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CHAPTER 80

ABASA

(Frowned - Pulled a Face)

(42 VERSES)

VERSES 1 - 42

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Abasa (80):

Sura Al-Abasa (42 verses) was revealed in Makkah.¹ Imam Al-Sadiq^{-asws} says: 'It (Chapter 80) was Revealed regarding a man from the clan of Umayya (Usman) who was in the presence of the Prophet^{-saww}. Ibn Ami Maktoum came up. But when he (Usman) saw him as filthy, he frowned his face, and gathered (his clothing around) himself, and turned his face away from him. Allah^{-azwj} the Glorious Spoke that about him, and Criticised him upon it''.

In Tafseer Al-Qummi - Allah^{-azwj} Revealed: ***He frowned and turned around [80:1]*** - Meaning Usman. ***When the blind man came to him [80:2] And what would make you realise, perhaps he would purify himself? [80:3]*** – i.e. become clean, pure, ***Or pay heed [80:4]***. He^{-asws} said: 'Rasool-Allah^{-saww} would remind him, ***so the Zikr would benefit him? [80:4]***. Then He^{-azwj} Addressed Usman, so He^{-azwj} Said: ***As for one who (thinks he) is needless [80:5] So you face up to him [80:6]***. He^{-asws} said: 'You (Usman), if a rich man comes to you, you address him and appreciate him. ***And what is upon you if he does not purify? [80:7]*** - i.e., you (Usman) would not have cared whether he was purified or without purification, if he was rich. ***And as to one who comes to you striving [80:8]*** - Meaning Ibn Ami Maktoum. ***And he is fearing [80:9] So you are distracting yourself away from him [80:10]***, i.e., you play around, and are not turning towards him''.²

MERITS

ابن بابويه: بإسناده، عن معاوية بن وهب، عن أبي عبد الله (عليه السلام)، قال: «من قرأ عبس و تولى، و إذا الشمس كورت، كان تحت جناح الله من الجنان، و في ظل الله و كرامته، و في جناته، و لم يعظم ذلك على الله إن شاء الله».

Ibn Babuwayh, by his chain, from Muawiya Bin Wahab,

¹ تفسیر القمی، ج 2، ص: 404

² Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 31

(It has been narrated) from Abu Abdullah^{-asws} having said: 'One who recites: **He frowned and turned around [80:1]** (the Chapter 80) and: **When the sun is Wrapped up [81:1]** (Surah Al-Takweer) would be under the Wing (Protection) of Allah^{-azwj} in the Gardens, and in the Shade (Cover) of Allah^{-azwj} and His^{-azwj} Prestige, and in His^{-azwj} Gardens, and that is not a big thing for Allah^{-azwj}, if Allah^{-azwj} so Desires'.³

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة خرج من قبره يوم القيامة ضاحكا مستبشرا،

And from Khawas Al-Quran —

It has been reported from the Prophet^{-saww} having said: 'One who recites this Surah (Al-Abasa: 80), would come out from his grave on the Day of Judgement smiling and joyful.

و من كتبها في رق غزال و علقها لم ير إلا خيرا أينما توجه».

And one who writes it on skin of a gazelle and attaches it (as an amulet), will never see anything except for good wherever he may turn his attention to'.⁴

و قال الصادق (عليه السلام): «إذا قرأها المسافر في طريقه يكفى ما يليه في طريقه في ذلك السفر».

And Al-Sadiq^{-asws} said: 'When a traveller recites it (80) in his route, it would suffice against whatsoever he may come up in the road during that journey'.⁵

See Appendix I for a supplication which includes reciting Chapter 80.

VERSES 1 - 10

عَبَسَ وَتَوَلَّى {1}

He frowned and turned away [80:1]

أَنَّ جَاءَهُ الْأَعْمَى {2}

When (because) the blind man came to him [80:2]

وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكَّى {3}

And what would make you realise, perhaps he may (yet) purify himself (of disbelief)? [80:3]

³ (ثواب الأعمال: 121)

⁴ Tafseer Al Burhan – H 11377

⁵ Tafseer Al Burhan – H 11379

أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرُ {4}

Or pay heed, so the Zikr would benefit him? [80:4]

أَمَّا مَنْ اسْتَعْنَى {5}

As for one who (thinks he) is needless [80:5]

فَأَنْتَ لَهُ تَصَدَّى {6}

So, you face up to him [80:6]

وَمَا عَلَيْكَ أَلَّا يَزَكِّيَ {7}

It is not your concern whether he will purify himself (or not)! [80:7]

وَأَمَّا مَنْ جَاءَكَ يَسْعَى {8}

And as to one who comes to you striving (eagerly) [80:8]

وَهُوَ يَخْشَى {9}

And he is fearing [80:9]

فَأَنْتَ عَنْهُ تَلَهَّى {10}

So, you are distracting yourself away from him [80:10]

NB: Generally, Muslims have referred these Verses to Rasool Allah^{-saww}, Nouzobillah, in order to save Usman from disgrace, but putting blame on Rasool Allah^{-saww}.

الطبرسي: روي عن الصادق (عليه السلام): أنها نزلت في رجل من بني أمية، كان عند النبي (صلى الله عليه و آله) فجاء ابن أم مكتوم، فلما رآه تقدر منه و عبس وجهه و جمع نفسه، و أعرض بوجهه عنه، فحكى الله سبحانه ذلك عنه و أنكره عليه».

Al-Tabarsy –

It has been reported from Al-Sadiq^{-asws}: 'It was Revealed regarding a man from the clan of Umayya (Usman) who was in the presence of the Prophet^{-saww}. So, Ibn Am Maktoum came up. But when he (Usman) saw him as filthy, he frowned his face, and gathered (his clothing

around) himself, and turned his face away from him. Allah^{-azwj} the Glorious Spoke that about him, and Criticised him upon it'.⁶

و قال الطبرسي أيضا: و روي أيضا عن الصادق (عليه السلام) [أنه] قال: «كان رسول الله (صلى الله عليه و آله) إذا رأى عبد الله بن أم مكتوم قال: مرحبا مرحبا، [و الله] لا يعاتبني الله فيك أبدا،

And Al-Tabarsy said as well –

And it has been reported from Al-Sadiq^{-asws} having said: 'Rasool-Allah^{-saww}, when he^{-saww} saw Abdullah Bin Am Maktoum, said: 'Welcome! Welcome! And Allah^{-azwj} does not Admonish me^{-saww} regarding you ever!'

و كان يصنع به من اللطف حتى كان يكف عن النبي (صلى الله عليه و آله) مما يفعل [به].

And he^{-saww} behaved with him with kindness to the extent that he used to stay (closer) to the Prophet^{-saww} due to how he^{-saww} tended to deal with him'.⁷

Background report

علي بن إبراهيم، قال: نزلت في عثمان و ابن أم مكتوم، و كان ابن أم مكتوم مؤذنا لرسول الله (صلى الله عليه و آله)، و كان أعمى، فجاء إلى رسول الله (صلى الله عليه و آله) و عنده أصحابه، و عثمان عنده، فقدمه رسول الله (صلى الله عليه و آله) على عثمان، فعبس عثمان وجهه و تولى عنه،

Ali Bin Ibrahim (Tafseer Qummi) –

He^{-asws} said: 'It was Revealed regarding Usman and Ibn Am Maktoum. And Ibn Am Maktoum used to be a Muezzin for the Rasool-Allah^{-saww}, and he was blind. So (one day) he came to the Rasool-Allah^{-saww}, and in his^{-saww} presence were his^{-saww} companions, and Usman was (also) in his^{-saww} presence. Rasool-Allah^{-saww} led him (to sit) higher than Usman. Usman frowned his face and turned away from him.

فأنزل الله: عَبَسَ وَ تَوَلَّى [يعني عثمان] أَنْ جَاءَهُ الْأَعْمَى وَ مَا يُدْرِيكَ لَعَلَّهُ يَزَكِّي أَي يَكُون طَاهِرًا زَكَا أَوْ يَذَّكَّرُ قَالَ: يذكره رسول الله (صلى الله عليه و آله) فَتَنَفَّعَهُ الذِّكْرُ.

Allah^{-azwj} Revealed: **He frowned and turned around [80:1]** - Meaning Usman. **When the blind man came to him [80:2] And what would make you realise, perhaps he would purify himself? [80:3]** – i.e., become clean, pure, **Or pay heed [80:4]**. He^{-asws} said: 'Rasool-Allah^{-saww} would remind him, **so the Zikr would benefit him? [80:4]**.

ثم خاطب عثمان، فقال: أَتَا مَنِ اسْتَعْنَى فَأَنْتَ لَهُ تَصَدَّى، قال: أنت إذا جاءك غني تتصدى له و ترفعه: وَ مَا عَلَيْكَ إِلَّا يَزَكِّي أَي لا تبالي زكيا كان أو غير زكي، إذا كان غنيا

Then He^{-azwj} Addressed Usman, so He^{-azwj} Said: **As for one who (thinks he) is needless [80:5] So you face up to him [80:6]**. He^{-asws} said: 'You (Usman), if a rich man comes to you, you

⁶ Tafseer Al Burhan – H 11381 (664: 10: البيان)

⁷ (مجمع البيان 10: 664).

address him and appreciate him. **And what is upon you if he does not purify? [80:7]** - i.e., you (Usman) would not have cared whether he was purified or without purification (Kafir/munafiq), if he was rich.

وَأَمَّا مَنْ جَاءَكَ يَسْعَىٰ يَبْنِي ابْنُ أُمِّ مَكْتُومٍ وَهُوَ يَحْشَىٰ فَأَنْتَ عَنْهُ تَلَهَّىٰ أَي تلهو و لا تلفت إليه.

And as to one who comes to you striving [80:8] - Meaning Ibn Am Maktoum. **And he is fearing [80:9] So you are distracting yourself away from him [80:10]**, i.e., you play around, and are not turning towards him'.⁸

VERSES 11 - 16

كَأَلَا إِنَّهَا تَذْكِرَةٌ {11}

Indeed! It is a Tazkira (Zikr – that which remind Allah) [80:11]

فَمَنْ شَاءَ ذَكَرْهُ {12}

So, one who so desires can adhere/mention it [80:12]

فِي صُحُفٍ مُّكَرَّمَةٍ {13}

(It is) in Honourable Parchments [80:13]

مَرْفُوعَةٍ مُّطَهَّرَةٍ {14}

Lofty, which cleanse [80:14]

بِأَيْدِي سَفَرَةٍ {15}

In the hands of Scribes [80:15]

كِرَامٍ بَرَرَةٍ {16}

Honourable, righteous [80:16]

أبو عبد الله (عليه السلام): قال: «يعني بالتذكيرة ولاية أمير المؤمنين (عليه السلام)».

(Sharaf Al Deen Al Najafi) in (the book) Taweel Al Ayaat -

⁸ Tafseer Al Burhan – H 11380 (تفسير القمي 2: 404).

'(From) Abu Abdullah^{-asws} having said: 'It means by the Tazkira, Wilayah of Amir Al-Momineen^{-asws}'.

محمد بن العباس: عن الحسين بن أحمد المالكي، عن محمد بن عيسى، عن يونس، عن خلف بن حماد، عن أبي أيوب الخزاز، عن أبي عبد الله (عليه السلام)، في قوله تعالى: بِأَيْدِي سَفَرَةٍ كِرَامٍ بَرَرَةٍ، قال: «هم الأئمة (عليهم السلام)».

Muhammad Bin Al-Abbas, from Al-Husayn Bin Ahmad Al-Maliky, from Muhammad Bin Isa, from Yunus, from Khalaf Bin Hamaad, from Abu Ayoub Al-Khazaaz, who has said:

'Abu Abdullah^{-asws} regarding the Words of the Exalted: ***In the hands of Scribes [80:15] Honourable, righteous [80:16]***, he^{-asws} said: 'They^{-asws} are the Imams^{-asws}'.⁹

See, Appendix II for a sermon of Ali Amir Al-Momineen^{-asws} on self-cleansing.

VERSES 17 - 23

فُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ {17}

Let man be damned! What makes him commit kufr (denial)! [80:17]

مِنْ أَيِّ شَيْءٍ خَلَقَهُ {18}

From which thing is his creation? [80:18]

مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ {19}

From a seed He Created him, and Determined him [80:19]

ثُمَّ السَّبِيلَ يَسَّرَهُ {20}

Then He Made the Way easy for him [80:20]

ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ {21}

Then He would Cause him to die, so had him buried [80:21]

ثُمَّ إِذَا شَاءَ أَنشَرَهُ {22}

Then when He so Desires, He would Raise him [80:22]

⁹ (تأويل الآيات 2: 763 / 1).

