

Why Do Enemies of Allah^{-azwj} Possess Good Qualities

Table of Contents

Summary:	3
How will Bad Deeds be turned into Good Deeds in the Hereafter?	4
Interpretation - Allah^{-azwj} will replace bad deeds with good deeds (25:70)	4
Why a Believer Commits Sins?	7
Good deeds of an Enemy of Ahl Al-Bayt^{-asws} and Bad deeds of their^{-asws} Friend:	8
The Fortunate Ones:.....	18
The Deliverance from a Wretched one to be a Fortunate one:.....	19
Signs of Wretchedness:	20
The Wretched One and its interpretation:	21

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

Why Do Enemies of Allah^{-azwj} Possess Good Qualities

Summary:

It is frequently observed that a believer sometimes falls from grace, whereas an unbeliever acts righteously and admirably, but why is it so? In Ahadith, the same question was asked, and the holy Imams^{-asws} have explained the reasons behind this bizarre conduct of a believer: When a believer (*Momin*) regrets and asks for forgiveness, Allah^{-azwj} would turn to him with Mercy and his evil deeds will be converted into good deeds. Allah^{-azwj} Says (25:70): ***Except the one who repents, and believes, and does righteous deeds, so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]***

We find in the Ahadith of Ali^{-asws} Ibn Abi Talib^{-asws} the following:

عَلَيْ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الرَّيَّانِ بْنِ الصَّلْتِ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) كَثِيرًا مَا يَقُولُ فِي حُطْبَتِهِ يَا أَيُّهَا النَّاسُ دِينَكُمْ دِينَكُمْ فَإِنَّ السَّيِّئَةَ فِيهِ خَيْرٌ مِنَ الْحَسَنَةِ فِي غَيْرِهِ وَ السَّيِّئَةُ فِيهِ تُغْفَرُ وَ الْحَسَنَةُ فِي غَيْرِهِ لَا تُقْبَلُ .

Ali Bin Ibrahim, from his father, from Muhammad Bin Al Rayyan Bin Al Salt, raising it,

Abu Abdullah^{-asws} has narrated: 'It was so that Amir Al-Momineen^{-asws} was frequently saying in his^{-asws} sermons: 'O you people! Your Religion is your Religion. So, the evil deed in it is better than the good deed in the other (than the religion of Allah^{-azwj}), and the evil deed in it would be Forgiven (by Allah^{-azwj}), but the good deed in the other (than the religion of Allah^{-azwj}) would not be Accepted.¹

It's a difficult concept, and it may be helpful to read additional articles to better understand what is in our control, what is beyond our jurisdiction, what is the fate, and how some are saved by being fortunate ones (who leave sins and seek forgiveness) and how some are destroyed by being from the wretched ones (being from the persistent sinners).

<https://hubeali.com/article/qadha-o-qadar-mashiya>

<https://hubeali.com/article/compulsion-and-coercion>

The 6th Imam^{-asws} replied to a questioner who asked why a believer would sin in the first place. Imam^{-asws} said that Allah^{-azwj} Mighty and Majestic Took a clay from Paradise and a clay from the Fire. So He^{-azwj} Blended the two. Then He^{-azwj} Removed this from this, and this from this. Thus, what you see from those as being the ones of trustworthiness, and goodly mannerisms, and as good listeners, so it is from what has touched them from the clay of the Paradise, and

¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 208 H 6

they would be returning to what they had been Created from; and what you see from these as being of the ones with little trustworthiness, and evil mannerisms, and the meanness, so it is from what touched them from the clay of the Fire. They would be returning to what they had been Created from.² (Hadith to follow).

In another Hadith, it is:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَسَنِ بْنِ عَطِيَّةٍ عَنْ زَيْدِ الصَّائِغِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) رَجُلٌ عَلَى هَذَا الْأَمْرِ إِنْ حَدَّثَ كَذَبَ وَإِنْ وَعَدَ أَخْلَفَ وَإِنْ ائْتَمَنَ خَانَ مَا مَنَزَلَتْهُ قَالَ هِيَ أَدْنَى الْمَنَازِلِ مِنَ الْكُفْرِ وَ لَيْسَ بِكَافِرٍ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hasan Bin Atiyya, from Yazeed Al Sa'ig who said,

'I said to Abu Abdullah^{-asws}, 'A man of this matter (Al-Willayah), if he narrates, he lies, and if he promises, he breaks, and if he is entrusted, he betrays. What is his status?' Imam^{-asws} said: 'It is the closest of the levels from the (characteristics of) disbelief, but he is not a disbeliever'.³

How will Bad Deeds be turned into Good Deeds in the Hereafter?

Allah^{-azwj} Says in the Holy Quran:

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {70}

Except one who repents, and believes, and does righteous deeds, so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]

Interpretation - Allah^{-azwj} will replace bad deeds with good deeds (25:70)

أَخْبَرَنَا الشَّيْخُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدٍ الطُّوسِيُّ بِالْمَوْضِعِ الْمَذْكُورِ فِي السَّنَةِ الْمَذْكُورَةِ قَالَ: أَخْبَرَنَا السَّعِيدُ الْوَالِدُ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ التُّغَمَّانِ قَالَ: أَخْبَرَنِي أَبُو غَالِبٍ أَحْمَدُ بْنُ مُحَمَّدٍ الرَّزَّازِيُّ قَالَ: أَخْبَرَنِي عَمِّي أَبُو الْحُسَيْنِ عَلِيُّ بْنُ سُلَيْمَانَ بْنِ الْجَهْمِ قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ خَالِدٍ الطَّيَالِسِيُّ قَالَ: أَخْبَرَنَا الْعَلَاءُ بْنُ رَزِينٍ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ التَّقْفِيِّ قَالَ:

It was informed to us by Al Sheykh Abu Ali Al Hassan Bin Muhammad Al Toosy at the mentioned place, during the mentioned month, from Al Saeed Al Walid, from Al Sheykh Al Mufeed Muhammad Bin Muhammad Bin Al Nu'man, from Abu Ghalib Ahmad Bin Muhammad Al Zarary, from his uncle Abu Al Husayn Ali Bin Suleyman Bin Al Jaham, from Abu Abdullah Muhammad Bin Khalid Al Tayalis, from Al A'ala Bin Razeyn, from Muhammad Bin Al Muslim Al Saqafy who said,

سَأَلْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۚ وَ كَانَ اللَّهُ غَفُورًا رَحِيمًا قَالَ ع يُؤْتَى بِالْمُؤْمِنِ الْمَذْنِبِ يَوْمَ الْقِيَامَةِ حَتَّى يُقَامَ بِمَوْقِفِ الْحِسَابِ فَيَكُونُ اللَّهُ تَعَالَى هُوَ الَّذِي يَتَوَلَّى حِسَابَهُ حَتَّى لَا يَطْلُعَ عَلَى حِسَابِهِ أَحَدٌ مِنَ النَّاسِ فَيَعْرِفُهُ ذُنُوبُهُ حَتَّى إِذَا أَقْرَبَ سَيِّئَاتِهِ

'I asked Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: ***so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]***. He^{-asws} said: 'They will come with a Momin (believer), the

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

³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 5

sinner, on the Day of Judgment until he would be made to stand at the Pausing stop for the Reckoning. And it would happen that it will be Allah^{-azwj} the Exalted, He^{-azwj} will be the One Who will Take charge of his Reckoning, to the extent that He^{-azwj} will not Notify anyone from the people upon his Reckoning. So, he would recognise his sins, until when he acknowledges his evil deeds.

