

بحار الأنوار

BIHAR AL-ANWAAR

الجزء السابع و الستون

Volume 67

بحار الانوار الجامعة لدرر أخبار الائمة الاطهار

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

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باب 39 العدالة و الخصال التي من كانت فيه ظهرت عدالته و وجبت أخوته و حرمت غيبته

CHAPTER 39 – THE JUSTICE, AND THE CHARACTERISTIC WHICH ONE WHO HAS IN HIM, HIS JUSTICE WOULD BE MANIFESTED, AND HIS BROTHERHOOD OBLIGATED, AND BACKBITING HIM PROHIBITED

1- ل، الخصال أحمد بن إبراهيم بن بكر عن زيد بن محمد البغدادي عن عبد الله بن أحمد بن عامر عن أبيه عن الرضا عن آتائه ع قال قال رسول الله ص من عامل الناس فلم يظلمهم و حدتهم فلم يكذبهم و وعدهم فلم يخلفهم فهو ممن كملت مروته و ظهرت عدالته و وجبت أخوته و حرمت غيبته.

(The book) 'Al Khisaal' – Ahmad Bin Ibrahim Bin Nakr, from Zayd Bin Muhammad Al Baghdady, from Abdullah Bin Ahmad Bin Aamir, from his father,

'From Al-Reza^{asws} said: 'Rasool-Allah^{saww} said: 'One who works (employs) the people so he does not oppress them and narrates to them so does not lie to them and promises them so does not break (these to) them, he would be from the ones having perfected his chivalry, and manifested his justice would be manifested, and his brotherhood would be obligated, and backbiting him prohibited".¹

2- ل، الخصال أبي عن الكُمنداني عن ابن عيسى عن ابن أبي عمير عن عبد الله بن سنان عن أبي عبد الله ع قال: ثلاث من كن فيه أوجب له أربعاً على الناس من إذا حدتهم لم يكذبهم و إذا خالطهم لم يظلمهم و إذا وعدهم لم يخلفهم و وجب أن يظهر في الناس عدالته و يظهر فيهم مروته و أن تحرم عليهم غيبته و أن يحب عليهم أخوته.

(The book) 'Al Khisaal' – My father, from Al Kumandy, from Ibn Isa, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws} having said: 'Three, one who have these in him, four would be obligated for him upon the people – one when narrating to them does not lie to them, and when he mingles with them does not oppress them, and when he promises them does not break (his promises to) them, obligates that his justice is manifested among the people, and his chivalry manifested among them, and that it would be prohibited upon to backbite him, and that his brotherhood be beloved to them".²

3- لي، الأمالي للصدوق ابن مسرور عن ابن عامر عن عمه عن الأزدي عن إبراهيم بن زياد الكرخي عن الصادق ع قال: من صلى خمس صلوات في اليوم و الليلة في جماعة فظنوا به خيراً و أحيوا شهادته.

(The book) 'Al Amaali' of Al Sadouq - Ibn Masrouq, from Ibn Aamir, from his uncle Al Azdy, from Ibrahim Bin Ziyad Al Karkhy,

¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 39 H 1

² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 39 H 2

‘From Al-Sadiq^{-asws} having said: ‘One who prays five Salats during the day and the night in a congregation, think good with him and allow his testimony’³.

4- لي، الأماالي للصدوق أبي عن ابن فُتَيْبَةَ عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ عَنْ نُوحِ بْنِ شُعَيْبٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحٍ عَنْ عَلْقَمَةَ قَالَ قَالَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ ع وَ قَدْ قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ أَخْبِرْنِي عَمَّنْ تُقْبَلُ شَهَادَتُهُ وَ مَنْ لَا تُقْبَلُ فَقَالَ يَا عَلْقَمَةُ كُلُّ مَنْ كَانَ عَلَى فِطْرَةِ الْإِسْلَامِ جازَتْ شَهَادَتُهُ

(The book) ‘Al Amaali’ of Al Sadouq – My father, from Ibn Quteyba, from Hamdan Bin Suleyman, from Nuh Bin Shueyb, from Muhammad Bin Ismail, from Salih, from Alqamah who said,

‘Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws} said, and it had been said to him, ‘O son^{-asws} of Rasool-Allah^{-saww}! Inform me about the one whose testimony is accepted, and the one not accepted’. He^{-asws} said: ‘O Alqamah! Everyone who were to be upon the nature of Al-Islam, his testimony is accepted’.

قَالَ قُلْتُ لَهُ تُقْبَلُ شَهَادَةُ مُقْتَرِفٍ بِالذُّنُوبِ

He (the narrator) said, ‘I said to him^{-asws}, ‘The testimony of one committing the sins is accepted?’

فَقَالَ يَا عَلْقَمَةُ لَوْ لَمْ يُقْبَلْ شَهَادَةُ الْمُقْتَرِفِينَ لِلذُّنُوبِ لَمَا قُبِلَتْ إِلَّا شَهَادَاتُ الْأَنْبِيَاءِ وَ الْأَوْصِيَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ لِأَنَّهُمْ هُمُ الْمَعْصُومُونَ دُونَ سَائِرِ الْخَلْقِ

He^{-asws} said: ‘O Alqamah! If the testimony of the committer of the sins is not accepted, then it will not be accepted except the testimony of the Prophets^{-as} and the successors^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-as}, because they^{-as} are the infallible besides rest of the people.

فَمَنْ لَمْ تَرَهُ بِعَيْنِكَ يَزْكِبُ ذَنْبًا أَوْ لَمْ يَشْهَدْ عَلَيْهِ بِذَلِكَ شَاهِدَانِ فَهُوَ مِنْ أَهْلِ الْعَدَالَةِ وَ السِّرِّ وَ شَهَادَتُهُ مُقْبُولَةٌ وَ إِنْ كَانَ فِي نَفْسِهِ مُذْنِبًا وَ مِنْ اِغْتَابِهِ بِمَا فِيهِ فَهُوَ خَارِجٌ عَنِ وَّلَايَةِ اللَّهِ عَزَّ وَ جَلَّ دَاخِلٌ فِي وَّلَايَةِ الشَّيْطَانِ

The one who you do not see him with your eyes committing a sin, or two witnesses do not testify upon him, so he is from the people of justice and the concealment, and his testimony is accepted, and even if in himself he is a sinner, and the one who backbites him with what is in him would be outside from the Friendship of Allah^{-azwj} Mighty and Majestic, entering into the friendship of Satan^{-la}.

وَ لَقَدْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ مَنْ اِغْتَابَ مُؤْمِنًا بِمَا فِيهِ لَمْ يَجْمَعْ اللَّهُ بَيْنَهُمَا فِي الْجَنَّةِ أَبَدًا وَ مَنْ اِغْتَابَ مُؤْمِنًا بِمَا لَيْسَ فِيهِ انْقَطَعَتِ الْعِصْمَةُ بَيْنَهُمَا وَ كَانَ الْمُغْتَابُ فِي النَّارِ خَالِدًا فِيهَا وَ بَنَسَ الْمَصِيرُ

And my^{-asws} father^{-asws} has narrated to me^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} that Rasool-Allah^{-saww} said: ‘One who backbites a Momin with what is in him, Allah^{-azwj} will not Gather between them in the Paradise, ever! And the one who backbites a

³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 39 H 3

Momin with what isn't in him, the protection is cut off between them, and the backbiter would be in the Fire being eternally in it, and evil is the destination”.

قَالَ عَلَقْمَةُ فَعُلْتُ لِلصَّادِقِ ع يَا ابْنَ رَسُولِ اللَّهِ إِنَّ النَّاسَ يَنْسُبُونَنَا إِلَى عِظَائِمِ الْأُمُورِ وَ قَدْ ضَاقَتْ بِذَلِكَ صُدُورُنَا

Alqamah said, 'I said to Al-Sadiq^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! The people are attributing us to the grievous matters and our chests are constricted due to that!'

فَقَالَ ع يَا عَلَقْمَةُ إِنَّ رِضَا النَّاسِ لَا يُمْلِكُ وَ أَلْسِنَتُهُمْ لَا تُضْبَطُ وَ كَيْفَ تَسْلَمُونَ بِمَا لَمْ يَسْلَمْ مِنْهُ أَنْبِيَاءُ اللَّهِ وَ رُسُلُهُ وَ حُجَجُ اللَّهِ ع

He^{-asws} said: 'O Alqamah! The satisfaction of the people cannot be controlled, and their tongues are not controllable, and how can you be safe from what the Prophets^{-as}, of Allah^{-azwj}, and His^{-azwj} Messengers^{-as}, and Divine Authorities of Allah^{-azwj} were not safe from?

أَمْ لَمْ يَنْسُبُوا يُوسُفَ ع إِلَى أَنَّهُ هَمَّ بِالزَّيْنَا أَمْ لَمْ يَنْسُبُوا أَيُّوبَ ع إِلَى أَنَّهُ ابْتُلِيَ بِدُنُوبِهِ

Are they not attributing Yusuf^{-as} to that he^{-as} had thought of committing adultery? Are they not attributing Ayoub^{-as} to that he^{-as} had been afflicted due to his^{-as} sins?

أَمْ لَمْ يَنْسُبُوا دَاوُدَ ع إِلَى أَنَّهُ تَبَعَ الطَّيْرَ حَتَّى نَظَرَ إِلَى امْرَأَةٍ أُورِيَتْ فَهَوَاهَا وَ أَنَّهُ قَدَّمَ زَوْجَهَا أَمَامَ التَّائِبِينَ حَتَّى قُتِلَ ثُمَّ تَزَوَّجَ بِهَا

Are they not attributing Dawood^{-as} to that he^{-as} pursued the bird until he^{-as} looked at the wife of Owriya, so he^{-as} desired her, and he^{-as} sent her husband in front of the boy until he was killed, then he^{-as} married her?

أَمْ لَمْ يَنْسُبُوا مُوسَى ع إِلَى أَنَّهُ عَيَّبَ وَ آذَوْهُ حَتَّى بَرَّاهُ اللَّهُ بِمَا قَالُوا وَ كَانَ عِنْدَ اللَّهِ وَجِيهًا

Are they not attributing Musa^{-as} to that he^{-as} was impotent, and they hurt him^{-as} until Allah^{-azwj} Disavowed him^{-as} from what they were saying, and he^{-as} was a notable in the Presence of Allah^{-azwj}?

أَمْ لَمْ يَنْسُبُوا جَمِيعَ أَنْبِيَاءِ اللَّهِ إِلَى أَنَّهُمْ سَحَرُوا طَلِبَةَ الدُّنْيَا أَمْ لَمْ يَنْسُبُوا مَرْيَمَ بِنْتَ عِمْرَانَ ع إِلَى أَنَّهُا حَمَلَتْ بِعِيسَى مِنْ رَجُلٍ نَجَارٍ اسْمُهُ يُوسُفُ

Are they not attributing entirety of Prophets^{-as} of Allah^{-azwj} to, that they were sorcerers seeking the world? Are they not attributing Maryam^{-as} Bint Imran^{-as} to that she^{-as} became pregnant with Isa^{-as} from a carpenter man whose name is Yusuf (Joseph the carpenter)?

أَمْ لَمْ يَنْسُبُوا نَبِيَّنَا مُحَمَّدًا ص إِلَى أَنَّهُ شَاعِرٌ مُجَنُونٌ أَمْ لَمْ يَنْسُبُوهُ إِلَى أَنَّهُ هَوَى امْرَأَةَ زَيْدِ بْنِ حَارِثَةَ فَلَمْ يَزَلْ بِهَا حَتَّى اسْتَخْلَصَهَا لِنَفْسِهِ

Are they not attributing our Prophet^{-saww} Muhammad^{-saww} to that he^{-saww} was a poet, insane? Are they not attributing him^{-saww} to that he^{-saww} had desired the wife of Zayd Bin Harisa, so he^{-saww} did not cease with her until he extracted her (got her divorced) for himself^{-saww}?

أَمْ لَمْ يَنْسُبُوهُ يَوْمَ بَدْرٍ إِلَى أَنَّهُ أَخَذَ لِنَفْسِهِ مِنَ الْمَعْتَمِ قَطِيفَةً حَمْرَاءَ حَتَّى أَظْهَرَهُ اللَّهُ عَزَّ وَ جَلَّ عَلَى الْقَطِيفَةِ وَ بَرَّأَ نَبِيَّهُ ع مِنَ الْخِيَانَةِ وَ أَنْزَلَ بِذَلِكَ فِي كِتَابِهِ وَ مَا كَانَ لِيَحْيَى أَنْ يَغْلَى وَ مَنْ يَغْلَى يَأْتِ بِمَا عَلَّ يَوْمَ الْقِيَامَةِ

Are they not attributing him^{-saww}, that on the Day of Badr he^{-saww} took for himself^{-saww} from the war booty, a red shoulder of a sheep until Allah^{-azwj} Mighty and Majestic Revealed unto the shoulder and Disavowed His^{-azwj} Prophet^{-saww} from the betrayal, and Revealed with that in His^{-azwj} Book: **And it was not for a Prophet that he should embezzle; and the one who embezcles will bring what he had embezzled with him on the Day of Qiyamah [3:161]?**

أَمْ لَمْ يُنْسَبُوا إِلَى اللَّهِ عَ يُنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ
وَمَا يُنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

Are they not attributing him^{-saww} to that he^{-saww} was speaking from the whims regarding the son^{-asws} of his^{-saww} uncle^{-as} Ali^{-asws} until Allah^{-azwj} Mighty and Majestic Belied them, so the Glorious Said: **And he does not speak out of (personal) desire [53:3] Surely, it is only a Revelation He Revealed [53:4]?**

أَمْ لَمْ يُنْسَبُوا إِلَى الْكُذِبِ فِي قَوْلِهِ إِنَّهُ رَسُولٌ مِنَ اللَّهِ إِلَيْهِمْ حَتَّىٰ أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ وَ لَقَدْ كَذَّبْتَ رَسُولًا مِنْ قَبْلِكَ فَصَبْرُوا عَلَىٰ مَا كَذَّبُوا وَ أُوذُوا حَتَّىٰ
أَتَاهُمْ نَصْرُنَا

Are they not attributing to the lying in his^{-saww} words that he^{-saww} is a Rasool^{-saww} from Allah^{-azwj} to them, until Allah^{-azwj} Mighty and Majestic Revealed to him^{-saww}: **And the Rasools from before you have been belied, but they were patient upon what they (people) had been belying until Our Help came to them; [6:34]?**

وَ لَقَدْ قَالَ يَوْمًا عُرِجَ بِي الْبَارِحَةَ إِلَى السَّمَاءِ فَقِيلَ وَ اللَّهُ مَا فَارَقَ فِرَاشَهُ طُولَ لَيْلَتِهِ

And one day he^{-saww} said: 'There has been an ascension with me^{-saww} to the sky last night'. So it was said (by Ayesha), 'By Allah^{-azwj}! He^{-saww} did not separated from his^{-saww} bed the length of his^{-saww} night'.

وَ مَا قَالُوا فِي الْأَوْصِيَاءِ أَكْثَرَ مِنْ ذَلِكَ أَمْ لَمْ يُنْسَبُوا سَيِّدَ الْأَوْصِيَاءِ عَ إِلَى أَنَّهُ كَانَ يَطْلُبُ الدُّنْيَا وَ الْمُلْكَ وَ أَنَّهُ كَانَ يُؤَيِّرُ الْفِتْنَةَ عَلَى السُّكُونِ وَ أَنَّهُ يَسْفِكُ
دِمَاءَ الْمُسْلِمِينَ بِغَيْرِ جِلْهَةٍ وَ أَنَّهُ لَوْ كَانَ فِيهِ خَيْرٌ مَا أَمَرَ خَالِدُ بْنُ الْوَلِيدِ بِضَرْبِ عُنُقِهِ

And what they said regarding the successors^{-asws} is more than that! Are they not attributing to the chief of successors^{-asws} (Ali^{-asws}) to that he^{-asws} was seeking the world and the kingdom, and that he^{-asws} had preferred the Fitna (discord) upon the calm, and that he^{-asws} had shed the blood of Muslims without its Permissibility, and had there been any good in him^{-asws}, Khalid Bin Al Waleed would not have been ordered (by Abu Bakr) to strike off his^{-asws} neck?

أَمْ لَمْ يُنْسَبُوا إِلَى أَنَّهُ عَ أَرَادَ أَنْ يَتَزَوَّجَ ابْنَةَ أَبِي جَهْلٍ عَلَى فَاطِمَةَ عَ وَ أَنَّ رَسُولَ اللَّهِ صَ شَكَاهُ عَلَى الْمُنْبَرِ إِلَى الْمُسْلِمِينَ فَقَالَ إِنَّ عَلِيًّا يُرِيدُ أَنْ يَتَزَوَّجَ ابْنَةَ
عَدُوِّ اللَّهِ عَلَى ابْنَةِ نَبِيِّ اللَّهِ أَلَا إِنَّ فَاطِمَةَ بَضْعَةٌ مِنِّي فَمَنْ آذَاهَا فَقَدْ آذَانِي وَ مَنْ سَرَّهَا فَقَدْ سَرَّنِي وَ مَنْ عَاطَهَا فَقَدْ عَاطَنِي

Are they not attributing him^{-asws} to, that he^{-asws} wanted to marry a daughter of Abu Jahl^{-la} (as a second wife) upon (Syeda) Fatima^{-asws}, and that Rasool^{-saww} Allah^{-saww} had complained of him^{-asws} upon the pulpit to the Muslims, so he^{-saww} said: 'Ali^{-asws} wants to marry a daughter of an enemy of Allah^{-azwj} upon a daughter^{-asws} of a Prophet^{-saww} of Allah^{-azwj}! Indeed, (Syeda) Fatima^{-asws} is a part from me^{-saww}, so the one who hurts her^{-asws}, so he has hurt me^{-saww}, and the other one who cheers her^{-asws}, so he has cheered me^{-saww}, and the one who angers her^{-asws} so he has angered me^{-saww}'?

ثُمَّ قَالَ الصَّادِقُ ع يَا عَلْقَمَةُ مَا أَعْجَبَ أَقَاوِيلَ النَّاسِ فِي عَلِيِّ ع كَمْ بَيْنَ مَنْ يَقُولُ إِنَّهُ رَبٌّ مَعْبُودٌ وَ بَيْنَ مَنْ يَقُولُ إِنَّهُ عَبْدٌ عَاصٍ لِّلْمَعْبُودِ وَ لَقَدْ كَانَ قَوْلُ مَنْ يَنْسُبُهُ إِلَى الْعِصْيَانِ أَهْوَنَ عَلَيْهِ مِنْ قَوْلِ مَنْ يَنْسُبُهُ إِلَى الرُّبُوبِيَّةِ

Then Al-Sadiq^{asws} said: 'O Alqamah! How strange are words of the people regarding Ali^{asws}! How many are between the ones who said he^{asws} is the worshipped Lord^{azwj} and the ones who said he is a servant disobedient to the Deity (Allah^{azwj}), and the word of the one attributing him^{asws} to the disobedience was less upon him^{asws} than the word of the one attributing him^{asws} to the Lordship!

يَا عَلْقَمَةُ أَمْ يَقُولُوا فِي اللَّهِ عَزَّ وَ جَلَّ إِنَّهُ ثَالِثُ ثَلَاثَةٍ أَمْ يُسَبِّهُوهُ بِخَلْقِهِ أَمْ يَقُولُوا إِنَّهُ الدَّهْرُ أَمْ يَقُولُوا إِنَّهُ الْفَلَكَ أَمْ يَقُولُوا إِنَّهُ جِسْمٌ أَمْ يَقُولُوا إِنَّهُ صُورَةٌ تَعَالَى اللَّهُ عَنِ ذَلِكَ عُلُوًّا كَبِيرًا

O Alqamah! Are they not saying regarding Allah^{azwj} Mighty and Majestic that He^{azwj} is third of the three? Are they not resembling Him^{azwj} with His^{azwj} creatures? Are they not saying that He^{azwj} is the time? Are they not saying that He^{azwj} is the planet? Are they not saying that He^{azwj} is a body? Are they not saying that he^{azwj} has a face? Allah^{azwj} is Exalted from that, Loftier, Greater!

يَا عَلْقَمَةُ إِنَّ الْأَلْسِنَةَ الَّتِي يَتَنَاوَلُ ذَاتَ اللَّهِ تَعَالَى ذِكْرُهُ بِمَا لَا يَلِيْقُ بِدَاتِهِ كَيْفَ تُحْبَسُ عَنْ تَنَاوُلِكُمْ بِمَا نَكَرْهُنَّهٗ فَ اسْتَعِينُوا بِاللَّهِ وَ اصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَ الْعَاقِبَةُ لِلْمُتَّقِينَ

O Alqamah! The tongues which are talking bad of the Self of Allah^{azwj}, Exalted is His^{azwj} Mention, with what is not related with His^{azwj} Self, how can these be withheld from talking badly about you all with what you dislike? So, ***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].***

فَإِنَّ بَنِي إِسْرَائِيلَ قَالُوا لِمُوسَى أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَ مِنْ بَعْدِ مَا جِئْتَنَا فَقَالَ اللَّهُ عَزَّ وَ جَلَّ لَنْ هُيْمَ يَا مُوسَى عَسَى رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَ يَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ.

The children of Israel had said to Musa^{as}: ***'We have been harmed before you came to us and since you came to us'***. So Allah^{azwj} Mighty and Majestic Said: "Say to them, O Musa^{as}: ***'Perhaps your Lord will Destroy your enemy and Make you rulers in the land, then He will look at how you are behaving' [7:129]'***".⁴

⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 39 H 4

CHAPTER 40 – BY WHAT IS THE PERFECTION OF A PERSON, AND MEANING OF THE CHIVALRY AND THE MAGNANIMITY

1- مع، معاني الأخبار ل، الخصال أحمد بن إبراهيم بن الوليد عن محمد بن أحمد الكاتب رفعه إلى أمير المؤمنين ع أنه قال: كمال الرجل بسبب خصال بأصغريه و أكبريه و هيئته فأما أصغراه فقلبه و لسانه إن قاتل قاتل يجنان و إن تكلم تكلم بلسان و أما أكبراه فعقله و هيئته و جماله.

(The book) 'Ma'any Al Akhbar', (and) 'Al Khisaal' – Ahmad Bin Ibrahim Bin Al Waleed, from Muhammad Bin Ahmad Al Katib,

'Raising it to Amir Al-Momineen^{asws} having said: 'Perfection of the man is by six characteristics, with his small, and his big and his appearance. As for his small, it is his heart and his tongue. If he fights, he fights with his heart (fearlessly), and if he speaks, he speaks with tongue. And as for his big, it is his intellect and his determination, and as for his appearance, his wealth, and his beauty".⁵

2- نهج، نهج البلاغة قال أمير المؤمنين ع قدر الرجل على قدر هيئته و صدقه على قدر مؤثرته و شجاعته على قدر أنفته و عفته على قدر غيرته.

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen^{asws} said: 'The worth of a man is based upon the measurement of his determination and his truthfulness, and his truthfulness is based upon a measurement of his chivalry, and his bravery is based upon a measurement of his firmness, and his chastity is based upon a measurement of his self-esteem".⁶

3- مع، معاني الأخبار عن أبيه عن علي بن إبراهيم عن أبيه عن محمد بن خالد البرقي عن أبي قتادة القمي رفعه إلى أبي عبد الله ع قال: تذاكرنا أمر الفتوة عنده فقال أظنون أن الفتوة بالفسق و الفجور إنما الفتوة طعام موضوع و نائل مبدول و بشر معروف و أذى مكفوف فأما تلك فشطارة و فسق

(The book) 'Ma'any Al Akhbaar' – from his father, from Ali Bin Ibrahim, from his father, from Muhammad Bin Khalid Al Barqy, from Abu Qatada Al Qummi,

'Raising it to Abu Abdullah^{asws} having said: 'We mentioned the matter of manliness in his^{asws} presence. He^{asws} said: 'Are you thinking that the manliness is with the mischief and the immorality? But rather the manliness is placing the food, and spending the obtained, and smiling kindly, and refraining from harming. As for those, it is the cunningness and the mischief'.

ثم قال ما المروءة

Then he^{asws} said: 'What is the magnanimity?'

⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 40 H 1

⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 40 H 2

قُلْنَا لَا نَعْلَمُ

We said, 'We don't know'.

قَالَ الْمُرُوءَةُ وَاللَّهِ أَنْ يَضَعَ الرَّجُلُ خِوَانَهُ فِي فِنَاءِ دَارِهِ.

He^{-asws} said: 'The magnanimity, by Allah^{-azwj}, is the man placing the meal in the courtyard of his house".⁷

⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 40 H 3

CHAPTER 41 – THE SAVIOURS AND THE DESTROYERS

1- ل، الخصال ابنُ الوليدِ عن الصَّفَّارِ عن البرقيِّ عن أبيه عن هارونَ بنِ الجهم عن ثويرِ بنِ أبي فاختة عن المُفضَّلِ بنِ صالحٍ عن سعدِ بنِ طريفٍ عن أبي جعفرٍ مُحَمَّدِ بنِ عليِّ الباقرِ ع قَالَ: ثَلَاثُ دَرَجَاتٍ وَ ثَلَاثُ كَفَّارَاتٍ وَ ثَلَاثُ مُوبِقَاتٍ وَ ثَلَاثُ مُنْجِيَاتٍ

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Al Barqy, from his father, from Haroun Bin Al Jahm, from Suweyr Bin Abu Fakhta, from Al Mufazzal Bin Salih, from Sa'ad Bin Tareyf,

'From Abu Ja'far Muhammad^{asws} Bin Ali Al-Baqir^{asws} having said: 'Three are ranks, and three are expiations, and three are destroyers, and three are saviours.

فَأَمَّا الدَّرَجَاتُ فإِفْشَاءُ السَّلَامِ وَ إِطْعَامُ الطَّعَامِ وَ الصَّلَاةُ بِاللَّيْلِ وَ النَّاسُ نِيَامٌ

As for the ranks, it is initiating the greeting, and feeding the food, and the Salat at night while the people sleep.

وَ الْكَفَّارَاتُ إِسْبَاغُ الوُضوءِ فِي السَّرَاتِ وَ الْمَشْيُ بِاللَّيْلِ وَ النَّهَارِ إِلَى الصَّلَوَاتِ وَ الْمُحَافَظَةُ عَلَى الْجَمَاعَاتِ

And the expiators are perfecting the Wud'u in the severe cold, and the walking at night and the day to the Salats, and the preserving upon the congregation.

وَ أَمَّا الثَّلَاثُ الْمُوبِقَاتُ فَشَحُّ مُطَاعٍ وَ هَوَى مُتَّبِعٌ وَ إِعْجَابُ الْمَرْءِ بِنَفْسِهِ

And as for the three destroyers - a stingy one obeyed, and a whim followed, and the person fascinated with himself.

وَ أَمَّا الْمُنْجِيَاتُ فَخَوْفُ اللَّهِ فِي السِّرِّ وَ الْعَلَانِيَةِ وَ الْقَصْدُ فِي الْعَيْ وَ الْفَقْرُ وَ كَلِمَةُ الْعَدْلِ فِي الرِّضَا وَ السَّخَطِ.

And as for the saviours, it is fearing Allah^{azwj} in the secret and the open, and the moderation in the riches and the poverty, and the just word during the pleasure and the displeasure".⁸

مع، معاني الأخبار ابنُ الوليدِ عن الصَّفَّارِ عن ابنِ عيسى عن مُحَمَّدِ بنِ البرقيِّ عن هارونَ بنِ الجهم مثلهُ إِلَّا أَنَّ فِيهِ وَ الْمَشْيُ بِاللَّيْلِ وَ النَّهَارِ إِلَى الْجَمَاعَاتِ وَ الْمُحَافَظَةُ عَلَى الصَّلَوَاتِ.

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Muhammad Bin Barqy, from Haroun Bin Al Jahm,

'Similar to it, except in it is: 'And the walking by the night and the day to the congregation and preserving upon the Salats".⁹

⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 41 H 1 a

⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 41 H 1 b

2- ل، الخصال الخليل بن أحمد عن ابن صاعد عن يوسف بن موسى القطان وأحمد بن منصور بن سيار معاً عن أحمد بن يونس عن أيوب بن عتبة عن المفضل بن بكر عن قتادة عن أنس عن رسول الله ص قال: ثلاث مهلكات وثلاث منجيات

(The book) 'Al Khisaal' – Al Khaleel Bin Ahmad, from Ibn Said, from Yusuf Bin Musa Al Qattan and Ahmad Bin Mahsour Bin Sayyar, both together from Ahmad Bin Yunuse, from Ayoub Bin Utba, from Al Mufazzal Bin Bukeyr, from Qatada, from Anas (a well-known fabricator),

'From Rasool-Allah^{-saww} having said: 'Three are destroyers and three are saviours!

فَالْمُنْجِيَاتُ حَشْيَةُ اللَّهِ عَزَّ وَجَلَّ فِي السِّرِّ وَالْعَلَانِيَةِ وَالْقَصْدُ فِي الْفَقْرِ وَالْغِنَى وَالْعَدْلُ فِي الرِّضَا وَالْعَصَبِ

The saviours are – fearing Allah^{-azwj} Mighty and Majestic in the secret and the open, and the moderation during the poverty and the riches, and (dispensing) the justice during the pleasure and the displeasure.

وَالثَّلَاثُ الْمُهْلِكَاتُ شَحٌّ مُطَاعٌ وَهَوَى مُتَّبَعٌ وَإِعْجَابٌ بِالنَّفْسِ

And the three destroyers are – a stingy one obeyed, and a whim followed, and the person fascinated with himself'.

وَقَدْ رُوِيَ فِي حَدِيثٍ آخَرَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ الشُّحُّ الْمَطَاعُ سُوءُ الظَّنِّ بِاللَّهِ عَزَّ وَجَلَّ.

And it has been reported in another Hadeeth from Al-Sadiq^{-asws} having said: 'The stingy one obeyed is evil thoughts with Allah^{-azwj} Mighty and Majestic'¹⁰.

3- ل، الخصال محمد بن علي بن الشاه عن أحمد بن محمد بن الحسين عن أحمد بن خالد الخالدي عن محمد بن أحمد بن صالح عن أبيه عن أنس بن محمد عن أبيه عن جعفر بن محمد عن أبيه عن جدّه عن علي بن أبي طالب صلوات الله عليهم عن النبي ص أنّه قال في وصيته له يا علي ثلاث درجات وثلاث كفارات وثلاث مهلكات وثلاث منجيات

(The book) 'Al Khisaal' – Muhammad Bin Ali Bin Al Shah, from Ahmad Bin Muhammad Bin Al-Husayn, from Ahmad Bin Khalid Al Khalidy, from Muhammad Bin Ahmad Bin Salih, from his father, from Anas Bin Muhammad, from his father,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, from the Prophet^{-saww} having said in his^{-saww} bequest to him^{-asws}: 'O Ali^{-asws}! Three are ranks, and three are expiations, and three are destroyers, and three are saviours.

فَأَمَّا الدَّرَجَاتُ فِإِسْبَاغُ الوُضُوءِ فِي السَّبَرَاتِ وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ وَالْمَشْيُ بِاللَّيْلِ وَالنَّهَارِ إِلَى الْجَمَاعَاتِ

As for the ranks – perfecting the Wud'u in the extreme cold, and awaiting the Salat after the Salat, and the waling by the night and day to the congregations.

وَأَمَّا الْكِفَارَاتُ فِإِفْتَاءُ السَّلَامِ وَإِطْعَامُ الطَّعَامِ وَالتَّهَجُّدُ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ

¹⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 41 H 2

And as for the expiations – initiating the greetings, and feeding the food, and the vigil (for Salat) at night while the people sleep.

وَأَمَّا الْمُهْلِكَاتُ فَشُحُّ مَطَاعٍ وَ هَوَى مُتَّبِعٍ وَ إِعْجَابُ الْمَرْءِ بِنَفْسِهِ

And as for the destroyers – a stingy one obeyed, and a whim followed, and the man fascinated with himself.

وَأَمَّا الْمُنْجِيَاتُ فَخَوْفُ اللَّهِ فِي السِّرِّ وَ الْعَلَانِيَةِ وَ الْقَصْدُ فِي الْعَيْ وَ الْفَقْرُ وَ كَلِمَةُ الْعَدْلِ فِي الرِّضَا وَ السَّخَطِ.

And as for the saviours – fearing Allah^{-azwj} in the secret and the open, and the moderating in the riches and the poverty, and the just word during the pleasure and the displeasure”.¹¹

وَ فِي حَدِيثٍ آخَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ لَمَّا سُئِلَ فِي الْمِعْرَاجِ فِيمَا اخْتَصَمَ الْمَلَائِكَةُ الْأَعْلَى قَالَ فِي الدَّرَجَاتِ وَ الْكَفَّارَاتِ

And in another Hadeeth from the Prophet^{-saww}, when he^{-saww} was asked about the ascension, ‘Regarding what the lofty assembly had disputed with?’ He^{-saww} said: ‘Regarding the ranks and the expiations’.

قَالَ فَنُودِيَثُ وَ مَا الدَّرَجَاتُ

He (the narrator) said, ‘I called out, ‘What are the ranks?’

فَقُلْتُ إِسْتَبَاحُ الْوُضُوءِ فِي السَّبَرَاتِ وَ الْمَشْيُ إِلَى الْجُمُعَاتِ وَ انْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ وَ وِلَايَةُ أَهْلِ بَيْتِي حَتَّى الْمَمَاتِ.

I said, ‘Perfecting the Wud’u in the extreme cold, and the walking to the congregation, and awaiting the Salat after the Salat, and my^{-saww} Wilayah and Wilayah of People^{-asws} of the Household until the death”.¹²

4- ل، الخصال ماجيلويه عن عمه عن هارون عن ابن زياد عن جعفر بن محمد عن أبيه عن النبي صلى الله عليه وآله وسلم قال: ثلاث موبقات نكث الصفقة وترك السنة وفراق الجماعة وثلاث منجيات تكف لسانك وتبكي على خطيئتك وتلزم بيتك.

(The book) ‘Al Khisaal’ – Majaylawiya, from his uncle, from Haroun, from Ibn Ziyad,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}: ‘The Prophet^{-saww} said: ‘Three are destroyers – breaking the bargain, and neglecting the Sunnah, and separating the community. And three are saviours – restraining your tongue, and crying upon your sins, and staying in your houses”.¹³

5- سن، المحاسن أبي عن ابن أبي عمير عن بزرخ عن الثمالي عن أبي عبد الله أو علي بن الحسين ع قال قال رسول الله ص ثلاث منجيات وثلاث مهلكات

¹¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 41 H 3 a

¹² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 41 H 3 b

¹³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 41 H 4

(The book) 'Al Mahasin' – My father, from Ibn Abu Umeyr, from Buzurj, from Al Sumali,

'From Abu Abdullah^{-asws}, or Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Three are saviours, and three are destroyers!'

قَالُوا يَا رَسُولَ اللَّهِ مَا الْمُنْجِيَاتُ

They said, 'O Rasool-Allah^{-saww}! What are the saviours?'

قَالَ خَوْفُ اللَّهِ فِي السِّرِّ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ وَالْعَدْلُ فِي الرِّضَا وَالْعَصَبُ وَالْقَصْدُ فِي الْعَنَاءِ وَالْفَقْرُ

He^{-saww} said: 'Fearing Allah^{-azwj} in the secret as if you can see Him^{-azwj}. If you do not happen to be seeing Him^{-azwj}, then surely, He^{-azwj} can See you; and dispensing the justice during the pleasure and the displeasure; and the moderation during the riches and the poverty'.

قَالُوا يَا رَسُولَ اللَّهِ فَمَا الْمُهْلِكَاتُ

They said, 'O Rasool-Allah^{-saww}! What are the destroyers?'

قَالَ هَوَى مُتَّبِعٌ وَ شُحٌّ مُطَاعٌ وَ إِعْجَابٌ الْمَرْءِ بِنَفْسِهِ.

He^{-saww} said: 'A whim followed, and a stingy one obeyed, and the person fascinated with himself'.¹⁴

6- سن، المحاسن أبي عن النوفلي عن السكوبي عن الصادق عن آبائه عن علي ع قال: ثلاث منجيات تكف لسانك و تبكي على خطيبتك و يسئلك بيئتك

(The book) 'Al Majaalis' – My father, from Al Nowfaly, from Al Sakuni,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Three are saviours – restraining your tongue, and crying upon your sins, and expanding your house'.

وَ قَالَ ع طُوبَى لِمَنْ لَزِمَ بَيْتَهُ وَ أَكَلَ قُوتَهُ وَ اشْتَغَلَ بِطَاعَةِ رَبِّهِ وَ بَكَى عَلَى خَطِيئَتِهِ.

And he^{-asws} said: 'Beatitude is for the one who stays in his house, and eats his daily subsistence, and pre-occupies with obeying his Lord^{-azwj}, and crying upon his sins'.¹⁵

7- سن، المحاسن محمد بن علي عن الحسن بن علي بن يوسف عن سيف بن عميرة عن قبض بن المختار عن أبي عبد الله ع قال: المنجيات إطعام الطعام و إفساء السلام و الصلاة بالليل و الناس نيام.

(The book) 'Al Mahaasin' – Muhammad Bin Ali, from Al-Hassan Bin Ali Bin Yusuf, from Sayf Bin Ameyra, from Fayz Bin Al Mukhtar,

¹⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 41 H 5

¹⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 41 H 6

'From Abu Abdullah^{-asws} having said: 'The saviours are – feeding the food, and initiating the greetings, and the Salat at night while the people sleep''.¹⁶

¹⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 41 H 7

CHAPTER 42 – TYPES OF PEOPLE, AND PRAISING THE GOOD FACES AND PRAISING ‘AL BULH’

1- يد، التوحيد لي، الأمالي للصدوق ابن موسى و الفطان و السناني جميعاً عن ابن زكريا الفطان عن محمد بن العباس عن محمد بن أبي السري عن أحمد بن عبد الله بن يونس عن ابن طريف عن ابن نباتة قال: لما جلس علي ع بالخلافة و بايعه الناس صعد المنبر و قال سلوني قبل أن تفقدوني

(The books) ‘Al Tawheed’, (and) ‘Al Amaali’ of Al Sadouq – Ibn Musa, and Al Qattan, and Al Sinany, altogether from Ibn Zakariya Al Qattan, from Muhammad Bin Al Abbas, from Muhammad Bin Abu Al Sary, from Ahmad Bin Abdullah Bin Yunus, from Ibn Tareyf, from Ibn Nubata who said,

‘When Ali^{-asws} sat with the caliphate and the people pledged allegiance to him^{-asws}, he^{-asws} ascended the pulpit and said: ‘Ask me^{-asws} before you^{-asws} lose me^{-asws}!’

فَقَامَ إِلَيْهِ رَجُلٌ مِنْ أَقْصَى الْمَسْجِدِ مُتَوَكِّئًا عَلَى غَكَازَةٍ فَلَمْ يَزَلْ يَتَخَطَّى النَّاسَ حَتَّى دَنَا مِنْهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ ذَلَّنِي عَلَى عَمَلٍ إِذَا أَنَا عَمَلْتُهُ نَجَّيَنِي اللَّهُ مِنَ النَّارِ

A man from the ends of the Masjid stood up to him^{-asws} leaning upon a crutch. He did not cease to cleaving the people until he came near him^{-asws}. He said, ‘O Amir Al-Momineen^{-asws}! Point me upon a deed, when I do it, Allah^{-azwj} would Grant me salvation from the Fire’.

فَقَالَ لَهُ اسْمَعْ يَا هَذَا ثُمَّ افْهَمْ ثُمَّ اسْتَيْقِنْ فَامْتِ الدُّنْيَا بِثَلَاثَةِ بَعَالِمٍ نَاطِقٍ مُسْتَعْمِلٍ لِعِلْمِهِ وَ بَعِيٍّ لَا يَبْحُلُ بِمَالِهِ عَلَى أَهْلِ دِينِ اللَّهِ عَزَّ وَ جَلَّ وَ بِفَقِيرٍ صَابِرٍ

He^{-asws} said to him: ‘Listen, O you, then understand, then be convinced! The world is standing with three – with a speaking scholar utilising his knowledge, and with a rich one not being stingy with his wealth upon the people of the religion of Allah^{-azwj} Mighty and Majestic, and by a poor one being patient.

فَإِذَا كَتَمَ الْعَالِمُ عِلْمَهُ وَ بَحِلَّ الْغَنِيُّ وَ لَمْ يَصْبِرِ الْفَقِيرُ فَعِنْدَهَا الْوَيْلُ وَ الثُّبُورُ وَ عِنْدَهَا يَعْرِفُ الْعَارِفُونَ لِلَّهِ أَنَّ الدَّارَ قَدْ رَجَعَتْ إِلَى بَدْئِهَا أَيْ إِلَى الْكُفْرِ بَعْدَ الْإِيمَانِ

When the scholar conceals his knowledge, and the rich one is stingy, and the poor one is not patient, during it is the doom and ruination, and during it the recognisers of Allah^{-azwj} are recognised. Surely, the house has returned to its beginning, i.e., to the Kufir after the Eman.

أَيُّهَا السَّائِلُ فَلَا تَغْتَبَنَّ بَكثَرَ الْمَسَاجِدِ وَ جَمَاعَةِ أَقْوَامٍ أَجْسَادُهُمْ مُجْتَمِعَةٌ وَ قُلُوبُهُمْ شَتَّى

O you questioner! Do not be deceived with the large numbers of Masjids and gatherings of a people, their bodies are together, but their hearts are disunited.

أَيُّهَا النَّاسُ إِنَّمَا النَّاسُ ثَلَاثَةٌ زَاهِدٌ وَ رَاغِبٌ وَ صَابِرٌ فَأَمَّا الرَّاهِدُ فَلَا يَفْرَحُ بِشَيْءٍ مِنَ الدُّنْيَا أَنَاةً وَ لَا يَحْزَنُ عَلَى شَيْءٍ مِنْهَا فَاتَهُ

O you people! But rather the people are three (types) – an ascetic, and a desirous, and a patient. As for the ascetic, so he is not happy with anything from the world coming to him, nor is he aggrieved upon anything from anything he loses.

وَأَمَّا الصَّابِرُ فَيَبْتِمَتَاهَا بِقَلْبِهِ فَإِنْ أَدْرَكَ مِنْهَا شَيْئاً صَرَفَ عَنْهَا نَفْسَهُ لِمَا يَعْلَمُ مِنْ سُوءِ عَاقِبَتِهَا

And as for the patient, he wishes for it with his heart. If he comes across something from it he turns his self away from it due to what he knows of its evil consequences.

وَأَمَّا الرَّاغِبُ فَلَا يُبَالِي مِنْ حِلِّ أَصَابَتَا أَمْ مِنْ حَرَامِ

And as for the desirous, he does not care whether he attains it from Permissible (means) or from Prohibited’.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ فَمَا عَلَامَةُ الْمُؤْمِنِ فِي ذَلِكَ الزَّمَانِ

He said, ‘O Amir Al-Momineen^{-asws}! What are the signs of the Momin in that time?’

قَالَ يَنْظُرُ إِلَى مَا أَوْجَبَ اللَّهُ عَلَيْهِ مِنْ حَقِّ فَيْتَوَلَّاهُ وَ يَنْظُرُ إِلَى مَا خَالَفَهُ فَيَتَبَرَّأُ مِنْهُ وَإِنْ كَانَ حَبِيباً قَرِيباً

He^{-asws} said: ‘He will look at what Allah^{-azwj} has Obligated upon him of a right, so he befriends him, and he will look at what (who) opposes it, so he disavows from him, and even if he was a beloved, near (of kin)’.

قَالَ صَدَقْتَ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ

He said, ‘You^{-asws} speak the truth, by Allah^{-azwj}, O Amir Al-Momineen^{-asws}!’

ثُمَّ غَابَ الرَّجُلُ فَلَمْ تَرَهُ فَطَلَبَهُ النَّاسُ فَلَمْ يَجِدُوهُ فَتَبَسَّمَ عَلَيَّ عَ عَلَيَّ الْمُنْبَرِ ثُمَّ قَالَ مَا لَكُمْ هَذَا أَخِي الْخَضِرُ عَ.

Then the man disappeared, and we could not see him. The people searched for him but could not find him. Ali^{-asws} smiled upon the pulpit, then said: ‘What is the matter with you all? This is my^{-asws} brother^{-asws} Al-Khizr^{-as}!’¹⁷

2- مع، معاني الأخبار أبي عن الحميري عن هارون عن ابن صدقة عن جعفر بن محمد عن أبيه ع قال قال النبي ص دخلت الجنة فرأيت أكثر أهلها البهة

(The book) ‘Ma’any Al Akhbar’ – My father, from Al Himeyri, from Haroun, from Ibn Sadaqa,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘The Prophet^{-saww} said: ‘I^{-saww} entered the Paradise. I^{-saww} saw a lot of its inhabitants as ‘Al-Bulh’.

قَالَ قُلْتُ مَا الْبُهَّةُ

¹⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 42 H 1

He (the narrator) said, 'I said, 'And what is 'Al-Bulh'?'

فَقَالَ الْعَاقِلُ فِي الْحَيْرِ وَالْعَاقِلُ عَنِ الشَّرِّ الَّذِي يَصُومُ فِي كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ.

He^{-asws} said: 'The intellectual during the good, and the heedless from the evil. The one who fasts three days during every month'.¹⁸

3- ب، قرب الإسناد هارون عن ابن صدقة عن جعفر عن آتائه ع أن النبي ص قال: دخلت الجنة فرأيت أكثر أهلها البله يعني بالبله المتعاقل عن الشر العاقل في الخير والذين يصومون ثلاثة أيام في كل شهر.

(The book) 'Qurb Al Asnaad' – Haroun, from Ibn Sadaqa,

'From Ja'far^{-asws}, from his^{-asws} forefathers^{-asws}: 'The Prophet^{-saww} said: 'I^{-saww} the Paradise. I^{-saww} saw a lot of its inhabitants as 'Al-Bulh', meaning with 'Al-Bulh' – the heedless from the evil, the intellectual in the good, and those fasting three days during every month'.¹⁹

4- ما، الأماالي للشيخ الطوسي ابن المخلد عن جعفر بن محمد بن نصير الخالدي عن القاسم بن محمد بن حماد عن جندل بن والقي عن أبي مالك الأنصاري عن أبي عبد الرحمن السدي عن داود بن أبي هند عن أبي نصر عن أبي سعيد قال قال رسول الله ص اطلبوا الخير عند جسان الوجوه.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Al Mukhallad, from Ja'far Bin Muhammad Bin Nuseyr Al Khalidy, from Al Qasim Bin muhammad Bin Hammad, from Handal Bin Waliq, from Abu Malik Al Ansary, from Abu Abdul Rahman Al Sudy, from Dawood Bin Abu Hind, from Abu Nazra, from Abu Saeed who said,

'Rasool-Allah^{-saww} said: 'Seek the good with the good (radiating) faces'.²⁰

5- ل، الخصال أبي عن سعد بن البرقي عن الحسن بن علي بن فضال عن ثعلبة عن أبي عبد الله ع قال: الرجال ثلاثة رجل بماله ورجل بجاهه ورجل بلسانه وهو أفضل الثلاثة.

(The book) 'Khisaal' – My father, from Sa'ad, from Al Barqy, from Al-Hassan Bin Ali Bin Fazzal, from Sa'alba,

'From Abu Abdullah^{-asws} having said: 'The men are three (types) – a man with his wealth, and a man with his dignity, and a man with his tongue, and he is superior of the three'.²¹

6- ل، الخصال وهذا الإسناد قال قال أمير المؤمنين ع الرجال ثلاثة عاقل و أحمق و فاجر فالعاقل الدين شريعته و الحلم طبيعته و الرأي سجيته إن سئل أجاب و إن تكلم أصاب و إن سمع وعى و إن حدث صدق و إن اطمأن إليه أخذ وقي

(The book) 'Al Khisaaal' – And by this chain, said,

'Amir Al-Momineen^{-asws} said: 'The men are three (types) – An intellectual, and an idiot, and immoral. The intellectual, the religion is his law, and the forbearance is his nature, and the

¹⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 42 H 2

¹⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 42 H 3

²⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 42 H 4

²¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 42 H 5

view is his character. If he is asked, he answers, and if he speaks, he is correct, and if he hears he retains, and if he narrates, he is truthful, and if anyone entrusts to him, he is loyal (fulfils).

وَ الْأَحْمَقُ إِنْ اسْتَنْبَهَ بِجَمِيلِ عَقْلٍ وَ إِنْ اسْتَنْزَلَ عَنْ حُسْنِ تَرْكٍ وَ إِنْ حُمِلَ عَلَى جَهْلِ جَهْلٍ وَ إِنْ حَدَّثَ كَذَبَ لَا يَفْقَهُ وَ إِنْ فُهِمَ لَمْ يَفْقَهُ

And the idiot, if you were to alert him with beauty (of Eman/good deeds), he is heedless, and if he were to descend from goodness he would neglect, and he is carried upon ignorance, he ignores, and if he narrates, he lies without understanding it, and even if he were to be made to understand, he will not understand it.

وَ الْفَاجِرُ إِنْ ائْتَمَّتْهُ خَانَكَ وَ إِنْ صَاحَبْتَهُ شَانَكَ وَ إِنْ وَثِقْتَ بِهِ لَمْ يَنْصَحْكَ.

And the immoral, if you entrust him, he betrays you, and if you accompany him, he is your adversary, and if you were to trust him, he will not give you good advice".²²

7- ل، الخصال أحمد بن محمد بن عبد الرحمن المقرئ عن محمد بن جعفر الجرجاني عن محمد بن الحسن المؤصلي عن محمد بن عاصم الطريفي عن عياش بن زياد بن الحسن عن زياد بن الحسن عن موسى بن جعفر عن أبيه ع قال: الناس على أربعة أصناف جاهل متردي [متردي] معانق هواه و عابد متغوي [متغوي] كلما ازداد عبادة ازداد كبراً و عالم يريد أن يوطأ عقباة و يحب تحمده الناس و عارف على طريق الحق يحب القيام به فهو عاجز أو مغلوب فهذا أمثل أهل زمانك و أرحمهم عقلاً.

(The book) 'Al Khisaal' – Ahmad Bin Muhammad Bin Abdul Rahman Al Muqry, from Muhammad Bin Ja'far Al Jurjany, from Muhammad Bin Al-Hassan Al Mowsily, from Muhammad Bin Aasim Al Tarefy, from Ayyash Bin Zayd Bin Al-Hassan, from Zayd Bin Al-Hassan,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'The people are upon four types – an ignorant degenerate (rebellious) embracing his whims; and a deviated worshipper. Every time he increases worship, he increases in arrogance; and a scholar treading on his heels and loves praises of the people; and a gnostic upon the path of truth. He loves staying with it, so he is either unable or overcome. So this is an example of the people of your time and their most reasonable in intellect".²³

8- ل، الخصال أبي و ابن الوليد معاً عن سعد بن النهدي رفته إلى الحسن بن علي ع قال: الناس أربعة فمنهم من له خلق و لا خلق له و منهم من له خلق و لا خلق له قد ذهب الربيع و هو الذي لا خلق و لا خلق له و ذلك شر الناس و منهم من له خلق و خلق فذلك خير الناس.

(The book) 'Al Khisaal' – My father and Ibn Al Waleed, both together from Sa'ad, from Al Nahdy, raising it to,

'Al-Hassan^{-asws} Bin Ali^{-asws} said: 'The people are four (types). From them is one having manners for him and there is no creativity for him, and from them is one having creativity for him and no manners for him, and the fourth is gone and he is the one neither having creativity nor manners for him, and that is the vilest of the people, and from them is one having manners for him and creativity. That is best of the people".²⁴

²² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 42 H 6

²³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 42 H 7

²⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 42 H 8

9- ل، الخصال ابن مسرور عن ابن بطة عن البرقي عن أبيه رفته إلى زرارة بن أوفى قال: دخلت على علي بن الحسين ع فقال يا زرارة الناس في زماننا على ست طبقات أسد و ذئب و ثعلب و كلب و خنزير و شاة

(The book) 'Al Khisaal' – Ibn Masrour, from Ibn Buttah, from Al Barqy, from his father raising it to Zurara Bin Awfa who said,

'I entered to see Ali^{-asws} Bin Al-Husayn^{-asws}. He^{-asws} said: 'O Zurara! The people in our time are upon six categories – a lion, and a wolf, and a fox, and a dog, and a pig, and a sheep.

فأما الأسد فملوك الدنيا يحب كل واحد منهم أن يغلب و لا يغلب و أما الذئب فتجاركم يذموا إذا اشتروا و يمدحوا إذا باعوا

As for the lion, these are kings of the world. Each one of them loved to overcome and not be overcome. And as for the wolf, these are your businessmen. They condemn (the merchandise) when they buy, and praise (the merchandise) when they sell.

و أما الثعلب فهؤلاء الذين يأكلون بأديانهم و لا يكون في قلوبهم ما يصفون بألسنتهم و أما الكلب يهر على الناس بلسانيه و يكرهه الناس من شره
لسانيه

And as for the fox, they are those consuming with their religions (priests), and there does not happen to be in their hearts what they are describing with their tongues. And as for the dog, he howls upon the people with his tongue and the people are abhorring from the evil of his tongue.

و أما الخنزير فهؤلاء المحدثون و أشباههم لا يدعون إلى فاحشة إلا أجابوا و أما الشاة فالذين بخر شعورهم و يؤكل لحومهم و يكسر عظامهم

And as for the pig, they are the effeminate and their like. They are not calling to immorality except they are being answered. And as for the sheep, the ones whose hair is shaved, and their flesh is eaten, and their bones are broken.

فكيف تصنع الشاة بين أسد و ذئب و ثعلب و كلب و خنزير.

So what will the sheep do in-between a lion, and a wolf, and a fox, and a dog, and a pig?"²⁵

10- ل، الخصال أبي و ابن الوليد معاً عن محمد الطار و أحمد بن إدريس معاً عن الأشعري عن جعفر بن محمد بن عبد الله عن ابن أبي يحيى الواسطي عن ذكره أنه قال لأبي عبد الله ع أ ترى هذا الخلق كله من الناس

(The book) 'Al Khisaal' – My father and Ibn Al Waleed, from Muhammad Al Attar and Ahmad Bin Idrees, both together from Al Ashary, from Ja'far Bin Muhammad Bin Abdullah, from Ibn Abu Yahya Al Wasity, from the one who mentioned it,

'He said to Abu Abdullah^{-asws}, 'What is your view of these creatures, all of them from the people?'

²⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 42 H 9

فَقَالَ أَلَيْ مِنْهُمْ التَّارِكُ لِلسَّوَاكِ وَ الْمُتَرَجِّعُ فِي مَوْضِعِ الصَّبِيحِ وَ الدَّاخِلُ فِيمَا لَا يَعْينُهُ وَ الْمَمَارِي فِيمَا لَا عِلْمَ لَهُ بِهِ وَ الْمَتَمَرِّضُ مِنْ عَيْرِ عِلَّةٍ وَ الْمُنْتَشِعَتِ
مِنْ عَيْرِ مُصِيبَةٍ

He^{-asws} said: ‘Throw out from them the neglecter of brushing the teeth, and the one squatting in the narrow place, and the one entering into what does not concern him, and the show-off in what there is no knowledge for him with it, and the one pretending to be sick from without there being any illness, and the dishevelled from without any calamity.

وَ الْمُخَالِفَ عَلَى أَصْحَابِهِ فِي الْحَقِّ وَ قَدِ اتَّقُوا عَلَيْهِ وَ الْمُفْتَخِرَ يَفْتَخِرُ بِآبَائِهِ وَ هُوَ خَلُوٌ مِنْ صَالِحِ أَعْمَالِهِمْ فَهُوَ بِمَنْزِلَةِ الْحَلَنْجِ يُشْتَرُ لِحَا عَنْ لِحَا حَتَّى
يُوصَلَ إِلَى جَوْهَرِيَّتِهِ وَ هُوَ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا.

And the disagree with his companions regarding the truth, and they have agreed upon it, and the proud priding with his forefathers and he is vacant from their righteous deeds, so he is at the status of the heather. A sap after sap is peeled off until one arrives to its core, and he is like what Allah^{-azwj} Mighty and Majestic Said: **Surely, they are only like the cattle. But they are more straying of the way [25:44]**’.²⁶

11- ين، كتاب حسين بن سعيد و النوادر بغض أصحابنا عن حنان بن سدير عن محمد بن طلحة عن زرارة عن أبي جعفر ع قال سمعته يقول أما
عبد كان له صورة حسنة مع موضع لا يشينه ثم تواضع لله كان من خالصة الله

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – one of our companions, from Hanan Bin Sadeyr, from Muhammad Bin Talha, from Zurara,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘Whichever servant having a good face (radiant face) for him along with a position not disgracing him, then he humbles to Allah^{-azwj}, would be from the sincere ones of Allah^{-azwj}’.

قَالَ قُلْتُ مَا مَوْضِعٌ لَا يَشِينُهُ

He (the narrator) said, ‘I said, ‘What is a position not disgracing him?’

قَالَ لَا يَكُونُ ضَرْبٌ فِيهِ سَفَاحٌ.

He^{-asws} said: ‘There does not happen to be an occupation wherein is adultery (immorality)’.²⁷

12- ما، الأماي للشيخ الطوسي جماعة عن أبي المفضل عن عبد الله بن محمد بن عبيد عن أبي الحسن الثالث ع قال: سمعته يسر من رأى يقول العوغاء
قتله الأنبياء و العامة اسم مشتق من العمى ما رضي الله أن شبههم بالأنعام حتى قال بل هم أضل.

(The book) ‘Al Amaali’ – of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Abdullah Bin Muhammad Bin Ubeyd,

²⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 42 H 10

²⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 42 H 11

'From Abu Al-Hassan^{-asws} the 3rd, he (the narrator) said, 'I heard him^{-asws} saying at Surmanray: 'The mob killed the Prophets^{-as}, and the generality (Al-Amma) is a name derived from the blindness (Al-A'ama). Allah^{-azwj} was not Pleased that He^{-azwj} resembles them with the cattle until He^{-azwj} Said: **But they are more straying of the way [25:44]**'.²⁸

13- نَحَجُ، نَحَجُ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي صِفَةِ الْغُرَعَاءِ هُمْ الَّذِينَ إِذَا اجْتَمَعُوا غَلَبُوا وَإِذَا تَفَرَّقُوا لَمْ يُعْرَفُوا

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen^{-asws} said in describing the mob: 'They are those when they gather, they overcome, and when they are separate, they are not recognised'.

وَقِيلَ بَلْ قَالَ إِذَا اجْتَمَعُوا ضُرُّوا وَإِذَا تَفَرَّقُوا نَفَعُوا فَعَلِمْنَا مَضْرَّةَ اجْتِمَاعِهِمْ فَمَا مَنَعَهُ أَفْتِرَاقِهِمْ

And it is said, 'But he^{-asws} said: 'When they gather, they are harmful, and when they are separate, they are beneficial'. So it was said, 'We have known of the harm of their gathering, but what is a benefit of their being separate?'

فَقَالَ يَرْجِعُ [أَصْحَابُ] الْمِهَنِ إِلَى مِهَنِهِمْ فَيَنْتَفِعُ النَّاسُ بِهِنَّ كَرُجُوعِ الْبَنَّاءِ إِلَى بِنَائِهِ وَ النَّسَّاجِ إِلَى مَنْسَجِهِ وَ الْحُبَّازِ إِلَى مَخْبِزِهِ.

He^{-asws} said: 'The ones with the professions will return to their professions, so the people benefit with them, like the returning of the builder to his construction, and the weaver to his textile, and the baker to his bakery'.²⁹

وَقَالَ ع وَ قَدْ أُبْجِنَ وَمَعَهُ غُرَعَاءٌ فَقَالَ لَا مَرْحَبًا بِوُجُوهِ لَا تُرَى إِلَّا عِنْدَ كُلِّ سَوَاءٍ.

And he^{-asws} said, and a dwarf had come and with him was a mob. He^{-asws} said: 'There is no welcome for the faces not seen except in every darkness'.³⁰

14- نَحَجُ، نَحَجُ الْبَلَاغَةَ مِنْ كَلَامِهِ لُهُ ع شُغِلَ مِنَ الْجَنَّةِ وَ النَّارِ أَمَامَهُ سَاعٌ سَرِيعٌ نَجًا وَ طَالِبٌ بَطِيءٌ رَجَا وَ مُقَصِّرٌ فِي النَّارِ هَوَى

(The book) 'Nahj Al Balagah' –

'From a speech of his^{-asws}: 'He is pre-occupied, the one who has the Paradise and the Fire in front of him (his view). A quick striver attains salvation, and a seeker delayed has hopes, and a reducer would collapse in the Fire.

الْيَمِينِ وَ الشِّمَالِ مَضَلَّةٌ وَ الطَّرِيقُ الْوَسْطَى هِيَ الْجَادَّةُ عَلَيْهَا بَاقِي الْكِتَابِ وَ آثَارُ النَّبِيِّ وَ مِنْهَا مَنَعْدُ السُّنَّةِ وَ إِلَيْهَا مَصِيرُ الْعَاقِبَةِ

On the right and the left are straying (paths) while the middle path, it is the avenue. Upon it remain the Book and the traces (Ahadeeth) of the Prophet-hood, and from it the Sunnah is saved, and to it is the consequential destination.

²⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 42 H 12

²⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 42 H 13 a

³⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 42 H 13 b

هَلَكَ مَنْ ادَّعى وَ خَابَ مَنْ افْتَرى مِنْ أُبْدى صَفْحَتَهُ لِلْحَقِّ هَلَكَ عِنْدَ جَهْلَةِ النَّاسِ وَ كَفَى بِالْمُرءِ جَهْلًا أَنْ لَا يَعْرِفَ قَدْرَهُ

Destroyed is the one who claims, and disappointed is the one who fabricates. One whose book begins for the truth would be destroyed in the presence of ignorance of the people, and it suffice with the person as ignorance that he does not recognise his own worth.

لَا يَهْلِكُ عَلَى التَّقْوَى سِنْخُ أَصْلِ وَ لَا يَظْمَأُ عَلَيْهَا زَرْعُ قَوْمٍ فَاسْتَبْرَأُوا بِنُيُوتِكُمْ وَ أَصْلِحُوا ذَاتَ بَيْنِكُمْ وَ التَّوْبَةُ مِنْ وِرَائِكُمْ فَلَا يَحْمَدُ حَامِدٌ إِلَّا رَبَّهُ وَ لَا يَلْمُ لَاتِمٌ إِلَّا نَفْسَهُ.

There is no destruction upon the piety being an original root, nor will the cultivation of a people be thirsty. Conceal in your house and reconcile between you, and the repentance is behind you, so a praising one should not praise except his Lord^{azwj}, nor should a blamer blame except himself!³¹

15 كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، عَنِ الْقَاسِمِ بْنِ عَلِيِّ الْعُلُوِيِّ عَنِ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ أَبِيهِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص طُوبَى لِمَنْ رَأَى مَنْ رَأَى وَ طُوبَى لِمَنْ رَأَى مَنْ رَأَى إِلَى السَّابِعِ ثُمَّ سَكَتَ.

The book 'Al Imamah Wa Al Tabsirah' – 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} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Beatitude is for the one who has seen me^{-saww}, and beatitude is for the one sees the one who has seen me^{-saww}, and beatitude is for the one who sees the one who has seen me^{-saww}' – up to the seventh, then he^{-saww} was silent'.³²

³¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 42 H 14

³² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 42 H 15

CHAPTER 43 – LOVE OF ALLAH^{-azwj} THE EXALTED

الآيات

The Verses –

البقرة وَ مِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَندَاداً يُحِبُّوهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

(Surah) Al Baqarah - **And from the people there are ones who take rivals besides Allah. They love them like the love for Allah; and those who believe are more intense in love for Allah [2:165].**

آل عمران قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

(Surah) Aal e Imran^{as} - **Say (O Rasool): 'If you love Allah, then follow me. Allah will Love you and Forgive you your sins; and Allah is Forgiving, Merciful' [3:31].**

المائدة وَ قَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ الْآيَةَ

(Surah) Al Maidah - **And the Jews and the Christians say, 'We are the children of Allah and His Beloved ones'. Say, 'So why does He Punish you for your sins? [5:18] – the Verse.**

وَ قَالَ تَعَالَى فَسَوْفَ يَا أَيُّهَا اللَّهُ يَقُومُ يُحِبُّهُمْ وَ يُحِبُّونَهُ

And the Exalted Said: **then soon Allah would Come with a people He would be Loving them, and they would be loving Him, [5:54].**

التوبة قُلْ إِنْ كَانَ آبَاؤُكُمْ وَ أَبْنَاؤُكُمْ وَ إِخْوَانُكُمْ وَ أَزْوَاجُكُمْ وَ عَشِيرَتُكُمْ وَ أَمْوَالٌ اقْتَرَفْتُمُوهَا وَ تِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَ مَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَ رَسُولِهِ وَ جِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

(Surah) 'Al Tawbah' - **Say: 'If it was your fathers, and your sons, and your brethren, and your wives, and your clan, and your acquired wealth, and the slowdown in trade you fear, and the dwellings you are pleased with are more beloved to you than Allah and His Rasool and the Jihad in the Way of Allah, then wait until Allah Comes with his Command; and Allah does not Guide the mischief making people' [9:24].**

الشعراء فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ

(Surah) Al Shoara - **So these are enemies to me, except Lord of the Worlds [26:77]**

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ

The One Who Created me, so He Guides me [26:78]

وَ الَّذِي هُوَ يُطْعِمُنِي وَ يَسْقِينِي

And the One Who Feeds me and Quenches me [26:79]

وَ إِذَا مَرَضْتُ فَهُوَ يَشْفِينِي

And when I am sick, He Heals me [26:80]

وَ الَّذِي يُمَيِّتُنِي ثُمَّ يُحْيِينِي

And the One Who will Cause me to die, then Revive me [26:81]

وَ الَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ

And the One Who, I hope will Forgive my mistakes for me on the Day of Judgement [26:82]

الجمعة فل يا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ.

(Surah) Al Jummah - **Say: ‘O you, those who are Jews! If you are alleging that you are the friends of Allah besides the people, then wish for the death if you were truthful’ [62:6].**

، و في النسخة المخطوطة بعد ذلك بياض نحو صفحة، و ذلك لاجل كتابة التفسير و لم يكتب.

Note: And in the manuscript copy after that, it is blank about a page, for the purpose of writing the interpretation, and it was not written.

1- لي، الأماالي للصدوق الصائغ عن مُحَمَّد بن أَيُّوب عن إبراهيم بن موسى عن هشام بن يوسف عن عَبْدِ اللَّهِ بن سُلَيْمَانَ عن مُحَمَّد بن عَلِيّ بن عَبْدِ اللَّهِ بن عَبَّاسٍ عن أَبِيهِ عن ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص أَحِبُّوا اللَّهَ لِمَا يَغْدُوْكُمْ بِهِ مِنْ نِعْمَةٍ وَ أَحِبُّوا لِحُبِّ اللَّهِ عَزَّ وَ جَلَّ وَ أَحِبُّوا أَهْلَ بَيْتِي لِجِيّ.

(The book) ‘Al Amaali’ – of Al Sadouq – Al Saig, from Muhammad Bin Ayoub, from Ibrahim Bin Musa, from Hisham Bin Yusuf, from Abdullah Bin Suleyman, from Muhammad Bin Ali Bin Abdullah Bin Abbas, from his father Ibn Abbas who said,

‘Rasool-Allah^{-saww} said: ‘Love Allah^{-azwj} due to what He^{-azwj} has Provided you all with of bounties and love me^{-saww} for the love of Allah^{-azwj} Mighty and Majestic, and love People^{-asws} of my^{-saww} Household for my^{-saww} love’³³.

2- لي، الأماالي للصدوق أَبِي عن سَعْدِ عَنِ ابْنِ أَبِي الحُطَّابِ عن مُحَمَّد بن سِنَانٍ عَنِ الْمُفَضَّلِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ فِيْمَا نَاحَى اللَّهَ عَزَّ وَ جَلَّ بِهِ مُوسَى بَنَ عِمْرَانَ ع أَنْ قَالَ لَهُ يَا ابْنَ عِمْرَانَ كَذَّبَ مَنْ زَعَمَ أَنَّهُ يُجِئُنِي فِإِذَا جِنَّهُ اللَّيْلُ نَامَ عَنِّي أَلَيْسَ كُلُّ مُحِبِّ مُحِبِّ حَلْوَةِ حَبِيْبِهِ

(The book) ‘Al Amaali’ of Al Sadouq – My father, from Sa’ad, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Al Mufazzal,

‘From Abu Abdullah^{-asws} said: ‘It was among what Allah^{-azwj} Mighty and Majestic Whispered with to Musa^{-as} Bin Imran^{-as}, He^{-azwj} Said to him^{-as}: “O son^{-as} of Imran^{-as}! He is lying, the one

³³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 43 H 1

who claims that he loves Me^{-azwj}, but when the night shields, he sleeps from Me^{-azwj}. Doesn't every loving one loves to be alone with his beloved?

هَذَا أَنَا يَا ابْنَ عِمْرَانَ مُطَّلِعٌ عَلَى أَجْبَائِي إِذَا جَنَّهُمُ اللَّيْلُ حَوْلَتْ أَبْصَارُهُمْ مِنْ قُلُوبِهِمْ وَ مَثَلْتُ عُقُوبَتِي بَيْنَ أَعْيُنِهِمْ يُخَاطِبُونِي عَنِ الْمَشَاهِدَةِ وَ يُكَلِّمُونِي عَنِ الْخُصُورِ

Here I^{-azwj} am, O son^{-as} of Imran^{-as}, Noticing upon My^{-azwj} loving ones! When the night shields, they transform their sights from their hearts and install My^{-azwj} Punishment in front of their eyes, addressing Me^{-azwj} about the witnessing and they speak to Me^{-azwj} about the Presence!

يَا ابْنَ عِمْرَانَ هَبْ لِي مِنْ قَلْبِكَ الْخُشُوعَ وَ مِنْ بَدَنِكَ الْخُشُوعَ وَ مِنْ عَيْنِكَ الدُّمُوعَ فِي ظِلِّمِ اللَّيْلِ وَ ادْعُنِي فَإِنَّكَ تَجِدُنِي قَرِيباً حَيِّياً.

O son^{-as} of Imran^{-as}! Grant to Me^{-azwj} the compliance from your^{-as} heart and the humbleness from your^{-as} body, the tears from your^{-as} eyes in the darkness of the night, and supplicate to Me^{-azwj}, for you^{-as} will find Me^{-azwj} near, Answering''³⁴

3- لي، الأماالي للصدوق ابن المتوكل عن علي عن أبيه عن ابن أبي عمير عن سمع أبا عبد الله ع يقول ما أحب الله عز وجل من عناه

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Ali, from his father, from Ibn Abu Umeyr,

'From the one who heard Abu Abdullah^{-asws} saying: 'Allah^{-azwj} Mighty and Majestic does not Love the one who disobeys Him^{-azwj}'.

ثُمَّ مَثَّلَ فَقَالَ

تَعْصِي الْإِلَهَ وَ أَنْتَ تُظَاهِرُ حُبَّهُ- هَذَا مَحَالٌ فِي الْفِعَالِ بَدِيع-
لَوْ كَانَ حُبُّكَ صَادِقاً لَأَطَعْتَهُ- إِنَّ الْمُحِبَّ لِمَنْ يُحِبُّ مُطِيعٌ.

Then he^{-asws} gave an example he^{-asws} said (a couplet): 'You are disobeying God^{-azwj} while you are manifesting love for Him^{-azwj}? This is impossible in a wonderful deed. Had your love been true, you would have obeyed Him^{-azwj}. The lover tends to be obedient to the one he loves''³⁵

4- ثو، ثواب الأعمال ل، الخصال ماجيلويه عن محمد العطار عن الأشعري عن سهل عن إبراهيم بن داود البغدادي عن أخيه سليمان بإسناده رفعه قال رجل للنبي ص يا رسول الله علمني شيئاً إذا أنا فعلته أحببني الله من السماء و أحببني الناس من الأرض

(The books) 'Sawaab Al Amaal', (and) 'Al Khisaal' – Majaylawiya, from Muhammad Al Attar, from Al Ashary, from Sahl, from Ibrahim Bin Dawood Al Yaqouby, from his brother Suleyman, by his chain raising it,

'A man said to the Prophet^{-saww}, 'O Rasool-Allah^{-saww}! Teach me something, when I do it, Allah^{-azwj} will Love me from the sky, and the people would love me from the earth!'

³⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 43 H 2

³⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 43 H 3

فَقَالَ لَهُ ارْغَبْ فِيَمَا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ يُحِبُّكَ اللَّهُ وَ ارْهَدْ فِيَمَا عِنْدَ النَّاسِ يُحِبُّكَ النَّاسُ.

He^{-saww} said to him: ‘Be desirous regarding what is in the Presence of Allah^{-azwj} Mighty and Majestic, Allah^{-azwj} will Love you, and be ascetic in what is in the possession of the people, the people will love you’.³⁶

5- ل، الخصال أبي عن أحمد بن إدريس عن الأشعري عن موسى بن جعفر البغدادي عن عبيد الله بن عبد الله بن عروة عن شعيب عن أبي بصير عن أبي عبد الله قال: خمسة لا ينامون الهائم بدم يسنفكه و ذو مال كثير لا أمين له و القائل في الناس الزور و البهتان عن عرض من الدنيا يناله و المأخوذ بالمال الكثير و لا مال له و المحب حبيباً يتوقع فراقه.

(The book) ‘Al Khisaal’ – My father, from Ahmad Bin Idrees, from Al Ashary, from Musa Bin Ja’far Al Baghdady, from Ubeydullah Bin Abdullah Bin Urwah, from Shueyb, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘Five will not sleep – the one worried for the blood he had shed, and one with a lot of wealth having no security for him, and the speaker among the people with the falsities and the slanders to attain from the display of the world, and the one seized for a lot of wealth and there is no wealth for him, and the lover loving a beloved anticipating separation from him’.³⁷

6- ما، الأمالي للشيخ الطوسي المفيد عن التمار عن محمد بن القاسم الأتباري عن أبيه عن الحسين بن سليمان عن أبي جعفر الطائي عن وهب بن منبه قال: قرأت في الزبور يا داود اسمع مني ما أقول و الحق أقول من أتاني و هو يجني أدخلته الجنة الحبر.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Tammar, from Muhammad Bin Al Qasim Al Anbari, from his father, from Al-Husayn Bin Suleyman, from Abu Ja’far Al Taie, from Wahab Bin Munabbih who said,

‘I read in the Psalms: “O Dawood^{-as}! Listen from Me^{-azwj} what I^{-azwj} am Saying, and I^{-azwj} am Saying the truth! One who comes to Me^{-azwj} and he loves Me^{-azwj}, I^{-azwj} shall enter him into the Paradise!” – the report’.³⁸ (Is this a Hadeeth or not)

7- ع، علل الشرائع ابن المتوكّل عن السعدآبادي عن البرقي عن عبد العظيم الحسيني عن ابن أبي عمير عن عبد الله بن الفضل عن شيخ من أهل الكوفة عن جده من قبل أبيه و اسمه سليمان بن عبد الله الهاشمي قال سمعت محمد بن علي ع يقول قال رسول الله ص للناس و هم مجتمعون عنده أجبوا الله لما يعدوكم به من نعمة و أجبوني لله عزّ و جلّ و أجبوا قرابتي لي.

(The book) ‘Ilal Al Sharaie’ – Ibn Al Mutawakkil, from Al Asadabady, from Al Barqy, from Abdul Azeem Al Hasany, from Ibn Abu Umeyr, from Abdullah Bin Al Fazl, from a sheykh from the people of Al Kufa, from his grandfather from the direction of his mother, and his name is Suleyman Bin Abdullah Al Hasmiry who said,

‘I heard Muhammad Bin Ali^{-asws} saying: ‘Rasool-Allah^{-saww} said to the people, and they had gathered in his^{-saww} presence: ‘Love Allah^{-azwj} for what He^{-azwj} has Provided you all with of the bounties and love me^{-saww} for Allah^{-azwj} Mighty and Majestic and love my^{-saww} relatives of mine^{-asws}’.³⁹

³⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 43 H 4

³⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 43 H 5

³⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 43 H 6

³⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 43 H 7

8- ع، علل الشرائع طاهر بن محمد بن إدريس عن محمد بن عثمان الأروبي عن الحسن بن مهاجر عن هشام بن خالد عن الحسن بن يحيى عن صدقة بن عبد الله عن هشام عن أنس عن النبي ص عن جبرئيل قال: قال الله تبارك وتعالى من أهان لي ولياً فقد بارزني بالمحاربة

(The book) 'Ilal Al Sharaie' – Tahir Bin Muhammad Bin Idrees, from Muhammad Bin usman Al Harwy, from Al-Hassan Bin Muhajir, from Hisham Bin Khalid, from Al-Hassan Bin Yahya, from Sadaqa Bin Abdullah, from Hisham, from Anas (well-known fabricator),

'From the Prophet^{-saww}, from Jibraeel^{-as} having said: 'Allah^{-azwj} Blessed and Exalted Said: "One who demeans a friend of Mine^{-azwj} so he has duelled Me^{-azwj} with the battle!

وَمَا تَرَدَّدْتُ فِي شَيْءٍ أَنَا فَاعِلُهُ مَا تَرَدَّدْتُ فِي قَبْضِ نَفْسِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَ أَكْرَهُ مَسَاءَتَهُ وَ لَا بُدَّ لَهُ مِنْهُ

And I^{-azwj} have not Hesitated regarding anything I^{-azwj} Do as I^{-azwj} Hesitate in Capturing the soul of a Momin. He dislikes the death and I^{-azwj} Dislike his evil deeds, and there is no escape for him from it!

وَمَا يَتَقَرَّبُ إِلَيَّ عَبْدِي بِمِثْلِ آدَاءٍ مَا افْتَرَضْتُ عَلَيْهِ وَ لَا يَزَالُ عَبْدِي يَتَهَلَّلُ إِلَيَّ حَتَّى أُجِبَّهُ وَ مَنْ أَحْبَبْتُهُ كُنْتُ لَهُ سَمْعًا وَ بَصَرًا وَ يَدًا وَ مَوْئِلاً إِنْ دَعَانِي أُجِبُّهُ وَ إِنْ سَأَلَنِي أُعْطِيَهُ

And My^{-azwj} servant will not draw near to Me^{-azwj} with the likes of fulfilling what I^{-azwj} have Imposed upon him, and My^{-azwj} servant will not cease to plead to Me^{-azwj} until I^{-azwj} Love him, and the one I^{-azwj} Love, I^{-azwj} would be hearing, and sight, and hand, and a friend to him, and if he asks Me^{-azwj} I^{-azwj} shall Give him.

وَ إِنْ مِنْ عِبَادِي الْمُؤْمِنِ [الْمُؤْمِنِينَ] لَمَنْ يُرِيدُ الْبَابَ مِنَ الْعِبَادَةِ فَأَكْفُهُ عَنْهُ لِقَالًا يَدْخُلُهُ عُجْبٌ وَ يُفْسِدُهُ

And from My^{-azwj} Momineen servants there is one intending the door from the worship, but I^{-azwj} Restrain him from it lest the self-conceit enters him and corrupts him.

وَ إِنْ مِنْ عِبَادِي الْمُؤْمِنِينَ لَمَنْ لَا يَصْلُحُ إِيمَانُهُ إِلَّا بِالْفَقْرِ وَ لَوْ أَعْنَيْتُهُ لَأَفْسَدَهُ ذَلِكَ

And from My^{-azwj} Momineen servant there is one whose Eman is not correct except with the poverty, and if I^{-azwj} were to Enrich him, that would corrupt him.

وَ إِنْ مِنْ عِبَادِي الْمُؤْمِنِينَ لَمَنْ لَا يَصْلُحُ إِيمَانُهُ إِلَّا بِالْغِنَى وَ لَوْ أَفْقَرْتُهُ لَأَفْسَدَهُ ذَلِكَ

And from My^{-azwj} Momineen servants there is one whose Eman is not correct except with the riches, and if I^{-azwj} were to Impoverish him, that would corrupt him.

وَ إِنْ مِنْ عِبَادِي الْمُؤْمِنِينَ لَمَنْ لَا يَصْلُحُ إِيمَانُهُ إِلَّا بِالسُّقْمِ وَ لَوْ صَحَّحْتُ جِسْمَهُ لَأَفْسَدَهُ ذَلِكَ

And from My^{-azwj} Momineen there is one whose Eman is not correct except with the illness, and if I^{-azwj} were to Give health to his body, that would corrupt him.

وَ إِنْ مِنْ عِبَادِي الْمُؤْمِنِينَ لَمَنْ لَا يَصْلُحُ إِيمَانُهُ إِلَّا بِالصِّحَّةِ وَ لَوْ أَسْقَمْتُهُ لَأَفْسَدَهُ ذَلِكَ

And from My^{-azwj} Momineen servants there is one whose Eman is not correct except with the good heath, and if I^{-azwj} were to Sicken him, that would corrupt him.

إِنِّي أَذْبُرُ عِبَادِي بِعِلْمِي بِقُلُوبِهِمْ فَإِنِّي عَلِيمٌ خَيْرٌ.

I^{-azwj} Manage My^{-azwj} servants with My^{-azwj} Knowledge of their hearts, for I^{-azwj} am All-Knowing, All-Informed!”⁴⁰

9- ع، علل الشرائع البيهقي عن مُحَمَّدِ بْنِ هَارُونَ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى الْحَبَالِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْحَشَّابِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ يُوسُفِ بْنِ ظَبْيَانَ قَالَ قَالَ الصَّادِقُ ع إِنَّ النَّاسَ يَعْْبُدُونَ اللَّهَ عَزَّ وَ جَلَّ عَلَى ثَلَاثَةِ أَوْجُهٍ فَطَبَقَةٌ يَعْْبُدُونَهُ رَغْبَةً إِلَى ثَوَابِهِ فَيَلْكَ عِبَادَةُ الْحِرْصَاءِ وَ هُوَ الطَّمَعُ

(The book) ‘Ilal Al Sharaie’ – Al Sinany, from Muhammad Bin Haroun, from Ubeydullah Bin Musa Al Habbal, from Muhammad Bin Al-Husayn Al Khashab, from Muhammad Bin Al-Hassan, from Yunus Bin Zabyan who said,

‘Al-Sadiq^{-asws} said: ‘The people are worshipping Allah^{-azwj} Mighty and Majestic upon three perspectives. There is a category worshipping desirous to His^{-azwj} Rewards, so that is the worship of the greedy ones, and it is the greed.

وَ آخَرُونَ يَعْْبُدُونَهُ خَوْفًا مِنَ النَّارِ فَيَلْكَ عِبَادَةُ الْعَبِيدِ وَ هِيَ الرَّهْبَةُ

And others are worshipping Him^{-azwj} fearing from the Fire, so that is worshipping of the slaves, and it is the dread.

وَ لِكَيْ أَعْبُدُهُ حُبًّا لَهُ فَيَلْكَ عِبَادَةُ الْكِرَامِ وَ هُوَ الْأَمْنُ لِقَوْلِهِ تَعَالَى وَ هُمْ مِنْ فِرْعٍ يَوْمئِذٍ آمِنُونَ

But I^{-asws} am worshipping Him^{-azwj} out of love for Him^{-azwj}, so that is the honourable worship, and it is the security, due to Words of the Exalted: **and they would be secure from the panic of that Day [27:89].**

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ يُغْفِرْ لَكُمْ ذُنُوبَكُمْ فَمَنْ أَحَبَّ اللَّهَ عَزَّ وَ جَلَّ أَحَبَّهُ اللَّهُ وَ مَنْ أَحَبَّهُ اللَّهُ عَزَّ وَ جَلَّ كَانَ مِنَ الْأَمِينِينَ.

Say (O Rasool): ‘If you love Allah, then follow me. Allah will Love you and Forgive you your sins; and Allah is Forgiving, Merciful’ [3:31]. The one who loves Allah^{-azwj} Mighty and Majestic, Allah^{-azwj} would Love him, and the one Allah^{-azwj} Mighty and Majestic would Love him. He^{-azwj} will be from the secured ones”^{.41}

10- مع، معاني الأخبار ماجيلويه عن عَمِّهِ عَنِ الرَّبِيِّ عَنِ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْمُفَضَّلِ عَنِ ابْنِ ظَبْيَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَحَبَّ أَنْ يَعْلَمَ مَا لَهُ عِنْدَ اللَّهِ فَلْيَعْلَمْ مَا لِلَّهِ عِنْدَهُ الْخَيْرُ.

(The book) ‘Ma’any Al Akhbar’ – Majaylawiya, from his uncle, from Al Barqy, from Muhammad Bin Sinan, from Al Mufazzal, from Ibn Zabyan,

⁴⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 43 H 8

⁴¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 43 H 9

‘From Abu Abdullah^{-asws} having said: ‘One who loves to know what is for him in the Presence of Allah^{-azwj}, let him know what is for Allah^{-azwj} with him’ – the Hadeeth’’.⁴²

11- ل، الخصال الأوتعمامة قال أمير المؤمنين ع من أراد منكم أن يعلم كيف منزلته عند الله فلينظر كيف منزلته الله منه عند الذنوب كذلك منزلته عند الله تبارك و تعالی.

(The book) ‘Al Khisaal’ – ‘Al Arbamia’,

‘Amir Al-Momineen^{-asws} said: ‘One from you who wants to know how is his status in the Presence of Allah^{-azwj}, let him look at how is the status of Allah^{-azwj} from him during the sins, like that would be his status in the Presence of Allah^{-azwj} Blessed and Exalted’’.⁴³

12- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن جعفر الرزاز عن أيوب بن نوح بن ذرّاج عن الرضا عن أبيه ع قال قال رسول الله ص أوحى عز وجل إلى نبيه موسى أحببني وحببني إلى خلقي

(The book) ‘Al Amaali’ of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Muhammad Bin Ja’far Al Razzaz, from Ayoub Bin Nuh Bin Darraj,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Mighty and Majestic Revealed to His^{-azwj} confidant Musa^{-as}: “Love Me^{-azwj} and Make Me^{-azwj} beloved to My^{-azwj} creatures!’”

قال رب هذا أحببك فكيف أحببك إلى خلقي

He^{-as} said: ‘This, I^{-as} love You^{-azwj}, so how do I^{-as} make You^{-azwj} to be beloved to Your^{-azwj} creatures?’

قال اذكّر لهم نعماتي عليهم و بلائهم عندهم فانهم لا يدركون أو لا يعرفون مني إلا كل الخير.

He^{-azwj} Said: “Mention to them My^{-azwj} Favours upon them and My^{-azwj} Afflictions in their presence, so they will not be mentioning, or not knowing from Me^{-azwj} except all good!”⁴⁴

13- ل، الخصال ابن الوليد عن الصّافر عن البقّطي عن زكريّا المؤمن عن عليّ بن أبي نعيم عن أبي حمزة عن أبي جعفر ع قال: إن الله تبارك و تعالی يقول ابن آدم تطوّلت عليك بثلاثة سترت عليك ما لو يعلم به أهلك ما واروك و أوسعت عليك فاستقرضت منك فلم تُقدّم خيراً و جعلت لك نظرة عند موتك في ثلثك فلم تُقدّم خيراً.

(The book) ‘Al Khisaal’ – Ibn Al Waleed, from Al Saffar, from Al Yaqteeny, from Zakariy Al Momin, from Ali Bin Abu Nueym, from Abu Hamza,

‘From Abu Ja’far^{-asws} having said: ‘Allah^{-azwj} Blessed and Exalted Said: “O son of Adam^{-as}! I^{-azwj} have Favoured upon you with three – I^{-azwj} have Veiled upon you what had it been known your family would not have even buried you, and I^{-azwj} have Expanded (abundant wealth) upon you,

⁴² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 43 H 10

⁴³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 43 H 11

⁴⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 43 H 12

then I-azwj Borrowed from you, but you did not send ahead any good, and I-azwj Make a Consideration at your death regarding two-thirds (inheritance), but you (still) did not send ahead any good!”⁴⁵

14- ما، الأماالي للشيخ الطوسي ابنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ الْبُخَيْرِيِّ عَنْ مُحَمَّدِ بْنِ يُوسُفَ عَنْ عَوْنِ بْنِ عَمَارَةَ عَنْ سُلَيْمَانَ بْنِ عِمْرَانَ عَنْ أَبِي حَارِثِ الْمَدَنِيِّ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى وَ أَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَ بَاطِنَةً قَالَ الظَّاهِرَةُ الْإِسْلَامُ وَ الْبَاطِنَةُ سِتْرُ الدُّنُوبِ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Ibn Makhlad, from Muhammad Bin Amro Bin Al Bakhtary, from Muhammad Bin Yunus, from Awn Bin Umarah, from Suleyman Bin Imran, from Abu Hazim Al Madany, from Ibn Abbas,

‘Regarding Words of the Exalted: **and Bestowed upon you His Bounties, apparent and hidden? [31:20]**, he said, ‘The apparent is Al-Islam, and the hidden is concealment of the sins’.⁴⁶ (Not a Hadeeth)

15- ما، الأماالي للشيخ الطوسي جماعةً عَنْ أَبِي الْمُفَضَّلِ عَنِ الْحَسَنِ بْنِ آدَمَ عَنِ الْفَضْلِ بْنِ يُوسُفَ عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ هَاشِمٍ عَنْ جُوَيْرِ بْنِ سَعِيدٍ عَنِ الضَّحَّاكِ بْنِ مُزَاحِمٍ عَنْ عَلِيِّ ع وَ الضَّحَّاكِ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَا فِي قَوْلِ اللَّهِ تَعَالَى وَ أَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَ بَاطِنَةً قَالَ أَمَّا الظَّاهِرَةُ فَالْإِسْلَامُ وَ مَا أَفْضَلَ عَلَيْكُمْ فِي الرِّزْقِ وَ أَمَّا الْبَاطِنَةُ فَمَا سَتَرَهُ عَلَيْكَ مِنْ مَسَاوِي عَمَلِكَ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Al-Hassan Bin Adam, from Al Fazl Bin Yunus, from Muhammad Ukasha, from Amro Bin Hashim, from Juweybir Bin Saeed, from Al Zahhak Bin Muzahim,

‘From Ali-^{asws}, (and) Al-Zahhak, from Ibn Abbas, may Allah-^{azwj} be Pleased with him, both said regarding Words of the Exalted: **and Bestowed upon you His Bounties, apparent and hidden? [31:20]**, said: ‘As for the apparent, it is Al-Islam, and whatever He-^{azwj} has Graced upon you all regarding the sustenance; and as for the hidden, it is what He-^{azwj} has Veiled upon of your evil deeds’.⁴⁷

16- ما، الأماالي للشيخ الطوسي جماعةً عَنْ أَبِي الْمُفَضَّلِ عَنِ عَلِيِّ بْنِ إِسْمَاعِيلَ بْنِ يُوسُفَ عَنْ إِبرَاهِيمَ بْنِ جَابِرٍ عَنْ عَبْدِ الرَّحِيمِ الْكُرْخِيِّ عَنْ هِشَامِ بْنِ حَسَّانَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ ص مَنْ لَمْ يَعْلَمْ فَضْلَ نِعَمِ اللَّهِ عَلَيْهِ إِلَّا فِي مَطْعَمِهِ وَ مَشْرَبِهِ فَقَدْ قَصَرَ عَلَيْهِ وَ دَنَا عَدَابُهُ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Ali Bin Ismail Bin Yunus, from Ibrahim Bin Jabir, from Abdul Al Raheem Al Karkhy, from Hisham Bin Hassan, from Hammam Bin Urwah, from his father, from Ayesha who said,

‘Rasool-Allah-^{saww} said: ‘One who does not know the Grace of the Favours of Allah-^{azwj} upon him except regarding his food and his drink, so his knowledge is deficient, and his Punishment has drawn near’.⁴⁸

⁴⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 43 H 13

⁴⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 43 H 14

⁴⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 43 H 15

⁴⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 43 H 16

17- ماء الأماالي للشيخ الطوسي بجماعة عن أبي المفضل عن عبد الله بن الحسين العلوي عن جدّه إبراهيم بن عليّ عن أبيه عليّ بن عبّيد الله قال حدّثني شيخان برّان من أهلنا سيّدان عن موسى بن جعفر عن أبيه عن جدّه أبي جعفر عن أبيه ع

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Abdullah Bin Al-Husayn Al Alawy, from his grandfather Ibrahim Bin Ali, from his father Ali Bin Ubeydullah who said, 'It is narrated to me by two righteous sheykhs from our people, two seyyids,

'From Musa Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} Abu Ja'far^{-asws}, from his^{-asws} father.

وَ حَدَّثَنِيهِ الْحُسَيْنُ بْنُ زَيْدِ بْنِ عَلِيٍّ دُوَ الدَّمْعَةِ عَنْ عَمِّهِ عُمَرَ بْنِ عَلِيٍّ عَنْ أَخِيهِ عَنْ أَبِيهِ عَنْ جَدِّهِ الْحُسَيْنِ صَلَّى اللَّهُ عَلَيْهِمْ وَ قَالَ أَبُو جَعْفَرٍ ع حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ وَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ وَ كَانَ بَدْرِيًّا أُحْدِيًّا شَجْرِيًّا وَ مَنَّ يَحْطُّ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص فِي مَوْدَّةِ أَمِيرِ الْمُؤْمِنِينَ ع

And it is narrated by Al-Husayn Bin Zayd Bin Ali, Zul Dam'a, from his uncle Umar Bin Ali, from his brother, from his father,

'From his grandfather^{-asws} Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, and Abu Ja'far^{-asws} said: 'It is narrated to me^{-asws} by Abdullah Bin Al-Abbas, and Jabir Bin Abdullah Al-Ansary, and he was a participant at (battles of) Badr, Ohad, (allegiance under the) tree, and from the fortunate ones from the companions of Rasool-Allah^{-saww} regarding the cordiality of Amir Al-Momineen^{-asws}.

قَالُوا بَيْنَا رَسُولُ اللَّهِ ص فِي مَسْجِدِهِ فِي رَهْطٍ مِنْ أَصْحَابِهِ فِيهِمْ أَبُو بَكْرٍ وَ أَبُو عُبَيْدَةَ وَ عُمَرُ وَ عُثْمَانُ وَ عَبْدُ الرَّحْمَنِ وَ رَجُلَانِ مِنْ قُرَاءِ الصَّحَابَةِ مِنَ الْمُهَاجِرِينَ عَبْدُ اللَّهِ ابْنُ أُمِّ عَبْدِ وَ مِنَ الْأَنْصَارِ أَبِي بَكْرٍ وَ كَعْبٌ وَ كَانَا بَدْرِيَيْنِ

They said, 'While Rasool-Allah^{-saww} was in his^{-saww} Masjid among a group of his^{-saww} companions, among them were Abu Bakr, and Abu Ubeyda, and Umar, and Usman, and Abdul Rahman, and two men from the readers, companions from the Emigrants, Abdullah Ibn Umm Abd, and from the Helpers Ubay Bin Ka'ab, and they were both participants at Badr.

فَقَرَأَ عَبْدُ اللَّهِ مِنَ السُّورَةِ الَّتِي يُذَكَّرُ فِيهَا لِقَمَانُ حَتَّى آتَى عَلَى هَذِهِ الْآيَةِ وَ أَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَ بَاطِنَةً الْآيَةُ وَ قَرَأَ أَبِي مِنَ السُّورَةِ الَّتِي يُذَكَّرُ فِيهَا إِبْرَاهِيمَ ع وَ ذَكَرْتُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ

Abdullah read from the chapter in which Luqman^{-as} is Mentioned until he came to this Verse: **and Bestowed upon you His Bounties, apparent and hidden? [31:20]** – the Verse, and Ubay read from the chapter in which Ibrahim^{-as} is Mentioned: **and remind them of the Days of Allah. Surely in that are Signs for every patient, grateful one" [14:5].**

قَالُوا قَالَ رَسُولُ اللَّهِ ص أَيَّامِ اللَّهِ نِعْمَاؤُهُ وَ بَلَاؤُهُ وَ مَثَلَاتُهُ سُبْحَانَهُ

They said, 'Rasool-Allah^{-saww} said; 'The Days of Allah^{-azwj} are His^{-azwj} Bounties, and His^{-azwj} Afflictions, and these are Punishments of the Glorious One^{-azwj}'.

ثُمَّ أَقْبَلَ ص عَلَى مَنْ شَهِدَهُ مِنْ أَصْحَابِهِ فَقَالَ إِنِّي لَأَتَمُّوْكُمْ بِالْمَوْعِظَةِ تَحْوِيلاً تَخَافَةَ السَّامَةِ عَلَيْكُمْ وَ قَدْ أَوْحَى إِلَيَّ رَبِّي جَلَّ وَ تَعَالَى أَنْ أذَكِّرْكُمْ بِأَنْعَمِهِ وَ أَنْذِرْكُمْ بِمَا أَيْضُ عَلَيْكُمْ مِنْ كِتَابِهِ وَ تَلَا وَ أَسْبَغَ عَلَيْكُمْ نِعْمَهُ الْآيَةُ

Then he^{-saww} turned towards me from the ones present from the companions, so he^{-saww} said: 'I^{-saww} am pledging you all with the advice just like an anti-venom upon you, and my^{-saww} Lord^{-azwj}, Majestic is His^{-azwj} Majesty has Revealed unto me^{-saww} that I^{-saww} should remind you all of the Bounties and warn you with what would be a Reprisal upon you, from His^{-azwj} Book', and he^{-saww} recited: **'and Bestowed upon you His Bounties [31:20]** – the Verse.

ثُمَّ قَالَ لَهُمْ قُولُوا الْآنَ قَوْلَكُمْ مَا أَوَّلُ نِعْمَةٍ رَعَّبَكُمُ اللَّهُ فِيهَا وَ بَلَاكُمْ بِمَا فَحَاضَ الْقَوْمُ جَمِيعاً فَذَكِّرُوا نِعَمَ اللَّهِ الَّتِي أَنْعَمَ عَلَيْهِمْ وَ أَحْسَنَ إِلَيْهِمْ بِمَا مِنَ الْمَعَاشِ وَ الرِّيشِ وَ الدَّرِيَّةِ وَ الْأَزْوَاجِ إِلَى سَائِرِ مَا بَلَاهُمُ اللَّهُ عَزَّ وَ جَلَّ بِهِ مِنْ أَنْعَمِهِ الظَّاهِرَةِ

Then he^{-saww} said to them: 'Speak your words now. What is the first Bounty did Allah^{-azwj} Make you aspire regarding it and Tried you with it?' So, the people in their entirety, plunged into mentioning the Bounties of Allah^{-azwj} which He^{-azwj} had Bestowed upon them and had Favoured to them with it, from the subsistence, and the lifestyle, and the offspring, and the wives, up to the rest of whatever Allah^{-azwj} Mighty and Majestic had Tried them with, from His^{-azwj} apparent of His^{-azwj} Bounties.

فَلَمَّا أَمْسَكَ الْقَوْمُ أَقْبَلَ رَسُولُ اللَّهِ ص عَلَى عَلِيٍّ ع فَقَالَ يَا أَبَا الْحَسَنِ قُلْ فَقَدْ قَالَ أَصْحَابُكَ فَقَالَ وَ كَيْفَ لِي بِالْقَوْلِ فِدَاكَ أَبِي وَ أُمِّي وَ إِيْمَا هَدَانَا اللَّهُ بِكَ

So when the people calmed down, Rasool-Allah^{-saww} faced towards Ali^{asws} and he^{-saww} said: 'O Abu Al-Hassan^{asws}! Speak, for your^{asws} companions have already spoken'. He^{asws} said: 'And how can it be for me^{asws} with the speaking – may my^{asws} father^{as} and my^{asws} mother^{as} be sacrificed for you^{asws} – and rather Allah^{-azwj} has Guided us with through you^{-saww}?'

قَالَ مَعَ ذَلِكَ فَهَاتِ قُلْ مَا أَوَّلُ نِعْمَةٍ بَلَكَ اللَّهُ عَزَّ وَ جَلَّ وَ أَنْعَمَ عَلَيْكَ بِمَا قَالَ أَنْ خَلَقَنِي حَيًّا تَنَائُهُ وَ لَمْ أَكُ شَيْئاً مَذْكُوراً قَالَ صَدَقْتَ فَمَا الثَّانِيَةُ

He^{-saww} said: 'And along with that, so give! Say what was the first Bounty Allah^{-azwj} Mighty and Majestic Tried you^{asws} with and Favoured upon you^{asws} with it?' He^{asws} said: 'He^{-azwj} Created me^{asws}, Majestic is His^{-azwj} Extollations, and I^{asws} was not a mentioned thing'. He^{-saww} said: 'You^{asws} speak the truth. So what is the second?'

قَالَ أَنْ أَحْسَنَ بِي إِذْ خَلَقَنِي فَجَعَلَنِي حَيًّا لَا مَوَاتاً قَالَ صَدَقْتَ فَمَا الثَّالِيَةُ

He^{asws} said: 'Allah^{-azwj} Favoured me^{asws} when He^{-azwj} Created me^{asws}, so He^{-azwj} Made me^{asws} as being alive, not dead'. He^{-saww} said: 'You^{asws} speak the truth. So what is the third?'

قَالَ أَنْ أَنْشَأَنِي فَلَهُ الْحَمْدُ فِي أَحْسَنِ صُورَةٍ وَ أَعْدَلِ تَرْكِيْبٍ قَالَ صَدَقْتَ فَمَا الرَّابِعَةُ

He^{asws} said: 'He^{-azwj} Caused me^{asws} to grow – for Him^{-azwj} is the Praise – in a beautiful image and fairest configuration'. He^{-saww} said: 'You^{asws} speak the truth. So what is the fourth?'

قَالَ أَنْ جَعَلَنِي مُتَّفَكِّراً وَاعِيّاً لَا بَلْهاً سَاهِباً قَالَ صَدَقْتَ فَمَا الْخَامِسَةُ

He^{asws} said: 'He^{-saww} Made me^{asws} thoughtful, retaining, not being foolish'. He^{-saww} said: 'You^{asws} speak the truth. So what is the fifth?'

قَالَ أَنْ جَعَلَ لِي شَوَاعِرَ أُدْرِكُ مَا ابْتَغَيْتُ بِهَا وَ جَعَلَ لِي سِرَاجاً مُنِيراً قَالَ صَدَقْتَ فَمَا السَّادِسَةُ

He^{asws} said: 'He^{-azwj} Made me^{asws} aware, realising, what I^{asws} can pursue (matters) with, and He^{-azwj} Made for me^{asws} an illuminating lamp'. He^{-saww} said: 'You^{asws} speak the truth. So what is the sixth?'

قَالَ أَنْ هَدَانِي لِدِينِهِ وَ لَمْ يُضِلَّنِي عَنْ سَبِيلِهِ قَالَ صَدَقْتَ فَمَا السَّابِعَةُ

He^{asws} said: 'He^{-azwj} Guided me^{asws} to His^{-azwj} Religion and did not Let me^{asws} stray from His^{-azwj} Way'. He^{-saww} said: 'You^{asws} speak the truth'.

قَالَ أَنْ جَعَلَ لِي مَرَدّاً فِي حَيَاتِي لَا انْقِطَاعَ لَهَا قَالَ صَدَقْتَ فَمَا الثَّامِنَةُ

He^{asws} said: 'He^{-azwj} Made for me^{asws} a return in a life there would be no termination for it'. He^{-saww} said: 'You^{asws} speak the truth. So what is the eighth?'

قَالَ أَنْ جَعَلَنِي مَلِكاً مَالِكاً لَا مَمْلُوكاً قَالَ صَدَقْتَ فَمَا التَّاسِعَةُ

He^{asws} said: 'He^{-azwj} Made me^{asws} an owner of an ownership, not being owned (as a slave)'. He^{-saww} said: 'You^{asws} speak the truth. So what is the ninth?'

قَالَ أَنْ سَخَّرَ لِي سَمَاءَهُ وَ أَرْضَهُ وَ مَا فِيهَا وَ مَا بَيْنَهُمَا مِنْ خَلْقِهِ قَالَ صَدَقْتَ فَمَا الْعَاشِرَةُ

He^{asws} said: 'He^{-azwj} Made subservient to me^{asws}, His^{-azwj} sky, and His^{-azwj} earth and whatever in in these two, and whatever is in between them both, from His^{-azwj} creatures'. He^{-saww} said: 'You^{asws} speak the truth. So what is the tenth?'

قَالَ أَنْ جَعَلْنَا سُبْحَانَهُ ذُكْرَاناً قُوَّاماً عَلَى خَلَائِفِنَا لَا إِنَاثاً قَالَ صَدَقْتَ فَمَا بَعْدَ هَذَا

He^{asws} said: 'He^{-azwj} the Glorious Made us males, being custodians upon our Permissible (womenfolk), not as women'. He^{-saww} said: 'You^{asws} speak the truth. So what is after this?'

قَالَ كَثُرَتْ نِعْمَ اللَّهِ يَا نَبِيَّ اللَّهِ فَطَابَتْ وَ إِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا

He^{asws} said: 'Abundant are the Bounties of Allah^{-azwj} – O Prophet^{-saww} of Allah^{-azwj} – so they are suitable'. And he^{asws} recited: **And He Gives you from all that you ask Him, and if you were to count the Favours of Allah, you would not (be able to) number these [14:34].**

فَتَبَسَّمَ رَسُولُ اللَّهِ ص وَ قَالَ لَتَهْنِكَ الْحِكْمَةُ لِيَهْنِكَ الْعِلْمُ يَا أَبَا الْحَسَنِ فَأَنْتَ وَارِثُ عِلْمِي وَ الْمُبَيَّنُ لِأُمَّتِي مَا اخْتَلَفْتُ فِيهِ مِنْ بَعْدِي

Rasool-Allah^{-saww} smiled and said: 'Congratulations to you^{asws} for the Wisdom! Congratulations to you^{asws} for the Knowledge, O Abu Al-Hassan^{asws}! And you^{asws} are the inheritor of my^{-saww} knowledge, and the explainer to my^{-saww} community what they would be differing in, from after me^{-saww}.

مَنْ أَحْبَبَكَ لِدِينِكَ وَ أَخَذَ بِسَبِيلِكَ فَهُوَ مِمَّنْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ وَ مَنْ رَغِبَ عَنْ هَذَاكَ وَ أَبْغَضَكَ وَ تَخَلَّكَ لِقِيَّ اللَّهُ يَوْمَ الْقِيَامَةِ لَا خَلَاقَ لَهُ.

One who loves you^{asws} for your^{asws} Religion, and takes with your^{asws} way, so he is from the one Guided to the Straight Path. And one who turns away from your^{asws} guidance, and hates you^{asws} and abandons you^{asws}, would meet Allah^{azwj} on the Day of Judgment, there being no share for him”.⁴⁹

18- ص، قصص الأنبياء عليهم السلام الصّدوق عن أبيه عن سعدٍ عن أحمد بن محمد عن عمرو بن عثمان عن أبي جميلة عن جابر عن أبي جعفر ع قال: أوحى الله تعالى إلى موسى ع أخبيني وحبّيني إلى خلقي

(The book) ‘Qasas Al Anbiya’, may the greetings be upon them^{asws} – Al Sadouq, from his father, from Sa’ad, from Ahmad Bin Muhammad, from Amro Bin Usman, from Abu Jameela, from Jabir,

‘From Abu Ja’far^{asws} having said: ‘Allah^{azwj} the Exalted Revealed to Musa^{as}: “Make Me^{azwj} to be beloved to My^{azwj} creatures!”

قال موسى يا ربّ إنّك لتعلم أنّه ليس أحد أحبّ إليّ منك فكيف لي بقلوب العباد

Musa^{as} said: ‘O Lord^{azwj}! You^{azwj} Know that there isn’t anyone more beloved to me^{as} than You^{azwj} are, so how is it for me^{as} with hearts of the servants?’

فأوحى الله إليه فذكّرهم نعمتي وآلتي فأنهم لا يدكروني مني إلا خيراً.

Allah^{azwj} Revealed to him^{as}: “Remind them of My^{azwj} bounties and My^{azwj} Favours, so they will not be mentioned from Me^{azwj} except good”.⁵⁰

19- ص، قصص الأنبياء عليهم السلام الصّدوق عن أبيه عن سعدٍ عن البرقي عن أبيه عن أحمد بن النضر عن إسرائيل رفعه إلى النبي ص قال: قال الله عزّ وجلّ لداود ع أخبيني وحبّيني إلى خلقي

(The book) ‘Qasas Al Anbiya’, may the greetings be upon them^{as} – Al Sadouq, from his father, from Sa’ad, from Al Barqy, from his father, from Ahmad Bin Al Nazr, from Israeel, raising it to,

‘The Prophet^{saww} said: ‘Allah^{azwj} Mighty and Majestic Said to Dawood^{as}: “Love Me^{azwj} and make Me^{azwj} to be beloved to My^{azwj} creatures!”

قال يا ربّ نعم أنا أحبّك فكيف أحبّك إلى خلقي

He^{as} said: ‘O Lord^{azwj}! Yes, I^{as} do love You^{azwj}, but how can I^{as} make You^{azwj} to be beloved to Your^{azwj} creatures?’

قال ادكّر أبادي عندهم فإنك إذا ذكرت ذلك هم أحبوني.

He^{azwj} Said: ‘Mention My^{azwj} Favours in their presence, for when you^{as} mentioned that to them, they will love Me^{azwj}!’⁵¹

⁴⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 43 H 17

⁵⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 43 H 18

⁵¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 43 H 19

20- سن، المحاسن أَبِي رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ أَرَادَ أَنْ يَعْلَمَ مَا لَهُ عِنْدَ اللَّهِ فَلْيَنْظُرْ مَا لِلَّهِ عِنْدَهُ.

(The book) 'Al Mahasin' – My father raised it, said,

'Abu Abdullah^{asws} said: 'One who wants to know what is for him in the Presence of Allah^{azwj}, let him look at what is for Allah^{azwj} with him".⁵²

21- سن، المحاسن عَبْدُ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ حَنَّانِ بْنِ سَدِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ مَا تَحَبَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ بِمَا افْتَرَضْتُهُ عَلَيْهِ وَإِنَّهُ لَيَتَحَبَّبُ إِلَيَّ بِالنَّافِلَةِ حَتَّى أُحِبَّهُ

(The book) 'Al Mahasin' – Abdul Rahman Bin Hammad, from hanan Bin Sadeyr,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Said: "My^{azwj} servant will not become more Beloved to Me^{azwj} with anything more Beloved to Me^{azwj} than what I^{azwj} have Imposed upon him, and he make himself Beloved to Me^{azwj} with the optional (Salats) until I^{azwj} Love him!

فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَ لِسَانَهُ الَّذِي يَنْطِقُ بِهِ وَ يَدَهُ الَّتِي يَبْطِشُ بِهَا وَ رِجْلَهُ الَّتِي يَمْشِي بِهَا

So when I^{azwj} Love him, I^{azwj} would be His^{azwj} ear which he hears with, and his eyes which he sees with, and his tongue which he speaks with, and his hand which he strikes with, and his leg which he walks with.

إِذَا دَعَانِي أَحْبَبْتُهُ وَإِذَا سَأَلَنِي أَعْطَيْتُهُ وَمَا تَرَدَّدْتُ فِي شَيْءٍ أَنَا فَاعِلُهُ كَتَرَدَّدِي فِي مَوْتِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ.

When he supplicates to Me^{azwj}, I^{azwj} Answer him, and when he asks Me^{azwj}, I^{azwj} Give him, and I^{azwj} have not Hesitated regarding anything I^{azwj} Do like My^{azwj} Hesitation during the death of a Momin. He dislikes the death and I^{azwj} Dislike his evil deeds!"⁵³

22- مص، مصباح الشريعة قَالَ الصَّادِقُ ع نَجْوَى الْعَارِفِينَ تَدْوُرُ عَلَى ثَلَاثَةِ أَصُولِ الْخَوْفِ وَ الرَّجَاءِ وَ الْحُبِّ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{asws} said: 'Whispering of the Gnostics rotates upon three principles – the fear, and the hope, and the love.

فَالْخَوْفُ فَرْعُ الْعِلْمِ وَ الرَّجَاءُ فَرْعُ الْبِقَيْنِ وَ الْحُبُّ فَرْعُ الْمَعْرِفَةِ فَدَلِيلُ الْخَوْفِ الْهَرْبُ وَ دَلِيلُ الرَّجَاءِ الطَّلَبُ وَ دَلِيلُ الْحُبِّ إِثْنَاؤُ الْمَحْبُوبِ عَلَى مَا سِوَاهُ

The fear is a branch of knowledge, and the hope is a branch of conviction, and the love is a branch of the recognition, and the evidence of hope is the seeking, and evidence of the love is preferring the beloved over whoever is other than him.

فَإِذَا تَحَقَّقَ الْعِلْمُ فِي الصَّدْرِ خَافَ فَإِذَا كَثُرَ الْمَرْءُ فِي الْمَعْرِفَةِ خَافَ وَ إِذَا صَحَّ الْخَوْفُ هَرَبَ وَ إِذَا هَرَبَ نَجَا

⁵² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 43 H 20

⁵³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 43 H 21

When the knowledge actualises in the chest, he fears, and when the persons increases in the understanding, he fears, and when the fear is correct, he flees, and when he flees, he is saved.

وَ إِذَا أَشْرَقَ نُورُ الْبَيِّنِ فِي الْقَلْبِ شَاهَدَ الْفَضْلَ وَ إِذَا تَمَكَّنَ مِنْ رُؤْيَةِ الْفَضْلِ رَجَا وَ إِذَا وَجَدَ حَلَاوَةَ الرَّجَاءِ طَلَبَ وَ إِذَا وَفَّقَ لِلطَّلَبِ وَجَدَ وَ إِذَا بَحَلَى ضِيَاءَ الْمَعْرِفَةِ فِي الْفؤَادِ هَاجَ رِيحُ الْمَحَبَّةِ

And when the light of conviction shines in the heart, he witnesses the Grace, and when he is enabled from seeing the Grace, he hopes, and when he feels the sweetness of the hope, he seeks, and when he is successful of the seeking, he finds, and when the illumination of the understanding flashes in the heart it stirs the wind of love.

وَ إِذَا هَاجَ رِيحُ الْمَحَبَّةِ اسْتَأْنَسَ ظِلَالُ الْمَحْبُوبِ وَ أَثَرَ الْمَحْبُوبِ عَلَى مَا سِوَاهُ وَ بَاشَرَ أَوَامِرَهُ وَ اجْتَنَبَ نَوَاهِيَهُ وَ اخْتَارَهُمَا عَلَى كُلِّ شَيْءٍ غَيْرِهِمَا

And when the wind of love stirs, he is comforted by the shadows of the beloved, and he prefers the beloved over whoever is beside him, and he embraces his orders and shuns his forbiddances, and he chooses these two over all things other than these.

وَ إِذَا اسْتَقَامَ عَلَى بِسَاطِ الْأُنْسِ بِالْمَحْبُوبِ مَعَ أَدَاءِ أَوَامِرِهِ وَ اجْتِنَابِ نَوَاهِيهِ وَصَلَ إِلَى رُوحِ الْمُنَاجَاةِ وَ الْقُرْبِ

And when he stays upon the carpet of comfort with the beloved, along with fulfilling his orders and shuns his forbiddances, he arrives to the soul of whispering and the nearness.

وَ مِثَالُ هَذِهِ الْأَصُولِ الثَّلَاثَةِ كَالْحَرَمِ وَ الْمَسْجِدِ وَ الْكَعْبَةِ فَمَنْ دَخَلَ الْحَرَمَ أَمِنَ مِنَ الْخُلُقِ وَ مَنْ دَخَلَ الْمَسْجِدَ أَمِنَتْ جَوَارِحُهُ أَنْ يَسْتَعْمِلَهَا فِي الْمَعْصِيَةِ وَ مَنْ دَخَلَ الْكَعْبَةَ أَمِنَ قَلْبُهُ مِنْ أَنْ يَشْغَلَهُ بِغَيْرِ ذِكْرِ اللَّهِ

And an example of these principles are three – like the Sanctuary, and the Masjid, and the Kabah. The one who enters the Sanctuary is safe from the people, and one who enters the Masjid his limbs are safe from being utilised in the disobedience, and the one who enters the Kabah his heart would be safe from being pre-occupied with other than the Zikr of Allah^{-azwj}.

فَانظُرْ أَيُّهَا الْمُؤْمِنُ فَإِنْ كَانَتْ حَالَتِكَ حَالَةً تَرْضَاهَا لِجُلُوبِ الْمَوْتِ فَاشْكُرِ اللَّهَ عَلَى تَوْفِيقِهِ وَ عِصْمَتِهِ وَ إِنْ تَكُنْ الْأُخْرَى فَانْتَقِلْ عَنْهَا بِصِحَّةِ الْعَزِيمَةِ وَ أَنْدَمْ عَلَى مَا سَلَفَ مِنْ عُمْرِكَ فِي الْعَقْلَةِ وَ اسْتَعِنْ بِاللَّهِ عَلَى تَطْهِيرِ الظَّاهِرِ مِنَ الذُّنُوبِ وَ تَنْظِيفِ الْبَاطِنِ مِنَ الْعُيُوبِ وَ اقْطَعْ زِيَادَةَ الْعَقْلَةِ عَنْ نَفْسِكَ وَ أَطْفِئْ نَارَ الشَّهْوَةِ مِنْ نَفْسِكَ.

Consider, O you Momin! If your state is a state you are pleased with at the horror of death, then thank Allah^{-azwj} upon His^{-azwj} Inclination and His^{-azwj} Protection; and if the other happens, then transfer away from it with healthy determination, and regret upon that which has passed from your life in the heedlessness, and seek Assistance with Allah^{-azwj} upon cleaning the purifying from the sins, and cleaning from the hidden faults, and cut off the heedlessness from yourself, and extinguish the fire of desire from yourself⁵⁴.

23- مص، مصباح الشريعة قَالَ الصَّادِقُ ع حُبُّ اللَّهِ إِذَا أَضَاءَ عَلَى سِرِّ عَبْدٍ أَحْلَاهُ عَنْ كُلِّ شَاغِلٍ وَ كُلِّ دَجْرٍ سِوَى اللَّهِ عِنْدَ ظَلَمَةٍ

⁵⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 43 H 22

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{-asws} said: 'When the Love of Allah^{-azwj} illuminates upon the secret of a servant, he isolate from all pre-occupations and every Zikr besides Allah^{-azwj} in the darkness.

وَالْمُحِبُّ أَحْلَصُ النَّاسِ سِرًّا لِلَّهِ وَ أصدقُهُمْ قَوْلًا وَ أوفاهُمْ عَهْدًا وَ أزكاهُمْ عَمَلًا وَ أصفاهُمْ ذِكْرًا وَ أعبدُهُمْ نَفْسًا

And the lover is the sincerest of the people to Allah^{-azwj}, and the most truthful of words, and most loyal of them in pact, and their purest of them in deeds, and clearest of them of Zikr, and their most worshipping of them of soul.

تَتَبَاهَى الْمَلَائِكَةُ عِنْدَ مُنَاجَاتِهِ وَ تَفْتَحِرُ بِرُؤْيَيْهِ وَ بِهِ يَغْمُرُ اللَّهُ تَعَالَى بِلَادَهُ وَ يَكْرُمَاتِهِ يُكْرِمُ عِبَادَهُ يُعْطِيهِمْ إِذَا سَأَلُوا بِحَقِّهِ وَ يَدْفَعُ عَنْهُمْ الْبَلَايَا بِرِسْمَتِهِ

The Angels boast during his whisperings, and their pride with seeing him, and Allah^{-azwj} the Exalted Builds His^{-azwj} city by him, and Honours His^{-azwj} servants due to his prestige by Giving them when they ask Him^{-azwj} due to his right, and He^{-azwj} Repels the afflictions away from them due to His^{-azwj} Mercy.

فَلَوْ عَلِمَ الْخَلْقُ مَا مَحَلُّهُ عِنْدَ اللَّهِ وَ مَنْزِلَتُهُ لَدَيْهِ مَا تَقَرَّبُوا إِلَى اللَّهِ إِلَّا بِتُرَابِ قَدَمَيْهِ.

If the people were to know what his positions is in the Presence of Allah^{-azwj} and his status with Him^{-azwj}, they would not draw near to Allah^{-azwj} except by the dust of his feet".⁵⁵

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع حُبُّ اللَّهِ نَارٌ لَا يَمُرُّ عَلَى شَيْءٍ إِلَّا احْتَرَقَ وَ نُورٌ اللَّهُ لَا يَطْلُعُ عَلَى شَيْءٍ إِلَّا أَضَاءَ وَ سَحَابٌ اللَّهُ مَا يَطْهَرُ مِنْ تَحْتِهِ شَيْءٌ إِلَّا غَطَّاهُ وَ رِيحٌ اللَّهُ مَا تَهْبُ فِي شَيْءٍ إِلَّا حَرَكْتَهُ وَ مَاءٌ اللَّهُ يَجِيءُ بِهِ كُلُّ شَيْءٍ وَ أَرْضٌ اللَّهُ يَنْبُثُ مِنْهَا كُلُّ شَيْءٍ

Amir Al-Momineen^{-asws} said: 'Love of Allah^{-azwj} is such a fire, it does not pass by anything except it incinerates, and the Light of Allah^{-azwj}, it does not emerge upon anything except it illuminates, and a cloud of Allah^{-azwj}, nothing appears from beneath it except it covers it, and a wind of Allah^{-azwj}, it does not blow in anything except it moves it, and water of Allah^{-azwj} all things are revived with, and a land of Allah^{-azwj} all things grow from it.

فَمَنْ أَحَبَّ اللَّهُ أَعْطَاهُ كُلَّ شَيْءٍ مِنَ الْمَالِ وَ الْمُلْكِ.

The one who loves Allah^{-azwj}, He^{-azwj} would Give him all things, from the wealth and the kingdom".⁵⁶

قَالَ النَّبِيُّ ص إِذَا أَحَبَّ اللَّهُ عَبْدًا مِنْ أُمَّتِي قَدَفَ فِي قُلُوبِ أَصْفِيَائِهِ وَ أَرْوَاحِ مَلَائِكَتِهِ وَ سُكَّانِ عَرْشِهِ مَحَبَّتَهُ لِيُحِبُّهُ فَذَلِكَ الْمُحِبُّ حَقًّا

The Prophet^{-saww} said: 'When Allah^{-azwj} Loves a servant from my^{-saww} community, He^{-azwj} Flings into the hearts of His^{-azwj} elites, and souls of His^{-azwj} Angels, and dwellers of His^{-azwj} Throne, His^{-azwj} Love, so they love Him^{-azwj}. So that is the true love.

⁵⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 43 H 23 a

⁵⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 43 H 23 b

طُوبَى لَهُ تَمَّ طُوبَى لَهُ وَ لَهُ عِنْدَ اللَّهِ شَفَاعَةٌ يَوْمَ الْقِيَامَةِ.

Beatitude is for him! Beatitude is for him, and for him would be intercession on the Day of Qiyamah".⁵⁷

24- مص، مصباح الشريعة قَالَ الصَّادِقُ ع المَشْتَاقُ لَا يَشْتَهِي طَعَاماً وَ لَا يَلْتَذُّ بِشْرَابٍ وَ لَا يَسْتَطِيبُ بُقَاصاً وَ لَا يَأْتِسُ حَيْمِماً وَ لَا يَأْوِي دَاراً وَ لَا يَسْكُنُ عُفْرَاناً وَ لَا يَلْبَسُ لَبِيئاً وَ لَا يَقْرُرُ قَرَاراً

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{asws} said: 'The yearning one neither desires food, nor derives pleasure with drink, nor sleeps satisfactorily, nor comforted by an intimate one, nor shelters in a house, nor dwells in an urban area, nor wears soft, nor settles in tranquillity.

وَ يَعْبُدُ اللَّهَ لَيْلاً وَ نَهَاراً رَاجِئاً أَنْ يَصِيرَ إِلَى مَا اشْتَاقَ إِلَيْهِ وَ يُنَاجِيَهُ بِلِسَانِ شَوْقِهِ مُعَبِّراً عَمَّا فِي سِرِّرَتِهِ كَمَا أَحْبَبَ اللَّهُ عَزَّ وَ جَلَّ عَنْ مُوسَى ع فِي مِيعَادِ رَبِّهِ بِقَوْلِهِ وَ عَجَلْتُ إِلَيْكَ رَبِّ لِتَرْضَى

And he worships Allah^{azwj} night and day hoping to arrive to what he is yearning for, and he whispers to Him^{azwj} with a tongue of his yearning, expressing what is in his secrets, like what Allah^{azwj} Mighty and Majestic has Informed on behalf of Musa^{as} regarding the appointment of his^{as} Lord^{azwj} with His^{azwj} Words: **and I hastened on to You, Lord, for You to be Pleased'** [20:84].

وَ فَسَّرَ النَّبِيُّ ص عَنْ حَالِهِ أَنَّهُ لَا أَكَلَ وَ لَا شَرِبَ وَ لَا نَامَ وَ لَا اشْتَهَى شَيْئاً مِنْ ذَلِكَ فِي ذَهَابِهِ وَ حَيْبِهِ أَرْبَعِينَ يَوْماً شَوْقاً إِلَى اللَّهِ عَزَّ وَ جَلَّ

And the Prophet^{saww} interpreted about his^{as} state that he^{as} neither ate, nor drank, nor slept, nor desired anything from that regarding his^{as} going and his^{as} coming for forty days, yearning to Allah^{azwj} Mighty and Majestic'.

فَإِذَا دَخَلْتَ مَبْدَانَ الشَّوْقِ فَكَبِّرْ عَلَى نَفْسِكَ وَ مُرَادِكَ مِنَ الدُّنْيَا وَ وَدِّعْ جَمِيعَ الْمَأْلُوفَاتِ وَ أَحْرِمْ عَنْ سِوَى مَعشُوقِكَ قَدْ وَلَّتْ بَيْنَ حَبَابَتِكَ وَ مَوْتِكَ لَبِيئَكَ اللَّهُمَّ لَبِيئَكَ أَعْظَمَ اللَّهُ أَجْرَكَ

When you enter the field of yearning, then exalt yourself and your wants from the world and bid farewell to entirety of the familiarities and turn away from besides your beloved, and you will turn between your life and your death (saying) 'Here I am O Allah^{azwj} here I am!' May Allah^{azwj} Magnify your Recompense.

وَ مَثَلُ المَشْتَاقِ مَثَلُ الغَرِيقِ لَيْسَ لَهُ هِمَّةٌ إِلَّا خَلَاصُهُ وَ قَدْ نَسِيَ كُلَّ شَيْءٍ دُونَهُ.

And an example of the yearning one is an example of the drowning one. There isn't any concern for him except his survival and he forgets all things besides it".⁵⁸

⁵⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 43 H 23 c

⁵⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 43 H 24

25- تم، فلاح السائل روى الحسين بن سيف صاحب الصادق ع في كتاب أصله الذي أسنده إليه قال سمعت أبا عبد الله ع يقول لا يمحص رجلاً الإيمان بالله حتى يكون الله أحب إليه من نفسه و أبيه و أمه و أولديه و أهله و ماله و من الناس كلهم.

(The book) 'Falah Al Sa'il' –

It is reported by Al-Husayn Bin Sayf, a companion of Al-Sadiq^{asws}, in a book the origin of which I am attributing to, said, 'I heard Abu Abdullah^{asws} saying: 'A man cannot purify the Eman with Allah^{azwj} until Allah^{azwj} happens to be the most beloved to him than his own self, and his father, and his mother, and his children, and his wife, and his wealth, and from the people, all of them!''⁵⁹

26- نص، كفاية الأثر علي بن الحسين عن هارون بن موسى عن محمد بن همام عن الحميري عن عمر بن علي العبدي عن داود الرقي عن ابن زببان عن الصادق ع قال: إن أولي الألباب الذين عملوا بالفكرة حتى ورثوا منه حب الله فإن حب الله إذا ورثه القلب و استضاء به أسرع إليه اللطف فإذا نزل اللطف صار من أهل الفوائد فإذا صار من أهل الفوائد تكلم بالحكمة

(The book) 'Kifayat Al Asar' – Ali Bin Al-Husayn, from Haroun Bin Musa, from Muhammad Bin Hammam, from Al Himeyri, from Umar Bin Ali Al Abdy, from Dawood Al Raqqy, from Ibn Zabyan,

'From Al-Sadiq^{asws} having said: 'The ones of understanding are those who work with the idea until they inherit from it the love of Allah^{azwj}. The love of Allah^{azwj} when the heart inherits it and is illuminated with it, the kindness is quick to him. When the kindness descends it comes from the people of benefits. When it comes from people of benefits, it speaks with the wisdom.

وَ إِذَا تَكَلَّمَ بِالْحِكْمَةِ صَارَ صَاحِبَ فِطْنَةٍ فَإِذَا نَزَلَ مَنْزِلَةَ الْفِطْنَةِ عَمِلَ فِي الْقُدْرَةِ فَإِذَا عَمِلَ فِي الْقُدْرَةِ عَرَفَ الْأَطْبَاقَ السَّبْعَةَ فَإِذَا بَلَغَ هَذِهِ الْمَنْزِلَةَ صَارَ يَتَقَلَّبُ فِي فِكْرِ بِلُطْفٍ وَ حِكْمَةٍ وَ بَيَانٍ

And when it speaks with the wisdom, it becomes a companion of prudence. When it descends at the status of prudence, it works in the ability. When it works in the ability, the seven categories are known. When it reaches this status, it becomes turning in thought with and kindness and explanation.

فَإِذَا بَلَغَ هَذِهِ الْمَنْزِلَةَ جَعَلَ شَهْوَتَهُ وَ مَحَبَّتَهُ فِي خَالِقِهِ فَإِذَا فَعَلَ ذَلِكَ نَزَلَ الْمَنْزِلَةَ الْكُبْرَى فَعَايَنَ رَبَّهُ فِي قَلْبِهِ وَ وَرِثَ الْحِكْمَةَ بِغَيْرِ مَا وَرِثَهُ الْحُكَمَاءُ وَ وَرِثَ الْعِلْمَ بِغَيْرِ مَا وَرِثَهُ الْعُلَمَاءُ وَ وَرِثَ الصِّدْقَ بِغَيْرِ مَا وَرِثَهُ الصِّدِّيقُونَ

When it reaches this status, it makes his desires and his love regarding his Creator. When he does that, he descends at the status of the greatness, so he assists his Lord^{azwj} and inherits the wisdom with other than what the wise ones have inherited and inherits the knowledge with other than what the scholars have inherited and inherits the truthfulness with other than what the truthful ones have inherited.

إِنَّ الْحُكَمَاءَ وَرِثُوا الْحِكْمَةَ بِالصَّنْتِ وَ إِنَّ الْعُلَمَاءَ وَرِثُوا الْعِلْمَ بِالطَّلَبِ وَ إِنَّ الصِّدِّيقِينَ وَرِثُوا الصِّدْقَ بِالْحُشُوعِ وَ طُولِ الْعِبَادَةِ

⁵⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 43 H 25

The wise ones inherit the wisdom through the silence, and the scholars inherit the knowledge through the seeking, and the truthful ones inherit the truthfulness through the humbleness and prolongs worship.

فَمَنْ أَخَذَهُ بِهَذِهِ الْمَسِيرَةِ إِذَا أَنْ يَسْئَلُ وَإِمَّا أَنْ يُرْفَعَ وَ أَكْثَرُهُمُ الَّذِي يَسْئَلُ وَلَا يُرْفَعُ إِذَا لَمْ يَبْرَعْ حَقَّقَ اللَّهُ وَ لَمْ يَعْمَلْ بِمَا أَمَرَ بِهِ

So the one who takes with these conducts, either he will go lower or rise higher, and most of them are those who go lower and not rise when they do not take care of Allah^{-azwj} and do not work with what He^{-azwj} has Commanded with.

فَهَذِهِ صِفَةٌ مَنْ لَمْ يَعْرِفِ اللَّهَ حَقَّقَ مَعْرِفَتِهِ وَ لَمْ يُجِبْهُ حَقَّقَ حُبِّيهِ فَلَا يُعْرَفُكَ صَلَاتُهُمْ وَ صِيَامُهُمْ وَ رَوَايَاتُهُمْ وَ عُلُومُهُمْ فَإِنَّهُمْ مُسْتَنْفِرَةٌ.

So these are description of the one who recognise Allah^{-azwj} as is the right of recognising Him^{-azwj} and does not love Him^{-azwj} as is the right of loving Him^{-azwj}. Therefore, do not be deceived by their Salats, and their fasts, and their reports, and their knowledge, for they are **frightened donkeys [74:50]**.⁶⁰

27- جمع، جامع الأخبار قَالَ عَلِيُّ ع مَنْ أَحَبَّ أَنْ يَعْلَمَ كَيْفَ مَنْزِلَتُهُ عِنْدَ اللَّهِ فَلْيَنْظُرْ كَيْفَ مَنْزِلَتُهُ عِنْدَهُ فَإِنَّ كُلَّ مَنْ حَيَّرَ لَهُ أَمْرَانِ أَمْرَ الدُّنْيَا وَ أَمْرَ الآخِرَةِ فَاخْتَارَ أَمْرَ الآخِرَةِ عَلَى الدُّنْيَا فَذَلِكَ الَّذِي يُحِبُّ اللَّهَ وَ مِنَ اخْتَارَ أَمْرَ الدُّنْيَا فَذَلِكَ الَّذِي لَا مَنْزِلَةَ لِلَّهِ عِنْدَهُ.

(The book) 'Jamie Al Akhbar' –

'Ali^{-asws} said: 'One who loves to know how is his status in the Presence of Allah^{-azwj}, let him look at how is His^{-azwj} Status with him. Every one given a choice of two matter for him, a matter of the world and a matter of the Hereafter, so he chooses matter of the Hereafter over the world, so that is the one who loves Allah^{-azwj}, and the one who chooses a matter of the world, so that is the one there is no status for Allah^{-azwj} with him'.⁶¹

وَ قَالَ الصَّادِقُ ع الْقَلْبُ حَرَمٌ اللَّهِ فَلَا تُسْكِنُ حَرَمَ اللَّهِ غَيْرَ اللَّهِ.

And Al-Sadiq^{-asws} said: 'The heart is a sanctuary of Allah^{-azwj}, so do not let settle in a sanctuary of Allah^{-azwj}, other than Allah^{-azwj}'.⁶²

28 مُسَكِّنُ الْفُؤَادِ، لِلشَّهِيدِ الثَّانِي رَفَعَ اللَّهُ مَقَامَهُ فِي أَحْبَابِ دَاوُدَ ع يَا دَاوُدُ أَلْبِغْ أَهْلَ أَرْضِي أَبِي حَبِيبٍ مِنْ أَحَبِّي وَ جَلِيسٍ مِنْ جَالِسِي وَ مُؤَنِّسٍ لِمَنْ أَيْسَ بِذِكْرِي وَ صَاحِبٍ لِمَنْ صَاحِبِي وَ مُخْتَارٍ لِمَنْ اخْتَارَنِي وَ مُطِيعٍ لِمَنْ أَطَاعَنِي

(The book) 'Musakkin Al-Fuwaad' of the second martyr, may Allah^{-azwj} Raise his position, in a Hadeeth of Dawood^{-as}: "O Dawood^{-as}! Deliver to people of My^{-azwj} earth, I^{-azwj} am a beloved of the one loving Me^{-azwj}, and a gatherer of the one who sits with Me^{-azwj}, and a comforter for the one comforted by My^{-azwj} Zikr, and a companion for the one accompanying Me^{-azwj}, and a choice for the one choosing Me^{-azwj}, and obedient to the one obeying Me^{-azwj}!

⁶⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 43 H 26

⁶¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 43 H 27 a

⁶² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 43 H 27 b

مَا أَحَبَّنِي أَحَدٌ أَعْلَمُ ذَلِكَ يَقِيناً مِنْ قَلْبِهِ إِلَّا قَلْبُهُ لِنَفْسِي وَ أَحَبَّبْتُهُ حُبّاً لَا يَتَقَدَّمُهُ أَحَدٌ مِنْ خَلْقِي مَنْ طَلَبَنِي بِالْحَقِّ وَجَدَنِي وَ مَنْ طَلَبَ غَيْرِي لَمْ يَجِدَنِي

No one loves Me^{-azwj}, knowing that with certainty from his heart, except I^{-azwj} shall Accept him with Love, no one from My^{-azwj} creatures will precede him. One who seeks Me^{-azwj} with the truth will find Me^{-azwj}, and the one seeking other than Me^{-azwj} will not find Me^{-azwj}.

فَارْفُضُوا يَا أَهْلَ الْأَرْضِ مَا أَنْتُمْ عَلَيْهِ مِنْ غُرُوبِهَا وَ هَلُمُّوا إِلَى كِرَامَتِي وَ مُصَاحِبَتِي وَ مُجَالَسَتِي وَ مُؤَانَسَتِي وَ انْسُونِي أَوْ انْسِكُمْ وَ اسَارِعُوا إِلَى مَحَبَّتِكُمْ

Therefore reject, O people of the earth, what you^{-asws} are upon of its deceptions, and come to My^{-azwj} Honour, and My^{-azwj} Accompaniment, and My^{-azwj} Gathering and My^{-azwj} Comfort, and comfort Me^{-azwj}, I^{-azwj} will Comfort you^{-as} and be Quick to loving you^{-as}!

وَ أَوْحَى اللَّهُ إِلَى بَعْضِ الصَّالِحِينَ أَنَّ لِي عِبَاداً مِنْ عِبِيدِي يُحِبُّونِي وَ أُحِبُّهُمْ وَ يَشْتَأُونَ إِلَيَّ وَ أَشْتَأُ إِلَيْهِمْ وَ يَذْكُرُونِي وَ أَدْكُرُهُمْ فَإِنْ أَخَذْتَ طَرِيقَهُمْ أَخْبَيْتُكَ وَ إِنْ عَدَلْتَ عَنْهُمْ مَقَّتُكَ

And Allah^{-azwj} Revealed to one of the righteous ones: “There are servants for Me^{-azwj} from My^{-azwj} servants who are loving Me^{-azwj} and I^{-azwj} Love them, and they are yearning to Me^{-azwj} and I^{-azwj} Yearn to them, and they are mentioning Me^{-azwj} and I^{-azwj} Mention them. If you^{-as} were to take to their way I^{-azwj} will Love you^{-as}, and if you turn away from them, I^{-azwj} shall Cut you off!”

قَالَ يَا رَبِّ وَ مَا عَلَامَتُهُمْ

He^{-as} said: ‘O Lord^{-azwj}, and what are their signs?’

قَالَ يُرَاعُونَ الظَّلَالَ بِالنَّهَارِ كَمَا يُرَاعِي الشَّفِيعُ غَنَمَهُ وَ يَجُونُ إِلَى غُرُوبِ الشَّمْسِ كَمَا تَحْنُ الطَّيْرُ إِلَى أَوْكَارِهَا عِنْدَ الغُرُوبِ

He^{-azwj} Said: “They are taking care of the shadows at daytime just as the merciful one takes care of his sheep, and they are longing to the setting of the sun just as the bird longs to its nest at the sunset.

فَإِذَا جَنَّهُمُ اللَّيْلُ وَ اخْتَلَطَ الظَّلَامُ وَ فُرِشَتِ العُرُشُ وَ نُصِبَتِ الأَسِرَّةُ وَ خَلَا كُلُّ حَبِيبٍ بِحَبِيبِهِ نَصَبُوا إِلَيَّ أَقْدَامَهُمْ وَ افْتَرَشُوا إِلَيَّ وُجُوهَهُمْ وَ نَاجَوْنِي بِكَلَامِي وَ تَمَلَّقُونِي بِأَنعَامِي مَا بَيْنَ صَارِحٍ وَ بَاكِ وَ بَيْنَ مُتَأَوِّهِ وَ شَاكِ وَ بَيْنَ قَائِمٍ وَ قَاعِدٍ وَ بَيْنَ رَاكِعٍ وَ سَاجِدٍ بَعْنِي

When the night shields them and the darkness mingles, and the spreads are spread out, and the beds are set-up, and every beloved is along with his beloved, they install their feed to Me^{-azwj}, and their spread their faces to Me^{-azwj}, and they are whispering to Me^{-azwj} with My^{-azwj} Speech, and they are flattering Me^{-azwj} for My^{-azwj} Favour what is between a shouter and a crier, and between groaner and a complainer, and a stander and a sitter, and between a performer of Ruk’u and Sajdah in My^{-azwj} Eyes.

مَا يَتَحَمَّلُونَ مِنْ أَجْلِي وَ يَسْمَعِي مَا يَشْكُونَ مِنْ حُبِّي أَوَّلُ مَا أُعْطِيهِمْ ثَلَاثاً الأَوَّلُ أَقْدِفُ مِنْ نُورِي فِي فُلُوبِهِمْ فَيُخْبِرُونَ عَنِّي كَمَا أُخْبِرُ عَنْهُمْ

They are enduring for My^{-azwj} reason, and for hearing what they are complaining of from My^{-azwj} Love. The first of what I^{-azwj} shall Give them are three. Firstly, I^{-azwj} shall Cast My^{-azwj}

Noor into their hearts. They are informing on My^{-azwj} behalf is like what I^{-azwj} Inform on their behalf!

وَالثَّانِي لَوْ كَانَتِ السَّمَاوَاتُ وَالْأَرْضُونَ وَمَا فِيهِمَا مِنْ مَوَارِيثِهِمْ لَاسْتَقْبَلَتْهَا لَهُمْ

And secondly, had the skies and the earths and whatever is between the two was from their inheritances it would have been less for them!

وَالثَّلَاثُ أَقْبَلُ بِوَجْهِ عَلِيٍّ مَنْ أَقْبَلْتُ عَلَيْهِ بِوَجْهِ يَعْلَمُ أَحَدٌ مَا أُرِيدُ أَنْ أُعْطِيَهُ.

And thirdly, I^{-azwj} shall Turn to the with My^{-azwj} Face. Don't you see, the one I^{-azwj} Turn to with My^{-azwj} Face would know what I^{-azwj} Want to Give him?"⁶³

29 أَعْلَامُ الدِّينِ لِلدَّيْلَمِيِّ، رُوِيَ أَنَّ مُوسَى ع قَالَ: يَا رَبِّ أَخْبِرْنِي عَنْ آيَةِ رِضَاكَ عَنْ عَبْدِكَ

(The book) 'A'laam Al Deen' of Al Daylami –

'It is reported that Musa^{-as} said: 'O Lord^{-azwj}! Inform me^{-as} about a sign of Your^{-azwj} Pleasure with Your^{-azwj} servant?'

فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ إِذَا رَأَيْتَنِي أُهَيِّئُ عَبْدِي لِطَاعَتِي وَاصْرِفْهُ عَنْ مَعْصِيَتِي فَذَلِكَ آيَةُ رِضَائِي.

Allah^{-azwj} the Exalted Revealed to him^{-as}: "When you^{-as} see Me^{-azwj} Preparing My^{-azwj} servant to My^{-azwj} obey Me^{-azwj} and Turn him away from disobeying Me^{-azwj}, so that is a sign of My^{-azwj} Pleasure!"⁶⁴

وَفِي رِوَايَةٍ أُخْرَى إِذَا رَأَيْتَ نَفْسَكَ تُحِبُّ الْمَسَاكِينَ وَتُبْغِضُ الْجَبَّارِينَ فَذَلِكَ آيَةُ رِضَائِي.

And in another report: "When you see yourself loving the poor and hating the tyrants, so that is a sign of My^{-azwj} Pleasure!"⁶⁵

⁶³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 43 H 28

⁶⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 43 H 29

⁶⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 43 H 30

CHAPTER 44 – THE HEART AND ITS CORRECTION, AND ITS CORRUPTION, AND MEANING OF THE HEARING, AND THE SIGHT, AND THE TALKING, AND THE REALITY OF LIFE

الآيات

The Verses

البقرة حَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ

(Surah) Al Baqarah - **Allah has Set a seal upon their hearts and upon their hearing, and there is a covering over their eyes [2:7].**

و قال الله تعالى في قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَ لَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ

And Allah^{azwj} the Exalted Said: **There is a disease in their hearts, so Allah Increased their disease and for them would be a painful Punishment due to what they were belying [2:10]**

و قال تعالى صُمُّ بُكْمٌ عُمِّي فَهُمْ لَا يَرْجِعُونَ

Deaf, dumb (and) blind, so they will not be returning [2:18]

و قال تعالى صُمُّ بُكْمٌ عُمِّي فَهُمْ لَا يَعْقِلُونَ

And the Exalted Said: **(They are) deaf, dumb, blind, so they are not understanding [2:171]**

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

Then your hearts hardened from after that, so these were like rocks, or more intense in hardness; and from the rocks there are (some) from which rivers burst forth, and from these there are (some) which split asunder, so the water comes out from them, and from these there are some which fall down out of fear of Allah, and Allah is not heedless of what you are doing [2:74]

و قال تعالى وَ أَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ

And the Exalted Said: **And they imbibed the calf into their hearts due to their Kufr. [2:93]**

و قال تَشَابَهَتْ قُلُوبُهُمْ

And Said: **Their hearts are alike. [2:118].**

آل عمران فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ

(Surah) Aal-e-Imran^{as} - **Then as for those in whose hearts there is perversity, so they are following what is allegorical from it, [3:7].**

و قال تعالى رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا

And the Exalted Said: **'Our Lord! Do not Let our hearts to deviate after You have Guided us aright, [3:8]**

المائدة وَ حَسِبُوا أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا وَ صَمُّوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَ صَمُّوا كَثِيرٌ مِنْهُمْ وَ اللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ

(Surah) Al Maidah - **And they reckoned that strife would not be happening, so they were blinded and deafened. Then Allah Turned to them, then many of them were blinded and deafened; and Allah Sees what they are doing [5:71]**

و قال تعالى وَ جَعَلْنَا قُلُوبَهُمْ قَاسِيَةً

And the Exalted Said: **'and Made their hearts harsh. [5:13]**

و قال تعالى أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ

And the Exalted Said: **They are those whom Allah does not intend to purify their hearts. [5:41].**

الأنعام إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَ الْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ

(Surah) Al Anaam - **But rather, they would respond, those who are listening; and (as for) the dead, Allah would Resurrect them, then to Him they would be returning [6:36]**

و قال تعالى وَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَ بُكْمٌ فِي الظُّلُمَاتِ

And the Exalted Said: **And those who are belying our Signs are deaf and dumb in the darkness. [6:39]**

و قال تعالى وَ جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَ فِي آذَانِهِمْ وَقْرًا

And the Exalted Said: **and We Made a covering to be upon their hearts lest they understand it, and a deafness to be in their ears, [6:25]**

و قال وَ لَكِنْ فَسَسَتْ قُلُوبَهُمْ

But their hearts had hardened [6:43]

و قال قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَ أَبْصَارَكُمْ وَ حَتَمَ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ

Say: 'Have you considered if Allah Takes away your hearing and your sight, and Seals upon your hearts who is a god apart from Allah Who can bring it back to you?' [6:46].

و قال تعالى فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ

And the Exalted Said: **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. Like that Allah Makes the uncleanness to be upon those who are not believing [6:125]**

الأعراف وَ تَطْبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ

(Surah) Al Araaf: **And We Seal upon their hearts, so they are not hearing [7:100]**

و قال كذلك يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ

And Said: **And We Seal upon their hearts, so they are not hearing [7:100]**

و قال تعالى لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَ هُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَ هُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ

And the Exalted Said: **For them are hearts they are not understanding with, and for them are eyes they are not seeing with, and for them are ears they are not hearing with. They are like the cattle, but they are more straying. These ones, they are the heedless ones [7:179]**

الأنفال وَ اعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَ قَلْبِهِ

(Surah) Al Anfaal - **and know that Allah Intervenes between a person and his heart, [8:24].**

و قال إِذْ يَقُولُ الْمُنَافِقُونَ وَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّ هَؤُلَاءِ دِينُهُمْ

And Said: **When the hypocrites and those in whose hearts was a disease said: 'Their Religion has deceived them, [8:49]**

التوبة وَ طَبَعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

(Surah) Al Tawbah - **and there is a seal upon their hearts, so they don't understand [9:87]**

و قال تعالى وَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ

And the Exalted: **and Allah Sealed upon their hearts, so they don't know [9:93]**

و قال سبحانه وَ أَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ رِجْسًا إِلَى رِجْسِهِمْ وَ مَاتُوا وَ هُمْ كَافِرُونَ

And the Glorious Said: **And as for those in whose hearts is a disease, it increases uncleanness to their uncleanness, and they die while being Kafirs [9:125]**

و قال تعالى ثُمَّ انصرفتوا صرف الله قلوبهم بأنهم قوم لا يفقهون

And the Exalted Said: **Then they disperse. Allah has Turned away their hearts because they are a people not pondering [9:127]**

يونس وَ مِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَ لَوْ كَانُوا لَا يَعْقِلُونَ

(Surah) Yunus^{as} - **And from them are ones who listen intently to you. But can you make the deaf to hear and even though they do not use their intellects [10:42]**

وَ مِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعُمْيَ وَ لَوْ كَانُوا لَا يُبْصِرُونَ

And from them are ones who look on at you. But can you guide the blind and even though they cannot, see? [10:43]

وَ قَالَ إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يُسْمِعُونَ

And Said: **Surely in that are Signs for a people who listen [10:67]**

وَ قَالَ تعالى كَذَلِكَ نَطْعُ عَلَى قُلُوبِ الْمُعْتَدِينَ

Like that We Seal upon the hearts of the transgressors [10:74].

هُود مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَ مَا كَانُوا يُبْصِرُونَ

(Surah) Hud - **They could not bear the listening and they were not seeing [11:20]**

وَ قَالَ تعالى مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَى وَ الْأَصْمَ وَ الْبَصِيرِ وَ السَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا أَمْ فَلَا تُدْرِكُونَ

And the Exalted Said: **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 قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَ الْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَ النُّورُ

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

إلى قوله تعالى أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَ يَمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حُلِيَّةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَ الْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَ أَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ

Up to His^{azwj} Words: **He Sends down water from the sky, then it flows into the valleys by its measurement, and the torrent bears the swelling scum. And from what they are melting upon it in the fire seeking ornaments or apparatus, there is a scum the like of it. Like that Allah Compares the truth and the falsehood. Then as for the scum, so it goes as slag, and as for what benefits the people, it remains in the earth. Like that Allah Strikes the examples [13:17]**

إلى قوله سبحانه أَمْ مَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

Up to Words of the Glorious: ***Is the one who knows that what has been Revealed unto you from your Lord is the Truth like the one who is blind? But rather, the ones with the understanding will be mindful [13:19]***

و قال تعالى الَّذِينَ آمَنُوا وَ تَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

And the Exalted Said: ***Those who believe, and their hearts are reassured with the Mention of Allah. Indeed! By the Mention of Allah, the hearts get contented [13:28]***

النحل أمواتٌ غيرٌ أحياءٍ و ما يشعرون أَيَّانَ يُبْعَثُونَ

(Surah) Al Nahl - ***(They are) dead, not living, and they are not aware when they would be Resurrected [16:21]***

و قال تعالى إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ

And the Exalted Said: ***Surely in that is a Sign for a people who listen [16:65]***

و قال تعالى مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَ هُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً

And the Exalted Said: ***One who does righteous deeds, from male or female, and he is a Momin, then We will Make him live a good life [16:97]***

إِسْرَاءَ وَ مَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَ أَضَلُّ سَبِيلًا

(Surah) Isra'a - ***And one who was blind regarding this, so he would be blind in the Hereafter and more straying from the way [17:72].***

الكهف وَ رَبَطْنَا عَلَىٰ قُلُوبِهِمْ

(Surah) Al Kahf - ***And We linked up their hearts, [18:14]***

و قال تعالى وَ لَا تُطِيعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَ اتَّبَعَ هَوَاهُ وَ كَانَ أَمْرُهُ فُرْطًا

And the Exalted: ***and do not obey one whose heart is heedless from Our Remembrance and is obeying his own desires, and his matter would always be neglected [18:28]***

الأنبياء لَاهِيَةً قُلُوبُهُمْ

(Surah) Al Anbiya - ***Their hearts are distracted, [21:3]***

و قال تعالى قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَ لَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ

And the Exalted Said: **Say: 'But rather, I warn you by the Revelation, and the deaf do not hear the call whenever they are warned' [21:45]**

الحج و بَشِّرِ الْمُخْتَبِينَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ

(Surah) Al Hajj - **and give glad tidings to the humble ones [22:34] Those, then Allah is mentioned, their hearts tremble; [22:35]**

و قال تعالى أَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَ لَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

And the Exalted Said: **So why do they not travel in the land? It would become for them such hearts they can be understanding with, or ears they can be hearing with. Thus, it is not the sights which are blinded, but it is the hearts in the chest which are blinded [22:46]**

و قال تعالى لِيَجْعَلَ مَا يُنْفِئُ الشَّيْطَانَ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَ الْقَاسِيَةَ قُلُوبُهُمْ

And the Exalted Said: **So He Made what the Satan casted to be a fitna for those in whose hearts was a disease, and their hearts hardened [22:53]**

الفرقان أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا

(Surah) Al Furqan - **Or do you reckon that most of them are hearing or using their intellects? Surely, they are only like the cattle. But they are more straying of the way [25:44]**

و قال تعالى وَ الَّذِينَ إِذَا ذُكِرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَجُزُوا عَلَيْهَا صُغًا وَ عُْمِيَانًا

And the Exalted Said: **And those, when the Signs of their Lord are mentioned, do not fall deaf and blind upon these [25:73]**

الشعراء يَوْمَ لَا يَنْفَعُ مَالٌ وَ لَا بَنُونَ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

(Surah) Al Shuara - **On a Day neither wealth nor sons would be of benefit [26:88] Except one who comes to Allah with an unblemished heart [26:89]**

و قال تعالى قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ

And the Exalted Said: **They said, 'It is the same to us whether you preach to us or do not happen to be from the preachers [26:136]**

و قال تعالى نَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ

The Trustworthy Spirit descended with it [26:193] Upon your heart [26:194]

و قال تعالى كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ

And the Exalted Said: **Like that, We Inserted it into the hearts of the criminals [26:200]**

لَا يُؤْمِنُونَ بِهِ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ

They will not believe in it until they see the painful Punishment [26:201]

النمل إِنَّكَ لَا تَسْمِعُ الْمَوْتَى وَ لَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ

(Surah) Al Naml: **You can neither make the dead to hear, nor can you make the deaf to hear the call when they turn back retreating [27:80]**

وَ مَا أَنْتَ بِهَادِي الْعُمْيِ عَنْ ضَلَالَتِهِمْ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ

Nor can you guide the blind out of their straying. Surely, you can only make hear the one who believes in Our Signs and they are submitters [27:81]

الروم فَإِنَّكَ لَا تَسْمِعُ الْمَوْتَى وَ لَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ

(Surah) 'Al Roum' - **For you cannot make the dead to hear and you cannot make the deaf to hear the call, when they turn back retreating [30:52]**

وَ مَا أَنْتَ بِهَادِي الْعُمْيِ عَنْ ضَلَالَتِهِمْ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ

And you cannot guide the blind out from their straying. You cannot make to hear any except ones who believe in Our Signs, and they are submitting [30:53]

إِلَى قَوْلِهِ تَعَالَى كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ

Up to Words of the Exalted: **Like that, Allah Seals upon the hearts of those who do not know [30:59]**

لَقَمَانٍ وَ إِذَا تُتْلَى عَلَيْهِ آيَاتُنَا وَ لَّى مُسْتَكْبِرًا كَأَنَّهُ لَمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا

(Surah) Luqman^{as} - **And when Our Verses are recited to him, he turns back arrogantly, as if he did not hear these, as if there is a heaviness in his ears, [31:7]**

التنزيل إِنَّ فِي ذَلِكَ لآيَاتٍ أَ قَلَّا يَسْمَعُونَ

Surely, there are Signs in that. So will they not be listening? [32:26]

الأحزاب مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ

(Surah) Al Ahzaab - **Allah did not Make two hearts for a man to be inside him, [33:4]**

وَ قَالَ تَعَالَى وَ بَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ

And the Exalted Said: **and the hearts reached the throats, [33:10]**

و قال تعالى وَ إِذْ يَقُولُ الْمُنَافِقُونَ وَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَ رَسُولُهُ إِلَّا غُرُورًا

And the Exalted Said: **And when the hypocrites and those who had a sickness in their hearts were saying, 'Allah and His Rasool did not promise us except to deceive!' [33:12]**

و قال تعالى وَ قَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ

And the Exalted Said: **and Cast awe into their hearts. [33:26]**

و قال تعالى وَ اللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ

And the Exalted Said: **and Allah Knows what is in their hearts, and Allah would always be, Knowing, Forbearing [33:51]**

و قال تعالى ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَ قُلُوبِهِنَّ

And the Exalted Said: **that would be purer for your hearts and their hearts. [33:53]**

و قال لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ

And Said: **If the hypocrites, and those in whose hearts is a disease, and the agitators in the city do not desist, [33:60]**

فاطر وَ مَا يَسْتَوِي الْأَعْمَى وَ الْبَصِيرُ

(Surah) Fatir - **And they are not equal, the blind one and the seeing one [35:19]**

وَ لَا الظُّلُمَاتُ وَ لَا النُّورُ

Nor the multiple darkness and the light [35:20]

وَ لَا الظِّلُّ وَ لَا الْحَرُّ

Nor the shade and the heat [35:21]

وَ مَا يَسْتَوِي الْأَحْيَاءُ وَ لَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ وَ مَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ

And neither are the living equal to the dead. Surely, Allah Makes to hear one He so Desires to, and you cannot make hear the ones in the graves [35:22]

يس وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

(Surah) Yaseen – **And We Made a barrier to be from their front and a barrier from their back, and We Covered them, so they are not seeing [36:9]**

و قال تعالى لِيُنذِرَ مَنْ كَانَ حَيًّا

And the Exalted Said: **one who was alive, [36:70]**

الصفات وَ إِنَّ مِنْ شِيعَتِهِ لِإِبْرَاهِيمَ إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ

(Surah) Al Safaat - **And indeed from his Shias, was Ibrahim [37:83] When he came to his Lord with an unblemished heart [37:84]**

الزمر أَمْ مَنْ أَسْرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ أُولَئِكَ فِي ضَلَالٍ مُبِينٍ

(Surah) Al Zumar - **Indeed! So the one whose heart Allah Expands for Islam, he is upon a Light from his Lord. Therefore woe be (unto them) for the harshness in their hearts from the Zikr of Allah! They are in clear error [39:22]**

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَابًا تَتَشَعَّرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَ قُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ

Allah has Revealed the best Hadeeth, a Book resembling its double. The skins of those who fear their Lord shivers from it. Then their skins and their hearts become soft to the Zikr of Allah. [39:23]

المؤمن كذلك يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُنْكَرٍ جَبَّارٍ

(Surah) Al Momin - **Like that Allah Seals upon every heart of an arrogant tyrant [40:35]**

و قال تعالى وَ مَا يَسْتَوِي الْأَعْمَى وَ الْبَصِيرُ وَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ وَ لَا الْمُسِيءُ قَلِيلًا مَا تَتَذَكَّرُونَ

And the Exalted Said: **And they are not the same, the blind and the seeing one, and those who believe and do righteous deeds nor the evil doer. Little is what you are heeding [40:58]**

السجدة فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ

(Surah) Al Sajdah - **Glad tidings and warning, but most of them turn away and they are not listening [41:4]**

وَ قَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا نَدْعُونَ إِلَيْهِ وَ فِي آذَانِنَا وَقْرٌ وَ مِنْ بَيْنِنَا وَ بَيْنِكَ حِجَابٌ فَأَعْمَلْ إِنَّا عَامِلُونَ

And they are saying, 'Our hearts are in coverings from what you are calling us to, and in our ears, there is a heaviness, and between us and you there is a veil, therefore work, we are (also) working' [41:5]

و قال وَ الَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَ هُوَ عَلَيْهِمْ عَمًى أُولَئِكَ يُنَادُونَ مِنْ مَكَانٍ بَعِيدٍ

And Said: **And those who are not believing, there is a heaviness in their ears, and they are blind upon it. They would be called out to from a remote place' [41:44]**

الزخرف أَلَمْ تَأْنِتْ تُسْمِعِ الصُّمَّ أَوْ تَهْدِي الْعُمْىَ وَ مَنْ كَانَ فِي ضَلَالٍ مُبِينٍ

(Surah) Al Zukhruf - **So, can you make the deaf to hear, or guide the blind and the one who was in clear straying? [43:40]**

الجانبة أفرأيت من اتخذ إلهه هواه وأضله الله على علمٍ وحتم على سعيه وقلبه وجعل على بصره غشاوة فمن يهديه من بعد الله أفلا تذكرون

(Surah) Al Jasiyah - **So, do you see one who takes his desires as a god, and Allah Lets him stray upon knowledge and Seals upon his hearing and his heart, and Makes a covering to be upon his sight? Then who can guide him after Allah (has Denied him)? So will you not be mindful? [45:23]**

محمد و منهم من يستمع إليك حتى إذا خرجوا من عندك قالوا للذين أوتوا العلم ما ذا قال أنفا أولئك الذين طبع الله على قلوبهم و اتبعوا أهواءهم

(Surah) Muhammad^{-saww} - **And from them are ones who listen intently to you until when they exit from your presence, so they are saying to the one Given the Knowledge, 'What is that he said just now?' They are those Allah has Sealed upon their hearts, and they are pursuing their whims [47:16]**

و قال تعالى أولئك الذين لعنهم الله فأصمهم و أعمى أبصارهم

And the Exalted Said: **They are those Allah has Cursed, so He Made Deafened them and Blinded their visions [47:23]**

أفلا يتدبرون القرآن أم على قلوب أقفالها

So do they not ponder on the Quran, or are there locks upon (their) hearts [47:24]

الفتح هو الذي أنزل السكينة في قلوب المؤمنين ليزدادوا إيماناً مع إيمانهم

(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]**

الحجرات أولئك الذين امتحن الله قلوبهم للتقوى

(Surah) Al Hujuraat - **they are those whose hearts Allah has Tested for piety. [49:3]**

ق و جاء بقلب منيب

(Surah) Qaf - **Who fears the Beneficent in private and comes with a penitent heart [50:33]**

و قال تعالى إن في ذلك لذكرى لمن كان له قلب أو ألقى السمع وهو شهيد

Surely, there is a Zikr in that for one who has a heart for him, or casts the hearing, and he is a witness [50:37]

الحديد ألم يأن للذين آمنوا أن تخشع قلوبهم لذكر الله و ما نزل من الحق و لا يكفوا كألذين أوتوا الكتاب من قبل فطال عليهم الأمد فقست قلوبهم و كثير منهم فاسقون

(Surah) Al Hadeed - **Has not the time yet come for those who believe that their hearts should be humble for the Zikr of Allah and what has come down from the Truth? And they should not become like those Given the Book from before, so the term prolonged upon them and their hearts hardened, and most of them are transgressors [57:16]**

المجادلة أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنْهُ

(Surah) Al Mujadilah - **They, Allah has Written the Eman to be in their hearts and He Aids them with a Spirit from Him. [58:22]**

الصف فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ

(Surah) Al Saff - **But when they deviated, Allah Deviated their hearts, [61:5]**

المنافقين فَطَعَنَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ إِلَى قَوْلِهِ تَعَالَى كَأَنَّهُمْ خُشْبٌ مَسْنَدٌ

(Surah) Al Munafiqeen - **so Allah Sealed upon their hearts, therefore they are not understanding [63:3]- up to His^{-azwj} Words: It is as if they are planks propped up. [63:4]**

التغابن وَ مَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ قَلْبَهُ

(Surah) Al Taghabun - **And one who believes in Allah, He Guides his heart, [64:11]**

الملك وَ قَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

(Surah) Al Mulk - **And they shall say, 'If only we had listened or used our intellects, we would not have been among the inmates of the Blazing Fire' [67:10]**

وَ قَالَ تَعَالَى أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَى أَمَّنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ

Is one who walks prone upon his face more guided, or one who walks upright on a Straight Path? [67:22]

أَمْ نَشْرَحُ لَكَ صَدْرَكَ

(Surah) Al Inshirah - **Did We not Expand your chest for you? [94:1]**

1- كا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ قَلْبٍ إِلَّا وَ لَهُ أُذُنَانِ عَلَى إِحْدَاهُمَا مَلَكٌ مُرْشِدٌ وَ عَلَى الْأُخْرَى شَيْطَانٌ مُفِئٌ هَذَا يَأْمُرُهُ وَ هَذَا يَنْجُرُهُ الشَّيْطَانُ يَأْمُرُهُ بِالْمَعَاصِي وَ الْمَلَكُ يَنْجُرُهُ عَنْهَا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ عَنِ الْيَمِينِ وَ عَنِ الشِّمَالِ قَعِيدٌ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ.

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from Ibn Abu Umeyr, from Hammad,

'From Abu Abdullah^{-asws} having said: 'There is none from a heart except and there are two ears for it. Upon one of them is a guiding Angel, and upon the other there is a tempting Satan^{-la}. This one instructs him and this ones rebukes him. The Satan^{-la} instructs him with the

disobedience, and the Angel rebukes him from it, and it is the Word of Allah^{-azwj} Mighty and Majestic: **When the two receivers receive, seated on the right and on the left [50:17] He does not utter a word except by him is an observer, ready [50:18]**⁶⁶.

تبيين

Clarification (Ahadeeth only)

قَالَ ص لِلْقَلْبِ لَمَتَانِ لَمَةٌ مِنَ الْمَلَكِ إِعَاذُ بِالْحَيْرِ وَ تَصْدِيقُ بِالْحَقِّ فَمَنْ وَجَدَ ذَلِكَ فَلْيَعْلَمْ أَنَّهُ مِنَ اللَّهِ فَلْيَحْمَدِ اللَّهَ وَ لَمَةٌ مِنَ الْعَدُوِّ إِعَاذُ بِالشَّرِّ وَ تَكْذِيبُ بِالْحَقِّ وَ تَهْيِ عَنِ الْحَيْرِ فَمَنْ وَجَدَ ذَلِكَ فَلْيَتَعَوَّذْ مِنَ الشَّيْطَانِ ثُمَّ تَلَا الشَّيْطَانُ يَعِدُّكُمْ الْفَقْرَ الْآيَةَ.

He^{-saww} said: 'For the heart there are two travel companionships – a companionship from the Angel assisting with the good and ratification of the truth. So the one who feels that, let him know that it is from Allah^{-azwj}, and let him praise Allah^{-azwj}; and a companionship from the enemy assisting with the evil and belying the truth, and forbidding from the good. So the one who feels that, let him seek Refuge from the Satan^{-la}!' Then he^{-saww} recited: **The Satan promises you the poverty [2:268] – the Verse**''.

قَالَ رَسُولُ اللَّهِ ص قَلْبُ الْمُؤْمِنِ بَيْنَ إصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ.

Rasool-Allah^{-saww} said: 'The heart of a Momin is between two fingers from the Fingers of the Beneficent''.

قَالَ رَسُولُ اللَّهِ ص مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَ لَهُ شَيْطَانٌ قَالُوا وَ لَا أَنْتَ يَا رَسُولَ اللَّهِ قَالَ وَ لَا أَنَا إِلَّا أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ فَلَمْ يَأْمُرَنِي إِلَّا بِحَيْرٍ.

Rasool-Allah^{-saww} said: 'There no one from you except and there is a Satan^{-la} for him'. They said, 'And not even you^{-saww}, O Rasool-Allah^{-saww}?' He^{-saww} said: 'And not even me^{-saww}, except that Allah^{-azwj} Mighty and Majestic Assists me^{-saww} against him^{-la}, so I^{-azwj} am safe, and He^{-azwj} does not Command me^{-saww} except with good''.

وَ فِي الْحَدِيثِ إِنَّ الشَّيْطَانَ وَاضِعَ حُطْمَهُ عَلَى قَلْبِ ابْنِ آدَمَ فَإِذَا ذَكَرَ اللَّهَ حَسَنَ وَ إِنْ نَسِيَ اللَّهَ التَّمَّمَ قَلْبَهُ.

And in the Hadeeth: 'The Satan^{-la} places his^{-la} snout upon the heart of a son of Adam^{-as}. When he mentions (does Zikr) of Allah^{-azwj}, he^{-la} withdraws, and if he forgets Allah^{-azwj}, he^{-la} swallows his heart''.

قَالَ ص إِنَّ الشَّيْطَانَ لَيَجْرِي مِنَ ابْنِ آدَمَ مَجْرَى الدَّمِ فَصَبَّغُوا بِجَارِيَتِهِ بِالْجُوعِ.

He^{-saww} said: 'The Satan^{-la} tends to flow from the son of Adam^{-as} the flow of blood, therefore waste his^{-la} flowing with the hunger''.

قَالَ رَسُولُ اللَّهِ ص إِنَّ الشَّيْطَانَ قَعَدَ لِابْنِ آدَمَ فِي طَرْقِهِ فَقَعَدَ لَهُ بِطَرِيقِ الْإِسْلَامِ فَقَالَ لَهُ أ تُسْلِمُ وَ تَتْرُكُ دِينَكَ وَ دِينَ آبَائِكَ فَعَصَاهُ فَأَسْلَمَ

⁶⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 1

Rasool-Allah^{-saww} said: ‘The Satan^{-la} sits to the son of Adam^{-as} in his paths. He^{-la} sits for him in the path of Al-Islam. He^{-la} says to him, ‘You have become a Muslim and left your religion and religion of your forefathers?’ But he disobeys him and becomes a Muslim.

ثُمَّ قَعَدَ لَهُ بِطَرِيقِ الْهَيْجَرَةِ فَقَالَ أَمْ هَاجِرٌ وَ تَدَعُ أَرْضَكَ وَ نِسَاءَكَ فَعَصَاهُ فَهَاجَرَ

Then he^{-la} sits for him in the path of the emigration. He^{-la} says, ‘Are you emigrating and leaving your land and your womenfolk?’ But he disobeys and emigrates.

ثُمَّ قَعَدَ لَهُ بِطَرِيقِ الْجِهَادِ فَقَالَ أَمْ جَاهِدٌ وَ هُوَ تَلَفَ النَّفْسِ وَ الْمَالِ فَتُقَاتِلُ فَتُقْتَلُ فَتُنْكَحُ نِسَاؤُكَ وَ تُفَسِّمُ مَالَكَ فَعَصَاهُ فَجَاهَدَ

Then he^{-la} sits for him in the path of Al-Jihad. He^{-la} says. ‘Are you doing Jihad and it is damaging of the self and the wealth? You will fight and be killed, and your wives would be (re)married, and your wealth will be distributed’. He disobeys him^{-la}, and he does Jihad’.

قَالَ رَسُولُ اللَّهِ ص فَمَنْ فَعَلَ ذَلِكَ فَمَاتَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَدْخِلَهُ الْجَنَّةَ.

Rasool-Allah^{-saww} said: ‘The one who does that. (When) he dies, he would have a right upon Allah^{-azwj} to Enter him into the Paradise’.

2- كَأ، الكافي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لِلْقَلْبِ أُذُنَيْنِ فَإِذَا هَمَّ الْعَبْدُ بِذَنْبٍ قَالَ لَهُ رُوحُ الْإِيمَانِ لَا تَفْعَلْ وَ قَالَ لَهُ الشَّيْطَانُ افْعَلْ وَ إِذَا 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: ‘For the heart there are two ears, so when the servant things of sinning, the spirit of Eman says to him, ‘Don’t do it!’ And the Satan^{-la} says to him, ‘Do it!’ And when he is upon her belly (for committing adultery), the spirit of Eman is snatched from him’^{.67}

3- كَأ، الكافي عَنِ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبَانَ 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 اللَّهُ 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 Taghlib,

‘From Abu Abdullah^{-asws} having said: ‘There is none from a Momin except and there are two ears for his heart in his interior – an ear the slinking whisperer blows into it, and an ear the Angel blows into it. Allah^{-azwj} Assists the Momin with the Angel, and that is His^{-azwj} Word: **and He Aids them with a Spirit from Him [58:22]**’^{.68}

بيان:

⁶⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 2

⁶⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 3

Explanation – (Ahadeeth only)

رَوَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ الشَّيْطَانَ وَاضِعٌ حَظْمَهُ عَلَى قَلْبِ ابْنِ آدَمَ فَإِذَا ذَكَرَ اللَّهَ سُبْحَانَهُ حَسَنٌ وَإِنْ نَسِيَ التَّقَمَّ قَلْبُهُ فَذَلِكَ الْوَسْوَاسُ الْخَنَّاسُ.

It is reported from the Prophet^{-sawww}: ‘The Satan^{-la} places his^{-la} snout upon the heart of a son of Adam^{-as}. When he mentioned Allah^{-azwj} the Glorious, he^{-la} withdraws, and if he forgets, he^{-la} swallows his heart. So that is the slinking whisperer’.

وَرَوَى الْعَبَّاسِيُّ عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُؤْمِنٍ إِلَّا وَ لِقَلْبِهِ فِي صَدْرِهِ أُذُنَانِ أُذُنٌ يَنْفُثُ فِيهَا الْمَلَكُ وَ أُذُنٌ يَنْفُثُ فِيهَا الْوَسْوَاسُ الْخَنَّاسُ فَيُؤَيِّدُ اللَّهُ الْمُؤْمِنَ بِالْمَلَكِ وَ هُوَ قَوْلُهُ سُبْحَانَهُ وَ أَيَّدَهُمْ بِرُوحٍ مِنْهُ.

*And it is reported by Al-Ayyashi – from Al-Sadiq^{-asws} having said: ‘Rasool-Allah^{-sawww} said: ‘There is none from a Momin except and there are two ears for his heart in his chest. And ear the Angels blows into it, and an ear the slinking (creeping) whisperer blows into it. Allah^{-azwj} Assists the Momin with the Angel, and it is Word of the Glorious: **and He Aids them with a Spirit from Him [58:22]**’.*

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الشَّيْطَانَ لَيَجْتُمِعُ عَلَى قَلْبِ بَنِي آدَمَ لَهُ خُرْطُومٌ كَخُرْطُومِ الْكَلْبِ إِذَا ذَكَرَ الْعَبْدُ اللَّهَ عَزَّ وَ جَلَّ حَسَنَ أَيَّ رَجَعَ عَلَى عَقْبَيْهِ وَ إِذَا عَقَلَ عَنْ ذِكْرِ اللَّهِ وَسَّوَسَ

The Prophet^{-sawww} said: ‘The Satan^{-la} perches upon the heart of a son of Adam^{-as}. For him^{-la} is a nostril like the nostril of the dog. When the servant mentioned Allah^{-azwj} Mighty and Majestic, he^{-la} withdraws, i.e., returns upon his^{-la} heels, and when he is heedless from the Zikr of Allah^{-azwj}, he^{-la} insinuates (waswaas).

فَأَشْتَقُّ لَهُ اسْمَانِ مِنْ فِعْلَيْهِ الْوَسْوَاسُ مِنْ وَسَّوَسَتْهُ عِنْدَ عَقْلِهِ الْعَبْدُ وَ الْخَنَّاسُ مِنْ خَنَّاسَهُ عِنْدَ ذِكْرِ الْعَبْدِ.

Two names have been derived from his^{-la} deeds, the ‘Waswaas’ from his^{-la} insinuating at the heedlessness of the servant, and ‘Al-Khannas’ from his^{-la} withdrawal during the Zikr of Allah^{-azwj} by the servant’.

4- ل، الخصال الحليل بن أحمد عن محمد بن إبراهيم الدبيلي عن أبي عبد الله ع عن سفيان عن مجاهد عن الشعبي عن النعمان بن بشير قال قال رسول الله ص في الإنسان مضعه إذا هي سلمت وصحت سليم بما سائر الجسد فإذا سقم لها سائر الجسد وسدت وهي القلب.

(The book) ‘Al Khisaal’ – Al Khaleel Bin Ahmad, from Muhammad Bin Ibrahim Al Dubeyli,

‘From Abu Abdullah^{-asws}, from Sufyan, from Mujahid, from Al-Shaby, from Al-Numan Bin Bashir who said, ‘Rasool-Allah^{-sawww} said: ‘In the human being there is a lump. When it is safe and healthy, the rest of the body is safe with it. When it sickens, the rest of the body sickens with it and spoils, and it is Al-Qalb - the heart’.⁶⁹

5- شي، تفسير العياشي في حديث إسحاق بن عمار في قول الله خذوا ما آتيناكم بقوة أ قوة في الأبدان أم قوة في القلوب قال فيهما جميعاً.

⁶⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 4

Tafseer Al Ayyashi – in a Hadeeth by Is’haq Bin Ammar,

‘Regarding Words of Allah^{-azwj}: **“Grab what We Gave you with strength [7:171]**, ‘Is it strength of the bodies or strength of the hearts?’ He^{-asws} said: ‘Regarding both of these’’.⁷⁰

6- ل، الخصال الخليل عن أبي العباس السراج عن فُتَيْبَةَ عَنْ رُشَيْدِ بْنِ سَعْدِ الْبَصْرِيِّ عَنْ شَرَّاحِيلِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ وَ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ص قَالَ: إِذَا طَابَ قَلْبُ الْمَرْءِ طَابَ جَسَدُهُ وَإِذَا خَبُثَ الْقَلْبُ خَبُثَ الْجَسَدُ.

(The book) ‘Al Khisaal’ – Al Khaleel, from Abu Al Abbas Al Sarraj, from Quteyba, from Rusheyd Bin Sa’ad Al Basry, from Sharaheel Bin Yazeed, from Abdullah Bin Umar, and Abu Hureyra (well-known fabricator),

‘From the Prophet^{-saww} having said: ‘When the heart of a person is good his body is good, and when the heart is bad the body is bad’’.⁷¹

7- لي، الأماالي للصدوق عن الصادق ع قَالَ قَالَ رَسُولُ اللَّهِ ص شَرُّ الْعَمَى عَمَى الْقَلْبِ.

(The book) ‘Al Amaali’ of Al Safouq,

‘From Al-Sadiq^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Evilest of the blindness’s is blindness of the heart’’.⁷²

8- ما، الأماالي للشيخ الطوسي فيما أوصى به أمير المؤمنين ع ابْنَهُ يَا بُنَيَّ إِنَّ مِنَ الْبَلَاءِ الْفَاقَةَ وَ أَشَدُّ مِنْ ذَلِكَ مَرَضُ الْبَدَنِ وَ أَشَدُّ مِنْ ذَلِكَ مَرَضُ الْقَلْبِ وَ إِنَّ مِنَ الْبَعْمِ سَعَةُ الْمَالِ وَ أَفْضَلُ مِنْ ذَلِكَ صِحَّةُ الْبَدَنِ وَ أَفْضَلُ مِنْ ذَلِكَ تَقْوَى الْقُلُوبِ.

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

‘Among what Amir Al-Momineen^{-asws} advised his^{-asws} son with: ‘O my^{-asws} son! From the afflictions is the destitution, and severer than that is illness of the body, and severer than that is illness of the heart; and from the bounties is capacious wealth, and superior to that is health of the body, and superior to that is piety of the hearts’’.⁷³

9- مع، معاني الأخبار أبي عن سعد عن ابن عيسى عن ابن محبوب عن الثمالي عن أبي جعفر ع قَالَ: الْقُلُوبُ ثَلَاثَةٌ قَلْبٌ مَنْكُوسٌ لَا يَعْتَرُ عَلَى شَيْءٍ مِنَ الْخَيْرِ وَ هُوَ قَلْبُ الْكَافِرِ وَ قَلْبٌ فِيهِ نُكْتَةٌ سَوْدَاءٌ فَالْحَيْرُ وَ الشَّرُّ فِيهِ يَعْتَلِجَانِ فَمَا كَانَ مِنْهُ أَقْوَى عَلَيْهِ وَ قَلْبٌ مَفْتُوحٌ فِيهِ مَصْبَاحٌ يَزْهَرُ فَلَا يُطْفَأُ نُورُهُ إِلَى يَوْمِ الْقِيَامَةِ وَ هُوَ قَلْبُ الْمُؤْمِنِ.

(The book) ‘Ma’any Al Akhbar’ – My father, from Sa’ad, from Ibn Isa, from Ibn Mahboun, from Al Sumali,

‘From Abu Ja’far^{-asws} having said: ‘The hearts are three (types) – an overturned heart, not impacted by anything from the good, and it is the heart of a Kafir; and a heart wherein is a black spot, so the good and the evil are stirring in it. Whatever were to be stronger from it,

⁷⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 5

⁷¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 6

⁷² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 7

⁷³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 8

would overcome upon him; and an open heart wherein is a blossoming lamp, so its light will not be extinguished up to the Day of Qiyamah, and it is the heart of a Momin".⁷⁴

10- مع، معاني الأخبار العطار عن أبيه عن ابن أبان عن ابن أوزمة عن محمد بن خالد عن هارون عن المفضل عن سعد الخفاف عن أبي جعفر ع قال: القلوب أربعة قلب فيه نفاق وإيمان وقلب منكوس وقلب مطبوع وقلب أزهر أنور

(The book) 'Ma'any Al Akhbaar' – Al Attar, from his father, from Ibn Aban, from Ibn Awrama, from Muhammad Bin Khalid, from Haroun, from Al Mufazzal, from Sa'ad Al Khaffaf,

'From Abu Ja'far^{-asws} having said: 'The hearts are four (types) – a heart wherein is hypocrisy and Eman, and an overturned heart, and a layered heart, and blossoming radiating heart'.

فُلْتُ مَا الْأَزْهَرُ

I said, 'What is the blossom?'

قَالَ فِيهِ كَهَيْمَةِ السِّرَاجِ فَأَمَّا الْمَطْبُوعُ فَالْقَلْبُ الْمُنَافِقِ وَأَمَّا الْأَزْهَرُ فَالْقَلْبُ الْمُؤْمِنِ إِنْ أَعْطَاهُ اللَّهُ عَزَّ وَجَلَّ شُكْرًا وَإِنْ ابْتَلَاهُ صَبْرًا وَأَمَّا الْمُنْكَوسُ فَالْقَلْبُ الْمُشْرِكِ

He^{-asws} said: 'In it is a form of a lamp. As for the layered, the heart of a hypocrisy, and as for the blossoming, the heart of a Momin. If Allah^{-azwj} Mighty and Majestic were to Give him, he thanks, and if He^{-azwj} Tries him, he is patient, and as for the overturned, the heart of a Polytheist.

ثُمَّ قَرَأَ هَذِهِ الْآيَةَ أَلَمْ يَجِبْ عَلَى وَجْهِهِ أَهْدَى أَمَّنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ

Then he^{-asws} recited this Verse: ***Is one who walks prone upon his face more guided, or one who walks upright on a Straight Path? [67:22].***

وَأَمَّا الْقَلْبُ الَّذِي فِيهِ إِيمَانٌ وَ نِفَاقٌ فَهُمْ قَوْمٌ كَانُوا بِالطَّائِفِ فَإِنْ أَدْرَكَ أَحَدَهُمْ أَجَلُهُ عَلَى نِفَاقِهِ هَلَكَ وَإِنْ أَدْرَكَ عَلَى إِيمَانِهِ نَجَّى.

'And as for the heart in which is Eman and hypocrisy, they are a people who were at Al Taif. Whenever one of them came across his death upon his hypocrisy, he was destroyed, and if he came across it upon his Eman, he attained salvation".⁷⁵

11- ل، الخصال ابن المتوكل عن السعدآبادي عن البرقي عن النوقلي عن السكوبي عن جعفر بن محمد عن أبيه ع قال قال رسول الله ص من علامات السَّمَاءِ جُمُودُ الْعَيْنِ وَ قَسْوَةُ الْقَلْبِ وَ شِدَّةُ الْحُرْصِ فِي طَلَبِ الرِّزْقِ وَ الْإِصْرَارُ عَلَى الدَّنْبِ.

(The book) 'Al Khisaal' – Ibn Al Mutawakkil, from Al Asadabady, from Al Barqy, from Al Nowfaly, from Al Sakuny,

⁷⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 9

⁷⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 10

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'From the signs of wretchedness are – the frozen (emotionless) eyes, and cruel heart, and intense greed in seeking the sustenance, and the persistence upon the sin''.⁷⁶

12- ل، الخصال فِي وَصِيَّةِ النَّبِيِّ ص إِلَى عَلِيِّ ع يَا عَلِيُّ أَرْبَعُ خِصَالٍ مِنَ الشَّقَاءِ جُمُودُ الْعَيْنِ وَ قَسَاوَةُ الْقَلْبِ وَ بُعْدُ الْأَمَلِ وَ حُبُّ الْبَقَاءِ.

(The book) 'Al Khisaal' –

'In a bequest of the Prophet^{-saww} to Ali^{-asws}: 'O Ali^{-asws}! There are four characteristics of the wretchedness – frozen (emotionless) eyes, and cruel heart, and long hopes, and love of remaining (long life)'.⁷⁷

13- ع، علل الشرائع مُحَمَّدُ بْنُ مُوسَى الرَّقِّيُّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ مَا جَلَّوْهُ عَنِ الرَّقِّيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: أَعْجَبُ مَا فِي الْإِنْسَانِ قَلْبُهُ وَ لَهُ مَوَادُّ مِنَ الْحِكْمَةِ وَ أَسْدَادًا مِنْ خِلَافِهَا

(The book) 'Ilal Al Sharaie' – Muhammad Bin Musa Al Barqy, from Ali Bin Muhammad Majaylawiya, from Al Barqy, from his father, from Muhammad Bin Sinan,

'Raising it to Amir Al-Momineen^{-asws} having said: 'The most wonderous of what is in the human being is his heart, and for it are materials of wisdom, and opposites of its differences.

فَإِنْ سَنَحَ لَهُ الرَّجَاءُ أَذَلَّتْهُ الطَّمَعُ وَ إِنْ هَاجَ بِهِ الطَّمَعُ أَهْلَكَهُ الْحِرْصُ وَ إِنْ مَلَكَهُ الْيَأْسُ قَتَلَتْهُ الْأَسْفُ وَ إِنْ عَرَضَ لَهُ الْعُضْبُ اشْتَدَّ بِهِ الْعَيْطُ وَ إِنْ سَعِدَ بِالرِّضَا نَسِيَ التَّحْفُظَ وَ إِنْ نَالَهُ الْخَوْفُ شَغَلَهُ الْحَذَرُ

If the hope occurs for him, the avarice humiliates him, and if the avarice stirs with it, the greed with destroy him, and if the despair controls him, the regret kills him, and if the anger presents to him the rage intensified with him, and if happy with the satisfaction he forgets the memory, and if the fear attains him, the carefulness pre-occupies him.

وَ إِنْ اتَّسَعَ لَهُ الْأَمْنُ اسْتَلْبَنَتْهُ الْعِزَّةُ وَ إِنْ جَدِدَتْ لَهُ النِّعْمَةُ أَخَذَتْهُ الْعِزَّةُ وَ إِنْ أَصَابَتْهُ مُصِيبَةٌ فَضَحَّ الْجُرْعُ وَ إِنْ اسْتَفَادَ مَالًا أَطْعَاهُ الْغِنَى وَ إِنْ عَضَّتْهُ فَاقَةٌ شَغَلَتْهُ الْبَلَاءُ وَ إِنْ جَهَدَهُ الْجُوعُ قَعَدَ بِهِ الضَّعْفُ وَ إِنْ أَفْرَطَ فِي الشَّبَعِ كَطَنَتْهُ الْبُطْنَةُ فَكُلُّ تَقْصِيرٍ بِهِ مُضِرٌّ وَ كُلُّ إِفْرَاطٍ بِهِ مُفْسِدٌ.

And if the security is expanded for him, the negligence will plunder him, and if the bounty is renewed for him, the honour will pull him away, and if a calamity hits him the panic will expose him, and if he benefits with wealth, the riches will extinguish it, and if he destitution bites him, the affliction will pre-occupy him, and if his effort is the hunger, the weakness will sit with him, and if he is excessive in satiation, the belly will overwhelm him. So every deficiency with him is harmful and every excessive is spoiling with him''.⁷⁸

14- ع، علل الشرائع بِمَثَلِ الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَمِعْتُهُ يَقُولُ لِرَجُلٍ لِرَجُلٍ ائْتَمَ يَا فُلَانُ إِنَّ مَثَرَةَ الْقَلْبِ مِنَ الْجَسَدِ بِمَثَرَةِ الْإِيمَانِ مِنَ النَّاسِ الْوَاجِبِ الطَّاعَةَ عَلَيْهِمْ

⁷⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 11

⁷⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 12

⁷⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 13

(The book) 'Al Ilal' Al Sharaie – By this chain, from Muhammad Bin Sinan, from one of his companions,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying to a man: 'Know, O so and so! The status of the heart from the body is the status of the Imam^{-asws} from the people, (the Imam^{-asws}) of obligatory obedience upon them.

أَلَا تَرَى أَنَّ جَمِيعَ جَوَارِحِ الْجَسَدِ شُرَطٌ لِلْقَلْبِ وَتَرَاجِمَةٌ لَهُ مُؤَدِّيَةٌ عَنْهُ الْأُذُنَانِ وَالْعَيْنَانِ وَالْأَنْفُ وَالْقَمَمُ وَالْيَدَانِ وَالرِّجْلَانِ وَالْفَرْجُ

Don't you see that entirety of limbs of the body are policemen for the heart and interpreters for it, implementing from it? – the ears, and the eyes, and the nose, and the mouth, and the hands, and the legs, and the private parts.

فَإِنَّ الْقَلْبَ إِذَا هَمَّ بِالنَّظَرِ فَتَحَ الرَّجْلَ عَيْنِيهِ وَ إِذَا هَمَّ بِالِاسْتِمَاعِ حَزَكَ أُذُنَيْهِ وَ فَتَحَ مَسَامِعَهُ فَسَمِعَ وَ إِذَا هَمَّ بِالْقَلْبِ بِالشَّمِّ اسْتَنْشَقَ بِأَنْفِهِ فَأَدَى تِلْكَ الرَّايِحَةَ إِلَى الْقَلْبِ وَ إِذَا هَمَّ بِالنُّطْقِ تَكَلَّمَ بِاللِّسَانِ وَ إِذَا هَمَّ بِالْحَرْكَةِ سَعَتِ الرَّجْلَانِ وَ إِذَا هَمَّ بِالشَّهْوَةِ تَحَرَّكَ الذَّكَرُ

So the heart, when it thinks of looking, the man opens his eyes, and when it thinks of listening, his ears stir and his hearing is opened, so he hears, and when the heart thinks of smelling, he inhales with his nose and delivers that aroma to the heart, and when it thinks of speaking, he talks with the tongue, and when it thinks of moving the legs expand, and when it thinks of the lustful desire, the manhood stirs.

فَهَذِهِ كُلُّهَا مُؤَدِّيَةٌ عَنِ الْقَلْبِ بِالتَّحْرِيكِ وَ كَذَلِكَ يَنْبَغِي لِلْإِمَامِ أَنْ يُطَاعَ لِلْأَمْرِ مِنْهُ.

So these, all of them are implementers from the heart with the movement, and like that it is befitting for the Imam^{-asws} and the orders from him are obeyed".⁷⁹

عَنِ الْبَاقِرِ ع أَنَّهُ قَالَ: إِنَّ الْقُلُوبَ بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ اللَّهِ يَقْلِبُهَا كَيْفَ يَشَاءُ سَاعَةً كَذَا وَ سَاعَةً كَذَا.

From Al Baqir^{-asws} having said: 'The hearts are between two fingers from the Fingers of Allah^{-azwj}. He^{-azwj} Turns these however He^{-azwj} so Desires, at times like this, and at times like this".⁸⁰

15- ل، الخصال عَنِ الصَّادِقِ ع عَنْ حَكِيمٍ أَنَّهُ قَالَ: قَلْبُ الْكَافِرِ أَقْسَى مِنَ الْحَجَرِ.

(The book) 'Al Khisaal' –

'From Al Sadiq^{-asws}, from Hakeem, he^{-asws} said: 'The heart of a Kafir is harder than the stone".⁸¹

16- ل، الخصال أَبِي عَنْ سَعْدِ بْنِ الْأَصْبَهَائِيِّ عَنِ الْمُنْقَرِيِّ عَنِ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ ع فِي حَدِيثٍ طَوِيلٍ يَقُولُ فِيهِ أَلَا إِنَّ لِلْعَبْدِ أَرْبَعَ عَيْنٍ عَيْنَانِ يُبْصِرُ بِهِمَا أَمْرَ دِينِهِ وَ دُنْيَاهُ وَ عَيْنَانِ يُبْصِرُ بِهِمَا أَمْرَ آخِرَتِهِ

⁷⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 14 a

⁸⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 14 b

⁸¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 15

(The book) 'Al Khisaal' – My father, from Sa'ad from Al Asbahany, from Al Minqary, from Sufyan Bin Yuana, from Al Zuhry,

'From Ali^{-asws} Bin Al-Husayn^{-asws} in a lengthy Hadeeth saying in it: 'Indeed! For the servant there are four eyes – two eyes he sees the matters of his religion and his world with, and two eyes he sees the matter of his Hereafter with!

فَإِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا فَتَحَّ لَهُ الْعَيْنَيْنِ اللَّتَيْنِ فِي قَلْبِهِ فَأَبْصَرَ بِمَا فِي الْقَلْبِ بِمَا فِيهِ. وَإِذَا أَرَادَ بِهِ غَيْرَ ذَلِكَ تَرَكَ الْقَلْبَ بِمَا فِيهِ.

When Allah^{-azwj} Wants good with a servant, He^{-azwj} for him the two eyes which are in his heart, so he sees the hidden matters with these and the matters of his Hereafter, and when He^{-azwj} Wants other than that for a servant, He^{-azwj} Leaves the heart with whatever is in it".⁸²

17- ب، قرب الإسناد ابن سَعْدٍ عَنِ الْأَزْدِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لِلْقَلْبِ أُذُنَيْنِ رُوحَ الْإِيمَانِ يُسَارُهُ بِالْحَيْرِ وَالشَّيْطَانُ يُسَارُهُ بِالشَّرِّ فَأُتِيَهُمَا طَهْرٌ عَلَى صَاحِبِهِ غَلْبَةً.

(The book) 'Qurb Al Asnaad' – Ibn Sa'ad, from Al Azdy,

'From Abu Abdullah^{-asws} having said: 'For the heart there are two ears – a spirit of Eman conducting him with the good, and a Satan^{-la} conducting him with the evil. So, whichever of the two prevails upon its counterpart, overcomes him".⁸³

18- فس، تفسير القمي سَعِيدُ بْنُ مُحَمَّدٍ عَنْ بَكْرِ بْنِ سَهْلِ عَنْ عَبْدِ الْعَزِيِّ بْنِ سَعِيدِ التَّقْفِيِّ عَنْ مُوسَى بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُقَاتِلِ بْنِ سُلَيْمَانَ عَنِ الضَّحَّاكِ بْنِ مُزَاهِمٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ يُرِيدُ الشَّيْطَانُ عَلَى قَلْبِ ابْنِ آدَمَ لَهُ خُرْطُومٌ مِثْلُ خُرْطُومِ الْخِنْزِيرِ يُوسُّوسُ ابْنَ آدَمَ إِذَا أَقْبَلَ عَلَى الدُّنْيَا وَ مَا لَا يُحِبُّ اللَّهُ فَإِذَا ذَكَرَ اللَّهَ عَزَّ وَ جَلَّ خَنَسَ يُرِيدُ رَجَعَ.

Tafseer Al Qummi – Saeed Bin Muhammad, from Bakr Bin Sahl, from Abdul Ghany Al Saqafi, from Musa Bin Abdul Rahman, from Muqatil Bin Suleyman, from Al Zahhak Bin Muzahim, from Ibn Abbas,

'Regarding His^{-azwj} Words: **From the evil of doubts insinuated by the wicked one [114:4]** – He^{-azwj} Intends the Satan^{-la} upon the heart of a son of Adam^{-as}. There is a snout for him^{-la} like the snout of a pig. He^{-la} insinuates to the son of Adam^{-as} when he pays attention to the world and what Allah^{-azwj} does not Love. When he remembers (mentions) Allah^{-azwj}, he^{-la} withdraws, intending to return".⁸⁴ (an opinion)

19- فس، تفسير القمي إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ قَالَ الْقَلْبُ السَّلِيمُ الَّذِي يَلْقَى اللَّهَ وَ لَيْسَ فِيهِ أَحَدٌ سِوَاهُ.

Tafseer Al Qummi – **Except one who comes to Allah with an unblemished heart [26:89]**. He said, 'The unblemished heart is which receives Allah^{-azwj}, and there isn't anyone in it besides Him^{-azwj}".⁸⁵

⁸² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 16

⁸³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 17

⁸⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 18

⁸⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 19

20- ن، عيون أخبار الرضا عليه السلام لي، الأماالي للصدوق ابن إدريس عن أبيه عن سهل عن الحسن بن علي بن النعمان عن ابن أسباط عن ابن الجهم قال: قلت للرضا ع جعلت فداك أشتهي أن أعلم كيف أنا عندك

(The book) 'Uyoun Akhbar Al-Reza^{-asws}, (and) 'Al Amaali' of Al Sadouq – Ibn Idrees, from his father, from Sahl, from Al Hassan Bin Ali Bin Al Numan, from Ibn Asbat, from Ibn Al Jaham who said,

'I said to Al-Reza^{-asws}, 'May I be sacrificed for you^{-asws}! I am desirous to know how I am in your^{-asws} presence (view)'.
فَقَالَ انظُرْ كَيْفَ أَنَا عِنْدَكَ.

He^{-asws} said: 'Look at how I^{-asws} am in your presence (view)'.⁸⁶

21- ب، قرب الإسناد ابن سعد بن الأزدي عن أبي عبد الله ع قال قال أمير المؤمنين ع إن الشكَّ والمعصية في النار ليسا منا ولا إلينا

(The book) 'Qurb Al Asnad' – Ibn Sa'ad, from Azdy,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The doubter and the disobedient would be in the Fire. Neither is he from us^{-asws} nor to us^{-asws}!
وَ إِنَّ قُلُوبَ الْمُؤْمِنِينَ لَمَطْوِيَةٌ بِالْإِيمَانِ طَيِّبًا فَإِذَا أَرَادَ اللَّهُ إِنَارَهُ مَا فِيهَا فَتَحَهَا بِالْوَحْيِ فَزَرَعَ فِيهَا الْحِكْمَةَ زَارِعُهَا وَ حَاصِدُهَا.

And the hearts of Momineen are folded in the Eman with a folding. When Allah^{-azwj} Wants to Irradiate whatever is in it, He^{-azwj} Opens it with the Revelation, so the wisdom is cultivated in it. It is sowed and reaped'.⁸⁷

22- لي، الأماالي للصدوق ماجيلويه عن عمه عن البرقي عن أبيه عن ابن مغيرة و محمد بن سنان معا عن طلحة بن زيد عن أبي عبد الله ع قال كان أبي ع يقول ما شيء أفسد للقلب من الخطيئة إن القلب ليواقع الخطيئة فما تزال به حتى تغلب عليه فيصير أسفله أعلاه و أعلاه أسفله.

