْرِكُمْ وَ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ نَزَلَتْ فِي الْأُئِمَّةِ ع وَ شِيعَتِهِمُ الَّذِينَ صَبَرُوا.

due to your having been patient, [13:24] – this is due to you having been patient. And Ali Bin Ibrahim said, 'It was Revealed regarding the Imams^{-asws} and their^{-asws} Shias, those who were patient'.

مَنْ أَنَابَ أَيُّ أَقْبَلَ إِلَى الْحَقِّ وَ رَجَعَ عَنِ الْفَسَادِ

those who turn (to Him) [13:27] – I.e., coming back to the truth and returning from the mischief.

وَ تَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَيُّ تَسْكُنُ أَنْسَابُهُ وَ اعْتِمَادًا عَلَيْهِ وَ رَجَاءً مِنْهُ وَ رَوَى الْعِيَاشِيُّ عَنِ الصَّادِقِ عَ بِمُحَمَّدٍ تَطْمَئِنُّ وَ هُوَ ذَكَرَ اللَّهَ وَ حِجَابَهُ

and their hearts are content with the Mention of Allah. [13:28] – I.e., calmed, comforted with it, and the relying upon Him^{-azwj}, and hoping from Him^{-azwj}. And Al-Ayyashi reported from Al-Sadiq^{-asws}: ‘With the praise, it is reassured, and it is the Zikr of Allah^{-azwj} and His^{-azwj} Veil’.

وَ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ الَّذِينَ آمَنُوا الشَّيْعَةَ وَ ذَكَرَ اللَّهُ أَمِيرَ الْمُؤْمِنِينَ عَ وَ الْأُئِمَّةَ عَ وَ قِيلَ طَوْبَى كِبَشْرَى وَ زَلْفَى مَصْدَرٌ مِنَ الطَّيِّبِ وَ فِي الْأَخْبَارِ أَنَّهُ اسْمُ شَجَرَةٍ فِي الْجَنَّةِ كَمَا مَرَّ وَ سَيَّأَتِي وَ الْمَأْتَبُ الْمَرْجِعُ

And Ali Bin Ibrahim said, ‘**Those who are believing [13:29]**, are the Shias, and Zikr of Allah^{-azwj} is Amir Al-Momineen^{-asws} and the Imams^{-asws}’. And it is said, **Tooba** is like glad tidings and nearness, a source of the goodness. And in the Ahadeeth, it is a name of a tree in the Paradise like what has passed, and I (Majlisi) shall bring it, and **resort [13:29]** is the return.

قَانِتًا عَنِ الْبَاقِرِ عَ الْقَانِتِ الْمَطِيعِ وَ الْخَنِيفِ الْمُسْلِمِ

obedient [16:120] – from Al-Baqir^{-asws}: ‘Al-Qanat is the obedient, and the upright is the submitter’.

شَاكِرًا لِأَنْعُمِهِ أَيُّ لِأَنْعَمَ اللَّهُ مُعْتَرِفًا بِهَا رَوَى أَنَّهُ كَانَ لَا يَتَغَدَّى إِلَّا مَعَ ضَيْفِهِ

Grateful for His Favours. [16:121] – I.e., for the bounties of Allah^{-azwj} acknowledging with it. It is reported that he^{-as} did not have lunch except with his^{-as} guest.

وَ لَا يُظَلِّمُونَ شَيْئًا أَيُّ وَ لَا يَنْقُصُونَ شَيْئًا مِنْ جِزَاءِ أَعْمَالِهِمْ وَ يَجُوزُ أَنْ يَنْتَصِبَ شَيْئًا عَلَى الْمَصْدَرِ

and they will not be wronged of anything [19:60] – I.e., they will not be reduced of anything from the Recompense of their deeds, and it is allowed that something be linked upon the source.

لِمَنْ تَابَ أَيُّ مِنَ الشَّرْكِ وَ آمَنَ بِمَا يَجِبُ الْإِيمَانَ بِهِ ثُمَّ اهْتَدَى إِلَى وِلَايَةِ أَهْلِ الْبَيْتِ عَ كَمَا وَرَدَ فِي الْأَخْبَارِ الْكَثِيرَةِ.

one who repents – I.e., from the Shirk - **and believes** – with what the Eman is obligated with - **then (follows) righteous Guidance [20:82]** – to the Wilayah of People^{-asws} of the Household, like what is referred in many Ahadeeth.

وَ جَعَلْنَاهُمْ أَئِمَّةً يَتَّقُونَ بِمَنْ يَهْتَدُونَ النَّاسَ إِلَى الْحَقِّ بِأَمْرِنَا

And We made them as Imams – leading them - **guiding** – the people to the truth - **by Our Command [21:73]**.

وَ إِقَامَ الصَّلَاةِ مِنْ عَطْفِ الْخَاصِّ عَلَى الْعَامِّ وَ كَانُوا لَنَا عَابِدِينَ مَوْحِدِينَ مَخْلِصِينَ فِي الْعِبَادَةِ وَ لَذَا قَدِمَ الصَّلَاةَ

and establishing the Salat, - from inclining the special upon the general - **and they worshipped Us [21:73]**, professing Oneness being sincere in the worship, and for that the connection is made.

إِنَّمَا كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ أَي يَبَادِرُونَ إِلَى أَبْوَابِ الْخَيْرِ وَ يَدْعُونَنَا رَغَبًا وَ رَهَبًا قَالَ عَلِيٌّ بِنُ إِبْرَاهِيمَ رَاغِبِينَ رَاهِبِينَ وَ قِيلَ لَعَلَّ الْمُرَادَ الرَّغْبَةَ فِي الطَّاعَةِ لَا فِي الثَّوَابِ وَ الرَّهْبَةَ مِنَ الْمَعْصِيَةِ لَا مِنَ الْعِقَابِ لِارْتِفَاعِ مَقَامِ الْأَنْبِيَاءِ عَنْ ذَلِكَ

They were being swift in the good deeds – i.e., rushing to the doors of goodness - **and supplicating to Us, hoping, and fearing, [21:90]**. Ali Bin Ibrahim said, ‘Desiring, fearing’. And it is said, ‘Perhaps the intent is the desire in the obedience nor in the Rewards, and the fearing is from the disobedience, not from the Punishment, due to the loftiness of the position of the Prophets^{as} from that’.

وَ قَدْ يُقَالُ إِنَّ أَوْلِيَاءَ اللَّهِ قَدْ يَعْمَلُونَ بَعْضَ الْأَعْمَالِ لِلْجَنَّةِ وَ صَرَفَ النَّارِ لِأَنَّ حُبِّيهِمْ يَجِبُ ذَلِكَ أَوْ يُقَالُ إِنَّ جَنَّةَ الْأَوْلِيَاءِ لِقَاءِ اللَّهِ وَ قَرِيهِ وَ نَارِهِمْ فِرَاقِهِ وَ بَعْدَهُ

And it has been said that the friends of Allah^{azwj} were working some of the deeds for the Paradise and turning the Fire away because their beloved loved that’. And it is said, ‘The Paradise of friends of Allah^{azwj} is meeting Allah^{azwj} and His^{azwj} nearness, and their Fire (Hell) is separation and His^{azwj} remoteness.

وَ فِي الْكَافِي عَنِ الصَّادِقِ عِ الرَّغْبَةُ أَنْ تَسْتَقْبِلَ بِبَطْنِ كَفِّكَ إِلَى السَّمَاءِ وَ الرَّهْبَةُ أَنْ تَجْعَلَ ظَهْرَ كَفِّكَ إِلَى السَّمَاءِ.

And in Al-Kafi – from Al-Sadiq^{asws}: ‘The desire is to face towards the sky with the inside of your palm, and the fearing is that you make the back of your palm towards the sky’.

وَ كَانُوا لَنَا خَاشِعِينَ أَي مَخْبِتِينَ أَوْ دَائِمِينَ الْوَجَلَ.

and they were humble to Us [21:90] – i.e., humble or permanently fearing.

وَ بَيَّرَ الْمُحِبِّينَ قَالَ عَلِيٌّ بِنُ إِبْرَاهِيمَ أَي الْعَابِدِينَ

and give glad tidings to the humble ones [22:34] – Ali Bin Ibrahim said, ‘i.e., the worshippers’.

وَ جَلَّتْ قُلُوبُهُمْ هَيْبَةً مِنْهُ لِإِشْرَاقِ أَشْعَةِ جَلَالِهِ عَلَيْهَا عَلَى مَا أَصَابَهُمْ مِنَ الْمَصَائِبِ وَ الْمَقْيَمِي الصَّلَاةِ فِي أَوْقَاتِهَا يُنْفِقُونَ فِي وَجْهِهِ الْخَيْرِ

their hearts tremble: - in awe from Him^{azwj} due to the shine of the rays of His^{azwj} Majesty upon it - **upon what afflicts them**; - from the difficulties – **and the establishers of the Salat**, - during its timings - **and they are spending [22:35]** – in the aspects of goodness.

وَ اعْبُدُوا رَبَّكُمْ بِسَائِرِ مَا تَعْبُدُكُمْ بِهِ وَ افْعَلُوا الْخَيْرَ أَي وَ تَحَرَّوْا مَا هُوَ خَيْرٌ وَ أَصْلَحْ فِيمَا تَأْتُونَ وَ تَذَرُونَ كِتَوَافِلَ الطَّاعَاتِ وَ صَلَاةِ الْأَرْحَامِ وَ مَكَارِمِ الْأَخْلَاقِ

and worship your Lord, - with rest of what you are worshipping with - **and do the good, [22:77]** – i.e., and seek what is better and more righteous in what you are doing and leaving

like the optional (acts of) obedience, and connecting (helping) the kinship, and goodly manners.

وَ جَاهِدُوا فِي اللَّهِ الْأَعْدَاءَ الظَّاهِرَةَ وَ الْبَاطِنَةَ هُوَ اجْتَبَاكُمْ أَي اخْتَارَكُمْ لِدِينِهِ وَ لِنَصْرَتِهِ وَ عَنِ الْبَاقِرِ ع إِيَانَا عَنِي وَ نَحْنُ الْمُجْتَبُونَ

And strive hard in (the Way of) Allah, - against the enemies, the apparent and the hidden - **He Chose you** – Selecting you for His^{-azwj} religion and for helping it. And from Al-Baqir^{-asws}: ‘He^{-azwj} Means us^{-asws}, and we^{-asws} are the Selected ones’.

مِنْ قَبْلُ أَي فِي الْكُتُبِ الَّتِي مَضَتْ وَ فِي هَذَا أَي الْقُرْآنَ

from before. – I.e., in the Books which have passed - **And regarding this, [22:78]** - I.e., the Quran.

وَ اعْتَصِمُوا بِاللَّهِ أَي وَثِقُوا بِهِ فِي مَجَامِعِ أُمُورِكُمْ هُوَ مَوْلَاكُمْ أَي نَاصِرِكُمْ وَ مَتَوَلَّى أُمُورِكُمْ فَتَعَمَّ الْمَوْلَى وَ نِعَمَ النَّصِيرِ هُوَ إِذْ لَا مِثْلَ لَهُ فِي الْوِلَايَةِ وَ النِّصْرَةِ بَلْ لَا مَوْلَى وَ لَا نَصِيرَ سِوَاهُ فِي الْحَقِيقَةِ.

and adhere with Allah, - trusting in Him^{-azwj} in all of your affairs - **He is your Master.** – I.e., your Helper and in charge of your affairs - **So, Excellent is the Master, and Excellent is the Helper! [22:78]** – He^{-azwj}, when there is no similar to Him^{-azwj} in the Wilayah and the Help, but there is neither any Master nor helper besides Him^{-azwj} in the reality.

وَ مَنْ يُطِيعِ اللَّهَ وَ رِسُولَهُ فِيمَا يَأْمُرُهُ أَوْ فِي الْفَرَائِضِ وَ السُّنَنِ وَ يَحْتَشِرِ اللَّهَ فِيمَا صَدَرَ عَنْهُ مِنَ الذَّنُوبِ وَ يَتَّقِهِ فِيمَا بَقِيَ مِنْ عَمْرِهِ وَ قَرَأَ حِفْصَ بَسْكَوْنِ الْقَافِ فَشَبَّهَ تَقِيَّتَهُ بِكَتْفِ فَخْفَفَ فَأَوْلِيكَ هُمْ الْفَائِزُونَ بِالنَّعِيمِ الْمَقِيمِ

And one who obeys Allah and His Rasool - in what he has been Commanded with, or regarding the obligations and the Sunnahs - **and is afraid of Allah** – in what Emanates from him of the sins - **and fears Him**, - in what remains from his life. And Hafs read it with ‘Sukoun’ of (letter) Al-Qaf’, - **so these, they would be the victorious ones [24:52]** – with the ever-lasting bounties.

فَأَوْلِيكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ قَدْ وَرَدَ فِي أَحْبَارِ كَثِيرَةٍ مَضَى بَعْضُهَا وَ سَيَأْتِي بَعْضُهَا أَنْ تَبْدِيلَ السَّيِّئَاتِ حَسَنَاتٍ فِي دِيْوَانِ أَعْمَالِهِمْ يَوْمَ الْقِيَامَةِ وَ قَالَ الْبَاقِرِ ع هِيَ فِي الْمَذْنِبِينَ مِنْ شِيعَتِنَا خَاصَّةً

so those ones, Allah would Replace their evil deeds with good deeds, [25:70] – It has been referred in many Ahadeeth, some of these have passed and I (Majlisi) shall bring some that the replacement of the evil deeds with the good deeds in in the register of their deeds on the Day of Qiyamah, and Al-Baqir^{-asws} said: ‘It is regarding the Momineen from our^{-asws} Shias in particular’.

فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ أَي يَرْجِعُ إِلَى اللَّهِ

then surely, he repents to Allah penitently [25:71] – I.e., returns to Allah^{-azwj}.

وَ انْتَصِرُوا مِنْ بَعْدِ مَا ظَلَمُوا قِيلَ هِيَ اسْتِثْنَاءٌ لِلشُّعْرَاءِ الْمُؤْمِنِينَ الصَّالِحِينَ الَّذِينَ يَكْتُمُونَ ذِكْرَ اللَّهِ وَ يَكُونُ أَكْثَرُ أَشْعَارِهِمْ فِي التَّوْحِيدِ وَ الثَّنَاءِ عَلَى اللَّهِ تَعَالَى وَ الْحَثِّ عَلَى طَاعَتِهِ

and defend themselves after they are oppressed [26:227] – It is said, ‘It is an exclusion for the Momineen poets, the righteous ones, those who are frequently doing Zikr of Allah^{-azwj} and most of their poems happen to be regarding the Tawheed, and the praise upon Allah^{-azwj} the Exalted and urging upon obeying Him^{-azwj}.

و لو قالوا هجوا أرادوا به الانتصار ممن هجاهم من الكفار و مكافاة هجة المسلمين كحسان و أضرابه و سيأتي الكلام فيه إن شاء الله تعالى.

And if they were to say, they would be provoked, intending with it seeking the help (for defence) from the ones from the Kafir provoking (attacking) them, and sufficing the needs of the Muslims like the horses and its type; and I (Majlisi) shall bring the speech regarding it, if Allah^{-azwj} the Exalted so Desires.

هَذِهِ الْبَلَدَةَ قَالَ عَلِيٌّ بِنَ إِبرَاهِيمَ يَعْنِي مَكَّةَ شَرَفَهَا اللَّهُ

this city, [27:91] – Ali Bin Ibrahim said, ‘It means Makkah. Allah^{-azwj} has Ennobled it’.

وَ لَهُ كُلُّ شَيْءٍ أَيُّ خَلْقًا وَ مَلِكًا مِنَ الْمُسْلِمِينَ أَيُّ الْمُنْقَادِينَ

and all things are for Him. – I.e., people and Angels - **from the submitters [27:91]** – I.e., the submissive ones.

وَ أَنَّ أَنْ تُلُّوا الْقُرْآنَ قَبْلَ أَيُّ وَ أَنْ أَوْاطِبَ عَلَى تِلَاوَتِهِ لَتُنْكَشِفَ لِي حَقَائِقُهُ فِي تِلَاوَتِهِ شَيْئًا فَشَيْئًا

And that I should recite the Quran. [27:92] – It is said, ‘I.e., that I^{-saww} should preach upon its recitation in order to uncover for me^{-saww} its realities in its recitation, a thing by thing.

لِنُبَوِّئَهُمْ أَيُّ لِنُنزِلَهُمْ

We will Let them rest [29:58] - I.e., lodge them.

الَّذِينَ صَبَرُوا عَلَى الْخُنِّ وَ الْمَشَاقِّ وَ لَا يَتَوَكَّلُونَ إِلَّا عَلَى اللَّهِ

Those who were patient [29:59] – upon the Test and the hardship and they were not relying, except upon Allah^{-azwj}.

الَّذِينَ يُقِيمُونَ الصَّلَاةَ بَيَانَ لِإِحْسَانِهِمْ أَوْ تَخْصِيصٍ لِهَذِهِ الثَّلَاثَةِ مِنْ شَعْبِهِ لِفَضْلِ اعْتِدَادِ بِهَا

Those who are establishing the Salat [31:4] – an explanation of their good deeds, or specifically of these three from its branch due to the merit of numbering with it.

وَ أَوْلَئِكَ هُمُ الْمُفْلِحُونَ لِاسْتِجْمَاعِهِمُ الْعَقِيدَةَ الْحَقَّةَ وَ الْعَمَلَ الصَّالِحَ

and these, they are the successful ones [31:5] – There is gathered in them the truthful beliefs and the righteous deeds.

أَقِيم الصَّلَاةَ تَكْمِيلاً لِنَفْسِكَ وَ أُمُرٌ بِالْمَعْرُوفِ وَ أَنَّهُ عَنِ الْمُنْكَرِ تَكْمِيلاً لِعَيْرِكَ وَ اصْبِرْ عَلَى مَا أَصَابَكَ مِنَ الشَّدَائِدِ وَ فِي الْمَجْمَعِ عَنْ عَلِيٍّ عٍ مِنَ الْمَشَقَّةِ وَ الْأَذَى فِي الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ إِنَّ ذَلِكَ إِشَارَةٌ إِلَى الصَّبْرِ أَوْ إِلَى كُلِّ مَا أَمَرَهُ مِنْ عَزْمِ الْأُمُورِ أَيِّ مِمَّا عَزَمَهُ اللَّهُ مِنَ الْأُمُورِ أَيِّ قَطَعَهُ قَطْعَ إِجْبَابٍ وَ الْإِزَامِ وَ مِنْهُ الْحَدِيثُ أَنَّ اللَّهَ يُحِبُّ أَنْ يُؤْخَذَ بِرِخَصِهِ كَمَا يُحِبُّ أَنْ يُؤْخَذَ بِعِزَائِمِهِ

Establish the Salat – complimenting yourself - **and enjoin the good and forbid from the evil**, - complimenting for others - **and be patient upon what befalls you**, - from the hardships. And in ‘Al-Majma’, from Ali^{-asws}: ‘From the hardships and the harm in enjoining the good and forbidding from the evil’ - **surely that** -an indication to the patience, or to all what is Commanded - **is from the matters requiring determination [31:17]** – I.e., what Allah^{-azwj} has Determine from the matters, I.e., severing it a cutting of the obligation and the necessity, and from it is the Hadeeth: ‘Allah^{-azwj} Loves to Seize with His^{-azwj} Allowance like what He^{-azwj} Loves to Seize with His^{-azwj} Determination’.

وَ لَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ أَيِّ لَا تَمَلْهُ عَنْهُمْ وَ لَا تَوَلِّمْ صَفْحَةَ خَدِّكَ كَمَا يَفْعَلُهُ الْمُنْكَرُونَ وَ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ أَيُّ لَا تَنْدِلُ لِلنَّاسِ طَمَعًا فِيمَا عِنْدَهُمْ وَ لَا تَمَشَّ فِي الْأَرْضِ مَرْحًا أَيُّ فَرِحًا مَصْدَرٌ وَقَعَ مَوْقِعَ الْحَالِ أَوْ تَمَرَحَ مَرْحًا أَوْ لِأَجْلِ الْمَرَحِ وَ هُوَ الْبَطْرُ وَ رَوَى عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْبَاقِرِ عٍ يَقُولُ بِالْعِظْمَةِ

And do not puff your cheeks (arrogantly) - I.e., do not be fed up of them and do not turn the page of your cheek like what the arrogant ones tend to do. And Ali Bin Ibrahim said, ‘I.e., do not humble to the people in greed regarding what is in their possession - **towards the people, nor walk in the land proudly**, - I.e., happiness, a pronoun occurring in the place of the present tense, or merry making, or for the sake of fun, and it is the snobbery. And Ali Bin Ibrahim reported from Al-Baqir^{-asws} saying: ‘With the greatness’.

إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ قَالَ الطَّبْرَسِيُّ أَيُّ كُلِّ مُتَكَبِّرٍ فَخُورٌ عَلَى النَّاسِ وَ أَقُولُ يَطْلُقُ الْاِخْتِيَالَ غَالِبًا عَلَى التَّكْبِيرِ فِي الْمَشْيِ

surely Allah does not Love every self-conceited boaster [31:18] – Al-Tabarsee said, ‘I.e., every arrogant priding upon the people’. And I (Majlisi) am saying, ‘It is related to the swaggering in the walking mostly upon the arrogance’.

وَ رُوِيَ فِي الْفَقِيهِ عَنِ النَّبِيِّ ص أَنَّهُ هَمَى أَنْ يَخْتَالَ الرَّجُلُ فِي مَشْيِهِ وَ قَالَ مَنْ لَيْسَ ثَوْبًا فَاحْتَالَ فِيهِ حَسَفَ اللَّهُ بِهِ مِنْ شَفِيرِ جَهَنَّمَ وَ كَانَ قَرِينِ قَارُونَ لِأَنَّهُ أَوَّلُ مَنْ احْتَالَ فَحَسِفَ بِهِ وَ بَدَارِهِ الْأَرْضُ وَ مَنْ احْتَالَ فَقَدْ نَارَعَ اللَّهُ فِي جَبْرُوتِهِ.

And it is reported in (the book) ‘Al-Faqeeh’ – from the Prophet^{-saww}, he^{-saww} forbade the man to swagger in his walking, and said; ‘One who wears a cloth so he can swagger with it, Allah^{-azwj} would Submerge him from the edge of Hell, and he would be a pair of Qaroun^{-la} because he^{-la} was the first one to swagger, so he^{-la} was submerged with and with his house, into the ground, and the one who swaggers, so he has contended Allah^{-azwj} in His^{-azwj} Omnipotence’.

وَ أَقْصِدْ فِي مَشْيِكَ أَيُّ تَوَسَّطْ فِيهِ بَيْنَ الدَّيْبِ وَ الْإِسْرَاعِ وَ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ أَيُّ لَا تَعْجَلْ وَ اغْضُضْ مِنْ صَوْتِكَ أَيُّ اقْصُرْ مِنْهُ وَ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ أَيُّ لَا تَرْفَعَهُ إِنَّ أَنْكَرَ الْأَصْوَاتِ أَيُّ أَوْحَشَهَا

And be moderate in your walking – being moderating in it between the creeping and the accelerating. And Ali Bin Ibrahim said, 'I.e., not being hasty' - **and lower your voice**; - reduce from it. And Ali Bin Ibrahim said, 'I.e., do not raise it' - **surely the most hateful of voices [31:19]** – I.e., its most terrifying.

و في الكافي عن الصادق ع أنه سئل عنه فقال العطسة القبيحة و في المجمع عنه ع قال هي العطسة المرتفعة القبيحة و الرجل يرفع صوته بالحديث رفعا قبيحا إلا أن يكون داعيا أو يقرأ القرآن.

And in Al-Kafi – from Al-Sadiq^{-asws}, he^{-asws} was asked about it, so he^{-asws} said: 'The ugly sneezing'. And in 'Al-Majma' from him^{-asws} having said; 'It is the loud sneezing, the ugly, and the man raises his voice with the discussion, raising it badly, except if he happens to be calling or reading the Quran'.

وَ مَنْ يُسَلِّمُ وَجْهَهُ إِلَى اللَّهِ بِأَنْ فُوضَ أَمْرُهُ إِلَيْهِ وَ أَقْبَلَ بِشِرَاشِرِهِ عَلَيْهِ وَ هُوَ مُخْسِنٌ فِي عَمَلِهِ فَقَدْ اسْتَمْسَكَ أَي تَعْلَقُ بِأَوْثَقِ مَا يَتَعَلَقُ بِهِ وَ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ بِالْوَلَايَةِ وَ إِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ إِذِ الْكُلِّ صَائِرٌ إِلَيْهِ.

And one who submits his face to Allah, - by delegating his affairs to Him^{-azwj} and accepts its sparks upon it - **and he is a good doer**, - in his deeds - **so he has grasped** – I.e., held with the most trusted of what one can hold with. And Ali Bin Ibrahim said, 'With the Wilayah' - **and to Allah is the end-result of the matters [31:22]** – when the who was destined to Him^{-azwj}.

إِنَّ الْمُسْلِمِينَ أَي الداخِلين في السلم المنقادين لحكم الله وَ الْمُؤْمِنِينَ أَي المصدقين بما يجب أن يصدق به وَ الْقَائِمِينَ أَي المداومين على الطاعة وَ الصَّادِقِينَ فِي الْقَوْلِ وَ الْعَمَلِ وَ الصَّابِرِينَ عَلَى الطاعات وَ المعاصي وَ البَلَايَا وَ الْحَاشِعِينَ أَي المتواضعين لله بقلوبهم وَ جوارحهم وَ الْمُتَصَدِّقِينَ مِنْ أَمْوَالِهِمْ ابْتِغَاءَ مَرْضَاةِ اللَّهِ وَ الصَّائِمِينَ لله بنية صادقة وَ الْحَافِظِينَ فُرُوجَهُمْ عَنِ الْحَرَامِ وَ الدَّاكِرِينَ اللَّهَ كَثِيرًا بقلوبهم وَ أَلَسْتَهُمْ مَغْفِرَةً لذنوبهم وَ أَجْرًا عَظِيمًا عَلَى طاعتهم.

Surely the Muslim men – I.e., the ones entered into Al Islam submitting to the Judgment of Allah^{-azwj} - **and the Momineen** - I.e., the ratifiers of what is obligated to be ratified with - **and the obedient men** – the ones constant upon the obedience - **and the truthful men** – in the words and the deeds - **and the patient men** – upon the acts of obedience and the disobedience and the calamities - **and the humble men** – the ones humbling to Allah^{-azwj} with their hearts and their limbs - **and the charitable men** – from their wealth seeking the Pleasure of Allah^{-azwj} - **and the Fasting men** - for Allah^{-azwj} with sincere intention - **and the men who guard their private parts** - from the Prohibitions - **and the men who do Zikr of Allah a lot**, - with their hearts and their tongues – **Forgiveness** – of their sins - **and a Mighty Recompense [33:35]** – upon their obedience.

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ قِيلَ أَي يداومون قراءته أو متابعة ما فيه حتى صارت سمة لهم و عنوانا سِرًّا وَ عَلَانِيَةً كَيْفَ اتَّفَقَ مِنْ غَيْرِ قَصْدٍ إِلَيْهِمَا وَ قِيلَ السِّرُّ فِي الْمَسْنُونَةِ وَ الْعَلَانِيَةُ فِي الْمَفْرُوضَةِ يَرْجُونَ تِجَارَةً تَحْصِيلَ ثَوَابِ الطَّاعَةِ وَ هُوَ خَيْرٌ إِنْ لَمْ تَبُورْ لَنْ تَكْسُدَ وَ لَنْ تَهْلِكَ بِالْخُسْرَانِ صِفَةُ لِلتِّجَارَةِ

Surely, those are reciting the Book of Allah, - It is said, 'They are being constant in reciting it, or following what is in it until it became named for them and an address - **secretly and openly**, - how can I agree without aiming for them. And it is said, 'The secret in the Sunnah and the openly in the obligatory - **are hoping for a trade** – achieving the Rewards with the obedience, and it is new - **never to perish [35:29]** – it will never stagnate and will never perish with the losses of the trade deal.

لِيُؤْتِيَهُمْ أَجْرَهُمْ عِلَّةً لِمَدْلُولِهِ أَوْ لِمَدْلُولٍ مَا عَدَّ مِنْ امْتِنَانِهِمْ أَوْ عَاقِبَةٍ لِيَرْجُونَ وَ يَزِيدُهُمْ مِنْ فَضْلِهِ عَلَى مَا يَقَابِلُ أَعْمَالَهُمْ إِنَّهُ عَفُورٌ لِفِرطَاتِهِمْ شَكُورٌ لَطَاعَاتِهِمْ
أَيَّ مَجَازِيهِمْ عَلَيْهَا وَ هُوَ عِلَّةٌ لِلتَّوْفِيَةِ وَ الزِّيَادَةِ أَوْ خَيْرٍ إِنْ وَ يَرْجُونَ حَالٍ مِنْ وَاو

For Him to Fulfil their Recompense - A reason for its signification, or the signification of what is counted from their compliance, or a consequence they hope for - **and Increase for them from His Grace**. – based upon what is compared to their deeds - **He is Forgiving**, - of their excesses - **Appreciative [35:30]** – for their obedience, I.e., Recompense them upon it, and it is a reason for the expiry, and the increase, or news that the (word) **hoping** is a present tense from (the letter) ‘Waw’.

وَ أَنْفَعُوا أَنْفَعُوا رَبِّكُمْ أَيُّ بَلْزُومٍ طَاعَتِهِ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةً الظَّرْفِ إِمَّا مَتَعَلِّقٌ بِأَحْسَنُوا أَوْ بِحَسَنَةٍ وَ عَلَى الْأَوَّلِ تَشْمَلُ الْحَسَنَةَ حَسَنَةَ الدَّارَيْنِ
وَ عَلَى الثَّانِي لَا يَنَاقِي نَيْلَ حَسَنَةِ الْآخِرَةِ أَيْضًا وَ الْحَسَنَةَ فِي الدُّنْيَا كَالصَّحَّةِ وَ الْعَافِيَةِ

Fear your Lord! – stick to obeying Him^{-azwj} - **For those who do good deeds in this world, is good [39:10]** – the noun is either related with ‘do good’ or with ‘good’, and based upon the first, it is inclusive of the good deed, good of the two houses (world and Hereafter), and based upon the second, it does not negate the attainment of the good of the Hereafter as well, and the good deed in the world is like the health and the well-being.

وَ فِي مَجَالِسِ الصَّدُوقِ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّ الْمُؤْمِنَ يَعْمَلُ لِفَلَاحٍ مِنَ الثَّوَابِ إِمَّا لِحَيِّهِ فَإِنَّ اللَّهَ يُنْبِئُهُ بِعَمَلِهِ فِي دُنْيَاةٍ ثُمَّ تَلَا هَذِهِ الْآيَةَ ثُمَّ قَالَ فَمَنْ أُعْطَاهُمْ
اللَّهُ فِي الدُّنْيَا لَمْ يُحَاسِبْنَهُمْ فِي الْآخِرَةِ.

And in ‘Majalis’ of Al-Sadouq – from Amir Al-Momineen^{-asws}: ‘The Momin works for three of the Rewards – for good, so Allah^{-azwj} Rewards him for his deed in his world’. Then he^{-asws} recited this Verse, then said: ‘The one whom Allah^{-azwj} Gives in the world, He^{-azwj} will not Reckon them in the Hereafter’.

وَ أَرْضُ اللَّهِ وَاسِعَةٌ فَمَنْ تَعَسَّرَ عَلَيْهِ التَّوْفَرُ عَلَى الْإِحْسَانِ فِي وَطَنِهِ فَلْيَهَاجِرْ إِلَى حَيْثُ يَتِمَكَّنُ مِنْهُ إِمَّا يُؤْتَى الصَّابِرُونَ عَلَى مَشَاقِ الطَّاعَةِ مِنْ اِحْتِمَالِ الْبَلَاءِ
وَ مَهَاجِرَةِ الْأَوْطَانِ لَهَا أَجْرُهُمْ بِغَيْرِ حِسَابٍ

and the earth of Allah is vast. – so the three is difficulty upon him the fulfilment upon the favours (charity) in his homeland, let him emigrate to wherever he is able to - **But rather, the patient ones would be fulfilled** – upon the hardships of the obedience of enduring the calamity and the emigrating from the homeland to it - **their Recompense is without Reckoning’ [39:10]**.

وَ فِي الْكَافِي عَنِ الصَّادِقِ ع إِذَا كَانَ يَوْمُ الْقِيَامَةِ يَقُومُ غُنْقٌ مِنَ النَّاسِ فَيَأْتُونَ بَابَ الْجَنَّةِ فَيَضْرِبُونَهُ فَيَقَالُ لَهُمْ مَنْ أَنْتُمْ فَيَقُولُونَ نَحْنُ أَهْلُ الصَّبْرِ فَيَقَالُ لَهُمْ
عَلَى مَا صَبَرْتُمْ فَيَقُولُونَ كُنَّا نَصْبِرُ عَلَى طَاعَةِ اللَّهِ وَ نَصْبِرُ عَنْ مَعْاصِي اللَّهِ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ صَدَقُوا أَذْجَلُوهُمْ الْجَنَّةَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِمَّا يُؤْتَى
الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ²¹⁸.

And in ‘Al-Kafi’ – from Al-Sadiq^{-asws}: ‘When it will be the Day of Qiyamah, necks of the people will stand, and they will come to the door of Paradise. They will strike (knock) it. It will be said to them, ‘Who are you?’ They will say, ‘We are the people of patience’. It will be said to them,

(1) الكافي ج 2 ص 75. 218

‘What were you patient upon?’ They will say, ‘We were patient upon the obedience of Allah^{-azwj} and we were patient from disobedience of Allah^{-azwj}’. Allah^{-azwj} Mighty and Majestic shall Say: “They speak the truth! Enter them into the Paradise!” And it is the Word of Allah^{-azwj} Mighty and Majestic: **But rather, the patient ones would be fulfilled their Recompense without Reckoning’ [39:10]**’.

وَأُزْلِقَتْ أَي قَرِبَتْ عَزِيرٌ بَعِيدٍ أَي مَكَانًا غَيْرَ بَعِيدٍ وَ قَالَ عَلِيٌّ بِنَ إِبْرَاهِيمَ أُزْلِقَتْ أَي زِينَتْ عَزِيرٌ بَعِيدٍ

decorated – drawn near - **not being remote [50:31]** – I.e., in a place not far off. And Ali Bin Ibrahim said, ‘**decorated**, I.e., adorned, **not being remote [50:31]**’.

قال بسرعة هذا ما تُوعَدُونَ على إضمار القول لِكُلِّ أَوَابٍ أَي رَجَاعٍ إِلَى اللَّهِ بَدَلَ مِنَ الْمُتَّقِينَ بِإِعَادَةِ الْجَارِ حَفِيظٍ حُدُودَهُ

He^{-azwj} Said with quickness - **This is what you had been Promised** – upon the Word – **for every penitent one**, - I.e., hoping to Allah^{-azwj} instead of the pious by helping the neighbour - **preserving (the Limits) [50:32]** – of the limits.

مَنْ خَشِيَ الرَّحْمَنَ الْغَيْبِ وَ جَاءَ بِقَلْبٍ مُنِيبٍ قِيلَ بَدَلَ بَعْدَ بَدَلَ أَوْ بَدَلَ مِنْ مَوْصُوفٍ أَوَابٍ أَوْ مَبْتَدَأُ خَيْرِهِ

Who fears the Beneficent in private and comes with a penitent heart [50:33] – It is said, ‘A replacement after replacement, or instead of the described, penitent, or beginning its news.

ادْخُلُوهَا عَلَى تَأْوِيلٍ يُقَالُ لَهُمْ ادْخُلُوهَا فَإِنَّ مِنْ مَعْنَى الْجَمْعِ

“Enter it!” [50:34] – based upon the interpretation, He^{-azwj} will Say to them: “Enter it!”, for it is in the meaning of the plural.

و بِالْغَيْبِ حَالٍ مِنَ الْفَاعِلِ أَوْ الْمَفْعُولِ أَوْ صِفَةً لِمَصْدَرٍ أَيْ خَشْيَةً مَتَلَبَسَةَ بِالْغَيْبِ حَيْثُ خَشِيَ عِقَابَهُ وَ هُوَ غَائِبٌ أَوْ الْعِقَابُ بَعْدَ غَيْبٍ أَوْ هُوَ غَائِبٌ عَنِ الْأَعْيُنِ لَا يَرَاهُ أَحَدٌ وَ تَخْصِيصُ الرَّحْمَنِ بِهِ لِلإِشْعَارِ بِأَنْهُمْ رَجَوْا رَحْمَتَهُ وَ خَافُوا عَذَابَهُ أَوْ بِأَنْهُمْ يَحْشُونَ مَعَ عِلْمِهِمْ بِسَعَةِ رَحْمَتِهِ وَ وَصَفَ الْقَلْبَ بِالإِنَابَةِ إِذِ الْإِعْتِبَارُ بِرَجُوعِهِ إِلَى اللَّهِ

In private [50:33] – a state from the doer, or the done, or a description of source, I.e., fear of being caught up in the hidden whereby he fears His^{-azwj} Punishment, and He^{-azwj} is Unseen, or the Punishment after the hidden matters, or he is hidden from the eyes, no one sees him, and the Specifying of the Beneficent with him is for the indication that they are hoping for His^{-azwj} Mercy and they are fearing His^{-azwj} Punishment, or they are fearing along with their knowledge of the vastness of His^{-azwj} Mercy, and the description of the heart is with the penitence is when there is consideration with his returning to Allah^{-azwj}.

فَلَا افْتَحَمَ الْعَقَبَةَ أَي فَلَمْ يَشْكُرْ تِلْكَ الْإِيَادِي بِاقْتِحَامِ الْعَقَبَةِ وَ هُوَ الدَّخُولُ فِي أَمْرٍ شَدِيدٍ قَبْلَ الْعَقَبَةِ الطَّرِيقِ فِي الْجَبَلِ اسْتِعَارَهَا لِمَا فَسَّرَهَا بِهِ مِنَ الْفِكَ وَ الإِطْعَامِ ذِي مَسْعِيَةٍ أَي مَجَاعَةٍ

But he does not attempt the uphill road [90:11] – I.e., he does not thank those hands for attempting the uphill road, and it is the entering into a severe matter. It is said, ‘Al Aqaba’ is a pathway in the mountain, being a metaphor for what He^{-azwj} Interpreted it with the **Freeing a neck [90:13]** and **Or feeding during a day of starvation [90:14]** – I.e., hunger.

ذَا مَقْرَبَةٍ أَيْ قَرَابَةٍ ذَا مَقْرَبَةٍ أَيْ ذَا فِقْرِ وَ قَالَ عَلِيٌّ بِنُ إِِبْرَاهِيمَ لَا يَقِيهِ مِنَ التُّرَابِ شَيْءٌ

possessing relationship [90:15] – I.e., kinship with relationship, I.e., with poverty. And Ali Bin Ibrahim said, ‘Nothing saving him from the dirt’.

وَ فِي الْكَافِي عَنِ الرِّضَا ع كَانَ إِذَا أَكَلَ إِتَى بِصَحْفَةٍ فَنُوضِعُ قُرْبَ مَا يَدَيْهِ فَيَعْمِدُ إِلَى أَطْيَبِ الطَّعَامِ مِمَّا يُؤْتَى بِهِ فَيَأْخُذُ مِنْ كُلِّ شَيْءٍ شَيْئًا فَيَضَعُ فِي تِلْكَ الصَّحْفَةِ ثُمَّ يَأْمُرُ بِهَا لِلْمَسَاكِينِ ثُمَّ يَتْلُو هَذِهِ الْآيَةَ فَلَا افْتَحَمَ ثُمَّ يَقُولُ عَلِيمَ اللَّهُ أَنَّهُ لَيْسَ كُلُّ إِنْسَانٍ يَتَّقِدُ عَلَى عِتْقِ رَقَبَةٍ فَجَعَلَ لَهُمُ السَّبِيلَ إِلَى الْجَنَّةِ.

