

# The Kiraha, the Makruh, the Mustahab and the Sunnah

## Table of Contents

<b>Summary.....</b>	<b>3</b>
<b>Background:.....</b>	<b>3</b>
<b>Kiraha 'كِرَاهٍ' .....</b>	<b>4</b>
<b>The Kiraha in the meanings of Forbidden .....</b>	<b>5</b>
<b>The <i>Makruh</i>: .....</b>	<b>5</b>
<b>The Mustahab: .....</b>	<b>6</b>
<b>Deeds are (only) accepted if performed in accordance with Sunnah: .....</b>	<b>7</b>
<b>Appendix: Additional Ahadith on the Makruh and the Sunnah .....</b>	<b>8</b>
<b>Acting upon the Sunnah: .....</b>	<b>11</b>

وَسَلَّمَ تَسْلِيمًا، وَ صَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

## The Kiraha, the Makruh, the Mustahab and the Sunnah

### Summary

In our lives, more emphasis is placed on the '*halal and Haram*' and less so on the '*Makruh (also referred as Kiraha) and Mustahab*'; the latter are very important in uplifting the spiritual status of a believer. As we will learn from the Ahadith below, *Makruh* is from that which has harmful effects, whereas Mustahab carries greater rewards and is preferred for a believer.

Amir Al-Momineen<sup>-asws</sup> says in a lengthy Hadith '*وَهَجِرِ الْأُمُورَ الْمَكْرُوهَةَ*' And flee from the abhorrent matters (See Appendix).<sup>1</sup>

For the deeds to be accepted, one must act in accordance with Sunnah, e.g.,

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ أَبِي إِسْمَاعِيلَ بْنِ إِسْحَاقَ الْأَزْدِيِّ عَنْ أَبِي عُمَانَ الْعَبْدِيِّ عَنْ جَعْفَرٍ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) لَا قَوْلَ إِلَّا بِعَمَلٍ وَ لَا قَوْلَ وَ لَا عَمَلَ إِلَّا بِنِيَّةٍ وَ لَا عَمَلَ وَ لَا نِيَّةَ إِلَّا بِإِصَابَةِ السُّنَّةِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abu Ismail Ibrahim Bin Is'haq Al Azdy, from Abu Usman Al Abady, from;

(Imam) Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'There is no word except with the deed, and there is neither a word nor a deed except with an intention, and there is neither a word nor a deed nor an intention except with attaining the Sunnah'.<sup>2</sup>

### Background:

In Islam, *Halal* and *Haram* are not prone to change until Qiyamah.

وَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ اللَّهَ بَعَثَ مُحَمَّدًا نَبِيًّا فَلَا نَبِيَّ بَعْدَهُ أَنْزَلَ عَلَيْهِ الْكِتَابَ فَحَتَمَ بِهِ الْكُتُبَ فَلَا كِتَابَ بَعْدَهُ

And from Ismail Bin Jabir,

<sup>1</sup> Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah<sup>azwj</sup>) CH 22 H 7

<sup>2</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 9

'From Abu Abdullah<sup>-asws</sup>: 'Allah<sup>-azwj</sup> Sent Muhammad<sup>-saww</sup> as a Prophet<sup>-saww</sup>, and there will be no Prophet<sup>-saww</sup> after him<sup>-saww</sup>. Allah<sup>-azwj</sup> Revealed the Book unto him<sup>-saww</sup> and Ended the (previous) Books by it, so there is no Book after it.

أَخْلَأَ فِيهِ حَلَالَهُ وَ حَرَّمَ فِيهِ حَرَامَهُ فَحَلَالُهُ حَلَالٌ إِلَى يَوْمِ الْقِيَامَةِ وَ حَرَامُهُ حَرَامٌ إِلَى يَوْمِ الْقِيَامَةِ فِيهِ نَبَأٌ مَا قَبْلَكُمْ وَ حَبْرٌ مَا بَعْدَكُمْ وَ فَضْلٌ مَا بَيْنَكُمْ

He<sup>-azwj</sup> Permitted His<sup>-azwj</sup> Permissible(s) in it and Prohibited His<sup>-azwj</sup> Prohibitions in it. So, His<sup>-azwj</sup> Permissible(s) are Permissible up to the Day of Qiyamah, and His<sup>-azwj</sup> Prohibitions are Prohibited up to the Day of Qiyamah. In it are news of what was before you, and news of what is to be after you, and Decisions of what is between you all'.

ثُمَّ أَوْمَأَ يَدِهِ إِلَى صَدْرِهِ وَ قَالَ نَحْنُ نَعْلَمُهُ.

Then he<sup>-asws</sup> gestured by his<sup>-asws</sup> hand to his<sup>-asws</sup> own chest and said: 'We<sup>-asws</sup> know it!'"<sup>3</sup>

### Kiraha 'كِرْه'

Kiraha means something which is abhorred but there is no escape from it.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ {33}

***He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists 'كِرْه' dislike it [9:33]***

و في الإحتجاج عن أمير المؤمنين عليه السلام: و غاب صاحب هذا الأمر بإيضاح الغدر له في ذلك لاشتمال الفتنة على القلوب حتى يكون أقرب الناس إليه أشدهم عداوةً و عند ذلك يؤيده الله بجنودٍ لم تَرَوْهَا و يظهر دين نبيه على يديه على الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ.

And in Al Ihtijaj –

'From Amir Al-Momineen<sup>-asws</sup>: 'And the Master<sup>-asws</sup> of this matter (Al-Qaim<sup>-asws</sup>) will be absent (in Occultation) due to clear treachery in that the Fitna (sedition) will be included upon the hearts to the extent that the closest of the people to him<sup>-asws</sup> would become the most intense in enmity (to the religion of Allah<sup>-azwj</sup>); and during that Allah<sup>-azwj</sup> would Assist him<sup>-asws</sup> with an army you will not (be able) to see, and the Religion of His<sup>-azwj</sup> Prophet<sup>-saww</sup> would prevail upon his<sup>-asws</sup> hand **and even if the Polytheists dislike it [9:33]**'.<sup>4</sup>

و في الكافي عن الكاظم عليه السلام في هذه الآية: هو الذي أمر رسوله صَلَّى اللهُ عَلَيْهِ وَ آله وَ سَلَّمَ بِالْوَلَايَةِ لَوْصِيَّةِ وَ الْوَلَايَةِ هِيَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى جَمِيعِ الْأَدْيَانِ عِنْدَ قِيَامِ الْقَائِمِ عَلَيْهِ السَّلَامِ وَ اللهُ مَتَمَّ وَ لَايَةَ الْقَائِمِ وَ لَوْ كَرِهَ الْكَافِرُونَ بِالْوَلَايَةِ عَلَيَّ عَلَيْهِ السَّلَامِ.

And in Al Kafi –

'From Al-Kazim<sup>-asws</sup> regarding this Verse (9:33): 'He<sup>-azwj</sup> is the One Who Commanded His<sup>-azwj</sup> Rasool<sup>-saww</sup> with the Wilayah of the successor<sup>-asws</sup>; and the Wilayah, it is the Religion of Truth,

<sup>3</sup> Bihar Al Awaar – V 46, The book of History – Ja'far Al Sadiq<sup>asws</sup>, Ch 4 H 33 b

<sup>4</sup> Al Ihtijaj Al Tabarsy

in order to prevail it upon the entirety of the religions during the rising of Al-Qaim<sup>-asws</sup>, and Allah<sup>-azwj</sup> will Complete the Wilayah of Al-Qaim<sup>-asws</sup> even if the Kafirs in the Wilayah of Ali<sup>-asws</sup> dislike it".<sup>5</sup>

### The Kiraha in the meanings of Forbidden

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزِ عَمَّنْ ذَكَرَهُ عَنْهُمَا (عليهما السلام) أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) كَانَ يَكْرَهُ الْجُرَيْثَ وَ قَالَ لَا تَأْكُلُوا مِنْ السَّمَكِ إِلَّا شَيْئاً عَلَيْهِ فُلُوسٌ وَ كَرِهَ الْمَاؤْمَاهِي

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from the one who mentioned it,

(It has been narrated) from both of them<sup>-asws</sup> (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>) that Amir Al-Momineen<sup>-asws</sup> disliked the eel and said: 'Do not eat from the fish except there is something upon it of the scales', and he<sup>-asws</sup> disliked the sea horse'.<sup>6</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ كَرِهَ أَكْلَ كُلِّ ذِي حُمَةٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Gayas Bin Ibrahim,

(It has been narrated) from Abu Abdullah<sup>-asws</sup>, having disliked eating all those with a sting'.<sup>7</sup>

### The Makruh:

In Ahadith, 'Makruh' is that which is disliked due to its harmful effects, e.g.,

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا {38}

### All that, its evil is Disliked/Harmful in the Presence of your Lord [17:38]

ثُمَّ يَقُولُ اللَّهُمَّ إِنْ كَانَ كَذَا وَ كَذَا خَيْرًا لِي فِي دِينِي وَ دُنْيَايَ وَ عَاجِلِ أَمْرِي وَ آجِلِهِ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ يَسِّرْهُ لِي عَلَى أَحْسَنِ الْوُجُوهِ وَ أَجْمَلِهَا لِلَّهِمْ وَ إِنْ كَانَ كَذَا وَ كَذَا شَرًّا لِي فِي دِينِي وَ دُنْيَايَ وَ آخِرَتِي وَ عَاجِلِ أَمْرِي وَ آجِلِهِ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اصْرِفْهُ عَنِّي رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اعْزِمْ لِي عَلَى رُشْدِي وَ إِنْ كَرِهْتَ ذَلِكَ أَوْ أَبَيْتَهُ نَفْسِي .