قَالَ اللَّهُ عَزَّ وَ جَلَّ بَدَّلُوهَا حَسَنَاتٍ وَ أَظْهَرُوهَا عَلَى النَّاسِ فَيَقُولُ النَّاسُ جَنَّبَ مَا كَانَ هَذَا الْعَبْدُ سَيِّئَةً وَاحِدَةً ثُمَّ يَأْمُرُ بِهِ إِلَى الْجَنَّةِ فَهَذَا تَأْوِيلُ الْآيَةِ فِي الْمُنْذَرِينَ مِنْ شِيعَتِنَا خَاصَّةً

Allah^{-azwj} Mighty and Majestic would Say to His^{-azwj} Scribes: "Change these to be good deeds and display these upon the people!" So, the people would be saying at that time, 'There wasn't even a single evil deed for this servant!' Then Allah^{-azwj} would Command with him to (be taken to) the Paradise. Thus, this is the explanation of the Verse, and is regarding the sinners from our^{-asws} Shias in particular.⁴

المفيد في (الإختصاص): عن محمد بن الحسن السجاد، عن سعد بن عبد الله، عن محمد بن أحمد، عن محمد بن إسماعيل، عن جعفر بن محمد بن المهيثم الحضرمي، عن علي بن الحسين الفزاري، عن آدم بن التمار الحضرمي، عن سعد بن طريف، عن الأصبع بن نباتة، قال: أتيت أمير المؤمنين (صلوات الله عليه) لأسلم عليه، فجلست أنتظره، فخرج إلي، فقامت إليه، فسلمت عليه، فضرب على كفي، ثم شبك أصابعه بأصابعي، ثم قال: «يا أصبع بن نباتة»، قلت: لبيك و سعديك، يا أمير المؤمنين.

Al-Mufeed in Al-Ikhtisas, from Muhammad Bin Al-Hassan Al-Sajaad, from Sa'ad Bin Abdullah, from Muhammad Bin Ahmad, from Muhammad Bin Ismail, from Ja'far Bin Muhammad Bin Al-Haysam Al-Hazramy, from Ali Bin Al-Husayn Al-Fazary, from Adam Bin Al-Tammar Al-Hazramy, from Sa'ad Bin Tareyf, from Al-Asbagh Bin Nabata who said,

'I came up to Amir Al-Momineen^{-asws} to greet him^{-asws}, so I seated myself waiting for him^{-asws}. He^{-asws} came out to me, and I stood up for him^{-asws} and greeted him^{-asws}. He^{-asws} struck upon my wrist, then clasped his^{-asws} fingers with my fingers, then said: 'O Asbagh Bin Nabata!' I said, 'At your service and command, O Amir Al-Momineen^{-asws}!'

فقال: «إن ولينا ولي الله، فإذا مات ولي الله كان من الله بالرفيق الأعلى، و سقاء من نحر أبرد من الثلج، و أحلى من الشهد، و ألين من الزبد».

He^{-asws} said: 'Our^{-asws} friend is a friend of Allah^{-azwj}. When a friend of Allah^{-azwj} dies, he would be with the elevated friends of Allah^{-azwj}, and would be quenched from a river colder than ice, sweeter than honey, and softer than butter.

فقلت: بأبي أنت و امي، و إن كان مذنباً؟

I said, 'May my father and my mother be sacrificed for you^{-asws}, what if he was a sinner?'

فقال: «نعم، و إن كان مذنباً، أما تقرأ القرآن: فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَ كَانَ اللَّهُ غَفُوراً رَحِيماً يا أصبع، إن ولينا لو لقي الله و عليه من الذنوب مثل زبد البحر، و مثل عدد الرمل، لغفرها الله له، إن شاء الله تعالى

⁴ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 1 H 9

Imam Ali^{-asws} said: 'Yes, and even if he was a sinner. Have you not read the Quran: ***so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]***? O Asbagh! Our^{-asws} friend, even if he were to meet Allah^{-azwj}, and he had for him sins the like of the foam of the sea, and like the number of grains of sand, Allah^{-azwj} would Forgive these for him, if Allah^{-azwj} so Desires to'.⁵

شرف الدين النجفي، قال: روى مسلم في (الصحيح) عن أبي ذر (رضي الله عنه)، قال: قال رسول الله (صلى الله عليه و آله): «يؤتى بالرجل يوم القيامة، فيقال: اعرضوا عليه صغار ذنوبه، و تحباً كبارها، فيقال له: عملت يوم كذا و كذا، كذا و كذا، و هو مقر لا ينكر، و هو مشفق من الكبائر، فيقال: أعطوه مكان كل سيئة عملها حسنة. فيقول الرجل حينئذ: لي ذنوب ما أراها هاهنا!». قال: و لقد رأيت رسول الله (صلى الله عليه و آله) ضحك حتى بدت نواجذه.

Sharaf Al-Deen Al-Najafy said, 'It has been reported by Muslim in Al-Saheeh,

(It has been narrated) from Abu Dharr^{-ar} who said, 'Rasool-Allah^{-saww} said: 'They will come with the man on the Day of Judgement, so it shall be said: 'Present his small sins to him, and hide the big ones of it'. So, they shall say to him: 'You did such and such on such and such a day'. And he would be accepting and not denying any of it, and he would be afraid of his major sins. Then, it shall be said: 'Give him a good deed in place of every evil one'. The man would then be saying, 'There are sins for me which I do not see them here!' He (the narrator) said, 'And Rasool-Allah^{-saww} was seen to smile to the extent that his^{-saww} teeth were seen'.⁶

أبو القاسم جعفر بن محمد بن قولويه في (كامل الزيارات)، قال: حدثني أبو العباس محمد بن جعفر، عن محمد بن الحسين بن أبي الخطاب، عن منيع، عن صفوان بن يحيى، عن صفوان بن مهران الجمال، عن أبي عبد الله (عليه السلام)، قال: «أهون ما يكسب زائر الحسين (عليه السلام) في كل حسنة ألف ألف حسنة، و السيئة واحدة، و أين الواحدة من ألف ألف».

Abu Al-Qasim Ja'far Bin Muhammad Bin Quwlawayh in Kaamil Al-Ziyaraat said, 'Abu Al-Abbas Muhammad Bin Ja'far narrated to me, from Muhammad Bin Al-Husay Bin Abu Al-Khattab, from Mani'e, from Safwan Bin Yahya, from Safwan Bin Mahran Al-Jamaal,

'Abu Abdullah^{-asws} has said: 'It is so easy what the visitor of Al-Husayn^{-asws} earns in every good deed, a thousand, thousand good deeds, and the evil deed is only one. And where is the one when compared to a thousand, thousand?'

ثم قال: «يا صفوان، أبشر، فإن لله ملائكة معها قضبان من نور، فإذا أراد الحفظة أن تكتب على زائر الحسين (عليه السلام) سيئة، قالت الملائكة للحفظة: كفي. فتكف، فإذا عمل حسنة، قالت لها: اكتبي، أولئك الذين يبدل الله سيئاتهم حسنات».

Then he^{-asws} said: 'O Safwan! Receive glad tidings, for Allah^{-azwj} has Angels who have rods of Light. When the Preserver (Angel) intends to write a sin upon the visitor of Al-Husayn^{-asws}, the Preserving Angels said: 'Pause!' It pauses. But, when he does a good deed, say to it: 'Write!' ***so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]***.⁷

⁵ الإختصاص: 65

⁶ تأويل الآيات 1: 382 / 19

⁷ كامل الزيارات: 330 / 5

وعن أبي جعفر عليه السلام قال: قلت بمكة له: إن لي حاجة، فقال: تلقاني بمكة، فلقيته، فقلت: يا بن رسول الله إن لي حاجة؟ فقال: تلقاني بمكة، فلقيته بمكة، فقلت: يا بن رسول الله إن لي حاجة، فقال: [هات] حاجتك

And from Abu Ja'far^{-asws}, having said: 'I said to him^{-asws} at Makkah, 'There is a need for me'. Imam^{-asws} said: 'Meet me in Makkah. When I met him^{-asws}, and I said, 'O son^{-asws} of Rasool-Allah^{-saww}! There is a need for me'. Imam^{-asws} said: 'Meet me^{-asws} in Mina'. So, I said, 'O son^{-asws} of Rasool-Allah^{-saww}! There is a need for me'. Imam^{-asws} said: 'State your need'.

فقلت: يا بن رسول الله إني كنت أذنب ذنبا فيما بيني وبين الله عزوجل، لم يطلع عليه أحد، و اجلك أن أستقبلك به، فقال: إذا كان يوم القيامة تجلى الله عزوجل لعبده المؤمن فيوقفه على ذنوبه ذنبا ذنبا، ثم يغفرها له، لا يطلع على ذلك ملك مقرب، ولا نبي مرسل.