كَأَلَّا لَمَّا يَقْضِ مَا أَمَرُهُ {23}

Indeed, he does not accomplish what He orders him to [80:23]

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام)، قال: «قَاتَلَهُمُ اللَّهُ أَنْتَ يُؤْفَكُونَ أَي لَعْنَهُمُ اللَّهُ أَنْتَ يُؤْفَكُونَ، فسمى اللعنة قتلا، وكذلك قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ أَي لَعْنُ الْإِنْسَانِ».

Al-Tabarsy in Al-Ihtijaj,

(It has been narrated) from Amir-Al-Momineen^{-asws} having said: **May Allah Fight them! How deluded they are [9:30]** i.e., may Allah^{-azwj} Curse them, how deluded they are. Allah^{-azwj} Named the Curse as Kill, and similar to that: **May the human be killed, what (a lot is) his Kufr! [80:17]**, i.e., the human being (without Eman) was Cursed'.¹⁰

ثم قال علي بن إبراهيم: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن ابن أبي نصر، عن جميل بن دراج، عن أبي أسامة، عن أبي جعفر (عليه السلام)، قال: سألت عن قول الله عز و جل: قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ قال: «نزلت في أمير المؤمنين (عليه السلام) يعني بقتلكم إياه،

Then Ali Bin Ibrahim said, 'We have been informed by Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Jameel Bin Daraaj, from Abu Usama, who has said:

'I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **May the human be killed, what (a lot is) his Kufr! [80:17]**, he^{-asws} said: 'Yes, it was Revealed regarding Amir Al-Momineen^{-asws}, meaning your killing him^{-asws}.

ثم نسب أمير المؤمنين (عليه السلام)، فنسب خلقه و ما أكرمه الله به، فقال: مِنْ أَيِّ شَيْءٍ خَلَقَهُ مِنْ طِينَةِ الْأَنْبِيَاءِ خَلَقَهُ فَقَدَرَهُ لِلْخَيْرِ ثُمَّ السَّبِيلَ يَسْرُهُ يعني سبيل الهدى، ثم أماته ميتة الأنبياء، ثُمَّ إِذَا شَاءَ أَنْشَرُهُ».

Then He^{-azwj} Linked Amir Al-Momineen^{-asws}, So He^{-azwj} Linked his^{-asws} creation and what Allah^{-azwj} had Honoured him^{-asws} with, so He^{-azwj} Said: **From which thing is his creation? [80:18]** – from the essence of the Prophets^{-as}. He^{-azwj} Created him^{-asws}, **and Determined him [80:19]**, for the good, **Then the way, He Eased it for him [80:20]** – meaning the way of the Guidance. **Then He would Cause him to die [80:21]** – death of the Prophets^{-as}, **Then when He so Desires, He would Raise him [80:22]**'.

قلت: ما قوله: إِذَا شَاءَ أَنْشَرُهُ؟ قال: «يَكْثُ بَعْدَ قَتْلِهِ فِي الرَّجْعَةِ، فَيَقْضِي مَا أَمَرَهُ».

I said, 'What (is the meaning of) His^{-azwj} Words: **Then when He so Desires, He would Raise him [80:22]**?' He^{-asws} said: 'He would remain (in the earth) during 'الرجعة' the Return, after his^{-asws} killing, so he^{-asws} would fulfil what he^{-asws} had been Commanded with'¹¹ There are several proofs for the *Raj`a*, in the Holy Quran and Ahadith, for example, Allah^{-azwj} Says:

وَيَوْمَ نَخْشِرُ مِنْ كُلِّ أُمَّةٍ قَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ {27:83}

¹⁰ الاحتجاج: 250.

¹¹ (تفسير القمي 2: 405).

And on the Day We will Gather batches from every community, from the ones who belied Our Signs, so they would be assembled in rows [27:83]

The interpretation of the above Verse by the 6th Imam^{-asws} in *Tafseer Al-Qummi*, is as follows:

فس، تفسیر القمي وَ حَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا سَأَلَ الْإِمَامُ أَبُو عَبْدِ اللَّهِ ع عَنْ قَوْلِهِ وَ يَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا قَالَ مَا يَقُولُ النَّاسُ فِيهَا قُلْتُ يَقُولُونَ إِنَّهَا فِي الْقِيَامَةِ

Tafseer Al-Qummi –***and We will Gather them, so We will not Leave anyone of them [18:47].***

The Imam Abu Abdullah^{-asws} (6th Imam) was asked about His^{-azwj} Words: ***And on the Day We will Gather batches from every community, [27:83]***, he^{-asws} said: ‘What are the people saying regarding it?’ I said, ‘They are saying it is regarding the *Qiyamah*’.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع أُنْحَشِرُ اللَّهُ فِي الْقِيَامَةِ مِنْ كُلِّ أُمَّةٍ فَوْجًا وَ يَثْرُكُ الْبَاقِينَ إِنَّمَا ذَلِكَ فِي الرَّجْعَةِ فَأَمَّا آيَةُ الْقِيَامَةِ فَهَذِهِ وَ حَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا إِلَى قَوْلِهِ مَوْعِدًا.

Abu Abdullah^{-asws} said: ‘Will Allah^{-azwj} only Gather during the *Qiyamah* a batch from every community but leave the rest? But rather, that is during the *Raj`a*’.

As for the Verse of Al-Qiyamah, it is this (Verse): ***and We will Gather them, so We will not Leave anyone of them [18:47]*** – up to His^{-azwj} Words: ***appointment for you all!” [18:48]***.¹²

In many Ahadith, additional details on *Raj`a* are given, e.g., the need for the *Raj`a*, what will be happening during *Raj`a* and who will be executing it. The primary aim of the *Raj`a* is to settle some of the ‘unfinished matters’ from atrocities/usurping’s of the past, which Allah^{-azwj} Delayed for a later time to reinstate Law and Order. The *Raj`a*, therefore, is a transition between the disorder, anarchy and disbelief to the establishment of the justice, peace and the true religion of Allah^{-azwj}, paving the way to the onset of the ‘*Qiyamah*’.

In *Raj`a*, not all dead will be resurrected but the returning personalities will either be among the pure believers or from the pure disbelievers. During *Raj`a* the Prophets^{-as} and Imams^{-as} along with their^{-as} devout supports will challenge and punish/kill the armies of Iblis^{-la} supported by the enemies of Allah^{-azwj} and His^{-azwj} Divine Messengers^{-as}. This is Planned by Allah^{-azwj} to establish the supremacy of Divine Justice and Peace, as these were tarnished by the evil powers, prior to the establishment of the ‘Hour’ (Dooms day).

For example, the 6th Imam^{-asws} says:

¹² بحار الأنوار (ط - بيروت)، ج53، ص: 39

خص، منتخب البصائر سعد بن عيسى و ابن أبي الخطاب عن البرنظي عن حماد بن عثمان عن محمد بن مسلم قال سمعت حمرا بن أعين و أبا الخطاب يحدثان جميعاً قبل أن يحدث أبو الخطاب ما أحدثا سماعاً أبا عبد الله ع يقول أول من تنشق الأرض عنه و يرجع إلى الدنيا الحسين بن علي ع.

(The book) 'Muntakhab Al Basaair' of Sa'ad Ibn Isa and Ibn Abu Al Khattab, from Al Bazanty, from Hamad Bin Usman, from Muhammad Bin Muslim who said, 'I heard Humran Bin Ayn and Abu Al Khattab both narrating together before Abu Al Khattab innovated what he innovated,

'They both heard Abu Abdullah^{-asws} saying: 'The first from the one(s) to sniff the earth would be (from people of *Raj'a*) - and the one^{-asws} who would return to the world (first in *Raj'a*) is Al-Husayn^{-asws} Bin Ali^{-asws}.

وَ إِنَّ الرَّجْعَةَ لَيْسَتْ بِعَامَّةٍ وَ هِيَ خَاصَّةٌ لَا يَرْجِعُ إِلَّا مَنْ مَحَضَ الْإِيمَانَ مَحْضاً أَوْ مَحَضَ الشِّرْكَ مَحْضاً

And that the *Raj'a* isn't general (for everyone), but it is special (specific). None will return except the one downright pure in Eman, or the one utterly committed to the Shirk (polytheism)¹³.

. علي بن إبراهيم، في معنى الآية: ثم ذكر الله الأئمة (عليهم السلام)، فقال: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ، يعني فإنهم يرجعون، أي الأئمة (عليهم السلام) إلى الدنيا.

Ali Bin Ibrahim –

Regarding the Meaning of the Verse, he^{-asws} said, 'Then Allah^{-azwj} Mentions the Imams^{-asws}, so He^{-azwj} Says [43:28] **And He Made it a Word to continue in his posterity (children) that they may return**, Meaning that they^{-asws} would be returning, i.e., the Imams^{-asws}, to the world (during *Raj'a*)¹⁴.

عن فيض بن أبي شيبه، قال: سمعت أبا عبد الله (عليه السلام) يقول، و تلا هذه الآية: وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ إِلَى آخِرِ الْآيَةِ. قال: «لتؤمنن برسول الله (صلى الله عليه و آله)، و لتنصرن أمير المؤمنين (عليه السلام)».

From Fayz Bin Abu Shayba who said,

I heard Abu Abdullah^{-asws} reciting this Verse: **And when Allah Took a Covenant of the Prophets: "When I have Given you from a Book and Wisdom [3:81]** – up to the end of the Verse. He^{-asws} then said: '(This means) that you would be believing in Rasool-Allah^{-saww} and would be helping Amir-ul-Momineen^{-asws}'.

قلت: و لتنصرن أمير المؤمنين؟! قال: «نعم، من آدم فهلهم جراً، و لا يبعث الله نبياً و لا رسولا إلا رد إلى الدنيا حتى يقاتل بين يدي أمير المؤمنين (عليه السلام)».

¹³ Bihar ul Anwar, Vol. 53, Chapter 29, H.1

¹⁴ تفسير القمي 2: 283

I said, 'And (they – the Prophets^{-as}) would be helping Amir-ul-Momineen^{-asws}?' He^{-asws} said: 'Yes. From (Prophet) Adam^{-as} onwards. And Allah^{-azwj} neither Sent a Prophet^{-as}, nor a Rasool^{-as} except he^{-as} would be returning to the world until he^{-as} fights in front of Amir-ul-Momineen^{-asws} (helping him^{-asws}) (During the Return – *Raj`a*)'.¹⁵

كِتَابُ صِفَاتِ الشَّيْعَةِ، لِلصَّدُوقِ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ بِإِسْنَادِهِ عَنِ الصَّادِقِ ع قَالَ مَنْ أَقَرَّ بِسَبْعَةِ أَشْيَاءَ فَهُوَ مُؤْمِنٌ وَ ذَكَرَ مِنْهَا الْإِيمَانَ بِالرَّجْعَةِ.

The book 'Sifaat Al Shia' of Al Sadouq, from Ali Bin Ahmad Bin Abdullah Bin Ahmad Bin Abu Abdullah Al Barqy, by his chain,

'From Al-Sadiq^{-asws} having said: 'One who accepts seven things, then he is a Momin', and he^{-asws} mentioned from these, the belief in the *Raj`a*'.¹⁶

و رَوَى أَيْضاً فِيهِ عَنِ ابْنِ عَبْدِوَسٍّ عَنِ ابْنِ قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ الرِّضَا ع قَالَ: مَنْ أَقَرَّ بِتَوْحِيدِ اللَّهِ وَ سَأَقَ الْكَلَامَ إِلَى أَنْ قَالَ وَ أَقَرَّ بِالرَّجْعَةِ وَ الْمُتَعَتِّينَ وَ آمَنَ بِالْمَعْرَاجِ وَ الْمُسَاءَلَةِ فِي الْقَبْرِ وَ الْحَوْضِ وَ الشَّقَاعَةِ وَ خُلُقِ الْجَنَّةِ وَ النَّارِ وَ الصِّرَاطِ وَ الْمِيزَانِ وَ الْبُعْثِ وَ النَّشُورِ وَ الْجَزَاءِ وَ الْحِسَابِ فَهُوَ مُؤْمِنٌ حَقًّا وَ هُوَ مِنْ شِيعَتِنَا أَهْلِ الْبَيْتِ.

