

# **On Ruh, Nafs, Qalb and Aql**

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## Introduction:

This article has stemmed from a question, which was asked about the creation of 'Nafs' and how it relates to 'Ruh'? The topic is extremely complex and has not been dealt with in the previous articles, particularly when topics of 'Irfan/Maurifat' were explained with in the past.<sup>1</sup> We very much appreciate this question, as after analysing of Arabic and English translations, it was found that almost in all English translations, including ours, several 'Arabic' terms are not translated properly. However, the less than ideal translation of the some of the Islamic terms, would not significantly affect the general reader but will certainly not help in developing a 'higher level Maurifat' (understanding the Divine Instructions – mysticism.)

The compilation of the Ahadith in this article is by no means complete as only a fraction of the Ahadith dealing with the subject are cited. Also for the ease of the readers, the Islamic 'terms' under discussion, are highlighted in lengthy Ahadith (as most of the readers will only be interested in the sentences in which these Arabic terms are explained). Some of the lengthy Ahadith related to secondary relevance (to the topic) are cited in the Appendices to ensure that the article is informative but concise.

In addition, some other related terms, which are directly related to the 'Nafs' and 'Ruh' are also covered, including 'Qalb' and 'Aql' (usually translated as heart and wisdom/intelligence) 'Waaswisa' (inspiration from Iblis) and 'Fitna' (mischief, strife). The terms Al-Hikmah (wisdom) and the 'Sadoor' (chest) are explained in the appendices. We will revise this article in the near future in the light of the comments from our readers as well as when more Ahadith of Ahl Al-Bayt<sup>asws</sup> are archived. We will also compile a separate article explaining some other Islamic terms in the near future, insha Allah<sup>azwj</sup>.

## Summary:

The Arwah (plural of Ruh) were created 2,000 years before the bodies<sup>2</sup>. The first 'Ruh' which was blown into a body was that of Prophet Adam<sup>as</sup>, As Allah<sup>azwj</sup> Says in the Holy Quran:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ {28}

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ {29}

1

<https://hubeali.com/articles/The%20Guidance%20is%20only%20through%20the%20Holy%20Words%20of%20Masomeenasws.pdf>

And <https://hubeali.com/articles/The%20Irfan-ul-Haq%20and%20the%20Maurifat-e-Nooraniya.pdf>

<sup>2</sup> Basaair ul Darajat, Ch. 17, H. 7

**Behold! the Lord said to the angels: 'I am about to create man, from sounding clay from mud moulded into shape (15:28); So when I have Made him complete and Blown into him from 'My Ruh', fall down making obeisance to him (15:29).**

**And**

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوْحِهِ ۖ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ (32:9)

**Then He made him complete and breathed into him of His Ruh, and made for you the ears and the eyes and 'الأَفْئِدَةَ' the hearts; little is it that you give thanks. (32:9).**

**We learn from Ahadith (presented later, ref. 24) that:**

**A Prophet<sup>as</sup> and an Imam<sup>asws</sup> has five sets of Arwah** (The Ruh Quds - Holy Ruh, and the Ruh of Eman, and the Ruh of Strength, and the Ruh of Desire, and the Ruh of the Body)

**A Momin (believer) will have four sets of Arwah** (the Ruh of Eman, and the Ruh of Strength, and the Ruh of Desire, and the Ruh of the Body);

**And a non-believer will have three sets of Arwah** (the Ruh of Strength, and the Ruh of Desire, and the Ruh of the Body);

The 'Ruh' of a Momin resides in his 'Qalb' and it does not get mixed with his body (so the translation of Qalb as 'heart' is incorrect).

جَوْفٌ وَإِنَّمَا الرُّوحُ خَلْقٌ مِنْ خَلْقِهِ لَهُ بَصَرٌ وَ قُوَّةٌ وَ تَأْيِيدٌ يَجْعَلُهُ اللَّهُ فِي قُلُوبِ الرُّسُلِ وَ الْمُؤْمِنِينَ.

(Imam Abu Abdullah<sup>asws</sup> says) and as for the Ruh, it is a creature from His<sup>azwj</sup> creatures, it has for the vision, and strength, and support. Allah<sup>azwj</sup> has Made it to be in the 'Qalub' (plural of Qalb) of the Messengers<sup>as</sup> and the believers'.<sup>3</sup>

حدثنا بعض اصحابنا عن المفضل بن عمر عن ابي عبد الله عليه السلام قال مثل المؤمن وبدنه كجوهرة في صندوق إذا خرجت الجوهرة منه طرح الصندوق ولم تتعب به قال ان الارواح لا تمازج البدن ولا تداخله انما هو كالكل للبدن محيط به.

'(Our 6<sup>th</sup> Imam) Imam Abu Abdullah<sup>asws</sup> says: 'The example of the Momin (believer) and his body, is like a jewel in a box. If the jewel comes out, the box is thrown away, and not to be tied to it. The 'Arwah' (souls) do not mix with the body, nor do they enter it, but it is like a hull (surrounding) the body, (so it can be) in control of it'.<sup>4</sup>

وَ مَوْضِعُ الْعَمَلِ الدِّمَاغُ وَ الْمَسْوَدَةُ وَ الرَّقَّةُ فِي الْقَلْبِ.

<sup>3</sup> H12, بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج1، ص: 463

<sup>4</sup> BASAAIR-AL-DARAJAAT, Ch. 18, H. 13

Our 6<sup>th</sup> Imam<sup>asws</sup> says: The place of the 'Aql' is in the 'damagh' (brain) while severity and tenderness are in the 'Qalb'.<sup>5</sup>

In another Hadith, the 'Qalb' is defined as 'Aql' (a further evidence that Qalb is not the heart):

يَا هِشَامُ إِنَّ اللَّهَ يَقُولُ - إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ يَعْنِي الْعَقْلَ وَ قَالَ وَ لَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ قَالَ الْفَهْمُ  
وَ الْعَقْلُ -

(Imam Musa-e-Kazim<sup>asws</sup> says) O Hisham! Allah<sup>azwj</sup> Says (50:37):- **'Verily in this is a Message for any that has a Qalb'** meaning 'Aql' and (Allah<sup>azwj</sup> Says in (31:12) **We Gave Luqman 'Al-Hiqmah'** (Imam<sup>asws</sup> said it means) ' الْفَهْمُ ' understanding and Aql.

يَا هِشَامُ إِنَّ اللَّهَ خَلَقَ الْعَقْلَ وَ هُوَ أَوَّلُ خَلْقٍ خَلَقَهُ اللَّهُ مِنَ الرُّوحَانِيِّ عَنِ يَمِينِ الْعَرْشِ مِنْ نُورِهِ

Hence, the Imam<sup>asws</sup> answered: O Hisham, the first-one among the 'الرُّوحَانِيِّينَ' 'Ruheen' (plural of Ruh) Allah<sup>azwj</sup> Created was the 'Aql'. It was from the 'Noor' and it stayed on the right side of the Divine Throne.<sup>6</sup>

When the Qalb/Aql is corrected, one's Eman (faith) gets revived:

Abu Ja'far<sup>asws</sup> (cautioned his<sup>asws</sup> companion): What is your business with people? Leave them alone and do not call anyone to this matter (our<sup>asws</sup> Wilayah). I swear by Allah<sup>azwj</sup>, if the inhabitants of the heavens and the earth support each other on deviating a servant whom Allah<sup>azwj</sup> Wants to guide, they will not be able to do it. Leave the people alone and do not say: This is my brother, uncle, or neighbour. When Allah<sup>azwj</sup> the Glorified Wants the good of somebody, He<sup>azwj</sup> will Make his 'Ruh' so receptive (fertile) that he accepts any good matter and refuse any evil. Then Allah<sup>azwj</sup> will strike his Qalb with a 'Kalima' that corrects his matter entirely.<sup>7</sup> And (Imam Sadiq<sup>asws</sup> says) O son of Annu'man! When Allah<sup>azwj</sup> Wants to do good to a servant, He<sup>azwj</sup> Situates a white mark in his Qalb. Hence, the Qalb will be in search of the Haq (our<sup>asws</sup> Wilayah). Then he will come to it ('Haq') faster than a bird goes to its nest.<sup>8</sup>

Our Holy Imam<sup>asws</sup> further explains: The 'Qalb/Aql' has two doors and two eyes, from one door comes the guidance and from the other door there is a way to Iblis (Shaitan) who sends the 'Waswsasa' (misguidance). The two eyes of a momin are open in the Qalb but are shut for a non-believer.

Allah<sup>azwj</sup> Says:

<sup>5</sup> 371 تحف العقول، النص، ص: 371 Sayings of Imam Jafar e Sadiq asws, 124 (pg. 437 - English translation)

<sup>6</sup> 401 تحف العقول، النص، ص: 401

<sup>7</sup> Tuhaf al-Uquol, Sayings of Imam Sadiq<sup>asws</sup>, 312 تحف العقول، النص، ص: 312

<sup>8</sup> Ibid

{114:4} مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

**From the mischief of the Whisperer (of Evil), who withdraws (after his whisper), (114:4).**

و قال الصادق (عليه السلام): «ما من قلب إلا وله أذنان، على أحدهما ملك مرشد، و على الآخر شيطان مفتن، هذا يأمره و هذا يزجره، و كذلك من الناس شيطان يحمل الناس على المعاصي، كما يحمل الشيطان من الجن».

And Al-Sadiq<sup>asws</sup> said: 'There is no Qalb except that it has for it two ears. Upon one of them is a Guiding Angel, and upon the other a mischievous Satan. This one (Satan) commands him, and this one (Angel) rebukes him. And similarly from the people there are Satans who carry the people to the disobedience, just like the Satans from the Jinn'.<sup>9</sup>

أَنْتُمْ وَ اللَّهُ عَلَى فُرْشِكُمْ نِيَامٌ لَكُمْ أَجْرُ الْمُجَاهِدِينَ وَ أَنْتُمْ وَ اللَّهُ فِي صَلَاتِكُمْ لَكُمْ أَجْرُ الصَّافِينَ فِي سَبِيلِهِ أَنْتُمْ وَ اللَّهُ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ نَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ إِنَّمَا شِيعَتُنَا أَصْحَابُ الْأَرْبَعَةِ الْأَعْيُنِ عَيْنَانِ فِي الرَّأْسِ وَ عَيْنَانِ فِي الْقَلْبِ أَلَا وَ الْخَلَائِقُ كُلُّهُمْ كَذَلِكَ إِلَّا أَنَّ اللَّهَ عَزَّ وَ جَلَّ فَتَحَ أَبْصَارَكُمْ وَ أَعْمَى أَبْصَارَهُمْ.

(Imam<sup>asws</sup> says) By Allah<sup>azwj</sup>! You sleep upon your beds and there is the Reward for you of the Holy Warriors (Al-Mujahideen). By Allah<sup>azwj</sup>! You are in your Prayers, and there is for you the Reward of the being in the rows of His<sup>azwj</sup> Way. By Allah<sup>azwj</sup>! You (Shias) are the ones for whom Allah<sup>azwj</sup> has Said: **[15:47] And We will root out whatever of grudges there would be in their chests - (they shall be) as brethren, on raised couches, face to face.** But rather, our<sup>asws</sup> Shias are the people with four eyes – two eyes in the head and two eyes in the Qalb. Indeed! And all of the creatures are like that, except that Allah<sup>azwj</sup> has Opened your eyes, and Blinded their eyes'. (an extract!)<sup>10</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْقَلْبَ لَيَتَرَجَّحُ - فِيمَا بَيْنَ الصَّدْرِ وَ الْحَنْجَرَةِ حَتَّى يُعَقَّدَ عَلَى الْإِيمَانِ فَإِذَا عُقِدَ عَلَى الْإِيمَانِ قَرَّ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ - وَ مَنْ يُؤْمِنَ بِاللَّهِ يَهْدِ قَلْبُهُ.

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Mohammed ibn Sinan who from Al-Hussain ibn Al-Mukhtar, who reports from Abu Basir:

(Imam) Abu Abd Allah<sup>asws</sup> said: The 'Qalb' vibrates between the chest and the throat until it forms Eman, when it does so it rests as is in the Words of Allah<sup>azwj</sup>, **Whoever believes in Allah his heart calms down (64:11).**<sup>11</sup>

Finally, we come to the last term – the 'Nafs': What is the 'Nafs'? In the Holy Quran, the 'Nafs' is used in the meanings of 'Self' and frequently a specific

<sup>9</sup> (تفسير القمي 2: 450).

<sup>10</sup> Al Kafi – H 14708

<sup>11</sup> 4. H. الكافي (ط - الإسلامية)، ج2، ص: 421

part of 'Self' which is more prone to going astray due to the desires, lust and passion.

An example of the 'Nafs' meaning 'Self' is in the Holy Verse of 'Mubahila':

***But whoever argues with you in this matter after what has come to you from the Knowledge, then say: Come, let us call our sons and your sons and our women and your women and ourselves and yourselves, then let us invoke and make the Curse of Allah to be upon the liars. (3:61)***

فقال رسول الله (صلى الله عليه وآله): اللهم هذا نفسي وهو عندي عدل نفسي، اللهم هذه - نسائي - أفضل نساء العالمين، وقال: اللهم هذان ولداي وسبطاي، فأنا حرب لمن حاربوا، وسلم لمن سالموا،

Rasool-Allah<sup>saww</sup> said: 'Our Allah<sup>azwj</sup>! This is my<sup>saww</sup> self and he<sup>asws</sup> is with me<sup>saww</sup> like my<sup>saww</sup> own self. Our Allah<sup>azwj</sup>! This is – my<sup>saww</sup> daughter – the highest of the ladies of the worlds'. And he<sup>saww</sup> said: 'Our Allah<sup>azwj</sup>! These two<sup>asws</sup> are my<sup>saww</sup> sons, and my<sup>saww</sup> grandsons. I<sup>saww</sup> fight against those who fight them<sup>asws</sup>, and I am peaceful with those that are peaceful with them<sup>asws</sup>'.<sup>12</sup>

In the slightly different meanings of 'Nafs' (Self) a specific negative aspect of 'Self' is addressed:

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ

Indeed the (man's) self is certainly prone to (commit) evil (12:53).

At several places the translator and the commentators have used the word 'soul' here rather than the 'Self' for 'Nafs' which makes it difficult to understand the differences between the 'Ruh' and the 'Nafs'. However, a Holy Hadith of Imam Jafar-e-Sadiq<sup>asws</sup> explains the concept of 'Nafs' thoroughly, how one should recognise the 'Ruh' and the 'Nafs':

Imam Jafar-e-Sadiq<sup>asws</sup> said: One can realise 'عرفان المرء نفسه' (recognition of one's Nafs) through four natures, four supports, and four pillars.

The natures (of the Nafs) are: 'فطبايعه الدم و المرة و الريح و البلغم' blood, bile, wind, and the thick fluid;

And the supports (of Nafs) are: the 'Aql', and Aql has its (further) branches, cleverness, prudence and the knowledge<sup>13</sup>;

And (its) 'أركانته' - pillars are 'النور' (the Noor- eyesight), 'النار' (the Fire - the heat generated within body), 'الروح' (the Ruh –Soul), and 'الماء' the Water.

The appearance of a man is in (according to) 'طينته' (the mud through which he was created from). He could see through 'النور' light (eyesight), eat and drink through fire (the digestive system- the acids), restrict and move through 'الروح'

<sup>12</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 374 (an extract)

<sup>13</sup> It seems some Arabic Text is missing here but from Ileush-Sharaayi, these are mentioned.



the soul, and (could) find the taste of every delicious thing and food through water (the saliva). This is the basis of man's characteristics.

A man whose 'Aql' (intelligence) is supported by the 'Noor' (the insight) becomes knowledgeable, retainer, clever, insightful, and thoughtful. He should also 'عرف' (Arif) recognise the real situation that he is in, the source of his situation, the reason beyond his existence, and the fate that he will inevitably encounter, through the sincere belief of Allah<sup>azwj</sup>'s oneness and the submission to the obedience (to Him<sup>azwj</sup>).

The 'النفس' may (experience) the heat or coldness (through the Ruh). When heat (of Ruh) overcomes the coldness, he will behave in an evil and arrogant manner, feel comfortable, kill, rob, feel pleasant and dashing, commits sins and fornication, and spend lavishly.

When the 'Ruh' covers that man with its coldness, he feels depressed, sad, submissive, withered, and oblivious. These are the symptoms that cause diseases.

This coldness is originates only when the individuals commit a sin and have a drink or food in an hour that is not appropriate to that drink or food-all in the same time; therefore, this will create a certain pain.

Imam Jafar-e-Sadiq<sup>asws</sup> explained the topic in other words: Man drinks, eats, and works through the fire; hears and smells through the wind; enjoys the taste of food and drink through the water; moves through the Ruh. Food and drink cannot be digested in the interior body without the existence of the fire (acid) in the stomach.

Without the existence of the wind, the fire of the stomach cannot be flamed (smell, sound, sight and taste all increase the stomach acid secretion) and the dregs cannot find an exit out of the abdomen. Without the existence of the Ruh, man cannot come and go; i.e., move. Without the existence of the cold water (in the stomach), the fire of the stomach would burn (a man). Without the existence of Noor, man can neither see nor understand.

The Clay (from which he was made) is his nature. The role of bones in the human body is similar to the role of trees on the surface of the earth. The hair on the skin plays the same role as of the grass on the earth. The nerves of the human body plays the same role of the bark on trees. The blood of the human body plays a similar role to that of water on the earth. The earth cannot endure without water. Similarly, the human body cannot endure without the blood. The brain is the fat and the foam of blood.

This is the human being, who was created from matters of this world and matters of the world to come. If Allah<sup>azwj</sup> Combines these (earthly) matters, man's life will be on the surface of the earth, because he descended from the matters of the Heavens to the world. When Allah<sup>azwj</sup> Disconnects these matters by means of death, the matters of the Heavens go back to their source; the Heavens. The life is on the earth and death is in the Heavens by

means of separating the 'الروح' (Ruh) from 'الجسد' (the body). The 'الروح' Ruh and 'النور' the Noor are taken back to the foremost power and 'الجسد' (the body) is left, because it is composed from matters of the world.

The body disintegrates in this world because the wind dries water and the clay becomes debris and old and return to its original phase. The 'الروح' moves the 'Nafs' whose movement is (maintained by) the wind.

The 'Nafs' of the believers is 'Noor' that is supported by the 'Aql' while the 'Nafs' of the disbelievers is 'fire' that is supported by 'devilry' (devil). This is the nature of its fire and the former is the nature of its Noor. Death is Allah<sup>azwj</sup>'s Mercy for the believers and Allah<sup>azwj</sup>'s Punishment on the disbelievers.

Allah<sup>azwj</sup> has two Punishments; 'الروح' is the source of one and peoples' desire to empower and control over each other is the source of the other. Ailment and poverty are the punishments whose source is 'الروح' while agony is the punishment whose source is peoples' desires to take over others. This is indicated in Allah<sup>azwj</sup>'s saying: **Thus, do We make the unjust ones predominate one another because of their evil deeds (6: 129).** These evil deeds are their sins.<sup>14</sup>

The punishment of the sins whose source is 'الروح' is ailment and poverty, while the punishment of the sins the source of which is people's cruelty on each other is the agony. All these are punishment and agony for the believers in this world. For the disbelievers, these are punishment in this world and harsh agony in the world to come (Hereafter). The reason for any punishment is a sin and the source of every sin is passion.

The sins of the believers are the slips, what he detests and what he doesn't tolerate. For the disbelievers, their sins are intentional and with denial, aggression and envy. This is indicated in Allah<sup>azwj</sup>'s Words: **Once you have accepted the faith, many of the People of the Book, out of envy, would love to turn you back to disbelief, even after the Truth has become evident to them. Have forgiveness and bear with them until Allah issues His order. Allah has power over all things (2: 109).**<sup>15</sup>

Hence the 'Nafs' is a collection of earthly and Heavenly species, when combined, its called 'Nafs', the 'Nafs' will die (disintegrate) but the 'Ruh' will transfer (for either eternal Rewards or eternal Punishment).

<sup>14</sup> محمد بن يعقوب: بإسناده عن محمد بن عيسى، عن إبراهيم بن عبد الحميد، عن علي بن أبي حمزة، عن أبي بصير، عن أبي جعفر (عليه السلام) قال: قال: «ما انتصر الله من ظالم إلا بظالم، و ذلك قول الله عز و جل: وَ كَذَلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا».

<sup>14</sup> Muhammad Bin Yaqoub, by his chain from Muhammad Bin Isa, from Ibrahim Bin Abdul Hameed, from Ali Bin Abu Hamza, from Abu Baseer, (It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Allah<sup>azwj</sup> does not (Let) an unjust triumph except by an unjust one, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic [6:129] **And thus do We make some of the unjust to befriend others on**'.

<sup>15</sup> Tuhaf al-Uqoul, pg. 258(English), 355 : تحف العقول ص Also , Ilul al-Sharia, vol. 1, Ch. 96, h, 6, علل الشرائع ج : 1 ص : 109

(Imam<sup>asws</sup> says): When a momin passes away, his Ruh comes to this river, and dwells in its gardens, and drinks from its' drinks, and when our<sup>asws</sup> enemy dies, his Ruh goes to the valley of *Barhoot*, and gets indulged in its punishments, and gets fed from its *Zaqqoom* trees, and gets quenched for its *Hameem*. You should seek refuge in Allah<sup>azwj</sup> from that valley'.<sup>16</sup>

In another Hadith, Imam Ali<sup>asws</sup> Ibn Hussain<sup>asws</sup> says:

وَجُحَاكَ يَا ابْنَ آدَمَ الْعَافِلَ وَ لَيْسَ مَعْفُولًا عَنْهُ إِنَّ أَجَلَكَ أَسْرَعَ شَيْءٍ إِلَيْكَ قَدْ أَقْبَلَ نَحْوَكَ حَيْثُ يَطْلُبُكَ وَ يُوشِكُ أَنْ يُدْرِكَكَ  
فَكُنْ قَدْ أَوْفَيْتَ أَجَلَكَ وَ قَدْ قَبِضَ الْمَلَكُ رُوحَكَ وَ صُبِّرْتَ إِلَى قَبْرِكَ وَحِيداً **فَرْدٌ** إِلَيْكَ رُوحَكَ وَ افْتَحَمَ عَلَيْكَ مَلَكَاكَ  
مُنْكَرٌ وَ نَكِيرٌ لِمُسَاءَلَتِكَ وَ شَدِيدٌ امْتِحَانِكَ أَلَا

Woe is you, son of Adam. You are negligent but not neglected. Your death is the hastiest to you. It is approaching you with sure steps. It is targeting at you and is about to hit you and you will soon take your age in full, the angle of death seizes your soul, and you will be alone in your grave. There your soul will be given back to you and the two angels, naely Munkar and Nakeer, will break in to your grave to examine and interrogate you so harshly.<sup>17</sup> (an extract from a lengthy sermon of Imam Ali<sup>asws</sup> Ibn Hussain<sup>asws</sup>)

<sup>16</sup> Al-Kafi, Vol. 3, H. 4283. 128 : ص 3 : ج : الكافي

<sup>17</sup> تحف العقول، النص، ص: 249



# Ruh

## How Ruh was created?

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ (15:28)

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ (15:29)

**Behold! the Lord said to the angels: "I am about to create man, from sounding clay from mud moulded into shape (15:28); So when I have Made him complete and Blown into him from 'My Ruh', fall down making obeisance to him (15:29).**

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن عيسى، عن ابن أبي عمير، عن عمر بن أذينة، عن الأحول، قال: سألت أبا عبد الله (عليه السلام) عن الروح التي في آدم (عليه السلام) في قوله: فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي. قال: «هذه روح مخلوقة، و الروح التي في عيسى (عليه السلام) مخلوقة».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Umar Bin Azina, from Al Ahowl who said,

'I asked Abu Abdullah<sup>asws</sup> about the 'الروح' 'Ruh' which was in Adam<sup>as</sup> regarding His<sup>azwj</sup> Words [15:29] **So when I have Made him complete and Blown into him from My Ruh.** He (the Imam<sup>asws</sup>) said: 'This is a created Ruh, and the 'Ruh' which was in Isa<sup>asws</sup> was a created being'.<sup>18</sup>

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن خالد، عن القاسم بن عروة، عن عبد الحميد الطائي، عن محمد بن مسلم، مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عَبْدِ الْحَمِيدِ الطَّائِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: وَ نَفَخْتُ فِيهِ مِنْ رُّوحِي كَيْفَ هَذَا النَّفْخُ؟

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al Qasim Bin Urwat, from Abdul Hameed Al Ta'ie, from Muhammad Bin Muslim, Mohammed Ibn Yahya from Ahmad ibn Mohammed from Mohammed ibn Khalid from Qasim ibn Urwa from abd Al-Hamid al-Ta'i from Mohammed ibn Muslim who says:

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic [15:29] **So when I have Made him complete and Blown into him from My Ruh.** How is this 'Blowing'?

قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع- عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ- وَ نَفَخْتُ فِيهِ مِنْ رُّوحِي كَيْفَ هَذَا النَّفْخُ فَقَالَ إِنَّ الرُّوحَ مُتَحَرِّكٌ كَالرَّيْحِ وَ إِنَّمَا سُمِّيَ رُوحًا لِأَنَّهُ اشْتَقَّ اسْمَهُ مِنَ الرَّيْحِ وَ إِنَّمَا أَخْرَجَهُ عَنْ لَفْظَةِ الرَّيْحِ لِأَنَّ الْأَرْوَاحَ

مُجَانِسَةٌ لِلرَّيْحِ وَ إِنَّمَا أَضَافَهُ إِلَى نَفْسِهِ لِأَنَّهُ اصْطَفَاهُ عَلَى سَائِرِ الْأَرْوَاحِ كَمَا قَالَ لِنَبِيِّتٍ مِنَ النَّبِيِّاتِ بَنِيَّتِي وَ لِرَسُولٍ مِنَ الرُّسُلِ خَلِيلِي وَ أَشْبَاهَ ذَلِكَ وَ كُلُّ ذَلِكَ مَخْلُوقٌ مَصْنُوعٌ مُخَدَّتٌ مَرْبُوبٌ مُدَبَّرٌ.

<sup>18</sup> الكافي 1: 103 / 1.

The Imam<sup>asws</sup> replied: 'The Ruh moves like the 'wind'. It is called as 'Ruh' because the word is a derivative of 'الرَّيح' al-Rih (wind). This derivative is selected because the Arwah (plural of Ruh) are similar or are of the same class as the Rih (wind). He<sup>azwj</sup> has Spoken about it in a 'possessive way' that refers to His<sup>azwj</sup> Own Self<sup>azwj</sup>; He<sup>azwj</sup> Selected it from among the other Ruhs just as He<sup>azwj</sup> has Said about a 'House' (Kabah) from among the (other) houses 'My House' and to a Messenger from among (other) Messengers 'My friend' and so on. All such things are created, invented, newly produced and are (as such) Appreciated by the Lord<sup>azwj</sup>.<sup>19</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ بَحْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ مَا يَرُوءُونَ أَنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَتِهِ فَقَالَ هِيَ صُورَةٌ مُخَدَّنَةٌ مَخْلُوقَةٌ وَاصْطَفَاهَا اللَّهُ وَ اخْتَارَهَا عَلَى سَائِرِ الصُّورِ الْمُخْتَلَفَةِ فَأَضَافَهَا إِلَى نَفْسِهِ كَمَا أَضَافَ الْكُعبَةَ إِلَى نَفْسِهِ وَ الرُّوحَ إِلَى نَفْسِهِ فَقَالَ بَيَّنِّي وَ نَفَخْتُ فِيهِ مِنْ رُوحِي.

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Jabir, from Abu Ayoub Al Khazaz, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far<sup>asws</sup> about they (people) are reporting that, how Allah<sup>azwj</sup> Created Adam<sup>as</sup> in His<sup>azwj</sup> Own Image'. So he<sup>asws</sup> said: (rather) 'It is an image which was a new creation, which Allah<sup>azwj</sup> Chose it over all the rest of the different images, and He<sup>azwj</sup> Preferred it, just as He<sup>azwj</sup> Done so about the Kabah, and the Ruh, so He<sup>azwj</sup> said: "My<sup>azwj</sup> House, and **[15:29] and Blown into him from My Ruh**'.<sup>20</sup>

## The Creation of the Body:

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ ۖ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ {32:9}

***Then He made him complete and breathed into him of His Ruh, and made for you the ears and the eyes and the hearts; little is it that you give thanks. (32:9).***

علي بن إبراهيم: قوله: الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَ بَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ، قال: هو آدم (عليه السلام) ثُمَّ جَعَلَ نَسْلَهُ أَي ولده مِنْ سُلَالَةٍ، وَ هِيَ الصَّفْوَةُ مِنَ الطَّعَامِ وَ الشَّرَابِ مِنْ مَاءٍ مَهِينٍ قال: النطفة المني ثُمَّ سَوَّاهُ أَي استحاله من نطفة إلى علقة، وَ من علقة إلى مضغة، حتى نفخ فيه الروح.

Ali Bin Ibrahim –

His<sup>azwj</sup> Words **[32:7] Who Made good everything that He Created, and He Began the creation of the human from clay**, said, 'He<sup>as</sup> is Adam<sup>as</sup> **[32:8] Then He Made his progeny** i.e., his<sup>as</sup> children **from an extract** and it is the clean food and water **of a despised fluid** the seed of the thick liquid **[32:9]**

<sup>19</sup> H. 3, الكافي (ط - الإسلامية)، ج 1، ص: 134

<sup>20</sup> Ibid, H. 4

**Then Completed him** i.e., from the seed to a clot, and from a clot to a lump of flesh, until He<sup>azwj</sup> **Breathed into him of His Ruh**'.<sup>21</sup>

### The 'Al-Ruh' (Ruh Al-Quds):

حدثنا يعقوب بن يزيد عن ابن ابي عمير عن هشام بن سالم سمعت ابا عبد الله عليه السلام يقول يسئلونك عن الروح قل الروح من امر ربي قال خلق اعظم من جبرئيل وميكائيل لم يكن مع احد ممن مضى غير محمد صلى الله عليه وآله وهو مع الائمة يوفقهم ويسددهم وليس كلما طلب وجد.

It has been narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from hashaaam Bin Saalim, who says:

'I heard Abu Abdullah<sup>asws</sup> say: "[17:85] They ask you about 'الروح' the **Al-Ruh**, say: 'The Al-Ruh is one of the Commands of my Lord'", he<sup>asws</sup> said: 'A creation greater than Jibraeel, and Mikaeel, it was not with anyone from the past other than Muhammad<sup>saww</sup>, and it is with the Imams<sup>asws</sup>, serving them<sup>asws</sup> and assisting them<sup>asws</sup>, and there is nothing from all that was sought, but was found'.<sup>22</sup>

حدثنا ابراهيم بن هاشم عن ابن ابي عمير عن ابي ايوب الخزاز عن ابي بصير قال سمعت ابا عبد الله عليه السلام يقول يسئلونك عن الروح قال الروح من امر ربي قال خلق اعظم من جبرئيل وميكائيل لم يكن مع احد ممن مضى غير محمد صلى الله عليه وآله وهو مع الائمة يسددهم وليس كلما طلب وجد.

It has been narrated to us by Ibrahim Bin Haashim, from Ibn Abu Umeyr, from Abu Ayub Al-Khazaaz, from Abu Baseer who said:

'I heard Abu Abdullah<sup>asws</sup> say "[17:85] They ask you about 'الروح' the **Al-Ruh**, say: 'The Al-Ruh is one of the Commands of my Lord'", It is a creation greater than Jibraeel<sup>as</sup> and Mikaeel<sup>as</sup>, it was not with anyone from the past other than Muhammad<sup>saww</sup> and it is with the Imams<sup>asws</sup>, serving them<sup>asws</sup>, and there is nothing from all that was sought, but was found'.<sup>23</sup>

حدثنا احمد بن محمد عن الحسين بن سعيد عن ابي ايوب الخزاز قال سمعت ابا عبد الله عليه السلام يقول يسألونك عن الروح قل الروح من امر ربي قال ملك اعظم من جبرئيل وميكائيل لم يكن مع احد ممن مضى غير محمد صلى الله عليه وآله وهو مع الائمة وليس كلما طلب وجد.

It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Abu Ayub Al-Khazaaz who said:

'I heard Abu Abdullah<sup>asws</sup> say "[17:85] They ask you about the **Ruh**, say: 'The **Ruh** is one of the Commands of my Lord'", it is an Angel (like but) greater than Jibraeel<sup>as</sup> and Mikaeel<sup>as</sup>. It was not with anyone from the past other than Muhammad<sup>saww</sup>, and it is with the Imams<sup>asws</sup>, and there is nothing from all that is sought, but it is found'.

<sup>21</sup> تفسير القمي 2: 167

<sup>22</sup> Basaaair al Darajaat, section 9, ch. 18, H. 1.

<sup>23</sup> Basaaair al Darajaat, section 9, ch. 18, H. 2.

## The Al-Ruh in 'Sura of Inna Anzalna (Chapter 97)

سعد بن عبد الله: عن أحمد بن الحسين، عن المختار بن زياد البصري، عن محمد بن سليمان، عن أبيه، عن أبي بصير، قال: كنت مع أبي عبد الله (عليه السلام)، فذكر شيئاً من أمر الإمام إذا ولد، فقال: «استوجب زيادة الروح في ليلة القدر». فقلت له: جعلت فداك، أليس الروح جبرئيل؟ فقال: «جبرئيل من الملائكة، والروح [خلق] أعظم من الملائكة، أليس الله عز وجل يقول: تَنْزِلُ الْمَلَائِكَةُ وَالرُّوحُ؟».

Saeed Bin Abdullah, from Ahmad Al-Husayn, from Al-Mukhtar Bin Ziyad Al-Basry, from Muhammad Bin Suleyman, from his father who said:

'I was with Abu Abdullah<sup>asws</sup>, he<sup>asws</sup> mentioned something about the affair of the Imam<sup>asws</sup> when he<sup>asws</sup> descends. He<sup>asws</sup> said: 'It obligates an increase with the Ruh during the Night of Predestination (Laylat Al-Qadr).' I said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>, Is not the 'Al-Ruh' Jibraeel?' He<sup>asws</sup> said: 'Jibraeel is from the Angels, and Al-Ruh is a creation greater than the Angels, has not Allah<sup>azwj</sup> Said **[97:4] The angels and the 'Al-Ruh' descend therein, by the permission of their Lord, with all decrees?**'<sup>24</sup>

### 'Ruh' is of five types:

حدثنا احمد بن محمد عن الحسين بن سعيد عن حماد بن عيسى عن ابراهيم بن عمر عن جابر الجعفي قال قال أبو عبد الله عليه السلام يا جابر ان الله خلق الناس ثلاثة اصناف وهو قول الله تعالى وكنتم ازواجا ثلاثة فأصحاب الميمنة ما اصحاب الميمنة واصحاب المشئمة ما اصحاب المشئمة والسابقون السابقون اولئك المقربون فالسابقون هو رسول الله صلى الله عليه وآله وخاصة الله من خلقه جعل فيهم خمسة ارواح ايدهم بروح القدس فيه

It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Ibrahim Bin Umar, from Jabir Al-Ju'fy who said:

'Abu Abdullah<sup>asws</sup> said: 'O Jabir, Allah<sup>azwj</sup> Created the people of three types, and it is the Statement of Allah<sup>azwj</sup> the High **[56:7] And you shall be three sorts [56:8] Then the Companions of the Right Hand - What will be the Companions of the Right Hand? [56:9] And the Companions of the Left Hand - what will be the Companions of the Left Hand? [56:10] And those Foremost will be Foremost [56:11] These will be those Nearest to Allah.** As for the foremost, he<sup>saww</sup> is the Rasool Allah<sup>saww</sup> and Allah<sup>azwj</sup> Specialised him<sup>saww</sup> from the creatures by Making to be in him<sup>saww</sup> 'خمسة ارواح ايدهم' five Arwah (plural of Ruh), Aided by the 'Ruh' 'Al-Duds' (A Holy Ruh).

بعثوا انبياء وايدهم بروح الايمان فيه خافوا الله وايدهم بروح القوة فيه قوا على طاعة الله وايدهم بروح الشهوة فيه اشتها طاعة الله وكرهوا معصيته وجعل فيهم روح المدرج الذي يذهب به الناس ويجيئون وجعل في المؤمنين اصحاب الميمنة روح الايمان فيه خافوا الله وجعل فيهم روح القوة فيه قوا على الطاعة من الله وجعل فيهم روح الشهوة فيه اشتها طاعة الله وجعل فيهم روح المدرج التي يذهب الناس به ويجيئون.

He<sup>azwj</sup> Sent the Prophets<sup>as</sup> and Aided them<sup>as</sup> with the Ruh of Eman by which they<sup>as</sup> fear Allah<sup>azwj</sup>; and He<sup>azwj</sup> Aided them with the Ruh of Strength by which they<sup>as</sup> strengthen their<sup>as</sup> obedience to Allah<sup>azwj</sup>; and He<sup>azwj</sup> Aided them with the

<sup>24</sup> (بصائر الدرجات: 4 / 484)

Ruh of Desire, by which they<sup>as</sup> desire the obedience of Allah<sup>azwj</sup> and abhor disobedience; and He<sup>azwj</sup> Made in them<sup>as</sup> the Ruh of Socialising by which they<sup>as</sup> intermingle with the people; and He<sup>azwj</sup> Made to be in the believers from the companions of the right Hand the Ruh of Eman by which they fear Allah<sup>azwj</sup> and Made to be in them the Ruh of Strength by which they get strength on their obedience, from Allah<sup>azwj</sup>; and He<sup>azwj</sup> Made to be in them the Ruh of Desire by which they desire the obedience of Allah<sup>azwj</sup>; and Made to be in them the Ruh of Socialising by which they intermingle with the people'.<sup>25</sup>

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ عِلْمِ الْإِمَامِ بِمَا فِي أَقْطَارِ الْأَرْضِ وَهُوَ فِي بَيْتِهِ مُرَحَّى عَلَيْهِ سِتْرُهُ فَقَالَ يَا مُفَضَّلُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى جَعَلَ فِي النَّبِيِّ ص خَمْسَةَ أَزْوَاجٍ رُوحَ الْحَيَاةِ فِيهِ دَبٌّ وَدَرَجٌ وَرُوحَ الْقُوَّةِ فِيهِ نَهَضٌ وَجَاهِدٌ وَرُوحَ الشَّهْوَةِ فِيهِ أَكَلٌ وَشَرِبٌ وَآتَى النِّسَاءَ مِنَ الْحَلَالِ وَرُوحَ الْإِيمَانِ فِيهِ أَمَنٌ وَعَدَلٌ - وَرُوحَ الْقُدْسِ فِيهِ حَمَلُ النُّبُوَّةِ فَإِذَا قُبِضَ النَّبِيُّ ص انْتَقَلَ رُوحُ الْقُدْسِ فَصَارَ إِلَى الْإِمَامِ وَرُوحُ الْقُدْسِ لَا يَنَامُ وَلَا يَغْفُلُ وَلَا يَلْهُو وَلَا يَزْهُو وَالْأَرْبَعَةُ الْأَزْوَاجُ تَنَامُ وَتَغْفُلُ وَتَزْهُو وَتَلْهُو وَرُوحُ الْقُدْسِ كَانَ يَرَى بِهِ.

Al-Hussain ibn Mohammed has narrated from al-Mualla ibn Mohammed from Abd Allah ibn Idris from Mohammed ibn Sinan from Al-Mufaddal ibn Umar, who has said:

I asked Abu Abd Allah<sup>asws</sup> about the knowledge of Imam about the regions of the earth, when when he<sup>asws</sup> was in his<sup>asws</sup> house secluded behind the curtains. The Imam<sup>asws</sup> said: O Mufaddal, Allah<sup>azwj</sup> has Placed five Arwah (plural of Ruh) in the Prophet<sup>as</sup> (and Imam<sup>asws</sup>) (1) 'رُوحَ الْحَيَاةِ' through which comes the movement and the activities; (2) 'رُوحَ الْقُوَّةِ' through which comes the struggle and diligence; (3) 'رُوحَ الشَّهْوَةِ' through which comes the (desire) to consume food and to have relationship with women in lawful way; (4) 'رُوحَ الْإِيمَانِ' through which comes the peace and justice; and (5) 'رُوحَ الْقُدْسِ' which carries the Prophet-hood. When the Prophet departs (from his world), the 'رُوحَ الْقُدْسِ' transfers and comes over to the Imam<sup>asws</sup>. The 'رُوحَ الْقُدْسِ' does not sleep or become unaware. It neither wanders around nor maintains false hopes. The other four Arwah sleep, become unaware, many (from believers and non-believers) maintain false hopes or wander. But the 'رُوحَ الْقُدْسِ' keeps on watching things.<sup>26</sup>

حدثنا عمران بن موسى بن جعفر عن علي بن معبد عن عبد الله بن عبد الله الواسطي عن درست بن ابي منصور عن ذكره عن جابر قال سألت ابا جعفر عليه السلام عن الروح قال يا جابر ان الله خلق الخلق على ثلاث طبقات وانزلهم ثلاث منازل وبين ذلك في كتابه حيث قال واصحاب الميمنة ما اصحاب الميمنة واصحاب المشنمة ما اصحاب المشنمة والسابقون السابقون اولئك المقربون

It has been narrated to us by Umran Bin Musa Bin Ja'far, from Ali Bin Ma'bad, from Abdullah<sup>asws</sup> bin Abdullah Al-Wasity, from Darsat Bin Abu Mansour, from Jabir who said:

'I asked Abu Ja'far<sup>asws</sup> about the Ruh. He<sup>asws</sup> said: 'O Jabir, Allah<sup>azwj</sup> Created the creatures on three levels, and Made to descend them on three levels between them. That is in His<sup>azwj</sup> Book where He<sup>azwj</sup> has Said: "[56:8] Then the

<sup>25</sup> Basaair al Darajaat, H, 1, (14) باب ما جعل الله في الانبياء والاوصياء والمؤمنين وسائر الناس من الارواح

<sup>26</sup> الكافي (ط - الإسلامية)، ج 1، ص: 273



***Companions of the Right Hand - What will be the Companions of the Right Hand? [56:9] And the Companions of the Left Hand - what will be the Companions of the Left Hand? [56:10] And those Foremost will be Foremost [56:11] These will be those Nearest to Allah."***

فاما ما ذكر من السابقين فهم انبياء مرسلون وغير مرسلين جعل الله فيهم خمسة ارواح روح القدس وروح الايمان وروح القوة وروح الشهوة وروح البدن وبين ذلك في كتابه حيث قال تلك الرسل فضلنا بعضهم على بعض منهم من كل الله ورفع بعضهم درجات واتينا عيسى بن مريم البينات وايدناه بروح القدس

As for what has been Mentioned of the Foremost, they<sup>as</sup> are the Messenger Prophets<sup>as</sup> and non-Messenger Prophets<sup>as</sup>. Allah<sup>azwj</sup> Made to be in them<sup>as</sup> five Arwah – The Holy Ruh, and the Ruh of Eman, and the Ruh of Strength, and the Ruh of Desire, and the Ruh of the Body, and between that in His<sup>azwj</sup> Book is where He<sup>azwj</sup> has Said ***"[2:253] We have made some of these messengers to excel the others among them are they to whom Allah spoke, and some of them He exalted by rank and We gave clear miracles to Isa son of Marium, and strengthened him with the holy Ruh"***.

