

**'Qadha o Qadar - Mashiya,
(Will of Allah^{azwj}) – Lucky/Unlucky'**

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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: Ajal 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, وَسَلَّم تَسْلِيمًا.

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

'Qadha o Qadar - Mashiya, (Will of Allah^{azwj}) – Lucky/Unlucky'

Summary:

In our lives we would like to know more about what the future holds for us, and why certain aspects of our living conditions are persistent and unchanging, even with our utmost efforts. Why did a few matters pan out in a certain way in the past? We are also sometimes curious about the fate of our loved ones, friends and our associates! Sometimes we also term some of us as 'lucky' and adore their fortunes - to the extent even envy them!

In this short article, we will try to learn, from some of Ahadith, associated with the feelings we frequently face. Why is it important? Here is a beautiful explanation to 'some of our recurring thoughts' - when similar questions were asked from Amir-ul-Momineen^{asws}:

مِنْ كِتَابِ مَطَالِبِ السُّئُولِ، لِمُحَمَّدِ بْنِ طَلْحَةَ الْبَيْهَقِيِّ بِإِسْنَادِهِ عَنِ الشَّافِعِيِّ عَنْ بَحْيَى بْنِ سُلَيْمٍ عَنِ الْإِمَامِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُ عَنِ الْجَمِيعِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ يَوْمًا أَعْجَبُ مَا فِي الْإِنْسَانِ قَلْبُهُ فِيهِ مَوَادُّ مِنَ الْحِكْمَةِ وَ أَضْدَادُ لَهَا مِنْ خِلَافِهَا

From the book Mataalib Al Souil, from Muhammad Bin Talha Al Bayhaqi, by his chain from Al Shafi'e, from Yahya Bin Saleem,

'From the Imam Ja'far^{asws} Bin Muhammad^{asws}, from Abdullah Bin Ja'far, from Al-Jami'e, from Amir Al-Momineen^{asws} having said one day, 'The most wondrous of what is in the human being is his heart, wherein is subject matter from the wisdom and (also) from the contrary to it, from its opposite.

فَإِنْ سَخَّ لَهُ الرَّجَاءُ وَهُوَ الطَّمَعُ وَ إِذَا هَاجَ بِهِ الطَّمَعُ أَهْلَكَهُ الْحِرْصُ وَ إِذَا مَلَكَهُ الْيَأْسُ قَتَلَهُ الْأَسْفُ وَ إِذَا عَرَضَ لَهُ الْغَضَبُ اشْتَدَّ بِهِ الْعَيْظُ وَ إِذَا أُسْعِدَ بِالرِّضَا نَسِيَ التَّحْفُظَ وَ إِذَا نَالَهُ الْخَوْفُ شَعَلَهُ الْحُزْنُ وَ إِذَا أَصَابَتْهُ مُصِيبَةٌ فَصَمَهُ الْجَرْحُ وَ إِذَا وَجَدَ مَالًا أَطْعَاهُ الْعَنَى وَ إِذَا عَصَتْهُ فَاقَةُ شَعَلَهُ الْبَلَاءُ وَ إِذَا أَجْهَدَهُ الْجُوعُ قَعَدَ بِهِ الضَّعْفُ وَ إِذَا أَفْرَطَ بِهِ الشَّبَعُ كَطَّنَتْهُ الْبِطْنَةُ فَكُلُّ تَقْصِيرٍ بِهِ مُضِرٌّ وَ كُلُّ إِفْرَاطٍ لَهُ مُفْسِدٌ

So if there is a ray of hope for him the eagerness ruins him, but if the eagerness urges him, the greed ruins him, and if the despair controls him, the sorrow kills him, and if the anger is exposed to him the rage intensified with him, and if he ascends with the pleasure, he forgets (to take) the protection,

And if he attains the fear, the grief pre-occupies him, and if a calamity strikes him, the panic destroys him, and if he finds wealth, the richness makes him extravagant, and if destitution bites him, the affliction pre-occupies him, and if the hunger strikes him the weakness sits with him, and if the satiation is excessive with him, the belly hurts him -

So every deficiency is harmful for him, and every excess is a spoiler for him.

فَقَامَ إِلَيْهِ رَجُلٌ مِّنْ شَهَدَةِ وَقْعَةِ الْجَمَلِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنَا عَنِ الْقَدْرِ فَقَالَ بَحْرٌ عَمِيقٌ فَلَا تَلِجْهُ

A man from the ones who had witnessed the event of the (battle of the) camel stood up to him^{asws} and he said, 'O Amir Al-Momineen^{asws}! Inform us about 'الْقَدْرُ' (what is to transpire) the Pre-determination'. He^{asws} said: 'It is a deep ocean, so do not dive into it'.

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنَا عَنِ الْقَدْرِ فَقَالَ بَيْتٌ مُّظْلِمٌ فَلَا تَدْخُلْهُ.

He said, 'O Amir Al-Momineen^{asws}! (please) inform us about 'الْقَدْرُ' the Pre-determination'. He^{asws} said: 'It is a dark house, so do not enter it'.

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنَا عَنِ الْقَدْرِ فَقَالَ سِرُّ اللَّهِ فَلَا تَبْحَثْ عَنْهُ

He said, 'O Amir Al-Momineen^{asws}! Inform us about 'الْقَدْرُ' the Pre-determination'. He^{asws} said: 'A secret of Allah^{azwj}, so do not discuss about it'.

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنَا عَنِ الْقَدْرِ فَقَالَ لَمَّا أَبَيْتَ فَإِنَّهُ أَمْرٌ بَيْنَ أَمْرَيْنِ لَا حَبْرَ وَ لَا تَفْوِضَ

He said, 'O Amir Al-Momineen^{asws}! Inform us about 'الْقَدْرُ' the Pre-determination'. He^{asws} said: 'When you are being adamant, so it is a matter between two matters, 'لَا حَبْرَ وَ لَا تَفْوِضَ' neither Compulsion nor Delegation'.

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ فُلَانًا يَقُولُ بِالْإِسْتِطَاعَةِ وَ هُوَ حَاضِرٌ فَقَالَ عَلَيَّ عَ عَلَيَّ بِهِ فَأَقَامُوهُ فَلَمَّا رَأَهُ قَالَ لَهُ الْإِسْتِطَاعَةُ تَمْلِكُهَا مَعَ اللَّهِ أَوْ مِنْ دُونِ اللَّهِ وَ إِيَّاكَ أَنْ تَقُولَ وَاحِدَةً مِنْهُمَا فَتَرْتَدَّ فَقَالَ وَ مَا أَقُولُ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ فُلَانٌ أَمْلِكُهَا بِاللَّهِ الَّذِي أَنْشَأَ مَلَكْتَهَا

He said, 'O Amir Al-Momineen^{asws}! So and so is saying with the capability (he enjoys), and he is present'. Ali^{asws} said: 'Here, with him!' They made him stand up, and when he^{asws} saw him, said to him: 'The capability, do you own it along with Allah^{azwj} or from besides Allah^{azwj}? And beware of saying one from the two, for you will turn back'. He said, 'So, what should I be

saying, O Amir Al-Momineen^{asws}? He^{asws} said: 'Say, 'I own it through Allah^{azwj} Who Created its ownership''¹.

Introduction:

The Knowledge of Allah^{azwj} Comprehends all, so the names of those who are the 'أهل السعادة وأهل' (fortunate ones and the wretched) are written in Books, i.e., given to Prophets/Imams^{asws}. See for example a Hadith in Appendix I. Do we know them? Yes, some of them are known to us - the friends of Prophets^{as} and Imams^{asws} are 'أهل السعادة' (fortunate ones) and their enemies are 'أهل الشقاوة' (wretched). Can anyone alter fate of these and of those? Of course no one has the ability to change - it is the 'Will' of Allah^{azwj} - for people of the past, present and the future. (As in a Hadith) He^{azwj} Inspires the fortunate and Deprives the wretched, therefore beatitude be to one whom Allah^{azwj} does not Deprive him of his share'.²

Also Rasool-Allah^{saww} said:

قال رسول الله صلى الله عليه وآله: الشقي من شقى في بطن امه، والسعيد من سعد في بطن امه.

'The wretch is a wretch from the womb of his mother, and the fortunate one is fortunate from the womb of his mother''³.

About these two Allah^{azwj} Says:

يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۖ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ {105}

On the Day when it comes, no soul shall (be able to) speak except by His Permission, then from them (some) would be unfortunate and (some) fortunate [11:105]

فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ هُمْ فِيهَا زَفِيرٌ وَشَهِيْقٌ {106}

So as for those who are unfortunate, they would be in the Fire wherein sighing and groaning for them [11:106]

خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۚ إِنَّ رَبَّكَ فَعَّالٌ لِمَا يُرِيدُ {107}

¹ Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 103, 57: ص: 5, ج: 5, بيروت، ط - بيروت، ج: 5، ص: 57

² Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 24

³ Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 13

Abiding therein so long as the skies and the earth endure, except what your Lord so Desires; surely your Lord Does whatsoever He Wants to [11:107]

وَأَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۗ عَطَاءٌ غَيْرٌ مَجْذُودٍ {108}

And as for those who are fortunate, they would be in the Paradise, abiding therein for as long as the skies and the earth endure, except what Allah so Desires, being a Gift without interruption [11:108]

However, Justice of Allah^{azwj}, under all circumstances, will prevail:

ابن بابويه، قال: حدثنا الحسين بن يحيى، عن ضريس البجلي، قال: حدثنا أبي، قال: حدثنا أبو جعفر محمد بن عمارة السكري السرياني، قال: حدثنا إبراهيم بن عاصم بقزوين، قال: حدثنا عبد الله بن هارون الكرخي، قال: حدثنا أبو جعفر أحمد بن عبد الله بن زيد بن سلام بن عبد الله، قال: حدثني أبي عبد الله بن زيد، قال: حدثني أبي زيد بن سلام، عن أبيه سلام بن عبد الله، عن عبد الله بن سلام مولى رسول الله (صلى الله عليه وآله) أنه قال: سألت رسول الله (صلى الله عليه وآله)، فقلت: أخبرني أ يعذب الله عز و جل خلقا بلا حجة؟ فقال: «معاذ الله عز و جل».

Ibn Babuwayh said, 'Al Husayn Bin Yahya narrated to us, from Zareys Al Bajaly, from his father, from Abu Ja'far Muhammad Bin Amarat Al Sakry Al Syriany, from Ibrahim Bin Aasim at Qazwin, from Abdullah Bin Haroun Al Karkhy, Abu Ja'far Ahmad Bin Abdullah Bin Zayd Bin Salaam Bin Abdullah, from Abu Abdullah Bin Zayd, from Abu Zayd Bin Salaam, from his father Salaam Bin Abdullah,

(It has been narrated) from Abdullah Bin Salaam, a slave of Rasool-Allah^{saww} who said, 'I asked Rasool-Allah^{saww}, so I said, 'Inform me, does Allah^{azwj} Mighty and Majestic Punish the creatures without a proof?' So he^{saww} said: 'Allah^{azwj} Mighty and Majestic Forbid (No!)'.

قلت: فأولاد المشركين في الجنة أم في النار؟ فقال: «إن الله تبارك و تعالى أولى بهم، إنه إذا كان يوم القيامة، و جمع الله عز و جل الخلائق لفصل القضاء يأتي بأولاد المشركين، فيقول لهم: عبيدي و إمائي، من ربكم، و ما دينكم، و ما أعمالكم؟»-

I said, 'So would the children of the Polytheists be in the Paradise or in the Fire?' So he^{saww} said: 'Surely, Allah^{azwj} Blessed and Exalted is the Foremost with them. When it will be the Day of Judgement, and Allah^{azwj} Mighty and Majestic Gathers the creatures for the Decision and the Judgement, they would bring the children of the Polytheists. So He^{azwj} would be Saying to them: "My^{azwj} slaves, and My^{azwj} maids! Who is your Lord^{azwj}, and what is your Religion, and what are your deeds?'

قال- فيقولون: اللهم ربنا أنت خلقتنا، و أنت أمتنا، و لم تجعل لنا ألسنة نطق بها، و لا أسماعا نسمع بها، و لا كتابا نقرؤه، و لا رسولا فنتبعه، و لا علم لنا إلا ما علمتنا».

He^{saww} said: 'So they would be saying, 'Our Allah^{azwj}! You^{azwj} are our Lord^{azwj} Who Created us, and You^{azwj} (Made) our community, and did not Make for us a tongue to speak with, nor a

name which we would be called by, nor a Book which we read, nor a Rasool^{as} to follow, nor did we know anything except what You^{azwj} Taught us’.

قال: «فيقول لهم عز و جل: عبيدي و إمائي، إن أمرتكم بأمر أ تفعلونه؟ فيقولون: السمع و الطاعة لك، يا ربنا.

He^{asws} said: ‘So the Mighty and Majestic would be Saying to them: “My^{azwj} servants, and My^{azwj} maids! If I^{azwj} were to Command you with a matter, would you be doing it?’ So they would be saying, ‘The Hearing, and the Obedience is for You^{azwj}, O our Lord^{azwj}!’

فيأمر الله عز و جل نارا يقال لها الفلق، أشد شيء في جهنم عذابا، فتخرج من مكانها سوداء مظلمة بالسلاسل و الأغلال، فيأمرها الله عز و جل أن تنفخ في وجوه الخلائق نفخة، فتنفخ، فمن شدة نفختها تنقطع السماء، و تنطمس النجوم، و تجمد البحار، و تزول الجبال، و تظلم الأبصار، و تضع الحوامل حملها، و تشيب الولدان من هولها يوم القيامة،

So Allah^{azwj} would Command a Fire called Al-Falaq, the most intense thing in the Hell as Punishment. So it would come out from its place, dark black with chains and shackles. So Allah^{azwj} Mighty and Majestic would Command it that it should blow into the faces of the creatures with a blowing. So from the intensity of its blowing, the sky would be obscured and the stars would not be seen, and the oceans would solidify, and the mountains would disintegrate, and the visions would be darkened, and the pregnancies would be delivered (out of fear and panic), and the children would be grey-haired from its terror on the Day of Judgement.

ثم يأمر الله تبارك و تعالى أطفال المشركين أن يلقوا أنفسهم في تلك النار، فمن سبق له في علم الله عز و جل أن يكون سعيدا، ألقى نفسه فيها، فكانت النار عليه بردا و سلاما، كما كانت على إبراهيم (عليه السلام)، و من سبق له في علم الله عز و جل أن يكون شقيا، امتنع فلم يلق نفسه في النار،

Then Allah^{azwj} Blessed and Exalted would Command the children of the Polytheists that they should attach themselves in that Fire. So the one who has preceded in the Knowledge of Allah^{azwj} Mighty and Majestic that he would become fortunate, would attach himself in it. So the Fire would be a coolness and a safety for him, just as it was to Ibrahim^{as}. And the one who preceded in the Knowledge of Allah^{azwj} Mighty and Majestic that he would become unfortunate, would refrain and would not attach himself in the Fire.