And it is reported as well in it, from Ibn Abdous, from Ibn Quteyba, from Al Fazl Bin Shazan,

'From Al-Reza^{-asws} having said: 'One who accepts the Tawheed of Allah^{-azwj}' – and he^{-asws} continued the speech up to he^{-asws} said: 'And accepts the *Raj`a*, and the two Mut'as (Hajj and marriage), and believe in the Ascension (Mi'raj), and the questioning in the grave, and the Fountain, and the intercession, and creation of the Paradise and the Fire, and the Bridge, and the Scale, and the Resurrection, and the Publication (of the deeds), and the Recompensing, and the Reckoning, then he is a Momin truly, and he is from our^{-asws} Shias of the People^{-asws} of the Household'.¹⁷

صباح الزائر رَوَى عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: مَنْ أَرَادَ أَنْ يَزُورَ قَبْرَ رَسُولِ اللَّهِ ص وَ الْأَئِمَّةِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ مِنْ بَعِيدٍ فَلْيُفْلِلْ وَ سَأَقَ الزِّيَارَةَ إِلَى قَوْلِهِ

(The book) 'Misbah Al Zair' –

'It is reported from Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'One who wants to visit the grave of Rasool-Allah^{-saww} and the Imams^{-asws} from afar, then let him say' – and he^{-asws} continued the Ziyarah up to his^{-asws} words:

إِنِّي مِنَ الْقَائِلِينَ بِفَضْلِكُمْ مُقَرَّرٌ بِرَجْعَتِكُمْ لَا أَنْكِرُ لِلَّهِ قُدْرَةً وَ لَا أَرْعُمُ إِلَّا مَا شَاءَ اللَّهُ.

¹⁵ تفسير العياشي 1: 181/ 76.

¹⁶ Bihar ul Anwar, Vol. 53, Chapter 29, H. 161

¹⁷ Bihar ul Anwar, Vol. 53, Chapter 29, H. 161

‘I am from the speakers of your^{-asws} merits, acceptor of your^{-asws} **Raj`a**, not denying to Allah^{-azwj} of His^{-azwj} Power, nor do I claim except what Allah^{-azwj} so Desires”¹⁸

خص، منتخب البصائر سعد بن ابن أبي الخطاب و ابن يزيد عن أحمد بن الحسن الميثمي عن محمد بن الحسين عن أبان بن عثمان عن موسى الخنطاط قال سمعت أبا عبد الله ع يقول أيام الله ثلاثة يوم يقوم القائم ع و يوم الكرة و يوم القيامة.

(The book) ‘Muntakhab Al Basaair’ – Sa’ad, from Ibn Abu Al Khattab, and Ibn Yazeed, from Ahmad Bin Al Hassan Al Maysami, from Muhammad Bin Al Husayn, from Aban Bin Usman, from Musa Al Hannat who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The days of Allah^{-azwj} are three days – the day the Qaim^{-ajfi} would arise, and the day of the return (**Raj`a**), and the Day of Al-Qiyamah”¹⁹

جميل بن دراج عن المفضل بن حنيس و زيد الشحام عن أبي عبد الله ع قال سمعناه يقول إن أول من يكر في الرجعة الحسين بن علي ع و يمكث في الأرض أربعين سنة حتى يسقط حاجباه على عينيه.

Jameel Bin Darraj, from Al Moalla Bin Khunays, and Zayd Al Shaham,

‘From Abu Abdullah^{-asws}, they both said, ‘We heard him^{-asws} saying: ‘The first one to return during the **Raj`a** is Al-Hussain^{-asws} Bin Ali^{-asws}, and he^{-asws} will remain in the earth for forty years until his^{-asws} eyebrows fall upon his^{-asws} eyes (out of advance age)”²⁰

خص، منتخب البصائر بهذا الإسناد عن حماد عن زرار قال سألت أبا عبد الله ع عن هذه الأمور العظام من الرجعة و أشباهها فقال إن هذا الذي تسألون عنه لم يحن أوانه و قد قال الله عز و جل بل كذبوا بما لم يحيطوا بعلمه و لما يأتهم تأويله.

‘(The book) ‘Muntakhab Al Basaair’, by this chain, from Hammad, from Zurara who said,

‘I asked Abu Abdullah^{-asws} about this great matter of the **Raj`a** and its like, so he^{-asws} said: ‘This which you are asking about, its time has not come yet, and Allah^{-azwj} Mighty and Majestic Said: **But, they are belying what they have no comprehension of its Knowledge, and its explanation has not yet come to them; [10:39]**”²¹

Finally, a short story from the Holy Quran (Chapter 19, Verses 54-55):

و عنه، قال: حدثني محمد بن جعفر الرزاز، عن محمد بن الحسين بن أبي الخطاب، و أحمد بن الحسن بن علي بن فضال، عن أبيه، عن مروان بن مسلم، عن بريد بن معاوية العجلي، قال: قلت لأبي عبد الله (عليه السلام): يا ابن رسول الله، أخبرني عن إسماعيل الذي ذكره الله في كتابه، حيث يقول: و اذكُر في الكتاب إسماعيل إنه كان صادق الوعد و كان رسولاً نبياً أ كان إسماعيل بن إبراهيم (عليهما السلام)، فإن الناس يزعمون أنه إسماعيل بن إبراهيم (عليهما السلام)؟

And from him who said, ‘Muhammad Bin Ja’far Al Razaz narrated to me, from Muhammad Bin Al Husayn Bin Abu Al Khattab, and Ahmad Bin Al Hassan Bin Ali Bin Fazal, from his father, from Marwan Bin Muslim, from Bureyd Bin Muawiya Al Ajaly who said,

¹⁸ Bihar ul Anwar, Vol. 53, Chapter 29, H. 112

¹⁹ Bihar ul Anwar, Vol. 53, Chapter 29, H. 53

²⁰ Bihar ul Anwar, Vol. 53, Chapter 29, H. 54

²¹ Bihar ul Anwar, Vol. 53, Chapter 29, H. 4

'I said to Abu Abdullah^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! Inform me about Ismail^{-as} whom Allah^{-azwj} has Mentioned in His^{-azwj} Book, where He^{-azwj} Says: **And mention Ismail in the Book. He was truthful of the promise, and he was a Rasool, a Prophet [19:54]**, does this refer to Ismail Bin Ibrahim^{-as}, for the people are claiming that he^{-as} is Ismail^{-as} Bin Ibrahim^{-as}?'

فقال (عليه السلام): «إسماعيل مات قبل إبراهيم، وإن إبراهيم كان حجة لله قائما، صاحب شريعة، فإلى من أرسل إسماعيل إذن». فقلت: جعلت فداك، فمن كان؟

So he^{-asws} said: 'Ismail^{-as} passed away before Ibrahim^{-as}, and that Ibrahim^{-as} was the standing Divine Authority of Allah^{-azwj}, the Master of the Law, besides the one to whom Ismail^{-as} was Sent. So I said, 'May I be sacrificed for you^{-asws}! So who was he^{-as}?'

فقال (عليه السلام): «ذاك إسماعيل بن حزقيل النبي بعثه الله إلى قومه، فكذبوه و قتلوه و سلخوا وجهه، فغضب الله عليهم، فوجه إليه سطا طائيل ملك العذاب، فقال له: يا إسماعيل: أنا سطا طائيل ملك العذاب، وجهني إليك رب العزة لأعذب قومك بأنواع العذاب إن شئت. فقال له إسماعيل: لا حاجة لي في ذلك يا سطا طائيل

So he^{-asws} said: 'That was Ismail Bin Hizkeel^{-as}, the Prophet^{-as} Allah^{-azwj} Sent to his^{-as} people. So they belied him^{-as} and murdered him^{-as} scraped (the skin) off his^{-as} face. Thus Allah^{-azwj} was Angered against them, and Directed Satatail, an Angel of Punishment, to him^{-as}. So he said to him^{-as}: 'O Ismail^{-as}! I am Satatail, Angel of Punishment. The Lord^{-azwj} of Might has Directed me to Punish your^{-as} people with whichever type of Punishment you^{-as} like'. So Ismail^{-as} said to him: 'There is no need for myself^{-as} with regards to that, O Satatail'.

فأوحى الله إليه: فما حاجتك يا إسماعيل؟ فقال إسماعيل: يا رب، إنك أخذت الميثاق لنفسك بالربوبية، و لمحمد بالنبوة، و لوصيه بالولاية، و أخبرت خير خلقك بما تفعل أمته بالحسين بن علي (عليهما السلام) بعد نبيها، و إنك وعدت الحسين (عليه السلام) أن تكره إلى الدنيا، حتى ينتقم بنفسه من فعل ذلك به،

So Allah^{-azwj} Revealed to him^{-as}: "So what is your^{-as} need, O Ismail^{-as}?" Ismail^{-as} said: 'O Lord^{-azwj}! You^{-azwj} have Taken the Covenant for Yourself^{-azwj} for the Lordship, and for Muhammad^{-saww} for the Prophet-hood, and for his^{-saww} successor for the Wilayah, and Informed the best of Your^{-azwj} creatures for what his^{-saww} community would do with Al-Husayn^{-asws} Bin Ali^{-asws} after its Prophet^{-saww}, and You^{-azwj} have Promised Al-Husayn^{-asws} that You^{-azwj} will Return him^{-as} to the world, until he^{-asws} avenges by himself^{-asws} from the ones who did that to him^{-asws}.

فحاجتي إليك - يا رب - أن تكرني إلى الدنيا، حتى أنتقم ممن فعل ذلك بي كما تكر الحسين (عليه السلام). فوعد الله إسماعيل بن حزقيل ذلك، فهو يكر مع الحسين بن علي (صلوات الله عليهما)». .

Thus, my^{-as} need to You^{-azwj} – O Lord^{-azwj}! – that You^{-azwj} should Return me^{-as} to the world, until I^{-as} take Revenge from the ones who did that with me^{-as}, just as You^{-azwj} would be Returning Al-Husayn^{-asws}. Thus, Allah^{-azwj} Promised that to Ismail Bin Hizkeel^{-as}, and so he^{-as} will be returning along with Al-Husayn Bin Ali^{-asws} (in Raj'a).²²

For additional Ahadith, see: [Rajja, Rajjat, Return to Life | Hubeali](#)

كامل الزيارات: 3 / 65 .²²

VERSE 24

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ {24}

Then let the human being look at his food (intake) [80:24]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ قَالَ قُلْتُ مَا طَعَامُهُ قَالَ عِلْمُهُ الَّذِي يَأْخُذُهُ عَمَّنْ يَأْخُذُهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from the one who mentioned it, from Zayd Al Shahaam,

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **Then let the human being look at his food (intake) [80:24]**. I said, 'What is his food?' He^{-asws} said: 'His knowledge which he is taking, from who he is taking it'.²³

وَعَنْهُ ع قَالَ: كُلَّمَا أَزْدَادَ الْعَبْدُ إِيمَانًا أَزْدَادَ ضَيْقًا فِي مَعِيشَتِهِ.

And from him^{-asws} having said: 'Every time the servant increases the Eman, there will be a narrowness in his livelihood'.²⁴

عَلَيْهِ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ الْمُنْقَرِي عَنْ هِشَامِ الصَّيْدَلَانِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا هِشَامُ إِنَّ رَأَيْتَ الصَّفْقَيْنِ قَدْ التَقِيَا فَلَا تَدْعُ طَلَبَ الرِّزْقِ فِي ذَلِكَ الْيَوْمِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ismail Bin Muhammad Al Minqary, from Hisham Al Saydalany who said,

'Abu Abdullah^{-asws} said: 'O Hisham! Even if you were to see the two swords having met (in battle), so do not leave seeking the livelihood during that day'.²⁵

VERSES 25 - 32

أَنَّا صَبَبْنَا الْمَاءَ صَبًّا {25}

Surely, We Pour the water with (abundant) pouring [80:25]

ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا {26}

Then We Cleave the earth, with a cleaving [80:26]

²³ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 16 H 8

²⁴ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 12 H 54 / 17

²⁵ Al Kafi – V 5 – The Book of Subsistence Ch 5 H 7

فَأَنْبَتْنَا فِيهَا حَبًّا {27}

So, We Cause the grain sprout from it [80:27]

وَعِنَبًا وَقَضْبًا {28}

And grapes and green fodder [80:28]

وَزَيْتُونًا وَنَخْلًا {29}

And olive and palm [80:29]

وَحَدَائِقَ غُلْبًا {30}

And thick foliated gardens [80:30]

وَفَاكِهَةً وَأَبًّا {31}

And fruits and grass [80:31]

مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ {32}

Being a provision for you and for your cattle [80:32]

محمد بن يعقوب: عن علي بن إبراهيم، عن هارون بن مسلم، عن مسعدة بن زياد، عن أبي عبد الله (عليه السلام)، قال: «الفاكهة مائة و عشرون لوناً، سيدها الرمان».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'adat Bin Ziyad, who has said:

'Abu Abdullah^{-asws} having said: 'The fruits are of one hundred and twenty colours (types). Their chief is the pomegranate'.²⁶

قال المفيد في (إرشاده): روي أن أبا بكر سئل عن قول الله تعالى: وَفَاكِهَةً وَأَبًّا فلم يعرف معنى الأب في القرآن، و قال: أي سماء تظلي، أم أي أرض تقلني، أم كيف أصنع إن قلت في كتاب الله بما لا أعلم؟ أما الفاكهة فنعرفها، و أما الأب فالله أعلم به،

Al-Mufeed said in (his book) Irshaad –

²⁶ (الكافي 6: 2 / 352)

'It is reported that Abu Bakr was asked about the Words of Allah^{-azwj} the Exalted: **And fruits and grass [80:31]**, but he did not recognise the meaning of the term 'Al-Abb' (grass) in the Quran, and he said, 'Which sky would shade men, or which earth would hold me down, or what would I do if I were to say regarding the Book of Allah^{-azwj} what I do not know? As for the fruits, so we recognise these, and as for the 'Abb', Allah^{-azwj} is more Knowing with it'.

