

'Déjà vu-Momineen'

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja! Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّمْ 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 وَالْعَنِ أَغْدَابَهُمْ أَجْمَعِينَ

‘Déjà vu-Momineen’

Summary:

Our hearts are inspired by the Imam^{-asws} of our time, and we do good and have peace of mind and heart. However, when indulging in worldly affairs or being inattentive to the remembrance, Satan succeeds in putting through his evil advice – the ‘waswisa’.

وَرَوَى مُحَمَّدُ بْنُ سِنَانَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ ع مَنْ لَمْ يَكُنْ لَهُ وَاعِظٌ مِنْ قَلْبِهِ وَ زَاجِرٌ مِنْ نَفْسِهِ وَ لَمْ يَكُنْ لَهُ قَرِينٌ مُرْشِدٌ اسْتَمَكَنَ عَدُوهُ مِنْ عُنُقِهِ

And is it reported by Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

‘Al Sadiq Ja’far^{-asws} Bin Muhammad^{-asws} said: ‘One who does not happen to have for him, advice from his heart, and rebuke from his own self, and does not happen to have for him a Guide as a pair, his enemy would be enabled upon his neck’.¹

A short article on precognition that is future thought ‘Ilham’ of a momin is presented based on the Ahadith of Masomeen^{-asws}.

Our Creation:

As per the beliefs of Muslims, we were created as particles before and then transferred to the world of souls, then to the belly of the mothers and then came to the world. Allah^{-azwj} Took an oath of allegiance from all souls, which some have forgotten upon coming to the world but some have remembered it and therefore adhered to the faith in Allah^{-azwj} and His^{-azwj} Divine Representatives (the Prophets^{-as} and the Imams^{-asws}). Some Ahadith are presented in the article related to the topic ‘Déjà vu’ related to momineen (the believers).

وعن أبي عبد الله عليه السلام قال: الارواح جنود مجنونة تلتقي فتنشام كما تنشام الخيل، فما تعارف منها ائتلف، وما تناكر منها اختلف، ولو أن مؤمنا جاء إلى مسجد فيه اناس كثير ليس فيهم إلا مؤمن واحد لمالت روحه إلى ذلك المؤمن حتى يجلس إليه.

And from Abu Abdullah^{-asws} having said: ‘The souls are armies, soldiers recruited for battle, so they watch out for each other just as the cavalry horses watch out. Thus, whatever matches, they recognise and incline (towards it), and whatever differs from it, they disregard; and if a Momin would go to a Masjid wherein are a lot of people,

¹ Manla Yazar ul Faqih, Vol. 4, H. 5866

there not being among them except for one *Momin*, his soul would incline towards that *Momin* until he (goes and) sits beside him'.²

عن جابر عن أبي جعفر عليه السلام، قال: تنفست بين يديه، ثم قلت: يا ابن رسول الله هم يصيبني من غير مصيبة تصيبني، أو أمر ينزل بي، حتى تعرف ذلك أهلي في وجهي، ويعرفه صديقي، فقال: نعم، يا جابر، قلت: ما ذلك يا ابن رسول الله؟ قال: وما تصنع به؟ قلت: أحب أن أعلمه،

From Jabir,

(It has been narrated) from Abu Ja'far^{-asws}, said, 'I sighed in front of him^{-asws}, then I said, 'O son^{-asws} of Rasool-Allah^{-saww}! Worries hit me from without there being a calamity hitting me, or a matter descending with me, to the extent my family recognise that in my face, and my friends recognise it'. So he^{-asws} said: 'Yes, O Jabir'. I said, 'And what is that, O son^{-asws} of Rasool-Allah^{-saww}? He^{-asws} said: 'And what will you do with (knowing) it?' I said, 'I would love to know it'.

فقال: يا جابر إن الله عزوجل خلق المؤمنين من طين الجنان، وأجرى بهم من ريح الجنة روحه، فذلك المؤمن أخو المؤمن لابيه وامه، فإذا أصاب روحا من تلك الأرواح في بلدة من البلدان شئ حزننت (حزبت - خ) هذه الأرواح لأنها منها.

So he^{-asws} said: 'O Jabir! Allah^{-azwj} Mighty and Majestic Created the *Momineen* from the clay of the Gardens (of Paradise), and Flowed in them from the breezes of the Paradise, His^{-azwj} Spirit. So, like that, the *Momin* is a brother of the *Momin*, of his father and his mother. So when a spirit from those spirits is hit by something (of a difficulty) in a city from the cities, these spirits grieve, because it is from (part of) these'.³

Arwah (Souls) were created 2000 years before the bodies:

حدثنا ابراهيم بن هاشم عن عمرو بن شمر عن جابر عن ابي جعفر عليه السلام قال بينا امير المؤمنين عليه السلام في مسجد الكوفة إذ جاءت امرأة تستعدى على زوجها فقلت لزوجها عليها فغضبت فقالت والله ما الحق فيما قضيت وما تقضى بالسوية ولا تعدل في الرعية ولا قضيتك عند الله بالمرضية فنظر إليها مليا ثم قال لها كذبت يا جرية يا بذية يا سلسلع أي التي لا تحبل من حيث تحبل النساء قالت فولت المرأة هاربة تولول وتقول ويلى ويلى لقد هتكت يابن ابي طالب عليه السلام سرا كان مستورا

It has been narrated to us by Ibrahim Bin Hashaam, from Amro Bin Shimr, from Jabir, who has said:

Abu Ja'far^{-asws} says that 'Amir-ul-Momineen^{-asws} was explaining (something) in the Mosque of Kufa when a woman came up who had antagonised her husband, saying that her husband was angry with her. He^{-asws} told her that her husband was right in being angry with her. She said, 'By Allah^{-azwj}, there is no truth in your^{-asws} judgement, you^{-asws} have not judged equitably, nor have you^{-asws} done justice among your^{-asws} citizens, and I will drag you^{-asws} for Judgement before Allah^{-azwj} until I am satisfied'.

² Kitab Al *Momin* – Ch 3 H 89

³ Kitab Al *Momin* – Ch 3 H 87

He^{-asws} looked at her carefully, then said to her: 'You are lying, O audacious, O evil-tongued, O "Salsala"⁴'. The woman shrieked and ran away, and was saying, 'Woe is unto me, woe is unto me, the son^{-asws} of Abu Talib^{-as} has violated my secret which had remained covered'.

قال فلحقها عمرو بن حرث فقال لها يا امة لقد استقبلت عليا عليه السلام بكلام سررتني ثم انه نزعك بكلمة فوليت عنه هاربة تولولين قال ان عليا عليه السلام والله اخبرني بالحق وبما اكنتمه من زوجي منذ ولي عصمتي ومن ابوي

Amro Bin Haris ran after her and said to her, 'O mother, you have confronted Ali^{-asws} with words that have made me happy, then he^{-asws} removed you with words, due to which you invoked woe upon yourself, and ran away shrieking'. She said, 'Ali^{-asws} informed me with the truth which I had kept concealed from my husband since he became the guardian of my protection, and from my father'.

فرجع عمرو إلى امير المؤمنين عليه السلام فاخبره بما قالت له المرأة وقال له فيما تقول ما نعرفك بالكهانة قال له يا عمرو ويلك انها ليست بالكهانة شئ ولكن الله خلق الارواح قبل الابدان بالفى عام فلما ركب الارواح في ابدانها كتب بين اعينهم مؤمن ام كافر وما هم به مبتلون وما هم عليه من سئ من اعمالهم و حسنه وفي قدر اذن الفارة ثم انزل بذلك قرانا على نبيه فقال ان في ذلك لايات للمتوسمين وكان رسول الله صلى الله عليه وآله هو المتوسم ثم انا من بعده والائمة من ذريتي من بعدى هم المتوسمون فلما تأملتها عرفت ما عليها بيسماها.

Amro returned to Amir-ul-Momineen^{-asws}. He informed him^{-asws} of what the woman had said to him, and he said to him^{-asws}, 'By what did you speak, by fortune-telling?' He^{-asws} said to him: 'Woe be unto you, O Amro, it was not a thing by fortune-telling, but, Allah^{-azwj} Created the Ruhs (souls) before the bodies by two thousand years. When He^{-azwj} Mounted the Ruhs into their bodies, He^{-azwj} Wrote between their eyes whether he was a believer or an infidel, and what they will be plagued by it, and what they will have to them from evil of their deeds and good, even smaller than a rat's ear. Then He^{-azwj} Sent down with that the Quran upon His^{-azwj} Prophet^{-saww} **Surely, in that are Signs for the distinguishers [15:75]**', and Rasool-Allah^{-saww} was the recogniser, then I^{-asws} am from after him^{-saww}, and the Imams^{-asws} from my^{-asws} progeny^{-asws} from after me^{-asws}, they^{-asws} are the recognisers. When I^{-asws} contemplated on her, I^{-asws} recognised what it was with her by her mark'.⁵

حدثنا احمد بن محمد عن الحسن بن محبوب عن صالح بن سهل عن ابي عبد الله عليه السلام ان رجلا جاء إلى امير المؤمنين وهو مع اصحابه فسلم عليه ثم قال انا والله احبك واتولاك فقال له امير المؤمنين ما انت كما قلت ويلك ان الله خلق الارواح قبل الابدان بالفى عام ثم عرض علينا المحب لنا فوالله ما رايت روحك فيمن عرض علينا فاين كنت قال فسكت الرجل عند ذلك ولم يراجع.

Narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Mahboun, from Saleh Bin Sahl, who has said:

⁴ Meaning the one who does not get impregnated from where women get impregnated from.

⁵ Basaa'ir al Darajaat, section 7, ch. 17, H. 2.