ثم قال في جميعهم وايدهم بروح منه فبروح القدس بعثوا انبياء مرسلين وغير مرسلين وبروح القدس علموا جميع الاشياء وبروح الايمان عبدوا الله ولم يشركوا به شيئا وبروح القوة جاهدوا عدوهم وعالجوا معاشهم وبروح الشهوة اصابوا لذة الطعام ونكحوا الحلال من النساء وبروح البدن يدب ويدرج

### **Arwah of the Prophet<sup>as</sup> and Imams<sup>asws</sup>:**

Then He<sup>azwj</sup> regarded all of them ***"[58:22] and strengthened them with a Ruh from Himself"***, with the 'Holy Ruh'. He<sup>azwj</sup> Sent Messenger Prophets<sup>as</sup> and non-Messenger Prophets<sup>as</sup>, and by the Holy Ruh they<sup>as</sup> know all the things; and by the Ruh of Eman, they<sup>as</sup> worship Allah<sup>azwj</sup> and do not associate anything with Him<sup>azwj</sup>; and by the Ruh of Strength, they struggle against His<sup>azwj</sup> enemies and they<sup>as</sup> look after their<sup>as</sup> own livelihoods; and by the Ruh of Desire, they taste the pleasure of eating food, and permissible conjugal relations with the women; and by the Ruh of the Body they observe morality and intermingle (with the people).

واما ما ذكرت من اصحاب الميمنة فهم المؤمنون حقا جعل فيهم اربعة ارواح روح الايمان وروح القوة وروح الشهوة وروح البدن ولا يزال العبد مستعملا بهذه الارواح الاربعة حتى يهيم بالخطيئة فاذا هم بالخطيئة زين له روح الشهوة وشجعه روح القوة وقاده روح البدن حتى يوقعه في تلك الخطيئة فاذا لامس الخطيئة انتقص من الايمان وانتقص الايمان منه فان تاب تاب الله عليه وقد يأتي على العبد تارات ينقص منه بعض هذه الاربعة وذلك قول الله تعالى ومنكم من يرد الى اذل العمر لكيلا يعلم بعد علم شيئا فتنقص روح القوة ولا يستطيع مجاهدة العدو ولا معالجة المعيشة وينتقص منه روح الشهوة فلو مرت به احسن بنات آدم لم يحن إليها وتبقى فيه روح الايمان وروح البدن فبروح الايمان يعبد الله وبروح البدن ويدب ويدرج حتى تأتية ملك الموت

### **Ruh of the Believers:**

And as for what has been Mentioned of the companions of the right hand, they are the true believers. He<sup>azwj</sup> has Made four Arwah (plural of Ruh) to be in them – Ruh of the Eman (belief), and Ruh of the Strength, and Ruh of the Desire, and Ruh of the Body. The servant does not cease to make use of these four Ruhs until he commits any sins. If he is with sin, the Ruh of Desire adorns it for him, and the Ruh of Strength encourages him until he indulges in

that sin. When the sin has been committed he gets taken away from the Eman and Eman gets taken away from him. If he were to repent to Allah<sup>azwj</sup>, Allah<sup>azwj</sup> Forgives him, and Reduces from the servant one of these four, and that is the Statement of Allah<sup>azwj</sup> “[16:70] **And Allah has created you, then He causes you to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything**”. If the reduction is of the Ruh of the Strength, he would not have the ability to struggle against the enemy, nor look after the livelihood; and if the reduction from it is of the Ruh of the Desire, he would pass by the best of the daughters of Adam<sup>as</sup>, not coming to them; and there would remain in him the Ruh of the Eman and Ruh of the Body. With the Ruh of the Faith, he worships Allah<sup>azwj</sup>, and with the Ruh of the Body, he conducts (his actions) and intermingles (with the people) until there comes to him the Angel of Death.

واما ما ذكرت اصحاب المشئمة فمنهم اهل الكتاب قال الله تبارك وتعالى الذين آتيناهم الكتاب يعرفونه كما يعرفون ابنائهم وان فريقا منهم ليكتمون الحق وهم يعلمون الحق من ربك فلا تكونن من الممتريين عرفوا رسول الله صلى الله عليه وآله والوصى من بعده وكنتموا ما عرفوا من الحق بغيا وحسدا فيسلبهم روح الايمان وجعل لهم ثلاثة ارواح روح القوة وروح الشهوة وروح البدن ثم اضافهم إلى الانعام فقال ان هم الا كالانعام بل هم اضل سبيلا لان الدابة انما تحمل بروح القوة وتعترف بروح الشهوة ويسير بروح البدن.

### Ruh of the Non-Believers:

And as for what has been Mentioned of the companions of the left Hand, among them are the People of the Book. Allah<sup>azwj</sup> Blessed and High has Said “[2:146] **Those whom We have given the Book recognise him as they recognise their sons, and a party of them most surely conceal the truth while they know (it). [2:147] The truth is from your Lord, therefore you should not be of the doubters**”. They recognised the Messenger of Allah<sup>saww</sup> and the successor<sup>asws</sup> to be after him<sup>saww</sup>, and they concealed what they recognised from the truth, in rebellion and in envy. Their Ruh of the Eman was take away from them, and they were Made to be with three Ruhs – the Ruh of the Strength, and the Ruh of the Desire, and the Ruh of the Body, then they were likened to be as cattle. He<sup>azwj</sup> Said “[7:179] **they are as cattle, nay, they are in worse errors**”, because the animals bear the Ruh of the Strength, and they react by the Ruh of the Desire, and they move around by the Ruh of the Body’.<sup>27</sup>

### Does a Momin's<sup>28</sup> Ruh Commit Sins?

حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن داود عن ابن هارون العبدى عن محمد بن الاصمغ بن نباته قال اتى رجل امير المؤمنين عليه السلام فقال اناس يزعمون ان العبد لا يزنى وهو مؤمن ولا يسرق وهو مؤمن ولا يشرب الخمر وهو مؤمن ولا يأكل الربوا وهو مؤمن ولا يسفك الدم الحرام وهو مؤمن فقد كبر هذا على وجرح منه صدري حتى زعم ان هذا العبد الذى يصلى إلى قبلتي ويدعو دعوتي ويناكحني واناكحه ويوارثني ووارثه فاخرجه من الايمان من اجل ذنب يسير اصابه

<sup>27</sup> Basaair al Darajaat, Ch. 14, H. 5

<sup>28</sup> Believer

It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Dawood, from Ibn Haroun Al-Abady, from Muhammad, from Al-Asbagh Bin Nabata who said:

'A man came up to Amir-ul-Momineen<sup>asws</sup> and said, 'The people are thinking that a believer neither commits adultery, nor does he steal, and nor does he drink the alcohol and nor does he make use of the interest and nor does he sheds blood unlawfully while in the state of a devout believer. This has been a great thing to me and from it my chest is hurting until, to the extent that I thought that this is the servant who Prays to my Qiblah, and supplicates my supplication, and gives to me in marriage and I give to him in marriage, and inherits from me and I inherit from me, that he would come out of the faith for a slight sin of his'.

فقال له على عليه السلام صدقك اخوك اني سمعت رسول الله صلى الله عليه وآله وسلم وهو يقول خلق الله الخلق وهو على ثلاثة طبقات وانزلهم ثلاث منازل فذلك قوله تعالى في الكتاب اصحاب الميمنة واصحاب المشئمة والسابقون السابقون اولئك المقربون

Imam Ali<sup>asws</sup> said to him: 'You should believe your brother. I<sup>asws</sup> have heard from the Messenger of Allah<sup>saww</sup>, and he<sup>saww</sup> said: 'Allah<sup>azwj</sup> Created the creatures on three levels, and descended them on three levels, for that is the Statement of the High<sup>azwj</sup> in the Book **"[56:8] Then the Companions of the Right Hand - What will be the Companions of the Right Hand? [56:9] And the Companions of the Left Hand - what will be the Companions of the Left Hand? [56:10] And those Foremost will be Foremost [56:11] These will be those Nearest to Allah."**

فاما ما ذكرت من السابقين فانبياء مرسلون وغير مرسلين جعل الله فيهم خمسة ارواح روح القدس وروح الايمان وروح القوة وروح الشهوة وروح البدن فبروح القدس بعثوا انبياء مرسلين وغير مرسلين وبروح الايمان عبدوا الله ولم يشركوا به شيئا وبروح القوة جاهدوا عدوهم وعالجوا معاشهم وبروح الشهوة اصابوا للذيق من الطعام ونكحوا الحلال من شباب النساء وبروح البدن دبوا ودرجوا ثم قال تلك الرسل فضلنا بعضهم على بعض منهم من كلم الله ورفع بعضهم فوق بعض درجات واتينا عيسى بن مريم البينات وايدناه بروح القدس ثم قال في جماعتهم وايدهم بروح منه يقول اكرمهم بها وفضلهم على من سواهم

As for what has been Mentioned of the Foremost, they<sup>asws</sup> are the Messenger Prophets<sup>as</sup> and non-Messenger Prophets<sup>as</sup>. Allah<sup>azwj</sup> has Made five Arwah (plural of Ruh) to be in them<sup>as</sup> – The Holy Ruh, and Ruh of the Eman, and Ruh of the Strength, and Ruh of the Desire, and Ruh of the Body. It is with the Holy Ruh that the Messenger Prophets<sup>as</sup> as well as the non-Messenger Prophets<sup>as</sup> are Sent; and with the Ruh of the Faith they worship Allah<sup>azwj</sup> and do not associate anything with Him<sup>azwj</sup>; and with the Ruh of the Strength they struggle against their<sup>as</sup> enemies, and look after their<sup>as</sup> livelihood; and with the Ruh of the Desire they taste the deliciousness of the food, and marry in a Permissible way the young women; and with the Ruh of the Body they observe morality and intermingle (with the people)'. Then he<sup>asws</sup> said: **"[2:253] We have made some of these messengers to excel the others among them are they to whom Allah spoke, and some of them He exalted by rank and We gave clear miracles to Isa son of Marium, and strengthened him with the holy Ruh"**. Then he<sup>asws</sup> said: 'Then He<sup>azwj</sup> regarded all of them **"[58:22] and strengthened them with a Ruh from Himself"**. He<sup>asws</sup> said: 'He<sup>azwj</sup> Honoured them<sup>as</sup> by it, and preferred them<sup>as</sup> from others.

واما ما ذكرت من اصحاب الميمنة فهم المؤمنون حقا باعينهم فجعل فيهم اربعة ارواح روح الايمان روح القوة وروح الشهوة وروح البدن ولا يزال العبد مستعملا بهذا الارواح الاربعة حتى تأتي حالات قال وما هذه الحالات فقال على عليه السلام اما اولهن فهو كما قال الله ومنكم من يرد إلى أرذل العمر لكيلا يعلم بعد علم شيئا فهذا ينقص منه جميع الارواح وليس من الذي يخرج من دين الله لان الله الفاعل ذلك به رده إلى أرذل عمره فهو لايعرف للصلاة وقتا ولا يستطيع التهجد بالليل ولا الصيام بالنهار ولا القيام في صف من الناس فهذا نقصان من روح الايمان فليس يضره شيء ان شاء الله

And as for what had been Mentioned of the companions of the right Hand, they<sup>asws</sup> are the true 'Momin' (believers). He<sup>azwj</sup> Made four Ruhs to be in them – Ruh of the Eman, and Ruh of the Strength, and Ruh of the Desire, and Ruh of the Body. The servant does not cease to make use of these four Ruhs, until certain situation take place for him'. He said, 'And what situations are these?' Ali<sup>asws</sup> said: 'As for the first one of them, it is as Allah<sup>azwj</sup> has Said "[16:70] **And Allah has created you, then He causes you to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything**". This is where there has been a reduction from it all the Arwah, and is not from those who have exited from the Religion of Allah<sup>azwj</sup>, because that is the Act of Allah<sup>azwj</sup> to Return him to the worst part of life. This is where he does not recognise the Salat timings, does not Pray the Prayer at night (Tahajjud), nor the Fasting by the Day, nor does he stand in the rows of the people. This is the deficiency of the Ruh of the Eman. Nothing will adversely affect him, Allah<sup>azwj</sup> Willing.

و ينقص منه روح القوة فلا يستطيع جهاد عدوه ولا يستطيع طلب المعيشة وينتقص منه روح الشهوة فلو مرت به اصبح بنات ادم لم يحن إليها ولم يبق روح البدن فهو يدب ويدرج حتى تأتيه ملك الموت فهذا حال خير لان الله فعل ذلك به

And the deficiency from it of the Ruh of the Strength is where he does not to struggle against his enemies, nor for the seeking of his livelihood. And the deficiency from it of the Ruh of the Desire is where he would pass by the daughters of Adam<sup>as</sup> and does not come to them, and does not stand. And there remains the Ruh of the Body, he conducts (his actions) and intermingles (with the people) until there comes to him the Angel of Death. So, this is a good situation, because Allah<sup>azwj</sup> Did that.

وقد تأتي عليه حالات في قوته وشبابه يهم بالخطيئة فتشجعه روح القوة وتزين له روح الشهوة وتقوده روح البدن حتى توقعه في الخطيئة فإذا مسها انتقص من الايمان ونقصانه من الايمان ليس بعائد فيه ابدًا أو يتوب فان تاب وعرف الولاية تاب الله عليه وان عاد وهو تارك الولاية ادخله الله نار جهنم

And if there are situations regarding his strength, and his youth indulges in sins, the Ruh of the Strength encourages him and the Ruh of the Desires decorates it for him, and the Ruh of the Body makes him indulge in it until he indulges in the error. If it so happens, that he gets touched by the deficiency from the Eman, he will not get anything out of it, ever, unless he repents. If he were to repent having recognised the Wilayah, Allah<sup>azwj</sup> will Accept his repentance, and if he returns to sinning, and he has left the Wilayah, Allah<sup>azwj</sup> will Make him enter the Fire of Hell.

واما اصحاب المشئمة فهم اليهود والنصارى قول الله تعالى الذين اتيناهم الكتاب يعرفونه كما يعرفون ابناءهم في منازلهم وان فريقا منهم ليكتمون الحق وهم يعلمون الحق من ربك الرسول من الله إليهم بالحق فلا تكونن من الممترين

As for the companions of the left, they are the Jews and the Christians as per the Statement of Allah<sup>azwj</sup> **“[2:146] Those whom We have given the Book recognize him as they recognize their sons, and a party of them most surely conceal the truth while they know, [2:147] The truth is from your Lord”**. The Messenger<sup>saww</sup> from Allah<sup>azwj</sup> to them, is with the Truth **“therefore you should not be of the doubters”**.

فلما جحدوا ما عرفوا ابتلاهم الله بذلك الذم فيسلبهم روح الايمان واسكن ابدانهم ثلاثة ارواح روح القوة وروح الشهوة وروح البدن ثم اضافهم إلى الانعام فقال ان هم الا كالانعام بل هم اضل سبيلا لان الدابة انما تحمل بروح القوة وتعتلف بروح الشهوة و تسير بروح البدن فقال له السائل احببت قلبي باذن الله تعالى.

When they fought against what they recognised, Allah<sup>azwj</sup> Nullified that and Condemned them. He<sup>azwj</sup> Crucified their Ruh of the Eman (Faith), and Let three Ruhs stay with their bodies – Ruh of the Strength, and Ruh of the Desire, and Ruh of the Body, then He<sup>azwj</sup> Likened them to the cattle. He<sup>azwj</sup> Said **“[25:44] They are nothing but as cattle; nay, they are straying farther off from the path”**, because the animals, they bear the burden by the Ruh of the Strength, and they react by Ruh of the Desire, and they move around by Ruh of the Body'. The questioner said to him<sup>asws</sup>, 'You<sup>asws</sup> have revived my Qalb, by the Permission of Allah<sup>azwj</sup>'.<sup>29</sup>

### ‘Ruh’ resides in the ‘Qalb of a Momin:

حدثنا احمد بن محمد ويعقوب بن يزيد عن الحسن بن على بن فضال عن ابي جميله عن محمد الحلبي عن ابي عبد الله عليه السلام في قوله عزوجل يسألونك عن الروح قل الروح من امر ربي قال ان الله تبارك وتعالى احد صمد والصمد الشئ الذي ليس له جوف وانما الروح خلق من خلقه له بصر وقوة وتأيد يجعله الله في قلوب الرسل والمؤمنين.

It has been narrated to us by Ahmad Bin Muhammad, and Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Bin Fazaal, from Abu Jameela, from Muhammad Al-Halby, who has narrated:

‘Abu Abdullah<sup>asws</sup> regarding the Statement of the Mighty and Majestic **“[17:85] They ask you about the Ruh, say: ‘The Ruh is one of the Commands of my Lord’**”. He<sup>asws</sup> said that: ‘Allah<sup>azwj</sup> Blessed and High is One, Absolute (Samad), and the Absolute (Al-Samad) is a thing which does not have a cavity for it, and as for the Ruh, it is a creature from His<sup>azwj</sup> creatures, it has for the vision, and strength, and support.

Allah<sup>azwj</sup> has Made it to be in the ‘Qalub’ (plural of Qalb) of the Messengers<sup>as</sup> and the believers’.<sup>30</sup>

<sup>29</sup> Basaaair ul Darajaat, Ch. 14, H, 6

<sup>30</sup> Basaaair al Darajaat, section 9, ch. 18, H. 12.

حدثنا بعض اصحابنا عن المفضل بن عمر عن ابي عبد الله عليه السلام قال مثل المؤمن وبدنه كجوهرة في صندوق إذا خرجت الجوهرة منه طرح الصندوق ولم تتعب به قال ان الارواح لا تمازج البدن ولا تداخله انما هو كالكل للبدن محيطة به.

It has been narrated to us by one of our companions, from Al-MufazzAl-Bin Umar, who said:

'Abu Abdullah<sup>asws</sup> having said: 'The example of the Momin (believer) and his body, is like a jewel in a box. If the jewel comes out, the box is thrown away, and not be tired by it. The 'Arwah' (souls) do not mix with the body, nor do they enter it, but it is like the hull (surrounds) the body, in control of it'.<sup>31</sup>

## Where does the 'Ruh' of a Momin and a Kafir go after death?

حدثنا الحسن بن احمد عن سلمة عن الحسين بن علي عن ابن جيلة عن عبد الله بن سنان قال سألت ابا عبد الله عليه السلام فقال لي حوض ما بين بصرى إلى صنعاء اتحب ان تراه قلت نعم جعلت فداك قال فاخذ بيدي واخرجني إلى ظهر المدينة ثم ضرب برجله فنظرت إلى النهر يجري لا يدرك حافته الا الموضع الذي انا فيه قائم فانه شبيه بالجزيرة فكنت انا وهو وقوفا فنظرت إلى نهر يجري جانبه ماء ابيض من الثلج ومن جانبه هذا لبن ابيض من الثلج وفي وسطه خمر احسن من الباقوت فما رايت شيئا احسن من تلك الخمر بين اللبن والماء فقلت له جعلت فداك من اين يخرج هذا ومجراه فقال هذه العيون التي ذكرها الله في كتابه انهار في الجنة عين من ماء وعين من لبن وعين من خمر تجري في هذا النهر ورايت حافته عليهما شجر فيهن حور معلقات برؤوسهن شعر ما رأيت شيئا احسن منهن وبايديهن انية ما رايت انية احسن منها ليس من انية الدنيا فدنا من احديهن فاومى بيده تسقيه فنظرت إليها وقد مالت لتغرف من النهر فمال الشجر معها فاغترفت فمالت الشجرة معها ثم ناولته فشرب ثم ناولها واومى إليها فمالت لتغرف فمالت الشجرة معها ثم ناولته فناولني فشربت فما رايت شرابا كان اللبن منه ولا الذ منه وكان رايحته رايحة المسك فنظرت في الكاس فإذا فيه ثلاثة ألوان من الشراب فقلت له جعلت فداك ما رايت كاليوم قط ولا كنت ارى ان الامر هكذا فقال لي هذا اقل ما اعده الله لشيعتنا ان المؤمن إذا توفي صارت روحه إلى هذا النهر ورغب في رياضته وشرب من شرابه وان عدونا إذا توفي صارت روحه إلى وادي برهوت فاخذت في عذابه واطعمت من زقومه واسقيت من حميمه فاستعذوا بالله من ذلك الوادي.

It has been narrated to us by Al-Hassan Bin Ahmad, from Salmat, from Al-Husayn Bin Ali, from Ibn Jabalat, from Abdullah Bin Sinan who said:

'Abu Abdullah<sup>asws</sup> asked: 'The fountain which is between Basra up to Sana'a, would you like to see it?' I said, 'Yes, may I be sacrificed for you'. He<sup>asws</sup> took me by my hand, to the outskirts of Al-Medina. Then he<sup>asws</sup> struck the ground with his<sup>asws</sup> foot. I saw a river flowing whose banks could not be distinguished except for the place which I was standing in, for it was like an island. I and him<sup>asws</sup> were on it. We saw a river on the side of it which was of water whiter than snow, and on the side of that one was a river of milk whiter than snow, and in the midst of it was a river of wine better than sapphire, and I had not seen anything more beautiful than the wine which was between the milk and the water. I said to him<sup>asws</sup>, 'May I be sacrificed for you', from where do these fountains flow from and what are their courses?' He<sup>asws</sup> said: 'These fountains are the ones Mentioned by Allah<sup>azwj</sup> in His<sup>azwj</sup> Book as being rivers in the Paradise, the fountain of water, and fountain of milk, and fountain of wine, flowing in this river. And saw its river banks some trees, in which were Houries with dangling hair. I had not seen anything more beautiful than them, and in their hands were utensils more beautiful than which I had never

<sup>31</sup> Basaair al Darajaat, section 9, ch. 18, H. 13.

seen before, and these were not utensils from the world. He<sup>asws</sup> gestured by his<sup>asws</sup> hand to someone to quench his<sup>asws</sup> thirst. I looked at her, and she leaned to scoop the water from the river. The tree leaned with her. She scooped the water and presented it to him<sup>asws</sup>. He<sup>asws</sup> drank. He<sup>asws</sup> gestured with his<sup>asws</sup> hand to fetch more water. She leaned forward to scoop it and the tree leaned with her. Then she presented it to me. I drank from it. I had not seen a drink softer than it, and its aroma was the aroma of the musk.

I looked in the cup and in it were three kinds of drinks. I said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>, I have not seen a day like this at all, and I never thought that a matter like this can happen'. He<sup>asws</sup> said to me: 'This is only a little of what Allah<sup>azwj</sup> has Promised for our<sup>asws</sup> Shiites. When a momin passes away, his Ruh comes to this river, and dwells in its gardens, and drinks from its drinks, and when our<sup>asws</sup> enemy dies, his Ruh goes to the valley of Barhoot, and gets indulged in its punishments, and gets fed from its Zaqqoom trees, and gets quenched for its Hameem. You should seek refuge in Allah<sup>azwj</sup> from that valley'.<sup>32</sup>

### How does a Momin Leave this World?

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ سَدِيرِ الصَّبْرِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ هَلْ يَكْرَهُ الْمُؤْمِنُ عَلَى قَبْضِ رُوحِهِ قَالَ لَا وَاللَّهِ إِنَّهُ إِذَا أَتَاهُ مَلَكُ الْمَوْتِ لِقَبْضِ رُوحِهِ جَزَعَ عِنْدَ ذَلِكَ فَيَقُولُ لَهُ مَلَكُ الْمَوْتِ يَا وَلِيَّ اللَّهِ لَا تَجْزَعْ فَوَ الَّذِي بَعَثَ مُحَمَّدًا ص لَأَنَا أَبْرُّ بِكَ وَ أَشْفَقُ عَلَيْكَ مِنْ وَالِدِ رَجِيمٍ لَوْ حَضَرَكَ افْتَحَ عَيْنَكَ فَانْظُرْ قَالَ وَ يُمَثِّلُ لَهُ رَسُولُ اللَّهِ ص وَ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْأَئِمَّةُ مِنْ دُرَرِهِمْ ع فَيَقَالُ لَهُ هَذَا رَسُولُ اللَّهِ وَ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْأَئِمَّةُ ع رَفَعَاؤُكَ قَالَ فَيَفْتَحُ عَيْنَهُ فَيَنْظُرُ فَيُنَادِي رُوحَهُ مُنَادٍ مِنْ قَبْلِ رَبِّ الْعِزَّةِ فَيَقُولُ يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ إِلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ ازْجِعِي إِلَى رَبِّكِ رَاضِيَةً بِالْوَلَايَةِ مَرْضِيَةً بِالثَّوَابِ فَادْخُلِي فِي عِبَادِي بِعَنِي مُحَمَّدًا وَ أَهْلَ بَيْتِهِ وَ ادْخُلِي جَنَّتِي فَمَا شِئْتُ أَحَبَّ إِلَيَّ مِنْ اسْتِلَالِ رُوحِهِ وَ اللُّحُوقِ بِالْمُنَادِي

A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn Sulayman from his father from Sadir al-Sayrafiy who has said:

'Once I said to Abu Abd Allah<sup>asws</sup> 'May I be sacrificed for your<sup>asws</sup> cause, O child of the Rasool Allah<sup>saww</sup>, is a believing person forced to die?' He<sup>asws</sup> said: 'No, by Allah<sup>azwj</sup>, but when the angel of death comes to take his Ruh away, he is frightened; and the angel of death then says to him, 'O friend of Allah<sup>azwj</sup>, do not be frightened. I swear by the One<sup>azwj</sup> who has sent Muhammad<sup>saww</sup> I am more kind and caring to you than a kind-hearted father ready (to help). Open your eyes and look'. He<sup>asws</sup> said: 'Figures of the Rasool Allah<sup>saww</sup>, Amir-ul-Momineen<sup>asws</sup>, Fatimah<sup>asws</sup>, al-Hassan<sup>asws</sup> and al-Husayn<sup>asws</sup>, and all 'A'immah<sup>asws</sup>, from their descendants appear before him, and it is said to him, 'There are the Rasool Allah<sup>saww</sup>, Amir-ul-Momineen<sup>asws</sup> Ali<sup>asws</sup>, Fatimah<sup>asws</sup>, al-Hassan<sup>asws</sup>, al-Husayn<sup>asws</sup> and all 'A'immah<sup>asws</sup> your friends'. He<sup>asws</sup> then said: 'He then opens his eyes, and looks and his Ruh is called by a caller from the

<sup>32</sup> Basaair al Darajaat, section 8, ch. 13, H. 3.

Lord of Majesty saying, 'O peaceful Ruh, (in the company of Muhammad<sup>saww</sup> and his family<sup>asws</sup>) come back to your Lord<sup>azwj</sup> with pleasure (under the guardianship of Muhammad<sup>saww</sup> and his family<sup>asws</sup>) and pleased (with the rewards from your Lord<sup>azwj</sup>). Enter in the company of My<sup>azwj</sup> servants (Muhammad<sup>saww</sup> and his family<sup>asws</sup>) in paradise.' There is then nothing more beloved to him than allowing his Ruh to go and join the Caller'.<sup>33</sup>

## The Condition of a believer in the world

فالمؤمنون فيها هم أهل الفضائل، منطقهم الصواب وملبسهم الاقتصاد ومشيههم التواضع. خضعوا لله بالطاعة فمضوا غاضبين أبصارهم عما حرم الله عليهم، واقفين أسماعهم على العلم. نزلت أنفسهم منهم في البلاء كالذي نزلت في الرخاء، رضى عن الله بالقضاء. لولا الآجال التي كتب الله لهم لم تستقر أرواحهم في أجسادهم طرفة عين، شوقا إلى الثواب وخوفا من العقاب. عظم الخالق في أنفسهم وصغر ما دونه في أعينهم.

The believers that are in it are the people of the virtues, their logic is righteousness, and their clothing is economical, and their walking is with humbleness. They subject themselves to obedience to Allah<sup>azwj</sup> and lower their eyes from what Allah<sup>azwj</sup> has Prohibited to them, and devote their hearing to the knowledge. Their behaviour in afflictions is similar to their behaviour in prosperity, pleased with the Decision of Allah<sup>azwj</sup>.

If Allah<sup>azwj</sup> had not Decreed a term for them, their Arwah (plural of Ruh) would not remain in their bodies even for the blink of an eye in their desire for the Reward, and Fear from the Punishment. They consider the Creator to be Great for themselves and everything else seems little in their eyes.

## The Believer - the Paradise and the Fire

فهم والجنة كمن قد رآها فهم فيها منعمون، وهم والنار كمن قد رآها فهم فيها معذبون. قلوبهم محزونة، وحدودهم مأمونة، وأجسادهم نحيفة، وحوائجهم خفيفة وأنفسهم عفيفة، ومعونتهم في الإسلام عظيمة. صبروا أياما قصارا أعقبتهم راحة طويلة. تجارة مربحة يسرها لهم رب كريم. أرايتهم الدنيا فلم يريدوها وطلبتهم فأعجزوها.

They and the Paradise is as if they can see themselves in it having been Favoured by its Bounties, and they and the Fire is as if they can see themselves in it being Punished. Their Qalub (plural of Qalb) are in grief, they are safe within the Limits (of Allah<sup>azwj</sup>), their bodies are slim, and their desires are little, and their 'أنفسهم' Nafus (plural of Nafs) are chaste, and their help in Al-Islam is great. They remain patient for (some) days so that they will acquire a long rest. Their business was profitable which their Generous Lord<sup>azwj</sup> Made it to be easy for them. The world wants them but they do not want the world, and it sought them but they are content without it.<sup>34</sup>

## Arwah were created 2000 years before the bodies:

حدثنا ابراهيم بن هاشم عن عمرو بن شمر عن جابر عن ابي جعفر عليه السلام قال بينا امير المؤمنين عليه السلام في مسجد الكوفة إذ جاءت امرأة تستعدى على زوجها فقلت لزوجها عليها فغضبت فقالت والله ما الحق

<sup>33</sup> Al-Kafi, Vol. 3, H. 4283. 128 : ص 3 : الكافي ج

<sup>34</sup> Kitab Sulaym Ibn Qays al-Hilali, H. 43.



فيما قضيت وما تقضى بالسوية ولا تعدل في الرعية ولا قضيتك عند الله بالمرضية فنظر إليها مليا ثم قال لها كذبت يا جرية يا بذية يا سلسلع أي التي لا تحبل من حيث تحبل النساء قالت فولت المرأة هاربة تولول وتقول ويلي ويلي لقد هتكت يابن ابي طالب عليه السلام سرا كان مستورا

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

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

He<sup>asws</sup> looked at her carefully, then said to her: 'You are lying, O audacious, O evil-tongued, O "Salsala"<sup>35</sup>'. The woman shrieked and ran away, and was saying, 'Woe is unto me, woe is unto me, the son<sup>asws</sup> of Abu Talib<sup>as</sup> has violated my secret which had remained covered'.

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

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

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

Amro returned to Amir-ul-Momineen<sup>asws</sup>. He informed him<sup>asws</sup> of what the woman had said to him, and he said to him<sup>asws</sup>, 'By what did you speak, by fortune-telling?' He<sup>asws</sup> said to him: 'Woe be unto you, O Amro, it was not a thing by fortune-telling, but, Allah<sup>azwj</sup> Created the Ruhs before the bodies by two thousand years. When He<sup>azwj</sup> Mounted the Ruhs into their bodies, He<sup>azwj</sup> Wrote between their eyes whether he was a believer or an infidel, and what they will be plagued by it, and what they will have to them from evil of their deeds and good, even smaller than a rat's ear. Then He<sup>azwj</sup> Sent down with that the Quran upon His<sup>azwj</sup> Prophet<sup>saww</sup>. "[15:75] Surely in this are signs for those who distinguish (the marks)", and the Messenger of Allah<sup>saww</sup> was the recogniser, then I<sup>asws</sup> am from after him<sup>saww</sup>, and the Imams<sup>asws</sup> from

<sup>35</sup> Meaning the one who does not get impregnated from where women get impregnated from.

my<sup>asws</sup> progeny<sup>asws</sup> from after me<sup>asws</sup>, they<sup>asws</sup> are the recognisers. When I<sup>asws</sup> contemplated on her, I<sup>asws</sup> recognised what it was with her by her mark'.<sup>36</sup>

حدثنا بعض اصحابنا عن محمد بن الحسين عن محمد بن مسلم وابراهيم عن ايوب عن عمرو بن شمر عن جابر عن ابي جعفر عليه السلام قال قال امير المؤمنين عليه السلام ان الله تبارك وتعالى خلق الارواح قبل الابدان بالفى علم فلما ركب الارواح في ابدانها كتب بين اعينهم مومن أو كافر وماهم به مبتلون وماهم على من سيئ اعمالهم وحسنه في قدر اذن الفاره ثم انزل بذلك قرانا على نبيه فقال ان في ذلك لآيات للمتوسمين وكان رسول صلى الله عليه وآله هو المتوسم وانا بعده والائمة من ذريتي هم المتوسمون.

It has been narrated to us by one of our companions, from Muhammad Bin Al-Husayn, from Muhammad Bin Muslim, and Ibrahim from Ayub, from Amro Bin Shimr, from Jabir, who has said:

Abu Ja'far<sup>asws</sup> says that Amir-ul-Momineen<sup>asws</sup> said that Allah<sup>azwj</sup> Blessed and High created the Arwah before He<sup>azwj</sup> Created the bodies by two thousand years. When He<sup>azwj</sup> Combined the Arwah with their bodies, Wrote between their eyes, 'Believer' or 'Infidel', and this is what they will be invalidated by and what their deeds will be distinguished by and be Rewarded accordingly. They will be Permitted the luxuries. Then He<sup>azwj</sup> Sent that down on His<sup>azwj</sup> Prophet<sup>saww</sup>. He<sup>azwj</sup> Said: "[15:75] Surely, in this are signs for those who distinguish (the marks)", and the Messenger of Allah<sup>saww</sup> was the Distinguishing one, and I<sup>asws</sup> after him<sup>saww</sup>, and the Imams<sup>asws</sup> from my<sup>asws</sup> progeny are the Distinguishing ones'.<sup>37</sup>

### Believers and non-believers' 'Arwah' were Separated:

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

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

Abu Abdullah<sup>asws</sup> has said: 'A man went to Amir-ul-Momineen<sup>asws</sup>, while he<sup>asws</sup> was with his<sup>asws</sup> companions. He greeted him<sup>asws</sup>, then said: 'I, by Allah<sup>azwj</sup>, love you<sup>asws</sup> and I am your<sup>asws</sup> friend.'

Amir-ul-Momineen<sup>asws</sup> said to him: 'You are not as you are saying, woe be unto you. Surely Allah<sup>azwj</sup> Created and Arwah before the bodies by two thousand years, then Presented to us<sup>asws</sup> those that love us<sup>asws</sup>. By Allah<sup>azwj</sup>! I did not see your Ruh from those who were presented to us<sup>asws</sup>. Where were you?' Abu Abdullah<sup>asws</sup> said: 'The man was silenced by that and never returned back again.'<sup>38</sup>

<sup>36</sup> Basaair al Darajaat, section 7, ch. 17, H. 2.

<sup>37</sup> Basaair al Darajaat, section 7, ch. 17, H. 9.

<sup>38</sup> باب في امير المؤمنين ع انه عرف ما رأى في الميثاق وغيره, Basaair ul Darajat

# The 'Nafs'

The word 'Nafs' in the holy Quran refers to either as 'Self' or part of one's 'Self' which gets influenced by the desires to commit sins, overall, 'Nafs' occurs 298 times in the holy Quran.

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ

***And remember your Rabb inside your-self [7:205]***

## Nafs in the meanings of 'Self':

حدثنا يعقوب بن يزيد عن الحسن بن محبوب عن عمر بن يزيد قلت الآية النحل. لابي عبد الله عليه السلام إذا مضى الامام يفضى من علمه في الليلة التي يمضى فيها إلى الامام القائم من بعده مثل ما كان يعلم الماضي قال وما شاء الله من ذلك يورث كتابا ولا يوكل إلى نفسه ويزاد في ليله ونهاره.

It has been narrated to us by Yaquob Bin Yazeed, from Al-Hassan Bin Mahboub, from Umar Bin Yazeed who said:

'I recited [16:1] **Allah's commandment has come, therefore do not desire to hasten it; glory be to Him, and highly exalted be He above what they associate (with Him)** to Abu Abdullah<sup>asws</sup> and said, 'If the Imam<sup>asws</sup> passes away, he<sup>asws</sup> delegates from his<sup>asws</sup> knowledge during the night in which he<sup>asws</sup> passes away to the established Imam<sup>asws</sup> after him<sup>asws</sup>, the like of what the previous Imam<sup>asws</sup> made known to him<sup>asws</sup>?' He<sup>asws</sup> said: 'And whatever Allah<sup>azwj</sup> so Desires from that, he<sup>asws</sup> inherits the Books and is not left to rely upon himself<sup>asws</sup>, and نفسه he<sup>asws</sup> gets increased (with Knowledge by Allah<sup>azwj</sup>) during his<sup>asws</sup> nights and days'.<sup>39</sup>

حدثنا احمد بن محمد عن الحسين بن سعيد عن ابن ابي عمير عن منصور بن يونس عن ابي بصير قال قلت لابي عبد الله عليه السلام إذا مات يعلم الذى بعده في تلك الساعة مثل علمه قال يورث كتابا ويزاد في كل يوم وليلة ولا يوكل إلى نفسه.

It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Baseer who said:

'I said to Abu Abdullah<sup>asws</sup>, 'When the Imam<sup>asws</sup> passes away, he<sup>asws</sup> makes it known to the Imam<sup>asws</sup> after him<sup>asws</sup> in that particular time the like of his<sup>asws</sup> knowledge?' He<sup>asws</sup> said: 'He<sup>asws</sup> inherits the Books, and gets increased during each night and day, and is not left to rely upon himself<sup>asws, 40</sup>'.

حدثنا احمد بن محمد عن ابن سنان عن محمد بن النعمان قال سألت ابا عبد الله عليه السلام وهو يقول ان الله لا يكلنا إلى أنفسنا ولو وكلنا إلى أنفسنا لكانا كعرض الناس ونحن الذين قال الله عز وجل ادعوني استجب لكم.

It has been narrated to us by Ahmad Bin Muhammad, from Ibn Sinan, from Muhammad Bin Al-No'man who said:

<sup>39</sup> Basaaair al Darajaat, section 9, ch. 20, H. 1.

<sup>40</sup> Basaaair al Darajaat, section 9, ch. 20, H. 2.

'I asked Abu Abdullah<sup>asws</sup>, and he<sup>asws</sup> was saying that: 'Allah<sup>azwj</sup> did not Leave us to rely upon ourselves<sup>asws</sup>, and had He<sup>azwj</sup> Left us<sup>asws</sup> to rely upon ourselves<sup>asws</sup>, we<sup>asws</sup> would have been like the people, and we<sup>asws</sup> are the ones about whom<sup>asws</sup> Allah<sup>azwj</sup> Mighty and Majestic Says "[40:60] And your Lord says: Call upon Me, I will answer you"<sup>41</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَمْرِو بْنِ شَيْمٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَيُّهَا النَّاسُ إِنِّي لَمْ أَدْعُ شَيْئاً يُقَرِّبُكُمْ إِلَى الْجَنَّةِ وَ يُبَاعِدُكُمْ مِنَ النَّارِ إِلَّا وَ قَدْ نَبَّأْتُكُمْ بِهِ أَلَا وَ إِنَّ رُوحَ الْقُدُسِ [قَدْ] نَفَثَ فِي رُوعِي وَ أَخْبَرَنِي أَنَّ لَا تَمُوتُ نَفْسٌ حَتَّى تَسْتَكْمِلَ رِزْقَهَا فَاتَّقُوا اللَّهَ عَزَّ وَ جَلَّ وَ أَجْمِلُوا فِي الطَّلَبِ وَ لَا يَحْمِلَنَّكُمْ اسْتِطَاءُ شَيْءٍ مِنَ الرِّزْقِ أَنَّ تَطْلُبُوهُ بِمَعْصِيَةِ اللَّهِ عَزَّ وَ جَلَّ فَإِنَّهُ لَا يُنَالُ مَا عِنْدَ اللَّهِ جَلَّ اسْمُهُ إِلَّا بِطَاعَتِهِ

Ahmad ibn Muhammad from has narrated from Ali ibn al-Nu'man from 'Amr ibn Shamir from Jabir who has narrated the following from Abu Ja'far<sup>asws</sup>:

'Abu Ja'far<sup>asws</sup> has said that the Rasool Allah<sup>saww</sup> has said: 'I have not left anything that can take you closer to Paradise or keep you away from Hell-fire but that I<sup>saww</sup> have informed you of all such matters. You must take notice that the 'رُوحُ الْقُدُسِ' Holy Ruh<sup>as</sup> has inspired my<sup>saww</sup> understanding and has told me that a 'Nafs' does not die until it completes (depleting) its sustenance. You must maintain piety before Allah<sup>azwj</sup> and work for your living painstakingly. Certain delays in reaching of sustenance must not take you to find sustenance by means of disobedience to Allah<sup>azwj</sup>, what is with Allah<sup>azwj</sup> can be achieved only by means of obedience to Him<sup>azwj</sup>.<sup>42</sup>

عَنْهُ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَجْمِلْ نَفْسَكَ لِنَفْسِكَ فَإِنْ لَمْ تَفْعَلْ لَمْ يَحْمِلْكَ غَيْرُكَ

It is narrated from him (narrator of the Hadith above) from certain individuals of our people in a marfu' manner who has said:

'Abu Abd Allah<sup>asws</sup> has said: 'Hold your Nafs responsible for yourself. If you did not do so, others will not do for you'.<sup>43</sup>

عَنْهُ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لِرَجُلٍ اجْعَلْ قَلْبَكَ قَرِيناً بَرّاً أَوْ وَلِداً وَاصِلاً وَ اجْعَلْ عَمَلَكَ وَالِداً تَتَّبِعُهُ وَ اجْعَلْ نَفْسَكَ عَدُوّاً تُجَاهِدُهَا وَ اجْعَلْ مَالَكَ عَارِيَةً تَرْدُهَا

It is narrated from him (narrator of the Hadith above) in a marfu' manner from Abu 'Abd Allah<sup>asws</sup> who has said the following to a man:

Abu Abd Allah<sup>asws</sup> has said: 'Make your 'Qalb/Aql' a virtuous companion for yourself or like a child who does not fail to maintain good relations with parents. Consider your deeds as your father whom you follow, consider your

<sup>41</sup> Basaair al Darajaat, section 9, ch. 20, H. 8.

<sup>42</sup> Al-Kafi, Vol. 5, H. 8366.