فبلغ أمير المؤمنين (عليه السلام) مقاله في ذلك، فقال: «يا سبحان الله! أما علم أن الأب هو الكأ و المرعى،

So, that reached Amir Al-Momineen^{-asws}, what he has said regarding that, and he^{-asws} said: 'O Glory be to Allah^{-azwj}! And he does not know that the 'Abb', it is the feeding and the pasturage?

و أن قوله: وَ فَكَيْهَةً وَ أَبًّا اعتداد من الله تعالى بإنعامه على خلقه بما غذاهم به و خلقه لهم، و لأنعامهم مما تحيا به أنفسهم و تقوم به أجسادهم».

And His^{-azwj} Words: **And fruits and grass [80:31]** are an enumeration from Allah^{-azwj} the Exalted of His^{-azwj} Bounties upon His^{-azwj} creatures with what He^{-azwj} has Provided them with, and Created it for them, and for their cattle from what their souls can be revived with and their bodies can be strengthened with".²⁷

VERSES 33 - 37

فَإِذَا جَاءَتِ الصَّاحَّةُ {33}

So When the uproar comes [80:33]

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ {34}

(It would be) a Day the person will flee from his own brother [80:34]

وَأُمِّهِ وَأَبِيهِ {35}

And his mother, and his father [80:35]

وَصَاحِبَتِهِ وَبَنِيهِ {36}

And his spouse and his son [80:36]

لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ {37}

For every person from them on that Day, would be a concern occupying him [80:37]

²⁷ الإرشاد: 107

أَقُولُ رَوَى الصَّدُوقُ فِي كِتَابِ فَضَائِلِ الشَّيْعَةِ، بِإِسْنَادِهِ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص حُبِّي وَ حُبُّ أَهْلِ بَيْتِي نَافِعٌ فِي سَبْعَةِ مَوَاطِنَ أَهْوَاهُنَّ عَظِيمَةٌ عِنْدَ الْوَفَاةِ وَ فِي الْقَبْرِ وَ عِنْدَ التُّشْوُرِ وَ عِنْدَ الْكِتَابِ وَ عِنْدَ الْحِسَابِ وَ عِنْدَ الْمِيزَانِ وَ عِنْدَ الصِّرَاطِ.

I (Majlisi) am saying, 'It is reported by Al Sadouq in the book Fazail Al Shia, by his chain,

'From Abu Ja'far Al-Baqir^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'My^{-saww} love and the love of the People^{-asws} of my^{-saww} Household will benefit in seven places, the horrors of which are great – at the expiry (death), and in the grave, and at the Resurrection, and at registry, and at the Reckoning, and at the Scale, and at the Bridge".²⁸

الخصال لي، الأمايلي للصدوق الحسن بن عبد الله بن سعيد عن عمر بن أحمد القشيري عن المغيرة بن محمد بن المهلب عن عبد العطار بن محمد بن كثير عن عمرو بن ثابت عن جابر عن أبي جعفر محمد بن علي بن الحسين عن علي بن الحسين عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص حُبِّي وَ حُبُّ أَهْلِ بَيْتِي نَافِعٌ فِي سَبْعَةِ مَوَاطِنَ أَهْوَاهُنَّ عَظِيمَةٌ عِنْدَ الْوَفَاةِ وَ فِي الْقَبْرِ وَ عِنْدَ التُّشْوُرِ وَ عِنْدَ الْكِتَابِ وَ عِنْدَ الْحِسَابِ وَ عِنْدَ الْمِيزَانِ وَ عِنْدَ الصِّرَاطِ.

(The books) 'Al Khisaal' (and) 'Al Amaali' of Al Sadouq – Al Hassan Bin Abdullah Bin Saeed, from Umar Bin Ahmad Al Qusheyri, from Al Mugheira Bin Muhammad Bin Al Muhallab, from Abdul Gaffar Bin Muhammad Bin Kaseer, from Amro Bin Sabit, from Jabir,

'From Abu Ja'far Muhammad^{-asws} Bin Ali Bin Al-Husayn^{-asws}, from Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'My^{-asws} love and love of People^{-asws} of my^{-saww} Household will benefit in seven places, the horrors of these is mighty – At the death, and in the grave, and at the Resurrection, and at the Writing, and at the Reckoning, and at the scale, and at the bridge".²⁹

VERSES 38 - 42

وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ {38}

Some faces on that Day would be bright [80:38]

ضَاحِكَةٌ مُّسْتَبْشِرَةٌ {39}

Laughing, joyous [80:39]

وُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ {40}

And (other) faces on that Day, upon them shall be dust [80:40]

تَرَهَّقُهَا قَتَرَةٌ {41}

²⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 10 H 2

²⁹ Bihar Al-Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 3

Darkness shall cover them [80:41]

أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ {42}

Those, they are the Kafirs, the immoral [80:42]

علي بن إبراهيم: ثم ذكر عز و جل الذين تولوا أمير المؤمنين (عليه السلام)، و تبرءوا من أعدائه، فقال: وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ثم ذكر أعداء آل الرسول وَ وَجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ تَرْهَقُهَا قَتَرَةٌ أي فقراء من الخير و الثواب.

Ali Bin Ibrahim (Tafseer Qummi) –

Then the Mighty and Majestic Mentioned those who have befriended Amir-al-Momineen^{-asws}, and kept away from his^{-asws} enemies, so He^{-azwj} Said: **Some faces on that Day would be bright [80:38] Laughing, joyous [80:39].** Then He^{-azwj} Mentioned the enemies of the Progeny^{-asws} of the Rasool^{-saww}: **And (other) faces on that Day, upon them shall be dust [80:40] Darkness shall cover them [80:41]** - i.e., devoid from the good and the Rewards'.³⁰

The pious ones from Amma will find no refuge in the Hereafter

مل، كامل الزيارات مُحَمَّدُ الْحَمِيرِيُّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَالِمٍ عَنْ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ الْأَصَمِّ عَنْ مِسْمَعٍ كَزْدِينَ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ يَا مِسْمَعُ أَنْتَ مِنْ أَهْلِ الْعِرَاقِ أَمْ تَأْتِي قَبْرَ الْحُسَيْنِ قُلْتُ لَا أَنَا رَجُلٌ مَشْهُورٌ مِنْ أَهْلِ الْبَصْرَةِ وَ عِنْدَنَا مَنْ يَنْبَغُ هَوَى هَذَا الْحَلِيفَةِ وَ أَعْدَاؤُنَا كَثِيرَةٌ مِنْ أَهْلِ الْقَبَائِلِ مِنَ النَّصَابِ وَ غَيْرِهِمْ وَ لَسْتُ أَمْنُهُمْ أَنْ يَرْفَعُوا عَلَيَّ حَالِي عِنْدَ وَلَدِ سُلَيْمَانَ فَيَمْنُتُوا عَلَيَّ

(The book) 'Kamil Al Ziyaraat' – Muhammad al Himeyri, from his father, from Ali Bin Muhammad Bin Salim, from Muhammad Bin Khalid, from Abdullah Bin Hammad, from Abdullah al Asamma, from Misma'a Kirdeyn who said,

'Abu Abdullah^{-asws} said to me: 'O Misma'a! You are from the people of Al-Iraq. Don't you go to the grave of Al-Husayn^{-asws}?' I said, 'No. I am a famous man from the people of Al-Basra, and with us there is one who pursues the whims of this caliph, and our enemies are a lot from the people of the tribes, from the Nasibis (Hostile ones) and others, I don't trust them that they might raise my state against me in the presence of Suleyman, so they would be setting an example (punish) upon me'.

قَالَ لِي أَمْ تَذْكُرُ مَا صُنِعَ بِهِ قُلْتُ بَلَى قَالَ فَتَجَزَعُ قُلْتُ إِي وَ اللَّهِ وَ أَسْتَعِيرُ لَذَلِكَ حَتَّى يَرَى أَهْلِي أَتَرَ ذَلِكَ عَلَيَّ فَأَمْتَنِعُ مِنَ الطَّعَامِ حَتَّى يَسْتَبِينَ ذَلِكَ فِي وَجْهِ

He^{-asws} said: 'Don't you mentioned what had happened with him^{-asws}?' I said, 'Yes'. He^{-asws} said: 'Do you get gloomy?' I said, 'Yes, by Allah^{-azwj}, and I shed tears for that until my family sees the impact of that upon me^{-asws}. I refuse to eat the food until that is manifested (grief is shown) in my face'.

قَالَ رَحِمَ اللَّهُ دَمْعَتَكَ أَمَا إِنَّكَ مِنَ الَّذِينَ يُعْدُونَ فِي أَهْلِ الْجَزْعِ لَنَا وَ الَّذِينَ يَفْرَحُونَ لِفَرَحِنَا وَ يَحْزَنُونَ لِحَزْنِنَا وَ يَخَافُونَ لِحَوْفِنَا وَ يَأْمَنُونَ إِذَا أَمِنَّا

³⁰ Tafseer Al Burhan – H 11398 (406: 2) (تفسير القمي)

He^{-asws} said: 'May Allah^{-azwj} have Mercy on your tears. But, you are from those who are being counted as being the people of the sorrow for us^{-asws}, and those who are happy at our^{-asws} happiness and are grieving for our^{-asws} grief, and are fearing for our^{-asws} fear, and are feeling safe when we^{-asws} are safe.

أَمَّا إِنَّكَ سَرَى عِنْدَ مَوْتِكَ وَ حُضُورِ آبَائِي لَكَ وَ وَصِيَّتِهِمْ مَلَكُ الْمَوْتِ بِكَ وَ مَا يَلْقَوْنَكَ بِهِ مِنَ الْبِشَارَةِ مَا تَقَرُّ بِهِ عَيْنُكَ قَبْلَ الْمَوْتِ فَمَلَكُ الْمَوْتِ أَرْقُ عَلَيْكَ وَ أَشَدُّ رَحْمَةً لَكَ مِنَ الْأُمِّ الشَّقِيقَةِ عَلَى وَلَدِهَا

As for you, you will be seeing during your death, and the presenting of my^{-asws} forefathers^{-asws} to you, and their^{-asws} advising the Angel of death about you, and glad tidings of what you will be facing with and what your eyes will be getting delighted with before the death. So, the Angel of death will be kinder upon you and more intensely merciful to you than the compassionate (mother) upon her child'.

قَالَ ثُمَّ اسْتَعْبَرْتُ مَعَهُ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى خَلْقِهِ بِالرَّحْمَةِ وَ حَصَّنَا أَهْلَ الْبَيْتِ بِالرَّحْمَةِ

He (the narrator) said, 'Then he^{-asws} shed tears and I shed tears with him^{-asws}. He^{-asws} said: 'The Praise is for Allah^{-azwj} Who Merited us^{-asws} over His^{-azwj} creatures with the Mercy and Specialised us^{-asws}, People^{-asws} of the Household.