Then he<sup>-asws</sup> was saying: 'O Allah<sup>-azwj</sup>! If it was so that such and such was better for me<sup>-asws</sup> in my<sup>-asws</sup> Religion, and my<sup>-asws</sup> world, and the immediacy of my<sup>-asws</sup> matters and it's later, so Send Blessings upon Muhammad<sup>-asws</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, Make it easy for me to be upon the best of its aspects and its beauties. And if it was so that it was evil for me<sup>-asws</sup>, in my<sup>-asws</sup> Religion, and my<sup>-asws</sup> world, and my<sup>-asws</sup> Hereafter, and the immediacy of my matter and its later, so Send Blessings upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and Exchange it from me<sup>-asws</sup>. Lord<sup>-azwj</sup>! Send Blessings upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> and Cause

<sup>5</sup> تفسير الصافي، ج2، ص: 338

<sup>6</sup> Al Kafi – V 6 – The Book of Hunting Ch 12 H 3

<sup>7</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 2 H 7

me to be determined upon my rightful Guidance, and even if I were to dislike that, or if my self refuses.<sup>8</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ دُعَاءُ الْمَرْءِ لِأَخِيهِ بِظَهْرِ الْعَيْبِ يُدِرُّ الرِّزْقَ وَ يَدْفَعُ الْمَكْرُوهَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan, from;

Abu Abdullah<sup>-asws</sup> has said: 'A supplication of the man for his brother in his absence would cause the sustenance to flow and wards off 'Makruh' - that which is harmful.'<sup>9</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَثْرَةُ الْأَكْلِ مَكْرُوهٌ

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer,

Abu Abdullah<sup>-asws</sup> (6<sup>th</sup> Imam) says: 'كَثْرَةُ الْأَكْلِ مَكْرُوهٌ' Abundant eating is detested (owing to its harmful effects).<sup>10</sup>

### The Mustahab:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ السِّنْدِيِّ قَالَ حَدَّثَنِي عَيْسَى بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ دَخَلَ أَبُو عُرْكَاشَةَ بْنُ مُحَمَّدِ بْنِ الْحُسَيْنِ الْأَسَدِيِّ عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَقَدَّمَ إِلَيْهِ عِنْبًا وَقَالَ لَهُ حَبَّةٌ حَبَّةٌ يَأْكُلُ الشَّبِيحُ الْكَبِيرُ وَالصَّيِّ الصَّغِيرُ وَثَلَاثَةٌ وَأَرْبَعَةٌ يَأْكُلُ مَنْ يَظُنُّ أَنَّهُ لَا يَشْبَعُ وَكُلُّهُ حَبَّتَيْنِ حَبَّتَيْنِ فَإِنَّهُ مُسْتَحَبٌّ

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Ali Bin Al Sandy, from Isa Bin Abdul Rahman, from his father, from his grandfather who said,

'Abu Akasha Bin Mihsan Al-Asady came over to Abu Ja'far<sup>-asws</sup>, so he<sup>-asws</sup> forwarded some grapes to him and said to him: 'One, one (at a time) is how the old man and the young children eat, and three or four (at a time) is how he eats, the one who things he is not satiated, and you eat two (at a time), for it is (likeable) beneficial'.<sup>11</sup>

فَأَمَّا الْمُسْتَحَبُّ الَّذِي هُوَ قَصْدُ [هُ] الرَّجُلِ، وَ قَدْ نَابَ عَنْهُ مِنْ سَبْقِهِ وَ اسْتَعَى عَنْهُ فَالِدَرَاهِمُ بِسَبْعِمِائَةِ حَسَنَةٍ، كُلُّ حَسَنَةٍ خَيْرٌ مِنَ الدُّنْيَا وَ مَا فِيهَا مِائَةٌ أَلْفَ مَرَّةٍ..

(Ali Amir Al-Momineen<sup>-asws</sup> said) And as for 'الْمُسْتَحَبُّ' the beneficial, it is that which the man aims for, and there has been represented on his behalf the ones who preceded him, and there is no need for him (to fight), so the Dirham (spent) would be with seven hundred good

<sup>8</sup> Al Kafi V 3 – The Book Of *Salāt* CH 93 H 2

<sup>9</sup> Al Kafi V 2 – The Book Of Supplication CH 30 H 2

<sup>10</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 21 H 2

<sup>11</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 99 H 6

Rewards, each Reward being better than the world and whatever is in it, by one hundred thousand times (an extract).<sup>12</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ السِّنْدِيِّ قَالَ حَدَّثَنِي عَيْسَى بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ دَخَلَ أَبُو عَكَّاشَةَ بْنُ مَخْصِنِ الْأَسَدِيِّ عَلَى أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) فَقَدَّمَ إِلَيْهِ عِنَبًا وَ قَالَ لَهُ حَبَّةٌ حَبَّةٌ يَأْكُلُ الشَّيْخُ الْكَبِيرُ وَ الصَّبِيُّ الصَّغِيرُ وَ ثَلَاثَةٌ وَ أَرْبَعَةٌ يَأْكُلُ مَنْ يَطْلُ أَنَّهُ لَا يَشْبَعُ وَ كُلُّ حَبَّتَيْنِ حَبَّتَيْنِ فَإِنَّهُ مُسْتَحَبٌّ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Ali Bin Al Sandy, from Isa Bin Abdul Rahman, from his father, from his grandfather who said,

‘Abu Akasha Bin Mihsan Al-Asady came over to Abu Ja’far<sup>-asws</sup>, so he<sup>-asws</sup> forwarded some grapes to him and said to him: ‘One, one (at a time) is how the old man and the young children eat, and three or four (at a time) is how he eats, the one who thinks he is not satiated, and you eat two (at a time), for it is ‘مُسْتَحَبٌّ’ beneficial’ (recommended).<sup>13</sup>

### Deeds are (only) accepted if performed in accordance with Sunnah:

الْأَمَالِي لِلشَّيْخِ الطُّوسِيِّ ابْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْوَاحِدِ النَّحْوِيِّ عَنْ مُوسَى بْنِ سَهْلٍ الْوَشَّاءِ عَنْ إِسْمَاعِيلَ بْنِ عَلِيَّةَ عَنْ يُوسُفَ بْنِ عُبَيْدٍ عَنِ الْحَسَنِ قَالَ قَالَ رَسُولُ اللَّهِ ص عَمَلٌ قَلِيلٌ فِي سُنَّةٍ خَيْرٌ مِنْ عَمَلٍ كَثِيرٍ فِي بَدْعَةٍ.

Al-Amali Al-Sheikh Al-Toosi, Ibn Mukhladin, from Mohammed Ibn Abd ul Wahid Al-Nahawi, from Musa Ibn Suhail Al-Washai, from Ismail Ibn Uliya from Younis Ibn Ubbaid from Al-Hassan who said:

Rasool Allah<sup>-saww</sup> said, ‘Little worship following a correct [Prophetic] Sunnah is better than a lot of worship following an innovation.’<sup>14</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ يُوسُفَ بْنِ سَهْلٍ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) إِنَّ أَفْضَلَ الْأَعْمَالِ عِنْدَ اللَّهِ مَا عُمِلَ بِالسُّنَّةِ وَ إِنَّ قَلَّ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Ubeyd, from Yunus, raising it, said,

‘Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: ‘The most superior of the deeds in the Presence of Allah<sup>-azwj</sup> is what is performed by (following) the Sunnah, and even though it may be little’.<sup>15</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرٍو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ مَا مِنْ أَحَدٍ إِلَّا وَ لَهُ شِرَّةٌ وَ فَتْرَةٌ فَمَنْ كَانَتْ فَتْرَتُهُ إِلَى سُنَّةٍ فَقَدْ اهْتَدَى وَ مَنْ كَانَتْ فَتْرَتُهُ إِلَى بَدْعَةٍ فَقَدْ غَوَى .

Ali Bin Ibrahim, from his father, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir, from;

Abu Ja’far<sup>-asws</sup> said: Everyone has inclination towards desires and reluctance towards good deeds. So, a person would be successful if he performs deeds, even at reduced level, but in

<sup>12</sup> التفسير المنسوب إلى الإمام الحسن العسكري عليه السلام، ص: 80

<sup>13</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 99 H 6

<sup>14</sup> بحار الأنوار (ط - بيروت)، ج2، ص: 261

<sup>15</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 7

accordance with the Sunnah. However, he would go astray if he strives in the direction of innovations.<sup>16</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي عَمْرٍو عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ  
بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ كُلُّ مَنْ تَعَدَّى السُّنَّةَ رُدَّ إِلَى السُّنَّةِ

Ali Bin Muhammad, from Ahmad Bin Muhammad Al Barqy, from Ali Bin Hassan and Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Hassan, from Musa Bin Bakr, from Zurara Bin Ayn, from;

Abu Ja'far<sup>-asws</sup> has said: 'Whoever goes against the Sunnah, he must be made to return to the Sunnah.'<sup>17</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ مُحَمَّدٍ عَنْ الْأَخْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنَبِرِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَلَا إِنَّ لِكُلِّ عِبَادَةٍ شِرَّةً ثُمَّ تَصِيرُ إِلَى فِتْرَةٍ فَمَنْ صَارَتْ شِرَّةُ عِبَادَتِهِ إِلَى سُنَّتِي فَقَدْ اهْتَدَى وَمَنْ خَالَفَ سُنَّتِي فَقَدْ ضَلَّ وَكَانَ عَمَلُهُ فِي تَبَابٍ أَمَا إِنِّي أَصَلِّي وَأَنَاؤُمْ وَأَصُومُ وَأُفْطِرُ وَأَضْحَكُ وَأَبْكِي فَمَنْ رَغِبَ عَنِّي مِنْهَا جِي وَسُنَّتِي فَلَيْسَ مِنِّي

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Al Ahowl, from Sallam Bin Al Mustaneer,

(It has been narrated) from Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Indeed! Every worship has a vigour, then it comes to the nature. So the one who becomes vigorous in his worship to my<sup>-saww</sup> Sunnah, so he has been Guided, and the one who opposes my<sup>-saww</sup> Sunnah, so he has strayed, and his deeds would be in ruination. As for me<sup>-saww</sup>, I<sup>-saww</sup> pray *Salāt*, and sleep, and Fast, and break the Fast, and smile, and cry. So the one who turns away from my<sup>-saww</sup> Manifesto and my<sup>-saww</sup> Sunnah, so he is not from me<sup>-saww</sup>'.