(The book) 'Al Amaali' – of Al Sadouq – Majaylawiya, from his uncle, from Al Barqy, from his father, from Ibn Mugheira and Muhammad Bin Sinan, both together from Talha Bin Zayd,

'From Abu Abdullah^{-asws} having said: 'My^{-asws} father^{-asws} had said: 'There is nothing more spoiling for the heart than the sin. Then heart falls into the sin, so it does not cease to be with it until it overcomes upon him, so its bottom becomes its top, and its top, its bottom'.⁸⁸

23- ع، علل الشرائع أبي عن محمد الطاهر عن المفضل الحراساني عن علي بن جعفر عن أخيه عن أبيه ع قال: أوحى الله عزَّ و جلَّ إلى موسى ع يا موسى لا تفرح بكثرة المال و لا تدع ذكرِّي على كلِّ حالٍ فإنَّ كثرةَ المالِ تُنسي الذنوبَ و إنَّ تركَ ذكرِّي يُغسي القلوب.

(The book) 'Ilal Al Sharaie' – My father, from Al Attar, from Al Muqry Al Khurasani,

⁸⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 20

⁸⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 21

⁸⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 22

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws}, from his^{-asws} father^{-asws} having said: ‘Allah^{-azwj} Mighty and Majestic Revealed to Musa^{-as}: “O Musa^{-as}! Do not be happy with abundant wealth, nor leave My^{-azwj} Zikr in every situation, for the abundant wealth would make you forget the sins and leaving My^{-azwj} Zikr hardens the hearts”’.⁸⁹

24- ع، علل الشرائع القُطَّانُ عَنْ أَحْمَدَ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنْ مَرْوَانَ بْنِ مُسْنَلِمٍ عَنِ الثَّمَالِيِّ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا جَفَّتِ الدُّمُوعُ إِلَّا لِقَسْوَةِ الْقُلُوبِ وَ مَا قَسَتِ الْقُلُوبُ إِلَّا لِكثْرَةِ الذُّنُوبِ.

(The book) ‘Ilal Al Sharaie’ – Al Qattan, from Ahmad Al Hamdany, from Ali Bin Al Hassan Bin Fazzal, from his father, from Marwan Bin Muslim, from Al Sumali, from Ibn Tareys, from Ibn Nubata who said,

‘Amir Al-Momineen^{-asws} said: ‘The tears do not dry up except due to hardness of the hearts, and the hardness of the hearts are not except due to the frequency of sins’’.⁹⁰

25- مص، مصباح الشريعة قَالَ الصَّادِقُ ع إِعْرَابُ الْقُلُوبِ عَلَى أَرْبَعَةِ أَنْوَاعٍ رَفْعٍ وَ فَتْحٍ وَ خَفْضٍ وَ وَفْقٍ فَرَفَعُ الْقَلْبُ فِي ذِكْرِ اللَّهِ وَ فَتَحُ الْقَلْبِ فِي الرِّضَا عَنِ اللَّهِ وَ خَفَضُ الْقَلْبِ فِي الْإِسْتِعْجَالِ بَعِيرِ اللَّهِ وَ وَفَقُ الْقَلْبِ فِي الْعَمَلَةِ عَنِ اللَّهِ

(The book) ‘Misbah Al Sharia’ –

‘Al-Sadiq^{-asws} said: ‘The syllables of the hearts are based upon four types – the raising, and the openness, and the dropping, and the pausing. So raise the heart in Zikr of Allah^{-azwj}, and open (Fatah) the heart in being pleased with Allah^{-azwj}, and the dropping of the heart is in the pre-occupation with other than Allah^{-azwj} and the pausing of the heart is in the heedlessness from Allah^{-azwj}.

أ لَا تَرَى أَنَّ الْعَبْدَ إِذَا ذَكَرَ اللَّهَ بِالْتَّعْظِيمِ خَالِصاً ارْتَفَعَ كُلُّ حِجَابٍ كَانَ بَيْنَهُ وَ بَيْنَ اللَّهِ مِنْ قَبْلِ ذَلِكَ وَ إِذَا انْقَادَ الْقَلْبُ لِمُؤَرِّدِ قَضَاءِ اللَّهِ بِشَرْطِ الرِّضَا عَنْهُ كَيْفَ يَنْفَتِحُ الْقَلْبُ بِالسُّرُورِ وَ الرُّوحِ وَ الرَّاحَةِ

Don’t you see that the servant, when he does Zikr of Allah^{-azwj} with the sincere reverence, it raises every veil which was between him and Allah^{-azwj} from before that? And when the heart is submissive to the arrival of the Decree of Allah^{-azwj} with a condition of being pleased with Him^{-azwj}, how the heart opens up with the joy, and the spirit, and the rest?

وَ إِذَا اسْتَعْلَلَ قَلْبُهُ بِشَيْءٍ مِنْ أَسْبَابِ الدُّنْيَا كَيْفَ تَجِدُهُ إِذَا ذَكَرَ اللَّهَ بَعْدَ ذَلِكَ وَ آيَاتِهِ مُنْخَفِضاً مُظْلِماً كَبِئَتْ حُرَابٍ خَاوِيَا [خَاوٍ] وَ لَيْسَ فِيهِ الْعِمَارَةُ وَ لَا مُونِسٌ

And when his heart is pre-occupied with something from the causes of the world, how he feels it when he does Zikr of Allah^{-azwj} after that and of His^{-azwj} Signs, it is downcast, dark, gloomy, like an empty house there isn’t any building in it nor any comforter.

وَ إِذَا غَفَلَ عَنِ ذِكْرِ اللَّهِ كَيْفَ تَرَاهُ بَعْدَ ذَلِكَ مَوْقُوفاً مَحْجُوباً قَدْ قَسَبِي وَ أَظْلَمَ مِنْهُ فَارَقَ نُورَ التَّعْظِيمِ

⁸⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 23

⁹⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 24

And when he is heedless from the Zikr of Allah^{-azwj}, how you see him after that pausing, veiled, having hardened and dark since the Noor of reverence had separated.

فَعَلَامَةُ الرَّفْعِ ثَلَاثَةٌ أَشْيَاءٌ وَجُودُ الْمُوَافَقَةِ وَفَقْدُ الْمُخَالَفَةِ وَدَوَامُ الشُّرُوقِ

The signs of raising are three things – existence of compatibility, and absence of contradiction, and constant yearning.

وَ عَلَامَةُ الْفَتْحِ ثَلَاثَةٌ أَشْيَاءٌ التَّوَكُّلُ وَ الصِّدْقُ وَ الْبِقْيَةُ

And the signs of the opening (Fatah) are three things – the reliance, and the truthfulness, and the conviction.

وَ عَلَامَةُ الْخَفْضِ ثَلَاثَةٌ أَشْيَاءٌ الْعُجْبُ وَ الرِّيَاءُ وَ الْحِرْصُ

And the signs of dropping are three things – the self-pride, and the showing off, and the greed.

وَ عَلَامَةُ الْوُقُوفِ ثَلَاثَةٌ أَشْيَاءٌ زَوَالُ خَلَاوَةِ الطَّاعَةِ وَ عَدَمُ مَرَارَةِ الْمُعْصِيَةِ وَ التِّيَّاسُ الْعَلْمِ الْحَلَالِ بِالْحُرْمِ.

And the signs of pausing are three things – decline of the sweetness of obedience, and the absence of bitterness of disobedience, and mixing the knowledge of the Permissible and the Prohibition”^{.91}

26- ضاء، فقه الرضا عليه السلام رُوِيَ أَنَّ لِلَّهِ فِي عِبَادِهِ آيَةً وَ هُوَ الْقَلْبُ فَأَحَبُّهَا إِلَيْهِ أَصْفَاهَا وَ أَصْلَبُهَا وَ أَرْفَعُهَا أَصْلَبُهَا فِي دِينِ اللَّهِ وَ أَصْفَاهَا مِنْ الذُّنُوبِ وَ أَرْفَعُهَا عَلَى الْإِخْوَانِ.

(The book) ‘Fiqh Al-Reza^{-asws}’ – It is reported that for Allah^{-azwj} among His^{-azwj} servants there is a utensil, and it is the heart. The most beloved of these to Him^{-azwj} is their clearest, and its kindest, its most solid in the religion of Allah^{-azwj}, and its clearest from the sins, and its kindest to the brethren”^{.92}

27- شي، تفسير العياشي عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ إِنِّي أَفْرَحُ مِنْ عَيْزٍ فَرَحَ أَرَاهُ فِي نَفْسِي وَ لَا فِي مَالِي وَ لَا فِي صَدِيقِي وَ أَحْزَنُ مِنْ عَيْزٍ حَزَنَ أَرَاهُ فِي نَفْسِي وَ لَا فِي مَالِي وَ لَا فِي صَدِيقِي

Tafseer Al Ayyashi – from Haroun Bin Kharjah,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘I become happy from without there being any happiness I have seen in myself, nor in my wealth, nor in my friend, and I grieve from without having seen any grief regarding myself, nor in my wealth, nor in my friend!’

⁹¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 25

⁹² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 26

قَالَ نَعَمْ إِنَّ الشَّيْطَانَ يَلْمُ بِالْقَلْبِ فَيَقُولُ لَوْ كَانَ لَكَ عِنْدَ اللَّهِ خَيْرٌ مَا آدَالَ عَلَيْكَ عَدُوَّكَ وَ لَا جَعَلَ بِكَ إِلَيْهِ حَاجَةً هَلْ تَنْتَظِرُ إِلَّا مِثْلَ الَّذِي أَنْتَظَرَ الَّذِينَ مِنْ قَبْلِكَ فَهَلْ قَالُوا شَيْئاً فَذَلِكَ الَّذِي يَحْزَنُ مِنْ غَيْرِ حَزَنٍ

He^{-asws} said: ‘Yes, the Satan^{-la} touches the heart. He^{-la} (Stan) says, ‘Had there been good for you in the Presence of Allah^{-azwj}, He^{-azwj} would not have Pointed your enemy to you, nor have Made any need with you to him. Are you waiting only for the like of which those before you had waited for? Did they say thing?’ So what is which makes him grieve from without there being any grief.

وَ أَمَّا الْفَرْحُ فَإِنَّ الْمَلَكَ يَلْمُ بِالْقَلْبِ فَيَقُولُ إِنْ كَانَ اللَّهُ آدَالَ عَلَيْكَ عَدُوَّكَ وَ جَعَلَ بِكَ إِلَيْهِ حَاجَةً فَإِنَّمَا هِيَ أَيَّامٌ قَلِيلٌ أَبَشِرْ بِمَغْفِرَةٍ مِنَ اللَّهِ وَ فَضْلٍ وَ هُوَ قَوْلُ اللَّهِ الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَ يَأْمُرُكُم بِالْفَحْشَاءِ وَ اللَّهُ يَعِدُكُم مَغْفِرَةً مِنْهُ وَ فَضْلاً.

And as for the happiness, it is the Angel touching the heart. He said, ‘Even though Allah^{-azwj} has Pointed your enemy to you and Made a need to be with you to him, so rather it is for a few days. Receive glad tidings of the Forgiveness from Allah^{-azwj} and Grace’, and it is the Word of Allah^{-azwj}: ***The Satan promises you the poverty and instructs you with the immoralities, and Allah Promises you Forgiveness from Himself and Grace; [2:268]***.⁹³

28- شي، تفسير العياشي عن سلام قال: سئلت عن أبي جعفر ع فدخَلَ عليه حمرانُ بنُ أعينَ فسأله عن أشياءَ فلما همَّ حمرانُ بالقيام قال لأبي جعفر ع أخبرك أطلَّ الله بفاك و أمتنعنا بك أنا نأتيك فما نخرج من عندك حتى يرقَّ قلوبنا و تسلو أنفسنا عن الدنيا و يهون علينا ما في أيدي الناس من هذه الأموال ثم نخرج من عندك فإذا صرنا مع الناس و التجار أحببنا الدنيا

Tafseer Al Ayyashi – from Sallam who said,

‘I was in the presence of Abu Ja’far^{-asws} when Humran Bin Ayn entered to see him^{-asws}. He asked him^{-asws} about things. When Humran thought of standing up (to leave), he said to Abu Ja’far^{-asws}, ‘I inform you^{-asws}, may Allah^{-azwj} Prolong your^{-asws} remaining and Make us enjoy with you^{-asws}! We come to you, so we do not exit from your^{-asws} presence until our hearts become kind, and our souls are extracted from the world, and whatever is in the hands of the people for these wealth’s becomes less insignificant. Then we exit from your^{-asws} presence, and when we come to be with the people and the business men, the world becomes beloved to us’.

قَالَ فَقَالَ أَبُو جَعْفَرٍ ع إِنَّمَا هِيَ الْقُلُوبُ مَرَّةً يَصْعَبُ عَلَيْهَا الْأَمْرُ وَ مَرَّةً يَسْنَهُا

He (the narrator) said, ‘Abu Ja’far^{-asws} said: ‘But rather these are hearts. Sometimes the matter is difficult upon it, and at times it is easy’.

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع أَمَا إِنَّ أَصْحَابَ رَسُولِ اللَّهِ ص قَالُوا يَا رَسُولَ اللَّهِ نَخَافُ عَلَيْنا الْبِقَاقَ

Then Abu Ja’far^{-asws} said: ‘But the companions of Rasool-Allah^{-saww} said, ‘O Rasool-Allah^{-saww}! We fear the hypocrisy upon us’.

قَالَ فَقَالَ لَهُمْ وَ لِمَ نَخَافُونَ ذَلِكَ

⁹³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 27

He^{-asws} said: 'He^{-saww} said to them: 'And why are you fearing that?'

قَالُوا إِنَّا إِذَا كُنَّا عِنْدَكَ فَدَكَّرْنَا رُوعَنَا وَوَجَلْنَا وَتَسَبَّحْنَا الدُّنْيَا وَ زَهَدْنَا فِيهَا حَتَّى كَأَنَّ نَعَايِنُ الْآخِرَةَ وَ الْجَنَّةَ وَ النَّارَ وَ نَحْنُ عِنْدَكَ وَ إِذَا دَخَلْنَا هَذِهِ الْبُيُوتَ وَ شِئْمَنَا الْأَوْلَادَ وَ رَأَيْنَا الْعِيَالَ وَ الْأَهْلَ وَ الْأَمْالَ يَكَادُ أَنْ نُحَوَّلَ عَنِ الْحَالِ الَّتِي كُنَّا عَلَيْهَا عِنْدَكَ وَ حَتَّى كَأَنَّ لَمْ نَكُنْ عَلَى شَيْءٍ أَ فَتَحَافُ عَلَيْنَا أَنْ يَكُونَ هَذَا الْبِقَاقَ

They said, 'When we are in your^{-saww} presence, you^{-saww} remind us of our awe and our fear, and we forget the world and become ascetic in it until it is as if we can witness the Hereafter, and the Paradise, and the Fire, and (although) we are with you^{-saww}, and when we enter these houses and we smell the children, and we see the dependants, and the family, and the wealth, we almost transfer away from the state which we had been upon it in your^{-saww} presence , and until it is as if we had not been upon anything. Do you^{-saww} fear upon it that this would be hypocrisy?'

فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص كَلَّا هَذَا مِنْ حُطُوتِ الشَّيْطَانِ لِيُرِيْبِكُمْ فِي الدُّنْيَا وَ اللَّهُ لَوْ أَنْتُمْ تَدُومُونَ عَلَى الْحَالِ الَّتِي تَكُونُونَ عَلَيْهَا وَ أَنْتُمْ عِنْدِي فِي الْحَالِ الَّتِي وَصَفْتُمْ أَنْفُسَكُمْ بِهَا لَصَافَحْتُمْ الْمَلَائِكَةَ وَ مَسَيْتُمْ عَلَى الْمَاءِ

Rasool-Allah^{-saww} said to them: 'Never! This is from the footsteps of Satan^{-la} making you desirous regarding the world. By Allah^{-azwj}! If you were to be constantly upon the state which you had been upon while you were in my^{-saww} presence in the state which you have described yourselves with, the Angels would shake your hands and you would be walking upon the water.

وَ لَوْ لَا أَنْتُمْ تُدْنِيُونَ فَتَسْتَغْفِرُونَ اللَّهُ خَلَقَ اللَّهُ خَلْقًا لِكَيْ يُدْنِيُوا ثُمَّ يَسْتَغْفِرُوا فَيَغْفِرَ لَهُمْ إِنَّ الْمُؤْمِنَ مُفْتَلٌّ تَوَابٌ أ مَا تَسْمَعُ لِقَوْلِهِ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ.

And if you had not sinned (then) sought Forgiveness of Allah^{-azwj}, Allah^{-azwj} would have Created creatures lest they sin, then seek Forgiveness, so He^{-azwj} Forgives them. Surely the Momin is weak penitent. Have you not heard His^{-azwj} Words: **Allah Loves the repenting ones, [2:222]; And seek Forgiveness of your Lord repenting to Him, surely my Lord is Merciful, Affectionate [11:90]**".⁹⁴

29- شي، تفسير العياشي عن أبي جميلة عن عبد الله بن جعفر عن أخيه قال: إن للقلب تلجلاً في الخوف يطلب الحق فإذا أصابه اطمأن به و قرأ فمن يرد الله أن يهديه يشرح صدره للإسلام و من يرد أن يضلّه يجعل صدره ضيقاً حرجاً كأنما يصعد في السماء.

Tafseer Al Ayyashi – from Abu Jameela,

'From Abdullah son of Ja'far^{-asws}, from his brother^{-asws} having said: 'For the heart there is a stirring in the inside seeking the truth. When it attains it, it is reassured with it and calms down: **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]**".⁹⁵

⁹⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 28

⁹⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 29

30- شي، تفسير العياشي عن سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَدْ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع أَنَّ اللَّهَ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا نَكَتْ فِي قَلْبِهِ نُكْتَةً بَيْضَاءَ وَ فَتَحَ مَسَامِعَ قَلْبِهِ وَ وَكَّلَ بِهِ مَلَكًا يُسَدِّدُهُ

Tafseer Al Ayyashi, from Suleyman Bin Khalid who said,

‘I have heard Abu Abdullah^{-asws}: ‘When Allah^{-azwj} Wants good with a servant, He^{-azwj} Knocks a white spot in his heart, and opens the hearing of his heart, and Allocates an Angel with him, guiding him.

وَ إِذَا أَرَادَ بِعَبْدٍ سُوءًا نَكَتْ فِي قَلْبِهِ نُكْتَةً سَوْدَاءَ وَ شَدَّ عَلَيْهِ مَسَامِعَ قَلْبِهِ وَ وَكَّلَ بِهِ شَيْطَانًا يُضِلُّهُ ثُمَّ تَلَا هَذِهِ الْآيَةَ فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ الْآيَةَ.

And when He^{-azwj} Wants evil with a servant, knocks a black spot in his heart and Tightens the hearing of his heart and Allocates a Satan^{-la} with him, straying him’. Then he^{-asws} recited this Verse: ***So the one who wants Allah to Guide him, He would Expand his chest [6:125] – the Verse***’.⁹⁶

وَ رَوَاهُ سُلَيْمَانُ بْنُ خَالِدٍ عَنْهُ نُكْتَةٌ مِنْ نُورٍ وَ لَمْ يَقُلْ بَيْضَاءَ.

And it is reported by Suleyman Bin Khalid, from him^{-asws}: ‘A spot of Noor’, and did not say, ‘white’.⁹⁷

31- شي، تفسير العياشي عن أَبِي بَصِيرٍ عَنْ خَيْثَمَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ الْقَلْبَ يَنْقَلِبُ مِنْ لَدُنْ مَوْضِعِهِ إِلَى حَنْجَرَتِهِ مَا لَمْ يُصِبِ الْحَقُّ فَإِذَا أَصَابَ الْحَقُّ قَرَّ

Tafseer Al Ayyashi – from Abu Baseer, from Khaysama who said,

‘I heard Abu Ja’far^{-asws} saying: ‘The heart turns from its place to his throat for as long as it does not attain the truth. When it attains the truth, it calms down’.

ثُمَّ ضَمَّ أَصَابِعَهُ ثُمَّ قَرَأَ هَذِهِ الْآيَةَ فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَ مَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا

Then he^{-asws} pressed his^{-asws} fingers, then 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, [6:125]***’.

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ ع لِمُوسَى بْنِ أَشْثِيمٍ أَ تَدْرِي مَا الْحَرَجُ

He (the narrator) said, ‘And Abu Abdullah^{-asws} said to Musa Bin Asheym: ‘Do you know what is the constriction?’

قَالَ قُلْتُ لَا

⁹⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 30 a

⁹⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 30 b

He (the narrator) said, 'I said, 'No'.

فَقَالَ يَبْدِهِ وَ ضَمَّ أَصَابِعَهُ كَالشَّيْءِ الْمُضْمَتِ لَا يَدْخُلُ فِيهِ شَيْءٌ وَلَا يَخْرُجُ مِنْهُ شَيْءٌ.

He^{-asws} said gesturing by his^{-asws} hand and pressed his^{-asws} finger: 'Like the solid thing. Neither does anything enter into it nor does anything exit from it'.⁹⁸

32- شي، تفسير العياشي عن حمزة بن الطيار عن أبي عبد الله ع في قول الله يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ قَالَ هُوَ أَنْ يَشْتَهِيَ الشَّيْءَ بِسَمْعِهِ وَ بَصَرِهِ وَ لِسَانِهِ وَ يَدِهِ أَمَا إِنْ هُوَ غَشِيَ شَيْئاً مِمَّا يَشْتَهِي فَإِنَّهُ لَا يَأْتِيهِ إِلَّا وَ قَلْبُهُ مُنْكَرٌ لَا يَقْبَلُ الَّذِي يَأْتِي يَعْرِفُ أَنَّ الْحَقَّ لَيْسَ فِيهِ.

Tafseer Al Ayyashi, from Hamza Bin Al Tayyar,

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj}: **and know that Allah Intervenes between a person and his heart, [8:24]**. He^{-asws} said: 'It is him desiring the thing with his ears, and his sigh, and his tongue, and his hand. But if he is overwhelmed by something with what he desires, he will not go to it except and his heart would dislike, not accept that which he is committing, knowing that the truth isn't in it'.⁹⁹

وَ فِي حَبْرٍ هِشَامٍ عَنْهُ ع قَالَ: يَحُولُ بَيْنَهُ وَ بَيْنَ أَنْ يَعْلَمَ أَنَّ الْبَاطِلَ حَقٌّ.

And in a Hadeeth by Hisham –

'From him^{-asws} having said: 'Intervening between him and him knowing that the falsehood is true'.¹⁰⁰

33- شي، تفسير العياشي عن حمزة بن الطيار عن أبي عبد الله ع وَ اعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ قَالَ هُوَ أَنْ يَشْتَهِيَ الشَّيْءَ بِسَمْعِهِ وَ بَصَرِهِ وَ لِسَانِهِ وَ يَدِهِ أَمَا إِنَّهُ لَا يَغْشَى شَيْئاً مِنْهَا وَ إِنْ كَانَ يَشْتَهِيهِ فَإِنَّهُ لَا يَأْتِيهِ إِلَّا وَ قَلْبُهُ مُنْكَرٌ لَا يَقْبَلُ الَّذِي يَأْتِي يَعْرِفُ أَنَّ الْحَقَّ لَيْسَ فِيهِ.

Tafseer Al Ayyashi – from Hamza Bin Al Tayyar,

'From Abu Abdullah^{-asws} (regarding): **and know that Allah Intervenes between a person and his heart, [8:24]**. He^{-asws} said: 'It is him desiring the thing with his hearing, and his sight, and his tongue, and his hand. But he is not overwhelmed by anything from it, and if he were to desire it, so he would not commit it except, and his heart will dislike. He will not accept that which he commits knowing that the truth isn't in him'.¹⁰¹

34- شي، تفسير العياشي عن جابر عن أبي جعفر ع قَالَ: هَذَا الشَّيْءُ يَشْتَهِيهِ الرَّجُلُ بِقَلْبِهِ وَ سَمْعِهِ وَ بَصَرِهِ لَا يَتَوَقَّعُ نَفْسُهُ إِلَى غَيْرِ ذَلِكَ فَقَدْ حِيلَ بَيْنَهُ وَ بَيْنَ قَلْبِهِ إِلَّا ذَلِكَ الشَّيْءُ.

Tafseer Al Ayyashi – from Jabir,

⁹⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 31

⁹⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 32 a

¹⁰⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 32 b

¹⁰¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 33

'From Abu Ja'far^{-asws} having said: 'This is the thing a man desires with his heart, and his hearing, and his sight. His soul does not yearn to other than that, so there is no means between him and his heart, except that thing".¹⁰²

و فِي حَبْرِ يُونُسَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَسْتَبْتِقُ الْقَلْبُ أَنَّ الْحَقَّ بَاطِلٌ أَبَدًا وَ لَا يَسْتَبْتِقُ أَنَّ الْبَاطِلَ حَقٌّ أَبَدًا.

And in a Hadeeth by Yunus Bin Amar,

'From Abu Abdullah^{-asws} having said: 'Neither will the heart be convinced that the truth is falsehood, ever, nor will it be convinced that the falsehood is true, ever!"¹⁰³

35- شي، تفسير العياشي عن عمرو بن أبي المقدام عن أبي عبد الله ع قَالَ: إِنَّمَا شَيْعَتُنَا أَصْحَابُ الْأَرْبَعَةِ الْأَعْيُنِ عَيْنٍ فِي الرَّأْسِ وَ عَيْنٍ فِي الْقَلْبِ أَلَا وَ الْحَلَائِقُ كُلُّهُمْ كَذَلِكَ أَلَا وَ إِنَّ اللَّهَ فَتَحَ أَبْصَارَكُمْ وَ أَعْمَى أَبْصَارَهُمْ.

Tafseer Al Ayyashi – from Amro Bin Abu Al Miqdam,

'From Abu Abdullah^{-asws} having said: 'But rather our^{-asws} Shias are the owners of four eyes – two eyes in the head, and two eye in the heart. Indeed, and the creatures, all of them are like that. Indeed, Allah^{-azwj} Opens your sights and Blinds their sights".¹⁰⁴

36- جاء المجلس للمفيد أبو غالب الزراري عن الحميري عن ابن عيسى عن الأهوازي عن محمد بن سنان عن صالح بن يزيد عن أبي عبد الله ع قَالَ: تَبَحَّرُوا فُلُوبَكُمْ فَإِنْ أَنْقَاها مِنْ حَرَكَةِ الْوَاحِشِ لِسَحَطِ شَيْءٍ مِنْ صُنْعِ اللَّهِ فَإِذَا وَجَدْتُمُوهَا كَذَلِكَ فَاسْأَلُوهُ مَا شِئْتُمْ.

(The book) 'Al Majalis' of Al Mufeed – Abu Ghalib Al Zurary, from Al Himeyri, from Ibn Isa, from Al Ahwazy, from Muhammad Bin Sinan, from Salih Bin Yazeed,

'From Abu Abdullah^{-asws} having said: 'Scrutinise your hearts, for the purest of it is from movement of the indecency due to Wrath of something from the Making of Allah^{-azwj}. When you find it to be like that, then ask Him^{-azwj} whatever you desire to".¹⁰⁵ (Incorrect recording – see note below)

و لفظ الحديث مصحف في كل النسخ لم تتمكن من إصلاحه

Note – And the wording of the Hadeeth is incorrect in all versions. We were not able to correct it.

37- غو، غوالي اللعالي روى أنس بن مالك قال قال رسول الله ص ناجى داود ربه فقال إلهي لكل ملك خزائن فأتيت خزائتك

(The book) 'Gawali Al La'aly' – It is reported by Anas Bin Malik (a well-known fabricator) who said,

'Rasool-Allah^{-saww} said: 'Dawood^{-as} whispered to his^{-as} Lord^{-azwj}. He^{-as} said: 'My^{-as} God^{-azwj}! For every king there is a treasure, so where is Your^{-azwj} treasure?'

¹⁰² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 34 a

¹⁰³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 34 b

¹⁰⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 35

¹⁰⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 36

قَالَ جَلَّ جَلَالُهُ لِي خِزَانَةٌ أَعْظَمُ مِنَ الْعَرْشِ وَأَوْسَعُ مِنَ الْكُرْسِيِّ وَأَطْيَبُ مِنَ الْجَنَّةِ وَأَزِينُ مِنَ الْمَلَكُوتِ

The Majestic is His^{-azwj} Majesty Said: 'For Me^{-azwj} there is a treasure mightier than the Throne, more capacious than the Chair, and better than the Paradise, and more adorning than the Kingdoms!

أَرْضُهَا الْمَعْرِفَةُ وَ سَمَائُهَا الْإِيمَانُ وَ شَمْسُهَا الشَّوْقُ وَ قَمَرُهَا الْمَحَبَّةُ وَ نُجُومُهَا الْحَوَاطِرُ وَ سَحَابُهَا الْعُقُلُ وَ مَطَرُهَا الرَّحْمَةُ وَ أَنْمَازُهَا الطَّاعَةُ وَ ثَمَرُهَا الْحِكْمَةُ وَ لَهَا أَرْبَعَةُ أَبْوَابٍ الْعِلْمُ وَ الْحِلْمُ وَ الصَّبْرُ وَ الرِّضَا أَلَا وَ هِيَ الْقَلْبُ.

It's land is the recognition, and its sky is the Eman, and its sun is the yearning, and its moon is the love, and its stars are the thoughts, and its cloud is the intellect, and its rain is the Mercy, and its fruits is the obedience, and its fruit is the wisdom, and there are four doors for it – the knowledge, and the forbearance, and the patience, and the satisfaction. Indeed, and it is the heart!"¹⁰⁶

38- كَأ، الكافي علي بن إبراهيم عن صالح بن السيندي عن جعفر بن بشير عن صباح الحذاء عن أبي أسامة قال: زاملت أبا عبد الله ع

(The book) 'Al Kafi' – Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Sabbah Al Haza'a, from Abu Usama who said,

'I was a co-traveller of Abu Abdullah^{-asws}'.

قَالَ فَقَالَ لِي اقْرَأْ فَافْتَحْتُ سُورَةَ مِنَ الْقُرْآنِ فَفَرَأْتُهَا فَرَقُّ وَ بَكَى ثُمَّ قَالَ يَا أبا أسامة اِرْعُوا قُلُوبَكُمْ بِذِكْرِ اللَّهِ عَزَّ وَ جَلَّ وَ اخْذَرُوا النَّكْتَ فَإِنَّهُ يَأْتِي عَلَى الْقَلْبِ تَارَةً أَوْ سَاعَاتٍ الشُّكُّ مِنْ صَبَاحٍ لَيْسَ فِيهِ إِيْمَانٌ وَ لَا كُفْرٌ شَبَهَ الْحَزَقَةَ الْبَالِيَةَ أَوْ الْعِظْمَ النَّخِرِ

He (the narrator) said, 'He^{-asws} said to me: 'Read (Quran)!' So I began a Surah from the Quran and read it. He^{-asws} softened and cried, then said: 'O Abu Usama! Pasture your hearts with the Zikr of Allah^{-azwj} Mighty and Majestic, and be cautious of the spot, for it comes upon the heart at times, or at times of doubt from the morning, not having any Eman in it nor Kufr. It resembles the worn-out rag or the decayed bone.

يَا أبا أسامة أَلَيْسَ رُبَّمَا تَفَقَّدْتَ قَلْبَكَ فَلَا تَدْرِي بِهِ خَيْرًا وَ لَا شَرًّا وَ لَا تَدْرِي أَيْنَ هُوَ

O Abu Usama! Isn't it so that sometimes your heart is lost, so neither nor evil is mentioned in it, and one doesn't know where he is?'

قَالَ قُلْتُ لَهُ بَلَى إِنَّهُ لِيُصِيبُنِي وَ أَرَاهُ يُصِيبُ النَّاسَ

He (the narrator) said, 'I said to him^{-asws}, 'Yes, it has afflicted me, and I have seen it afflicting the people!'

قَالَ أَجَلٌ لَيْسَ يَعْزِي مِنْهُ أَحَدٌ

¹⁰⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 37

He^{-asws} said: ‘Yes, not one is bare form it’.

قَالَ فَإِذَا كَانَ ذَلِكَ فَادْكُرُوا اللَّهَ عَزَّ وَ جَلَّ وَ اخذُرُوا النَّكَتَ فَإِنَّهُ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا نَكَتَ إِيْمَانًا وَ إِذَا أَرَادَ بِهِ غَيْرَ ذَلِكَ نَكَتَ غَيْرَ ذَلِكَ

He^{-asws} said: ‘Whenever it were to be like that, then do Zikr of Allah^{-azwj} Mighty and Majestic, and be careful of the spot, for whenever He^{-azwj} Wants good with a servant, it knocks Eman, and when He^{-azwj} Wants other than that with him, Knocks other than that’.

قَالَ قُلْتُ مَا غَيْرَ ذَلِكَ جُعِلْتُ فِدَاكَ مَا هُوَ

He (the narrator) said, ‘I said, ‘What is other than that? May I be sacrificed for you^{-asws}, what is it?’

قَالَ إِذَا أَرَادَ كُفْرًا نَكَتَ كُفْرًا.

He^{-asws} said: ‘When He^{-azwj} Wants Kufr, it knock Kufr’¹⁰⁷.

39 أَسْرَارُ الصَّلَاةِ، عَنِ النَّبِيِّ ص قَالَ: قَلْبُ الْمُؤْمِنِ أَجْرُدُ فِيهِ سِرَاجٌ يَزْهَرُ وَ قَلْبُ الْكَافِرِ أَسْوَدٌ مَنكُوسٌ.

(The book) ‘Asraar Al Salat’ –

‘From the Prophet^{-saww} having said: ‘The heart of a Momin is barest. In it is a blossoming lamp, and the heart of a Kafir is dark, overturned’¹⁰⁸.

وَ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ: سَأَلْتُ الصَّادِقَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِلاَّ مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ قَالَ السَّلِيمُ الَّذِي يَلْقَى رَبَّهُ وَ لَيْسَ فِيهِ أَحَدٌ سِوَاهُ

And from Sufyan Bin Uyayna who said,

‘I asked Al-Sadiq^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **Except one who comes to Allah with an unblemished heart [26:89]**. He^{-asws} said: ‘The unblemished is which meets its Lord^{-azwj} and there isn’t anyone in it besides Him^{-azwj}’.

وَ قَالَ وَ كُلُّ قَلْبٍ فِيهِ شَكٌّ أَوْ شِرْكٌ فَهُوَ سَاقِطٌ وَ إِذَا أَرَادُوا الزُّهْدَ فِي الدُّنْيَا لَتَفْرَغَ قُلُوبُهُمْ لِلْآخِرَةِ.

And he^{-asws} said: ‘And every heart wherein is doubt, or Shikr, so it is dropped, and rather they wanted the ascetism in the world in order to free their hearts for the Hereafter’.

وَ قَالَ النَّبِيُّ ص لَوْ لَا أَنَّ الشَّيَاطِينَ يَحُومُونَ عَلَى قُلُوبِ نَبِيِّ آدَمَ لَنظَرُوا إِلَى الْمَلَكُوتِ.

And the Prophet^{-saww} said: ‘Had it not been for the Satans^{-la} hovering over the hearts of the children of Adam^{-as}, they would have looked at the Kingdoms’¹⁰⁹.

¹⁰⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 38

¹⁰⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 39 a

¹⁰⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 39 b

40 نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْقُلُوبُ أَرْبَعَةٌ قَلْبٌ فِيهِ إِيْمَانٌ وَ قَلْبٌ فِيهِ قُرْآنٌ وَ قَلْبٌ فِيهِ قُرْآنٌ وَ قَلْبٌ فِيهِ قُرْآنٌ وَ قَلْبٌ فِيهِ إِيْمَانٌ وَ قَلْبٌ لَا إِيْمَانَ فِيهِ وَ لَا قُرْآنَ

(The book) 'Al 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: 'The hearts are four – a heart having Eman in it and there isn't Quran in it; and a heart having Eman and Quran in it', and a heart having Quran and there isn't any Eman in it; and a heart neither having any Eman in it nor the Quran.

فَأَمَّا الْأُولَى كَالْتَمْرَةِ طَيِّبٌ طَعْمُهَا وَ لَا طَيِّبٌ لَهَا وَ الثَّانِي كَجِرَابِ الْمِسْكِ طَيِّبٌ إِنْ فُتِحَ وَ طَيِّبٌ إِنْ وَعَاهُ وَ الثَّلَاثُ كَالْأَسِ طَيِّبٌ رِيْحُهَا وَ حَبِيْبٌ طَعْمُهَا وَ الرَّابِعُ كَالْحَنْظَلِ حَبِيْبٌ رِيْحُهَا وَ طَعْمُهَا.

As for the first, it is like the date, its taste is good and there is no flavour for it; and the second is like the pouch of musk, good if it is opened, good if it is retained; and the third is like the myrtle, its aroma is good and its taste is bad; and the fourth is like the colocynth, bad is its smell and its taste".¹¹⁰

وَ بِحَدِّثِ الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ لِلَّهِ آتِيَةً فِي الْأَرْضِ فَأَحْبَبُهَا إِلَى اللَّهِ مَا صَفَا مِنْهَا وَ رَقٌّ وَ صَلْبٌ وَ هِيَ الْقُلُوبُ

And by this chain,

'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'For Allah^{-azwj} there is a utensil in the earth. The most beloved of these to Allah^{-azwj} is what is clear from it, and kind, and solid, and these are the hearts.

فَأَمَّا مَا رَقٌّ مِنْهَا فَالْرِّقَّةُ عَلَى الْإِخْوَانِ وَ أَمَّا مَا صَلْبٌ مِنْهَا فَقَوْلُ الرَّجُلِ فِي الْحَقِّ لَا يَخَافُ فِي اللَّهِ لَوْمَةً لَائِمَةً وَ أَمَّا مَا صَفَا مَا صَفَتْ مِنَ الذُّنُوبِ

As for what is kind from these, it is kind to the brethren; and as for what is solid from these, it is the word of the man regarding the truth. He does not fear regarding Allah^{-azwj} the blame of a blamer; and as for what is clear, is what is clear from the sins.

الْقَصْدُ إِلَى اللَّهِ تَعَالَى بِالْقُلُوبِ أَبْلَغُ مِنْ إِتْعَابِ الْجَوَارِحِ بِالْأَعْمَالِ.

The purpose to Allah^{-azwj} with the hearts is more far-reaching than the fatigue of the limbs due to the deeds".¹¹¹

وَ قَالَ الْحَسَنُ بْنُ عَلِيِّ الْعَسْكَرِيِّ ع إِذَا نَبِطَتِ الْقُلُوبُ فَأَوْدِعْهُمَا وَ إِذَا نَفَرَتْ فَوَدِّعْهُمَا.

And Al-Hassan^{-asws} Bin Ali Al-Askari^{-asws} said: 'When the hearts are energised, then fulfill these, and when they turn away, then bid them farewell".¹¹²

¹¹⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 40 a

¹¹¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 40 b

¹¹² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 40 c

41- نَحَج، نَحَجِ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَقَدْ عَلِقَ بِنَيْطِ هَذَا الْإِنْسَانِ بَضْعَةً وَ هِيَ أَعْجَبُ مَا فِيهِ وَ ذَلِكَ الْقَلْبُ وَ لَهُ مَوَادُّ مِنَ الْحِكْمَةِ وَ أَضْدَادُ مِنْ خِلَافِهَا

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen^{-asws} said: 'This human being has been attached with a piece of flesh by a vein, and it is the most wonderous of what is in him, and that is the heart, and for it is material of the wisdom, and contradictions from its differences.

فَإِنْ سَنَحَ لَهُ الرَّجَاءُ أَذَلَّهُ الطَّمَعُ وَ إِنْ أَسْعَدَهُ الرِّضَا نَسِيَ التَّحَفُّظَ وَ إِنْ غَالَهُ الخَوْفُ شَعَلَهُ الخَدَرُ

If the hope occurs for him, the avarice humiliates him, and if the avarice stirs with it, the greed with destroy him, and if the despair controls him, the regret kills him, and if the anger presents to him the rage intensified with him, and if happy with the satisfaction he forgets the memory, and if the fear attains him, the carefulness pre-occupies him.

وَ إِنْ اتَّسَعَ لَهُ الأَمْنُ اسْتَلْبَنَتْهُ العِزَّةُ وَ إِنْ جَدَّدَتْ لَهُ البِعْمَةُ أَحَدَّتْهُ العِزَّةُ وَ إِنْ أَصَابَتْهُ مُصِيبَةٌ فَصَحَّحَهُ الخِزَعُ وَ إِنْ أَقَادَ مَالًا أَطْعَاهُ العِنَى وَ إِنْ عَصَتْهُ الفَاقَةُ شَعَلَهُ البَلَاءُ وَ إِنْ جَهَدَهُ الجُوعُ قَعَدَ بِهِ الضَّعْفُ وَ إِنْ أَفْرَطَ بِهِ السَّبْعُ كَطَنَتْهُ البِطْنَةُ فَكُلُّ تَقْصِيرٍ بِهِ مُضِرٌّ وَ كُلُّ إِفْرَاطٍ لَهُ مُفْسِدٌ.

And if the security is expanded for him, the negligence will plunder him, and if the bounty is renewed for him, the honour will pull him away, and if a calamity hits him the panic will expose him, and if he benefits with wealth, the riches will extinguish it, and if he destitution bites him, the affliction will pre-occupy him, and if his effort is the hunger, the weakness will sit with him, and if he is excessive in satiation, the belly will overwhelm him. So, every deficiency with him is harmful and every excessive is spoiling with him".¹¹³

وَ قَالَ ع إِنَّ لِلْقُلُوبِ شَهْوَةً وَ إِفْبَالًا وَ إِذْبَارًا فَأَتَوْهَا مِنْ قِبَلِ شَهْوَتِهَا وَ إِفْبَالِهَا فَإِنَّ الْقَلْبَ إِذَا أُكْرِهَ عَمِيَ.

And he^{-asws} said: 'For the hearts there is lustful desire and advancing and retreating. So come to these from before their lustful desires and their advancing, for the heart, when it is coerced, it is blinded".¹¹⁴

وَ قَالَ ع إِنَّ الْقُلُوبَ تَمَلُّ كَمَا تَمَلُّ الأَبْدَانُ فَابْتَعُوا لَهَا طَرَائِفَ الْحِكْمَةِ.

And he^{-asws} said: 'The hearts get fed up just as the bodies get fed up, therefore seek the sayings of wisdom".¹¹⁵

وَ قَالَ ع أَلَا وَ إِنَّ مِنَ البَلَاءِ الفَاقَةُ وَ أَشَدُّ مِنَ الفَاقَةِ مَرَضُ البَدَنِ وَ أَشَدُّ مِنْ مَرَضِ البَدَنِ مَرَضُ الْقَلْبِ

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

¹¹³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 41 a

¹¹⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 41 b

¹¹⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 41 c

أَلَا وَ إِنَّ مِنَ النَّعْمِ سَعَةَ الْمَالِ وَ أَفْضَلَ مِنْ سَعَةِ الْمَالِ صِحَّةُ الْبَدَنِ وَ أَفْضَلُ مِنْ صِحَّةِ الْبَدَنِ تَقْوَى الْقُلُوبِ.

Indeed, and from the bounties is vastness of the wealth, and superior to vast wealth is health of the body, and superior to health of the body is piety of the hearts".¹¹⁶

42 عُدَّةُ الدَّاعِي، رُوِيَ عَنِ النَّبِيِّ صَلَّى عَلَى كُلِّ قَلْبٍ جَائِمٍ مِنَ الشَّيْطَانِ فَإِذَا ذَكَرَ اسْمَ اللَّهِ حَسَنًا وَ ذَابَ وَ إِذَا تَرَكَ ذِكْرَ اللَّهِ التَّقَمَهُ الشَّيْطَانُ فَجَذَبَهُ وَ أَعْوَاهُ وَ اسْتَرْزَلَهُ وَ أَطْعَاهُ.

(The book) 'Uddat Al Daie' –

'It is reported from the Prophet^{-saww}: 'Upon every heart there is a squatter from the Satans^{-la}. When he mentions a Name of Allah^{-azwj}, he^{-la} withdraws and melts away, and when he neglects the Zikr of Allah^{-azwj}, the Satan^{-la} swallows it. He^{-la} attracts him, and deviates him, and tempts him, and overwhelms him".¹¹⁷

¹¹⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 41 d

¹¹⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 44 H 42

باب 45 مراتب النفس و عدم الاعتماد عليها و ما زينتها و زين لها و معنى الجهاد الأكبر و محاسبة النفس و مجاهدتها و النهي عن ترك الملاذ و المطاعم

CHAPTER 45 - RANKS OF THE SOUL, AND LACK OF RELYING UPON IT, AND WHAT ARE ITS ADORNMENTS AND WHAT IS AN ADORNMENT FOR IT, AND THE MEANING OF GREATER JIHAD, AND THE SELF RECKONING AND FIGHTING IT, AND THE PROHIBITION OF NEGLECTING THE PLEASURES AND THE FOODS

الآيات

The Verses –

البقرة زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا

(Surah) Al Baqarah - *The life of the world is adorned for those who are committing Kufr, [2:212]*

آل عمران زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَ النَّبِيِّنَ وَ الْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَ الْفِضَّةِ وَ الْخَيْلِ الْمُسَوَّمَةِ وَ الْأَنْعَامِ وَ الْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَ اللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ

(Surah) Aal e Imran^{as} - *There have been adorned for the people, the love of desires, of the women and the sons and hoards, the hoard of gold and silver, and well-bred horses and cattle and tilth. That is a provision of the life of the world; and Allah, with Him is the good return [3:14]*

الأُنْعَامِ كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ

(Surah) Al Anaam - *Like that it was adorned for the Kafirs what they were doing [6:122]*

التوبة زُيِّنَ لَهُمْ سُوءُ أَعْمَالِهِمْ

(Surah) Al Tawbah - *The evil of their deeds was adorned for them, and Allah does not Guide the Kafir people [9:37]*

يونس كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ

(Surah) Yunus^{as} - *like that it is adorned for the extravagant, what they had been doing [10:12]*

يوسف وَ مَا أُبْرِيئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ

(Surah) Yusuf^{as} - **And I do not disavow myself. The self is an enjoiner with the evil except what my Lord has Mercy on. Surely, my Lord is Forgiving, Merciful' [12:53]**

الرعد بَلْ زُيِّنَ لِلدِّينِ كَفَرُوا مَكْرَهُمْ وَ صُدُّوا عَنِ السَّبِيلِ وَ مَنْ يُضِلِّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

(Surah) Al Ra'ad - **But, for those who commit Kufr, their plots are adorned for them, and they are hindering from the Way. And the one whom Allah Lets to stray, then there would be no Guide for him [13:33]**

إبراهيم وَ قَالَ الشَّيْطَانُ لَمَّا فُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ وَ وَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَ مَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَ لُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَ مَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ

(Surah) Ibrahim^{as} - **And the Satan will say when the matters are Decided, 'Surely Allah Promised you a Promise of the Truth, and I promised you, then I broke it to you, and there was no authority for me upon you except that I called you, so you responded to me. Therefore, do not blame me, but blame your own selves. I am not going to cry out to you all for help and you should not cry out to me for help. I denied what you were associating from before. [14:22]**

طه وَ كَذَلِكَ سَأَلْتُ لِي نَفْسِي

(Surah) Taha - **thus did my soul suggest to me' [20:96]**

الحج وَ جَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ

(Surah) Al Hajj - **And strive hard in (the Way of) Allah, with a striving which He is Rightful of. He Chose you [22:78]**

العنكبوت وَ مَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ

(Surah) Al Ankabout - **And one who strives, so he rather strives for himself. Surely, Allah is needless of the worlds [29:6]**

وَ قَالَ تَعَالَى وَ الَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَ إِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

And the Exalted Said: **And those who are striving regarding Us, We will Guide them in Our Ways, and surely Allah is with the good doers [29:69].**

فاطر أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا

(Surah) Fatir - **So the one, the evil of his deed is adorned for him is so much, that he sees it as good? [35:8]**

المؤمن وَ كَذَلِكَ زُيِّنَ لِفِرْعَوْنَ سُوءُ عَمَلِهِ وَ صُدَّ عَنِ السَّبِيلِ وَ مَا كُنَّا لِنَرْجِعَنَّهُ إِلَّا فِي تَبَابٍ

(Surah) Al Momin - **And like that, it was adorned for Pharaoh, the evil of his deed, and he was blocked from the Way, and what was the plot of Pharaoh (to end), except in ruination [40:37]**

محمد أ فَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ كَمَنْ زُرِّيْن لَهُ سُوءُ عَمَلِهِ وَ اتَّبَعُوا أَهْوَاءَهُمْ

(Surah) Muhammad^{-saww} - **So, is one who was upon a clear proof from his Lord like one for whom his evil deed has been adorned for, and they pursue their whims? [47:14]**

الحشر يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ لْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

(Surah) Al Hashr - **O you those who believe! Fear Allah, and let (every) soul consider what it has sent ahead for tomorrow, and fear Allah; surely Allah is Aware of what you are doing [59:18]**

القيامة وَ لَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ

(The book) Al Qiyamah - **And No! I do swear by the self-accusing soul [75:2]**

الفجر يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً فَادْخُلِي فِي عِبَادِي وَ ادْخُلِي جَنَّتِي

(Surah) Al Fajr - **O you the contented soul! [89:27] Return to your Lord, being well-pleased, He being Well-Pleased [89:28] So enter (to be) among My servants [89:29] And enter into My Garden [89:30]**

الشمس وَ نَفْسٍ وَ مَا سَوَّاهَا فَأَلْهَمَهَا فُجُورَهَا وَ تَقْوَاهَا قَدْ أَفْلَحَ مَنْ رَزَّاهَا وَ قَدْ خَابَ مَنْ دَسَّاهَا

(Surah) Al Shams - **And a soul and what He Completed [91:7] Then He Inspired it, it's immorality and its piety [91:8] He has succeeded, one who purifies it [91:9] And he has failed, one who corrupts it [91:10]**

1 عُدَّةُ الدَّاعِي، قَالَ النَّبِيُّ ص أَعْدَىٰ عَدُوِّكَ نَفْسُكَ الَّتِي بَيْنَ جَنْبَيْكَ.

(The book) 'Uddat Al Daie' –

'The Prophet^{-saww} said: 'Leave your enemy, yourself which is between your sides''.¹¹⁸

2- مع، معاني الأخبار ل، الخصال فِي وَصِيَّةِ أَبِي ذَرٍّ قَالَ النَّبِيُّ ص عَلَى الْعَاقِلِ أَنْ يَكُونَ لَهُ سَاعَاتٌ سَاعَةٌ يُنَاجِي فِيهَا رَبَّهُ وَ سَاعَةٌ يُحَاسِبُ فِيهَا نَفْسَهُ وَ سَاعَةٌ يَتَفَكَّرُ فِيهَا صَنَعَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ.

(The books) 'Ma'any Al Akhbar', (and) 'Al Khisaal' –

'In a bequest by Abu Zarr^{-ra}: 'The Prophet^{-saww} said: 'Upon the intellectual is that there should be times for him – a time in which he whispers to his Lord^{-azwj}, and a time in which he reckons

¹¹⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 1

himself, and a time during which he thinks regarding what Allah^{-azwj} Mighty and Majestic Done to him".¹¹⁹

3- لي، الأماالي للصدوق مع، معاني الأخبار قال أمير المؤمنين ع من لم يتعاهد النفس من نفسه غلب عليه الهوى و من كان في نقص فالموت خير له.

(The books) 'Al Amaali' of Al Sadouq, (and) 'Ma'any Al Akhbar' –

'One who does not rectify his own shortcoming, the whims will overcome upon him, and the one who was in defects, the death is better for him".¹²⁰

4- جاء، المجالس للمفيد ما، الأماالي للشيخ الطوسي المفيد عن أحمد بن الوليد عن أبيه عن الصفار عن القاشاني عن الأصبهاني عن المنقري عن حفص عن أبي عبد الله ع قال: ألا فحاسبوا أنفسكم قبل أن تحاسبوا فإن في القيامة خمسين مؤقفاً كل مؤقف مقام ألف سنة ثم تلا هذه الآية في يوم كان مفداؤه ألف سنة الحبر.

(The book) 'Al Majaalis' 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 Al Qashani, from Al Asbahany, from Al Minqary, from Hafs,

'From Abu Abdullah^{-asws} having said: 'Indeed! Reckon your own selves before you are Reckoned with, for in the Qiyamah there are fifty pausing, each pausing place being of a thousand years'. Then he^{-asws} recited this Verse: **during a Day, the measurement of it would be a thousand years [32:5]** – the Hadeeth".¹²¹

5- ما، الأماالي للشيخ الطوسي المفيد عن أحمد بن الوليد عن أبيه عن سعد بن ابن عيسى عن ابن محبوب عن الثمالي قال قال كان علي بن الحسين ع يقول ابن آدم لا تزال يحتر ما كان لك واعظ من نفسك و ما كانت المحاسبة من همك و ما كان الخوف لك شعراً و الحزن لك دناراً

(The book) of the sheykh Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Sa'aed, from Ibn Isa, from Ibn Isa, from Abu Mahboub, from Al Sumali who said,

'Ali^{-asws} Bin Al-Husayn^{-asws} had said: 'Son of Adam^{-as}! You will not cease to be with good for as long as there is preaching for you from yourself, and for as long as there was a reckoning from your conscience, and for as long as the fear was a motto for you, and the grief is a blanket for you.

ابن آدم إنك ميت و مبعوث و مؤقف بين يدي الله عز و جل مسئول فأعد جواباً.

Son of Adam^{-as}! You will be dead, and Resurrected, and Paused in front of Allah^{-azwj} Mighty and Majestic, Questioned, so prepare answers".¹²²

6- ما، الأماالي للشيخ الطوسي فيما أوصى به أمير المؤمنين ع ابنته الحسن صلوات الله عليهما يا بني للمؤمن ثلاث ساعات ساعة يناجي فيها ربه و ساعة يحاسب فيها نفسه و ساعة يخلو فيها بين نفسه و لدهما فيما يحل و محمد

¹¹⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 2

¹²⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 3

¹²¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 4

¹²² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 5

(The book) 'Al Amaali' of the sheykh Al Tusi –

'Among what Amir Al-Momineen^{-asws} had bequeathed with to his^{-asws} son^{-asws} Al-Hassan^{-asws}, may the Salawaat of Allah^{-azwj} upon them^{-asws}: 'O my^{-asws} son^{-asws}! For the Momin there are three times – a time in which he whispers to his Lord^{-azwj}, and a time in which he reckons himself, and a time in which he is alone with himself and its pleasures in what Allah^{-azwj} has Permitted, and he praises (Allah^{-azwj}).

وَأَيُّسَ لِلْمُؤْمِنِ بُدٌّ مِنْ أَنْ يَكُونَ شَاخِصًا فِي ثَلَاثٍ مَرَّةٍ لِمَعَاشٍ أَوْ حُطُورٍ لِمَعَادٍ أَوْ لَدَّةٍ فِي غَيْرِ مُحَرَّمٍ.

And there isn't any escape for the Momin from being focussing regarding three – amending the livelihood, or takes steps for Hereafter, or deriving pleasure in other than Prohibitions".¹²³

7- مع، معاني الأخبار لي، الأماالي للصدوق ابن إدريس عن أبيه عن ابن عيسى عن محمد بن يحيى الخزاز عن موسى بن إسماعيل عن أبيه عن موسى بن جعفر عن أبيه عن قال قال أمير المؤمنين ع إن رسول الله ص بعث سرية فلما رجعوا قال مرحباً بكم فمضى الجهاد الأصغر و بقي عليهم الجهاد الأكبر

(The books) 'Al Ma'any Al Akhbar', (and) 'Al Amaali' of Al Sadouq – Ibn Idrees, from his father, from Ibn Isa, from Muhammad Bin Yahya Al Khazz, from Musa Bin Ismail, from his father,

'Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Rasool-Allah^{-saww} sent a battalion. When they returned, he^{-saww} said: 'Welcome to a people having fulfilled the small Jihad and there still remains the greater Jihad upon them!'

قِيلَ يَا رَسُولَ اللَّهِ وَ مَا الْجِهَادُ الْأَكْبَرُ

It was said, 'O Rasool-Allah^{-saww}, and what is the greater Jihad?'

قَالَ جِهَادُ النَّفْسِ ثُمَّ قَالَ ص أَفْضَلُ الْجِهَادِ مَنْ جَاهَدَ نَفْسَهُ الَّتِي بَيْنَ جَنْبَيْهِ.

He^{-asws} said: 'Jihad of the self!' Then he^{-saww} said: 'The most superior Jihad is one who does Jihad (fights) against his own self which is between his two sides".¹²⁴

8 نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع عَنِ النَّبِيِّ ص مَثَلُهُ إِلَى قَوْلِهِ جِهَادِ النَّفْسِ.

(The book) 'Nawadir' – of Al Rawandy – By his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} – similar to it up to his^{-asws} words: 'Jihad of the self".¹²⁵

9- فس، تفسير القمي وَ مَنْ جَاهَدَ قَالَ نَفْسُهُ عَنِ الشَّهَوَاتِ وَ اللَّذَاتِ وَ الْمَعَاصِي فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ.

¹²³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 6

¹²⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 7

¹²⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 8

Tafseer Al-Qummi - **And one who strives**, - he (Ali Bin Ibrahim) said, 'His self against the lustful desires, and the pleasures, and the disobedience - **so he rather strives for himself. Surely, Allah is needless of the worlds [29:6]**'.¹²⁶ (opinion)

10- فس، تفسير القمي في رواية أبي الجارود عن أبي جعفر ع في قوله للذين أحسنوا الحسنى وزيادة فأما الحسنى فالحسنة وأما الزيادة فالدنيا ما أعطاهم الله في الدنيا لم يحاسبهم به في الآخرة و يجمع لهم ثواب الدنيا والآخرة يبيئهم بأحسن أعمالهم في الدنيا والآخرة يقول الله ولا يرهق وجوههم فترًا ولا ذلّة أولئك أصحاب الجنة هم فيها خالدون.

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

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **For those who do good is the good and more; [10:26]**: 'As for the food, it is the Paradise, and as for the increase, it is the world. Whatever Allah^{-azwj} has Given them in the world, He^{-azwj} will not Reckon them for it in the Hereafter and Gather for them the Rewards of the world and the Hereafter. He^{-azwj} will Reward them for the best of their deeds in the world and the Hereafter. He^{-azwj} is Saying: **neither will darkness cover their faces nor disgrace; they are the dwellers of the Paradise; they would abide therein eternally [10:26]**'.¹²⁷

11- ما، الأماالي للشيخ الطوسي فيما كتب أمير المؤمنين ع إلى أهل مصر مع محمد بن أبي بكر علكم بتقوى الله فإنها تجمع الخير ولا خير غيرها و يُدرك بها من الخير ما لا يُدرك بغيرها من خير الدنيا والآخرة

(The book) 'Al Amaali' of the sheykh Al Tusi –

'Among what Amir Al-Momineen^{-asws} wrote to the people of Egypt with Muhammad Bin Abu Bakr: 'Upon you all is with fearing Allah^{-azwj}, for it is a collection of good and there is no good in something else, and the goodness which can be attained by it is what cannot be attained with something else, from the good of the world and the Hereafter.

قال الله عز وجل و قيل للذين اتقوا ما ذا أنزل ربكم قالوا خيراً للذين أحسنوا في هذه الدنيا حسنة و لدار الآخرة خيراً و لنعيم دار المتقين

Allah^{-azwj} Mighty and Majestic Said: **And it is said to those who are pious: 'What is that which your Lord Revealed?' They say, 'Good. For those who are good in this world is good, and the House of the Hereafter is better, and excellent is the House of the pious' [16:30].**

اعلموا يا عبادة الله أن المؤمن من يعمل لثلاث من الثواب إما لخير فإن الله يبيئهم بعمله في دنياه قال الله سبحانه لإبراهيم و آتيناك أجره في الدنيا و إنّه في الآخرة لمن الصالحين

Know, O servants of Allah^{-azwj}! The Momin is one who works for three of the Rewards, for good, so Allah^{-azwj} will Reward him in his world. Allah^{-azwj} the Glorious Said to Ibrahim^{-as}: **and We Gave him his Recompense in the world, and he, in the Hereafter, would be from the righteous ones [29:27].**

¹²⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 9

¹²⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 10

فَمَنْ عَمِلَ لِلَّهِ تَعَالَى أَعْطَاهُ أَجْرَهُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ كَفَّاهُ أَلْمِهَمَ فِيهِمَا وَ قَدْ قَالَ اللَّهُ تَعَالَى يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَ زِيَادَةٌ وَ الْحُسْنَى هِيَ الْجَنَّةُ وَ الزِّيَادَةُ هِيَ الدُّنْيَا

The one who works for Allah^{-azwj} the Exalted, He^{-azwj} will Give him his Recompense in the world and the Hereafter and Suffice him of the important matters in these two, and Allah^{-azwj} the Exalted has Said: **For those who do good is the good and more; [10:26]:** - and the good, it is the Paradise, and the increase, it is the world.

وَ إِنَّ اللَّهَ تَعَالَى يُكَفِّرُ بِكُلِّ حَسَنَةٍ سَيِّئَةً قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ الْحَسَنَاتِ يُدْهِئُنَّ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ حَتَّى إِذَا كَانَ يَوْمَ الْقِيَامَةِ حُسِبَتْ لَهُمْ حَسَنَاتُهُمْ ثُمَّ أُعْطَاهُمْ بِكُلِّ وَاحِدَةٍ عَشْرَ أَمْثَالِهَا إِلَى سَبْعِمِائَةٍ ضِعْفٍ

Allah the Exalted will Expiate an evil deed with every good deed. Allah^{-azwj} Mighty and Majestic Said: **Surely the good deeds erase the evil deeds, that is a Reminder for the mindful [11:114],** until when it will be the Day of Qiyamah, their good deeds will be Reckoned for them, then He^{-azwj} will Give them for each one, ten the likes of it, up to seven hundred multiple.

قَالَ اللَّهُ عَزَّ وَ جَلَّ جَزَاءٌ مِنْ رَبِّكَ عَطَاءٌ حِسَابًا وَ قَالَ فَأُولَئِكَ لَهُمْ جَزَاءُ الصَّغْفِ بِمَا عَمِلُوا وَ هُمْ فِي الْعُرْفَاتِ آمِنُونَ

Allah^{-azwj} Mighty and Majestic Said: **A Recompense from your Lord, a Calculated gift [78:36],** and Said: **So they, for them would be the double Recompense due to what they had done, and they would be secure in the chambers [34:37].**

فَارْعَبُوا فِي هَذَا رِجْعِكُمْ اللَّهُ وَ اعْمَلُوا لَهُ وَ تَحَاضُوا عَلَيْهِ وَ اعْلَمُوا يَا عِبَادَ اللَّهِ أَنَّ الْمُتَّقِينَ حَازُوا عَاجِلَ الْخَيْرِ وَ آجَلَهُ شَارَكُوا أَهْلَ الدُّنْيَا فِي دُنْيَاهُمْ وَ لَمْ يُشَارِكُهُمْ أَهْلُ الدُّنْيَا فِي آخِرَتِهِمْ

Be desirous regarding this, may Allah^{-azwj} Mercy on you all, and work for it and urge upon it! And know, O servants of Allah^{-azwj}! The pious, they achieve the current of the good and its future. They participate with the people of the world in their world and the people of the world will not participate with them in their Hereafter.

أَبَاحَهُمُ اللَّهُ فِي الدُّنْيَا مَا كَفَّاهُمْ بِهِ وَ قَالَ عَزَّ اسْمُهُ فَلَنْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

Allah^{-azwj} has Legalised for them in the world what they can suffice with, and He^{-azwj}, Mighty is His^{-azwj} Name, Said: **Say: 'Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?' Say: 'These would be for those who believe sincerely in the life of the world, on the Day of Judgment. Like that We Detail the Signs for a people who know' [7:32].**

سَكَنُوا الدُّنْيَا بِأَفْضَلِ مَا سَكِنَتْ وَ أَكَلُوا بِأَفْضَلِ مَا أُكِلَتْ شَارَكُوا أَهْلَ الدُّنْيَا فِي دُنْيَاهُمْ فَأَكَلُوا مَعَهُمْ مِنْ طَيِّبَاتِ مَا يَأْكُلُونَ وَ شَرَبُوا مِنْ طَيِّبَاتِ مَا يَشْرَبُونَ وَ لَبَسُوا مِنْ أَفْضَلِ مَا يَلْبَسُونَ وَ سَكَنُوا مِنْ أَفْضَلِ مَا يَسْكُنُونَ وَ تَزَوَّجُوا مِنْ أَفْضَلِ مَا يَتَزَوَّجُونَ وَ رَبُّوا مِنْ أَفْضَلِ مَا يَرْبُّونَ

They dwell in the world with the best of what can be dwelt, and they are eating with the best of what can be eaten. They are participating with the people of the world in their world, therefore eat with them from the good things what they are eating, and drink from the good

what they are drinking, and wear from the best of what they are wearing, and dwell from the best of what they are dwelling in and marry from the best of what they are marrying, and ride from the best of what they are riding.

أَصَابُوا لَذَّةَ الدُّنْيَا مَعَ أَهْلِ الدُّنْيَا وَ هُمْ غَدًا جِيرَانُ اللَّهِ يَتَمَنُّونَ عَلَيْهِ فَيُعْطِيهِمْ مَا يَتَمَنُّونَ لَا يُرَدُّ لَهُمْ دَعْوَةٌ وَلَا يُنْقَصُ لَهُمْ نَصِيبٌ مِنَ اللَّذَّةِ

They are attaining pleasures of the world with the people of the world, and tomorrow they will be neighbours of Allah^{-azwj} enjoying upon it, so He^{-azwj} will Give them whatever they wish for. He^{-azwj} will neither reject any supplication for them nor will He^{-azwj} Reduce from them any share from the pleasures.

قَالَ هَذَا يَا عِبَادَ اللَّهِ يَشْتَاتِقُ إِلَيْهِ مَنْ كَانَ لَهُ عَقْلٌ وَ يَعْمَلُ لَهُ تَقْوَى اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

So, to this, O servants of Allah^{-azwj}, will yearn to it, the one who has intellect for him and works for it fearing Allah^{-azwj}, and there is neither any might nor strength except with Allah^{-azwj}.¹²⁸

12- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن عبد الله بن جعفر بن محمد بن أعين عن زكريا بن يحيى بن صبيح عن خلف بن خليفة عن سعيد بن عبيد عن علي بن ربيعة الوالبي عن علي بن أبي طالب ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى حَدَّ لَكُمْ حُدُوداً فَلَا تَعْتَدُوهَا وَ فَرَضَ عَلَيْكُمْ فَرَائِضَ فَلَا تُضَيِّعُوهَا وَ سَنَّ لَكُمْ سُنناً فَأَتَّبِعُوهَا وَ حَرَّمَ عَلَيْكُمْ حُرْمَاتٍ فَلَا تَنْتَهِكُوهَا وَ عَقَا لَكُمْ عَنْ أَشْيَاءَ رَحِمَهُ مِنْهُ مِنْ غَيْرِ نَسْيَانٍ فَلَا تَكَلِّمُوهَا.

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Abdullah Bin Ja'far Bin Muhammad Bin Ayn, from Zakariya Bin Yahya Bin Sabeeh, from Khalaf Bin Khaleefa, from Saeed Bin Ubey, from Ali Bin Rabie Al Waliby,

'From Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Blessed and Exalted has Placed restrictions for you all, so do not be exceeding these, and has Imposed obligations upon you all, so do not be wasting these, and has Made Sunnahs for you to be conducting, therefore follow these, and has Prohibited Prohibitions upon you all so do not be violating these, and has Excused for you all from this as a Mercy from Him^{-azwj} from without forgetfulness, so do not be encumbering these'.¹²⁹

13- ضا، فقه الرضا عليه السلام تَرْوِي أَنَّ سَيِّدَنَا رَسُولَ اللَّهِ ص رَأَى بَعْضَ أَصْحَابِهِ مُنْصَرِّفاً مِنْ بَعْثٍ كَانَ بَعَثَهُ وَ قَدِ انْصَرَفَ بِشَعْبِهِ وَ غُبَارِ سَفَرِهِ وَ سِلَاحُهُ عَلَيْهِ يُرِيدُ مَنْزِلَهُ

(The book) 'Fiqh Al-Reza^{-asws}', may the greetings be upon him^{-asws} – 'We are reporting that our Chief Rasool-Allah^{-saww} saw one of his companions leaving from a mart he^{-saww} had sent him in, and he had left with his loyalists, and the dust of his journey and his weapons were upon him, intending his house.

فَقَالَ ص انْصَرَفْتُ مِنَ الْجِهَادِ الْأَصْغَرِ إِلَى الْجِهَادِ الْأَكْبَرِ

¹²⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 11

¹²⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 12

He^{-saww} said: ‘You left from the smaller Jihad to the greater Jihad’.

فَقِيلَ لَهُ أَوْ جِهَادٌ فَوْقَ الْجِهَادِ بِالسَّيْفِ

It was said to him^{-asws}, ‘And is there a Jihad above the Jihad with the sword?’

قَالَ نَعَمْ جِهَادُ الْمَرْءِ نَفْسَهُ.

He^{-saww} said: ‘Yes. Jihad of the person with himself’¹³⁰.

وَأُزْوِي فِي قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ قَبْلَ أَنْ يُعْتَبَرَ بِكُمْ.

And we are reporting regarding Words of Allah^{-azwj} Blessed and Exalted: **therefore take a lesson, O the ones with the insight! [59:2]**, before it takes a lessons with you all!’

وَأُزْوِي أَنَّ الْهَمَّ فِي الدِّينِ يَذْهَبُ بِذُنُوبِ الْمُؤْمِنِ.

And it is reported: ‘The worrying regarding the religion does away with sins of the Momin’¹³¹.

وَأُزْوِي أَنَّ الْهَمُّ سَاعَاتِ الْكَهَّارَاتِ وَ سَأَلَنِي رَجُلٌ عَمَّا يَجْمَعُ خَيْرَ الدُّنْيَا وَالْآخِرَةِ فَقُلْتُ خَالِفْ نَفْسَكَ.

And we are reporting: ‘The worrying for hours are expiations, and a man had asked me about what would gather good of the world and the Hereafter, so I said, ‘Oppose yourself’¹³².

14- مص، مصباح الشريعة قَالَ الصَّادِقُ ع مَنْ رَعَى قَلْبَهُ عَنِ الْعَفْلَةِ وَ نَفْسَهُ عَنِ الشَّهْوَةِ وَ عَقْلَهُ عَنِ الْجَهْلِ فَقَدْ دَخَلَ فِي دِيْوَانِ الْمُتَنَبِّهِينَ

(The book) ‘Misbah Al Sharia’ –

‘Al-Sadiq^{-asws} said: ‘One who takes care of his heart from the heedlessness, and his self from the lustful desires, and his intellect from the ignorance, so he has entered into the register of the alerted ones.

ثُمَّ مَنْ رَعَى عَمَلَهُ عَنِ الْهَوَى وَ دِينَهُ عَنِ الْبِدْعَةِ وَ مَالَهُ عَنِ الْحَرَامِ فَهُوَ مِنْ جُمَلَةِ الصَّالِحِينَ.

Then the one who takes care of his deeds (away) from the whims, and his religion from the innovations, and his wealth from the Prohibitions, so he is from the total of the righteous ones’¹³³.

قَالَ رَسُولُ اللَّهِ ص طَلَبَ الْعِلْمَ فَرِيضَةً عَلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ وَ هُوَ عِلْمُ الْأَنْفُسِ فَيَجِبُ أَنْ يَكُونَ نَفْسُ الْمُؤْمِنِ عَلَى كُلِّ حَالٍ فِي شُكْرِ أَوْ عُذْرِ عَلَى مَعْنَى إِنْ قُبِلَ فَفَضْلٌ وَ إِنْ رُدَّ فَعَدْلٌ

¹³⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 13 a

¹³¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 13 b

¹³² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 13 c

¹³³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 14 a

Rasool-Allah^{-saww} said: 'Seeking the knowledge is an obligation upon every Muslim man and Muslim woman, and it is knowledge of the souls. Therefore it obliges that the souls of a Momin should either be thanking or excusing upon every state, upon the meaning that if it is Accepted, it is Grace, and if it is rejected, it is justice.

و يُطَالَعُ الْحَرَكَاتِ فِي الطَّاعَاتِ بِالتَّوْفِيقِ وَ يُطَالَعُ السُّكُونُ عَنِ الْمَعَاصِي بِالْعِصْمَةِ وَ قَوَامُ ذَلِكَ كُلِّهِ بِالْإِقْتِمَارِ إِلَى اللَّهِ وَ الْإِضْطِرَارِ إِلَيْهِ وَ الْحُشُوعِ وَ الْحُضُوعِ وَ مِفْتَاحُهَا الْإِنَابَةُ إِلَى اللَّهِ مَعَ قِصْرِ الْأَمَلِ بِدَوَامِ ذِكْرِ الْمَوْتِ وَ عَيْنَانَ الْمَوْفِقِ بَيْنَ يَدَيْ الْجُبَّارِ لِأَنَّ فِي ذَلِكَ رَاحَةً مِنَ الْحُبْسِ وَ نَجَاةً مِنَ الْعُدُوِّ وَ سَلَامَةً النَّفْسِ وَ الْإِحْلَاصَ فِي الطَّاعَةِ بِالتَّوْفِيقِ وَ أَصْلُ ذَلِكَ أَنْ يُرَدَّ الْعُمُرُ إِلَى يَوْمٍ وَاحِدٍ.

And he is notified of the movements in the obedience with the inclination, and notified of the calmness from the disobedience with the infallibility, and the custodian of all of that is the poverty to Allah^{-azwj} and the restlessness to Him^{-azwj}, and the humbleness, and the humility, and their key is the delegation to Allah^{-azwj} with short hopes with constant remembering the death, and appointment at the pausing in front of the Subduer, because in that is rest from the imprisonment, and salvation from the enemy, and safety of the self, and the sincerity in the obedience with the inclination, and the origin of that is (to acknowledge) that the affairs return to the One Day.¹³⁴

قَالَ رَسُولُ اللَّهِ ص الدُّنْيَا سَاعَةٌ فَاجْعَلْهَا طَاعَةً وَ بَابُ ذَلِكَ كُلِّهِ مُلَازِمَةُ الْخُلُوةِ بِمُدَاوَمَةِ الْفِكْرَةِ وَ سَبَبُ الْخُلُوةِ الْقَنَاعَةُ وَ تَرْكُ الْفُضُولِ مِنَ الْمَعَاشِ وَ سَبَبُ الْفِكْرَةِ الْفِرَاقُ وَ عِمَادُ الْفِرَاقِ الزُّهْدُ وَ تِمَامُ الزُّهْدِ التَّقْوَى

Rasool-Allah^{-saww} said: 'The world is an hour for make it obedience, and a door of that, all of it, is sticking to the isolation with constant thinking, and the cause of isolation of the contentment, and leaving the vanities of the life, and a cause of the thinking is the free times, and a pillar of the free time is the ascetism, and the complete ascetism is the piety.

وَ بَابُ التَّقْوَى الْحُشْيَةُ وَ دَلِيلُ الْحُشْيَةِ التَّعْظِيمُ لِلَّهِ وَ التَّمَسُّكُ بِتَخْلِيصِ طَاعَتِهِ وَ أَوَامِرِهِ وَ الْخَوْفُ وَ الْحَذَرُ وَ الْوُقُوفُ عَنْ مَحَارِمِهِ وَ دَلِيلُهَا الْعِلْمُ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ.

And a door of piety is the humbleness, and evidence of the humbleness is the reverence to Allah^{-azwj} and holding on to the sincerity in His^{-azwj} obedience, and His^{-azwj} Commands, and the fear, and the carefulness, and the pausing from His^{-azwj} Prohibitions, and its evidence is the knowledge. Allah^{-azwj} Mighty and Majestic Says: **But rather, Allah is feared by those from His knowledgeable servants. [35:28]**¹³⁵.

15- مص، مصباح الشريعة قَالَ الصَّادِقُ ع طُوبَى لِعَبْدٍ جَاهَدَ لِلَّهِ نَفْسَهُ وَ هَوَاهُ وَ مَنْ هَزَمَ جُنْدَ هَوَاهُ ظَفِرَ بِرِضَا اللَّهِ وَ مَنْ جَاوَرَ عَقْلَهُ نَفْسَهُ الْأَمَّارَةَ بِالسُّوءِ بِالْجُهْدِ وَ الْإِسْتِكَانَةَ وَ الْحُضُوعَ عَلَى بِسَاطِ خِدْمَةِ اللَّهِ تَعَالَى فَقَدْ فَازَ فَوْزًا عَظِيمًا

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{-asws} said: 'Beatitude is for a servant who fights his owns self for Allah^{-azwj}, and his whims, and the one who defeats an army of his whims would win with the Pleasure of Allah^{-azwj}, and the one who adjoins his intellect with the self-accusing soul with the evil, by the

¹³⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 14 b

¹³⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 14 c

striving, and the submissiveness, and the humbleness upon the spread of service of Allah^{-azwj} the Exalted, so he will succeed with a mighty success.

وَلَا حِجَابَ أَظْلَمَ وَ أَوْحَشُ بَيْنَ الْعَبْدِ وَ بَيْنَ الرَّبِّ مِنَ النَّفْسِ وَ الْهَوَى وَ لَيْسَ لِقَاتِلِهِمَا فِي قَطْعِهِمَا سِلَاحٌ وَ آلَةٌ مِثْلَ الْإِفْتِقَارِ إِلَى اللَّهِ وَ الْحُشُوعِ وَ الْجُوعِ وَ الظَّمِّ بِالنَّهَارِ وَ السَّهْرِ بِاللَّيْلِ

And there is no veil darker and lonelier between the servant and the Lord^{-azwj}, than the self, and the whim, and there isn't for killing these in cutting these off any weapon and tool like the poverty to Allah^{-azwj}, and the humbleness, and the hunger, and the thirst by the day, and the vigil at night.

فَإِنْ مَاتَ صَاحِبُهُ مَاتَ شَهِيداً وَ إِنْ عَاشَ وَ اسْتَقَامَ أَدَّاهُ عَاقِبَتُهُ إِلَى الرِّضْوَانِ الْأَكْبَرِ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ الَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَ إِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

So, if its owner dies, he will die a martyr, and if he were to live and is straight, his end-result to the greatest Pleasure. Allah^{-azwj} Mighty and Majestic: **And those who are striving regarding Us, We will Guide them in Our Ways, and surely Allah is with the good doers [29:69].**

وَ إِذَا رَأَيْتَ مُجْتَهِداً أَبْلَغَ مِنْكَ فِي الْاجْتِهَادِ فَوَيْحَ نَفْسِكَ وَ لَمُهَا وَ عَيْرَتِهَا وَ حُخَّتْهَا عَلَى الْإِزْدِيَادِ عَلَيْهِ وَ اجْعَلْ لَهَا زِمَاماً مِنَ الْأَمْرِ وَ عِنَاناً مِنَ النَّهْيِ وَ سُقْمَهَا كَالرَّائِضِ لِلْفَارِهِ [الفار] الَّذِي لَا يَذْهَبُ عَلَيْهِ حُطْوَةٌ مِنْهَا إِلَّا وَ قَدْ صَحَّحَ أَوْلَمَا وَ آخِرَهَا

And when you see a struggler further reaching than you in the striving, so reprimand yourself and blame it, and urge it upon the increase upon it, and make reins from the commands and restraint from the Prohibitions and quench it like the trainer to the mouse which no step from these goes upon it except and its first and its last is correct.

وَ كَانَ رَسُولُ اللَّهِ ص يُصَلِّي حَتَّى يَتَوَرَّمَ قَدَمَاهُ وَ يَقُولُ أَفَلَا أَكُونُ عَبْدًا شَكُورًا أَرَادَ أَنْ يَعْتَبِرَ بِهِ أُمَّتُهُ فَلَا تَعْفَلُوا عَنِ الْاجْتِهَادِ وَ التَّعَبُّدِ وَ الرِّيَاضَةِ بِحَالٍ

And Rasool-Allah^{-saww} used to pray Salat until his^{-saww} feet swelled up, and he^{-saww} said: 'Shall I^{-saww} not become a grateful servant?' He^{-saww} wanted his^{-saww} community to take a lesson with it, so do not be heedless from the diligence, and the servitude, and the training in (any) state.

أَلَا وَ إِنَّكَ لَوْ وَجَدْتَ حَلَاوَةَ عِبَادَةِ اللَّهِ وَ رَأَيْتَ بَرَكَاتِهَا وَ اسْتَضَاءَتْ بِنُورِهَا لَمْ تُصْبِرْ عَنْهَا سَاعَةً وَاحِدَةً وَ لَوْ قُطِعَتْ إِرْبًا إِرْبًا فَمَا أَعْرَضَ مَنْ أَعْرَضَ عَنْهَا إِلَّا بِحِزْمَانِ فَوَائِدِ السَّبْقِ مِنَ الْعِصْمَةِ وَ التَّوْفِيقِ

Indeed! And you, had you felt the sweetness of worshipping Allah^{-azwj} and had seen its Blessings, and had been illuminated with its Noor (radiance), you would not have been patient upon it for a single moment, and even if you were to be cut into pieces (and) pieces. He will not turn away, the one who turns away from it except with depriving the preceding benefits from the infallibility, and the inclination'.

قِيلَ لِرَبِيعِ بْنِ حُخْتَمٍ مَا لَكَ لَا تَنَامُ بِاللَّيْلِ قَالَ لِأَيِّ أَحَافُ الْبَيَاتِ مَنْ خَافَ الْبَيَاتِ لَا يَنَامُ.

It was said to Rabie Bin Khusheym, 'What is the matter you don't sleep at night?' He said, 'Because I fear spending the nights (in somebody else's house). One who fears spending the nights (in somebody else's house) does not sleep'.¹³⁶

16- م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ ص لَا أُتْبِئُكُمْ بِأَكْبَسِ الْكَيْسِيِّينَ وَ أَمْحَقِ الْحَمَقَاءِ

Tafseer of the Imam (Hassan Al-Askari^{-asws}, may the greetings be upon him^{-asws} – 'Rasool-Allah^{-saww} said: 'Shall I^{-saww} inform you with the cleverest of the clever ones and the stupidest of the stupid ones?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, 'Yes, O Rasool-Allah^{-saww}!'

قَالَ أَكْبَسِ الْكَيْسِيِّينَ مَنْ حَاسَبَ نَفْسَهُ وَ عَمِلَ لِمَا بَعْدَ الْمَوْتِ وَ أَمْحَقِ الْحَمَقَاءِ مَنْ اتَّبَعَ نَفْسَهُ هَوَاهُ وَ تَمَنَّى عَلَى اللَّهِ الْأَمَانِيَّةَ

The cleverest of the clever ones is the one who reckons himself, and works for what is after the death, and the stupidest of the stupid ones is the one who pursues his personal desires and wishes to Allah^{-azwj} the Exalted of the wishes''.

فَقَالَ الرَّجُلُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَيْفَ يُحَاسِبُ الرَّجُلُ نَفْسَهُ

The man said, 'O Amir Al-Momineen^{-asws}! And how can the man reckon his own self?'

قَالَ إِذَا أَصْبَحَ ثُمَّ أَمْسَى رَجَعَ إِلَى نَفْسِهِ وَ قَالَ يَا نَفْسُ إِنَّ هَذَا يَوْمٌ مَضَى عَلَيْكَ لَا يُعُودُ إِلَيْكَ أَبَدًا وَ اللَّهُ سَائِلُكَ عَنْهُ فِيمَا أَفْتَيْتَهُ فَمَا الَّذِي عَمِلْتَ فِيهِ أَ ذَكَرْتَ اللَّهَ أَمْ حَمَدْتَهُ أَمْ فَضَيْتَ حَقَّ أَخٍ مُؤْمِنٍ أَمْ نَفَسْتَ عَنْهُ كُرْبَتَهُ أَمْ حَفِظْتَهُ بِظَهْرِ الْعَيْبِ فِي أَهْلِهِ وَ وُلْدِهِ أَمْ حَفِظْتَهُ بَعْدَ الْمَوْتِ فِي مُخَلَّفِيهِ أَمْ كَفَفْتَ عَنْ غَيْبَةِ أَخٍ مُؤْمِنٍ بِفَضْلِ جَاهِكِ أَمْ أَعْنَتِ مُسْلِمًا مَا الَّذِي صَنَعْتَ فِيهِ فَيَذْكُرُ مَا كَانَ مِنْهُ

He^{-asws} said: 'When it is morning, then evening, he refers to himself and he says, 'O self! This day has passed upon you, it would not be returning to you, ever, and Allah^{-azwj} the Exalted will be Questioning you about it. What did you consume it in? So what is that which you did during it? Did you Mention Allah^{-azwj} or praise Him^{-azwj}? Did you fulfil the needs of a *Momin*? Did you relieve any worries from him? Did you protect his wife and his children in the apparent during his absence? Did you protect him with regards to his opponents after the death? Did you suffice a *Momin* brother of his honour during his absence? Did you assist a Muslim? What is that which you did during it?' Thus he recalls whatever had happened from him.

فَإِنْ ذَكَرَ أَنَّهُ جَرَى مِنْهُ خَيْرٌ حَمَدَ اللَّهَ عَزَّ وَ جَلَّ وَ كَبَّرَهُ عَلَى تَوْفِيقِهِ

If he recalls that he has done good from it, he should praise Allah^{-azwj} the Exalted, and exclaim His^{-azwj} Greatness upon His^{-azwj} Inclining him (for it).

¹³⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 15

وَإِنْ ذَكَرَ مَعْصِيَةً أَوْ تَفْصِيْرًا اسْتَعْفَرَ اللَّهُ عَزَّ وَجَلَّ وَ عَزَمَ عَلَى تَرْكِ مُعَاوَدَتِهِ وَ مَحَا ذَلِكَ عَنْ نَفْسِهِ بِتَجْدِيدِ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ وَ عَرْضِ بَيْعَةِ أَمِيرِ الْمُؤْمِنِينَ عَلَى نَفْسِهِ وَ قَبُولِهَا وَ إِعَادَةَ لَعْنِ شَانِيئِهِ وَ أَعْدَائِهِ وَ دَافِعِيهِ عَنْ حُقُوقِهِ

And if he recalls an (act of) disobedience, or a derogation, he should seek Forgiveness of Allah^{azwj} the Exalted, and be determined upon leaving its recurrence, and delete than from his self by renewing the *Salawaat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws} and display the allegiance of Amir-Al-Momineen^{asws} upon himself, and his acceptance of it, and repeat the cursing his^{asws} enemies, and his^{asws} adversaries, and the ones who repelled him^{asws} from his^{asws} right.

فَإِذَا فَعَلَ ذَلِكَ قَالَ اللَّهُ عَزَّ وَجَلَّ لَسْتُ أَنَا قِشْكُ فِي شَيْءٍ مِنَ الذُّنُوبِ مَعَ مُوَالَاتِكَ أَوْلِيَانِي وَ مُعَادَاتِكَ أَعْدَائِي.

When he does that, Allah^{azwj} Mighty and Majestic Says: “I^{azwj} shall not Discuss with regards to anything from the sins (as you are) with your friendship of My^{azwj} friends and the enmity of My^{azwj} enemies”.¹³⁷

17- جاء المجلس للمفيد الجعابي عن ابن عقدة عن محمد بن سالم الأزدي عن موسى بن القاسم عن محمد بن عمران البجلي قال سمعت أبا عبد الله ع يقول من لم يجعل له من نفسه واعظاً فإن مواظب الناس لن تُعني عنه شيئاً.

(The book) ‘Al Majaalis’ of Al Mufeed – Al Jiany, from Ibn Uqdah, from Muhammad Bin Salim Al Azdy, from Musa Bin Al Qasim, from Muhammad Bin Imran Al Bajali who said,

‘I hear Abu Abdullah^{asws} saying: ‘One who does not make preaching for him from his own self, then preaching to the people from him will never avail anything from it’.¹³⁸

18- جاء المجلس للمفيد علي بن بلال عن عبد الله بن راشد عن الثقفني عن أحمد بن بشر عن عبد الله بن ميمون المكي عن الصادق ع أبيه ع أن أمير المؤمنين علي بن أبي طالب ع أتى بخصيص فأبى أن يأكله فقالوا له أتحرم أمير المؤمنين علي بن أبي طالب ع أتى بخصيص فأبى أن يأكله فقالوا له أتحرم

(The book) ‘Al Majaalis’ of Al Mufeed – Ali Bin Bilal, from Abdullah Bin Rashid, from Al Saqafy, from Ahmad Bin Shimr, from Abdullah Bin Maymoun Al Makky,

‘From Al-Sadiq^{asws}, from his^{asws} father^{asws}: ‘Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} was brought Khubeys (a sweet dish), but he^{asws} refused to eat it. They said to him^{asws}, ‘Are you^{asws} prohibiting it?’

قَالَ لَا وَ لَكِنِّي أَحْشَى أَنْ تُتَوَقَّ إِلَيْهِ نَفْسِي فَأَطْلُبُهُ ثُمَّ تَلَا هَذِهِ الْآيَةَ أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَ اسْتَمْتَعْتُمْ بِهَا.

He^{asws} said: ‘No, but I^{asws} fear my^{asws} soul might be anticipating to it, so I^{asws} would seek it’. Then he^{asws} recited this Verse: **“You squandered your good things in your lives of the world [46:20]”**.¹³⁹

¹³⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 16

¹³⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 17

¹³⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 18

19- جاء، المجلس للمفيد ابنُ فُولُوَيْه عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ ابْنِ عَيْسَى عَنِ ابْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ عَنْ أَبِي الْحَسَنِ الْعَبْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا كَانَ عَبْدٌ لِيَحْسِبَ نَفْسَهُ عَلَى اللَّهِ إِلَّا أَدْخَلَهُ اللَّهُ الْجَنَّةَ.

(The book) 'Al Majaalis' of Al Mufeed – Ibn Qawlawayi, from his father, from Sa'ad, from Ibn Isa, from Ibn Asbaat, from his uncle Yaqoub, from Abu Al-Hassan Al Abdy,

'From Abu Abdullah^{-asws} having said: 'A servant will not withhold (restrain) himself upon Allah^{-azwj}, except Allah^{-azwj} would Enter him into the Paradise'.¹⁴⁰

20- روضة الواعظين قَالَ الْعَيْصُ بْنُ الْقَاسِمِ قُلْتُ لِلصَّادِقِ ع حَدِيثٌ يُرْوَى عَنْ أَبِيكَ ع أَنَّهُ قَالَ مَا شَبِعَ رَسُولُ اللَّهِ ص مِنْ حُبْزٍ بُرِّ قَطُّ أ هُوَ صَحِيحٌ

(The book) 'Rowzat Al Waizeen' – Ays Bin Al Qasim said,

'I said to Al-Sadiq^{-asws}, 'There is a Hadeeth being reported from your^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} did not satiate from wheat bread at all', is it correct?'

فَقَالَ لَا مَا أَكَلَ رَسُولُ اللَّهِ ص مِنْ حُبْزٍ بُرِّ قَطُّ وَلَا شَبِعَ مِنْ حُبْزٍ شَعِيرٍ قَطُّ قَالَتْ عَائِشَةُ مَا شَبِعَ رَسُولُ اللَّهِ ص مِنْ حُبْزِ الشَّعِيرِ حَتَّى مَاتَ

He^{-asws} said: 'No, Rasool-Allah^{-azwj} did not eat wheat bread at all, nor did he^{-saww} satiate from barley bread at all. Ayesha said, 'Rasool-Allah^{-saww} did not satiate from barley bread until he^{-saww} passed away'.

وَقَالَ النَّبِيُّ ص اللَّهُمَّ اجْعَلْ رِزْقَ مُحَمَّدٍ رِزْقًا مُؤْتًا وَقَالَتْ عَائِشَةُ مَا زَالَتِ الدُّنْيَا عَلَيْنَا عَسِيرَةً كَدِيرَةً حَتَّى فُيْضَ النَّبِيُّ ص فَلَمَّا فُيْضَ النَّبِيُّ ص صَبَّتْ عَلَيْنَا صَبًّا

And the Prophet^{-saww} said: 'O Allah^{-azwj}! Make the sustenance of Muhammad^{-saww} to be of daily subsistence!' And Ayesha said, 'The world did not cease to be hard, dull upon us until the Prophet^{-saww} passed away. When the Prophet^{-saww} passed away, it became difficult upon us with difficulties'.

وَقِيلَ إِنَّ رَسُولَ اللَّهِ ص لَمْ يَأْكُلْ عَلَى خِوَانٍ حَتَّى مَاتَ وَ لَمْ يَأْكُلْ حُبْزًا مُرَقَّقًا حَتَّى مَاتَ.

And it is said, 'Rasool-Allah^{-saww} did not eat upon a meal until he^{-saww} passed away and did not eat thinned bread until he^{-saww} passed away'.¹⁴¹

14- وَ رَوَى عَلِيُّ بْنُ أَبِي طَالِبٍ ع عَنْ أَبِي جُحَيْفَةَ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ص وَ أَنَا أَتَجَشَّأُ فَقَالَ يَا أَبَا جُحَيْفَةَ اخْفِضْ جُشَاكَ فَإِنَّ أَكْثَرَ النَّاسِ شَبِعًا فِي الدُّنْيَا أَطْوَهُمْ جُوعًا يَوْمَ الْقِيَامَةِ

And a report by Ali^{-asws} Bin Abu Talib^{-asws}, from Abu Juheyfa who said, 'I came to Rasool-Allah^{-saww} and I belched. He^{-saww} said: 'O Abu Juheyfa! Lower your belching, for the people most satiated in the world will be the hungriest on the Day of Qiyamah'.

¹⁴⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 19

¹⁴¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 20 a

قَالَ رَسُولُ اللَّهِ ص نُورُ الْحِكْمَةِ الْجُوعُ وَ التَّبَاعُدُ مِنَ اللَّهِ السَّبْعُ وَ الْقُرْبَةُ إِلَى اللَّهِ حُبُّ الْمَسَاكِينِ وَ الدُّنُو مِنْهُمْ لَا تَشْبَعُوا فَيُطْفَأُ نُورُ الْمَعْرِفَةِ مِنْ قُلُوبِكُمْ وَ مَنْ بَاتَ يُصَلِّي فِي خِفَّةٍ مِنَ الطَّعَامِ بَاتَ وَ حُورُ الْعِينِ حَوْلَهُ

Rasool-Allah^{-saww} said: ‘The light of wisdom is the hunger and the distancing from Allah^{-azwj} is satiation, and the nearness to Allah^{-azwj} is love (for) the poor and be near to them. Do not be satiated for it would extinguish the Noor of recognition from your hearts. And the one who spends a night praying Salat in lightness from the food will spend the night and the Maiden Houries will be around him’.

وَ قَالَ ص لَا تُمَيِّنُوا الْقُلُوبَ بِكَثْرَةِ الطَّعَامِ وَ الشَّرَابِ وَ إِنَّ الْقُلُوبَ تَمُوتُ كَالزُّرُوعِ إِذَا كَثُرَ عَلَيْهَا الْمَاءُ.

And he^{-saww} said: ‘Do not kill of the hearts by a lot of food and drink, and the hearts (tend to) die like the plant when the water is a lot upon it’.¹⁴²

21- جمع، جامع الأخبار قَالَ رَسُولُ اللَّهِ ص رَجَعْنَا مِنَ الْجِهَادِ الْأَصْغَرِ إِلَى الْجِهَادِ الْأَكْبَرِ

(The book) ‘Jamie Al Akhbaar’ –

‘Rasool-Allah^{-saww} said: ‘We are returning from the smaller Jihad to the greater Jihad’.

وَ قَالَ مَنْ غَلَبَ عِلْمُهُ هَوَاهُ فَهُوَ عِلْمٌ تَانِعٌ وَ مَنْ جَعَلَ شَهْوَتَهُ تَحْتَ قَدَمَيْهِ فَرَّ الشَّيْطَانُ مِنْ ظِلِّهِ

And he^{-saww} said: ‘One whose knowledge overcomes his whims, so it is beneficial knowledge, and one who makes his lustful desires to be beneath his feet, the Satan^{-la} would flee from his shadow’.

وَ قَالَ ص يَقُولُ اللَّهُ تَعَالَى أَيُّمَا عَبْدٍ أَطَاعَنِي لَمْ أَكِلْهُ إِلَى غَيْرِي وَ أَيُّمَا عَبْدٍ عَصَانِي وَكَلَنِي إِلَى نَفْسِهِ ثُمَّ لَمْ أُبَالِ فِي أَيِّ وَادٍ هَلَكَ.

And he^{-saww} said: ‘Allah^{-azwj} the Exalted Says: “But rather a servant obeys Me^{-azwj}, I^{-azwj} do not Allocate him to other than Me^{-azwj}, and rather a servant disobeys Me^{-azwj}, I^{-azwj} Allocate him to himself, then I^{-azwj} don’t Care in which valley he perishes”.¹⁴³

22- فلاح السائل رَوَى يَحْيَى بْنُ الْحُسَيْنِ بْنِ هَارُونَ الْحُسَيْنِيُّ فِي كِتَابِ أَمَالِيهِ بِإِسْنَادِهِ إِلَى الْحَسَنِ بْنِ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يَكُونُ الْعَبْدُ مُؤْمِنًا حَتَّى يُحَاسِبَ نَفْسَهُ أَشَدَّ مِنْ مُحَاسَبَةِ الشَّرِيكِ شَرِيكُهُ وَ السَّيِّدِ عَبْدُهُ.

(The book) ‘Falah Al Sail’ – It is reported by Yahya Bin Al-Husayn Bin Haroun Al Hasany in his book ‘Amaali’, by his chain to,

‘Al-Hassan^{-asws} Bin Ali^{-asws} having said: ‘The servant cannot be a Momin until he reckons himself the severest than the reckoning of a partner of his partner, and the master of his slave’.¹⁴⁴

¹⁴² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 20 b

¹⁴³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 21

¹⁴⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 22

23- غو، غوالي اللثالي رُوِيَ فِي بَعْضِ الْأَخْبَارِ أَنَّهُ دَخَلَ عَلَى رَسُولِ اللَّهِ ص رَجُلًا اسْمُهُ مُجَاشِعٌ فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ الطَّرِيقُ إِلَى مَعْرِفَةِ الْحَقِّ

(The book) 'Gawal Al La'aly' –

'It is reported in one of the Hadeeth that there entered to see Rasool-Allah^{-saww}, a man whose name was Mujashie. He said, 'O Rasool-Allah^{-saww}! How is the method to recognise the truth?'

فَقَالَ ص مَعْرِفَةُ النَّفْسِ

He^{-saww} said: 'Recognition of the self'.

فَقَالَ يَا رَسُولَ اللَّهِ فَكَيْفَ الطَّرِيقُ إِلَى مُوَافَقَةِ الْحَقِّ

He said, 'O Rasool-Allah^{-saww}! How is the method to be compatible to the truth?'

قَالَ مُخَالَفَةُ النَّفْسِ

He^{-saww} said: 'Opposing the self'.

فَقَالَ يَا رَسُولَ اللَّهِ فَكَيْفَ الطَّرِيقُ إِلَى رِضَا الْحَقِّ

He said, 'O Rasool-Allah^{-saww}! How is the method to Pleasure of the truth?'

قَالَ سَخَطُ النَّفْسِ

He^{-saww} said: 'Angering the self'.

فَقَالَ يَا رَسُولَ اللَّهِ فَكَيْفَ الطَّرِيقُ إِلَى وَصْلِ الْحَقِّ

He said, 'O Rasool-Allah^{-saww} said: 'How is the method to arriving to the truth?'

قَالَ هَجْرُ النَّفْسِ

He^{-saww} said: 'Abandoning the self'.

فَقَالَ يَا رَسُولَ اللَّهِ فَكَيْفَ الطَّرِيقُ إِلَى طَاعَةِ الْحَقِّ

He said, 'O Rasool-Allah^{-saww}! How is the method to obeying the truth?'

قَالَ عِصْيَانُ النَّفْسِ

He^{-saww} said: 'Disobeying the self'.

فَقَالَ يَا رَسُولَ اللَّهِ فَكَيْفَ الطَّرِيقُ إِلَى ذِكْرِ الْحَقِّ

He said, 'O Rasool-Allah^{-saww}! How is the method to mention the truth?'

قَالَ نَسِيَانُ النَّفْسِ

He^{-saww} said: 'Forgetting the self'.

فَقَالَ يَا رَسُولَ اللَّهِ فَكَيْفَ الطَّرِيقُ إِلَى قُرْبِ الْحَقِّ

He said, 'O Rasool-Allah^{-saww}! How is the method to get closer to the truth?'

قَالَ التَّبَاعُدُ مِنَ النَّفْسِ

He^{-saww} said: 'Distancing from the self'.

فَقَالَ يَا رَسُولَ اللَّهِ فَكَيْفَ الطَّرِيقُ إِلَى أَنْسِ الْحَقِّ

He said, 'O Rasool-Allah^{-saww}! How is the method to comfort to the truth?'

قَالَ الْوُخْشَةُ مِنَ النَّفْسِ

He^{-saww} said: 'Loneliness from the self'.

فَقَالَ يَا رَسُولَ اللَّهِ فَكَيْفَ الطَّرِيقُ إِلَى ذَلِكَ

He said, 'O Rasool-Allah^{-saww}! How is the method to that?'

قَالَ الْإِسْتِعَانَةُ بِالْحَقِّ عَلَى النَّفْسِ.

He^{-saww} said: 'Seeking assistance with 'Haq' the truth against the self'¹⁴⁵.

24- تختص، الإختصاص عن أبي الحسن موسى ع قال: لَيْسَ مِنَّا مَنْ لَمْ يُحَاسِبْ نَفْسَهُ فِي كُلِّ يَوْمٍ فَإِنْ عَمِلَ خَيْرًا اسْتَزَادَ اللَّهُ مِنْهُ وَ حَمَدَ اللَّهُ عَلَيْهِ وَ إِنْ عَمِلَ شَرًّا اسْتَعْفَرَ اللَّهُ مِنْهُ وَ تَابَ إِلَيْهِ.

(The book) 'Al Ikhtisaas' –

'From Abu Al-Hassan Musa^{-asws} having said: 'He isn't from us^{-asws}, the one who does not reckon himself during every day. If he has done good, he seeks the increase of Allah^{-azwj} from it, and he praises Allah^{-azwj} upon it, and if he has done evil, he seeks Forgiveness of Allah^{-azwj} from it and repents to Him^{-azwj}'¹⁴⁶.

25- ين، كتاب حسين بن سعيد و النوادر فضالة عن الفضل بن عثمان عن عبيد بن زرارة قال سمعت أبا عبد الله ع يقول إني لأبغض رجلاً يرضى ربه بشيء لا يكون فيه أفضل منه فإن رأيتُهُ يُطيلُ الرُّكُوعَ قلتُ يا نفسُ و إن رأيتُهُ يُطيلُ السُّجُودَ قلتُ يا نفسُ.

¹⁴⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 23

¹⁴⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 24

The book of Husayn Bin Saeed, and 'Al Nawadir' – Fazalat Bin Usman, from Ubeyd Bin Zurara,

'I heard Abu Abdullah^{-asws} saying: 'I^{-asws} hate a man who pleases his Lord^{-azwj} with something not happening to be in him better than it. If I^{-asws} were to see him prolonging the Ruk'u, I^{-asws} say: 'O self!' And if I^{-asws} were to see him prolonging the Sajdahs, I^{-asws} say: 'O self!''¹⁴⁷

26 مُحَاسِبَةُ النَّفْسِ، عَنِ النَّبِيِّ ص حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا وَ زِنُوهَا قَبْلَ أَنْ تُزْنُوا وَ تَجَهَّزُوا لِلْعَرْضِ الْأَكْبَرِ .

(The book) 'Muhasib Al Nafs' –

'From the Prophet^{-saww}: 'Reckon yourselves before you are Reckoned with, and weight it before it is weighed, and provide for the great presentation''.¹⁴⁸

27- نَهَجُ الْبَلَاغَةِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ حَاسَبَ نَفْسَهُ رِيحٌ وَ مَنْ عَقَلَ عَنْهَا حَسِيرٌ وَ مَنْ خَافَ أَمِينَ وَ مَنْ اعْتَبَرَ أَبْصَرَ وَ مَنْ أَبْصَرَ فَهِمٌ وَ مَنْ فَهِمَ عَلِمَ .

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen^{-asws} said: 'One who reckons himself would profit, and the one who is heedless from it would incur loss, and the one who fears would be secure, and the one who takes a lesson would have insight, and the one who is insightful would understand, and the one who understand would know''.¹⁴⁹

وَ قَالَ ع يَا أَسْرَى الرَّغْبَةِ أَقْصِرُوا فَإِنَّ الْمَعْرَجَ عَلَى الدُّنْيَا لَا يَزُوعُهُ مِنْهَا إِلَّا صَرِيفُ أَثْيَابِ الْحِدَثَانِ أَيُّهَا النَّاسُ تَوَلَّوْا مِنْ أَنْفُسِكُمْ تَأْدِيبَهَا وَ اعْدِلُوا بِهَا عَنْ ضَرَاوَةِ عَادَاتِهَا .

And he^{-asws} said: 'O prisoner of desire! Reduce, for the ascender upon the world will not be intimidated from it except gnashing of the new incisors. O you people! Take charge of disciplining your selves and turn it away from its fierce habits''.¹⁵⁰

وَ قَالَ ع كَفَّاكَ أَدْبَاباً لِنَفْسِكَ اجْتِنَابُ مَا تَكْرَهُهُ مِنْ غَيْرِكَ .

And he^{-asws} said: 'It suffices as a disciplining of yourself by shunning what you dislike from others''.¹⁵¹

¹⁴⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 25

¹⁴⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 26

¹⁴⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 27 a

¹⁵⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 27 b

¹⁵¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 45 H 27 c

CHAPTER 46 – NEGLECTING THE LUSTFUL DESIRES AND THE WHIMS

الآيات

The Verses

النساء و الله يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَ يُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا

(Surah) Al Nisaa - **And Allah Intends that He should Turn to you (Mercifully), and those who are following the lustful desires intend to deviate you a great deviation [4:27]**

الكهف وَ لَا تُطِيعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَ اتَّبَعَ هَوَاهُ وَ كَانَ أَمْرُهُ فُرُطًا

(Surah) Al Kahf - **and do not obey one whose heart is heedless from Our Remembrance and is obeying his own desires, and his matter would always be neglected [18:28]**

مريم فَخَلَفَ مِنْ بَعدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَ اتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غَيًّا

(Surah) Maryam - **Then there succeeded from after them a succeeding (generation) who wasted the Salat and followed the lustful desires, so they will soon be facing Ghayya [19:59]**

طه فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَ اتَّبَعَ هَوَاهُ فَتَرْدَى

(Surah) Taha - **So do not let him hinder you, one who does not believe in it and follows his own desires, for you will regress [20:16]**

الفرقان أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ أ فَأَنْتَ تُكُونُ عَلَيْهِ وكيلاً

(Surah) Al Furqan - **Do you see the one who takes his own desires as a god? So, will you happen to be a protector upon him? [25:43]**

القصص فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّهَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَ مَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

(Surah) Al Qasas - **But if they do not answer you, then know that rather, they are following their own whims. And who is more straying than the one who follows his own whims without a Guidance from Allah? Surely Allah does not Guide the unjust people [28:50]**

الروم تِلْكَ آيَاتُ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَ مَا لَهُمْ مِنْ نَاصِرِينَ

(Surah) Al Roum - **But those who are unjust follow their whims without knowledge; so who can guide the one Allah Lets to stray? And there would be no helpers for them [30:29]**

ص وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ

(Surah) Saad - **and do not follow the vain desires, for you will stray from the Way of Allah. [38:26]**

الْجَانِيَةِ أَفْرَأَيْتَ مَنْ أَخَذَ إِلَهُهُ هَوَاهُ

(Surah) Al Jasiya - **So, do you see one who takes his desires as a god, [45:23]**

مُحَمَّدٌ أَوْلِيكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ

(Surah) Muhammad^{-saww} - **They are those Allah has Sealed upon their hearts, and they are pursuing their whims [47:16]**

الْقَمَرِ وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أُمَّرٍ مُسْتَقَرٌّ

(Surah) Al Qamar - **And they are belying it and following their whims; and every matter has an Ordained term [54:3]**

النَّازِعَاتِ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ.

(Surah) Al Naziaat - **And as for one who fears standing to his Lord and forbids the soul from the vain desires [79:40] Then surely the Garden, it would be the abode [79:41].**

1- ل، الخصال أبي عن سَعْدٍ عَنِ ابْنِ عِيْسَى عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيَّرَةِ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص طُوبَى لِمَنْ تَرَكَ شَهْوَةً حَاضِرَةً لِمَوْعُودٍ لَمْ يَرَهُ.

(The book) 'Al Khisaal' – From Sa'ad, from Ibn Isa, 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: 'Beatitude is for one who neglects a present lustful desire for a Promise he has not seen''.¹⁵²

2- ل، الخصال ابن الوليد عن الصَّفَّارِ عَنِ ابْنِ عِيْسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنِ عَاصِمِ بْنِ مُمَيِّدٍ عَنِ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنِ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ بِجَلَالِي وَجَمَالِي وَبَهَائِي وَارْتِفَاعِي لَا يُؤْتِرُ عَبْدٌ هَوَايَ عَلَى هَوَاهُ إِلَّا جَعَلْتُ غِنَاهُ فِي نَفْسِهِ وَ هَمَّهُ فِي آخِرَتِهِ وَ كَفَفْتُ عَنْهُ ضَيْعَتَهُ وَ ضَمَنْتُ السَّمَاوَاتِ وَ الْأَرْضَ رِزْقَهُ وَ كُنْتُ لَهُ مِنْ وَرَاءِ تِجَارَةٍ كُلِّ تَاجِرٍ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al-Hassan Bin Ali Bin Fazzal, from Aasim Bin Humeyd, from Abu Ubeyda Al Haza'a,

'From Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Said: "By My^{-azwj} Majesty and My^{-azwj} Beauty, and My^{-azwj} Glory, and My^{-azwj} Loftiness! A servant will not prefer My^{-azwj} Whim over his whim except I^{-azwj} shall Make his richness within himself, and his concern regarding

¹⁵² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 46 H 1

his Hereafter, and I^{-azwj} shall Suffice him of his estate, and I^{-azwj} shall Guarantee the skies and the earth of his sustenance, and I^{-azwj} would be Supporter for him in trading every trader!”¹⁵³

ين، كتاب حسين بن سعيد و النوادر النَّضْرُ عَنِ ابْنِ سِنَانٍ عَنِ الثُّمَالِيِّ عَنْهُ ع قَالَ: قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ عَزَّيْ وَ جَلَالِي وَ عَظَمَتِي وَ قُدْرَتِي وَ بَهَائِي وَ غُلُوبِي لَا يُؤْتِرُ عَبْدٌ وَ ذَكَرَ مِثْلَهُ.

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – from Ibn Sinan, from Al Sumali,

‘From him^{-asws} having said: ‘Allah^{-azwj} Mighty and Majestic Said: “By My^{-azwj} Majestic and My^{-azwj} Magnificence, and My^{-azwj} Power, and My^{-azwj} Glory, and My^{-azwj} Loftiness! A servant will not prefer” – and mentioned similar to it’.¹⁵⁴

3- ل، الخصال مُحَمَّدُ بْنُ أَحْمَدَ الْأَسَدِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي عِمْرَانَ عَنْ أَحْمَدَ بْنِ أَبِي بَكْرٍ عَنْ عَلِيِّ بْنِ أَبِي عَلِيٍّ اللَّهَجِيِّ عَنْ مُحَمَّدِ بْنِ الْمُتَكَدِّرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَحْوَفَ مَا أَحَافُ عَلَى أُمَّتِي الْهَوَى وَ طُولُ الْأَمَلِ أَمَا الْهَوَى فَإِنَّهُ يَصُدُّ عَنِ الْحَقِّ وَ أَمَا طُولُ الْأَمَلِ فَيُنْسِي الْآخِرَةَ.

(The book) ‘Al Khisaal’ – Muhammad Bin Ahmad Al Asady, from Muhammad Bin Abu Imran, from Ahmad Bin Abu Bakr, from Ali Bin Abu Ali Al Lahy, from Muhammad Bin Al Munkadir, from Jabir Bin Abdullah who said,

‘Rasool-Allah^{-saww} said: ‘The most fearing of what I^{-saww} am fearing upon my^{-saww} community is the whims and long hopes. As for the whims, it hinders from the truth, and as for the long hopes, he would forget the Hereafter’.¹⁵⁵

4- ل، الخصال أَبِي عَنْ سَعْدِ بْنِ الْأَصْبَهَانِيِّ عَنِ الْمُنْقَرِيِّ عَنْ حُفْصِ بْنِ الصَّادِقِ ع قَالَ: إِنِّي لَأَرْجُو النَّجَاةَ هَذِهِ الْأُمَّةِ لِمَنْ عَرَفَ حَقَّنًا مِنْهُمْ إِلَّا لِأَحَدٍ ثَلَاثَةٍ صَاحِبِ سُلْطَانٍ جَائِرٍ وَ صَاحِبِ هَوَى وَ الْفَاسِقِ الْمُعْلَنِ.

(The book) ‘Al Khisaal’ – My father, from Sa’ad, from Al Asbahany, from Al Minqary, from Hafs,

‘From Al-Sadiq^{-asws} having said: ‘I^{-asws} am hopeful of the salvation for this community, for the one from them who recognises our^{-asws} right, except for one of the three – a companions of the tyrannical ruler, and a companion of whims, and an open mischief-maker’.¹⁵⁶

5- مع، معاني الأخبار ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الثُّمَالِيِّ عَنِ الصَّادِقِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَشَجَعُ النَّاسِ مَنْ غَلَبَ هَوَاهُ.

(The book) ‘Ma’any Al Akhbar’ – Ibn Al Waleed, from Al Saffar, from Ayoub Bin Nuh, from Ibn Abu Umeyr, from Al Sumali,

‘From Al-Sadiq^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘The braves of the people is the one who overcomes his whims’.¹⁵⁷

6- لي، الأمالي للصدوق مع، معاني الأخبار فِي خَيْرِ الشَّيْخِ الشَّامِيِّ قَالَ زَيْدُ بْنُ صُوحَانَ يَا أَمِيرَ الْمُؤْمِنِينَ أَيُّ سُلْطَانٍ أَغْلَبَ وَ أَقْوَى

¹⁵³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 46 H 2 a

¹⁵⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 46 H 2 b

¹⁵⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 46 H 3

¹⁵⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 46 H 4

¹⁵⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 46 H 5

(The books) 'Al Amaali' of Al Sadouq, (and) 'Ma'any' Al Akhbar' – In a Hadeeth of the Syrian sheykh,

'Zayd Bin Sowhan said, 'O Amir Al-Momineen^{-asws}! Which ruler is most overcoming and strongest?'

قَالَ الْهُوَى.

He^{-asws} said: 'The whim'¹⁵⁸.

7- ما، الأماالي للشيخ الطوسي المُنْفِيْدُ عَنِ الْجَعَابِي عَنِ مُحَمَّدِ بْنِ الْوَلِيْدِ عَنِ عَنَبْرِ بْنِ مُحَمَّدٍ عَنِ شُعْبَةَ عَنِ سَلْمَةَ بْنِ جَبِيْلٍ عَنِ أَبِي الطُّفَيْلِ عَامِرِ بْنِ وَائِلَةَ الْكِنَابِيِّ رَحِمَهُ اللهُ قَالَ سَمِعْتُ أَمِيْرَ الْمُؤْمِنِيْنَ ع يَقُوْلُ إِنَّ أَحْوَفَ مَا أَحَافُ عَلَيْكُمْ طُوْلُ الْأَمَلِ وَ اتِّبَاعُ الْهُوَى فَأَمَّا طُوْلُ الْأَمَلِ فَيُنْسِي الْأَجْرَةَ وَ أَمَّا اتِّبَاعُ الْهُوَى فَيَبْصُدُ عَنِ الْحَقِّ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Muhammad Bin Al Waleed, from Anbar Bin Muhammad, from Shu'ba, from Salama Bin Jameel, from Abu Al Tufeyl Aamir Bin Wasila Al Kinany, may Allah^{-azwj} have Mercy on him, said,

'I heard Amir Al-Momineen^{-asws} saying: 'The most fearing of what I^{-asws} am fearing upon you all is the long hopes and pursuing the whims! As for the long hopes, he would forget the Hereafter, and as for pursuing the whims, he would be blocking from the truth.

أَلَا وَ إِنَّ الدُّنْيَا قَدْ تَوَلَّتْ مُدْبِرَةً وَ الْأَجْرَةَ قَدْ أَقْبَلَتْ مُقْبِلَةً وَ لِكُلِّ وَاحِدَةٍ مِنْهُمَا بَنُوْنَ فَكُونُوا مِنْ أبنَاءِ الْأَجْرَةِ وَ لَا تَكُونُوا مِنْ أبنَاءِ الدُّنْيَا فَإِنَّ الْيَوْمَ عَمَلٌ وَ لَا حِسَابَ وَ الْأَجْرَةَ حِسَابٌ وَ لَا عَمَلٍ.

Indeed! And surely the world is turning around going away while the Hereafter is coming forward, and for each one of them there are sons. So be from the sons of the Hereafter and do not be from the sons of the world, for today there is work and no reckoning and the Hereafter there is Reckoning and no work'¹⁵⁹.

8- ثواب الأعمال العَطَاؤُ عَنِ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنِ ابْنِ مَهْرِيَّارَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ مَنْصُورِ بْنِ يُونُسَ عَنِ الثَّمَالِيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: إِنَّ اللهَ عَزَّ وَ جَلَّ يَقُوْلُ وَ عَزَّتِي وَ عَظَمَتِي وَ جَلَالِي وَ بَهَائِي وَ غُلُوْبِي وَ اِرْتِفَاعِ مَكَانِي لَا يُؤْثِرُ عَبْدٌ هَوَايَ عَلَيَّ هَوَاهُ إِلَّا جَعَلْتُ هَمَّهُ فِي آخِرَتِهِ وَ غِنَاهُ فِي قَلْبِهِ وَ كَفَفْتُ عَلَيْهِ صَيَعْتَهُ وَ صَمَمْتُ السَّمَاوَاتِ وَ الْأَرْضَ رِزْقَهُ وَ أَنْتَهُ الدُّنْيَا وَ هِيَ رَاغِمَةٌ.

(The book) 'Sawaab Al Amaal' – Al Attar, from his father, from Al-Husayn Bin Is'haq from Ibn Mahziyar, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Al Sumali,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Said: "By My^{-azwj} Might, and My^{-azwj} Majestic, and My^{-azwj} Glory, and My^{-azwj} Highness, and the Loftiness of My^{-azwj} Position! A servant will not prefer My^{-azwj} Whims over his own whims except I^{-azwj} shall Make his concern to be regarding his Hereafter, and his riches to be in his heart, and Suffice him of his estate, and I^{-azwj} shall Guaranteed the skies and the earth of his sustenance, and the world will come to him, and it would be compelled!"¹⁶⁰

¹⁵⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 46 H 6

¹⁵⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 46 H 7

¹⁶⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 46 H 8

9- سن، المحاسن مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ الْعَطَّارِ عَنْ عَاصِمِ بْنِ مُهَيْبٍ عَنِ الثَّمَالِيِّ عَنْ يَحْيَى بْنِ عَقِيلٍ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ ع إِنِّي أَخَافُ عَلَيْكُمْ اثْنَيْنِ اتِّبَاعَ الْهَوَىٰ وَ طَوْلَ الْأَمَلِ فَأَمَّا اتِّبَاعُ الْهَوَىٰ فَإِنَّهُ يَزِدُّ عَنِ الْحَقِّ وَ أَمَّا طَوْلُ الْأَمَلِ فَيُنْسِي الْأَخْرَةَ.

(The book) 'Al Mahasin' – Muhammad Bin Abdul Hameed Al Attar, from Aasim Bin Humejd, from Al Sumali, from Yahya Bin Uqeyl who said,

'Amir Al-Momineen Ali^{-asws} said: 'I^{-asws} am fearing upon you all of two (things) – following the whims and long hopes. As for following the whims, it repels from the truth, and as for the long hopes, he would forget the Hereafter'.¹⁶¹

10- محص، التمهيص عَنْ يُونُسَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَكَلَ مَا يَشْتَهِي لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ حَتَّىٰ يَنْزِعَ أَوْ يَتْرُكَ.

(The book) 'Al Tamhees' – from Yunus,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who eats what he desires, Allah^{-azwj} will not Look at him until he either removes or neglects''.¹⁶²

11 الدُّرَّةُ الْبَاهِرَةُ، قَالَ الْجَوَادُ ع مَنْ أَطَاعَ هَوَاهُ أُعْطِيَ عَدُوَّهُ مَنَاهُ

(The book) 'Al Durr Al Bahira' –

'Al-Jawad^{-asws} said: 'One who obeys his whims would give his enemy his wishes'.

وَ قَالَ ع رَاكِبِ الشَّهَوَاتِ لَا تُسْتَقَالُ لَهُ عَثْرَةٌ.

And he^{-asws} said: 'A pursuer of lustful desires, no stumbling block would be small for him'.¹⁶³

12- نَحِجْ، نَحِجِ الْبَلَاغَةَ قَالَ ع مَنْ كَرَمَتْ عَلَيْهِ نَفْسُهُ هَانَتْ عَلَيْهِ شَهْوَتُهُ.

(The book) 'Nahj Al Balagah' –

'He^{-asws} said: 'One whose self is honourable to him, his lustful desires would be insignificant to him''.¹⁶⁴

وَ قَالَ ع إِنَّ رَسُولَ اللَّهِ ص كَانَ يُقُولُ حُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ وَ حُفَّتِ النَّارُ بِالشَّهَوَاتِ وَ اعْلَمُوا أَنَّهُ مَا مِنْ طَاعَةِ اللَّهِ شَيْءٍ إِلَّا يَأْتِي فِي كُرْهِهِ وَ مَا مِنْ مَعْصِيَةِ اللَّهِ شَيْءٍ إِلَّا يَأْتِي فِي شَهْوَتِهِ

And he^{-asws} said: 'Rasool-Allah^{-saww} had said: 'The Paradise is surrounded by abhorrent things and the Fire is surrounded by the lustful desires. And know that there isn't anything (done) in the obedience of Allah^{-azwj} except it would come in its abhorrent (form), and there is nothing from the disobedience of Allah^{-azwj} except it would come in desirous form.

¹⁶¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 46 H 9

¹⁶² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 46 H 10

¹⁶³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 46 H 11

¹⁶⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 46 H 12 a

فَرَحِمَ اللهُ رَجُلًا نَزَعَ عَن شَهْوَتِهِ وَ قَمَعَ هَوَى نَفْسِهِ فَإِنَّ هَذِهِ النَّفْسُ أُبْعِدُ شَيْءٍ مَنْرَعًا وَ إِنَّمَا لَا تَزَالُ تَنْزِعُ إِلَى مَعْصِيَةِ فِي هَوَى

May Allah^{-azwj} have Mercy on a man removed from his lustful desires, and uprooted the whims of his self, for this soul is the remotest of the things in tendencies, and it does not cease to be snatched to disobedience in a whim.

وَ اعْلَمُوا عِبَادَ اللهِ أَنَّ الْمُؤْمِنَ لَا يَمْسِي وَ لَا يُصْبِحُ إِلَّا وَ نَفْسُهُ ظَنُونٌ عِنْدَهُ فَلَا يَزَالُ زَارِيًا عَلَيْهَا وَ مُسْتَرِيدًا لَهَا فَكُونُوا كَالسَّابِقِينَ قَبْلَكُمْ وَ الْمَاضِينَ أَمَامَكُمْ قَوِّضُوا مِنَ الدُّنْيَا تَقْوِيضَ الرَّاحِلِ وَ طَوِّقُوا طَيِّ الْمَنَازِلِ إِلَى آخِرِ الْخُطْبَةِ.

And know, servants of Allah^{-azwj}, that the Momin neither comes to an evening nor a morning except and in his self should be suspicious with him. He should not cease to be visiting to it, seeking more for it. So be like the preceding ones before you, and the past is in front of you. So, prepare from the world the preparation of the traveller and roll it up the rolling of the pausing stops' – up to the end of the sermon".¹⁶⁵

13 كُنْزُ الْكَرَاجِكِيِّ، قَالَ لِقَمَانٍ لِابْنِهِ يَا بُنَيَّ مَنْ يُرِدْ رِضْوَانَ اللهِ يَسْحَطْ نَفْسَهُ كَثِيرًا وَ مَنْ لَا يَسْحَطْ نَفْسَهُ لَا يَرْضَى [يُرِضُ] بِهِ [رَبَّهُ] وَ مَنْ لَا يَكْظُمُ عَظْمَةَ يُشِمِتْ عَدُوَّهُ.

(The book) 'Kanz Al Karajaky' –

'Luqman^{-as} said to his^{-as} son: 'O my^{-as} son! One who wants the Pleasure of Allah^{-azwj} should be angered with himself a lot, and the one who is not angered with himself, his Lord^{-azwj} will not be Pleased with him, and one who does not swallow his anger, his enemies would gloat over him".¹⁶⁶

14 عُدَّةُ الدَّاعِي، عَنِ الْبَاقِرِ ع قَالَ قَالَ رَسُولُ اللهِ ص يَقُولُ اللهُ عَزَّ وَ جَلَّ وَ عِزِّي وَ جَلَالِي وَ عَظَمَتِي وَ كِبْرِيَائِي وَ نُورِي وَ غُلُوِّي وَ اِرْتِفَاعِ مَكَانِي لَا يُؤْتِرُ عَبْدٌ هَوَاهُ عَلَى هَوَايَ إِلَّا شَتَّتْ أَمْرُهُ وَ لَبَسَتْ عَلَيْهِ دُنْيَاهُ وَ شَعَلَتْ قَلْبَهُ بِهَا وَ لَمْ أَوْتِهِ مِنْهَا إِلَّا مَا قَدَّرْتُ لَهُ

(The book) 'Uddat Al Daie' –

'From Al-Baqir^{-asws} having said: 'Rasool-Allah^{-sawww} said: 'Allah^{-azwj} Mighty and Majestic Said: "By My^{-azwj} Might, and My^{-azwj} Majesty, and My^{-azwj} Magnificence, and My^{-azwj} Greatness, and My^{-azwj} Highness and Loftiness of My^{-azwj} Position! A servant will not prefer his own whims over My^{-azwj} Whims, except I^{-azwj} shall Scatter his affairs, and Confuse his world upon him, and Pre-occupy his heart with it, and I^{-azwj} will not Give him from it except what I^{-azwj} has Pre-determined for him!

وَ عِزِّي وَ جَلَالِي وَ عَظَمَتِي وَ كِبْرِيَائِي وَ نُورِي وَ غُلُوِّي وَ اِرْتِفَاعِ مَكَانِي لَا يُؤْتِرُ عَبْدٌ هَوَاهُ عَلَى هَوَايَ إِلَّا اسْتَحْفَظْتُهُ مَلَائِكَتِي وَ كَفَلْتُ السَّمَاوَاتِ وَ الْأَرْضَ رِزْقَهُ وَ كُنْتُ لَهُ مِنْ وَرَاءِ تِجَارَةِ كُلِّ تَاجِرٍ وَ أَتَيْتُهُ الدُّنْيَا وَ هِيَ رَاغِمَةٌ.

And by My^{-azwj} Mighty, and My^{-azwj} Majesty, and My^{-azwj} Magnificence, and My^{-azwj} Greatness, and My^{-azwj} Noor, and My^{-azwj} Exaltedness, and Loftiness of My^{-azwj} Position! A servant will not

¹⁶⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 46 H 12 b

¹⁶⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 46 H 13

prefer My^{-azwj} Whims over his own whims except My^{-azwj} Angels will protect him, and I^{-azwj} shall Guaranteed the skies and the earth of his sustenance, and I^{-azwj} would be a Backer for him of trading every trader, and the world will come to him, and it is compelled!''¹⁶⁷

15- كذا، الكافي عن الحسين بن محمد الأشعري عن المعلی عن الحسن بن عليّ الوشاء عن عاصم بن حميد عن أبي عبيدة عن أبي جعفر ع قال: إن الله عزّ وجلّ يقول وعزّي وجلّالي وعظمتي وعلوّي وارتفاع مكاني لا يؤثّر عند هواي على هوى نفسه إلا كففت عليه ضيعته وضمنت السماوات والأرض رزقه وكنت له من وراء تجارة كلّ تاجر.

(The book) 'Al Kafi' – from Al-Husayn Bin Muhammad Al Ashari, from Al Mualla, from Al-Hassan Bin Ali Al Washa, from Aasim Bin Humejd, from Abu Ubeyda,

'From Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Said: "By My^{-azwj} Might, and My^{-azwj} Majestic, and My^{-azwj} Magnificence, and Loftiness of My^{-azwj} Position! A servant will not prefer My^{-azwj} Whims over the whims of his self, except I^{-azwj} shall Suffice him of his estate, and I^{-azwj} shall Guarantee the skies and the earth of his sustenance, and I^{-azwj} would be a Backer for him of trading every trader''.¹⁶⁸

بيان:

Explanation (Ahadeeth only) –

قَوْل أمير المؤمنين ع سبق في العلوّ فلا أعلى منه.

Words of Amir Al-Momineen^{-asws}: 'He^{-azwj} is foremost in the Loftiness, so there is none higher than Him^{-azwj}'.

الحديث المؤمن أخو المؤمن يكف عليه ضيعته.

The Hadeeth: 'The Momin is a brother of the Momin. He suffices (take care of) his estate upon (for) him''.

قال في حديث سعدٍ إني أخاف على الأعقاب الضيعة.

He^{-asws} said in a Hadeeth by Sa'ad: 'I^{-asws} am fearing upon the consequences of the estate''.

الحديث أفشى الله عليه ضيعته.

The Hadeeth: 'May Allah^{-azwj} look after his estate upon (for) him''.

16- كذا، الكافي عن محمد بن أحمد عن ابن محبوب عن العلاء عن ابن سنان عن أبي حمزة عن أبي جعفر ع قال: قال الله عزّ وجلّ وعزّي وجلّالي وعظمتي وبعائي وعلوّ ارتفاعي لا يؤثّر عند مؤمن هواي على هواه في شيء من أمر الدنيا إلا جعلت غناه في نفسه و همته في آخرته وضمنت السماوات والأرض رزقه وكنت له من وراء تجارة كلّ تاجر.

¹⁶⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 46 H 14

¹⁶⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 46 H 15

(The book) 'Al Kafi' – From Muhammad Bin Ahmad, from Ibn Mahboub, from Al A'ala, from Ibn Sinan, from Abu Hamza,

'From Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic Said: "By My^{azwj} Might, and My^{azwj} Majesty, and My^{azwj} Magnificent, and My^{azwj} Glory, and Loftiness of My^{azwj} Position! A Momin servant will not prefer My^{azwj} Whims over his own whims regarding anything from matters of the world except I^{azwj} shall Make his riches to be withing himself, and his concern regarding his Hereafter, and I^{azwj} shall Guarantee the skies and the earth of his sustenance, and I^{azwj} would be a Backer for him in trading every trader!"¹⁶⁹

17-17، الكافي عن مُحَمَّدِ بْنِ يَحْيَىٰ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَىٰ عَنِ ابْنِ مَجْلُوبٍ عَنْ أَبِي مُحَمَّدٍ الْوَابِشِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ اخْتَرُوا أَهْوَاءَكُمْ كَمَا تَخْتَرُونَ أَعْدَاءَكُمْ فَلَيْسَ شَيْءٌ أَعْدَىٰ لِلرِّجَالِ مِنْ اتِّبَاعِ أَهْوَائِهِمْ وَ حَصَائِدِ أَلْسِنَتِهِمْ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abu Muhammad Al Wabishi who said,

'I heard Abu Abdullah^{asws} saying: 'Be cautious of your whims just as you are being cautious of your enemies, for there isn't anything more inimical to the men that following their whims and harvest of their tongues"¹⁷⁰.

18-18، الكافي عن الْعَدَّةِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ عَزَّيَّ وَ جَلَالِي وَ كِبْرِيَائِي وَ نُورِي وَ غُلُوبِي وَ اِرْتِفَاعِ مَكَانِي لَا يُؤْتِرُ عَبْدٌ هَوَاهُ عَلَى هَوَايَ إِلَّا شَتَّتْ عَلَيْهِ أَمْرَهُ وَ لَبَسَتْ عَلَيْهِ دُنْيَاهُ وَ شَعَلَتْ قَلْبَهُ بِهَا وَ لَمْ أُوتِيهِ مِنْهَا إِلَّا مَا قَدَّرْتُ

(The book) 'Al Kafi' – from the number, from Al Barqy, from his father, from Abdullah Bin Al Qasim, from Abu Hamza,

'Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic Said: "By My^{azwj} Mighty, and My^{azwj} Majestic, and My^{azwj} Greatness, and My^{azwj} Noor, and My^{azwj} Exaltedness, and Loftiness of My^{azwj} Position! A servant will not prefer his own whims over My^{azwj} Whims except I^{azwj} shall Scatter his affairs upon him and Confuse his world upon him and Pre-occupy his heart with it, there will not come to him from it except what I^{azwj} have Pre-determined.

وَ عَزَّيَّ وَ جَلَالِي وَ عَظَمَتِي وَ نُورِي وَ غُلُوبِي وَ اِرْتِفَاعِ مَكَانِي لَا يُؤْتِرُ عَبْدٌ هَوَاهُ عَلَى هَوَايَ إِلَّا اسْتَحْضَطَّتْهُ مَلَائِكَتِي وَ كَفَلْتُ السَّمَاوَاتِ وَ الْأَرْضِينَ رِزْقَهُ وَ كُنْتُ لَهُ مِنْ وَرَاءِ بَحَارَةِ كُلِّ تَاجِرٍ وَ أَتَتْهُ الدُّنْيَا وَ هِيَ رَاغِمَةٌ.

By My^{azwj} Mighty, and My^{azwj} Majesty, and My^{azwj} Magnificence, and My^{azwj} Noor, and Loftiness of My^{azwj} Position! A servant will not prefer My^{azwj} Whim over his own whim except My^{azwj} Angels will protect him, and I^{azwj} shall Guarantee the skies and the earths of his sustenance, and I^{azwj} would be a Backer for him in trading every trader, and the world will come to him while it is compelled!"¹⁷¹

¹⁶⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 46 H 16

¹⁷⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 46 H 17

¹⁷¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 46 H 18

19- كآ، الكافي عني الحسين بن محمد عني المعلی عني الوشاء عني عاصم بن حميد عني أبي حمزة عني يحيى بن عقیل قال قال أمير المؤمنين ع إنما أخاف عليكم اتنين اتباع الهوى و طول الأمل أما اتباع الهوى فإنه يصد عن الحق و أما طول الأمل فينسي الآخرة.

(The book) 'Al Kafi' – From Al-Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Aasim Bin Humeyd, from Abu Hamza, from Yahya Bin Uqeyl who said,

'Amir Al-Momineen^{-asws} said: 'But rather I^{-asws} am fearing upon you all of two (things) – following the whims and long hopes. As for following the whims, it hinders from the truth, and as for the long hopes, he would forget the Hereafter''^{.172}

20- كآ، الكافي عني العدة عني سهل بن زياد عني محمد بن الحسن بن شمون عني عبد الله بن عبد الرحمن الأصم عني عبد الرحمن بن الحجاج قال: قال لي أبو الحسن ع اتق المرقي السهل إذا كان منحدره وعرًا

(The book) 'Al Kafi' – From the number, from Sahl Bin Ziyad, from Muhammad Bin Al-Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman Al Asamma, from Abdul Rahman Al Hajjaj who said,

'Abu Al-Hassan^{-asws} said to me: 'Fear the easy climb when there was a bumpy slope (down)!'

و قال كان أبو عبد الله ع يقول لا تدع النفس و هواها فإن هواها في رذاتها و ترك النفس و ما تهوى أذاتها و كف النفس عما تهوى ذواها.

And Abu Abdullah^{-asws} had said: 'Do not leave the soul and its desires (unguarded); its desires are to destroy it and leaving the soul with its desires (unguarded) harms it, however, refraining the self from its whims is its cure''^{.173}

¹⁷² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 46 H 19

¹⁷³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 46 H 20

باب 47 طاعة الله ورسوله وحججه ع والتسليم لهم والنهي عن معصيتهم والإعراض عن قولهم وإيذائهم

CHAPTER 47 – OBEDIENCE OF ALLAH^{-azwj} AND HIS^{-azwj} RASOOL^{-saww} AND HIS^{-azwj} DIVINE AUTHORITIES, AND THE SUBMITTING TO THEM, AND THE PROHIBITION OF DISOBEYING THEM, AND THE TURNING AWAY FROM THEIR^{-asws} WORDS, AND HURTING THEM^{-asws}

الآيات

The Verses

البقرة قَالُوا سَمِعْنَا وَأَطَعْنَا

(Surah) Al Baqarah - **'We hear, and we obey' [2:285].**

آل عمران قُلْ أَطِيعُوا اللَّهَ وَ الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

(Surah) Aal e Imran^{-as} - **Say: 'Obey Allah and the Rasool'; but if they turn back, then surely Allah does not love the Kafirs [3:32]**

و قال تعالى وَ أَطِيعُوا اللَّهَ وَ الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

And the Exalted Said: **And obey Allah and the Rasool, perhaps you may be Mercied [3:132]**

النساء وَ مَنْ يُطِعِ اللَّهَ وَ رَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَ ذَلِكَ الْمَوْزُ الْأَعْظِيمُ

(Surah) Al Nisaa - **and the one who obeys Allah and His Rasool, He would Enter him into Gardens beneath which the rivers flow, being eternally in these, and that is the grand achievement [4:13]**

وَ مَنْ يُعْصِ اللَّهَ وَ رَسُولَهُ وَ يَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَاراً خَالِداً فِيهَا وَ لَهُ عَذَابٌ مُهِينٌ

And the one who disobeys Allah and His Rasool and exceeds His Limits, He would Enter him into the Fire, being eternally in it, and for him would be an abasing Punishment [4:14]

و قال تعالى وَ لَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَ اسْتَمَعْنَا وَ انظُرْنَا لَكَانَ خَيْرًا لَهُمْ

And the Exalted Said: **and if they were to be saying, 'We hear and we obey', and 'Hear and consider us', it would be better for them [4:46]**

و قال تعالى يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَ الرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ
الْآخِرِ ذَلِكَ خَيْرٌ وَ أَحْسَنُ تَأْوِيلًا

And the Exalted Said: ***O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. Thus, if you were to quarrel about anything, refer it to Allah and the Rasool if you were believing in Allah and the Last Day, that would be better and of excellent interpretation [4:59]***

و قال تعالى وَ مَنْ يُطِيعِ اللَّهَ وَ الرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسْبُ أُولَئِكَ رِزْقًا

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

المائدة إِذْ قُلْتُمْ سَمِعْنَا وَ أَطَعْنَا

(Surah) Al Maidah - ***when you said: 'We have heard and we obey', [5:7]***

و قال تعالى وَ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ اخذُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ

And the Exalted Said: ***And obey Allah and obey the Rasool and be cautious; but if you turn back, then know that rather (what is incumbent) upon Our Rasool is the clear delivery (of the Message) [5:92]***

الأنفال وَ أَطِيعُوا اللَّهَ وَ رَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ

(Surah) Al Anfaal - ***and obey Allah and His Rasool if you were Momineen' [8:1]***

و قال تعالى يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ رَسُولَهُ وَ لَا تَوَلَّوْا عَنَّهُ وَ أَنْتُمْ تَسْمَعُونَ

And the Exalted Said: ***O you who believe! Obey Allah and His Rasool and do not turn back from Him while you are hearing [8:20]***

وَ لَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَ هُمْ لَا يَسْمَعُونَ

And do not become like those who are saying, 'We hear', and they are not listening [8:21]

التوبة وَ يُطِيعُونَ اللَّهَ وَ رَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ

(Surah) Al Tawba - ***and they are obeying Allah and His Rasool. Those, Allah would be Merciful to them; [9:71]***

النور وَ يَقُولُونَ آمَنَّا بِاللَّهِ وَ بِالرَّسُولِ وَ أَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ مِنْ بَعْدِ ذَلِكَ وَ مَا أُولَئِكَ بِالْمُؤْمِنِينَ وَ إِذَا دُعُوا إِلَى اللَّهِ وَ رَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ

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

And when they are called to Allah and His Rasool for him to judge between them, then a group of them are turning aside [24:48]

وَإِنْ يَكُنْ هُمْ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعَبِينَ

And if the right happens to the for them, they come to him submissively [24:49]

أَفِي قُلُوبِهِمْ مَرَضٌ أَمْ اذْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ

Is there a disease in their hearts, or are they doubting, or are they fearing that Allah and His Rasool would be prejudicial against them? But these, they are the unjust ones [24:50]

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

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

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيُخَشِ اللَّهَ وَبِتَقَى فَاُولَئِكَ 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]

وَاقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ قُلْ لَا تُفْسِدُوا طَاعَةً مَعْرُوفَةً إِنَّ اللَّهَ حَبِيرٌ بِمَا تَعْمَلُونَ

And they swear by Allah with the most energetic of their oaths that if you command them they would certainly go forth. Say: 'Do not swear! Reasonable obedience (is required). Surely, Allah is Aware of what you are doing [24:53]

قُلْ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَ عَلَيْكُمْ مَا حُمِّلْتُمْ وَ إِن تُطِيعُوهُ تَهْتَدُوا وَ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

Say: 'Obey Allah and obey the Rasool; but if you turn back, so rather upon him is what is Imposed on him and upon you is what is Imposed on you. And if you were to obey him, you would be rightly Guided, and it is not upon the Rasool except for the clear delivery (of the Message)' [24:54]

إِلَى قَوْلِهِ تَعَالَى وَ أَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ.

Up to Words of the Exalted: **and obey the Rasool, perhaps you would be Mercied [24:56]**

لَقَمَانَ وَ اتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

(Surah) Luqman^{as} - **and follow the way of the one who is penitent to Me, then to Me would be your Return, so I shall Inform you of what you had been doing [31:15]**

الأحزاب وَ مَا كَانَ لِلْمُؤْمِنِينَ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَ مَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا

(Surah) Al Ahzaab - **And it was not for a Momin, nor for a Momina, when Allah and His Rasool decide a matter that the choice would happen to be for them from their matter. And one who disobeys Allah and His Rasool, so he has strayed a clear straying [33:36]**

و قال تعالى وَ مَا كَانَ لَكُمْ أَنْ تُؤَدُّوا رَسُولَ اللَّهِ إِلَى قَوْلِهِ تَعَالَى إِنَّ الَّذِينَ يُؤَدُّونَ اللَّهَ وَ رَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ أَعَدَّ لَهُمْ عَذَاباً مُهِيناً.

And the Exalted Said: **And it was not for you that you should hurt Rasool-Allah, [33:53]** – up to Words of the Exalted: **Surely those hurting Allah and His Rasool, Allah Curses them in the world and the Hereafter, and has Prepared for them a disgraceful Punishment [33:57].**

و قال تعالى إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَ أَعَدَّ لَهُمْ سَعيراً

And the Exalted Said: **Surely, Allah has Cursed the Kafirs and Prepared for them a Blazing Fire [33:64]**

خَالِدِينَ فِيهَا أَبَداً لَا يَجِدُونَ وَلِيّاً وَ لَا نَصيراً

(They would be) abiding therein forever. They will neither be finding a guardian nor a helper [33:65]

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَ أَطَعْنَا الرَّسُولَ

On the Day their faces would be turned back towards the Fire, they would be saying, 'Oh, if only we have obeyed Allah and obeyed the Rasool!' [33:66]

وَ قَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَ كُبْرَاءَنَا فَأَضَلُّونَا السَّبِيلَ

And they shall say: 'Our Lord! We obeyed our chiefs and our great ones, so they strayed us from the Way' [33:67]

رَبَّنَا آتِنَا مِنْ الْعَذَابِ مِنَ الْعَنْهُمْ لَعناً كَبيراً

Our Lord! Give them double of the Punishment and Curse them with a great Curse [33:68]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَّاهُ اللَّهُ بِمَا قَالُوا وَ كَانَ عِنْدَ اللَّهِ وَجِيهاً

O you those who believe! Do not become like those who hurt Musa. Allah Cleared him from what they said, and he had a high esteem in the Presence of Allah [33:69]

إلى قوله سبحانه وَ مَنْ يُطِعِ اللَّهَ وَ رَسُولَهُ فَقَدْ فَازَ فَوْزاً عَظِيماً

Up to the Words of the Glorious: **And one who obeys Allah and His Rasool, so he would be succeeding with a mighty success [33:71]**

الزخرف وَ اتَّبِعُونِ هَذَا صِرَاطٌ مُسْتَقِيمٌ

(Surah) Al Zukhruf - **and follow me. This one is a Straight Path [43:61]**

و قال تعالى فَاتَّقُوا اللَّهَ وَ أَطِيعُوا

And the Exalted Said: **therefore fear Allah and follow me [43:63]**

محمد فأولى لهم طاعة و قول معروف فإذا عزم الأمر فلو صدقوا الله لكان خيراً لهم

(Surah) Muhammad^{-saww} - **Woe unto them! [47:20] Obedience and a gentle word (is better), so when the matter is determined, had they ratified Allah it would have been better for them [47:21]**

فهل عسيبهم إن توليتهم أن تفسدوا في الأرض و تقطعوا أرحامكم

So if perhaps you were to be rulers, you would make mischief in the land and cut off your relationships [47:22]

أولئك الذين لعنهم الله فأصمهم و أعمى أبصارهم

They are those Allah has Cursed, so He Made Deafened them and Blinded their visions [47:23]

إلى قوله تعالى ذلك بأنهم اتبعوا ما أسخط الله و كرهوا رضوانه فأحبط أعمالهم

Up to Words of the Exalted: **That is because they follow what Angers Allah and abhor His Pleasure, therefore He Nullified their deeds [47:28]**

و قال تعالى يا أيها الذين آمنوا أطيعوا الله و أطيعوا الرسول و لا تنقلبوا أعمالكم

And the Exalted Said: **O you those who believe! Obey Allah and obey the Rasool, and do not invalidate your deeds [47:33]**

الفتح و من يطع الله و رسوله يدخله جنات تجري من تحتها الأنهار و من يتول عذابه عذاباً أليماً

(Surah) Al Fatah - **And one who obeys Allah and His Rasool, He would Enter him into Gardens with the rivers flowing beneath them, and one who turns back, He would Punish him with a painful Punishment [48:17]**

الحجرات يا أيها الذين آمنوا لا تقدموا بين يدي الله و رسوله و اتقوا الله إن الله سميع عليم

(Surah) Al Hujuraat - **O you those who believe! Do not precede in front of Allah and His Rasool, and fear Allah, surely, He is Hearing, Knowing [49:1]**

و قال تعالى و إن تطيعوا الله و رسوله لا يلتكم من أعمالكم شيئاً إن الله غفور رحيم

And the Exalted Said: **And if you were to obey Allah and His Rasool, He will not Reduce anything from your deeds. Surely Allah is Forgiving, Merciful' [49:14]**

المجادلة إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِنْ قَبْلِهِمْ وَ قَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ وَ لِلْكَافِرِينَ عَذَابٌ مُهِينٌ

(Surah) Al Mujadilah - **Surely, those opposing Allah and His Rasool would be suppressed just as those from before them were suppressed, and Allah has Sent down clear Signs, and for the Kafirs, there would be an abasing Punishment [58:5]**

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعاً فَيُنَبِّئُهُمْ بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَ نَسُوهُ وَ اللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

On the Day Allah will Resurrect them altogether, then He would Inform them of what they had done. Allah has Recorded it and they would have forgotten it, and Allah is a Witness upon all things [58:6]

وَ قَالَ تَعَالَى الْمُجَادِلَةَ وَ أَطِيعُوا اللَّهَ وَ رَسُولَهُ إِلَى قَوْلِهِ تَعَالَى إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَ رَسُولَهُ أُولَئِكَ فِي الْأَذَلِّينَ

And the Exalted Said: **and obey Allah and His Rasool, [58:13]** – up to Words of the Exalted: **Surely, those who oppose Allah and His Rasool, they would be among the most humiliated [58:20]**

كَتَبَ اللَّهُ لِلْعَلْبِيِّ أَنَا وَ رَسُولِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

Allah has Ordained: "Neither I nor My Rasool would be overcome!" Surely, Allah is Strong, Mighty [58:21]

الْحَشْرَ ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَ رَسُولَهُ وَ مَنْ يُشَاقِقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

(Surah) Al Hashr - **That is because they opposed Allah and His Rasool, and (if) one opposes Allah, then surely Allah is Severe of the Punishment [59:4]**

وَ قَالَ تَعَالَى وَ مَا آتَاكُمْ الرَّسُولَ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And the Exalted Said: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain; and fear Allah, surely Allah is severe of the Punishment [59:7]**

الصف وَ إِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ لِمَ تُؤْذُونَنِي وَ قَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

(Surah) Al Saff - **And when Musa said to his people: 'O my people! Why are you hurting me, and you know I am a Rasool of Allah to you all? But when they deviated, Allah Deviated their hearts, and Allah does not Guide the transgressing people [61:5]**

النَّعَابِنَ وَ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ

(Surah) Al Taghabun - **And obey Allah and obey the Rasool, but if you turn back, then rather, upon Our Rasool is only the clear delivery (of the Message) [64:12]**

و قال تعالى وَ اسْمَعُوا وَ أَطِيعُوا

And the Exalted Said: **and listen and obey [64:16]**

الطلاق وَ تَلِكْ حُدُودُ اللَّهِ وَ مَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ

(Surah) Al Talaq - **And these are the Limits of Allah, and one who exceeds the Limits of Allah, so he has been unjust to himself. [65:1]**

نوح قال نوح رب إنيهم عصوني و اتبعوا من لم يزد له ماله و ولده إلا خساراً

(Surah) Nuh^{as} - **Nuh said: 'My Lord! They disobeyed me and followed one whose wealth and children did not increase him except a loss' [71:21]**

أقول أكثر أخبار هذا الباب المذكورة في مطاوي الأبواب السابقة و اللاحقة و لا سيما في باب الطاعة و التقوى.

Note - I (Majlisi) am saying: 'Most of the Ahadeeth of this chapter are mentioned in the enclosures of the previous and the subsequent chapters, and especially in the chapters on the obedience and the piety'.

1- نصح، نصح البلاغة عَلَيْكُمْ بِطَاعَةِ مَنْ لَا تُعَدُّونَ بِجَهَالَتِهِ.

(The book) 'Nahj Al Balagah' –

'Upon you all is with obeying the one you cannot apologise for his ignorance'.¹⁷⁴

2- كا، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنِ الْبَرْزَنْطِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي غَرَامٍ [عُرَامٍ] عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا يَذْهَبُ بِكُمْ الْمَذَاهِبُ فَوَ اللَّهُ مَا شِيعْتُنَا إِلَّا مَنْ أَطَاعَ اللَّهَ عَزَّ وَ جَلَّ.

(The book) 'Al Kafi' – From Ali, from his father, from Al Bazanty, from Muhammad, brother of Guram, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws} having said: 'Do not let the doctrines take you away (to the straying), for by Allah^{azwj}, our^{asws} Shias are not, except the ones who obey Allah^{azwj} Mighty and Majestic'.¹⁷⁵

3- كا، الكافي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنْ عَاصِمِ بْنِ مُهَيْبٍ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: خَطَبَ رَسُولُ اللَّهِ ص فِي حَجَّةِ الْوَدَاعِ فَقَالَ يَا أَيُّهَا النَّاسُ وَاللَّهِ مَا مِنْ شَيْءٍ يُفَرِّقُكُمْ مِنَ الْجَنَّةِ وَ يُبَاعِدُكُمْ عَنِ النَّارِ إِلَّا وَ قَدْ أَمَرْتُكُمْ بِهِ

(The book) 'Al Kafi' – From the number, from Ahmad Bin Muhammad, from Ibn Fazzal, from Aasim Bin Humeyd, from Abu Hamza Al Sumali,

¹⁷⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 47 H 1

¹⁷⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 47 H 2

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} addressed during the farewell Hajj. He^{-saww} said: 'O you people! By Allah^{-azwj}! There is none from a thing drawing you closer to the Paradise and distancing you from the Fire, except and I^{-saww} have already instructed you all with it!

وَمَا مِنْ شَيْءٍ يُقَرِّبُكُمْ مِنَ النَّارِ وَ يُبَاعِدُكُمْ مِنَ الْجَنَّةِ إِلَّا وَ قَدْ هَيَّئْتُكُمْ عَنْهُ

And there is none from a thing drawing you closer to the Fire and distancing you from the Paradise, except and I have forbidden you all from it!

أَلَا وَ إِنَّ الرُّوحَ الْأَمِينَ نَفَثَ فِي رُوعِي أَنَّهُ لَنْ تَمُوتَ نَفْسٌ حَتَّى تَسْتَكْمِلَ رِزْقَهَا فَاتَّقُوا اللَّهَ وَ أَجْلُوا فِي الطَّلَبِ وَ لَا تَحْمِلْ أَحَدَكُمْ اسْتِطْطَاءَ شَيْءٍ مِنَ الرِّزْقِ أَنْ يَطْلُبَهُ بِعَرِّ جِلِّهِ فَإِنَّهُ لَا يُدْرِكُ مَا عِنْدَ اللَّهِ إِلَّا بِطَاعَتِهِ.

Indeed! And the Trustworthy Spirit has blown into my^{-saww} mind that no soul will be dying until its sustenance is completed, therefore fear Allah^{-azwj} and be vigorous in the seeking (of the livelihood), and not one of you should bear indolence for anything from the sustenance if he seeks it without its Permissibility, for whatever is in the Presence of Allah^{-azwj} cannot be attained except by obeying Him^{-azwj}” .¹⁷⁶

4- كَأ، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ وَ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ جَمِيعاً عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ قَالَ: قَالَ لِي يَا جَابِرُ أَيْ كُنْتُمْ مَنِ يَنْتَحِلُ الشَّيْخَ أَنْ يَقُولَ بِحُبِّنَا أَهْلَ الْبَيْتِ فَوَ اللَّهُ مَا شِيعْتُنَا إِلَّا مَنْ اتَّقَى اللَّهَ وَ أَطَاعَهُ

(The book) 'Al Kafi' – from Abu Ali Al Ashari, from Muhammad Bin Salim and Ahmad Bin Abu Abdullah, from his father, altogether from Ahmad Bin Al Nazr, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'Is he satisfied, the one who arrogates the Shiaism to be saying with loving us^{-asws}, People^{-asws} of the Household? By Allah^{-azwj}! Our^{-asws} Shias are not, except the one who fears Allah^{-azwj} and obeys Him^{-azwj}!

وَ مَا كَانُوا يُعْرَفُونَ يَا جَابِرُ إِلَّا بِالتَّوَّاضِعِ وَ التَّحَشُّعِ وَ الْأَمَانَةِ وَ كَثْرَةِ ذِكْرِ اللَّهِ وَ الصَّوْمِ وَ الصَّلَاةِ وَ الْبِرِّ بِالْوَالِدَيْنِ وَ التَّعَهُدِ لِلْجِيرَانِ مِنَ الْفُقَرَاءِ وَ أَهْلِ الْمَسْكَنَةِ وَ الْعَارِمِينَ وَ الْأَيْتَامِ وَ صِدْقِ الْحَدِيثِ وَ تِلَاوَةِ الْقُرْآنِ وَ كَفِّ الْأَلْسِنِ عَنِ النَّاسِ إِلَّا مِنْ خَيْرٍ وَ كَانُوا أُمَّتَاءَ عَشَائِرِهِمْ فِي الْأَشْيَاءِ

And O Jabir! They will not be recognised except with the humbleness, and submissiveness, and the trustworthiness, and frequent mention (Zikr) of Allah^{-azwj}, and the fasting, and the Salat, and righteousness with the parents, and the commitment to the neighbours from the poor ones and the people of need, and the indebted, and the orphans, and truthful narration, and recitation of the Quran, and restraining the tongue from the people except from good, and they would be trusted in the community regarding the things'.

قَالَ جَابِرٌ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ مَا نَعْرِفُ الْيَوْمَ أَحَدًا بِحَذِهِ الصِّقَّةِ

Jabir said, 'I said, 'O son^{-asws} of Rasool-Allah^{-saww}! We do not know of anyone today with these characteristics!'

¹⁷⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 47 H 3

فَقَالَ ع يَا جَابِرُ لَا تَدْهَبَنَّ بِكَ الْمَذَاهِبُ حَسْبُ الرَّجُلِ أَنْ يَقُولَ أَحِبُّ عَلِيًّا وَ أَتَوَلَّاهُ ثُمَّ لَا يَكُونُ مَعَ ذَلِكَ فَعَالًا

He^{-asws} said: ‘O Jabir! Do not let the doctrines go away with you that is suffices the man to be saying, ‘I love Ali^{-asws} and befriend him^{-asws}, then there do not happen to be any deeds with that!

فَلَوْ قَالَ إِنِّي أَحِبُّ رَسُولَ اللَّهِ ص فَرَسُولُ اللَّهِ ص خَيْرٌ مِنْ عَلِيٍّ ع ثُمَّ لَا يَتَّبِعُ سِيرَتَهُ وَ لَا يَعْمَلُ بِسُنَّتِهِ مَا نَفَعَهُ حُبُّهُ إِيَّاهُ شَيْئًا

If he were to say, ‘I love Rasool-Allah^{-saww}’, so Rasool-Allah^{-saww} is better than Ali^{-asws}, then he does not follow his^{-saww} conduct and does not work with his^{-saww} Sunnah, his loving him^{-saww} will not benefit him of anything.

فَاتَّقُوا وَ اعْمَلُوا لِمَا عِنْدَ اللَّهِ لَيْسَ بَيْنَ اللَّهِ وَ بَيْنَ أَحَدٍ قَرَابَةٌ أَحَبُّ الْعِبَادِ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ أَكْرَمُهُمْ عَلَيْهِ أَنْفَاهُمْ وَ أَعْمَلُهُمْ بِطَاعَتِهِ

Therefore fear and know that when in the Presence of Allah^{-azwj}, there isn’t any relationship between Allah^{-azwj} and anyone. The most beloved of the servants to Allah^{-azwj} Mighty and Majestic and their most prestigious to Him^{-azwj} is their most pious and their most working in His^{-azwj} obedience.

يَا جَابِرُ فَوَ اللَّهِ مَا يُتَّقَرَّبُ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى إِلَّا بِالطَّاعَةِ وَ مَا مَعَنَا بَرَاءَةٌ مِنَ النَّارِ وَ لَا عَلَى اللَّهِ لِأَحَدٍ مِنْ حُجَّةٍ

O Jabir! By Allah^{-azwj}, one cannot draw closer to Allah^{-azwj} Blessed and Exalted except with the obedience, and there is no freedom (pass) with us^{-asws} from the Fire, nor is there any argument for anyone against Allah^{-azwj}.

مَنْ كَانَ لِلَّهِ مُطِيعًا فَهُوَ لَنَا وَبِيٍّ وَ مَنْ كَانَ لِلَّهِ عَاصِيًا فَهُوَ لَنَا عَدُوًّا وَ لَا تَنَالُ وَلَا تَبْتِنَا إِلَّا بِالْعَمَلِ وَ الْوَرَعِ.

One who were to be obedient to Allah^{-azwj}, so he is a friend of ours^{-asws}, and one who were to be disobedient to Allah^{-azwj}, so he is an enemy of ours^{-asws}, and our^{-asws} Wilayah cannot be attained except with the deeds and the devoutness”.¹⁷⁷

5- كا، الكافي عن عليٍّ عن أبيه و مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ جَمِيعًا عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ تَقُومُ عُقُقٌ مِنَ النَّاسِ فَيَأْتُونَ بَابَ الْجَنَّةِ فَيَضْرِبُونَهُ فَيَقَالُ لَهُمْ مَنْ أَنْتُمْ فَيَقُولُونَ نَحْنُ أَهْلُ الصَّبْرِ

(The book) ‘Al Kafi’ – from Ali, from his father and Muhammad Bin Ismail, from Al Fazl, altogether from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

‘From Abu Abdullah^{-asws} having said: ‘When it will be the Day of Qiyamah, necks from the people will stand. They will come to the door of Paradise. They will knock it. It will be said to them, ‘Who are you?’ They will say, ‘We are people of patience!’

فَيَقَالُ لَهُمْ عَلَى مَا صَبَرْتُمْ فَيَقُولُونَ كُنَّا نَصْبِرُ عَلَى طَاعَةِ اللَّهِ وَ نَصْبِرُ عَنْ مَعْاصِي اللَّهِ

¹⁷⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 47 H 4

It will be said to them, ‘What were you patient upon?’ They will say, ‘We were patient upon obedience to Allah^{-azwj}, and we were patient from disobeying Allah^{-azwj}!’

فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ صَدَقُوا أَذْخِلُوهُمْ الْجَنَّةَ

Allah^{-azwj} Mighty and Majestic will Say: “They are speaking the truth. Enter them into the Paradise!”

وَهُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّمَا يُؤَقِّبُ الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ.

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]**¹⁷⁸.

و روى العياشي بالإسناد عن عبد الله بن سنان عن أبي عبد الله ع قال قال رسول الله ص إِذَا نُشِرَتِ الدَّوَابُّ وَ نُصِبَتِ المَوَازِينُ لَمْ يُنْصَبْ لِأَهْلِ البَلَاءِ مِيزَانٌ وَ لَمْ يُنْشَرْ لَهُمْ دِيْوَانٌ ثُمَّ تَلَا هَذِهِ الآيَةَ إِنَّمَا يُؤَقِّبُ الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ.

And it is reported by Al Ayyahi, by the chain from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘When the registers (of deeds) will be publicised and the scales are set up, a scale will not be set up for the people of afflictions, and the registers (of deeds) will not be publicised for them’. Then he^{-asws} recited this Verse: **But rather, the patient ones would be fulfilled their Recompense without Reckoning’ [39:10]**¹⁷⁹.

6- كا، الكافي عن حميد بن زياد عن الحسن بن محمد بن سماعة عن بعض أصحابه عن أنان عن عمر بن خالد عن أبي جعفر ع قال: يَا مَعْشَرَ الشَّيْعَةِ شَيْعَةُ آلِ مُحَمَّدٍ كُونُوا التُّمْرِقَةَ الوُسْطَى يَرْجِعُ إِلَيْكُمْ العَالِي وَ يَلْحَقُ بِكُمْ التَّالِي

(The book) ‘Al Kafi’ – from Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama’at, from one of his companions, from Aban, from Umar Bin Khalid,

‘From Abu Ja’far^{-asws} having said: ‘O community of Shias, Shias of Progeny^{-asws} of Muhammad^{-saww}! Be the middle pillow (moderate position)! The exaggerator will return to you and the lagger will catch up with you!’

فَقَالَ لَهُ رَجُلٌ مِنَ الْأَنْصَارِ يُقَالُ لَهُ سَعْدٌ جُعِلْتُ فِدَاكَ مَا العَالِي

A man from the Helpers called Sa’ad, said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! What (who) is the exaggerator?’

قَالَ قَوْمٌ يَقُولُونَ فِينَا مَا لَا نَقُولُهُ فِي أَنْفُسِنَا فَلَيْسَ أَوْلِيكَ مِنَّا وَ لَسْنَا مِنْهُمْ

He^{-asws} said: ‘A people saying regarding us^{-asws} what we^{-asws} have not said it regarding ourselves^{-asws}, so they are neither from us^{-asws} nor are we^{-asws} from them!’

¹⁷⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 47 H 5 a

¹⁷⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 47 H 5 b

قَالَ فَمَا التَّالِي

He said, 'So what (who) is the latter?'

قَالَ الْمُؤْتَادُ يُرِيدُ الْخَيْرَ يَبْلُغُهُ الْخَيْرُ يُؤَجِرُ عَلَيْهِ

The frequent comer intending the good. He reaches the good and is Recompensed upon it'.

ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ وَ اللَّهُ مَا مَعَنَا مِنَ اللَّهِ بِرَاءَةٌ وَ لَا بَيْنَنَا وَ بَيْنَ اللَّهِ قَرَابَةٌ وَ لَا لَنَا عَلَى اللَّهِ حُجَّةٌ وَ لَا يَنْتَقِرُ إِلَى اللَّهِ إِلَّا بِالطَّاعَةِ

Then he^{-asws} faced towards us. He^{-asws} said: 'By Allah^{-azwj} There is no freedom (pass) with us^{-asws} from Allah^{-azwj}, nor is there any relationship between us^{-asws} and Allah^{-azwj}, nor is there any argument for us^{-asws} against Allah^{-azwj}, nor can one draw closer to Allah^{-azwj} except with the obedience.

فَمَنْ كَانَ مِنْكُمْ مُطِيعًا لِلَّهِ تَنْفَعُهُ وَ لَا يَنْتُنَا وَ مَنْ كَانَ مِنْكُمْ عَاصِيًا لِلَّهِ لَمْ تَنْفَعُهُ وَ لَا يَنْتُنَا وَ يُحْكَمُ لَا تَعْتَرُوا وَ يُحْكَمُ لَا تَعْتَرُوا.

The one from you who were to be obedient to Allah^{-azwj}, our^{-asws} Wilayah will benefit him, and one from you who were to be disobedient to Allah^{-azwj}, our^{-asws} Wilayah will not benefit him. Woe be unto you all! Do not be deceived! Woe be unto you all! Do not be deceived!"¹⁸⁰

بيان: و قيل المرتاد الطالب للاهتداء الذي لا يعرف الإمام و مراسم الدين بعد يريد التعلم و نيل الحق يبلغه الخير بدل من الخير يعني يريد أن يبلغه الخير ليؤجر عليه

Explanation – And it is said, 'Al Murtaad' (the frequent comer) is the seeker of guidance, the one who does not recognise the Imam^{-asws} and the rituals of religion. Afterwards he attains the learning and attains the truth, he reaches the good in replacement of the good – meaning he want to reach the good to be Recompensed upon it'.

7- كَأ، الكافي عَنِ الْعِدَّةِ عَنِ أَبِي بَرْقِيٍّ عَنِ ابْنِ عِيْسَى عَنْ مُفَضَّلِ بْنِ عَمْرٍو قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَذَكَرْنَا الْأَعْمَالَ فَقُلْتُ أَنَا مَا أَضْعَفَ عَمَلِي

(The book) 'Al Kafi' – from the number, from Al Barqy, from Ibn Isa, from Mufazzal Bin Umar who said,

'I was in the presence of Abu Abdullah^{-asws}. We mentioned the deeds. I said, 'How weak are my deeds!'

فَقَالَ مَهْ اسْتَغْفِرِ اللَّهَ ثُمَّ قَالَ لِي إِنَّ قَلِيلَ الْعَمَلِ مَعَ التَّقْوَى خَيْرٌ مِنْ كَثِيرٍ بِلَا تَقْوَى

He^{-asws} said: 'Shh! Seek Forgiveness of Allah^{-azwj}!' Then he^{-asws} said: 'The few deeds with the piety are better than a lot without piety'.

فَقُلْتُ كَيْفَ يَكُونُ كَثِيرٌ بِلَا تَقْوَى

¹⁸⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 47 H 6

I said, 'How can a lot be without piety?'

قَالَ نَعَمْ مِثْلُ الرَّجُلِ يُطْعِمُ طَعَامَهُ وَ يَرْفُقُ جِيرَانَهُ وَ يُوْطِئُ رَحْلَهُ فَإِذَا ارْتَفَعَ لَهُ الْبَابُ مِنَ الْحَرَامِ دَخَلَ فِيهِ فَهَذَا الْعَمَلُ بِأَلَا تُقْوَى وَ يَكُونُ الْآخِرُ لَيْسَ عِنْدَهُ
فَإِذَا ارْتَفَعَ لَهُ الْبَابُ مِنَ الْحَرَامِ لَمْ يَدْخُلْ فِيهِ.

He^{-asws} said: 'Yes, like the man feeding his food, and is kind to his neighbour, and he hosts people. When a door from the Prohibition is raised for him, he enters into it. So this is the deed without piety, and the other one, there isn't in his possession, but when a door from the Prohibition is raised for him, he does not enter into it'.¹⁸¹

8 كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، عَنِ الْقَاسِمِ بْنِ عَلِيِّ الْعَلَوِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ
أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الطَّاعَةُ قُرَّةُ الْعَيْنِ.

'Kitab Al Imama Wa Al Tabseera' – 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: 'The obedience is delight of the eyes''.¹⁸²

¹⁸¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 47 H 7

¹⁸² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 47 H 8

باب 48 إبتار الحق على الباطل و الأمر بقول الحق و إن كان مرا

CHAPTER 48 – PREFERRING THE TRUTH OVER THE FALSEHOOD, AND THE COMMAND OF SPEAKING THE TRUTH AND EVEN IF IT WAS BITTER

الآيات

The Verses –

أَسْرَى قُلٌّ جَاءَ الْحَقُّ وَ زَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

(Surah) Al Isra - ***The Truth came, and the Falsehood vanished, surely the falsehood would always vanish*** [17:81]

سَبَأٌ قُلٌّ إِنَّ رَبِّي بَيِّضُ الْحَقِّ عَلَّامُ الْغُيُوبِ

(Surah) Saba - ***Say: 'Surely, my Lord Casts the Truth, being Knower of the unseen*** [34:48]

قُلٌّ جَاءَ الْحَقُّ وَ مَا يُبْدِئُ الْبَاطِلَ وَ مَا يُعِيدُ

Say: 'The Truth came and what the falsehood started, will not be restored' [34:49]

He (Musa) said: 'Lord of the skies and the earth and what is between the two, if you would be certain' [26:24]

حَمِصِقٌ وَ يَمْخُ اللَّهُ الْبَاطِلَ وَ يُجِئُ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

(Surah) Shura - ***and Allah Deletes the falsehood and Confirms the Truth with His Word. He is All-Knowing with the contents of the chests*** [42:24]

الزَّخْرَفَ لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَ لَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ

(Surah) Al Zukhruf - ***We had come to you with the Truth, but most of you were averse to the Truth*** [43:78]

1- لي، الأمالي للصدوق مع، معاني الأخبار سئل أمير المؤمنين ع أي الناس أكيس

(The books) 'Al Amaali' of Al Sadouq, (and) 'Ma'any Al Akhbar' –

'Amir Al-Momineen^{asws} was asked, 'Which people are the cleverest?'

قَالَ مَنْ أَبْصَرَ رُشْدَهُ مِنْ غَيْبِهِ فَمَالَ إِلَى رُشْدِهِ.

He^{-asws} said: ‘One who and see his rightful guidance from his error, so he inclines to his rightful guidance’.¹⁸³

2- ل، الخصال ابنُ الْمُتَوَكِّلِ عَنِ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ عَلِيِّ بْنِ حَسَّانَ رَفَعَهُ إِلَى زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ مِنْ حَقِيقَةِ الْإِيمَانِ أَنْ تُؤْتِرَ الْحَقُّ وَ إِنَّ ضَرْكَ عَلَى الْبَاطِلِ وَ إِنَّ نَفْعَكَ وَ أَنْ لَا يَجُوزَ مُنْطَلِقُكَ عِلْمَكَ.

(The book) ‘Al Khisaal’ – Ibn Al Mutawakkil, from Muhammad Bin Al Attar, from Al Ashary, from Ali Bin Hassan, raising it to Zurara,

‘From Abu Abdullah^{-asws} having said: ‘From the realities of the Eman is that you prefer the truth and even if it harms you, over the falsehood and even if it benefits you, and that you do not allow your logic in your knowledge’.¹⁸⁴

3- ل، الخصال الحسنُ بْنُ عَلِيٍّ بْنِ مُحَمَّدِ الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ عَنْ مَنْصُورٍ وَ إِسْمَاعِيلِ الْمَكِّيِّ وَ حَمْدَانَ جَمِيعاً عَنِ الْمَكِّيِّ بْنِ إِبْرَاهِيمَ عَنْ هِشَامِ بْنِ حَسَّانَ وَ الْحُسَيْنِ بْنِ دِينَارٍ عَنْ مُحَمَّدِ بْنِ وَاسِعٍ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ عَنْ أَبِي ذَرٍّ رَحِمَهُ اللَّهُ قَالَ: أَوْصَانِي رَسُولُ اللَّهِ ص بِأَنْ أَقُولَ الْحَقَّ وَ إِنَّ كَانَ مُرّاً وَ تَمَّامَ الْحَبْرِ فِي أَبْوَابِ الْمَوَاعِظِ.

(The book) ‘Al Khisaal’ – Al Hassan Bin Ali Bin Muhammad Al Attar, from Muhammad Bin Mahmoud, from Muhammad Bin Mansou and Ismail Al Makky and Hamdan, altogether from Al Makky Bin Ibrahim, from Hisham Bin Hassan, and Al Hassan Bin Dinar, from Muhammad Bin Wasie, from Abulladh Bin Al Samit,

‘From Abu Zarr^{-ra}, may Allah^{-azwj} have Mercy on him^{-ra}, said, ‘Rasool-Allah^{-saww} advised me^{-ra} with that I^{-ra} should speak the truth and even if it was bitter’ – and the complete Hadeeth is in the chapters on the preaching’.¹⁸⁵

وَ فِي خَيْرِ آخِرٍ عَنْ أَبِي ذَرٍّ قَالَ لَهُ النَّبِيُّ ص قُلِ الْحَقُّ وَ إِنَّ كَانَ مُرّاً.

And in another Hadeeth by Abu Zarr^{-ra}, the Prophet^{-saww} said to him^{-ra}: ‘Say the truth and even if it was bitter’.¹⁸⁶

4- نبه، تنبيه الخاطر ابنُ أَبِي سَمَّالٍ عَنِ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ اسْتَفْتَاهُ رَجُلٌ مِنْ أَهْلِ الْجَبَلِ فَأَفْتَاهُ بِخِلَافِ مَا يُحِبُّ فَرَأَى أَبُو عَبْدِ اللَّهِ الْكَرَاهَةَ فِيهِ فَقَالَ يَا هَذَا اصْبِرْ عَلَى الْحَقِّ فَإِنَّهُ لَمْ يَصْبِرْ أَحَدٌ قَطُّ لِحَقِّي إِلَّا عَوَّضَهُ اللَّهُ مَا هُوَ خَيْرٌ لَهُ.

(The book) ‘Tanbeeh Al Khatir’ – Ibn Sammal,

‘From Abu Abdullah^{-asws}, a man from the mountain people has sought his^{-asws} verdict, so he^{-asws} issued it difference to what he liked. Abu Abdullah^{-asws} saw the abhorrence in him, so he^{-asws} said: ‘O you! Be patient upon the truth, for no one will be patient upon the truth at all except Allah^{-azwj} will Compensate him with what is better for him’.¹⁸⁷

5- نصح، نصح البلاغة قَالَ ع لَا يَتْرُكُ النَّاسُ شَيْئاً مِنْ أَمْرِ دِينِهِمْ لِاسْتِصْلَاحِ دُنْيَاهُمْ إِلَّا فَتَحَ اللَّهُ عَلَيْهِمْ مَا هُوَ أَصْرٌ مِنْهُ.

¹⁸³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 48 H 1

¹⁸⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 48 H 2

¹⁸⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 48 H 3 a

¹⁸⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 48 H 3 b

¹⁸⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 48 H 5

(The book) 'Nahj Al Balagah' –

'He^{-asws} (Amir Al-Momineen^{-asws}) said: 'The people will not neglect anything from the matter of their religion in order to better their world except Allah^{-azwj} will Open upon them what is more harmful than it''.

وَقَالَ ع مَنْ أَبْدَى صَفْحَتَهُ لِلْحَقِّ هَلَكَ.

And he^{-asws} (Amir Al-Momineen^{-asws}) said: 'One who manifests his cheek to the truth (i.e. turns away from it), is destroyed''.¹⁸⁸

وَقَالَ ع إِنَّ الْحَقَّ ثَقِيلٌ مَرِيءٌ وَإِنَّ الْبَاطِلَ خَفِيفٌ وَيِيءٌ.

And he^{-asws} (Amir Al-Momineen^{-asws}) said: 'The truth is heavy, bitter, and the falsehood is light, (but it is) a plague (disease)''.¹⁸⁹

وَقَالَ ع إِنَّ أَفْضَلَ النَّاسِ عِنْدَ اللَّهِ مَنْ كَانَ الْعَمَلُ بِالْحَقِّ أَحَبَّ إِلَيْهِ وَإِنْ نَقَصَهُ وَكَرِهَهُ مِنَ الْبَاطِلِ وَإِنْ جَرَّ فَائِدَةً وَزَادَهُ.

And he^{-asws} said: 'The most superior of the people in the Presence of Allah^{-azwj} is the one to whom working with the truth was more beloved to him and even if it incurred him a loss and hated the falsehood and even if it pulled the benefits and increased it''.¹⁹⁰

وَقَالَ ع أَيُّهَا النَّاسُ لَا تَسْتَوْحِشُوا فِي طَرِيقِ الْهُدَى لِوَلَّةِ أَهْلِهِ فَإِنَّ النَّاسَ اجْتَمَعُوا عَلَى مَائِدَةٍ شَبَعُهَا قَصِيرٌ وَجُوعُهَا طَوِيلٌ وَ سَأَقَ الْكَلَامِ إِلَى قَوْلِهِ ع أَيُّهَا النَّاسُ مَنْ سَلَكَ الطَّرِيقَ الْوَاضِحَ وَرَدَّ الْمَاءَ وَمَنْ خَالَفَ وَقَعَ فِي التَّيْبَةِ.

And he^{-asws} (Amir Al-Momineen^{-asws}) said: 'O you people! Do not feel lonely in the path of guidance due to the scarcity of its people, for the people are gathering upon a table meal whose satiation is short-lived and its hunger is lengthy' – and he^{-asws} continued the speech up to his^{-asws} words: O you people! One who travels the clear path would arrive at the water, and one who opposes would fall into the labyrinth (bewilderment)''.¹⁹¹

¹⁸⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 48 H 6

¹⁸⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 48 H 7

¹⁹⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 48 H 8

¹⁹¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 48 H 9

CHAPTER 49 – THE ISOLATING AWAY FROM THE EVIL OF THE PEOPLE AND COMFORTING WITH ALLAH^{-azwj}

الآيات

The Verses

الكهف و إِذِ اعْتَرَلْتُمُوهُمْ وَ مَا يَعْْبُدُونَ إِلَّا اللَّهَ فَأَوْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَ يُهَيِّجْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا

(Surah) Al Kahf - **And when you isolate from them and what they are worshipping (to worship) only Allah, then take shelter to the cave. Your Lord will Extend to you from His Mercy and Dispose for you and ease your matter [18:16]**

مريم وَ اعْتَرَلْتُمْ وَ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَ ادْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا

(Surah) Maryam - **And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord, perhaps I shall not become unfortunate in supplicating to my Lord' [19:48]**

فَلَمَّا اعْتَرَلْتُمْ وَ مَا يَعْْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَ يَعْقُوبَ

So when he withdrew from them and what they were worshipping besides Allah, We Endowed to him Is'haq and Yaqoub, and each one of them We Made a Prophet [19:49]

العنكبوت فَاَمَّنْ لَهُ لُوطٌ وَ قَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ

(Surah) Al Ankabout - **And Lut believed in Him and said: 'I am fleeing to my Lord, surely He is the Mighty, the Wise [29:26]**

الصفات قَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيِّدِينَ.

And he said: 'I am going to my Lord. He would be Guiding me' [37:99]

1- لي، الأمايلي للصدوق الدقاق عن الصوفي عن عبید الله بن موسى الحبال عن محمد بن الحسين الحشاب عن محمد بن محصن عن يونس بن ظبيان قال قال الصادق ع إن الله جل و عز أوحى إلى نبي من أنبياء بني إسرائيل إن أحببت أن تلقاني غداً في خطيرة القدس فكن في الدنيا وحيداً غريباً مهموماً محزوناً مستوحشاً من الناس بمنزلة الطير الواحد الذي يطير في أرض القفار و يأكل من رؤوس الأشجار و يشرب من ماء الغيون فإذا كان الليل أوى و خده و لم يأو مع الطيور استأنس بربه و استوحش من الطيور.

(The book) 'Al Amaali' of Al Sadouq – Al Daqqaq, from Al Sowfy, from Ubeydullah Bin Musa Al Habbal, from Muhammad Bin Al Husayn Al Khashab, from Muhammad Bin Mihsan, from Yunus Bin Zabyan who said,

'Al-Sadiq^{-asws} said: 'Allah^{-azwj} Majestic and Mighty Revealed to a Prophet^{-as} from the Prophets^{-as} of the children of Israel: "I^{-azwj} would Love it if you could meet Me^{-azwj} tomorrow in the Holy enclosure, so be in the world, along, estranged, worried, aggrieved, lonely from the people, being at the status of the one bird which flies in a land of wilderness and eat from the top of the trees, and drinks from water of the springs. So, when it is night, it shelters alone and does not shelter with the (other) birds, being comforted by its Lord^{-azwj}, and is lonely from the (other) birds".¹⁹²

2- لي، الأماالي للصدوق العطار عن سعد عن الأصهباني عن المنقري عن حفص عن الصادق ع قال: إن قدرتم أن لا تعرفوا فافعلوا وما عليكم إن لم يُثن عليكم الناس وما عليكم أن تكون مذموماً عند الناس إذا كنت عند الله محموداً.

(The book) 'Al Amaali' of Al Sadouq – Al Attar, from Sa'ad, from Al Asbahany, from Al Minqary, from Hafs,

'From Al-Sadiq^{-asws} having said: 'If you are able upon that you cannot be recognised, then do so, and what is it to you if the people do not praise upon you? And what is it to you if you become condemned in the presence of the people when you were praise-worthy in the Presence of Allah^{-azwj}?'¹⁹³

3- ب، قرب الإسناد ابن سعد عن الأزدي قال قال أبو عبد الله ع إن من أعبط أوليائي عندي عبداً مؤمناً إذا [دأ] حط من صلاح أحسن عبادة ربه و عبد الله في السريرة وكان غامضاً في الناس فلم يشتر إليه بالأصابع وكان رزقه كفافاً فصبر عليه تعجلت به المنيّة فقل تراثه و قلت بواكيه ثلاثاً.

(The book) 'Qurb Al Asnaad' – Ibn Sa'ad, from Al Azdy who said,

'Abu Abdullah^{-asws} said: 'The most joyful of My^{-azwj} friend in My^{-azwj} Presence is a Momin servant, when he is with a share of righteous deeds, he improves the worship of his Lord^{-azwj} and worships Allah^{-azwj} in the private, and he would be obscure among the people, so he will not be indicated to with the fingers, and his sustenance was sufficiency, and he was patient upon it. The death hastened with him, so little was his inheritance, and few were his mourners' – (saying it) thrice".¹⁹⁴

4- فس، تفسير القمي قال أمير المؤمنين ع أيها الناس طوبى لمن لزم بيته و أكمل كسرتة و بكى على خطيئته و كان من نفسه في تعب و الناس منه في راحة.

Tafseer Al Qummi –

'Amir Al-Momineen^{-asws} said: 'O you people! Beatitude is for one staying in his house, and eating his crumbs, and crying upon his mistakes (sins), and he would be exhausted from himself while the people would be at rest from him".¹⁹⁵

¹⁹² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 49 H 1

¹⁹³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 49 H 2

¹⁹⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 49 H 3

¹⁹⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 49 H 4

5- ل، الخصال ماجيلويه عن عمه عن هارون عن ابن زياد عن جعفر عن أبيه ع قال قال النبي ص ثلاث منجيات تكف لسانك و تبكي على خطيبتك و تلزم بيتك.

(The book) 'Al Khisaal' – Majaylawiya, from his uncle, from Haroun, from Ibn Ziyad,

'From Ja'far^{-asws}, from his^{-asws}, from his^{-asws} father^{-asws} having said: 'The Prophet^{-saww} said: 'Three are saviours – restraining your tongue, and your crying upon your mistakes (sins), and staying in your house''¹⁹⁶

6- ل، الخصال ابن المتوكل عن الحميري عن ابن هاشم عن القداح عن جعفر بن محمد عن أبيه عن علي ع قال قال عيسى ابن مريم طوي لمن كان صمته فكراً و نظره عبراً و وسعه بيته و بكى على خطيبتيه و سلم الناس من يده و لسانه.

(The book) 'Al Khisaal' – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Hashim, from Al Qaddah,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Isa^{-as} Ibn Maryam^{-as} said: 'Beatitude is for one whose silence is thinking, and his looking is taking a lesson, and he suffices with his house, and he cries upon his mistakes (sins), and the people are safe from his hands and his tongue''¹⁹⁷

7- ل، الخصال ابن الوليد عن الصفار عن ابن معروف عن علي بن مهزيار رفعه قال: يأتي على الناس زمان تكون العافية فيه عشرة أجزاء تسعة منها في اعتزال الناس و واحدة في الصمت.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ali Bin Mahziyar, raising it, said,

'They will come upon the people a time, the well-being during it would be of ten segments, nine-tenths of it would be in isolating from the people, and one would be in the silence''¹⁹⁸

8- ثو، ثواب الأعمال ابن الوليد عن محمد بن يحيى عن الأشعري عن ابن معروف مثله.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Muhammad Bin Yahya, from Al Ashary, from Ibn Marouf – similar to it'¹⁹⁹

9- مص، مصباح الشريعة قال الصادق ع صاحب العزلة متحصن بحضن الله و محترس بحراسه فيا طوي لمن تفرد به سراً و علانية و هو يحتاج إلى عشرة خصال علم الحق و الباطل و تحبب الفقر و اختيار السدة و الزهد و اغتنام الخلوة و النظر في العواقب و رؤية التفصير في العبادات مع بدل المجهول و ترك العجب و كثرة الذكر بلا عقلة فإن العقلة مضطاد الشيطان و رأس كل بليّة و سبب كل حجاب و خلوة البيت عما لا يحتاج إليه في الوقت.

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{-asws} said: 'The one of isolation is fortified by the protection of Allah^{-azwj} and guarded by His^{-azwj} Guard, so O beatitude is for one who is alone with Him^{-azwj} in private and openly, and he is needy to ten characteristics – knowledge of the truth and falsehood, and loving the poverty, and choosing the hardship, and the ascetism, and seizing the opportunity for

¹⁹⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 49 H 5

¹⁹⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 49 H 6

¹⁹⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 49 H 7

¹⁹⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 49 H 8

solitude, and looking into the consequences, and seeing the deficiencies in the worship with making efforts to be unknown, and neglecting the self-conceit, and frequenting the Zikr without heedlessness, for the heedlessness is a trap of Satan^{-la} and chief of every afflictions, and cause of every veil, and solitude in the house from what there is no need to it during the time”.²⁰⁰

قَالَ عَيْسَى ابْنُ مَرْيَمَ عَ اَحْزُنْ لِسَانَكَ لِعِمَارَةِ قَلْبِكَ وَ لِيَسْعَكَ بَيْتُكَ وَ فِرَّ مِنَ الرِّيَاءِ وَ فَضُولِ مَعَاشِكَ وَ ابْكِ عَلَى خَطِيئَتِكَ وَ فِرَّ مِنَ النَّاسِ فِرَارَكَ مِنَ الْأَسَدِ وَ الْأَفْعَى فَإِنَّهُمْ كَانُوا دَوَاءً فَصَارُوا الْيَوْمَ دَاءً ثُمَّ أَلَقَ اللَّهُ مَتَى شِئْتَ.

Isa^{-as} Bin Maryam^{-as} said: ‘Withhold your tongue to build your heart, and let your house suffice you, and flee from the showing off and vanities of your life, and cry upon your mistakes (sins), and flee from the people (like) you are fleeing from the lion and the snake, for they used to be a cure but today they have become an illness, then meet Allah^{-azwj} whenever you so desire to’.²⁰¹

قَالَ رَبِيعُ بْنُ خُثَيْمٍ إِنْ اسْتَطَعْتَ أَنْ تَكُونَ فِي مَوْضِعٍ لَا تَعْرِفُ وَ لَا تُعْرَفُ فَافْعَلْ وَ فِي الْعَزَلَةِ صِيَانَةُ الْجَوَارِحِ وَ فِرَارُ الْقَلْبِ وَ سَلَامَةُ الْعَيْشِ وَ كَسْرُ سِلَاحِ الشَّيْطَانِ وَ الْمُجَانَبَةُ بِهِ مِنْ كُلِّ سُوءٍ وَ رَاحَةُ الْوَقْتِ وَ مَا مِنْ نَبِيٍّ وَ لَا وَصِيٍّ إِلَّا وَ اخْتَارَ الْعَزَلَةَ فِي زَمَانِهِ إِمَّا فِي ابْتِدَائِهِ وَ إِمَّا فِي آخِرَتِهِ.

Rabie Bin Khuseym said,

‘If you are able to be in a place you neither know nor are you known, then do so, and in the solitude, there is maintenance of the limbs, and freeing the heart, and safety of the livelihood, and break the weapon of Satan^{-la} and the shunning with it from every evil, and rest for the time, and there is one from a Prophet^{-saww} nor a successor^{-asws} except and he^{-as} had chosen the solitude during his^{-as} time, either in his^{-as} beginning or in his^{-as} end’.²⁰² (not a Hadeeth)

10- ين، كتاب حسين بن سعيد و النوادر الجوهري عن صفوان الجمال عن المفضل قال سمعت أبا عبد الله ع يقول طوبى لعبدٍ نومة [نومة] عرف الناس قبل معرفتهم به.

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – Al Jowhary, from Safwan Al Jammal, from Al Mufazzal who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Beatitude is for a ‘Nowma’ person. He recognises the people before their recognising him’.²⁰³

11 الدُّرَّةُ الْبَاهِرَةُ، وَ عُدَّةُ الدَّاعِي، قَالَ أَبُو مُحَمَّدٍ عَلَيْهِ السَّلَامُ مَنْ آتَسَ بِاللَّهِ اسْتَوْحَشَ مِنَ النَّاسِ.

(The book) ‘Al Durrah Al Bahira’, and ‘Uddat Al Daie’ –

‘Abu Muhammad^{-asws}, may the greetings be upon him^{-asws}, said: ‘One comforted with Allah^{-azwj}, would be lonely from the people’.²⁰⁴

²⁰⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 49 H 9 a

²⁰¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 49 H 9 b

²⁰² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 49 H 9 c

²⁰³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 49 H 10

²⁰⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 49 H 11

12 دَعَاؤُ الرَّاوَدِيِّ، قَالَ الْبَاقِرُ ع وَجَدَ رَجُلٌ صَحِيفَةً فَأَتَى بِهَا رَسُولَ اللَّهِ ص فَنَادَى الصَّلَاةَ جَامِعَةً فَمَا تَخَلَّفَ أَحَدٌ دَكْرًا وَلَا أَنْثَى فَرَفِيَ الْمِنْبَرُ فَمَرَّهَا

(The book) 'Da'waat' of Al Rawandy –

'Al-Baqir^{-asws} said: 'A man found a parchment, so he came with it to Rasool-Allah^{-saww}. He^{-saww} called for the congregational Salat. No one stayed behind, neither male nor female. He^{-saww} ascended the pulpit and read it (aloud).

فَإِذَا كِتَابٌ مِنْ يُوشَعَ بْنِ نُونٍ وَصِيٍّ مُوسَى وَإِذَا فِيهَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّ رَبَّكُمْ بِكُمْ لَرُؤُوفٌ رَحِيمٌ أَلَا إِنَّ خَيْرَ عِبَادِ اللَّهِ التَّقِيُّ التَّقِيَّ الْخَفِيُّ وَإِنَّ شَرَّ عِبَادِ اللَّهِ الْمُشَارُ إِلَيْهِ بِالْأَصَابِعِ الْخَبْرَ.

It was a letter from Yohua^{-as} Bin Noun^{-as}, successor^{-as} of Musa^{-as}, and in it was: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! Surely your^{-as} Lord^{-azwj} is Kind, Merciful with you all! Indeed, the best servant of Allah^{-azwj} is the pious, the pure, the hidden, and the vilest servant of Allah^{-azwj} is the one indicated to with the fingers (blame)! – the Hadeeth"²⁰⁵

13- نَحِج، نَحِجِ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع طَوَى لِمَنْ لَزِمَ بَيْتَهُ وَأَكَلَ قُوتَهُ وَاشْتَغَلَ بِطَاعَةِ رَبِّهِ وَبَكَى عَلَى خَطِيئَتِهِ فَكَانَ مِنْ نَفْسِهِ فِي شُعْلِ وَ النَّاسِ مِنْهُ فِي رَاحَةٍ.

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen^{-asws} said: 'Beatitude is for one who stays in his house, and eats his daily subsistence, and pre-occupied with obeying his Lord^{-azwj}, and cries upon his mistakes (sins), so he would be pre-occupied with himself while the people would be at rest from him"²⁰⁶

14 عُدَّةُ الدَّاعِي، رَوَى عُبَيْدُ بْنُ زُرَّارَةَ عَنِ الصَّادِقِ ع قَالَ: مَا مِنْ مُؤْمِنٍ إِلَّا وَ قَدْ جَعَلَ اللَّهُ لَهُ مِنْ إِيْمَانِهِ أَنْسَاءً يَسْكُنُ إِلَيْهِ حَتَّى لَوْ كَانَ عَلَى قُلَّةِ جَبَلٍ لَمْ يَسْتَوْجِشْ.

(The book) 'Uddat Al Daie' – It is reported by Ubeyd Bin Zurara,

'From Al-Sadiq^{-asws} having said: 'There is none from a Momin except and Allah^{-azwj} has Made comfort for him in his Eman. He is tranquil to it to the extent that even if he were to be at the top of a mountain, he would not be lonely"²⁰⁷

و رَوَى الْحَلْبِيُّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خَالِطِ النَّاسَ تَحَبُّرُهُمْ وَ مَتَى تَحَبَّرَهُمْ تَقَلُّبُهُمْ.

And it is reported by Al-Halby – from Abu Abdullah^{-asws} having said: 'Mingle with the people, you will be informed of them, and when you are informed of them, you will regard them as insignificant (and you will not like them)"²⁰⁸

²⁰⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 49 H 12

²⁰⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 49 H 13

²⁰⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 49 H 14 a

²⁰⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 49 H 14 b

وَعَنْ أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ ع قَالَ: الْوَحْشَةُ مِنَ النَّاسِ عَلَى قَدْرِ الْفِطْنَةِ بِهِمْ.

And from Muhammad Al-Askari^{-asws} having said: ‘The loneliness from the people is based upon a measurement of their discernment with them’.²⁰⁹

وَعَنِ الْبَاقِرِ ع قَالَ: لَا يَكُونُ الْعَبْدُ عَابِداً لِلَّهِ حَقَّ عِبَادَتِهِ حَتَّى يَنْقَطِعَ عَنِ الْخَلْقِ كُلِّهِمْ إِلَيْهِ فَحِينَئِذٍ يَقُولُ هَذَا خَالِصٌ لِي فَيَقْبَلُهُ بِكَرَمِهِ.

And from Al-Baqir^{-asws} having said: ‘A servant will not become a worshipper of Allah^{-azwj} as is right of worshipping Him^{-azwj} until he cuts off from the people, all of them to Him^{-azwj}. At that time He^{-azwj} will Say: “This one is sincere to Me^{-azwj}!” So He^{-azwj} will Accept him with His^{-azwj} Prestige’.²¹⁰

وَقَالَ الْكَازِمُ ع لِهَيْشَامِ بْنِ الْحَكَمِ يَا هَيْشَامُ الصَّبْرُ عَلَى الْوَحْدَةِ عَلَامَةٌ عَلَى قُوَّةِ الْعَقْلِ فَمَنْ عَقَلَ عَنِ اللَّهِ اعْتَزَلَ أَهْلَ الدُّنْيَا وَالرَّاعِبِينَ فِيهَا وَرَغِبَ فِيهَا عِنْدَ اللَّهِ وَكَانَ اللَّهُ أُنَيْسَهُ فِي الْوَحْشَةِ وَصَاحِبَهُ فِي الْوَحْدَةِ وَغِنَاهُ فِي الْعَيْلَةِ وَمُعِزَّهُ مِنْ غَيْرِ عَشِيرَةٍ

And Al-Kazim^{-asws} said to Hisham Bin Al-Hakam: ‘O Hisham! The patience is based upon the one sign, upon strength of the intellect. One using intellect about Allah^{-azwj} would isolate from people of the world and the ones being desirous regarding it while he is desirous regarding what is in the Presence of Allah^{-azwj}, and Allah^{-azwj} would be his comfort during the loneliness, and his companion in the solitude, and his richness in his poverty, and his endearment from without a clan!

يَا هَيْشَامُ قَلِيلُ الْعَمَلِ مَعَ الْعِلْمِ مَقْبُولٌ مُضَاعَفٌ وَكَثِيرُ الْعَمَلِ مِنْ أَهْلِ الْجَهْلِ مَرْدُودٌ.

O Hisham! Few deeds with the knowledge are Accepted as multiple, and a lot of deeds from the ignorant people are rejected’.²¹¹

وَعَنِ الْهَادِي ع لَوْ سَلَكَ النَّاسُ وَاِدياً وَسَبْعاً لَسَلَكَتْ وَاِدي رَجُلٍ عَبَدَ اللَّهَ وَخَدَهُ خَالِصاً.

And from Al Hadi^{-asws}: ‘If the people has travelled a vast valley, I^{-asws} would travel a valley of a man worshipping Allah^{-azwj} Alone sincerely’.²¹²

²⁰⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 49 H 14 c

²¹⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 49 H 14 d

²¹¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 49 H 14 e

²¹² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 49 H 14 f

باب 50 أن الغشبية التي يظهرها الناس عند قراءة القرآن و الذكر من الشيطان

CHAPTER 50 – THE TRANCE WHICH THE PEOPLE MANIFEST DURING RECITATION OF THE QURAN AND THE ZIKR, IS FROM THE SATAN^{-la}

1- لي، الأماالي للصدوق ابن إدريس عن أبيه عن الأشعري عن محمد بن عبد الجبار عن أبي عمران الأزدي عن عبد الله بن الحكم عن جابر عن أبي جعفر الباقر ع قال: قلت له إن قوماً إذا ذكروا بشيء من القرآن أو حدثوا به صعق أحدهم حتى يرى أنه لو قطعت يده و رجلاه لم يشعر بذلك

(The book) 'Al Amaali' of Al Sadouq – Ibn Idrees, from his father, from Al Ashary, from Muhammad Bin Abdul Jabbar, from Abu Imran Al Armany, from Abdullah Bin Al Hakam, from Jabir,

'From Abu Ja'far Al Baqir^{-asws}, he the narrator said, 'I said to him^{-asws}, 'There are people, whenever something from the Quran is mentioned or they discuss with it, one of them shrieks until it is seen that even if his hands and his legs were to be cut off, he would not be aware of that'.