يَا مَسْمُوعُ إِنَّ الْأَرْضَ وَ السَّمَاءَ لَتَبْكِي مُنْذُ قُتِلَ أَمِيرُ الْمُؤْمِنِينَ رَحْمَةً لَنَا وَ مَا بَكَى لَنَا مِنَ الْمَلَائِكَةِ أَكْثَرُ وَ مَا رَقَّتْ دُمُوعُ الْمَلَائِكَةِ مُنْذُ قُتِلْنَا وَ مَا بَكَى أَحَدٌ رَحْمَةً لَنَا وَ لِمَا لَقِينَا إِلَّا رَحْمَةً اللَّهِ قَبْلَ أَنْ تَخْرُجَ الدَّمْعَةُ مِنْ عَيْنِهِ فَإِذَا سَالَ دُمُوعُهُ عَلَى خَدَيْهِ فَلَوْ أَنَّ فَطْرَةَ مِنْ دُمُوعِهِ سَقَطَتْ فِي جَهَنَّمَ لَأَطْفَأَتْ حَرَّهَا حَتَّى لَا يُوْجَدَ لَهَا حَرٌّ

O Misma'a! The earth and the sky have been crying since the killing of Amir Al-Momineen^{-asws} as a Mercy for us^{-asws}, and what the Angels are crying for us^{-asws} is more, and whatever recurrence of the tears of the Angels since we^{-asws} were killed, and whatever everyone cries is a mercy for us^{-asws}, and what we^{-asws} have faced, except it is a Mercy of Allah^{-azwj}, before the emergence of the tears from his eyes. So when his tears do flow upon his cheeks, even if a single drop of his tears were to fall into Hell, it would extinguish its heat until there will not be found any heat being for it.

وَ إِنَّ الْمَوْجِعَ قَلْبُهُ لَنَا لَيَفْرَحَ يَوْمَ يَرَانَا عِنْدَ مَوْتِهِ فَرَحَةً- لَا تَزَالُ تِلْكَ الْفَرَحَةُ فِي قَلْبِهِ حَتَّى يَرِدَ عَلَيْنَا الْخَوْضُ وَ إِنَّ الْكَوْثَرَ لَيَفْرَحُ بِمُحِبِّنَا إِذَا وَرَدَ عَلَيْهِ حَتَّى إِنَّهُ لَيَدْبِقُهُ مِنْ ضُرُوبِ الطَّعَامِ مَا لَا يَشْتَهِي أَنْ يَصُدَّرَ عَنْهُ

And the pain of his heart for us, he would be happy on the day he sees us^{-asws} during his death, with such a happiness, that happiness will not cease to be in his heart until he returned to us^{-asws} at the Fountain, and that the Kawser will be joyful with the one loving us^{-asws} when he returns to it, until it makes him takes from a variety of foods what he would not desire to be going away from him.

يَا مَسْمُوعُ مَنْ شَرِبَ مِنْهُ شَرْبَةً لَمْ يَظْمَأْ بَعْدَهَا أَبَدًا وَ لَمْ يَشْقَ بَعْدَهَا أَبَدًا وَ هُوَ فِي بَرْدِ الْكَافُورِ وَ رِيحِ الْمِسْكِ وَ طَعْمِ الزَّجْجِيلِ أَخْلَى مِنَ الْعَسَلِ وَ أَلْبَنٍ مِنَ الزَّبْدِ وَ أَصْفَى مِنَ الدَّمْعِ وَ أَذْكَى مِنَ الْعَنْبَرِ

O Misma'a! One who drinks a drink from it will not be thirsty after it, ever, and will not be distressed after it, ever, and he would be in the coolness of camphor, and aroma of musk, and taste of Al-Zanjabeel (which is) sweeter than the honey, and softer than the butter, and clearer than the tears, and purer than the ambergris.

يَخْرُجُ مِنْ تَسْنِيمٍ وَ يَمُرُّ بِأَنْهَارِ الْجَنَانِ تَجْرِي عَلَى زُرَافٍ الدُّرِّ وَ الْيَاقُوتِ فِيهِ مِنَ الْقِدْحَانِ أَكْثَرُ مِنْ عَدَدِ نُجُومِ السَّمَاءِ يُوجَدُ رِجْلُهُ مِنْ مَسِيرَةِ أَلْفِ عَامٍ قِدْحَانُهُ مِنَ الذَّهَبِ وَ الْفِضَّةِ وَ أَلْوَانِ الْجَوْهَرِ يَفُوحُ فِي وَجْهِ الشَّارِبِ مِنْهُ كُلُّ فَائِحَةٍ يَقُولُ الشَّارِبُ مِنْهُ لَيْتَنِي تَرَكْتُ هَاهُنَا لَا أَبْغِي بِهَذَا بَدَلًا وَ لَا عَنْهُ تَحْوِيلًا

He will come out from Tasneem and passed by rivers of the Gardens flowing upon gravel of gems and rubies from (number of) cups more than the number of stars of the sky. He will sense its aroma from a travel distance of a thousand years. Its cups are of gold and silver and a variety of gems. It would exude in the face of the drinker with every exuding. The drinker from it would say, 'If only I could be left to be over here! I would neither seek any replacement with this nor any transfer away from it'.

أَمَّا إِنَّكَ يَا كِرْدَيْنُ مِمَّنْ تَرَوِي مِنْهُ وَ مَا مِنْ عَيْنٍ بَكَتْ لَنَا إِلَّا نُعِمْتَ بِالنَّظَرِ إِلَى الْكَوْثَرِ وَ سَقِيتَ مِنْهُ مَنْ أَحَبَّنَا فَإِنَّ الشَّارِبَ مِنْهُ لَيُعْطَى مِنَ اللَّذَّةِ وَ الطَّعْمِ وَ الشَّهْوَةِ لَهُ أَكْثَرُ مِمَّا يُعْطَاهُ مَنْ هُوَ دُونَهُ فِي حَبْنَا

As for you, O Kirdeyn, are from the one you will be seeing from it, and there is none from an eye crying for us^{-asws} except it would be in bliss by looking at Al-Kawser. And the one loving us^{-asws} would be quenched from it, would be given the pleasure, and the taste, and the desire for it, more than what he would be given, the one who is below him in loving us^{-asws}.

وَ إِنَّ عَلَى الْكَوْثَرِ أَمِيرَ الْمُؤْمِنِينَ ع وَ فِي يَدِهِ عَصَا مِنْ عَوْسَجٍ يَحْطُمُ بِهَا أَعْدَاءَنَا فَيَقُولُ الرَّجُلُ مِنْهُمْ إِنِّي أَشْهَدُ الشَّهَادَتَيْنِ فَيَقُولُ أَنْطَلِقْ إِلَى إِمَامِكَ فَلَا تَفَسَّأَلُهُ أَنْ يَشْفَعَ لَكَ فَيَقُولُ يَتَبَرَّأُ مِنِّي إِمَامِي الَّذِي تَذْكُرُهُ

And (in charge) upon Al-Kawser would be Amir Al-Momineen^{-asws}, and in his^{-asws} hand there would be a stick of boxthorn. He^{-asws} will be repelling our^{-asws} enemies with it. The man from them would be saying, 'I testified the two testimonies!' He^{-asws} will say: 'Go to your imam so and so, and ask him if he can intercede for you'. He would say, 'My imam, the one you are mentioning, has disavowed from me'.

فَيَقُولُ ارْجِعْ وَرَاءَكَ فَتُلْ لِلَّذِي كُنْتَ تَتَوَلَّاهُ وَ تُقَدِّمُهُ عَلَى الْخَلْقِ فَاسْأَلْهُ إِذَا كَانَ عِنْدَكَ خَيْرُ الْخَلْقِ أَنْ يَشْفَعَ لَكَ فَإِنَّ خَيْرَ الْخَلْقِ حَقِيقٌ أَنْ لَا يُرَدَّ إِذَا شَفَعَ فَيَقُولُ إِنِّي أَهْلُكَ عَطَشًا فَيَقُولُ زَادَكَ اللَّهُ ظَمًا وَ زَادَكَ اللَّهُ عَطَشًا

He^{-asws} will say: 'Return behind you, and tell the one you used to befriend and forwarding him upon the creatures, and ask him, when there was a better creature in your presence to intercede for you, for the best of the creatures is real. He^{-asws} does not reject when he^{-asws} is called to intercede'. He would say, 'I am dying of thirst!' He^{-asws} will say: 'May Allah^{-azwj} Increase your darkness and may Allah^{-azwj} Increase your thirst!'

قُلْتُ جُعِلْتُ فِدَاكَ وَ كَيْفَ يَقْدِرُ عَلَى الدُّنُو مِنَ الْخَوْضِ وَ لَمْ يَقْدِرْ عَلَيْهِ غَيْرُهُ

I said, 'May I be sacrificed for you^{-asws}! And how will he be able to go nearer to the Fountain and others would not be able upon it?'

قَالَ وَرِعَ عَنْ أَشْيَاءَ قَبِيحَةٍ وَ كَفَّ عَنْ شَتْمِنَا إِذَا ذَكَّرْنَا وَ تَرَكَ أَشْيَاءَ اجْتَرَأَ عَلَيْهَا غَيْرُهُ وَ لَيْسَ ذَلِكَ لِحَبْنَا وَ لَا لِهَوَى مِنْهُ وَ لَكِنَّ ذَلِكَ لِشِدَّةِ اجْتِهَادِهِ فِي عِبَادَتِهِ وَ تَدْبِيرِهِ وَ لِمَا قَدْ شَغَلَ بِهِ نَفْسَهُ عَنْ ذِكْرِ النَّاسِ فَأَمَّا قَلْبُهُ فَمُتَأَفِّقٌ وَ دِينُهُ النَّصَبُ بِاتِّبَاعِ أَهْلِ النَّصَبِ وَ وَلَايَةِ الْمَاضِينَ وَ تَقَدُّمِهِ لِهَمَّا عَلَى كُلِّ أَحَدٍ.

He^{-asws} said: 'Abstaining from ugly things, and refraining from reviling us^{-asws}, and leaving the things others were audacious upon, and that wasn't due to his love for us^{-asws} nor for any pleasure from it, but that was due to the intensity of his struggle in his worship his piety, and due to what he had pre-occupied himself with from mentioning the people. As for his heart, it is hypocritical, and his religion, it is the hostility by following the hostile people and the wilayah of the hostile ones (Nasibis), and his forwarding the two of them (Abu Bakr and Umar) over every one'.³¹

الأمالي للشيخ الطوسي جماعة عن أبي المفضل عن عبد الله بن محمد بن عبيد الله بن ياسين قال سمعت سيدي أبا الحسن علي بن محمد بن الرضا ع يسرمن رأى يقول العوغاء قتله الأتبياء و العامة اسم مشتق من العمي ما رضي الله لهم أن شبههم بالأنعام حتى قال بل أضل سبيلاً.

A group, from Abu Al Mufazzal, from Abdullah Bin Muhammad Bin Ubeydullah Bin Yaseen who said,

'I hear my Master^{-asws} Abu Al-Hassan Ali^{-asws} Bin Muhammad^{-asws} Bin Al-Reza^{-asws} at Sur Man Rayy, saying: 'The lowest of the people killed the Prophets^{-as}, and the term 'Al-Amma' (general Muslims) is a name derived from 'Al-Amma' (the blind). Allah^{-azwj} was not Pleased for them to be resembled with the animals until He^{-azwj} Said: '**But, they are more straying of the way [25:44]**'.³²

Appendix I: Supplication Chapter 80

مُنَاجَاةٌ أُخْرَى لَهُ عَلَيْهِ السَّلَامُ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْأَمَانَ الْأَمَانَ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

Another monologue (Munajaat) of his^{-asws}, may the greetings be upon him^{-asws}: 'O Allah^{-azwj}! I ask You^{-azwj} the safety, the safety **On a Day neither wealth nor sons would be of benefit [26:88] Except one who comes to Allah with an unblemished heart [26:89]!**

وَأَسْأَلُكَ الْأَمَانَ الْأَمَانَ يَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا

And I ask You^{-azwj} the safety, the safety **on the Day, the unjust one would bite upon his hand saying, 'O I wish I had taken Sabeel along with the Rasool!' [25:27]!**

وَأَسْأَلُكَ الْأَمَانَ الْأَمَانَ يَوْمَ يُعْرِفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ

And I ask You^{-azwj} the safety, the safety on a Day **The criminals would be recognised by their marks, so they shall be seized by the forelocks and the feet [55:41]!**

وَأَسْأَلُكَ الْأَمَانَ الْأَمَانَ يَوْمَ لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٌ عَنْ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ

And I ask You^{-azwj} the safety, the safety on a Day **when neither will a father avail his son, nor a son avail his father of anything. Surely, the Promise of Allah is True [31:33]!**

وَأَسْأَلُكَ الْأَمَانَ الْأَمَانَ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذَرَتُهُمْ وَهُمْ اللَّعْنَةُ وَهُمْ سُوءُ الدَّارِ

³¹ Bihar Al Awaar – V 44, The book of History – Al Hassan^{asws}, Ch 34 H 31

³² Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 17

And I ask You^{-azwj} the safety, the safety on a **Day the unjust ones will not benefit from their excuses, and for them is the Curse, and for them is the evil abode [40:52]!**