Abu Abdullah^{-asws} has said: ‘A man went to Amir-ul-Momineen^{-asws}, while he^{-asws} was with his^{-asws} companions. He greeted him^{-asws}, then said: ‘I, by Allah^{-azwj}, love you^{-asws} and I am your^{-asws} friend.’

Amir-ul-Momineen^{-asws} said to him: ‘You are not as you are saying, woe be unto you. Surely Allah^{-azwj} Created and Arwah before the bodies by two thousand years, then Presented to us^{-asws} those that love us^{-asws}. By Allah^{-azwj}! I did not see your Ruh (soul) from those who were presented to us^{-asws}. Where were you?’ Abu Abdullah^{-asws} said: ‘The man was silenced by that and never returned back again.’⁶

سَهْلُ بْنُ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مَهْرَانَ عَنْ ذُرَيْسَةَ بْنِ أَبِي مَنْصُورٍ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ الْأَرْوَاحَ فِي صِفَةِ الْأَجْسَادِ فِي شَجَرَةٍ فِي الْجَنَّةِ تَعَارَفُ وَتَسْأَلُ فَإِذَا قَدِمَتِ الرُّوحُ عَلَى الْأَرْوَاحِ يَقُولُ دَعُوهَا فَإِنَّهَا قَدْ أَقْلَنْتُ مِنْ هَؤُلَاءِ عَظِيمٍ ثُمَّ يَسْأَلُونَهَا مَا فَعَلَ فُلَانٌ وَ مَا فَعَلَ فُلَانٌ فَإِنْ قَالَتْ لَهُمْ تَرَكْتُهُ حَيًّا ارْتَجَوْهُ وَإِنْ قَالَتْ لَهُمْ قَدْ هَلَكَ قَالُوا قَدْ هَوَى هَوَى .

Sahl Bin Ziyad, from Ismail Bin Mihran, from Dorost Bin Abu Mansour, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The souls are in bodily representations in a tree in the Paradise, recognising (each other) and asking (about others). So when the soul proceeds upon the souls, they are saying, ‘Leave it alone, for it has just escaped from a great terror’. Then they are questioning it, ‘What happened to so and so?’ So if it says to them, ‘I left him alive’, they are hopeful for him, and if it says to them, ‘He died’, they say, ‘He has perished! Perished!’⁷

Human recollection after Resurrection:

قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ {112}

He will Say: “How many number of years did you remain in the earth?” [23:112]

قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِّينَ {113}

They will say, ‘We remained for a day or part of a day, so ask those who keep count’ [23:113]

⁶ Basaair ul Darajat, باب في امير المؤمنين ع انه عرف ما راي في الميثاق وغيره

⁷ Al Kafi V 3 – The Book Of Funerals CH 89 H 3

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ النَّهْدِيِّ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الرَّجُلُ آتِيَهُ وَ أَكَلِمُهُ بِيَعُضِ كَلَامِي فَيَعْرِفُهُ كُلَّهُ وَ مِنْهُمْ مَنْ آتِيَهُ فَأَكَلِمُهُ بِالْكَلامِ فَيَسْتَوِفِي كَلَامِي كُلَّهُ ثُمَّ يَرُدُّهُ عَلَيَّ كَمَا كَلَّمْتُهُ وَ مِنْهُمْ مَنْ آتِيَهُ فَأَكَلِمُهُ فَيَقُولُ أَعِدْ عَلَيَّ .

A number of our companions, from Ahmad Bin Muhammad, from Al Haysam Bin Abu Masrouq Al Nahdy, from Al Husayn Bin Khalid, from Is'haq Bin Ammar who said,

'I said to Abu Abdullah^{-asws}, 'I would go to a man and speak to him with some of my speech, and he would understand all of it, and from them is one whom I would go to, and speak to him with (all) the speech, so he would fulfil to me all of my speech, then he would repeat it upon me just as I had spoken to him; and from them is the one who I would go to and speak to him, so he would be saying, 'Repeat it to me'".

فَقَالَ يَا إِسْحَاقُ وَ مَا تَدْرِي لِمَ هَذَا قُلْتُ لَا قَالَ الَّذِي تُكَلِّمُهُ بِيَعُضِ كَلَامِكَ فَيَعْرِفُهُ كُلَّهُ فَذَلِكَ مَنْ عَجِنَتْ نُطْفَتُهُ بِعَقْلِهِ وَ أَمَّا الَّذِي تُكَلِّمُهُ فَيَسْتَوِفِي كَلَامَكَ ثُمَّ يُجِيبُكَ عَلَيَّ كَلَامَكَ فَذَلِكَ الَّذِي رُكِبَ عَقْلُهُ فِيهِ فِي بَطْنِ أُمِّهِ وَ أَمَّا الَّذِي تُكَلِّمُهُ بِالْكَلامِ فَيَقُولُ أَعِدْ عَلَيَّ فَذَلِكَ الَّذِي رُكِبَ عَقْلُهُ فِيهِ بَعْدَ مَا كَبُرَ فَهُوَ يَقُولُ لَكَ أَعِدْ عَلَيَّ .

So he^{-asws} said: 'O Is'haq! And do you not know why this is so?' I said, 'No'. He^{-asws} said: 'The one whom you speak to with part of your speech, yet he understands all of it, so that is the one whose seed is kneaded with his intellect; and as for the one whom you speak to, and fulfil (all of) your speech, then he answers you upon your speech, so that is the one in whom his intellect has been superimposed in the belly of his mother; and as for the one whom you speak to with the speech, so he is saying, 'Repeat upon me', so that is the one in whom his intellect has been superimposed after having grown old, thus he is saying to you, 'Repeat upon me'".⁸

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَائِبٍ عَنِ زُرَّارَةَ بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ إِذَا وَقَعَتِ النُّطْفَةُ فِي الرَّحِمِ اسْتَقَرَّتْ فِيهَا أَرْبَعِينَ يَوْمًا وَ تَكُونُ عَلَقَةً أَرْبَعِينَ يَوْمًا وَ تَكُونُ مُضْغَةً أَرْبَعِينَ يَوْمًا ثُمَّ يَبْعَثُ اللَّهُ مَلَكَينِ خَلَّاقَيْنِ فَيَقَالُ لَهُمَا اخْلُقَا كَمَا يُرِيدُ اللَّهُ ذَكَرًا أَوْ أُنْثَى صَوْرَاهُ وَ اكْتُبَا أَجَلَهُ وَ رِزْقَهُ وَ مَنِيَّتَهُ وَ شَقِيًّا أَوْ سَعِيدًا وَ اكْتُبَا لِلَّهِ الْمِيثَاقَ الَّذِي أَخَذَهُ عَلَيْهِ فِي الدَّرِّ بَيْنَ عَيْنَيْهِ فَإِذَا دَنَا خُرُوجَهُ مِنْ بَطْنِ أُمِّهِ بَعَثَ اللَّهُ إِلَيْهِ مَلَكًا يَقَالُ لَهُ زَاجِرٌ فَيَرْجُرُهُ فَيَفْرَعُ فَرَعًا فَيُنْسِي الْمِيثَاقَ وَ يَقَعُ إِلَى الْأَرْضِ يَبْكِي مِنْ رَجْرَةِ الْمَلِكِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ibn Raib, from Zurara Bin Ayn who said,

'I heard Abu Ja'far^{-asws} saying: 'When the seed falls into the womb, it vibrates in it for forty days, it settles in it for forty days, and becomes a cloth for forty days, and becomes a lump for forty days. Then Allah^{-azwj} Sends two creating Angels, so He^{-azwj} Says to both of them to create whatever Allah^{-azwj} Intends, male or female. So they caricature it, and write down its term, and its sustenance, and its death, and whether it is to be miserable or fortunate, and they both write the Covenant for Allah^{-azwj} which He^{-azwj} had Taken from it in the (realm of the) particles, to be between its eyes. So

⁸ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 27

when it is near for its exit from the belly of its mother, Allah-^{azwj} Sends an Angel called Zajira (Rebuker) to it. So he rebukes it with a rebuke, so it panics and forgets the Covenant, and falls to the ground crying from the rebuking of the Angel.⁹

مُحَمَّدُ بْنُ بَحْيَى عَنْ مُحَمَّدِ بْنِ مُوسَى عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ لَهُ رَجُلٌ كَيْفَ سَمَّيْتَ الْجُمُعَةَ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ جَمَعَ فِيهَا خَلْقَهُ لَوْلَا يَهُ مُحَمَّدٌ وَوَصِيهِ فِي الْمِيثَاقِ فَسَمَّاهُ يَوْمَ الْجُمُعَةِ لِجَمْعِهِ فِيهِ خَلْقَهُ .