I said, 'O son^{-asws} of Rasool-Allah^{-saww}! I have sinned, what is between me and Allah^{-azwj} Mighty and Majestic. I have not notified anyone about it, and due to you^{-asws} (being what you^{-asws} are), I am facing you^{-asws} with it. Imam^{-asws} said: 'When it will be the Day of Judgment, Allah^{-azwj} Mighty and Majestic would Manifest for a *Momin* servant, and He^{-azwj} would Pause him upon his sins, sin by sin. Then He^{-azwj} will Forgive these for him, not Notifying upon that, neither an Angel of Proximity nor a Mursil Prophet^{-as}'.

وفي حديث آخر: ويستر عليه من ذنوبه ما يكره أن يوقفه عليه، ثم يقول لسيئاته كوني حسنة، وذلك قول الله عزوجل: "فاولئك - الذين - يبدل الله سيئاتهم حسنات".

And in another Hadeeth: 'And He^{-azwj} would Veil upon him from his sins whatever he dislikes that he should be Paused upon it. Then He^{-azwj} would be Saying to his evil deeds: "Become good deeds!" And that is in the Words of Allah^{-azwj} Mighty and Majestic: ***so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]***.⁸

Why a Believer Commits Sins?

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَغَيْرِ وَاحِدٍ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنِ جَمِيعٍ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ عَنْ عُثْمَانَ بْنِ يُونُسَ قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَيْسَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَنَا مَوْلَاكَ عَبْدُ اللَّهِ بْنُ كَيْسَانَ قَالَ أَمَّا النَّسَبُ فَأَعْرِفْهُ وَأَمَّا أَنْتَ فَلَسْتُ أَعْرِفُكَ قَالَ قُلْتُ لَهُ إِنِّي وَلِدْتُ بِالْجَبَلِ وَنَشَأْتُ فِي أَرْضِ فَارَسَ وَإِنِّي أَخَالِطُ النَّاسَ فِي التَّجَارَاتِ وَغَيْرِ ذَلِكَ فَأَخَالِطُ الرَّجُلَ فَأَرَى لَهُ حُسْنَ السَّمْتِ وَحُسْنَ الْخُلُقِ وَكَثْرَةَ أَمَانَةٍ ثُمَّ أَفْتِشُهُ فَأَتْبِئُهُ عَنْ عَدَاوَتِكُمْ وَأَخَالِطُ الرَّجُلَ فَأَرَى مِنْهُ سُوءَ الْخُلُقِ وَقِلَّةَ أَمَانَةٍ وَزَعَارَةً ثُمَّ أَفْتِشُهُ فَأَتْبِئُهُ عَنْ وَلَا يَكُنْ فَكَيْفَ يَكُونُ ذَلِكَ

A number of our companions, from Sahl Bin Ziyad, and someone else, from Al Husayn Bin Al Hassan, altogether from Muhammad Bin Awrama, from Muhammad Bin Ali, from Ismail Bin Yasaar, from Usman Bin Yusuf who said, 'Abdullah Bin Kaysan informed me,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I said to him^{-asws}, 'I am your^{-asws} friend Abdullah Bin Kaysan'. He^{-asws} said: 'As for the lineage, so I^{-asws} recognise it, and as for you (as a friend), so I^{-asws} do not recognise you'. I said to him^{-asws}, 'I was born in the mountains and grew up in the land of Persia, and I tend to blend in with the people regarding business and other than that. So I came across the man and I saw him as a good listener and good manners

⁸ Kitab Al Momin – Ch 2 H 67

and a lot of trustworthiness. When I investigate I find him to be one of your^{-asws} enemies; and I came across the man and saw evil manners from him, and as being of little trustworthiness, and meanness. When I investigate I find him to be one of your^{-asws} friends. So how did that happen?’

فَقَالَ لِي أَمَا عَلِمْتَ يَا ابْنَ كَيْسَانَ أَنَّ اللَّهَ عَزَّ وَجَلَّ أَخَذَ طِينَةً مِنَ الْجَنَّةِ وَ طِينَةً مِنَ النَّارِ فَخَلَطَهُمَا جَمِيعاً ثُمَّ نَزَعَ هَذِهِ مِنْ هَذِهِ وَ هَذِهِ مِنْ هَذِهِ فَمَا رَأَيْتَ مِنْ أَوْلَئِكَ مِنَ الْأَمَانَةِ وَ حُسْنِ الْخُلُقِ وَ حُسْنِ السَّمْتِ فَمِمَّا مَسَّتْهُمْ مِنْ طِينَةِ الْجَنَّةِ وَ هُمْ يَعُودُونَ إِلَى مَا خُلِقُوا مِنْهُ وَ مَا رَأَيْتَ مِنْ هَؤُلَاءِ مِنْ قِلَّةِ الْأَمَانَةِ وَ سُوءِ الْخُلُقِ وَ الزَّعَاظَةِ فَمِمَّا مَسَّتْهُمْ مِنْ طِينَةِ النَّارِ وَ هُمْ يَعُودُونَ إِلَى مَا خُلِقُوا مِنْهُ .

Imam^{-asws} said to me: ‘But, do you not know, O Ibn Kaysan, that Allah^{-azwj} Mighty and Majestic Took a clay from the Paradise and a clay from the Fire. So He^{-azwj} Blended the two together. Then He^{-azwj} Removed this from this, and this from this. Thus, what you see from those as being the ones of trustworthiness, and goodly mannerisms, and as good listeners, so it is from what has touched them from the clay of the Paradise, and they would be returning to what they had been Created from; and what you see from these as being of the ones with little trustworthiness, and evil mannerisms, and the meanness, so it is from what touched them from the clay of the Fire, and they would be returning to what they had been Created from’.⁹

Good deeds of an Enemy of Ahl Al-Bayt^{-asws} and Bad deeds of their^{-asws} Friend:

أَقُولُ وَجَدْتُ فِي بَعْضِ الْكُتُبِ مَرْوِيّاً عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْكُوفِيِّ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ سَدِيرِ الصَّبْرِيِّ عَنْ أَبِي إِسْحَاقَ اللَّيْثِيِّ قَالَ: قُلْتُ لِلْإِمَامِ الْبَاقِرِ مُحَمَّدِ بْنِ عَلِيٍّ ع يَا ابْنَ رَسُولِ اللَّهِ أَخْبِرْنِي عَنِ الْمُؤْمِنِ مِنْ شِيعَةِ أَمِيرِ الْمُؤْمِنِينَ إِذَا بَلَغَ وَ كَمُلَ فِي الْمَعْرِفَةِ هَلْ يَزْنِي قَالَ ع لَا

I (Majlisi) am saying, ‘I found in one of the books reporting from Ahmad Bin Muhammad Al Kufy, from Hanan Bin Sadeyr, from his father Sadeyr Al Sayrafi, from Abu Is’haq Al Laysi who said,

‘I said to the Imam Al-Baqir Muhammad^{-asws} Bin Ali^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! Inform me about the Momin from the Shias of Amir Al-Momineen^{-asws} when he matures and is perfect in the understanding, does he commit adultery?’ He^{-asws} said: ‘No’.

قُلْتُ فَيُلَوِّطُ قَالَ لَا قُلْتُ فَيَسْرِقُ قَالَ لَا قُلْتُ فَيَشْرَبُ خَمْرًا قَالَ لَا قُلْتُ فَيُذْنِبُ ذَنْبًا قَالَ لَا

I said, ‘Does he commit sodomy?’ He^{-asws} said: ‘No’. I said, ‘Does he steal?’ He^{-asws} said: ‘No’. I said, ‘Does he drink wine?’ He^{-asws} said: ‘No’. I said, ‘Does he commit any sin?’ He^{-asws} said: ‘No’.