وَأَسْأَلُكَ الْأَمَانَ الْأَمَانَ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئاً وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ

And I ask You^{-azwj} the safety, the safety on a **Day on which no soul shall control anything for a soul; and the Command on that Day will be for Allah [82:19]!**

وَأَسْأَلُكَ الْأَمَانَ الْأَمَانَ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ وَأُمِّهِ وَأَبِيهِ وَصَاحِبَتِهِ وَبَنِيهِ لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

And I ask You^{-azwj} the safety, the safety on a **Day the person will flee from his own brother [80:34] And his mother, and his father [80:35] And his spouse and his son [80:36] For every person from them on that Day, would be a concern occupying him [80:37]!**

وَأَسْأَلُكَ الْأَمَانَ الْأَمَانَ يَوْمَ يَوْدُ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابٍ يَوْمَئِذٍ بَنِيهِ وَصَاحِبَتِهِ وَ أَخِيهِ وَ فَصِيلَتِهِ الَّتِي تُؤْوِيهِ وَ مَنْ فِي الْأَرْضِ جَمِيعاً ثُمَّ يُنْجِيهِ

And I ask You^{-azwj} the safety, the safety on a Day **the criminal would love it if he would redeem himself from a Punishment on that Day by his sons [70:11] And his (female) companion, and his brother [70:12] And his kinsfolk who had sheltered him [70:13] And ones in the earth altogether, then they could rescue him [70:14]!**

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْمَوْلَى وَ أَنَا الْعَبْدُ وَ هَلْ يَرْحَمُ الْعَبْدَ إِلَّا الْمَوْلَى

My Master^{-azwj}, O my Master^{-azwj}! You^{-azwj} are the Master and I am the slave, and does anyone mercy the slave except the master?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْمَالِكُ وَ أَنَا الْمَمْلُوكُ وَ هَلْ يَرْحَمُ الْمَمْلُوكَ إِلَّا الْمَالِكُ

My Master^{-azwj}, O my Master^{-azwj}! You^{-azwj} are the Owner and I am the owned, and does anyone mercy the owned except the owner?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْعَزِيزُ وَ أَنَا الدَّلِيلُ وَ هَلْ يَرْحَمُ الدَّلِيلَ إِلَّا الْعَزِيزُ

My Master^{-azwj}, O my Master^{-azwj}! You^{-azwj} are the Mighty and I am the humiliated, and does anyone mercy the humiliated except the mighty?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْخَالِقُ وَ أَنَا الْمَخْلُوقُ وَ هَلْ يَرْحَمُ الْمَخْلُوقَ إِلَّا الْخَالِقُ

My Master^{-azwj}, O my Master^{-azwj}! You^{-azwj} are the Creator and I am the created, and does anyone mercy the created except the Creator?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْعَظِيمُ وَ أَنَا الْخَفِيرُ وَ هَلْ يَرْحَمُ الْخَفِيرَ إِلَّا الْعَظِيمُ

My Master^{-azwj}, O my Master^{-azwj}! You^{-azwj} are the Magnificent and I am the insignificant, and does anyone mercy the insignificant except the magnificent?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْقَوِيُّ وَ أَنَا الضَّعِيفُ وَ هَلْ يَرْحَمُ الضَّعِيفَ إِلَّا الْقَوِيُّ

My Master^{-azwj}, O my Master^{-azwj}! You^{-azwj} are the Strong and I am the weak, and does anyone mercy the weak except the strong?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْغَنِيُّ وَ أَنَا الْفَقِيرُ وَ هَلْ يَرْحَمُ الْفَقِيرَ إِلَّا الْغَنِيُّ

My Master^{-azwj}, O my Master^{-azwj}! You^{-azwj} are the Rich and I am the poor, and does anyone mercy the poor except the rich?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْمُعْطِي وَ أَنَا السَّائِلُ وَ هَلْ يَرْحَمُ السَّائِلَ إِلَّا الْمُعْطِي

My Master^{-azwj}, O my Master^{-azwj}! You^{-azwj} are the Giver and I am the beggar, and does anyone mercy the beggar except the giver?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْحَيُّ وَ أَنَا الْمَيِّتُ وَ هَلْ يَرْحَمُ الْمَيِّتَ إِلَّا الْحَيُّ

My Master^{-azwj}, O my Master^{-azwj}! You^{-azwj} and the Living and I am the dead, and does anyone mercy the dead except the living?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْبَاقِي وَ أَنَا الْفَائِي وَ هَلْ يَرْحَمُ الْفَائِي إِلَّا الْبَاقِي

My Master^{-azwj}, O my Master^{-azwj}! You^{-azwj} are the Remaining and I am the perishable, and does anyone mercy the perishable except the Remaining one?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الدَّائِمُ وَ أَنَا الرَّائِلُ وَ هَلْ يَرْحَمُ الرَّائِلَ إِلَّا الدَّائِمُ

My Master^{-azwj}, O my Master^{-azwj}! You^{-azwj} are the Permanent and I am the declining, and does anyone mercy the declining except the Permanent!

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الرَّازِقُ وَ أَنَا الْمُرْزُوقُ وَ هَلْ يَرْحَمُ الْمُرْزُوقَ إِلَّا الرَّازِقُ

My Master^{-azwj}, O my Master^{-azwj}! You are the Sustainer and I am the sustained, and does anyone mercy the sustained except the sustainer?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْجَوَادُ وَ أَنَا الْبَخِيلُ وَ هَلْ يَرْحَمُ الْبَخِيلَ إِلَّا الْجَوَادُ

My Master^{-azwj}, O my Master^{-azwj}! You^{-azwj} are the Generous and I am the miser, and does anyone mercy the miser except the Generous?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْمُعَافِي وَ أَنَا الْمُبْتَلى وَ هَلْ يَرْحَمُ الْمُبْتَلى إِلَّا الْمُعَافِي

My Master^{-azwj}, O my Master^{-azwj}! You^{-azwj} are the Healer and I am the afflicted, and does anyone mercy the afflicted except the Healer?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْكَبِيرُ وَ أَنَا الصَّغِيرُ وَ هَلْ يَرْحَمُ الصَّغِيرَ إِلَّا الْكَبِيرُ

My Master^{-azwj}, O my Master^{-azwj}! You^{-azwj} are the Great and I am the small, and does anyone mercy the small except the great?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْهَادِي وَ أَنَا الضَّالُّ وَ هَلْ يَرْحَمُ الضَّالَّ إِلَّا الْهَادِي

My Master^{-azwj}, O my Master^{-azwj}! You^{-azwj} are the Guide and I am the lost, and does anyone mercy the lost except the guide?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الرَّحْمَنُ وَ أَنَا الْمَرْحُومُ وَ هَلْ يَرْحَمُ الْمَرْحُومَ إِلَّا الرَّحْمَنُ

My Master^{-azwj}, O my Master^{-azwj}! You^{-azwj} are the Beneficent and I am the mercied, and does anyone help the mercied except the Beneficent?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ السُّلْطَانُ وَ أَنَا الْمُمْتَحَنُ وَ هَلْ يَرْحَمُ الْمُمْتَحَنَ إِلَّا السُّلْطَانُ

My Master^{-azwj}, O my Master^{-azwj}! You^{-azwj} are the Authority and I am the tested, and does anyone mercy the tested except the authority?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الدَّلِيلُ وَ أَنَا الْمُنْتَحِيَّ وَ هَلْ يَرْحَمُ الْمُنْتَحِيَّ إِلَّا الدَّلِيلُ

My Master^{-azwj}, O my Master^{-azwj}! You^{-azwj} are the Pointer and I am the confused, and does anyone mercy the confused except the pointer?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْعَفُورُ وَ أَنَا الْمُنْذَبُ وَ هَلْ يَرْحَمُ الْمُنْذَبَ إِلَّا الْعَفُورُ

My Master^{-azwj}, O my Master^{-azwj}! You^{-azwj} are the Forgiver and I am the sinner, and does anyone mercy the sinner except the forgiver?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْغَالِبُ وَ أَنَا الْمَغْلُوبُ وَ هَلْ يَرْحَمُ الْمَغْلُوبَ إِلَّا الْغَالِبُ

My Master^{-azwj}, O my Master^{-azwj}! You^{-azwj} are the Prevailer and I am the prevailed, and does anyone mercy the prevailed except the prevailer?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الرَّبُّ وَ أَنَا الْمَرْئُوبُ وَ هَلْ يَرْحَمُ الْمَرْئُوبَ إِلَّا الرَّبُّ

My Master^{-azwj}, O my Master^{-azwj}! You^{-azwj} are the Nourisher and I am the nourished, and does anyone mercy the nourished apart from the nourisher?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْمُتَكَبِّرُ وَ أَنَا الْخَاشِعُ وَ هَلْ يَرْحَمُ الْخَاشِعَ إِلَّا الْمُتَكَبِّرُ

My Master^{-azwj}, O my Master^{-azwj}! You^{-azwj} are the Supreme and I am the fearful, and does anyone mercy the fearful except the supreme?

مَوْلَايَ يَا مَوْلَايَ ارْحَمْنِي بِرَحْمَتِكَ وَ ارْضَ عَنِّي بِجُودِكَ وَ كَرَمِكَ يَا ذَا الْجُودِ وَ الْإِحْسَانِ وَ الطَّوْلِ وَ الْإِفْتِتَانِ يَا أَرْحَمَ الرَّاحِمِينَ

My Master^{-azwj}, O my Master^{-azwj}! Mercy me with Your^{-azwj} Mercy, and be Satisfied with me with Your^{-azwj} Generosity and Your^{-azwj} Benevolence, and the Favour, and the Leniency, and the Gratefulness, O most Merciful of the merciful ones!

و صَلَّى اللَّهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَ آلِهِ أَجْمَعِينَ.

And may Allah^{-azwj} Send Salawaat upon our Prophet^{-saww} Muhammad^{-saww} and his^{-saww} Progeny^{-asws} in its entirety!”³³

Appendix II: Sermon of Ali Amir Al-Momineen^{-asws} on Self-Cleansing

و رَوَى السَّيِّدُ رَضِيَ اللَّهُ عَنْهُ فِي الْكِتَابِ الْمَذْكُورِ، عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ الْكَلْبِيِّ بِمَا رَوَاهُ فِي كِتَابِ الرِّسَالِ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ غَيْرِهِمَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ الْعَبَّاسِ بْنِ عِمْرَانَ، عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ الْوَلِيدِ الصَّرِيحِيِّ، عَنِ الْمُفَضَّلِ، عَنْ سِنَانِ بْنِ ظَرِيفٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَكْتُبُ بِهَذِهِ الْخُطْبَةِ إِلَى أَكَابِرِ أَصْحَابِهِ، وَ فِيهَا كَلَامٌ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ.