فَقَالَ سُبْحَانَ اللَّهِ ذَاكَ مِنَ الشَّيْطَانِ مَا جَدَا أَمْرُوا إِنَّمَا هُوَ اللَّيْنُ وَ الرَّقَّةُ وَ الدَّمْعَةُ وَ الْوَجَلُ.

He^{-asws} said: 'Glory be to Allah^{-azwj}! That is from the Satan^{-la}! This is not what they have been Commanded with. But rather it is the gentleness, and the kindness, and the tears, and the fear"²¹³.

أقول: سيجيء بعض أخبار هذا الباب في باب آداب القراءة و أوقاتها و ذم من يظهر الغشبية عندها من كتاب القرآن و الذكر و الدعاء.

Note – 'I (Majlisi) am saying, 'There will come some of the Ahadeeth of this subject in the chapters on ettiquettes of the recitation and its timings, and condemnation of the who manifests the trance during it, from the book of the Quran and the Zikr and the supplication'.

CHAPTER 51 – THE PROHIBITION FROM THE MONASTICISM, AND THE WANDERING, AND REST OF WHAT THE PEOPLE OF INNOVATION AND THE WHIMS ARE INSTRUCTING WITH

الآيات

The Verses –

التوبة العائِدُونَ ... السَّائِحُونَ

(Surah) Al Tawba - *the worshippers, ... the wanderers, [9:112]*

الأحْقَافَ وَ يَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَدْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَ اسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ يُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَ بِمَا كُنْتُمْ تَفْسُقُونَ

(Surah) Al Ahqaf - *And on the Day those who committed Kufr would be Presented to the Fire: "You squandered your good things in your lives of the world and you enjoyed with these, so today you shall be Recompense with the abasing Punishment due to your being arrogant in the land without right, and due to you your mischief!" [46:20]*

الحديد وَ جَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَ رَحْمَةً وَ رَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَ كَثِيرٌ مِنْهُمْ فَاسِقُونَ

(Surah) Al Hadeed - *and We Made kindness and mercy to be in the hearts of those that followed him. And (as for) monasticism (priesthood), they innovated it – We did not Prescribe it upon them except for seeking the Pleasure of Allah, but they did not observe its rightful observance, so We Gave those from them who believed, their Recompense, and most of them are transgressors [57:27]*

التحریم یا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ.

(Surah) Al Tahreem - *O you the Prophet! Do not deny (yourself) what Allah has Permitted for you, seeking pleasure of your wives, and Allah is Forgiving, Merciful [66:1]*

1- لي، الأماالي للصدوق ابن المتوكل عن الأسيدي عن محمد بن إسماعيل عن عبد الله بن وهب البصري عن ثوبان بن مسعود عن أنس قال: ثويي ابن لعثمان بن مطعون رضي الله عنه فاشتد حزنه عليه حتى اتخذ من داره مسجداً يتعبد فيه فبلغ ذلك رسول الله ص فقال له يا عثمان إن الله تبارك و تعالی لم يكتب علينا الرهبانية إنما رهبانية أمي الجهاد في سبيل الله

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Al Asady, from Muhammad Bin Ismail, from Abdullah Bin Wahab Al Basry, from Sawaba Bin Masoud, from Anas (well-known fabricator), said,

'A son of Usman Bin Mazoud, may Allah-^{azwj} be Pleased with him, died. His grief upon him intensified to the extent that he took a Masjid from his house and worshipped in it. That reached Rasool-Allah-^{saww}. He-^{saww} said to him: 'O Usman! Allah-^{azwj} Blessed and Exalted did not Prescribed the Monasticism upon us. But rather Monasticism of my-^{saww} community is the Jihad in the Way of Allah-^{azwj}.

يَا عُثْمَانَ بْنَ مَطْعُونٍ لِلْجَنَّةِ ثَمَانِيَةُ أَبْوَابٍ وَ لِلنَّارِ سَبْعَةُ أَبْوَابٍ أَمْ مَا يَسْرُكَ أَنْ لَا تَأْتِيَنِي بَاباً مِنْهَا إِلَّا وَجَدْتَ ابْنَكَ إِلَى جَنْبِكَ آخِذاً بِحُجْرَتِكَ يَشْفَعُ لَكَ إِلَى رَبِّكَ

O Usman Bin Mazoun! There are eight doors for the Paradise, and there are seven doors for the Paradise. Will it not cheer you if you don't come to any door from it except you find your son to your side, holding on to your side interceding for you to your Lord-^{azwj}?

قَالَ بَلَى

He said, 'Yes'.

فَقَالَ الْمُسْلِمُونَ وَ لَنَا يَا رَسُولَ اللَّهِ فِي فَرْطِنَا مَا لِعُثْمَانَ

The Muslims said, 'And for us, O Rasool-Allah-^{saww}, in our excessiveness would be what is for Usman?'

قَالَ نَعَمْ لِمَنْ صَبَرَ مِنْكُمْ وَ احْتَسَبَ

He-^{saww} said: 'Yes, for the one from you being patient and anticipates'.

ثُمَّ قَالَ يَا عُثْمَانُ مَنْ صَلَّى صَلَاةَ الْفَجْرِ فِي جَمَاعَةٍ ثُمَّ جَلَسَ يَذْكُرُ اللَّهَ عَزَّ وَ جَلَّ حَتَّى تَطْلُعَ الشَّمْسُ كَانَ لَهُ فِي الْفِرْدَوْسِ سَبْعُونَ دَرَجَةً بَعْدَ مَا يَبِينُ كُلِّ دَرَجَتَيْنِ كَحُضْرِ الْفَرَسِ الْجَوَادِ الْمَضْمَرِ سَبْعِينَ سَنَةً

Then he-^{saww} said: 'O Usman! One who prays Salat Al-Fajr in a congregations, then sits doing Zikr of Allah-^{azwj} Mighty and Majestic until the sun emerges, there would be seventy levels for him in Al-Firdows. The distance of what is between every two levels is like the galloping of a fast horse for seventy years.

وَ مَنْ صَلَّى الظُّهْرَ فِي جَمَاعَةٍ كَانَ لَهُ فِي جَنَّاتِ عَدْنٍ خَمْسُونَ دَرَجَةً مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَحُضْرِ الْفَرَسِ الْجَوَادِ خَمْسِينَ سَنَةً

And one who prays Al-Zohr in a congregations, there would be fifty levels for him in the Gardens of Eden, (distance) between the two levels is like the galloping of the fast horse for fifty years.

وَ مَنْ صَلَّى الْعَصْرَ فِي جَمَاعَةٍ كَانَ لَهُ كَأَجْرِ ثَمَانِيَةٍ مِنْ وُلْدِ إِسْمَاعِيلَ كُلِّ مِنْهُمْ رَبٌّ بَيْتٌ يُعْتَقُهُمْ

And one who prays Salat Al-Asr in a congregation, there would be for him like the Recompense of eight sons of Ismail-^{azwj}, each one being a lord (owner) of a house, liberating them.

وَ مَنْ صَلَّى الْمَغْرِبَ فِي جَمَاعَةٍ كَانَ لَهُ كَحَجَّةٍ مَبْرُورَةٍ وَ عُمْرَةٍ مُتَقَبَّلَةٍ

And one who prays Al-Maghrib in a congregation, there would be for him like a completed Hajj and an Accepted Umrah.

وَمَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ كَانَ لَهُ كَقِيَامِ لَيْلَةِ الْقَدْرِ.

And one who prays Al-Isha in a congregation, there would be for him like standing (praying Salat) on Laylat Al-Qadr".²¹⁴

2- ل، الخصال ابن الوليد عن الصَّفَّارِ عَنْ أَبِي الْجَوْزَاءِ عَنِ ابْنِ عُلْوَانَ عَنْ عُمَرَ بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَيْسَ فِي أُمَّتِي رَهْبَانِيَّةٌ وَلَا سِيَاحَةٌ وَلَا زَمٌّ يَغْنِي سَكُوتًا.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Abu Al Jowza, from Ibn Ulwan, from Umar 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: 'There isn't any Monasticism in my^{-saww} community, nor wandering, nor 'Zamm', meaning silence".²¹⁵

3- ما، الأماالي للشيخ الطوسي ابن مخلد عن محمد بن جعفر بن نصير عن أحمد بن محمد بن مسروق عن يحيى الجلاء قال سمعت بشراً يقول لجلسائه سيخوفاً فإن الماء إذا سآح طاب وإذا وقف تغير واصفر.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Makhlad, from Muhammad Bin Ja'far Bin Nuseyr, from Ahmad Bin Muhammad Bin Masrouq, from Yahya Al Jala'a who said,

'I heard Bishr saying to his gatherers, 'Wander, for the water, when it wanders is good, and when it stops, it changes and becomes yellow (stagnates)".²¹⁶ (not a Hadeeth)

4- فس، تفسير القمي يا أيها الذين آمنوا لا تحرموا طيبات ما أحل الله لكم فإنه سدني أبي عن ابن أبي عمير عن بنخص رجاليه عن أبي عبد الله ع قَالَ نَزَلَتْ هَذِهِ الْآيَةُ فِي أَمِيرِ الْمُؤْمِنِينَ ع وَبِلَالٍ وَعُثْمَانَ بْنِ مَطْطُونٍ

Tafseer Al Qummi –

~~'O you who believe! Do not be prohibiting yourselves the good things what Allah has Permitted for you [5:87].~~ It is narrated to me from Ibn Abu Umeyr, from one of his men, from Abu Abdullah^{-asws} having said: 'The Verse was Revealed regarding Amir Al-Momineen^{-asws}, and Bilal, and Usman Bin Mazoum.

فَأَمَّا أَمِيرُ الْمُؤْمِنِينَ ع فَحَلَفَ أَنْ لَا يَنَامَ فِي اللَّيْلِ أَبَدًا وَأَمَّا بِلَالٌ فَحَلَفَ أَنْ لَا يُعْطِرَ بِالنَّهَارِ أَبَدًا وَأَمَّا عُثْمَانُ بْنُ مَطْطُونٍ فَحَلَفَ لَا يَنْكِحُ أَبَدًا

As for Amir Al-Momineen^{-asws}, he^{-asws} made an oath that he^{-asws} will not sleep during the night, ever, and as for Bilal, he made an oath that he will not break a fast at daytime, ever, and as for Usman Bin Mazoun, he made an oath that he will not go to women, ever.

²¹⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 51 H 1

²¹⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 51 H 2

²¹⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 51 H 3

فَدَخَلَتِ امْرَأَةُ عُثْمَانَ عَلَى عَائِشَةَ وَكَانَتِ امْرَأَةً جَمِيلَةً فَقَالَتْ عَائِشَةُ مَا لِي أَرَاكِ مُتَعَطِّلَةً فَقَالَتْ وَ لِمَنْ أَتَرْتِينَ فَوَ اللَّهُ مَا قَرَّبَنِي رَوْحِي مُنْذُ كَذَا وَ كَذَا فَإِنَّهُ
فَدَخَلَ تَرَهَّبَ وَ لَيْسَ الْمَشُوحَ وَ زَهَدَ فِي الدُّنْيَا

A wife of Usman (Bin Mazoum) entered to see Ayesha, and she was a beautiful woman. Ayesha said, ‘What is the matter I see you being idle?’ She said, ‘And for whom shall I adorn? By Allah ^{azwj}! My husband has not come near me since such and such (days), for he has become (like a) monk, and wears the sackcloth, and is ascetic in the world’.

فَلَمَّا دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْرَبَتْهُ عَائِشَةُ بِذَلِكَ فَصَرَخَ فَتَنَادَى الصَّلَاةَ جَامِعَةً فَاجْتَمَعَ النَّاسُ فَصَمِعَ الْمُنْبَرِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ مَا بَالُ أَقْوَامٍ يُحْرِمُونَ
عَلَى أَنْفُسِهِمُ الْعَيْبَاتِ أَلَا إِنِّي أَنَا بِمِثْلِ الْبَلْبَلِ وَ أَنْكِحُ وَ أَطْعِمُ بِالنَّهَارِ فَمَنْ رَغِبَ عَنِّي فَمَنْعِي فَمَنْعِي

When Rasool Allah ^{azwj} entered, Ayesha informed him ^{as} with that. He ^{sawww} called for the congregational Salat. The people gathered. He ^{sawww} ascended the pulpit. He ^{sawww} praised Allah ^{azwj} and extolled upon Him ^{azwj}, then said: ‘What is the matter with a people depriving themselves of the good things? Indeed! I ^{sawww} sleep at night, and I ^{sawww} have relationships, and I ^{sawww} breakfast at daytime! The one who turns away from my ^{sawww} Sunnah, he isn’t from me ^{sawww}’.

فَقَامَ ثَلَاثًا فَقَالُوا يَا رَسُولَ اللَّهِ نَعَدُ حَلْفَنَا عَلَى ذَلِكَ

They (three) stood up and said, ‘O Rasool Allah ^{sawww}! We have already made an oath upon that!’

فَأَنْزَلَ اللَّهُ لَا يُوَاحِدُكُمْ اللَّهُ بِاللَّعْنَةِ فِي أَيْمَانِكُمْ وَ لَكِنْ يُوَاحِدُكُمْ بِمَا عَمَدْتُمْ الْإِيمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَوْ كِسْفٌ مِنْ
أَوْ تَرْبِيعٌ رَجَبٍ فَمَنْ أَوْ يَمِدُ فَمِصْيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ الْآيَةَ

Allah ^{azwj} Revealed: **Allah will not Seize you for the vanities in your oaths, but He will Seize you for what you contracted the oaths with – so its expiation is feeding ten poor ones from the average of what you feed your families, or their clothing, or freeing a neck. So the one who cannot find (the means), then fasting for three days. That is an expiration of your oaths when you swear [5:89] – the Verse**.²¹⁷ (derogatory)

5- غط، الغيبة للشيخ الطوسي الفزارى عن محمد بن جعفر بن عبد الله عن محمد بن أحمد الأنصاري قال: وجّه قوم من المفوضة و المفصرة كامل بن إبراهيم المدني إلى أبي محمد ع قال كامل فقلت في نفسي أسأله لا يدخل الجنة إلا من عرف معرفتي و قال بمقالي

(The book) ‘Al Ghayba’ of the sheykh Al Tusi – Al Faragy, from Muhammad Bin Ja’far Bin Abdullah, from Muhammad Bin Ahmad Al Ansari who said,

‘A group from the (believers in) the Delegation, and the Reducers sent Kamil Bin Ibrahim Al-Madany to Abu Muhammad ^{asws}. Kamil said, ‘I said within myself, ‘I shall ask him ^{sawww}, ‘No one will enter the Paradise except the one who has understood my understanding, and says with my word (beliefs)?’

²¹⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 51 H 4

قَالَ فَلَمَّا دَخَلْتُ عَلَى سَيِّدِي أَبِي مُحَمَّدٍ عَ نَظَرْتُ إِلَى ثِيَابٍ بَيَاضٍ نَاعِمَةٍ عَلَيْهِ فَقُلْتُ فِي نَفْسِي وَلِيُّ اللَّهِ وَ حُجَّتُهُ يَلْبَسُ النَّاعِمَ مِنَ الثِّيَابِ وَ يَأْمُرُنَا نَحْنُ بِمُؤَاسَاةِ الْإِخْوَانِ وَ يَنْهَانَا عَنْ لُبْسِ مِثْلِهِ

He said, 'When I entered to see my Chief Abu Muhammad^{-asws}, I looked at the soft white clothes being upon him^{-asws}. I said within myself, 'A Guardian^{-asws} of Allah^{-azwj} and a Divine Authority wearing the soft from the clothes, and he^{-asws} is instructing us that we should be wearing for sympathising with the brethren, and he^{-asws} forbids us from wearing the likes of it?'

فَقَالَ مُتَبَسِّمًا يَا كَامِلُ وَ حَسَرَ ذِرَاعَيْهِ فَإِذَا مَسُوحٌ أَسْوَدٌ حَشِينٌ عَلَى جِلْدِهِ فَقَالَ هَذَا لِلَّهِ وَ هَذَا لَكُمْ تَمَامَ الْحَبْرِ.

He^{-asws} said smiling: 'O Kamil!' And he^{-asws} pulled away from his^{-asws} forearm, and behold, there was coarse black sackcloth upon his^{-asws} skin. He^{-asws} said: 'This is for Allah^{-azwj}, and this is for you all!' – the complete Hadeeth".²¹⁸

6- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ قَالَ كَتَبَ إِلَيَّ الْفَضْلُ بْنُ شَاذَانَ يُذَكِّرُ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ قَالَ: حَجَجْتُ وَ سَكَيْتُ النَّحْيِي فَتَعَبَدْتُ وَ تَرَكْتُ النِّسَاءَ وَ الطَّيِّبَ وَ الثِّيَابَ وَ الطَّعَامَ الطَّيِّبَ وَ كَانَ لَا يَرْفَعُ رَأْسَهُ دَاخِلَ الْمَسْجِدِ إِلَى السَّمَاءِ

(The book) 'Rijal Al Kashy – Muhammad Bin Masoud said, 'Al Fazl Bin Shazan wrote to me mentioning from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed who said,

'I went to Hajj and Sukeyn Al-Nasaie was worshipping, and neglected (going to) the women, and the perfume, and the (good) clothes, and the good food, and he would not raise his head to the sky inside the Masjid.

فَلَمَّا قَدِمَ الْمَدِينَةَ دَنَا عَنْ أَبِي إِسْحَاقَ فَصَلَّى إِلَى جَانِبِهِ فَقَالَ جُعِلْتُ فِدَاكَ إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ مِنْ مَسَائِلٍ قَالَ أَذْهَبَ فَاكْتُبْهَا وَ أُرْسِلْ بِهَا إِلَيَّ

When he arrived in Al-Medina he approached Abu Is'haq and prayed Salat by his side. He said, 'May I be sacrificed for you! I want to ask you about an issue'. He said, 'Go and write it and have it sent to me'.

فَكَتَبَ جُعِلْتُ فِدَاكَ رَجُلًا دَخَلَهُ الْخَوْفُ مِنَ اللَّهِ عَزَّ وَ جَلَّ حَتَّى تَرَكَ النِّسَاءَ وَ الطَّعَامَ الطَّيِّبَ وَ لَا يَقْدِرُ أَنْ يَرْفَعُ رَأْسَهُ إِلَى السَّمَاءِ وَ أَمَّا الثِّيَابُ فَشَكَّ فِيهَا

He wrote, 'May I be sacrificed for you! A man, fear of Allah^{-azwj} Mighty and Majestic enters into him to the extent that he neglects (going to) the women, and the good food, and he is not able to raise his head towards the sky, and as for the clothes, there is doubt in it.

فَكَتَبَ أَمَّا قَوْلُكَ فِي تَرَكَ النِّسَاءَ فَقَدْ عَلِمْتَ مَا كَانَ لِرَسُولِ اللَّهِ ص مِنَ النِّسَاءِ وَ أَمَّا قَوْلُكَ فِي تَرَكَ الطَّعَامَ الطَّيِّبَ فَقَدْ كَانَ رَسُولُ اللَّهِ ص يَأْكُلُ اللَّحْمَ وَ الْعَسَلَ

²¹⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 51 H 5

He wrote, 'As for your words regarding neglecting (going to) the women, so you have known what happened to Rasool-Allah^{-saww} from the women; and as for your words regarding neglecting the good foot, so Rasool-Allah^{-saww} used to eat the meat and the honey.

وَأَمَّا قَوْلُكَ إِنَّهُ دَخَلَهُ الْخَوْفُ حَتَّى لَا يَسْتَطِيعَ أَنْ يَرْفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَأَكْثَرَ مِنْ تِلَاوَةِ هَذِهِ الْآيَاتِ الصَّابِرِينَ وَ الصَّادِقِينَ وَ الْقَائِمِينَ وَ الْمُتَّقِينَ وَ الْمُسْتَغْفِرِينَ بِالْأَسْحَارِ.

And as for your words, 'Fear has entered into him to the extent that he is not able to raise his head towards the sky', so frequent from reciting these Verses: **(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]**".²¹⁹

7 الدُّرَّةُ الْبَاهِرَةُ، قَالَ لَهُ الصُّوفِيُّ إِنَّ الْمَأْمُونَ قَدْ رَدَّ هَذَا الْأَمْرَ إِلَيْكَ وَ أَنْتَ أَحَقُّ النَّاسِ بِهِ إِلَّا أَنَّهُ تَحْتَاجُ أَنْ يَتَقَدَّمَ مِنْكَ تَقَدُّمًا إِلَى لُبْسِ الصُّوفِ وَ مَا يُحْسِنُ لِبْسَهُ

(The book) 'Al Durr Al Bahira' –

A Sufi said to him (Al-Reza^{-asws}), 'Al-Mamoun has returned this command to you^{-asws}, and you are the most rightful of the people with it except that there needs to be an advancement from you^{-asws}. You^{-asws} should advance to wearing the wool, and whatever is excellent to be wearing it!'

فَقَالَ وَ يُحْكُمُ إِذَا يُرَادُ مِنَ الْإِمَامِ قِسْطُهُ وَ عَدْلُهُ إِذَا قَالَ صَدَقَ وَ إِذَا حَكَمَ عَدَلَ وَ إِذْ وَعَدَ أُنْجَزَ

He^{-asws} said: 'Woe be unto you all! But rather, it is wanted from the Imam^{-asws}, his^{-asws} fairness and his^{-asws} justice. When he^{-asws} speaks he^{-asws} is truthful, and when he^{-asws} judges he^{-asws} is just, and when he^{-asws} promises he^{-asws} fulfills.

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ إِنَّ يُوسُفَ عَ لَبِيسَ الدِّيَابِجِ الْمُنْسُوجِ بِالذَّهَبِ وَ جَلَسَ عَلَى مُتَكَاتٍ آلِ فِرْعَوْنَ.

Say: 'Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?' [7:32]. Yusuf^{-as} wore the brocade woven with the gold, and he^{-as} sat upon the recliners to Pharaoh^{-la'}".²²⁰

8- نَحِج، نَحِجُ الْبَلَاغَةَ مِنْ كَلَامٍ لَهُ عَ بِالْبَصْرَةِ وَ قَدْ دَخَلَ عَلَى الْعَلَاءِ بْنِ زِيَادِ الْحَارِثِيِّ يَعُودُهُ وَ هُوَ مِنْ أَصْحَابِهِ فَلَمَّا رَأَى سَعَةَ دَارِهِ قَالَ مَا كُنْتُ تَصْنَعُ بِسَعَةِ هَذِهِ الدَّارِ فِي الدُّنْيَا أَمَا أَنْتَ إِلَيْهَا فِي الْآخِرَةِ كُنْتُ أَحْوَجَ وَ بَلَى إِنْ شِئْتَ بَلَعْتَ بِهَا الْآخِرَةَ تَقْرِي فِيهَا الضَّيْفَ وَ تَصِلُ فِيهَا الرَّحِمَ وَ تُطْلِعُ مِنْهَا الْحُقُوقَ مَطَالِعَهَا فَإِذَا أَنْتَ قَدْ بَلَعْتَ بِهَا الْآخِرَةَ

(The book) 'Nahj Al Balagah' –

'From a speech of his^{-asws} in Al-Basra, and he^{-asws} had entered to see Al-A'la Bin Ziyad Al-Harisy to console him, and he was from his^{-asws} companions. When he^{-asws} saw the vastness of his house, he^{-asws} said: 'What will you do with this vast house in the world? But you would be

²¹⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 51 H 6

²²⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 51 H 7

needier to it in the Hereafter, and yes, if you so desire, you can reach the Hereafter with it. Host the guests in it, and connect with the kinship in it, and discharge the rights from it, then you will reach the Hereafter with it!

فَقَالَ لَهُ الْعَلَاءُ يَا أَمِيرَ الْمُؤْمِنِينَ أَشْكُو إِلَيْكَ أَخِي عَاصِمَ بْنَ زِيَادٍ

Al-A'ala said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! I complain to you^{-asws} of my brother Aasim Bin Ziyad'.

قَالَ وَ مَا لَهُ

He^{-asws} said: 'And what is the matter with him?'

قَالَ لَيْسَ الْعَبَاءُ وَ تَخَلَّى مِنَ الدُّنْيَا

He said, 'He wears the cloak and isolates from the world!'

قَالَ عَلِيٌّ بِهِ

He^{-asws} said: 'To me^{-asws} with him!'

فَلَمَّا جَاءَ قَالَ يَا عَدِيَّ نَفْسِهِ لَقَدْ اسْتَهَامَ بِكَ الْحَبِيثُ أَمَا مَا رَجِمْتَ أَهْلَكَ وَ وَلَدَكَ أَمْ تَرَى اللَّهَ أَحَلَّ لَكَ الطَّيِّبَاتِ وَ هُوَ يَكْرَهُ أَنْ تَأْخُذَهَا أَنْتَ أَهْمُونَ عَلَى اللَّهِ مِنْ ذَلِكَ

When he came, he^{-asws} said: 'O enemy of his own self! The wicked one (Satan^{-la}) has infatuated you! Have you not mercy for your wife and your children? Do you view that Allah^{-azwj} Allah^{-azwj} would Permit the good things for you and He^{-azwj} would Dislike these? You are more insignificant to Allah^{-azwj} from that!'

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا أَنْتَ فِي حُسُونَةِ مَلْبَسِكَ وَ جُسُوبَةِ مَأْكَلِكَ

He said, 'O Amir Al-Momineen^{-asws}! This is you^{-asws} in your^{-asws} coarse clothes and your^{-asws} dry food! What is the matter with you^{-asws}?'

قَالَ وَحَيْثُ إِنِّي لَسْتُ كَأَنْتَ إِنَّ اللَّهَ تَعَالَى فَرَضَ عَلَى أُمَّةِ الْحَقِّ أَنْ يُعَدُّوا أَنْفُسَهُمْ بِضَعْفَةِ النَّاسِ كَيْلًا يَنْبِيعَ بِالْفَقِيرِ فَقْرُهُ.

He^{-asws} said: 'Woe be unto you! I^{-asws} am not like you. Allah^{-azwj} the Exalted has Imposed upon the Imams^{-asws} of the truth that they should maintain themselves as the weakest of the people, lest the poor one would be overwhelmed by his poverty'²²¹.

9 كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ التَّقْفِي رَفَعَهُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: أُنِي عَلِيٌّ ع بِحَيْصِ فَأَبَى أَنْ يَأْكُلَهُ قَالُوا أَلْحَزْمُهُ قَالَ لَا وَ لَكَيْتِي أَحْسَى أَنْ تَتَوَقَّأَ إِلَيْهِ نَفْسِي ثُمَّ تَلَا أَدَهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمْ الدُّنْيَا.

²²¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 51 H 8

(The book) 'Kitab Al Gharaat' of Ibrahim Bin Muhammad Al Saqafy, raising it,

'From Ja'far Bin Muhammad^{-asws} having said: 'Ali^{-asws} was brought 'Khabeys' (a sweet dish), but he refused to eat it. They said, 'Are you^{-asws} prohibiting it?' He^{-asws} said: 'No, but I^{-asws} fear that my^{-asws} soul be anticipating to it'. Then he^{-asws} recited: **"You squandered your good things in your lives of the world [46:20]"**.²²²

وَعَنْهُ ع قَالَ: أَغْتَقَّ عَلِيٌّ ع أَلْفَ مَمْلُوكٍ مِمَّا عَمِلَتْ يَدَاهُ وَ إِنْ كَانَ عِنْدَكُمْ أَنَّمَا حَلَوَاهُ التَّمْرُ وَ اللَّبَنُ وَ ثِيَابُهُ الْكِرَابِيسُ وَ تَزْوُجَ ع لَيْلَى فُجِعِلَ لَهُ حَجَلَةٌ فَهَتَّكَهَا وَ قَالَ أَحَبُّ أَهْلِي عَلَيٌّ مَا هُمْ فِيهِ.

And from him^{-asws} having said: 'Ali^{-asws} liberated a thousand slaves from what his^{-asws} own hands had worked, and even though with you rather are sweets of the dates and the milk, and his^{-asws} clothes were of cotton; and he^{-asws} married Layla, so a bridal chamber was made for him^{-asws}, but he^{-asws} tore it down and said: 'My^{-asws} family is beloved unto me^{-asws}, what they are in'.²²³ (incorrect recording)

10 كِتَابُ الْمَسَائِلِ، بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ: سَأَلْتُ أَخِي مُوسَى ع عَنِ الرَّجُلِ الْمُسْلِمِ هَلْ يَصْلُحُ أَنْ يَسِيحَ فِي الْأَرْضِ أَوْ يَتَرَهَّبَ فِي بَيْتٍ لَا يَخْرُجُ مِنْهُ قَالَ ع لَا.

(The book) 'Kitab Al Masail' – By his chain,

'From Ali son of Ja'far^{-asws}, said, 'I asked my brother^{-asws} Musa^{-asws} about the Muslim man, 'Is it correct that he wanders in the land or becomes a Monkish in a house, not exiting from it?' He^{-asws} said: 'No!'²²⁴

11- وَ قَالَ ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ نَهْجِ الْبَلَاغَةِ، رُوِيَ أَنَّ قَوْمًا مِنَ الْمُتَصَوِّفَةِ دَخَلُوا بِحُرَّاسَانَ عَلَيَّ عَلِيٍّ بْنِ مُوسَى ع فَقَالُوا لَهُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع فَكَّرَ فِيمَا وَلَّاهُ اللَّهُ مِنَ الْأُمُورِ فَرَأَى أَنَّ أَهْلَ بَيْتِ أَوْلَى النَّاسِ أَنْ تُؤْمُوا النَّاسَ وَ نَظَرَ فِيكُمْ أَهْلَ الْبَيْتِ فَرَأَى أَنَّ أَوْلَى النَّاسِ بِالنَّاسِ فَرَأَى أَنَّ بَيْتَهُ هَذَا الْأَمْرَ إِلَيْكَ وَ الْإِمَامَةُ تَحْتَاجُ إِلَى مَنْ يَأْكُلُ الْجُشْبَ وَ يَلْبَسُ الْحَشِينَ وَ يَتَكَبَّرُ الْحَمَارَ وَ يَعُودُ الْمَرِيضَ

Abd Ibn Abi Al Hadeed said in the commentary of Nahj Al Balagah,

'It is reported that a group of Sufis entered to see Ali^{-asws} Bin Musa^{-asws}. They said to him^{-asws}, 'Amir Al-Momineen^{-asws}, I thought regarding what Allah^{-azwj} had made him^{-asws} in charge of the affairs, and I see you^{-asws} People^{-asws} of the Household as being foremost of the people to lead the people, and I looked among you^{-asws} People^{-asws} of the Household, and I see you^{-asws} are being foremost of the people with the people. I see that this command has been returned to you^{-asws} and the Imamate is needy to someone who eats the dry food, and wears the coarse, and rides the donkey, and consoles the sick!'

فَقَالَ لَهُمْ إِنَّ يُونُسَ كَانَ نَبِيًّا يَلْبَسُ أَثِيْبَةَ الدِّيَابِجِ الْمُرَزَّةَ بِاللَّهَبِ وَ يَجْلِسُ عَلَى مُتَكَاتِ آلِ فِرْعَوْنَ وَ يَحْكُمُ إِذَا بَرَأَ مِنَ الْإِمَامِ قِسْطُهُ وَ عَدْلُهُ إِذَا قَالَ صَدَقَ وَ إِذَا حَكَمَ عَدَلَ وَ إِذَا وَعَدَ أَنْجَزَ إِنَّ اللَّهَ لَمْ يُحْرِمِ لُبُوسًا وَ لَا مَطْعَمًا

²²² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 51 H 9 a

²²³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 51 H 9 b

²²⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 51 H 10

He^{-asws} said to them: ‘Yusuf^{-as} was a Prophet^{-saww}. He^{-asws} wore a collar of brocade woven with the gold, and he^{-as} sat upon the recliners of the people of Pharaoh^{-la}. Woe be unto you all! But rather, it is wanted from the Imam^{-asws}, his^{-asws} fairness and his^{-asws} justice. When he^{-asws} speaks he^{-asws} is truthful, and when he^{-asws} judges he^{-asws} is just, and when he^{-asws} promises he^{-asws} fulfills. Allah^{-azwj} has neither Prohibited clothing nor foods!’

ثُمَّ قَرَأَ قُلُوبَ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ الْآيَةَ.

Then he^{-asws} recited: **Say: ‘Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?’ [7:32] – the Verse’**.²²⁵

12- ثُمَّ قَالَ ابْنُ أَبِي الْحَدِيدِ زُوَيْدٌ عَنِ الشُّيُوخِ وَ رَأَيْتُ بِحِطِّ عَبْدِ اللَّهِ بْنِ أَحْمَدَ الْخَشَّابِ رَحِمَهُ اللَّهُ أَنَّ الرَّبِيعَ بْنَ زِيَادٍ الْحَارِثِيَّ أَصَابَتْهُ نُشَابَةٌ فِي جَبِينِهِ فَكَانَتْ تَنْتَقِضُ عَلَيْهِ فِي كُلِّ عَامٍ فَأَتَاهُ عَلِيُّ عَ عَائِدًا فَقَالَ كَيْفَ بَجِدِّكَ أبا عَبْدِ الرَّحْمَنِ

Then Abi Al Hadeed said, ‘It is reported from the sheykhs, and I have seen in the handwriting of Abdullah Bin Ahmad Al-Khashab, may Allah^{-azwj} have Mercy on him, ‘Al-Rabie Bin Ziyad Al-Harisy was hit by an arrow in his forehead, and it was getting worse upon him every year. Ali^{-asws} came to him consoling. He^{-asws} said: ‘How are you feeling, O Abdul Rahman?’

قَالَ أَجِدُنِي يَا أَمِيرَ الْمُؤْمِنِينَ لَوْ كَانَ لَا يَذْهَبُ مَا بِي إِلَّا بِذَهَابِ بَصَرِي لَتَمَنَيْتُ ذَهَابَهُ

O Amir Al-Momineen^{-asws}! I am feeling (so much pain), if what is with me cannot go away except by the loss of my sight, I would wish to lose it’.

قَالَ وَ مَا قِيَمَةُ بَصْرِكَ عِنْدَكَ

He^{-asws} said: ‘And what is the value of your sight, in your view?’

قَالَ لَوْ كَانَتْ لِي الدُّنْيَا لَقَدَيْتُهُ بِهَا

He said, ‘If the (whole) world had been for me, I would have ransomed it with it (pain)!’

قَالَ لَا جَرَمَ لِيُعْطِيَنَّكَ اللَّهُ عَلَى قَدْرِ ذَلِكَ إِنَّ اللَّهَ يُعْطِي عَلَى قَدْرِ الْأَلَمِ وَ الْمُصِيبَةِ وَ عِنْدَهُ تَضْعِيفٌ كَثِيرٌ

He^{-asws} said: ‘There is no doubt Allah^{-azwj} will Give you upon a measurement of that. Allah^{-azwj} Gives based upon a measurement of the pain and the calamity, and in His^{-azwj} Presence there manifold multiple’.

قَالَ الرَّبِيعُ يَا أَمِيرَ الْمُؤْمِنِينَ أَلَا أُشْكُو إِلَيْكَ عَاصِمَ بْنَ زِيَادٍ أَخِي

Al-Rabie said, ‘O Amir Al-Momineen^{-asws}! Shall I complain to you^{-asws} of my brother Aasim Bin Ziyad?’

²²⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 51 H 11

قَالَ مَا لَهُ

He^{-asws} said: 'What is the matter with him?'

قَالَ لَيْسَ الْعَبَاءُ وَ تَرَكَ الْمَلَاءَ وَ عَمَّ أَهْلَهُ وَ حَزَنَ وُلْدَهُ

He said, 'He wears the cloak, and neglects the assembly, and distresses his wife and aggrieves his children'.

فَقَالَ عِ ادْعُوا لِي عَاصِمًا

He^{-asws} said: 'Call Aasim to me^{-asws}!'

فَلَمَّا أَتَاهُ عَبَسَ فِي وَجْهِهِ وَ قَالَ وَجْهَكَ يَا عَاصِمُ أ تَرَى اللَّهَ أَبَاحَ لَكَ اللَّذَاتِ وَ هُوَ يَكْرَهُ مَا أَحَدَتْ مِنْهَا لِأَنْتَ أَهْوَى عَلَى اللَّهِ مِنْ ذَلِكَ

When he came to him^{-asws}, he^{-asws} frowned in his face and said 'Woe be to you, O Aasim! Do you view that Allah^{-azwj} would Legalise the pleasures for you and He^{-azwj} would Dislike what you take from it? You are more insignificant to Allah^{-azwj} than that!

أ وَ مَا سَمِعْتَهُ يَقُولُ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ثُمَّ قَالَ يُخْرِجُ مِنْهُمَا اللُّؤْلُؤَ وَ الْمَرْجَانُ وَ قَالَ وَ مِنْ كُلِّ نَأْكُلُونَ لَحْمًا طَرِيًّا وَ تَسْتَخْرِجُونَ جَلِيَّةً تَلْبَسُونَهَا

Or have you not heard Him^{-azwj} Saying: **He Let loose the two seas to meet [55:19]**, then Said: **There come forth from them the pearls and the rubies [55:22]**? And He^{-azwj} Said: **And from each you are eating fresh meat and are extracting ornament (for) you to wear, [35:12]**.

أَمَا وَ اللَّهُ لَا يُبَدَّلُ نِعْمَ اللَّهِ بِالْفَعَالِ أَحَبُّ إِلَيْهِ مِنْ ائْتِدَالِهَا بِالْمَقَالِ

But, by Allah^{-azwj}! Trivialising a bounty of Allah^{-azwj} with the deed is more beloved to Him^{-azwj} than trivialising it with the words!

وَ قَدْ سَمِعْتُمْ اللَّهَ يَقُولُ وَ أَمَا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ وَ قَوْلُهُ فُلَانٌ مِّنْ حَرَمِ زِينَةِ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ

And you have heard Allah^{-azwj} Saying: **And as for the Favour of your Lord, so do announce (it) [93:11]**, and His^{-azwj} Words: **Say: 'Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?' [7:32]**.

إِنَّ اللَّهَ خَاطَبَ الْمُؤْمِنِينَ بِمَا خَاطَبَ بِهِ الْمُرْسَلِينَ فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَ قَالَ يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَ اعْمَلُوا صَالِحًا

Allah^{-azwj} has Addressed the Momineen with what He^{-azwj} had Addressed the Messengers^{-as} with. He^{-azwj} Said: **O you who believe! [5:87] And eat from what Allah has Graced [5:88]**; and Said: **O you Rasool! Eat from the good things and do righteous deeds, [23:51]**.

وَ قَالَ رَسُولُ اللَّهِ ص لِيَعْضِ نِسَائِهِ مَا لِي أَرَاكِ شَعْنَاءَ مَرْهَاءَ صُلْتَاءِ

And Rasool-Allah^{-saww} said to one of his^{-saww} wives: ‘What is the matter I^{-saww} see you as unkempt, un-kohled (not beautified), undyed of (of hair)?’

قَالَ عَاصِمٌ فَلِمَ افْتَضَرْتَ يَا أَمِيرَ الْمُؤْمِنِينَ عَلَى بُسِّ الْحَثِيثِ وَ أَكْلِ الْجَشِيبِ

Aasim said, ‘O Amir Al-Momineen^{-asws}! Why have you^{-asws} restricted yourself^{-asws} upon wearing the coarse and eating the dry food?’

قَالَ إِنَّ اللَّهَ تَعَالَى افْتَرَضَ عَلَى أَيْمَّةِ الْعَدْلِ أَنْ يُقَدِّرُوا لِأَنْفُسِهِمْ بِالْقَوْمِ كَيْلًا يَتَّبِعَ بِالْفَقِيرِ فُقْرَهُ

He^{-asws} said: ‘Allah^{-azwj} the Exalted has Imposed upon the just Imams^{-asws} that they^{-asws} should maintain themselves^{-asws} with the people, lest the poor one be overwhelmed by his poverty’.

فَمَا قَامَ عَلِيٌّ ع حَتَّى نَزَعَ عَاصِمٌ الْعِبَاءَةَ وَ لَبَسَ مُلَاءَةً.

Ali^{-asws} did not arise (to leave) until Aasim has removed the (coarse) cloak and had worn the normal clothes’.²²⁶

13- ف، تحف العقول دخل سفيان الثوري على أبي عبد الله ع فرأى عليه ثياب بيضاء كأنها عرقى البيض فقال له إن هذا اللباس ليس من لباسك

(The book) ‘Tohaf Al Uqool’ –

‘Sufyan Al-Sowry entered to see Abu Abdullah^{-asws}. He saw white clothes being upon him^{-asws} as if these were soft egg white. He said to him^{-asws}, ‘This clothing isn’t from your^{-asws} clothing!’

فَقَالَ لَهُ اسْمِعْ مِنِّي وَ ع مَا أَقُولُ لَكَ فَإِنَّهُ خَيْرٌ لَكَ عَاجِلًا وَ آجَلًا إِنَّ كُنْتُ أَنْتَ مِتَّ عَلَى السُّنَّةِ وَ الْحَقِّ وَ لَمْ تَمُتْ عَلَى بِدْعَةٍ

He^{-asws} said to him: ‘Listen from me^{-asws} and retain what I^{-asws} am saying to you, for it is better for you for current and future, if you were to die upon the Sunnah and the truth, and do not die upon innovation!

أَخْبَرَكُ أَنَّ رَسُولَ اللَّهِ ص كَانَ فِي زَمَانٍ مُفْقِرٍ جَشِيبٍ فَإِذَا أَقْبَلَتِ الدُّنْيَا فَأَحَقُّ أَهْلِهَا بِهَا أَنْزِلَهَا لَا فُجَارَهَا وَ مُؤْمِنَهَا لَا مُنَافِقُوهَا وَ مُسْلِمُوهَا لَا كُفَّارَهَا

I^{-asws} inform you that Rasool-Allah^{-saww} was in a time of financial constraints and drought. When the world (affluence) came, the most rightful of its people with it were its righteous ones not its immoral ones, and its Momineen not its hypocrites, and its Muslims not its Kafirs.

فَمَا أَنْكَرْتَ يَا ثَوْرِي فَوَ اللَّهُ إِنِّي لَمَعَ مَا تَرَى مَا أَتَى عَلَيَّ مِذَّ عَقَلْتُ صَبَاحَ وَ لَيْلًا مَسَاءً وَ اللَّهُ فِي مَالِي حَقٌّ أَمَرَنِي أَنْ أَضَعَهُ مَوْضِعًا إِلَّا وَضَعْتُهُ

So, what are you disliking, O Sowry? By Allah^{-azwj}! I^{-asws} am as sure as you can see. There has not come upon me^{-asws}, since I^{-asws} had sense, neither a morning nor an evening and for Allah^{-azwj} in my^{-asws} wealth there is a right He^{-azwj} had Commanded me^{-asws} to place it in a place, except I^{-asws} have placed it’.

²²⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 51 H 12

فَقَالَ لَمَّا آتَاهُ قَوْمُهُ مِمَّنْ يُظْهِرُ التَّزْهَدَ وَ يَدْعُونَ النَّاسَ أَنْ يَكُونُوا مَعَهُمْ مِثْلَ الَّذِي هُمْ عَلَيْهِ مِنَ التَّمَشُّفِ فَقَالُوا إِنَّ صَاحِبَنَا حَصِرَ عَنْ كَلَامِكَ وَ لَمْ تَحْضُرْهُ حُجَّةٌ

He (the narrator) said, 'Then his^{-asws} people came to him^{-asws}, from the ones who manifest ascetism and calling the people to be with them similar to that which they are upon, from the austerity. They said, 'Our companions are confining to your^{-asws} speech! – and did not present an argument to him^{-asws}.

فَقَالَ هُمْ هَاتُوا حُجَجَكُمْ

He^{-asws} said to them: 'Give your arguments!'

فَقَالُوا إِنَّ حُجَجَنَا مِنْ كِتَابِ اللَّهِ

They said, 'Our arguments are from the Book of Allah^{-azwj}!'

قَالَ هُمْ فَأَذِلُّوا بِهَا فَإِنَّهَا أَحَقُّ مَا أُتْبِعَ وَ عُمِلَ بِهِ.

He^{-asws} said to them: 'Evidence with it (Quran) for it is most rightful of what should be followed and worked with'.

فَقَالُوا يَسْأَلُ اللَّهُ تَبَارَكَ وَ تَعَالَى يُجِيبُ عَنْ قَوْمٍ مِنْ أَصْحَابِ النَّبِيِّ ص وَ يُؤْذِرُونَ عَلَى أَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ وَ مَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ فَمَدَحَ فِعْلَهُمْ وَ قَالَ فِي مَوْضِعٍ آخَرَ وَ يُطْعَمُونَ الطَّعَامَ عَلَى خُبِّهِ مَسْكِينًا وَ يَتِيمًا وَ أَسِيرًا فَنَحْنُ نَكْتَفِي بِهَذَا

They said, 'Allah^{-azwj} Blessed and Exalted Says Informing about a group from companions of the Prophet^{-saww}: **and they are preferring (others) over their own selves, and even though there was extreme poverty with them. And one who preserves himself from stinginess, so those, they are the successful ones [59:9].** He^{-azwj} Praised their deeds. And He^{-azwj} Said in another place: **And they fed the food to a poor, and an orphan and a captive out of love (for Allah), [76:8].** So we are sufficing with this'.

فَقَالَ رَجُلٌ مِنَ الْجُلَسَاءِ إِنَّا مَا رَأَيْنَاكُمْ تَزْهَدُونَ فِي الْأَطْعَمَةِ الطَّيِّبَةِ وَ مَعَ ذَلِكَ تَأْمُرُونَ النَّاسَ بِالخُرُوجِ مِنْ أَمْوَالِهِمْ حَتَّى تَتَمَتَّعُوا أَنْتُمْ مِنْهَا

A man from the gatherers said, 'We have not seen you being ascetic regarding the good foods, and along with that you^{-asws} are instructing the people with extracting from your wealth (Khums) until you^{-asws} are enjoying yourselves from it'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع دَعُوا عَنْكُمْ مَا لَا يُنْتَفَعُ بِهِ الْخَبْرُونِي أَيْهَا النَّفَرُ أَلَكُمْ عِلْمٌ بِنَاسِخِ الْقُرْآنِ مِنْ مَنْسُوحِهِ وَ مُحْكَمِهِ مِنْ مُتَشَابِهِهِ الَّذِي فِي مِثْلِهِ ضَلَّ مَنْ ضَلَّ وَ هَلَكَ مَنْ هَلَكَ مِنْ هَذِهِ الْأُمَّةِ

Abu Abdullah^{-asws} said to him: 'Leave regarding what you will not benefit with. Inform me, O you persons! Is there knowledge for you with the Abrogating (Verses) of the Quran from its Abrogated, and its Decisive from its Allegorical in the likes of which strayed the ones who strayed, and destroyed the ones from this community who were destroyed?'

فَقَالُوا لَهُ أَوْ بَعْضِهِ فَأَمَّا كُلُّهُ فَلَا

They said to him^{-asws}, 'Or some of these. As for all of it, so no'.

فَقَالَ لَهُمْ مِنْ هَاهُنَا أُتَيْتُمْ وَكَذَلِكَ أَحَادِيثُ رَسُولِ اللَّهِ ص

He^{-asws} said to them: 'Here is where you are coming from, and like that are the Ahadeeth of Rasool-Allah^{-saww}.

فَأَمَّا مَا ذَكَرْتُمْ مِنْ إِخْبَارِ اللَّهِ إِنَّا فِي كِتَابِهِ عَنِ الْقَوْمِ الَّذِينَ أَحْبَبَ عَنْهُمْ بِحُسْنِ فِعَالِهِمْ فَقَدْ كَانَ مُبَاحاً جَائِزاً وَ لَمْ يَكُونُوا تُحُوا عَنْهُ وَ تَوَاهُجُوا مِنْهُ عَلَى اللَّهِ وَ ذَلِكَ أَنَّ اللَّهَ جَلَّ وَ تَعَالَى أَمَرَ بِخِلَافِ مَا عَمِلُوا بِهِ فَصَارَ أَمْرُهُ نَاسِخاً لِفِعْلِهِمْ

As for what you mentioned from Allah^{-azwj} Informing us in His^{-azwj} Book about the people, those He^{-azwj} has Informed about with goodness of their deeds, so it was legal, allowed, and they had not been Prohibited from it, and their Rewards from it is upon Allah^{-azwj}, and that is because Allah^{-azwj}, Majestic and Holy, had Commanded with different to what they had worked with, so His^{-azwj} Command became abrogated due to their deeds.

وَ كَانَ حَمَى اللَّهِ تَبَارَكَ وَ تَعَالَى رَحْمَةً لِلْمُؤْمِنِينَ وَ نَظراً لِكَيْ لَا يُضْرَبُوا بِأَنْفُسِهِمْ وَ عِيَالَتِهِمْ مِنْهُمْ الضَّعْفَةَ الصِّغَارَ وَ الْوِلْدَانَ وَ الشَّبَّاحَ الْقَانَ وَ الْعَجُوزَ الْكَبِيرَةَ الَّذِينَ لَا يَصْبِرُونَ عَلَى الْجُوعِ فَإِنْ تَصَدَّقْتُ بِرَغِيفِي وَ لَا رَغِيفَ لِي غَيْرُهُ ضَاعُوا وَ هَلَكُوا جُوعاً

And Allah^{-azwj} Blessed and Exalted has Prohibited as a Mercy to the Momineen and a Consideration, lest they harm themselves and their dependants, from them being the weak, and the young, and the children, and the aged old men, and aged old women, those who cannot be patient upon the hunger. So if I^{-asws} were to give in charity with my^{-asws} loaf of bread, and there is no loaf for me^{-asws} other than it, they would be wasted and die of hunger.

فَمِنْ تَمَّ قَالَ رَسُولُ اللَّهِ ص خَمْسَ تَمَرَاتٍ أَوْ خَمْسَ فُرُصٍ أَوْ دَنَانِيرٍ أَوْ دَرَاهِمٍ يَمْلِكُهَا الْإِنْسَانُ وَ هُوَ يُرِيدُ أَنْ يُحْضِيَهَا فَأَفْضَلُهَا مَا أَنْفَقَهُ الْإِنْسَانُ عَلَى وَالِدَيْهِ ثُمَّ الثَّانِيَةَ عَلَى نَفْسِهِ وَ عِيَالِهِ ثُمَّ الثَّلَاثَةَ الْقَرَابَةِ وَ إِخْوَانِهِ الْمُؤْمِنِينَ ثُمَّ الرَّابِعَةَ عَلَى جِيرَانِهِ الْفُقَرَاءِ ثُمَّ الْخَامِسَةَ فِي سَبِيلِ اللَّهِ وَ هُوَ أَحْسَنُهَا أَجْراً

So, from there, Rasool-Allah^{-saww} said: 'Five dates of five discs (of bread), or two Dinars, or Dirhams the human being owns, and he wants to spend these, so the most superior of what the human being can spend is upon his parents, then secondly upon himself and his dependants, and thirdly the relatives and his Momineen brethren, then fourthly upon his poor neighbours, then fifthly in the Way of Allah^{-azwj}, and it is the lowest in Recompense.

وَ قَالَ النَّبِيُّ ص لِلْأَنْصَارِيِّ حَيْثُ أَعْتَقَ عِنْدَ مَوْتِهِ حَمْسَةً أَوْ سِتَّةً مِنَ الرِّقَابِ وَ لَمْ يَكُنْ يَمْلِكُ غَيْرَهُمْ وَ لَهُ أَوْلَادٌ صِغَارٌ لَوْ أَعْلَمْتُمْوَنِي أَمْرُهُ مَا تَرَكْتُكُمْ تَدْفِنُونَهُ مَعَ الْمُسْلِمِينَ تَرَكَ صَبِيَّةً صِغَاراً يَتَكَفَّمُونَ النَّاسَ

And the Prophet^{-saww} said to Al-Ansari, when he liberated at this death, five or six of the slaves and he did not happen to own other than them, and there were small children for him: 'Had you let me^{-saww} know, of his matter, I^{-saww} would not have left you to bury him with the Muslims. He left young children to be sufficed by the people!'

ثُمَّ قَالَ حَدَّثَنِي أَبِي أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا بَدَأَ بِمَنْ تَعُولُ الْأَذَى فَالْأَذَى ثُمَّ هَذَا مَا نَطَقَ بِهِ الْكِتَابُ رَدًّا لِقَوْلِكُمْ وَ هَيَأُ عَنْهُ مَفْرُوضٌ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ قَالَ
الَّذِينَ إِذَا أَنْفَعُوا لَمْ يُسْرِفُوا وَ لَمْ يَفْتَرُوا وَ كَانَ بَيْنَ ذَلِكَ قَوَامًا

Then he^{-asws} said: ‘My^{-asws} father^{-asws} narrated to me^{-asws} that the Prophet^{-saww} said: ‘Begin with the closest, then the closest. Then this what the Book Speaks with is a rebuttal to your words and a Prohibition from it, an Imposition from Allah^{-azwj} the Mighty the Wise. He^{-azwj} Said: **And those, when they spend, are not being extravagant and are not stingy, and are moderate between that [25:67].**

أَفَلَا تَرَوْنَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَالَ غَيْرَ مَا أَرَأَيْتُمْ تَدْعُونَ النَّاسَ إِلَيْهِ مِنَ الْأَثَرَةِ عَلَى أَنْفُسِهِمْ وَ سَمَى مَنْ فَعَلَ مَا تَدْعُونَ إِلَيْهِ مُسْرِفًا

Are you not seeing that Allah^{-azwj} Blessed and Exalted has Said other than what I^{-asws} am seeing you calling the people to, from the stumbles upon yourselves, and He^{-azwj} has Named the ones who does what you are calling to as being extravagant.

وَ فِي غَيْرِ آيَةٍ مِنْ كِتَابِ اللَّهِ يَقُولُ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ فَتَهَاؤُهُمْ عَنِ الْإِسْرَافِ وَ تَهَاؤُهُمْ عَنِ التَّقْتِيرِ لَكِنَّ أَمْرًا بَيْنَ أَمْرَيْنِ لَا يُعْطِي جَمِيعَ مَا عِنْدَهُ ثُمَّ يَدْعُو
اللَّهُ أَنْ يَرْزُقَهُ

And in another Verse from the Book, Allah^{-azwj} Says: **surely, He does not Love the extravagant ones [7:31].** He^{-azwj} has Forbidden them from the extravagance and Forbidden them from the stinginess, but He^{-azwj} has Commanded a matter between the two matters. He should not give entirety of what is in his possession then supplicates to Allah^{-azwj} to Grace him.

فَلَا يَسْتَجِيبُ لَهُ لِلْحَدِيثِ الَّذِي جَاءَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أَصْنَافًا مِنْ أُمَّتِي لَا يُسْتَجَابُ لَهُمْ دَعَاؤُهُمْ رَجُلٌ يَدْعُو عَلَى وَالِدَيْهِ وَ رَجُلٌ يَدْعُو عَلَى غَرِيمٍ دَهَبَ
لَهُ بِمَالٍ وَ لَمْ يُشْهَدْ عَلَيْهِ وَ رَجُلٌ يَدْعُو عَلَى امْرَأَتِهِ وَ قَدْ جَعَلَ اللَّهُ تَحْلِيَةَ سَبِيلِهَا بِيَدِهِ

He^{-azwj} will not Answer to him due to the Hadeeth which has come from the Prophet^{-saww}: ‘There are types from my^{-saww} community, their supplications will not be Answered for them – a man supplicating against his parents, and a man supplicating upon a debtor who went away with wealth of his and he had not witness upon it, and a man supplicating against his wife and Allah^{-azwj} has Made the freeing of her way to be in his hands.

وَ رَجُلٌ يَتَعَدَّى فِي النَّبْتِ يَقُولُ يَا رَبِّ ارْزُقْنِي وَ لَا تَخْرِجْ يَطْلُبُ الرِّزْقَ فَيَقُولُ اللَّهُ جَلَّ وَ عَزَّ عَبْدِي أَوْ لَمْ أَجْعَلْ لَكَ السَّبِيلَ إِلَى الطَّلَبِ وَ الضَّرْبَ فِي الْأَرْضِ
بِحَوَارِخِ صَحِيحَةٍ فَتَكُونَ قَدْ أُعْذِرْتَ فِيمَا بَيْنِي وَ بَيْنَكَ فِي الطَّلَبِ لِاتِّبَاعِ أَمْرِي وَ لِكَيْلَا تَكُونَ كَلًّا عَلَى أَهْلِكَ فَإِنْ شِئْتَ رَزَقْتَكَ وَ إِنْ شِئْتَ فَفَرَّقْتُ عَلَيْكَ
وَ أَنْتَ مَعْدُورٌ عِنْدِي

And a man who sits in the house saying, ‘O Lord^{-azwj}! Grace me!’, and he does not go out seeking the sustenance. Allah^{-azwj} Majestic and Mighty Says: “My^{-azwj} servant! And have I^{-azwj} not Made the way for you to the seeking and striking in the land with the healthy limbs, so you would have an excuse regarding what is between Me^{-azwj} and you regarding the seeking to follow My^{-azwj} Command, and lest you become a weight (dependant) upon your family. If I^{-azwj} so Desire, I^{-azwj} will Grace you, and if I^{-azwj} so Desire I^{-azwj} will be Stingy upon you, and you will be excused in My^{-azwj} Presence!”

وَ رَجُلٌ رَزَقَهُ اللَّهُ مَالًا كَثِيرًا فَأَنْفَقَهُ ثُمَّ أَقْبَلَ يَدْعُو يَا رَبِّ ارْزُقْنِي فَيَقُولُ اللَّهُ أَمْ لَمْ أَرْزُقْكَ رِزْقًا وَاسِعًا فَلَا اقْتَصَدْتَ فِيهِ كَمَا أَمَرْتُكَ وَ لَمْ تُسْرِفْ كَمَا هَيَأُكَ

And a man Allah^{-azwj} has Graced a lot of wealth, so he spends it, then comes supplicating, 'O Lord^{-azwj}, Grace me!' Allah^{-azwj} will Say: "Did I^{-azwj} not Grace you a vast sustenance? Why weren't you moderate regarding it like what I^{-azwj} had Commanded you and why were you extravagant like what I^{-azwj} had Forbidden you?!"

وَ رَجُلٌ يَدْعُو نِي فَطِيعَةَ رَجِمٍ

And a man supplicating in cutting off a kinship.

ثُمَّ عَلَّمَ اللَّهُ نَبِيَّهُ كَيْفَ يُنْفِقُ وَ ذَلِكَ أَنَّهُ كَانَ عِنْدَهُ أُوقِيَّةٌ مِنْ ذَهَبٍ فَكَرِهَ أَنْ تَبَيَّتَ عِنْدَهُ فَصَدَّقَ وَ أَصْبَحَ لَيْسَ عِنْدَهُ شَيْءٌ وَ جَاءَهُ مَنْ يَسْأَلُهُ فَلَمْ يَكُنْ عِنْدَهُ مَا يُعْطِيهِ فَلَامَهُ السَّائِلُ وَ اعْتَمَّ هُوَ حَيْثُ لَمْ يَكُنْ عِنْدَهُ مَا يُعْطِيهِ وَ كَانَ رَحِيمًا رَفِيمًا

Then Allah^{-azwj} Informed His^{-azwj} Prophet^{-sawww} how he^{-sawww} should spend, and that is because there was an ounce of gold with him^{-asws}, so he^{-sawww} disliked for it to spend the night with him^{-sawww}. So he^{-sawww} gave it in charity, and he^{-sawww} woke up in the morning and there was nothing with him^{-sawww}, and there came someone begging him^{-sawww}, be there wasn't with him^{-sawww} what he^{-sawww} could give him. The beggar blamed him^{-sawww} and he^{-sawww} was gloomy when there did not happen to be with him^{-sawww} what he^{-sawww} could have given him, and he^{-sawww} was merciful, friendly (kind).

فَأَدَّبَ اللَّهُ نَبِيَّهُ بِأَمْرِهِ إِتَاهُ فَقَالَ وَ لَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَ لَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا يُقُولُ إِنَّ النَّاسَ قَدْ يَسْأَلُونَكَ وَ لَا يَغْزِرُونَكَ فَإِذَا أَعْطَيْتَ جَمِيعَ مَا عِنْدَكَ كُنْتَ قَدْ حَسَرْتَ مِنَ الْمَالِ

Allah^{-azwj} Educated His^{-azwj} Prophet^{-sawww} by Commanding him^{-sawww} of it. He^{-azwj} Said: **And do not make your hand to be shackled to your neck nor extend it with every extension for you will sit back blamed, insolvent [17:29]**. He^{-azwj} is Saying that if the people were to ask you^{-sawww} and they will not excuse you^{-sawww}. So when you^{-sawww} give entirety of what is with you^{-sawww}, you have been insolvent from the wealth.

فَهَذِهِ أَحَادِيثُ رَسُولِ اللَّهِ ص يُصَدِّقُهَا الْكِتَابُ وَ الْكِتَابُ يُصَدِّقُهَا أَهْلُهُ مِنَ الْمُؤْمِنِينَ

So, these are Ahadeeth of Rasool-Allah^{-sawww} ratified by the Book, and the Book is ratifying its people from the Momineen.

وَ قَالَ أَبُو بَكْرٍ عِنْدَ مَوْتِهِ أُوصِي بِالْخُمْسِ وَ الْخُمْسُ كَثِيرٌ فَإِنَّ اللَّهَ قَدْ رَضِيَ بِالْخُمْسِ فَأَوْصَىٰ بِالْخُمْسِ وَ قَدْ جَعَلَ اللَّهُ لَهُ الثُّلُثَ عِنْدَ مَوْتِهِ وَ لَوْ عَلِمَ أَنَّ الثُّلُثَ خَيْرًا [خَيْرٌ] لَهُ أُوصَىٰ بِهِ

And Abu Bakr had said at his death, 'I am bequeathing with the fifth, and a fifth is a lot, for Allah^{-azwj} is Pleased with the fifth'. So he bequeathed with the fifth, and Allah^{-azwj} had Made the third to be for him at his death, and had he known that the third is better for him, he would have bequeathed with it.

ثُمَّ مَنْ قَدْ عَلِمْتُمْ بَعْدَهُ فِي فَضْلِهِ وَ زُهْدِهِ سَلْمَانَ وَ أَبُو ذَرٍّ فَأَمَّا سَلْمَانُ فَكَانَ إِذَا أَحَدٌ عَطَاَهُ رَفَعَ مِنْهُ ثُونَهُ لِسَنَّتِهِ حَتَّىٰ يَخْضُرُهُ عَطَاؤُهُ مِنْ قَابِلٍ فَيَقِيلُ لَهُ يَا أَبَا عَبْدِ اللَّهِ أَنْتَ فِي زُهْدِكَ تَصْنَعُ هَذَا وَ إِنَّكَ لَا تَدْرِي لَعَلَّكَ تَمُوتُ الْيَوْمَ أَوْ غَدًا

Then the one after him you know regarding his merits and his asceticism, Salman^{-ra} and Abu Zarr^{-ra}. As for Salman^{-ra}, whenever he^{-ra} took his^{-ra} award, raised from it his^{-ra} subsistence for his^{-ra} years until his^{-ra} award for the following year would present. It was said to him^{-ra}, 'O Abu Abdullah^{-ra}! You^{-ra}, in your^{-ra} asceticism are doing this, and you^{-ra} don't know perhaps you^{-ra} will be dying today, or tomorrow!'

وَكَانَ جَوَابُهُ أَنْ قَالَ مَا لَكُمْ لَا تَرْجُونَ لِي الْبَقَاءَ كَمَا خِفْتُمْ عَلَيَّ الْفَنَاءَ أَوْ مَا عَلِمْتُمْ يَا جَهْلَهُ أَنَّ النَّفْسَ قَدْ تَلْتَاكَ عَلَى صَاحِبِهَا إِذَا لَمْ يَكُنْ لَهَا مِنَ الْعَيْشِ مَا يَعْتَمِدُ عَلَيْهِ فَإِذَا هِيَ أَحْرَزَتْ مَعِيشَتَهَا أَطْمَأَنَّتْ

And his^{-ra} answer was that he^{-ra} said, 'What is the matter with you all not hoping for me^{-ra} to live like what you are fearing the death upon me^{-ra}? Don't you know, O ignoramus, that the soul tends to be stained upon its owner when there does not happen to be for it of the livelihood what he can rely upon? When its livelihood is protected, it is reassured'.

فَأَمَّا أَبُو ذَرٍّ فَكَانَتْ لَهُ نُوبِقَاتٌ وَ شَوْبَهَاتٌ يَجْلُبُهَا وَيُدْبِخُ مِنْهَا إِذَا اشْتَهَى أَهْلُهُ اللَّحْمَ أَوْ نَزَلَ بِهِ صَيْفٌ أَوْ رَأَى بِأَهْلِ الْمَاءِ الَّذِينَ هُمْ مَعَهُ حِصَاصَةً نَحَرَ لَهُمُ الْجُزُورَ أَوْ مِنَ الشَّاةِ عَلَى قَدْرِ مَا يُدْهِبُ عَنْهُمْ قَرَمَ اللَّحْمِ فَيَقْسِمُهُ بَيْنَهُمْ وَيَأْخُذُ كَنْصِيبِ أَحَدِهِمْ لَا يُفْضِلُ عَلَيْهِمْ

As for Abu Zarr^{-ra}, there were young camels and sheep for him^{-ra}. He^{-ra} would milk these and slaughter from these whenever his^{-ra} family desired the meat, or if a guest descended with him^{-ra}, or if he^{-ra} saw a shortage with the people of water, so he^{-ra} would either slaughter for them the camel or from sheep, in accordance with whatever had gone from them from the meat. So he^{-ra} would distribute between them and he^{-ra} would take like a share of one of them, not preferring (himself^{-ra}) over them.

وَمَنْ أَزْهَدٌ مِنْ هَؤُلَاءِ وَقَدْ قَالَ فِيهِمْ رَسُولُ اللَّهِ ص مَا قَالَ وَ لَمْ يَبْلُغْ مِنْ أَمْرِهَا أَنْ صَارَ لَا يَمْلِكُكَ شَيْئاً أَبَتَةً كَمَا تَأْمُرُونَ النَّاسَ بِالْقَاءِ أَمْتِعْتِهِمْ وَ شَيْئِهِمْ وَ يُؤْتِرُونَ بِهِ عَلَى أَنْفُسِهِمْ وَ عِيَالَتِهِمْ

And who can be more ascetic than them^{-ra}? And Rasool-Allah^{-saww} had said regarding them^{-ra} what he^{-ra} said, and it had reached from their^{-ra} affairs that they^{-ra} did not own anything just as they^{-ra} had been instructing the people with throwing away their belongings and their things, and they^{-ra} were preferring (others) with it over their^{-ra} own selves and their^{-ra} dependants.

وَ اعْلَمُوا أَيُّهَا النَّفَرُ أَنِّي سَمِعْتُ أَبِي يَزُوي عَنْ آبَائِهِ أَنَّ رَسُولَ اللَّهِ ص قَالَ يَوْمَ مَا عَجِبْتُ مِنْ شَيْءٍ كَعَجَبِي مِنَ الْمُؤْمِنِ إِنَّهُ إِنْ فُرِضَ جَسَدُهُ فِي دَارِ الدُّنْيَا بِالْمَقَارِضِ كَانَ خَيْراً لَهُ وَ إِنْ مَلَكَ مَا بَيْنَ مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا كَانَ خَيْراً لَهُ فَكُلُّ مَا يَصْنَعُ اللَّهُ بِهِ فَهُوَ خَيْرٌ لَهُ

And know, O you persons! I^{-asws} have heard my^{-asws} father^{-asws} reporting from his^{-asws} forefathers^{-asws} that Rasool-Allah^{-saww} said one day: 'I^{-saww} have not been surprised from anything like my^{-saww} surprise from the Momin. Even if his body were to be snipped with the scissors in the house of the world it would be better for him, and even if he were to own whatever is between the east of the earth and its west, it would be better for him. So all what Allah^{-azwj} Does with him, it is better for him'.

فَلَيْتَ شِعْرِي هَلْ يَحِيقُ فِيكُمْ الْيَوْمَ مَا قَدْ شَرَحْتُ لَكُمْ أَمْ أَزِيدُكُمْ أَوْ مَا عَلِمْتُمْ أَنَّ اللَّهَ جَلَّ اسْمُهُ فَرَضَ عَلَى الْمُؤْمِنِينَ فِي أَوَّلِ الْأَمْرِ أَنْ يُقَاتِلَ الرَّجُلُ مِنْهُمْ عَشْرَةَ مِنَ الْمُشْرِكِينَ لَيْسَ لَهُ أَنْ يُؤَلِّيَ وَجْهَهُ عَنْهُمْ وَ مَنْ وَ لَاهُمْ يَوْمَئِذٍ دُبْرُهُ فَقَدْ تَبَوَّأَ مَقْعَدَهُ مِنَ النَّارِ

Consider here! Are there among you today what I^{-asws} have explained to you, or shall I^{-asws} increase for you? Or don't you know that Allah^{-azwj}, Majestic is His^{-azwj} Name had Imposed upon the Momineen in the beginning of the matter that the man from them should fight against ten from the Polytheists? It wasn't for him to turn his face around from them, and the one who turned around in those day, so he would have assumed his seat from the Fire.

ثُمَّ حَوَّاهُمْ مِنْ حَاهِمٍ رَحْمَةً مِنْهُ هُمْ فَصَارَ الرَّجُلُ مِنْهُمْ عَلَيْهِ أَنْ يُقَاتِلَ الرَّجُلَيْنِ مِنَ الْمُشْرِكِينَ تَخْفِيفاً مِنَ اللَّهِ عَنِ الْمُؤْمِنِينَ فَتَسَحَّ الرَّجُلَانِ الْعَشْرَةَ

Then He^{-azwj} Transferred them from their state as a Mercy from Him^{-azwj} for them. So the man from the became upon it fighting the two men from the Polytheists, being a lightening from the Momineen. Thus the (criteria of) two men abrogated the ten.

وَ أَحْبِرُونِي أَيْضاً عَنِ الْفُضَاةِ أَمْ حَوَّزَ مِنْهُمْ حَيْثُ يُفْرَضُونَ عَلَى الرَّجُلِ مِنْكُمْ نَفَقَةَ امْرَأَتِهِ إِذَا قَالَ أَنَا زَاهِدٌ وَ أَنَّهُ لَا شَيْءَ لِي فَإِنْ فُلْتُمْ حَوَّزَ ظَلَمْتُمْ أَهْلَ الْإِسْلَامِ وَ إِنْ فُلْتُمْ بَلْ عَدَلْ حَصَمْتُمْ أَنْفُسَكُمْ وَ حَيْثُ يُرَدُّونَ صَدَقَةٌ مَنْ تَصَدَّقَ عَلَى الْمَسَاكِينِ عِنْدَ الْمَوْتِ بِأَكْثَرِ مِنَ الثَّلَاثِ

And inform me^{-asws} as well about the Decree. Is it tyrannical upon them whereby He^{-azwj} Imposed upon the man from you the expenditure of his wife? When he says, 'I am an ascetic. There is nothing for me'. If you were to say, 'tyranny', you will be unjust to the people of Al Islam, and if you were to say, 'But it is justice', you will be particularising yourselves, and whereby you will be rejecting the charity of the one giving charity upon the poor during the death with more than the third.

أَحْبِرُونِي لَوْ كَانَ النَّاسُ كُلُّهُمْ كَمَا تُرِيدُونَ رُهَاداً لَا حَاجَةَ لَهُمْ فِي مَتَاعِ غَيْرِهِمْ فَعَلَى مَنْ كَانَ يُتَصَدَّقُ بِكَمَّارَاتِ الْأَمَّانِ وَ النُّدُورِ وَ الصَّدَقَاتِ مِنْ فَرْضِ الرِّكَاءِ مِنَ الْإِبِلِ وَ الْعَنَمِ وَ الْبَقَرِ وَ غَيْرِ ذَلِكَ مِنَ الذَّهَبِ وَ الْفِضَّةِ وَ التَّحْلِ وَ الرَّيْبِ وَ سَائِرِ مَا قَدْ وَجِبَتْ فِيهِ الرِّكَاءُ

Inform me^{-asws}! If the people, all of them were to be like what you are wanting, ascetics, there will be no need for them regarding the belongings of others, then upon whom will you be giving the charity with the expiations of the oaths and the vows, and the charities from the obligation of the Zakat, from the camels, and the sheep, and the cows, and other than that from the gold and the silver, and the palm trees and the raisins, and rest of what the Zakat has been obligated in.

إِذَا كَانَ الْأَمْرُ عَلَى مَا تَقُولُونَ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَحْسِبَ شَيْئاً مِنْ عَرْضِ الدُّنْيَا إِلَّا قَدَّمَهُ وَ إِنْ كَانَ بِهِ حِصَاةٌ

When the matter was upon what you are saying, it would not be appropriate for anyone to withhold anything from the display of the world except he would send it ahead, and even though there may be extreme poverty with him.

فَمِيسَ مَا ذَهَبْتُمْ إِلَيْهِ وَ حَمَلْتُمْ النَّاسَ عَلَيْهِ مِنَ الْجَهْلِ بِكِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ وَ أَحَادِيثِهِ الَّتِي يُصَدِّقُهَا الْكِتَابُ الْمُنزَّلُ وَ رَدَّكُمْ إِلَيْهَا بِجَهَالَتِكُمْ وَ تَرْكِكُمْ النَّظَرَ فِي غَرَائِبِ الْقُرْآنِ مِنَ التَّفْسِيرِ بِالنَّاسِخِ مِنَ الْمُنْسُوخِ وَ الْمُحْكَمِ وَ الْمُتَشَابِهِ وَ الْأَمْرِ وَ النَّهْيِ

Evils is what you are going to, and you are carrying the people upon it from the ignorance with the Book of Allah^{-azwj} and Sunnah of His^{-azwj} Prophet^{-saww} and his^{-saww} Ahadeeth which the Revealed Book has verified, and it has rebutted you all due to your ignorance and your neglecting the consideration regarding the oddities of the Quran, from the interpretation with

the Abrogating from the Abrogated, and the Decisive and its Allegorical, and the Commands and the Prohibitions.

وَ أَخْبَرُونِي أَنْتُمْ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَ حَيْثُ سَأَلَ اللَّهَ مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِهِ فَأَعْطَاهُ اللَّهُ ذَلِكَ وَ كَانَ يَقُولُ الْحَقُّ وَ يَعْمَلُ بِهِ ثُمَّ لَمْ يَجِدِ اللَّهَ عَابَ ذَلِكَ عَلَيْهِ وَ لَا أَحَدًا مِنَ الْمُؤْمِنِينَ وَ دَاوُدَ قَبْلَهُ فِي مُلْكِهِ وَ شِدَّةَ سُلْطَانِهِ

And inform me^{-asws} you all about Suleyman Bin Dawood^{-as} whereby he^{-as} asked Allah^{-azwj} for a kingdom not befitting for anyone from after him^{-as}, so Allah^{-azwj} gave him^{-as} that, and he^{-as} was speaking the truth and working with it. Then we do not find Allah^{-azwj} Faulting that upon him^{-as}, nor anyone from the Momineen, and Dawood^{-as} before him^{-as} regarding his^{-as} kingdom and the strength of his^{-as} rule.

ثُمَّ يُوسُفَ النَّبِيِّ حَيْثُ قَالَ لِمَلِكِ مِصْرَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْكُمْ فَكَانَ مِنْ أَمْرِهِ الَّذِي كَانَ أَنْ اخْتَارَ مَمْلَكَةَ الْمَلِكِ وَ مَا حَوْلَهَا إِلَى الْيَمَنِ فَكَانُوا يَمْتَارُونَ الطَّعَامَ مِنْ عِنْدِهِ لِمَجَاعَةٍ أَصَابَتْهُمْ وَ كَانَ يَقُولُ الْحَقُّ وَ يَعْمَلُ بِهِ فَلَمْ يَجِدْ أَحَدًا عَابَ ذَلِكَ عَلَيْهِ

Then Yusuf^{-as} the Prophet^{-as} whereby he^{-as} said to the king of Egypt: **'Make me (in charge) upon the treasures of the land. I am a Place me (in authority) over the treasures of the land, I am a knowledgeable protector [12:55]**. It happened from his^{-as} matter which happened. He^{-as} chose the kingdom of the king and what surrounded it up to Al-Yemen. They used to seek the food from him^{-as} due to the famine which had afflicted them, and he^{-as} was speaking the truth and working with it. We do not find anyone faulting that upon him^{-as}.

ثُمَّ ذُو الْقَرْنَينِ عَبْدُ اللَّهِ فَأَحْبَبَهُ طَوَى لَهُ الْأَسْبَابَ وَ مَلَكُهُ مَشَارِقَ الْأَرْضِ وَ مَغَارِبَهَا وَ كَانَ يَقُولُ بِالْحَقِّ وَ يَعْمَلُ بِهِ ثُمَّ لَمْ يَجِدْ أَحَدًا عَابَ ذَلِكَ عَلَيْهِ

The Zulqarnayn^{-as}, a servant who loved Allah^{-azwj} So He^{-azwj} Loved him^{-as}. He^{-azwj} Folded the means for him^{-as} and Caused him^{-as} to rule the easts of the earth and its wests, and he^{-as} was speaking the truth and working with it. Then we do not find anyone faulting that upon him^{-as}.

فَتَأَذَّبُوا أَيُّهَا النَّفَرُ بِآدَابِ اللَّهِ لِلْمُؤْمِنِينَ وَ اقْتَصِرُوا عَلَى أَمْرِ اللَّهِ وَ تَهَيَّيْهِ وَ دَعُوا عَنْكُمْ مَا اشْتَبَهَ عَلَيْكُمْ بِمَا لَا عِلْمَ لَكُمْ بِهِ وَ رُدُّوا الْعِلْمَ إِلَى أَهْلِهِ تَوَجُّرًا وَ تَعَدُّرًا عِنْدَ اللَّهِ

So be educated, O you persons, with the Education of Allah^{-azwj} to the Momineen and restrict yourselves upon the Commands of Allah^{-azwj} and His^{-azwj} Prohibitions and leave whatever is confusing upon you from what there is no knowledge for you all with it, and refer the knowledge to its people, you will be Rewarded and be Excused in the Presence of Allah^{-azwj}.

وَ كُونُوا فِي طَلَبِ عِلْمِ النَّاسِخِ مِنَ الْقُرْآنِ مِنْ مَنْسُوحِهِ وَ مُحْكَمِهِ مِنْ مُتَشَابِهِهِ وَ مَا أَحَلَّ اللَّهُ فِيهِ مِمَّا حَرَّمَ فَإِنَّهُ أَقْرَبُ لَكُمْ مِنَ اللَّهِ وَ أْبَعْدُ لَكُمْ مِنَ الْجَهْلِ وَ دَعُوا الْجَهَالََةَ لِأَهْلِهَا فَإِنَّ أَهْلَ الْجَهْلِ كَثِيرٌ وَ أَهْلَ الْعِلْمِ قَلِيلٌ وَ قَدْ قَالَ اللَّهُ فَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ.

And be in the seeking knowledge of the Abrogating from the Quran from its Abrogated, and its Decisive from its Allegorical, and what Allah^{-azwj} has Permitted in it from what He^{-azwj} has Prohibited, for it would be the closest for you from Allah^{-azwj} and remotest for you from the ignorance, and leave the ignorance to its people, for the people of ignorance are many, and

the people of knowledge are few, and Allah^{-azwj} has Said: **and above every one with knowledge is a more knowledgeable one [12:76]**.²²⁷

14- نه، تنبيه الخاطر قيل إن سلمان رضي الله عنه جاء زائراً لأبي الدرداء فوجد أم الدرداء مبتذلة فقال ما شأنك قالت إن أخاك ليست له حاجة في شيء من أمر الدنيا

(The book) 'Tanbeeh Al Khatir' –

'It is said that Salman^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra}, came as a visitor to Abu Al-Darda'a. He^{-ra} found Umm Al-Darda'a as shabby. He^{-ra} said, 'What is your concern?' She said, 'Your^{-ra} brother, there isn't for him any need regarding anything from the matters of the world'.

قَالَ فَلَمَّا جَاءَ أَبُو الدَّرْدَاءِ رَحَّبَ لِسَلْمَانَ وَ قَرَّبَ إِلَيْهِ طَعَاماً فَقَالَ لِسَلْمَانَ اطْعَمْ فَقَالَ إِنِّي صَائِمٌ قَالَ أَفَسَمْتُ عَلَيْكَ إِلَّا مَا طَعِمْتَ فَقَالَ مَا أَنَا بِأَكِلٍ حَتَّى تَأْكُلَ

He (the narrator) said, 'When Abu Al-Darda'a came, he welcomed Salman^{-ra} and forwarded a meal to him^{-ra}. He said to Salman^{-ra}, 'Feed (please eat)!' He^{-ra} said, 'I^{-ra} am fasting'. He said, 'I swear upon you^{-asws} except if you^{-ra} could eat!' He^{-ra} said, 'I^{-ra} will not eat until you eat''.

قَالَ وَ بَاتَ عِنْدَهُ فَلَمَّا جَاءَ اللَّيْلُ قَامَ أَبُو الدَّرْدَاءِ فَحَبَسَهُ سَلْمَانُ قَالَ يَا أَبَا الدَّرْدَاءِ إِنَّ لِرَبِّكَ عَلَيْكَ حَقّاً إِنَّ لِحَسْبِكَ عَلَيْكَ حَقّاً وَ لِأَهْلِكَ عَلَيْكَ حَقّاً فَصُمْ وَ أَفْطِرْ وَ صَلِّ وَ تَمَّ وَ أَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ

He (the narrator) said, 'And he^{-ra} spent the night in his presence. When the night came, Abu Al-Darda'a stood up (to pray Salat). Salman^{-ra} withheld him. He^{-ra} said, 'O Abu Al-Darda'a! For your Lord^{-azwj}, there is a right upon you, and for your family there is a right, so fast, and break, and pray, and sleep, and give everyone with a right, his right'.

فَأَتَى أَبُو الدَّرْدَاءِ النَّبِيَّ ص فَأَخْبَرَهُ بِمَا قَالَ سَلْمَانُ فَقَالَ لَهُ مِثْلَ قَوْلِ سَلْمَانَ.

Abu Al Darda'a came to the Prophet^{-saww} and informed him^{-saww} with what Salman^{-ra} had said. He^{-saww} said to him similar to the words of Salman^{-ra}.²²⁸

15 نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَأْتِي أَهْلَ الصُّفَّةِ وَ كَانُوا ضَيْفَانَ رَسُولِ اللَّهِ ص كَانُوا هَاجِرُوا مِنْ أَهْلِيهِمْ وَ أَمْوَالِهِمْ إِلَى الْمَدِينَةِ فَأَسْكَنَهُمْ رَسُولُ اللَّهِ ص صُفَّةَ الْمَسْجِدِ وَ هُمْ أَرْبَعُمِائَةِ رَجُلٍ

(The book) 'Nawadir' of Al Rawandy – by his chain,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} used to come to the people of the platform, and they would host Rasool-Allah^{-saww}. They had emigrated from their families and their wealth to Al-Medina, so Rasool-Allah^{-saww} had settled them on a platform of the Masjid, and they were four hundred men.

²²⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 51 H 13

²²⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 51 H 14

فَكَانَ يُسَلِّمُ عَلَيْهِم بِالْغَدَاةِ وَالْعَشِيِّ فَأَتَاهُمْ ذَاتَ يَوْمٍ فَمِنْهُمْ مَنْ يَخْصِفُ نَعْلَهُ وَ مِنْهُمْ مَنْ يَرْفَعُ ثَوْبَهُ وَ مِنْهُمْ مَنْ يَتَّقَلَى وَ كَانَ رَسُولُ اللَّهِ ص يَرْزُقُهُمْ مُدًّا مُدًّا مِنْ تَمْرٍ فِي كُلِّ يَوْمٍ

He^{-saww} would greet unto them in the morning and evening. One day he^{-saww} came to them. From them was one who was repairing his slippers, and from them was one patching his clothes, and from them was one cleaning himself, and Rasool-Allah^{-saww} used to grace them a handful by a handful of dates during every day.

فَقَامَ رَجُلٌ مِنْهُمْ فَقَالَ يَا رَسُولَ اللَّهِ التَّمْرُ الَّذِي تَرْزُقُنَا قَدْ أَحْرَقَ بُطُونَنَا

A man from them stood up. He said, 'O Rasool-Allah^{-saww}! The dates which you^{-saww} are sustaining us have burnt our bellies'.

فَقَالَ رَسُولُ اللَّهِ أَمَا إِنِّي لَوْ اسْتَطَعْتُ أَنْ أُطْعِمَكُمُ الدُّنْيَا لَأَطْعَمْتُكُمْ وَ لَكِنْ مِنْ عَاشٍ مِنْكُمْ مِنْ بَعْدِي يُعْدِي عَلَيْهِ بِالْحِجَابِ وَ يِرَاحُ عَلَيْهِ بِالْحِجَابِ وَ يَعْدُو أَخْدَكُمْ فِي قَمِيصَةٍ وَ يِرُوحُ فِي أُخْرَى وَ تُنَجِدُونَ بُيُوتَكُمْ كَمَا تُنَجِدُ الْكَعْبَةَ

Rasool-Allah^{-saww} said: 'But if I^{-saww} had the capacity to feed you the (whole) world, I^{-saww} would have fed you, but the one from you who lives after me^{-saww}, he will have lunch with the pots (variety of meal) and they will depart upon it with the pots (variety of meal), and one of you will go in one shirt and return in another, and you will be finding your houses (adorned) like what you are finding the Kabah'.

فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ أَنَا إِلَى ذَلِكَ الزَّمَانِ بِالْأَشْوَاقِ فَمَتَى هُوَ

A man stood up. He said, 'O Rasool-Allah^{-saww}! I am yearning to that time, so when will it be?'

قَالَ ص زَمَانُكُمْ هَذَا خَيْرٌ مِنْ ذَلِكَ الزَّمَانِ إِنَّ مَلَأْتُمْ بُطُونَكُمْ مِنَ الْحَلَالِ تُوشِكُونَ أَنْ تَمَلَّئُوهَا مِنَ الْحَرَامِ

He^{-saww} said: 'This time of yours is better than that time. You are filling your bellies from the Permissibles, and you are about to fill these from the Prohibitions'.

فَقَامَ سَعْدُ بْنُ أَشْجَجٍ فَقَالَ يَا رَسُولَ اللَّهِ مَا يُفْعَلُ بِنَا بَعْدَ الْمَوْتِ

Sa'ad Bin Ashajja stood up. He said, 'O Rasool-Allah^{-saww}! What will be done with us after the death?'

قَالَ الْحِسَابُ وَ الْقَبْرِ ثُمَّ ضَيْفُهُ بَعْدَ ذَلِكَ أَوْ سَعْتُهُ

He^{-saww} said: 'The Reckoning and the grave, then its narrowness after that or its vastness'.

فَقَالَ يَا رَسُولَ اللَّهِ هَلْ تَخَافُ أَنْتَ ذَلِكَ

He said, 'O Rasool-Allah^{-saww}! Are you^{-saww} fearing that?'

فَقَالَ لَا وَ لَكِنْ أَسْتَحْيِي مِنَ النَّعِيمِ الْمُتَظَاهِرَةِ الَّتِي لَا أَجَازِيهَا وَ لَا جُزْءاً مِنْ سَبْعَةٍ

He^{-saww} said: 'No, but I^{-asws} am embarrassed from the apparent bounties which I^{-saww} not allowing these, not even one part from seven!'

فَقَالَ سَعْدُ بْنُ أَشْجِحٍ إِنِّي أَشْهَدُ اللَّهَ وَ أَشْهَدُ رَسُولَهُ وَ مَنْ حَضَرَ بِي أَنْ نَوْمَ اللَّيْلِ عَلَيَّ حَرَامٌ وَ الْأَكْلَ بِالنَّهَارِ عَلَيَّ حَرَامٌ وَ لِبَاسِ اللَّيْلِ عَلَيَّ حَرَامٌ وَ مُخَالَطَةَ النَّاسِ عَلَيَّ حَرَامٌ وَ إِنِّيَانِ النَّسَاءِ عَلَيَّ حَرَامٌ

Sa'ad Bin Ashajja said, 'I keep Allah^{-azwj} as Witness, and I keep His^{-azwj} Rasool^{-saww} as witness and the ones present with me that the sleep of the night is prohibited unto me, and the eating at daytime is prohibited unto me, and wearing the night clothes is prohibited unto me, and mingling with the people is prohibited unto me, and going to the women is prohibited unto me!'

فَقَالَ رَسُولُ اللَّهِ يَا سَعْدُ لَمْ تَصْنَعْ شَيْئاً كَيْفَ تَأْمُرُ بِالْمَعْرُوفِ وَ تَنْهَى عَنِ الْمُنْكَرِ إِذَا لَمْ تُخَالِطِ النَّاسَ وَ سُكُونُ الْبَرِيَّةِ بَعْدَ الْحَضَرِ كُفْرٌ لِلنَّعْمَةِ تَمَّ بِاللَّيْلِ وَ كُنَّ بِالنَّهَارِ وَ الْبَسَ مَا لَمْ يَكُنْ ذَهَباً أَوْ حَرِيراً أَوْ مُعَصِصِراً وَ آتِ النَّسَاءَ

Rasool-Allah^{-saww} said: 'O Sa'ad! (If) you don't do anything, how will you instruct with the act of kindness and forbid from the evil when you don't mingle with the people and dwelling in the wilderness after the urban (dwelling) is Kufr of the bounties. Sleep at night and eat at daytime, and wear what does not happen to be gold or silk, or dyed in gold, and go to the women.

يَا سَعْدُ اذْهَبْ إِلَى بَنِي الْمُصْطَلِقِ فَإِنَّهُمْ قَدْ رَدُّوا رَسُولِي فَذَهَبَ إِلَيْهِمْ فَجَاءَ بِصَدَقَةٍ

O Sa'ad! Go to the clan of Al-Mustalaq for they have rejected my^{-saww} messenger!' He went to them and came with charity.

فَقَالَ رَسُولُ اللَّهِ ص كَيْفَ رَأَيْتَهُمْ

Rasool-Allah^{-saww} said: 'How did you see them (as being)?'

قَالَ خَيْرٌ قَوْمٍ مَا رَأَيْتُ قَوْماً قَطُّ أَحْسَنَ أَخْلَاقاً فِيمَا بَيْنَهُمْ مِنْ قَوْمٍ بَعَثْتَنِي إِلَيْهِمْ

He said, 'Good people! I have not seen any people at all of more excellent manners in what is between them, from any people you^{-saww} sent me to'.

فَقَالَ رَسُولُ اللَّهِ ص إِنَّهُ لَا يَنْبَغِي لِأَوْلِيَاءِ اللَّهِ تَعَالَى مِنْ أَهْلِ دَارِ الْخُلُودِ الَّذِينَ كَانَ هُنَا سَعْيُهُمْ وَ فِيهَا رَغْبَتُهُمْ أَنْ يَكُونُوا أَوْلِيَاءَ الشَّيْطَانِ مِنْ أَهْلِ دَارِ الْغُرُورِ الَّذِينَ كَانَ هُنَا سَعْيُهُمْ وَ فِيهَا رَغْبَتُهُمْ

Rasool-Allah^{-saww} said: 'It is not befitting for the friends of Allah^{-azwj} the Exalted, from the people of the eternal house which their striving is for it, and in it is their desires, that they would be friends of the Satan^{-la} from the people of deception, those whose striving was for it and in it was their desires'.

تَمَّ قَالَ بَسَّ الْقَوْمُ قَوْمٌ لَا يَأْمُرُونَ بِالْمَعْرُوفِ وَ لَا يَنْهَوْنَ عَنِ الْمُنْكَرِ بَسَّ الْقَوْمُ قَوْمٌ يَقْدِفُونَ الْأَمْرَيْنِ بِالْمَعْرُوفِ وَ النََّاهِيَيْنِ عَنِ الْمُنْكَرِ

Then he^{-saww} said: 'The evil people are a people neither instructing with the act of kindness nor forbidding from the evil. The evil people are a people throwing away the instructing with the act of kindness and forbidding from the evil.

بُنْسَ الْقَوْمِ قَوْمٌ لَا يُؤْمُونَ بِاللَّهِ تَعَالَى بِالْقِسْطِ بُنْسَ الْقَوْمِ قَوْمٌ يَفْتُلُونَ الَّذِينَ يَأْمُرُونَ النَّاسَ بِالْقِسْطِ فِي النَّاسِ

The evil people are a people who are not standing with the fairness for Allah^{-azwj} the Exalted. The evil people are people killing the ones instructing the people with the fairness among the people.

بُنْسَ الْقَوْمِ قَوْمٌ يَكُونُ الطَّلَاقُ عِنْدَهُمْ أَوْثَقَ مِنْ عَهْدِ اللَّهِ تَعَالَى بُنْسَ الْقَوْمِ قَوْمٌ جَعَلُوا طَاعَةَ إِمَامِهِمْ دُونَ طَاعَةِ اللَّهِ

The evil people are a people, the divorce in their view is more trusted than the Pact of Allah^{-azwj} the Exalted. The evil people are a people making the obedience to their leader besides the obedience to Allah^{-azwj}.

بُنْسَ الْقَوْمِ قَوْمٌ يُخْتَارُونَ الدُّنْيَا عَلَى الدِّينِ بُنْسَ الْقَوْمِ قَوْمٌ يَسْتَجِلُّونَ الْمَحَارِمَ وَالشَّهَوَاتِ وَالشُّبُهَاتِ

The evil people are a people choosing the world over the religion. The evil people are a people permitting the Prohibitions, and the lustful desires, and the suspicions!

قِيلَ يَا رَسُولَ اللَّهِ فَأَيُّ الْمُؤْمِنِينَ أَكْبَسُ

It was said, 'O Rasool-Allah^{-saww}! Which of the Momineen are the cleverest?'

قَالَ أَكْثَرُهُمْ لِلْمَوْتِ ذِكْرًا وَ أَحْسَنُهُمْ لَهُ اسْتِعْدَادًا أَوْلَيْكَ هُمْ الْأَكْبَسُ.

He^{-saww} said: 'The ones most frequently remembering the death and are of the best prepared for it. These ones, they are the cleverest!'²²⁹

²²⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 51 H 15

CHAPTER 52 – THE CONVICTION, AND THE PATIENCE UPON THE ADVERSITIES IN THE RELIGION

الآيات

The Verses –

البقرة وَ بِالْآخِرَةِ هُمْ يُوقِنُونَ

(Surah) Al Baqarah - **and of the Hereafter, they are certain [2:4]**

و قال تعالى قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ

And the Exalted Said: **We have Clarified the Signs for a people who are convinced. [2:118]**

و قال تعالى مخاطباً لإبراهيم ع أ وَ لَمْ تُؤْمِنُ قَالِ بَلَى وَ لَكِن لِيُطَمِّئَنَّ قَلْبِي

And the Exalted said Addressing Ibrahim^{-as}: **“Or do you not believe?” He Said: Yes (I do), but to reassure my heart’. [2:260]**

الأنعام وَ لِيَكُونَ مِنَ الْمُوقِنِينَ

(Surah) Al Anaam - **and for him to become from the convinced ones [6:75]**

الرعد يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ

(Surah) Al Ra'ad - **Clarifying the Signs, perhaps they would be convinced of meeting their Lord [13:2]**

طه فَأَلْقَى السِّحْرَ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَ مُوسَى

(Surah) Taha – **And the magicians fell down in Sajdah saying, ‘We believe in the Lord of Haroun and Musa!’ [20:70]**

قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّهُ لَكَبِيرِكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ وَ أَرْجُلَكُمْ مِنْ خِلَافٍ وَ لأَصْلَبَنَّنَّكُمْ فِي جُدُوعِ النَّخْلِ وَ لتَعْلَمَنَّ أَنِّيَأْ أَشَدُّ عَذَاباً وَ أَبْقَى

He (Pharaoh) said, ‘You are professing belief to him before I permitted for you all? He is your elder who taught you all the magic. Therefore, I will cut off your hand and your legs from opposite sides, and I will crucify you in a palm trunk, and you will come to know which of us is more severe and more lasting in punishing’ [20:71]

قَالُوا لَنْ نُؤْتِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِيَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا

They said, We will never prefer you over what we came from the proofs and which we originated, so you judge whatever you (want to) judge. But rather, you will judge (only for) the life of the world [20:72]

إِنَّا آمَنَّا بِرَبِّنَا لِيَعْفِرَ لَنَا خَطَايَانَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَى

Surely, we believe in our Lord, for Him to Forgive (our sins) for us, and whatever you compelled us upon, from the sorcery, and Allah is Better and more Lasting' [20:73]

الشعراء قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنَّ كُنْتُمْ مُوقِنِينَ

(Surah) Al Shoara - **'Lord of the skies and the earth and what is between the two if you would be certain' [26:24].**

إِلَى قَوْلِهِ تَعَالَى قَالُوا لَا ضَيْرَ إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ

Up to Words of the Exalted: **They said, 'No harm! We are returning to our Lord [26:50]**

إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطَايَانَا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ

We hope that our Lord will Forgive our mistakes for us, as we have become the first of the Momineen' [26:51]

النمل وَ هُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ

(Surah) Al Naml - **and with the Hereafter, they are certain [27:3]**

العنكبوت وَ مِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَ لَيْنَ جَاءَ نَصْرٌ مِنْ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوْ لَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ

(Surah) Al Ankabout - **And from the people there is one who says, 'We believe in Allah!' But when he is harmed in (the Way of) Allah, he regards the trial of the people as being a Punishment of Allah. And if Help from your Lord comes, they would be saying, 'Surely we were with you'. Or isn't Allah more Knowing of what is in the chests (conscience) of the (people of the) worlds? [29:10]**

لقمان وَ هُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ

(Surah) Luqman^{as} - **Those who are establishing the Salat and are giving the Zakat, and they are certain of the Hereafter [31:4]**

التنزِيل وَ جَعَلْنَا مِنْهُمْ أُمَّةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَ كَانُوا بآيَاتِنَا يُوقِنُونَ

(Surah) Al Tanzeel - **And We Made Imams from them, guiding by Our Command, due to their being patient, and they were certain of Our Signs [32:24]**

الجانية وَ فِي خَلْقِكُمْ وَ مَا يُبَيِّنُ مِنْ دَائَةِ آيَاتٍ لِقَوْمٍ يُوقِنُونَ

(Surah) Al Jasiyah - **And in your (own) creation, and what He Spread out from animals, there are Signs for a people who are certain [45:4]**

وَ قَالَ تَعَالَى وَ هُدًى وَ رَحْمَةً لِقَوْمٍ يُوقِنُونَ

And the Exalted Said: **This has insights for the people and is a Guidance and a Mercy for the people with conviction [45:20]**

الدرايات وَ فِي الْأَرْضِ آيَاتٌ لِلْمُوقِنِينَ وَ فِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ

(Surah) Al Zariyaat - **And in the earth there are Signs for the convinced ones [51:20] And within themselves (too). So will you not, see? [51:21]**

الطور بَلْ لَا يُوقِنُونَ

(Surah) Al Tour - **Or did they create the skies and the earth? But they are not certain [52:36]**

الواقعة إِنَّ هَذَا هُوَ حَقُّ الْيَقِينِ

(Surah) Al Waqiya - **Surely this, it is the truth of certainty [56:95]**

الحاقة وَ إِنَّهُ لِحَقُّ الْيَقِينِ

(Surah) Al Haaqah - **And surely, he is the true certainty [69:51]**

التكاثر كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ لَتَرَوُنَّ الْجَحِيمَ ثُمَّ لَتَرَوْهَا عَيْنَ الْيَقِينِ

(Surah) Al Takasur - **No way! If you had the knowledge of certainty [102:5] You would be seeing the Blazing Fire [102:6] Then, you would be seeing it with the eye of certainty [102:7]**

تفسير

(Forbidden) Interpretation (opinionated)

وَ بِالْآخِرَةِ هُمْ يُوقِنُونَ أَي يوقنون إيقاناً زال معه الشك قال البيضاوي اليقين إتيان العلم بنفي الشك و الشبهة عنه بالاستدلال و لذلك لا يوصف به علم البارئ تعالى و لا العلوم الضرورية.

and of the Hereafter, they are certain [2:4] – i.e., they are convinced with a certainty, the doubts are removed with it. Al-Bayzawi said, 'Certainty of knowledge negating the doubt and

the suspicions away from him with the evidence, and for that neither the knowledge of the Exalted Creator nor the necessary knowledge can describe it’.

وَ لَكِنْ لِيَطْمَئِنُّ قَلْبِي قَالَ الطبرسي رحمه الله أي بلى أنا مؤمن و لكن سألت ذاك لأزداد يقينا إلى يقيني عن الحسن و قتادة و مجاهد و ابن جبیر

but to reassure my heart’. [2:260] – Al-Tabarsee, may Allah^{-azwj} have Mercy on him, said, ‘I.e., yes, I^{-as} am a believer, but I^{-as} asked that in order to increase the certainty to my^{-as} certainty’ – from Al-Hassan, and Qatadah, and Mujahid, and Ibn Jubeyr.

و قيل لأعاین ذلك و يسكن قلبي إلى علم العیان بعد علم الاستدلال

And it is said, ‘To witness 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 خلیلا كما وعدتني.

And it is said, ‘In order to reassure my^{-as} heart that You^{-azwj} have Answered (Granted) my^{-as} request and have Taken me^{-as} as a friend just as You^{-azwj} had Promised me^{-as}’.

وَ لِيَكُونَ مِنَ الْمُؤْمِنِينَ قَالَ أَي من المتیقنین بأن الله سبحانه هو خالق ذلك و الملك له.

and for him to become from the convinced ones [6:75] – He said, ‘I.e., from the convinced ones that Allah^{-azwj} the Glorious, He (s.w.t) is the Creator of that and the Kingdom is for Him^{-azwj}’.

يُفَصِّلُ الْآيَاتِ أَي يَأْتِي بآية في أثر آية فصلا فصلا ممیزا بعضها عن بعض ليكون أمکن للاعتبار و التفكير

Clarifying the Signs, [13:2] – i.e., Coming with a sign in the tracks of a sign, detailing, detailing, distinguishing part of it from part, in order to enable the reliance and the pondering.

و قيل معناه یبین الدلائل بما یحدثه فی السماوات و الأرض

And it is said, ‘Its meaning is He^{-azwj} Clarifies the evidence(s) with what He^{-azwj} Brings into being in the skies and the earth’.

لَعَلَّكُمْ يَلْقَاءُ رَبِّكُمْ تَوْفِئُونَ أَي لكي توقنوا بالبعث و النشور و تعلموا أن القادر على هذه الأشياء قادر على البعث بعد الموت و في هذا دلالة على وجوب النظر المؤدي إلى معرفة الله تعالى و على بطلان التقليد و لو لا ذلك لم يكن لتفصيل الآيات معنى.

Clarifying the Signs, perhaps they would be convinced of meeting their Lord [13:2] – i.e., perhaps you will be convinced of the Resurrections and the Publicising (registers of deeds), and you will know that the One^{-azwj} Able upon these things is the One^{-azwj} Able upon the Resurrection after the death, and there is evidence in this upon the obligation of the consideration leading to recognition of Allah^{-azwj} the Exalted, and upon invalidation of the Taqleed, and had it not been for that, there would have been no meaning for the detailed Signs.

إِنْ كُنْتُمْ مُوقِنِينَ أَي بَأْنِ الرَّبِّ بِهَذِهِ الصِّفَةِ أَوْ بَأْنِ هَذِهِ الْأَشْيَاءِ مُحَدَّثَةٍ وَ لَيْسَتْ مِنْ فَعْلِكُمْ وَ الْحَدِيثُ لَا بَدَلَ لَهُ مِنْ مُحَدَّثٍ

if you would be certain' [26:24] – i.e., that the Lord^{-azwj} is with these Attributes, or that these things are occurrences and aren't from your deeds, and the occurrence, there is no escape for it to have a Creator.

لَا ضَيْرَ أَي لَا ضَرَرَ عَلَيْنَا فِيمَا تَفَعَّلَهُ إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ أَي إِلَى ثَوَابِ رَبِّنَا رَاجِعُونَ

'No harm! - i.e., there is no harm upon us in what we are doing - **We are returning to our Lord [26:50]** – i.e., to the Rewards of our Lord^{-azwj} we are returning.

حَطَايَا أَي مِنَ السِّحْرِ وَ غَيْرِهِ أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ أَي لِأَنَّ كُنَّا أَوَّلَ مَنْ صَدَّقَ بِمُوسَى عِنْدَ تِلْكَ الْآيَةِ أَوْ مُطْلَقًا.

our mistakes – i.e., from the sorcery and other such - **as we have become the first of the Momineen' [26:51]** – i.e., because we were the first ones to ratify Musa^{-as} during those Signs or absolutely.

وَ مِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ بِلِسَانِهِ فَإِذَا أُودِيَ فِي اللَّهِ أَي فِي دِينِ اللَّهِ أَوْ فِي ذَاتِ اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ أَي إِذَا أُودِيَ بِسَبَبِ دِينِ اللَّهِ رَجَعَ عَنِ الدِّينِ مَخَافَةَ عَذَابِ النَّاسِ كَمَا يَنْبَغِي أَنْ يَتْرَكَ الْكَافِرُ دِينَهُ مَخَافَةَ عَذَابِ اللَّهِ

And from the people there is one who says, 'We believe in Allah!' – with his tongue - **But when he is harmed in (the Way of) Allah,** - i.e., regarding the religion of Allah^{-azwj} or regarding the Self of Allah^{-azwj} - **he regards the trial of the people as being a Punishment of Allah. [29:10]** – i.e., when he is harmed by a cause of religion of Allah^{-azwj}, he retracts from the religion fearing punishment of the people, just as it is befitting that the Kafir leaves his religion fearing the Punishment of Allah^{-azwj}.

فَيَسُوِّي بَيْنَ عَذَابِ فَا نَ مُنْقَطِعٍ وَ بَيْنَ عَذَابِ دَائِمٍ غَيْرِ مُنْقَطِعٍ أَبَدًا لِقَلَّةِ تَمْيِيزِهِ وَ سَمَى أَذِيَةَ النَّاسِ فِتْنَةً لَمَّا فِي إِحْتِمَالِهَا مِنَ الْمَشَقَّةِ

So, he equates between punishment which is to be cut off and the permanent punishment, not to be cut off forever due to the scarcity of his discernment, and He^{-azwj} Named harm of the people as a Trial due to what it carries from the hardships.

وَ قَالَ عَلِيٌّ بِنُ إِِبْرَاهِيمَ قَالَ إِذَا آذَاهُ إِنْسَانٌ أَوْ أَصَابَهُ ضَرٌّ أَوْ فَاقَةٌ أَوْ خَوْفٌ مِنَ الظَّالِمِينَ دَخَلَ مَعَهُمْ فِي دِينِهِمْ فَرَأَى أَنْ مَا يَفْعَلُونَهُ هُوَ مِثْلُ عَذَابِ اللَّهِ الَّذِي لَا يَنْقَطِعُ

And Ali Bin Ibrahim said, 'When the human being is harmed or a harm were to afflict him, or destitution, or fear from the oppressor, he enters to be with them in their religion. So he views that what they are doing, it is similar to the Punishment of Allah^{-azwj} which will not be terminated.

وَ لَئِنْ جَاءَ نَصْرٌ مِنْ رَبِّكَ أَي فَتْحٌ وَ غَنِيْمَةٌ وَ قَالَ عَلِيٌّ بِنُ إِِبْرَاهِيمَ يَعْنِي الْقَائِمَ عَ لَيَقُولَنَّ إِنَّا كُنَّا مَعَكُمْ فِي الدِّينِ فَأَشْرَكُونَا

And if Help from your Lord comes, - i.e., victory and war booty'. And Ali Bin Ibrahim said, 'It means Al Qaim^{-ajfj} - **they would be saying, 'Surely, we were with you'.** – in the religion, therefore, participate us (in the spoils of war).

بِمَا فِي صُدُورِ الْعَالَمِينَ مِنَ الْإِخْلَاصِ وَالنَّفَاقِ.

of what is in the chests (conscience) of the (people of the) worlds? [29:10] – from the sincerity and the hypocrisy.

وَ جَعَلْنَا مِنْهُمْ أُمَّةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا قَالَ عَلِيٌّ بْنُ إِبْرَاهِيمَ كَانَ فِي عِلْمِ اللَّهِ أَنَّهُمْ يَصْبِرُونَ عَلَى مَا يَصِيبُهُمْ فَجَعَلَهُمْ أُمَّةً وَ كَانُوا بِآيَاتِنَا يُوقِنُونَ أَيُّ لَا يَشْكُونَ فِيهَا.

And We Made Imams from them, guiding by Our Command, due to their being patient, - Ali Bin Ibrahim said, 'It was in the Knowledge of Allah^{-azwj} they^{-asws} will be patient upon whatever afflicts them, so He^{-azwj} Made them^{-asws} as Imams^{-asws} - **and they were certain of Our Signs [32:24]** – i.e., they are not doubting in it.

وَ فِي خَلْقِكُمْ وَ مَا يَبُتُّ مِنْ دَابَّةٍ أَيُّ فِي خَلْقِهِ إِيَّاكُمْ بِمَا فِيكُمْ مِنْ بَدَائِعِ الصَّنْعَةِ وَ مَا يَتَعَاقَبُ عَلَيْكُمْ مِنْ غَرَائِبِ الْأَحْوَالِ مِنْ مَبْتَدِئِ خَلْقِكُمْ إِلَى انْقِضَاءِ الْأَجَالِ

And in your (own) creation, and what He Spread out from animals, [45:4] – i.e., in His^{-azwj} having Created you all with what is within you of the Craftsmanship, and of what is consequential upon you from the strange situations from the beginning of your creation to the expiry of your terms.

وَ فِي خَلْقِ مَا تَفَرَّقَ عَلَى وَجْهِ الْأَرْضِ مِنَ الْحَيَوَانَاتِ عَلَى اخْتِلَافِ أَجْنَاسِهَا وَ مَنَافِعِهَا دَلَالَاتٌ وَاضِحَاتٌ عَلَى مَا ذَكَرْنَا

And in the creation of what has spread out upon the surface of the earth from the animals, upon the differences of their species and their benefits, there are clear evidence(s) upon what we have mentioned.

لِقَوْمٍ يُوقِنُونَ أَيُّ يَطْلُبُونَ عِلْمَ الْيَقِينِ بِالتَّفَكُّرِ وَ التَّدَبُّرِ لِقَوْمٍ يُوقِنُونَ لِأَنَّهُمْ بِهِ يَنْتَفِعُونَ.

for a people who are certain [45:4] – i.e., they are seeking the knowledge of certainty by the thinking and the pondering - **for a people who are certain [45:4]** – because they are benefitting with it.

وَ فِي الْأَرْضِ آيَاتٌ لِلْمُؤْمِنِينَ أَيُّ دَلَائِلُ تَدُلُّ عَلَى عِظَمَةِ اللَّهِ وَ عِلْمِهِ وَ قُدْرَتِهِ وَ إِرَادَتِهِ وَ وَحْدَتِهِ وَ فِرْطِ رَحْمَتِهِ

And in the earth, there are Signs for the convinced ones [51:20] – i.e., evidence(s) evidencing upon the Magnificence of Allah^{-azwj}, and His^{-azwj} Knowledge, and His^{-azwj} Power, and His^{-azwj} Will, and His^{-azwj} Oneness, and His^{-azwj} Excessive Mercy.

وَ فِي أَنْفُسِكُمْ أَيُّ وَ فِي أَنْفُسِكُمْ آيَاتٌ إِذْ مَا فِي الْعَالَمِ شَيْءٌ إِلَّا وَ فِي الْإِنْسَانِ لَهُ نَظِيرٌ يَدُلُّ دَلَالَتَهُ مَعَ مَا انْفَرَدَ بِهِ مِنَ الْمَهِيئَاتِ النَّافِعَةِ وَ الْمَنَاطِرِ الْبَهِيَّةِ وَ التَّرَكِيبَاتِ الْعَجِيبَةِ وَ التَّمَكُّنِ مِنَ الْأَفْعَالِ الْغَرِيبَةِ وَ اسْتِنْبَاطِ الصَّنَائِعِ الْمُخْتَلِفَةِ وَ اسْتِجْمَاعِ الْكَمَالَاتِ الْمُتَنَوِّعَةِ

And within themselves (too). [51:21] – i.e., and withing yourselves there are signs, when there is nothing in the world except and in the human being there is a match for it. It's evidence points it with what is individual with him from the beneficial shapes, and the dazzling

sceneries, and the fascinating arrangements, and the Mastery of the wonderous actions, and the devising of difference makings, and a collection of the perfect varieties.

وَفِي الْمَجْمَعِ، وَ تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنِ الصَّادِقِ ع يَعْنِي أَنَّهُ خَلَقَكَ سَمِيعاً بَصِيراً تَعْصَبُ وَ تَرْضَى وَ تُجُوعُ وَ تَشْبَعُ وَ ذَلِكَ كُلُّهُ مِنْ آيَاتِ اللَّهِ.

And in (the book) 'Al-Majma' – and Tafseer of Ali Bin Ibrahim – from Al-Sadiq^{asws}: 'It means He^{azwj} has Created you as hearing, seeing. You get angry, and you are pleased, and you get hungry, and you are satiated, and that, all of it is from the Signs of Allah^{azwj}'.

أَفَلَا تُبْصِرُونَ أَي تَنْظُرُونَ نَظْرَ مَنْ يَعْتَبِرُ

And within themselves (too). So will you not, see? [51:21] – i.e., you should be looking with a consideration of one taking a lesson.

إِنَّ هَذَا هُوَ حَقُّ الْيَقِينِ قَالَ فِي الْمَجْمَعِ أَضَافَ الْحَقَّ إِلَى الْيَقِينِ وَ هُمَا وَاحِدٌ لِلتَّأَكِيدِ أَي هَذَا الَّذِي أَخْبَرْتِكَ بِهِ مِنْ مَنَازِلِ هَؤُلَاءِ الْأَصْنَافِ الثَّلَاثَةِ هُوَ الْحَقُّ الَّذِي لَا شَكَّ فِيهِ الْيَقِينِ الَّذِي لَا شَبَهَةَ فِيهِ

Surely this, it is the truth of certainty [56:95] – He said in (the book) 'Al Majma', 'Adding the truth to the certainty, and they are both one, for the emphasis, i.e., this is which I^{azwj} have Chosen you with it from the status of these three types, it is the truth which there is no doubt in it, the certain which there is no suspicion in it.

و قِيلَ تَقْدِيرُهُ حَقُّ الْأَمْرِ الْيَقِينِ.

And it is said, 'His^{azwj} Ability is the reality of the matter of certainty'.

كَأَنَّ لَوْ تَعَلَّمُونَ عِلْمَ الْيَقِينِ قَالَ الطَّبْرَسِيُّ قَدَسَ سِرُّهُ أَي لَوْ تَعَلَّمُونَ الْأَمْرَ عِلْمًا يَقِينًا لَشَغَلَكُمْ مَا تَعَلَّمُونَ مِنَ التَّفَاخُرِ وَ التَّبَاهِي بِالْعِزِّ وَ الْكَثْرَةِ

No way! If you had the knowledge of certainty [102:5] – Al Tabarsee, may his soul be Sanctified, said, 'I.e., had they known the matter with knowledge of certainty, it would have pre-occupied him from the priding, and the boasting with the mighty, and the abundance.

و عِلْمُ الْيَقِينِ هُوَ الْعِلْمُ الَّذِي يَتَلَجُّ بِهِ الصَّدْرُ بَعْدَ اضْطِرَابِ الشَّكِّ فِيهِ وَ لِهَذَا لَا يُوَصِّفُ اللَّهُ تَعَالَى بِأَنَّهُ مَتِّيقِنٌ

And the knowledge of certainty, it is the knowledge which the chest is cooled with after the restlessness of the doubt in it, and for this (reason) Allah^{azwj} the Exalted has not Described it as conviction.

لَتَرَوُنَّ الْجَحِيمَ يَعْنِي حِينَ تَبْرُزُ الْجَحِيمُ فِي الْقِيَامَةِ قَبْلَ دُخُولِهِمْ إِلَيْهَا

You would be seeing the Blazing Fire [102:6] - meaning when the Blazing Fire protrudes during the Qiyamah before their entering into it.

ثُمَّ لَتَرَوُنَّهَا يَعْنِي بَعْدَ الدُّخُولِ إِلَيْهَا عَيْنَ الْيَقِينِ كَمَا يُقَالُ حَقُّ الْيَقِينِ وَ مُحَضُّ الْيَقِينِ وَ مَعْنَاهُ ثَمَّ لَتَرَوُنَّهَا بِالمشاهدة إِذَا دَخَلْتُمُوهَا وَ عَذَبْتُمْ بِهَا انْتَهَى.

Then, you would be seeing it – meaning after the entering into it - **with the eye of certainty [102:7]** – just as is said, the true certainty, and pure conviction; and its meaning is, then you will be seeing it with the witnessing when you entering into it and are Punished with it’ – end’.

أقول و جعل بعض المحققين لليقين ثلاث درجات الأولى علم اليقين و هو العلم الذي حصل بالدليل كمن علم وجود النار برؤية الدخان

I (Majlisi) am saying, ‘And some of the researchers have made three levels to be of the certainty. The first is the knowledge of certainty, and it is the knowledge which is achieved with the evidence, like the who knows the existence of the fire by seeing the smoke.

و الثانية عين اليقين و هو إذا وصل إلى حد المشاهدة كمن رأى النار و الثالثة حق اليقين و هو كمن دخل النار و اتصف بصفاتها و سيأتي بعض القول فيها.

And the second is the eye of certainty, and it is when he arrives to a limit of witnessing, like the one who sees the fire. And the third is the true certainty, and it is like the one who enters the fire and describes its attributes. And I (Majlisi) shall bring the word regarding it’.

1- كا، الكافي عَنْ أَبِي عَلِيِّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا أَخَا جُعْفٍ إِنَّ الْإِيمَانَ أَفْضَلُ مِنَ الْإِسْلَامِ وَ إِنَّ الْيَقِينَ أَفْضَلُ مِنَ الْإِيمَانِ وَ مَا مِنْ شَيْءٍ أَعَزَّ مِنَ الْيَقِينِ.

(The book) ‘Al Kafi’ – From Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazr, from Amro Bin Shimr, from Jabir who said,

‘Abu Abdullah^{asws} said to me: ‘O brother of Jo’f! The Eman is superior to Al-Islam, and the certainty is superior to the Eman, and there is nothing dearer than the certainty’²³⁰

2- كا، الكافي عَنْ الْعِدَّةِ عَنْ سَهْلِ وَ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى جَمِيعاً عَنِ الْوَشَاءِ عَنْ أَبِي الْحَسَنِ ع قَالَ سَمِعْتُهُ يَقُولُ الْإِيمَانُ فَوْقَ الْإِسْلَامِ بِدَرَجَةٍ وَ التَّقْوَى فَوْقَ الْإِيمَانِ بِدَرَجَةٍ وَ الْيَقِينُ فَوْقَ التَّقْوَى بِدَرَجَةٍ وَ مَا قُسِمَ فِي النَّاسِ شَيْءٌ أَقْلُ مِنَ الْيَقِينِ.

(The book) ‘Al Kafi’ – from the number, from Sahl and Al-Husayn Bin Muhammad, from Al Moalla, altogether from Al Washa,

‘From Abu Al-Hassan^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘The Eman is above Al-Islam by a rank, and the piety is above the Eman by a rank, and the certainty is above the piety by a rank; and Allah^{azwj} has not Apportioned among the people anything scarcer than the certainty’²³¹

3- كا، الكافي عَنْ الْعِدَّةِ عَنِ الرَّهْوِيِّ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجُهْمِ أَوْ غَيْرِهِ عَنْ عُمَرَ بْنِ أَبَانَ الْكَلْبِيِّ عَنْ عَبْدِ الْحَمِيدِ الْوَاسِطِيِّ عَنْ أَبِي بَصِيرٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا بَا مُحَمَّدٍ الْإِسْلَامُ دَرَجَةٌ

(The book) ‘Al Kafi’ – from the number, from Al Barqy, from his father, from Haroun Bin Al Jahm, or someone else from Umar Bin Aban Al Kalby, from Abdul Hameed Al Wasity, from Abu Baseer who said,

²³⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 1

²³¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 2

'Abu Abdullah^{-asws} said to me: 'O Abu Muhammad! Al-Islam is a rank'.

قُلْتُ نَعَمْ

I said, 'Yes'.

قَالَ وَ الْإِيمَانُ عَلَى الْإِسْلَامِ دَرَجَةٌ

He^{-asws} said: 'And the Eman is a rank over Al-Islam'.

قُلْتُ نَعَمْ

I said, 'Yes'.

قَالَ وَ التَّقْوَى عَلَى الْإِيمَانِ دَرَجَةٌ

He^{-asws} said: 'And the piety is a rank over the Eman'.

قَالَ قُلْتُ نَعَمْ

He (the narrator) said, 'I said, 'Yes'.

قَالَ وَ الْيَقِينُ عَلَى التَّقْوَى دَرَجَةٌ

He^{-asws} said: 'And the certainty is a rank over the piety'.

قُلْتُ نَعَمْ

I said, 'Yes'.

قَالَ فَمَا أَوْحَى النَّاسُ أَقَلَّ مِنَ الْيَقِينِ وَ إِنَّمَا تَمَسَّكْتُمْ بِأَذَى الْإِسْلَامِ فَإِنَّا كُمْ أَنْ يَنْفَلِتَ مِنْ أَيْدِيكُمْ.

He^{-asws} said: 'The people have not been given (anything) scarcer than the certainty, and rather you should adhere with the lowest of Al-Islam and beware of it escaping from your hands!'²³²

4- كَأ، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ قَالَ: سَأَلْتُ أَبَا الْحُسَيْنِ الرِّضَا عَنِ الْإِيمَانِ وَ الْإِسْلَامِ

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus who said,

'I asked Abu Al-Hassan Al-Reza^{-asws} about the Eman and Al-Islam'.

فَقَالَ قَالَ أَبُو جَعْفَرٍ عَ إِنَّمَا هُوَ الْإِسْلَامُ وَ الْإِيمَانُ فَوْقَهُ بِدَرَجَةٍ وَ التَّقْوَى فَوْقَ الْإِيمَانِ بِدَرَجَةٍ وَ الْيَقِينُ فَوْقَ التَّقْوَى بِدَرَجَةٍ وَ لَمْ يُقَسِّمْ بَيْنَ النَّاسِ شَيْءٌ أَقَلَّ مِنَ الْيَقِينِ

²³² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 3

He (the narrator) said, 'Abu Ja'far^{-asws} said: 'But rather it is Al-Islam, and the Eman is above it by a rank, and the piety is above Al Eman by a rank, and the certainty is above the piety by a rank, and nothing has been Apportioned between the people scarcer than the certainty'.

قَالَ قُلْتُ فَأَيُّ شَيْءٍ الْبَيِّنُ

He (the narrator) said, 'I said, 'Which thing is the certainty'.

قَالَ التَّوَكُّلُ عَلَى اللَّهِ وَ التَّسْلِيمُ لِلَّهِ وَ الرِّضَا بِقَضَاءِ اللَّهِ وَ التَّقْوِيضُ إِلَى اللَّهِ

He^{-asws} said: 'The reliance upon Allah^{-azwj}, and the submitting to Allah^{-azwj}, and being satisfied with the Decree of Allah^{-azwj}, and the delegating (of the affairs) to Allah^{-azwj}'.

قُلْتُ فَمَا تَفْسِيرُ ذَلِكَ

I said, 'So what is the interpretation of that?'

قَالَ هَكَذَا قَالَ أَبُو جَعْفَرٍ ع.

He^{-asws} said: 'That is how Abu Ja'far^{-asws} had said (i.e., interpreted it as)'.²³³

5- ك، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيْسَى عَنِ الْبَرْزَنْطِيِّ عَنِ الرِّضَا ع قَالَ: الْإِيمَانُ فَوْقَ الْإِسْلَامِ بِدَرَجَةٍ وَ التَّقْوَى فَوْقَ الْإِيمَانِ بِدَرَجَةٍ وَ الْبَيِّنُ فَوْقَ التَّقْوَى بِدَرَجَةٍ وَ لَمْ يُشَسِّمْ بَيْنَ الْعِبَادِ شَيْءٌ أَقْلُ مِنَ الْبَيِّنِ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Al Bazanty,

'From Al-Reza^{-asws} having said: 'The Eman is above Al-Islam by a rank, and the piety is above the Eman by a rank, and the certainty is above the piety by a rank, and nothing has been apportioned between the servants any scarcer than the certainty''.²³⁴

د ك، الكافي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ مُعَلَّى عَنِ الْوَشَاءِ عَنِ الْمُتَنَّى بْنِ الْوَلِيدِ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْسَ شَيْءٌ إِلَّا وَ لَهُ حَدٌّ

(The book) 'Al Kafi' – from Al-Husayn Bin Muhammad, from Moalla, from Al Washa, from Al Musanna Bin Al Waleed, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'There isn't anything except and there is a limit for it'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَمَا حَدُّ التَّوَكُّلِ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! What is a limit of the reliance (upon Allah^{-azwj})?'

قَالَ الْبَيِّنُ

²³³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 4

²³⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 5

He^{-asws} said: ‘The certainty’.

قُلْتُ فَمَا حَدُّ الْبَيِّنِ

I said, ‘So what is a limit of certainty?’

قَالَ أَنْ لَا تَخَافَ مَعَ اللَّهِ شَيْئًا.

He^{-asws} said: ‘That you do not fear anything, with (except) Allah^{-azwj}’.²³⁵

(The book) ‘Al Kafi’ – from Al-Husayn, from Al Moalla, from Al Washa, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws}.

7- كَأ، الكافي عن الحسين عن المعلى عن الوشاء عن عبد الله بن سنان عن أبي عبد الله ع و محمد بن يحيى عن أحمد بن محمد بن ابن محبوب عن أبي ولاد الخياط و عبد الله بن سنان عن أبي عبد الله ع قال: من صحه يقين المرء المسلم أن لا يرضي الناس بسخط الله و لا يلومهم على ما لم يؤت به الله فإن الرزق لا يسوفه حرص حريص و لا يردده كراهية كاره و لو أن أحدكم فر من رزقه كما يفر من الموت لأدركه رزقه كما يدركه الموت

And Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Al Wallad Al Hannat, and Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘From the heat of the certainty of the Muslim person is that he does not please the people by Dissatisfying Allah^{-azwj}, nor does he blame them upon what Allah^{-azwj} has not Given him, for the sustenance cannot be ushered by the greed of a greedy one, nor can it be repelled by the abhorrence of an abhorring one, and even if one of you were to flee from his sustenance like what one flees from the death, his sustenance would come across him just as the death comes across him’.

ثم قال إن الله بعدله و فسطنه جعل الروح و الراحة في البين و الرضا و جعل الهم و الحزن في الشك و السخط.

Then he^{-asws} said: ‘Allah^{-azwj}, by His^{-azwj} Justice and His^{-azwj} Fairness has Made the relaxation and the rest to be in the certainty and the satisfaction and has Made the worries and the gried to be in the doubt and the dissatisfaction’.²³⁶

بيان:

Explanation – (Ahadeeth only)

رُوي من أرضى الناس بسخط الله سخط الله عليه و أسخط عليه الناس.

It is reported: ‘One who pleases the people by Dissatisfying Allah^{-azwj}, Allah^{-azwj} would be Dissatisfied upon him and the people would be dissatisfied upon him’.

²³⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 6

²³⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 7

قَوْلِهِ ع لَوْ عَلِمَ النَّاسُ كَيْفَ خَلَقَ اللَّهُ هَذَا الْخَلْقَ لَمْ يَلْمُ أَحَدٌ أَحَدًا.

His^{asws} words: 'Had the people known how Allah^{azwj} has Created this creation, no one would blame anyone'.

رَوَاهُ أَبُو الْحُسَيْنِ فِي كِتَابِ الْغُرَرِ بِإِسْنَادِهِ عَنْ صَفْوَانَ بْنِ أُمَيَّةَ قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ ص إِذْ جَاءَ عَمْرُو بْنُ مُرَّةَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ كَتَبَ عَلَيَّ الشَّقْوَةَ فَلَا أَرَأِي أَنْزَلْتَهُ إِلَّا مِنْ دِيَّيْكَ بِكَفِّي فَأَذَّنَ لِي فِي الْعِنَاءِ مِنْ عَنِّي فَاحْشِئْ

It is reported by Al Al-Husayn in the book 'Al Ghurar', by his chain from Safwan Bin Umayya who said,

'We were in the presence of Rasool-Allah^{saww} when Amro Bin Murrah came. He said, 'O Rasool-Allah^{saww} said: 'Allah^{azwj} has Decreed the wretchedness upon me. He^{azwj} has not Shown me except from warmth of my hands, so permit for me regarding the riches from without immorality'.

فَقَالَ ع لَا أَذُنَ لَكَ وَلَا كِرَامَةَ وَلَا نِعْمَةً كَذَبْتَ أَيُّ عَدُوِّ اللَّهِ لَقَدْ رَزَقَكَ اللَّهُ طَيِّبًا فَاحْشِئْتَ مَا حَرَّمَ اللَّهُ عَلَيْكَ مِنْ رِزْقِهِ مَكَانَ مَا أَحَلَّ اللَّهُ لَكَ مِنْ خَالِهِ أَمَا إِنَّكَ لَوْ قُلْتَ بَعْدَ هَذِهِ التَّوْبَةَ شَيْئًا ضَرَبْتَهُ ضَرْبًا وَجِيعًا.

He^{saww} said: 'I^{saww} will neither permit for you nor is there any prestige, nor bounty. You are lying, O enemy of Allah^{azwj}! Allah^{azwj} has Graced you good, but you chose what Allah^{azwj} has Prohibited upon you of His^{azwj} sustenance in place of what Allah^{azwj} has Permitted for you from His^{azwj} Permissibles. But, if you were to say anything after this statement, I^{saww} will strike you a painful strike!'

رُوي فِي النَّهْجِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قِيلَ لَهُ ع لَوْ سُدَّ عَلَى رَجُلٍ بَابُ بَيْتٍ وَ تَرَكَ فِيهِ مِنْ أَيْنَ كَانَ يَأْتِيهِ رِزْقُهُ

It is reported in (the book) 'Al Nahj' –

'From Amir Al-Momineen^{asws}, it had been said to him^{asws}, 'If the door of a house were to be closed upon a man and he is left in it, from where would his sustenance come?'

فَقَالَ ع مِنْ حَيْثُ يَأْتِيهِ أَجَلُهُ.

He^{asws} said: 'Where his death would come from'.

8- كَأ، الكافي بالإسناد عن ابن محبوب عن هشام بن سالم قال سمعت أبا عبد الله ع يقول إن العمل الدائم القليل على اليقين أفضل عند الله من العمل الكثير على غير يقين.

(The book) 'Al Kafi' – by the chain from Ibn Mahboub, from Hisham Bin Salim who said,

*'I heard Abu Abdullah^{asws} saying: 'The few constant deeds upon the certainty are superior in the Presence of Allah^{azwj} to a lot of deed (done) upon without certainty'.*²³⁷

²³⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 8

توضيح قَوْل أمير المؤمنين ع قَلِيلٌ مَدُومٌ عَلَيْهِ خَيْرٌ مِنْ كَثِيرٍ مَمْلُولٍ مِنْهُ.

Clarification – Word of Amir Al-Momineen^{-asws}: ‘Few (deeds) being constant upon it are better than a lot being weary from it’.

9- ك، الكافي عن الحسين بن محمد عن المعلى عن الوشاء عن أبان عن زرارَةَ عن أبي عبد الله ع قَالَ أمير المؤمنين ع عَلَى الْمَنِيرِ لَا يَجِدُ أَحَدُكُمْ طَعْمَ الْإِيمَانِ حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُحِطِنَهُ وَ مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ.

(The book) ‘Al Kafi’ – from Al-Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Aban, from Zurara,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said upon the pulpit: ‘Not one of you will feel the taste of Eman until he knows that whatever has afflicted him, was not going to miss him, and whatever has missed him, was not going to hit him’’.²³⁸

10- ك، الكافي عن علي بن أبيه عن ابن أبي عمير عن زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع جَلَسَ إِلَى حَائِطٍ مَائِلٍ يَفْضِي بَيْنَ النَّاسِ فَقَالَ بَعْضُهُمْ لَا تَقْعُدْ تَحْتِ هَذَا الْحَائِطِ فَإِنَّهُ مُعَوَّرٌ

(The book) ‘Al Kafi’ – from Ali, from his father, from Ibn Abu Umeyr, from Zayd Al Shahham,

‘From Abu Abdullah^{-asws}: ‘Amir Al-Momineen^{-asws} by an inclining wall judging between the people. One of them said, ‘Do not sit under this wall, for it is vulnerable!’

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع حَرَسَ امْرَأً أَجْلُهُ

Amir Al-Momineen^{-asws} said: ‘A guard of a person is his death’.

فَلَمَّا قَامَ أَمِيرُ الْمُؤْمِنِينَ سَقَطَ الْحَائِطُ

When Amir Al-Momineen^{-asws} stood up, the wall collapsed’.

قَالَ وَكَانَ أَمِيرُ الْمُؤْمِنِينَ يَمَّا يَفْعَلُ هَذَا وَ أَشْبَاهَهُ وَ هَذَا الْيَقِينُ.

He^{-asws} said: ‘And Amir Al-Momineen^{-asws}, from what he^{-asws} did this and its like, and this is the certainty’’.²³⁹

توضيح في التَّهَجُّجِ أَنَّهُ قَالَ ع كَفَى بِالْأَجْلِ حَارِسًا.

Clarification – in (the book) ‘Al Nahj’ – He^{-asws} said: ‘Suffice with the death as a guard’.

و يؤيده مَا رَوَاهُ الصَّدُوقُ فِي التَّوْحِيدِ بِإِسْنَادِهِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع عَدَلَ مِنْ عِنْدِ حَائِطٍ آخَرَ فَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ تَقْرُ مِنْ قَضَاءِ اللَّهِ قَالَ أَيْرُ مِنْ قَضَاءِ اللَّهِ إِلَى قَدْرِ اللَّهِ.

²³⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 9

²³⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 10

And it is supported by what is reported by Al Sadouq in (the book) 'Al Tawheed', by his chain from Al Asbagh Bin Nubata, 'Amir Al-Momineen^{-asws} was dispensing justice by another wall. It was said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! Flee from the Decree of Allah^{-azwj}!' He^{-asws} said: 'Shall I^{-asws} flee from the Decree of Allah^{-azwj} to the Pre-determination of Allah^{-azwj}?'

و يُؤَيِّدُ الْوُجُوهُ كُلَّهَا مَا رُوِيَ فِي الْحِصَالِ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص خَمْسَةٌ لَا يُسْتَجَابُ لَهُمْ أَحَدُهُمْ رَجُلٌ مَرَّ بِحَائِطٍ مَائِلٍ وَ هُوَ يَقْبَلُ إِلَيْهِ وَ لَمْ يُسْرِعِ الْمَشْيَ حَتَّى سَقَطَ عَلَيْهِ الْحَبْرُ.

And all of its aspects are supported by what is reported in (the book) 'Al Khisaal', from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Five (persons) it will not be Answered for them. One of them is a man passing by an inclining wall and he is coming towards it, and he does not quicken the walk until it does fall upon him' – the Hadeeth.

11- كاه، الكافي عن العدة عن البرقي عن البرنطي عن صفوان الجمال قال: سألت أبا عبد الله ع عن قول الله عز وجل و أما الجدار فإنا نعلمين بيمين في المدينة وكان تحته كنز لهما

(The book) 'Al Kafi' – from the number, from Al Barqy, from Al Bazanty, from Safwan Al Jammal who said,

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **And as for the wall, so it belonged to two orphaned boys in the city, and beneath it was a treasure for them, [18:82].**

فَقَالَ أَمَا إِنَّهُ مَا كَانَ ذَهَبًا وَ لَا فِضَّةً وَ إِنَّمَا كَانَ أَرْبَعَ كَلِمَاتٍ لَا إِلَهَ إِلَّا أَنَا مَنْ أَيْقَنَ بِالْمَوْتِ لَمْ يَضْحَكْ سِنَّهُ وَ مَنْ أَيْقَنَ بِالْحِسَابِ لَمْ يَفْرَحْ قَلْبُهُ وَ مَنْ أَيْقَنَ بِالْقُدْرَةِ لَمْ يَخْشَ إِلَّا اللَّهَ.

He^{-asws} said: 'But it was neither gold nor silver, and rather it was four phrases – "There is no god except I^{-azwj}; one certain of the death will not laugh for his year; and the one certain of the Reckoning his hear will not be happy; and one who is certain of the Pre-determination will not fear except Allah^{-azwj}!"'²⁴⁰

و قيل كان لوحا من الذهب و فيه مكتوب عجباً لمن يؤمن بالقدر كيف يحزن عجباً لمن أيقن بالرزق كيف يتعب عجباً لمن أيقن بالموت كيف يفرح

And it is said, 'It was a tablet of gold and in it was inscribed: 'Strange of the one who believes in Pre-determination how (come) he grieves! Strange of the of who is certain of the sustenance how (come) he gets fatigued! Strange of the one who is certain of the death how come he is happy!

عجباً لمن يؤمن بالحساب كيف يعقل عجباً لمن رأى الدنيا و تقلبها بأهلها كيف يطمئن إليها لا إله إلا الله محمد رسول الله ص عن ابن عباس و الحسن. و روي عن أبي عبد الله ع.

Strange of the one who believes in the Reckoning how come he is heedless! Strange of the one who sees the world and its turns with (replaces) its people how (come) he is reassured to

²⁴⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 11 a

it! There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-saww}! – from Ibn Abbas, and Al-Hassan (Al Basry) and it is reported from Abu Abdullah^{-asws}.²⁴¹

وَرُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ كَانَ بَيْنَهُمَا وَ بَيْنَ ذَلِكَ الْأَبِ الصَّالِحِ سَبْعَةُ آبَاءٍ.

And it is reported from Abu Abdullah^{-asws}: ‘In between the two (boys) and that righteous father, there were seven fathers (generations)’.²⁴²

وَقَالَ ع إِنَّ اللَّهَ لِيُصْلِحَ بِصَلَاحِ الرَّجُلِ الْمُؤْمِنِ وُلْدَهُ وَ وُلْدَ وُلْدِهِ وَ أَهْلَ دُورِيَّتِهِ وَ دُورِيَّتِ حَوْلَهُ فَلَا يَزَالُونَ فِي حِفْظِ اللَّهِ لِكِرَامَتِهِ عَلَى اللَّهِ.

And he^{-asws} said: ‘Allah^{-azwj}, due to the righteousness of the Momin, Corrects (Better), his son, and son of his son, and people of his houses, and houses around him, so they do not cease to be in the Protection of Allah^{-azwj} due to his prestige upon Allah^{-azwj}’.²⁴³

12- كَأ، الكافي عن العبد عن البرقي عن علي بن الحكم عن صفوان الجمال عن أبي عبد الله ع قال كان أمير المؤمنين ع يقول لا يجد عبد طعم الإيمان حتى يعلم أن ما أصابه لم يكن ليخطئه و أن ما أخطأه لم يكن ليصيبه و أن الصار النافع هو الله عز و جل.

(The book) ‘Al Kafi’ – from the number, from Al Barqy, from Ali Bin Al Hakam, from Safwa Al Jammal,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} had said: ‘A servant will not feel the taste of Eman until he knows that whatever has afflicted him was not going to miss him, and whatever has missed him was not going to hit him, and that the beneficial Harmer, He^{-azwj} is Allah^{-azwj} Mighty and Majestic’.²⁴⁴

13- كَأ، الكافي عن محمد بن يحيى عن ابن عيسى عن الوشاء عن عبد الله بن سنان عن أبي حمزة عن سعيد بن قيس الهمداني قال: نظرت يوماً في الحرب إلى رجل عليه ثوبان فحرثت فرسي فإذا هو أمير المؤمنين ع فقلت يا أمير المؤمنين في مثل هذا الموضع

(The book) ‘Al Kafi’ – from Muhammad Bin Yahya, from Ibn Isa, from Al Washa, from Abdullah Bin Sinan, from Abu Hamza, from Saeed Bin Qays Al Hamdany who said,

‘One day I looked in the war at a man having two clothes upon him, so I moved my hose, and behold, it was Amir Al-Momineen^{-asws}. I said, ‘O Amir Al-Momineen^{-asws}! In the likes of this place!’

فَقَالَ نَعَمْ يَا سَعِيدُ بِن قَيْسٍ إِنَّهُ لَيْسَ مِنْ عَبْدِ إِلَّا وَ لَهُ مِنَ اللَّهِ عَزَّ وَ جَلَّ حَافِظٌ وَ وَاقِيَةٌ مَعَهُ مَلَكَانِ يَحْفَظَانِهِ مِنْ أَنْ يَسْقُطَ مِنْ رَأْسِ جَبَلٍ أَوْ يَقَعَ فِي بَرٍّ فَإِذَا نَزَلَ الْقَضَاءُ حَلَبًا بَيْنَهُ وَ بَيْنَ كُلِّ شَيْءٍ.

He^{-asws} said: ‘Yes, O Saeed Bin Qays! There isn’t any servant except and from Allah^{-azwj} Mighty and Majestic there is a protector for him and two Angels Allocated with him protecting him

²⁴¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 11 b

²⁴² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 11 c

²⁴³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 11 d

²⁴⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 12

from falling from top of a mountain, of falling into a well. When the Decree befalls, they vacate between him and all things”.²⁴⁵

بيان: في مثل هذا الموضوع أي تكفني بلبس القميص و الإزار من غير درع و جنة في مثل هذا الموضوع

Explanation – ‘In the likes of this place’ – i.e., you^{-asws} are sufficing by wearing the shirt and the trouser from without an armour and shield in the likes of this place.

و روى علي بن إبراهيم في تفسيرها عن أبي الجارود عن أبي جعفر ع من أمر الله يقول بأمر الله من أن يقع في ركي أو يقع عليه حائط أو يصبه شيء حتى إذا جاء القدر خلوا بينه وبينه يدفعونه إلى المقادير و هما ملكان يحفظانه بالليل و ملكان يحفظانه بالنهار يتعاقبان.

And it is reported by Ali Bin Ibrahim in its interpretation, from Abu Al Jaroud,

‘From Abu Ja’far^{-asws}: **from a Command of Allah [11:73]:** ‘He^{-azwj} is Saying, from him falling into a well, or a wall falls upon him, or something hits him, until when the Pre-determination comes, they (Angels) vacate between him and it, handing him over to the - Pre-determinations, and these are two Angels protecting him at night and two Angels protecting him at daytime, successively’.

و روى عن أبي عبد الله ع أنه قال: إنما نزلت له معينات من خلفه و رقيب من بين يديه يحفظونه بأمر الله.

And it is reported from Abu Abdullah^{-asws} having said: ‘But rather (the Angel) descend to him watching out from behind him and a watcher in front of him, protecting him by the Command of Allah^{-azwj}’.

و روى الصدوق في التوحيد بإسناده عن أبي حيان التميمي عن أبيه و كان مع علي ع يوم صفين و فيما بعد ذلك قال: بينما علي بن أبي طالب يعي الكنائس يوم صفين و معاوية مستقبله على فرس له يتأكل تحتها نكلاً و علي ع على فرس رسول الله ص المرزنج و بيده حربة رسول الله و هو متقلد سيفه ذا الفقار

And it is reported by Al Sadouq in ‘Al Tawheed’, by his chain, from Abu Hayyan Al Taymi, from his father,

‘And he was with Ali^{-asws} on the day of (battle of Siffeen) and in what was after that. He said, ‘While Ali^{-asws} Bin Abu Talib^{-asws} was mobilising the battalions on the day of Siffen, and Muawiya was facing him^{-asws} being upon a horse of his, fidgeting under him, and Ali^{-asws} was upon a horse of Rasool-Allah^{-saww} (called) ‘Al-Murtajis’, and in his^{-asws} hand was a bayonet of Rasool-Allah^{-saww}, and he^{-asws} was collared with his^{-asws} sword (called) Zulfiqar.

فقال رجل من أصحابه اخترس يا أمير المؤمنين فإننا نخشى أن يعتلك هذا الملعون

A man from his^{-asws} companions said, ‘Watch out, O Amir Al-Momineen^{-asws}, for we are fearing that this accursed one might assassinate you^{-asws}!’

فقال ع لئن قلت ذلك إنه غير مأمون على دينه و إنه لأشقى الناس و ألعن الخارجين على الأئمة المهتدين

²⁴⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 13 a

He^{-asws} said: 'If you are saying that he isn't trusted upon his religion, and he is the most wretched of the deviants, and curse the ones coming out against the guiding Imams^{-asws}.

وَلَكِنْ كَفَى بِالْأَجْلِ حَارِسًا لَيْسَ أَحَدٌ مِنَ النَّاسِ إِلَّا وَ مَعَهُ مَلَائِكَةٌ حَفِظَةٌ يَحْفَظُونَهُ مِنْ أَنْ يَتَرَدَّى فِي بئرٍ أَوْ يَقَعَ عَلَيْهِ حَائِطٌ أَوْ يُصِيبَهُ سُوءٌ فَإِذَا حَانَ أَجَلُهُ خَلُّوا بَيْنَهُ وَ بَيْنَ مَا يُصِيبُهُ

But suffice with the death as a guard. There isn't anyone from the people except and with him are protecting Angels protecting him from falling into a well, or a wall from falling upon him, and an evil hitting him. When it is time of his death, they vacate between him and what is to hit him.

وَ كَذَلِكَ أَنَا إِذَا حَانَ أَجَلِي أَنْبَعَتْ أَشْقَاهَا فَخُصِّبَ هَذِهِ مِنْ هَذَا وَ أَشَارَ إِلَى لِحْيَتِهِ وَ رَأْسِهِ عَهْدًا مَعْهُودًا وَ وَعْدًا عَزِيزًا مَكْدُوبًا.

And I^{-asws} am like that. When it is time for my^{-asws} death, the most wretched of them would be sent, so he will dye this from this' – and he^{-asws} indicated to his^{-asws} beard and his^{-asws} head – 'being a covenanted covenant and a promise not to be belied!'²⁴⁶

14- كَأ، الكافي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ عَلِيِّ بْنِ أَصْبَاطٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرِّضَا ع يَقُولُ كَانَ فِي الْكَتْرِ الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ كَانَ تَحْتَهُ كَتْرٌ هُمَا كَانَ فِيهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ عَجِبْتُ لِمَنْ أَيْقَنَ بِالْمَوْتِ كَيْفَ يُفْرَحُ وَ عَجِبْتُ لِمَنْ أَيْقَنَ بِالْقَدَرِ كَيْفَ يَحْزَنُ

(The book) 'Al Kafi' – from Al-Husayn Bin Muhammad, from Al Moalla, from Ali Bin Asbat who said,

'I heard Abu Al-Hassan Al-Reza^{-asws} saying: 'It was among the treasure which Allah^{-azwj} Mighty and Majestic Said: **and beneath it was a treasure for them, [18:82]**. In it was (written): 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! Strange of the one who is certain of the dead how he can be happy! And strange of the one who is certain of the Pre-determination how he can grieve!

وَ عَجِبْتُ لِمَنْ رَأَى الدُّنْيَا وَ تَقَلَّبَهَا بِأَهْلِهَا كَيْفَ يَرُكُنُ إِلَيْهَا وَ يَنْبَغِي لِمَنْ عَقَلَ عَنِ اللَّهِ أَنْ لَا يَتَّهِمَ اللَّهُ فِي قَضَائِهِ وَ لَا يَسْتَبْطِئُهُ فِي رِزْقِهِ

And strange of the one who sees the world and its turning (replacing) its people, how he can incline to it; and it is befitting for the one who understands about Allah^{-azwj} that he will not accuse Allah^{-azwj} regarding His^{-azwj} Decree nor of the delay in his sustenance'.

فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَرِيدُ أَنْ أَكْتُبَهُ

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! I want to write it'.

قَالَ فَضْرَبَ وَ اللَّهُ يَدُهُ إِلَى الدَّوَاةِ لِيَضَعَهَا بَيْنَ يَدَيَّ فَتَنَاوَلْتُ يَدَهُ فَقَبَّلْتُهَا وَ أَحَدْتُ الدَّوَاةَ فَكَتَبْتُهُ.

He (the narrator) said, 'By Allah^{-azwj}, he^{-asws} struck his^{-asws} hand to the ink in order to place it in his^{-asws} hand. I kissed his^{-asws} hand and took the ink and wrote it'²⁴⁷.

²⁴⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 13 b

²⁴⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 14

بيان: لِقَوْلِ الْكَاطِمِ ع هِشَامُ يَا هِشَامُ مَا بَعَثَ اللَّهُ أَنْبِيَاءَهُ وَرُسُلَهُ إِلَى عِبَادِهِ إِلَّا لِيَعْقِلُوا عَنِ اللَّهِ.

Explanation – The words of Al Kazim^{-asws} to Hisham: ‘O Hisham! Allah^{-azwj} did not Send His^{-azwj} Prophets to His^{-azwj} servants except to them to understand about Allah^{-azwj}’.

و قَالَ أَيْضاً إِنَّهُ لَمْ يَخَفِ اللَّهَ مَنْ لَمْ يَعْقل عَنِ اللَّهِ وَ مَنْ لَمْ يَعْقل عَنِ اللَّهِ لَمْ يَعْقِدْ قَلْبَهُ عَلَى مَعْرِفَةِ ثَابِتَةٍ يُبَصِّرُهَا وَ يَجِدُ حَقِيقَتَهَا فِي قَلْبِهِ.

And he^{-asws} said as well: ‘He does not fear Allah^{-azwj} the one who does not understand about Allah^{-azwj}, and the one who does not understand about Allah^{-azwj}, his heart will not bind upon the affirmed recognition he can be insightful with and finds its realities in his heart’.

15-15، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ الْعَزْرَمِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ قَنْبَرٌ غُلَامٌ عَلِيٌّ يُحِبُّ عَلِيًّا ع حُبًّا شَدِيداً فَلِذَا حَرَجَ عَلِيٌّ حَرَجَ عَلِيٌّ حَرَجَ عَلِيٌّ بِالسِّنْفِ فَرَأَهُ ذَاتَ لَيْلَةٍ فَقَالَ يَا قَنْبَرُ مَا لَكَ

(The book) ‘Al Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Rahman Al Azramy, from his father,

‘From Abu Abdullah^{-asws} having said: ‘Qanbar was a slave of Ali^{-asws}. He loved Ali^{-asws} with intense love. Whenever Ali^{-asws} went out, he would go out on his^{-asws} tracks with the sword. One night he^{-asws} saw him. He^{-asws} said: ‘O Qanbar! What is the matter with you?’

فَقَالَ جِئْتُ لِأَمْشِيَ خَلْفَكَ يَا أَمِيرَ الْمُؤْمِنِينَ

He said, ‘I have come to walk behind you^{-asws}, O Amir Al-Momineen^{-asws}!’

قَالَ وَيْحَكَ أَمْ مِنْ أَهْلِ السَّمَاءِ تَحْرُسُنِي أَوْ مِنْ أَهْلِ الْأَرْضِ

He^{-asws} said: ‘Woe be to you! Are you guarding me^{-asws} from the people of the sky or from people of the earth?’

فَقَالَ لَا بَلٍ مِنْ أَهْلِ الْأَرْضِ

He said, ‘No, but from people of the earth!’

فَقَالَ إِنَّ أَهْلَ الْأَرْضِ لَا يَسْتَطِيعُونَ لِي شَيْئاً إِلَّا بِإِذْنِ اللَّهِ مِنَ السَّمَاءِ فَارْجِعْ فَارْجِعْ.

He^{-asws} said: ‘The people of the earth are not able with anything for (against) me^{-asws} except by the Permission of Allah^{-azwj} from the sky, so return! Return!’²⁴⁸

بيان قنبر كان من موالى أمير المؤمنين ع و من خواصه و قتله الحجاج لعنه الله على حبه ع

Explanation – Qanbar was from the slave of Amir Al-Momineen^{-asws} and from his^{-asws} special ones, and Al Hajjaj, may Allah^{-azwj} Curse him^{-la}, killed him (due to him being) upon his^{-asws} love.

قوله ع فإذا خرج رُوي أَنَّهُ ع كَانَ يَخْرُجُ فِي أَكْثَرِ اللَّيَالِي إِلَى ظَهْرِ الْكُوفَةِ فَيَعْبُدُ اللَّهَ هُنَاكَ.

His^{-asws} words, 'So when he^{-asws} went out' – He^{-asws} used to go out in many of the nights to the back of Al Kufa. He^{-asws} would worship Allah^{-azwj} over there!'

16- كَا، الكافي عليُّ بنُ إبراهيمَ عن مُحَمَّدِ بنِ عيسى عن يونسَ عن مَنْ ذَكَرَهُ قَالَ: قِيلَ لِلرِّضَا ع إِنَّكَ تَتَكَلَّمُ بِهَذَا الْكَلَامِ وَ السَّيْفُ يُقَطِّرُ دَمًا

(The book) 'Al Kafi' – Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from the one who mentioned it, said,

'It was said to Al-Reza^{-asws}, 'You^{-asws} are speaking with this speech and the sword is dripping blood!'

فَقَالَ إِنَّ لِلَّهِ وَاِدِيًا مِنْ دَهَبٍ حَمَاهُ بِأَضْعَفِ خَلْقِهِ التَّمَلِّ فَلَوْ رَامَتِ الْبَحَائِثُ لَمْ تَصِلْ إِلَيْهِ.

He^{-asws} said: 'For Allah^{-azwj} there is a valley of gold He^{-azwj} is Protecting it with the weakest of His^{-azwj} creatures, the ant. Even if you were to ride 'Al Bukhaty' (fast horse), you will not arrive to it''²⁴⁹.

بيان: بهذا الكلام أي بدعوى الإمامة و السيف أي سيف هارون يقطر

Explanation – 'With this speech' – i.e., claiming the Imamate; 'And the sword', i.e., the sword of (the caliph) Haroun (Al Rasheed) is dripping (blood).

17- كَا، الكافي عن مُحَمَّدِ بنِ يحيى عن أَحْمَدَ بنِ مُحَمَّدٍ وَ عَلِيٍّ عن أَبِيهِ جَمِيعاً عن ابنِ محبوبٍ عن أَبِي مُحَمَّدٍ الوائِشِيِّ وَ إبراهيمَ بنِ مهزَمٍ عن إِسْحَاقَ بنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ رَسُولَ اللَّهِ ص صَلَّى بِالنَّاسِ الصُّبْحَ فَتَنَظَّرَ إِلَى شَابٍ فِي الْمَسْجِدِ وَ هُوَ يَخْفِقُ وَ يَهْوِي بِرَأْسِهِ مُضْفِراً لَوْنُهُ قَدْ نَحَفَ جِسْمُهُ وَ غَارَتْ عَيْنَاهُ فِي رَأْسِهِ

(The book) 'Al Kafi' - from Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali, from his father, altogether from Ibn Mahboub, from Abu Muhammad Al Wabishy, and Ibrahim Bin Mihzam, from Is'haq Bin Ammar who said,

'I heard Abu Abdullah^{-asws} saying: 'Rasool-Allah^{-saww} prayed the morning Salat with the people. He^{-saww} looked at a youth in the Masjid, and he was fearful, and he had lowered his head, being pale of colour, and his body was thin, and his eyes had sung into his head.

Rasool-Allah^{-saww} said to him: 'How is your morning, O so and so?'

فَقَالَ لَهُ رَسُولُ اللَّهِ ص كَيْفَ أَصْبَحْتَ يَا فُلَانُ قَالَ أَصْبَحْتُ يَا رَسُولَ اللَّهِ مُوقِنًا

He said, 'O Rasool-Allah^{-saww}! I woke up in the morning being certain!'

فَعَجِبَ رَسُولُ اللَّهِ مِنْ قَوْلِهِ وَ قَالَ لَهُ إِنَّ لِكُلِّ يَقِينٍ حَقِيقَةً فَمَا حَقِيقَةُ يَقِينِكَ

²⁴⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 16

Rasool-Allah^{-saww} was surprised from his words, and said to him: 'For every certainty there is a reality, so what is the reality of your certainty?'

فَقَالَ إِنَّ يَقِينِي يَا رَسُولَ اللَّهِ هُوَ الَّذِي أَحْزَنَنِي وَ أَسْهَرَ لَيْلِي وَ أَظْمَأَ هَوَاجِرِي فَعَرَفْتُ نَفْسِي عَنِ الدُّنْيَا وَ مَا فِيهَا حَتَّى كَأَنِّي أَنْظُرُ إِلَى عَرْشِ رَبِّي وَ قَدْ نَصَبَ لِلْحِسَابِ وَ حُشِرَ الْخَلَائِقِ لِدَلِكِ وَ أَنَا فِيهِمْ

He said, 'O Rasool-Allah^{-saww}! My certainty, it is which has aggrieved me, and I hold vigil in my night and my throat is thirsty. I have withdrawn myself from the world and whatever is in it to the extent as if I am looking at the Throne of my Lord^{-azwj}, and it has been installed for the Reckoning, and the people have been Resurrected for that, and I am among them.

وَ كَأَنِّي أَنْظُرُ إِلَى أَهْلِ الْجَنَّةِ يَتَنَعَّمُونَ فِي الْجَنَّةِ وَ يَتَعَارَفُونَ عَلَى الْأَرَائِكِ مُتَّكِفُونَ وَ كَأَنِّي أَنْظُرُ إِلَى أَهْلِ النَّارِ وَ هُمْ فِيهَا مُعَذَّبُونَ مُصْطَرِحُونَ وَ كَأَنِّي الْآنَ أَسْمَعُ زَفِيرَ النَّارِ يَدُورُ فِي مَسَامِعِي

And it is as if I am looking at the people of Paradise enjoying in the Paradise and they are introducing each other reclining upon the cushions. And it is as if I am looking at people of the Fire, and they are being Punished in it, shrieking. And it is as if now I can hear the exhalation of the Fire rotating in my ears'.

فَقَالَ رَسُولُ اللَّهِ ص هَذَا عَبْدٌ نَوَّرَ اللَّهُ قَلْبَهُ بِالْإِيمَانِ

Rasool-Allah^{-saww} said: 'This is a servant Allah^{-azwj} has Irradiated his heart with the Eman'.

ثُمَّ قَالَ لَهُ الرَّمُّ مَا أَنْتَ عَلَيْهِ

Then he^{-saww} said to him: 'Stick to what you are upon!'

فَقَالَ الشَّابُّ ادْعُ اللَّهَ لِي يَا رَسُولَ اللَّهِ أَنْ أُزَوِّقَ الشَّهَادَةَ مَعَكَ

The youth said, 'O Rasool-Allah^{-saww}! Supplicate to Allah^{-azwj} for me to be Graced the martyrdom with you^{-saww}'.

فَدَعَا لَهُ رَسُولُ اللَّهِ ص فَلَمْ يَلْبَثْ أَنْ خَرَجَ فِي بَعْضِ غَزَوَاتِ النَّبِيِّ ص فَاسْتُشْهِدَ بَعْدَ تِسْعَةِ نَفَرٍ وَ كَانَ هُوَ الْعَاشِرَ .

Rasool-Allah^{-saww} supplicated for him. It was not long before he went out in one of the military expeditions of the Prophet^{-saww}. He was martyred after six persons, and he was the tenth".²⁵⁰

بيان: أَشَارَ أَمِيرُ الْمُؤْمِنِينَ ع بِقَوْلِهِ هَجَمَ بِهِمُ الْعِلْمُ عَلَى حَقَائِقِ الْأُمُورِ وَ بَاشَرُوا رُوحَ الْيَقِينِ وَ اسْتَلَانُوا مَا اسْتَوْعَرَهُ الْمُتَرَفُونَ وَ أَنَسُوا بِمَا اسْتَوْحَشَ مِنْهُ الْجَاهِلُونَ وَ صَجِبُوا الدُّنْيَا بِأَبْدَانٍ أَرْوَاهَا مُعَلِّقَةً بِالْمَالِ الْأَعْلَى .

Explanation – Amir Al-Momineen^{-asws} indicated with his^{-asws} words: 'The knowledge has made them pounce upon the realities of matters, and they have embraced the spirit of certainty, and they are taking it as soft what the easy-going are dreading, and they are being comforted with

what the ignoramuses are feeling lonely from, and they are accompanying the world with the bodies while their souls are attached with the high assemblies”.

الْحَدِيثُ النَّبَوِيُّ لَوْ لَا أَنَّ الشَّيَاطِينَ يَحُومُونَ عَلَى قُلُوبِ بَنِي آدَمَ لَنَظَرُوا إِلَى مَلَكُوتِ السَّمَاءِ.

The Hadeeth of the Prophet^{saww}: ‘Had it not been for the Satans^{la} hovering over the hearts of the children of Adam^{as}, they would have looked at the kingdoms of the skies”.

18- م، تفسير الإمام عليه السلام قَوْلُهُ عَزَّ وَ جَلَّ لَمْ فَسَنَتْ قُلُوبَكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَ مَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

Tafseer of the Imam (Hassan Al-Askari^{asws}), may the greetings be upon him^{asws} - The Words of the Mighty and Majestic: **Then your hearts hardened from after that, so these were like rocks, or more intense in hardness; and from the rocks there are (some) from which rivers burst forth, and from these there are (some) which split asunder so the water comes out from them, and from these there are some which fall down out of fear of Allah, and Allah is not heedless of what you are doing [2:74].**

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ لَمْ فَسَنَتْ قُلُوبَكُمْ عَسَتْ وَ جَفَّتْ وَ نَبَسَتْ مِنَ الْخَيْرِ وَ الرَّحْمَةِ قُلُوبَكُمْ مَعَاشِرَ الْيَهُودِ مِنْ بَعْدِ ذَلِكَ مِنْ بَعْدِ مَا بَيَّنَّتُ مِنَ الْآيَاتِ الْبَاهِرَاتِ فِي زَمَانِ مُوسَى ع وَ مِنَ الْآيَاتِ الْمُعْجَزَاتِ الَّتِي شَاهَدْتُمُوهَا مِنْ مُحَمَّدٍ

The Imam (Hassan Al-Askari^{asws}) said: ‘Allah^{azwj} Mighty and Majestic Says: **Then your hearts hardened [2:74]** – tired, and dried, and withered from the goodness and the mercy – your hearts – group of Jews, **from after that** – from after what had been Manifested from the compelling Signs during the era of Musa^{as}, and from the Signs, the miracles which you have witnessed from Muhammad^{saww}.

فَهِيَ كَالْحِجَارَةِ الْيَابِسَةِ لَا تَرَشَّخُ بِرُطُوبَةٍ وَ لَا يَنْتَفِضُ مِنْهَا مَا يُنْتَفَعُ بِهِ أَيُّ إِنْكُمْ لَا حَقَّ اللَّهُ تُؤَدُّونَ وَ لَا مِنْ أَمْوَالِكُمْ وَ لَا مِنْ حَوَاشِيهَا تَتَصَدَّقُونَ وَ لَا بِالْمَعْرُوفِ تَتَكَرَّمُونَ وَ تَجُودُونَ وَ لَا الضَّيْفَ تَقْرُونَ وَ لَا مَكْرُوبًا تُعِينُونَ وَ لَا بِشَيْءٍ مِنَ الْإِنْسَانِيَّةِ تُعَاشِرُونَ وَ تُعَامِلُونَ

So these were like rocks – the dried, not being sprinkled with moisture, nor giving rise from it what could be benefitted with, i.e., you are not discharging the rights of Allah^{azwj} the Exalted, neither from your wealth nor from your lives are you giving charity, nor honouring with the enjoining of the good and being benevolent, nor are you assisting the weak, nor helping the distressed, nor are you associating and doing anything from the humanitarian deeds.

أَوْ أَشَدُّ قَسْوَةً إِنَّمَا هِيَ فِي قَسَاوَةِ الْأَحْجَارِ أَوْ أَشَدُّ قَسْوَةً أَجْمَعًا عَلَى السَّامِعِينَ وَ لَمْ يُبَيَّنْ لَهُمْ كَمَا يَقُولُ الْقَائِلُ أَكَلْتُ خُبْزًا أَوْ لَحْمًا وَ هُوَ لَا يُرِيدُ بِهِ أَنِّي لَا أَذْرِي مَا أَكَلْتُ بَلْ يُرِيدُ أَنْ يُبَيِّنَ عَلَى السَّامِعِ حَتَّى لَا يَعْلَمَ مَا دَا أَكَلَّ وَ إِنَّ كَانَ يَعْلَمُ أَنَّهُ قَدْ أَكَلَّ

Or more intense in hardness – but rather it is in the hardness of the rocks **or more intense in hardness** – ambiguous upon the listeners and it’s not clear for them, just as the speaker is saying, ‘I ate bread or meat’, and he does not intend by it, ‘I don’t know what I ate’, but he intends by it to be ambiguous upon the listener until he does not know what he ate, and even though he knew what he had eaten.

وَأَيْسَ مَعْنَاهُ بَلْ أَشَدُّ قَسْوَةً لِأَنَّ هَذَا اسْتِدْرَاكٌ غَلَطٌ وَهُوَ عَزَّ وَجَلَّ يَرْتَفِعُ أَنْ يَغْلَطَ فِي خَيْرٍ ثُمَّ يَسْتَدْرِكُ عَلَى نَفْسِهِ الْغَلَطَ لِأَنَّهُ الْعَالِمُ بِمَا كَانَ وَبِمَا يَكُونُ وَ مَا لَا يَكُونُ أَنْ لَوْ كَانَ كَيْفَ كَانَ يَكُونُ وَ إِنَّمَا يَسْتَدْرِكُ الْغَلَطَ عَلَى نَفْسِهِ الْمَخْلُوقِ الْمُنْقُوصِ

And it isn't its meaning **or more intense in hardness** because this is the wrong correction, and He^{-azwj} is the Mighty and Majestic, Loftier than being wrong in information, then correct the mistake upon Himself^{-azwj}, because He^{-azwj} is the Knower with what has existed and with what would be existing, that if it did come into existence, how its existence would be. And rather, the correction of the mistake upon himself is for the creatures, the deficient ones.

وَأَيُّهَا الَّذِي لَا يُرِيدُ بِهِ أَيْضًا: فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ- أَيْ وَأَشَدُّ قَسْوَةً لِأَنَّ هَذَا تَكْذِيبُ الْأَوَّلِ بِالثَّانِي، لِأَنَّهُ قَالَ: فَهِيَ كَالْحِجَارَةِ فِي التَّيَدَةِ- لَا أَشَدُّ مِنْهَا وَ لَا أَلْيَنُ، فَإِذَا قَالَ بَعْدَ ذَلِكَ: أَوْ أَشَدُّ فَقَدْ رَجَعَ عَنْ قَوْلِهِ الْأَوَّلِ: إِهْمَا لَيْسَتْ بِأَشَدُّ، وَ هَذَا مِثْلُ أَنْ يَقُولَ: لَا يَجِيءُ مِنْ قُلُوبِكُمْ خَيْرٌ لَا قَلِيلٌ وَ لَا كَثِيرٌ.

And He^{-azwj} does not Intend by it, as well **so these were like rocks, or more intense** - i.e., worse **in hardness**, because this is a falsification of the first by the second, because He^{-azwj} Said **so these were like rocks** regarding the hardness, not being harder than it nor softer. So when He^{-azwj} Said after that **or more intense**, so He^{-azwj} has Retracted from His^{-azwj} first Words that these aren't with any more hardness. And this is an example that He^{-azwj} is Saying: "There would not be coming from their hearts, any goodness, neither little nor more".

فَأَهْمَ عَزَّ وَ جَلَّ فِي الْأَوَّلِ حَيْثُ قَالَ: أَوْ أَشَدُّ. وَ بَيَّنَّ فِي الثَّانِي أَنَّ قُلُوبَهُمْ أَشَدُّ قَسْوَةً مِنَ الْحِجَارَةِ- لَا يَقُولُهُ: أَوْ أَشَدُّ قَسْوَةً وَ لَكِنْ يَقُولُهُ تَعَالَى: وَ إِنَّ مِنْ الْحِجَارَةِ لَمَا يَنْفَجِرُ مِنْهُ الْأَنْهَارُ أَيْ فَهِيَ فِي الْقَسَاوَةِ بِحَيْثُ لَا يَجِيءُ مِنْهَا الْخَيْرُ [يَا يَهُودُ] وَ فِي الْحِجَارَةِ مَا يَنْفَجِرُ مِنْهُ الْأَنْهَارُ- فَيَجِيءُ بِالْخَيْرِ وَ الْعِيَاثِ لِيَنِي آدَمَ.

The Mighty and Majestic did not Reveal in the first instance where He^{-azwj} Said **or Intense**, and Explained during the second that their hearts were intensely harder than the rocks, not by His^{-azwj} Words **or more intense in hardness**, but by His^{-azwj} Words **and from the rocks there are (some) from which rivers burst forth** – i.e., So it is regarding the hardness by where there would not be coming any goodness from it – O Jews – and among the rocks there are (some) from which rivers burst forth, so he would come with the goodness and to the help of the sons of Adam^{-as}.

وَ إِنَّ مِنْهَا مِنَ الْحِجَارَةِ لَمَا يَنْفَجِرُ مِنْهُ الْمَاءُ وَ هُوَ مَا يَقْطُرُ مِنْهُ الْمَاءُ فَهُوَ خَيْرٌ مِنْهَا- دُونَ الْأَنْهَارِ الَّتِي يَنْفَجِرُ مِنْ بَعْضِهَا، وَ قُلُوبُهُمْ لَا يَنْفَجِرُ مِنْهَا الْخَيْرَاتُ وَ لَا يَنْفَجِرُ [مِنْهَا] قَلِيلٌ مِنَ الْخَيْرَاتِ، وَ إِنَّ لَمْ يَكُنْ كَثِيرًا.

And from these – from the rocks **there are (some) which split asunder so the water comes out from them**, and it is what the water drips from, so it is better one of these, besides the ones from which the rivers burst out of, and their hearts are such that the goodness does not burst out from it, nor do they split so there would come out from these, a little from the goodness, and even if it does not happen to be a lot.

ثُمَّ قَالَ اللَّهُ تَعَالَى: وَ إِنَّ مِنْهَا يُعْنِي مِنَ الْحِجَارَةِ لَمَا يَهْبِطُ مِنْ حَشْبِيَةِ اللَّهِ إِذَا أَقْسَمَ عَلَيْهَا بِاسْمِ اللَّهِ وَ بِأَسْمَائِ أَوْلِيَائِهِ: مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ الطَّيِّبِينَ مِنْ آلِهِمْ ص، وَ لَيْسَ فِي قُلُوبِكُمْ شَيْءٌ مِنْ هَذِهِ الْخَيْرَاتِ.

Then Allah^{-azwj} the Exalted Said **and from these** – meaning from the rocks, **there are (some) which fall down out of fear of Allah**, when there is sworn upon it with the Name of Allah^{-azwj}

and with the Names of His^{-azwj} Guardians – Muhammad^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and the goodly ones from their^{-asws} Progeny^{-asws}, but there isn't in their hearts anything from this goodness.

وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ بَلْ عَلِيمٌ بِهِ، مُجَازِيكُمْ عَنْهُ بِمَا هُوَ بِهِ عَادِلٌ عَلَيْكُمْ وَ لَيْسَ بِظَالِمٍ لَكُمْ، يُشَدِّدُ حِسَابَكُمْ، وَ يُؤَلِّمُ عِقَابَكُمْ.

And Allah is not heedless of what you are doing – But He^{-azwj} is a Knower with it. He^{-azwj} would Rewarding you about it with what He^{-azwj} would be Just with it upon you all, and He^{-azwj} wouldn't be the least unjust to you by being Harsh in your Reckoning and Pain you in your Punishments''.

وَ هَذَا الَّذِي [قَدْ] وَصَفَ اللَّهُ تَعَالَى بِهِ قُلُوبَكُمْ هَاهُنَا- نَحْنُ مَا قَالَ فِي سُورَةِ النَّسَاءِ: أَمْ لَكُمْ نَصِيبٌ مِنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا.

And this is which Allah^{-azwj} the Exalted has Described their hearts with over here – what He^{-azwj} Said in Surah Al-Nisa: **But then they would not give to people even the speck in the date stone [4:53].**

وَ مَا وَصَفَ بِهِ الْأَحْجَارَ هَاهُنَا- نَحْنُ مَا وَصَفَ فِي قَوْلِهِ تَعَالَى: لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ- لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ.

And what He^{-azwj} Described the rocks over here – in the Words of the Exalted: **Had We sent down this Quran on a mountain, you would certainly have seen it falling down, splitting asunder because of the fear of Allah [59:21].**

وَ هَذَا التَّفْرِيعُ مِنَ اللَّهِ تَعَالَى لِلْيَهُودِ وَ النَّوَاصِبِ، وَ الْيَهُودُ جَمَعُوا الْأَمْرَيْنِ وَ افْتَرَفُوا الْخَطِيبَتَيْنِ فَعَلَّطَ عَلَى الْيَهُودِ مَا وَجَّهَهُمْ بِهِ رَسُولُ اللَّهِ ص.

And this is the admonition from Allah^{-azwj} the Exalted to the Jews and the *Nasibis*. And the Jews were gathered upon two matters, and they had committed two errors. So, it was grievous upon them what Rasool-Allah^{-saww} had Rebuked them with.

فَقَالَ جَمَاعَةٌ مِنْ رُؤَسَائِهِمْ، وَ دَوَى الْأَلْسِنِ وَ الْبَيَانَ مِنْهُمْ: يَا مُحَمَّدُ إِنَّكَ تَهْجُونَا وَ تَدْعِي عَلَيَّ قُلُوبِنَا- مَا اللَّهُ يَعْلَمُ مِنْهَا خِلَافَهُ، إِنَّ فِيهَا خَيْرًا كَثِيرًا: نَصُومُ وَ نَتَصَدَّقُ وَ نُؤَاسِي الْفُقَرَاءَ.

So, a group of their chiefs, and the ones with (eloquent) tongues and the explanation from them, said, 'O Muhammad^{-saww}! You^{-saww} are arguing against us and claiming about our hearts (that they are like rocks) – what Allah^{-azwj} Knows it as being opposite – there is a lot of good in these (hearts). We are Fasting, and giving charities, and we are consoling the poor'.

فَقَالَ رَسُولُ اللَّهِ ص: إِنَّمَا الْخَيْرُ مَا أُرِيدَ بِهِ وَجْهَ اللَّهِ تَعَالَى، وَ عَمِلَ عَلَى مَا أَمَرَ اللَّهُ تَعَالَى [بِهِ]. فَأَمَّا مَا أُرِيدَ بِهِ الرِّبَاءُ وَ السُّمْعَةُ- أَوْ مُعَانَدَةُ رَسُولِ اللَّهِ، وَ إِظْهَارُ الْعَيْ لَه- وَ التَّمَالُكُ وَ التَّشْرُفُ عَلَيْهِ فَلَيْسَ بِخَيْرٍ، بَلْ هُوَ الشَّرُّ الْحَالِصُ، وَ وَبَالَ عَلَى صَاحِبِهِ، يُعَذِّبُهُ اللَّهُ بِهِ أَشَدَّ الْعَذَابِ.

Rasool-Allah^{-saww} said: 'But rather, the good is what the Face of Allah^{-azwj} the Exalted is intended with and worked upon what Allah^{-azwj} the Exalted has Commanded with. So, as for what the showing off is intended with and the fame – or opposition to Rasool-Allah^{-saww}, and the displaying of the riches to him^{-saww} – and the control and the nobility upon him^{-saww}, it isn't with goodness. But it is the pure evil, and a scourge upon its perpetrator. Allah^{-azwj} would Punish him with the most severe of the Punishments'.

فَقَالُوا لَهُ: يَا مُحَمَّدُ أَنْتَ تَقُولُ هَذَا، وَ نَحْنُ نَقُولُ: بَلْ مَا نُنْفِقُهُ إِلَّا لِإِبْطَالِ أَمْرِكَ وَ دَفْعِ رِئَاسَتِكَ وَ لِتَفْرِيقِ أَصْحَابِكَ عَنَّا- وَ هُوَ الْجِهَادُ الْأَعْظَمُ، نُؤْمَلُ بِهِ مِنَ اللَّهِ التَّوَابِ الْأَجَلِّ الْأَجْسَمِ، وَ أَقَلُّ أَحْوَالِنَا أَنَّا تَسَاوَيْنَا فِي الدَّعَاوِي، فَأَيُّ فَضْلٍ لَكَ عَلَيْنَا

They said to him^{-saww}, 'O Muhammad^{-saww}! You^{-saww} are saying this, and we are saying, 'But, we are not spending except for the invalidation of your^{-saww} matter and repelling your^{-saww} governance and in order to separate your^{-saww} companions away from you^{-saww} – and it is the great Jihad. We are hoping with it the Rewards from Allah^{-azwj} which are abundant, great. And the least of our situations, us and you^{-saww} are equal in our claims. Which merit have you^{-saww} got over us?'

فَقَالَ رَسُولُ اللَّهِ ص: يَا إِخْوَةَ الْيَهُودِ إِنَّ الدَّعَاوِي يَتَسَاوَى فِيهَا الْمُحِبُّونَ وَ الْمُبْطَلُونَ وَ لَكِنْ حُجُجُ اللَّهِ وَ دَلَالَتُهُ تُفَرِّقُ بَيْنَهُمْ، فَتَكْشِفُ عَنْ تَمَوِّيهِ الْمُبْطَلِينَ- وَ تُبَيِّنُ عَنْ حَقَائِقِ الْمُحِبِّينَ، وَ رَسُولُ اللَّهِ مُحَمَّدٌ لَا يَغْتَمُّ جَهْلَكُمْ- وَ لَا يُكَلِّفُكُمُ التَّسْلِيمَ لَهُ بِغَيْرِ حُجَّةٍ

Rasool-Allah^{-saww} said: 'Jewish brethren! In the claims, the true ones and the false ones are the same, but the Proofs of Allah^{-azwj} and His^{-azwj} evidence is the difference between the two. Thus, it would uncover the camouflage from the false ones – and display the realities of the true ones, and the Rasool^{-saww} of Allah^{-azwj}, Muhammad^{-saww}, does not deserve your ignorance – nor does he^{-saww} encumber you for the submission to him^{-saww} without a proof.

وَ لَكِنْ نَقِيمُ عَلَيْكُمْ حُجَّةَ اللَّهِ تَعَالَى الَّتِي لَا يُمَكِّنُكُمْ دِفَاعَهَا، وَ لَا تُطِيقُونَ الْإِمْتِنَاعَ مِنْ مُوجِبِهَا- وَ لَوْ ذَهَبَ مُحَمَّدٌ يُرِيكُمْ آيَةً مِنْ عِنْدِهِ لَشَكَّكُمُ، وَ قُلْتُمْ: إِنَّهُ مُتَكَلِّفٌ مَصْنُوعٌ مُخْتَلَأٌ فِيهِ، مَعْمُولٌ أَوْ مُتَوَاطَأٌ عَلَيْهِ،

But he^{-saww} would establish the Argument of Allah^{-azwj} the Exalted which is not possible to defend against, nor will you be able to escape from its conclusion. And if Muhammad^{-saww} was to go and show you a Sign from Him^{-azwj} you will doubt and say, 'It is artificially made and he^{-saww} is a conman with regards to it, either manufactured or colluded (by others) upon him^{-saww}.

فَإِذَا افْتَرَحْتُمْ أَنْتُمْ فَأَرَاكُمُ مَا تَفْتَرِحُونَ- لَمْ يَكُنْ لَكُمْ أَنْ تَقُولُوا مَعْمُولٌ أَوْ مُتَوَاطَأٌ عَلَيْهِ- أَوْ مُتَأَتَّى بِحِيلَةٍ وَ مُقَدِّمَاتٍ، فَمَا الَّذِي تَفْتَرِحُونَ فَهَذَا رَبُّ الْعَالَمِينَ قَدْ وَعَدَنِي أَنْ يُظْهِرَ لَكُمْ مَا تَفْتَرِحُونَ- لِيُطْفَعَ مَعَاذِيرَ الْكَافِرِينَ مِنْكُمْ، وَ يَرِيدَ فِي بَصَائِرِ الْمُؤْمِنِينَ مِنْكُمْ.

But when you suggest and he^{-saww} shows whatever you are suggesting – there would not happen to be for you that you should be saying, 'It is artificial or colluded upon him^{-as'}, or you have been brought a trick or a ploy. So what is that which you are suggesting, for this Lord^{-azwj} of the worlds has Promised me^{-saww} that He^{-azwj} will Manifest for you whatever you are suggesting – in order to cut off the excuses of the Kafirs from you and increase in the insight of the Momineen from you'.

قَالُوا: قَدْ أَنْصَفْتَنَا يَا مُحَمَّدُ، فَإِنْ وَقَّيْتَ بِمَا وَعَدْتِ مِنْ نَفْسِكَ مِنَ الْإِنْصَافِ، وَ إِلَّا فَأَنْتَ أَوَّلُ رَاجِعٍ مِنْ دَعْوَاكَ لِلنَّبُوءَةِ، وَ دَاخِلٌ فِي عُمَارِ الْأُمَّةِ، وَ مُسَلِّمٌ لِحُكْمِ التَّوْرَةِ لِعَجْرِكَ عَمَّا تَفْتَرِحُهُ عَلَيْنَا، وَ ظُهُورِ الْبَاطِلِ فِي دَعْوَاكَ فِيمَا تَرُومُهُ مِنْ جِهَتِكَ.

They said, 'You^{-saww} are being fair with us, O Muhammad^{-saww}! So if you^{-saww} were to fulfil with what you^{-saww} are promising from yourself^{-saww} from the fairness, or else, so you^{-saww} will be the first to retract from your^{-saww} claim of the Prophet-hood and be included among the ordinary people of the community and be submissive to the Judgment of the Torah due to

your^{-saww} frustration from what we are (about to) suggest upon you^{-saww}, and the falsehood in your^{-saww} claim would be exposed, what you^{-saww} are intending from your^{-saww} direction’.

فَقَالَ رَسُولُ اللَّهِ ص: الصِّدْقُ يُنبِئُ عَنْكُمْ لَا الْوَعِيدُ، اقْتَرَحُوا مَا تَقْتَرِحُونَ لِنُقَطَعَ مَعَاذِيكُمْ فِيمَا تَسْأَلُونَ.

Rasool-Allah^{-saww} said: ‘The truth will foretell, not the intimidation from you. Suggest whatever you are suggesting in order to cut off your excuses with regards to what you are asking’.

فَقَالُوا: يَا مُحَمَّدُ زَعَمْتَ أَنَّهُ مَا فِي قُلُوبِنَا شَيْءٌ مِنْ مُوَاسَاةِ الْفُقَرَاءِ، وَ مُعَاوَنَةِ الضُّعْفَاءِ وَ النَّفَقَةِ فِي إِنْطَالِ الْبَاطِلِ، وَ إِخْفَاقِ الْحَقِّ، وَ أَنَّ الْأَخْجَارَ الْكَثِيرَ مِنْ قُلُوبِنَا، وَ أَطْوَعَ لِلَّهِ مِنَّا، وَ هَذِهِ الْجِبَالُ بِحَضْرَتِنَا، فَهَلُمَّ بِنَا إِلَى بَعْضِهَا، فَاسْتَشْهِدْهُ عَلَى تَصْدِيقِكَ وَ تَكْذِيبِنَا فَإِنْ نَطَقَ بِتَصْدِيقِكَ فَأَنْتَ الْمُحِقُّ، يَلْزُمُنَا آيَاتُكَ، وَ إِنْ نَطَقَ بِتَكْذِيبِكَ أَوْ صَمَتَ فَلَمْ يَرُدَّ جَوَابَكَ، فَاعْلَمْ بِأَنَّكَ الْمُبْطِلُ فِي دَعْوَاكَ، الْمُعَانِدُ لِهَوَاكَ.

They said, ‘O Muhammad^{-saww}! You^{-saww} are claiming that there is nothing in our hearts from consoling to the poor and helping the weak, and the spending in invalidation of the falsehood, and affirmation of the truth, and that the rocks are softer than our hearts and more obedient to Allah^{-azwj} than we are; and here is the mountain in our presence. So come with us to its side and get it to testify upon your^{-saww} truthfulness and for it to belie upon us. If it speaks with your^{-saww} ratification, then your^{-saww} are the true one, it will necessitate us to follow you; and if it speaks with belying you^{-saww} or remains silent and does not respond to answer you^{-saww}, then know that you^{-saww} are the false one in your^{-saww} claim, operating (in accordance with) your^{-saww} own desires’.

فَقَالَ رَسُولُ اللَّهِ ص: نَعَمْ هَلُمُّوا بِنَا- إِلَى أَيِّهَا شِئْتُمْ اسْتَشْهِدْهُ، لِيَشْهَدَ لِي عَلَيْكُمْ فَخَرَجُوا إِلَى أَوْعَرِ جَبَلٍ رَأَوْهُ، فَقَالُوا: يَا مُحَمَّدُ هَذَا الْجِبَلُ فَاسْتَشْهِدْهُ.

Rasool-Allah^{-saww} said: ‘Yes, come with us to wherever you want to witness it testify for me^{-saww}, against you’. So they went out to a big mountain they had seen, and they said, ‘O Muhammad^{-saww}! This mountain, so get it to testify’.

فَقَالَ رَسُولُ اللَّهِ ص لِلْجَبَلِ: إِنِّي أَسْأَلُكَ بِجَاهِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ- الَّذِينَ يَذْكُرُ أَسْمَائِهِمْ حَقَّفَ اللَّهُ الْعَرْشَ عَلَى كَوَاهِلِ ثَمَانِيَةِ مِنَ الْمَلَائِكَةِ- بَعْدَ أَنْ لَمْ يُقْدِرُوا عَلَى تَحْرِيكِهِ وَ هُمْ خَلْقٌ كَثِيرٌ- لَا يَعْرِفُ عَدَدَهُمْ عِزُّ اللَّهِ عَزَّ وَ جَلَّ.

Rasool-Allah^{-saww} said to the mountain: ‘I^{-saww} ask you by the virtue of Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws} – those by the mention of whose names Allah^{-azwj} Lightened the Throne upon the shoulders of eight from His^{-azwj} Angels – after they had not been able to move it, and they were a lot of creatures – none knows their number apart from Allah^{-azwj} Mighty and Majestic.

وَ بِحَقِّ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ- الَّذِينَ يَذْكُرُ أَسْمَائِهِمْ تَابَ اللَّهُ عَلَى آدَمَ، وَ غَفَرَ خَطِيئَتَهُ وَ أَعَادَهُ إِلَى مَرْتَبَتِهِ.

And by the right of Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws} – those by the mention of whose names, Allah^{-azwj} Turned to Adam^{-as} (with Mercy) and Forgave his^{-as} mistakes and Returned him^{-as} to his (former) rank.

وَ بِحَقِّ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ - الَّذِينَ بَدَّكَرُوا أَسْمَائِهِمْ وَ سُؤَالَ اللَّهِ بِهِمْ - رُفِعَ إِدْرِيْسُ فِي الْجَنَّةِ [مَكَانًا] عَلَيْنَا، لَمَّا شَهِدْتَ لِمُحَمَّدٍ بِمَا أَوْدَعَكَ اللَّهُ - بِتَصْدِيقِهِ عَلَى هَؤُلَاءِ الْيَهُودِ فِي ذِكْرِ قَسَاوَةِ قُلُوبِهِمْ، وَ تَكْذِيبِهِمْ وَ جَحْدِهِمْ لِقَوْلِ مُحَمَّدٍ رَسُوْلِ اللَّهِ ص.

And by the right of Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws} – those by the mention of whose names and asking Allah^{-azwj} by them^{-asws} – Idrees^{-as} was Raised in the Paradise to a lofty place, due to him^{-as} having testified to Muhammad^{-saww} with what Allah^{-azwj} had Entrusted him^{-as} with – by his^{-as} ratification upon these Jews regarding the mention of the hardness of their hearts, and their belying and their rejection of the words of Muhammad^{-saww}, Rasool^{-saww} of Allah^{-azwj}!.

فَتَحَرَّكَ الْجَبَلُ وَ تَزَلَّزَلَ، وَ فَاضَ مِنْهُ الْمَاءُ وَ نَادَى: يَا مُحَمَّدُ أَشْهَدُ أَنَّكَ رَسُوْلُ [اللَّهِ] رَبِّ الْعَالَمِينَ، وَ سَيِّدُ الْخَلْقِ أَجْمَعِينَ.

The mountain stirred and shook, and the water burst forth from it, and it called out, 'O Muhammad^{-saww}! I testify that you^{-saww} are a Rasool^{-saww} of the Lord^{-azwj} of the worlds, and chief of the creatures in their entirety.

وَ أَشْهَدُ أَنَّ قُلُوبَ هَؤُلَاءِ الْيَهُودِ كَمَا وَصَفْتَ أَقْسَى مِنَ الْحِجَازَةِ، لَا يَخْرُجُ مِنْهَا خَيْرٌ كَمَا قَدْ يَخْرُجُ مِنَ الْحِجَازَةِ الْمَاءُ سَيْلًا أَوْ تَفْجِيرًا.

And I testify that the hearts of these Jews as just as you^{-saww} described, as being harder than the rocks. No good comes out from these just as the water comes our flowing from the rock or a bursting.

وَ أَشْهَدُ أَنَّ هَؤُلَاءِ كَاذِبُونَ عَلَيْنِكَ فِيمَا بِهِ يَقْرُفُونَكَ مِنَ الْفِرْيَةِ عَلَى رَبِّ الْعَالَمِينَ.

And I testify that they are liars against you regarding what they are accusing you^{-saww} with, from the fabrications against the Lord^{-azwj} of the worlds".²⁵¹

أقول: تمامه في باب معجزات النبي ص

Note – I (Majlisi) am saying, 'The complete of it is in the chapter on the miracles of the Prophet^{-saww}'.

فَلَمَّا بَحَرَ رَسُوْلُ اللَّهِ ص هَؤُلَاءِ الْيَهُودَ بِمُعْجَزَتِهِ، وَ قَطَعَ مَعَاذِيْرَهُمْ بِوَاضِحِ دَلَالَتِهِ، لَمْ يُكْنِزْهُمْ مُرَاجَعَتُهُ فِي حُجَّتِهِ، وَ لَا إِدْخَالَ التَّلْبِيسِ عَلَيْهِ فِي مُعْجَزَتِهِ فَقَالُوا: يَا مُحَمَّدُ قَدْ آمَنَّا بِأَنَّكَ الرَّسُوْلُ الْهَادِي الْمَهْدِي، وَ أَنَّ عَلِيًّا أَخَاكَ هُوَ الْوَصِيُّ وَ الْوَلِيُّ.

The Imam^{-asws} (Hassan Al-Askari^{-asws}) said: 'When Rasool-Allah^{-saww} had dazzled those Jews by his^{-saww} miracles, and cut off their excuses by clear evidence, they were not able to respond regarding his^{-saww} proofs, nor deception regarding his^{-saww} miracles. So, they said, 'O Muhammad^{-saww}! We have believed that you^{-saww} are the Rasool^{-saww}, the guide, the Guided, and that Ali^{-asws} your^{-saww} brother, he^{-asws} is the successor^{-asws} and the (rightful) guardian'.

²⁵¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 18 a

وَكَانُوا إِذَا خَلَوْا بِالْيَهُودِ الْآخَرِينَ يَقُولُونَ [لَهُمْ:] إِنَّ إِطْهَارَنَا لَهُ الْإِيمَانُ بِهِ أَمْكُنْ لَنَا مِنْ مَكْرُوهِهِ، وَاعْتُونُ لَنَا عَلَى اضْطِلَامِهِ وَاضْطِلَامِ أَصْحَابِهِ، لِأَنَّهُمْ عِنْدَ اعْتِقَادِهِمْ أَنَّنَا مَعَهُمْ يَقِفُونَ عَلَيَّ أَسْرَارِهِمْ، وَ لَا يَكْتُمُونَ شَيْئاً فَنُطْلَعُ عَلَيْهِمْ أَعْدَاءَهُمْ، فَيَقْصِدُونَ أَذَاهُمْ بِمَعَاوَنَتِنَا وَ مُطَاهَرَتِنَا- فِي أَوْقَاتِ اسْتِعْجَالِهِمْ وَ اضْطِرَّائِهِمْ، وَ فِي أَحْوَالِ التَّعَدُّرِ الْمُدَافَعَةِ وَ الْإِمْتِنَاعِ مِنَ الْأَعْدَاءِ عَلَيْهِمْ.

And when they were alone with the other Jews, they were saying to them, ‘Our display to him^{-saww} of the Eman with him^{-saww} enables us (to be safe) from his^{-saww} abhorrences and would assist us upon eradicating him^{-saww} and eradicating his^{-saww} companions, because they believe we are with them, they would let us in upon their secrets, and they would not conceal anything from us. So, we would notify their enemies against them, and they would aim for them when they would be with our aides and our apparent display (of support) – during their pre-occupation and disorder, and during state when it is impossible to defect and prevent from their enemies upon them’.

وَكَانُوا مَعَ ذَلِكَ يُنْكِرُونَ عَلَى سَائِرِ الْيَهُودِ أَحْبَابَ النَّاسِ عَمَّا كَانُوا يُشَاهِدُونَهُ مِنْ آيَاتِهِ، وَ يُعَابِتُونَهُ مِنْ مُعْجَزَاتِهِ، فَأَظْهَرَ اللَّهُ تَعَالَى مُحَمَّدًا رَسُولَهُ ص عَلَى سُوءِ اعْتِقَادِهِمْ، وَ فُتِحَ [أَخْلَاقِهِمْ وَ] دَخَلَتْهُمْ وَ عَلَى إِنْكَارِهِمْ عَلَى مَنْ اعْتَرَفَ بِمَا شَاهَدَهُ مِنْ آيَاتِ مُحَمَّدٍ وَ وَاضِحِ بَيِّنَاتِهِ، وَ بَاهِرِ مُعْجَزَاتِهِ.

And they were, along with that, denying upon the rest of the Jews informing the people about what they had witnessed from his^{-saww} signs, and had observed from his^{-saww} miracles. Allah^{-azwj} the Exalted Exposed their evil beliefs to Muhammad^{-saww}, His^{-azwj} Rasool^{-saww}, and their ugly mannerisms and their hidden (intentions), and upon their denial upon acknowledging with what they had witnessed from the Signs of Muhammad^{-saww} and his^{-saww} clear proofs, and his^{-saww} dazzling miracles.

فَقَالَ عَزَّ وَ جَلَّ: يَا مُحَمَّدُ أَ فَتَطْمَعُونَ أَنْتَ وَ أَصْحَابُكَ- مِنْ عَلَيٍّ وَ آلِهِ الطَّيِّبِينَ أَنْ يُؤْمِنُوا لَكُمْ هَؤُلَاءِ الْيَهُودُ الَّذِينَ هُمْ يُخْجَعِ اللَّهُ قَدْ بَهَرْتُمُوهُمْ، وَ بَيِّنَاتِ اللَّهِ وَ دَلَائِلِهِ الْوَاضِحَةِ قَدْ فَهَرْتُمُوهُمْ، أَنْ يُؤْمِنُوا لَكُمْ، وَ يُصَدِّقُوكُمْ بِقَوْلِهِمْ، وَ يُبَدُّوا فِي الْحَلَقَاتِ لِشَيْطَانِيهِمْ شَرِيفَ أَحْوَالِكُمْ.

The Mighty and Majestic Said: O Muhammad^{-saww}! **Are you wishing** – you^{-saww} and your^{-saww} companions from Ali^{-asws} and his^{-asws} goodly Progeny^{-asws} **that they would be believing in you all** – these Jews, those whom you^{-saww} have impressed, and by the Signs of Allah^{-azwj} and His^{-azwj} clear proofs you^{-saww} have overcome them – that they would be believing in you^{-saww}, and they would be ratifying you^{-saww} with their hearts, but they (in fact ally with) Satans^{-la} in their privacies then (how) would they be admitting to your^{-asws} nobility?

وَ قَدْ كَانَ فَرِيقٌ مِنْهُمْ يُعْنِي مِنْ هَؤُلَاءِ الْيَهُودِ مِنْ بَنِي إِسْرَائِيلَ يَسْمَعُونَ كَلَامَ اللَّهِ فِي أَصْلِ جَبَلِ طُورِ سَيْنَاءَ، وَ أَوَامِرِهِ وَ نَوَاهِيهِ ثُمَّ يُحْرِفُونَهُ عَمَّا سَمِعُوهُ- إِذَا أَدَّوهُ إِلَى مَنْ وَرَاءَهُمْ مِنْ سَائِرِ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مَا عَقَلُوهُ وَ عَلِمُوا أَنَّهُمْ فِيمَا يَقُولُونَهُ كَاذِبُونَ وَ هُمْ يَعْلَمُونَ أَنَّهُمْ فِي قَبْلِهِمْ كَاذِبُونَ.

And there was a party from among them – meaning the Jews from the Children of Israel, **hearing the Speech of Allah** – at the base of the Mount Toor of Sinai, and its Commandments and its Prohibitions, **then they were altering it** – from what they had heard it, when they repeated it to the ones (left) behind them from the Children of Israel, **from after having understood it**, and they were knowing (full well) that with their words, they are lying, **while they were knowing** – in their hearts that they are lying.

وَ ذَلِكَ أَنَّهُمْ لَمَّا صَارُوا مَعَ مُوسَى إِلَى الْجَبَلِ، فَسَمِعُوا كَلَامَ اللَّهِ، وَ وَقَفُوا عَلَى أَوَامِرِهِ وَ نَوَاهِيهِ، وَ رَجَعُوا فَأَدَّوهُ إِلَى مَنْ بَعْدَهُمْ فَشَقَّ عَلَيْهِمْ، فَأَمَّا الْمُؤْمِنُونَ مِنْهُمْ فَتَبَيَّنُوا عَلَى إِيْمَانِهِمْ- وَ صَدَّقُوا فِي بَيِّنَاتِهِمْ.

And that is, when they came to be with Musa^{-as} at the mountain, so they heard the Speech of Allah^{-azwj}, and they were pausing upon His^{-azwj} Commands and His^{-azwj} Prohibitions, they returned and repeated it to the ones after them. It was grievous upon them. But, as for the Momineen from them, they were steadfast upon their *Eman*, and they were being truthful in their intentions.

وَأَمَّا أَسْلَافُ هَؤُلَاءِ الْيَهُودِ الَّذِينَ نَافَقُوا رَسُولَ اللَّهِ ص فِي هَذِهِ الْقَضِيَّةِ - فَإِنَّهُمْ قَالُوا لِنَبِيِّ إِسْرَائِيلَ: إِنَّ اللَّهَ تَعَالَى قَالَ لَنَا هَذَا، وَ أَمَرَنَا بِمَا ذَكَرْنَاكَ لَكُمْ وَ نَهَانَا، وَ اتَّبَعْنَا ذَلِكَ بِأَنَّكُمْ إِن صَعِبَ عَلَيْكُمْ مَا أَمَرْتُمْكُمْ بِهِ - فَلَا عَلَيْكُمْ أَنْ [لَا تَفْعَلُوهُ - وَ إِن صَعِبَ عَلَيْكُمْ مَا عَنَّا هَيْئَتُكُمْ - فَلَا عَلَيْكُمْ أَنْ] تَرْتَكِبُوهُ وَ تُؤَاقِعُوهُ. [هَذَا] وَ هُمْ يَعْلَمُونَ أَنَّ هَذَا كَاذِبُونَ.

