

Compulsion and Coercion

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah-azwj the Beneficent, the Merciful. The Praise is for Allah-azwj Lord-azwj of the Worlds, and Blessing be upon our Chief Muhammad-saww and his-saww Purified Progeny-asws, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Compulsion and Coercion’

Summary:

The compulsion is from the ruler and the coercion is from the relatives and/or peers, e.g., wife, and the mother, and the father, (social interactions) and it isn't of anything of significance that one has to abide by when oaths or promises are made under these conditions.

Oaths taken during anger, compulsion or coercion are void, and one is not required to pay for expiation (Kufarah) for not fulfilling those oaths.

عن ربي، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: الله عفى عن امتي ثلاثاً: الخطاء، والنسيان، والاستكراه.

From Rabie,

‘From Abu Abdullah-asws having said: ‘Rasool-Allah-saww said: ‘Allah-azwj Pardoned three (things) from my-saww community – the mistake, and the forgetfulness, and the being coerced’.

وقال أبو عبد الله عليه السلام: وفيها رابعة: وما لا يطيقون.

And Abdullah-asws said: ‘And in it is a fourth, ‘What they cannot endure’¹.

ين: عن أبي الحسن قال: سألت عن الرجل يستكره على اليمين فيحلف بالطلاق والعتاق وصدقة ما يملك، أيلزمه ذلك؟ فقال: لا.

From Abu Al-Hassan-asws, he (the narrator) said, ‘I asked him-asws about the man coerced upon the oath, so he swears with the divorce, and the freeing (a slave), and (giving in) charity what he owns, would that be necessitate on him?’ He-asws said: ‘No’.

ثم قال: قال رسول الله صلى الله عليه وآله: وضع عن امتي ما اكروهوا عليه، وما لم يطيقوا، وما أخطؤوا

Then he-asws said: ‘Rasool-Allah-saww said: ‘It has been dropped from my-saww community, what they have been coerced upon, and what they cannot endure, and what they are mistaken with’².

¹ Bihar Al-Anwaar – V 5, The book of Justice, Ch 14 H 16

² Bihar Al-Anwaar – V 5, The book of Justice, Ch 14 H 18

The difference between compulsion and coercion:

مع، معاني الأخبار ماجيلويه عن عمه عن الكوفي عن موسى بن سعدان عن عبد الله بن القاسم عن عبد الله بن سينان قال قال أبو عبد الله ع لا يمين في غضب ولا في إجبار ولا في إكراه

(The book) 'Ma'any Al Akhbaar' – Majaylawiya, from his paternal uncle from Al Kufi, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan who said,

'Abu Abdullah^{-asws} said: 'There is neither an oath during anger, nor under compulsion, nor in coercion'.

فُلْتُ أَصْلَحَكَ اللَّهُ فَمَا الْفَرْقُ بَيْنَ الْإِكْرَاهِ وَالْإِجْبَارِ

I said, 'May Allah^{-azwj} Keep you well! What is the difference between the coercion and the compulsion?'

قَالَ الْإِجْبَارُ مِنَ السُّلْطَانِ وَالْإِكْرَاهُ مِنَ الزَّوْجَةِ وَالْأُمِّ وَالْأَبِ وَ لَيْسَ بِشَيْءٍ.

He^{-asws} said: 'The compulsion is from the ruler and the coercion is from the wife, and the mother, and the father, and it isn't of anything (consequence)'.³

The Difference between the Compulsion and the Pre-determination

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ الْحَسَنِ زَعْلَانَ عَنْ أَبِي طَالِبٍ الْقُمِّيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ أَجْبَرَ اللَّهُ الْعِبَادَ عَلَى الْمَعَاصِي قَالَ لَا قُلْتُ فَفَوَّضَ إِلَيْهِمْ الْأَمْرَ قَالَ قَالَ لَا قَالَ قُلْتُ فَمَاذَا قَالَ لَطُفٌ مِنْ رَبِّكَ بَيْنَ ذَلِكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Al Hassan Za'lan, from Abu Talib Al Qummy, from a man,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I said, 'Does Allah^{-azwj} Compel the servants upon the disobedience?' He^{-asws} said: 'No'. I said, 'So, does He^{-azwj} Delegate the matters to them?' He^{-asws} said: 'No'. I said, 'So what is (correct in) that?' He^{-asws} said: 'A Kindness from your Lord^{-azwj} between that'.⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عليهما السلام) قَالَا إِنَّ اللَّهَ أَرْحَمُ بِخَلْقِهِ مِنْ أَنْ يُجْبِرَ خَلْقَهُ عَلَى الذُّنُوبِ ثُمَّ يُعَذِّبَهُمْ عَلَيْهَا وَاللَّهُ أَعَزُّ مِنْ أَنْ يُرِيدَ أَمْرًا فَلَا يَكُونُ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from someone else,

(It has been narrated) from Abu Ja'far^{-asws} and Abu Abdullah^{-asws} both having said: 'Allah^{-azwj} is more Merciful with His^{-azwj} creatures than Compelling His^{-azwj} creatures upon the sins, then He^{-azwj} Punishes them upon these; and Allah is Mightier than for Him^{-azwj} to Intend a matter, so it does not come into being'.

³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 128 H 17

⁴ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 30 H 8

قَالَ فَسَيَلَا (عليهما السلام) هَلْ بَيْنَ الْجَبْرِ وَالْقَدَرِ مَنْزِلَةٌ ثَالِثَةٌ قَالَا نَعَمْ أَوْسَعُ بَيْنَ السَّمَاءِ وَالْأَرْضِ

He (the narrator) said, 'So they^{-asws} were both asked, 'Is there a third status between the Compulsion and the Pre-determination?' They^{-asws} both said: 'Yes, more extensive than what is between the sky and the earth'.⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ صَالِحِ بْنِ سَهْلٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سُئِلَ عَنِ الْجَبْرِ وَالْقَدَرِ فَقَالَ لَا جَبْرَ وَلَا قَدَرَ وَلَكِنْ مَنْزِلَةٌ بَيْنَهُمَا فِيهَا الْحَقُّ الَّتِي بَيْنَهُمَا لَا يَعْلَمُهَا إِلَّا الْعَالِمُ أَوْ مَنْ عَلَّمَهَا إِيَّاهُ الْعَالِمُ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Salih Bin Sahl, from one of his companions,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'He^{-asws} was asked about the compulsion and the Pre-determination'. So, he^{-asws} said: 'There is neither Compulsion nor Pre-determination, but there is a status between the two wherein is the Truth which is between the two. None knows it except for the knowledgeable ones^{-asws}, or the ones whom the knowledgeable ones^{-asws} teach it to'.⁶

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ وَغَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا (عليه السلام) إِنَّ بَعْضَ أَصْحَابِنَا يَقُولُ بِالْجَبْرِ وَبَعْضُهُمْ يَقُولُ بِالْإِسْطِطَاعَةِ

Muhammad Bin Abu Abdullah, and someone else, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'I said to Abu Al-Hassan Al-Reza^{-asws}, 'Some of our companions are saying with the Compulsion and some of them are saying with the (people's) capabilities'.

قَالَ فَقَالَ لِي أَكْتُبُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ قَالَ اللَّهُ عَزَّ وَجَلَّ يَا ابْنَ آدَمَ مَشِيتِي كُنْتُ أَنْتَ الَّذِي تَشَاءُ وَ يَقُوتِي أَذْنَتْ إِلَيَّ فَرَائِضِي وَ بِنِعْمَتِي قُوِيَتْ عَلَى مَعْصِيَتِي جَعَلْتُكَ سَمِيعاً بَصِيراً مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنْ اللَّهِ وَ مَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَ ذَلِكَ أَنِّي أُولَى بِحَسَنَاتِكَ مِنْكَ وَ أَنْتَ أُولَى بِسَيِّئَاتِكَ مِنِّي وَ ذَلِكَ أَنِّي لَا أَسْأَلُ عَمَّا أَفْعَلُ وَ هُمْ يُسْأَلُونَ

He (the narrator) said, 'So he^{-asws} said to me: 'Write down, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Said: "O son of Adam^{-as}! By My^{-azwj} Desire you came into being desiring (for yourself), and by My^{-azwj} Strength you are fulfilling My^{-azwj} Obligations to Me^{-azwj}, and by My^{-azwj} Favour I^{-azwj} (have Given) you strength upon disobeying Me^{-azwj}. I^{-azwj} made you to be hearing, seeing. Whatever you attains from the good deeds, so it is from Allah^{-azwj}, and whatever you attain from an evil, so it is from yourself, and that is because I^{-azwj} am closer with your good deeds than you are, and you are closer with your evil deeds than I^{-azwj} am, and that is because I^{-azwj} will not be questioned about what I^{-azwj} Do, and they would be questioned".

قَدْ تَنَظَّمْتُ لَكَ كُلَّ شَيْءٍ تُرِيدُ .