And in ‘Al-Kafi’ – from Al Reza^{-asws}, when he^{-asws} ate, he^{-asws} would be brought a tray, and he^{-asws} would wash nearby to his^{-asws} table. He^{-asws} would extend to the best of foods from what would have been brought and he^{-asws} would take something from everything and place it in that tray. Then he^{-asws} would instruct with it to be for the poor. Then he^{-asws} would recite this Verse: **But he does not attempt [90:11]**, then say: ‘Allah^{-azwj} Knows that not every human being is able upon freeing a neck, so He^{-azwj} Made the way for them to the Paradise’.

و ستأتي الأخبار في ذلك

And I (Majlisi) shall bring the Ahadeeth regarding that.

وَ عَنِ الصَّادِقِ ع قَالَ: مَنْ أَكْرَمَهُ اللَّهُ بِوَلَايَتِنَا فَقَدْ جَازَ الْعُقْبَةَ وَ نَحْنُ تِلْكَ الْعُقْبَةُ الَّتِي مَنِ افْتَحَمَهَا نَجَا

And from Al-Sadiq^{-asws} having said: ‘One whom Allah^{-azwj} has Honoured with our^{-asws} Wilayah, so he has crossed the uphill road, and we^{-asws} are that uphill road which one who attempts it, attains salvation’.

ثُمَّ قَالَ النَّاسُ كُلُّهُمْ عِبِيدُ النَّارِ غَيْرِكَ وَ أَصْحَابِكَ فَإِنَّ اللَّهَ فَكَ رِقَابِكُمْ مِنَ النَّارِ بِوَلَايَتِنَا أَهْلَ الْبَيْتِ

Then he^{-asws} said: ‘The people, all of them are slaves of the Fire apart from you and your companions, for Allah^{-azwj} has Freed your necks from the Fire by our^{-asws} Wilayah of People^{-asws} of the Household’.

وَ قَالَ ع بِنَا نُفُكُ الرِّقَابَ وَ بِمَعْرِفَتِنَا وَ نَحْنُ الْمُطْعَمُونَ فِي يَوْمِ الْجُوعِ وَ هُوَ الْمَسْعَبَةُ.

And he^{-asws} said: ‘By us^{-asws} the necks are freed and by having our^{-asws} recognition, and we^{-asws} the feeders on the Day of hunger, and it is the severe hunger’.

وَ تَوَاصَوْا أَي أَوْصَى بَعْضُهُمْ بِبَعْضٍ عَلَى طَاعَةِ اللَّهِ بِالْمَرْحَمَةِ أَي بِالرَّحْمَةِ عَلَى عِبَادِهِ أَوْ بِمَوْجِبَاتِ رَحْمَةِ اللَّهِ

and enjoin - I.e., advise each other with - **the patience** – upon the obedience of Allah^{-azwj} with **the compassion [90:17]** – I.e., with the mercy upon His^{-azwj} servants, of obligating the Mercy of Allah^{-azwj}.

أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ أَي اليمين أو اليمن

These are the companions of the right hand [90:18] – I.e., the oath (Al-Yameen) or the Conferment (Yemen).

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا قِيلَ أَيُّ مَا نَصَبْنَا دَلِيلًا عَلَى الْحَقِّ مِنْ كِتَابٍ وَحُجَّةٍ أَوْ بِالْقُرْآنِ هُمْ أَصْحَابُ الْمَشْأَمَةِ أَيُّ الشَّمَالِ أَوْ الشُّؤْمِ

And those who disbelieve in Our Signs, - It is said, 'With what We^{-azwj} have Set up as evidence upon the truth, from a Book and a Divine Authority or with the Quran - **they are the companions of the left hand [90:19]** – I.e., the left (Al-Shimal) or the inauspiciousness (Al-Shoum).

عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ أَيُّ مَطْبَقَةٍ مِنْ أَوْصَدَتِ الْبَابَ إِذَا أَطْبَقْتَهُ وَاعْلَقْتَهُ

Upon them would be a Fire closed over (from all sides) [90:20] – I.e., layered from closing the door when it is layered, and it is locked.

وَقَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ أَصْحَابُ الْمَيْمَنَةِ أَصْحَابُ أَمِيرِ الْمُؤْمِنِينَ عَ وَالَّذِينَ كَفَرُوا بِآيَاتِنَا قَالَ الَّذِينَ خَالَفُوا أَمِيرَ الْمُؤْمِنِينَ عَ هُمْ أَصْحَابُ الْمَشْأَمَةِ قَالَ الْمَشْأَمَةُ أَعْدَاءُ آلِ مُحَمَّدٍ عَ نَارٌ مُؤَصَّدَةٌ قَالَ أَيُّ مَطْبَقَةٍ.

Ali Bin Ibrahim said, '**the companions of the right hand [90:18]** are companions of Amir Al-Momineen^{-asws}'. **And those who disbelieve in Our Signs**, he said, 'Those who opposed Amir Al-Momineen^{-asws}'. **they are the companions of the left hand [90:19]** – he said, 'The ones of left hand are enemies of Progeny^{-asws} of Muhammad^{-saww}'. **Fire closed over (from all sides) [90:20]**, he said, 'I.e., layered''.

1- كَا، الْكَافِي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنِ أَبِيهِ عَنِ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ عَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَ إِنَّ لِأَهْلِ الدِّينِ عَلَامَاتٍ يُعْرَفُونَ بِهَا صِدْقَ الْحَدِيثِ وَ آدَاءَ الْأَمَانَةِ وَ وِفَاءً بِالْعَهْدِ وَ صَلَاةَ الْأَرْحَامِ وَ رَحْمَةً الضُّعْفَاءِ وَ قِلَّةَ الْمُرَاقَبَةِ لِلنِّسَاءِ أَوْ قَالَ قِلَّةَ الْمُؤَاوَاةِ لِلنِّسَاءِ وَ تَبَدُّلَ الْمَعْرُوفِ وَ حُسْنَ الْخُلُقِ وَ سَعَةَ الْخُلُقِ وَ اتِّبَاعَ الْعِلْمِ وَ مَا يُقَرِّبُ إِلَى اللَّهِ عَزَّ وَ جَلَّ زُلْفَى

(The book) 'Al-Kafi' – from the number, from Al Barqy, from his father, from Abdullah Bin Al Qasim, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen Ali^{-asws} said: 'For the people of religion there are signs they are recognised with – truthful narration, and fulfilling the entrustments, and loyalty with the pact, and connecting the kinship, and being merciful to the weak, and scarcely watching at the women' – or said, 'Scarcely going to the women' – 'and extending the act of kindness, and goodly manners, and generous character, and pursuing the knowledge, and drawing closer to Allah^{-azwj} Mighty and Majestic in position.

طُوبَى لَهُمْ وَ حُسْنُ مَأْبٍ وَ طُوبَى شَجَرَةٍ فِي الْجَنَّةِ أَصْلُهَا فِي دَارِ النَّبِيِّ مُحَمَّدٍ صَ وَ لَيْسَ مِنْ مُؤْمِنٍ إِلَّا وَ فِي دَارِهِ غُصْنٌ مِنْهَا لَا يَخْطُرُ عَلَى قَلْبِهِ شَهْوَةٌ شَيْءٍ إِلَّا أَنَّهُ بِهِ ذَلِكَ وَ لَوْ أَنَّ رَاكِبًا مَجْدًا سَارَ فِي ظِلِّهَا مِائَةَ عَامٍ مَا خَرَجَ مِنْهُ وَ لَوْ طَارَ مِنْ أَسْفَلِهَا عُزَابٌ مَا بَلَغَ أَغْلَاهَا حَتَّى يَسْقُطَ هَرَمًا

Tooba would be for them and an excellent resort [13:29], and Tooba is a tree in the Paradise. It's roots are in the house of the Prophet^{-saww} Muhammad^{-saww}, and there isn't any Momin except and in his house would be a branch from it. No desire will occur upon his heart except that would be brought to him, and even if a fast rider were to travel in its shade for one hundred years, he would not come out from it, and if a crow were to fly from its bottom, it would not reach its top until it would fall out of old age.

أَلَا فَفِي هَذَا فَارْعَبُوا إِنَّ الْمُؤْمِنَ مِنْ نَفْسِهِ فِي شُغْلٍ وَ النَّاسُ مِنْهُ فِي رَاحَةٍ إِذَا جَنَّ عَلَيْهِ اللَّيْلُ افْتَرَشَ وَجْهَهُ وَ سَجَدَ لِلَّهِ عَزَّ وَ جَلَّ بِمَكَارِمِ بَدَنِهِ يُنَاجِي الَّذِي خَلَقَهُ فِي فَكَاكِ رَقَبَتِهِ أَلَا فَهَكَذَا كُونُوا.

Indeed, be desirous regarding this! The Momin is pre-occupied with himself, and the people are at rest from him. When the night shields upon him, he lays down his head and performs Sajdah for Allah^{-azwj} Mighty and Majestic with the honourable (parts) of his body whispering to the One^{-azwj} Who Created him, in liberating his neck. Indeed, be like this!’²¹⁹

2- كذا، الكافي عن العدة عن البرقي عن الهيثم التهمدي عن عبد العزيز بن عمر عن بعض أصحابه عن يحيى بن عمران الحلبي قال: قلت لأبي عبد الله ع أي الخصال بالمرة أجماع

(The book) ‘Al-Kafi’ – from the numbere, from Al Barqy, from Al Haysam Al Nahdy, from Abdul Aziz Bin Umar, from one of his comapnions, from Yahya Bin Imran Al Halby who said,

‘I said to Abu Abdullah^{-asws}, ‘Which characteristic is the most beautiful with a person?’

فَقَالَ وَقَارَ بِأَلَا مَهَابَةٍ وَ سَمَاحٍ بِأَلَا طَلَبِ مُكَافَأَةٍ وَ تَشَاغُلٍ بِعَيْرِ مَتَاعِ الدُّنْيَا.

He^{-asws} said: ‘Dignity without (seeking) awe, and pardoning without (seeking) recompense, and pre-occupation with other than pleasures of the world’.²²⁰

3 الثَّهَابُ، قَالَ رَسُولُ اللَّهِ ص الْعِلْمُ خَلِيلُ الْمُؤْمِنِ وَ الْحِلْمُ وَزِيرُهُ وَ الْعَقْلُ دَلِيلُهُ وَ الْعَمَلُ قَائِدُهُ وَ الرَّفْقُ وَالِدُهُ وَ الْبِرُّ أَخُوهُ وَ الصَّبْرُ أَمِيرُ جُنُودِهِ.

‘Al-Shihab’ –

‘Rasool-Allah^{-saww} said: ‘The knowledge is a friend of the Momin, and the forbearance is his minister, and the intellect is his evidence, and the deed is his guide, and the kindness is his parent, and the righteousness is his brother, and the patience is a commander of his armies’.²²¹

4- لي، الأماالي للصدوق أبي عن علي عن أبيه عن عبد الله بن المغيرة عن السكوني عن الصادق ع عن أبيه ع قال قال رسول الله ص اعْمَلْ بِفَرَائِضِ اللَّهِ تَكُنْ أَتَقَى النَّاسِ وَ ارْضَ بِقِسْمِ اللَّهِ تَكُنْ أَعْنَى النَّاسِ وَ كُفِّ عَنْ حَرَامِ اللَّهِ تَكُنْ أَوْزَعِ النَّاسِ وَ أَحْسِنِ مُجَاوَزَةَ مَنْ جَاوَزَكَ تَكُنْ مُؤْمِنًا وَ أَحْسِنِ مُصَاحَبَةَ مَنْ صَاحَبَكَ تَكُنْ مُسْلِمًا.

(The book) ‘Al-Amaali’ of Al-Sadouq – My father, from Ali, from his father, from Abdullah Bin Al Mugheira, from Al-Sakuny,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Work with the obligations of Allah^{-azwj}, you will become most pious of the people, and be pleased with the Apportionment of Allah^{-azwj} you will become the richest of the people, and refrain from the Prohibitions of Allah^{-azwj} you will become the most devout of the people, and be a

²¹⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 1

²²⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 2

²²¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 3

good neighbour to the one in your neighbourhood you will become a Momin, and be a good companions to the one accompanying you, you will become a Muslim".²²²

5- مع، معاني الأخبار ل، الخصال لي، الأماالي للصدوق العطار عن أبيه عن ابن عيسى عن عثمان بن عيسى عن ابن مسكان عن الصادق ع قال: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى حَصَّ رَسُولَ اللَّهِ ص بِمَكَارِمِ الْأَخْلَاقِ فَاثْتَجِنُوا أَنْفُسَكُمْ فَإِنْ كَانَتْ فِيكُمْ فَاحْمَدُوا اللَّهَ عَزَّ وَجَلَّ وَارْغَبُوا إِلَيْهِ فِي الزِّيَادَةِ مِنْهَا

(The books) 'Ma'any Al-Akhbar', (and) 'Al-Amaali' of Al-Sadouq – Al Attar, from his father, from Ibn Isa, from Usman Bin Isa, from Ibn Muskan,

'From Al-Sadiq^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted Specialised His^{-azwj} Rasool^{-saww} with the honourable manners, therefore examine yourselves. If these were to be in you, then praise Allah^{-azwj} Mighty and Majestic and be desirous to Him^{-azwj} regarding the increase from these'.

فَذَكَرَهَا عَشْرَةَ الْيَقِينِ وَالْفَنَاءَةَ وَالصَّبْرَ وَالشُّكْرَ وَالْحِلْمَ وَحُسْنَ الْخُلُقِ وَالسَّخَاءَ وَالْعَيْرَةَ وَالشَّجَاعَةَ وَالْمُرُوَّةَ.

He^{-asws} mentioned ten – the conviction, and the contentment, and the patience, and the thankfulness, and the forbearance, and the good manners, and the generosity, and the self-esteem, and the bravery, and the chivalry".²²³

6- مع، معاني الأخبار لي، الأماالي للصدوق أبي عن سعد بن عيسى عن أبيه عن ابن عيسى عن عثمان بن عيسى عن حماد بن عثمان قال: جَاءَ رَجُلًا إِلَى الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ أَحْبَبْتَنِي بِمَكَارِمِ الْأَخْلَاقِ

(The books) 'Ma'any Al-Akhbar', (and) 'Al-Amaali' of Al-Sadouq – My father, from Sa'ad, from Ibn Isa, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman who said,

'A man came to Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}. He said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! Inform me about the honourable manners'.

فَقَالَ الْعَفْوُ عَمَّنْ ظَلَمَكَ وَصِلَّةٌ مَنْ قَطَعَكَ وَإِعْطَاءُ مَنْ حَرَمَكَ وَقَوْلُ الْحَقِّ وَلَوْ عَلَى نَفْسِكَ.

He^{-asws} said: 'Pardoning the one who is unjust to you, and connecting the one who cuts you off, and giving to the one who deprives you, and speaking the truth and even if it is against you".²²⁴

7- لي، الأماالي للصدوق ابن الوليد عن الصفار عن النهدي عن عبد العزيز بن عمر عن أحمد بن عمر الحلبي قال: قُلْتُ لِأَبِي عَبْدِ اللَّهِ الصَّادِقِ ع أَيُّ الْخُصَالِ بِالْمَرْءِ أَجْمَلُ

(The book) 'Al-Amaali' of Al-Sadouq – Ibn Al Waleed, from Al Saffar, from Al Nahdy, from Abdul Aziz Bin Umar, from Ahmad Bin Umar Al Halby who said,

²²² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 4

²²³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 5

²²⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 6

'I said to Abu Abdullah Al-Sadiq^{-asws}, 'Which characteristic is the most beautiful with the person?'

قَالَ وَقَارٌ بِلا مَهَابَةٍ وَ سَمَاحٌ بِلا طَلَبٍ مُكَافَاةٍ وَ تَشَاغُلٌ بِغَيْرِ مَتَاعِ الدُّنْيَا.

He^{-asws} said: 'Dignity without (seeking) awe, and pardoning without (seeking) recompense, and pre-occupation with other than the pleasures of the world'.²²⁵

8- لي، الأماالي للصدوق ابن إدريس عن أبيه عن ابن هاشم عن ابن مزار عن يونس عن ابن سنان عن الصادق ع قال: خمس من لم تكن فيه لم يكن فيه كثير مستمتع

(The book) 'Al-Amaali' of Al-Sadouq – Ibn Idrees, from his father, from Ibn Hashim, from Ibn Marrar, from Yunus, from Ibn Sinan,

'From Al-Sadiq^{-asws} having said: 'Five (things), one who does not have these in him, there does not happen to be a lot of enjoyment in him'.

قِيلَ وَ مَا هُنَّ يَا ابْنَ رَسُولِ اللَّهِ

It is said, 'And what are these, O son^{-asws} of Rasool-Allah^{-sawww}?'

قَالَ الدِّينُ وَ الْعَقْلُ وَ الْحَيَاءُ وَ حُسْنُ الْخُلُقِ وَ حُسْنُ الْأَدَبِ

He^{-asws} said: 'The religion, and the intellect, and the modesty, and good manners, and good etiquettes.

وَ خَمْسٌ مَنْ لَمْ تَكُنْ لَهُ فِيهِ لَمْ يَتَهَنَّ بِالْعَيْشِ الصَّحَّةُ وَ الْأَمْنُ وَ الْعِنْيُ وَ الْقَنَاعَةُ وَ الْأَيْسُ الْمَوْافِقُ.

And five (things) one who does not have these for him, he will not have pleasure of the living – the health, and the security, and the rights, and the contentment, and the compatible comforter".²²⁶

9- مع، معاني الأخبار لي، الأماالي للصدوق العطار عن سعد بن عيسى عن أبيه عن ابن أبي عمير عن علي بن أبي حمزة عن أبي بصير عن الصادق جعفر بن محمد عن آبائه عن علي ع قال قال رسول الله ص إن في الجنة غرفاً يرى ظاهرها من باطنها و باطنها من ظاهرها يسكنها من أمتي من أطاب الكلام و أظعم الطعام و أفشى السلام و صلى بالليل و الناس نيام

(The books) 'Ma'any Al-Akhbar', (and) 'Al-Amaali' of Al-Sadouq – Al Attar, from Sa'ad, from Ibn Isa, from his father, from Ibn Abu Umeyr, from Ali Bin Abu Hamza, from Abu Baseer,

'From Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said; 'Rasool-Allah^{-sawww} said: 'In the Paradise there is a chamber, its exterior can be seen from its interior, and its interior can be seen from its exterior. There shall settle in it from my^{-sawww}

²²⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 7

²²⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 8

community, one who is of goodly speech, and feeds the food, and initiates the greeting, and prays Salat at night while the people are sleeping’.

فَقَالَ عَلِيٌّ يَا رَسُولَ اللَّهِ وَ مَنْ يُطِيقُ هَذَا مِنْ أُمَّتِكَ

Ali^{-asws} said: ‘O Rasool-Allah^{-saww}! And who from your^{-saww} community can endure this?’

فَقَالَ يَا عَلِيُّ أَوْ مَا تَدْرِي مَا إِطَابَةُ الْكَلَامِ مَنْ قَالَ إِذَا أَصْبَحَ وَ أَمْسَى سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ عَشْرَ مَرَّاتٍ وَ إِطْعَامُ الطَّعَامِ نَفَقَةُ الرَّجُلِ عَلَى عِيَالِهِ

He^{-saww} said: ‘O Ali^{-asws}! And don’t you^{-asws} know what is the good speech? One who says when it is morning and evening, ‘Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is the Greatest’ – ten time and feed the food the spending of the man upon his dependants.

وَ أَمَّا الصَّلَاةُ بِاللَّيْلِ وَ النَّاسِ نِيَامٍ فَمَنْ صَلَّى الْمَغْرِبَ وَ الْعِشَاءَ الْأَخْرَةَ وَ صَلَاةَ الْعَدَاةِ فِي الْمَسْجِدِ فِي جَمَاعَةٍ فَكَأَنَّمَا أَحْبَبَ اللَّيْلَ كُلَّهُ وَ إِفْشَاءَ السَّلَامِ أَنْ لَا يَبْخُلَ بِالسَّلَامِ عَلَى أَحَدٍ مِنَ الْمُسْلِمِينَ.

And as for the Salat at night while the people are sleeping, it is the one who prays Al-Maghrif Salat, and the last Al-Isha, and the morning Salat in the Masjid in a congregation, so it is as if he has revived the night, all of it, and he initiates the greeting. He is not stingy with the greetings upon anyone of the Muslims”.²²⁷

10- لي، الأمامي للصدوق أبي عن السَّعْدِ أَبِي عَنِ الرَّبِيِّ عَنْ عَثْمَانَ بْنِ عِيسَى عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثَةٌ هُمْ أَقْرَبُ الْخَلْقِ إِلَى اللَّهِ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ حَتَّى يَفْرَغَ مِنَ الْحِسَابِ رَجُلٌ لَمْ يَدْعُهُ قُدْرَتُهُ فِي خَالِ عَضْبِهِ إِلَى أَنْ يَجِيفَ عَلَى مَنْ تَحْتَ يَدَيْهِ وَ رَجُلٌ مَشَى بَيْنَ اثْنَيْنِ فَلَمْ يَمْلُ مَعَ أَحَدِهِمَا عَلَى الْآخَرِ بِشَعِيرَةٍ وَ رَجُلٌ قَالَ الْحَقَّ فِيمَا عَلَيْهِ وَ لَهُ.

(The book) ‘Al-Amaali’ of Al-Sadouq – My father, from Al Sa’dabady, from Al Barqy, from Usman Bin Isa, from Ibn Muskan, from Muhammad Bin Muslim,

‘From Abu Abdullah^{-asws} having said: ‘Three will be the closest of the people to Allah^{-azwj} Mighty and Majestic on the Day of Qiyamah until He^{-azwj} is Free from Taking the Reckoning – a man when in a state of his anger, his power does not call him to be unfair to the one under his hand, and a man who walks between the two, so he does not incline with one of them against the other with empathy, and a man who speaks the truth in what is against him and for him”.²²⁸

11- لي، الأمامي للصدوق ماجيلويه عن عمه عن الربيعي عن أبيه عن محمد بن سنان عن المفضل عن الصادق ع أنه قال: عَلَيْكُمْ بِمَكَارِمِ الْأَخْلَاقِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُجِيبُهَا وَ إِيَّاكُمْ وَ مَدَامَ الْأَفْعَالِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُبْعِضُهَا

(The book) ‘Al-Amaali’ of Al-Sadouq – Majaylawiya, from his uncle, from Al Barqy, from his father, from Muhammad Bin Sinan, from Al Mufazzal,

²²⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 9

²²⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 10

'From Al-Sadiq^{asws} having said: 'Upon you all is to be with good manners, for Allah^{azwj} Mighty and Majestic Loves it, and beware of condemnable deeds, for Allah^{azwj} Mighty and Majestic Hates these.

وَعَلَيْكُمْ بِتِلَاوَةِ الْقُرْآنِ فَإِنَّ دَرَجَاتِ الْجَنَّةِ عَلَى عَدَدِ آيَاتِ الْقُرْآنِ فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ يُقَالُ لِقَارِئِ الْقُرْآنِ اقْرَأْ وَ اِزِقْ فَكُلَّمَا قَرَأَ آيَةً رَفَعِي دَرَجَةً

And upon you all is with reciting the Quran, for the ranks of Paradise are based upon the number of Verses of the Quran. When it will be the Day of Qiyamah, it will be said to the reciter of the Quran: 'Recite and ascend!' Every time he recites a Verse, he will ascend a rank.

وَعَلَيْكُمْ بِمُحْسِنِ الْجَوَارِ فَإِنَّهُ يَنْبَلُغُ بِصَاحِبِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ

And upon you all is with good manners, for it reaches its owner the rank of the fasting one, the one standing (for Salat).

وَعَلَيْكُمْ بِمُحْسِنِ الْجَوَارِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَ بِذَلِكَ

And upon you all with goodly neighbourliness, for Allah^{azwj} Mighty and Majestic has Commanded with that.

وَعَلَيْكُمْ بِالسُّنَنِ الْبِطَوَاكِ فَإِنَّهَا مَطْهُرَةٌ وَ سُنَّةٌ حَسَنَةٌ

And upon you all with brushing the teeth, for it is a cleaning and an excellent Sunnah.

وَعَلَيْكُمْ بِقِرَائِضِ اللَّهِ فَأَذُوهَا

And upon you all is with obligations of Allah^{azwj}, so fulfill these.

وَعَلَيْكُمْ بِمَحَارِمِ اللَّهِ فَاجْتَنِبُوهَا.

And upon you all is with Prohibitions of Allah^{azwj}, so shun these".²²⁹

12- لي، الأماالي للصدوق العطار عن أبيه عن محمد بن عبد الجبار عن ابن البطائني عن علي بن ميمون قال سمعت أبا عبد الله ع يقول من أراد أن يدخله الله عز وجل في رحمته و يسكنه حنته فليحسن خلقه و ليعط النصفة من نفسه و ليرحم اليتيم و ليعين الضعيف و ليتواضع لله الذي خلقه.

(The book) 'Al-Amaali' of Al-Sadouq – Al Attar, from his father, from Muhammad Bin Abdul Jabbar, from Ibn Al Batainy, from Ali Bin Maymoun who said,

'I heard Abu Abdullah^{asws} saying: 'One who wants Allah^{azwj} Mighty and Majestic to Enter him into His^{azwj} Mercy and Settle him in His^{azwj} Paradise, let him improve his manners, and give the fairness from himself, and let him mercy the orphan, and assist the weak, let him be humble to Allah^{azwj} Who Created him".²³⁰

²²⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 11

²³⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 12

13- ل، الخصال أبي عن علي عن أبيه عن ابن مزار عن يونس رفته إلى أبي عبد الله ع قال: كان فيما أوصى به رسول الله ص علياً ع يا علي أتحاك عن ثلاث خصال عظام الحسد والحريص والكذب

(The book) 'Al Khisaal' – My father, from Ali, from his father, from Ibn Marrar, from Yunus,

'Raising it to Abu Abdullah^{-asws} having said: 'It was among what Rasool-Allah^{-saww} had bequeathed to Ali^{-asws}: 'O Ali^{-asws}! I^{-saww} forbid you^{-asws} from three mighty characteristics – of the envy, and the greed, and the lies!

يا علي سيد الأعمال ثلاث خصال إنصافك للناس من نفسك ومواساة الأخ في الله عز وجل وذكرك الله تبارك وتعالى على كل حال

O Ali^{-asws}! Chief of the deeds are three characteristics – fairness to the people from yourself and consoling the brother for the Sake of Allah^{-azwj} Mighty and Majestic, and your mentioning (Zikr) of Allah^{-azwj} Blessed and Exalted in every situation!

يا علي ثلاث فرحات للمؤمن في الدنيا لقي الإخوان والإفطار من الصيام والتهجيد من آخر الليل

O Ali^{-asws}! Three are happiness for the Momin in the world – meeting the brethren, and breaking the fast from the fasting, and the vigil (Salat Tahajjud) at the end of the night!

يا علي ثلاثة من لم تكن فيه لم يعم له عمل وزع يحجزه عن معاصي الله عز وجل وحلق يداري به الناس وحلم يرد به جهل الجاهل

O Ali^{-asws}! Three (things), one whom these do not happen to be in him, a work will not be straight for him – a pious deed alarming him from disobeying Allah^{-azwj} Mighty and Majestic, and manners he can manage the people with, and forbearance he can rebut the ignorant one with it!

يا علي ثلاث من حقائق الإيمان الإنفاق من الإقتار وإنصاف الناس من نفسك وبذل العلم للمتعلم

O Ali^{-asws}! Three are from realities of Eman – the spending during the hardship, and the fairness to the people from yourself, and giving the knowledge to the student!

يا علي ثلاث خصال من مكارم الأخلاق تُعطي من حرمتك وتصل من قطعك وتعمو عن ظلمك.

O Ali^{-asws}! Three qualities are from honourable mannerisms – giving the one depriving you, and connecting the one cutting you off, and pardoning the one being unjust to you!"²³¹

14- ل، الخصال العطار عن سعد بن البرقي عن أبيه عن يونس عن عمرو بن أبي المقدام عن أبي عبد الله ع قال قال رسول الله ص أربع من كُنَّ فيه كان في نور الله الأعظم من كانت عصمة أمره شهادة أن لا إله إلا الله و أني رسول الله و من إذا أصابته مصيبة قال إنا لله و إنا إليه راجعون و من إذا أصاب خيراً قال الحمد لله رب العالمين و من إذا أصاب خطيئة قال أستغفر الله و أتوب إليه.

(The book) 'Al Khisaal' – Al Attar, from Sa'ad, from Al Barqy, from his father, from Yunus, from Amro Bin Abu Al Miqdam,

²³¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 13

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Four (things), one these are in him, he would be in the Mighty Noor of Allah^{-azwj} – One whose protection of his affairs was the testimony that there is no god except Allah^{-azwj} and that I^{-saww} am Rasool^{-saww} of Allah^{-azwj}, and the one when a calamity afflicts him, says, ‘We are from Allah^{-azwj} and we are returning to Him^{-azwj}’, and the one when a good hits him, says, ‘The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds’, and the one when he commits a sin, say, ‘I seek Forgiveness of Allah^{-azwj} and repent to Him^{-azwj}’’.²³²

15- ل، الخصال ابنُ الوليدِ عَنِ الصَّفَّارِ عَنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ عَثْمَانَ بْنِ عَيْسَى عَنِ ابْنِ مُسْنَكَانَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمْ يُقَسِّمْ بَيْنَ الْعِبَادِ أَقْلٌ مِنْ حَمْسِ الْبَقِيَّةِ وَالْقُشُوعِ وَالصَّبْرِ وَالشُّكْرِ وَالَّذِي يَكْمُلُ لَهُ بِهِ هَذَا كُلُّهُ الْعَقْلُ.

(The book) ‘Khisaal’ – Ibn Al Waleed, from Al Saffar, from Muhammad Bin Isa, from Usman Bin Isa, from Ibn Muskan,

‘From Abu Abdullah^{-asws} having said: ‘There has not been apportioned between the servant anything scarcer than five – conviction (Al-Yaqeen), and the contentment, and the patience, and the thanks, and that by which all of this is perfected, the intellect’’.²³³

16- لي، الأمايلي للصدوق ل، الخصال الطَّلَقَائِي عَنِ أَحْمَدَ بْنِ إِسْحَاقَ بْنِ بَهْلُولٍ عَنِ أَبِيهِ عَنِ عَلِيِّ بْنِ يَزِيدَ عَنِ أَبِي شَيْبَةَ عَنِ أَنَسِ قَالَ قَالَ رَسُولُ اللَّهِ ص تَقَبَّلُوا إِلَيَّ بِسِتِّ حِصَالٍ أَنْتَقَبِلَ لَكُمْ بِالْحَيَّةِ إِذَا حَدَّثْتُمْ فَلَا تَكْذِبُوا وَإِذَا وَعَدْتُمْ فَلَا تُخْلِفُوا وَإِذَا اتَّمَمْتُمْ فَلَا تُحُونُوا وَعُضُوا أَبْصَارَكُمْ وَاحْفَظُوا فُرُوجَكُمْ وَكُفُّوا أَيْدِيَكُمْ وَاللِّسَانَ.

(The book) ‘Al-Amaali, (and) ‘Al Khisaa’ – Al Talaqany, from Ahmad Bin Is’haq Bin Bahloul, from his father, from Ali Bin Yazeed, from Abu Sheyba, from Anas (well-known fabricator) who said,

‘Rasool-Allah^{-saww} said: ‘Accept to me^{-saww} with six characteristics, I^{-saww} shall accept for you all with the Paradise – whenever you narrate so do not lie, and when you promise so to do not break, and when you are entrusted so do not betray, and shut your eyes and preserve your private parts and restrain your hand and your tongues’’.²³⁴

17- ل، الخصال أَبِي عَنِ الْحَمِيرِيِّ عَنِ الْحَسَنِ بْنِ مُوسَى عَنِ يَزِيدَ بْنِ إِسْحَاقَ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْمَكَارِمُ عَشْرٌ فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ فِيكَ فَلَتَكُنْ فَإِنَّهَا تَكُونُ فِي الرَّجُلِ وَلَا تَكُونُ فِي وَلَدِهِ وَتَكُونُ فِي وَلَدِهِ وَلَا تَكُونُ فِي أَبِيهِ وَتَكُونُ فِي الْعَبْدِ وَلَا تَكُونُ فِي الْحُرِّ

(The book) ‘Al Khisaa’ – my father, from Al Himeyri, from Al Hassan Bin Musa, from Yazeed Bin Is’haq, from Al Hassan Bin Atiyya,

‘From Abu Abdullah^{-asws} having said: ‘The honourable are ten, so if you are able for these to be in you, then let them be so, for these can be in the man and not be in his son and can be in his son and not be in his father, and can be in the slave and not be in the free’.

قِيلَ وَ مَا هُنَّ يَا [ابن] رَسُولُ اللَّهِ

²³² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 14

²³³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 15

²³⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 16

It was said, 'And what are these, O son^{-asws} of Rasool-Allah^{-saww}?'

قَالَ صِدْقُ النَّبِيِّ وَ صِدْقُ اللِّسَانِ وَ آدَاءُ الْأَمَانَةِ وَ صَلََةُ الرَّحِمِ وَ إِفْرَاءُ الصِّبِغِ وَ إِطْعَامُ السَّائِلِ وَ الْمُكَافَأَةُ عَلَى الصَّنَائِعِ وَ التَّدْمِيمُ لِلجَارِ وَ التَّدْمِيمُ لِلصَّاحِبِ وَ رَأْسُهُنَّ الْحَيَاءُ.

He^{-asws} said: 'The sincerity of valour, and truthfulness of tongue, and fulfilment of entrustment, and connecting the kinship, and hospitality to the guest, and feeding the beggar, and the recompensing upon the work, and taking care of the neighbour, and taking care of the companions, and their chief is the modesty'.²³⁵

18- مع، معاني الأخبار أَبِي عَنْ سَعْدِ بْنِ أَبِي عَيْسَى عَنْ أَبِيهِ عَنِ النَّضْرِ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَ لَا أُحَدِّثُكَ بِمَكَارِمِ الْأَخْلَاقِ الصَّغِيرِ عَنِ النَّاسِ وَ مُوَاسَاةِ الرَّجُلِ أَخَاهُ فِي مَالِهِ وَ ذِكْرِ اللَّهِ كَثِيرًا.

(The book) 'Ma'any Al-Akhbar' – My father, from Sa'ad, from Ibn Isa, from his father, from Al Nazr, from Al Qasim Bin Suleyman, from Jarrah Al Madainy who said,

'Abu Abdullah^{-asws} said to me: 'Shall I^{-asws} narrate to you with the honourable mannerisms? Pardoning the people, and the man consoling his brother in his wealth, and mentioning Allah^{-azwj} a lot'.²³⁶

19- مع، معاني الأخبار أَبِي عَنْ سَعْدِ بْنِ أَبِي بَرْقِيٍّ عَنْ أَبِيهِ رَفَعَهُ إِلَى النَّبِيِّ ص قَالَ: جَاءَ جَبْرِئِيلُ إِلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَرْسَلَنِي إِلَيْكَ بِحَدِيثٍ لَمْ يُعْطَهَا أَحَدًا قَبْلَكَ

(The book) 'Ma'any Al-Akhbar' – My father, from Al Barqy, from his father, raising it to,

'The Prophet^{-saww} having said: 'Jibraeel^{-as} came to the Prophet^{-saww}. He^{-as} said: 'O Rasool-Allah^{-saww}! Allah^{-azwj} Blessed and Exalted has Sent me^{-as} to you^{-saww} with a gift, He^{-azwj} has not Given it to anyone before you^{-saww}'.

قَالَ رَسُولُ اللَّهِ قُلْتُ وَ مَا هِيَ

Rasool-Allah^{-saww} said: 'I^{-saww} said: 'And what is it?'

قَالَ الصَّبْرُ وَ أَحْسَنُ مِنْهُ

He^{-as} said: 'The patience, and better than it'.

قُلْتُ وَ مَا هُوَ

I^{-saww} said: 'And what is it?'

قَالَ الرِّضَا وَ أَحْسَنُ مِنْهُ

²³⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 17

²³⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 18

He^{-as} said: 'The satisfaction, and better than it'.

قُلْتُ وَ مَا هُوَ

I said, 'And what is it?'

قَالَ الرُّهْدُ وَ أَحْسَنُ مِنْهُ

He^{-as} said: 'The ascetism, and better than it'.

قُلْتُ وَ مَا هُوَ

I^{-saww} said, 'And what is it?'

قَالَ الْإِخْلَاصُ وَ أَحْسَنُ مِنْهُ

He^{-as} said: 'The sincerity, and better than it'.

قُلْتُ وَ مَا هُوَ

I^{-saww} said: 'And what is it?'

قَالَ الْبِقِيْنُ وَ أَحْسَنُ مِنْهُ

He^{-as} said: 'The conviction, and better than it'.

قُلْتُ وَ مَا هُوَ يَا جِبْرَائِيلُ

I^{-saww} said: 'And what is it, O Jibrael^{-as}?'

قَالَ إِنَّ مَدْرَجَةَ ذَلِكَ التَّوَكُّلُ عَلَى اللَّهِ عَزَّ وَ جَلَّ

He^{-as} said: 'A degree (step) of that is reliance upon Allah^{-azwj} Mighty and Majestic'.

قُلْتُ وَ مَا التَّوَكُّلُ عَلَى اللَّهِ عَزَّ وَ جَلَّ

I^{-saww} said: 'And what is the reliance upon Allah^{-azwj} Mighty and Majestic'.

فَقَالَ الْعِلْمُ بِأَنَّ الْمَخْلُوقَ لَا يَضُرُّ وَلَا يَنْفَعُ وَلَا يُعْطَى وَلَا يَمْتَنِعُ وَ اسْتِعْمَالُ الْبَأْسِ مِنَ الْخَلْقِ فَإِذَا كَانَ الْعَبْدُ كَذَلِكَ لَمْ يَعْمَلْ لِأَحَدٍ سِوَى اللَّهِ وَ لَمْ يَرْجُ وَ لَمْ يَخَفْ سِوَى اللَّهِ وَ لَمْ يَطْمَعْ فِي أَحَدٍ سِوَى اللَّهِ فَهَذَا هُوَ التَّوَكُّلُ

He^{-as} said: 'The knowledge that the created beings can neither harm nor benefit, nor give nor prevent, and utilise the despairing from the people. So when the servant were to be like that, he would not work for anyone besides Allah^{-azwj} and would not hope and fear besides Allah^{-azwj}, and would not cover in anyone besides Allah^{-azwj}. So this, it is the reliance''.

قَالَ قُلْتُ يَا جِبْرَائِيلُ فَمَا تَفْسِيرُ الصَّبْرِ

He^{-saww} said: 'I^{-saww} said: 'O Jibraeel^{-as}! So what is the interpretation of patience?'

قَالَ يَصْبِرُ فِي الصَّرَاءِ كَمَا يَصْبِرُ فِي السَّرَّاءِ وَ فِي الْفَاقَةِ كَمَا يَصْبِرُ فِي الْغِنَاءِ وَ فِي الْبَلَاءِ كَمَا يَصْبِرُ فِي الْعَاقِبَةِ فَلَا يَشْكُو حَالَهُ عِنْدَ الْمَخْلُوقِ بِمَا يُصِيبُهُ مِنَ الْبَلَاءِ

He^{-as} said: 'He should be patience during the harm just as he is patience during the good times, and in the destitution like what he is patience during the riches, and in the afflictions like what he is patience during the well-being. He should not complain of his state in the presence of the people with what has afflicted him from the afflictions'.

قُلْتُ فَمَا تَفْسِيرُ الْقَنَاعَةِ

I^{-saww} said: 'So what is the interpretation of the contentment?'

قَالَ يَقْنَعُ بِمَا يُصِيبُ مِنَ الدُّنْيَا يَقْنَعُ بِالْقَلِيلِ وَ يَشْكُرُ الْبَسِيرَ

He^{-as} said: 'He should be content with what he attains from the world, content with the little and thankful for the less'.