فيأمر الله تبارك و تعالى النار فتلتقطه لتركه أمر الله، و امتناعه من الدخول فيها، فيكون تبعا لآبائه في جهنم، و ذلك قوله عز و جل: فَمِنْهُمْ شَقِيٌّ وَ سَعِيدٌ

So Allah^{azwj} Blessed and Exalted would Command the Fire to attach itself to the one who avoided the Command of Allah^{azwj} and refrained from entering into it. So they would become the followers of their forefathers in the Hell. And these are the Words of the Mighty and Majestic: ***On the Day when it comes, no soul shall (be able to) speak except by His Permission, then from them (some) would be unfortunate and (some) fortunate [11:105].***

فَأَمَّا الَّذِينَ شَقُّوا فِي النَّارِ لَمْ يَشَاءُوا فِيهَا زَفِيرٌ وَ شَهيقٌ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ وَ أَمَّا الَّذِينَ سَعِدُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرٌ يُجَادُونَ».

So as for those who are unfortunate, they would be in the Fire wherein sighing and groaning for them [11:106] Abiding therein so long as the skies and the earth endure, except what your Lord so Desires; surely your Lord Does whatsoever He Wants to [11:107] And as for those who are fortunate, they would be in the Paradise, abiding therein for as long as the skies and the earth endure, except what Allah so Desires, being a Gift without interruption [11:108]’⁴

The Submission and the Supplications

What is for us is to make supplications (beseech to Allah^{azwj}) and what is beyond us is ‘Qadha o Qadar’ (that which has happened and that which is to transpire) – those are in the control of Allah^{azwj}. Below is a beautiful example of these concepts:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزَبَانَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ مَهْزَبَانَ عَنْ فُتَيْبَةَ الْأَعْمَشِيِّ قَالَ أَتَيْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَعُوذُ ابْنًا لَهُ فَوَجَدْتُهُ عَلَى الْبَابِ فَإِذَا هُوَ مُهْتَمٌّ حَزِينٌ فَقُلْتُ جُعِلْتُ فِدَاكَ كَيْفَ الصَّبِيِّ فَقَالَ وَاللَّهِ إِنَّهُ لِمَا بِهِ ثُمَّ دَخَلَ فَمَكَتْ سَاعَةٌ ثُمَّ خَرَجَ إِلَيْنَا وَ قَدْ أَسْفَرَ وَجْهُهُ وَ ذَهَبَ التَّعْيِيرُ وَ الْحَزَنُ

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Al Hassan Bin Muhammad Bin Mahziyar, from Quteyba Al A’asha who said,

‘I went over to Abu Abdullah^{asws} to comfort him^{asws} for a son of his^{asws} (who was sick), and I found him^{asws} at the door, and he^{asws} was worried, in grief. So I said, ‘May I be sacrificed for you^{asws}! How is the child?’ So he^{asws} said: ‘By Allah^{azwj}! He is still with it’. Then he^{asws} entered (the house) and remained for a while, then came out to us, and his face had turned pale, the change and the grief had gone.

قَالَ فَطَمَعْتُ أَنْ يَكُونَ قَدْ صَلَحَ الصَّبِيُّ فَقُلْتُ كَيْفَ الصَّبِيِّ جُعِلْتُ فِدَاكَ فَقَالَ وَ قَدْ مَضَى لِسَبِيلِهِ فَقُلْتُ جُعِلْتُ فِدَاكَ لَقَدْ كُنْتُ وَ هُوَ حَيٌّ مُهْتَمًّا حَزِينًا وَ قَدْ رَأَيْتُ حَالَكَ السَّاعَةَ وَ قَدْ مَاتَ غَيْرَ تِلْكَ الْحَالِ فَكَيْفَ هَذَا فَقَالَ إِنَّا أَهْلُ الْبَيْتِ إِنَّمَا نَجْزِعُ قَبْلَ الْمُصِيبَةِ فَإِذَا وَقَعَ أَمْرٌ اللَّهُ رَضِينَا بِقَضَائِهِ وَ سَلَّمْنَا لِأَمْرِهِ .

He (the narrator) said, ‘I hoped he had become better, so I said, ‘How is the child, may I be sacrificed for you^{asws}?’ So he^{asws} said: ‘And he has gone to His^{azwj} Way’. So I said, ‘May I be sacrificed for you^{asws}! When he was alive you^{asws} were worried, in grief, and I see your^{asws} state at this time and he has died, and it is other than that state. So how is this?’ So he^{asws} said: ‘We^{asws}, the People^{asws} of the Household, we^{asws} panic before the difficulty

⁴ التوحيد: 1 / 390

(bereavement). So when the Command of Allah^{azwj} occurs, we^{asws} are pleased with it and submit to His^{azwj} Command'.⁵

Qadha o Qadar – Can one Grasp These?

وقال (عليه السلام) - وقد سئل عن القدر - : طريق مظلم فلا تسلكوه، وبحر عميق فلا تلجوه، وسر الله فلا تتكلفوه.

And he^{asws} said, and he^{asws} had been asked about 'القدر' the Pre-determination: '(It is) a dark road, so do not travel it, and it is a deep ocean, so do not dive into it, and it is a secret of Allah^{azwj}, so do not encumber yourself with it'.⁶

يد: أبي، عن سعد، عن ابن عيسى، عن محمد البرقي، عن عبد الملك بن عنترة الشيباني، عن أبيه، عن جده قال: جاء رجل إلى أمير المؤمنين عليه السلام فقال: يا أمير المؤمنين أخبرني عن القدر، فقال: بحر عميق فلا تلجه. فقال: يا أمير المؤمنين أخبرني عن القدر، قال: طريق مظلم فلا تسلكه. قال: يا أمير المؤمنين أخبرني عن القدر قال: سر الله فلا تتكلفه. قال: يا أمير المؤمنين أخبرني عن القدر،

My father, from Sa'ad, from Ibn Isa, from Muhammad Al Barqy, from Abdul Malik Bin Antarat Al Shaybani, from his father, from his grandfather who said,

'A man came to Amir Al-Momineen^{asws} and he said, 'O Amir Al-Momineen^{asws}! Inform me about the Pre-determination'. He^{asws} said: 'A deep ocean, do not dive into it'. He said, 'O Amir Al-Momineen^{asws}! Inform me about the Pre-determination'. He^{asws} said: 'A dark road, do not travel it'. He said, 'O Amir Al-Momineen^{asws}! Inform me about the Pre-determination'. He^{asws} said: 'A Secret of Allah^{azwj}, do not encumber (yourself with) it'. He said, 'O Amir Al-Momineen^{asws}! Inform me about the Pre-determination'.

قال: فقال أمير المؤمنين عليه السلام: أما إذا أبيت فإني سألتك: أخبرني أكانت رحمة الله للعباد قبل أعمال العباد أم كانت أعمال العباد قبل رحمة الله؟ قال: فقال له الرجل: بل كانت رحمة الله للعباد قبل أعمال العباد.

He (the narrator) said, 'So, Amir Al-Momineen^{asws} said: 'But, when you are persistent then I^{asws} shall ask you: 'Inform me^{asws}, was the Mercy of Allah^{azwj} to the servants before the deeds of the servants, or were the deeds of the servants before the Mercy of Allah^{azwj}? The man said, 'But, the Mercy of Allah^{azwj} to the servants was before the deeds of the servants'.

فقال أمير المؤمنين عليه السلام قوموا فسلموا على أخيكم فقد أسلم، وقد كان كافرا

Amir Al-Momineen^{asws} said: 'Arise and greet upon your brother for he has become a Muslim, and he was a *Kafir*'.

⁵ Al Kafi V 3 – The Book Of Funerals CH 81 H 11

⁶ Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 45

قال: وانطلق الرجل غير بعيد ثم انصرف إليه فقال له: يا أمير المؤمنين أبا لمشية الاولى تقوم ونقعد ونقبض ونبسط؟ فقال له أمير المؤمنين عليه السلام: وإنك لبعيد في المشية؟! أما ابني سائلك عن ثلاث لا يجعل الله لك في شيء منها مخرجا:

He (the narrator) said, 'And the man went, he didn't go far before he came back to him^{asws} and said, 'O Amir Al-Momineen^{asws}! But, for the first step, (e.g.,) we are standing, and sitting, and grabbing and extending?' Amir Al-Momineen^{asws} said to him: 'And you are far away in the Desire? But, I^{asws} shall ask you about three for which Allah^{azwj} did not Make an exit to be for you in anything from these.

أخبرني أخلق الله العباد كما شاء أو كما شاءوا؟ فقال: كما شاء، قال: فخلق الله العباد لما شاء أو لما شاءوا؟ فقال: لما شاء، قال: يأتونه يوم القيامة كما شاء أو كما شاءوا؟ قال: يأتونه كما شاء، قال: قم فليس إليك من المشية شيء.

Inform me, did Allah^{azwj} Create the servants just as He^{azwj} Desired or just as they desired?' He said, 'Just as He^{azwj} Desired'. He^{asws} said: 'Would they be coming on the Day of Judgment just as He^{azwj} Desires or just as they desire?' He said, 'They would be coming just as He^{azwj} Desires'. He^{asws} said: 'Arise, for there isn't anything from the Desire to you'.⁷

ضا: سئل أمير المؤمنين صلوات الله عليه عن القدر قال: فقيل له: أنبئنا عن القدر يا أمير المؤمنين. فقال: سر الله فلا تفتشوه. فقيل له الثاني: أنبئنا عن القدر يا أمير المؤمنين، قال: بحر عميق فلا تلحقوه، فقيل له: أنبئنا عن القدر،

Amir Al-Momineen^{asws} was asked about the Pre-determination. It was said to him^{asws}, 'Inform us about the Pre-determination, O Amir Al-Momineen^{asws}!' So, Amir Al-Momineen^{asws} said: 'Do not investigate it'. It was said to him^{asws} for a second time, 'Inform us about the Pre-determination, O Amir Al-Momineen^{asws}!' He^{asws} said: 'A deep ocean, do not dive into it'. It was said to him^{asws}, 'Inform us about the Pre-determination'.

فقال: " ما يفتح الله للناس من رحمة فلا ممسك لها وما يمسك فلا مرسل لها "

He^{asws} said: ***Whatever Mercy Allah Opens to the people, so there is none to withhold it, and whatever He Withholds, there is no sender to him from after Him, [35:2].***

فقال: يا أمير المؤمنين إنما سألتك عن الاستطاعة التي بها تقوم ونقعد، فقال: استطاعة تملك مع الله أم دون الله؟ قال: فسكت القوم ولم يحروا جوابا، فقال صلى الله عليه وآله: إن قلتم: إنكم تملكونها مع الله قتلتمكم، وإن قلتم: دون الله قتلتمكم! فقالوا: كيف نقول يا أمير المؤمنين؟

He said, 'O Amir Al-Momineen^{asws}! But rather, we are asking you^{asws} about the capability by which we are standing and sitting'. He^{asws} said: 'Do you possess capability with Allah^{azwj} or besides Allah^{azwj}?' The people were silent and did not respond an answer, so he^{asws} said: 'If you were to say that you are possessing it with Allah^{azwj}, I^{asws} will kill you, but if you say, besides Allah^{azwj}, I^{asws} will (still) kill you!' They said, 'How should we be saying, O Amir Al-Momineen^{asws}?'

⁷ Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 35

قال: تملكونها بالذي يملكها دونكم فإن امدكم بها كان ذلك من عطائه، وإن سلبها كان ذلك من بلائه، إنما هو المالك لما ملككم، والقادر لما عليه أقدركم،

He^{asws} said: 'You are possessing it by which He^{azwj} Made you to possess besides you all, so if He^{azwj} Supports you with it, that would be from His^{azwj} Gifts, and if He^{azwj} were to Withdraw it, that would be from His^{azwj} Afflictions. But rather, He^{azwj} is the Owner of whatever you own, and the Able to whatever you are able upon.

أما تسمعون ما يقول العباد ويسألونه الحول والقوة حيث يقولون: لا حول ولا قوة إلا بالله،

But, are you not hearing what the servants are saying and asking for the might and the strength where they are saying, 'There is neither Might nor Strength except by Allah^{azwj}?'

فمثل عن تأويلها: فقال: لا حول عن معصيته إلا بعصمته، ولا قوة على طاعته إلا بعونه.

So, he^{asws} was asked about its explanation, and he^{asws} said: 'There is neither might from disobeying Him^{azwj} except by His^{azwj} Protection, nor any strength upon obeying Him^{azwj} except by His^{azwj} Assistance'.⁸

Al-Mashiya (Will of Allah^{azwj})

يُؤْتَسُّ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) قَالَ إِنَّ عَلِيًّا (عَلَيْهِ السَّلَام) بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ فَمَنْ دَخَلَ بَابَهُ كَانَ مُؤْمِنًا وَ مَنْ خَرَجَ مِنْ بَابِهِ كَانَ كَافِرًا وَ مَنْ لَمْ يَدْخُلْ فِيهِ وَ لَمْ يَخْرُجْ مِنْهُ كَانَ فِي الطَّبَقَةِ الَّتِي لِلَّهِ فِيهِمُ الْمَشِيئَةُ .

Yunus, from Musa Bin Bakr,

(It has been narrated) from Abu Ibrahim^{asws} (7th Imam^{asws}) having said that Ali^{asws} is a door from the doors of the Paradise. So the one who enters his^{asws} door would be a *Momin*, but the one who exits from his^{asws} door would be a Unbeliever (*Kafir*), and the one who does not enter into it and does not exit from it would be in the category whose (fate would depend on) Allah^{azwj}'s 'الْمَشِيئَةُ' Will (Desire/Decision) regarding them'.⁹

سن: أبي، عن النضر، عن يحيى الحلبي، عن أيوب بن الحر قال: سمعت أبا عبد الله عليه السلام يقول: إن رجلا أتى أبي فقال: إني رجل خصم اخصم من احب أن يدخل في هذا الأمر؟

My father, from Al Nazar, from Yahya Al Halby, from Ayoub Bin Al Hurr who said,

'I heard Abu Abdullah^{asws} saying: 'A man came to my^{asws} father^{asws} and he said, 'I am a man a debating man. Can I debate the one whom I would like to enter into this matter?'

⁸ Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 70

⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 21

فقال له ابي: لا تخاصم أحدا فإن الله إذا أراد بعبد خيرا نكت في قلبه حتى أنه ليصر به الرجل منكم يشتهي لقاءه.

My^{asws} father^{asws} said to him: 'Do not debate anyone, for Allah^{azwj}, When He^{azwj} Intends good with a servant, Puts a spot into his heart until he would see with it the man from you all, desiring to meet him"¹⁰.

سن: أبي، عن القاسم بن محمد، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام قال: لا تخاصموا الناس فإن الناس لو استطاعوا أن يحبونا لأحبونا، إن الله أخذ ميثاق شيعتنا يوم أخذ ميثاق النبيين فلا يزيد فيهم أحد أبدا، ولا ينقص منهم أحد أبدا.

My father, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'Do not quarrel with the people, for the people, if they were able to love us^{asws}, they would have loved us^{asws}. Allah^{azwj} Took a Covenant from our^{asws} Shias on the (same) day He^{azwj} Took a Covenant of the Prophets^{as}. Therefore, there will neither increase anyone among them, nor will anyone reduce from them, ever"¹¹.