قَالَ الرَّاوي فَتَحَبَّرْتُ مِنْ ذَلِكَ وَ كَثُرَ تَعَجُّبِي مِنْهُ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي أَجِدُ مِنْ شِيعَةِ أَمِيرِ الْمُؤْمِنِينَ وَ مِنْ مَوَالِيكُمُ مَنْ يَشْرَبُ الْخَمْرَ وَ يَأْكُلُ الرِّبَا وَ يَزْنِي وَ يُلَوِّطُ وَ يَتَهَاوَنُ بِالصَّلَاةِ وَ الزَّكَاةِ وَ الصَّوْمِ وَ الْحَجِّ وَ الْجِهَادِ وَ أَبْوَابِ الْإِيرِ حَتَّى إِنَّ أَخَاهُ الْمُؤْمِنَ يَأْتِيهِ فِي حَاجَةٍ يَسِيرَةٍ فَلَا يَفْضِيهَا لَهُ فَكَيْفَ هَذَا يَا ابْنَ رَسُولِ اللَّهِ وَ مِنْ أَيِّ شَيْءٍ هَذَا

The reporter said, ‘I was confused from that, and my astonishment was a lot from it. I said, ‘O son^{-asws} of Rasool-Allah^{-saww}! I do find from the Shias of Amir Al-Momineen^{-asws}, and from your^{-asws} friends, one who drinks the wine, and consumes the interest, and commits adultery, and commits sodomy, and takes lightly with the Salat, and the Zakat, and the Fast, and the

⁹ Al Kafi V 2 – The Book of Belief and Disbelief CH 1 H 5

Hajj, and the Jihad, and subjects of righteousness, to the extent that if his Momin brother comes to him regarding a small need, he does not fulfil it for him. So, how can this be so, O son^{-asws} of Rasool-Allah^{-saww}, and from which thing is this?"

قَالَ فَتَبَسَّمَ الْإِمَامُ ع وَ قَالَ يَا أَبَا إِسْحَاقَ هَلْ عِنْدَكَ شَيْءٌ غَيْرُ مَا ذَكَرْتَ

He (the narrator) said, 'The Imam^{-asws} smiled, and said: 'O Abu Is'haq! Is there anything (else) with you apart from what you have mentioned?'

قُلْتُ نَعَمْ يَا ابْنَ رَسُولِ اللَّهِ وَ إِنِّي أَجِدُ النَّاصِبَ الَّذِي لَا أَشْكُ فِي كُفْرِهِ يَتَوَرَّعُ عَنْ هَذِهِ الْأَشْيَاءِ لَا يَسْتَحِلُّ الْخَمْرَ وَ لَا يَسْتَحِلُّ دِرْهَمًا لِمُسْلِمٍ وَ لَا يَتَهَاقُونَ بِالصَّلَاةِ وَ الزَّكَاةِ وَ الصَّيَّامِ وَ الْحَجِّ وَ الْجِهَادِ وَ يَقُومُ بِخَوَائِجِ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ لِلَّهِ وَ فِي اللَّهِ تَعَالَى فَكَيْفَ هَذَا وَ لِمَ هَذَا

I said, 'Yes, O son^{-asws} of Rasool-Allah^{-saww}! And I find the Nasibi (Hostile one) who I have no doubt regarding his Kufr, being devout from these things. He neither legalises the wine, nor legalises a (single) Dirham of a Muslim, nor does he take in light estimation with the Salat, and the Zakat, and the Fasts, and the Hajj, and the Jihad, and he stands for the needs of the Momineen, and the Muslims for the Sake of Allah^{-azwj}, and regarding Allah^{-azwj}. So, how is this, and why is this so?'

فَقَالَ ع يَا إِبْرَاهِيمَ لَهَذَا أَمْرٌ بَاطِنٌ وَ هُوَ سِرٌّ مَكْنُونٌ وَ بَابٌ مُغْلَقٌ مَخْرُوفٌ وَ قَدْ خَفِيَ عَلَيْكَ وَ عَلَى كَثِيرٍ مِنْ أَمْثَالِكَ وَ أَصْحَابِكَ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يُؤْذَنْ أَنْ يُخْرِجَ سِرَّهُ وَ غَيْبُهُ إِلَّا إِلَى مَنْ يَحْتَمِلُهُ وَ هُوَ أَهْلُهُ

He^{-asws} said: 'O Ibrahim! For this matter there is an esoteric, and it is a hidden secret, and a closed door, treasured, and I^{-asws} am fearing upon you and upon many like you and your companions, and surely Allah^{-azwj} Mighty and Majestic has not Permitted to bring out His^{-azwj} Secrets and His^{-azwj} hidden matters except to the one who can tolerate it, and he is rightful for it'.

قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي وَ اللَّهُ لَمُخْتَمِلٌ مِنْ أَسْرَارِكُمْ وَ لَسْتُ بِمُعَانِدٍ وَ لَا بِنَاصِبٍ

I said, 'O son^{-asws} of Rasool-Allah^{-saww}! By Allah^{-azwj}, I can tolerate from your^{-asws} secrets and I am neither with obstinacy nor hostility.

فَقَالَ ع يَا إِبْرَاهِيمَ نَعَمْ أَنْتَ كَذَلِكَ وَ لَكِنْ عَلِمْنَا صَعْبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ مُؤْمِنٌ ائْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ وَ إِنَّ النَّبِيَّةَ مِنْ دِينِنَا وَ دِينَ آبَائِنَا وَ مَنْ لَا نَبِيَّةَ لَهُ فَلَا دِينَ لَهُ

He^{-asws} said: 'O Ibrahim! Yes, you are like that, but our^{-asws} knowledge is difficult, becoming more difficult. No one can tolerate it except an Angel of Proximity, or a Messenger^{-as} Prophet^{-as}, or a Momin who heart Allah^{-azwj} has Tested for the Eman, and that the Taqiyyah (dissimulation) is from our^{-asws} religion and religion of our^{-asws} fathers^{-asws}, and the one who has not Taqiyya for him, there is no religion for him.

يَا إِبْرَاهِيمَ لَوْ قُلْتُ إِنَّ تَارِكَ النَّبِيَّةِ كَتَارِكَ الصَّلَاةِ لَكُنْتُ صَادِقًا

O Ibrahim! If I^{-asws} were to say the neglecter of the Taqiyya is like the neglecter of the Salat, I^{-asws} would be truthful.

يَا إِبْرَاهِيمُ إِنَّ مِنْ حَدِيثِنَا وَ سِرِّنَا وَ بَاطِنِ عِلْمِنَا مَا لَا يَحْتَمِلُهُ مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا مُؤْمِنٌ مُتَّخَذٌ

O Ibrahim! From our^{-asws} Ahadeeth, and our^{-asws} secrets, and the esoteric of our^{-asws} knowledge, there is what neither can an Angel of Proximity tolerate, nor a Messenger^{-as} Prophet^{-as}, nor a Momin whose heart has been Tested’.

قُلْتُ يَا سَيِّدِي وَ مَوْلَايَ فَمَنْ يَحْتَمِلُهُ إِذَا

I said, ‘O my Chief and my Master^{-asws}! So, who can tolerate it then?’

قَالَ مَا شَاءَ اللَّهُ وَ شِئْنَا أَلَا مَنْ أَدَاعَ سِرِّنَا أَذَاقَهُ اللَّهُ حَرَّ الْحَدِيدِ

He^{-asws} said: ‘Whatever (whoever) Allah^{-azwj} so Desires and we^{-asws} so desire. Indeed! One who broadcasts our^{-asws} secrets except to its rightful, he isn’t from us^{-asws} (saying it thrice). Indeed! One who broadcasts our^{-asws} secrets, Allah^{-azwj} will Make him taste heat of the iron!’

ثُمَّ قَالَ يَا إِبْرَاهِيمُ خُذْ مَا سَأَلْتَنِي عِلْمًا بَاطِنًا مَخْزُونًا فِي عِلْمِ اللَّهِ تَعَالَى الَّذِي حَبَا اللَّهُ جَلَّ جَلَالُهُ بِهِ رَسُولَهُ ص وَ حَبَا بِهِ رَسُولَهُ وَصِيَّهُ أَمِيرَ الْمُؤْمِنِينَ ع

Then he^{-asws} said: ‘O Ibrahim! Take what you have asked me as esoteric knowledge, treasured in the Knowledge of Allah^{-azwj} the Exalted which Allah^{-azwj}, Majestic is His^{-azwj} Majesty had Gifted His^{-azwj} Rasool^{-saww} with, and His^{-azwj} Rasool^{-saww} had gifted his^{-saww} successor^{-asws} Amir Al-Momineen^{-asws}’.