<sup>43</sup> Al-Kafi, Vol. 2, H. 3010

'Nafs' as your enemy against whom you strive and consider your properties as borrowed for the safe return of which you are responsible'.<sup>44</sup>

و عَنْهُ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَفْضَرُ نَفْسِكَ عَمَّا يَصُفُّهَا مِنْ قَبْلِ أَنْ تُفَارِقَكَ وَ اسْعَ فِي فَكَاكِهَا كَمَا تَسْعَى فِي طَلَبِ مَعِيشَتِكَ فَإِنَّ نَفْسَكَ رَهِينَةُ بِعَمَلِكَ

It is narrated from him (narrator of the Hadith above) in a marfu' manner the following from Abu Abd Allah<sup>asws</sup>:

Abu Abd Allah<sup>asws</sup> has said: 'Hold back your 'Nafs' from that which harms it before it departs you, strive to set it free just as you strive to make a living; your Nafs's well being depends upon your good deeds'.<sup>45</sup>

### The Irfan (Knowing) of the Nafs:

عَلِيُّ بْنُ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنِ الْفَضْلِ بْنِ السَّكَنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع اعْرِفُوا اللَّهَ بِاللَّهِ وَ الرَّسُولَ بِالرَّسَالَةِ وَ أُولِيَ الْأَمْرِ بِالْأَمْرِ بِالْمَعْرُوفِ وَ الْعَدْلِ وَ الْإِحْسَانِ

Ali ibn Muhammad has narrated from the people he mentioned from Ahmad ibn Muhammad ibn Isa from Muhammad ibn Humran from al- Fadl ibn al-Sakan who has narrated the following from Abu Abd Allah<sup>asws</sup>:

Amir-ul-Momineen<sup>asws</sup>, Ali<sup>asws</sup> ibn Abi Talib<sup>asws</sup> has said, اعْرِفُوا Recognise Allah<sup>azwj</sup> by Allah<sup>azwj</sup>'s 'Own Self', recognize the Rasool through the Message, and the people with Divine Authority through their commanding others to do what is obligatory, prohibiting evil, the practicing of justice and kindness.<sup>46</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ عُثْبَةَ بْنِ قَيْسٍ بْنِ سَمْعَانَ بْنِ أَبِي رُيْحَةَ مَوْلَى رَسُولِ اللَّهِ ص قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع بِمَ عَرَفْتَ رَبَّكَ قَالَ بِمَا عَرَفْتَنِي نَفْسُهُ قِيلَ وَ كَيْفَ عَرَفْتَكَ نَفْسُهُ قَالَ لَا يُشْبِهُهُ صُورَةٌ وَ لَا يُحْسَبُ بِالْحَوَاسِّ وَ لَا يُقَاسُ بِالنَّاسِ قَرِيبٌ فِي بُعْدِهِ بَعِيدٌ فِي قُرْبِهِ فَوْقَ كُلِّ شَيْءٍ وَ لَا يُقَالُ شَيْءٌ فَوْقَهُ أَمَامَ كُلِّ شَيْءٍ وَ لَا يُقَالُ لَهُ أَمَامٌ دَاخِلٌ فِي الْأَشْيَاءِ لَا كَشَيْءٍ دَاخِلٍ فِي شَيْءٍ وَ خَارِجٌ مِنَ الْأَشْيَاءِ لَا كَشَيْءٍ خَارِجٍ مِنْ شَيْءٍ سُبْحَانَ مَنْ هُوَ هَكَذَا وَ لَا هَكَذَا غَيْرُهُ وَ لِكُلِّ شَيْءٍ مُبْتَدَأٌ

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from some of our people from Ali ibn Uqba ibn Qays ibn Saman ibn abu Rabia Mawla of the Messenger of Allah<sup>saww</sup> who said:

A certain person asked Amir-ul-Momineen<sup>asws</sup> by what means do you recognise your Lord<sup>azwj</sup> and acknowledge His<sup>azwj</sup> existence? The Imam<sup>asws</sup> replied: I<sup>asws</sup> recognise my Lord<sup>azwj</sup> by those (of His<sup>azwj</sup> Attributes) which have made me<sup>asws</sup> to recognise نَفْسُهُ His<sup>azwj</sup> 'Own Self' and acknowledge His<sup>azwj</sup> existence.

<sup>44</sup> Al-Kafi, Vol. 2, H. 3012. 455 : ص : 2 ج : الكافي

<sup>45</sup> Al-Kafi, Vol. 2, H. 3013

<sup>46</sup> Al-Kafi, Vol. 1, H. 224

He<sup>asws</sup> was asked, How has that happened? The Imam<sup>asws</sup>, then replied, He<sup>azwj</sup> is not similar to any form and cannot be felt and comprehended through any of the senses and cannot be analogised with the people.

He<sup>azwj</sup> is near but at the same time He<sup>azwj</sup> is far and He<sup>azwj</sup> is far but He<sup>azwj</sup> is near (at the same instance). He<sup>azwj</sup> is above everything but one cannot say that certain things are above Him<sup>azwj</sup>. He<sup>azwj</sup> is before everything but one cannot say that something is before Him<sup>azwj</sup>. He<sup>azwj</sup> is inside all things but not the way things are inside other things. He<sup>azwj</sup> is outside everything but not the way things are outside other things. Glory belongs to the One<sup>azwj</sup> who is such and nothing else other than Him<sup>azwj</sup> is as such and for everything there is a precursor.<sup>47</sup>

[التوحيد] مع، [معاني الأخبار] حدثنا محمد بن الحسن بن أحمد ابن الوليد عن ابن أبي عمير عن الحسين بن سعيد عن النضر عن ابن سنان عن أبي بصير عن أبي عبد الله ع قال قال أمير المؤمنين ع في خطبته أنا الهادي أنا المهدي وأنا أبو اليتامى والمساكين وزوج الأرملة وأنا ملجأ كل ضعيف ومأمّن كل خائف وأنا قائد المؤمنين إلى الجنة وأنا حبل الله المتين وأنا غرود الله الوثقى وكلمة التقوى وأنا عين الله ولسانه الصادق ويده وأنا جنب الله الذي يقول أن تقول نفس يا حسرتي على ما فرطت في جنب الله وأنا يد الله المبسوطة على عباده بالرحمة والمغفرة وأنا باب حطة من عرفني وعرف حقي فقد عرف ربه لأني وصي نبيه في أرضه وحجته على خلقه لا ينكر هذا إلا راد على الله وعلى رسوله

Amir-ul-Momineen<sup>asws</sup> said in a sermon: I<sup>asws</sup> am the Deliverer, I<sup>asws</sup> am the Guided one<sup>asws</sup>, I<sup>asws</sup> am the guardian of the orphans and the widows, I<sup>asws</sup> am the refuge of the all the helpless and destitutes, I<sup>asws</sup> guide all 'Momineen' towards the Paradise, I<sup>asws</sup> am the strong 'Link' to Allah<sup>azwj</sup>, and the most preferred and secure means and approach to Allah<sup>azwj</sup>, I<sup>asws</sup> am the 'كلمة التقوى' the Pious Words of Allah<sup>azwj</sup>, I<sup>asws</sup> am the 'أنا عين الله' Monitor of Allah<sup>azwj</sup>, I<sup>asws</sup> am the 'لسانه الصادق' True Words of Allah<sup>azwj</sup>, I<sup>asws</sup> am the 'يُده و أنا جنب' Power and Proximity of Allah<sup>azwj</sup>, I<sup>asws</sup> am that Just Approach to Allah<sup>azwj</sup> about that Allah<sup>azwj</sup> Says: **Lest the 'Nafs' should (then) say: 'Ah! Woe is me!- In that I neglected (my duty) towards Allah, and was but among those who mocked! (39:56)'** I<sup>asws</sup> am the Kind and Forgiving Means of Allah<sup>azwj</sup> who has encompass the entire universe. I<sup>asws</sup> am the Gate of 'حطة' Forgiveness.

Whoever has recognised me<sup>asws</sup> along with my<sup>asws</sup> (Divine) Rights, he has recognised 'رَبِّه' Allah<sup>azwj</sup> because I am the successor of His<sup>azwj</sup> Prophet<sup>saww</sup> on the earth, 'حجته' Ruler on His<sup>azwj</sup> creation. No one will deny this except that who rejects Allah<sup>azwj</sup> and His Prophet<sup>saww</sup>.<sup>48</sup>

قَالَ النَّبِيُّ ص مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ ثُمَّ عَلَيْكَ مِنَ الْعِلْمِ بِمَا لَا يَصِحُّ الْعَمَلُ إِلَّا بِهِ وَ هُوَ الْإِخْلَاصُ

(Amir-ul-Momineen<sup>asws</sup> said) Prophet<sup>saww</sup> said: Whoever recognises his 'Nafs' (referring to Amir-ul-Momineen<sup>asws</sup>), one, then is able to recognise one's

<sup>47</sup> Al-Kafi, Vol. 1, H. 225

الكافي ج : 1 ص : 86

<sup>48</sup> 18 : 18، معاني الأخبار ص : 18 (Urdu)

Creator<sup>azwj</sup>, that is to acquire the knowledge (from him<sup>asws</sup>) so one does good deeds while remaining faithful (in Wilayah of Masomeen<sup>asws</sup>-which has been made Obligatory).<sup>49</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يُوسُفَ بْنِ بَقَّاحٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ  
قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ أَمْرَ اللَّهِ كُلَّهُ عَجِيبٌ إِلَّا أَنَّهُ قَدْ احْتَجَّ عَلَيْكُمْ بِمَا قَدْ عَرَفْتُمْ مِنْ نَفْسِهِ

Muhammad ibn Yahya has narrated from Muhammad ibn al-Hassan from al-Hassan ibn Ali ibn Yusuf ibn Baqqah from Sayf ibn Umayra from Ibrahim ibn Umar who said the following:

Imam Abu Abd Allah<sup>asws</sup> has said: 'The 'إِنَّ أَمْرَ اللَّهِ' Divinity of Allah<sup>azwj</sup> is totally extraordinary. Notice that He<sup>azwj</sup> has Presented to you His<sup>azwj</sup> Arguments in Proof of His<sup>azwj</sup> existence by means of only those facts which He<sup>azwj</sup> has made known to you'.<sup>50</sup>

و قال ع الإيمان قول مقبول و عمل معمول و عرفان بالمعقول

(Amir-ul-Momineen<sup>asws</sup> said): The Eman is nothing but to narrate the just (Ahadith), and regularly acts on these and to have a sound 'عرفان' knowledge of (Deen).<sup>51</sup>

## The Assembly of the 'Nafs'

قال ع عرفان المرء نفسه أن يعرفها بأربع طبائع و أربع دعائم و أربعة أركان فطبياعه الدم و المرة و الريح و البلغم و دعائمه العقل و من العقل الفهم و الحفظ و أركانه النور و النار و الروح و الماء

و صورته طينته فأبصر بالنور و أكل و شرب بالنار و جامع و تحرك بالروح و وجد طعم الذوق و الطعام بالماء فهذا تأسيس صورته

فإذا كان تأييد عقله من النور كان عالما حافظا ذكيا فطنا فهما و عرف فيما هو و من أين يأتيه و لأي شيء هو هاهنا و إلى ما هو صائر بإخلاص الوجدانية و الإقرار بالطاعة

و قد تجري فيه النفس و هي حارة و تجري فيه و هي باردة فإذا حلت به الحرارة أشر و بطر و ارتاح و قتل و سرق و بهج و استبشر و فجر و زنى و بذخ

و إذا كانت باردة اهتم و حزن و استكان و ذبل و نسي فهي العوارض التي تكون منها الأسقام و لا يكون أول ذلك إلا بخطيئة عملها فيوافق ذلك من مأكّل أو مشرب في حد ساعات لا تكون تلك الساعة موافقة لذلك المأكّل و المشرب بحال الخطيئة فيستوجب الألم من ألوان الأسقام ثم قال ع بعد ذلك بكلام آخر

إنما صار الإنسان يأكل و يشرب و يعمل بالنار و يسمع و يشم بالريح و يجد لذة الطعام و الشراب بالماء و يتحرك بالروح فلو لا أن النار في معدته لما هضمت الطعام و الشراب في جوفه و لو لا الريح ما التهبت نار المعدة و لا خرج النفل من بطنه و لو لا الروح لا جاء و لا ذهب و لو لا برد الماء لأحرقته نار المعدة و لو لا النور ما أبصر و لا عقل

<sup>49</sup> Bahrul Maurif, pg. 444, باب 9- استعمال العلم و الإخلاص 32 2 بحار الأنوار

<sup>50</sup> Al-Kafi, Vol. 1, H. 229.

الكافي ج : 1 ص : 87

<sup>51</sup> Tuhaf al-Uqoul, pg. 258(English), no. 153, تحف العقول ص : 224

و الطين صورته و العظم في جسده بمنزلة الشجر في الأرض و الشعر في جسده بمنزلة الحشيش في الأرض و العصب في جسده بمنزلة اللحاء على الشجر و الدم في جسده بمنزلة الماء في الأرض و لا قوام للأرض إلا بالماء و لا قوام لجسد الإنسان إلا بالدم و المخ دسم الدم و زبد

فهكذا الإنسان خلق من شأن الدنيا و شأن الآخرة فإذا جمع الله بينهما صارت حياته في الأرض لأنه نزل من شأن السماء إلى الدنيا فإذا فرق الله بينهما صارت تلك الفرقة الموت يرد شأن الآخرة إلى السماء فالحياة في الأرض و الموت في السماء و ذلك أنه يفرق بين الروح و الجسد فردت الروح و النور إلى القدرة الأولى و ترك الجسد لأنه من شأن الدنيا

و إنما فسد الجسد في الدنيا لأن الريح تنشف الماء فييبس الطين فيصير رفاتاً و يبلى و يرد كل إلى جوهره الأول و تحركت الروح بالنفس و النفس حركتها من الريح فما كان من نفس المؤمن فهو نور مؤيد بالعقل و ما كان من نفس الكافر فهو نار مؤيد بالنكراء فهذا من صورة ناره و هذا من صورة نوره و الموت رحمة من الله لعبده المؤمن و نقمة على الكافر

و لله عقوبتان إحداهما من الروح و الأخرى تسليط الناس بعض على بعض فما كان من قبل الروح فهو السقم و الفقر و ما كان من تسليط فهو النعمة و ذلك قول الله عز و جل وَ كَذَلِكَ نُؤَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ من الذنوب فما كان من ذنب الروح فعقوبته بذلك السقم و الفقر و ما كان من تسليط فهو النعمة و كل ذلك عقوبة للمؤمن في الدنيا و عذاب له فيها و أما الكافر فنقمة عليه في الدنيا و سوء العذاب في الآخرة و لا يكون ذلك إلا بذنب و الذنب من الشهوة و هي من المؤمن خطأ و نسيان و أن يكون مستكرها و ما لا يطيق و ما كان من الكافر فعمد و جحود و اعتداء و حسد و ذلك قول الله عز و جل كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ

Imam Jafar-e-Sadiq<sup>asws</sup> said: One can realise عرفان المرء نفسه (recognition of one's Nafs) through four natures, four supports, and four pillars.

The natures (of the Nafs) are: 'فطبايعه الدم و المرة و الريح و البلغم' blood, bile, wind, and the thick fluid;

And the supports (of Nafs) are: " the Aql, and Aql has its (further) branches, cleverness, prudence and the knowledge<sup>52</sup>;

And (its) 'أركانها' the pillars are 'النور' (the Noor- eyesight), 'النار' (the Fire - the heat generated within body), 'الروح' (the Ruh –Soul), and 'الماء' the Water.

The appearance of a man is in (according to) 'طينته' (he mud through which he was created from). He could see through 'النور' light (eyesight), eat and drink through fire (the digestive system- the acids), restrict and move through 'الروح' the soul, and found the taste of every tasted thing and food through water (the saliva). This is the basis of man's characteristics.

A man whose 'Aql' (intelligence) is supported by the 'Noor' (the insight) becomes knowledgeable, retainer, clever, insightful, and thoughtful. He should also 'عرف' (Arif) recognise the real situation that he is in, the source of his situation, the reason beyond his existence, and the fate that he will inevitably encounter, through the sincere belief of Allah<sup>azwj</sup>'s oneness and the submission to the obedience (to Him<sup>azwj</sup>).

The 'النفس' may (experience) the heat or coldness (through the Ruh). When heat (of Ruh) overcomes the coldness, he will behave in an evil and arrogant

<sup>52</sup> It seems some Arabic Text is missing here but from Ileush-Sharaayi, these are mentioned.



manner, feel comfortable, kill, rob, feel pleasant and dashing, commits sins and fornication, and spend lavishly.

When the Ruh covers that man with its coldness, he feels depressed, sad, submissive, withered, and oblivious. These are the symptoms that cause diseases.

This coldness is originated only when the individuals commit a sin and have a drink or food in an hour that is not appropriate to that drink or food-all in the same time; therefore, this will create a certain pain.

Imam Jafar-e-Sadiq<sup>asws</sup> explained the topic in other words: Man drinks, eats, and works through the fire; hears and smells through the wind; enjoys the taste of food and drink through the water; moves through the Ruh (soul). Food and drink cannot be digested in the interior body without the existence of the fire (acid) in the stomach. Without the existence of the wind, the fire of the stomach cannot be flamed (smell, sound, sight and taste all increase the stomach acid secretion) and the dregs cannot find an exit out of the abdomen. Without the existence of the Ruh, man cannot come and go; i.e., move. Without the existence of the cold water (in the stomach), the fire of the stomach would burn (man). Without the existence of Noor, man cannot sight or understand.

The Clay (from which he was made) is his nature. The role of bones in the human body is similar to the role of trees on the surface of the earth. The hair on the skin plays the same role as of the grass on the earth. The nerves of the human body play the same role of the bark on trees. The blood of the human body plays the similar role of water on the earth. The earth cannot endure without water. Similarly, the human body cannot endure without the blood. The brain is the fat and the foam of blood.

This is the human being who was created from matters of this world and matters of the world to come. If Allah<sup>azwj</sup> Combines these (earthly) matters, man's life will be on the surface of the earth, because he descended from the matters of the Heavens to the world. When Allah<sup>azwj</sup> Disconnects these matters by means of death, the matters of the Heavens go back to their source; the Heavens. The life is on the earth and death is in the Heavens by means of separating the 'الروح' (soul) from 'الجسد' (the body). The 'الروح' soul and 'النور' the Noor are taken back to the foremost power and 'الجسد' (the body) is left, because it is composed from matters of the world.

The body disintegrates in this world because the wind dries water and the clay becomes debris and old and return to its original phase. The 'الروح' moves the 'Nafs' whose movement is (maintained by) the wind.

The 'Nafs' of the believers is 'Noor' that is supported by the 'Aql' while the 'Nafs' of the disbelievers is 'fire' that is supported by 'devilry' (devil). This is the nature of its fire and the former is the nature of its Noor. Death is Allah<sup>azwj</sup>'s Mercy for the believers and Allah<sup>azwj</sup>'s Punishment on the disbelievers.

Allah<sup>azwj</sup> has two Punishments; 'الروح' is the source of one and peoples' desire to empower and control over each other is the source of the other. Ailment and poverty are the punishments whose source is 'الروح' while agony is the punishment whose source is peoples' desires to take over others. This is indicated in Allah<sup>azwj</sup>'s saying: **Thus, do We make the unjust ones predominate one another because of their evil deeds (6: 129).** These evil deeds are their sins.<sup>53</sup>

The punishment of the sins whose source is 'الروح' is ailment and poverty, while the punishment of the sins the source of which is people's cruelty on each other is the agony. All these are punishment and agony for the believers in this world. For the disbelievers, these are punishment in this world and harsh agony in the world to come (Hereafter). The reason for any punishment is a sin and the source of every sin is passion.

The sins of the believers are the slips, what he detests and what he doesn't tolerate. For the disbelievers, their sins are intentional, denial, aggression, and envy. This is indicated in Allah<sup>azwj</sup>'s Words: **Once you have accepted the faith, many of the People of the Book would love, out of envy, to turn you back to disbelief, even after the Truth has become evident to them. Have forgiveness and bear with them until Allah issues His order. Allah has power over all things (2: 109).**<sup>54</sup>

### Qalb/Aql and the Eman:

The Qalb/Aql is an important 'part' of the 'Nafs', in the following Ahadith of Ahl Al-Bayt<sup>asws</sup> we will see link of Qalb/Aql to the Eman:

و عن الصادق ع عن آبائه عن النبي ص قال الإيمان قول بمقول و عرفان بالعقول و اتباع الرسول

Imam Al-Sadiq<sup>asws</sup> has narrated from his ancestors that Prophet<sup>saww</sup> has said: There is no 'Eman' (belief) without acting on the words of Ahadith, عرفان (acknowledging) the Haq<sup>55</sup> and اتباع (submitting) to the Prophet<sup>saww</sup>.<sup>56</sup>

عن علي بن موسى الرضا ع قال حدثني أبي عن أبيه عن آبائه عن علي بن أبي طالب ع أنه قال قال رسول الله ص الإيمان معرفة بالقلب و إقرار باللسان و عمل بالأركان

Ali<sup>asws</sup> ibn Musa Reza<sup>asws</sup> told me that my<sup>asws</sup> father<sup>asws</sup> narrated from his<sup>asws</sup> father<sup>asws</sup> from his<sup>asws</sup> fathers<sup>asws</sup> that Ali<sup>asws</sup> ibn Abi Talib<sup>asws</sup> has said: The

<sup>53</sup> محمد بن يعقوب: بإسناده عن محمد بن عيسى، عن إبراهيم بن عبد الحميد، عن علي بن أبي حمزة، عن أبي بصير، عن أبي جعفر (عليه السلام) قال: قال: «ما انتصر الله من ظالم إلا بظالم، و ذلك قول الله عز و جل: وَ كَذَلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضاً».

Muhammad Bin Yaquoub, by his chain from Muhammad Bin Isa, from Ibrahim Bin Abdul Hameed, from Ali Bin Abu Hamza, from Abu Baseer,

<sup>54</sup> (It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Allah<sup>azwj</sup> does not (Let) an unjust triumph except by an unjust one, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic [6:129] And thus do We make some of the unjust to befriend others on'.

<sup>54</sup> Tuhaf al-Uqoul, pg. 258(English), 355 : تحف العقول ص : Also , Ilul al-Sharia, vol. 1, Ch. 96, h, 6,

علل الشرائع ج : 1 ص : 109

<sup>55</sup> Those<sup>asws</sup> who were sent with Divine Authority.

<sup>56</sup> Jama-ul-Akhbar, Ch. 18, H, 135

Messenger of Allah<sup>saww</sup> has said: Eman is to recognise from the Qalb and the utter it from the tongue and act upon it through limbs.<sup>57</sup>

## The Eman and Our Body

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ قَالَ حَدَّثَنَا أَبُو عَمْرِو الرُّبَيْرِيُّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَهُ أَيُّهَا الْعَالِمُ أَخْبِرْنِي أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللَّهِ قَالَ مَا لَا يَقْبَلُ اللَّهُ شَيْئاً إِلَّا بِهِ قُلْتُ وَ مَا هُوَ قَالَ الْإِيمَانُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَعْلَى الْأَعْمَالِ دَرَجَةً وَ أَشْرَفُهَا مَنْزِلَةً وَ أَسْنَاهَا حَقّاً قَالَ قُلْتُ أ لَا تُخْبِرُنِي عَنِ الْإِيمَانِ أَمْ قَوْلٌ هُوَ وَ عَمَلٌ أَمْ قَوْلٌ بِلَا عَمَلٍ فَقَالَ الْإِيمَانُ عَمَلٌ كُلُّهُ وَ الْقَوْلُ بَعْضُ ذَلِكَ الْعَمَلِ يَقْرَضُ مِنَ اللَّهِ بَيِّنٌ فِي كِتَابِهِ وَاضِحٌ نُورُهُ ثَابِتَةٌ حُجَّتُهُ يَشْهَدُ لَهُ بِهِ الْكِتَابُ وَ يَدْعُوهُ إِلَيْهِ قَالَ قُلْتُ صِفْهُ لِي جُعِلْتُ فِدَاكَ حَتَّى أَفْهَمَهُ قَالَ الْإِيمَانُ حَالَاتٌ وَ دَرَجَاتٌ وَ طَبَقَاتٌ وَ مَنَازِلُ فَمِنْهُ التَّامُّ الْمُتَنَهَى تَمَامُهُ وَ مِنْهُ النَّاقِصُ الْبَيِّنُ نُقْصَانُهُ وَ مِنْهُ الرَّاجِحُ الرَّائِدُ رُجْحَانُهُ قُلْتُ إِنَّ الْإِيمَانَ لَيَسِيماً وَ يَنْقُصُ وَ يَزِيدُ قَالَ نَعَمْ قُلْتُ كَيْفَ ذَلِكَ قَالَ لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى فَرَضَ الْإِيمَانَ عَلَى جَوَارِحِ ابْنِ آدَمَ وَ قَسَمَهُ عَلَيْهَا وَ فَرَّقَهُ فِيهَا فَلَيْسَ مِنْ جَوَارِحِهِ جَارِحَةٌ إِلَّا وَ قَدْ وَكَلْتُ مِنَ الْإِيمَانِ بَعْزٍ مَا وَكَلْتُ بِهِ أُخْتَهَا فَمِنْهَا قَلْبُهُ الَّذِي بِهِ يَعْقِلُ وَ يَفْقَهُ وَ يَفْهَمُ وَ هُوَ أَمِيرُ بَدَنِهِ الَّذِي لَا تَرُدُّ الْجَوَارِحُ وَ لَا تَصُدُّهُ إِلَّا عَنْ رَأْيِهِ وَ أَمْرِهِ وَ مِنْهَا عَيْنَاهُ اللَّتَانِ يُبْصِرُ بِهِمَا وَ أُذُنَاهُ اللَّتَانِ يَسْمَعُ بِهِمَا وَ يَدَاهُ اللَّتَانِ يَبْطِشُ بِهِمَا وَ رِجْلَاهُ اللَّتَانِ يَمْشِي بِهِمَا وَ فَرْخُهُ الَّذِي الْبَاهُ مِنْ قِبَلِهِ وَ لِسَانُهُ الَّذِي يَنْطِقُ بِهِ وَ رَأْسُهُ الَّذِي فِيهِ وَجْهُهُ فَلَيْسَ مِنْ هَذِهِ جَارِحَةٌ إِلَّا وَ قَدْ وَكَلْتُ مِنَ الْإِيمَانِ بَعْزٍ مَا وَكَلْتُ بِهِ أُخْتَهَا يَقْرَضُ مِنَ اللَّهِ تَبَارَكَ اسْمُهُ يَنْطِقُ بِهِ الْكِتَابُ لَهَا وَ يَشْهَدُ بِهِ عَلَيْهَا فَرَضَ عَلَى الْقَلْبِ غَيْرَ مَا فَرَضَ عَلَى السَّمْعِ وَ فَرَضَ عَلَى السَّمْعِ غَيْرَ مَا فَرَضَ عَلَى الْعَيْنَيْنِ وَ فَرَضَ عَلَى الْعَيْنَيْنِ غَيْرَ مَا فَرَضَ عَلَى اللِّسَانِ وَ فَرَضَ عَلَى اللِّسَانِ غَيْرَ مَا فَرَضَ عَلَى الْيَدَيْنِ وَ فَرَضَ عَلَى الْيَدَيْنِ غَيْرَ مَا فَرَضَ عَلَى الرِّجْلَيْنِ وَ فَرَضَ عَلَى الرِّجْلَيْنِ غَيْرَ مَا فَرَضَ عَلَى الْفَرْجِ وَ فَرَضَ عَلَى الْفَرْجِ غَيْرَ مَا فَرَضَ عَلَى الْوَجْهِ فَأَمَّا مَا فَرَضَ عَلَى الْقَلْبِ مِنَ الْإِيمَانِ فَأَلِفُ الْقَرَارِ وَ الْمَعْرِفَةُ وَ الْعَقْدُ وَ الرِّضَا وَ التَّسْلِيمُ بِأَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهاً وَاحِداً لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَداً وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ ص وَ الْإِفْرَارُ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ مِنْ نَبِيٍّ أَوْ كِتَابٍ فَذَلِكَ مَا فَرَضَ اللَّهُ عَلَى الْقَلْبِ مِنَ الْإِفْرَارِ وَ الْمَعْرِفَةُ وَ هُوَ عَمَلُهُ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِلَّا مَنْ أَكْرَهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَ لَكِنْ مَنْ شَرَحَ بِالْكَفْرِ صَدَراً وَ قَالَ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ وَ قَالَ الَّذِينَ آمَنُوا بِأَفْوَهِهِمْ وَ لَمْ تُؤْمِنْ قُلُوبُهُمْ وَ قَالَ إِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَ يُعَذِّبُ مَنْ يَشَاءُ فَذَلِكَ مَا فَرَضَ اللَّهُ عَزَّ وَ جَلَّ عَلَى الْقَلْبِ مِنَ الْإِفْرَارِ وَ الْمَعْرِفَةُ وَ هُوَ عَمَلُهُ وَ هُوَ رَأْسُ الْإِيمَانِ وَ فَرَضَ اللَّهُ عَلَى اللِّسَانِ الْقَوْلَ وَ التَّعْبِيرَ عَنِ الْقَلْبِ بِمَا عَقَدَ عَلَيْهِ وَ أَقَرَّ بِهِ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ قُولُوا لِلنَّاسِ حُسْنًا وَ قَالَ وَ قُولُوا آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا وَ أُنْزِلَ إِلَيْكُمْ وَ إِلَهُنَا وَ إِلَهُكُمْ وَاحِدٌ وَ نَحْنُ لَهُ مُسْلِمُونَ فَهَذَا مَا فَرَضَ اللَّهُ عَلَى اللِّسَانِ وَ هُوَ عَمَلُهُ وَ فَرَضَ عَلَى السَّمْعِ أَنْ يَنْتَهَ عَنِ الْإِسْتِمَاعِ إِلَى مَا حَرَّمَ اللَّهُ وَ أَنْ يُعْرِضَ عَمَّا لَا يَحِلُّ لَهُ بِمَا نَهَى اللَّهُ عَزَّ وَ جَلَّ عَنْهُ وَ الْإِصْغَاءُ إِلَى مَا أَسْحَطَ اللَّهُ عَزَّ وَ جَلَّ فَقَالَ فِي ذَلِكَ وَ قَدْ نَزَلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَ يُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ثُمَّ اسْتَنْتَى اللَّهُ عَزَّ وَ جَلَّ مَوْضِعَ النَّسِيانِ فَقَالَ وَ إِنَّمَا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِ مَعَ الْقَوْمِ الظَّالِمِينَ وَ قَالَ فَبَشِّرْ عِبَادَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَ أُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ وَ قَالَ عَزَّ وَ جَلَّ قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ وَ الَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ وَ الَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ وَ قَالَ وَ إِذَا سَمِعُوا

<sup>57</sup> Jama-ul-Akhbar, Ch. 18, H, 137

اللَّعْوُ أَعْرَضُوا عَنْهُ وَ قَالُوا لَنَا أَعْمَالُنَا وَ لَكُمْ أَعْمَالُكُمْ وَ قَالَ وَ إِذَا مَرُّوا بِاللَّعْوِ مَرُّوا كِرَامًا فَهَذَا مَا فَرَضَ اللَّهُ عَلَى السَّمْعِ مِنَ الْإِيمَانِ أَنْ لَا يُضْغِي إِلَى مَا لَا يَحِلُّ لَهُ وَ هُوَ عَمَلُهُ وَ هُوَ مِنَ الْإِيمَانِ وَ فَرَضَ عَلَى الْبَصَرِ أَنْ لَا يَنْظُرَ إِلَى مَا حَرَّمَ اللَّهُ عَلَيْهِ وَ أَنْ يُعْرِضَ عَمَّا نَهَى اللَّهُ عَنْهُ بِمَا لَا يَحِلُّ لَهُ وَ هُوَ عَمَلُهُ وَ هُوَ مِنَ الْإِيمَانِ فَقَالَ تَبَارَكَ وَ تَعَالَى قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ وَ يَحْفَظُوا فُرُوجَهُمْ فَتَهَاظُهُمْ أَنْ يَنْظُرُوا إِلَى عَوْرَاتِهِمْ وَ أَنْ يَنْظُرَ الْمَرْءُ إِلَى فَرْجِ أَخِيهِ وَ يَحْفَظَ فَرْجَهُ أَنْ يَنْظُرَ إِلَيْهِ وَ قَالَ وَ قُلْ لِلْمُؤْمِنَاتِ يَعْضُضْنَ مِنْ أَبْصَارِهِنَّ وَ يَحْفَظْنَ فُرُوجَهُنَّ مِنْ أَنْ تَنْظُرَ إِحْدَاهُنَّ إِلَى فَرْجِ أُخْرَاهَا وَ تَحْفَظَ فَرْجَهَا مِنْ أَنْ يَنْظُرَ إِلَيْهَا وَ قَالَ كُلُّ شَيْءٍ فِي الْقُرْآنِ مِنْ حِفْظِ الْفَرْجِ فَهُوَ مِنَ الزَّانِ إِلَّا هَذِهِ الْآيَةُ فَإِنَّهَا مِنَ النَّظَرِ ثُمَّ نَظَمَ مَا فَرَضَ عَلَى الْقَلْبِ وَ اللِّسَانِ وَ السَّمْعِ وَ الْبَصَرِ فِي آيَةٍ أُخْرَى فَقَالَ وَ مَا كُنْتُمْ تَسْتَبْشِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَ لَا أَبْصَارُكُمْ وَ لَا جُلُودُكُمْ يَغْنِي بِالْجُلُودِ الْفُرُوجُ وَ الْأَفْعَادُ وَ قَالَ وَ لَا تَغْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا فَهَذَا مَا فَرَضَ اللَّهُ عَلَى الْعَيْنَيْنِ مِنْ غَضِّ الْبَصَرِ عَمَّا حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ وَ هُوَ عَمَلُهُمَا وَ هُوَ مِنَ الْإِيمَانِ وَ فَرَضَ اللَّهُ عَلَى الْيَدَيْنِ أَنْ لَا يَبْطِشَ بِمَا إِلَى مَا حَرَّمَ اللَّهُ وَ أَنْ يَبْطِشَ بِمَا إِلَى مَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ وَ فَرَضَ عَلَيْهِمَا مِنَ الصَّدَقَةِ وَ صَلَةِ الرَّحِمِ وَ الْجِهَادِ فِي سَبِيلِ اللَّهِ وَ الطَّهُّورِ لِلصَّلَاةِ فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَ أَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَ امْسَحُوا بِرُءُوسِكُمْ وَ ارْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَ قَالَ فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّى إِذَا أَتَخْتَرْتُمُوهُمْ فَشُدُّوا الْوَتَاقَ فَإِمَّا مِمَّا بَعْدُ وَ إِمَّا فِدَاءً حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا فَهَذَا مَا فَرَضَ اللَّهُ عَلَى الْيَدَيْنِ لِأَنَّ الضَّرْبَ مِنْ عِلَاجِهِمَا وَ فَرَضَ عَلَى الرَّجْلَيْنِ أَنْ لَا يَمْشِيَ بِمَا إِلَى شَيْءٍ مِنَ الْأَرْضِ وَ لَنْ تَبْلُغَ الْجِبَالَ طُولًا وَ قَالَ وَ اقْصِدْ فِي مَشْيِكَ وَ اغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ وَ قَالَ فِيمَا شَهِدَتْ الْأَيْدِي وَ الْأَرْجُلُ عَلَى أَنْفُسِهِمَا وَ عَلَى أَرْبَابِهِمَا مِنْ تَضْيِيعِهِمَا لِمَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِهِ وَ فَرَضَهُ عَلَيْهِمَا الْيَوْمَ نَحْنُ عَلَى أَفْوَاهِهِمْ وَ ثَكَلْنَا أَيْدِيَهُمْ وَ تَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ فَهَذَا أَيْضًا بِمَا فَرَضَ اللَّهُ عَلَى الْيَدَيْنِ وَ عَلَى الرَّجْلَيْنِ وَ هُوَ عَمَلُهُمَا وَ هُوَ مِنَ الْإِيمَانِ وَ فَرَضَ عَلَى الْوَجْهِ السُّجُودَ لَهُ بِاللَّيْلِ وَ النَّهَارِ فِي مَوَاقِيتِ الصَّلَاةِ فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَ اسْجُدُوا وَ اعْبُدُوا رَبَّكُمْ وَ افْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ فَهَذِهِ فَرِيضَةٌ جَامِعَةٌ عَلَى الْوَجْهِ وَ الْيَدَيْنِ وَ الرَّجْلَيْنِ وَ قَالَ فِي مَوْضِعٍ آخَرَ وَ أَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا وَ قَالَ فِيمَا فَرَضَ عَلَى الْجَوَارِحِ مِنَ الطَّهُّورِ وَ الصَّلَاةِ بِهَا وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا صَرَفَ نَبِيَّهٖ ص إِلَى الْكَعْبَةِ عَنِ الْبَيْتِ الْمُقَدَّسِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ مَا كَانَ اللَّهُ لِيُضْيِعَ إِيْمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ فَسَمَى الصَّلَاةَ إِيْمَانًا فَمَنْ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ حَافِظًا لِمَا جَوَّارِحِهِ مُوفِيًا كُلَّ جَارِحَةٍ مِنْ جَوَارِحِهِ مَا فَرَضَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهَا لَقِيَ اللَّهَ عَزَّ وَ جَلَّ مُسْتَكْمِلًا لِإِيْمَانِهِ وَ هُوَ مِنْ أَهْلِ الْجَنَّةِ وَ مَنْ خَانَ فِي شَيْءٍ مِنْهَا أَوْ تَعَدَّى مَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ فِيهَا لَقِيَ اللَّهَ عَزَّ وَ جَلَّ نَاقِصَ الْإِيْمَانِ قُلْتُ قَدْ فَهَمْتُ نُقْصَانَ الْإِيْمَانِ وَ تَمَامَهُ فَمَنْ أَتَى جَاءَتْ زِيَادَتُهُ فَقَالَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ إِذَا مَا أَنْزَلْتُ سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَيْكُمُ زَادَتْهُ هَذِهِ إِيْمَانًا فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيْمَانًا وَ هُمْ يَسْتَبْشِرُونَ وَ أَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَ قَالَ نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْنَةٌ آمَنُوا بِرَبِّهِمْ وَ زِدْنَاهُمْ هُدًى وَ لَوْ كَانَ كُلُّهُمْ وَاحِدًا لَا زِيَادَةَ فِيهِ وَ لَا نُقْصَانَ لَمْ يَكُنْ لِأَحَدٍ مِنْهُمْ فَضْلٌ عَلَى الْآخَرِ وَ لَاسْتَوَتْ النَّعْمُ فِيهِ وَ لَاسْتَوَى النَّاسُ وَ بَطَلَ التَّفْضِيلُ وَ لَكِنْ يَتَمَامُ الْإِيْمَانِ دَخَلَ الْمُؤْمِنُونَ الْجَنَّةَ وَ بِالزِّيَادَةِ فِي الْإِيْمَانِ تَفَاضَلَ الْمُؤْمِنُونَ بِالذَّرَجَاتِ عِنْدَ اللَّهِ وَ بِالنُّقْصَانِ دَخَلَ الْمَفْرُطُونَ النَّارَ

Ali ibn Ibrahim has narrated from his father from Bakr ibn Salih from al-Qasim ibn Burayd who has said that it has been narrated to us by Abu Amr al-Zubayri:

'I said to Abu Abd Allah<sup>asws</sup> أَيُّهَا الْعَالِمُ 'O Scholar, tell me which deed is more virtuous before Allah<sup>azwj</sup> He<sup>asws</sup> said. 'It is the deed without which Allah<sup>azwj</sup> does not Accept any (deed).'

I asked, 'What is that?' He<sup>asws</sup> said, 'الإِيمَان'<sup>58</sup> in Allah<sup>azwj</sup> besides whom no one deserves to be worshipped. It (Eman) is the highest in degree among the deeds, the most valuable among them and the top-most among them in (matters of) reward.' I then said, 'Please, tell me then about the Eman. Is it deeds or it is words without deeds?

'The Imam<sup>asws</sup> replied: 'All of the Eman is deeds and certain parts of such deeds are words. Allah<sup>azwj</sup> has made it obligatory as is explained in His book. Its نُورُهُ<sup>59</sup> Noor (Divine Guidance)<sup>59</sup> is clear, its evidence is well established. The (Holy) Book testifies to it for one, and calls one to it.'

I then asked, 'May Allah<sup>azwj</sup> Keep my Ruh in service for your<sup>asws</sup> cause, please explain it to me so I may understand.' The Imam<sup>asws</sup> said, 'Eman has levels it's conditions, degrees and stages. Of Eman there is that which is perfect and complete in perfection and (also) of Eman there is that which is defective and the defect is noticeable. Of Eman there is that which is heavier on the perfection side.'

I then asked, 'Does Eman become perfect, decrease and increase?' The Imam<sup>asws</sup> said, 'Yes, it does.' I then asked, 'How does it happen?' He<sup>asws</sup> said, 'It is because Allah<sup>azwj</sup> has written Eman for each part of the body of the children of Adam and has divided and distributed it among them. There is no part of their body but that has a guard of Eman different from such guard assigned to other parts.

Of such part is one's 'Qalb'/Aql, with which one understands and reasons to comprehend, and it is the commander of his body. It oversees the body and without its opinion no part moves to act. Of the parts of the body are one's eyes with which one sees and his ears with which one listens. There are one's hands with which one works, one's legs with which one walks, one's sexual organs from which comes carnal desires, one's tongue with which one speaks and one's head on which there is one's face. For each of these parts a different guard of Eman is assigned. It is all due to what Allah<sup>azwj</sup>, Most Blessed is Whose Name, has written, to which His<sup>azwj</sup> Holy Book speaks and testifies.

'For each of these parts a different obligation is written. The obligation of the Qalb is different from the obligation of the ears. What is made obligatory for the ears is different from the obligation of the eyes and what is made obligatory for the eyes is different from what is made obligatory for the tongue. What is made obligatory for the tongue is different from what is made obligatory for the hands and what is made obligatory for the hands is different from what is made obligatory for the legs. The obligation of the legs is

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<sup>58</sup> Firm belief

<sup>59</sup> The Imams<sup>asws</sup>

different from the obligations of the sexual organs. What is obligatory for the sexual organs is different from the obligation of the face

### **'Qulb' (Aql):**

'What is made obligatory for the Qalb of Eman is affirmation, recognition and the formation of Eman, consent and submission to the fact that no one deserves to be worshipped except Allah<sup>azwj</sup> Who is One and has no partner. He<sup>azwj</sup> is the One and only. He<sup>azwj</sup> has not Taken any companion and children. That Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant and Rasool<sup>saww</sup>, he<sup>saww</sup> and his<sup>saww</sup> family<sup>asws</sup> being 'Alayhim al-Salam, and to affirm that whatever he<sup>saww</sup> has brought is from Allah<sup>azwj</sup>, be it about a Prophet<sup>as</sup> or a Book. That is what Allah<sup>azwj</sup> has Made obligatory for the Qalb; the task of affirmation and recognition, which is it's deed. This is stated in the Words of Allah<sup>azwj</sup>, '**... but his Qalb is confident about his Eman. However, those whose breasts have become open to disbelief will be subject to the wrath of Allah and will suffer a great torment.**' (16:106)

'Allah<sup>azwj</sup> has Said, '**Remembrance (speaking) of Allah certainly brings comfort to all Qalub (plural of Qalb).**' (13:28)

'Allah<sup>azwj</sup> has Said, '**They only say that they believe but, in fact, they have no faith in their Qalub (plural of Qalb) ....**' (5:41)

'Allah<sup>azwj</sup> has Said, '**Allah will call you to account for all that you may reveal from your Nafus (plural of Nafs) and all that you may conceal. Allah will forgive or punish whoever He wants ....**' (2:284)

'These are what Allah<sup>azwj</sup> has Made obligatory on the **Qalub (plural of Qalb)** of affirmation and recognition, and these are its deeds and this is the chief of the Eman

### **Tongue:**

'On the tongue Allah<sup>azwj</sup> has Made it obligatory to speak and express what the Qalb has established and has confirmed as Allah<sup>azwj</sup> has Said, '**that they should speak righteous words to people ...**' (2:83)

(Allah has also) Said, '**Tell them, we believe in Allah and in what is revealed to us and to you. Our Lord and your Lord are one. We have submitted ourselves to His will.**' (29:46). 'This is what Allah<sup>azwj</sup> has Made obligatory for the tongue and this is its deed.