⁵ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 30 H 9

⁶ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 30 H 10

I-azwj have Organised for you everything you wanted'.⁷

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ حُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا جَبْرَ وَلَا تَقْوَيضَ وَلَا كَيْفَ أَمْرٍ بَيْنَ أَمْرَيْنِ قَالَ قُلْتُ وَمَا أَمْرٌ بَيْنَ أَمْرَيْنِ قَالَ ذَلِكَ رَجُلٌ رَأَيْتُهُ عَلَى مَعْصِيَةٍ فَتَنَيْتُهُ فَلَمْ يَنْتَهَ فَرَكْتُكَ فَقَعَلَ تِلْكَ الْمَعْصِيَةَ فَلَيْسَ حَيْثُ لَمْ يَقْبَلْ مِنْكَ فَتْرَتُكَ كُنْتُ أَنْتَ الَّذِي أَمَرْتَهُ بِالْمَعْصِيَةِ

Muhammad Bin Abu Abdullah, from Husayn Bin Muhammad, from Muhammad Bin Yahya, from the one who narrated it,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'There is neither Compulsion nor Delegation, but there is a matter between the two matters. I said, 'And what is the matter between the two matters?' He^{-asws} said: 'An example of that is a man you see upon disobedience. So you forbid him, so he does not finish it. So you neglect him (for a while). Then he commits that very disobedience. Therefore, it isn't so when he did not accept from you, so you neglected him, you came to be the one who instructed him with the disobedience'.⁸

The Ordainment and the Pre-determined -without Coercion:

عَلَيْهِ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ وَ إِسْحَاقَ بْنِ مُحَمَّدٍ وَ غَيْرِهِمَا رَفَعُوهُ قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) جَالِسًا بِالْكُوفَةِ بَعْدَ مُنْصَرَفِهِ مِنْ صِفِّينَ إِذْ أَقْبَلَ شَيْخٌ فَجَثَا بَيْنَ يَدَيْهِ ثُمَّ قَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنَا عَنْ مَسِيرِنَا إِلَى أَهْلِ الشَّامِ أَوْ بِقَضَاءٍ مِنَ اللَّهِ وَ قَدَرٍ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) أَجَلٌ يَا شَيْخُ مَا عَلِمْتُمْ تَلْعَةً وَ لَا هَبْطُكُمْ بَطْنَ وَادٍ إِلَّا بِقَضَاءٍ مِنَ اللَّهِ وَ قَدَرٍ

Ali Bin Muhammad, from Sahl Bin Ziyad and Is'haq Bin Muhammad and someone else, raising it,

He^{-asws} said: 'Amir Al-Momineen^{-asws} was seated in Al-Kufa, after his^{-asws} leaving from (the battle of) Siffeen, when an old man squatted in front of him^{-asws}, then said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! Inform us about our travel to the people of Syria. Was it by an Ordainment from Allah^{-azwj} and Pre-determination?' Amir Al-Momineen^{-asws} said: 'Yes O Sheykh! No hill did you ascend nor a valley you descend into except it was by an Ordainment from Allah^{-azwj} and Pre-determined'.

فَقَالَ لَهُ الشَّيْخُ عِنْدَ اللَّهِ أَحْتَسِبُ عَنَائِي يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ لَهُ مَهْ يَا شَيْخُ فَوَ اللَّهُ لَعَدَّ عَظَّمَ اللَّهُ الْأَجَرَ فِي مَسِيرِكُمْ وَ أَنْتُمْ سَائِرُونَ وَ فِي مَقَامِكُمْ وَ أَنْتُمْ مُقِيمُونَ وَ فِي مُنْصَرَفِكُمْ وَ أَنْتُمْ مُنْصَرِفُونَ وَ لَمْ تَكُونُوا فِي شَيْءٍ مِنْ حَالَاتِكُمْ مُكْرَهِينَ وَ لَا إِلَيْهِ مُضْطَرِّينَ

The Sheykh said to Imam Ali^{-asws}, 'Will my exhaustion be Counted in the Presence of Allah^{-azwj}, O Amir Al-Momineen^{-asws}?' Imam^{-asws} said to him: 'Muh! (Shh!), O Sheykh! Allah^{-azwj} has Magnified the Recompense regarding your travels while you were travelling, and regarding your staying while you were staying, and regarding your leaving, while you were leaving, and you did not happen to be in anything from your states being coerced nor forced to it'.

⁷ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 30 H 12

⁸ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 30 H 13

فَقَالَ لَهُ الشَّيْخُ وَ كَيْفَ لَمْ نَكُنْ فِي شَيْءٍ مِنْ خَالَاتِنَا مُكْرَهِينَ وَ لَا إِلَيْنَا مُضْطَرِّينَ وَ كَانَ بِالْقَضَاءِ وَ الْقَدْرِ مَسِيرُنَا وَ مُنْقَلَبُنَا وَ مُنْصَرِفُنَا فَقَالَ لَهُ وَ تَظُنُّ أَنَّهُ كَانَ قَضَاءً حَتْمًا وَ قَدَرًا لَا زِمًا إِنَّهُ لَوْ كَانَ كَذَلِكَ لَبُطِلَ الثَّوَابُ وَ الْعِقَابُ وَ الْأَمْرُ وَ النَّهْيُ وَ الرَّجُوعُ مِنَ اللَّهِ وَ سَقَطَ مَعْنَى الْوَعْدِ وَ الْوَعِيدِ

The Sheykh said to the Imam^{-asws}, 'And how can it be that we were not in anything from our states being coerced nor being forced to it, and it was with the Ordainment and the Pre-determination, our travels, and our transfers, and our leaving?' Imam^{-asws} said to him: 'And you think that it was an unavoidable Ordainment, Necessitated? If it was like that, it would invalidate the Rewards, and the Punishments, and the enjoinder, and the forbiddance, and the Rebukes from Allah^{-azwj}, the meanings of the Promises and the Threats would crumble (will not uphold).

فَلَمْ تَكُنْ لَا تَمَّةً لِلْمُذْنِبِ وَ لَا مَحْمَدَةً لِلْمُحْسِنِ وَ لَكَانَ الْمُذْنِبُ أَوْلَى بِالْإِحْسَانِ مِنَ الْمُحْسِنِ وَ لَكَانَ الْمُحْسِنُ أَوْلَى بِالْعُقُوبَةِ مِنَ الْمُذْنِبِ تِلْكَ مَقَالَةٌ إِخْوَانِ عَبْدَةِ الْأَوْثَانِ وَ حُصَمَاءِ الرَّحْمَنِ وَ حَزْبِ الشَّيْطَانِ وَ قَدَرِيَّةِ هَذِهِ الْأُمَّةِ وَ مَجُوسِهَا

So, the sinners would not be blameable nor would the good doers be praiseworthy. It would have been so that the sinner would be closer with the good deed than the good doer, and it would be so that the good doer would be closer with the Punishment than the sinner. These are the talks of the brotherhood of the idol-worshippers, and the disputants to the Beneficent (Allah^{-azwj}), and parties of the Satan^{-la}, and the Qadiriyya of this community and its Magians.

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى كَلَّفَ خَيْرًا وَ هَيَّئَ تَحْذِيرًا وَ أَعْطَى عَلَى الْقَلِيلِ كَثِيرًا وَ لَمْ يُعْصَ مَغْلُوبًا وَ لَمْ يُطْعَ مُكْرَهًا وَ لَمْ يُمَلِّكْ مُقْضِيًا وَ لَمْ يُجْلِقِ السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا بَاطِلًا وَ لَمْ يَنْبَعِثِ النَّبِيُّنَ مُبَشِّرِينَ وَ مُنْذِرِينَ عَبَثًا ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا قَوْلًا لِلَّذِينَ كَفَرُوا مِنَ النَّارِ

Surely, Allah^{-azwj} Blessed and High Encumbered choices (for rewards) and Forbade as a warning (of punishment), and Gives a lot upon the little (deed), and He^{-azwj} is not disobeyed due to being overcome (compelled), nor is He^{-azwj} obeyed forcefully (coerced), and did not Give control as a delegated (authority), and did not Create the skies and the earth and what is between the two in vain, and did not Send the Prophets^{-as}, the Givers of Glad Tidings and the Warners in futility. That is a conjecture of those who are disbelieving. So woe be unto those who are disbelieving of the Fire!