ثُمَّ قَرَأَ عَ هَذِهِ آيَةِ عَالِمِ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ

Then he^{-asws} recited this Verse: **(He is) Knower of the unseen, and He does not Reveal His hidden matters upon anyone [72:26] Except one He Chooses from a Rasool, [72:27].**

وَيُحَاكَ يَا إِبْرَاهِيمُ إِنَّكَ قَدْ سَأَلْتَنِي عَنِ الْمُؤْمِنِينَ مِنْ شِيعَةِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ عَنْ زُهَادِ النَّاصِبَةِ وَ عُبَادِهِمْ

Woe be to you, O Ibrahim! You have asked me about the Momineen from the Shias of our Master^{-asws} Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, and about the ascetics of the Nasibis (Hostile ones) and their worshippers!

مِنْ هَاهُنَا قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ قَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا وَ مِنْ هَاهُنَا قَالَ اللَّهُ عَزَّ وَ جَلَّ عَامِلَةٌ نَاصِبَةٌ تَصْلِي نَارًا حَامِيَةً تُسْقَى مِنْ عَيْنٍ آتِيَةٍ

From over here, Allah^{-azwj} Mighty and Majestic Says: **And We will proceed to what they have done of a deed, so We shall Make it as scattered floating dust [25:23].** And from over here Allah^{-azwj} Mighty and Majestic Says: **(Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4] Quenching from a boiling spring [88:5].**

وَ هَذَا النَّاصِبُ قَدْ جُبِلَ عَلَى بُغْضِنَا وَ رَدِّ فَضْلِنَا وَ يُبْطِلُ خِلَافَةَ أَيْمَانِ أَمِيرِ الْمُؤْمِنِينَ ع وَ يُثْبِتُ خِلَافَةَ مُعَاوِيَةَ وَ نَبِيَّ أُمَيَّةَ وَ يَزْعُمُ أَنَّهُمْ خُلَفَاءُ اللَّهِ فِي أَرْضِهِ وَ يَزْعُمُ أَنَّ مَنْ خَرَجَ عَلَيْهِمْ وَجِبَ عَلَيْهِ الْقَتْلُ

And this Nasibi (Hostile one) has been kneaded upon our^{-asws} hatred, and rejects our^{-asws} merits, and invalidates the caliphate of our^{-asws} father^{-asws} Amir Al-Momineen^{-asws} and affirms the caliphate of Muawiya and the clan of Umayya, and he claims that they are caliphs of Allah^{-azwj} in His^{-azwj} earth and claims that the one who goes out against them, being killed is obligated upon him.

وَيَزْوِي فِي ذَلِكَ كَذِباً وَ زُوراً وَ يَزْوِي أَنَّ الصَّلَاةَ جَائِزَةٌ خَلْفَ مَنْ غَلَبَ وَ إِنْ كَانَ خَارِجِيّاً ظَالِماً وَ يَزْوِي أَنَّ الْإِمَامَ الْحُسَيْنَ بْنَ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا كَانَ خَارِجِيّاً خَرَجَ عَلَى يَزِيدَ بْنِ مُعَاوِيَةَ وَ يَزْعُمُ أَنَّهُ يَحِبُّ عَلَى كُلِّ مُسْلِمٍ أَنْ يَدْفَعَ زَكَاةَ مَالِهِ إِلَى السُّلْطَانِ وَ إِنْ كَانَ ظَالِماً

And he reports lies regarding that and the falsities, and he reports that the Salat is allowed behind one who prevails, and even if he was an unjust Kharijite (rebel); and he reports that the Imam^{-asws} Al-Husayn^{-asws} Bin Ali^{-asws}, may the Salawaat be upon them^{-asws} both, was a Kharijite (rebel) against Yazeed^{-la} Bin Muawiya^{-la}; and he claims that it is obligatory upon every Muslim that he hands over the Zakat of his wealth to the ruling authority, and even if he was unjust.

يَا إِبْرَاهِيمُ هَذَا كُفْلُهُ رَدُّ عَلَى اللَّهِ تَعَالَى وَ عَلَى رَسُولِهِ صُ سُبْحَانَ اللَّهِ قَدْ افْتَرَوْا عَلَى اللَّهِ الْكَذِبَ وَ تَقُولُوا عَلَى رَسُولِ اللَّهِ صُ الْبَاطِلَ وَ خَالَفُوا اللَّهَ وَ خَالَفُوا رَسُولَهُ وَ خَلَفَاءَهُ يَا إِبْرَاهِيمُ

O Ibrahim! This, all of it is a rebuttal against Allah^{-azwj} the Exalted and His^{-azwj} Rasool^{-saww}! Glory be to Allah^{-azwj}! They have fabricated the lie upon Allah^{-azwj} and are saying the falsehood upon Rasool-Allah^{-saww}, and they are opposing Allah^{-azwj} and are opposing His^{-azwj} Rasool^{-saww}, and His^{-azwj} Caliphs.

لَأَشْرَحَنَّ لَكَ هَذَا مِنْ كِتَابِ اللَّهِ الَّذِي لَا يَسْتَطِيعُونَ لَهُ أَنْكَاراً وَ لَا مِنْهُ فِرَاراً وَ مَنْ رَدَّ حَرْفاً مِنْ كِتَابِ اللَّهِ فَقَدْ كَفَرَ بِاللَّهِ وَ رَسُولِهِ

I^{-asws} shall explain this to you from the Book of Allah^{-azwj}, which they will have no capacity to deny it, nor is there any fleeing from it, and the one who rejects a (single) letter from the Book of Allah^{-azwj}, so he has committed Kufr with Allah^{-azwj} and His^{-azwj} Rasool^{-saww}.

فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ الَّذِي سَأَلْتُكَ فِي كِتَابِ اللَّهِ

I said, 'O son^{-asws} of Rasool-Allah^{-saww}! That which I have asked you, is in the Book of Allah^{-azwj}?'

قَالَ نَعَمْ هَذَا الَّذِي سَأَلْتَنِي فِي أَمْرِ شِيعَةِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ أَمْرِ عَدُوِّهِ النَّاصِبِ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ

Imam^{-asws} said: 'Yes! This, which you have asked me^{-asws} regarding the matter of the Shias of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, and matter of his^{-asws} enemies, the Nasibis (Hostile ones), is in the Book of Allah^{-azwj} Mighty and Majestic'.

قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ هَذَا بِعَيْنِهِ

I said, 'O son^{-asws} of Rasool-Allah^{-saww}! This exactly?'

قَالَ نَعَمْ هَذَا بِعَيْنِهِ فِي كِتَابِ اللَّهِ الَّذِي لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ

He^{-asws} said: 'This exactly is in the Book of Allah^{-azwj} which, ***neither did the falsehood come from before it, nor (would it come) from after it. (It is) a Revelation from the Wisest, the most Praised [41:42].***

يَا إِبْرَاهِيمُ اقْرَأْ هَذِهِ آيَةً- الَّذِينَ يَجْتَبُونَ كِبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ أَ تَدْرِي مَا هَذِهِ الْأَرْضُ

O Ibrahim! Read this Verse: ***Those who are shunning the major sins and the immoralities except for the 'Lamam', surely your Lord is Capacious of the Forgiveness. He is more Knowing of you when He Produced you from the earth, [53:32].*** Do you know what this earth is?'

قُلْتُ لَا

I said, 'No'.

قَالَ عَ أَعْلَمُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ أَرْضاً طَيِّبَةً طَاهِرَةً وَ فَجَّرَ فِيهَا مَاءً عَذْباً زُلَافاً فُرَاتاً سَائِغاً فَعَرَضَ عَلَيْهَا وَلَا يَتَنَا أَهْلَ الْبَيْتِ فَقَبِلَتْهَا فَأَجْرَى عَلَيْهَا ذَلِكَ الْمَاءُ سَبْعَةَ أَيَّامٍ ثُمَّ نَضَبَ عَنْهَا ذَلِكَ الْمَاءُ بَعْدَ السَّابِعِ

He^{-asws} said: 'Know that Allah^{-azwj} Mighty and Majestic Created a good clean land and Burst forth in it, sweet water, fresh, palatable. He^{-azwj} Presented our^{-asws} Wilayah of People^{-asws} of the Household unto it. It accepted it, so He^{-azwj} Caused that water upon it for seven days. Then that water depleted from it after the seventh (day).