### **Ears:**

Allah<sup>azwj</sup> has Made it obligatory for the ears to keep it clean from what is unlawful to hear, and to keep away from things that Allah<sup>azwj</sup> has Prohibited to listen to attentively; it angers Allah<sup>azwj</sup>. And in this regard He<sup>azwj</sup> has Said, '**Allah has told you (believers) in the Book that when you hear people**

***disbelieving and mocking Allah's revelations, do not sit with them unless they change the subject ... ' (4: 140)***

'Allah<sup>azwj</sup> then has Made an exception for the case of forgetfulness, ***'If Satan causes you to forget this, do not sit with the unjust people when you recall.'*** (6:68)

'Allah<sup>azwj</sup> has also Said, '(O Muhammad<sup>saww</sup>), ***Give the glad news to those of My servants who listen to the words and follow only the best ones. Tell them that they are those whom Allah has guided. They are the people of understanding.'*** (39:18)

'Allah<sup>azwj</sup> has Said, ***'Triumphant indeed are the believers, (23:1) who are submissive to Allah in their prayers, (23:2) who avoid impious talks (23:3) and pay al-Zakat (charity).'*** (23:4)

'Allah<sup>azwj</sup> has Said, ***'When they hear impious words, they ignore them, saying, 'We shall be responsible for our deeds and you will be responsible for yours .... ' , (28:55)***

'Allah has Said, ***'When they come across something impious, they pass it by nobly.'*** (25:72)

'This is what Allah<sup>azwj</sup> has Made obligatory for the ears in relation to Eman; that they must not listen to what is unlawful to hear, and such matters are of its deeds, which is of Eman.

## **Eyes:**

Allah<sup>azwj</sup> has Made it Obligatory for the eyes not to look at things He<sup>azwj</sup> has Made unlawful to look at and to stay away from what Allah<sup>azwj</sup> has Prohibited of the things that are not lawful for them. Such things are of their deeds and of Eman.

'Allah<sup>azwj</sup> has Said, ***'(O Muhammad<sup>saww</sup>), tell the believing men to cast down their eyes and guard their carnal desires.'*** (24:30)

'Allah<sup>azwj</sup> has Prohibited looking at the privacy of one's brother and to keep one's privacy protected from the onlookers.

Allah has said, ***' ... Tell the believing woman to cast down their eyes, guard their chastity (private parts).'*** (24:31)

'They must find protection against being looked upon and keep away from looking at their sisters (private parts). The Imam<sup>asws</sup> said that everywhere in the Holy Quran where protection of private parts is mentioned it is a reference to fornication except this verse which is a reference to looking.

'Allah<sup>azwj</sup> has Spoken about the obligations of the Qalb, tongue, ears and eyes in another verse also: ***'You did not (think to) hide your deeds from your***

***ears, eyes and skin and you felt that Allah would not know all that you had been doing.'* (41:22)**

(Here) Skin is a reference to private parts and thighs. Allah<sup>azwj</sup> has Said, ***'Do not follow what you do not know; the ears, eyes, and hearts will all be held responsible for their deeds.'* (17:36)**

'This is what Allah<sup>azwj</sup> has Made Obligatory for the eyes; to cast down away from what Allah<sup>azwj</sup> has Prohibited. This is their deed and it is of Eman.

## **Hands:**

Allah<sup>azwj</sup> has Made it Obligatory for the hands not to move to what Allah<sup>azwj</sup> has Prohibited, instead move forward for what Allah<sup>azwj</sup> has Commanded to move to such as charity, good relation with relatives and striving for the Cause of Allah<sup>azwj</sup> and cleansing for prayer.

'Allah<sup>azwj</sup> has Said, ***'Believers, when you are about to pray, wash your face and your hands along with the elbows and wipe your head and your feet to the ankles .... ' (5:6)***

'Allah<sup>azwj</sup> has Said, ***'If you encounter the unbelievers in a battle, strike-off their heads. Take them as captives when they are defeated. Then you may set them free as a favour to them, with or without a ransom, when the battle is over. ... ' (47:4)***

'This is what Allah<sup>azwj</sup> has Made Obligatory for the hands; striking is their task.

## **Legs:**

Allah<sup>azwj</sup> has Made it Obligatory for the legs not to walk to what is made unlawful and in disobedience to Allah<sup>azwj</sup>. He<sup>azwj</sup> has Made it obligatory for them to walk to what makes Allah<sup>azwj</sup> Happy. Allah<sup>azwj</sup> has Said, ***'Do not walk proudly on the earth; your feet cannot tear apart the earth nor are you as tall as the mountains.'* (17:37) *'Do not walk around inflated with pride; be moderate in your walking and your talking. The most unpleasant sound is the braying of donkeys.'* (31: 19)**

'About the testifying of the hands and legs against their own selves and their master for their disregard of the commands of Allah<sup>azwj</sup> and the obligation upon them, Allah has Said: ***' ... this Day, We seal their mouths and their hands will speak to Us and their feet will testify to what they had achieved.'* (36:65)**

'This is also what Allah<sup>azwj</sup> has Made obligatory for the hands and the legs and this is their deed and it is of Eman.



## Face:

Allah<sup>azwj</sup> has Made it obligatory for the face to prostrate before Him<sup>azwj</sup> in the days and nights in the times of the prayers. Allah<sup>azwj</sup> has Said, **'Believers, worship your Lord, bow down and prostrate yourselves before Him and do virtuous deeds so that perhaps you will have everlasting happiness.'** (22:77)

'This is an obligation that involves the face, hands and legs. In another passage Allah<sup>azwj</sup> has said, **'All the parts of the body to be placed on the ground during prostration belong to Allah. Do not prostrate before anyone other than Him .... ' (72: 18)** It was in regards to the obligations upon the parts of the body in the form of purification for prayer that Allah<sup>azwj</sup> Made His<sup>azwj</sup> Prophet<sup>saww</sup> to change facing the Holy House in Palestine to facing al-Kabah. Allah<sup>azwj</sup> revealed this: **'Allah did not want to make your previous Eman (Salat) worthless; Allah is Compassionate and All-Merciful to people.'** (2:143)

Allah<sup>azwj</sup> has Called Salat 'Eman.' Therefore, whoever meets Allah<sup>azwj</sup> perfecting his Eman is of the people of paradise. Whoever cheats in any of the obligations or violates the Commands of Allah<sup>azwj</sup> will meet Allah<sup>azwj</sup> with a defective Eman.

I then asked the Imam<sup>asws</sup>, 'I now understand perfect and defective Eman. How does the Eman increases or (decreases) come from?' The Imam<sup>asws</sup> said, 'Consider the Words of Allah<sup>azwj</sup> **'When a Chapter (of the Quran) is revealed, certain people ask others, 'Whose Eman among you people has received strength from this (revelation)?' It (the revelation) certainly strengthens the Eman of the believers and they consider it to be glad news. (9: 124) But to those whose Qalub are sick, it adds more filth to their wickedness and they die as unbelievers.'** (9: 125) Allah<sup>azwj</sup> has Said, **'We tell you this story for a genuine purpose. They were young people who believed in their Lord and We gave them further guidance.'** (18: 13)

Had Eman been the same and without any difference in defects and in perfections no one of them would have had any distinction over the others and the favours would have been equal to all. People had been all equal and excellence would become void. However, with perfection in Eman makes believers to enter paradise. By increase in Eman the believers excel in degrees before Allah<sup>azwj</sup> and for the defect in Eman the mischievous go in fire'.<sup>60</sup>

و قال لي: «إن فلانا كان مستودعا فلما كذب علينا سلبه الله إيمانه. قال- و فيهم جرت فمستقر و مستودع».

The Imam<sup>asws</sup> said: 'And regarding them flows **[6:98] then there is a (permanent) resting-place and a (temporary) depository**'. And he<sup>asws</sup> said

<sup>60</sup> H. 1. الكافي ج : 2 ص : 34

to me: 'When So and so (Al-Zubeyr) who was **a (temporary) depository**, he lied against us<sup>asws</sup>, Allah<sup>azwj</sup> Confiscated his belief'.<sup>61</sup>

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<sup>61</sup> الكافي 2: 306 / 4.

# Waswasa (inspiration) of Iblis<sup>la</sup>:

Allah<sup>azwj</sup> Says in the Holy Quran:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ (50:16)

***It was We Who created man, and We know what dark suggestions his Nafs makes to him: for We are nearer to him than (his) jugular vein (50:16).***

and

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ (114:4)

***From the mischief of the Whisperer (of Evil), who withdraws (after his whisper) (114:4)***

و قال الصادق (عليه السلام): «ما من قلب إلا وله أذنان، على أحدهما ملك مرشد، و على الآخر شيطان مفتن، هذا يأمره و هذا يزجره، و كذلك من الناس شيطان يحمل الناس على المعاصي، كما يحمل الشيطان من الجن».

And Al-Sadiq<sup>asws</sup> said: 'There is no Qalb except that it has for it two ears. Upon one of them is a Guiding Angel, and upon the other a mischievous Satan. This one commands him, and this one rebukes him. And similarly from the people there are Satans who carry the people to the disobedience, just like the Satans from the Jinn'.<sup>62</sup>

وروى عن أنس بن مالك قال: قال رسول الله صلى الله عليه وآله: ان الشيطان واضع خطمه على قلب ابن آدم فإذا ذكر الله خنس، واذانسي التقم فذلك الوسواس الخناس.

And it has been narrated from Anas Bin Malik who said:

'The Rasool-Allah<sup>saww</sup> said: 'Verily the Satan<sup>la</sup> openly sets a seal on the Qalb of the son of Adam<sup>as</sup>. This is Mentioned by Allah<sup>azwj</sup> as 'whispering' and he takes it in, and that is the whispering of the Satan<sup>la</sup>'.<sup>63</sup>

مُحَمَّدُ بْنُ أَحْمَدَ الْقُمِّيُّ عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ حُسَيْنِ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى رَبَّنَا أَرِنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنَّ وَ الْإِنْسِ بِجَعْلِهِمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ قَالَ هُمَا تُمَّ قَالَ وَ كَانَ فُلَانٌ شَيْطَانًا.

<sup>62</sup> (تفسير القمّي 2: 450).

<sup>63</sup> Tafseer Noor Al Saqalayn - CH 114 H 5

Muhammad Bin Ahmad Al-Qummy, from his uncle Abdullah Bin Al-Salt, from Yunus Bin Abdul Rahman, from Abdullah Bin Sinan, from Husayn Al-Jamal, who has reported:

Abu Abdullah<sup>asws</sup> regarding the Statement of Allah<sup>azwj</sup> Blessed and High: **"[41:29] Our Lord! show us those who led us astray from among the jinn and the men that we may trample them under our feet so that they may be of the lowest"**, he<sup>asws</sup> said: 'Those two' . Then said: 'And that one was a Satan<sup>la</sup>'<sup>64</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَهُ إِنَّهُ يَقَعُ فِي قَلْبِي أَمْرٌ عَظِيمٌ فَقَالَ قُلْ لَا إِلَهَ إِلَّا اللَّهُ قَالَ جَمِيلٌ فُكِّلَ مَا وَقَعَ فِي قَلْبِي شَيْءٌ قُلْتُ لَا إِلَهَ إِلَّا اللَّهُ فَيَذْهَبُ عَنِّي

Ali ibn Ibrahim has narrated from his father from ibn abu Umayr from Jamil ibn Darraj who has said:

Once I asked Abu Abd Allah<sup>asws</sup> A great thing happens in my Qalb. The Imam<sup>asws</sup> told me to say, لَا إِلَهَ إِلَّا اللَّهُ No one deserves to be worshipped except Allah. Jamil has said, Whenever anything happens in my Qalb I say, No one deserves to be worshipped except Allah<sup>azwj</sup>, and it goes away.<sup>65</sup>

مُحَمَّدُ بْنُ عَمَرَ بْنِ عَبْدِ الْعَزِيزِ الْكَشِّيُّ فِي كِتَابِ الرِّجَالِ عَنْ مُحَمَّدِ بْنِ قُلُوبِي عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عُثْمَانَ الْعَبْدِيِّ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ عَبْدَ اللَّهِ بْنَ سَبَّاحٍ كَانَ يَدَّعِي النُّبُوَّةَ وَكَانَ يَزْعُمُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع هُوَ اللَّهُ تَعَالَى عَنْ ذَلِكَ فَبَلَغَ ذَلِكَ أَمِيرَ الْمُؤْمِنِينَ ع فَدَعَاهُ فَسَأَلَهُ فَأَقَرَّ وَ قَالَ نَعَمْ أَنْتَ هُوَ وَ قَدْ كَانَ أَلْفِي فِي رُوعِي أَنَّكَ أَنْتَ اللَّهُ وَ أَنَا نَبِيٌّ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع وَبِذَلِكَ قَدْ سَخِرَ مِنْكَ الشَّيْطَانُ فَارْجِعْ عَنْ هَذَا نِكَالَتِكَ أُمِّكَ وَ تَبْ فَأَبَى فَحَبَسَهُ وَ اسْتَتَابَهُ ثَلَاثَةَ أَيَّامٍ فَلَمْ يَتُبْ فَأُخْرِجَهُ فَأُخْرِقَهُ بِالنَّارِ الْحَدِيثُ

Mohammed ibn Ummr ibn Abd al-Aziz al-Kashi has narrated in his book, that he has heard it from Mohammed ibn Qualiya, who from Saeed ibn Abd Allah, who from Mohammed Ibn Usman al-Abdi, who from Younis ibn Abd al-Raman, who from Abd Allah ibn Sanan, who has narrated the following from his father:

Abi Jafar<sup>asws</sup> has said: Abd Allah bin Saba was claiming the prophethood and said to Amir-ul-Momineen<sup>asws</sup> that you<sup>asws</sup> are Allah Tallah and I have been asked to propagate it. Amir-ul-Momineen<sup>asws</sup> said: these are blatant lies, he said but you are Allah, since I have been told in my dream that you are Howa (Allah) and I am your prophet. Amir-ul-Momineen<sup>asws</sup> said, may your mother cry for you, you have been misguided by the Iblis, repent! He refused, he was given three days to repent but he did not change his stance and was thrown into fire.<sup>66</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ مُحَمَّدِ بْنِ حُمَرَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْوَسْوَاسَةِ وَ إِنَّ كَثُرْتُ فَقَالَ لَا شَيْءَ فِيهَا تَقُولُ لَا إِلَهَ إِلَّا اللَّهُ

<sup>64</sup> Al kafi – H 14971

<sup>65</sup> Al-Kafi, Vol. 2, H. 2928

<sup>66</sup> Wasail ul Shia, H. 34894.

Al-Hussain ibn Mohammed who from Mualla ibn Mohammed who from Alsha, who from Mohammed ibn Hamran has narrated the following:

Once I asked Abu Abd Allah<sup>asws</sup>, What if temptation (waswissa from Iblis) becomes a great deal?

The Imam<sup>asws</sup> replied: There is nothing in it. Say, No one deserves to be worshipped except Allah'.<sup>67</sup>

ابن أبي عمير عن محمد بن مسلم عن أبي عبد الله ع قال جاء رجل إلى النبي ص فقال يا رسول الله هلكت فقال له ع أتاك الحبيث فقال لك من خلقت الله فقال لك الله من خلقه فقال إي و الذي بعثك بالحق لكان كذا فقال رسول الله ص ذاك و الله مخض الإيمان قال ابن أبي عمير فحدثت بذلك عبد الرحمن بن الحجاج فقال حدثني أبي عن أبي عبد الله ع أن رسول الله ص إنما عني بقوله هذا و الله مخض الإيمان خوفه أن يكون قد هلك حيث عرض له ذلك في قلبه

Ibn abu Umayr has narrated from Muhammad ibn Muslim who has narrated the following from abu Abd Allah<sup>asws</sup>:

Once a man came to the Holy Prophet<sup>saww</sup> and said. O Messenger of Allah<sup>saww</sup>, I am destroyed, and the Messenger of Allah<sup>saww</sup> said, Has the filthy one come to you and asked you, Who has created you? And you said, Allah<sup>azwj</sup> has created me, and he said, Who has created Allah<sup>azwj</sup>? The man said, Yes, by the One Who has sent you with the truth, it was just as you said. The Messenger of Allah<sup>saww</sup> said, 'That by Allah is pure belief'. Ibn abu Umayr has said that I told this to Abd al-Rahman ibn al-Hajjaj and he said that his father narrated to him from Abu Abd Allah<sup>asws</sup> who has said: By saying, This by Allah<sup>azwj</sup> it is pure belief the Messenger of Allah<sup>saww</sup> referred to his fear of temptation and to the degree that he thought it (Iblis's waswissa to the Qalb) is destructive.<sup>68</sup>

عده من أصحابنا عن سهل بن زياد و محمد بن يحيى عن أحمد بن محمد جميعاً عن علي بن مهزيار قال كتب رجل إلى أبي جعفر ع يشكو إليه لَمَّا يَخْطُرُ عَلَى بَالِهِ فَأَجَابَهُ فِي بَعْضِ كَلَامِهِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِنْ شَاءَ تَبَتَّكَ فَلَا يَجْعَلُ لِإِبْلِيسَ عَلَيْكَ طَرِيقاً قَدْ شَكََا قَوْمٌ إِلَى النَّبِيِّ ص لَمَّا يَعْرِضُ لَهُمْ لَأَن تَهْوِيَ بِهِمُ الرِّيحُ أَوْ يُطْطَعُوا أَحَبُّ إِلَيْهِمْ مِنْ أَنْ يَتَكَلَّمُوا بِهِ فَقَالَ رَسُولُ اللَّهِ ص أ تَجِدُونَ ذَلِكَ قَالُوا نَعَمْ فَقَالَ وَ الَّذِي نَفْسِي بِيَدِهِ إِنَّ ذَلِكَ لَصَرِيحُ الْإِيمَانِ فَإِذَا وَجَدْتُمُوهُ فَقُولُوا آمَنَّا بِاللَّهِ وَ رَسُولِهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

A number of our people have narrated from Sahl ibn Ziyad and Muhammad ibn Yahya from Ahmad ibn Muhammad (all them) from Ali ibn Mahziyar who has said:

A man wrote to Abu Jafar<sup>asws</sup> and complained about what would pass in his mind. The Imam answered him in certain parts of his words: If Allah, the Most Majestic, the Most Holy, wills. He will keep you steadfast and He will not allow Satan to find way in you. Certain people complained to the Holy Prophet for

<sup>67</sup> Al-Kafi, Vol. 2, H. 2927

<sup>68</sup> Al-Kafi, Vol. 2, H. 2929

what happened in their mind so much so that they liked to be blown away by the wind or being cut in pieces than to speak out of that thing in their mind. The Messenger of Allah asked, Do you find that? They said, Yes we do. The Messenger of Allah said, By the One in whose hands is my life that it is clear belief. Whenever you sense it say, We believe in Allah and His Messenger and there is no means and power without Allah.<sup>69</sup>

## The 'Aql'

The 'Aql' has already been defined but we present additional Ahadith here to further explained the importance of 'Aql' and its role in controlling the Nafs.

يا هِشَامُ إِنَّ اللَّهَ يَقُولُ - إِنَّ

فِي ذَلِكَ لَذِكْرٌ لِمَنْ كَانَ لَهُ قَلْبٌ يَغْنِي الْعَقْلُ

(Imam Musa e Kazim<sup>asws</sup> says) O Hisham! Allah<sup>azwj</sup> Says (50:37):- **'Verily in this is a Message for any that has a Qulb'** meaning **'Aql'**.<sup>70</sup>

In this section, some Ahadith referring to 'Aql' are presented:

عنه، عن الحسين بن يزيد النوفلي وجهم بن حكيم المدايني، عن إسماعيل بن أبي زياد السكوني، عن أبي عبد الله، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: إذا بلغكم عن رجل حسن حاله فانظروا في حسن خلقه فانما يجازى بعقله

From him, from Al Husayn Bin Yazeed Al Nowfaly and Jahm Bin Hakeem Al Mada'iny, from Ismail Bin Abu Ziad Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, from his forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'When it reaches you about a man, the goodness of his state, so look at him with regards to the goodness of his morals, for it is the recompense of his 'بعقله' intellect'.<sup>71</sup>

وعنه، عن محمد بن أحمد بن يحيى، عن محمد بن عبد الجبار، عن بعض أصحابنا رفعه إلى أبي عبد الله عليه السلام قال: قلت له: ما العقل؟ - قال: ما عبد به الرحمن واكتسب به الجنان، قال: قلت: فالذي كان في معاوية؟ - قال: تلك النكراء وتلك الشيطنة، وهي شبيهة بالعقل وليست بعقل.

From him, from Muhammad Bin Ahmad Bin Yahya, from Muhammad Bin Abdul Jabbar, from some of our companions,

The narrator says: 'I said to Abu Abdullah<sup>asws</sup>: 'What is the 'العقل' intellect?' He<sup>asws</sup> said: 'What the Beneficent is worshipped by, and the Paradise is attained by'. I said, 'So that which was with Muawiya?' He<sup>asws</sup> said: ' تلك النكراء '

<sup>69</sup> Al-Kafi, Vol. 2, H. 2930

<sup>70</sup> تحف العقول، النص، ص: 401

<sup>71</sup> Al Mahaasin – V 1 Bk 5 H 14

'that was the heinous (wicked), and that was the devilish, and it resembles with the 'Aql' intellect, but it is not with the intellect'.<sup>72</sup>

عنه، عن العوسي، عن أبي حفص الجوهرى، عن إبراهيم بن محمد الكوفي رفعه قال: سئل الحسين بن علي عليهما السلام عن العقل قال: التجرع للغصة ومداهنة الأعداء.

From him, from Al Awsy, from Abu Hafs Al Jowhary, from Ibrahim Bin Muhammad Al Kufy, raising it, said,

'Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> was asked about 'العقل' the intellect. He<sup>asws</sup> said: 'Swallowing of the heartbreak and persuading the enemies'.<sup>73</sup>

عنه، عن بعض أصحابنا، رفعه قال: قال: العاقل لا يحدث من يخاف تكذيبه، ولا يسأل من يخاف منعه، ولا يتقدم على ما يخاف العذر منه، ولا يرجو من لا يوثق برجائه

From him, from one of our companions, raising it, said,

'He<sup>asws</sup> said: 'The one having 'Aql' does not discuss with the one whom he fears would belie him, nor does he ask the one whom he fears would refuse him, nor does he precede upon (a matter) the excuse of which he fears, nor does he rely upon the one who cannot be trusted with his promises'.<sup>74</sup>

عنه، عن بعض أصحابنا، رفعه قال: قال: العاقل لا يحدث من يخاف تكذيبه، ولا يسأل من يخاف منعه، ولا يتقدم على ما يخاف العذر منه، ولا يرجو من لا يوثق برجائه

From him, from one of our companions, raising it, said,

'He<sup>asws</sup> said: 'The one having 'Aql' does not discuss with the one whom he fears would belie him, nor does he ask the one whom he fears would refuse him, nor does he embark upon (a matter) for which he fears failure, nor does he rely upon the one who cannot be trusted with his promises'.<sup>75</sup>

عنه، عن بعض أصحابنا، رفعه قال: قال أبو عبد الله عليه السلام: يستدل بكتاب الرجل على عقله وموضع بصيرته، وبرسوله على فهمه وفطنته.

From him, from one of our companions, raising it, said,

'Abu Abdullah<sup>asws</sup> said: 'The man evidence upon his Aql by a Book (of Allah<sup>azwj</sup>) and the placement of his insight, and by His<sup>azwj</sup> Rasool<sup>saww</sup> over his understanding (of Ahadith) and his realisation (of his actions)'.<sup>76</sup>

يَا هِشَامُ إِنَّ ضَوْءَ الْجَسَدِ فِي عَيْنِهِ فَإِنْ كَانَ الْبَصَرُ مُضِيئاً اسْتَضَاءَ الْجَسَدُ كُلُّهُ وَإِنَّ ضَوْءَ الرُّوحِ الْعَقْلُ فَإِذَا كَانَ الْعَبْدُ عَاقِلاً كَانَ عَالِماً بِرَبِّهِ وَإِذَا كَانَ عَالِماً بِرَبِّهِ أَبْصَرَ دِينَهُ وَإِنْ كَانَ جَاهِلاً بِرَبِّهِ لَمْ يَقُمْ لَهُ دِينٌ وَكَمَا لَا يَقُومُ الْجَسَدُ إِلَّا بِالنَّفْسِ الْحَيَّةِ فَكَذَلِكَ لَا يَقُومُ الدِّينُ إِلَّا بِالنَّبِيِّ الصَّادِقَةِ وَلَا تَثْبُتُ النَّبِيُّ الصَّادِقَةُ إِلَّا بِالْعَقْلِ

<sup>72</sup> Al Mahaasin – V 1 Bk 5 H 15

<sup>73</sup> Al Mahaasin – V 1 Bk 5 H 18

<sup>74</sup> Al Mahaasin – V 1 Bk 5 H 19

<sup>75</sup> Al Mahaasin – V 1 Bk 5 H 19

<sup>76</sup> Al Mahaasin – V 1 Bk 5 H 20

O Hisham! The light of the body is in the eyes. If the sight is luminous, the whole body will be radiating. The light of the 'Ruh' is in the 'Aql'. If the servant is intelligent, he will be having acknowledgement of his Lord. If he has acknowledgement of his Lord, he will see his religion obviously. If he ignores the affairs of his Lord, he will be having no religion. Like the body that does not live without a living 'Nafs', the religion does not live without the true intendment. The true intendment is provided through Aql only.<sup>77</sup>

يَا هِشَامُ لِكُلِّ شَيْءٍ دَلِيلٌ وَ دَلِيلُ الْعَاقِلِ التَّفَكُّرُ وَ دَلِيلُ التَّفَكُّرِ الصَّمْتُ وَ لِكُلِّ شَيْءٍ مَطِيَّةٌ وَ مَطِيَّةُ الْعَاقِلِ التَّوَاضُّعُ<sup>78</sup>  
وَ كَفَى بِكَ جَهْلًا أَنْ تَرْكَبَ مَا تُهَيِّتُ عَنْهُ

O Hisham! Everything has its evidence. The evidence of being 'العَاقِلِ' (the one who has the Aql) is 'التَّفَكُّرُ' pondering (over things) and the evidence of pondering is silence. However, everything has its reflection and the reflection of Aql is in hospitality. And it is sufficient for the 'Jahil' (opposite to the Aql) to embark on that for which you are told not to ride.

يَا هِشَامُ مَا بَعَثَ اللَّهُ أَنْبِيَاءَهُ وَ رُسُلَهُ إِلَى عِبَادِهِ إِلَّا لِيَعْقِلُوا عَنِ اللَّهِ فَأَحْسَنُهُمْ اسْتِجَابَةً أَحْسَنُهُمْ مَعْرِفَةً لِلَّهِ وَ أَعْلَمُهُمْ  
بِأَمْرِ اللَّهِ أَحْسَنُهُمْ عَقْلًا وَ أَعْقَلُهُمْ أَرْفَعُهُمْ دَرَجَةً فِي الدُّنْيَا وَ الْآخِرَةِ

O Hisham! The main reason beyond Allah's Sending Prophets and Messengers is that people will understand (via Aql) the Commandments of Allah<sup>azwj</sup> and His Messengers. The best responsive people will be of the most understanding, the most knowledgeable of Allah's Commands will be those with the most 'Aql' (intelligence/wisdom), and the one with most 'Aql' then will be the most high-ranking in this world and the world to come.

يَا هِشَامُ مَا مِنْ عَبْدٍ إِلَّا وَ مَلَكَ آخِذٌ بِنَاصِيَتِهِ فَلَا يَتَوَاضَعُ إِلَّا رَفَعَهُ اللَّهُ وَ لَا يَتَعَظَّمُ إِلَّا وَضَعَهُ اللَّهُ

O Hisham! For every servant of (Allah), there is an angel invested with full Power over him. When that servant shows modesty for the sake of Allah, the angel will elevate him, and whenever he shows arrogance, the angel will humiliate him.

يَا هِشَامُ إِنَّ لِلَّهِ عَلَى النَّاسِ حُجَّتَيْنِ حُجَّةَ ظَاهِرَةٍ وَ حُجَّةَ بَاطِنَةٍ فَأَمَّا الظَّاهِرَةُ فَالرُّسُلُ وَ الْأَنْبِيَاءُ وَ الْأُئِمَّةُ وَ أَمَّا الْبَاطِنَةُ  
فَالْعُقُولُ

O Hisham! Allah has two Arguments against people: One is the explicit and the other is implicit. The explicit arguments of Allah are the Messengers and the Prophets and the Imams. The implicit arguments are the 'Aql' (intellect).

يَا هِشَامُ إِنَّ الْعَاقِلَ الَّذِي لَا يَشْغَلُ الْحَالُ شُكْرَهُ وَ لَا يَغْلِبُ الْحَرَامُ صَبْرَهُ

<sup>77</sup> تحف العقول، النص، ص: 396

(3). في الكافي مكان العاقل [العقل] في الموضوعين.<sup>78</sup>



O Hisham! The (possessor of) the true Aql is the one who is not diverted from thanking Allah after obtaining the permissible provisions and observes patience/abstinence from the non-permissible means.

يَا هِشَامُ كَيْفَ يَرْكُو عِنْدَ اللَّهِ عَمَلُكَ وَأَنْتَ قَدْ شَعَلْتَ عَقْلَكَ عَنْ أَمْرِ رَبِّكَ وَأَطَعْتَ هَوَاكَ عَلَى غَلْبَةِ عَقْلِكَ

O Hisham! How do you expect that Allah<sup>azwj</sup> will Accept your deeds while you are involving your Aql with matters that are away from Allah<sup>azwj</sup>'s Commandments and you are complying with your 'هَوَاكَ' 'desires' and letting them to overcome your Aql?

يَا هِشَامُ الصَّبْرُ عَلَى الْوَحْدَةِ عَلَامَةُ قُوَّةِ الْعَقْلِ فَمَنْ عَقَلَ عَنِ اللَّهِ تَبَارَكَ وَتَعَالَى اعْتَزَلَ أَهْلَ الدُّنْيَا وَالرَّغَائِبِ فِيهَا وَرَغِبَ فِيهَا عِنْدَ رَبِّهِ وَكَانَ اللَّهُ آنِسُهُ فِي الْوَحْشَةِ وَصَاحِبَهُ فِي الْوَحْدَةِ وَغِنَاهُ فِي الْعَيْلَةِ وَمُعِزَّهُ فِي غَيْرِ عَشِيرَةٍ

O Hisham! The ability to overcome (your desires) when alone shows the strength of one's Aql. The Aql is the (quality) through which the Commandments of Allah<sup>azwj</sup> are understood and will surely withdraw from the people of the worldly pleasures. He (due to Aql) will also be inclined towards that which Allah<sup>azwj</sup> has Promised and will regard Allah<sup>azwj</sup> as refuge in his solitude (loneliness), the companion in loneliness, the fortune in poverty and the supporter instead of the clan.

يَا هِشَامُ إِنَّ الْعُقَلَاءَ تَرَكُوا فُضُولَ الدُّنْيَا فَكَيْفَ الدُّنُوبُ وَ تَرَكَ الدُّنْيَا مِنَ الْفَضْلِ وَ تَرَكَ الدُّنُوبَ مِنَ الْفَرَضِ

O Hisham! The ones with Aql have left the pleasures of this world. How is it then for the sins? The abstinence from the worldly pleasures is recommendable while avoidance of committing sins is obligatory.

يَا هِشَامُ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ مَا مِنْ شَيْءٍ عَبْدَ اللَّهِ بِهِ أَفْضَلَ مِنَ الْعَقْلِ

O Hisham! Amir-ul-Momineen used to say: The most elevated means of worshipping Allah-azwj is making use of Aql.

يَا هِشَامُ اعْرِفِ الْعَقْلَ وَ جُنْدَهُ وَ الْجُهْلَ وَ جُنْدَهُ تَكُنْ مِنَ الْمُهْتَدِينَ

O Hisham! Recognise the armies of the Aql and the armies of the 'Jahil' (opposite of Aql) and you will be guided.

قَالَ هِشَامُ فَقُلْتُ جُعِلْتُ فِدَاكَ لَا نَعْرِفُ إِلَّا مَا عَرَفْتَنَا فَقَالَ ع يَا هِشَامُ إِنَّ اللَّهَ خَلَقَ الْعَقْلَ وَ هُوَ أَوَّلُ خَلْقٍ خَلَقَهُ اللَّهُ مِنَ الرُّوحَانِيِّينَ

Hisham says: I said: May Allah<sup>azwj</sup> make me your sacrifice. We will not know unless you instruct us.

Hence, the Imam<sup>asws</sup> answered: O Hisham, the first-one among the 'Ruheen' (plural of Ruh) Allah<sup>azwj</sup> Created was the Aql. It was from the Noor and it stayed on the right side of the Divine Thorne.

(Then Imam<sup>asws</sup> then described the 75 armies of Aql and 75 armies of the Jahil).<sup>79</sup>

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<sup>79</sup>تحف العقول، النص، ص: 385

# The 'Fitna':

The word 'Fitna' is the result of one's acts due to after his 'Nafs' is motivated by the 'Waswissa' of Iblis, as explained by Amir-ul-Momineen<sup>asws</sup>.

## SERMON OF AMIR-UL-MOMINEEN<sup>asws</sup> WARNING OF 'FITNA' STRIFE

أبان عن سليم بن قيس قال: صعد أمير المؤمنين عليه السلام المنبر، فحمد الله وأثنى عليه وقال: أيها الناس، أنا الذي فقأت عين الفتنة ولم يكن ليحتري عليها غيري. وأيم الله لو لم أكن فيكم لما قوتل أهل الجمل ولا أهل صفين ولا أهل النهروان. وأيم الله لولا أن تتكلموا وتدعوا العمل لحدثتكم بما قضى الله على لسان نبيه صلى الله عليه وآله لمن قاتلهم مستبصرًا في ضلالتهم عارفاً بالهدى الذي نحن عليه.

Aban from Sulaym Bin Qays, who said, 'Amir-ul-Momineen<sup>asws</sup> ascended the pulpit, so he<sup>asws</sup> Praised Allah<sup>azwj</sup> and Extolled Him<sup>azwj</sup> and said: 'O you people! I<sup>asws</sup> am the one who gouged out the eye of the 'Fitna' (strife) and it was not for anyone apart from me<sup>asws</sup> to be able to do that. And I<sup>asws</sup> say by Allah<sup>azwj</sup>, had I<sup>asws</sup> not been among you all, you would not have fought against the people of the Camel (Al-Jamal), nor the people of Siffeen, nor the people of Al-Nahrwaan. And I<sup>asws</sup> say by Allah<sup>azwj</sup>, if you had spoken and claimed what Allah<sup>azwj</sup> has Decreed upon the tongue of His<sup>azwj</sup> Prophet<sup>saww</sup> you would have visualised and recognised the error of those that were killed, and the guidance that we are on.

ثم قال عليه السلام: سلوني عما شئتم قبل أن تفقدوني، فوالله إني بطرق السماء أعلم مني بطرق الأرض. أنا يعسوب المؤمنين وأول السابقين وإمام المتقين وخاتم الوصيين ووارث النبيين وخليفة رب العالمين. أنا ديان الناس يوم القيامة وقسيم الله بين أهل الجنة والنار، وأنا الصديق الأكبر والفاروق الذي أفرق بين الحق والباطل، وإن عندي علم المنايا والبلايا وفصل الخطاب، وما من آية نزلت إلا وقد علمت فيما نزلت وأين نزلت وعلى من نزلت. أيها الناس، إنه وشيك أن تفقدوني، إني مفارحكم وإني ميت أو مقتول. ما ينتظر أشقاها أن يخضبها من فوقها؟ يعني لحيته من دم رأسه.

Then he<sup>asws</sup> said: 'Ask me whatsoever that you like before you miss me<sup>asws</sup>, for by Allah<sup>azwj</sup> I<sup>asws</sup> am more aware of the pathways of the sky than I<sup>asws</sup> am of the roads of the earth. I<sup>asws</sup> am the 'Yasoob' (King) of the believers, and the first of the preceding ones, and the Imam<sup>asws</sup> of the pious, and the seal- (ultimate) of the successors, and the inheritor of the Prophets<sup>as</sup>, and the Caliph of the Lord<sup>azwj</sup> of the worlds. I<sup>asws</sup> am the examiner of the people on the Day of Judgement and Allah<sup>azwj</sup>'s (Appointed) Divider of people between the Paradise and the Fire.

And I<sup>asws</sup> am the Great Truthful (Al-Siddique Al-Akbar), and the great Differentiator (Al-Farouq) who differentiates between the truth and the falsehood, and with me<sup>asws</sup> is the knowledge of the deaths, and the afflictions, and the intricacies of the speech. And there is no Verse which has Descended

except that I<sup>asws</sup> know with regards to what was Descended, and where it Descended, and about whom it was Descended. O you people! It is imminent that you will miss me<sup>asws</sup>. I<sup>asws</sup> will separate from you all, and I<sup>asws</sup> will soon leave, being assassinated. What is he waiting for (my killer) to dye it (with my blood) from above it (from head)?' Meaning his<sup>asws</sup> beard from the blood of his<sup>asws</sup> head.

والذي فلق الحبة وبرأ النسمة، لا تسألوني من فئة تبلغ ثلاثمائة فما فوقها فيما بينكم وبين قيام الساعة إلا أنبأتكم بسانقها وقائدها وناعقها، وبخراب العرصات متى تخرب ومتى تعمر بعد خرابها إلى يوم القيامة.

'By the One<sup>azwj</sup> Who Split the seed and Freed the person, you will not ask me about a group which has reached three hundred (in number) nor above it between you all (at present) and the Establishment of the Hour, except that I<sup>asws</sup> will give you the news of its ushers, and its guides and its callers, and the spoiling of the ground, when it will get spoilt and when it will be revived after it having been taken by force to the Day of Judgement'.

فقام رجل فقال: يا أمير المؤمنين، أخبرنا عن البلاء. فقال عليه السلام: إذا سأل سائل فليعقل وإذا سئل مسؤل فليلبث. إن من ورائكم أمورا ملتجة مجلجلة وبلاء مكلحا مبلحا. والذي فلق الحبة وبرأ النسمة، لو قد فقدتموني ونزلت عزائم الأمور وحقائق البلاء لقد أطرق كثير من السائلين واشتغل كثير من المسؤولين. وذلك إذا ظهرت حربكم ونصلت عن ناب وقامت عن ساق وصارت الدنيا بلاء عليكم حتى يفتح الله لبقية الأبرار.

So a man stood up and said, 'O Amir-ul-Momineen<sup>asws</sup>, inform us about the 'Fitna' (afflictions)'. He<sup>asws</sup> said: 'When a questioner asks so he should understand, and when the questioned one is asked, he should reply responsibly. There are matters behind you, which will weaken you and concern you, frightening and difficult afflictions.

By the One<sup>azwj</sup> Who Split the seed and Freed the person, if you were to lose me<sup>asws</sup>, and the great matters descend upon you and the reality of the afflictions dawn upon you, many of the questioners will get frustrated and many of them will be humiliated by trying to find solutions (to their problems). And that will happen when you will be forced into wars and it will engulf the entire world, and the world will become a scourge for you all until such time when Allah<sup>azwj</sup> will Grant a victory through the 'البقية الأبرار' (Imam e Zaman<sup>ajfi</sup>).

فقام رجل فقال: يا أمير المؤمنين، حدثنا عن الفتن. فقال عليه السلام: إن الفتن إذا أقبلت شبهت وإذا أدبرت أسفرت. وإن الفتن لها موج كموج البحر وإعصار كإعصار الريح، تصيب بلدا وتخطئ الآخر. فانظروا أقواما كانوا أصحاب الرايات يوم بدر فأنصروهم تنصروا وتؤجروا وتعذروا.

A man stood up and said, 'O Amir-ul-Momineen<sup>asws</sup>, narrated to us about the 'Fitna' (strife).

He<sup>asws</sup> said: 'The 'Fitna' when it comes, places you in doubt, and when it goes away it becomes obvious (leaves behind its disastrous effects). And the 'Fitna' has waves for it like the waves of the sea and gusts like the gusts of the wind (hurricane), affecting one country and leaving another. So look at the

people<sup>asws</sup> who were the standard bearers on the Day of Badr. Help them<sup>asws</sup> and you will be helped and rewarded and be excused.<sup>80</sup>

### The Influence of the 'Nafs' on the 'Ibada', the 'Wilayat' and the 'Sins':

قال رسول الله ص من صلى الخمس كفر الله عنه من الذنوب ما بين كل صلاتين، و كان كمن على بابه نهر جار يغتسل فيه كل يوم خمس مرات [و] لا يبقى عليه من الدرن شيئا إلا الموبقات التي هي جحد النبوة و الإمامة أو ظلم إخوانه المؤمنين أو ترك التقية حتى يضر بنفسه و بإخوانه المؤمنين

Rasool Allah<sup>asws</sup> said: When one offers five Salats in a day, Allah<sup>azwj</sup> erases those of his sins, which he had committed between the two prayers. His example is similar to that person who bathes himself five times a day in a canal, which flows on his doorsteps, and rinse him in a way that no dirt remains on his body. However, except for those sins which would kill their committers 'إلا الموبقات' (can never be forgiven against acts of worship) i.e., denying 'Rasalat and Imamah'<sup>81</sup>, to hurt a fellow Momin brethren or to abandon Taqqiya under those conditions when its termination causes harm to himself or his Momin brethren.<sup>82</sup>

قال علي بن الحسين ع قال رسول الله ص ما من عبد و لا أمة زال عن ولايتنا، و خالف طريقتنا، و سمى غيرنا بأسمائنا و أسماء خيار أهلنا الذي اختاره الله للقيام بدينه و دنياه، و لقبه بألقابنا و هو لذلك يلقبه معتقدا، لا يحمله على ذلك تقية خوف، و لا تدبير مصلحة دين، إلا بعنه الله يوم القيامة و من كان قد اتخذ من دون الله وليا، و حشر إليه الشياطين الذين كانوا يعوونه. فقال [له] يا عبدي أربا معي، هؤلاء كنت تعبد و إياهم كنت تطلب فمنهم فاطل ثواب ما كنت تعمل، لك معهم عقاب إجرائك. ثم يأمر الله تعالى أن يحشر الشيعة الموالون لمحمد و علي و آلهم ع ممن كان في تقية لا يظهر ما يعتقده، و ممن لم يكن عليه تقية، و كان يظهر ما يعتقده. فيقول الله تعالى انظروا حسنات شيعة محمد و علي فضاعفوها. قال فيضاعفون حسناتهم أضعافا مضاعفة. ثم يقول الله تعالى انظروا ذنوب شيعة محمد و علي. فينظرون فمنهم من قلت ذنوبه فكانت مغمورة في طاعاته، هؤلاء السعداء مع الأولياء و الأصفياء. و منهم من كثرت ذنوبه و عظمت، فيقول الله تعالى قدموا الذين كانوا لا تقية عليهم من أولياء محمد و علي، فيقدمون. فيقول الله تعالى انظروا حسنات عبادي هؤلاء النصاب الذين اتخذوا الأنداد من دون محمد و علي و من دون خلفائهم، فاجعلوها هؤلاء المؤمنين، لما كان من اغتيالهم لهم بوقيعتهم فيهم، و قصدهم إلى أذاهم فيفعلون ذلك، فتصير حسنات النواصب لشيعة الذين لم يكن عليهم تقية. ثم يقول انظروا إلى سيئات شيعة محمد و علي، فإن بقيت لهم على هؤلاء النصاب بوقيعتهم فيهم زيادات، فاحملوا على أولئك النصاب بقدرها من الذنوب التي هؤلاء الشيعة. فيفعل ذلك. ثم يقول الله عز و جل اتنوا بالشيعة المتقين لخوف الأعداء، فافعلوا في حسناتهم و سيئاتهم، و حسنات هؤلاء النصاب و سيئاتهم ما فعلتم بالأولين. فيقول النواصب يا ربنا هؤلاء كانوا معنا في مشاهدنا حاضرين، و بأقوالنا قائلين، و لمذاهبنا معتقدين فيقال كلا و الله يا أيها النصاب ما كانوا لمذاهبكم معتقدين، بل كانوا بقلوبهم لكم

<sup>80</sup> The Book of Sulaym Bin Qays Al-Hilali, Hadith 17

<sup>81</sup> Prophethood and Imamah.