فَأَنْشَأَ الشَّيْخُ يَقُولُ : أَنْتَ الْإِمَامُ الَّذِي نَرْجُو بِطَاعَتِهِ * يَوْمَ النِّجَاةِ مِنَ الرَّحْمَنِ غُفْرَانًا أَوْصَحْتَ مِنْ أَمْرِنَا مَا كَانَ مُلْتَبِسًا * جَزَاكَ رَبُّكَ بِالْإِحْسَانِ إِحْسَانًا

The Sheykh prosed saying, 'You^{-asws} are the Imam^{-asws} whom we are hoping to by obeying him^{-asws} on a Day for salvation from the Beneficent (and for) Forgiveness. You^{-asws} clarified from our matters what was vague. May your^{-asws} Lord^{-azwj} Recompense you by a Favour with the favour'.⁹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ مَنْ رَعَمَ أَنَّ اللَّهَ يَأْمُرُ بِالْفَحْشَاءِ فَقَدْ كَذَبَ عَلَى اللَّهِ وَ مَنْ رَعَمَ أَنَّ الْخَيْرَ وَ الشَّرَّ إِلَيْهِ فَقَدْ كَذَبَ عَلَى اللَّهِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Hammad Bin Usman, from Abu Baseer,

⁹ Al Kafi V 1 – The Book of Tawheed (Oneness of Allah^{azwj}) CH 30 H 1

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one who claim that Allah^{-azwj} Commands (Compels) with the immoralities, so he has lied upon Allah^{-azwj}, and the one who claims that the good and the evil are because of Him^{-azwj} (predetermination), so he has lied upon Allah^{-azwj}'.¹⁰

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ فَقُلْتُ اللَّهُ فَوَّضَ الْأُمْرَ إِلَى الْعِبَادِ قَالَ اللَّهُ أَعَزُّ مِنْ ذَلِكَ قُلْتُ فَجَبَرَهُمْ عَلَى الْمَعَاصِي قَالَ اللَّهُ أَعْدَلُ وَأَحْكَمُ مِنْ ذَلِكَ قَالَ ثُمَّ قَالَ قَالَ اللَّهُ يَا ابْنِ آدَمَ أَنَا أَوْلَى بِحَسَنَاتِكَ مِنْكَ وَأَنْتَ أَوْلَى بِسَيِّئَاتِكَ مِنِّي عَمِلْتَ الْمَعَاصِيَ بِقُوَّتِي الَّتِي جَعَلْتُهَا فِيكَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha,

(It has been narrated) from Abu Al-Hassan Al-Reza^{-asws}, said, 'I asked him^{-asws}, so I said, 'Does Allah^{-azwj} Delegate the matters to the servants?' He^{-asws} said: 'Allah^{-azwj} is Mightier than that'. I said, 'So does He^{-azwj} Compel them upon the disobedience?' Imam^{-asws} said: 'Allah^{-azwj} is more Just and Wise than that'. He (the narrator) said, 'Then Imam^{-asws} said: 'Allah^{-azwj} Said: "O son of Adam^{-as}! I^{-azwj} am closer with your good deeds than you are, and you are closer with your evil deeds than I^{-azwj} am. You are doing the disobediences by My^{-azwj} (Given) Strength which I^{-azwj} Made to be in you"'.¹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ قَالَ لِي أَبُو الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) يَا يُونُسُ لَا تَقُلْ بِقَوْلِ الْقَدَرِيَّةِ فَإِنَّ الْقَدَرِيَّةَ لَمْ يَقُولُوا بِقَوْلِ أَهْلِ الْجَنَّةِ وَلَا بِقَوْلِ أَهْلِ النَّارِ وَلَا يَقُولُ إِبْلِيسُ فَإِنَّ أَهْلَ الْجَنَّةِ قَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ وَقَالَ أَهْلُ النَّارِ رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ وَقَالَ إِبْلِيسُ رَبِّ مَا آغْوَيْتَنِي

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus Bin Abdul Rahman who said,

'Abu Al-Hassan Al-Reza^{-asws} said to me: 'O Yunus! Do not say with the speech of the Qadiriyya, for the Qadiriyya are not speaking with the speech of the people of the Paradise, nor by the speech of the people of the Fire, nor by the speech of Iblees^{-la}, for the people of the Paradise would be saying: **All Praise is due to Allah Who Guided us to this, and we would not have found the Way had it not been that Allah had Guided us [7:43]**; and the people of the Fire would say: **O our Lord! Our adversity overcame (compelled) us and we were an erroneous people [23:106]**; and Iblees^{-la} would say **He said: Lord! With what You Sent me astray [15:39]**'.

فَقُلْتُ وَاللَّهِ مَا أَقُولُ بِقَوْلِهِمْ وَلَكِنِّي أَقُولُ لَا يَكُونُ إِلَّا بِمَا شَاءَ اللَّهُ وَأَرَادَ وَقَدَّرَ وَقَضَى فَقَالَ يَا يُونُسُ لَيْسَ هَكَذَا لَا يَكُونُ إِلَّا مَا شَاءَ اللَّهُ وَأَرَادَ وَقَدَّرَ وَقَضَى

So I said, 'By Allah^{-azwj}! I am not speaking by their speech, but I am saying, nothing can happen to be except with what Allah^{-azwj} so Desires, and Intends, and Determines, and Ordains'. So Imam^{-asws} said: 'O Yunus! It is not like this. Nothing can happen to be except what Allah^{-azwj} so Desires, and Intends, and Determines, and Ordains.

¹⁰ Al Kafi V 1 – The Book of Tawheed (Oneness of Allah^{azwj}) CH 30 H 2

¹¹ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 30 H 3

يَا يُونُسُ تَعْلَمُ مَا الْمَشِيئَةُ قُلْتُ لَا قَالَ هِيَ الذِّكْرُ الْأَوَّلُ فَتَعْلَمُ مَا الْإِرَادَةُ قُلْتُ لَا قَالَ هِيَ الْعَزِيمَةُ عَلَى مَا يَشَاءُ فَتَعْلَمُ مَا الْقَدَرُ قُلْتُ لَا قَالَ هِيَ الْهَنْدَسَةُ وَ وَضْعُ الْحُدُودِ مِنَ الْبَقَاءِ وَالْفَنَاءِ

O Yunus! Do you know what is the Desire?' I said, 'No'. He^{-asws} said: 'It is the first Remembrance (الذِّكْر). So do you know what is the Intention?' I said, 'No'. He^{-asws} said: 'It is the Determination upon what He^{-azwj} so Desires. So do you know what is the Determination?' I said, 'No'. Imam^{-asws} said: 'It is the Engineering and the Placement of the limitations for the remaining and the perishing'.

قَالَ ثُمَّ قَالَ وَالْفَضَاءُ هُوَ الْإِبْرَامُ وَإِقَامَةُ الْعَيْنِ

He (the narrator) said, 'Then he^{-asws} said: 'And the Ordainment, it is the accomplishment of the eyes (physical reality)'.

قَالَ فَاسْتَأْذَنَهُ أَنْ أَقْبَلَ رَأْسَهُ وَ قُلْتُ فَتَحَتْ لِي شَيْئًا كُنْتُ عَنْهُ فِي غَفْلَةٍ .

He (the narrator) said, 'So I sought his^{-asws} permission to kiss his^{-asws} head, and I said, 'You^{-asws} opened something for me which I was oblivious of'.¹²

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ خَلَقَ الْخَلْقَ فَعَلِمَ مَا هُمْ صَائِرُونَ إِلَيْهِ وَ أَمْرُهُمْ وَ نَهَاهُمْ فَمَا أَمْرُهُمْ بِهِ مِنْ شَيْءٍ فَقَدْ جَعَلَ لَهُمُ السَّبِيلَ إِلَى تَرْكِهِ وَ لَا يَكُونُونَ آخِذِينَ وَ لَا تَارِكِينَ إِلَّا بِإِذْنِ اللَّهِ

Muhammad Bin Ismail, from Al Fazal Bin Shazan, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Created the creatures so He^{-azwj} Knew what they would be coming to, and Commanded them and Forbade them. So whatever He^{-azwj} Commanded them with from something, so He^{-azwj} has Made the way for them to neglect it, and they would not happen to be taking to it nor neglecting except by the Permission of Allah^{-azwj}'.¹³

عَلَيْهِ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ خُفْصِ بْنِ قُرْطٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ زَعَمَ أَنَّ اللَّهَ يَأْمُرُ بِالسُّوءِ وَ الْفَحْشَاءِ فَقَدْ كَذَّبَ عَلَى اللَّهِ وَ مَنْ زَعَمَ أَنَّ الْخَيْرَ وَ الشَّرَّ يَغَيِّرُ مَشِيئَةَ اللَّهِ فَقَدْ أَخْرَجَ اللَّهَ مِنْ سُلْطَانِهِ وَ مَنْ زَعَمَ أَنَّ الْمَعَاصِيَ يَغَيِّرُ قُوَّةَ اللَّهِ فَقَدْ كَذَّبَ عَلَى اللَّهِ وَ مَنْ كَذَّبَ عَلَى اللَّهِ أَدْخَلَهُ اللَّهُ النَّارَ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Hafs Bin Qurt,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The one who claims that Allah^{-azwj} Commands (Compels) with the evil and the immoralities, so he has lied upon Allah^{-azwj}, and the one who claims that the good and the evil exist without the Desire of Allah^{-azwj}, so he has exited Allah^{-azwj} from His^{-azwj} Authority, and the one who claims that the