قُلْتُ فَمَا تَفْسِيرُ الرِّضَا

I^{-saww} said: 'So what is the interpretations of the satisfaction?'

قَالَ الرَّاظِي لَا يَسْخَطُ عَلَى سَيِّدِهِ أَصَابَ مِنَ الدُّنْيَا أَمْ لَمْ يُصِيبْ وَ لَا يَرْضَى لِنَفْسِهِ بِالْيَسِيرِ مِنَ الْعَمَلِ

He^{-as} said: 'The satisfied one is neither angered upon his Master^{-azwj} whether he attains from the world or does not attain, nor is he satisfied for himself with less from the deeds'.

قُلْتُ يَا جِبْرَائِيلُ فَمَا تَفْسِيرُ الرُّهْدِ

I^{-saww} said: 'O Jibraeel^{-as}! So what is the interpretation of ascetism?'

قَالَ الرَّاهِدُ يُحِبُّ مَنْ يُحِبُّ خَالِقَهُ وَ يُبْغِضُ مَنْ يُبْغِضُ خَالِقَهُ وَ يَتَحَرَّجُ مِنْ حَلَالِ الدُّنْيَا وَ لَا يَلْتَفِتُ إِلَى حَرَامِهَا فَإِنَّ حَلَالَهَا حِسَابٌ وَ حَرَامِهَا عِقَابٌ وَ يَرْحَمُ جَمِيعَ الْمُسْلِمِينَ كَمَا يَرْحَمُ نَفْسَهُ وَ يَتَحَرَّجُ مِنَ الْكَلَامِ كَمَا يَتَحَرَّجُ مِنَ الْمَيْتَةِ الَّتِي قَدْ اشْتَدَّ نَنْهُهَا وَ يَتَحَرَّجُ عَنْ حُطَامِ الدُّنْيَا وَ زِينَتِهَا كَمَا يَتَجَنَّبُ النَّارَ أَنْ يَعْشَاهَا وَ أَنْ يُقَصِّرَ أَمَلَهُ وَ كَانَ بَيْنَ عَيْنَيْهِ أَجَلُهُ

He^{-as} said: 'The ascetic loves the one his Creator Loves, and hates the one his Creator Hates, and he is embarrassed from Permissibles of the world and does not turn to its Prohibitions, for in its Permissible there is Reckoning and in its Prohibition there is Punishment, and he mercies entirety of the Muslims just as he mercies himself, and he is embarrassed from the talking just as he is embarrassed from the dead whose stench has intensified, and he is embarrassed from debris of the world and its adornments just as he shuns the Fire that it might envelope him, and shortens his hopes, his death would be in front of his eyes'.

قُلْتُ يَا جِبْرَائِيلُ فَمَا تَفْسِيرُ الْإِخْلَاصِ

I^{-saww} said, 'O Jibraeel^{-as}! What is the interpretation of the sincerity?'

قَالَ الْمُخْلِصُ الَّذِي لَا يَسْأَلُ النَّاسَ شَيْئاً حَتَّى يَجِدَ وَإِذَا وَجَدَ رَضِيَ وَإِذَا بَقِيَ عِنْدَهُ شَيْءٌ أَعْطَاهُ فِي اللَّهِ فَإِنَّ مَنْ لَمْ يَسْأَلِ الْمَخْلُوقَ فَقَدْ أَقْرَبَ لِلَّهِ عَزَّ وَجَلَّ بِالْعُبُودِيَّةِ وَإِذَا وَجَدَ فَرَضِيَ فَهُوَ عَنِ اللَّهِ رَاضٍ وَاللَّهُ تَبَارَكَ وَتَعَالَى عَنْهُ رَاضٍ وَإِذَا أُعْطِيَ لِلَّهِ عَزَّ وَجَلَّ فَهُوَ عَلَى حَدِّ النِّقْمَةِ بِرَبِّهِ عَزَّ وَجَلَّ

He^{-as} said: 'The sincere is the one who does not ask the people for anything until he finds it (himself), and when he does find it, he is satisfied, and when something remains (as surplus) in his possession, he gives it for the Sake of Allah^{-azwj}, for the one who does not ask the created beings, so he has acknowledged to Allah^{-azwj} Mighty and Majestic with the servitude, and when he does find it, he is satisfied. So he is pleased with Allah^{-azwj} and Allah^{-azwj} Blessed and Exalted is Pleased with him, and when he gives for Allah^{-azwj} Mighty and Majestic, he is upon a limit of trust with his Lord^{-azwj} Mighty and Majestic'.

قُلْتُ فَمَا تَفْسِيرُ الْيَقِينِ

I^{-saww} said, 'So what is the interpretation of conviction?'

قَالَ الْمُؤْمِنُ يَعْمَلُ لِلَّهِ كَأَنَّهُ يَرَاهُ فَإِنْ لَمْ يَكُنْ يَرَى اللَّهَ فَإِنَّ اللَّهَ يَرَاهُ وَأَنْ يَعْلَمَ يَقِيناً أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُحِطِّقْهُ وَمَا فَاتَهُ لَمْ يَكُنْ لِيُصِيبْهُ وَهَذَا كُلُّهُ أَعْصَانُ التَّوَكُّلِ وَمَدْرَجَةُ الرَّهْدِ.

He^{-as} said: 'The Momin works for Allah^{-azwj} as if he sees Him^{-azwj}. So, if he does not happen to see Him^{-azwj}, then surely Allah^{-azwj} does See him, and that he knows with certainty that whatever has afflicted him was not going to miss him, and whatever has missed him was not going to afflict him, and this, all of it, are branches of the reliance and steps of ascetism".²³⁷

20- ما، الأماالي للشيخ الطوسي المفيض عن المراجعي عن القاسم بن محمد بن حماد عن عبيد بن قيس عن يونس بن بكير عن يحيى بن أبي حنيفة أبي الحباب عن أبي العالية عن أبي أمامة قال قال رسول الله ص سبب من عمل بواجده منهن جادلت عنه يوم القيامة حتى يدخل الجنة يقول أي رب قد كان يعمل بي في الدنيا الصلاة والزكاة والحج والصيام وأداء الأمانة وصلته الرحم.

(The book) 'Al-Amaali' of the Sheykh Al-Tusi – Al-Mufeed, from Al Maraghy, from Al Qasim Bin Muhammad Bin Hammad, from Ubeyd Bin Qays, from Yunus Bin Bukeyr, from Yahya Bin Abu Hayya Abu Al Hubab, from Abu Aaliya, from Abu Umama who said,

'Rasool-Allah^{-saww} said: 'Six, one who works with one of these, it will plead for him on the Day of Qiyamah until he enters the Paradise. It would say, 'Yes, Lord^{-azwj}! 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".²³⁸

²³⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 19

²³⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 20

21- ماء الأماالي للشيخ الطوسي المفيد عن الحسين بن أحمد بن أبي المعيرة عن حيدر بن محمد عن الكشي عن جعفر بن أحمد عن أيوب بن نوح عن نوح بن دراج عن إبراهيم المخارقي عن أبي عبد الله ع قال: اتقوا الله اتقوا الله اتقوا الله عليكم بالورع و صدق الحديث و أداء الأمانة و عفة البطن و الفرج تكونوا معنا في الرفيق الأعلى.

(The book) 'Al-Amaali' of the Sheykh Al-Tusi – Al-Mufeed, from Al Husayn Bin Ahmad Bin Abu Al Mugheira, from Haydar Bin Muhammad, from Al Kashi, from Ja'far Bin Ahmad, from Ayoub Bin Nuh, from Nuh Bin Darraj, from Ibrahim Al Mukhariqy,

'From Abu Abdullah^{-asws} having said: 'Fear Allah^{-azwj}! Fear Allah^{-azwj}! Fear Allah^{-azwj}! Upon you all is to be with the devoutness and the truthful narration, and fulfilling the entrustment, and chastity of belly and the private part, you will be with us^{-asws} among the lofty friends''.²³⁹

22- ماء الأماالي للشيخ الطوسي المفيد عن ابن قولويه عن أبيه عن سعد بن ابن عيسى عن بكر بن صالح عن الحسين بن علي عن عبد الله بن إبراهيم عن الحسن بن زيد عن جعفر بن محمد عن أبيه عن جدوه ع قال قال رسول الله ص أقرّبكم غداً مني في الموقف أصدقكم للحديث و أداء الأمانة [آدابكم للأمانة] و أوفاكم بالعهد و أحسنكم لخلقاً و أقرّبكم من الناس.

(The book) of the Sheykh Al-Tusi – Al-Mufeed, from Ibn Qawlawiya, from his father, from Sa'ad, from Ibn Isa, from Bakr Bin Salih, from Al Husayn Bin Ali, from Abdullah Bin Ibrahim, from Al Hassan Bin Zayd,

'Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said; 'Rasool-Allah^{-saww} said: 'The closest of you all to me^{-saww} tomorrow in the pausing will be the most truthful of you of the narration (Ahadith), and fulfilling of the entrustment, and most loyal of you with the pact, and the best of you in manners, and the closest of you from the people''.²⁴⁰

23- ماء الأماالي للشيخ الطوسي بالإسناد إلى أبي قتادة قال: قال أبو عبد الله ع لداود بن سرحان يا داود إن خصال المكارم بعضها مقيد ببعض يقسمها الله حيث شاء يكون في الرجل و لا يكون في ابنه و يكون في العبد و لا يكون في سيده

(The book) 'Al-Amaali' – of the Sheykh Al-Tusi, by a chain to Abu Qatadah who said,

'Abu Abdullah^{-asws} said to Dawood Bin Sirhan: 'O Dawood! From the honourable characteristics, some of these are restricted with others. Allah^{-azwj} Apportions these wherever He^{-azwj} so Desires. It could be in the man and not be in his son, and it could be in the slave and not be in his master: -

صدق الحديث و صدق البأس و إعطاء السائل و المكافأة بالصنائع و أداء الأمانة و صلة الرحم و التودد إلى الجار و الصاحب و فري الضيف و رأسه الحياء.

Truthful narration (Ahadith), and sincerity of valour, and recompensing the work, and fulfilling the entrustment, and connecting the kinship, and the cordiality to the neighbour, and hospitality to the guest, and their chief is the modesty''.²⁴¹

²³⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 21

²⁴⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 22

²⁴¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 23

24- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن جعفر بن محمد العلوي عن محمد بن علي بن الحسين بن زيد عن الرضا عن آتائه ع قال قال رسول الله ص عليكم بمكارم الأخلاق فإن الله عز وجل بعني بها وإن من مكارم الأخلاق أن يعفو الرجل عن ظلمه ويعطي من حرمة ويصل من قطعه وأن يعود من لا يعود.

(The book) 'Al-Amaali' of the Sheykh Al-Tusi – A group, from Abu Al Mufazzal, from Ja'far Bin Muhammad Al Alawy, from Ja'far Bin Muhammad Al Alawy, from Muhammad Bin Ali Bin Al Husayn Bin Zayd,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Upon you all with to be with honourable manners, for Allah^{-azwj} Mighty and Majestic has Sent me^{-saww} with it, and that from the honourable manners is that the man should forgive the one who is unjust to him, and give the one who deprives him, and connects the one who cuts him off, and he should assist the one who did not assist him".²⁴²

25- ب، قرب الإسناد أبو البخترى عن جعفر عن أبيه ع أن علياً ع قال لرجل وهو يوصيه خذ مني خمساً لا يرجون أحدكم إلا ربه ولا يخافن إلا ذنبه ولا يستحيي أن يتعلم ما لا يعلم ولا يستحيي إذا سئل عما لا يعلم أن يقول لا أعلم وأعلموا أن الصبر من الإيمان بمنزلة الرأس من الجسد.

(The book) 'Qurb Al Asnaad' – Abu Al Bakhtari,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}: 'Ali^{-asws} said to a man, and he^{-asws} was advising him: 'Take five from me^{-asws} – not one of you should hope (from anyone) except to his Lord^{-azwj} and he should not fear except his sins, nor be ashamed from learning what he does not know, nor be embarrassed when he is asked about what he does not know by saying, 'I don't know', and know that the patience is from the Eman being at the status of the head from the body".²⁴³

26- ل، الخصال ابن الوليد عن الصفار عن القاسبي عن الأصهباني عن المنقري عن سفيان بن نجیح عن أبي جعفر ع قال: قال سليمان بن داود ع أوتينا ما أوتي الناس وما لم يؤتوا وعلمنا ما علم الناس وما لم يعلموا فلم نجد شيئاً أفضل من خشية الله في المغيب والمشهد والقصد في الغنى والفقر وكلمة الحق في الرضا والغضب والتضرع إلى الله عز وجل على كل حال.

(The book) 'Al Khisaa' – Ibn Al Waleed, from Al Saffar, from Al Qasany, from Al Asbahany, from Al Minqary, from Sufyan Bin Najeeh,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'Suleyman^{-as} Bin Dawood^{-as} said: 'We^{-as} have been Given what the people have been Given and what they have not been Given, and we^{-asws} know what the people know and what they don't know. We^{-as} have not found anything more superior than fearing Allah^{-azwj} in the absence (of others) and the presence (of others), and the moderating in the richness and the poverty, and the word of truth during the happiness and the anger, and the beseeching to Allah^{-azwj} Mighty and Majestic in every situation".²⁴⁴

27- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن آتائه ع قال قال علي ع خمسة لؤ رحلتهم فيهن لم تقدروا على مثلهن لا يخافن عداً إلا ذنبه ولا يرجون إلا ربه ولا يستحيي الجاهل إذا سئل عما لا يعلم أن يتعلم ولا يستحيي أحدكم إذا سئل عما لا يعلم أن يقول لا أعلم والصبر من الإيمان بمنزلة الرأس من الجسد ولا إيمان لمن لا صبر له.

²⁴² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 24

²⁴³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 25

²⁴⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 26

(The book) 'Uyoun Akhbar Al-Reza^{-asws'}, may the greetings be upon him^{-asws}, by the three chains from Al-Reza^{-asws} having said: 'Ali^{-asws} said: 'Five, if you were to move among these, you will not be able upon the likes of these. A servant should neither fear except his sin, nor hope except to his Lord^{-azwj}, nor be ashamed of the ignorant one when he is asked about what he does not know, to learn it, nor one of you should be ashamed when asked about what he does not know, to be saying, 'I don't know'; and the patience from the Eman is at the status of the head from the body, and there is no Eman for the one having no patience for him''.²⁴⁵

28- ل، الخصال الحسن بن محمد السكوني عن محمد بن عبد الله الحضرمي عن سعيد بن عمرو الأشعبي عن سفيان بن عيينة عن السري عن الشعبي قال قال علي ع حدثوا عني كلمات لو ركبتم المطايا فأنصتتموها لم تُصيبيوا مغلهاً ألا لا يزوجون أحد إلا ربه ولا يخافن إلا ذنبه ولا يستحي إذا لم يعلم أن يتعلم ولا يستحي إذا سئل عما لا يعلم أن يقول الله أعلم وأعلموا أن الصبر من الإيمان بمنزلة الرأس من الجسد ولا خير في جسد لا رأس له.

(The book) 'Al Khisaal' – Al Hassan Bin Muhammad Al Sakuny, from Muhammad Bin Abdullah Al Hazramy, from Saeed Bin Amro Al Ash'ashy, from Sufran Bin Uyayna, from Al Sary, from Al Shaby who said,

'Ali^{-asws} said: 'Take phrases from me^{-asws}, if you were to ride the mounts (horses), exhausting them, you will not achieve the likes of these. Indeed! No one should hope except to his Lord^{-azwj}, nor fear except his sin, nor be ashamed when he does not know, to learn, and he should not be ashamed when asked about what he does not know that he should be saying, 'Allah^{-azwj} is more Knowing; and know that the patience is from the Eman at the status of the head from the body, and there is no good in the body having no head for it''.²⁴⁶

29- ل، الخصال الخليل بن أحمد عن ابن منيع عن مضعب عن مالك عن أبي عبد الرحمن عن حفص بن عاصم عن أبي سعيد الخدري أو عن أبي هريرة قال قال رسول الله ص سبعة يظلهم الله عز وجل في ظلّه يوم لا ظل إلا ظله إمام عادل وشاب نشأ في عبادة الله عز وجل ورجل قلبه متعلق بالمسجد إذا خرج منه حتى يعود إليه

(The book) 'Al Khisaal' – Al Khaleel Bin Ahmad, from Ibn Manie, from Mus'ab, from Malik, from Abu Abdul Rahman, from Hafs Bin Aasim, from Abu Saeed Al Khudry, or from Abu Hureyra (well-known fabricator) who said,

'Seven (persons), Allah^{-azwj} Mighty and Majestic will Shade them in His^{-azwj} Shade (of Mercy) on a Day there will be no shade except His^{-azwj} Shade – a just Imam^{-asws}, and a youth growing in the worship of Allah^{-azwj} Mighty and Majestic, and a man whose heart is attached with the Masjid when he exits from it until he returns to it.

و رجلان كانا في طاعة الله عز وجل فاجتمعا على ذلك وتفرقا ورجل ذكر الله عز وجل خالياً ففاضت عيناه ورجل دعته امرأة ذات حسب وجمال فقالت إني أخاف الله ورجل تصدق بصدقة فأخفاها حتى لا يعلم بثمالة ما يتصدق يمينه.

And two men who were in the obedience of Allah^{-azwj} Mighty and Majestic, so they were united upon that and separated, and a man mentioning Allah^{-azwj} Mighty and Majestic when alone, so his eyes fill up, and a man invited by a woman with affiliation and beauty, so he says,

²⁴⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 27

²⁴⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 28

‘I fear Allah^{-azwj}’, and a man who give charity with a donation, so he hides it to the extent that his left hand does not know what he has given in charity with his right hand”²⁴⁷

30- ل، الخصال الْمُظَفَّرُ الْعَلَوِيُّ عَنْ ابْنِ الْعَيْشِيِّ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ إِشْكِيْبٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ أَبِي جَمِيلَةَ عَنِ الْحَضْرَمِيِّ عَنْ سَلَمَةَ بْنِ كَهَيْلٍ رَفَعَهُ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص سَبْعَةٌ فِي ظِلِّ عَرْشِ اللَّهِ عَزَّ وَجَلَّ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ إِمَامٌ عَادِلٌ وَ شَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ عَزَّ وَجَلَّ وَ رَجُلٌ تَصَدَّقَ بِبَيْبِنِهِ فَأَخْفَاهُ عَنْ بَنِيهِ وَ رَجُلٌ ذَكَرَ اللَّهَ عَزَّ وَجَلَّ خَالِيًا فَفَاضَتْ عَيْنَاهُ مِنْ حَشْيَةِ اللَّهِ

(The book) ‘Al Khisaal’ – Al Muzaffar Al Alawy, from Ibn Al-Ayyashi, from his father, from Al Husayn Bin Ishkeyb, from Muhammad Bin Ali Al Kufy, from Abu Jameela, from Al Hazramy, from Salama Bin Kuheyl, raising it from Ibn Abbas who said,

‘Seven would in the Shade of the Throne of Allah^{-azwj} Mighty and Majestic on a Day there will be no shade except His^{-azwj} Shade – a just Imam^{-asws}, and a youth growing in worship of Allah^{-azwj} Mighty and Majestic, and a man giving charity with his right hand, so he fears from his left hand, and a man mentioning Allah^{-azwj} Mighty and Majestic when alone so his eyes fill up from fear of Allah^{-azwj}.

وَ رَجُلٌ لَقِيَ أَحَاهُ الْمُؤْمِنَ فَقَالَ إِنِّي لِأَجُوبُكَ فِي اللَّهِ عَزَّ وَجَلَّ وَ رَجُلٌ خَرَجَ مِنَ الْمَسْجِدِ وَ فِي نَيْبِهِ أَنْ يَرْجِعَ إِلَيْهِ وَ رَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتَ جَمَالٍ إِلَى تَفْسِهَا فَقَالَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ.

And a man who meets his brother Momin, so he says, ‘I love you for the Sake of Allah^{-azwj} Mighty and Majestic’, and a man exiting from the Masjid and in his intention is that he will return to it, and a man invited by a woman with beauty to herself, so he says, ‘I fear Allah^{-azwj}, Lord^{-azwj} of the worlds”²⁴⁸

31- سن، المحاسن أَبِي عَنْ سَعْدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنِ الثُّمَالِيِّ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع يَقُولُ مَا مِنْ خُطْوَةٍ أَحَبَّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ خُطْوَتَيْنِ خُطْوَةٍ يَسُدُّ بِهَا الْمُؤْمِنُ صَفًّا فِي اللَّهِ وَ خُطْوَةٍ إِلَى ذِي رَجَمٍ فَاطِعٍ

(The book) ‘Al-Mahasin’ – My father, from Sa’ad, from Ibn Isa, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Al Sumali who said,

‘I heard Ali^{-asws} Bin Al-Husayn^{-asws} Saying: ‘There are none from the footsteps more beloved to Allah^{-azwj} Mighty and Majestic than two footsteps – a footstep the Momin closes ranks with for the Sake of Allah^{-azwj}, and a footstep to the one with kinship cut off.

وَ مَا مِنْ جُرْعَةٍ أَحَبَّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ جُرْعَتَيْنِ جُرْعَةٍ عَظِيمٍ رَدَّهَا مُؤْمِنٌ بِحِلْمٍ وَ جُرْعَةٍ مُصِيبَةٍ رَدَّهَا مُؤْمِنٌ بِصَبْرٍ

And there is none from a gulp more beloved to Allah^{-azwj} Mighty and Majestic than two gulps – a gulp of anger a Momin repels with forbearance, and a gul of difficulty a Momin repels with patience.

وَ مَا مِنْ فِطْرَةٍ أَحَبَّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ فِطْرَتَيْنِ فِطْرَةٍ دَمٍ فِي سَبِيلِ اللَّهِ وَ فِطْرَةٍ دَمْعَةٍ فِي سَوَادِ اللَّيْلِ لَا يُرِيدُ بِهَا عَبْدٌ إِلَّا اللَّهَ عَزَّ وَجَلَّ.

²⁴⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 29

²⁴⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 30

And there is none from a drop more beloved to Allah^{-azwj} Mighty and Majestic than two drops – a drop of blood in the Way of Allah^{-azwj}, and a drop of tear in the darkness of the night a servant does not intend by it except Allah^{-azwj} Mighty and Majestic”.²⁴⁹

32- ل، الخصال الفامي عن ابن بطة عن البرقي عن أبيه عن صفوان بن يحيى رفعه إلى أبي عبد الله ع أنه قال: قال إبليس خمسة ليس لي فيهن حيلة و سائر الناس في قبضتي من اعتصم بالله عن نية صادقة و اتكل عليه في جميع أموره و من كثر تسبيحه في ليله و نهاره و من رضي لأخيه المؤمن ما يرضاه لنفسه و من لم يجزع على المصيبة حتى تصيبه و من رضي بما قسم الله له و لم يهتم لرزقه.

(The book) ‘Al Khisaal’ – Al Famy, from Ibn Battah, from Al Barqy, from his father, from Safwan Bin Yahya,

‘Raising it to Abu Abdullah^{-asws} having said: ‘Iblees^{-la} said, ‘Five, there are no means for me^{-la} regarding these, and rest of the people are in my^{-la} grip – one who hold tightly with Allah^{-azwj} from sincerity of his intention and relies upon Him^{-azwj} in entirety of his affairs; and one who is of abundant glorification during his night and his day; and one who is pleased for his Momin brother what he is pleased for himself; and one who does not panic from a calamity until it afflicts him, and one who is pleased with what Allah^{-azwj} has Apportioned for him, and he does not worry for his sustenance’”.²⁵⁰

33- ل، الخصال أبي عن سعد عن ابن عيسى عن ابن محبوب عن أبان عن الحلبي عن أبي عبد الله ع قال: إن الصبر و البر و الحلم و حسن الخلق من أخلاق الأنبياء.

(The book) ‘Al Khisaal’ – My father, from Sa’ad, from Ibn Isa, from Ibn Mahboub, from Aban, from Al Halby,

‘From Abu Abdullah^{-asws} having said: ‘The Patience, and the righteousness, and the forbearance, and the good manners are from the mannerisms of the Prophets^{-as}’”.²⁵¹

34- ل، الخصال ابن المتوكل عن الحميري عن ابن عيسى عن ابن محبوب عن أبي ولاد عن أبي عبد الله ع قال كان علي بن الحسين يقول إن المعرفة بكمال دين المسلم تركه الكلام فيما لا يعنيه و قلة المرء و حلمه و صبره و حسن خلقه.

(The book) ‘Al Khisaal’ – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Abu Wallad,

‘From Abu Abdullah^{-asws} having said: ‘Ali^{-asws} Bin Al-Husayn^{-asws} had said: ‘The recognition with the perfection of the religion of a Muslim is his leaving the talking regarding what does not concern him, and scarcity of his showing off, and his forbearance, and his patience, and his good manners’”.²⁵²

35- ل، الخصال أبي عن محمد العطار و أحمد بن إدريس معاً عن سهل عن محمد بن الحسن بن زيد عن عمرو بن عثمان عن ثابت بن دينار عن ابن طريف عن ابن نباتة قال كان أمير المؤمنين ع يقول الصدق أمانة و الكذب خيانة و الأدب رئاسة و الخزم كياسة و السرف مثواة و القصد مثناة و الخرص مفقرة و الدناءة مخفرة و السخاء قرينة و اللوم غربة و الدقة استيكانة و العجز مهانة و الهوى ميل و الوفاء كمال و العجب هلاك و الصبر ملاك.

²⁴⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 31

²⁵⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 32

²⁵¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 33

²⁵² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 34

(The book) 'Al Khisaal' – My father, from Muhammad Bin Al Attar, and Ahmad Bin Idrees, both together from Sahl, from Muhammad Bin Al Hassan Bin Zayd, from Amro Bin Usman, from Sabit Bin Dinar, from Ibn Tarefy, from Ibn Nubata who said,

'The truthfulness is an entrustment and the lying is a betrayal, and the education is governance, and the politeness is cleverness, and the extravagance is impoverishment and the moderation is enrichment, and the greed is poverty, and the meanness is a basement, and the generosity is nearness, and the blaming is alienation, and the precision is humbleness, and the inability is humiliation, and the whim is a tendency, and the loyalty is a measurement, and the self-pride is destruction, and the patience is ownership".²⁵³

36- ل، الخصال ماجيلويه عن عمه عن البرقي عن أبيه عن عبد الله بن المغيرة عن أبي الصباح الكناني عن أبي بصير عن أبي جعفر ع قال: ثلاث من أشد ما عمل العباد إنصاف المرء من نفسه و مؤاساة المرء أخاه و ذكر الله على كل حال و هو أن يذكر الله عز و جل عند المعصية بهم بما فيحول ذكر الله بينه و بين تلك المعصية و هو قول الله عز و جل إن الذين اتقوا إذا مسهم طائف من الشيطان تذكروا فإذا هم مبصرون.

(The book) 'Al Khisaal' – Majaylawiya, from his uncle, from Al Barqy, from his father, from Abdullah Bin Al Mugheira, from Abu Al Sabbah Al Kinany, from Abu Baseer,

'From Abu Ja'far^{asws} having said: 'Three are from the severest of what the servants can do – fairness by the person from himself, and consoling by the person to his brother, and mentioning (Zikr of) Allah^{azwj} upon every situation, and it is that he would mention Allah^{azwj} Mighty and Majestic during the disobedience worrying with it, so the Zikr would form a barrier between him and that disobedience, and it is the Word of Allah^{azwj} Mighty and Majestic: **Surely those who fear when an evil from the Satan touches them, they are mindful, and then they are seeing [7:201]**'.²⁵⁴

37- ما، الأماالي للشيخ الطوسي المفيد عن ابن قولويه عن أبيه عن سعد بن ابن عيسى عن علي بن الحكم عن أبي سعيد المقاطب عن المفصل قال سعت أبا عبد الله ع يقول لا يكمل إيمان العبد حتى يكون فيه أربع خصال يحسن خلقه و يستخف نفسه و يمسك الفضل من قوله و يخرج الفضل من ماله.

(The book) 'Al-Amaali' of the Sheykh Al-Tusi – Al-Mufeed, from Ibn Qawlawiya, from his father, from Sa'ad, from Ibn Isa, from Ali Bin Al Hakam, from Abu Saeed Al Qammat, from Al Mufazzal who said,

'I heard Abu Abdullah^{asws} saying: 'The Eman of a servant will not be perfected until there happen to be four characteristics in him – goodness of his manners, and he underestimates himself, and he withholds the surplus of his words, and he brings out the surplus of his wealth".²⁵⁵

38- جاء، المجالس للمفيد ما، الأماالي للشيخ الطوسي المفيد عن أحمد بن الوليد عن أبيه عن الصفار عن ابن عيسى عن ابن محبوب عن أبي أيوب عن الثمالي عن أبي جعفر ع قال: أربع من كن فيه كمل إسلامه و أعين على إيمانه و تحصت ذنوبه و لقي ربه و هو عنه راض و لو كان فيما بين قرينه إلى قدميه ذنوب خطها الله عنه و هي الوفاء بما يجعل لله على نفسه و صدق اللسان مع الناس و الحياء بما يقبح عند الله و عند الناس و حسن الخلق مع الأهل و الناس

²⁵³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 35

²⁵⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 36

²⁵⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 37

(The books) 'Al Majalis' of Al-Mufeed, (and) 'Al-Amaali' of the Sheykh Al-Tusi – Al-Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Ibn Mahboub, from Abu Ayoub, from Al Sumali,

'From Abu Ja'far^{-asws} having said: 'Four, one who has these in him, his Islam would be perfect, and he would be assisted upon his Eman, and his sins would be purified, and he would meet his Lord^{-azwj} and He^{-azwj} would be Pleased with him and even if there were to be sins in what is between his head to his feed, Allah^{-azwj} would Drop these off from him and these are the loyalty with what he makes for Allah^{-azwj} upon himself, and truthful tongue with the people, and the shame from what is ugly in the Presence of Allah^{-azwj} and the presence of people, and good manners with the family and the people!

وَأَزْبَعُ مَنْ كُنَّ فِيهِ مِنَ الْمُؤْمِنِينَ أَسْكَنَهُ اللَّهُ فِي أَعْلَى عِلِّيِّينَ فِي عَرْفٍ فَوْقَ عَرْفٍ فِي مَحَلِّ الشَّرَفِ كُلِّ الشَّرَفِ مَنْ آوَى الْيَتِيمَ وَ نَظَرَ لَهُ فَكَانَ لَهُ أَبًا وَ مَنْ رَحِمَ الضَّعِيفَ وَ أَعَانَهُ وَ كَفَاهُ وَ مَنْ أَنْفَقَ عَلَى وَالِدَيْهِ وَ رَفَقَ بِهِمَا وَ بَرَّهُمَا وَ مَنْ لَمْ يَحْرِقْ بِمَمْلُوكِهِ وَ أَعَانَهُ عَلَى مَا يُكَلِّفُهُ وَ لَمْ يَسْتَسْعِهِ فِيمَا لَمْ يُطِيقَ.

And four, one from the Momineen who has these in him, Allah^{-azwj} would Settle him in the high Illiyeen in a chamber above a chamber in the place noblest of all noble places – one who shelters an orphan and looks out for him and be a father to him; and the one who mercies the weak and assists him and suffices him; and the one who spends upon his parents and is king with them and righteous with them, and does not grieve them; and the one does not violate his slave and assists him upon what he has encumbered him, and does not overload him in what he cannot endure"²⁵⁶.

39- لي، الأمامي للصدوق ابن المغيرة عن جده عن جده عن السكوني عن الصادق عن آبائه ع قال: قال رسول الله ص لأصحابه أ لا أخيركم بشيء إن أنتم فعلتموه تباعد الشيطان عنكم كما تباعد المشرق من المغرب

(The book) 'Al-Amaali' of Al-Sadouq – Ibn Al Mugheira, from his grandfather, from his grandfather, from Al Sakuny,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said to his^{-asws} companions: 'Shall I^{-asws} inform you all with something if you were to do it, the Satan^{-la} will distance from you like what the east is distance from the west?'

قَالُوا بَلَى

They said, 'Yes!'

قَالَ الصَّوْمُ يُسَوِّدُ وَجْهَهُ وَ الصَّدَقَةُ تَكْسِرُ ظَهْرَهُ وَ الْحُبُّ فِي اللَّهِ وَ الْمُوَاظَرَةُ عَلَى الْعَمَلِ الصَّالِحِ يَمُطِّعَانِ دَابِرَهُ وَ الْإِسْتِعْفَاءُ يَطْفَعُ وَ تَيْنَهُ وَ لِكُلِّ شَيْءٍ رِزْقَةٌ وَ رِزْقَةُ الْأَبْدَانِ الصَّيْبَانِ.

He^{-asws} said: 'The Fasting darkens his^{-la} face, and giving the charity breaks his^{-la} back, and the loving for the Sake of Allah^{-azwj} and the supporting each other upon the righteous deeds cuts

²⁵⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 38

off his^{-la} tail and seeking the Forgiveness (of Allah^{-azwj}) cuts off his^{-la} aorta; and for everything there is Zakat and the Zakat of the bodies are the Fasts”.²⁵⁷

40- فس، تفسير القمي قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَيُّهَا النَّاسُ طُوبَى لِمَنْ شَغَلَهُ عَيْبُهُ عَنْ عُيُوبِ النَّاسِ وَ تَوَاضَعَ مِنْ عَذْرِ مَنْقَصَةٍ وَ جَالَسَ أَهْلَ التَّفَقُّهِ وَ الرَّحْمَةِ وَ جَالَسَ أَهْلَ الذِّكْرِ وَ الْمَسْكَنَةِ وَ أَنْفَقَ مَالًا جَمَعَهُ فِي عَذْرِ مَعْصِيَةٍ

Tafseer Al-Qummi –

‘Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} said: ‘O you people! Beatitude is for the one whose own faults pre-occupy him from faulting others, and he is humble from without losing respect, and he sits with the people of understanding and mercy and sits with the people of Zikr and the poverty, and spends wealth he has collected in other than disobedience!

أَيُّهَا النَّاسُ طُوبَى لِمَنْ دَلَّ فِي نَفْسِهِ وَ طَابَ كَسْبُهُ وَ صَلَحَتْ سِرِّيَّتُهُ وَ حَسَنَتْ خَلِيقَتُهُ وَ أَنْفَقَ الْفُضْلَ مِنْ مَالِهِ وَ أَمْسَكَ الْفُضْلَ مِنْ كَلَامِهِ وَ عَدَلَ عَنِ النَّاسِ شَرَّهُ وَ سَعَتَهُ السُّنَّةُ وَ لَمْ يَتَعَدَّ إِلَى الْبِدْعَةِ

O you people! Beatitude is for one who humbles regarding himself, and his earnings are good, and corrects his secrets (conscience), and improves his manners, and spends the surplus of his wealth and withhold the surplus of his talk, and he turns his evil away from the people, and he strives in the Sunnah, and he does not exceed to the innovation!

يَا أَيُّهَا النَّاسُ طُوبَى لِمَنْ لَزِمَ بَيْتَهُ وَ أَكَلَ كِسْرَتَهُ وَ بَكَى عَلَى خَطِيئَتِهِ وَ كَانَ مِنْ نَفْسِهِ فِي نَعَبٍ وَ النَّاسُ مِنْهُ فِي رَاحَةٍ.

O you people! Beatitude is for the one who stays in his house and eats his crumbs, and cries over his sins, and would be exhausted from himself while the people are at rest from him”.²⁵⁸

41- لي، الأماالي للصدوق ماجيلويه عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ مَهْرَبَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ غُلْوَانَ عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَقْرَبَكُمْ مِنِّي عَدَاً وَ أَوْجِبَكُمْ عَلَيَّ شَفَاعَةً أَصْدَقُكُمْ لِسَاناً وَ آدَاكُمْ لِلْأَمَانَةِ وَ أَحْسَنُكُمْ حُلُقاً وَ أَقْرَبُكُمْ مِنَ النَّاسِ.

(The book) ‘Al-Amaali’ of Al-Sadouq – Majaylawiya, from Muhammad Al Attar, from Al-Husayn Bin Is’haq, from Ali Bin Mahziyar, from Al Hurayn Bin Saeed, from Al-Husayn Bin Ulwan, from Amro Bin Khalid,

‘From Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), from his forefathers^{-asws}, from Ali^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The closest of you from me^{-saww} tomorrow and your most obligating of you upon me^{-saww} for the intercession, is your most truthful of tongue, and your most fulfilling of the entrustment, and your best of manners, and your closest from the people”.²⁵⁹

42- ل، الخصال أَبِي عَنِ السَّعْدِ أَبِي عَنِ الْبَرْتَجِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنِ عَلِيٍّ بْنِ عُقْبَةَ عَنِ الْجَارُودِ بْنِ الْمُنْدَرِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَشَدُّ الْأَعْمَالِ ثَلَاثَةً: إِنْصَافُ النَّاسِ مِنْ نَفْسِكَ حَتَّى لَا تَرْضَى لَهُمْ مِنْهَا بِشَيْءٍ إِلَّا رَضِيَتْ لَهُمْ مِنْهَا بِمِثْلِهِ وَ مُوَاسَاةُكَ الْأَخَّ فِي الْمَالِ وَ ذِكْرُ اللَّهِ عَلَى كُلِّ

²⁵⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 39

²⁵⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 40

²⁵⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 41

حَالٍ وَ لَيْسَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ فَقَطُّ وَ لَكِنْ إِذَا وَرَدَ عَلَيْكَ شَيْءٌ مِنْ أَمْرِ اللَّهِ أَخَذْتَ بِهِ وَ إِذَا وَرَدَ عَلَيْكَ شَيْءٌ نَهَى اللَّهُ عَزَّ وَ جَلَّ عَنْهُ تَرَكَتَهُ.

(The book) 'Al Khisaal' – My father, from Al Asadabady, from Al Barqy, from Al-Husayn Bin Ali Bin Fazzal, from Ali Bin Uqba, from Al Jaroud Bin Al Munzir,

'From Abu Abdullah^{-asws} having said: 'The severest of the deeds are three – fairness to the people from yourself until you are not pleased for them from it with anything except you are pleased for yourself (for them) from it with similar to it, and your consoling the brother regarding the wealth, and mentioning Allah^{-azwj} upon every situation, and it isn't (saying of) 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}', only, but when something is referred to you from the matters of Allah^{-azwj} you take with it, and whenever there is referred to you something Allah^{-azwj} Mighty and Majestic has Prohibited from, you leave it'.²⁶⁰

43- ل، الخصال أبي عن سعد عن البرقي عن أبيه عن النضر عن دُرست عن ابن أبي يعفور قال قال أبو عبد الله ع ثلاث لا يُطِئُهُنَّ النَّاسُ الصَّحُّحُ عَنِ النَّاسِ وَ مُوَاسَاةُ الْأَخِ أَحَاهُ فِي مَالِهِ وَ ذِكْرُ اللَّهِ كَثِيرًا.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Barqy, from his father, from Al Nazr, from Dorost, from Ibn Abu Yafour who said,

'Abu Abdullah^{-asws} said: 'Three, the people are not enduring – pardoning the people, and consoling the brother regarding his wealth, and mentioning Allah^{-azwj} a lot'.²⁶¹

44- ما، الأماالي للشيخ الطوسي المفيدي عن محمد بن الحسين الحلال عن الحسن بن الحسين الأنصاري عن زُقر بن سليمان عن أشرس الخراساني عن أيوب السجستاني عن أبي قلابة قال قال رسول الله ص مَنْ أَسْرَّ مَا يَرْضَى اللَّهُ عَزَّ وَ جَلَّ أَظْهَرَ اللَّهُ لَهُ مَا يَسْرُهُ وَ مَنْ أَسْرَّ مَا يُسْخِطُ اللَّهُ عَزَّ وَ جَلَّ أَظْهَرَ اللَّهُ مَا يُخْزِيهِ

(The book) 'Al-Amaali' of the Sheykh Al-Tusi – Al-Mufeed, from Muhammad Bin Al-Husayn Al Hallal, from Al-Hassan Bin Al-Husayn Al Ansary, from Zufar Bin Suleyman, from Ashras Al Khurasany, from Ayoub Al Sijistany, from Abu Qalabah who said,

'Rasool-Allah^{-saww} said: 'One whom it cheers what Pleases Allah^{-azwj} Mighty and Majestic, Allah^{-azwj} will Reveal to him what cheers him, and one whom it cheers what Angers Allah^{-azwj} Mighty and Majestic, Allah^{-azwj} will Reveal what grieves him.