As for the ancestor of these Jews, those who were hypocritical to Rasool-Allah^{-saww} in these Judgments, they said to the Children of Israel, ‘Surely, Allah^{-azwj} the Exalted Said this to us, and Commanded us and Prohibited us with what we are mentioning to you all, and obey that. If it turns out that it is difficult upon you what you are being Commanded with, so it is not (Obligatory) upon you that you should be doing it; and if it is difficult upon you what we are prohibiting you from, so it is not upon you that you should be leaving it and be indulging in it – this – and they were knowing (full well) that they, by this speech of theirs, were lying.

ثُمَّ أَظْهَرَ اللَّهُ تَعَالَى (عَلَى نَفَاقِهِمُ الْآخِرِ) مَعَ جَهْلِهِمْ، فَقَالَ عَزَّ وَ جَلَّ: وَ إِذَا لَفُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا

Then (during the time of Rasool Allah^{-saww}) Allah^{-azwj} the Exalted Manifested the extent of their hypocrisy, along with their ignorance, so the Mighty and Majestic Said: **And when they are meeting those who are believing they are saying: ‘We believe!’** –

كَانُوا إِذَا لَفُوا سَلْمَانَ وَ الْمِقْدَادَ وَ أَبَا ذَرٍّ وَ عَمَّارًا قَالُوا آمَنَّا كَلِمَاتِنَا، إِيْمَانًا بِنَبِيِّ مُحَمَّدٍ ص، مَقْرُونًا [بِالْإِيْمَانِ] بِإِمَامَةِ أَخِيهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع، وَ بِأَنَّهُ أَخُوهُ الْهَادِي، وَ وَزِيرُهُ [الْمُوَالِي] وَ خَلِيفَتُهُ عَلَى أُمَّتِهِ وَ مُنْجِرُ عِدَّتِهِ، وَ الْوَالِي بِدِقَّتِهِ وَ النَّاهِضُ بِأَعْيَابِ سِيَاسَتِهِ، وَ قَيِّمُ الْخَلْقِ، وَ الدَّائِدُ لَهُمْ عَنِ سَخَطِ الرَّحْمَنِ - الْمُوَجِّبِ لَهُمْ - إِنْ أَطَاعُوهُ - رَضِيَ الرَّحْمَنُ.

It was so that when they (the hypocrites among Muslims) were meeting Salman^{-as}, and Al-Miqdad^{-as}, and Abu Zarr^{-as}, and Ammar^{-as}, they were saying, ‘We believe!’ just like your *Emans* – *Eman* in the Prophet-hood of Muhammad^{-saww} paired with the *Eman* in the Imamate of his^{-saww} brother Ali^{-asws} Bin Abu Talib^{-asws}, and that he^{-asws} is his^{-saww} brother, the Guide, and his^{-saww} Vizier – the Master – and his^{-saww} Caliph upon his^{-saww} community, and the fulfiller of his^{-saww} promises, and the fulfiller of his^{-saww} guarantees, and the implementer of his^{-saww} rules, and custodian of the people, and their saviour from the Wrath of the Beneficent Obligated for them – if they were to obey him^{-asws} – (the would achieve) the Pleasure of the Beneficent.

وَ أَنَّ خُلَفَاءَهُ مِنْ بَعْدِهِ هُمُ النُّجُومُ الرَّاهِرَةُ، وَ الْأَقْمَارُ الْمُنِيرَةُ، وَ السَّمُوسُ الْمُضِيئَةُ الْبَاهِرَةُ، وَ أَنَّ أَوْلِيَاءَهُمْ أَوْلِيَاءُ اللَّهِ، وَ أَنَّ أَعْدَاءَهُمْ أَعْدَاءُ اللَّهِ.

And that his^{-saww} Caliphs from after him^{-saww}, they^{-asws} are the luminous stars, the radiant moons, and the dazzling bright suns, and that their^{-asws} friends are the friends of Allah^{-azwj}, and that their^{-asws} enemies are the enemies of Allah^{-azwj}.

وَ يَقُولُ بَعْضُهُمْ نَشْهَدُ أَنَّ مُحَمَّدًا صَاحِبُ الْمُعْجَزَاتِ وَ مُقِيمُ الدَّلَالَاتِ الْوَاضِحَاتِ.

And some of them were saying, ‘Muhammad^{-saww} is a performer of miracles, and an establisher of clear evidence(s)’.²⁵²

و ساق الحديث كما سيأتي في أبواب معجزات الرسول ص و باب غزوة بدر إلى قوله

And he^{-asws} continued the Hadeeth like what I^{-asws} had come with in the chapters on the miracles of the Rasool^{-saww} and chapter on the battle of Badr up to his^{-asws} words: -

‘فَلَمَّا أَفْضَى بَعْضُ هَؤُلَاءِ الْيَهُودِ إِلَى بَعْضٍ - قَالُوا: أَيُّ شَيْءٍ صَنَعْتُمْ أَحْبَرْتُمُوهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ - مِنَ الدَّلَالَاتِ عَلَى صِدْقِ نُبُوَّةِ مُحَمَّدٍ ص، وَ إِمَامَةِ أَخِيهِ عَلِيِّ ع لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ بِأَنَّكُمْ كُنْتُمْ قَدْ عَلِمْتُمْ هَذَا وَ شَاهَدْتُمُوهُ - فَلَمْ تُؤْمِنُوا بِهِ وَ لَمْ تُطِيعُوهُ.

When these Jews arrived to the others (hypocrites), they (Jews) said, ‘Which thing did you do? ***Are you narrating them with what Allah has Disclosed upon you*** - from the proofs upon the truthfulness of the Prophet-hood of Muhammad^{-saww} and the Imamate of his^{-saww} brother Ali^{-asws} ***in order for them to argue with you by it in the Presence of your Lord?*** – that you have known this and witnessed it but did not believe in it and did not obey it.

وَ قَدَرُوا بِجَهْلِهِمْ أَنَّهُمْ إِنْ لَمْ يُخْبِرُوهُمْ بِبَلَاغِ الْآيَاتِ - لَمْ يَكُنْ لَهُ عَلَيْهِمْ حُجَّةٌ فِي غَيْرِهِا

And they (Jews at the time of Prophet Musa^{-as}) reckoned in their ignorance, that they, if they do not inform them (the generality of the Jews) with those Signs, there would not be an argument for it upon them regarding others.

ثُمَّ قَالَ عَزَّ وَ جَلَّ: أَ فَلَا تَعْقِلُونَ أَنَّ [هَذَا] الَّذِي تُخْبِرُوهُمْ [بِهِ] بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ - مِنْ دَلَائِلِ نُبُوَّةِ مُحَمَّدٍ ص حُجَّةٌ عَلَيْكُمْ عِنْدَ رَبِّكُمْ!

Then Allah^{-azwj} Mighty and Majestic Said: ***Are you not understanding?*** – that this, which you are informing with, is from ***what Allah has Disclosed upon you***, from the proofs of the Prophet-hood of Muhammad^{-saww}, and is an argument against you ***in the Presence of your Lord?***

قَالَ اللَّهُ عَزَّ وَ جَلَّ: أَوْ لَا يَعْلَمُونَ بَعْضُ أَوْ لَا يَعْلَمُ هَؤُلَاءِ الْفَائِلُونَ لِأَخْوَانِهِمْ: «أَأُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ»: أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ مِنْ عَدَاوَةِ مُحَمَّدٍ ص وَ يُضْمِرُونَهُ مِنْ أَنَّ إِظْهَارَهُمُ الْإِيمَانَ بِهِ - أَفَكَرْتُمْ لَهُمْ مِنْ اصْطِلَامِهِ وَ إِبَارَةِ أَصْحَابِهِ وَ مَا يُعْلِنُونَ مِنَ الْإِيمَانِ ظَاهِرًا لِيُنْبَسِئُوهُمْ، وَ يَقْفُوا بِهِ عَلَى أَسْرَارِهِمْ فَيُذَيِّعُوهَا بِخَصْرَةٍ مِنْ يَضُرُّهُمْ.

Then Allah^{-azwj} Mighty and Majestic Said: ***Or are they not knowing?*** – meaning, ‘Or are they not knowing, those speakers to their brethren, ***Are you narrating them with what Allah has Disclosed upon you***, that Allah Knows what they are keeping as secret – from the enmity to Muhammad^{-saww}, and are keeping it in their consciences from their displaying of the *Eman* in it and the possibility of it being a lesson for his^{-as} companions, ***and what they are announcing?*** – from the apparent *Eman* in order to get their sympathy, and they are refraining with it from their secrets. Thus, they are wasting it in the presence of the one who would harm them.

وَ أَنَّ اللَّهَ لَمَّا عَلِمَ ذَلِكَ دَبَّرَ لِمُحَمَّدٍ تَمَامَ أَمْرِهِ، وَ بُلُوغَ غَايَةِ مَا أَرَادَهُ اللَّهُ بِبَعْثِهِ وَ أَنَّهُ يُنَبِّئُ أَمْرَهُ، وَ أَنَّ نِفَاقَهُمْ وَ كِبَادَهُمْ لَا يَضُرُّهُ.

²⁵² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 18 b

And that Allah^{-azwj}, Let Muhammad^{-saww} know that what they were contriving, the complete of his^{-saww} matters, and it reached the peak what Allah^{-azwj} Intended by Sending him^{-saww}, and he^{-saww} completed his^{-saww} matters, and that they hypocrisies and their plots did not harm him^{-saww}”²⁵³

19- م، تفسير الإمام عليه السلام وَ لَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَ قَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ الْآيَةَ

Tafseer of the Imam (Hassan Al-Askari^{-asws}) – The Words of the Mighty and Majestic: **And We had Given Musa the Book and We Followed it up from after him, with the Rasools; [2:87]** – the Verse.

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ هُوَ مُخَاطَبُ هَؤُلَاءِ الْيَهُودِ الَّذِينَ أَظْهَرَ مُحَمَّدٌ ص الْمُعْجَزَاتِ لَهُمْ عِنْدَ تِلْكَ الْجِبَالِ وَ يُؤَخِّجُهُمْ وَ لَقَدْ آتَيْنَا مُوسَى الْكِتَابَ التَّوْرَةَ الْمُشْتَمِلَةَ عَلَى أَحْكَامِنَا وَ عَلَى ذِكْرِ فَضْلِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ وَ إِمَامَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ حُلَفَائِهِ بَعْدَهُ وَ شَرَفِ أَسْوَاقِ الْمُسْلِمِينَ لَهُ وَ سُوءِ أَسْوَاقِ الْمُخَالِفِينَ عَلَيْهِ

The Imam^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic Said – and He^{-azwj} was Addressing those Jews to whom Muhammad^{-saww} displayed the miracles to them at that mountain and Rebuked them, **And We had Given Musa the Book** – The Torah, the inclusive upon Our^{-azwj} Judgments, and upon the mention of the merits of Muhammad^{-saww} and Ali^{-asws} and their^{-asws} goodly Progeny^{-asws}, and Imamate of Ali^{-asws} Bin Abu Talib^{-asws} and his^{-saww} Caliphs after him^{-asws}, and the nobility of the states of the submitters to him^{-asws}, and the evil states of the adversaries against him^{-asws}.

وَ قَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَ جَعَلْنَا رَسُولًا فِي أُمَّةٍ رَسُولًا وَ آتَيْنَا أَعْطَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ الْآيَاتِ الْوَاضِحَاتِ إِخْبَاءَ الْمَوْتَى وَ إِثْرَاءَ الْأَكْمَهَةِ وَ الْأَبْرَصِ وَ الْإِنْبَاءِ بِمَا يَأْكُلُونَ وَ بِمَا يَدَّخِرُونَ فِي بُيُوتِهِمْ وَ أَيْدِنَاهُ بِرُوحِ الْقُدْسِ وَ هُوَ جَبْرَائِيلُ وَ ذَلِكَ حِينَ رَفَعَهُ مِنْ رُؤُوسَةِ نَبِيِّهِ إِلَى السَّمَاءِ وَ أَلْقَى شَيْئَهُ عَلَى مَنْ رَامَ قَتْلَهُ فَقُتِلَ بَدَلًا مِنْهُ وَ قَبِلَ هُوَ الْمَسِيحُ.

And We Followed it up from after him, with the Rasools – We^{-azwj} Made a Rasool^{-as} in the footsteps of a Rasool^{-as}, **and We Gave Isa Ibn Maryam, clear proofs** – the clear Signs – e.g., reviving the dead, and curing the blindness and the leprosy, and the informing with that they had eaten and what they were hoarding in their houses, **and Supported him with the Holy Spirit** – and he^{-as} is Jibraeel^{-as}, and that is where he^{-as} raised him^{-as} from the window of his^{-as} house, to the sky, and cast his^{-as} resemblance upon the one who desired his^{-as} killing, in replacement from him^{-as}; and it was said, ‘He is the Messiah!’²⁵⁴

20- م، تفسير الإمام عليه السلام قَوْلُهُ عَزَّ وَ جَلَّ وَ قَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ

Tafseer of the Imam (Hassan Al-Askari^{-asws}) - The Words of the Mighty and Majestic: **And they are saying: Our hearts are covered. But Allah Cursed them due to their Kufr; so little it is what they are believing [2:88].**

قَالَ الْإِمَامُ ع قَالَ اللَّهُ تَعَالَى وَ قَالُوا يَغْنِي الْيَهُودَ الَّذِينَ أَرَاهُمْ رَسُولَ اللَّهِ ص الْمُعْجَزَاتِ الْمَذْكُورَاتِ عِنْدَ قَوْلِهِ فِيهِ كَالْحِجَارَةِ الْآيَةَ

²⁵³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 18 c

²⁵⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 19

The Imam^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic Said: **And they are saying** – meaning these Jews, those to whom Rasool-Allah^{-saww} showed the afore-mentioned miracles – at His^{-azwj} Words **so these were like rocks [2:74]** – the Verse.

فَلَوْبُنَا غُلْفٌ أَوْعِيَةٌ لِلْخَيْرِ وَالْعُلُومِ قَدْ أَحَاطَتْ بِهَا وَاسْتَمَلَتْ عَلَيْهَا ثُمَّ هِيَ مَعَ ذَلِكَ لَا تَعْرِفُ لَكَ يَا مُحَمَّدُ فَضْلاً مَدْكُوراً فِي شَيْءٍ مِنْ كُتُبِ اللَّهِ وَ لَا عَلَى لِسَانِ أَحَدٍ مِنْ أَنْبِيَاءِ اللَّهِ

Our hearts are covered – containers of the goodness and the knowledge having encompassed by these and inclusive over it. Then along with that, they are not recognising for you^{-saww}, O Muhammad^{-saww}, merits regarding something from the Books of Allah^{-azwj}, nor upon the tongue of anyone from the Prophets^{-as} of Allah^{-azwj}.

فَقَالَ اللَّهُ رَدّاً عَلَيْهِمْ بَانَ لَيْسَ كَمَا يَقُولُونَ أَوْعِيَةٌ لِلْعُلُومِ وَ لَكِنَّ قَدْ لَعَنَهُمُ اللَّهُ أَبْعَدَهُمُ اللَّهُ مِنَ الْخَيْرِ فَقَلِيلًا مَا يُؤْمِنُونَ قَلِيلًا إِيْمَانُهُمْ يُؤْمِنُونَ بِبَعْضِ مَا أَنْزَلَ اللَّهُ وَ يَكْفُرُونَ بِبَعْضٍ فَإِذَا كَذَّبُوا مُحَمَّدًا فِي سَائِرِ مَا يَقُولُ فَقَدْ صَارَ مَا كَذَّبُوا بِهِ أَكْثَرَ وَ مَا صَدَّقُوا بِهِ أَقْلًا

Allah^{-azwj} the Exalted Said in response to them: **But** - it isn't as they are saying, ‘containers of knowledge’, but **Allah** (has) **Cursed them** – distancing them from the goodness, **so little it is what they are believing** – little is their *Eman*, believing in part of what Allah^{-azwj} the Exalted Revealed and disbelieving in part. When they are belying Muhammad^{-saww} in the rest of what he^{-saww} is saying, so what they are belying has come to be more, and what they are ratifying with, (has come to be) little.

وَ إِذَا قُرِئَ غُلْفٌ فَإِنَّهُمْ قَالُوا فَلَوْبُنَا غُلْفٌ فِي غِطَاءٍ فَلَا نَفْهَمُ كَلَامَكَ وَ حَدِيثَكَ كَمَا قَالَ اللَّهُ تَعَالَى وَ قَالُوا فَلَوْبُنَا فِي أَكْبَةِ يَمَّا تَدْعُونَا إِلَيْهِ وَ فِي آدَانَا وَ قُرِّ وَ مِنْ بَيْنِنَا وَ بَيْنِكَ حِجَابٌ وَ كَيْلَا الْقِرَاءَتَيْنِ حَقٌّ وَ قَدْ قَالُوا يَهْدًا وَ يَهْدًا جَمِيعاً

And when you read (our hearts are) **covered**, so they are saying – our hearts are covered – in a lid. Therefore your^{-saww} speech and your^{-saww} Ahadeeth will not benefit them, approximate to what Allah^{-azwj} the Exalted Said: **And they are saying, ‘Our hearts are in a covering from what you are inviting us to, and in our ears is a deafness, and from between us and you is a veil [41:5]**. And both these recitations are true, and they had said with this, and this, both together.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص مَعَاشِرَ الْيَهُودِ أَ تُعَانِدُونَ رَسُولَ رَبِّ الْعَالَمِينَ وَ تَأْتِيُونَ الْإِعْتِرَافَ بِأَنَّكُمْ كُنْتُمْ بِذُنُوبِكُمْ مِنَ الْجَاهِلِينَ إِنَّ اللَّهَ لَا يُعَذِّبُ بِهَا أَحَدًا وَ لَا يُرِيءُ عَنْ فَاعِلِ هَذَا عَذَابَهُ أَبَدًا إِنَّ آدَمَ ع لَمْ يَقْتَرِحْ عَلَى رَبِّهِ الْمَغْفِرَةَ لَذَنْبِهِ إِلَّا بِالتَّوْبَةِ فَكَيْفَ تَعْتَرِضُونَهَا أَنْتُمْ مَعَ عِنَادِكُمْ.

Rasool-Allah^{-saww} said to the Jews: ‘Community of Jews! You are being inimical to a Rasool^{-saww} of Allah^{-azwj} and are refusing to acknowledge that you have been belying, and you aren't from the ignorant one with that Allah^{-azwj} will not Punish anyone with it, nor decline this punishment from a doer ever, that Adam^{-as} did not suggest the Forgiveness to his^{-as} Lord^{-azwj} except with the repentance. Then how come you are suggesting with your obstinacy?’²⁵⁵

21- ب، قرب الإسناد ابن عيسى عن البرزطي عن الرضا ع قال: الإيمان أفضل من الإسلام بدرجة و التقوى أفضل من الإيمان بدرجة و اليقين أفضل من التقوى بدرجة و لم يقسم بين بني آدم شيئاً أقل من اليقين.

²⁵⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 20

(The book) 'Qurb Al Isnad' – Ibn Isa, from Al Bazanty,

'From Al-Reza^{asws} having said: 'The Eman is superior to Al-Islam by a rank, and the piety is superior to the Eman by a rank, and the certainty is superior to the piety by a rank, and there is nothing which has been apportioned between the children of Adam^{as} any scarcer than the certainty''.²⁵⁶

22- جاء المجلس للمفيد ما، الأمامي للشيخ الطوسي مُحَمَّدُ بْنُ الْحُسَيْنِ الْمُقْرِي عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي الْعَبَّاسِ الْأَخْوَصِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ عَيْسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ مِنَ الْبَقِيَّةِ أَنْ لَا تُرْضُوا النَّاسَ بِسَخَطِ اللَّهِ وَ لَا تُلُومِهِمْ عَلَى مَا لَمْ يُؤْتِكُمْ اللَّهُ مِنْ فَضْلِهِ فَإِنَّ الرِّزْقَ لَا يَسْهُوهُ جِرْصُ حَرِيصٍ وَ لَا يَزِيدُهُ كَرَهُ وَ لَوْ أَنَّ أَحَدَكُمْ فَرَّ مِنْ رِزْقِهِ كَمَا يَفِرُّ مِنَ الْمَوْتِ لِأَذْرِكُهُ كَمَا يُدْرِكُهُ الْمَوْتُ.

(The books) 'Al Majaalis' of Al Mufeed, (and) 'Al Amaali' of the sheykh Al Tusi – Muhammad Bin Al-Husayn Al Muqry, from Ali Bin Muhammad, from Abu Al Abbas Al Ahwas, from Muhammad Bin Al-Husayn Bin Isa, from Sama'at,

'From Abu Abdullah^{asws} having said: 'From the certainty is that you do not please the people by Annoying Allah^{azwj}, not blame them upon what Allah^{azwj} has not Given you from His^{azwj} Grace, for the sustenance cannot be ushered by the greed of a greedy one, nor can it be repelled by the abhorrence of an abhorring one, and even if one of you were to flee form his sustenance like what one flees from the death, it will come across you just as the death comes across you''.²⁵⁷

23- يد، التوحيد الفطأ عن ابن زكريا عن ابن حبيب عن علي بن زياد عن مزوان بن معاوية عن الأعمش عن أبي حيان التميمي عن أبيه و كان مع علي بن أبي طالب ع يوم صفين و فيما بعد ذلك قال: بئسما علي بن أبي طالب ع يعقب الكتاب يوم صفين و معاوية مستقبله على فرس له يتأكل تحتة تأكلا و علي ع فرس رسول الله ص المرتجز و يديه حربة رسول الله ص و هو متقلد سيفه ذا الفقار

(The book) 'Al Tawheed' – Al Qattan, from Ibn Zakariya, from Ibn Habeeb, from Ali Bin Ziyad, from Marwan Bin Muawiya, from Al Amsh, from Abu Hayyan Al Taymi, from his father,

'And he was with Ali^{asws} Bin Abu Talib^{asws} on the day of (battle of) Siffeen, and in what was after that. He said, 'While Ali^{asws} Bin Abu Talib^{asws} was mobilising the battalions on the day of (battle of) Siffeen, and Muawiya was facing him upon a horse of his, fidgeting under him, and Ali^{asws} was upon a horse of Rasool-Allah^{saww} (called) 'Al-Murtajis', and in his^{asws} hand was a bayonet of Rasool-Allah^{saww}, and he^{asws} was collared with his^{asws} sword (called) Zulfiqar.

فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ احْتَرَسَ يَا أَمِيرَ الْمُؤْمِنِينَ فَإِنَّا نَخْشَى أَنْ يَغْتَالِكَ هَذَا الْمَلْعُونُ

A man from his^{asws} companions said, 'Watch out, O Amir Al-Momineen^{asws}, for we are fearing that this accursed one might assassinate you^{asws}!'

فَقَالَ ع لَيْسَ قُلْتِ ذَلِكَ إِنَّهُ غَيْرُ مَأْمُونٍ عَلَى دِينِهِ وَ إِنَّهُ لَأَشَقَى الْقَاسِطِينَ وَ أَلْعَنَ الْخَارِجِينَ عَلَى الْأَيْمَةِ الْمُهْتَدِينَ

²⁵⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 21

²⁵⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 22

He^{-asws} said: 'If you are saying that he isn't trusted upon his religion, and he is the most wretched of the deviants, and curse the ones coming out against the guiding Imams^{-asws}.

وَلَكِنْ كَفَى بِالْأَجْلِ حَارِسًا لَيْسَ أَحَدٌ مِنَ النَّاسِ إِلَّا وَ مَعَهُ مَلَائِكَةٌ حَفِظَةٌ يَحْفَظُونَهُ مِنْ أَنْ يَتَرَدَّى فِي بئرٍ أَوْ يَقَعَ عَلَيْهِ حَائِطٌ أَوْ يُصِيبَهُ سُوءٌ فَإِذَا حَانَ أَجَلُهُ خَلُّوا بَيْنَهُ وَ بَيْنَ مَا يُصِيبُهُ

But suffice with the death as a guard. There isn't anyone from the people except and with him are protecting Angels protecting him from falling into a well, or a wall from falling upon him, and an evil hitting him. When it is time of his death, they vacate between him and what is to hit him.

وَ كَذَلِكَ أَنَا إِذَا حَانَ أَجَلِي أَنْبَعَتْ أَشْقَاهَا فَخُصِّبَ هَذِهِ مِنْ هَذَا وَ أَشَارَ إِلَى لِحْيَتِهِ وَ رَأْسِهِ عَهْدًا مَعْهُودًا وَ وَعْدًا عَزِيزًا مَكْدُوبًا.

And I^{-asws} am like that. When it is time for my^{-asws} death, the most wretched of them would be sent, so he will dye this from this' – and he^{-asws} indicated to his^{-asws} beard and his^{-asws} head – 'being a covenanted covenant and a promise not to be belied!'²⁵⁸

24- لي، الأمالي للصدوق مُحَمَّدُ بْنُ أَحْمَدَ الْأَسَدِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ الْعَامِرِيِّ عَنْ إِبْرَاهِيمَ بْنِ عَيْسَى السُّدُوسِيِّ عَنْ سُلَيْمَانَ بْنِ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ أُمِّهِ فَاطِمَةَ بِنْتِ الْحُسَيْنِ عَنْ أَبِيهَا ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ صَلَاحَ أَوَّلِ هَذِهِ الْأُمَّةِ بِالرُّهْدِ وَ الْبِقِينِ وَ هَلَكَ آخِرُهَا بِالشُّحِّ وَ الْأَمَلِ.

(The book) 'Al Amali' of Al Sadouq – Muhammad Bin Ahmad Al Asady, from Ahmad Bin Muhammad Bin Al-Hassan Al Aamiry, from Ibrahim Bin Isa Al Sadousy, from Suleyman Bin Amro, from Abdullah Bin Al-Hassan,

'From his mother^{-as} Fatima Bint Al-Husayn^{-as}, from her^{-as} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The righteousness of the first ones of this community was due to the ascetism and the certainty, and the destruction of its last ones will be due to the selfishness and the (long) hopes'²⁵⁹.

25- لي، الأمالي للصدوق قَالَ رَسُولُ اللَّهِ ص خَيْرٌ مَا أُلْقِيَ فِي الْقَلْبِ الْبِقِينُ.

(The book) 'Al Amaali' of Al Sadouq,

'Rasool-Allah^{-saww} said: 'The best of what can be cast into the heart is certainty'²⁶⁰.

26- ل، الخصال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عُمَانَ بْنِ عَيْسَى عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمْ يُفَسِّمْ بَيْنَ الْعِبَادِ أَقْلٌ مِنْ حَسِّ الْبِقِينِ وَ الْفُتُونِ وَ الصَّبْرِ وَ الشُّكْرِ وَ الَّذِي يَكْمُلُ بِهِ هَذَا كُلُّهُ الْعَقْلُ.

(The book) 'Al Khisaal' of Ibn Al Waleed – from Al Saffar, from Muhammad Bin Isa, from Usman Bin Isa, from Ibn Muskam,

²⁵⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 23

²⁵⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 24

²⁶⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 25

‘From Abu Abdullah^{-asws} having said: ‘Nothing scarcer has been Apportioned between the servants than five – the certainty, and the contentment, and the patience, and the thankfulness, and that which all of this are completed with, the intellect’.²⁶¹

27- مع، معاني الأخبار أبي عن سعد بن البرقي عن أبيه رفعه إلى النبي ص قال: فُلْتُ لِ جَبْرَائِيلَ مَا تَفْسِيرُ الْبَيِّنِ

(The book) ‘Ma’any Al Akhbar’ – My father, from Sa’ad, from Al Barqy, from his father,

‘Raising it to the Prophet^{-saww} having said: ‘Jibraeel^{-as} said to me^{-saww}: ‘What is the interpretation of certainty?’

قَالَ الْمُؤْمِنُ يَعْمَلُ لِلَّهِ كَأَنَّهُ يَرَاهُ فَإِنْ لَمْ يَكُنْ يَرَى اللَّهَ فَإِنَّ اللَّهَ يَرَاهُ وَ أَنْ يَعْلَمَ يَقِيناً أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُحِطَّ بِهِ وَ أَنَّ مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ الْخَيْرَ.

He^{-saww} said: ‘The Momin works for Allah^{-azwj} as if he can see Him^{-azwj}. If he does not happen to see Allah^{-azwj}, then Allah^{-azwj} Sees him, and he knows with certainty that whatever has hit him was not going to miss him, and that whatever has missed him was not going to hit him’ – the Hadeeth’.²⁶²

28- ع، علل الشرائع ابن المتوكل عن الحميري عن محمد بن علي عن ابن محبوب عن هشام بن سالم قال سمعت أبا عبد الله ع يقول لخمزان بن أعين يا خمزان انظر إلى من هو دونك و لا تنظر إلى من هو فوقك في المقدره فإن ذلك أفتع لك بما قسم لك و أخرى أن تستوجب الزيادة من ربك

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

‘I heard Abu Abdullah^{-asws} saying to Humran Bin Ayn: ‘O Humran! Look the one who is below you and do not look at the one who is above you in the worth, for that would be of more contentment for you with what has been Apportioned for you (by Allah^{-azwj}), and worthier of the increase from your Lord^{-azwj}.

وَ اعْلَمْ أَنَّ الْعَمَلَ الدَّائِمَ الْقَلِيلَ عَلَى الْبَيِّنِ أَفْضَلُ عِنْدَ اللَّهِ مِنَ الْعَمَلِ الْكَثِيرِ عَلَى غَيْرِ بَيِّنٍ

And know that the constant few deeds (performed) upon the certainty are superior in the Presence of Allah^{-azwj} than a lot of deeds (performed) without conviction!

وَ اعْلَمْ أَنَّهُ لَا وَرَعَ أَنْفَعُ مِنْ بَحْتِ مَحَارِمِ اللَّهِ وَ الْكَفِّ عَنِ أَدَى الْمُؤْمِنِينَ وَ اغْتِيَابِهِمْ وَ لَا عَيْشَ أَهْنًا مِنْ حَسَنِ الْخُلُقِ وَ لَا مَالَ أَنْفَعُ مِنَ الْفُتُوحِ بِالْيَسِيرِ الْمُجْزِي وَ لَا جَهْلَ أَضْرُّ مِنَ الْعُجْبِ.

And know that there is devoutness more beneficial than shunning the Prohibitions of Allah^{-azwj}, and the restraint from harming the Mominen and backbiting them, nor any life more welcoming than good manners, nor any wealth more beneficial than the contentment with the little, the sufficient, nor any ignorance more harmful than the self-admiration’.²⁶³

²⁶¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 26

²⁶² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 27

²⁶³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 28

29- سن، المحاسن أبي عن ابن سينان عن ابن مسكان عن أبي بصير عن أبي عبد الله ع قال: استقبل رسول الله ص حارثة بن مالك بن النعمان فقال له كيف أنت يا حارثة

(The book) 'Al Mahasin' – My father, from Ibn Sinan, from Ibn Muskan, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} welcomed Haris Bin Malik Bin Al-Numan. He^{-saww} said to him: 'How are you, O Haris?'

فَقَالَ يَا رَسُولَ اللَّهِ ص أَصْبَحْتُ مُؤْمِنًا حَقًّا

He said, 'O Rasool-Allah^{-saww} said: 'I have woken up in the morning as a true Momin!'

فَقَالَ لَهُ رَسُولُ اللَّهِ ص يَا حَارِثَةُ لِكُلِّ شَيْءٍ حَقِيقَةٌ فَمَا حَقِيقَةُ يَتِّبِنِكَ

Rasool-Allah^{-saww} said to him: 'O Haris! For everything there is a reality, so what is the reality of your certainty?'

قَالَ يَا رَسُولَ اللَّهِ عَزَمْتُ نَفْسِي عَنِ الدُّنْيَا وَ أَسَهَرْتُ لَيْلِي وَ أَطَمَأْتُ هَوَاجِرِي وَ كَأَنِّي أَنْظُرُ إِلَى عَرْشِ رَبِّي وَ قَدْ وَضِعَ لِلْحِسَابِ وَ كَأَنِّي أَنْظُرُ إِلَى أَهْلِ الْجَنَّةِ يَتَزَاوَرُونَ وَ كَأَنِّي أَسْمَعُ عَوَاءَ أَهْلِ النَّارِ فِي النَّارِ

He said, 'O Rasool-Allah^{-saww}! I have withdrawn myself from the world, and I stay awake my nights, and my throat is thirsty, and it is as if I am looking at the Throne of my Lord^{-azwj}, and it (Scale) has been placed for the Reckoning; and it is as if I am looking at the people of Paradise visiting each other; and it is as if I can hear the howling of people of the Fire in the Fire!'

فَقَالَ رَسُولُ اللَّهِ ص عَبْدٌ نَوَّرَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ فَأَثْبَتَ

Rasool-Allah^{-saww} said: 'A servant Allah^{-azwj} has Irradiated his heart for the Eman, so be steadfast!'

فَقَالَ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ لِي أَنْ يَرْزُقَنِي الشَّهَادَةَ

He said, 'O Rasool-Allah^{-saww}! Supplicate to Allah^{-azwj} for me to Grace me the martyrdom'.

فَقَالَ اللَّهُمَّ ارْزُقْ حَارِثَةَ الشَّهَادَةَ

He^{-saww} said: 'O Allah^{-azwj}! Grace Haris the martyrdom!'

فَلَمْ يَلْبَثْ إِلَّا أَيَّامًا حَتَّى بَعَثَ رَسُولُ اللَّهِ ص سَرِيَّةً فَبَعَثَهُ فِيهَا فَقَاتَلَ فَقَتَلَ سَبْعَةً أَوْ ثَمَانِيَةً ثُمَّ قُتِلَ.

It was not long except (some) days until Rasool-Allah^{-azwj} sent a squadron, so he^{-saww} sent him in it. He fought. He killed seven or eight, then was killed".²⁶⁴

²⁶⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 29

30- سن، المحاسن ابن محبوب عن أبي محمد الوايشي وإبراهيم بن مهزوم عن إسحاق بن عمار قال سمعت أبا عبد الله ع يقول إن رسول الله ص صلى بالناس الصبح فنظر إلى شاب من الأنصار وهو في المسجد يخفق ويهوي رأسه مضفراً لونه نحيف جسمه وغارت عيناه في رأسه

(The book) 'Al Mahasin' – Ibn Mahboub, from Abu Muhammad Al Wabishy, and Ibrahim Bin Mihzam, from Is'haq Bin Ammar who said,

'I heard Abu Abdullah^{-asws} saying: 'Rasool-Allah^{-saww} pray the morning Salat with the people. He^{-saww} looked at a youth from the Helpers and he was in the Masjid, trembling and lowering his head. His colour was pale, his body was thing, and his eyes had sunk into his head.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص كَيْفَ أَصْبَحْتَ يَا فُلَانُ

Rasool-Allah^{-saww} said to him: 'How have you become, O so and so?'

فَقَالَ أَصْبَحْتُ يَا رَسُولَ اللَّهِ ص مُوقِنًا

He said, 'O Rasool-Allah^{-saww}! I have become certain''.

فَقَالَ فَعَجِبَ رَسُولُ اللَّهِ ص مِنْ قَوْلِهِ وَ قَالَ لَهُ إِنَّ لِكُلِّ شَيْءٍ حَقِيقَةً فَمَا حَقِيقَةُ يَتَقِينُكَ

He^{-asws} said: 'Rasool-Allah^{-saww} was surprised from his words, and said to him: 'For every thing there is a reality, so what is the reality of your certainty?'

قَالَ إِنَّ يَتَقِينِي يَا رَسُولَ اللَّهِ هُوَ أَحْزَنُنِي وَ أَسْهَرُ لَيْلِي وَ أَطْمَأْهُوَاجِرِي فَعَرَفْتُ نَفْسِي عَنِ الدُّنْيَا وَ مَا فِيهَا حَتَّى كَأَنِّي أَنْظُرُ إِلَى عَرْشِ رَبِّي وَ قَدْ نُصِبَ لِلْحِسَابِ وَ خَشِرَ الْخَلَائِقُ لِدَلِكِ وَ أَنَا فِيهِمْ

He said, 'O Rasool-Allah^{-saww}! My certainty, it has aggrieved me, and I stay awake my nights, and my throat is thirsty. I have withdrawn myself from the world and whatever is in it to the extent that it is as if I am looking at the Throne of my Lord^{-azwj}, and it (scale) has been set up for the Reckoning, and the people have been Resurrected for that and I am among them.

وَ كَأَنِّي أَنْظُرُ إِلَى أَهْلِ الْجَنَّةِ يَتَنَعَّمُونَ فِيهَا وَ يَتَعَارَفُونَ عَلَى الْأَرَائِكِ مُتَكَبِّرِينَ وَ كَأَنِّي أَنْظُرُ إِلَى أَهْلِ النَّارِ فِيهَا مُعَذَّبُونَ يَصْطَرِحُونَ وَ كَأَنِّي أَسْمَعُ الْآنَ زَفِيرَ النَّارِ يَغْرُقُونَ فِي مَسَامِعِي

And it is as if I am looking at the people of Paradise enjoying in it and introducing each other upon the reclining on couches; and it is as if I am looking at people of the Fire being Punished in it, shrieking; and it is as if I am now hearing the exhalation of the Fire playing in my ears!''

قَالَ فَقَالَ رَسُولُ اللَّهِ ص لِأَصْحَابِهِ هَذَا عَبْدٌ نَوَّرَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ ثُمَّ قَالَ الرَّبُّ مَا أَنْتَ عَلَيْهِ

He^{-asws} said: 'Rasool-Allah^{-saww} said to his^{-saww} companions: 'This is a servant Allah^{-azwj} has Irradiated his heart for the Eman'. Then he^{-saww} said: 'Stick to what you are upon!''

قَالَ فَقَالَ لَهُ الشَّابُّ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ لِي أَنْ أُزَوِّقَ الشَّهَادَةَ مَعَكَ

He^{-asws} said: ‘The youth said to him^{-saww}, ‘O Rasool-Allah^{-saww}! Supplicate to Allah^{-azwj} for me that I be Graced with the martyrdom with you^{-saww}’.

فَدَعَا لَهُ رَسُولُ اللَّهِ ص بِذَلِكَ فَلَمْ يَلْبَثْ أَنْ خَرَجَ فِي بَعْضِ غَزَوَاتِ النَّبِيِّ ص فَاسْتَشْهَدَ بَعْدَ تِسْعَةِ نَفَرٍ وَكَانَ هُوَ الْعَاشِرَ.

Rasool-Allah^{-saww} supplicated for him with that. It was not long before he went out in one of the military expeditions of the Prophet^{-saww}. He was martyred after nine persons, and he was the tenth”.²⁶⁵

31- سن، المحاسن أبي عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع في قول الله لو تعلمون علم اليقين قال المعانيه.

(The book) ‘Al Mahasin’ – My father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj}: **‘If you had the knowledge of certainty [102:5], he^{-asws} said: ‘The witnessing (with the eyes)’**.²⁶⁶

32- سن، المحاسن أبي عمير عن عبد الله بن سنان عن أبي عبد الله ع قال قال رسول الله ص كفى باليقين غنى وبالعبادة شعلاً.

(The book) ‘Al Mahasin’ – My father, from the one who mentioned it, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Suffice with the certainty as riches, and with the worship as an occupation’’.²⁶⁷

33- سن، المحاسن أبي رفاعه قال قال أمير المؤمنين ع في خطبة له أيها الناس سلوا الله اليقين وازعبوا إليه في العافية فإن أجل النعمة العافية وخير ما دام في القلب اليقين والمعبون من عين دينه والمعبوط من غبط يقينه

(The book) ‘Al Mahasin’ – Abu Raife said,

‘Amir Al-Momineen^{-asws} said in a sermon of his^{-asws}: ‘O you people! Ask Allah^{-azwj} for the certainty and be desirous to it in the well-being, for the most majestic of bounties is the well-being and the best of what can be constant in the heart is the certainty, and the embezzled is the one embezzled of his religion, and the enviable is the one envied of his certainty’.

قال وكان علي بن الحسين يطيل القعود بعد المغرب يسأل الله اليقين.

He (the narrator) said, ‘And Ali^{-asws} Bin Al-Husayn^{-asws} used to prolong the sitting after Al-Maghrib (Salat) asking Allah^{-azwj} for the certainty’’.²⁶⁸

محض، التمهيص عن أمير المؤمنين ع مثله إلى قوله والمعبوط من حسن يقينه.

(The book) ‘Al Tamhees’ –

²⁶⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 30

²⁶⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 31

²⁶⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 32

²⁶⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 33 a

‘From Amir Al-Momineen^{-asws} – similar to it up to his^{-asws} words: ‘One whose certainty is good’’.²⁶⁹

34- سن، المحاسن مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ صَفْوَانَ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا عَ عَنْ قَوْلِ اللَّهِ لِإِبْرَاهِيمَ أَوْ لَمْ تُؤْمِرْ قَالَ بَلَىٰ وَ لَكِنَّ لِيَطْمَئِنَّ قَلْبِي أَكَانَ فِي قَلْبِهِ شَكٌّ

(The book) ‘Al Mahasin’ – Muhammad Bin Abdul Hameed, from Safwan who said,

‘I asked Abu Al-Hassan Al-Reza^{-asws} about Words of Allah^{-azwj} to Ibrahim^{-as}: **“Or do you not believe?” He Said: Yes (I do), but to reassure my heart’**. [2:260], ‘Was there doubt in his^{-as} heart?’

قَالَ لَا كَانَ عَلَىٰ يَقِينٍ وَ لَكِنَّهُ أَرَادَ مِنَ اللَّهِ الزِّيَادَةَ فِي يَقِينِهِ.

He^{-asws} said: ‘No! He^{-as} was upon certainty, but he^{-as} wanted from Allah^{-azwj} the increase in his^{-as} certainty’’.²⁷⁰

35- سن، المحاسن ابْنُ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَ فِي قَوْلِ اللَّهِ الَّذِينَ يُؤْتُونَ مَا آتَوْا وَ قُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ قَالَ يَعْمَلُونَ مَا عَمِلُوا مِنْ عَمَلٍ وَ هُمْ يَعْلَمُونَ أَنَّهُمْ يُثَابُونَ عَلَيْهِ.

(The book) ‘Al Mahasin’ – Ibn Fazzal, from Abu Jameela, from Muhammad Al Halby,

‘From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj}: **‘And those are giving what they are giving, and their hearts are fearful that they would be returning to their Lord [23:60]**. He^{-asws} said: ‘They are working what they are working from the work, and they are knowing they will be Rewarded upon it’’.²⁷¹

وَ رَوَىٰ عُثْمَانُ بْنُ عَيْسَىٰ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: يَعْمَلُونَ وَ يَعْلَمُونَ أَنَّهُمْ سَيُثَابُونَ عَلَيْهِ.

And it is reported by Usman Bin Isa, from Sama’at, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘They are working and are knowing they will be Rewarded upon it’’.²⁷²

36- سن، المحاسن أَبِي عَنْ فَضَّالَةَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: أَتَىٰ أُعْرَابِيٌّ رَسُولَ اللَّهِ صَ فَقَالَ يَا رَسُولَ اللَّهِ بَايِعْنِي عَلَىٰ الْإِسْلَامِ

(The book) ‘Al Mahasin’ – My father, from Fazala, from Dawood Bin Farqad,

‘From Abu Abdullah^{-asws} having said: ‘A Bedouin came to Rasool-Allah^{-saww}. He said, ‘O Rasool-Allah^{-saww}! Take my allegiance upon Al-Islam’.

²⁶⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 33 b

²⁷⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 34

²⁷¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 35 a

²⁷² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 35 b

فَقَالَ عَلِيٌّ أَنْ تَقْتُلَ أَبَاكَ

He^{-saww} said: 'Upon (the condition) that you will kill your father!'

فَكَفَّ الْأَعْرَابِيُّ يَدَهُ وَ أَقْبَلَ رَسُولَ اللَّهِ ص عَلَى الْقَوْمِ يُحَدِّثُهُمْ فَقَالَ الْأَعْرَابِيُّ يَا رَسُولَ اللَّهِ بَايِعْنِي عَلَى الْإِسْلَامِ

The Bedouin restrained his hand, and Rasool-Allah^{-saww} turned towards the people, narrating to them. The Bedouin said, 'O Rasool-Allah^{-saww}! Take my allegiance upon Al-Islam'.

فَقَالَ عَلِيٌّ أَنْ تَقْتُلَ أَبَاكَ

He^{-saww} said: 'Upon (the condition) that you will kill your father!'

قَالَ نَعَمْ فَبَايَعَهُ رَسُولُ اللَّهِ ثُمَّ قَالَ رَسُولُ اللَّهِ الْآنَ لَمْ تَتَّخِذْ مِنْ دُونِ اللَّهِ وَ لَا رَسُولِهِ وَ لَا الْمُؤْمِنِينَ وَ لِيَجْهَ إِلَيَّ لَا أَمْرُكَ بِعُفُوقِ الْوَالِدِينَ وَ لَكِنَّ صَاحِبَهُمَا فِي الدُّنْيَا مَعْرُوفًا.

He said, 'Yes'. Rasool-Allah^{-saww} took his allegiance. Then Rasool-Allah^{-saww} said: 'Now you will neither take any confidant from besides Allah^{-azwj}, not His^{-azwj} Rasool^{-saww}, nor the Momineen! I^{-saww} am not instructing you with being disloyal to the parents but be their companion in the world with the kindness'.²⁷³

37- سن، المحاسن ابن محبوب عن جميل بن صالح عن أبي عبيدة الخدّاء عن أبي جعفر ع قال: إن أناساً أتوا رسول الله ص بعد ما أسلموا فقالوا يا رسول الله أ يُؤخذ الرجل منا بما عمل في الجاهلية بعد إسلامه

(The book) 'Al Mahasin' – Ibn Mahboub, from Jameel Bin Salih, from Abu Ubeyda Al Haza'a,

'From Abu Ja'far^{-asws} having said: 'Some people came to Rasool-Allah^{-saww} after having become Muslims. They said, 'O Rasool-Allah^{-saww}! Will the man from us be seized with what he had done during the pre-Islamic period, after his (professing) Islam?'

فَقَالَ مَنْ حَسَنَ إِسْلَامُهُ وَ صَحَّ يَقِينُ إِيمَانِهِ لَمْ يَأْخُذْهُ اللَّهُ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ وَ مَنْ سَخَفَ إِسْلَامُهُ وَ لَمْ يَصِحَّ يَقِينُ إِيمَانِهِ أَخَذَهُ اللَّهُ بِالْأَوَّلِ وَ الْآخِرِ.

He^{-saww} said: 'One who Islam is good and the certainty of his Eman was correct, Allah^{-azwj} will not Seize him for what he had done during the pre-Islamic period, and the one whose Islam was non-serious and the certainty of his Eman was not correct, Allah^{-azwj} will Seize him with the former and the latter'.²⁷⁴

38- سن، المحاسن ابن يزيد و عبدة الرحمن بن حماد معاً عن العبدي عن عبد الله بن سنان قال سمعت أبا عبد الله ع يقول الإيمان في القلب و اليقين حطرات.

²⁷³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 36

²⁷⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 37

(The book) 'Al Mahasin' – Ibn Yazeed and Abdul Rahman Bin Hammad, both together from Al-Abdy, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{-asws} saying: 'The Eman is in the heart, and the certainty are thoughts''.²⁷⁵

39- سن، المحاسن أبي عن ابن سنان عن محمد بن حكيم عن حذثة عن أبي عبد الله ع قال قال علي ع اعلموا أنه لا يصغر ما صر يوم القيامة ولا يصغر ما ينفع يوم القيامة فكونوا فيما أخبركم الله كمن عاين.

(The book) 'Al Mahasin' – from Ibn Sinan, from Muhammad Bin Hakeem, from the one who narrated it,

'From Abu Abdullah^{-asws} having said: 'Ali^{-asws} said: 'Know that it is not small what will harm on the Day of Qiyamah, and it is not small what will benefit on the Day of Qiyamah, so be in what Allah^{-azwj} has Informed you, like the one observing''.²⁷⁶

40- سن، المحاسن الوشاء عن علي بن أبي حمزة عن أبي بصير قال سمعت أبا عبد الله ع يقول سلوا ربكم العفو والعافية فإنكم لستهم من رجال البلاء فإنه من كان قبلكم من بني إسرائيل شقوا بالمنابر على أن يعطوا الكفر فلم يعطوه.

(The book) 'Al Mahasin' – Al Washa, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I heard Abu Abdullah^{-asws} saying: 'Ask your Lord^{-azwj} for the pardon and the well-being, for you aren't from the men of afflictions. The ones before you from the children of Israel, they were sawed with the saws upon that they should give the Kufr, but they did not give it''.²⁷⁷

41- سن، المحاسن ابن فضال عن يونس بن يعقوب عن عبد الأعلى قال قال لي رجل من قرين عدي تمر من نخلة رسول الله ص

(The book) 'Al Mahasin' – Ibn Fazzal, from Yunus Bin Yaquob, from Abdul A'ala who said,

'A man from Qureysh said to me, 'In my possession there is a date from the palm tree of Rasool-Allah^{-saww}!'

قال فذكرت ذلك لأبي عبد الله ع فقال إنها ليست إلا لمن عرفها.

He (the narrator) said, 'I mentioned that to Abu Abdullah^{-asws}. He^{-asws} said: 'It isn't except for the one who recognises it''.²⁷⁸

42- سن، المحاسن ابن بريع عن أبي إسماعيل السراج عن خضر بن عمرو قال قال أبو عبد الله ع إن المؤمن أشد من زبر الحديد إن الحديد إذا دخل النار لآن وإن المؤمن لو قتل ونشبر ثم قتل لم يتغير قلبه.

(The book) 'Al Mahasin' – Ibn Bazie, from Abu Ismail Al Sarraj, from Khazir Bin Amro who said,

²⁷⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 38

²⁷⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 39

²⁷⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 40

²⁷⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 41

‘Abu Abdullah^{-asws} said: ‘The Momin is stronger than a sheet of iron. The iron, when it enters the fire, becomes soft, but (as for) the Momin, even if he were to be kill and Resurrected, then killed, his heart will not change’.²⁷⁹

43- سن، المحاسن أبي عن ابن أبي عمير عن أبي المغراء عن إسحاق بن عمار و يونس قال سألنا أبا عبد الله ع عن قول الله خذوا ما آتيناكم بقوة أو قوة الأبدان أو قوة في القلب

(The book) ‘Al Mahasin’ – My father, from Ibn Abu Umeyr, from Abu Al Magra, from Is’haq Bin Ammar and Yunus, both said,

‘We asked Abu Abdullah^{-asws} about Words of Allah^{-azwj}: **“Grab what We have Given you with strength [2:63]**, ‘Is it strength of the bodies or strength of the heart?’

قال فيهما جميعاً.

He^{-asws} said: ‘Regarding both of them together’.²⁸⁰

44- ضا، فقه الرضا عليه السلام روي كفى باليقين غنى و بالعبادة شغلاً و إن الإيمان بالقلب و اليقين حطرات.

(The book) ‘Fiqh Al-Reza^{-asws}’, may the greetings be upon him^{-asws} – ‘It is reported: ‘Suffice with the certainty as riches, and with the worship as an occupation, and that the Eman is by the heart, and the certainty is by the thoughts’.²⁸¹

و أروي ما فهم بين الناس أقل من اليقين.

And it is reported, ‘Nothing has been apportioned between the people scarcer than the certainty’.²⁸²

و روي أن الله يبعث من عباده المائلين فلا تزلوا عن الحق فمن استبدل بالحق هلك و فائته الدنيا و خرج منها سخطاً.

And it is reported that Allah^{-azwj} Hates the incliners from His^{-azwj} worshippers, so the one replaces the truth is destroyed, and the world will be lost to him, and he will exit from it disappointed’.²⁸³

45- مص، مصباح الشريعة قال الصادق ع اليقين يوصل العبد إلى كل حال سني و مقام عجيب كذلك أخبر رسول الله ص عن عظم شأن اليقين حين ذكر عنده أن عيسى ابن مريم كان يمشي على الماء فقال لو زاد يقينه لمشي في الهواء

(The book) ‘Misbah Al Sharia’ –

‘Al-Sadiq^{-asws} said: ‘The certainty leads the servant to every splendid situation and wonderful position. Like that Rasool-Allah^{-saww} informed about the magnificence of the glory of certainty

²⁷⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 42

²⁸⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 43

²⁸¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 44 a

²⁸² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 44 b

²⁸³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 44 c

when it was mentioned in his^{-saww} presence that Isa^{-as} Ibn Maryam^{-as} used to walk upon the water. He^{-saww} said: 'If he^{-as} had increased his^{-as} certainty, he^{-as} would have walked in the air'.

يَدُلُّ بِحَدِّ أَنْ الْأَنْبِيَاءَ مَعَ جَلَالَةِ مَحَلِّهِمْ مِنَ اللَّهِ كَانَتْ تَتَفَاضَلُ عَلَى حَقِيقَةِ الْيَقِينِ لَا غَيْرَ وَ لَا نَهَايَةَ بِرِيَادَةِ الْيَقِينِ عَلَى الْأَبَدِ

It evidences with this that the Prophets^{-as}, despite being with majesty of their^{-as} position from Allah^{-azwj}, used to be merited based upon the reality of the certainty, not something else, and there is no end to the increase in certainty upon the servant.

وَ الْمُؤْمِنُونَ أَيْضاً مُتَفَاوِثُونَ فِي قُوَّةِ الْيَقِينِ وَ ضَعْفِهِ فَمَنْ قَوِيَ مِنْهُمْ يَقِينُهُ فَعَلَامَتُهُ التَّوْبَى مِنَ الْحَوْلِ وَ الْقُوَّةِ إِلَّا بِاللَّهِ وَ الْإِسْتِقَامَةَ عَلَى أَمْرِ اللَّهِ وَ عِبَادَتُهُ ظَاهِراً وَ بَاطِناً

And the Momineen as well are differentiated regarding the strength of certainty and its weakness. The strong ones from them in his certainty, his sign is the disavowing from the might and the strength except with Allah^{-azwj} and being steadfast upon the Command of Allah^{-azwj} and worshipping Him^{-azwj} apparently and esoterically (privately).

قَدْ اسْتَوَتْ عِنْدَهُ حَالَةُ الْعَدَمِ وَ الْوُجُودِ وَ الزِّيَادَةِ وَ النُّقْصَانِ وَ الْمَدْحِ وَ الذَّمِّ وَ الْعِزِّ وَ الدُّلِّ لِأَنَّهُ يَرَى كُلَّهَا مِنْ عَيْنٍ وَاحِدَةٍ

It is the same with him, the state of non-existence and the existence, and the increase and the decrease, and the praise and the condemnation, and the honour and the humiliation, because he sees all of these from one eye.

وَ مَنْ ضَعُفَ يَقِينُهُ تَعَلَّقَ بِالسَّبَابِ وَ رَحَّصَ لِنَفْسِهِ بِذَلِكَ وَ اتَّبَعَ الْعَادَاتِ وَ أَقْوَابِلِ النَّاسِ بَعِيرَ حَقِيقَةٍ وَ سَعَى فِي أُمُورِ الدُّنْيَا وَ جَمَعَهَا وَ إِسْكَكَهَا مُفَرِّقاً بِاللِّسَانِ أَنَّهُ لَا مَانِعَ وَ لَا مُعْطِي إِلَّا اللَّهُ وَ أَنَّ الْعَبْدَ لَا يُصِيبُ إِلَّا مَا رَزَقَ وَ قَسِمَ لَهُ وَ الْجُهْدُ لَا يَزِيدُ الرِّزْقَ وَ يُنْكَرُ ذَلِكَ بِفِعْلِهِ وَ قَلْبِهِ

And the one whose conviction is weak, would cling to the means and allow himself with that, and follow the norms and the words of the people without any reality, and he strives regarding affairs of the world, and he amasses it and withholds it, acknowledging with the tongues that there is neither any preventer nor give except Allah^{-azwj}, and the servant cannot achieve except what is Graced and apportioned for him, and the efforts cannot increase the sustenance, and (but) he denies that with his deeds and his heart.

قَالَ اللَّهُ عَزَّ وَ جَلَّ يُفُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَ اللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ وَ إِنَّمَا عَطَفَ اللَّهُ تَعَالَى بِعِبَادِهِ حَيْثُ أَذِنَ لَهُمْ فِي الْكَسْبِ وَ الْحُرْكَاتِ فِي بَابِ الْعَيْشِ مَا لَمْ يَتَعَدُّوا حُدُودَهُ وَ لَا يَتْرُكُوا فَرَائِضَهُ وَ سُنَنَ نَبِيِّهِ ع فِي جَمِيعِ حَرَكَاتِهِمْ وَ لَا يُعْدِلُوا عَنْ حَاجَةِ التَّوَكُّلِ وَ لَا يَقِفُوا فِي مَيْدَانِ الْحَرْصِ

Allah^{-azwj} Mighty and Majestic Said: **They are saying with their mouths what is not in their hearts, and Allah best Knows what they are concealing [3:167]**, and rather, Allah^{-azwj} the Exalted is Compassionate with His^{-azwj} servants whereby He^{-azwj} Permitted for them regarding the earning and the movement in the subject of the livelihood for as long as they do not exceed His^{-azwj} Limits, and do not neglect His^{-azwj} Obligations and Sunnahs of His^{-azwj} Prophet^{-saww} in entirety of their movements, and they do not turn away from the manifesto of the reliance, nor pause in a field of greed.

فَأَمَّا إِذَا نَسُوا ذَلِكَ وَ ارْتَبَطُوا بِخِلَافِ مَا حُدَّ لَهُمْ كَانُوا مِنَ الْهَالِكِينَ الَّذِينَ لَيْسَ لَهُمْ فِي الْحَاصِلِ إِلَّا الدَّعَاوِي الْكَاذِبَةُ

As for when they forget that and associate with different to what has been Limited for them, they would be from the destroyed ones, those not having for them in the end except the false claims.

وَ كُلُّ مُكْتَسِبٍ لَا يَكُونُ مُتَوَكِّلًا فَلَا يَسْتَجْلِبُ مِنْ كَسْبِهِ إِلَى نَفْسِهِ إِلَّا حَرَامًا وَ شُبْهَةً وَ عَلَامَتُهُ أَنْ يُؤْتِرَ مَا يَحْضُرُ مِنْ كَسْبِهِ وَ يَجُوعُ وَ لَا يُنْفِقَ فِي سَبِيلِ الدِّينِ وَ مُسْكٍ

And every earning not being reliant (upon Allah^{-azwj}), so it does not pull from his earning to himself except Prohibition, and suspicion, and its sign is that he would inherit from what has resulted from his earning, and he would prefer what has resulted from his earning and he will go hungry and not spend in the way of religion, and he will withhold.

وَ الْمَأْدُونُ بِالْكَسْبِ مَنْ كَانَ بِنَفْسِهِ مُكْتَسِبًا وَ بَقَلْبِهِ مُتَوَكِّلًا وَ إِنْ كَثُرَ الْمَالُ عِنْدَهُ قَامَ فِيهِ كَالْأَمِينِ عَالِمًا بِأَنَّ كَوْنَ ذَلِكَ الْمَالِ وَ قَوْتَهُ سَوَاءً وَ إِنْ أَمْسَكَ أَمْسَكَ لِلَّهِ وَ إِنْ أَنْفَقَ أَنْفَقَ فِيمَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ وَ يَكُونُ مَنَعَهُ وَ عَطَاؤُهُ فِي اللَّهِ.

And the one authorised with the earning is the one who would be earning with himself and reliant (upon Allah^{-azwj}) with his heart; and if the wealth is abundant with him, he would stand in it like the trustee, knowing that the existence of that wealth and its loss are the same, and if he withholds, he will withhold it for Allah^{-azwj}, and if he spends, he will spend in what Allah^{-azwj} Mighty and Majestic has Commanded him, his preventing and his giving would be for the Sake of Allah^{-azwj}.²⁸⁴

46- محص، التمهيص عن أبي بصير عن أبي عبد الله ع قال: ما من شيء إلا وله حدٌ

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

'From Abu Abdullah^{-asws} having said: 'There is none from a thing except and there is a Limit for it'.

فُلْتُ فَمَا حَدُّ الْيَقِينِ

I said, 'So what is the limit of certainty?'

قَالَ أَنْ لَا تَخَافَ مَعَ اللَّهِ شَيْئًا.

He^{-asws} said: 'That you should not fear anything with (apart from) Allah^{-azwj}'.²⁸⁵

47- محص، التمهيص عن جابر الجعفي عن أبي عبد الله ع أنه قال: لا يجد رجل طعم الإيمان حتى يعلم أن ما أصابه لم يكن ليخطئه و ما أخطأه لم يكن ليصيبه.

(The book) 'Al Tamhees' – from Jabir Al Jufy,

²⁸⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 45

²⁸⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 46

‘From Abu Abdullah^{-asws} having said: ‘A man will not feel the taste of Eman until he knows that whatever has hit him was not going to miss him, and whatever has missed him was not going to hit him’.²⁸⁶

48- محص، التمحيص عن يونس قال: سألت أبا الحسن الرضا ع عن الإيمان و الإسلام فقال قال أبو جعفر ع إنما هو الإيمان فوقه بدرجة و التتوى فوق الإيمان بدرجة و اليقين فوق التتوى بدرجة و لم يقسم بين الناس شيء أقل من اليقين

(The book) ‘Al Tamhees’ – from Yunus who said,

‘I asked Abu Al-Hassan Al-Reza^{-asws} about Al-Eman and Al-Islam, so he^{-asws} said: ‘Abu Ja’far^{-asws} said: ‘But rather it is Al-Islam, and the Eman is above it by a rank, and the piety is above the Eman by a rank, and the certainty is above piety by a rank, and nothing has been apportioned between the people scarcer than the certainty’.

قال قلت فأبي شيء اليقين

He (the narrator) said, ‘I said, ‘So which thing is the certainty?’

قال التوكل على الله و التسليم لله و الرضا بقضاء الله و التتوى إلى الله

He^{-asws} said: ‘The reliance upon Allah^{-azwj}, and the submission to Allah^{-azwj}, and the satisfaction with the Decree of Allah^{-azwj}, and the delegating (the affairs) to Allah^{-azwj}’.

قلت ما تفسير ذلك

I said, ‘What is the interpretation of that?’

قال هكذا قال أبو جعفر ع.

He^{-asws} said: ‘Like that Abu Ja’far^{-asws} had said’.²⁸⁷

49- محص، التمحيص عن عبد الله بن سنان عن أبي عبد الله ع قال: الإيمان في القلب و اليقين خاطرات.

(The book) ‘Al Tamhees’ – from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘The Eman is in the heart and the certainty are thoughts’.²⁸⁸

50 كتاب الصفيين، لتصر بن مزاحم عن عمر بن سعد عن مالك بن أعين عن زيد بن وهب قال: إن أهل الشام دنوا من علي ع يوم صفين فوالله ما يزيدهم منه إلا سرعة في مشيه فقال له الحسن ما صرك لو سعيت حتى تنتهي إلى هؤلاء الذين صبروا بعدك من أصحابك

²⁸⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 47

²⁸⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 48

²⁸⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 49

(The book) 'Kitab Al Sifteen' of Nasr Bin Muzahim, from Umar Bin Sa'ad, from Malik Bin Ays, from Zayd Bin Wahab who said,

'The people Syrian came near towards Ali^{-asws} on the day of (battle of) Sifteen. By Allah^{-azwj}! Their being near to him^{-asws} did not increase him^{-asws} except quickness in his^{-asws} walking. Al-Hassan^{-asws} said to him^{-asws}: 'It will not harm you^{-asws} if you^{-asws} were to spring until you^{-asws} end up to them, those from your^{-asws} companions who are patient after you^{-asws}!'

قَالَ يَا بُيَّيْنُ إِنَّ لِأَبِيكَ يَوْمًا لَنْ يُعَدُّوهُ وَ لَا يُبْطِئُ بِهِ عَنْهُ السَّعْيُ وَ لَا يُعَجَّلُ بِهِ إِلَى الْمَشْيِ إِنَّ أَبَاكَ وَ اللَّهُ لَا يُبَالِي وَقَعَ عَلَى الْمَوْتِ أَوْ وَقَعَ الْمَوْتُ عَلَيْهِ.

He^{-asws} said: 'O my^{-asws} son^{-asws}! For your^{-asws} father^{-asws} there is a day which will never leave him^{-asws}, nor will it be delayed from him^{-asws} by the sprinting, nor will it be hastened to him^{-asws} by the walking. By Allah^{-azwj}! Your^{-asws} father^{-asws} does not care whether he^{-asws} falls upon the death of the death falls upon him^{-asws}!'²⁸⁹

وَ عَنْ عَمْرٍو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي إِسْحَاقَ قَالَ: حَرَجَ عَلِيٌّ عَ يَوْمِ صِفِّينَ وَ بِيَدِهِ عُنُقُ فَمَرَّ عَلَى سَعِيدِ بْنِ قَيْسِ الْهُمْدَانِيِّ فَقَالَ لَهُ سَعِيدٌ أَمَا تَحْشَى يَا أَمِيرَ الْمُؤْمِنِينَ أَنْ يَغْتَالِكَ أَحَدٌ وَ أَنْتَ قُرْبَ عَدُوِّكَ

And from Amro Bin Shimr, from Jabir, from Abu Is'haq who said,

'Ali^{-asws} went out on the day of (battle of) Sifteen and in his^{-asws} hand was a young goat. He^{-asws} passed by Saeed Bin Qays Al-Hamdany. Saeed said to him^{-asws}, 'Are you^{-asws} not scared, O Amir Al-Momineen^{-asws}, that someone might assassinate you^{-asws}, and you^{-asws} are nearby your^{-asws} enemy?'

فَقَالَ لَهُ عَلِيٌّ عَ إِنَّهُ لَيْسَ مِنْ أَحَدٍ إِلَّا عَلَيْهِ مِنَ اللَّهِ حَفَظَةٌ يَحْفَظُونَهُ مِنْ أَنْ يَتَرَدَّى فِي قَلْبٍ أَوْ يَخْرَّ عَلَيْهِ حَائِطٌ أَوْ تُصِيبَهُ آفَةٌ فَإِذَا جَاءَ الْقَدَرُ خَلَوْا بَيْنَهُ وَ بَيْنَهُ.

Ali^{-asws} said to him: 'Surely there isn't anyone except upon him there are protectors from Allah^{-azwj} protecting him from either falling into a well, or a wall falling upon him, or a calamity hitting him. When the Pre-determination comes, they vacate between him and it'.²⁹⁰

51- نَحَج، نَحَجِ الْبَلَاغَةَ سَمِعَ أَمِيرَ الْمُؤْمِنِينَ عَ رَجُلًا مِنَ الْخُرَوْرِيِّينَ يَتَهَجَّدُ وَ يَتْرَأُ فَقَالَ نَوْمٌ عَلَى يَقِينٍ خَيْرٌ مِنْ صَلَاةٍ فِي شَكٍّ.

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen^{-asws} heard a man from the Al-Haruwiya (Kharijites) holding vigil at night and he was reciting (Quran). He^{-asws} said: 'Sleep upon certainty is better than Salat prayed in doubt'.²⁹¹

وَ مِنْ حُطْبَةٍ لَهُ عَ إِذَا سَمِعْتَ الشُّبُهَةَ شُبُهَةً لِأَنَّهَا تُشْبِهُ الْحَقَّ وَ أَمَا أَوْلِيَاءُ اللَّهِ فَضِيَاؤُهُمْ فِيهَا الْيَقِينُ وَ دَلِيلُهُمْ سَنُّ الْهُدَى وَ أَمَا أَعْدَاءُ اللَّهِ فَدَعَاؤُهُمْ فِيهَا الضَّلَالُ وَ دَلِيلُهُمْ الْعَمَى فَمَا يَنْجُو مِنَ الْمَوْتِ مَنْ حَافَهُ وَ لَا يُعْطَى الْبَقَاءَ مَنْ أَحْبَبَهُ.

²⁸⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 50 a

²⁹⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 50 b

²⁹¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 51 a

And from a sermon of his^{-asws} (Amir Al-Momineen^{-asws}): ‘But rather the suspicion is named as ‘suspicion’ because it resembles the truth, and as for friends of Allah^{-azwj}, their illumination in it is the certainty, and their pointer is the way of guidance; and as for enemies of Allah^{-azwj}, their supplication in it is the straying, and their pointer is the blindness. He will not be saved from the death, the one who fears it, nor is the remaining (living) is given to the one who loves it’.²⁹²

وَمِنْ كَلَامِهِ لَهُ عَ لَمَّا خُوفَ مِنَ الْغَيْلَةِ وَ إِنَّ عَلِيَّ مِنَ اللَّهِ جُنَّةً حَصِينَةً فَإِذَا جَاءَ يَوْمِي انْفَرَجَتْ عَنِّي وَ اسْلَمْتَنِي فَحِينِيذٍ يَطِيشُ السَّهْمُ وَ لَا يَبْرَأُ الْكَلْمُ.

And from a speech of his^{-asws} when there was fear from the infliction: ‘And surely upon me^{-asws} there is a protective shield. When my^{-asws} day comes, it will split away from me^{-asws} and submit me^{-asws} (to death). At that time, the arrow (of death) will fly, and the talk will not cure’.²⁹³

وَ قَالَ فِي وَصِيَّتِهِ لِابْنِهِ الْحُسَيْنِ عَ اطْرُحْ عَنكَ وَارِدَاتِ الْأُمُورِ بِعَزَائِمِ الصَّبْرِ وَ حُسْنِ الْيَقِينِ.

And he^{-asws} said in a bequest to his^{-asws} son^{-asws} Al-Hassan^{-asws}: ‘Eliminate from you^{-asws} the arriving events by determined patience and good certainty’.²⁹⁴

52 مَشْكَاهُ الْأَنْوَارِ، عَنْ أَبِي جَعْفَرٍ عَ قَالَ قَالَ عَلِيُّ عَ فِي حُطْبَةٍ لَهُ طَوِيلَةٍ الْإِيمَانُ عَلَى أَرْبَعِ دَعَائِمٍ عَلَى الصَّبْرِ وَ الْيَقِينِ وَ الْعَدْلِ وَ التَّوْحِيدِ.

(The book) ‘Mishkat Al Anwar’ –

‘From Abu Ja’far^{-asws} having said: ‘Ali^{-asws} said in a lengthy sermon of his^{-asws}: ‘The Eman is based upon four pillars – upon the patience, and the certainty, and the justice, and the Tawheed’.²⁹⁵

وَ مِنْهُ نَقْلًا مِنَ الْمُحَاسِنِ عَنْ أَبِي عَبْدِ اللَّهِ عَ إِنَّ الْإِيمَانَ أَفْضَلُ مِنَ الْإِسْلَامِ وَ إِنَّ الْيَقِينَ أَفْضَلُ مِنَ الْإِيمَانِ وَ مَا مِنْ شَيْءٍ أَعَزَّ مِنَ الْيَقِينِ.

And from him, copying from Al Mahasin,

‘From Abu Abdullah^{-asws}: ‘The Eman is superior to Al-Islam, and the certainty is superior to the Eman, and there is none from a thing dearer than the certainty’.²⁹⁶

وَ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَ كَانَ تَحْتَهُ كَنْزٌ لَهُمَا

And from Safwan Al-Jammal who said,

‘I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **And as for the wall, so it belonged to two orphaned boys in the city, and beneath it was a treasure for them, [18:82].**

²⁹² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 51 b

²⁹³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 51 c

²⁹⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 51 d

²⁹⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 52 a

²⁹⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 52 b

فَقَالَ أَمَا إِنَّهُ مَا كَانَ ذَهَبًا وَ لَا فِضَّةً إِنَّمَا كَانَ أَرْبَعَ كَلِمَاتٍ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا مَنْ أَيْقَنَ بِالْمَوْتِ لَمْ يَضْحَكْ سِنَّهُ وَ مَنْ أَيْقَنَ بِالْحِسَابِ لَمْ يَفْرَحْ فَلُبُّهُ وَ مَنْ أَيْقَنَ بِالْقَدْرِ لَمْ يَخْشَ إِلَّا اللَّهَ.

He^{-asws} said: ‘But it was neither gold nor silver. But rather, it was four phrases – “I^{-azwj} am Allah^{-azwj}, there is no god except I^{-azwj}”; one who is certain of the death will not laugh for his year (whole life); and one certain of the Reckoning, his heart will not be joyful; and the one certain of the Pre-determination will not fear (anyone) except Allah^{-azwj}’.²⁹⁷

وَ قَالَ أَبُو عَبْدِ اللَّهِ ع الصَّبْرُ مِنَ الْيَقِينِ.

And Abu Abdullah^{-asws} said: ‘The patience is from certainty’.²⁹⁸

وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ قَنْبَرٌ غُلَامٌ عَلِيٍّ ع يُحِبُّ عَلِيًّا حُبًّا شَدِيدًا فَإِذَا خَرَجَ عَلِيٌّ ع خَرَجَ عَلَى أَثَرِهِ بِالسِّيفِ فَرَأَاهُ ذَاتَ لَيْلَةٍ فَقَالَ يَا قَنْبَرُ مَا لَكَ

And from Abu Abdullah^{-asws} having said: ‘Qanbar was a slave of Ali^{-azwj}. He used to love Ali^{-asws} with intense love. Whenever Ali^{-asws} went out, he would go out on his^{-asws} tracks with the sword. One night he^{-asws} saw him. He^{-asws} said: ‘O Qanbar! What is the matter with you?’

فَقَالَ جِئْتُ لِأَمْسِي خَلْفَكَ يَا أَمِيرَ الْمُؤْمِنِينَ

He said, ‘I have come to walk behind you^{-asws}, O Amir Al-Momineen^{-asws}’.

فَقَالَ وَيْحَكَ أَمْ مِنْ أَهْلِ السَّمَاءِ تَحْرُسُنِي أَوْ مِنْ أَهْلِ الْأَرْضِ

He^{-asws} said: ‘Woe be to you! Is it from people of the sky you are guarding me^{-asws}, or from people of the earth?’

قَالَ لَا بَلْ مِنْ أَهْلِ الْأَرْضِ

He said, ‘No, but from people of the earth’.

فَقَالَ إِنَّ أَهْلَ الْأَرْضِ لَا يَسْتَطِيعُونَ لَوْ شَاءُوا إِلَّا بِإِذْنِ اللَّهِ مِنَ السَّمَاءِ فَارْجِعْ

He^{-asws} said: ‘People of the earth are not able if they were to desire so, except by the Permission of Allah^{-azwj} from the sky, so return!’

قَالَ فَرَجَعَ.

He^{-asws} (Abu Abdullah^{-asws} said): ‘So he returned’.²⁹⁹

وَ عَنْهُ ع لَيْسَ شَيْءٌ إِلَّا لَهُ حَدٌّ

²⁹⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 52 c

²⁹⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 52 d

²⁹⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 52 e

From him^{-asws}: 'There isn't anything except and there is a limit for it'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَمَا حَدُّ التَّوَكُّلِ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! What is the limit of reliance (upon Allah^{-azwj})?'

قَالَ الْبَقِيئُ

He^{-asws} said: 'The certainty'.

قُلْتُ فَمَا حَدُّ الْبَقِيئِ

I said, 'So what is the limit of certainty?'

قَالَ لَا تَخَافُ مَعَ اللَّهِ شَيْئاً

He^{-asws} said: 'You should not fear anything with (apart from) Allah^{-azwj}'.

وَقَالَ إِنَّ مُحَمَّدَ بْنَ الْحَنَفِيَّةِ كَانَ رَجُلًا رَابِطَ الْجَأَشِ وَكَانَ الْحَجَّاجُ يَلْقَاهُ فَيَقُولُ لَهُ لَقَدْ هَمَمْتُ أَنْ أَضْرِبَ الَّذِي فِيهِ عَيْنَاكَ فَيَقُولُ كَلَّا إِنَّ اللَّهَ فِي كُلِّ يَوْمٍ ثَلَاثِمِائَةٍ وَسِتِّينَ لَحْظَةً فَأَرْجُو أَنْ يَكْفِيكَ بِإِحْدَاهُنَّ.

And he^{-asws} said: 'Muhammad Bin Al-Hanafiya was a composed man, and Al-Hajjaj met him. He (Al-Hajjaj) said to him, 'I am thinking of striking that in which are your eyes!' He said, 'Never! For Allah^{-azwj}, during every day there are three hundred and sixty moments. He^{-azwj} can Restrain you with one of these'.³⁰⁰

وَسَأَلَ أَمِيرَ الْمُؤْمِنِينَ الْحُسَيْنَ وَالحُسَيْنَ ع فَقَالَ لهُمَا مَا بَيْنَ الْإِيمَانِ وَ الْبَقِيئِ

And Amir Al-Momineen^{-asws} asked Al-Hassan^{-asws} and Al-Husayn^{-asws}. He^{-asws} said to them^{-asws}: 'What is between the Eman and the certainty?'

فَسَكَتَا فَقَالَ لِلْحَسَنِ ع أَجِبْ يَا أَبَا مُحَمَّدٍ

They^{-asws} were both silent. He^{-asws} said to Al-Hassan^{-asws}: 'Answer, O Abu Muhammad!'

قَالَ بَيْنَهُمَا شِبْرٌ

He^{-asws} said: 'Between the two is a palm's width'.

قَالَ وَ كَيْفَ ذَلِكَ

He^{-asws} said: 'And how is that so?'

³⁰⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 52 f

قَالَ لِأَنَّ الْإِيمَانَ مَا سَمِعْنَاهُ بِأَذَانِنَا وَصَدَّقْنَاهُ بِقُلُوبِنَا وَ الْيَقِينَ مَا أَبْصَرْنَاهُ بِأَعْيُنِنَا وَ اسْتَدَلَّلْنَا بِهِ عَلَى مَا غَابَ عَنَّا.

He^{-asws} said: ‘Because the Eman is what we have heard with our ears, and we ratify with our hearts, while the certainty is what we have sighted with our eyes, and we have been pointed with upon what is hidden from us’.³⁰¹

وَمِنْهُ عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يُنَالُ فِيهِ الْمُلْكُ إِلَّا بِالْقَتْلِ وَ التَّجْرِ وَ لَا الْغِنَى إِلَّا بِالْعَصْبِ وَ الْبُخْلِ وَ لَا الْمَحَبَّةَ إِلَّا بِاسْتِخْرَاجِ الدِّينِ وَ اتِّبَاعِ الْهُوَى

And from him,

‘From Al-Sadiq^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘There shall come a time upon the people, no kingdom (rule) will be achieved except by killing and the oppression, nor riches (achieved) except by usurpation and the stinginess, nor the love except by exiting the religion and pursuing the whims.

فَمَنْ أَدْرَكَ ذَلِكَ الزَّمَانَ فَصَبَرَ عَلَى الْبُغْضَةِ وَ هُوَ يَقْدِرُ عَلَى الْمَحَبَّةِ وَ صَبَرَ عَلَى الْفَقْرِ وَ هُوَ يَقْدِرُ عَلَى الْغِنَى وَ صَبَرَ عَلَى الدُّلِّ وَ هُوَ يَقْدِرُ عَلَى الْعِزِّ آتَاهُ اللَّهُ ثَوَابَ خَمْسِينَ صِدِّيقًا مِمَّنْ صَدَّقَ بِهِ.

So, the one who comes across that time, he should be patient upon the hatred while he is able upon the love, and patience upon the poverty while he is able upon (earning) the riches, and patience upon the humiliation while he is able upon the honour. Allah^{-azwj} will Give him the Rewards of fifty ratifiers from the ones ratifying Him^{-azwj}’.³⁰²

وَمِنْهُ عَنِ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ قَالَ: أَهْدَيْتَنِي إِلَى الرَّسُولِ ص بَعْلَةً أَهْدَاهَا كِسْرَى لَهُ أَوْ قَيْصَرُ فَرَكِبَهَا النَّبِيُّ ص فَأَخَذَ مِنْ شَعْرِهَا وَ أَرَدَفَنِي خَلْفَهُ

And from him, from Abdullah Bin Al-Abbas who said,

‘A mule was gifted to the Rasool^{-saww}. Chosroe had gifted it to him^{-saww}, or Caesar. The Prophet^{-saww} rode it. He^{-saww} took some of its hair and made me ride behind him^{-saww}.

ثُمَّ قَالَ يَا غُلَامُ احْفَظِ اللَّهَ يَحْفَظْكَ احْفَظِ اللَّهَ بِحُدُودِهِ أَمَامَكَ تَعْرِفُ إِلَى اللَّهِ عِزًّا وَ جَلًّا فِي الرَّخَاءِ يَعْرِفُكَ فِي الشَّدْوَةِ إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَ إِذَا اسْتَعْنَتْ فَاسْتَعْنِ بِاللَّهِ

Then he^{-saww} said: ‘Then he^{-saww} said: ‘O boy! Remember Allah^{-azwj}, He^{-azwj} will Protect you! Remember Allah^{-azwj}, you will find Him^{-azwj} in front of You^{-asws}! Get to know Allah^{-azwj} Mighty and Majestic during the prosperity, He^{-azwj} will Recognise (Help) you during the adversities. Whenever you ask (for something), so ask Allah^{-azwj}, and whenever you seek assistance, so seek Assistance with Allah^{-azwj}.

قَدْ مَضَى الْقَلَمُ بِمَا هُوَ كَاتِبٌ فَلَوْ جَهَدَ النَّاسُ أَنْ يَنْفَعُوكَ بِأَمْرٍ لَمْ يَكْتُبْهُ اللَّهُ عَلَيْكَ لَمْ يَقْدِرُوا عَلَيْهِ

³⁰¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 52 g

³⁰² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 52 h

The Pen has passed with what is to transpire, so even if the people were to make efforts in benefitting you with a matter Allah^{-azwj} has not Decreed upon you, they will not be able upon it.

فَإِنْ اسْتَطَعْتَ أَنْ تَعْمَلَ بِالصَّبْرِ مَعَ الْيَقِينِ فَافْعَلْ وَإِنْ لَمْ تَسْتَطِعْ فَإِنَّ فِي الصَّبْرِ عَلَى مَا تَكْرَهُ خَيْرًا كَثِيرًا وَاعْلَمْ أَنَّ الصَّبْرَ مَعَ النَّصْرِ وَ أَنَّ الْفَرْجَ مَعَ الْكَرْبِ وَ أَنَّ مَعَ الْعُسْرِ يُسْرًا.

If you are able to work with the patience with the certainty, then do so, and if you are not able, then in being patience upon what you dislike there is a lot of good; and know that the patience is with the Help (of Allah^{-azwj}), and that the relief is with the distress, and with the difficulty there is ease³⁰³.

وَمِنْهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الصَّبْرُ رَأْسُ الْإِيمَانِ.

And from him, from Abu Abdullah^{-asws} having said: ‘The patience is the head of Eman’³⁰⁴.

وَ عَنْهُ ع قَالَ: الصَّبْرُ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ فَإِذَا دَهَبَ الرَّأْسُ دَهَبَ الْجَسَدُ كَذَلِكَ إِذَا دَهَبَ الصَّبْرُ دَهَبَ الْإِيمَانُ.

And from him^{-asws} having said: ‘The patience is from the Eman at the status of the head from the body. When the head is gone, the body goes. Like that, when the patience goes, the Eman goes’³⁰⁵.

وَمِنْهُ عَنْ حَفْصِ بْنِ غِيَاثٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا حَفْصُ إِنَّ مَنْ صَبَرَ صَبْرًا [صَبْرًا] قَلِيلًا وَ إِنَّ مَنْ جَزِعَ جَزَعًا [جَزَعًا] قَلِيلًا

And from him, from Hafs Bin Giyas who said,

‘Abu Abdullah^{-asws} said to me: ‘O Hafs! The one who is patient, the patience is little, and the one who panics, the panic is little’.

ثُمَّ قَالَ عَلَيْكَ بِالصَّبْرِ فِي جَمِيعِ أُمُورِكَ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى بَعَثَ مُحَمَّدًا ص فَأَمَرَهُ بِالصَّبْرِ وَ الرَّفْقِ فَقَالَ اصْبِرْ عَلَى مَا يُقُولُونَ وَ اهْجُرْهُمْ هَجْرًا جَمِيلًا وَ دَرِيًّا وَ الْمُكَذِبِينَ

Then he^{-asws} said: ‘Upon you is to be with the patience in entirety of your affairs, for Allah^{-azwj} Blessed and Exalted Sent Muhammad^{-saww} and Commanded him^{-saww} with the patience and the kindness. He^{-saww} Said: **‘And be patient upon what they are saying and avoid them with a beautiful avoidance [73:10] And leave Me and the beliers, [73:11].**

وَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى اذْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ وَ مَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَ مَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ فَصَبْرٌ حَتَّى تَأْلُوهُ بِالْعَظَائِمِ وَ رَمْوُهُ بِمَا تَمَامَ الْحَدِيثِ.

³⁰³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 52 i

³⁰⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 52 j

³⁰⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 52 k

And Allah^{-azwj} Blessed and Exalted: **Repel (evil) by that which is best, so if there is enmity between you and him, he would be like your intimate friend [41:34] And none would receive it except those who are patient, and none would receive it except one with a mighty share [41:35].** He^{-saww} was patient until they talked badly with the grievous matters and accused him^{-saww} – the complete Hadeeth”³⁰⁶.

وَمِنْهُ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَكَلَّ الرِّزْقُ بِالْحَمَقِ وَوَكَلَّ الْحِرْمَانُ بِالْعَمَلِ وَوَكَلَّ الْبَلَاءُ بِالْيَقِينِ وَ الصَّبْرُ .

And from him, said,

‘Amir Al-Momineen^{-asws} said: ‘The sustenance is allocated with the foolishness, and the deprivation is allocated with the intellect, and the afflictions have been allocated with the certainty and the patience’³⁰⁷.

وَمِنْهُ عَنْ مِهْرَانَ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ ع أَشْكُو إِلَيْهِ الدَّيْنَ وَ تَعَيَّرَ الْحَالَ فَكَتَبَ لِي اصْبِرْ تُؤَجَّرُ فَإِنَّكَ إِنْ لَمْ تَصْبِرْ لَمْ تُؤَجَّرْ وَ لَمْ تُرَدَّ قَضَاءَ اللَّهِ عَزَّ وَ جَلَّ .

And from him, from Mihran who said,

‘I wrote to Abu Al-Hassan^{-asws} complaining to him of the debts and the changed situation. He^{-asws} wrote to me: ‘Be patient, you will be Recompensed, for you, if you are not patient, will not be Recompensed, and the Decree of Allah^{-azwj} Mighty and Majestic cannot be repelled’³⁰⁸.

وَمِنْهُ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الصَّبْرُ صَبْرَانِ صَبْرٌ عِنْدَ الْمُصِيبَةِ حَسَنٌ جَمِيلٌ وَ أَحْسَنُ مِنْ ذَلِكَ الصَّبْرُ عِنْدَ مَا حَرَّمَ اللَّهُ عَلَيْكَ الْحَبْرَ .

And from him,

‘Amir Al-Momineen^{-asws} said: ‘The patience is of two (types of) patience – patience upon the calamity is excellent, beautiful, and better than that is the patience at what Allah^{-azwj} has Prohibited upon you” – the Hadeeth’³⁰⁹.

وَ قَالَ الْبَاقِرُ ع لَمَّا حَضَرَتْ أَبِي عَلِيٍّ بِنَ الْحُسَيْنِ ع الْوَفَاةُ صَمَّيْتُ إِلَى صَدْرِهِ ثُمَّ قَالَ أَيُّ بُنِّي أُوصِيكَ بِمَا أُوصَانِي أَبِي حِينَ حَضَرَتْهُ الْوَفَاةُ وَ بِمَا ذَكَرَ أَنَّ أَبَاهُ ع أُوصَاهُ بِهِ أَيُّ بُنِّي اصْبِرْ عَلَى الْحَقِّ وَ إِنْ كَانَ مُرًّا .

And Al-Baqir^{-asws} said: ‘When the expiry presented to my^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws}, he^{-asws} hugged me^{-asws} to his^{-asws} chest, then said: ‘Yes, my^{-asws} son^{-asws}! I^{-asws} bequeath you^{-asws} with what my^{-asws} father^{-asws} had bequeathed when the expiry had presented him^{-asws}, and with what he^{-asws} mentioned that his^{-asws} father^{-asws} had bequeathed with. Yes, my^{-asws} son^{-asws}! Be patient upon the truth and even if it was bitter’³¹⁰.

³⁰⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 52 I

³⁰⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 52 m

³⁰⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 52 n

³⁰⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 52 o

³¹⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 52 p

عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص عَجَبًا لِلْمُؤْمِنِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَفْضِي لَهُ فَضَاءً إِلَّا كَانَ لَهُ خَيْرًا مِنْ ابْتِلَى صَبْرًا وَ إِنْ أُعْطِيَ شَكَرًا.

From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Strange of the Momin that Allah^{-azwj} Mighty and Majestic does not Fulfill any request for him except it was better for him if he were to be Tried, he is patient and that he should give the thanks''.³¹¹

وَ قِيلَ لِأَبِي عَبْدِ اللَّهِ ع مَنْ أَكْرَمُ الْخُلُقِ عَلَى اللَّهِ

And it was said to Abu Abdullah^{-asws}, 'Who is the most prestigious of the people to Allah^{-azwj}?'

قَالَ مَنْ إِذَا أُعْطِيَ شَكَرَ وَ إِذَا ابْتُلِيَ صَبَرَ.

He^{-asws} said: 'One, when he is Given, he thanks, and when he is Tried, he is patient''.³¹²

³¹¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 52 q

³¹² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 52 H 52 r

CHAPTER 53 – THE INTENTION AND ITS CONDITIONS, AND ITS RANKS, AND ITS PERFECTION, AND ITS REWARDS, AND THAT THE ACCEPTANCE OF THE DEEDS IS RARE

1- كذا، الكافي عن علي بن أبيه عن ابن محبوب عن مالك بن عطيبة عن الثمالي عن علي بن الحسين ع قال: لا عمل إلا بنية.

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Mahboub, from Malik Bin Atiyya, from Al Sumali,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'There is no deed except with intention''³¹³

و قال أمير المؤمنين و سيّد الموحدين صلوات الله عليه ما عبدتكم خوفاً من ناركم و لا طمعاً في جنتكم لكن وجدتكم أهلاً للعبادة فعبدتكم

And Amir Al-Momineen^{-asws}, and chief of the Unitarians, may the Salawaat of Allah^{-azwj} be upon him^{-asws} (said): 'I^{-asws} am not worshipping You^{-azwj} fearing from Your^{-azwj} Fire, nor coveting regarding Your^{-azwj} Paradise, but I^{-asws} found You^{-azwj} rightful for the worship, so I^{-asws} worshipped You^{-azwj}!

و من لم يعرف من الله سوى كونه إلهاً صانعاً للعالم قادراً قاهراً عالماً و أنّ له جنّة يُنعم بها المطيعين و ناراً يُعذب بها العاصين فعبده ليقوم بجنته أو يكون له النجاة من ناره أدخله الله تعالى بعبادته و طاعته الجنة و أنجاه من النار لا محالة.

And the one who does not know from Allah^{-azwj} apart from Him^{-azwj} being God^{-azwj}, a Maker of the universe, Able, Subduer, Knower, and that there is a Paradise for Him^{-azwj} the obedient ones will be enjoying in it, and a Fire the disobedient ones will be Punished with it, so he worships Him^{-azwj} in order to succeed with His^{-azwj} Paradise, or there would be salvation for him from His^{-azwj} Fire, Allah^{-azwj} the Exalted will Enter him into the Paradise due to his worship and his obedience, and Save him from the Fire, inevitably''³¹⁴

كما أخبر عنه في غير موضع من كتابه فيما لكل امرئ ما نوى.

Like what has been informed from him^{-asws} in another place from his book: 'But rather, for every person is what he intends''³¹⁵

أمير المؤمنين سيّد الأولياء قد كتب كتاباً لبعض ما وقفه من أمواله فصدر كتابه بعد التسمية بهذا هذا ما أوصى به و قضى به في ماله عبده الله عليّ ابغعاء وجهه الله ليؤجني به الجنة و يصرفني به عن النار و يصرف النار عني يوم تبيض وجوه و تسود وجوه.

Amir Al-Momineen^{-asws}, chief of the Guardians^{-asws} had written a letter to someone he^{-asws} had dedicated him of his^{-asws} wealth. The beginning of his^{-asws} letter after the Naming (Allah^{-azwj}) was with this: 'This is what he^{-asws} bequeaths with and judges with regarding his^{-asws} wealth,

³¹³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 1

³¹⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 1 a

³¹⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 1 b

servant of Allah^{-azwj} Ali^{-asws}, seeking the Face of Allah^{-azwj} for Him^{-azwj} to Get me^{-asws} to the Paradise by it, and Turn me^{-asws} away from the Fire by it, and Turn the Fire away from me^{-asws}: ***On the Day faces would be whitened and faces would be blackened. [3:106]***.³¹⁶

2- كَأ، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ وَ نِيَّةُ الْكَافِرِ شَرٌّ مِنْ عَمَلِهِ وَ كُلُّ عَامِلٍ يَعْمَلُ عَلَى نِيَّتِهِ.

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

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-sawww} said: 'Intention of the Momin is better than his deed, and intention of the Kafir is eviler than his deed, and every worker works based upon his intention''.³¹⁷

وَ يُؤَيِّدُهَا الْحَبْرُ الثَّلَاثُ وَ الْحَامِسُ وَ مَا رَوَاهُ الصَّدُوقُ رَه فِي عِلَلِ الشَّرَائِعِ بِإِسْنَادِهِ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ كَانَ يَقُولُ نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ وَ ذَلِكَ لِأَنَّهُ يَنْوِي مِنَ الْخَيْرِ مَا لَا يُدْرِكُهُ وَ نِيَّةُ الْكَافِرِ شَرٌّ مِنْ عَمَلِهِ وَ ذَلِكَ لِأَنَّ الْكَافِرَ يَنْوِي الشَّرَّ وَ يَأْمَلُ مِنَ الشَّرِّ مَا لَا يُدْرِكُهُ.

And these two are supported by the third Hadeeth, and the fifth, and what is reported by Al Sadouq in (the book) 'Ilal Al Shara'ie' by his chain,

'From Abu Ja'far^{-asws} having said: 'Intention of the Momin is better than his deed, and that is because he intends from the good what he has not come across yet, and intention of the Kafir is eviler than his deed, and that is because the Kafir intends the evil, and he hopes from the evil what he has not come across it yet''.³¹⁸

وَ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ لَهُ زَيْدُ الشَّحَامِ إِنِّي سَمِعْتُكَ تَقُولُ نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ فَكَيْفَ تَكُونُ النِّيَّةُ خَيْرًا مِنَ الْعَمَلِ

And by his chain,

'From Abu Abdullah^{-asws}, Zayd Al-Shaham had said to him^{-asws}, 'I heard you^{-asws} saying: 'Intention of the Momin is better than his deed', so how can the intention be better than the deed?'

قَالَ لِأَنَّ الْعَمَلَ إِذَا كَانَ رِئَاءَ الْمَخْلُوقِينَ وَ النِّيَّةَ خَالِصَةً لِرَبِّ الْعَالَمِينَ فَيُعْطِي عَزَّ وَ جَلَّ عَلَى النِّيَّةِ مَا لَا يُعْطِي عَلَى الْعَمَلِ

He^{-asws} said: 'Because the deed rather (sometimes) was to show off to the people while the intention is purely for Lord^{-azwj} of the worlds. So, the Mighty and Majestic Gives upon the intention what He^{-azwj} does not Give upon the deed''.

قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْعَبْدَ لَيَنْوِي مِنْ تَهَارِهِ أَنْ يُصَلِّيَ بِاللَّيْلِ فَتَغْلِبُهُ عَيْنُهُ فَيَنَامُ فَيُنْسَبُ اللَّهُ لَهُ صَلَاتَهُ وَ يَكْتَسِبُ نَفْسَهُ تَسْبِيحًا وَ يَجْعَلُ نَوْمَهُ صَدَقَةً.

³¹⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 1 c

³¹⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 2 a

³¹⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 2 b

Abu Abdullah^{-asws} said: 'The servant intend from his day that he will pray Salat at night, but his eyes overcome him, so he sleeps. Allah^{-azwj} Affirms his Salat for him and Writes his breathing as Glorification, and Makes his sleep to be charity''³¹⁹

يُرْوَى عَنْهُ صَ أَفْضَلِ الْأَعْمَالِ أَحْمَرُهَا.

It is reported from him^{-saww}: 'The most superior of the deeds it their most severe''³²⁰

وَرَدَ فِي الْحَدِيثِ مِنْ أَنَّ ابْنَ آدَمَ إِذَا هَمَّ بِالْحَسَنَةِ كُتِبَتْ لَهُ حَسَنَةٌ وَإِذَا هَمَّ بِالسَّيِّئَةِ لَمْ يُكْتَبْ عَلَيْهِ شَيْءٌ حَتَّى يَعْمَلَ.

And it has been referred in the Hadeeth: 'The son of Adam^{-as}, when he thinks of the good deed, a good deed is written for him, and when he thinks of the evil deed, nothing is written upon him until he (actually) does it''³²¹

وَ فِي الْحَدِيثِ إِنَّ فِي الْجَسَدِ لَمْضَعَةً إِذَا صَلَحَتْ صَلَحَ لَهَا سَائِرُ الْجَسَدِ.

And in the Hadeeth: 'In the body there is a lump of flesh, when it is healthy, rest of the body is healthy (it is the heart)''³²²

قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا عِيسَى لَا يَصْلُحُ لِسَانَانِ فِي فَمٍ وَاحِدٍ وَلَا قَلْبَانِ فِي صَدْرٍ وَاحِدٍ وَكَذَلِكَ الْأَدْهَانُ.

Allah^{-azwj} Mighty and Majestic: O Isa^{-as}! It is not correct having two tongues in one mouth, nor two hearts in one chest, and like that are the minds (in one head)''³²³

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي الدُّعَاءِ الَّذِي عَلَّمَهُ كُمَيْلُ بْنُ زِيَادِ النَّحَعِيِّ فَلَمَّ صَبَّرْتَنِي فِي الْعُقُوبَاتِ مَعَ أَعْدَائِكَ وَ جَمَعْتَ بَيْنِي وَ بَيْنَ أَهْلِ بِلَائِكَ وَ فَرَّقْتَ بَيْنِي وَ بَيْنَ أَحِبَّائِكَ وَ أَوْلِيَائِكَ فَهَبْنِي يَا إِلَهِي وَ سَيِّدِي صَبْرْتُ عَلَى عَدَائِكَ فَكَيْفَ أَصْبِرُ عَلَى فِرَاقِكَ وَ هَبْنِي صَبْرْتُ عَلَى حَرِّ نَارِكَ فَكَيْفَ أَصْبِرُ عَنِ النَّظْرِ إِلَى كِرَامَتِكَ.

Amir Al-Momineen^{-asws} said in the supplication which he^{-asws} had taught to Kumeyl Bin Ziyad Al-Nakhaie: 'If You^{-azwj} were to Make me to be with Your^{-azwj} enemies, and Gather between me and the people of Your^{-azwj} afflictions, and Separate between me and Your^{-azwj} Loved ones and Your^{-azwj} friends, then Gift to me, O my God^{-azwj}, and my Master^{-azwj}, that I be patient upon Your^{-azwj} Punishment, but how can I be patient upon Your^{-azwj} separation? Gift me to be patient upon the heat of Your^{-azwj} Fire, but how can I be patient upon the looking at Your^{-azwj} Benevolence?'³²⁴

وَ قَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ إِنَّ قَوْمًا عَبَدُوا اللَّهَ رَغْبَةً فَبَلَغُوا عِبَادَةَ الشُّجَارِ وَ إِنَّ قَوْمًا عَبَدُوا اللَّهَ رَهْمَةً فَبَلَغُوا عِبَادَةَ الْعَبِيدِ وَ إِنَّ قَوْمًا عَبَدُوا اللَّهَ شُكْرًا فَبَلَغُوا عِبَادَةَ الْأَحْرَارِ.

³¹⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 2 c

³²⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 2 d

³²¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 2 e

³²² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 2 f

³²³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 2 g

³²⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 2 h

And Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘There are people who are worshipping Allah^{-azwj} out of desire (of Paradise), that is worship of the traders, and there are people who are worshipping Allah^{-azwj} out of fear (of Hell), so that is worship of the slaves, and there are people who are worshipping Allah^{-azwj} in appreciation, so that is worship of the free ones’^{.325}

قَوْلُ النَّبِيِّ صَ الْإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ.

Words of the Prophet^{-saww}: ‘The most excellent (worship) is that you worship Allah^{-azwj} and if you can see Him^{-azwj}, so if you do not happen to see Him^{-azwj}, surely, He^{-azwj} is Seeing you’^{.326}

قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ مَا عَبْدْتُكَ خَوْفًا مِنْ نَارِكَ وَلَا طَمَعًا فِي جَنَّتِكَ وَ لَكِنْ وَجَدْتُكَ أَهْلًا لِلْعِبَادَةِ فَعَبَدْتُكَ.

Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘I^{-asws} have worshipped You^{-azwj} fearing from Your^{-azwj} Fire, nor coveting regarding Your^{-azwj} Paradise, but I^{-asws} found You^{-azwj} rightful for the worship, so I^{-asws} worshipped You^{-azwj}’^{.327}

رَوَى الصَّدُوقُ رَحِمَهُ اللَّهُ بِإِسْنَادِهِ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: إِنَّ النَّاسَ يَعْْبُدُونَ اللَّهَ عَلَى ثَلَاثَةِ أَوْجُهٍ

It is reported by Al-Sadouq, may Allah^{-azwj} have Mercy on him, by his chain from Al-Sadiq^{-asws} having said: ‘The people are worshipping Allah^{-azwj} based upon three perspectives.

فَطَبَقَةُ يَعْْبُدُونَهُ رَغْبَةً فِي نَوَابِهِ فَبَلَكَ عِبَادَةُ الْخُرْصَاءِ وَ هُوَ الطَّمَعُ

There is a category worshipping Him^{-azwj} desirous regarding His^{-azwj} Rewards, so that is worship of the greedy ones, and it is the greed.

وَ آخَرُونَ يَعْْبُدُونَهُ فَرَقًا مِنَ النَّارِ فَبَلَكَ عِبَادَةُ الْعَبِيدِ وَ هِيَ رَهْبَةٌ

And there are others worshipping Him^{-azwj} fearing from the Fire, so that is worship of the slaves, and it is the awe.

وَ لِكَيْتِي أَعْبُدُهُ حُبًّا لَهُ عَزَّ وَ جَلَّ فَبَلَكَ عِبَادَةُ الْكِرَامِ وَ هُوَ الْأَمْنُ لِقَوْلِهِ عَزَّ وَ جَلَّ وَ هُمْ مِنْ فِرْعَ يَوْمَعِدِ آمِنُونَ وَ لِقَوْلِهِ عَزَّ وَ جَلَّ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ

فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ يُغْفِرْ لَكُمْ ذُنُوبَكُمْ

But I^{-asws} am worshipping Him out of love for Him^{-azwj} Mighty and Majestic, so that is worship of the honourable ones, and it is the security, due to His^{-azwj} Words: **and they would be secure from the panic of that Day [27:89]**; and due to Words of Mighty and Majestic: **Say (O Rasool): ‘If you love Allah, then follow me. Allah will Love you and Forgive you your sins; [3:31].**

³²⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 2 i

³²⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 2 j

³²⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 2 k

فَمَنْ أَحَبَّ اللَّهَ أَحَبَّهُ اللَّهُ وَ مَنْ أَحَبَّهُ اللَّهُ عَزَّ وَ جَلَّ كَانَ مِنَ الْأَمِينِينَ.

The one who loves Allah^{-azwj}, Allah^{-azwj} would Love him, and one whom Allah^{-azwj} Mighty and Majestic Loves, he would be from the secure ones”.³²⁸

وَ فِي تَفْسِيرِ الْإِمَامِ ع قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِنَّي أَكْرَهُ أَنْ أَعْبُدَ اللَّهَ لِأَغْرَاضٍ لِي وَ لِتَوَابِهِ فَأَكُونُ كَالْعَبْدِ الطَّمَعِ الْمُطِيعِ إِنْ طَمِعَ عَمِلَ وَ إِلَّا لَمْ يَعْمَلْ

And in Tafseer of the Imam (Hassan Al-Askari^{-asws}) – ‘Ali^{-asws} Bin Al-Husayn^{-asws} said: ‘I^{-asws} dislike it that I^{-asws} should worship Allah^{-azwj} for a purpose of mine and for His^{-azwj} Rewards, so I^{-asws} would be like the slave obedient to a greed. If he is enticed, he works or else he does not work.

وَ أَكْرَهُ أَنْ أَعْبُدَهُ لِحُؤُوفِ عِقَابِهِ فَأَكُونُ كَالْعَبْدِ السَّوِّءِ إِنْ لَمْ يَخَفْ لَمْ يَعْمَلْ

And I^{-asws} dislike it that I^{-asws} should worship Him^{-azwj} due to fear of His^{-azwj} Punishment, so I^{-asws} would be like the evil slave. If he is not frightened (by his master) he does not work’.

قِيلَ فَلِمَ تَعْبُدُهُ

It was said, ‘So why are you^{-asws} worshipping Him^{-azwj}?’

قَالَ لِمَا هُوَ أَهْلُهُ بِأَيْدِيهِ عَلَيَّ وَ إِنْعَامِهِ.

He^{-asws} said: ‘Due to what He^{-azwj} is rightful of, by His^{-azwj} Favours upon me^{-asws} and His^{-azwj} Conferment’s’.³²⁹

وَ قَالَ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرِ ع لَا يَكُونُ الْعَبْدُ عَابِدًا لِلَّهِ حَقَّ عِبَادَتِهِ حَتَّى يَنْقُطِعَ عَنِ الْخَلْقِ كُلِّهِ إِلَيْهِ فَحِينَئِذٍ يَقُولُ هَذَا خَالِصٌ لِي فَيَتَقَبَّلُهُ بِكَرَمِهِ.

And Muhammad Bin Ali Al-Baqir^{-asws} said: ‘The servant cannot be a worshipper of Allah^{-azwj} as is the right of His^{-azwj} being worshipped until he cuts off from the people, all of them, to Him^{-azwj}. At that time He^{-azwj} will Say: “This one is purely for Me^{-azwj}!” So He^{-azwj} will Accept him with His^{-azwj} Benevolent’.³³⁰

وَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع مَا أَنْعَمَ اللَّهُ عَزَّ وَ جَلَّ عَلَيَّ عَبْدِهِ أَجَلٌ مِنْ أَنْ لَا يَكُونَ فِي قَلْبِهِ مَعَ اللَّهِ عَيْرَةٌ.

And Ja’far^{-asws} Bin Muhammad^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic has not Conferred upon His^{-azwj} servant anything more majestic than for there not being in his heart anyone else with Allah^{-azwj}’.³³¹

وَ قَالَ مُوسَى بْنُ جَعْفَرٍ ع أَشْرَفُ الْأَعْمَالِ التَّقَرُّبُ بِعِبَادَةِ اللَّهِ عَزَّ وَ جَلَّ.

³²⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 2 I

³²⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 2 m

³³⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 2 n

³³¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 2 o

And Musa^{-asws} Bin Ja'far^{-asws} said: 'The noblest of the deeds is the drawing closer with worshipping Allah^{-azwj} Mighty and Majestic'.³³²

وَقَالَ عَلِيُّ الرَّضَا عِ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ وَوَلِيُّ اللَّهِ وَ خَلِيفَةُ مُحَمَّدٍ رَسُولِ اللَّهِ حَقًّا وَ خُلَفَاؤُهُ خُلَفَاءُ اللَّهِ

Ali Al-Reza^{-asws} said: '**To Him ascend the good words [35:10]**, are the words: 'There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, Ali^{-asws} is a Guardian^{-asws} of Allah^{-azwj} and caliph of Muhammad^{-saww} Rasool^{-saww} of Allah^{-azwj} truly, and his^{-saww} caliphs are caliphs of Allah^{-azwj}.

وَ الْعَمَلُ الصَّالِحُ يَرْفَعُهُ عِلْمُهُ فِي قَلْبِهِ بِأَنَّ هَذَا صَحِيحٌ كَمَا قُلْتُمْ بِلِسَانِي.

And the righteous deeds raise it [35:10] – he knows in his heart that this is correct – just as I^{-asws} am saying it with my^{-asws} tongue".³³³

قَوْلِهِ ع وَ كُلُّ عَامِلٍ يَعْمَلُ عَلَى نِيَّتِهِ.

His^{-asws} words: 'Every worker is working based upon his intention'.³³⁴

3- كا، الكافي عن العدة عن أحمد بن محمد بن خالد عن علي بن أسباط عن محمد بن إسحاق بن الحسين بن عمرو عن حسن بن أبان عن أبي بصير قال: سألت أبا عبد الله ع عن حدِّ العبادة التي إذا فعلها فاعلها كان مؤدياً

(The book) 'Al Kafi' – from the number, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Asbat, from Muhammad Bin Is'haq Bin Al-Husayn Bin Amro, from Hassan Bin Aban, from Abu Baseer who said,

'I asked Abu Abdullah^{-asws} about the limit of worship which when its doer does it, he would have fulfilled'.

فَقَالَ حُسَيْنُ النَّبِيِّ بِالطَّاعَةِ.

He^{-asws} said: 'Good intention with obedience'.³³⁵

4- كا، الكافي عن العدة عن أحمد بن محمد بن محمد بن ابن محبوب عن هشام بن سالم عن أبي بصير عن أبي عبد الله ع قال: إِنَّ الْعَبْدَ الْمُؤْمِنَ الْقَقِيرَ لَيَقُولُ يَا رَبِّ ارْزُقْنِي حَتَّى أَفْعَلَ كَذَا وَ كَذَا مِنَ الْبِرِّ وَ مُجُوهَ الْحَبْرِ فَإِذَا عَلِمَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ مِنْهُ بِصِدْقِ نِيَّةِ كَتَبَ اللَّهُ لَهُ مِنَ الْأَجْرِ مِثْلَ مَا يَكْتُبُ لَهُ لَوْ عَمِلَهُ إِنَّ اللَّهَ وَاسِعٌ كَرِيمٌ.

(The book) 'Al Kafi' – from the number, from Ahmad Bin Muhammad, from Ibn Mahboub, from Hisham Bin Salim, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'The Momin servant, the poor, let him say, 'O Lord^{-azwj} Grace me until I do such and such from the righteousness and aspects of good!' When

³³² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 2 p

³³³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 2 q

³³⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 2 r

³³⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 3

Allah^{-azwj} Mighty and Majestic Knows than from him with sincerity of his intention, Allah^{-azwj} would Write for him the Recompense like what He^{-azwj} would have Written for him had he done it. Surely Allah^{-azwj} is Capacious, Benevolent".³³⁶

رَوَى مُسْلِمٌ بِإِسْنَادِهِ عَنْ رَسُولِ اللَّهِ ص قَالَ: مَنْ طَلَبَ الشَّهَادَةَ صَادِقًا أُعْطِيَهَا وَ لَوْ لَمْ تُصِبْهُ.

It is reported by Muslim (non-Shia source),

'From Rasool-Allah^{-saww} having said: 'One seeking the martyrdom sincerely would be Given it, and even if he does not attain it".³³⁷

وَ بِإِسْنَادٍ آخَرَ عَنْهُ ص قَالَ: مَنْ سَأَلَ اللَّهَ الشَّهَادَةَ بِصِدْقٍ بَلَغَهُ اللَّهُ مَنَازِلَ الشُّهَدَاءِ وَ إِنْ مَاتَ عَلَى فِرَاشِهِ.

And by another chain from him^{-saww} having said: 'One who asks Allah^{-azwj} for the martyrdom with sincerity, Allah^{-azwj} would Make him reach the status of the martyrs, and even if he had died upon his bed".³³⁸

5- كا، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُتَّقِرِيِّ عَنِ أَحْمَدَ بْنِ يُوسُفَ عَنِ أَبِي هَاشِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا حُلِدَ أَهْلُ النَّارِ فِي النَّارِ لِأَنَّ نِيَّاتِهِمْ كَانَتْ فِي الدُّنْيَا أَنْ لَوْ حُلِدُوا فِيهَا أَنْ يُعْصُوا اللَّهَ أَبَدًا

(The book) 'Al Kafi' – from Ali, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Ahmad Bin Yunus, from Abu Hashim who said,

'Abu Abdullah^{-asws} having said: 'But rather people of the Fire would be eternally in the Fire because their intentions in the world were that if they had been there eternally in it they would have disobeyed Allah^{-azwj} for ever!

وَ إِذَا حُلِدَ أَهْلُ الْجَنَّةِ فِي الْجَنَّةِ لِأَنَّ نِيَّاتِهِمْ كَانَتْ فِي الدُّنْيَا أَنْ لَوْ بَعُثُوا فِيهَا أَنْ يُطِيعُوا اللَّهَ أَبَدًا فَبِالنِّيَّاتِ حُلِدَ هَؤُلَاءِ وَ هَؤُلَاءِ

And rather, the people of Paradise will be in the Paradise eternally because their intentions in the world were that if they had remained in it (eternally), they would have obeyed Allah^{-azwj} for ever. So it is with the intentions, those ones and these ones will be there eternally'.

ثُمَّ تَلَا قَوْلَهُ تَعَالَى فَمَنْ كُنَّ يَعْمَلْ عَلَى شَاكِلَتِهِ قَالَ عَلَى نِيَّتِهِ.

Then he^{-asws} recited Words of the Exalted: **Say: 'Every one acts according to his own disposition; [17:84].** He^{-asws} said: 'Upon his intention".³³⁹

6- كا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ أَبِي الْحَسَنِ عَلِيِّ بْنِ يُحْيَى عَنِ أَيُّوبَ بْنِ أَعْيَنَ عَنِ أَبِي حَزْرَةَ عَنِ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يُؤْتَى يَوْمَ الْقِيَامَةِ بِرَجُلٍ فَيُقَالُ لَهُ اخْتَجَّ فَيَقُولُ يَا رَبِّ خَلَقْتَنِي وَ هَدَيْتَنِي فَأَوْسَعْتَ عَلَيَّ فَلَمْ أَزَلْ أَوْسِعْ عَلَى خَلْقِكَ وَ أَيْسُرْ عَلَيْهِمْ لِكُنِّي تَنْشُرَ هَذَا الْيَوْمَ رَحْمَتَكَ وَ تُيسِّرُهُ

³³⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 4 a

³³⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 4 b

³³⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 4 c

³³⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 5

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from Muhammad Bin Isa, from Abu Al-Hassan Ali Bin Yahya, from Ayoub Bin Ayn, from Abu Hamza,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'On the Day of Qiyamah they will come with a man. It will be said to him, 'Argue (present your arguments)!' He will say, 'O Lord^{azwj}! You^{azwj} Created me and Guided me. You^{azwj} were Capacious upon me, and I did not cease to be capacious upon Your^{azwj} creatures and be easy upon them so that You^{azwj} will Spread Your Mercy on this Day and Ease it (for me)'.

فَيَقُولُ الرَّبُّ جَلَّ تَنَاهُ وَ تَعَالَى دِكْرُهُ صَدَقَ عَبْدِي أَدْخُلُوهُ الْجَنَّةَ.

The Lord^{azwj}, Majestic is His^{azwj} Praise and Exalted is His^{azwj} Mention will Say: "My^{azwj} servant speaks the truth. Enter him into the Paradise!"³⁴⁰

7- كا، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَلِيِّ بْنِ عِيسَى قَالَ: إِنَّ مُوسَى نَاجَاهُ اللَّهُ تَبَارَكَ وَ تَعَالَى فَقَالَ فِي مُنَاجَاتِهِ وَ ذَكَرَ حَدِيثاً قُدْسِيّاً طَوِيلاً إِلَى أَنْ قَالَ فَاعْمَلْ كَمَا تَرَى ثَوَابَ عَمَلِكَ لِكَيْ يَكُونَ أَطْمَعُ لَكَ فِي الْآخِرَةِ لَا مَحَالَةَ.

(The book) 'Al Kafi' – from Ali, from his father, from Amro Bin Usman, from Ali Bin Isa, who said,

'Musa^{as}, Allah^{azwj} Blessed, and Exalted Whispered to him^{as}. He^{azwj} Said in His^{azwj} Whispering' – and he mentioned a lengthy Holy Hadeeth up to He^{azwj} Said: "Word as if you^{as} can see the Rewards of your deeds, so that it would be an enticement for you^{as} regarding the Hereafter, inevitably!"³⁴¹

8- نَحَج، نَحَجِ الْبَلَاغَةَ هَذَا مَا أَمَرَ بِهِ عَبْدُ اللَّهِ عَلِيُّ بْنُ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ فِي مَالِهِ اتِّبَاعًا وَجْهَ اللَّهِ لِيُؤَلِّجَنِي بِهِ الْجَنَّةَ وَ يُعْطِينِي الْأَمْنَةَ.

(The book) 'Nahj Al Balagah' –

'This is what the servant of Allah^{azwj}, Ali^{asws} Bin Abu Talib Amir Al-Momineen^{asws} is instructing with regarding his^{asws} wealth seeking the Face of Allah^{azwj} for Him^{azwj} to Take me^{asws} to the Paradise due to it, and Grant me^{asws} the wishes".³⁴²

- وَ فِيهِ وَ لَيْسَ رَجُلًا فَاعْلَمْ أَحْرَصَ عَلَى جَمَاعَةِ أُمَّةٍ مُحَمَّدٍ وَ أَلْفَيْهَا مِنِّي أَنْتَعِي بِذَلِكَ حُسْنَ الثَّوَابِ وَ كَرِيمَ الْمَأْبِ.

And in it: 'Know that there isn't a man greedier upon uniting the community of Muhammad^{saww} and compiling it than I^{asws} am, seeking by that the good Rewards and an honourable Hereafter".³⁴³

9- لي، الأماالي للصدوق بإسناده إلى النبي ص قال: مَنْ صَامَ يَوْمًا تَطَوُّعًا اتَّبَعًا ثَوَابِ اللَّهِ وَ حَبَّتْ لَهُ الْمَغْفِرَةُ.

(The book) 'Al Amaali' of Al-Sadouq –

³⁴⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 6

³⁴¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 7

³⁴² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 8 a

³⁴³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 8 b

‘By his chain to the Prophet^{-saww} having said: ‘One who fasts a day voluntarily seeking the Rewards of Allah^{-azwj}, the Forgiveness is obligated for him’’.³⁴⁴

10- فس، تفسير القمي من كان يُريد الحياة الدنيا و زينتها نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَ هُمْ فِيهَا لَا يُبْخَسُونَ قَالَ مَنْ عَمِلَ الْحَيْثُ عَلَى أَنْ يُعْطِيَهُ اللَّهُ ثَوَابَهُ فِي الدُّنْيَا أَعْطَاهُ ثَوَابَهُ فِي الدُّنْيَا وَ كَانَ لَهُ فِي الْآخِرَةِ النَّارُ.

Tafseer Al Qummi –

‘One who wanted the life of the world and its adornments, We shall Fulfil their deeds therein and they would not be devalued [11:15], he said, ‘One who does the good based upon that Allah^{-azwj} would Give him the Rewards in the world, He^{-azwj} will Give him his Rewards in the world, and for him in the Hereafter would be the Fire’’.³⁴⁵ (opinion)

11- ل، الخصال ابنُ الْمُتَوَكَّلِ عَنِ الْحِمَيْرِيِّ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ مُحَمَّدٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنِ الثُّمَالِيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: لَا حَسَبَ لِقُرَيْشِيٍّ وَ لَا عَرَبِيٍّ إِلَّا بِتَوَاضُعٍ وَ لَا كَرَمٍ إِلَّا بِتَقْوَى وَ لَا عَمَلٍ إِلَّا بِنِيَّةٍ وَ لَا عِبَادَةَ إِلَّا بِتَفَهُمٍ

(The book) ‘Al Khisaal’ – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Malik Bin Atiya, from Al Sumali,

‘From Ali^{-asws} Bin Al-Husayn^{-asws} having said: ‘There is neither any rank for a Qureyshi nor for an Arabian except with humbleness, and there is no honour except with piety, nor any deed except with intention, nor worship except with understanding.

أَلَا وَ إِنَّ أَبْغَضَ النَّاسِ إِلَى اللَّهِ عَزَّ وَ جَلَّ مَنْ يَقْتَدِي بِسُنَّةِ إِمَامٍ وَ لَا يَقْتَدِي بِأَعْمَالِهِ.

Indeed, and the most hateful of the people to Allah^{-azwj} Mighty and Majestic is one who believes in Sunnah of an Imam^{-asws} and not follow his^{-asws} deeds’’.³⁴⁶

12- فس، تفسير القمي قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ أَيْ عَلَى نِيَّتِهِ فَرُبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا فَإِنَّهُ حَدَّثَنِي أَبِي عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي الْحُسَيْنِ الرِّضَا ع قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ أُوفِفَ الْمُؤْمِنُ بَيْنَ يَدَيْهِ فَيَكُونُ هُوَ الَّذِي يَلِي حِسَابَهُ

Tafseer Al Qummi –

‘Say: ‘Every one acts according to his own disposition; - i.e., upon his intention - so your Lord is more Knowing of the one who is better Guided on the Way [17:84]. My father narrated to me from Ja’far Bin Ibrahim, from Abu Al-Hassan Al-Reza^{-asws} having said: ‘When it will be the Day of Qiyamah, the Momin will be paused in front of Him^{-azwj}, so He^{-azwj} would be the One^{-azwj} in Charge of his Reckoning.

فَيَعْرِضُ عَلَيْهِ عَمَلَهُ فَيَنْظُرُ فِي صَحِيفَتِهِ فَأَوَّلُ مَا يَرَى سَيِّئَاتُهُ فَيَنْعَجِرُ لِذَلِكَ لَوْنُهُ وَ تَرْتَعِشُ فَرَائِضُهُ وَ تَفْرَعُ نَفْسُهُ

³⁴⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 9

³⁴⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 10

³⁴⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 11

He^{-azwj} will Present his deeds to him. He will look into his register (of deeds), and the first of what he will see would be his evil deeds. His colour would change at that, and his limbs would tremble, and his soul would panic.

ثُمَّ يَرَى حَسَنَاتِهِ فَتَقَرُّ عَيْنُهُ وَ تُسَرُّ نَفْسُهُ وَ تَفْرَحُ رُوحُهُ

Then he will see his good needs, so his eyes would be delighted, and his self would be cheered, and his soul will rejoice.

ثُمَّ يَنْظُرُ إِلَى مَا أَعْطَاهُ مِنَ الثَّوَابِ فَيَسْتَبْدُّ فَرَحُهُ

The he will look at what He^{-azwj} has Given him from the Rewards and his happiness will intensify.

ثُمَّ يَقُولُ اللَّهُ لِلْمَلَائِكَةِ هَلُمُّوا الصُّحُفَ الَّتِي فِيهَا الْأَعْمَالُ الَّتِي لَمْ يَعْمَلُوهَا

Then Allah^{-azwj} will Say to His^{-azwj} Angels: “Bring the register in which are the deeds he did not do!”

قَالَ فَيَقْرَءُوهَا فَيَقُولُونَ وَ عَزَّيكَ إِنَّكَ لَتَعْلَمُ أَنَّآ لَمْ نَعْمَلْ مِنْهَا شَيْئاً

He^{-asws} said: ‘They will read it and they would say, ‘By Your^{-azwj} Mighty! You^{-azwj} Know we have not done anything from these!’

فَيَقُولُ صَدَقْتُمْ نَوَيْتُمُوهَا فَكَتَبْنَاهَا لَكُمْ ثُمَّ يَنْتَابُونَ عَلَيْهَا.

He^{-azwj} will Say: “You are speaking the truth! You had intended these, so We^{-azwj} have Written these for you all!” Then they (he) will be Rewarded upon these”.³⁴⁷

13- ع، علل الشرائع ل، الخصال لي، الأمالي للصدوق السيناني عن محمد بن هارون عن عبيد الله بن موسى الطبري عن محمد بن الحسين الخشاب عن محمد بن محبوب عن يونس بن طبيان قال قال الصادق جعفر بن محمد ع إن الناس يعبدون الله عز وجل على ثلاثة أوجه

(The books) ‘Ilal Al Sharaie’, (and) ‘Al Khisaal’, (and) ‘Al Amaali’ of Al Sadouq – Al Sinany, from Muhammad Bin Haroun, from Ubeydullah Bin Musa Al Tabary, from Muhammad Bin Al-Husayn Al Khashab, from Muhammad Bin Mihsan, from Yunus Bin Zabyan who said,

‘Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws} said: ‘The people are worshipping Allah^{-azwj} Mighty and Majestic based upon three perspectives.

فَطَبَقَةُ يَعْبُدُونَهُ رَغْبَةً فِي ثَوَابِهِ فَيَلْكَ عِبَادَةُ الْحَرَصَاءِ وَ هُوَ الطَّمَعُ وَ آخَرُونَ يَعْبُدُونَهُ فِرَاقاً مِنَ النَّارِ فَيَلْكَ عِبَادَةُ الْعَبِيدِ وَ هِيَ رَهْبَةٌ

There is a category worshipping him desirous regarding His^{-azwj} Rewards, so that is worship of the greedy ones, and it is the greed; and others are worshipping Him^{-azwj} fearing from the Fire, so that is worship of the slaves, and it is awe.

³⁴⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 12

وَ لِكَيْتِ اعْبُدُهُ حُبًّا لَهُ عَزَّ وَ جَلَّ فَتِلْكَ عِبَادَةُ الْكِرَامِ وَ هُوَ الْأَمْنُ لِقَوْلِهِ عَزَّ وَ جَلَّ وَ هُمْ مِنْ فِرْعَ بِيَوْمَعِذِ آمَنُونَ وَ لِقَوْلِهِ عَزَّ وَ جَلَّ فَإِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ يُغْفِرْ لَكُمْ ذُنُوبَكُمْ

But I^{asws} am worshipping Him^{azwj} in love for Him^{azwj} Mighty and Majestic, so that is worship of the honourable ones, and it is the security, due to Words of the Mighty and Majestic: **and they would be secure from the panic of that Day [27:89]**; and due to Words of Mighty and Majestic: **Say (O Rasool): ‘If you love Allah, then follow me. Allah will Love you and Forgive you your sins; [3:31].**

فَمَنْ أَحَبَّ اللَّهَ أَحَبَّهُ اللَّهُ وَ مَنْ أَحَبَّهُ اللَّهُ عَزَّ وَ جَلَّ كَانَ مِنَ الْأَمِينِينَ.

So the one who loves Allah^{azwj}, Allah^{azwj} will Love him, and the one whom Allah^{azwj} Mighty and Majestic Loves would be from the secured ones’³⁴⁸

14- لي، الأماالي للصدوق ابنُ إدريسَ عَنْ أَبِيهِ عَنِ ابْنِ عيسى عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَصَّالٍ عَنِ الْحَسَنِ بْنِ الْجُهْمِ عَنِ الْفَضِيلِ قَالَ قَالَ الصَّادِقُ ع مَا ضَعُفَ بَدَنٌ عَمَّا قَوِيَتْ عَلَيْهِ النِّيَّةُ.

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Idrees, from his father, from Ibn Isa, from Al-Hassan Bin Ali Bin Fazzal, from Al-Hassan Bin Al Jahm, from Al Fuzeyl who said,

‘Al-Sadiq^{asws} said: ‘A body will not weaken from what the intention has strengthened upon it’³⁴⁹

15- ما، الأماالي للشيخ الطوسي المُفِيدُ عَنِ ابْنِ فُلُوَيْهِ عَنِ الْكَلْبِيِّ عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ الْبِقَطِيِّ عَنِ يُونُسَ عَنِ أَبِي الْوَلِيدِ عَنِ الْحَسَنِ بْنِ زِيَادٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ صَدَقَ لِسَانُهُ زَكِيَ عَمَلُهُ وَ مَنْ حَسُنَتْ نِيَّتُهُ زِيدَ فِي رِزْقِهِ وَ مَنْ حَسُنَ بَرُّهُ بِأَهْلِ بَيْتِهِ زِيدَ فِي عُمرِهِ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawiya, from Al Kulayni, from Ali Bin Ibrahim, from Al Yaqteeny, from Yunus, from Abu Al Waleed, from Al-Hassan Bin Ziyad who said,

‘Abu Abdullah^{asws} said: ‘One whose tongue is truthful, his deeds would be pure, and one whose intention is good, there will be an enhancement in his sustenance, and the one whose righteousness with his family members is good, there will be an enhancement in his lifespan’³⁵⁰

16- ل، الخصال أبي عن أحمد بن إدريس عن الأشعري عن عبد الله بن محمد الرزازي عن بكر بن صالح عن أبي أيوب عن محمد بن مسلم عن أبي عبد الله ع مثله و فيه زاد الله مكان زيد في الموضوعين.

(The book) ‘Al Khisaa’ – My father, from Ahmad Bin Idrees, from Al Ashary, from Abdullah Bin Muhammad Bin Al Razy, from Bakr Bin Salih, from Abu Ayoub, from Muhammad Bin Muslim,

³⁴⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 13

³⁴⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 14

³⁵⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 15

‘From Abu Abdullah^{-asws} – similar to it, and it is: ‘Allah^{-azwj} will Increase’ instead of ‘enhancement’, in two places’.³⁵¹

17- مع، معاني الأخبار أبي عن سعد بن ابن يزيد عن ابن أبي عمير عن عبد الله بن سينان قال: كُنَّا جُلُوسًا عِنْدَ أَبِي عَبْدِ اللَّهِ عِ إِذْ قَالَ لَهُ رَجُلٌ مِّنَ الْجُلُوسِ جَعَلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ أَتَخَافُ عَلَيَّ أَنْ أَكُونَ مُنَافِقًا

(The book) ‘Ma’any Al Akhbar’ – My father, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Abdullah Bin Sinan who said,

‘We were seated in the presence of Abu Abdullah^{-asws} when a man from the gatherers said to him^{-asws}, ‘May I be sacrificed for you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}! Are you fearing upon that I might be a hypocrite?’

قَالَ فَقَالَ لَهُ إِذَا حَلَوْتَ فِي بَيْتِكَ نَهَارًا أَوْ لَيْلًا أَلَيْسَ تُصَلِّي

He (the narrator) said, ‘He^{-asws} said to him: ‘When you are alone in your house, at daytime or night, are you praying Salat?’

فَقَالَ بَلَى

He said, ‘Yes’.

قَالَ فَلِمَ تُصَلِّي

He^{-asws} said: ‘Who are you praying to?’

فَقَالَ لِلَّهِ عَزَّ وَ جَلَّ

He said, ‘To Allah^{-azwj} Mighty and Majestic’.

قَالَ فَكَيْفَ تَكُونُ مُنَافِقًا وَأَنْتَ تُصَلِّي لِلَّهِ عَزَّ وَ جَلَّ لَا لِغَيْرِهِ.

He^{-asws} said: ‘So how can you be a hypocrite and you are praying Salat to Allah^{-azwj} Mighty and Majestic, not to someone else?’³⁵²

18- ع، علل الشرائع أبي عن حبيب بن الحسين الكوفي عن ابن أبي الخطاب عن أحمد بن صبيح عن زيد الشحام قال: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عِ إِنِّي سَمِعْتُكَ تَقُولُ يَبْنَ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ فَكَيْفَ تَكُونُ النَّيَّةُ خَيْرًا مِّنْ الْعَمَلِ

(The book) ‘Ilal Al Sharaie’ – My father, from Habeeb Bin Al-Husayn Al Kufy, from Ibn Abu Al Khattab, from Ahmad Bin Sabeeh, from Zayd Al Shaham who said,

‘I said to Abu Abdullah^{-asws}, ‘I heard you^{-asws} saying: ‘Intention of the Momin is better than his deed’, so how can the intention be better than the deed?’

³⁵¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 16

³⁵² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 17

قَالَ لِأَنَّ الْعَمَلَ زَيْمًا كَانَ رِيَاءَ الْمَخْلُوقِينَ وَ النِّيَّةُ خَالِصَةً لِرَبِّ الْعَالَمِينَ فَيُعْطِي عَزَّ وَ جَلَّ عَلَى النِّيَّةِ مَا لَا يُعْطِي عَلَى الْعَمَلِ

He^{-asws} said: 'Because the deed sometimes would be showing off to the people while the intention would be sincerely for Lord^{-azwj} of the worlds. So the Mighty and Majestic Gives upon the intention what He^{-azwj} does not Give upon the deed'.

قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْعَبْدَ لَيَنْوِي مِنْ نَهَارِهِ أَنْ يُصَلِّيَ بِاللَّيْلِ فَتَعْلِيهِ عَيْنُهُ فَيَنَامُ فَيُنْبِثُ اللَّهُ لَهُ صَلَاتَهُ وَ يَكْتُبُ نَفْسَهُ تَسْبِيحًا وَ يَجْعَلُ نَوْمَهُ عَلَيْهِ صَدَقَةً.

Abu Abdullah^{-asws} said: 'The servant intends from his day that he will be praying Salat at night, but his eyes get overcome so he sleeps. Allah^{-azwj} Affirms his Salat for him, and He^{-azwj} Writes his breathing as Glorification and Makes his sleep upon him as charity'.³⁵³

19- ع، علل الشرائع أَبِي عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ عِمْرَانَ بْنِ مُوسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ النُّعْمَانِ عَنِ الْحَسَنِ بْنِ الْأَنْصَارِيِّ عَنِ بَعْضِ رِجَالِهِ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ كَانَ يَقُولُ نِيَّةُ الْمُؤْمِنِ أَفْضَلُ مِنْ عَمَلِهِ وَ ذَلِكَ لِأَنَّهُ يَنْوِي مِنَ الْخَيْرِ مَا لَا يُدْرِكُهُ وَ نِيَّةُ الْكَافِرِ شَرٌّ مِنْ عَمَلِهِ وَ ذَلِكَ لِأَنَّ الْكَافِرَ يَنْوِي الشَّرَّ وَ يَأْمَلُ مِنَ الشَّرِّ مَا لَا يُدْرِكُهُ.

(The book) 'Al Ilal Al Sharaie' – My father, from Muhammad Al Attar, from Al Ashary, from Imran Bin Musa, from Al-Hassan Bin Ali Bin Al Numan, from Al-Hassan Bin Al-Husayn Al Ansary, from one of his men,

'From Abu Ja'far^{-asws}, he^{-asws} had said: 'Intention of the Momin is superior to his deeds, and that is because he intends from the good what he does not come across it yet, and intention of the Kafir is eviler to his deed, and that is because the Kafir intends the evil and he hopes from the evil what his has not come across it yet'.³⁵⁴

20- ب، قرب الإسناد هارونُ عَنِ ابْنِ صَدَقَةَ قَالَ: سُئِلَ جَعْفَرُ بْنُ مُحَمَّدٍ عَ عَمَّا قَدْ يَجُورُ وَ عَمَّا لَا يَجُورُ مِنَ النِّيَّةِ عَلَى الْإِضْمَارِ فِي الْيَمِينِ

(The book) 'Qurb Al Isnad' – Haroun Ibn Sadaqa who said,

'Ja'far^{-asws} Bin Muhammad^{-asws} was asked about what is allowed and what is not allowed from the intention upon the concealment in the oath'.

فَقَالَ إِنَّ النِّيَّاتِ قَدْ يَجُورُ فِي مَوْضِعٍ وَ لَا يَجُورُ فِي آخَرَ فَأَمَّا مَا يَجُورُ فِيهِ فَإِذَا كَانَ مَظْلُومًا فَمَا حَلَفَ بِهِ وَ نَوَى الْيَمِينَ فَعَلَى نِيَّتِهِ وَ أَمَّا إِذَا كَانَ ظَالِمًا فَالْيَمِينُ عَلَى نِيَّةِ الْمَظْلُومِ

He^{-asws} said: 'The intentions are allowed in a place and not allowed in another. As for what is allowed in it, if he was oppressed, so whatever he swears with and intends the oath, it is based upon his intention, and when he was an oppressor, then the oath is based upon the intention of the oppressed'.

ثُمَّ قَالَ وَ لَوْ كَانَتِ النِّيَّاتُ مِنْ أَهْلِ الْفَسْقِ يُؤْخَذُ بِهَا أَهْلُهَا إِذَا لُجِدَ كُلُّ مَنْ نَوَى الرِّبَا بِالرِّبَا وَ كُلُّ مَنْ نَوَى السَّرِقَةَ بِالسَّرِقَةِ وَ كُلُّ مَنْ نَوَى الْقَتْلَ بِالْقَتْلِ

Then he^{-asws} said: 'And if the intentions from the people of mischief, its people were to be seized with these, then there would be seized every one intending the adultery, for the

³⁵³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 18

³⁵⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 19

adultery, and every one intending the theft, for the theft, and every one intending the murder, for the murder.

وَلَكِنَّ اللَّهَ عَدْلٌ كَرِيمٌ حَكِيمٌ لَيْسَ الْجُورُ مِنْ شَأْنِهِ وَ لَكِنَّهُ يُبَيِّبُ عَلَى نِيَّاتِ الْحَيْرِ أَهْلَهَا وَ إِضْمَارِهِمْ عَلَيْهَا وَ لَا يُؤَاخِذُ أَهْلَ الْفُسُوقِ حَتَّى يَفْعَلُوا.

But Allah^{-azwj} is Just, Benevolent, Wise. The tyranny isn't from His^{-azwj} Work, but He^{-azwj} Rewards based upon the good intentions of its people and their conscience upon these, and He^{-azwj} does not Seize the people of mischief until they (actually) do it".³⁵⁵

أقول: روى هذا الخبر في موضع آخر من هذا الكتاب بهذا السند و زَادَ فِي آخِرِهِ زِيَادَةً هِيَ هَذِهِ وَ ذَلِكَ أَنَّكَ قَدْ تَرَى مِنَ الْمُحَرِّمِ مِنَ الْعَجْمِ لَا يُرَادُ مِنْهُ مَا يُرَادُ مِنَ الْعَالِمِ الْفَصِيحِ وَ كَذَلِكَ الْأَخْرَسُ فِي الْقِرَاءَةِ فِي الصَّلَاةِ وَ التَّشَهُدِ وَ مَا أَشْبَهَ ذَلِكَ

I (Majlisi) am saying, 'This Hadeeth has been reported in another place from this book with this chain of attribution, and there is an increase in its end. It is this: - 'And that is because you have seen from the illiterate from the non-Arabs, it is not wanted from him what is wanted from the eloquent scholar, and like that is the mute regarding the recitation in the Salat and the Tashahhud, and what resembles that.

فَهَذَا بِمَنْزِلَةِ الْعَجْمِ الْمُحَرِّمِ لَا يُرَادُ مِنْهُ مَا يُرَادُ مِنَ الْعَاقِلِ الْمُتَكَلِّمِ الْفَصِيحِ وَ لَوْ ذَهَبَ الْعَالِمُ الْمُتَكَلِّمُ الْفَصِيحُ حَتَّى يَدَعِ مَا قَدْ عَلِمَ أَنَّهُ يَلْزَمُهُ وَ يَنْبَغِي لَهُ أَنْ يُقَوْمَ بِهِ حَتَّى يَكُونَ ذَلِكَ مِنْهُ بِالنَّبْطِيَّةِ وَ الْفَارِسِيَّةِ فَحِيلَ بَيْنَهُ وَ بَيَّنَّ ذَلِكَ بِالْأَدَبِ حَتَّى يُعَوِّدَ إِلَى مَا قَدْ عَلِمَهُ وَ عَقَلَهُ

So this is the status of the illiterate non-Ara. It is not wanted from him what is wanted from the intellectual, the eloquent speaker, and if the eloquently speaking scholar were to go until he leaves what he has learnt, it would necessitate him, and it is befitting for him that he stands by it until that happens from him in the Nabatean and the Persian (languages). So that is a barrier between him and that with the education until he returns to what he had known and understood'.

قَالَ وَ لَوْ ذَهَبَ مَنْ لَمْ يَكُنْ فِي مِثْلِ حَالِ الْأَعْجَمِيِّ الْمُحَرِّمِ فَعَمَلُ الْأَعْجَمِيِّ وَ الْأَخْرَسِ عَلَى مَا قَدْ وَصَفْنَا إِذَا لَمْ يَكُنْ أَحَدًا قَاعِلًا لِشَيْءٍ مِنَ الْحَيْرِ وَ لَا يُعْرِفُ الْجَاهِلُ مِنَ الْعَالِمِ.

He^{-asws} said: 'And if the one who does not happen to be in a similar state of the illiterate non-Arab were to go and do the deeds of the non-Arabs and the mute, based upon what we^{-asws} have described, then they would not be doing anything from the good, nor will the ignorant be known from the scholar".³⁵⁶

21- ما، الأماالي للشيخ الطوسي ابن الصلّت عن ابن عُقْدَةَ عَنِ الْمُنْذِرِ بْنِ مُحَمَّدٍ عَنِ أَحْمَدَ بْنِ يَحْيَى الصَّبِيِّ عَنِ مُوسَى بْنِ الْقَاسِمِ عَنِ أَبِي الصَّلْتِ عَنِ الرِّضَا ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا قَوْلَ إِلَّا بِعَمَلٍ وَ لَا قَوْلَ إِلَّا بِبِنْيَةٍ وَ لَا قَوْلَ وَ لَا عَمَلَ إِلَّا بِإِصَابَةِ السُّنَّةِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqdah, from Al Munzir Bin Muhammad, from Ahmad Bin Yahya Al Zaby, from Msa Bin Al Qasim, from Abu Al Salt,

³⁵⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 20 a

³⁵⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 20 b

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww}: ‘There is no word except with a deed, and there is neither any word nor a deed except with intention, and there is neither any word nor deed nor intention except with hitting (conducting by) the Sunnah’’.³⁵⁷

22- ما، الأماالي للشيخ الطوسي ابنُ مُحَمَّدٍ عَنْ أَبِي عَمْرٍو عَنْ مُحَمَّدِ بْنِ هِشَامِ الْمُرُوزِيِّ عَنْ يَحْيَى بْنِ عُثْمَانَ عَنْ بَقِيَّةَ عَنْ إِسْمَاعِيلِ الْبَصْرِيِّ يَغْنِي ابْنَ عَلِيَّةَ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يُقْبَلُ قَوْلٌ إِلَّا بِعَمَلٍ وَلَا يُقْبَلُ قَوْلٌ وَلَا يُقْبَلُ قَوْلٌ وَلَا يُقْبَلُ قَوْلٌ وَلَا يُقْبَلُ قَوْلٌ إِلَّا بِإِصَابَةِ السُّنَّةِ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Ibn Makhlad, from Abu Amro, from Muhammad Bin Hisham Al Marouzy, from Yahya Bin Usman, from Baqiya, from Ismail Al Basry, meaning Ibn Ulya, from Aban, from Anas (well-known fabricator) who said,

‘Rasool-Allah^{-saww} said: ‘A word is not Accepted except with deed, nor is a word and deed Accepted except with intention, nor is a word and deed and intention Accepted except by hitting (conducting by) the Sunnah’’.³⁵⁸

23- ما، الأماالي للشيخ الطوسي جماعة عن أبي الْمُفَضَّلِ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ سَيَابَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرِ الْهَاشِمِيِّ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ ابْنِ أُدَيْنَةَ عَنْ الْفَضْلِ قَالَ سَمِعْتُ الصَّادِقَ وَ الْبَاقِرَ ع يُحَدِّثَانِ عَنْ آبَائِهِمَا عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتِ اللَّهِ عَلَيْهِمْ قَالَ قَالَ رَسُولُ اللَّهِ ص نِيَّةُ الْمُؤْمِنِ أَنْبَلُ مِنْ عَمَلِهِ وَ كَذَلِكَ الْفَاجِرُ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Ali Bin Ahmad Bin Sayaba, from Abdul Rahman Bin Kaseer Al Hashimy, from Hammad Bin Isa, from Ibn Uzina, from Al Fuzeyl who said,

‘I heard Al-Sadiq^{-asws} and Al-Baqir^{-asws} both narrating from their^{-asws} father^{-asws}, from Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Intention of the Momin is more far-reaching than his deed, and like that is (for) the immoral’’.³⁵⁹

24- ير، بصائر الدرجات أحمد بن مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَبِي إِسْحَاقَ عَنْ أَبِي عُثْمَانَ الْعَبْدِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا قَوْلٌ إِلَّا بِعَمَلٍ وَلَا عَمَلٌ إِلَّا بِنِيَّةٍ وَلَا عَمَلٌ وَلَا نِيَّةٌ إِلَّا بِإِصَابَةِ السُّنَّةِ.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Muhammad Al Barqy, from Ibrahim Bin Is’haq, from Abu Usman Al Abdy,

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘There is no word except with deed, and there is no deed except with intention, and there is neither a deed nor an intention except by hitting (conducting by) the Sunnah’’.³⁶⁰

25- سن، المحاسن عن ابنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ الثَّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَوْ نَظَرَ النَّاسُ إِلَى مَرْدُودِ الْأَعْمَالِ مِنَ السَّمَاءِ لَقَالُوا مَا يُعْبَلُ اللَّهُ مِنْ أَعْمَالٍ عَمَلًا.

³⁵⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 21

³⁵⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 22

³⁵⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 23

³⁶⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 24

(The book) 'Al Mahasin' – Ibn Fazzal, from Muhammad, from Al Sumali,

'From Abu Abdullah^{-asws} having said: 'If the people were to look at the deeds rejected from the sky, they would say, 'Allah^{-azwj} does not Accept deeds from anyone!''³⁶¹

26- سن، المحاسن التوفلي عن السكوي عن أبي عبد الله ع قال قال رسول الله ص نية المؤمن خير من عمله و نية الفاجر شر من عمله و كل عامل يعمل بنيه.

(The book) 'Al Mahasin' – Al Nowfaly, from Al Sakuny,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Intention of the Momin is better than his deed, and intention of the immoral is eviler than his deed, and every worker works with his intention''.³⁶²

27- سن، المحاسن الوشاء عن ابن فضال عن المثنى الحنط عن محمد بن مسلم قال قال أبو عبد الله ع من حسنت نيته زاد الله في رزقه.

(The book) 'Al Mahasin' – Al Washa, from Ibn Fazzal, from Al Musanna Al Hannat, from Muhammad Bin Muslim who said,

'Abu Abdullah^{-asws} said: 'One whose intention is good, Allah^{-azwj} will Increase in his sustenance''.³⁶³

28- سن، المحاسن بعض أصحابنا بلغ به خيمته بن عبد الرحمن الجعفي قال: سأل عيسى بن عبد الله القمي أبا عبد الله ع و أنا حاضر فقال ما العبادة

(The book) 'Al Mahasin' – One of our companions delivered it that Khaysama Bin Abdul Rahman Al-Jufy said,

'Isa Bin Abdullah Al-Qummi asked Abu Abdullah^{-asws} while I was present. He said, 'What is the worship?'

فقال حسن النيّة بالطاعة من الوجه الذي يطاع الله منه.

He^{-asws} said: 'Good intention with the obedience from the aspect which Allah^{-azwj} is obeyed from''.³⁶⁴

- و في حديث آخر قال: حسن النيّة بالطاعة عن الوجه الذي أمر به.

And in another Hadeeth, he^{-asws} said: 'Good intention with the obedience from the aspect which Allah^{-azwj} has Commanded with''.³⁶⁵

³⁶¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 25

³⁶² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 26

³⁶³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 27

³⁶⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 28 a

³⁶⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 28 b

29- سن، المحاسن علي بن الحكم عن أبي عروة السلمية عن أبي عبد الله ع قال: إن الله يحشر الناس على نياتهم يوم القيامة.

(The book) 'Al Mahasin' – Ali Bin Al Hakam, from Abu Urwah Al Sulamy,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} will Resurrect the people on the Day of Qiyamah based upon their intentions'.³⁶⁶

30- سن، المحاسن القاساني عن الأصبهاني عن المنقري عن أحمد بن يونس عن أبي هاشم قال: سألت أبا عبد الله ع عن الخلود في الجنة والنار فقال: إنما خلد أهل النار في النار لأن نياتهم كانت في الدنيا أن لو خلدوا فيها أن يعصوا الله أبداً

(The book) 'Al Mahasin' – Al Qasany, from Al Asbahany, from Al Minqary, from Ahmad Bin Yunus, from Abu Hashim who said,

'I asked Abu Abdullah^{-asws} about the eternality in the Paradise and the Fire. He^{-asws} said: 'But rather, the eternality of people of the Fire in the Fire is because of their intentions which were in the world, that had they been eternally therein, they would have disobeyed Allah^{-azwj} for ever!

و إنما خلد أهل الجنة في الجنة لأن نياتهم كانت في الدنيا أن لو بقوا فيها أن يطيعوا الله أبداً فإلنات خلد هؤلاء و هؤلاء

But rather, eternality of the people of Paradise in the Paradise is because of their intentions which were in the world that had they remain in it (eternally) they would have obeyed Allah^{-azwj} for ever! It is by the intentions, eternality of those ones and these ones!

ثم تلا قوله فاعمل على شاكلته أي على نيته.

Then he^{-asws} recited: **Say: 'Every one acts according to his own disposition; [17:84]** – i.e., upon his intention".³⁶⁷

31- ضا، فقه الرضا عليه السلام أروي عن العالم ع أنه قال: نيته المؤمن خير من عمله لأنه ينوي خيراً من عمله و نيته الفاجر شر من عمله و كمال عامل يعمل على نيته

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws} – It is reported from the scholar^{-asws} having said: 'Intention of the Momin is better than his deed, because he intends good from his deed, while intention of the immoral is eviler from his deed, and ever worker works based upon his intention'.

و تروي نيته المؤمن خير من عمله لأنه ينوي من الخير ما لا يطيقه و لا يقدر عليه

And we are reporting, 'Intention of the Momin is better than his deed because he intends from the good what he cannot endure nor is he able upon it'.

و روي من حسنت نيته زاد الله في رزقه

³⁶⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 29

³⁶⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 30

And it is reported, 'One whose intention is good, Allah^{-azwj} will Increase in his sustenance'.

وَسَأَلْتُ الْعَالِمَ عَ عَنْ قَوْلِ اللَّهِ حُدُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ قُوَّةُ الْأَبْدَانِ أَمْ قُوَّةُ الْقُلُوبِ

And I asked the scholar^{-asws} about Words of Allah^{-azwj}: **“Grab what We have Given you with strength [2:63], ‘Is it strength of the bodies or strength of the hearts?’**

فَقَالَ جَمِيعاً

He^{-asws} said: 'Both together'.

وَقَالَ لَا قَوْلَ إِلَّا بِعَمَلٍ وَلَا عَمَلَ إِلَّا بِنِيَّةٍ وَلَا نِيَّةَ إِلَّا بِإِصَابَةِ السُّنَّةِ

And he^{-asws} said: 'There is no word except with deed, nor any deed except with intention, nor any intention except by hitting (conducting by) the Sunnah'.

وَنَزَوِي حُسْنِ الْخُلُقِ سَجِيَّةً وَ نِيَّةً وَ صَاحِبِ النِّيَّةِ أَفْضَلُ

And we are reported, 'Good manners in character, and the owner of the intention is superior'.

وَنَزَوِي مَا ضَعُفَتْ نِيَّةٌ عَنْ نِيَّةٍ.

And we are reporting: 'And intention is not weakened from an intention'³⁶⁸.

- وَأَزْوِي عَنْهُ نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ فَسَأَلْتُهُ عَنْ مَعْنَى ذَلِكَ فَقَالَ الْعَمَلُ يَدْخُلُهُ الرِّيَاءُ وَ النِّيَّةُ لَا يَدْخُلُهَا الرِّيَاءُ

And it is reported from him^{-asws}: 'Intention of the Momin is better than his deed'. I asked him^{-asws} about the meaning of that. He^{-asws} said: 'The deed is such, the showing off enters it while the intention is such, the showing off does not enter it'.

وَسَأَلْتُ الْعَالِمَ عَ عَنْ تَفْسِيرِ نِيَّةِ الْمُؤْمِنِ خَيْرٌ قَالَ إِنَّهُ رُبَّمَا انْتَهَتْ بِالْإِنْسَانِ خَالَهُ مِنْ مَرَضٍ أَوْ خَوْفٍ فَنُفِرَ الْأَعْمَالُ وَ مَعَهُ نِيَّتُهُ فَلِدَلِكِ الْوَقْتِ نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ

And I asked the scholar^{-asws} about interpretation of 'The intention of a Momin is better (than his deed)'. He^{-asws} said: 'Sometimes a state of with the human being ends up in illness or fear, so the deeds separate from him (do not get performed) and the intention (remains) with him. So, for that time, intention of the Momin is better than his deed'.

وَ فِي وَجْهِ آخَرَ أَنَّهُ لَا يُفَارِقُهُ عَقْلُهُ أَوْ نَفْسُهُ وَ الْأَعْمَالُ قَدْ يُفَارِقُهُ قَبْلَ مُفَارَقَةِ الْعَقْلِ وَ النَّفْسِ.

And in another aspect, his intellect does not separate from him, or his soul, while the deeds would have separated from him before the separation of the intellect and the soul'³⁶⁹.

³⁶⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 31 a

³⁶⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 31 b

32- مص، مصباح الشريعة قَالَ الصَّادِقُ ع صَاحِبُ النَّيَّةِ الصَّادِقَةِ صَاحِبُ الْقَلْبِ السَّلِيمِ لِأَنَّ سَلَامَةَ الْقَلْبِ مِنْ هَوَاجِسِ الْمَخْدُورَاتِ بِتَخْلِيصِ النَّيَّةِ لِلَّهِ فِي الْأُمُورِ كُلِّهَا قَالَ اللَّهُ عَزَّ وَجَلَّ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ.

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{-asws} said: 'Owner of the truthful intention is owner of the unblemished heart because the safety of the heart is from the consciences of the carefulness with the sincerity of the intention for Allah^{-azwj} in the affairs, all of them. Allah^{-azwj} Mighty and Majestic: **On a Day neither wealth nor sons would be of benefit [26:88] Except one who comes to Allah with an unblemished heart [26:89]**'.³⁷⁰

وَقَالَ النَّبِيُّ ص نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ.

And the Prophet^{-saww} said: 'Intention of the Momin is better than his deed'.³⁷¹

وَقَالَ ع إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَ لِكُلِّ امْرِيٍّ مَا نَوَى وَ لَا بُدَّ لِلْعَبْدِ مِنْ خَالِصِ النَّيَّةِ فِي كُلِّ حَرَكَةٍ وَ سُكُونٍ لِأَنَّهُ إِذَا لَمْ يَكُنْ هَذَا الْمَعْنَى يَكُونُ غَافِلًا وَ الْغَافِلُونَ قَدْ وَصَفَهُمُ اللَّهُ تَعَالَى فَقَالَ أُولَئِكَ كَالْأَنْعَامِ بَلَّ هُمْ أَضْلَى سَبِيلًا وَ قَالَ أُولَئِكَ هُمُ الْغَافِلُونَ

And he^{-asws} said: 'But rather the deeds are with the intentions, and for every person is what he intends, and there is no escape for the servants from having sincere intention in every movement and silence, because when this meaning does not happen, he would be heedless, and the heedless ones, Allah^{-azwj} the Exalted has Described them. He^{-azwj} Said: **They are like the cattle, but they are more straying. These ones, they are the heedless ones [7:179]**.

ثُمَّ النَّيَّةُ تَبْدُو مِنَ الْقَلْبِ عَلَى قَدْرِ صَفَاءِ الْمَعْرِفَةِ وَ يَحْتَلِفُ عَلَى حَسَبِ اخْتِلَافِ الْأَوْقَاتِ فِي مَعْنَى قُوَّتِهِ وَ ضَعْفِهِ وَ صَاحِبُ النَّيَّةِ الْخَالِصَةِ نَفْسُهُ وَ هَوَاهُ مَفْهُورَتَانِ تَحْتَ سُلْطَانِ تَعْظِيمِ اللَّهِ وَ الْحَيَاءِ مِنْهُ وَ هُوَ مِنْ طَبْعِهِ وَ شَهْوَتِهِ وَ مَنِيَّتِهِ نَفْسُهُ مِنْهُ فِي تَعَبٍ وَ النَّاسُ مِنْهُ فِي رَاحَةٍ.

Then the intention manifests from the heart in accordance with the clearness of the recognition, and it differs based upon the different timings in the meaning of its strength and its weakness; and owner of the sincere intention is his soul, and his whims are subdued beneath the authority of reverence of Allah^{-azwj} and the embarrassment from Him^{-azwj}, and it is from his nature and his desires, and his wishes. His self is in fatigue from him while the people are at rest from him'.³⁷²

33- م، تفسير الإمام عليه السلام

Tafseer of the Imam (Hassan Al-Askari^{-asws}) –

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِنِّي أَكْرَهُ أَنْ أَعْبُدَ اللَّهَ وَ لَا غَرَضَ لِي إِلَّا ثَوَابُهُ فَأَكُونُ كَالْعَبْدِ الطَّمَعِ الْمُطْمَعِ إِنْ طَمَعَ عَمَلٌ وَ إِلَّا لَمْ يَعْمَلْ

³⁷⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 32 a

³⁷¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 32 b

³⁷² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 32 c

I^{-asws} dislike to worship Allah^{-azwj} and there is no purpose for me^{-asws} except His^{-azwj} Rewards, so I^{-asws} would become like the greedy slave, the enticed. If he is enticed, he works or else he does not work.

وَأَكْرَهُ أَنْ لَا أُعْبِدَهُ إِلَّا لِحُتُوفِ عِقَابِهِ فَأَكُونُ كَالْعَبْدِ السَّوِّءِ إِنْ لَمْ يَخَفْ لَمْ يَعْمَلْ

And I^{-asws} dislike not to worship Him^{-azwj} except for fear of His^{-azwj} Punishment, so I would be like the evil servant, and if he is not frightened (by his master) he does not work’.

قِيلَ فَلِمَ تَعْبُدُهُ

It is said, ‘Why do you^{-asws} worship Him^{-azwj}?’

قَالَ لِمَا هُوَ أَهْلُهُ بِأَيْدِيهِ عَلَيَّ وَ إِنْعَامِهِ.

He^{-asws} said: ‘Due to Him^{-azwj} being rightful of it for His^{-azwj} Favours upon me^{-asws} and His^{-azwj} Conferment’s’.

- وَ قَالَ مُحَمَّدُ بْنُ عَلِيِّ الْبَاقِرِ ع لَا يَكُونُ الْعَبْدُ عَابِدًا لِلَّهِ حَقَّ عِبَادَتِهِ حَتَّى يَنْقَطِعَ عَنِ الْخَلْقِ كُلِّهِ إِلَيْهِ فَحِينَئِذٍ يَقُولُ هَذَا خَالِصًا لِي فَيَتَقَبَّلُهُ بِكَرَمِهِ.

And Muhammad Bin Ali Al-Baqir^{-asws} said: ‘The servant cannot become a worshipper of Allah^{-azwj} as is right of His^{-azwj} being worship until he cuts off from the people, all of them, to Him^{-azwj}. At that time He^{-azwj} will Say: “This one is sincerely for Me^{-azwj}!” So He^{-azwj} Accepts him with His^{-azwj} Benevolence”.

- وَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع مَا أَنْعَمَ اللَّهُ عَزَّ وَ جَلَّ عَلَيَّ عَبْدًا أَجَلَ مِنْ أَنْ لَا يَكُونَ فِي قَلْبِهِ مَعَ اللَّهِ غَيْرُهُ.

And Ja’far^{-asws} Bin Muhammad^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic has not Conferred upon a servant with anything more majestic than for there not being in his heart anyone else with Allah^{-azwj}’.

- وَ قَالَ مُوسَى بْنُ جَعْفَرِ الْكَاطِمِ ع أَشْرَفُ الْأَعْمَالِ التَّقَرُّبُ بِعِبَادَةِ اللَّهِ عَزَّ وَ جَلَّ.

And Musa^{-asws} Bin Ja’far Al-Kazim^{-asws}: ‘The nobles of the deeds is the drawing closer by worshipping Allah^{-azwj} Mighty and Majestic’.

- وَ قَالَ عَلِيُّ الرِّضَا ع إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ وَ لِيُ اللَّهِ وَ خَلِيفَةُ مُحَمَّدٍ رَسُولِ اللَّهِ حَقًّا وَ خَلِيفَتُهُ خَلِيفَةُ اللَّهِ

And Ali Al-Reza^{-asws} said: ‘**To Him ascend the good words [35:10]**, are the words: ‘There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, Ali^{-asws} is a Guardian^{-asws} of Allah^{-azwj} and caliph of Muhammad^{-saww} Rasool^{-saww} of Allah^{-azwj} truly, and his^{-saww} caliphs are caliphs of Allah^{-azwj}.

وَ الْعَمَلُ الصَّالِحُ يَرْفَعُهُ عَلَّمَهُ فِي قَلْبِهِ بِأَنَّ هَذَا صَحِيحٌ كَمَا قُلْتُهُ بِلِسَانِي.

And the righteous deeds raise it [35:10] – he knows in his heart that this is correct – just as just as I^{-asws} am saying it with my^{-asws} tongue”.³⁷³

34- جاء المجلس للمفيد أبو غالب أحمد بن محمد بن جده محمد بن سليمان عن محمد بن الحسين عن محمد بن سنان عن حمزة بن الطيار عن أبي عبد الله ع قال: إنما قدر الله عون العباد على قدر نياتهم فمن صحَّت نيته تمَّ عون الله له و من قصرت نيته قصرت عنه العون الذي قصرت.

(The book) ‘Al Majalis’ of Al Mufeed – Abu Ghalib Ahmad Bin Muhammad, from his grandfather Muhammad Bin Suleyman, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Hamza Al Tayyar,

‘But rather Allah^{-azwj} measures out the Assistance of the servants based upon the value of their intention. The one whose intention is healthy then Allah^{-azwj} is an Assistant for him, and one whose intention is deficient, the Assistance will be deficient from him by a measurement of which is deficient”.³⁷⁴

35- غو، غوالي اللغالي عن النبي ص إنما الأعمال بالنيات و إنما لكل امرئ ما نوى فمن كانت هجرته إلى الله و رسوله فهجرته إلى الله و رسوله و من كانت هجرته إلى دُنْيَا بُصِيئَهَا أو امرأةٍ يترَوِّجُهَا فهجرته إلى ما هاجر إليه.

(The book) ‘Gawaly Al La’ail’ –

‘From the Prophet^{-saww}: ‘But rather the deeds are with the intentions, and rather for every person is what he intends. So, the one whose emigration were to be to Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, so his emigration is to Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and the one whose emigration is to the world he (wants to) attain, or a woman he (wants to) marry, so his emigration is to what he has emigrated to”.³⁷⁵

36 كتاب قضاء الحقوق، للصوري قال رسول الله ص نية المؤمن خير من عمله.

Kitab ‘Qaza Al Huqouq’ of Al Sowry –

‘Rasool-Allah^{-saww} said: ‘Intention of the Momin is better than his deed”.³⁷⁶

37- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن حنظلة بن زكريا عن محمد بن علي بن حمزة عن أبيه عن الرضا عن أبيه 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 Zakaria, from Muhammad Bin Ali Bin Hamza, from his father,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘There is no rank except with the humbleness, nor any honour except with the piety, nor any deed except with the intention”.³⁷⁷

³⁷³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 33

³⁷⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 34

³⁷⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 35

³⁷⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 36

³⁷⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 37

38- ما، الأماي للشيخ الطوسي جماعة عن أبي المُفضَّل عن أحمد بن إسحاق الموسوي عن أبيه إسحاق بن العباس عن إسماعيل بن محمد بن إسحاق بن جعفر عن علي بن جعفر و علي بن موسى عن موسى بن جعفر عن آبائه ع أن رسول الله ص أغزى علياً في سرية و أمر المسلمين أن يتدبوا معه في سريته

(The book) 'Al Amaali' of the sheyk Al Tusi – a group, from Abu Al Mufazzal, from Ahmad Bin Is'haq Al Musawy, from his father Is'haq Bin Al Abbas, from ismail Bin Muhammad Bin Is'haq Bin Ja'far,

'From Ali son of Ja'far^{-asws}, and Ali^{-asws} Bin Musa^{-asws}, from Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws}: 'Rasool-Allah^{-saww} sent Ali^{-asws} in a battalion and ordered the Muslims to enlist (to go) with him^{-asws} in his^{-asws} battalion.

فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ لِأَخٍ لَهُ اغْزُ بِنَا فِي سَرِيَّةٍ عَلَيَّ لَعَلَّنَا نُصِيبُ خَادِمًا أَوْ دَابَّةً أَوْ شَيْئًا بِهِ

A man from the helpers said to a brother of his, 'Come to battle with us in a battalion of Ali^{-asws}, perhaps we shall attain a servant, or an animal, or something we can reach somewhere with it'.

فَبَلَغَ النَّبِيُّ ص قَوْلَهُ فَقَالَ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَ لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ غَزَا ابْتِغَاءَ مَا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ غَزَا يُرِيدُ عَرْضَ الدُّنْيَا أَوْ نَوَى عِقَالًا لَمْ يَكُنْ لَهُ إِلَّا مَا نَوَى.

His words reached the Prophet^{-saww}. He^{-saww} said: 'But rather, the deeds are with the intentions, and for every person is what he intends. The one who battles seeking what is in the Presence of Allah^{-azwj} Mighty and Majestic: **so his Recompense would fall upon Allah; [4:100]** Mighty and Majestic, and the one who battles intending a display of the world or seizure (booty), there would not be for him except what he intends"³⁷⁸.

39- هَجَجَ، هَجَجَ الْبَلَاغَةَ قَالَ ع إِنَّ قَوْمًا عَبَدُوا اللَّهَ رَغْبَةً فَبَلَغَتْ عِبَادَةُ التُّجَّارِ وَ إِنَّ قَوْمًا عَبَدُوا اللَّهَ رَهْبَةً فَبَلَغَتْ عِبَادَةُ الْعَبِيدِ وَ إِنَّ قَوْمًا عَبَدُوا اللَّهَ شُكْرًا فَبَلَغَتْ عِبَادَةُ الْأَخْرَارِ.

(The book) 'Nahj Al Balagah' –

'He^{-asws} said: 'There are people who are worshipping Allah^{-azwj} out of desire (for Paradise), so that is worship of the traders, and there are people who are worshipping Allah^{-azwj} out of fear (of Hell), so that is worship of the slaves, and there are people worshipping Allah^{-azwj} out of gratefulness, so that is the worship of the free ones"³⁷⁹.

40 الْهُدَايَةُ، قَالَ رَسُولُ اللَّهِ ص إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ.

(The book) 'Al Hidayat' –

'Rasool-Allah^{-saww} said: 'But rather the deeds are with the intentions"³⁸⁰.

³⁷⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 38

³⁷⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 39

³⁸⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 40 a

وَرُوي أَنَّ نِيَّةَ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ وَ نِيَّةَ الْكَافِرِ شَرٌّ مِنْ عَمَلِهِ.

And it is reported that the intention of a Momin is better than his deed, and intention of the Kafir is eviler than his deed”.³⁸¹

وَرُوي أَنَّ بِالنِّيَّاتِ حُلِدَ أَهْلُ الْجَنَّةِ فِي الْجَنَّةِ وَ أَهْلُ النَّارِ فِي النَّارِ وَ قَالَ عَزَّ وَ جَلَّ فَلَنْ كُلُّ يَعْمَلُ عَلَى شَاكِلَتِهِ يُعْنِي عَلَى نِيَّتِهِ

And it is reported: ‘Due to the intentions, the people of Paradise would be eternally in the Paradise, and people of the Fire will be eternally in the Fire, and Mighty and Majestic Said: **Say: ‘Every one acts according to his own disposition; [17:84]**, meaning based upon his intention.

وَ لَا يَجِبُ عَلَى الْإِنْسَانِ أَنْ يُجَدِّدَ لِكُلِّ عَمَلٍ نِيَّةً وَ كُلُّ عَمَلٍ مِنَ الطَّاعَاتِ إِذَا عَمَلَهُ الْعَبْدُ لَمْ يُرِدْ بِهِ إِلَّا اللَّهَ عَزَّ وَ جَلَّ فَهُوَ عَمَلٌ بِنِيَّةٍ وَ كُلُّ عَمَلٍ عَمَلُهُ الْعَبْدُ مِنَ الطَّاعَاتِ يُرِيدُ بِهِ غَيْرَ اللَّهِ فَهُوَ عَمَلٌ بِغَيْرِ نِيَّةٍ وَ هُوَ غَيْرُ مَقْبُولٍ.

And it is not obligated upon the human being that he renews intention for every deed, and every deed from the obedience, when the servant does it, not wanting with it except Allah^{-azwj} Mighty and Majestic, so it is a deed with intention, and every deed the servant does from the obedience wanting by it other than Allah^{-azwj}, so he has worked without intention, and it is not Accepted”.³⁸²

³⁸¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 40 b

³⁸² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 40 c

CHAPTER 54 – THE SINCERITY AND MEANING OF DRAWING CLOSER TO THE EXALTED

الآيات

The Verses –

الفاتحة إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ

(Surah) Al Fatiha - ***(It is) You we worship, and You do we seek Assistance (from) [1:5].***

البقرة بلى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَ هُوَ مُخْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ

(Surah) Al Baqarah - ***Yes! The one who submits his face to Allah, and he is a good doer, so for him would be his Recompense in the Presence of his Lord. There will neither be fear upon them, nor will they be grieving [2:112]***

وَ قَالَ تَعَالَى وَ نَحْنُ لَهُ مُخْلِصُونَ

And the Exalted Said: ***and we are being sincere to Him' [2:139]***

وَ قَالَ وَ أَتَمُّوا الْحَجَّ وَ الْعُمْرَةَ لِلَّهِ

And Said: ***And complete the Hajj and the Umrah for Allah; [2:196]***

وَ قَالَ وَ مِنَ النَّاسِ مَنْ يُشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَ اللَّهُ رُؤُوفٌ بِالْعِبَادِ

And Said: ***And from the people there is one who sells his self, seeking the Pleasure of Allah; and Allah is Affectionate with the servants [2:207]***

وَ قَالَ تَعَالَى وَ قَوْمُوا لِلَّهِ قَانِتِينَ

And the Exalted Said: ***and be standing obedient to Allah [2:238]***

وَ قَالَ تَعَالَى وَ مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ الْآيَةَ

And the Exalted Said: ***And an example of those who are spending their wealth, seeking the Pleasure of Allah [2:265]***

آل عمران فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَ مَنْ أَتْبَعَنِ

(Surah) Aal e Imran^{as} - **But if they dispute with you, then say: 'I submitted my face to Allah and (so has) the one who follows me'; [3:20]**

و قال تعالى وَ مَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَ مَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَ سَنَجْزِي الشَّاكِرِينَ

And the Exalted Said: **and the one who wants Rewards of the world, We shall Give him from it, and the one who wants Rewards of the Hereafter, We shall Give him from it, and We will be Rewarding the grateful [3:145]**

النساء وَ اعْبُدُوا اللَّهَ وَ لَا تُشْرِكُوا بِهِ شَيْئاً

(Surah) Al Nisaa - **And worship Allah and do not associate anything with Him [4:36].**

و قال وَ مَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْراً عَظِيماً

And Said: **and the one who does that seeking the Pleasure of Allah, so We shall soon Give him a mighty Recompense [4:114]**

و قال وَ مَنْ أَحْسَنُ دِيناً مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَ هُوَ مُحْسِنٌ وَ اتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفاً

And Said: **And who is better in Religion than the one who submits his face to Allah and he is a good doer and follows the Religion of Ibrahim, the upright; [4:126]**

و قال إِلَّا الَّذِينَ تَابُوا وَ أَصْلَحُوا وَ اغْتَضَبُوا بِاللَّهِ وَ أَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ

And Said: **Except those who are repenting and amending, and are adhering with Allah and are being sincere to Allah in their Religion, so they would be with the Momineen; [4:146]**

الأنعام إِيَّيَّ وَجْهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَ الْأَرْضِ حَنِيفاً وَ مَا أَنَا مِنَ الْمُشْرِكِينَ

I turn my face towards the One Who Originated the skies and the earth, being upright, and I am not from the associaters' [6:79]

و قال تعالى قُلْ إِنَّ صَلَاتِي وَ نُسُكِي وَ مَحْيَايَ وَ مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَ بِذَلِكَ أُبْرِتُ وَ أَنَا أَوَّلُ الْمُسْلِمِينَ

And the Exalted Said: **Say: 'Surely my Salat, and my sacrifice, and my life, and my death are for Allah Lord of the worlds [6:162] There is no associate for Him; and with that I am Commanded, and I am the first of submitters' [6:163]**

و قال تعالى وَ لَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَ الْعِشِيِّ يُرِيدُونَ وَجْهَهُ

And the Exalted Said: **And do not expel those who are supplicating to their Lord in the morning and the evening intending His Face. [6:52]**

الأعراف وَ ادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ

(Surah) Al Araaf – **and supplicate to Him being sincere to Him of the Religion. [7:29]**

يوسف إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ

(Surah) Yusuf^{as} - **He was from Our sincere servants [12:24]**

الإسراء وَ قَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

(Surah) Al Isra - **And your Lord has Decreed that you shall not worship except Him, [17:23]**

الكهف وَ اصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ

(Surah) Al Kahf - **And observe patience yourself along with those who are supplicating to their Lord morning and evening intending His Face, [18:28]**

وَ قَالَ تَعَالَىٰ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَ لَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

And the Exalted Said: **So the one who wishes to meet his Lord, so let him do (the) righteous deed and he should not associate anyone with the worship of his Lord' [18:110].**

مريم وَ اذْكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا إِلَىٰ قَوْلِهِ تَعَالَىٰ وَ قَرَّبْنَاهُ نَجِيًّا

(Surah) Maryam^{as} - **And mention Musa in the Book; he was sincere, and he was a Rasool, a Prophet [19:51] – up to His^{azwj} Words: and We Drew him closer, whispering [19:52]**

الحج حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ

(Surah) Al Hajj - **Being upright for Allah, not associating anything with Him; and one who associates with Allah, so it is as if he has fallen from the sky, and the birds snatch him or is carried off by the wind in a remote place [22:31]**

الروم فَآتَٰ ذَا الْقُرْبَىٰ حَقَّهُ وَ الْمَسْكِينِ وَ ابْنَ السَّبِيلِ ذَلِكَ حَقِّ الَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

(Surah) Al Roum - **Therefore, give to the near of kin his due, and (to) the needy and the wayfarer. That is better for those who are intending the Face of Allah, and these ones, they would be successful [30:38]**

لقمان وَ مَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَ هُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَ إِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ

(Surah) Luqman^{as} - **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]**

الصفات إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ

(Surah)Al Saffaat - **Except for the sincere servants of Allah [37:40]**

أُولَئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ

They, for them is a known sustenance [37:41]

فَوَاكِهُ وَهُمْ مُكْرَمُونَ

Fruits, and they shall be Honoured [37:42]

فِي جَنَّاتِ النَّعِيمِ

In the Blissful Gardens [37:43]

إِلَى قَوْلِهِ تَعَالَى لِيُمَثِّلَ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ

Up to Words of the Exalted: **For the like of this, so let the workers be working [37:61]**

ص وَإِنَّ لَهُ عِنْدَنَا لَكُلْفِي وَ حُسْنِ مَآبٍ

(Surah) Saad - **And surely, for him, in Our Presence, there is Proximity and an excellent resort [38:25]**

الزمر فَاعْبُدِ اللَّهَ مُخْلِصاً لَهُ الدِّينَ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ

(Surah) Al Zumar - **therefore worship Allah, being sincere to Him in the Religion [39:2] Indeed! The sincere Religion is for the Sake of Allah, [39:3]**

و قَالَ تَعَالَى قُلْ إِنِّي أُؤْمِرُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصاً لَهُ الدِّينَ

And the Exalted Said: **Say: 'I am Commanded that I worship Allah, being sincere to Him in the Religion [39:11]**

وَ أُؤْمِرُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ

And I am Commanded that I be the first of the submitters' [39:12]

إِلَى قَوْلِهِ تَعَالَى قُلْ اللَّهُ أَعْبُدُ مُخْلِصاً لَهُ دِينِي

Up to Words of the Exalted: **Say: 'I worship Allah, being sincere to Him in my Religion, [39:14]**

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ

So, worship what you like besides Him. [39:15]

و قَالَ ضَرَبَ اللَّهُ مَثَلًا رِجَالًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَ رِجَالًا سَلَمًا لِرِجَالٍ هَلْ يَسْتَوِيانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

And He^{-azwj} Said: **Allah Strikes an example of a man regarding whom are (several) partners differing with one another, and a man wholly for one man. Are the two alike in example? The Praise is for Allah, however, most of them do not know [39:29]**

المؤمن فادعوا الله مُخْلِصِينَ لَهُ الدِّينَ وَ لَوْ كَرِهَ الْكَافِرُونَ

(Surah) Al Momin - **Therefore, supplicate to Allah being sincere to him in the Religion, and even if the Kafirs abhor it [40:14]**

حَمْسَقَ مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَ مَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُفُتِهِ مِنْهَا وَ مَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ

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

الجن وَ أَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

(Surah) Al Jinn - **And surely, the places of Sajdah are for Allah, therefore do not call upon anyone (else) with Allah [72:18]**

إِلَى قَوْلِهِ تَعَالَى قُلْ إِنَّمَا أَدْعُوا رَبِّي وَ لَا أُشْرِكُ بِهِ أَحَدًا

Up to Words of the Exalted: **Say: 'But rather, I call my Lord and I do not associate anyone with Him' [72:20]**

الدَّهْرَ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَ لَا شُكْرًا إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا

(Surah) Al Dahr - **(They said): 'But rather, we are feeding you for the Face of Allah, neither wanting any recompense from you nor any appreciation' [76:9] Surely, we fear from our Lord a harsh, distressful Day [76:10]**

الليل وَ سَيُجَنَّبُهَا الْأَتْقَى

(Surah) Al Layl - **And the pious would be kept away from it [92:17]**

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى

The one who gives his wealth and purifies [92:18]

وَ مَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى

And there is no favour for anyone with Him to be Recompensed for [92:19]

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى

Except (he is) seeking the Face of his Lord, the most Exalted [92:20]

البينة و ما أمروا إلا ليعبدوا الله مخلصين له الدين حنفاء

(Surah) Al Bayyinah - **And they had not been Commanded except that they should be worshipping Allah, being sincere to Him of the Religion, upright, [98:5]**

تفسير

(Forbidden) Interpretation (opinionated)

إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ أي نخصك بالعبادة و الاستعانة و المراد طلب المعونة في المهمات كلها أو في أداء العبادات و الضمير المستكن في الفعلين للقاري و من معه من الحفظة و حاضري صلاة الجماعة أو له و لسائر الموحدين أدرج عبادته في تضاعيف عبادتهم و خلط حاجته بمحاجتهم لعلها تقبل ببركتها و يجاب إليها

(It is) You we worship, and You do we seek Assistance (from) [1:5] – i.e., We specialise You^{-azwj} with the worship and seeking the assistance, and the intent is seeking the Assistance in the important matters, all of them, or in fulfilling the acts of worship, and the pronoun which is present in the two deeds is for the reader and the ones with him from the recording Angels, and those who attend the congregational Salat or for him and for the rest of the monotheists included his worship in the multiplication of their worship and mixed his need with theirs, so that it may be accepted with its Blessings and answered to it.

و لهذا شرعت الجماعة و قدم المفعول للتعظيم و الاهتمام به و الدلالة على الحصر

And for this, He^{-azwj} Stipulated the congregation, and He^{-azwj} Advanced the ones for the reverence and the attention with it, and the evidence upon the restriction.

و قيل لما نسب العبادة إلى نفسه أوهم ذلك تبجحا و اعتدادا منه بما يصدر عنه فعقبه بقوله وَ إِيَّاكَ نَسْتَعِينُ ليدل على أن العبادة أيضا مما لا تتم و لا تستتب له إلا بمعونة منه و توفيق

And it is said, ‘When He^{-azwj} Attributed the worship to Himself^{-azwj}, he imagined that as arrogance and the Counting with what Emanates from him, so He^{-azwj} Followed it by His^{-azwj} Words: **and You do we seek Assistance (from) [1:5]** – to evidence upon that the worship as well is from what is not complete, nor any stabilised for him except by Assistance from Him^{-azwj} and inclination’.

و قيل الواو للحال و المعنى نعبدك مستعينين بك.

And it is said, ‘The (letter) ‘Waw’ is for the present tense and the meaning is, ‘We are worshipping You^{-azwj} seeking Assistance with You^{-azwj}.’

و في تفسير الإمام ع في تفسيرها قَالَ اللهُ تَعَالَى قُولُوا أَيُّهَا الْخَلْقُ الْمُنْعَمُ عَلَيْهِمْ إِيَّاكَ نَعْبُدُ أَيُّهَا الْمُنْعَمُ عَلَيْنَا نَطِيعُكَ مُخْلِصِينَ مَعَ التَّذَلُّلِ وَ الْخُضُوعِ بِأَلَا رِئَاءٍ وَ لَا مُنْعَةٍ

And in the Tafseer of the Imam (Hassan Al-Askari^{-asws}), regarding its interpretation – ‘Allah^{-azwj} the Exalted Said: ‘Say! O creatures on whom I have Blessed with Bounties, **(It is) You we**

worship [1:5]. O the One Who has Bestowed bounties upon us, we obey You^{azwj} sincerely with the pleading and the humbleness without showing off or for reputation.

وَإِيَّاكَ نَسْتَعِينُ مِنْكَ نَسْأَلُ الْمُعُونَةَ عَلَى طَاعَتِكَ لِنُؤَدِّيَهَا كَمَا أَمَرْتَ وَنَتَّقِي مِنْ دُنْيَانَا مَا عَنْهُ كُفَيْتَ وَنَعْتَصِمُ مِنَ الشَّيْطَانِ وَ مِنْ سَائِرِ مَرَدَّةِ الْإِنْسِ مِنَ الْمُضِلِّينَ وَ مِنْ الْمُؤْذِينَ الظَّالِمِينَ بِعِصْمَتِكَ.

You do we seek Assistance (from) [1:5] – We seek help from You^{azwj} so that we can obey You^{azwj} as You^{azwj} have Commanded and stay away in our world from what You^{azwj} have Prohibited, and be safe from the Pelted Satan, and from all the Castaway Jinn and the humans, from the straying ones, and from being hurt by the unjust, and being Your^{azwj} Protection.

بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ قَبِلَ أَي نَفْسَهُ أَوْ قَصْدَهُ فَيَدِلُّ عَلَى الْإِخْلَاصِ

Yes! The one who submits his face to Allah, [2:112] – It is said, ‘I.e., his self, or his aim, so it evidence’s upon the sincerity.

و قال الطبرسي قيل معناه من أخلص نفسه لله بأن سلك طريق مرضاته عن ابن عباس

And Al-Tabrsee said, ‘It is said, ‘It’s meaning is, his self should be sincere for Allah^{-azwj} by travelling the path of His^{-azwj} Pleasure’ – from Ibn Abbas.

و قيل وجه وجهه لطاعة الله

And it is said, ‘Turning his face to the obedience of Allah^{-azwj}’.

و قيل فوض أمره إلى الله

And it is said, ‘Delegate his affairs to Allah^{-azwj}’.

و قيل استسلم لأمر الله و خضع و تواضع لله

And it is said, ‘Submitting to the Command of Allah^{-azwj}, and humble and yield to Allah^{-azwj}’.

وَ هُوَ مُخْسِنٌ فِي عَمَلِهِ وَ قَبِلَ وَ هُوَ مُؤْمِنٌ وَ قَبِلَ مَخْلُصٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ أَي فَلَهُ جِزَاءُ عَمَلِهِ عِنْدَ اللَّهِ تَعَالَى

and he is a good doer, - in his deeds. And it is said, ‘And he is a Momin’. And it is said, ‘Sincere’ - **so for him would be his Recompense in the Presence of his Lord [2:112]** – i.e., for him would be a Recompense of his work in the Presence of Allah^{-azwj} the Exalted.

و في تفسير الإمام ع بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ كَمَا فَعَلَ الَّذِينَ آمَنُوا بِرَسُولِ اللَّهِ ص لَمَّا سَمِعُوا بِرَاهِنِهِ وَ حَجَّجَهُ وَ هُوَ مُخْسِنٌ فِي عَمَلِهِ اللَّهُ فَلَهُ أَجْرُهُ أَي ثَوَابِهِ عِنْدَ رَبِّهِ يَوْمَ فَصْلِ الْقَضَاءِ وَ لَا خَوْفٌ عَلَيْهِمْ حِينَ يَخَافُ الْكَافِرُونَ مَا يَشَاهِدُونَهُ مِنَ الْعَذَابِ وَ لَا هُمْ يَحْزَنُونَ عِنْدَ الْمَوْتِ لِأَنَّ الْبَشِيرَةَ بِالْجَنَانِ تَأْتِيهِمْ أَنْتَهَى.

Then He^{azwj} Said: **Yes! The one who submits his face to Allah** – meaning, just as they did, those who believed in Rasool-Allah^{saww} when they heard his^{saww} proofs and his^{saww} arguments, **and**

he is a good doer – in the Knowledge of Allah^{azwj}. **so for him would be his Recompense** – his Rewards, **in the Presence of his Lord** – on the Day of Decisive Judgment, **there will neither be fear upon them** – where they used to fear the Kafirs from what they witnessed from the punishments, **nor will they be grieving [2:112]** – during the death, because the glad tidings of the Paradise would come to them’ – end.

وَنَحْنُ لَهُ مُخْلِصُونَ أَي فِي الْإِيمَانِ وَالطَّاعَةِ لَا نَشْرِكُ بِهِ شَرِكًا جَلِيًّا وَلَا خَفِيًّا.

and we are being sincere to Him’ [2:139] – i.e., regarding the Eman and the obedience, we will not associate any partner with Him^{-azwj}, neither apparent nor hidden.

لِلَّهِ أَي لَوَجْهِ اللَّهِ خَالصًا وَيَدُلُّ عَلَى وَجُوبِ نِيَةِ الْقَرْبَةِ فِيهِمَا

for Allah; [2:196] – i.e., for the Face of Allah^{-azwj} purely, and it evidence upon the obligation of the intention of drawing closer in these two (Hajj and Umrah).

مَنْ يَشْرِي أَي يَبِيعُ نَفْسَهُ بِذَلِكَ إِبْتِغَاءَ مَرْضَاتِ اللَّهِ أَي طَلَبًا لِرِضَاهُ سَبْحَانَهُ وَيَدُلُّ عَلَى أَنْ طَلَبَ الرِّضَا أَيْضًا أَحَدَ وَجْهِهِ الْقَرْبَةِ

one who sells his self, - by exerting it **-seeking the Pleasure of Allah; [2:207]** - i.e., seeking His^{-azwj} Pleasure, the Glorious, and it evidence’s upon that seeking the Pleasure as well is one of the aspects to draw closer (to Allah^{-azwj}).

و روت العامة و الخاصة بأسانيد جملة أنما نزلت في أمير المؤمنين ع حين بات على فراش رسول الله ص

And the general Muslims and the special ones (Shias) have reported with a lot of chains of attribution that it was Revealed regarding Amir Al-Momineen^{-asws} when he^{-asws} spent the night upon the bed of Rasool-Allah^{-saww}.

و في تفسير الإمام ع وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ يَبِيعُهَا إِبْتِغَاءَ مَرْضَاتِ اللَّهِ فَيَعْمَلُ بِطَاعَتِهِ وَ يَأْمُرُ النَّاسَ بِهَا وَ يَصْبِرُ عَلَى مَا يَلْحَقُهُ مِنَ الْأَذَى فِيهَا يَكُونُ كَمَنْ بَاعَ نَفْسَهُ وَ سَلِمَهَا وَ تَسَلَّمَ مَرْضَاةَ اللَّهِ عَوْضًا مِنْهَا فَلَا يَبَالِي مَا حَلَّ بِهَا بَعْدَ أَنْ يَحْصُلَ لَهَا رِضَا رَبِّهَا وَ اللَّهُ رَؤُوفٌ بِالْعِبَادِ كُلِّهِمْ

And in the Taseer of the Imam^{-asws} (Hassan Al-Askari^{-asws}) - **‘And from the people there is one who sells his self** - he^{asws} is selling it, **seeking Pleasure of Allah** – Mighty and Majestic. So he^{asws} works in the obedience of Allah^{azwj}, and he^{asws} instructs the people with it (as well), and he^{asws} is patient upon what he^{asws} faces from the harm during it. Thus, he^{asws} becomes like one who sold himself, and submitted himself to the Pleasure of Allah^{azwj} instead of himself, therefore he^{asws} does not care what happens with it after having achieved the Pleasure of its Lord^{azwj}, **and Allah is Affectionate with the servants [2:207]** – all of them.

أما الطالبون لرضا ربهم فيبلغهم أقصى أمانيتهم و يزيدهم عليها ما لم تبلغه آمالهم و أما الفاجرون في دينه فيتأناهم و يرفق بهم يدعوهم إلى طاعته و لا يقطع ممن علم أنه سيتوب عن ذنبه التوبة الموجبة له عظيم كرامته.

As for the seekers of His^{azwj} Pleasure, so He^{azwj} Gives them the maximum of their aspiration, and Increases them upon it what their deeds did not reach upon. And as for the immoral ones in His^{azwj} Religion, so He^{azwj} is Patient with them and is Kind with them, and Invites them to

His^{azwj} obedience, and does not Cut off from the Knowledge that he would be repenting from his sins, the repentance which would Obligate for him His^{azwj} great Prestige”.

وَقُومُوا لِلَّهِ يَدِلْ عَلَىٰ وَجُوبِ نِيَةِ الْقَرِيبَةِ فِي الْقِيَامِ لِلصَّلَاةِ بِلِ فِيهَا.

and be standing to Allah [2:238] – evidence’s upon the obligation of intention of drawing closer in the standing for the Salat, but during it.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَي يَخْرُجُونَ أَمْوَالَهُمْ فِي وَجْهِ الْبِرِّ الْإِتِّعَاءَ مَرْضَاتِ اللَّهِ أَي لَطْلِبَ رِضَاهُ فَيَدِلُّ عَلَىٰ اشْتِرَاطِ تَرْتِبِ الثَّوَابِ عَلَى الصَّدَقَاتِ وَ سَائِرِ الْخَيْرَاتِ بِالْقَرِيبَةِ.

And an example of those who are spending - i.e., extracting - **their wealth**, - in the aspects of righteousness - **seeking the Pleasure of Allah [2:265]** – i.e., to seek His^{azwj} Pleasure, so it evidence’s upon the requirement of arrangement of the Rewards based upon the charities and rest of the good deeds, by drawing closer.

فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ أَي أَخْلَصْتُ نَفْسِي وَ جَمَلْتِي لَهُ لَا أَشْرِكُ فِيهَا غَيْرَهُ قِيلَ عَبْرَ عَنِ النَّفْسِ بِالْوَجْهِ لِأَنَّهُ أَشْرَفُ الْأَعْضَاءِ الظَّاهِرَةِ وَ مَظْهَرِ الْقُوَى وَ الْحَوَاسِ وَ مَنِ اتَّبَعَنِي أَي وَ أَسْلَمَ مِنْ اتَّبَعَنِي.

then say: ‘I submitted my face to Allah – i.e., I am sincere of myself and my whole is for Him^{azwj}. I do not associate in it anyone else. It is said, ‘An expression about the soul with the face, because it is noblest of the apparent body parts, and manifests the piety and the perceptions - **and (so has) the one who follows me’; [3:20]** – i.e., and the ones following me are submitting.

وَ مَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا قَالَ فِي الْمَجْمَعِ قِيلَ فِي مَعْنَاهُ أَقْوَالٌ أَحَدُهَا أَنَّ الْمُرَادَ مِنْ عَمَلٍ لِلدُّنْيَا لَمْ نَحْرَمْهُ مَا قَسَمْنَا لَهُ فِيهَا مِنْ غَيْرِ حِظٍّ فِي الْآخِرَةِ عَنِ أَبِي إِسْحَاقَ أَي فَلَا تَغْتَرَّ بِحَالِهِ فِي الدُّنْيَا

and the one who wants Rewards of the world, We shall Give him from it, [3:145] – He said in ‘Al Majma’, ‘Words have been said in its meaning. One of these is that the intent is one who works for the world, We^{azwj} will not Deprive him of what We^{azwj} have Apportioned for him in it, from without there being a share in the Hereafter’ – from Abu Is’haq, i.e., do not be deceived by his state in the world.

وَ ثَانِيهَا مَنْ أَرَادَ بِجِهَادِهِ ثَوَابَ الدُّنْيَا وَ هُوَ النَّصِيبُ مِنَ الْغَنِيمَةِ نُؤْتُهُ مِنْهَا فَبَيْنَ أَنْ حَصُولَ الدُّنْيَا لِلْإِنْسَانِ لَيْسَ بِمَوْضِعِ غِبْطَةٍ لِأَنَّهَا مَبْدُولَةٌ لِلدَّرِّ وَ الْفَاجِرِ عَنِ أَبِي عَلِيِّ الْجَبَائِي

And it’s second is one who want the rewards of the world for his efforts, and it is the share from the war booty, We^{azwj} shall Give him from it. So it is clear that achievement of the world for the human being isn’t a subject of envy because it is done for the righteous and the immoral’ – from Abu Ali Al-Jabaie.

وَ ثَالِثُهَا مَنْ تَعَرَّضَ لِثَوَابِ الدُّنْيَا بِعَمَلِ النِّوَافِلِ مَعَ مَوَاقِعَةِ الْكِبَائِرِ جُوزِي بِهَا فِي الدُّنْيَا دُونَ الْآخِرَةِ لِإِحْبَاطِ عَمَلِهِ بِفَسْقِهِ وَ هَذَا عَلَى مَذْهَبِ مَنْ يَقُولُ بِالْإِحْبَاطِ.

And its third is one who presents for rewards of the world with a voluntary deed along with falling into major sins, would be recompense for it in the world besides the Hereafter due to the Nullification of his deeds due to his mischief, and this is based upon a doctrine of the one who is saying (believing) in the invalidation.

وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُوِّثَهُ مِنْهَا أَيَّ مَن يَرِدُ بِالْجِهَادِ وَأَعْمَالِهِ ثَوَابَ الْآخِرَةِ نُؤْتُهُ مِنْهَا فَلَا يَنْبَغِي لِأَحَدٍ أَنْ يَطْلُبَ بِطَاعَاتِهِ غَيْرَ ثَوَابِ اللَّهِ تَعَالَى وَ مِثْلَهُ قَوْلُهُ تَعَالَى مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ الْآيَةَ

and the one who wants Rewards of the Hereafter, We shall Give him from it, [3:145] – i.e., the one who wants Rewards of the Hereafter for the effort and his deed, We^{-azwj} shall Give him from it. It is not befitting for anyone to seeking for his obedience, other than the Rewards of Allah^{-azwj} the Exalted; and similar to it are Words of the Exalted: **One Who wants the harvest of the Hereafter, We will Increase in his harvest for him, [42:20]** – the Verse.

وَقَرِيبٌ مِنْهُ قَوْلُ النَّبِيِّ صَلَّى ص مَنْ طَلَبَ الدُّنْيَا بِعَمَلِ الْآخِرَةِ فَ مَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ.

And nearby to it are words of the Prophet^{-saww}: ‘One who seeks the world for the deeds of the Hereafter, there would be no share for him in the Hereafter’.

وَسَنَجْزِي الشَّاكِرِينَ أَي نَعْطِيهِمْ جِزَاءَ الشُّكْرِ وَقِيلَ مَعْنَاهُ سَنَجْزِي الشَّاكِرِينَ مِنَ الرِّزْقِ فِي الدُّنْيَا لِأَنَّ يَتَوَهَّمُ أَنَّ الشَّاكِرَ يَحْرَمُ مَا يُعْطَى الْكَافِرَ مِنْ نَعِيمِ الدُّنْيَا انْتَهَى.

and We will be Rewarding the grateful [3:145] – i.e., We^{-azwj} shall Give them Recompense of the gratefulness. And it is said, ‘It’s meaning is, We^{-azwj} will be Rewarding the grateful ones from the sustenance of the world, lest they imagine that the thankful one is deprived of what the Kafir has been Given from the bounties of the world’ – end.

وَأَقُولُ الْآيَةَ عَلَى أَظْهَرِ الْوُجُوهِ تَدُلُّ عَلَى اشْتِرَاطِ ثَوَابِ الْآخِرَةِ بِقَصْدِ الْقَرْبَةِ وَأَمَّا عَلَى بَطْلَانِ الْعَمَلِ فِيهِ إِشْكَالٌ إِلَّا أَنْ يَظْهَرَ التَّلَازُمُ بَيْنَ الصَّحَةِ وَ اسْتِحْقَاقِ الثَّوَابِ الْآخِرِيِّ وَ يَدُلُّ عَلَى أَنَّ قَصْدَ الثَّوَابِ لَا يَنَافِي الْقَرْبَةَ كَمَا زَعَمَهُ جَمَاعَةٌ وَ عَلَى أَنَّ الثَّوَابَ الدُّنْيَوِيَّ قَدْ يَتَرْتَبُ عَلَى الْعِبَادَاتِ الْفَاسِدَةِ كَعِبَادَةِ إِبْلِيسَ وَ بَعْضِ الْكَافِرِ.

And I (Majlisi) am saying, ‘The Verse is based upon the apparent aspect evidencing upon the requirements of Rewards of the Hereafter by aiming for drawing closer, and as for the invalidation of the deeds, so there is doubt in it except that correlation between the correct is apparent, and deserving the Rewards of the Hereafter; and it evidence’s upon that aiming for the Rewards does not negate the nearness (from Allah^{-azwj} like what a group has alleged, and based upon that the worldly rewards have been arranged upon the spoilt worships like the worship of Iblees^{-la} and some of the Kafirs.

وَلَا تُشْرِكُوا بِهِ شَيْئًا أَي لَا تَشْرِكُوا فِي عِبَادَتِهِ غَيْرَهُ وَ هُوَ يَشْمَلُ الشَّرْكَ الْجَلِيَّ وَ الْخَفِيَّ.

and do not associate anything with Him [4:36]. – i.e., do not associate anyone else in worshipping Him^{-azwj}, and it is inclusive of the apparent and the hidden Shirk.

وَمَنْ يَفْعَلْ ذَلِكَ أَي الصَّدَقَةَ أَوِ الْمَعْرُوفَ أَوِ الْإِصْلَاحَ بَيْنَ النَّاسِ أَوِ الْأَمْرَ بِمَا وَ يَدُلُّ عَلَى اشْتِرَاطِ الْقَرْبَةِ فِي تَرْتَبِ الثَّوَابِ عَلَيْهِ.

and the one who does that [4:114] – i.e., the charity, or the act of kindness, or the reconciliation between the people, of instructing with it, and it evidence's upon the requirement of drawing closer in arrangements of the rewards upon it.