Muhammad Bin Yahya, from Muhammad Bin Musa, from Al Abbas Bin Marouf, from Ibn Abu Najran, from Abdullah Bin Sinan, from Ibn Abu Yafour, from Abu Hamza,

(It has been narrated) from Abu Ja'far-^{asws}, said, 'A man said to him-^{asws}, 'How was the Friday named (as such)?' He-^{asws} said: 'Allah-^{azwj} Mighty and Majestic Gathered His-^{azwj} creatures during it, for the Wilayah of Muhammad-^{saww} and his-^{saww} successor-^{asws} regarding the Covenant. Thus, He-^{azwj} Named it as the day of Friday (Jum'a), due to the gathering (Jama'a) of His-^{azwj} creatures during it'.¹⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنِ الْحَلْبِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لِمَ جُعِلَ اسْتِثْلَامُ الْحَجَرِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ حَيْثُ أَخَذَ مِيثَاقَ بَنِي آدَمَ دَعَا الْحَجَرَ مِنَ الْجَنَّةِ فَأَمَرَهُ فَأَنْتَمَ الْمِيثَاقُ فَهُوَ يَشْهَدُ لِمَنْ وَاقَاهُ بِالْمُؤَافَاةِ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdullah Bin Bukeyr, from Al Halby who said,

'I said to Abu Abdullah-^{asws}, 'Why was kissing the (Black) Stone made to be?' So he-^{asws} said: 'When Allah-^{azwj} Mighty and Majestic Took the Covenant of the Children of Adam-^{as}, Called the (Black) Stone from the Paradise, so He-^{azwj} Commanded it and it devoured the Covenant. Thus, it would testify for the ones who were loyal to it with the loyalty (to the Wilayah)'.¹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ الْمَكِّيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ عَمْرِو بْنِ عُثْمَانَ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَا تَتَشَتَّرْ مِنَ السُّودَانِ أَحَدًا فَإِنْ كَانَ لَا يَدَّ فَمِنَ النَّوْبَةِ فَإِنَّهُمْ مِنَ الَّذِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ وَ مِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ أَمَا إِنَّهُمْ سَيَذَكَّرُونَ ذَلِكَ الْحَظَّ وَ سَيَخْرُجُ مَعَ الْقَائِمِ (عَلَيْهِ السَّلَامُ) مِمَّا عَصَابَهُ مِنْهُمْ وَ لَا تَتَّكِحُوا مِنَ الْأَكْرَادِ أَحَدًا فَإِنَّهُمْ جُنُسٌ مِنَ الْجِنِّ كُشِفَ عَنْهُمْ الْغَطَاءُ .

Ali Bin Ibrahim, from Ismail Bin Muhammad Al Makky, from Ali Bin Al Husayn, from Amro Bin Usman, from Al Husayn Bin Khalid, from the one who mentioned it, from Abu Al Rabie Al Shamy who said,

'Abu Abdullah-^{asws} said to me: 'Do not buy anyone (a slave) from the Sudanese, and if it was inevitable, so (buy) from the Nubians, for they are from those for whom Allah-^{azwj} Mighty and Majestic Says [5:14] **And with those who say, We are Christians, We made a Covenant, but they forgot a portion of what they were reminded with.** But, they would be remembering that Covenant and they would be coming out with Al-

⁹ Al Kafi – V 6 – The Book of Aqeeqa Ch 6 H 7

¹⁰ Al Kafi V 3 – The Book of Salāt CH 66 H 7

¹¹ Al Kafi – V 4 – The Book of Hajj Ch 1 H 2

Qaim-asws from us-asws, a brigade from them; and do not marry anyone from the Kurds, for they are a species from the Jinn, the cover having been Removed from them’.¹²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ الْمُسَاوِرِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِبَّائِكُمْ وَ التَّنْوِيَةَ أَمَا وَ اللَّهُ لَيُعِيبَنَّ إِمَامَكُمْ سَنِيئاً مِنْ دَهْرِكُمْ وَ لَتَمَحَّصَنَّ حَتَّى يُقَالَ مَاتَ قَتِيلَ هَلَاكَ بِأَيِّ وَادٍ سَلَكَ وَ لَتَدْمَعَنَّ عَلَيْهِ عَيُونُ الْمُؤْمِنِينَ وَ لَتَكْفُؤَنَّ كَمَا تَكْفَأُ السُّفُونُ فِي أَمْوَاجِ الْبَحْرِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Najran, from Muhammad Bin Al Musawir, from Al Mufazzal Bin Umar who said,

‘I heard Abu Abdullah-asws saying: ‘Beware of the allusions! But, by Allah-azwj! Your Imam-asws would be absent (in Occultation) for years from your time. You will be Sifted until it would be said, ‘He-asws died, killed, perished, (Don’t know) by which valley he-asws travelled’, and the eyes of the Momineen would shed tears upon him-asws, and you would be tossed around like the tossing of the ships in the waves of the sea.

فَلَا يَنْجُو إِلَّا مَنْ أَخَذَ اللَّهُ مِيثَاقَهُ وَ كَتَبَ فِي قَلْبِهِ الْإِيمَانَ وَ أَيْدَهُ بِرُوحٍ مِنْهُ وَ لَتُرْفَعَنَّ اثْنَتَا عَشْرَةَ رَايَةً مُشْتَبِهَةً لَا يُدْرَى أَيُّ مِنْ أَيِّ

Thus, he would not attain salvation except the one whose Covenant Allah-azwj has Taken, and Written the *Eman* in his heart, and Aided him by a Spirit from Him-azwj. And you would be separating into twelve resembling banners, not known which one is from which’.

قَالَ فَبَكَيْتُ ثُمَّ قُلْتُ فَكَيْفَ نَصْنَعُ قَالَ فَتَطَّرَ إِلَى شَمْسٍ دَاخِلَةٍ فِي الصُّفَّةِ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ تَرَى هَذِهِ الشَّمْسَ قُلْتُ نَعَمْ فَقَالَ وَ اللَّهُ لِأَمْرُنَا أَبِينُ مِنْ هَذِهِ الشَّمْسِ .

He (the narrator) said, ‘So I wept, then I said, ‘So how should we deal with it?’ So he-asws looked at the sunshine entering the pavilion and he-asws said: ‘O Abu Abdullah! Do you see this sunshine?’ I said, ‘Yes’. So he-asws said: ‘By Allah-azwj! Our-asws matter would be clearer that this sunshine’.¹³

الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُعَاوِيَةَ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِبْرَاهِيمَ بْنِ خَلْفِ بْنِ عَبَّادِ الْأَنْمَاطِيِّ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ عِنْدَهُ فِي الْبَيْتِ أَنْاسٌ فَظَنَنْتُ أَنَّهُ إِنَّمَا أَرَادَ بِدَلِّكَ غَيْرِي فَقَالَ أَمَا وَ اللَّهُ لَيُعِيبَنَّ عَنْكُمْ صَاحِبُ هَذَا الْأَمْرِ وَ لَيَحْمِلَنَّ هَذَا حَتَّى يُقَالَ مَاتَ هَلَاكَ فِي أَيِّ وَادٍ سَلَكَ وَ لَتَكْفُؤَنَّ كَمَا تَكْفَأُ السَّقِينَةُ فِي أَمْوَاجِ الْبَحْرِ لَا يَنْجُو إِلَّا مَنْ أَخَذَ اللَّهُ مِيثَاقَهُ وَ كَتَبَ الْإِيمَانَ فِي قَلْبِهِ وَ أَيْدَهُ بِرُوحٍ مِنْهُ وَ لَتُرْفَعَنَّ اثْنَتَا عَشْرَةَ رَايَةً مُشْتَبِهَةً لَا يُدْرَى أَيُّ مِنْ أَيِّ

Al Husayn Bin Muhammad and Muhammad Bin Yahya, from Ja’far Bin Muhammad, from Al Hassan Bin Muawiya, from Abdullah Bin Jabala, from Ibrahim Bin Khalaf Bin Abbad Al Anmaty, from Mufazzal Bin Umar who said,

‘I was in the presence of Abu Abdullah-asws, and with him-asws were some people in the room. So I thought that he-asws intended by that, others than me (when) he-asws said:

¹² Al Kafi – V 5 – The Book of Marriage Ch 27 H 2

¹³ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 3

‘By Allah-azwj! He-asws would be absent from you all, the Master-asws of this command, and this (matter) would become so obscure to the extent that it would be said, ‘He-asws died, perished in whichever valley he-asws travelled’, and you all would be tossed about just as the ship gets tossed in the waves of the sea. None will be save except for the one whose Covenant Allah-azwj has Taken, and Written the *Eman* to be in his heart, and Aided him with a Spirit from Him-azwj. And there would be raised twelve resembling flags. It would not be known which is from which’.

قَالَ فَبَكَيْتَ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ فَقُلْتُ جُعِلْتُ فِدَاكَ كَيْفَ لَا أَبْكِي وَ أَنْتَ تَقُولُ ائْتَنَا عَشْرَةَ رَايَةً مُشْتَبِهَةً لَا يُدْرَى أَيُّ مِنْ أَيِّ قَالَ وَ فِي مَجْلِسِهِ كَوَّةٌ تَدْخُلُ فِيهَا الشَّمْسُ فَقَالَ أَبَيَّنْتُ هَذِهِ فَقُلْتُ نَعَمْ قَالَ أَمُرْنَا أَبْيُنُ مِنْ هَذِهِ الشَّمْسِ .

He (the narrator) said, ‘So I wept’, and he-asws said: ‘What makes you weep, O Abu Abdullah?’ So I said, ‘May I be sacrificed for you-asws! How can I not weep and you-asws are saying there would be twelve resembling flags, not being know which one is from which?’ And in his-asws gathering there was a skylight through which the sunshine entered. So he-asws said: ‘Is this clear (enough)?’ So I said, ‘Yes’. He-asws said: ‘Our-asws matter would be clearer than this sunshine’.¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْبَرْقِيِّ عَنِ ابْنِ سِنَانَ أَوْ غَيْرِهِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ حَدِيثَنَا صَغْبٌ مُسْتَضْعَبٌ لَا يَحْتَمِلُهُ إِلَّا صُدُورٌ مُنِيرَةٌ أَوْ قُلُوبٌ سَلِيمَةٌ أَوْ أَخْلَاقٌ حَسَنَةٌ إِنَّ اللَّهَ أَخَذَ مِنْ شَيْعَتِنَا الْمِيثَاقَ كَمَا أَخَذَ عَلَى بَنِي آدَمَ أَلَسْتُ بِرَبِّكُمْ فَمَنْ وَفَى لَنَا وَفَى اللَّهُ لَهُ بِالْجَنَّةِ وَ مَنْ أَبْغَضَنَا وَ لَمْ يُؤَدِّ إِلَيْنَا حَقَّنَا فِي النَّارِ خَالِدًا مُخَدَّأً .