¹² Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{-azwj}) CH 30 H 4

¹³ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{-azwj}) CH 30 H 5

disobedience is (committed) without the (given) Strength of Allah^{-azwj}, so he has lied upon Allah^{-azwj}. And the one who lies upon Allah^{-azwj}, Allah^{-azwj} would Enter him into the Fire'.¹⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ كَانَ فِي مَسْجِدِ الْمَدِينَةِ رَجُلٌ يَتَكَلَّمُ فِي الْقَدْرِ وَالنَّاسِ مُجْتَمِعُونَ قَالَ فَقُلْتُ يَا هَذَا أَسْأَلُكَ قَالَ سَلْ قُلْتُ يَكُونُ فِي مُلْكِ اللَّهِ تَبَارَكَ وَتَعَالَى مَا لَا يُرِيدُ قَالَ فَأَطْرَقَ طَوِيلًا ثُمَّ رَفَعَ رَأْسَهُ إِلَيَّ فَقَالَ لِي يَا هَذَا لَعْنُ قُلْتُ إِنَّهُ يَكُونُ فِي مُلْكِهِ مَا لَا يُرِيدُ إِنَّهُ لَمَقْهُورٌ وَلَعْنُ قُلْتُ لَا يَكُونُ فِي مُلْكِهِ إِلَّا مَا يُرِيدُ أَقْرَبْتُ لَكَ بِالْمَعَاصِي

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Ismail Bin Jabir who said,

‘There was a man in a Masjid of Al-Medina who was speaking regarding the Pre-determination, and the people were gathering. So, I said, ‘O you! I (would like to) question you’. He said, ‘Ask’. I said, ‘Can there happen to be in the Kingdom of Allah^{-azwj} Blessed and High what He^{-azwj} does not want?’ So, he lowered his head for a long while, then raised his head towards me, so he said to me, ‘O you! If I were to say that there does happen to be in His^{-azwj} Kingdom what He^{-azwj} does not want, so He^{-azwj} would be defeated, and if I were to say that there cannot happen to be in His^{-azwj} Kingdom except what He^{-azwj} wants, I would be acknowledging to you with the disobedience (freedom to commit sins)’.

قَالَ فَقُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) سَأَلْتُ هَذَا الْقَدْرِيَّ فَكَانَ مِنْ جَوَابِهِ كَذَا وَكَذَا فَقَالَ لِنَفْسِهِ نَظَرَ أَمَا لَوْ قَالَ غَيْرَ مَا قَالَ هَلْكَ

He (the narrator) said, ‘I said to Abu Abdullah^{-asws}, ‘I asked the Qadiriyya, so it was from his answers, such and such’. So he^{-asws} said: ‘He watched out for himself. But, had he said other than what he said, he would be destroyed’.¹⁵

عَلَيْ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدٍ عَنْ يُونُسَ عَنْ عِدَّةٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لَهُ رَجُلٌ جُعِلْتُ فِدَاكَ أَجَبَرَ اللَّهُ الْعِبَادَ عَلَى الْمَعَاصِي فَقَالَ اللَّهُ أَعَدَلُ مِنْ أَنْ يُجِيرَهُمْ عَلَى الْمَعَاصِي ثُمَّ يُعَذِّبُهُمْ عَلَيْهَا

Ali Bin Ibrahim, from Muhammad, from Yunus, from a number (of people),

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘A man said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! Does Allah^{-azwj} Compel the servants upon the disobedience?’ Imam^{-asws} said: ‘Allah^{-azwj} is more Just that for Him^{-azwj} to Compel them upon the disobedience then Punishing them upon it’.

فَقَالَ لَهُ جُعِلْتُ فِدَاكَ فَقَوَّضَ اللَّهُ إِلَى الْعِبَادِ قَالَ فَقَالَ لَوْ قَوَّضَ إِلَيْهِمْ لَمْ يَخْصُرْهُمْ بِالْأَمْرِ وَالنَّهْيِ

He said to the Imam^{-asws}, ‘May I be sacrificed for you^{-asws}! So does Allah^{-azwj} Delegate to the servants?’ So, He^{-asws} Said: ‘If He^{-azwj} had Delegated to them, He^{-azwj} would not have Surrounded them with the Commands and the Prohibitions’.

فَقَالَ لَهُ جُعِلْتُ فِدَاكَ فَبَيَّنَهُمَا مَنَزِلَةً قَالَ فَقَالَ نَعَمْ أَوْسَعُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ

¹⁴ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 30 H 6

¹⁵ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 30 H 7

He said to the Imam^{-asws}, 'May I be sacrificed for you^{-asws}! So there is a (third) status between the two?' Imam^{-asws} said: 'Yes, more extensive than what is between the sky and the earth'.¹⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الرَّقِيقِيِّ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ اللَّهُ أَكْرَمُ مِنْ أَنْ يُكَلِّفَ النَّاسَ مَا لَا يُطِيقُونَ وَاللَّهُ أَعَزُّ مِنْ أَنْ يَكُونَ فِي سُلْطَانِهِ مَا لَا يُرِيدُ .

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Ali Bin Al Hakam, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Allah^{-azwj} is more Benevolent than for Him^{-azwj} to Encumber the people what they are not enduring; and Allah^{-azwj} is Mightier than that there would happen to be in His^{-azwj} Authority what He^{-azwj} does not Want'.¹⁷

The Capability and The Execution

مُحَمَّدُ بْنُ يَحْيَى وَ عَلِيُّ بْنُ إِبْرَاهِيمَ جَمِيعاً عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ وَ عَبْدِ اللَّهِ بْنِ زَيْدٍ جَمِيعاً عَنْ رَجُلٍ مِنْ أَهْلِ الْبَصْرَةِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْإِسْطِاعَةِ فَقَالَ أَسْتَطِيعُ أَنْ تَعْمَلَ مَا لَمْ يَكُنْ قَالَ لَا قَالَ فَتَسْتَطِيعُ أَنْ تَنْتَهِيَ عَمَّا قَدْ كُنْ قَالَ لَا قَالَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَمَتَى أَنْتَ مُسْتَطِيعٌ قَالَ لَا أَذْرِي

Muhammad Bin Yahya and Ali Bin Ibrahim, altogether from Ahmad Bin Muhammad, from Ali Bin Al Hakam and Abdullah Bin Yazeed, altogether from a man from the people of Al Basra who said,

'I asked Abu Abdullah^{-asws} about the capability. The Imam^{-asws} said: 'Are you capable of doing what has not come into being (started)?' He said, 'No'. He^{-asws} said: 'Are you capable of ending what has already happened (started)?' He said, 'No'. Abu Abdullah^{-asws} asked him: 'When are you capable?' He said, 'I don't know'.

قَالَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ اللَّهَ خَلَقَ خَلْقًا فَجَعَلَ فِيهِمُ آلَةَ الْإِسْطِاعَةِ ثُمَّ لَمْ يُفَوِّضْ إِلَيْهِمْ فَهُمْ مُسْتَطِيعُونَ لِلْفِعْلِ وَقَدْ فَتِيَ الْفِعْلَ مَعَ الْفِعْلِ إِذَا فَعَلُوا ذَلِكَ الْفِعْلَ فَإِذَا لَمْ يَفْعَلُوهُ فِي مُلْكِهِ لَمْ يَكُونُوا مُسْتَطِيعِينَ أَنْ يَفْعَلُوا فِعْلًا لَمْ يَفْعَلُوهُ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ أَعَزُّ مِنْ أَنْ يُضَادَّهُ فِي مُلْكِهِ أَحَدٌ

He (the narrator) said, 'So Abu Abdullah^{-asws} said to him: 'Allah^{-azwj} Created creatures, so He^{-azwj} Made a tool to be inside them, the tool of capability. Then He^{-azwj} did not Delegate it to them, so they are capable of the deed at the time of the deed, along with the deed when they are doing that deed. So, when they are not doing it in His^{-azwj} Kingdom, they would not happen to be capable of doing a deed they did not do, because Allah^{-azwj} Mighty and Majestic is Mightier than that He^{-azwj} should be opposed in His^{-azwj} Kingdom by anyone'.

قَالَ الْبَصْرِيُّ فَالنَّاسُ مُجْبُورُونَ قَالَ لَوْ كَانُوا مُجْبُورِينَ كَانُوا مَعْدُورِينَ قَالَ فَقَوَّضَ إِلَيْهِمْ قَالَ لَا قَالَ فَمَا هُمْ قَالَ عَلِمَ مِنْهُمْ فِعْلًا فَجَعَلَ فِيهِمُ آلَةَ الْفِعْلِ فَإِذَا فَعَلُوهُ كَانُوا مَعَ الْفِعْلِ مُسْتَطِيعِينَ

The man of Al-Basra said, 'So the people are being Compelled'. He^{-asws} said: 'If they are being Compelled, they would be excused'. He said, 'So He^{-azwj} Delegates to them?' He^{-asws} said: 'No'. He said, 'So what are they?' He^{-asws} said: 'He^{-azwj} Knew from them the doers, so He^{-azwj} Made

¹⁶ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 30 H 11

¹⁷ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 30 H 14

a tool of the deed to be in them. So, when they are doing, they would be with the deed, capable’.