وَقَالَ كَفَى بِالْمَوْتِ مَوْعِظَةً وَكَفَى بِالْبَيْقِينِ غَيْئًا وَكَفَى بِالْعِبَادَةِ شُعْلًا

And he<sup>-asws</sup> said: 'Suffice with death as an exhortation, and suffice with the conviction as affluence, and suffice with the worship as a pre-occupation'.<sup>18</sup>

## Appendix: Additional Ahadith on the Makruh and the Sunnah

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ وَغَيْرِهِ عَنْ عَمْرِو بْنِ نَابِتٍ عَنْ رَجُلٍ سَمَّاهُ عَنْ أَبِي إِسْحَاقَ السَّبْعِيِّ  
عَنِ الْحَارِثِ الْأَعْمُورِيِّ قَالَ حَطَبَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) حُطْبَةً بَعْدَ الْعَصْرِ فَعَجِبَ النَّاسُ مِنْ حُسْنِ صِفَتِهِ وَمَا ذَكَرَهُ مِنْ تَعْظِيمِ اللَّهِ جَلَّ جَلَالُهُ  
قَالَ أَبُو إِسْحَاقَ فَقُلْتُ لِلْحَارِثِ أَوَّ مَا حَفِظْتَهَا قَالَ قَدْ كَتَبْتُهَا فَأَمْلَاهَا عَلَيْنَا مِنْ كِتَابِهِ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Ahmad Bin Al Nazar, and someone else, from the one who mentioned it, from Amro Bin Sabit, from a man whom he named, from Abu Is'haq,

(It has been narrated) from Al-Haris Al-Awr who said, 'Amir Al-Momineen<sup>-asws</sup> addressed (the people) after Al-Asr, and the people were astounded from the Excellency of his<sup>-asws</sup>

<sup>16</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 10

<sup>17</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 11

<sup>18</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 44 H 1

description and what he<sup>-asws</sup> mentioned from the reverence of Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty'. So I said to Al-Haris, 'Did you not preserve it?' He said, 'I wrote it down'. So, he dictated it to us from his book: -

الْحَمْدُ لِلَّهِ الَّذِي لَا يَمُوتُ وَلَا تَنْقُضِي عَجَائِبُهُ لِأَنَّهُ كُلَّ يَوْمٍ فِي شَأْنٍ مِنْ إِحْدَاثِ بَدِيْعٍ لَمْ يَكُنِ الَّذِي لَمْ يَلِدْ فَيَكُوْنُ فِي الْعَرِّ مُشَارِكاً وَ لَمْ يُولَدْ فَيَكُوْنُ مَوْرُوثاً هَالِكاً

The Praise is for Allah<sup>-azwj</sup> Who will not be dying nor would His<sup>-azwj</sup> Wonders cease, because He<sup>-azwj</sup> is in a State of Glory every day from the Initiation of a new creation which had not come into being before. He<sup>-azwj</sup> does not beget so He<sup>-azwj</sup> would happen to have an associate in the Might, and is not begotten so He<sup>-azwj</sup> would happen to be an inheritor, perishable.

وَلَمْ تَفْعَ عَلَيْهِ الْأَوْهَامُ فَتُقَدَّرُهُ شَبْحاً مَائِلاً وَ لَمْ تُدْرِكْهُ الْأَبْصَارُ فَيَكُوْنُ بَعْدَ انْتِفَالِهَا خَائِلاً الَّذِي لَيْسَتْ فِي أَوَّلِيَّتِهِ نَهَائَةٌ وَ لَا لِآخِرِيَّتِهِ حَدٌّ وَ لَا غَايَةٌ الَّذِي لَمْ يَسْبِقْهُ وَقْتُ وَ لَمْ يَتَقَدَّمْهُ زَمَانٌ وَ لَا يَتَعَاوَرُهُ زِيَادَةٌ وَ لَا تُقْصَانُ وَ لَا يُوصَفُ بِأَيِّ وَ لَا بِمِ وَ لَا مَكَانٍ

And the imaginations do not occur upon Him<sup>-azwj</sup> so a resemblance, an example could be set up, and the visions do not envisage Him<sup>-azwj</sup> so He<sup>-azwj</sup> would happen to be after their transformation, in a State. There isn't an end-point for His<sup>-azwj</sup> being First nor a limit for His<sup>-azwj</sup> being Last, nor an end-point. The One<sup>-azwj</sup> Whom time did not precede, and a period was not before Him<sup>-azwj</sup>, nor is He<sup>-azwj</sup> subject to an increase nor a decrease, nor can He<sup>-azwj</sup> be described by a 'where', nor by 'what', nor a place.

الَّذِي بَطَّنَ مِنْ حَقِيْقَاتِ الْأُمُوْر وَ ظَهَرَ فِي الْعُقُوْلِ بِمَا يُرَى فِي خَلْقِهِ مِنْ عَلَامَاتِ التَّدْبِيْرِ الَّذِي سُئِلَتْ الْأَنْبِيَاءُ عَنْهُ فَلَمْ تَصِفْهُ بِحَدٍّ وَ لَا بِعَظْمٍ نَبٍ وَ صَفْتُهُ بِفِعَالِهِ وَ دَلَّتْ عَلَيْهِ بَيَاتِيْهِ

The One<sup>-azwj</sup> Who is esoteric of the concealed matters and apparent in the intellects with what can be seen in His<sup>-azwj</sup> creature from the signs of the Regulations which the Prophets<sup>-as</sup> were asked about Him<sup>-azwj</sup>. So, they<sup>-as</sup> did not describe Him<sup>-azwj</sup> by a limit, nor by parts, but they<sup>-as</sup> described Him<sup>-azwj</sup> by His<sup>-azwj</sup> Deeds and Indicated towards him<sup>-azwj</sup> by His<sup>-azwj</sup> Signs.

لَا تَسْتَطِيْعُ عُقُوْلُ الْمُتَفَكِّرِيْنَ حَاحِدُهُ لِأَنَّ مَنْ كَانَتْ السَّمَاوَاتُ وَ الْأَرْضُ فِطْرَتَهُ وَ مَا فِيْهِنَّ وَ مَا بَيْنَهُنَّ وَ هُوَ الصَّانِعُ لَهُنَّ فَلَا مَدْفَعٌ لِغُدْرَتِهِ الَّذِي نَأَى مِنَ الْخَلْقِ فَلَا شَيْءَ كَمَثَلِهِ الَّذِي خَلَقَ خَلْقَهُ لِعِبَادَتِهِ وَ أَقْدَرَهُمْ عَلَى طَاعَتِهِ بِمَا جَعَلَ فِيْهِمْ وَ قَطَعَ عُذْرَهُمْ بِالْحُجْحِ فَعَنْ بَيِّنَةٍ هَلَكَ مَنْ هَلَكَ وَ بِمِ نَجَا مَنْ نَجَا وَ لِلَّهِ الْفَضْلُ مُبْدِئاً وَ مُعِيداً

There is no capacity in the intellects of the thinkers to deny Him<sup>-azwj</sup>, because the One<sup>-azwj</sup> Who Brought into being the skies and the earth, Natured it and whatever is within these, and whatever is in between these, and He<sup>-azwj</sup> is the Maker of these. So there is no repelling to His<sup>-azwj</sup> Power Which the creatures can withstand. So there is nothing like Him<sup>-azwj</sup>. The One<sup>-azwj</sup> Who Created His<sup>-azwj</sup> creatures to worship Him<sup>-azwj</sup>, and Enabled them upon His<sup>-azwj</sup> obedience with what He<sup>-azwj</sup> Made to be within them, and Cut-off their excuses with the Proofs<sup>-asws</sup>. So (it is) about the evidence, he was destroyed the one who was destroyed, and by His<sup>-azwj</sup> Favour he was Saved the one who was Saved, and for Allah<sup>-azwj</sup> is the (Giving of) Grace, to Initiate and to Repeat'.