Ali Bin Ibrahim, from his father, from Al Barqy, from Ibn Sinan, or someone else,

(It has been narrated) raising it to Abu Abdullah-asws having said: ‘Our-asws Ahadeeth are difficult, becoming more difficult. None can bear it except for an enlightened chest, or a tranquil heart, or excellent morals. Allah-azwj Took the Covenant from our-asws Shias just as He-azwj Took upon the Children of Adam-as **“Am I not your Lord?” [7:172]** So the one who was loyal to us-asws, Allah-azwj would be Loyal to him with the Paradise, and the one who hates us-asws and does not fulfil our-asws rights to us-asws, so in the Fire he will abide eternally’.¹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْحُسَيْنِ بْنِ نَعِيمٍ الصَّخَّافِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَمَنْكُمُ الْكَافِرُ وَ مِنْكُمُ الْمُؤْمِنُ فَقَالَ عَرَفَ اللَّهُ إِيْمَانَهُمْ بَوْلَايَتِنَا وَ كُفْرَهُمْ بِهَا يَوْمَ أَخَذَ عَلَيْهِمُ الْمِيثَاقَ فِي صُلْبِ آدَمَ (عَلَيْهِ السَّلَام) وَ هُمْ ذُرٌّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Husayn Bin Nuaym Al Sahhaf who said,

‘I asked Abu Abdullah-asws about the Words of Allah-azwj Mighty and Majestic **He is the One Who Created you all, so from you is a Kafir and from you is a Momin [64:2]**. So he-asws said: ‘Allah-azwj Recognised their *Eman* by our-asws Wilayah and their disbelief in it on the day He-azwj Took the Covenant upon them in ‘صُلْبِ’ the forehead of Adam-as, and they were particles’.¹⁶

¹⁴ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 11

¹⁵ Al Kafi V 1 – The Book Of Divine Authority CH 102 H 3

¹⁶ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 4

أرواح شيعتنا قبل أبدانهم بألفى عام، وعرضهم عليه وعرفهم رسول الله صلى الله عليه وآله وعلي بن أبي طالب عليه السلام ونحن نعرفهم في لحن القول.

From him, from Al Hassan Bin Mahboub, from Ali Bin Ra'ib, from Bakeyr Bin Ayn who said,

'Abu Ja'far^{asws} was saying: 'Allah^{azwj} Blessed and High Took a Covenant from our^{asws} Shiah with the Wilayah for us^{asws}, and they were particles, on the day He^{azwj} Took the Covenant upon the particles with the acceptance for Him^{azwj} with the Lordship, and for Muhammad^{saww} with the Prophet-hood, and Presented to Muhammad^{saww}, his^{asws} community in the clay, and they were shadows. And Created them from the clay from which Allah^{azwj} Created Adam^{as}, and Created the spirits of our^{asws} Shiah two thousand years before their bodies, and Presented to them and Introduced them to Rasool-Allah^{saww} and Ali^{asws} Bin Abu Talib^{asws}. And we^{asws} recognise them (Shiah) from the tone of their speech.

ورواه عثمان بن عيسى، عن أبي الجراح، عن أبي جعفر عليه السلام، وزاد فيه: " وكل قلب يحن إلى بدنه "

And it has been reported by Usman Bin Isa, from Abu Al-Jarah, from Abu Ja'far^{asws}, and there is an addition to it: 'And every heart inclines to its body'.²⁰

عنه، عن يحيى بن ابراهيم بن أبي البلاد، عن أبيه، عن جده، عن عمران، عن رجل من أصحابه يقال له عمران، أنه خرج في عمرة زمن الحجاج فقلت له: هل لقيت أبا جعفر عليه السلام؟ - قال: نعم، قلت: فما قال لك؟ - قال: قال لي: يا عمران ما خير الناس؟ - فقلت: تركت الحجاج يشتم أباك على المنابر (أعنى علي بن أبي طالب عليه السلام)، فقال: أعداء الله يبدون بسبنا، أما انهم لو استطاعوا أن يكونوا من شيعتنا لكانوا ولكنهم لا يستطيعون، ان الله أخذ ميثاقنا وميثاق شيعتنا ونحن وهم أظلة، فلو جهد الناس أن يزيدوا فيهم رجلا أو ينقصوا منهم رجلا ما قدروا عليه.

From him, from Yahya Bin Ibrahim Bin Abu Al Balaad, from his father, from his grandfather, from Imran,

(It has been narrated) from a man from his companions called Imran who went out regarding Umrah during the era of Al-Hajaa. So I said to him, 'Did you meet Abu Ja'far^{asws}?' He said, 'Yes'. I said, 'So what did he^{asws} say to you?' He said, 'He^{asws} said to me: 'O Imran! What is the news of the people?' So I said, 'I left Al-Hajaa insulting your^{asws} forefather^{asws} upon the Pulpit (meaning Ali^{asws} Bin Abu Talib^{asws}). So he^{asws} said: 'The enemies of Allah^{azwj} instinctively insult us^{asws}. But, had they had been able to become from our^{asws} Shiah, they would have been so, but they are not able to.

Allah^{azwj} Took our^{asws} Covenant and the Covenant of our^{asws} Shiah, and us^{asws} and they were shadows. Even if the people were to strive that they should increase among them a (single) man, or decrease from them a (single) man, they would not be able to do so'.²¹

عنه، عن أبيه، عن القاسم بن محمد، عن علي بن أبي حمزة، عن أبي بصير، عن أبي جعفر عليه السلام، قال: لا تخاصموا الناس، فان الناس لو استطاعوا أن يحبونا لأحبونا، ان الله أخذ ميثاق الناس، فلا يزيد فيهم أحد أبدا ولا ينقص منهم أحد أبدا

²⁰ Al Mahaasin – V 1 Bk 4 – H 16

²¹ Al Mahaasin – V 1 Bk 4 – H 17

From him, from his father, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer, from;

Abu Ja’far^{-asws} said: ‘Do not argue with the people (in religion), for the people, if they had the ability to come to us^{-asws}, they would have come to us^{-asws}. Allah^{-azwj} Took a Covenant with the people, so there would not increase among them a (single) man, ever, nor decrease from then anyone, ever’.²²

عَنْهُمْ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي حَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَجُلٌ لِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ هُمْ الْبَشَرَى فِي الْحَيَاةِ الدُّنْيَا قَالَ هِيَ الرُّؤْيَا الْحَسَنَةُ يَرَى الْمُؤْمِنُ فَيُبَشِّرُ بِهَا فِي دُنْيَاهُ.

From him, from Ahmad Bin Muhammad, from Ibn Fazzaal, from Abu Jameela, from Jabir, who has narrated the following:

Abu Ja’far^{-asws} has reported that a man asked the Rasool^{-saww} Allah^{-azwj} about the Words of Allah^{-azwj}: **For them is the glad tidings in the life of the world [10:64]**, he^{-saww} said: ‘This is the good dream which the Momin sees, so he receives good news by it in this world’.²³

A Hadith on the types of people, i.e., the people of the right-hand and the people of the left-hand is included in the Appendix.

Maurifat and Inspiration:

We seek the ‘Irfan-ul- Haq’ and the Maurifat-e-Nooraniya (recognition of the Noor) of the Masomeen^{-asws}, in particular the Imam^{-ajfj} of our time, by quoting a Hadith of Imam Abu Abd Allah^{-asws}:

الْحُسَيْنُ بْنُ أَحْمَدَ عَنْ أَحْمَدَ بْنِ هَلَالٍ قَالَ حَدَّثَنَا عُثْمَانُ بْنُ عَيْسَى عَنْ خَالِدِ بْنِ نَجِيحٍ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا بُدَّ لِلْغُلَامِ مِنْ غَيْبَةٍ قُلْتُ وَ لِمَ قَالَ يَخَافُ وَ أَوْمَأَ بِيَدِهِ إِلَى بَطْنِهِ وَ هُوَ الْمُنْتَظَرُ وَ هُوَ الَّذِي يَشْكُ النَّاسُ فِي وِلَادَتِهِ فَمِنْهُمْ مَنْ يَقُولُ حَمَلٌ وَ مِنْهُمْ مَنْ يَقُولُ مَاتَ أَبُوهُ وَ لَمْ يَخْلُفْ وَ مِنْهُمْ مَنْ يَقُولُ وُلِدَ قَبْلَ مَوْتِ أَبِيهِ بِسَنَتَيْنِ قَالَ زُرَّارَةُ فَقُلْتُ وَ مَا تَأْمُرُنِي لَوْ أَدْرَكْتُ ذَلِكَ الزَّمَانَ قَالَ ادْعُ اللَّهَ بِهَذَا الدُّعَاءِ

Al-Husayn ibn Ahmad has narrated from Ahmad ibn Ilila¹ who has said that ‘Uthman ibn ‘Isa narrated to us from Khalid ibn Najih from Zurara ibn A’yan hom abu ‘Abd Allah, ‘Alayhi al-Salam, who has said: ‘Abu Abd Allah^{-azwj} has said, ‘It will be necessary for the young boy to disappear from public sight.’ I then asked, ‘Why it will be necessary?’ The Imam^{-asws} replied: ‘Because of fear’ (pointing toward his^{-asws} chest).’ He will be the one whose reappearance will be intensely expected. His coming (to this world) be doubted. Certain people will say, ‘His mother was not blessed by him^{-ajfj}.’ Others will say, ‘His^{-ajfj} father^{-asws} died but left

²² Al Mahaasin – V 1 Bk 4 – H 18

²³ Al Kafi – H 14508

no surviving son^{-asws}.’ Certain others will say, ‘He^{-ajfj} his ‘zahoor’²⁴ took place two years before the death of his^{-ajfj} father^{-asws}.’

I asked the Imam^{-asws}, ‘What do you command me if I were to live at that time?’ The Imam^{-asws} said, ‘Pray to Allah^{-azwj} in the words.