وَ مَنْ كَسَبَ مَالًا مِنْ غَيْرِ جَلِّهِ أَفْقَرُهُ اللَّهُ عَزَّ وَ جَلَّ وَ مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ

And one who earns wealth from without its Permissibility, Allah^{-azwj} Mighty and Majestic will Impoverish him, and one who humbles to Allah^{-azwj}, Allah^{-azwj} will Raise him.

وَ مَنْ سَعَى فِي رِضْوَانِ اللَّهِ أَرْضَاهُ اللَّهُ وَ مَنْ أَدَلَّ مُؤْمِنًا آدَلَّهُ اللَّهُ

²⁶⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 42

²⁶¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 43

And one who strives regarding the Pleasure of Allah^{azwj}, Allah^{-azwj} will Please him, and one who disgraces a Momin, Allah^{-azwj} will Disgrace him.

وَمَنْ عَادَ مَرِيضاً فَإِنَّهُ يَخُوضُ فِي الرَّحْمَةِ وَأَوْماً رَسُولُ اللَّهِ إِلَى حَقْوَيْهِ فَإِذَا جَلَسَ عِنْدَ الْمَرِيضِ عَمَرَتْهُ الرَّحْمَةُ

And one who consoles a sick, he will wade in the Mercy' – and Rasool-Allah^{-saww} gestured towards Haqawayh, and he was seated by the sick one – 'the Mercy will immerse him.

وَمَنْ خَرَجَ مِنْ بَيْتِهِ يَطْلُبُ عِلْماً سَبْعَةَ سَبْعُونَ أَلْفَ مَلَكٍ يَسْتَعْفِرُونَ لَهُ

And one who goes out from his house seeking knowledge, seventy thousand Angels will escort him seeking Forgiveness for him.

وَمَنْ كَظَمَ غَيْظاً مَلَأَ اللَّهُ جَوْفَهُ إِيْمَاناً

One who swallows anger, Allah^{-azwj} will Fill his interior with Eman.

وَمَنْ أَعْرَضَ عَنْ مُحَرَّمَ أَبَدَلَهُ اللَّهُ بِهِ عِبَادَةً تَشْرُهُ

And one turns away from Prohibitions, Allah^{-azwj} will Replace with it (an act of) worship, cheering him.

وَمَنْ عَفَا عَنْ مَظْلَمَةٍ أَبَدَلَهُ اللَّهُ بِهَا عِزّاً فِي الدُّنْيَا وَالْآخِرَةِ

And one who pardons a grievance, Allah^{-azwj} will Replace with it honour in the world and the Hereafter.

وَمَنْ بَنَى مَسْجِداً وَ لَوْ مَفْخَصَ قَطَاةٍ بَنَى اللَّهُ لَهُ بَيْتاً فِي الْجَنَّةِ

And one who builds a Masjid, and even if it is a tiny shed, Allah^{-azwj} will Build for him a house in the Paradise.

وَمَنْ أَعْتَقَ رَقَبَةً فَهِيَ فِدَاءُ مِنْ النَّارِ كُلِّ عَضْوٍ مِنْهَا فِدَاءُ عَضْوٍ مِنْهُ

And one who liberates a neck, so it is his ransom from the Fire (of Hell). Every part from it is a ransom for a part from him.

وَمَنْ أَعْطَى دِرْهماً فِي سَبِيلِ اللَّهِ كَتَبَ اللَّهُ لَهُ سَبْعِمِائَةَ حَسَنَةٍ

And the one who gives a Dirham in the Way of Allah^{-azwj}, Allah^{-azwj} will Write for him seven hundred good deeds.

وَمَنْ أَمَاطَ عَنْ طَرِيقِ الْمُسْلِمِينَ مَا يُؤْذِيهِمْ كَتَبَ اللَّهُ لَهُ أَحْرَ قِرَاءَةِ أَرْبَعِ مِائَةِ آيَةٍ كُلُّ حَرْفٍ مِنْهَا بِعَشْرِ حَسَنَاتٍ

And one who removes from a path of the Muslims what harms them, Allah^{-azwj} will Write for him the Recompense of recitation of four hundred Verses (of the Quran), each letter from these being with ten good deeds.

وَمَنْ لَقِيَ عَشْرَةً مِنَ الْمُسْلِمِينَ فَسَلَّمَ عَلَيْهِمْ كَتَبَ اللَّهُ لَهُ عِشْرَةَ رَقَبَةٍ

And one who meets ten of the Muslims, so he greets unto them, Allah^{-azwj} will Write for him (Rewards of) freeing a neck.

وَمَنْ أَطْعَمَ مُؤْمِنًا لُقْمَةً أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ

And one who feeds a morsel to a Momin, Allah^{-azwj} will Feed him from the fruits of Paradise.

وَمَنْ سَقَاهُ شَرْبَةً مِنْ مَاءٍ سَقَاهُ اللَّهُ مِنَ الرَّحِيقِ الْمَخْتُومِ

And one who quenches him a drink of water, Allah^{-azwj} will Quench him from the Sealed Nectar (*Al-Raheeq Al-Makhtoum*).

وَمَنْ كَسَاهُ ثَوْبًا كَسَاهُ اللَّهُ مِنَ الْإِسْتَبْرَقِ وَالْحَرِيرِ وَصَلَّى عَلَيْهِ الْمَلَائِكَةُ مَا بَقِيَ فِي ذَلِكَ النَّوْبِ سَلَّمَ.

And one who clothes him a clothing, Allah^{-azwj} will Clothe him from the brocade and silk, and the Angels will send Salawaat upon him for as long as even a thread remains of that clothing²⁶².

45- لي، الأماالي للصدوق جعفر بن الحسين عن محمد بن جعفر عن البرقي عن ابن محبوب عن هشام بن سالم عن أبي عبيدة الخدّاء عن أبي عبد الله ع قال: أتيت النبي ص بأسارى فأمر بقتلهم خلا رجلا من بينهم فقال الرجل بأبي أنت و أمي يا محمد كيف أطلقت عني من بينهم

(The book) 'Al-Amaali' of Al-Sadouq – Ja'far Bin Al-Husayn, from Muhammad Bin Ja'far, from Al Barqy, from Ibn Mahboub, from Hisham Bin Salim, from Abu Ubeyda Al Haza'a,

'From Abu Abdullah^{-asws} having said: 'They brought captives to the Prophet^{-saww}, so he^{-saww} ordered with killing them apart from one man from between them. The man said, 'May my father and my mother (be sacrificed for) you^{-saww}, O Muhammad^{-saww}! How come you^{-saww} freed me from between them?'

فَقَالَ أَحِبْرِي جِبْرَائِيلُ عَنِ اللَّهِ عَزَّ وَ جَلَّ أَنَّ فِيكَ خَمْسَ خِصَالٍ يُحِبُّهُ اللَّهُ عَزَّ وَ جَلَّ وَ رَسُوْلُهُ الْعَبْرَةَ الشَّدِيدَةَ عَلَى حَزْمِكَ وَ السَّخَاءَ وَ حُسْنَ الْخُلُقِ وَ صِدْقَ اللِّسَانِ وَ الشَّجَاعَةَ

He^{-saww} said: 'Jibraeel^{-as} Informed me^{-saww} from Allah^{-azwj} Mighty and Majestic that there are five characteristics in you which Allah^{-azwj} Mighty and Majestic and His^{-azwj} Rasool^{-saww} love – the intense self-esteem (*Ghayra*) upon your sanctimonious ones, and the generosity, and good manners, and truthful tongue, and the bravery'.

²⁶² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 44

فَلَمَّا سَمِعَهَا الرَّجُلُ أَسْلَمَ وَ حَسَنَ إِسْلَامُهُ وَ قَاتَلَ مَعَ رَسُولِ اللَّهِ صَ قِتَالًا شَدِيدًا حَتَّى اسْتُشْهِدَ.

When the man heard it, he became a Muslim and his Islam was good, and he fought alongside Rasool-Allah^{-saww} a severe battle until he was martyred".²⁶³

46- لي، الأمايلي للصدوق علي بن أحمد عن الأسدي عن سهل عن عبد العظيم الحسيني عن أبي الحسن الثالث ع قال: لما كلم الله عز وجل موسى بن عمران ع قال موسى إلهي ما جزاء من شهد أبي رسولك و نبيك و أنك كلمتني

(The book) 'Al-Amaali' of Al-Sadouq – Ali Bin Ahmad, from Al Asady, from Sahl, from Abdul Azeem Al Hasany,

'From Abu Al-Hassan^{-asws} the 3rd having said: 'When Allah^{-azwj} Mighty and Majestic Spoke to Musa^{-as} Bin Imran^{-as}, Musa^{-as} said: 'My God^{-azwj}! Who is a witness that I^{-as} am Your^{-azwj} Rasool^{-as} and Your^{-azwj} Prophet^{-as}, and You^{-azwj} have Spoken to me^{-as}?'

قَالَ يَا مُوسَى تَأْتِيهِ مَلَائِكَتِي فُتُبَشِّرُهُ بِجَنَّتِي

He^{-azwj} Said: "O Musa^{-as}! My^{-azwj} Angels will come to him, giving him glad tidings of My^{-azwj} Paradise!"

قَالَ مُوسَى إلهي فَمَا جَزَاءُ مَنْ قَامَ بَيْنَ يَدَيْكَ يُصَلِّي

Musa^{-as} said: 'My^{-as} God^{-azwj}! What is a Recompense of the one who stands in front of You^{-azwj} to pray Salat?'

قَالَ يَا مُوسَى أَنَاهِي بِهِ مَلَائِكَتِي رَاكِعًا وَ سَاجِدًا وَ قَائِمًا وَ قَاعِدًا وَ مَنْ بَاهَيْتُ بِهِ مَلَائِكَتِي لَمْ أُعَذِّبْهُ

He^{-azwj} Said: "O Musa^{-as}! I^{-azwj} shall Boast to My^{-azwj} Angels with him, while he is in Ruk'u, and Sajdah, and standing, and sitting, and the one I^{-azwj} have Boasted to My^{-azwj} Angels with, I^{-azwj} will not Punish him!"

قَالَ مُوسَى إلهي فَمَا جَزَاءُ مَنْ أَطْعَمَ مِسْكِينًا ائْتِغَاءً وَجْهَكَ

Musa^{-as} said: 'My^{-as} God^{-azwj}! What is a Recompense for the one who feeds a poor seeking Your^{-azwj} Face?'

قَالَ يَا مُوسَى أَمْرٌ مُنَادِيًا يُنَادِي يَوْمَ الْقِيَامَةِ عَلَى رُءُوسِ الْخَلَائِقِ أَنَّ فُلَانَ بِنَ فُلَانٍ مِنْ عَتَمَاءِ اللَّهِ مِنَ النَّارِ

He^{-azwj} Said: "O Musa^{-as}! I^{-azwj} shall Command a caller to call out on the Day of Qiyamah upon the heads of the people: 'So and so, son of so and so is from the ones Allah^{-azwj} has Liberated from the Fire!'"

قَالَ مُوسَى إلهي فَمَا جَزَاءُ مَنْ وَصَلَ رَحِمَهُ

²⁶³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 45

Musa^{-as} said: 'My^{-as} God^{-azwj}! What is a Recompense of the one who connects with his kinship?'

قَالَ يَا مُوسَى أَنْسِبْ لَهُ أَجَلَهُ وَ أَهْوِئْ عَلَيْهِ سَكَرَاتِ الْمَوْتِ وَ يُنَادِيهِ حَزَنَةُ الْجَنَّةِ هَلُمَّ إِلَيْنَا فَادْخُلْ مِنْ أَيِّ أَبْوَابِنَا شِئْتَ

He^{-azwj} Said: "O Musa^{-as}! I^{-azwj} Shall Make his death to be comfortable for him and Ease the pangs of death upon him, and the treasurers of the Paradise will call out to him: 'Come, enter from whichever of its doors you so desire to!'"

قَالَ مُوسَى إِلَهِي فَمَا جَزَاءُ مَنْ ذَكَرَكَ بِلِسَانِهِ وَ قَلْبِهِ

He^{-as} said: 'My^{-as} God^{-azwj}! What is a Recompense of the one who mentions You^{-azwj} with his tongue and his heart?'

قَالَ يَا مُوسَى أَظْلُهُ يَوْمَ الْقِيَامَةِ بِظِلِّ عَرْشِي وَ أَجْعَلُهُ فِي كَنْفِي

He^{-azwj} Said: "O Musa^{-as}! I^{-azwj} shall Shade him on the Day of Qiyamah in the Shade of My^{-azwj} Throne and Make him to be in My^{-azwj} Care!"

قَالَ إِلَهِي فَمَا جَزَاءُ مَنْ تَلَا حِكْمَتَكَ سِرًّا وَ جَهْرًا

He^{-as} said: 'My^{-as} God^{-azwj}! What is a Recompense of the one who recites Your^{-azwj} Wisdom (Quran) secretly and openly (loudly)?'

قَالَ يَا مُوسَى يَمْرُ عَلَى الصِّرَاطِ كَالْبَرْقِ

He^{-azwj} Said: 'O Musa^{-as}! He will pass over the Bridge like the flash of lightning!'

قَالَ إِلَهِي فَمَا جَزَاءُ مَنْ صَبَرَ عَلَى أذى النَّاسِ وَ شَتَمَهُمْ فِيكَ

He^{-as} said: 'My^{-as} God^{-azwj}! What is a Recompense of the one being patient upon the harm of the people and their insulting regarding You^{-azwj}?'

قَالَ أُعِينُهُ عَلَى أَهْوَالِ يَوْمِ الْقِيَامَةِ

He^{-azwj} Said: "I^{-azwj} shall Assist him upon the horrors of the Day of Qiyamah!"

قَالَ إِلَهِي فَمَا جَزَاءُ مَنْ دَمَعَتْ عَيْنَاهُ مِنْ حَشْيَتِكَ

He^{-as} said: 'My^{-as} God^{-azwj}! What is a Recompense of the one whose eyes are tearful from fearing You^{-azwj}?'

قَالَ يَا مُوسَى أَقْبِي وَجْهَهُ مِنْ حَرِّ النَّارِ وَ أَوْمِنُهُ يَوْمَ الْقَرْعِ الْأَكْبَرِ

He^{-azwj} Said: 'O Musa^{-as}! I^{-azwj} shall Save his face from heat of the Fire and Secure him on the Day of the greatest panic!'

قَالَ إِلَهِي فَمَا جَزَاءُ مَنْ تَرَكَ الْحَيَاةَ حَيَاءً مِنْكَ

He^{-as} said: 'My^{-as} God^{-azwj}! What is a Recompense of the one who leaves the betrayal in embarrassment from You^{-azwj}?'

قَالَ يَا مُوسَى لَهُ الْأَمَانُ يَوْمَ الْقِيَامَةِ

He^{-azwj} Said: "O Musa^{-as}! For him is the safety on the Day of Qiyamah!"

قَالَ إِلَهِي فَمَا جَزَاءُ مَنْ أَحَبَّ أَهْلَ طَاعَتِكَ

He^{-as} said: 'My^{-as} God^{-azwj}! What is a Recompense of the one who loves the people obedient to You^{-azwj}?'

قَالَ يَا مُوسَى أُحَرِّمُهُ عَلَى نَارِي

He^{-azwj} Said: 'O Musa^{-as}! I^{-azwj} shall Prohibit him upon My^{-azwj} Fire!"

قَالَ إِلَهِي فَمَا جَزَاءُ مَنْ قَتَلَ مُؤْمِنًا مُتَعَدِّدًا

He^{-as} said: 'My^{-as} God^{-azwj}! So what is a Recompense of the one who kills a Momin deliberately?'

قَالَ لَا أَنْظُرُ إِلَيْهِ يَوْمَ الْقِيَامَةِ وَلَا أُقْبِلُ عَثْرَتَهُ

He^{-azwj} Said: 'I^{-azwj} will no Look at him on the Day of Qiyamah and I^{-azwj} will not Accept his stumbles!"

قَالَ إِلَهِي فَمَا جَزَاءُ مَنْ دَعَا نَفْسًا كَافِرَةً إِلَى الْإِسْلَامِ

He^{-as} said: 'My^{-as} God^{-azwj}! What is a Recompense of the one who calls a Kafir soul to Al-Islam?'

قَالَ يَا مُوسَى آذَنْ لَهُ فِي الشَّمْعَاءِ يَوْمَ الْقِيَامَةِ لِمَنْ يُرِيدُ

He^{-azwj} Said: "O Musa^{-as}! I^{-azwj} shall Permit for him regarding the intercession on the Day of Qiyamah for the one he wants to!"

قَالَ إِلَهِي فَمَا جَزَاءُ مَنْ صَلَّى الصَّلَاةَ لَوَقْتِهَا

He^{-as} said: 'My^{-as} God! What is a Recompense of the one who prays the Salat to its timings?'

قَالَ أُعْطِيهِ سُؤْلَهُ وَ أُبِيحُهُ جَنَّتِي

He^{-azwj} Said: 'I^{-azwj} shall Grant him his request and Legalise My^{-azwj} Paradise for him!"

قَالَ إِلَهِي فَمَا جَزَاءُ مَنْ أَتَمَّ الْوُضُوءَ مِنْ خَشْيَتِكَ

He^{-as} said: ‘My^{-as} God! What is a Recompense of the one completing (perfecting) the wud’u from fearing You^{-azwj}}?’

قَالَ أْبَعْتُهُ يَوْمَ الْقِيَامَةِ وَ لَهُ نُورٌ بَيْنَ عَيْنَيْهِ يَتَلَوُّهُ

He^{-azwj} Said: “I^{-azwj}} shall Resurrect him on the Day of Qiyamah and for him would be Noor (radiance) between his eyes, shining!”

قَالَ إِلَهِي فَمَا جَزَاءُ مَنْ صَامَ شَهْرَ رَمَضَانَ لَكَ مُحْتَسِبًا

He^{-as} My^{-as} God^{-azwj}}! What is a Recompense of the one who fasts a month of Ramazan for You^{-azwj}} in anticipation?’

قَالَ يَا مُوسَى أَقِيمُهُ يَوْمَ الْقِيَامَةِ مَقَامًا لَا يَخَافُ فِيهِ

He^{-azwj} Said: ‘O Musa^{-as}! I^{-azwj}} shall Stand him on the Day of Qiyamah in a position he will not fear in it!’

قَالَ إِلَهِي فَمَا جَزَاءُ مَنْ صَامَ شَهْرَ رَمَضَانَ يُرِيدُ بِهِ النَّاسَ

He^{-azwj} Said: ‘My^{-as} God^{-azwj}}! What is a Recompense of the one fasting a month of Ramazan intending the people with it?’

قَالَ يَا مُوسَى ثَوَابُهُ كَثُوبَابٍ مَنْ لَمْ يَصُومْهُ.

He^{-azwj} Said: ‘O Musa^{-as}! His^{-azwj}} Reward is like the Reward of the one who did not Fast it’²⁶⁴

46- لي، الأماالي للصدوق ابن إدريس عن أبيه عن الأشعري عن محمد بن آدم عن الحسن بن علي الخزاز عن الحسين بن أبي العلاء عن الصادق جعفر بن محمد ع قال سمعته يقول أحب العباد إلى الله عز وجل رجل صدوق في حديثه محافظ على صلواته وما افترض الله عليه مع أداء الأمانة

(The book) ‘Al-Amaali’ of Al-Sadouq – Ibn Idrees, from his father, from Al Ashary, from Muhammad Bin Adam, from Al-Hassan Bin Ali Al Khazaz, from Al-Husayn Bin Abu Al A’ala,

‘From Al-Sadiq Ja’far^{-asws}} Bin Muhammad^{-asws}}, he (the narrator) said, ‘I heard him^{-asws}} saying: ‘The most beloved of the servants to Allah^{-azwj}} Mighty and Majestic is a man truthful in his narrations, preserving upon his Salats and whatever Allah^{-azwj}} has Obligated upon him along with fulfilling the entrustments’.

ثُمَّ قَالَ ع مَنِ أَوْثِقَ عَلَى أَمَانَةٍ فَأَدَّاهَا فَقَدْ خَلَّ أَلْفَ عُقْدَةٍ مِنْ عُقْدَةِ مَنْ عَقَدَ النَّارَ فَبَادِرُوا بِأَدَاءِ الْأَمَانَةِ فَإِنَّ مَنِ أَوْثِقَ عَلَى أَمَانَةٍ وَكَلَّ بِهِ إِبْلِيسُ مِائَةَ شَيْطَانٍ مِنْ مَرْدَةِ أَعْوَانِهِ لِيُضِلُّوهُ وَ يُوسِسُوا إِلَيْهِ حَتَّى يُهْلِكُوهُ إِلَّا مَنْ عَصَمَ اللَّهُ عَزَّ وَ جَلَّ.

Then he^{-asws}} said: ‘One entrusted upon an entrustment, so he fulfills it, so he would have untied a thousand knots from his neck from the knots of the Fire, therefore rush to fulfill the

²⁶⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 46 a

entrustment, for the one entrusted upon an entrustment, Iblees^{-la} allocates one hundred Satans^{-la} from the renegades of his^{-la} assistants to stray him and insinuating to him until they^{-la} destroy him, except the one Protected by Allah^{-azwj} Mighty and Majestic”.²⁶⁵

47- ل، الخصال أبي عن أحمد بن إدريس عن الأشعري عن عبد الله بن محمد الرازي عن بكر بن صالح عن أبي أيوب عن محمد بن مسلم عن أبي عبد الله قال: من صدق لسانه رجا عمله و من حسنت نيته زاد الله في رزقه و من حسن يره بأهله زاد الله في عمره.

(The book) ‘Al Khisaal’ – My father, from Ahmad Bin Idrees, from Al Ashary, from Abdullah Bin Muhammad Al Razy, from Bakr Bin Salih, from Abu Ayoub, from Muhammad Bin Muslim,

‘From Abu Abdullah^{-asws} having said: ‘One who is truthful of his tongue would purify his deeds, and one whose intention is good, Allah^{-azwj} will Increase in his sustenance, and the one whose righteousness with his family is good, Allah^{-azwj} will Increase him in his life span’’.²⁶⁶

48- ما، الأمالي للشيخ الطوسي المفيض عن ابن قولويه عن الكلبيني عن علي بن إبراهيم عن محمد بن عيسى عن يونس عن أبي الوليد عن الحسن بن زياد الصيقل عن أبي عبد الله ع مثله و فيه بأهل بيته.

(The book) ‘Al-Amaali’ of the Sheykh Al-Tusi – Al-Mufeed, from Ibn Qawlawayya, from Al Kulayni, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Al Waleed, from Al-Hassan Bin Ziyad Al Sayqal,

‘From Abu Abdullah^{-asws} – similar to it, and in it is, ‘With people of his household’’.²⁶⁷

48- ل، الخصال ابن مسرور عن ابن عامر عن عتبة عن ابن محبوب عن أبي أيوب عن الثمالي عن أبي جعفر ع قال قال علي بن الحسين ع أربع من كن فيه كمل إسلامه و تحصت ذنوبه و لقي ربه عز و جل و هو عنه راض من وقى لله عز و جل بما يجعل على نفسه للناس و صدق لسانه مع الناس و استخبا من كل قبيح عند الله و عند الناس و حسن خلقه مع أهله.

(The book) ‘Al Khisaal’ – Ibn Masrour, from Ibn Aamir, from his uncle, from Ibn Mahboub, from Abu Ayoub, from Al Sumali,

‘From Abu Ja’far^{-asws} having said: ‘Ali^{-asws} Bin Al-Husayn^{-asws} said: ‘Four, one who has these in him, his Islam would be perfect and his sins would be Purified and he will meet his Lord^{-azwj} Mighty and Majestic and He^{-azwj} would be Pleased with him – one who is loyal to Allah^{-azwj} Mighty and Majestic with what he has made upon himself for the people, and truthfulness of his tongue with the people, and he is ashamed from every ugliness in the Presence of Allah^{-azwj} and in the presence of the people, and goodness of his manners with his family’’.²⁶⁸

49- ل، الخصال سليمان بن أحمد اللخمي عن عبد الوهاب بن خواجه [خراجه] عن أبي كريب عن علي بن جعفر العنبي عن الحسن بن الحسين عن أبيه الحسين بن زيد عن جعفر بن محمد عن أبيه عن آتائه عن علي بن أبي طالب ع عن النبي ص قال: ثلاث من لم تكن فيه فليس مني و لا من الله عز و جل

²⁶⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 46 b

²⁶⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 47

²⁶⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 48 a

²⁶⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 48 b

(The book) 'Al Khisaal' – Suleyman Bin Ahmad Al Lakhmy, from Abdul Wahhab Bin Khawajah (Kharajah) from Abu Kureyb, from Ali Bin Ja'far Al Absy, from Al-Hassan Bin Al-Hassan, from his father Al-Husayn Bin Zayd,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws}, from the Prophet^{-saww} having said: 'Three, one who does not have these in him, so he isn't from me^{-saww}, nor is he from Allah^{-azwj} Mighty and Majestic'.

قِيلَ يَا رَسُولَ اللَّهِ وَ مَا هُنَّ

It was said, 'O Rasool-Allah^{-saww}! And what are these?'

قَالَ جَلْمٌ يَرُدُّ بِهِ جَهْلُ الْجَاهِلِ وَ حُسْنُ خُلُقٍ يَعْيشُ بِهِ فِي النَّاسِ وَ وَرَعٌ يَحْجُزُهُ عَنِ مَعَاصِي اللَّهِ عَزَّ وَ جَلَّ.

He^{-saww} said: 'Forbearance he repels by it the ignorance of the ignorant one, and good manners he lives with among the people, and devoutness keeping him away from disobeying Allah^{-azwj} Mighty and Majestic'.²⁶⁹

50- ل، الخصال أحمد بن علي بن إبراهيم بن هاشم رضي الله عنه عن أبيه عن جدّه عن عبد الله بن ميمون عن جعفر بن محمد عن أبيه ع قال قال رسول الله ص أربع من كنّ فيه نشر الله عليه كنفه و أدخله الجنة في رحمته حسن خلق يعيشت به في الناس و رفق بالمكروب و شفقة على الوالدين و إختنا إلى المملوك.

(The book) 'Al Khisal' – Ahmad Bin Ali Bin Ibrahim Bin Hashim, may Allah^{-azwj} be Pleased with him, from his father, from his grandfather, from Abdullah Bin Maymoun,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: 'Four, one who has these in him, Allah^{-azwj} will Spread His^{-azwj} Care upon him and Enter him into the Paradise in His^{-azwj} Mercy – good manners he lives with among the people, and kindness for the distressed, and compassion upon the parents, and goodness to the slaves'.²⁷⁰

51- ما، الأماالي للشيخ الطوسي المفيض عن أحمد بن الوليد عن أبيه عن الصّغار عن ابن عيسى عن ابن محبوب عن البّطائي عن أبي بصير عن أبي جعفر ع قال: أفضل ما توسّل به المتوسّلون بالإيمان بالله و رسوله و الجهاد في سبيل الله و كلمة الإخلاص فإنها الفطرة و إقامة الصلاة فإنها الملة و إيتاء الزكاة فإنها من فرائض الله و صوم شهر رمضان فإنه حنة من عذاب الله و حج البيت فإنه ميعات للدين و مدخضة للذنوب

(The book) 'Al-Amaali' of the Sheykh Al-Tusi – Al-Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Ibn Mahboub, from Al Batainy, from Abu Baseer,

From Abu Ja'far^{-asws} having said: 'The most superior of what the means seekers seek a means with is the Eman with Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and the Jihad in the Way of Allah^{-azwj}, and the sincere phrase, for it is the nature, and establish the Salat for it is the religion, and giving the Zakat for it is from the Impositions of Allah^{-azwj}, and fasting the month of Ramazan for it is a shield from the Punishment of Allah^{-azwj}, and Hajj of the House (Kabah) for it is an appointment for the religion, and a refutation of the sins.

²⁶⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 49

²⁷⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 50

وَ صِلَةُ الرَّحِمِ فَإِنَّهُ مُنْتَزَعٌ لِلْمَالِ مُنْسَأَةً لِلْأَجْلِ وَ الصَّدَقَةُ فِي السِّرِّ فَإِنَّهَا تُذْهِبُ الخُطِيئَةَ وَ تُطْفِئُ غَضَبَ الرَّبِّ وَ صِنَائِعُ الْمَعْرُوفِ فَإِنَّهَا تَدْفَعُ مِيتَةَ السَّوْءِ وَ تَقِي مَصَارِعَ الْهُوَانِ أَلَا فَاصْنُدُوا فَإِنَّ اللَّهَ مَعَ مَنْ صَدَقَ

And connecting the kinship for it is a multiplier of the wealth and a forgetting of the death and giving the charity in the secret for it does away the sins and extinguishes Wrath of the Lord^{azwj}, and doing the acts of kindness for these repel the evil death, and saves from the lowly lying places. Indeed, give the charity for Allah^{azwj} is with the one giving the charity!

وَ جَانِبُوا الْكُذِبَ فَإِنَّ الْكُذِبَ مُجَانِبُ الْإِيمَانِ أَلَا وَ إِنَّ الصَّادِقَ عَلَى شَفَا مَنْجَاةٍ وَ كَرَامَةٍ أَلَا وَ إِنَّ الْكَاذِبَ عَلَى شَفَا مَخْرَاةٍ وَ هَلَكَةٍ

And keep away from the lying for the lying keeps the Eman away. Indeed, and the truthful is on the verge of attaining salvation and the honours! Indeed, and the liar is on the verge of disgrace and destruction.

أَلَا وَ قُولُوا خَيْرًا تُعْرَفُوا بِهِ وَ اعْمَلُوا بِهِ تَكُونُوا مِنْ أَهْلِهِ وَ أَدُوا الْأَمَانَةَ إِلَى مَنْ ائْتَمَنَكُمْ وَ صَلُّوا مَنْ قَطَعَكُمْ وَ عُدُّوا بِالْفَضْلِ عَلَيْهِمْ.

Indeed, and speak good you will be recognised by it, and work with it you will be from its people and give the entrustments to the one who had entrusted it to you, and connect with the one cutting off from you, and return with the grace upon them”.²⁷¹

52- ل، الخصال أبي عن محمد العطَّار عن الأشعري عن أبي عبد الله الزَّيَّدي عن سجادة عن دُرُوسْت عن أبي خالد البجلي عن أبي عبد الله ع قال: حَسُنُ خِصَالٍ مَنْ لَمْ تَكُنْ فِيهِ خِصْلَةٌ مِنْهَا فَلَيْسَ فِيهِ كَثِيرٌ مُسْتَمْتَعٍ أَوْ لَهَا الْوَفَاءُ وَ الثَّانِيَةُ التَّدْبِيرُ وَ الثَّلَاثَةُ الْحَيَاءُ وَ الرَّابِعَةُ حُسْنُ الْخُلُقِ وَ الْخَامِسَةُ وَ هِيَ تَجْمَعُ هَذِهِ الْخِصَالِ الْخَيْرِيَّةَ.

(The book) ‘Al Khisaal’ – My father, from Muhammad Al Attar, from Al Ashary, from Abu Abdullah Al Razy, from Sajadah, from Dorost, from Abu Khalid Al Sijistany,

‘From Abu Abdullah^{asws} having said: ‘Five characteristics, one does not happen to have a characteristic from these, so there aren’t in him many enjoyment – the first of these is the loyalty, and the second is the management, and the third is the modesty, and the fourth is good manners, and the fifth, and it is a collection of these characteristics, is the freedom’”.²⁷²

53- ل، الخصال أبي عن سعد بن ابن يزيد عن إسماعيل بن فُتَيْبَةَ البَصْرِيِّ عن أبي خالد العجمي عن أبي عبد الله ع قال: حَسُنُ مَنْ لَمْ يَكُنْ فِيهِ لَمْ يَكُنْ فِيهِ كَثِيرٌ مُسْتَمْتَعٍ الدِّينِ وَ الْعَقْلُ وَ الْأَدَبُ وَ الْخَيْرِيَّةُ وَ حُسْنُ الْخُلُقِ.

(The book) ‘Al Khisaal’ – My father, from Sa’ad, from Ibn Yazeed, from Ismail Bin Quteyba Al Basry, from Abu Khalid Al Ajamy,

From Abu Abdullah^{asws} having said: ‘Five, the one who does not happen to have in him, does not happen to have a lot of enjoyment in him – the religion, and the intellect, and the education, and the freedom, and good manners’”.²⁷³

²⁷¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 51

²⁷² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 52

²⁷³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 53

54- ل، الخصال فِي خَيْرِ الْأَعْمَشِيِّ قَالَ الصَّادِقُ ع بَعْدَ ذِكْرِ الْأَيْمَةِ ع وَ دَيْبُهُمُ الْوَرَعُ وَ الْعِفَّةُ وَ الصِّدْقُ وَ الصَّلَاحُ وَ الْإِحْتِهَادُ وَ آدَاءُ الْأَمَانَةِ إِلَى الرَّبِّ وَ الْفَاجِرِ وَ طَوْلُ السُّجُودِ وَ قِيَامُ اللَّيْلِ وَ اجْتِنَابُ الْمَحَارِمِ وَ انْتِظَارُ الْفَرَجِ بِالصَّبْرِ وَ حُسْنُ الصُّحْبَةِ وَ حُسْنُ الْجُورِ.

(The book) 'Al Khisaal' – In a Hadeeth by Al Amsh,

'Al-Sadiq^{-asws} said after mentioned the Imams^{-asws}: 'And their religion is the devoutness, and the chastity, and the truthfulness, and the righteousness, and the striving, and fulfilling the entrustments to the righteous one and the immoral one, and prolonging the Sajdahs, and standing at night (for Salat), and shunning the Prohibitions, and awaiting the relief (Al-Qaim^{-ajfi}) with the patience, and goodly accompaniment, and goodly neighbourliness".²⁷⁴

55- ل، الخصال أَبِي عَنْ سَعْدِ بْنِ الْبَرْهَمِيِّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع ثَلَاثٌ مَنْ كُنَّ فِيهِ زَوْجُهُ اللَّهُ مِنَ الْجُورِ الْعَيْنِ كَيْفَ شَاءَ كَطَمُّ الْعَيْظِ وَ الصَّبْرُ عَلَى السُّيُوفِ لِلَّهِ عَزَّ وَ جَلَّ وَ رَجُلٌ أَشْرَفَ عَلَى مَالٍ حَرَامٍ فَتَرَكَهُ لِلَّهِ عَزَّ وَ جَلَّ.

(The book) 'Al-Khisaal' – My father, from Sa'ad, from Al-Barqy, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan who said,

'Abu Abdullah^{-asws} said: 'Three, one who has these in him, Allah^{-azwj} will Marry him to the Maiden Hourie however he so desires – swallowing the anger, and the patience upon the swords of Allah^{-azwj} Mighty and Majestic, and a man who overlooks upon the Prohibited wealth, but he leaves it for Allah^{-azwj} Mighty and Majestic".²⁷⁵

56- ل، الخصال عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ عَنْ أَبِي دَرٍّ رَحِمَهُ اللَّهُ عَلَيْهِ قَالَ: أَوْصَانِي رَسُولُ اللَّهِ ص بِسَبْعِ أَوْصَانِي أَنْ أَنْظُرَ إِلَى مَنْ هُوَ دُونِي وَ لَا أَنْظُرَ إِلَى مَنْ هُوَ فَوْقِي وَ أَوْصَانِي بِحُبِّ الْمَسَاكِينِ وَ الدُّنُوِّ مِنْهُمْ وَ أَوْصَانِي أَنْ أَقُولَ الْحَقَّ وَ إِنْ كَانَ مُرًّا

(The book) 'Al Khisaal' – from Abdullah in Al Samit,

'From Abu Zarr^{-ra}, may Allah^{-azwj} have Mercy on him^{-ra}, said: 'Rasool-Allah^{-saww} advised me^{-ra} with seven. He^{-saww} advised me^{-asws} that I^{-ra} should look at the one below me^{-ra} and not look at the one above me^{-ra}, and he^{-saww} advised me^{-ra} to love the poor and be near to them, and he^{-saww} advised me^{-ra} that I^{-ra} should be speaking the truth and even if it was bitter.

وَ أَوْصَانِي أَنْ أَصِلَ رَجِيي وَ إِنْ أَدْبَرْتُ وَ أَوْصَانِي أَنْ لَا أَخَافَ فِي اللَّهِ لَوْمَةً لَأَيِّمٍ وَ أَوْصَانِي أَنْ أَسْتَكْبِرَ مِنْ قَوْلٍ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ فَإِنَّمَا مِنْ كُنُوزِ الْجَنَّةِ.

And he^{-saww} advised me that I^{-ra} should connect my^{-ra} kinship and even if I^{-ra} have to turn back, and he^{-saww} advised me^{-ra} that I^{-ra} should not fear any blame of a blamer for the Sake of Allah^{-azwj}, and he^{-saww} advised me^{-ra} that I^{-ra} should be thankful from (saying the) words, 'And there is neither any might nor strength except with Allah^{-azwj} the Exalted, the Magnificent', for it is from the treasures of the Paradise".²⁷⁶

²⁷⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 54

²⁷⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 55

²⁷⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 56

57- ل، الخصال ابنُ الْمُتَوَكِّلِ عَنِ الْحِمَيْرِيِّ عَنِ ابْنِ هَاشِمٍ عَنِ الْقَدَّاحِ عَنِ الصَّادِقِ عَنِ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: قَالَ عَيْسَى ابْنُ مَرْيَمَ ع طُوبَى لِمَنْ كَانَ صَمْتُهُ فِكْرًا وَ نَظَرُهُ عِبْرًا وَ وَسْعُهُ بَيْتُهُ وَ بَكَى عَلَى خَطِيئَتِهِ وَ سَلِمَ النَّاسُ مِنْ يَدِهِ وَ لِسَانِهِ.

(The book) 'Al-Khisaal' – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Hashim, from Al Qaddah,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'Isa^{-as} Bin Maryam^{-as} said: 'Beatitude is for the one whose silence was thinking, and his looking was taking a lesson, and his house was capacious, and he cried upon his mistakes (sins), and the people are safe from his hands and his tongue".²⁷⁷

58- ما، الأماي للشيخ الطوسي جماعة عن أبي المُفَضَّلِ عَنِ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنِ مَرْوَانَ عَنِ أَبِيهِ عَنِ يَحْيَى بْنِ سَالِمٍ الْفَرَّاءِ عَنِ حَمَّادِ بْنِ عُمْتَانَ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ آبَائِهِ ع عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ فِيهَا قَصْرًا مِنْ بَاقُوتٍ أَحْمَرَ يُرَى بَاطِنُهُ مِنْ ظَاهِرِهِ لِضِيَائِهِ وَ نُورِهِ وَ فِيهِ قُبَّتَانِ مِنْ دُرٍّ وَ زَبَرْجَدٍ

(The book) 'Al-Amaali' of the Sheykh Al-Tusi – a group, from Abu Al Mufazzal, from Is'haq Bin Muhammad, from Marwan, from his father, from Yahya Bin Salim Al Farra, from Hamad Bin Usman,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When there was an ascension with me^{-saww} to the sky, I entered the Paradise. I^{-saww} saw in it castles of red ruby. Its interior could be seen from its exterior due to its illumination and its radiance, and in it there were two domes of gems and Topaz'.

فَقُلْتُ يَا جِبْرَائِيلُ لِمَنْ هَذَا الْقَصْرُ

I^{-saww} said, 'O Jibraeel^{-as}! Who is this castle for?'