ثُمَّ إِنَّ اللَّهَ وَ لَهُ الْحَمْدُ افْتَتَحَ الْحَمْدَ لِنَفْسِهِ وَ خَتَمَ أَمْرَ الدُّنْيَا وَ مَحَلَّ الآخِرَةَ بِالْحَمْدِ لِنَفْسِهِ فَقَالَ وَ قَضَى بَيْنَهُمْ بِالْحَقِّ وَ قِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الْحَمْدُ لِلَّهِ اللَّائِسِ الْكِبْرِيَاءِ بِلَا تَجْسِدِ وَ الْمُرْتَدِي بِالْجَلَالِ بِلَا تَمَثَّلِ وَ الْمُسْتَوِي عَلَى الْعَرْشِ بِعِزِّ زَوَالٍ وَ الْمُتَعَالِي عَلَى الْخَلْقِ بِلَا تَبَاعِدُ مِنْهُمْ وَ لَا مَلَامَسَةَ مِنْهُ هُمْ

Furthermore, Allah<sup>-azwj</sup>, for Him<sup>-azwj</sup> is the Praise. He<sup>-azwj</sup> Began the Praise for Himself<sup>-azwj</sup>, and Ended the matter of the world and Placed the Hereafter with the Praise for Himself<sup>-azwj</sup>, so He<sup>-azwj</sup> Said: “And He<sup>-azwj</sup> Judges between them with the Truth’, and it is said, ‘The Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds’. The Praise is for Allah<sup>-azwj</sup>, the One<sup>-azwj</sup> Clothed in Greatness without having a body, and the Wearer of the Majesty without having a resemblance, and the Evenly Placed upon the Throne without being subject to a decline, and the Elevated One<sup>-azwj</sup> over the creatures without being remote from them, nor having any physical contact from Him<sup>-azwj</sup> to them.

لَيْسَ لَهُ حَدٌّ يُنْتَهَى إِلَى حَدِّهِ وَ لَا لَهُ مِثَالٌ فَيَعْرِفَ بِمِثْلِهِ ذَلِكَ مِنْ تَجَرَّ عَيْزِهِ وَ صَغُرَ مِنْ تَكَبَّرَ دُونَهُ وَ تَوَاضَعَتِ الْأَشْيَاءُ لِعَظَمَتِهِ وَ انْقَادَتْ لِسُلْطَانِهِ وَ عَزِيَّتِهِ وَ كَلَّتْ عَنْ إِذْرَاكِهِ طُرُوفُ الْعُيُونِ وَ قَصُرَتْ دُونَ بُلُوغِ صِفَتِهِ أَوْهَامُ الْخَلَائِقِ

There is no limit for Him<sup>-azwj</sup> to end up to His<sup>-azwj</sup> limit, nor is there an example for Him<sup>-azwj</sup> to be recognised by His<sup>-azwj</sup> example. Humiliated are the ones (non-believers make out as) compulsive besides Him<sup>-azwj</sup>, and small are the ones who are proud, besides Him<sup>-azwj</sup>, and the things revere to His<sup>-azwj</sup> Magnificence, and are obedient to His<sup>-azwj</sup> Authority and His<sup>-azwj</sup> Might, and the blinking of the eyes tire from realising Him<sup>-azwj</sup>, and the imaginations of the creatures fall short below reaching His<sup>-azwj</sup> Attributes.

الْأَوَّلُ قَبْلَ كُلِّ شَيْءٍ وَ لَا قَبْلَ لَهُ وَ الْآخِرُ بَعْدَ كُلِّ شَيْءٍ وَ لَا بَعْدَ لَهُ الظَّاهِرِ عَلَى كُلِّ شَيْءٍ بِالْقَهْرِ لَهُ وَ الْمَشَاهِدِ لِجَمِيعِ الْأَمَاكِنِ بِلَا انْتِقَالٍ إِلَيْهَا لَا تَلْمُسُهُ لَامِسَةٌ وَ لَا تَحْسُهُ حَاسَةٌ هُوَ الَّذِي فِي السَّمَاءِ إِلَهُ وَ فِي الْأَرْضِ إِلَهُ وَ هُوَ الْحَكِيمُ الْعَلِيمُ

He<sup>-azwj</sup> was the First before everything, and there is no ‘before’ for Him<sup>-azwj</sup>, and the Last after everything, and there is no ‘after’ for Him<sup>-azwj</sup>. The Manifest upon every thing by the Subjugation of it, and the Witness to the entirety of the places without transferring to these. Neither can the touches touch Him<sup>-azwj</sup> not can the senses sense Him<sup>-azwj</sup>. **[43:84] And He is That Who is God in the skies and God in the earth; and He is the Wise, the Knowing.**

أَتَقَنَّ مَا أَرَادَ مِنْ خَلْقِهِ مِنَ الْأَشْبَاحِ كُلِّهَا لَا يَمِثَالٌ سَبَقَ إِلَيْهِ وَ لَا لُغُوبٌ دَخَلَ عَلَيْهِ فِي خَلْقِ مَا خَلَقَ لَدَيْهِ ابْتَدَأَ مَا أَرَادَ ابْتِدَاءَهُ وَ أَنْشَأَ مَا أَرَادَ إِنْشَاءَهُ عَلَى مَا أَرَادَ مِنَ الثَّقَلَيْنِ الْحَيِّ وَ الْإِنْسِ لِيَعْرِفُوا بِذَلِكَ رُبُوبِيَّتَهُ وَ تَمَكَّنَ فِيهِمْ طَاعَتَهُ

He<sup>-azwj</sup> Mastered whatever He<sup>-azwj</sup> so Intended from His<sup>-azwj</sup> creatures, from all of the shapes, not by an example which preceded to it, not did weariness enter upon Him<sup>-azwj</sup> regarding the creation of what He<sup>-azwj</sup> Created. For His<sup>-azwj</sup> Side, He<sup>-azwj</sup> Began what He<sup>-azwj</sup> Intended, Beginning it, and Desired whatever He<sup>-azwj</sup> so Intended, Desiring it upon what He<sup>-azwj</sup> Intended from the two communities of the Jinn and the people, in order for His<sup>-azwj</sup> Lordship to be recognised by that, and Enabled His<sup>-azwj</sup> obedience among them.

نَحَمَدُهُ بِجَمِيعِ تَحَامِيدِهِ كُلِّهَا عَلَى جَمِيعِ نِعَمَائِهِ كُلِّهَا وَ نَسْتَهْدِيهِ لِمَرَاشِدِ أُمُورِنَا وَ نَعُودُ بِهِ مِنْ سَيِّئَاتِ أَعْمَالِنَا وَ نَسْتَغْفِرُهُ لِلذُّنُوبِ الَّتِي سَيَّئَتْ مِنَّا وَ نَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ بَعَثَهُ بِالْحَقِّ نَبِيًّا دَالًّا عَلَيْهِ وَ هَادِيًّا إِلَيْهِ فَهَدَى بِهِ مِنَ الضَّلَالَةِ وَ اسْتَنْقَدْنَا بِهِ مِنَ الْجَهَالَةِ

We praise Him<sup>-azwj</sup> with the entirety of His<sup>-azwj</sup> Praises, upon the entirety of His<sup>-azwj</sup> Bounties, all of them, and we take Him<sup>-azwj</sup> as a Guide to rightly Guide our affairs, and we seek Refuge with Him<sup>-azwj</sup> from the evil of our deeds, and we seek His<sup>-azwj</sup> Forgiveness for the sins which preceded from us, and we testify that there is no god except for Allah<sup>-azwj</sup>, and that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>. He<sup>-azwj</sup> Sent Him<sup>-azwj</sup> with the Truth as a Prophet<sup>-saww</sup>, Indicating towards Him<sup>-azwj</sup> and as a guide to Him<sup>-azwj</sup>. So He<sup>-azwj</sup> Guided by him<sup>-saww</sup> from the straying, and Benefitted us by him<sup>-saww</sup> from the ignorance.

مَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا وَ نَالَ ثَوَابًا جَزِيلًا وَ مَنْ يُعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ حَسِرَ حُسْرَانًا مُبِينًا وَ اسْتَحَقَّ عَذَابًا أَلِيمًا

The one who obeys Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, so he has succeeded with a great success, and attained abundant Rewards; and the one who disobeys Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, so he has lost with evident losses and is deserving of the Painful Punishment.

فَأَنْجِعُوا بِمَا يَحِقُّ عَلَيْكُمْ مِنَ السَّمْعِ وَ الطَّاعَةِ وَ إِخْلَاصِ النَّصِيحَةِ وَ حُسْنِ الْمُؤَاذَرَةِ وَ أَعِينُوا عَلَيَّ أَنْفُسِكُمْ بِزُيُومِ الطَّرِيقَةِ الْمُسْتَقِيمَةِ وَ هَجْرِ الْأُمُورِ الْمَكْرُوهَةِ وَ تَعَاطُفِ الْحَقِّ بَيْنَكُمْ وَ تَعَاوُنُوا بِهِ دُونِي وَ اخْذُوا عَلَيَّ يَدِ الظَّالِمِ السُّفِيهِهِ وَ مُرُوا بِالْمَعْرُوفِ وَ انْهَوُوا عَنِ الْمُنْكَرِ وَ اغْرِفُوا لِدُونِي الْفَضْلَ فَضْلَهُمْ عَصَمَنَا اللَّهُ وَ إِيَّاكُمْ بِالْهَدَى وَ ثَبَّتْنَا وَ إِيَّاكُمْ عَلَى التَّقْوَى وَ اسْتَغْفِرُ اللَّهَ لِي وَ لَكُمْ

Therefore, rescue yourselves with what is rightful upon you, from the listening, and obedience, and sincerity of the advice, and the goodly sustenance, and assist upon yourselves by necessitating the straightway, and flee from the abhorrent matters, and give the rights between you, and be collaborating with me<sup>-asws</sup>, and seize upon the hands of the unjust ones, his foolishness, and enjoin with the goodness and forbid from the evil, and recognise the ones with the merits of their merits. May Allah<sup>-azwj</sup> Protect us<sup>-asws</sup> and you all with the Guidance, and may He<sup>-azwj</sup> Affirm us<sup>-asws</sup> and you all upon the piety, and I<sup>-asws</sup> seek Forgiveness for myself<sup>asws</sup> and for you all'.<sup>19</sup>