سن: أبي، عن القاسم بن محمد، عن البطائني، عن أبي بصير، عن أبي جعفر عليه السلام قال: لا تخاصموا الناس فإن الناس لو استطاعوا أن يحبونا لأحبونا إن الله أخذ ميثاق الناس فلا يزيد فيهم أحد أبدا ولا ينقص منهم أحد أبدا.

My father, from Al Qasim Bin Muhammad, from Al Batiny, from Abu Baseer,

'From Abu Ja'far^{asws} having said: 'Do not quarrel with the people, for the people, if they were able to love us^{asws}, they would have loved us^{asws}. Allah^{azwj} Took the Covenant of the people, therefore there will neither increase in them even one, ever, nor would there reduce anyone from them ever!"¹².

سن: قال أبو جعفر عليه السلام: إن القرآن شاهد الحق ومحمد صلى الله عليه واله لذلك مستقر فمن اتخذ سببا إلى سبب الله لم يقطع به الأسباب، ومن اتخذ غير ذلك سببا مع كل كذاب فاتقوا الله فإن الله قد أوضح لكم أعلام دينكم ومنار هداكم،

Abu Ja'far^{asws} said: 'The Quran is a witness of the Truth, and Muhammad^{saww} is ingrained to that, so one who takes a step to towards (Pleasure of) Allah^{azwj}, he would not cut off the courses with it, and one who takes other than that as a course would be with every liar. Therefore, fear Allah^{azwj}, for Allah^{azwj} has Clarified for you all the Signs of your Religion, and Minaret of your guidance.

فلا تأخذوا أمركم باللوهن، ولا أديانكم هزوا فتدحض أعمالكم، وتخطوا سبيلكم، ولا تكونوا في حزب الشيطان فتضلوا. يهلك من هلك، ويحيى من حي، وعلى الله البيان، بين لكم فاهتدوا، وبقول العلماء فانتفعوا، والسبيل في ذلك إلى الله فمن يهدي الله فهو المهتدي، ومن يضل فلن تجد له ولما مرشدا.

¹⁰ Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 27

¹¹ Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 28

¹² Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 21

So do not take your matters with feebleness, nor your Religions as a mockery for you will refute your actions, and you will be mistaken in your way, and do not become among the party of Satan^{la}, for you will stray. He is destroyed the one who is destroyed, and he is revived, the one who is revived, and upon Allah^{azwj} is the Explanation.

He^{azwj} has Explained for you, therefore take guidance, and by the words of the scholars^{asws}, suffice (with them^{asws}), and the way in that is to Allah^{azwj}. So the one whom Allah^{azwj} Guides, he is the guided one, and one whom He^{azwj} Lets to stray, you will never find a guide for him or a leader".¹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنِ الْحُسَيْنِ بْنِ نَعِيمٍ الصَّخَّافِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَمِنْكُمْ كَافِرٌ وَ مِنْكُمْ مُؤْمِنٌ فَقَالَ عَرَفَ اللَّهُ إِيمَانَهُمْ بِوَلَايَتِنَا وَ كُفْرَهُمْ بِهَا يَوْمَ أَخَذَ عَلَيْهِمُ الْمِيثَاقَ فِي صُلْبِ آدَمَ (عَلَيْهِ السَّلَامُ) 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 **[64:2] He it is Who Created you, so among you is an unbeliever and among you is a Believer.** 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'.¹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِهِ عَزَّ وَجَلَّ صِبْغَةَ اللَّهِ وَ مَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً قَالَ صَبَغَ الْمُؤْمِنِينَ بِالْوَلَايَةِ فِي الْمِيثَاقِ .

Muhammad Bin Yahya, from Salma Bin Al Khatab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic **[2:138] A Dyeing of Allah, and who is better than Allah in dyeing?** He^{asws} said: 'The Momineen were dyed by the Wilayah during the (Taking of the) Covenant'.¹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنِ الْحُسَيْنِ بْنِ نَعِيمٍ الصَّخَّافِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِهِ فَمِنْكُمْ كَافِرٌ وَ مِنْكُمْ مُؤْمِنٌ فَقَالَ عَرَفَ اللَّهُ عَزَّ وَجَلَّ إِيمَانَهُمْ بِوَلَايَتِنَا وَ كُفْرَهُمْ بِهَا يَوْمَ أَخَذَ عَلَيْهِمُ الْمِيثَاقَ وَ هُمْ ذُرٌّ فِي صُلْبِ آدَمَ

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 His^{azwj} Words **[64:2] so among you is an unbeliever and among you is a Believer.** So he^{asws} said: 'Allah^{azwj} Mighty and Majestic Recognised their

¹³ Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 51

¹⁴ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 4

¹⁵ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 53

Eman by their Wilayah for us^{asws} and their disbelief with it on the day He^{azwj} Took the Covenant upon them, and they were particles in the ‘*Sulb*’ of Adam^{as}’.

وَسَأَلْتُهُ عَنْ قَوْلِهِ عَزَّ وَجَلَّ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ فَقَالَ أَمَا وَاللَّهِ مَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ وَمَا هَلَكَ مَنْ هَلَكَ حَتَّىٰ يَثُومَ قَائِمَنَا (عليه السلام) إِلَّا فِي تَرْكِ وَلَايَتِنَا وَ جُحُودِ حَقِّنَا وَ مَا خَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مِنْ الدُّنْيَا حَتَّىٰ أَلَزَمَ رِقَابَ هَذِهِ الْأُمَّةِ حَقِّنَا وَ اللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ .

And I asked him^{asws} about the Words of the Mighty and Majestic [64:12] **And obey Allah and obey the Rasool, but if you turn back, then upon Our Rasool devolves only the clear delivery (of the Message)**. So he^{asws} said: ‘By Allah^{azwj}! The ones before you were not destroyed and the ones who are destroyed until the rising of Al-Qaim^{asws} will not be destroyed except with regards to neglecting our^{asws} Wilayah, and denying our^{asws} rights; and Rasool-Allah^{saww} did not exit from the world until he^{saww} necessitated the necks of this community to our^{asws} rights. [2:213] and Allah Guides whom He so Desires to, to the Straight Path’.¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ جَلَّ وَ عَزَّ وَ أَوْفُوا بِعَهْدِي قَالَ يُولَايَةِ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) أَوْفِ بِعَهْدِكُمْ أَوْفِ لَكُمْ بِالْحَنَّةِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sama’at,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Majestic and Mighty [2:40] **and be faithful to (your) Covenant with Me**. He^{asws} said: ‘By the Wilayah of Amir Al-Momineen^{asws} **I will Fulfil (My) Covenant with you**. I^{azwj} shall Fulfil for you with the Paradise’.¹⁷

مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَاطٍ عَنْ بُكَيْرِ بْنِ أَعْيَنَ قَالَ كَانَ أَبُو جَعْفَرٍ (عليه السلام) يَقُولُ إِنَّ اللَّهَ أَخَذَ مِيثَاقَ شِبَعَيْنَا بِالْوَلَايَةِ لَنَا وَ هُمْ ذُرِّيَّةُ يَوْمَ أَخَذَ الْمِيثَاقَ عَلَى الدَّرِّ بِالْإِقْرَارِ لَهُ بِالرُّبُوبِيَّةِ وَ لِمُحَمَّدٍ (صلى الله عليه وآله) بِالنَّبُوءَةِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Bukeyr Bin Ayn who said,

‘Abu Ja’far^{asws} was saying: ‘Allah^{azwj} Took the Covenant of our^{asws} Shias with the Wilayah for us^{asws}, and they were particles on the day the Covenant was Taken upon the particles with the acknowledgment to Him^{azwj} with the Lordship, and to Muhammad^{saww} with the Prophet-hood.

وَ عَرَضَ اللَّهُ جَلَّ وَ عَزَّ عَلَىٰ مُحَمَّدٍ (صلى الله عليه وآله) أُمَّتَهُ فِي الطَّيْنِ وَ هُمْ أَطْلَلَةٌ وَ خَلَقَهُمْ مِنَ الطَّيْنَةِ الَّتِي خُلِقَ مِنْهَا آدَمُ وَ خَلَقَ اللَّهُ أَرْوَاحَ شِبَعَيْنَا قَبْلَ أَنْ يَدَانِهِمْ بِالْقِي عَامٍ وَ عَرَضَهُمْ عَلَيْهِ وَ عَرَفَهُمْ رَسُولَ اللَّهِ (صلى الله عليه وآله) وَ عَرَفَهُمْ عَلِيًّا وَ نَحْنُ نَعْرِفُهُمْ فِي لَحْنِ الْقَوْلِ .

¹⁶ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 74

¹⁷ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 89

The Matter of the Hereafter is Difficult:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْبَرْقِيِّ عَنِ ابْنِ سِنَانٍ أَوْ غَيْرِهِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ حَدِيثَنَا صَعِبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا صُدُورٌ مُبِيرَةٌ أَوْ قُلُوبٌ سَلِيمَةٌ أَوْ أَخْلَاقٌ حَسَنَةٌ إِنَّ اللَّهَ أَخَذَ مِنْ شِبَعَيْنَا الْمِيثَاقَ كَمَا أَخَذَ عَلَى بَنِي آدَمَ أَلَسْتُ بِرَبِّكُمْ فَمَنْ وَفَى لَنَا وَفَى اللَّهُ لَهُ بِالْجَنَّةِ وَمَنْ أَبْغَضَنَا وَ لَمْ يُؤَدِّ إِلَيْنَا حَقَّنَا فِي النَّارِ خَالِدًا مُخَلَّدًا .

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} [7:172] **Am I not your Lord?** 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'.²⁰

مُحَمَّدُ بْنُ يَحْيَى وَ غَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ بَعْضِ أَصْحَابِنَا قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ صَاحِبِ الْعَسْكَرِ (عليه السلام) جُعِلْتُ فِدَاكَ مَا مَعْنَى قَوْلِ الصَّادِقِ (عليه السلام) حَدِيثُنَا لَا يَحْتَمِلُهُ مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ وَلَا مُؤْمِنٌ ائْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ

Muhammad Bin Yahya and others, from Muhammad Bin Ahmad, from one of our companions who said,

'I wrote to Abu Al-Hassan Sahib Al-Askar^{asws}, 'May I be sacrificed for you^{asws}! What is the meaning of the words of Al-Sadiq^{asws}: 'Our^{asws} Ahadeeth, none can bear it except for an Angel of Proximity, nor a *Mursil* Prophet^{as}, nor a *Momin* whose heart Allah^{azwj} has Tested for the *Eman*'?

فَجَاءَ الْجَوَابُ إِنَّمَا مَعْنَى قَوْلِ الصَّادِقِ (عليه السلام) أَيْ لَا يَحْتَمِلُهُ مَلَكٌ وَلَا نَبِيٌّ وَلَا مُؤْمِنٌ إِنَّ الْمَلَكَ لَا يَحْتَمِلُهُ حَتَّى يُخْرِجَهُ إِلَى مَلَكٍ غَيْرِهِ وَ النَّبِيَّ لَا يَحْتَمِلُهُ حَتَّى يُخْرِجَهُ إِلَى نَبِيِّ غَيْرِهِ وَ الْمُؤْمِنَ لَا يَحْتَمِلُهُ حَتَّى يُخْرِجَهُ إِلَى مُؤْمِنٍ غَيْرِهِ فَهَذَا مَعْنَى قَوْلِ جَدِّي (عليه السلام) .

So the answer came: 'But rather, the meaning of the words of Al-Sadiq^{asws}, i.e., neither can an Angel bear it, nor a Prophet^{as}, nor a *Momin*, is that the Angel cannot bear it until he brings it out (narrates) to another Angel, and the Prophet^{as} cannot bear it until he^{as} brings it out to another Prophet^{as}, and the *Momin* cannot bear it until he brings it out to another *Momin*. So this is the meaning of the words of my^{asws} grandfather^{asws},²¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ حَبِيبِ السَّجِسْتَانِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا أَخْرَجَ دُرِّيَّةَ آدَمَ (عليه السلام) مِنْ ظَهْرِهِ لِيَأْخُذَ عَلَيْهِمُ الْمِيثَاقَ بِالرُّبُوبِيَّةِ لَهُ وَ بِالنُّبُوءَةِ لِكُلِّ نَبِيٍّ فَكَانَ أَوَّلَ مَنْ أَخَذَ لَهُ عَلَيْهِمُ الْمِيثَاقَ بِنُبُوءَةِ مُحَمَّدٍ (صلى الله عليه وآله)

²⁰ Al Kafi V 1 – The Book Of Divine Authority CH 102 H 3

²¹ Al Kafi V 1 – The Book Of Divine Authority CH 102 H 4

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, from Al Hassan Bin Mahboub, from Hisham Bin Salim, from Habeeb Al Sijstany who said,

'I heard Abu Ja'far^{asws} saying: 'Allah^{azwj} Mighty and Majestic. When He^{azwj} Extracted the offspring of Adam^{as} from his^{as} back in order to Take the Covenant with the Lordship for Himself^{azwj}, and with the Prophet-hood for every Prophet^{as}, so the first one He^{azwj} Took the Covenant for Himself^{azwj} upon the Prophet-hood was Muhammad^{saww} Bin Abdullah^{asws}.

قَالَ اللَّهُ عَزَّ وَجَلَّ لَادَمَ انظُرْ مَا دَا تَرَى قَالَ فَتَنَظَرَ آدَمُ (عليه السلام) إِلَى ذُرِّيَّتِهِ وَ هُمْ ذَرٌّ قَدْ مَلَأُوا السَّمَاءَ قَالَ آدَمُ (عليه السلام) يَا رَبِّ مَا أَكْثَرَ ذُرِّيَّتِي وَ لِأَمْرِ مَا خَلَقْتَهُمْ فَمَا تُرِيدُ مِنْهُمْ بِأَخْذِكَ الْمِيثَاقَ عَلَيْهِمْ قَالَ اللَّهُ عَزَّ وَجَلَّ يَعْْبُدُونِي لَا يُشْرِكُونَ بِي شَيْئاً وَ يُؤْمِنُونَ بِرُسُلِي وَ يَتَّبِعُونَهُمْ

Then Allah^{azwj} Mighty and Majestic Said to Adam^{as}: "Look! What do you^{as} see?" He^{asws} said: 'So Adam^{as} looked at his^{as} children, and they were particles which had filled up the sky. Adam^{as} said: 'O Lord^{azwj}! How abundant are my^{as} children and for what matter have You^{azwj} Created them? So what do You^{azwj} Want from them by Taking the Covenant upon them?' Allah^{azwj} Mighty and Majestic Said: "For them to be worshipping Me^{azwj} not associating anything with Me^{azwj}, and believing in My^{azwj} Rasools^{as} and following them^{as}".