And it is reported by the seyyid in the mentioned book (Kashf Al Mahjah), from Muhammad Bin Yaqoub Al Kulayni, from what is reported in the book ‘Al Rasaail’, from Ali Bin Muhammad, and Muhammad Bin Ali Hassan and someone else, from Sahl Bin Zaiyd, from Al Abbas Bin Imran, from Muhammad Bin Al Qasim Bin Al Waleed Al Sayrafi, from Al Mufazzal, from Sinan Bin Tareyf,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} had written this sermon to the elders of his^{-asws} companions, and therein is speech from Rasool-Allah^{-saww}.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، إِلَى الْمُقَرَّبِينَ فِي الْأُظْلَى، الْمُفْتَحِينَ بِالْبَيْتَةِ، الْمُسَارِعِينَ فِي الطَّاعَةِ، الْمُتَشَبِّهِينَ فِي الْكِرَةِ، تَحِيَّةٌ مِنَّا إِلَيْكُمْ، سَلَامٌ عَلَيْكُمْ، أَمَّا بَعْدُ:

In the Name of Allah^{-azwj} the Beneficent, the Merciful. To the ones of proximity in the (realm of) the shadows, the ones Tested with the afflictions, the ones quick in the obedience, the ones to be Resurrected during the Raj’at (return). Salutations from us^{-asws} to you all! Greetings be upon you all! As for after: -

فَإِنَّ نُورَ الْبَصِيرَةِ رُوحَ الْحَيَاةِ الَّذِي لَا يَنْفَعُ إِيمَانٌ إِلَّا بِهِ مَعَ اتِّبَاعِ كَلِمَةِ اللَّهِ وَ التَّصَدِيقِ بِهَا، فَالْكَلِمَةُ مِنَ الرُّوحِ، وَ الرُّوحُ مِنَ النُّورِ، وَ النُّورُ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ،

The Noor (light) of the insight is the soul of life which the Eman cannot benefit except by it, along with following the Words of Allah^{-azwj} and the ratification of these. The Word is from the Spirit, and the Spirit is from the Noor, and the Noor is, **(Allah is the) Noor of the skies and the earth [24:35].**³⁴

³³ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 32 H 15

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ، مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ، الْمِصْبَاحُ فِي زُجَاجَةٍ، الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ، نُورٌ عَلَى نُورٍ، يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ، وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ، وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {35}

فَيَأْتِيكُمْ سَبَبٌ وَصَلَ إِلَيْكُمْ مِنَّا نِعْمَةٌ مِّنَ اللَّهِ لَا تَعْقِلُونَ شُكْرَهَا، خَصَّكُمْ بِهَا وَاسْتَخْلَصَكُمْ لَهَا وَ تِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

In your hands are the means for there to arrive to you, bounties from Allah^{-azwj}. You cannot understand its thanks. He^{-azwj} has Specialised you with it and Purified you for it, **And these examples, We Strike these for the people, and none understand these except for the learned ones [29:43].**

إِنَّ اللَّهَ عَهْدٌ أُنْ لَّنْ يَحْلَ عَقْدُهُ أَحَدٌ سِوَاهُ، فَتَسَارِعُوا إِلَى وَقَاءِ الْعَهْدِ، وَ امْكُثُوا فِي طَلَبِ الْفَضْلِ، فَإِنَّ الدُّنْيَا عَرَضٌ حَاضِرٌ يَأْكُلُ مِنْهَا الْبَرُّ وَالْفَاجِرُ، وَ إِنَّ الْآخِرَةَ وَعْدٌ صَادِقٌ يَقْضِي فِيهَا مَلِكٌ قَادِرٌ،

Allah^{-azwj} Covenanted that none should abandon the pact he had agreed with Him^{-azwj}, therefore hasten to fulfil the pact, and remain in seeking the Grace, for the world is present display.

The righteous and the immoral consume from it, and the Hereafter is a truthful Promise, the Able King will Fulfil in it (the Promised Rewards).

أَلَا وَ إِنَّ الْأَمْرَ كَمَا قَدْ وَقَعَ لَسَبْعَ بَقِيْنَ مِنْ صَفَرٍ، تَسِيرُ فِيهَا الْجُنُودُ، يَهْلِكُ فِيهَا الْبَطْلُ الْجَحُودُ، خُبُوهَا عَرَابٌ، وَ فُرْسَانُهَا جِرَابٌ، وَ نَحْنُ بِذَلِكَ وَاقِفُونَ،

Indeed! And the matter is just as it has occurred on the seventh of Safar (Naharwan), the armies travelled during it. The false rejections were destroyed during it. Its cavalry was Arabian, and its horses were for warfare, and by that we were pausing.

وَ لَمَّا ذَكَّرْنَا مُنْتَظِرُونَ انْتِظَارَ الْمُجْدِبِ الْمَطَرِ لَيَنْبُتَ الْعُشْبُ، وَ يَجْنِي الثَّمَرُ، دَعَانِي إِلَى الْكِتَابِ إِلَيْكُمْ اسْتِنْقَادُكُمْ مِنَ الْعَمَى، وَ إِرْشَادُكُمْ بَابَ الْهُدَى، فَاسْلُكُوا سَبِيلَ السَّلَامَةِ، فَإِنَّهَا جَمَاعُ الْكِرَامَةِ،

And when we remember the hopeful who were waiting the downpour of rain in order to grow the vegetation, and revive the fruits, it called me^{-asws} to write the letter to you to save you from the blindness, and guide you to the door of guidance, therefore travel the way of safety, for it is a collection of prestige.

اصْطَفَى اللَّهُ مِنْهُجَهُ، وَ بَيَّنَّ حُجَجَهُ، وَ أَرْزَفَ أَرْفَهُ، وَ وَصَفَهُ وَ حَدَّهُ وَ جَعَلَهُ نَصًّا كَمَا وَصَفَهُ،

Allah^{-azwj} Chose its Manifesto and Explained its arguments, and Presented His^{-azwj} Divine Authorities, and Marked its boundaries, and Described its limits, and Manifested it just as described.

إِنَّ الْعَبْدَ إِذَا أُدْخِلَ حُفْرَتَهُ يَأْتِيهِ مَلَكَانِ أَحَدُهُمَا مُنْكَرٌ وَ الْآخَرُ نَكِيرٌ، فَأَوَّلُ مَا يَسْأَلَانِيهِ عَنْ رَبِّهِ، وَ عَنْ نَبِيِّهِ، وَ عَنْ وَلِيِّهِ، فَإِنْ أَجَابَ نَجَا وَ إِنْ تَحَيَّرَ عَذِّبَاهُ.

When the servant enters his grave, two Angels come to him, one of them Munkar and the onther one Nakeer. The first of what they question him is about his Lord^{-azwj}, and about his Prophet^{-saww}, and about his Guardian^{-asws} (Imam^{-asws}). So, if he were to answer (correctly), he would attain salvation, and if he is confused, they would punish him’.

فَقَالَ قَائِلٌ: فَمَا خَالُ مَنْ عَرَفَ رَبَّهُ، وَ عَرَفَ نَبِيَّهُ، وَ لَمْ يَعْرِفْ وَلِيِّهِ؟. فَقَالَ: ذَلِكَ مُدْبَذِبٌ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ

A speaker said, 'What is the state of the one who recognises his Lord^{-azwj}, and recognises his Prophet^{-saww}, but does not recognise his Guardian (Imam^{-asws})?' He^{-saww} said: 'That is the wavering one, **neither towards these ones nor towards those; [4:143].**

قِيلَ: فَمَنْ الْوَلِيُّ يَا رَسُولَ اللَّهِ (ص)؟.

It was said, 'And who is the Guardian^{-asws}, O Rasool-Allah^{-saww}?'

فَقَالَ: وَلِيُّكُمْ فِي هَذَا الزَّمَانِ أَنَا، وَ مِنْ بَعْدِي وَصِيِّي، وَ مِنْ بَعْدِ وَصِيِّي لِكُلِّ زَمَانٍ حُجَّجَ اللَّهُ كَيْمَا تَقُولُوا كَمَا قَالَ الضَّلَالُ قَبْلَكُمْ حَيْثُ فَارَقَهُمْ نَبِيُّهُمْ: رَبَّنَا لَوْ لَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَتَنْتَبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ نَذِلَّ وَ نَخْزَى،

He^{-saww} said: 'Your Guardian in this time period is me^{-saww}, and from after me^{-saww} it would be my^{-saww} successor^{-asws}, and from after my^{-saww} successor^{-asws}, there would be a Divine Authority of Allah^{-azwj} for every era, lest you would be saying just as the strayers before you had said when their Prophet^{-saww} separated from them: **'Our Lord! If only You had Sent a Rasool to us, then we would have followed your Signs from before we were disgraced and shamed' [20:134].**

وَ إِنَّمَا كَانَ تَمَامُ ضَلَالَتِهِمْ جَهَالَتُهُمْ بِالْآيَاتِ وَ هُمْ الْأَوْصِيَاءُ فَأَجَابَهُمُ اللَّهُ: قُلْ كُلُّ مُرْتَبِّصٍ فَتَرَبَّصُوا فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَ مَنْ اهْتَدَى

And rather the complete ignorance of theirs was with the Signs, and they are the successors^{-as}. So, Allah^{-azwj} Answered them: **Say: 'Every one is awaiting, therefore wait, for soon you will come to know who is the companion of the Even Path and who is Guided' [20:135].**

وَ إِنَّمَا كَانَ تَرَبُّصُهُمْ أَنْ قَالُوا: نَحْنُ فِي سَعَةٍ عَنْ مَعْرِفَةِ الْأَوْصِيَاءِ حَتَّى يُعْلِنَ إِمَامٌ عِلْمَهُ، فَأَلَاَوْصِيَاءُ قُورَامٍ عَلَيْكُمْ بَيْنَ الْجَنَّةِ وَ النَّارِ، لَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ عَرَفَهُمْ وَ عَرَفُوهُمْ، وَ لَا يَدْخُلُ النَّارَ إِلَّا مَنْ أَنْكَرَهُمْ وَ أَنْكَرُوهُمْ،

And rather their waiting was that they said, 'We are in a leeway from recognising the successors^{-as} until an Imam^{-as} announces his^{-as} knowledge. Thus, the successors^{-asws} are the custodians upon you all between the Paradise and the Fire. No one will enter the Paradise except one who recognises them^{-asws} and they^{-asws} recognise him, nor will anyone enter the Fire except one who denies them^{-asws} and they^{-asws} deny him.

لَأَنَّهُمْ عَرَفَاءُ الْعِبَادِ عَرَفَهُمُ اللَّهُ إِيَّاهُمْ عِنْدَ أَخْذِ الْمَوَاقِيْعِ عَلَيْهِمُ بِالطَّاعَةِ هُمْ، فَوَصَفَهُمْ فِي كِتَابِهِ فَقَالَ جَلَّ وَ عَزَّ: وَ عَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ

(This is) because they^{-asws} recognise the servants. Allah^{-azwj} Introduced them^{-asws} during the pact of the Covenant with the obedience being for them^{-asws}. He^{-azwj} Described them^{-asws} in His^{-azwj} Book. The Mighty and Majestic Said: **And upon the heights would be men recognising all by their marks, [7:46].**

وَ هُمْ الشُّهَدَاءُ عَلَى النَّاسِ، وَ النَّبِيُّونَ شُهَدَاءُ هُمْ بِأَخْذِهِ هُمْ مَوَاقِيْعُ الْعِبَادِ بِالطَّاعَةِ، وَ ذَلِكَ قَوْلُهُ: فَكَتَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَ جِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا يَوْمَئِذٍ يَوْمَ الَّذِينَ كَفَرُوا وَ عَصَوْا الرَّسُولَ لَوْ تَسْأَلُ بِهِمُ الْأَرْضُ وَ لَا يَكْتُمُونَ اللَّهَ حَدِيثًا.

And they^{-asws} are the witnesses upon the people, and the Prophets^{-as} are witnesses for them^{-asws} by the Taking of the Covenants of the servants having been Taken for them^{-asws}, and that is His^{-azwj} Word: ***How will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41] On that Day will those who committed Kufr and disobeyed the Rasool would desire if only the earth could be levelled with them, and they shall not be (able to) conceal any facts from Allah [4:42].***

وَكَذَلِكَ أَوْحَى اللَّهُ إِلَى آدَمَ: أَنْ يَا آدَمُ! قَدْ انْقَضَتْ مُدَّتُكَ، وَ قُضِيَتْ بُيُوتُكَ، وَ اسْتَكْمَلَتْ أَيَّامُكَ، وَ حَضَرَ أَجْلُكَ، فَخُذِ النُّبُوَّةَ وَ مِيرَاثَ النُّبُوَّةِ وَ اسْمُ اللَّهِ الْأَكْبَرِ فَادْفَعْهُ إِلَى ابْنِكَ: هَبَّةَ اللَّهِ، فَإِنِّي لَمْ أَدَعْ الْأَرْضَ بِغَيْرِ عِلْمٍ يَعْرِفُ،

And like that Allah^{-azwj} revealed to Adam^{-as}: “O Adam^{-as}! Your^{-as} term has expired, and your^{-as} Prophet-hood has expired, and your^{-as} days are completed, and your^{-as} death has presented, so take the Prophet-hood, and inheritance of the Prophet-hood, and the Greatest Name of Allah^{-azwj}, and hand it over to your^{-as} son^{-as} Hibtaullah^{-as}, for I^{-azwj} do not leave the earth without an understanding scholar!”

فَلَمْ تَزَلِ الْأَنْبِيَاءُ وَ الْأَوْصِيَاءُ يَتَوَارَثُونَ ذَلِكَ حَتَّى انْتَهَى الْأَمْرُ إِلَيَّ، وَ أَنَا أَدْفَعُ ذَلِكَ إِلَى عَلِيِّ وَصِيِّ، وَ هُوَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى، وَ إِنَّ عَلِيًّا يُورِثُ وَ لَدُهُ حُبُّهُمْ عَنْ مَوْتِهِمْ،

The Prophets^{-as} and the sucesors^{-as} did not cease to be inheriting that until the matter ended to me^{-saww}, and I^{-saww} hand that over to my^{-saww} successor^{-asws} Ali^{-asws}, and he^{-asws} is from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}, and that Ali^{-asws} would make his^{-asws} living sons^{-asws} from their sons^{-asws} passing away.