وَمَنْ أَحْسَنُ دِينًا قَالَ الطبرسي رحمه الله هو في صورة الاستفهام والمراد به التقرير ومعناه من أصوب طريقة وأهدى سبيلا أي لا أحد أصدق اعتقادا
بِمَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ أَي اسْتَسْلَمَ والمراد بوجهه هنا ذاته و نفسه كما قال سبحانه كُلُّ شَيْءٍ إِلَّا وَجْهَهُ وَ المعنى انقاد لله بالطاعة و لنبه ص بالتصديق

And who is better in Religion - Al Tabarsee, may Allah^{-azwj} have Mercy on him, said, 'It is in an outline interrogative, and the intent with it is the statement, and its meaning is, who is more correct of the way and more guided to the way, i.e., there is no one more truthful of belief - than **the one who submits his face to Allah [4:126]** – i.e., submissive, and the intent with the 'face' over here is his self and his soul, like what the Glorious Said: **All things will perish except for His Face [28:88]**, and the meaning is yielding to Allah^{-azwj} with the obedience and to His^{-azwj} Prophet^{-saww} with the ratification.

و قيل معنى أَسْلَمَ وَجْهَهُ لِلَّهِ قصده سبحانه بالعبادة وحده كما أخبر عن إبراهيم ع أنه قال وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ

And it is said, 'The meaning of '**submits his face to Allah [4:126]**', is his aiming to the Glorious with worshipping Him^{-azwj} Alone, like what He^{-azwj} Informed about Ibrahim^{-as} that he^{-as} said: **I turn my face towards the One Who Originated the skies and the earth, [6:79]**'.

و قيل معناه أخلص أعماله لله أي أتى بما مخلصا لله

And it is said, 'It's meaning is, his deeds are for Allah^{-azwj}, he comes with these sincerely for Allah^{-azwj}'.

و هُوَ مُحْسِنٌ أَي فاعل للفعل الحسن الذي أمره الله سبحانه و قيل وَ هُوَ مُحْسِنٌ فِي جَمِيعِ أَقْوَالِهِ وَأَعْمَالِهِ وَ قيل إِنْ أَحْسَنَ هُوَ الْمَوْحِدُ

and he is a good doer, [4:126] – i.e., a doer of the good deed which Allah^{-azwj} the Glorious has Commanded him with. And it is said, '**and he is a good doer, [2:112]** in entirety of his words and his deeds'. And it is said, 'The good doer, he is the unitarian'.

و رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ سُئِلَ عَنِ الْإِحْسَانِ فَقَالَ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ.

And it is reported from the Prophet^{-saww}, he^{-saww} had been asked about the good deeds. He^{-saww} said: 'That you should worship Allah^{-azwj} as if you can see Him^{-azwj}. If you do not happen to see Him^{-azwj}, so He^{-azwj} is Seeing you''.

وَ اتَّبَعَ مَلَأَ إِبْرَاهِيمَ أَي اقتدى بدينه و سيرته و طريقته يعني ما كان عليه إبراهيم ع و أمر به بنبه من بعده و أوصاهم به من الإقرار بتوحيده و عدله و تنزيهه عما لا يليق به و من ذلك الصلاة إلى الكعبة و الطواف حولها و سائر المناسك حَيْفَ أَي مستقيما على منهاجه و طريقه.

and follows the Religion of Ibrahim – i.e., believing in his^{-as} religion, and his^{-as} conduct, and his^{-as} method, meaning whatever Ibrahim^{-as} had been upon and had instructed his^{-as} son^{-as} with from after him^{-as}, and had advised them with from the acknowledging with His^{-azwj} Oneness, and His^{-azwj} Justice, and removing Him^{-azwj} from what is not appropriate with Him⁻

azwj, and from that is Salat to the Kaaba, and the Tawaaf around it, and rest of the rituals - **the upright; [4:126]** – i.e., staying upon his^{-as} manifesto and his^{-as} way.

قوله تعالى إِلَّا الَّذِينَ تَابُوا أَيَّ مِنَ النِّفَاقِ وَ أَصْلَحُوا مَا أَفْسَدُوا مِنْ أَسْرَارِهِمْ وَأَحْوَالِهِمْ فِي حَالِ النِّفَاقِ وَ اغْتَصَبُوا بِاللَّهِ وَتَقُوا بِهِ وَ تَمَسَّكُوا بِدِينِهِ وَ أَخْلَصُوا دِينَهُمْ لِلَّهِ لَا يَرِيدُونَ بَطَاعَتَهُ إِلَّا وَجْهَهُ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ وَ مِنْ عَدَادِهِمْ فِي الدَّارَيْنِ

Words of the Exalted: **Except those who are repenting** – i.e., from the hypocrisy - **and amending**, - what has been spoilt from their secrets and their situations during the state of hypocrisy - **and are adhering with Allah** – trusting Him^{-azwj} and holding on to His^{-azwj} Religion - **and are being sincere to Allah in their Religion**, - not intending with obeying Him^{-azwj} except His^{-azwj} Face - **so they would be with the Momineen; [4:146]** – and from their numbers in the two houses (world and Hereafter).

وَجَهْتُ وَجْهِي أَي نَفْسِي أَوْ وَجْهَ قَلْبِي أَوْ قَصْدِي خَفِيئاً أَي مَخْلِصاً مَاثِلاً عَنِ الشَّرْكِ إِلَى الْإِخْلَاصِ وَ مَا أَنَا مِنَ الْمُشْرِكِينَ لَا بِالشَّرْكِ الْجَلِيِّ وَ لَا بِالشَّرْكِ الْخَفِيِّ.

I turn my face – i.e myself, or face of my heart, or my aim - **upright**, - i.e., sincerely inclining away from the Shirk to the sincerity - **and I am not from the associaters' [6:79]** – neither with the apparent Shirk nor the hidden Shirk.

قُلْ إِنَّ صَلَاتِي الْخِطَابَ لِلرَّسُولِ صَ وَ نُسُكِي قَالَ فِي الْجَمْعِ قَبْلَ أَي دِينِي وَ قَبْلَ عِبَادَتِي وَ قَبْلَ ذَبِيحَتِي لِلْحَجِّ وَ الْعِمْرَةِ وَ مَحْيَايَ وَ مَمَاتِي أَي حَيَاتِي وَ مَوْتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say: 'Surely my Salat, - the Address is to the Rasool^{-saww} - **and my sacrifice**, - He said in 'Al Majma', 'It is said, 'I.e., my religion'. And it is said, 'My worship'. And it is said, 'My slaughter for the Hajj and the Umrah' - **and my life, and my death** - i.e., my life and my death - **are for Allah Lord of the worlds [6:162]**.

و إنما جمع بين صلاته و حياته و أحدهما من فعله و الآخر من فعل الله فإنهما جميعا بتدبير الله تعالى

And rather he^{-as} gathered between his^{-as} Salat and his^{-as} life, and one of these is from his deed and the other is from the Deed of Allah^{-azwj}. But rather, these are all by the Management of Allah^{-azwj} the Exalted.

و قبل معناه صلاتي و نسكي له عبادة و حياتي و مماتي له ملكا و قدرة

And it is said, 'It's meaning is, 'My Salat and my rituals are for Him^{-azwj}, and worship and my life and my death are in His^{-azwj} Control and Power'.

و قبل إن عبادتي له لأنها بمدايته و لطفه و محيائي و مماتي له لأنها بتدبيره و خلقه

And it is said, 'My worship is for him, because it is due to His^{-azwj} Gift and His^{-azwj} Kindness, and my life and my death are for Him^{-azwj}, because these two are by His^{-azwj} Management and His^{-azwj} creation'.

و قيل معنى قوله **مَحْيَايَ وَ مَمَاتِي لِلَّهِ** أن الأعمال الصالحة التي تتعلق بالحياة في فنون الطاعات و ما يتعلق بالممات من الوصية و الختم بالخيرات لله و فيه تنبيه على أنه لا ينبغي أن يكون الإنسان حياته لشهوته و مماته لورثته

And it is said, 'Meaning of His^{-azwj} Words: **and my life, and my death are for Allah [6:162]** is that the righteous deeds are which are related with the life in the skills of obedience, and what is related to the death are from the bequest and the ending with the goodness for Allah^{-azwj}, and in it is a warning upon that it is not befitting that the life of a human being should be for his desires and his death for his inheritors'.

لا شَرِيكَ لَهُ أَي لا ثاني له في الإلهية و قيل لا شريك له في العبادة و في الإحياء و الإمامة وَ بِذَلِكَ أَمَرْتُ أَي و بهذا أمرني ربي وَ أَنَا أَوَّلُ الْمُسْلِمِينَ من هذه الأمة انتهى.

There is no associate for Him; - i.e., there is no second for Him^{-azwj} in the Divinity. And it is said, 'There is no associate for Him^{-azwj} in the worship and in the causing the lives and causing the deaths - **and with that I am Commanded**, - i.e., and with this my^{-as} Lord^{-azwj} has Commanded me^{-as} - **and I am the first of submitters' [6:163]** – from this community' – end.

و أقول يمكن أن يكون المراد بقوله محيائي و مماتي لله إني جعلت إرادتي و محبتي موافقين لإرادة الله و محبته في جميع الأمور حتى في الحياة و الممات فإن أراد الله حياتي لا أطلب الموت و إذا أراد موتي لا أكرهها و لا أشتهي الحياة.

And I (Majlisi) am saying, 'It is possible that the intent could be, my life and my death is for Allah^{-azwj}. I have made my intent and my love to be compatible to the Intent of Allah^{-azwj} and His^{-azwj} Love in entirety of the affairs to the extent in the life and the death. So if Allah^{-azwj} Wants my life, I will not seek the death, and when He^{-azwj} Wants my death, I will not dislike it nor desire the life'.

يُرِيدُونَ وَجْهَهُ قَالَ الطبرسي رحمه الله يعني يطلبون ثواب الله و يعملون ابتغاء مرضاته لا يعدلون بالله شيئاً عن عطا

intending His Face. [6:52] – Al Tabarsee, may Allah^{-azwj} have Mercy on him, said, 'It means seeking Rewards of Allah^{-azwj} and working seeking His^{-azwj} Pleasure, not equating anything with Allah^{-azwj}' – from Ata'a.

قال الزجاج شهد الله لهم بصدق النيات و أنهم مخلصون في ذلك له أي يقصدون الطريق الذي أمرهم بقصده فكأنه ذهب في معنى الوجه إلى الجهة و الطريق.

Al-Zajaj said, 'Allah^{-azwj} is a Witness for them with sincerity of the intentions, and they are being sincere in that to Him^{-azwj}, i.e., they are aiming for the path which He^{-azwj} has Commanded them to be aiming to. It is as if a meaning of the aspect has gone to the aspect and the path.

و قال في قوله تعالى وَ ادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ هذا أمر بالدعاء و التضرع إليه سبحانه على وجه الإخلاص أي ارغبوا إليه في الدعاء بعد إخلاصكم له الدين و قيل معناه و اعبدوه مخلصين له الإيمان.

And he said regarding Words of the Exalted: **and supplicate to Him being sincere to Him of the Religion. [7:29]** – 'This matter with the supplication, and the beseeching to Him^{-azwj} the

Glorious upon an aspect of the sincerity, i.e., they are desirous to Him^{-azwj} in the supplication after their sincerity to Him in the religion'. And it is said, 'It's meaning is, 'Worship Him^{-azwj} being sincere of the Eman to Him^{-azwj}'.

مِنْ عِبَادِنَا الْمُخْلِصِينَ قَرَىٰ يَفْتَحُ اللّٰمَ أَيُّ الْمُصْطَفِينَ الْمُخْتَارِينَ لِلنَّبُوَّةِ وَ بِكْسَرِهَا أَيُّ الْمُخْلِصِينَ فِي الْعِبَادَةِ وَ التَّوْحِيدِ أَيُّ مِنْ عِبَادِنَا الَّذِينَ أَخْلَصُوا الطَّاعَةَ لِلَّهِ وَ أَخْلَصُوا أَنْفُسَهُمْ لِلَّهِ.

from Our sincere servants [12:24] – It is read with the (syllable) 'Fatah' of the (word) 'Laam', i.e., the Selected, the Chosen for the Prophet-hood', and with its (syllable) 'Kisra', i.e., the ones sincere in the worship and the Tawheed, i.e., from Our^{-azwj} servants who are sincere of the obedience to Allah^{-azwj}, and they are sincere of their souls to Allah^{-azwj}.

أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ كَأَنَّهُ شَامِلٌ لِلشَّرِكِ الْخَفِيِّ أَيْضًا.

that you shall not worship except Him, [17:23] – it is as if it is inclusive of the hidden Shirk as well.

يُرِيدُونَ وَجْهَهُ فِي الْجَمْعِ أَيُّ رِضْوَانِهِ وَ قَبْلِ تَعْظِيمِهِ وَ الْقَرَبَةِ إِلَيْهِ دُونَ الرِّثَاءِ وَ السَّمْعَةِ.

intending His Face. [6:52] – In 'Al Majma' – i.e., His^{-azwj} Pleasure. And it is said, 'His^{-azwj} reverence and drawing closer to Him^{-azwj} without the showing off and the reputation.

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ قَالَ رَحِمَهُ اللَّهُ أَيُّ فَمَنْ كَانَ يَطْمَعُ فِي لِقَاءِ ثَوَابِ رَبِّهِ وَ يَأْمَلُهُ وَ يَقْرُبُ بِالْبَعَثِ إِلَيْهِ وَ الْوَقُوفِ بَيْنَ يَدَيْهِ

So the one who wishes to meet his Lord – He, may Allah^{-azwj} have Mercy on him, said, 'The one who was eager to meet the Rewards of his Lord^{-azwj} and hoping for it, and he acknowledges of the Resurrection to Him^{-azwj} and the pausing in front of Him^{-azwj}'.

وَ قَبْلِ مَعْنَاهُ فَمَنْ كَانَ يَخْشَى لِقَاءَ عِقَابِ رَبِّهِ وَ قَبْلِ إِنْ الرَّجَاءِ يَشْتَمِلُ عَلَى كِلَا الْمَعْنَيْنِ الْخَوْفِ وَ الْأَمَلِ

And it is said, 'It's meaning is, he was fearing to meet the Punishment of his Lord^{-azwj}'. And it is said that the hope is inclusive over both the two meanings, the fear, and the hope.

فَلْيَعْمَلْ عَمَلًا صَالِحًا أَيُّ خَالِصًا لِلَّهِ تَعَالَى يَتَقَرَّبُ بِهِ إِلَيْهِ وَ لَا يُشْرِكُ بِعِبَادَةِ رَبِّهِ أَحَدًا غَيْرَهُ مِنْ مَلِكٍ أَوْ بَشَرٍ أَوْ حَجَرٍ أَوْ شَجَرٍ عَنِ الْحَسَنِ وَ قَبْلِ مَعْنَاهُ لَا يَرَائِي عِبَادَتَهُ أَحَدًا

so let him do (the) righteous deed – i.e., sincerely for Allah^{-azwj} the Exalted drawing closer to Him^{-azwj} by it - **and he should not associate anyone with the worship of his Lord' [18:110]** – anyone else from an Angel, or human, of a rock, or tree' – from Al-Hassan. And it is said, 'It's meaning is, no one should see his worship'.

وَ قَالَ مُجَاهِدٌ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي أَتَصَدَّقُ وَأَصِلُ الرَّحِمَ وَ لَا أَصْنَعُ ذَلِكَ إِلَّا لِلَّهِ فَيَذَكُرُ ذَلِكَ مِنِّي وَ أَحْمَدُ عَلَيْهِ فَيَسْرِنِي ذَلِكَ وَ أَعْجَبَ بِهِ فَسَكَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ لَمْ يَقُلْ شَيْئًا فَنَزَلَتْ الْآيَةُ

And Mujahid said, 'A man came to the Prophet^{-saww}. He said, 'I give charity, and I connect the kinship, and I don't do that except for Allah^{-azwj}, so that is mentioned from me, and I am

praised upon it, so that cheers me, and I am admired with it'. Rasool-Allah^{-sawww} was silent and did not say anything. So, the Verse was Revealed.

قال عطا عن ابن عباس أن الله تعالى قال **وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا** ولم يقل ولا يشرك به لأنه أراد العمل الذي يعمل الله و يحب أن يحمد عليه قال و لذلك يستحب للرجل أن يدفع صدقته إلى غيره ليقسمها كيلا يعظمه من يصله بها.

Ata'a said, from Ibn Abbas, 'Allah^{-azwj} the Exalted Said: **and he should not associate anyone with the worship of his Lord' [18:110]**, and He^{-azwj} did not Say that he should not associate anything with Him^{-azwj}, because intent of the deed is which is done for Allah^{-azwj}, and He^{-azwj} Loves to be praised upon it'. He said, 'And for that it is recommended for the man that he hands over his charity to someone else to distribute it lest the one whom he helps with reveres him'.

و رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ قَالَ اللَّهُ عَزَّ وَ جَلَّ أَنَا أَعْنَى الشُّرَكَاءِ عَنِ الشُّرِكِ مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ عَمَّرِي فَأَنَا مِنْهُ بَرِيءٌ فَهُوَ لِلَّذِي أَشْرَكَ.

And it is reported from the Prophet^{-sawww} having said: 'Allah^{-azwj} Mighty and Majestic Said: "I^{-azwj} am needless of the associates, from the association. The one who does a deed associating other than Me^{-azwj} in it, I^{-azwj} am Disavowed from him, and it is for the one whom he had associated!"'

أورده مسلم في الصحيح و رُوِيَ عَنِ عُبَادَةَ بْنِ الصَّامِتِ وَ شَدَّادِ بْنِ أَوْسٍ قَالَا سَمِعْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ صَلَّى صَلَاةً يُرَائِي بِهَا فَقَدْ أَشْرَكَ وَ مَنْ صَامَ صَوْمًا يُرَائِي بِهِ فَقَدْ أَشْرَكَ ثُمَّ قَرَأَ هَذِهِ آيَةَ.

Muslim referred to it in 'Al-Saheeh' – And it is reported from Ubadah Bin Al-Samir, and Shaddad Bin Aws who both said, 'We heard Rasool-Allah^{-sawww} saying: 'One who prays a Salat to be seen by it, so he has associated, and the one who fasts a fast to be seen with it, so he has associated'. Then he^{-sawww} recited this, Verse.

و رُوِيَ أَنَّ أَبَا الْحَسَنِ الرِّضَا ع دَخَلَ يَوْمًا عَلَى الْمَأْمُونِ فَرَأَهُ يَتَوَضَّأُ لِلصَّلَاةِ وَ الْعُلَامُ يَصُبُّ عَلَى يَدِهِ الْمَاءَ فَقَالَ لَا تُشْرِكْ بِعِبَادَةِ رَبِّكَ أَحَدًا فَصَرَفَ الْمَأْمُونُ الْعُلَامَ وَ تَوَلَّى إِيْمَانًا وَضُوئِهِ بِنَفْسِهِ.

And it is reported that Abu Al-Hassan Al-Reza^{-asws} entered to see Al-Mamoun. He^{-asws} saw him performing wud'u for the Salat and the slave was pouring the water upon his hand. He^{-asws} said: 'Do not associate anyone with the worship of your Lord^{-azwj}!' Al-Mamoun struck the slave and took charge of completing his wud'u by himself.

و قيل إن هذه الآية آخر آية نزلت من القرآن انتهى.

And it is said that this Verse is the last verse Revealed from the Quran – end.

و أقول الرواية الأخيرة تدل على أن المراد بالشرك هنا الاستعانة في العبادة و هو مخالف لسائر الأخبار و يمكن الجمع بحملها على الأعم منها فإن الإخلاص التام هو أن لا يشرك في القصد و لا في العمل غيره سبحانه.

And I (Majlisi) am saying, 'The last report evidence's upon that the intent with the Shirk (association) over here is the seeking of assistance in the worship, and it is different to rest of

the Ahadeeth, and it is possible to gather them by carrying it upon the generality from it, for the complete sincerity, it is that one neither associates in the aim nor in the deed other than the Glorious’.

إِنَّهُ كَانَ مُخْلِصًا فِي الْمَجْمَعِ أَخْلَصَ الْعِبَادَةَ لِلَّهِ أَوْ أَخْلَصَ نَفْسَهُ لِأَدَاءِ الرِّسَالَةِ

he was sincere, [19:51] – In ‘Al-Majma’a’ – ‘Sincere worship of Allah^{-azwj}, or sincere of self in fulfilling the Message’.

وَقِيلَ قَرَّبْنَا نَحِيًّا أَي مَنَاجِيَا كَلِيمَا قَالَ ابْنُ عَبَّاسٍ قَرَّبَهُ اللَّهُ وَكَلِمَهُ وَمَعْنَى هَذَا التَّقْرِيبِ أَنَّهُ أَسْمَعَهُ كَلَامَهُ

and We Drew him closer, whispering [19:52] – Whispering a conversation. Ibn Abbas said, ‘Allah^{-azwj} Drew him^{-as} closer and Spoke to him^{-as}’. And the meaning of this drawing closer is Making him^{-as} listen to His^{-azwj} Speech.

وَقِيلَ قَرَّبَهُ حَتَّى سَمِعَ صَرِيرَ الْقَلَمِ الَّذِي كَتَبَتْ بِهِ التَّوْرَةَ

And it is said, ‘He^{-azwj} Drew him^{-as} closer until he^{-as} heard the squeak of the pen with which the Torah was written’.

وَقِيلَ وَ قَرَّبْنَا أَي وَ رَفَعْنَا مَنزِلَتَهُ وَ إِنبَأَ مَحَلَّهُ حَتَّى صَارَ مَحَلَّهُ مَنَّا فِي الْكِرَامَةِ وَ الْمَنزِلَةُ مَحَلٌّ مِنْ قَرْبِهِ مَوْلَاهُ فِي مَجْلِسِ كِرَامَتِهِ فَهُوَ تَقْرِيبُ كِرَامَةٍ وَ اصْطِفَاءٌ لَا تَقْرِيبَ مَسَافَةٍ وَ إِدْنَاءٌ إِذْ هُوَ سَبْحَانَهُ لَا يُوصَفُ بِالْحُلُولِ فِي مَكَانٍ فَيَقْرُبُ عَنْ بَعْدٍ أَوْ يَبْعَدُ عَنْ قَرَبٍ أَوْ يَكُونُ أَحَدٌ أَقْرَبَ إِلَيْهِ مِنْ غَيْرِهِ.

And it is said, ‘**and We Drew him closer, [19:52]** – i.e., We^{-azwj} Raised his^{-as} status and to Us^{-azwj} is his^{-as} place until his^{-as} position from Us^{-azwj} came to be in prestige, and the status of position of his^{-as} nearness to his^{-as} Master (s.w.t) was in a seat of His^{-azwj} Prestige. Thus it is closeness of prestige and Choosing, not closeness of distance and approach, when the Glorious cannot be described with the permeation in a place, so he^{-as} would go nearer from afar or distances from nearness, or one could be closer to Him^{-azwj} than the other.

خُتْفَاءَ لِلَّهِ أَي مُسْتَقِيمِي الطَّرِيقَةِ عَلَى مَا أَمَرَ اللَّهُ مَائِلِينَ عَنْ سَائِرِ الْأَدْيَانِ غَيْرِ مُشْرِكِينَ بِهِ أَي حَاجَا مُخْلِصِينَ وَ هُمْ مُسْلِمُونَ مُوَحَّدُونَ كَذَا فِي الْمَجْمَعِ

Being upright for Allah, – i.e., straightness of the path upon what Allah^{-azwj} has Commanded, inclining away from rest of the religion - **not associating anything with Him [22:31]** – i.e., performing Hajj sincerely, and they are Muslims, Unitarians. Like that it is in (the book) ‘Al Majma’.

وَ فِي التَّفْسِيرِ عَنِ الصَّادِقِ عَ غَيْرِ مُشْرِكِينَ بِهِ فِي التَّوْحِيدِ.

And in the Tafseer from Al-Sadiq^{-asws}: ‘Not associating with Him^{-azwj} in the Tawheed (Oneness)’.

عَنِ الْبَاقِرِ عَ أَنَّهُ سُئِلَ عَنْهُ وَ عَنِ الْحَنَفِيِّ فَقَالَ هِيَ الْفِطْرَةُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ قَالَ فَطَرَهُمُ اللَّهُ عَلَى الْمَعْرِفَةِ.

From Al-Baqir^{-asws}, he^{-asws} had been asked about it, and about the uprightness. He^{-asws} said: 'It is the nature **which He has Natured the people upon. There is no replacement to Allah's creation. [30:30]**'. He^{-asws} said: 'Allah^{-azwj} has Natured them upon the recognition''.

لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ أَي الَّذِينَ يَقْصِدُونَ بِمَعْرِفَتِهِمْ إِيَّاهُ خَالِصًا مِنْ دُونِ رِثَاءٍ وَ سَمْعَةٍ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ أَي الْفَائِزُونَ بِثَوَابِ اللَّهِ.

for those who are intending the Face of Allah, - i.e., the ones aiming to Him^{-azwj} sincerely with their acts of kindness from without showing off and reputation - **and these ones, they would be successful [30:38]** – i.e., the ones successful with Rewards of Allah^{-azwj}.

وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ فِي الْجَمْعِ أَي وَمَنْ يَخْلُصُ دِينَهُ لِلَّهِ وَيَقْصِدُ فِي أَعْمَالِهِ التَّقَرُّبَ إِلَى اللَّهِ وَ هُوَ مُحْسِنٌ فِيهَا فَيَفْعَلُهَا عَلَى مَوْجِبِ الْعِلْمِ وَ مَقْتَضَى الشَّرْعِ

And one who submits his face to Allah, - In 'Al Majma' – 'I.e., and the one who is sincere of his religion to Allah^{-azwj} and aims in his deeds to draw closer to Allah^{-azwj} - **and he is a good doer**, - in it, so he does it upon the obligatory knowledge and requirement of the Law'.

وَقِيلَ إِسْلَامُ الْوَجْهِ إِلَى اللَّهِ تَعَالَى هُوَ الْإِنْقِيَادُ إِلَيْهِ فِي أَوَامِرِهِ وَ نَوَاهِيهِ وَ ذَلِكَ يَتَضَمَّنُ الْعِلْمَ وَ الْعَمَلَ فَقَدْ اسْتَمْسَكَ أَي فَقَدْ تَعَلَّقَ بِالْعُرْوَةِ الْوَثِيقَةِ الَّتِي لَا يَخْشَى انْفِصَامَهَا وَ إِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ أَي وَ عِنْدَ اللَّهِ ثَوَابٌ مَا صَنَعَ وَ الْمَعْنَى وَ إِلَى اللَّهِ يَرْجِعُ أَوَاخِرُ الْأُمُورِ عَلَى وَجْهِ لَا يَكُونُ لِأَحَدٍ التَّصَرُّفُ فِيهَا بِالْأَمْرِ وَ النَّهْيِ أَنْتَهَى.

And it is said, 'Submitting the face to Allah^{-azwj} the Exalted, it is the yielding to Him^{-azwj} regarding His^{-azwj} Commands and His^{-azwj} Prohibitions, and that is inclusive of the knowledge and the deeds - **so he has grasped** – i.e., so he has related with - **the most trustworthy Handhold**, - which there is no fear of it cracking - **and to Allah is the end-result of the matters [31:22]** – i.e., and there are Rewards in the Presence of Allah^{-azwj} of what he had done. And the meaning of, **and to Allah**, he return of the last of the affairs upon as aspect that there is no disposing for anyone regarding it, with the Commands and the Prohibitions' – end.

إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ بِالْكَسْرِ أَي الَّذِينَ تَنَبَّهُوا بِإِنذَارِهِمْ فَأَخْلَصُوا دِينَهُمْ لِلَّهِ وَ بِالْفَتْحِ الَّذِينَ أَخْلَصَهُمُ اللَّهُ لِدِينِهِ وَ عَلَى التَّقْدِيرِ الْإِسْتِثْنَاءَ مَنْقَطِعَ

Except for the sincere servants of Allah [37:40] – with the (syllable) 'Al-Kisra', i.e., the ones who were alerted with their warnings, so they were sincere to Allah^{-azwj} in the religion, and with the (syllable) 'Fatah', the ones whom Allah^{-azwj} Purified for His^{-azwj} Religion, and upon the two assessments is the exclusion cut off.

وَ عَنِ الْبَاقِرِ عَنِ النَّبِيِّ ص هُمْ رِزْقٌ مَعْلُومٌ قَالَ يَعْلَمُهُ الْخِدَامُ فَيَأْتُونَ بِهِ أَوْلِيَاءَ اللَّهِ قَبْلَ أَنْ يَسْأَلُوهُمْ إِيَّاهُ

And from Al-Baqir^{-asws}, from the Prophet^{-saww} - **They, for them is a known sustenance [37:41]**. He^{-saww} said: 'The servants will be coming with it to the friends of Allah^{-azwj} before they even ask them for it'.

وَ أَمَّا قَوْلُهُ فَوَاكِهُ وَ هُمْ مُكْرَمُونَ قَالَ فَإِنَّهُمْ لَا يَشْتَهُونَ شَيْئًا فِي الْجَنَّةِ إِلَّا أُكْرِمُوا بِهِ.

And as for His^{-azwj} Words: **Fruits, and they shall be Honoured [37:42]**, he^{-asws} said: 'They will not be desiring anything in the Paradise except they will be honoured with it''.

مُخْلِصِينَ لَهُ الدِّينَ مِنَ الشِّرْكِ الْجَلِيِّ بِلِ الْخَفِيِّ أَيْضًا.

being sincere to him in the Religion, [40:14] – from the apparent Shirk, but the hidden as well.

فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ فِي الْجَمْعِ مِنْ شِرْكِ الْأَوْثَانِ وَالْأَصْنَامِ وَالْإِخْلَاصُ أَنْ يَقْصِدَ الْعَبْدُ بِنَيْتِهِ وَعَمَلِهِ إِلَى خَالِقِهِ لَا يَجْعَلُ ذَلِكَ لِعَرَضِ الدُّنْيَا

therefore worship Allah, being sincere to Him in the Religion [39:2] – In 'Al-Majma', 'From Shirk or the images and the idols, and the sincerity is that the servant aims to his Creator with his amins and his deed, not making that for a purpose of the world.

أَلَّا لِلَّهِ الدِّينُ الْخَالِصُ وَالْخَالِصُ هُوَ مَا لَا يَشُوبُهُ الرِّثَاءُ وَالسَّمْعَةُ وَلَا وَجْهٌ مِنْ وَجْهِ الدُّنْيَا

Indeed! The sincere Religion is for the Sake of Allah, [39:3] – and the sincere, it is what is not tainted by the showing off and the reputation, nor any aspect from the aspects of the world.

وَقِيلَ مَعْنَاهُ أَلَّا لِلَّهِ الطَّاعَةُ بِالْعِبَادَةِ الَّتِي يَسْتَحِقُّ بِهَا الْجِزَاءَ فَهَذَا اللَّهُ وَحْدَهُ لَا يَجُوزُ أَنْ يَكُونَ لغيره

And it is said, 'It's meaning is, indeed the obedience is to Allah^{-azwj} with the worship which he would be deserving the Recompense due to it. So this is for Allah^{-azwj} Alone. It is not allowed for it to be for someone else'.

وَقِيلَ هُوَ الْإِعْتِقَادُ الْوَاجِبُ فِي التَّوْحِيدِ وَالْعَدْلِ وَالنَّبُوَّةِ وَالْإِقْرَارِ بِهَا وَالْعَمَلُ بِمُوجِبِهَا وَالْبِرَاءَةُ مِنْ كُلِّ دِينٍ سِوَاهَا.

And it is said, 'It is the obligatory belief in the Tawheed, and the justice, and the Prophet-hood, and the acceptance with it, and the attentive deed, and the disavowing from every religions besides it.

وَقَالَ فِي قَوْلِهِ تَعَالَى مُخْلِصًا لَهُ الدِّينَ أَيَّ مُوَحَّدًا لَهُ لَا أَعْبُدُ مَعَهُ سِوَاهُ وَالْعِبَادَةُ الْخَالِصَةُ هِيَ الَّتِي لَا يَشُوبُهَا شَيْءٌ مِنَ الْمَعَاصِي

And he said regarding Words of the Exalted: **being sincere to Him in my Religion, [39:14]** – A Monotheist to Him^{-azwj}, not worshipping with Him^{-azwj}, besides Him^{-azwj}, and the sincere worship it is which is not tainted by anything form the disobedience.

وَأَمْرَتْ أَيْضًا لِأَنَّ أَكُونَ أَوَّلَ الْمُسْلِمِينَ فَيَكُونُ لِي فَضْلُ السَّبْقِ مُخْلِصًا لَهُ الدِّينَ وَطَاعَتِي أَنْتَهَى

And I am Commanded – as well - **that I be the first of the submitters' [39:12]** – so there would be for me the merit of precedence - **being sincere to Him in my Religion, [39:14]** – and my obedience' – end.

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ تَهْدِيدٌ وَخَذْلَانٌ.

So, worship what you like besides Him. [39:15] – A threat and abandonment.

ضَرَبَ اللَّهُ مَثَلًا أَيَّ لِلْمَشْرِكِ وَالْمُوحِدِ مُتَشَاكِسُونَ أَيَّ مُتَنَازِعُونَ مُخْتَلِفُونَ وَ رَجُلًا سَلَمًا لِرَجُلٍ أَيَّ خَالصًا لَوَاحِدٍ لَيْسَ لغيره عليه سبيل قيل مثل المشرك على ما يقتضيه مذهبه من أن يدعي كل واحد من معبوديه عبوديته و يتنازعون فيه بعبد يتشارك فيه جمع يتجادبون و يتعاورونه في مهامهم المختلفة في تحيره و توزع قلبه و الموحد بمن خالص لواحد ليس لغيره عليه سبيل.

Allah Strikes an example – i.e., of the Polytheist and the Monotheist - **differing with one another**, - i.e., contending, differing - **and a man wholly for one man. [39:29]** – i.e., purely for one, not for someone else, upon it of the way. It is said, ‘An example of the Polytheist upon what his doctrine requires, from each one of his deities is claiming his servitude, and they are contending regarding him, (compared) with a servant shared by a group, pulling him and co-operating with him in their important different affairs in his confusion and hesitation of his heart, and (compared to) the Monotheist with the one purely for one, nor for others having a way upon him. **Are the two alike in example? The Praise is for Allah, however, most of them do not know [39:29].**

و أقول قد مرت الأخبار الكثيرة في أنها نزلت في أمير المؤمنين ع و غاصبي حقه و على التقادير يشعر بدم الشرك الخفي فإن من أشركه في عبادته له نصيب فيها و لذا يُقُولُ اللَّهُ لَهُ يَوْمَ الْقِيَامَةِ أَنَا أَعْنَى الشُّرَكَاءِ خُذْ ثَوَابَ عِبَادَتِكَ مِمَّنْ أَشْرَكْتَهُ مَعِي.

And I (Majlisi) am saying, ‘Many Ahadeeth has already passed regarding that it was Revealed regarding Amir Al-Momineen^{-asws} and the usurpers of his^{-asws} right, and upon the assessment with condemning the hidden Shirk, for the one who associates Him^{-azwj} in his worship there would be a share for him in it, and for that Allah^{-azwj} will Say to him on the Day of Qiyamah: “I^{-azwj} am needless of the associates! Take the reward of your worship from the one who you had associated with Me^{-azwj}!”

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ أَيَّ ثَوَابًا شَبَّهَهُ بِالزَّرْعِ مِنْ حَيْثُ إِنَّهُ فَائِدَةٌ تَحْصُلُ بِعَمَلِ الدُّنْيَا وَ لِذَلِكَ قِيلَ الدُّنْيَا مَرْعَى الْآخِرَةِ نَزِدُ لَهُ فِي حَرْثِهِ فَنَعْتُهُ بِالوَاحِدِ عَشْرًا إِلَى سَبْعِمِائَةٍ فَمَا فَوْقَهَا

One Who wants the harvest of the Hereafter, - i.e., its Rewards, resembling with the cultivation from whereby it is a benefit as a result of the work of the world, and for that it is said the world is a farm of the Hereafter - **We will increase in his harvest for him**, - We^{-azwj} shall Give him ten with the one, up to seven hundred (multiple), and what is above it.

وَ مَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا أَيَّ بِعَمَلِهِ نَفْعَ الدُّنْيَا نُؤْتِيهِ مِنْهَا أَيَّ شَيْئًا مِنْهَا عَلَى مَا قَسَمْنَا لَهُ وَ يَحْتَمِلُ أَنْ يَصِيرَ سَبَبًا لزيادة المنافع الدنيوية وَ مَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ لِبَطْلَانِهِ وَ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَ إِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى

and one who wants the harvest of the world, - i.e., benefit of the world for his work - **We would Give to him from it**, - i.e., something from it based upon Our^{-azwj} Apportionment for him, and it is possible that it would become a cause for the increased worldly benefit - **and there would not be a share for him in the Hereafter [42:20]** – invalidating it, and rather the deeds are with the intentions, and rather for every person is what he intends.

وَ فِي التَّفْسِيرِ عَنِ الصَّادِقِ ع الْمَالُ وَ الثَّبُونُ حَرْثُ الدُّنْيَا وَ الْعَمَلُ الصَّالِحُ حَرْثُ الْآخِرَةِ وَ قَدْ يَجْمَعُهُمَا اللَّهُ لِأَقْوَامٍ.

And in the Tafseer, from Al-Sadiq^{asws}: ‘The wealth and the sons are a harvest of the world while the righteous deeds are a harvest of the Hereafter, and Allah^{azwj} has Gathered both of these for a people’.

و فِي الْكَافِي عَنْهُ ع مَنْ أَرَادَ الْحَدِيثَ لِمَنْفَعَةِ الدُّنْيَا لَمْ يَكُنْ لَهُ فِي الْآخِرَةِ نَصِيبٌ وَ مَنْ أَرَادَ بِهِ حَيْرَ الْآخِرَةِ أَعْطَاهُ اللَّهُ حَيْرَ الدُّنْيَا وَ الْآخِرَةَ.

And in (the book) ‘Al Kafi’ – from him^{asws}: ‘One who wants the Hadeeth for a benefit of the world, there will be no share for him in the Hereafter, and one who wants by it goodness of the Hereafter, Allah^{azwj} will Give him good of the world and the Hereafter!’

و فِي الْمَجْمَعِ عَنِ النَّبِيِّ ص مَنْ كَانَتْ نِيَّتُهُ الدُّنْيَا فَفَرَّقَ اللَّهُ عَلَيْهِ أَمْرَهُ وَ جَعَلَ الْفَقْرَ بَيْنَ عَيْنَيْهِ وَ لَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا كَتَبَ لَهُ وَ مَنْ كَانَتْ نِيَّتُهُ الْآخِرَةَ جَمَعَ اللَّهُ شَمْلَهُ وَ جَعَلَ غِنَاهُ فِي قَلْبِهِ وَ أَتَتْهُ الدُّنْيَا وَ هِيَ رَاغِمَةٌ.

And in (the book) ‘Al Majma’ – from the Prophet^{saww}: ‘One whose intention is the world, Allah^{azwj} would Separate (Scatter) his affairs upon him, and Make the poverty to be between his eyes, and there will not come to him from the world except what has been Written for him; and one whose intention is the Hereafter, Allah^{azwj} would Gather his affairs and Make riches to be in his heart, and the world will come to him and it would be compelled’.

و فِي الْكَافِي عَنِ الصَّادِقِ ع فِي قَوْلِهِ تَعَالَى مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ قَالَ مَعْرِفَةُ أَمِيرِ الْمُؤْمِنِينَ ع وَ الْأَيْمَةَ ع.

And in (the book) ‘Al Kafi’ – from Al-Sadiq^{asws} regarding Words of the Exalted: **One Who wants the harvest of the Hereafter, [42:20]**. He^{asws} said: ‘Recognition of Amir Al-Momineen^{asws} and the Imams^{asws}’.

قِيلَ نَزِدُ لَهُ فِي حَرْثِهِ قَالَ نَزِيدُهُ مِنْهَا يَسْتَوْفِي نَصِيبَهُ مِنْ دَوْلَتِهِمْ وَ مَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِيهِ مِنْهَا وَ مَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ قَالَ لَيْسَ لَهُ فِي دَوْلَةِ الْحَقِّ مَعَ الْإِمَامِ نَصِيبٌ.

It is said, **We will increase in his harvest for him [42:20]**, He^{azwj} Says, We^{azwj} shall Increase it from it fulfilling his share from their governments - **and one who wants the harvest of the world, We would Give to him from it, and there would not be a share for him in the Hereafter [42:20]** – he said, ‘There wouldn’t be any share for him in the government of truth’.

وَ أَنَّ الْمَسَاجِدَ لِلَّهِ فِي الْأَخْبَارِ الْكَثِيرَةِ أَنَّهَا الْمَسَاجِدُ الَّتِي يَسْجُدُ عَلَيْهَا وَ قِبَلِ الْمَسَاجِدِ الْمَعْرُوفَةِ وَ قِبَلِ كُلِّ الْأَرْضِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا أَي لَا تَشْرِكُوا فِي دَعَائِهِ وَ عِبَادَتِهِ غَيْرِهِ.

And surely, the places of Sajdah are for Allah, - In many Ahadeeth, these are places of Sajdah one performs Sajdah upon. And it is said, ‘The Masajids, the well-known’. And it is said, ‘The whole earth’. - **therefore do not call upon anyone (else) with Allah [72:18]** – i.e he should not associate anyone else in his supplications and his worship’.

إِنَّمَا نُطْعِمُكُمْ لَوَجْهِ اللَّهِ أَي لَطَلْبِ رِضَاهُ خَالِصًا لَهُ مَخْلِصًا مِنَ الرِّئَاءِ وَ طَلْبِ الْجِزَاءِ لَا تُرِيدُ مِنْكُمْ جِزَاءً وَ لَا شُكْرًا

(They said): ‘But rather, we are feeding you for the Face of Allah, - i.e., to seek His^{azwj} Pleasure, being sincere to Him^{azwj}, sincere from the show off and seeking the Recompense - **neither wanting any recompense from you nor any appreciation’ [76:9]**.

رَوَى الصَّدُوقُ رَحِمَهُ اللهُ فِي مَجَالِسِهِ بِإِسْنَادِهِ عَنِ الصَّادِقِ ع فِي حَدِيثٍ طَوِيلٍ يَذْكَرُ فِيهِ سَبَبَ نُزُولِ سُورَةِ هَلْ أَتَى فِي أَصْحَابِ الْكِسَاءِ ع

It is reported by Al Sadouq, may Allah^{-azwj} have Mercy on him in his (book) 'Majaalis', by his chain, from Al-Sadiq^{-asws} in a lengthy Hadeeth mentioning in it the cause of the Revelation of the Chapter 'Hal Ata' (Dahr) is regarding the 'companions of the Cloak'.

وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ يَقُولُ عَلَى شَهْوَتِهِمِ لِلطَّعَامِ وَإِيَّاهُمْ لَهُ مَسْكِينًا مِنْ مَسَاكِينِ الْمُسْلِمِينَ وَبَيْمًا مِنْ بَيْمَاتِ الْمُسْلِمِينَ وَ أَسِيرًا مِنْ أَسَارَى الْمُشْرِكِينَ

And they fed the food out of love (for Allah) [76:8] – He^{-azwj} is Saying, despite their being desirous to the food and their preferring them for it - **to a poor**, - from the poor Muslims, **and an orphan**, from the Muslims orphans, **and a captive**, from the Polytheist captives.

وَيَقُولُونَ إِذَا أَطْعَمُوهُمْ إِنَّمَا نُطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا قَالَ وَ اللَّهُ مَا قَالُوا هَذَا لَهُمْ وَ لَكِنَّهُمْ أَضْمَرُوهُ فِي أَنْفُسِهِمْ فَأَخْبَرَ اللَّهُ بِأَضْمَارِهِمْ يَقُولُونَ لَا نُرِيدُ جَزَاءً نُكَافِئُونَنَا بِهِ وَ لَا شُكْرًا نُثْنُونَ عَلَيْنَا بِهِ وَ لَكِنَّا إِنَّمَا أَطْعَمْنَاكُمْ لَوَجْهِ اللَّهِ وَ طَلَبِ ثَوَابِهِ. انتهى.

And they^{-asws} are saying when they had fed them, **but rather, we are feeding you for the Face of Allah, neither wanting any recompense from you nor any appreciation'** [76:9]. He^{-asws} said, 'By Allah^{-azwj}, they^{-asws} had not said this to them, but they^{-asws} had thought of it within themselves^{-asws}, so Allah^{-azwj} Informed of their^{-asws} consciences saying, 'We^{-asws} do not want any recompense for you to be sufficing us^{-asws} with, nor any thanks to be praising upon us^{-asws} due to it, but we^{-asws} are rather feeding you all for the Face of Allah^{-azwj} and seeking His^{-azwj} Rewards'' – end.

إِنَّمَا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا أَي تَعَبَسَ فِيهِ الْوَجُوهَ قَمَطَرِيرًا أَي شَدِيدَ الْعَبُوسِ.

Surely, we fear from our Lord a harsh, - i.e., the faces will be frowning during it - **distressful Day [76:10]** – i.e., severely distressful.

يُؤْتِي مَالَهُ فِي الْجَمْعِ أَي يَنْفِقُهُ فِي سَبِيلِ اللَّهِ يَتَزَكَّى يَطْلُبُ أَن يَكُونَ عِنْدَ اللَّهِ زَكِيًّا لَا يَطْلُبُ بِذَلِكَ رِثَاءً وَ لَا سَمْعَةً

gives his wealth – In 'Al Majma', 'I.e., spending it in the Way of Allah^{-azwj} - **and purifies [92:18]** – seeking that it would be regarded as clean in the Presence of Allah^{-azwj}, neither seeking showing off with it nor reputation.

وَ مَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى أَي وَ لَمْ يَفْعَلِ الْآتِقَى مَا فَعَلَهُ مِنْ إِتْيَاءِ الْمَالِ وَ إِنْفَاقِهِ فِي سَبِيلِ اللَّهِ لِيَدَّ أَسَدِيَّتَ إِلَيْهِ يَكْفِيْ عَلَيْهِا وَ لَا لِيَدَّ يَتَّخِذُهَا عِنْدَ أَحَدٍ مِنَ الْخَلْقِ

And there is no favour for anyone with Him to be Recompensed for [92:19] – I.e., and the pious one did not do what he die, from giving the Zakat and spending it in the Way of Allah^{-azwj} for a hand (favour) to Him^{-azwj} to be sufficed upon it, nor for a hand (favour) taking it with anyone from the people.

إِلَّا الْإِبْتِغَاءَ وَجْهَ رَبِّهِ الْأَعْلَى أَي وَ لَكِنَّهُ فَعَلَ مَا فَعَلَ يَتَغَيُّ بِه وَجْهَ اللَّهِ وَ رِضَاهُ وَ ثَوَابُهُ

Except (he is) seeking the Face of his Lord, the most Exalted [92:20] – i.e., but he did what he did seeking by it the Face of Allah^{-azwj}, and His^{-azwj} Pleasure, and His^{-azwj} Reward.

وَلَسَوْفَ يَرْضَىٰ أَي و لسوف يعطيه الله من الجزاء و الثواب ما يرضى به فإنه يعطيه كل ما تمنى و ما لم يخطر بباله فيرضى به لا محالة انتهى.

And soon he will be pleased [92:21] – i.e., and soon Allah^{-azwj} will Give him^{-saww} from the Recompense and the Rewards what he^{-saww} will be pleased with, for He^{-azwj} shall Give him all what he^{-saww} wishes for, and whatever had not even occurred in his^{-saww} mind, so he^{-saww} will inevitably be pleased’ – end.

مُخْلِصِينَ لَهُ الدِّينَ أَي لا يشركون به شيئاً حُنْفَاءَ مائلين عن العقائد الزائغة.

being sincere to Him of the Religion, - i.e., they are not associating anything with Him^{-azwj} - upright, [98:5] – inclining away from the perverted beliefs’.

1 سن، المحاسن عن أبيه عن يونس بن عبد الرحمن عن عبد الله بن مسكان عن أبي عبد الله ع في قول الله حنيفاً مسلماً قال خالصاً مخلصاً لا يشوبه شيء.

(The book) ‘Al Mahasin’ – from his father, from Yunus Bin Abdul Rahman, from Abdullah Bin Muskan,

‘From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} **upright (man), a Muslim (submitter), [3:67]**. He^{-asws} said: ‘Sincere, pure, nothing had tainted him^{-as}’³⁸³

2- كا، الكافي علي بن إبراهيم عن محمد بن عيسى عن يونس مثله إلا أن فيه ليس فيه شيء من عبادة الأوثان.

(The book) ‘Al Kafi’ – Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus –

‘Similar to it, except in it is: ‘There isn’t anything in him (Ibrahim^{-as}) from worship of the idols’³⁸⁴.

بيان: و قال رسول الله ص ملعون من عبد الدينار و الدرهم.

Explanation – And Rasool-Allah^{-saww} said: ‘Accursed is the one worshipping the Dinar and the Dirham!’

3- سن، المحاسن عن أبيه عن رفعة إلى أبي جعفر ع قال قال رسول الله ص يا أيها الناس إنما هو الله و الشيطان و الحق و الباطل و الهدى و الضلال و الرشد و العي و العاجلة و العاقبة و الحسنات و السيئات فما كان من حسنات فله و ما كان من سيئات فليشيطان.

(The book) ‘Al Mahasin’ – from his father, from the one raising it to,

‘Abu Ja’far^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘O you people! But rather it is Allah^{-azwj} and the Satan^{-la}, and the truth and the falsehood, and the guidance and the straying, and the correctness and the error, and the present and the end-result, and the good deeds and the

³⁸³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 1

³⁸⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 2

evil deeds! So whatever was from the good deeds, it is for Allah^{-azwj}, and whatever was from the evil deeds, it is for the Satan^{-la'}.³⁸⁵

4- كا، الكافي عن العِدَّةِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ مِثْلَهُ إِلَّا أَنَّ فِيهِ وَ الصَّالَةَ وَ الْعَاجِلَةَ وَ الْأَجَلَةَ وَ الْعَاقِبَةَ.

(The book) 'Al Kafi' – from the number, from Al Barqy, from his father,

'Similar to it except in it is: 'And the straying, and the current and the future, and the end-result'.³⁸⁶

5- كا، الكافي عن العِدَّةِ عَنْ سَهْلِ بْنِ عَلِيٍّ بْنِ أَصْبَاطٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ كَانَ يَقُولُ طَوْبِي لِمَنْ أَحْلَصَ لِلَّهِ الْعِبَادَةَ وَ الدُّعَاءَ وَ لَمْ يَشْغَلْ قَلْبَهُ بِمَا تَرَى عَيْنَاهُ وَ لَمْ يَنْسَ ذِكْرَ اللَّهِ بِمَا تَسْمَعُ أُذُنَاهُ وَ لَمْ يَحْزَنْ صَدْرَهُ بِمَا أُعْطِيَ غَيْرُهُ.

(The book) 'Al Kafi' – From the number, from Sahl, from Ali Bin Asbat,

'From Abu Al-Hassan Al-Reza^{-asws}: 'Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} had said: 'Beatitude is for one who is sincere to Allah^{-azwj} in the worship and the supplication, and he does not pre-occupy his heart with what his eyes can see, and he does not forget the Zikr of Allah^{-azwj} with what his ears can hear, and his chest does not grieve with what others have been Given'.³⁸⁷

6- كا، الكافي عَنِ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُتَّقِرِيِّ عَنِ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لِيُبَلِّغْكُمْ أَيْكُمْ أَحْسَنُ عَمَلًا قَالَ لَيْسَ يَغْنِي أَكْثَرُكُمْ عَمَلًا وَ لَكِنْ أَصْوَبُكُمْ عَمَلًا وَ إِنَّمَا الْإِصَابَةُ حَشِيَّةُ اللَّهِ وَ النَّيَّةُ الصَّادِقَةُ وَ الْحَشِيَّةُ

(The book) 'Al Kafi' – Ali, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Sufran Bin Uyayna,

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **in order to Try you, which of you is best in deeds, [67:2].** He^{-asws} said: 'It doesn't mean the abundance of your deeds, but the correct of your deeds and rather the correctness is the fear of Allah^{-azwj} and the truthful intention, and the fear (good deeds)'.³⁸⁷

ثُمَّ قَالَ الْإِنْبَاءُ عَلَى الْعَمَلِ حَتَّى يَخْلُصَ أَشَدُّ مِنَ الْعَمَلِ وَ الْعَمَلُ الْخَالِصُ الَّذِي لَا تُرِيدُ أَنْ يَحْمَدَكَ عَلَيْهِ أَحَدٌ إِلَّا اللَّهُ عَزَّ وَ جَلَّ وَ النَّيَّةُ أَفْضَلُ مِنَ الْعَمَلِ
أَلَا وَ إِنَّ النَّيَّةَ هِيَ الْعَمَلُ

The he^{-asws} said: 'The remaining upon the deed until it finishes is more difficult than performing the deed itself, and the sincere deed is that which you do not want to be praised upon by anyone except for Allah^{-azwj} Mighty and Majestic; and the intention is superior to the deed itself. Indeed! The intention, it is the deed'.

ثُمَّ تَلَا قَوْلَهُ عَزَّ وَ جَلَّ فَلَنْ كُلُّ يَعْمَلُ عَلَى شَاكِلَتِهِ يَغْنِي عَلَى نَيْتِهِ.

³⁸⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 3

³⁸⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 4

³⁸⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 5

Then he^{asws} recited the Words of the Mighty and Majestic: **Say: Everyone acts according to his own disposition [17:84]** – meaning, upon his intention”.³⁸⁸

تبيين

Explanation – (Ahadeeth only)

قَالَ أَبُو قَتَادَةَ سَأَلْتُ رَسُولَ اللَّهِ ص عَنْ قَوْلِهِ تَعَالَى أَيُّكُمْ أَحْسَنُ عَمَلًا مَا عَنَى بِهِ

Abu Qatadah said, 'I asked Rasool-Allah^{saww} about Words of the Exalted: **which of you is best in deeds, [67:2]**, 'What is the meaning of it?'

فَقَالَ يُسْأَلُ أَيُّكُمْ أَحْسَنُ عَقْلاً

He^{saww} said: 'He^{azwj} is Saying, which one of you is best in intellect'.

ثُمَّ قَالَ ص أَمُّكُمْ عَقْلاً وَ أَشَدُّكُمْ لِلَّهِ خَوْفاً وَ أَحْسَنُكُمْ فِيمَا أَمَرَ اللَّهُ بِهِ وَ نَهَى عَنْهُ نَظراً وَ إِنْ كَانَ أَقَلَّكُمْ تَطَوُّعاً.

Then he^{asws} said: 'The most complete of you of intellect, and the most intense of you fearing to Allah^{azwj}, and the best of you in consideration of what Allah^{azwj} has Commanded with and Prohibited from, and even if it was the fewest of you in voluntary (Salats)''.

وَ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ص أَنَّهُ تَلَا قَوْلَهُ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ إِلَى قَوْلِهِ أَيُّكُمْ أَحْسَنُ عَمَلًا ثُمَّ قَالَ أَيُّكُمْ أَحْسَنُ عَقْلاً وَ أَوْزَعُ عَنْ مُحَارِمِ اللَّهِ وَ أَسْرَعُ فِي طَاعَةِ اللَّهِ.

And from Ibn Umar, from the Prophet^{saww} having recited His^{azwj} Words: **Blessed is the One in Whose Hand is the Kingdom, [67:1]** – up to His^{azwj} Words: **which of you is best in deeds, [67:2]**. Then he^{saww} said: 'Which of you is best in intellect, and most devout from the Prohibitions of Allah^{azwj} and quickest in obedience of Allah^{azwj}'.

سَيَأْتِي فِي بَابِ الرِّثَاءِ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: الْإِنْفَاءُ عَلَى الْعَمَلِ أَشَدُّ مِنَ الْعَمَلِ

I (Majlisi) shall be coming with, in the chapters on showing off, from Abu Ja'far^{asws} having said: 'The remaining upon the deed is severer than the deed (itself)'.

قَالَ وَ مَا الْإِنْفَاءُ عَلَى الْعَمَلِ

He (the narrator) said, 'And what is the remaining upon the deed?'

قَالَ يَصِلُ الرَّجُلُ بِصِلَةٍ وَ يُنْفِقُ نَفَقَةً لِلَّهِ وَحَدَهُ لَا شَرِيكَ لَهُ فَتُكْتَبُ لَهُ سِرّاً ثُمَّ يَذْكُرُهَا فَتُمْحَى وَ تُكْتَبُ لَهُ عَلَانِيَةً ثُمَّ يَذْكُرُهَا فَتُمْحَى فَتُكْتَبُ لَهُ رِثَاءً.

³⁸⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 6

He^{-asws} said: 'The man by his connecting the kinship, and his spending the expenditure for Allah^{-azwj} Alone, there being no associate for Him^{-azwj}, so it shall be Written for him secretly. Then he mentions it, so it gets deleted, and it is Written for him, openly. Then he mentions it (again), so it is deleted, and it is written for him, 'Show off'.

رُوي في الحديث القدسي عملك الصالح عليك ستره و علي إظهاره.

It is reported in the Holy Hadeeth (of Allah^{-azwj}): "Your righteous deed, it is upon you to conceal it and upon Me^{-azwj} to Reveal it!"

قَدْ أَشَارَ إِلَيْهَا أَمِيرُ الْمُؤْمِنِينَ ع بِقَوْلِهِ مَا عَبَدْتُكَ خَوْفًا مِنْ نَارِكَ وَ لَا طَمَعًا فِي جَنَّتِكَ وَ لَكِنْ وَجَدْتُكَ أَهْلًا لِلْعِبَادَةِ فَعَبَدْتُكَ.

Amir Al-Momineen^{-asws} has indicated to it by his^{-asws} words: 'I^{-asws} have not worshipped You^{-azwj} out of fear from Your^{-azwj} Fire, nor out of greed regarding Your^{-azwj} Paradise, but I^{-asws} found you rightful for the worship, so I^{-asws} worshipped You^{-azwj}'.

رَوَاهُ الْكَلْبِيُّ بِطَرِيقٍ حَسَنٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْعِبَادُ ثَلَاثَةٌ قَوْمٌ عَبَدُوا اللَّهَ عَزَّ وَ جَلَّ خَوْفًا فَبَلَغُوا الْعَبِيدَ وَ قَوْمٌ عَبَدُوا اللَّهَ تَبَارَكَ وَ تَعَالَى طَلَبًا لِلنَّوَابِ فَبَلَغُوا الْعِبَادَةَ الْأَجْرَاءَ وَ قَوْمٌ عَبَدُوا اللَّهَ حُبًّا لَهُ فَبَلَغُوا الْعِبَادَةَ الْأَحْرَارَ وَ هِيَ أَفْضَلُ الْعِبَادَةِ.

It is reported by Al-Kulayni by a good method, from Abu Abdullah^{-asws} having said: 'The worshippers are three (types) – a people worshipping Allah^{-azwj} Mighty and Majestic out of fear, so that is worship of the slaves, and a people worshipping Allah^{-azwj} Blessed and Exalted seeking the Rewards, so that is worship of the employees, and there are people who are worshipping Allah^{-azwj} out of love for Him^{-azwj}, so that is worship of the free ones, and it is the superior worship'.

7- ك، الكافي بالإسناد المتفق من ابن عيينة عن أبي عبد الله ع قال: سألته عن قول الله عز و جل إلامن أتى الله يقبل سليم قال القلب السليم الذي يلقي ربه و ليس فيه أحد سواه

(The book) 'Al Kafi' – By the previous chain, from Ibn Uyayna,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **Except one who comes to Allah with an unblemished heart [26:89].** He^{-asws} said: 'The unblemished heart with which he meets his Lord^{-azwj} and there isn't anyone in it besides Him^{-azwj}'.

وَ قَالَ وَ كُلُّ قَلْبٍ فِيهِ شِرْكٌ أَوْ شَكٌّ فَهُوَ سَاقِطٌ وَ إِنَّمَا أَرَادُوا الرُّهْدَ فِي الدُّنْيَا لِنَفْسِهِمْ قُلُوبُهُمْ لِلْآخِرَةِ.

And he^{-asws} said: 'And every heart having Shirk in it or doubt, so it is dropped, and rather they (others) had wanted the ascetism in the world in order to free their hearts for the Hereafter'³⁸⁹.

بيان:

³⁸⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 7

Explanation (Ahadeeth only)

وَرُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: هُوَ الْقَلْبُ الَّذِي سَلِمَ مِنْ حُبِّ الدُّنْيَا.

And it is reported from Al-Sadiq^{asws} having said: 'It is the heart which is safe from love of the world'.

وَيُؤَيِّدُهُ قَوْلُ النَّبِيِّ ص حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ.

And it is supported by words of the Prophet^{saww}: 'Love of the world is head of every mistake (sin)'.

8- كَأ، الكافي بالإسناد المُتَقَدِّمِ أَيْضاً عَنِ ابْنِ عُيَيْنَةَ عَنِ السِّنْدِيِّ عَنِ أَبِي جَعْفَرٍ ع قَالَ: مَا أَخْلَصَ عَبْدُ الْإِيمَانِ بِاللَّهِ أَرْبَعِينَ يَوْماً أَوْ قَالَ مَا أَجْمَلَ عَبْدٌ ذَكَرَ اللَّهُ أَرْبَعِينَ يَوْماً إِلَّا زَهَدَهُ اللَّهُ فِي الدُّنْيَا وَ بَصَّرَهُ دَاءَهَا وَ دَوَاءَهَا وَ أَثْبَتَ الْحِكْمَةَ فِي قَلْبِهِ وَ أَنْطَقَ بِهَا لِسَانَهُ

(The book) 'Al Kafi' – By the previous chain as well, from Ibn Uyayna, from Al Sindy,

'From Abu Ja'far^{asws} having said: 'A servant of Allah^{azwj} will not be sincere of the Eman with Allah^{azwj} for forty days', or said, 'A servant will not be of beautiful Zikr of Allah^{azwj} for forty days' – 'except Allah^{azwj} will Make him ascetic in the world and insightful of his illnesses and its cures, and Affirm the wisdom in his heart, and Free his tongue with it'.

ثُمَّ تَلَا إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيِّئَاتِهِمْ غَضَبٌ مِنْ رَبِّهِمْ وَ ذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَ كَذَلِكَ نَجْزِي الْمُفْتَرِينَ

Then he^{asws} recited: **Surely those who took to the calf, they attained the Wrath from their Lord and disgrace in the life of the world; and like that do We Recompense the fabricators [7:152].**

فَلَا تَرَى صَاحِبَ بِدْعَةٍ إِلَّا ذَلِيلًا أَوْ مُفْتَرِيًا عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ عَلَى رَسُولِهِ وَ أَهْلِ بَيْتِهِ ص إِلَّا ذَلِيلًا.

(He^{asws} said: 'The owner of the innovation will not see except disgrace, or a fabricator upon Allah^{azwj} Mighty and Majestic, and upon His^{azwj} Rasool^{as} and People^{asws} of the Household of His^{azwj} Prophet^{saww} (will not see) except disgrace'.³⁹⁰

8- ل، الخصال أَبِي عَنْ سَعْدِ بْنِ الرَّبِيعِ عَنِ الْبَرْزَنْطِيِّ عَنِ حَمَّادِ بْنِ عُمَانَ عَنِ ابْنِ أَبِي يَعْقُوبٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: خَطَبَ رَسُولُ اللَّهِ ص النَّاسَ يَمِينِي فِي حَجَّةِ الْوَدَاعِ فِي مَسْجِدِ الْخَيْفِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ نَصَرَ اللَّهُ عَبْدًا سَمِعَ مَقَالَتِي فَوَعَاها ثُمَّ بَلَّغَهَا إِلَيَّ مَنْ لَمْ يَسْمَعْهَا

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Barqy, from Al Bazanty, from Hammad Bin usman, from Ibn Abu Yafour,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} addressed the people at Mina during the farewell Hajj in Masjid Al Khief. He^{saww} praised Allah^{azwj} and extolled upon Him^{azwj}, then

³⁹⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 8 a

said: ‘May Allah-^{azwj} Bless a servant hearing my-^{saww} words, so he retains it, then he delivers it to the one who had not heard it!

قَرَّبَ حَامِلٍ فِيهِ غَيْرُ فِقِيهِ وَ رُبَّ حَامِلٍ فِيهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ

Sometimes a carrier of jurisprudence is without understanding, and sometimes he carries jurisprudence to the one who is more understanding than him.

ثَلَاثٌ لَا يُغَلُّ عَلَيْهِنَّ قَلْبُ امْرِئٍ مُسْلِمٍ إِخْلَاصُ الْعَمَلِ لِلَّهِ وَ النَّصِيحَةُ لِأَيِّمَةِ الْمُسْلِمِينَ وَ اللُّزُومُ لِحِمَاةَتِهِمْ فَإِنَّ دَعْوَتَهُمْ مُحِيطَةٌ مِنْ وَرَاءِهِمُ الْمُسْلِمُونَ إِخْوَةٌ تَتَكَافَأُ دِمَاؤُهُمْ يَسْعَى بِدِمَتِهِمْ أَذْنَاهُمْ وَ هُمْ يَدُّ عَلَى مَنْ سِوَاهُمْ.

Three, there are no shackle upon them – a heart of a Muslim person sincere of the deeds for Allah-^{azwj} and the goodly advice to the Imams-^{asws} of the Muslims, and sticking to their congregations, for their call surrounds the ones behind them. The Muslims are brothers, their bloods are equivalent. Their lowest one will strive with their responsibilities, and they are one hand against the ones besides them”³⁹¹.

9- لي، الأمايلي للصدوق الوَاقِعُ عَنْ عَلِيِّ بْنِ مَهْرُوبٍ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ عَنِ الرَّضَا عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الدُّنْيَا كُلُّهَا جَهَنَّمٌ إِلَّا مَوَاضِعَ الْعِلْمِ وَ الْعِلْمُ كُلُّهُ حُجَّةٌ إِلَّا مَا عُمِلَ بِهِ وَ الْعَمَلُ كُلُّهُ رِيَاءٌ إِلَّا مَا كَانَ مُخْلِصاً وَ الْإِخْلَاصُ عَلَى حَظٍّ حَتَّى يَنْظُرَ الْعَبْدُ بِمَا يُجْتَمِعُ لَهُ.

(The book) ‘Al Amaali’ of Al Sadouq – Al Warraq, from Ali Bin Mahrawiya, from Dawood Bin Suleyman,

‘From Al-Reza-^{asws}, from his-^{asws} forefathers-^{asws} having said: ‘Amir Al-Momineen-^{asws} said: ‘The world, all of it is ignorance except the places of knowledge, and the knowledge, all of it is an argument (against him) except what is worked with, and the deeds, all of it is show off except whatever was sincere, and the sincerity is based upon the though until the servant looks at what is ending for him”³⁹².

10- ن، عيون أخبار الرضا عليه السلام بالإِسْتِثْنَاءِ إِلَى دَارِمٍ عَنِ الرَّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا أَخْلَصَ عَبْدٌ لِلَّهِ عَزَّ وَ جَلَّ أَرْبَعِينَ صَبَاحاً إِلَّا جَرَتْ بِنَائِبِ الْحِكْمَةِ مِنْ قَلْبِهِ عَلَى لِسَانِهِ.

(The book) ‘Uyoun Akhbar Al-Reza-^{asws}’, may the greetings be upon him-^{asws} – By the chain to Darim, from Al-Reza-^{asws}, from his-^{asws} forefathers-^{asws} having said: ‘Rasool-Allah-^{saww} said: ‘A servant will not be sincere to Allah-^{azwj} Mighty and Majestic for forty days except the springs of wisdom will burst out from his heart upon his tongue”³⁹³.

11- سن، المحاسن أبي عن مُحَمَّدِ بْنِ سِنَانٍ عَنِ خَضِرِ عَمْرِو بْنِ سَمْعَانَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثٌ مَنْ كُنَّ فِيهِ أَوْ وَاحِدَةٌ مِنْهُنَّ كَانَ فِي ظِلِّ عَرْشِ اللَّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ

(The book) ‘Al Mahasin’ – My father, from Muhammad Bin Sinan, from Khazir,

³⁹¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 8 b

³⁹² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 9

³⁹³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 10

‘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 a Day there will be no shade except His^{-azwj} Shade: -

رَجُلٌ أُعْطِيَ النَّاسَ مِنْ نَفْسِهِ مَا هُوَ سَائِلُهُمْ لَهَا وَ رَجُلٌ لَمْ يُقَدِّمْ رَجُلًا حَتَّى يَعْلَمَ أَنَّ ذَلِكَ لِلَّهِ رِضًا أَوْ يَحْسِبُ وَ رَجُلٌ لَمْ يَعْيبْ أَحَدًا الْمُسْلِمِ بِعَيْبٍ حَتَّى يَنْتَفِي ذَلِكَ الْعَيْبَ عَنْ نَفْسِهِ فَإِنَّهُ لَا يَنْتَفِي عَنْهُ عَيْبٌ إِلَّا بَدَأَ لَهُ عَيْبٌ وَ كَفَى بِالْمَرْءِ شُغْلًا بِنَفْسِهِ عَنِ النَّاسِ.

A man who gives the people from himself what he asks them for it, and a man not advancing a man until he knows that is Pleasure for Allah^{-azwj}, or he withholds, and a man not faulting his Muslim brother with a fault until he negates that fault from himself, for no fault will be negated from him except a fault will appear to him, and it suffices with the person to pre-occupy with (faulting) himself from (faulting) the people”^{.394}

12- سن، المحاسن ابن محبوب عن محمد بن القاسم الهاشمي قال سمعت أبا عبد الله ع يقول قال رسول الله ص من أصبح من أمتي و همته غير الله فكيس من الله.

(The book) ‘Al Mahasin’ – Ibn Mahboub, from Muhammad Bin Al Qasim Al Hashimy who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Rasool-Allah^{-saww} said: ‘One from my^{-saww} community who wakes up in the morning and his concern is other than Allah^{-azwj}, so he isn’t from Allah^{-azwj}’^{.395}

13- سن، المحاسن أبي عمير رفعه إلى أبي جعفر ع قال قال رسول الله ص يا أيها الناس إنما هو الله و الشيطان و الحق و الباطل و الهدى و الضلال و الرشد و العي و العاجلة و العاقبة و الحسنات و السيئات فما كان من حسنات فمن الله و ما كان من سيئات فليشيطان.

(The book) ‘Al Mahasin’ – My father,

‘From the one who raised it to Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘O you people! But rather, it is Allah^{-azwj} and the Satan^{-la}, and the truth and the falsehood, and the guidance and the straying, and the correctness and the error, and the current and the end-result, and the good deeds and the evil deeds. So, whatever was from the good deeds, it is from Allah^{-azwj}, and whatever was from evil deeds it is for the Satan^{-la}’^{.396}

14- سن، المحاسن أبي عن يونس بن عبد الرحمن عن عبد الله بن مسكان عن أبي عبد الله ع في قول الله حينئذ مسلمة قال خالصاً مختصلاً لا يشوبه شيء.

(The book) ‘Al Mahasin’ – My father, from Yunus Bin Abdul Rahman, from Abdullah Bin Muskan,

‘From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj}: **upright (man), a Muslim (submitter), [3:67]**. He^{-asws} said: ‘Sincere, pure, nothing had tainted him (Ibrahim^{-as})’^{.397}

³⁹⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 11

³⁹⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 12

³⁹⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 13

³⁹⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 14

15- ين، كتاب حسين بن سعيد و النوادر سن، المحاسن عُثْمَانُ بْنُ عَيْسَى عَنْ عَلِيِّ بْنِ سَالِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَالَ اللَّهُ عَزَّ وَ جَلَّ أَنَا خَيْرُ شَرِيكٍ مَنْ أَشْرَكَ مَعِيَ غَيْرِي فِي عَمَلِهِ لَمْ أَقْبَلْهُ إِلَّا مَا كَانَ خَالِصاً.

The book of Husayn Bin Saeed, and 'Al Nawadir', (and) 'Al Mahasin' – Usman Bin Usman, from Ali Bin Salim who said,

'Allah-azwj Mighty and Majestic Said: "I-azwj am best Associate. One who associates with Me-azwj someone else in his deeds, I-azwj will not Accept except what was pure!"³⁹⁸

16- سن، المحاسن أَبِي عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ رَبَّنَا لَرَجِيمٌ يَشْكُرُ الْقَلِيلَ إِنَّ الْعَبْدَ لِيَصَلِّي الرَّكَعَتَيْنِ يُرِيدُ بِمَا وَجَّهَ اللَّهُ فَيُدْخِلُهُ اللَّهُ بِهِ الْجَنَّةَ.

(The book) 'Al Mahasin' – My father, from Ibn Abu Umeyr, from Ibn Uzina, from Ismail Bin Yasaar who said,

'I heard Abu Abdullah-asws saying: 'Your Lord-azwj is Merciful. He-azwj Appreciates the little. The servant prays the two Cycles intending the Face of Allah-azwj with it, so Allah-azwj Enters him into the Paradise due to it'.³⁹⁹

17- سن، المحاسن ابْنُ أَبِي نُجْرَانَ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرِ الْجُفَيْيِّ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص خَرَجَ ثَلَاثُ نَفَرٍ يَسِيحُونَ فِي الْأَرْضِ فَبَيَّنَّا لَهُمْ يَعْْبُدُونَ اللَّهَ فِي كَهْفٍ فِي قَلْعَةٍ جَبَلٍ حَتَّى بَدَتْ صَخْرَةٌ مِنْ أَعْلَى الْجَبَلِ حَتَّى التَّقَمَتْ بِبَابِ الْكَهْفِ

(The book) 'Al Mahasin' – Ibn Abu Najran, from Al Mufazzal Bin Salih, from Abu Jameela, from Jabir Al Jufy, raising it, said,

'Rasool-Allah-saww said: 'Three persons went out wandering in the land. While they were worshipping Allah-azwj in a cave of a mountain until a rock appeared from the top of the mountain until it covered up the entrance of the cave.

فَقَالَ بَعْضُهُمْ لِبَعْضٍ عِبَادَ اللَّهِ وَ اللَّهُ مَا يُنْجِيكُمْ مِمَّا وَقَعْتُمْ إِلَّا أَنْ تَصْدُقُوا اللَّهَ فَهَلُمَّ مَا عَمَلْتُمْ لِلَّهِ خَالِصاً فَإِنَّمَا ابْتُلِيْتُمْ بِالذُّنُوبِ

One of them said to the others, 'Servants of Allah-azwj! By Allah-azwj, you will not be rescued from what you have fallen into except if you were to be sincere to Allah-azwj. So, give what you have done sincerely for Allah-azwj, for rather you are being Tried for your sins!'

فَقَالَ أَحَدُهُم لِلَّهِمَّ إِن كُنْتُ تَعْلَمُ أَبِي طَلَبْتُ امْرَأَةً لِحُسْنِهَا وَ جَمَالِهَا فَأَعْطَيْتُ فِيهَا مَا لَا ضَحْمًا حَتَّى إِذَا قَدَرْتُ عَلَيْهَا وَ جَلَسْتُ مِنْهَا تَحْتِ الرَّجُلِ مِنَ الْمَرْأَةِ ذَكَرْتُ النَّارَ فَمَنْتُ عَنْهَا فَرَقاً مِنْكَ اللَّهُمَّ فَادْفَعْ عَنَّا هَذِهِ الصَّخْرَةَ

One of them said, 'O Allah-azwj! If You-azwj Know that I had sought a woman to her excellence and her beauty, and I gave her a great deal of wealth until when I was able upon her and sat from her the sitting of the man from the woman, I remembered the Fire. So I stood up from her fearing from You-azwj. O Allah-azwj! Push this rock away from us!'

فَانْصَدَعَتْ حَتَّى نَظَرُوا إِلَى الصَّدْعِ

³⁹⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 15

³⁹⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 16

It cracked until they looked into the rift.

ثُمَّ قَالَ الْآخَرُ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَبِي اسْتَأْجَرْتُ قَوْمًا يَحْرُثُونَ كُلَّ رَجُلٍ مِنْهُمْ بِنِصْفِ دِرْهَمٍ فَلَمَّا فَرَعُوا أَعْطَيْتُهُمْ أَجُورَهُمْ فَقَالَ أَحَدُهُمْ قَدْ عَمِلْتُ عَمَلًا أَتَيْنَ وَاللَّهِ لَا آخِذٌ إِلَّا ذِرْبَهُمَا وَاجِدًا وَتَرَكَ مَالَهُ عِنْدِي فَبَدَرْتُ بِذَلِكَ النَّصْفِ الدِّرْهَمِ فِي الْأَرْضِ فَأَخْرَجَ اللَّهُ مِنْ ذَلِكَ رِزْقًا وَجَاءَ صَاحِبُ النَّصْفِ الدِّرْهَمِ فَأَرَادَهُ فَدَفَعْتُ إِلَيْهِ ثَمَانِ عَشْرَةَ آلَافٍ فَإِنْ كُنْتَ تَعْلَمُ أُمَّمَا فَعَلْتُهُ مَخَافَةً مِنْكَ فَادْفَعْ عَنَّا هَذِهِ الصَّخْرَةَ

Then the other one said, 'O Allah^{-azwj}! If You^{-azwj} Know that I had employed a people to plough (the field), each man from them for half a Dirham. When they were free, I gave them their wages. One of them said, 'I have worked the work of two. By Allah^{-azwj}, I will not take except one Dirham!' And he left his wealth with me. I sowed with that half Dirham in the land and Allah^{-azwj} Brought out sustenance from that, and the owner of the half Dirham and wanted it. I handed over eighteen thousand to him. If You^{-azwj} Know I had done it fearing from You^{-azwj}, the Push this rock away from us!'

قَالَ فَانْفَجَرَتْ عَنْهُمْ حَتَّى نَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ

He^{-saww} said: 'It split up until they could look at each other.

ثُمَّ إِنَّ الْآخَرَ قَالَ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ أَبِي وَ أُمِّي كَانَا نَائِمَيْنِ فَأَتَيْتُهُمَا بِعُجْبٍ مِنْ لَبَنٍ فَخَفْتُ إِنْ أَضَعُهُ أَنْ تَمُجَّ فِيهِ هَامَةٌ وَ كَرِهْتُ أَنْ أَوْقِظَهُمَا مِنْ نَوْمِهِمَا فَيَسُقُ ذَلِكَ عَلَيْهِمَا فَلَمْ أَزَلْ كَذَلِكَ حَتَّى اسْتَيْقَظَا وَ شَرِبَا اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَبِي كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَادْفَعْ عَنَّا هَذِهِ الصَّخْرَةَ

Then the other one said, 'O Allah^{-azwj}! If You^{-azwj} Know that my father and my mother were both sleeping. I came to them with a cup of milk. I feat to place it lest the vermin fall into it, and I dislike to wake them from their sleep, for that would have been grievous upon them. I did not cease to be like that until they woke up and drank. O Allah^{-azwj}! If You^{-azwj} Know I had done that seeking Your^{-azwj} Face, then Push this rock away from us!'

فَانْفَجَرَتْ لَهُمْ طَرِيقُهُمْ

Their path was cleared for them'.

ثُمَّ قَالَ النَّبِيُّ ص مَنْ صَدَقَ اللَّهُ نَجَا.

Then the Prophet^{-saww} said: 'One who is truthful to Allah^{-azwj} will attain salvation'.⁴⁰⁰

18- مص، مصباح الشريعة قَالَ الصَّادِقُ ع الإِخْلَاصُ يَجْمَعُ حَوَاصِلَ الْأَعْمَالِ وَ هُوَ مَعْنَى مِفْتَاحِهِ الْقَبُولُ وَ تَوْقِيعُهُ الرِّضَا فَمَنْ تَقَبَّلَ اللَّهُ مِنْهُ وَ رَضِيَ عَنْهُ فَهُوَ الْمُخْلِصُ وَ إِنْ قَلَّ عَمَلُهُ وَ مَنْ لَا يَتَقَبَّلُ اللَّهُ مِنْهُ فَلَيْسَ بِمُخْلِصٍ وَ إِنْ كَثُرَ عَمَلُهُ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{-asws} said: 'The sincerity combines results of the deeds, and it is in the meaning, it is its key for the Acceptance, and its signature is the (Divine) Pleasure. The one whom Allah^{-azwj} Accepts from and is Pleased with him, so he is the sincere, and even if his deeds are few; and

⁴⁰⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 17

the one whom Allah^{-azwj} does not Accept from him, he isn't sincere, and even if his deeds were a lot.

اعْتَبَاراً بِأَدَمَ عَ وَ إِبْلِيسَ وَ عَلَامَةُ الْقَبُولِ وَجُودُ الْإِسْتِقَامَةِ يَبْدُلُ كُلَّ الْمَحَابِّ مَعَ إِصَابَةِ عِلْمٍ كُلِّ حَرَكَةٍ وَ سُكُونٍ

Take a lesson with Adam^{-as} and Iblees^{-la} and the sign of Acceptance as the existence is the virtuousness, by giving all loved things along with attaining knowledge of every movement and stillness.

فَالْمُخْلِصُ ذَائِبٌ رُوْحُهُ بَازِلٌ [بِإِذْنِ] مُهْجَتُهُ فِي تَقْوِيمِ مَا بِهِ الْعِلْمُ وَ الْأَعْمَالُ وَ الْعَامِلُ وَ الْمَعْمُولُ بِالْعَمَلِ لِأَنَّهُ إِذَا أَدْرَكَ ذَلِكَ فَقَدْ أَدْرَكَ الْكُلَّ وَ إِذَا فَاتَهُ ذَلِكَ فَاتَهُ الْكُلُّ وَ هُوَ تَصْفِيَةٌ مَعَايِنِ التَّنْزِيهِ فِي التَّوْحِيدِ

The sincere one, his soul melts submitting his self in evaluating the knowledge and the deeds, and the worker and the worked with the deed, because when he realises that, for he has realised the whole, and he loses that, so he has lost the whole, and it is cleansing the meaning of removing in the Tawheed.

كَمَا قَالَ الْأَوَّلُ هَلَكَ الْعَامِلُونَ إِلَّا الْعَابِدُونَ وَ هَلَكَ الْعَالِمُونَ إِلَّا الْعَالِمُونَ وَ هَلَكَ الصَّادِقُونَ إِلَّا الْمُخْلِصُونَ وَ هَلَكَ الْمُخْلِصُونَ إِلَّا الْمُتَّقُونَ وَ هَلَكَ الْمُتَّقُونَ إِلَّا الْمُؤَقِّنُونَ وَ إِنَّ الْمُؤَقِّنِينَ لَعَلَى خَطَرٍ عَظِيمٍ قَالَ اللَّهُ لِنَبِيِّهِ ص وَ اعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ

(It is) like what he^{-asws} said, 'The first to be destroyed are the workers except the worshippers, and the worshippers are destroyed except the knowing (knowledgeable) ones, and the knowing ones are destroyed except the truthful ones, and the truthful ones are destroyed except the sincere ones, and the sincere ones are destroyed except the pious, and the pious are destroyed except the convinced ones, and the convinced ones are upon the mighty thinking. Allah^{-azwj} Said to His^{-azwj} Prophet^{-saww}: **And worship your Lord until there comes to you certainty [15:99].**

وَ أَذَى حَدِّ الْإِخْلَاصِ بَدَلُ الْعَبْدِ طَاقَتُهُ ثُمَّ لَا يَجْعَلُ لِعَمَلِهِ عِنْدَ اللَّهِ قَدْرًا فَيُوجِبُ بِهِ عَلَى رَبِّهِ مَكْفَاةً يَعْمَلُهُ لِعِلْمِهِ أَنَّهُ لَوْ طَالَبَهُ بِوَفَاءِ حَقِّ الْعُبُودِيَّةِ لَعَجَزَ

And the lowest limit of sincerity is the servant exerting his strength, then he does not make any worth to be for his deed in the Presence of Allah^{-azwj}, so it is obligated upon his Lord^{-azwj} to be sufficed for his work due to his knowledge that had he sought the fulfilment of the right of the servitude, He^{-azwj} would have Fulfilled.

وَ أَذَى مَقَامِ الْمُخْلِصِ فِي الدُّنْيَا السَّلَامَةُ مِنْ جَمِيعِ الْأَنْثَامِ وَ فِي الْآخِرَةِ النَّجَاةُ مِنَ النَّارِ وَ الْمَوْزُ بِالْجَنَّةِ.

And the lowest position of the sincere one in the world is the safety from entirety of the sins, and in the Hereafter, salvation from the Fire and the success with the Paradise".⁴⁰¹

19- م، تفسير الإمام عليه السلام وَ قَالَ مُحَمَّدُ بْنُ عَلِيٍّ الرِّضَا ع أَفْضَلُ الْعِبَادَةِ الْإِخْلَاصُ.

Tafseer of the Imam (Hassan Al-Askari^{-asws}) – And Muhammad^{-asws} Bin Ali Al-Reza^{-asws} said: ‘The superior (act of) worship is the sincerity’.

وَقَالَ عَلِيُّ بْنُ مُحَمَّدٍ ع لَوْ سَلَكَ النَّاسُ وَاذِيًا شِعْبًا لَسَلَكَتْ وَاذِي رَجُلٍ عَبَدَ اللَّهَ وَحْدَهُ خَالِصًا.

And Ali^{-asws} Bin Muhammad^{-asws} said: ‘If the people were to travel valleys and caves, I^{-asws} would travel a valley of a man worshipping Allah^{-azwj} Alone, sincerely’.

وَقَالَ الْحَسَنُ بْنُ عَلِيٍّ الرَّضِيِّ ع لَوْ جَعَلْتُ الدُّنْيَا كُلَّهَا لُقْمَةً وَاحِدَةً وَ لَقَمْتُهَا مَنْ يَعْبُدُ اللَّهَ خَالِصًا لَرَأَيْتُ أَبِي مُقَصِّرًا فِي حَقِّهِ

And Al-Hassan^{-asws} Bin Ali Al-Zaky^{-asws} said: ‘If the world, all of it, were to be made as one morsel, and I^{-asws} feed it to the one worshipping Allah^{-azwj} sincerely, I^{-asws} would view as having been deficient in his right.

وَلَوْ مَنَعْتُ الْكَافِرَ مِنْهَا حَتَّى يَمُوتَ جُوعًا وَ عَطَشًا ثُمَّ أَذَقْتُهُ شَرِبَةً مِنَ الْمَاءِ لَرَأَيْتُ أَبِي قَدْ أَسْرَفْتُ.

And if I^{-asws} were to prevent the Kafir from it until he dies of hunger and thirst, then I make him taste a drink of water, I^{-asws} would view it as having been extravagant”⁴⁰²

20- تم، فلاح السائل بإسنادنا إلى هارون بن موسى التلعكبري عن ابن عوف عن محمد بن سالم بن جبهان عن عبد العزيز عن الحسن بن علي عن سينان عن عبد الواحد عن رجل عن معاذ بن جبل قال: قلت حديثي يحدثني سمعته من رسول الله ص حفظته و ذكرته في كل يوم من دقة ما حدثك به قال نعم

(The book) ‘Falah Al Sa’il’ – By our chains to Haroun Bin Musa Al Ta’akburi, from Ibn Uqdah, from Muhammad Bin Salim Bin Jabhan, from Abdul Aziz, from Al-Hassan Bin Ali, from Sinan, from Abdul Wahid, from a man, from Muaz Bin Jabal (an enemy of Ahl Al-Bayt^{asws}), he (the narrator) said,

‘Narrate to me a Hadeeth you have heard from Rasool-Allah^{-saww} having memorised it and mentioned it during every day as accurately as he^{-saww} had narrated to you with it’. He said, ‘Yes’.

وَبَكَى مُعَاذٌ فَقُلْتُ اسْكُتْ فَسَكَتَ ثُمَّ نَادَى بِأَبِي وَ أُمِّي حَدَّثَنِي وَ أَنَا رَدِيفُهُ

And Muaz cried. I said, ‘Quiet down! He calmed down, then called out, ‘By my father and my mother! He^{-saww} had narrated to me while I was riding behind him^{-saww}’.

قَالَ فَبَيْنَا نَسِيرٌ إِذْ يَرْفَعُ بَصَرَهُ إِلَى السَّمَاءِ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي يَمْضِي فِي خَلْقِهِ مَا أَحَبُّ

He (Muaz) said, ‘While we were travelling when he^{-saww} raised his^{-saww} sight towards the sky. He^{-saww} said: ‘The Praise is for Allah^{-azwj} Who has Decreed among His^{-azwj} creatures what He^{-azwj} Loves!’

قَالَ يَا مُعَاذُ قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ إِمَامَ الْحَيْرِ وَ نَبِيَّ الرَّحْمَةِ

⁴⁰² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 19

He^{-saww} said: 'O Muaz!' I said, 'At your^{-saww} service, O Messenger^{-saww} of Allah^{-azwj}, and Imam^{-saww} of the good, and the Prophet^{-saww} of Mercy!'

فَقَالَ أُحَدِّثُكَ مَا حَدَّثَ نَبِيُّ أُمَّتِهِ إِنَّ حِفْظَتَهُ نَفْعُكَ عَيْشُكَ وَإِنْ سِعْتَهُ وَ لَمْ تَحْفَظْهُ انْقَطَعَتْ حُجَّتُكَ عِنْدَ اللَّهِ

He^{-saww} said: 'I^{-saww} shall narrate to you what a Prophet^{-as} had narrated to his^{-as} community. If you were to memorise it, it will benefit you in your life, and if you hear it and do not memorise it, your argument would be cut off in the Presence of Allah^{-azwj}!'

ثُمَّ قَالَ إِنَّ اللَّهَ خَلَقَ سَبْعَةَ أَمْلاكٍ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ فَجَعَلَ فِي كُلِّ سَمَاءٍ مَلَكًا قَدْ جَلَّلَهَا بِعَظَمَتِهِ وَ جَعَلَ عَلَى كُلِّ بَابٍ مِنْهَا مَلَكًا بَوَّابًا

Then he^{-saww} said: 'Allah^{-azwj} Created seven Angels before He^{-azwj} Created the skies. He^{-azwj} Made an Angel to be in every sky whom He^{-azwj} Made majestic with His^{-azwj} Magnificence and Made an Angel to be upon every door from it as gatekeeper.

فَتَكْتُبُ الحِفْظَةَ عَمَلِ العَبْدِ مِنْ حِينَ يُصْبِحُ إِلَى حِينَ يُمَسِي ثُمَّ يَرْتَفِعُ الحِفْظَةَ بِعَمَلِهِ لَهُ نُورٌ كَنُورِ الشَّمْسِ حَتَّى إِذَا بَلَغَ سَمَاءَ الدُّنْيَا فَيُرَكِّبُهُ وَ يُكَبِّرُهُ فَيَقُولُ لَهُ
قِفْ فَاضْرِبْ بِهَذَا العَمَلِ وَجْهَ صَاحِبِهِ أَنَا مَلَكُ العَيْبَةِ فَمَنْ اغْتَابَ لَا أَدْعُ عَمَلَهُ يُجَاوِزُنِي إِلَى غَيْرِي أَمْرِي بِذَلِكَ رَبِّي

The recorders write the deeds of the servant from the time of morning up to the time of evening. Then the recorders rise with his deed having radiance for it like radiance of the sun until when it reaches sky of the world, it is purified and multiplied. He (gatekeeper) says to him, 'Stop, and strike this deed back into the face of its owner (doer)! I am the Angel of backbiting. The one who backbites, I will not leave his deed to exceed me to others. My Lord^{-azwj} has Commanded me with that!'

قَالَ ثُمَّ يَجِيءُ مِنَ العَدِ وَ مَعَهُ عَمَلٌ صَالِحٌ فَيَمُرُّ بِهِ وَ يُرَكِّبُهُ وَ يُكَبِّرُهُ حَتَّى يَبْلُغَ السَّمَاءَ الثَّانِيَةَ فَيَقُولُ المَلَكُ الَّذِي فِي السَّمَاءِ الثَّانِيَةِ قِفْ فَاضْرِبْ بِهَذَا العَمَلِ
وَجْهَ صَاحِبِهِ إِنَّمَا أَرَادَ بِهَذَا العَمَلِ عَرَضَ الدُّنْيَا أَنَا صَاحِبُ الدُّنْيَا لَا أَدْعُ عَمَلَهُ يَتَجَاوِزُنِي إِلَى غَيْرِي

He^{-saww} said: 'Then he comes the next morning and with him is righteous. He passes by him, and he purifies it and multiplies it until he reaches the second sky. The Angel, who is in the second sky, says, 'Stop, and strike this deed in the face of its owner. But rather he had intending with this deed, a display of the world. I am in charge of the world. I will not leave his deed to exceed me to others!'

قَالَ ثُمَّ يَصْعَدُ بِعَمَلِ العَبْدِ مُبْتَهَجًا بِصَدَقَةٍ وَ صَلَاةٍ فَتَعَجَّبَ الحِفْظَةُ وَ جُجَاوَزُهُ إِلَى السَّمَاءِ الثَّالِثَةِ فَيَقُولُ المَلَكُ قِفْ فَاضْرِبْ بِهَذَا العَمَلِ وَجْهَ صَاحِبِهِ وَ
ظَهَرَهُ أَنَا مَلَكُ الكِبْرِ فَيَقُولُ إِنَّهُ عَمِلَ وَ تَكَبَّرَ فِيهِ عَلَى النَّاسِ فِي مَجَالِسِهِمْ أَمْرِي رَبِّي أَنْ لَا أَدْعُ عَمَلَهُ يَتَجَاوِزُنِي إِلَى غَيْرِي

He^{-saww} said: 'Then he ascends with the deed of the servant joyful with charity and Salat. The guard recorder is amazed, and he exceeds him to the third sky. Then Angel says, 'Stop, and strike this deed on the face of its owner and his back! I am in charge of the arrogance'. He says, 'He had done the deed and was arrogant regarding it over the people in their gathering. My Lord^{-azwj} has Commanded m that I should not leave his deed to exceed me to others!'

قَالَ وَ تَصْعَدُ الْحَفْظَةُ بِعَمَلِ الْعَبْدِ يَزْهَرُ كَالْكَوْكَبِ الدَّرِيِّ فِي السَّمَاءِ لَهُ دَوِيُّ بِالنَّسِيحِ وَ الصَّوْمِ وَ الْحَجِّ فَيَمُرُّ بِهِ إِلَى مَلِكِ السَّمَاءِ الرَّابِعَةِ فَيَقُولُ لَهُ قِفْ فَاضْرِبْ بِهَذَا الْعَمَلِ وَجْهَ صَاحِبِهِ وَ بَطْنَهُ أَنَا مَلِكُ الْعُجْبِ فَإِنَّهُ كَانَ يُعْجَبُ بِنَفْسِهِ وَ إِنَّهُ عَمِلَ وَ أَدْخَلَ نَفْسَهُ الْعُجْبَ أَمْرِي رَبِّي لَا أَدْعُ عَمَلَهُ يَتَجَاوَزُنِي إِلَى غَيْرِي وَ أَضْرِبُ بِهِ وَجْهَ صَاحِبِهِ

He^{-saww} said: 'And the recorder ascends with the deed of the servant blossoming like the shining star in the sky, having resounding sound for it with the glorification, and the fasting and the Hajj. He passes with it to the Angel of the fourth sky. He says to him, 'Stop and strike this deed on the face of its owner and his belly! I am an Angel (for) the self-conceit. He had been fascinated with himself and he had done the deed and the self-conceit have entered himself. My Lord^{-azwj} has Commanded me not to leave his deed to exceed me to others and strike the face of its owner with it!

قَالَ وَ تَصْعَدُ الْحَفْظَةُ بِعَمَلِ الْعَبْدِ كَالْعُرُوسِ الْمَرْفُوقَةِ إِلَى أَهْلِهَا فَيَمُرُّ بِهِ إِلَى مَلِكِ السَّمَاءِ الْخَامِسَةِ بِالْجِهَادِ وَ الصَّلَاةِ مَا بَيْنَ الصَّلَاتَيْنِ وَ لِذَلِكَ رَبَّنَا كَرِيمِينَ الْإِبِلِ عَلَيْهِ ضَوْءُ كَضْوَةِ الشَّمْسِ

He^{-saww} said: 'And the recorder ascends with the deed like the bride being led to her family. He passes with it to the Angel of the fifth sky with the Jihad and the Salat what is between the two Salats, and for that is adornment like adornment of the camel, upon it is illumination like illumination of the sun.

فَيَقُولُ الْمَلِكُ قِفْ أَنَا مَلِكُ الْحَسَدِ فَاضْرِبْ بِهَذَا الْعَمَلِ وَجْهَ صَاحِبِهِ وَ تَحْمَلُهُ عَلَى عَاتِقِهِ إِنَّهُ كَانَ يُحْسَدُ مَنْ يَتَعَلَّمُ وَ يَعْمَلُ لِلَّهِ بِطَاعَتِهِ فَإِذَا رَأَى لِأَحَدٍ فَضْلًا فِي الْعَمَلِ وَ الْعِبَادَةِ حَسَدَهُ وَ وَقَعَ فِيهِ فَيَحْمِلُهُ عَلَى عَاتِقِهِ وَ يَلْعَنُهُ عَمَلَهُ

The (gatekeeper) Angel says, 'Stop! I am Angel (in charge of) the envy. Strike this deed on the face of its owner and load it upon his shoulder. He used to envy the one who was learning and working for Allah^{-azwj} being obedient to Him^{-azwj}. Whenever he looked at anyone with merit in the deed and the worship, envied him, and it occurred in him. So load it upon his shoulders and curse his deed!'

قَالَ وَ تَصْعَدُ الْحَفْظَةُ فَيَمُرُّ بِهِمْ إِلَى مَلِكِ السَّمَاءِ السَّادِسَةِ فَيَقُولُ الْمَلِكُ قِفْ أَنَا صَاحِبُ الرَّحْمَةِ اضْرِبْ بِهَذَا الْعَمَلِ وَجْهَ صَاحِبِهِ وَ اطْمَسْ عَيْنَيْهِ لِأَنَّ صَاحِبَهُ لَمْ يَرْحَمْ شَيْئًا إِذَا أَصَابَ عَبْدًا مِنْ عِبَادِ اللَّهِ ذَنْبًا [ذَنْبٌ] لِلْإِجْرَةِ أَوْ ضَرًا [ضَرْبٌ] فِي الدُّنْيَا يُشْمَتُ بِهِ أَمْرِي رَبِّي أَنْ لَا أَدْعُ عَمَلَهُ يُجَاوِزُنِي إِلَى غَيْرِي

He^{-saww} said: 'And the recorder ascends and passes by them to the Angel of the sixth sky. The Angels says, 'Stop! I am in charge of the mercy. Strike this deed on the face of its owner and blind his eyes because its owner did not have mercy on anything. Whenever a servant from the servants of Allah^{-azwj} committed a sin for the Hereafter or a harm in the world, he gloated with him. My Lord^{-azwj} has Commanded me not to leave his deed to exceed me to others!

وَ قَالَ وَ تَصْعَدُ الْحَفْظَةُ بِعَمَلِ الْعَبْدِ أَعْمَالًا بِفِيهِ وَ اجْتِهَادٍ وَ وَرَعَ لَهُ صَوْتٌ كَالرَّعْدِ وَ ضَوْءٌ كَضْوَةِ الْبَرْقِ وَ مَعَهُ ثَلَاثَةُ آلَافٍ مَلَكَ فَيَمُرُّ بِهِمْ إِلَى مَلِكِ السَّمَاءِ السَّابِعَةِ

And he^{-saww} said: 'And the recorder ascends with a deed of the servant he had done with his understand and striving and devoutness. For it being a sound like the thunder and illumination like the lightning, and with him are three thousand Angels. He passes with them to the Angel of the seventh sky.

فَيَقُولُ الْمَلَكُ قِفْ وَ اضْرِبْ بِهَذَا الْعَمَلِ وَجْهَ صَاحِبِهِ أَنَا مَلَكُ الْحِجَابِ أُحْجِبُ كُلَّ عَمَلٍ لَيْسَ لِلَّهِ إِنَّهُ أَرَادَ رَفْعَةً عِنْدَ الْقُرْآنِ وَ ذِكْرًا فِي الْمَجَالِسِ وَ صَوْتًا فِي الْمَدَائِنِ أَمْرِي رَبِّي أَنْ لَا أَدْعَ عَمَلَهُ يُجَاوِزُنِي إِلَى غَيْرِي مَا لَمْ يَكُنْ خَالِصًا

The Angel says, 'Stop, and strike this deed on the face of its owner. I am an Angel of the veil. I bar every deed which isn't for Allah^{-azwj}. He had wanted a raised position with the leaders and to be mentioned in the gathering and have a voice in the cities. My Lord^{-azwj} not to leave his deed to exceed me to others what does not happen to be sincere!

قَالَ وَ تَصْعَدُ الْحَفَظَةُ بِعَمَلِ الْعَبْدِ مُبْتَهَجًا بِهِ مِنْ خُلُقِي حَسَنٍ وَ صَمْتٍ وَ ذِكْرٍ كَثِيرٍ تُسَبِّعُهُ مَلَائِكَةُ السَّمَاوَاتِ السَّبْعَةُ بِجَمَاعَتِهِمْ فَيَطْفُونَ كُلَّهَا حَتَّى يَتَوَفَّوْا بَيْنَ يَدَيْهِ فَيَشْهَدُوا لَهُ بِعَمَلٍ صَالِحٍ وَ دُعَاءٍ

He^{-saww} said: 'And the recorder ascends with a deed of the servant, cheerful with it, from good manners, and silent, and a lot of Zikr. The Angels of the seventh sky escort it with their communities. All of them come to the gatekeeper until they stand in front of him with the righteous deed and supplication.

فَيَقُولُ اللَّهُ أَنْتُمْ حَفَظَةُ عَمَلِ عَبْدِي وَ أَنَا رَقِيبٌ عَلَى مَا نَفْسُهُ عَلَيْهِ لَمْ يُرِدْنِي بِهَذَا الْعَمَلِ عَلَيْهِ لَعَنَتِي فَيَقُولُ الْمَلَائِكَةُ عَلَيْهِ لَعْنَتُكَ وَ لَعْنَتُنَا

Allah^{-azwj} Says: "You are a recorder of deeds of My^{-azwj} servant and I^{-azwj} am a Watcher upon his self is upon. He had not intended Me^{-azwj} with this deed. Upon him is My^{-azwj} Curse!" The Angels say, 'Upon him is Your^{-azwj} Curse and our curses!'

قَالَ ثُمَّ بَكَى مُعَاذٌ وَ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَا أَعْمَلُ

He (the narrator) said, 'Then Muaz wept and said, 'I said, 'O Rasool-Allah^{-saww}! What deed shall I do?'

قَالَ اقْتَدِ بِنَبِيِّكَ يَا مُعَاذُ فِي الْيَقِينِ

He^{-saww} said: 'Imitate your Prophet^{-saww} in the conviction (certainty), O Muaz!'

قَالَ قُلْتُ إِنَّكَ أَنْتَ رَسُولُ اللَّهِ وَ أَنَا مُعَاذُ بَنِي جَبَلٍ

He said, 'I said, 'Surely you^{-saww} are a Messenger^{-saww} of Allah^{-azwj} and I am Muaz Bin Jabal'.

قَالَ وَ إِنْ كَانَ فِي عَمَلِكَ تَقْصِيرٌ يَا مُعَاذُ فَاقْطَعْ لِسَانَكَ عَنْ إِخْوَانِكَ وَ عَنْ حَمَلَةِ الْقُرْآنِ وَ لَتَكُنْ دُنُوبُكَ عَلَيْكَ لَا تُحْمَلْهَا عَلَى إِخْوَانِكَ وَ لَا تُزَكِّ نَفْسَكَ بِتُدْمِيمِ إِخْوَانِكَ وَ لَا تَرْفَعْ نَفْسَكَ بِوَضْعِ إِخْوَانِكَ وَ لَا تُرَاءِ بِعَمَلِكَ

He^{-saww} said: 'If there was a deficiency in your deeds, O Muaz, then cut your tongue away from your brethren and from bearers (memorisers) of the Quran, and let your sins be upon you and do not load these upon your brethren, and do not consider yourself pure by condemning your brethren, and do not raise yourself by putting down your brethren, and do not show off with your deeds.

وَلَا تُدْخِلَنَّ مِنَ الدُّنْيَا فِي الْآخِرَةِ وَلَا تَفْخَشَنَّ فِي مَجْلِسِكَ لِكَيْ يَحْدُرُوكَ بِسُوءِ خُلُقِكَ وَلَا تُتَاجَعَ مَعَ رَجُلٍ وَعِنْدَكَ آخِرٌ وَلَا تَتَعَطَّمَنَّ عَلَى النَّاسِ فَيَقْطَعَنَّ عَنْكَ خَيْرَاتِ الدُّنْيَا وَلَا تُمَزِّقَنَّ النَّاسَ فَيَمَزِّقَنَّ كِلَابُ أَهْلِ النَّارِ قَالَ اللَّهُ وَالنَّاشِطَاتِ نَشِطًا

And do not enter (anything) from the world into the Hereafter, and do not slander in your gathering lest you are warned for your evil manners, and do not whisper with any man while another is in your presence, and do not be arrogant upon the people for the goodness of the world will be cut off from you, and do not tear the people (with your tongue), for the dogs of the inhabitants of the Fire will tear you apart. Allah^{-azwj} Said: **And the rippers tearing out [79:2].**

أُتَدْرِي مَا النَّاشِطَاتُ كِلَابُ أَهْلِ النَّارِ تَنْشِطُ اللَّحْمَ وَالْعَظْمَ

Do you know what are the rippers? (They are) dogs of inhabitants of the Fire ripping the flesh and bones’.

قُلْتُ مَنْ يُطِيقُ هَذِهِ الْحِصَالَ

I said, ‘Who can endure these characteristics?’

قَالَ يَا مُعَاذُ أَمَا إِنَّهُ يَيْبِسُ عَلَى مَنْ يَسَّرَ اللَّهُ عَلَيْهِ

He^{-saww} said: ‘O Muaz! But it is easy upon the one Allah^{-azwj} Eases upon him’.

قَالَ وَمَا رَأَيْتُ مُعَاذًا يُكْتَبِرُ تِلَاوَةَ الْقُرْآنِ كَمَا يُكْتَبِرُ تِلَاوَةَ هَذَا الْحَدِيثِ.

He (the narrator) said, ‘And I did not see Muaz frequenting recitation of the Quran like what he frequented recitation of this Hadeeth’.⁴⁰³

21- جمع، جامع الأخبار عن أبي عبد الله ع قال: إِنَّ الْمُؤْمِنَ لَيُخْشَعُ لَهُ كُلُّ شَيْءٍ وَبِهَابُهُ كُلُّ شَيْءٍ

(The book) ‘Jamie Al Akhbar’ –

‘From Abu Abdullah^{-asws} having said: ‘The Momin, all things tend to fear him, and all things are awed by him’.

ثُمَّ قَالَ إِذَا كَانَ مُخْلِصًا لِلَّهِ أَخَافَ اللَّهُ مِنْهُ كُلَّ شَيْءٍ حَتَّى هَوَامَّ الْأَرْضِ وَسِبَاعَهَا وَطَيْرَ السَّمَاءِ.

Then he^{-asws} said: ‘When he were to be sincere to Allah^{-azwj}, Allah^{-azwj} would Cause all things to be fearful of him, even vermin of the earth and its predators and birds of the sky’.⁴⁰⁴

وَقَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورَتِكُمْ وَأَعْمَالِكُمْ وَإِنَّمَا يَنْظُرُ إِلَى قُلُوبِكُمْ.

⁴⁰³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 20

⁴⁰⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 21 a

And Rasool-Allah^{-saww} said: ‘Allah^{-azwj} does not Look at your faces and your deeds, but rather He^{-azwj} Looks into your hearts’.⁴⁰⁵

22- سن، المحاسن ابن محبوب عن ابن رباب عن أبي عبد الله ع قال: من أحب لله و أبغض لله و أعطى لله و منع لله فهو ممن يكمل إيمانه.

(The book) ‘Al Mahasin’ – Ibn Mahboub, from Ibn Riab,

‘From Abu Abdullah^{-asws} having said: ‘One who loves 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 ones having perfected his Eman’.⁴⁰⁶

- و عنه ع قال: من أوثق عرى الإيمان أن يحب لله و تبغض لله و تُعطي في الله و تمنع في الله.

And from him^{-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 you prevent for the Sake of Allah^{-azwj}’.⁴⁰⁷

23 نوادر الراوندي، بإسناده عن موسى بن جعفر عن آبائه ع قال قال علي ع في قوله تعالى و أن المساجد لله الآية ما سجدت به من جوارحك لله تعالى فلا تدعوا مع الله أحداً.

(The book) ‘Nawadir’ of Al Rawandy –

By his chain from Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Ali^{-asws} said regarding Words of the Exalted: **And surely, the places of Sajdah are for Allah, [72:18]** – the Verse: ‘What one performs Sajdah with from the limbs for Allah^{-azwj} the Exalted: **therefore do not call upon anyone (else) with Allah [72:18]**’.⁴⁰⁸

24 منية المريد، عن النبي ص قال: إن أولى الناس أن يقضى يوم القيامة عليه رجل استشهد فأني به فعرفه نعمه فعرفها

(The book) ‘Muniya Al Mureed’ –

‘From the Prophet^{-saww} having said: ‘The first of the people to be Judged against on the Day of Qiyamah would be a man who had been martyred. They would come with him. He will be introduced to his bounty. He would recognise it.

قال فما عملت فيها

He^{-azwj} will Say: “What have you done regarding it?”

قال قاتلت فيك حتى استشهدت

⁴⁰⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 21 b

⁴⁰⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 22 a

⁴⁰⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 22 b

⁴⁰⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 23

He will say, 'I fought for Your^{-azwj} Sake until I was martyred'.

قَالَ كَذَبْتَ وَ لَكِنَّكَ فَائِزٌ لِيُقَالَ حَرِيءٌ فَقَدْ قِيلَ ذَلِكَ

He^{-azwj} will Say: "You are lying, but you had fought for it to be said, 'He is brave!' That had been said!"

ثُمَّ أَمَرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ

Then He^{-azwj} would Command with him, so he would be dragged upon his face until he is thrown into the Fire.

وَ رَجُلٌ تَعَلَّمَ الْعِلْمَ وَ عَلَّمَهُ وَ قَرَأَ الْقُرْآنَ فَأُتِيَ بِهِ فَعَرَفَهُ نَعَمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا

And a man who learns the knowledge and teaches it, and he reads the Quran. They will come with him and be introduced to his bounty. He^{-azwj} will Say: "So what did you do regarding it?"

قَالَ تَعَلَّمْتُ الْعِلْمَ وَ عَلَّمْتُهُ وَ قَرَأْتُ فِيكَ الْقُرْآنَ

He will say, 'I learned the knowledge and taught it, and I read the Quran for Your^{-azwj} Sake'.

قَالَ كَذَبْتَ وَ لَكِنَّكَ تَعَلَّمْتَ لِيُقَالَ عَالِمٌ وَ قَرَأْتَ الْقُرْآنَ لِيُقَالَ قَارِئُ الْقُرْآنِ فَقَدْ قِيلَ

He^{-azwj} will Say: "You are lying, but you learned for it to be said, 'He is a scholar!' And you read the Quran for it to be said, 'A reader of the Quran!' It had been said!"

ثُمَّ أَمَرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ.

The He^{-azwj} will Command with him, so he would be dragged upon his face until he is thrown into the Fire!"⁴⁰⁹

- وَ قَالَ صَ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَ إِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَ رَسُولِهِ فَهَاجَرَ إِلَى اللَّهِ وَ مَنْ كَانَتْ هِجْرَتُهُ إِلَى أَمْرِ دُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهَاجَرَ إِلَى مَا هَاجَرَ إِلَيْهِ.

And he^{-saww} said: 'But rather the deeds are by the intentions, and rather for every person is what he intends. The one who had emigrated to Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, so his emigration is to Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and the one who emigration was to a matter of the world achieve it, or a woman to marry her, so his emigration is to whatever he had emigrated to"⁴¹⁰.

- وَ قَالَ صَ نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ.

⁴⁰⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 24 a

⁴¹⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 24 b

And he^{-saww} said: ‘Intention of the Momin is better than his deed’^{.411}

و فِي لَفْظٍ آخَرَ أُبْلَغُ مِنْ عَمَلِهِ.

And in another wording: ‘Further reaching than his deed’^{.412}

- وَ قَالَ صَ إِذَا يُبْعَثُ النَّاسُ عَلَى نِيَّاتِهِمْ.

And he^{-saww} said: ‘But rather, the people will be Resurrected based upon their intentions’^{.413}

- وَ قَالَ صَ مُخْبِرًا عَنْ جِبْرِئِيلَ عَنِ اللَّهِ عَزَّ وَ جَلَّ أَنَّهُ قَالَ: الْإِخْلَاصُ سِرٌّ مِنْ أَسْرَارِي اسْتَوْدَعْتُهُ قَلْبَ مَنْ أَحْبَبْتُ مِنْ عِبَادِي.

And he^{-saww} said informing from Jibraeel^{-as}, from Allah^{-azwj} Mighty and Majestic Having Said: “The sincerity is a secret from My^{-azwj} Secrets! I^{-azwj} Deposit it in a heart of the one I^{-azwj} Love from My^{-azwj} servants!”^{.414}

- 25 عُدَّةُ الدَّاعِي، عَنِ النَّبِيِّ صَ قَالَ: مَنْ أَخْلَصَ لِلَّهِ أَرْبَعِينَ يَوْمًا فَحَجَّرَ اللَّهُ بَيْنَايِعَ الْحِكْمَةِ مِنْ قَلْبِهِ عَلَى لِسَانِهِ.

(The book) ‘Uddat Al Daie’ –

‘From the Prophet^{-saww} having said: ‘One who is sincere to Allah^{-azwj} for forty days, Allah^{-azwj} will Cause the springs of wisdom to flow from his heart upon his tongue’^{.415}

- وَ عَنْ أَبِي جَعْفَرٍ الْجَوَادِ عَ قَالَ: أَفْضَلُ الْعِبَادَةِ الْإِخْلَاصُ.

And from Abu Ja’far Al Jawad^{-asws} having said: ‘The superior (act of) worship is sincerity’^{.416}

- وَ عَنِ الصَّادِقِ عَ قَالَ: مَا أَنْعَمَ اللَّهُ عَزَّ وَ جَلَّ عَلَى عَبْدٍ أَجَلَ مِنْ أَنْ لَا يَكُونَ فِي قَلْبِهِ مَعَ اللَّهِ عَزَّ وَ جَلَّ غَيْرُهُ.

And Al-Sadiq^{-asws} having said: ‘Allah^{-azwj} has not Conferred upon the servant anything more majestic than for there not to be in his heart anyone else with Allah^{-azwj} Mighty and Majestic’^{.417}

- وَ عَنْ سَيِّدَةِ النِّسَاءِ صَلَوَاتُ اللَّهِ عَلَيْهَا قَالَتْ مَنْ أَصْعَدَ إِلَى اللَّهِ خَالِصَ عِبَادَتِهِ أَهْبَطَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَفْضَلَ مَصْلَحَتِهِ.

And from Chieftess of the women, may the Salawaat of Allah^{-azwj} be upon her^{-asws}. She^{-asws} said: ‘The one whose sincere worship ascends to Allah^{-azwj}, Allah^{-azwj} Mighty and Majestic will Send down his best interests (betterment)’^{.418}

⁴¹¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 24 c

⁴¹² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 24 d

⁴¹³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 24 e

⁴¹⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 24 f

⁴¹⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 25 a

⁴¹⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 25 b

⁴¹⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 25 c

⁴¹⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 25 d

- وَ عَنِ الْعَسْكَرِيِّ ع قَالَ: لَوْ جَعَلْتُ الدُّنْيَا كُلَّهَا لُقْمَةً وَاحِدَةً ثُمَّ لَقَمْتُهَا مَنْ يَعْبُدُ اللَّهَ خَالِصاً لَرَأَيْتُ أَبِي مُقَصِّراً فِي حَقِّهِ وَ لَوْ مَنَعْتُ الْكَافِرَ مِنْهَا حَتَّى يَمُوتَ جُوعاً وَ عَطَشاً ثُمَّ أَدَفْتُهُ شَرِبَهُ مِنَ الْمَاءِ لَرَأَيْتُ أَبِي قَدْ أَشْرَفْتُ.

And from Al-Askari^{asws} having said: 'If the whole world were to be made as one morsel, then I^{asws} feed it to the one who worships Allah^{azwj} sincerely, I^{asws} would view it as having been deficient in his right; and if I^{asws} were to prevent a Kafir from it until he dies of hunger and thirst, then I^{asws} make him taste a drink of water, I^{asws} would view it as my^{asws} having been extravagant'.⁴¹⁹

- وَ كَانَ عَيْسَى ع يَقُولُ لِلْحَوَارِيِّينَ إِذَا كَانَ صَوْمُ أَحَدِكُمْ فَلْيُدْهِنْ رَأْسَهُ وَ لِحْيَتَهُ وَ يَمْسَحْ شَفَتَيْهِ بِالزَّيْتِ لِقَالِ بَرَى النَّاسُ أَنَّهُ صَائِمٌ وَ إِذَا أَعْطَى يَمِينِهِ فَلْيُخْفِ عَنْ شِمَالِهِ وَ إِذَا صَلَّى فَلْيُرَخِّ سِتْرَ بَابِهِ فَإِنَّ اللَّهَ يَفْسِمُ التَّنَاءُ كَمَا يَفْسِمُ الرِّزْقَ.

And Isa^{as} had said to the disciples: 'Whenever one of you fasts, then let him oil his head and his beard, and he should wipe his lips with the oil lest the people see that he is fasting; and when he gives with his right hand, let him hide it from his left; and when he prays, so let him pull down the curtain on his door, for Allah^{azwj} Apportions the praise just as He^{azwj} Apportions the sustenance'.⁴²⁰

26 أسرار الصلاة، عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ لِيُنَبِّئُكُمْ أَكْبَرَكُمْ أَمْ أَحْسَنُ عَمَلًا قَالَ لَيْسَ يَعْني أَكْبَرَكُمْ عَمَلًا وَ لَكِنْ أَصْوَبَكُمْ عَمَلًا وَ إِنَّمَا الْإِصَابَةُ حَشِيَّةُ اللَّهِ تَعَالَى وَ النَّيَّةُ الصَّادِقَةُ الْحَسَنَةُ

(The book) 'Israr Al Salat' – from Sufyan Bin Uyayna,

'From Abu Abdullah^{asws} regarding Words of Mighty and Majestic: **in order to Try you, which of you is best in deeds, [67:2]**. He^{asws} said: 'It doesn't mean the most abundant of you in deed, but the most correct of you in deed, and rather the correctness is fearing Allah^{azwj} the Exalted, and the truthful intention is the good deeds'.

ثُمَّ قَالَ الْإِنْبَاءُ عَلَى الْعَمَلِ حَتَّى يَخْلُصَ أَشَدُّ مِنَ الْعَمَلِ وَ الْعَمَلُ الْخَالِصُ الَّذِي لَا تُرِيدُ أَنْ يَحْمَدَكَ عَلَيْهِ أَحَدٌ إِلَّا اللَّهُ عَزَّ وَ جَلَّ وَ النَّيَّةُ أَفْضَلُ مِنَ الْعَمَلِ

Then he^{asws} said: 'The remaining upon the deed until it finishes is severer than the deed (itself), and the sincere deed is which you do not want anyone to praise you upon it except Allah^{azwj} Mighty and Majestic, and the intention is superior to the deed.

أَلَا وَ إِنَّ النَّيَّةَ هِيَ الْعَمَلُ

Indeed, and the intention, it is the deed!'

ثُمَّ تَلَا قَوْلَهُ عَزَّ وَ جَلَّ فَلَنْ كُلُّ يَعْْمَلُ عَلَى شَاكِلِيهِ يَعْني عَلَى نِيَّتِهِ.

⁴¹⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 25 e

⁴²⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 25 f

Then he^{-asws} recited Words of Mighty and Majestic: **Say: Everyone acts according to his own disposition [17:84]** – meaning, upon his intention”.⁴²¹

27 مَشْكَاتُ الْأَنْوَارِ، عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ حَنِيفًا مُسْلِمًا قَالَ خَالِصًا مُخْلِصًا لَا يَشُوبُهُ شَيْءٌ.

(The book) ‘Mishkat Al Anwaar’ –

‘From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **upright (man), a Muslim (submitter), [3:67]**. He^{-asws} said: ‘Sincere, pure, nothing had tainted him (Ibrahim^{-as)}’.⁴²²

⁴²¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 26

⁴²² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 27

CHAPTER 55 – THE WORSHIP AND THE HIDING IT AND THE CONDEMNATION OF PUBLICISING IT

1- ب، قرب الإسناد السِنْدِيُّ بِنُ مُحَمَّدٍ عَنْ أَبِي الْبَحْتَرِيِّ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَعْظَمُ الْعِبَادَةِ أَجْرًا أَخْفَاهَا.

(The book) 'Qurb Al Asnaad' – Al Sindy Bin Muhammad, from Abu Al Bakhtari,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The worship of mightiest Recompense is its most hidden''.⁴²³

2- ثواب الأعمال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَبَّاسِ بْنِ هِلَالٍ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ الْمُسْتَتِرُ بِالْحَسَنَةِ تَعْدِلُ سَبْعِينَ حَسَنَةً وَ الْمُدْبِعُ بِالسَّيِّئَةِ مَحْدُولٌ وَ الْمُسْتَتِرُ بِالسَّيِّئَةِ مَعْفُورٌ لَهُ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Muhammad Bin Isa, from Abbas Bin Hilal who said,

'I heard Al-Reza^{-asws} saying: 'The concealer of (his) good deeds equates to seventy good deeds, and the broadcaster of the evil deeds is abandoned, and the concealer of the evil deeds is Forgiven for it''.⁴²⁴

3- صح، صحيفة الرضا عليه السلام عن الرضا عن آبائه ع قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع مِنْ كُنُوزِ الْجَنَّةِ إِخْفَاءُ الْعَمَلِ وَ الصَّبْرُ عَلَى الرِّزَايَا وَ كِتْمَانُ الْمَصَائِبِ.

(The book) 'Saheefa Al-Reza^{-asws}', may the greetings be upon him^{-asws}, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} Bin Abu Talib^{-asws} said: 'From the treasures of Paradise is concealing the deed, and patience upon the calamity, and concealing the difficulties''.⁴²⁵

4- ختص، الإختصاص عن العالم ع قَالَ: الْمُسْتَتِرُ بِالْحَسَنَةِ لَهُ سَبْعُونَ ضِعْفًا وَ الْمُدْبِعُ لَهُ وَاحِدٌ وَ الْمُسْتَتِرُ بِالسَّيِّئَةِ مَعْفُورٌ لَهُ وَ الْمُدْبِعُ لَهَا مَحْدُولٌ.

(The book) 'Al Ikhtisas' –

'From the Scholar^{-asws} having said: 'The concealer of (his) good deeds, for him would be seventy multiple, and the broadcaster of it, one, and the concealer of (his) evil deed is Forgiven for it, and the broadcaster of it is abandoned''.⁴²⁶

5- ماء، الأمالي للشيخ الطوسي الحسين بن عبيد الله عن علي بن محمد العلوي عن محمد بن أحمد المكتب عن أحمد بن محمد الكوفي عن علي بن الحسين بن فضال عن أبيه عن الرضا ع قَالَ: مَنْ شَهَرَ نَفْسَهُ بِالْعِبَادَةِ فَأَتَتْهُ عَلَى دِينِهِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُبْعِضُ شَهْرَةَ الْعِبَادَةِ وَ شَهْرَةَ الْيَبَاسِ

⁴²³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 55 H 1

⁴²⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 55 H 2

⁴²⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 55 H 3

⁴²⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 55 H 4

(The book) 'Al Amaali' of the sheykh Al Tusi – Al-Husayn Bin Ubeydullah, from Ali Bin Muhammad Al Alawy, from Muhammad Bin Ahmad Al Mukattib, from Ahmad Bin Muhammad Al Kufi, from Ali Bin Fazzal, from his father,

'From Al-Reza^{-asws} having said: 'One who fames himself with the worship, then accuse him upon his religion, for Allah^{-azwj} Mighty and Majestic Hates fame of the worship and fame of the clothing''.

ثُمَّ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا فَرَضَ عَلَى النَّاسِ فِي الْيَوْمِ وَاللَّيْلَةِ سَبْعَ عَشْرَةَ رَكْعَةً مَنْ أَتَى بِهَا لَمْ يَسْأَلْهُ اللَّهُ عَزَّ وَجَلَّ عَمَّا سِوَاهَا وَإِنَّمَا أَضَافَ رَسُولُ اللَّهِ ص إِلَيْهَا مِثْلَيْهَا لِيَتِمَّ بِالتَّوَافُلِ مَا يَقَعُ فِيهَا مِنَ التَّقْصَانِ وَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يُعَذِّبُ عَلَى كَثْرَةِ الصَّلَاةِ وَالصَّوْمِ وَ لَكِنَّهُ يُعَذِّبُ عَلَى خِلَافِ السُّنَّةِ.

Then he^{-asws} said: 'Allah^{-azwj} Mighty and Majestic rather Imposed upon the people, during the day and night, seventeen Cycles (of Salat). One who comes with it, Allah^{-azwj} Mighty and Majestic will not Question about what is besides it, and rather Rasool-Allah^{-saww} had added to these the likes of it in order to complete with the optional, whatever had occurred in it from the deficiencies, and that Allah^{-azwj} Mighty and Majestic will not Punish upon the many Salat and the Fasts, but He^{-azwj} will Punish upon opposing the Sunnah''.⁴²⁷

عِدَّةُ الدَّاعِي، رُوِيَ عَنْهُمْ ع أَنَّ فَضْلَ عَمَلِ السِّرِّ عَلَى عَمَلِ الْجَهْرِ سَبْعُونَ ضِعْفًا.

(The book) 'Uddat Al Daie' –

'It is reported from them^{-asws}: 'The merit of the secret deed over the open deed is of seventy multiple''.⁴²⁸

7 إِرْشَادُ الْقُلُوبِ، رُوِيَ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ قَالَ: قَالَ لِي مَوْلَايَ الصَّادِقُ ع يَا مُفَضَّلُ إِنَّ لِلَّهِ تَعَالَى عِبَادًا عَامِلُوهُ بِخَالِصٍ مِنْ سِرِّهِ فَمَاتَبَلَهُمْ بِخَالِصٍ مِنْ بَرِّهِ فَهُمْ الَّذِينَ تَمُرُّ صُحُفُهُمْ يَوْمَ الْقِيَامَةِ فَارِغًا فَإِذَا وَقَفُوا بَيْنَ يَدَيْهِ مَلَأَهَا لَهُمْ مِنْ سِرِّ مَا أَسْرُوا إِلَيْهِ

(The book) 'Irshad Al Quloub' – It is reported from Al Mufazzal Bin Salih who said,

'My Master^{-asws} Al-Sadiq^{-asws} said to me: 'O Mufazzal! There are servants for Allah^{-azwj} the Exalted who are working for Him^{-azwj} with sincerity in secret, so He^{-azwj} Faces them with Purity from His^{-azwj} Righteousness. They are those whose registers will pass by empty on the Day of Qiyamah. When they stand in front of Him^{-azwj}, He^{-azwj} will Fill it for them from secrets of what they had done secretly to Him^{-azwj}'.

فَقُلْتُ وَ كَيْفَ ذَلِكَ يَا مَوْلَايَ

I said, 'And how is that so, O my Master^{-asws}?'

فَقَالَ أَجَلُهُمْ أَنْ تَطَّلِعَ الْحَفِظَةُ عَلَى مَا بَيْنَهُ وَ بَيْنَهُمْ.

⁴²⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 55 H 5

⁴²⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 55 H 6

He^{-azwj} will Respite them until the recorders are notified upon what had been between Him^{-azwj} and them”.⁴²⁹

8-8، الكافي عن العِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فِي التَّوْرَةِ مَكْتُوبٌ يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمَلًا قَلْبَكَ غَيٌّ وَ لَا أَكْلِكَ إِلَى طَلْبِكَ وَ عَلَيَّ أَنْ أَسُدَّ فَاقَتَكَ وَ أَمَلًا قَلْبَكَ خَوْفًا مِنِّي وَ إِنْ لَا تَفَرَّغْ لِعِبَادَتِي أَمَلًا قَلْبَكَ شُغْلًا بِالدُّنْيَا ثُمَّ لَا أَسُدَّ فَاقَتَكَ وَ أَكْلِكَ إِلَى طَلْبِكَ.

(The book) ‘Al Kafi’ – from the number, from Ahmad Bin Muhammad, from Ibn Mahboub, from Umar Bin Yazeed,

‘From Abu Abdullah^{-asws} having said: ‘In the Torah it is written: “O son of Adam^{-as}! Free (yourself) for worshipping Me^{-azwj}, I^{-azwj} will Fill your heart with riches and I^{-azwj} will not Allocate you (to yourself) to the seeking (sustenance), and Upon Me^{-azwj} would be to Block your destitution, and I^{-azwj} shall Fill your heart with fear from Me^{-azwj}; and if you do not free for worshipping Me^{-azwj}, I^{-azwj} shall Fill your heart with pre-occupation with the world, then I^{-azwj} will not Block your destitution, and Allocate you (to yourself) to seeking (the sustenance)”’.⁴³⁰

9-9، الكافي عن عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي جَبَلَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَا عِبَادِي الصَّادِقِينَ تَنَعَّمُوا بِعِبَادَتِي فِي الدُّنْيَا فَإِنَّكُمْ تَتَّعَمُونَ بِهَا فِي الْآخِرَةِ.

(The book) ‘Al Kafi’ – from Ali Bin Ibrahim, from Muhammad Bin Isa, from Abu Jameela who said,

‘Abu Abdullah^{-asws} said: ‘Allah^{-azwj} Blessed and Exalted Said: “O My^{-azwj} servants, the truthful! Enjoy yourselves with worshipping Me^{-azwj} in the world, you will be enjoying due to it in the Hereafter!”’⁴³¹

10-10، الكافي عن عَلِيِّ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ يُونُسَ عَنْ عَمْرٍو بْنِ جُمَيْعٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَفْضَلُ النَّاسِ مَنْ عَشِقَ الْعِبَادَةَ فَعَانَقَهَا وَ أَحَبَّهَا بِقَلْبِهِ وَ بَاشَرَهَا بِجَسَدِهِ وَ تَفَرَّغَ لَهَا فَهُوَ لَا يُبَالِي عَلَى مَا أَصْبَحَ مِنَ الدُّنْيَا عَلَى عُسْرِ أَمْ عَلَى يُسْرٍ.

(The book) ‘Al Kafi’ – from Ali, from Muhammad Bin Isa, from Yunus, from Amro Bin Jumie,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The best of the people is one who yearns to worship so he hugs it, and loves it with his heart, and embraces it with his body, and frees (himself) for it, so he does not care what he wakes up upon from the world, upon difficulty or upon ease”’.⁴³²

11-11، الكافي عن مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ شَادَانَ بْنِ الْحَلِيلِ قَالَ وَ كَتَبْتُ مِنْ كِتَابِهِ بِإِسْنَادٍ لَهُ يَرْفَعُهُ إِلَى عِيسَى بْنِ عَبْدِ اللَّهِ ع قَالَ: قَالَ عِيسَى بْنُ عَبْدِ اللَّهِ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ مَا الْعِبَادَةُ

(The book) ‘Al Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Shazan Bin Al Khaleel who said, ‘And I wrote from his letter, by a chain of his, raising it to Isa Bin Abdullah, he said,

⁴²⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 55 H 7

⁴³⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 55 H 8

⁴³¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 55 H 9

⁴³² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 55 H 10

'Isa Bin Abdullah said to, 'May I be sacrificed for you^{-asws}! What is the worship?'

قَالَ حُسَيْنُ النَّبِيِّ بِطَاعَةِ مَنْ أَلْفِي بِطَاعَةِ اللَّهِ مِنْهَا أَمَا إِنَّكَ يَا عِيسَى لَا تَكُونُ مُؤْمِنًا حَتَّى تَعْرِفَ النَّاسِيخَ مِنَ الْمُنْسُوخِ

He^{-asws} said: 'Good intention with the obedience from the aspects which Allah^{-azwj} is obeyed from. As for you, O Isa, you cannot become a Momin until you recognise the Abrogating from the Abrogated'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا مَعْرِفَةُ النَّاسِيخِ مِنَ الْمُنْسُوخِ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}, and what is recognition of the Abrogating from the Abrogated?'

قَالَ فَقَالَ أَلَيْسَ تَكُونُ مَعَ الْإِمَامِ مُوَطَّنًا نَفْسَكَ عَلَى حُسَيْنِ النَّبِيِّ فِي طَاعَتِهِ فَيَمْضِي ذَلِكَ الْإِمَامُ وَ يَأْتِي إِمَامٌ آخَرَ فَتَوَطَّنُ نَفْسَكَ عَلَى حُسَيْنِ النَّبِيِّ فِي طَاعَتِهِ

He (the narrator) said, 'He^{-asws} said: 'Haven't you become with the Imam^{-asws}, settling yourself upon the good intention in obeying him^{-asws}, so that Imam^{-asws} passes away and another Imam^{-asws} comes, so you settle yourself upon good intention in obeying him^{-asws}?'

قَالَ قُلْتُ نَعَمْ

He (the narrator) said, 'I said, 'Yes'.

قَالَ هَذَا مَعْرِفَةُ النَّاسِيخِ مِنَ الْمُنْسُوخِ.

He^{-asws} said: 'This is recognition of the Abrogating from the Abrogated"⁴³³.

12- كذا، الكافي عن علي بن أبيه عن ابن محبوب عن جميل عن هارون بن خارجة عن أبي عبد الله ع قال: إن العباد ثلاثة قوم عبدوا الله عز وجل خوفاً فبذل عبادته العبيد و قوم عبدوا الله تبارك و تعالی طلب الثواب فبذل عبادته الأجزاء و قوم عبدوا الله عز وجل حباً له فبذل عبادته الأحرار و هي أفضل العبادات.

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Mahboub, from Jameel, from Haroun Bin Kharija,

'From Abu Abdullah^{-asws} having said: 'The worshippers are three (types) – a people worshipping Allah^{-azwj} Mighty and Majestic out of fear, so that is worship of the slaves, and a people worshipping Allah^{-azwj} Blessed and Exalted seeking the Rewards, so that is worship of the employees, and a people worshipping Allah^{-azwj} Mighty and Majestic out of love for Him^{-azwj}, so that is worship of the free ones, and it is the superior worship"⁴³⁴.

13- كذا، الكافي عن علي بن أبيه عن التوفلي عن السكوني عن أبي عبد الله ع قال قال رسول الله ص ما أفتخ الفقر بعد الغنى و أفتخ الخطيئة بعد المسكنة و أفتخ من ذلك العابد لله ثم يدع عبادته.

⁴³³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 55 H 11

⁴³⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 55 H 12

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

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'How ugly is the poverty after the riches, and uglier is the sinning after the poverty, and uglier than that is worshipping to Allah^{-azwj}, then leaving His^{-azwj} worship''.⁴³⁵

14-كأ، الكافي عن الحسين بن محمد عن المولى عن الوشاء عن عاصم بن محمد عن أبي حمزة عن علي بن الحسين ع قال: من عمل بما افترض الله فهو من أعبد الناس.

(The book) 'Al Kafi' – from Al-Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Aasim Bin Humeyd, from Abu Hamza,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'One who works with that Allah^{-azwj} has Obligated, so he is from the most worshipping of the people''.⁴³⁶

⁴³⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 55 H 13

⁴³⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 55 H 14

باب 56 الطاعة و التقوى و الورع و مدح المتقين و صفاتهم و علاماتهم و أن الكرم به و قبول العمل مشروط به

CHAPTER 56 – THE OBEDIENCE, AND THE PIETY, AND THE DEVOUTNESS, AND PRAISE OF THE PIOUS, AND THEIR DESCRIPTION, AND THEIR SIGNS, AND THAT THE PRESTIGE IS DUE TO IT, AND ACCEPTANCE OF THE DEED IS CONDITIONAL WITH IT

أقول: قد مضى ما يناسب الباب في باب طاعة الله و رسوله و حججه فلا تغفل.

Note – I (Majlisi) am saying, 'It has already passed, what is appropriate to the chapter in the chapters on obedience of Allah^{-azwj} and His^{-azwj} Rasool^{-sawww} and His^{-azwj} Divine Authority, therefore do not be heedless'.

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 يَمَّا 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 مِن قَبْلِكَ وَ بِالْآخِرَةِ هُمْ يُؤْمِنُونَ

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 مِّن رَّبِّهِمْ وَ أُولَئِكَ هُمُ الْمُفْلِحُونَ

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

وَ قَالَ تَعَالَى وَ إِنِّي قَائِمُونَ

And the Exalted Said: **and it is Me you should be fearing [2:41]**

و قال تعالى وَ اذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ

And the Exalted Said: **and mention what is in it, so you may be fearing” [2:63]**

و قال تعالى وَ مَوْعِظَةً لِّلْمُتَّقِينَ

And the Exalted Said: **and as a Preaching for the fearful [2:66]**

و قال تعالى وَ لَوْ أَنَّهُمْ آمَنُوا وَ اتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ

And the Exalted Said: **And if they had believed and feared, the Rewards from the Presence of Allah would have been better; if only they had known [2:103]**

و قال تعالى وَ أُولَئِكَ هُمُ الْمُتَّقُونَ

And the Exalted Said: **they are those who are true, and these, they are the fearing ones [2:177]**

و قال تعالى حَقًّا عَلَى الْمُتَّقِينَ

And the Exalted Said: **a right upon the pious [2:180]**

و قال تعالى وَ لَكِنَّ الْبِرَّ مَنِ اتَّقَى

And the Exalted Said: **but the righteous is one who fears; [2:189]**

و قال سبحانه وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

And the Glorious said: **and fear Allah, perhaps you may be successful [2:189]**

و قال تعالى وَ اتَّقُوا اللَّهَ وَ اعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

And the Exalted Said: **and fear Allah and know that Allah is with the fearing ones [2:194]**

و قال تعالى وَ اتَّقُوا اللَّهَ وَ اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And the Exalted Said: **And fear Allah and know that Allah is Severe of the Punishment [2:196]**

و قال تعالى تَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى وَ اتَّقُونِ يَا أُولِي الْأَلْبَابِ

And the Exalted: **and provide (for yourselves), for the best provision is the piety, and fear Me, O ones of understanding [2:197]**

و قال سبحانه وَ اتَّقُوا اللَّهَ وَ اعْلَمُوا أَنكُمُ إِلَيْهِ تُحْشَرُونَ

And the Glorious Said: **and fear Allah, and know that to Him you shall be Gathering together [2:203]**

و قال تعالى وَ إِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَ لَيْسَ الْمِهَادُ

And the Exalted Said: **And when it is said to him, 'Fear Allah'; pride seizes him with the sin; so Hell would suffice him; and it is an evil habitation [2:206]**

و قال سبحانه وَ اتَّقُوا اللَّهَ وَ اعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

And the Glorious Said: **and fear Allah and know that Allah is Seeing what you are doing [2:233]**

و قال تعالى وَ أَنْ تَعْلَمُوا أَنَّ اللَّهَ يَنْظُرُ إِلَيْكُمْ فَاتَّقُوا اللَّهَ الَّذِي تَسْتَعِينُونَ

And the Exalted: **and if you are excusing, it would be closer for the piety; [2:237]**

و قال تعالى وَ اتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَ هُمْ لَا يُظْلَمُونَ

And the Exalted Said: **And fear a Day in which you shall be returning to Allah; then every soul shall be Fulfilled what it had earned, and they would not be wronged [2:281]**

آل عمران حاكيا عن عيسى ع فَاتَّقُوا اللَّهَ وَ أَطِيعُوا

(Surah) Aal – Imran^{as}, a narration on behalf of Isa^{as}: **therefore fear Allah and obey me [3:50]**

و قال تعالى بَلَى مَنْ أَوْفَى بِعَهْدِهِ وَ اتَّقَى فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

And the Exalted Said: **Yes, the one who fulfils his Covenant and fears - then surely Allah Loves the pious [3:76]**

و قال سبحانه يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَ لَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ

And the Glorious Said: **O you who believe! Fear Allah as is His right to be feared and do not be dying except and you are submitters [3:102]**

و قال تعالى وَ اللَّهُ عَلِيمٌ بِالْمُتَّقِينَ

And the Exalted Said: **and Allah is a Knower of the pious [3:115]**

و قال تعالى وَ إِنْ تَصَبَّرُوا وَ اتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئاً

And the Exalted Said: **and if you are patient and fear, their plots will not harm you anything; [3:120]**

و قال تعالى فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُشْكُرُونَ

And the Exalted Said: **therefore be fearing Allah, perhaps you may be grateful [3:123]**

و قال تعالى وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ وَ اتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ وَ اطِيعُوا اللَّهَ وَ الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

And the Exalted Said: **and fear Allah, that you may be successful [3:130] And fear the Fire which has been prepared for the Kafirs [3:131] And obey Allah and the Rasool, perhaps you may be Mercied [3:132]**

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]**

و قال تعالى وَ مَوْعِظَةٌ لِلْمُتَّقِينَ

And the Exalted: **A Preaching to the fearing ones [3:138]**

و قال لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَ اتَّقُوا أَجْرٌ عَظِيمٌ

And Said: **for those of them who are doing good (to others) and are pious shall be a great Recompense [3:172]**

و قال لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِنْ عِنْدِ اللَّهِ وَ مَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ

And Said: **But those who are fearing their Lord, for them are Garden beneath which the rivers flow, being eternally therein, a lodging from the Presence of Allah; and what is in the Presence of Allah is better for the righteous [3:198]**

و قال وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

And Said: **and fear Allah in order to be successful [3:200]**

النساء يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ إِلَى قَوْلِهِ وَ اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَ الْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

(Surah) Al Nisaa - **O you people! Fear your Lord, Who Created you from a single being and Created its spouse from it and spread from these two, many men and women; and fear Allah, Who you are asking for the relationships by; Allah will always be Watchful over you [4:1]**

و قال وَ لَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَ إِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَ إِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ كَانَ اللَّهُ عَنِّيًّا حَمِيدًا

And Said: **And We had Advised those who were Given the Book from before you and (We Advise) you too that you should be fearing Allah; and if you commit Kufr, then for Allah is whatever is in the skies and whatever is in the earth; and Allah would always be Self-sufficient, Praise-worthy [4:131]**

المائدة وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

(Surah) Al Maidah - **and fear Allah; surely Allah is severe of the Punishment [5:2]**

و قال جل و علا وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

And the Mighty and Majestic Said: **and fear Allah; surely Allah is swift of Reckoning' [5:4]**

و قال تعالى وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

And the Exalted Said: **and fear Allah, surely Allah knows what is in the chests [5:7]**

و قال تعالى اغْدُلُوا هُوَ أَقْرَبُ لِلتَّقْوَى وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

And the Exalted Said: **and be just, it is closer to the piety, and fear Allah, surely Allah is Aware with what you are doing [5:8]**

و قال سبحانه وَ اتَّقُوا اللَّهَ وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

And the Glorious Said: **and fear Allah; and let the Momineen be reliant upon Allah [5:11]**

و قال تعالى حاكيا عن ابن آدم قَالَ إِنَّمَا يَتَقَرَّبُ اللَّهُ مِنَ الْمُتَّقِينَ

And the Exalted Said Narrating on behalf of the son^{-as} of Adam^{-as}: **He (Habeel) said: 'But rather, Allah only Accepts from the pious ones [5:27]**

و قال تعالى يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ اتَّبِعُوا إِلَيْهِ الْوَسِيلَةَ وَ جَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

And the Exalted: **O you who believe! Fear Allah and seek the intermediary to Him and strive hard in His Way, perhaps you would be successful [5:35]**

و قال وَ هُدًى وَ مَوْعِظَةٌ لِلْمُتَّقِينَ

And Said: **a Guidance and Preaching to the pious [5:46]**

و قال وَ اتَّقُوا اللَّهَ إِنَّ كُنْتُمْ مُؤْمِنِينَ

And Said: **and fear Allah if you were Momineen [5:57]**

و قال تعالى وَ لَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَ اتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَ لَأَدْخَلْنَاَهُمْ جَنَّاتِ النَّعِيمِ

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

و قال وَ اتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

And Said: **and fear Allah Whom you are believing in [5:88]**

و قال تعالى وَ اتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ

And the Exalted Said: **and fear Allah to Whom you would be gathering [5:96]**

و قال فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ

And Said: **Therefore fear Allah, O ones of understanding, perhaps you would be successful [5:100]**

و قال تعالى قَالَ اتَّقُوا اللَّهَ إِنَّ كُنُتُمْ مُؤْمِنِينَ

He said: 'Fear Allah if you were Momineen [5:112]

الأنعام وَ لَلدَّارِ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَ فَلََّا تَعْقِلُونَ

(Surah) Al Anaam: **And the House of the Hereafter is better for those who fear. Will you then not understand? [6:32]**

و قال سبحانه وَ مَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَ لَكِنْ ذِكْرٌ لَّعَلَّهُمْ يَتَّقُونَ

And the Glorious Said: **And there would not be upon those who are fearing, anything from their Reckoning, but (it is) a reminder, perhaps they would be fearing [6:69]**

و قال جل و علا وَ اتَّقُوهُ وَ هُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ

And the Majestic and Exalted Said: **and fearing him, and He is to Whom you shall be gathering [6:72]**

و قال تعالى ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ

And the Exalted Said: **That is (what you) are Bequeathed with, perhaps you would be fearing [6:153]**

و قال تعالى وَ اتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ

And the Exalted Said: **and be fearing, perhaps you would be Mercied [6:155]**

الأعراف وَ لِيَأْسُ التَّقْوَى ذَلِكْ خَيْرٌ

(Surah) Al Araaf - **and the clothing of piety, that is better. [7:26]**

و قال سبحانه وَ لِيَتَّقُوا وَ لَعَلَّكُمْ تُرْحَمُونَ

And the Glorious Said: **and for you to be fearing, and perhaps you would be Mercied?' [7:63].**

و قال تعالى وَ لَوْ أَنَّ أَهْلَ الْبُرُجِ آمَنُوا وَ اتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِنَ السَّمَاءِ وَ الْأَرْضِ وَ لَكِنَّ كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ

And the Exalted Said: **And if the people of the towns had believed and feared, We would have Opened upon them Blessings from the sky and the earth. But, they belied, so We Seized them due to what they were earning [7:96]**

و قال تعالى وَ الْعَاقِبَةُ لِلْمُتَّقِينَ

And the Exalted Said: **and the end-result is for the pious [7:128]**

و قال تعالى وَ الدَّارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَ فَلَآ تَعْقِلُونَ

And the Exalted Said: **And the House of the Hereafter is better for those who are fearing, will you not understand? [7:169]**

و قال تعالى لِحُدُودِ مَا آتَيْنَاكُمْ بِقُوَّةٍ وَ أذكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ

And the Exalted Said: **“Grab what We Gave you with strength and remember whatever is in it, perhaps you would be fearing” [7:171]**

و قال إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ

And Said: **Surely those who fear when an evil from the Satan touches them, they are mindful, and then they are seeing [7:201]**

الأنفال فَأَتَّقُوا اللَّهَ

(Surah) Al Anfaal - **therefore fear Allah [8:1]**

و قال تعالى يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَ يُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَ يَغْفِرْ لَكُمْ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

And Exalted Said: **O you who believe! If you fear Allah, He will Make a Criterion for you and Expiate your evil deeds from you and Forgive (your sins) for you, and Allah is with the Mighty Grace [8:29]**

و قال تعالى وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

And the Exalted Said: **and fear Allah, surely Allah is Forgiving, Merciful [8:69]**

التوبة إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

(Surah) Al Tawbah - **surely Allah Loves the pious [9:4]**

و قال وَ اعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

And Said: **and know that Allah is with the pious [9:36]**

و قال تعالى لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ

And the Exalted: **for a Masjid founded upon the piety from the first day is more rightful that you should be standing in it. [9:108]**

إلى قوله سبحانه أَمْ مَنْ أُسِّسَ بُنْيَانُهُ عَلَى التَّقْوَى مِنَ اللَّهِ وَ رِضْوَانِ خَيْرٍ أَمْ مَنْ أُسِّسَ بُنْيَانُهُ عَلَى شَفَا جُرْفٍ هَارٍ فَأَهَارَ بِهِ فِي نَارِ جَهَنَّمَ

Up to Words of the Glorious: **Is the one who lays the foundation of his building on fear of Allah and Pleasure, better, or the one who lays the foundation of his building upon the brink of a cliff, so it collapses with him into the Fire of Hell? [9:109]**

و قال تعالى يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ كُونُوا مَعَ الصَّادِقِينَ

And the Exalted Said: **O you who believe! Fear Allah and be with the truthful ones [9:119]**

و قال وَ اعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

And the Said: **and know that Allah is with the pious [9:123]**

يونس إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَ النَّهَارِ وَ مَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ وَ الْأَرْضِ آيَاتٍ لِقَوْمٍ يَتَّقُونَ

(Surah) Yunus^{as} - **Surely in the interchange of the night and the day, and whatever Allah has Created in the skies and the earth, there are Signs for a people who are fearing [10:6]**

و قال تعالى فَعَلْنَا أَفَلَا تَتَّقُونَ

And the Exalted Said: **Then say: 'So will you not then fear?' [10:31]**

و قال تعالى الَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

And the Exalted Said: **Those who are believing, and they were fearing [10:63] For them is the glad tiding in the life of the world and in the Hereafter. There is no replacement for the Words of Allah. That is the Mighty achievement [10:64]**

هود فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ

(Surah) Hud^{as} - **Therefore be patient, surely the end result is for the pious" [11:49]**

يوسف وَ لِأَجْرِ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ

(Surah) Yusuf^{as} - **And the Recompense of the Hereafter is better for those who believe, and they were pious [12:57]**

و قال إِنَّهُ مَنْ يَتَّقِ وَ يَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

And the Exalted Said: ***Surely one who fears and is patient, then Allah does not Waste a Recompense of the good doers' [12:90]***

و قال تعالى و لدار الآخرة خيرٌ للذين اتقوا أ فلا تغفلون

And the Exalted Said: ***And the House of the Hereafter is better for those who are pious, will you then not use your intellects? [12:109]***

الرعد مثل الجنة التي وعد المتقون تجري من تحتها الأنهار أكلها دائم و ظلها تلك عظمى الذين اتقوا و عظمى الكافرين النار

(Surah) Al Ra'ad - ***An example of the Paradise which the pious are Promised – the rivers flow from beneath it. Its foods and its shades are perpetual. That is the end result of those who are pious, and the end result of the Kafirs is the Fire [13:35]***

الحجر إن المتقين في جنات و عُيون

(Surah) Al Hajr - ***Surely the pious will be in Gardens and Springs [15:45]***

النحل أن أنذروا أنه لا إله إلا أنا فاتقون

(Surah) Al Nahl - ***that they should be warning that there is no god except Me, therefore fear Me [16:2]***

و قال و قيل للذين اتقوا ما ذا أنزل ربكم قالوا خيراً للذين أحسنوا في هذه الدنيا حسنة و لدار الآخرة خيرٌ و لنعم دار المتقين

And Said: ***And it is said to those who are pious: 'What is that which your Lord Revealed?' They say, 'Good. For those who are good in this world is good, and the House of the Hereafter is better, and excellent is the House of the pious' [16:30]***

جنات عدن يدخلونها تجري من تحتها الأنهار لهم فيها ما يشاؤون كذلك يجزي الله المتقين

The Gardens of Eden, they shall be entering these, the rivers flowing beneath them. For them therein would be whatever they would desire. Like that Allah would Recompense the pious [16:31]

و قال سبحانه إن الله مع الذين اتقوا و الذين هم محسنون

And the Glorious Said: ***Surely Allah is with those who are pious and those who are good doers [16:128]***

مريم و كان تقياً

(Surah) Maryam^{as} - ***and he was pious [19:13]***

و قال تعالى قالت إني أعوذ بالرحمن منك إن كنت تقياً

And the Exalted: ***She said: 'I seek Refuge with the Beneficent from you, if you were pious' [19:18]***

و قال سبحانه تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا

And the Glorious Said: ***That is the Paradise, which We shall Offer to those of Our servants to inherit, ones who were pious [19:63]***

و قال تعالى ثُمَّ نُنجِي الَّذِينَ اتَّقَوْا وَ نَذُرُ الظَّالِمِينَ فِيهَا جِثًّا

And the Exalted: ***Then We will Rescue those who are pious, and We will Leave the unjust ones kneeling therein [19:72]***

و قال تعالى يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا

And the Exalted Said: ***On the Day We will Gather the pious to the Beneficent as a (Royal) delegation [19:85]***

طه وَ صَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا

(Surah) Ta ha - ***and We Explained therein of the Threats in order for them to be fearing, or a Zikr would occur for them [20:113]***

و قال تعالى وَ الْعَاقِبَةُ لِلتَّقْوَى

And the Exalted: ***and the end-result would be for the piety [20:132]***

الحج يا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ

(Surah) Al Hajj - ***O you people! Fear your Lord. Surely the earthquake of the Hour is a mighty thing [22:1]***

و قال تعالى لَنْ يَبَالَ اللَّهُ لِحُومِهَا وَ لَا دِمَائِهَا وَ لَكِنْ يَبَالُهُ التَّقْوَى مِنْكُمْ

And the Exalted Said: ***It will never reach Allah, neither its flesh nor its blood, but the piety from you will reach Him. [22:37]***

المؤمنون أَ فَلَا تَتَّقُونَ

(Surah) Al-Momineen - ***So will you not be fearing?' [23:23]***

النور وَ مَوْعِظَةً لِلْمُتَّقِينَ

(Surah) Al Nour - ***and a Preaching for the pious [24:34]***

الفرقان قُلْ أَ ذَلِكُمْ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعدَ الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَاءً وَ مَصِيرًا

(Surah) Al Furqan - **Say: 'Is that better or the eternal Garden which is Promised for the pious? That would be a Recompense for them and a destination [25:15]**

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ كَانَ عَلَى رَبِّكَ وَعْدًا مَسْنُورًا

For them therein would be whatever they desire for eternity, being a Promise upon your Lord to be asked for [25:16]

و قال تعالى وَ اجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

And the Exalted Said: **and Make us Imams for the pious [25:74]**

الشعراء أ لا يَتَّقُونَ

(Surah) Al Shoara - **are they not fearing?" [26:11]**

و قال تعالى وَ أُرْلِقَتِ الْجَنَّةُ لِلْمُتَّقِينَ

And the Exalted Said: **And the Paradise will be brought near for the pious [26:90]**

و قال تعالى إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أ لا تَتَّقُونَ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ فَاتَّقُوا اللَّهَ وَ أَطِيعُوا

And the Exalted Said: **When their brother Noah said to them: 'Will you not fear?' [26:106] I am a trustworthy Rasool to you [26:107] Therefore, fear Allah and obey me [26:108]**

و قال تعالى وَ اتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ أَمَدَّكُمْ بِأَنْعَامٍ وَ بَنِينَ وَ جَنَّاتٍ وَ عُيُونٍ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ

And the Exalted Said: **And fear the One Who has Extended to you of what you know [26:132] Extending to you with the cattle and sons [26:133] And gardens and springs [26:134] I fear upon you the Punishment of a Mighty Day' [26:135]**

و قال تعالى وَ اتَّقُوا الَّذِي خَلَقَكُمْ وَ الْجِبِلَّةَ الْأُولَى

And the Exalted Said: **And fear the One Who Created you and the former generations' [26:184]**

النمل وَ أُنْجَيْنَا الَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ

Surah Al Naml: **And We Rescued those who believed and were fearing [27:53]**

القصص وَ الْعَاقِبَةُ لِلْمُتَّقِينَ

(Surah) Al Qasas: **and the end-result is for the pious [28:83]**

الروم وَ اتَّقُوهُ

(Surah) Al Roum - **and fear Him [30:31]**

الأحزاب لَسْتُ كَأَحَدٍ مِنَ النِّسَاءِ إِنْ اتَّقَيْتُنَّ

(Surah) Al Ahzaab - **You are not like any one from the women. If you are pious, [33:32]**

و قال تعالى وَ اتَّقِينَ اللَّهَ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيداً

And the Exalted Said: **And fear Allah, surely Allah would always be a Witness over all things [33:55]**

يس وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَ مَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ

(Surah) Yaseen: **And when it is said to them: 'Fear what is in front of you and what is behind you, perhaps you would be Shown Mercy' [36:45]**

ص أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ

(Surah) Saad: **or Make the pious ones to be like the immoral? [38:28]**

و قال تعالى وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ جَنَّاتٍ عَدْنٍ مُمْتَعَةً لَهُمُ الْأَبْوَابُ

And the Exalted: **and surely for the pious, there is an excellent resort [38:49] Gardens of Eden, the doors been Opened for them [38:50]**

الزمر قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ

(Surah) Al Zumar - **Say: 'O my servants who believe! Fear your Lord! [39:10]**

و قال تعالى يَا عِبَادِ فَاتَّقُونِ

"O servants fear Me!" [39:16]

و قال تعالى لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ عُرْفٌ مِّنْ فَوْقِهَا عُرْفٌ مَّبْنِيَةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَّ اللَّهُ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ

And the Exalted Said: **Bur, those who fear their Lord, for them would be rooms built from above these rooms, the rivers flowing from beneath them, being a Promise of Allah. Allah does not Break the Promises [39:20]**

و قال تعالى وَ الَّذِي جَاءَ بِالصِّدْقِ وَ صَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ

And the Exalted Said: **And the one who came with the truth, and he ratified it, those, they are the pious [39:33]**

و قال تعالى وَ يُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازِهِمْ لَا يَمَسُّهُمْ السُّوءُ وَ لَا هُمْ يَحْزَنُونَ

And the Exalted Said: **And Allah will Rescue the ones who are pious due to their achievements. Neither would the evil touch them nor would they be grieving [39:61]**

و قال تعالى وَ سِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا

And the Exalted Said: **And their Lord would Escort those who are pious to the Paradise in groups, [39:73]**

السجدة وَ نَجَّيْنَا الَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ

(Surah) Al Sajdah - **And We Rescued those who believed and were pious [41:18]**

الزخرف وَ الْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ

(Surah) Al Zukhruf - **and the Hereafter in the Presence of your Lord is for the pious ones [43:35]**

و قال تعالى الْأَجَلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ

And the Exalted Said: **The friends on that Day would be enemies of each other, except for the pious [43:67]**

يا عبادِ لا خوفٌ عليكم اليومَ وَ لا أنتم تحزنون

O servants! There would be not fear upon you today nor will you be grieving [43:68]

الدخان إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ فِي جَنَّاتٍ وَ عَيْوِينَ.

(Surah) Al Dukhan - **Surely, the pious would be in a secure place [44:51] In Gardens and Springs [44:52]**

الجنانية وَ اللَّهُ وَلِيُّ الْمُتَّقِينَ

(Surah) Al Jasiyah - **and Allah is the Friend of the pious [45:19]**

محمد مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَ أَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَ أَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَ أَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَ هُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَ مَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَ سُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ

(Surah) Muhammad^{-sawww} - **An example of the Paradise which the pious are Promised – Therein are rivers of water without stagnation, and rivers of milk the taste of it does not change, and rivers of wine pleasurable for the drinkers, and rivers of clear honey; and for them therein are from all fruits, and Forgiveness from their Lord. (Are the pious) like the ones who would be eternally in the Fire and Quenched from the scalding water, so it would cut their intestines? [47:15]**

إلى قوله تعالى وَ الَّذِينَ اهْتَدَوْا زادهم هدىً وَ آتاهم ثقلواهم

Up to Words of the Exalted: ***And those who follow the rightful Guidance, He Increases them in Guidance and Gives them their piety [47:17]***

الحجرات وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

(Surah) Al Hujuraat -, ***and fear Allah, surely, He is Hearing, Knowing [49:1]***

و قَالَ وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

And Said: ***But rather, the Momineen are brothers, therefore reconcile between your brethren and fear Allah, perhaps you would be Shown Mercy [49:10]***

و قَالَ تَعَالَى إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ اتَّقَاكُمْ

And the Exalted Said: ***Surely, the most honourable of you in the Presence of Allah is the most pious of you. [49:13]***

ق وَ أَرْزَقْتِ الْجَنَّةَ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ

(Surah) Qaf - ***And the Paradise would be decorated for the pious, not being remote [50:31]***

الذاريات إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَ عُيُونٍ

(Surah) Al Zariyaat - ***Surely the pious would be in Gardens and springs [51:15]***

أَجْدِينَ 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]

الطور إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَ نَعِيمٍ

(Surah) Al Toor - ***Surely, the pious would be in Gardens and Bliss [52:17]***

فَأَكْبَهِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَ وَقَاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ

Enjoying with what their Lord would have Given them, and their Lord would Save them from the Punishment of the Blazing Fire [52:18]

الْقَمَرِ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَ نَهْرٍ فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِكٍ مُقْتَدِرٍ

(Surah) Al Qamar - **Surely the pious would be in Gardens and River [54:54] In a truthful seat, in the Presence of a Powerful King [54:55]**

الْحَشْرِ وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

(Surah) Al Hashr - **and fear Allah, surely Allah is severe of the Punishment [59:7]**

الْمُتَحَنِّةِ وَ اتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

(Surah) Al Mumtahana - **and fear Allah Whom you are believing in [60:11]**

التَّعَابِنِ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

(Surah) Al Taghabun - **Therefore fear Allah as per your capacity; [64:16]**

الطَّلَاقِ وَ اتَّقُوا اللَّهَ رَبَّكُمْ

(Surah) Al Talaq - **and fear Allah - your Lord! [65:1]**

وَ قَالَ تَعَالَى وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجاً وَ يَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

And the Exalted Said: **And one who fears Allah, He would Make an outlet for him [65:2] And He would Sustain him from where he does not anticipate [65:3]**

وَ قَالَ تَعَالَى وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْراً

And the Exalted Said: **And one who fears Allah, He will Make ease for him in his matter [65:4]**

وَ قَالَ تَعَالَى وَ مَنْ يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ وَ يُعْظِمْ لَهُ أَجْراً

And the Exalted: **and one who fears Allah, He would Remove his evil deeds from him and Magnify the Recompense for him [65:5]**

وَ قَالَ سُبْحَانَهُ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ

And the Exalted Said: **therefore fear Allah, O ones of understanding, [65:10]**

الْقَلَمِ إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتِ النَّعِيمِ

(Surah) Al Qalam - **Surely for the pious, in the Presence of their Lord are the Gardens of Bliss [68:34]**

النَّبَأُ إِنَّ لِلْمُتَّقِينَ مَفَارِجَ خَدَائِقٍ وَأَعْنَاباً وَكَوَاعِبَ أَتْرَاباً وَكَأْساً دِهَاقاً

(Surah) Al Naba - **Surely, for the pious, there would be success [78:31] Gardens and vineyards [78:32] And voluptuous women of equal age [78:33] And a filled cup [78:34]**

الليل وَ سَيُجَنَّبُهَا الْأَتْقَى الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى

(Surah) Al Layl - **And the pious would be kept away from it [92:17] The one who gives his wealth and purifies [92:18]**

العلق أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى أَوْ أَمَرَ بِالتَّقْوَى

(Surah) Al Alaq - **Have you considered if he was upon the Guidance [96:11] Or enjoined the piety? [96:12]**

تفسير

(Forbidden) Interpretation (opinionated)

الم سيأتي الكلام في الفواتح في كتاب القرآن إن شاء الله

Alif Lam Meem [2:1] – I (Majlisi) shall bring the speech in the openings in the book of Quran, if Allah^{-azwj} so Desires.

ذَلِكَ الْكِتَابُ فِي تَفْسِيرِ الْإِمَامِ ع يعني القرآن الذي افتتح بالم هو ذلك الكتاب الذي أخبرت به موسى و من بعده من الأنبياء و هم أخبروا بني إسرائيل أني سأنزله عليك يا محمد

That is the Book. [2:2] – In the Tafseer of the Imam^{-asws}, 'It means the Quran which begins with **Alif Lam Meem [2:1]**, it is that Book which Musa^{-as} had been Informed with and the ones from the Prophets^{-as} after him^{-as}, and they^{-as} informed the children of Israel that I^{-azwj} shall be Revealing it upon you^{-saww}, O Muhammad^{-saww}!

لا رَيْبَ فِيهِ لا شك فيه لظهوره عندهم هُدًى بيان من الضلالة

There is no doubt in it - there is no doubt in it that it would be appearing with them. **is Guidance** - an explanation of the straying.

لِلْمُتَّقِينَ الَّذِينَ يَتَّقُونَ الْمَوَبِقَاتِ وَ يَتَّقُونَ تَسْلِيطَ السَّفْهِ عَلَى أَنْفُسِهِمْ حَتَّى إِذَا عَلِمُوا مَا يَجِبُ عَلَيْهِمْ عَمَلُوا بِمَا يَجِبُ لَهُمْ رِضًا بِهِمْ

for the pious [2:2] – the ones who are fearing the destructive sins and and are fearing the domination of the foolishness upon themselves until when they learn what is Obligatory upon them to learn, learning what would Obligated the Pleasure of their Lord^{-azwj}.

و قيل إنما خص المتقين بالاهتداء به لأهم المنتفعون به و ذلك لأن التقوى شرط في تحصيل المعرفة الحقة.

And it is said, 'But rather He^{-azwj} Particularised the pious with the guidance because they will be the ones benefitting with it, and that is because the piety is conditional in achieving the true knowledge'.

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ أَيِّ مَا غَابَ عَنْ حَوَاسِهِمْ مِنْ تَوْحِيدِ اللَّهِ وَ نُبُوَّةِ الْأَنْبِيَاءِ وَ قِيَامِ الْقَائِمِ وَ الرَّجْعَةِ وَ الْبَعْثِ وَ الْحِسَابِ وَ الْجَنَّةِ وَ النَّارِ وَ سَائِرِ الْأُمُورِ
الَّتِي يَلْزِمُهُمُ الْإِيمَانُ بِهَا مَا لَا يَعْرِفُ بِالْمُشَاهَدَةِ وَ إِنَّمَا يَعْرِفُ بِدَلَالِثِ نَصْبِهَا اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ

Those who are believing in the unseen [2:3] – i.e., in what is hidden from their sensory perceptions, from Tawheed of Allah^{-azwj}, and Prophet-hood of the Prophets^{-as}, and rising Al-Qaim^{-ajfj}, and the Raj'at, and the Resurrections, and the Reckoning, and the Paradise, and the Fire, and rest of the matters which the Eman necessitates them with, from what cannot be recognised by the witnessing, and rather can be recognised by the evidence Allah^{-azwj} Mighty and Majestic has Installed upon it.

وَ يُقِيمُونَ الصَّلَاةَ بِإِتْمَامِ رُكُوعِهَا وَ سُجُودِهَا وَ حِفْظِ مَوَاقِيتِهَا وَ حُدُودِهَا وَ صِيَانَتِهَا مَا يَفْسِدُهَا أَوْ يَنْقُصُهَا

and are establishing the Salat, - by completing its Ruk'u, and its Sajdah, and preserving its timings, and its limits, and protecting it from what would spoil it or make it deficient.

وَ بِمَأْمُورَاتِهِمْ مِنَ الْأَمْوَالِ وَ الْقَوَى وَ الْأَبْدَانِ وَ الْجَاهِ وَ الْعِلْمِ يُنْفِقُونَ أَيِّ تَصَدَّقُونَ بِحَمْلِ الْكُلِّ وَ يُؤَدُّونَ الْحَقُوقَ لِأَهْلِيهَا وَ يَقْرَضُونَ وَ يَسْعَفُونَ
الْحَاجَاتِ وَ يَأْخُذُونَ بِأَيْدِي الضَّعْفَاءِ يَقُودُونَ الضَّرَائِرَ وَ يَنْجُوهُمْ مِنَ الْمَهَالِكِ وَ يَحْمِلُونَ عَنْهُمْ الْمَتَاعَ وَ يَحْمِلُونَ الرَّاجِلِينَ عَلَى دَوَابِهِمْ وَ يُؤَثِّرُونَ مَنْ هُوَ أَفْضَلُ
مَنْهُمْ فِي الْإِيمَانِ عَلَى أَنْفُسِهِمْ بِالْمَالِ وَ النَّفْسِ وَ يَسَاوُونَ مَنْ كَانَ فِي دَرَجَتِهِمْ فِيهِ بِحَمَا وَ يَعْلَمُونَ الْعِلْمَ لِأَهْلِهِ وَ يَرُونَ فَضَائِلَ أَهْلِ الْبَيْتِ عَ لِحَبِيبِهِمْ وَ مَنْ
يَرْجُونَ هِدَايَتَهُ

and from what We have Graced them, – from the wealth, and the strength, and the bodies, and his prestige, and the knowledge - **they are spending [2:3]** – i.e., they are giving charity bearing the whole, and they are fulfilling the rights of their families, and they are lending, and they are providing for the needs, and they are holding the hands of the weak and guiding them, and rescuing them from the destruction, and they are carrying the belongings on their behalf, and they are carrying the walkers upon their animals, and they are preferring the one who is superior to them in the Eman over their own selves with the wealth, and the self, and they are equating the ones in their ranks regarding it with them, and they are teaching the knowledge to its rightful ones, and they are reports the merits of People^{-asws} of the Household for their^{-asws} love and to the one hoping for its guidance.

وَ عَنِ الصَّادِقِ ع وَ بِمَأْمُورَاتِهِمْ بِبُنْيَانِهِمْ.

And from Al-Sadiq^{-asws}: 'And from what we^{-asws} have taught them, they are broadcasting'.

وَ الَّذِينَ يُؤْمِنُونَ بِمَا أَنْزَلَ إِلَيْكَ مِنَ الْقُرْآنِ أَوْ الشَّرِيعَةِ وَ مَا أَنْزَلَ مِنْ قَبْلِكَ مِنَ التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ صَحْفِ إِبْرَاهِيمَ وَ سَائِرِ كُتُبِ اللَّهِ الْمُنزَلَةِ وَ بِالْآخِرَةِ
أَيِّ الدَّارِ الَّتِي بَعْدَ هَذِهِ الدُّنْيَا الَّتِي فِيهَا جِزَاءُ الْأَعْمَالِ الصَّالِحَةِ بِأَفْضَلِ مَا عَمِلُوهُ وَ عِقَابِ الْأَعْمَالِ السَّيِّئَةِ بِمِثْلِ مَا كَسَبُوهُ هُمْ يُؤَفَّقُونَ لَا يَشْكُونَ.

And those who are believing in what is Revealed unto you – from the Quran or the Law - **and what was Revealed before you** – from the Torah, and the Evangel, and the Psalms, and Parchments of Ibrahim^{-as} and rest of the Revealed Books of Allah^{-azwj} - **and of the Hereafter,** -

i.e., the house which is after this world in which is Recompense of the righteous deeds with the most superior of what they had done, and Punishment of the evil deeds with the likes of what they would have earned - **they are certain [2:4]** – not doubting.

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ عَلَىٰ بَيِّنٍ وَ صَوَابٍ وَ عِلْمٍ بِمَا أَمَرَهُمْ بِهِ وَ أُولَئِكَ هُمُ الْمُفْلِحُونَ الناجون مما منه يوجلون الفائزون بما يؤملون

They are on a Guidance from their Lord, - upon explanation, and correctness and knowledge of what they have been Commanded with - **and they shall be successful [2:5]** – the rescued from what they had been fearing from, successful with what they were hoping for.

وَ إِيَّايَ فَاتَّقُونِ لَا غَيْرِي

and it is Me you should be fearing [2:41] – not someone else.

وَ قَالَ الْإِمَامُ فِي كِتْمَانِ أَمْرِ مُحَمَّدٍ وَ أَمْرِ وَصِيِّهِ.

And the Imam^{-asws} said: ‘In concealment of the matter of Muhammad^{-saww} and matter of his^{-saww} successors^{-asws}’.

وَ اذْكُرُوا مَا فِيهِ أَيُّ مَا فِي التَّوْرَةِ مِنْ جَزِيلِ ثَوَابِنَا عَلَى قِيَامِكُمْ بِهِ وَ شَدِيدِ عِقَابِنَا عَلَى إِبَائِكُمْ لَهُ

and mention what is in it, [2:63] – i.e., what is in the Torah of Our^{-azwj} plentiful Rewards upon your standing with it, and severity of Our^{-azwj} Punishment upon your forefathers for it.

وَ فِي الْمَجْمَعِ عَنِ الصَّادِقِ ع وَ اذْكُرُوا مَا فِي تَزَكِيهِ مِنَ الْعُقُوبَةِ لَعَلَّكُمْ تَتَّقُونَ أَيُّ لِنَتَّقُوا الْمُخَالَفَةَ الْمُوجِبَةَ لِلْعِقَابِ فَتَسْتَحِقُّوا بِذَلِكَ الثَّوَابَ.

And in (the book) ‘Al-Majma’ – from Al-Sadiq^{-asws}: ‘And mention what Punishment there is in neglecting it - **so you may be fearing” [2:63]** – i.e., so you will fear opposing the obligation of the Punishment, so you will be deserving the Rewards due to that’.

وَ لَوْ أَنَّهُمْ أَيُّ الَّذِينَ تَعَلَّمُوا السَّحْرَ

And if they [2:103] - i.e., the ones learning the sorcery.

وَ أُولَئِكَ هُمُ الْمُتَّقُونَ حَكَمَ بِحَصْرِ الْمُتَّقِينَ فِي الْمُصَوِّفِينَ بِالصِّفَاتِ السَّابِقَةِ فِي قَوْلِهِ وَ لَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ الْخ.

and these, they are the fearing ones [2:177] – A Ruling with restricting the pious ones as having been described in the preceding descriptions i His^{-azwj} Words: **but the righteous is the one who believes in Allah [2:177]** – etc.

وَ لَكِنَّ الْبِرَّ مَنْ اتَّقَىٰ أَيُّ مَا حَرَّمَ اللَّهُ كَمَا رَوَى عَنِ الصَّادِقِ ع

but the righteous is one who fears; [2:189] – i.e., what Allah^{-azwj} has Prohibited, just as is reported from Al-Sadiq^{-asws}.

وَ اتَّقُوا اللَّهَ أَيُّ فِي تَغْيِيرِ أَحْكَامِهِ لَعَلَّكُمْ تُفْلِحُونَ أَيُّ لَكِي تَظْفَرُوا بِالْهُدَىٰ وَ الْبِرِّ.

and fear Allah, - i.e., in altering His^{-azwj} Rulings - **perhaps you may be successful [2:189]** – i.e., so that you may win with the guidance and the righteousness.

وَ اتَّقُوا اللَّهَ أَي فِي الانتقام فلا تعتدوا إلى ما لم يرخص لكم وَ اعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ فيحرسهم و يصلح شأنهم.

and fear Allah – i.e., regarding the Vengeance, so do not be exceeding to what He^{-azwj} has not Allowed for you all - **and know that Allah is with the fearing ones [2:194]** – so He^{-azwj} will Guard you and Correct your affairs.

وَ اتَّقُوا اللَّهَ أَي فِي المحافظة على أوامره و نواهيه و خصوصا في الحج وَ اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ لمن لم يتقنه و خالف أمره و تعدى حدوده.

And fear Allah – i.e., in preserving upon His^{-azwj} Commands and His^{-azwj} Prohibitions, and particularly regarding the Hajj - **and know that Allah is Severe of the Punishment [2:196]** – to the one who does not fear Him^{-azwj} and opposes His^{-azwj} Commands and exceeds His^{-azwj} Limits.

وَ تَزَوَّدُوا أَي لمعادكم التقوى و قيل كانوا يحجون من غير زاد فيكونون كلا على الناس فأمرنا أن يتزودوا و يتقوا الإبرام و التشقيل على الناس وَ اتَّقُونَ يَا أُولِي الْأَلْبَابِ فَإِن مَّقْتَضَى اللب خشية الله عقب الحث على التقوى بأن يكون المقصود بما هو الله سبحانه و التبري عما سواه.

And provide (for yourselves), - i.e., the piety for your Hereafter. And it is said, 'They were performing Hajj without provisions, so they would become a burden upon the people, So He^{-azwj} Commanded them to be providing, and fear the binding and the burdening upon the people - and **fear Me, O ones of understanding [2:197]** – for the requirement of the understanding is fear of Allah^{-azwj}, the eagerness upon the piety by it being the aim with it, Him^{-azwj}, Allah^{-azwj} the Glorious, and the disavowing from whatever is besides Him^{-azwj}.

وَ اتَّقُوا اللَّهَ أَي فِي مجامع أموركم و في تفسير الإمام ع و اتقوا الله أيها الحاج المغفور لهم سالف ذنوبهم بحجهم المقرون بتوبتهم فلا تعاودوا الموبقات فتعود إليكم أثقالها و يثقلكم احتمالها فلا تغفر لكم إلا بتوبة بعدها وَ اعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ فيجازيكم بما تعملون

And fear Allah, [2:203] – i.e., in all of your matters. And in Tafseer of the Imam^{-asws}: **'And fear Allah** – O you Pilgrims, the ones whose past sins have been Forgiven for them due to their Hajj paired with their repentance! Therefore, do not be repeating the grave sins, for its weight would be returning to you, and carrying these would weigh you down, so these would not be Forgiven for you except by a (renewed) repentance after it - **And know that to Him you shall be Gathering together [2:203]** – so He^{-azwj} would be Recompensing you for what you had done.

وَ إِذَا قِيلَ لَهُ اتَّقِ اللَّهَ و دع سوء صنيعك أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ أَي حملته الأنفة و حمية الجاهلية على الإثم الذي يؤمر باتقائه و ألزمته ارتكابه لجاها من قولك أخذته بكذا إذا حملته عليه و ألزمته إياه فيزداد إلى شره شرا و يضيف إلى ظلمه ظلما فَحَسْبُهُ جَهَنَّمُ أَي كفته جزاء و عذابا على سوء فعله وَ لَبِئْسَ الْمِهَادُ أَي الفراش ممهدا و يكون دائما فيها.

And when it is said to him, 'Fear Allah' [2:206] – and leave your evils dealings - **pride seizes him with the sin;** - i.e., the pretentiousness and zeal of the pre-Islamic period carries him upon the sin which he had been Commanded to fear, and obligated him to commit it, due to your words, 'He has been seized with such and such', when he is carried upon it and necessitates it. So, it increases to his evil and adds injustice to his injustice - **so Hell would suffice him** –

i.e., it would suffice him as Recompense and Punishment upon his evil deeds - **and it is an evil habitation [2:206]** – i.e., a bed which has been spread out and he would be forever in it.

وَ اتَّقُوا يَوْمًا أَي تَاهَبُوا لِمَصِيرِكُمْ إِلَيْهِ ثُمَّ تُوَفِّي كُلُّ نَفْسٍ مَا كَسَبَتْ مِنْ خَيْرٍ أَوْ شَرٍّ وَ هُمْ لَا يُظَلَّمُونَ بِنَقْصِ ثَوَابٍ أَوْ تَضْعِيفِ عِقَابٍ.

And fear a Day - i.e., fear of your going to it - **then every soul shall be Fulfilled what it had earned** - from good or evil - and **they would not be wronged [2:281]** – by deficiency of Reward or additional Punishment.

فَاتَّقُوا اللَّهَ أَي فِي الْمَخَالَفَةِ وَ أَطِيعُوا أَي فِيمَا أَدْعُوكُمْ إِلَيْهِ.

Therefore, fear Allah - i.e., regarding the opposition - **and obey me [3:50]** – i.e., in what I^{-azwj} am Calling you all to.

مَنْ أَوْفَى بِعَهْدِهِ أَي كُلِّ مَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ أَي عَهْدَ كَانَ وَ اتَّقَى اللَّهَ فِي تَرْكِ الْخِيَانَةِ وَ الْغَدْرِ فَإِنَّ اللَّهَ يُحِبُّهُ وَ فِي وَضْعِ الظَّاهِرِ مَوْضِعَ الْمُضْمَرِ إِشْعَارَ بِأَنَّ التَّقْوَى مَلَكَ الْأَمْرِ.

the one who fulfils his Covenant - i.e., everyone who fulfills what has been Pacted upon him, whichever pact it may be - **and fears [3:76]** – Allah^{-azwj}, in leaving the betrayal and the treachery, then Allah^{-azwj} will Love him, and in placing the apparent in place of the implied there is an indication that the piety is the king of the matter.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ أَي حَقَّ تَقْوَاهُ وَ مَا يُجِبُّ مِنْهَا وَ هُوَ اسْتِفْرَاقُ الْوَسْعِ فِي الْقِيَامِ بِالْمُوجِبِ وَ الْاجْتِنَابِ عَنِ الْمَحْرَمِ

O you who believe! Fear Allah as is His right to be feared [3:102] – i.e., right of fearing Him^{-azwj} and whatever obligates from it, and it is the exhaustion of one's capacity in the standing with the obligations and shunning the Prohibitions.

وَ سِيَاقِي الْأَخْبَارِ فِي تَفْسِيرِهَا وَ رَوَى أَنَّمَا نَسَخَتْ بِقَوْلِهِ سُبْحَانَهُ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

And I shall bring the Ahadeeth in its interpretation, and it is Abrogated by Words of the Glorious: **Therefore fear Allah as per your capacity; [64:16]**.

وَ لَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ أَي وَ لَا تَكُونَنَّ عَلَى حَالٍ سِوَى حَالِ الْإِسْلَامِ إِذَا أَدْرَكْتُمْ الْمَوْتَ وَ فِي الْجَمْعِ عَنِ الصَّادِقِ ع وَ أَنْتُمْ مُسْلِمُونَ بِالتَّشْدِيدِ وَ مَعْنَاهُ مُسْتَسْلِمُونَ لِمَا آتَى النَّبِيَّ ص مِنْقَادُونَ لَهُ.

and do not be dying except and you are submitters [3:102] – i.e., do not be upon any state besides the state of Al-Islam when the death comes across you. And in 'Al-Majma', from Al-Sadiq^{-asws}: **'and you are submitters** is with the 'Tashdeed' (syllable of emphasis), and its meaning is submitting to whatever the Prophet^{-saww} came with, yielding to him^{-saww}.

وَ رَوَى الْعِيَّاشِيُّ عَنِ الْكَاطِمِ ع أَنَّهُ قَالَ لِبَعْضِ أَصْحَابِهِ كَيْفَ تَقْرَأُ هَذِهِ الْآيَةَ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَ لَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مَاذَا قَالَ مُسْلِمُونَ

And it is reported by Al Ayyashi – from Al-Kazim^{-asws} having said to one of his^{-asws} companions: ‘How do you read this Verse: **O you who believe! Fear Allah as is His right to be feared and do not be dying except and you are [3:102]**, what?’ He said, ‘Muslims’.

قَالَ سُبْحَانَ اللَّهِ يُوقَعُ عَلَيْهِمُ الْإِيمَانُ فَيَسْتَبِيهِمْ مُؤْمِنِينَ ثُمَّ يَسْأَلُهُمُ الْإِسْلَامَ وَالْإِيمَانَ فَوْقَ الْإِسْلَامِ

He^{-asws} said: ‘Glory be to Allah^{-azwj}! The Eman has occurred upon them so He^{-azwj} has Named them as Momineen, then He^{-azwj} is Asking them for Al-Islam, while the Eman is above Al-Islam?’

قَالَ هَكَذَا يُقْرَأُ فِي قِرَاءَةِ زَيْدٍ

He said, ‘This is how it is recited in the reading of Zayd!’

قَالَ عَ إِذَا هِيَ فِي قِرَاءَةِ عَلِيِّ عَ وَ هُوَ التَّنْزِيلُ الَّذِي نَزَلَ بِهِ جِبْرَائِيلُ عَلَى مُحَمَّدٍ صَ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ لِرَسُولِ اللَّهِ صَ ثُمَّ لِلْإِيمَانِ مِنْ بَعْدِهِ.

He^{-asws} said: ‘But rather it is in the recitation of Ali^{-asws}, and it is the Revelation which Jibraeel^{-as} had descended with unto Muhammad^{-saww}, ‘**except and you are submitters [3:102]** – to Rasool-Allah^{-saww}, then to the Imam^{-asws} from after him^{-saww}’.

وَ اللَّهُ عَلِيمٌ بِالْمُتَّقِينَ بِشَارَةَ لِفَاعِلِي الْخَيْرِ وَ إِشْعَارَ بَأَنَّ التَّقْوَى مَبْدَأُ الْخَيْرِ وَ حَسَنُ الْعَمَلِ.

And Allah is a Knower of the pious [3:115] – a glad tiding for the doer of good, and an indication to that the piety is principle of the goodness and the good deeds.

وَ إِنْ تَصَبَّرُوا أَيُّ عَلَى عِدَاؤِهِمْ وَ تَتَّقُوا مَوَالِيَهُمْ وَ مَخَالِطَتَهُمْ لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئاً مَا وَعَدَ اللَّهُ الصَّابِرِينَ وَ الْمُتَّقِينَ مِنَ الْخَفْظِ.

And if you are patient – i.e., upon their enmity - **and fear**, - their friendship and their mingling - **their plots will not harm you anything; [3:120]** – due to what Allah^{-azwj} has Promised the patient and the pious of the Protection.

لَعَلَّكُمْ تَشْكُرُونَ مَا أَنْعَمَ بِهِ عَلَيْكُمْ.

perhaps you may be grateful [3:123] – for what He^{-azwj} has Conferred with upon you all.

وَ اتَّقُوا اللَّهَ أَيُّ فِيمَا نَهَيْتُمْ عَنْهُ لَعَلَّكُمْ تُفْلِحُونَ أَيُّ رَجَاءِ فَلَا حَكْمَ وَ اتَّقُوا النَّارَ إِذْ أَيُّ بِالْتَجَنُّبِ عَنْ مِثْلِ أَعْمَالِهِمْ

and fear Allah, - i.e., regarding what He^{-azwj} has Prohibited you from – **that you may be successful [3:130]** - i.e., a hope. It is not a Ruling - **And fear the Fire [3:131]** – etc. i.e., by staying away from the likes of their deeds.

لَعَلَّكُمْ تُرْحَمُونَ أَيُّ بِطَاعَتِهِمَا وَ لَعَلَّ وَ عَسَى فِي أَمْثَالِ ذَلِكَ دَلِيلُ عِزَّةِ التَّوَصُّلِ إِلَيْهَا

perhaps you may be Mercied [3:132] – i.e., by obeying them^{-asws}, and (the words) ‘Perhaps’ and ‘Maybe’ in the likes of that evidence the might of the means to it.

وَسَارِعُوا أَيُّ وَبَادِرُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ أَيُّ إِلَى سَبَابِ الْمَغْفِرَةِ

And hasten – i.e., and rush - **to Forgiveness from your Lord; [3:133]** – i.e., to the causes of the Forgiveness.

وَعَنْ أَمِيرِ الْمُؤْمِنِينَ ع إِلَى آدَاءِ الْفَرَائِضِ.

And from Amir Al-Momineen^{-asws}: ‘To fulfil the Obligations’.

وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ عَنِ الصَّادِقِ ع إِذَا وَضَعُوهَا كَذَا وَبَسَطَ يَدَيْهِ إِحْدَاهُمَا مَعَ الْأُخْرَى.

and a Garden, the extensiveness of which is (as) the skies and the earth, [3:133] – from Al-Sadiq^{-asws}: ‘When they have both been Placed like this’ – and he^{-asws} extended his^{-asws} hand, one upon the other’.

أَعَدَّتْ لِلْمُتَّقِينَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فَإِنَّكُمْ لَنْ تَنَالُوهَا إِلَّا بِالتَّقْوَى.

prepared for the pious [3:133] – From Amir Al-Momineen^{-asws}: ‘You will never achieve it except by piety’.

نُزُلًا مِنْ عِنْدِ اللَّهِ الْنَزْلُ مَا يَعْدُ لِلنَّازِلِ مِنْ طَعَامٍ وَ شَرَابٍ وَ صَلَاةٍ وَ مَا عِنْدَ اللَّهِ لِكَثْرَتِهِ وَ دَوَامِهِ خَيْرٌ لِلْأَنْبِيَاءِ لِمَا يَتَقَلَّبُ فِيهِ الْفَجَارُ لِقَلْتِهِ وَ سُرْعَةِ زَوَالِهِ وَ امْتِنَاجِهِ بِالْأَلَامِ.

A lodging from the Presence of Allah; - The lodging is what is prepared for the lodger, from the food and drink and other such - **and what is in the Presence of Allah is better** – due to its abundance and its permanency - **for the righteous [3:198]** – than what the immoral ones are turning for its scarcity, and quickness of its decline, and it being mingled with the pains.

وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ عَنِ الصَّادِقِ ع يَعْنِي فِيمَا أَمَرَكُمْ بِهِ وَ افْتَرَضَ عَلَيْكُمْ.

and fear Allah in order to be successful [3:200] – from Al-Sadiq^{-asws}: ‘It mean regarding what He^{-azwj} has Commanded you with and Imposed upon you’.

وَ مِنْ نَفْسٍ وَاحِدَةٍ يَعْنِي آدَمَ عَلَى نَبِينَا وَ آلِهِ وَ عَلَيْهِ السَّلَامُ كَانَ عَلَيْكُمْ رَقِيبًا أَيُّ حَفِيزًا.

And, **from a single being [4:1]** – meaning Adam^{-saww}, may the greetings be upon our Prophet^{-saww} and his^{-saww} Progeny^{-asws} - **will always be Watchful over you [4:1]** – i.e., Protector.

فَإِنَّ اللَّهَ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ أَيُّ مَالِكِ الْمَلِكِ كُلَّهُ لَا يَتَضَرَّرُ بِكُفْرَانِكُمْ وَ عَصْيَانِكُمْ كَمَا لَا يَنْتَفِعُ بِشُكْرِكُمْ وَ تَقْوَاكُمْ وَ إِنَّمَا وَصَاكُمْ لِرَحْمَتِهِ لَا لِحَاجَتِهِ وَ كَانَ اللَّهُ غَنِيًّا عَنِ الْخَلْقِ وَ عِبَادَتِهِمْ حَمِيدًا فِي ذَاتِهِ حَمْدٌ أَوْ لَمْ يَحْمَد.

Then for Allah is whatever is in the skies and whatever is in the earth; - Owner of the kingdom, all of it. He^{-azwj} is not harmed by your committing Kufr and your disobediences just as He^{-azwj} does not Benefit with your thanking and your piety, and rather He^{-azwj} has Advised you due to His^{-azwj} Mercy, not for His^{-azwj} need - **and Allah would always be Self-sufficient,** -

from the creatures and their worship - **Praise-worthy [4:131]** – in His^{-azwj} Self, whether you praise or do not praise.

شَدِيدُ الْعِقَابِ فَانْتِقَامَهُ أَشَدُّ

Surely, Allah is severe of the Punishment [5:2] – His^{-azwj} Vengeance is severe.

وَ اتَّقُوا اللَّهَ أَي فِيمَا حَرَّمَ عَلَيْكُمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ فَيُؤَاخِذُكُمْ بِمَا جَلَّ وَ دَقَّ

And fear Allah; - regarding what He^{-azwj} has Prohibited upon you – **Surely, Allah is swift of Reckoning' [5:4]** – He^{-azwj} will be Seizing you with whatever is major or minor.

عَلَيْكُمْ بِذَاتِ الصُّدُورِ أَي بِخَفِيَّاتِهَا فَضِلَا عَنْ جَلِيَّاتِ أَعْمَالِكُمْ.

surely Allah knows what is in the chests [5:7] – i.e., with its hidden, as well as the manifestations of your actions.

وَ ابْتَغُوا إِلَيْهِ الْوَسِيلَةَ أَي مَا تَتَوَسَّلُونَ بِهِ إِلَى ثَوَابِهِ وَ الزَّلْفَى مِنْهُ مِنْ فِعْلِ الطَّاعَاتِ وَ تَرْكِ الْمَعَاصِي بَعْدَ مَعْرِفَةِ الْإِمَامِ وَ اتِّبَاعِهِ مِنْ وَسَلٍ إِلَى كَذَا إِذَا تَقَرَّبَ إِلَيْهِ

and seek the intermediary to Him – i.e., what you can have a means with to His^{-azwj} Rewards and the nearness from Him^{-azwj}. One who does the (acts of) obedience and neglects the disobediences after having recognised the Imam^{-asws} and follows him^{-asws} from a means to such and such, then he draws closer to Him^{-azwj}.

وَ قَالَ عَلِيٌّ بْنُ إِبْرَاهِيمَ تَقَرَّبُوا إِلَيْهِ بِالْإِمَامِ وَ جَاهِدُوا فِي سَبِيلِهِ بِمُحَارَبَةِ أَعْدَائِهِ الظَّاهِرَةِ وَ الْبَاطِنَةِ لَعَلَّكُمْ تُفْلِحُونَ بِالْوَصُولِ إِلَى اللَّهِ وَ الْفَوْزِ إِلَى كِرَامَتِهِ.

And Ali Bin Ibrahim said, 'Draw closer to Him^{-azwj} through the Imam^{-asws} - **and strive hard in His Way**, -by battling His^{-azwj} enemies, the apparent and the hidden - **perhaps you would be successful [5:35]** – with the connecting to Allah^{-azwj} and the success to His^{-azwj} Benevolence.

وَ مَوْعِظَةٌ لِلْمُتَّقِينَ إِنَّمَا خَصَّهِمُ بِالذِّكْرِ مَعَ عَمُومِ الْمَوْعِظَةِ لِأَنَّهُمْ اخْتَصَّوْا بِالِاتِّفَاعِ بِهِ.

A Guidance and Preaching to the pious [5:46] – But rather, He^{-azwj} has Particularised them with the Zikr with generality of the preaching, because they are singled out for benefitting with it.

آمَنُوا أَي بِمُحَمَّدٍ ص وَ بِمَا جَاءَ بِهِ سَيِّمَاتِهِمْ أَي الَّتِي فَعَلُوهَا قَبْلَ وَ لَأَدْخَلْنَاهُمْ فَإِنَّ الْإِسْلَامَ يَجِبُ مَا قَبْلَهُ وَ إِنْ جَلَّ.

Were to believe – in Muhammad^{-saww} and in whatever he^{-saww} had come with - **their evil deeds** - i.e., which they had done before - **We would Enter them [5:65]** – for Al-Islam obliges what was before it, and even if it was major.

وَ اتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ اسْتَدْعَاءٌ إِلَى التَّقْوَى بِاللِّطْفِ الْوَجُوهِ.

And fear Allah Whom you are believing in [5:88] – a call to the piety with the kindest of aspects.

خَيْرٌ لِلَّذِينَ يَتَّقُونَ لدوامها و خلوص لذاتها و منافعها أَ فَلَآ تَعْقِلُونَ أي الأمرين خير

Better for those who fear. – due to its permanency and purity of its pleasures and its benefits - **Will you then not understand? [6:32]** – i.e., the two matters are better.

مِنْ حِسَابِهِمْ أي من حساب الذين يخوضون في آياتنا وَ لَكِنَّ ذِكْرِي أي عليهم أن يذكروهم لَعَلَّهُمْ يَتَّقُونَ أي يجتنبون ذلك.

From their Reckoning, - from the Reckoning of the ones particularised in Our^{-azwj} Verses - **but (it is) a reminder,** - upon them that they should be mentioning - **perhaps they would be fearing [6:69]** – i.e., shunning that.

لَعَلَّكُمْ تَتَّقُونَ أي الضلال و التفرق عن الحق.

Perhaps you would be fearing [6:153] – i.e., the straying and the separating from the truth.

لَعَلَّكُمْ تُرْحَمُونَ أي باتباع الكتاب و العمل بما فيه.

Perhaps you would be Mercied [6:155] – i.e., for having followed the Book and working with what is in it.

وَ لِيَأْسُ التَّقْوَى قِيلَ أي خشية الله.

and the clothing of piety, [7:26] – It is said, 'i.e., fear of Allah^{-azwj}'.

وَ لِيَتَّقُوا بسبب الإنذار وَ لَعَلَّكُمْ تُرْحَمُونَ بالتقوى.

And for you to be fearing, - by a cause of the warning - **and perhaps you would be Mercied?'** [7:63] – with the piety.

وَ لَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَ اتَّقَوْا الشُّرْكَ وَ الْمَعَاصِيَ لَفَتَحْنَا عَلَيْهِمْ أَي لوسعنا عليهم الخيرات و يسرناها لهم من كل جانب بإنزال المطر و إخراج النبات و غير ذلك.

And if the people of the towns had believed and feared, - the Shirk and the disobedience - **We would have Opened upon them [7:96]** – i.e., Expand the good things upon them and Ease it for them from every side with Sending down the rain and Bringing forth the vegetation and other than that.

طَائِفٌ مِنَ الشَّيْطَانِ أَي لمة منه كأنها طافت بهم و دارت حولهم و لم تقدر أن تؤثر فيهم تَدَكَّرُوا ما أمر به و نهي عنه فَإِذَا هُمْ مُبْصِرُونَ مواقع الخطأ و مكاييد الشيطان فيتحرزون عنها

An evil from the Satan - i.e., a word from him^{-la} as if it is a roaming with them, and he^{-la} circles around them and is not able impacting among them - **touches them, they are mindful,** - what

they had been Commanded with and Prohibited from - **and then they are seeing [7:201]** – places of mistakes and plots of Satan^{la}, so they are protecting themselves from it.

وَ فِي الْكَافِي وَ الْعَيَّاشِي عَنِ الصَّادِقِ ع هُوَ الْعَبْدُ يَهْمُ بِالذَّنْبِ ثُمَّ يَتَذَكَّرُ فَيَمْسِكُ.

And in Al Kafi, and Al Ayyashi – from Al-Sadiq^{asws}: ‘It is the servant thinking of sinning then he remembers so he withholds’.

و فِي التَّفْسِيرِ إِذَا ذَكَرَهُمُ الشَّيْطَانُ الْمَعَاصِي وَ حَمَلَهُمْ عَلَيْهَا يَذْكُرُونَ اسْمَ اللَّهِ فَإِذَا هُمْ مُبْصِرُونَ

And in the Tafseer, ‘When the Satan^{la} reminds them of the disobedience and carries them upon it, they mention the Name of Allah^{azwj}: **and then they are seeing [7:201]**.

يَجْعَلُ لَكُمْ فُرْقَانًا أَي هِدَايَةَ فِي قُلُوبِكُمْ تَفْرُقُونَ بَهَا بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ فِي التَّفْسِيرِ يَعْنِي الْعِلْمَ الَّذِي تَفْرُقُونَ بِهِ بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ يُكْفِّرُ عَنْكُمْ سَيِّئَاتِكُمْ قِيلَ أَي يَسْتَرُهَا وَ يَغْفِرُ لَكُمْ بِالتَّجَاوُزِ وَ الْعَفْوِ عَنْهَا.