فَأَخَذَ مِنْ صَفْوَةِ ذَلِكَ الطِّينِ طِيناً فَجَعَلَهُ طِينَ الْأَيْمَةِ عَ ثُمَّ أَحَدَ جَلَّ جَلَالُهُ ثَقُلَ ذَلِكَ الطِّينِ فَخَلَقَ مِنْهُ شِيعَتَنَا وَ مَحْبُونَا [مُحِبِّينَا] مِنْ فَضْلِ طِينَتِنَا فَلَوْ تَرَكَ يَا إِبْرَاهِيمُ طِينَتَكُمْ كَمَا تَرَكَ طِينَتَنَا لَكُنْتُمْ أَنْتُمْ وَ نَحْنُ سَوَاءً

He^{-azwj} Took from the clear clay from that clay and Made it clay of the Imams^{-asws}. Then He^{-azwj}, Mighty is His^{-azwj} Majesty, Took the sediment of that clay and Created our^{-asws} Shias from it and the one who love us^{-asws}, from the surplus of our^{-asws} clay. O Ibrahim! If your clays had been left just as our^{-asws} clays had been left, you and us^{-asws} would have been equal (same)'.

قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ مَا صَنَعَ بِطِينَتِنَا

I said, 'O son^{-asws} of Rasool-Allah^{-saww}! What was done with our clay?'

قَالَ مَزَجَ طِينَتَكُمْ وَ لَمْ يَمْزَجَ طِينَتَنَا

He^{-asws} said: 'Your clay was mixed and our^{-asws} clay was not mixed up'.

قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ وَ بِمَاذَا مَزَجَ طِينَتَنَا

I said, 'O son^{-asws} of Rasool-Allah^{-saww}! And what is that which our clay was mixed with?'

قَالَ ع خَلَقَ اللَّهُ عَزَّ وَ جَلَّ أَيْضاً أَرْضاً سَبِيحَةً خَبِيثَةً مُنْتِنَةً وَ فَجَّرَ فِيهَا مَاءً أُجَاجاً مَالِحاً آسِناً ثُمَّ عَرَضَ عَلَيْهَا جَلَّتْ عَظَمَتُهُ وَلَايَةُ أَمِيرِ الْمُؤْمِنِينَ ع فَلَمْ تَقْبَلْهَا وَ أَجْرَى ذَلِكَ الْمَاءَ عَلَيْهَا سَبْعَةَ أَيَّامٍ ثُمَّ نَضَبَ ذَلِكَ الْمَاءَ عَنْهَا ثُمَّ أَخَذَ مِنْ كُدُورَةِ ذَلِكَ الطِّينِ الْمُنْتَنِ الْحَبِيثِ وَ خَلَقَ مِنْهُ أَيْمَةَ الْكُفْرِ وَ الطُّغَاةَ وَ الْفَجَرَةَ

He^{-asws} said: 'Allah^{-azwj} also Created marshy, wicked, stinky land, and Burst for therein bitter water, salty, putrid. Then He^{-azwj}, Majestic is His^{-azwj} Magnificence, Present the Wilayah of Amir Al-Momineen^{-asws} unto it, but it did not accept it, and He^{-azwj} Flowed that water upon it for seven days. Then that water depleted away from it. Then He^{-azwj} Took from the filth of that stinky, wicked, and Created from it the leads of Kufr, and the tyrants, and the immoral ones.

ثُمَّ عَمَدَ إِلَى بَقِيَّةِ ذَلِكَ الطِّينِ فَمَزَجَ بِطِينَتِكُمْ وَ لَوْ تَرَكَ طِينَتَهُمْ عَلَى خَالِهِ وَ لَمْ يَمْزَجْ بِطِينَتِكُمْ مَا عَمِلُوا أَبَداً عَمَلاً صَالِحاً وَ لَا أَدَّوْا أَمَانَةً إِلَى أَحَدٍ وَ لَا شَهِدُوا الشَّهَادَتَيْنِ وَ لَا صَامُوا وَ لَا صَلَّوْا وَ لَا زَكَّوْا وَ لَا حَجُّوْا وَ لَا أَشْبَهُوْكُمْ فِي الصُّورِ أَيْضاً

Then He^{-azwj} Deliberated to a spot of that clay and Mixed with your clay, and had their clay been left upon its state and not mixed with your clay, they would not have done any righteous deeds, nor had returned any entrustment to anyone, nor testified the two testimonies, nor fasted, nor prayed Salat, nor (given) Zakat, nor (performed) Hajj, nor resembled you (Shias) in the image as well.

يَا إِبْرَاهِيمَ لَيْسَ شَيْءٌ أَعْظَمُ عَلَى الْمُؤْمِنِ أَنْ يَرَى صُورَةً حَسَنَةً فِي عَدُوٍّ مِنْ أَعْدَاءِ اللَّهِ عَزَّ وَ جَلَّ وَ الْمُؤْمِنُ لَا يَعْلَمُ أَنَّ تِلْكَ الصُّورَةَ مِنْ طِينِ الْمُؤْمِنِ وَ مِزَاجِهِ

O Ibrahim! There isn't anything more grievous upon the Momin than him seeing a handsome face in an enemy from enemies of Allah^{-azwj} Mighty and Majestic, and the Momin does not know whether that face is from clay of the Momin and his mixture.

يَا إِبْرَاهِيمَ ثُمَّ مِزَجَ الطِّينَتَيْنِ بِالْمَاءِ الْأَوَّلِ وَ الْمَاءِ الثَّانِي فَمَا تَرَاهُ مِنْ شَيْعَتِنَا مِنْ رَبٍّ وَ زَنٍّ وَ لَوَاطَةِ وَ خِيَانَةٍ وَ شُرْبِ خَمْرٍ وَ تَرْكِ صَلَاةٍ وَ صِيَامٍ وَ زَكَاةٍ وَ حَجٍّ وَ جِهَادٍ فَهِيَ كُلُّهَا مِنْ عَدُوِّنَا النَّاصِبِ وَ سِنْجِهِ وَ مِزَاجِهِ الَّذِي مِزَجَ بِطِينَتِهِ

O Ibrahim! Then He^{-azwj} Mixed the two clays with the first water and the second water. So, whatever you see from our^{-asws} Shias of usury, and adultery, and sodomy, and betrayal, and drinking wine, and neglecting Salat, and fasts, and Zakat, and Hajj, and Jihad, so all of it is from our^{-asws} enemies, the Nasibis, and his origin, and his mixture which his clay had been mixed up with.

وَ مَا رَأَيْتَهُ فِي هَذَا الْعَدُوِّ النَّاصِبِ مِنَ الثُّغْدِ وَ الْعِبَادَةِ وَ الْمُوَاطَّاتَةِ عَلَى الصَّلَاةِ وَ آدَاءِ الزَّكَاةِ وَ الصُّومِ وَ الْحَجِّ وَ الْجِهَادِ وَ أَعْمَالِ الْبِرِّ وَ الْحَيْرِ فَذَلِكَ كُلُّهُ مِنْ طِينِ الْمُؤْمِنِ وَ سِنْجِهِ وَ مِزَاجِهِ

And what you see in this enemy, the Nasibi (Hostile one), of the ascetism, and the worship, and the attendance upon the Salat, and giving the zakat, and the Fast, and the Hajj, and the Jihad, and the righteous deeds and the goodness, so that, all of it is from clay of the Momin and his origin and his mixture.

فَإِذَا عُرِضَ أَعْمَالُ الْمُؤْمِنِ وَ أَعْمَالُ النَّاصِبِ عَلَى اللَّهِ يَقُولُ جَلَّ وَ عَزَّ أَنَا عَدْلٌ لَا أَجُورُ وَ مُنْصِفٌ لَا أَظْلِمُ وَ عِزِّي وَ جَلَالِي وَ ارْتِفَاعُ مَكَانِي مَا أَظْلِمُ مُؤْمِنًا يَدْنِبُ مُرْتَكِبٍ مِنْ سِنْحِ النَّاصِبِ وَ طِينِهِ وَ مِرَاجِهِ هَذِهِ الْأَعْمَالُ الصَّالِحَةُ كُلُّهَا مِنْ طِينِ الْمُؤْمِنِ وَ مِرَاجِهِ وَ الْأَعْمَالُ الرَّدِيَّةُ الَّتِي كَانَتْ مِنَ الْمُؤْمِنِ مِنْ طِينِ الْعَدُوِّ النَّاصِبِ

When the deeds of the Momin and deeds of the Nasibis are presented to Allah^{-azwj}, the Majestic and Mighty shall Say: "I^{-azwj} am Just and not tyrannous and am Fair! I^{-azwj} will not be unjust. By My^{-azwj} Mighty and My^{-azwj} Majesty, and Loftiness of My^{-azwj} Position! I^{-azwj} will not be unjust to a Momin for any sin he had committed from (due to) the origin of the Nasibi (Hostile one) and his clay and his mixture! These righteous deeds, all of these are from the clay of the Momin and his^{-asws} mixture, and the bad deeds which happened from the Momin from the clay of the enemy, the Nasibi (Hostile one)!"