### Acting upon the Sunnah:

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ آدَمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ الرَّزَّاقِ بْنِ مِهْرَانَ عَنِ الْحُسَيْنِ بْنِ مَيْمُونٍ عَنِ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ [أ] نَاسًا تَكَلَّمُوا فِي هَذَا الْقُرْآنِ بِغَيْرِ عِلْمٍ وَ ذَلِكَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَ أُخْرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَ ابْتِغَاءَ تَأْوِيلِهِ وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ الْآيَةُ فَالْمُنْسُوخَاتُ مِنَ الْمُنْسَاخَاتِ وَ الْمُحْكَمَاتُ مِنَ النَّاسِخَاتِ

Ali Bin Muhammad, from one of his companions, from Adam Bin Is'haq, from Abdul Razzaq Bin Mihran, from Al Husayn Bin Maymoun, from Muhammad Bin Salim,

(It has been narrated) from Abu Ja'far<sup>-asws</sup> having said: 'The people are speaking regarding this Quran without knowledge, and Allah<sup>-azwj</sup> Blessed and High is Saying [3:7] **He is the One Who has Revealed the Book to you; some of its Verses are Decisive, they are the Mother of the Book, and others are Allegorical; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own)**

<sup>19</sup> Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah<sup>azwj</sup>) CH 22 H 7

**interpretation. but none knows its interpretation except Allah** – the Verse. Thus, the Abrogated are from the Allegorical, and the Decisive are from the Abrogating ones.

إِنَّ اللَّهَ عَزَّ وَجَلَّ بَعَثَ نُوحًا إِلَى قَوْمِهِ أَنْ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا نُوْحًا دَعَاَهُمْ إِلَى اللَّهِ وَخَدَّهُ وَ أَنْ يَعْبُدُوهُ وَ لَا يُشْرِكُوا بِهِ شَيْئاً ثُمَّ بَعَثَ الْأَنْبِيَاءَ عَلَيْهِمُ السَّلَامَ ) عَلَى ذَلِكَ إِلَى أَنْ بَلَغُوا مُحَمَّدًا ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَدَعَاَهُمْ إِلَى أَنْ يَعْبُدُوا اللَّهَ وَ لَا يُشْرِكُوا بِهِ شَيْئاً وَ قَالَ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَ الَّذِي أُوحِيَآ إِلَيْكَ وَ مَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى أَنْ أَقِيمُوا الدِّينَ وَ لَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَ يَهْدِي إِلَيْهِ مَنْ يُنِيبُ

Allah<sup>-azwj</sup> Mighty and Majestic Sent Nuh<sup>-as</sup> to his<sup>-as</sup> people **71:3] That you should serve Allah and fear Him and obey.** Then he<sup>-as</sup> called them to Allah<sup>-azwj</sup> Alone, and that they should worship him and should not associate anything with Him<sup>-azwj</sup>. Then He<sup>-azwj</sup> Sent the Prophets<sup>-as</sup> upon that until it reached to Muhammad<sup>-saww</sup>. So he<sup>-saww</sup> called them to, that they should be worshipping Allah<sup>-azwj</sup> should not be associating anything with Him<sup>-azwj</sup>, and Said **[42:13] He has Legislated to you from the Religion what He Enjoined upon Nuh and that which We have Revealed to you and that which We Enjoined upon Ibrahim and Musa and Isa that be steadfast upon the Religion and be not divided therein; hard to the Polytheists is that which you call them to; Allah Chooses for Himself whom He Desires to, and Guides to Himself him who turns (to Him), frequently.**

فَبَعَثَ الْأَنْبِيَاءَ إِلَى قَوْمِهِمْ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ الْإِقْرَارَ بِمَا جَاءَ [بِهِ] مِنْ عِنْدِ اللَّهِ فَمَنْ آمَنَ مُخْلِصاً وَ مَاتَ عَلَى ذَلِكَ أَدْخَلَهُ اللَّهُ الْجَنَّةَ بِذَلِكَ وَ ذَلِكَ أَنَّ اللَّهَ لَيْسَ بِظَالِمٍ لِعَبِيدِهِ وَ ذَلِكَ أَنَّ اللَّهَ لَمْ يَكُنْ يُعَذِّبْ عَبْدًا حَتَّى يُعْظَمَ عَلَيْهِ فِي الْقَتْلِ وَ الْمَعَاصِي الَّتِي أَوْجَبَ اللَّهُ عَلَيْهِ بِهَا النَّارَ لِمَنْ عَمِلَ بِهَا

So, He<sup>-azwj</sup> Sent the Prophets<sup>-as</sup> to their<sup>-as</sup> people with the testimony that there is no god except for Allah<sup>-azwj</sup> and the acknowledgement with whatever he<sup>-saww</sup> came with from the Presence of Allah<sup>-azwj</sup>. So the one who believes sincerely and dies upon that, Allah<sup>-azwj</sup> would Enter him into the Paradise due to that, **[3:182] and because Allah is not in the least unjust to the servants,** and that is because Allah<sup>-azwj</sup> would be Punishing a servant until he toughens upon it regarding the killing and the disobedience which Allah<sup>-azwj</sup> Obligated the Fire over it for the one who does it.

فَلَمَّا اسْتَجَابَ لِكُلِّ نَبِيٍّ مِنْ قَوْمِهِ لَه مِنْ قَوْمِهِ مِنَ الْمُؤْمِنِينَ جَعَلَ لِكُلِّ نَبِيٍّ مِنْهُمْ شِرْعَةً وَ مِنْهَاجاً وَ الشَّرْعَةَ وَ الْمَنَاهِجَ سَبِيلٌ وَ سُنَّةٌ وَ قَالَ اللَّهُ لِمُحَمَّدٍ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنَّا أُوحِيَآ إِلَيْكَ كَمَا أُوحِيَآ إِلَى نُوحٍ وَ النَّبِيِّينَ مِنْ بَعْدِهِ وَ أَمَرَ كُلَّ نَبِيٍّ بِالْأَخْذِ بِالسَّبِيلِ وَ السُّنَّةِ

So, when they answered to each Prophet<sup>-azwj</sup>, the one who answered to him<sup>-as</sup> from his<sup>-as</sup> people, from the *Momineen (plural of Momin)*, He<sup>-azwj</sup> Made for each Prophet<sup>-as</sup> from them<sup>-as</sup>, a Law, and a manifesto; and the Law and the manifesto are a Way and a Sunnah, and Allah<sup>-azwj</sup> Said to Muhammad<sup>-saww</sup> **[4:163] Surely, We have Revealed to you as We Revealed unto Noah, and the Prophets after him;** and He<sup>-azwj</sup> Commanded to each Prophet<sup>-as</sup> with the holding to the Way and the Sunnah.

وَ كَانَ مِنَ السُّنَّةِ وَ السَّبِيلِ الَّتِي أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِهَا مُوسَى ( عَلَيْهِ السَّلَامُ ) أَنْ جَعَلَ اللَّهُ عَلَيْهِمُ السَّبِيْتِ وَ كَانَ مِنْ أَعْظَمِ السَّبِيْتِ وَ لَمْ يَسْتَحْلِ أَنْ يَفْعَلَ ذَلِكَ مِنْ خَشْيَةِ اللَّهِ أَدْخَلَهُ اللَّهُ الْجَنَّةَ وَ مَنْ اسْتَحْفَ بِحَقِّهِ وَ اسْتَحْلَ مَا حَرَّمَ اللَّهُ عَلَيْهِ مِنَ الْعَمَلِ الَّذِي نَهَاَهُ اللَّهُ عَنْهُ فِيهِ أَدْخَلَهُ اللَّهُ عَزَّ وَ جَلَّ النَّارَ وَ ذَلِكَ حَيْثُ اسْتَحْلُوا الْحَيْتَانَ وَ اخْتَبَسُوهَا وَ أَكَلُوهَا يَوْمَ السَّبِيْتِ

And it was from the Sunnah and the Way which Allah<sup>-azwj</sup> Mighty and Majestic Commanded Musa<sup>-as</sup> with, that Allah<sup>-azwj</sup> Made the Sabbath to be upon them, and it was from the reverence of the Sabbath and (the one who) did not Legalise (fishing during it). If he did that (reverence) from fear of Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> would Enter him into the Paradise, but the one who takes its right lightly and legalizes what Allah<sup>-azwj</sup> Prohibited upon him, from the deed which Allah<sup>-azwj</sup> had Forbidden from, Allah<sup>-azwj</sup> Mighty and Majestic would Enter him into the Fire; and that was where they legalized the fish and they ensnared these and ate these on the day of the Sabbath.