He will Make a Criterion for you – i.e., a guidance in your hearts differentiating by it between the truth and the falsehood. And in the Tafseer, ‘It means the knowledge which you are differentiating with between the truth and the falsehood’ - **and Expiate your evil deeds from you** – It is said, ‘I.e., ease it - **and Forgive (your sins) for you [8:29]** – by Overlooking and Pardoning these.

وَ اعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ بِالْهُدَايَةِ وَ النَّصْرَةِ وَ الْمَعُونَةِ.

And know that Allah is with the pious [9:36] – with the Guidance, and the Help and the Assistance.

لَمْسَجِدًا أُسِّسَ عَلَى التَّقْوَى يَعْنِي مَسْجِدَ قُبَا أَسَّسَهُ رَسُولُ اللَّهِ ص وَ صَلَّى فِيهِ أَيَّامَ مَقَامِهِ بَقْبَا أُولَى بِأَنَّ تَصَلِيَ فِيهِ مِنْ مَسْجِدِ النِّفَاقِ

For a Masjid founded upon the piety [9:108] – meaning Masjid Quba. Rasool-Allah^{saww} had founded it and prayed Salat in it for days in his^{saww} place at Quba, firstly by praying salat in it than in a Masjid of hypocrisy.

أَفَمَنْ أُسِّسَ بُنْيَانُهُ أَي بِنَايَنَ دِينِهِ عَلَى تَقْوَى مِنَ اللَّهِ وَ رِضْوَانٍ قِيلَ أَي عَلَى قَاعِدَةٍ مُحْكَمَةٍ هِيَ الْحَقُّ الَّذِي هُوَ التَّقْوَى مِنَ اللَّهِ وَ طَلَبَ مَرْضَاتِهِ بِالطَّاعَةِ عَلَى شَفَا جُرْفٍ هَارٍ أَي عَلَى قَاعِدَةٍ هِيَ أضعف القواعد و أقلها بقاء و هو الباطل و النفاق الذي مثله مثل شفا جرف هار في قلة الثبات

Is the one who lays the foundation of his building – i.e., foundation of his religion - **on fear of Allah and Pleasure, [9:109]**. It is said, ‘I.e., upon a firm basis, it is the truth which is the fearing from Allah^{azwj} and seeking His^{azwj} Pleasure with the obedience - **upon the brink of a cliff** – i.e., upon a basis being of weaker basis, and of little remaining, and it is the falsehood and the hypocrisy which it’s example is a brink of a cliff in scarcity of the affirmation.

وَ الشِّفَا الشِّفِيرُ وَ جَرَفُ الْوَادِي جَانِبُهُ الَّذِي يَنْحَفِرُ أَصْلُهُ بِالْمَاءِ وَ تَجْرَفَتُهُ السَّيُولُ وَ الْهَارُ الْهَائِرُ الَّذِي أَشْفَى عَلَى السَّقُوطِ وَ الْهَدْمِ فَاتَّهَارَ بِهِ فِي نَارِ جَهَنَّمَ لَمَا جَعَلَ الْجُرْفُ الْهَارَ مَجَازًا عَنِ الْبَاطِلِ

And the brink is the edge, and the cliff is the valley by its side which had been originally dug for the water and is swept away by the torrents, and the cliff which falls and is demolished - **so it collapses with him into the Fire of Hell? [9:109]** – when the edge of a cliff has been made to be a metaphor about the falsehood.

قيل فَأَهْمَارَ بِهِ أَي فَهَوَى بِهِ الْبَاطِلَ فِي نَارِ جَهَنَّمَ فَكَانَ الْمَبْطَلُ أُسَسَ بِنِيَانَا عَلَى شَفِيرِ جَهَنَّمَ فَطَاحَ بِهِ إِلَى قَعْرِهَا.

It is said, '**so it collapses with him** – i.e., the falsehood collapses with him - **into the Fire of Hell? [9:109]** – so the invalidate is the foundation built upon an endge of Hell, so it falls with him to its bottom.

وَ كُونُوا مَعَ الصَّادِقِينَ فِي رَوَايَاتٍ كَثِيرَةٍ أَنَّهُمُ الْأَثْمَةُ ع.

And be with the truthful ones [9:119] – in many reports, then^{-asws} are the Imams^{-asws}.

لِقَوْمٍ يَتَّقُونَ الْعَوَاقِبَ

For a people who are fearing [10:6] – the consequential Punishments.

أَفَلَا تَتَّقُونَ عِقَابَهُ فِي عِبَادَةِ غَيْرِهِ.

Then say: 'So will you not then fear?' [10:31] – his consequential Punishment for having worshipped someone else.

الَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ بَيَانَ لِأَوْلِيَاءِ اللَّهِ أَوْ اسْتِغْنَاءَ خَيْرِهِ مَا بَعْدَهُ

Those who are believing and they were fearing [10:63] – and explanation of the friends of Allah^{-azwj}, or a resumption of its news of what is after it.

لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَ هِيَ الرُّؤْيَا الْحَسَنَةُ وَ فِي الْآخِرَةِ بِشَارَةَ الْمُؤْمِنِ عِنْدَ الْمَوْتِ كَمَا وَرَدَ فِي الْأَخْبَارِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ لَا تَغْيِيرَ لِأَقْوَالِهِ وَ لَا خَلْفَ لِمَوَاعِيدِهِ وَ هُوَ اعْتِرَاضٌ ذَلِكَ إِشَارَةً إِلَى كَوْنِهِمْ مَبْشُرِينَ فِي الدَّارَيْنِ.

For them is the glad tiding in the life of the world – and it is the good dream - **and in the Hereafter.** – a glad tidings for the Momin during the death like what has been referred in the Ahadeeth - **There is no replacement for the Words of Allah.** – there is no alteration to His^{-azwj} Words nor are breakage of His^{-azwj} Promises, and it is an objection - **That [10:64]** – an indication to their having been given glad tidings in the two houses (world and Hereafter).

فَأَصْبِرْ عَلَى مَشَاقِ الرِّسَالَةِ إِنَّ الْعَاقِبَةَ فِي الدُّنْيَا بِالظَّفَرِ وَ فِي الْآخِرَةِ بِالْفَوْزِ لِلْمُتَّقِينَ عَنِ الشَّرْكِ وَ الْمَعَاصِي.

Therefore be patient, - upon adversities of (delivering) the Message - **surely the end result** – in the world with the victory, and in the Hereafter with the success - **is for the pious" [11:49]** – from the Shirk and the disobedience.

وَ كَانُوا يَتَّقُونَ أَي الشَّرْكَ وَ الْفَوَاحِشَ

And they were pious [12:57] – (fearing) the Shirk and the immoralities.

إِنَّهُ مَنْ يَتَّقِ اللَّهَ وَ يَصْرِفْ عَلَى الْبَلِيَّاتِ وَ عَنِ الْمَعَاصِي.

Surely one who fears – Allah^{-azwj} - **and is patient, [12:90]** – upon the difficulties, and from the disobediences.

مَثَلُ الْجَنَّةِ أَي صِفَتِهَا الَّتِي هِيَ مِثْلُ فِي الْغَرَابَةِ أَكْلُهَا دَائِمٌ لَا مَقْطُوعَةٍ وَ لَا مَمْنُوعَةٍ وَ ظِلُّهَا كَذَلِكَ.

An example of the Paradise – i.e., its description which is an example regarding the strangeness - **Its foods and its shades are perpetual. [13:35]** – neither cut off nor prevented, and its shade is like that.

أَنْ أَنْذَرُوا أَي بَانَ أَعْلَمُوا مِنْ أَنْذَرْتِ بِكُنْذَا إِذَا عَلِمْتَهُ

That they should be warning [16:2] – i.e., they know the one who is warning with this when they had learnt it.

They say, 'Good. [16:30] – The answered is layered upon the question, acknowledging with the Revelation, opposite to the rejecters when they said **stories of the former ones [6:25]** he^{-saww} isn't in anything from the Revelation.

قَالُوا خَيْرًا أَطْبَقُوا الْجَوَابَ عَلَى السُّؤَالِ مُعْتَرِفِينَ بِالْإِنْزَالِ بِخِلَافِ الْجَاهِلِينَ إِذْ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ وَ لَيْسَ مِنَ الْإِنْزَالِ فِي شَيْءٍ حَسَنَةً مَكَاْفَاةً فِي الدُّنْيَا وَ لَدَاؤُ الْآخِرَةِ خَيْرٌ أَي وَ لَثَوَابِهِمْ فِي الْآخِرَةِ خَيْرٌ مِنْهَا وَ هُوَ عِدَّةٌ لِلَّذِينَ اتَّقَوْا وَ يَحْتَمِلُ أَنْ يَكُونَ بِمَا بَعْدَهُ مِنْ تَتْمَةِ كَلَامِهِمْ بِدَلَالَةٍ وَ تَفْسِيرًا لِحَيْرًا

Good, - a sufficing in the world - **and the House of the Hereafter is better, [16:30]** - i.e., and for their Rewards in the Hereafter are better than it, and it is prepared - **to those who are pious [16:30]** – and it is possible that it would happen with what is after it, from the completion of their speech as replacement, and the interpretation is of the 'good'.

وَ فِي الْعِبَاشِيِّ عَنِ الْبَاقِرِ ع وَ لَيْعَمَ دَارِ الْمُتَّقِينَ الدُّنْيَا.

And in Al Ayyashi – from Al-Baqir^{-asws}: **and excellent is the House of the pious' [16:30]** – the world'.

لَهُمْ فِيهَا مَا يَشَاؤُونَ مِنْ أَنْوَاعِ الْمَشْتَهِيَّاتِ.

For them therein would be whatever they would desire. [16:31] – from a variety of the desirables.

مَعَ الَّذِينَ اتَّقَوْا أَي الشَّرْكَ وَ الْمَعَاصِي وَ الَّذِينَ هُمْ مُحْسِنُونَ فِي أَعْمَالِهِمْ.

With those who are pious – i.e., (fearing) the Shirk and the disobedience - **and those who are good doers [16:128]** – in their deeds.

إِنْ كُنْتُمْ تَقِيًّا أَي تَتَّقِي اللَّهَ وَ تَحْتَفِلُ بِالْإِسْتِعَاذَةِ وَ جَوَابِ الشَّرْطِ بِمَحْذُوفٍ دَلَّ عَلَيْهِ مَا قَبْلَهُ أَوْ مُتَعَلِّقٌ بِأَعْوَدٍ فَيَكُونُ مَبَالِغَةً.

If you were pious' [19:18] – i.e., fearing Allah^{-azwj} and seeking the Refuge, and the answer to the condition is omitted evidencing upon what is before it, or relating to seeking Refuge, so it would be eloquent.

مَنْ كَانَ تَقِيًّا فِي أَدْعِيَةِ نَوَافِلِ شَهْرِ رَمَضَانَ سُبْحَانَ مَنْ خَلَقَ الْجَنَّةَ لِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ سُبْحَانَ مَنْ يُورِثُهَا مُحَمَّدًا وَ آلَ مُحَمَّدٍ وَ شِيَعَتَهُمْ.

Ones who were pious [19:63] in fulfilling the optional (Salat) in a month of Ramazan, 'Glorious is the One^{-azwj} Who Created the Paradise for Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}! Glorious is the One^{-azwj} Who Made inherit Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and their^{-asws} Shias'.

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا فَيَسْأَلُونَ إِلَى الْجَنَّةِ وَ نَنْزِلُ الظَّالِمِينَ فِيهَا جَنِيًّا عَلَى هَيْئَتِهِمْ كَمَا كَانُوا

Then We will Rescue those who are pious, - and they will be ushered to the Paradise - **and We will Leave the unjust ones kneeling therein [19:72]** – upon their appearance like what they had been.

يَوْمَ نَحْشُرُ الْمُتَّقِينَ أَي نَجْمَعُهُمْ إِلَى الرَّحْمَنِ إِلَى رَيْحِمِ الَّذِي غَمَرَهُمْ بِرَحْمَتِهِ وَفَدَّاهُمْ وَأَفْدَيْنَ عَلَيْهِ كَمَا يَفِدُ الْوَفَادِ عَلَى الْمُلُوكِ مُنْتَظِرِينَ لِكِرَامَتِهِمْ وَ إِنْعَامِهِمْ

On the Day We will Gather the pious - i.e., We^{-asws} will Gather them - **to the Beneficent** – to their Lord^{-azwj} Who will Immerse them in His^{-azwj} Mercy - **as a (Royal) delegation [19:85]** – a delegation to Him^{-azwj}, just as the delegations tend to come to the kins, awaiting His^{-azwj} Honouring them, and Rewarding them.

لَعَلَّهُمْ يَتَّقُونَ المعاصي فيصير التقوى لهم ملكة أَوْ يُخْدِثُ لَهُمْ ذِكْرًا أَي عِظَةً وَ اعْتِبَارًا حِينَ يَسْمَعُونَهَا فَيَسْبِطُهُمْ عَنْهَا وَ لَهُذِهِ النِّكَتَةُ أَسَدُ التَّقْوَى إِلَيْهِمْ وَ الإِحْدَادُ إِلَى الْقُرْآنِ

in order for them to be fearing, - the disobedience, so the piety would become a quality for them - or **a Zikr would occur for them [20:113]** – i.e., a preaching and a lesson when they hear it, so it discourages them from it, and for this point, He^{-azwj} Attributed the piety to them and the Ahadeeth to the Quran.

وَ الْعَاقِبَةُ أَي الْمَحْمُودَةُ لِلتَّقْوَى أَي لِذِي التَّقْوَى.

and the end-result – i.e., the praised - **would be for the piety [20:132]** – i.e., for the one with piety.

اتَّقُوا رَبَّكُمْ فِي الإِخْتِجَاجِ عَنِ النَّبِيِّ ص مَعَاشِرَ النَّاسِ التَّقْوَى التَّقْوَى اخْذَرُوا السَّاعَةَ كَمَا قَالَ اللَّهُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ.

Fear your Lord. – In (the book) 'Al Ihtijaj' – from the Prophet^{-saww}: 'Community of people! The piety! The Piety! Be warned of the Hour, like what Allah^{-azwj} Said -**Surely the earthquake of the Hour is a mighty thing [22:1]**'.

و فِي التَّفْسِيرِ قَالَ مَخَاطَبَةٌ لِلنَّاسِ عَامَةً.

And in the Tafseer, he said, 'It is Addressed to the people generally'.

لَنْ يَنَالَ اللَّهَ أَي لَنْ يَصِيبَ رِضَاهُ وَ لَا يَقَعُ مِنْهُ مَوْقِعَ الْقَبُولِ لِحُومِهَا الْمَتَّصِقِ بِهَا وَ لَا دِمَائِهَا الْمَهْرَاقَةَ بِالنَّحْرِ مِنْ حَيْثُ إِهْمَا لِحُومٍ وَ دِمَاءٍ وَ لَكِنَّ يَنَالُهُ التَّقْوَى مِنْكُمْ أَي وَ لَكِنَّه يَصِيبُه مَا يَصِحُّه مَا يَصِحُّه مِنْ تَقْوَى قُلُوبِكُمْ الَّتِي تَدْعُوكُمْ إِلَى أَمْرِ اللَّهِ وَ تَعْظِيمِهِ وَ التَّقَرُّبِ إِلَيْهِ وَ الْإِخْلَاصِ لَهُ

It will never reach Allah, - i.e., His^{azwj} Pleasure will never be achieved, nor will an opportunity of Acceptance occur from Him^{azwj} - **neither its flesh** – given in charity with it - **nor its blood**, - spilt in the sacrifice from whereby it is flesh and blood - **but the piety from you will reach Him. [22:37]** – i.e., but it will achieve it what is accompanied with piety of your hearts which are calling you to the Command of Allah^{azwj} and revering Him, and drawing closer to Him^{azwj}, and the sincerity to Him.

و فِي الْجَوَامِعِ رَوَى أَنَّ الْجَاهِلِيَّةَ كَانُوا إِذَا نَحَرُوا لَطَخُوا الْبَيْتَ بِالْأَدَمِ فَلَمَّا حَجَّ الْمُسْلِمُونَ أَرَادُوا مِثْلَ ذَلِكَ فَزَلَّتْ

And in (the book) ‘Al Jawamie’ – It is reported that the pre-Islamic people, whenever they sacrificed, they stained the House (Kaaba) with the blood. When the Muslims performed Hajj, they wanted (to do) like that, so it (the Verse) was Revealed.

وَ فِي الْعِلَلِ، عَنِ الصَّادِقِ ع أَنَّهُ سُئِلَ مَا عَلَّةُ الْأَضْحِيَّةِ قَالَ إِنَّهُ يُغْفَرُ لِصَاحِبِهَا عِنْدَ أَوَّلِ قَطْرَةٍ تَقْطُرُ مِنْ دِمَائِهَا إِلَى الْأَرْضِ وَ لِيَعْلَمَ اللَّهُ مَنْ يَتَّقِيهِ بِالْغَيْبِ قَالَ اللَّهُ تَعَالَى لَنْ يَنَالَ اللَّهَ لِحُومِهَا الْآيَةُ ثُمَّ قَالَ انظُرْ كَيْفَ قَبِلَ اللَّهُ قُرْبَانَ هَابِيلَ وَ رَدَّ قُرْبَانَ قَابِيلَ.

And in (the book) ‘Al Ilal’ – from Al-Sadiq^{asws}, he^{asws} was asked, ‘What is the reason for the sacrifice?’ He^{asws} said: ‘(Sins) are Forgiven for its performer at the first drop from its blood to the ground, and for Allah^{azwj} to Know who fears Him^{azwj} in the hidden. Allah^{azwj} the Exalted Said: **It will never reach Allah, neither its flesh [22:37]** – the Verse’. Then he^{asws} said; ‘Look at how Allah^{azwj} Accepted the offering of Habel^{as} and Rejected the offering of Qabeel^{la}’.

أَفَلَا تَتَّقُونَ قِيلَ أَي أَفَلَا تَخَافُونَ أَنْ يَزِيلَ عَنْكُمْ نِعْمَهُ.

So will you not be fearing?’ [23:23] – It is said, ‘i.e., are you not fearing the bounties may decline away from you?’

وَ مَوْعِظَةً لِلْمُتَّقِينَ خَصَّهُمْ بِهَا لِأَنَّهُمْ الْمُنْتَفِعُونَ.

And a Preaching for the pious [24:34] – Particularising them with it because they are the beneficiaries.

وَ اجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا فِي الْجَوَامِعِ، عَنِ الصَّادِقِ ع إِذَا نَا عَنِّي.

And Make us Imams for the pious [25:74] – In (the book) ‘Al Jawamie, from Al-Sadiq^{asws}: ‘It means us^{asws}’.

وَ فِي رِوَايَةٍ هِيَ فِيْنَا.

And in a report: ‘It is regarding us^{asws}’.

وَ عَنْهُ ع إِذَا أَنْزَلَ اللَّهُ وَ اجْعَلْنَا لَنَا مِنَ الْمُتَّقِينَ إِمَامًا.

And from him^{-asws}: ‘But rather, Allah^{-azwj} Revealed and Made for us^{-asws} to be from the pious as Imams^{-asws}’.

و قد مرت الأخبار الكثيرة في ذلك.

And may Ahadeeth have passed regarding that.

أَ لَا يَتَّقُونَ تَعَجِبُ مِنْ إِفْرَاطِهِمْ فِي الظلم و اجترائهم

are they not fearing?’ [26:11] – An astonishment from their excesses in the injustice and their audacities.

وَ أَزَلَّيْتَ الْجَنَّةَ أَي قربت بحيث يرونها من الموقف فيتبجحون بأنهم المحشورون إليها.

And the Paradise will be brought near [26:90] – i.e., Close, whereby there would be seeing it from the pausing station that they will be taken to it.

أَ لَا تَتَّقُونَ الله فتتركوا عبادة غيره

‘Will you not fear?’ [26:106] – Allah^{-azwj} and leave worshipping others.

وَ الْجِيلَةَ الْأُولَى قِيلَ أَي و ذوي الجيلة الأولين يعني من تقدمهم من الخلائق و في التفسير الخلق الأولين.

And the former generations’ [26:184] – It is said, ‘i.e., and with the former generations, meaning ones from the people who had preceded them. And in the Tafseer, ‘The former people’.

وَ كَانُوا يَتَّقُونَ أَي الكفر و المعاصي.

And were fearing [27:53] – i.e., the Kufr and the disobedience.

وَ الْعَاقِبَةُ لِلْمُتَّقِينَ أَي لمن اتقى ما لا يرضاه الله.

And the end-result is for the pious [28:83] – i.e., for the one who fears what does not Please Allah^{-azwj}.

وَ إِذَا قِيلَ لَهُمْ أَنُتُّوا فِي المجمع عن الصادق ع معناه اتقوا ما بَيْنَ أَيْدِيكُمْ من الذنوب وَ مَا خَلْفَكُمْ من العقوبة لَعَلَّكُمْ تُرْجَمُونَ أَي لتكونوا راجين رحمة الله و جواب إذا محذوف دل عليه ما بعده كأنه قيل أعرضوا

And when it is said to them: ‘Fear – In ‘Al Majma’, from Al-Sadiq^{-asws}: ‘It’s meaning is, ‘Fear - **what is in front of you** – from the sins - **and what is behind you**, - from the Punishment - **perhaps you would be Shown Mercy’ [36:45]**’ – i.e., you will become hoping for Mercy of Allah^{-azwj}, and the answer when it is omitted, what is after it evidence’s upon it. It is said, ‘Turn away’.

لِحَسَنٍ مَا بَ أَي مرجع

There is an excellent resort [38:49] – i.e., return.

اتَّقُوا رَبَّكُمْ أَيُّ بِلْزَوْم طَاعَتِهِ

Fear your Lord! [39:10] – i.e., stick to obeying Him^{-azwj}.

فَاتَّقُونِ وَلَا تَتَعَرَّضُوا لِمَا يُوجِبُ سَخَطِي

Fear Me!” [39:16] – and do not turn away to what obligates His^{-azwj} Wrath.

لَهُمْ عُرْفٌ قِيلَ أَيُّ عِلَالِي بَعْضُهَا فَوْقَ بَعْضٍ مَبْنِيَّةٌ بِنَاءِ الْمَنَازِلِ عَلَى الْأَرْضِ

For them would be rooms – It is said, ‘i.e., lofty upon each other’s - **built [39:20]** - a construction of built dwellings upon the ground.

وَالَّذِي جَاءَ بِالصِّدْقِ فِي التَّفْسِيرِ مُحَمَّدٌ ص وَصَدَّقَ بِهِ أَمِيرُ الْمُؤْمِنِينَ ع

And the one who came with the truth, - In the Tafseer, ‘Muhammad^{-sawww}’ - **and he ratified it, [39:33]** - meaning Amir Al-Momineen^{-asws}.

بِمَعَارِزِهِمْ بِفَلَاحِهِمْ

Due to their achievements. [39:61] - with their successes.

وَسَيِّقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ إِسْرَاعًا يَمْجُرُ إِلَى دَارِ الْكِرَامَةِ وَيَسَاقُونَ رَاكِبِينَ زُمَرًا أَفْوَاجًا مَتَفَرِّقَةً عَلَى تَفَاوُتِ مَرَاتِبِهِمْ فِي الشَّرْفِ وَعُلُوِّ الطَّبَقَةِ.

And their Lord would Escort those who are pious to the Paradise – Hastening with them to the house of prestige, and they will be escorted riding - **in groups, [39:73]** – different droves based upon their differing ranks in the nobility and lofty categories.

الْأَجْلَاءُ يَوْمَئِذٍ يَوْمَئِذٍ لِبَعْضِهِمْ لِبَعْضٍ عَدُوٌّ فِي التَّفْسِيرِ يَعْنِي الْأَصْدِقَاءَ يَعَادِي بَعْضُهُمْ بَعْضًا

The friends on that Day would be enemies of each other, [43:67] – In the Tafseer, ‘It means the friends being inimical to each other.

وَقَالَ الصَّادِقُ ع أَلَا كُلُّ حُلَّةٍ كَانَتْ فِي الدُّنْيَا فِي غَيْرِ اللَّهِ عَزَّ وَجَلَّ فَإِنَّهَا تَصِيرُ عَدَاوَةً يَوْمَ الْقِيَامَةِ.

And Al-Sadiq^{-asws} said: ‘Indeed, every friendship which happened in the world for the Sake of other than Allah^{-azwj} Mighty and Majestic, so it would be come enmity on the Day of Qiyamah’.

إِلَّا الْمُتَّقِينَ فَإِنَّ خَلَّتْهُمُ لِمَا كَانَتْ فِي اللَّهِ تَبْقَى نَافِعَةً أَبَدَ الْأَبَادِ

Except for the pious [43:67] – So their friendship which had happened for the Sake of Allah^{-azwj} will be beneficial for ever and ever.

وَ فِي الْكَافِي عَنِ الصَّادِقِ ع أَنَّهُ قَرَأَ هَذِهِ الْآيَةَ فَقَالَ وَ اللَّهُ مَا أَرَادَ بِهَذَا غَيْرَكُمْ.

And in (the book) 'Al Kafi' – From Al-Sadiq^{asws} having recited this Verse, then he^{asws} said: 'By Allah^{azwj}! He^{azwj} has not Meant with this apart from you all (Shias)!'

يا عبادِ حكاية لما ينادي به المتقون المتحابون في الله يومئذ.

O servants! [43:68] – A narration of what the pious will be Called out with on that Day, the ones loving each other for the Sake of Allah^{azwj}.

فِي مَقَامٍ أَي مَوْضِعِ إِقَامَةِ أَمِينٍ يَأْمَنُ صَاحِبُهُ عَنِ الْآفَةِ وَ الْإِنْتِقَالِ.

In a secure place [44:51] - i.e., in a place of staying safely. It's owner would be safe from the afflictions and the transfer.

وَ اللَّهُ وَلِيُّ الْمُتَّقِينَ فَوَالِ اللَّهِ بِالتَّقَى وَ اتِّبَاعِ الشَّرِيعَةِ وَ فِي التَّفْسِيرِ هَذَا تَأْدِيبٌ لِرَسُولِ اللَّهِ ص وَ الْمَعْنَى لِأُمَّتِهِ.

And Allah is the Friend of the pious [45:19] – Allah^{azwj} Befriends due to the piety and following the Law. And in Tafseer, 'This is an Education for Rasool-Allah^{saww} and the meaning is his^{saww} community'.

مَثَلُ الْجَنَّةِ أَي أَمْثَلِ الْجَنَّةِ غَيْرِ آسِنٍ أَي غَيْرِ مُتَغَيِّرِ الطَّعْمِ وَ الرِّيحِ لَدَّةً لِلشَّارِبِينَ أَي لَذِيذَةً لَا تَكُونُ فِيهَا كِرَاهَةٌ غَائِلَةٌ وَ رِيحٌ وَ لَا غَائِلَةٌ سَكْرٌ وَ خَمَارٌ مِنْ عَسَلٍ مُصَفًّى أَي لَمْ يَخَالَطْهُ الشَّمْعُ وَ فَضَلَاتِ النَّحْلِ وَ غَيْرَهُمَا كَمَنْ هُوَ خَالِدٌ أَي كَمَثَلِ مَنْ هُوَ خَالِدٌ فَفَقَطَعَ أَمْعَاءَهُمْ مِنْ فِرطِ الْحَرَارَةِ

An example of the Paradise – i.e., Is an example of the Paradise? **without stagnation**, - not changing in the taste and the smell. **wine pleasurable for the drinkers**, - i.e., tasty, not having abhorrence of the taste and the smell in it, nor taste of sugar and the intoxication - **of clear honey**; - i.e., the wax is not mixed in it, and remnants of the bees and other such - **(Are the pious) like the ones who would be eternally** – i.e., like the one who is eternal - **so it would cut their intestines? [47:15]** – from excessive heat.

وَ فِي التَّفْسِيرِ قَالَ لَيْسَ مِنْ هُوَ فِي هَذِهِ الْجَنَّةِ الْمَوْصُوفَةَ كَمَنْ هُوَ فِي هَذِهِ النَّارِ كَمَا أَنَّ لَيْسَ عَدُوُّ اللَّهِ كَوَلِيَّهُ.

And in the Tafseer, he said, 'The one who is in this described Paradise is not like the one in this Fire, just as an enemy of Allah^{azwj} is not like His^{azwj} friend.

وَ اتَّقُوا اللَّهَ أَي فِي التَّقْدِيمِ بَيْنَ يَدَيْ اللَّهِ وَ رَسُولِهِ إِنَّ اللَّهَ سَمِيعٌ لِأَقْوَالِكُمْ عَلِيمٌ بِأَفْعَالِكُمْ

And fear Allah, - i.e., in the advancing to be in front of Allah^{azwj} and His^{azwj} Rasool^{saww} - **surely, He is Hearing**, - of their words - **Knowing [49:1]** – of their deeds.

وَ اتَّقُوا اللَّهَ أَي فِي مَخَالَفَةِ حُكْمِهِ وَ الْإِهْمَالِ فِيهِ لَعَلَّكُمْ تُرْحَمُونَ عَلَى تَقْوَاكُمْ.

And fear Allah, - i.e., in opposing His^{azwj} Ruling, and the neglect in it - **perhaps you would be Shown Mercy [49:10]** – upon your piety.

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ فَإِنِ بَالَتْغَى تَكْمَلِ النُّفُوسِ وَ تَتَفَاضَلِ الأَشْخَاصُ فَمَنْ أَرَادَ شَرَفًا فَلْيَلْتَمَسْ مِنْهَا وَ فِي التَّفْسِيرِ هُوَ رَدُّ عَلَى مَنْ يَفْتَخِرُ بِالأَحْسَابِ وَ الأَنْسَابِ

Surely, the most honourable of you in the Presence of Allah is the most pious of you. [49:13] – With the piety, the souls get completed and the persons are merited over each other. So the one who wants the nobility, let him seek from it. And in the Tafseer, ‘It is a rebuttal against the ones priding with the affiliations and the lineages’.

وَ قَالَ رَسُولُ اللَّهِ ص يَوْمَ فَتَحَ مَكَّةَ يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمْ مَخُوَّةَ الجَاهِلِيَّةِ وَ تَفَاخُرَهَا بِأَبَائِهَا إِنَّ العَرَبِيَّةَ لَيْسَتْ بِأَبٍ وَ الوَالِدِ وَ إِنَّمَا هُوَ لِسَانٌ نَاطِقٌ فَمَنْ تَكَلَّمَ بِهِ فَهُوَ عَرَبِيٌّ أَمَا إِنَّكُمْ مِنْ آدَمَ وَ آدَمُ مِنَ التُّرَابِ وَ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ.

And Rasool-Allah^{-saww} said on the day of the conquest of Makkah: ‘O you people! Allah^{-azwj} has Removed from you all the haughtiness of the pre-Islamic period and its priding with its forefathers! The Arab isn’t due to the father, and rather it is a spoken language. So, the one who speaks with it, he is an Arab. But you all from Adam^{-as}, and Adam^{-as} is from soil, **Surely, the most honourable of you in the Presence of Allah is the most pious of you. [49:13]!**

وَ فِي المَجْمَعِ عَنِ النَّبِيِّ ص يَقُولُ اللَّهُ تَعَالَى يَوْمَ القِيَامَةِ أَمَرْتُكُمْ فَصَبَّغْتُمْ مَا عَاهَدْتُ إِلَيْكُمْ فِيهِ وَ رَفَعْتُمْ أَنْسَابَكُمْ فَالْيَوْمَ أَرْفَعُ نَسَبِي وَ أَضَعُ أَنْسَابَكُمْ أَيْنَ الْمُتَّقُونَ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ.

And in ‘Al Majma’, from the Prophet^{-saww}: ‘Allah^{-azwj} the Exalted will be Saying on the Day of Qiyamah: “I^{-azwj} had Commanded you all but you wasted regarding what I^{-azwj} had Covenanted to you, and you raised your lineages. So today, I^{-azwj} will Raise My^{-azwj} Lineage and Drop your lineages. Where are the pious ones?” **Surely, the most honourable of you in the Presence of Allah is the most pious of you. [49:13]!**

وَ عَنِ الصَّادِقِ ع أَتْقَاكُمْ أَعْمَلُكُمْ بِالتَّقِيَّةِ.

And from Al-Sadiq^{-asws}: ‘The most pious of your deeds are with the Taqiyya (dissimulation)’.

وَ أَرْفَعَتِ الجَنَّةُ لِلْمُتَّقِينَ أَي قَرِبتْ لَهُمْ عَيْرَ بَعِيدِ أَي مَكَانًا غَيْرَ بَعِيدٍ وَ فِي التَّفْسِيرِ أَي زِينَتِ غَيْرِ بَعِيدِ قَالَ بِسُرْعَةٍ.

And the Paradise would be decorated for the pious, - i.e., brought closer to them - not being remote [50:31] – i.e., a place not far away. And in the Tafseer, ‘i.e., adorned, not afar’. He said, ‘With speed’.

أَخَذِينَ مَا آتَاهُمْ وَرَهُمْ أَي قَابِلِينَ لَمَّا أَعْطَاهُمْ رَاضِينَ بِهِ وَ مَعْنَاهُ أَنْ كُلَّ مَا آتَاهُمْ حَسَنٌ مَرْضِيٌّ مُتَلَقًى بِالقَبُولِ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ قَدْ أَحْسَنُوا أَعْمَالَهُمْ وَ هُوَ تَعْلِيلٌ لِاستِحْقَاقِهِمْ ذَلِكَ

Taking what their Lord would have Given them. – i.e., accepting what is Given to them, being satisfied with it, and it’s meaning is that all what is Given them is good, pleasing, linked with the acceptance - **They, before that, were good doers [51:16]** – they had done good deed, and it is an explanation of their deserving that.

كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ أَي يَنَامُونَ تَفْسِيرٌ لِاحْسَانِهِمْ

It was little from the night what they used to sleep [51:17] – i.e., sleeping, and interpretation of their good deeds.

عَنِ الصَّادِقِ ع كَانُوا أَقَلَّ اللَّيَالِي يُفَوِّتُهُمْ لَا يُفَوِّتُونَ فِيهَا.

From Al-Sadiq^{-asws}: ‘They were such, only a little of the night was missed by them not standing (for Salat) in it’.

وَعَنِ الْبَاقِرِ ع كَانَ الْقَوْمُ يَنَامُونَ وَ لَكِنْ كُلَّمَا انْقَلَبَ أَحَدُهُمْ قَالَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ.

And from Al-Baqir^{-asws}: ‘The people used to be 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’.

وَ بِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ فِي التَّهْدِيبِ وَ الْمَجْمَعِ عَنِ الصَّادِقِ ع كَانُوا يَسْتَغْفِرُونَ فِي الْوَيْتْرِ فِي آخِرِ اللَّيْلِ سَبْعِينَ مَرَّةً.

And in the early mornings they used to seek Forgiveness [51:18] – In (the books) ‘Al Tahzeeb’ and ‘Al Majma’, from Al-Sadiq^{-asws}: ‘They were seeking Forgiveness seventy times during the (Salat) ‘Al Witr’ in the end of the night’.

وَ فِي أَمْوَالِهِمْ حَقٌّ نَضِيبٌ يَسْتَوْجِبُونَهُ عَلَى أَنْفُسِهِمْ تَقَرُّبًا إِلَى اللَّهِ وَ إِشْفَاقًا عَلَى النَّاسِ لِلْسَّائِلِ وَ الْمَحْرُومِ

And in their wealth, there was a right - a share they had obligated upon themselves to draw closer to Allah^{-azwj} and a compassion upon the people - **for the beggar and the deprived ones [51:19]**.

فِي الْكَافِي عَنِ الصَّادِقِ ع قَالَ: الْمَحْرُومُ الْمُحَازِفُ الَّذِي قَدْ حُرِمَ كَدَّ يَدِهِ فِي الشِّرَاءِ وَ الْبَيْعِ.

And in ‘Al Kafi’, from Al-Sadiq^{-asws} having said: ‘The deprived is the struggler who the toil of his hands has deprived him regarding the buying and the selling’.

فَاكْبَهُنَّ نَاعِمِينَ مَتَلَذِّدِينَ.

Enjoying [52:18] – in bliss, deriving pleasures.

وَ تَهَرَّ قِيلَ أَيِ أَمْحَارٍ وَ اكْتَفَى بِاسْمِ الْجِنْسِ أَوْ سَعَةً أَوْ ضِيَاءً مِنَ النَّهَارِ

and River [54:54] – It is said, ‘I.e., rivers, and the name suffices the genus, or vast, or illumination from the day.

فِي مَقْعَدِ صِدْقِي أَيِ فِي مَكَانٍ مَرْضِيٍّ عِنْدَ مَلِيكَ مُقْتَدِرٍ أَيِ مَقْرِبِينَ عِنْدَ مَنْ تَعَالَى أَمْرُهُ فِي الْمَلِكِ وَ الْاِقْتِدَارِ بِحَيْثُ أَجْمَعَهُ ذَوُو الْأَفْهَامِ.

In a truthful seat, - i.e., a satisfying place - **in the Presence of a Powerful King [54:55]** – i.e., drawn closed in the Presence of the One^{-azwj}, Exalted is His^{-azwj} Command in the kingdom, and the Powerful is whereby the ones with the understanding are ambiguous.

وَ اتَّقُوا اللَّهَ فِي مَخَالَفَةِ الرَّسُولِ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ لِمَنْ خَالَفَ

And fear Allah, - in opposing the Rasool^{-saww} - **surely Allah is severe of the Punishment [59:7]** – to the one who opposes.

وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع وَ اتَّقُوا اللَّهَ فِي ظُلْمِ آلِ مُحَمَّدٍ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ لِمَنْ ظَلَمَهُمْ.

And from Amir Al-Momineen^{-asws}: **‘And fear Allah**, - in oppressing the Progeny^{-asws} of Muhammad^{-saww} - **surely Allah is severe of the Punishment [59:7]** – to the one oppressing them^{-asws}’.

وَ اتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ فَإِنَّ الْإِيمَانَ بِهِ مِمَّا يَقْتَضِي التَّقْوَى مِنْهُ.

And fear Allah Whom you are believing in [60:11] – for the belief in Him^{-azwj} is from what the purity is required from it.

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ أَي فابذلوا في تقواه جهدهم و طاقتهم و في المجمع الاتقاء الامتناع من الردي باجتناب ما يدعو إليه الهوى و لا تنافي بين هذا و بين قوله اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ لَأَن كُلَّ وَاحِدٍ مِنْهُمَا إِذَا لَزِمَ لَتَرَكَ جَمِيعَ الْمَعَاصِي

Therefore, fear Allah as per your capacity; [64:16] – i.e., make you best efforts and your strength in fearing him. And in ‘Al Majma’, ‘The fearing is the avoidance from the destructive (matters) by shunning what the whims are calling to’, and there is no negation between this and His^{-azwj} Words: **Fear Allah as is His right to be feared [3:102]**, because each one of these necessitates leaving entirety of the disobediences.

فمن فعل ذلك فقد اتقى عقاب الله لأن من لم يفعل قبيحا و لا أخل بواجب فلا عقاب عليه إلا في أحد الكلامين تنبيهها على أن التكليف لا يلزم العبد إلا فيما يطيق و كل أمر أمر الله به فلا بد أن يكون مشروطا بالاستطاعة.

The one who does that, so he has feared the Punishment of Allah^{-azwj}, because the one who does not do any ugliness nor breaches any obligation, there is no Punishment upon him, except in one of the two words there is an alertness upon that the encumbrance is not necessitated upon the servant except in what he can endure, and each Command Allah^{-azwj} has Commanded with. So there is no escape from it being conditional with the capacity.

و قال قتادة قوله فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ناسخ لقوله اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ و كأنه يذهب إلى أن فيه رخصة لحال التقية و ما جرى مجراها مما تعظم فيه المشقة و إن كانت القدرة حاصلة معه

And Qatada said, ‘His^{-azwj} Words: **Therefore fear Allah as per your capacity; [64:16]** Abrogates His^{-azwj} Words: **Fear Allah as is His right to be feared [3:102]**, and it is as if it goes to that in it there is an allowance of the situation of Taqiyya (dissimulation) and whatever flows it’s flow from that the adversities are mighty with, and even if the ability to achieve it was with him’.

و قال غيره ليس هذا بناسخ و إنما هو مبين لإمكان العمل بهما جميعا و هو الصحيح.

And somebody else said, 'This isn't with an Abrogation, and rather it is a clarification of the possibility of the deed with these two together', and it is the correct.

وَ اتَّقُوا اللَّهَ رَبَّكُمْ أَي فِي تَطْوِيلِ الْعِدَّةِ وَ الْإِضْرَارِ بِهِنَ

and fear Allah - your Lord! [65:1] – i.e., in prolonging the waiting period and harming them (wives).

وَ مَنْ يَتَّقِ اللَّهَ فِيمَا أَمَرَهُ بِهِ وَ نَهَاهُ عَنْهُ يَجْعَلْ لَهُ مَخْرَجاً مِنْ كُلِّ كَرْبٍ فِي الدُّنْيَا وَ الْآخِرَةِ

And one who fears Allah, - regarding what He^{-azwj} Commanded him with and Prohibited him from - **He would Make an outlet for him [65:2]** – from every distress in the world and the Hereafter.

وَ يَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ أَي مِنْ وَجْهِ لَمْ يَخْطُرْ بِبَالِهِ

And He would Sustain him from where he does not anticipate [65:3] – i.e., from an aspect not having occurred in his mind.

وَ فِي التَّفْسِيرِ عَنِ الصَّادِقِ ع فِي ذُنْيَاهُ.

And in the Tafseer from Al-Sadiq^{-asws}: 'Regarding his world'.

وَ فِي الْمَجْمَعِ عَنِ النَّبِيِّ ص أَنَّهُ قَرَأَهَا فَقَالَ مَخْرَجاً مِنْ شُبُهَاتِ الدُّنْيَا وَ مِنْ غَمَرَاتِ الْمَوْتِ وَ شِدَائِدِ يَوْمِ الْقِيَامَةِ.

And in 'Al Majma' – from the Prophet^{-saww}, he^{-saww} had recited it. He^{-saww} said: 'An outlet from the suspicions of the world, from the pangs of death, and difficulties on the Day of Qiyamah'.

وَ عَنْهُ ص إِنِّي لَأَعْلَمُ آيَةً لَوْ أَخَذَ بِهَا النَّاسُ لَكَفَتْهُمْ وَ مَنْ يَتَّقِ اللَّهَ الْآيَةَ فَمَا زَالَ يَتَّقُهَا وَ يُعِيدُهَا.

And from him^{-saww}: 'I^{-saww} know of a Verse, if the people were to take with it, it would suffice them: **And one who fears Allah, He would Make an outlet for him [65:2]** – the Verse'. He^{-saww} did not cease to be saying it and repeating it.

وَ فِي النَّهْجِ مَخْرَجاً مِنَ الْفِتَنِ وَ نُوراً مِنَ الظُّلْمِ.

And in (the book) 'Al Nahj': 'Outlet from the Fitna (discord), and light from the darkness'.

وَ فِي الْمَجْمَعِ عَنِ الصَّادِقِ ع وَ يَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ أَي يُبَارِكُ لَهُ فِيمَا آتَاهُ.

And in (the books) 'Al Majma', from Al-Sadiq^{-asws}: **And He would Sustain him from where he does not anticipate [65:3]** – i.e., Bless for him in whatever he does'.

وَ فِي الْفَقِيهِ عَنْهُ عَنِ آبَائِهِ عَنِ عَلِيِّ ع مَنْ آتَاهُ اللَّهُ بَرزُقِي لَمْ يَخْطُ إِلَيْهِ بِرَجُلِهِ وَ لَمْ يَمُدَّ إِلَيْهِ يَدَهُ وَ لَمْ يَتَكَلَّمْ فِيهِ بِلِسَانِهِ وَ لَمْ يَشُدَّ إِلَيْهِ نِيَابَهُ وَ لَمْ يَتَعَرَّضْ لَهُ كَانَ مِمَّنْ ذَكَرَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ مَنْ يَتَّقِ اللَّهَ الْآيَةَ.

And in (the book) ‘Al Faqeeh’ – from him^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws}: ‘One Whom Allah^{-azwj} Gives sustenance he had not stepped towards it with his legs, and had not extended towards it with his hands, and had not spoken regarding it with this tongue, and he had not tightened his clothes to it, and it had not exposed to it, would be from the ones Allah^{-azwj} Mighty and Majestic has Mentioned in His^{-azwj} Book: **And one who fears Allah [65:2]** – the Verse”.

و فِي الْكَافِي عَنِ الصَّادِقِ ع أَنَّ قَوْمًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص لَمَّا نَزَلَتْ هَذِهِ آيَةُ أَعْلَقُوا الْأَبْوَابَ وَ أَقْبَلُوا عَلَى الْعِبَادَةِ وَ قَالُوا كُنِينَا فَبَلَغَ ذَلِكَ النَّبِيَّ فَأَرْسَلَ إِلَيْهِمْ

And in ‘Al Kafi’ – from Al-Sadiq^{-asws}: ‘A group from the companions of Rasool-Allah^{-saww}, when this Verse was Revealed, they locked the doors (of their houses) and turned to the worship, and they said, ‘It suffices us!’ That reached the Prophet^{-saww}, so he^{-saww} sent for them.

فَقَالَ مَا حَمَلَكُم عَلَى مَا صَنَعْتُمْ فَقَالُوا يَا رَسُولَ اللَّهِ تُكْفِلُنَا بِأَزْرَاقِنَا فَأَقْبَلْنَا عَلَى الْعِبَادَةِ فَقَالَ إِنَّهُ مِنْ فَعَلِ ذَلِكَ لَمْ يُسْتَجِبْ لَهُ عَلَيْكُمْ بِالطَّلَبِ.

He^{-saww} said: ‘What carried you all upon what you have done?’ They said, ‘O Rasool-Allah^{-saww}! You^{-saww} have guaranteed our sustenance for us, so we turned to the worship!’ He^{-saww} said: ‘Surely the one who does that it does not obligate for him. Upon you all is with the seeking (the sustenance)”.

وَ عَنْهُ ع هَذِهِ قَوْمٌ مِنْ شَيْعَتِنَا ضَعْفَاءُ لَيْسَ عِنْدَهُمْ مَا يَتَحَمَّلُونَ بِهِ إِلَيْنَا فَيَسْمَعُونَ حَدِيثَنَا وَ يَقْتَسِبُونَ مِنْ عِلْمِنَا

And from him^{-asws}: ‘They are a group from our^{-asws} Shias, the weak ones. There isn’t in their possession what they can be carrying with to us^{-asws}, so they are listening to our^{-asws} Ahadeeth and are learning from our^{-asws} knowledge.

فَيَحِلُّ قَوْمٌ فَوْقَهُمْ وَ يُنْفِقُونَ أَمْوَالَهُمْ وَ يُتَعَبُونَ أَبْدَانَهُمْ حَتَّى يَدْخُلُوا عَلَيْنَا فَيَسْمَعُوا حَدِيثَنَا فَيَنْفِقُوهُ إِلَيْهِمْ فَيَبْذِرُوهُ هَذِهِ قَوْمٌ وَ يُضَيِّعُهُ هَذِهِ قَوْمٌ فَالَّذِينَ الَّذِينَ يَجْعَلُ اللَّهُ عَزَّ ذِكْرَهُ لَهُمْ مَخْرَجاً وَ يُزِفُهُمْ مِنْ حَيْثُ لَا يَحْتَسِبُونَ.

Then a group went above them and spent their wealth and fatigued their bodies until they enter to see us^{-asws}. They listen to our^{-asws} Ahadeeth and they transmit it to them. So those ones retain it, and these ones waste it. So those are the ones Allah^{-azwj}, Mighty is His^{-azwj} Mention, will be Making an outlet to be for them and Grace them from where they are not anticipating”.

وَ مَنْ يَتَّقِ اللَّهَ فِي أَحْكَامِهِ فَيَرَاعِي حَقُوقَهَا يَجْعَلُ لَهُ مِنْ أَمْرِهِ يُشْراً أَيْ يَسْهُلُ عَلَيْهِ أَمْرُهُ وَ يُوَفِّقُهُ لِلْخَيْرِ

And one who fears Allah, - regarding His^{-azwj} Rulings, and takes care of its rights - He will Make ease for him in his matter [65:4] – Ease his affairs upon him and Harmonise him to the good.

وَ مَنْ يَتَّقِ اللَّهَ فِي أَمْرِهِ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ فَ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ وَ يُعْظِمُ لَهُ أَجْرًا بِالْمُضَاعَفَةِ.

And one who fears Allah, - regarding His^{-azwj} Commands - He would Remove his evil deeds from him [65:5], for Surely the good deeds erase the evil deeds, [11:114] and Magnify the Recompense for him [65:5] – with the multiplying.

جَنَّاتِ النَّعِيمِ أَي جَنَّاتٍ لَيْسَ فِيهَا إِلَّا التَّنْعَمُ الْخَالِصُ.

The Gardens of Bliss [68:34] – i.e., Gardens not having in it except the pure bliss.

مَفَازًا فِي التَّفْسِيرِ قَالَ يَفُوزُونَ

Success [78:31] – In the Tafseer, he said, ‘They would be successful’.

وَعَنِ الْبَاقِرِ ع هِيَ الْكِرَامَاتُ.

And from Al-Baqir^{asws}: ‘There are the dignities’.

حَدَائِقُ وَ أَغْنَابًا أَي بَسَاتِينَ فِيهَا أَنْوَاعُ الْأَشْجَارِ الْمَثْمَرَةِ وَ كَوَاعِبِ نِسَاءٍ فَلَكْتَ ثَدْيِهِنَّ أَتْرَابًا لَدَاتٍ عَنْ سِنٍ وَاحِدٍ

Gardens and vineyards [78:32] – i.e., orchards where are a variety of fruit-bearing trees -**And voluptuous women-** woman with round breasts - **of equal age [78:33]** – born of one age.

وَ فِي التَّفْسِيرِ عَنِ الْبَاقِرِ ع وَ كَوَاعِبِ أَتْرَابًا أَي الْفَتَيَاتِ النَّاهِدَاتِ.

And in the Tafseer from Al-Baqir^{asws}: **And voluptuous women of equal age [78:33]** – ‘i.e., pubescent (young) girls’.

وَ كَأْسًا دِهَاقًا أَي مَمْتَلِيَةً

And a filled cup [78:34] – i.e., filled to the brim.

1- كَأْسًا، الْكَافِي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ أَبِي دَاوُدَ الْمُسْتَرِقِّ عَنِ مُحَمَّدِ بْنِ الْمُثَنَّبِيِّ عَنِ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا نَقَلَ اللَّهُ عَزَّ وَ جَلَّ عَبْدًا مِنْ ذُلِّ الْمَعَاصِي إِلَى عِزِّ التَّقْوَى إِلَّا أَغْنَاهُ مِنْ غَيْرِ مَالٍ وَ أَعَزَّهُ مِنْ غَيْرِ عَشِيرَةٍ وَ آنَسَهُ مِنْ غَيْرِ بَشَرٍ.

(The book) ‘Al Kafi’ – from Al-Husayn Bin Muhammad, from Al Moalla, from Abu Dawood Al Mustariq, from Muhassin Al Meesamy, from Yaqoub Bin Shueyb who said,

‘I heard Abu Abdullah^{asws} saying: ‘Allah^{azwj} Mighty and Majestic will not Transfer a servant from the disgrace of the disobedience to the honour of piety except He^{azwj} will Enrich him from without wealth, and Strengthen him from without a clan, and Comfort him from without a person’⁴³⁷.

بيان من غير بشر أي من غير أنيس من البشر بل الله مونسه كما قال أمير المؤمنين ع اللَّهُمَّ إِنَّكَ أَنْسُ الْأَنْسِينَ بِأَوْلِيَائِكَ.

Explanation – ‘From without a person’ – from without a comforter from the people. But Allah^{azwj} is his Comforter just as Amir Al-Momineen^{asws} had said: ‘O Allah^{azwj}! You^{azwj} and the Comforter of the comforters of Your^{azwj} friends’.

⁴³⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 1

2- روضة الواعظين شي، تفسير العياشي عن أبي بصير عن أبي جعفر ع قال كان أمير المؤمنين ع يقول إن لأهل التقوى علامات يعرفون بها صدق الحديث و أداء الأمانة و وفاء بالعهد و قلة العجز و البخيل و صلة الأرحام و رحمة الضعفاء و قلة المؤاتاة للنساء و بذل المعروف و حسن الخلق و سعة الحلم و اتباع العلم فيما يقرب إلى الله طوبى لهم و حسن مآب

(The book) 'Rowzat Al Waizeen', (and) Tafseer Al Ayyashi – from Abu Baseer,

'From Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} had said: 'For the people of piety there are signs they are recognised with – truthful narration, and fulfilling the entrustment, and loyalty with the pact, and scarcity of the frustration and the stinginess, and connecting the kinship, and mercy to the weak, and scarcity of going to the women, and exerting the act of kindness, and good manners, and vast forbearance, and pursuing the knowledge in what draws one closer to Allah^{azwj} - **(the tree of) Tooba would be for them and an excellent resort [13:29].**

و طوبى شجرة في الجنة أصلها في دار رسول الله فليس من مؤمن إلا و في داره غصن من أغصانها لا ينوي في قلبه شيئاً إلا آتاه [أتاه] ذلك الغصن

And Tooba is a tree in the Paradise. It's roots are in the house of Rasool-Allah^{saww}. There isn't from a Momin except and in his house is a branch from its branches. He will not intend anything in his heart except that branch will bring it to him.

و لو أن راكباً مجداً سار في ظلها مائة عام ما خرج منها و لو أن غراباً طار من أصلها ما بلغ أغلاها حتى يبيض هرمماً

And if a diligent rider were to ride in its shade for one hundred years, he would not come out from it, and if a crow were to fly from its roots, it would not reach its top until it would be grey-haired out of old age.

ألا فبي هذا فازعبوا إن للمؤمن في نفسه شغلاً و الناس منه في راحة إذا جنّ عليه الليل فرش وجهه و سجد لله بكمارم بدنه يناجي الذي خلقه في فكك رقيبته ألا فهكذا فكونوا.

Indeed! So be desirous regarding this! For the Momin there is a pre-occupation within himself, and the people are at rest from him. When the night shields upon him, he spreads his face (in the ground) and does Sajdah to Allah^{azwj} with the honourable (parts) of his body, whispering to the One^{azwj} Who Created him, in liberating his neck (from the Fire). Indeed! So, this is how you should become!⁴³⁸

3- تفسير النعماني، بالإسناد المسطور في كتاب القرآن عن أمير المؤمنين ع قال: نسخ قوله تعالى يا أيها الذين آمنوا اتقوا الله حق تقاته قوله تعالى فاتقوا الله ما استطعتم.

Tafseer Al Numany – By the chains underlined in 'The Book of Quran',

⁴³⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 2

'From Amir Al-Momineen^{-asws} having said: 'The Words of the Exalted: **Fear Allah as is His right to be feared [3:102]** are Abrogated by Words of the Exalted: **Therefore, fear Allah as per your capacity; [64:16]**'.⁴³⁹

4- كِتَابُ صِفَاتِ الشَّيْبَعَةِ لِلصَّدُوقِ، بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ لَا يُعْرَبُكَ بِكَأْوْمِهِمْ فَإِنَّ التَّقْوَى فِي الْقَلْبِ.

'Kitab Sifaat Al Shia' of Al Sadouq – By his chain, from Ali Bin Abdul Aziz who said,

'Abu Abdullah^{-asws} said: 'O Ali Bin Abdul Aziz! Do not let their crying deceive you, for the piety is in the heart''.⁴⁴⁰

5 دَعَاوَاتِ الرَّاَوْنَدِيِّ، قَالَ النَّبِيُّ ص مَنْ اتَّقَى اللَّهَ عَاشَ قَوِيًّا وَ سَارَ فِي بِلَادِ عَدُوِّهِ آمِنًا.

(The book) 'Da'waat' of Al Rawandy –

'The Prophet^{-saww} said: 'One who fears Allah^{-azwj} will live strongly and would travel safely in the city of his enemies''.⁴⁴¹

6- نَحْجُ، نَحْجُ الْبَلَاغَةِ قَالَ ع كَمْ مِنْ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ إِلَّا الظَّمُّ وَ كَمْ مِنْ قَائِمٍ لَيْسَ لَهُ مِنْ قِيَامِهِ إِلَّا الْعَنَاءُ حَتَّى نَوْمُ الْكُفْيَاسِ وَ إِفْطَارُهُمْ.

(The book) 'Nahj Al Balagah' –

'He^{-asws} said: 'How many a fasting one, there isn't anything for him in his fast except for the thirst, and how many a standing one (for Salat) there isn't anything for him in his standing (for Salat) except the tiredness. The sleep of the clever (intelligent) ones and their breaking (not fasting) is better''.⁴⁴²

وَ قَالَ ع اتَّقُوا اللَّهَ الَّذِي إِنْ فُلْتُمْ سَمِعَ وَ إِنْ أَضْمَرْتُمْ عَلِمَ وَ بَادِرُوا الْمَوْتَ الَّذِي إِنْ هَرَيْتُمْ أَذْرَكَكُمْ وَ إِنْ أَقَمْتُمْ أَخَذَكُمْ وَ إِنْ نَسِيتُمْوهُ دَكَّرَكُمْ.

And he^{-asws} said: 'Fear Allah^{-azwj} Who, when you say (something), He^{-azwj} Hears, and when you think, He^{-azwj} Knows, and rush to the death which even if you were to flee, it will come across you, and if you were to stand still, it will seize you, and if you were forget it, it will remember you!''⁴⁴³

- وَ قَالَ ع اتَّقُوا اللَّهَ تَقِيَّةً مِنْ مَثَرٍ بَحْرِيًّا وَ جَدِّ تَشْمِيرًا وَ انْكَمَشَ [كَمَشَ] فِي مَهَلٍ وَ بَادَرَ عَنْ وَجَلٍ وَ نَظَرَ فِي كَرَّةِ الْمُؤْتَلِ وَ عَاقِبَةَ الْمُنْصَدِرِ وَ مَعَبَّةَ الْمَرْجِعِ.

⁴³⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 3

⁴⁴⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 4

⁴⁴¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 5

⁴⁴² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 6 a

⁴⁴³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 6 b

And he^{-asws} said: 'Fear Allah^{-azwj} the fear of the one who rolls up his (worldly) affairs, and renews the rolling up, and strives during the opportunity, and rushes into action, and looks into the turning of times, and end-result of the journey, and outcome of the return!'⁴⁴⁴

- وَقَالَ ع اتَّقُوا اللَّهَ بَعْضَ التَّقَى وَ إِنْ قَلَّ وَ اجْعَلْ بَيْنَكَ وَ بَيْنَ اللَّهِ سِتْرًا وَ إِنْ رَقَّ.

And he^{-asws} said: 'Fear Allah^{-azwj} part of the fear even if it was little and make a curtain to be between you and Allah^{-azwj}, and even if it was thin''.⁴⁴⁵

- وَقَالَ ع التَّقَى رَيْسُ الْأَخْلَاقِ.

And he^{-asws} said: 'The piety is chief of the morals''.⁴⁴⁶

- وَقَالَ ع أَمَّا بَعْدُ فَإِنَّ أُوصِيَكُمْ بِتَقْوَى اللَّهِ الَّذِي ابْتَدَأَ خَلْقَكُمْ وَ إِلَيْهِ يَكُونُ مَعَادُكُمْ وَ بِهِ نَجَاحُ طَلِبَتِكُمْ وَ إِلَيْهِ مُنْتَهَى رَغْبَتِكُمْ وَ نَحْوَهُ قَصْدُ سَبِيلِكُمْ وَ إِلَيْهِ مَرَامِي مَفْرَعَتِكُمْ

And he^{-asws} said: 'As for after, I^{-asws} hereby advise you with fearing Allah^{-azwj} Who Began your creation and to Him will happen to be your return, and by Him^{-azwj} is the success of your seeking, and to Him^{-azwj} is the endpoint of your desires, and towards Him is the aim of your way, and to Him^{-azwj} is the goal of your panic (for shelter).

فَإِنَّ تَقْوَى اللَّهِ دَوَاءُ دَاءِ قُلُوبِكُمْ وَ بَصْرُ عَمَى أَفْيِدَتِكُمْ وَ شِفَاءُ مَرَضِ أَجْسَادِكُمْ وَ صِلَاحُ فَسَادِ صُدُورِكُمْ وَ طَهْرُ دَنَسِ أَنْفُسِكُمْ وَ جِلَاءُ غَشَاءِ أَبْصَارِكُمْ وَ أَمْنٌ فَرَجَ جَأَشِكُمْ وَ ضِيَاءٌ سَوَادِ ظَلَمَتِكُمْ

Fearing Allah^{-azwj} is a cure for the illness of your hearts, and sight for the blindness of your hearts, and healing of the disease of your bodies, and correction of the spoilage of your chests, and cleansing of the filth of your souls, and polishing of the covering of your sighs, and security of the panic of your fears, and illumination for the blackness of your darkness.

فَاجْعَلُوا طَاعَةَ اللَّهِ شِعْرًا دُونَ دِنَارِكُمْ وَ دَخِيلًا دُونَ شِعَارِكُمْ وَ لَطِيفًا بَيْنَ أَضْلاعِكُمْ وَ أَمِيرًا فَوْقَ أُمُورِكُمْ وَ مَنَهَلًا لِحِينِ وَرِدِكُمْ وَ شَفِيعًا لِدَرْكِ طَلِبَتِكُمْ وَ جُنَّةً لِيَوْمِ فَرَعِكُمْ وَ مَصَابِيحَ لِبُطُونِ قُبُورِكُمْ وَ سَكَنًا لِبَطُولِ وَخَشَتِكُمْ وَ نَفْسًا لِكَرْبِ مَوَاطِنِكُمْ

So make the obedience to Allah^{-azwj} a motto besides your blanket, and an intruder besides your motto, and a subtlety between your ribs, and a commander above your affairs, and a watering place for when your arrive (in the Hereafter), and an interceder to realise your aims, and a shield for a Day of your panic, and a lamp for the interior of your graves, and a calmness for the lengthiness of your loneliness, and a breather for the distress of your (new) home.

فَإِنَّ طَاعَةَ اللَّهِ جُزْءٌ مِنْ مَتَالِفِ مُكْتَنِبَةٍ وَ مَخَافَتِهِ مُتَوَقِّعَةٌ وَ أَوَارٍ نِيرَانٍ مُوقَدَةٍ

⁴⁴⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 6 c

⁴⁴⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 6 d

⁴⁴⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 6 e

Surely obedience to Allah^{-azwj} is a protection from encircling calamities, and anticipated fears, and heat of the ignited fires.

فَمَنْ أَخَذَ بِالتَّقْوَى عَزَبَتْ عَنْهُ الشَّدَائِدُ بَعْدَ ذُنُوبِهَا وَ اِخْلَوْلَتْ لَهُ الْأُمُورُ بَعْدَ مَرَارَتِهَا وَ انْفَرَجَتْ عَنْهُ الْأُمُوجُ بَعْدَ تَرَكُومِهَا وَ أَسَهَلَتْ لَهُ الصِّعَابُ بَعْدَ انْصِبَائِهَا وَ هَطَلَتْ عَلَيْهِ الْكِرَامَةُ بَعْدَ فُحُوطِهَا وَ تَحَدَّبَتْ عَلَيْهِ الرَّحْمَةُ بَعْدَ نُفُورِهَا وَ تَفَجَّرَتْ عَلَيْهِ الرِّعْمُ بَعْدَ نُضُوبِهَا وَ وَبَلَتْ عَلَيْهِ الْبِرْكَةُ بَعْدَ إِزْدَادِهَا

One who takes with the piety, the adversities will melt away from him after their having come near, and the matters will be sweet for him after their bitterness, and the waves will be clef asunder from him after their accumulation, and the difficulties will be eased for him after their effusion, and Benevolence will descend upon him after its drought, and the Mercy will shower upon him after its reluctance, and the bounties will burst forth upon him after its depletion, and the Blessings will drench him after their scantiness.

فَاتَّقُوا اللَّهَ الَّذِي نَفَعَكُمْ بِمَوْعِظَتِهِ وَ وَعَظَكُمْ بِرِسَالَتِهِ وَ آمَنَنَّ عَلَيْكُمْ بِبِعَمَّتِهِ فَعَبِدُوا أَنْفُسَكُمْ لِعِبَادَتِهِ وَ اِخْرُجُوا إِلَيْهِ مِنْ حَقِّ طَاعَتِهِ إِلَى آخِرِ الْخُطْبَةِ.

Therefore, fear Allah^{-azwj} Who has Benefited you all with His^{-azwj} Preaching and Preached to you with His^{-azwj} Message and Conferred upon you with His^{-azwj} bounties, so enslave yourselves for His^{-azwj} worship and bring out to Him^{-azwj} from the rights of His^{-azwj} obedience’ – up to the end of the sermon”.⁴⁴⁷

7 كَنْزُ الْكَرَاجِكِيِّ، رُوِيَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: حُصْلَةٌ مَنْ لَزِمَهَا أَطَاعَتْهُ الدُّنْيَا وَ الْآخِرَةُ وَ رِيحُ الْمَوْزِ بِالْجَنَّةِ

(The book) ‘Kanz’ of Al-Karajaky –

‘It reported from Rasool-Allah^{-saww} having said: ‘There is a characteristic, one who necessitates it, he will be obeyed in the world and the Hereafter and will gain the success with the Paradise’.

قِيلَ وَ مَا هِيَ يَا رَسُولَ اللَّهِ

It was said, ‘And what is it, O Rasool-Allah^{-saww}?’

قَالَ التَّقْوَى مَنْ أَرَادَ أَنْ يَكُونَ أَعَزَّ النَّاسِ فَلْيَتَّقِ اللَّهَ عَزَّ وَ جَلَّ ثُمَّ تَلَا وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَ يَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ.

He^{-saww} said: ‘The piety. One who want to be the most honourable of the people, let him fear Allah^{-azwj} Mighty and Majesty!’ Then he^{-saww} recited: **And one who fears Allah, He would Make an outlet for him [65:2] And He would Sustain him from where he does not anticipate [65:3]**”.⁴⁴⁸

8 عُدَّةُ الدَّاعِي، رَوَى أَحْمَدُ بْنُ الْحُسَيْنِ الْمَيْمُونِيُّ عَنْ رَجُلٍ مِنْ أَصْحَابِهِ قَالَ: قَرَأْتُ جَوَاباً مِنْ أَبِي عَبْدِ اللَّهِ ع إِلَى رَجُلٍ مِنْ أَصْحَابِهِ أَمَا بَعْدُ فَيَايَ أَوْصِيكَ بِتَقْوَى اللَّهِ عَزَّ وَ جَلَّ فَإِنَّ اللَّهَ قَدْ ضَمَّنَ لِمَنْ اتَّقَاهُ أَنْ يُخَوِّلَهُ عَمَّا يَكْرَهُ إِلَى مَا يُحِبُّ وَ يَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يُخَدِّعُ عَنْ جَنَّتِهِ وَ لَا يُنَالُ مَا عِنْدَهُ إِلَّا بِطَاعَتِهِ إِنْ شَاءَ اللَّهُ تَعَالَى.

⁴⁴⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 6 f

⁴⁴⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 7

(The book) 'Uddat Al Daie' – It is reported by Ahmad Bi Al-Husayn Al Meysami, from a man from his companions who said,

'I saw an answer from Abu Abdullah^{-asws} to a man from his^{-asws} companions: 'As for after, I^{-asws} advise you with fearing Allah^{-azwj} Mighty and Majestic, for Allah^{-azwj} has Guaranteed for the one fearing Him^{-azwj} that He^{-azwj} will Transfer him away from what he dislikes to what he loves. **And He would Sustain him from where he does not anticipate [65:3]**. Surely, Allah^{-azwj} Mighty and Majestic does not deceive about His^{-azwj} Paradise, nor can whatever be with Him^{-azwj} be attained except by obeying Him^{-azwj} if Allah^{-azwj} the Exalted so Desires''⁴⁴⁹

– وَ رَوَى عَبْدُ اللَّهِ بْنُ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَمَّا مُؤْمِنٌ أَقْبَلَ قِبَلَ مَا يُحِبُّ اللَّهُ أَقْبَلَ اللَّهُ عَلَيْهِ قِبَلَ كُلِّ مَا يُحِبُّ وَ مَنْ اعْتَصَمَ بِاللَّهِ بِتَقْوَاهُ عَصَمَهُ اللَّهُ وَ مَنْ أَقْبَلَ اللَّهُ عَلَيْهِ وَ عَصَمَهُ لَمْ يُبَالِ لَوْ سَقَطَتِ السَّمَاءُ عَلَى الْأَرْضِ وَ إِنْ نَزَلَتْ نَارًا عَلَى أَهْلِ الْأَرْضِ فَشَمَلَتْهُمْ بَلِيَّةٌ كَانَ فِي حِزْرِ اللَّهِ بِالتَّقْوَى مِنْ كُلِّ بَلِيَّةٍ أَلَيْسَ اللَّهُ تَعَالَى يَقُولُ إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ.

And it is reported by Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'Whichever Momin comes before what Allah^{-azwj} Loves, Allah^{-azwj} would Face towards him before all what he loves, and one who fortifies with Allah^{-azwj} by his piety, Allah^{-azwj} would Fortify him, and the one Allah^{-azwj} Faces towards and Fortifies him, he will no care even if the sky falls upon the earth, and if a calamity were to befall upon people of the earth and affliction encompasses them, he would be in a Protection of Allah^{-azwj} due to the piety, from every affliction. Isn't Allah^{-azwj} the Exalted Saying: **Surely, the pious would be in a secure place [44:51]**'⁴⁵⁰

– وَ قَالَ النَّبِيُّ ص لَوْ أَنَّ السَّمَاوَاتِ وَ الْأَرْضِ كَانَتَا رَتْقًا عَلَى عَبْدِ اللَّهِ ثُمَّ اتَّقَى اللَّهَ لَجَعَلَ اللَّهُ لَهُ مِنْهُمَا فَرْجًا وَ مَخْرَجًا.

The Prophet^{-saww} said: 'If the skies and the earth were to be closed-up over a servant, then he fears Allah^{-azwj}, Allah^{-azwj} would Make a split from them and an outlet''⁴⁵¹

– وَ سُئِلَ الصَّادِقُ ع عَنْ تَفْسِيرِ التَّقْوَى فَقَالَ أَنْ لَا يُفْقِدَكَ اللَّهُ حَيْثُ أَمَرَكُ وَ لَا يَرَاكَ حَيْثُ نَهَاكَ.

And Al-Sadiq^{-asws} was asked about the interpretation of piety. He^{-asws} said: 'Do not let Allah^{-azwj} Miss you where He^{-azwj} has Commanded you, nor Let him See you where He^{-azwj} has Prohibited you''⁴⁵²

– وَ قَالَ النَّبِيُّ ص أَصْلُ الدِّينِ الْوَرَعُ كُنْ وَرِعًا تَكُنْ أَعْبَدَ النَّاسِ وَ كُنْ بِالْعَمَلِ بِالتَّقْوَى أَشَدَّ اهْتِمَامًا مِنْكَ بِالْعَمَلِ بِعَيْرِهِ فَإِنَّهُ لَا يَقِلُّ عَمَلٌ بِالتَّقْوَى وَ كَيْفَ يَقِلُّ عَمَلٌ يُتَّقَبَلُ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

And the Prophet^{-saww} said: 'A principle of religion is the devoutness (piety). Be devout, you will become the most worshipping of the people, and be more attentive with the deeds with the piety than with the deeds with something else. Do not belittle a deed with the piety, and how

⁴⁴⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 8 a

⁴⁵⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 8 b

⁴⁵¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 8 c

⁴⁵² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 8 d

can an Accepted deed be little, due to the Words of Allah^{-azwj} Mighty and Majestic: ***'But rather, Allah only Accepts from the pious ones [5:27]'***.

وَ فِي الْوَحْيِ الْقَدِيمِ الْعَمَلُ مَعَ أَكْلِ الْحَرَامِ كَنَقْلِ الْمَاءِ فِي الْمُنْخَلِ.

And in the preceding Revelation: 'The deed with consuming the Prohibited is like the carrier of water in the sieve'.⁴⁵³

- وَ عَنْهُمْ عِ جُدُّوْا وَ اجْتَهِدُوْا وَ إِنْ لَمْ تَعْمَلُوْا فَلَا تَعْصُوا فَإِنَّ مِنْ بَيْنِي وَ لَا يَهْدِيُمْ يَرْتَفِعُ بِنَاؤُهُ وَ إِنْ كَانَ يَسِيْرًا وَ إِنْ مِنْ بَيْنِي وَ يَهْدِيُمْ يُوشِكُ أَنْ لَا يَرْتَفِعَ بِنَاؤُهُ.

And from them^{-asws}: 'Exert efforts and strive, and if you don't do (good deeds), then do not disobey, for the one who builds and does not demolish, his building would rise higher, and even if it was little, and the one who builds and demolished, there is no doubt his building will not rise higher'.⁴⁵⁴

وَ رَوَى مُحَمَّدُ بْنُ يَعْقُوبَ يَرْفَعُهُ إِلَى أَبِي حَمْرَةَ قَالَ: كُنْتُ عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ عِ فَجَاءَهُ رَجُلٌ فَقَالَ لَهُ يَا أَبَا مُحَمَّدٍ إِنِّي مُبْتَلَى بِالْبَسَاءِ فَأَزِي يَوْمًا وَ أُصُومُ يَوْمًا أَ فَيَكُونُ ذَا كَفَّارَةٍ لِيْذَا

And it is reported by Muhammad Bin Yaquob, raising it to Abu Hamza who said,

'I was in the presence of Ali^{-asws} Bin Al-Husayn^{-asws}, and a man came to him^{-asws}. He said to him^{-asws}, 'O Abu Muhammad^{-asws}! I get tempted by the women, so I commit adultery one day and I fast one day. Would that be an expiation of this?'

فَقَالَ لَهُ عِ إِنَّهُ لَيْسَ شَيْءٌ أَحَبَّ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ أَنْ يُطَاعَ فَلَا يُعْصَى فَلَا تَزْنِ وَ لَا تَصُمْ

He^{-asws} said to him: 'There isn't anything more beloved to Allah^{-azwj} Mighty and Majestic that for Him^{-azwj} to be obeyed, so do not disobey. Neither commit adultery nor fast (for it)'.

فَاجْتَذَبَهُ أَبُو جَعْفَرٍ عِ إِلَيْهِ فَأَخَذَ بِيَدِهِ وَ قَالَ لَهُ تَعْمَلُ عَمَلِ أَهْلِ النَّارِ وَ تَرْجُو أَنْ تَدْخُلَ الْجَنَّةَ.

Abu Ja'far^{-asws} pulled him to himself^{-asws} and held his hand and said to him: 'You are doing the deed of the people of Fire, and you are hoping to entering into the Paradise?'⁴⁵⁵

- وَ عَنِ النَّبِيِّ صِ قَالَ: لَيَجِيَنَّ أَقْوَامٌ يَوْمَ الْقِيَامَةِ لَهُمْ مِنَ الْحَسَنَاتِ كَجِبَالِ تِهَامَةَ فَيُؤْمَرُ بِهِمْ إِلَى النَّارِ

And from the Prophet^{-saww} having said: 'A people will be coming on the Day of Qiyamah, for them would be from the good deeds like mount Tihama. He^{-azwj} will Command with them to the Fire!'

⁴⁵³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 8 e

⁴⁵⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 8 f

⁴⁵⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 8 g

فَقِيلَ يَا نَبِيَّ اللَّهِ أَمْضُلُونَ

It was said, 'O Prophet^{-saww} of Allah^{-azwj}! Would they be the praying ones?'

قَالَ كَانُوا يُصَلُّونَ وَ يَصُومُونَ وَ يَأْخُذُونَ وَهَنًا مِنَ اللَّيْلِ لِكِنَّهُمْ كَانُوا إِذَا لَاحَ لَهُمْ شَيْءٌ مِنَ الدُّنْيَا وَتَبَّوْا عَلَيْهِ.

He^{-asws} said: 'They had been praying Salat, and fasting, and they were taking weakness from the night (by holding vigil), but they were such, whenever something from the world become apparent to them, they leapt upon it'.⁴⁵⁶

9 مَشْكَاهُ الْأَنْوَارِ، نَقْلًا مِنَ الْمَحَاسِنِ قَالَ أَمِيرُ الْمُؤْمِنِينَ عِ التَّقْوَى سِنْخُ الْإِيمَانِ

(The book) 'Mishakat Al Anwaar' – Copied from Al Mahasin,

'Amir Al-Momineen^{-asws} said: 'The piety is the root (origin) of Eman!

وَ قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ عِ صِفْ لَنَا الدُّنْيَا

And it was said to Amir Al-Momineen^{-asws}, 'Describe the world to us!'

فَقَالَ وَ مَا أَصْفُ لَكُمْ مِنْهَا لِجَلَالِهَا حِسَابٌ وَ لِحَرَامِهَا عَذَابٌ لَوْ رَأَيْتُمْ الْأَجَلَ وَ مَسِيرَهُ لِلْهَيْثُمْ عَنِ الْأَمَلِ وَ عُرُورِهِ

He^{-asws} said: 'And what shall I^{-asws} described to you all? For its Permissibles there is Reckoning, and for its Prohibited there is Punishment. If you could have seen the death and its travelling (coming), you would have been distracted away from the hopes and its deceptions'.

ثُمَّ قَالَ مِنَ اتَّقَى اللَّهَ حَقَّ تَقَاتِهِ أَعْطَاهُ اللَّهُ أَنْسَاءً بِلَا أُنَيْسٍ وَ عَنَاءً بِلَا مَالٍ وَ عِزًّا بِلَا سُلْطَانٍ.

Then he^{-asws} said: 'One who fears Allah^{-azwj} as is the right of fearing Him^{-azwj}, Allah^{-azwj} would Give him comfort without a comforter, and riches without wealth, and honour without a ruling authority'.⁴⁵⁷

- وَ قَالَ أَبُو عَبْدِ اللَّهِ عِ الْقِيَامَةُ عُرْسُ الْمُتَّقِينَ.

And Abu Abdullah^{-asws} said: 'The Qiyamah is a wedding (day) of the pious''.

- وَ قَالَ أَبُو عَبْدِ اللَّهِ عِ لَا يُعْرَضُ بِكَأُوهْمَ إِذَا التَّقْوَى فِي الْقَلْبِ.

And Abu Abdullah^{-asws} said: 'Do not be deceived by their crying, but rather the piety is in the heart!''

- وَ قَالَ أَبُو عَبْدِ اللَّهِ عِ فِي قَوْلِهِ جَلَّ تَنَاؤُهُ هُوَ أَهْلُ التَّقْوَى وَ أَهْلُ الْمَغْفِرَةِ قَالَ أَنَا أَهْلٌ أَنْ يَتَّقِيَنِي عَبْدِي فَإِنْ لَمْ يَفْعَلْ فَأَنَا أَهْلٌ أَنْ أَعْفِرَ لَهُ.

⁴⁵⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 8 h

⁴⁵⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 8 i

And Abu Abdullah^{-asws} said regarding Words of the, Majestic is His^{-azwj} Praise: **He is rightful to be feared and rightful for (Granting) the Forgiveness [74:56]**. He^{-asws} said: "I^{-azwj} am Rightful that My^{-azwj} servant should fear Me^{-azwj}. If he does not do so, then I^{-azwj} am Rightful to Forgive (his sins) for him".⁴⁵⁸

10- وَ مِنْهُ رُوِيَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْبَيْتَ عَامَ الْفَتْحِ وَمَعَهُ الْفَضْلُ بْنُ عَبَّاسٍ وَأَسَامَةُ بْنُ زَيْدٍ ثُمَّ خَرَجَ فَأَخَذَ بِحَلْقَةِ الْبَابِ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي صَدَّقَ عَبْدَهُ وَ أُنْجَزَ وَعْدُهُ وَ غَلَبَ الْأَخْزَابَ وَ خَدَهُ إِنَّ اللَّهَ أَذْهَبَ نَحْوَةَ الْعَرَبِ وَ تَكَبَّرَهَا بِآبَائِهَا وَ كَلَّكُمْ مِنْ آدَمَ وَ آدَمُ مِنْ تُرَابٍ وَ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْتَفَاكُمُ.

And from him,

'It is reported that Rasool-Allah^{-saww} entered the House (Kabah) in the year of the conquest and with him^{-saww} were Al-Fazl Bin Al-Abbas and Usama Bin Zayd. Then he^{-saww} came out and held the knocker of the door, then said: 'The Praise is for Allah^{-azwj} Who Ratified His^{-azwj} servant and Fulfilled His^{-azwj} Promise and Overcame the confederates Alone. Allah^{-azwj} had Done away with the haughtiness of the Arabs and their priding with their forefathers; and all of you are from Adam^{-as}, and Adam^{-as} is from soil, and **the most honourable of you in the Presence of Allah is the most pious of you. [49:13]**'⁴⁵⁹

11- وَ مِنْهُ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْعُلَمَاءُ أَمْنَاءُ وَ الْأَتْقِيَاءُ حُصُونٌ وَ الْعُمَّالُ سَادَةٌ.

And from him,

'From Abu Abdullah^{-asws} having said: 'The scholars are trustees, and the pious are a fortress, and the workers are chiefs''.⁴⁶⁰

12- شَيْءٌ، تَفْسِيرُ الْعِيَّاشِيِّ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ قَالَ مَنْسُوخَةٌ

Tafseer Al-Ayyashi – from Abu Baseer who said,

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj}: **Fear Allah as is His right to be feared [3:102]**. He^{-asws} said: 'Abrogated!'

قُلْتُ وَ مَا نَسَخَتْهَا

I said, 'And what Abrogated it?'

قَالَ قَوْلُ اللَّهِ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ.

He^{-asws} said: 'Words of Allah^{-azwj}: **Therefore fear Allah as per your capacity; [64:16]**'.⁴⁶¹

⁴⁵⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 9

⁴⁵⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 10

⁴⁶⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 11

⁴⁶¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 12

13- شي، تفسير العياشي عَنْ زَيْدِ بْنِ أَبِي أُسَامَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ قَالَ هُوَ الذَّنْبُ يَهُمُّ بِهِ الْعَبْدُ فَيَتَذَكَّرُ فَيَدَعُهُ.

Tafseer Al Ayyashi – from Zayd Bin Abu Usama,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about Words of Allah^{-azwj}: **Surely those who fear when an evil from the Satan touches them, they are mindful, and then they are seeing [7:201].** He^{-asws} said: ‘It is the sin the servants think of committing it, then he is mindful, so he leaves it’^{.462}

14- شي، تفسير العياشي عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا مَا ذَلِكَ الطَّائِفُ قَالَ هُوَ السَّيِّئُ يَهُمُّ الْعَبْدُ بِهِ ثُمَّ يَتَذَكَّرُ اللَّهُ فَيُبْصِرُ وَ يُقْصِرُ.

Tafseer Al Ayyashi – from Ali Bin Abu Hamza,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about Words of Allah^{-azwj}: **Surely those who fear when an evil from the Satan touches them, they are mindful, and then they are seeing [7:201],** ‘What is that evil?’ He^{-asws} said: ‘It is the evil deed which the servants thinks of committing it. Then he remembers Allah^{-azwj}, so he sees (realises) and shortens (does not do it)’^{.463}

- أَبُو بَصِيرٍ عَنْهُ ع قَالَ: هُوَ الرَّجُلُ يَهُمُّ بِالذَّنْبِ ثُمَّ يَتَذَكَّرُ فَيَدَعُهُ.

Abu Baseer,

‘From him^{-asws} having said: ‘It is the man who thinks of sinning, then he is mindful, so he leaves it’^{.464}

15- صح، صحيفة الرضا عليه السلام لي، الأماالي للصدوق عَنْ أَمِيرِ الْمُؤْمِنِينَ ع عَنِ النَّبِيِّ ص قَالَ: اتَّقَى النَّاسِ مَنْ قَالَ الْحَقَّ فِيمَا لَهُ وَعَلَيْهِ.

(The book) ‘Saheefa Al-Reza^{-asws}, may the greetings be upon him^{-asws}, (and) ‘Al Amaali’ of Al Sadouq,

‘From Amir Al-Momineen^{-asws}, from the Prophet^{-saww} having said: ‘The most pious of the people is the one who speaks the truth in whatever is for him and against him’^{.465}

16- لي، الأماالي للصدوق عَنْ أَمِيرِ الْمُؤْمِنِينَ ع لَا كَرَمَ أَعَزُّ مِنَ التَّقْوَى

(The book) ‘Al Amaali’ of Al Sadouq,

‘From Amir Al-Momineen^{-asws}: ‘The is no honour dearer than the piety’.

⁴⁶² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 13

⁴⁶³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 14 a

⁴⁶⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 14 b

⁴⁶⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 15

وَسُئِلَ عَ أَيِّ عَمَلٍ أَفْضَلُ قَالَ التَّقْوَى.

And he^{-asws} was asked, 'Which deed is the most superior?' He^{-asws} said: 'The piety'.⁴⁶⁶

أقول: قد أثبتناها و أمثالها بأسانيدها في أبواب المواعظ و باب مكارم الأخلاق.

Note – I (Majlisi) am saying, 'We have affirmed these and its like by its attribution in the chapters on the preaching and chapter on honourable manners'.

17- فس، تفسير القمي قَالَ رَسُولُ اللَّهِ ص أَيُّهَا النَّاسُ إِنَّ الْعَرَبِيَّةَ لَيْسَتْ بِأَبٍ وَالِدٍ وَ إِنَّمَا هُوَ لِسَانٌ نَاطِقٌ فَمَنْ تَكَلَّمَ بِهِ فَهُوَ عَرَبِيٌّ أَلَا إِنَّكُمْ وُلْدُ آدَمَ وَ آدَمُ مِنْ تُرَابٍ وَ أَكْرَمُكُمْ عِنْدَ اللَّهِ أَنْفَاكُمْ.

Tafseer Al Qummi –

'Rasool-Allah^{-sawww} said: 'O you people! (Being) the Arabian isn't with a father, a parent, and rather it is a tongue (language) spoken. The one who speaks with it, so he is an Arab. Indeed! You are all children of Adam^{-as}, and Adam^{-as} was from soil, and **the most honourable of you in the Presence of Allah is the most pious of you. [49:13]**'.⁴⁶⁷

18- ل، الخصال ابْنُ الْمُتَوَكَّلِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ الْقَاشَانِيِّ عَمَّنْ ذَكَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ الْجَعْفَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْقِيَامَةُ عُزْسُ الْمُتَّقِينَ.

(The book) 'Al Khisaal' – Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ashary, from Al Qashany, from the one who mentioned it, from Abdullah Bin Al Qasim Al Ja'fari,

'From Abu Abdullah^{-asws} having said: 'Al-Qiyaman is a wedding (day) of the pious''.⁴⁶⁸

19- ل، الخصال عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع لَا حَسَبَ لِفُرَشِيٍّ وَ لَا عَرَبِيٍّ إِلَّا بِتَوَاضُعٍ وَ لَا كَرَمٍ إِلَّا بِتَقْوَى.

There is neither any affiliation for a Qureyshi nor an Arabian except with humbleness, not any honour except by piety''.⁴⁶⁹

20- ل، الخصال الْخَلِيلُ بْنُ أَحْمَدَ عَنْ مُعَاذِ عَنِ الْحُسَيْنِ الْمَرْزُوقِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ عَن دَاوُدَ الْأَوْدِيِّ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ص قَالَ: أَوَّلُ مَا يُدْخِلُ النَّارَ مِنَ أُمَّتِي الْأَجْوَفَانِ

(The book) 'Al Khisaal – Al Khaleel Bin Ahmad, from Muaz, from Al-Husayn Al Marouzy, from Muhammad Bin Ubeyd, from Dawood Al Awdy, from his father, from Abu Hureyra (well-known fabricator),

'From the Prophet^{-sawww} having said: 'The first ones from my^{-sawww} community to enter the Fire are the hollows!'

⁴⁶⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 16

⁴⁶⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 17

⁴⁶⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 18

⁴⁶⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 19

قَالُوا وَ مَا الْأَجْوَابَانِ

They said, 'And what are the hollows?'

قَالَ الْفَرَجُ وَالْفَمُّ وَ أَكْثَرُ مَا يُدْخَلُ بِهِ الْجَنَّةُ تَقْوَى اللَّهِ وَ حُسْنُ الْخُلُقِ.

He^{-saww} said: 'The private part and the mouth, and most of the ones enter the Paradise would be due to fear of Allah^{azwj} and the good manners'.⁴⁷⁰

- 21 - ما، الأماالي للشيخ الطوسي في وصية النبي ص لأبي ذرٍّ عَليكَ بِتَقْوَى اللَّهِ فَإِنَّهُ رَأْسُ الْأَمْرِ كُلِّهِ.

And (the book) 'Al Amaali' of the sheykh Al Tusi –

'In an advice of the Prophet^{-saww} to Abu Zarr^{-ra}: 'Upon you^{-ra} is to be with fearing Allah^{-azwj} for it is the head of the affairs, all of it'.⁴⁷¹

أقول: سيأتي فيما كتب أمير المؤمنين ع لمحمد بن أبي بكر مدح المتقين.

Note – I (Majlisi) am saying, 'I shall be bringing among what Amir Al-Momineen^{-asws} had written to Muhammad Bin Abu Bakr in praise of the pious'.

22- ما، الأماالي للشيخ الطوسي المفيد عن الجعابي عن ابن عُفْدَةَ عَنْ سُلَيْمَانَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَمْرَانَ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْكِنْدِيِّ عَنِ الصَّادِقِ ع قَالَ: مَنْ أَخْرَجَهُ اللَّهُ مِنْ دُلِّ الْمَعْصِيَةِ إِلَى عِزِّ التَّقْوَى أَعْنَاهُ اللَّهُ بِلا مَالٍ وَ أَعَزَّهُ بِلا عَشِيرَةٍ وَ آتَسَهُ بِلا بَشَرٍ وَ مَنْ خَافَ اللَّهَ عَزَّ وَ جَلَّ أَخَافَ اللَّهُ مِنْهُ كُلَّ شَيْءٍ وَ مَنْ لَمْ يَخَفِ اللَّهَ عَزَّ وَ جَلَّ أَخَافَهُ اللَّهُ مِنْ كُلِّ شَيْءٍ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Suleyman Bin Muhammad, from Muhammad Bin Imran, from Muhammad Bin Isa Al Kindy,

'From Al-Sadiq^{-asws} having said: 'One whom Allah^{-azwj} Extracts from the disgrace of disobedience to the honour of piety, Allah^{-azwj} will Enrich him without any wealth, and Honour him without any clan, and Comfort him without any person; and the one who fears Allah^{-azwj} Mighty and Majestic, Allah^{-azwj} would Cause all things to fear from him, and the one who does not fear Allah^{-azwj} Mighty and Majestic, Allah^{-azwj} would Cause him to fear from all things'.⁴⁷²

23- ما، الأماالي للشيخ الطوسي المفيد عن ابن فُؤَلَوَيْهِ عَنِ الْكَلْبِيِّ عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ الْيَقْطِينِيِّ عَنِ حَنَانَ بْنِ سَدِيرٍ عَنِ أَبِيهِ عَنِ أَبِي جَعْفَرٍ ع قَالَ: جَلَسَ جَمَاعَةٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص يَنْتَسِبُونَ وَ يَفْتَخِرُونَ وَ فِيهِمْ سَلْمَانُ رَحِمَهُ اللَّهُ فَقَالَ عُمَرُ مَا نَسَبُكَ أَنْتَ يَا سَلْمَانُ وَ مَا أَصْلُكَ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawayya, from Al Kulayni, from Ali Bin Ibrahim, from Al Yaqteeny, from Hanan Bin Sadeyr, from his,

⁴⁷⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 20

⁴⁷¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 21

⁴⁷² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 22

‘From Abu Ja’far^{asws}: ‘A group from the companions of Rasool-Allah^{saww} gathered attributing lineages and priding, and among them was Salman Al-Farsi^{ra}. Umar said, ‘What is your^{ra} lineage, O Salman^{ra}? And what is your^{ra} origin?’

فَقَالَ أَنَا سَلْمَانُ بْنُ عَبْدِ اللَّهِ كُنْتُ ضَالًّا فَهَدَانِي اللَّهُ بِمُحَمَّدٍ ع وَ كُنْتُ عَائِلًا فَأَعْتَانِي اللَّهُ بِمُحَمَّدٍ ص وَ كُنْتُ مُمْلُوكًا فَأَعْتَمَنِي اللَّهُ بِمُحَمَّدٍ ص فَهَذَا حَسْبِي وَ نَسْبِي يَا عُمَرُ

He^{ra} said: ‘I^{ra} am Salman^{ra} son of a servant of Allah^{azwj}! I^{ra} had strayed, so Allah^{azwj} Guided me^{ra} by Muhammad^{saww}, and I^{ra} was a destitute so Allah^{azwj} Enriched me^{ra} by Muhammad^{saww}, and I^{ra} was a slave, so Allah^{azwj} Liberated me^{ra} by Muhammad^{saww}. So this is my^{asws} lineage, O Umar!’

ثُمَّ خَرَجَ رَسُولُ اللَّهِ ص فَذَكَرَ لَهُ سَلْمَانُ مَا قَالَ عُمَرُ وَ مَا أَجَابَهُ فَقَالَ رَسُولُ اللَّهِ ص يَا مَعْشَرَ قُرَيْشٍ إِنَّ حَسَبَ الْمَرْءِ دِينُهُ وَ مُرُوءَتُهُ خُلُقُهُ وَ أَصْلَهُ عَقْلُهُ قَالَ اللَّهُ تَعَالَى يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَ أَنْثَى وَ جَعَلْنَاكُمْ شُعُوبًا وَ قَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

Then Rasool-Allah^{saww} emerged, so Salman^{ra} mentioned to him^{saww} what Umar had said and what he^{ra} had answered him (with). Rasool-Allah^{saww} said: O community of Qureysh! The affiliation of the person is his religion, and his manhood is his morals, and his origin is his intellect! Allah^{azwj} the Exalted Said: ***O you people! We Created you from a male and a female and Made you as nations and tribes in order to recognise each other. Surely the most honourable of you in the Presence of Allah is the most pious of you [49:13]***.

ثُمَّ أَقْبَلَ عَلَى سَلْمَانَ رَحِمَهُ اللَّهُ فَقَالَ لَهُ يَا سَلْمَانُ إِنَّهُ لَيْسَ لِأَحَدٍ مِنْ هَؤُلَاءِ عَلَيْكَ فَضْلٌ إِلَّا بِتَقْوَى اللَّهِ عَزَّ وَ جَلَّ فَمَنْ كُنْتَ أَنْتَقَى مِنْهُ فَأَنْتَ أَفْضَلُ مِنْهُ.

Then he^{saww} turned towards Salman^{ra}, may Allah^{azwj} have Mercy on him^{ra}. He^{saww} said to him^{ra}: ‘O Salman^{ra}! There isn’t any merit for anyone of them upon you^{ra} except by fear of Allah^{azwj} Mighty and Majestic. So, the whom you^{ra} were to be more pious than him, then you^{ra} are superior to him’.⁴⁷³

24- ما، الأماالي للشيخ الطوسي المفيد عن إسماعيل بن محمد بن الكاتب عن أحمد بن جعفر المالكي عن عبد الله بن أحمد بن حنبل عن أبيه عن يحيى بن سعيد عن سفيان عن حبيب عن ميمون بن أبي شبيب عن أبي ذر رجه الله قال قال رسول الله ص اتق الله حيث كنت و خالق الناس بخلق حسن و إذا عملت سيئة فاعمل حسنة يحوها.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Ismail Bin Muhammad Bin Al Katib, from Ahmad Bin Ja’far Al Maliy, from Abdullah Bin Ahmad Bin Hanbal, from his father, from Yahya Bin Saeed, from Sufyan, from Habeeb, from Maymoun Bin Abu Shabeeb,

‘From Abu Zarr^{ra}, may Allah^{azwj} have Mercy on him^{ra} having said: ‘Rasool-Allah^{saww} said: ‘Fear Allah^{azwj} wherever you may be, and Creator of the people is with excellent Manners, and when you do an evil deed, so do a good deed, He^{azwj} will Delete it (evil deed)’.⁴⁷⁴

⁴⁷³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 23

⁴⁷⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 24

25- ما، الأماالي للشيخ الطوسي المفيد عن محمد بن محمد بن طاهر عن ابن عقدة عن يحيى بن الحسن العلوي عن إسحاق بن موسى عن أبيه عن أمير المؤمنين ع قال قال رسول الله ص المتفون سادة و الفقهاء قادة و الجلوس إليهم عبادة.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Muhammad Bin Tahir, from Ibn Uqdah, from Yahya Bin Al Hassan Al Alawy,

'From Is'haq son of Musa^{-asws}, from his forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The pious are chiefs, and the jurists are guides, and sitting to them is (an act of) worship''^{.475}

26- ما، الأماالي للشيخ الطوسي ابن مفضل عن جعفر بن محمد بن نصير عن الحارث بن محمد بن أبي أسامة عن داود بن المحرر عن عبادة عن عبد الله بن دينار عن ابن عمر عن النبي ص قال: كم من عاقل عقل عن الله عز و جل أمره و هو حقير عند الناس دميم المنظر ينجو غدا و كم من طريف اللسان جميل المنظر عند الناس يهلك غدا في القيامة.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Makhlad, from Ja'far Bin Muhammad Bin Nuseyr, from Al Haris Bin Muhammad Bin Abu Usama, from Dawood Bin Al Muhabbar, from Abbad, from Abdullah Bin Dinar, from Ibn Imran,

'From the Prophet^{-saww} having said: 'How many an intellectual understanding about Allah^{-azwj} Mighty and Majestic of His^{-azwj} Commands and he is lowly in the presence of people, ugly of appearance, will attain salvation tomorrow, and how many an exquisite of the tongue and beautiful of the appearance in the presence of the people will be destroyed tomorrow during the Qiyamah''^{.476}

27- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن الحسن بن محمد بن إشكاب عن أبيه عن علي بن حفص المدائني عن أيوب بن سيار عن محمد بن المنكدر عن جابر بن عبد الله الأنصاري قال: أقبل العباس ذات يوم إلى رسول الله ص و كان العباس طوالاً حسن الجسم فلما رآه النبي ص تبسم إليه و قال إنك يا عم جميل

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Al Hassan Bin Muhammad Bin Ishkab, from his father, from Ali Bin Hafs Al Madainy, from Ayoub Bin Sayyar, from Muhammad Al Munkadir, from Jabir Bin Abdullah Al Ansari having said,

'One day Al Abbas came to Rasool-Allah^{-saww}, and Al-Abbas was of a tall, beautiful body. When the Prophet^{-saww} saw him, he^{-saww} smiled at him and said: 'O uncle! You are beautiful'.

فَقَالَ الْعَبَّاسُ مَا الْجَمَالُ بِالرَّجُلِ يَا رَسُولَ اللَّهِ

Al-Abbas said, 'What is the beauty with the man, O Rasool-Allah^{-saww}?'

قَالَ بِصَوَابِ الْقَوْلِ بِالْحَقِّ

He^{-saww} said: 'Being correct of the words with the truth'.

⁴⁷⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 25

⁴⁷⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 26

قَالَ فَمَا الْكَمَالُ

He said, 'So what is the perfection?'

قَالَ تَقْوَى اللَّهِ عَزَّ وَجَلَّ وَ حُسْنُ الْخُلُقِ.

He^{-saww} said: 'Fearing Allah^{-azwj} Mighty and Majestic and good manners'⁴⁷⁷.

28- مع، معاني الأخبار ع، علل الشرائع ماجيلويه عن عمه عن الكوفي عن محمد بن سينان عن المفضل بن عمر عن أبي عبد الله قال: وَقَعَ بَيْنَ سَلْمَانَ وَ بَيْنَ رَجُلٍ كَلَامٌ فَقَالَ لَهُ مَنْ أَنْتَ وَ مَا أَنْتَ

(The books) 'Ma'any Al Akhbar', (and) 'Ilal Al Sharaie' – Majaylawiya, from his uncle, from Al Kufy, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

'Abu Abdullah^{-asws} said: '(Heated) talk occurred between Salman^{-ra} and a man. He said to him^{-ra}, 'Who are you^{-ra}, and what are you^{-asws}?''

فَقَالَ سَلْمَانُ أَمَا أَوْلَايَ وَ أَوْلَاكَ فَنُطْقَةُ قَدْرَةٍ وَ أَمَا أُخْرَايَ وَ أُخْرَاكَ فَحَيْمَةُ مُنْتَنَةٍ فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ وَ نُصِبَتِ الْمَوَازِينُ فَمَنْ خَفَّ مِيزَانُهُ فَهُوَ اللَّيِّيمُ وَ مَنْ ثَقُلَ مِيزَانُهُ فَهُوَ الْكَرِيمُ.

Salman^{-ra}, 'As for the beginning, so your beginning is a filthy seed, and as for the ending, so your ending is a stinky carcass. When it will be the Day of Qiyamah and the scales are set up, so the one who scale will be light, he will be lowly, and the one whose scale is heavy, he will be the honoured'⁴⁷⁸.

29- ع، علل الشرائع ابن إدريس عن أبيه عن الأشعري عن إبراهيم بن هاشم عن جعفر بن محمد بن إبراهيم الحمداني عن العباس بن عامر عن إسماعيل بن دينار يرفعه إلى أبي عبد الله ع قال: افْتَحَرَ رَجُلَانِ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ أ تَفْتَحِرَانِ بِأَجْسَادِ بَالِيَةٍ وَ أَرْوَاحٍ فِي النَّارِ إِنْ يَكُنْ لَكَ عَقْلٌ فَإِنَّ لَكَ خُلُقًا وَ إِنْ يَكُنْ لَكَ تَقْوَى فَإِنَّ لَكَ كَرَمًا وَ إِلَّا فَالْحِمَارُ خَيْرٌ مِنْكَ وَ كَسْتِ بِحَيْرٍ مِنْ أَحَدٍ.

(The book) 'Ilal Al Sharaie' – Ibn Idrees, from his father, from Al Ashari, from Ibrahim Bin Hashim, from Ja'far Bin Muhammad Bin Ibrahim Al Hamdany, from Al Abbas Bin Aamir, from Ismail Bin Dinar, raising it to,

'Abu Abdullah^{-asws} having said: 'Two men prided (with their ancestors) in the presence of Amir Al-Momineen^{-asws}. He^{-asws} said: 'Are you priding with the decayed bodies and the souls in the Fire? If there happens to be intellect for you then there will be morals for you, and if there happens to be piety for you, then there will be benevolence for you, or else the donkey is better than you are, and you are no better than anyone (else)!'⁴⁷⁹

30- مع، معاني الأخبار الوراق عن سعد بن إبراهيم بن مهزيار عن أخيه عن الحسن بن سعيد عن الحارث بن حمد بن النعمان عن جميل بن صالح عن أبي عبد الله ع قال قال رسول الله ص مَنْ أَحَبَّ أَنْ يَكُونَ أَسْرَمَ النَّاسِ فَلْيَبْقِ اللَّهَ وَ مَنْ أَحَبَّ أَنْ يَكُونَ أَنْقَى النَّاسِ فَلْيَتَوَكَّلْ عَلَى اللَّهِ الْحَبْرَ.

⁴⁷⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 27

⁴⁷⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 28

⁴⁷⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 29

(The book) 'Ma'any Al Akhbar' – Al Warraq, from Sa'ad, from Ibrahim Bin Mahziyar, from his brother, from Al Hassan Bin Saeed, from Al Haris Bin Hamd Bin Al Numan, from Jameel Bin Salih,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who loves to be the most honoured of the people, let him fear Allah^{-azwj}, and one who loves to be the most pious of the people, let him rely upon Allah^{-azwj} – the Hadeeth''⁴⁸⁰

أقول: قد مضى بعض الأخبار في باب أصناف الناس في الإيمان.

Note – I (Majlisi) am saying, 'Some of the Ahadeeth have passed in the chapter on types of people regarding the Eman'.

31- مع، معاني الأخبار ابن الوليد عن الصقار عن أحمد بن محمد بن أبيه عن النضر عن أبي الحسين عن أبي بصير قال: سألت أبا عبد الله ع عن قول الله عز و جل اتقوا الله حق تقاته قال يطاع فلا يعصى و يُذكر فلا ينسى و يُشكر فلا يكفر.

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from his father, from Al Nasr, from Abu Husayn, from Abu Baseer who said,

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **Fear Allah as is His right to be feared [3:102]**. He^{-asws} said: 'Obeyed. He should not disobey and be mindful. He should remember and not forget, and he should be thankful and not disbelieve (deny the bounties)''⁴⁸¹

32- مع، معاني الأخبار ابن المونكل عن الحميري عن محمد بن الحسين عن ابن محبوب عن جميل بن صالح عن الوليد بن عباس قال سمعت أبا عبد الله ع يقول الحسب الفعّال و الشرف المال و الكرم التقوى.

(The book) 'Ma'any Al Akhbar' – Ibn Al Mutawakkil, from Al Himeyri, from Muhammad Bin Al-Husayn, from Ibn Mahboub, from Jameel Bin Salih, from Al Waleed Bin Abbas who said,

'I heard Abu Abdullah^{-asws} saying: 'The good work and the nobility is the wealth, and the benevolence is the piety''⁴⁸²

33- ما، الأماالي للشيخ الطوسي المفيض عن الجعافي عن ابن عثمة عن محمد بن هارون بن عبد الرحمن عن أبيه عن عيسى بن أبي الورد عن أحمد بن عبد العزيز عن أبي عبد الله ع قال قال أمير المؤمنين ع لا يقال مع التقوى عمل و كيف يقال ما يتقبل.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Muhammad Bin Haroun Bin Abdul Rahman, from his father, from Isa Bin Abu Al Warad, from Ahmad Bin Abdul Aziz,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Do not belittle a deed with piety, and how can it be little what is Accepted?''⁴⁸³

⁴⁸⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 30

⁴⁸¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 31

⁴⁸² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 32

⁴⁸³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 33

- 34 - فس، تفسير القمي إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ قَالَ مَنْ لَمْ يَنْهَهُ الصَّلَاةُ عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ لَمْ يَزِدْهُ مِنَ اللَّهِ إِلَّا بُعْدًا.

Tafseer Al Qummi - **Surely, the Salat prevents from the immoralities and the evil, [29:45].** He said, 'The one whom the Salat does not prevent from the immoralities and the evil, it will not increase him from Allah^{-azwj} except remoteness'.⁴⁸⁴

- 35 - فس، تفسير القمي أَبِي عَنِ النَّضْرِ عَنْ بَعْثِ الْحُلَيْبِيِّ عَنِ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: يَبْعَثُ اللَّهُ يَوْمَ الْقِيَامَةِ قَوْمًا بَيْنَ أَيْدِيهِمْ نُورٌ كَالْقَبَاطِيِّ ثُمَّ يُقَالُ لَهُ كُنْ هَبَاءً مَنُثُورًا

Tafseer Al Qummi – My father, from Al Nazr, from Yahya Al Halby, from Al Sumali,

'From Abu Ja'far^{-asws} having said: 'A people will be Resurrect on the Day of Qiyamah, there will be a light in front of them like the Coptics. Then it will be said to it: 'Be like floating dust!''

ثُمَّ قَالَ أَمَا وَاللَّهِ يَا أَبَا حَمَزَةَ إِنَّهُمْ كَانُوا يَصُومُونَ وَ يُصَلُّونَ وَ لَكِنْ كَانُوا إِذَا عَرَضَ لَهُمْ شَيْءٌ مِنَ الْحَرَامِ أَخَذُوهُ وَ إِذَا ذُكِرَ لَهُمْ شَيْءٌ مِنْ فَضْلِ أَمِيرِ الْمُؤْمِنِينَ ع أَنْكَرُوهُ

Then he^{-asws} said: 'But, by Allah^{-azwj}, O Abu Hamza! They had been fasting and praying, but whenever something from the Prohibited was presented to them, they took it, and whenever something from the merits of Amir Al-Momineen^{-asws} was mentioned to them, they disliked it'.

وَ قَالَ وَ الْهَبَاءُ الْمُنْثُورُ هُوَ الَّذِي تَرَاهُ يَدْخُلُ الْبَيْتَ فِي الْكُوَّةِ مِنْ شُعَاعِ الشَّمْسِ.

And he^{-asws} said: 'And 'the floating dust', it is which you see entering the house in the window, from rays of the sun'.⁴⁸⁵

- 36 - ص، قصص الأنبياء عليهم السلام بِالسَّنَادِ إِلَى الصَّدُوقِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَيْسَى عَنِ الْوَشَاءِ عَنِ الْحُسَيْنِ بْنِ الْجُهْمِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ قَالَ: كَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ يُكْتَبُ أَنْ يَقُولَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ الْعَاقِبَةُ لِلْمُتَّقِينَ

(The book) 'Qasas Al Anbiya', may the greetings be upon them^{-as} – by the chain to Al Sadouq, from his father, from Sa'ad, from Ibn Isa, from Al Washa, from Al Hasan Bin Al Jahm, from a man,

'From Abu Abdullah^{-asws}, upon him^{-asws} be the Salawaat and the greetings, said: 'The was a man among the children of Israel who used to frequently say: 'The Praise is for Lord^{-azwj} of the worlds and the end-result is for the pious!'

فَعَاظَ إِبْلِيسَ ذَلِكَ فَبَعَثَ إِلَيْهِ شَيْطَانًا فَقَالَ قُلِ الْعَاقِبَةُ لِلْأَعْيُنَاءِ فَجَاءَهُ فَقَالَ ذَلِكَ فَتَحَاكَمَا إِلَى أَوَّلِ مَنْ يَطْلُعُ عَلَيْهِمَا عَلَى قَطْعِ يَدِ الَّذِي يَحْكُمُ عَلَيْهِ

That enraged Iblees^{-la}, so he^{-la} sent a Satan^{-la} to him. He^{-la} said, 'Say, 'The end result is for the rich!' He^{-la} came to him and said that. They both took the judgment to the first one to emerge to them, based upon that the one who he judges against, his hand would be cut.

⁴⁸⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 34

⁴⁸⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 35

فَلَقِينَا شَخْصًا فَأَخْبَرَاهُ بِمَآلِهِمَا فَقَالَ الْعَاقِبَةُ لِلْأَعْيُنَاءِ فَرَجَعَ وَهُوَ يَحْمَدُ اللَّهَ وَ يَقُولُ الْعَاقِبَةُ لِلْمُتَّقِينَ

They met a person and informed him with their situation. He said, 'The end-result is for the rich'. (His hand was cut), and he returned praising Allah^{-azwj} and saying, 'The end-result is for the pious'.

فَقَالَ لَهُ تَعُودُ أَيْضًا فَقَالَ نَعَمْ عَلَى يَدَيِ الْأُخْرَى

He^{-as} said to him, 'Shall we repeat as well?' He said, 'Yes', based upon another hand (being cut).

فَخَرَجَا فَطَلَعَ الْأُخْرَى فَحَكَمَ عَلَيْهِ أَيْضًا فَطُغِطَتْ يَدُهُ الْأُخْرَى وَ عَادَ أَيْضًا يَحْمَدُ اللَّهَ وَ يَقُولُ الْعَاقِبَةُ لِلْمُتَّقِينَ

They went out, and another one emerged. He judged against him as well, so his other hand was cut, and he returned as well praising Allah^{-azwj} and saying, 'The end-result is for the pious'.

فَقَالَ لَهُ تُحَاكِمُنِي عَلَى ضَرْبِ الْعُنُقِ فَقَالَ نَعَمْ

He^{-la} said to him, 'Will you go for judgment upon striking of the neck?' He said, 'Yes'.

فَخَرَجَا فَرَأَى مِثْلًا فَوْقَهَا عَلَيْهِ فَقَالَ إِنِّي كُنْتُ حَاكِمْتُ هَذَا وَ قَصَا عَلَيْهِ قِصَّتَهُمَا

They went out and saw a similar one. They paused to him. He^{-la} said, 'If you could judge this one', and he narrated their story to him'.

قَالَ فَمَسَحَ يَدَيْهِ فَعَادَتَا ثُمَّ ضَرَبَ عُنُقَ ذَلِكَ الْحَبِيثِ وَ قَالَ هَكَذَا الْعَاقِبَةُ لِلْمُتَّقِينَ.

He^{-asws} said: 'He wiped his hand and it returned (to normal), then he struck off the neck of that wicked one and said, 'The end-result is for the pious''.⁴⁸⁶

37- سنن، المحاسن أبي عن هارون بن الجهم و محمد بن سنان عن الحسين بن يحيى عن فورات بن أحنف عن رجل من أصحاب علي ع قال: إن ولياً لله و عدواً لله اجتمعوا فقال ولي الله الحمد لله و العاقبة للمتقين و قال الآخر الحمد لله و العاقبة للأعنياء

(The book) 'Al Mahasin' – My father, from Haroun Bin Al Jahm and Muhammad Bin Sinan, from Al-Husayn Bin Yahya, from Furat Bin Ahnaf,

'From a man from the companions of Ali^{-asws} having said: 'There was a friend of Allah^{-azwj} and an enemy of Allah^{-azwj}. They gathered. The friend of Allah^{-azwj} said, 'The Praise is for Allah^{-azwj} and the end-result is for the pious', and the other one said, 'The Praise is for Allah^{-azwj} and the end-result is for the rich ones'.

و فِي رِوَايَةٍ أُخْرَى وَ الْعَاقِبَةُ لِلْمُلُوكِ

does not anticipate [65:3], he^{-asws} said: ‘He^{-azwj} will Make an outlet for him in his religion and Sustain him from where he does not anticipate in his world’.⁴⁹⁰

40- مص، مصباح الشريعة قَالَ الصَّادِقُ ع اتَّقِ اللَّهَ وَكُنْ حَيْثُ شِئْتَ وَ مِنْ أَيِّ قَوْمٍ شِئْتَ فَإِنَّهُ لَا خِلَافَ لِأَحَدٍ فِي التَّقْوَى وَ الْمُتَّقِي مَحْبُوثٌ عِنْدَ كُلِّ فَرِيقٍ وَ فِيهِ جَمَاعٌ كُلٌّ خَيْرٌ وَ رُشْدٌ وَ هُوَ مِيزَانٌ كُلِّ عِلْمٍ وَ حِكْمَةٍ وَ أَسَاسٌ كُلِّ طَاعَةٍ مَقْبُولَةٍ

(The book) ‘Misbah Al Sharia’ –

‘Al-Sadiq^{-asws} said: ‘Fear Allah^{-azwj} and be wherever you so desire, and from whichever people you so desire, for there is no difference for anyone regarding the piety, and the pious one is beloved in the presence of every sect, and in him is a collection of every good, and rightful guidance, and he is a scale of every knowledge and wisdom, and foundation of every Accepted (act of) obedience.

وَ التَّقْوَى مَا يَنْفَجِرُ مِنْ عَيْنِ الْمَعْرِفَةِ بِاللَّهِ يَخْتِاجُ إِلَيْهِ كُلُّ فَرِّ مِنَ الْعِلْمِ وَ هُوَ لَا يَخْتِاجُ إِلَّا إِلَى تَصْحِيحِ الْمَعْرِفَةِ بِالْحُمُودِ تَحْتِ هَيْبَةِ اللَّهِ وَ سُلْطَانِهِ وَ مَزِيدُ التَّقْوَى يَكُونُ مِنْ أَصْلِ إِطْلَاعِ اللَّهِ عَزَّ وَ جَلَّ عَلَى سِرِّ الْعَبْدِ بِلُطْفِهِ

And the piety is what bursts out from the spring of understanding with Allah^{-azwj}. Every skill from the knowledge is needed to him while he is not needy except to the correct every stagnant understanding under the Prestige of Allah^{-azwj} and His^{-azwj} Authority, and increased piety being from the original Noticing of Allah^{-azwj} Mighty and Majestic upon the secret of the servant with His^{-azwj} Kindness.

فَهَذَا أَصْلُ كُلِّ حَقٍّ وَ أَمَّا الْبَاطِلُ فَهُوَ مَا يَقْطَعُكَ عَنِ اللَّهِ مُتَّفَقٌ عَلَيْهِ أَيْضاً عِنْدَ كُلِّ فَرِيقٍ فَاجْتَنِبْ عَنْهُ وَ أَفْرِدْ سِرَّكَ لِلَّهِ تَعَالَى بِلَا عِلَاقَةٍ

So this is the origin of every truth, and as for the falsehood, it is what cuts you off from Allah^{-azwj}. There is a consensus upon it as well with every sect, so keep away from it and single out your secret for Allah^{-azwj} the Exalted without any relationship.

قَالَ النَّبِيُّ ص أَصْدَقُ كَلِمَةٍ قَالَتْهَا الْعَرَبُ كَلِمَةُ لَبِيدٍ

وَ كُلُّ نَعِيمٍ لَا تَحَالَةَ زَائِلٌ-

أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ-

The Prophet^{-saww} said: ‘The most truthful of phrases which the Arabs have said is the phrase of Labeed (the poet), ‘Indeed, all things what as besides Allah^{-azwj} are false, and every bounty is inevitably to decline’.

فَأَزْرَمَ مَا أَجْمَعَ عَلَيْهِ أَهْلُ الصَّفَا وَ التَّقَى مِنْ أَصُولِ الدِّينِ وَ حَقَائِقِ الْبَقِيَّةِ وَ الرِّضَا وَ التَّسْلِيمِ وَ لَا تَدْخُلُ فِي اخْتِلَافِ الْخَلْقِ وَ مَقَالَاتِهِمْ فَتَضَعُ عَلَيْكَ

Therefore, necessitate what there is a consensus upon by the people of the platform (the poor emigrants from Makkah living on a platform of the Masjid in Al Medina), and the pious ones, from the principles of religion and realities of certainty, and the satisfaction, and the

⁴⁹⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 39 b

submission, and do not enter into differing's of the people and their words, for there will be prejudice against you!

وَقَدْ اجْتَمَعَتِ الْأُمَّةُ الْمُخْتَارَةُ بِأَنَّ اللَّهَ وَاحِدٌ لَيْسَ كَمِثْلِهِ شَيْءٌ وَأَنَّهُ عَدْلٌ فِي حُكْمِهِ يَفْعَلُ مَا يَشَاءُ وَيَحْكُمُ مَا يُرِيدُ وَلَا يُقَالُ لَهُ فِي شَيْءٍ مِنْ صُنْعِهِ لَمْ
وَلَا كَانَ وَلَا يَكُونُ شَيْءٌ إِلَّا بِمَشِيئِهِ وَأَنَّهُ قَادِرٌ عَلَى مَا يَشَاءُ

And the Chosen community is united that Allah^{-azwj} is One, there isn't anything like Him^{-azwj}, and that He^{-azwj} is Just in His^{-azwj} Judgments, He^{-azwj} Does whatever He^{-azwj} so Desires and Judges whatever He^{-azwj} Wants, and nothing can be said to Him^{-azwj} regarding His^{-azwj} Making (dealings), neither, 'Why', nor, 'But', nor does anything happen except by His^{-azwj} Desire, and that He^{-azwj} is Able upon whatever He^{-azwj} so Desires.

صَادِقٌ فِي وَعْدِهِ وَوَعِيدِهِ وَأَنَّ الْقُرْآنَ كَلَامُهُ وَأَنَّهُ مَخْلُوقٌ وَأَنَّهُ كَانَ قَبْلَ الْكَوْنِ وَالْمَكَانِ وَالزَّمَانِ وَأَنَّ إِخْدَاتِ الْكَوْنِ وَالْقَنَاءِ عِنْدَهُ سَوَاءٌ مَا أُرْدَادَ
بِإِخْدَاتِهِ عِلْمًا وَلَا يَنْقُصُ بِفَنَائِهِ مُلْكُهُ عِزٌّ سُلْطَانُهُ وَجَلٌّ سُبْحَانُهُ

He^{-azwj} is Truthful in His^{-azwj} Promises and His^{-azwj} Threats, and that the Quran is His^{-azwj} Speech and it is a creation, and He^{-azwj} had Existed before the universe, and the place, and the time, and that the occurrence of the universe and the annihilation is the same in His^{-azwj} Presence, He^{-azwj} does not Increase in Knowledge by its occurrence nor reduced by His^{-azwj} Annihilating His^{-azwj} kingdom. His^{-azwj} Authority is Might and Majestic is His^{-azwj} Glory!

فَمَنْ أوردَ عَلَيْكَ مَا يَنْقُصُ هَذَا الْأَصْلَ فَلَا تَقْبَلْهُ وَجَزِدْ بِإِطْنِكَ لِذَلِكَ تَرَى بَرَكَاتِهِ عَنْ قَرِيبٍ وَتَعْمُرُ مَعَ الْفَائِزِينَ.

The one who refers to you what is deficient of these principles, do not accept it, and bare your esoteric to that, you will see its Blessings very soon, and you will succeed with the succeeding ones".⁴⁹¹

41- مص، مصباح الشريعة قَالَ الصَّادِقُ ع التَّقْوَى عَلَى ثَلَاثَةِ أَوْجُهٍ تَقْوَى بِاللَّهِ فِي اللَّهِ وَهُوَ تَرْكُ الْحَلَالِ فَضْلًا عَنِ الشُّبْهَةِ وَهُوَ تَقْوَى خَاصِّ الْحَاصِّ
وَ تَقْوَى مِنَ اللَّهِ وَهُوَ تَرْكُ الشُّبْهَاتِ فَضْلًا عَنِ حَرَامٍ وَهُوَ تَقْوَى الْخَاصِّ وَ تَقْوَى مِنَ خَوْفِ النَّارِ وَالْعِقَابِ وَهُوَ تَرْكُ الْحَرَامِ وَهُوَ تَقْوَى الْعَامِّ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{asws} said: 'The piety is based upon three aspects – piety with Allah^{-azwj} for the Sake of Allah^{-azwj}, and it is neglecting the Permissibles in addition to the suspect issues, and it is the most special piety; and the piety from Allah^{-azwj}, and it is neglecting the suspect in addition from the Prohibitions, and it is the special piety; and the piety from fear of the Fire and the Punishments, and it is neglecting the Prohibitions, and it is the general piety.

وَ مَثَلُ التَّقْوَى كَمَا فِي بَحْرِ فِي هَمٍّ وَ مَثَلُ هَذِهِ الطَّبَقَاتِ الثَّلَاثِ فِي مَعْنَى التَّقْوَى كَأَشْجَارٍ مَعْرُوسَةٍ عَلَى خَافَةِ ذَلِكَ النَّهْرِ مِنْ كُلِّ لَوْنٍ وَ جِنْسٍ وَ كُلُّ شَجَرَةٍ
مِنْهَا يَسْتَمِصُّ الْمَاءَ مِنْ ذَلِكَ النَّهْرِ عَلَى قَدْرِ جَوْهَرِهِ وَ طَعْمِهِ وَ لَطَافَتِهِ وَ كِنَافَتِهِ

And an example of the piety is like water flowing in a river, and an example of these three categories in the meaning is, the piety is like the tree having been planted upon the banks of

that river or every type and species, and every tree from these suck the water from that river in accordant to its essence and its taste, and its subtlety, and its thinness and its thickness.

ثُمَّ مَنَافِعِ الْخَلْقِ مِنْ ذَلِكَ الْأَشْجَارِ وَ التَّمَارِ عَلَى قَدْرِهَا وَ قِيَمَتِهَا قَالَ اللَّهُ تَعَالَى صِنَوَانٌ وَ عَزِيْرٌ صِنَوَانٍ يُشْقَى بِمَاءٍ وَاحِدٍ وَ نُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأَكْلِ الْآيَةَ

Then the benefits of the creatures from those trees and fruits are based upon their worth and their values. Allah^{-azwj} the Exalted Says: **and single-rooted palm trees other than single-rooted, being irrigated by one water source, and We Prefer some of it upon the others regarding the eating. [13:4] – the Verse.**

فَالْتَفَوَى لِلطَّاعَاتِ كَالْمَاءِ لِلْأَشْجَارِ وَ مَثَلُ طَبَائِعِ الْأَشْجَارِ وَ التَّمَارِ فِي لَوْحِهَا وَ طَعْمِهَا مَثَلُ مَقَادِيرِ الْإِيمَانِ فَمَنْ كَانَ أَعْلَى دَرَجَةً فِي الْإِيمَانِ وَ أَصْفَى جَوْهَرًا بِالرُّوحِ كَانَ أَتْقَى وَ مَنْ كَانَ أَتْقَى كَانَتْ عِبَادَتُهُ أَخْلَصَ وَ أَطَهَرَ وَ مَنْ كَانَ كَذَلِكَ كَانَ مِنَ اللَّهِ أَقْرَبَ

The piety for the obedience is like the water for the trees, and an example of the natures of the trees and the fruits in their types and their tastes is an example of the precepts of Eman. The one who was at the top rank regarding the Eman and cleanest of the essence with the soul, would be the most pious; and the one who was the most pious, his worship would be the most sincere and cleanest; and the one who was like that, he would be the closest from Allah^{-azwj}.

وَ كُلُّ عِبَادَةٍ غَيْرِ مُؤَسَّسَةٍ عَلَى التَّقْوَى فَهِيَ هَبَاءٌ مَثْنُورٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ أَمْ مَنْ أُسِّسَ بُنْيَانَهُ عَلَى شَفَا حَرْفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ الْآيَةَ

And every worship not based upon the piety, so it is floating dust (worthless). Allah^{-azwj} Mighty and Majestic Says: **Is the one who lays the foundation of his building on fear of Allah and Pleasure, better, or the one who lays the foundation of his building upon the brink of a cliff so it collapses with him into the Fire of Hell? [9:109] – the Verse.**

وَ تَفْسِيرُ التَّقْوَى تَرْكُ مَا لَيْسَ بِأَخِيذِهِ بَأْسٌ حَذَرًا عَمَّا بِهِ بَأْسٌ وَ هُوَ فِي الْحَقِيقَةِ طَاعَةٌ وَ ذِكْرٌ بِمَا لَيْسَ بِعِلْمٍ بِمَا لَيْسَ بِمَقْبُولٍ غَيْرُ مَرْدُودٍ.

And the interpretation of piety is neglecting there is no problem with taking it, being careful from what there is a problem with taking it, and in the reality, it is obedience; and Zikr without forgetfulness, and knowledge without ignorance, are Accepted without being Rejected".⁴⁹²

⁴⁹² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 41

CHAPTER 57 – THE DEVOUTNESS AND SHUNNING THE SUSPICIOUS (DOUBTFUL MATTERS)

1-1، الكافي عن علي بن أبيه عن ابن أبي عمير عن أبي المغراء عن زيد الشحام عن عمرو بن سعيد بن هلال التقي عن أبي عبد الله قال: قلت له إني لا ألقاك إلا في السنين فأخبرني بشيء آخذ به

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from Abu Al Magra, from Zayd Al Shaham, from Amro Bin Saeed Bin Hilal Al Saqafy,

'From Abu Abdullah^{-asws}, he (narrator) said, 'I said to him^{-asws}, 'I do not get to meet you except in years, so inform me with something I can take with'.

فَقَالَ أَوْصِيكَ بِتَقْوَى اللَّهِ وَ الْوَرَعِ وَ الْإِجْتِهَادِ وَ اعْلَمْ أَنَّهُ لَا يَنْفَعُ اجْتِهَادٌ لَا وَرَعَ فِيهِ.

He^{-asws} said: 'I^{-asws} advise you with fearing Allah^{-azwj}, and the devoutness, and the striving, and know that the striving does not benefit having no devoutness in it'.⁴⁹³

2-2، الكافي عن محمد بن يحيى عن أحمد بن محمد بن الحسن بن محبوب عن حديد بن حكيم قال سمعت أبا عبد الله ع يقول اتقوا الله و صونوا دينكم بالورع.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Hadeed Bin Hakeem who said,

'I heard Abu Abdullah^{-asws} saying: 'Fear Allah^{-azwj} and make your religion with the devoutness''.⁴⁹⁴

3-3، الكافي عن أبي علي الأشعري عن محمد بن عبد الجبار عن صفوان بن يحيى عن يزيد بن خليفة قال: وعظنا أبو عبد الله ع فأمر و زهد ثم قال عليكم بالورع فإنه لا ينال ما عند الله إلا بالورع.

(The book) 'Al Kafi' – from Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Yazeed Bin Khalifa who said,

'Abu Abdullah^{-asws} preached to us. He^{-asws} instructed and (called for) ascetism, then said, 'Upon you is to be with the devoutness, for whatever is in the Presence of Allah^{-azwj} cannot be attained except by the devoutness''.⁴⁹⁵

4-4، الكافي عن العدة عن البرقي عن ابن فضال عن أبي جميلة عن ابن أبي يعفور عن أبي عبد الله ع قال: لا ينفع اجتهد لا ورع فيه.

⁴⁹³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 1

⁴⁹⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 2

⁴⁹⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 3

(The book) 'Al Kafi' – from the number, from Al Barqy, from Ibn Fazzal, from Abu Jameela, from Ibn Abu Yafour,

'The striving does not benefit having no devoutness in it'.⁴⁹⁶

5- كا، الكافي عن العدة عن البرقي عن أبيه عن فضالة بن أيوب عن الحسن بن زياد الصيقل عن فضيل بن يسار قال قال أبو جعفر ع إن أشد العبادة الورع.

(The book) 'Al Kafi' – from the number, from Al Barqy, from his father, from Fazalat Bin Ayoub, from Al-Hassan Bin Zayd Al Sayqal, from Fuzeyl Bin Yasaar who said,

'Abu Ja'far^{-asws} said: 'The severest (act of) worship is the devoutness (neglecting the Prohibitions)'.⁴⁹⁷

6- كا، الكافي عن محمد بن يحيى عن ابن عيسى عن ابن بريع عن حنان بن سدير قال: قال أبو الصباح الكناني لأبي عبد الله ع ما تلقى من الناس فيك

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Ibn Bazir, from Hanan in Sadeyr who said,

'Abu Al Sabah Al Kinany said to Abu Abdullah^{-asws}, 'What (a lot of problems) we are facing from the people regarding you^{-asws}!'

فقال أبو عبد الله ع و ما الذي تلقى من الناس في

Abu Abdullah^{-asws} said: 'And what is it which you are facing from the people regarding me^{-asws}?'

فقال لا يزال يكون بيننا وبين الرجل الكلام فيقول جعفري خبيث

He said, 'There does not cease to be (heated) talk between us and the man, so he is saying 'Ja'farites are wicked!''

فقال يعيركم الناس بي

He^{-asws} said: 'The people are faulting you all with me^{-asws}?'

فقال له أبو الصباح نعم

Abu Al-Sabah said to him^{-asws}, 'Yes'.

قال فما أقل والله من يتبع جعفرًا منكم إنما أصحابي من اشتد ورعُهُ وعمل الخالقيهِ ورجا ثوابه هؤلاء أصحابي.

⁴⁹⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 4

⁴⁹⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 5

He^{-asws} said: ‘By Allah^{-azwj}! How few are the ones from you who follows Ja’far^{-asws}. But rather, my^{-asws} companion is the ones whose devoutness is intense, and he works for his Creator and hopes for His^{-azwj} Rewards. They are my^{-asws} companions!’⁴⁹⁸

7-7، الكافي بالإسناد المتقدم عن حنان عن أبي سارة العزالي عن أبي جعفر ع قال: قال الله عز وجل ما حزنك عليك تكثر من أروع الناس.

(The book) ‘Al Kafi’ – By the previous chain from Hanan, from Abu Sarah Al Gazaal,

‘From Abu Ja’far^{-asws} having said: ‘Allah^{-azwj} Mighty and Majestic Said: “Son of Adam^{-as}! Shun what I^{-azwj} have Prohibited upon you, you will be from the most devout of the people!’⁴⁹⁹

8-8، الكافي عن علي بن أبيه و علي بن محمد عن القاسم بن محمد عن سليمان المنقري عن حفص بن غياث قال: سألت أبا عبد الله ع عن أروع من الناس فقال الذي يتورع عن محارم الله عز وجل.

(The book) ‘Al Kafi’ – from Ali, from his father, and Ali Bin Muhammad, from Al Qasim Bin Muhammad, from Suleyman Al Minqary, from Hafs Bin Giyas who said,

‘I asked Abu Abdullah^{-asws} about the devout from the people’. He^{-asws} said: ‘Then one who refrains from the Prohibitions of Allah^{-azwj} Mighty and Majestic’⁵⁰⁰

9-9، الكافي عن محمد بن يحيى عن ابن عيسى عن علي بن النعمان عن أبي أسامة قال سمعت أبا عبد الله ع يقول عليك بتقوى الله و الورع و الاجتهاد و صدق الحديث و أداء الأمانة و حسن الخلق و حسن الجوار و كونوا دعاة إلى أنفسكم بغير ألسنتكم و كونوا زينا و لا تكونوا شينا

(The book) ‘Al Kafi’ – from Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Numan, from Abu Usama who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Upon you is with fearing Allah^{-azwj} and the devoutness, and the striving, and truthful narration, and fulfilling the entrustment, and good manners, and good neighbourliness, and be callers to your own selves, and be an adornment and do not be a shame.

و عليكم بطول الركوع و السجود فإن أحدكم إذا أطال الركوع و السجود هتف إني من خلفه فقال يا ويله أطاع و عصيت و سجد و أبيت.

And upon you all is with prolonging the Ruk’u and the Sajdah, for when one of you prolongs the Ruk’u and the Sajdah, Iblees^{-la} calls out from behind him. He^{-la} says, ‘O Woe! He obeys and I^{-la} disobeyed, and he performs Sajdah and I^{-la} refused’⁵⁰¹

8، الكافي عن محمد بن يحيى عن ابن عيسى عن علي بن أبي زياد عن أبيه قال: كنت عند أبي عبد الله ع فدخل عيسى بن عبد الله القمي فرحب به و قرب مجلسه ثم قال يا عيسى بن عبد الله ليس منا و لا كرامة من كان في مصر فيه مائة ألف أو يزيدون و كان في ذلك المصير أحد أروع منه.

⁴⁹⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 6

⁴⁹⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 7

⁵⁰⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 8

⁵⁰¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 9 a

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Abu Ziyad, from his father who said,

'I was in the presence of Abu Abdullah^{-asws}. Isa Bin Abdullah Al-Qummi entered. He^{-asws} was welcoming with him and drew his seat near, then said: 'O Isa Bin Abdullah! He is neither from us^{-asws} nor is there any prestige (for him in the Presence of Allah^{-azwj}, one who were to be in a city wherein are one hundred thousand, or more, and in that city, there was someone more devout than him!''⁵⁰²

بيان: وَ رَوَى الشَّيْخُ الْمُفِيدُ فِي مَجَالِسِهِ حَدِيثاً يَدُلُّ عَلَى مَدْحِ عَظِيمِ لَهُ وَ أَنَّهُ قَالَ ع فِيهِ هُوَ مِنَّا أَهْلُ الْبَيْتِ.

Explanation – And it is reported by the sheykh Al Mufeed in his (book) 'Majaalis' a Hadeeth evidencing upon mighty praise for him, and he^{-asws} said in it: 'He is from us^{-asws}, People^{-asws} of the Household''.

10- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ ابْنِ فَضَالٍ عَنْ عَلِيِّ بْنِ عَفْبَةَ عَنْ أَبِي كَهْمَشٍ عَنْ عَمْرٍو بْنِ سَعِيدِ بْنِ هَلَالٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَوْصِنِي

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ali Bin Uqba, from Abu Kahmash, from Amro Bin Saeed Bin Hllal who said,

'I said to Abu Abdullah^{-asws}, 'Advise me!'

قَالَ أَوْصِيكَ بِتَقْوَى اللَّهِ وَ الْوَرَعِ وَ الْاجْتِهَادِ وَ اعْلَمْ أَنَّهُ لَا يَنْفَعُ اجْتِهَادٌ لَا وَرَعَ فِيهِ.

He^{-asws} said: 'I^{-asws} advise you with fearing Allah^{-azwj} and devoutness, and the striving, and know that striving cannot benefit not having any devoutness in it''.⁵⁰³

11- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَعِينُونَا بِالْوَرَعِ فَإِنَّهُ مَنْ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ مِنْكُمْ بِالْوَرَعِ كَانَ لَهُ عِنْدَ اللَّهِ فَرْجاً

(The book) 'Al Kafi' – from Muhammad, from Ahmad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Al Sabbah Al Kinany,

'From Abu Ja'far^{-asws} having said: 'Assist us^{-asws} with being devout, for the one from you who meets Allah^{-azwj} Mighty and Majestic with the devoutness, there would be relief for him in the Presence of Allah^{-azwj}.

إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ مَنْ يُطِعِ اللَّهَ وَ رَسُولَهُ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسْبُ أُولَئِكَ رِيفاً فَمِنَّا النَّبِيُّ وَ مِنَّا الصِّدِّيقُ وَ الشُّهَدَاءُ وَ الصَّالِحُونَ.

Allah^{-azwj} Mighty and Majestic Says: **And the one who obeys Allah and the Rasool, so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the**

⁵⁰² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 9 b

⁵⁰³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 10

Martyrs and the Righteous; and a goodly company are they! [4:69]. So from us^{-asws} is the Prophet^{-saww}, and from us^{-asws} are the truthful and the martyrs and the righteous”^{.504}

12- كا، الكافي عن عليّ عن أبيه عن ابن محبوب عن ابن رباب عن أبي عبد الله ع قال: إنا لا نعد الرجل مؤمناً حتى يكون لجميع أمرنا متبعاً و مُرِداً
ألا وإن من أتباع أمرنا و إزادته الورع فتزئبوا به يرحمكم الله و كيدوا أعداءنا به يتعشكم الله.

(The book) ‘Al Kafi’ – from Ali, from his father, from Ibn Mahboub, from Ibn Raib,

‘From Abu Abdullah^{-asws} having said: ‘We^{-asws} do not count the man as being a Momin until he happens to be a follower of entirety of our^{-asws} instructions and a partisan. Indeed, and that from following our^{-asws} instructions and wanting it is the devoutness, so adorn with it. May Allah^{-azwj} have Mercy on you all and Inflict pain on our^{-asws} enemies with it. May Allah^{-azwj} Invigorate you all!’⁵⁰⁵

13- كا، الكافي عن محمد بن يحيى عن أحمد بن محمد بن الحجاج عن العلاء عن ابن أبي يعقوب قال قال أبو عبد الله ع كُونُوا دُعَاةً لِلنَّاسِ بِغَيْرِ أَلْسِنَتِكُمْ
لِيُرُوا مِنْكُمْ الْوَرَعَ وَ الْإِحْتِهَادَ وَ الصَّلَاةَ وَ الْحَيْرَ فَإِنَّ ذَلِكَ دَاعِيَةٌ.

(The book) ‘Al Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hajjal, from Al A’la, from Ibn Abu Yafour who said,

‘Abu Abdullah^{-asws} said: ‘Be calling to the people without (using) your tongues! Let them see the devoutness from you, and the striving, and the Salat, and the goodness, so that is an inviter’^{.506}

14- كا، الكافي عن الحسين بن محمد بن عليّ بن محمد بن سعد بن محمد بن مسلم عن محمد بن حمزة العلوي قال أخبرني عبيد الله بن عليّ عن أبي
الحسن الأول ع قال: كثيراً ما كنت أسمع أبي يقول ليس من شيعتنا من لا يتحدث المخدرات يوزعه في حُدُورهنَّ و ليس من أوليائنا من هو في قربة
فيها عشرة آلاف رجل فيهم من خلق الله أروع منه.

(The book) ‘Al Kafi’ – from Al-Husayn Bin Muhammad, from Ali Bin Muhammad Bin Sa’ad, from Muhammad Bin Muslim, from Muhammad Bin Hamza Al Alawy who said, ‘Ubeydullah I Ali informed me,

‘From Abu Al-Hassan^{-asws} the 1st having said: ‘Frequently I^{-asws} have heard my^{-asws} father^{-asws} saying: ‘He isn’t from our^{-asws} Shias, one who does not discuss with the veiled women in their veils with his devoutness, and he isn’t from our^{-asws} friends, one who is in a town wherein are ten thousand men, among them is from the creatures of Allah^{-azwj} more devout than him’^{.507}

15- مع، معاني الأخبار أبي عن سعد بن الأصهباني عن المنقري عن فضيل بن عياض عن أبي عبد الله ع قال قلت له من الورع من الناس

(The book) ‘Ma’any Al Akhbar’ – My father, from Sa’ad, from Al Asbahany, from Al Minqary, from Fuzeyl,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘Who is the devout from the people?’

⁵⁰⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 11

⁵⁰⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 12

⁵⁰⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 13

⁵⁰⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 14

فَقَالَ الَّذِي يَتَوَرَّعُ عَنِ مَحَارِمِ اللَّهِ وَ يَتَجَنَّبُ هَوْلَاءَ وَ إِذَا لَمْ يَتَّقِ الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ وَ هُوَ لَا يَعْرِفُهُ وَ إِذَا رَأَى الْمُنْكَرَ وَ لَمْ يُنْكِرْهُ وَ هُوَ يَقْوَى عَلَيْهِ فَقَدْ أَحَبَّ أَنْ يُعْصِيَ اللَّهَ وَ مَنْ أَحَبَّ أَنْ يُعْصِيَ اللَّهَ فَقَدْ بَارَزَ اللَّهَ بِالْعِدَاوَةِ

He^{-asws} said: ‘The one who abstains from Prohibitions of Allah^{-azwj} and keeps away from them, and when he does not fear from the suspicious matters, would fall into the Prohibition and he wouldn’t know, and when he sees the evil and does not deny it and although he is strong upon it, so he loves to hate Allah^{-azwj}, and one who loves to hate Allah^{-azwj} so he has duelled Allah^{-azwj} with the enmity.

وَ مَنْ أَحَبَّ بَقَاءَ الظَّالِمِينَ فَقَدْ أَحَبَّ أَنْ يُعْصِيَ اللَّهَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى حَمِدَ نَفْسَهُ عَلَى هَلَاكِ الظَّالِمَةِ فَقَالَ فَمُطَّعَ دَائِرِ الْقَوْمِ الَّذِينَ ظَلَمُوا وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

And the one who loves the remaining for the oppressors, so he has loved to disobey Allah^{-azwj}. Allah^{-azwj} Blessed and Exalted has Praised Himself^{-azwj} upon destruction of the oppressors. He^{-azwj} Said: ***So the roots of the people were cut off, those who were unjust, and the Praise is for Allah Lord of the worlds [6:45]***.⁵⁰⁸

16- مع، معاني الأخبار في خبر أبي ذرٍّ يا ذا ذرٍّ لا عقل كالنَّديبِ وَ لَا وَرَعٌ كَالْكَفِّ وَ لَا حَسَبٌ كَحَسَنِ الْحَلْقِ.

(The book) ‘Ma’any Al Akhbar’ –

‘In a Hadeeth of Abu Zarr^{-ra}: ‘O Abu Zarr^{-ra}! There is no intellect like the management, nor any devoutness like the restrain, nor any affiliation like the good morals’.⁵⁰⁹

17- لي، الأمالي للصدوق مع، معاني الأخبار سئل أمير المؤمنين ع أي الأعمال أفضل عند الله

(The books) ‘Al Amaali’ of Al Sadouq, (and) Ma’any Al Akhbar’ –

‘Amir Al-Momineen^{-asws} was asked, ‘Which of the deeds is the best in the Presence of Allah^{-azwj}?’

قَالَ التَّسْلِيمُ وَ الْوَرَعُ.

He^{-asws} said: ‘The submission and the devoutness’.⁵¹⁰

18- ل، الخصال أبي عن عليٍّ عن أبيه عن عبد الله بن ميمون عن الصادق عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص فَضْلُ الْعِلْمِ أَحَبُّ إِلَيَّ اللَّهُ عَزَّ وَ جَلَّ مِنْ فَضْلِ الْعِبَادَةِ وَ أَفْضَلُ دِينِكُمْ الْوَرَعُ.

(The book) ‘Al Khisaaal’ – My father, from Ali, from his father, from Abdullah Bin Maymoun,

⁵⁰⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 15

⁵⁰⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 16

⁵¹⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 17

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Surplus knowledge is more beloved to Allah^{-azwj} Mighty and Majestic than surplus worship, and the best of your religion is the devoutness’’.⁵¹¹

19- ل، الخصال أبي عن مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ أَبِي عَبْدِ اللَّهِ الرَّازِيِّ عَنِ عَلِيِّ بْنِ سُلَيْمَانَ بْنِ رُشَيْدٍ عَنِ مُوسَى بْنِ سَلَامٍ عَنِ أَبَانَ بْنِ سُوَيْدٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ مَا الَّذِي يُثْبِتُ الْإِيمَانَ فِي الْعَبْدِ

(The book) ‘Al Khisaal’ – My father, from Muhammad Al Attar, from Al Ashary, from Abu Abdullah Al Razy, from Ali Bin Suleyman Bin Rusheyd, from Musa Bin Sallam, from Aban Bin Suweyd,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I said, ‘What is that which affirms the Eman in the servant?’

قَالَ الَّذِي يُثْبِتُهُ فِيهِ الْوَرَعُ وَالَّذِي يُخْرِجُهُ مِنْهُ الطَّمَعُ.

He^{-asws} said: ‘That which affirms it in him is the devoutness, and that which expels it from him is the greed’’.⁵¹²

20- ل، الخصال الخليل بن أحمد عن أبي مَنِيعٍ عَنْ هَارُونَ بْنِ عَبْدِ اللَّهِ عَنْ سُلَيْمَانَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ خَالِدِ بْنِ أَبِي خَالِدٍ الْأَزْرَقِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ وَأَطْنَةَ ابْنِ أَبِي لَيْلَى عَنْ نَافِعِ بْنِ ابْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: أَفْضَلُ الْعِبَادَةِ الْفِقْهُ وَأَفْضَلُ الدِّينِ الْوَرَعُ.

(The book) ‘Al Khisaal’ – Al Khaleel Bin Ahmad, from Abu Munie, from Haroun Bin Abdullah, from Suleyman Bin Abdul Rahman, from Khalid Bin Abu Khalid Al Azraq, from Muhammad Bin Abdul Rahman, and I think it was Abu Layli Nafie, from Ibn Umar,

‘From Rasool-Allah^{-saww} having said: ‘The best worship is the jurisprudence, and the best religion is the devoutness’’.⁵¹³

21- ل، الخصال فيما أوصى به رسول الله ص علينا ع يَا عَلِيُّ ثَلَاثٌ مَنْ لَمْ تَكُنْ فِيهِ لَمْ يَقُمْ لَهُ عَمَلٌ وَرَعٌ يَحْجِزُهُ عَنِ مَعَاصِي اللَّهِ عَزَّ وَجَلَّ وَ خَلْقٌ يُدَارِي بِهِ النَّاسَ وَ جِلْمٌ يَرُدُّ بِهِ جَهْلَ الْجَاهِلِ.

(The book) ‘Al Khisaal’ –

‘Among what Rasool-Allah^{-saww} had bequeathed to Ali^{-asws}: ‘O Ali^{-asws}! Three, one who does not happen to have these in him, a deed will not stand for him – Devoutness cutting him off from disobeying Allah^{-azwj} Mighty and Majestic, and manner he manages the people with, and forbearance he repels the ignorance of the ignorant one’’.⁵¹⁴

22- ل، الخصال قَالَ النَّبِيُّ ص كُفَّ عَنْ تَحَارِمِ اللَّهِ تَكُنْ أَوْرَعَ النَّاسِ.

(The book) ‘Al Khisaal’ –

⁵¹¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 18

⁵¹² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 19

⁵¹³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 20

⁵¹⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 21

‘The Prophet^{-saww} said: ‘Refrain from Prohibitions of Allah^{-azwj}, you will be most devout of the people’^{.515}

23- لي، الأماالي للصدوق العطار عن أبيه عن الأشعري عن البرقي عن ابن مَرْزُوقٍ عن عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنِ الصَّادِقِ عَنِ آبَائِهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ: سُئِلَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ مَا تَبَاتُ الْإِيمَانِ

(The book) ‘Al Amaali’ of Al Sadouq – Al Attar, from his father, from Al Ashary, from Al Barqy, from his father, from Yunus, from Abdullah Bin Sinan,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Al-Husayn^{-asws} Bin Ali^{-asws} having said: ‘Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, was asked, ‘What affirms the Eman?’

فَقَالَ الْوَرَعُ

He^{-asws} said: ‘The devoutness’.

فَقِيلَ لَهُ مَا زَوَالُهُ

It was said to him^{-asws}, ‘What declines it?’

قَالَ الطَّمَعُ.

He^{-asws} said: ‘The greed’^{.516}

24- لي، الأماالي للصدوق في حُطْبَةِ الْوَسِيلَةِ لَا مَعْقِلَ أَحْرَزُ مِنَ الْوَرَعِ.

(The book) ‘Al Amaali’ of Al Sadouq –

‘In the sermon ‘Al-Waseela’, (Amir Al-Momineen^{-asws} said): ‘There is no stronghold more protective than the devoutness’^{.517}

25- ل، الخصال ماجيلويه عن عمه عن البرقي عن ابن مَرْزُوقٍ عن أَبِي شُعَيْبٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: أَوْزَعُ النَّاسِ مَنْ وَقَفَ عِنْدَ الشُّبْهَةِ أَعْبَدُ النَّاسِ مَنْ أَقَامَ الْفَرَائِضَ أَزْهَدُ النَّاسِ مَنْ تَرَكَ الْحَرَامَ أَشَدُّ النَّاسِ اجْتِهَاداً مَنْ تَرَكَ الذُّنُوبَ.

(The book) ‘Al Khisaal’ – Majaylawiya, from his uncle, from Al Barqy, from Ibn Marouf, from Abu Shueyn, raising it to,

‘Abu Abdullah^{-asws}: ‘The most devout of the people is one who pauses at the suspicious matters. The most worshipping of the people is one who establishes and obligations. The most ascetic of the people is one who neglects the Prohibitions. The most intense of the people in striving is the one who neglects the sins’^{.518}

⁵¹⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 22

⁵¹⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 23

⁵¹⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 24

⁵¹⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 25

26- ما، الأماالي للشيخ الطوسي ابن الحَمَامِي عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَبْدِ اللَّهِ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدَ بْنِ أَبِي كَثِيرٍ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ السَّرِيِّ بْنِ عَامِرٍ قَالَ: صَعِدَ النَّعْمَانُ بْنُ بَشِيرٍ عَلَى الْمِنْبَرِ بِالْكَوْفَةِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ لِكُلِّ مَلِكٍ حِمَى وَ إِنَّ حِمَى اللَّهِ خَلَالُهُ وَ حِرَامُهُ وَ الْمُشْتَبِهَاتُ بَيْنَ ذَلِكَ كَمَا لَوْ أَنَّ رَاعِيًا رَعَى إِلَى جَانِبِ الْحِمَى لَمْ تَلْبَثْ عَنْهُ أَنْ تَقَعَ فِي وَسْطِهِ فَدَعُوا الْمُشْتَبِهَاتِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Al Hamamy, from Ahmad Bin Muhammad Bin Abdullah, from Ismail Bin Muhammad Bin Abu Kaseer, from Ali Bin Ibrahim, from Al Sary Bin Aamir who said,

'Al-Numan Bin Bashir ascended on the pulpit at Al-Kufa. He praised Allah^{-azwj} and extolled upon Him^{-azwj} and said: 'I heard Rasool-Allah^{-saww} saying: 'For every king there is a protective enclosure, and the protective enclosure of Allah^{-azwj} is His^{-azwj} Permissibles and His^{-azwj} Prohibitions, while the suspect (confusing) matters are between that, just as if a shepherd were to pasture his sheep to the side of the enclosure (pen), it will not be long before his sheep fall into the middle of it. So, leave the suspect (confusing) matters!''⁵¹⁹

27- جاء، المجالس للمفيد ما، الأماالي للشيخ الطوسي المُفِيدُ عَنِ ابْنِ فُؤَادٍ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ عِيْسَى عَنْ يُونُسَ بْنِ مَعَاوِيَةَ عَنِ الصَّادِقِ ع قَالَ: أَمَّ وَ اللَّهُ إِنَّكُمْ لَعَلَى دِينِ اللَّهِ وَ مَلَائِكِهِ فَأَعِينُونَا عَلَى ذَلِكَ بِوَرَعٍ وَ اجْتِهَادٍ عَلَيْكُمْ بِالصَّلَاةِ وَ الْعِبَادَةِ عَلَيْكُمْ بِالْوَرَعِ.

(The books) 'Al Majalis' of Al Mufeed, (and) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawayya, from Sa'ad, from Ibn Isa, from Yunus, from Kuleyb Bin Muaiya,

'From Al-Sadiq^{-asws} having said: 'But, by Allah^{-azwj}, you are upon the religion of Allah^{-azwj} and His^{-azwj} Angels, therefore assist us upon that by devoutness, and striving. Upon you all is with the Salat and the worship! Upon you all is with the devoutness!''⁵²⁰

28- ما، الأماالي للشيخ الطوسي المُفِيدُ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ أَبِي الْمَغِيرَةِ عَنْ حَيْدَرَ بْنِ مُحَمَّدَ بْنِ أَبِي عَمْرٍو الْكَثْبِيِّ عَنْ جَعْفَرِ بْنِ أَحْمَدَ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ نُوحِ بْنِ دَرَّاجٍ عَنْ إِبْرَاهِيمَ الْمُحَارَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: اتَّقُوا اللَّهَ اتَّقُوا اللَّهَ عَلَيْكُمْ بِالْوَرَعِ وَ صِدْقِ الْحَدِيثِ وَ آدَاءِ الْأَمَانَةِ وَ عَقْمَةِ الْبُطْنِ وَ الْفَرْجِ تَكُونُوا مَعَنَا فِي الرَّفِيعِ الْأَعْلَى.

(The book) 'Al Majalis' of the sheykh Al Tusi - Al Mufeed, from Al-Husayn Bin Ahmad Bin Abu Al Mugheira, from Haydar Bin Muhammad, from Abu Amro Al Kashi, from Ja'far Bin Ahmad, from Ayoub Bin Nuh, from Nuh Bin Darraj, from Ibrahim Al Muharby,

'From Abu Abdullah^{-asws} having said: 'Fear Allah^{-azwj}! Fear Allah^{-azwj}! Upon you all is with the devoutness, and truthful narration, and fulfilling the entrustments, and chastity of the belly and the private part, you will be with us^{-asws} among the lofty friends''⁵²¹

29- ما، الأماالي للشيخ الطوسي الفَحَّامُ عَنِ الْمُتَّصِرِيِّ عَنِ عَمِّ أَبِيهِ عَنِ أَبِي الْحَسَنِ الثَّالِثِ عَنِ آبَائِهِ ع قَالَ قَالَ الصَّادِقُ ع عَلَيْكُمْ بِالْوَرَعِ فَإِنَّهُ الدِّينُ الَّذِي نَلَّزَمُهُ وَ نَدِينُ اللَّهِ بِهِ وَ نُرِيدُهُ مِمَّنْ يُؤَالِنَا لَا تُتَعَبُونَا بِالشَّفَاعَةِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Fahham, from Al Mansoury, from an uncle of his father,

⁵¹⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 26

⁵²⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 27

⁵²¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 28

‘From Abu Al-Hassan^{-asws} the 3rd, from his^{-asws} forefathers^{-asws} having said: ‘Al-Sadiq^{-asws} said: ‘Upon you all is with the devoutness, for the religion is that which we^{-asws} are sticking to and we^{-asws} are making it a religion of Allah^{-azwj} with it, and we^{-asws} want from the ones who befriend us^{-asws} not to tire us^{-asws} with the intercession’’.⁵²²

30- ل، الخصال الأربعمائة قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ أَحَبَّنَا فَلْيَعْمَلْ بِعَمَلِنَا وَ لَيْسْتَعِينِ بِالْوَرَعِ فَإِنَّهُ أَفْضَلُ مَا يُسْتَعَانُ بِهِ فِي أَمْرِ الدُّنْيَا وَالْآخِرَةِ.

(The Hadeeth) ‘Al Arbamiya’ –

‘Amir Al-Momineen^{-asws} said: ‘One who loves us, let him work with our^{-asws} work, and let him seek assistance with the devoutness for it is the best of what one can seek assistance with in the matters of the world and the Hereafter’’.⁵²³

31- ل، الخصال عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: شُكْرُ كُلِّ نِعْمَةٍ الْوَرَعُ عَمَّا حَرَّمَ اللَّهُ.

(The book) ‘Al Khisaal’ –

‘From Amir Al-Momineen^{-asws} having said: ‘Thanking for every bounty is the devoutness (abstaining) from whatever Allah^{-azwj} has Prohibited’’.⁵²⁴

32- ثو، ثواب الأعمال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ الْكَرْخِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ لَا يَجْمَعُ اللَّهُ عَزَّ وَجَلَّ لِمُؤْمِنٍ الْوَرَعُ وَالزُّهْدَ فِي الدُّنْيَا إِلَّا رَجَوْتُ لَهُ الْجَنَّةَ.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibrahim Al Karkhy,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘Allah^{-azwj} Mighty and Majestic does not Gather for a Momin, the devoutness and the ascetism in the world, except He^{-azwj} Makes the Paradise to be hoped for him’’.⁵²⁵

33- ثو، ثواب الأعمال أَبِي عَنْ سَعْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنْ أَبِي أَيُّوبَ عَنِ الْوَصَّافِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ فِيمَا نَاجَى اللَّهُ بِهِ مُوسَى ع أَنَّ يَا مُوسَى أَلْبِعْ قَوْمَكَ أَنَّهُ مَا تَعَبَدَ لِي الْمُنْعَبِدُونَ بِمِثْلِ الْوَرَعِ عَنْ حَارِمِي

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Al Wassafi,

‘From Abu Ja’far^{-asws} having said: ‘It was among what Allah^{-azwj} Whispered to Musa^{-as} with: “O Musa^{-as}! Deliver to your^{-as} people that the worshippers will not be worshipping to Me^{-azwj} like the devoutness (abstaining) from My^{-azwj} Prohibitions!”

قَالَ مُوسَى فَمَاذَا أَنْبَتَهُمْ عَلَى ذَلِكَ

⁵²² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 29

⁵²³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 30

⁵²⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 31

⁵²⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 32

Musa^{as} said: 'So what is that which they will be Rewarded upon?'

قَالَ إِنِّي أَفْتِنُ النَّاسَ عَنْ أَعْمَالِهِمْ وَلَا أَفْتِنُهُمْ حَيَاءً مِنْهُمْ.

He^{azwj} said: "I^{azwj} Scrutinise the people about their deeds and I^{azwj} will not Scrutinise out of Embarrassment from them!"⁵²⁶

34- سن، المحاسن أبي عن ابن سينان عن أبي الجارود عن أبي عبيدة عن أبي جميلة عن أمير المؤمنين ع قال: أئبها الناس لا خير في دين لا تفقه فيه ولا خير في دنيا لا تدبير فيها ولا خير في نساء لا ورع فيه.

(The book) 'Al Mahasin' -My father, from Ibn Sinan, from Abu Al Jaroud, from Abu Ubeyda, from Abu Jameela,

'From Amir Al-Momineen^{asws} having said: 'O you people! There is no good in a religion having not understanding in it, and there is no good in a religion having not management in it, and there is no good in a ritual having no devoutness in it'.⁵²⁷

35- مص، مصباح الشريعة قال الصادق ع أغلق أبواب جوارحك عما يرجع ضرره إلى قلبك و يذهب بوجهاتك عند الله و تعقب الحسرة و الندامة يوم القيامة و الحياء عما اجترحت من السيئات

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{asws} said: 'Close the doors of your limbs from what its harm can return to your heart and would do away your dignity in the Presence of Allah^{azwj} and result in regret and the remorse on the Day of Qiyamah, and the embarrassment from what evils you have committed.

و المتورع يحتاج إلى ثلاثة أصول الصَّفْحِ عَنْ عَثْرَاتِ الْخَلْقِ أَجْمَعِ وَ تَرْكِ حُضْرِهِ فِيهِمْ وَ اسْتِوَاءِ الْمَدْحِ وَ الذَّمِّ

And the devout one is needy to three principles – the pardoning of all the stumbles of the people, and neglecting going through it among them, and equalise the praise and the condemnation.

و أصل الورع دوام المحاسبة و صدق المقابلة و صفاء المعاملة و الخروج من كل شبهة و رفض كل عيبة و ربة و مفارقة جميع ما لا يعنيه و ترك فتح أبواب لا يدري كيف يغلقها و لا يجالس من يشكل عليه الواضح و لا يصاحب مستحقي الدين و لا يعارض من العلم ما لا يحتمل قلبه و لا يتفهمه من قائل و يقطع من يقطع عن الله.

And principles of the devoutness are - constant reckoning (of himself), and truthful words, and clarity of dealings, and coming out from every suspect matter, and rejecting every fault and doubt, and separation from entirely of what does not concern him, and not opening a door he does not know how to close it, and he should not sit with one the clear issues are problematic upon him, and not accompany ones underestimating the religion, and not

⁵²⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 33

⁵²⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 34

exposing from the knowledge what his heart cannot tolerate and he does not understand from a speaker, and cutting off from the one cutting off from Allah^{-azwj}.⁵²⁸

36- سر، السرائر من كتاب حريز عن الفضيل عن أبي جعفر ع قال: قال لي يا فضيل أبلغ من لقيت من موالينا عتاً السلام و فلن لهم إتي لا أغني عنهم من الله شيئاً إلا بالوَرع فاحفظوا ألسنتكم و كفوا أيديكم و عليكم بالصبر و الصلاة إن الله مع الصابرين.

(The book) 'Al Saraair' from the book of Hareyz, from Al Fuzeyl,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'He^{-asws} said to me: 'O Fuzeyl! Deliver the greetings from us^{-asws} to the one from our^{-asws} friends you meet and say to them, 'I^{-asws} will not avail anything from Allah^{-azwj} except (if you are with) the devoutness, therefore preserve your tongues, and restrain your hands, and upon you all is to be with the patience and the Salat. Surely Allah^{-azwj} is with the patient ones!''⁵²⁹

37- ما، الأماالي للشيخ الطوسي ابن الصلّ عن ابن عثمة عن محمد بن عيسى الضمير عن محمد بن زكريا المكي عن كثير بن طارق عن زيد بن علي عن أبيه ع قال: الوَرع نظام العبادة فإذا انقطع الوَرع ذهبت الديانة كما أنه إذا انقطع السلك اتبعت النظام.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqdah, from Muhammad Bin Isa Al Zareer, from Muhammad Bin Zakariya Al Makky, from Kaseer Bin Tariq,

'From Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), from his father^{-asws} having said: 'The devoutness is a system of the worship. When the devoutness is cut off, the religiousness goes away just as when the thread is cut, the system follows it (scatters)''.⁵³⁰

38 مشكاة الأنوار، نقلاً من كتاب المحاسن عن أبي عبد الله ع قال: اتقوا الله و صونوا دينكم بالوَرع.

(The book) 'Mishkat Al Anwaar' – copying from the book 'Al Mahasin' –

'From Abu Abdullah^{-asws} having said: 'Fear Allah^{-azwj} and make your religion with the devoutness''.⁵³¹

و عنه ع قال: لا ينفع اجتهاد لا وَرع فيه.

And from him^{-asws} having said: 'The striving does not benefit, (if) having no devoutness in it''.⁵³²

- و عنه ع قال: لن أجدني أحد [أبداً] عن أحد شيئاً إلا بالعمل و لن تنالوا ما عند الله إلا بالوَرع.

⁵²⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 35

⁵²⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 36

⁵³⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 37

⁵³¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 38 a

⁵³² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 38 b

And from him^{-asws} having said: ‘No one will find anything with anyone except with the working, and you will never attain what is in the Presence of Allah^{-azwj} except with the devoutness’.⁵³³

– وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا ابْنَ آدَمَ اجْتَنِبْ مَا حَزَمْتُ عَلَيْكَ تُكُنْ مِنْ أَوْرَعِ النَّاسِ.

And from Abu Ja’far^{-asws} having said: ‘Allah^{-azwj} Mighty and Majestic Said “O son of Adam^{-as}! Shun whatever I^{-azwj} have Prohibited unto you, you will be from the most devout of the people!”⁵³⁴

– وَ سُئِلَ الصَّادِقُ ع مَنْ الْأَوْرَعُ مِنَ النَّاسِ قَالَ الَّذِي يَتَوَرَّعُ عَنْ حَرَامِ اللَّهِ.

And Al-Sadiq^{-asws} was asked, ‘Who is the most devout of the people?’ He^{-asws} said: ‘The one who is devout (abstain) from the Prohibitions of Allah^{-azwj}’.⁵³⁵

– وَ عَنْ الْبَاقِرِ ع قَالَ: عَلَيْكَ بِتَقْوَى اللَّهِ وَ الْاجْتِهَادِ فِي دِينِكَ وَ اعْلَمْ أَنَّهُ لَا يُغْنِي عَنْكَ اجْتِهَادٌ لَيْسَ مَعَهُ وَرَعٌ.

And from Al Baqir^{-asws} having said: ‘Upon you is with fearing Allah^{-azwj}, and the striving in your religion, and know that the striving will not avail for you if there isn’t devoutness with it!’⁵³⁶

– وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فِيمَا نَاجَى اللَّهُ تَبَارَكَ وَ تَعَالَى بِهِ مُوسَى صَلَّى اللَّهُ عَلَيْهِ يَا مُوسَى مَا تَقَرَّبَ إِلَيَّ الْمُتَّقِرُونَ بِئِنَّ الْوَرَعَ عَنْ حَرَامِي فَإِنِّي أَمْتَحُهُمْ جَنَّاتِ عَدْنِي لَا أَشْرِكُ مَعَهُمْ أَحَدًا.

And from Abu Abdullah^{-asws} having said: ‘Among what Allah^{-azwj} Blessed and Exalted Whispered with to Musa^{-as}, may the Salawaat of Allah^{-azwj} be upon him^{-as}: “O Musa^{-as}! The ones drawing near will not be drawing closer to Me^{-azwj} like (they would with) the devoutness (abstention) from My^{-azwj} Prohibitions, for I^{-azwj} shall Grant them Gardens of My^{-azwj} Eden. I^{-azwj} will not Participate anyone (else) with them!”⁵³⁷

وَ مِنْهُ نَقْلًا مِنْ كِتَابِ صِفَاتِ الشَّيْخَةِ عَنِ ابْنِ أَبِي يَعْقُوبٍ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع كُونُوا دُعَاةَ النَّاسِ بِغَيْرِ أَلْسِنَتِكُمْ لِيَرَوْا مِنْكُمْ الْاجْتِهَادَ وَ الصِّدْقَ وَ الْوَرَعَ.

And from him, copying from the book ‘Sifaat Al Shia’ – from Ibn Abu Yafour who said,

‘Abu Abdullah^{-asws} said to me: ‘Be calling the people without (using) your tongues. Let them see from you all the striving, and the truthfulness, and devoutness’.⁵³⁸

– وَ عَنْ حَيْثِمَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: دَخَلْتُ عَلَيْهِ لِأَوْدَعَهُ فَقَالَ أَلْبِغْ مَوَالِينَا السَّلَامَ عَنَّا وَ أَوْصِهِمْ بِتَقْوَى اللَّهِ الْعَظِيمِ وَ أَعْلِمُهُمْ يَا حَيْثِمَةُ أَنَّا لَا نُعْنِي عَنْهُمْ مِنَ اللَّهِ شَيْئًا إِلَّا بِعَمَلٍ وَ لَنْ يَنَالُوا وَلَا يَتَنَا إِلَّا بِوَرَعٍ وَ إِنَّ أَشَدَّ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلًا ثُمَّ خَالَفَهُ إِلَى غَيْرِهِ.

⁵³³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 38 c

⁵³⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 38 d

⁵³⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 38 e

⁵³⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 38 f

⁵³⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 38 f

⁵³⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 38 g

And from Khaysama,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I entered to see him^{-asws} to bid him^{-asws} farewell. He^{-asws} said: 'Deliver the greetings from us^{-asws} to our^{-asws} friends and advise them with fearing Allah^{-azwj} the Mighty, and let them know, O Khaysama, I^{-asws} will not avail them of anything from Allah^{-azwj} with the (their) deeds, and they can never attain our^{-asws} Wilayah except with devoutness, and that the one with most intense regret on the Day of Qiyamah will be the one who describes justice, then opposes it to something else''^{.539}

⁵³⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 38 h

CHAPTER 58 – THE ASCETISM AND ITS LEVELS

الآيات

The Verses –

آل عمران لِكَيْلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَ لَا مَا أَصَابَكُمْ

(Surah) Aal e Imran^{as} - **lest you would be grieving upon what you lost and not what befell you; [3:153]**

طه وَ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَ رِزْقِي رَبِّكَ خَيْرٌ وَ أَبْقَىٰ

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

الحديد ما أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَ لَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

(Surah) Al Hadeed - **Neither does a difficulty afflicts in the earth nor regarding yourselves, except it is in a Book from before We Bring it into existence. Surely that is easy upon Allah [57:22]**

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ وَ اللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ.

So that you may not despair over what has escaped you, nor be happy with what has been Given to you, and Allah does not Love every arrogant boaster [57:23]

1- مع، معاني الأخبار لي، الأمالي للصدوق في خبر الشيخ الشامي سأل أمير المؤمنين ع أي الناس خير عند الله عز وجل

(The books) 'Ma'any Al Akhbar', (and) 'Al Amaali' of Al Sadouq in a report of the Syrian sheykh who asked Amir Al-Momineen^{asws}, 'Which of the people are good in the Presence of Allah^{azwj} Mighty and Majestic?'

قَالَ أَحْوَفُهُمْ لِلَّهِ وَ أَعْمَلُهُمْ بِالتَّقْوَىٰ وَ أَرْهَدُهُمْ فِي الدُّنْيَا.

He^{asws} said: 'The most fearing of them to Allah^{azwj}, and their most working with the piety, and their most ascetic of them in the world"⁵⁴⁰

2- مع، معاني الأخبار أبي عن علي عن أبيه عن النوفلي عن السكوني عن أبي عبد الله ع قال: قيل لأمير المؤمنين ع ما الرهد في الدنيا

⁵⁴⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 1

(The book) 'Ma'any Al Akhbar' – My father, from Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah^{-asws} having said: 'It was said to Amir Al-Momineen^{-asws}, 'What is the ascetism in the world?'

قَالَ تَنَكُّبُ حَزَامِهَا.

He^{-asws} said: 'Keeping away from its Prohibitions''^{.541}

3- مع، معاني الأخبار ابن الوليد عن الصفار عن البرقي عن أبيه عن محمد بن سنان عن مالك بن عطية الحمصي عن معروف بن خربوذ عن أبي الطغفيل قال سمعت أمير المؤمنين ع يقول الرهد في الدنيا قصر الأمل و شكر كل نعمة الوزع عما حرم الله عليك.

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al Barqy, from his father, from muhammad Bin Sinan, from Malik Bin Atiya Al Ahmasy, from Marouf Bin KHarbouz, from Abu Al Tufeyl who said,

'I heard Amir Al-Momineen^{-asws} saying: 'The ascetism in the world is having short hopes, and thanking for every bounty, and abstaining from whatever Allah^{-azwj} has Prohibited upon you''^{.542}

4- مع، معاني الأخبار ابن الوليد عن الصفار عن البرقي عن الجهم بن الحکم عن السكوني قال قال أبو عبد الله ع ليس الرهد في الدنيا بإضاعة المال و لا بتحریم الحلال بل الرهد في الدنيا أن لا تكون بما في يدك أوثق منك بما في يد الله عز و جل.

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al Saffar, from Al Barqy, from Al Jahl Bin Al Hakam, from Al Sakuny who said,

'Abu Abdullah^{-asws} said: 'The ascetism in the world isn't with wasting the wealth, nor prohibiting the Permissible, but the ascetism in the world is that you do not become more trusting (relying) with what is in your hand than with what is in the Presence of Allah^{-azwj} Mighty and Majestic''^{.543}

5- مع، معاني الأخبار ابن الوليد عن سعد بن الأصهباني عن المنقري عن علي بن هاشم بن البريد عن أبيه عن أبي جعفر ع أن رجلاً سأله عن الرهد فقال الرهد عشرة أشياء و أعلى درجات الرهد أدنى درجات الوزع و أعلى درجات الوزع أدنى درجات اليقين و أعلى درجات اليقين أدنى درجات الرضا ألا و إن الرهد في آية من كتاب الله عز و جل لكيلا تأسوا على ما فاتكم و لا تفرحوا بما آتاكم.

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Sa'ad, from Al Asbahany, from Al Minqary, from Ali Bin Hashim Bin Al Bareyd, from his father,

'From Abu Ja'far^{-asws}, a man had asked him^{-asws} about the ascetism, so he^{-asws} said: 'The ascetism is of ten things, and the highest level of the ascetism is the lowest level of the devoutness, and the highest level of the devoutness is the lowest level of the certainty, and the highest level of the certainty is the lowest level of the satisfaction, and that the ascetism in the world is in a Verse from the Book of Allah^{-azwj} Mighty and Majestic: **So that you may**

⁵⁴¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 2

⁵⁴² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 3

⁵⁴³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 4

not despair over what has escaped you, nor be happy with what has been Given to you, [57:23]”.⁵⁴⁴

6- مع، معاني الأخبار ن، عيون أخبار الرضا عليه السلام لي، الأماالي للصدوق المُفسِّرُ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْحُسَيْنِيِّ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ النَّاصِرِ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرِ الثَّانِي عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: سُئِلَ الصَّادِقُ ع عَنِ الرَّهْدِ فِي الدُّنْيَا قَالَ الَّذِي يَتْرُكُ حَالَهَا مَخَافَةَ حِسَابِهِ وَ يَتْرُكُ حَرَامَهَا مَخَافَةَ عَذَابِهِ.

(The book) ‘Ma’any Al Akhbar’, (and) ‘Uyoun Akhbar Al-Reza^{-asws}’, may the greetings be upon him^{-asws}, (and) ‘Al Amaali’ of Al Sadouq – Al Mfassir, from Ahmad Bin Al-Hassan Al-Husayni, from Al-Hassan Bin Ali Bin Al Nasir, from his father,

‘From Abu Ja’far^{-asws} the 2nd, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: ‘Al-Sadiq^{-asws} was asked about the ascetism in the world. He^{-asws} said: ‘The one who neglects it’s Permissibles fearing it’s Reckoning, and he neglects it’s Prohibitions fearing it’s Punishment’’.⁵⁴⁵

7- لي، الأماالي للصدوق قَدْ مَضَى فِي بَابِ الْيَقِينِ قَالَ رَسُولُ اللَّهِ ص إِنَّ صَلَاحَ أَوَّلِ هَذِهِ الْأُمَّةِ بِالرُّهْدِ وَ الْيَقِينِ وَ هَلَكَ آخِرُهَا بِالشُّحِّ وَ الْأَمَلِ.

(The book) ‘Al Amaali’ of Al Sadouq –

‘It has passed in the chapters on ‘certainty’, Rasool-Allah^{-saww} said: ‘The righteousness of the first ones of this community is with the ascetism and the certainty, and the destruction of its last ones will be due to stinginess and the (long) hopes’’.⁵⁴⁶

8- فس، تفسير القمي أَبِي عَنِ الْأَصْبَهَانِيِّ عَنِ الْمُنْقَرِيِّ عَنِ حَفْصِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ مَا حَدُّ الرَّهْدِ فِي الدُّنْيَا

Tafseer Al Qummi – My father, from Asbahany, from Al Minqary, from Hafs who said,

‘I said to Abu Abdullah^{-asws}, ‘May I be sacrificed for you^{-asws}! What is the limit of ascetism in the world?’

فَقَالَ فَقَدْ حَدَّهُ اللَّهُ فِي كِتَابِهِ فَقَالَ عَزَّ وَ جَلَّ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ إِنَّ أَعْلَمَ النَّاسِ بِاللَّهِ أَخْوَفُهُمْ بِاللَّهِ وَ أَخْوَفُهُمْ لَهُ أَعْلَمُهُمْ بِهِ وَ أَعْلَمُهُمْ بِهِ أَزْهَلُهُمْ فِيهَا.

He^{-asws} said: ‘Allah^{-azwj} has Limited it in His^{-azwj} Book. He^{-azwj} Said: **So that you may not despair over what has escaped you, nor be happy with what has been Given to you, [57:23]**. The most learned of the people with Allah^{-azwj} is their most fearing of Allah^{-azwj}, and their most fearing to Him^{-azwj} is their most learned with Him^{-azwj}, and their most learned with Him^{-azwj} is the most ascetic of them in it’’.⁵⁴⁷

⁵⁴⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 5

⁵⁴⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 6

⁵⁴⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 7

⁵⁴⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 8 a

ل، الخصال لي، الأمالي للصدوق أبي عن سعدٍ عن الأصهباني إلى قوله بما آتاكم.

(The book) 'Al Khisaal', (and) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Al Asbahany –

'Up to His^{-azwj} Words: **with what has been Given to you, [57:23]**'.⁵⁴⁸

9- ضه، روضة الواعظين قال النبي ص إذا رأيتم الرجل قد أعطى الزهد في الدنيا فاقربوا منه فإنه يلقي الحكمة.

(The book) 'Rowzat Al Waizeen' –

'The Prophet^{-saww} said: 'When you see the man having been Given the ascetism in the word, then be near to him, for he will be casting the wisdom''.⁵⁴⁹

- و قال ص المؤمن بيته قصب و طعامه كسر و رأسه شعث و ثيابه خلق و قلبه خاشع و لا يعدل بالسلامة شيئاً.

And he^{-saww} said: 'The Momin, his house is of reeds, and his food is crumbs, and his head is unkempt, and his clothes are old rags, and his heart is humble, and he does not equate anything with the safety''.⁵⁵⁰

10- فس، تفسير القمي أبي عن الأصهباني عن المنقري رفعه قال: قال رجل لعلي بن الحسين ع ما الزهد

Tafseer Al Qummi – My father, from Al Asbahany, from Al Minqary, raising it, said,

'A man said to Ali^{-asws} Bin Al-Husayn^{-asws}, 'What is the ascetism?'

قال الزهد عشرة أجزاء فأعلى درجات الزهد أدنى درجات الرضا ألا وإن الزهد في آية من كتاب الله لكَيْلًا تَأْسُوا عَلَى مَا فَاتَكُمْ وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ.

He^{-asws} said: 'The ascetism is of ten segments. The top level of the ascetism is the lowest level of the satisfaction. Indeed, and the ascetism in the world is in a Verse from the Book of Allah^{-azwj}: **So that you may not despair over what has escaped you, nor be happy with what has been Given to you, [57:23]**'.⁵⁵¹

عن أمير المؤمنين ع زهد الناس من ترك الحرام.

From Amir Al-Momineen^{-asws}: 'The most ascetic of the people is one who neglects the Prohibitions''.⁵⁵²

11- ل، الخصال ابن إدريس عن أبيه عن الأشعري عن أحمد بن محمد بن محمد عن بعض التوفليين و محمد بن سنان رفعه إلى أمير المؤمنين ع قال: كُونُوا عَلَى قَبُولِ الْعَمَلِ أَشَدَّ عِنَايَةً مِنْكُمْ عَلَى الْعَمَلِ الزُّهْدِ فِي الدُّنْيَا فَصُرَ الْأَمَلُ وَ شُكِرَ كُلُّ نِعْمَةٍ الْوَرَعُ عَمَّا حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ مَنْ أَسْحَطَ بَدَنَهُ أَرْضَى رَبَّهُ وَ مَنْ لَمْ يُسْحَطْ بَدَنَهُ عَصَى رَبَّهُ.

⁵⁴⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 8 b

⁵⁴⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 9 a

⁵⁵⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 9 b

⁵⁵¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 9 c

⁵⁵² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 10

(The book) 'Al Khisaal – Ibn Idrees, from his father, from Al Ashary, from Ahmad Bin Muhammad, from one of the Nowfalas, and Muhammad Bin Sinan raising it to,

'Amir Al-Momineen^{asws} having said: 'Be the most careful of you upon accepting the work upon the deed. The asceticism in the world is having short hopes, and thanking for every bounty, and abstaining from whatever Allah^{azwj} Mighty and Majestic has Prohibited. One who dissatisfies his body pleases his Lord^{azwj}, and one who does not dissatisfy his body disobeys his Lord^{azwj}'.⁵⁵³

12- ل، الخصال ماجيلويه عن محمد العطار عن الأشعري عن سهل عن إبراهيم بن داود النعموي عن أخيه سليمان رفعه قال: قال رجل للنبي ص يا رسول الله علمني شيئاً إذا أنا فعلته أحببني الله من السماء وأحبني الناس من الأرض

(The book) 'Al Khisaal' – Majaylawiya, from Muhammad Al Attar, from Al Ashary, from Sahl, from Ibrahim Bin Dawood Al Yaqouby, from his brighter Suleyman, raising it, said,

'A man said to the Prophet^{saww}, 'O Rasool-Allah^{saww}! Teach me something, when I do it, Allah^{azwj} will Love me from the sky and the people will love me from the earth!'

فقال له ازعب فيما عند الله عز و حل يحبك الله و اهد فيما عند الناس يحبك الناس.

He^{saww} said: 'Be desirous regarding what is in the Presence of Allah^{azwj} Mighty and Majestic, and be ascetic regarding what is with the people, the people will love you'.⁵⁵⁴

13- ل، الخصال أبي عن سعد عن أيوب بن نوح عن الربيع بن محمد المسلمي عن عبد الأعلى عن نوف عن أمير المؤمنين ع قال: يا نوف طوبى للزاهدين في الدنيا الراغبين في الآخرة أولئك الذين اتخذوا الأرض بساطاً و ثرابها فراشاً و ماءها طيباً و القرآن دثاراً و الدعاء شعراً و قرصوا من الدنيا تفرضاً على منهاج عيسى ابن مريم ع الحبر.

(The book) 'Al Khisaal' – By father, from Sa'ad, from Ayoub Bin Nuh, from Al Rabie Bin Muhammad Al Musly, from Abdul A'ala, from Nowf,

'From Amir Al-Momineen^{asws} having said: 'O Nowf! Beatitude is for the ascetic ones in the world, the ones desirous regarding the Hereafter! They are the ones taking the grounds as a bed spread, and its soil as a bed, and its water as a perfume, and the Quran as a blanket, and the supplication as a slogan, and borrow from the world a loan upon the manifesto of Isa^{as} Ibn Maryam^{as}! – the Hadeeth'.⁵⁵⁵

14- مع، معاني الأخبار أبي عن سعد عن البرقي عن أبيه رفعه قال: سأل النبي ص جبرئيل ع عن تفسير الزهد قال الزاهد يحب من يحب خالفه و يبغض من يبغض خالفه و يتخرج من حلال الدنيا و لا يلتفت إلى حرامها فإن حلالها حساب و حرامها عقاب

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Al Barqy, from his father, raising it, said,

'The Prophet^{saww} asked Jibraeel^{as} about the interpretation of asceticism. He^{as} said: 'The ascetic loves the one loving his Creator, and hates the one who hates his Creator, and he is

⁵⁵³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 11

⁵⁵⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 12

⁵⁵⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 13

uncomfortable from the Permissibles of the world and does not turn towards its Prohibitions. For its Permissibles there is Reckoning, and for its Prohibitions there is Punishment.

وَيَرْحَمُ جَمِيعَ الْمُسْلِمِينَ كَمَا يَرْحَمُ نَفْسَهُ وَ يَتَحَرَّجُ مِنَ الْكَلَامِ كَمَا يَتَحَرَّجُ مِنَ الْمَيْتَةِ الَّتِي قَدِ اشْتَدَّ نَجْنُهَا وَ يَتَحَرَّجُ عَنْ حُطَامِ الدُّنْيَا وَ زِينَتِهَا كَمَا يَتَجَنَّبُ النَّارَ أَنْ يَغْشَاهَا وَ أَنْ يُقْصِرَ أَمَلَهُ كَأَنَّ بَيْنَ عَيْنَيْهِ أَجَلَهُ.

And he mercies entirety of the Muslims just as he mercies himself, and he is uncomfortable from the talking just as he is uncomfortable from the dead body it's stench has intensified, and he is uncomfortable from the debris of the world and it's adornments just as he stays away from the fire to overwhelm him, and he shortens his hopes as if his death is in front of his eyes".⁵⁵⁶

15- ل، الخصال لي، الأمالي للصدوق مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَلِيِّ الْأَسَدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ وَ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْوَاهِبِيِّ وَ أَحْمَدَ بْنِ عُمَيْرٍ وَ مُحَمَّدِ بْنِ أَبِي أُتَيْبٍ قَالُوا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ هَانِي عَنْ أَبِيهِ عَنْ عَمِّهِ إِبْرَاهِيمَ عَنْ أُمِّ الدَّرْدَاءِ عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَصْبَحَ مُعَايًى فِي جَسَدِهِ أَمِنًا فِي سَرْبِهِ عِنْدَهُ فُوتَ يَوْمِهِ فَكَأَنَّمَا خَيْرَتْ لَهُ الدُّنْيَا

(The book) 'Al Khisaal', (and) 'Al Amaali' of Al Sadouq – Muhammad Bin Ahmad Bin Ali Al Asady, from Abdullah Bin Suleyman, and Abdullah Bin Muhammad Al Wahiby, and Ahmad Bin Umeyr, and Nuhammad Bin Abu Ayoub, they said, 'It is narrated to us by Abdullah Bin Hany, from his father, from his uncle Ibrahim, from Umm Al Darda'a, from Abu Al Darda'a who said,

'Rasool-Allah^{-saww} said: 'The one who has well-being in his body, safety in his saddle, having his daily subsistence with him, so rather the world is chosen for him.

يَا ابْنَ خَتْمٍ بِكَفَيْكَ مِنْهَا مَا سَدَّ جُوعَكَ وَ وَارَى عَوْرَتَكَ فَإِنْ يَكُنْ بَيْنَكَ وَ بَيْنَكَ فَذَلِكَ وَ إِنْ تَكُنْ دَابَّةً تَرَكْبُهَا فَبِحِجِّ وَ إِلا فَالْحَبْرُ وَ مَاءُ الْجَزْرِ وَ مَا بَعْدَ ذَلِكَ حِسَابٌ عَلَيْكَ أَوْ عَذَابٌ.

O Ibn Khaysam! It suffices you from it what blocks your hunger, and covers your private parts, and if there happens to be a house to conceal you, so that is it, and if there happens to be an animal for you to ride it, then congratulations, congratulations, or else the bread and water of the bread, and whatever is after that, there is Reckoning upon you or Punishment".⁵⁵⁷

16- ثو، ثواب الأعمال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ مَفْرِيَّازَ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنِ سَيْفِ بْنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ لَمْ يَسْتَحْيِ مِنْ طَلَبِ الْمَعَاشِ خَفَّتْ مُؤَنَّتُهُ وَ رَجِي بَالُهُ وَ نُعِمَ عِيَالُهُ وَ مَنْ زَهَدَ فِي الدُّنْيَا أَثْبَتَ اللَّهُ الْحِكْمَةَ فِي قَلْبِهِ وَ أَنْطَقَ بِهَا لِسَانَهُ وَ بَصَرَهُ عُيُوبَ الدُّنْيَا دَاءَهَا وَ دَوَاءَهَا وَ أَخْرَجَهُ مِنْهَا سَالِمًا إِلَى دَارِ السَّلَامِ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Ibn Marouf, from Ibn Mahziyar, from Ja'far Bin Bashir, from Sayf,

'From Abu Abdullah^{-asws} having said: 'One who is not embarrassed from seeking the livelihood, his provisions would be light, and his mind would be at ease, and his dependants would be in blessings; and the one who is ascetic in the world, Allah^{-azwj} will Affirm the wisdom in his heart

⁵⁵⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 14

⁵⁵⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 15

and his tongue will speak with it, and he will be insightful of faults of the world, it's diseases and it's cures, and he will come out from it safely to the house of safety".⁵⁵⁸

17- ثواب الأعمال أبي عن سعد بن أحمد بن محمد بن محبوب عن أبي أيوب عن الوصافي عن أبي جعفر ع قال: كان فيما ناجى الله به موسى ع على الطور أن يا موسى أبلغ قومك أنه ما يتقرب إلي المتقربون بمنال البكاء من خشيتي و ما تعبد لي المتعبدون بمنال الورع عن محاربي و لا تزين لي المتزينون بمنال الزهد في الدنيا عما يميم العى عنه

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Al Wassafy,

'From Abu Ja'far^{asws} having said: 'It was among what Allah^{azwj} Whispered with to Musa^{as} upon (mount) Toor: "O Musa^{as}! Deliver to your^{as} people that the ones drawing closer to Me^{azwj} will not draw closer to Me^{azwj} with the likes of the crying from fearing Me^{azwj}, and the worshipping ones will not worship to Me^{azwj} with the likes of the devoutness (abstaining) from My^{azwj} Prohibitions, nor will the adorning ones adorn to Me^{azwj} with the likes of the ascetism in the world from what they are needless of it!"

قال فقال موسى ع يا أكرم الأكرمين فما ذا أتبتهم على ذلك

He^{asws} said: 'So Musa^{as} said: 'O most Benevolent of the benevolent ones! What is what which would affirm them upon that?'

فقال يا موسى أما المتقربون إلي بالبكاء من خشيتي فهم في الرفيق الأعلى لا يشركهم فيه أحد و أما المتعبدون لي بالورع عن محاربي فإني أفشش الناس عن أعمالهم و لا أفششهم حياء منهم و أما المتقربون إلي بالزهد في الدنيا فإني أبيضهم الجنة بخداييرها يتبرؤون منها حيث يشاءون.

He^{azwj} Said: "O Musa^{as}! As for the ones drawing closer to Me^{azwj} with the crying from fearing Me^{azwj}, they would be among the lofty friends, no one will participate them in it; and as for the worshippers to Me^{azwj} with the devoutness (abstaining) from My^{azwj} Prohibitions, so I^{azwj} will be Scrutinising the people about their deeds and I^{azwj} will not Scrutinise them out of Embarrassment from them; and as for the ones drawing closer to Me^{azwj} with the ascetism in the world, I^{azwj} shall Legalise the Paradise for them with its entirety. They will be sheltering from it wherever they so desire to!"⁵⁵⁹

18- سن، المحاسن أبي رفاعه قال قال أبو عبد الله ع لرجل أخكم أهل الآخرة أمر آخرتهم كما أخكم أهل الدنيا أمر دنياهم فإمما جعلت الدنيا شاهداً يُعرف بما غاب عنها من الآخرة فأعرف الآخرة بما و لا تنظر إلى الدنيا إلا بإعتبار.

(The book) 'Al Mahasin' – Abu Rafie said,

'Abu Abdullah^{asws} said to a man: 'The people of Hereafter decide the affairs their Hereafter just as people of the world decide affairs of their world, for rather the world is made as a witness by which is known what is hidden from it of the Hereafter. So recognise the Hereafter by it and do not look at the world except with consideration (learning a lesson)".⁵⁶⁰

⁵⁵⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 16

⁵⁵⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 17

⁵⁶⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 18

19- ضا، فقه الرضا عليه السلام أروي عن العالم ع أنه قال: إن الدنيا قد ترخلت مُدْبِرَةً و إن الآخرة قد ترخلت مُقْبِلَةً و لِكُلِّ وَاحِدٍ مِنْهُمَا بَنُونَ فَكُونُوا مِنْ أَبْنَاءِ الْآخِرَةِ و لَا تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا

(The book) 'Fiqh Al-Reza^{-aswsr}, may the greetings be upon him^{-asws} – It is reported from the scholar^{-asws} having said: 'The world is departing turning around and the Hereafter is coming facing you, and for each one of the two there are sons. So be the sons of Hereafter and do not be sons of the world.

و كُونُوا مِنَ الرَّاهِدِينَ فِي الدُّنْيَا الرَّاعِبِينَ فِي الْآخِرَةِ لِأَنَّ الرَّاهِدِينَ اتَّخَذُوا الْأَرْضَ بِسَاطًا و التُّرَابَ فِرَاشًا و الْمَاءَ طِيبًا و قَرَضُوا الدُّنْيَا تَقْرِيبًا

And be from the ascetic ones in the worlds, desirous regarding the Hereafter, because the ascetics are taking the ground as a rug, and the soil as a bed, and the water as a perfume; and borrowing from the world a loan.

أَلَا مَنْ اشْتَقَّ إِلَى الْجَنَّةِ سَلَا عَنْ الشَّهَوَاتِ و مَنْ أَشْفَقَ مِنَ النَّارِ رَجَعَ عَنِ الْمُحَرَّمَاتِ و مَنْ زَهَدَ فِي الدُّنْيَا هَانَتْ عَلَيْهِ الْمَصَائِبُ

Indeed! One who is yearning for the Paradise will free himself from the lustful desires, and the one dreading from the Fire will refrain from the Prohibitions, and the one ascetic in the world, the calamities will be insignificant to him.

أَلَا إِنَّ لِلَّهِ عِبَادًا شُرُورُهُمْ مَأْمُونَةٌ و فُلُوبُهُمْ مَخْرُونَةٌ و أَنْفُسُهُمْ عَفِيفَةٌ و حَوَائِجُهُمْ خَفِيفَةٌ صَبَرُوا أَيَّامًا فَصَارَتْ لَهُمُ الْعُقَى رَاحَةً طَوِيلَةً

Indeed! For Allah^{-azwj}, there are servants, there is safety from their evil, and their hearts are grieving, and their souls are chaste, and their needs are light. They are being patient for (few) days, so the consequential rest would become long for them.

أَمَّا آتَاءَ اللَّيْلِ فَصَافُوا عَلَى أَقْدَامِهِمْ و آتَاءَ النَّهَارِ فَخَلَصُوا مَخْلَصًا و هُمْ عَابِدُونَ يَسْعَوْنَ فِي فَكَائِكَ رِقَابِهِمْ بَرَّةً أَتَقِيَاءُ كَأَنَّهم الْقِدَاحُ يَنْظُرُ إِلَيْهِمُ النَّاطِرُ فَيَقُولُ مَرْضَى.

As for during their nights, they are rowing their feet (for Salat), and during the days, they are being sincere with sincerity, and they are worshipping, striving in liberating their necks (from Hell), righteous, pious, as if they are flints (matchsticks). The beholder looks at them, so he says, 'Illness!'⁵⁶¹

- و رُوِيَ عَنِ الْمَسِيحِ ع أَنَّهُ قَالَ لِلْحَوَارِيِّينَ أَكْلِي مَا أَنْبَتَهُ الْأَرْضُ لِلْبَهَائِمِ و شَرِبِي مَاءَ الْفُرَاتِ بِكَفَيِّ و سِرَاجِي الْعَمْرُ و فِرَاشِي التُّرَابِ و وَسَادِي الْمَدْرُ و لُبْسِي الشَّعْرَ لَيْسَ لِي وَلَدٌ يَمُوتُ و لَا لِي امْرَأَةٌ تَحْزَنُ و لَا بَيْتٌ يَحْرَبُ و لَا مَالٌ يَتَلَفُ فَأَنَا أَعْنَى وُلْدِ آدَمَ.

And it is reported from the Messiah^{-as} having said to the disciples: 'Eat from the earth grows for the beasts, and drink water of the Euphrates with two palms, and (take) the moon as a lantern, and the soil as a bed, and the clogs of mud as pillow, and wear the hair. There is neither a son for me^{-as} to be dying nor is there are a wife for me^{-as} to grieve, nor any house to be ruined, nor any wealth to deteriorate. I^{-as} am the richest son^{-as} of Adam^{-as}!⁵⁶²

⁵⁶¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 19 a

⁵⁶² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 19 b

- وَ أُرْوِي عَنِ الْعَالِمِ ع أَنَّهُ سُئِلَ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ كَانَ تَحْتَهُ كَنْزٌ هُمَا

And it is reported from the scholar^{-asws} having been asked about Words of Allah^{-azwj} Blessed and Exalted: **and beneath it was a treasure for them, [18:82].**

فَقَالَ وَ اللَّهُ مَا كَانَ ذَهَباً وَ لَا فِضَّةً وَ لَكِنَّهُ كَانَ لَوْحٌ مِنْ ذَهَبٍ مَكْتُوبٌ عَلَيْهِ أَرْبَعَةُ أَحْرُفٍ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا مَنْ أَيْقَنَ بِالْمَوْتِ لَمْ يَضْحَكْ سِنَّهُ وَ مَنْ أَيْقَنَ بِالْحِسَابِ لَمْ يَفْرَحْ قَلْبُهُ وَ مَنْ أَيْقَنَ بِالْقَدَرِ عَلِمَ أَنَّهُ لَا يُصِيبُهُ إِلَّا مَا قَدَرَ عَلَيْهِ.

He^{-asws} said: ‘By Allah^{-azwj}! It was neither gold nor silver, but it was a tablet of gold. There were four sentences written upon it – ‘I^{-azwj} am Allah^{-azwj}! There is no god except Me^{-azwj}! One who is certain of the death will not laugh his lifetime, and one who is certain of the Reckoning his heart will not be happy, and one who is certain of the pre-Determination will know that nothing afflicts him except has been pre-Determined upon him!’⁵⁶³

- وَ أُرْوِي مِنْ مَلِكٍ نَفْسَهُ إِذَا رَغِبَ وَ إِذَا رَهَبَ وَ إِذَا اشْتَهَى وَ إِذَا غَضِبَ حَرَّمَ اللَّهُ جَسَدَهُ عَلَى النَّارِ

And it is reported: ‘One who controls himself when desirous, and when fearing, and when yearning, and when angry, Allah^{-azwj} will Prohibit his body unto the Fire’.

وَ سَأَلْتُ الْعَالِمَ ع عَنْ أَزْهَدِ النَّاسِ قَالَ الَّذِي لَا يَطْلُبُ الْمَعْدُومَ حَتَّى يَنْفَدَ الْمَوْجُودُ.

And the scholar^{-asws} was asked about the most ascetic of people. He^{-asws} said: ‘The one who does not seek the non-existent until the existent is depleted’⁵⁶⁴.

20- مص، مصباح الشريعة قال الصادق ع الرُّغْدُ مِفْتَاحُ بَابِ الْآخِرَةِ وَ الْبِرَاءَةُ مِنَ النَّارِ وَ هُوَ تَرْكُ كُلِّ شَيْءٍ يَشْتَغَلُكَ عَنِ اللَّهِ مِنْ غَيْرِ تَأْسُفٍ عَلَى قَوْلِهَا وَ لَا إِعْجَابٍ فِي تَرْكِهَا وَ لَا انْتِظَارٍ فَرَجٍ مِنْهَا وَ لَا طَلَبٍ مُحَمَّدَةَ عَلَيْهَا وَ لَا عَوْضٍ مِنْهَا

(The book) ‘Misbah Al Sharia’ –

‘Al-Sadiq^{-asws} said: ‘The ascetism is a key to the door of Hereafter, and the freedom pass from the Fire, and it is neglecting all things which pre-occupy from Allah^{-azwj} from without regret upon its loss, nor any astonishment in leaving it, nor awaiting relief from it, nor seeking being praised upon it, nor a compensation from it.