وَ يُلْزِمُ اللَّهُ تَعَالَى كُلَّ وَاحِدٍ مِنْهُمْ مَا هُوَ مِنْ أَصْلِهِ وَ جَوْهَرِهِ وَ طِينَتِهِ وَ هُوَ أَعْلَمُ بِعِبَادِهِ مِنَ الْخَلْقِ كُلِّهِمْ أَ فَتَرَى هَاهُنَا ظُلْمًا وَ جَوْرًا وَ عُدْوَانًا

And Allah^{-azwj} the Exalted will Bind each one of them to what is from his origin, and his essence, and his clay, and He^{-azwj} is more Knowing with His^{-azwj} servants than the creatures are, all of them. Do you see over here any injustice, and tyranny, and unfairness?

ثُمَّ قَرَأَ عَ مَعَادِ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا لَظَالِمُونَ:

Then he^{-asws} recited: ***He said: 'Allah Forbid that we should take except for the one in whose possession we found our belongings, or else we would be from the unjust ones' [12:79].***

يَا إِبْرَاهِيمُ إِنَّ الشَّمْسَ إِذَا طَلَعَتْ فَبَدَا شُعَاعُهَا فِي الْبُلْدَانِ كُلِّهَا أَ هُوَ بَائِقٌ مِنَ الْفُرْصَةِ أَمْ هُوَ مُتَّصِلٌ بِهَا شُعَاعُهَا تَبْلُغُ فِي الدُّنْيَا فِي الْمَشْرِقِ وَ الْمَغْرِبِ حَتَّى إِذَا غَابَتْ يَعُودُ الشُّعَاعُ وَ يَرْجِعُ إِلَيْهَا أَلَيْسَ ذَلِكَ كَذَلِكَ

(He^{-asws} said): O Ibrahim! The sun when it emerges, its ray begins in the cities, all of them. Is it (ray) disconnected from the sun or is it connected with it? It reaches in the world in the east and the west until it (sun) sets, recalling the ray and it returns to it. Isn't it like that?

فُلْتُ بَلَى يَا ابْنَ رَسُولِ اللَّهِ

I said, 'Yes, O son^{-asws} of Rasool-Allah^{-saww}!'

قَالَ فَكَذَلِكَ يَرْجِعُ كُلُّ شَيْءٍ إِلَى أَصْلِهِ وَ جَوْهَرِهِ وَ غُنْصُرِهِ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ يَنْزِعُ اللَّهُ تَعَالَى مِنَ الْعَدُوِّ النَّاصِبِ سِنْحَ الْمُؤْمِنِ وَ مِرَاجَهُ وَ طِينَتَهُ وَ جَوْهَرَهُ وَ غُنْصُرَهُ مَعَ جَمِيعِ أَعْمَالِهِ الصَّالِحَةِ وَ يَرْدُّهُ إِلَى الْمُؤْمِنِ

He^{-asws} said: 'Similar to that, everything will return to its origin, and its essence and its element. So, when it will be the Day of Qiyamah, Allah^{-azwj} will Remove from the enemy, the Nasibi, origin of the Momin, and his mixture, and his clay, and his essence, and his element, along with entirety of his righteous deeds, and He^{-azwj} will Return it to the Momin.

وَ يَنْزِعُ اللَّهُ مِنَ الْمُؤْمِنِ سِنْحَ النَّاصِبِ وَ مِرَاجَهُ وَ طِينَتَهُ وَ جَوْهَرَهُ وَ غُنْصُرَهُ مَعَ جَمِيعِ أَعْمَالِهِ السَّيِّئَةِ الرَّدِيَّةِ وَ يَرْدُّهُ إِلَى النَّاصِبِ عَدْلًا مِنْهُ جَلَّ جَلَالُهُ وَ تَقَدَّسَتْ أَسْمَاؤُهُ

And Allah^{-azwj} will Remove from the Momin, origin of the Nasibi (Hostile one), and his mixture, and his clay, and his essence, and his element, along with entirety of his evil bad deeds and return it to the Nasibi (Hostile one), being Justice from Him^{-azwj}, Majestic is His^{-azwj} Majesty, and Holy are His^{-azwj} Names.

وَيَقُولُ لِلنَّاصِبِ لَا ظُلْمَ عَلَيْكَ هَذِهِ الْأَعْمَالُ الْحَبِيثَةُ مِنْ طِينَتِكَ وَمِزَاجِكَ وَأَنْتَ أَوَّلَى بِهَا وَهَذِهِ الْأَعْمَالُ الصَّالِحَةُ مِنْ طِينَةِ الْمُؤْمِنِ وَمِزَاجِهِ وَهُوَ أَوَّلَى بِهَا الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ أَفَتَرَى هَاهُنَا ظُلماً وَجَوْراً

And He^{-azwj} will Say to the Nasibi: “There is no injustice upon you! These wicked deeds are from you clay and your mixture, and you are foremost with these, while these righteous deeds are from clay of the Momin and his mixture, and he is foremost with these. **Today every soul shall be Recompensed for whatever it has earned. There shall be no injustice today. Surely, Allah is Quick in Reckoning [40:17]!**” Do you see any injustice and tyranny over here?’

قُلْتُ لَا يَا ابْنَ رَسُولِ اللَّهِ بَلْ أَرَى حِكْمَةً بِالْعَةِ فَاضِلَةً وَعَدَلاً بَيْناً وَاضِحاً

I said, ‘No, O son^{-asws} of Rasool-Allah^{-saww}! But I see far-reaching wisdom, justified, and manifest, clear justice!’

ثُمَّ قَالَ عَازِلُكَ بَيَاناً فِي هَذَا الْمَعْنَى مِنَ الْقُرْآنِ

Then he^{-asws} said: ‘Shall I^{-asws} increase for you regarding this meaning, from the Quran?’

قُلْتُ بَلَى يَا ابْنَ رَسُولِ اللَّهِ

I said, ‘Yes, O son^{-asws} of Rasool-Allah^{-saww}!’

قَالَ أَلَيْسَ اللَّهُ عَزَّ وَجَلَّ يَقُولُ- الْحَبِيثَاتُ لِلْحَبِيثِينَ وَالْحَبِيثُونَ لِلْحَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

He^{-asws} said: ‘Isn’t Allah^{-azwj} Mighty and Majestic Saying: **Wicked women are for the wicked men, and the wicked men are for the wicked women, and the good women are for the good men, and the good men are for the good women. They are innocent from what they are saying. For them is Forgiveness and an honourable sustenance [24:26].**

وَقَالَ عَزَّ وَجَلَّ وَالدِّينَ كَفَرُوا إِلَى جَهَنَّمَ يُحْشَرُونَ لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيجْعَلُ الْخَبِيثَ بَعْضُهُ عَلَى بَعْضٍ فَيَرْكُمُهُ جَمِيعاً فَيَجْعَلُهُ فِي جَهَنَّمَ أُولَئِكَ هُمُ الْخَاسِرُونَ

And Mighty and Majestic Said: **For Allah to Distinguish between the wicked from the good, and He would Make the wicked to be heaped upon each other, accumulated together, and He would Make it to be in Hell. These, they are the losers [8:37].**

فَقُلْتُ سُبْحَانَ اللَّهِ الْعَظِيمِ وَ مَا أَوْضَحَ ذَلِكَ لِمَنْ فَهَمَهُ وَ مَا أَعْمَى قُلُوبَ هَذَا الْخَلْقِ الْمُنْكَوسِ عَنْ مَعْرِفَتِهِ

I said, 'Glory be to Allah^{-azwj} the Magnificent! And how clear that is for the one who understands it, and how blind are the hearts of these people, the ones overturned from understanding it!'