غَضِبَ اللَّهُ عَلَيْهِمْ مِنْ غَيْرِ أَنْ يَكُونُوا أَشْرَكُوا بِالرَّحْمَنِ وَ لَا شَكُّوا فِي شَيْءٍ يَمَّا جَاءَ بِهِ مُوسَى ( عليه السلام ) قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ لَقَدْ عَلِمْتُمْ الَّذِينَ اعْتَدُوا مِنْكُمْ فِي السَّبْتِ فَعَلْنَا لَهُمْ كُونًا قَرْدَةً حَاسِبِينَ

Allah<sup>-azwj</sup> was Angered upon them from without them having associated with the Beneficent nor having doubted in anything from what Musa<sup>-as</sup> had come with. Allah<sup>-azwj</sup> Mighty and Majestic Said **[2:65] And you have known those among you who exceeded the limits of the Sabbath, so We Said to them: Become apes, despised.**

ثُمَّ بَعَثَ اللَّهُ عِيسَى ( عليه السلام ) بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ الْإِقْرَارِ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ وَ جَعَلَ لَهُمْ شِرْعَةً وَ مِنْهَاجاً فَهَدَمَتِ السَّبْتِ الَّذِي أُمِرُوا بِهِ أَنْ يُعْظَمُوهُ قَبْلَ ذَلِكَ وَ عَائِمَةٌ مَا كَانُوا عَلَيْهِ مِنَ السَّبِيلِ وَ السُّنَّةِ الَّتِي جَاءَ بِهَا مُوسَى فَمَنْ لَمْ يَتَّبِعْ سَبِيلَ عِيسَى أَدْخَلَهُ اللَّهُ النَّارَ وَ إِنْ كَانَ الَّذِي جَاءَ بِهِ النَّبِيُّونَ جَمِيعاً أَنْ لَا يُشْرِكُوا بِاللَّهِ شَيْئاً

Then Allah<sup>-azwj</sup> Sent Isa<sup>-as</sup> with the testimony that there is no god except for Allah<sup>-azwj</sup>, and the acknowledgement with whatever he<sup>-as</sup> came with from the Presence of Allah<sup>-azwj</sup>, and Made a Law to be for them and a manifesto. So he<sup>-as</sup> abolished the Sabbath which they had been Commanded with to revere it before that, and the generality of whatever they were upon, from the Way and the Sunnah which Musa<sup>-as</sup> came with. So the one who did not follow the Way of Isa<sup>-as</sup>, Allah<sup>-azwj</sup> would Enter him into the Fire, and even if it was that which the entirety of the Prophets<sup>-as</sup> had come with, that they should not associate anything with Allah<sup>-azwj</sup>.

ثُمَّ بَعَثَ اللَّهُ مُحَمَّدًا ( صلى الله عليه وآله ) وَ هُوَ بِمَكَّةَ عَشْرَ سِنِينَ فَلَمْ يَمُتْ بِمَكَّةَ فِي تِلْكَ الْعَشْرِ سِنِينَ أَحَدٌ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا ( صلى الله عليه وآله ) رَسُولُ اللَّهِ إِلَّا أَدْخَلَهُ اللَّهُ الْجَنَّةَ بِإِقْرَارِهِ وَ هُوَ إِيمَانُ التَّصْدِيقِ وَ لَمْ يُعَذِّبِ اللَّهُ أَحَدًا مِنْ مَاتَ وَ هُوَ مُتَّبِعٌ لِمُحَمَّدٍ ( صلى الله عليه وآله ) عَلَى ذَلِكَ إِلَّا مَنْ أَشْرَكَ بِالرَّحْمَنِ

Then Allah<sup>-azwj</sup> Sent Muhammad<sup>-saww</sup>, and he<sup>-saww</sup> was in Makkah for ten years. So there did not die anyone in Makkah during those ten years testifying that there is no god except for Allah<sup>-azwj</sup> and that Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, except that Allah<sup>-azwj</sup> Entered him into the Paradise due to his acknowledgement, and it was the *Emān (belief)* of the ratification; and Allah<sup>-azwj</sup> did not Punish anyone from the ones who died, and he was a follower of Muhammad<sup>-saww</sup> upon that, except the one who associated with the Beneficent.

وَ تَصْدِيقُ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْزَلَ عَلَيْهِ فِي سُورَةِ بَنِي إِسْرَائِيلَ بِمَكَّةَ وَ قَضَى رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَ بِالْوَالِدَيْنِ إِحْسَانًا إِلَى قَوْلِهِ تَعَالَى إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا

And the ratification of that is that Allah<sup>-azwj</sup> Mighty and Majestic Revealed unto him<sup>-saww</sup> in Surah Bani Israil (Chapter 17) in Makkah **[17:23] And your Lord has Decreed that you shall**

**not worship except Him, and goodness to the parents – up to His<sup>-azwj</sup> Words [17:30] He was always most Informed, All-Seeing of His servants.**

أَذْبَ وَ عِظَةً وَ تَعْلِيمٍ وَ هَمِي خَفِيفٌ وَ لَمْ يَعِدْ عَلَيْهِ وَ لَمْ يَتَوَاعَدْ عَلَى الْخِيَرَةِ شَيْءٍ بِمَا هَمَى عَنْهُ وَ أَنْزَلَ نَهْيًا عَنْ أَشْيَاءَ حَذَرَ عَلَيْهَا وَ لَمْ يُغْلِظْ فِيهَا وَ لَمْ يَتَوَاعَدْ عَلَيْهَا وَ قَالَ وَ لَا تَقْتُلُوا أَوْلَادَكُمْ خَشِيَةً إِنْفِلَاقٍ نَحْنُ نُرْزِقُهُمْ وَ إِيَّاكُمْ إِنْ قَتَلْتُمْ كَانَتْ حِطَاءً كَبِيرًا وَ لَا تَقْرَبُوا الزَّيْنِ إِنَّهُ كَانَ فَاحِشَةً وَ سَاءَ سَبِيلًا

Discipline, and preaching, and teaching, and light Prohibitions, and He<sup>-azwj</sup> did not Threaten upon it and did not Threaten upon the audacity of anything from what He<sup>-azwj</sup> had Forbidden from, and He<sup>-azwj</sup> Sent down the Prohibition about things Cautioning upon it and was not Tough regarding these, and did not Threaten upon these, and Said [17:31] **And do not kill your children for fear of poverty; We Give Sustenance to them and to yourselves; and beware! to kill them is a great wrong [17:32] And do not go near the adultery; it was always an immorality and an evil way.**

وَ لَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَ مَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا وَ لَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَ أَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا وَ أَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَ زِنُوا بِالْقَيْسَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَ أَحْسَنُ تَأْوِيلًا

**[17:33] And do not kill any one whom Allah has forbidden, except with the right; and whoever is killed unjustly, We have indeed Given to his heir authority, so let him not be excessive with regards to the killing; surely he would always be Aided [17:34] And do not go near to the wealth of the orphan except in a goodly way till he attains his maturity; and fulfill the oath; the oath will always be questioned about [17:35] And give full measure when you measure out, and weigh with a true balance; this is fair and better in the end.**

وَ لَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا وَ لَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَ لَنْ تَبْلُغَ الْجِبَالَ طُولًا كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ذَلِكَ بِمَا أُوْحِيَ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَ لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَدْحُورًا

**[17:36] And do not follow that of which you have no knowledge of; surely the hearing and the sight and the heart, all of these, shall be questioned about [17:37] And do not go about in the land exultingly, for you cannot cut through the earth nor reach the mountains in height [17:38] All that - the evil of it - is hateful in the sight of your Lord [17:39] That is from what your Lord has Revealed to you from the Wisdom; and do not associate any other god with Allah so you would be Thrown into Hell, blamed, cast away.**

وَ أَنْزَلَ فِي وَ اللَّيْلِ إِذَا يَغْشَىٰ فَأَنْذَرْتُمْكُمْ نَارًا تَلْقَىٰ لَا يَصْلَاهَا إِلَّا الْأَشْقَى الَّذِي كَذَّبَ وَ تَوَلَّىٰ فَهَذَا مُشْرِكٌ

And He<sup>-azwj</sup> Revealed regarding [92:1] **I swear by the night when it draws a veil - [92:14] Therefore I warn you of the fire that flames: [92:15] None shall arrive to it but the most wretched [92:16] Who gives the lie (to the truth) and turns (his) back – so this is a Polytheist.**

وَ أَنْزَلَ فِي إِذَا السَّمَاءُ انشَقَّتْ وَ أَمَا مِنْ أَوْيِّ كِتَابِهِ وَرَاءَ ظَهْرِهِ فَسَوْفَ يَدْعُوا ثُبُورًا وَ يَصْلى سَعِيرًا إِنَّهُ كَانَ فِي أَهْلِهِ مُسْرُورًا إِنَّهُ طَلَّقَ أَنْ لَنْ يَجُوزَ بَلَىٰ فَهَذَا مُشْرِكٌ

And He<sup>-azwj</sup> Revealed regarding [84:1] **When the sky bursts asunder - [84:10] And as for him who is given his book behind his back, [84:11] He shall call for perdition, [84:12] And enter**

**into burning fire [84:13] Surely he used to be joyful among his people [84:14] Surely he thought that he would never return [84:15] Yea! –** So this one is a Polytheist.

وَأَنْزَلَ فِي [سُورَةِ] تَبَارَكَ كَلَّمَا أَلْقَى فِيهَا فَوْجٌ سَأَلْتَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَ قُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ فَهَؤُلَاءِ مُشْرِكُونَ  
وَأَنْزَلَ فِي الْوَاقِعَةِ وَ أَمَا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ فَنُزِّلْ مِنْ حَمِيمٍ وَ تَصْلِيَةٍ جَحِيمٍ فَهَؤُلَاءِ مُشْرِكُونَ

And He<sup>-azwj</sup> Revealed in Surah [67:1] **Blessed - [67:8] Whenever a group is cast into it, its keeper shall ask them: Did there not come to you a warner? [67:9] They shall say: Yes! Indeed there came to us a warner, but we rejected (him) and said: Allah has not Revealed anything.** So these ones are the Polytheists.