قَالَ آدَمُ (عليه السلام) يَا رَبِّ فَمَا لِي أَرَى بَعْضَ الذَّرِّ أَكْثَرَ مِنْ بَعْضٍ وَ بَعْضُهُمْ لَهُ نُورٌ كَثِيرٌ وَ بَعْضُهُمْ لَهُ نُورٌ قَلِيلٌ وَ بَعْضُهُمْ لَيْسَ لَهُ نُورٌ فَقَالَ اللَّهُ عَزَّ وَجَلَّ كَذَلِكَ خَلَقْتُهُمْ لِأَبْلُوهُمْ فِي كُلِّ حَالَتِهِمْ

Adam^{as} said: 'O Lord^{azwj}! So what is the matter I^{as} see some of the particles to be greater than the others, and some of them have a lot of light for them, and some of them are of little light, and some of them have no light for them?' So Allah^{azwj} Mighty and Majestic Said: "I^{azwj} Created them like that in order to Try them in all their states".

قَالَ آدَمُ (عليه السلام) يَا رَبِّ فَتَأَذُّنُ لِي فِي الْكَلَامِ فَأَتَكَلَّمُ قَالَ اللَّهُ عَزَّ وَجَلَّ تَكَلَّمْ فَإِنَّ رُوحَكَ مِنْ رُوحِي وَ طَبِيعَتَكَ [مِنْ] خِلَافِ كَيْفُونِي قَالَ آدَمُ يَا رَبِّ فَلَوْ كُنْتَ خَلَقْتَهُمْ عَلَى مِثَالِ وَاحِدٍ وَ قَدْرٍ وَاحِدٍ وَ طَبِيعَةٍ وَاحِدَةٍ وَ جِبَلَةٍ وَاحِدَةٍ وَ أَلْوَانٍ وَاحِدَةٍ وَ أَعْمَارٍ وَاحِدَةٍ وَ أَرْزَاقٍ سَوَاءٍ لَمْ يَنْبَغِ بَعْضُهُمْ عَلَى بَعْضٍ وَ لَمْ يَكُنْ بَيْنَهُمْ تَحَاسُدٌ وَ لَا تَبَاغُضٌ وَ لَا اخْتِلَافٌ فِي شَيْءٍ مِنَ الْأَشْيَاءِ

Adam^{as} said: 'O Lord^{azwj}! So, could You^{azwj} Permit me^{as} regarding the speech, so I^{as} can speak (to them)?' Allah^{azwj} Mighty and Majestic Said: "Speak, for your^{as} spirit is from My^{azwj} Spirit, but your^{as} nature is different from My^{azwj} Being". Adam^{as} said: 'O Lord^{azwj}! If only You^{azwj} had Created them upon one likeness, and of one measurement, and of one clay, and of one constitution, and of one colour, and of one age, and with the equal sustenance, some of them would not rebel against the others, and there would neither happen to be between them any envy, or hatred, or differing with regards to anything from the things'.

قَالَ اللَّهُ عَزَّ وَجَلَّ يَا آدَمُ بِرُوحِي نَطَقْتَ وَ بِضَعْفِ طَبِيعَتِكَ تَكَلَّمْتَ مَا لَا عِلْمَ لَكَ بِهِ وَ أَنَا الْخَالِقُ الْعَالِمُ بِعِلْمِي خَالَفْتُ بَيْنَ خَلْقِهِمْ وَ بِمَشِيئِي يَمْضِي فِيهِمْ أَمْرِي وَ إِلَى تَدْبِيرِي وَ تَقْدِيرِي صَائِرُونَ لَا تَبْدِيلَ لِخَلْقِي

Allah^{azwj} Mighty and Majestic Said: "O Adam^{as}! By My^{azwj} Spirit you^{as} speak, and by the weakness is in your^{as} nature you^{as} made the effort on what there is no knowledge for you^{as}

in it, and I^{azwj} am the Creator, the Knowledgeable. With My^{azwj} Knowledge I^{azwj} Caused the difference in their Creation, and by My^{azwj} Desire do I^{azwj} Ordain My^{azwj} Command among them, and to My^{azwj} Management and My^{azwj} Ordainment are they coming into being, there being no alteration in My^{azwj} Creation.

إِنَّمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ لِيُعْبُدُونِ وَ خَلَقْتُ الْجَنَّةَ لِمَنَ أَطَاعَنِي وَ عِبَادِي مِنْهُمْ وَ اتَّبَعَ رُسُلِي وَ لَا أُبَالِي وَ خَلَقْتُ النَّارَ لِمَنَ كَفَرَ بِي وَ عَصَانِي وَ لَمْ يَتَّبِعْ رُسُلِي وَ لَا أُبَالِي

But rather, I^{azwj} Created the Jinn and the human beings for them to be worshipping Me^{azwj}, and I^{azwj} Created the Paradise for the one who obeys Me^{azwj} and worships Me^{azwj} from them, and follows My^{azwj} Rasools^{as}, and I^{azwj} do not Retract; and I^{azwj} Created the Fire for the one who disbelieve in Me^{azwj}, and disobeys Me^{azwj}, and does not follow My^{azwj} Rasools^{as}, and I^{azwj} do not Retract.

وَ خَلَقْتُكَ وَ خَلَقْتُ ذُرِّيَّتَكَ مِنْ غَيْرِ فَاقَةٍ بِي إِلَيْكَ وَ إِلَيْهِمْ وَ إِنَّمَا خَلَقْتُكَ وَ خَلَقْتُهُمْ لِأَبْلُوكَ وَ أَبْلُوهُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا فِي دَارِ الدُّنْيَا فِي حَبَابَتِكُمْ وَ قَبْلَ مَمَاتِكُمْ فَلِذَلِكَ خَلَقْتُ الدُّنْيَا وَ الْآخِرَةَ وَ الْحَيَاةَ وَ الْمَوْتَ وَ الطَّاعَةَ وَ الْمَعْصِيَةَ وَ الْجَنَّةَ وَ النَّارَ

And I^{azwj} Created you^{as} and your^{as} offspring from without a need of Mine to you^{as} and to them, and rather I^{azwj} Created you^{as} and Created them in order to Test you^{as} and Test them, which ones of you is best of deeds in the house of the world during your lifetime and before your deaths. Thus, for that I^{azwj} Created the world and the Hereafter, and the life and the death, and the obedience and the disobedience, and the Paradise and the Fire.

وَ كَذَلِكَ أَرَدْتُ فِي تَقْدِيرِي وَ تَدْبِيرِي وَ بِلْعَمِي النَّافِدِ فِيهِمْ خَالَفْتُ بَيْنَ صُورِهِمْ وَ أَجْسَامِهِمْ وَ أَلْوَانِهِمْ وَ أَعْمَارِهِمْ وَ أَرْزَاقِهِمْ وَ طَاعَتِهِمْ وَ مَعْصِيَتِهِمْ فَجَعَلْتُ مِنْهُمْ الشَّقِيَّ وَ السَّعِيدَ وَ الْبَصِيرَ وَ الْأَعْمَى وَ الْقَصِيرَ وَ الطَّوِيلَ وَ الْجَمِيلَ وَ الدَّمِيمَ وَ الْعَالِمَ وَ الْجَاهِلَ وَ الْعَنِيَّ وَ الْفَقِيرَ وَ الْمُطِيعَ وَ الْعَاصِيَ وَ الصَّحِيحَ وَ السَّقِيمَ وَ مَنْ بِهِ الزَّمَانَةُ وَ مَنْ لَا عَاهَةَ بِهِ

And like that, I^{azwj} Intended in My^{azwj} Ordainment and My^{azwj} Management, and with My^{azwj} Knowledge, the Implementation among them of the difference between their chests (consciences), and their bodies, and their colours, and their ages, and their sustenance, and their obedience, and their disobedience. So I^{azwj} Made from them, the miserable, and the fortunate, and the seeing and the blind, and the short and the long, and the beautiful and the ugly, and the knowledgeable and the ignorant, and the rich and the poor, and the obedient and the disobedient, and the healthy and the sick, and the one with disabilities and the one with no handicap with him.

فَيَنْظُرُ الصَّحِيحُ إِلَى الَّذِي بِهِ الْعَاهَةُ فَيَحْمَدُنِي عَلَى عَافِيَتِهِ وَ يَنْظُرُ الَّذِي بِهِ الْعَاهَةُ إِلَى الصَّحِيحِ فَيَدْعُونِي وَ يَسْأَلُنِي أَنْ أُعَافِيَهُ وَ يَصْبِرُ عَلَى بِلَاقِي فَأُنِيئُهُ جَزِيلَ عَطَائِي وَ يَنْظُرُ الْعَنِيَّ إِلَى الْفَقِيرِ فَيَحْمَدُنِي وَ يَشْكُرُنِي وَ يَنْظُرُ الْفَقِيرَ إِلَى الْعَنِيِّ فَيَدْعُونِي وَ يَسْأَلُنِي وَ يَنْظُرُ الْمُؤْمِنُ إِلَى الْكَافِرِ فَيَحْمَدُنِي عَلَى مَا هَدَيْتُهُ

So the healthy would look at the one with the disability and he would Praise Me^{azwj}; and the one with the disability would look at the healthy and he would supplicate to Me^{azwj} and ask Me^{azwj} for his good health and be patient upon My^{azwj} Affliction, so I^{azwj} would Grant him a

lot of My^{azwj} Grants. And the rich would look at the poor and he would Praise Me^{azwj} and thank Me^{azwj}, and the poor would look at the rich and would supplicate to me and ask Me^{azwj}. And the Believer would look at the disbeliever and he would Praise Me^{azwj} upon what I^{azwj} Guided him.

فَلَذَلِكَ خَلَقْتُهُمْ لِأَبْلُوهُمْ فِي السَّرَّاءِ وَالضَّرَّاءِ وَفِيمَا أُعْطِيهِمْ وَفِيمَا أُتْبَلِيهِمْ وَفِيمَا أَمْنَعُهُمْ وَأَنَا اللَّهُ الْمَلِكُ الْقَادِرُ وَ لِي أَنْ أَمْضِيَ جَمِيعَ مَا قَدَّرْتُ عَلَى مَا دَبَّرْتُ وَ لِي أَنْ أَعَيِّرَ مِنْ ذَلِكَ مَا شِئْتُ إِلَى مَا شِئْتُ وَأُقَدِّمَ مِنْ ذَلِكَ مَا أُرِيدُ وَأُؤَخِّرَ مِنْ ذَلِكَ مَا قَدَّمْتُ وَأَنَا اللَّهُ الْفَعَّالُ لِمَا أُرِيدُ لَا أَسْأَلُ عَمَّا أَفْعَلُ وَأَنَا أَسْأَلُ خَلْقِي عَمَّا هُمْ فَاعِلُونَ .

Thus, it is for that I^{azwj} Created them in order to Test them during the ease and adversity, and regarding what I^{azwj} Grant them good health and regarding what I^{azwj} Test them, and regarding what I^{azwj} Give them and regarding what I^{azwj} Prevent them from; and I^{azwj} am Allah^{azwj}, the King, the Powerful, and for Me^{azwj} is that I^{azwj} Implement the entirety of what I^{azwj} Ordain, and for Me^{azwj} is that I^{azwj} Change from that whatever I^{azwj} so Desire to whatever I^{azwj} so Desire, and I^{azwj} Bring forward from that whatever I^{azwj} had Delayed, and Delay what I^{azwj} had Brought forward, and I^{azwj} am Allah^{azwj}. I^{azwj} Do whatever I^{azwj} Want. I^{azwj} will not be questioned about what I^{azwj} Do, and I^{azwj} will be Questioning My^{azwj} creatures about what they are doing”²².

How did they answer and they were particles?

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي بصيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) كَيْفَ أَجَابُوا وَ هُمْ ذُرٌّ قَالَ جَعَلَ فِيهِمْ مَا إِذَا سَأَلْتَهُمْ أَجَابُوهُ يَعْنِي فِي الْمِيثَاقِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of our companions, from Abu Baseer who said,

‘I said to Abu Abdullah^{asws}, ‘How did they answer and they were particles?’ He^{asws} said: ‘It (the ability) was Made to be in them so that when they were asked, they could answer, meaning regarding the Covenant’²³.

Regarding that the *Momin* is of two types

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ نَصْرِ بْنِ أَبِي الْحَكَمِ الْخَثْعَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْمُؤْمِنُ مُؤْمِنَانِ فَمُؤْمِنٌ صَدَقَ بَعْدَهُ اللَّهُ وَ وَفَى بِشَرْطِهِ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَذَلِكَ الَّذِي لَا تُصِيبُهُ أَهْوَالُ الدُّنْيَا وَ لَا أَهْوَالُ الْآخِرَةِ وَ ذَلِكَ مِمَّنْ يَشْفَعُ وَ لَا يُشْفَعُ لَهُ

²² Al Kafi V 2 – The Book Of Belief and Disbelief CH 3 H 2

²³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 5 H 1

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Nusayr Abu Al Hakam Al Khash’amy,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The *Momineen* are of two (types of) *Momineen*. So there is a *Momin* who ratified with the Covenant of Allah^{azwj} and loyal with His^{azwj} Stipulation (Condition), and that is in the Words of Allah^{azwj} Mighty and Majestic **[33:23] From the Believers are men who ratified what Covenant Allah Made with them.** So that is the one who would not be hit by the horrors of the world and the Hereafter, and that is from the one who would interceded and would (be in no need) to be interceded for.

وَمُؤْمِنٌ كَخَامَةِ الرَّزْعِ تَعْوِجُ أَحْيَانًا وَتَقُومُ أَحْيَانًا فَذَلِكَ مِمَّنْ تُصِيبُهُ أَهْوَالُ الدُّنْيَا وَ أَهْوَالُ الآخِرَةِ وَ ذَلِكَ مِمَّنْ يُشْفَعُ لَهُ وَ لَا يُشْفَعُ.

And there is a *Momin* like the stalk (trunk) of the plants, sometimes he is crooked (bent towards sins) and sometimes he is straight. So that is from the one who would be hit by the horrors of the world and the horrors of the Hereafter, and that is from the one who would be interceded for and he would not be interceding (for anyone else).²⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ خَالِدِ الْعَمِّيِّ عَنْ خَضِرِ بْنِ عَمْرٍو عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ الْمُؤْمِنُ الْمُؤْمِنَانِ مُؤْمِنٌ وَفِي اللَّهِ بِشُرُوطِهِ الَّتِي شَرَطَهَا عَلَيْهِ فَذَلِكَ مَعَ النَّبِيِّينَ وَ الصَّادِقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنٌ أَوْلَيْكَ رَفِيقًا وَ ذَلِكَ مَنْ يُشْفَعُ وَ لَا يُشْفَعُ لَهُ وَ ذَلِكَ مِمَّنْ لَا تُصِيبُهُ أَهْوَالُ الدُّنْيَا وَ لَا أَهْوَالُ الآخِرَةِ

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Abdullah, from Khalid Al Amma, from Khazir Bin Amro,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I heard him^{asws} saying: ‘The *Momin* are (two types of) *Momins*. A *Momin* who is loyal to Allah^{azwj} with His^{azwj} Stipulation which He^{azwj} Stipulated upon him. So that one would be with **[4:69] the Prophets and the Truthful and the Martyrs and the Righteous, and a goodly company are they!** And that would be the one who would (be able to) intercede and (would not need to be (interceded for), and that one is from the one who would neither be hit by the horrors of the world nor the horrors of the Hereafter.