قَالَ هُوَ لِمَنْ أَطَابَ الْكَلَامَ وَ أَدَامَ الصِّيَامَ وَ أَطْعَمَ الطَّعَامَ وَ تَحَجَّدَ بِاللَّيْلِ وَ النَّاسُ نِيَامٌ

He^{-as} said: 'It is for the one who is good of the speech, and constant of the fasting, and feeds the food, and holds vigil at night while the people are sleeping'.

قَالَ عَلِيُّ ع فَقُلْتُ يَا رَسُولَ اللَّهِ وَ بِي أَمْتِكَ مَنْ يُطَبِّقُ هَذَا

Ali^{-asws} said: 'I^{-asws} said: 'O Rasool-Allah^{-saww}! And is there anyone in your^{-saww} community who can endure this?'

فَقَالَ أ تَدْرِي مَا إِطَابَةُ الْكَلَامِ

He^{-saww} said: 'Do you know what is good speech?'

فَقُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

I^{-asws} said: 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing!'

²⁷⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 57

قَالَ مَنْ قَالَ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ أَ تَدْرِي مَا إِدَامَةُ الصِّيَامِ

He^{-saww} said: 'One who says, 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is the Greatest'. Do you know what is constant of fasting?'

قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ

I said: 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing!'

قَالَ مَنْ صَامَ شَهْرَ الصَّيْرِ شَهْرَ رَمَضَانَ وَ لَمْ يُفْطِرْ مِنْهُ يَوْمًا أَ تَدْرِي مَا إِطْعَامُ الطَّعَامِ

He^{-saww} said: 'One who fasts patiently the month of Ramazan and does not break even a day from it. Do you know what is feeding the food?'

قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ

I^{-asws} said: 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing!'

قَالَ مَنْ طَلَبَ لِعِيَالِهِ مَا يَكْفِي بِهِ وَجُوهُهُمْ عَنِ النَّاسِ أَ تَدْرِي مَا التَّهَجُّدُ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ

He^{-saww} said: 'One who seeks for his dependants what he can refrain their faces from the people with. Do you know what is holding vigil at night while the people are sleeping?'

قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ

I^{-asws} said: 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing!'

قَالَ مَنْ لَمْ يَنَمْ حَتَّى يُصَلِّيَ الْعِشَاءَ الْآخِرَةَ وَالنَّاسُ مِنَ الْيَهُودِ وَالنَّصَارَى وَغَيْرِهِمْ مِنَ الْمُشْرِكِينَ نِيَامٌ بَيْنَهُمَا.

He^{-saww} said: 'One who does not sleep until he has prayed the last Al-Isha Salat while the people from the Jews, and the Christians, and others from the Polytheists are sleeping between the two"²⁷⁸.

59- ل، الخصال أبي عن سعدٍ وَ الحِمَيْرِيِّ جَمِيعاً عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص آفَةُ الْحَدِيثِ الْكُذْبُ وَ آفَةُ الْعِلْمِ النَّسِيَانُ وَ آفَةُ الْحِلْمِ السَّفَهُ وَ آفَةُ الْعِبَادَةِ الْفُتْرَةُ وَ آفَةُ الظَّرْفِ الصَّلْفُ وَ آفَةُ الشَّجَاعَةِ الْبَغْيُ وَ آفَةُ السَّخَاءِ الْمُنُّ وَ آفَةُ الْجَمَالِ الْحَيْلَاءُ وَ آفَةُ الْحَسَبِ الْفَخْرُ.

(The book) 'Al Khisaal' – My father, from Sa'ad and Al Himeyri, altogether from Haroun Bin Muslim, from Mas'ada Bin Sadaqah,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'A calamity of the narration (Hadeeth) is the lie, and calamity of the knowledge is forgetfulness, and calamity of the forbearance is the foolishness, and calamity of the

²⁷⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 58

worship is the gap period, and calamity of the cleverness is the bragging, and calamity of the bravery is the mutiny, and calamity of the generosity is the conferment, and calamity of the calamity of the beauty is the vanity, and calamity of the pedigree is the priding".²⁷⁹

60- سن، المحاسن أبي عن محمد بن سنان عن خضير عمن سمع أبا عبد الله ع يقول قال رسول الله ص ثلاث من كن فيه أو واحدة منهن كان في ظل عرش الله يوم لا ظل إلا ظله رجل أعطى الناس من نفسه ما هو سائلهم لها ورجل لم يقدم رجلاً حتى يعلم أن ذلك لله رضا أو يحبس ورجل لم يعيب أخاه المسلم يعيب حتى ينفي ذلك العيب عن نفسه فإنه لا ينفي عنه عيب إلا بدا له عيب وكفى بالمرء شغلاً بنفسه عن الناس.

(The book) 'Al-Mahasin' – My father, from Muhammad Bin Sinan, from Khazir,

'From the one who heard Abu Abdullah^{-asws} saying: 'Rasool-Allah^{-saww} said: 'Three, one who has these in him, or one of these, would be in the Shade of the Throne of Allah^{-azwj} on the Day there will be no shade except His^{-azwj} Shade – a man giving the people from himself what they had asked him for it, and a man who does not advance a man until he knows that in that is Pleasure for Allah^{-azwj} or he withholds; and a man does not fault his Muslim brother with a fault until he negates that fault from himself, for a fault cannot be removed from him unless the fault appears to him, and is suffices with the man to pre-occupy with himself from (faulting) the people".²⁸⁰

61- سن، المحاسن أبي عن محمد بن سنان عن معاوية بن وهب عن أبي عبد الله ع قال: من يضمن لي أربعة أضمن له بأربعة أبيات في الجنة أنفق ولا تخف فقراً وأنصف الناس من نفسك وأفش السلام في العالم واترك المرأة وإن كنت حُفماً.

(The book) 'Al-Mahasin' – My father, from Muhammad Bin Sinan, from Muawiya Bin Wahab,

'From Abu Abdullah^{-asws} having said: 'One who guarantees four to me^{-asws}, I^{-asws} shall guarantee to him four houses in the Paradise – Spend and do not fear poverty, and be fair to the people from yourself, and initiate the greetings in the world, and leave the bitter arguments and even if you were rightful".²⁸¹

62- ين، كتاب حسين بن سعيد و النوادر ابن سنان عن ابن وهب عن أبي عبد الله ع قال قال رسول الله ص من يضمن لي أربعاً بأربع أبيات الخير.

The book of Husayn Bin Saeed, and 'Al Nawadir' of Ibn Sinan, from Ibn Wahab,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Who will guarantee four to me^{-saww} for four houses in the Paradise' – the Hadeeth".²⁸²

63- سن، المحاسن أبي عن ابن يزيد عن إسماعيل بن عتيبة البصري عن أبي خالد الجهمي عن أبي عبد الله ع قال: خمس من لم يكن له لم يتهنأ بالعيش الصبحة والأمن والعناء والقناعة والأنيس الموافق.

²⁷⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 59

²⁸⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 60

²⁸¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 61

²⁸² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 62

(The book) 'Al-Mahasin' – My father, from Ibn Yazeed, from Ismail Bin Uteyba Al Basry, from Abu Khalid Al Juheyri,

'Five, one who does not have for him, he will not enjoy with the life – the health, and the security, and the riches, and the contentment, and the compatible comforter'.²⁸³

64- سن، المحاسن أبي عن جعفر بن محمد عن القداح عن أبي عبد الله عن أبيه ع قال: قال أمير المؤمنين ع لأصحابه أ لا أخيركم بخمس لو ركبتم فيهن المطي حتى تفضوها لم تأثوا بمثلهن

(The book) 'Al-Mahasin' – My father, from Ja'far Bin Muhammad, from Al Qaddah,

'From Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: 'Amir Al-Momineen^{asws} said to his^{asws} companions: 'Shall I^{asws} inform you all with five, if you were to indulge in these until you die, you will not come with the likes of these?

لا يخشى أحداً إلا الله و عمله و لا يرجو إلا ربه و لا يستحيي العالم إذا سئل عما لا يعلم أن يقول لا علم لي و لا يستحيي الجاهل إذا لم يعلم أن يتعلم و الصبر في الأمور بمنزلة الرأس من الجسد فإذا فارقت الرأس الجسد فسدت الجسد فإذا فارقت الصبر الأمور فسدت الأمور.

No one should fear except Allah^{azwj} and his deeds, and he should hope except in his Lord^{azwj}, nor should the scholar be embarrassed when he is asked about what he does not know, to say, 'There is no knowledge for me', nor should the ignorant one be ashamed when he does not know, to learn; and the patience in the affairs is at the status of the head from the body, so when the head separates from the body, the body is spoilt, and when the patience separates from the affairs, the affairs are spoilt'.²⁸⁴

65- سن، المحاسن أبي عن محمد بن علي عن عبد الرحمن بن محمد الأسدي عن حبيب العزال عن صدقة القناب عن الحسن البصري قال: كنت مع أبي جعفر ع بمى و قد مات رجل من قريش فقال يا با سعيد فم إلى جنازته فلما دخلنا المقابر قال أ لا أخيركم بخمس خصال ه من البر و البر يدعو إلى الجنة

(The book) 'Al-Mahasin' – My father, from Muhammad Bin Ali, from Abdul Rahman Bin Muhammad Al Asady, from Hureyb Al Guzal, from Sadaqa Al Qattab, from Al-Hassan Al Basry who said,

'I was with Abu Ja'far^{asws} at Mina and a man from Qureysh had died. He^{asws} said: 'O Abu Saeed! Arise to his funeral!' When we entered the graveyard, he^{asws} said: 'Shall I^{asws} inform you all with five characteristics which are from the righteousness, and the righteousness calls to the Paradise?'

قلت بلى

I said, 'Yes!'

قال إخفاء المصيبة و كتمانها و الصدقة تعطىها يمينك لا تعلم بما شمألك و بر الوالدين فإن برهما لله رضى و الإكثار من قول لا حول و لا قوة إلا بالله العلي العظيم فإنه من كنوز الجنة و الحب لمحمد و آل محمد صلى الله عليه و آله أجمعين.

²⁸³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 63

²⁸⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 64

He^{-asws} said: ‘Hiding the calamity and concealing it, and the charity you give with your right hand not letting your left hand know of it, and righteousness with the parents for being righteous to them is Pleasure for Allah^{-azwj}, and the frequenting from the word, ‘There is neither any might nor strength except with Allah^{-azwj} the Exalted the Magnificence’, for it is from the treasures of Paradise, and the love for Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-as} and his^{-saww} Progeny^{-asws}, all!’²⁸⁵

66- سن، المحاسن أبي عن جعفر بن محمد عن القداح عن أبي عبد الله ع قال: قال الله تبارك وتعالى إنما أقبِل الصلاة لمن تواضع لعظمتي و كُفَّ نفسه عن الشهوات من أجلّي و يقطع حماره بذكرّي و لا يتعاطم على خلقي و يطعم الجائع و يكسو العاري و يرحم المصاب و يؤوي العريب

(The book) ‘Al-Mahasin’ – from Ja’far Bin Muhammad, from Al Qaddah,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Blessed and Exalted Said: “But rather I^{-azwj} Accept the Salat of the one who humbles to My^{-azwj} Magnificence, and restrains himself from the lustful desires from My^{-azwj} reason, and passes his day with My^{-azwj} Zikr, and he does not humble to My^{-azwj} creatures, and feeds the hungry, and clothes the bare, and mercies the afflicted, and shelters the stranger.

فذلك يشرق نوره مثل الشمس أ جعل في الظلمات نوراً و في الجهالة علماً أكلؤه بعزّي و استخفظه بملابكتي يدعوني فألبيه و يسألني فأعطيه فمثل ذلك عدي كمثل جئات الفردوس لا يبس ثمارها و لا تتغير عن حالها.

So that one, his Noor will shine like the sun and I^{-azwj} shall Make a light in the darkness, and knowledge in the ignorance. I^{-azwj} shall Feed him with My^{-azwj} Mighty and Protect him with My^{-azwj} Angels. He will supplicate to Me^{-azwj} and I^{-azwj} shall Respond to him, and he will ask Me^{-azwj}, so I^{-azwj} shall Give him. His example in My^{-azwj} Presence like an example of the Gardens of Al-Firdows. Neither will its fruits wither nor change from its state’²⁸⁶.

67- سن، المحاسن بهذا الإسناد عن أبي عبد الله ع عن أبيه عن جدّه علي بن الحسين ع قال قال موسى بن عمران ع يا رب من أهلك الذين تظلمهم في ظلّ عرشك يوم لا ظلّ إلا ظلك

(The book) ‘Al-Mahasin’ – by this chain, from Abu Abdullah, from his father,

‘From his grandfather Ali^{-asws} Bin Al-Husayn^{-asws} having said: ‘Musa^{-as} Bin Imran^{-as} said: ‘O Lord^{-azwj}! Who are Your^{-azwj} people, those whom You^{-azwj} will Shade them in the Shade of Your^{-azwj} Throne on a Day there will be no shade except Your^{-azwj} Throne?’

قال فأوحى الله إليّ الطاهرة فلوهم و التربة أيديهم الذين يدكرون جلاي إذا ذكروا رحمتهم الذين يكتفون بطاعتي كما يكتفي الصبي الصغير باللبن الذين يأوون إلى مساجدي كما تأوي السور إلى أوكارها و الذين يعضبون لمحارمي إذا استحلّت مثل النمر إذا حرّد.

He^{-asws} said: ‘Allah^{-azwj} Revealed to him^{-as}: “The clean of hearts and the soil is in their hands (poor). Those who are mentioning My^{-azwj} Majesty when they remember their Lord^{-azwj}, those

²⁸⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 65

²⁸⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 66

who are sufficing with My^{-azwj} obedience just as the small child suffices with the milk, those who are sheltering to My^{-azwj} Masjids just as the eagles shelter to their nests, and those who are angered to My^{-azwj} Prohibitions when it is made permissible, like the tiger when it is annoyed".²⁸⁷

68- سن، المحاسن أبي عن محمد بن إسماعيل رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أُوصِيكَ يَا عَلِيُّ فِي نَفْسِكَ بِخِصَالٍ فَاخْفِظْهَا اللَّهُمَّ أَعِنِّهُ الْأُولَى الصِّدْقُ فَلَا تَخْرُجْ مِنْ فِيكَ كَذِبٌ أَبَدًا

(The book) 'Al-Mahasin' – My father Muhammad Bin Ismail raising it to,

'Abu Abdullah^{-asws} said: 'Rasool-Allah^{-saww} said: 'O Ali^{-asws}! I^{-saww} advise you with characteristics regarding yourself^{-asws}, so preserve these. O Allah^{-azwj}! Assist him^{-asws} firstly with the truthfulness, so no lie will emerge from your^{-asws} mouth, ever!

وَالثَّانِيَةُ الْوَرَعُ فَلَا تَجْتَرِ عَلَى حَيَاتِهِ أَبَدًا وَالثَّالِثَةُ الْخَوْفُ مِنَ اللَّهِ كَأَنَّكَ تَرَاهُ وَالرَّابِعَةُ الْبُكَاءُ لِلَّهِ يُبْنَى لَكَ بِكُلِّ دَمْعَةٍ بَيْتٌ فِي الْجَنَّةِ

And the second is the devoutness, so you^{-asws} will not be audacious upon any felony, ever! And thirdly, the fear from Allah^{-azwj} as if you^{-asws} can see Him^{-azwj}. And the fourth is the weeping for Allah^{-azwj}, there will be built for you^{-asws} a house in the Paradise for every tear.

وَالْحَامِسَةُ بِذَلِكَ مَالِكَ وَدَمَكَ دُونَ دِينِكَ وَالسَّادِسَةُ الْأَخْذُ بِسُنَّتِي فِي صَلَاتِي وَصَوْمِي وَصِدْقِي

And the fifth is your^{-asws} spending your^{-asws} wealth and your^{-asws} blood for your^{-asws} religion. And the sixth, the taking with my^{-saww} Sunnah regarding my^{-saww} Salat, and my^{-saww} fasts, and my^{-saww} charity.

فَأَمَّا الصَّلَاةُ فِي اللَّيْلِ وَ النَّهَارِ وَ أَمَّا الصِّيَامُ فَثَلَاثَةٌ أَيَّامٍ فِي الشَّهْرِ الْحَمِيسُ فِي أَوَّلِ الشَّهْرِ وَ الْأَرْبَعَاءُ فِي وَسْطِ الشَّهْرِ وَ الْحَمِيسُ فِي آخِرِ الشَّهْرِ

As for the Salat, (it is) during the night and the day, and as for the fasts, so three days during the month, the Thursday in the beginning of the month, and the Wednesday in the middle of the month, and the Thursday in the end of the month.

وَ الصَّدَقَةُ بِجُهِدِكَ حَتَّى تَقُولَ أَسْرَفْتُ وَ لَا تُسْرِفْ وَ عَلَيْكَ بِصَلَاةِ اللَّيْلِ بِكَرَرِهَا أَرْبَعًا

And the charity with your efforts until you^{-asws} say, 'I^{-asws} have been extravagant', and you^{-asws} have not been extravagant; and upon you is with the Salat at night' – repeating it four times.

وَ عَلَيْكَ بِصَلَاةِ الرَّوَالِ وَ عَلَيْكَ بِرَفْعِ يَدَيْكَ إِلَى رَبِّكَ وَ كَثْرَةَ تَقْلِبِهَا وَ عَلَيْكَ بِتِلَاوَةِ الْقُرْآنِ عَلَى كُلِّ حَالٍ وَ عَلَيْكَ بِالسِّوَاكِ لِكُلِّ وُضُوءٍ وَ عَلَيْكَ بِمَحَاسِنِ الْأَخْلَاقِ فَارْتَكِبْهَا وَ عَلَيْكَ بِمَسَاوِي الْأَخْلَاقِ فَاجْتَنِبْهَا فَإِنْ لَمْ تَفْعَلْ فَلَا تَلُومَنَّ إِلَّا نَفْسَكَ.

And upon you^{-asws} is with the Salat of the midday, and upon you^{-asws} is with raising your^{-asws} hands to your^{-asws} Lord^{-azwj}, and frequently turning it, and upon you^{-asws} is with recitation of the Quran upon every situation, and upon you^{-asws} is with brushing the teeth at every wud'u,

²⁸⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 67

and upon you^{-asws} is with excellent manners so conduct them, and upon you^{-asws} with the evil manners is for you^{-asws} to shun these. If you^{-asws} don't do so, you^{-asws} will not blame except yourself^{-asws}'.²⁸⁸

69- سن، المحاسن العباس بن الفضل عن إبراهيم بن محمد عن موسى بن سابق عن جعفر عن أبيه قال: إن الله إذا أراد أن يعذب أهل الأرض بعذاب قال لو لا الذين يتخاطبون في جلالي و يعمرؤن مساجدي و يستغفرون بالأسحار لأنزلت عذابي.

(The book) 'Al-Mahasin' – Al Abbas Bin Al Fazl, from Ibrahim Bin Muhammad, from Musa Bin Sabiq,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'Whenever Allah^{-azwj} Wants to Punish people of the earth with a Punishment, Says: "Had it not been for those loving each other in My^{-azwj} Majesty, and building My^{-azwj} Masjids, and seeking Forgiveness at pre-dawn, I^{-azwj} would have Sent down My^{-azwj} Punishment"²⁸⁹

70- سن، المحاسن أبي عن علي بن النعمان عن ابن مسكان عن سليمان بن خالد عن أبي جعفر ع قال قال: أ لا أحرثك بالإسلام و فرعه و ذرؤيه و سنامه

(The book) 'Al-Mahasin' – My father, from Ali Bin Al Numan, from Ibn Muskan, from Suleyman Bin Khalid,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'He^{-asws} said: 'Shall I^{-asws} Inform you with Al-Islam, and its branches, and its peak, and its hump?'

قال قلت بلى جعلت فداك

He (the narrator) said, 'I said, 'Yes, may I be sacrificed for you^{-asws}!'

قال أما أصله فالصلاة و فرعه فالزكاة و ذرؤته و سنامه الجهاد

He^{-asws} said: 'As for its root, it is the Salat, and its branch is the Zakat, and its peak and its hump is the Jihad'.

قال إن شئت أحرثك بأبواب الخير

He^{-asws} said: 'If you like I^{-asws} can inform you with the doors of goodness'.

قلت نعم جعلت فداك

I said, 'Yes, may I be sacrificed for you^{-asws}!'

قال الصوم جنة و الصدقة تذهب بالخطيئة و قيام الرجل في جوف الليل يذكر الله ثم قرأ تتجافى جنوبهم عن المضاجع.

²⁸⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 68

²⁸⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 69

He^{-asws} said: ‘The Fast (Sawm) is a shield, and the charity does away with the sins, and standing by the man in the middle of the night mentioning Allah^{-azwj}’. Then he^{-asws} recited: ***Their sides forsake their beds, [32:16]***’.²⁹⁰

71- سن، المحاسن الوشاء عن مثنى عن منصور بن حازم قال: قلت لأبي عبد الله ع أي الأعمال أفضل؟

(The book) ‘Al-Mahasin’ – Al Washa, from Musanna, from Mansour Bin Hazim who said,

‘I said to Abu Abdullah^{-asws}, ‘Which of the deeds is the most superior?’

قال الصلاة لوقتها و ير الوالدين و الجهاد في سبيل الله.

He^{-asws} said: ‘The Salat to its timings, and righteousness with the parents, and the Jihad in the Way of Allah^{-azwj}’.²⁹¹

72- سن، المحاسن أبي عن النضر عن يحيى الحلبي عن مفرق عن أبي حمزة عن أبي جعفر ع قال: إن أفضل العبادة عمه بطن و فوج و ما من شيء أحب إلى الله من أن يسأل و إن أسرع الشتر عفوية البغي و إن أسرع الخير ثواباً البر و كفى بالمرء عبياً أن يبصر من الناس ما يعمى عنه من نفسه أو ينهى الناس عما لا يستطيع التحول عنه و أن يؤذي جلسه في ما لا يعنيه.

(The book) ‘Al-Mahasin’ – My father, from Al Nazr, from Yahya Al Halby, from Mufarriq, from Abu Hamza,

‘From Abu Ja’far^{-asws} having said: ‘The most superior of the worships is chastity of the belly and the private parts, and there none from a thing more beloved to Allah^{-azwj} than Him^{-azwj} to be asked, and the quickest of the things in consequential Punishment is the immorality, and the quickest of the good in being Rewarded is the righteousness, and it suffices with the person as a fault that he sees from the people what he is blinded of about himself, or he forbids the people from what he is not able to transfer away from it, and he bothers his gatherers in what does not concern him’.²⁹²

73- سن، المحاسن أبي عن صفوان عن إسحاق بن عمار عن سمع أبا عبد الله ع يقول ما ضاع مال في بر و لا بحر إلا بتضييع الزكاة فحصبنا أموالكم بالزكاة و داؤوا مرضاكم بالصدقة و اذفوا نوابب البلاء بالاستغفار الصائغة لا تصيب ذاكراً و ليس يضاد من الطير إلا ما ضيع تسبيحه.

(The book) ‘Al-Mahasin’ – My father, from Safwan, from Is’haq Bin Ammar,

‘From the one who heard Abu Abdullah^{-asws} saying: ‘No wealth is wasted in a land or sea except by wasting (not paying) the Zakat, so fortify your wealth by the Zakat, and medicate (cure) your sick ones with the charity and repel variety of afflictions with seeking the Forgiveness. A thunderbolt does not hit a Zakir (mentioneer of Allah^{-azwj}), and no bird is hunted except which has wasted (not done) its glorification’.²⁹³

²⁹⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 70

²⁹¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 71

²⁹² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 72

²⁹³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 73

74- سن، المحاسن عُمَانُ بْنُ عَيْسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَمَعَ رَسُولُ اللَّهِ ص بَنِي عَبْدِ الْمُطَّلِبِ فَقَالَ يَا بَنِي عَبْدِ الْمُطَّلِبِ أَفْشُوا السَّلَامَ وَ صَلُّوا الْأَرْحَامَ وَ تَحَجَّدُوا وَ النَّاسُ نِيَامًا وَ أَطْعَمُوا الطَّعَامَ وَ أَطْيَبُوا الْكَلَامَ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ.

(The book) 'Al-Mahasin' – Usman Bin Isa, from Sama' at

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} gathered the clan of Abdul Muttalib^{-as}. He^{-saww} said: 'O clan of Abdul Muttalib^{-as}! Initiate the greetings, and connect the kinship, and hold night vigils (with Salat) while the people sleep, and feed the food, and be of good speech, you will be entering the Paradise in safety'^{.294}

75- صح، صحيفة الرضا عليه السلام عن الرضا عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَفْضَلُ الْأَعْمَالِ عِنْدَ اللَّهِ إِيمَانٌ لَا شَكَّ فِيهِ وَ عَزْوٌ لَا عُيُوبَ فِيهِ وَ حَجٌّ مَبْرُورٌ

(The book) 'Saheefa Al-Reza^{-asws}', may the greetings be upon him^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The most superior of the deeds in the Presence of Allah^{-azwj} is Eman having no doubt in it, and a military expedition having not stealing of war booty in it, and an Accepted Hajj.

وَ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ شَهِيدٌ وَ عَبْدٌ مَمْلُوكٌ أَحْسَنَ عِبَادَةَ رَبِّهِ وَ نَصَحَ لِسَيِّدِهِ وَ رَجُلٌ غَفِيْفٌ مُتَعَفِّفٌ ذُو عِبَادَةٍ وَ أَوَّلُ مَنْ يَدْخُلُ النَّارَ أَمِيرٌ مُتَسَلِّطٌ لَمْ يَغْدِلْ وَ ذُو ثَرْوَةٍ مِنَ الْمَالِ لَمْ يُعْطِ الْمَالَ حَقَّهُ وَ فَقِيرٌ فَخُورٌ.

And the first one to enter the Paradise would be a martyr, and an owned slave of excellent worship of his Lord^{-azwj} and advising to his master, and a chaste man virtuous in the worship; and the first one to enter the Fire would be a domineering commander not dispensing justice, and with surplus of the wealth not giving the wealth its right, and a poor one, proud'^{.295}

جا، المجالس للمفيد عُمَرُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مَهْرُوزٍ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ عَنِ الرِّضَا عَنِ آبَائِهِ ع إِلَى قَوْلِهِ ذُو عِبَادَةٍ.

(The book) 'Al Majalis' of Al-Mufeed – Umar Bin Muhammad, from Ibn Mahrawiya, from Dawood Bin Suleyman,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} – up to his^{-saww} words: 'With worship'^{.296}

76- صح، صحيفة الرضا عليه السلام عن الرضا عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَزَالُ أُمَّتِي بِخَيْرٍ مَا تَحَابُّوا وَ أَدَّوْا الْأَمَانَةَ وَ اجْتَنَبُوا الْحَرَامَ وَ قَرُّوا الصَّيْفَ وَ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ فَإِذَا لَمْ يَفْعَلُوا ذَلِكَ ابْتُلُوا بِالْفَحْطِ وَ السِّنِينَ.

(The book) 'Saheefa Al-Reza^{-asws}', may the greetings be upon him^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'My^{-azwj} community will not decline for as long as they love each other, and fulfill the entrustment, and shun the Prohibitions, and entertain the guests, and establish the Salat, and give the Zakat. When they don't do that, they will be Tried with the drought and the lean years'^{.297}

²⁹⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 74

²⁹⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 75 a

²⁹⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 75 b

²⁹⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 76

77- ضا، فقه الرضا عليه السلام وَ تَرَوِي عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: بُعِثْتُ بِمَكَارِمِ الْأَخْلَاقِ.

(The book) 'Fiqh Al-Reza^{-asws}', may the greetings be upon him^{-asws} – from the Prophet^{-saww} having said: 'I^{-saww} have been Sent with the honourable manners'.²⁹⁸

أُرْوِي عَنِ الْعَالِمِ ع أَنَّ اللَّهَ جَلَّ جَلَالُهُ حَصَّ رَسُولَهُ بِمَكَارِمِ الْأَخْلَاقِ فَأَمْتَحِنُوا أَنْفُسَكُمْ فَإِنْ كَانَتْ فِيكُمْ فَاحْمَدُوا اللَّهَ وَ إِلَّا فَاسْأَلُوهُ وَ ارْعَبُوا إِلَيْهِ فِيهَا

It is reported from the Scholar^{-asws}: 'Allah^{-azwj}, Majestic is His^{-azwj} Majesty, Specialised His^{-azwj} Rasools^{-saww} with honourable mannerisms, therefore examine yourselves, for if these are within you, then praise Allah^{-azwj}, or else so ask Him^{-azwj} and be desirous to Him^{-azwj} regarding these!'

فَقَالَ وَ ذَكَرَهَا عَشْرَةَ الْيَقِينِ وَ الْقَنَاعَةَ وَ الْبَصِيرَةَ وَ الشُّكْرَ وَ الْحِلْمَ وَ حُسْنَ الْخُلُقِ وَ السَّخَاءَ وَ الْعَبْرَةَ وَ الشَّجَاعَةَ وَ الْمُرُوَّةَ

He (the narrator) said, 'And he^{-asws} mentioned these ten – the conviction, and the contentment, and the insight, and the gratefulness, and the forbearance, and good manners, and the generosity, and the self-esteem, and the bravery, and the chivalry'.

وَ فِي خَيْرِ آخِرٍ زَادَ فِيهَا الْحَيَاءَ وَ الصِّدْقَ وَ أَدَاءَ الْأَمَانَةِ.

And in another report, there is an increase in it: 'The modesty, and the truthfulness, and fulfilling the entrustment'.²⁹⁹

وَ أُرْوِي عَنِ الْعَالِمِ ع قَالَ مَا نَزَلَ مِنَ السَّمَاءِ أَجْلُ وَ لَا أَعَزُّ مِنْ ثَلَاثَةِ التَّسْلِيمِ وَ الْإِثْرَ وَ الْيَقِينِ.

And it is reported from the Scholar^{-asws}: 'He^{-asws} said: 'Nothing has descended from the sky more majestic nor dearer than three – the submission, and the righteousness, and the convictions'.³⁰⁰

وَ أُرْوِي عَنِ الْعَالِمِ ع أَنَّهُ قَالَ إِنَّ اللَّهَ جَلَّ وَ عَلَا أَوْحَى إِلَى آدَمَ ع- أَنْ أَجْمَعَ الْكَلَامَ كُلَّهُ فِي أَرْبَعِ كَلِمَاتٍ

And it is reported from the Scholar^{-asws} having said: 'Allah^{-azwj} Majestic and Exalted Revealed to Adam^{-azwj}: "I^{-azwj} shall Summarise the speech, all of it, is in four phrases!"

فَقَالَ يَا رَبِّ بَيِّنْهُنَّ لِي

He^{-as} said: 'O Lord^{-azwj}! Explain these to me^{-as}!'

فَأَوْحَى اللَّهُ إِلَيْهِ وَاحِدَةً لِي وَ أُخْرَى لَكَ وَ أُخْرَى بَيْنِي وَ بَيْنَكَ وَ أُخْرَى بَيْنَكَ وَ بَيْنَ النَّاسِ

Allah^{-azwj} Revealed to him^{-as}! One is for Me^{-azwj} and another is for you^{-as}, and another is between Me^{-azwj} and you^{-as}, and another is between you^{-as} and the people.

²⁹⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 77 a

²⁹⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 77 b

³⁰⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 77 c

قَالَ لِي تُوْمِنُ بِي وَ لَا تُشْرِكُ بِي شَيْئاً وَ الَّتِي لَكَ فَأَجَازِيكَ عَنْهَا أَوْجَحُ مَا تَكُونُ إِلَى الْمُجَازَاةِ وَ الَّتِي بَيْنَكَ وَ بَيْنِي فَعَلَيْكَ الدُّعَاءُ وَ عَلَيَّ الإِجَابَةُ وَ الَّتِي بَيْنَكَ وَ بَيْنَ النَّاسِ فَإِنْ تَرْضَى لَهُمْ مَا تَرْضَى لِنَفْسِكَ وَ تَكْرَهُ لَهُمْ مَا تَكْرَهُهُ لِنَفْسِكَ.

That which is for Me^{-azwj} is you^{-as} should believe in Me^{-azwj} and not associate anything with Me^{-azwj}; and that which is for you^{-as} is, I^{-azwj} will Recompense you^{-as} about it as needy as you^{-as} can be to the Recompense; and that which is between you^{-as} and Me^{-azwj}, so upon you^{-as} is to supplicate and upon Me^{-azwj} is the Answering; and that which is between you^{-as} and the people is that you^{-as} should be pleased for them what you^{-as} are pleased for yourself^{-as}, and dislike for them what you^{-as} dislike for yourself^{-as}.³⁰¹

وَ أَزْوَى أَنَّهُ سُئِلَ الْعَالِمُ عَ عَنْ خِيَارِ الْعِبَادِ فَقَالَ الَّذِينَ إِذَا أَحْسَنُوا اسْتَبَشَرُوا وَ إِذَا أَسَاءُوا اسْتَعْفَرُوا وَ إِذَا أَعْطُوا شَكَرُوا وَ إِذَا ابْتُلُوا صَبَرُوا وَ إِذَا غَضِبُوا عَفُوا.

And it is reported that the Scholar^{-asws} was asked about the best servant, so he^{-asws} said: ‘Those when they do good deeds, they are joyful, and when they do evil deeds they seek forgiveness, and when they are forgiven they are thankful, and when they are Tried they are patient, and when they are angered, they pardon’.³⁰²

78- ع، علل الشرائع ابن الوليد عن الصَّغَارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ إِبْرَاهِيمَ بْنِ الْهَيْثَمِ الْخَفَّافِ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا عَنْ عَبْدِ الْمَلِكِ بْنِ هِشَامٍ عَنْ عَلِيِّ الْأَشْعَرِيِّ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا عَبْدُ اللَّهِ بِمِثْلِ الْعَقْلِ وَ مَا تَمَّ عَقْلُ امْرِئٍ حَتَّى يَكُونَ فِيهِ عَشْرُ حِصَالٍ الْحَيْرُ مِنْهُ مَأْمُولٌ وَ الشَّرُّ مِنْهُ مَأْمُونٌ يَسْتَقْبَلُ كَثِيرَ الْحَيْرِ مِنْ عِنْدِهِ وَ يَسْتَكْفِرُ قَلِيلَ الْحَيْرِ مِنْ غَيْرِهِ

(The book) ‘Ilal Al Sharaie’ – Ibn Al Waleed, from Al Saffar, from Ibrahim Bin hashim, from Ibrahim Bin Al Haysam Al Khafaf, from a man from our companions, from Abdul Malik Bin Hisham, from Ali Al Ashary raising it, said,

‘Allah^{-azwj} has not been worshipped with the likes of the intellect, and the intellect of a person is not complete until there happen to be ten characteristics in him – the good from him is hoped for, and the evil from him is secured; he considers a lot of good to be less and considers a little good from others as a lot.

وَ لَا يَتَبَرَّمُ بِطِلَابِ الْحَوَائِجِ وَ لَا يَسْتَأْمُ مِنْ طَلَبِ الْعِلْمِ طَوْلَ عُمْرِهِ الْفَقْرُ أَحَبُّ إِلَيْهِ مِنَ الْغِنَى وَ الذُّلُّ أَحَبُّ إِلَيْهِ مِنَ الْعَرِّ نَصِيْبُهُ مِنَ الدُّنْيَا الْقَوْتُ

And he does not get annoyed with seeking the needs, nor does he get tired of seeking the knowledge the length of his life; the poverty is more beloved to him than the riches, and the humbleness is more beloved to him than the honour; his share from the world is the daily subsistence.

وَ الْعَاشِرَةُ وَ مَا الْعَاشِرَةُ لَا يَبْرَى أَحَدًا إِلَّا قَالَ هُوَ خَيْرٌ مِنِّي وَ أَنْتَقَى إِذَا النَّاسَ رَجُلَانِ فَرَجُلٌ هُوَ خَيْرٌ مِنْهُ وَ أَنْتَقَى وَ آخَرُ هُوَ شَرٌّ مِنْهُ وَ أَدْنَى فَإِذَا رَأَى مَنْ هُوَ خَيْرٌ مِنْهُ وَ أَنْتَقَى تَوَاضَعَ لَهُ لِيَلْحَقَ بِهِ وَ إِذَا أَنْتَقَى الَّذِي هُوَ شَرٌّ مِنْهُ وَ أَدْنَى قَالَ عَسَى أَنْ يَكُونَ خَيْرٌ هَذَا بَاطِنًا وَ شَرٌّ ظَاهِرًا وَ عَسَى أَنْ يُحْتَمَّ لَهُ بِخَيْرٍ

The tenth, and what is the tenth? He does not see anyone except he says, ‘He is better than me and more pious. But rather the people are two (types of) men. A man who is better than him and more pious, and another who is eviler than him and lower. When he sees the one

³⁰¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 77 d

³⁰² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 77 e

who is better than him and more pious, he humbles to him in order to join (catch up) with him, and then he meets the one who is eviler than him and lower, he said, 'Perhaps he happens to be better than this esoterically, and his evil is only apparent, and perhaps it will end for him with good'.

فَإِذَا فَعَلَ ذَلِكَ فَقَدْ عَلَا بِجُدِّهِ وَ سَادَ أَهْلَ زَمَانِهِ.

When he does that, his glory would be lofty, and he would be the fortunate of the people of his time".³⁰³

79- سر، السرائر ابن محبوب عن سعد بن أبي خلف عن أبي الحسن موسى ع قال ليغض وليه يا بني إياك أن يراك الله تعالى في معصية تكأ عنها و إياك أن يفتقدك الله تعالى عن طاعة أمرك بها

(The book) 'Al Saraair' – Ibn Mahboub, from Sa'ad Bin Abu Khalaf,

'From Abu Al-Hassan Musa^{-asws} having said to one of his^{-asws} sons: 'O my^{-asws} son! Beware of Allah^{-azwj} Seeing you being in an act of disobedience He^{-azwj} has Forbidden you from it, and beware of Allah^{-azwj} Missing you from an act of obedience He^{-azwj} has Commanded you with it!

و عَلَيْكَ بِالْجِدِّ وَ لَا تُخْرِجَنَّ نَفْسَكَ عَنِ التَّقْصِيرِ فِي عِبَادَةِ اللَّهِ تَعَالَى وَ طَاعَتِهِ فَإِنَّ اللَّهَ تَعَالَى لَا يُعْبَدُ حَقَّ عِبَادَتِهِ

And upon you is with the effort, and do not take yourself out from having been deficient in the worship of Allah^{-azwj} the Exalted and being obedient to Him^{-azwj}, for Allah^{-azwj} the Exalted cannot be worshipped as is the right of Him^{-azwj} being worshipped.

وَ إِيَّاكَ وَ الْمِرَاحَ فَإِنَّهُ يَذْهَبُ بِنُورِ إِيْمَانِكَ وَ يَسْتَحْفُفُ مُرُوتَكَ وَ إِيَّاكَ وَ الضَّجَرَ وَ الْكَسَلَ فَإِنَّهُمَا يَمْتَعَانِكَ حَظَّ الدُّنْيَا وَ الْآخِرَةِ.

And beware of the joking for it will do away with the Noor of your Eman and lighten your chivalry. And beware of the boredom and the laziness for these two will prevent you from a share of the world and the Hereafter".³⁰⁴

80- شي، تفسير العياشي عن أبي بصير عن أبي عبد الله ع قال: يَا بَا مُحَمَّدٍ عَلَيْكُمْ بِالْوَرَعِ وَ الْإِحْتِهَادِ وَ أَدَاءِ الْأَمَانَةِ وَ صِدْقِ الْحَدِيثِ وَ حُسْنِ الصِّحَابَةِ لِمَنْ صَحِبَكُمْ وَ طُولِ السُّجُودِ فَإِنَّ ذَلِكَ مِنْ سُنَنِ الْأَوَابِيئِ

Tafseer Al-Ayyashi – From Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'O Abu Muhammad! Upon you all is to be with the devoutness, and the striving, and fulfilling the entrustment, and truthful narration, and good accompaniment to the one accompanying you, and prolongation of the Sajdahs, for that is from the ways of the penitent ones'.

³⁰³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 78

³⁰⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 79

قَالَ أَبُو بَصِيرٍ الْأَوَابُونَ التَّوَابُونَ.