فَمَنْ سَرَّهُ أَنْ يَدْخُلَ جَنَّةَ رَبِّهِ فَلْيَتَوَلَّ عَلِيًّا وَ الْأَوْصِيَاءَ مِنْ بَعْدِهِ، وَ يُسَلِّمَ لِفَضْلِهِمْ، فَإِنَّهُمْ الْهَدَاةُ بَعْدِي، أَعْطَاهُمُ اللَّهُ فَهْمِي وَ عِلْمِي،

The one whom it cheers that he would enter a Garden of his Lord^{-azwj}, then let him have the Wilayah of Ali^{-asws} and of the sucesors^{-asws} from after him^{-asws}, and let him submit to their^{-asws} merits, for they^{-asws} are the guides after me^{-as}. Allah^{-azwj} has Given them^{-asws} my^{-saww} understanding, and my^{-saww} knowledge.

فَهُمْ عَثَرَتِي مِنْ حَمِي وَ دَمِي، أَشْكُو إِلَى اللَّهِ عَدُوَّهُمْ وَ الْمُنْكَرَ لَهُمْ فَضْلَهُمْ، وَ الْقَاطِعَ عَنْهُمْ صِلَتِي، فَتَحْنُ أَهْلَ الْبَيْتِ شَجَرَةَ النُّبُوَّةِ وَ مَعْدِنُ الرِّحْمَةِ وَ مُخْتَلَفُ الْمَلَائِكَةِ، وَ مَوْضِعُ الرِّسَالَةِ،

They^{-asws} are my^{-saww} family from my^{-saww} flesh and my^{-saww} blood. I^{-saww} complain to Allah^{-azwj} of their^{-asws} enemies and the deniers to them^{-asws} of their^{-asws} merits, and the cutters from them^{-asws} of my^{-saww} connection. We^{-asws} are People^{-asws} of the Household of the tree of Prophet-hood, and the mine of mercy, and the interchange of the Angels, and place of the Message.

فَمَثَلُ أَهْلِ بَيْتِي فِي هَذِهِ الْأُمَّةِ كَمَثَلِ سَفِينَةِ نُوحٍ (ع) مَنْ رَكِبَهَا نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا هَلَكَ، وَ مَثَلُ بَابِ حِطَّةٍ فِي بَنِي إِسْرَائِيلَ مَنْ دَخَلَهُ غُفِرَ لَهُ، فَأَمَّا رَايَةَ خَرَجَتْ لَيْسَتْ مِنْ أَهْلِ بَيْتِي فَهِيَ الدَّجَالِيَّةُ،

And an example of the People^{-asws} of my^{-saww} Household in this community is like an example of the ship of Noah^{-as}. One who sails it would attain salvation, and one who stays behind from it would be destroyed; and an example of the door of Hitta among the children of

Israel. One who entered it (his sins) were Forgiven for him. Any flag which emerged, not being from People^{-asws} of my^{-saww} Household, so it is the Dajjalite (flag).

إِنَّ اللَّهَ اخْتَارَ لِدِينِهِ أَقْوَامًا أَنْتَجِبَهُمْ لِلْقِيَامِ عَلَيْهِ وَالتَّصَبُّرِ لَهُ، وَطَهَّرَهُمْ بِكَلِمَةِ الْإِسْلَامِ، وَأَوْحَى إِلَيْهِمْ مُفْتَرَضَ الْقُرْآنِ، وَالْعَمَلَ بِطَاعَتِهِ فِي مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا،

Allah^{-azwj} Chose a people for His^{-azwj} Religion, Selecting them for standing upon it, and the helping for it. He^{-azwj} Purified them^{-asws} with the Word of Al-Islam, and Revealed to them^{-asws} Obligations of the Quran, and the working with being obedient to Him^{-azwj} in the east of the earth and its west.

إِنَّ اللَّهَ خَصَّكُمْ بِالْإِسْلَامِ، وَاسْتَخْلَصَكُمْ لَهُ، وَذَلِكَ لِأَنَّهُ أَفْتَنَ سَلَامَةً، وَأَجْمَعَ كَرَامَةً، اصْطَفَى اللَّهُ مِنْهُمْ جُهْدَهُ، وَوَصَّاهُ وَوَصَفَ أَخْلَاقَهُ، وَوَصَلَ أَصْنَانَهُ مِنْ ظَاهِرِ عِلْمٍ وَبَاطِنِ حُكْمٍ، ذِي حِلَاوَةٍ وَمَرَارَةٍ،

Allah^{-azwj} Specialised them with Al-Islam, and Distinguished you for it, and that is because it is a safety and collection of prestige. Allah^{-azwj} Chose its Manifesto, and Describe it and Described its mannerisms, and Connected its date of the apparent knowledge and esoteric wisdom, with sweetness and bitterness.

فَمَنْ طَهَّرَ بَاطِنَهُ رَأَى عَجَائِبَ مَنَاطِرِهِ فِي مَوَارِدِهِ وَمَصَادِرِهِ، وَمَنْ فَطَّنَ لِمَا بَطَّنَ رَأَى مَكْنُونِ الْفُطْنِ وَ عَجَائِبِ الْأَمْثَالِ وَ السُّنَنِ، فَظَاهِرُهُ أُنِيقٌ، وَ بَاطِنُهُ عَمِيقٌ، وَ لَا تَنْفَى غَرَائِبُهُ، وَ لَا تَنْقُضِي عَجَائِبُهُ، فِيهِ مَقَاتِيحُ الْكَلَامِ، وَ مَصَابِيحُ الظُّلَامِ،

One who cleans his interior would see wondrous scenery in its (Quran's) resources and its sources; and the one who discerns of what is hidden would see the hidden substance of discernment, and wondrous parables and Sunnahs. Its apparent is elegant and its hidden is deep. Neither do its strangeness perish nor will its wonders terminate. In it are keys of the speech, and lamps for the darkness.

لَا يُفْتَحُ الْخُفَرَاتُ إِلَّا بِمَقَاتِحِهِ، وَ لَا تُكْشَفُ الظُّلُمَاتُ إِلَّا بِمَصَابِيحِهِ، فِيهِ تَفْصِيلٌ وَ تَوْصِيلٌ، وَ بَيَانٌ الْاسْمَيْنِ الْأَعْلَيْنِ اللَّذَيْنِ جُمِعَا فَاجْتَمَعَا، لَا يَصْلُحَانِ إِلَّا مَعًا، يُسَمَّيَانِ فَيُفْتَرِقَانِ، وَ يُوَصَّلَانِ فَيَجْتَمِعَانِ، تَمَامُهُمَا فِي تَمَامِ أَحَدِهِمَا، حَوَالِيهَا نُجُومٌ، وَ عَلَى نُجُومِهَا نُجُومٌ، لِيَحْمِيَ حِمَاهُ، وَ يَزَعَى مَرْعَاهُ،

The goodness cannot be opened except by its keys, nor can the darkness be removed except by its lanterns. In it is detail and elaboration, and explanation of the two lofty names, those are gathered together, not being correct except together. They are named, so they are separated, and they are connected, so they are gathered. Its completeness in the completion of one of them. Around it are stars, and upon its stars are stars, in order to protect its protectors, and take care of its caretakers.

وَ فِي الْقُرْآنِ تَبَيَّنَتْهُ وَ بَيَّنَّاهُ وَ خُدُودُهُ وَ أَرْكَانُهُ، وَ مَوَاضِعُ مَقَادِيرِهِ، وَ وَزَنُ مِيزَانِهِ، مِيزَانِ الْعَدْلِ، وَ حُكْمِ الْفَضْلِ، إِنَّ دُعَاةَ الدِّينِ فَرَّقُوا بَيْنَ الشَّلَكِ وَ الْيَقِينِ، وَ جَاءُوا بِالْحَقِّ، بَنَوْا لِلْإِسْلَامِ بُنْيَانًا فَأَسَّسُوا لَهُ أَسَاسًا وَ أَرْكَانًا، وَ جَاءُوا عَلَى ذَلِكَ شُهَدَاءَ بِعَلَامَاتٍ وَ أَمَارَاتٍ،

And in the Quran is its explanation and its statements, and its limits, and its elements, and places of its determinations, and weight of its scales, and the scale of justice, and the decisive judgment. The claimants of the religion separated between the doubt and the certainty, and they came with the truth. They^{-asws} built for Al-Islam its foundations, and they

established its foundations for it and its cornerstones, and they^{-asws} came upon that as witnessed with markings and constructions.

فِيهَا كَفَى الْمُكْتَفِي، وَ شِفَاءُ الْمُشْتَفِي، يَحْمُونَ حَمَاهُ، وَ يَرْعَوْنَ مَرْعَاهُ، وَ يَصُونُونَ مَصُونَهُ، وَ يُفَجِّرُونَ عُيُونَهُ، بِحُبِّ اللَّهِ وَ بِرِّهِ وَ تَعْظِيمِ أَمْرِهِ وَ ذِكْرِهِ بِمَا يُحِبُّ أَنْ يُذَكَّرَ بِهِ، يَتَوَاصَلُونَ بِالْوَلَايَةِ، وَ يَتَنَازَعُونَ بِحُسْنِ الرِّعَايَةِ،

In it is sufficient for the ones seeking sufficiency, and healing for the seekers of treatment, and protection for ones seeking protection, and care for ones seeking its care, and its protection safeguarding it, and its springs are bursting forth by the Love of Allah^{-azwj} and His^{-azwj} Kindness, and Reverence of His^{-azwj} Commands and His^{-azwj} Mention with what He^{-azwj} Loves to be Mentioned with, connected with the Wilayah, and disputes with goodly care.

وَ يَتَسَاقَفُونَ بِكَأْسِ رَوِيَّةٍ، وَ يَتَلَاقُونَ بِحُسْنِ التَّحِيَّةِ، وَ أَخْلَاقِ سَنِيَّةٍ، فَوَاقِمَاءُ أَمْنَاءٍ، لَا يَسُوقُ فِيهِمُ الرِّيْبَةُ، وَ لَا تَشْرَعُ فِيهِمُ الْغِيْبَةُ، فَمَنْ اسْتَبْطَنَ مِنْ ذَلِكَ شَيْئاً اسْتَبْطَنَ خُلُقاً سَنِيئاً،

And they are getting together with a saturating cup, and meeting with beautiful welcome, and high morals, stewardship of trustworthy scholars, there being no mistrust among them, nor does the backbiting start among them. The one who hides something from that would be hiding morals.

فَطُوبَى لِمَنْ لَدَى قَلْبٍ سَلِيمٍ أَطَاعَ مَنْ يُهْدِيهِ، وَ اجْتَنَبَ مَنْ يُرِيدِيهِ، وَ يَدْخُلُ مَدْخَلَ كَرَامَةٍ، وَ يَنَالُ سَبِيلَ سَلَامَةٍ، تَبْصِرَةً لِمَنْ بَصُرَهُ، وَ طَاعَةً لِمَنْ يُهْدِيهِ إِلَى أَفْضَلِ الدَّلَالَةِ، وَ كَشْفًا لِعَظَائِمِ الْجَهَالَةِ الْمُضِلَّةِ الْمُهْلِكَةِ،

Beatitude is for the one with a tranquil heart, obeying the one^{-asws} guiding him, and shunning the one who deviates him, and entering a prestigious entrance, and attaining the way of safety, being an insight for the one with insight, and obedience for the one guided to the superior evidence, and removal of the covering of ignorance, the straying, the destructive spree.

وَ مَنْ أَرَادَ بَعْدَ هَذَا فَلْيُظْهِرْ بِالْهُدَى دِينَهُ، فَإِنَّ الْهُدَى لَا تُغْلَقُ أَبْوَابُهُ، وَ قَدْ فُتِحَتْ أَسْبَابُهُ بِرُفْهَانٍ وَ بَيَانٍ، لِأَمْرِ اسْتَنْصَحَ وَ قَبْلَ نَصِيحَةٍ مَنْ نَصَحَ بِخُضُوعٍ وَ حُسْنِ خُشُوعٍ، فَلْيَقْبَلِ امْرُؤٌ بِقُبُولِهَا، وَ لِيَخَذَرْ قَارِعَةً قَبْلَ خُلُوقِهَا، وَ السَّلَامُ..

And the one who wants after this, then let him manifest his religion with the guidance, for the guidance, its doors are not locked, and its means are opened with proofs. By my^{-asws} life! I^{-asws} have advised, and he should accept the advice, one with humbleness and goodly reverence. Thus, let the persons accept with its acceptance, and let him be cautious of a disaster before its solutions. Greetings!"³⁵

³⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 16 H 2