<sup>82</sup> (حديث أن الصلوات الخمس كفارة للذنوب) [H. 111, الإمام العسكري ص : 232 (U205)]

إلى الله مخالفين، و إن كانوا بأقوالكم قائلين، و بأعمالكم عاملين للتقية منكم معاشر الكافرين، قد اعتدنا لهم بأقوالهم و أفاعيلهم اعتدنا بأقوال المطيعين و أفاعيل المحسنين، إذ كانوا بأمرنا عاملين قال رسول الله ص فعند ذلك تعظم حسرات النصاب إذا رأوا حسناتهم في موازين شيعتنا أهل البيت، و رأوا سيئات شيعتنا على ظهور معاشر النصاب، و ذلك قوله عز و جل كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ

قوله عز و جل يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَ لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَ الْفَحْشَاءِ وَ أَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

Imam Ali<sup>asws</sup> bin Hussain<sup>asws</sup> said: 'A man or woman who would abandon our Wilayat, and observe contrary to our practices, and give our<sup>asws</sup> names and the names of the righteous among Ahl Al-Bayt<sup>asws</sup> and give our titles to our adversaries and his/her behaviour is exclusively based on his belief rather than under Taqqiya, or for any religious precaution and strategy then Allah<sup>azwj</sup> will, in the Hereafter, resurrect him/her with that one who he used to take his wali, who was other than Allah<sup>azwj</sup>, along with those 'Shayateen'<sup>83</sup> (who he had worshiped) and Allah<sup>azwj</sup> will ask: O My servant! Is there any god except Me<sup>azwj</sup>? But you used to worship so and so and direct all your needs to them, you better ask them to give you the reward for your services! Today, I will punish both you and them together.

Subsequent to this, Allah<sup>azwj</sup> will ask for those who used to submit to the Wilayat of Mohammed<sup>saww</sup> and Ali<sup>asws</sup> (Wali as appointed by Him<sup>azwj</sup>), either openly or discreetly as part of their Taqqiya. Then the angels will be asked to count their good deeds and increase those after multiplying by a factor, so their rewards will be enhanced several times, then the angels will be asked to scrutinise their sins, thus only few of them will have some minor sins, obscured under the pile of their good deeds. These are the people who will be blessed to join the righteous and pious Ones<sup>asws</sup>.

However, there will remain still some people who would have enormous weight of sins over their shoulders, at this point Allah<sup>azwj</sup> will Ask to bring forward those devotees of Mohammed<sup>asws</sup> and Ali<sup>asws</sup> who did not face the conditions of Taqqiya, then Allah<sup>azwj</sup> will Ask angels to bring forward the 'Nasabis'<sup>84</sup> (enemies of Ahl Al-Bayt<sup>asws</sup>) who had stopped following Mohammed<sup>saww</sup> and Ali<sup>asws</sup> and their<sup>asws</sup> nominated descendants<sup>asws</sup> and adhered to their enemies for guidance. Angels will be asked to collect their good deeds and credit those to the Momaneen<sup>85</sup>. This is due to the reason that when these Momaneen would be caught by them these 'Malayeen' (cursed ones) used to plan troubles for them and whenever they got an opportunity, these 'Malayeen' used to torture and kill them (Shias). The angels will act accordingly and the good deeds of the 'Nasabis' will be

<sup>83</sup> Plural of Satan.

<sup>84</sup> Also those who hold grudges against the friends of Ahl Al-Bayt<sup>asws</sup>, see definition of Nasabi: <https://hubeali.com/articles/who-will-be-successful-in-the-Hereafter-article-english.pdf>

<sup>85</sup> Followers of Ahl Al-Bayt<sup>asws</sup>

credited to our<sup>asws</sup> those Shias on whom Taqqiya was not compulsory<sup>86</sup>. Allah<sup>azwj</sup> will ask angles to review the accounts of the Shias and if they still have any sins, then look for those ill talks of the Nasabis which they used to direct towards these shias, then transfer the sins of Shias to the Nasabis as a punishment to the latter.

Allah<sup>azwj</sup> will asked to bring forward those Shias who used to observe Taqqiya in fear of their enemies (Nasabis) and act similar to what you have done for the earlier Shias, for adding good deeds of their enemies and replacing their sins with the Nasabis, At this point, the Nasabis would plead O our Lord! These people used to attend our meetings, agree with our preaching and used to conform to our beliefs. No! A reply will come, certainly not! They never agreed with your beliefs and for the pleasure of Allah<sup>asws</sup> they would deny you from their Qalub but stand with you and share your discussions and act as per your traditions purely under Taqqiya. O the group of non-believers<sup>87</sup> We<sup>azwj</sup> have, for their verbal and performed acts rewarded them equal to the good deeds of Our<sup>azwj</sup> pious and righteous people because they had acted as per My<sup>azwj</sup> Instructions (observe Taqqiya).

In sum, when the Nasabis will see their good deeds had gone to the Shias of Ahl Al-Bayt<sup>asws</sup> and the sins of Shias had been put on their backs they will feel extremely depressed and remorse. Hence Allah<sup>azwj</sup> Says: ... **Thus will Allah show them their deeds to be intense regret to them,**<sup>88</sup>. And Says:

**O men! eat the lawful and good things out of what is in the earth, and do not follow the footsteps of the Shaitan; surely he is your open enemy. He only enjoins you evil and indecency, and that you may speak against Allah what you do not know.**<sup>89</sup>

نظر الباقر ع إلى بعض شيعته و قد دخل خلف بعض المخالفين إلى الصلاة و أحس الشيعة بأن الباقر ع قد عرف ذلك منه، فقصدته و قال أعذر إليك يا ابن رسول الله من صلاتي خلف فلان، فإني أتقيه، و لو لا ذلك لصليت وحدي. قال له الباقر ع يا أخي إنما كنت تحتاج أن تعتذر لو تركت، يا عبد الله المؤمن ما زالت ملائكة السماوات السبع و الأرضين السبع تصلي عليك، و تلعن إمامك ذاك و إن الله تعالى أمر أن تحسب لك صلاتك خلفه للتيقة بسبعمئة صلاة لو صليتها وحدك فعليك بالتيقة، و اعلم أن الله تعالى يمقت تاركها كما يمقت المتقي منه، فلا ترض نفسك أن تكون منزلتك عند الله كمنزلة أعدائه

Once Imam Mohammed Baqir<sup>asws</sup> observed one of his<sup>asws</sup> shias reciting Salat behind a 'Munafiq' (hypocrite), the Shia also saw that the Imam<sup>asws</sup> had taken

<sup>86</sup> There is a tradition of Imam<sup>asws</sup>, see, ref. 49, Taqqiya was not obligatory on H. Mesum-e-Tammar.

<sup>87</sup> Allah<sup>azwj</sup> would Call Nasabis as non-believers.

<sup>88</sup> (2:167) And those who followed shall say: Had there been for us a return, then we would renounce them as they have renounced us. Thus will Allah show them their deeds to be intense regret to them, and they shall not come forth from the fire.

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأُ مِنْهُمْ كَمَا تَبَرَّأُوا مِنَّا كَذَلِكَ يُبَيِّنُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ (2:167) يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (2:168) إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (2:169)

<sup>89</sup> 579: (U 507). H. 341, تفسير الإمام العسكري ص:

notice of him. He later visited Imam<sup>asws</sup> and tried to give his justification by saying: 'O son of Prophet<sup>asws</sup>! I was compelled to offer congressional prayers, behind so and so Munafiq under Taqqiya, otherwise I always offer my Salat individually. Imam<sup>asws</sup> replied: O 'Mard-e-Momin'<sup>90</sup>! There is no need to give explanations, (I know it), Surely you had to give justifications if you had evaded it (Taqqiya). O blessed devotee of Allah<sup>azwj</sup>!, you are being praised by the angels of seven skies and seven universes through sending 'Darood'<sup>91</sup> on you and are cursing the leader of that congressional prayers. Allah<sup>azwj</sup> has given the reward of that prayer which you have offered under Taqqiya 700 times more than the one you usually offer alone. You have the obligation to observe Taqqiya and be aware! Allah<sup>azwj</sup> has strongly condemned all those who don't observe Taqqiya in a similar way, as He<sup>azwj</sup> is also enemy of those who do not believe in it. Thus, you will not like to be standing in the court of Allah<sup>azwj</sup>, by abandoning Taqqiya, where Allah<sup>azwj</sup>'s enemies would be lined up.<sup>92</sup>

During this time, our<sup>asws</sup> 'Momanen' should lead a simple life in such a way that religion is not affected due to them (causing conflicts due to their stubbornness) and their honour is protected and their means of livelihood and rewards in the Hereafter are safeguarded. This type of person, due to his self restrain elevates his position in the Court of Allah<sup>azwj</sup>, and protects his esteem, protection of which, is Commanded by Allah<sup>azwj</sup>, by doing so he ensures his property, his body and honour are all saved from being plundered. May Allah<sup>azwj</sup>'s curse be upon those who have annoyed Allah<sup>azwj</sup>, who have adapted disgraceful habits, practised punishable deeds, have usurped the right of the Righteous People<sup>asws</sup>, and have ascribed Wilayat-e-Ali<sup>asws</sup> to those who were not worthy of it.<sup>93</sup>

In the chapter 'Aql and Jahal' (properties through a Divine Imam<sup>asws</sup> is recognise and ignorance)<sup>94</sup>

Our 5<sup>th</sup> Imam (Imam Mohammed Baqir<sup>asws</sup>) was asked about the interpretation of the Words of Allah in the Holy Quran: ***One who has received advice from his Lord and has stoped committing sins will be rewarded for his previous good deeds...'(2:275)***, Imam<sup>asws</sup> said: Advice means repentance.'

Rasool Allah<sup>saww</sup> said: For everything there is a medicine and the medicine for sins is pleading (before Allah<sup>azwj</sup>) for forgiveness.<sup>95</sup>

Our 6<sup>th</sup> Imam<sup>asws</sup> (Imam Jafar-e-Sadiq<sup>asws</sup>) said: A Momin (believer) may suffer a nightmare so his sins are forgiven or is bodily humiliated so his sins are forgiven.<sup>96</sup>

<sup>90</sup> Brave and pious followers of Ahl Al-Bayt<sup>asws</sup>

<sup>91</sup> Salutations

<sup>92</sup> 586 : تفسير الإمام العسكري ص : H. 351 (U 516).

<sup>93</sup> 593 : تفسير الإمام العسكري ص : H. 352

<sup>94</sup> نهج البلاغة ص : 76 , الكافي ج : 1 ص : 21 نهج البلاغة ص : 75

<sup>95</sup> Al-Kafi, Vol. 1, Chapter 186, h 8

<sup>96</sup> Al-Kafi, Vol. 1, Chapter 190, h 4



Our 6<sup>th</sup> Imam<sup>asws</sup> said: The sins that change the bounties (of Allah<sup>azwj</sup>) are transgressions, the sins which bring regret are murder, the one that brings hatred is injustice, that brings disgrace is drinking alcohol, the one that hastens one's destruction is failing to maintain good relations with relatives and the sins that cause the prayers to be rejected and brings darkness (in life) is failing to maintain good relations with parents.<sup>97</sup>

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<sup>97</sup> Al-Kafi, Vol. 1, Chapter 191, h 1, also is in the Hadith: the sin which holds back the means of living is fornication.

## Appendix I: The 'Nafs'

Some of the Holy Verses are cited here where 'Nafs' is referred to in its four main variations: (1) Nafs Al-Hawa, (2) **Nafs-ul-ammarah** (3) Nafs Al-Lawwama and (4) Nafs Al-Mutiminna:

### 1. Nafs Al-Hawa:

فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ {39}

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ {40}

***As for whoever exceeded the limits and preferred the life of this world, surely his abode will be the Fire; and as for whoever feared to stand before his Lord and restrained the desires of his 'self', surely his abode will be the Garden. (79:39-40)***

ابن شهر آشوب: عن سفيان بن عيينة، عن الزهري، عن مجاهد، عن ابن عباس: فَأَمَّا مَنْ طَغَى وَ أَثَرَ الْحَيَاةِ الدُّنْيَا فَهُوَ عِلْقَمَةُ بَنِ الْحَارِثِ بْنِ عَبْدِ الدَّارِ، وَ أَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ: عَلِيٌّ بْنُ أَبِي طَالِبٍ (عليه السلام)، خَافَ وَ انْتَهَى عَنِ الْمَعْصِيَةِ، وَ نَهَى عَنِ الْهَوَى نَفْسَهُ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى خَاصًا لِعَلِيٍّ وَ مَنْ كَانَ عَلَى مِنْهَاجِ عَلِيٍّ، هَكَذَا عَامًا.

Ibn Shehr Ashub, from Sufyan Bin Ayayna, from Al-Zuhry, from Mujahid, who has narrated:

'From Ibn Abbas regarding **[79:37] Then as for him who is inordinate, [79:38] And prefers the life of this world** so he is Alqama Bin Al-Haris Bin Abd Al-Dar. **[79:40] And as for him who fears to stand in the presence of his Lord** Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, (who demonstrated how to) fear and abstain from the disobedience (to Allah<sup>azwj</sup>), and to forbade oneself<sup>asws</sup> from the desires **[79:41] Then surely the Garden that is the abode especially for Ali<sup>asws</sup> and the one who was on the method of Ali<sup>asws</sup>, like this for years'**.<sup>98</sup>

محمد بن يحيى عن أحمد بن محمد بن عيسى عن علي بن الحكم عن عبد الله بن بكير عن حمزة بن حمران عن أبي جعفر عليه السلام قال: الجنة محفوفة بالمكاره والصبر، فمن صبر على المكاره في الدنيا دخل الجنة، وجهنم محفوفة بالذات والشهوات، فمن أعطى نفسها لذتها وشهوتها دخل النار.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Abdullah Bin Bakeyr, from Hamza Bin Hamraan, who has said:

'Abu Ja'far<sup>asws</sup> has said: 'The Paradise is surrounded with the hardship and the patience. So, the one who is patient during the hardship will enter the Paradise. And the Hell is surrounded with the pleasures and the desires, so the one who gives its pleasures and its desires to himself, would enter the Hell'.<sup>99</sup>

<sup>98</sup> (المناقب 2: 94).

<sup>99</sup> Tafseer Noor Al Saqalayn – CH 79 H 46

## 2. Nafs al-Ammara Bissu':

Allah<sup>azwj</sup> also Says:

**"And had it not been for the grace of Allah and His Mercy on you, not one of you would ever have been pure; but Allah purifies whomever He wishes, and Allah is Hearing, Knowing." (24:21)**

**"The (human) Nafs is certainly prone to evil" (12:53).**

الطبرسي في كتاب (النبوة): بالإسناد عن أحمد بن محمد بن عيسى، عن الحسين بن علي بن بنت إلياس، قال: سمعت الرضا (عليه السلام) يقول: «و أقبل يوسف (عليه السلام) على جمع الطعام، فجمع في السبع سنين المخصبة، فكبسه في الخزائن، فلما مضت تلك السنون، و أقبلت السنون المجدية، أقبل يوسف على بيع الطعام، فباعهم في السنة الأولى بالدرهم و الدنانير، حتى لم يبق بمصر و ما حولها دينار و لا درهم إلا صار في ملك يوسف.

Al-Tabarsy in the book 'Al Nabuwwa', by the chain from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Ali Bin Bint Ilyas who said,

'I heard Al-Reza<sup>asws</sup> saying: 'And Yusuf<sup>as</sup> came to gather the food. So he<sup>as</sup> gathered during the seven fertile years. So he kept it in the granaries. So when those years passed by, and the seven barren years came by, Yusuf<sup>as</sup> came to sell the food. So he<sup>as</sup> sold during that year for a high price in Dirham and Dinaars (currency), to the extent that there did not remain a Dinar or a Dirham in Egypt and its surrounding areas except it came to be in the kingdom of Yusuf<sup>as</sup>.

و باعهم في السنة الثانية بالحلي و الجواهر، حتى لم يبق بمصر و ما حولها حلي و لا جواهر إلى صار في ملكه.

And he<sup>as</sup> sold it to them during the second year for the jewellery and the jewels, until there did not remain in Egypt and its surrounding areas, any jewellery and jewels except that it came to be in his<sup>as</sup> kingdom.

و باعهم في السنة الثالثة بالدواب و المواشي، حتى لم يبق بمصر و ما حولها دابة و ماشية إلا صار في ملكه،

And he<sup>as</sup> sold it to them during the third year for the animals and the livestock, until there did not remain in Egypt and its surrounding areas any animal or livestock except that it came to be in his<sup>as</sup> kingdom.

و باعهم في السنة الرابعة بالعبيد و الإماء، حتى لم يبق بمصر و ما حولها عبد و لا أمة إلا صار في ملكه

And he<sup>as</sup> sold it to them during the fourth years for the slaves and the maids, until there did not remain in Egypt and its surrounding areas any slave or maid except that they came to be in his<sup>as</sup> kingdom.

و باعهم في السنة الخامسة بالدور و العقار، حتى لم يبق بمصر و ما حولها دار و لا عقار إلا صار في ملكه

And he<sup>as</sup> sold it to them during the fifth year for the houses and the properties, until there did not remain in Egypt and its surrounding areas any house or a property except that it came to be in his<sup>as</sup> kingdom.

و باعهم في السنة السادسة بالمزارع و الأنهار، حتى لم يبق بمصر و ما حولها نهر و لا مزرعة إلا صار في ملكه،

And he<sup>as</sup> sold it to them during the sixth year for the farms and the rivers, until there did not remain in Egypt and its surrounding areas a river or a farm except that it came to be in his<sup>as</sup> kingdom.

و باعهم في السنة السابعة برقابهم، حتى لم يبق بمصر و ما حولها عبد و لا حر إلا صار عبدا ليوسف. فملك أحرارهم و عبيدهم و أموالهم، و قال الناس: ما رأينا و لا سمعنا بملك أعطاه الله من الملك ما أعطي هذا الملك حكما و علما و تدبيرا.

And he<sup>as</sup> sold it to them in the seventh year for their own necks, until there did not remain in Egypt and its surrounding areas a slave or a free one, except that they came to be as slaves of Yusuf<sup>as</sup>. Thus, he<sup>as</sup> owned their free ones, and their slaves, and their wealth, and the people said, 'We have not seen or heard of a kingdom from the kingdoms which Allah<sup>azwj</sup> has Granted, what this king has been Given from the حكما wisdom, and knowledge, and planning'.

ثم قال يوسف للملك: أيها الملك، ما ترى فيما خولني ربي من ملك مصر و ما حولها؟ أشر علينا برأيك، فإني لم أصلحهم لأفسدهم و لم أنجهم من البلاء لأكون بلاء عليهم، و لكن الله تعالى أنجاهم على يدي. قال الملك: الرأي رأيك.

Then Yusuf<sup>as</sup> said to the king: 'O you king! What did you see regarding what my<sup>as</sup> Lord<sup>azwj</sup> has Empowered me from the kingdom of Egypt and what surrounds it? Point out your opinion to us<sup>as</sup>, for I<sup>as</sup> did not correct (their affairs) which were spoilt, and did not save them from the affliction which occurred upon them, but Allah<sup>azwj</sup> the High would Rescue them by my<sup>as</sup> hands'. The king said, 'My opinion is your<sup>as</sup> opinion'.

قال يوسف: إني أشهد الله و أشهدك أيها الملك أنني قد أعتقت أهل مصر كلهم، و رددت عليهم أموالهم و عبيدهم، و رددت عليك أيها الملك خاتمك و سريرك و تاجك، على أن لا تسير إلا بسيرتي، و لا تحكم إلا بحكمي.

Yusuf<sup>as</sup> said: 'I<sup>as</sup> keep Allah<sup>azwj</sup> as a Witness, and keep you as a witness, O king, that I<sup>as</sup> hereby free the people of Egypt, all of them, and return to them their wealth, and their slaves, and return to you, O king, your ring (seal), and your couch, and your crown, upon the condition that you will not operate (your affairs) except by my<sup>as</sup> way (of operation), and will not rule except by my<sup>as</sup> way of ruling'.

قال له الملك: إن ذلك لزيني و فخري أن لا أسير إلا بسيرتك، و لا أحكم إلا بحكمك، و لولاك ما قويت عليه و لا اهتديت له، و لقد جعلت سلطانني عزيزا لا يرام، و أنا أشهد أن لا إله إلا الله، وحده لا شريك له، و أنك رسوله، فأقم على ما وليتك، فإنك لدينا مكين أمين».

The king said to him, 'That is excellent for me, and (a matter of) pride for me that I should walk upon your<sup>as</sup> way, and I will not rule except by your<sup>as</sup> way of

ruling. And had it not been for you<sup>as</sup>, I would not have had the strength over it, nor would I have been guided to it, and you<sup>as</sup> have made my authority to be dear and have no aspiration for it. And I testify that there is no god except for Allah<sup>azwj</sup>, One<sup>azwj</sup> with no associates to Him<sup>azwj</sup>, and you<sup>as</sup> are His<sup>azwj</sup> Rasool<sup>as</sup>. Therefore, stay upon what is your<sup>as</sup> rule, for you<sup>as</sup> are with us a strong and a trustworthy one'.<sup>100</sup>

قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن الريان بن الصلت، قال: دخلت على علي بن موسى الرضا (عليه السلام) فقلت له: يا بن رسول الله، إن الناس يقولون: إنك قبلت ولاية العهد، مع إظهارك الزهد في الدنيا.

He (Al-Sadouq) said, 'Ahmad Bin Ziyad Bin Ja'far Al hamdany, from Ali Bin Ibrahim Bin Hashim, from his father, from Al Rayan Bin Al Salt who said,

'I came to Ali<sup>asws</sup> Bin Musa Al-Reza<sup>asws</sup>, so I said to him<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! The people are saying that you<sup>asws</sup> accepted the rule (to be the heir apparent - ولاية العهد) along with your display asceticism of the world'.

قال (عليه السلام): «قد علم الله تعالى كراحتي لذلك، فلما خیرت بین قبول ذلك، و بین القتل، اخترت القبول على القتل. وبعهم، أما علموا أن يوسف (عليه السلام) كان نبيا و رسولا، و لما دفعته الضرورة إلى تولي خزائن العزيز، قال له: اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْمُ و دفعتني الضرورة إلى قبول ذلك على إكراه و إجبار، و بعد الإشراف على الهلاك، على أنني ما دخلت في هذا الأمر إلا دخول خارج منه. فإلى الله المشتكى و هو المستعان».

He<sup>asws</sup> said: 'Allah<sup>azwj</sup> the High Knows of my<sup>asws</sup> abhorrence to that. So when I<sup>asws</sup> chose between the acceptance of that and the killing, I<sup>asws</sup> chose to accept rather than be killed. Woe be unto them all! Yusuf<sup>as</sup> was a Prophet<sup>as</sup> and a Rasool<sup>as</sup>, and when it became necessary to rule over the treasury of the king, he<sup>as</sup> said to him [12:55] **He said: Place me (in authority) over the treasures of the land, I am a good keeper, knowing well**, and it led me<sup>asws</sup> to the acceptance of that over my<sup>asws</sup> abhorrence and compulsion. After having overlooked the destruction, I<sup>asws</sup> did not enter this matter except for the entering from the fringes of it. So, it is to Allah<sup>azwj</sup> that I<sup>asws</sup> complain, and He<sup>azwj</sup> is the Support'.<sup>101</sup>

### 3. 'Nafs' al-Lawwama:

Allah<sup>azwj</sup> refers to this Nafs,

"And I do call to witness the Nafs that blames" (75:2).

This Nafs is conscious of its own imperfections.

لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ {1} وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ {2} أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعُ عِظَامَهُ {3} بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نَسُوِّي بَنَانَهُ {4} بَلْ يَرِيدُ الْإِنْسَانُ لِيَفْجَرَهُ أُمَامَهُ {5}

<sup>100</sup> مجمع البيان 5: 372

<sup>101</sup> عيون أخبار الرضا (عليه السلام) 2: 139 / 2

**[75:1] Nay! I swear by the Day of Judgement [75:2] And Nay! I swear by the self-accusing Nafs. [75:3] Does the human being think that We shall not Gather his bones? [75:4] Yes! We are able to Make complete (even) his very fingertips [75:5] But, the human being desires to sin to his Imam**

شرف الدين النجفي: عن محمد بن خالد البرقي، عن خلف بن حماد، عن الحلبي، قال: سمعت أبا عبد الله (عليه السلام) يقرأ: «بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ أَي يَكْذِبُهُ».

Sharaf Al-Deen Al-Najafy, from Muhammad Bin Khalid Al-Barqy, from Khalaf Bin Hamaad, from Al-Halby who said:

'I heard Abu Abdullah<sup>asws</sup> reciting **[75:5] But, the human being desires to sin to his Imam**, i.e., belie him<sup>asws</sup>, 102

قال: و قال بعض أصحابنا عنهم (عليهم السلام): «أن قول الله عز و جل: بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ قال: [بل] يريد أن يفجر أمير المؤمنين (عليه السلام)، بمعنى يكيد».

And one of our companions said:

'From him<sup>asws</sup>: 'The Words of Allah<sup>azwj</sup> Mighty and Majestic **[75:5] But, the human being desires to sin to his Imam**, he<sup>asws</sup> said: 'But he intends that he should sin against Amir-ul-Momineen<sup>asws</sup>, in the meaning of plotting against him<sup>asws</sup>, 103

#### 4. Nafs al-Mutma`inna:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ {27} ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً {28} فَادْخُلِي فِي عِبَادِي {29} وَادْخُلِي جَنَّاتِي {30}

**[89:27] O Nafs that art at rest! [89:28] Return to your Lord, well-pleased (with him), well-pleasing (Him), [89:29] So enter among My servants, [89:30] And enter into My garden**

ثم قال علي بن إبراهيم: حدثنا جعفر بن أحمد، قال: حدثنا عبد الله بن موسى، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله: يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً: «يعني الحسين بن علي (عليه السلام)».

Then Ali Bin Ibrahim (Tafseer Qummi) said, 'It has been narrated to us from Ja'far Bin Ahmad, from Abdullah Bin Musa, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer, who has said:

'Abu Abdullah<sup>asws</sup> regarding His<sup>azwj</sup> Words **[89:27] O Nafs that art at rest! [89:28] Return to your Lord, well-pleased (with him), well-pleasing (Him),** It Means Al-Husayn Bin Ali<sup>asws</sup>, 104

<sup>102</sup> (تأويل الآيات 2: 739 / 1).

<sup>103</sup> (تأويل الآيات 2: 739 / 2).

<sup>104</sup> (تفسير القمي 2: 422).

## Additional Ahadith explaining the 'Nafs'

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَبِي حَمَزَةَ عَنْ ذَكَرَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يُجْزِيكَ مِنَ الْقِرَاءَةِ مَعَهُمْ مِثْلُ حَدِيثِ النَّفْسِ .

Ahmad ibn Idris has narrated from Mohammed ibn Ahmad from Ya'qub ibn Yazid from Mohammed ibn abu Hamzah from those whom he has mentioned who has said:

'Abu' Abd Allah<sup>asws</sup> has said: 'When performing Salat with them (other people) it is sufficient to recite like speaking to one's Nafs.'<sup>105</sup>

الْحُسَيْنُ بْنُ أَحْمَدَ عَنْ أَحْمَدَ بْنِ هِلَالٍ قَالَ حَدَّثَنَا عُثْمَانُ بْنُ عِيسَى عَنْ خَالِدِ بْنِ بَجِيحٍ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا بُدَّ لِلْعَلَامِ مِنْ غِيَبَةٍ قُلْتُ وَ لَمْ قَالَ يَخَافُ وَ أَوْمَأَ بِيَدِهِ إِلَى بَطْنِهِ وَ هُوَ الْمُنْتَظَرُ وَ هُوَ الَّذِي يَشْكُ النَّاسُ فِي وَلَادَتِهِ فَمِنْهُمْ مَنْ يَقُولُ حَمَلٌ وَ مِنْهُمْ مَنْ يَقُولُ مَاتَ أَبُوهُ وَ لَمْ يُخْلَفْ وَ مِنْهُمْ مَنْ يَقُولُ وُلِدَ قَبْلَ مَوْتِ أَبِيهِ بِسَنَتَيْنِ قَالَ زُرَّارَةُ فَقُلْتُ وَ مَا تَأْمُرُنِي لَوْ أَدْرَكْتُ ذَلِكَ الزَّمَانَ قَالَ ادْعُ اللَّهَ هَذَا الدُّعَاءُ

Al-Husayn ibn Ahmad has narrated from Ahmad ibn Ilila<sup>1</sup> who has said that 'Uthman ibn 'Isa narrated to us from Khalid ibn Najih from Zurara ibn A'yan hom abu 'Abd Allah, 'Alayhi al-Salam, who has said:

'Abu Abd Allah<sup>azwj</sup> has said, 'It will be necessary for the young boy to disappear from public sight.' I then asked, 'Why it will be necessary?' The Imam replied: 'Because of fear' (pointing toward his<sup>asws</sup> chest). He will be the one whose reappearance will be intensely expected. His coming (to this world) be doubted. Certain people will say, 'His mother was not blessed by him<sup>ajfi</sup>.' Others will say, 'His<sup>ajfi</sup> father<sup>asws</sup> died but left no surviving son<sup>asws</sup>.' Certain others will say, 'He<sup>ajfi</sup> his 'zahoor'<sup>106</sup> took place two years before the death of his<sup>ajfi</sup> father<sup>asws</sup>.'

I asked the Imam<sup>asws</sup>, 'What do you command me if I were to live at that time?' The Imam<sup>asws</sup> said, 'Pray to Allah<sup>azwj</sup> in the words.

اللَّهُمَّ عَرِّفْنِي نَفْسَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَفْسَكَ لَمْ أَعْرِفْكَ اللَّهُمَّ عَرِّفْنِي نَبِيَّكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَبِيَّكَ لَمْ أَعْرِفْهُ قَطُّ  
اللَّهُمَّ عَرِّفْنِي حُجَّتَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي حُجَّتَكَ ضَلَلْتُ عَنْ دِينِي

'O Lord, Make me recognise Yourself<sup>azwj</sup>; if You<sup>azwj</sup> do not Make me recognise Yourself<sup>azwj</sup>, I will not recognise You<sup>azwj</sup>. O Lord<sup>azwj</sup>, Make me recognise Your Rasool<sup>saww</sup>; if You<sup>azwj</sup> do not Make me recognise Your Rasool<sup>saww</sup> I will never recognise him<sup>saww</sup>. O Lord<sup>azwj</sup>, Make me recognise the one who possesses Your<sup>azwj</sup> Authority over the creatures; if You<sup>azwj</sup> do not make me recognise him<sup>ajfi</sup> I will stray away from my religion.

قَالَ أَحْمَدُ بْنُ الْهِلَالِ سَمِعْتُ هَذَا الْحَدِيثَ مِنْذُ سِتٍّ وَ خَمْسِينَ سَنَةً

<sup>105</sup> Al-Kafi, Vol. 2, Chapters on Salat.

<sup>106</sup> Coming to the world

Ahmad ibn Hilal has said, 'I had heard this Hadith fifty-six years ago.'<sup>107</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا اسْتَخْلَفَ رَجُلٌ عَلَى أَهْلِهِ بِخِلَافَةٍ أَفْضَلَ مِنْ رُكْعَتَيْنِ يَرْكَعُهُمَا إِذَا أَرَادَ الْخُرُوجَ إِلَى سَفَرٍ يَقُولُ اللَّهُمَّ إِنِّي أَسْتَوْدِعُكَ نَفْسِي وَ أَهْلِي وَ مَالِي وَ دُرِّيَّ وَ دُنْيَايَ وَ آخِرَتِي وَ أَمَانَتِي وَ خَاتَمَةَ عَمَلِي إِلَّا أَعْطَاهُ اللَّهُ مَا سَأَلَ

Ali ibn Ibrahim from his father, who from Al-Nafali who from Al-Sakuni who has said:

Imam Abu Abd Allah<sup>asws</sup> said that 'Rasool-Allah<sup>saww</sup> said: 'A man cannot leave behind a Caliph (caretaker) over his family better than two Bowings (of Prayer), kneeling in both of these whenever intending for the going out on a journey, saying, 'O Allah<sup>azwj</sup>! I entrust to You<sup>azwj</sup> myself, and my family, and my wealth, and my children, and my world, and my Hereafter, and my entrustments, and the completion of my work', except that Allah<sup>azwj</sup> would Give him whatever he asks for'<sup>108</sup>

عَنْهُ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لِرَجُلٍ إِنَّكَ قَدْ جُعِلْتَ طَبِيبَ نَفْسِكَ وَ بَيِّنَ لَكَ الدَّاءُ وَ عُرِفَتْ آيَةُ الصَّحَّةِ وَ ذَلَّلْتَ عَلَى الدَّوَاءِ فَانْظُرْ كَيْفَ قِيَامُكَ عَلَى نَفْسِكَ

It is narrated from him (narrator of the Hadith above) in a marfu' manner, the following from Abu 'Abd Allah<sup>asws</sup> that Imam<sup>asws</sup> said to a man:

Abu Abd Allah<sup>asws</sup> has said: 'You have been made the physician for your own self. Medicine is prescribed for you; signs of good health are shown to you, and the direction for medicine is given to you. It is all up to you how you treat yourself'.<sup>109</sup>

### One Should Prepare for the Hereafter Before it's too Late:

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ حَسَّانَ عَنْ زَيْدِ الشَّحَامِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع خُذْ لِنَفْسِكَ مِنْ نَفْسِكَ خُذْ مِنْهَا فِي الصَّحَّةِ قَبْلَ السُّقْمِ وَ فِي الْقُوَّةِ قَبْلَ الضَّعْفِ وَ فِي الْحَيَاةِ قَبْلَ الْمَمَاتِ

It is narrated from him (narrator of the Hadith above) from Ali ibn al-Hakam from Hassan from Zayd al-Shahham who has said:

'Abu Abd Allah<sup>asws</sup> has said: 'Take from your Nafs for yourself: Take from it in the good health before illness, during its strength before weakness and in its lifetime before death'.<sup>110</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ شُعَيْبِ بْنِ عَبْدِ اللَّهِ ع عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَوْصِنِي بِوَجْهِ مِنْ وَجْهِهِ الَّتِي أَنْجُو بِهِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَيُّهَا السَّائِلُ

<sup>107</sup> H. 342, الكافي ج : 1 ص : 342

<sup>108</sup> H. 283, الكافي ج : 4 ص : 283

<sup>109</sup> Al-Kafi, Vol. 2, H. 3011

<sup>110</sup> Al-Kafi, Vol. 2, H. 3016



اسْتَمِعْ ثُمَّ اسْتَفْهِمْ ثُمَّ اسْتَعْمِلْ وَ اعْلَمْ أَنَّ النَّاسَ ثَلَاثَةٌ زَاهِدٌ وَ صَابِرٌ وَ رَاغِبٌ فَأَمَّا الزَّاهِدُ فَقَدْ خَرَجَتْ  
الْأَحْزَانُ وَ الْأَفْرَاحُ مِنْ قَلْبِهِ فَلَا يَفْرَحُ بِشَيْءٍ مِنَ الدُّنْيَا وَ لَا يَأْسَى عَلَى شَيْءٍ مِنْهَا فَاتَهُ فَهُوَ مُسْتَرِيحٌ وَ أَمَّا الصَّابِرُ فَإِنَّهُ  
يَتَمَنَّاها بِقَلْبِهِ فَإِذَا نَالَ مِنْهَا أَجْمَ نَفْسُهُ عَنْهَا لِسُوءِ عَاقِبَتِهَا وَ شَتَائِهَا لَوْ أَطْلَعَتْ عَلَى قَلْبِهِ عَجِبَتْ مِنْ عِفَّتِهِ وَ تَوَاضُعِهِ  
وَ حَزْمِهِ وَ أَمَّا الرَّاغِبُ فَلَا يُبَالِي مِنْ أَيْنَ جَاءَتْهُ الدُّنْيَا مِنْ جِلِّهَا أَوْ مِنْ حَرَامِهَا وَ لَا يُبَالِي مَا دَنَسَ فِيهَا عَرِضُهُ وَ أَهْلَكَ  
نَفْسَهُ وَ أَذْهَبَ مُرُوَّتَهُ فَهُمْ فِي عَمَرَةٍ يَضْطَرُّونَ

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ahmad ibn Muhammad from Shu'ayb ibn 'Abd Allah from certain individuals of his people in a marfu' manner:

'Once a man came to Amir-ul-Momineen<sup>asws</sup> and said, 'O Amir-ul-Momineen<sup>asws</sup>, grant me good advice in the aspects of virtue so I may attain salvation'.

Amir-ul-Momineen<sup>asws</sup> said, 'O seeker of advice, listen carefully, understand, ascertain and practice. You must know that people are of three kinds: (1) restraining themselves from worldly matters, (2) exercising patience and (3) those who are inclined toward worldly gains.

'From the Qalub (plural of Qalb) of restraining people sadness and happiness have moved out. He neither becomes happy for any of the worldly things, nor he grieves over anything of the world that he may have missed, thus, he is comfortable.

'The person who exercises patience has hopes to have worldly gains in his Qalb and when he gains anything he holds his Nafs back from it due to such gains' bad consequences and disgrace. Were you to see his Qalb you would be astonished by its chastity, humility and determination.

'To those who are inclined to worldly gains it does not matter wherefrom worldly gains come to them, lawful or unlawful as well as whether it throws filth over their honour or destroys their Nafs, or takes away their kindness. They are restless to achieve them'.<sup>111</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي عُثْمَانَ عَنْ وَاصِلٍ عَنْ عَبْدِ اللَّهِ بْنِ  
سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ جَاءَ رَجُلٌ إِلَى أَبِي دَرٍّ فَقَالَ يَا أَبَا دَرٍّ مَا لَنَا نَكْرَهُ الْمَوْتَ فَقَالَ لِأَنَّكُمْ عَمَرْتُمُ الدُّنْيَا وَ  
أَخْرَجْتُمُ الْآخِرَةَ فَتَكْرَهُونَ أَنْ تُنْقَلُوا مِنْ عُمْرَانٍ إِلَى خَرَابٍ فَقَالَ لَهُ فَكَيْفَ تَرَى قُدُومَنَا عَلَى اللَّهِ فَقَالَ أَمَّا الْمُحْسِنُ مِنْكُمْ  
فَكَالْغَائِبِ يَفْتَدِمُ عَلَى أَهْلِهِ وَ أَمَّا الْمُسِيءُ مِنْكُمْ فَكَالْأَبْقِ يُرَدُّ عَلَى مَوْلَاهُ قَالَ فَكَيْفَ تَرَى حَالَنَا عِنْدَ اللَّهِ قَالَ اعْرِضُوا  
أَعْمَالَكُمْ عَلَى الْكِتَابِ إِنَّ اللَّهَ يَقُولُ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ وَ إِنَّ الْفُجَّارَ لَفِي جَحِيمٍ قَالَ فَقَالَ الرَّجُلُ فَأَيْنَ رَحْمَةُ اللَّهِ قَالَ  
رَحْمَةُ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ

<sup>111</sup> Al-Kafi, Vol. 2, H. 3018.

قَالَ أَبُو عَبْدِ اللَّهِ ع وَكَتَبَ رَجُلٌ إِلَى أَبِي دَرٍّ رَضِيَ اللَّهُ عَنْهُ يَا أَبَا دَرٍّ أَطَرَفَنِي بِشَيْءٍ مِنَ الْعِلْمِ فَكَتَبَ إِلَيْهِ أَنَّ الْعِلْمَ كَثِيرٌ  
وَلَكِنْ إِنْ قَدَرْتَ أَنْ لَا تُسِيءَ إِلَى مَنْ تُحِبُّهُ فَافْعَلْ قَالَ فَقَالَ لَهُ الرَّجُلُ وَهَلْ رَأَيْتَ أَحَدًا يُسِيءُ إِلَى مَنْ يُحِبُّهُ فَقَالَ لَهُ  
نَعَمْ نَفْسُكَ أَحَبُّ الْأَنْفُسِ إِلَيْكَ فَإِذَا أَنْتَ عَصَيْتَ اللَّهَ فَقَدْ أَصَاتَ إِلَيْهَا

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from certain individuals of his people from al-Hassan ibn Ali ibn abu 'Uthman from Wasil from' Abd Allah ibn Sinan who has narrated the following from Abu Abd Allah<sup>asws</sup>:

Abu Abd Allah<sup>asws</sup> has said: 'A man came to Abu Dhar and asked: 'O Abu Dhar, why do we dislike death?' He said: 'It is because you have developed the world and destroyed the next life and you dislike moving from developed to that which is ruined'. The man asked: 'How do you see our moving in the presence of Allah<sup>azwj</sup>?' He replied: 'The people of good deeds among you will be like one coming home from a journey. The evil doers among you, however, will be like a runaway slave returned to his master'.

The man then asked: 'How do you see our condition before Allah<sup>azwj</sup>?' He said: 'Present your deeds before the Book of Allah<sup>azwj</sup>. Allah<sup>azwj</sup> has said: ***'The virtuous ones will live in bounties and the evil doers will live in fire.'*** (82: 14, 15). The man then asked: 'Where then is the mercy of Allah<sup>azwj</sup>?' He replied: 'The mercy of Allah<sup>azwj</sup> is very close to the people who do good deeds'.