Abu Baseer said, 'The penitent ones are the repenting ones'.³⁰⁵

81- جاء المجلس للمفيد أحمد بن الوليد عن أبيه عن ابن أبنان عن ابن أوزمة عن إسماعيل بن أبنان عن الربيع بن بدر عن أبي حاتم عن أنس بن مالك قال قال رسول الله ص يا أنس أكثِرْ مِنَ الطَّهْرِ يَزِيدُ اللَّهُ فِي عَمْرِكَ وَ إِنْ اسْتَطَعْتَ أَنْ تَكُونَ بِاللَّيْلِ وَ النَّهَارِ عَلَى طَهَارَةٍ فَافْعَلْ فَإِنَّكَ تَكُونُ إِذَا مِتَّ عَلَى طَهَارَةٍ شَهِيداً

(The book) 'Al Majaalis' of Al-Mufeed – Ahmad Bin Al Waleed, from his father, from Ibn Aban, from Ibn Awramah, from Ismail Bin Aban, from Al Rabie Bin Badr, from Abu Harim, from Anas Bin Malik (a well-known fabricator) who said,

'Rasool-Allah^{-saww} said: 'O Anas! Most of the cleansing, Allah^{-azwj} Increases in your life span, and if you are able to be upon cleanliness by the night and day, then do so. When you die being upon cleanliness you would be a martyr.

وَ صَلَّ صَلَاةَ الزَّوَالِ فَإِنَّهَا صَلَاةُ الْأَوَابِينَ وَ أَكْثَرَ مِنَ التَّطَوُّعِ تُحِبُّكَ الْحَفَظَةُ وَ سَلَّمَ عَلَى مَنْ لَقِيَتْ يَزِيدُ اللَّهُ فِي حَسَنَاتِكَ وَ سَلَّمَ فِي بَيْتِكَ يَزِيدُ اللَّهُ فِي بَرَكَتِكَ

And pray the midday Salat, for it is a Salat of the penitent, and frequent from the optional (Salats), the preservers (recording Angels) will love you, and greet the one you meet Allah^{-azwj} will Increase in your good deeds, and greet in your house, Allah^{-azwj} will Increase your Blessings.

وَ وَقَّرَ كَبِيرَ الْمُسْلِمِينَ وَ اِزْحَمَ صَغِيرَهُمْ أَجِيءُ أَنَا وَ أَنْتَ يَوْمَ الْقِيَامَةِ كَهَاتَيْنِ وَ جَمَعَ بَيْنَ الْوُسْطَى وَ الْمُسَبِّحَةِ.

And dignify the older Muslims and mercy their young ones. I^{-saww} and you will come on the Day of Qiyamah like these two' – and he^{-saww} gathered between the middle (finger) and the index (finger)".³⁰⁶

82- جاء المجلس للمفيد الجعافي عن عبد الله بن بريد العجلي عن محمد بن أيوب عن محمد بن علي بن جعفر عن أبيه عن أنس بن جعفر عن آتائه صلوات الله عليهم قال قال رسول الله ص أَرْبَعٌ مَنْ كُنَّ فِيهِ كَتَبَهُ اللَّهُ مِنْ أَهْلِ الْجَنَّةِ

(The book) 'Al Majaalis' of Al-Mufeed – Al Jany, from Abdullah Bin Bureyd Al Ijaly, from Muhammad Bin Ayoub,

'From Muhammad Bin Ali son of Ja'far^{-asws}, from his brother Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws}, may the Salawaat of Allah^{-azwj} be upon them, said: 'Rasool-Allah^{-saww} said: 'Four, one who has these in him, Allah^{-azwj} will Write for him being from the people of Paradise: -

مَنْ كَانَ عِصْمَتُهُ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنِّي مُحَمَّدٌ رَسُولُ اللَّهِ وَ مَنْ إِذَا أَنْعَمَ اللَّهُ عَلَيْهِ بِنِعْمَةٍ قَالَ الْحَمْدُ لِلَّهِ وَ مَنْ إِذَا أَصَابَ ذَنْبًا قَالَ أَسْتَغْفِرُ اللَّهَ وَ مَنْ إِذَا أَصَابَتْهُ مُصِيبَةٌ قَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ.

³⁰⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 80

³⁰⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 81

One whose protection was the testimony, ‘There is no god except Allah^{-azwj} and I^{-saww} am a Rasool^{-saww} of Allah^{-azwj}’, and the one, when Allah^{-azwj} Confers upon him with a bounty, says, ‘The Praise is for Allah^{-azwj}’, and the one when he commits a sin, says, ‘I seek Forgiveness of Allah^{-azwj}’, and one when a calamity hits him, says, ‘We are for Allah^{-azwj} and are returning to Him^{-azwj}’.³⁰⁷

83- جاء المجلس للمفيد الصدوق عن أبيه عن علي بن إبراهيم عن أبيه عن عثمان بن عيسى عن سماعة عن أبي الحسن موسى ع قال سمعته يقول لا تستكثروا كثير الخير ولا تستقلوا قليل الذنوب فإن قليل الذنوب يجتمع حتى تكون كثيراً وخافوا الله عز وجل في السر حتى تعطوا من أنفسكم النصف وسارعوا إلى طاعة الله وصدقوا الحديث وأدوا الأمانة فإيما ذلك لكم ولا تدخلوا فيما لا يحل فإيما ذلك عليكم.

(The book) ‘Al Majaalis’ of Al-Mufeed – Al-Sadouq, from his father, from Ali Bin Ibrahim, from Al Yaqteeny, from Usman Bin Isa, from Sama’at,

‘Abu Al-Hassan Musa^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘Do not consider a lot of good to be a lot, nor consider the few sins as less, for the few sins gather until they become a lot; and fear Allah^{-azwj} Mighty and Majestic in the secret, you will be giving fairness to your own self, and hasten to the obedience of Allah^{-azwj}, and be truthful of the narrations, and fulfil the entrustments, for rather that would be for you, and do not enter into what is not Permissible, for rather that would be against you’.³⁰⁸

84- جاء المجلس للمفيد أحمد بن الوليد عن أبيه عن الصفار عن ابن مغروف عن ابن مهزيار عن ابن أبي عمير عن النضر عن ابن سنان عن أبي عبد الله ع قال: قال رسول الله ص في خطبة أ لا أخيركم بخير خلأني الدنيا والآخرة العفو عمن ظلمك وأن تصل من قطعك والإحسان إلى من أساء إليك وإعطائه من حرمك وفي التباعد الحالقة لا أعني حالقة الشعر ولكن حالقة الدين.

(The book) ‘Al Majaalis’ of Al-Mufeed – Ahmad Bin Al Qaleed, from his father, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Ibn Abu Umeyr, from Al Nazr, from Ibn Sinan,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said in a sermon: ‘Shall I^{-saww} inform you all with best manners of the world and the Hereafter? Pardoning the one who is unjust to you, and connecting the one who cuts you off, and the favour to the one being bad to you, and giving the one who deprives you, and in hating each other there is baldness. I^{-saww} don’t mean baldness of the hair, but baldness of the religion’.³⁰⁹

85- جاء المجلس للمفيد بهذا الإسناد عن ابن مهزيار عن فضالة عن عجلان أبي صالح قال قال أبو عبد الله ع أنصف الناس من نفسك وأسهمهم في مالك وأرض لهم بما ترضى لنفسك وأذكر الله كثيراً وإياك والكسل والصخر فإن أبي بذلك كان يوصيني وبذلك كان يوصيه أبوه

(The book) ‘Al Majaalis’ of Al-Mufeed – By this chain from Ibn Mahziyar, from Fazalat, from Ajan Abu Salih who said,

‘Abu Abdullah^{-asws} said: ‘Be fair to the people from yourself, and share them in your wealth, and be pleased for them with what you are pleased for yourself, and mention Allah^{-azwj} a lot, and beware of the laziness and the boredom’ – and his^{-asws} father^{-asws} had advised with that.

³⁰⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 82

³⁰⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 83

³⁰⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 84

وَكَذَلِكَ فِي صَلَاةِ اللَّيْلِ إِنَّكَ إِذَا كَسَلْتَ لَمْ تُؤَدِّ إِلَى اللَّهِ حَقَّهُ وَ إِنْ صَجَرْتَ لَمْ تُؤَدِّ إِلَى أَحَدٍ حَقًّا وَ عَلَيْكَ بِالصِّدْقِ وَ الْوَرَعِ وَ آدَاءِ الْأَمَانَةِ وَ إِذَا وَعَدْتَ فَلَا تُخْلِفْ.

‘And like that regarding the night Salat. When you are lazy, you will not be fulfilling to Allah^{-azwj} His^{-azwj} Right, and if you are bored, you will not fulfil to anyone of his right; and upon you is with the truthfulness, and the devoutness, and fulfilling the entrustment; and whenever you promise, so do not break’.³¹⁰

86- جاء المجلس للمفيد بهذا الإسناد عن ابن مهزيار عن جعفر بن محمد عن إسماعيل بن عباد عن بكير عن أبي عبد الله جعفر بن محمد صلوات الله عليهم أنه قال: لئن أحب من شيعتنا من كان عاقلاً فهما فقيهاً خليماً مدارياً صبوراً صدوقاً وفياً

(The book) ‘Al Majaalis’ of Al-Mufeed – By this chain, from Ibn Mahziyar, from Ja’far Bin Muhammad, from Ismail Bin Abbad, from Bukeyr,

‘From Abu Abdullah Ja’far Bin Muhammad^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} having said: ‘We^{-asws} love from our^{-asws} Shias, one who was an intellectual, understanding, jurist, forbearing, of good management, patient, truthful, loyal’.

ثُمَّ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى حَصَّ الْأَنْبِيَاءَ عِ بِمَكَارِمِ الْأَخْلَاقِ فَمَنْ كَانَتْ فِيهِ فَلْيُحْمَدِ اللَّهَ عَلَى ذَلِكَ وَ مَنْ لَمْ تَكُنْ فِيهِ فَلْيُصَرِّحْ إِلَى اللَّهِ وَ لِيَسْأَلْهُ

Then he^{-asws} said: ‘Allah^{-azwj} Blessed and Exalted Specialise the Prophets^{-as} with honourable manners, so the one who has these in him, let him praise Allah^{-azwj} upon that, and the one who does not have these in him, let him beseech to Allah^{-azwj} and let him ask Him^{-azwj}’.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا هِيَ

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{-asws}! And what are these?’

قَالَ الْوَرَعُ وَ الْفُتُوخُ وَ الصَّبْرُ وَ الشُّكْرُ وَ الْحِلْمُ وَ الْحَيَاءُ وَ السَّخَاءُ وَ الشَّجَاعَةُ وَ الْعَبْرَةُ وَ الْبِرُّ وَ صِدْقُ الْحَدِيثِ وَ آدَاءُ الْأَمَانَةِ.

He^{-asws} said: ‘The devoutness, and the contentment, and the patience, and the thankfulness, and the forbearance, and the modesty, and the generosity, and the bravery, and the self-esteem, and the righteousness, and truthful narration, and fulfilling the entrustment’.³¹¹

87- جاء المجلس للمفيد بالإسناد عن علي بن مهزيار عن علي بن عتبة عن أبي كهمس عن عمر بن سعيد بن هلال قال: قلت لأبي عبد الله أوصني

(The book) ‘Majaalis’ of Al-Mufeed – By the chain, from Ali Bin Mahziyar, from Ali Bin Uqbah, from Abu Kahmas, from Umar Bin Saeed Bin Hilal who said,

‘I said to Abu Abdullah^{-asws}, ‘Advise me!’

قَالَ أَوْصِيكَ بِتَقْوَى اللَّهِ وَ الْوَرَعِ وَ الْاجْتِهَادِ وَ اعْلَمْ أَنَّهُ لَا يَنْفَعُ اجْتِهَادُ بِلَا وَرَعٍ

³¹⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 85

³¹¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 86

He^{-asws} said: 'I^{-asws} advise you with fearing Allah^{-azwj}, and the devoutness, and the striving, and know that the striving cannot benefit without devoutness!

وَ انظُرْ إِلَى مَا هُوَ دُونَكَ وَ لَا تَنْظُرْ إِلَى مَنْ فَوْقَكَ فَلَكثيرٌ مَا قَالَ اللهُ تَعَالَى لِرَسُولِهِ صَ فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَ لَا أَوْلَادُهُمْ وَ قَالَ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا

And look at the one who is below you and do not look at the one above you, for frequently Allah^{-azwj} the Exalted Said to His^{-azwj} Rasool^{-saww}: **So do not let their wealth or their children fascinate you. [9:55]** and Said: **And do not extend your eyes towards what We have Provided with spouses from them, being a blossom of the life of the world [20:131].**

وَ إِذْ نَارَعْنَاكَ تَعْسُكَ إِلَى شَيْءٍ مِنْ ذَلِكَ فَاعْلَمْ أَنَّ رَسُولَ اللهِ صَ كَانَ قُوْتُهُ الشَّعِيرَ وَ حَلْوَاهُ التَّمْرَ إِذَا وَجَدَهُ وَ وَقُوْدُهُ السَّعْفَ وَ إِذَا أَصِبتَ بِمُصِيبَةٍ فَادْكُرْ مُصَابِكَ بِرَسُولِ اللهِ صَ فَإِنَّ النَّاسَ لَنْ يُصَابُوا بِمِثْلِهِ أَبَدًا.

And if your soul snatches you to something from that, then know that Rasool-Allah^{-saww}, his^{-saww} daily subsistence was the barley, and his^{-saww} sweet dish were the dates when he^{-saww} could find them, and his firewood were the fronds; and whenever you are hit by a difficulty, then remember your difficulties with (difficulties of) Rasool-Allah^{-saww}, for the people will never be hit by the likes of it, ever!³¹²

88- جاء المجلس للمفيد بالإسناد عن ابن مهزيار قال أخبرني ابن إسحاق الخراساني صاحب كتابنا قال كان أمير المؤمنين علي بن أبي طالب ع يقول لا ترتابوا فتشكوا فتكفروا ولا ترتضوا لأنفسكم فتدهبوا ولا تداهنا في الحق فتخسروا

(The book) 'Al Majaalis' of Al-Mufeed – By the chain, from Ibn Mahziyar who said, 'I am informed by Ibn Is'haq Al Khurasany who was a companion of ours. He said,

'Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} had said: 'Do not be suspicious for you will be doubting so you will disbelieve, and do not allow yourselves for you will be going (to it), and do not flatter regarding the truth for you will be incurring loss.

إِنَّ الْحُرْمَ أَنْ تَتَفَقَّهُوا وَ مِنَ الْفَقْهِ أَنْ لَا تُعْتَبَرُوا وَ إِنَّ أَنْصَحَكُمْ لِنَفْسِهِ أَطْوَعُكُمْ لِرَبِّهِ وَ إِنَّ أَعَشَّكُمْ أَعْصَاكُمْ لِرَبِّهِ مَنْ يُطِيعِ اللهُ بِأَمْنٍ وَ يَتَشُدُّ وَ مَنْ يَعْصِهِ يَحِبُّ وَ يَنْدَمُ

The firmness is that you (acquire) understanding, and from the jurisprudence is that you do not pride, and that the most advising of you to himself is the most obedience of you to his Lord^{-azwj}, and the most fraudulent of you is your most disobedient to his Lord^{-azwj}, and the one who obeys Allah^{-azwj} is safe and is rightly guided, and the one who disobeys Him^{-azwj} will be disappointed and regret.

وَ اسأَلُوا اللهَ الْيَقِينَ وَ ارْتَبُوا إِلَيْهِ فِي الْعَاقِبَةِ وَ خَيْرٌ مَا دَارَ فِي الْقَلْبِ الْيَقِينُ

And ask Allah^{-azwj} for the conviction and be desirous to Him^{-azwj} regarding the consequences, and the best of what rotates in the heart is the conviction.

³¹² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 87

أَيُّهَا النَّاسُ يَا كُفْرًا وَ الْكُذِبَ فَإِنَّ كُلَّ رَاجٍ طَالِبٌ وَ كُلُّ خَائِفٍ هَارِبٌ.

O you people! Beware of the lying, for every hope there is a seeker, and every fearful is a fleer".³¹³

89- جاء، المجالس للمفيد الحسن بن حمزة عن أحمد بن عبد الله عن جده البرقي عن أبيه عن ابن يزيد عن ابن أبي عمير عن هشام بن سالم عن الحذاء عن أبي عبد الله ع قَالَ قَالَ: أَلَا أُحِبُّكُمْ بِأَشَدِّ مَا افْتَرَضَ اللَّهُ عَلَى خَلْقِهِ إِتِصَافُ النَّاسِ مِنْ نَفْسِهِمْ [أَنْفُسِهِمْ] وَ مُوَاسَاةُ الْإِخْوَانِ فِي اللَّهِ عَزَّ وَ جَلَّ وَ دُخْرُ اللَّهِ عَلَى كُلِّ حَالٍ فَإِنْ عُرِضَتْ لَهُ طَاعَةٌ لِلَّهِ عَمِلَ بِهَا وَ إِنْ عُرِضَتْ لَهُ مَعْصِيَةٌ تَرَكَهَا.

(The book) 'Al Majaalis' of Al-Mufeed – Al-Hassan Bin Hamza, from Ahmad Bin Abdullah, from his grandfather Al Barqy, from his father, from Ibn Yazeed, from Ibn Abu Umeyr, from Hisham Bin Salim, from Al Haza'a,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} said: 'Shall I^{-asws} inform you all with the severest of what Allah^{-azwj} has Imposed upon His^{-azwj} creatures? (It is) fairness to the people from themselves and consoling the brethren for the Sake of Allah^{-azwj} Mighty and Majestic, and mentioning (doing Zikr) of Allah^{-azwj} upon every situation. If an obedience to Allah^{-azwj} is presented to him, he works with it, and if a disobedience is presented to him, he leaves it".³¹⁴

90- روضة الواعظين قَالَ سَلْمَانَ الْفَارِسِيِّ رَحِمَهُ اللَّهُ عَلَيْهِ أَوْصَانِي خَلِيلِي رَسُولُ اللَّهِ ص بِسَبْعِ خِصَالٍ لَا أَدْعُهُنَّ عَلَى كُلِّ حَالٍ

(The book) 'Rowzat Al Waizeen' –

'Salman Al-Farsi^{-ra}, may Allah^{-azwj} have Mercy on him^{-ra}, Said: 'My^{-ra} friend Rasool-Allah^{-saww} advised me^{-ra} with seven characteristics I^{-ra} should not leave these upon every situation.

أَوْصَانِي أَنْ أَنْظُرَ إِلَى مَنْ هُوَ دُونِي وَ لَا أَنْظُرَ إِلَى مَنْ هُوَ فَوْقِي وَ أَنْ أُحِبَّ الْفُقَرَاءَ وَ الدُّنُوَّ مِنْهُمْ وَ أَنْ أَقُولَ الْحَقَّ وَ إِنْ كَانَ مُرًّا وَ أَنْ أَصِلَ إِلَى رَجِي وَ إِنْ كَانَتْ مُدْبِرَةً وَ أَنْ لَا أَسْأَلَ النَّاسَ شَيْئاً وَ أَوْصَانِي أَنْ أَقُولَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّهَا مِنْ كُنُوزِ الْجَنَّةِ.

He^{-saww} advised me^{-ra} that I^{-ra} should look at the one below me^{-ra} and not look at the one who is above me^{-ra}; and I^{-ra} should love the beloved and be near to them; and that I^{-ra} should speak the truth and even if it was bitter; and that I^{-ra} should connect to my^{-ra} kinship and every if it was a housekeeper; and that I^{-ra} should not ask the people for anything; and that I^{-ra} should be saying, 'There is neither any might nor strength except with Allah^{-azwj}, for it is from the treasures of the Paradise".³¹⁵

91- جمع، جامع الأخبار قَالَ أَمِيرُ الْمُؤْمِنِينَ ع طَلَبْتُ الْقُدْرَ وَ الْمَنْزِلَةَ فَمَا وَجَدْتُ إِلَّا بِالْعِلْمِ تَعَلَّمُوا يَعْظُمَ قَدْرُكُمْ فِي الدَّارَيْنِ

(The book) 'Jamie Al-Akhbar' –

'Amir Al-Momineen^{-asws} said: 'I^{-asws} sought the worth and the status, but I^{-asws} did not find it except with the knowledge. Learn, your worth will be greater in the two houses (world and the Hereafter)!

³¹³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 88

³¹⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 89

³¹⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 90

وَ طَلَبْتُ الْكَرَامَةَ فَمَا وَجَدْتُ إِلَّا بِالتَّقْوَى اتَّقُوا لِتَكْرُمُوا

And I^{-asws} sought the honour, but I^{-asws} could not find it except with the piety. Be pious, to be honoured!

وَ طَلَبْتُ الْغِنَى فَمَا وَجَدْتُ إِلَّا بِالقَنَاعَةِ عَلَيْكُمْ بِالقَنَاعَةِ تَسْتَعْنُوا

And I^{-asws} sought the riches, but I^{-asws} could not find it except with the contentment. Upon you all is with contentment, you will be enriched!

وَ طَلَبْتُ الرِّاحَةَ فَمَا وَجَدْتُ إِلَّا بِتَرْكِ مُحَاظَةِ النَّاسِ لِقَوْمِ عَيْشِ الدُّنْيَا انْتَرِكُوا الدُّنْيَا وَ مُحَاظَةَ النَّاسِ تَسْتَرْجِحُوا فِي الدَّارَيْنِ وَ تَأْمَنُوا مِنَ الْعَذَابِ

And I^{-asws} sought the rest, but I^{-asws} could not find it except by leaving mingling with the people to support the livelihood of the world. Leave the world and mingling with the people, you will (find) rest in the two houses (world and the Hereafter) and you will be safe from the Punishment.

وَ طَلَبْتُ السَّلَامَةَ فَمَا وَجَدْتُ إِلَّا بِطَاعَةِ اللَّهِ أَطِيعُوا اللَّهَ تَسَلَّمُوا

And I^{-asws} sought the safety, but I^{-asws} could not find it except by obeying Allah^{-azwj}. Obey Allah^{-azwj}, you will be safe!

وَ طَلَبْتُ الخُضُوعَ فَمَا وَجَدْتُ إِلَّا بِقَبُولِ الْحَقِّ اقْبَلُوا الْحَقَّ فَإِنَّ قَبُولَ الْحَقِّ يُبْعِدُ مِنَ الْكِبْرِ

And I^{-asws} sought the abidance, but I^{-asws} could not find it except by accepting the truth. Accept the truth, for accepting the truth distances from the arrogance!

وَ طَلَبْتُ الْعَيْشَ فَمَا وَجَدْتُ إِلَّا بِتَرْكِ الْهَوَى فَاتْرِكُوا الْهَوَى لِيَطِيبَ عَيْشُكُمْ

And I^{-asws} sought the (good) life, but I^{-asws} could not find it except by leaving the personal desires. So leave the personal desires, your lives will be good!

وَ طَلَبْتُ الْمَدْحَ فَمَا وَجَدْتُ إِلَّا بِالسَّخَاوَةِ كُونُوا الْأَسْحِيَاءَ تُمدَّحُوا

And I^{-asws} sought the praise, but I^{-asws} could not find it except with the generosity. Be generous, you will be praised!

وَ طَلَبْتُ نَعِيمَ الدُّنْيَا وَ الْآخِرَةِ فَمَا وَجَدْتُ إِلَّا بِحَذِهِ الخِصَالِ الَّتِي ذَكَرْنَاهَا.

And I sought bounties of the world and the Hereafter, but I^{-asws} could not find it except with these characteristics which I^{-asws} have mentioned them".³¹⁶

³¹⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 91

92- بشارة المصطفى مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ الرَّازِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْمُفَرِّجِ عَنْ يَحْيَى بْنِ الْحُسَيْنِ بْنِ هَارُونَ عَنْ أَبِي أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَلِيِّ الْعَبْدِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنِ ابْنِ مُحَمَّدِ بْنِ جَعْفَرٍ قَالَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ عَمَّنْ اعْتَصَمَ بِاللَّهِ عَزَّ وَجَلَّ وَهُدِيَ وَمَنْ تَوَكَّلَ عَلَى اللَّهِ عَزَّ وَجَلَّ كُنْفِي وَمَنْ قَنَعَ بِمَا رَزَقَهُ اللَّهُ عَزَّ وَجَلَّ أُغْنِي وَمَنْ اتَّقَى اللَّهَ عَزَّ وَجَلَّ نَجَا

(The book) 'Bashaarat Al-Mustafa^{-saww}' – Muhammad Bin Abdul Wahhab Al Razy, from Muhammad Bin Ahmad Bin Al-Husayn, from Muhammad Bin Muhammad Al Muqry, from Yahya Bin Al-Husayn Bin Haroun, from Abu Ahmad Bin Muhammad Bin Ali Al Abdy, from Muhammad Bin Ja'far, from Al Barqy, from Ibn Mahboub, from Safwan who said,

'Ja'far^{-asws} Bin Muhammad^{-asws} said: 'One who holds on to Allah^{-azwj} Mighty and Majestic is guided, and one who relies upon Allah^{-azwj} Mighty and Majestic is sufficed, and one who is content with what Allah^{-azwj} Mighty and Majestic has Graced him is needless (rich), and one who fears Allah^{-azwj} Mighty and Majestic attains salvation!

فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ بِمَا اسْتَطَعْتُمْ وَاطِيعُوا وَاسْلَمُوا الْأَمْرَ لِأَهْلِهِ تُفْلِحُوا وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ وَ لَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ آيَةً لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمْ الْفَائِزُونَ.

Fear Allah^{-azwj}, servants of Allah^{-azwj} in according to your capacities, and obey and submit to its people, you will succeed! And be patient, **surely Allah is with the patient ones [2:153] And do not become like those who forgot Allah, so He Made them forget themselves [59:19]** – the Verse. **They are not equal, the inmates of the Fire and the dwellers of the Garden - the dwellers of the Garden are the victorious [59:20]**'³¹⁷

93- خصص، الإختصاص عَنْ هِشَامِ بْنِ سَلِيمٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لِحُمْرَانَ بْنِ أَعْيَنَ يَا حُمْرَانُ انظُرْ إِلَى مَنْ هُوَ دُونَكَ فِي الْمَقْدَرَةِ وَ لَا تَنْظُرْ إِلَى مَنْ هُوَ فَوْقَكَ فِي الْمَقْدَرَةِ فَإِنَّ ذَلِكَ أَفْنَعُ لَكَ بِمَا قُسِمَ لَكَ وَ أُخْرَى أَنْ تَسْتَوْجِبَ الرِّيَازَةَ مِنْ رَبِّكَ عَزَّ وَجَلَّ

(The book) 'Al Ikhtisaas' – from Hisham Bin Salim who said,

'I heard Abu Abdullah^{-asws} saying to Humran Bin Ayn: 'O Humran! Look at the one below you in the ability but do not look at the one who is above you in the ability, for that is contentment for you with what Allah^{-azwj} has Apportioned for you, and more importantly, it would obligate the increase from your Lord^{-azwj} Mighty and Majestic!

وَ اعْلَمْ أَنَّ الْعَمَلَ الدَّائِمَ الْقَلِيلَ عَلَى الْيَقِينِ أَفْضَلُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ مِنَ الْعَمَلِ الْكَثِيرِ عَلَى غَيْرِ يَقِينٍ

And know that the constant few deeds upon the conviction are superior in the Presence of Allah^{azwj} Mighty and Majestic than a lot of deeds not upon conviction!

وَ اعْلَمْ أَنَّهُ لَا وَرَعَ أَنْفَعُ مِنْ تَجَنُّبِ حَرَامِ اللَّهِ عَزَّ وَجَلَّ وَ الْكَفِّ عَنِ أَدَى الْمُؤْمِنِينَ وَ اغْتِيَابِهِمْ وَ لَا عَيْشَ أَهْنًا مِنْ حُسْنِ الْخُلُقِ وَ لَا مَالَ أَنْفَعُ مِنَ الْفُتُوعِ بِالْيَسِيرِ الْمُجْرِي وَ لَا جَهْلَ أَضْرُّ مِنَ الْعُجْبِ.

And know! There is no devoutness more beneficial than shunning the Prohibitions of Allah^{-azwj} Mighty and Majestic, and the refraining from harming the Momineen and backbiting them,

³¹⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 92

and there is no life more welcoming than the good manners, and there is no wealth more beneficial than the contentment with the easy Recompense, and there is no ignorance more harmful than the self-conceit!"³¹⁸

94- ختص، الإختصاص كَانَ رَسُولُ اللَّهِ ص إِذَا حُطِبَ قَالَ فِي آخِرِ حُطْبَتِهِ طُوبَى لِمَنْ طَابَ خُلُقُهُ وَ طَهَّرَتْ سَجِيئَتَهُ وَ صَلَحَتْ سِرِّيَّتُهُ وَ حَسُنَتْ عَلاَمَتُهُ وَ أَنْفَقَ الْفَضْلَ مِنْ مَالِهِ وَ أَمْسَكَ الْفَضْلَ مِنْ كَلَامِهِ وَ أَنْصَفَ النَّاسَ مِنْ نَفْسِهِ.

(The book) 'Al-Ikhtisaas' –

'Rasool-Allah^{-saww}, when he^{-saww} was addressing, said in the end of his^{-saww} sermon: 'Beatitude is for the one whose manners are good, and his nature is clean, and his secrets are righteous, and his announcements are excellent, and he spends the surplus of his wealth, and withhold the surplus of his speech, and is fair to the people from himself"³¹⁹.

95 كِتَابُ الْإِمَامَةِ وَ النَّبِصِرَةِ، عَنِ الْقَاسِمِ بْنِ عَلِيِّ الْعَلَوِيِّ عَنِ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ النَّوْفَلِيِّ عَنِ السُّكُونِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ أَبِيهِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مِثْلَهُ إِلَّا أَنَّ فِيهِ وَ أَمْسَكَ الْفَضْلَ مِنْ قَوْلِهِ

(The book) 'Kitab Al Imamah Wal Al Tabsira' – From Al Qasim Bin Ali Al Alawy, from Muhammad Bin Abu Abdullah, from Sahl Bin Ziyad, from Al Nowfaly, from Al Sakuny,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said' – similar to it except there is in it: 'And withholds the surplus of his words'.

وَ مِنْهُ بِحَدِّ الْإِسْنَادِ طُوبَى لِمَنْ طَالَ عُمُرُهُ وَ حَسُنَ عَمَلُهُ فَحَسُنَ مُنْقَلَبُهُ إِذْ رَضِيَ عَنْهُ رَبُّهُ وَ وَئِلَّ لِمَنْ طَالَ عُمُرُهُ وَ سَاءَ عَمَلُهُ وَ سَاءَ مُنْقَلَبُهُ إِذْ سَخَطَ عَلَيْهِ رَبُّهُ.

And from him, by this chain: 'Beatitude is for the one whose life is long, and his deeds are good, so his transfer will be good when his Lord^{-azwj} is Pleased with him; and woe be for the one whose life is long and his deeds are evil, and his transfer will be bad when his Lord^{-azwj} is Wrathful upon him"³²⁰.

96- ختص، الإختصاص عَنِ النَّوْفَلِيِّ عَنِ السُّكُونِيِّ عَنِ جَعْفَرِ بْنِ أَبِيهِ عَنِ آبَائِهِ ع عَنْ رَسُولِ اللَّهِ ص مَنْ أَسْبَغَ وُضُوئَهُ وَ أَحْسَنَ صَلَاتَهُ وَ أَدَّى زَكَاةَ مَالِهِ وَ كَفَّ غَضَبَهُ وَ سَجَنَ لِسَانَهُ وَ اسْتَعْفَرَ لِدُنْيِهِ وَ أَدَّى النَّصِيحَةَ لِأَهْلِ بَيْتِهِ فَقَدْ اسْتَكْمَلَ حَقَائِقَ الْإِيمَانِ وَ أَبْوَابَ الْجَنَّةِ مُفْتَتِحًا لَهُ.

(The book) 'Al Ikhtisaas' – from Al Nowfaly, from Al Sakuny,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Rasool-Allah^{-saww}: 'One who perfects his wud'u and improves his Salat, and give Zakat of his wealth, and restrains his anger, and imprisons his tongue, and seeks Forgiveness for his sins, and give the good

³¹⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 93

³¹⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 94

³²⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 95

advice to people of his household, so he has perfected the realities of the Eman, and the doors of Paradise will be opened for him".³²¹

97- مَشْكَاتُ الْأَنْوَارِ، تَقَالًا عَنِ الْمَحَاسِنِ مِثْلَهُ.

(The book) 'Mishqat Al-Anwaar' – similar to it'.³²²

98- خَتَصَ، الْإِحْتِصَاصَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا خَيْرَ فِي الْقَوْلِ إِلَّا مَعَ الْعَمَلِ وَ لَا فِي الْمَنْظَرِ إِلَّا مَعَ الْمُحِبِّ وَ لَا فِي الْمَالِ إِلَّا مَعَ الْجُودِ وَ لَا فِي الصِّدْقِ إِلَّا مَعَ الْوَفَاءِ وَ لَا فِي الْفَقْهِ إِلَّا مَعَ الْوَرَعِ وَ لَا فِي الصَّدَقَةِ إِلَّا مَعَ النِّيَّةِ وَ لَا فِي الْحَيَاةِ إِلَّا مَعَ الصِّحَّةِ وَ لَا فِي الْوَطَنِ إِلَّا مَعَ الْأَمْنِ وَ الْمَسْرَةِ.

(The book) 'Al-Ikhtisaas' –

'Amir Al-Momineen^{-asws} said: 'There is no good in the word except with the deed, nor in the perspective except with the informant, nor in the wealth except with the generosity, nor in the truthfulness except with the loyalty, nor in the understanding except with the devoutness, nor in the charity except with the intention, nor in the life except with the health, nor in the homeland except with the security and the pleasure".³²³

99 كِتَابُ صِفَاتِ الشِّيْعَةِ، لِلصَّدُوقِ رَحِمَهُ اللَّهُ عَنْ أَبِيهِ عَنْ سَعْدِ رَفَعَهُ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قُلْتُ جُعِلْتُ فِدَاكَ صِفْ لِي شِيعَتَكَ

The book 'Sifaat Al Shia' of Al-Sadouq, may Allah^{-azwj} have Mercy on him, from his father, from Sa'ad raising it from Abu Baseer,

'From Abu Abdullah^{-asws}, I said, 'May I be sacrificed for you^{-asws}! Describe your^{-asws} Shia to me!'

قَالَ شِيعَتُنَا مَنْ لَا يَغْدُو صَوْتُهُ سَمْعَهُ وَ لَا سَخْنَاؤُهُ بَدَنَهُ وَ لَا يَطْرُحُ كُلَّهُ عَلَى غَيْرِهِ وَ لَا يَسْأَلُ غَيْرَ إِخْوَانِهِ وَ لَوْ مَاتَ جُوعًا

He^{-asws} said: 'Our^{-asws} Shia is the one whose voice does not exceed his hearing, nor does his strength (exceed) his body, nor does he drop his weight upon others, and he does not ask other than his brethren and even if he were to die of hunger.

شِيعَتُنَا مَنْ لَا يَهْرُ هَرِيرُ الْكَلْبِ وَ لَا يَطْمَعُ طَمَعُ الْغُرَابِ

Our^{-asws} Shia is the one who neither howls the howling of the dog, nor does he covet the coveting of the crow.

شِيعَتُنَا الْحَيَاةُ عَيْشُهُمْ الْمُنْتَقَلَةُ دِيَارِهِمْ

Our^{-asws} Shias are the ones light of their living, (frequent) transferred of their houses!

شِيعَتُنَا الَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ وَ يَتَوَاسُونَ وَ عِنْدَ الْمَوْتِ لَا يَجْزَعُونَ وَ فِي قُبُورِهِمْ يَتَرَاوُونَ

³²¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 96

³²² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 97

³²³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 98

Our^{-asws} Shias are those there is a known right in their wealth, and they are consoling, and at the death they are not panicking, and in their graves they will be visiting each other’.

قَالَ جُعِلْتُ فِدَاكَ فَأَيْنَ أَطْلُبُ هَؤُلَاءِ

He (the narrator) said, ‘May I be sacrificed for you^{-asws}! So where can I seek them?’

قَالَ فِي أَطْرَافِ الْأَرْضِ وَ بَيْنَ الْأَسْوَاقِ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ أَدْلَةٌ عَلَى الْمُؤْمِنِينَ أَعْرَظَ عَلَى الْكَافِرِينَ.

He^{-asws} said: ‘In the outskirts of the earth and between the markets, like what Allah^{-azwj} Mighty and Majestic Said in His^{-azwj} Book: **being humble towards the Momineen, mighty against the Kafirs. [5:54]**’³²⁴

100- ين، كتاب حسين بن سعيد و النوادر فضالة عن عبد الله بن يزيد عن علي بن يعقوب قال: قال لي أبو عبد الله ع لا يعزتك الناس من نفسك فإن الأجر يصل إليك دؤمهم و لا تقطع عنك التهاز بكذا و كذا فإن معك من يحفظ عليك

The book of Husayn Bin Saeed, and ‘Al Nawadir’ of Fazalah, from Abdullah Bin Yazeed, from Ali Bin Yaqoub who said,

‘Abu Abdullah^{-asws} said to me: ‘Do not let the people deceive you from yourself for the Recompense will come to you besides them, and do not let the day pass by from you with such, for with you is one who is recording upon you!

و لا تستقل قليل الخير فإنك تراه عددا بحيث يسوؤك و لا تستقل قليل الشر فإنك تراه عددا بحيث يسوؤك

And do not consider the little good as less, for tomorrow you will see it whereby it will cheer you, and do not consider the little evil as less, for tomorrow you will see it whereby it will worsen you!

و أحسن فإني لم أر شيئا أشد طلباً و لا أسرع ذكراً من حسنة محدثة لذنب قديم إن الله تبارك و تعالی يقول إن الحسنات يذهبن السيئات ذلك ذكرى للذاكرين.

And do good for I^{-asws} have not seen anything more intensely sought nor quicker in coming across than a new good deed for an old sin. Allah^{-azwj} Blessed and Exalted Says: **Surely the good deeds erase the evil deeds, that is a Reminder for the mindful [11:114]**’³²⁵

101 ين، كتاب حسين بن سعيد و النوادر ابن محبوب عن الثمالي قال سمعت علي بن الحسين ع يقول من عمل بما افترض الله عليه فهو من خير الناس و من اجتنب ما حرم الله عليه فهو من أعبد الناس و من قنع بما أقسم الله له فهو من أغنى الناس.

The book of Husayn Bin Saeed, and ‘Al Nawadir’ of Ibn Mahboub, from Al Sumali who said,

‘I heard Ali^{-asws} Bin Al-Husayn^{-asws} saying: ‘One who words with what Allah^{-azwj} has Imposed upon him, so he is best of the people, and one who shuns what Allah^{-azwj} has Prohibited upon

³²⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 99

³²⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 100

him, so he is from the most worshipping of the people, and one who is content with what Allah^{-azwj} has Apportioned for him, so he is from the richest of the people”^{.326}

102 ين، كتاب حسين بن سعيد و النوادر عليُّ بنُ النُّعمانِ عنِ ابْنِ مُسكَانَ عنِ داوُدَ بنِ فَرْقَدٍ عنِ أَبِي شَيْبَةَ الرَّهْرَبِيِّ عَنِ أَحَدِهِمَا ع أَنَّهُ قَالَ: وَإِنَّ لِمَنْ لَا يَدِينُ اللَّهَ بِالْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – Ali Bin Al Numan, from Ibn Muskan, from Dawood Bin Farqad, from Abu Shayba Al Zuhry,

‘From one of the two (5th or 6th Imam^{-asws}) having said: ‘Woe be to the one not making it a religion of Allah^{-azwj} with instructing with the act of kindness and forbidding from the evil’.