اللَّهُمَّ عَرِّفْنِي نَفْسَكَ فَإِنَّكَ إِنَّمَا تُعَرِّفُنِي نَفْسَكَ مَا أَعْرَفَكَ اللَّهُمَّ عَرِّفْنِي نَبِيَّكَ فَإِنَّكَ إِنَّمَا تُعَرِّفُنِي نَبِيَّكَ مَا أَعْرَفْتَهُ قَطُّ اللَّهُمَّ عَرِّفْنِي حُجَّتَكَ فَإِنَّكَ إِنَّمَا تُعَرِّفُنِي حُجَّتَكَ ضَلَلْتُ عَنْ دِينِي

‘O Lord, Make me recognise You^{-azwj}; if You do not Make me recognise You^{-azwj}, I will not recognise You^{-azwj}. O Lord^{-azwj}, Make me recognise Your Rasool^{-saww}; if You^{-azwj} do not Make me recognise Your Rasool^{-saww} I will never recognise him^{-saww}. O Lord^{-azwj}, Make me recognise the one who possesses Your^{-azwj} Authority over the creatures; if You^{-azwj} do not make me recognise him^{-ajfj} I will stray away from my religion.

قَالَ أَحْمَدُ بْنُ الْهَلَالِ سَمِعْتُ هَذَا الْحَدِيثَ مُنْذُ سِتِّ وَخَمْسِينَ سَنَةً

Ahmad ibn Hilal has said, ‘I had heard this Hadith fifty-six years ago.’²⁵

The maurifat (recognition) and inspiration from the Divine Imam^{-asws} cannot be achieved by hard work but its a blessing and one has to beg for it. The process of meditation through man-made techniques, no doubt would generate some qualities within a person, or even some powers²⁶, which are enough to impress general public. However, this would only reap the worldly benefits, as one would not be able to control imbalanced and superficial sense of superiority and will eventually fall into the trap of the Iblis^{-la}.

There are several well-known examples on exhibiting such powers by, even some of the unbelievers, i.e., Samri putting together a golden calf and enabling it to speak by making use of the dirt underneath the feet of Jibrail^{-as27} and a non-believer who used to supplicate for the rain in the time of the Imam Zain-ul-Abadeen^{-asws} and it would always rain because of his supplications, pleading to Allah^{-azwj} through the bones of a deceased Prophet^{-as28}. Here we have selected a relatively unknown example from Mullah Mohammed Baqir Majelisi’s book ‘Ainul Hiyaat’:

It has been reported by Majelisi, from reliable narrators that once a famous and well renowned fortune-teller visited Amir-ul-Momineen^{-asws} and said: ‘I am an astrologist and I

²⁴ Coming to the world

²⁵ 342 : ج 1 : ص : الكافي، H. 29

²⁶ Flying without wings-A quality, which is never mentioned in a ‘Momin’ by Masomeen^{-asws}.

²⁷ (2:51) And when We appointed a time of forty nights with Musa, then you took the calf (for a god) after him and you were unjust.

²⁸ Bihar ul Anwar, Vol. 50, pg. 270, Al-Manaqib, Vol. 4, pg. 425.

have heard that you^{-asws} too have knowledge about the unforeseen. I want to ask a few questions from you^{-asws} or you^{-asws} may ask me instead. Amir-ul-Momineen^{-asws} said: ‘The knowledge of unseen is with Allah^{-azwj} and no one knows about it and I know only that much which He^{-azwj} has Transmitted to me. However, if you claim to have such knowledge then tell me what I have hidden in my fist? After wondering for a long time (without being able to answer) and at that Imam^{-asws} asked: Can you tell or not? He said: ‘It’s a small thing but I am wondering how did you get an egg of a bird, from the top of a mountain, which is so high and impossible to reach?

Imam^{-asws} opened his fist and it turned out to be an egg. Imam^{-asws} closed his fist again and asked now tell me what do I have in my fist? He said: ‘The egg, which was taken out of that nest of the bird, has been placed back there and your fist is empty. Imam^{-asws} opened his hand and there was nothing in it.

Amir-ul-Momineen^{-asws}: ‘If now I ask a question from you will you give me an honest reply?

Fortune-teller: ‘Yes, I promise you.

Amir-ul-Momineen^{-asws}: How did you get this knowledge?

Fortune-teller: I would not have replied to this question but I will, since I have given you my words. This excellence is due to my hard work, which is based on the principle that whatever my heart tells me, I always act against it.

Amir-ul-Momineen^{-asws}: What does your heart says about you becoming Muslim?

Fortune-teller: My heart dislikes it.

Amir-ul-Momineen^{-asws}: Why don’t you then act against it?

The fortune-teller was surprised to hear this and embraced Islam.

Amir-ul-Momineen^{-asws}: Tell me now what is in my fist?

After deep thinking and struggling, he admitted he could not guess and said: ‘I have lost my excellence after embracing Islam.

Amir-ul-Momineen^{-asws}: Instead of saying, I have lost my excellence; say I have benefited from Islam. Your quality of denying desires and acting against attractions which had given you worldly benefits, will now benefit your Hereafter, and raise your Heavenly status, which I guarantee for you’.²⁹

²⁹ Anul Hiyat (Ruh ul Hiyat, pg. 194)

One can, after exerting some efforts (performing a ‘Chillah’ (40 days) can attain some charismatic qualities, such as, to earn some fake respect by impressing some simple-minded people, to achieve a large followership and to accumulate enormous wealth but are these of any use for the Hereafter? Certainly not as per the above Hadith and will end up spoiling one’s Hereafter as well as of all those who have followed him.

The Inspiration through Dreams:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) جُعِلْتُ فِدَاكَ الرَّؤْيَا الصَّادِقَةُ وَالْكَاذِبَةُ مَخْرَجُهُمَا مِنْ مَوْضِعٍ وَاحِدٍ قَالَ صَدَقْتَ أَمَا الْكَاذِبَةُ الْمُخْتَلِفَةُ فَإِنَّ الرَّجُلَ يَرَاهَا فِي أَوَّلِ لَيْلَةٍ فِي سُلْطَانِ الْمَرَدَةِ الْفَسَقَةِ وَ إِنَّمَا هِيَ شَيْءٌ يُحْيِلُ إِلَى الرَّجُلِ وَ هِيَ كَاذِبَةٌ مُخَالَفَةٌ لَا خَيْرَ فِيهَا وَ أَمَا الصَّادِقَةُ إِذَا رَاهَا بَعْدَ الثَّلَاثِينَ مِنَ اللَّيْلِ مَعَ حُلُولِ الْمَلَائِكَةِ وَ ذَلِكَ قَبْلَ السَّحْرِ فَهِيَ صَادِقَةٌ لَا تَخْلُفُ إِنْ شَاءَ اللَّهُ إِلَّا أَنْ يَكُونَ جُنُبًا أَوْ يَنَامَ عَلَى غَيْرِ طَهْوَرٍ وَ لَمْ يَذْكُرِ اللَّهُ عَزَّ وَ جَلَّ حَقِيقَةَ ذِكْرِهِ فَإِنَّهَا تَخْتَلِفُ وَ تُبْطِئُ عَلَى صَاحِبِهَا.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al-Nazar Bin Suweyd, from Dorost Bin Abu Mansour, from Abu Baseer who said:

‘I said to Abu Abdullah^{-asws}, ‘May I be sacrificed for you^{-asws}, the true and the false dreams both come from one place’ He^{-asws} said: ‘You have spoken the truth, but the false dreams are different for the man sees is in the first (part) of the night during the domination of the sinful rebels, and it is an imaginary thing to the man, and it is false and contradictory. There is nothing good in it. And as for the true (dream) it is if he saw it after the (passing) of the two thirds of the night with the advent of the Angels, and that is before the dawn. So this is the true (dream), it will not be contradicted, Allah^{-azwj} Willing, except if he was in a state of being in requirement of Major ablution (Junuub), or he has slept without being clean, and he did not Mention Allah^{-azwj} Mighty and Majestic with true Remembrance, for then it would vary and be delayed to its dreamer’.³⁰

الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ هِلَالٍ عَنِ يَاسِرِ الْخَادِمِ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) رَأَيْتُ فِي النَّوْمِ كَأَنَّ الْقَفَصَ فِيهِ سَبْعَ عَشْرَةَ قَارُورَةً إِذْ وَقَعَ الْقَفَصُ فَتَكَسَّرَتْ الْقَوَارِيرُ فَقَالَ إِنْ صَدَقَتْ رُؤْيَاكَ يَخْرُجُ رَجُلٌ مِنْ أَهْلِ بَيْتِي يَمْلِكُ سَبْعَةَ عَشَرَ يَوْمًا ثُمَّ يَمُوتُ فَخَرَجَ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بِالْكَوْفَةِ مَعَ أَبِي السَّرَّابِ فَمَكَثَ سَبْعَةَ عَشَرَ يَوْمًا ثُمَّ مَاتَ.

Al-Husayn Bin Ahmad Bin Hilal, from Yaser Al-Khadam who said:

I said to Abu Al-Hassan Al-Reza^{-asws}, ‘I saw (a dream) during the sleep, as if there was a cage in which were seventeen bottles. There was an impact upon the cage and the bottles broke’. So he^{-asws} said: ‘If your dream is true, a man from my^{-asws} Household would come out, govern for seventeen days, then die’. So Muhammad Bin Ibrahim came out at Al-Kufa along with Abu Al-Saraaya. So he remained for seventeen days, then died’.³¹

³⁰ Al-Kafi, Vol. 8, H. 14510

³¹ Al-Kafi, Vol. 8, H. 14818

The Ilhaam/Basharat (Inspiration):

It is an extremely delicate subject, as Iblis^{-la} is able to conspire (use better word) into people's hearts and Allah^{-azwj} and His^{-azwj} Guides^{-asws} would help people against him, through, inspiration, or counter what Iblis^{-la} tells us or alternatively, Iblis^{-la} will conspire when we are inspired with 'Heavenly initiatives'. How do we find out which message is coming from which source? One needs to be very careful if one is directed in the right direction, if still unclear, should supplicate and ask for further clear signs and/or seek guidance through 'Istikhara'.

تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ (26: 222) & يَلْفُوفُونَ السَّمْعَ وَأَكْتَرُهُمْ كَاذِبُونَ (26:223)

They descend upon every lying, sinful one (26:222). They incline their ears, and most of them are liars (26:223).

قال حدثني جعفر بن محمد الفزاري قال حدثنا محمد [بن] الحسين بن علي بن [محمد بن] الفضيل عن خيثمة الجعفي قال دخلت على أبي جعفر ع فقال لي يا خيثمة إن شيعتنا أهل البيت يقذف في قلوبهم الحب لنا أهل البيت و يلهمون حبنا أهل البيت إلا إن الرجل يحينا و يحتمل ما يأتيه من فضلنا و لم يرنا و لم يسمع كلامنا لما يريد الله به من الخير و هو قول الله وَ الَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَ اتَاهُمْ نِقْمَاهُمْ يعني من لقينا و سمع كلامنا زاده الله هدى على هداه [هداية] يا أيها الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ لَا تَبْطُلُوا أَعْمَالَكُمْ

Al-Hassan ibn Ali ibn Mohammed ibn al-Toufal reports from Khamisa al-Jaffi, who says that once I went to see Imam Abi Jafar^{-asws}, who said to me:

Imam Mohammed Baqir^{-asws} said: O Khasmiya ! Shias are considered to be in the Ahl Al-Bayt^{-asws}, the love of Ahl Al-Bayt^{-asws} is planted in their hearts and they get inspiration about loving them^{-asws}, our love comes to a person as a blessing from Allah^{-azwj}, who prepares him to sustain it as a treasure from Him^{-azwj}, as Allah^{-azwj} says: (47:17) ***And (as for) those who follow the right direction, He increases them in guidance and gives them their guarding (against evil).*** Which means, he is guided and inspired by Allah^{-azwj} to the Just path as He^{-azwj} Says: ***O you who believe! Obey Allah and obey the Messenger, and do not make your deeds go in vain. (47:33).***

32

[الصدوق] حدثنا محمد بن بكران النقاش بالكوفة، قال: حدثنا أحمد بن محمد الهمداني مولى بني هاشم، قال: أخبرنا المنذر بن محمد، قال: حدثني أحمد بن رشد، عن عمه سعيد بن خيثم، عن أبي حمزة الثمالي قال: حججت فأتيت علي بن الحسين (عليه السلام) فقال لي: يا أبا حمزة ألا احديثك عن رؤيا رأيتها رأيت كأنني ادخلت الجنة فأتيت بحوراء لم أر أحسن منها فبينما أنا متكئ على أريكتي إذ سمعت قائلا يقول: يا علي بن الحسين ليهنك زيد، يا علي بن الحسين ليهنك زيد، فيهنك زيد.

Al Sadouq – Muhammad Bin Bakran Al Naqash narrated to us at Al Kufy, from Ahmad Bin Muhammad Al Hamdany, a slave of the Clan of Hashim^{-as}, from Al Munzar Bin Muhammad, from Ahmad Bin Rashid, from his uncle Saeed Bin Khaysam, from Abu Hamza Al Sumaly who said,

'I went for Hajj and I came to Ali^{-asws} Bin Al-Husayn^{-asws} so he^{-asws} said to me: 'O Abu Hamza! Shall I^{-asws} narrate to you about a dream, which I^{-asws} saw, as if I^{-asws} had entered the Paradise, so the Houries came over and I^{-asws} had not seen any more

32 Tafseer-e-Furat, Verse of Mohammed. 418 : تفسير فرات الكوفي ص

beautiful than them. So whilst I-asws was reclining upon my-asws recliner, when I-asws heard an announcer saying: ‘O Ali-asws Bin Al-Husayn-asws! Congratulations for Zayd! O Ali-asws Bin Al-Husayn-asws! Congratulations for Zayd!’

قال أبو حمزة: ثم حججت بعده فأتيت علي بن الحسين فقرعت الباب ففتح لي فدخلت فإذا هو حامل زيدا على يده أو قال حامل غلاما على يده فقال لي: يا أبا حمزة * (هذا تأويل رعي من قبل قد جعلها ربي حقا) *.

Abu Hamza said, ‘Then I went for Hajj after it, so I came to Ali-asws Bin Al-Husayn-asws. So I knocked upon the door, and it was opened for me, so I entered, and there he-asws was, carrying Zayd upon his-asws hands’ – or said, ‘a boy upon his-asws hands’. So he-asws said to me: ‘O Abu Hamza! **[12:100] This is the interpretation of my dream before; my Lord has indeed Made it to come true**’.³³

Hearts of Believers get Inspiration:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع أَخْبِرْنِي عَنْ مَعْرِفَةِ الْإِمَامِ مِنْكُمْ وَاجِبَةً عَلَى جَمِيعِ الْخَلْقِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ بَعَثَ مُحَمَّدًا ص إِلَى النَّاسِ أَجْمَعِينَ رَسُولًا وَحُجَّةً لِلَّهِ عَلَى جَمِيعِ خَلْقِهِ فِي أَرْضِهِ فَمَنْ آمَنَ بِاللَّهِ وَبِمُحَمَّدٍ رَسُولِ اللَّهِ وَاتَّبَعَهُ وَصَدَّقَهُ فَإِنَّ مَعْرِفَةَ الْإِمَامِ مِنْكُمْ وَاجِبَةٌ عَلَيْهِ وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَبِرَسُولِهِ وَ لَمْ يَتَّبِعْهُ وَ لَمْ يُصَدِّقْهُ وَ يَعْرِفْ حَقَّهُمَا فَكَيْفَ يَجِبُ عَلَيْهِ مَعْرِفَةُ الْإِمَامِ وَ هُوَ لَا يُؤْمِنُ بِاللَّهِ وَ رَسُولِهِ وَ يَعْرِفُ حَقَّهُمَا قَالَ قُلْتُ فَمَا تَقُولُ فِيمَنْ يُؤْمِنُ بِاللَّهِ وَ رَسُولِهِ وَ يُصَدِّقُ رَسُولَهُ فِي جَمِيعِ مَا أَنْزَلَ اللَّهُ يَجِبُ عَلَى أَوْلِيكَ حَقَّ مَعْرِفَتِكُمْ قَالَ نَعَمْ أَلَيْسَ هَؤُلَاءِ يَعْرِفُونَ فَلَانًا وَ فَلَانًا قُلْتُ بَلَى قَالَ أَلَيْسَ اللَّهُ هُوَ الَّذِي أَوْقَعَ فِي قُلُوبِهِمْ مَعْرِفَةَ هَؤُلَاءِ وَ اللَّهُ مَا أَوْقَعَ ذَلِكَ فِي قُلُوبِهِمْ إِلَّا الشَّيْطَانُ لَا وَ اللَّهُ مَا أَلْهَمَ الْمُؤْمِنِينَ حَقَّنًا إِلَّا اللَّهُ عَزَّ وَجَلَّ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al- Hassan ibn Mahbub from Hisham ibn Salim from Zurara who has said:

Once, I said to Abu Jafar-asws: ‘Is recognising the Imam-asws from among you obligatory on all creatures? The Imam-asws said, Allah-azwj sent Muhammad-saww to all people as His-azwj Messenger-saww and as His-azwj authority over all creatures on earth. Those who believe in Allah-azwj and that Muhammad-saww is His-azwj Messenger and who have followed him and acknowledged his message, on such people it is obligatory to recognise the Imam-asws from us-asws. Those who do not believe in Allah-azwj and in His messenger-saww and who do not follow him-saww and do not acknowledge him-asws knowing about the rights of Allah-azwj and His messenger-saww, then how can recognition of the Imam-asws be obligatory on them? They do not believe in Allah-azwj and in His messenger-saww, do not follow him-asws while they know about their rights.

I then asked: What do you say about those who believe in Allah-azwj and His messenger-saww, who acknowledge His messenger-saww in all the matters that Allah-azwj has Sent, is it obligatory for them to recognise the Imam-asws from you?

The Imam-asws said: Yes, it is obligatory. Do they not recognise so and so? I said, Yes, they do. The Imam-asws then said: Do you think Allah-azwj is the one who has placed

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such recognition (of so and so) in their hearts? I say it by Allah^{-azwj} that no one other than Satan has placed such recognition in their hearts. I swear by Allah^{-azwj} that no one other than Allah^{-azwj} has **الْهَمُّ** inspired the hearts of the believers with (the recognition of) our^{-asws} rights.³⁴

مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ دَاهِرٍ عَنِ الْحَسَنِ بْنِ يَحْيَى عَنْ قُتَيْبَةَ أَبِي قَتَادَةَ الْحَرَّانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ يُونُسَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَامَ رَجُلٌ يُقَالُ لَهُ هَمَّامٌ وَكَانَ عَابِدًا نَاسِكًا مُجْتَهِدًا

إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَهُوَ يَخْطُبُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ صِفْ لَنَا صِفَةَ الْمُؤْمِنِ كَأَنَّا نَنْظُرُ إِلَيْهِ فَقَالَ يَا هَمَّامُ الْمُؤْمِنُ هُوَ الْكَيْسُ الْفَطْنُ بِشْرُهُ فِي وَجْهِهِ وَحَزْنُهُ فِي قَلْبِهِ أَوْسَعُ شَيْءٍ صَدْرًا وَأَدْلُ شَيْءٍ نَفْسًا زَاجِرٌ عَنِ كُلِّ قَانٍ حَاضٍ عَلَى كُلِّ حَسَنٍ لَا حَفُودَ وَلَا حَسُودَ وَلَا وَثَابَ وَلَا سَبَابَ وَلَا عِيَابَ وَلَا مُغْتَابَ يَكْرَهُ الرِّفْعَةَ وَ يَتَشَتَّى السَّمْعَةَ طَوِيلُ الْعَمِّ بَعِيدُ الْهَمِّ كَثِيرُ الصَّمْتِ وَفُورٌ ذُكُورٌ صَبُورٌ شُكُورٌ مَعْمُومٌ يَفْكَرُهُ مَسْرُورٌ يَفْقَرُهُ سَهْلُ الْخَلِيقَةِ لَيْنُ الْعَرِيكَةِ رَصِينُ الْوَقَاءِ قَلِيلٌ

Muhammad ibn Jafar has narrated from Muhammad ibn Ismail from Abd Allah ibn Dahir from al-Hassan ibn Yahya from Qatm abu Qatadah al-Harrani from Abd Allah ibn Yunus who has narrated the following from Abu Abd Allah^{-asws}:

Once a man called Hammam, a devoted worshipper practicing religious rules and a hardworking man came to Amir-ul-momineen^{-asws}, during his speech and said, O Amir-ul-momineen^{-asws}, describe for us the qualities of the believer as if we see him before our eyes.