قَالَ الْبَصْرِيُّ أَشْهَدُ أَنَّهُ الْحَقُّ وَأَنْتُمْ أَهْلُ بَيْتِ النَّبِيِّ وَالرَّسَالَةِ

The man of Al-Basra said, ‘I testify that it is the Truth, and you^{-asws} (Imams^{-asws}) are the People^{-asws} of the Household of the Prophet-hood and the Message’.¹⁸

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ سَهْلِ بْنِ زِيَادٍ وَعَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَنُحَيْشٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ صَالِحِ النَّيْلِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) هَلْ لِلْعِبَادِ مِنَ الْإِسْطَاعَةِ شَيْءٌ قَالَ فَقَالَ لِي إِذَا فَعَلُوا الْفِعْلَ كَانُوا مُسْتَطِيعِينَ بِالْإِسْطَاعَةِ الَّتِي جَعَلَهَا اللَّهُ فِيهِمْ

Muhammad Bin Abu Abdullah, from Sahl Bin Ziyad and Ali Bin Ibrahim, from Ahmad Bin Muhammad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ali Bin Al Hakam, from Salih Al Nayli who said,

‘I asked Abu Abdullah^{-asws} said: ‘Is there any capability for the servants for anything?’ So he^{-asws} said to me: ‘When they are doing the deed, so they are being capable with the capability which Allah^{-azwj} has Made to be in them’.

قَالَ قُلْتُ وَمَا هِيَ قَالَ الْآلَةُ مِثْلُ الرَّأْيِ إِذَا زَنَى كَانَ مُسْتَطِيعاً لِلزَّانَا حِينَ زَنَى وَلَوْ أَنَّهُ تَرَكَ الزَّانَا وَمَ يَزِنُ كَانَ مُسْتَطِيعاً لِلزَّكَاةِ إِذَا تَرَكَ

He (the narrator) said, ‘I said, ‘And what is it?’ He^{-asws} said: ‘The tool. For example an adulterer when he commits adultery, he was capable of the adultery when he did commit adultery; and had he neglected the adultery and had not committed adultery, he would have been capable of neglecting it when he did neglect it’.

قَالَ قُلْتُ ثُمَّ قَالَ لَيْسَ لَهُ مِنَ الْإِسْطَاعَةِ قَبْلُ الْفِعْلِ قَلِيلٌ وَلَا كَثِيرٌ وَلَكِنْ مَعَ الْفِعْلِ وَالزَّكَاةِ كَانَ مُسْتَطِيعاً

He (the narrator) said, ‘Then he^{-asws} said: ‘There isn’t for him from the capability before the deed, neither little nor more, but with the deed, and the neglecting, he was capable’.

قُلْتُ فَعَلَى مَاذَا يُعَذِّبُهُ قَالَ بِالْحُجَّةِ الْبَالِغَةِ وَالْآلَةِ الَّتِي رَكَّبَ فِيهِمْ إِنَّ اللَّهَ لَمْ يُخَيِّرْ أَحَدًا عَلَى مَعْصِيَتِهِ وَلَا أَرَادَ إِزَادَةَ خَتْمِ الْكُفْرِ مِنْ أَحَدٍ وَلَكِنْ حِينَ كَفَرَ كَانَ فِي إِزَادَةِ اللَّهِ أَنْ يَكْفُرَ وَهُمْ فِي إِزَادَةِ اللَّهِ وَفِي عِلْمِهِ أَنْ لَا يَصِيرُوا إِلَى شَيْءٍ مِنَ الْخَيْرِ

I said, ‘So what is that upon which he would be Punished?’ He^{-asws} said: ‘Due to the sensible arguments, and the tool which is placed within them. Allah^{-azwj} Does not Compel anyone upon disobeying Him^{-azwj}, nor does He^{-azwj} Intend a Determined Intention of the disbelief from anyone, but when he does disbelieve, it would be in the Intention of Allah^{-azwj} that he does disbelieve, and they are in the Intention of Allah^{-azwj} and in His^{-azwj} Knowledge that they would not be coming to anything from the good’.

قُلْتُ أَرَادَ مِنْهُمْ أَنْ يَكْفُرُوا قَالَ لَيْسَ هَكَذَا أَقُولُ وَلَكِنِّي أَقُولُ عِلْمُ أَنَّهُمْ سَيَكْفُرُونَ فَأَرَادَ الْكُفْرَ لِعِلْمِهِ فِيهِمْ وَ لَيْسَتْ هِيَ إِزَادَةُ خَتْمٍ إِنَّمَا هِيَ إِزَادَةُ اخْتِيَارٍ

¹⁸ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 31 H 2

I said, 'He^{-azwj} Intends from them that they disbelieve?' He^{-asws} said: 'It isn't like this that I^{-asws} am saying. But, I^{-asws} am saying that He^{-azwj} Knows that they would be disbelieving, so the Intention of the disbelief is due to His^{-azwj} Knowledge regarding them, but it isn't the Determined Intention. But rather, it is an Intention of choice'.¹⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَبْدِ بْنِ زُرَّارَةَ قَالَ حَدَّثَنِي حَمْرَةُ بْنُ حُمْرَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْإِسْطِطَاعَةِ فَلَمْ يُجِبْنِي فَدَخَلْتُ عَلَيْهِ دَخْلَةً أُخْرَى فَقُلْتُ أَصْلَحَكَ اللَّهُ إِنَّهُ قَدْ وَقَعَ فِي قَلْبِي مِنْهَا شَيْءٌ لَا يُخْرِجُهُ إِلَّا شَيْءٌ أَسْمَعُهُ مِنْكَ قَالَ فَإِنَّهُ لَا يَضُرُّكَ مَا كَانَ فِي قَلْبِكَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from some of our companions, from Ubeyd Bin Zurara who said, 'Hamza Bin Humran narrated to me saying,

'I asked Abu Abdullah^{-asws} about the capability, but he^{-asws} did not answer me. So I went over to him^{-asws} once again and I said, 'May Allah^{-azwj} Keep you^{-asws} well! It has occurred in my heart; from it is something which will not be coming out except by something I hear from you^{-asws}'. He^{-asws} said: 'But it would not harm you, whatever was in your heart'.

قُلْتُ أَصْلَحَكَ اللَّهُ إِنِّي أَقُولُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمْ يُكَلِّفِ الْعِبَادَ مَا لَا يَسْتَطِيعُونَ وَ لَمْ يُكَلِّفْهُمْ إِلَّا مَا يُطِيعُونَ وَ أَهْمٌ لَا يَصْنَعُونَ شَيْئاً مِنْ ذَلِكَ إِلَّا بِإِزَادَةِ اللَّهِ وَ مَشِيتِهِ وَ قَضَائِهِ وَ قَدَرِهِ قَالَ فَقَالَ هَذَا دِينُ اللَّهِ الَّذِي أَنَا عَلَيْهِ وَ آبَائِي أَوْ كَمَا قَالَ .

I said, 'May Allah^{-azwj} Keep you^{-asws} well! I am saying that Allah^{-azwj} Blessed and High does not Encumber the servant what they are not capable of enduring, and does not Encumber them except with what they are capable of enduring, and they are not doing anything from that except by an Intention of Allah^{-azwj}, and His^{-azwj} Desire, and His^{-azwj} Ordainment, and His^{-azwj} Pre-determination'. Imam^{-asws} said: 'This is the Religion of Allah^{-azwj} which I^{-asws} am upon and my^{-asws} forefathers (as well) or just as he^{-asws} said'.²⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَا يَمِينُ فِي غَضَبٍ وَ لَا فِي قَطِيعَةٍ رَحِمَ وَ لَا فِي جَبَرٍ وَ لَا فِي إِكْرَاهٍ قَالَ قُلْتُ أَصْلَحَكَ اللَّهُ فَمَا فَرْقُ بَيْنَ الْإِكْرَاهِ وَ الْجَبْرِ قَالَ الْجَبْرُ مِنَ السُّلْطَانِ وَ يَكُونُ الْإِكْرَاهُ مِنَ الزَّوْجَةِ وَ الْأُمِّ وَ الْأَبِ وَ لَيْسَ ذَلِكَ بِشَيْءٍ .

Muhammad Bin yahya, from Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan who said,

'Abu Abdullah^{-asws} said: 'There is no swearing of an oath during anger, nor regarding cutting-off of a relationship, nor under compulsion, nor during coercion (force)'. I said, 'May Allah^{-azwj} Keep you^{-asws} well! So what is the difference between the coercion and the compulsion?' He^{-asws} said: 'The compulsion is from the Sultan (ruling authority), and the coercion happens to be from the wife, and the mother, and the father, and that is not with anything'.²¹

¹⁹ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 31 H 3

²⁰ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 31 H 4

²¹ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 7 H 16

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لَا يَمْنُ فِي غَضَبٍ وَلَا فِي قَطِيعَةٍ رَحِمٍ وَلَا فِي إِجْبَارٍ وَلَا فِي إِكْرَاهٍ قُلْتُ أَصْلَحَكَ اللَّهُ فَمَا الْفَرْقُ بَيْنَ الْإِكْرَاهِ وَالْإِجْبَارِ قَالَ الْإِجْبَارُ مِنَ السُّلْطَانِ وَ يَكُونُ الْإِكْرَاهُ مِنَ الزَّوْجَةِ وَالْأُمِّ وَالْأَبِ وَ لَيْسَ ذَلِكَ بِشَيْءٍ .