قَالَ وَ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ فَلَنْ يَلِجَ مَلَكُوتَ السَّمَاءِ حَتَّى يُتِمَّ قَوْلَهُ بِعَمَلٍ صَالِحٍ وَ لَا دِينَ لِمَنْ دَانَ اللَّهُ بِعِزِّ إِمَامٍ عَادِلٍ وَ لَا دِينَ لِمَنْ دَانَ اللَّهُ بِطَاعَةِ ظَلَمٍ

He^{-asws} said: ‘And the one who says, ‘There is no god except Allah^{-azwj}, will not enter the kingdoms of the sky until he completes his words with righteous deeds, and there is no religion for the one who makes it a religion without a just Imam^{-asws}, and there is no religion for the one who makes it a religion with obedience to an oppressor’.

قَالَ وَ كُلُّ قَوْمٍ أَلْهَاهُمْ التَّكَاثُرُ حَتَّى زَارُوا الْمَقَابِرَ

He^{-asws} said: ‘And every people are inspired by the abundance until they visit the graves’.

قَالَ وَ مَنْ أَحْسَنَ وَ لَمْ يُسِئْ خَيْرٌ مِمَّنْ أَحْسَنَ وَ أَسَاءَ وَ مَنْ أَحْسَنَ وَ أَسَاءَ خَيْرٌ مِمَّنْ أَسَاءَ وَ لَمْ يُحْسِنْ

He^{-asws} said: ‘And the one who does good and does not do evil is better than the one who does good and does evil, and the one who does good, and evil is better than the one who does evil and does not do good’.

وَ قَالَ وَ الْوُقُوفُ عِنْدَ الشُّبُهَةِ خَيْرٌ مِنَ الْاِقْتِحَامِ فِي الْهَلَاكَةِ.

And he^{-asws} said; ‘And the pausing at the suspicion is better than storming into the destruction”^{.327}

103 ين، كتاب حسين بن سعيد و النوادر النَّضْرُ عنِ عَبْدِ اللَّهِ بنِ سِنَانٍ عنِ رَجُلٍ مِنْ بَنِي هَاشِمٍ قَالَ سَمِعْتُهُ يَقُولُ أَرْبَعٌ مِنْ كُنْ فِيهِ كَمَلٌ إِسْلَامُهُ وَ لَوْ كَانَ مَا بَيْنَ قَرْيَةٍ وَ قَدَمِهِ خَطَايَا لَمْ يَنْتَقِصْهُ ذَلِكَ الصِّدْقُ وَ الْحَيَاءُ وَ حُسْنُ الْخُلُقِ وَ الشُّكْرُ.

The book of Husayn Bin Saeed and ‘Al Nawadir’ – Al Nazr, from Abdullah Bin Sinan, from a man from the clan of Hashim who said,

³²⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 101

³²⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 102

‘I heard him saying, ‘Four, one who has these in him, his Islam would be perfect, and even if there were signs in what is between his head and his feet, that would not reduce him – the truthfulness, and the modesty, and good manners, and the thanking’.³²⁸

104 محص، التمحيص عن مهزم الأسيدي عن أبي عبد الله ع قال: إن شيعتنا من لا يعدو صوته سمعه ولا شحمته أذيه ولا يتدخ بنا معلناً ولا يواصل لنا مبعضاً ولا يخاصم لنا ولياً ولا يجالس لنا غائباً

(The book) ‘Al Tamhees’ – from Mihzam Al Asady,

‘From Abu Abdullah^{-asws} having said: ‘Our^{asws} Shia is one whose voice does not exceed his hearing, not even the lobe of his ear, and he does not praise us openly, and does not connect with a hater of ours^{-asws}, nor does he dispute a friend of ours^{-asws}, nor does he sit with a faultier of ours’.

قال قلت فكيف أصنع هؤلاء المشيخة

He (the narrator) said, ‘I said, ‘How do I deal with these Shias?’

قال فيهم التمحيص وفيهم التمييز وفيهم التبدل تأتي عليهم سنون تُفنيهم وطاعون يقتلهم واختلاف يبديهم

He^{-asws} said: ‘Among them is the scrutiny, and among them is the distinguishing and among them is the change. There will come upon them years annihilating them, and a plague killing them, and differing scattering them!

شيعتنا من لا يهره رير الكلب ولا يطمع طمع الغراب ولا يسأل وإن مات جوعاً

Our^{-asws} Shia is one not howling the howling of the dog, nor coveting like coveting of the crow, and he does not beg even if he were to die of hunger!’

قلت فأين أطلب هؤلاء

I said, ‘So where can I seek them?’

قال اطلبهم في أطراف الأرض أولئك الخفيض عيشهم المنتقلة ديارهم الذين إذا شهدوا لم يعرفوا وإذا غابوا لم يُفتقدوا وإن مرضوا لم يُعأودوا وإن خطبوا لم يزوجوا وإن رأوا منكراً ينكروا

He^{-asws} said: ‘Seek them in the outskirts of the earth. They, their lives are light, their houses get transferred, the ones when they are present, are unknown, and when they are absent, they are not missed, and if they fall sick they are not consoled, and if they propose they are not married, and if they see evil, they dislike it.

وإن مخاطبتهم الجاهل سلموا وإن لجأ إليهم ذو حاجة منهم رحموا وعند الموت هم لا يحزنون وفي القبور يتزاوون لم تختلف قلوبهم وإن رأيتهم اختلف بهم البلدان.

³²⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 103

And if the ignorant one addresses them, they greet, and if one with a need seeks shelter to them they are merciful, and during the death they are not grieving, and in the graves they are visiting each other. Their hearts do not differ, and even if you were to see the cities being different with them”³²⁹.

105 نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سِرٌّ سَتَيْنِ بَرٍّ وَالِدَيْكَ سِرٌّ سَنَةٌ صِلَ رَجْحَكَ سِرٌّ مَيْلًا عُدَّ مَرِيضًا سِرٌّ مَيْلَيْنِ شَيْخٍ جَنَازَةً سِرٌّ ثَلَاثَةٌ أَمْيَالٍ أَعِثْ مَلْهُوْفًا وَ عَلَيْكَ بِالْإِسْتِعْفَارِ فَإِنَّهُ الْمَنْجَاةُ.

(The book) ‘Nawadir’ of al Rawandy – by his chain,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Cheerfulness of two years is righteousness with your parents, cheerfulness of a year is connecting your kinship, cheerfulness of a mile is consoling a sick, cheerfulness of two miles is escorting a funeral, cheerfulness of three miles is helping a worried (person), and upon you is with seeking the Forgiveness for it is the salvation”³³⁰.

وَ يَحْتَدَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص السَّابِقُونَ إِلَى ظِلِّ الْعَرْشِ طُوبَى لَهُمْ

And by this chain, said,

‘Rasool-Allah^{-saww} said: ‘The ones preceding to the Shade of the Throne, beatitude is for them’.

قِيلَ يَا رَسُولَ اللَّهِ وَ مَنْ هُمْ

It was said, ‘O Rasool-Allah^{-saww}! And who are they?’

فَقَالَ الَّذِينَ يُقْبَلُونَ الْحَقَّ إِذَا سِعَوْهُ وَ يَبْدُلُونَهُ إِذَا سَأَلُوهُ وَ يَحْكُمُونَ لِلنَّاسِ كَحُكْمِهِمْ لِأَنْفُسِهِمْ هُمْ السَّابِقُونَ إِلَى ظِلِّ الْعَرْشِ.

He^{-asws} said: ‘Those who are accepting the truth when they hear it, and they are giving it when they are asked, and they are judging for the people like they are judging for themselves. They are the ones preceding to the Shade of the Throne”³³¹.

وَ يَحْتَدَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص أُعْطِينَا أَهْلَ الْبَيْتِ سَبْعًا لَمْ يُعْطَهُنَّ أَحَدٌ كَانَ قَبْلَنَا وَ لَا يُعْطَاهُنَّ أَحَدٌ بَعْدَنَا الصَّبَاحَةَ وَ الْفَصَاحَةَ وَ السَّمَاخَةَ وَ الشَّجَاعَةَ وَ الْعِلْمَ وَ الْعَمَلَ وَ الْمَحَبَّةَ فِي النِّسَاءِ.

And by the chain, said,

‘Rasool-Allah^{-saww} said: ‘We^{-asws}, People^{-asws} of the Household, are Given seven no one before us^{-asws} was Given nor anyone after us^{-asws} will be Given after us^{-asws} – the (goodly) accompaniment, and the eloquence, and the pardoning, and the bravery, and the knowledge, and the deed, and the love in the women”³³².

³²⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 104

³³⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 105 a

³³¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 105 b

³³² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 105 c

وَبَحَّدَا الْإِسْنَادِ عَنْ عَلِيٍّ ع قَالَ: قِيلَ لِرَسُولِ اللَّهِ ص مَا الَّذِي يُبَاعِدُ الشَّيْطَانَ مِنَّا

And by this chain,

‘From Ali^{-asws} having said: ‘It was said to Rasool-Allah^{-saww}, ‘What is that which distances the Satan^{-la} from us?’

قَالَ الصَّوْمُ لِلَّهِ يُسَوِّدُ وَجْهَهُ وَ الصَّدَقَةُ تُكْسِرُ ظَهْرَهُ وَ الْحُبُّ فِي اللَّهِ تَعَالَى وَ الْمُوَاطَبَةُ عَلَى الْعَمَلِ الصَّالِحِ يَطْفَعُ ذَائِرَهُ وَ الْإِسْتِعْفَارُ يَنْقُطُ وَتَيْنَهُ.

He^{-saww} said: ‘The fasting for Allah^{-azwj} blackens his^{-la} face, and (giving) the charity breaks his^{-la} back, and the love for the Sake of Allah^{-azwj} the Exalted and the continuance upon the righteous deeds cuts off his^{-la} tail and seeking the Forgiveness cuts off his^{-la} aorta’.³³³

وَبَحَّدَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص أَوْصِي أُمَّتِي بِخَمْسٍ بِالسَّمْعِ وَ الطَّاعَةِ وَ الْهِجْرَةِ وَ الْجِهَادِ وَ الْجَمَاعَةِ وَ مَنْ دَعَا بِدُعَاءِ الْجَاهِلِيَّةِ فَلَهُ جُثُودٌ مِنْ جُنَى جَهَنَّمَ.

And by this chain, said,

‘Rasool-Allah^{-saww} said: ‘I^{-saww} advise my^{-saww} community with five – with the pardoning, and the obedience, and the emigration, and the Jihad, and the congregation, and the one who calls with the call of pre-Islamic period would be a carcass from the carcasses of Hell’.³³⁴

106 ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن عبد الله بن الحسين بن إبراهيم العلوي عن إبراهيم بن أحمد العلوي عن عمه الحسين بن إبراهيم عن أبيه إبراهيم عن أبيه إسماعيل عن أبيه إسماعيل بن الحسين بن الحسن بن الحسن بن الحسين بن علي بن أبيه عن أبيه علي بن أبي طالب ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أُعْطِيَ أَرْبَعَ خِصَالٍ فِي الدُّنْيَا فَقَدْ أُعْطِيَ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ وَ فَازَ بِحَظِّهِ مِنْهُمَا

(The book) ‘Al-Amaali’ of the Sheykh Al-Tusi – a group, from Abu Al Mufazzal, from Abdullah Bin Al-Husayn Bin Ibrahim Al Alawy, from Ibrahim Bin Ahmad Al Alawy, from his uncle Al-Hassan Bin Ibrahim, from his father Ibrahim, from his father Ismail, from his father Ibrahim Bin Al-Hassan Bin Al-Hassan Bin Al-Hassan,

‘From his mother^{-as} (Syeda) Fatima^{-as} daughter of Al-Husayn^{-asws}, from her^{-as} father^{-asws} Al-Husayn^{-asws} Bin Ali^{-asws}, from his^{-asws} father^{-asws}, Ali Bin Abu Talib^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One Given four characteristics in the world, so he has been Given goodness of the world and the Hereafter and has succeeded with his share from these two -

وَرَعٌ يَعْصِمُهُ عَنْ تَحَارِمِ اللَّهِ وَ حُسْنُ خُلُقٍ يَعْيشُ بِهِ فِي النَّاسِ وَ جِلْمٌ يَدْفَعُ بِهِ جَهْلَ الْجَاهِلِ وَ زَوْجَةٌ صَالِحَةٌ تُعِينُهُ عَلَى أَمْرِ الدُّنْيَا وَ الْآخِرَةِ.

Devoutness fortifying him from the Prohibitions of Allah^{-azwj}, and good manners he lives with in the world, and forbearance he repels the ignorance of the ignorant one, and a righteous wife assisting him upon the matters of the world and the Hereafter’.³³⁵

³³³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 105 d

³³⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 105 e

³³⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 106

107 ما، الأماي للشيخ الطوسي جماعة عن أبي المفضل عن جعفر بن محمد الحسيني عن أحمد بن عبد المنعم عن محمد بن جعفر عن أبيه الصادق عن آباءه ع قال قال رسول الله ص سيد الأعمال ثلاثة إنصاف الناس من نفسك و مؤاساة الأخ في الله و ذكر الله على كل حال.

(The book) 'Al-Amaali' of the Sheykh Al-Tusi – a group, from Abu Al Mufazzal, from Ja'far Bin Muhammad Al Hasany, from Ahmad Bin Abdul Munim,

'From Muhammad son of Ja'far^{asws}, from his father^{asws} Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww}: 'Chief of the deeds are three – fairness to the people from yourself and consoling the brother for the Sake of Allah^{azwj}, and Zikr of Allah^{azwj} upon every situation".³³⁶

108 ما، الأماي للشيخ الطوسي جماعة عن أبي المفضل عن حنظلة بن زكريا عن محمد بن علي بن حمزة العلوي عن أبيه عن الرضا عن آباءه ع قال قال رسول الله ص لا حسب إلا بالتواضع و لا كرم إلا بالتقوى و لا عمل إلا بالنية

(The book) 'Al-Amaali' of the Sheykh Al-Tusi – a group, from Abu Al Mufazzal, from Hanzala Bin Zakariya, from Muhammad Bin Ali Bin Hamza Al Alawy, from his father,

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'There is no pedigree except with the humbleness, nor any honour except with the piety, nor any deed except with the intention".

قال و قال رسول الله ص حسب المرء ماله و مروته عقله و حلمه شرفه و كرمه تقواه.

He^{asws} said: 'And Rasool-Allah^{saww} said: 'Pedigree of the person is his wealth, and his chivalry is his intellect, and his forbearance is his nobility, and his benevolent is his piety".³³⁷

109 ما، الأماي للشيخ الطوسي جماعة عن أبي المفضل عن أحمد بن عبد الرحيم عن إسماعيل بن محمد العلوي عن أبيه عن جده إسحاق بن جعفر عن أخيه موسى بن جعفر قال سمعت أبي جعفر بن محمد ع يقول أحسن من الصدق قائله و خير من الخير فاعله

(The book) 'Al-Amaali' of the Sheykh Al-Tusi – a group, from Abu Al Mufazzal, from Ahmad Bin Abdul Raheem, from Ismail Bin Muhammad Al-Alawy, from his father, from his grandfather Is'haq,

'From his brother Musa^{asws} Bin Ja'far^{asws} having said: 'I^{asws} heard Abu Ja'far^{asws} Bin Muhammad^{asws} Saying: 'Better than the truthfulness is it's sayer, and better than the good deed is its doer'.

ثم قال حدثني أبي محمد بن علي عن أبيه علي بن الحسين - عن أبيه الحسين بن علي عن أبيه علي ع قال سمعت النبي ص يقول بعثت بمكارم الأخلاق و محاسنها و سمعته ص يقول استتمام المعروف أفضل من ابتدائه.

Then he^{asws} said: 'It is narrated to me^{asws} by my^{asws} father^{asws} Muhammad Bin Ali^{asws}, from his^{asws} father Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws} Al-Husayn Bin Ali^{asws}, from his^{asws} father^{asws} Ali^{asws} who said, 'I^{asws} heard the Prophet^{saww} saying: 'I^{saww} have been Sent

³³⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 107

³³⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 108

with honourable manners and its excellent', and I^{-asws} heard him^{-asws} saying: 'Completing the act of kindness is superior to initiating it'.³³⁸

110 ما، الأماالي للشيخ الطوسي الحسين بن عبيد الله العضايري عن التلعكبري عن محمد بن علي بن معمر عن محمد بن صدقة عن الكاظم عن آباءه ع قال قال رسول الله ص لا تزال أمتي بخير ما تحابوا وأقاموا الصلاة وآتوا الزكاة وقروا الصيئة فإن لم يفعلوا ابتلوا بالسنين والجذب.

(The book) 'Al-Amaali' of the Sheykh Al-Tusi – Al-Husayn Bin Ubeydullah Al Gazairy, from Al Talakbary, from Muhammad Bin Ali Bin Ma'mar, from Muhammad Bin Sadaqah, f

'From Al-Kazim^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'My^{-saww} community will not cease to be with goodness for as long as they love each other, and establish the Salat, and give the Zakat, and entertain the guest. If they don't do so, they will be afflicted with the yest and the drought'.³³⁹

111 ما، الأماالي للشيخ الطوسي الحسين بن إبراهيم عن محمد بن وهبان عن أحمد بن إبراهيم عن الحسن بن علي الرعفراني عن البرقي عن أبيه عن ابن أبي عمير عن هشام عن أبي عبيدة الخدائي عن أبي عبد الله ع قال: قال لي ألا أخبرك بأشد ما فرض الله على خلقه

(The book) 'Al-Amaali' of the Sheykh Al-Tusi – Al-Husayn Bin Ibrahim, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim, from Al-Hassan Bin Ali Al Zafrany, from Al Barqy, from his father, from Ibn Abu Umeyr, from Hisham, from Abu Ubeyda Al Haza'a,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} said to me: 'Shall I^{-asws} inform you with the severest of what Allah^{-azwj} has Imposed upon His^{-azwj} creatures?'

قال نعم

He (the narrator) said, 'Yes'.

قال إن من أشد ما فرض الله على خلقه إنصافك الناس من نفسك ومواساتك أخاك المسلم في مالك و ذكر الله كثيراً

He^{-asws} said; 'From the severest of what Allah^{-azwj} has Imposed upon His^{-azwj} creatures is your being fair to the people from yourself, and your consoling your Muslim brother regarding your wealth, and doing Zikr of Allah^{-azwj} a lot.

أما إنني لا أعني سبحانه الله والحمد لله ولا إله إلا الله وإن كان منه لذكر الله عند ما أحل وما حرم فإن كان طاعة عمل بها وإن كان معصية تركها.

But I^{-asws} don't meaning (saying), 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}', and even though it would be from it, but Zikr of Allah^{-azwj} during what He^{-azwj} has Permitted and what He^{-azwj} has Prohibited. If it was obedience, he works with it, and if it was disobedience, he would leave it'.³⁴⁰

³³⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 109

³³⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 110

³⁴⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 111

112 ما، الأماالي للشيخ الطوسي الحسيني عن ابن وهبان عن علي بن حبشي عن العباس بن محمد بن الحسين عن أبيه عن صفوان بن يحيى عن الحسين بن أبي عنده عن ابن أبي يعفور عن أبي عبد الله ع قال: كمال المؤمن في ثلاث خصال تفقه في دينه و الصبر على النائية و التقدير في المعيشة.

(The book) 'Al-Amaali' of the Sheykh Al-Tusi – Al-Husayn, from Ibn Wahban, from Ali Bin Habashy, from Al Abbas Bin Muhammad Bin Al-Husayn, from his father, from Safwan Bin Yahya, from Al-Husayn Bin Abu Gundar, from Ibn Abu Yafour,

'From Abu Abdullah^{-asws} having said: 'Perfection of the Momin is in three characteristics – pondering in His^{-azwj} religion, and the patience upon the disaster, and the management in the livelihood''³⁴¹.

113 ما، الأماالي للشيخ الطوسي بهذا الإسناد عن أبي وهبان عن محمد بن أحمد بن زكريا عن الحسن بن علي بن فضال عن علي بن عتبة عن أبي كهمس عن أبي عبد الله ع قال: قلت له أي الأعمال هو أفضل بعد المعرفة

(The book) 'Al-Amaali' of the Sheykh Al-Tusi – By this chain, from Abu Wahban, from Muhammad Bin Ahmad Bin Zakariya, from Al-Hassan Bin Ali Bin Fazzal, from Ali Bin Uqba, from Abu Kahmas,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'Which of the deeds is the most superior after the recognition?'

قال ما من شيء بعد المعرفة يغدل هذه الصلاة و لا بعد المعرفة و الصلاة شيء يغدل الزكاة و لا بعد ذلك شيء يغدل الصوم و لا بعد ذلك شيء يغدل الحج

He^{-asws} said: 'There is none from a thing after the recognition equating to this Salat, nor after the recognition, and the Salat is something equating to the Zakat, nor is there anything after that equating to the fasting, nor is there after that anything equating the Hajj.

و فاتحة ذلك كله معرفتنا و خاتمة معرفتنا و لا شيء بعد ذلك كبر الإخوان و الموساة بتدل الدينار و الدرهم فإتتهما حبران مسوخان فيما

And the beginning of that, all of it, is having our^{-asws} recognition, and its ending is our^{-asws} recognition, nor is there anything after that magnifying the brethren and the consolation with spending the Dinar and the Dirham, for these are two rocks adhering with these.

امتنح الله خلقه بعد الذي عدت لك و ما رأيت شيئاً أسرع عني و لا أنفى للفقر من إيمان حج هذا البيت

Allah^{-azwj} Tests His^{-azwj} creatures after which He^{-azwj} Prepared for you, and I^{-asws} have not seen anything quicker to riches nor more beneficial for the poverty than being habitual of the Hajj of this House (Kabah).

و صلاة فريضة تغدل عند الله ألف حجة و ألف عمرة مبرورات متقبلات و الحججة عنده خير من بيت مملو ذهباً لا بل خير من ملء الدنيا ذهباً و فضة ينفعه في سبيل الله عز و جل

And the obligatory Salat equates in the Presence of Allah^{-azwj} to a thousand Hajj and a thousand Umrah, accomplished, Accepted, and the Hajj in His^{-azwj} Presence is better that a

³⁴¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 112

house filled with gold. No, but better that the world filled with gold and silver spent in the Way of Allah^{-azwj} Mighty and Majestic.

وَالَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ بَشِيرًا وَنَذِيرًا لِقِضَاءِ حَاجَةِ امْرِئٍ مُسْتَلِيمٍ وَتَنْفِيسِ كُرْبَتِهِ أَفْضَلُ مِنْ حَجَّةٍ وَطَوَافٍ وَحَجَّةٍ وَطَوَافٍ حَتَّىٰ عَقَدَ عَشْرَةً

By the One^{-azwj} Who Sent Muhammad^{-saww} with the truth as a giver of glad tidings and a warner! Fulfilling the needs of the Muslim person and relieving his anguish is better than a Hajj and a Tawaaf, and a Hajj and a Tawaaf’ – until he^{-asws} tied (with his^{-asws} hand) ten.

ثُمَّ خَلَا يَدَهُ وَقَالَ اتَّقُوا اللَّهَ وَلَا تَمَلُّوا مِنَ الْخَيْرِ وَلَا تَكْسَلُوا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ وَرَسُولُهُ صَٰغِبَانِ عِنْدَكُمْ وَعَنْ أَعْمَالِكُمْ وَأَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ عَزَّ وَجَلَّ وَإِنَّمَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ بِطُفْهِ سَبَبًا يُدْخِلُكُمْ بِهِ الْجَنَّةَ.

Then he^{-asws} opened his^{-asws} hand and said: ‘Fear Allah^{-azwj} and do not get fed up with the good deed nor be lazy, for Allah^{-azwj} Mighty and Majestic and His^{-asws} Rasool^{-saww} are needless of you all and of your deed, and you are the poor to Allah^{-azwj} Mighty and Majestic, and rather Allah^{-azwj} Mighty and Majestic Wants a reason for His^{-azwj} Kindness to enter you all into the Paradise due to it’.³⁴²

114 ما، الأماالي للشيخ الطوسي بإسناده عن إبراهيم بن مهزيار عن جعفر بن بشير عن سيف بن أبي عبد الله ع قال: من أخرجهُ اللهُ مِنْ ذَلِّ الْمَعَاصِي إِلَى عِزِّ التَّقْوَىٰ أَعْنَاهُ اللهُ بِلَا مَالٍ وَ أَعَزَّهُ بِلَا عَشِيرَةٍ وَ آنَسَهُ بِلَا بَشَرٍ

(The book) ‘Al-Amaali’ – of the Sheykh Al-Tusi – By his chain, from Ibrahim Bin Mahziyar, from Ja’far Bin Bashir, from Sayf,

‘From Abu Abdullah^{-asws} having said: ‘One whom Allah^{-azwj} Extracts from the humiliation of the disobedience to the honour of piety, Allah^{-azwj} has Enriched him without wealth, and Honoured him without a clan, and Comforted him without a person.

وَمَنْ خَافَ اللَّهَ أَخَافَ اللَّهُ مِنْهُ كُلَّ شَيْءٍ وَمَنْ لَمْ يَخَفِ اللَّهَ أَخَافَهُ اللَّهُ مِنْ كُلِّ شَيْءٍ

And the one who fears Allah^{-azwj}, Allah^{-azwj} would Cause all things to be scared of him, and one who does not fear Allah^{-azwj}, Allah^{-azwj} would Cause him to be afraid of all things.

وَمَنْ رَضِيَ بِالْيَسِيرِ مِنَ الْمَعَاشِ رَضِيَ اللَّهُ مِنْهُ بِالْيَسِيرِ مِنَ الْعَمَلِ وَمَنْ لَمْ يَسْتَحْيِ مِنْ طَلَبِ الْحَلَالِ حَفَّتْ مَمُونَتُهُ وَ نَعِمَ أَهْلُهُ

And one who is pleased with the less from the livelihood, Allah^{-azwj} would be Pleased with the less from the deeds from him, and one who is not embarrassed from seeking the Permissible his provisions would be eased, and his family would be in bliss.

وَمَنْ زَهَدَ فِي الدُّنْيَا أَثْبَتَ اللَّهُ الْحِكْمَةَ فِي قَلْبِهِ وَ أَطْلَقَ بِهَا لِسَانَهُ وَ بَصَّرَهُ عُيُوبَ الدُّنْيَا دَاءَهَا وَ دَوَاءَهَا وَ أَخْرَجَهُ اللَّهُ مِنَ الدُّنْيَا سَالِمًا إِلَى دَارِ السَّلَامِ.

³⁴² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 113

And the one who is ascetic in the world, Allah^{-azwj} will Affirm the wisdom in his heart and Free his tongue with it and Make him insightful of the faults of the world, its diseases and its cures, and Allah^{-azwj} will Extract him from the world safely to the House of Peace".³⁴³

115 الدُّرَّةُ الْبَاهِرَةُ، قَالَ أَبُو مُحَمَّدٍ الْعَسْكَرِيُّ ع إِنَّ لِلشَّحَاءِ مِقْدَاراً فَإِنْ زَادَ عَلَيْهِ فَهُوَ سَرَفٌ وَ لِلخَيْرِ مِقْدَاراً فَإِنْ زَادَ عَلَيْهِ فَهُوَ جُبْنٌ وَ لِلإِفْتِصَادِ مِقْدَاراً فَإِنْ زَادَ عَلَيْهِ فَهُوَ جُلْجُلٌ وَ لِلشَّجَاعَةِ مِقْدَاراً فَإِنْ زَادَ عَلَيْهِ فَهُوَ هَوَؤٌ

(The book) 'Al-Durrah Al-Bahira' –

'Abu Muhammad Al-Askari^{-asws} said: 'For the generosity there is a measurement, one increases upon it, it would be extravagance; and for the determination there is a measurement, if one increases upon it, it would be cowardice; and for the moderation there is a measurement, if one increases upon it, it would be stinginess, and for the bravery there is a measurement, if one increases upon it, it would be recklessness'.

وَ قَالَ ع كَفَاكَ أَدَباً تَجْتَنُّبُكَ مَا تَكْرَهُ مِنْ غَيْرِكَ

And he^{-asws} said: 'It suffices you as etiquette that you avoid what you dislike from others'.

وَ قَالَ ع مَنْ كَانَ الْوَرَعُ سَجِيئَتَهُ وَ الْإِفْضَالُ حِلِيئَتَهُ انْتَصَرَ مِنْ أَعْدَائِهِ بِحُسْنِ الثَّنَاءِ عَلَيْهِ وَ تَحَصَّنَ بِالذِّكْرِ الْجَمِيلِ مِنْ وُضُولِ نَقْصِ إِلَيْهِ.

And he^{-asws} said: 'One whose nature were to be devoutness, and the virtues were his ornaments, would be victorious from his enemies with excellent praise upon him; and fortify with the beautiful Zikr from arrival of the deficiency to it".³⁴⁴

116 وَ نُقِلَ مِنْ حَظِّ الشَّهِيدِ رَهْ بِإِسْنَادِ الْمُعَافَا إِلَى نَصْرِ بْنِ كَثِيرٍ قَالَ: دَخَلْتُ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَا وَ سُفْيَانُ التَّوْرِيُّ مُنْذُ سِتِّينَ سَنَةً أَوْ سَبْعِينَ سَنَةً فَقُلْتُ لَهُ إِنِّي أُرِيدُ الْبَيْتَ الْحَرَامَ فَعَلِّمْنِي شَيْئاً أَدْعُو بِهِ

And it is copied from the handwriting of the martyr, by a chain of Muafa to Nasr Bin Kaseer who said,

'I and Sufyan Bin Sowry had been entering to see Ja'far^{-asws} Bin Muhammad^{-asws} since sixty or seventy years. I said to him^{-asws}, 'I intend the Sacred House, so teach me something I can supplicate with'.

قَالَ إِذَا بَلَغْتَ الْبَيْتَ الْحَرَامَ فَضَعْ يَدَكَ عَلَى حَائِطِ الْبَيْتِ ثُمَّ قُلْ يَا سَابِقَ الْفُؤْتِ وَ يَا سَامِعَ الصَّوْتِ وَ يَا كَاسِيَ الْعِظَامِ كَمَا بَعْدَ الْمَوْتِ ثُمَّ ادْعُ بَعْدَهُ بِمَا شِئْتِ

He^{-asws} said: 'When you reach the Sacred House, place your hand upon a wall of the House, then say, 'O One^{azwj} Preceding to the lost, and O Hearer of the voice, and O Coater of the bones (with flesh) like what is after the death'. Then supplicate after it with whatever you so desire to'.

³⁴³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 114

³⁴⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 115

فَقَالَ لَهُ سُفْيَانُ شَيْئاً لَمْ أَفْهَمْهُ

Sufyan said to him^{-asws}, '(It is) something I don't understand'.

فَقَالَ يَا سُفْيَانُ أَوْ يَا أَبَا عَبْدِ اللَّهِ إِذَا جَاءَكَ مَا تُحِبُّ فَأَكْثِرْ مِنَ الْحَمْدِ لِلَّهِ وَإِذَا جَاءَكَ مَا تَكْرَهُ فَأَكْثِرْ مِنْ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَإِذَا اسْتَبْطَأَتِ الرِّزْقَ فَأَكْثِرْ مِنَ الْإِسْتِعْفَارِ

He^{-asws} said: 'O Sufyan!' – or (said): 'O servant of Allah^{-azwj}! When there comes to you what you like, then frequent from praising Allah^{-azwj}, and when there comes to you what you dislike, then frequent from (saying), 'There is neither any might nor strength except with Allah^{-azwj}', and when the sustenance is delayed, then frequent from seeking the Forgiveness'.

قَالَ الْمُعَافَا حُكَيْبِي لِي عَنْ أَبِي جَعْفَرٍ الطَّبْرِيِّ أَنَّهُ ذَكَرَ لَهُ هَذَا الدُّعَاءُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَ فَاَسْتَدْعَا حُبْرَةً وَ صَحِيفَةً فَكَتَبَهُ وَ كَانَ قَبْلَ مَوْتِهِ بِسَاعَةٍ فَتَقِيلُ لَهُ فِي هَذِهِ الْحَالِ فَقَالَ يَنْبَغِي الْإِنْسَانُ أَنْ لَا يَدَعَ اقْتِبَاسَ الْعِلْمِ حَتَّى يَمُوتَ.

Al-Muafa said, 'It is narrated to me from Abu Ja'far Al-Tabari that this supplication was mentioned to him from Ja'far^{-asws} Bin Muhammad^{-asws}, so he called for ink and paper and wrote it, and it was an hour before his death. It was said to him in this state. He said, 'It is befitting for the human being that he does not leave attaining the knowledge until he dies'.³⁴⁵

117 دَعَوَاتِ الرَّاَوْنَدِيِّ، عَنْ رَبِيعَةَ بْنِ كَعْبٍ قَالَ: قَالَ لِي ذَاتَ يَوْمٍ رَسُولُ اللَّهِ ص يَا رَبِيعَةُ خَدَمْتَنِي سَبْعَ سِنِينَ أَ فَلَا تَسْأَلُنِي حَاجَةً

(The book) 'Dawaat' of Al Rawandy – from Rabie Bin Ka'ab who said,

'One day Rasool-Allah^{-saww} said to me: 'O Rabie! You have served me^{-saww} for seven years, and you have not asked me^{-saww} for any need?'

فَقُلْتُ يَا رَسُولَ اللَّهِ أَمْهَلْنِي حَتَّى أَفَكِّرَ

I said, 'O Rasool-Allah^{-saww}! Respite me until I think (about it)'.

فَلَمَّا أَصْبَحْتُ وَ دَخَلْتُ عَلَيْهِ قَالَ لِي يَا رَبِيعَةُ هَاتِ حَاجَتَكَ

When it was morning and entered to see him^{-saww}, he^{-saww} said to me: 'O Rabie! Give your need!'

فَقُلْتُ تَسْأَلُ اللَّهَ أَنْ يُدْجِلَنِي مَعَكَ الْجَنَّةَ

I said, 'You^{-saww} ask Allah^{-azwj} to enter into the Paradise with you^{-saww}!'

فَقَالَ لِي مَنْ عَلَّمَكَ هَذَا

He^{-saww} said to me: 'Who taught you this?'

³⁴⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 116

فَقُلْتُ يَا رَسُولَ اللَّهِ مَا عَلَّمَنِي أَحَدٌ لِكَيْتِي فَكَرْتُ فِي نَفْسِي وَ قُلْتُ إِنْ سَأَلْتُهُ مَالًا كَانَ إِلَى نَفَادٍ وَإِنْ سَأَلْتُهُ عُمُرًا طَوِيلًا وَ أَوْلَادًا كَانَ عَاقِبَتُهُمُ الْمَوْتُ

I said, 'O Rasool-Allah^{-sawww}! No one has taught me, but I thought within myself and said, 'If I were to ask him^{-sawww} for wealth, there would be depletion for me, and if I were to ask him^{-sawww} for long life and children, their end-result would be the death'.

قَالَ رَبِيعَةُ فَتَكَسَّ صَ رَأْسَهُ سَاعَةً ثُمَّ قَالَ أَفْعَلُ ذَلِكَ فَأَعِنِّي بِكَثْرَةِ السُّجُودِ

Rabie said, 'He^{-azwj} lowered his^{-sawww} head for a while, then said: 'I^{-sawww} shall do that if you were to assist me with frequent Sajdahs'.

قَالَ رَبِيعَةُ وَ سَمِعْتُهُ يَقُولُ مَا مِنْ عَبْدٍ يَقُولُ كُلَّ يَوْمٍ سَبْعَ مَرَّاتٍ أَسْأَلُ اللَّهَ الْجَنَّةَ وَ أَعُوذُ بِهِ مِنَ النَّارِ إِلَّا قَالَتِ النَّارُ يَا رَبِّ أَعِزَّهُ مِنِّي

Rabie said, 'And I heard him^{-sawww} saying: 'There is none from a servant saying every day seven times, 'I ask Allah^{-azwj} for the Paradise and I seek Refuge from the Fire', except the Fire would say: 'O Lord^{-azwj}! Shelter him from me!''

وَ سَمِعْتُهُ يَقُولُ مَنْ أُعْطِيَ لَهُ حَسَنًا لَمْ يَكُنْ لَهُ عُذْرٌ فِي تَرْكِ عَمَلِ الْآخِرَةِ زَوْجَةً صَالِحَةً تُعِينُهُ عَلَى أَمْرِ دُنْيَاةٍ وَ آخِرَتِهِ وَ بَنُونَ أَبْرَارٌ وَ مَعِيشَةٌ فِي بَلَدِهِ وَ حُسْنُ حُلُقِي يُدَارِي بِهِ النَّاسَ وَ حُبُّ أَهْلِ بَيْتِي

And I heard him^{-sawww} saying: 'O who has been Given five to him, there does not happen to be any excuse for him in neglecting the work of the Hereafter – a righteous wife assisting him upon the matter of his world and his Hereafter, and righteous sons, and livelihood in his city, and good manners managing the people with it, and love for People^{-asws} of my^{-sawww} Household'.

قَالَ وَ سَمِعْتُهُ يَقُولُ عَلَيْكَ بِالْيَأْسِ مِمَّا فِي أَيْدِي النَّاسِ فَإِنَّهُ الْعَيْتَى الْحَاضِرُ وَ إِيَّاكَ وَ الطَّمَعُ فِي النَّاسِ فَإِنَّهُ فَقْرٌ حَاضِرٌ وَ إِذَا صَلَّيْتَ فَصَلِّ صَلَاةَ مُوَدِّعٍ وَ إِيَّاكَ وَ مَا يُعْتَدَّرُ مِنْهُ

He (Rabie) said, 'And I heard him^{-sawww} saying: 'Upon you is with despairing from what is in the hands of the people, for these are the present riches; and beware of coveting regarding the people for it is a present poverty, and when you pray Salat, then pray a farewell Salat (as if it is your last) and beware of what you have to apologise from'.

وَ سَمِعْتُهُ يَقُولُ سَتَكُونُ بَعْدِي فِتْنَةٌ فَإِذَا كَانَ ذَلِكَ فَالْتَزِمُوا عَلِيَّ بْنَ أَبِي طَالِبٍ عَ الْحَبْرَ بِتَمَامِهِ

And I heard him^{-sawww} saying: 'There will happen to be Fitna (discord) after me^{-sawww}, so when that happens, then stick with Ali^{-asws} Bin Abu Talib^{-asws}!' – the Hadeeth with its completion.

وَ قَالَ الصَّادِقُ عَ مَنْ صَدَّقَ لِسَانَهُ زَكَا عَمَلُهُ وَ مَنْ حَسَنَتْ نَبِيَّتُهُ زَيْدٌ فِي عُمُرِهِ وَ مَنْ حَسَنَ بَرُّهُ أَهْلٌ بَيْنَهُ زَيْدٌ فِي رِزْقِهِ.

And Al-Sadiq^{asws} said: 'One who is truthful of his tongue his deeds would be pure, and one whose intention is good there will be an increase in his lifespan, and one whose righteousness with his family members is good, there will be an increase in his sustenance'.³⁴⁶

118 كَنْزُ الْكَرَاجِكِيِّ، جَاءَ فِي الْحَدِيثِ عَنِ الْإِمَامِ الصَّادِقِ ع أَنَّهُ قَالَ: تَكَلَّمَ أَمِيرُ الْمُؤْمِنِينَ ع بِأَرْبَعٍ وَعِشْرِينَ كَلِمَةً قِيمَةُ كُلِّ كَلِمَةٍ مِنْهَا وَزُنُّ السَّمَاوَاتِ وَالْأَرْضِ

(The book) 'Kanz' of Al Karajaky' –

'It has come in the Hadeeth from the Imam Al-Sadiq^{asws} having said: 'Amir Al-Momineen^{asws} spoke with twenty-four phrases, the value of each phrase from these is the weight of the skies and the earth.

قَالَ رَحِمَ اللَّهُ امْرَأً سَمِعَ حُكْمًا فَوَعَى وَ دُعِيَ إِلَى رِشَادٍ فَدَنَا وَ أَخَذَ بِحُجْرَةِ هَادٍ فَتَنَجَا

He^{asws} said: 'May Allah^{azwj} have Mercy on a person who hears wisdom, so he retains it, and he is called to the rightful guidance, so he goes near, and he holds to a side of the guide so he attains salvation.