وَأَنْزَلَ فِي الْحَاقَّةِ وَ أَمَا مَنْ أَوْقَى كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتِ كِتَابِيهِ وَ لَمْ أُدْرِ مَا حِسَابِيهِ يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ مَا أَغْنَى عَنِّي مَالِيهِ إِلَى قَوْلِهِ إِنَّهُ  
كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ فَهَذَا مُشْرِكٌ

And He<sup>-azwj</sup> Revealed in (Surah) Al Haaqa (Chapter 69) - [69:25] **And as for him who is given his book in his left hand he shall be saying: I wish that my book had never been given to me: [69:26] And I had not known what my account was [69:27] O I wish I was gone [69:28] My wealth has availed me nothing –** up to His<sup>-azwj</sup> Words [69:33] **Surely he did not believe in Allah, the Magnificent.** So this one is a Polytheist.

وَأَنْزَلَ فِي طسَمِ وَ بُرَّتِ الْحَجِيمِ لِلْغَاوِينَ وَ قِيلَ لَهُمْ أَإِنَّ مَا كُنْتُمْ تَعْبُدُونَ مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمُ أَوْ يَنْتَصِرُونَ فَكُفِّبُوا فِيهَا هُمْ وَ الْغَاوُونَ وَ جُنُودُ  
إِبْلِيسَ أَجْمَعُونَ جُنُودُ إِبْلِيسَ ذُرِّيَّتُهُ مِنَ الشَّيَاطِينِ وَ قَوْلُهُ وَ مَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ يَعْنِي الْمُشْرِكِينَ الَّذِينَ اقْتَدَوْا بِحِمِّ هَؤُلَاءِ فَاتَّبَعُوهُمْ عَلَى شِرْكِهِمْ وَ هُمْ قَوْمُ  
مُحَمَّدٍ (صلى الله عليه وآله) لَيْسَ فِيهِمْ مِنَ الْيَهُودِ وَ النَّصَارَى أَحَدٌ

And He<sup>-azwj</sup> Revealed in [26:1] **Ta Sin Meem - [26:91] And the Blazing Fire shall emerge for the erring ones [26:92] And it shall be said to them: Where are what you were worshipping [26:93] Besides Allah? Can they help you or help themselves? [26:94] So they shall be flung into it, they and the erring ones [26:95] And the armies of Iblees altogether.** The armies of Iblees<sup>-la</sup> are his<sup>-la</sup> offspring from the devils. And His<sup>-azwj</sup> Words [26:99] **And none but the guilty led us astray –** Meaning the Polytheists who believed in them, so they followed them upon their polytheism, and they are the people of Muhammad<sup>-saww</sup> (Muslims), there not being anyone from the Jews and the Christians among them.

وَ تَصَدِيقُ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ كَذَّبَ أَصْحَابُ الْأَيْكَةِ كَذَّبَتْ قَوْمُ لُوطٍ لَيْسَ فِيهِمْ الْيَهُودُ الَّذِينَ قَالُوا عَزَّزْنَا بِنُوحِ بْنِ اللَّهِ وَ لَا  
النَّصَارَى الَّذِينَ قَالُوا الْمَسِيحُ ابْنُ اللَّهِ سُبْحَانَ اللَّهِ الْيَهُودُ وَ النَّصَارَى النَّارَ وَ يُدْخِلُ كُلَّ قَوْمٍ بِأَعْمَالِهِمْ

And the ratification of that are the Words of Allah<sup>-azwj</sup> Mighty and Majestic [22:42] **then already before them the people of Noah belied [26:176] The dwellers of the thicket belied the Rasools [26:160] The people of Lut belied the Rasools.** There were no Jews among. Those who said, [9:30] **Uzayr is the son of Allah** and those who said [9:30] **and the Christians say: The Messiah is the son of Allah,** Allah<sup>-azwj</sup> will be Entering the Jews and the Christians into the Fire, and every people would be entering (the Fire) due to their deeds.

وَقَوْلُهُمْ وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ إِذْ دَعَوْنَا إِلَى سَبِيلِهِمْ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ فِيهِمْ حِينَ جَمَعَهُمْ إِلَى النَّارِ قَالَتْ أُرَاهُمْ لَأُولَاهُمْ رَبَّنَا هؤُلَاءِ أَضَلُّونَا فَاتَّخَمُوا عَذَاباً ضِعْفاً مِنَ النَّارِ وَقَوْلُهُ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعْنَتْنَا لَعْنَتَهَا حَتَّى إِذَا آدَرَكُوا فِيهَا جَمِيعاً بَرَى بَعْضُهُمْ مِنْ بَعْضٍ وَ لَعَنَ بَعْضُهُمْ بَعْضاً يُرِيدُ بَعْضُهُمْ أَنْ يَخْرُجَ بَعْضاً رِجَاءَ الْفُلْجِ فَيَقِيلُوا مِنْ عَظِيمٍ مَا نَزَلَ بِهِمْ وَ لَيْسَ بِأَوَانٍ بَلَوَى وَ لَا اخْتِبَارٍ وَ لَا قَبُولَ مَعْدِرَةٍ وَ لَا تِ حِينَ نَجَاةٍ

And their words [26:99] **And none but the guilty led us astray** is 'When they invited us to their way'. These are the Words of Allah<sup>-azwj</sup> Mighty and Majestic regarding them when He<sup>-azwj</sup> will Gather them to the Fire [7:38] **the last of them shall say with regard to the foremost of them: Our Lord! These led us astray, therefore give them a double Punishment of the Fire.** And His<sup>-azwj</sup> Words [7:38] **whenever a community shall enter, it shall curse its sister (community)** until when they all come to it, some of them would disavow from some, and some of them would curse some (others). Some of them would want to argue against others hoping for the winning so they could escape from the magnitude of what would have descended upon them. And there would neither be a winning, nor a trial, nor an Acceptance of excuses nor a way to salvation.

وَالْآيَاتُ وَ أَشْبَاهُهُنَّ مِمَّا نَزَلَ بِهِ بِمَكَّةَ وَ لَا يُدْخِلُ اللَّهُ النَّارَ إِلَّا مُشْرِكاً فَلَمَّا أَدْرَكَ اللَّهُ لِمُحَمَّدٍ (صلى الله عليه وآله) فِي الْخُرُوجِ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ بَنَى الْإِسْلَامَ عَلَى خَمْسِ شَهَادَاتٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا (صلى الله عليه وآله) عَبْدُهُ وَ رَسُولُهُ وَ إِقَامِ الصَّلَاةِ وَ إِيتَاءِ الزَّكَاةِ وَ حِجِّ الْبَيْتِ وَ صِيَامِ شَهْرِ رَمَضَانَ

And the Verses and those resembling these from what were Revealed in Makkah, Allah<sup>-azwj</sup> will not Enter anyone into the Fire except for a Polytheist. So when Allah<sup>-azwj</sup> Permitted to Muhammad<sup>-saww</sup> regarding the going out from Makkah to Al-Medina, Al-Islām was built upon five – The testimony that there is no god except for Allah<sup>-azwj</sup>, and that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and establishment of the *Salāt*, and the payment of the *Zakāt*, and performance of the *Hajj* of the House (Kabah), and (observing the) *Soām* (Fasting) the Month of Ramazan.

وَ أَنْزَلَ عَلَيْهِ الْخُذُودَ وَ قِسْمَةَ الْفَرَائِضِ وَ أَحْبَبَهُ بِالْمَعَاصِي الَّتِي أُوجِبَ اللَّهُ عَلَيْهَا وَ بِمَا النَّارَ لِمَنْ عَمِلَ بِهَا وَ أَنْزَلَ فِي بَيَانَ الْقَاتِلِ وَ مَنْ يَقْتُلُ مُؤْمِناً مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمَ خَالِدًا فِيهَا وَ عَضِبَ اللَّهُ عَلَيْهِ وَ لَعَنَهُ وَ أَعَدَّ لَهُ عَذَاباً عَظِيمًا

And the legal Punishments were Revealed unto Him<sup>-saww</sup>, and the Obligatory distributions (inheritances), and He<sup>-azwj</sup> Informed him<sup>-saww</sup> of the disobediences which Allah<sup>-azwj</sup> has Obligated the Fire upon, and due to it, for the ones who do it. And He<sup>-azwj</sup> Revealed regarding the killer [4:93] **And whoever kills a Momin intentionally, his Punishment is Hell; he shall abide in it eternally, and Allah will Send His Wrath on him and Curse him and Prepare for him a Painful Punishment.**

وَ لَا يَلْعَنُ اللَّهُ مُؤْمِناً قَالَ اللَّهُ عَزَّ وَجَلَّ إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَ أَعَدَّ لَهُمْ سَعيراً خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا وَ لَا نَصِيراً وَ كَيْفَ يَكُونُ فِي الْمَشِيئَةِ وَ قَدْ لَحِقَ بِهِ حِينَ جَزَاهُ جَهَنَّمَ الْعُضْبُ وَ اللَّعْنَةُ

And Allah<sup>-azwj</sup> did not Curse the *Momin* (believer). Allah<sup>-azwj</sup> Mighty and Majestic Said [33:64] **Surely, Allah has Cursed the unbelievers and has Prepared for them a Blazing Fire [33:65] To abide therein forever; they shall neither find a protector nor a helper.** How can it (the killing) be in the Will of Allah<sup>-azwj</sup> when He<sup>-azwj</sup> Joined the Anger and the Curse and his (killer's) Recompense is Hell?