Ali Bin Ibrahim, from Muhammad Bin Ali, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'There is no swearing of an oath during angers, nor regarding cutting off of a relationship, nor during compulsion, nor during coercion'. I said, 'May Allah^{-azwj} Keep you^{-asws} well! So what is the difference between the coercion and the compulsion?' He^{-asws} said: 'The compulsion is from the Sultan (ruling authority), and the coercions happens from the wife, and the mother, and the father, and that is not with anything'.²²

أبي، عن سعد، عن البرقي، عن أبيه، عن الجعفري، عن أبي الحسن الرضا عليه السلام قال: ذكر عنده الجبر والتفويض فقال: ألا أعطيكم في هذا أصلاً لا تختلفون فيه ولا يخاصمكم عليه أحد إلا كسرتموه؟ قلنا: إن رأيت ذلك؛

My father, from Sa'ad, from Al Barqy, from his father, from Al Ja'fary,

'From Abu Al-Hassan Al-Reza^{-asws} having said: 'The Compulsion and the Delegation was mentioned in his^{-asws} presence, so he^{-asws} said: 'Shall I^{-asws} give you a basis regarding this, no one would be differing in it nor disputing upon it except you would break him (his argument)?' We said, 'If you^{-asws} see that as proper'.

فقال: إن الله عزوجل لم يطع بإكراه، ولم يعص بغلبة، ولم يهمل العباد في ملكه، هو المالك لما ملكهم، والقادر على ما أقدرهم عليه،

Imam^{-asws} said: 'Allah^{-azwj} is not obeyed by His^{-azwj} Coercion and is not disobeyed by Predominance, and does not Load the servants regarding His^{-azwj} Kingdom, and He^{-azwj} is the Owner of what He^{-azwj} Made them own, and the Able upon what He^{-azwj} Made them to be able upon.

فإن ائتمر العباد بطاعته لم يكن الله عنها صاداً، ولا منها مانعاً، وإن ائتمروا بمعصيته فشاء أن يحول بينهم وبين ذلك فعل، وإن لم يحل وفعلوه فليس هو الذي أدخلهم فيه،

Thus, if the servants deliberate with obeying Him^{-azwj}, Allah^{-azwj} would not become a Hinderer from it, nor Forbid it with a forbiddance; and if they deliberate with disobeying Him^{-azwj}, so if He^{-azwj} so Desires He^{-azwj} would be a Barrier between them and that deed; and if He^{-azwj} is not a Barrier and they do it, then He^{-azwj} isn't the One Who Entered them into it'.

ثم قال عليه السلام: من يضبط حدود هذا الكلام فقد خصم من خالفه.

²² Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 7 H 17

Then he^{-asws} said: 'One who grasps the limits of this speech, so he would defeat the one who opposes him'²³.

شى: عن عمرو بن مروان الخزاز قال: سمعت أبا عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: رفعت عن امتي أربع خصال: ما أخطؤوا، وما نسوا، وما أكرهوا عليه، وما لم يطيقوا؛

From Amro Bin Marwan Al Khazaz who said,

'I heard Abu Abdullah^{-asws} saying: 'Rasool-Allah^{-saww} said: 'Four characteristics have been Raised from my^{-saww} community – what they are mistaken of, and what they forget, and what they are coerced upon, and what they cannot endure.

وذلك في كتاب الله قول الله تبارك وتعالى: "ربنا لا تؤاخذنا إن نسينا أو أخطأنا ربنا ولا تحمل علينا إصرا كما حملته على الذين من قبلنا ربنا ولا تحملنا مالا طاقة لنا به" وقول الله: "إلا من أكره وقلبه مطمئن بالإيمان

And that is in the Book of Allah^{-azwj}, the Words of Allah^{-azwj} Blessed and Exalted: '***Our Lord! Do not Seize us if we forget or we make a mistake. Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us. Our Lord! And do not Load upon us what we have no strength for us with it [2:286]. except for the one coerced, and his heart is content with the Eman [16:106]***'²⁴.

بالاسناد إلى أبي محمد عليه السلام قال في قوله تعالى: "ختم الله على قلوبهم وعلى سمعهم وعلى أبصارهم غشاوة ولهم عذاب عظيم": أي وسمها بسمه يعرفها من يشاء من ملائكته إذا نظروا إليها بأنهم الذين لا يؤمنون، وعلى سمعهم كذلك بسمات

By the chain going up to Abu Muhammad^{-asws} having said regarding the Words of the Exalted: ***Allah has Set a seal upon their hearts and upon their hearing, and there is a covering over their eyes, and for them is a grievous Punishment [2:7]*** i.e., and its hearing which ear, recognised by the ones He^{-azwj} so Desires from His^{-azwj} Angels when they look at it, that they are those who will not be believing. ***And upon their hearing [2:7]*** – And such is the case for their ears.

وعلى أبصارهم غشاوة، وذلك أنهم لما أعرضوا عن النظر فيما كلفوه وقصروا فيما أريد منهم وجهلوا ما لزمهم الإيمان به فصاروا كمن على عينيه غطاء لا يبصر ما أمامه

and there is a covering over their eyes – And that they turned away from the looking regarding what they had been Encumbered and their falling short regarding what is wanted from them, and their ignorance of what necessitated them to have the *Eman* with it, so they became like the one upon his eyes there is a covering, not seeing what is in front of him.

فإن الله عزوجل يتعالى عن العبث والفساد، وعن مطالبة العباد بما منعهم بالقهر منه، فلا يأمرهم بمغالبتة ولا بالمصير إلى ما قد صدهم عنه بالقسر عنه،

Surely, Allah^{-azwj} Mighty and Majestic is Exalted from the frivolities and the corruption, and from Demanding the servants with what He^{-azwj} had Forbidden them with the Force from Him-

²³ Bihar Al-Anwaar – V 5, The book of Justice, Ch 1 H 22

²⁴ Bihar Al-Anwaar – V 5, The book of Justice, Ch 14 H 27

azwj. Thus He^{-azwj} neither Commands them with His^{-azwj} Overcoming nor with the coming to what He^{-azwj} had Blocked them from by the Coercion from Him^{-azwj}.

ثم قال: "ولهم عذاب عظيم" يعني في الآخرة العذاب المعد للكافرين، وفي الدنيا أيضا لمن يريد أن يستصلحه بما ينزل به من عذاب الاستصلاح لينبئه لطاعته، ومن عذاب الاصطلام ليصيره إلى عدله وحكمته

Then He^{-azwj} Said: 'Then he^{-asws} said: '**and for them is a grievous Punishment**— Meaning, in the Hereafter the punishment for the infidels, and in the world as well for the one whom He^{-azwj} Intends to correct and Sends down Punishment on him for his correction so that he will become obedient or for diverting him towards His^{-azwj} Justice and His^{-azwj} Commands'.²⁵

The one who is Coerced:

Allah^{-azwj} Says:

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ {106}

One who commits Kufr after his Eman, except for the one coerced, and his heart is content with the Eman, but the one who opens his chest with the Kufr, so upon them is the Wrath from Allah, and for them is a grievous Punishment [16:106]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن بريد، قال: حدثنا أبو عمرو الزيري، عن أبي عبد الله (عليه السلام) - في حديث طويل - «فأما ما فرض على القلب من الإيمان: فالإقرار، والمعرفة، والعقد، والرضا، والتسليم بأن لا إله إلا الله وحده لا شريك له إلهها واحدا لم يتخذ صاحبة ولا ولدا، وأن محمدا عبده ورسوله (صلوات الله عليه وعلى آله)، والإقرار بما جاء به من عند الله من نبي أو كتاب،

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Bureyd, from Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah^{-asws} – in a lengthy Hadeeth - : 'As for what Allah^{-azwj} Obligated upon the heart from the *Eman* – so it is the acceptance, and the recognition, and the Covenant, and the pleasure (being pleased), and the submission that there is no god except for Allah^{-azwj}, One with no associates for Him^{-azwj}, One God Who has neither Taken a female companion nor a son, and that Muhammad^{-saww} is His^{-azwj} servant and Rasool^{-saww}. And the acceptance with whatever he^{-saww} came with from the Presence of Allah^{-azwj} from the News or the Book.

فذلك ما فرض الله على القلب من الإقرار والمعرفة وهو عمله، وهو قول الله عز وجل: إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا».