وَ مُؤْمِنٌ زَلَّتْ بِهِ قَدَمٌ فَذَلِكَ كَخَامَةِ الرَّزْعِ كَيْفَمَا كَفَأَتْهُ الرِّيحُ انْكَفَمَا وَ ذَلِكَ مِمَّنْ تُصِيبُهُ أَهْوَالُ الدُّنْيَا وَ الآخِرَةِ وَ يُشْفَعُ لَهُ وَ هُوَ عَلَى خَيْرٍ .

And there is a *Momin* whose feet waver with him, so that one is like the stalk of the plants. He moves whichever way the wind moves him, and that one is from the ones who would be hit by the horrors of the world and the Hereafter, and he would be interceded for, and he is upon good’.²⁵

²⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 104 H 1

²⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 104 H 2

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي مَرْثَمٍ الْأَنْصَارِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَامَ رَجُلٌ بِالْبَصْرَةِ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنَا عَنِ الْإِخْوَانِ فَقَالَ الْإِخْوَانُ صِنْفَانِ الْثَّقَّةِ وَ الْإِخْوَانُ الْمُكَاشِرَةِ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Yunus Bin Yaqoub, from Abu Maryam Al Ansary,

(It has been narrated) from Abu Ja'far^{asws} having said: 'A man from Al-Basra stood up to Amir Al-Momineen^{asws} and he said, 'O Amir Al-Momineen^{asws}! Inform us about the brethren'. So he^{asws} said: 'The brethren are of two types – The trustworthy brethren and the friendly brethren.

فَأَمَّا إِخْوَانُ الثَّقَّةِ فَهُمْ الْكَفُّ وَ الْجُنَاحُ وَ الْأَهْلُ وَ الْمَالُ فَإِذَا كُنْتَ مِنْ أَحْيَاكَ عَلَى حَدِّ الثَّقَّةِ فَايْتَدِلْ لَهُ مَالَكَ وَ بَدَنَكَ وَ صَافٍ مَنْ صَافَاهُ وَ عَادٍ مَنْ عَادَاهُ وَ أَكْثَمُ سِرِّهِ وَ عَيْبِهِ وَ أَظْهَرُ مِنْهُ الْحَسَنَ وَ اعْلَمْ أَيُّهَا السَّائِلُ أَنَّهُمْ أَقَلُّ مِنَ الْكَبْرِيتِ الْأَحْمَرِ

So as for the trustworthy brethren, so they are the palm, and the wing, and the family and the wealth. So when you were with a brother of yours who was upon the limit of trustworthiness, so spend the wealth and (exert) your body for him, and be sincere to those who are sincere to him, and assist those who assist him, and conceal his secrets and his faults and manifest the goodness from him. And know, O you people! They are scarcer than the red Ruby (in nature).

وَ أَمَّا إِخْوَانُ الْمُكَاشِرَةِ فَإِنَّكَ تُصِيبُ لِدَّتِكَ مِنْهُمْ فَلَا تَقْطَعَنَّ ذَلِكَ مِنْهُمْ وَ لَا تَطْلُبَنَّ مَا وَرَاءَ ذَلِكَ مِنْ ضَمِيرِهِمْ وَ ابْدُلْ لَهُمْ مَا بَدَلُوا لَكَ مِنْ طَلَاقَةِ الْوَجْهِ وَ حَلَاوَةِ اللِّسَانِ .

And as for the friendly brethren, so you would be attaining your pleasure from them, therefore do no cut that off from them, nor seek what is behind that from their consciences, and exert for them what they are exerting for you, from the relaxedness of the face and the sweetness of the tongue'.²⁶

Covenant Allah^{azwj} Took upon the *Momin* regarding 'patience and affliction'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ أَخَذَ اللَّهُ مِيثَاقَ الْمُؤْمِنِ عَلَى أَنْ لَا يُصَدِّقَ مَقَالَتَهُ وَ لَا يَنْتَصِفَ مِنْ عَدُوِّهِ وَ مَا مِنْ مُؤْمِنٍ يَشْفِي نَفْسَهُ إِلَّا بِفَضِيحَتِهَا لِأَنَّ كُلَّ مُؤْمِنٍ مُلْحَمٌ .

Muhammad Bin Yahya, from Ahmad Bin Isa, from Ali Bin Al Numan, from Dawood Bin Farqad,

²⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 104 H 3

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Took a Covenant upon the *Momin* (to have patience) when his words are not accepted as true and he does not avenge his enemies. A *Momin* will not have any satisfaction without subjecting his soul to disgrace (before his own conscience) every *Momin* is harnessed (to control his worldly desires)’.²⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي حَمْرَةَ التَّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) (إِنَّ اللَّهَ أَخَذَ مِيثَاقَ الْمُؤْمِنِ عَلَى بَلَايَا أَرْبَعٍ أَيْسَرُهَا عَلَيْهِ مُؤْمِنٌ يُشَوَّلُ بِقَوْلِهِ يَخْسُدُهُ أَوْ مُنَافِقٌ يَقْفُو أَثَرَهُ أَوْ شَيْطَانٌ يُغْوِيهِ أَوْ كَافِرٌ يَرَى جِهَادَهُ فَمَا بَقَاءُ الْمُؤْمِنِ بَعْدَ هَذَا .

A number of our companions, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Abu Hamza Al Sumaly, from;

Abu Abdullah^{asws} says that ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} Took a Covenant with the *Momin* to exercise patience in the face of four kinds of misfortunes: the least (serious) of these is the envying of another *Momin* against him who has the same belief; or a hypocrite who follows him (to harm him); or a Satan^{la} tempting him; or a disbeliever showing his struggle (against him). So what would remain of the *Momin* after this?’²⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَا أَفَلَتَ الْمُؤْمِنُ مِنْ وَاحِدَةٍ مِنْ ثَلَاثٍ وَ لَزِيْمًا اجْتَمَعَتِ الثَّلَاثُ عَلَيْهِ إِمَّا بُعِضُ مَنْ يَكُونُ مَعَهُ فِي الدَّارِ يُغْلِقُ عَلَيْهِ بَابَهُ يُؤْذِيهِ أَوْ حَارٌّ يُؤْذِيهِ أَوْ مَنْ فِي طَرِيقِهِ إِلَى حَوَائِجِهِ يُؤْذِيهِ وَ لَوْ أَنَّ مُؤْمِنًا عَلَى قُلَّةٍ جَبَلٍ لَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ شَيْطَانًا يُؤْذِيهِ وَ يَجْعَلُ اللَّهُ لَهُ مِنْ إِيْمَانِهِ أَنْسًا لَا يَسْتَوْحِشُ مَعَهُ إِلَى أَحَدٍ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Ibn Muskan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘No *Momin* would escape from one of the three, and perhaps all three would be gathered upon him: either the hatred of the one who happens to be with him in the house, closing the door upon him, bothering him; or a neighbour who would bother him; or the one in his way to his needs, would trouble him. And if a *Momin* were to be at the top of a mountain, Allah^{azwj} Mighty and Majestic would Send a Satan^{la} to him who would harm him, and Allah^{azwj} would Make his *Emān* to be a comfort for him, he would not yearn for anyone with it’.²⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَبِي نَصْرِ عَنْ دَاوُدَ بْنِ سِرْحَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يُشَوَّلُ أَرْبَعٌ لَا يَخْلُو مِنْهُنَّ الْمُؤْمِنُ أَوْ وَاحِدَةٍ مِنْهُنَّ مُؤْمِنٌ يَخْسُدُهُ وَ هُوَ أَشَدُّهُنَّ عَلَيْهِ وَ مُنَافِقٌ يَقْفُو أَثَرَهُ أَوْ عَدُوٌّ يُجَاهِدُهُ أَوْ شَيْطَانٌ يُغْوِيهِ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sirhan who said,

²⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 1

²⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 2

²⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 3

'I heard Abu Abdullah^{asws} saying: 'Four (matters), the Believer would not be devoid of, or one of these – a (fellow) *Momin* who would envy him, and it is the most difficult of these upon him; and a hypocrite removing his traces, or an enemy fighting against him, or a Satan^{la} tempting him'.³⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ ابْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ وَلِيَّهُ فِي الدُّنْيَا عَرَضاً لِعَدُوِّهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Sinan, from Ammar Bin Marwan, from Sama'at Bin Mihran,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Sent His^{azwj} friend into the world to endure His^{azwj} enemies (opposition).³¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ عَجَلَانَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) فَشَكَأَ إِلَيْهِ رَجُلٌ الْحَاجَةَ فَقَالَ لَهُ اصْبِرْ فَإِنَّ اللَّهَ سَيَجْعَلُ لَكَ فَرْجاً

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Muhammad Bin Ajlan who said,

'I was in the presence of Abu Abdullah^{asws}, and a man complained to him^{asws} of his needs. So he^{asws} said to him: 'Be patient, from Allah^{azwj} would soon Make a relief to be for you'.

قَالَ ثُمَّ سَكَتَ سَاعَةً ثُمَّ أَقْبَلَ عَلَى الرَّجُلِ فَقَالَ أَخْبِرْنِي عَنْ سِجْنِ الْكُوفَةِ كَيْفَ هُوَ فَقَالَ أَصْلَحَكَ اللَّهُ صَبْرٌ مُنْتِنٌ وَ أَهْلُهُ بِأَسْوَأِ حَالٍ قَالَ فَإِنَّمَا أَنْتَ فِي السِّجْنِ فَتُرِيدُ أَنْ تَكُونَ فِيهِ فِي سَعَةٍ أَمَا عَلِمْتَ أَنَّ الدُّنْيَا سِجْنُ الْمُؤْمِنِ .

He (the narrator) said, 'Then he^{asws} remained silent for a while, then turned towards the man and he^{asws} said: 'Inform me about the prison of Al-Kufa, how is it?' So he said, 'May Allah^{azwj} Keep you^{asws} well! Narrow, smelly, and its inhabitants are in an evil state'. He^{asws} said: 'So rather, you are in the prison, and you are wanting that you happen to be capacious in it? Do you not know that the world is a prison for the *Momin*?'.³²

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ إِبْرَاهِيمَ الْحَدَّاءِ عَنْ مُحَمَّدِ بْنِ صَغِيرٍ عَنْ جَدِّهِ شُعَيْبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ الدُّنْيَا سِجْنُ الْمُؤْمِنِ فَأَيُّ سِجْنٍ جَاءَ مِنْهُ خَيْرٌ .

From him, from Muhammad Bin Ali, from Ibrahim Al Haza'a, from Muhammad Bin Sagheer, from his grandfather Shuayb who said,

'I heard Abu Abdullah^{asws} saying: 'The world is a prison for the *Momin*, so which prison is there that any good came from it?'.³³

³⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 4

³¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 5

³² Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 6

³³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 7

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَجَّالِ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْمُؤْمِنُ مُكْفَرٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hajjal, from Dawood Bin Abu Yazeed,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The *Momin* is unappreciated'.

و فِي رَوَايَةٍ أُخْرَى وَ ذَلِكَ أَنَّ مَعْرُوفَهُ يَصْعَدُ إِلَى اللَّهِ فَلَا يُنَشَّرُ فِي النَّاسِ وَ الْكَافِرُ مَشْكُورٌ .

And in another report, '(He^{asws} said): 'And that is because his good deeds ascend to Allah^{azwj}, therefore he is not publicised among the people, and the disbeliever is appreciated'.³⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا مِنْ مُؤْمِنٍ إِلَّا وَ قَدْ وَكَّلَ اللَّهُ بِهِ أَرْبَعَةَ شَيْطَانًا يُعْوِيهِ يُرِيدُ أَنْ يُضِلَّهُ وَ كَافِرًا يَغْتَالُهُ وَ مُؤْمِنًا يَحْسُدُهُ وَ هُوَ أَشَدُّهُمْ عَلَيْهِ وَ مُنَافِقًا يَتَّبِعُ عَثْرَاتِهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is none from a *Momin* except that Allah^{azwj} has Allocated four Satans^{la} with him, tempting him, intending to stray him; and a disbeliever fighting him, and a *Momin* envying him – and it is the most difficult upon him, and a hypocrite pursuing his tracks'.³⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مُحْبُوبٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ إِذَا مَاتَ الْمُؤْمِنُ خَلَّى عَلَى جِيرَانِهِ مِنَ الشَّيَاطِينِ عِدَدَ رَبِيعَةَ وَ مُضَرَ كَانُوا مُشْتَغَلِينَ بِهِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'When the *Momin* dies, the Satans^{la} of the number of the (tribes of) Rabi'e and Muzar are freed to be upon his neighbours, who used to be pre-occupied with him'.³⁶

سَهْلُ بْنُ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا كَانَ وَ لَا يَكُونُ وَ لَيْسَ بِكَائِنٍ مُؤْمِنٍ إِلَّا وَ لَهُ جَارٌ يُؤْذِيهِ وَ لَوْ أَنَّ مُؤْمِنًا فِي جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ لَا تَبْتَغَتْ اللَّهُ لَهُ مَنْ يُؤْذِيهِ .

Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Neither has there ever been, nor will there ever be, and there is no *Momin* existing except that there is a neighbour for him

³⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 8

³⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 9

³⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 10

harming him; and if a *Momin* were to be in an island from the islands of the sea, Allah^{azwj} would Send someone (there) who would trouble him'.³⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا كَانَ فِيهَا مَضَى وَلَا فِيهَا بَقِيَ وَلَا فِيهَا أَنْتُمْ فِيهِ مُؤْمِنٌ إِلَّا وَ لَهُ جَارٌ يُؤْذِيهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abu Ayoub, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It has not been in the past, nor in what remains (of the future), nor in (the time) what you are in, any *Momin* except that there is a neighbour for him troubling him'.³⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ مَا كَانَ وَلَا يَكُونُ إِلَّا أَنْ تَقُومَ السَّاعَةُ مُؤْمِنٌ إِلَّا وَ لَهُ جَارٌ يُؤْذِيهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'There has never happened to be, nor will there happen to be up to the Establishment of the Hour any *Momin*, except that there would be a neighbour for him troubling him'.³⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ وَجَدْنَا فِي كِتَابِ رَسُولِ اللَّهِ (صلى الله عليه وآله) إِذَا ظَهَرَ الرَّثَا مِنْ بَعْدِي كَثُرَ مَوْتُ الْفَحْجَاءِ وَ إِذَا طُفِفَ الْمِكْيَالُ وَ الْمِيزَانُ أَخَذَهُمُ اللَّهُ بِالسِّنِينَ وَ النَّقْصِ وَ إِذَا مَنَعُوا الرِّكَاءَ مَنَعَتِ الْأَرْضُ بَرَكَتَهَا مِنَ الرَّزْعِ وَ الثَّمَارِ وَ الْمَعَادِنِ كُلِّهَا وَ إِذَا جَارُوا فِي الْأَحْكَامِ تَعَاوَنُوا عَلَى الظُّلْمِ وَ الْعُدْوَانِ

Ali Bin Ibrahim, from his father, and a number of our companions, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Malik Bin Atiyya,

(It has been narrated) from Abu Hamza, from Abu Ja'far^{asws} having said: 'We^{asws} found in a letter of Rasool^{saww}: 'When the adultery appears from after me^{saww}, the sudden death would be frequent; and when they (people) are insufficient in their measuring and the weighing, Allah^{azwj} would Seize them with the years (of famine) and the shortages; and when the *Zakāt* is prevented, the earth would be prevented from its Blessings from the vegetation, and the fruits, and the minerals, all of these; and when they (people) are tyrannical in their judgements, they would assist each other upon the injustices and the animosities;

وَ إِذَا نَقَضُوا الْعَهْدَ سَلَطَ اللَّهُ عَلَيْهِمْ عَدُوَّهُمْ وَ إِذَا قَطَعُوا الْأَرْحَامَ جُعِلَتِ الْأَمْوَالُ فِي أَيْدِي الْأَشْرَارِ وَ إِذَا لَمْ يَأْمُرُوا بِالْمَعْرُوفِ وَ لَمْ يَنْهَوْا عَنِ الْمُنْكَرِ وَ لَمْ يَتَّبِعُوا الْأَخْبَارَ مِنْ أَهْلِ بَيْتِي سَلَطَ اللَّهُ عَلَيْهِمْ شَرَارَهُمْ فَيَدْعُوا حِيَارَهُمْ فَلَا يُسْتَجَابُ لَهُمْ .

³⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 11

³⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 12

³⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 13

And when they (people) break the Covenant, Allah^{azwj} would Cause their enemies to overcome upon them; and when they (people) sever the relationships, the wealth would be Made to be in the hands of the most evil of them; and when they (people) do not enjoin with the good and do not forbid from the evil and do not follow the chosen ones^{asws} from the People^{asws} of my^{saww} Household, Allah^{azwj} would Cause the most evil of them to overcome upon them, so their best ones would be supplicating and it would not be Answered for them".⁴⁰

عَلِيٌّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْقُرْآنُ عَهْدُ اللَّهِ إِلَى خَلْقِهِ فَقَدْ يَنْبَغِي لِلْمَرْءِ الْمُسْلِمِ أَنْ يَنْظُرَ فِي عَهْدِهِ وَ أَنْ يَقْرَأَ مِنْهُ فِي كُلِّ يَوْمٍ خَمْسِينَ آيَةً .

Ali, from his father, from Hammad, from Hareyz,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Quran is a Covenant of Allah^{azwj} to His^{azwj} creatures. Thus, it is befitting for the Muslim person that he looks into his covenant, and that he recites from it, during every day, fifty Verses'.⁴¹

The Covenant is locked in the (Black) Stone

حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا أَخَذَ مَوَائِقَ الْعِبَادِ أَمَرَ الْحَجَرَ فَالْتَقَمَهَا وَ لِدَلِكْ يُقَالُ أَمَانَتِي أَدْبَيْتُهَا وَ مِيثَاقِي تَعَاهَدْتُهُ لِتَشْهَدَ لِي بِالْمُؤَافَاةِ .

Ali Bin Ibrahim Bin Hashim narrated to me, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When Allah^{azwj} Blessed and High Took the Covenant of the servants, Commanded the (Black) Stone, so it devoured it, and due to that it is said (during Hajj), 'My entrustment, I have fulfilled it, and my Covenant I promise to you (The Black Stone) so that you would testify for me with the loyalty'.⁴²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنِ الْحَلْبِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لِمَ جُعِلَ اسْتِئْلَامُ الْحَجْرِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ حَيْثُ أَخَذَ مِيثَاقَ بَنِي آدَمَ دَعَا الْحَجَرَ مِنَ الْجَنَّةِ فَأَمَرَهُ فَالْتَقَمَ الْمِيثَاقَ فَهُوَ يَشْهَدُ لِمَنْ وَافَاهُ 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,

⁴⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 162 H 2

⁴¹ Al Kafi V 2 – The Book Of Merits of the Quran CH 5 H 1

⁴² Al Kafi – V 4 – The Book of Hajj Ch 1 H 1

'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}, He^{azwj} 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)'⁴³

مُحَمَّدُ بْنُ يَحْيَى وَغَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُوسَى بْنِ عُمَرَ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي سَعِيدٍ الْقَمَّاطِ عَنْ بُكَيْرِ بْنِ أَعْيَنَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) لِأَيِّ عِلَّةٍ وَضَعَ اللَّهُ الْحَجَرَ فِي الرُّكْنِ الَّذِي هُوَ فِيهِ وَ لَمْ يُوضَعْ فِي غَيْرِهِ وَ لِأَيِّ عِلَّةٍ تُقْبَلُ وَ لِأَيِّ عِلَّةٍ أُخْرِجَ مِنَ الْجَنَّةِ وَ لِأَيِّ عِلَّةٍ وَضِعَ مِيثَاقُ الْعِبَادِ وَ الْعَهْدُ فِيهِ وَ لَمْ يُوضَعْ فِي غَيْرِهِ وَ كَيْفَ السَّبَبُ فِي ذَلِكَ تُخْبِرُنِي جَعَلَنِي اللَّهُ فِدَاكَ فَإِنَّ تَفَكُّرِي فِيهِ لَعَجَبٌ

Muhammad Bin Yahya, and someone else, from Muhammad Bin Ahmad, from Musa Bin Umar, from Ibn Sinan, from Abu Saeed Al Qammat, from Bukeyr Bin Ayn who said,

'I asked Abu Abdullah^{asws}, 'For which reason did Allah^{azwj} Place the (Black) Stone in the corner in which it is (found to be) in, and did not Place it in other than it, and for which reason does one kiss (it), and for which reason was it brought out from the Paradise, and for which reason was the Covenant of the servant and the oath Placed in it and was not Placed in other than it, and what is the reason regarding that. You^{asws} inform me, may I be sacrificed for you^{asws}, for my thinking with regards to it is strange'.

قَالَ فَقَالَ سَأَلْتَ وَ أَعْضَلْتَ فِي الْمَسْأَلَةِ وَ اسْتَفْصَيْتَ فَافْهَمِ الْجَوَابَ وَ فَرِّغْ قَلْبَكَ وَ أَصْغِ سَمْعَكَ أَخْبِرَكَ إِنْ شَاءَ اللَّهُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى وَضَعَ الْحَجَرَ الْأَسْوَدَ وَ هِيَ جَوْهَرَةٌ أُخْرِجَتْ مِنَ الْجَنَّةِ إِلَى آدَمَ (عليه السلام) فَوُضِعَتْ فِي ذَلِكَ الرُّكْنِ لِعِلَّةِ الْمِيثَاقِ وَ ذَلِكَ أَنَّهُ لَمَّا أَخَذَ مِنْ نَبِيِّ آدَمَ مِنْ ظُهُورِهِمْ دُرِّيَّتَهُمْ حِينَ أَخَذَ اللَّهُ عَلَيْهِمُ الْمِيثَاقَ فِي ذَلِكَ الْمَكَانِ وَ فِي ذَلِكَ الْمَكَانِ تَرَاءَى لَهُمْ وَ مِنْ ذَلِكَ الْمَكَانِ يَهْبِطُ الطَّيْرُ عَلَى الْقَائِمِ (عليه السلام)

He (the narrator) said, 'So he^{asws} said: 'You asked and complicated yourself in the problem, and you investigated, therefore understand the answer and free your heart and intent your listening. I^{asws} shall inform you, Allah^{azwj} Willing. Allah^{azwj} Blessed and High Placed the Black Stone and it was a jewel from Paradise brought out to Adam^{as}. Thus, it was Placed in that corner due to the reason of the Covenant, and that is because when the offspring of the Children of Adam^{as} were Taken from the backs, when the Covenant was Taken upon them in that place, and it is in that place it was Shown to them, and it is from that place the bird shall descend upon Al-Qaim^{asws}.

فَأَوَّلُ مَنْ يُبَايِعُهُ ذَلِكَ الطَّائِرُ وَ هُوَ وَ اللَّهُ جَبْرَائِيلُ (عليه السلام) وَ إِلَى ذَلِكَ الْمَقَامِ يُسْنِدُ الْقَائِمُ ظَهْرَهُ وَ هُوَ الْحُجَّةُ وَ الدَّلِيلُ عَلَى الْقَائِمِ وَ هُوَ الشَّاهِدُ لِمَنْ وَافَاهُ فِي ذَلِكَ الْمَكَانِ وَ الشَّاهِدُ عَلَى مَنْ أَدَّى إِلَيْهِ الْمِيثَاقَ وَ الْعَهْدَ الَّذِي أَخَذَ اللَّهُ عَزَّ وَ جَلَّ عَلَى الْعِبَادِ

So the first one to pledge allegiance would be that bird, and by Allah^{azwj}, it is Jibraeel^{as}, and it is to that place Al-Qaim^{asws} would assign his^{asws} appearance, and it is the Proof and the

⁴³ Al Kafi – V 4 – The Book of Hajj Ch 1 H 2

evidence upon Al-Qaim^{asws}, it is a witness to the one who are loyal to it in that place, and the witness upon the ones who fulfil the Covenant to it, and the promise which Allah^{azwj} Mighty and Majestic Took upon the servants.

وَأَمَّا الْقَبْلَةُ وَالْإِسْتِلاَمُ فَلِعَلَّةِ الْعَهْدِ تَجْدِيداً لِذَلِكَ الْعَهْدِ وَالْمِيثَاقِ وَتَجْدِيداً لِلْبَيْعَةِ لِيُؤَدُّوا إِلَيْهِ الْعَهْدَ الَّذِي أَخَذَ اللَّهُ عَلَيْهِمْ فِي الْمِيثَاقِ فَيَأْتُوهُ فِي كُلِّ سَنَةٍ وَيُؤَدُّوا إِلَيْهِ ذَلِكَ الْعَهْدَ وَالْأَمَانَةَ اللَّذِينَ أُحْدَا عَلَيْهِمْ أَلَا تَرَى أَنَّكَ تَقُولُ أَمَانَتِي أَدَيْتُهَا وَمِيثَاقِي تَعَاهَدْتُهُ لِتَشْهَدَ لِي بِالْمُؤَافَاةِ وَاللَّهُ مَا يُؤَدِّي ذَلِكَ أَحَدٌ غَيْرُ شَيْعَتِنَا وَلَا حَفِظَ ذَلِكَ الْعَهْدَ وَالْمِيثَاقَ أَحَدٌ غَيْرُ شَيْعَتِنَا وَإِنَّهُمْ لَيَأْتُوهُ فَيَعْرِفُهُمْ وَيُصَدِّقُهُمْ وَيَأْتِيهِ غَيْرُهُمْ فَيُنْكِرُهُمْ وَيُكَذِّبُهُمْ وَذَلِكَ أَنَّهُ لَمْ يَحْفَظْ ذَلِكَ غَيْرُكُمْ

And as for the kissing and the submitting, so it is due to the reason of the promise and the renewal of that promise and the Covenant, and renewal of the allegiance in order to fulfil the promise to it which Allah^{azwj} Took upon them in the Covenant. Therefore, they would be coming to it during every year and would be repeating that promise to it, and the entrustment which was Taken upon them. Do you not see that you are saying, 'My entrustment I have fulfilled it, and my Covenant I have promised it in order for you to testify for me with the loyalty'?

And, by Allah^{azwj}! No one apart from you Shias of ours^{asws} are fulfilling that, nor is anyone preserving that promise, and the Covenant, anyone apart from our^{asws} Shias, and they are coming to it, so it is recognising them and ratifying them; and when the others are coming to it, so it is denying that and belying them, and that is because it has not been preserved by (anyone) other than you (Shias).

فَلَكُمْ وَاللَّهُ يَشْهَدُ وَعَلَيْهِمْ وَاللَّهُ يَشْهَدُ بِالْخُفْرِ وَالْجُحُودِ وَالْكَفْرِ وَهُوَ الْحُجَّةُ الْبَالِغَةُ مِنَ اللَّهِ عَلَيْهِمْ يَوْمَ الْقِيَامَةِ بَحْيٍ وَ لَهُ لِسَانٌ نَاطِقٌ وَعَيْنَانِ فِي صُورَتِهِ الْأُولَى يَعْرِفُهُ الْخَلْقُ وَلَا يُنْكِرُهُ يَشْهَدُ لِمَنْ وَاوَاهُ وَجَدَّ الْعَهْدَ وَالْمِيثَاقَ عِنْدَهُ بِحِفْظِ الْعَهْدِ وَالْمِيثَاقِ وَ آدَاءِ الْأَمَانَةِ وَيَشْهَدُ عَلَى كُلِّ مَنْ أَنْكَرَ وَ جَحَدَ وَ نَسِيَ الْمِيثَاقَ بِالْكَفْرِ وَالْإِنْكَارِ

By Allah^{azwj}, it would testify for you, and by Allah^{azwj} it would testify against them with the disregard, and the ingratitude, and the disbelief; and it would be the eloquent Proof from Allah^{azwj} against them on the Day of Judgement. It would come, and for it would be a speaking tongue, and two eyes in its former face. The creatures would recognise it and would not deny it. It would testify for the ones who were loyal to it and renewed the promise and the Covenant in its presence.

It preserves the promise and the Covenant and the fulfilment of the entrustment. And it would testify against everyone who denied, and strived against, and forgot the Covenant with the disbelief, and the denial.

فَأَمَّا عَلَيْهِ مَا أَخْرَجَهُ اللَّهُ مِنَ الْجَنَّةِ فَهَلْ تَدْرِي مَا كَانَ الْحَجْرُ قُلْتُ لَا قَالَ كَانَ مَلَكاً مِنْ عَظَمَاءِ الْمَلَائِكَةِ عِنْدَ اللَّهِ فَلَمَّا أَخَذَ اللَّهُ مِنَ الْمَلَائِكَةِ الْمِيثَاقَ كَانَ أَوَّلَ مَنْ آمَنَ بِهِ وَ أَقَرَّ ذَلِكَ الْمَلِكُ فَأَتَّخَذَهُ اللَّهُ أَمِيناً عَلَى جَمِيعِ خَلْقِهِ فَأَلْفَمَهُ الْمِيثَاقَ وَ أَوْدَعَهُ عِنْدَهُ وَ اسْتَعْبَدَ الْخَلْقَ أَنْ يُجِدُّوا عِنْدَهُ فِي كُلِّ سَنَةٍ الْإِقْرَارَ بِالْمِيثَاقِ وَالْعَهْدِ الَّذِي أَخَذَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِمْ

So, as for the reason why Allah^{azwj} had it to be brought out from the Paradise, so do you know what the (Black) stone was?’ I said, ‘No’. He^{asws} said: ‘It was an Angel from the great Angels in the Presence of Allah^{azwj}. So when Allah^{azwj} Took the Covenant from the Angels, and the first one to believe in it, and accept was that Angel. So Allah^{azwj} Took it as a trustee upon the entirety of His^{azwj} creatures. So He^{azwj} Caused it to devour the Covenant, and Entrusted it inside it, and Commanded the creatures that they should be renewing it in its presence during every year, accepting with the Covenant and the promise which Allah^{azwj} Mighty and Majestic Took upon them.