وَقَدْ بَيَّنَّ ذَلِكَ مِنَ الْمَلْعُونُونَ فِي كِتَابِهِ وَ أَنْزَلَ فِي مَالِ الْيَتِيمِ مَنْ أَكَلَهُ ظُلْمًا إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَ سَيَصْلُونَ سَعِيرًا وَ ذَلِكَ أَنَّ أَكْلَ مَالِ الْيَتِيمِ بِحَيْثُ يَوْمَ الْقِيَامَةِ وَ النَّارُ تَلْتَهُبُ فِي بَطْنِهِ حَتَّى يَخْرُجَ هَبُّ النَّارِ مِنْ فِيهِ حَتَّى يَعْرِفَهُ كُلُّ أَهْلِ الْجُمُعِ أَنَّهُ أَكَلَ مَالِ الْيَتِيمِ

And He<sup>-azwj</sup> Explained that from the Accursed ones in His<sup>-azwj</sup> Book, and He<sup>-azwj</sup> Revealed regarding the wealth of the orphans, the ones who consume it unjustly **[4:10] (As for) those who swallow the property of the orphans unjustly, but rather they only swallow fire into their bellies and they shall arriving at the Blazing Fire;** and that is the consumer of the wealth of the orphans would come on the Day of Judgement, and the Fire would be inflamed inside his belly to the extent that a flame of the fire would be coming out from his mouth, until everyone gathered would recognise that he had consumed the wealth of the orphans.

وَ أَنْزَلَ فِي الْكَيْلِ وَبِلِلْمُطْفَيْنِ وَ لَمْ يَجْعَلِ الْوَيْلَ لِأَحَدٍ حَتَّى يُسَمِّيَهُ كَافِرًا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَشْهَدِ يَوْمٍ عَظِيمٍ

And He<sup>-azwj</sup> Revealed regarding the weighing **[83:1] Woe to the defrauders,** and He<sup>-azwj</sup> did not Make the woe to be for anyone until He<sup>-azwj</sup> Named him as a disbeliever. Allah<sup>-azwj</sup> Mighty and Majestic Says **[19:37] But the parties from among them disagreed with each other, so woe unto those who disbelieve in being present on a Great Day.**

وَ أَنْزَلَ فِي الْعَهْدِ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَ آيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَ لَا يُكَلِّمُهُمُ اللَّهُ وَ لَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَ لَا يُزَكِّيهِمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ وَ الْخَلَاقُ النَّصِيبُ فَمَنْ لَمْ يَكُنْ لَهُ نَصِيبٌ فِي الْآخِرَةِ فَبِأَيِّ شَيْءٍ يَدْخُلُ الْجَنَّةَ

And He<sup>-azwj</sup> Revealed regarding the oath **[3:77] (As for) those who take a small price for the Covenant of Allah and their own oaths - surely they shall have no portion in the Hereafter, and Allah will not Speak to them, nor will He Look upon them on the Day of Judgement nor will He Purify them, and they shall have a painful Punishment.** And the 'portion' is the share. So the one who does not happen to have a share for him in the Hereafter, so with which thing would he enter the Paradise?

وَ أَنْزَلَ بِالْمَدِينَةِ الرَّائِي لَا يَنْكُحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَ الرَّائِيَةُ لَا يَنْكُحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَ حُرْمٌ ذَلِكَ عَلَى الْمُؤْمِنِينَ فَلَمْ يُسَمِّ اللَّهُ الرَّائِيَةَ مُؤْمِنًا وَ لَا الرَّائِيَةَ مُؤْمِنَةً وَ قَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) لَيْسَ يَحْتَرِي فِيهِ أَهْلُ الْعِلْمِ أَنَّهُ قَالَ لَا يَزْنِي الرَّائِيَةَ حِينَ يَزْنِي وَ هُوَ مُؤْمِنٌ وَ لَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَ هُوَ مُؤْمِنٌ فَإِنَّهُ إِذَا فَعَلَ ذَلِكَ خَلَعَ عَنْهُ الْإِيمَانَ كَخَلَعَ الْقَمِيصَ

And He<sup>-azwj</sup> Revealed in Al-Medina **[24:3] The adulterer shall not marry any but a adulteress or an idolatress, and (as for) the adulteress, none shall marry her but an adulterer or an idolater; and that is Forbidden to the Momineen (plural of Momin).** So Allah<sup>-azwj</sup> did not Name the adulterer as a *Momin* nor the adulteress as a *Momina* (Believing woman). And Rasool-Allah<sup>-saww</sup> said, and the knowledgeable people would not doubt in it, he<sup>-saww</sup> said: 'An adulterer would not commit adultery when he is committing adultery while he is a *Momin*, nor would a *Momin* be a thief but when he steals *Emān* departs from him, the *Emān* would be removed from him like the removal of the shirt'.

وَ نَزَلَ بِالْمَدِينَةِ وَ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ لَمْ يَأْتُوا بِآيَاتَةٍ شَهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَ لَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَ أُولَئِكَ هُمُ الْفَاسِقُونَ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَ أَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ فَبَرَأَهُ اللَّهُ مَا كَانَ مُقِيمًا عَلَى الْفُرْقَةِ مِنْ أَنْ يُسَمَّى بِالْإِيمَانِ

And He<sup>-azwj</sup> Revealed in Al-Medina [24:4] **And those who accuse righteous women then do not bring four witnesses, so flog them eighty stripes, and do not accept any testimony from them ever; and these it is that are the transgressors [24:5] Except those who repent after that and act aright, for surely Allah is Forgiving, Merciful.** So Allah<sup>-azwj</sup> Freed whoever was staying upon the lie from him being Named as being with the *Emān*.

قَالَ اللَّهُ عَزَّ وَ جَلَّ أَ فَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ وَ جَعَلَهُ اللَّهُ مُنَافِقًا قَالَهُ اللَّهُ عَزَّ وَ جَلَّ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ وَ جَعَلَهُ عَزَّ وَ جَلَّ مِنْ أَوْلِيَاءِ إِبْلِيسَ قَالَ إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ وَ جَعَلَهُ مَلْعُونًا فَمَا قَالَ إِنَّ الَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَ الْآخِرَةِ وَ لَهُمْ عَذَابٌ عَظِيمٌ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَ أَيْدِيهِمْ وَ أَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ وَ لَيْسَتْ تَشْهَدُ الْجَوَارِحُ عَلَى مُؤْمِنٍ إِذَا تَشْهَدُ عَلَى مَنْ حَقَّتْ عَلَيْهِ كَلِمَةُ الْعَذَابِ

Allah<sup>-azwj</sup> Mighty and Majestic Said [32:18] **Is the one who was a Momin like the one who was a transgressor? They are not equal.** And Allah<sup>-azwj</sup> Made him to be a hypocrite. Allah<sup>-azwj</sup> Mighty and Majestic Said [9:67] **surely the hypocrites are the transgressors.** And the Mighty and Majestic Made him to be from the friends of Iblees<sup>-la</sup>. He<sup>-azwj</sup> Said [18:50] **except for Iblees. He was from the Jinn, so he transgressed the Command of his Lord.** And He<sup>-azwj</sup> Made him to be an Accursed one, so He<sup>-azwj</sup> Said [24:23] **Surely those who accuse righteous believing women, unaware (of the evil), are Cursed in the world and the Hereafter, and they shall have a grievous Punishment [24:24] On the Day when their tongues and their hands and their feet shall testify against them as to what they had been doing.** And it is not for the body parts to testify against a *Momin*. But rather, these would testify against the one upon whom the Sentence of the Punishment is due.

فَأَمَّا الْمُؤْمِنُ فَيُعْطَى كِتَابَهُ بِيَمِينِهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَأَمَّا مَنْ أُوِّيَ كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يَفْرَوْنَ كِتَابَهُمْ وَ لَا يُظْلَمُونَ فَتِيلًا

So, as for the *Momin*, so he would be Given his Book (Register of deeds) in his right hand. Allah<sup>-azwj</sup> Mighty and Majestic Says [17:71] **so whoever is Given his Book in his right hand, so they shall be reading their Book; and they shall not be dealt with unjustly by even a hair on a date stone.**

وَ سُورَةُ النُّورِ أَنْزَلَتْ بَعْدَ سُورَةِ النَّسَاءِ وَ تَصْدِيقُ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْزَلَ عَلَيْهِ فِي سُورَةِ النَّسَاءِ وَ اللَّائِي يَأْتِيَنَّ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهَدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَقَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا وَ السَّبِيلُ الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَّ سُورَةُ أَنْزَلْنَاهَا وَ فَرَضْنَاهَا وَ أَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَتَذَكَّرُونَ الرَّائِيَةُ وَ الرَّائِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَ لَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ لَيْسَتْ عَذَابُهُمَا طَائِفَةً مِنَ الْمُؤْمِنِينَ .

And Surah Al-Noor (Chapter 24) was Revealed after Surah Al-Nisaa (Chater 4), and the ratification of that is that Allah<sup>-azwj</sup> Mighty and Majestic Revealed unto him<sup>-saww</sup> in Surah Al Nisaa (Chapter 4) [4:15] **And as for those who are guilty of an indecency from among your women, call to witnesses against them four (witnesses) from among you; then if they bear witness confine them to the houses until death takes them away or Allah opens some way for them.** And the way is that which Allah<sup>-azwj</sup> Mighty and Majestic Spoke of [24:1] **(This is) a Chapter We have Revealed and Made it Obligatory and Revealed in it clear Signs that you may be mindful [24:2] (As for) the adulteress and the adulterer, flog each one of them a hundred stripes, and let not pity for them detain you regarding the Religion of Allah, if you**

***are believing in Allah and the Last Day, and let a party of believers witness their Punishment'***<sup>20</sup>

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<sup>20</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 17 H 1