بَلْ تَرَى قَوْلَهَا رَاحَةً وَ كَوْنَهَا آفَةً وَ تَكُونُ أَبَدًا هَارِبًا مِنَ الْآفَةِ مُعْتَصِمًا بِالرَّاحَةِ

But you should see it’s loss as a rest, and it’s being (existence) as an affliction, and you will become forever fleeing from the affliction, seeking refuge with the resting.

وَ الرَّاهِدُ الَّذِي يَخْتَارُ الْآخِرَةَ عَلَى الدُّنْيَا وَ الدَّلَّ عَلَى الْعِرِّ وَ الْجُهْدَ عَلَى الرَّاحَةِ وَ الْجُوعَ عَلَى الشَّبَعِ وَ عَاقِبَةَ الْأَجْلِ عَلَى مَحَبَّةِ الْعَاجِلِ وَ الدِّكْرَ عَلَى الْعُقْلَةِ وَ يَكُونُ نَفْسُهُ فِي الدُّنْيَا وَ قَلْبُهُ فِي الْآخِرَةِ.

⁵⁶³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 19 c

⁵⁶⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 19 d

And the ascetic is the one choosing the Hereafter over the world, and the humiliation over the honour, and the struggle over the rest, and the hunger over the satiation, and the consequence of the future over the love of the current, and the Zikr over the heedlessness, and his soul will be in the world and his heart will be in the Hereafter".⁵⁶⁵

- قَالَ رَسُولُ اللَّهِ ص حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ أَلَا تَرَى كَيْفَ أَحَبَّ مَا أَبْغَضَهُ اللَّهُ وَ أَيُّ خَطِيئَةٍ أَشَدُّ جُرْمًا مِنْ هَذَا.

Rasool-Allah^{-saww} said: 'Love of the world is chief of every mistake (sin). Don't you see how he loves what Allah^{-azwj} Hates? And which mistake is severer in crime than this?''⁵⁶⁶

- وَ قَالَ بَعْضُ أَهْلِ النَّبِيِّ ع لَوْ كَانَتِ الدُّنْيَا بِأَجْمَعِهَا لُغْمَةً فِي فَمٍ طَمَلٍ لَرَجَمْنَاهُ فَكَيْفَ حَالُ مَنْ نَبَذَ حُدُودَ اللَّهِ وَرَاءَ ظَهْرِهِ فِي طَلَبِهَا وَ الْحِرْصِ عَلَيْهَا وَ الدُّنْيَا دَارٌ لَوْ أَحْسَنْتَ إِلَى سَاكِنَيْهَا لَرَجَمْتَهَا وَ أَحْسَنْتَ وَدَاعَكَ.

And one of People^{-asws} of the Household said: 'If the world in its entirety were to be a morsel in the mouth of a child, we^{-asws} would throw it away. So how is the state of the one who discards the limits of Allah^{-azwj} behind his back in seeking it, and the greed upon it, and the world is such a house, if you were to be good to its settlers, it would mercy you and your farewell will be improved''.⁵⁶⁷

- قَالَ رَسُولُ اللَّهِ ص لَمَّا خَلَقَ اللَّهُ الدُّنْيَا أَمَرَهَا بِطَاعَتِهِ فَأَطَاعَتْ رَجْمًا فَقَالَ لَهَا خَالِفِي مَنْ طَلَبَكَ وَ وَافِقِي مَنْ خَالَفَكَ فَهِيَ عَلَيَّ مَا عَاهَدَ إِلَيْهَا اللَّهُ وَ طَبَعَهَا عَلَيْهِ.

Rasool-Allah^{-saww} said: 'When Allah^{-azwj} Created the world, He^{-azwj} Commanded it obeying Him^{-azwj}. It obeyed its Lord^{-azwj}. He^{-saww} said to her: "Oppose the one seeking you and be compatible to the one opposing you!" Thus it is upon what Allah^{-azwj} had Covenanted to it and had Natured it upon''.⁵⁶⁸

21- شي، تفسير العياشي عن ابن أبي عمير عن بعض أصحابنا عن رجلٍ حدثه عن أبي عبد الله ع قال: رُفِعَ عيسى ابنُ مريمَ ع بِدِرْعَةٍ صُوفٍ مِنْ عَزَلِ مَرْيَمَ وَ مِنْ نَسِجِ مَرْيَمَ وَ مِنْ خِيَابَةِ مَرْيَمَ فَلَمَّا انْتَهَى إِلَى السَّمَاءِ نُودِيَ يَا عِيسَى أَلْقِ عَنْكَ زِينَةَ الدُّنْيَا.

(The book) 'Tafseer Al Ayaashi' – from Ibn Abu Umeyr, from one of our companions, from a man who narrated it,

'From Abu Abdullah^{-asws} having said: 'Isa Bin Maryam^{-as} was Raised with a woollen shirt from the spinning of Maryam^{-as}, and from the weaving of Maryam^{-as}, and from the stitching of Maryam^{-as}. When he^{-as} ended up to the sky he^{-as} was called out: "O Isa^{-as}! Cast off from you^{-as} the adornments of the world!''⁵⁶⁹

⁵⁶⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 20 a

⁵⁶⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 20 b

⁵⁶⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 20 c

⁵⁶⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 20 d

⁵⁶⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 21

22- جاء المجلس للمفيد المرازغي عن الحسين بن محمد عن جعفر بن عبد الله العلوي عن يحيى بن هاشم العسائي عن أبي عاصم النبيل عن سفيان عن أبي إسحاق عن علقمة بن قيس عن نوف البكالي قال: بث ليلة عند أمير المؤمنين علي بن أبي طالب ع فرأيتُهُ يُكثِرُ الاختلافَ مِنْ مَنْزِلِهِ وَ يَنْظُرُ إِلَى السَّمَاءِ

(The book) 'Al Majaalis' of Al Mufeed – Al Maraghy, from Al-Husayn Bin Muhammad, from Ja'far Bin Abdullah Al Alawy, from Yahya Bin Hashim Al Gassany, from Abu Aasim Al Nabeel, from Sufyan, from Abu Is'haq, from Alqamah Bin Qays, from Nowf Al Bikaly who said,

'I spent a night in the presence of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}. I saw him^{-asws} frequently coming and going to his^{-asws} house and looking at the sky'.

قَالَ فَدَخَلَ كَبْعُضٍ مَا كَانَ يَدْخُلُ قَالَ أ نَأْتِمُ أَنْتَ أَمْ رَامِقٌ

He (the narrator) said, 'He^{-asws} entered like what he^{-asws} had entered. He^{-asws} said: 'Are you sleeping or watchful?'

فَقُلْتُ يَا رَامِقُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا زِلْتُ أَرُؤُكَ مُنْذُ اللَّيْلَةِ بَعِيْنِي وَ أَنْظُرُ مَا تَصْنَعُ

I said, 'But I am watchful, O Amir Al-Momineen^{-asws}! I have not ceased to watch you with my eyes since the night (fell) and looking at what you^{-asws} are doing'.

فَقَالَ يَا نَوْفُ طَوْنِي لِلزَّاهِدِينَ فِي الدُّنْيَا الرَّاعِبِينَ فِي الآخِرَةِ قَوْمٌ يَتَّخِذُونَ أَرْضَ اللَّهِ بِسَاطًا وَ تُرَابَهُ وَسَادًا وَ كِتَابَهُ شِعَارًا وَ دُعَاءَهُ دِنَارًا وَ مَاءَهُ طِبَاءً يَفْرُسُونَ الدُّنْيَا قَرْضًا عَلَى مِنْهَاجِ الْمَسِيحِ ع

He^{-asws} said: 'O Nowf! Beatitude is for the ascetic ones in the world, desirous regarding the Hereafter. (They are) a people taking the earth of Allah^{-azwj} as a rug, and its soil as a pillow, and His^{-azwj} Book as a slogan, and supplicating to Him^{-azwj} as a blanket, and its water as perfume. They are borrowing a loan from the world, being upon the manifesto of the Messiah^{-as}!

إِنَّ اللَّهَ تَعَالَى أَوْحَى إِلَى عِيسَى ع يَا عِيسَى عَلَيْكَ بِالْمَنْهَاجِ الْأَوَّلِ تَلَحُّقَ مَلَاحِقِ الْمُرْسَلِينَ قُلْ لِقَوْمِكَ يَا أَخَا الْمُنْدَرِينَ أَنْ لَا تَدْخُلُوا بَيْتًا مِنْ بُيُوتِي إِلَّا بِقُلُوبٍ طَاهِرَةٍ وَ أَيْدٍ نَقِيَّةٍ وَ أَبْصَارٍ حَاشِعَةٍ

Allah^{-azwj} the Exalted Revealed to Isa^{-as}: "O Isa^{-as}! Upon you^{-as} is with the first manifesto. You^{-as} will catch up with the curriculum of the Messengers^{-as}. Say to your^{-as} people, O brother^{-as} of the warner's, 'You will not enter a house from My^{-azwj} houses except with clean hearts, and pure hands, and humble eyes!

فَأَيُّ لَمْ أَسْمِعْ مِنْ دَاعٍ دُعَاءَهُ وَ لِأَخِي مِنْ عِبَادِي عِنْدَهُ مَطْلَمَةٌ وَ لَا أَسْتَجِيبُ لَهُ دَعْوَةً وَ لِي قَبْلَهُ حَقٌّ لَمْ يَرُدَّهُ إِلَيَّ

I^{-azwj} will not Listen to any supplication he supplicates, nor to anyone from My^{-azwj} servants having a grievance (of someone) with him, nor will I^{-azwj} Answer his supplication and there is an (outstanding) right for Me^{-azwj} he has not returned it to Me^{-azwj}!"

فَإِنْ اسْتَطَعْتَ يَا نَوْفُ أَلَّا تُكُونَ عَرِيفاً وَ لَا شَاعِراً وَ لَا صَاحِبَ كُوبَةٍ وَ لَا صَاحِبَ عَرْطَبَةٍ فَافْعَلْ فَإِنَّ دَاوُدَ ع رَسُولُ رَبِّ الْعَالَمِينَ خَرَجَ لَيْلَةً مِنَ اللَّيَالِي فَنَظَرَ فِي نَوَاحِي السَّمَاءِ ثُمَّ قَالَ وَ اللَّهُ رَبِّ دَاوُدَ إِنَّ هَذِهِ السَّاعَةُ لَسَاعَةٌ مَا يُؤَافِقُهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللَّهَ فِيهَا خَيْرًا إِلَّا أَعْطَاهُ إِيَّاهُ إِلَّا أَنْ يَكُونَ عَرِيفاً أَوْ شَاعِراً أَوْ صَاحِبَ كُوبَةٍ أَوْ صَاحِبَ عَرْطَبَةٍ.

O Nowf! If you have the capacity not to be a corporal, nor a poet, nor an owner of a drum, or an owner of drumsticks, then do so! Dawood^{-as} was a Messenger^{-as} of Lord^{-azwj} of the worlds. One night from the nights he^{-as} went out. He^{-as} looked at the areas of the sky, then said: 'By Allah^{-azwj}, Lord^{-azwj} of Dawood^{-as}! This timing is a time what is compatible. No Muslim servant will ask Allah^{-azwj} for good during it except He^{-azwj} will Give it to him, except if he either happens to be a corporal, or a poet, or owner of a drum, or owner of mandolin'.⁵⁷⁰

23- ضمه، روضة الواعظين قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الرُّهْدُ ثَرْوَةٌ وَ الْوَرَعُ جَنَّةٌ وَ أَفْضَلُ الرُّهْدِ إِخْفَاءُ الرُّهْدِ يُخْلِقُ الْأَبْدَانَ وَ يُحَدِّدُ الْأَمَالَ وَ يُقَرِّبُ الْمَنِيَّةَ وَ يُبَاعِدُ الْأُمْنِيَّةَ مَنْ ظَفَرَ بِهِ نَصَبَ وَ مَنْ فَاتَهُ تَعَبٌ

(The book) 'Rowzat Al Waizeen' –

'Amir Al-Momineen^{-asws} said: 'The ascetism is a treasure, and the devoutness is a shield, and the best ascetism is hiding the ascetism. The ascetism give manners to the bodies, and restricts the hopes, and brings the death closer and distances the wishes. One who wins with it, toils, and the one who loses it, gets fatigued.

وَ لَا كَرَمٌ كَالْتَقْوَى وَ لَا تِجَارَةٌ كَالْعَمَلِ الصَّالِحِ وَ لَا وَرَعٌ كَالْوُقُوفِ عِنْدَ الشُّبْهَةِ وَ لَا زُهْدٌ كَالرُّهْدِ فِي الْحَرَامِ

And there is no honour like the piety, nor any trade like the righteous deed, nor any devoutness like the pausing at the suspicious matters, nor any ascetism like the ascetism (abstaining) regarding the Prohibitions.

الرُّهْدُ كَلِمَةٌ بَيْنَ كَلِمَتَيْنِ قَالَ اللَّهُ تَعَالَى لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ فَمَنْ لَمْ يَأْسَ عَلَى الْمَاضِي وَ لَمْ يَفْرَحْ بِالْآتِي فَقَدْ أَخَذَ الرُّهْدَ بِطَرَفَيْهِ

The ascetism is a phrase between the two phrases. Allah^{-azwj} the Exalted Said: **So that you may not despair over what has escaped you, nor be happy with what has been Given to you, [57:23].** So the one who does not despair upon the past and does not rejoice with what is to come, has grabbed the ascetism with its edge.

أَيُّهَا النَّاسُ الرِّهَادَةُ قِصْرُ الْأَمَلِ وَ الشُّكْرُ عِنْدَ النِّعَمِ وَ الْوَرَعُ عِنْدَ الْمَحَارِمِ فَإِنْ عَزَبَ ذَلِكَ عَنْكُمْ فَلَا يَغْلِبِ الْحَرَامُ صَبْرَكُمْ وَ لَا تَنْسُوا عِنْدَ النِّعَمِ شُكْرَكُمْ فَقَدْ أَعَدَّ اللَّهُ لِكُلِّكُمْ بِحُجَجٍ مُسْفِرَةً ظَاهِرَةً وَ كُتُبٍ بَارِزَةً الْغُدْرَ وَاضِحَةً.

O you people! The ascetism is to shorten the hopes, and thanking during the bounty, and the devoutness at the Prohibitions. If that is far away from you, do not let the Prohibition overcome your patience, and do not forget your thanking at the bounty. Allah^{-azwj} has Excused you all with apparent written Arguments and prominent Books. The excuse is clear!⁵⁷¹

⁵⁷⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 22

⁵⁷¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 23

24- ين، كتاب حسين بن سعيد و النوادر فضالة عن عبد الله بن فرقد عن أبي كهشمش عن عبد المؤمن الأنصاري عن أبي جعفر ع قال قال رسول الله ص استخيو من الله حق الحياء

From the book of Husayn Bin Saeed, and 'Al Nawadir' – Fazalah, from Abdullah Bin Farqad, from Abu Kahmash, from Abdullah Al Momin Al Ansari,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Be embarrassed from Allah^{azwj} as is the right of embarrassment!'

فَقِيلَ يَا رَسُولَ اللَّهِ وَمَنْ يَسْتَحْيِي مِنَ اللَّهِ حَقَّ الْحَيَاءِ

It was said, 'O Rasool-Allah^{saww}! And who can be embarrassed from Allah^{azwj} as is the right of embarrassment?'

فَقَالَ مَنْ اسْتَحْيَا مِنَ اللَّهِ حَقَّ الْحَيَاءِ فَلْيَكْتُبْ أَجَلَهُ بَيْنَ عَيْنَيْهِ وَ لِيُزْهِدْ فِي الدُّنْيَا وَ زِينَتِهَا وَ يَحْفَظَ الرَّأْسَ وَ مَا حَوَى وَ الْبَطْنَ وَ مَا وَعَى وَ لَا يَنْسَى الْمَقَابِرَ وَ الْبَلَى .

He^{saww} said: 'One who is embarrassed from Allah^{azwj} as is right of the embarrassment, let him write his death between his eyes, and let him be ascetic regarding the world and its adornments, and preserve the head and what it whims, and the belly and what is contains, and he should not forget the graveyards and the ruins"⁵⁷².

25- ين، كتاب حسين بن سعيد و النوادر التضرع عن دُرُوسْتِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ مُبَيَّرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ وَ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا اسْتَوَىٰ رَسُولُ اللَّهِ ص جَالِسًا ثُمَّ قَالَ مَنْ لَمْ يَتَعَزَّ بِعِزَاءِ اللَّهِ تَفَطَّعَتْ نَفْسُهُ حَسْرَاتٍ عَلَى الدُّنْيَا وَ مَنْ أَتْبَعَ بَصَرَهُ مَا فِي أَيْدِي النَّاسِ طَالَ هُمُّهُ وَ لَمْ يُشْفَ غَيْظُهُ وَ مَنْ لَمْ يَعْرِفْ لِلَّهِ عَلَيْهِ نِعْمَةً إِلَّا فِي مَطْعَمٍ أَوْ مَشْرَبٍ قَصَرَ عِلْمُهُ وَ دَنَا عَذَابُهُ .

The book of Husayn Bin Saeed, and 'Al Nawadir' – Al Nazr, from Dorost, from Is;haq Bin Ammar, from Muyassir,

'From Abu Ja'far^{asws} having said: 'When this Verse was Revealed: **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]**, Rasool-Allah^{saww} sat up straight, then said: 'One who is not (does not feel) honoured by the Honours of Allah^{azwj} will cut himself out of regret upon the world; and the one whose eyes pursue what is in the hands of the people, his worries would be prolonged and his rage will not be healed; and one who does not recognise any bounty for Allah^{azwj} upon him except regarding food or drink, his knowledge would be shortened and his Punishment would draw nearer"⁵⁷³.

26- ين، كتاب حسين بن سعيد و النوادر ابن المغيرة عن السكوني يرفع الحديث إلى أمير المؤمنين ع قال: قيل له ما الزهد في الدنيا قال حرامها فتكبه.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Ibn Al Mugheira, from Al Sakuny raising the Hadeeth to,

⁵⁷² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 24

⁵⁷³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 25

Amir Al-Momineen^{-asws}, he (the narrator) said, 'It was said to him^{-asws}, 'What is the ascetism in the world?' He^{-asws} said: 'It's Prohibitions, so stay away from these''^{.574}

27- ين، كتاب حسين بن سعيد و النوادر ابن أبي عمير عن هشام بن سالم عن أبي يعقوب قال سمعت أبا عبد الله ع يقول إنا لنحب الدنيا و أن لا نعطها خير لنا و ما أعطي أحد منها شيئاً إلا نقص من حظّه من الآخرة.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Ibn Abu Umeyr, from Hisham Bin Salim, from Abu YAqoub who said,

'I heard Abu Abdullah^{-asws} saying: 'We (people) tend to love the world and we are not Given what is good for us, and no one has been Given anything from it except there is a deficiency of his share from the Hereafter''^{.575}

28- ين، كتاب حسين بن سعيد و النوادر النضر عن عاصم عن أبي بصير عن أبي جعفر ع قال قال رسول الله ص جاءني ملك فقال يا محمد ربك يُقرئك السلام و يقول لك إن شئت جعلت لك بطحاء مكة رضراض ذهب

The book of Husayn Bin Saeed and 'Al Nawadir' – Al Nazr, from Aasim, from Abu Baseer,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'An Angel came to me^{-saww}. He said, 'O Muhammad^{-saww}! Your^{-saww} Lord^{-azwj} Conveys the Greetings to you^{-saww} and Says to you^{-saww}: "If you^{-saww} so desire I^{-azwj} can Make the plains of Makkah as pebbles of god for you^{-saww}!"

قال فرقع النبي ص رأسه إلى السماء فقال يا رب أشبع يوماً فأحمدك و أجوع يوماً فأسألك.

He^{-asws} said: 'The Prophet^{-saww} raised his^{-saww} head towards the sky. He^{-saww} said: 'O Lord^{-azwj}! I^{-saww} (would rather) satiate one day, so I^{-saww} will praise You^{-azwj}, and be hungry one day, so I^{-saww} will ask You^{-azwj}'^{.576}

29- ما، الأماي للشيخ الطوسي جماعة عن أبي المفضل عن عبد الله بن محمد بن عبيد بن ياسين عن أبي الحسن الثالث عن آتائه ع قال قال أمير المؤمنين ع من أصبح و الآخرة هم استغنى بغير مال و استأنس بغير أهل و عز بغير عشيرة.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Abdullah Bin Muhammad Bin Ubeyd Bin Yaseen,

'From Abu Al-Hassan^{-asws} the 3rd, from his^{-asws} forefathers^{-asws} having said: 'One who wakes up in the morning and the Hereafter is his concern, will be enriched without wealth, and will be comforted without family members, and be honoured without a clan''^{.577}

30- ما، الأماي للشيخ الطوسي جماعة عن أبي المفضل عن جعفر بن محمد الحسيني عن محمد بن علي بن الحسين بن زيد عن الرضا عن آتائه ع قال قال رسول الله ص إنما ابن آدم ليوميه فمن أصبح آمناً في سربه معافى في جسده عنده قوت يومه فكأنما خیرت له الدنيا.

⁵⁷⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 26

⁵⁷⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 27

⁵⁷⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 28

⁵⁷⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 29

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Ja'far Bin Muhammad Al Hasany, from Muhammad Bin Ali Bin Al-Husayn Bin Zayd,

'From Al-Reza^{-asws}, from his^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'But rather the son of Adam^{-as} is for his day. The one who wakes up in the morning being safe in his saddle, well-being in his body, having the subsistence for his day with him, so it is as if the world has been chosen for him''⁵⁷⁸

31- ما، الأماالي للشيخ الطوسي الحسين بن إبراهيم عن محمد بن وهبان عن أحمد بن إبراهيم عن الحسن بن علي الزعفراني عن البرقي عن أبيه محمد بن ابن أبي عمير عن هشام بن سالم عن أبي أسامة عن أبي عبد الله ع قال: قُلْتُ بَلَعْنَا أَنَّ رَسُولَ اللَّهِ ص لَمْ يَشْبَعْ مِنْ خُبْزٍ بَرٍّ ثَلَاثَةَ أَيَّامٍ قَطُّ

(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 Al Al Zafrany, from Al Barqy, from his father Muhammad, from Ibn Abu Umeyr, from Hisham Bin Salim, from Abu Usama,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said, 'It has reached us that Rasool-Allah^{-saww} did not satiate from wheat bread for three days at all!'

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَا أَكَلَهُ قَطُّ

He (the narrator) said: 'Abu Abdullah^{-asws} said: 'He^{-saww} had not eaten it at all!'

قُلْتُ فَأَيُّ شَيْءٍ كَانَ يَأْكُلُ

I said, 'So which thing was he^{-saww} eating?'

قَالَ كَانَ طَعَامُ رَسُولِ اللَّهِ ص السَّعِيرَ إِذَا وَجَدَهُ وَ حَلْوَاهُ التَّمْرَ وَ وَفُودُهُ السَّعَفَ.

He^{-asws} said: 'The food of Rasool-Allah^{-saww} was the barely when he^{-saww} found it, and his^{-saww} sweet dish was the dates, and his^{-saww} firewood were the fronds (leaves)''⁵⁷⁹

32- ما، الأماالي للشيخ الطوسي الحسين بن إبراهيم عن محمد بن وهبان عن أحمد بن محمد بن أحمد بن زكريا عن الحسن بن فضال عن علي بن عتبة عن أبي كهمش عن عمرو بن سعيد بن هلال قال: قُلْتُ لِأبي عَبْدِ اللَّهِ ع أَوْصِي

(The book) 'Al Amaali' of the sheykh Al Tusi – Al-Husayn Bin Ibrahim, from Muhammad Bin Wahban, from Muhammad Bin Ahmad Bin Zakariya, from Al-Hassan Bin Fazzal, from Ali Bin Uqbah, from Abu Kahmash, from Amro Bin Saeed Bin Hilal who said,

'I said to Abu Abdullah^{-asws}, 'Advise me!'

قَالَ أَوْصِيكَ بِتَقْوَى اللَّهِ وَ الْوَرَعِ وَ الْإِجْتِهَادِ وَ اعْلَمْ أَنَّهُ لَا يَنْفَعُ اجْتِهَادٌ لَا وَرَعَ فِيهِ وَ انْظُرْ إِلَى مَنْ هُوَ دُونَكَ وَ لَا تَنْظُرْ إِلَى مَنْ هُوَ فَوْقَكَ

⁵⁷⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 30

⁵⁷⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 31

He^{-asws} said: 'I^{-asws} advise you with fearing Allah^{-azwj}, and the devoutness and the striving, and know that the striving does not benefit when having not devoutness in it and look at the one who is below you and do not look at the one who is above you.

فَكَبِيرًا مَا قَالَ اللَّهُ عَزَّ وَجَلَّ لِرَسُولِهِ ص فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ وَلَا قَالَ عَزَّ ذِكْرُهُ وَلَا تُؤَدِّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا

Allah^{-azwj} had frequently Said to His^{-azwj} Rasool^{-saww}: **So do not let their wealth or their children fascinate you. [9:55]**, and Mighty is His^{-azwj} Mention 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].**

فَإِنْ نَارَعَتَكَ نَفْسُكَ إِلَى شَيْءٍ مِنْ ذَلِكَ فَاعْلَمْ أَنَّ رَسُولَ اللَّهِ ص كَانَ قُوَّتُهُ الشَّعِيرَ وَ حَلْوَاهُ التَّمْرَ وَ وَفُودُهُ السَّعْفَ وَ إِذَا أُصِيبَتْ بِمُصِيبَةٍ فَادْكُرْ مُصَابِكَ بِرَسُولِ اللَّهِ فَإِنَّ النَّاسَ لَمْ يُصَابُوا بِمِثْلِهِ أَبَدًا.

If your soul contends you to something from that, then know that Rasool-Allah^{-saww}, his^{-saww} daily subsistence was the barley, and his^{-saww} sweet dish was the dates, and his^{-asws} firewood were the fronds (leaves); and whenever you are afflicted by a difficulty then remember your difficulties with Rasool-Allah^{-saww}, for the people will not be afflicted with the likes of it, ever!⁵⁸⁰

33 الدُّرَّةُ الْبَاهِرَةُ، سُئِلَ الرِّضَا عَ عَنْ صِفَةِ الرَّاهِدِ فَقَالَ مُتَبَلِّغٌ بِدُونِ قُوَّتِهِ مُسْتَعِدٌّ لِيَوْمِ مَوْتِهِ مُتَبَرِّمٌ بِحَيَاتِهِ.

(The book) 'Al Durr Al Bahira' –

'Al-Reza^{-asws} was asked about the description of the ascetic. He^{-asws} said: 'He grows up without his strength, preparing for the day of his death, annoyed with his life'⁵⁸¹.

34- نجح، نجح البلاغة قَالَ عَ أَفْضَلُ الرَّهْدِ إِخْفَاءُ الرَّهْدِ.

(The book) 'Nahj Al Balagah' –

'He^{-asws} said: 'The best ascetism is concealing the ascetism'⁵⁸².

- وَ قَالَ عَ ارْهَدْ فِي الدُّنْيَا يُبَيِّنْكَ اللَّهُ عَوْرَاتَهَا وَ لَا تَعْمَلْ فَلَسْتَ بِمَعْمُولٍ عَنْكَ.

And he^{-asws} said: 'Be ascetic in the world, Allah^{-azwj} will Show you its nakedness (faults), and do not be heedless for it isn't heedless from you'⁵⁸³.

35- نجح، نجح البلاغة عَنْ نَوْفِ الْبِكَالِيِّ قَالَ: رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ عَ ذَاتَ لَيْلَةٍ وَ قَدْ حَرَجَ مِنْ فِرَاشِهِ فَتَنَظَرَ إِلَى التُّجُومِ فَقَالَ يَا نَوْفُ أَرَأَيْتَ أَنْتَ أَمْ زَامِقٌ

⁵⁸⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 32

⁵⁸¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 33

⁵⁸² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 34 a

⁵⁸³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 34 b

(The book) 'Nahj Al Balagah' – From Nowf Al Bikaly 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. He^{-asws} said: O Nowf! Are you lying down (sleeping), or are you watching out (alert)?'

فَقُلْتُ يَا زَامِقِي يَا أَمِيرَ الْمُؤْمِنِينَ

I said, 'But, I am alert, O Amir Al-Momineen^{-asws}!'

فَقَالَ يَا نَوْفُ طُوبَى لِلزَّاهِدِينَ فِي الدُّنْيَا الرَّاعِبِينَ فِي الْآخِرَةِ أَوْلَيْكَ قَوْمٌ اتَّخَذُوا الْأَرْضَ سِنَاطًا وَ تَرَابَهَا فِرَاشًا وَ مَاءَهَا طِيبًا وَ الْقُرْآنَ شِعَارًا وَ الدُّعَاءَ دِتَارًا ثُمَّ قَرَضُوا الدُّنْيَا قَرْضًا عَلَى مِنْهَاجِ الْمَسِيحِ ع

He^{-asws} said: 'O Nowf! Beatitude is for the ascetic ones in the world, the desirous regarding the Hereafter. They are a people taking the ground as a rug, and it's soil as a bed, and its water as perfume, and the Quran as a slogan, and the supplication as a blanket. Then they are borrowing a loan from the world upon the manifesto of the Messiah^{-as}!

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 عَشَارًا أَوْ عَرِيفًا أَوْ شُرْطِيًّا أَوْ صَاحِبَ عَرْطَبَةٍ وَ هِيَ الطُّبُّورُ أَوْ صَاحِبَ كُوبَةٍ وَ هِيَ الطَّنْبُلُ

O Nowf! Dawood^{-as} had stood in the like of this time from the night. He^{-as} said: 'It is a time, no servant will supplicate to his Lord^{-azwj} during it except it will be Answered for him, except if he either happens to be a tithe (religious) collector, or a corporal, or a policeman, or owner of a musical wood, and it is the mandolin, or owner of a beaten wood, and it is the drum'.

وَ قَدْ قِيلَ أَيْضًا إِنَّ الْعَرْطَبَةَ الطَّنْبُلُ وَ الْكُوبَةَ الطُّبُّورُ.

And it has been said as well, 'Al Artabah' is the drum, and 'Al Kowba' is the mandolin".⁵⁸⁴

- وَ قَالَ ع الزُّهْدُ كَلِمَةٌ بَيْنَ كَلِمَتَيْنِ مِنَ الْقُرْآنِ قَالَ اللَّهُ سُبْحَانَهُ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ فَلَمْ [فَمَنْ] لَمْ يَأْسَ عَلَى الْمَاضِي وَ لَمْ يَفْرَحْ بِالْآتِي فَقَدْ أَخَذَ الزُّهْدَ بِطَرْفِيهِ.

And he^{-asws} said: 'The ascetism is a phrase between two phrases from the Quran. Allah^{-azwj} the Glorious Said: **So that you may not despair over what has escaped you, nor be happy with what has been Given to you, [57:23]**. So the one who does not despair upon the past and does not rejoice with the coming (future), so he has grabbed the ascetism with its edge".⁵⁸⁵

- وَ قَالَ ع أَتَى النَّاسَ الزُّهَادَةَ فَصُرُّ الْأَمَلِ وَ الشُّكْرُ عِنْدَ النِّعَمِ وَ الْوَرَعُ عِنْدَ الْمَحَارِمِ فَإِنْ عَزَبَ عَنْكُمْ ذَلِكَ فَلَا يَغْلِبِ الْحَرَامُ صَبْرَكُمْ وَ لَا تَنْسُوا عِنْدَ النِّعَمِ شُكْرَكُمْ فَقَدْ أَعَدَّ اللَّهُ إِلَيْكُمْ بِحُجِّجٍ سَافِرَةٍ ظَاهِرَةٍ وَ كُتُبٍ بَارِرَةٍ الْعُدْرِ وَاضِحَةٍ.

⁵⁸⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 35 a

⁵⁸⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 35 b

And he^{-asws} said: 'O you people! The ascetism is shortening the hopes, and thanking at the bounty, and the devoutness (abstaining) at the Prohibitions. So if that is too far away from you, do not let Prohibition overcome your patience, and do not forget your thanking at the bounty. Allah^{-azwj} has Excused to you all with apparent written Arguments and prominent Books. The excuse is clear!"⁵⁸⁶

- 36 - مِنْ حُطْبَةٍ لَهُ ع فِي صَفَةِ الرُّهَادِ كَانُوا قَوْمًا مِنْ أَهْلِ الدُّنْيَا وَ لَبَسُوا مِنْ أَهْلِهَا فَكَانُوا فِيهَا كَمَنْ لَبَسَ مِنْهَا عَمَلُوا فِيهَا بِمَا يُبْصِرُونَ وَ بَادَرُوا فِيهَا مَا يَحْدَرُونَ تَقَلَّبَ أُنْبَاءُهُمْ بَيْنَ ظَهْرَانِي أَهْلِ الْآخِرَةِ يَرَوْنَ أَهْلَ الدُّنْيَا يُعْظَمُونَ مَوْتَ أَجْسَادِهِمْ وَ هُمْ أَشَدُّ إِعْظَامًا لِمَوْتِ قُلُوبِ أَحِبَّائِهِمْ.

From a sermon of his^{-asws} in description of the ascetics: 'They were a group from people of the world, and they weren't from its people (inhabitants). They were in it like the one who wasn't from it. They worked in it with what they were seeing (insightful of) and they were rushing in it what they were careful of. Their bodies fluctuated in the midst of people of the Hereafter. They were seeing people of the world venerating the death of their bodies and they were intensely revering at the death of the hearts of their loved ones!"⁵⁸⁷

- 37 - وَ مِنْ كِتَابٍ كَتَبَهُ إِلَى سَهْلِ بْنِ حُنَيْفٍ يَا ابْنَ حُنَيْفٍ فَقَدْ بَلَغَنِي أَنَّ رَجُلًا مِنْ فِتْيَةِ أَهْلِ الْبَصْرَةِ دَعَاكَ إِلَى مَأْدُبَةٍ فَأَسْرَعْتَ إِلَيْهَا تُسْتَطَابُ لَكَ الْأَلْوَانُ وَ تُنْقَلُ إِلَيْكَ الْجِفَانُ وَ مَا ظَنَنْتُ أَنَّكَ تُجِيبُ إِلَى طَعَامِ قَوْمٍ عَائِلُهُمْ بِحُفُوٍّ وَ عَيْبُهُمْ مَدْعُوٌّ

And from a letter he^{-asws} wrote to Sahl Bin Huneyf: 'O Ibn Huneyf! It has reached me^{-asws} that a man from the youths of the people of Basra had called you to a meal. So you hastened to it. A variety had been prepared for you and the pots were transferred to you, and I^{-asws} had not thought that you would have answered to a mean of a people who turn away their destitute and invite their rich ones.

فَانظُرْ إِلَى مَا تَقْضُمُهُ مِنْ هَذَا الْمَقْضَمِ فَمَا اسْتَبْتَبْتَهُ عَلَيْكَ عِلْمُهُ فَالْفِطْرَةُ وَ مَا أَبْقَيْتَ بِطَيْبِ وَجْهِهِ فَتَلَّ مِنْهُ

Look at what you are nibbling from these nibbles. Whatever its knowledge is suspicious to you, so leave it, and whatever you are certain of the goodness of its aspect, then take from it.

أَلَا وَ إِنَّ لِكُلِّ مَأْمُومٍ إِمَامًا يُفْتَدِي بِهِ وَ يَسْتَنْضِيءُ بِنُورِ عِلْمِهِ أَلَا وَ إِنَّ إِمَامَكُمْ قَدْ أَكْتَفَى مِنْ دُنْيَاهُ بِطَمْرِنِهِ وَ مِنْ طَعْمِهِ بِفَرْصِيهِ

Indeed, and for every follower there is a leader he is being led by and is illuminated with the light of his knowledge. Indeed, and your Imam^{-asws} has sufficed from his^{-asws} world with his^{-asws} shabby rags (for clothing), and from his^{-asws} food with its two discs (of bread).

أَلَا وَ إِنَّكُمْ لَا تَقْدِرُونَ عَلَى ذَلِكَ وَ لَكِنَّ أَعْيُنِي بَوْرَعٍ وَ اجْتِهَادٍ فَوَ اللَّهُ مَا كَنْزْتُ مِنْ دُنْيَاكُمْ نَيْرًا وَ لَا ادَّخَرْتُ مِنْ غَنَائِمِهَا وَفَرًّا وَ لَا أَعْدَدْتُ لِيَالِي نُوْبِي طَمْرًا

Indeed, and you are you able upon that, but assist me^{-asws} with devoutness and the striving. By Allah^{-azwj}! I^{-asws} have not hoarded any gold from your world, nor have I hoarded any

⁵⁸⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 35 c

⁵⁸⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 36

plentifulness from your war booties, nor have I^{-asws} prepared for my^{-asws} nights two shabby clothes’.

إِلَى قَوْلِهِ ع وَ لَوْ شِئْتُ لَاهْتَدَيْتُ الطَّرِيقَ إِلَى مُصَفَى هَذَا الْعَسَلِ وَ لُبَابِ هَذَا الْقَمْحِ وَ نَسَائِجِ هَذَا الْقَرِّ وَ لَكِنْ هَيْهَاتَ أَنْ يَغْلِبَنِي هَوَايَ وَ يَفُودَنِي جَشْعِي
إِلَى تَحْرِيرِ الْأَطْعَمَةِ وَ لَعَلَّ بِالْحِجَازِ أَوْ بِالْيَمَامَةِ مَنْ لَا طَمَعَ لَهُ فِي الْفُرْصِ وَ لَا عَهْدَ لَهُ بِالسَّبْعِ أَوْ أَنْ أَيْتَ مِبْطَانًا وَ حَوْلِي بُطُونٌ غَرْتِي وَ أَكْبَادٌ حَزَى

Up to his^{-asws} words: ‘And had I^{-asws} so desired, I^{-asws} could have taken to the path to the clearest of this honey, and the best pulp of this wheat, and the weavings of this silk, but far be it for my^{-asws} whims to overcome me^{-asws} and my^{-asws} greed to lead me^{-asws} to choose the foods. Perhaps in Al Hijaz or in Al Yamama there is someone who has no hope for getting the disc (of bread) nor is there any chance for him with satiation, or should I^{-asws} be spending the night with a full belly and around me^{-asws} there are empty bellies and thirsty livers?’

فَأَكُونُ كَمَا قَالَ الْقَائِلُ

وَ حَسْبُكَ دَاءٌ أَنْ تَبِيتَ بِبِطْنَةٍ
وَ حَوْلَكَ أَكْبَادٌ تُحِرُّ إِلَى الْقَدِّ

Then I^{-asws} would become like what the speaker (poet) said, ‘And it suffices you as an illness that you spend the night with a full belly and around you there are livers yearning to the waterskin (pitcher)’

إِلَى آخِرِ مَا مَرَّ مَشْرُوحاً فِي كِتَابِ الْفِتَنِ.

Up to the end of what has passed annotated in the book of ordeals”⁵⁸⁸.

38 عُدَّةُ الدَّاعِي، رُوِيَ أَنَّ نُوحًا ع عَاشَ أَلْفِي عَامٍ وَ حَمْسِمِائَةَ عَامٍ وَ مَضَى مِنَ الدُّنْيَا وَ لَمْ يَبْنِ فِيهَا بَيْتًا وَ كَانَ إِذَا أَصْبَحَ يَقُولُ لَا أُمْسِي وَ إِذَا أَمْسَى يَقُولُ لَا أَصْبِحُ وَ كَذَلِكَ نَبِينَا ص خَرَجَ مِنَ الدُّنْيَا وَ لَمْ يَضَعْ لَبْنَةً عَلَى لَبْنَةٍ

(The book) ‘Uddat Al Daie’ –

‘It is reported that Noah^{-as} lived for two thousand and five hundred years, and he^{-as} passed away from the world and had not build a house in it, and it was so that whenever it was morning, he^{-as} said: ‘I^{-as} may not get to the evening’. And whenever it was evening, he^{-as} said: ‘I^{-as} may not get to the morning’. And like that, our Prophet^{-as} exited from the world, and he^{-as} had not placed a brick upon a brick.

وَ أَنَا إِبرَاهِيمُ ع فَكَانَ لِبَاسُهُ الصُّوفَ وَ أَكَلَهُ الشَّعِيرَ

And as for Ibrahim^{-as}, his^{-as} clothing was of wool, and his^{-as} eating was the barley.

وَ أَنَا يَحْيَى ع فَكَانَ لِبَاسُهُ اللَّيْفَ وَ أَكَلَهُ وَرَقَ الشَّجَرِ

And as for Yahya^{-as}, his^{-as} clothing was the fibre, and his^{-as} eating was leaves of the tree.

⁵⁸⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 37

وَأَمَّا سُلَيْمَانُ ع فَقَدْ كَانَ مَعَ مَا هُوَ فِيهِ مِنَ الْمُلْكِ يَلْبَسُ الشَّعْرَ وَ إِذَا جَنَّهُ اللَّيْلُ شَدَّ يَدَيْهِ إِلَى عُنُقِهِ فَلَا يَزَالُ قَائِمًا حَتَّى يُصْبِحَ بَاكِيًا وَ كَانَ فُوْتُهُ مِنْ سَفَائِفِ الْخُوصِ يَعْمَلُهَا بِيَدِهِ.

And as for Suleyman^{as}, he^{as} was with what he^{as} was in from the kingdom. He^{as} wore the hair, and when the night shielded him, he^{as} tied his^{as} hand to his^{as} neck and did not cease standing until morning, crying, and his^{as} daily subsistence was from dried prunes which he^{as} made with his^{as} own hands”⁵⁸⁹.

– وَ رُوِيَ أَنَّ نَبِيَّنَا ص أَصَابَهُ يَوْمًا الْجُوعُ فَوَضَعَ صَخْرَةً عَلَى بَطْنِهِ ثُمَّ قَالَ أَلَا رَبُّ مُكْرِمٌ لِنَفْسِهِ وَ هُوَ لَهَا مُهَيِّئٌ أَلَا رَبُّ نَفْسٍ كَاسِيَةٍ نَاعِمَةٍ فِي الدُّنْيَا جَائِعَةٌ غَارِيَةٌ يَوْمَ الْقِيَامَةِ

And it is reported that our Prophet^{saww} was one day afflicted with hunger, so he^{saww} placed a stone upon his^{saww} belly, then said: ‘Indeed! Perhaps one is honouring to himself and (but) he is dishonouring to it. Indeed! Perhaps a person is clothed in bounties in the world (but) he will be hungry, bare on the Day of Qiyamah.

أَلَا رَبُّ مُتَّخِوِصٍ مُتَّعِمٍ فِي مَا آفَاءَ اللَّهُ عَلَى رَسُولِهِ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ إِلَّا إِنَّ عَمَلَ أَهْلِ الْجَنَّةِ حَزَنَةٌ بَرْتَوَةٌ أَلَا إِنَّ عَمَلَ أَهْلِ النَّارِ كَلِمَةٌ سَهْلَاءُ بِشَهْوَةٍ أَلَا رَبُّ شَهْوَةٍ سَاعَةٌ أَوْرَثَتْ حُزْنَاً طَوِيلاً يَوْمَ الْقِيَامَةِ.

Indeed! Perhaps he is immersed in the bounties **Whatever Allah Bestows upon His Rasool [59:7] and there would not be for him a portion in the Hereafter [2:200]**. Indeed! The work of the people of Paradise is with a mound of sorrows. Indeed! The work of the people of Fire is an easy word with lustful desire. Indeed! Perhaps an hour of lustful desires inherits lengthy grief on the Day of Qiyamah!”⁵⁹⁰

– وَ قَالَ سُؤَيْدُ بْنُ عَفْلَةَ دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع بَعْدَ مَا بُوعَ بِالْخِلَافَةِ وَ هُوَ جَالِسٌ عَلَى حَصِيرٍ صَغِيرٍ وَ لَيْسَ فِي الْبَيْتِ غَيْرُهُ

And Suweyd Bin Gafla said,

‘I entered to see Amir Al-Momineen^{asws} after he^{asws} had been pledged allegiance with the caliphate, and he^{asws} was seated upon a small straw mat, and there wasn’t anyone else in the house.

فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ بِيَدِكَ بَيْتُ الْمَالِ وَ لَسْتُ أَرَى فِي بَيْتِكَ شَيْئًا يَمَّا يَحْتَاجُ إِلَيْهِ الْبَيْتُ

I said, ‘O Amir Al-Momineen^{asws}! The treasury is in your^{asws} hands (control) and I don’t see anything in your house from what one could be needy to!’

فَقَالَ ع يَا ابْنَ عَفْلَةَ إِنَّ اللَّيْبَ لَا يَتَأْتِي فِي دَارِ الثُّقَلَةِ وَ لَنَا دَارٌ أَمْنٍ قَدْ نَقَلْنَا إِلَيْهَا حَيْرَ مَتَاعِنَا وَ إِنَّا عَنْ قَلِيلٍ إِلَيْهَا صَائِرُونَ

⁵⁸⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 38

⁵⁹⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 39

He^{-asws} said: 'O Ibn Gafila! For the one of understanding there is no furniture in the house to be transferred from, and for us^{-asws} there is a house of security. We^{-asws} have already transferred to it best of our chattels, and very soon we^{-asws} shall be going to it'.

وَكَانَ ع إِذَا أَرَادَ أَنْ يَكْتَسِبَ دَخَلَ السُّوقَ فَيَسْتَتِرُ النَّوْبِينَ فَيُحَيِّرُ قَنْبَرًا أَجْوَدَهُمَا وَ يَلْبَسُ الْآخَرَ ثُمَّ يَأْتِي النَّجَّارَ فَيَمْدُ لَهُ إِحْدَى كُمَّيْهِ وَ يَقُولُ خُذْهُ بِقُدُومِكَ وَ يَقُولُ هَذِهِ تُخْرَجُ فِي مَصْلَحَةِ أُخْرَى وَ يُبْقِي الْكُمَّ الْأُخْرَى بِحَالِهَا وَ يَقُولُ هَذِهِ تَأْخُذُ فِيهَا مِنَ السُّوقِ لِلْحَسَنِ وَ الْحُسَيْنِ ع.

And it was so, whenever he^{-asws} wanted clothing, would enter the market and buy two clothes. He^{-asws} would choose for Qanbar the better of the two and he^{-asws} would wear the other. Then he^{-asws} would go to the carpenter and extend to him one of its sleeves and say: 'Take it from your front'. And he^{-asws} said: 'This will come out for another benefit', and the other sleeve would remain in its state and he^{-asws} would say, 'I^{asws} shall be taking (something) in it from the market for Al-Hassan^{-asws} and Al-Husayn^{-asws}'.⁵⁹¹

- وَ قَالَ رَسُولُ اللَّهِ ص مَا تَعَبُدُوا اللَّهَ بِشَيْءٍ مِثْلَ الزُّهْدِ فِي الدُّنْيَا.

And Rasool-Allah^{-saww} said: 'They will not be worshipping to Allah^{-azwj} with anything like the ascetism in the world'.⁵⁹²

وَ قَالَ عِيسَى ع لِلْحَوَارِيِّينَ ارْضُوا بِدِينِ الدُّنْيَا مَعَ سَلَامَةِ دِينِكُمْ كَمَا رَضِيَ أَهْلُ الدُّنْيَا بِدِينِ الدِّينِ مَعَ سَلَامَةِ دُنْيَاهُمْ وَ تَحَبَّبُوا إِلَى اللَّهِ بِالْعُدِّ مِنْهُمْ وَ ارْضُوا اللَّهَ فِي سَخَطِهِمْ

And Isa^{-as} said to the disciples: 'Be satisfied by debasing the world for safety of your religion just as people of the world are satisfied by debasing the religion for the safety of their religion! And be loving to Allah^{-azwj} by distancing from them and please Allah^{-azwj} in (by) angering them'.

فَقَالُوا فَمَنْ نُجَالِسُ يَا رُوحَ اللَّهِ

They said, 'So whom should we be sitting with O Spirit of Allah^{-azwj}?'

قَالَ مَنْ يُدَكِّرُكُمْ اللَّهُ رُؤْيَاهُ وَ يَرِيدُ فِي عِلْمِكُمْ مَنْطِقَهُ وَ يُرَغِّبُكُمْ فِي الْآخِرَةِ عَمَلُهُ.

He^{-as} said: 'One, seeing him reminds you of Allah^{-azwj} and his speaking increases in your knowledge, and his deeds makes you desirous regarding the Hereafter'.⁵⁹³

⁵⁹¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 39

⁵⁹² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 40

⁵⁹³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 41

CHAPTER 59 – THE FEAR AND THE HOPE, AND THE GOOD THOUGHTS ABOUT ALLAH^{-azwj} THE EXALTED

الآيات

The Verses –

البقرة وَ إِيَّايَ فَارْجُوا

(Surah) Al Baqarah – **and Me alone, you should be fearing [2:40]**

و قال تعالى وَ إِيَّايَ فَاتَّقُوا

And the Exalted Said: **and from Me you should be fearing [2:41]**

و قال سبحانه إِنَّ الَّذِينَ آمَنُوا وَ الَّذِينَ هَاجَرُوا وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ

And the Glorious 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]**

آل عمران وَ يُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَ إِلَى اللَّهِ الْمَصِيرُ

(Surah) Aal e Imran^{as} - **and Allah Cautions you all Himself; and to Allah is the eventual return [3:28]**

و قال وَ يُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَ اللَّهُ رُؤُوفٌ بِالْعِبَادِ

And Said: **and Allah Cautions you all Himself; and Allah is Compassionate to the servants [3:30]**

و قال سبحانه يَتَّبِعُونَ بِاللَّهِ عَيْرَ الْحَقِّ ظُلْمَ الْجَاهِلِيَّةِ

And the Glorious Said: **and they were thinking with Allah without the truth, thoughts of the pre-Islamic period [3:154]**

و قال سبحانه إِنَّمَا ذَلِكَمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَ خَافُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ

And the Glorious Said: **But rather that is the Satan. He Instils fear in his friends, so do not fear them and fear Me if you were Momineen [3:174]**

النساء وَ تَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ

(Surah) Al Nisaa - **and you are hoping from Allah what they are not hoping for; and Allah was always most-Knowing, Wise [4:104]**

المائدة قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ

(Surah) Al Maidah - **Two men of those who were fearing, whom Allah had Favoured upon, said, 'Enter unto them by the gate, [5:23]**

و قَالَ تَعَالَى حَاكِيَا عَنِ ابْنِ آدَمَ عَ إِنَّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

And the Exalted Said Narrating from the son^{-as} of Adam^{-as}: **I fear Allah, Lord of the worlds [5:28]**

و قَالَ تَعَالَى أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَ الْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَ يَغْفِرُ لِمَنْ يَشَاءُ وَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And the Exalted Said: **Do you not know that Allah, for Him is the Kingdom of the skies and the earth. He Punishes the one He so Desires to and Forgives the one He so Desires to; and Allah is Able upon all things [5:40]**

و قَالَ تَعَالَى فَلَا تَخْشَوُا النَّاسَ وَ الْخَشْيَةَ

And the Exalted Said: **Therefore do not be fearing the people and fear Me, [5:44]**

و قَالَ وَ نَطْمَعُ أَنْ يَدْخُلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ

And Said: **and we are wishing that our Lord would Enter us to be with the righteous people?' [5:84]**

و قَالَ سُبْحَانَهُ اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَ أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ

And the Glorious Said: **Know that Allah is severe of the Punishment and that Allah is Forgiving, Merciful [5:98]**

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَ اللَّهُ يَعْلَمُ مَا تُبْدُونَ وَ مَا تَكْتُمُونَ

It is not upon the Rasool except for the delivery (of the Message), and Allah Knows what they are manifesting and what they are concealing [5:99]

الْأَنْعَامُ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

(Surah) Al Anaam – **Say: 'I fear, if I disobey my Lord, Punishment of a Mighty Day [6:15]**

مَنْ يُصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَ ذَلِكَ الْقَوْمُ الْمُبِينُ

The one from whom it is averted on that day, so He has Blessed him, and that is the manifest success [6:16]

و قال وَ أَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُجْشِرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَ لَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ

And Said: **And warn with it those who fear that they would be Gathering to their Lord. There isn't for them a Guardian from besides Him nor an interceder, that they may be fearing [6:51]**

و قال حاكيا عن إبراهيم ع وَ كَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَ لَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يَنْزِلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ

And He^{azwj} Said Narrating on behalf of Ibrahim^{as}: **And how can I fear what you are associating, and you are not fearing your associating with Allah, (and it is) what no authorisation has descended with upon you. So which of the two groups is more rightful with the security, if you were knowing? [6:81]**

الأعراف أَوْ أَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَ هُمْ يَلْعَبُونَ

(Surah) Al A'raaf - **Are the people of the towns feeling secure from Our Punishment coming to them at daytime while they are playing? [7:98]**

أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

Are they feeling secure from the Plan of Allah? But no one feels secure from the Plan of Allah except the people (who are) losers [7:99]

أَوْ لَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصْنَبْنَاهُمْ بِذُنُوبِهِمْ وَ نَطْبَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ

Is it not an indication to those who are inheriting the land from after its (former) residents that if We so Desired to, We would Afflict them due to their sins? And We Seal upon their hearts, so they are not hearing [7:100]

و قال وَ فِي نُحُوتِهَا هُدًى وَ رَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ

And Said: **And when the anger of Musa subsided, he took the Tablets, and in its inscription was Guidance and Mercy for those who were scared of their Lord [7:154]**

و قال تعالى قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَ رَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَ يُؤْتُونَ الزَّكَاةَ وَ الَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ

And the Exalted Said: **He Said: "My Punishment, I Afflict by it the one I so Desire to, 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]**

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ إِلَىٰ قَوْلِهِ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Those who are following the Rasool, the Prophet, the Ummy (Makkan), - up to His^{azwj} Words: they would be the successful ones [7:157]

الأنفال وَ اتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَ اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

(Surah) Al Anfaal - **And fear a Fitna (strife) which may not affect (only) those of you who are unjust in particular; and know that Allah is Severe of the Punishment [8:25]**

التوبة أ تَحْسَبُوهُمْ قَالَهُ أَحَقُّ أَنْ تَحْسَبُوهُ إِنْ كُنْتُمْ مُؤْمِنِينَ

(Surah) Al Tawbah - **Are you fearing them? But Allah is more Rightful of being feared if you were Momineen [9:13]**

و قال تعالى إِمَّا يَغْمُرُ مَسَاجِدَ اللَّهِ مِنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ أَقَامَ الصَّلَاةَ وَ آتَى الزَّكَاةَ وَ لَمْ يَحْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

And the Exalted Said: **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]**

هود وَ كَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَ وَ هِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ

(Surah) Hud^{as} - **And like that, your Lord Seizes when He Seizes the towns while they are unjust. Surely, His Seizing is severely painful [11:102]**

إِنَّ فِي ذَلِكَ لَآيَةً لِمَنْ خَافَ عَذَابَ الْآخِرَةِ

Surely, in that is a Sign for the one who fears Punishment in the Hereafter. [11:103]

يوسف أ فَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَ هُمْ لَا يَشْعُرُونَ

(Surah) Yusuf^{as} - **Are they feeling secure from an overwhelming Punishment coming to them from Allah, or the Hour coming to them suddenly while they are not realising? [12:107]**

الرعد وَ إِنَّ رَبَّكَ لَدُوٌّ مَغْفِرَةٌ لِلنَّاسِ عَلَىٰ ظُلْمِهِمْ وَ إِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ

(Surah) Al Ra'ad - **and surely your Lord is with Forgiveness to the people upon their injustices, and surely your Lord is Severe in the Punishing [13:6]**

و قال تعالى وَ يَحْسَبُونَ رَبَّهُمْ وَ يَخَافُونَ سُوءَ الْحِسَابِ

And the Exalted Said: **and are in awe of their Lord and are fearing the evil Reckoning [13:21]**

و قال تعالى أَوْ لَمْ يَرَوْا أَنَّ أَتَى الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَ اللَّهُ يَحْكُمُ لَا يُعْتَبَرُ لِحُكْمِهِ وَ هُوَ سَرِيعُ الْحِسَابِ

And the Exalted Said: **Do they not see Us Aiming for the land, Reducing it from its outskirts? And Allah Judges, there is no Postponement of His Judgment, and He is Swift in Reckoning [13:41]**

إبراهيم ذَلِكَ لِمَنْ خَافَ مَقَامِي وَ خَافَ وَعِيدِ

(Surah) Ibrahim^{as}: ***That is for one who fears My Status and fears My Threat [14:14]***

الحجر نَبِيَّ عِبَادِي أَيُّ أَنَا الْعَفُورُ الرَّحِيمُ وَ أَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ

(Surah) Al Hijr - ***Inform My servants that I am the Forgiving, the Merciful! [15:49] And surely My Punishment, it is the painful Punishment [15:50]***

و قَالَ سُبْحَانَهُ وَ كَانُوا يَنْجُتُونَ مِنَ الْجِبَالِ بِيُونًا آمِنِينَ فَأَخَذْتَهُمُ الصَّيْحَةَ مُصْبِحِينَ فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ

And the Glorious Said: ***And they had hewed out secure houses from the mountains [15:82] The Scream Seized them in the morning [15:83] And it did not avail from them what they had been earning [15:84]***

النحل أ فَاَمِنَ الَّذِينَ مَكَّرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ

(Surah) Al Nahl - ***Are the ones plotting the evil feeling secure from Allah Causing the earth to submerge with them, or the Punishment coming to them from where they are not aware of? [16:45]***

أَوْ يَأْخُذُهُمْ فِي تَقْلُبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ

Or (from) Him Seizing them during their moving around, so they would not be escaping? [16:46]

أَوْ يَأْخُذُهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَؤُوفٌ رَحِيمٌ

Or (from) Him Seizing them upon gradual fear? Surely your Lord is Kind, Merciful [16:47].

و قَالَ تَعَالَى وَ لِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَ الْمَلَائِكَةُ وَ هُمْ لَا يَسْتَكْبِرُونَ

And the Exalted Saying: ***And to Allah does Sujud whatever is in the skies and whatever is in the earth, from animals and Angels, and they are not being arrogant [16:49]***

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَ يَفْعَلُونَ مَا يُؤْمَرُونَ

They fear their Lord from above them and are doing what they are commanded to [16:50]

وَ قَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ فَإِنِّي فَارِهِبُونَ

And Allah Said: "Do not take to two gods, but rather He is One God, so it is Me you should fear" [16:51]

وَ لَهُ مَا فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ لَهُ الدِّينُ وَاصِباً أَ فَعَبَّرَ اللَّهُ تَتَّقُونَ

And for Him is whatever there is in the skies and the earth, and for Him is the Religion of constant obedience. So is it other than Allah you would fear? [16:52]

إِسْرَاءَ عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُم ۖ وَإِنْ عُذْتُمْ عُدْنَا ۖ وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا

(Surah) Isra - **Perhaps your Lord would have Mercy on you, and if you return, We will Return, and We Made Hell to be a prison for the Kafirs [17:8]**

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ ۖ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

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

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

And that those who are not believing in the Hereafter, We have Prepared for them a painful Punishment [17:10]

وَقَالَ تَعَالَىٰ رَبُّكُمْ أَعْلَمُ بِكُمْ إِنَّ يَشَاءُ يَرْحَمَكُم ۖ أَوْ إِنَّ يَشَاءُ يُعَذِّبِكُمْ ۖ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا

And the Exalted Said: **Your Lord is more Knowing of you. If He so Desires He will be Merciful with you, or if He so Desires He will Punish you, and We did not Send you as a disposer upon them [17:54]**

إِلَىٰ قَوْلِهِ تَعَالَىٰ ۖ وَ يَرْجُونَ رَحْمَتَهُ ۖ وَ يَخَافُونَ عَذَابَهُ ۖ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْدُورًا

Up to Words of the Exalted: **And they are hoping for His Mercy and fearing His Punishment. Surely the Punishment of your Lord was always feared [17:57]**

طه ۖ إِلَّا تَذَكَّرَ ۚ لِمَنْ يَخْشَىٰ

(Surah) Ta ha - **It is only a Reminder for one who fears [20:3]**

وَقَالَ تَعَالَىٰ أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِينِهِمْ ۖ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَىٰ

And the Exalted Said: **Does it not provide guidance to them how many from the generations We Destroyed before them, (when) they were walking around in their dwellings? Surely in that are Signs for the ones possessing intellect [20:128]**

الأنبياء ۖ وَ هُمْ مِنْ حَشِيَّتِهِ مُشْفِقُونَ

(The book) Al Anbiya - **and they are trembling from His fear [21:28]**

وَقَالَ تَعَالَىٰ قُلْ مَنْ يَكْلُؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ ۚ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ

And the Exalted Said: **Say: 'Who can protect you by the night and the day from the Beneficent? But they, from the Zikr of their Lord, are turning aside [21:42]**

إلى قوله تعالى أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْفُصُهَا مِنْ أَطْرَافِهَا أ فُهِمَ الْعَالِيُونَ

Up to Words of the Exalted: ***So, do they not see us Coming to the earth, Reducing it from its ends? Can they be the victorious ones? [21:44]***

و قال سبحانه وَ لَقَدْ آتَيْنَا مُوسَى وَ هَارُونَ الْفُرْقَانَ وَ ضِيَاءً وَ ذِكْرًا لِّلْمُتَّقِينَ

And the Glorious Said: ***And We had Given the Furqan to Musa and Haroun as an illumination and a Zikr for the pious [21:48]***

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَ هُمْ مِنَ السَّاعَةِ مُشْفِقُونَ

Those who are fearing their Lord in the hidden, and are in awe from the Hour [21:49]

و قال تعالى وَ كَانُوا لَنَا خَاشِعِينَ

And the Exalted Said: ***and they were humble to Us [21:90]***

الْحِجْ وَ بَشِّرِ الْمُخْبِتِينَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ

(Surah) Al Hajj - ***and give glad tidings to the humble ones [22:34] Those, when Allah is mentioned, their hearts tremble; [22:35]***

الْمُؤْمِنُونَ إِنَّ الَّذِينَ هُمْ مِنْ حَشِيَّةِ رَبِّهِمْ مُشْفِقُونَ

(Surah) Al Mominoun - ***Surely those who are cautious from fearing their Lord [23:57]***

إلى قوله تعالى وَ الَّذِينَ يُؤْتُونَ مَا آتَوْا وَ قُلُوبُهُمْ وَجِلَةٌ أَعْتَمَ إِلَى رَبِّهِمْ رَاجِعُونَ

Up to Words of the Exalted: ***And those are giving what they are giving, and their hearts are fearful that they would be returning to their Lord [23:60]***

النور يَخَافُونَ يَوْمًا تَتَمَلَّبُ فِيهِ الْقُلُوبُ وَ الْأَبْصَارُ

(Surah) Al Nour - ***They are fearing a Day in which the hearts and the sights would be overturned [24:37]***

و قال تعالى وَ مَنْ يُطِيعِ اللَّهَ وَ رَسُولَهُ وَ يَخْشَ اللَّهَ وَ يَتَّقِهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ

And the Exalted Said: ***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]***

الشعراء إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطَايَانَا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ

(Surah) Al Shuara - ***We hope that our Lord will Forgive our mistakes for us, as we have become the first of the Momineen' [26:51]***

و قال تعالى وَ الَّذِي أطمعُ أَنْ يَعْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ

And the Exalted Said: **And the One Who, I hope will Forgive my mistakes for me on the Day of Judgement [26:82]**

النمل يا موسى لا تَخَفْ إِنِّي لا يَخَافُ لَدَيَّ الْمُرْسَلُونَ إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حَسْناً بَعْدَ سُوءٍ فَإِنِّي عَفُورٌ رَحِيمٌ

(Surah) Al Naml - **(We Said): "O Musa! Do not fear. The Rasools should not fear in My Presence [27:10] Except the one (who is) unjust, then he replaces by (doing) a good deed after evil, for I am Forgiving, Merciful [27:11]**

الفصص يا موسى أَقْبِلْ وَ لا تَخَفْ إِنَّكَ مِنَ الْآمِنِينَ

(Surah) Al Qasas: **'O Musa! Come back and do not fear, you are from the Secured ones! [28:31]**

العنكبوت مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَ هُوَ السَّمِيعُ الْعَلِيمُ

(Surah) Al Ankabout - **One who was hopeful of meeting Allah, so the term of Allah shall come, and He is the Hearing, the Knowing [29:5]**

و قال تعالى يُعَذِّبُ مَنْ يَشَاءُ وَ يَرْحَمُ مَنْ يَشَاءُ وَ إِلَيْهِ تُعْلَبُونَ

And the Exalted Said: **He Punishes one He so Desires to and Mercies one He so Desires to, and you will be Returned to Him [29:21]**

وَ ما أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَ لا فِي السَّمَاءِ وَ ما لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَ لا نَصِيرٍ

And you will neither be escaping in the earth nor in the sky, and there is neither a protector for you besides Allah nor a helper [29:22]

وَ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَ لِقَائِهِ أُولَئِكَ يَكْفُرُونَ مِنْ رَحْمَتِي وَ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ

And as for those who do not believe in the Signs of Allah and meeting Him, they are despaired from My Mercy, and those, for them is a painful Punishment' [29:23]

لقمان يا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَ احْشَوْا يَوْمَ لا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَ لا مَوْلُودٌ هُوَ جازٍ عَنْ وَالِدِهِ شَيْئاً إِنَّ وَعْدَ اللَّهِ حَقٌّ

(Surah) Luqman^{as}: **O you people! Fear your Lord and dread the Day when neither will a father avail his son, nor a son avail his father of anything. Surely, the Promise of Allah is True [31:33]**

الأحزاب لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَ الْيَوْمَ الْآخِرَ وَ ذَكَرَ اللَّهَ كَثِيراً

(Surah) Al Ahzaab: ***There would always be for you all, in (the person of) Rasool-Allah, an excellent exemplar for one who was hoping in Allah and the Last Day, and does the Zikr of Allah, a lot [33:21]***

و قال تعالى وَ تَخْشَى النَّاسَ وَ اللَّهُ أَحَقُّ أَنْ تَخْشَاهُ

And the Exalted Said: ***and you feared the people while Allah is more deserving that you fear Him. [33:37]***

و قال سبحانه الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَ يَخْشَوْنَهُ وَ لَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَ كَفَى بِاللَّهِ حَسِيبًا

And the Glorious Said: ***Those who deliver the Messages of Allah and fear Him, and do not fear anyone except Allah; and suffice with Allah as a Reckoner [33:39]***

فاطر إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَ أَقَامُوا الصَّلَاةَ

(Surah) Fatir: ***But rather, you warn those who fear their Lord in private and establish the Salat. [35:18]***

و قال تعالى إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

And the Exalted Said: ***But rather, Allah is feared by those from His knowledgeable servants. [35:28]***

يس إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَ أَجْرٍ كَرِيمٍ

(Surah) Yaseen: ***But rather, you warn one who follows the Zikr and fears the Beneficent in private, therefore give him glad tidings of Forgiveness and an honourable Recompense [36:11]***

ص إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ

(Surah): ***We Chose them for the exclusive Zikr of the House (of the Hereafter) [38:46]***

الزمر أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَ قَائِمًا يُحَذِّرُ الْآخِرَةَ وَ يَرْجُوا رَحْمَةَ رَبِّهِ

(Surah) Al Zumar: ***Safe is He who is obedient during the hours of the night, performing Sajdah and standing, being cautious of the Hereafter and hoping for the Mercy of his Lord. [39:9]***

و قال تعالى قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

And the Exalted Said: ***Say: 'If I disobey my Lord, I fear the Punishment of a Mighty Day' [39:13]***

إلى قوله تعالى ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ عِبَادَهُ يَا عِبَادِ فَاتَّقُونِ

Up to Words of the Exalted: **By that, Allah is Alarming His servants. "O servant, therefore, fear Me!" [39:16]**

إلى قوله تعالى مَنَّا يَنْتَشِعُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَ قُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ

Up to Words of the Exalted: **double. The skins of those who fear their Lord shivers from it. Then their skins and their hearts become soft to the Zikr of Allah. [39:23]**

السجدة إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَ ذُو عِقَابٍ أَلِيمٍ

(Surah) Al Sajdah: **Surely your Lord is with Forgiveness and with painful Retribution [41:43]**

حَمْسِقُ تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَ الْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ يَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ أَلَا إِنَّ اللَّهَ هُوَ الْعَفُورُ الرَّحِيمُ

(Surah) Al Shura - **The skies almost break apart from above them, and the Angels are Glorifying with Praise of their Lord and are seeking Forgiveness for ones in the earth. Indeed! Surely Allah, He is the Forgiving, the Merciful [42:5]**

وَ قَالَ تَعَالَى وَ مَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ

And the Exalted Said: **And what would Make you realise, perhaps the Hour is close? [42:17]**

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَ الَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَ يَعْلَمُونَ أَنَّهَا الْحَقُّ

And the Exalted Said: **They hasten with it, those who do not believe in it. And those who believe are fearful from it and know that it is the Truth. [42:18]**

الْفَتْحِ الظَّالِمِينَ بِاللَّهِ ظَلَّ السُّوءِ عَلَيْهِمْ دَائِرَةُ السُّوءِ وَ غَضِبَ اللَّهُ عَلَيْهِمْ وَ لَعَنَهُمْ وَ أَعَدَّ لَهُمْ جَهَنَّمَ وَ سَاءَتْ مَصِيرًا

(Surah) Al Fatah - **the thinkers of evil thoughts with Allah. Upon them is the evil field of thought, and Allah is Wrathful upon them and Curses them and has Prepared Hell for them, and (it is) an evil destination [48:6]**

ق مَنْ خَشِيَ الرَّحْمَنَ الْعَلِيمَ

(Surah) Qaf - **Who fears the Beneficent in private [50:33]**

وَ قَالَ تَعَالَى فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ

And the Exalted Said: **therefore remind by the Quran one who fears a Threat [50:45]**

الذاريات وَ تَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ

(Surah) Al Zariyaat - **And We left therein a Sign for those who fear the painful Punishment [51:37]**

الطور قَالُوا إِنَّا كُنَّا قَبْلَ فِي أَهْلِنَا مُشْفِقِينَ فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ

(Surah) Al Tour - **Saying, 'Surely, we used to be fearful regarding our families, [52:26] But Allah Conferred upon us and Saved us from the Punishment of toxic fumes [52:27]**

الرحمن سَنُفَعِلُ لَكُمْ أَيْهَ النَّقْلَانِ فَيَأْتِي آتَاءَ رَبِّكُمَا تُكَذِّبَانِ

(Surah) Al Rahman - **We shall soon Deal with you (with) the two weighty things! [55:31] So, which of the Favours of your Lord with you two belie? [55:32]**

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ

O communities of the Jinn and the humans! If you are able to pass beyond the diameter of the skies and the earth, then pass. You will not be passing through except with authorisation [55:33]

إلى قوله تعالى وَ لِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ

Up to Words of the Exalted: **And for the one who fears to stand before his Lord are two Gardens [55:46]**

الحشر لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ.

(Surah) Al Hashr - **Had We Revealed this Quran unto a mountain, you would have seen it humbled, cracking down from fear of Allah, [59:21]**

الملك إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

(Surah) Al Mulk - **Surely those who fear their Lord in private, for them is Forgiveness and a great Recompense [67:12]**

إلى قوله تعالى أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُخْسِفَ بِكُمْ الْأَرْضَ

Up to Words of the Exalted: **Have you taken a security from the One in the sky, from the ground submerging with you, so then it would be in convulsion? [67:16]**

فَإِذَا هِيَ تَمُورُ أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ

Have you taken a security from the One in the sky, from a storm of stones being Sent upon you? Then you shall soon know is My Warning [67:17]

وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيفَ كَانَ نَكِيرِ

And those from before them had belied, so how was My Punishment? [67:18]

أَوْ لَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَاتٍ وَيَقْبِضْنَ مَا يُنْسِكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ

Or do they not look at the birds above them, spreading (their wings) and folding them? What withholds them except the Beneficent? He is Sees all things [67:19]

أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ تَنْصُرُكُمْ مِنْ دُونِ الرَّحْمَنِ إِنَّ الْكَافِرِينَ إِلَّا فِي غُرُورٍ

Or who is the one who will be an army for you, helping you from besides the Beneficent? Surely, the Kafirs are only in deception [67:20]

أَمَّنْ هَذَا الَّذِي يَزُفُّكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلْ لَجُّوا فِي عُتُوٍّ وَ نُفُورٍ

Or who is the one will sustain you if He were to Withhold His Sustenance? But they persist in insolence and reluctance [67:21]

المعارج وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ

(Surah) Al Ma'arij - **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]**

نوح ما لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَاراً وَقَدْ خَلَقَكُمْ أَطْوَاراً

(Surah) Nuh^{as} - **What is the matter with you all not hoping to Allah for dignity, [71:13] And He has Created you in (various) phases? [71:14]**

المدثر كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ

(Surah) Al Muddasir - **Never! But they are not fearing the Hereafter [74:53]**

إلى قوله تعالى هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ

Up to Words of the Exalted: **He is rightful to be feared and rightful for (Granting) the Forgiveness [74:56]**

الدهر وَ يَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا

(Surah) Al Dahr - **They are fulfilling the vows and are fearing a Day, the evil of it would be widespread [76:7]**

إلى قوله تعالى إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا

Up to Words of the Exalted: **Surely, we fear from our Lord a harsh, distressful Day [76:10]**

فَوَقَاهُمْ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا

Therefore, Allah will Protect them for the evil of that Day and cast freshness and happiness to them [76:11]

إلى قوله تعالى نَحْنُ خَلَقْنَاهُمْ وَ شَدَدْنَا أَسْرَهُمْ وَ إِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا

Up to Words of the Exalted: ***We Created them and Strengthened their forms. And when We Desire, We will Replace their like with a replacement [76:28]***

إلى قوله تعالى يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَ الظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا

Up to Words of the Exalted: ***He Enters one He so Desires to into His Mercy, and (for) the unjust ones, He has Prepared for them a painful Punishment [76:31]***

النازعات وَ أَهْدِيكَ إِلَى رَبِّكَ فَتُخَشَى

(Surah) Al Naziaat - ***And I will guide you to your Lord, therefore fear' [79:19]***

إلى قوله تعالى إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ يَخْشَى

Up to Words of the Exalted: ***Surely in that is a lesson for one who fears [79:26]***

وَ قَالَ تَعَالَى وَ أَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَ هَمَّى النَّفْسَ عَنِ الْهَوَىٰ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

And the Exalted Said: ***And as for one who fears standing to his Lord and forbids the soul from the vain desires [79:40] Then surely the Garden, it would be the abode [79:41]***

الإنفطار عَلِمَتْ نَفْسٌ مَا قَدَّمَتْ وَ أَحْرَثَ

(Surah) Al Infitaar - ***Every soul shall know what it had sent ahead and delayed [82:5]***

يَا أَيُّهَا الْإِنْسَانُ مَا عَزَّكَ بِرَبِّكَ الْكَرِيمِ

O you, the human being! What deceived you with your Lord, the Benevolent? [82:6]

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ

Who Created you, so He Completed you, then Made you symmetrical [82:7]

فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ

Into whichever image what He so Desires, He Constitutes you [82:8]

البروج إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ

(Surah) Al Burouj - ***Surely, the Grip of your Lord is Strong [85:12]***

إلى قوله تعالى وَ هُوَ الْعَفُورُ الْوَدُودُ

Up to Words of the Exalted: ***And He is the Forgiving, the Loving [85:14]***

الأعلى سَيَدُّكَ مَنْ يَخْشَى

(Surah) Al A'ala - *He would be doing Zikr, one who fears [87:10]*

وَ يَتَجَنَّبُهَا الْأَشْقَى

And the wretched one will shun it [87:11]

الَّذِي يَصَلَّى النَّارَ الْكُبْرَى ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى

The one who will arrive to the great Fire [87:12] Then they will neither be dying therein nor living [87:13]

الْبَيْتَةَ رَضِيَ اللَّهُ عَنْهُمْ وَ رَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ

(Surah) Al Bayyinah - *Allah being Pleased from them, and they being pleased from Him. That is for one who fears his Lord [98:8]*

تفسير

(Forbidden) Interpretation (opinionated)

وَ إِتَائِي فَأَتَهُونَ قَبْلَ الرَّهْبَةِ خَوْفٍ مَعَهُ تَحَرُّزٌ وَ يَدُلُّ عَلَى أَنَّ الْمُؤْمِنَ يَنْبَغِي أَنْ لَا يَخَافُ أَحَدًا إِلَّا اللَّهَ

And Me alone, you should be fearing [2:40] – It is said, ‘The ascetism is fear having precaution with it, and it evidence’s upon that the Momin, it is befitting he should not fear anyone except Allah^{-azwj}.

وَ إِتَائِي فَأَتَهُونَ أَيَّ بِالْإِيمَانِ وَ اتِّبَاعِ الْحَقِّ وَ الْإِعْرَاضِ عَنِ الدُّنْيَا وَ قَبْلِ الرَّهْبَةِ مَقْدَمَةُ التَّقْوَى.

and from Me you should be fearing [2:41] – i.e., with the Eman and following the truth, and the turning away from the world. And it is said, ‘The awe preceding the piety’.

أَوَّلِيكَ يَرْجُونَ رَحْمَتَ اللَّهِ أَقُولُ كَأَنَّ فِيهِ دَلَالَةٌ عَلَى أَنَّ الرَّجَاءَ لَا يَكُونُ إِلَّا مَعَ الْعَمَلِ وَ بَدُونَهُ غَرَّةٌ وَ قِيلَ أَثْبَتَ لَهُمُ الرَّجَاءَ إِشْعَارًا بِأَنَّ الْعَمَلَ غَيْرَ مُوجِبٍ وَ لَا قَاطِعٍ فِي الدَّلَالَةِ سِيمَا وَ الْعِبْرَةَ بِالْخَوَاتِيمِ.

they are hoping for the Mercy of Allah; [2:218] – I (Majlisi) am saying, ‘It is as if in it there is evidencing upon that the hope cannot hope except with the deed, and without it is deception. And it is said, ‘The hope is affirmed for them, an indication that the deed is without obligation and there is no cut off in the evidence and the lesson with the ending.

وَ يُحَذِّرُكُمْ اللَّهُ نَفْسَهُ قِيلَ هُوَ تَحْدِيدٌ عَظِيمٌ مَشْعُرٌ بِنَهَائِهِ الْمُنْهَى فِي الْقَبِيحِ وَ ذَكَرَ النَّفْسَ لِيَعْلَمَ أَنَّ الْحَذَرَ مِنْهُ عِقَابٌ يَصْدُرُ مِنْهُ فَلَا يُؤْبَهُ دُونَهُ بِمَا يَحْذَرُ مِنَ الْكُفْرَةِ وَ كَرَّرَهُ ثَانِيًا لِلتَّوَكُّيدِ وَ التَّنْذِيرِ

and Allah Cautions you all Himself; [3:30] – It is said, ‘It is a great threat that is manifested by the limitation of what is forbidden in ugliness and self-remembrance so that he knows that the one warned against it is a punishment that comes from it. He does not care less than him with what warns against the Kafirs, and He^{-azwj} Repeated it again for emphasis and reminder.

وَ اللَّهُ رُؤْفٌ بِالْعِبادِ إِشارةً إلى أنه تعالى إنما نھامهم و حذرهم رأفة بهم و مراعاةً لصلاحهم أو أنه لَدُو مَعْفِرَةٌ وَ دُو عِقَابٍ فترجى رحمته و یخشى عذابه.

and Allah is Compassionate to the servants [3:30] – an indication to that He^{-azwj} the Exalted had rather Prohibited them and Cautioned them as a Kindness with them and Caring for their betterment, or He^{-azwj} **is with Forgiveness and with painful Retribution [41:43]**. Therefore hope for His^{-azwj} Mercy and fear His^{-azwj} Punishment.

يُظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ هذا وصف لحال المنافقين في غزوة أحد قيل أي يظنون بالله غير الظن الحق الذي يحق أن يظن به و ظن الجاهلية بدله و هو الظن المختص بالملة الجاهلية و أهلها أقول و يدل على حرمة سوء الظن بالله و اليأس من رحمته.

and they were thinking with Allah without the truth, thoughts of the pre-Islamic period [3:154] – this is a description of the state of the hypocrites during the battle of Ohad. It is said, ‘I.e., they were thinking with Allah^{-azwj} other than the thoughts of truth that He^{-azwj} should be thought with, and the thinking of the pre-Islamic period is its replacement, and it is the specific thought with the religion of the pre-Islamic period and its people’. I^{-saww} Majlisi am saying, ‘And it evidence’s upon the Prohibition of the evil thoughts with Allah^{-azwj} and the despair from His^{-azwj} Mercy’.

إِنَّمَا ذَلِكَمُ الشَّيْطَانُ يعني من يعوقهم عن العود إلى قتال الكفار بعد غزوة أحد و هو نعيم بن مسعود وَ خائفون أي في مخالفة أمري إن كُنْتُمْ مُؤْمِنِينَ فإن الإيمان يقتضي إثارة خوف الله على خوف الناس.

But rather that is the Satan. – meaning one who hindered them from the returning to battle the Kafirs after the battle of Ohad, and he is Nueym Bin Masoud - **and fear Me** – i.e., in opposing My^{-azwj} Command - **if you were Momineen [3:174]** – for the Eman requires preferring fearing Allah^{-azwj} over fearing the people.

وَ تَرْجُونَ أي أيها المؤمنون مِنَ اللَّهِ الرحمة و النصر ما لا يَرْجُونَ أي الكفار فيدل على فضل الرجاء و أنه من صفات المؤمنين.

And you are hoping – i.e., O you Momineen - **from Allah** – the Mercy and the Help - **what they are not hoping for [4:104]** – i.e., the Kafirs. It evidence’s upon the merit of the hoping, and it is from the qualities of the Momineen.

مِنَ الَّذِينَ يَخَافُونَ أي يخافون الله يتقونه و يدل على مدح الخوف

Of those who were fearing, [5:23] - i.e., fearing Allah^{-azwj}, scared, and its evidence is upon the praise of the fear.

أَلَمْ تَعْلَمْ الخطاب للنبي أو لكل أحد و فيها تخويف و تبشير

Do you not know [5:40] – Addressing to the Prophet^{-saww}, or to everyone, and in it is a scare and glad tidings.

فَلَا تَخْشَوْا النَّاسَ وَ احْشَوْنِ قِيلَ نَهَى لِلْحُكَّامِ أَنْ يَخْشَوْا غَيْرَ اللَّهِ فِي حُكُومَاتِهِمْ.

Therefore do not be fearing the people and fear Me, [5:44] – It is said, ‘Prohibition for the rulers that they should be fearing other than Allah^{-azwj} in their governments.

وَ أَنْذِرْ أَيَّ عِظٍ وَ خَوْفٍ بِهِ أَيُّ بِالْقُرْآنِ أَوْ بِاللَّهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَى رَبِّهِمْ فِي الْجَمْعِ يَرِيدُ الْمُؤْمِنِينَ يَخَافُونَ يَوْمَ الْقِيَامَةِ وَ مَا فِيهَا مِنْ شِدَّةِ الْأَهْوَالِ وَ قِيلَ مَعْنَاهُ يَعْلَمُونَ

And warn– i.e., preach and scare - **with it** – with the Quran or with Allah^{-azwj} - **those who fear that they would be Gathering to their Lord. [6:51]** – In ‘Al Majma’, ‘He^{-azwj} Intends the Momineen fearing on the Day of Qiyamah and whatever is in it from the severer situations’. And it is said, ‘It’s meaning is, ‘They are knowing’.

وَ قَالَ الصَّادِقُ ع أَنْذِرْ بِالْقُرْآنِ مَنْ يَرْجُو الْوُضُوءَ إِلَى رَبِّهِمْ بِرَغَبَتِهِمْ فِيمَا عِنْدَهُ فَإِنَّ الْقُرْآنَ شَافِعٌ مُشَفَّعٌ.

And Al-Sadiq^{-asws} said: ‘Warn with the Quran, the ones hoping the arriving to their Lord^{-azwj} desiring regarding what is in His^{-azwj} Presence, for the Quran is an Accepted intercessor’.

لَيْسَ لَهُمْ مِنْ دُونِهِ أَيُّ غَيْرِ اللَّهِ لَعَلَّهُمْ يَتَّقُونَ أَيُّ كَيْ يَخَافُوا فِي الدُّنْيَا وَ يَنْتَهُوا عَمَّا نَهَيْتُمْ عَنْهُ.

There isn’t for them a Guardian from besides Him – i.e., other than Allah^{-azwj} - **that they may be fearing [6:51]** – i.e., perhaps they would be fearing in the world and desist from what they have been Prohibited from.

كَيْفَ أَخَافُ مَا أَشْرَكْتُكُمْ وَ لَا يَتَعَلَّقُ بِهِ ضَرَرٌ وَ لَا تَخَافُونَ أَنْكُمْ أَشْرَكْتُمْ بِاللَّهِ وَ هُوَ حَقِيقٌ بِأَنْ يَخَافَ مِنْهُ كُلُّ الْخَوْفِ لِأَنَّهُ إِشْرَاكٌ لِلْمُصْنُوعِ بِالصَّانِعِ وَ تَسْوِيَةٌ بَيْنَ الْمَقْدُورِ الْعَاجِزِ وَ الْقَادِرِ الضَّارِّ النَّافِعِ سُلْطَانًا أَيُّ حِجَّةٍ وَ الْحَاصِلُ أَنَّ الْكُفْرَ وَ الْخَطَايَا مِظَنَّةُ الْخَوْفِ فَلَا يَنْبَغِي مَعَهُ الْأَمْنُ.

And how can I fear what you are associating, - and not relating any harm with it - **and you are not fearing your associating with Allah,** - and it is a reality that he should fear Him^{-azwj} completely, because it is an association of the made with the Maker, and an equalisation between the Able and the unable, and the Able is the Harmer and the Benefiter - **authorisation [6:81]** – i.e., proof, and the result is that the Kufr and the sins constitute fear, so there should be no (feeling of) security with it.

أَوْ أَمِنْ أَهْلُ الْفُرَى أَيُّ الْمَكْدُوبُونَ لِنَبِينَا أَنْ يَأْتِيَهُمْ بِأَسْنَا ضُحَى أَيُّ ضُحُوةِ النَّهَارِ وَ هُوَ فِي الْأَصْلِ اسْمُ لُضُوءِ الشَّمْسِ إِذَا أَشْرَقَتْ وَ ارْتَفَعَتْ وَ هُمْ يَلْعَبُونَ أَيُّ يَشْتَغَلُونَ بِمَا لَا يَنْفَعُهُمْ

Are the people of the towns feeling secure – i.e., the believers to our Prophet^{-saww} - **from Our Punishment coming to them at daytime** - i.e., brightness of the day, and in the origin, it is a name for the brightness of the sun when it shines and rises - **while they are playing? [7:98]** – i.e., pre-occupied with what does not benefit them.

أَفَأَمِنُوا مَكْرَ اللَّهِ مَكْرَ اللَّهِ اسْتِعَارَةٌ لِاسْتِدْرَاجِهِ الْعَبْدَ وَ الْأَخْذَ مِنْ حَيْثُ لَا يَحْتَسِبُ وَ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ الْمَكْرُ مِنَ اللَّهِ الْعَذَابُ.

Are they feeling secure from the Plan of Allah? [7:99] – ‘Plan of Allah^{-azwj}’ is a metaphor of His^{-azwj} Gradual encroachment of the servant and Seizing from where he does not anticipate. And Ali Bin Ibrahim said, ‘The Plan from Allah^{-azwj}’ is the Punishment.

و قال الطبرسي رحمه الله أي أ فبعد هذا كله أمتوا عذاب الله أن يأتيهم من حيث لا يشعرون و سمي العذاب مكرًا لتزوله بهم من حيث لا يعلمون كما أن المكر ينزل بالمكور به من جهة الماكر من حيث لا يعلمه

And Al Tabarsee, may Allah^{-azwj} have Mercy on him, said, ‘I.e., Is it after all this they are believing the Punishment of Allah^{-azwj} coming to them from where they are not aware of? And the Punishment has been named as ‘Plan’ due to it befalling with them from where they are not knowing, just as the plot befalls with the ones plotted with from an aspect of the planner from, they don’t know it’.

و قيل إن مكر الله استدراجه إياهم بالصحة و السلامة و طول العمر و تظاهر النعمة فلا يأمن مكر الله إلا القوم الخاسرون

And it is said, ‘The Plan of Allah^{-azwj} is His^{-azwj} gradual Encroachment to them with (Granting them) the health, and the safety, and long life, and apparent bounties. **But no one feels secure from the Plan of Allah except the people (who are) losers [7:99]**’.

يسأل عن هذا فيقال إن الأنبياء و المعصومين أمتوا مكر الله و ليسوا بخاسرين و جوابه من وجوه أحدها أن معناه لا يأمن مكر الله من المذنبين إلا القوم الخاسرين بدلالة قوله سبحانه إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ

And it is asked about this, so it is said, ‘The Prophets^{-as} and the Infallibles^{-asws} are safe from the Plan of Allah^{-azwj} and they^{-asws} aren’t the losers’. And it’s answer is in aspects. One of these is that it’s meaning it, ‘They, from the sinners, will not feel secure from the Plan of Allah^{-azwj} except the losing people’. It is evidenced by Words of the Glorious: **Surely, the pious would be in a secure place [44:51]**.

و ثانيها أن معناه لا يأمن عذاب الله للعصاة إلا الخاسرون و المعصومون لا يؤمنون عذاب الله للعصاة و لهذا سلموا من مواجهة الذنوب

And it’s second is, not feeling secure of the Punishment of Allah^{-azwj} is for the disobedient except the losers, and the Infallibles^{-asws} have nothing to do with the Punishment of Allah^{-azwj} to the disobedience, and for this they^{-asws} are safe from falling into the sins.

و ثالثها لا يأمن عقاب الله جهلا بحكمته إلا الخاسرون و معنى الآية الإبانة عما يجب أن يكون عليه المكلف من الخوف لعقاب الله ليسارع إلى طاعته و اجتناب معاصيه و لا يستشعر الأمن من ذلك فيكون قد خسر في دنياه و آخرته بالتهالك في القبائح.

And it’s third is, he is not safe from the Punishment of Allah^{-azwj} due to ignorance of His^{-azwj} Wisdom, except the losers, and the meaning of the Verse is the clarification about what obligates for the encumbered to be upon, from the fear of the Punishment of Allah^{-azwj} in order to come to His^{-azwj} obedience, and shun His^{-azwj} disobedience, and not be aware of the security from that, so he would have lost in his world and his Hereafter being destroyed in the ugliness.

أَوْ لَمْ يَهْدِ لِلَّذِينَ يَرْتُونَ الْأَرْضَ أَي يَخْلِفُونَ مِنْ خَلَا قِبَلِهِمْ فِي ديارِهِمْ وَإِنَّمَا عَدِي يَهْدِي بِاللَّامِ لِأَنَّهُ بِمَعْنَى بَيِّنٍ أَنَّ لَوْ نَشَاءُ أَي أَنَّهُ لَوْ نَشَاءُ أَصْبَنَاهُمْ بِدُنُوبِهِمْ أَي بِجَزَاءِ ذُنُوبِهِمْ كَمَا أَصْبَنَا مِنْ قِبَلِهِمْ وَ نَطْبَعُ عَلَى قُلُوبِهِمْ مُسْتَأْنَفٌ يَعْنِي وَ نَحْنُ نَطْبَعُ عَلَى قُلُوبِهِمْ فَهَهُمْ لَا يَسْمَعُونَ سَمَاعَ تَفْهَمٍ وَ اعْتِبَارٍ.

Is it not an indication to those who are inheriting the land - i.e., replacing the ones before them in their houses. And rather, (the word) 'Yahad is with the (letter) *laam* because it is in the meaning of clarifying - **that if We so Desired to**, - i.e., if He^{-azwj} had so Desires - **We would Afflict them due to their sins?** – just as We^{-azwj} had Afflicted the ones before them - **And We Seal upon their hearts**, - a resumption, meaning, 'And We^{-azwj} Keep on Sealing upon their hearts' - **so they are not hearing [7:100]** – listening of understanding and taking a lesson.

لِلَّذِينَ هُمْ لِزَيْجِهِمْ يَرْتَابُونَ أَي يَخْشَوْنَ رَبَّهُمْ فَلَا يَعْصُونَهُ وَ يَعْمَلُونَ بِمَا فِيهَا.

for those who were scared of their Lord [7:154] – i.e., fearing their Lord^{-azwj} so they are not disobeying Him^{-azwj} and they are knowing of what is in it.

عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ قَالَ فِي الْجَمْعِ أَي مِمَّنْ عَصَانِي وَ اسْتَحَقَّهُ بِعَصِيَانِهِ وَ إِنَّمَا عَلَقَهُ بِالْمَشِيئَةِ لِجَوَازِ الْغَفْرَانِ

He Said: "My Punishment, I Afflict by it the one I so Desire to, - he said in 'Al Majma', 'I.e., from the ones disobeying Me^{-azwj} and he is deserving of it due to his disobedience, and rather He^{-azwj} has Linked it with the Desire for an allowance of the Forgiveness.

وَ رَحْمَتِي وَسَعَتْ كُلَّ شَيْءٍ قَالَ الْحَسَنُ وَ قَتَادَةُ إِنَّ رَحْمَتَهُ فِي الدُّنْيَا وَسَعَتْ الْبِرَّ وَ الْفَاجِرَ وَ هِيَ يَوْمَ الْقِيَامَةِ لِلْمُتَّقِينَ خَاصَّةً

and My Mercy Extends to all things". - Al-Hassan and Qatada said, 'His^{-azwj} Mercy in the world Extends to the righteous and the immoral, and it is on the Day of Qiyamah for the pious ones in particular'.

وَ قَالَ الْعَوْفِيُّ وَسَعَتْ كُلَّ شَيْءٍ وَ لَكِنْ لَا تَجِبُ إِلَّا لِلَّذِينَ يَتَّقُونَ وَ ذَلِكَ أَنَّ الْكَافِرَ يَرْزُقُ وَ يَدْفَعُ عَنْهُ بِالْمُؤْمِنِ لِسَعَةِ رَحْمَةِ اللَّهِ لِلْمُؤْمِنِ فَيَعِيشُ فِيهَا فَإِذَا صَارَ فِي الْآخِرَةِ وَجِبَ لِلْمُؤْمِنِينَ خَاصَّةً كَالْمُسْتَضِيءِ بِنَارٍ غَيْرِهِ إِذَا ذَهَبَ صَاحِبُ السَّرَاحِ بِسَرَاحِهِ

And Al-Awfy said, 'Extends to all things, but does not obligate except for those who are pious, and that is because the Kafir is sustained, and he is defended from with the Momin due to the Extension of the Mercy of Allah^{-azwj} to the Momin, so he lives in it. When he comes to be in the Hereafter, it obligates for the Momineen in particular, like the one illuminate by the fire of others, when the owner of the lamp gifts with his lamp'.

وَ قِيلَ مَعْنَاهُ أَنَّهَا تَسَعُ كُلَّ شَيْءٍ إِنْ دَخَلُوهَا فَلَوْ دَخَلَ الْجَمِيعُ فِيهَا لَوْسَعَتْهُمْ إِلَّا أَنْ فِيهِمْ مَنْ لَا يَدْخُلُ فِيهَا لِضَلَالِهِ

And it is said, 'It's meaning is, 'It extends to all thing if they enter it. So if the entirety enter into it, it will extend to them, except that among them would be one not entering into it due to his straying'.

فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ أَي فَسَأُوجِبُ رَحْمَتِي لِلَّذِينَ يَتَّقُونَ الشَّرْكَ أَي يَجْتَنِبُونَهُ وَ قِيلَ يَجْتَنِبُونَ الْكِبَائِرَ وَ الْمَعَاصِي.

So, We Ordained it for those who are fearing [7:156] – i.e., I-azwj shall be Obligating My-azwj Mercy to those who are fearing the Shirk, i.e., shunning it. And it is said, ‘Shunning the major sins and the disobediences’.

لا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً قِيلَ بِلِ يَعْصِمُهُمْ وَغَيْرِهِمْ كَالْمَدَاهِنَةِ فِي الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ وَافْتِرَاقِ الْكَلِمَةِ وَظُهُورِ الْبِدْعِ

may not affect (only) those of you who are unjust in particular; [8:25] – It is said, ‘But generalise them and others like the flattery in enjoining with the act of kindness and forbidding from the evil, and the phrase is separate, and the innovation appears’.

وَرَوَى الْعَبَّاسِيُّ فِي هَذِهِ الْآيَةِ قَالَ: أَصَابَتِ النَّاسَ فِتْنَةٌ بَعْدَ مَا قَبِضَ اللَّهُ نَبِيَّهُ حَتَّى تَرَكُوا عَلِيًّا وَبَايَعُوا غَيْرَهُ وَ هِيَ الْفِتْنَةُ الَّتِي فُتِنُوا بِهَا وَ قَدْ أَمَرَهُمْ رَسُولُ اللَّهِ بِاتِّبَاعِ عَلِيٍّ وَ الْأَوْصِيَاءِ مِنْ آلِ مُحَمَّدٍ ع.

And it is reported by Al Ayyashi regarding this Verse, said, ‘The people were afflicted with Fitna (discord) after Allah-azwj had Recalled His-azwj Prophet-saww until they neglected Ali-asws and pledged allegiance to someone else, and it is the Fitna which they had been tempted with, and Rasool-Allah-saww had instructed them with following Ali-asws and the successors-asws from the Progeny-asws of Muhammad-saww’.

وَ فِي الْمَجْمَعِ عَنْ عَلِيِّ وَ الْبَاقِرِ عَ أَحَمَّا قَرَأَ لَتُصِيبَنَّ.

And in (the book) ‘Al Majma’ – from Ali-asws and Al-Baqir-asws, they-asws had both recited it as ‘They will be afflicted’.

قَالَ اللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ بِعِقَابِ اللَّهِ وَ ثَوَابِهِ وَ يَدُلُّ عَلَى أَنَّ خَشْيَةَ اللَّهِ تَعَالَى مِنْ لَوَازِمِ الْإِيمَانِ

But Allah is more Rightful of being feared if you were Momineen [9:13] – (believing) in the Punishment of Allah-azwj and His-azwj Rewards, and it evidence’s upon that the fear of Allah-azwj the Exalted is from the necessities of the Eman.

وَ لَمْ يَخْشَ إِلَّا اللَّهَ قِيلَ بَعْنِي فِي أَبْوَابِ الدِّينِ وَ أَنْ لَا يَخْتَارَ عَلَى رِضَا اللَّهِ رِضَا غَيْرِهِ فَإِنَّ الْخَشْيَةَ عَنِ الْمَحَازِيرِ جَبَلِيَّةٌ لَا يَكَادُ الْعَاقِلُ يَتِمَالِكُ عَنْهَا

And does not fear (anyone) except Allah [9:18] – It is said, ‘Meaning in the subjects of religion, and that he should not choose someone else over the Pleasure of Allah-azwj, for the fear of the cautions is mountainous, the intellectual can hardly control himself from it’.

وَ فِي الْمَجْمَعِ أَي لَمْ يَخَفْ سِوَى اللَّهِ أَحَدًا مِنَ الْمَخْلُوقِينَ وَ هَذَا رَاجِعٌ إِلَى قَوْلِهِ أَلَّا تَخْشَوْهُمْ أَي إِنْ خَشِيتُمُوهُمْ فَقَدْ سَاوَيْتُمُوهُمْ فِي الْإِشْرَاقِ كَمَا قَالَ فَلَمَّا كَتَبَ عَلَيْهِمُ الْقِتَالَ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ الْآيَةَ.

And in ‘Al Majma’ – ‘i.e., he should not fear besides Allah-azwj anyone from the created beings’, and this is a reference to His-azwj Words: **Are you fearing them? [9:13]** – i.e., if you were to fear them then you would have equalised in the participation, just as He-azwj Said: **but when fighting is Prescribed upon them, then a group of them are fearing the people like fearing Allah [4:77]** – the Verse.

وَ كَذَلِكَ أَي وَ مِثْلَ ذَلِكَ الْأَخْذُ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى أَي أَهْلِهَا وَ هِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ أَي وَجِيعٌ صَعْبٌ

And like that, - i.e., and the likes of that seizing - **your Lord Seizes when He Seizes the towns** – and its people - **while they are unjust. Surely, His Seizing is severely painful [11:102]** – i.e., painfully difficult.

وَفِي الْمَجْمَعِ عَنِ النَّبِيِّ ص إِنَّ اللَّهَ يُمَهِّلُ الظَّالِمَ حَتَّى إِذَا أَحَدَهُ لَمْ يُغْلِبْهُ ثُمَّ تَلَا هَذِهِ الْآيَةَ.

And in (the book) ‘Al Majma’ – from the Prophet^{-saww}: ‘Allah^{-azwj} Respites the oppressor until when He^{-azwj} Seizes him, he cannot escape’. Then he^{-saww} recited this Verse”.

إِنَّ فِي ذَلِكَ أَيِّ فِيمَا نَزَلَ بِالْأَمَمِ الْهَالِكَةَ لَأَيَّةٍ أَيِّ لَعِبْرَةٍ لِمَنْ خَافَ عَذَابَ الْآخِرَةِ لَعَلَّمَهُ بِأَنَّهُ أَمْوَدَجٌ مِنْهُ.

Surely, in that - i.e., in what has befallen with the communities - **is a Sign** – for learning a lesson - **for the one who fears Punishment in the Hereafter. [11:103]** – due to his knowledge that it there is an example from it.

غَاثِيَةً مِنْ عَذَابِ اللَّهِ أَيِّ عَقُوبَةَ تَغْشَاهُمْ وَ تَشْمَلُهُمْ بَعْتَهُ أَيِّ فَجَاءَهُ مِنْ غَيْرِ سَابِقَةٍ عَلَامَةٍ وَ هُمْ لَا يَشْعُرُونَ بِإِتْيَانِهَا غَيْرِ مُسْتَعِدِينَ لَهَا.

an overwhelming Punishment coming to them from Allah, - i.e., a Punishment overwhelming them and including them - **suddenly** – i.e., suddenly from without any forewarning sign - **while they are not realising? [12:107]** – of its coming without having prepared for it.

وَ يَخَافُونَ سُوءَ الْحِسَابِ خُصُوصًا فَيَحْسَبُونَ أَنْفُسَهُمْ قَبْلَ أَنْ يَحْسَبُوا

And are fearing the evil Reckoning [13:21] – in particular, so they are reckoning their own selves before they are Reckoned with.

وَ رَوَى عَلِيُّ بْنُ إِبْرَاهِيمَ وَ الْكَلْبِيُّ وَ الصَّدُوقِيُّ وَ الْعَبَّاسِيُّ عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ أَنَّهُ تَلَا هَذِهِ الْآيَةَ حِينَ وَاقَى رَجُلًا اسْتَقْصَى حَقَّهُ مِنْ أَخِيهِ وَ قَالَ أ تَرَاهُمْ يَخَافُونَ أَنْ يَظْلِمَهُمْ أَوْ يَجُورَ عَلَيْهِمْ وَ لَكِنَّهُمْ خَافُوا الْإِسْتِغْصَاءَ وَ الْمُدَاقَّةَ فَسَمَّاهُ اللَّهُ سُوءَ الْحِسَابِ فَمَنْ اسْتَقْصَى فَقَدْ أَسَاءَ.

And it is reported by Ali Bin Ibrahim, and Al Kulayni, and Al Sadouq, and Al Ayyashi – from A; Sadiq^{-asws}, may the greetings be upon him^{-asws} having recited this Verse when a man had succeeded in fetching his right from his brother, and he^{-asws} said: ‘Are they fearing that He^{-azwj} Might Offend them, or be tyrannous upon them? But they are fearing the demanding and the collection of debts, so Allah^{-azwj} has Named it as the evil Reckoning. The one who demands, so he has offended”.

وَ فِي الْمَجْمَعِ وَ الْعَبَّاسِيُّ عَنْهُ ع أَنَّ تَحْسِبَ عَلَيْهِمُ السَّيِّئَاتِ وَ تَحْسِبَ لَهُمُ الْحَسَنَاتِ وَ هُوَ الْإِسْتِغْصَاءُ.

And in ‘Al Maja’, and Al Ayyashi – from him^{-asws}: ‘That the evil deeds will be Reckoned against them, and the good deeds will be Reckoned for them, and it is the demanding (collection of debts)”.

نَنْقُصُهَا مِنْ أَطْرَافِهَا قَبْلَ أَيِّ بَدْهَابِ أَهْلِهَا

Reducing it from its ends? [21:44] – It is said, ‘I.e., Removing its inhabitants.

و فِي الْإِحْتِجَاجِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَ يَعْنِي بِذَلِكَ مَا يَهْلِكُ مِنَ الْقُرُونِ فَسَمَّاهُ إِتِيَانًا.

And in (the book) 'Al Ihtijaj' – From Amir Al-Momineen^{-asws}: 'The meaning of that is what is destroyed from the generations, so He^{-azwj} Named it as 'Coming''.

و فِي الْفَقِيهِ عَنِ الصَّادِقِ عَ أَنَّهُ سُئِلَ عَنْ هَذِهِ الْآيَةِ فَقَالَ فَقَدَ الْعُلَمَاءَ.

And in (the book) 'Al Faqeeh' – from Al-Sadiq^{-asws} having been asked about this Verse, so he^{-asws} said: '(Reducing) the scholars'.

و قَالَ عَلِيٌّ بِنُ إِبْرَاهِيمَ هُوَ مَوْتُ عِلْمَائِهَا

And Ali Bin Ibrahim said, 'It is the death of scholars'.

و فِي الْكَافِي عَنِ الْبَاقِرِ عَ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ يَقُولُ إِنَّهُ يُسْحَجِي نَفْسِي فِي سُرْعَةِ الْمَوْتِ وَ الْقَتْلِ فِينَا قَوْلُ اللَّهِ تَعَالَى أَوْ لَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَ هُوَ ذَهَابُ الْعُلَمَاءِ.

And in (the book) 'Al Kafi' – from Al-Baqir^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws}, may the greetings be upon him^{-asws}, had said: 'It suffocates my^{-asws} soul regarding the quickness of the death and the killing! Regarding us are Words of Allah^{-azwj} the Exalted: **So, do they not see us Coming to the earth, Reducing it from its ends? [21:44]**, and it is the going away (loss) of the scholars^{-asws}'.

لَا مُعَيَّبَ لِحُكْمِهِ أَيْ لَا رَادَ لَهُ وَ الْمَعْقَبُ الَّذِي يَعْقِبُ الشَّيْءَ فَيَبْطِلُهُ وَ هُوَ سَرِيعُ الْحِسَابِ فَيَحَاسِبُهُمْ عَمَّا قَلِيلٍ.

there is no Postponement of His Judgment, - i.e., there is no repeller to Him^{-azwj}, and the postponed is which follows the thing, so it invalidates it - **and He is Swift in Reckoning [13:41]** – so He^{-azwj} will be Reckoning them very soon.

ذَلِكَ أَيْ إِهْلَاكُ الظَّالِمِينَ وَ إِسْكَانُ الْمُؤْمِنِينَ لِمَنْ خَافَ مَقَامِي أَيْ مَوْقِفِي لِلْحِسَابِ وَ خَافَ وَعَيْدِي أَيْ وَعِيدِي بِالْعَذَابِ.

That – i.e., destruction of the oppressors, and settling the Momineen - **is for one who fears My Status** – i.e., My^{-azwj} Pausing (them) for the Reckoning - **and fears My Threat [14:14]** – i.e., threat of the Punishment.

نَبِيٌّ عِبَادِي الْآيَةَ فِيهَا حَثُّ عَلَى الرَّجَاءِ وَ الْخَوْفِ مَعًا لَكِنْ فِي تَوْصِيفِ ذَاتِهِ بِالْغَفْرَانِ وَ الرَّحْمَةِ دُونَ التَّعْذِيبِ تَرْجِيحُ الرَّجَاءِ.

Inform My servants [15:50] – the Verse. In it there is urging upon the hope and the fear both together, but in description of His^{-azwj} Self being with the Forgiveness and the Mercy without the Punishment outweighing the hope.

آمِنِينَ مِنَ الْإِهْتِدَامِ وَ نَقْبِ اللَّصُوصِ وَ تَحْرِيبِ الْأَعْدَاءِ لَوْثَاقَتِهَا أَوْ مِنَ الْعَذَابِ لِفِرْطِ غَفْلَتِهِمْ

Secure [15:82] – from the demolishing and plunder of the thieves, and ruination by the enemies to its documents, or from the punishment due to their excessive heedlessness.

ما كانوا يَكْسِبُونَ أي من بناء البيوت الوثيقة و استكثار الأموال و العدد.

What they had been earning [15:84] – i.e., from building the strong houses and amassing the wealth and the numbers.

مَكْرُوا السَّيِّئَاتِ أي المكرات السيئات قيل هم الذين احتالوا لهلاك الأنبياء و الذين مكروا رسول الله ص و راموا صد أصحابه عن الإيمان أَنْ يَحْسِبَ اللَّهُ بِهِمُ الْأَرْضَ كما خسف بقارون أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ بغتة من جانب السماء كما فعل بقوم لوط

Plotting the evil – i.e., the evil plots. It is said, ‘They are the ones who plotted to kill the Prophets^{as}, and the ones who plotted against Rasool-Allah^{saww} and they hindered his^{saww} companions from the Eman - **from Allah Causing the earth to submerge with them**, - just as the cow herders had been submerged - **or the Punishment coming to them from where they are not aware of? [16:45]** – suddenly from a side of the sky, just as had been Done with the people of Lut^{as}.

أَوْ يَأْخُذَهُمْ فِي تَقْلِبِهِمْ إِذَا جَاءُوا وَ ذَهَبُوا فِي مَتَاجِرِهِمْ وَ أَعْمَالِهِمْ فَمَا هُمْ بِمُعْجِزِينَ أي فليسوا بفاتنين و ما يريد الله بهم من الهلاك لا يمتنع عليه

Or (from) Him Seizing them during their moving around, - when they were coming and going in their trading and their works - **so they would not be escaping? [16:46]** – i.e., they wouldn’t be fleeing, and the ones Allah^{azwj} Wants the destruction with them, there is no prevented to Him^{azwj}.

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ قيل أي على مخافة بأن يهلك قوما قبلهم فيتخوفوا فيأتيهم العذاب و هم متخوفون أو على تنقص بأن ينقصهم شيئا بعد شيء في أنفسهم و أموالهم حتى يهلكوا من تخوفته إذا تنقصته

Or (from) Him Seizing them upon gradual fear? [16:47] – It is said, ‘i.e., upon the fear that He^{azwj} had Destroyed a people before them, so they will be scaring their youths of the Punishment, and they will be fearing, or upon the reduction that they would be reduced by a thing after thing regarding their own selves and their wealth until they are destroyed from fearing it when they are reduced.

و قال علي بن إبراهيم أي على تيقظ و بالجملة هو خلاف قوله مِنْ حَيْثُ لَا يَشْعُرُونَ

And Ali Bin Ibrahim said, ‘i.e., upon waking up, and in total it is opposite to His^{azwj} Words: **where they are not aware of? [16:45]**.

وَ رَوَى الْعَبَّاسِيُّ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: هُمْ أَعْدَاءُ اللَّهِ وَ هُمْ مُسْتَحُونَ وَ يُقْدُونَ وَ يَسْبِحُونَ فِي الْأَرْضِ.

And it is reported by Al Ayyashi, from Al-Sadiq^{asws} having said: ‘They are enemies of Allah^{azwj}, and they being deformed, and slandering and wandering in the earth’.

وَ فِي الْكَافِي عَنِ السَّجَّادِ ع فِي كَلَامٍ لَهُ فِي الْوَعْظِ وَ الرُّهْدِ فِي الدُّنْيَا وَ لَا تَكُونُوا مِنَ الْغَافِلِينَ الْمَائِلِينَ إِلَى زَهْرَةِ الدُّنْيَا الَّذِينَ مَكْرُوا السَّيِّئَاتِ فَإِنَّ اللَّهَ يَقُولُ فِي مُحْكَمِ كِتَابِهِ أَ قَامِنَ الَّذِينَ مَكْرُوا السَّيِّئَاتِ أَنْ يَحْسِبَ اللَّهُ بِهِمُ الْأَرْضَ الْآيَةَ

And in (the book) 'Al Kafi' – from Al-Sajjad^{asws} in a speech of his^{asws} regarding the preaching, and the ascetism in the world: 'Do not be from the heedless ones, the ones inclining to blossoms of the world, those who are plotting evil. Allah^{azwj} Says in the Decisive of His^{azwj} Book: **Are the ones plotting the evil feeling secure from Allah Causing the earth to submerge with them, [16:45]** – the Verse.

فَاخَذُوا مَا حَذَرْتُمْ اللَّهُ بِمَا فَعَلَ بِالظَّالِمَةِ فِي كِتَابِهِ لِئَلَّا تَأْمِنُوا أَنْ يُنَزَّلَ بِكُمْ بَعْضَ مَا تَوَعَّدَ بِهِ الْقَوْمَ الظَّالِمِينَ فِي الْكِتَابِ وَاللَّهُ لَقَدْ وَعَظَكُمْ اللَّهُ فِي كِتَابِهِ بِعَذَابِكُمْ فَإِنَّ السَّعِيدَ مَنْ وَعَظَ بَعْدَهُ.

Be cautious of what Allah^{azwj} has Cautioned you all with what He^{azwj} had Done with the oppressors in His^{azwj} Book lest you feel secure that there might befall with you part of what Allah^{azwj} has Threatened the unjust people in the Book, and Allah^{azwj} has Advised you in His^{azwj} Book by others. So fortunate is the one taking preaching with others”.

وَهُمْ لَا يَسْتَكْبِرُونَ أَي عَنْ عِبَادَتِهِ

And they are not being arrogant [16:49] – i.e., from worshipping Him^{azwj}.

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ أَي يَخَافُونَهُ وَهُوَ فَوْقَهُمْ بِالْقَهْرِ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ

They fear their Lord from above them [16:50] – i.e., they are fearing Him^{azwj} and He^{azwj} above them with the Subduance. **And He is the Omnipotent, above His servants; [6:18].**

وَيَفْعَلُونَ مَا يُؤْمَرُونَ فِي الْمَجْمَعِ قَدْ صَحَّ عَنِ النَّبِيِّ ص أَنَّ لِلَّهِ مَلَائِكَةً فِي السَّمَاءِ السَّابِعَةِ سُجُوداً مُنْذُ خَلَقَهُمْ إِلَى يَوْمِ الْقِيَامَةِ تُرْعَدُ فَرَائِصُهُمْ مِنْ خَافَةِ اللَّهِ لَا تَقْطُرُ مِنْ دُمُوعِهِمْ قَطْرَةً إِلَّا صَارَ مَلَكاً فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ رَفَعُوا رُءُوسَهُمْ وَقَالُوا مَا عَبَدْنَاكَ حَقَّ عِبَادَتِكَ.

And are doing what they are commanded to [16:50] – In (the book) 'Al Majma' – It is correct (reporting) from the Prophet^{saww}: 'For Allah^{azwj} there are Angels in the seventh sky. They have been performing Sajdah since He^{azwj} had Created them, up to the Day of Qiyamah. Their limbs tremble from fear of Allah^{azwj}. No drop of tear falls from them except it becomes an Angel. When it will be the Day of Qiyamah, they will raise their heads and say, 'We have not worshipped You^{azwj} as is right of worshipping You (sw.t.)!''

قال بعض أهل المعرفة إن أمثال هذه الآيات تدل على أن العالم كله في مقام الشهود والعبادة إلا كل مخلوق له قوة التفكير وليس إلا النفوس الناطقة الإنسانية والحيوانية خاصة من حيث أعيان أنفسهم لا من حيث هياكلهم فإن هياكلهم كسائر العالم في التسبيح له

One of the people of understanding said, 'The examples of these Verses evidence upon that the world, all of it is in a position of the witnessing and the worship except every creature having strength of the thinking for him, and there isn't except speaking souls of the humans and the animals in particular from whereby in terms of their selves nor from whereby their structures, for their structures are like rest of the world in the glorification to Him^{azwj}.

و السجود فأعضاء البدن كلها مسبحة ناطقة أ لا تراها تشهد على النفوس المسخرة لها يوم القيامة من الجلود و الأيدي و الأرجل و الألسنة و السمع و البصر و جميع القوى فالحكم لله العلي الكبير.

And the Sajdahs, it is the body parts, all of them glorifying, speaking. Don't you see they will be testifying upon the souls they had been subdued to, on the Day of Qiyamah, from the skins, and the hands, and the legs, and the tongue, and the ears, and the sight, and entirety of the strength? The Judgment is for Allah^{-azwj}, the Exalted, the Great.

إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ أَكَّدَ الْعَدَدُ فِي الْمَوْضِعِينَ دَلَالَةَ عَلَى الْعِنَايَةِ بِهِ فَإِنَّكَ لَوْ قُلْتَ إِنَّمَا هُوَ إِلَهُ الْخَيْلِ أَنْكَ أَثْبَتَ الْإِلَهِيَّةَ لَا الْوَحْدَانِيَّةَ فَإِيَّايَ فَارْتَهَبُونَ كَأَنَّهُ قِيلَ وَ أَنَا هُوَ فَإِيَّايَ فَارْتَهَبُونَ لَا غَيْرَ

But rather He is One God, – emphasis of the number in two places evidence's upon the care with it, for if you were to say, 'He^{-azwj} is God^{-azwj} of the horses', you would be affirming the Divinity nor the Oneness - **so it is Me you should fear**" [16:51] – it is as if He^{-azwj} Said: "And I^{-azwj} am He^{-azwj}, so fear Me^{-azwj}, not someone else.

وَلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ خَلَقَا وَمَلَكًا وَلَهُ الدِّينُ أَيُّ الطَّاعَةِ وَاصْبِأً قَبِيلَ أَيُّ لَازِمًا

And for Him is whatever there is in the skies and the earth, - Creating and Owning - **and for Him is the Religion** – i.e., obedience - **of constant obedience**. [16:52] – It is said, 'i.e., necessitating.

وَرَوَى الْعَبَّاسِيُّ عَنِ الصَّادِقِ ع قَالَ: وَاجِبًا.

And it is reported by Al Ayyashi, from Al-Sadiq^{-asws} having said: 'Obligating'.

أَفَعَبَّرَ اللَّهُ تَتَّقُونَ وَ لَا ضَارَ سِوَاهُ كَمَا لَا نَافِعَ غَيْرُهُ كَمَا قَالَ وَ مَا يَكُفُّكُمْ مِنْ نِعْمَةٍ قَبِيلَ اللَّهِ.

So, is it other than Allah you would fear? [16:52] – No one can harm other than Him^{-azwj} just as no one else can benefit other than Him^{-azwj}, just as He^{-azwj} has Said: **And whatever is with you from a Favour, so it is from Allah**. [16:53].

حَصِيرًا أَيُّ مَحْبَسًا لَا يَقْدِرُونَ عَلَى الْخُرُوجِ مِنْهَا أَبَدًا

A prison [17:8] – i.e., a containment they will not be able upon exiting from it, ever.

لِلَّتِي هِيَ أَقْوَمُ أَيُّ لِلطَّرِيقَةِ الَّتِي هِيَ أَقْوَمُ الطَّرِيقِ وَ أَشَدَّ اسْتِقَامَةً

To that which is most upright [17:9] – i.e., to the path which it the most upright path and severely straight.

وَ فِي الْكَافِي عَنِ الصَّادِقِ ع أَيُّ يَدْعُو.

And in 'Al Kafi' – from Al-Sadiq^{-asws}: 'i.e., calling'.

وَ عَنْهُ ع يَهْدِي إِلَى الْإِمَامِ.

And from him^{-asws}: 'Guiding to the Imam^{-asws}'.

وَرَوَى الْعَيَّاشِيُّ عَنِ الْبَاقِرِ ع يَهْدِي إِلَى الْوَلَايَةِ.

And it is reported by Al Ayyashi, from Al-Baqir^{asws}: 'Guiding to the Wilayah'.

وَأَنَّ الَّذِينَ أَي يَبْشُرُ الْمُؤْمِنِينَ بِبَشَارَتَيْنِ تَوَابِهِمْ وَعِقَابِ أَعْدَائِهِمْ.

And that those [17:10] – i.e., give glad tidings to the Momineen with two glad tidings – their Rewards and Punishment to their enemies.

وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكَيْلًا أَي مَوْكُولًا إِلَيْكَ أَمْرَهُمْ تَجْرَهُمْ عَلَى الْإِيمَانِ وَ إِنَّمَا أَرْسَلْنَاكَ مَبْشِرًا وَ نَذِيرًا فَدَارَهُمْ وَ مَرَّ أَصْحَابُكَ بِالْإِحْتِمَالِ مِنْهُمْ كَانَتْ

And We did not Send you as a disposer upon them [17:54] – i.e., Allocated their matters to you^{saww}, forcing them to believe, and rather We^{azwj} have Sent you^{saww} as a giver of glad tidings and a warner, so go around them and instruct your^{saww} companions with tolerating from them.

مَخْذُورًا أَي حَقِيقًا بِأَنْ يَجْذِرَهُ كُلُّ أَحَدٍ حَتَّى الْمَلَائِكَةُ وَ الرُّسُلُ.

Feared [17:57] – i.e., in reality He^{azwj} has Cautioned every one, even the Angels and the Messengers^{as}.

لِمَنْ يَخْشَى أَي لِمَنْ فِي قَلْبِهِ خَشْيَةٌ وَ رِقَّةٌ يَتَأَثَّرُ بِالْإِنذَارِ.

For one who fears [20:3] – i.e., for the one having fear in his heart and and the softness for the warning to impact.

أَفَلَمْ يَهْدِ لَهُمْ قَالَ عَلِيٌّ بِنَ إِبْرَاهِيمَ أَي يَبِينُ لَهُمْ مَمْشُونَ فِي مَسَاكِينِهِمْ أَي يَشَاهِدُونَ آثَارَ هَلَاكِهِمْ لِأَوَّلِي النَّهْيِ أَي لِنُذُورِ الْعُقُولِ النَّاهِيَةِ عَنِ التَّغَافُلِ وَ التَّعَامِي.

Does it not provide guidance to them – Ali Bin Ibrahim said, 'I.e., clarified to them' - **they were walking around in their dwellings?** – i.e., they were witnessing the traces of their destructions - **for the ones possessing intellect [20:128]** – i.e., for the ones with intellect, away from the omissions and the blindness.

وَ هُمْ مِنْ خَشْيَتِهِ أَي مِنْ عَظَمَتِهِ وَ مَهَابَتِهِ مُشْفِقُونَ أَي مَرْتَعِدُونَ وَ أَصْلُ الْخَشْيَةِ خَوْفٌ مَعَ تَعْظِيمٍ وَ لِذَلِكَ خَصَّ بِهَا الْعُلَمَاءَ وَ الْإِشْفَاقَ خَوْفٌ مَعَ اعْتِنَاءٍ فَإِنَّ عَدِيٍّ بِنَ فَمَعْنَى الْخَوْفِ فِيهِ أَظْهَرَ وَ إِنَّ عَدِيٍّ بَعَلَى فَبِالْعَكْسِ.

And they are trembling from His fear [21:28] – i.e., from His^{azwj} Magnificence and His^{azwj} Awe, i.e., trembling, and the origin of the fear is being scared with the reverence, and for that He^{azwj} has Specialised the scholars with, and the dreading is fear with the taking care, for if it exceeds in someone, so the meaning of the fear in it is apparent, and if it exceeds over, then it is vice versa.

قُلْ مَنْ يَكْفُرْ أَي يَحْفَظُكُمْ مِنَ الرَّحْمَنِ أَي مِنْ بَأْسِهِ إِنْ أَرَادَ بِكُمْ وَ فِي لَفْظِ الرَّحْمَنِ تَنْبِيهُ عَلَى أَنْ لَا كَالِيٍّ غَيْرَ رَحْمَتِهِ الْعَامَّةِ وَ أَنْ ائْتَدِفَ بِهَا مَهْلَةٌ بَلَّ هُمْ عَنْ ذِكْرِ رَحْمَتِهِ مُمْرَضُونَ لَا يَخْطَرُونَهُ بِبَاهِمٍ فَضْلًا أَنْ يَخَافُوا بِأَسِهِ.

Say: 'Who can protect you – i.e., defend you - **from the Beneficent?** - i.e., from His^{-azwj} Prowess if He^{-azwj} Intends with you. And in the word 'the Beneficent', there is an alertness upon that do not rely on other than His^{-azwj} general Mercy, and there is an opportunity in rushing with it - **But they, from the Zikr of their Lord, are turning aside [21:42]** – it is not occurring in their minds the merit of fearing His^{-azwj} Prowess.

أَنَا نَأْتِي الْأَرْضَ قَبْلَ أَرْضِ الْكُفْرَةِ نَنْقُضُهَا مِنْ أَطْرَافِهَا قَبْلَ أَيِّ بَتْسَلَطِ الْمُسْلِمِينَ عَلَيْهَا وَ هُوَ تَصْوِيرٌ لِمَا يَجْرِيهِ اللَّهُ عَلَى أَيْدِي الْمُسْلِمِينَ

Us Coming to the earth, - It is said, 'The land of Kufr' - **Reducing it from its ends? [21:44]** – it is said, 'i.e., by the Muslims prevailing upon it, and it is an outline of what Allah^{-azwj} Flows upon the hands of the Muslims.

أَقَهُمُ الْغَالِبُونَ رَسُولَ اللَّهِ وَ الْمُؤْمِنِينَ

Can they be the victorious ones? [21:44] – Rasool-Allah^{-saww} and the Momineen.

وَ فِي الْكَافِي، وَ الْمَجْمَعِ، عَنِ الصَّادِقِ ع نَنْقُضُهَا يَعْنِي يَمُوتِ الْعُلَمَاءُ.

And in 'Al Kafi' and 'Al Majma' – from Al-Sadiq^{-asws}: 'We^{-azwj} are Reducing it, meaning with the death of the scholars^{-asws}'.

قال نقصانها ذهاب علمها و قد مر الكلام فيه.

He said, '**us Reducing it [21:44]**, is the going (dying) of the scholars^{-asws}, and the speech has already passed regarding it.

الْفُرْقَانُ أَي الْكِتَابِ الْجَامِعِ لِكَوْنِهِ فَارِقًا بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ ضِيَاءٍ يَسْتَضَاءُ بِهِ فِي ظُلُمَاتِ الْحَيْرَةِ وَ الْجَهَالَةِ وَ ذَكَرَا يَتَعَطَّ بِهَ الْمُتَّقُونَ

The Furqan [21:48] – i.e., the Book, the whole of it being a criterion between the truth and the falsehood, and illumination one can be illuminated with in the darkness of confusion and the ignorance, and a Zikr the pious ones can be preached with.

بِالْعَبِّبِ حَالٍ مِنَ الْفَاعِلِ أَوْ الْمَفْعُولِ مُشْتَقُونَ أَي خَائِفُونَ.

In the hidden, - a state of the doer, or the done - **and are in awe [21:49]** – i.e., fearing.

وَ كَانُوا لَنَا خَاشِعِينَ أَي مَخْبِتِينَ أَوْ دَائِمِي الْوَجَلِ

And they were humble to Us [21:90] – i.e., privately, or constantly in trepidation.

وَ بَشِّرِ الْمُخْبِتِينَ قَبْلَ أَيِ الْمُتَوَاضِعِينَ أَوْ الْمُخْلِصِينَ فَإِنَّ الْإِخْبَاتِ صِفَتُهُمْ قَالَ عَلِيٌّ بْنُ إِبْرَاهِيمَ أَيِ الْعَابِدِينَ

And give glad tidings to the humble ones [22:34] – It is said, 'The ones humbling, for the humbleness is their characteristic'. Ali Bin Ibrahim said, 'i.e., the worshippers'.

وَ جَلَّتْ قُلُوبُهُمْ هَيْبَةً مِنْهُ لِإِشْرَاقِ أَشْعَةِ جَلَالِهِ عَلَيْهَا.

Their hearts tremble; [22:35] – awed from Him^{-azwj} of the shining of the rays of His^{-azwj} Majesty upon these.

مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ قِيلَ أَيُّ مِنْ خَوْفِ عَذَابِهِ يَحْذَرُونَ

Surely those who are cautious from fearing their Lord [23:57] – It is said, ‘From the fear of His^{-azwj} Punishment, they are being cautious’.

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا قَبِيلَ يَعطُونَ مَا أَعْطَاهُ مِنَ الصَّدَقَاتِ وَقَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ مِنَ الْعِبَادَةِ وَالطَّاعَةِ وَيُؤَيِّدُهُ قِرَاءَةُ يَأْتُونَ مَا آتَوْا فِي الشَّوَادِ وَمَا يَأْتِي مِنَ الرِّوَايَاتِ وَقُلُوبُهُمْ وَجِلَّةٌ أَيُّ خَائِفَةٌ أَنْ لَا يَقْبَلَ مِنْهُمْ وَأَنْ لَا يَقَعُ عَلَى الْوَجْهِ اللَّائِقِ فَيُؤَاخِذُ بِهِ أَهْمَهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ أَيُّ لِأَنَّ مَرْجِعَهُمْ إِلَيْهِ أَوْ مِنْ أَنْ مَرْجِعَهُمْ إِلَيْهِ وَهُوَ يَعْلَمُ مَا يَخْفَى عَلَيْهِمْ

And those are giving what they are giving, - It is said, ‘They are giving what they are giving from the charities’. Ali Bin Ibrahim said, ‘From the worship, and the obedience’, and it is supported by the recitation of ‘**giving what they are giving**’, in the irregular (recitation and what has come from the reports - **and their hearts are fearful** – i.e., fearing that it may not be Accepted from them, and that it may not occur in the appropriate manner so they will be Seized for it - **that they would be returning to their Lord [23:60]** – i.e., because their return is to Him^{-azwj}, or from their returning to Him^{-azwj} and He^{-azwj} Knows what is hidden unto them.

وَقَدْ رَوَى الْكُلَيْبِيُّ فِي الرُّؤْيَا بِإِسْنَادِهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَّةٌ قَالَ هِيَ إِشْقَافُهُمْ وَرَجَاؤُهُمْ يَخَافُونَ أَنْ تُرَدَّ عَلَيْهِمْ أَعْمَالُهُمْ إِنْ لَمْ يُطِيعُوا اللَّهَ عَزَّ وَجَلَّ وَرَجُّوا أَنْ تُقْبَلَ مِنْهُمْ.

And it has been reported by Al-Kulayni in ‘Al-Rowza’ by his chain from Abu Baseer, ‘from Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **And those are giving what they are giving, and their hearts are fearful [23:60]**. He^{-asws} said: ‘It is their fear and their hope. They are fearing that their deeds might be Rejected upon them, and they would not have obeyed Allah^{-azwj}, Mighty is His^{-azwj} Mention, and they are hoping that it will be Accepted from them’.

وَفِي الْأُسُولِ بِإِسْنَادِهِ عَنْ حُصَيْنِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ فِي حَدِيثٍ آلا وَمَنْ عَرَفَ حَقَّنَا وَرَجَا النَّوَابَ فِينَا وَرَضِيَ بِقُدْرَتِهِ نَصَفَ مُدٍّ فِي كُلِّ يَوْمٍ وَمَا سَتَرَ عَوْرَتَهُ وَمَا أَكْرَمَ رَأْسَهُ وَهُمْ وَاللَّهُ فِي ذَلِكَ خَائِفُونَ وَجُلُونَ وَدُؤَا أَنَّهُ حَظُّهُمْ مِنَ الدُّنْيَا وَكَذَلِكَ وَصَفَهُمُ اللَّهُ تَعَالَى فَقَالَ وَالَّذِينَ يُؤْتُونَ الْآيَةَ

And in ‘Al-Usoul’, by his chain from Hafs Bin Giyas, from Abu Abdullah^{-asws} having said in a Hadeeth: ‘Indeed! And the one who recognises our^{-asws} rights and hopes for the Rewards regarding us^{-asws} and is satisfied with his daily subsistence of half a handful during every day, and what can cover his nakedness, and what can shelter his head (roof), and they, by Allah^{-azwj}, are fearful in that, trembling, loving it if it were to be their share from the world, and like that Allah^{-azwj} the Exalted has Described them. He^{-azwj} Said: ‘**And those are giving what they are giving [23:60]** – the Verse’.

فَقَالَ مَا الَّذِي آتَوْا آتَوْا وَاللَّهُ الطَّاعَةَ مَعَ الْمَحَبَّةِ وَالْوَلَايَةِ وَهُمْ فِي ذَلِكَ خَائِفُونَ لَيْسَ خَوْفُهُمْ خَوْفَ شَيْءٍ وَكَانَتْهُمْ خَافُوا أَنْ يَكُونُوا مُقْصِرِينَ فِي مَحَبَّتِنَا وَطَاعَتِنَا.

He^{-asws} said: ‘What is that which they gave? By Allah^{-azwj}! They gave the obedience with the love and the Wilayah, and they were fearful in that. Their fear isn’t fear of doubt, but they fear that they might have been deficient in our^{-asws} love and obeying us^{-asws}!’

وَ فِي الْمَجْمَعِ قَالَ أَبُو عَبْدِ اللَّهِ ع مَعْنَاهُ خَائِفَةٌ أَنْ لَا يُقْبَلَ مِنْهُمْ.

And in ‘Al Majma’ – Abu Abdullah^{-asws} said: ‘It’s meaning is, fearing that it might not be Accepted from them’.

وَ فِي رِوَايَةٍ أُخْرَى يُقْرَأُ مَا آتَى وَ هُوَ خَائِفٌ رَاجٍ.

And in another report: ‘He gives (does) what he gives (does) and he is fearful, hopeful’.

يَخَافُونَ يَوْمًا أَي مَعَ مَا هُمْ عَلَيْهِ مِنَ الذِّكْرِ وَ الطَّاعَةِ تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَ الْأَبْصَارُ قِيلَ أَي تَضَطَّرِبُ وَ تَتَغَيَّرُ مِنَ الْهَوْلِ أَوْ تَتَقَلَّبُ أَحْوَالُهَا فَتَنْفِقُ الْقُلُوبَ مَا لَمْ تَكُنْ تَفْقَهُ وَ تَبْصُرُ الْأَبْصَارَ مَا لَمْ تَكُنْ تَبْصُرُ أَوْ تَتَقَلَّبُ الْقُلُوبُ مِنْ تَوَقُّعِ النِّجَاةِ وَ خَوْفِ الْهَلَاكِ وَ الْأَبْصَارُ مِنْ أَي نَاحِيَةٍ يُوْخِذُ بِهَا وَ يُوْتَى كِتَابَهُمْ.

They are fearing a Day - i.e., with what they are upon, from the Zikr and the obedience - **in which the hearts and the sights would be overturned [24:37]** – It is said, ‘i.e., restless and changing from the horrors, or overturning of its situations, so the hearts would understand what they had not understood, and the eyes would see what they had not seen, or the hearts will turn from anticipating the salvation and fearing the destruction and the seeing from which direction they will be seized and given their books.

وَ مَنْ يُطِيعِ اللَّهَ وَ رَسُولَهُ فِيمَا بَأْمَرَانِهِ وَ يَخْشَى اللَّهَ عَلَى مَا صَدَرَ عَنْهُ مِنَ الذَّنُوبِ وَ يَتَّقِهِ فِيمَا بَقِيَ مِنْ عَمَلِهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ بِالنَّعِيمِ الْمَقِيمِ.

And one who obeys Allah and His Rasool - regarding what We^{-azwj} have Commanded him - **and is afraid of Allah** – upon what emanated from him of the sins - **and fears Him**, - regarding what remains from his age - **so these, they would be the victorious ones [24:52]** – with the ever-lasting bounties.

أَنَّ كُنَّا أَي لِأَنَّ كُنَّا أَوْلَ الْمُؤْمِنِينَ مِنْ أَتْبَاعِ فِرْعَوْنَ أَوْ مِنْ أَهْلِ الْمَشْهَدِ

As we have become - i.e., because we were - **the first of the Momineen’ [26:51]** – from following Pharaoh^{-la} from the people of the plains.

أَنَّ يَغْفِرَ لِي خَطِيئَتِي قَبْلَ ذِكْرِ ذَلِكَ هُضْمًا لِنَفْسِهِ وَ تَعْلِيمًا لِلْأُمَّةِ أَنْ يَجْتَنِبُوا الْمَعَاصِيَ وَ يَكُونُوا عَلَى حَذَرٍ وَ طَلَبٍ لِأَنَّ يَغْفِرَ لَهُمْ مَا يَفْرَطُ مِنْهُمْ وَ اسْتَغْفَرُوا لَمَّا عَسَى يَنْدَرُ مِنْهُ مِنْ تَرْكِ الْأُولَى.

And the One Who, I hope will Forgive my mistakes for me [26:82] – It is said, ‘He^{-saww} mentioned that for himself^{-saww} and as a teaching to the community that they should be shunning the disobedience and be upon the cautiousness and seeking, because it will be Forgiven for them whatever excesses are from them and seeking the Forgiveness for what may be from the first mistake.

لَا تَخَفْ قِيلَ أَيُّ مِنْ غَيْرِ ثِقَةٍ بِي أَوْ مَطْلَقًا لِقَوْلِهِ إِنَّي لَا يَخَافُ لَدَيْ الْمُرْسَلُونَ حِينَ يُوحَى إِلَيْهِمْ مِنْ فِرَاطِ اسْتِعْرَاقِ فَيَأْتِيهِمْ أَخُوفُ النَّاسِ أَيُّ مِنْ اللَّهِ أَوْ لَا يَكُونُ لَهُمْ عِنْدِي سُوءُ عَاقِبَةٍ فَيَخَافُونَ مِنْهُ

Do not fear. – It is said, ‘From without relying with Me^{-azwj}, or absolutely due to His^{-azwj} Words: **The Rasools should not fear in My Presence [27:10]** – whereby He^{-azwj} Reveals to them from excessive engrossment, for they^{-as} are the most scared of the people, i.e., from Allah^{-azwj}, or there does not happen to be for them in My^{-azwj} Presence, any evil Punishment so they^{-as} would be fearing from it.

إِلَّا مَنْ ظَلَمَ المشهور أن الاستثناء منقطع و قال علي بن إبراهيم معنى **إِلَّا مَنْ ظَلَمَ** لا من ظلم فوضع حرف مكان حرف و قيل عاطفة قال في القاموس و تكون عاطفة بمنزلة الواو **لَا يَخَافُ لَدَيْ الْمُرْسَلُونَ** **إِلَّا مَنْ ظَلَمَ** و قرئ في الشواذ **أَلَا** بالفتح و التخفيف.

Except the one (who is) unjust, - the well-known is that the exclusion is cutting off. And Ali Bin Ibrahim said, ‘The meaning of **‘Except the one (who is) unjust,’** is, Not the one who is unjust. So He^{-azwj} Placed a letter in place of a letter. And it is said, ‘Compassion’. He said in the lexicon, ‘And the compassion happens to be at the status of the (letter) ‘Waw’ – The Messengers^{-as} will not fear in My^{-azwj} Presence except the one who is unjust, and it is read in the irregular (reading), Indeed with the (syllable) ‘Fatah’ and the lightening.

إِنَّكَ مِنَ الْأَمِينِينَ أَيُّ مِنَ الْمَخَافِ كَمَا مَرَّ

You are from the Secured ones! [28:31] – i.e., from the scares like what has passed.

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ قِيلَ المراد بلقاء الله الوصول إلى ثوابه أو إلى العقابة من الموت و البعث و الحساب و الجزاء على تمثيل حاله بحال عبد قدم على سيده بعد زمان مديد و قد اطلع السيد على أحواله فإذا أن يلقاه ببشر لما رضي من أفعاله أو بسخط لما سخطه منها و قال علي بن إبراهيم قال من أحب لقاء الله جاءه الأجل

One who was hopeful of meeting Allah, [29:5] – It is said, ‘The intent with ‘meeting Allah^{-azwj}, is the arrival to His^{-azwj} Rewards, or to the Punishment, from the death, and the Resurrections and the Reckoning, and the Recompense based upon an example of his state with a state of a slave advancing to his master after a long time, and the master notifies him upon his state. So, either he meets him with a smile due to what he is pleased with from his deed, or with dissatisfaction to what he is dissatisfied from it. And Ali Bin Ibrahim said, ‘One who loves to meet Allah^{-azwj}, would come to Him^{-azwj} hastily’.

وَ فِي التَّوْحِيدِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع يَعْنِي مَنْ كَانَ يُؤْمِنُ بِأَنَّهُ مَبْعُوثٌ فَإِنَّ وَعْدَ اللَّهِ لَأْتٍ مِنَ النَّوَابِ وَ الْعِقَابِ.

And in ‘Al-Tawheed’ – from Amir Al-Momineen^{-asws}: ‘It means the one who had believed that he would be Resurrected, so the Promise of Allah^{-azwj} will come, from the Rewards and the Punishment.

قال فاللقاء هاهنا ليس بالرؤية و اللقاء هو البعث وَ هُوَ السَّمِيعُ لأقوال العباد العليم بعقائدهم و أعمالهم.

So, the 'meeting' over here isn't with the sighting, and the meeting, it is the Resurrection - **and He is the Hearing**, - the words of the servants - **the Knowing [29:5]** – of their belief and their deeds.

وَإِلَيْهِ تُقَلَّبُونَ أَي تَرْدُونَ

And you will be Returned to Him [29:21] – i.e., returning.

وَ مَا أَنْتُمْ بِمُعْجِزِينَ رَبِّكُمْ عَنِ إِدْرَاكِكُمْ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ إِنْ فَرَرْتُمْ مِنْ قَضَائِهِ بِالتَّوَارِي فِي إِحْدَاهُمَا مِنْ وَايٍ وَ لَا تُصَيِّرُ بِحِرْسِكُمْ عَنْ بَلَائِهِ وَ لِقَائِهِ بِالْبَعث

And you will neither be escaping – your Lord^{-azwj} from Catching you all - **in the earth nor in the sky**, - to free from His^{-azwj} Decree by with hiding in one of these - **and there is neither a protector for you besides Allah nor a helper [29:22]** – to protect you from His^{-azwj} afflictions and Meeting Him^{-azwj} with the Resurrection.

أُولَئِكَ يَسْتَوْسُوا مِنْ رَحْمَتِي لِإِنكَارِهِمُ الْبَعثِ وَ الْجَزَاءِ وَ أُولَئِكَ هُمْ عَذَابٌ أَلِيمٌ بِكُفْرِهِمْ.

They are despaired from My Mercy, - for they denying the Resurrection and the Recompense - **and those, for them is a painful Punishment'** [29:23] – due to their Kufr.

لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ أَي لَا يَقْضِي عَنْهُ وَ قَرَأَ لَا يُجْزِي مَنْ أَجْزَأُ أَي لَا يَغْنِي إِنْ وَعَدَ اللَّهُ حَقٌّ بِالتَّوَابِ وَ الْعِقَابِ.

Neither will a father avail his son, - i.e., neither fulfilling on his behalf, and it is read, he will not suffice from any part, i.e., not avail - **Surely, the Promise of Allah is True [31:33]** – with the Rewards and the Punishments.

أُسْوَةٌ حَسَنَةٌ قَبْلَ أَي خِصْلَةٌ حَسَنَةٌ مِنْ حَقِّهَا أَنْ يُؤْتَسَى بِهَا كَالثَّبَاتِ فِي الْحَرْبِ وَ مِقَاسَاةَ الشَّدَائِدِ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَ الْيَوْمَ الْآخِرَ أَي ثَوَابِ اللَّهِ أَوْ لِقَائِهِ وَ نَعِيمِ الْآخِرَةِ أَوْ أَيَّامِ اللَّهِ وَ الْيَوْمِ الْآخِرِ خُصُوصًا وَ الرَّجَاءِ يَحْتَمِلُ الْأَمَلَ وَ الْخَوْفَ وَ قَرْنَ بِالرَّجَاءِ كَثْرَةَ الذِّكْرِ الْمُؤَدِّيَةِ إِلَى مَلَازِمَةِ الطَّاعَةِ فَإِنَّ الْمُؤْتَسِيَ بِالرَّسُولِ مَنْ كَانَ كَذَلِكَ.

An excellent exemplar – It is said, 'i.e., an excellent quality from its right to be adopted with, like the being steadfast in the war and suffering adversities - **for one who was hoping in Allah and the Last Day, [33:21]** – i.e., Rewards of Allah^{-azwj}, or meeting Him^{-azwj}, and bounties of the Hereafter, or days of Allah and the Last Day in particular, and the hop is possibly the hopes and the fear, and the hope is paired with abundant Zikr, leading to the adherence to the obedience, for the one taking an example of the Rasool^{-saww} is the one who would be like that.

وَ تَخَشَى النَّاسَ أَي تَعْبِيرُهُمْ إِيَّاكَ وَ اللَّهُ أَحَقُّ أَنْ تُخْشَاهُ إِنْ كَانَ فِيهِ مَا يَخْشَى

And you feared the people - i.e., their faulting you^{-saww} - **while Allah is more deserving that you fear Him. [33:37]** – if there was in it was one would fear.

وَ كَفَى بِاللَّهِ حَسِيبًا فَيَنْبَغِي أَنْ لَا يَخْشَى إِلَّا مِنْهُ.

And suffice with Allah as a Reckoner [33:39] – It is befitting that one does not fear except from Him^{-azwj}.

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ قِيلَ أَيُّ غَائِبِينَ عَنْ عَذَابِهِ أَوْ عَنِ النَّاسِ فِي خُلُوتِهِمْ أَوْ غَائِبًا عَنْهُمْ عَذَابِهِ

But rather, you warn those who fear their Lord in private and establish the Salat. [35:18] – It is said, 'I.e., hidden from His^{-azwj} Punishment, or from the people in their privacy, or hidden from them punishing him^{-saww}.

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِذْ شَرَطَ الْخَشْيَةَ مَعْرِفَةَ الْمُخْشَى وَالْعِلْمَ بِصِفَاتِهِ وَأَفْعَالِهِ فَمَنْ كَانَ أَعْلَمَ بِهِ كَانَ أَخْشَى مِنْهُ وَ لِذَلِكَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكُمْ لَأَخْشَاؤُكُمْ لِلَّهِ وَ أَنْفَاؤُكُمْ لَهُ.

But rather, Allah is feared by those from His knowledgeable servants. [35:28] – when the fear is conditions with the understanding of the fearing one and the knowledge with his characteristics and his deeds. So the one who was knowing with Him^{-azwj} would be fearing from Him^{-azwj}, and for that, the Prophet^{-saww} said: 'I^{-saww} am the most fearing to Allah^{-azwj} and their most pious for you all, to Him^{-azwj}'.

إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ تَعْلِيلٌ لَوْجُوبِ الْخَشْيَةِ لِدَلَالَتِهِ عَلَى أَنَّهُ مَعَاقِبٌ لِلْمَصْرِ عَلَى طَعْيَانِهِ غَفُورٌ لِلتَّائِبِ عَنْ عَصْيَانِهِ

Surely, Allah is Mighty, Forgiving [35:28] – and explanation of the obligation of the fear due to it evidencing upon that there is Punishment for the persistent (sinner) upon his obstinacy, He^{-azwj} is Forgiving to the one repenting from his disobedience.

وَ فِي الْمَجْمَعِ عَنِ الصَّادِقِ ع يَعْنِي بِالْعُلَمَاءِ مَنْ صَدَّقَ قَوْلَهُ فِعْلُهُ وَ مَنْ لَمْ يُصَدِّقْ قَوْلَهُ فِعْلُهُ فَلَيْسَ بِعَالِمٍ.

And in 'Al Majma' – from Al-Sadiq^{-asws}: 'The meaning of the scholars is one whose words are ratified by his deeds, and the one whose words are not ratified by his deed, he isn't a scholar'.

وَ فِي الْحَدِيثِ أَغْلَمُكُمْ بِاللَّهِ أَحْوَفُكُمْ لِلَّهِ.

And in the Hadeeth: 'The one most knowledgeable of you with Allah^{-azwj} is your most fearing of you all to Allah^{-azwj}'.

وَ فِي الْكَافِي عَنِ السَّجَّادِ ع وَ مَا الْعِلْمُ بِاللَّهِ وَ الْعَمَلُ إِلَّا الْإِنْفَانِ مُؤْتَلِفَانِ فَمَنْ عَرَفَ اللَّهَ خَافَهُ وَ حَتَّى الْخُوفُ عَلَى الْعَمَلِ بِطَاعَةِ اللَّهِ وَ إِنَّ أَرْبَابَ الْعِلْمِ وَ اتَّبَاعَهُمُ الَّذِينَ عَرَفُوا اللَّهَ فَعَمِلُوا لَهُ وَ رَغِبُوا إِلَيْهِ وَ قَدْ قَالَ اللَّهُ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ.

And in 'Al Kafi' – from Al-Sajjad^{-asws}: 'And what is the knowledge with Allah^{-azwj} and the deed except two confidants combined? So the one who recognises Allah^{-azwj} will fear Him^{-azwj} and the fear will urge him upon the deed with obeying Allah^{-azwj}, and the lords knowledge are their followers, the ones who recognise Allah^{-azwj} so they work for Him^{-azwj} and are desirous to Him^{-azwj}, and Allah^{-azwj} has Said: **But rather, Allah is feared by those from His knowledgeable servants. [35:28]**'.

وَ عَنِ الصَّادِقِ أَنَّ مِنَ الْعِبَادَةِ شِدَّةَ الْخُوفِ مِنَ اللَّهِ ثُمَّ تَلَا هَذِهِ الْآيَةَ.

And from Al-Sadiq^{-asws}: 'From the worship is the intense fear from Allah^{-azwj}'. Then he^{-asws} recited this, Verse.

و فِي مِصْبَاحِ الشَّرِيعَةِ عَنْهُ عَ دَلِيلُ الْحُشْيَةِ التَّعْظِيمِ لِلَّهِ وَ التَّمَسُّكُ بِخَالِصِ الطَّاعَةِ وَ أَوَامِرِهِ وَ الْحُزْفُ وَ الْحَذَرُ وَ دَلِيلُهُمَا الْعِلْمُ ثُمَّ تَلَا هَذِهِ الْآيَةَ.

And in 'Misbah Al Sharia' – from him^{-asws}: 'Evidence of the fear is the reverence to Allah^{-azwj} and holding on with pure obedience and His^{-azwj} Commands, and the fear and the caution and their evidence is the knowledge'. Then he^{-asws} recited this Verse'.

إِنَّمَا تُنذِرُ أَي إِندَارًا يَتَرْتَبُ عَلَيْهِ الْأَثَرُ مَنِ اتَّبَعَ الذِّكْرَ قِيلَ هُوَ الْقُرْآنُ وَ فِي الْحَدِيثِ أَنَّهُ عَلِيٌّ ع. وَ حَشْيِي الرَّحْمَنِ بِالْعَيْبِ قِيلَ أَي خَافَ عِقَابَهُ قَبْلَ حُلُولِهِ وَ مَعَايِنَةُ أَهْوَالِهِ أَوْ فِي سَرِيرِيَّةٍ وَ لَا يَغْتَرُ بِرَحْمَتِهِ فَإِنَّهُ كَمَا هُوَ رَحْمَانٌ مُنْتَقِمٌ فَهَارٌ

But rather, you warn - i.e., the warning to have the effect - **one who follows the Zikr [36:11]** – It is said, 'It is the Quran'. And in the Hadeeth: 'It is Ali^{-asws}' - **and fears the Beneficent in private, [36:11]** – It is said, 'i.e., fears His^{-azwj} Punishment before its arrival, and witnessing its horror, or in his privacy, and he is not deceived by His^{-azwj} Mercy, so it is as if He^{-azwj} Beneficent Avenger, Subduer.

إِنَّمَا أَخْلَصْنَاهُمْ بِخَالِصَةٍ. أَي جَعَلْنَا لَهُمْ خَالِصِينَ لَنَا بِخَالِصَةٍ خَالِصَةٍ لَا شُوبَ فِيهَا هِيَ ذِكْرُ الدَّارِ تَذَكَّرَهُمْ لِلْآخِرَةِ دَائِمًا فَإِنْ خَلُوصَهُمْ فِي الطَّاعَةِ بِسَبَبِهَا وَ ذَلِكَ لِأَنَّهُ كَانَ مَطْمَحَ نَظَرِهِمْ فِيمَا يَأْتُونَ وَ يَذَرُونَ جِوَارَ اللَّهِ وَ الْفَوْزَ بِلِقَائِهِ وَ إِطْلَاقَ الدَّارِ لِلإِشْعَارِ بِأَنَّهَا الدَّارُ الْحَقِيقِيَّةُ وَ الدُّنْيَا مَعْبَرٌ.

We Chose them for the exclusive – i.e., We^{-azwj} Made them^{-asws} sincere to Us^{-azwj} with pure characteristic, there being no mixture in it - **Zikr of the House (of the Hereafter) [38:46]** – reminder of the Hereafter, for their^{-asws} sincerity in the obedience is due to the cause of it, and that is because their^{-asws} aspiration was regarding what they^{-asws} were doing and leaving, being in the vicinity of Allah^{-azwj} and the success of meeting Him^{-azwj}, and divorcing the house (of the world) for the indicating that it (Hereafter) is the house in reality, while the world is a crossing point.

أَمَّنْ هُوَ قَانِتٌ أَي قَائِمٌ بِوِظَائِفِ الطَّاعَاتِ آتَاءَ اللَّيْلِ أَي سَاعَاتِهِ يَحْدَرُ الْآخِرَةَ وَ يَرْجُوا رَحْمَةَ رَبِّهِ يَدُلُّ عَلَى مَدْحِ الْجَمْعِ بَيْنِ الْخَوْفِ وَ الرَّجَاءِ.

Safe is He who is obedient – i.e., standing with the functions of obedience - **during the hours of the night**, - i.e., its times - **performing Sajdah and standing, being cautious of the Hereafter and hoping for the Mercy of his Lord. [39:9]** – evidence's upon the praise of the gathering between the fear and the hope.

ذَلِكَ يُحْزِفُ اللَّهُ بِهِ عِبَادَهُ أَي ذَلِكَ الْعَذَابُ هُوَ الَّذِي يَخُوفُهُمْ بِهِ لِيَجْتَنِبُوا مَا يُوَفِّعُهُمْ فِيهِ يَا عِبَادِ فَاتَّقُوا وَ لَا تَتَعَرَّضُوا لِمَا يُوْجِبُ سَخَطِي.

By that, Allah is Alarming His servants. – i.e., that is the Punishment, it is which He^{-azwj} is Scaring them with for them to be avoiding what they are falling into - **"O servant, therefore, fear Me!" [39:16]** – and do not be exposing yourselves to what obligates My^{-azwj} Dissatisfaction.

مَثَابِي فِي الْجَمْعِ سَمِي بِذَلِكَ لِأَنَّهُ يَثْنِي فِيهِ الْقِصَصَ وَ الْأَخْبَارَ وَ الْأَحْكَامَ وَ الْمَوَاعِظَ بِتَصْرِيْفِهَا فِي ضُرُوبِ الْبَيَانِ وَ يَثْنِي أَيْضًا فِي التَّلَاوَةِ فَلَا يَجَلُّ لِحَسَنِ مَسْمُوعِهِ

Bouble. [39:23] – In ‘Al Majma’ – ‘It is Named with that because the stories are doubled in it, and the news, and the Rulings, and the Preaching, by their utilisation in a variety of the explanations, and He^{-azwj} has Praised as well regarding the recitation it will not get tired of being heard.

تَشَعَّرُ مِنْهُ جُلُودُ الَّذِينَ يَحْسَبُونَ رَحْمَتَهُ أَي يَأْخُذُهُمْ قَشَعْرِيَّةٌ خَوْفًا مِمَّا فِي الْقُرْآنِ مِنَ الْوَعِيدِ ثُمَّ تَلِينُ جُلُودَهُمْ وَ قُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ إِذَا سَمِعُوا مَا فِيهِ الْوَعْدِ بِالْثَوَابِ وَالرَّحْمَةِ وَالْمَعْنَى أَنَّ قُلُوبَهُمْ تَطْمَئِنُّ وَ تَسْكُنُ إِلَى ذِكْرِ اللَّهِ الْجَنَّةِ وَ الثَّوَابِ فَحَذَفَ مَفْعُولَ الذِّكْرِ لِلْعِلْمِ بِهِ

The skins of those who fear their Lord shivers from it. – i.e., the shivering seizes them out of fear from what is in the Quran, from the threats - **Then their skins and their hearts become soft to the Zikr of Allah. [39:23]** – when they hear what is in it of the Promises with the Rewards, and the Mercy; and the meaning is that their hearts are wishing and tranquil to the Zikr of Allah^{-azwj}, the Paradise, and the Rewards, so the reaction the doer of Zikr is omitted for the knowledge with Him^{-azwj}.

وَ رُوِيَ عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّ النَّبِيَّ صَلَّى قَالَ: إِذَا أَقْشَعَرَ جِلْدُ الْعَبْدِ مِنْ حَشْيَةِ اللَّهِ تَحَاتَّتْ عَنْهُ ذُنُوبُهُ كَمَا تَتَّحَاتُّ عَنِ الشَّجَرَةِ الْبَابِسَةِ وَرَقُهَا.

And it is reported from Al Abbas son of Abdul Muttalib^{-as} that the Prophet^{-saww} said: ‘Whenever the skin of the servant shivers from fearing Allah^{-azwj}, his sins drop off from him just as the tree drops off its dried leaves from it’.

وَ قَالَ قَتَادَةُ هَذَا نَعْتٌ لِأَوْلِيَاءِ اللَّهِ نَعْتَهُمْ اللَّهُ بِأَن تَقْشَعُرَ جُلُودُهُمْ وَ تَطْمَئِنُّ قُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ وَ لَمْ يَنْعَتَهُمْ بِذَهَابِ عَقُولِهِمْ وَ الْغَشْيَانِ عَلَيْهِمْ إِنَّمَا ذَلِكَ فِي أَهْلِ الْبَدْعِ وَ هُوَ مِنَ الشَّيْطَانِ.

And Qatada said, ‘This is a description of the friends of Allah^{-azwj}. Allah^{-azwj} has Described them with the shivering of their skins and wishing of their hearts to the Zikr of Allah^{-azwj}, and He^{-azwj} did not Describe them with the loss of their intellects and the fainting upon them. But rather, that is among the people of innovation, and it is from the Satan^{-la}.

تَكَادُ السَّمَاوَاتُ يَنْفَطِرُنَّ أَي يَتَشَقَّقْنَ مِنْ عِظَمَةِ اللَّهِ

The skies almost break apart [42:5] – i.e., rent asunder from the Magnificence of Allah^{-azwj}.

وَ رَوَى عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْبَاقِرِ ع أَي يَتَصَدَّعْنَ.

And it is reported by Ali Bin Ibrahim, from Al-Baqir^{-asws}: ‘i.e., cracked’.

مِنْ فَوْقِهِنَّ أَي مِنْ جِهَتِهِنَّ الْفَوْقَانِيَّةِ أَوْ مِنْ فَوْقِ الْأَرْضِينَ لِمَنْ فِي الْأَرْضِ قَالَ لِلْمُؤْمِنِينَ مِنَ الشِّيْعَةِ التَّوَابِينَ خَاصَّةً وَ لَفْظُ الْآيَةِ عَامٌ وَ الْمَعْنَى خَاصٌ

from above them, - i.e., from the direction of high above, or from above the earths - **for ones in the earth [42:5]** – He^{-asws} said, ‘For the Momineen from the Shia penitents in particular, and the wording of the Verse is general, and the meaning is specific’.

وَ فِي الْجَوَامِعِ عَنِ الصَّادِقِ ع وَ يَسْتَعْفِرُونَ لِمَنْ فِي الْأَرْضِ مِنَ الْمُؤْمِنِينَ.

And in 'Al-Jawamie' – from Al-Sadiq^{asws}: **and are seeking Forgiveness for ones in the earth. [42:5]:** 'From the Momineen'.

قَرِيبٌ أَيِ إِيَابِهَا يَسْتَعْجَلُ بِهَا أَيِ اسْتَهْزَأَ

is close? [42:17] – i.e., it's coming is being hastened with, i.e., in mocking.

مُشْفِقُونَ مِنْهَا أَيِ خَائِفُونَ مِنْهَا مَعَ اعْتِنَاءٍ بِهَا لِتَوَقُّعِ الثَّوَابِ وَ يَعْلَمُونَ أَنَّ الْحَقَّ الْكَائِنَ لَا مَحَالَةَ.

are fearful from it – i.e., they are fearing from it with taking care with it in anticipating the Rewards - **and know that it is the Truth. [42:18]** – it will be happening, inevitably.

الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءِ وَ هُوَ أَنْ لَا يَنْصُرَ رَسُولَهُ وَ الْمُؤْمِنِينَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ أَيِ دَائِرَةُ مَا يَظُنُّونَهُ وَ يَتَرَبَّصُونَ بِالْمُؤْمِنِينَ لَا يَتَخَطَّاهُمْ.

The thinkers of evil thoughts with Allah. – and it is that he does not help His^{azwj} Rasool^{saww} and the Momineen - **Upon them is the evil field of thought, [48:6]** – i.e., a field of what they are thinking and awaiting it (befalling) the Momineen, not missing them.

مَنْ يَخَافُ وَيَعِيدُ فَإِنَّهُ لَا يَنْتَفِعُ بِهِ غَيْرُهُ.

One who fears a Threat [50:45] – Others will not benefit with it.

آيَةٌ أَيِ عِلَامَةٌ لِلَّذِينَ يَخَافُونَ فَإِنَّهُمْ الْمَعْتَرُونَ بِهَا

A Sign – i.e., a marking for the ones fearing, for they will be taking a lesson with it.

مُشْفِقِينَ قَالَ عَلِيٌّ بْنُ إِبْرَاهِيمَ أَيِ خَائِفِينَ مِنَ الْعَذَابِ

Fearful [52:26] – Ali Bin Ibrahim said, 'i.e., fearing from the Punishment'.

فَمَنْ اللَّهُ عَلَيْنَا بِالرَّحْمَةِ عَذَابِ السَّمُومِ أَيِ عَذَابِ النَّارِ النَّافِذَةِ فِي الْمَسَامِ نَفُوذَ السَّمُومِ وَ قَالَ عَلِيٌّ بْنُ إِبْرَاهِيمَ السَّمُومُ الْحَرُّ الشَّدِيدُ.

But Allah Conferred upon us – with the Mercy - **the Punishment of toxic fumes [52:27]** – i.e., Punishment of the Fire penetrating in the pores penetrating the toxins. And Ali Bin Ibrahim said, 'The toxic fumes are severely hot.

سَنَنْفُذُ لَكُمْ قَبْلَ أَيِ سَنَنْجِدُ لِحِسَابِكُمْ وَ جَزَائِكُمْ وَ ذَلِكَ يَوْمَ الْقِيَامَةِ فَإِنَّهُ يَنْتَهِي يَوْمَئِذٍ شَعُونَ الْخَلْقِ كُلِّهَا فَلَا يَبْقَى إِلَّا شَأْنٌ وَاحِدٌ وَ هُوَ الْجَزَاءُ فَجَعَلَ ذَلِكَ فَرَاغًا عَلَى سَبِيلِ التَّمْثِيلِ وَ قِيلَ تَهْدِيدٌ مُسْتَعَارٌ مِنْ قَوْلِكَ لِمَنْ تَهْدِدُهُ سَافِرٌ لَكَ فَإِنَّ الْمُتَجَرِّدَ لِلشَّيْءِ كَانَ أَقْوَى عَلَيْهِ وَ أَجَدَ فِيهِ وَ التَّقْلَانِ الْجَنِّ وَ الْإِنْسِ

We shall soon Deal with you - It is said, 'i.e., We^{azwj} shall be Encroaching for Reckoning you and Recompensing you, and that is on the Day of Qiyamah for on that day will end the occupations of the people, all of them, so there will not remain except one occupation, and it is the Recompensing. So He^{azwj} has Made 'Dealing' upon a way of the example'. And it is said, 'A threat expressing from your words to the one you threaten, 'I shall deal with you', so the

dealer of the thing would be stronger upon it and more striving in it; and **(with) the two weighty things! [55:31]** are the Jinn and the humans’.

إِنْ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا أَيَّ إِنْ قَدَرْتُمْ أَنْ تَخْرُجُوا مِنْ جَوَانِبِ السَّمَاوَاتِ وَالْأَرْضِ هَارِبِينَ مِنَ اللَّهِ فَارِينَ مِنْ قَضَائِهِ فَانْفُذُوا فَاحْرَجُوا لَا تَنْفُذُونَ أَيَّ لَا تَقْدِرُونَ عَلَى النُّفُوزِ إِلَّا بِسُلْطَانٍ قَبْلَ أَيِّ إِلَّا بِقُوَّةٍ وَقَهْرٍ وَأَنْ لَكُمْ ذَلِكَ أَوْ إِنْ قَدَرْتُمْ أَنْ تَنْفُذُوا لِتَعْلَمُوا مَا فِي السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا لِتَعْلَمُوا لَكِنْ لَا تَنْفُذُونَ وَلَا تَعْلَمُونَ إِلَّا بِبَيِّنَةٍ نَصَبَهَا اللَّهُ فَتَعْرَجُونَ عَلَيْهَا بِأَفْكَارِكُمْ.

If you are able to pass beyond – i.e., if you are able to exit from the sides of the skies and the earth, fleeing from Allah^{-azwj}, running from His^{-azwj} Decree - **then pass.** – go out -**You will not be passing through** – i.e., you will not be able upon the passing - **except with authorisation [55:33]** – It is said, ‘i.e., except with strength and force, and where is that for you? Or if you are able to pass through to know what is in the skies and the earth, then pass through to learn, but you will not be passing through nor learning except with evidence Allah^{-azwj} has Established. Your thoughts will falter.

و أقول قد مرت الأخبار في ذلك في كتاب المعاد.

And I (Majlisi) am saying, ‘The Ahadeeth regarding that has passed in the book of the Hereafter.

وَ لِمَنْ خَافَ مَقَامَ رَبِّهِ قَالَ الْبَيْضَاوِيُّ أَيَّ مَوْقِفَهُ الَّذِي يَقِفُ فِيهِ الْعِبَادُ لِلْحِسَابِ أَوْ قِيَامَهُ عَلَى أَحْوَالِهِ مَنْ قَامَ عَلَيْهِ إِذَا رَاقَبَهُ أَوْ مَقَامَ الْخَائِفِ عِنْدَ رَبِّهِ لِلْحِسَابِ بِأَحَدِ الْمَعْنَيْنِ فَأَضَافَ إِلَى الرَّبِّ تَفْخِيمًا وَ تَهْوِيلًا أَوْ رَبِّهِ وَ مَقَامَ مَقْحَمٍ لِلْمُبَالَغَةِ

And for the one who fears to stand before his Lord [55:46] – Al Bayzawi said, ‘i.e., the pausing station in which the servants will be standing it for the Reckoning, or his standing upon its situation upon standing upon it when he is being watched, or a place of the fearful in the Presence of his Lord^{-azwj} for the Reckoning, in one of the two meanings, so he added to the Lord^{-azwj} in arrogance and intimidation, or his Lord^{-azwj}, and the place is the intimidating for the eloquence.

جَنَّاتٍ جَنَّةٌ لِلْخَائِفِ الْإِنْسِيِّ وَ الْآخَرَى لِلْخَائِفِ الْجِنِّيِّ فَإِنَّ الْخَطَابَ لِلْفَرِيقَيْنِ وَ الْمَعْنَى لِكُلِّ خَائِفِينَ مِنْكُمْ أَوْ لِكُلِّ وَاحِدٍ جَنَّةٌ لِعَقِيدَتِهِ وَ أُخْرَى لِعَمَلِهِ أَوْ جَنَّةٌ لِفِعْلِ الطَّاعَاتِ وَ أُخْرَى لِتَرْكِ الْمَعَاصِي أَوْ جَنَّةٌ يَثَابُ بِهَا وَ أُخْرَى يَتَفَضَّلُ بِهَا عَلَيْهِ أَوْ رُوحَانِيَّةٌ وَ جِسْمَانِيَّةٌ.

Are two Gardens [55:46] – a Garden for the fearful ones of the human beings, and the other for the fearful ones of the Jinn, for the Address is to the two sects, and the meaning is for every fearful ones from them, or for each one there is a Garden for his beliefs and the other for his deeds, or a Garden for the deeds of obedience and the other for having neglected the disobedience, or a Garden he will be Rewarded with and the other he will be merited (Graced) with upon him, or a spiritual and the physical.

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ الْآيَةُ فِي الْجَمْعِ تَقْدِيرُهُ لَوْ كَانَ الْجَبَلُ مِمَّا يَنْزِلُ عَلَيْهِ الْقُرْآنُ وَ يَشْعُرُ بِهِ مَعَ غِلْظَةِ وَ جَفَاءِ طَبَعِهِ وَ كِبَرِ جِسْمِهِ لَخَشَعَ لِمَنْزِلِهِ وَ انْصَدَعَ مِنْ خَشْيَتِهِ تَعْظِيمًا لِشَأْنِهِ فَالْإِنْسَانُ أَحَقُّ بِهَذَا لَوْ عَقِلَ الْأَحْكَامَ الَّتِي فِيهِ

Had We Revealed this Quran unto a mountain, [59:21] – the Verse. In ‘Al Majma’ – It’s assessment is, if the mountain was from what the Quran could be Revealed unto and it was

aware of it with the thickness and dryness of its nature, and largeness of its body, it would fear its Revelation and crack from the fear revering to His^{-azwj} Glory. So the human being is more rightful with this, if he understands the Rulings which are in it’.

و قيل معناه لو كان الكلام ببلاغته يصدع الجبل لكان هذا القرآن يصدعه

And it is said, ‘It’s meaning is, ‘If the speech was with its eloquence, the mountain would crack, so this Quran would have cracked it’.

و قيل إن المراد ما يقتضيه الظاهر بدلالة قوله **وَ إِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ** و هذا وصف للكافر بالقسوة حيث لم يلن قلبه بمواعظ القرآن الذي لو نزل على جبل لتخشع و يدل على أن هذا تمثيل قوله **وَ تِلْكَ الْأَمْثَالُ لِحِج**.

And it is said, ‘The intent is with what the apparent requires, by the evidence of His^{-azwj} Words: **and from these there are some which fall down out of fear of Allah, [2:74]**. And this is a description of the Kafir with the hardness whereby he did not soften his heart with the preaching of the Quran which, had it been Revealed upon a mountain, it would have crumbled. And there evidence’s upon that this is an example of His^{-azwj} Words: **And these examples, [29:43]**, etc.

بِالْعَيْبِ أَي يَخَافُونَ عَذَابَهُ غَائِبًا عَنْهُمْ لَمْ يَعَايَنُوهُ بَعْدَ أَوْ غَائِبِينَ عَنْهُ أَوْ عَنْ أَعْيُنِ النَّاسِ أَوْ بِالْمَخْفِي فِيهِمْ وَ هُوَ قُلُوبِهِمْ هُمْ مَغْفِرَةٌ لِدُنُوبِهِمْ وَ أَجْرٌ كَبِيرٌ يَصْغُرُ دُونَهُ لِذُنُوبِهِ الدُّنْيَا

in private [50:33] – i.e., they are fearing His^{-azwj} Punishment hiding from them, not announcing it afterwards, or hiding from it, or from eyes of the people, or with the hiding in them, and it is their hearts - **for them is Forgiveness** – of their sins - **and a great Recompense [67:12]** – belittling pleasures of the world.

أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ يَعْنِي الْمَلَائِكَةَ الْمَوْكَلِينَ عَلَى تَدْيِيرِ هَذَا الْعَالَمِ أَنْ يُخَسِفَ بِكُمْ الْأَرْضَ فَيَغْيِبِكُمْ فِيهَا كَمَا فَعَلَ بِقَارُونَ فَإِذَا هِيَ تَمُورُ أَي تَضْطَرِبُ

Have you taken a security from the One in the sky, - meaning the Angels upon the management of this world - **from the ground submerging with you**, - so it will be hiding you in it like what had been Done with Qaroun^{-la} - **so then it would be in convulsion? [67:16]** – i.e., restless.

أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا أَي يَمْطُرُ عَلَيْكُمْ حَصْبَاءَ فَسَتَعْلَمُونَ كَيْفَ نَذِيرٍ أَي كَيْفَ إِذْ نَذَرْتُمْ إِذَا شَاهَدْتُمْ الْمُنْذِرَ بِهِ وَ لَكِنْ لَا يَنْفَعُكُمُ الْعِلْمُ حِينَئِذٍ

From a storm of stones being Sent upon you? – i.e., a rain of pebbles upon you - **Then you shall soon know is My Warning [67:17]** – i.e., how is My^{-azwj} Warning when you witness the scene with it, but the knowledge will not benefit you at that time.

فَكَيْفَ كَانَ نَكِيرٍ أَي إِتْكَارِي عَلَيْهِمْ بِإِنزَالِ الْعَذَابِ وَ هُوَ تَسْلِيَةٌ لِلرَّسُولِ ص وَ تَهْدِيدٌ لِقَوْمِهِ

So, how was My Punishment? [67:18] – i.e., My^{-azwj} Punishment upon them with the befalling of the Punishment, and it is a consolation for the Rasool^{-saww} and a threat for His^{-azwj} people.

صَافَاتٍ أَي بِاسْطَاتِ أَجْنَحَتِهِنَّ فِي الْجَوِ عِنْدَ طَيْرَانِهَا فَإِنَّهُنَّ إِذَا بَسَطَتْهَا صَفَفْنَ قَوَادِمَهَا وَ يَفْصُضْنَ أَي وَ إِذَا ضَرَبْنَ بِمَا جَنُوبَهُنَّ وَقَتًا بَعْدَ وَقْتٍ لِلِاسْتِعَانَةِ بِهِ عَلَى التَّحْرِيكِ مَا يُتَمَسِّكُهُنَّ فِي الْجَوِ عَلَى خِلَافِ الطَّبَعِ إِلَّا الرَّحْمَنُ الْوَاسِعَ رَحْمَتَهُ كُلِّ شَيْءٍ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ يَعْلَمُ كَيْفَ يَنْبَغِي أَنْ يَخْلُقَهُ.

Spreading (their wings) – i.e., extending their wings in the air during its flight, so these, when these are spread they row their feet - **and folding them?** – i.e., and when they strike their sides with it time after time to be assisted by it upon the movement - **What withholds them** – in the air upon opposing the nature - **except the Beneficent?** – the Extension of His^{-azwj} Mercy to all things - **He is Sees all things [67:19]** – He^{-azwj} Knows how it is befitting to Create it.

أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَعْنِي أَوْ لَمْ تَنْظُرُوا فِي أَمْثَالِ هَذِهِ الصَّنَائِعِ فَتَعَلَّمُوا قُدْرَتَنَا عَلَى تَعْدِيكُم بِنَحْوِ خَسْفٍ وَ إِرْسَالِ حَاصِبٍ أَمْ هَذَا الَّذِي تَعْبُدُونَهُ مِنْ دُونِ اللَّهِ لَكُمْ جُنْدٌ يَنْصُرُكُمْ مِنْ دُونِ اللَّهِ أَنْ يُرْسَلَ عَلَيْكُمْ عَذَابُهُ

Or who is the one who will be an army for you, [67:20] – meaning, or are you not looking into the example of these makings, so you will know Our^{-azwj} Power upon Punishing you all with around submergence and Sending the pebbles, or this is which you are worshipping from besides Allah^{-azwj}, an army to you helping you from besides Allah^{-azwj} from Him^{-azwj} Sending His^{-azwj} Punishment upon you all.

فَهُوَ كَقَوْلِهِ أَمْ هُمْ آلهَةٌ تُنْعِمُهُمْ مِنْ دُونِنَا وَ فِيهِ إِشْعَارٌ بِأَنَّهُمْ اعْتَقَدُوا الْقِسْمَ الثَّانِيَّ حَيْثُ أُخْرِجَ مَخْرَجَ الْاسْتِفْهَامِ عَنْ تَعْيِينِ مَنْ يَنْصُرُهُمْ

It is like His^{-azwj} Words: **Or are there gods for them defending them from besides Us? [21:43]**, and in it there is an indication by their believing the second type whereby it extracts the outlet of the understand, from assisting the one helping them.

إِلَّا فِي غُرُورٍ أَي لَا مَعْتَمِدَ لَهُمْ

Are only in deception [67:20] – i.e., not supportive of them.

إِنْ أَمْسَكَ رِزْقَهُ أَي بِإِمْسَاكِ الْمَطَرِ وَ سَائِرِ الْأَسْبَابِ الْمُحْصَلَةِ وَ الْمُوصَلَةِ لَهُ إِلَيْكُمْ بَلَّ الْجُؤَا أَي تَمَادَوْا فِي غَتُّو أَي عِنَادٍ وَ نُفُورٍ أَي شَرَادٍ عَنِ الْحَقِّ لِتَنْفَرِ طِبَاعِهِمْ عَنْهُ.

If He were to Withhold His Sustenance? - i.e., Withholding the rain and rest of the causes that sum up and connect for it to you - **But they persist** – i.e., being constant - **in insolence** – i.e., obstinate - **and reluctance [67:21]** – i.e., deviating from the truth to alienate their natures from it.

مُشْفِقُونَ أَي خَائِفُونَ عَلَى أَنْفُسِهِمْ إِنَّ عَذَابَ رَبِّهِمْ اعْتِرَاضٌ يَدُلُّ عَلَى أَنَّهُ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَأْمَنَ مِنْ عَذَابِ اللَّهِ وَ إِنْ بَالِغٍ فِي طَاعَتِهِ.

Fearful - i.e., fearful upon their own selves - **the Punishment of their Lord [70:27]** - An objection that indicates that no one should be safe from Allah^{-azwj}'s Punishment, even if he exaggerates in obeying Him^{-azwj}.

لَا تَرْجُونَ لِلَّهِ وَقَاراً قَالَ الْبَيْضَاوِيُّ أَي لَا تَأْمَلُونَ لَهُ تَوْفِيراً أَي تَعْظِيمًا لِمَنْ عِبَدَهُ وَ أَطَاعَهُ فَتَكُونُونَ عَلَى حَالٍ تَأْمَلُونَ فِيهَا تَعْظِيمَهُ إِيَّاكُمْ أَوْ لَا تَعْتَقِدُونَ لَهُ عِظْمَةً فَتَخَافُوا عِصْيَانَهُ وَ إِنَّمَا عَبَّرَ عَنِ الْإِعْتِقَادِ التَّابِعِ لِأَدْنَى الظَّنِّ مَبَالِغَةً

You all are not hoping to Allah for dignity, [71:13] – Al-Bayzawi said, ‘I.e., they are not hoping to Him^{-azwj} for dignity, i.e., revering the one who worships Him^{-azwj} and obeying Him^{-azwj} so you would be upon a state of hoping in it His^{-azwj} Revering you all, or you are not believing for Him^{-azwj} having Magnificence so you would fear disobeying Him^{-azwj}. But rather, it is an expression of the belief following the least exaggeration of thought.

وَ قَدْ خَلَقَكُمْ أَطْوَاراً حال مقدرة للإنكار من حيث إنها موجبة للرجاء فإن خلقهم أطواراً أي تارات إذ خلقهم أولاً عناصر ثم مركبات تغذي الإنسان ثم أخلاطاً ثم نطفاً ثم علقاً ثم مضغاً ثم عظاماً و لحوماً ثم أنشأهم خلقاً آخر يدل على أنه يمكن أن يعيدهم تارة أخرى فيعظمهم بالثواب و على أنه تعالى عظيم القدرة تام الحكمة.

And He has Created you in (various) phases? [71:14] – a state capable of the denial from whereby it obligates the hope. So if He^{-azwj} Created them in phases, i.e., at times, then He^{-azwj} firstly Created them as elements, then compounds nourishing the humans. Then mixture, then seed, then clot, then lump, then bones and flesh, then He^{-azwj} Grew them into another creation, evidence upon that it is possible that He^{-azwj} Counts them as other phases so He^{-azwj} will Revere them with the Rewards and based upon that He^{-azwj} the Exalted is of Mighty Power, complete Wisdom.

وَ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ لَا تَرْجُونَ لِلَّهِ وَقَاراً يَقُولُ لَا تَخَافُونَ لِلَّهِ عَظَمَةً.

And Ali Bin Ibrahim in a report of Abu Al-Jaroud – Abu Ja’far^{-asws} regarding His^{-azwj} Words: **you all are not hoping to Allah for dignity, [71:13]**: ‘He^{-azwj} is Saying you are not fearing Magnificence of Allah^{-azwj}’.

و قال علي بن إبراهيم في قوله وَ قَدْ خَلَقَكُمْ أَطْوَاراً قال على اختلاف الأهواء و الإيرادات و المشيات

And Ali Bin Ibrahim said regarding His^{-azwj} Words: **And He has Created you in (various) phases? [71:14]**, he said, ‘Upon different whims, and intentions, and desires’.

كَلَّماً قيل ردع عن اقتراحهم الآيات بَلْ لَا يَخَافُونَ الْآخِرَةَ فلذلك أعرضوا عن التذكرة

Never! – It is said, ‘A deterrence from their suggesting the signs (miracles) - **But they are not fearing the Hereafter [74:53]** – for that reason they are turning away from the Tazkira.

هُوَ أَهْلُ التَّقْوَى أي حقيق بأن يتقى عقابه وَ أَهْلُ الْمَغْفِرَةِ أي حقيق بأن يغفر عباده

He is rightful to be feared – i.e., in reality that His^{-azwj} Punishment be feared from - **and rightful for (Granting) the Forgiveness [74:56]** – i.e., in reality that He^{-azwj} Forgives His^{-azwj} servants.

وَ فِي التَّوْحِيدِ عَنِ الصَّادِقِ ع فِي هَذِهِ الْآيَةِ قَالَ قَالَ تَعَالَى أَنَا أَهْلٌ أَنْ تُتَّقَى وَ لَا يُشْرِكْ بِي عَبْدِي شَيْئاً وَ أَنَا أَهْلٌ إِنْ لَمْ يُشْرِكْ بِي أَنْ أُدْخِلَهُ الْجَنَّةَ.

And in ‘Al Tawheed’ – from Al-Sadiq^{-asws} regarding this Verse he^{-asws} said: ‘The Exalted Said: “I^{-azwj} am Rightful that I^{-azwj} be feared and My^{-azwj} servant should not associate anything with me^{-azwj}, and I^{-azwj} am Rightful that if he does not associate with Me^{-azwj}, I^{-azwj} should Enter him into the Paradise”’.

كَانَ شُرُّهُ قِيلَ أَي شِدَائِهِ مُسْتَطِيرًا أَي فَاشِيَا مَنْتَشِرَا غَايَةَ الْإِنْتِشَارِ وَ فِيهِ إِشْعَارٌ بِحَسَنِ عَقِيدَتِهِمْ وَ اجْتِنَابِهِمْ عَنِ الْمَعَاصِي

the evil of it – It is said, ‘I.e., it’s difficulties’ - **would be widespread [76:7]** – i.e., widespread, spreading out to the peak of spreading, and in it there is an indication of their^{-asws} excellent beliefs and they^{-asws} shunning the disobediences.

وَ فِي الْمَجَالِسِ لِلصَّدُوقِ عَنِ الْبَاقِرِ ع يَقُولُ كَلُوحًا غَابِسًا.

And in (Al-Majalis) of Al-Sadouq – from Al-Baqir^{-asws} saying: ‘Sullen, frowning’.

وَ قَالَ عَلِيٌّ بِنَ إِبْرَاهِيمَ الْمُسْتَطِيرِ الْعَظِيمِ

And Ali Bin Ibrahim said, ‘A mighty spreading.

يَوْمًا أَي عَذَابٌ يَوْمَ عَبُوسًا أَي يَعْبَسُ فِيهِ الْوَجُوهُ أَوْ يَشْبَهُ الْأَسَدَ الْعَبُوسَ فِي ضِرَاوَتِهِ وَ قَمَطِيرًا شَدِيدَ الْعَبُوسِ كَالَّذِي يَجْمَعُ مَا بَيْنَ عَيْنَيْهِ

Day [76:10] – i.e., Punishment of a Day - **harsh**, - i.e., the faces will be frowning during it, or resembling the frowning lion during its ferocity - **distressful Day [76:10]** – severely distressful. Like that it would be gathered what is in front of his eyes.

وَ قَالَ عَلِيٌّ بِنَ إِبْرَاهِيمَ الْقَمَطِيرِ الشَّدِيدِ

And Ali Bin Ibrahim said, ‘The severely distressful’.

وَ لَقَاهُمْ نَضْرَةً وَ سُورًا عَنِ الْبَاقِرِ ع نَضْرَةً فِي الْوَجُوهِ وَ سُورًا فِي الْقُلُوبِ.

And cast freshness and happiness to them [76:11] – from Al-Baqir^{-asws}: ‘Freshness in the faces and happiness in the hearts’.

وَ شَدَدْنَا أَسْرَهُمْ أَي وَ أَحْكَمْنَا رِبْطَ مَفَاصِلِهِمْ بِالْأَعْصَابِ وَ قَالَ عَلِيٌّ بِنَ إِبْرَاهِيمَ أَي خَلَقَهُمْ بَدَلْنَا أَمْثَالَهُمْ تَبْدِيلًا أَي أَهْلَكْنَا وَ بَدَلْنَا أَمْثَالَهُمْ فِي الْخَلْقَةِ وَ شِدَّةَ الْأَسْرِ يَعْنِي النُّشْأَةَ الْآخِرَةَ أَوْ الْمَرَادَ تَبْدِيلَهُمْ بِغَيْرِهِمْ مِمَّنْ يَطِيعُ فِي الدُّنْيَا

And Strengthened their forms. – I.e., and We^{-azwj} have Decided to tighten their joints with the nerves. And Ali Bin Ibrahim said, ‘I.e., Created them’ - **And when We Desire, We will Replace their like with a replacement [76:28]** – i.e., destroy us and replace us with their like in the creation and intense replacement, meaning another growth, or the intent with their replacement with others is from the one who follow in the world.

فِي رَحْمَتِهِ بِالْهُدَايَةِ وَ التَّوْفِيقِ لِلطَّاعَةِ

into His Mercy, [76:31] – with the guidance and the inclination to the obedience.

وَ فِي الْكَافِي عَنِ الْكَاطِمِ ع فِي وَلَا يَتَنَا.

And in ‘Al Kafi’ - from Al-Kazim^{-asws}: ‘Regarding our^{-asws} Wilayah’.

وَأَهْدِيكَ إِلَى رَبِّكَ قِيلَ أَيُّ وَأُرشِدُكَ إِلَى مَعْرِفَتِهِ فَتَحَشَى بِأَدَاءِ الْوَاجِبَاتِ وَ تَرَكَ الْحُرْمَاتِ إِذِ الْخَشْيَةُ إِنَّمَا تَكُونُ بَعْدَ الْمَعْرِفَةِ

And I will guide you to your Lord, – It is said, ‘I.e., And I^{-saww} shall guide you to recognising Him^{-azwj} - **therefore fear**’ [79:19] – by fulfilling the obligations and neglecting the Prohibitions, then you would be fearing. But rather, it happens after the recognition.

لِمَنْ يَحْشَى لِمَنْ كَانَ شَأْنَهُ الْخَشْيَةَ

For one who fears [79:26] – for the one whose concern was the fearing.

مَقَامَ رَبِّهِ أَيُّ مَقَامَهُ بَيْنَ يَدَيْهِ لَعَلَّمَهُ بِالْمَبْدِ وَالْمَعَادِ وَ نَهَى النَّفْسَ عَنِ الْهُوَى لَعَلَّمَهُ أَنَّ الْهُوَى يَرِيدُهُ

Standing to his Lord - i.e., His standing in front of Him^{-azwj} for Him^{-azwj} to Let him now the beginning and the end - **and forbids the soul from the vain desires [79:40]** – Letting him know that the personal desires would return him (backwards).

قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ هُوَ الْعَبْدُ إِذَا وَقَفَ عَلَى مَعْصِيَةِ اللَّهِ وَ قَدَّرَ عَلَيْهَا ثُمَّ تَرَكَهَا مَخَافَةَ اللَّهِ وَ نَهَى النَّفْسَ عَنْهَا فَمَكَافَاتِهِ الْجَنَّةُ.

Ali Bin Ibrahim said, ‘He is the servant when he pauses upon the disobedience of Allah^{-azwj} and is able upon it, then he leaves it fearing Allah^{-azwj} and forbids the soul from it, so his sufficing is the Paradise’.

عَلِمَتْ نَفْسٌ مَا قَدَّمَتْ وَ أَخَّرَتْ أَيُّ مِنْ خَيْرٍ وَ شَرٍّ وَ قِيلَ وَ مَا أَخَّرَتْ مِنْ سُنَّةٍ حَسَنَةٍ اسْتَنْ بِهَا بَعْدَهُ أَوْ سُنَّةٍ سَيِّئَةٍ اسْتَنْ بِهَا بَعْدَهُ

Every soul shall know what it had sent ahead and delayed [82:5] – i.e., from good and evil. And it is said, ‘And what he has delayed from good conduct which had been conducted with after him, for evil conduct which is being conducted with after him.

مَا عَزَّكَ بِرَبِّكَ الْكَرِيمِ أَيُّ أَيُّ شَيْءٍ خَدَعَكَ وَ جَرَّأَكَ عَلَى عَصْيَانِهِ قِيلَ ذَكَرَ الْكَرِيمَ لِلْمُبَالَغَةِ فِي الْمَنْعِ عَنِ الْإِغْتِرَارِ وَ الْإِشْعَارِ بِمَا بِهِ يَغْرَهُ الشَّيْطَانُ فَإِنَّهُ يَقُولُ أَفْعَلْ مَا شِئْتَ فَإِنَّ رَبَّكَ كَرِيمٌ لَا يَعْذِبُ أَحَدًا

What deceived you with your Lord, the Benevolent? [82:6] – i.e., which thing has deceived you and made you audacious upon disobeying Him^{-azwj}. It is said, ‘He^{-azwj} Mentioned ‘Benevolent’ for the exaggeration in the prevention and the deception, and the indication of what the Satan^{-la} deceives with, for he^{-la} says, ‘Do what you like for your Lord^{-azwj} is Benevolent. He^{-azwj} not Punish anyone’.

وَ قِيلَ إِنَّمَا قَالَ سُبْحَانَهُ الْكَرِيمِ دُونَ سَائِرِ أَسْمَائِهِ وَ صِفَاتِهِ لِأَنَّهُ كَانَ لِقَنَهُ الْجَوَابِ حَتَّى يَقُولَ غَرَّبِي كَرَمَ الْكَرِيمِ

And it is said, ‘But rather the Glorious Said: **the Benevolent? [82:6]**, besides rest of His^{-azwj} Names and His^{-azwj} Descriptions, because it is as if He^{-azwj} has Teknonymed the answer until he is saying, ‘The Benevolence of the Benevolent deceived me’.

وَ فِي الْمَجْمَعِ زُوي أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا تَلَا هَذِهِ الْآيَةَ قَالَ غَرَّبَهُ جَهْلُهُ.

And in 'Al Majma' – it is reported that the Prophet^{-saww}, when he^{-saww} recited this Verse, said: 'His own ignorance deceived him'.

فَسَوِّاكَ جَعَلَ أَعْضَاءَكَ سَلِيمَةً مَسْوُومَةً مَنَافِعُهَا فَعَدَّلَكَ جَعَلَ بَنِيَّتَكَ مَعْتَدَلَةً مَنَّاسِبَةَ الْأَعْضَاءِ

so He Completed you, - Made your body parts complete, equal, prepared for their benefits - then Made you symmetrical [82:7] – Made your construction as proportionate, appropriate for the body parts.

فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ أَيِّ رَكْبِكَ فِي أَيِّ صُورَةٍ شَاءَ وَ مَا مَزِيدَةٌ

Into whichever image what He so Desires, He Constitutes you [82:8] – i.e., Installs in whichever image He^{-azwj} so Desires, and what is more.

وَ فِي الْمَجْمَعِ عَنِ الصَّادِقِ ع قَالَ لَوْ شَاءَ رَكَّبَكَ عَلَى غَيْرِ هَذِهِ الصُّورَةِ.

And in 'Al Majma' – from Al-Sadiq^{-asws} having said: 'If He^{-azwj} had so Desires, He^{-azwj} could have Constituted you upon other than this image'.

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ مَضَاعِفُ عَنَفِهِ فَإِنَّ الْبَطْشَ أَخَذَ بَعْنَفٍ

Surely, the Grip of your Lord is Strong [85:12] – Doubly violent, for 'Al Batsh' is taking violently.

وَ هُوَ الْعَفْوُ الْوُدُودُ لَمَنْ تَابَ وَ أَطَاعَ.

And He is the Forgiving, the Loving [85:14] – to the one who repents and obeys.

سَيَذَكَّرُ مَنْ يُخْشَى أَيِّ سَبْتَعُظَ وَ يَنْتَفِعُ بِهَا مَنْ يُخْشَى اللَّهَ

He would be doing Zikr, one who fears [87:10] – i.e., He will be preaching, and he will benefit with it, the one who fears Allah^{-azwj}.

وَ يَتَجَنَّبُهَا أَيُّ يَتَجَنَّبُ الذِّكْرَى

will shun it [87:11] – i.e., keep away from the Zikr.

النَّارِ الْكُبْرَى قَالَ نَارِ يَوْمِ الْقِيَامَةِ

The great Fire [87:12] – He said, 'Fire on the Day of Qiyamah'.

لَمْ لَا يَمُوتُ فِيهَا فَيَسْتَرِيحُ وَ لَا يَحْيَى حَيَاةَ تَنْفَعُهُ فَيَكُونُ كَمَا قَالَ اللَّهُ وَ يَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَ مَا هُوَ بِمَيِّتٍ.

Then they will neither be dying therein – so they could rest - nor living [87:13] – life to negate it, so he would be like what Allah^{-azwj} has Said: **and the death would come to him from every place, but he will not be dying, [14:17].**

وَرَضُوا عَنْهُ لِأَنَّهُ بَلَغَهُمْ أَقْصَى أَمَانِيهِمْ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ فَإِنَّ الْخَشْيَةَ مَلَكَ الْأَمْرِ وَ الْبَاعِثَ عَلَى كُلِّ خَيْرٍ .

And they being pleased from Him. – because they will be reaching the peak of their wishes - **That is for one who fears his Lord [98:8]** – so the fear is a king of the matter and a motivator upon all good.

1- كَأ، الْكَافِي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنِ الْحَارِثِ بْنِ الْمُعْبِرَةِ أَوْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ مَا كَانَ فِي وَصِيَّةِ لُقْمَانَ

(The book) 'Al Kafi' – from the number, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Mansour Bin Yunus, from Al Haris Bin Al Mugheira, or his father,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'What was in the bequest of Luqman^{-as}?'

قَالَ كَانَ فِيهَا الْأَعَاجِيبُ وَ كَانَ أَعْجَبَ مَا كَانَ فِيهَا أَنْ قَالَ لِأَبِيهِ خَفِ اللَّهَ عَزَّ وَ جَلَّ خَيْفَةً لَوْ جِئْتَهُ بِرِثَةِ الثَّقَلَيْنِ لَعَذَّبَكَ وَ أَرْخَ اللَّهُ رِجَاءَهُ لَوْ جِئْتَهُ بِدُنُوبِ الثَّقَلَيْنِ لَرَحِمَكَ

He^{-asws} said: 'There were wonders in it, and the most wonderful of what was in it is that he^{-as} said to his^{-as} son: 'Fear Allah^{-azwj} Mighty and Majestic with such fear, even if you were to go to Him^{-azwj} with righteous deeds of the Jinn and the human, He^{-azwj} will Punish you, and hop to Allah^{-azwj} with such hope that even if you were to go to Him^{-azwj} with the sins of the Jinn and the humans, He^{-azwj} will be Merciful to you'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع كَانَ أَبِي ع يَقُولُ إِنَّهُ لَيْسَ مِنْ عَبْدٍ مُؤْمِنٍ إِلَّا فِي قَلْبِهِ نُورَانِ نُورُ خَيْفَةٍ وَ نُورُ رِجَاءٍ لَوْ وَزَنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا. لَوْ وَزَنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا.

Then Abu Abdullah^{-asws} said: 'My^{-asws} father^{-asws} had said: 'There isn't any from a Momin servant except there are two Noors (rays) in his heart – a Noor (ray) of fear and a Noor (ray) of hope. If this were to be weight it would not increase upon that, and if that were to be weight, it would not increase upon this''⁵⁹⁴

2- كَأ، الْكَافِي مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارِكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا إِسْحَاقُ خَفِ اللَّهَ كَأَنَّكَ تَرَاهُ وَ إِنْ كُنْتَ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ وَ إِنْ كُنْتَ تَرَاهُ فَكُنْ تَرَاهُ وَ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ يَرَاكَ ثُمَّ بَرَزْتَ لَهُ بِالْمَعْصِيَةِ فَقَدْ جَعَلْتَهُ مِنْ أَهْوَنِ النَّاطِرِينَ عَلَيْكَ.

(The book) 'Al Kafi' – Muhammad Bin Al-Hassan, from Sahl Bin Ziyad, from Yahya Bin Al Mubarik, from Abdullah Bin Jabalah, from Is'haq Bin Ammar who said,

'Abu Abdullah^{-asws} said: 'O Is'haq! Fear Allah^{-azwj} as if you can see Him^{-azwj}, and even though you cannot see Him^{-azwj}, He^{-azwj} can See you, and if you were to view that He^{-azwj} does not See you, so you have committed Kufr, and if you were to know that He^{-azwj} does See you,

⁵⁹⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 1

then you duel to Him^{-azwj} with the disobedience, then you have Made Him^{-azwj} to be from the weakest of the beholders to you”^{.595}

3- كا، الكافي عن العدة عن أحمد بن أبي عبد الله عن أبيه عن حمزة بن عبد الله الجعفي عن جميل بن دراج عن أبي حمزة قال قال أبو عبد الله ع من عرف الله خاف الله و من خاف الله سحت نفسه عن الدنيا.

(The book) ‘Al Kafi’ – from the number, from Ahmad Bin Abu Abdullah, from his father, from Hamza Bin Abdullah Al Ja’fari, from Jameel Bin Darraj, from Abu Hamza who said,

‘One who recognises Allah^{-azwj}, fears Allah^{-azwj}, and the one who fears Allah^{-azwj}, would deprive himself from the world”^{.596}

4- كا، الكافي عن محمد بن يحيى عن ابن عيسى عن ابن أبي نجران عن ذكره عن أبي عبد الله ع قال: قلت له قوم يعملون بالمعاصي و يقولون نرجو فلا يزالون كذلك حتى يأتيهم الموت

(The book) ‘Al Kafi’ – from Muhammad Bin Yahya, from Ibn Isa, from Ibn Abu Najran, from the one who mentioned it,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘A people are working with the disobedience, and they are saying, ‘We are hoping’. They are not ceasing to be like that until the death comes to them’.

فقال هؤلاء قوم يترجحون في الأمان كذبوا ليسوا يراحين إن من رجا شيئاً طلبه و من خاف من شيء هرب منه.