ثُمَّ جَعَلَهُ اللَّهُ مَعَ آدَمَ فِي الْجَنَّةِ يُدَكِّرُهُ الْمِيثَاقَ وَ يُجَدِّدُ عِنْدَهُ الْإِفْرَارَ فِي كُلِّ سَنَةٍ فَلَمَّا عَصَى آدَمَ وَ أُخْرِجَ مِنَ الْجَنَّةِ أَنْسَاهُ اللَّهُ الْعَهْدَ وَ الْمِيثَاقَ الَّذِي أَخَذَ اللَّهُ عَلَيْهِ وَ عَلَى وُلْدِهِ لِمُحَمَّدٍ (صلى الله عليه وآله) وَ لَوْصِيَّهِ (عليه السلام) وَ جَعَلَهُ تَائِهًا حَيْرَانَ

Then Allah^{azwj} Made it to be with Adam^{as} in the Paradise, reminding him^{as} of the Covenant, and he^{as} used to renew the acceptance in its presence during every year. So when Adam^{as} disobeyed and came out from the Paradise, Allah^{azwj} Caused him^{as} to forget the promise and the Covenant which Allah^{azwj} had Taken upon him^{as} and upon his^{as} children, for Muhammad^{saww}, and for his^{saww} successor^{asws}, and Made him^{as} to be wandering, confused.

فَلَمَّا تَابَ اللَّهُ عَلَى آدَمَ حَوْلَ ذَلِكَ الْمَلَكِ فِي صُورَةِ دُرَّةٍ بَيْضَاءَ فَرَمَاهُ مِنَ الْجَنَّةِ إِلَى آدَمَ (عليه السلام) وَ هُوَ بِأَرْضِ الْهِنْدِ فَلَمَّا نَظَرَ إِلَيْهِ أَنْسَى إِلَيْهِ وَ هُوَ لَا يَعْرِفُهُ بِأَكْثَرٍ مِنْ أَنَّهُ جَوْهَرَةٌ وَ أَنْطَقَهُ اللَّهُ عَزَّ وَ جَلَّ فَقَالَ لَهُ يَا آدَمَ أَ تَعْرِفُنِي قَالَ لَا قَالَ أَجَلِ اسْتَحْوَذَ عَلَيْكَ الشَّيْطَانُ فَأَنْسَاكَ ذَكَرَ رَبِّكَ

So when Allah^{azwj} Turned to Adam^{as} (with Mercy and Forgiveness), Allah^{azwj} Changed that Angel to be in the image of a white pearl, and had it cast from the Paradise to Adam^{as}, and it was in the land of India. So when he^{as} looked at it, he^{as} felt love towards it, and he^{as} did not recognise it, mostly because it was a jewel. And Allah^{azwj} Mighty and Majestic Caused it to speak, so it said to him^{as}: ‘O Adam^{as}! Do you^{as} recognise me?’ He^{as} said: ‘No’. It said, ‘The Satan^{la} overcame upon you^{as}, so he^{la} made you^{as} forget the remembrance of your^{as} Lord^{azwj}’.

ثُمَّ تَحَوَّلَ إِلَى صُورَتِهِ الَّتِي كَانَ مَعَ آدَمَ فِي الْجَنَّةِ فَقَالَ لِآدَمَ أَيْنَ الْعَهْدُ وَ الْمِيثَاقُ فَوَثَبَ إِلَيْهِ آدَمَ وَ ذَكَرَ الْمِيثَاقَ وَ بَكَى وَ خَضَعَ لَهُ وَ قَبَّلَهُ وَ جَدَّدَ الْإِفْرَارَ بِالْعَهْدِ وَ الْمِيثَاقِ ثُمَّ حَوَّلَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى جَوْهَرَةِ الْحَجَرِ دُرَّةً بَيْضَاءَ صَافِيَةً نُضِيءُ

Then it transformed itself to its image which it had when it was with Adam^{as} in the Paradise. So it said to Adam^{as}: ‘Where is the promise and the Covenant?’ So Adam^{as} leapt to it and remembered the Covenant, and wept, and he^{as} threw himself^{as} at it, and kissed it, and renewed the acceptance with the promise and the Covenant. Then Allah^{azwj} Mighty and Majestic Changed it to the essence of the stone, being a white pearl, clear, illuminating.

فَحَمَلَهُ آدَمَ (عليه السلام) عَلَى عَاتِقِهِ إِجْلَالًا لَهُ وَ تَعْظِيمًا فَكَانَ إِذَا أَعْيَا حَمَلَهُ عَنْهُ جَبْرَيْلُ (عليه السلام) حَتَّى وَافَى بِهِ مَكَّةَ فَمَا زَالَ يَأْتِسُ بِهِ بِمَكَّةَ وَ يُجَدِّدُ الْإِفْرَارَ لَهُ كُلَّ يَوْمٍ وَ لَيْلَةٍ ثُمَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا بَنَى الْكَعْبَةَ وَضَعَ الْحَجَرَ فِي ذَلِكَ الْمَكَانِ لِأَنَّهُ تَبَارَكَ وَ تَعَالَى حِينَ أَخَذَ الْمِيثَاقَ مِنْ وُلْدِ آدَمَ أَخَذَهُ فِي ذَلِكَ الْمَكَانِ وَ فِي ذَلِكَ الْمَكَانِ أَلْقَمَ الْمَلَكُ الْمِيثَاقَ وَ لِذَلِكَ وَضَعَ فِي ذَلِكَ الرَّكْنِ

So Adam^{as} carried it upon his^{as} shoulder due to its majesty for it, and its reverence. So whenever he^{as} was exhausted, Jibraeel^{as} would carry it on his^{as} behalf until he^{as} arrived at Makkah with it. So he^{as} did not cease to love it in Makkah, and he^{as} would renew the acceptance to it every day and night. Then when Allah^{azwj} Mighty and Majestic Built the Kaaba, He^{azwj} Placed the Stone in that place because, when Allah^{azwj} Mighty and Majestic Took the Covenant from the Children of Adam^{as}, He^{azwj} Took it in that place, and in that place the Angel devoured the Covenant, and due to that it was placed in that corner.

وَ نَحَىٰ آدَمَ مِنْ مَكَانِ الْبَيْتِ إِلَى الصَّفَا وَ حَوَاءَ إِلَى الْمَرْوَةِ وَ وَضَعَ الْحَجَرَ فِي ذَلِكَ الرُّكْنِ فَلَمَّا نَظَرَ آدَمَ مِنَ الصَّفَا وَ قَدْ وَضِعَ الْحَجَرُ فِي الرُّكْنِ كَبَّرَ اللَّهُ وَ هَلَّلَهُ وَ مَجَّدَهُ فَلِذَلِكَ جَرَتْ السُّنَّةُ بِالتَّكْبِيرِ وَ اسْتِقْبَالِ الرُّكْنِ الَّذِي فِيهِ الْحَجَرُ مِنَ الصَّفَا

And Adam^{as} moved away from the place of the House (Kaaba) to Al-Safa, and Hawwa^{as} to Al-Marwa, and the Stone was place in that corner. So when Adam^{as} looked from Al-Safa, and the Stone had illuminated in the corner, he exclaimed the Greatness of Allah^{azwj} (*Takbeer*), and Extolled Him^{azwj}, and Glorified Him^{azwj}. Thus, it was due to that the Sunnah flowed with the *Takbeer*, and the welcoming the corner wherein is the (Black) Stone, from Al-Safa.

فَإِنَّ اللَّهَ أَوْدَعَهُ الْمِيثَاقَ وَ الْعَهْدَ دُونَ غَيْرِهِ مِنَ الْمَلَائِكَةِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا أَخَذَ الْمِيثَاقَ لَهُ بِالرُّبُوبِيَّةِ وَ لِمُحَمَّدٍ (صلى الله عليه وآله) بِالنُّبُوَّةِ وَ لِعَلِيِّ (عليه السلام) بِالْوَصِيَّةِ اصْطَلَّتْ فَرَائِصُ الْمَلَائِكَةِ فَأَوَّلُ مَنْ أَسْرَعَ إِلَى الْإِقْرَارِ ذَلِكَ الْمَلَكُ لَمْ يَكُنْ فِيهِمْ أَشَدُّ حُبًّا لِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ (صلى الله عليه وآله) مِنْهُ وَ لِذَلِكَ اخْتَارَهُ اللَّهُ مِنْ بَيْنِهِمْ وَ أَلْقَمَهُ الْمِيثَاقَ وَ هُوَ يَجِيءُ يَوْمَ الْقِيَامَةِ وَ لَهُ لِسَانٌ نَاطِقٌ وَ عَيْنٌ نَاطِرَةٌ يَشْهَدُ لِكُلِّ مَنْ وَافَاهُ إِلَى ذَلِكَ الْمَكَانِ وَ حَفِظَ الْمِيثَاقَ .

Therefore, Allah^{azwj} Entrusted the Covenant, and the promise with it apart from others from the Angels because when Allah^{azwj} Mighty and Majestic Took the Covenant for Himself^{azwj} for the Lordship, and for Muhammad^{saww} with the Prophet-hood, and for Ali^{asws} with the successorship, the Angels trembled in awe, and the first one from them who hastened to the acceptance was that Angel. There has never happened to be among them anyone more intense for his love of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} than him, and due to that Allah^{azwj} Chose him from between them, and Caused him to devour the Covenant, and he would be coming on the Day of Judgement, and for him would be a speaking tongue, and seeing eyes. He would be testifying for everyone who had been loyal to it at that place, and preserved the Covenant’.⁴⁴

أَحْمَدُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ قَالَ حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي الْحَارِثِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ خَطَبَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) بِهَذِهِ الْخُطْبَةِ فَقَالَ الْحَمْدُ لِلَّهِ أَحْمَدُهُ وَ أَسْتَعِينُهُ وَ أَسْتَعْفِرُهُ وَ أَسْتَهْدِيهِ وَ أُوْمِنُ بِهِ وَ أَتَوَكَّلُ عَلَيْهِ وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا (صلى الله عليه وآله) عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْحَقِّ وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ دَلِيلًا عَلَيْهِ وَ دَاعِيًا إِلَيْهِ

Ahmad, from Ismail Bin Mihran who said, ‘Abdul Malik Bin Abu Al Haris narrated to us, from Jaber,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Amir Al-Momineen^{asws} addressed with this sermon, so he^{asws} said: ‘The Praise is for Allah^{azwj}. I^{asws} Praise Him^{asws}, and seek

⁴⁴ Al Kafi – V 4 – The Book of Hajj Ch 1 H 3

His^{azwj} Support, and seek His^{azwj} Forgiveness, and seek His^{azwj} Guidance, and believe in Him^{azwj}, and rely upon Him^{saww}. And I^{asws} testify that there is no god except for Allah^{azwj}, One, there being no associates for Him^{azwj}. And I^{asws} testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, having Sent him^{saww} with the Guidance and the True Religion, in order to Make it to prevail over the Religions, all of them, evidencing to Him^{azwj}, and calling to Him^{azwj}.

فَهَدَمَ أَرْكَانَ الْكُفْرِ وَ أَنْارَ مَصَابِيحَ الْإِيمَانِ مَنْ يُطِيعِ اللَّهَ وَ رَسُولَهُ يَكُنْ سَبِيلُ الرَّشَادِ سَبِيلَهُ وَ نُورُ التَّقْوَى دَلِيلَهُ وَ مَنْ يَعُصِ اللَّهَ وَ رَسُولَهُ يُخْطِئِ السَّدَادَ كُلَّهُ وَ لَنْ يَضُرَّ إِلَّا نَفْسَهُ

So He^{azwj} Pulverised the pillars of the disbelief and Illuminated the lanterns of the belief. The one who obeys Allah^{azwj} and His^{azwj} Rasool^{saww}, his way would become the way of true guidance and the light of piety would be his evidence; and the one who disobeys Allah^{azwj} and His^{azwj} Rasool^{saww}, would miss the paths altogether and would never harm anyone except for himself.

أَوْصِيكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ وَصِيَّةٍ مِنْ نَاصِحٍ وَ مَوْعِظَةٍ مَنْ أْبْلَغَ وَ اجْتَهَدَ أَمَا بَعْدَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ الْإِسْلَامَ صِرَاطًا مُبِيرَ الْأَعْلَامِ مُشْرِقَ الْمَنَارِ فِيهِ تَأْتَلِفُ الْقُلُوبُ وَ عَلَيْهِ تَأَخَى الْإِخْوَانُ وَ الَّذِي بَيْنَنَا وَ بَيْنَكُمْ مِنْ ذَلِكَ ثَابِتٌ وَدُهُ وَ قَدِيمٌ عَهْدُهُ مَعْرِفَةٌ مِنْ كُلِّ لِكُلِّ لِجَمِيعِ الَّذِي نَحْنُ عَلَيْهِ يَعْزُرُ اللَّهُ لَنَا وَ لَكُمْ وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ .

I^{asws} hereby advise you, servants of Allah^{azwj}, with the fear of Allah^{azwj}, being an advice of an adviser, and a preaching of the one who delivers and strives. Thereafter, Allah^{azwj} Mighty and Majestic Made Al-Islam as the enlightened path wherein are sparkling flags^{asws}. The hearts gather therein and upon it the brethren become brothers; and that which is between us^{asws} and you from that, is constant cordiality, and an ancient Covenant. Everyone recognises everyone to the entirety of that which we^{asws} are upon. May Allah^{azwj} Forgive us^{asws} and you, and the greetings to you all, and Mercy of Allah^{azwj} and His^{azwj} Blessings'.⁴⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَعَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مُحَمَّدٍ عَنْ ابْنِ رَبَائِغٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَرَادَ أَنْ يَخْلُقَ النَّطْفَةَ الَّتِي مِمَّا أَخَذَ عَلَيْهَا الْمِيثَاقَ فِي صُلْبِ آدَمَ أَوْ مَا يَبْدُو لَهُ فِيهِ وَ يَجْعَلَهَا فِي الرَّحِمِ حَرَّكَ الرَّجُلَ لِلْجَمَاعِ وَ أَوْحَى إِلَى الرَّحِمِ أَنْ افْتَحِي بَابَكَ حَتَّى يَلْجِ فِيكَ خَلْقِي وَ قَضَائِي النَّافِذُ وَ قَدْرِي

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, both together from Ibn Mahboub, from Ibn Raib, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘Whenever Allah^{azwj} Mighty and Majestic Intends to Create the seed from which He^{azwj} would Take the Covenant against in the ribs of Adam^{as}, or whatever He^{azwj} would be Managing for him with regards to it, and Makes it to be in the womb, Stirs the man for the copulation, or Reveals unto the womb: “Open your door until My^{azwj} Creation resides inside you and My^{azwj} Ordainment and My^{azwj} Power is implemented”.