It is for that, that Allah^{-azwj} has Obligated upon the heart from the acceptance, and the recognition, and it is His^{-azwj} Knowledge, and these are the Words of Allah^{-azwj} Mighty and

²⁵ Bihar Al-Anwaar – V 5, The book of Justice, Ch 7 H 24

Majestic: ***One who commits Kufr after his Eman, except for the one coerced, and his heart is content with the Eman, but the one who opens his chest with the Kufr [16:106].***²⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ قِيلَ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّ النَّاسَ يَزُورُونَ أَنَّ عَلِيًّا (عليه السلام) قَالَ عَلَى مِنْبَرِ الْكُوفَةِ أَيُّهَا النَّاسُ إِنَّكُمْ سَتُدْعَوْنَ إِلَى سَبِّي فَسَبُّونِي ثُمَّ تَدْعَوْنَ إِلَى الْبَرَاءَةِ مِنِّي فَلَا تَبْرَأُوا مِنِّي فَقَالَ مَا أَكْثَرَ مَا يَكْذِبُ النَّاسُ عَلَى عَلِيٍّ (عليه السلام) (

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa who said,

'It was said to Abu Abdullah^{-asws}, 'The people are reporting that Ali^{-asws} said upon the Pulpit of Al-Kufa: 'O you people! You will be called to insulting me^{-asws}, so insult me^{-asws}. Then you would be called to the disavowing from me^{-asws}, but do not disavow from me^{-asws}'. So he^{-asws} said: 'How frequently the people lie against Ali^{-asws}'.

ثُمَّ قَالَ إِنَّمَا قَالَ إِنَّكُمْ سَتُدْعَوْنَ إِلَى سَبِّي فَسَبُّونِي ثُمَّ سَتُدْعَوْنَ إِلَى الْبَرَاءَةِ مِنِّي وَإِنِّي لَعَلَى دِينِ مُحَمَّدٍ وَلَمْ يَقُلْ لَا تَبْرَأُوا مِنِّي

Then he^{-asws} said: 'But rather, he^{-asws} said: 'You would be called to insult me^{-asws}, so insult me^{-asws}, then you would be called to the disavowment from me^{-asws}, and I^{-asws} am upon the Religion of Muhammad^{-saww}, but he^{-asws} did not say: 'Do not disavow from me^{-asws}'.

فَقَالَ لَهُ السَّائِلُ أَرَأَيْتَ إِنْ اخْتَارَ الْقَتْلَ دُونَ الْبَرَاءَةِ فَقَالَ وَاللَّهِ مَا ذَلِكَ عَلَيْهِ وَمَا لَهُ إِلَّا مَا مَضَى عَلَيْهِ عَمَّارُ بْنُ يَاسِرٍ حَيْثُ أَكْرَهُهُ أَهْلُ مَكَّةَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِيهِ إِلَّا مَنْ أُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ

The questioner said to him^{-asws}, 'What is your view if I choose being killed instead of disavowment?' So, he^{-asws} said: 'By Allah^{-azwj}! That would not be upon him, and what would be for him except what Ammar Bin Yasir passed upon where the people of Makkah coerced him, and his heart was at rest with the *Eman*? So, Allah^{-azwj} Mighty and Majestic Revealed with regards to it: ***except for the one coerced, and his heart is content with the Eman [16:106].***

فَقَالَ لَهُ النَّبِيُّ (صلى الله عليه وآله) عِنْدَهَا يَا عَمَّارُ إِنْ عَادُوا فَعُدْ فَقَدْ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ عُذْرَكَ وَ أَمَرَكَ أَنْ تَعُودَ إِنْ عَادُوا .

The Prophet^{-saww} said to him during it: 'O Ammar! If they were to repeat (coercing you), so repeat (what you said before), for Allah^{-azwj} Mighty and Majestic has Revealed and Excused you, and Commanded you to repeat if they were to repeat (coercing you)'.²⁷

عَلِيٌّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَبْرِ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا مَنَعَ مَيْسَمَ رَحِمَهُ اللَّهُ مِنَ التَّقِيَّةِ فَوَاللَّهِ لَقَدْ عَلِمَ أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِي عَمَّارٍ وَ أَصْحَابِهِ إِلَّا مَنْ أُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ .

Ali, from his father, from Ibn Abu Umeyr, from Jameel, from Muhammad Bin Marwan who said,

'Abu Abdullah^{-asws} said to me: 'What prevented Meysam, may Allah^{-azwj} have Mercy on him, from the dissimulation (*Taqiyya*)? By Allah^{-azwj}, he had known that this Verse was Revealed

²⁶ الكافي 2: 1 / 28 .

²⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 10

regarding Ammar and his companions: **except for the one coerced, and his heart is content with the Eman [16:106]**.²⁸

الحميري عبد الله بن جعفر: بإسناده عن بكر بن محمد، عن أبي عبد الله (عليه السلام) قال: «إن التقية ترس المؤمن، و لا إيمان لمن لا تقية له». فقلت له: جعلت فداك، أ رأيت قول الله تبارك و تعالى: إِلَّا مَنْ أُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ قال: «و هل التقية إلا هذا».

Al Humeyri Abdullah Bin Ja'far, by his chain from Bakr Bin Muhammad,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The Taqiyya is a shield of the Momin, and there is no faith for the one if there is no Taqiyya for him'. So, I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! (What) do you^{-asws} think of the Words of Allah^{-azwj} Blessed and Exalted; **except for the one coerced, and his heart is content with the Eman [16:106]**?' He^{-asws} said: 'And is the Taqiyya other than this?'²⁹

عن عبد الله بن عجلان، عن أبي عبد الله (عليه السلام) قال: سألته فقلت له: إن الضحاك قد ظهر بالكوفة، و يوشك أن ندعي إلى البراءة من علي، فكيف نصنع؟ قال: «فأبرأ منه». قال: قلت له: أي شيء أحب إليك؟

From Abdullah Bin Ajlan,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws}, so I said to him^{-asws}, 'Al-Zahhak has appeared in Al-Kufa, and we are about to be called to the disavowing from Ali^{-asws}, so how do we react?' He^{-asws} said: 'So disavow from him^{-asws}'. I said to him^{-asws}, 'Which thing is more beloved to you^{-asws}?'

قال: «أن يعضوا بي علي (عليه السلام) على ما مضى عليه عمار بن ياسر (رحمه الله)، أخذ بمكة فقالوا له: ابرأ من رسول الله، فبرئ منه، فأنزل الله عذره: إِلَّا مَنْ أُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ».

He^{-asws} said: 'If it were to happen with regards to Ali^{-asws}, what happened in the past with Amaar Bin Yaasir. He was seized at Makkah, so they said to him, 'Do you distance yourself from Rasool-Allah^{-saww}?' So he distanced himself from him^{-saww}. Thus, Allah^{-azwj} Revealed his excuse: **except for the one coerced, and his heart is content with the Eman [16:106]**'.³⁰

عن أبي بكر، قال: قلت لأبي عبد الله (عليه السلام): و ما الحروية، إنا قد كنا و هم منا بعيد فهم اليوم في دورنا، أ رأيت إن أخذونا بالإيمان؟ قال: فرخص لي في الحلف لهم بالعتاق و الطلاق،

From Abu Bakr who said,

'I said to Abu Abdullah^{-asws}, 'And what about the Haruriyya (sect)? We used to be distant from them and they used to be distant from us, but today they are in our circle. What is your^{-asws} view if they seize us with the Eman?' He (the narrator) said, 'So he^{-asws} allowed me regarding the swearing (oath) with the freeing (of the slave) and the divorce.

²⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 15

²⁹ قرب الاسناد: 17.

³⁰ تفسير العياشي 2: 272 / 76.

فقال بعضنا: مد الرقاب أحب إليك أم البراءة من علي؟ فقال: «الرخصة أحب إلي، أما سمعت قول الله في عمار: إِلَّا مَنْ أَكْرَهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ؟

Some of us said, 'Is extending the necks (to be killed) more beloved to you^{-asws} or the disavowing from Ali^{-asws}?' So he^{-asws} said: 'The concession is more beloved to me^{-asws}. Have you not heard the Words of Allah^{-azwj} regarding Ammar^{-ra}: **except for the one coerced, and his heart is content with the Eman [16:106]?**'³¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَبِي دَاوُدَ الْمُسْتَرَقِّ قَالَ حَدَّثَنِي عَمْرُو بْنُ مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (رُفِعَ عَنْ أُمَّتِي أَرْبَعُ خِصَالٍ خَطَأُهَا وَ نِسْيَانُهَا وَ مَا أُكْرِهُوا عَلَيْهِ وَ مَا لَمْ يُطِيقُوا وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَ لَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَ لَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَ قَوْلُهُ إِلَّا مَنْ أَكْرَهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Abu Dawood Al Mustariq who said, 'Amro Bin Marwan narrated to me saying,

'I heard Abu Abdullah^{-asws} saying: 'Rasool-Allah^{-saww} said: 'Four characteristics have been Raised from my^{-saww} community (exempted from) – its mistakes, and its forgetfulness, and whatever is compelled upon one, and what one cannot endure, and these are the Words of Allah^{-azwj} Mighty and Majestic: **'Our Lord! Do not Seize us if we forget or we make a mistake. Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us. Our Lord! And do not Load upon us what we have no strength for us with it [2:286].** And His^{-azwj} Words **except for the one coerced, and his heart is content with the Eman [16:106]**'³²

العياشي: عن إسحاق بن عمار، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن رسول الله (صلى الله عليه وآله) كان يدعو أصحابه، فمن أراد به خيرا سمع و عرف ما يدعو إليه، و من أراد به شرا طبع عليه قلبه فلا يسمع و لا يعقل، و هو قوله: أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَ سَمِعِهِمْ وَ أَبْصَارِهِمْ وَ أُولَئِكَ هُمُ الْغَافِلُونَ».