رَاقَبَ رَبَّهُ وَ خَافَ ذَنْبَهُ قَدَمَ خَالِصاً وَ عَمِلَ صَالِحاً اِكْتَسَبَ مَدْخُوراً وَ اجْتَنَّبَ مَخْذُوراً رَمَى غَرَضاً وَ أَخَذَ عِوَضاً كَابِرَ هَوَاهُ وَ كَدَّبَ مُنَاهُ

He watches out for his Lord^{azwj} and fears his sins. He advances sincerely and does righteous deeds earning the treasure hoards (of Rewards) and shuns the cautions. He shoots a purpose and takes a compensation. He considers his whims as large and belies his wishes.

حَدَّرَ أَمَلًا وَ رَتَّبَ عَمَلًا جَعَلَ الصَّبْرَ رَغْبَةً حَيَاتِهِ وَ التُّقَى عُدَّةً وَفَاتِهِ يُظْهِرُ دُونَ مَا يَكْتُمُ وَ يَكْتَفِي بِأَقْلٍ مِمَّا يَعْلَمُ لَزِمَ الطَّرِيقَةَ الْعَزَاءَ وَ الْمَحَجَّةَ الْبَيْضَاءَ اغْتَنَّمَ الْمَهْلَ وَ نَادَرَ الْأَجَلَ وَ تَزَوَّدَ مِنَ الْعَمَلِ.

He is cautious of long hopes and arranges the deeds. He makes the patience a desire of his life and the piety a weapon of his expiry. He reveals besides what he conceals and suffices with less than what he knows. He adheres to the path (like) glue, and (to) the white (clear) manifesto. He takes advantage of the opportunity, and manages the term (of life), and provided from the deeds'.³⁴⁷

119 مَشْكَأَةُ الْأَنْوَارِ، نَقْلًا مِنَ الْمَحَاسِنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمْ يَنْزَلْ مِنَ السَّمَاءِ شَيْءٌ أَقْلُ وَ لَا أَعَزُّ مِنْ ثَلَاثَةِ أَشْيَاءَ التَّسْلِيمِ وَ الْبِرِّ وَ الْيَقِينِ.

(The book) 'Mishkat Al Anwaar', copied from (the book) 'Al-Mahasin',

'From Abu Abdullah^{asws} having said: 'There has not descended from the sky anything scarcer nor any dearer than three things – the submission, and the righteousness, and the conviction'.³⁴⁸

³⁴⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 117

³⁴⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 118

³⁴⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 119

120 نَحَج، نَحَجِ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كُنْ فِي الْفِتْنَةِ كَابْنَ اللَّبُونِ لَا ظَهْرَ فَيَرْكَبُ وَلَا صَرْعَ فَيُخَلَبُ

(The book) 'Nahj Al-Balagah' –

'Amir Al-Momineen^{-asws} said: 'During the Fitna (discord) be like the young camel, neither a back for the riding nor an udder to be milked'.

وَقَالَ ع الصَّبْرُ شَجَاعَةٌ وَالزُّهْدُ تَزَوُّةٌ وَالْوَرَعُ حُجْنَةٌ وَنِعَمُ الْقَرِينِ الرِّضَا وَالْعِلْمُ وَرِثَةٌ كَرِيمَةٌ وَالْأَذَابُ حُلٌّ مُجَدَّدَةٌ وَالْفِكْرُ مِرَاةٌ صَافِيَةٌ وَصَدْرُ الْعَاقِلِ صُنْدُوقٌ سِرِّهِ وَالْبَشَاشَةُ جِبَالَةٌ الْمَوَدَّةُ وَالْإِحْتِمَالُ قَبْرُ الْعُيُوبِ

And he^{-asws} said: 'The patience is bravery, and the ascetism is treasure, and devoutness is a shield, and best of the pairing is the satisfaction, and the knowledge is an honourable inheritance, and the etiquettes are new garments, and the thinking is a clear mirror, and the chest of an intellectual is a box of his secrets, and cheerfulness is a rope of cordiality, and the endurance is a grave of faults'.

وَفِي رِوَايَةٍ أُخْرَى وَالْمُسَالَمَةُ حَبُّ الْعُيُوبِ وَالصَّدَقَةُ دَوَاءٌ مُنْجِحٌ وَأَعْمَالُ الْعِبَادِ فِي عَاجِلِهِمْ تُصَبُّ أَعْيُنِهِمْ فِي آجِلِهِمْ.

And in another report: 'Mutual reconciliations is a covering of the faults, and the charity is a successful medicine, and deeds of the servants in the current (life) would be installed in their eyes in their future'³⁴⁹.

121 نَحَج، نَحَجِ الْبَلَاغَةَ سُئِلَ ع عَنِ الْخَيْرِ مَا هُوَ

(The book) 'Nahj Al-Balagah' –

'He^{-asws} was asked about the good, 'What is it?'

فَقَالَ لَيْسَ الْخَيْرُ أَنْ يَكْثُرَ مَالُكَ وَوَلَدُكَ وَلَكِنَّ الْخَيْرَ أَنْ يَكْثُرَ عِلْمُكَ وَعَمَلُكَ وَأَنْ يَعْظُمَ حِلْمُكَ وَأَنْ تُبَاهِيَ النَّاسَ بِعِبَادَةِ رَبِّكَ

He^{-asws} said: 'The good isn't that your wealth and your children are abundant, but the good is that your knowledge and your deeds are abundant, and that your forbearance should be mighty and you should compete with the people in worship of your Lord^{-azwj}.

فَإِنْ أَحْسَنْتَ حَمِدْتَ اللَّهَ وَإِنْ أَسَأْتَ اسْتَغْفَرْتَ اللَّهَ وَلَا خَيْرَ فِي الدُّنْيَا إِلَّا لِرَجُلَيْنِ رَجُلٍ أَذْنَبَ ذَنْبًا فَهُوَ يَتَدَارَكُهَا بِالتَّوْبَةِ وَرَجُلٍ يُسَارِعُ فِي الْخَيْرَاتِ وَلَا يَقِلُّ عَمَلًا مَعَ التَّقْوَى وَكَيْفَ يَقِلُّ مَا يَتَّقِبَلُ.

If you do a good deed, you praise Allah^{-azwj}, and if you commit an evil deed, you seek Forgiveness of Allah^{-azwj}; and there is no good in the world except for two (types of) men – a man who commits a sin, so he rectifies it by the repentance, and a man hastening in doing the good deeds; and do not belittle a deed done with the piety, and how can it be little what is Accepted?³⁵⁰

³⁴⁹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 120

³⁵⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 121

122 وَ قَالَ ع لَا مَالٌ أَعْوَدُ مِنَ الْعَقْلِ وَ لَا وَخْدَةٌ أَوْحَشُ مِنَ الْعُجْبِ وَ لَا عَقْلٌ كَالْتَدْبِيرِ وَ لَا كَرَمٌ كَالْتَقْوَى وَ لَا قَرِينٌ كَحُسْنِ الْخُلُقِ وَ لَا مِيرَاثٌ كَالْأَدَبِ وَ لَا قَائِدٌ كَالْتَوْفِيقِ وَ لَا تِجَارَةٌ كَالْعَمَلِ الصَّالِحِ وَ لَا رِبْحٌ كَالنَّوَابِ

And he^{asws} said: ‘There is no wealth worthier than the intellect, nor loneliness more alienating than the self-conceit, nor any (use of) intellect like the strategy, nor any honour like the piety, nor any pairing like the good manners, nor any inheritance like the etiquettes, nor any guide like the inclination, nor any trade like the righteous deed, nor any profit like the (heavenly) Rewards.

وَ لَا وَرَعٌ كَالْوُقُوفِ عِنْدَ الشُّبْهَةِ وَ لَا زُهْدٌ كَالزُّهْدِ فِي الْحَرَامِ وَ لَا عِلْمٌ كَالْتَفَكُّرِ وَ لَا عِبَادَةٌ كَأَدَاءِ الْفَرَائِضِ وَ لَا إِيمَانٌ كَالْحَيَاءِ وَ الصَّبْرِ وَ لَا حَسَبٌ كَالتَّوَاضِعِ وَ لَا شَرَفٌ كَالْعِلْمِ وَ لَا مُطَاهَرَةٌ أَوْثَقُ مِنَ الْمَشَاوِرَةِ.

And there is no devoutness like the pausing at the suspicion, nor any ascetism like the abstention regarding the Prohibition, nor any knowledge like the pondering, nor any worship like fulfilling the obligations, nor any Eman like the modesty and the patience, nor any affiliation like the humbleness, nor any nobility like the knowledge, nor is there any backing more trustworthy than the consultation”³⁵¹.

123 نَحَجُ، نَحَجُ الْبَلَاغَةَ قَالَ ع طُوبَى لِمَنْ دَلَّ فِي نَفْسِهِ وَ طَابَ كَسْبُهُ وَ صَلَحَتْ سِرِّيَّتُهُ وَ حَسُنَتْ خَلِيقَتُهُ وَ أَنْفَقَ الْفَضْلَ مِنْ مَالِهِ وَ أَمْسَكَ الْفَضْلَ مِنْ لِسَانِهِ وَ عَزَلَ عَنِ النَّاسِ شَرَّهُ وَ وَسَعَتْهُ السُّنَّةُ وَ لَمْ يُنْتَسَبْ إِلَى الْبِدْعَةِ.

(The book) ‘Nahj Al-Balagah’ –

‘He^{asws} said: ‘Beatitude is for the one who is humble in himself, and his earnings are good, and his heart is righteous, and his manners are good, and he spends the surplus of his wealth and withholds the surplus from his tongue, and he isolates his evil away from the people, and his striving is the Sunnah, and he is not attributed to the innovation”³⁵².

124 نَحَجُ، نَحَجُ الْبَلَاغَةَ قَالَ ع مَنْ أُعْطِيَ أَرْبَعاً لَمْ يُحْرَمْ أَرْبَعاً مَنْ أُعْطِيَ الدُّعَاءَ لَمْ يُحْرَمِ الْإِجَابَةَ وَ مَنْ أُعْطِيَ التَّوْبَةَ لَمْ يُحْرَمِ الْقَبُولَ وَ مَنْ أُعْطِيَ الْإِسْتِغْفَارَ لَمْ يُحْرَمِ الْمَغْفِرَةَ وَ مَنْ أُعْطِيَ الشُّكْرَ لَمْ يُحْرَمِ الزِّيَادَةَ وَ تَصْدِيقُ ذَلِكَ فِي كِتَابِ اللَّهِ سُبْحَانَهُ

(The book) ‘Nahj Al-Balagah’ –

‘He^{asws} said: ‘One who give four will not be deprived from four – one who gives the supplication will not be deprived of the Answer, and one who give the repentance will not be deprived of the Acceptance, and one giving seeking the Forgiveness will not be deprived of the Forgiveness, and one who give the thanks will not be deprived of the increase, and the ratification of that is in the Book of Allah^{azwj} the Glorious.

قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي الدُّعَاءِ ادْعُونِي أَسْتَجِبْ لَكُمْ وَ قَالَ فِي الْإِسْتِغْفَارِ وَ مَنْ يَعْمَلْ سُوءاً أَوْ يَظْلِمْ نَفْسَهُ لَمْ يَسْتَعْفِرِ اللَّهُ يَجِدِ اللَّهَ غَفوراً رَحِيماً

Allah^{azwj} Mighty and Majestic Said regarding the supplication: **“Supplicate to Me, I will Answer you. [40:60];** and He^{azwj} Said regarding seeking of Forgiveness: **And the one who does**

³⁵¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 122

³⁵² Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 123

evil or is unjust to himself, then he seeks Forgiveness of Allah, would find Allah as Forgiving, Merciful [4:110].

وَقَالَ فِي الشُّكْرِ لَعْنُ شُكْرِكُمْ لِأَزِيدَنَّكُمْ وَقَالَ فِي التَّوْبَةِ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا.

And He^{-azwj} Said regarding the thanks: **“If you are grateful, I would Increase it for you, [14:7];** and Said regarding the repentance: **But rather, the repenting to Allah is only for those who do the evil (deed) out of ignorance, then they are repenting from shortly afterwards, so they are to whom Allah Turns (Mercifully) to them; and Allah was always most-Knowing, Wise [4:17]”**.³⁵³

125 وَقَالَ ع الْجُودُ حَارِسُ الْأَعْرَاضِ وَالْحِلْمُ فِدَائِمُ السَّنَنِ وَالْعَفْوُ زَكَاةُ الظَّفَرِ وَالسَّلْوُ عَوْضُكَ مِمَّنْ قَدَرَ - [عَدْر] وَالِاسْتِشَارَةُ عَيْنُ الْهُدَايَةِ وَقَدْ خَاطَرَ مَنْ اسْتَعْنَى بِرَأْيِهِ وَالصَّبْرُ يُنَاصِلُ الْخُدَّانَ وَالْجَزَعُ مِنْ أَعْوَانِ الزَّمَانِ وَأَشْرَفُ الْعَيْ تَرَكَ الْمُنَى وَكَمْ عَنْ [مِنْ] عَقْلٍ أَسِيرٍ تَحْتَ هَوَى أَمِيرٍ وَمِنْ التَّوْفِيقِ حِفْظُ التَّجْرِبَةِ وَالْمُودَّةُ قَرَابَةٌ مُسْتَفَادَةٌ وَلَا تَأْتَمَنَّ مَلُولًا.

And he^{-asws} said: ‘The generosity is a guard of the honours, and the forbearance is a rein of the foolish, and the pardon is Zakat of the victory, and disregard your retaliation from the one who betrays, and the consultation is a spring of guidance, and he is in danger - the one who is needless (from others) with his own opinion, and the patience battles the occurrences, and the panic (impatience) is a supporter of (hard) times, and the noblest of the riches is neglecting the wishes, and how many a captive mind is beneath the whims of a commander, and from the inclination is preservation of the experience, and the cordiality is a beneficial relationship, and do not trust a bored (person)’.³⁵⁴

126 وَقَالَ ع بَكْرَةُ الصَّمْتِ تَكُونُ أَهْبِيَةً وَبِالنَّصْفَةِ يَكْتُرُ الْوَاصِلُونَ وَبِالْإِفْضَالِ تَعْظُمُ الْأَقْدَارُ وَبِالتَّوَاضُعِ تَيْمُّ النَّعْمَةِ وَبِاخْتِمَالِ الْمُؤْنِ يَجِبُ السُّؤْدُودُ وَبِالسَّيْرِ الْعَادِلَةِ يُفْهَمُ الْمُنَاوِي وَبِالْحِلْمِ عَنِ السَّفِيهِ يَكْتُرُ الْأَنْصَارُ عَلَيْهِ.

And he^{-asws} said: ‘By a lot of silence the awe happens, and with the fairness (happens) a lot of helpers, and with the virtues the worth is magnified, and with the humbleness the bounties are completed, and with the endurance of hardships the leadership is pulled, and with the judicial conduct enemy is subdued, and with the forbearance from the foolish one increases the helpers against him’.³⁵⁵

127 وَقَالَ ع الْمُؤْمِنُ بِشْرُهُ فِي وَجْهِهِ وَحُزْنُهُ فِي قَلْبِهِ أَوْسَعُ شَيْءٍ صَدْرًا وَأَذَلُّ شَيْءٍ نَفْسًا يَكْرَهُ الرِّفْعَةَ وَبِشْنَأِ السُّمْعَةِ طَوِيلٌ عَمُهُ بَعِيدٌ هُمٌّ كَثِيرٌ صَمْتُهُ مَشْعُولٌ وَقْتُهُ شَكُورٌ صَبُورٌ مَعْمُورٌ بِفِكْرَتِهِ صَنِيعٌ بِحَلَّتِهِ سَهْلٌ الْخَلِيقَةَ لَيْنٌ الْعَرِيكَةَ نَفْسُهُ أَصْلَبُ مِنَ الصَّلْدِ وَهُوَ أَذَلُّ مِنَ الْعَبْدِ.

And he^{-asws} said: ‘His smile is in his face but his grief is in his heart. The vastest of things is his chest and the humbles of things is (his) soul. He dislikes the high position, and he hates reputation (fame). His sorrows are prolonged, his corners are remote, He is of frequent silence, and his time is pre-occupied, thankful, patience, immersed in his thoughts, attached

³⁵³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 124

³⁵⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 125

³⁵⁵ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 126

to his friends, easy going nature and soft temperament. His soul is more solid than the slab, and he is humbler than the slave".³⁵⁶

128 وَ قَالَ ع لَا شَرَفَ أَعْلَى مِنَ الْإِسْلَامِ وَ لَا عِزَّ أَعَزُّ مِنَ التَّقْوَى وَ لَا مَغْفَلَ أَحْسَنُ مِنَ الْوَرَعِ وَ لَا شَفِيعَ أَجْحَمَ مِنَ التَّوْبَةِ وَ لَا كَنْزَ أَعْنَى مِنَ الْقَنَاعَةِ وَ لَا مَالَ أَذْهَبَ لِلْفَاقَةِ مِنَ الرِّضَا بِالْقُوتِ

And he^{asws} said: 'There is no nobility loftier than Al-Islam, nor any honour more honourable than the piety, nor any asylum better than the devoutness, nor any intercessor more effective than the repentance, nor any treasure richer than the contentment, nor any wealth more of a remover of the destitution than the satisfaction with the daily subsistence.

وَ مِنْ افْتَصَرَ عَلَى بُلْغَةِ الْكَفَافِ فَقَدْ انْتَهَمَ الرَّاحَةَ وَ تَبَوَّأَ حُمْضَ الدَّعَةِ وَ الرَّغْبَةَ مِفْتَاحَ النَّصَبِ وَ مَطِيئَةَ التَّعَبِ وَ الْحَرِصُ وَ الْكِبْرُ وَ الْحَسَدُ دَوَاعٍ إِلَى التَّقْحِيمِ فِي الذُّنُوبِ وَ الشَّرُّ جَامِعٌ لِمَسَاوِي الْعُيُوبِ.

And the one restricting upon the extent of the sufficiency would have prepared the comfort, and taking charge drops the burden, and the desire is a key of the grief and a ride of fatigue, and the greed and the arrogance and the envy calling to storming into the sins, and the evil is a collection equating to the faults".³⁵⁷

129 وَ قَالَ ع إِذَا كَانَ فِي الرَّجُلِ خَلَّةٌ رَابِعَةٌ فَانْتَظِرْ أَخَوَاتِمَا.

And he^{asws} said: 'If there was a wonderful trait in the man, then await its sister (other)'.³⁵⁸

130 فِي الْقَاصِعَةِ، فَتَعْصَبُوا لِخَلَالِ الْحَمْدِ مِنَ الْحِفْظِ لِلْجَوَارِ وَ الْوَفَاءِ بِالذِّمَامِ وَ الطَّاعَةِ لِلْبِرِّ وَ الْمَعْصِيَةِ لِلْكَبْرِ وَ الْأَخْذِ بِالْفَضْلِ وَ الْكَفِّ عَنِ الْبَغْيِ وَ الْإِعْظَامِ لِلْقَتْلِ وَ الْإِنْصَافِ لِلْخَلْقِ وَ الْكُظْمِ لِلْعَيْظِ وَ اجْتِنَابِ الْفَسَادِ فِي الْأَرْضِ

In (the book) 'Al Qasia' –

'Be prejudicial for mingling the praise, from protection of the neighbours, and the loyalty with the responsibilities (pacts), and the obedience to the righteousness and disobedience to the arrogance, and taking with the merits and refraining from the rebelling, considering the killing as gruesome, and the fairness to the people, and swallowing the anger, and shunning the corruption (mischief) in the earth.

وَ اخْذَرُوا مَا نَزَلَ بِالْأَمَمِ قَبْلَكُمْ مِنَ الْمَثَلَاتِ بِسُوءِ الْأَفْعَالِ وَ دَمِيمِ الْأَعْمَالِ فَتَذَكَّرُوا فِي الْحَيْرِ وَ الشَّرِّ أَخْوَالَهُمْ وَ اخْذَرُوا أَنْ تَكُونُوا أَمْثَالَهُمْ

And be cautious of what befell with the communities before you from the Punishments due to the evil deeds and condemnable actions. So be mindful during the good and the evil of their states, and be cautious from becoming their like.

³⁵⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 127

³⁵⁷ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 128

³⁵⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 129

فَإِذَا تَفَكَّرْتُمْ فِي تَفَاوُتِ حَالِيهِمْ فَالزُّمُوا كُلَّ أَمْرٍ لَزِمَتِ الْعِزَّةُ بِهِ شَأْنَهُمْ وَ زَاوَتْ الْأَعْدَاءُ لَهُ عَنْهُمْ وَ مُدَّتِ الْعَاقِبَةُ عَلَيْهِمْ وَ انْقَادَتِ النِّعْمَةُ لَهُ مَعَهُمْ وَ وَصَلَتِ الْكَرَامَةُ عَلَيْهِ حَبْلَهُمْ مِنَ الْإِحْتِنَابِ لِلْفِرْقَةِ وَ اللُّزُومِ لِلْأُلْمَةِ وَ التَّحَاضُّرِ عَلَيْهَا وَ التَّوَاصِي بِهَا

When you have thought regarding the differences of their situations, then stick to every matter the honour was necessitated with in their affairs, and the enemies had been driven away from them, and the well-being was extended upon them, and the yielding of the bounties to it with then, and the honour had connected their ropes, from keeping aside for avoidance of the sectarianism, and sticking to the intimacy, and the urging upon it and the advising with it.

وَ اجْتَنِبُوا كُلَّ أَمْرٍ كَسَرَ فِقْرَتَهُمْ وَ أَوْهَنَ مُنْتَهُمُ مِنَ تَضَاعُنِ الْقُلُوبِ وَ تَشَاخُنِ الصُّدُورِ وَ تَدَابُرِ النُّفُوسِ وَ تَحَاذُلِ الْأَيْدِي إِلَى آخِرِ مَا مَرَّ فِي الْمُجَلَّدِ الْخَامِسِ.

And shun every matter which had broken their backbone, and weakened their power, such as grudges of the hearts, and ill-will of the chests, and turning away of the souls, and sluggishness of the assistance’ – up to the end what has already passed in the fifth volume’.³⁵⁹

131 كِتَابُ فَضَائِلِ الْأَشْهُرِ الثَّلَاثَةِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلَوِيِّهِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْهَمِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْفَرَشِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ زِيَادِ بْنِ الْمُنْذِرِ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع قَالَ: لَمَّا كَلَّمَ اللَّهُ عَزَّ وَ جَلَّ مُوسَى بْنَ عِمْرَانَ ع قَالَ مُوسَى إلهي مَا جَزَاءُ مَنْ شَهِدَ أَنِّي رَسُولُكَ وَ نَبِيُّكَ وَ أَنَّكَ كَلَّمْتَنِي

The book ‘Fazaail Al Ash’har Al Salasa’ – from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah Al Barqy, from Muhammad Bin Ali Al Qureyshi, from Muhammad Bin Sinan, from Ziyad Bin Al Munzir,

‘From Abu Ja’far Muhammad Bin Ali Al-Baqir^{asws} having said: ‘When Allah^{azwj} Mighty and Majestic Spoke to Musa^{as} Bin Imran^{as}, Musa^{as} said: ‘My^{as} God^{azwj}! What is a Recompense of the one who testifies that I^{as} am Your^{azwj} Rasool^{saww} and Your^{azwj} Prophet^{as}, and You^{azwj} have Spoken to me^{as}?’

قَالَ يَا مُوسَى تَأْتِيهِ مَلَائِكَتِي فَبَشِّرُهُ بِجَنَّتِي

He^{azwj} Said: “O Musa^{as}! My^{azwj} Angels will come to him^{as} and give him glad tidings of My^{azwj} Paradise!”

قَالَ مُوسَى إلهي فَمَا جَزَاءُ مَنْ قَامَ بَيْنَ يَدَيْكَ فَصَلَّى

Musa^{as} said: ‘My^{as} God^{azwj}! What is a Recompense of the one who stands in front of You^{azwj} and prays Salat?’

فَقَالَ يَا مُوسَى أَبَاهِي بِهِ مَلَائِكَتِي رَاكِعاً وَ سَاجِداً وَ قَائِماً وَ قَاعِداً وَ مَنْ بَاهَيْتُ بِهِ مَلَائِكَتِي لَا أُعَدِّبُهُ

He^{-azwj} Said: “O Musa^{-as}! I^{-azwj} shall Boast with him to My^{-azwj} Angels, (when he is) in Ruk’u, and Sajdah, and standing, and sitting, and the one I^{-azwj} have Boasted with to My^{-azwj} Angels, I^{-azwj} will not Punish him!”

قَالَ مُوسَىٰ إِلَهِي فَمَا جَزَاءُ مَنْ أَطْعَمَ مِسْكِينًا ابْتِغَاءَ وَجْهِكَ

He^{-as} said: ‘My^{-as} God^{-azwj}! What is a Recompense of the one feeding a poor, seeking You^{-azwj} Face?’

قَالَ يَا مُوسَىٰ أَمْرٌ مُنَادِيًا يُنَادِي يَوْمَ الْقِيَامَةِ عَلَىٰ رُؤُوسِ الْخَلَائِقِ أَنَّ فُلَانٌ بَيْنَ فُلَانٍ مِنْ عَتَقَاءِ اللَّهِ مِنَ النَّارِ

He^{-azwj} Said: “O Musa^{-as}! I^{-azwj} shall Command a caller to call out on the Day of Qiyamah over the heads of the people: ‘So and so, son of so and so is from the ones liberated from the Fire!’”

قَالَ مُوسَىٰ إِلَهِي فَمَا جَزَاءُ مَنْ وَصَلَ رَحْمَهُ

Musa^{-as} said: ‘My^{-as} God^{-azwj}! What is a Recompense of the one connecting his kinship?’

قَالَ يَا مُوسَىٰ أَنْسِيْ فِي عُمْرِهِ وَ أَهْوَنَ عَلَيْهِ سَكَرَاتِ الْمَوْتِ وَ يُنَادِيهِ خَزَنَةُ الْجَنَّةِ هَلُمَّ إِلَيْنَا فَادْخُلْ مِنْ أَيِّ أَبْوَابِهَا شِئْتَ

He^{-azwj} Said: “O Musa^{-as}! I^{-azwj} shall Comfort him in his lifetime, and Lessen upon him the pangs of death, and the treasurers of Paradise will call out to him: ‘Come to us and enter from whichever door you so desire to!’”

قَالَ مُوسَىٰ إِلَهِي فَمَا جَزَاءُ مَنْ كَفَّ أَدَاهُ عَنِ النَّاسِ وَ بَدَّلَ مَعْرُوفَهُ

Musa^{-as} said: ‘My^{-as} God^{-azwj}! What is a Recompense of the one refrains from hurting the people and expends his acts of kindness?’

قَالَ يَا مُوسَىٰ يُنَاجِيهِ النَّارُ يَوْمَ الْقِيَامَةِ لَا سَبِيلَ لِي إِلَيْكَ

He^{-azwj} Said: “O Musa^{-as}! The Fire (Hell) will whisper to him on the Day of Qiyamah: ‘There is no way for me to you!’”

قَالَ مُوسَىٰ إِلَهِي مَا جَزَاءُ مَنْ ذَكَرَكَ بِلِسَانِهِ وَ قَلْبِهِ

Musa^{-as} said: ‘My^{-as} God^{-azwj}! What is a Recompense of the one mentioning You^{-azwj} with his tongue and his heart?’

قَالَ يَا مُوسَىٰ أَظْلُهُ يَوْمَ الْقِيَامَةِ بِظِلِّ عَرْشِي وَ أَجْعَلُهُ فِي كَنْفِي

He^{-azwj} Said: “O Musa^{-as}! I^{-azwj} Shall Shade him on the Day of Qiyamah with the Shade of My^{-azwj} Throne and I^{-azwj} shall Make him to be in My^{-azwj} Care!”

قَالَ إِلَهِي فَمَا جَزَاءُ مَنْ تَلَا حِكْمَتَكَ سِرًّا وَ جَهْرًا

He^{-as} said: 'My^{-azwj} God^{-azwj}! What is a Recompense of the one who recites Your^{-azwj} Wisdom secretly and loudly (openly)?'

قَالَ يَا مُوسَى يَمُرُّ عَلَى الصِّرَاطِ كَالْبَرْقِ

He^{-azwj} Said: "O Musa^{-as}! He will pass over the Bridge like the lightning!"

قَالَ مُوسَى فَمَا جَزَاءُ مَنْ صَبَرَ عَلَى أذى النَّاسِ وَ شَتَمِهِمْ

Musa^{-as} said: 'What is a Recompense of the one being patient upon harm of the people and their insults?'

قَالَ أُعِينُهُ عَلَى أَهْوَالِ يَوْمِ الْقِيَامَةِ

He^{-azwj} Said: "I^{-azwj} shall Assist him upon the horrors of the Day of Qiyamah!"

قَالَ إِلَهِي فَمَا جَزَاءُ مَنْ دَمَعَتْ عَيْنَاهُ مِنْ حَشْيَتِكَ

He^{-as} said: 'My^{-as} God^{-azwj}! What is a Recompense of the one whose eyes are tearful from Your^{-azwj} fear?'

قَالَ يَا مُوسَى آمَنْ وَجْهَهُ مِنْ حَرِّ النَّارِ وَ أَوْمَنَهُ يَوْمَ الْفَرَجِ الْأَكْبَرِ

He^{-azwj} Said: "O Musa^{-as}! I^{-azwj} shall Secure his face from heat of the Fire, ad Secure him on the Day of the great panic!"

قَالَ إِلَهِي فَمَا جَزَاءُ مَنْ صَبَرَ عِنْدَ مُصِيبَتِهِ وَ أَنْفَدَ أَمْرَكَ

He^{-as} said: 'My^{-as} God^{-azwj}! What is a recompense of the one being patient at his calamities and implements Your^{-azwj} Commands?'

قَالَ يَا مُوسَى لَهُ بِكُلِّ نَفْسٍ يَتَنَفَّسُهُ دَرَجَةٌ فِي الْجَنَّةِ وَ الدَّرَجَةُ خَيْرٌ مِنَ الدُّنْيَا وَ مَا فِيهَا

He^{-azwj} Said: "O Musa^{-as}! For him, for every breath he breathes, will be a rank in the Paradise, and the (one) rank is better than the world and whatever is in it!"

قَالَ إِلَهِي فَمَا جَزَاءُ مَنْ صَبَرَ عَلَى فُرْأَيْصِكَ

He^{-as} said: 'My^{-as} God^{-azwj}! What is a Recompense of the one being patient upon Your^{-azwj} Obligations?'

قَالَ يَا مُوسَى لَهُ بِكُلِّ فَرِيضَةٍ يُؤَدِّيهَا دَرَجَةٌ مِنْ دَرَجَاتِ الْعُلَى

He^{-azwj} Said: "O Musa^{-as}! For him, with every obligation he fulfills, would be a rank from the lofty ranks!"

قَالَ إلهي فَمَا جَزَاءُ مَنْ مَشَى فِي ظُلْمَةِ اللَّيْلِ إِلَى طَاعَتِكَ

He^{-as} said: 'My^{-as} God^{-azwj}! What is a Recompense of the one walking in the darkness of the night to Your^{-azwj} obedience?'

قَالَ أَوْجِبْ لَهُ النُّورَ الدَّائِمَ يَوْمَ الْقِيَامَةِ وَ يُكْتَبْ لَهُ مِنَ الْحَسَنَاتِ بِعَدَدِ كُلِّ شَيْءٍ مَرَّ عَلَيْهِ سَوَادُ اللَّيْلِ وَ ضَوْءُ الْقَمَرِ وَ نُورُ الْكَوَاكِبِ

He^{-azwj} Said: "I^{-azwj} shall Obligate for him the constant Noor (radiance) on the Day of Qiyamah and Write for him from the good deeds of the number of all things he had passed by in the darkness of the night, and illumination of the moon, and the shine of the starts!"

قَالَ إلهي فَمَا جَزَاءُ مَنْ لَمْ يَكْفُفْ عَنْ مَعْاصِيكَ

He^{-as} said: 'My^{-as} God^{-azwj}! What is a Recompense of the one who does not refrain from disobeying You^{-azwj}?'

قَالَ يَا مُوسَى أُعْطِيهِ كِتَابَهُ بِشِمَالِهِ مِنْ وِرَاءِ ظَهْرِهِ

He^{-azwj} Said: "O Musa^{-as}! I^{-saww} shall Give him his book in his left hand from behind his back!"

قَالَ إلهي فَمَا جَزَاءُ مَنْ زَنَى فَرْجَهُ

He^{-as} said: 'My^{-as} God^{-azwj}! What is a Recompense of the one who commits adultery of his private part?'

قَالَ يُدْحَنُ يَوْمَ الْقِيَامَةِ بِدُخَانٍ أَثَنَ مِنْ رِيحِ الْحَيْفِ وَ يُرْفَعُ فَوْقَ النَّاسِ

He^{-azwj} Said: "It will emanate smoke on the Day of Qiyamah with a smoke stenchier than the carcass, and it will rise above the people".

قَالَ إلهي فَمَا جَزَاءُ مَنْ أَحَبَّ أَهْلَ طَاعَتِكَ لِجِبْتِكَ

He^{-as} said: 'My^{-as} God^{-azwj}! What is a Recompense of the one loves the people obedient to You^{-azwj}, for Your^{-azwj} love?'

قَالَ يَا مُوسَى أَحْزِمُهُ عَلَى نَارِي

He^{-azwj} Said: "O Musa^{-as}! I^{-azwj} shall Prohibit him upon My^{-azwj} Fire!"

قَالَ إلهي فَمَا جَزَاءُ مَنْ لَمْ يَصِرْ لِسَانُهُ عَنْ ذِكْرِكَ وَ التَّضَرُّعِ وَ الْإِسْتِغَاثَةِ لَكَ فِي الدُّنْيَا

He^{-as} said: 'My^{-as} God^{-azwj}! What is a Recompense of the one whose tongue did not deviate from Your^{-azwj} Zikr, and the beseeching, and the submission to You^{-azwj} in the world?'

قَالَ يَا مُوسَى أُعِينُهُ عَلَى شِدَائِدِ الْآخِرَةِ

He^{-azwj} Said: “O Musa^{-as!} I^{-azwj} shall Assist him upon the hardships of the Hereafter!”

قَالَ إِلَهِي فَمَا جَزَاءُ مَنْ قَتَلَ مُؤْمِنًا مُتَعَبِدًا

He^{-as} said: ‘My^{-as} God^{-azwj!} What is a Recompense of the one who kills a Momin deliberately?’

قَالَ لَا أَنْظُرُ إِلَيْهِ يَوْمَ الْقِيَامَةِ وَلَا أُقِيلُهُ عَثْرَتَهُ

He^{-azwj} Said: “I^{-azwj} will not Look at him (with Mercy) on the Day of Qiyamah nor will I^{-azwj} Dismiss his stumbles!”

قَالَ إِلَهِي فَمَا جَزَاءُ مَنْ دَعَا نَفْسًا كَافِرَةً إِلَى الْإِسْلَامِ

He^{-azwj} Said: ‘My^{-as} God^{-azwj!} What is a Recompense of the one calling a Kafir souls to Al-Islam?’

قَالَ يَا مُوسَى آذُنُ لَهُ يَوْمَ الْقِيَامَةِ فِي الشَّفَاعَةِ لِمَنْ يُرِيدُ

He^{-azwj} Said: “O Musa^{-as!} I^{-azwj} shall Allow for him on the Day of Qiyamah in interceding for the one he wants!”

قَالَ إِلَهِي فَمَا جَزَاءُ مَنْ دَعَا نَفْسًا مُسْلِمَةً إِلَى طَاعَتِكَ وَنَهَاهَا عَنِ مَعْصِيَتِكَ

He^{-as} said: ‘My^{-as} God^{-azwj!} What is a Recompense of the one calling a Muslim soul to obey You^{-azwj} and forbid it from disobeying You^{-azwj}?’

قَالَ يَا مُوسَى أَحْسَرُهُ يَوْمَ الْقِيَامَةِ فِي زُمْرَةِ الْمُتَّقِينَ

He^{-azwj} Said: “O Musa^{-as!} I^{-azwj} shall Resurrect him on the Day of Qiyamah in the group of the pious ones!”

قَالَ إِلَهِي فَمَا جَزَاءُ مَنْ صَلَّى الصَّلَاةَ لَوْفَتِهَا لَمْ يَشْغَلْهُ عَنْ وَفْتِهَا دُنْيَا

He^{-as} said: ‘My^{-as} God^{-azwj!} What is a Recompense of the one praying the Salat to its timing, the world not pre-occupying him from its timings?’

قَالَ يَا مُوسَى أُعْطِيهِ سُؤْلَهُ وَ أُبِيحُ جَنَّتِي

He^{-azwj} Said: “O Musa^{-as!} I^{-azwj} shall Give him his request and Legalise My^{-azwj} Paradise for him!”

قَالَ إِلَهِي فَمَا جَزَاءُ مَنْ كَفَلَ الْيَتِيمَ

He^{-as} said: ‘My^{-azwj} God^{-azwj!} What is a Recompense of the one taking the responsibility of an orphan?’

قَالَ أُظِلُّهُ يَوْمَ الْقِيَامَةِ فِي ظِلِّ عَرْشِي

He^{-azwj} Said: “I^{-azwj} shall Shade him on the Day of Qiyamah in the Shade of My^{-azwj} Throne!”

قَالَ فَمَا جَزَاءُ مَنْ أَمَّ الْوُضُوءَ مِنْ حَشِينِكَ

He^{-as} said: ‘(My^{-as} God^{-azwj}!) What is a Recompense of one completing the Wud’u from fearing You^{-azwj}?’

قَالَ يَا مُوسَى أْبَعْتُهُ يَوْمَ الْقِيَامَةِ لَهُ نُورٌ يَتَأَلَّأُ بَيْنَ عَيْنَيْهِ

He^{-azwj} Said: “O Musa^{-as}! I^{-azwj} shall Send a Noor (light) to him on the Day of Qiyamah to shine between his eyes!”

قَالَ إلهي فَمَا جَزَاءُ مَنْ صَامَ شَهْرَ رَمَضَانَ يُرِيدُ بِهِ النَّاسَ

He^{-as} said: ‘My^{-as} God^{-azwj}! What is a Recompense of the one fasting a month of Ramazan intending (showing off to) the people with it?’

قَالَ يَا مُوسَى ثَوَابُهُ كَثُوبٍ مَنْ لَمْ يَصُومْهُ

He^{-azwj} Said: “O Musa^{-as}! His^{-azwj} Reward would be like the reward of the one who did not fast it!”

قَالَ إلهي فَمَا جَزَاءُ مَنْ صَامَ فِي بَيَاضِ النَّهَارِ يَلْتَمِسُ بِذَلِكَ رِضَاكَ

He^{-as} said: ‘My^{-as} God^{-azwj}! What is a Recompense of the one fasting during the brightness of the day seeking Your^{-azwj} Pleasure with that?’

قَالَ يَا مُوسَى لَهُ جَنَّتِي وَ لَهُ الْأَمَانُ مِنْ كُلِّ خَوْفٍ وَ الْعِثْقُ مِنَ النَّارِ.

He^{-azwj} Said: “O Musa^{-as}! For him is My^{-azwj} Paradise, and for him is the security from every fear, and the liberation from the Fire!”³⁶⁰

132 كِتَابُ الْإِمَامَةِ وَ النَّبِيَّةِ، لِعَلِيِّ بْنِ بَابُوَيْهِ عَنْ سَهْلِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الرَّفْقُ كَرَمٌ وَ الْحِلْمُ زَيْنٌ وَ الصَّبْرُ حَيْرٌ مَرْكَبٌ.

The book ‘Al Imamah Wa Al Tabsira’, of Ali Bin Babuwayh, from Sahl Bin Ahmad, from Muhammad Bin Muhammad Bin Al Ash’as,

‘From Musa Bin Ismail son of Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The kindness is generosity, and the forbearance is an adornment, and the patience is the best mounting (ride)’.’³⁶¹

³⁶⁰ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 131

³⁶¹ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 132