Amir-ul-momineen^{-asws} said, O Hammam, a believer is a smart, intelligent one whose delight is on his face and whose sadness is in his heart, his chest is vastly open, his soul is most humble, he criticizes ones leaning to every mortal, exhorts to go for everything good.

He is not hateful, quarrelsome, and scandalous. He is neither faultfinding nor a backbiting one. He dislikes high positions and is an enemy of fame and publicity. He is **الْهَمُّ** inspired to grief which lasts for a long time; his ambition is far reaching.

He very often remains silent, dignified, ever remembering (the Lord^{-saww}), and exercising patience, grateful, sad due to his thoughts, happy with his poverty.³⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْعَبَّاسِ بْنِ مُوسَى الْوَرَّاقِ عَنِ عَلِيِّ الْأَحْمَسِيِّ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا يَزَالُ الْهَمُّ وَالْعَمُّ بِالْمُؤْمِنِ حَتَّى مَا يَدْعُ لَهُ ذَنْبًا

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn Isa who from Al-Abbas ibn Musa al-Warraaq who from Ali al-Ahmasi, who form a man who has narrated the following from Abu Jafar^{-asws}:

The Messenger of Allah^{-saww} has said: Anxiety and sadness continues to **الْهَمُّ** descend on a believer's heart until no sin is left on him.³⁶

³⁴ Al-Kafi, Vol. 1, H. 462,

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³⁵ Al-Kafi, Vol. 2, H. 2269,

³⁶ Al-Kafi, Vol. 2, H. 2987,

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ الْأَحْمَسِيِّ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ لَا يَزَالُ الْهَمُّ وَالنَّعْمُ بِالْمُؤْمِنِ حَتَّىٰ مَا يَدْعُ لَهُ مِنْ ذَنْبٍ

Ali ibn Ibrahim has narrated from his father who from ibn Abu Umayr who from Ali Al-Ahmasi, who from a man who has narrated the following from Abu Jafar^{asws}:

A believer continues to get **الْهَمُّ** inspiration of anxiety and sadness until no sin is left on him.³⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع هَلْ تَعْرِفُونَ طُولَ الْبَلَاءِ مِنْ قِصَرِهِ فَلْنَا لَا قَالَ إِذَا أَلْهَمَ أَحَدُكُمْ الدُّعَاءَ عِنْدَ الْبَلَاءِ فَاعْلَمُوا أَنَّ الْبَلَاءَ قَاصِرٌ

Ali ibn Ibrahim has narrated fro his father who from ibn abu Umayr who from Hisham ibn Salim who has said:

Abu Abd Allah^{asws} once asked: Can you tell if a misfortune is of a lengthy duration or a shorter one? We said: No, we do not know. The Imam^{asws} said: Whenever any of you is **الْهَمُّ** inspired to pray then you should know that the misfortune is of a shorter duration.³⁸

³⁷ Al-Kafi, Vol. 2, H. 2989

³⁸ Al-Kafi, Vol. 2, H. 3074

Appendix: Types of People

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ رَفَعَهُ عَنْ مُحَمَّدِ بْنِ دَاوُدَ الْعَنْتَوِيِّ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ (صلوات الله عليه) فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ نَاسًا زَعَمُوا أَنَّ الْعَبْدَ لَا يَزْنِي وَ هُوَ مُؤْمِنٌ وَ لَا يَسْرِقُ وَ هُوَ مُؤْمِنٌ وَ لَا يَشْرَبُ الْخَمْرَ وَ هُوَ مُؤْمِنٌ وَ لَا يَأْكُلُ الرِّبَا وَ هُوَ مُؤْمِنٌ وَ لَا يَسْفِكُ الدَّمَ الْحَرَامَ وَ هُوَ مُؤْمِنٌ فَقَدْ ثَقُلَ عَلَيَّ هَذَا وَ حَرَجَ مِنْهُ صَدْرِي جِئْتُ أَرْغُمُ أَنَّ هَذَا الْعَبْدَ يُصَلِّي صَلَاتِي وَ يَدْعُو دُعَائِي وَ يُنَاقِحُنِي وَ يُنَاقِحُهُ وَ يُوَارِثُنِي وَ أُوَارِثُهُ وَ قَدْ حَرَجَ مِنَ الْإِيمَانِ مِنْ أَجْلِ ذَنْبٍ يَسِيرٍ أَصَابَهُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, raising it from Muhammad in Dawood Al Ghanawy, from Al Asbagh Bin Nubata who said,

‘A man came over to Amir Al-Momineen^{-asws} and he said, ‘O Amir Al-Momineen^{-asws}! The people are alleging that the servant neither commits adultery while he is a *Momin*, nor steal while he is a *Momin*, nor drink the wine while he is a *Momin*, nor consume the usury while he is a *Momin*, nor shed the blood unlawfully while he is a *Momin*. So this has been heavy upon me, and my chest is constricted from him where I claim that this servant is pray my (kind of) *Salāt*, and supplicating my (kind of) supplication, and is marrying into my (family) and I marry into his, and he inherits me and I inherit him, and he has exited from the *Emān* for the reason of the few sins hitting him’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) صَدَقْتَ سَمِعْتُ رَسُولَ اللَّهِ (صلى الله عليه وآله) يَقُولُ وَ الدَّلِيلُ عَلَيْهِ كِتَابُ اللَّهِ خَلَقَ اللَّهُ عَزَّ وَ جَلَّ النَّاسَ عَلَى ثَلَاثِ طَبَقَاتٍ وَ أَنْزَلَهُمْ ثَلَاثَ مَنَازِلَ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي الْكِتَابِ أَصْحَابُ الْمُؤْمِنَةِ وَ أَصْحَابُ الْمَشْأَمَةِ وَ السَّابِقُونَ

So Amir Al-Momineen^{-asws} said: ‘You speak the truth. I^{-asws} heard Rasool-Allah^{-saww} saying, and the Book of Allah^{-azwj} evidenced upon it. Allah^{-azwj} Mighty and Majestic Created the people upon three categories and Gave them three statuses, and these are the Words of Allah^{-azwj} Mighty and Majestic in the Book being the companions of the right and the companions of the left and the foremost ones.

فَأَمَّا مَا ذَكَرَ مِنْ أَمْرِ السَّابِقِينَ فَإِنَّهُمْ أَنْبِيَاءُ مُرْسَلُونَ وَ غَيْرُ مُرْسَلِينَ جَعَلَ اللَّهُ فِيهِمْ خَمْسَةَ أَرْوَاحٍ رُوحَ الْفُؤَادِ وَ رُوحَ الْإِيمَانِ وَ رُوحَ الْقُوَّةِ وَ رُوحَ الشَّهْوَةِ وَ رُوحَ الْبَدَنِ فَيُرُوحُ الْفُؤَادِ بِرُوحِ الْفُؤَادِ وَ رُوحَ الْبَدَنِ بِرُوحِ الْبَدَنِ وَ رُوحَ الشَّهْوَةِ بِرُوحِ الشَّهْوَةِ وَ رُوحَ الْإِيمَانِ بِرُوحِ الْإِيمَانِ وَ لَمْ يَشْرِكُوا بِهِ شَيْئاً وَ بِرُوحِ الْقُوَّةِ جَاهَدُوا عَدُوَّهُمْ وَ عَالَجُوا مَعَاشَتَهُمْ وَ بِرُوحِ الشَّهْوَةِ أَصَابُوا لَذِيذَ الطَّعَامِ وَ نَكَحُوا الْحَلَالَ مِنْ شَبَابِ النِّسَاءِ وَ بِرُوحِ الْبَدَنِ دَبُّوا وَ دَرَجُوا فَهَؤُلَاءِ مَعْفُورٌ لَهُمْ مَصْفُوحٌ عَنْ ذُنُوبِهِمْ

So, as for what He^{-azwj} Metioned from the matter of the foremost ones, so they are the Prophets^{-as}, being Sent with a Law and without a Law. Allah^{-azwj} made five spirits to be in them – the Holy spirit, and the spirit of the *Emān*, and the spirit of the strength, and the spirit of the desires, and the spirit of the body. So, by the Holy spirit the Prophets^{-as} are Sent, Mursils and non-Mursils, and by it they^{-as} know the things; and by the spirit of the *Emān*, they^{-as} worship Allah^{-azwj} and they do not associate anything with Him^{-azwj}; and by the spirit of the strength they^{-as} fight against their^{-as} enemies they handle their^{-as} lives; and by the spirit of the desire, they^{-as} attain the pleasure of the good, and Permissible marriages from the youthful women; and by the spirit of the body, they^{-as} come and go. So they^{-as} are the Forgiven, being Forgiven from their^{-as} sins’.