'Abu 'Abd Allah<sup>asws</sup> then said: 'A man wrote to Abu Dhar<sup>ra</sup> 'O Abu Dhar instruct me with a few things of knowledge.' He wrote back to him. 'Knowledge is of many kinds, however, if you are able not to disappoint those whom you love, then do so. Yes, your Nafs is the most beloved to you. When you disobey Allah<sup>azwj</sup>, you are doing bad and disappointing things to your own Nafs'.<sup>112</sup>

### Act for the Hereafter before It's too Late:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنْ حَمَزَةَ بْنِ حُمْرَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ مِمَّا  
حُفِظَ مِنْ خُطَبِ النَّبِيِّ ص أَنَّهُ قَالَ يَا أَيُّهَا النَّاسُ إِنَّ لَكُمْ مَعَالِمَ فَأَنْتَهُوا إِلَى مَعَالِمِكُمْ وَ إِنَّ لَكُمْ نَهْيَةً فَأَنْتَهُوا إِلَى  
نَهْيِكُمْ أَلَا إِنَّ الْمُؤْمِنَ يَعْمَلُ بَيْنَ مَخَافَتَيْنِ بَيْنَ أَجَلٍ قَدْ مَضَى لَا يَدْرِي مَا اللَّهُ صَانِعٌ فِيهِ وَ بَيْنَ أَجَلٍ قَدْ بَقِيَ لَا يَدْرِي  
مَا اللَّهُ قَاضٍ فِيهِ فَلْيَأْخُذِ الْعَبْدُ الْمُؤْمِنُ مِنْ نَفْسِهِ لِنَفْسِهِ وَ مِنْ دُنْيَاهُ لِآخِرَتِهِ وَ فِي الشَّيْبَةِ قَبْلَ الْكَرِّ وَ فِي الْحَيَاةِ قَبْلَ  
الْمَمَاتِ فَوَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا بَعْدَ الدُّنْيَا مِنْ مُسْتَعْتَبٍ وَ مَا بَعْدَهَا مِنْ دَارٍ إِلَّا الْجَنَّةُ أَوْ النَّارُ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Nu'man from Hamza ibn Humran who has said:

'I heard Abu Abd Allah<sup>asws</sup> saying: 'Of the preserved speeches of the Holy Prophet<sup>saww</sup> one is his words as follows:

'O people, for you there are the sources of knowledge. You must reach out to them. For you there are the end goals and you must reach them. You must

<sup>112</sup> Al-Kafi, Vol. 2, H. 3025. الكافي ج : 2 ص : 459

know that a believer works between two frightening facts. On one side is the time that has passed and he does not know what Allah<sup>azwj</sup> has Done about it, and on the other is the time to come that he does not know how Allah<sup>azwj</sup> will Decide about. The believing servant (of Allah<sup>azwj</sup>) must take from his Nafs for himself (on that is good) and from his worldly life for his hereafter, during his youth before his getting old and in his lifetime before his death. I swear by the One<sup>azwj</sup> in whose hand is the Nafs of Muhammad<sup>saww</sup> that after the worldly life there will be no chance to please anyone and there will be no other home except Paradise or Hell'.<sup>113</sup>

عَنْهُ عَنْ أَحْمَدَ عَنْ ابْنِ مَجْبُوبٍ عَنْ دَاوُدَ الرَّقِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ  
قَالَ مَنْ عَلِمَ أَنَّ اللَّهَ يَرَاهُ وَ يَسْمَعُ مَا يَقُولُ وَ يَعْلَمُ مَا يَعْمَلُهُ مِنْ خَيْرٍ أَوْ شَرٍّ فَيَحْجُزُهُ ذَلِكَ عَنِ الْفَسِيحِ مِنَ الْأَعْمَالِ  
فَذَلِكَ الَّذِي خَافَ مَقَامَ رَبِّهِ وَ نَهَى النَّفْسَ عَنِ الْهَوَى

It is narrated from him (narrator of the Hadith above) from Ahmad from ibn Mahbub from Dawud al-Raqqiy from Abu 'Abd Allah<sup>asws</sup>, who has said:

Abu 'Abd Allah<sup>asws</sup> said: 'About the words of Allah<sup>azwj</sup>: ***'And for him who fears to stand before his Lord there are two gardens.'*(55:46).** The Imam<sup>asws</sup> said: 'One who knows that Allah<sup>azwj</sup> Sees him, Hears what he says and Knows what he does, good or evil, and it keeps him off wicked deeds, such person is the one who fears to stand before his Lord<sup>azwj</sup> and stops his Nafs from following its (negative) desires'.<sup>114</sup>

## A Prayer for Purification of the 'Nafs':

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ كَرِّمِ بْنِ ابْنِ أَبِي يَعْقُوبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ كَانَ يَقُولُ اللَّهُمَّ امْلَأْ  
قَلْبِي حُبًّا لَكَ وَ خَشْيَةً مِنْكَ وَ تَصَدِّيقًا وَ إِيمَانًا بِكَ وَ فَرَقًا مِنْكَ وَ شَوْقًا إِلَيْكَ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ اللَّهُمَّ حَبِّبْ إِلَيَّ  
لِقَاءَكَ وَ اجْعَلْ لِي فِي لِقَائِكَ خَيْرَ الرَّحْمَةِ وَ الْبَرَكَاتِ وَ الْحُفْنِ بِالصَّالِحِينَ وَ لَا تُؤَخِّرْنِي مَعَ الْأَشْرَارِ وَ الْحُفْنِ بِصَالِحٍ مَنْ  
مَضَى وَ اجْعَلْنِي مَعَ صَالِحٍ مَنْ بَقِيَ وَ خُذْ بِي سَبِيلَ الصَّالِحِينَ وَ أَعِنِّي عَلَى نَفْسِي بِمَا تُعِينُ بِهِ الصَّالِحِينَ عَلَى أَنْفُسِهِمْ وَ  
لَا تُرِدَّنِي فِي سُوءٍ اسْتَنْقَذْتَنِي مِنْهُ يَا رَبَّ الْعَالَمِينَ أَسْأَلُكَ إِيْمَانًا لَا أَجَلَ لَهُ دُونَ لِقَائِكَ تُحْسِنِي وَ تُمَيِّتُنِي عَلَيْهِ وَ تَبْعُنِي عَلَيْهِ  
إِذَا بَعَثْتَنِي وَ ابْرَأْ قَلْبِي مِنَ الرِّيَاءِ وَ السُّمْعَةِ وَ الشَّكِّ فِي دِينِكَ اللَّهُمَّ أَعْطِنِي نَصْرًا فِي دِينِكَ وَ قُوَّةً فِي عِبَادَتِكَ وَ فَهْمًا فِي  
خَلْقِكَ وَ كِفْلَيْنِ مِنْ رَحْمَتِكَ وَ بَيْضَ وَجْهِي بِنُورِكَ وَ اجْعَلْ رَغْبَتِي فِيْمَا عِنْدَكَ وَ تَوَفِّي فِي سَبِيلِكَ عَلَى مِلَّتِكَ وَ مِلَّةِ  
رَسُولِكَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُسَلِ وَ الْهَرَمِ وَ الْجُبْنِ وَ الْبُخْلِ وَ الْعَقْلَةِ وَ الْقَسْوَةِ وَ الْفُتْرَةِ وَ الْمَسْكَنَةِ وَ أَعُوذُ بِكَ يَا  
رَبِّ مِنْ نَفْسٍ لَا تَشْبَعُ وَ مِنْ قَلْبٍ لَا يَخْشَعُ وَ مِنْ دُعَاءٍ لَا يُسْمَعُ وَ مِنْ صَلَاةٍ لَا تَنْفَعُ وَ أَعِيذُ بِكَ نَفْسِي وَ أَهْلِي وَ  
دُرَّتِي مِنَ الشَّيْطَانِ الرَّجِيمِ اللَّهُمَّ إِنَّهُ لَا يُجِيرُنِي مِنْكَ أَحَدٌ وَ لَا أَجِدُ مِنْ دُونِكَ مُلتَحِدًا فَلَا تُخَذِّلْنِي وَ لَا تُرِدَّنِي فِي هَلَكَةٍ وَ  
لَا تُرِدَّنِي بِعَذَابٍ أَسْأَلُكَ الثَّبَاتَ عَلَى دِينِكَ وَ التَّصَدِّيقَ بِكِتَابِكَ وَ اتِّبَاعَ رَسُولِكَ اللَّهُمَّ اذْكُرْنِي بِرَحْمَتِكَ وَ لَا تَذْكُرْنِي  
بِخَطِيئَتِي وَ تَقَبَّلْ مِنِّي وَ زِدْنِي مِنْ فَضْلِكَ إِنِّي إِلَيْكَ رَاغِبٌ اللَّهُمَّ اجْعَلْ ثَوَابَ مَنْطِقِي وَ ثَوَابَ بَحْلِسِي رِضَاكَ عَنِّي وَ اجْعَلْ  
عَمَلِي وَ دُعَائِي خَالِصًا لَكَ وَ اجْعَلْ ثَوَابِي الْجَنَّةَ بِرَحْمَتِكَ وَ اجْمَعْ لِي جَمِيعَ مَا سَأَلْتُكَ وَ زِدْنِي مِنْ فَضْلِكَ إِنِّي إِلَيْكَ رَاغِبٌ

<sup>113</sup> Al-Kafi, Vol. 2, H. 1596

<sup>114</sup> Al-Kafi, Vol. 2, H. 1597.

اللَّهُمَّ غَارَتْ النُّجُومُ وَ نَامَتِ الْعُيُونُ وَ أَنْتَ الْحَيُّ الْقَيُّومُ لَا يُؤَارِي مِنْكَ لَيْلٌ سَاجٍ وَ لَا سَمَاءٌ دَاثٌ أَبْرَاجٍ وَ لَا أَرْضٌ دَاثٌ مَهَادٍ وَ لَا بَحْرٌ جَلِيٌّ وَ لَا ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ تُدْلِيحُ الرَّحْمَةَ عَلَى مَنْ تَشَاءُ مِنْ خَلْقِكَ تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ أَشْهَدُ بِمَا شَهِدْتَ بِهِ عَلَى نَفْسِكَ وَ شَهِدْتَ مَا لَيْكَتُكَ وَ أُولُو الْعِلْمِ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْحَكِيمُ وَ مَنْ لَمْ يَشْهَدْ بِمَا شَهِدْتَ بِهِ عَلَى نَفْسِكَ وَ شَهِدْتَ مَا لَيْكَتُكَ وَ أُولُو الْعِلْمِ فَاتَّخَذَ شَهَادَتِي مَكَانَ شَهَادَتِهِمُ اللَّهُمَّ أَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ أَنْ تُفَكَّ رَقَبَتِي مِنَ النَّارِ

Ali ibn Ibrahim has narrated from his father from al-Hassan ibn Ali from Karram from ibn abu Ya'fur who has narrated the following from Abu Abd Allah<sup>asws</sup>:

(Imam<sup>asws</sup> says recite): 'Our Allah<sup>azwj</sup>, fill my 'Qalb' with love for You<sup>azwj</sup>, concern about You<sup>azwj</sup>, affirmation of and belief in Your<sup>azwj</sup> existence, fear from You<sup>azwj</sup> and longing toward You<sup>azwj</sup>, O Glorious, O Magnanimous. Our Allah, make me love meeting You<sup>azwj</sup>, and such meeting to be good, merciful, and full of blessings, join me with the virtuous and do not leave me behind with the wicked ones. Join me with the virtuous of the past and those to come, lead me on the path of virtuous ones, assist me against my Nafs by that with which You<sup>azwj</sup> assist the virtuous ones against their Nafus (plural of Nafs), do not turn me in the evil from which You<sup>azwj</sup> want to rescue me, Our Allah<sup>azwj</sup> of the worlds. I plead before You<sup>azwj</sup> for a belief free of timing before meeting You<sup>azwj</sup>, with which You<sup>azwj</sup> will Keep me living, Cause me to die, and raise me up with it when You<sup>azwj</sup> will resurrect me.

Free my Qalb from showing-off, desire for popularity, and doubt in Your<sup>azwj</sup> religion. 'Our Allah<sup>azwj</sup>, give me victory in Your<sup>azwj</sup> religion, energy to worship, understanding of Your<sup>azwj</sup> creatures, support me twice with Your<sup>azwj</sup> kindness (in this life and hereafter), brighten my face with Your<sup>azwj</sup> light, make me interested in what is with You<sup>azwj</sup>, cause me to die in Your<sup>azwj</sup> way and in Your<sup>azwj</sup> religion, the religion of Your<sup>azwj</sup> Messenger<sup>saww</sup>.

'Our Allah<sup>azwj</sup>, I seek protection against laziness, old age, cowardice, stinginess, carelessness, hardheartedness, weakness, and destitution.

I seek protection with You<sup>azwj</sup>, Our Allah<sup>azwj</sup> against the Nafs that does not become satisfied, the Qalb that does not become humble, the supplication that is not heard, and the prayer that does not yield any benefit. I seek protection with You<sup>azwj</sup> for my Nafs (myself), my family, and my children against condemned Satan<sup>la</sup>.

'Our Allah<sup>azwj</sup>, no one can protect me against You<sup>azwj</sup>, I do not find any place to hide from You<sup>azwj</sup>, Do not humiliate me and Do not throw me in perdition and in torment. I plead before You<sup>azwj</sup> to keep me to remain steadfast in Your<sup>azwj</sup> religion, affirm Your<sup>azwj</sup> book, and follow Your<sup>azwj</sup> messenger<sup>saww</sup>. 'Our Allah<sup>azwj</sup>, speak of me with Your<sup>azwj</sup> mercy and do not speak of me with my sins, accept from me (my good deeds), increase for me from Your<sup>azwj</sup> generosity; I am keen in worshipping You<sup>azwj</sup>. Our Allah<sup>azwj</sup>, make my reward for speaking and sitting to be Your<sup>azwj</sup> happiness with me, make my deeds and supplication purely for You<sup>azwj</sup>, make my reward paradise through Your<sup>azwj</sup>

mercy, place me together with all I pleaded for before You<sup>azwj</sup> and increase for me through Your<sup>azwj</sup> favour; I am greatly inclined (to submit myself) to You<sup>azwj</sup>.

Our Allah<sup>azwj</sup>, the stars have disappeared, eyes have gone to sleep, You<sup>azwj</sup> are Watching and Guarding, the dark night cannot disappear from You<sup>azwj</sup> nor the starry skies or the well-stretched Earth, neither the choppy ocean, nor the darkness upon darkness.

You<sup>azwj</sup> Send mercy upon whomever You<sup>azwj</sup> will among Your<sup>azwj</sup> creatures; You<sup>azwj</sup> know the secret glance of the eyes and what their chests conceal. I testify to what You<sup>azwj</sup> have testified for yourself, to what Your<sup>azwj</sup> angels have testified, and people of knowledge have testified that no one deserves to be worshipped except You<sup>azwj</sup> the Majestic, the Wise. Whoever does not testify to what You<sup>azwj</sup> have testified for yourself<sup>azwj</sup> has disbelieved, Your<sup>azwj</sup> angels have testified, and people of knowledge have testified, then write my testimony in (the Book) adjacent to their testimony.

Our Allah, You<sup>azwj</sup> are the Peace, and from You<sup>azwj</sup> is peace. I plead before You<sup>azwj</sup> O the Owner of glory and magnanimity to set my neck free of the Fire'.<sup>115</sup>

### The State of a Momin's 'Nafs':

مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ ذَاهِرٍ عَنِ الْحَسَنِ بْنِ يَحْيَى عَنْ قُتَيْبٍ أَبِي قَتَادَةَ الْحَرَابِيِّ عَنْ عَبْدِ اللَّهِ بْنِ يُونُسَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَجُلٌ يُقَالُ لَهُ هَمَّامٌ وَكَانَ عَابِدًا نَاسِكًا مُجْتَهِدًا إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَهُوَ يَخْطُبُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ صِفْ لَنَا صِفَةَ الْمُؤْمِنِ كَأَنَّا نَنْتَظِرُ إِلَيْهِ فَقَالَ يَا هَمَّامُ الْمُؤْمِنُ هُوَ الْكَائِسُ الْفَطِنُ بِشْرُهُ فِي وَجْهِهِ وَ حُزْنُهُ فِي قَلْبِهِ أَوْسَعُ شَيْءٍ صَدْرًا وَ أَذَلُّ شَيْءٍ نَفْسًا رَاجِعٌ عَنْ كُلِّ فَنٍ حَاضٍ عَلَى كُلِّ حَسَنٍ لَا حَقُودَ وَ لَا حَقُودَ وَ لَا وَثَابَ وَ لَا سَبَابَ وَ لَا عِيَابَ وَ لَا مُعْتَابَ يَكْرَهُ الرِّفْعَةَ وَ يَشْتَأُ السُّمْعَةَ طَوِيلُ الْعَمِّ بَعِيدُ الْهَمِّ كَثِيرُ الصَّمْتِ وَ قَوْرٌ ذَكُورٌ صَبُورٌ شَكُورٌ مَعْمُومٌ بِفِكَرِهِ مَسْرُورٌ بِفَقْرِهِ سَهْلٌ الْخَلِيقَةِ لَبِيبٌ الْعَرِيقَةِ رَصِيدٌ الْوَفَاءِ قَلِيلٌ الْأَدَى لَا مُتَأَفِّكٌ وَ لَا مُتَهَتِّكٌ إِنْ ضَحَكَ لَمْ يَحْزَنْ وَ إِنْ غَضِبَ لَمْ يَنْزَقْ ضِجْحَهُ تَبَسُّمٌ وَ اسْتِفْهَامَةٌ تَعْلَمُ وَ مُرَاجَعَةٌ تَفْهَمُ كَثِيرٌ عِلْمُهُ عَظِيمٌ حِلْمُهُ كَثِيرٌ الرَّحْمَةِ لَا يَبْخُلُ وَ لَا يَعْجَلُ وَ لَا يَضْحَرُ وَ لَا يَبْطُرُ وَ لَا يَحِيفُ فِي حُكْمِهِ وَ لَا يَجُورُ فِي عِلْمِهِ نَفْسُهُ أَصْلَبُ مِنَ الصَّلْدِ وَ مُكَادِحَتُهُ أَخْلَى مِنَ الشَّهْدِ لَا جَشِعَ وَ لَا هَلِيعَ وَ لَا عَنَفَ وَ لَا صِلْفَ وَ لَا مُتَكَلِّفَ وَ لَا مُتَعَمِّقَ جَمِيلُ الْمُنَازَعَةِ كَرِيمُ الْمُرَاجَعَةِ عَدْلٌ إِنْ غَضِبَ رَفِيقٌ إِنْ طَلَبَ لَا يَتَهَوَّرُ وَ لَا يَتَهَتِّكُ وَ لَا يَتَجَبَّرُ خَالِصُ الْوُدِّ وَثِيقُ الْعَهْدِ وَثِيٌّ الْعَقْدِ شَفِيقٌ وَصُولٌ حَلِيمٌ خَمُولٌ قَلِيلُ الْفُضُولِ رَاضٍ عَنِ اللَّهِ عَزَّ وَ جَلَّ مُخَالِفٌ لِهَوَاهُ لَا يَغْلُظُ عَلَى مَنْ دُونَهُ وَ لَا يَخُوضُ فِيمَا لَا يَعْنِيهِ نَاصِرٌ لِلدِّينِ مُخَامٍ عَنِ الْمُؤْمِنِينَ كَهْفٌ لِلْمُسْلِمِينَ لَا يَخْرِقُ الثَّنَاءَ سَمْعُهُ وَ لَا يَنْكِي الطَّمَعُ قَلْبُهُ وَ لَا يَصْرِفُ اللَّعِبَ حُكْمُهُ وَ لَا يُطْلِعُ الْجَاهِلَ عِلْمَهُ قَوْلٌ عَمَّالٌ حَازِمٌ لَا يَفْخَاشُ وَ لَا يَطْيَاشُ وَصُولٌ فِي غَيْرِ غُنْفٍ بَذُولٌ فِي غَيْرِ سَرْفٍ لَا يَحْتَالُ وَ لَا بَعْدَارٍ وَ لَا يَفْتَنِي أَثَرًا وَ لَا يَحِيفُ بَشَرًا رَفِيقٌ بِالْخَلْقِ سَاحٍ فِي الْأَرْضِ عَوْنٌ لِلضَّعِيفِ عَوْنٌ لِلْمَلْهُوفِ لَا يَهْتِكُ سِرًّا وَ لَا يَكْشِفُ سِرًّا كَثِيرُ الْبُلُوَى قَلِيلُ الشُّكُوى إِنْ رَأَى خَيْرًا ذَكَرَهُ وَ إِنْ عَافَى سَرَّهْ سَرَّهْ يَسْتُرُ الْعَيْبَ وَ يَحْفَظُ الْعَيْبَ وَ يُقِيلُ الْعَثْرَةَ وَ يَغْفِرُ الزَّلَّةَ لَا يَطْلُعُ عَلَى نُصْحٍ فَيَذَرُهُ وَ لَا يَدْعُ جَنْحَ خَيْفٍ فَيُصْلِحُهُ أَمِينٌ رَصِيدٌ

<sup>115</sup> الكافي ج : 2 ص : 586 Al-Kafi, Vol. 2, H. 3443.

تَقِي نَفْسِي زَكِيَّ رَضِيَّ يَقْبَلُ الْغُذْرَ وَ يُجْمَلُ الذِّكْرَ وَ يُحْسِنُ بِالنَّاسِ الظَّلَّ وَ يَتَّهَمُ عَلَى الْعَيْبِ نَفْسَهُ يُحِبُّ فِي اللَّهِ بِفَقْهِ وَ عِلْمٍ وَ يَقْطَعُ فِي اللَّهِ بِحُزْمٍ وَ عَزْمٍ لَا يَخْرُقُ بِهِ فَرْحٌ وَ لَا يَطِيشُ بِهِ مَرْحٌ مُدَكَّرٌ لِلْعَالِمِ مُعَلِّمٌ لِلجَاهِلِ لَا يَتَوَقَّعُ لَهُ بَاتِقَةٌ وَ لَا يُخَافُ لَهُ غَائِلَةٌ كُلُّ سَعْيٍ أَخْلَصَ عِنْدَهُ مِنْ سَعْيِهِ وَ كُلُّ نَفْسٍ أَصْلَحَ عِنْدَهُ مِنْ نَفْسِهِ عَالِمٌ بِعَيْبِهِ شَاغِلٌ بِعَمِّهِ لَا يَتَّقِي بَعْزَ رَبِّهِ غَرِيبٌ وَحِيدٌ جَرِيدٌ حَزِينٌ يُحِبُّ فِي اللَّهِ وَ يُجَاهِدُ فِي اللَّهِ لِيَتَّبِعَ رِضَاهُ وَ لَا يَنْتَقِمَ لِنَفْسِهِ بِنَفْسِهِ وَ لَا يُؤَالِي فِي سَخَطِ رَبِّهِ مُجَالِسٌ لِأَهْلِ الْفَقْرِ مُصَادِقٌ لِأَهْلِ الصَّدَقِ مُؤَاوِزٌ لِأَهْلِ الْحَقِّ عَوْنٌ لِلْقَرِيبِ أَبٌ لِلْيَتِيمِ بَعْلٌ لِلْأَزْمَلَةِ خَفِيٌّ بِأَهْلِ الْمَسْكَنَةِ مَرْجُوٌّ لِكُلِّ كَرِيهَةٍ مَأْمُولٌ لِكُلِّ شِدَّةٍ هَشَّاشٌ بِشَأْنٍ لَا يَبْعَاسٍ وَ لَا بِجَسَاسٍ صَلِيبٌ كَطَاطِمٍ بَسَامٌ دَقِيقٌ النَّظَرِ عَظِيمُ الْحَذَرِ لَا يَجْهَلُ وَ إِن جُهِلَ عَلَيْهِ يَحْلُمُ لَا يَبْخُلُ وَ إِن بُخِلَ عَلَيْهِ صَبَرَ عَلَى عَقْلِ فَاسْتَحْيَا وَ قَنَعَ فَاسْتَعْنَى حَيَاؤُهُ يَغْلُو شَهْوَتُهُ وَ وَدُّهُ يَغْلُو حَسَدُهُ وَ عَفْوُهُ يَغْلُو حَقْدُهُ لَا يَنْطِقُ بِغَيْرِ صَوَابٍ وَ لَا يَلْبَسُ إِلَّا الْإِقْتِسَادَ مَشِيئُهُ التَّوَاضُّعُ خَاضِعٌ لِرَبِّهِ بِطَاعَتِهِ رَاضٍ عَنْهُ فِي كُلِّ خَالَاتِهِ يَتَّبِعُهُ خَالِصَةً أَعْمَالُهُ لَيْسَ فِيهَا غِشٌّ وَ لَا خَدِيعَةٌ نَظَرُهُ عِبْرَةٌ سَكُونُهُ فِكْرَةٌ وَ كَلَامُهُ حِكْمَةٌ مَنَاصِحًا مُتَبَادِلًا مُتَوَاضِعًا نَاصِحٌ فِي السِّرِّ وَ الْعَلَانِيَةِ لَا يَهْجُرُ أَحَادَهُ وَ لَا يَغْتَابُهُ وَ لَا يَمْكُرُ بِهِ وَ لَا يَأْسُفُ عَلَى مَا فَاتَهُ وَ لَا يَحْزَنُ عَلَى مَا أَصَابَهُ وَ لَا يَرْجُو مَا لَا يَجُوزُ لَهُ الرَّجَاءُ وَ لَا يَفْشَلُ فِي الشَّدَّةِ وَ لَا يَبْطِرُ فِي الرَّخَاءِ يَمْزِجُ الْحِلْمَ بِالْعِلْمِ وَ الْعَقْلَ بِالصَّبْرِ تَرَاهُ بَعِيداً كَسَلُهُ دَائِمًا نَشَاطُهُ قَرِيباً أَمَلُهُ قَلِيلًا زَلُّهُ مُتَوَقَّعًا لِأَجَلِهِ خَاشِعًا قَلْبُهُ ذَاكِرًا رَبَّهُ قَانِعَةً نَفْسُهُ مُنْقِيَةً جَهْلُهُ سَهْلًا أَمْرُهُ خَرِينًا لِذَنْبِهِ مَيِّتَةً شَهْوَتُهُ كَطُومًا غَيْظُهُ صَافِيًا خُلْفُهُ أَمِنًا مِنْهُ جَارُهُ ضَعِيفًا كِبَرُهُ قَانِعًا بِاللَّيِّ قُدْرَ لَهُ مَتِينًا صَبْرُهُ مُحْكَمًا أَمْرُهُ كَثِيرًا ذِكْرُهُ يُخَالِطُ النَّاسَ لِيَعْلَمَ وَ يَصْنُمْتُ لِيَسْلَمَ وَ يَسْأَلُ لِيَفْهَمَ وَ يَسْجُرُ لِيَعْنَمَ لَا يُنْصِتُ لِلْخَبَرِ لِيَفْخَرُ بِهِ وَ لَا يَتَكَلَّمُ لِيَتَجَبَّرَ بِهِ عَلَى مَنْ سِوَاهُ نَفْسُهُ مِنْهُ فِي عَنَاءٍ وَ النَّاسُ مِنْهُ فِي رَاحَةٍ أَتَعَبَ نَفْسَهُ لِأَخْرَجَتْهُ فَأَرَاخَ النَّاسَ مِنْ نَفْسِهِ إِن يُعَيَّ عَلَيْهِ صَبَرَ حَتَّى يَكُونَ اللَّهُ الَّذِي يَنْتَصِرُ لَهُ بَعْدَهُ بِمَنْ تَبَاعَدَ مِنْهُ بَعْضٌ وَ نَزَاهَةُ وَ دُنُوهُ بِمَنْ دَنَا مِنْهُ لَيْنٌ وَ رَحْمَةٌ لَيْسَ تَبَاعُدُهُ تَكْبَرًا وَ لَا عَظَمَةً وَ لَا دُنُوهُ خَدِيعَةً وَ لَا خِلَابَةً بَلْ يَقْتَدِي بِمَنْ كَانَ قَبْلَهُ مِنْ أَهْلِ الْخَيْرِ فَهُوَ إِمَامٌ لِمَنْ بَعْدَهُ مِنْ أَهْلِ الْبِرِّ قَالَ فَصَاحَ هَمَامٌ صَيِّحَةً ثُمَّ وَقَعَ مَغْشِيًّا عَلَيْهِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ أَمَا وَ اللَّهُ لَقَدْ كُنْتُ أَخَافُهَا عَلَيْهِ وَ قَالَ هَكَذَا تَصْنَعُ الْمُوعِظَةُ الْبَالِغَةُ بِأَهْلِهَا فَقَالَ لَهُ قَائِلٌ فَمَا بِأَلَاكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ إِنَّ لِكُلِّ أَجَلًا لَا يَغْدُوهُ وَ سَبَبًا لَا يُجَاوِزُهُ فَمَهْلًا لَا تُعَدُّ فَإِنَّمَا نَفَثَ عَلَى لِسَانِكَ شَيْطَانٌ.

Muhammad ibn Ja'far has narrated from Muhammad ibn Isma'il from 'Abd Allah ibn Dahir from al-Hassan ibn Yahya from Qatam abu Qatadah al-Harrani from 'Abd Allah ibn Yunus who has narrated the following from Abu 'Abd Allah<sup>asws</sup>:

'Once a man called Hammam, a devout worshipper practicing religious rules and a hardworking man came to Amir-ul-Momineen<sup>asws</sup> during his speech and said, 'Amir-ul-Momineen<sup>asws</sup>, describe for us the qualities of the believer as if we see him before our eyes'.

'Amir-ul-Momineen<sup>asws</sup> said: 'O Hammam, a believer is a smart, intelligent one whose delight is on his face and whose sadness is in his Qalb, his chest is vastly open, his Nafs is most humble, he criticizes one's leaning to every mortal, exhorts to go for everything good. He is not hateful, quarrelsome, scandalous, faultfinding or backbiting. He dislikes high positions (leadership) and is an enemy of fame and publicity.

His sadness remains for a long time, his ambition is far reaching. He very often remains silent, dignified, ever remembering (the Lord<sup>azwj</sup>), exercising patience, grateful, sad due to his thoughts, happy with his poverty, easy in his

nature, kindhearted, of strong loyalty, of very little trouble, not a liar or insulting, 'When laughing, he does not burst. When angry he does not rush. His laughing is smiles, his question is to learn, his review is to understand, his knowledge is plentiful, his forbearance is great and his blessing is a great deal.

He is not stingy, he does not hasten, irritate or acts as an extremist, is not unjust in his judgement, or unfair due to his knowledge. His Nafs is more solid than a rock, his labour is sweeter than honey. He is not greedy, intolerant, violent, conceited, pretending or exaggerating. He is graceful in disputed matters, of honourable visitation, a man of justice when angry, and a friend when asked.

He is not adventurous, or insulting and intimidating. His love is pure, he is of solid promise, of fulfilling commitment, affectionate, a keeper of good relations, and forbearing, calm, of very little that is extraneous, happy with Allah<sup>azwj</sup> and opposes his own desires. He is not rough toward his inferiors and does not indulge in what is not his business.

He is a supporter of religion, a defender of believers; a stronghold for Muslims, and admiration does not affect him negatively, greed does not hurt his Qalb, playfulness does not change his judgement and ignorant ones cannot find the limits of his knowledge. 'His words are many and he is a determined scholar.

He is not abusive or furious. He reaches out without harshness, is generous not a spendthrift, is not deceitful or treacherous, is not a faultfinder or unjust to a human being. He is a friend of the creatures, effortful on earth, assistant of the weak and a helper of the helpless. He does not violate what is hidden or uncover secrets; his trials are a great deal but his complaints are very little.

He remembers the good that he had seen, covers up the evil that he may observe, hides the defects, safeguards the unseen, corrects slips and forgives mistakes. He does not walk away from an advice that he can give, and he does not give up reforming an unjust instance. He is trustworthy, steadfast, pious, clean, purified and consenting. He accepts excuses, speaks of someone with grace and he is good and expects good from people.

He accuses his Nafs of defects, loves for the sake of Allah<sup>azwj</sup> with understanding and knowledge, cuts-off relations for the sake of Allah<sup>azwj</sup> with firmness and determination. Happiness does not trespass upon him and intense happiness does not make him excited. He is a reminder for the scholar and a teacher for the ignorant. He is not expected to cause a calamity. He is not feared for causing a tragedy, every effort to him is more sincere than his own and every Nafs is more correct than his own.

He knows his defects. He is busy with his own sadness. He does not rely on anyone except his Lord<sup>azwj</sup>. He feels a stranger, lonely, dispossessed and sad. He loves for the sake of Allah<sup>azwj</sup>, strives for the sake of Allah<sup>azwj</sup> to follow

His<sup>azwj</sup> Happiness. He does not revenge by himself for his ownself. He does not make friends to make his Lord<sup>azwj</sup> angry.

He sits with the poor, is a friend of the truthful ones, a supporter of the people of truth and an assistant for those near to him. He is like a father for the orphans, like a guardian for the widows, the first hope for the destitute, expected to remove every resentful matter and to relieve every difficulty.

He is light and happy, is not frowning or sly, and is strong, controlling of anger, smiling, sharp-sighted and greatly cautious. He does not ignore, and if ignored, he is forbearing. He is not stingy and if stinginess, is used against him he exercises patience. He understands, thus he is conscious, is content, independent and is self-sufficient. His abstinent is higher than his lust, his love is higher than his jealousy and his forgiveness is higher than his hate.

He does not speak without correctness and does not dress unless it is economical. He walks humbly, is submissive before his Lord<sup>azwj</sup> in obedience and is happy with Him<sup>azwj</sup> in all conditions. His intention is pure and sincere. His deeds are free of fraud and deceit. His observations are good lessons, his silence is thoughtful and his words are ‘الْحُكْمُ’ wisdom. He is advising, charitable and brotherly.

He gives good advice in public and in private. He neither abandons his brother nor backbites and nor plots against him. He does not regret what he has missed, and does not become sad for whatever befalls him. He does not hope for what is not lawful. He does not fail in hardships and does not perpetrate in comfort.

He mixes forbearance with knowledge and reason with patience. He is not lazy but is always active, of very short longing and of very few slips. (Good) is expected through him, his Qalb is fearful, he always speaks of his Lord<sup>azwj</sup>, his Nafs is content, his ignorance is negative, his affairs are easy, he is sad for his sins, his lust is dead, his anger is controlled and his moral behaviors are lucent.

His neighbours live safely with him, he has suppressed his pride, he is content with whatever is determined for him, his patience is strong, his affair is well established and his remembering (the Lord<sup>azwj</sup>) is a great deal. He meets with people to learn and remains silent for safety, he asks questions to understand, and he trades to earn. He does not remain silent for good to be subjected to injustice, and does not speak to be used in doing injustice to others.

His Nafs is tired of him and people are comfortable with him. He has tired his Nafs for the gains of the next life and has provided comfort to others by means of his Nafs. If rebellion is committed against him he exercises patience until Allah<sup>azwj</sup> Finds support for him. His distancing when distancing is needed comes in overlooking and in graceful disregard, and his closeness when closeness is needed comes as kindness and blessings. His distancing is not out of boastfulness or greatness and his closeness is not a plot or deceit. It is



because he follows the footsteps of those before him, the people of goodness. Thus, he is the leader for those after him.'

'The narrator has said that Hammam breathed very deeply and fell down unconscious. Amir-ul-Momineen<sup>asws</sup> said: 'By Allah<sup>azwj</sup> I was afraid of its effect for him. This is how effective advice works on people deserving such advice. Someone said: 'Why does it not apply to you, O Amir-ul-Momineen<sup>asws</sup>? The Imam<sup>asws</sup> said: 'For everything there is an appointed time that is not surpassed and a cause that does not fail. Wait, and do not transgress. It was a blow that Satan<sup>la</sup> made to flow through your tongue'.<sup>116</sup>

حدثنا محمد بن علي ماجيلويه رحمه الله قال: حدثنا علي بن ابراهيم عن ابيه عن يحيى بن عمران الهمداني ومحمد بن اسماعيل بن بزيع عن يونس بن عبد الرحمن عن العيص بن القاسم قال: سمعت أبا عبد الله عليه السلام يقول: اتقوا الله وانظروا لانفسكم فان احق من نظر لها انتم لو كان لاحدكم نفسان فقدم احديهما وجرب بها استقبل التوبة بالاخري كان ولكنها نفس واحدة إذا ذهبت فقد ذهبت والله التوبة ان اتاكم منا آت يدعوكم إلى الرضا منا فنحن ننشدكم انا لا نرضى انه لا يطيعنا اليوم وهو وحده فكيف يطيعنا إذا ارتفعت الرايات والاعلام.

Muhammad Bin Al Majaylawiya narrated to us, from Ali Bin Ibrahim, from his father, from Yahya Bin Imran Al Hamdany and Muhammad Bin Ismail Bin Bazie, from Yunus Bin Abdul Rahman, from Ays Bin Qasim who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Fear Allah<sup>azwj</sup>, and look at your Nafs, for the most rightful ones to look at these are yourselves. If one of you had two Nafus (plural of Nafs), he would have proceeded with one of these and experimented with it, and accepted the repentance with the other.

But, the Nafs is one; if it goes, by Allah<sup>azwj</sup>, the repentance would go. If someone comes to you from us<sup>asws</sup>, inviting you all to the pleasure from us<sup>asws</sup>, so we<sup>asws</sup> hereby adjure you that we are not pleased as he does not obey us<sup>asws</sup> today, and he is one. So how would he obey us<sup>asws</sup> when (many) flags and banners are raised?'<sup>117</sup>

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن ابراهيم بن هاشم عن النوفلي عن السكوني عن جعفر بن محمد عن أبيه عليهما السلام قال: قال النبي صلى الله عليه وآله إذا أوى احدكم إلى فراشه فليمسحه بطرف إزاره فإنه لا يدري ما يحدث عليه، ثم ليقل اللهم ان امسكت نفسي في منامي فاغفر لها وان ارسلتها فاحفظها بما تحفظ به عبادك الصالحين.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Sa'ad Bin Abdullah, from Ibrahim Bin Hashim, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'The Prophet<sup>saww</sup> said: 'Whenever one of you reclines on his bed (for sleep), so let him wipe a corner of his outfit, so he does not know what would occur upon him. Then let him say, 'O Allah<sup>azwj</sup>! If You<sup>azwj</sup> were to Withhold my Nafs during my sleep, so Forgive it, but if You<sup>azwj</sup> were to Send it, so Protect it with what You<sup>azwj</sup> Protect Your<sup>azwj</sup> righteous servants'.<sup>118</sup>

<sup>116</sup> Al-Kafi, Vol.2, H. 2269. 226 2 الكافي

<sup>117</sup> AL ILLAL AL SHARAIE – V 2 Ch 385 H 2

<sup>118</sup> AL ILLAL AL SHARAIE – V 2 Ch 385 H 34

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن محمد بن أحمد عن أحمد بن محمد السيارى قال: حدثنا محمد بن عبد الله بن مهران الكوفي قال: حدثني حنان بن سدير عن أبيه عن أبي اسحاق الليثي قال: قلت لأبي جعفر محمد بن علي الباقر عليه السلام يابن رسول الله أخبرني عن المؤمن المستبصر إذا بلغ في المعرفة وكمل هل يزنى؟ قال: اللهم لا، قلت: فيلوط؟ قال: اللهم لا، قلت: فيسرق؟ قال: لا، قلت: فيشرب الخمر؟ قال: لا، قلت: فيأتي بكبيرة من هذه الكبائر أو فاحشة من هذه الفواحش؟ قال: لا قلت: فيذنب ذنباً؟ قال: نعم هو مؤمن مذنّب ملّم، قلت ما معنى ملّم قال: الملّم بالذنّب لا يلزمه ولا يصير عليه

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Ahmad, from Ahmad Ibn Muhammad Al Sayyari, from Muhammad Bin Abdullah Bin Mharan Al Kufy, from Hanan Bin Sudeyr, from his father, from Abu Is'haq Al Laysi who said,

'I said to Abu Ja'far Muhammad<sup>asws</sup> Bin Ali Al-Baqir<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Inform me about the Believer, with the insight, when he reaches the complete understanding, does he commit adultery?' He<sup>asws</sup> said: 'O Allah<sup>azwj</sup>! No!' I said, 'So does he commit sodomy?' He<sup>asws</sup> said: 'O Allah<sup>azwj</sup>! No!' I said, 'He steals?' He<sup>asws</sup> said: 'No'. I said, 'He drinks the wine?' He<sup>asws</sup> said: 'No'. I said, 'So does he go to a major sin from these major sins, or immoralities from these immoralities?' He<sup>asws</sup> said: 'No'. I said, 'So, does he commit a sin?' He<sup>asws</sup> said: 'Yes. He is a Believer, sinning familiar sins'. I said, 'What is the meaning of familiar sins?' He<sup>asws</sup> said: 'The familiarity with the sins which he neither necessitates it nor does he (deliberately) indulge in it'.

قال: فقلت سبحان الله ما اعجب هذا لا يزنى ولا يلوط ولا يسرق ولا يشرب الخمر ولا يأتي بكبيرة من الكبائر ولا فاحشة، فقال: لا عجب من امر الله، ان الله تعالى يفعل ما يشاء ولا يسئل عما يفعل وهم يسئلون فم عجب يا ابراهيم؟ سل ولا تستكف ولا تستحي فان هذا العلم لا يتعلمه مستكبر ولا مستحي،

He (the narrator) said, 'Glory be to Allah<sup>azwj</sup>! How strange it is. He neither commits adultery, nor theft, nor drinks the wine, nor comes with a major sin from the major sins, nor any immorality'. So he<sup>asws</sup> said: 'Do not be surprised from the Command of Allah<sup>azwj</sup>. Allah<sup>azwj</sup> Does whatever He<sup>azwj</sup> so Desires to, and will not be questioned about what He<sup>azwj</sup> does, and they (people) would be questioned. So what surprises you, O Ibrahim? So ask, and neither be hesitant nor be embarrassed, for in this is the knowledge; neither will the arrogant nor the ashamed will learn it.

قلت: يابن رسول الله اني اجد من شيعتكم من يشرب الخمر ويقطع الطريق ويخيف السبل ويزنى ويلوط ويأكل الربوا ويرتكب الفواحش ويتهاون بالصلاة والصيام والزكاة ويقطع الرحم ويأتي الكبائر، فكيف هذا ولم ذاك؟ فقال: يا ابراهيم هل يختلج في صدرك شئ غير هذا، قلت: نعم يابن رسول الله اخرى اعظم من ذلك! فقال: وهو ما يا أبا اسحاق؟

I said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! I find from your<sup>asws</sup> Shias, one who drinks the wine, and cuts-off the road (bandit), and scaring the travellers, and committing adultery, and sodomy, and consuming the usury, and indulging in the immoralities, and being careless about the Salat, and the Soam (Fasts), and the Zakat, and cutting-off relationships, and coming to the major sins. So how is this, and why is that so?' So he<sup>asws</sup> said: 'O Ibrahim! Is there anything other than this in your 'صدرك' chest which is disturbing you?' I said, 'Yes, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Another one which is more grievous than that!' So he<sup>asws</sup> said: 'And what is it, O Abu Is'haq?'

قال: فقلت يا بن رسول الله وأجد من أعدائكم ومنا صبيكم من يكثر من الصلاة ومن الصيام ويخرج الزكاة ويتابع بين الحج والعمرة ويحرص على الجهاد ويأثر على البر وعلى صلة الأرحام ويقضي حقوق أخوانه ويواسيهم من ماله ويتجنب شرب الخمر والزنا واللواط وسائر الفواحش فم ذاك؟ ولم ذاك؟ فسر له لي يا بن رسول الله وبرهنة وبينه، فقد والله كثر فكري وأسهر ليلي وضاق ذرعى،

He (the narrator) said, 'So I said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! And I find from your<sup>asws</sup> enemies and from the Hostile ones (Nasibis), one who is frequent in the Prayers, and one who Fasts, and takes out the Zakat, and is obedient between the Hajj and the Umrah, and is greedy for the Jihad, and prefers upon the righteousness, and upon the maintenance of the relationships, and fulfils the rights of his brethren, and consoles them from his wealth, and keeps away from drinking the wine, and the adultery, and the sodomy, and rest of the immoralities. So what is that? And why is that so? Therefore, explain it to me, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, and demonstrate it, and prove it. By Allah<sup>azwj</sup>! My worries are frequent, and I stay awake at nights, and I am exhausted.