Al Ayyashi, from Is'haq Bin Amaar who said,

'I heard Abu Abdullah^{-asws} saying: 'Rasool-Allah^{-saww} used to call his^{-saww} companions. So the one for whom good was intended, heard and recognised what he was being called to. The one for whom evil was intended, his heart was sealed, so he neither heard nor minded. And these are His^{-azwj} Words: **They are those Allah Sealed upon their hearts and their hearing and their sight, and those, they are the heedless ones [16:108]**'³³

In a length Hadith from Imam Al-Sadiq^{-asws} it is:

وقد أجاز الله صدق النية وإن كان الفعل غير موافق لها لعله مانع يمنع إظهار الفعل في قوله: "إلا من أكره وقلبه مطمئن بالإيمان" وقوله: "لا يؤاخذكم الله باللغو في أيمانكم" الآية،

And Allah^{-azwj} has allowed the truthful intention and even if the deeds was not in accordance with it, perhaps there was a prevention preventing the appearance of the deed, in His^{-azwj}

³¹ تفسير العياشي 2: 74 / 272.

³² Al Kafi V 2 – The Book Of Belief and Disbelief CH 207 H 1

³³ تفسير العياشي 2: 77 / 273.

Words: ***Except for the one coerced, and his heart is content with the Eman [16:106],*** and His^{azwj} Words: ***Allah will not Seize you with the vanity in your oaths [2:225]*** – the Verse.

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلِيَ لغيرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيخَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فِسْقٌ الْيَوْمَ يَمْسُ الدِّينَ كُفْرُوكُمْ فَلَا تَخْشَوهُمْ وَالْخَشْيَةُ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِيْمِهِ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {3}

Prohibited unto you is the dead, and the blood and meat of the pig, and whatever has been dedicated for other than Allah with, and the strangled, and the sick, and the fallen, and the gored, and what the predators have eaten (from), except what you have purified; and what is slaughtered upon the altars and that which you are apportioning with the arrows, that is a transgression.

Today have despaired, those who committed Kufr from your Religion, so do not fear them and fear Me. Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you.

But the one who is desperate during hunger without inclination to sin, then Allah is Forgiving, Merciful [5:3]

قال: فقلت له: يا بن رسول الله، متى تحل للمضطر الميتة؟

He (the narrator) said, 'So I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! When is the dead Permissible for the desperate one?'

قال: «حدثني أبي عن أبيه، عن آبائه (عليهم السلام): أن رسول الله (صلى الله عليه و آله) سئل، فقليل له: يا رسول الله، إنا نكون بأرض فتصيبنا المخمصة، فمتى تحل لنا الميتة؟ قال: ما لم تصطبحوها، أو تغتبقوها، أو تحتفوا بقلأ فشانكم بهذا».

He^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws} from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} that Rasool-Allah^{-saww} was asked, it was said to him^{-saww}, 'O Rasool-Allah^{-saww}! We tend to be in a land and the starvation hits us. So, when is (eating) the dead Permissible for us?' He^{-saww} said: 'For as long as you have not had your breakfast, or your dinner, or provisions of vegetables, then you can occupy with this'.

قال عبد العظيم: فقلت له: يا بن رسول الله، فما معنى قوله عز و جل: فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَ لَا عَادٍ؟

Abdul Azeem said, 'So I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! So, what is the Meaning of the Words of the Mighty and Majestic: ***But the one who is desperate, without coveting nor transgressing [2:173]?***

قال: «العادي: السارق، و الباغي: الذي يبغي الصيد بطرا و لهوا لا ليعود به على عياله، و ليس لهما أن يأكلا الميتة إذا اضطرأ، هي حرام عليهما في حال الاضطرار كما هي حرام عليهما في حال الاختيار، و ليس لهما أن يقصرا في صوم و لا صلاة في سفر

He^{-asws} said: 'The transgressor is the thief, and the coveting is the one who seeks the prey out of pleasure and sport, not returning with it to his dependants, and it isn't for these two that they can eat the dead when they are desperate. It is Prohibited unto them during the state of

desperation just as it is Prohibited unto them during the state of choice, and it isn't for them that they can shorten (*Salat*) during Fasting nor *Salat* during travel'.

قال: فقلت له فقوله تعالى: وَ الْمُنْخَنِقَةُ وَ الْمُفَوَّذَةُ وَ الْمُتَرَدِّيةُ وَ النَّطِيحَةُ وَ مَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ؟

He said, 'So I said to him^{-asws}, 'The Words of the Exalted: '***and the strangled, and the sick, and the fallen, and the gored, and what the predators have eaten (from), except what you have purified [5:3]?***'

قال: «المنخنقة: التي انخنقت بأخناقها حتى تموت، و الموقودة: التي مرضت و وقدها المرض حتى لم تكن بها حركة، و المتردية: التي تتردى من مكان مرتفع إلى أسفل، أو تتردى من جبل، أو في بئر فتموت، و النطيحة: التي تنطحها بهيمة أخرى فتموت، و ما أكل السبع منه فمات، و ما ذبح على النصب: على حجر أو صنم إلا ما أدركت ذكاته فذكي

He^{-asws} said: 'The strangled is that which is strangled by suffocating it until it dies; and the sick is what which falls sick and its illness overcomes it until there is no movement in it; and the fallen is that which is thrown from a high place to a low, or thrown from a mountain, or into a well, so it dies; and the gored is which is gored by a another beast, so it dies; and what the predators have eaten from, so it dies, and what is slaughtered upon the altars, upon a rock or an idol, except what comes across its (Islamic) slaughter, so it is slaughtered'.

قلت: وَ أَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ؟ قال: «كانوا في الجاهلية يشتركون بعيرا فيما بين عشرة أنفس و يستقسمون عليه بالقداح، و كانت عشرة: سبعة لها أنصباء، و ثلاثة لا أنصباء لها، أما التي لها أنصباء: فالفد، و التوأم، و النفس، و الحلس، و المسبل، و العلوى، و الرقيب. و أما التي لا أنصباء لها: فالسفيح، و المنبح، و الوعد.

I said, '***and that which you are apportioning with the arrows?***' He^{-asws} said: 'They used to, during the Pre-Islamic period, buying a camel in what is between ten people, and they would be dividing upon it with the pieces of iron, and these were ten – seven having marks, and three not having marks for it. As for those which had marks were (called), *Al Afaz*, and *Al Tawa'im*, and *Al Nafis*, and *Al Halas*, and *Al Masbal*, and *Al Ma'la*. And *Al Raqeed*. And as for those not having marks for it were (called) *Al Safeed*, and *Al Maneeh*, and *Al Wa'd*'.

و كانوا يجيئون السهام بين عشرة، فمن خرج منها باسمه سهم من التي لا أنصباء لها الزم ثلث ثمن البعير، فلا يزالون كذلك حتى تقع السهام التي لا أنصباء لها إلى ثلاثة، فيلزمونهم ثمن البعير ثم ينحرونه، و يأكله السبعة الذين لم ينقدوا في ثمنه شيئا، و لم يطعموا منه الثلاثة الذين وفروا ثمنه شيئا،

And they used to make the shares between ten, so the one whose name came out from it, an arrow which had not mark for it, would be necessitated to pay a third of the price of the camel. They would not be ceasing like that until there would occur the arrow which had no mark to it, to three (of them), and they would necessitate them the price of the camel. Then they would sacrifice it and the (other) seven would eat it, those who did not have to pay anything of the price, and they would not feed from it, the three those who had paid something of its price.

فلما جاء الإسلام حرم الله تعالى ذكره ذلك فيما حرم، و قال عز و جل: وَ أَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فَسُقْ يَعْنِي حراما.

When Al-Islam came, Allah^{-azwj}, Exalted is His^{-azwj} Mention, Prohibited that among what He^{-azwj} Prohibited. And Allah^{-azwj} Mighty and Majestic Said: ***and that which you are apportioning with the arrows, that is a transgression*** – Meaning Prohibited”.³⁴

و عنه، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: عَزَّ وَتَجَلَّى لِيَوْمِ، قال: يقول: «غير متعمد لإثم».

And from him (Ali Bin Ibrahim) (said), ‘And in a report of Abu Al Jaroud,

‘From Abu Ja’far^{-asws} regarding His^{-azwj} Words: ***without inclination to sin [5:3]***, said: ‘He^{-azwj} is Saying: “Without deliberating to sin”’.³⁵

³⁴ بحار الأنوار (ط - بيروت)، ج5، ص: 80

³⁵ تفسير القمي 1: 162