He^{-asws} said: ‘These are a people who are swaying in the wishful thinking. They are lying! They aren’t hoping. Surely the one who hopes for something, seeks it, and the one who fears from something would flee from it”^{.597}

و رواه علي بن محمد رفعه قال: قلت لأبي عبد الله ع إن قوماً من مواليك يلمون بالمعاصي و يقولون نرجو

And it is reported by Ali Bin Muhammad, raising it, said,

‘I said to Abu Abdullah^{-asws}, ‘There are people from your^{-asws} friends who are being blamed with the disobedience, and they are saying, ‘We are hoping’.

فقال كذبوا ليسوا لنا بموال أولئك قوم ترجحت بهم الأمان من رجا شيئاً عمل له و من خاف من شيء هرب منه.

He^{-asws} said: ‘They are lying! They aren’t friends of ours^{-asws}! They are a people the wishful thinking is swaying with them. One who hopes for something, works for it, and the one who fears from something, flees from it”^{.598}

⁵⁹⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 2

⁵⁹⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 3

⁵⁹⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 4 a

⁵⁹⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 4 b

و رُوِيَ فِي نَهْجِ الْبَلَاغَةِ عَنْ أَمِيرِ الْمُؤْمِنِينَ أَنَّهُ قَالَ بَعْدَ كَلَامٍ طَوِيلٍ لِمُدَّعٍ كَاذِبٍ أَنَّهُ يَرْجُو اللَّهَ يَدَّعِي أَنَّهُ يَرْجُو اللَّهَ كَذَبَ وَاللَّهُ الْعَظِيمُ مَا بَالُهُ لَا يَتَبَيَّنُّ رَجَاؤُهُ فِي عَمَلِهِ وَ كُلُّ مَنْ رَجَا عَرَفَ رَجَاؤَهُ فِي عَمَلِهِ إِلَّا رَجَاءَ اللَّهِ فَإِنَّهُ مَدْخُولٌ وَ كُلُّ خَوْفٍ مُحَقَّقٌ إِلَّا خَوْفَ اللَّهِ فَإِنَّهُ مَعْلُولٌ

And it is reported in (the book) 'Nahj Al Balagah' –

'From Amir Al-Momineen^{-asws} having said after a lengthy speech: 'He is claiming that he is hoping to Allah^{-azwj}. He is lying! By Allah^{-azwj} the Magnificent! What is the matter his hopes are not being manifested in his deeds? And every one who hopes, his hopes are recognised in his deeds except hoping in Allah^{-azwj}, for it is a gain, and every fear is a reality except fear of Allah^{-azwj}, for it is an effect.

يَرْجُو اللَّهَ فِي الْكَبِيرِ وَ يَرْجُو الْعِبَادَ فِي الصَّغِيرِ فَيُعْطِي الْعَبْدَ مَا لَا يُعْطِي الرَّبَّ فَمَا بَالُ اللَّهِ جَلَّ تَنَاؤُهُ يُقْصَرُ بِهِ عَمَّا يَصْنَعُ لِعِبَادِهِ أَلَا تَخَافُ أَنْ تَكُونَ فِي رَجَائِكَ لَهُ كَاذِبًا أَوْ تَكُونَ لَا تَرَاهُ لِلرَّجَاءِ مَوْضِعًا

He is hoping to Allah^{-azwj} regarding the major things, and he is hoping to the servant regarding the minor things and give (reverence) to the servant what he does not give to the Lord^{-azwj}. What is the matter, Allah^{-azwj}, Majestic is His^{-azwj} Praise, is being deficient with it from what is being done to His^{-azwj} servants? Are you not fearing that you might be false in your hoping to Him^{-azwj}, or you will not be seeing Him^{-azwj} being a place for the hope?

وَ كَذَلِكَ إِنْ هُوَ خَافَ عَبْدًا مِنْ عِبْدِهِ أَعْطَاهُ مِنْ خَوْفِهِ مَا لَا يُعْطِي رَبَّهُ فَجَعَلَ خَوْفَهُ مِنَ الْعِبَادِ نَقْدًا وَ خَوْفَهُ مِنْ خَالِقِهِ ضِمَارًا وَ وَعْدًا.

And like that, he fears a servant from His^{-azwj} servant, giving him from his fear what he does not give to his Lord^{-azwj}. He makes his fear from the servants as cash, and his fearing from his Creator as a deferment (credit) and a Promise".⁵⁹⁹

5- كَا، الكافي عَنِ الْعِدَّةِ عَنِ الرَّبِّيِّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ صَالِحِ بْنِ حَمَزَةَ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ مِنَ الْعِبَادَةِ شِدَّةَ الْخَوْفِ مِنَ اللَّهِ عَزَّ وَ جَلَّ إِذَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ وَ قَالَ جَلَّ تَنَاؤُهُ فَلَا تَخْشَوُا النَّاسَ وَ احْسِنُوا وَ قَالَ تَبَارَكَ وَ تَعَالَى وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

(The book) 'Al Kafi' – from the number, from Al Barqy, from one of his companions, from Salih Bin Hamza, raising it, said,

'From the worship is intense fear from Allah^{-azwj} Mighty and Majestic: **But rather, Allah is feared by those from His knowledgeable servants. [35:28]**. And Majestic is His^{-azwj} Praise, Said: **Therefore do not be fearing the people and fear Me, [5:44]**; and the Blessed and Exalted Said: **And one who fears Allah, He would Make an outlet for him [65:2]**'.

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ حُبَّ الشَّرَفِ وَ الذِّكْرِ لَا يَكُونَانِ فِي قَلْبِ الخَائِفِ الرَّاهِبِ.

He (the narrator) said, 'And Abu Abdullah^{-asws} said: 'The love of nobility and the Zikr, both cannot be in the heart of a fearing one, the religious person".⁶⁰⁰

⁵⁹⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 4 c

⁶⁰⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 5

6- ك، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ الرَّقِيِّ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنِ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي سَعِيدٍ الْمَكَارِيِّ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: إِنَّ رَجُلًا رَكِبَ الْبَحْرَ بِأَهْلِهِ فَكَسِرَ بِهِمْ فَلَمْ يَنْجُ مِنْهُمْ كَانَ فِي السَّفِينَةِ إِلَّا امْرَأَةُ الرَّجُلِ فَإِنَّمَا نَجَتْ عَلَى لَوْحٍ مِنْ أَلْوَابِ السَّفِينَةِ حَتَّى أُجِئَتْ إِلَى جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ وَكَانَ فِي تِلْكَ الْجَزِيرَةِ رَجُلٌ يَقَطَعُ الطَّرِيقَ وَ لَمْ يَدَعْ لِلَّهِ حُرْمَةً إِلَّا أَنْتَهَكَهَا

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from Al Barqy, from Al-Hassan Bin Al-Husayn, from Muhammad Bin Sinan, from Abu Saeed Al Mukary, from Abu Hamza Al Sumali,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'A man sailed the sea with his family. It (the ship) broke with them, so no one who was in the ship was rescued except the wife of the man, so she was saved being upon a plank from the planks of the ship until she sheltered to an island from the islands of the sea, and in that island was a man who cuts the path (bandit), and he did not leave any sanctity of Allah^{-azwj} except he would violate it.

فَلَمْ يَعْلَمْ إِلَّا وَ الْمَرْأَةُ قَائِمَةٌ عَلَى رَأْسِهِ فَرَفَعَ رَأْسَهُ إِلَيْهَا فَقَالَ إِنْسِيَّةٌ أَمْ جِنِّيَّةٌ فَقَالَتْ إِنْسِيَّةٌ فَلَمْ يَكَلِّمَهَا كَلِمَةً حَتَّى جَلَسَ مِنْهَا مَجْلِسَ الرَّجُلِ مِنْ أَهْلِهِ فَلَمَّا أَنْ هَمَّ بِمَا اضْطَرَبَتْ

He did not even know except, and the woman was standing by his head. He raised his head towards her. He said, 'Are you human or Jinn?' She said, 'Human'. He did not speak to her any word except he sat from her the sitting of the man from his wife. When he thought of (violating) her, she became restless.

فَقَالَ لَهَا مَا لِكَ تَضْطَرِبِينَ فَقَالَتْ أَفْرُقُ مِنْ هَذَا وَ أَوْمَأَتْ يَدَيْهَا إِلَى السَّمَاءِ قَالَ فَصَنَعْتَ مِنْ هَذَا شَيْئًا قَالَتْ لَا وَ عَزَيْتِهِ

He said to her, 'What is the matter you are being restless?' She said, 'I am scared from this!', and she gestured by her hand towards the sky. He said, 'Are you doing anything from this (adultery, willingly)?' She said, 'No, by His^{-azwj} Might!'

قَالَ فَأَنْتِ تَفْرُقِينَ مِنْهُ هَذَا الْفَرْقَ وَ لَمْ تَصْنَعِي مِنْ هَذَا شَيْئًا وَ إِنَّمَا اسْتَكْرَهْتُنِي اسْتِكْرَاهًا فَأَنَا وَ اللَّهُ أَوْلَى بِحَذَا الْفَرْقِ وَ الْخَوْفِ وَ أَحَقُّ مِنْكَ

He said, 'You are scared from Him^{-azwj} with this scaredness and (although) you are not doing anything from this and rather I am coercing you with a coercion, then by Allah^{-azwj}, I am foremost with this scaredness and the fear, and more rightful than you are!'

قَالَ فَقَامَ وَ لَمْ يُحَدِّثْ شَيْئًا وَ رَجَعَ إِلَى أَهْلِهِ وَ لَيْسَ لَهُ هِمَّةٌ إِلَّا التَّوْبَةُ وَ الْمُرَاجَعَةُ فَبَيْنَمَا هُوَ يَمْشِي إِذْ صَادَفَهُ رَاهِبٌ يَمْشِي فِي الطَّرِيقِ فَحَمِيَتْ عَلَيْهِمَا الشَّمْسُ فَقَالَ الرَّاهِبُ لِلشَّابِّ ادْعُ اللَّهَ يُظِلَّنَا بِعَمَامَةٍ فَقَدْ حَمِيَتْ عَلَيْنَا الشَّمْسُ

He^{-asws} said: 'He stood up (from her) and did not do anything and returned to his wife, and there wasn't any concern for him except the repentance and the review. While he was walking when a Monk came across him walking in the road. The sun heated upon them. The Monk said to the youth, 'Supplicate to Allah^{-azwj} to Shade us with a cloud, for the sun has heated upon us'.

فَقَالَ الشَّابُّ مَا أَعْلَمُ أَنَّ لِي عِنْدَ رَبِّي حَسَنَةٌ فَأَجْمَسِرْ عَلَيَّ أَنْ أَسْأَلَهُ شَيْئًا قَالَ فَأَدْعُو أَنَا وَ تُؤَمِّنُ أَنْتِ قَالَ نَعَمْ

The youth said, 'I don't know of any good deed being for me in the Presence of my Lord^{-azwj} so I can have the courage upon asking Him^{-azwj} for anything'. He said, 'I shall supplicate, and you say, 'Ameen''. He said, 'Yes'.

فَأَقْبَلَ الرَّاهِبُ يَدْعُو وَ الشَّابُّ يُؤْمِنُ فَمَا كَانَ بِأَسْرَعٍ مِنْ أَنْ أَظْلَمَتْهُمَا عَمَامَةٌ فَمَشَتْهَا تَحْتَهَا مَلِيًّا مِنَ النَّهَارِ ثُمَّ انْفَرَقَتِ الْجَادَّةُ جَادَّتَيْنِ فَأَخَذَ الشَّابُّ فِي وَاحِدَةٍ
وَ أَخَذَ الرَّاهِبُ فِي وَاحِدَةٍ فَإِذَا السَّحَابُ مَعَ الشَّابِّ

The Monk went on to supplicate and the youth said, 'Ameen'. It could not have been any quicker before a cloud shaded them. They both walked under it for a while from the day. Then the road separated into two roads. The youth took to be in one and the Monk to be in the other. Behold, the cloud was with the youth.

فَقَالَ الرَّاهِبُ أَنْتَ خَيْرٌ مِنِّي لَكَ اسْتَجِيبَ وَ لَمْ يُسْتَجِبْ لِي فَخَبَّرَنِي مَا قِصَّتْكَ فَأَخْبَرَهُ بِخَبْرِ الْمَرْأَةِ فَقَالَ عُفِرَ لَكَ مَا مَضَى حَيْثُ دَخَلْتَ الْخُزْفَ فَانظُرْ
كَيْفَ تَكُونُ فِيمَا تَسْتَقْبِلُ.

The Monk said, 'You are better than me. It has been Answered for you and was not Answered for me, so inform me what your story is'. He informed him with the report of the woman. He said, 'It has been Forgiven for you what has passed when the fear had entered you, so consider how you want to become in what is in the future''⁶⁰¹.

7- كذا، الكافي عن مُحَمَّدِ بْنِ يَحْيَى عَنْ الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنْ حَمْرَةَ بْنِ حُمْرَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ مِمَّا حُفِظَ مِنْ حُطْبِ النَّبِيِّ ص
أَنَّهُ قَالَ أَيُّهَا النَّاسُ إِنَّ لَكُمْ مَعَالِمَ فَأَنْتَهُوا إِلَى مَعَالِمِكُمْ وَ إِنَّ لَكُمْ نَجَايَةَ فَأَنْتَهُوا إِلَى نَجَاتِكُمْ

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Al Barqy, from Ali Bin Al Numan, from Hamza Bin Humran who said,

'I heard Abu Abdullah^{-asws} saying: 'From what is preserved from the sermons of the Prophet^{-saww} is that he^{-saww} said: 'O you people! There is a teach for you so end up to your teacher, and there is an endpoint to you so end up to your endpoint!

أَلَا إِنَّ الْمُؤْمِنَ يَعْمَلُ بَيْنَ مَخَافَتَيْنِ بَيْنَ أَجَلٍ قَدْ مَضَى لَا يَدْرِي مَا اللَّهُ صَانِعٌ فِيهِ وَ بَيْنَ أَجَلٍ قَدْ بَقِيَ لَا يَدْرِي مَا اللَّهُ قَاضٍ فِيهِ

Indeed, and the Momin works between two fears – between a term which has passed, he doesn't know what Allah^{-azwj} has Done regarding it, and a term which has remain, what Allah^{-azwj} will be Judging regarding it.

فَلْيَأْخُذِ الْعَبْدُ الْمُؤْمِنُ مِنْ نَفْسِهِ لِنَفْسِهِ وَ مِنْ دُنْيَاهُ لِآخِرَتِهِ وَ فِي السَّبِيْبَةِ قَبْلَ الْكِبَرِ وَ فِي الْحَيَاةِ قَبْلَ الْمَمَاتِ فَوَ اللَّهُ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا بَعْدَ الدُّنْيَا
مِنْ مُسْتَعْتَبٍ وَ مَا بَعْدَهَا مِنْ دَارٍ إِلَّا الْجَنَّةُ وَ النَّارُ.

Let the Momin servant take from himself for himself, and from his world for his Hereafter, and during his youth before the old age, and during the life before the death, for by Allah^{-azwj}

⁶⁰¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 6

in Whose Hand is the soul of Muhammad (s.aw.)! There is no chance to amend after the world and there is no house after it except the Paradise and the Fire!”⁶⁰²

تبيين وَ مِنْهُ الْحَدِيثُ لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ إِذَا مُحْسِنًا فَلَعَلَّهُ يَزِدَّادُ وَإِذَا مُسِيئًا فَلَعَلَّهُ يَسْتَعْتِبُ. أي يرجع عن الإساءة و يطلب الرضا

Explanation – And from him^{-saww} is the Hadeeth: ‘Not one of you should wish for the death. Either he is a good does, so perhaps he can increase (his good deeds in the world), or he is an evil doer, so perhaps he will want to amend’. – I.e., return from the evils deeds and seek the (Divine) Pleasure.

وَ مِنْهُ الْحَدِيثُ وَ لَا بَعْدَ الْمَوْتِ مِنْ مُسْتَعْتَبٍ. أي ليس بعد الموت من استرضاء لأن الأعمال بطلت و انتضى زمانها و ما بعد الموت دار جزاء لا دار عمل و العتبى الرجوع عن الذنب و الإساءة.

And from him^{-saww} is the Hadeeth: ‘And there is no chance to amend after the death’. – I.e., there isn’t any amendment after the death because the works have been nullified and its time has expired, and there is no house of Recompense after the death nor any house for work, and the amendment is the returning from the sins and the evil deeds.

8- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْلِبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ قَالَ مَنْ عَلِمَ أَنَّ اللَّهَ يَرَاهُ وَ يَسْمَعُ مَا يَقُولُ وَ يَفْعَلُهُ وَ يَعْلَمُ مَا يَعْمَلُهُ مِنْ خَيْرٍ أَوْ شَرٍّ فَيُحْجِزُهُ ذَلِكَ عَنِ الْمُبِيحِ مِنَ الْأَعْمَالِ فَذَلِكَ الَّذِي خَافَ مَقَامَ رَبِّهِ وَ هِيَ النَّفْسُ عَنِ الْهَوَى.

(The book) ‘Al Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Dawood Al Raqy,

‘From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **And for the one who fears to stand before his Lord are two Gardens [55:46]**. He^{-asws} said: ‘One who knows that Allah^{-azwj} Sees him and Hears what he is saying and doing, and He^{-azwj} Knows what he is doing, from good or evil, so that will cut him off from the ugly deeds. So that is the **one who fears standing to his Lord and forbids the soul from the vain desires [79:40]**’.⁶⁰³

9- كا، الكافي عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ ابْنِ سِنَانٍ عَنِ ابْنِ مُسْنَكَانَ عَنِ الْحُسَيْنِ بْنِ أَبِي سَارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا يَكُونُ الْمُؤْمِنُ مُؤْمِنًا حَتَّى يَكُونَ خَائِفًا رَاجِيًا وَ لَا يَكُونُ خَائِفًا رَاجِيًا حَتَّى يَكُونَ عَامِلًا لِمَا يَخَافُ وَ يَرْجُو.

(The book) ‘Al Kafi’ – From Muhammad, from Ahmad, from Ibn Sinan, from Ibn Muskan, from Al-Hassan Bin Abu Sarah who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The Momin cannot be a Momin until he becomes fearful, hopeful, and he cannot be fearful, hopeful until he happens to be work for what he fears and hopes’.⁶⁰⁴

⁶⁰² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 7

⁶⁰³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 8

⁶⁰⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 9

10- كا، الكافي عن علي بن إبراهيم عن محمد بن عيسى عن يونس عن فضيل بن عثمان عن أبي عبيدة الخدّاء عن أبي عبد الله ع قال: المؤمن بين مخافتين ذنب قد مضى لا يدري ما صنع الله فيه و عمر قد بقي لا يدري ما يكتسب فيه من المهالك فهو لا يصبغ إلا خائفاً ولا يصلح إلا الخوف.

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Fuzeyl Bin Usman, from Abu Ubeyda Al Haza'a,

'From Abu Abdullah^{-asws} having said: 'The Momin is between fears – a sin of the past, he doesn't know what Allah^{-azwj} will Do regarding it, and lifespan which has remained, he doesn't know what destructions he will be earning during it. So, he does not become except fearful, and nothing can correct him except the fear''⁶⁰⁵

11- سن، المحاسن عن الحسن بن علي بن فضال عن أبي جميلة عن محمد الحلبي عن أبي عبد الله ع في قول الله الذين يؤثون ما آتوا و فلوهم و جلة أنهم إلى رجم راجعون قال يعملون ما عملوا من عمل و هم يعلمون أنهم يتأثون عليه.

(The book) 'Al Mahasin' – From Al-Hassan Bin Ali Bin Fazzal, from Abu Jameela, from Muhammad Al Halby,

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj}: **And those are giving what they are giving, and their hearts are fearful that they would be returning to their Lord [23:60]**. He^{-asws} said: 'They are doing what they are working what they are working, and they are knowing that they will be Rewarded upon it''⁶⁰⁶

12- سن، المحاسن عن عثمان بن عيسى عن سماعة عن أبي بصير عن أبي عبد الله ع قال: يعملون و يعلمون أنهم سيتأثون عليه.

(The book) 'Al Mahasin' – from Usman Bin Isa, from Sama'at, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'They are working, and they are knowing they will be Rewarded upon it''⁶⁰⁷

13 الفقيه، في مناهي النبي ص من عرضت له فاحشة أو شهوة فاجتنبها من مخافة الله عز و جل حرم الله عليه النار و آمنه من الفزع الأكبر و أنجز له ما وعدّه في كتابه في قوله عز و جل و لمن خاف مقام ربه جنتان.

(The book) 'Al-Faqeeh' –

'Among the prohibitions by the Prophet^{-saww}: 'One to whom an immorality is presented or a lustful desire, so he shuns it from fearing Allah^{-azwj} Mighty and Majestic, Allah^{-azwj} will Prohibit the Fire upon him and Secure him from the great panic, and Fulfill for him what He^{-azwj} has Promised him in His^{-azwj} Words, Mighty and Majestic: **And for the one who fears to stand before his Lord are two Gardens [55:46]**'⁶⁰⁸

⁶⁰⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 10

⁶⁰⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 11

⁶⁰⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 12

⁶⁰⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 13

14- ك، الكافي عَنِ الْعَدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: وَجَدْنَا فِي كِتَابِ عَلِيِّ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ وَهُوَ عَلَى مَنْبَرِهِ وَ الَّذِي لَا إِلَهَ إِلَّا هُوَ مَا أُعْطِيَ مُؤْمِنٌ قَطُّ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ إِلَّا بِحُسْنِ ظَنِّهِ بِاللَّهِ وَ رَجَائِهِ لَهُ وَ حُسْنِ خُلُقِهِ وَ الْكَفِّ عَنِ اغْتِيَابِ الْمُؤْمِنِينَ

(The book) 'Al Kafi' – from the number, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih, from Bureyd Bin Muawiya,

'From Abu Ja'far^{-asws} having said: 'We^{-asws} found in the book of Ali^{-asws} that Rasool-Allah^{-saww} said while he^{-saww} was upon his^{-saww} pulpit: 'By the One^{-azwj} Who there is no god except Him^{-azwj}! He^{-azwj} does not Give a Momin at all from good of the world and the Hereafter, except due to his good thoughts with Allah^{-azwj}, and his hoping to Him^{-azwj}, and his good manners, and the restraint from backbiting the Momineen.

وَ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَا يُعَذِّبُ اللَّهُ مُؤْمِنًا بَعْدَ التَّوْبَةِ وَ الْإِسْتِغْفَارِ إِلَّا بِسُوءِ ظَنِّهِ بِاللَّهِ وَ تَقْصِيرٍ مِنْ رَجَائِهِ وَ سُوءِ خُلُقِهِ وَ اغْتِيَابِهِ لِلْمُؤْمِنِينَ

By the One^{-azwj}, there is no god except Him^{-azwj}! Allah^{-azwj} will not Punish a Momin after repentant and seeking the Forgiveness except due to his evil thoughts with Allah^{-azwj}, and being deficient from his hopes, and his evil manners, and his backbiting the Momineen.

وَ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَا يُحْسِنُ ظَنُّ عَبْدٍ مُؤْمِنٍ بِاللَّهِ إِلَّا كَانَ اللَّهُ عِنْدَ ظَنِّ عَبْدِهِ الْمُؤْمِنِ لِأَنَّ اللَّهَ كَرِيمٌ يَبْدُو الْخَيْرَاتِ يَسْتَحْيِي أَنْ يَكُونَ عَبْدُهُ الْمُؤْمِنُ قَدْ أَحْسَنَ بِهِ الظَّنَّ ثُمَّ يُخْلِفَ ظَنَّهُ وَ رَجَاهُ فَأَحْسِنُوا بِاللَّهِ الظَّنَّ وَ ارْغَبُوا إِلَيْهِ.

By the One^{-azwj} Who, there is not god except Him^{-azwj}! A Momin servant will not have good thoughts with Allah^{-azwj}, except Allah^{-azwj} would be with the thoughts of His^{-azwj} Momin servant, because Allah^{-azwj} is Benevolent with His^{-azwj} servant. The goodness is in His^{-azwj} Hands. He^{-azwj} is Embarrassed from His^{-azwj} Momin servant being having good thoughts of Him^{-azwj}, then He^{-azwj} Opposes this thoughts, and he hopes so he is of good thoughts with Allah^{-azwj} and is desirous to Him^{-azwj}".⁶⁰⁹

15- ك، الكافي عَنِ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيْسَى عَنِ ابْنِ بَرِيْعٍ عَنِ الرِّضَا ع قَالَ: أَحْسِنِ الظَّنَّ بِاللَّهِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ أَنَا عِنْدَ حُسْنِ ظَنِّ عَبْدِي الْمُؤْمِنِ بِي إِنَّ خَيْرًا فَخَيْرًا وَ إِنَّ شَرًّا فَشَرًّا.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Ibn Bazeeh,

'From Al-Reza^{-asws} having said: 'Have goodly thoughts with Allah^{-azwj}, for Allah^{-azwj} Mighty and Majestic Says: "I^{-azwj} am with the good thoughts of My^{-azwj} servants with Me^{-azwj} – if good, so good, and if evil, so evil!"⁶¹⁰

16- ك، الكافي عَنِ عَلِيِّ عَنِ أَبِيهِ عَنِ الْجَوْهَرِيِّ عَنِ الْمُنْقَرِيِّ عَنِ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ حُسْنُ الظَّنِّ بِاللَّهِ أَنْ لَا تَرْجُو إِلَّا اللَّهَ وَ لَا تَخَافَ إِلَّا دُنْبَكَ.

⁶⁰⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 14

⁶¹⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 15

(The book) 'Al Kafi' – from Ali, from his father, from Al Jowhary, from Al Minqary, from Sufran Bin Uyayna who said,

'I heard Abu Abdullah^{-asws} saying: 'Having good thoughts with Allah^{-azwj} is that you do not hope to except Allah^{-azwj}, and do not fear except your sins''.⁶¹¹

17- كا، الكافي عن مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عَيْسَى عَنِ اَهْبَيْمِ بْنِ أَبِي مَسْرُوقٍ عَنْ يَزِيدَ بْنِ إِسْحَاقَ شَعْرٍ عَنِ الْحُسَيْنِ بْنِ عَطِيَّةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْمَكَارِمُ عَشْرٌ فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ فِيكَ فَلْتَكُنْ فَإِنَّهَا تَكُونُ فِي الرَّجُلِ وَ لَا تَكُونُ فِي وَدَيْهِ وَ تَكُونُ فِي الْوَلَدِ وَ لَا تَكُونُ فِي أَبِيهِ وَ تَكُونُ فِي الْعَبْدِ وَ لَا تَكُونُ فِي الْحُرِّ

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Al Haysam Bin Abu Masrouq, from Yazeed Bin Is'haq, a poet, from Al-Husayn Bin Atiya,

'From Abu Abdullah^{-asws} having said: 'The honourable manners are ten, so if you have the capacity for these to be in you, the let them be so. These could be in the man and not be in his son and can be in the son and not be in his father and be in the slave and not be in the free'.

قِيلَ وَ مَا هُنَّ

It is said, 'And what are these?'

قَالَ صِدْقُ النَّبِيِّ وَ صِدْقُ اللِّسَانِ وَ آدَاءُ الْأَمَانَةِ وَ صِلَةُ الرَّحِمِ وَ إِفْرَاءُ الصَّنْفِ 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 the tongue, and fulfilling the entrustment, and connecting the kinship, and entertaining the guest, and feeding the beggar, and the sufficing upon the work, and protection of the neighbour, and protection of the companion, and their chief is the modesty''.⁶¹²

تبيين و المكافاة على الصنائع أي المجازاة على الإحسان لِمَا رَوَاهُ إِسْحَاقُ بْنُ عَمَّارٍ قَالَ قُلْتُ لَهُ الرَّجُلُ الْفَقِيرُ يُهْدِي إِلَيَّ الْهَدِيَّةَ يَتَعَرَّضُ لِمَا عِنْدِي فَأَخْذُهَا وَ لَا أُعْطِيهِ شَيْئاً قَالَ نَعَمْ هِيَ لَكَ حَلَالٌ وَ لَكِنْ لَا تَدْعُ أَنْ تُعْطِيَهُ.

Explanation – 'And the sufficing upon the work' – i.e., the recompensing upon the favour, due to what is reported by Is'haq Bin Ammar who said, 'I said to him^{-asws}, 'The poor man gifts to me the gift, exposing to what is in my possession. So I take it and do not give him anything'. He^{-asws} said: 'Yes, it is Permissible for you, but do not leaving giving him (a retrospective gift)''.

18- كا، الكافي عن الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنِ عُثْمَانَ بْنِ عَيْسَى عَنِ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ حَصَّ رُسُلَهُ بِمَكَارِمِ الْأَخْلَاقِ فَاذْهَبُوا أَنْفُسَكُمْ فَإِنْ كَانَتْ فِيكُمْ فَأَحْمَدُوا اللَّهَ وَ اعْلَمُوا أَنَّ ذَلِكَ مِنْ خَيْرٍ وَ إِنْ لَا تَكُنْ فِيكُمْ فَاسْأَلُوا اللَّهَ وَ ارْغَبُوا إِلَيْهِ فِيهَا

(The book) 'Al Kafi' – from the number, from Al Barqy, from Usman Bin Isa, from Abdullah Bin Muskan,

⁶¹¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 16

⁶¹² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 17

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Specialised His^{-azwj} Rasool^{-saww} with the honourable manners, so examine yourselves. If these are withing you, then praise Allah^{-azwj}, and know that it from good, and if these do not happen to be withing you, then ask Allah^{-azwj} and be desirous to Him^{-azwj} regarding these!'

قَالَ فَذَكَرَ عَشْرَةَ الْيَقِينِ وَالْقَنَاعَةَ وَالصَّبْرَ وَالشُّكْرَ وَالْحِلْمَ وَحُسْنَ الْخُلُقِ وَالسَّخَاءَ وَالْعَيْزَةَ وَالشَّجَاعَةَ وَالْمُرُوَّةَ

He (the narrator) said, 'He^{-asws} mentioned ten – the certainty, and the contentment, and the patience, and the thankfulness, and the leniency, and the good manners, and the generosity, and the self-esteem, and the bravery, and the chivalry'.

قَالَ وَرَوَى بَعْضُهُمْ بَعْدَ هَذِهِ الْخِصَالِ الْعَشْرَةَ وَزَادَ فِيهَا الصِّدْقَ وَ أَدَاءَ الْأَمَانَةِ.

He (the narrator) said, 'And one of them reported after these ten qualities, and increased in it, the truthfulness and fulfilling the entrustment'⁶¹³.

بيان: رُوِيَ عَنِ النَّبِيِّ ص بَعْثُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ.

Explanation – *It is reported from the Prophet^{-saww}: 'I^{-saww} have been Sent to complete the honourable manners'.*

وَ رَوَى الصَّدُوقُ رَحِمَهُ اللَّهُ فِي مَعَانِي الْأَخْبَارِ بِسَنَدٍ مَرْفُوعٍ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ تَذَكَّرْنَا أَمْرَ الْفُتُوَّةِ عِنْدَهُ فَقَالَ أَ تَظُنُّونَ أَنَّ الْفُتُوَّةَ بِالْفِسْقِ وَالْفُجُورِ إِنَّمَا الْفُتُوَّةُ طَعَامٌ مَوْضُوعٌ وَ نَائِلٌ مَبْدُولٌ وَ بَشَرٌ مَعْرُوفٌ وَ أَدَى مَكْفُوفٌ وَ أَمَا تِلْكَ فَشَطَارَةٌ وَ فِسْقٌ

And it is reported by Al Sadouq, may Allah^{-azwj} have Mercy on him, in 'Ma'any Al Akhbaar',

'By a chain raised to Abu Abdullah^{-asws}, he (the narrator) said, 'We mentioned the matter of manliness in his^{-asws} presence. He^{-asws} said: 'Are you thinking that the manliness is with the mischief and the immorality? But rather, the manliness is a meal placed, and an earning spent, and a smile well known, and harm refrained, and as for that, it is meanness and mischief'.

ثُمَّ قَالَ مَا الْمُرُوَّةُ

Then he^{-asws} said: 'What is the chivalry?'

قُلْنَا لَا نَعْلَمُ

We said, 'We don't know'.

قَالَ الْمُرُوَّةُ وَ اللَّهُ أَنْ يَضَعَ الرَّجُلُ خِوَانَهُ فِي فِنَاءِ دَارِهِ.

He^{-asws} said: 'The chivalry, by Allah^{-azwj}, is that the man places his meal (for others) in the courtyard of his house'.

⁶¹³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 18

19- كَأ، الكافي عَنِ الْعِدَّةِ عَنِ الْبُرَيْجِيِّ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْهَاشِمِيِّ عَنْ إِسْمَاعِيلِ بْنِ عَبَّادٍ قَالَ بَكَرٌ وَأُظُنِّي قَدْ سَمِعْتُهُ مِنْ إِسْمَاعِيلِ بْنِ عَبْدِ اللَّهِ بْنِ بَكْرِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّا لَنُحِبُّ مَنْ كَانَ عَاقِلًا فَهَمًّا فَفِيهَا خَلِيمًا مُدَارِيًا صَبُورًا صَدُوقًا وَفِيًّا إِنَّ اللَّهَ عَزَّ وَجَلَّ حَصَّ الْأَنْبِيَاءَ بِمَكَارِمِ الْأَخْلَاقِ فَمَنْ كَانَتْ فِيهِ فَلْيُحْمَدِ اللَّهَ عَلَى ذَلِكَ وَمَنْ لَمْ تَكُنْ فِيهِ فَلْيَتَضَرَّعْ إِلَى اللَّهِ عَزَّ وَجَلَّ وَ لَيْسَأَلُهُ إِيَّاهَا

(The book) 'Al Kafi' – from the number, from Al Barqy, from Bakr Bin Salih, from Ja'far Bin Muhammad Al Hashimy, from Ismail Bin Abbas. Bakr said, and I think he had heard it from Ismail, from Abdullah Bin Bukeyr,

'From Abu Abdullah^{-asws} having said: 'We^{-asws} love the one who were to be intellectual, understanding, jurist, lenient, polite, patient, truthful, loyal. Allah^{-azwj} Mighty and Majestic Specialised the Prophet^{-sawww} with honourable manners. So the one who has these in him, let him praise Allah^{-azwj} upon that, and one who does not happen to have these in him, let him beseech to Allah^{-azwj} Mighty and Majestic and let him ask Him^{-azwj} for these'.

قَالَ قُلْتُ لَجُعِلْتُ فِدَاكَ وَ مَا هُنَّ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! And what are these?'

قَالَ هُنَّ الْوَرَعُ وَ الْقَنَاعَةُ وَ الصَّبْرُ وَ الشُّكْرُ وَ الْحِلْمُ وَ الْحَيَاءُ وَ السَّخَاءُ وَ السَّجَاعَةُ وَ الْعَيْزَةُ وَ الْبِرُّ وَ صِدْقُ الْحَدِيثِ وَ آدَاءُ الْأَمَانَةِ.

He^{-asws} said: 'These are – the devoutness, and the contentment, and the patience, and the thankfulness, and the leniency, and the generosity, and the bravery, and the self-esteem, and the righteousness, and the truthful narration, and fulfilling the entrustments''⁶¹⁴

بيان: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْوَفَاءُ تَوْأَمُ الصِّدْقِ.

Explanation – Amir Al-Momineen^{-asws} said: 'The loyalty is a twin of the honesty''.

20- كَأ، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ عَلِيٍّ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مُحَمَّدٍ عَنِ ابْنِ رِثَابٍ عَنْ أَبِي حَازِمَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص أ لَا أُخْبِرُكُمْ بِخَيْرِ رِجَالِكُمْ

(The book) 'Al Kafi' – from the number, from Sahl and Ali, from his father, altogether from Ibn Mahboub, from Ibn Riab, from Abu Hamza, from Jabir Bin Abdullah who said,

'Rasool-Allah^{-sawww} said: 'Shall I^{-sawww} inform you all with the news of your men?'

قُلْنَا بَلَى يَا رَسُولَ اللَّهِ

We said, 'Yes, O Rasool-Allah^{-sawww}!

قَالَ إِنَّ مِنْ خَيْرِ رِجَالِكُمُ التَّقِيُّ النَّقِيُّ السَّمِيعُ الْكَفَّيْنِ الطَّرْفَيْنِ الْبَرُّ الْبَوَالِدِيَّةِ وَ لَا يُلْجِئُ عِيَالَهُ إِلَى غَيْرِهِ.

He^{-sawww} said: 'From best of your men, is the pious (from the Shirk), the pure (clean from physical and spiritual filth), the excusing of the two hands (generous), the pure of the two

⁶¹⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 19

sides (see clarification below), the righteous with his parents (good and obedient), and his family does not take shelter to others (lack of spending upon them)".⁶¹⁵

توضيح رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أَكْثَرَ مَا يُدْخِلُ النَّارَ الْأَجْوْفَانِ قَالُوا يَا رَسُولَ اللَّهِ وَ مَا الْأَجْوْفَانِ قَالَ الْفَرْجُ وَالْفَمُّ.

Clarification – *It is reported from the Prophet^{-saww}: ‘Most of the ones entering the Fire are (due to) the hollows’. They said, ‘O Rasool-Allah^{-saww}! And what are the hollows?’ He^{-saww} said: ‘The private part and the mouth’.*

و أيضا قرنوا في أخبار كثيرة في بيان المهلكات بين شهوة البطن و الفرج

And also, these have been paired in many Ahadeeth in explanation of the destructive sins being between the belly and the private parts.

و رَوَى فِي مَعَانِي الْأَخْبَارِ أَنَّهُ قَالَ مَنْ ضَمِنَ لِي مَا بَيْنَ رِجْلَيْهِ وَ مَا بَيْنَ رِجْلَيْهِ ضَمِنْتُ لَهُ الْجَنَّةَ.

And it is reported in ‘Ma’any Al Akhbar’, him^{-saww} having said: ‘One who guarantees to me^{-saww} what is between his heart and what is between his two legs, I^{-saww} shall guarantee the Paradise to him’.

21- كَأَنَّ الْكَافِيَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْوَشَاءِ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ رَجُلٍ مِنْ بَنِي هَاشِمٍ قَالَ: أَرَبَعٌ مَنْ كُنَّ فِيهِ كَمَلٌ إِسْلَامُهُ وَ لَوْ كَانَ مِنْ قَرْبِهِ إِلَى قَدَمِهِ حَطَايَا لَمْ تَنْفُضْهُ الصِّدْقُ وَ الْحَبَاءُ وَ حُسْنُ الْخُلُقِ وَ الشُّكْرُ.

(The book) ‘Al Kafi’ – from Al-Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Abdullah Bin Sinan,

‘From a man from the clan of Hashim^{-as} who said, ‘Four, on who has these in him, his Islam would be perfect and even if he were to be in sins from his head to his feet – not lacking in honesty, and the modesty, and the good manners, and the gratefulness’.⁶¹⁶

بيان: كأن المراد برجل من بني هاشم الصادق ع عبر هكذا لشدة التقية.

Explanation – *It is as if the intent with ‘a man from the clan of Hashim^{-as}’ is Al-Sadiq^{-asws}, expressed like this due to the severity of the Taqiyyah (dissimulation)’.*

22- لي، الأمامي للصدوق أبي عن سعدٍ و الحميري جميعاً عن ابن يزيد عن ابن أبي عمير عن البطائني عن أبي بصير عن الثمالي عن علي بن الحسين ع قَالَ: كَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ يُنْبِئُ الْقُبُورَ فَأَعْتَلَّ جَارٌ لَهُ فَخَافَ الْمَوْتَ فَبَعَثَ إِلَى النَّبَاشِ فَقَالَ كَيْفَ كَانَ جَوَارِي لَكَ قَالَ أَحْسَنَ جَوَارِي قَالَ فَإِنَّ لِي إِلَيْكَ حَاجَةٌ قَالَ فَضِيَّتْ حَاجَتُكَ

(The book) ‘Al Sadouq’ – My father, from Sa’ad and Al Himeyri, altogether from Ibn Yazeed, from Ibn Abu Umeyr, from Al Batainy, from Abu Baseer, from Al Sumali,

‘From Ali^{-asws} Bin Al-Husayn^{-asws}: ‘There was a man among the children of Israel who used to exhume the graves. A neighbour of his fell sick and he feared the death. He sent for the grave digger and said, ‘How was my neighbourliness to you?’ The grave digger said, ‘Excellent

⁶¹⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 20

⁶¹⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 21

neighbourliness'. He said, 'There is a need (request) for me to you'. He said, 'I will fulfil your request'.

قَالَ فَأَخْرَجَ إِلَيْهِ كَفَنَيْنِ فَقَالَ أَحِبُّ أَنْ تَأْخُذَ أَحَبَّهُمَا إِلَيْكَ وَإِذَا دُفِنْتُ فَلَا تَنْبِشْنِي فَاغْتَنَعَ النَّبَاشُ مِنْ ذَلِكَ وَ أَبِي أَنْ يَأْخُذَهُ فَقَالَ لَهُ الرَّجُلُ أَحِبُّ أَنْ تَأْخُذَهُ فَلَمْ يَزَلْ بِهِ حَتَّى أَخَذَ أَحَبَّهُمَا وَ مَاتَ الرَّجُلُ

He^{-asws} said: 'He brought out two shrouds to him. He said, 'I would love it if you could take whichever of the two is most beloved to you, and when I have been buried, do not exhume me'. The grave digger prevented him from that and refused to take it. The man said to him, 'I would love it if you could take it'. He did not cease with him until he had taken the more liked one, and the man died.

فَلَمَّا دُفِنَ قَالَ النَّبَاشُ هَذَا قَدْ دُفِنَ فَمَا عَلِمَهُ بِأَنِّي تَرَكْتُ كَفَنَهُ أَوْ أَخَذْتُهُ لِأَخَذْتَهُ

When he had been buried, the grave digger said (within himself), 'This one has been buried, so how would he know whether I have left his shroud or taken it? I shall take it'.

فَأَتَى قَبْرَهُ فَنَبَشَهُ فَسَمِعَ صَائِحاً يَقُولُ وَ يَصِيحُ بِهِ لَا تَفْعَلْ فَفَرَعَ النَّبَاشُ مِنْ ذَلِكَ فَتَرَكَهُ وَ تَرَكَ مَا كَانَ عَلَيْهِ

He came to his grave and exhumed him. He heard it's occupant saying and shouting at him, 'Do not do it!' The grave digger panicked from that and left him and left whatever had been upon him.

وَ قَالَ لَوْلَيْدِهِ أَيُّ أَبِي كُنْتُ لَكُمْ قَالُوا نَعَمْ الْأَبُ كُنْتُ لَنَا قَالَ فَإِنَّ لِي إِلَيْكُمْ حَاجَةً قَالُوا قُلْ مَا شِئْتَ فَإِنَّا سَنَصْبِرُ إِلَيْهِ إِنْ شَاءَ اللَّهُ

And he said to his children, 'What kind of father have I been to you all?' They said, 'You have been the best father to us!' He said, 'There is a need (request) for me to you all'. They said, 'Say whatever you so desire to, for we shall be striving to it, if Allah^{-azwj} so Desires'.

قَالَ فَأَحِبُّ إِذَا أَنَا مِتُّ أَنْ تَأْخُذُونِي فَتُحْرِقُونِي بِالنَّارِ فَإِذَا صِرْتُ رَمَاداً فُلِدُونِي ثُمَّ تَعَمَّدُوا بِي رِيحاً عَاصِفاً فَدُرُّوا نَصْفِي فِي الْبَرِّ وَ نَصْفِي فِي الْبَحْرِ قَالُوا نَفْعَلُ

He said, 'I would love it if when I die, you take me and burn me in the fire. So, when I have become ashes, then scatter me by deliberating the stormy wind. Scatter half of me in the land and half of me in the sea'. They said, 'We shall do so'.

فَلَمَّا مَاتَ فَعَلَ بَعْضُ وُلْدِهِ مَا أَوْصَاهُمْ بِهِ فَلَمَّا دُرُّوا قَالَ اللَّهُ عَزَّ وَ جَلَّ لِلْبَرِّ اجْمَعْ مَا فِيكَ وَ قَالَ لِلْبَحْرِ اجْمَعْ مَا فِيكَ فَإِذَا الرَّجُلُ قَائِمٌ بَيْنَ يَدَيِ اللَّهِ جَلَّ جَلَالُهُ

When he died, one of his children did what he had bequeathed to them with. When he scattered him (his ashes), Allah^{-azwj} Mighty and Majestic Said to the land: "Gather whatever is in you!" And Said to the sea: "Gather whatever is in you!" Behold, the man was standing in front of Allah^{-azwj}, Majestic is His^{-azwj} Majesty.

قَالَ اللَّهُ عَزَّ وَ جَلَّ مَا حَمَلَكَ عَلَى مَا أَوْصَيْتَ وَ لَدَكَ أَنْ يَفْعَلُوهُ بِكَ

Allah^{-azwj} Mighty and Majestic Said: “What carried you upon what you bequeathing to your children to be doing with you?”

قَالَ حَمَلَنِي عَلَى ذَلِكَ وَ عَزَّتْكَ خَوْفُكَ

He said, ‘By Your^{-azwj} Might! Your^{-azwj} fear carried me upon that’.

فَقَالَ اللَّهُ جَلَّ جَلَالُهُ فَإِنِّي سَأَرْضِي لِحُصُومِكَ وَ قَدْ آمَنْتُ خَوْفَكَ وَ عَقَّرْتُ لَكَ.

Allah^{-azwj}, Majestic is His^{-azwj} Majesty Said: “I^{-azwj} am Pleased with your contention and have Secured your fear and have Forgiven (your sins) for you!”⁶¹⁷

23- لي، الأماالي للصدوق أبي عن الحِمَيْرِيِّ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ عَنْ مُتَّقِي عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ قَالَ سَمِعْتُ رَجُلًا مِنَ الْأَنْصَارِ يَقُولُ بَيْنَمَا رَسُولُ اللَّهِ ص مُسْتَنْظِلٌ بِظِلِّ شَجَرَةٍ فِي يَوْمٍ شَدِيدِ الْحَرِّ إِذْ جَاءَ رَجُلٌ فَتَرَعَّ ثِيَابَهُ ثُمَّ جَعَلَ يَتَمَرَّعُ فِي الرَّمْضَاءِ يَكْوِي ظَهْرَهُ مَرَّةً وَ بَطْنَهُ مَرَّةً وَ جَبْهَتَهُ مَرَّةً وَ يَقُولُ يَا نَفْسُ دُوقِي فَمَا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ أَعْظَمُ مِمَّا صَنَعْتَ بِكَ وَ رَسُولُ اللَّهِ يَنْظُرُ إِلَى مَا يَصْنَعُ

(The book) ‘Al Amaali’ of Al Sadouq – My father, from Al Himeyri, from Ibn Abu Al Khattab, from Al-Hassan Bin Ali Bin Fazzal, from Musanna, from Lay Bin Abu Suleym who said, ‘I heard a man from the Helpers saying,

‘While Rasool-Allah^{-saww} was shading with the shade of a tree during a day of severe heat, when a man came and took off his (outer) clothes, then he went on to wallow in the sand, on his back at times, and his belly at times, and his forehead at times, and he was saying, ‘O soul, taste, for what is in the Presence of Allah^{-azwj} is mightier that what is being done with you (now)!’ – and Rasool-Allah^{-saww} was looking at what he was doing.

ثُمَّ إِنَّ الرَّجُلَ لَبَسَ ثِيَابَهُ ثُمَّ أَقْبَلَ فَأَدْمَأَ إِلَيْهِ النَّبِيُّ ص يَدِيهِ وَ دَعَاهُ فَقَالَ لَهُ يَا عَبْدَ اللَّهِ لَقَدْ رَأَيْتُكَ صَنَعْتَ شَيْئًا مَا رَأَيْتُ أَحَدًا مِنَ النَّاسِ صَنَعَهُ فَمَا حَمَلَكَ عَلَى مَا صَنَعْتَ

Then the man wore his (outer) clothes, then came back. The Prophet^{-saww} gestured to him with his^{-saww} hand and called him. He^{-saww} said to him: ‘O servant of Allah^{-azwj}! I^{-saww} have seen you doing something what I^{-saww} have not seen anyone of the people doing it. So, what carried you upon what you did?’

فَقَالَ الرَّجُلُ حَمَلَنِي عَلَى ذَلِكَ مَخَافَةُ اللَّهِ عَزَّ وَ جَلَّ وَ قُلْتُ لِنَفْسِي يَا نَفْسُ دُوقِي فَمَا عِنْدَ اللَّهِ أَعْظَمُ مِمَّا صَنَعْتَ بِكَ

The man said, ‘Fear of Allah^{-azwj} Mighty and Majestic carried me upon that, so I said to myself, ‘O soul! Taste, for what is in the Presence of Allah^{-azwj} is mightier than what is being done with you!’”

فَقَالَ النَّبِيُّ ص لَقَدْ خِمْتَ رَبَّكَ حَقًّا مَخَافَتِهِ فَإِنَّ رَبَّكَ لِيَبَاهِي بِكَ أَهْلَ السَّمَاءِ

The Prophet^{-saww} said: ‘You had feared your Lord^{-azwj} as is right of fearing Him^{-azwj}, for your Lord^{-azwj} is Boasting with you to the inhabitants of the sky!’

⁶¹⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 22

ثُمَّ قَالَ لِأَصْحَابِهِ يَا مَعْاشِرَ مَنْ حَضَرَ ادْنُوا مِنِّي صَاحِبِكُمْ حَتَّى يَدْعُو لَكُمْ

Then he^{-saww} said to his^{-saww} companion: ‘O community of the ones present! Go near your companion until he supplicates for you all!’

فَدَنُوا مِنْهُ فَدَعَا لَهُمْ وَقَالَ لَهُمُ اللَّهُمَّ اجْمَعْ أَمْرَنَا عَلَيَّ اهْدِنِي وَاجْعَلِ التَّقْوَى زَادَنَا وَالْجَنَّةَ مَأْبَنَا.

They went near him. He supplicated for them, and he^{-saww} said to them, ‘O Allah^{-azwj}! Gather our affairs upon the guidance and Make the piety to be our provision and the Paradise to be our abode!’⁶¹⁸

24- لي، الأماالي للصدوق سئل أمير المؤمنين ع أَيُّ النَّاسِ خَيْرٌ عِنْدَ اللَّهِ عَزَّ وَجَلَّ

(The book) ‘Al Amaali’ of Al Sadouq –

‘Amir Al-Momineen^{-asws} was asked, ‘Which of the people are best in the Presence of Allah^{-azwj} Mighty and Majestic?’

قَالَ أَحْوَفُهُمْ لِلَّهِ وَأَعْمَلُهُمْ بِالتَّقْوَى وَأَزْهَدُهُمْ فِي الدُّنْيَا.

He^{-asws} said: ‘The most fearful of them to Allah^{-azwj}, and their most working with the piety, and their most ascetic in the world’.⁶¹⁹

25- لي، الأماالي للصدوق فِي خَيْرِ مَنَاهِي النَّبِيِّ ص قَالَ ص مَنْ عَرَضَتْ لَهُ فَاحِشَةٌ أَوْ شَهْوَةٌ فَاجْتَنَبَهَا مِنْ مَخَافَةِ اللَّهِ عَزَّ وَجَلَّ حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ وَآمَنَهُ مِنَ الْقَرْعِ الْأَكْبَرِ وَأَنْجَزَ لَهُ مَا وَعَدَهُ فِي كِتَابِهِ فِي قَوْلِهِ وَ لِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ.

(The book) ‘Al Amaali’ of Al Sadouq,

‘In a Hadeeth of the prohibitions by the Prophet^{-saww}, he^{-saww} said: ‘One to whom an immorality presented, or a lustful desire, so he shuns it from fearing Allah^{-azwj} Mighty and Majestic, Allah^{-azwj} would Prohibit the Fire upon him and Secure him from the great panic, and Fulfil for him what He^{-azwj} has Promised him in His^{-azwj} Book, in His^{-azwj} Words: **And for the one who fears to stand before his Lord are two Gardens [55:46]**’.⁶²⁰

26 - فس، تفسير القمي قَالَ الصَّادِقُ ع كَفَى بِخَشْيَةِ اللَّهِ عِلْمًا وَ كَفَى بِالْإِعْتِرَارِ بِاللَّهِ جَهْلًا.

Tafseer Al Qummi –

‘Al-Sadiq^{-asws}: ‘Knowledge suffices with fearing Allah^{-azwj}, and ignorance suffices with being deceived by (leniency) of Allah^{-azwj}’.⁶²¹

⁶¹⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 23

⁶¹⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 24

⁶²⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 25

⁶²¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 26

27- فس، تفسير القمي وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَ نَهَى النَّفْسَ عَنِ الْهَوَىٰ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى قَالَ هُوَ الْعَبْدُ إِذَا وَقَفَ عَلَىٰ مَعْصِيَةِ اللَّهِ وَ قَدَّرَ عَلَيْهَا ثُمَّ يَتَرَكُهَا تَخَافَةَ اللَّهِ وَ نَهَى النَّفْسَ عَنْهَا فَمُكَافَأَتْهُ الْجَنَّةُ.

Tafseer Al Qummi –

And as for one who fears standing to his Lord and forbids the soul from the vain desires [79:40] Then surely the Garden, it would be the abode [79:41] – he said, ‘He is the servant pausing upon the disobedience of Allah^{-azwj} and (although) he is able upon it, then he leaves it fearing Allah^{-azwj} and forbids the soul from it, so his sufficing is the Paradise’.⁶²²

28- ل، الخصال الخليل بن أحمد عن ابن المعاذ عن الحسين المروري عن عبد الله بن عوف عن الحسن قال قال رسول الله ص قال الله تبارك و تعالی و عزتي و جلالي لا أجمع على عبدي خوفين و لا أجمع له أمنين فإذا أمني في الدنيا أحنفته يوم القيامة و إذا خافي في الدنيا أمنتته يوم القيامة.

(The book) ‘Al Khisaal’ – Al Khaleel Bin Ahmad, from Ibn Al Muaz, from Al-Husayn Al Marouzy, from Abdullah Bin Awf, from Al-Hassan who said,

‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Blessed and Exalted Said: “By My^{-azwj} Mighty and My^{-azwj} Majesty! I^{-azwj} will not Gather two fears upon My^{-azwj} servant, nor will I^{-azwj} Gather two securities for him. When he feels secure from Me^{-azwj} in the world, I^{-azwj} shall Scare him on the Day of Qiyamah, and when he fears Me^{-azwj} in the world, I^{-azwj} shall Secure him on the Day of Qiyamah’.⁶²³

29- ل، الخصال الخليل بن أحمد عن محمد بن إسحاق السراج عن الوليد بن شجاع عن علي بن مسهر عن عبید الله بن عمر عن نافع عن ابن عمر قال قال رسول الله ص بينا ثلاثة نفر فيمن كان قبلكم بمشون إذ أصابهم مطر فأووا إلى غار فأنطبق عليهم فقال بعضهم لبعض يا هؤلاء و الله ما ينجيكم إلا الصدق فليدع كل رجل منكم بما يعلم الله عز و جل أنه قد صدق فيه

(The book) ‘Al Khisaal’ – Al Khaleel Bin Ahmad, from Muhammad Bin Is’haq Al Sarraj, from Al Waleed Bin Shuja’a, from Ali Bin Mus’hir, from Ubeydullah Bin Umar, from Nafie, from Ibn Umar who said,

‘Rasool-Allah^{-saww} said: ‘While three persons, among the ones who were before you all, were walking when the rain hit them. They sheltered to a cave; it is (a rock) layered upon them (blocking the entrance of the cave). One of them said to the others, ‘O you! By Allah^{-azwj}, nothing will save you except the truthfulness, so let each one of you supplicate with what Allah^{-azwj} Mighty and Majestic Knows he is being truthful in it’.

فَقَالَ أَحَدُهُمُ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ كَانَ لِي أَعِيْرٌ عَمِلَ لِي عَلَى فَرْقٍ أُرِزَّ فَرَزَعْتُهُ فَصَارَ مِنْ أَمْرِهِ إِلَى أَنْ اشْتَرَيْتُ مِنْ ذَلِكَ الْفَرْقِ بَقْرًا ثُمَّ أَتَانِي فَطَلَبَ أَجْرَهُ فَقُلْتُ أَعْمِدْ إِلَى تِلْكَ الْبَقْرِ فَسُقْهَا

One of them said, ‘O Allah^{-azwj}! If You^{-azwj} know that there was an employee for me upon a bag of rice. He cultivated it. It became from his matter up to that I purchased a cow from bag of rice (yield). Then he came to me and demanded his wages. I said, ‘Deliberate to that cow and usher it (away)’.

⁶²² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 27

⁶²³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 28

فَقَالَ إِنَّمَا لِي عِنْدَكَ فَرْقٌ مِنْ أَرَزٍّ فَقُلْتُ اعْمِدْ إِلَى تِلْكَ الْبَقْرِ فَمَسَّهَا فَإِنَّمَا مِنْ ذَلِكَ فَسَاقَهَا فَإِنْ كُنْتَ تَعْلَمُ أَبِي فَعَلْتُ ذَلِكَ مِنْ خَشْيَتِكَ فَفَرَّجَ عَنَّا فَانْسَاحَتِ الصَّخْرَةُ عَنْهُمْ

He said, 'But rather, for me, with you, there is a bag of rice (as wages)'. I said, 'Deliberate to that cow and usher it (away), for it is from that. He ushered it (away). If You^{-azwj} Know I had done that from Your^{-azwj} fear, then relieve us!' The rock moved away (a third) from them.

وَ قَالَ الْآخَرُ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ كَانَ لِي أَبَوَانِ شَيْخَانِ كَبِيرَانِ فُكُنْتُ آتِيَهُمَا كُلَّ لَيْلَةٍ بِلَبَنٍ غَنَمٍ لِي فَأَبْطَأْتُ عَلَيْهِمَا ذَاتَ لَيْلَةٍ فَأَتَيْتُهُمَا وَ قَدْ رَقَدَا وَ أَهْلِي وَ عِيَالِي يَتَضَاعُونَ مِنَ الْجُوعِ وَ كُنْتُ لَا أَسْقِيهِمْ حَتَّى يَشْرَبَ أَبُوَايَ فَكْرِهْتُ أَنْ أُؤْفِظُهُمَا مِنْ رُقْدَتِهِمَا وَ كْرِهْتُ أَنْ أَرْجِعَ فَيَسْتَيْقِظَا لِشْرِبِمَا

And the other one said, 'O Allah^{-azwj}! If You^{-azwj} Know that there were two old parents for me. I used to come to them every night with milk of sheep of mine. One night I was delayed to them. I came to them, and my wife and my dependants had fallen asleep crying from hunger, and I had not quenched them until my parents had drunk. I disliked to wake them up from their sleep, and I disliked to return (in case) they woke up for their drink.

فَلَمْ أَزَلْ أَنْتَظِرُهُمَا حَتَّى طَلَعَ الْفَجْرُ فَإِنْ كُنْتَ تَعْلَمُ أَبِي فَعَلْتُ ذَلِكَ مِنْ خَشْيَتِكَ فَفَرَّجَ عَنَّا فَانْسَاحَتْ عَنْهُمْ الصَّخْرَةُ حَتَّى نَظَرُوا إِلَى السَّمَاءِ

I did not cease awaiting for them until the dawn emerged. If You^{-azwj} Know I had done that from Your^{-azwj} fear, then relieve us!' So the rock^{-azwj} moved away until they could look at the sky.

وَ قَالَ الْآخَرُ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ كَانَتْ لِي ابْنَةٌ عَمِّ أَحَبَّ النَّاسِ إِلَيَّ وَ أَبِي رَاوَدُهَا عَنْ نَفْسِهَا فَأَبَتْ عَلَيَّ إِلَّا أَنْ آتِيَهَا بِمِائَةِ دِينَارٍ فَطَلَبْتُهَا حَتَّى قَدَرْتُ عَلَيْهَا فَجِئْتُ بِهَا فَدَفَعْتُهَا إِلَيْهِ فَأَمَكَّنْتَنِي مِنْ نَفْسِهَا

And the other one said, 'O Allah^{-azwj}! If You^{-azwj} Know that there was a daughter of an uncle of mine, the most beloved of the people to me, and I sought her about herself, but she refused to me except if I were to give her one hundred Dinars. I kept seeking her until I was able upon it. I came with it and handed it to her, and she enabled me from herself.

فَلَمَّا فَعَدْتُ بَيْنَ رِجْلَيْهَا قَالَتْ اتَّقِ اللَّهَ وَ لَا تُفْضِ الْحَاتِمَ إِلَّا بِحِفْهِ فُفَمْتُ عَنْهَا وَ تَرَكْتُ لَهَا الْمِائَةَ فَإِنْ كُنْتَ تَعْلَمُ أَبِي فَعَلْتُ ذَلِكَ مِنْ خَشْيَتِكَ فَفَرَّجَ عَنَّا فَفَرَّجَ اللَّهُ عَزَّ وَ جَلَّ عَنْهُمْ فَخَرَجُوا.

When I had sat between her legs, she said, 'Fear Allah^{-azwj} and do not break the seal except by its right'. So, I stood up from her and left the one hundred (Dinars) for her. If You^{-azwj} Know I had done that from fearing You^{-azwj}, then relieve us!' Allah^{-azwj} Mighty and Majestic Relieved them and they came out".⁶²⁴

30- ل، الخصال أنواع الخوف خمسة خوف و خشية و وجل و رهبة و هيبه فالخوف للعاصيين و الخشية للعالمين و الوجل للمخبتين و الرهبة للعابدين و الهيبه للعارفين

(The book) 'Al Khisaal' –

‘The types of fear are five – fear, and apprehension, and dread, and terror, and awe. The fear is for the disobedient, and the apprehension is for the knowers, and the dread is for the sinners, and the terror is for the worshippers, and the awe is for the Gnostics.

أَمَّا الْخَوْفُ فَلِأَجْلِ الذُّنُوبِ قَالَ اللَّهُ عَزَّ وَجَلَّ وَ لِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ وَ الْحَشْيَةَ لِأَجْلِ رُؤْيَةِ التَّقْصِيرِ قَالَ اللَّهُ عَزَّ وَجَلَّ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

As for the fear, it is for the reason of sins. Allah^{-azwj} Mighty and Majestic Said: **‘And for the one who fears to stand before his Lord are two Gardens [55:46];** and the apprehension is for the reason of seeing the deficiency. Allah^{-azwj} Mighty and Majestic Said: **But rather, Allah is feared by those from His knowledgeable servants. [35:28].**

وَ أَمَّا الْوَجَلُ فَلِأَجْلِ تَرْكِ الْخِدْمَةِ قَالَ اللَّهُ عَزَّ وَجَلَّ الْذِّينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَ الرَّهْبَةَ لِرُؤْيَةِ التَّقْصِيرِ قَالَ اللَّهُ عَزَّ وَجَلَّ وَ مُحَمَّدٌ كَرَّمَ اللَّهُ نَفْسَهُ يُشِيرُ إِلَى هَذَا الْمَعْنَى.

And as for the dread, it is for the reason of leaving the service. Allah^{-azwj} Mighty and Majestic Says: **Those, when Allah is mentioned, their hearts tremble; [22:35];** and the terror is for seeing the deficiency. Allah^{-azwj} Mighty and Majestic Said: **and Allah Cautions you all Himself; [3:30],** indicates to this meaning’⁶²⁵.

وَ رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ كَانَ إِذَا صَلَّى سَمِعَ لِيَصْدْرِهِ أَزِيرٌ كَأَزِيرِ الْمِرْجَلِ مِنَ الْهَيْبَةِ حَدَّثَنَا بِذَلِكَ أَبُو عَبْدِ اللَّهِ بِنُ حَامِدٍ رَفَعَهُ إِلَى بَعْضِ الصَّالِحِينَ ع.

And it is reported from the Prophet^{-saww}, it was so that whenever he^{-saww} prayed Salat, there was heart for his^{-saww} chest a whirring like the whirring of the cauldron (on the boil), from the awe. It is narrated to us with that by Abu Abdullah Bin Hamid, raising it to one of the righteous ones^{-asws}⁶²⁶.

31- ما، الأماي للشيخ الطوسي المُنْفِيْدُ عَنِ ابْنِ فُؤَلَوِيْهِ عَنِ سَعْدِ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ أَسْبَاطِ عَنِ عَمِّهِ عَنِ أَبِي الْحَسَنِ الْعَبْدِيِّ عَنِ الصَّادِقِ ع قَالَ: مَا كَانَ عَبْدٌ لِيَحْسِنَ نَفْسَهُ عَلَى اللَّهِ إِلَّا أَدْخَلَهُ اللَّهُ الْجَنَّةَ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawayi, from Sa’ad, from Ibn Isa, from Ibn Asbat, from his uncle,

‘From Abu Al-Hassan Al-Abdy, from Al-Sadiq^{-asws} having said: ‘There would be no servant withholding himself upon Allah^{-azwj}, except Allah^{-azwj} would Enter him into the Paradise’⁶²⁷.

32- ما، الأماي للشيخ الطوسي المُنْفِيْدُ عَنِ الْجَعَابِيِّ عَنِ ابْنِ عُفْدَةَ عَنِ سُلَيْمَانَ بْنِ مُحَمَّدِ بْنِ الْهَمْدَانِيِّ عَنِ مُحَمَّدِ بْنِ عِمْرَانَ عَنِ مُحَمَّدِ بْنِ عِيْسَى الْكِنْدِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدِ ع قَالَ: مَنْ خَافَ اللَّهَ عَزَّ وَجَلَّ أَخَافَ اللَّهُ مِنْهُ كُلَّ شَيْءٍ وَ مَنْ لَمْ يَخَفِ اللَّهَ عَزَّ وَجَلَّ أَخَافَهُ اللَّهُ مِنْ كُلِّ شَيْءٍ الْخَبْرَ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufti, from Al Jiany, from Ibn Uqdah, from Suleyman Bin Muhammad Al Hamdany, from Muhammad Bin Imran, from Muhammad Bin Isa Al Kindy,

⁶²⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 30 a

⁶²⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 30 b

⁶²⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 31

‘From Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘One who fears Allah^{-azwj} Mighty and Majestic, Allah^{-azwj} will Cause all things to fear from him, and one who does not fear Allah^{-azwj} Mighty and Majestic, Allah^{-azwj} would Cause him to fear from all things’ – the Hadeeth”.⁶²⁸

33- ما، الأماالي للشيخ الطوسي المفيد عن الحسن بن حمزة العلوي عن محمد بن عبد الله بن جعفر عن أبيه عن هارون عن ابن زياد عن جعفر بن محمد عن أبيه ع قال: في حكمة آل داود يا ابن آدم كيف تتكلم بالهدى و أنت لا تفيق عن الردى

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al-Hassan Bin Hamza Al Alawy, from Muhammad Bin Abdullah Bin Ja’far, from his father, from Haroun, from Ibn Ziyad,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: ‘Among the wisdom of the family of Dawood^{-as}: ‘O son of Adam^{-as}! How can you be speaking with the guidance, and you are not waking up from the ruination!

يا ابن آدم أصبح قلبك قاسياً و أنت لعظمة الله ناسياً فلو كنت بالله عالماً و بعظمته عارفاً لم تزل منه خائفاً و لمن وعده [لوعده] راجياً و محك كيف لا تذكر لحدك و انفرادك فيه و حدك.

O son of Adam^{-as}! Your heart wakes up in the morning as cruel, and you are forgetful of the Magnificence of Allah^{-azwj}, if you were a knower with Allah^{-azwj} and a recogniser of His^{-azwj} Magnificence, not ceasing to be fearful from Him^{-azwj}, and hopeful to His^{-azwj} Promise. How can you not remember your grave and your being individually in it, alone”.⁶²⁹

34- ما، الأماالي للشيخ الطوسي المفيد عن الجعابي عن ابن عثمة عن محمد بن إسماعيل بن إبراهيم عن عم أبيه الحسين بن موسى عن أبيه موسى بن جعفر عن أبيه عن أمير المؤمنين ع قال: إن المؤمن لا يصبح إلا خائفاً و إن كان محسناً و لا يمسي إلا خائفاً و إن كان محسناً لأنه بين أمرين بين وقت قد مضى لا يدري ما الله صانع به و بين أجل قد اقترب لا يدري ما يصيبه من الهلكات الخبز.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Muhammad Bin Ismail Bin Ibrahim, from an uncle of his father,

‘Al-Husayn son of Musa^{-asws}, from his father Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘The Momin does not come to a morning except and he would be fearful even though he were to be a good doer, and he does not come to an evening except fearful even though he were to be a good doer, because he is between the two matters between a time which has past, not knowing what Allah^{-azwj} has done with it, and the future which draws closer, not knowing what destruction would afflict him’ – the Hadeeth”.⁶³⁰

35- ما، الأماالي للشيخ الطوسي المفيد عن أحمد بن الوليد عن أبيه عن سعد بن ابن عيسى عن ابن محبوب عن الثمالي قال كان علي بن الحسين ع يقول ابن آدم لا تزال بخير ما كان لك واعظ من نفسك و ما كانت المحاسبة من هيك و ما كان الخوف لك شعاعاً و الخزن لك دناراً

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Sa’ad, from Ibn Isa, from Ibn Mahboub, from Al Sumali who said,

⁶²⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 32

⁶²⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 33

⁶³⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 34

'Ali^{-asws} Bin Al-Husayn^{-asws} had said: 'Son of Adam^{-as}! You will not cease to be with goodness for as long as there is preaching for you from yourself, and for as long as you are with self-reckoning of your concerns, and for as long as the fear is a slogan for you, and the grief is a blanket for you.

ابْنُ آدَمَ إِنَّكَ مَيِّتٌ وَ مَبْعُوثٌ وَ مَوْفُوفٌ بَيْنَ يَدَيْ اللَّهِ عَزَّ وَ جَلَّ وَ مَسْتَوِلٌ فَأَعِدَّ جَوَابًا.

Son of Adam^{-as}! You will be dying, and Resurrected, and standing in front of Allah^{-azwj} Mighty and Majestic, and Questioned, so prepare the answers!"⁶³¹

36- ما، الأماالي للشيخ الطوسي بالإسناد إلى أبي قتادة عن صفوان قال قال الصادق ع للمعلمي بن حنيس يا معلي اعترز بالله بعزرك الله

(The book) 'Al Amaali' of the sheykh Al Tusi – By the chain to Abu Qatadah, from Safwan who said,

'Al-Sadiq^{-asws} said to Al-Moalla Bin Khuneys: 'O Moalla! (Seek to be) strengthened by Allah^{-azwj}, Allah^{-azwj} will Strengthen you!'

قَالَ يَا مَوْلَا يَا ابْنَ رَسُولِ اللَّهِ

He said, 'With what, O son^{-asws} of Rasool-Allah^{-saww}?'

قَالَ يَا مُعَلَّى حَفِيَ اللَّهُ يُخْفِ مِنْكَ كُلَّ شَيْءٍ الْحَبِيرِ.

He^{-asws} said: 'O Moalla! Fear Allah^{-azwj}, He^{-azwj} will Cause all things to fear from you' – the Hadeeth"⁶³².

37- ما، الأماالي للشيخ الطوسي ابنُ بُسْرَانَ عَنِ الْحَسَنِ بْنِ صَفْوَانَ عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنِ أَبِي خَيْثَمَةَ عَنِ يَعْقُوبَ بْنِ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ صَالِحِ بْنِ كَيْسَانَ عَنِ نَافِعِ بْنِ عَبْدِ اللَّهِ بْنِ عَمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص بَيْنَمَا ثَلَاثَةٌ رَهَطٍ يَتِمَاشُونَ أَخَذَهُمُ الْمَطَرُ فَأَوْوُوا إِلَى غَارٍ فِي جَبَلٍ فَبَيْنَمَا هُمْ فِيهِ انْحَطَّتْ صَخْرَةٌ فَأَطْبَقَتْ عَلَيْهِمْ فَقَالَ بَعْضُهُمْ لِبَعْضٍ انظُرُوا أَفْضَلَ أَعْمَالٍ عَمِلْتُمُوهَا فَاسْأَلُوهُ بِهَا لَعَلَّهُ يُفْرِجُ عَنْكُمْ

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Busran, from Al-Hassan Bin Safwan, from Abdullah Bin Muhammad, from Abu Khaysama, from Yaquob Bin Ibrahim, from his father, from Salih Bin Kaysan, from Nafie, Abdullah Bin Umar said.

'Rasool-Allah^{-saww} said: 'While a group of three persons were walking when the rain seized them. They sheltered to a cave in a mountain. While they were in it, a rock dropped and layered upon them (blocking the entrance). One of them said to the others, 'Look at the best of the deed you have done, and ask Him^{-azwj} with it, perhaps He^{-azwj} will relieve you all!'

قَالَ أَخَذَهُمُ اللَّهُمَّ إِنَّهُ كَانَ لِي وَالِدَانِ كَبِيرَانِ وَ كَانَتْ لِي امْرَأَةٌ وَ أَوْلَادٌ صِغَارٌ فَكُنْتُ أَرْعَى عَلَيْهِمْ فَإِذَا أَرْحَتْ عَلَيْهِمْ عَنِّي بَدَأْتُ بِوَالِدَيْ فَسَقَيْتُهُمَا

⁶³¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 35

⁶³² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 36

One of them said, 'O Allah^{-azwj}! There were old parents for me, and there was a wife for me and young children. I used to pasture (sheep for) them, and when I had milked my sheep, I would begin with my parents and quench them.

فَلَمْ آتِ حَتَّى نَامَ أَبُوَايَ فَطَبَّيْتُ الْإِنَاءَ ثُمَّ حَلَبْتُ ثُمَّ فُغْتُ بِحِلَابِي عِنْدَ رَأْسِ أَبِي وَيَ وَ الصَّبِيَّةُ بِيَضَاعُونَ عِنْدَ رَجُلَيْ أُكْرَهُ أَنْ أُبْدَأَ بِهِمْ قَبْلَ أَبِي وَيَ وَ أُكْرَهُ أَنْ أُوقِظَهُمَا مِنْ نَوْمِهِمَا فَلَمْ أَرُلْ كَذَلِكَ حَتَّى أَضَاءَ الْفَجْرُ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرَجْ عَنَّا فُرْجَةً نَرَى مِنْهَا السَّمَاءَ

I had not come to them until my parents had already fallen asleep. I prepared the utensil, then I milked, then I stood with my milk by the head of my parents, and the children were beseeching by my legs. I disliked to begin with them before my parents, and I dislike to wake them up from their sleep. I did not cease to be like that until the dawn illuminated. O Allah^{-azwj}! If You^{-azwj} Know that I had done that seeking Your^{-azwj} Face, then relieve from us a crack we can see the sky from it!

فَفَرَّجَ لَهُ فُرْجَةً فَرَأَى مِنْهَا السَّمَاءَ وَ قَالَ الْآخِرُ اللَّهُمَّ إِنَّهُ كَانَ لِي بِنْتُ عَمِّ فَأَحْبَبْتُهَا حُبًّا كَانَتْ أَعَزَّ النَّاسِ إِلَيَّ فَسَأَلْتُهَا نَفْسَهَا فَعَالَتْ لَا حَتَّى تَأْتِيَنِي بِمِائَةِ دِينَارٍ

It split up for him and he saw the sky from it, and the other one said, 'O Allah^{-azwj}! There was a daughter of my uncle of mine, and I loved her with (intense) love. She was the dearest of the people to me. I asked her about herself. She said, 'No, until you give me one hundred Dinars!'

فَسَعَيْتُ حَتَّى جَمَعْتُ مِائَةَ دِينَارٍ فَأَتَيْتُهَا بِهَا فَلَمَّا كُنْتُ بَيْنَ رِجْلَيْهَا قَالَتْ اتَّقِ اللَّهَ وَ لَا تَفْتَحِ الْخَاتَمَ إِلَّا بِحَقِّهِ فَمُتُّ عَنْهَا اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرَجْ عَنَّا فِيهَا فُرْجَةً

I strived until I collected one hundred Dinars and I came to her with it. When I was between her legs, she said, 'Fear Allah^{-azwj} and do not open the seal except by its right!' I stood up from her. O Allah^{-azwj}! If You^{-azwj} Know that I had done that seeking Your^{-azwj} Face, then relieve from us with a hole in it!

فَفَرَّجَ اللَّهُ لَهُمْ فِيهَا فُرْجَةً وَ قَالَ الثَّلَاثُ اللَّهُمَّ إِنِّي كُنْتُ اسْتَأْجَرْتُ أُجِيرًا بِعَرَقِ دُرَّةٍ فَلَمَّا قَضَى عَمَلَهُ عَرَضْتُ عَلَيْهِ فَأَبَى أَنْ يَأْخُذَهَا وَ رَغِبَ عَنْهُ فَلَمْ أَرُلْ أَعْتَمِلُ بِهِ حَتَّى جَمَعْتُ مِنْهُ بَقْرًا وَ رُعَاءَهَا

Allah^{-azwj} Split up a hole in it, and the third one said, 'O Allah^{-azwj}! I had employed an employee for a bag of rice. When he had completed his work, I presented to him, but he refused to take it and turned away from it. I did not cease to work with it until I acquired a cow from it and pastured it.

فَجَاءَنِي وَ قَالَ اتَّقِ اللَّهَ وَ أَعْطِنِي حَقِّي وَ لَا تَظْلِمْنِي فَمُلْتُ لَهُ أَذْهَبَ إِلَى تِلْكَ الْبَقْرِ وَ رُعَاتِهَا فَخُذَهَا فَذَهَبَ وَ اسْتَأْفَقَهَا اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرَجْ عَنَّا مَا بَقِيَ مِنْهَا فَفَرَّجَ اللَّهُ عَنْهُمْ فَخَرَجُوا يَتَمَشَّوْنَ.

He came to me and said, 'Fear Allah^{-azwj} and give me my right, and do not be unjust to me!' I said to him, 'Go to that cow and pasture it and take it'. He was and ushered it away. O

Allah^{-azwj}! If You^{-azwj} Know I had done that seeking Your^{-azwj} Face, then relieve from us what has remained from it!’ Allah^{-azwj} Relieved them and they came out walking”⁶³³

38- ع، علل الشرائع أبي عن علي عن أبيه عن ابن أبي عمير عن هشام بن سالم عن أبي العباس عن أبي عبد الله ع قال: إن قوماً أصابوا ذنوباً فخافوا منها و أشفقوا فجاءهم قوم آخرون فقالوا لهم ما لكم فقالوا إنا أصبنا ذنوباً فحفظنا منها و أشفقنا فقالوا لهم نحن نحملها عنكم

(The book) ‘Ilal Al Sharaie’ – My father, from Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Abu Al Abbas,

‘From Abu Abdullah^{-asws} having said: ‘There were a people who committed sins, so they feared from it and felt sorry. Another people came to them and said to them, ‘What is the matter with you all?’ They said, ‘We have committed sins, so we are fearing from it, and we are sorry’. They said to them, ‘We shall carry it on your behalf’.

فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى بِخَائِفُونَ وَ بَجْتَرُونَ عَلَيَّ فَأَنْزَلَ اللَّهُ عَلَيْهِمُ الْعَذَابَ.

Allah^{-azwj} Blessed and Exalted Said: “They are fearing and are being audacious upon Me^{-azwj}” So, Allah^{-azwj} Sent down the Punishment upon them”⁶³⁴

39- لي، الأماالي للصدوق ابن البرقي عن أبيه عن جدّه عن حمزة بن عبد الله الجعفي عن جميل بن دراج عن الثمالي قال قال الصادق ع انج الله رجاء لا يجزيك على معاصيه و خف الله خوفاً لا يؤيسك من رحمته.

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Al Barqy, from his father, from his grandfather, from Hamza Bin Abdullah Al Ja’fary, from Jameel Bin Darraj, from Al Sumali who said,

‘Al-Sadiq^{-asws} said: ‘Hope to Allah^{-azwj} with a hope not causing you to be audacious upon disobeying Him^{-azwj}, and fear Allah^{-azwj} with a fear not despairing you from His^{-azwj} Mercy’⁶³⁵

40- لي، الأماالي للصدوق ابن المتوكل عن السعدآبادي عن البرقي عن القاشاني عن الأصهباني عن المنقري عن حماد بن عيسى عن الصادق ع قال: كان فيما أوصى به لثمان ابنه يا بُني خف الله خوفاً لو وافيت به الثقلين خفت أن يعذبك و انج الله رجاء لو وافيت به الثقلين رجوت أن يغفر لك.

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Al Mutawakkil, from Al Sa’dabady, from Al Barqy, from Al Qashany, from Al Asbahany, from Al Minqary, from Hammad Bin Isa,

‘From Al-Sadiq^{-asws} having said: ‘It was among what Luqman^{-as} had bequeathed to his^{-as} son: ‘O my^{-as} son! Fear Allah^{-azwj} with such a fear, if you were to come to Him^{-azwj} with the righteous deeds of the Jinn and the human, you will fear that He^{-azwj} mighty Punish you and hope to Allah^{-azwj} with such a hope, if you were to arrive to Him^{-azwj} sins of the Jinn and the human, you will hope He^{-azwj} will Forgive you”⁶³⁶

⁶³³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 37

⁶³⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 38

⁶³⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 39

⁶³⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 40

41- مع، معاني الأخبار أبي عن سعد بن البرقي عن الفاشاني عن عمه ذكره عن عبد الله بن القاسم عن أبي عبد الله ع قال سمعته يقول الخائف من لم يدع له الرهبة لساناً ينطق به.

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Al Barqy, from Al Qashany, from the one who mentioned it, from Abdullah Bin Al Qasim,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'The fearful is the one supplicating to Him^{-azwj} with a tongue speaking with trepidation''⁶³⁷

42- فس، تفسير القمي أبي عن ابن أبي عمير عن عبد الرحمن بن الحجاج قال: قلت لأبي عبد الله ع حديث ترويه الناس في من يؤمر به آخر الناس إلى النار

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj who said,

'I said to Abu Abdullah^{-asws}, 'There is a Hadeeth the people are reporting regarding the one being last of the people to be Commanded with to the Fire'.

فقال أما إنه ليس كما يقولون قال رسول الله ص إن آخر عبد يؤمر به إلى النار فإذا أمر به التفت فيقول الجبار رُدُّوه فِرْدُونَهُ فيقول له لم التفت فيقول يا رب لم يكن ظني بك هذا

He^{-asws} said: 'But, it isn't as what they are saying. Rasool-Allah^{-saww} had said: 'The last servant to be Commanded with to the Fire. When he is Commanded with it, he will keep turning around. The Subduer will Say: "Return him!" They will return him. He^{-azwj} will Say to him: "Why did you turn around?' He will say, 'O Lord^{-azwj}! My thoughts about You^{-azwj} were not this!'

فَيَقُولُ وَ مَا كَانَ ظَنُّكَ يَا رَبِّ كَانَ ظَنِّي بِكَ أَنْ تَغْفِرَ لِي خَطِيئَتِي وَ تُسْكِنَنِي جَنَّاتِكَ

He^{-azwj} will Say: "And what were your thought with Me^{-azwj}?' He will say, 'O Lord^{-azwj}! My thought with You^{-azwj} were that You^{-azwj} will Forgive my sins for me and Settle me in Your^{-azwj} Paradise!'

قَالَ فَيَقُولُ الْجَبَّارُ يَا مَلَأْتِكُنِي وَ عَزَّي وَ جَلَالِي وَ أَلْمَيْ وَ غُلُوبِي وَ اِرْتِفَاعِ مَكَانِي مَا ظَنَّنِي عَبْدِي هَذَا سَاعَةً مِنْ خَيْرٍ قَطُّ وَ لَوْ ظَنَّنِي فِي سَاعَةٍ مِنْ خَيْرٍ مَا رَوَعْتُهُ بِالنَّارِ أَجِيزُوا لَهُ كَذِبَهُ وَ ادْخُلُوهُ الْجَنَّةَ

He^{-saww} said: 'The Subduer will Say: "O My^{-azwj} Angels! By My^{-azwj} Might and My^{-azwj} Majesty, and My^{-azwj} Exaltedness and Loftiness of My^{-azwj} Position! This servant of Mine has not thought with Me^{-azwj} a moment of good at all, and even if he had thought with Me^{-azwj} for a moment with good, I^{-azwj} would not have Scared him with the Fire and would allow his lie for him and Enter him into the Paradise!'"

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لَيْسَ مِنْ عَبْدٍ يَظُنُّ بِاللَّهِ خَيْرًا إِلَّا كَانَ عِنْدَ ظَنِّهِ بِهِ وَ ذَلِكَ قَوْلُهُ وَ ذَلِكَ ظَنُّكُمْ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَادَكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ.

⁶³⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 41

Then Rasool-Allah^{-saww} said: ‘There isn’t any servant thinking good with Allah^{-azwj}, except He^{-azwj} would be with his thinking with Him^{-azwj}, and that is His^{-azwj} Word: **And those were your thoughts which you thought about your Lord, ruining you, so have become from the losers [41:23]**’.⁶³⁸

43- ثواب الأعمال أَبِي عَنْ سَعْدٍ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ مِثْلَهُ بِتَغْيِيرٍ مَا وَ قَدْ مَضَى فِي بَابِ مَا يَظْهَرُ مِنْ رَحْمَةِ اللَّهِ فِي الْقِيَامَةِ.

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umeyr,

‘Similar to it with changes and it has passed in the chapter of what will appear from the Mercy of Allah^{-azwj} during the Qiyamah’.⁶³⁹

44- ن، عيون أخبار الرضا عليه السلام جعفر بن نعيم عن عمه محمد بن شاذان عن الفضل بن شاذان عن ابن زيعة عن الرضا ع قال: أحسن بالله الظن فإن الله عز وجل يقول أنا عند حسن ظن عبدي المؤمن بي إن خير فخير وإن شر فشر.

(The book) ‘Uyoun Akhbar Al-Reza^{-asws}, may the greetings be upon him^{-asws}’ – Ja’far Bin Nueym, from his uncle Muhammad Bin Shazan, from Al Fazl Bin Shazan, from Ibn Bazie,

‘From Al-Reza^{-asws} having said: ‘Have good thoughts with Allah^{-azwj} for Allah^{-azwj} Mighty and Majestic Said: “I^{-azwj} am with the good thoughts of My^{-azwj} Momin servant with Me^{-azwj}, if good, so good, and if evil, so evil!”’⁶⁴⁰

45- ما، الأمالي للشيخ الطوسي المفيد عن ابن قولويه عن الكليني عن عده من أصحابه عن ابن عيسى عن ابن محبوب عن داود بن كثير عن أبي عبيدة الخدائي عن أبي جعفر ع قال قال رسول الله ص قال الله عز وجل لا يتكلم العادلون على أعمالهم التي يعملون بها ليتوايها فإنهم لو اجتهدوا وأنعبوا أنفسهم أعمالهم في عبادتي كانوا مفضلين غير بالغين في عبادتهم كنه عبادتي فيما يطلبون من كرامتي والتعظيم في جناتي ورفع الدرجات العلى في جوارتي

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawayi, from Al Kulayni, from a number of our companions, from Ibn Isa, from Ibn Mahboub, from Dawood Bin Kaseer, from Abu Ubeyda Al Haz’a’a,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Mighty and Majestic Said: “The workers should not be relying upon their works which they are working with for My^{-azwj} Rewards, for they, if they were to strive and fatigue themselves of their lifetimes in My^{-azwj} worship, they would (still) be deficient, not reaching in their worship the essence of My^{-azwj} worship, regarding what they are seeking of My^{-azwj} Benevolence and the bounties in My^{-azwj} Paradise, and rising to the lofty ranks in My^{-azwj} vicinity!

وَ لَكِنْ بِرَحْمَتِي فَلْيَتَّقُوا وَ فَضْلِي فَلْيَرْجُوا وَ إِلَى حُسْنِ الظَّنِّ بِي فَلْيَطْمَئِنُّوا فَإِنَّ رَحْمَتِي عِنْدَ ذَلِكَ تُدْرِكُهُمْ وَ بِمَنِّي أُبَلِّغُهُمْ رِضْوَانِي وَ أَلْبِسُهُمْ عَفْوِي فَإِنَّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ بِذَلِكَ تَسْمِيَتْ.

But let them be trusting with My^{-azwj} Mercy and let them be hoping for My^{-azwj} Grace, and them be reassured to having good thoughts with Me^{-azwj}, for My^{-azwj} Mercy will come across them during that, and by My^{-azwj} Conferment they will be reaching My^{-azwj} Pleasure, and I^{-azwj}

⁶³⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 42

⁶³⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 43

⁶⁴⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 44

shall be Clothing them with My^{azwj} Pardon, for Me^{azwj}, I^{azwj} am Allah^{azwj} the Beneficent, the Merciful. I^{azwj} am Named with that!”⁶⁴¹

46- ما، الأماالي للشيخ الطوسي الحفاز عن محمد بن إبراهيم بن كثير عن الحسن بن هانئ عن هانئ بن حماد بن سلمة عن يزيد الرقاشي عن أنس قال قال رسول الله ص لا يموتن أحدكم حتى يحسن ظنه بالله عز وجل فإن حسن الظن بالله عز وجل ثمن الجنة.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Haffar, from Muhammad Bin Ibrahim Bin Kaseer, from Al-Hassan Bin Hany, from Hany Bin Hammad Bin Salama, from Yazeed Al Raqqahy, from Anas (well-known fabricator) who said,

‘Rasool-Allah^{saww} said: ‘Not one of you should be dying until he has improved his thoughts with Allah^{azwj} Mighty and Majestic, for the good thoughts with Allah^{azwj} Mighty and Majestic is a price of the Paradise’.⁶⁴²

47- ل، الخصال ابن المتوكلي عن محمد الطار عن الأشعري عن محمد بن آدم رفعه قال قال رسول الله ص يا علي لا تشاورن جباناً فإنه يضيق عليك المخرج ولا تشاورن البخيل فإنه يقصر بك عن غايتك ولا تشاورن حريصاً فإنه يزين لك شرهاً

(The book) ‘Al Khisaal’ – Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ashary, from Muhammad Bin Adam, raising it, said,

‘O Ali^{asws}! Do not consult a coward for he will narrow the outlet upon you^{asws}, and do not consult a stingy one for he will make you^{asws} fall short from your^{asws} goal, nor consult a greedy one for he will beautify the wickedness to you^{asws}!

وَ اعْلَمْ يَا عَلِيُّ أَنَّ الْجُبْنَ وَ الْبُخْلَ وَ الْحِرْصَ غَرِيظَةٌ وَاحِدَةٌ يَجْمَعُهَا سُوءُ الظَّنِّ.

And know, O Ali^{asws}! The cowardliness, and the stinginess, and the greediness are one instinct. The evils thoughts (with Allah^{azwj}) combine these”.⁶⁴³

48- ثو، ثواب الأعمال ابن الوليد عن الصقار عن عباد بن سليمان عن محمد بن سليمان عن أبيه عن إسحاق بن عمارة عن الصادق ع قال: يا إسحاق خف الله كأنك تراه فإن كنت لا تراه فإنه يراك فإن كنت ترى أنه لا يراك فقد كفرت وإن كنت تعلم أنه يراك ثم استترت عن المخلوقين بالمعاصي و برزت له بما فقد جعلته في حد أهون الناظرين إليك.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Al Saffar, from Abbad Bin Suleyman, from Muhammad Bin Suleyman, from his father, from Is’haq Bin Ammar,

‘From Al-Sadiq^{asws} having said: ‘O Is’haq! Fear Allah^{azwj} as if you can see Him^{azwj}. Even though you cannot see Him^{azwj}, He^{azwj} is Seeing you. If you are viewing that He^{azwj} does not See you, so you have committed Kufr, and if you were to know that He^{azwj} Does See you, then you will conceal the (acts of) disobedience from the created beings and would have duelled to Him^{azwj} with it. So, you would have Made Him^{azwj} in a limitation of the weakest of the beholders to you”.⁶⁴⁴

⁶⁴¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 45

⁶⁴² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 46

⁶⁴³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 47

⁶⁴⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 48

49- ثوب الأعمال أبي عن سعد عن محمد بن الحسين عن ابن أبي عمير عن حفص بن البختري قال قال أبو عبد الله ع إن فوماً أذنبوا ذنباً كثيرة فاشفقوا منها و خافوا خوفاً شديداً و جاء آخرون فقالوا ذنوبكم علينا فأنزل الله عز و جل عليهم العذاب ثم قال تبارك و تعالی خافوني و اجترأتم.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Muhammad Bin Al-Husayn, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary who said,

'Abu Abdullah^{asws} said: 'A people committed many sins, so they felt sorry from it, and they feared with intense fear, and another (people) came and said, 'Your sins are upon us!' So, Allah^{azwj} Mighty and Majestic Sent down the Punishment upon them'. Then the Blessed and Exalted Said: 'They are fearing Me^{azwj} and you are being audacious?''⁶⁴⁵

50- سن، المحاسن أبي رفعه إلى سلمان رضوان الله عليه قال: قال أضحكني ثلاث و أبكتني ثلاث

(The book) 'Al Mahasin' – My father,

'Raising it to Salman^{ra}, may the Pleasure of Allah^{azwj} be upon him^{ra}, he (the narrator) said, 'He^{ra} said: 'Three make me^{ra} laugh and three make me^{ra} cry!

فأما الثلاث التي أبكتني ففراق الأجيّة رسول الله ص و حزبه و الهول عند عمّرات الموت و الوقوف بين يدي رب العالمين يوم تكون السريّة علانية لا أدري إلى الجنة أصير أم إلى النار

As for the three which make me^{ra} cry – separation from the beloved Rasool-Allah^{saww} and his^{saww} party, and the horrors during the pangs of death, and the standing in front of Lord^{azwj} of the worlds on the Day during which the secrets will become announcements. I^{ra} don't know whether I^{ra} shall be going to the Paradise or to the Fire.

و أما الثلاث التي أضحكني فعافل ليس بمغفول عنه و طالب الدنيا و الموت يطلبه و ضاحك ملء فيه لا يدري أ راض عنه سيده أم سخط عليه.

And as for the three which make me^{ra} laugh – a heedless one who isn't heedless from (Allah^{azwj}), and seeker of the world while the death is seeking him, and one full of laughter not knowing whether his Master^{azwj} is Pleased with him or Annoyed upon him''⁶⁴⁶.

51- سن، المحاسن أبي عن ابن فضال عن الحسن بن الجهم عن بعض أصحابنا عن أبي جعفر ع قال: يوقف عبد بين يدي الله يوم القيامة فيأمر به إلى النار فيقول لا و عزتك ما كان هذا طيبي بك فيقول ما كان ظنك بي فيقول كان طيبي بك أن تغفر لي فيقول قد غفرت لك

(The book) 'Al Mahasin' – My father, from Ibn Fazzal, from Al-Hassan Bin Al Jahm, from one of our companions,

'From Abu Ja'far^{asws} having said: 'A servant will pause in front of Allah^{azwj} on the Day of Qiyamah. He would be Commanded with to the Fire. He will say, 'By Your^{azwj} Mighty! This was not my thinking with You^{azwj}!' He^{azwj} will Say: "And what was your thinking with Me^{azwj}?' He will say, 'My thinking with You^{azwj} was that You^{azwj} will Forgive (my sins) for me!' He^{azwj} will Say: "I^{azwj} have Forgiven (your sins) for you!"

⁶⁴⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 49

⁶⁴⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 50

قَالَ أَبُو جَعْفَرٍ عَ اللَّهُ مَا ظَنَّ بِهِ فِي الدُّنْيَا طَرْفَةَ عَيْنٍ وَ لَوْ كَانَ ظَنَّ بِهِ طَرْفَةَ عَيْنٍ مَا أَوْقَفَهُ ذَلِكَ الْمَوْقِفَ لِمَا رَأَى مِنَ الْعَفْوِ.

Abu Ja'far^{-asws} said: 'But, by Allah^{-azwj}! He had not thought (good) with Him^{-azwj} in the world for the blink of an eye, and had he thought (good) with Him^{-azwj} for the blink of an eye, He^{-azwj} would not have Paused him in that place for what he saw from the Pardon".⁶⁴⁷

52- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصَّدُوقِ بِإِسْنَادِهِ إِلَى ابْنِ مَحْبُوبٍ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ عَ قَالَ: خَرَجَتْ امْرَأَةٌ بَعْجِيَّ عَلَى شَبَابٍ مِنْ بَنِي إِسْرَائِيلَ فَأَفْتَنَتْهُمْ فَقَالَ بَعْضُهُمْ لَوْ كَانَ الْعَابِدُ فَلَانًا لَوْ رَأَاهَا أَفْتَنَتْهُ وَ سَمِعَتْ مَقَالَتَهُمْ فَقَالَتْ وَ اللَّهُ لَا أَنْصَرِفُ إِلَى مَنْزِلِي حَتَّى أَفْتِنَهُ

(The book) 'Qasas Al-Anbiya^{-as}', may the greetings be upon them^{-as} – by the chain to Al Sadouq, by his chain to Ibn Mahboub, from Abu Hamza,

'From Abu Hamza having said: 'A woman came out in prostitution to the youths from the children of Israel and tempted them. One of them said, 'Even if so and so worshipper were to see her, she would have tempted him', and she heard their talk. She said, 'By Allah^{-azwj}! I will not go to my house until I have seduced him!'

فَمَضَتْ نَحْوَهُ فِي اللَّيْلِ فَدَقَّتْ عَلَيْهِ فَذَكَكَ فَأَبَى عَلَيْهَا فَقَالَتْ إِنَّ بَعْضَ شَبَابِ بَنِي إِسْرَائِيلَ رَاوَدُونِي عَنْ نَفْسِي فَإِنْ أَدْخَلْتَنِي وَ إِلَّا لِحُفُونِي وَ فَضْحُونِي

She went towards him during the night. She knocked the door to him. He stalled. She said, 'I want to shelter with you'. He refused to her. She said, 'One of the youths of the children of Israel had propositioned me about myself, so either you let me enter or else he would catch me and expose me!'

فَلَمَّا سَمِعَ مَقَالَتَهَا فَتَحَ لَهَا فَلَمَّا دَخَلَتْ عَلَيْهِ رَمَتْ بِشَيْئٍ فَلَمَّا رَأَى جَمَالَهَا وَ هَيْئَتَهَا وَقَعَتْ فِي نَفْسِهِ فَضْرَبَ يَدَهُ عَلَيْهَا ثُمَّ رَجَعَتْ إِلَيْهِ نَفْسُهُ وَ قَدْ كَانَ يُوقِدُ نَحْتِ قَدْرِ لَهُ فَأَقْبَلَ حَتَّى وَضَعَ يَدَهُ عَلَى النَّارِ

When he heard her words, he opened (the door) for her. When she entered in, she threw off her clothes. When he saw her beauty and her appearance, he fell within himself. He tapper his hand upon her, then his souls returned to him, and he had ignited under a pot of his. So, he came until he placed his hand upon the fire.

فَقَالَتْ أَيُّ شَيْءٍ تَصْنَعُ فَقَالَ أَخْرُجُهَا لِأَنَّهَا عَمَلَتْ الْعَمَلَ

She said, 'Which thing are you doing?' He said, 'I will burn it because it has done the (wicked) deed'.

فَخَرَجَتْ حَتَّى أَتَتْ جَمَاعَةَ بَنِي إِسْرَائِيلَ فَقَالَتْ الْحُفُوا فَلَانًا فَمَدَّ وَضَعَ يَدَهُ عَلَى النَّارِ فَأَقْبَلُوا فَلَحِقُوهُ وَ قَدْ اخْتَرَقَتْ يَدُهُ.

⁶⁴⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 51

She went out until she came to a group of the children of Israel. She said, 'Catch up with so and so for he has placed his hand upon the fire!' They came and caught up with him, and his hand had been burnt". (Not a Hadeeth)⁶⁴⁸

53- ص، قصص الأنبياء عليهم السلام عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ عَابِدًا كَانَ فِي بَنِي إِسْرَائِيلَ فَأَضَافَ امْرَأَةً مِنْ بَنِي إِسْرَائِيلَ فَهَمَّ بِهَا فَأَقْبَلَ كُلَّمَا هَمَّ بِهَا قَرَّبَ إِصْبَعًا مِنْ أَصَابِعِهِ إِلَى النَّارِ فَلَمَّ يَزُلْ ذَلِكَ ذَابَهُ حَتَّى أَصْبَحَ فَقَالَ اخْرُجِي لَيْسَ الصَّبْفُ كُنْتُ لِي.

(The book) 'Qasas Al-Anbiya^{-as}', may the greetings be upon them^{-as}, from Haroun Bin Kharjah,

'From Abu Abdullah^{-asws}: 'There was a worshipper among the children of Israel. He hosted a woman from the children of Israel. He thought of her. He came. Every time he thought of her, he drew a finger from his fingers closer to the fire. That did not cease to be his norm until morning, he said, 'Get out! You have been an evil guest for me!''⁶⁴⁹

54- ص، قصص الأنبياء عليهم السلام الصَّدُوقُ عَنْ أَبِيهِ عَنْ سَعْدِ رَفَعَهُ قَالَ: كَانَ يَحْيَى بْنُ زَكَرِيَّا يُصَلِّي وَ يَبْكِي حَتَّى ذَهَبَ لَحْمُ خَدَيْهِ وَ جَعَلَ لَبَدًا وَ أَلْزَقَهُ بِخَدَيْهِ حَتَّى يَجْرِيَ الدَّمُوعُ عَلَيْهِ وَ كَانَ لَا يَنَامُ

(The book) 'Qasas Al-Anbiya^{-as}', may the greetings be upon them^{-as} – Al Sadouq, from his father, from Sa'ad, raising it, said,

'It was so that Yahya^{-as} Bin Zakariya^{-as} was praying Salat and crying to the extent that the flesh of his^{-as} cheeks was gone, and he^{-as} made matting and stuck it on his^{-as} cheeks until the tears flowed upon it, and he^{-as} would not sleep (at nights).

فَقَالَ أَبُوهُ يَا بُنَيَّ إِنِّي سَأَلْتُ اللَّهَ أَنْ يَرْزُقَنِيكَ لِأَفْرَحَ بِكَ وَ تَقَرَّ عَيْنِي فَمُ فَصَلِّ

His^{-as} father^{-as} said: 'O my^{-as} son^{-as}! I^{-as} had asked Allah^{-azwj} to Grace you^{-as} to me^{-as} so I^{-as} can rejoice with you^{-asws} and my^{-as} eyes to be delighted. Stand, pray Salat!'

قَالَ فَقَالَ لَهُ يَحْيَى إِنَّ جِبْرَائِيلَ حَدَّثَنِي أَنَّ أَمَامَ النَّارِ مَفَازَةٌ لَا يَجُوزُهَا إِلَّا الْبُكَاءُ وَ فَقَالَ يَا بُنَيَّ فَابْتَكَ وَ حَقُّ لَكَ أَنْ تَبْكِيَ.

He (the narrator) said, 'Yahya^{-as} said to him^{-as}: 'Jibraeel^{-as} narrated to me that in front of the Fire there is an uninhabited region. None can cross it except the crying ones'. He^{-as} said: 'O my^{-as} son^{-as}! Then cry, and there is a right for you^{-as} that you^{-as} should cry''⁶⁵⁰

55- صح، صحيفة الرضا عليه السلام عَنِ الرِّضَا ع عَنْ آبَائِهِ ع قَالَ قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَا ابْنَ آدَمَ لَا يَغُرُّكَ ذَنْبُ النَّاسِ عَنْ ذَنْبِكَ وَ لَا نِعْمَةُ النَّاسِ مِنْ نِعْمَةِ اللَّهِ عَلَيْكَ وَ لَا تُقْنِطِ النَّاسَ مِنْ رَحْمَةِ اللَّهِ تَعَالَى وَ أَنْتَ تَرْجُوها لِنَفْسِكَ.

(The book) 'Saheefa' Al-Reza^{-asws}', may the greetings be upon him^{-asws}, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Blessed and Exalted Said: "O son of Adam^{-as}! Do not let sins of the people deceive you from your own sins, nor bounties

⁶⁴⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 52

⁶⁴⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 53

⁶⁵⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 54

of the people from the bounties of Allah^{-azwj} upon you, nor the despair of the people from the Mercy of Allah^{-azwj} the Exalted while you are hoping for yourself!”⁶⁵¹

56- ضا، فقه الرضا عليه السلام رُوي أَنَّ الله تَبَارَكَ وَ تَعَالَى أَوْحَى إِلَى دَاوُدَ ع فَلَانَةٌ بِنْتُ فُلَانَةٍ مَعَكَ فِي الْجَنَّةِ فِي دَرَجَتِكَ

(The book) ‘Fiqh Al-Reza^{-asws}’ – ‘It is reported that Allah^{-azwj} Blessed and Exalted Revealed to Dawood^{-as}: “So and so, daughter of so and so will be with you^{-as} in the Paradise, in your^{-as} rank!”

فَسَارَ إِلَيْهَا فَسَأَلَهَا عَنْ عَمَلِهَا فَخَبَّرَتْهُ فَوَجَدَهُ مِثْلَ أَعْمَالِ سَائِرِ النَّاسِ فَسَأَلَهَا عَنْ نِيَّتِهَا فَقَالَتْ مَا كُنْتُ فِي حَالَةٍ فَتَقَلَّبَنِي مِنْهَا إِلَى غَيْرِهَا إِلَّا كُنْتُ بِالْحَالَةِ الَّتِي تَقَلَّبَنِي إِلَيْهَا أَسْرَ مَتِي بِالْحَالَةِ الَّتِي كُنْتُ فِيهَا

He^{-as} went to he and asked her about her deeds. She informed him^{-as}. He^{-as} found it to be similar to the deeds of rest of the people. He^{-as} asked her about her intention. She said, ‘I have not been in any situation, and He^{-azwj} Transferred me from it to another, except I would be in a situation which He^{-azwj} had Transferred me to it, more cheerful from me with the situation which I had been in’.

فَقَالَ حَسَنٌ ظَنُّكَ بِاللَّهِ جَلَّ وَ عَزَّ.

He^{-as} said: ‘Your thoughts with Allah^{-azwj} Majestic and Mighty are good’.⁶⁵²

- وَ أُرْوِي عَنِ الْعَالِمِ ع أَنَّهُ قَالَ: وَ اللَّهُ مَا أُعْطِيَ مُؤْمِنٌ قَطُّ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ إِلَّا بِحُسْنِ ظَنِّهِ بِاللَّهِ جَلَّ وَ عَزَّ وَ رَجَائِهِ مِنْهُ وَ حُسْنِ حُلُقِهِ وَ الْكَفِّ عَنِ اعْتِيَابِ الْمُؤْمِنِينَ

And it is reported from the scholar^{-asws} having said: ‘By Allah^{-azwj}! A Momin is not Given the good of the world and the Hereafter except due to his good thoughts with Allah^{-azwj} Majestic and Mighty, and his hopes from Him^{-azwj}, and his good manners, and the restraining from backbiting the Momineen.

وَ ائِمُّ الله لَا يُعَذِّبُ الله مُؤْمِنًا بَعْدَ التَّوْبَةِ وَ الْاسْتِعْفَارِ إِلَّا بِسُوءِ الظَّنِّ بِاللَّهِ وَ تَقْصِيرِهِ مِنْ رَجَائِهِ لِلَّهِ وَ سُوءِ حُلُقِهِ وَ مِنْ اعْتِيَابِهِ لِلْمُؤْمِنِينَ

And I^{-asws} swear by Allah^{-azwj}! Allah^{-azwj} will not Punish a Momin after the repentance and seeking the Forgiveness, except due to his evil thoughts with Allah^{-azwj}, and his deficiency from his hoping to Allah^{-azwj}, and his evil manners, and from his backbiting of the Momineen.

وَ الله لَا يُحْسِبُ عَبْدٌ مُؤْمِنٌ ظَنًّا بِاللَّهِ إِلَّا كَانَ الله عِنْدَ ظَنِّهِ بِهِ لِأَنَّ الله عَزَّ وَ جَلَّ كَرِيمٌ يَسْتَحْيِي أَنْ يُخْلِفَ ظَنَّ عَبْدِهِ وَ رَجَاءَهُ فَأَحْسِنُوا الظَّنَّ بِاللَّهِ وَ ارْتَعَبُوا إِلَيْهِ وَ قَدْ قَالَ الله عَزَّ وَ جَلَّ الظَّائِرِينَ بِاللَّهِ ظَنَّ السُّوءِ عَلَيْهِمْ دَائِرَةُ السُّوءِ.

By Allah^{-azwj}! A Momin will not have good thoughts with Allah^{-azwj} except Allah^{-azwj} would be with his thoughts with Him^{-azwj}, because Allah^{-azwj} Mighty and Majestic is Benevolent. He^{-azwj} is too Embarrassed to Oppose the thoughts of His^{-azwj} servant and (dash) his hopes, therefore

⁶⁵¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 55

⁶⁵² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 56 a

improve the thoughts with Allah^{-azwj} and be desirous to Him^{-azwj}, and Allah^{-azwj} Mighty and Majestic Said: ***the thinkers of evil thoughts with Allah. Upon them is the evil field of thought, [48:6]***⁶⁵³.

– وَ رُوِيَ أَنَّ دَاوُدَ ع قَالَ: يَا رَبِّ مَا آمَنَ بِكَ مَنْ عَرَفَكَ فَلَمْ يُحْسِنِ الظَّنَّ بِكَ.

And it is reported that Dawood^{-as} said: ‘O Lord^{-azwj}! He has not believed in You^{-azwj}, the one who recognised you but did not have good thoughts of You^{-azwj}’⁶⁵⁴.

– وَ رُوِيَ أَنَّ آخِرَ عَبْدٍ يُؤْمَرُ بِهِ إِلَى النَّارِ فَيَلْتَفِتُ فَيَقُولُ يَا رَبِّ لَمْ يَكُنْ هَذَا ظَنِّي بِكَ فَيَقُولُ مَا كَانَ ظَنُّكَ بِي

And it is reported:

‘Another servant will be Commanded with to the Fire, so he will turn around and say, ‘O Lord^{-azwj}! This did not happen to be my thoughts with You^{-azwj}!’ He^{-azwj} will Say: “What were your thoughts with Me^{-azwj}?”

قَالَ كَانَ ظَنِّي بِكَ أَنْ تَغْفِرَ لِي خَطِيئَتِي وَ تُسَكِّنِي جَنَّتِكَ

He will say, ‘My thoughts with You^{-azwj} were that You^{-azwj} will Forgive my sins for me and Settle me in Your^{-azwj} Paradise!’

فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ يَا مَلَأَنِيكَ وَ عَزَّتِي وَ جَلَالِي وَ جُودِي وَ كَرَمِي وَ ارْتِفَاعِي فِي عُلُوقِي مَا ظَنَّ بِي عَبْدِي خَيْرًا سَاعَةً قَطُّ وَ لَوْ ظَنَّ بِي سَاعَةً خَيْرًا مَا رَوَعْتُهُ بِالنَّارِ أَجِزُوا لَهُ كَذِبَهُ وَ أَدْخِلُوهُ الْجَنَّةَ.

Allah^{-azwj} Mighty and Majestic will Say: “O My^{-azwj} Angels! By My^{-azwj} Might and My^{-azwj} Majesty, and My^{-azwj} Benevolence and Loftiness in My^{-azwj} Exaltedness! My^{-azwj} servant had not thought good with Me^{-azwj} at all, and had he thought good with Me^{-azwj} for a moment, I^{-azwj} would not have Scared him with the Fire! I^{-azwj} shall Allow his lie and Enter him into the Paradise!”⁶⁵⁵

– ثُمَّ قَالَ الْعَالِمُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ أَلَا لَا يَتَكَلَّمُ الْعَامِلُونَ عَلَى أَعْمَالِهِمُ الَّتِي يَعْمَلُونَهَا لِتَوَابِي فَإِنَّهُمْ لَوْ اجْتَهَدُوا وَ اتَّبَعُوا أَنْفُسَهُمْ أَعْمَارَهُمْ فِي عِبَادَتِي كَانُوا مُقْصَرِينَ غَيْرَ بِالْغَيْبِ فِي عِبَادَتِهِمْ كُنَّةَ عِبَادَتِي فِيمَا يَطُنُّونَهُ عِنْدِي مِنْ كِرَامَتِي

Then the scholar^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic Said: “Indeed! The workers should not be religion upon their works which they are working for My^{-azwj} Rewards, for they, if they were to strive and fatigue themselves in their lifetimes in My^{-azwj} worship, they would (still) be deficient, not reaching its essence in their worship in worshipping Me^{-azwj}, seeking in My^{-azwj} Presence of My^{-azwj} Benevolence.

وَ لَكِنْ بِرَحْمَتِي فَلْيَتَّقُوا وَ مِنْ فَضْلِي فَلْيَرْجُوا وَ إِلَى حُسْنِ الظَّنِّ بِي فَلْيَطْمَئِنُّوا فَإِنَّ رَحْمَتِي عِنْدَ ذَلِكَ تُدْرِكُهُمْ وَ مِنِّي تَبْلُغُهُمْ وَ رِضْوَانِي وَ مَغْفِرَتِي يَلْبَسُهُمْ فَإِنِّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ وَ بِذَلِكَ سُمِّيْتُ.

⁶⁵³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 56 b

⁶⁵⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 56 c

⁶⁵⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 56 d

But they should be trusting My^{-azwj} Mercy, and be hoping of My^{-azwj} Grace, and let them be reassured to the good thoughts with Me^{-azwj}, for My^{-azwj} Mercy would come across them during that, and My^{-azwj} Conferment would reach them, and My^{-azwj} Pleasure, and My^{-azwj} Forgiveness will be clothing them, for Me^{-azwj}, I^{-azwj} am Allah^{-azwj} the Beneficent, the Merciful, and am Named with that!"⁶⁵⁶

– وَ أُرْوِي عَنِ الْعَالِمِ ع أَنَّهُ قَالَ: إِنَّ اللَّهَ أَوْحَى إِلَى مُوسَى بْنِ عِمْرَانَ ع أَنْ اجْعَلْ فِي الْحَبْسِ رَجُلَيْنِ مِنْ بَنِي إِسْرَائِيلَ فَحَبَسَهُمَا ثُمَّ أَمَرَهُ بِإِطْلَاقِهِمَا

And it is reported from the scholar^{-asws} having said: 'Allah^{-azwj} Revealed to Musa^{-as} Bin Imran^{-as}: "Make two men from the children of Israel into the prison!" So, he^{-as} imprisoned them. Then He^{-azwj} Commanded him^{-as} to free them'.

قَالَ فَتَنظَرَ إِلَى أَحَدِهِمَا فَإِذَا هُوَ مِثْلُ الْهُدْبَةِ فَقَالَ لَهُ مَا الَّذِي بَلَغَ بِكَ مَا أَرَى مِنْكَ قَالَ الْخَوْفُ مِنَ اللَّهِ

He^{-asws} said: 'He^{-as} looked at one of them, and behold, he was like the humpbacked. He^{-as} said to him: 'What is that which has reached with you to what I^{-as} am seeing from you?' He said, 'The fear from Allah^{-azwj}!'

وَ نَظَرَ إِلَى الْآخَرَ لَمْ يَتَشَعَّبْ مِنْهُ شَيْءٌ فَقَالَ لَهُ أَنْتَ وَ صَاحِبُكَ كُنْتُمَا فِي أَمْرٍ وَاحِدٍ وَ قَدْ رَأَيْتُ بَلَغَ الْأَمْرُ بِصَاحِبِكَ وَ أَنْتَ لَمْ يَنْغَيِّرْ [تَتَغَيَّرَ]

And he^{-as} looked at the other. Nothing had greyed from him. He^{-as} said to him: 'You and your companions were both in one matter, and I^{-as} have seen the matter reach with your companion while you have not changed!'

فَقَالَ لَهُ الرَّجُلُ إِنَّهُ كَانَ ظَنِّي بِاللَّهِ جَمِيلًا حَسَنًا

The man said to him^{-as}, 'It was due to my having beautiful, good thoughts with Allah^{-azwj}'.

فَقَالَ يَا رَبِّ قَدْ سَمِعْتَ مَقَالَ عِبْدِكَ فَأَيُّهُمَا أَفْضَلُ قَالَ صَاحِبُ الظَّنِّ الْحَسَنِ أَفْضَلُ.

He^{-as} said: 'O Lord^{-azwj}! You^{-azwj} have Heard the talk of Your^{-azwj} servant. Which of the two is better?' He^{-azwj} Said: "The owner of the good thoughts is better!"⁶⁵⁷

– وَ أُرْوِي عَنِ الْعَالِمِ ع أَنَّ اللَّهَ أَوْحَى إِلَى مُوسَى بْنِ عِمْرَانَ ع يَا مُوسَى قُلْ لِبَنِي إِسْرَائِيلَ أَنَا عِنْدَ ظَنِّ عِبْدِي فِي فَلْيُظْطَرْ بِِي مَا شَاءَ يَجِدُنِي عِنْدَهُ.

And it is reported from the scholar^{-asws}: 'Allah^{-azwj} Revealed to Musa^{-as} Bin Imran^{-as}: "O Musa^{-as}! Say to the children of Israel, I^{-azwj} am with the thoughts of My^{-azwj} servant, so let him think of Me^{-azwj} whatever he so desire, he will find Me^{-azwj} with him (accordingly)!"⁶⁵⁸

– وَ نَرْوِي مِنْ خَافَ اللَّهُ سَخَتْ نَفْسُهُ عَنِ الدُّنْيَا.

⁶⁵⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 56 e

⁶⁵⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 56 f

⁶⁵⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 56 g

And we are reporting: ‘One who fears Allah^{-azwj} would deprive himself from the world’.⁶⁵⁹

– وَ نَرَوِي حَفِ اللهُ كَأَنَّكَ تَرَاهُ فَإِنْ كُنْتَ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ وَ إِنْ كُنْتَ لَا تَدْرِي أَنَّهُ يَرَاكَ فَقَدْ كَفَرْتَ وَ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ يَرَاكَ ثُمَّ اسْتَعْتَزْتَ عَنِ الْمَخْلُوقِينَ بِالْمَعَاصِي وَ بَرَزْتَ لَهُ بِهَا فَقَدْ جَعَلْتَهُ أَهْوَنَ النَّاطِرِينَ إِلَيْكَ.

And we are reporting: ‘Fear Allah^{-azwj} as if you are seeing Him^{-azwj}. If you are not seeing Him^{-azwj}, then He^{-azwj} is Seeing you, and if were not to know that He^{-azwj} Sees you, so you have committed Kufr, and if you were to know He^{-azwj} Does See you, then you conceal with the disobedience from the created beings and duel to Him^{-azwj} with it, so you have Made Him^{-azwj} as the weakest of the beholders to you’.⁶⁶⁰

– وَ نَرَوِي مَنْ رَجَا شَيْئاً طَلَبَهُ وَ مَنْ خَافَ مِنْ شَيْءٍ هَرَبَ مِنْهُ مَا مِنْ مُؤْمِنٍ يَجْتَمِعُ فِي قَلْبِهِ خَوْفٌ وَ رَجَاءٌ إِلَّا أَعْطَاهُ اللهُ مَا أَمَلَ وَ آمَنَهُ بِمَا يَخَافُ.

And we are reporting:

‘One who hopes for something will seek it, and the one who fears from something will flee from it. There is none from a Momin gathering fear and hope in his heart, except Allah^{-azwj} would Give him what he had hoped for and Secure him from what he had feared’.⁶⁶¹

وَ نَرَوِي مَنْ مَاتَ آمِناً أَنْ يُسَلَبَ سُلِبَ وَ مَنْ مَاتَ خَائِفاً أَنْ يُسَلَبَ أُمِنَ السُّلْبِ.

And we are reporting: ‘One who dies feeling secure from being plundered will be plundered, and the one who dies fearing from being plundered, would be safe from being plundered’.⁶⁶²

57- مص، مصباح الشريعة قَالَ الصَّادِقُ ع أَوْحَى اللهُ تَعَالَى إِلَى دَاوُدَ ع ذَكِّرْ عِبَادِي مِنَ الْآئِنِيِّ وَ نَعْمَائِي فَإِنَّهُمْ لَمْ يَرَوْا مِنِّي إِلَّا الْحَسَنَ الْجَمِيلَ لِقَالِ يَطْنُوا فِي الْبَاقِي إِلَّا مِثْلَ الَّذِي سَلَفَ مِنِّي إِلَيْهِمْ وَ حُسْنُ الظَّنِّ يَدْعُو إِلَى حُسْنِ الْعِبَادَةِ وَ الْمَعْرُورُ

(The book) ‘Misbah Al Sharia’ –

‘Al-Sadiq^{-asws} said: ‘Allah^{-azwj} the Exalted Revealed to Dawood^{-as}: “Remind My^{-azwj} servants of My^{-azwj} Favours and My^{-azwj} bounties, for they will not see from Me^{-azwj} except the good, the beautiful, lest they think regarding the remaining (alive), except like which has been in the past from Me^{-azwj} to them; and good thoughts call to the good worship, and the Forgiveness. He persists in the disobedience and wishes the Forgiveness!”

يَتِمَادَى فِي الْمَعْصِيَةِ وَ يَتَمَتَّى الْمَغْفِرَةَ وَ لَا يَكُونُ مُحْسِنُ الظَّنِّ فِي خَلْقِ اللهِ إِلَّا الْمُطِيعَ لَهُ يَرْجُو ثَوَابَهُ وَ يَخَافُ عِقَابَهُ.

And he cannot be a good thinker among the creatures of Allah^{-azwj} except the one obedient to Him^{-azwj} hoping for His^{-azwj} Rewards and fearing His^{-azwj} Punishment’.⁶⁶³

⁶⁵⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 56 h

⁶⁶⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 56 i

⁶⁶¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 56 j

⁶⁶² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 56 k

⁶⁶³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 57 a

- قَالَ رَسُولُ اللَّهِ ص يُحْكِي عَنْ رَبِّهِ تَعَالَى أَنَا عِنْدَ حُسْنِ ظَنِّ عَبْدِي بِي يَا مُحَمَّدُ فَمَنْ زَاغَ عَنْ وَفَاءِ حَقِيقَةِ مُوجِبَاتِ ظَنِّهِ بِرَبِّهِ فَقَدْ أَغْطَمَ الْحُجَّةَ عَلَى نَفْسِهِ وَكَانَ مِنَ الْمُخْدُوعِينَ فِي أَسْرِ هَوَاهُ.

Rasool-Allah^{-saww} said narrating on behalf of his^{-saww} Lord^{-azwj} the Exalted: "I^{-azwj} am with the good thoughts of My^{-azwj} servant with Me^{-azwj}! O Muhammad^{-saww}! The one deviates from being loyal in reality to obligatory thoughts with his Lord^{-azwj}, so he has a mighty argument against himself, and he would be from the ones deceived in the prison of his personal desires"⁶⁶⁴.

58- مص، مصباح الشريعة قَالَ الصَّادِقُ ع الخُوفُ رَقِيبُ الْقَلْبِ وَ الرَّجَاءُ شَفِيعُ النَّفْسِ وَ مَنْ كَانَ بِاللَّهِ عَارِفًا كَانَ مِنَ اللَّهِ خَائِفًا وَ إِلَيْهِ رَاجِعًا وَ هُمَا جَنَاحَا الْإِيمَانِ يَطِيرُ الْعَبْدُ الْمُحَقِّقُ بِهِمَا إِلَى رِضْوَانِ اللَّهِ وَ عَيْنَا عَقْلِهِ يُبْصِرُ بِهِمَا إِلَى وَعْدِ اللَّهِ وَ وَعِيدِهِ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{-asws} said: 'The fear is an observer of the heart, and the hope is an intercessor of the soul, and the one who were to be a knower of Allah^{-azwj} would be fearful from Allah^{-azwj} and hopeful to Him^{-azwj}, and these two (fear and hope) are two wings of the Eman the servant flies with to the Pleasure of Allah^{-azwj}, and two eyes of his intellect he sees with to the Promise of Allah^{-azwj} and His^{-azwj} Threats.

وَ الخُوفُ طَالِعُ عَدْلِ اللَّهِ تَاهِي وَعِيدِهِ وَ الرَّجَاءُ دَاعِي فَضْلِ اللَّهِ وَ هُوَ يُحْيِي الْقَلْبَ وَ الخُوفُ يُمِيتُ النَّفْسَ.

And the fear is notifier of the Justice of Allah^{-azwj}, preventing His^{-azwj} Threat, and the hope is a caller to the Grace of Allah^{-azwj}, and it revives the heart, and the fear deadens the self"⁶⁶⁵.

- قَالَ النَّبِيُّ ص الْمُؤْمِنُ بَيْنَ خَوْفَيْنِ خَوْفٍ مَا مَضَى وَ خَوْفٍ مَا بَقِيَ وَ يَمُوتُ النَّفْسُ يَكُونُ حَيَاةَ الْقَلْبِ وَ يَحْيَا الْقَلْبُ الْبُلُوغُ إِلَى الْإِسْتِقَامَةِ

The Prophet^{-saww} said: 'The Momin is between the two fears – a fear of what is past and fear of what remains, and with the death of the self would be life of the heart, and with the life of the heart he will reach to the straightness.

وَ مَنْ عَبَدَ اللَّهَ عَلَى مِيزَانِ الخُوفِ وَ الرَّجَاءِ لَا يَضِلُّ وَ يَصِلُ إِلَى مَأْمُولِهِ وَ كَيْفَ لَا يَخَافُ الْعَبْدُ وَ هُوَ عَزِيزٌ عَالِمٌ بِمَا تُنْتَمِ صَحِيفَتُهُ وَ لَا لَهُ عَمَلٌ يَتَوَسَّلُ بِهِ اسْتِحْقَاقًا وَ لَا قُدْرَةٌ لَهُ عَلَى شَيْءٍ وَ لَا مَفَرٍّ

And the one who worships Allah^{-azwj} upon the scale of fear and hope will not stray, and he will reach to his hopes; and how can the servant not fear, and he is not a knower of what his register (of deeds) will end with, and there could be no deeds for him he can make a means with to be deserving with, nor any power for him upon anything nor any escape.

وَ كَيْفَ لَا يَرْجُو وَ هُوَ يَعْرِفُ نَفْسَهُ بِالْعَجْزِ وَ هُوَ غَرِيقٌ فِي بَحْرِ آلَاءِ اللَّهِ وَ نِعَمَائِهِ مِنْ حَيْثُ لَا تُحْصَى وَ لَا تُعَدُّ

⁶⁶⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 57 b

⁶⁶⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 58 a

And how can he not hope, and he knows himself with the inabilities, and he is drowning in a sea of Favours of Allah^{-azwj} and His^{-azwj} bounties from whereby he can neither count nor number?

فَالْمُحِبُّ يُعْبُدُ رَبَّهُ عَلَى الرَّجَاءِ بِمُشَاهَدَةِ أَحْوَالِهِ بِعَيْنِ سَهْرٍ وَ الرَّاهِدُ يُعْبُدُ عَلَى الْخَوْفِ.

The loving one will worship his Lord^{-azwj} upon the hope with witnessing his situations with a watchful eye, while the ascetic will worship based upon the fear”.

قَالَ أُوَيْسُ بْنُ هُرَيْرٍ بَنُ حَيَّانٍ قَدْ عَمِلَ النَّاسُ عَلَى رَجَاءٍ فَقَالَ بَلْ نَعْمَلُ عَلَى الْخَوْفِ وَ الْخَوْفُ خَوْفَانِ ثَابِتٌ وَ عَارِضٌ فَالثَّابِتُ مِنَ الْخَوْفِ يُورِثُ الرَّجَاءَ وَ الْعَارِضُ مِنْهُ يُورِثُ خَوْفًا ثَابِتًا

Oweys said to Hiram Bin Hayyan, ‘The people are working based upon hope’. He said, ‘But we are working based upon the fear; and the fear are two (types of) fears – a constant and occasional. The constant from the fear inherits the hope, and the occasional from it inherits constant fear.

وَ الرَّجَاءُ رَجَاءَانِ عَاكِفٌ وَ بَادٍ فَالْعَاكِفُ مِنْهُ يُقَوِّي نِسْبَةَ الْعَبْدِ وَ الْبَادِي مِنْهُ يُصَحِّحُ أَمَلَ الْعَجَزِ وَ التَّقْصِيرِ وَ الْحُبَايَا.

And the hope are two (types of) hopes – permanent and temporary. The permanent from it strengthens love of the servant, and the temporary from it corrects the hopes of inability, and the shortcoming and the embarrassment”⁶⁶⁶

59- شي، تفسير العياشي عَنْ صَفْوَانَ الْجَمَّالِ قَالَ: صَلَّيْتُ حَلْفَ أَبِي عَبْدِ اللَّهِ ع فَاطَّرَقَ ثُمَّ قَالَ اللَّهُمَّ لَا تُؤْمِنِي مَكْرَكَ ثُمَّ جَهَمَ فَقَالَ فَلَا يَأْمُرُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ.

Tafseer Al Ayyashi – from Safwan Al Jammal who said,

‘I prayed Salat behind Abu Abdullah^{-asws}. He^{-asws} lowered his^{-asws} head, then said: ‘O Allah^{-azwj}! Do not let me^{-asws} feel secure from You^{-azwj} Plan’. Then he^{-asws} said aloud: **But no one feels secure from the Plan of Allah except the people (who are) losers [7:99]**”⁶⁶⁷

60- م، تفسير الإمام عليه السلام قَالَ اللَّهُ تَعَالَى إِنَّ الَّذِينَ آمَنُوا بِاللَّهِ وَ بِمَا فَرَضَ الْإِيمَانَ بِهِ مِنْ تُبُوءَةِ نَبِيِّ اللَّهِ وَ وَلايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ الطَّيِّبِينَ مِنْ آلِهِ وَ الَّذِينَ هَادُوا بِعَنِي الْيَهُودَ وَ النَّصَارَى الَّذِينَ رَعَمُوا أَنَّهُمْ فِي دِينِ اللَّهِ مُتَنَاصِرُونَ وَ الصَّابِغِينَ الَّذِينَ رَعَمُوا أَنَّهُمْ صَبُؤًا إِلَى دِينِ اللَّهِ وَ هُمْ يَقُولُهُمْ كَاذِبُونَ

Tafseer of the Imam (Hassan Al Askari^{-asws}) - Then Allah^{-azwj} the Exalted Said **Surely those who are believing**, in Allah^{-azwj} and in what Allah^{-azwj} Imposed upon them to have the Eman in it, from the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws} and the goodly ones from his^{-asws} Progeny^{-asws}, **and those who became Jews** - meaning the Jews, **and the Christians** - those who are alleging that they are the helpers in the Religion of Allah^{-azwj}, **and the Sabceans** – those who are claiming that they are correct to the Religion of Allah^{-azwj}, and they are liars in their words.

⁶⁶⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 58 b

⁶⁶⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 59

مَنْ آمَنَ بِاللَّهِ مِنْ هَؤُلَاءِ الْكُفَّارِ وَ نَزَعَ عَنْ كُفْرِهِ وَ مَنْ آمَنَ مِنْ هَؤُلَاءِ الْمُؤْمِنِينَ فِي مُسْتَقْبَلِ أَعْمَارِهِمْ وَ أَخْلَصَ وَ وَفَى بِالْعَهْدِ وَ الْمِيثَاقِ الْمَأْخُودِينَ عَلَيْهِ لِمُحَمَّدٍ وَ عَلِيٍّ وَ خُلَفَائِهِمَا الطَّاهِرِينَ وَ عَمِلَ صَالِحاً مِنْ هَؤُلَاءِ الْمُؤْمِنِينَ

The ones who believe in Allah – from those unbelievers who were removed from their *Kufr*, and the ones who believe from those Momineen in the future lives of theirs and are sincere and loyal with the pact and the Covenants Taken upon them for Muhammad^{--saww} and Ali^{-asws} and their^{-asws} Pure Caliphs **and do righteous deeds** – from those Momineen.

فَلَهُمْ أَجْرُهُمْ نَوَائِبُهُمْ عِنْدَ رَبِّهِمْ فِي الْآخِرَةِ وَ لَا خَوْفٌ عَلَيْهِمْ هُنَاكَ حِينَ يَخَافُ الْفَاسِقُونَ وَ لَا هُمْ يَحْزَنُونَ إِذَا حَزِنَ الظَّالِمُونَ لِأَنَّهُمْ لَمْ يَعْمَلُوا مِنْ خِيفَةِ اللَّهِ مَا يَخَافُ مِنْ فِعْلِهِ وَ لَا يَحْزَنُ لَهُ

so for them, their Recompense – their Reward **is with their Lord** in the Hereafter, **and there would be no fear for them**, over there when they used to fear the mischief makers (in the world) **nor would they be grieving**, when the adversaries grieved them, because they were nor acting in opposition to Allah^{-azwj}, fearing the one who did so, nor would they be grief for him”.

وَ نَظَرَ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ ع إِلَى رَجُلٍ أَثَّرَ الْخَوْفُ عَلَيْهِ فَقَالَ مَا بَأُتُكَ قَالَ إِنِّي أَخَافُ اللَّهَ

And Amir Al-Momineen Ali^{-asws} looked at a man, and he^{-asws} saw the traces of fear upon him, so he^{-asws} said: ‘What is the matter with you?’ He said, ‘I am fearing Allah^{-azwj}’.

فَقَالَ يَا عَبْدَ اللَّهِ خَفْ دُنُوبَكَ وَ خَفْ عَدْلَ اللَّهِ عَلَيْكَ فِي مَظَالِمِ عِبَادِهِ وَ أَطِعهُ فِيمَا كَلَّفَكَ وَ لَا تَعْصِهِ فِيمَا يُصْلِحُكَ ثُمَّ لَا تَخَفِ اللَّهَ بَعْدَ ذَلِكَ فَإِنَّهُ لَا يَظْلِمُ أَحَدًا وَ لَا يُعَذِّبُهُ فَوْقَ اسْتِحْقَاقِهِ أَبَدًا إِلَّا أَنْ تَخَافَ سُوءَ الْعَاقِبَةِ بِأَنْ تَعْبُرَ أَوْ تَبَدَّلَ

He^{-asws} said: ‘O servant of Allah^{-azwj}! Fear your sins and fear the Justice of Allah^{-azwj} upon you regarding the injustices of His^{-azwj} servants and obey Him^{-azwj} in what He^{-azwj} has Encumbered you with, and do not disobey Him^{-azwj} in what He^{-azwj} Corrects you. Then do not fear Allah^{-azwj} after that, for He^{-azwj} neither Wrongs anyone nor does He^{-azwj} Punish him above his deserving (level), ever, unless if you fear the evil consequences if they change or alter (you).

فَإِنْ أَرَدْتَ أَنْ يُؤْمِنَكَ اللَّهُ سُوءَ الْعَاقِبَةِ فَاعْلَمْ أَنَّ مَا تَأْتِيهِ مِنْ خَيْرٍ فَيَفْضِلُ اللَّهُ وَ تَوْفِيقِهِ وَ مَا تَأْتِيهِ مِنْ سُوءٍ فَيُؤَمِّهِ اللَّهُ وَ يُنْظِرُهُ إِلَيْكَ وَ حِلْمِهِ وَ عَفْوِهِ عَنكَ.

So if you want that Allah^{-azwj} should Secure you from the evil consequences, then know that whatever you come to from the good, so it is by the Grace of Allah^{-azwj} and His^{-azwj} Inclining (you for it), and whatever you come to from the evil, so it is by His^{-azwj} grace period and His^{-azwj} Respiteing you, and His^{-azwj} Forbearance and His^{-azwj} Pardoning you”.⁶⁶⁸

61- جاء المجلس للمفيد أحمد بن الوليد عن أبيه عن الصفار عن ابن معروف عن ابن مهزيار عن محمد بن سنان عن الحسن بن أبي سارة قال سمعت أبا عبد الله ع يقول لا يكون العبد مؤمناً حتى يكون خائفاً راجياً ولا يكون خائفاً راجياً حتى يكون عاملاً لما يخاف و يرجو.

⁶⁶⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 60

(The book) 'Al Majaalis' of Al Mufeed – Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Muhammad Bin Sinan, from Al-Hassan Bin Abu Sarah who said,

'I heard Abu Abdullah^{-asws} saying, 'The servant cannot be a Momin until he happens to be fearful, hopeful, and he cannot be fearful, hopeful until he becomes a worker for what he fears and hopes for''.⁶⁶⁹

62- جاء المجلس للمفيد بالإسناد عن ابن مهزيار عن القاسم بن محمد عن علي قال: سألت أبا عبد الله ع عن قول الله عز وجل والذين يؤثون ما آتوا وقلوبهم وجلة قال من شفقتهم ورجائهم يخافون أن ترد إليهم أعمالهم إذا لم يطيعوا وهم يرجون أن يتقبل منهم.

(The book) 'Al Majaalis' of Al Mufeed – by the chain from Ibn Mahziyar, from Al Qasim Bin Muhammad, from Ali who said,

'I asked Abu Abdullah^{-asws} about Words of Mighty and Majestic: **And those are giving what they are giving, and their hearts are fearful that they would be returning to their Lord [23:60]**. He^{-asws} said: 'From their feeling sorry and their hoping, they are fearing that their deeds might be rejected to them when they had not obeyed, and they are hoping that He^{-azwj} will Accept from them''.⁶⁷⁰

63- قيه، الدروع الواقية ذكر أبو جعفر أحمد القمي في كتاب زهد النبي ص أن جبرئيل أتاه عند الزوال في ساعة لم يأتها فيها وهو متعير اللون وكان النبي ص يسمع حسه وجرسه فلم يسمعه يومئذ

(The book) 'Al Durou Al Waqiya' – Abu Ja'far Ahmad Al Qummi mentioned,

'In the book 'Zohad Al-Nabi^{-sawww}', 'Jibraeel^{-as} came to him^{-sawww} at midday, during a time he^{-as} was not coming to him^{-sawww} during it, and he^{-as} was of changed colour, and the Prophet^{-sawww} used to hear his^{-as} hiss and his^{-as} tinkle, but he^{-sawww} did not hear it on that day.

فَقَالَ لَهُ النَّبِيُّ ص يَا جِبْرَائِيلُ مَا لَكَ جِئْتَنِي فِي سَاعَةٍ لَمْ تَكُنْ تَجِيئُنِي فِيهَا وَ أَرَى لَوْنَكَ مُتَعَيَّرًا وَ كُنْتُ أَسْمَعُ حِسَّكَ وَ جِرْسَكَ فَلَمْ أَسْمَعْهُ

The Prophet^{-sawww} said to him^{-as}: 'O Jibraeel^{-as}! What is the matter with you^{-as} coming to me^{-sawww} in a time you^{-as} have come to me^{-as} during it, and I^{-sawww} see your^{-as} colour to have changed, and I^{-sawww} used to hear your^{-as} hiss and your^{-as} tinkle, but I^{-sawww} did not hear it (this time)?'

فَقَالَ إِنِّي جِئْتُ حِينَ أَمَرَ اللَّهُ بِمَنَافِخِ النَّارِ فَوُضِعَتْ عَلَى النَّارِ

He^{-as} said: 'I^{-as} have come when Allah^{-azwj} Commanded the blowers (bellows) of the Fire, and these were placed upon the Fire'.

فَقَالَ النَّبِيُّ ص أَخْبِرْنِي عَنِ النَّارِ يَا جِبْرَائِيلُ حِينَ خَلَقَهَا اللَّهُ تَعَالَى

The Prophet^{-sawww} said: 'Inform me^{-sawww} about the Fire, O Jibraeel^{-as}, when did Allah^{-azwj} the Exalted Create it?'

⁶⁶⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 61

⁶⁷⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 62

فَقَالَ اللَّهُ سُبْحَانَهُ أَوْقَدَ عَلَيْهَا أَلْفَ عَامٍ فَاحْمَرَّتْ ثُمَّ أَوْقَدَ عَلَيْهَا أَلْفَ عَامٍ فَابْيَضَّتْ ثُمَّ أَوْقَدَ عَلَيْهَا أَلْفَ عَامٍ فَاسْوَدَّتْ فَهِيَ سَوْدَاءٌ مُظْلِمَةٌ لَا يُضِيءُ جَوَّهَا
وَلَا يَنْطَفِئُ لَهْبُهَا

He^{-as} said: 'Allah^{-azwj} the Glorious Ignited upon it for a thousand years, so it reddened. Then He^{-azwj} Ignited upon it for a thousand years, so it whitened. Then He^{-azwj} Ignited upon it for a thousand years, so it blackened. So, it is black, dark. Its embers are not illuminating nor are its flames being extinguished.

وَالَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا لَوْ أَنَّ مِثْلَ حَرْقِ إِبْرَةٍ حَرَّقَ مِنْهَا عَلَى أَهْلِ الْأَرْضِ لَأَحْرَقُوا عَنْ آخِرِهِمْ وَ لَوْ أَنَّ رَجُلًا دَخَلَ جَهَنَّمَ ثُمَّ أُخْرِجَ مِنْهَا لَهْلَكَ أَهْلُ
الْأَرْضِ جَمِيعًا حِينَ يَنْظُرُونَ إِلَيْهِ لِمَا يَرَوْنَ بِهِ

By the One^{-azwj} Who Sent you^{-saww} with the truth as a Prophet^{-saww}! Even if the likes of a pin prick were to emerge from it unto people of the earth, they would be incinerated to their last one, and if a man were to enter Hell, then brought out from it, it would destroy people of the earth entirely when they would be looking at him at what they would be seeing (what is) with him.

وَلَوْ أَنَّ ذِرَاعًا مِنَ السِّلْسِلَةِ الَّتِي ذَكَرَهَا اللَّهُ تَعَالَى فِي كِتَابِهِ وُضِعَ عَلَى جَمِيعِ جِبَالِ الدُّنْيَا لَدَابَتْ عَنْ آخِرِهَا وَ لَوْ أَنَّ بَعْضَ حُرَّانِ التِّسْعَةِ عَشَرَ نَظَرَ إِلَيْهِ
أَهْلُ الْأَرْضِ لَمَاتُوا حِينَ يَنْظُرُونَ إِلَيْهِ وَ لَوْ أَنَّ ثِيَابًا مِنْ ثِيَابِ أَهْلِ جَهَنَّمَ حَرَّقَ إِلَى الْأَرْضِ لَمَاتَ أَهْلُ الْأَرْضِ مِنْ نَفْسِ رِيحِهِ

And even if a cubit of the chain which Allah^{-azwj} the Exalted has Mentioned it in His^{-azwj} Book were to be placed upon entirety of the mountains of the world, they would dissolve up to the last of them; and even if people of the earth were to look at one of the nineteen keepers, they would die at the time they look at him, and even if a cloth from the clothing of the people of Hell were to emerge to the earth, the people of earth would die from the stench of its smell'.

فَأَكْبَتِ النَّبِيُّ ص وَ أَطْرَقَ بَيْنَكَي وَ كَذَلِكَ جِبْرَائِيلُ فَلَمَّ يَزَالَا يَبْكِيَانِ حَتَّى نَادَاهُمَا مَلَكٌ مِنَ السَّمَاءِ يَا جِبْرَائِيلُ يَا مُحَمَّدُ إِنَّ اللَّهَ قَدْ آمَنَكُمَا مِنْ أَنْ تُعْصِيَانِهِ
فَقِعَدَا بَيْنَكُمَا

The Prophet^{-saww} knelt and lowered his^{-saww} head crying, and like that was Jibraeel^{-la}. They^{-as} did not stop crying until an Angel from the sky call out to them^{-as}: 'O Jibraeel^{-as}, and O Muhammad^{-saww}! Allah^{-azwj} has Secured both of you^{-as} from disobeying Him^{-azwj}, so He^{-azwj} might have to Punish you^{-as}!'

قَالَ رَسُولُ اللَّهِ ص رَأَيْتُ فِي الْأَمْنَامِ رَجُلًا قَدْ هَوَتْ صَحِيفَتُهُ قَبْلَ شِمَالِهِ فَجَاءَهُ خَوْفُهُ مِنَ اللَّهِ فَأَخَذَ صَحِيفَتَهُ فَجَعَلَهَا فِي يَمِينِهِ وَ رَأَيْتُ رَجُلًا مِنْ أُمَّتِي قَدْ
هَوَى فِي النَّارِ فَجَاءَتْهُ دُمُوعُهُ الَّتِي بَكَى مِنْ حَشْيَةِ اللَّهِ فَاسْتَحْرَجَهُ مِنْ ذَلِكَ.

Rasool-Allah^{-saww} said: 'I^{-saww} saw a man in my^{-saww} dream whose register (of deeds) had collapsed in his left hand, Fear of Allah^{-azwj} came to him, and it took his register and made it to be in his right hand; and I saw a man from my^{-saww} community to have collapsed into the Fire, so there came to him his tear which he had cried from fearing Allah^{-azwj}, so it extracted him from that''⁶⁷¹

⁶⁷¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 63

64- ضه، روضة الواعظين قَالَ رَسُولُ اللَّهِ ص مَنْ كَانَ بِاللَّهِ أَعْرَفَ كَانَ مِنَ اللَّهِ أَخْوَفَ

(The book) 'Rowzat Al Waizeen' –

'Rasool-Allah^{-sawww} said: 'The one who was the most knowing with Allah^{-azwj} would be the most fearful from Allah^{-azwj}'.

وَقَالَ ص يَا ابْنَ مَسْعُودٍ احْشَ اللَّهَ بِالْعَيْبِ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَرَهُ فَإِنَّهُ يَرَاكَ يَهْمُ اللَّهُ تَعَالَى مِنْ حَشْيِ الرَّحْمَنِ بِالْعَيْبِ وَ جَاءَ بِقَلْبٍ مُنِيبٍ ادْخُلُوهَا بِسَلَامٍ ذَلِكَ نَوْمُ الْخُلُودِ.

And he^{-sawww} said: 'O Ibn Masoud! Fear Allah^{-azwj} in the privacy as if you can see Him^{-azwj}. Since you cannot see Him^{-azwj}, so He^{-azwj} is Seeing you. Allah^{-azwj} the Exalted Said: **Who fears the Beneficent in private and comes with a penitent heart [50:33] "Enter it in peace!" That would be the Day of eternal abiding [50:34]"**.⁶⁷²

- وَ رُوي أَنَّ النَّبِيَّ ص كَانَ يُصَلِّي وَ قَلْبُهُ كَالْمِرْجَلِ يَغْلِي مِنْ حَشْيَةِ اللَّهِ تَعَالَى.

And it is reported, 'The Prophet^{-sawww} was praying Salat and his^{-sawww} heart was like the cauldron on the boil, from fear of Allah^{-azwj} the Exalted"⁶⁷³.

- وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا بَنِي حَفِ اللَّهَ حَوْفًا إِنَّكَ لَوْ أَنْتَيْتُهُ بِحَسَنَاتِ أَهْلِ الْأَرْضِ لَمْ يَقْبَلْهَا مِنْكَ وَ اذْبَحَ اللَّهُ رَجَاءً أَنَّكَ لَوْ أَنْتَيْتُهُ بِسَيِّئَاتِ أَهْلِ الْأَرْضِ غَفَرَهَا لَكَ.

And Amir Al-Momineen^{-asws} said: 'O my^{-asws} son! Fear Allah^{-azwj} with such fear that if you were to go to Him^{-azwj} with good deeds of people of the earth, He^{-azwj} will not Accept it from you and hope to Allah^{-azwj} with such hope that if you were to go to Him^{-azwj} with evil deeds of people of the earth, He^{-azwj} Forgive (these) for you"⁶⁷⁴.

- وَ قَالَ النَّبِيُّ ص إِذَا أَفْشَعَرَ قَلْبُ الْمُؤْمِنِ مِنْ حَشْيَةِ اللَّهِ تَحَاتَّتْ عَنْهُ حَطَايَاهُ كَمَا تَنْحَاتُّ مِنَ الشَّجَرِ وَرَقُهَا.

And the Prophet^{-sawww} said: 'When the heart of a Momin shivers from fear of Allah^{-azwj}, his sins drop off from him just as the tree drops off its leaves"⁶⁷⁵.

- وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ وَجَدْنَا فِي كِتَابِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ وَ هُوَ عَلَى مَنبَرِهِ وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ مَا أُعْطِيَ مُؤْمِنٌ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ إِلَّا بِحُسْنِ ظَنِّهِ بِاللَّهِ وَ رَجَائِهِ وَ حُسْنِ حُلُقِهِ وَ الْكَفِّ عَنِ اغْتِيَابِ الْمُؤْمِنِينَ

And from Abu Ja'far^{-asws} having said: 'We^{-asws} found in the book of Ali^{-asws} Bin Abu Talib^{-asws}: 'Rasool-Allah^{-sawww} said, and he^{-sawww} was upon his^{-sawww} pulpit: 'By the One^{-azwj} Who, there is no god except He^{-azwj}! A Momin is not Given good of the world and the Hereafter except due to his good thoughts with Allah^{-azwj}, and his hoping to Him^{-azwj}, and his good manners, and the restraint from backbiting the Momineen!

⁶⁷² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 64 a

⁶⁷³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 64 b

⁶⁷⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 64 c

⁶⁷⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 64 d

وَاللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَا يُعَذِّبُ اللَّهُ مُؤْمِنًا بَعْدَ التَّوْبَةِ وَالِاسْتِغْفَارِ إِلَّا بِسُوءِ ظَنِّهِ بِاللَّهِ وَ تَقْصِيرٍ مِنْ رَجَائِهِ بِاللَّهِ وَ سُوءِ خُلُقِهِ وَ اغْتِيَابِهِ لِلْمُؤْمِنِينَ

By Allah^{-azwj} Who, there is no god except He^{-azwj}! Allah^{-azwj} will not Punish a Momin after the repentance and seeking the Forgiveness except due to his evil thoughts with Allah^{-azwj}, and deficiency from his hoping with Allah^{-azwj}, and his evil manners, and his backbiting to the Momineen.

وَاللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَا يَحْسُنُ ظَنُّ عَبْدٍ مَوْمِنٍ بِاللَّهِ إِلَّا كَانَ اللَّهُ عِنْدَ ظَنِّ عَبْدِهِ الْمُؤْمِنِ بِهِ لِأَنَّ اللَّهَ كَرِيمٌ يَبْدُو الْحَيْرَاتِ يَسْتَجِي أَنْ يَكُونَ عَبْدُهُ الْمُؤْمِنُ قَدْ أَحْسَنَ بِهِ الظَّنَّ وَ الرَّجَاءَ ثُمَّ يُخْلِفُ ظَنَّهُ وَ رَجَاءَهُ لَهُ فَأَحْسِنُوا بِاللَّهِ الظَّنَّ وَ ارْغَبُوا إِلَيْهِ.

By Allah^{-azwj} Who, there is no god except He^{-azwj}! A Momin servant will not have good thoughts with Allah^{-azwj} except Allah^{-azwj} would be with the thoughts of His^{-azwj} Momin servant, because Allah^{-azwj} is Benevolent. In His^{-azwj} Hand is the goodness. He^{-azwj} is Embarrassed from His^{-azwj} Momin servant having good thoughts with Him^{-azwj} and the hope, then He^{-azwj} Opposes his thoughts and (dashes) his hoping to Him^{-azwj}. So, improve the thoughts with Allah^{-azwj} and be desirous to Him^{-azwj}".⁶⁷⁶

وَقَالَ ع لَيْسَ مِنْ عَبْدٍ ظَنَّ بِهِ خَيْرًا إِلَّا كَانَ عِنْدَ ظَنِّهِ بِهِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ ذَلِكَ ظَنُّكَ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَأَكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ.

And he^{-asws} said: 'There isn't any servant having good thoughts with Him^{-azwj}, except He^{-azwj} would be with his good thoughts with Him^{-azwj}, and that is His^{-azwj} Word: **And those were your thoughts which you thought about your Lord, ruining you, so have become from the losers [41:23]**'.⁶⁷⁷

عَنْهُ ع قَالَ قَالَ دَاوُدُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ يَا رَبِّ مَا آمَنَ مِنْ عَرَفِكَ فَلَمْ يُحْسِنِ الظَّنَّ بِكَ.

From him^{-asws} having said: 'The Prophet^{-as} Dawood^{-as}, may the Salawaat of Allah^{-azwj} be upon him^{-as} said: 'O Lord^{-azwj}! He has not believed, one who recognised You^{-azwj} but did not have good thoughts with You^{-azwj}'.⁶⁷⁸

65- مَشْكَاهُ الْأَنْوَارِ، نَقْلًا مِنْ كِتَابِ الْمُحَاسِنِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: وَجَدْنَا فِي كِتَابِ عَلِيِّ ع إِلَى آخِرِ الْأَخْبَارِ الثَّلَاثَةَ.

(The book) 'Mishkat Al Anwaar' – Copying from the book 'Al Mahasin',

'From Abu Ja'far^{-asws} having said: 'We^{-asws} found in the book of Ali^{-asws}' – up to the end of the three Ahadeeth".⁶⁷⁹

رَوْضَةُ الْوَاعِظِينَ قَالَ رَسُولُ اللَّهِ ص لَا يَمُوتَنَّ أَحَدُكُمْ إِلَّا وَ هُوَ يُحْسِنُ الظَّنَّ بِاللَّهِ فَإِنَّ حُسْنَ الظَّنِّ بِاللَّهِ تَمَمُّ الْجَنَّةِ.

(The book) 'Rowzat Al Waizeen' –

⁶⁷⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 64 e

⁶⁷⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 64 f

⁶⁷⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 64 g

⁶⁷⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 65 a

‘Rasool-Allah^{-saww} said: ‘Not one of you should be dying except and he should be having good thoughts with Allah^{-azwj}, for the good thoughts with Allah^{-azwj} is the price of Paradise’.⁶⁸⁰

وَمِنْ سَائِرِ الْكُتُبِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ فِي زَمَنِ مُوسَى بْنِ عِمْرَانَ رَجُلَانِ فِي الْحَبْسِ فَأَمَّا أَحَدُهُمَا فَسَمِينٌ وَ غَلُظٌ وَ أَمَّا الْآخَرُ فَتَنَجَلٌ فَصَارَ مِثْلَ الْهُدْبَةِ

And from rest of the books,

‘From Abu Abdullah^{-asws} having said: ‘There were two men in the prison during the era of Musa^{-as} Bin Imran^{-as}. As for one of them, he was fat and thick, and as for the other, he had wasted away and became like the humpbacked.

فَقَالَ مُوسَى بْنُ عِمْرَانَ لِلْمُسَمَّنِ مَا الَّذِي أَرَى بِكَ مِنْ حُسْنِ الْحَالِ فِي بَدَنِكَ قَالَ حُسْنُ الظَّنِّ بِاللَّهِ

Musa^{-as} Bin Imran^{-as} said to the fat one, ‘What is that which I^{-as} see with you being with a good state in your body?’ He said, ‘Good thoughts with Allah^{-azwj}’.

وَ قَالَ لِلْآخَرِ مَا الَّذِي أَرَى بِكَ مِنْ سُوءِ الْحَالِ فِي بَدَنِكَ قَالَ الْخَوْفُ مِنَ اللَّهِ

And he^{-as} said to the other, ‘What is that which I^{-as} see with you of the evil state in your body?’ He said, ‘The fear from Allah^{-azwj}’.

فَرَفَعَ مُوسَى يَدَيْهِ إِلَى اللَّهِ تَعَالَى فَقَالَ يَا رَبِّ قَدْ سَمِعْتَ مَقَالَتَهُمَا فَأَعْلِمْنِي أَيُّهُمَا أَفْضَلُ

Musa^{-as} raised his^{-as} hands towards Allah^{-azwj} the Exalted and said: ‘O Lord^{-azwj}! You^{-azwj} have Heard both their words, so let me^{-as} know, which of the two is superior?’

فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ صَاحِبُ حُسْنِ الظَّنِّ بِي.

Allah^{-azwj} the Exalted Revealed to him^{-azwj}: “The owner of good thoughts with Me^{-azwj}!”⁶⁸¹

66- كا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنِ الْحَكَمِ بْنِ مَسْكِينٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ مَلِكٌ فِي بَنِي إِسْرَائِيلَ وَ كَانَ لَهُ قَاضٍ وَ لِلْقَاضِي أَخٌ وَ كَانَ رَجُلٌ صِدْقِي وَ لَهُ امْرَأَةٌ قَدْ وَلَدَتْهَا الْأَنْبِيَاءُ فَأَرَادَ الْمَلِكُ أَنْ يَبْعَثَ رَجُلًا فِي حَاجَةٍ

(The book) ‘Al Kafi’ – a number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al Hakam Bin Miskeen, from Is’haq Bin Ammar,

‘From Abu Abdullah^{-asws} having said: ‘There was a king among the children of Israel and there was a judge of his, and for the judge there was a brother, and he was a truthful man, and for him was a wife whom the Prophets^{-as} had begotten. The king wanted to send a man regarding a need.

⁶⁸⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 65 b

⁶⁸¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 65 c

فَقَالَ لِلْقَاضِي ابْنِي رَجُلًا نَفَّةً فَقَالَ مَا أَعْلَمُ أَحَدًا أَوْثَقَ مِنْ أَخِي فَدَعَا لِيُبْعَثَ فِكْرَهُ ذَلِكَ الرَّجُلُ وَ قَالَ لِأَخِيهِ إِنِّي أَكْرَهُ أَنْ أُصَيِّعَ امْرَأَتِي فَعَزَمَ عَلَيْهِ فَلَمْ يَجِدْ بُدًّا مِنَ الْخُرُوجِ

He said to the judge, 'Seek out a trustworthy man!' He said, 'I don't know of anyone more trusting than my brother'. So, he called him in order to send him, but the man disliked that and said to his brother, 'I dislike letting go of my wife'. He was determined upon him, so he could not find an escape from the going out.

فَقَالَ لِأَخِيهِ يَا أَخِي إِنِّي لَسْتُ أُخَلِّفُ شَيْئًا أَهَمَّ عَلَيَّ مِنْ امْرَأَتِي فَاحْلُفْنِي فِيهَا وَ تَوَلَّ قِضَاءَ حَاجَتِهَا قَالَ نَعَمْ

He said to his brother, 'I am not leaving behind anything more important to me than my wife, so replace me regarding her and take charge of her needs'. He said, 'Yes'.

فَخَرَجَ الرَّجُلُ وَ قَدْ كَانَتِ الْمَرْأَةُ كَارِهَةً لِحُرُوجِهِ فَكَانَ الْقَاضِي يَأْتِيهَا وَ يَسْأَلُهَا عَنْ حَوَائِجِهَا وَ يَتَقَرَّبُ لَهَا فَأَعَجَبَتْهُ فَدَعَاهَا إِلَى نَفْسِهِ فَأَبَتْ عَلَيْهِ فَخَلَفَ عَلَيْهَا لَيْنٌ لَمْ تَفْعَلْ لِنُحْرَبِ الْمَلِكِ أَنَّكَ قَدْ فَجَرْتِ فَقَالَتْ اصْنَعْ مَا بَدَا لَكَ لَسْتُ أُجِيبُكَ إِلَى شَيْءٍ بِمَا طَلَبْتَ

The man went out, and the woman disliked his going out. The judge used to come to her and ask her about her needs and standing for her. He fascinates her, so he invited her to himself, but she refused to him. He swore upon her, 'If you don't do so, we shall inform the king that you have been immoral!' She said, 'Do whatever comes to you! I will not answer you to anything from what you seek'.

فَأَتَى الْمَلِكَ فَقَالَ إِنَّ امْرَأَةَ أَخِي قَدْ فَجَرَتْ وَ قَدْ حَقَّ ذَلِكَ عِنْدِي فَقَالَ لَهُ الْمَلِكُ طَهِّرْهَا فَجَاءَ إِلَيْهَا فَقَالَ إِنَّ الْمَلِكَ قَدْ أَمَرَني بِرَجْمِكَ فَمَا تَقُولِينَ تَجِبِي [أُجِيبِي] وَ إِلَّا رَجَمْتِكَ فَقَالَتْ لَسْتُ أُجِيبُكَ فَاصْنَعْ مَا بَدَا لَكَ

He came to the king. He said, 'The wife of my brother has been immoral, and that has been proven in my presence'. The king said to him, 'Purify (punish) her!' He came to her and said, 'The king has ordered me with stoning you (to death), so what are you saying? Either you answer me or else I shall stone you!' She said, 'I will not answer you, so do whatever comes to you (your mind)!'

فَأَخْرَجَهَا فَحَقَّرَ لَهَا فَرَجَمَهَا وَ مَعَهُ النَّاسُ فَلَمَّا طَلَّ أَهْمًا قَدْ مَاتَتْ تَرْكُهَا وَ انْصَرَفَ وَ جَنَّ بِهَا اللَّيْلُ وَ كَانَ بِهَا رَمَقٌ فَتَحَرَّكَتْ فَخَرَجَتْ مِنَ الْخَفِيَّةِ ثُمَّ مَشَتْ عَلَى وَجْهِهَا حَتَّى خَرَجَتْ مِنَ الْمَدِينَةِ فَانْتَهَتْ إِلَى دَيْرٍ فِيهَا دَيْرَانِيٌّ

He brought her out and stoned her, and the people were with him. When he thought that she had died, he left her and dispersed, and the night shielded her, and there was last breath with her. She moved and came out from the pit, then she walked upon her face (crawling) until she went out from the city. She ended up to a monastery wherein was a Monk.

فَتَامَتْ عَلَى بَابِ الدَّيْرِ فَلَمَّا أَصْبَحَ الدَّيْرَانِيُّ فَتَحَ الْبَابَ وَ رَأَاهَا فَسَأَلَهَا عَنْ قِصَّتِهَا فَخَبَّرَتْهُ فَرَجَمَهَا وَ أَدْخَلَهَا الدَّيْرَ وَ كَانَ لَهُ ابْنٌ صَغِيرٌ لَمْ يَكُنْ لَهُ عِيْرَةٌ وَ كَانَ حَسَنَ الْحَالِ

She slept by the door. When the Monk woke up in the morning, he opened the door and saw her. He asked her about her story. She informed him. He had mercy on her and let her enter

the monastery, and there was a young son for him, and he did not happen to have other than him, and he was of a good state.

فَدَاوَاهَا حَتَّى بَرِثَتْ مِنْ عَليِّهَا وَ انْدَمَلَتْ ثُمَّ دَفَعَ إِلَيْهَا ابْنَهُ فَكَانَتْ تُرَبِّيهُ وَ كَانَ لِلدَّيْرَانِيِّ قَهْرْمَانٌ يَقُومُ بِأَمْرِهِ فَأَعْجَبَتْهُ فَدَعَاَهَا إِلَى نَفْسِهِ فَأَبَتْ فَجَهَدَ بِهَا فَأَبَتْ

He treated her until she was cured from her illness (wounds) and was healed. Then he handed over his son to her. So, she used to nourish him, and there were a treasurer for the Monk standing with his affairs. He fascinated her, so he invited her to himself, but she refused. He made efforts with her, but she refused.

فَقَالَ لَكِنْ لَمْ تَفْعَلِي لِأَجْتَهِدَنَّ فِي قَتْلِكَ فَقَالَتْ اصْنَعْ مَا بَدَا لَكَ فَعَمَدَ إِلَى الصَّيِّ فَدَقَّ عُنُقَهُ وَ أَتَى الدَّيْرَانِيَّ فَقَالَ لَهُ عَمَدْتُ إِلَى فَاجِرَةٍ قَدْ فَجَرْتُ فَدَفَعَتْ إِلَيْهَا ابْنَكَ فَقَتَلْتَهُ

He said, 'If you don't do so, I will strive in killing you!' She said, 'Do whatever comes to you'. So, he deliberated to the child and pounded his neck and went to the monk. He said to him, 'You have taken in an immoral woman who had been immoral, and you handed over your son to her, and she has killed him!'

فَجَاءَ الدَّيْرَانِيُّ فَلَمَّا رَأَاهَا قَالَ لَهَا مَا هَذَا فَقَدْ تَعَلَّمِينَ صَنِيعِي بِكِ فَأَخْبَرْتُهُ بِالْقِصَّةِ فَقَالَ لَهَا لَيْسَ تَطِيبُ نَفْسِي أَنْ تَكُونِ [تَكُونِي] عِنْدِي فَأَخْرَجَنِي فَأَخْرَجَهَا لَيْلًا وَ دَفَعَ إِلَيْهَا عِشْرِينَ دِرْهَمًا وَ قَالَ لَهَا تَزَوِّدِي هَذِهِ اللَّهُ حَسْبُكَ

The Monk came. When he saw her, he said to her, 'What is this? You have known of my (good) dealings with you!' She informed him the story. He said to her, 'My soul does not feel good that you should be with me, so get out!' He expelled her at night and handed twenty Dirhams to her and said to her. 'Be provided with this, Allah^{-azwj} will Suffice you!'

فَخَرَجَتْ لَيْلًا فَأَصْبَحَتْ فِي قَرْيَةٍ فَإِذَا فِيهَا مَصْلُوبٌ عَلَى خَشَبَةٍ وَ هُوَ حَيٌّ فَسَأَلَتْ عَنْ قِصَّتِهِ فَقَالُوا عَلَيْهِ دَيْنٌ عِشْرُونَ دِرْهَمًا وَ مَنْ كَانَ عَلَيْهِ دَيْنٌ عِنْدَنَا لِصَاحِبِهِ صُلبَ حَتَّى يُؤَدِّيَ إِلَى صَاحِبِهِ

She went out at night. In the morning she was in a town, and therein was someone having been crucified upon a plank and he was (still) alive. She asked him about his story. They said, 'There is a debt upon him of twenty Dirham, and with us (our law), the one who has a debt upon him, it is for its owner to crucify until he pays it back to its owner!'

فَأَخْرَجَتْ عِشْرِينَ دِرْهَمًا وَ دَفَعَتْهَا إِلَى عَرِيْمِهِ وَ قَالَتْ لَا تَقْتُلُوهُ فَأَنْزَلُوهُ عَنِ الْخَشَبَةِ فَقَالَ لَهَا مَا أَحَدٌ أَعْظَمَ عَلَيَّ مِنْهُ مِنْكَ نَجَّيْتَنِي مِنَ الصَّلْبِ وَ مِنَ الْمَوْتِ فَأَنَا مَعَكَ حَيْثُ مَا دَهَبْتَ

She brought out twenty Dirhams and handed it to his creditor and said, 'Do not kill him!' So, they brought him down from the plank. He said to her, 'There is no one of mightier conferment upon me than you are! You saved me from the crucifixion and from the death, so I shall be with you wherever you may go to'.

فَمَضَى مَعَهَا وَ مَضَتْ حَتَّى انْتَهَيَا إِلَى سَاحِلِ الْبَحْرِ فَرَأَى جَمَاعَةً وَ سُئِنَا فَقَالَ لَهَا اجْلِسِي حَتَّى أَذْهَبَ أَنَا أَعْمَلُ هُمْ وَ اسْتَطْعِمُ وَ آتِيكَ بِهِ فَأَتَاهُمْ فَقَالَ لَهُمْ مَا فِي سَفِينَتِكُمْ هَذِهِ قَالُوا فِي هَذِهِ بَحَارَاتٌ وَ جَوْهَرٌ وَ عُنْبُرٌ وَ أَشْيَاءٌ مِنَ التِّجَارَةِ وَ أَمَا هَذِهِ فَنَحْنُ فِيهَا

He went with her until they ended up to a coast of the sea. He saw a group and a ship. He said to her, 'Be seated until I go and work for them and get some food and come to you with it'. He came to them. He said to them, 'What is in this ship of yours?' They said, 'These are merchandise, and jewels, and Amber, and things from the trading. And as for this (ship), so we are in it'.

قَالَ وَكَمْ يَبْلُغُ مَا فِي سَفِينَتِكُمْ قَالُوا كَثِيرٌ لَا نُحْصِيهِ قَالَ فَإِنَّ مَعِيَ شَيْئاً هُوَ خَيْرٌ مِمَّا فِي سَفِينَتِكُمْ قَالُوا وَ مَا مَعَكَ قَالَ جَارِيَةٌ لَمْ تَرَوْا مِثْلَهَا قَطُّ فَقَالُوا بَعْنَاهَا

He said, 'And how much would reach, what is in your ship?' They said, 'A lot. It cannot be counted'. He said, 'But there is something with me which is better than what is in your ship'. They said, 'And what is with you?' He said, 'A slave girl, you have not seen the like of her, at all!' They said, 'Will you sell her?'

قَالَ نَعَمْ عَلَى شَرْطٍ أَنْ يَذْهَبَ بَعْضُكُمْ فَيَنْظُرَ إِلَيْهَا ثُمَّ يَجِيئَنِي فَيَشْتَرِيهَا وَلَا يُعْلِمُهَا وَلَا يُدْفِعُ إِلَيَّ الثَّمَنَ وَلَا يُعْلِمُهَا حَتَّى أَفْضِيَ أَنَا فَقَالُوا ذَلِكَ لَكَ

He said, 'Yes, upon a condition that one of you will go and look at her, then he would come to me and buy her and not let her know, and he would hand over the price to me and not let her know until I am gone'. They said, 'That is for you'.

فَبَعَثُوا مَنْ نَظَرَ إِلَيْهَا فَقَالَ مَا رَأَيْتُ مِثْلَهَا قَطُّ فَاشْتَرَوْهَا مِنْهُ بِعَشْرَةِ آلَافِ دِرْهَمٍ وَ دَفَعُوا إِلَيْهَا الدَّرَاهِمَ فَمَضَى بِهَا فَلَمَّا أَمْعَنَ أَتَوْهَا فَقَالُوا لَهَا قُومِي وَ ادْخُلِي السَّفِينَةَ قَالَتْ وَ لِمَ قَالُوا قَدْ اشْتَرَيْتْنَاكِ مِنْ مَوْلَاكِ قَالَتْ مَا هُوَ بِمَوْلَايَ قَالُوا لَتَقُومِينَ أَوْ لَنَحْمِلَنَّكَ فَقَامَتْ وَ مَضَتْ مَعَهُمْ

They sent someone to look at her. He said, 'I have not seen the like of her, at all!' So, they bought her for ten thousand Dirhams and handed the Dirhams to her. He went away with it. When they were eager, they came to her and said, 'Arise and enter the ship!' She said, 'And why? They said, 'We have bought you from your master'. She said, 'He is not my master'. They said, 'Either you will stand up or we will carry you!' She stood up and went with them.

فَلَمَّا انْتَهَوْا إِلَى السَّاحِلِ لَمْ يُؤْمِنَ بَعْضُهُمْ بَعْضاً عَلَيْهَا فَجَعَلُوهَا فِي السَّفِينَةِ الَّتِي فِيهَا الْجَوْهَرُ وَ التِّجَارَةُ وَ رَكِبُوا هُمْ فِي السَّفِينَةِ الأُخْرَى فَدَفَعُوهَا

When they ended up to the coast, they did not trust each other upon her, so they made her to be in the ship in which were the jewels and the merchandise, and they sailed in another ship. They pushed it.

فَبَعَثَ اللهُ عَزَّ وَ جَلَّ عَلَيْهِمُ رِيحاً فَعَرَقَتْهُمْ وَ سَفِينَتَهُمْ وَ نَجَتِ السَّفِينَةُ الَّتِي كَانَتْ فِيهَا حَتَّى انْتَهَتْ إِلَى جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ وَ رِبَطَتِ السَّفِينَةُ ثُمَّ دَارَتْ فِي الْجَزِيرَةِ فَإِذَا فِيهِ مَاءٌ وَ شَجَرٌ فِيهِ ثَمَرٌ فَقَالَتْ هَذَا مَاءٌ أَشْرَبُ مِنْهُ وَ ثَمَرٌ أَكُلُ مِنْهُ أَعْبُدُ اللهَ فِي هَذَا الْمَوْضِعِ

Allah^{-azwj} Mighty and Majestic Sent a wind upon them and drowned them and their ship, and the ship in which she was in was saved until she ended to an island from the islands of the sea, and she tied the ship. Then she roamed in the island, and in it was water and trees having fruits in it. She said, 'This water, I shall drink from, and fruit, I shall eat from it. I will worship Allah^{-azwj} in this place'.

فَأَوْحَى اللهُ عَزَّ وَ جَلَّ إِلَى نَبِيِّ مِنْ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ أَنْ يَأْتِيَ ذَلِكَ الْمَلِكَ فَيَقُولَ إِنَّ فِي جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ خَلْقاً مِنْ خَلْقِي فَاحْرِجْ أُنْتِ وَ مَنْ فِي مَمْلَكَتِكَ حَتَّى أَتُوا [تَأْتُوا] خَلْقِي هَذَا فَتَقْرُوا لَهُ بِذُنُوبِكُمْ ثُمَّ تَسْأَلُوا ذَلِكَ الْخَلْقَ أَنْ يَغْفِرَ لَكُمْ فَإِنْ غَفَرَ لَكُمْ غَفَرْتُ لَكُمْ

Allah^{-azwj} Mighty and Majestic Revealed to a Prophet^{-as} from the Prophets^{-as} of the children of Israel that he^{-as} should go to that king and saying, 'In an island from the islands of the sea, there is a creature from My^{-azwj} creatures. So, you and the ones in your kingdom should go until they come to this creature of Mine^{-azwj} and acknowledge your sins to him. Then you should ask that creature to forgive you all. If he were to forgive you all, I^{-azwj} will Forgive you all!'

فَخَرَجَ الْمَلِكُ بِأَهْلِ مَمْلَكَتِهِ إِلَى تِلْكَ الْجَزِيرَةِ فَرَأُوا امْرَأَةً فَتَقَدَّمَ إِلَيْهَا الْمَلِكُ فَقَالَ لَهَا إِنَّ قَاضِيَّ هَذَا أَتَانِي فَخَبَّرَنِي أَنَّ امْرَأَةً أُخِيهِ فَجَرَّتْ فَأَمَرْتُهُ بِرَجْمِهَا وَ لَمْ يَقُمْ عِنْدِي الْبَيِّنَةُ فَأَخَافُ أَنْ أَكُونَ قَدْ تَقَدَّمْتُ عَلَى مَا لَا يَحِلُّ لِي فَأُحِبُّ أَنْ تَسْتَغْفِرَ لِي

The king went with the people of his kingdom to that island. They saw a woman. The king advanced towards her. He said to her, 'This judge of mine came to me and informed me that the wife of his brother had been immoral, so I had ordered him with stoning her, and he had not established any proof in my presence, so I fear that I might have proceeded upon what is not Permissible for me. I would love it if you could seek Forgiveness for me'.

فَقَالَتْ عَفَرَ اللَّهُ لَكَ اجْلِسْ

She said, 'May Allah^{-azwj} Forgive you, be seated!'

ثُمَّ أَتَى زَوْجُهَا وَ لَا يَعْرِفُهَا فَقَالَ إِنَّهُ كَانَ لِي امْرَأَةٌ وَ كَانَ مِنْ فَضْلِهَا وَ صَلَاحِهَا وَ إِنِّي خَرَجْتُ عَنْهَا وَ هِيَ كَارِهَةٌ لِدَلِكِ فَاسْتَحْلَفْتُ أُخِي عَلَيْهَا فَلَمَّا رَجَعْتُ سَأَلْتُ عَنْهَا فَأَخْبَرَنِي أُخِي أَنَّهَا فَجَرَّتْ فَرَجَمَهَا وَ أَنَا أَخَافُ أَنْ أَكُونَ قَدْ ضَيَعْتُهَا فَاسْتَغْفِرَ لِي عَفَرَ اللَّهُ لَكَ

Then her husband came, and he did not recognise her. He said, 'There used to be a wife for me and there were merits for her and righteousness, and I had gone out from her, and she had disliked that. I replaced with my brother (in charge) upon her. When I returned, I asked about her, and my brother informed me that she had been immoral, so he had stoned her, and I am fearing that I might have lost her. So, seek Forgiveness for me, may Allah^{-azwj} Forgive you!'

فَقَالَتْ عَفَرَ اللَّهُ لَكَ اجْلِسْ فَأَجْلَسْتَهُ إِلَى جَنْبِ الْمَلِكِ

She said, 'May Allah^{-azwj} Forgive you, be seated!' She made him sit to a side of the king.

ثُمَّ أَتَى الْقَاضِي فَقَالَ إِنَّهُ كَانَ لِأُخِي امْرَأَةٌ وَ إِنَّمَا أَعَجَبْتَنِي فَدَعَوْتُنِي إِلَى الْفُجُورِ فَأَبَتْ فَأَعْلَمْتُ الْمَلِكَ أَنَّهَا قَدْ فَجَرَّتْ وَ أَمَرَنِي بِرَجْمِهَا فَرَجَمْتُهَا وَ أَنَا كَاذِبٌ عَلَيْهَا فَاسْتَغْفِرَ لِي

Then the judge came. He said, 'There used to be a wife of my brother, and she had fascinated me. I invited her to the immorality, but she refused. I informed the king that she had been immoral, and he ordered me with stoning her, so I stoned her, and I had lied upon her, so seek Forgiveness for me'.

قَالَتْ عَفَرَ اللَّهُ لَكَ

She said, 'May Allah^{-azwj} Forgive you!'

ثُمَّ أَقْبَلَتْ عَلَى زَوْجِهَا فَقَالَتْ اسْمِعْ

Then she turned towards her husband. She said, 'Listen'.

ثُمَّ تَقَدَّمَ الدَّيْرَانِيُّ فَقَصَّ قِصَّتَهُ وَقَالَ أَخْرَجْتُهَا بِاللَّيْلِ وَأَنَا أَخَافُ أَنْ تَكُونَ قَدْ لَقِيَهَا سُبُعٌ فَقَتَلَهَا

Then the monk came, and he narrated his story, and said, 'I expelled her at night, and I am fearing that maybe a lion had come across her and killer her'.

فَقَالَتْ عَفَرَ اللَّهُ لَكَ الْجِلْسَ

She said, 'May Allah^{-azwj} Forgive you, be seated!'

ثُمَّ تَقَدَّمَ الْقَهْرَمَانُ فَقَصَّ قِصَّتَهُ فَقَالَتْ لِلدَّيْرَانِيِّ اسْمِعْ عَفَرَ اللَّهُ لَكَ

Then the treasurer came. He narrated his story. She said to the Monk, 'Listen. May Allah^{-azwj} Forgive you!'

ثُمَّ تَقَدَّمَ الْمُصْنُوبُ فَقَصَّ قِصَّتَهُ فَقَالَتْ لَا عَفَرَ اللَّهُ لَكَ

Then the crucified one came and narrated his story. She said, 'May Allah^{-azwj} not Forgive you!'

قَالَ ثُمَّ أَقْبَلَتْ عَلَى زَوْجِهَا فَقَالَتْ أَنَا امْرَأَتُكَ وَكُلُّ مَا سَمِعْتَ فَإِنَّمَا هُوَ قِصَّتِي وَ لَيْسَتْ لِي حَاجَةٌ فِي الرِّجَالِ وَأَنَا أَحِبُّ أَنْ تَأْخُذَ هَذِهِ السَّفِينَةَ وَمَا فِيهَا وَ تُخَلِّي سَبِيلِي فَأَعْبُدَ اللَّهُ عَزَّ وَ جَلَّ فِي هَذِهِ الْجَزِيرَةِ فَقَدْ تَرَى مَا لَقِيتُ مِنَ الرِّجَالِ

He^{-asws} said: 'Then she turned to her husband. She said, 'I am your wife, and all what you have heard, so rather it is my story and there isn't any need for me regarding the men, and I would love it if you could take this ship and whatever is in it and free my way, so I can worship Allah^{-azwj} Mighty and Majestic in this island, for you have seen what I have faced from the men'.

فَفَعَلَ وَ أَخَذَ السَّفِينَةَ وَمَا فِيهَا وَ خَلَّى سَبِيلَهَا وَ انصَرَفَ الْمَلِكُ وَ أَهْلُ مَمْلَكَتِهِ.

He did so and took the ship and whatever was in it, and he freed her way, and the king and the people of his kingdom left".⁶⁸²

67- ختص، الإختصاص قَالَ رَسُولُ اللَّهِ ص مَنْ تَرَكَ مَعْصِيَةً مِنْ مَخَافَةِ اللَّهِ عَزَّ وَ جَلَّ أَرْضَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ.

(The book) 'Al Ikhtisaas' –

'Rasool-Allah^{-saww} said: 'One who leaves a disobedience from fearing Allah^{-azwj} Mighty and Majestic, Allah^{-azwj} would Please him on the Day of Qiyamah".⁶⁸³

⁶⁸² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 66

⁶⁸³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 67

68- ين، كتاب حسين بن سعيد و النوادر فضالة عن أبي المغراء عن أبي بصير عن أبي عبد الله ع في قول الله تبارك و تعالى يُؤْتُونَ مَا آتَوْا وَ قُلُوبُهُمْ وَجَلَّةٌ قَالِ يَأْتِي مَا آتَى وَ هُوَ خَاشِي رَاجٍ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Fazalat Bin Ayoub, from Abu Al Magra'a, from Abu Baseer,

'From Abu Abdullah^{-asws} regarding Words of the Blessed and Exalted: **And those are giving what they are giving, and their hearts are fearful [23:60]**. He^{-asws} said: 'He gives what he gives, and he is fearful, hopeful'.⁶⁸⁴

69- ين، كتاب حسين بن سعيد و النوادر عثمان بن عيسى عن سماعة عن أبي بصير و النضر عن عاصم عن أبي عبد الله ع في قول الله يُؤْتُونَ مَا آتَوْا وَ قُلُوبُهُمْ وَجَلَّةٌ قَالِ يَعْلمُونَ وَ يَغْلَمُونَ أَنَّهُمْ سَيِّئَاتِيُونَ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Usman Bin Isa, from Sama'at, from Abu Baseer, from Abu Baseer, and Al Nazr, from Aasi,

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj}: **And those are giving what they are giving, and their hearts are fearful [23:60]**. He^{-asws} said: 'They are working and knowing they will be Rewarded'.⁶⁸⁵

70- نوادر الراوندي، بإسناده عن موسى بن جعفر عن آبيه ع قال قال رسول الله ص من قال إني خير الناس فهو من شر الناس و من قال إني في الجنة فهو في النار.

(The book) 'Nawadir' of Al Rawandy – by his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who says, 'I am best of the people', so he is from the vilest of people, and the one who says, 'I am in the Paradise, so he will be in the Fire'.⁶⁸⁶

71- نهج، نهج البلاغة قال ع لا تأمنن على خير هذه الأمة عذاب الله يقول الله سبحانه فلا يأمنن مكر الله إلا القوم الخاسرون و لا تياسن لشئ هذه الأمة من روح الله لقوله سبحانه لا يياسن من روح الله إلا القوم الكافرون.

(The book) 'Nahj Al Balagah' –

'He^{-asws} said: 'Do not feel secure of the Punishment of Allah^{-azwj} upon the best one of this community. Allah^{-azwj} Says: **But no one feels secure from the Plan of Allah except the people (who are) losers [7:99]**; and do not despair for the vilest of this community from the Mercy of Allah^{-azwj} due to Words of the Glorious: **surely none despairs of Allah's Mercy except the Kafir people [12:87]**'.⁶⁸⁷

72- عده داعي، روي عن العالم ع أنه قال: و الله ما أعطي مؤمن قط خير الدنيا و الآخرة إلا بحسن ظنه بالله عز و جل و رجائه له و حسن خلقه و الكف عن اغتتاب المؤمنين

⁶⁸⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 68

⁶⁸⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 69

⁶⁸⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 70

⁶⁸⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 71

(The book) 'Uddat Al Daie' –

'It is reported from the scholar^{-asws} having said: 'By Allah^{-azwj}! A Momin is not Given good of the world and the Hereafter except due to having good thoughts with Allah^{-azwj} Mighty and Majestic, and his hoping to Him^{-azwj}, and his good manners, and the restraining from backbiting the Momin.

وَاللَّهُ تَعَالَى لَا يُعَذِّبُ عَبْدًا بَعْدَ التَّوْبَةِ وَالِاسْتِعْفَارِ إِلَّا بِسُوءِ ظَنِّهِ وَتَقْصِيرِهِ فِي رَجَائِهِ لِلَّهِ عَزَّ وَجَلَّ وَ سُوءِ حُلُقِهِ وَ اغْتِيَابِهِ الْمُؤْمِنِينَ

And Allah^{-azwj} the Exalted does not Punish a servant after the repentance and seeking the Forgiveness except due to his evil thoughts (with Allah^{-azwj}), and his being deficient in hoping to Allah^{-azwj} Mighty and Majestic, and his evil manners, and his backbiting the Momin.

وَلَيْسَ يَحْسُنُ ظَنُّ عَبْدٍ مُؤْمِنٍ بِاللَّهِ عَزَّ وَجَلَّ إِلَّا كَانَ اللَّهُ عِنْدَ ظَنِّهِ لِأَنَّ اللَّهَ كَرِيمٌ يَسْتَحْيِي أَنْ يُخْلِفَ ظَنَّ عَبْدِهِ وَ رَجَاءَهُ فَأَحْسِنُوا الظَّنَّ بِاللَّهِ وَ ارْتَعَبُوا إِلَيْهِ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ الظَّالِمِينَ بِاللَّهِ ظَنُّ السُّوءِ عَلَيْهِمْ دَائِرَةُ السُّوءِ وَ غَضِبَ اللَّهُ عَلَيْهِمُ الْآيَةَ.

A Momin servant will not have good thoughts with Allah^{-azwj} Mighty and Majestic except Allah^{-azwj} would be with his thoughts, because Allah^{-azwj} is Benevolent. He^{-azwj} is Embarrassed from Opposing the thoughts of His^{-azwj} servant. So, improve the thoughts with Allah^{-azwj} and be desirous to Him^{-azwj}, for Allah^{-azwj} the Exalted is Saying: '***the thinkers of evil thoughts with Allah. Upon them is the evil field of thought, and Allah is Wrathful upon them [48:6] – the Verse***'.⁶⁸⁸

- وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ إِذَا اسْتَطَعْتُمْ أَنْ يَحْسُنَ ظَنُّكُمْ بِاللَّهِ وَ يَشْتَدَّ خَوْفُكُمْ مِنْهُ فَاجْمَعُوا بَيْنَهُمَا فَإِنَّمَا يَكُونُ حُسْنُ ظَنِّ الْعَبْدِ بِرَبِّهِ عَلَى قَدْرِ خَوْفِهِ مِنْهُ وَ إِذَا أَحْسَنَ النَّاسُ بِاللَّهِ ظَنًّا لَأَشَدَّهُمْ مِنْهُ خَوْفًا.

And Amir Al-Momineen^{-asws} said: 'If you are able to improve your thoughts with Allah^{-azwj} and intensify your fear from Him^{-azwj}, then gather between the two, for rather the good thoughts of the servant with his Lord^{-azwj} is in accordant to his fear from Him^{-azwj}, and best of the people in good thoughts with Allah^{-azwj} is the most intense of them in fear from Him^{-azwj}'.⁶⁸⁹

عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنَّ قَوْمًا مِنْ مَوَالِيكَ يُلْمُونَ بِالْمَعَاصِي وَ يَقُولُونَ نَزَجُوا

Ali Bin Muhammad, raising it, said,

'I said to Abu Abdullah^{-asws}: 'There are a people from your^{-asws} friends blamed with the disobedience, and they are saying, 'We are hoping'.

فَقَالَ كَذَبُوا أَوْلَيْكَ لَيْسُوا لَنَا بِمَوَالٍ أَوْلَيْكَ قَوْمٌ رَجَحَتْ بِهِمُ الْأَمَانِيُّ وَ مَنْ رَجَا شَيْئًا عَمِلَ لَهُ وَ مَنْ خَافَ شَيْئًا هَرَبَ مِنْهُ.

⁶⁸⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 72 a

⁶⁸⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 72 b

He^{-asws} said: 'They are lying! They aren't friends of ours^{-asws}! They are a people the wishful thinking is swaying with them. One who hopes for something, works for it, and the one who fears from something, flees from it'.⁶⁹⁰

– وَ قَدْ رَوَى أَنَّ إِبْرَاهِيمَ ع كَانَ يُسْمَعُ تَأْوُهُ عَلَى حَدِّ مِيلٍ حَتَّى مَدَّحَهُ اللَّهُ تَعَالَى بِقَوْلِهِ إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ وَ كَانَ فِي صَلَاتِهِ يُسْمَعُ لَهُ أَرْبَعُ كَارِيهِ الْمَرْجَلِ⁶⁹¹ وَ كَذَلِكَ كَانَ يُسْمَعُ مِنْ صَدْرِ سَيِّدِنَا رَسُولِ اللَّهِ ص مِثْلَ ذَلِكَ.

And it is reported that Ibrahim^{-saww}, his^{-as} whining could be heard upon a limit of a mile until Allah^{-azwj} the Exalted Praised him^{-as} with His^{-azwj} Words: **Surely Ibrahim was forbearing, tender-hearted, penitent [11:75]**, and in his^{-as} Salat a whirring was heard being for him^{-as} like the whirring of the cauldron (on the boil), and like that was heard from the chest of our Master^{-saww} Rasool-Allah^{-saww}, similar to that".

– وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا أَخَذَ فِي الْوُضُوءِ يَتَغَيَّرُ وَجْهُهُ مِنْ خِيفَةِ اللَّهِ تَعَالَى وَ كَانَتْ فَاطِمَةُ ع تَنْهَجُ فِي الصَّلَاةِ مِنْ خِيفَةِ اللَّهِ تَعَالَى

And it was so, whenever Amir Al-Momineen^{-asws} took to performing the Wud'u, his^{-asws} face would change out of fearing Allah^{-azwj} the Exalted, and (Syeda) Fatima^{-asws} would breathe convulsively during the Salat from fearing Allah^{-azwj} the Exalted.

وَ كَانَ الْحَسَنُ إِذَا فَرَّغَ مِنْ وُضُوئِهِ يَتَغَيَّرُ لَوْنُهُ فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ حَقٌّ عَلَى مَنْ أَرَادَ أَنْ يَدْخُلَ عَلَى ذِي الْعَرْشِ أَنْ يَتَغَيَّرَ لَوْنُهُ وَ يُرَوَى مِثْلَ هَذَا عَنْ زَيْنِ الْعَابِدِينَ ع.

And it was so that whenever Al-Hassan^{-asws} was free from performing his^{-asws} Wud'u, his^{-asws} colour would change. It was said to him^{-asws} regarding that. He^{-asws} said: 'There is a right upon the one who wants to enter to meet the One^{-azwj} with the Throne'. And it is reported like this from Zayn Al-Abideen".⁶⁹²

– وَ رَوَى الْمُفَضَّلُ بْنُ عُمَرَ عَنِ الصَّادِقِ ع قَالَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ ع أَنَّ الْحَسَنَ بْنَ عَلِيٍّ ع كَانَ أَعْبَدَ النَّاسِ فِي زَمَانِهِ وَ أَرْهَدَهُمْ وَ أَفْضَلَهُمْ وَ كَانَ إِذَا حَجَّ حَجَّ مَاثِباً وَ رَمَى مَاثِباً وَ رُبَّمَا مَشَى خَافِئاً

And it is reported by Al Mufazzal Bin Umar,

'From Al-Sadiq^{-asws} having said: 'My^{-asws} father^{-asws} narrated to me^{-asws} from his^{-asws} father^{-asws}: 'Al-Hassan^{-asws} Bin Ali^{-asws} was the most worshipping of the people during his^{-asws} era, and their most ascetic, and their most superior; and it was so that whenever he^{-asws} performed Hajj, went to Hajj walking, and sometimes walking bare-footed.

وَ كَانَ إِذَا ذَكَرَ الْمَوْتَ بَكَى وَ إِذَا ذَكَرَ الْبُعْثَ وَ النَّشُورَ بَكَى وَ إِذَا ذَكَرَ الْمَمَرَّ عَلَى الصِّرَاطِ بَكَى وَ إِذَا ذَكَرَ الْعُرْضَ عَلَى اللَّهِ تَعَالَى ذِكْرَهُ شَهَقَ شَهَقَةً يُعْشَى عَلَيْهِ مِنْهَا

And it was so that whenever he^{-asws} mentioned the death, he^{-asws} would cry, and when he^{-asws} mentioned the Resurrection and the Publicising of the deeds, he^{-asws} would cry, and when he

⁶⁹⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 72 c

⁶⁹¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 72 d

⁶⁹² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 72 e

mentioned the passing upon the Bridge, he^{-asws} would cry, and when he^{-asws} mentioned the presentation to Allah^{-azwj}, Exalted is His^{-azwj} Mention, he^{-asws} would gasp with such a gasp, there would be fainting upon him^{-asws} from it.

وَ كَانَ إِذَا قَامَ فِي صَلَاتِهِ تَرْتَعِدُ فَرَائِصُهُ بَيْنَ يَدَيْ رَبِّهِ عَزَّ وَ جَلَّ وَ كَانَ إِذَا ذَكَرَ الْجَنَّةَ وَ النَّارَ اضْطَرَبَ اضْطِرَابَ السَّلِيمِ وَ سَأَلَ اللَّهَ الْجَنَّةَ وَ تَعَوَّدَ بِاللَّهِ مِنَ النَّارِ.

And it was so that whenever he^{-asws} stood in his^{-asws} Salat, his^{-asws} limbs would tremble in front of his^{-asws} Lord^{-azwj} Mighty and Majestic, and it was so that whenever he^{-asws} mentioned the Paradise and the Fire, he^{-asws} be restless with restlessness of the stung, and he^{-asws} would ask Allah^{-azwj} for the Paradise and seek Refuge with Allah^{-azwj} from the Fire”.⁶⁹³

- وَ قَالَتْ عَائِشَةُ كَانَ رَسُولُ اللَّهِ ص يُحَدِّثُنَا وَ مُحَدِّثُهُ فَإِذَا حَضَرَتِ الصَّلَاةُ فَكَأَنَّهُ لَمْ يَعْرِفْنَا وَ لَمْ نَعْرِفْهُ.

And Ayesha said, ‘Rasool-Allah^{-saww} would discuss with us and we would discuss with him^{-saww}, but whenever the Salat presented, it is as if he^{-saww} did not even know us and we did not know him^{-saww}’.⁶⁹⁴

73- كِتَابُ زَيْدِ النَّرْسِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ عَرَفَ اللَّهَ خَافَهُ وَ مَنْ خَافَ اللَّهَ حَتَّى الْخَوْفُ مِنَ اللَّهِ عَلَى الْعَمَلِ بِطَاعَتِهِ وَ الْأَخْذِ بِتَأْدِيبِهِ

The book of Zayd Al Narsy,

‘From Abu Abdullah^{-asws} having said: ‘One who recognises Allah^{-azwj} would fear Him^{-azwj}, and one who fears Allah^{-azwj}, the fearing from Allah^{-azwj} would urge him upon working with the obedience and the taking with His^{-azwj} Education.

فَبَشِّرِ الْمُطِيعِينَ الْمُتَأَدِّبِينَ بِأَدَبِ اللَّهِ وَ الْأَخْذِينَ عَنِ اللَّهِ أَنَّهُ حَقٌّ عَلَى اللَّهِ أَنْ يُنَجِّيَهُ مِنْ مَضَلَّاتِ الْفِتَنِ وَ مَا رَأَيْتُ شَيْئاً هُوَ أَضَرُّ لِدِينِ الْمُسْلِمِ مِنَ الشُّخ.

Give glad tidings to the obedient one, the one educating with the Education of Allah^{-azwj} and the one taking from Allah^{-azwj}. It is a right upon Allah^{-azwj} that He^{-azwj} Saves him from the deceptions of the Fitna, and I^{-asws} have not seen anything more harmful to the religion of a Muslim than the stinginess”.⁶⁹⁵

74- مَشْكَاهُ الْأَنْوَارِ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: بَعَثَ عِيسَى ابْنُ مَرْيَمَ رَجُلَيْنِ مِنْ أَصْحَابِهِ فِي حَاجَةٍ فَرَجَعَ أَحَدُهُمَا مِثْلَ الشَّنِّ الْبَالِي وَ الْأُخْرُ شَحِماً وَ سَمِيناً

(The book) ‘Mishakat Al Anwaar’ –

‘From Abu Abdullah^{-asws} having said: ‘Isa Ibn Maryam^{-as} sent two men from his^{-as} companions regarding a need. One of them return like the dried insect and the other one as meaty and fat.

⁶⁹³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 72 f

⁶⁹⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 72 g

⁶⁹⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 73

فَقَالَ لِلَّذِي مِثْلُ الشَّنِّ مَا بَلَغَ مِنْكَ مَا أَرَى قَالَ الْخَوْفُ مِنَ اللَّهِ وَ قَالَ لِلْآخَرِ السَّمِينِ مَا بَلَغَ بِكَ مَا أَرَى فَقَالَ حُسْنُ الطَّرِيقِ بِاللَّهِ.

He^{-as} said to the one like the insect, 'What reached from you what I^{-as} see?' He said, 'The fear from Allah^{-azwj}'. And he^{-as} said to the other, the fat one: 'What reached with you what I^{-as} see?' He said, 'Having good thoughts with Allah^{-azwj}'.⁶⁹⁶

75- نَوَادِرُ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ عَابِدٌ مِنْ بَنِي إِسْرَائِيلَ فَطَرَقَتْهُ امْرَأَةٌ بِاللَّيْلِ فَقَالَتْ لَهُ أَصْنِفِي فَقَالَ امْرَأَةٌ مَعَ رَجُلٍ لَا يَسْتَقِيمُ قَالَتْ إِنِّي أَخَافُ أَنْ يَأْكُلَنِي السَّبُعُ فَتَأْتِمُ فَمَخْرَجٌ وَ أَدْخَلَهَا

(The book) 'Nawadir' of Ali Bin Asbat, from Haroun Bin Kharjah,

'From Abu Abdullah^{-asws} having said: 'There was a worshipper from the children of Israel. A woman knocked his door at night. She said to him, 'Host me'. He said, 'A woman with a man is not straight (right)'. She said, 'I fear that the lion might devour me, so you would have sinned'. He came out and let her enter'.

قَالَ وَ الْقِنْدِيلِ بِيَدِهِ فَدَهَبَ بِصَعْدٍ بِهِ فَقَالَتْ لَهُ أَدْخِلْنِي مِنَ النُّورِ إِلَى الظُّلْمَةِ

He^{-asws} said: 'And the lamp was in his hand. He went on to climb with it. She said to him, 'Let me enter from the light into the darkness (the darkness into the light)''.

قَالَ فَرَدَّ الْقِنْدِيلَ فَمَا لَبِثَ أَنْ جَاءَتْهُ الشَّهْوَةُ فَلَمَّا حَشِيَ عَلَى نَفْسِهِ قَرَّبَ خِنْصِرَهُ إِلَى النَّارِ فَلَمَّ يَزُلْ كُلَّمَا جَاءَتْهُ الشَّهْوَةُ أَدْخَلَ إِصْبَعَهُ النَّارَ حَتَّى أُحْرِقَ خَمْسَ أَصَابِعَ فَلَمَّا أَصْبَحَ قَالَ الْخُرْجِي فَبُيِّنْتَ الصَّبِيغَةَ كُنْتُ لِي.

He^{-asws} said: 'He returned the lamp. It was not long before the lustful desire came to him. When he feared upon himself, he brought his little finger near to the fire. He did not cease to insert his finger into the fire every time the lustful desire came to him until all of his five fingers were burnt. When it was morning, he said, 'Get out! You have been an evil guest for me!''⁶⁹⁷

⁶⁹⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 74

⁶⁹⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 75