قال: فتبسم الباقر صلوات الله عليه، ثم قال: يا ابراهيم خذ إليك بياناً شافياً فيما سألت وعلما مكنونا من خزائن علم الله وسره

He (the narrator) said, 'So, Al-Baqir<sup>asws</sup> smiled, then said: 'O Ibrahim! Take for yourself explanations which are a healing with regards to what you have asked, and hidden knowledge from the Treasures of the Knowledge of Allah<sup>azwj</sup>, and His<sup>azwj</sup> Secrets.

اخبرني يا ابراهيم كيف تجد اعتقادهما قلت: يا بن رسول الله اجد محبيكم وشيعتكم على ما هم فيه مما وصفته من افعالهم لو اعطى احدهما ما بين المشرق والمغرب ذهباً وفضة أن يزول عن ولايتكم ومحبتكم إلى موالاة غيركم وإلى محبتهم ما زال ولو ضربت خياشيمه بالسيوف فيكم ولو قتل فيكم ما ارتدع ولا رجع عن محبتكم وولايتكم،

Inform me, O Ibrahim! How do you find 'اعتقاد' the devoutness (of belief) of these two?' I said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! I find those that love you<sup>asws</sup>, and your<sup>asws</sup> Shias upon what they are in, from what is described from their behavior such that if one of them is given (all the) gold what is between the East and the West that they should decline from your<sup>asws</sup> Wilayah and your<sup>asws</sup> love to go to the wilayah of others and to their love, they will not go!! And if one were to strike their body parts with the swords regarding you<sup>asws</sup>, and even if they are killed regarding you<sup>asws</sup>, they would not turn, nor return from your<sup>asws</sup> love and your<sup>asws</sup> Wilayah.

ورأي الناصب على ما هو عليه مما وصفته من افعالهم لو اعطى احدهم ما بين المشرق والمغرب ذهباً وفضة أن يزول عن محبة الطواغيت وموالاتهم إلى موالاةكم ما فعل ولا زال ولو ضربت خياشيمه بالسيوف فيهم ولو قتل فيهم ما ارتدع ولا رجع وإذا سمع احدهم منقبة لكم وفضلاً اشمأز من ذلك وتغير لونه ورأي كراهية ذلك في وجهه بغضاً لكم وحباً لهم،

And I see the Hostile one (Nasibi) upon what he is on, from what is described from their conduct, if one of them were given (all) the gold and silver from what is between the East and the West that they should decline from the love of the tyrants and their wilayah to be upon your<sup>asws</sup> Wilayah, he would not do it!! nor would he even if his body parts were to be struck by the swords

regarding them (your<sup>asws</sup> enemies), and even if they were killed regarding them (your<sup>asws</sup> enemies), they would not turn, nor return. And when one of them hears a lauding (Manqabat) for you<sup>asws</sup>, and virtues, he is straitened from that, and his colour changes, and I can see the abhorrence of that in his face, hatred for you<sup>asws</sup> and love for them (your<sup>asws</sup> enemies)'.

قال فتبسم الباقر عليه السلام، ثم قال: يا ابراهيم هاهنا (هلكت العامة الناصبة تصلى نارا حامية تسقى من عين أنية) ومن أجل ذلك قال تعالى (وقدمنا إلى ما عملوا من عمل فجعلناه هباء منثورا) ويحك يا ابراهيم، اتدرى ما السبب والقصة في ذلك وما الذي قد خفي على الناس منه، قلت: يابن رسول الله فبينه لي وأشرحه وبرهنه،

He (the narrator) said, 'Al-Baqir<sup>asws</sup> smiled, then said: 'O Ibrahim! Over here, the general Muslims are destroyed **[88:3] Labouring, hostile one (Nasibi) [88:4] Entering into burning fire [88:5] Made to drink from a boiling spring**, and due to that Allah<sup>azwj</sup> the High Said **[25:23] And We will proceed to what they have done of deeds, so We shall render them as scattered floating dust**. Woe be unto you, O Ibrahim! Do you know what is the cause and the story regarding that, and what is that which is hidden upon the people from it?' I said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! So demonstrate it for me, and expand it, and prove it'.

قال: يا ابراهيم ان الله تبارك وتعالى لم يزل عالما قديما خلق الاشياء لا من شئ ومن زعم ان الله تعالى خلق الاشياء من شئ فقد كفر لانه لو كان ذلك الشئ الذي خلق منه الاشياء قديما معه في ازليته وهويته كان ذلك الشئ ازليا بل خلق الله تعالى الاشياء كلها لا من شئ، فكان مما خلق الله تعالى ارضا طيبة ثم فجر منها ماء عذبا زلالا فعرض عليها ولايتنا أهل البيت فقبلتها فاجرى ذلك الماء عليها سبعة أيام طبقتها وعمها، ثم أنصب ذلك الماء عنها، فاخذ من صفوة ذلك الطين طينا فجعله طين الائمة عليهم السلام، ثم أخذ ثقل ذلك الطين فخلق منه شيعة ولو ترك طينتكم يا ابراهيم على حاله كما ترك طينتنا لكنتم ونحن شيئا واحدا،

He<sup>asws</sup> said: 'O Ibrahim! Allah<sup>azwj</sup> Blessed and High never ceased to be Knowledgeable from before, Created the things, not from a thing. And the one who alleges that Allah<sup>azwj</sup> the High Created the things from something, so he has blasphemed, because had it been like that, the thing which from which the things were Created would be older in their existence. But Allah<sup>azwj</sup> the High Created the things, all of them, not from something. So, from what Allah<sup>azwj</sup> the High Created, was pure earth. Then clear water burst from it, so He<sup>azwj</sup> Presented our<sup>asws</sup> Wilayah of the People<sup>asws</sup> of the Household, upon it. So it accepted it. So the water flowed upon it for seven days, layered upon it. Then that water drained from it. So He<sup>azwj</sup> Took from the elite of that clay, and Made it to be the clay of the Imam<sup>asws</sup>. Then He<sup>azwj</sup> Took the residue for that clay, so He<sup>azwj</sup> Created our<sup>asws</sup> Shias from it. And had your clay been left, O Ibrahim, upon its state, just as our<sup>asws</sup> clay was, you and us<sup>asws</sup> would have been one thing'.

قلت: يابن رسول الله فما فعل بطينتنا؟ قال اخبرك يا ابراهيم خلق الله تعالى بعد ذلك ارضا سبخة خبيثة منتنة، ثم فجر منها ماء اجاجا أسنا مالحا فعرض عليها ولايتنا أهل البيت فلم قبلها فاجرى ذلك الماء عليها سبعة أيام حتى طبقتها وعمها، ثم نصب ذلك الماء عنها، ثم أخذ من ذلك الطين فخلق منه الطغاة وأئمتهم، ثم مزجه بثقل طينتكم ولو ترك طينتهم على حالها ولم يمزج بطينتكم لم يشهدوا الشهادتين ولا صلوا ولا صاموا ولا زكوا ولا حجوا ولا أدوا الامانة ولا اشبهوكم في الصور وليس شئ أكبر على المؤمن من ان يرى صورة عدوه مثل صورته،

I said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! So what was done with our clay?' He<sup>asws</sup> said: 'I<sup>asws</sup> will inform you, O Ibrahim! Allah<sup>azwj</sup> the High Created a land after that, swampy, malignant, smelly. Then bitter water burst forth from it, salty. So He<sup>azwj</sup> Presented our<sup>asws</sup> Wilayah of the People<sup>asws</sup> of the Household, upon it, but it did not accept it. So that water flowed upon it for seven days until it layered it. Then that water drained from it. Then He<sup>azwj</sup> Took from that clay, so He<sup>azwj</sup> Created from it, the tyrants and their leaders. Then He<sup>azwj</sup> Blended with the residue of your clay. And had their clay been left upon its state and not mixed with your clay, they would neither have testified to the two testimonies, nor Prayed, nor Fasted, nor given Zakat, nor performed Hajj, nor paid back the entrustment, now would they have resembled you in the faces. And there is nothing greater (more grievous) upon the Believer than when he sees the face of his enemy to be similar to his face'.

قلت يا بن رسول الله فما صنع بالطينتين، قال: مزج بينهما بالماء الاول والماء الثاني، ثم عركها عرك الاديم، ثم أخذ من ذلك قبضة، فقال: هذه إلى الجنة ولا ابالي، وأخذ قبضة اخرى، وقال: هذه إلى النار ولا ابالي ثم خلط بينهما ووقع من سنخ المؤمن وطينته على سنخ الكافر وطينته ووقع من سنخ الكافر وطينته على سنخ المؤمن وطينته،

I said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! So what was done with the two clays?' He<sup>asws</sup> said: 'Blended between the two of them with the second water, then it was scrubbed with a scrubbing. Then He<sup>azwj</sup> Took a Handful from that, so He<sup>azwj</sup> Said: "These are to the Paradise and I<sup>azwj</sup> do not Care". And He<sup>azwj</sup> Took another Handful, and Said: "These are to the Fire and I<sup>azwj</sup> do not Care". Then He<sup>azwj</sup> Mixed the two, and from the origin of Believer and his clay fell upon the origin of the Infidel and his clay; and from the origin of the Infidel and his clay fell upon the origin of the Believer and his clay.

فما رأيته من شيعتنا من زنا أو لواط أو ترك صلاة أو صوم أو حج أو جهاد أو خيانة أو كبيرة من هذه الكبائر فهو من طينة الناصب وعنصره الذي قد مزج فيه لأن من سنخ الناصب وعنصره وطينته اكتساب المآثم والفواحش والكبائر.

So what you saw from our<sup>asws</sup> Shias, the one who commits adultery, or sodomy, or neglects the Prayer, or Fasts, or Hajj, or Jihad, or betrays the trusts, or indulges in major sins from these major sins, so it is from the clay of the Hostile one (Nasibi) and his elements which had been mixed up, because it is from the origin of the Nasibi and his elements, and his clay, and it is his clay which attains the sins and the immoralities, and the major sins.

وما رأيته من الناصب من مواظبته على الصلاة والصيام والزكاة والحج والجهاد وابواب البر فهو من طينة المؤمن وسنخه الذي قد مزج فيه لأن من سنخ المؤمن وعنصره وطينته أكتساب الحسنات واستعمال الخير واجتناب المآثم

And what you saw from the Nasibis, one who was regular upon the Prayer, and the Fasts, and the Zakat, and the Hajj, and the Jihaad, and the doors of the righteousness, so it is from the clay of the Believer and his elements which have been mixed up from the origins of the Believer and his elements, and it is his clay which attain the good deeds and working the goodness, and keeping away from the sins.

فإذا عرضت هذه الاعمال كلها على الله تعالى قال: انا عدل لا أجور ومنصف لا أظلم وحكم لا احيق ولا اميل ولا اشطط الحقوا الاعمال السيئة التي اجترحها المؤمن بسنخ الناصب وطينته، والحقوا الاعمال الحسنة التي اكتسبها الناصب بسنخ المؤمن وطينته ردوها كلها إلى أصلها، فاني أنا الله لا إله إلا أن عالم السر واخفى، وأنا المطلع على قلوب عبادي لا احيق ولا أظلم ولا ألزم احدا إلا ما عرفته منه قبل ان اخلقه.

So when all these deeds are presented to Allah<sup>azwj</sup> the High, He<sup>azwj</sup> will Say: "I<sup>azwj</sup> am Just not tyrannous, Equitable not unjust, and Wise not prejudicial, nor would I<sup>azwj</sup> transgress. I<sup>azwj</sup> shall Attach the evil deeds which the Believer did by the origin of the Nasibi and his clay, and Attach the good deeds which the Nasibi did by the origin of the Believer and his clay, and Return all of these to its origins, so I<sup>saww</sup> am Allah<sup>azwj</sup>, there is no god except for Me<sup>azwj</sup>. I<sup>azwj</sup> am a Knower of the secrets and the concealed, and I<sup>azwj</sup> am familiar of the Qalub of My<sup>azwj</sup> servants. I<sup>azwj</sup> am neither prejudicial, not unjust, nor will I<sup>azwj</sup> Enforce anyone, except what I<sup>azwj</sup> Recognise from him from before I<sup>azwj</sup> Created him'.

ثم قال الباقر عليه السلام: أقرأ يا ابراهيم هذه الآية قلت: يابن رسول الله أية آية، قال، قوله تعالى (قال معاذ الله أن يأخذ إلا من وجدنا متاعنا عنده إنا إذا لظالمون) هو في الظاهر ما تفهمونه هو والله في الباطن هذا بعينه يا ابراهيم ان للقرآن ظاهرا وباطنا ومحكما ومتشابهها وناسخا ومنسوخا،

Then Al-Baqir<sup>asws</sup> said: 'Recite this Verse, O Ibrahim!' I said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, which Verse?' He<sup>asws</sup> said: 'The Words of the High [12:79] **He said: I seek Refuge with Allah that we should seize other than him with whom we found our property, for then most surely we would be unjust.** It is in the apparent, what you understand it to be. By Allah<sup>azwj</sup>! In its esoteric (Batin), exactly it. O Ibrahim! For the Quran there is an apparent, and an esoteric, and a Decisive, and an Allegorical, and an Abrogating, and an Abrogated'.

ثم قال: أخبرني يا ابراهيم عن الشمس إذا طلعت وبدا شعاعها في البلدان أهو باين من القرص؟ قلت: في حال طلوعه باين، قال: أليس إذا غابت الشمس اتصل ذلك الشعاع بالقرص حتى يعود إليه؟ قلت: نعم، قال: كذلك يعود كل شيء إلى سنخه وجوهره وأصله، فإذا كان يوم القيامة نزع الله تعالى سنخ الناصب وطينته مع اثقاله وأوزاره من المؤمن فيلحقها كلها بالناصر وينزع سنخ المؤمن وطينته مع حسناته وأبواب بره واجتهاده من الناصب فيلحقها كلها بالمؤمن، افترى هاهنا ظلما أو عدوانا؟ قلت: لا يابن رسول الله،

Then he<sup>asws</sup> said: 'Inform me, O Ibrahim, about the sun when it emerges, and initiates its rays in the cities, are these dissociated from the disc (of the sun)?' I said, 'In the state of its emergence these are dissociated'. He<sup>asws</sup> said: 'Is it not, when the sun sets, those rays are with the disc until they return to it?' I said, 'Yes'. He<sup>asws</sup> said: 'Similar to that, everything will return back to its origin and its essence, and its roots. So when it will be the Day of Judgement, Allah<sup>azwj</sup> would Strip off the origin of the Nasibi, and his clay along with his weight and his burden from the Believer, so He<sup>azwj</sup> would Attach all of these with the Nasibi, and Strip off the origin of the Believer, and his clay, along with his good deeds, and the doors of righteousness, and his striving, away from the Nasibi, so He<sup>azwj</sup> would Attach all of these with the Believer. Do you see any injustice or aggression over here?' I said, 'No, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>!'.  
 قال: هذا والله القضاء الفاصل والحكم القاطع والعدل البين لا يسئل عما يفعل وهم يسئلون هذا يا ابراهيم الحق من ربك فلا تكلم من الممتريين هذا من حكم الملكوت، قلت: يابن رسول الله وما حكم الملكوت؟ قال: حكم الله

حكم أنبيائه، وقصة الخضر وموسى عليهما السلام حين استصحبه، فقال: (إنك لن تستطيع معي صبرا وكيف تصبر على ما لم تحط به خبرا)

He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! This is the Ordained, the Decision, and the Judgement, the cutting-off (of all arguments), the Justice, the Proof, the manifest. He<sup>azwj</sup> will not be question about what He<sup>azwj</sup> Does, and they (people) would be questioned. This, O Ibrahim, is the Truth from your Lord<sup>azwj</sup>. So do not be from the doubters, this is from the Judgements of the Kingdom'. I said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! And what is the Judgement of the Kingdom?' He<sup>asws</sup> said: 'The Judgement of Allah<sup>azwj</sup>, judgement of His<sup>azwj</sup> Prophets<sup>as</sup>, and story of Al-Khizr<sup>as</sup> and Musa<sup>as</sup> when he<sup>as</sup> accompanied him<sup>as</sup>. So he (Al-Khizr<sup>as</sup>) said **[18:67] He said: Surely you cannot have patience with me [18:68] And how can you have patience upon that of which you have not got any news of?**

افهم يا إبراهيم واعقل انكر موسى على الخضر واستفطع أفعاله، حتى قال له الخضر يا موسى ما فعلته عن امرى إنما فعلته عن امر الله تعالى، من هذا ويحك يا إبراهيم قرآن يتلى وأخبار تؤثر عن الله تعالى من رد منها حرفا فقد كفر واشرك ورد على الله تعالى.

Understand, O Ibrahim, and be with Aql! Musa<sup>as</sup> denied upon Al-Khizr<sup>as</sup> and disapproved of his<sup>as</sup> deeds, until Al-Khizr<sup>as</sup> said to him<sup>as</sup>: 'I<sup>as</sup> did not do it of my<sup>as</sup> own accord, but rather I<sup>as</sup> did it from the Command of Allah<sup>azwj</sup> the High'. Woe be unto you, O Ibrahim! From this recitation of the Quran, and the News, are Impacts from Allah<sup>azwj</sup> the High. The one who repulses one letter from it, so he has blasphemed and associated, and repulsed to Allah<sup>azwj</sup> the High'.

قال الليثي: فكأنني لم أعقل الآيات وأنا أقرأها أربعين سنة إلا ذلك اليوم فقلت يابن رسول الله ما اعجب هذا تؤخذ حسنات أعدائكم فتزد على شيعتكم، وتؤخذ سيئات محبيكم فتزد على مبغضيتكم؟! قال: أي الله الذي لا إله إلا هو فالق الحبة وبارئ النسمة وفاطر الارض والسماء ما اخبرتك إلا بالحق وما أنبتك إلا الصدق وما ظلمهم الله، وما الله بظلام للعبيد، وإن ما اخبرتك لموجود في القرآن كله، قلت: هذا بعينه يوجد في القرآن، قال: نعم يوجد في أكثر من ثلاثين موضعا في القرآن، أتحب أن أقرأ ذلك عليك؟ قلت بلى يابن رسول الله،

Al-Laysi (the narrator) said, 'So, it was as if I had never understood the Verses except on that day, and I had been reciting these for forty years. So I said, 'O son<sup>as</sup> of Rasool-Allah<sup>saww</sup>! How strange is this. You<sup>asws</sup> would be taking the good deeds of your<sup>asws</sup> enemies and be returning these upon your<sup>as</sup> Shias, and you<sup>as</sup> would take the evil deeds of those who love you<sup>asws</sup>, so you<sup>asws</sup> would return them upon those that hate you<sup>asws</sup>?'

He<sup>asws</sup> said: 'Yes. Allah<sup>azwj</sup> is He<sup>azwj</sup>. There is no god except from Him<sup>azwj</sup>, the Splitter of the seed, and Formulator of the person, and Originator of the earth and the sky. Did I<sup>asws</sup> not inform you except the truth, and did I<sup>asws</sup> not give you the news except for the true? And Allah<sup>azwj</sup> would not be unjust to them **[3:182] and Allah is not in the least unjust to the servants.** And I<sup>asws</sup> have not (even) informed you of what is to be found in the Quran, all of it'. I said, 'This exactly is to be found in the Quran?' He<sup>asws</sup> said: 'Yes, it is found in more than thirty places in the Quran. Would you like that I<sup>asws</sup> recite that to you?' I said, 'Yes, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>'.

فقال: قال الله تعالى (وقال الذين كفروا للذين آمنوا اتبعوا سبيلنا ولنحمل خطاياكم وما هم بحاملين من خطاياهم من شيء انهم لكاذبون وليحملن اثقالهم واثقالا مع اثقالهم) الآية، ازيدك يا ابراهيم قلت بلى يابن رسول الله

So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> the High Says **[29:12] And those who disbelieve say to those who believe: Follow our way and we will bear your wrongs. And never shall they be the bearers of any of their wrongs; they are lying [29:13] And they shall carry their own burdens, and (other burdens) along with their own burdens** – the Verse. Shall I<sup>asws</sup> increase for you, O Ibrahim?' I said, 'Yes, O son<sup>asws</sup> of Rasool-Allah<sup>saww!</sup>'

قال (ليحملوا أوزارهم كاملة يوم القيامة ومن أوزار الذين يضلونهم بغير علم ألا ساء ما يزرون) اتحب ان أزيدك؟ قلت: بلى يابن رسول الله،

He<sup>asws</sup> said: '**[16:25] That they may bear their burdens entirely on the Day of Judgement, and (also) of the burdens of those whom they are leading astray without knowledge; Indeed, evil is what they are bearing.** Would you like me<sup>asws</sup> to increase for you?' I said, 'Yes, O son<sup>asws</sup> of Rasool-Allah<sup>saww!</sup>'

قال: (فاولئك يبدل الله سيئاتهم حسنات وكان الله غفورا رحيما) يبدل الله سيئات شيعتنا حسنات، ويبدل الله حسنات اعدائنا سيئات، وجلال الله ان هذا لمن عدله وانصافه لاراد لقضائه ولا معقب لحكمه وهو السميع العليم، ألم أبين لك أمر المزاج والطينتين من القرآن؟ قلت: بلى يابن رسول الله،

He<sup>asws</sup> said: '**[25:70] so these are they for whom Allah would Exchange their evil deeds to good ones; and Allah is ever Forgiving, Merciful.** Allah<sup>azwj</sup> will Exchange the evil deeds of our<sup>asws</sup> Shias into good deeds, and Allah<sup>azwj</sup> will Exchange the good deeds of our<sup>asws</sup> enemies into evil deeds. And the Majesty of Allah<sup>azwj</sup> is such that this is from His<sup>azwj</sup> Justice, and His<sup>azwj</sup> Fairness. There is no repelling His<sup>azwj</sup> Judgement, nor turning around to His<sup>azwj</sup> Decision, and He<sup>azwj</sup> is the Hearing, the Knowing. Shall I<sup>asws</sup> prove to you the matter of the mixing of the two clays from the Quran?' I said, 'Yes, O son<sup>asws</sup> of Rasool-Allah<sup>saww!</sup>'

قال: اقرأ يا ابراهيم: (الذين يجتنبون كبائر الاثم والفواحش إلا اللمم ان ربك واسع المغفرة هو اعلم بكم إذا أنشأكم من الارض) يعنى من الارض الطيبة والارض المنة (فلا تزكوا أنفسكم هو اعلم بمن اتقى) يقول لا يفتخر احدكم بكثرة صلاته وصيامه وزكاته ونسكه لان الله تعالى اعلم من اتقى منكم فان ذلك من قبل اللمم - وهو المزاج - ازيدك يا ابراهيم، قلت: بلى يابن رسول الله

He<sup>asws</sup> said: 'Recite, O Ibrahim! **[53:32] Those who keep aloof from the great sins and the immoralities except for the 'Lamam'; surely your Lord is liberal in Forgiving. He knows you best when He brings you forth from the earth** – Meaning from the earth is the clay, and the earth is clayed - **therefore do not attribute purity to your Nafus; He knows him who fears.** He<sup>azwj</sup> is Saying that let not one of you pride with the frequency of his Prayers, and his Fasts, and his Zakat, and his rituals, because Allah<sup>azwj</sup> the High Knows the one who fears among you. So in that is before the 'Lamam' – and it is the mixing. Shall I<sup>asws</sup> increase for you, O Ibrahim?' I said, 'Yes, O son<sup>asws</sup> of Rasool-Allah<sup>saww!</sup>'



قال: (كما بدأكم تعودون فريقا هدى وفريقا حق عليهم الضلالة إنهم اتخذوا الشياطين اولياء من دون الله) يعني أئمة الجور دون أئمة الحق (ويحسبون انهم مهتدون)

He<sup>asws</sup> said: ***[7:29] as He Originated you, so shall you also return [7:30] A party has He Guided aright and (as for another) party, straying is justly their due, surely they took the Satans for guardians besides Allah – Meaning the unjust imams besides the Imams<sup>asws</sup> of the Truth and they reckon that they are rightly Guided.***

خذها اليك يا ابا اسحاق فو الله انه لمن غرر أحاديثنا وباطن سرايرنا ومكنون خزانتنا، وانصرف ولا تطلع على سرنا احدا إلا مؤمنا مستبصر فانك إن أذعت سرنا بليت في نفسك ومالك وأهلك وولدك.

Take it for you, O Abu Is'haq! By Allah<sup>azwj</sup>, it is from the dangerous of our<sup>asws</sup> Hadeeth, and the esoteric (Batin) of our<sup>asws</sup> secrets, and the hidden of our<sup>asws</sup> treasures. And leave, and do not notify our<sup>asws</sup> secrets to anyone except for a Believer with insight, for if you were to broadcast our<sup>asws</sup> secret, you would be afflicted with your Nafs, and your wealth, and your family, and your children'.<sup>119</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ أَنَّ بَعْضَ أَصْحَابِنَا كَتَبَ إِلَى أَبِي الْحَسَنِ الْمَاضِي ( عليه السلام ) يَسْأَلُهُ عَنِ الصَّلَاةِ عَلَى الرُّجَاجِ قَالَ فَلَمَّا نَقَدَ كِتَابِي إِلَيْهِ تَفَكَّرْتُ وَ قُلْتُ هُوَ بِمَا أَتَيْتِ الْأَرْضُ وَ مَا كَانَ لِي أَنْ أَسْأَلَهُ عَنْهُ قَالَ فَكَتَبَ إِلَيَّ لَا تُصَلِّ عَلَى الرُّجَاجِ وَ إِنَّ حَدَّثْتُكَ نَفْسَكَ أَنَّهُ بِمَا أَتَيْتِ الْأَرْضُ وَ لَكِنَّهُ مِنَ الْمِلْحِ وَ الرَّمْلِ وَ هُمَا مَسْخُوحَانِ.

Mohammed ibn Yahya has narrated from Mohammed ibn al-Hussain who has said:

'Certain ones of our people wrote to Abu Al-Hassan<sup>asws</sup>, asking about Salat on glass. The narrator says when I finished the letter, I reconsidered it said to myself that it is something that grows from earth, so I do not need to write and ask the Imam<sup>asws</sup>. The Imam<sup>asws</sup> wrote to me, 'You must not perform Salat on glass even though your Nafs has spoken to you that it is of what earth grows. However, it is from salt and sand and they both are metamorphosed/transformed'.<sup>120</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ وَ أَبِي بصيرٍ قَالَا قُلْنَا لَهُ الرَّجُلُ يَشْكُ كَثِيرًا فِي صَلَاتِهِ حَتَّى لَا يَذَرِي كَمْ صَلَّى وَ لَا مَا بَقِيَ عَلَيْهِ قَالَ يُعِيدُ قُلْنَا لَهُ فَإِنَّهُ يَكْثُرُ عَلَيْهِ ذَلِكَ كُلَّمَا عَادَ شَكَ قَالَ يَمْضِي فِي شَكِّهِ ثُمَّ قَالَ لَا تُعَوِّدُوا الْحَبِيثَ مِنْ أَنْفُسِكُمْ يَنْقُضُ الصَّلَاةَ فَتُطْمَعُوهُ فَإِنَّ الشَّيْطَانَ حَبِيثٌ يَغْتَاذِلُ مَا عُوِّدَ فَلْيَمْضِ أَحَدُكُمْ فِي الْوَهْمِ وَ لَا يُكْثِرَنَّ نَقْضَ الصَّلَاةِ فَإِنَّهُ إِذَا فَعَلَ ذَلِكَ مَرَّتٍ لَمْ يَعُدْ إِلَيْهِ الشَّكُّ قَالَ زُرَّارَةُ ثُمَّ قَالَ إِنَّمَا يُرِيدُ الْحَبِيثُ أَنْ يُطَاعَ فَإِذَا عُصِيَ لَمْ يَعُدْ إِلَى أَحَدِكُمْ .

Ali ibn Ibrahim has narrated from his father, who from Hammad ibn 'Isa and Mohammed ibn 'Isma'il from al-Fadl ibn Shadban from Hammad ibn 'Isa from Hariz from Zurarah and abu Basir who have said:

<sup>119</sup> AL ILLAL AL SHARAIE – V 2 Ch 385 H 81

<sup>120</sup> 204: ص، 6ج، (الحديث دار - ط) كافي

'We once asked the Imam<sup>asws</sup> about a man who doubts very often and does not know how many Rak'at he has performed and how many Rak'at remain. Imam<sup>asws</sup> said: 'He performs again.' We then asked, 'It becomes a great many on him, because every time he performs again he doubts.' Imam<sup>asws</sup> said: 'He continues with his doubts.' The Imam<sup>asws</sup> then said: 'You must not allow the filth to mix with your Nafus (plural of Nafs) by discontinuing your Salat to feed him. Satan, the filthy gets used to whatever habit he is allowed. One of you may continue with his guess and do not discontinue Salat very often. If one does so several times, doubt does not return to him. Zurarah has said that the Imam<sup>asws</sup> then said: 'The filthy wants to be obeyed. If he (Iblis<sup>la</sup>) is disobeyed, he does not come back to anyone of you.'<sup>121</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ إِذَا قُمْتَ بِاللَّيْلِ مِنْ مَنَامِكَ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي رَدَّ عَلَيَّ رُوحِي لِأَحْمَدِهِ وَاعْبُدْهُ فَإِذَا سَمِعْتَ صَوْتَ الدُّيُوكِ فَقُلِ سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ سَبَقَتْ رَحْمَتُكَ غَضَبَكَ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ عَمِلْتُ سُوءًا وَظَلَمْتُ نَفْسِي فَاعْفُزْ لِي وَارْحَمْنِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَإِذَا قُمْتَ فَانْظُرْ فِي آفَاقِ السَّمَاءِ وَ قُلِ اللَّهُمَّ إِنَّهُ لَا يُؤَارِي عَنْكَ لَيْلٌ سَاجٍ وَ لَا سَمَاءٌ ذَاتُ أَبْرَاجٍ وَ لَا أَرْضٌ ذَاتُ مِهَادٍ وَ لَا ظِلْمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ وَ لَا بَحْرٌ لُجِّيٌّ تُدْلِجُ بَيْنَ يَدَيِ الْمُدْلِجِ مِنْ خَلْقِكَ تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ غَارَتِ النُّجُومُ وَ نَامَتِ الْعُيُونُ وَ أَنْتَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُكَ سِنَّةٌ وَ لَا نَوْمٌ سُبْحَانَ رَبِّ الْعَالَمِينَ وَ إِلَهَ الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ثُمَّ اقْرَأْ الْخُمُسَ الْآيَاتِ مِنْ آخِرِ آلِ عِمْرَانَ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ إِلَى قَوْلِهِ إِنَّكَ لَا تَخْلُقُ الْمِيعَادَ ثُمَّ اسْتَكْ وَ تَوَضَّأْ فَإِذَا وَضَعْتَ يَدَكَ فِي الْمَاءِ فَقُلِ بِسْمِ اللَّهِ وَ بِاللَّهِ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَ اجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ فَإِذَا فَرَعْتَ فَقُلِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ فَإِذَا قُمْتَ إِلَى صَلَاتِكَ فَقُلِ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ إِلَى اللَّهِ وَ مِنَ اللَّهِ وَ مَا شَاءَ اللَّهُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ اللَّهُمَّ اجْعَلْنِي مِنْ زُؤَارِ بَيْتِكَ وَ عُمَارِ مَسَاجِدِكَ وَ افْتَحْ لِي بَابَ تَوْبَتِكَ وَ اعْلِقْ عَنِّي بَابَ مَعْصِيَتِكَ وَ كُلِّ مَعْصِيَةٍ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنِي مِمَّنْ يُنَاجِيهِ اللَّهُمَّ أَقْبِلْ عَلَيَّ بِوَجْهِكَ جَلَّ ثَنَاؤُكَ ثُمَّ افْتَتَحِ الصَّلَاةَ بِالتَّكْبِيرِ

Ali ibn Ibrahim has narrated from his father from Hammad from Hariz from Harah who has said:

'Abu Ja'far<sup>asws</sup> has said: 'At the time you wake up, at night for prayer (Tahajjud) then say, "All praise belongs to Allah<sup>azwj</sup> who has returned my Ruh so I can praise and worship Him<sup>azwj</sup>." When you hear the rooster crow, recite:

'He<sup>azwj</sup> is free of all defects. He is most Holy. He<sup>azwj</sup> is the Allah of Angels and the Ruh. His<sup>azwj</sup> mercy comes before His<sup>azwj</sup> anger. No one, other than You (Allah<sup>azwj</sup>), deserves worship. You<sup>azwj</sup> do not have any partner. I have done bad deeds and have done injustice to my own Nafs, so forgive me and grant me mercy; no one, other than You<sup>azwj</sup>, is able to forgive sins.'

When you get-up, look to the sky and say: 'O Allah, the dark night cannot curtain You<sup>azwj</sup>, nor the sky with its constellations, nor the vast expanse of earth, nor the darkness one over the other, nor the ocean with its giant waves that curtain Your creatures from each other. You<sup>azwj</sup> Know whatever eyes

كافي (ط - دار الحديث)، ج6، ص: 278<sup>121</sup>

steal or the chests hide. The stars have disappeared, eyes have gone to sleep, You<sup>azwj</sup> are the living guardian whom sleeps, and slumber cannot overtake. Free from all defects is the Cherisher of the worlds, Allah of the Messengers<sup>asws</sup> and all Praise belongs to Allah<sup>azwj</sup>, The Cherisher of the worlds." Then read five verses from Chapter Three: ***"The creation of the heavens and the earth and the alternation of the day and the night are evidence (of the existence of Allah) for people of reason (3:190).*** It is these who commemorate Allah while standing, sitting, or resting on their sides and who think about the creation of the heavens and the earth and say, 'Allah, you have not created all this without reason. Glory be to You<sup>azwj</sup>. ***Allah, save us from the torment of the fire.'*** (3: 191). ***Our Allah, those whom You<sup>azwj</sup> consign to the fire are certainly disgraced. There is no helper for the unjust. (3: 192)***

***'Allah, we have heard the person calling to the faith and have accepted his call. Forgive our sins, expiate our bad deeds, and allow us to die with the righteous ones. (3: 193) Allah, Grant us the victory that You have promised Your Messenger and do not disgrace us on the Day of Judgment; You are the One who never ignores His promise." (3:194).***

'Thereafter brush your teeth; and make Wuzu '. When placing your hand in water say, "(I begin) by the name of Allah<sup>azwj</sup>, and with the power of Allah. O Allah, make me of the repenting ones and of those who purify themselves."

When you complete Wuzu' say, "All praise belongs to Allah<sup>azwj</sup>, Cherisher of the worlds." When you stand up for Salat say, "(I begin) in the name of Allah, with (the power of) Allah<sup>azwj</sup>, to Allah<sup>azwj</sup>, from Allah<sup>azwj</sup> and with the will of Allah<sup>azwj</sup> and there is no means or power except the Power and Means of Allah<sup>azwj</sup>. O Allah, make me of the visitors of Your house and of the builders of Masjids, please open for me the door to repent before You<sup>azwj</sup> and close to me the door of disobedience to You<sup>azwj</sup> and all sins. All praise belongs to Allah<sup>azwj</sup> who has made me of those who speak to Him<sup>azwj</sup>. O Allah, turn to me with Your<sup>azwj</sup> face, the majestic in praise." Then begin your Salat with the first Takbir.<sup>122</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَمْرِو بْنِ شَيْمٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (صلوات الله عليه) إِذَا هَمَّ بِأَمْرِ حَجٍّ أَوْ عُمْرَةٍ أَوْ بَيْعٍ أَوْ شِرَاءٍ أَوْ عِتْقٍ تَطَهَّرَ ثُمَّ صَلَّى رَكَعَتَيِ الْإِسْتِخَارَةِ فَقَرَأَ فِيهِمَا بِسُورَةِ الْحُشْرِ وَ بِسُورَةِ الرَّحْمَنِ ثُمَّ يَقْرَأُ الْمُعَوِّذَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ إِذَا فَرَّغَ وَ هُوَ جَالِسٌ فِي دُبُرِ الرَّكَعَتَيْنِ ثُمَّ يَقُولُ اللَّهُمَّ إِنْ كَانَ كَذَا وَ كَذَا خَيْرًا لِي فِي دِينِي وَ دُنْيَايَ وَ آجَلِي أَمْرِي وَ آجَلِهِ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ يَسِّرْهُ لِي عَلَى أَحْسَنِ الْوُجُوهِ وَ أَجْمَلِهَا اللَّهُمَّ وَ إِنْ كَانَ كَذَا وَ كَذَا شَرًّا لِي فِي دِينِي وَ دُنْيَايَ وَ آخِرَتِي وَ آجَلِي أَمْرِي وَ آجَلِهِ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اصْرِفْهُ عَنِّي رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اعْزِمْ لِي عَلَى رُشْدِي وَ إِنْ كَرِهْتُ ذَلِكَ أَوْ أَبْتَهُ نَفْسِي .

Ali ibn Ibrahim has narrated from his father from 'Uthman ibn 'Isa from 'Amr ibn Shimr from Jabir who has said:

كافي (ط - دار الحديث)، ج6، ص: 536<sup>122</sup>

'Abu Ja'far<sup>asws</sup> has said: 'Whenever Ali ibn al-Hussain<sup>asws</sup> would think of performing Hajj, 'Umrah or buying, selling or setting free a slave, he would first cleanse himself (take Wuzu' or bath), then perform two Rak'at Salat for Istikharah in which he read chapters 55 and 59. After completing Salat Imam<sup>asws</sup> would read chapters 113, 114 and 112 while still in a sitting position. He<sup>asws</sup> then say, 'O Allah<sup>azwj</sup>, if such and such thing is good for me in this world and for my religion, immediately or later, Allahumma Salli 'Ala Mohammed wa 'Ali Mohammed, (O Allah<sup>azwj</sup> Grant Mohammed and his family a compensation worthy of their serving Your<sup>azwj</sup> cause), please Make it easy for me in the best manner and make it come beautiful. O Allah, if such and such thing is bad for my religion and my worldly matters immediately or later, Allahumma Salli 'Ala Mohammed wa 'Ali Mohammed, (O Allah<sup>azwj</sup> Grant Mohammed and his family a compensation worthy of their<sup>asws</sup> serving Your<sup>azwj</sup> cause), please keep it away from me. O Allah<sup>azwj</sup>, Allahumma Salli 'Ala Mohammed wa 'Ali Mohammed, (O Allah<sup>azwj</sup> Grant Mohammed<sup>saww</sup> and his family<sup>asws</sup> a compensation worthy of their serving Your<sup>azwj</sup> cause), please Grant me determination with guidance even if I dislike it and my Nafs refuses.<sup>123</sup>

### Protecting Nafs before Going to Sleep:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَقُلِ اللَّهُمَّ إِنِّي اخْتَبَسْتُ نَفْسِي عِنْدَكَ فَاخْتَبِسْهَا فِي مَحَلِّ رِضْوَانِكَ وَ مَغْفِرَتِكَ وَ إِن رَدَدْتَهَا إِلَى بَدَنِي فَارْزُدْهَا مُؤَمِّنَةً عَارِفَةً بِحَقِّ أَوْلِيَائِكَ حَتَّى تَتَوَفَّاهَا عَلَى ذَلِكَ

Mohammed Ibn Yahya has narrated from Ahmad Ibn Mohammed in a Marfu manner from

Abu Abd Allah<sup>asws</sup> said, One should recite, prior to going to sleep,

اللَّهُمَّ إِنِّي اخْتَبَسْتُ نَفْسِي عِنْدَكَ فَاخْتَبِسْهَا فِي مَحَلِّ رِضْوَانِكَ وَ مَغْفِرَتِكَ وَ إِن رَدَدْتَهَا إِلَى بَدَنِي فَارْزُدْهَا مُؤَمِّنَةً عَارِفَةً بِحَقِّ أَوْلِيَائِكَ حَتَّى تَتَوَفَّاهَا عَلَى ذَلِكَ

'Ya Allah<sup>azwj</sup>, I submit my Nafs in Your<sup>azwj</sup> Custody, please keep it at the place which is liked and bless by You<sup>azwj</sup> and return it to me in the state that it would embrace Eman, which is to recognise the Rights of the Ahl Al-Bayt<sup>asws</sup> (the Imam<sup>asws</sup>) but You<sup>azwj</sup> do not return it to me (in case of death) then register me with these beliefs.<sup>124</sup>

### The Waswisa and the Nafs

والشبهة على أربع شعب: إعجاب بالزينة وتسويل النفس وتأويل العوج وليس الحق بالباطل.

<sup>123</sup> كافي (ط - دار الحديث)، ج 6، ص: 604  
<sup>124</sup> Hadith 2، الكافي ج 2 : ص : 536

And the suspicion has four branches – Admiration of the ornament, and the deceiving of one's Nafs, and the corrupt interpretation, and clothing the truth with the falsehood (hypocrisy).

وذلك بأن الزينة تصدف عن البينة، وإن تسويل النفس يقحم على الشهوة، وإن العوج يميل بصاحبه ميلا عظيما، وإن اللبس ظلمات بعضها فوق بعض.

And that by the ornaments you will turn away from the clear proof, and the deceiving of the Nafs intrudes upon the desires, and the corruption fills its owner with a great filling, and that the hypocrisy (clothing the truth with the falsehood) leads to darkness upon darkness.

فذلك الكفر ودعائمه وشعبه.

So that is the infidelity and its foundations, and its branches.<sup>125</sup> (Sulym Ibn.)

عنه، عن ابن محمد، عن حماد بن عيسى، عن حريز، عن يزيد الصائغ، عن أبي جعفر عليه السلام، قال: يا يزيد ان أشد الناس حسرة يوم القيامة الذين وصفوا العدل ثم خالفوه وهو قول الله عز وجل: " أن تقول نفس يا حسرتنا على ما فرطت في جنب الله. "

From him, from Ibn Muhammad, from Hamaad Bin Isa, from Hareyz, from Yazeed Al Sa'aig,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'O Yazeed! The most regretful of the people on the Day of Judgement would be those who described the justice, then opposed it. And these are the Words of Allah<sup>azwj</sup> Mighty and Majestic [39:56] **Lest (in case) a Nafs should say: O regret, for what I wasted regarding the 'جنب الله' (proximity) of Allah.**

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ {3:61}

**But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars.**

ثم قال لها رسول الله (صلى الله عليه وآله): وما ساوى الله قط امرأة برجل إلا ما كان من تسوية الله فاطمة بعلي (عليهما السلام) وإلحاقها به وهي امرأة تفضل نساء العالمين، وكذلك ما كان من الحسن والحسين وإلحاق الله إياهما بالافضلين الاكرمين لما أدخلهم في المباهلة.

Then Rasool-Allah<sup>saww</sup> said to Syeda<sup>asws</sup>: 'And, Allah<sup>azwj</sup> has not Made woman and man to be equal at all except for the equalisation of Fatima<sup>asws</sup> with Ali<sup>asws</sup> and joined her<sup>asws</sup> with him<sup>asws</sup>, and she<sup>asws</sup> is a lady who has preference over the ladies of the worlds. And, similarly, Al-Hasan<sup>asws</sup> and Al-Husayn<sup>asws</sup>. And Allah<sup>azwj</sup> has Joined both of them<sup>asws</sup> with the most superior ones<sup>asws</sup> and the most prestigious ones<sup>asws</sup> when He<sup>azwj</sup> Included them<sup>asws</sup> in the Imprecation'.

كتاب سليم بن قيس الهلالي، ج2، ص: 952<sup>125</sup>

قال رسول الله (صلى الله عليه وآله) فألحق الله فاطمة بمحمد وعلي في الشهادة، وألحق الحسن والحسين بهم (عليهم السلام)، قال الله عز وجل: (فمن حاجك فيه من بعد ما جاءك من العلم فقل تعالوا ندع أبناءنا وأبناءكم ونساءنا ونساءكم وأنفسنا وأنفسكم ثم نبتهل فنجعل لعنة الله على الكاذبين).

Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Joined Fatima<sup>asws</sup> with Muhammad<sup>saww</sup> and Ali<sup>asws</sup> in the witnessing, and joined Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> with them<sup>asws</sup>. [3:61] **But whoever argues with you in this matter after what has come to you from the Knowledge, then say: Come, let us call our sons and your sons and our women and your women and ourselves and yourselves, then let us invoke and make the Curse of Allah to be upon the liars.**

فكان الابناء الحسن والحسين (عليهما السلام) جاء بهما رسول الله، فأقعدهما بين يديه كجروي الاسد وأما النساء فكانت فاطمة (عليها السلام) جاء بها رسول الله (صلى الله عليه وآله) وأقعدتها خلفه كلبوة الاسد وأما الانفس فكان علي بن أبي طالب (عليه السلام) جاء به رسول الله، فأقعدته عن يمينه كالاسد، وربض هو (صلى الله عليه وآله) كالاسد، وقال لاهل نجران: هلموا الآن نبتهل، فنجعل لعنة الله على الكاذبين.

At this juncture, the sons were Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> that Rasool-Allah<sup>saww</sup> went with. He<sup>saww</sup> made them<sup>asws</sup> sit in front of him<sup>saww</sup> like the cubs of a lion. And, as for the women, it was Fatima<sup>asws</sup> that Rasool-Allah<sup>saww</sup> went with and made her<sup>asws</sup> sit behind him<sup>saww</sup> like a lioness. And, as for the self (near ones), it was Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> that Rasool-Allah<sup>saww</sup> went with. He<sup>saww</sup> made him<sup>asws</sup> sit on his<sup>asws</sup> right like a lion, and he<sup>saww</sup> crouched like a lion and said to the people of Najran: 'Come, let us now imprecate! Let the Curse of Allah<sup>azwj</sup> be upon the liars!'

فقال رسول الله (صلى الله عليه وآله): اللهم هذا نفسي وهو عندي عدل نفسي، اللهم هذه - نسائي - أفضل نساء العالمين، وقال: اللهم هذان ولداي وسبطاي، فأنا حرب لمن حاربوا، وسلم لمن سالموا،

Rasool-Allah<sup>saww</sup> said: 'Our Allah<sup>azwj</sup>! This is my<sup>saww</sup> self and he<sup>asws</sup> is with me<sup>saww</sup> like my<sup>saww</sup> own self. Our Allah<sup>azwj</sup>! This is – my<sup>saww</sup> daughter – the highest of the women of the worlds'. And he<sup>saww</sup> said: 'Our Allah<sup>azwj</sup>! These two<sup>asws</sup> are my<sup>saww</sup> sons, and my<sup>saww</sup> grandsons. I<sup>saww</sup> fight against those who fight them<sup>asws</sup>, and I am peaceful with those that are peaceful with them<sup>asws</sup>.

ميز الله بذلك الصادقين من الكاذبين. فجعل محمدا وعلياً وفاطمة والحسن والحسين (عليهم السلام) أصدق الصادقين وأفضل المؤمنين، فأما محمد فأفضل رجال العالمين، وأما علي فهو نفس محمد أفضل رجال العالمين بعده، وأما فاطمة فأفضل نساء العالمين. وأما الحسن والحسين فسيدا شباب أهل الجنة إلا ما كان من ابني الخالة عيسى ويحيى بن زكريا (عليهم السلام) فإن الله تعالى ما ألحق صبيانا برجال كاملتي العقول إلا هؤلاء الاربعة: عيسى بن مريم، ويحيى بن زكريا، والحسن، والحسين (عليهم السلام):

Allah<sup>azwj</sup> Differentiated between the truthful from the liars by that! He<sup>azwj</sup> Made Muhammad<sup>saww</sup> and Ali<sup>asws</sup> and Fatima<sup>asws</sup> and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> to be the most truthful and the highest of the believers. As for Muhammad<sup>saww</sup>, he<sup>saww</sup> is the highest of the men of the worlds, and as for Ali<sup>asws</sup>, he<sup>asws</sup> is the 'Self' of Muhammad<sup>saww</sup>, the highest of the men of the worlds after him<sup>saww</sup>, and as for Fatima<sup>asws</sup>, she<sup>asws</sup> is the highest of the women of the worlds. And as for Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, they<sup>asws</sup> are the Chiefs of the youths of the Paradise except for the two cousins, Isa<sup>asws</sup> and Yahya Bin Zakariyya<sup>asws</sup> (John the Baptist), for Allah<sup>azwj</sup> has not Joined

boys with men with complete intellects except for these four – Isa Bin Maryam<sup>asws</sup>, and Yahya Bin Zakariyya<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>.<sup>126</sup>

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<sup>126</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 374 (Extract)

## Appendix II: 'Al-Hikmah'

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ (31:12)

**We bestowed (in the past) 'الحِكْمَةُ' (Al-Hikmah) on Luqman: "Show (thy) gratitude to Allah." Any who is (so) grateful does so to the profit of his own Nafs: but if any is ungrateful, verily Allah is free of all wants, Worthy of all praise. (31:12)**

محمد بن يعقوب: عن أبي عبد الله الأشعري، عن بعض أصحابنا، رفعه، عن هشام بن الحكم، قال: قال لي أبو الحسن موسى بن جعفر (عليهما السلام): «وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ، قال: الفهم و العقل».

Muhammad Bin Yaqoub, from Abu Abdullah Al-Ashary, from one of our companions, raising it, from Hisham Bin Al-Hakam who said,

'Abu Al-Hassan Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> said to me: '[31:12] And We Gave the Al-Hikmah to Luqman – الفهم و العقل' the understanding and the intellect'.<sup>127</sup>

وعنه: عن الحسين بن محمد، عن المعلى بن محمد، عن علي بن محمد، عن بكر بن صالح، عن جعفر بن يحيى، عن علي القصير، عن أبي عبد الله (عليه السلام)، قال: قلت: جعلت فداك، قوله: وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ؟ قال: «أوتي معرفة إمام زمانه».

And from him, from Al-Husayn Bin Muhammad, from Al-Moala Bin Muhammad, from Ali Bin Muhammad, from Bakr Bin Salih, from Ja'far Bin Yahya, from Ali Al-Quseyr, who says:

Once, I said to Abu Abdullah<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>, (what about) His<sup>azwj</sup> Words '[31:12] And We Gave the Al-Hikmah to Luqman?' He<sup>asws</sup> said: 'Gave the recognition of the Imam<sup>asws</sup> of his<sup>as</sup> era (معرفة إمام زمانه)'.<sup>128</sup>

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن علي بن حديد، عن منصور ابن يونس، عن الحارث بن المغيرة، أو عن أبيه، عن أبي عبد الله (عليه السلام)، قال: قلت له: ما كان في وصية لقمان؟ قال: «كان فيها الأعاجيب، و كان أعجب ما كان فيها أن قال لابنه: خف الله عز و جل خيفة لو جنته ببر الثقلين لعذبك، و ارج الله رجاء لو جنته بذنوب الثقلين لرحمك».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Mansour Ibn Yunus, from Al-haris Bin Al-Mugheira, or from his father, who says:

'I asked from Abu Abdullah<sup>asws</sup>, 'What was in the will of Luqman<sup>as</sup>?' The Imam<sup>asws</sup> replied: 'There were wonders in it, and a wonder from what was in it was what he<sup>as</sup> said to his<sup>as</sup> son: 'Fear Allah<sup>azwj</sup> Mighty and Majestic with such a fear that if you had come with all the good of the Saqalayn (all the Jinn and the Human beings) He<sup>azwj</sup> would Punish you; and hope in Allah<sup>azwj</sup> with such a hope that if you had come with all the sins of the Saqalayn (all the Jinn and the Human beings), He<sup>azwj</sup> would be Merciful to you'.

<sup>127</sup> الكافي 1: 12 / 13.

<sup>128</sup> فسير القمي 2: 161.



ثم قال أبو عبد الله (عليه السلام): «كان أبي (عليه السلام) يقول: إنه ليس من عبد مؤمن إلا وفي قلبه نوران: نور خيفة، و نور رجاء، لو وزن هذا لم يزد على هذا».

Then Abu Abdullah<sup>asws</sup> said: 'My<sup>asws</sup> father<sup>asws</sup> used to say: 'There is no believing servant except that there are in his Qalb, two lights – A light of fear, and a light of hope. If you were to weight this one, it would not exceed the weight of this one (the other)'.<sup>129</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ وَ عَلِيٍّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي وَصِيَّةٍ لِقُحَيْمَانَ لِابْنِهِ يَا بُنَيَّ سَافِرٍ بِسَيْفِكَ وَ خُفِّكَ وَ عِمَامَتِكَ وَ حَبَائِكَ وَ سِقَائِكَ وَ إِتْرَتِكَ وَ خُيُوطِكَ وَ حُزْرِكَ وَ تَزَوَّدَ مَعَكَ مِنَ الْأَدْوِيَةِ مَا تَنْتَفِعُ بِهَا أَنْتَ وَ مَنْ مَعَكَ وَ كُنْ لِأَصْحَابِكَ مُوَافِقًا إِلَّا فِي مَعْصِيَةِ اللَّهِ عَزَّ وَ جَلَّ.

Ali Bin Ibrahim, from his father, from Al-Qasim Bin Muhammad, and Ali Bin Muhammad Al-Qasany, from Suleyman Bin Dawood, from Hammaad Bin Isa, who has narrated:

Abu Abdullah<sup>asws</sup> having said: 'Luqman<sup>as</sup> advised his<sup>as</sup> son: 'O my<sup>as</sup> son! Travel with your sword, and your slippers, and your turban, and your tent, and your water container, and your needle, and your threads, and your shoe-repair kit, and your provision of medicines, which are beneficial for you and the ones who are with you. And be in harmony with your companion except if it is in the disobedience to Allah<sup>azwj</sup> Mighty and Majestic'.<sup>130</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمُنْقَرِيِّ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لِقُحَيْمَانَ لِابْنِهِ إِذَا سَافَرْتَ مَعَ قَوْمٍ فَأَكْثِرِ اسْتِشَارَتَكَ إِيَّاهُمْ فِي أَمْرِكَ وَ أُمُورِهِمْ وَ أَكْثِرِ التَّبَسُّمَ فِي وُجُوهِهِمْ وَ كُنْ كَرِيمًا عَلَى زَادِكَ وَ إِذَا دَعَوْكَ فَأَجِبْهُمْ وَ إِذَا اسْتَعَانُوا بِكَ فَأَعِنْهُمْ وَ اغْلِبْهُمْ بِثَلَاثٍ بِطُولِ الصَّمْتِ وَ كَثْرَةِ الصَّلَاةِ وَ سَخَاءِ النَّفْسِ بِمَا مَعَكَ مِنْ ذَابَّةٍ أَوْ مَالٍ أَوْ زَادٍ

Ali Bin Ibrahim, from his father, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munqary, from Hammaad, who has narrated:

Abu Abdullah<sup>asws</sup> has said; 'Luqman<sup>as</sup> said to his<sup>as</sup> son: 'Whenever you travel with a group, take a lot of advice about them for your affairs and their affairs, and smile frequently in their faces, and be generous with your provisions. And if they call you, respond to them, and if they seek your support, help them. And be overcome them with three things – the length of silence, and the frequency of the Prayer, and generosity of the self with whatever is with you from the animal, or wealth, or provisions.

وَ إِذَا اسْتَشْهَدُوكَ عَلَى الْحَقِّ فَأَشْهَدْهُمْ وَ اجْهَدْ رَأْيَكَ لَهُمْ إِذَا اسْتَشَارُوكَ ثُمَّ لَا تَعْرِمْ حَتَّى تَنْبَتَ وَ تَنْظُرَ وَ لَا تُجِبْ فِي مَشُورَةٍ حَتَّى تَقُومَ فِيهَا وَ تَقْعُدَ وَ تَنَامَ وَ تَأْكُلَ وَ تَصَلِّيَ وَ أَنْتَ مُسْتَعْمِلٌ فِكْرِكَ وَ حِكْمَتِكَ فِي مَشُورَتِهِ فَإِنَّ مَنْ لَمْ يُحْضِ النَّصِيحَةَ لِمَنْ اسْتَشَارَهُ سَلَبَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى رَأْيَهُ وَ نَزَعَ عَنْهُ الْأَمَانَةَ

<sup>129</sup> الكافي 2: 155 / 1

<sup>130</sup> Al Kafi – H 14914

And if they ask you to testify to 'الحَقُّ' the truth, so testify for it, and exhaust your opinion for them if they consult you. Then do not advise them until you are sure about it and reconsider it, and do not answer in your advice until you stand regarding it, and sit, and sleep, and eat, and Pray, and you are utilising your thoughts and your Hikmah (wisdom) with regards to your advice. So the one who does not refine his advice for the one who consulted him, Allah<sup>azwj</sup> Crucifies his opinion, and Removes from him the trust.

وَ إِذَا رَأَيْتَ أَصْحَابَكَ يَمْشُونَ فَأَمْشِ مَعَهُمْ وَ إِذَا رَأَيْتَهُمْ يَعْمَلُونَ فَأَعْمَلْ مَعَهُمْ وَ إِذَا تَصَدَّقُوا وَ أَعْطَوْا قَرْضاً فَأَعْطِ مَعَهُمْ وَ اسْمَعْ لِمَنْ هُوَ أَكْبَرُ مِنْكَ سِنّاً وَ إِذَا أَمْرُكَ بِأَمْرٍ وَ سَأَلُوكَ فَقُلْ نَعَمْ وَ لَا تَقُلْ لَا فَإِنَّ لَا عِيَّ وَ لَوْمْ وَ إِذَا تَحَيَّرْتُمْ فِي طَرِيقِكُمْ فَأَنْزِلُوا وَ إِذَا شَكَكْتُمْ فِي الْقَصْدِ فَتَقَفُوا وَ تَأَمَّرُوا

And if you see your companions walking, so you should walk with them, and if you see them doing something, so do it with them, and if they give charity and give a loan, so give with them. And listen to the one who is older than you in age, and if he orders you and asks you, so say, 'Yes', and do not say, 'No', for the 'No' is a fault and blameable. And if you are confused regarding your road, so stop and encamp, and if you are in doubt regarding the intended course, pause and plan.

وَ إِذَا رَأَيْتُمْ شَخْصاً وَاحِداً فَلَا تَسْأَلُوهُ عَنْ طَرِيقِكُمْ وَ لَا تَسْتَرْشِدُوهُ فَإِنَّ الشَّخْصَ الْوَاحِدَ فِي الْفَلَاةِ مُرِيبٌ لَعَلَّهُ أَنْ يَكُونَ عَيْناً لِلْأُصُوصِ أَوْ يَكُونَ هُوَ الشَّيْطَانُ الَّذِي حَيَّرَكُمْ وَ اخَذُوا الشَّخْصَيْنِ أَيْضاً إِلَّا أَنْ تَرَوْا مَا لَا أَرَى فَإِنَّ الْعَاقِلَ إِذَا أَبْصَرَ بِعَيْنِهِ شَيْئاً عَرَفَ الْحَقَّ مِنْهُ وَ الشَّاهِدُ يَرَى مَا لَا يَرَى الْغَائِبُ

And if you see one person, do not ask him about your direction of road, and do not heed his guidance, for the one person in the wild is suspect for he could be an eye for the thieves, or he could be the Satan<sup>la</sup> who confused you. And be cautious of two persons as well, unless you can see what I<sup>as</sup> don't, for the intellectual, when he sees something with his own eyes recognises the truth from it, and the witness can see what the absentee does not.

يَا بُنَيَّ وَ إِذَا جَاءَ وَقْتُ صَلَاةٍ فَلَا تُؤَخِّرْهَا لِشَيْءٍ وَ صَلِّهَا وَ اسْتَرْخَ مِنْهَا فَإِنَّهَا دِينٌ وَ صَلِّ فِي جَمَاعَةٍ وَ لَوْ عَلَى رَأْسِ نَجٍّ وَ لَا تَتَمَتَّ عَلَى دَابَّتِكَ فَإِنَّ ذَلِكَ سَرِيعٌ فِي دَبْرِهَا وَ لَيْسَ ذَلِكَ مِنْ فِعْلِ الْحُكَمَاءِ إِلَّا أَنْ تَكُونَ فِي مَحْمِلٍ يُمَكِّنُكَ التَّمَدُّدُ لِاسْتِرْخَاءِ الْمَفَاصِلِ

O my son! And when the time of Salat comes up, so do not delay it for anything, and offer Salaat and seek comfort from it for it is the Religion. And Pray in congregation even if there is pushing upon the head. And do not sleep upon your animal for that is injurious to its back, and that is not from the actions of the wise except if you are in a carriage and it is possible for you to stretch your joints.

وَ إِذَا قَرَأْتَ مِنَ الْمَنْزِلِ فَأَنْزِلْ عَنْ دَابَّتِكَ وَ ابْدَأْ بِعَلْفِهَا قَبْلَ نَفْسِكَ وَ إِذَا أَرَدْتَ التُّزُولَ فَعَلَيْكَ مِنْ بَقَاعِ الْأَرْضِ بِأَحْسَنِهَا لَوْناً وَ أَلْيَنَهَا ثَرَبَةً وَ أَكْثَرَهَا عُشْباً وَ إِذَا نَزَلْتَ فَصَلِّ رَكَعَتَيْنِ قَبْلَ أَنْ تَخْلِسَ وَ إِذَا أَرَدْتَ قَضَاءَ حَاجَةٍ فَأَبْعِدْ

الْمَذْهَبِ فِي الْأَرْضِ وَإِذَا انْتَحَلْتَ فَصَلَ رَكَعَتَيْنِ وَوَدَّعِ الْأَرْضَ الَّتِي حَلَلْتَ بِهَا وَ سَلِّمْ عَلَيْهَا وَ عَلَى أَهْلِهَا فَإِنَّ لِكُلِّ  
بُغْعَةٍ أَهْلًا مِنَ الْمَلَائِكَةِ

And when you come close to the destination, so descend from your animal and begin by feeding it before yourself. And when you intend to encamp, so it is upon you to remain in a land, which is good in colour, soft in soil, and abundance of grass. And if you encamp, so Pray two cycles before you sit down. And if you intend to fulfill your need (toilet), go far away. And when you embark (upon your journey) Pray two cycles, and say farewell to the land on which you spent time, and send greetings of peace upon it and upon its people, because for every patch of land has its inhabitants from the Angels.

وَ إِنْ اسْتَطَعْتَ أَنْ لَا تَأْكُلَ طَعَامًا حَتَّى تَبْدَأَ فَتَصَدَّقَ مِنْهُ فَأَفْعَلْ وَ عَلَيْكَ بِقِرَاءَةِ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ مَا دُمْتَ رَاكِبًا وَ  
عَلَيْكَ بِالتَّسْبِيحِ مَا دُمْتَ عَامِلًا وَ عَلَيْكَ بِالدُّعَاءِ مَا دُمْتَ خَالِيًا وَ إِيَّاكَ وَ السَّيْرَ مِنْ أَوَّلِ اللَّيْلِ وَ عَلَيْكَ بِالتَّعْرِيسِ وَ  
الدَّلْحَةِ مِنْ لَدُنْ نِصْفِ اللَّيْلِ إِلَى آخِرِهِ وَ إِيَّاكَ وَ رَفَعَ الصَّوْتِ فِي مَسِيرِكَ.

If you are able to, do not eat food until you begin by giving charity from it, so do it. And it is upon you to recite the Book of Allah<sup>azwj</sup> Mighty and Majestic as long as you are riding. And it is upon you for the Glorification for as long as you are working. And it is upon you to supplicate for as long as you are alone. And beware of travelling in the first part of the night. And it is upon you to travel from the middle of the night to its end. And beware of raising your voice during your travel'.<sup>131</sup>

<sup>131</sup> Al Kafi – H 14994

### Appendix III: Sadoor (Chest)

قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْرِجُهُمْ وَيُصْرِتْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ (9:14)

***Fight them, and Allah will punish them by your hands, cover them with shame, help you (to victory) over them, heal the breasts of Believers, (9:14)***

العيّاشي: عن علي بن عتبة، عن أبيه، قال: دخلت أنا و المعلى على أبي عبد الله (عليه السلام)، فقال: «أبشروا، إنكم على إحدى الحسنين: شفى الله صدوركم، و أذهب غيظ قلوبكم، و أداكم على عدوكم، و هو قول الله: وَ يَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ و إن مضيتم قبل أن تروا ذلك مضيتم على دين الله الذي ارتضاه لنبيه (عليه و آله السلام) و لعلي (عليه السلام)».

Al-Ayyashi, from Ali Bin Uqba, from his father who said,

'I and Moala came up to Abu Abdullah<sup>asws</sup>, so he<sup>asws</sup> said: 'Receive good news! You are upon one of the two honours. Allah<sup>azwj</sup> will Heal your chests, and Remove rage from your chests, and Make you triumph over your enemies, and these are the Words of Allah<sup>azwj</sup> **[9:14] and heal the chests of a believing people.** And if you were to pass away before having seen that, so you would have been upon the Religion of Allah<sup>azwj</sup> which He<sup>azwj</sup> Chose for His<sup>azwj</sup> Prophet<sup>saww</sup> and for Ali<sup>asws</sup>.<sup>132</sup>

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ (10:57)

***O mankind! there hath come to you a direction from your Lord and a healing for the (diseases) in your chests,- and for those who believe, a guidance and a Mercy. (10:57)***

وقال رسول الله (صلى الله عليه وآله) في قوله تعالى: " يا أيها الناس قد جاءتكم موعظة من ربكم وشفاء لما في الصدور وهدى ورحمة للمؤمنين قل بفضل الله وبرحمته فبذلك فليفرحوا هو خير مما

And Rasool-Allah<sup>saww</sup> said regarding the Words of the High<sup>azwj</sup> - **[10:57] O you people! There has come to you an Advice from your Lord and a Healing for what is in the chests and a Guidance and a Mercy for the Believers [10:58] Say: By the Grace of Allah and by His Mercy – so it is by that they should be rejoicing; it is better from what which they are amassing**

قال رسول الله (صلى الله عليه وآله): " فضل الله عزوجل " القرآن والعلم بتأويله " ورحمته " توفيقه لموالاة محمد وآله الطيبين، ومعاداة أعدائهم.

Rasool-Allah<sup>saww</sup> said: 'The Grace of Allah<sup>azwj</sup> Mighty and Majestic – The Quran and the Knowledge with its interpretation; And the Mercy – His<sup>azwj</sup> Inclination for (the Shias) to be in the Wilayah of Muhammad<sup>saww</sup> and the Goodly Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and being inimical to their<sup>asws</sup> enemies'.

<sup>132</sup> تفسير العيّاشي 2: 29 / 79.

" ثم قال رسول الله (صلى الله عليه وآله): وكيف لا يكون ذلك خيرا مما يجمعون، وهو ثمن الجنة ونعيمها، فانه يكتسب بها رضوان الله تعالى الذي هو أفضل من الجنة ويستحق بها الكون بحضرة محمد وآله الطيبين الذي هو أفضل من الجنة. - و - إن محمدا وآله الطيبين أشرف زينة في الجنان.

Then Rasool-Allah<sup>saww</sup> said: 'And why should this not be better than all that they are amassing, for by this is earned the Pleasure of Allah<sup>azwj</sup> the High which is better than the Paradise and the whole universes deserves it due to the presence of Muhammad<sup>saww</sup> and his<sup>asws</sup> Goodly Progeny<sup>asws</sup> and that is better than the Paradise. – and - Muhammad<sup>saww</sup> and his<sup>asws</sup> Goodly Progeny<sup>asws</sup> are the most Noble Ornaments in the Gardens.'

ثم قال (صلى الله عليه وآله): يرفع الله بهذا القرآن والعلم بتأويله، وبموالاتنا أهل البيت والتبري من أعدائنا أقواما، فيجعلهم في الخير قادة، تقص آثارهم، وترمق أعمالهم ويقتدى بفعالهم، وترغب الملائكة في خلتهم، وبأجنتها تمسحهم، وفي صلواتها - تبارك عليهم، و - تستغفر لهم - حتى - كل رطب ويابس - يستغفر لهم - حتى حيتان البحر وهو امه - سباع الطير - وسباع البر وأنعامه، والسماء ونجومها.

Then he<sup>saww</sup> said: 'Allah<sup>azwj</sup> has Elevated with this Quran and by its Knowledge of its interpretation, and by our<sup>asws</sup> Wilayah of the People<sup>asws</sup> of the Household and distancing from our enemies, certain people. Allah<sup>azwj</sup> will bring good Guides for them who will copy their<sup>asws</sup> actions and act upon them<sup>asws</sup> and the Angels will desire these (follower's) friendship and will touch them with their wings and will bless them in their felicitations, and every wet and dry thing will ask for their forgiveness, even the creatures of the sea and land, and even the sky and its stars.'<sup>133</sup>

العياشي: عن السكوني، عن أبي عبد الله، عن أبيه (عليهما السلام)، قال: «شكا رجل إلى النبي (صلى الله عليه وآله) وجعا في صدره، فقال: استشف بالقرآن، لأن الله يقول: وَ شِفَاءٌ لِّمَا فِي الصُّدُورِ».

Al-Ayyashi, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> father<sup>saww</sup> having said: 'A man complained to the Prophet<sup>saww</sup> of pain in his chest. So he<sup>saww</sup> said: 'Heal yourself by the Quran, because Allah<sup>azwj</sup> is Saying **[10:57] and a Healing for what is in the chests**'.<sup>134</sup>

عن الأصبغ بن نباتة، عن أمير المؤمنين (عليه السلام)، في قول الله: قُلْ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا، قال: «فليفرح شيعتنا هو خير مما أعطي عدونا من الذهب و الفضة».

From Al Asbagh Bin Nabata,

(It has been narrated) from Amir-ul-Momineen<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> **[10:58] Say: By the Grace of Allah and by His Mercy – so it is by that they should be rejoicing.** He<sup>asws</sup> said: 'So our<sup>asws</sup> Shias would be rejoicing. It is better than what our<sup>asws</sup> enemies have been Given from the gold and the silver'.<sup>135</sup>

<sup>133</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 2

<sup>134</sup> تفسير العياشي 1: 27 / 124.

<sup>135</sup> تفسير العياشي 2: 28 / 124.

4916 / [4]- عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: قلت: قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ؟ قال: «الإقرار بنبوة محمد (عليه وآله السلام) و الانتمام بأمر المؤمنين (عليه السلام) هو خير مما يجمع هؤلاء في دنياهم».

From Abu Hamza,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I said, '(What about) **[10:58] Say: By the Grace of Allah and by His Mercy – so it is by that they should be rejoicing; it is better from that which they are amassing?**' He<sup>asws</sup> said: 'The acceptance of the Prophet-hood of Muhammad<sup>saww</sup>, and the completion of it with Amir-ul-Momineen<sup>asws</sup>, it is better from what they are amassing in their world'.<sup>136</sup>

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن عمر بن عبد العزيز، عن محمد بن الفضيل، عن الرضا (عليه السلام)، قال: قلت: قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ؟ قال: «بولاية محمد وآل محمد (عليهم السلام) هو خير مما يجمع هؤلاء من دنياهم».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Muhammad Bin Al Fazeyl,

(It has been narrated) from Al-Reza<sup>asws</sup>, said, 'I said, '(What about) **[10:58] Say: By the Grace of Allah and by His Mercy – so it is by that they should be rejoicing; it is better from that which they are amassing?**' He<sup>asws</sup> said: 'By (being with) the Wilayah of Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, it is better from what they are amassing in their world'.<sup>137</sup>

ابن بابويه، قال: حدثنا علي بن أحمد بن عبد الله بن أحمد بن أبي عبد الله البرقي، عن أبيه، عن جده أحمد بن أبي عبد الله البرقي، عن أبيه محمد بن خالد، قال: حدثنا سهل بن المرزبان الفارسي، قال: حدثنا محمد بن منصور، عن عبد الله بن جعفر، عن محمد بن الفيض بن المختار، عن أبيه، عن أبي جعفر محمد بن علي الباقر، عن أبيه، عن جده (عليهم السلام)، قال: «خرج رسول (صلى الله عليه وآله) ذات يوم وهو راكب، و خرج علي (عليه السلام) وهو يمشي، فقال له: يا أبا الحسن، إما أن تركب وإما أن تتصرف، فإن الله عز وجل أمرني أن تركب إذا ركبت، و تمشي إذا مشيت، و تجلس إذا جلست، إلا أن يكون حد من حدود الله لا بد لك من القيام و القعود فيه. و ما أكرمني الله بكرامة إلا و قد أكرمك بمثلها، و خصني بالنبوة و الرسالة، و جعلك وليي في ذلك، تقوم في حدوده و في صعب أموره».

Ibn Babuwayh said, 'Ali Bin Ahmad Bin Abdullah Bin Ahmad Bin Abu Abdullah Al Barqy narrated to us, from his father, from his grandfather Ahmad Bin Abu Abdullah Al Barqy, from his father Muhammad Bin Khalid, from Sahl Bin Al Marzabaan Al Farsy, from Muhammad Bin Mansour, from Abdullah Bin Ja'far, from Muhammad Bin Al Fayz Bin Al Mukhtar, from his father,

(It has been narrated) from Abu Ja'far Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> Al-Baqir<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup> having said: 'One day Rasool-Allah<sup>saww</sup> went out, and he<sup>saww</sup> was riding (upon a mule), and Ali<sup>asws</sup> came out, and he<sup>asws</sup> was walking. So he<sup>saww</sup> said to him<sup>asws</sup>: 'O Abu Al Hassan<sup>asws</sup>! Either you<sup>asws</sup> ride or else you<sup>asws</sup> leave, for Allah<sup>azwj</sup> Mighty and Majestic Commanded me<sup>saww</sup> that you<sup>asws</sup> should ride when I<sup>saww</sup> ride, and you<sup>asws</sup> should walk when I<sup>saww</sup> walk, and you<sup>asws</sup> be seated when I<sup>saww</sup> am

<sup>136</sup> تفسير العياشي 2: 29 / 124.  
<sup>137</sup> الكافي 1: 55 / 350.

seated, except that there comes to be a Limit from the Limits of Allah<sup>azwj</sup> that it is inevitable for you<sup>asws</sup> to stand and be seated with regards to it. And Allah<sup>azwj</sup> has not Honoured me<sup>saww</sup> with an Honour except that He<sup>azwj</sup> had Honoured you<sup>asws</sup> with the like of it, and specialised me<sup>saww</sup> with the Prophet-hood and the Message, and Made you<sup>asws</sup> to be my<sup>asws</sup> successor<sup>asws</sup> with regards to that, to stand in its Limits and in the correctness of its affairs.

و الذي بعث محمداً بالحق نبياً، ما آمن بي من أنكرك، و لا أقر بي من جحدك، و لا آمن بي من كفر بك، و إن فضلك لمن فضلي، و إن فضلي لفضل الله، و هو قول الله عز و جل: قُلْ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ ففضل الله نبوة نبيكم، و رحمته ولاية علي بن أبي طالب فَبِذَلِكَ قال: بالنبوة و الولاية فَلْيَفْرَحُوا يعني الشيعة هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ يعني مخالفيهم، من الأهل و المال و الولد في دار الدنيا.

By the One Who<sup>azwj</sup> Sent Muhammad<sup>saww</sup> with the Truth as a Prophet<sup>saww</sup>, he has not believed in me<sup>saww</sup>, the one who has denied you<sup>asws</sup>; and not accepted me<sup>saww</sup>, the one who fought against you<sup>asws</sup>; nor believed in me<sup>saww</sup> the one who rejected you<sup>asws</sup>. And surely, your<sup>asws</sup> Grace is from my<sup>saww</sup> Grace, and my<sup>saww</sup> Grace is Grace of Allah<sup>azwj</sup>, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic **[10:58] Say: By the Grace of Allah and by His Mercy – so it is by that they should be rejoicing; it is better from that which they are amassing.** The Grace of Allah<sup>azwj</sup> is the Prophet-hood of your Prophet<sup>saww</sup>, and His Mercy is Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> **so it is by that** – by the Prophet-hood and the Wilayah **they should be rejoicing** Meaning the Shias **it is better from that which they are amassing** Meaning the opponents, from the family, and the wealth, and the sons in the house of the world'.

و الله- يا علي- ما خلقت إلا لتعبد ربك، و لتعرف بك معالم الدين، و يصلح بك دارس السبيل، و لقد ضل من ضل عنك، و لن يهتدي إلى الله عز و جل من لم يهتد إليك و إلى ولايتك، و هو قول ربي عز و جل: وَ إِنِّي لَغَفَّارٌ لِمَن تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى يعني إلى ولايتك.

By Allah<sup>azwj</sup>! O Ali<sup>asws</sup>! Nothing has been Created except for the worship of your<sup>asws</sup> Lord<sup>azwj</sup>, and by the recognition of you<sup>asws</sup> as a landmark of the Religion, and the students to correct their ways by you<sup>asws</sup>. And he has strayed, the one who strays away from you<sup>asws</sup>, and will never be Guided to Allah<sup>azwj</sup> Mighty and Majestic the one who was not guided to you<sup>asws</sup> and to your<sup>asws</sup> Wilayah. And these are the Words of my<sup>saww</sup> Lord<sup>azwj</sup> Mighty and Majestic **[20:82] And I am Forgiving to him who repents and believes and does righteous deeds, then follows the right Guidance** – Meaning, to your<sup>asws</sup> Wilayah.

و لقد أمرني ربي تبارك و تعالى أن أفترض من خلقك ما أفترضه من حقي، و إن حَقَّ لمفروض علي من آمن بي، و لولاك لم يعرف حزب الله، و بك يعرف عدو الله، و من لم يلقه بولايتك لم يلقه بشيء، و لقد أنزل الله عز و جل إلي: يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ يعني في ولايتك يا علي وَ إِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ و لو لم ابلغ ما أمرت به من ولايتك لحبط عملي، و من لقي الله عز و جل بغير ولايتك فقد حبط عمله، و عد ينجز لي، و ما أقول إلا قول ربي تبارك و تعالى، و إن الذي أقول لمن الله عز و جل أنزله فيك.»

And my<sup>saww</sup> Lord<sup>azwj</sup> Blessed and High, has Commanded me<sup>asws</sup> that I<sup>saww</sup> should presume from your<sup>asws</sup> morals what I<sup>saww</sup> have presumed from my<sup>saww</sup> rights, and that your<sup>asws</sup> rights are obligated upon the one who believes in me<sup>saww</sup>. And had it not been for that, the party of Allah<sup>azwj</sup> would not have been

recognised. And it is through you<sup>asws</sup> that the enemies of Allah<sup>azwj</sup> are recognised, and the one who does not attach himself to your<sup>asws</sup> Wilayah has attached himself to nothing. And Allah<sup>azwj</sup> Mighty and Majestic has Revealed unto me<sup>saww</sup> **[5:67] O Messenger! Deliver what has been Revealed unto you from your Lord; and if you do it not, then you have not delivered His Message.** And if I<sup>saww</sup> were not to deliver what my<sup>saww</sup> Lord<sup>azwj</sup> has Commanded me<sup>saww</sup> with from your<sup>asws</sup> Wilayah, my<sup>saww</sup> deeds would be nullified. And the one who meets Allah<sup>azwj</sup> Mighty and Majestic without having your<sup>asws</sup> Wilayah, so his deeds would (also) be nullified, and leave his Recompense to me<sup>saww</sup>. And I<sup>saww</sup> do not say except for the Words of my<sup>saww</sup> Lord<sup>azwj</sup> Blessed and High. And surely, that which I<sup>saww</sup> say is from Allah<sup>azwj</sup> Mighty and Majestic which He<sup>azwj</sup> has Revealed regarding you<sup>asws</sup>.<sup>138</sup>

وروى الشيخ محمد بن يعقوب (ره)، عن أحمد بن محمد، عن (عمر بن) عبد العزيز، عن محمد بن الفضيل، عن الرضا عليه السلام قال: قلت له: قوله تعالى \* (قل بفضل الله وبرحمته فبذلك فليفرحوا هو خير مما يجمعون) \* قال: بولاية محمد وآل محمد صلوات الله عليهم [ هو خير مما اعطوا: من الذهب والفضة. يعني فليفرحوا شيعةنا ] هو خير مما يجمع هؤلاء من دنياهم.

Al Shaykh Muhammad Bin Yaqoub reported, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Muhammad Bin Al Fazel,

(It has been narrated) from Al-Reza<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, '(What about) the Words of the High **[10:58] Say: By the Grace of Allah and by His Mercy – so it is by that they should be rejoicing; it is better from that which they are amassing?**' He<sup>asws</sup> said: 'It is by the Wilayah of Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> upon them. It is better than what they are given from the gold and the silver. It Means, our<sup>asws</sup> Shias are happy, that it is better than what those ones are amassing in their world'.<sup>139</sup>

وروى محمد بن (مسعود) ، عن الاصمغ بن نباتة، عن أمير المؤمنين عليه السلام في قوله تعالى \* (قل بفضل الله وبرحمته فبذلك فليفرحوا) \* قال: بذلك فليفرحوا شيعةنا، هو خير مما اعطوا أعداؤنا من الذهب والفضة. يعني: فليفرحوا شيعةنا بولايتهم وحبهم لنا \* (هو خير مما يجمعون) \* أعداؤهم من متاع الدنيا

It has been reported from Muhammad Bin Masoud, from Al Asbagh Bin Nabata,

(It has been narrated) from Amir-ul-Momineen<sup>asws</sup> regarding the Words of the High **[10:58] Say: By the Grace of Allah and by His Mercy – so it is by that they should be rejoicing.** He<sup>asws</sup> said: 'It is due to that, that our<sup>asws</sup> Shias are rejoicing, for it is better than what our<sup>asws</sup> enemies have been given from the gold and the silver. It Means – Our<sup>asws</sup> Shias are rejoicing due to their Wilayah to and their love for us<sup>asws</sup> it is better from that which they are amassing – their enemies from the enjoyment of the world'.<sup>140</sup>

الطبرسي، قال: قال أبو جعفر الباقر (عليه السلام): «فضل الله: رسول الله، و رحمته: علي بن أبي طالب (صلوات الله عليه)».

Al-Tabarsy said,

<sup>138</sup> الأماي: 13 /399

<sup>139</sup> Taweel Al Ayaat – Ch 10 H 7

<sup>140</sup> Taweel Al Ayaat – Ch 10 H 8



'Abu Ja'far Al Baqir<sup>asws</sup> said: '[10:58] **the Grace of Allah – Rasool-Allah<sup>saww</sup> and His Mercy** – Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>141</sup>

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ (15:47)

**And We shall remove from their chests any lurking sense of injury: (they will be) brothers (joyfully) facing each other on thrones (of dignity). (15:47)**

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَمْرِو بْنِ أَبِي الْمُقْدَامِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) مِنْهُ وَزَادَ فِيهِ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ جَوْهَرًا وَ جَوْهَرُ وُلْدِ آدَمَ مُحَمَّدٌ (صلى الله عليه وآله) وَ نَحْنُ وَ شِيعَتُنَا بَعْدَنَا حَبَدًا شِيعَتُنَا مَا أَفْرَنَهُمْ مِنْ عَرْشِ اللَّهِ عَزَّ وَ جَلَّ وَ أَحْسَنَ صُنْعَ اللَّهِ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَ اللَّهُ لَوْ لَا أَنْ يَتَعَاطَمَ النَّاسُ ذَلِكَ أَوْ يَدْخُلَهُمْ زَهْوٌ لَسَلَّمَتْ عَلَيْهِمُ الْمَلَائِكَةُ قُبُلًا

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al-Hassan Bin Shammoun, from Abdullah Bin Abdu Rahmaan, from Abdullah Bin Al-Qasim, from Amro Bin Abu Al-Maqdaam, who has narrated:

Abu Abdullah<sup>asws</sup> said: 'Indeed! And for everything is an essence and the essence of the children of Adam<sup>as</sup> is Muhammad<sup>saww</sup>, and us<sup>asws</sup>, and our<sup>asws</sup> Shias after us<sup>asws</sup>. How lovely are our<sup>asws</sup> Shias! What will be closer to the Throne of Allah<sup>azwj</sup> Mighty and Majestic than them on the Day of Judgement. By Allah<sup>azwj</sup>! Had the people not magnified that, or pride entered into them, the Angels would have greeted them already.

وَ اللَّهُ مَا مِنْ عَبْدٍ مِنْ شِيعَتِنَا يَتْلُو الْقُرْآنَ فِي صَلَاتِهِ قَائِمًا إِلَّا وَ لَهُ بِكُلِّ حَرْفٍ مَائَةٌ حَسَنَةً وَ لَا قَرَأَ فِي صَلَوَاتِهِ جَالِسًا إِلَّا وَ لَهُ بِكُلِّ حَرْفٍ خَمْسُونَ حَسَنَةً وَ لَا فِي غَيْرِ صَلَاةٍ إِلَّا وَ لَهُ بِكُلِّ حَرْفٍ عَشْرٌ حَسَنَاتٍ وَ إِنَّ لِلصَّامِتِ مِنْ شِيعَتِنَا لَأَجْرٌ مَنْ قَرَأَ الْقُرْآنَ مِنْ خَالِفِهِ

By Allah<sup>azwj</sup>! There is no servant from our<sup>asws</sup> Shias who recites the Quran whilst standing in his Prayer, except that there are a hundred Rewards for him for every letter of it, nor does he recite it seated in his Prayer, except that there are a fifty Rewards for him for every letter of it, nor in other than Prayers, except that there are ten Rewards for him for every letter of it. And the one from our<sup>asws</sup> Shias who is silent, there is the Reward for him of the recitation of the Quran by the one who is opposed to him.

أَنْتُمْ وَ اللَّهُ عَلَى فُرُشِكُمْ نِيَامٌ لَكُمْ أَجْرُ الْمُجَاهِدِينَ وَ أَنْتُمْ وَ اللَّهُ فِي صَلَاتِكُمْ لَكُمْ أَجْرُ الصَّافِينَ فِي سَبِيلِهِ أَنْتُمْ وَ اللَّهُ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ نَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ إِنَّمَا شِيعَتُنَا أَصْحَابُ الْأَرْبَعَةِ الْأَعْيُنِ عَيْنَانِ فِي الرَّأْسِ وَ عَيْنَانِ فِي الْقَلْبِ أَلَا وَ الْخَلَائِقُ كُلُّهُمْ كَذَلِكَ إِلَّا أَنَّ اللَّهَ عَزَّ وَ جَلَّ فَتَحَ أَبْصَارَكُمْ وَ أَعْمَى أَبْصَارَهُمْ.

By Allah<sup>azwj</sup>! You sleep upon your beds and there is the Reward for you of the Holy Warriors (Al-Mujahideen). By Allah<sup>azwj</sup>! You are in your Prayers, and

مجمع البيان 5: 178. <sup>141</sup>

there is for you the Reward of the being in the rows of His<sup>azwj</sup> Way. By Allah<sup>azwj</sup>! You (Shias) are the ones for whom Allah<sup>azwj</sup> has Said: **[15:47] And We will root out whatever of grudges there would be in their chests - (they shall be) as brethren, on raised couches, face to face.** But rather, our<sup>asws</sup> Shias are the people with four eyes – two eyes in the head and two eyes in the chest. Indeed! And all of the creatures are like that, except that Allah<sup>azwj</sup> has Opened your eyes, and Blinded their eyes'.<sup>142</sup>

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<sup>142</sup> Al Kafi – H 14708