ثُمَّ قَالَ قَالَ اللهُ عَزَّ وَجَلَّ تِلْكَ الرُّسُلُ فَضَلَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ثُمَّ قَالَ فِي جَمَاعَتِهِمْ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ يَقُولُ أَكْرَمَهُمْ بِهَا فَفَضَّلَهُمْ عَلَى مَنْ سِوَاهُمْ فَهَؤُلَاءِ مَعْفُورٌ لَهُمْ مَصْنُوعٌ عَنْ ذُنُوبِهِمْ

Then He^{-azwj} Said [2:253] **We have made some of these Rasools to excel the others; among them are they to whom Allah Spoke, and some of them He Exalted by rank; and We Gave clear miracles to Isa son of Maryam, and Strengthened him with the Holy Spirit.** Then Said [58:22] **and He has Supported them with a Spirit from Him.** He^{-azwj} Saying that He^{-azwj} Honoured them with it, Preferred them^{-as} over the ones besides them. So they^{-as} are the Forgiven, being Forgiven from their^{-as} sins.

ثُمَّ ذَكَرَ أَصْحَابَ الْمِيمَنَةِ وَ هُمْ الْمُؤْمِنُونَ حَقًّا بِأَعْيَانِهِمْ جَعَلَ اللهُ فِيهِمْ أَرْبَعَةَ أَرْوَاحٍ رُوحَ الْإِيمَانِ وَ رُوحَ الْقُوَّةِ وَ رُوحَ الشَّهْوَةِ وَ رُوحَ الْبَدَنِ فَلَا يَزَالُ الْعَبْدُ يَسْتَكْمِلُ هَذِهِ الْأَرْوَاحَ الْأَرْبَعَةَ حَتَّى تَأْتِي عَلَيْهِ حَالَاتٌ فَقَالَ الرَّجُلُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا هَذِهِ الْحَالَاتُ

Then He^{-azwj} Mentioned the companions of the right, and they are the *Momineen* truly in the meaning. Allah^{-azwj} Made four spirits to be in them – the spirit of the *Emān*, and the spirit of the strength, and the spirit of the desires, and spirit of the body. So the servant would not cease to complete these spirits until there come to him certain states’. So the man said, ‘O Amir Al-Momineen^{-asws}! What are these states?’

فَقَالَ أَمَا أَوْلَاهُنَّ فَهَوَ كَمَا قَالَ اللهُ عَزَّ وَجَلَّ وَ مِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْدَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئاً فَهَذَا يَنْتَقِصُ مِنْهُ جَمِيعُ الْأَرْوَاحِ وَ لَيْسَ بِالَّذِي يُخْرَجُ مِنْ دِينِ اللهِ لِأَنَّ الْفَاعِلَ بِهِ رَدُّهُ إِلَى أَرْدَلِ عُمُرِهِ فَهَوَ لَا يَعْرِفُ لِلصَّلَاةِ وَقْتاً وَ لَا يَسْتَطِيعُ التَّهَجُّدَ بِاللَّيْلِ وَ لَا بِالنَّهَارِ وَ لَا الْقِيَامَ فِي الصَّغَبِ مَعَ النَّاسِ فَهَذَا نُفْصَانٌ مِنْ رُوحِ الْإِيمَانِ وَ لَيْسَ بِضُرِّهِ شَيْئاً

So he^{-asws} said: ‘As for the first of these, so it is just as Allah^{-azwj} Mighty and Majestic [22:5] **and of you is he who is Brought back to the lowest part of life, so that after having knowledge he does not know anything.** So the entirety of the spirits are deficient from him, and it is not by which he exits from the Religion of Allah^{-azwj}, because the performer of it is returned to the lowest part of his life. Thus, he neither recognises the timings of the *Salāt*, nor does he have the capacity of the vigil by the night, nor by the day, nor for the standing in the row along with the people (for the *Salāt*). So this is a reduction from the spirit of the *Emān*, and it is not which would harm him by anything.

وَ مِنْهُمْ مَنْ يَنْتَقِصُ مِنْهُ رُوحَ الْقُوَّةِ فَلَا يَسْتَطِيعُ جِهَادَ عَدُوِّهِ وَ لَا يَسْتَطِيعُ طَلَبَ الْمَعِيشَةِ

And from them is one from whom the spirit of the strength is deficient, so he is not able upon fighting his enemies, and he is not able upon seeking the livelihood.

وَ مِنْهُمْ مَنْ يَنْتَقِصُ مِنْهُ رُوحَ الشَّهْوَةِ فَلَوْ مَرَّتْ بِهِ أَصْبَحَ بَنَاتِ آدَمَ لَمْ يَجْنُ إِلَيْهَا وَ لَمْ يُعْمَ وَ تَبَقَى رُوحَ الْبَدَنِ فِيهِ فَهَوَ يَدْبُ وَ يَدْرُجُ حَتَّى يَأْتِيَهُ مَلَكُ الْمَوْتِ

And from them is one from whom the spirit of the desire is deficient, so were he to pass by the daughter of Adam^{-as}, he would not incline towards her and he does not stand, and there

would remain the spirit of the body in him. So he would be coming and going until the Angel of death comes over.

فَهَذَا الْحَالُ خَيْرٌ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ هُوَ الْفَاعِلُ بِهِ وَ قَدْ تَأْتِي عَلَيْهِ حَالَاتٌ فِي قُوَّتِهِ وَ شَبَابِهِ فَيَهُمُّ بِالْحَطِيئَةِ فَيَسْجَعُهُ رُوحُ الْقُوَّةِ وَ يُرِيئُ لَهُ رُوحُ الشَّهْوَةِ وَ يُفَوِّدُهُ رُوحُ الْبَدَنِ حَتَّى تُوقِعَهُ فِي الْحَطِيئَةِ فَإِذَا لَامَسَهَا نَقَصَ مِنَ الْإِيمَانِ وَ تَفَصَّى مِنْهُ فَلَيْسَ يَعُودُ فِيهِ حَتَّى يَتُوبَ فَإِذَا تَابَ تَابَ اللَّهُ عَلَيْهِ وَ إِنْ عَادَ أَدْخَلَهُ اللَّهُ نَارَ جَهَنَّمَ

So this state is better, because Allah^{-azwj} Mighty and Majestic, He^{-azwj} is the Doer with it, and there had come states upon him during his strength and his youth, so he thought of the sins and the spirit of the strength had encouraged him, and the spirit of the desire had adorned it for him, and the spirit of the body had guided him until he indulged in the sin. So when he touches it (the sin) there would be a reduction from the *Emān* and he would be rid from it. So he would not repeat in it until he repents. So when he does repent, Allah^{-azwj} would Turn towards him (with Mercy), and if he repeats, Allah^{-azwj} would Enter him into the Fire of Hell.

فَأَمَّا أَصْحَابُ الْمَشْأَمَةِ فَهُمْ الْيَهُودُ وَ النَّصَارَى يَقُولُ اللَّهُ عَزَّ وَجَلَّ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ يَعْرِفُونَ مُحَمَّداً وَ الْوَلَايَةَ فِي التَّوْرَةِ وَ الْإِنْجِيلِ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ فِي مَنَازِلِهِمْ وَ إِنْ قَرِيباً مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَ هُمْ يَعْلَمُونَ الْحَقَّ مِنْ رَبِّكَ أَتَاكَ الرَّسُولُ إِلَيْهِمْ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

So as for the companions of the left, so they are the Jews and the Christians. Allah^{-azwj} Mighty and Majestic is Saying [2:146] **Those whom We have Given the Book recognise him as they are recognising their own sons.** They are recognising Muhammad^{-saww} and the Wilayah in the Torah and the Evangel just as they are recognising their fathers in their own houses **and a party of them are concealing the Truth while they know (it).** [2:147] **The Truth is from your Lord** that you^{-saww} are the Rasool^{-saww} to them **therefore you should not be of the doubters.**

فَلَمَّا جَحَدُوا مَا عَرَفُوا ابْتَلَاهُمْ اللَّهُ بِذَلِكَ فَسَلَبَهُمْ رُوحَ الْإِيمَانِ وَ أَسْكَنَ أَبْدَانَهُمْ ثَلَاثَةَ أَرْوَاحٍ رُوحَ الْقُوَّةِ وَ رُوحَ الشَّهْوَةِ وَ رُوحَ الْبَدَنِ ثُمَّ أَضَافَهُمْ إِلَى الْأَنْعَامِ فَقَالَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ لِأَنَّ الدَّابَّةَ إِنَّمَا تَحْمِلُ بِرُوحِ الْقُوَّةِ وَ تَعْتَلِفُ بِرُوحِ الشَّهْوَةِ وَ تَسِيرُ بِرُوحِ الْبَدَنِ

So when they fought against what they recognised, Allah^{-azwj} Afflicted them due to that and Confiscate the spirit of the *Emān* from them, and three spirits settled in their bodies – the spirit of the strength, and the spirit of the desire, and spirit of the body. Then He^{-azwj} Added them to the cattle, so He^{-azwj} Said [25:44] **They are nothing but like cattle**, because the animals rather, carry (load) by the spirit of the strength and feed by the spirit of the desire, and they travel by the spirit of the body’.

فَقَالَ لَهُ السَّائِلُ أَحْيَيْتَ قَلْبِي يَا أَمِيرَ الْمُؤْمِنِينَ .

So the questioner said to him^{-asws}, ‘You^{-asws} have revived my heart, O Amir Al-Momineen^{-asws}’.³⁹

³⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 16