⁴⁵ Al Kafi – V 5 – The Book of Marriage Ch 43 H 3

فَتَفْتَحُ الرَّحْمَ بِأَبْوَابِهَا فَتَصِلُ النُّطْفَةُ إِلَى الرَّحْمِ فَتَرْدُدُ فِيهِ أَرْبَعِينَ يَوْمًا ثُمَّ تَصِيرُ عَلَقَةً أَرْبَعِينَ يَوْمًا ثُمَّ تَصِيرُ مُضْغَةً أَرْبَعِينَ يَوْمًا ثُمَّ تَصِيرُ لَحْمًا تَجْرِي فِيهِ عُرُوقٌ مُشْتَبِكَةٌ ثُمَّ يَبْعَثُ اللَّهُ مَلَكَينِ خَلَاقِينَ يَخْلُقَانِ فِي الْأَرْحَامِ مَا يَشَاءُ اللَّهُ فَيُفْتَحِمَانِ فِي بَطْنِ الْمَرْأَةِ مِنْ قَمِ الْمَرْأَةِ فَيَصِلَانِ إِلَى الرَّحْمِ وَ فِيهَا الرُّوحُ الْقَدِيمَةُ الْمُنْقُولَةُ فِي أَصْلَابِ الرِّجَالِ وَ أَرْحَامِ النِّسَاءِ فَيَنْفُخَانِ فِيهَا رُوحَ الْحَيَاةِ وَ الْبَقَاءِ وَ يَشْفِقَانِ لَهُ السَّمْعَ وَ الْبَصَرَ وَ جَمِيعَ الْجَوَارِحِ وَ جَمِيعَ مَا فِي الْبَطْنِ بِإِذْنِ اللَّهِ

So the womb opens up its door, so the seed sails into the womb. So it vibrates inside it for forty days, then becomes a clot for forty days; then it becomes a lump for forty days; then it becomes flesh with veins flowing inside it entangled. Then Allah^{azwj} Sends two creating Angels who create in the wombs whatever Allah^{azwj} so Desires. So they both storm into the belly of the woman from the mouth of the woman. So they both arrive to the womb, and in it is the spirit from old (from before), the one transferred in the ribs of the men and the wombs of the women. So they both blow into it a soul of life, and the remaining, and cleave open for him the hearing, and the sight, and the entirety of the body parts, and the entire of whatever is in the belly, by the Permission of Allah^{azwj}.

ثُمَّ يُوحِي اللَّهُ إِلَى الْمَلَكَينِ اكْتُبَا عَلَيَّ قَضَائِي وَ قَدْرِي وَ نَافِذَ أَمْرِي وَ اشْتَرِطَا لِي الْبَدَاءَ فِيمَا تَكْتُبَانِ فَيَقُولَانِ يَا رَبِّ مَا نَكْتُبُ فَيُوحِي اللَّهُ إِلَيْهِمَا أَنْ اذْفَعَا رُؤُوسَكُمَا إِلَى رَأْسِ أُمِّهِ فَيَرْفَعَانِ رُؤُوسَهُمَا فَإِذَا اللَّوْحُ يَقْرَعُ جَبْهَةَ أُمِّهِ فَيَنْظُرَانِ فِيهِ فَيَجِدَانِ فِي اللَّوْحِ صُورَتَهُ وَ زِينَتَهُ وَ أَجَلَهُ وَ مِيثَاقَهُ شَقِيًّا أَوْ سَعِيداً وَ جَمِيعَ شَأْنِهِ

Then Allah^{azwj} Reveals to the two Angels: "Write upon him My^{azwj} Ordainment, and My^{azwj} Pre-determination, and implement My^{azwj} Command, and stipulate for Me^{azwj} the change regarding what you two are writing". So they both say: 'O Lord^{azwj}! What should we write?' So Allah^{azwj} Reveals unto them both: "Raise both your heads to the head of its mother". So they both raise their heads, and there is a Tablet upon the forehead of its mother. So they both look into it, and they find (written) in the Tablet, its image, and its adornment, and its term, and its Covenant whether it is miserable or fortunate, and the entirety of its affairs'.

قَالَ فَيَمْلِي أَحَدُهُمَا عَلَى صَاحِبِهِ فَيَكْتُبَانِ جَمِيعَ مَا فِي اللَّوْحِ وَ يَشْتَرِطَانِ الْبَدَاءَ فِيمَا يَكْتُبَانِ ثُمَّ يَخْتِمَانِ الْكِتَابَ وَ يَجْعَلَانِهِ بَيْنَ عَيْنَيْهِ ثُمَّ يَقِيمَانِهِ قَائِمًا فِي بَطْنِ أُمِّهِ

He^{asws} said: 'So one of them dictates to his companion, so they both write down the entirety of whatever is in the Tablet, and the change is stipulated upon both of them with regards to what they write. Then they both seal the document and make it to be between his eyes. Then they both make it stand straight in the belly of its mother'.

قَالَ فَرُبَّمَا عَنَّا فَاذْفَلَبَ وَ لَا يَكُونُ ذَلِكَ إِلَّا فِي كُلِّ عَاتٍ أَوْ مَارِدٍ وَ إِذَا بَلَغَ أَوَانُ خُرُوجِ الْوَلَدِ تَامًا أَوْ غَيْرَ تَامٍ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى الرَّحْمِ أَنْ افْتَحِي بَابَكَ حَتَّى يُخْرِجَ خَلْقِي إِلَى أَرْضِي وَ يُنْفِذَ فِيهِ أَمْرِي فَقَدْ بَلَغَ أَوَانُ خُرُوجِهِ قَالَ

He^{asws} said: 'So perhaps he is haughty (arrogant), so he turns over, and that does not happen except regarding every haughty or insolent one. When the time reaches, the child comes out complete, or other than complete. Allah^{azwj} Mighty and Majestic Reveals unto the womb: "Open your door until My^{azwj} creature comes out to My^{azwj} earth, and My^{azwj}

Command gets implemented regarding him”. So the time has reached and the child comes out.

فَفُتِحَ الرَّحْمُ بَابَ الْوَلَدِ فَيَبْعَثُ اللَّهُ إِلَيْهِ مَلَكًا يُقَالُ لَهُ زَاجِرٌ فَيَزْجُرُهُ زَجْرَةً فَيَفْرَعُ مِنْهَا الْوَلَدُ فَيَنْقَلِبُ فَيَصِيرُ رِجْلَاهُ فَوْقَ رَأْسِهِ وَ رَأْسُهُ فِي أَسْفَلِ الْبَطْنِ لِيَسْهَلَ اللَّهُ عَلَى الْمَرْأَةِ وَ عَلَى الْوَلَدِ الْخُرُوجَ

So the womb opens its door of the birth. So Allah^{azwj} Sends an Angel called Zajir (Rebuker) to him. So he rebukes him with such a rebuke that the child panics from it, so he overturns and his feet come to be above its head, and its head in the lower part of the belly, in order for Allah^{azwj} to Make it easy upon the woman and upon the child, for the exiting’.

قَالَ فَإِذَا احْتَبَسَ زَجْرَهُ الْمَلَكُ زَجْرَةً أُخْرَى فَيَفْرَعُ مِنْهَا فَيَسْتَمُطُّ الْوَلَدُ إِلَى الْأَرْضِ بَاكِيًا فَرِعًا مِنَ الزَّجْرَةِ .

He^{asws} said: ‘So when the rebuke of the Angel is withheld, he rebukes it again, so it panics from it, and the child falls to the ground crying, having panicked from the rebuke’.⁴⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ أَوْ عَمْرٍو قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) جُعِلَتْ فِدَاكَ الرَّحْلُ يَدْعُو لِلْحَبْلِ أَنْ يَجْعَلَ اللَّهُ مَا فِي بَطْنِهَا ذَكَرًا سَوِيًّا قَالَ يَدْعُو مَا بَيْنَهُ وَ بَيْنَ أَرْبَعَةِ أَشْهُرٍ فَإِنَّهُ أَرْبَعِينَ لَيْلَةً نُطْقَةً وَ أَرْبَعِينَ لَيْلَةً عَلَقَةً وَ أَرْبَعِينَ لَيْلَةً مُضَعَّةً فَذَلِكَ تَمَامُ أَرْبَعَةِ أَشْهُرٍ ثُمَّ يَبْعَثُ اللَّهُ مَلَكَينِ خَلَاقِينَ فَيَقُولَانِ يَا رَبِّ مَا نُخْلُقُ ذَكَرًا أَمْ أَنْثَى شَقِيًّا أَوْ سَعِيدًا فَيَقَالُ ذَلِكَ فَيَقُولَانِ يَا رَبِّ مَا رِزْقُهُ وَ مَا أَجَلُهُ وَ مَا مُدَّتُّهُ فَيَقَالُ ذَلِكَ وَ مِيثَاقُهُ بَيْنَ عَيْنَيْهِ يَنْظُرُ إِلَيْهِ وَ لَا يَزَالُ مُتَّصِبًا فِي بَطْنِ أُمِّهِ حَتَّى إِذَا دَنَا خُرُوجُهُ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ مَلَكًا فَرَجَرَهُ زَجْرَةً فَيَخْرُجُ وَ يَنْسَى الْمِيثَاقَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, or someone else who said,

‘I said to Abu Ja’far^{asws}, ‘May I be sacrificed for you! The man supplicates for the pregnancy that Allah^{azwj} should Make whatever is in her belly to be a male, well-proportioned’. He^{asws} said: ‘He can supplicate in what is between it and four months, for it is a seed for forty nights, and a clot for forty nights, and a lump for forty nights. So that completes four months. Then Allah^{azwj} Sends two creating Angels, so they are both saying: ‘O Lord^{azwj}! What should we create, a male or a female, miserable or fortunate?’ So He^{azwj} Says that. So they are both saying: ‘O Lord^{azwj}! What is its sustenance, and what is its term, and what is its duration?’ So He^{azwj} Says that, and its Covenant is between his eyes, and they look into it; and it does not cease to be vertical in the belly of its mother until when its exit approaches, so Allah^{azwj} Mighty and Majestic Sends an Angel. So he rebukes it with a rebuke, so it comes out, and forgets the Covenant’.⁴⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ حُجُبٍ عَنْ ابْنِ رَبَائِبٍ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ إِذَا وَقَعَتِ النُّطْقَةُ فِي الرَّحِمِ اسْتَقَرَّتْ فِيهَا أَرْبَعِينَ يَوْمًا وَ تَكُونُ عَلَقَةً أَرْبَعِينَ يَوْمًا وَ تَكُونُ مُضَعَّةً أَرْبَعِينَ يَوْمًا ثُمَّ يَبْعَثُ اللَّهُ مَلَكَينِ خَلَاقِينَ فَيَقَالُ لهُمَا اخْلُقَا كَمَا يُرِيدُ اللَّهُ ذَكَرًا أَوْ أَنْثَى صَوْرَاهُ وَ اَكْتُبَا أَجَلَهُ وَ رِزْقَهُ وَ مَنِيَّتَهُ وَ شَقِيًّا

⁴⁶ Al Kafi – V 6 – The Book of Aqeeqa Ch 6 H 4

⁴⁷ Al Kafi – V 6 – The Book of Aqeeqa Ch 6 H 4

أَوْ سَعِيداً وَ اَكْتُبَا لِلَّهِ الْمِيثَاقَ الَّذِي اَخَذَهُ عَلَيْهِ فِي الدَّرِّ بَيْنَ عَيْنَيْهِ فَاِذَا دَنَا خُرُوجُهُ مِنْ بَطْنِ اُمِّهِ بَعَثَ اللّٰهُ اِلَيْهِ مَلَكًا يُقَالُ لَهُ زَاجِرٌ فَيَزَجُرُهُ فَيَفْزَعُ فَرَعًا فَيَنْسَى الْمِيثَاقَ وَ يَفْعُ إِلَى الْاَرْضِ 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 when it is near for its exit from the belly of its mother, Allah^{azwj} Sends an Angel called Zajir (Rebuke) 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'.⁴⁸

Inauspicious day:

ابن المتوكل، عن الحميري، عن ابن هاشم، عن أحمد بن عامر الطائي عن الرضا عليه السلام قال: يوم الأربعاء يوم نحس مستمر.

Ibn Al Mutawakkal, from Al Himeyri, from Ibn Hashim, from Ahmad Bin Aamir Al Taiy,

'From Al-Reza^{asws} having said: 'The day of Wednesday is **a Day of continuous bad luck [54:19]**'.⁴⁹

محمد بن أحمد البغدادي، عن علي بن محمد بن عنبسة، عن دارم بن قبيصة، عن الرضا عليه السلام قال: قال رسول الله صلى الله عليه وآله: آخر أربعاء في الشهر يوم نحس مستمر.

Muhammad Bin Ahmad Al Baghdady, from Ali Bin Muhammad Bin Anbasah, from Daram Bin Qabeysa,

'From Al-Reza^{asws} having said: 'Rasool-Allah^{saww} said: 'The last Wednesday during the month is the **Day of continuous bad luck [54:19]**'.⁵⁰

في أسئلة الشامي قال: أخبرني عن يوم الأربعاء والتطير منه، فقال أمير المؤمنين عليه السلام: هو آخر أربعاء من الشهر - وساق الحديث إلى أن قال - : ويوم الأربعاء قال الله: إنا دمرناهم وقومهم أجمعين، ويوم الأربعاء أخذتهم الصيحة، ويوم الأربعاء عقروا الناقة.

⁴⁸ Al Kafi – V 6 – The Book of Aqeeqa Ch 6 H 7

⁴⁹ Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 4 H 23

⁵⁰ Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 4 H 24

The Syrian asked him^{asws} saying, 'Inform me about the day of Wednesday and the fleeing from it. Amir Al-Momineen^{asws} said: 'It is the last Wednesday from the month' – and continued the Hadeeth up to he^{asws} said: 'And on the day of Wednesday Allah^{azwj} Said: **We Annihilated them and their people in their entirety [27:51]**, and on the day the Scream seized them, and on the day of Wednesday the she-camel was hamstrung''⁵¹.

⁵¹ Bihar Al Anwaar – V 11, The book of Prophet-hood, S 4 Ch 6 H 16

Appendix I: The Fortunate and Cruel Ones:

قال أبان: قال سليمان: قلت لابن عباس: أخبرني بأعظم ما سمعتم من علي بن أبي طالب عليه السلام، ما هو؟

Abaan said that Sulaym said, 'I said to Ibn Abbas, 'Inform me of the greatest of what you have heard from Ali^{asws} Bin Abu Talib^{asws}, what is it?'

قال سليمان: فأتاني بشيء قد كنت سمعته أنا من علي عليه السلام. قال عليه السلام: دعاني رسول الله صلى الله عليه وآله وفي يده كتاب، فقال: يا علي، دونك هذا الكتاب. فقلت: يا نبي الله، وما هذا الكتاب؟ قال: كتاب كتبه الله، فيه تسمية أهل السعادة وأهل الشقاوة من أمتي إلى يوم القيامة، أمرني ربي أن أدفعه إليك.

Sulaym said, 'So he told me a Hadith which I had already heard before from Ali^{asws}. Ali^{asws} said: 'The Rasool-Allah^{saww} called me^{asws} and in his^{saww} hand was a Book. So he^{saww} said: 'O Ali^{asws}, do not be without this Book'. So I^{asws} said: 'O Prophet^{saww} of Allah^{azwj}, and what is this Book?' He^{saww} said: 'A Book which Allah^{azwj} has Written. In it are the names of the people of the happiness and the people of the misery from my^{saww} community, up to the Day of Judgement. My^{saww} Lord^{azwj} Ordered me that I^{saww} should hand it over to you^{asws},⁵²

⁵² Kitab Suaym Ibn Qais Hilali, H. 33.