فَقَالَ ع يَا إِبْرَاهِيمُ مِنْ هَذَا قَالَ اللَّهُ تَعَالَى - إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا مَا رَضِيَ اللَّهُ تَعَالَى أَنْ يُشَبِّهَهُمْ بِالْحَمِيرِ وَ الْبَقَرِ وَ الْكِلَابِ وَ الدَّوَابِّ حَتَّى زَادَهُمْ فَقَالَ بَلْ هُمْ أَضَلُّ سَبِيلًا

He^{-asws} said: 'O Ibrahim! From this, Allah^{-azwj} the Exalted Said: **Surely, they are only like the cattle. But they are more straying of the way [25:44].** Allah^{-azwj} was not Pleased enough by resembling them with the donkey, and the cows, and the dogs, and the animals until He^{-azwj} Increased them, so He^{-azwj} Said: **But they are more straying of the way [25:44].**

يَا إِبْرَاهِيمُ قَالَ اللَّهُ عَزَّ وَ جَلَّ ذِكْرُهُ فِي أَغْدَائِنَا النَّاصِبَةِ - وَ قَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا

O Ibrahim! Allah^{-azwj} Mighty and Majestic Said in His^{-azwj} Mention regarding our^{-asws} enemies the Nasibis (Hostile ones): **And We will proceed to what they have done of a deed, so We shall Make it as scattered floating dust [25:23].**

وَ قَالَ عَزَّ وَ جَلَّ يَحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

And Mighty and Majestic Said: **and they are reckoning that they are good in what they do?' [18:104].**

وَ قَالَ جَلَّ جَلَالُهُ يَحْسِبُونَ أَنَّهُمْ عَلَى شَيْءٍ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ

And Mighty is His^{-azwj} Majesty, Said: **and they are reckoning that they upon something. Indeed! They are the liars [58:18].**

وَ قَالَ جَلَّ وَ عَزَّ وَ الَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا كَذَلِكَ النَّاصِبُ يَحْسَبُ مَا قَدَّمَ مِنْ عَمَلِهِ نَافِعَةً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا

And Majestic and Mighty Said: **And those who commit Kufr, their deeds are like a distant mirage. The thirsty one reckons it to be water, until when he comes to it, he does not find anything, [24:39]** – like that is the Nasibi (Hostile one). He reckons whatever from his deeds he has sent ahead would be beneficial, until when he comes to it, he will not find anything.

ثُمَّ ضَرَبَ مَثَلًا آخَرَ أَوْ كَظُلُمَاتٍ فِي بَحْرِ لُجِّي يَعْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكْدِرْهَا وَ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ

Then He^{-azwj} Struck another example: **Or like the darkness in the fathomless ocean, a wave covers it from above a wave, (and) from above it is a cloud; darkness on top of each other. When he holds out his hand, he almost cannot see it. And one for whom Allah does not Make light to be for him, then there would be no light for him [24:40]'**

ثُمَّ قَالَ ع يَا إِبْرَاهِيمُ أَزِيدُكَ فِي هَذَا الْمَعْنَى مِنَ الْقُرْآنِ

Then he^{-asws} said: ‘O Ibrahim! Shall I increase for you from the Quran regarding this meaning?’

قُلْتُ بَلَى يَا ابْنَ رَسُولِ اللَّهِ

I said, ‘Yes, O son^{-asws} of Rasool-Allah^{-saww}!’

قَالَ ع قَالَ اللَّهُ تَعَالَى يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُوراً رَحِيماً يُبَدِّلُ اللَّهُ سَيِّئَاتِ شَيْعَتِنَا حَسَنَاتٍ وَحَسَنَاتِ أَعْدَائِنَا سَيِّئَاتٍ

He^{-asws} said: ‘Allah^{-azwj} the Exalted Said: **Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]**. Allah^{-azwj} will Replace the evil deeds of our^{-asws} Shias into good deeds, and the good deeds of our^{-asws} enemies into evil deeds.

– يَفْعَلُ اللَّهُ مَا يَشَاءُ وَ يَحْكُمُ مَا يُرِيدُ – لَا مُعَقَّبَ لِحُكْمِهِ وَلَا رَادَّ لِقَضَائِهِ – لَا يُسْتَلْ عَمَّا يَفْعَلُ وَ هُمْ يُسْتَلُونَ

Allah Does whatever He so Desires to” [3:40], and surely Allah Orders whatever He Wants to [5:1] there is no Postponement of His Judgment, [13:41] – nor any repeller of His^{-azwj} Judgment. He cannot be questioned about what He Does, and they would be Questioned [21:23].

هَذَا يَا إِبْرَاهِيمُ مِنْ بَاطِنِ عِلْمِ اللَّهِ الْمَكْنُونِ وَ مِنْ سِرِّهِ الْمَخْزُونِ أَلَا أَرَيْدُكَ مِنْ هَذَا الْبَاطِنِ شَيْئاً فِي الصُّدُورِ

This, O Ibrahim, is from the esoteric Knowledge of Allah^{-azwj}, the hidden, and from His^{-azwj} treasured secrets. Shall I^{-asws} increase you something from this esoteric, regarding the chests?’

قُلْتُ بَلَى يَا ابْنَ رَسُولِ اللَّهِ

I said, ‘Yes, O son^{-asws} of Rasool-Allah^{-saww}!’

قَالَ ع قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَ لَنَحْمِلَ خَطَايَاكُمْ وَ مَا هُمْ بِحَامِلِينَ مِنْ خَطَايَاهُمْ مِنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ وَ لَيَحْمِلُنَّ أَثْقَالَهُمْ وَ أَنْتَقَالَا مَعَ أَثْقَالِهِمْ وَ لَيُسْتَلْنَ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ

He^{-asws} said: ‘**And those who commit Kufr say to those who believe, ‘Follow our way and we will bear your sins’. And they will not bear anything from their sins. They are lying! [29:12] And they will bear their own burdens, and (other) burdens along with their own burdens, and they would be Questioned on the Day of Judgment about what they were fabricating [29:13].**

وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ فَالِقُ الْإِصْبَاحِ – فَاطِرُ السَّمَاوَاتِ وَ الْأَرْضِ لَقَدْ أَخْبَرْتُكَ بِالْحَقِّ وَ أَنْبَأْتُكَ بِالصِّدْقِ وَ اللَّهُ أَعْلَمُ وَ أَحْكَمُ.

By Allah^{-azwj} Who, there is no god except He^{-azwj}, **Breaker of the dawn, [6:96] Originator of the skies and the earth, [35:1]**. I^{-asws} have informed you with the truth and have informed you with the sincerity and Allah^{-azwj} is more Knowing and Wiser”.¹⁰

¹⁰ Bihar Al-Anwaar – V 64 The book of Eman and Kufr - Ch 3 H 21

The Fortunate Ones:

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ الْحُسَيْنِ بْنِ يَزِيدَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْزَةَ عَنْ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا أَرَادَ أَنْ يَخْلُقَ آدَمَ (عليه السلام) بَعَثَ جِبْرَائِيلَ (عليه السلام) فِي أَوَّلِ سَاعَةٍ مِنْ يَوْمِ الْجُمُعَةِ فَقَبَضَ بِيَمِينِهِ قَبْضَةً بَلَّغَتْ قَبْضَتُهُ مِنَ السَّمَاءِ السَّابِعَةِ إِلَى السَّمَاءِ الدُّنْيَا وَأَخَذَ مِنْ كُلِّ سَمَاءٍ ثُرْبَةً وَ قَبَضَ قَبْضَةً أُخْرَى مِنَ الْأَرْضِ السَّابِعَةِ الْغُلْيَا إِلَى الْأَرْضِ السَّابِعَةِ الْفُصُوى

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Al Husayn Bin Yazeed, from Al Hassan Bin Ali Bin Abu Hamza, from Ibrahim,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic, when He^{-azwj} Intended to Create Adam^{-as}, Sent Jibraeel^{-as} during the beginning time from the day of Friday. So, he^{-as} grabbed a handful in his^{-as} right hand, his^{-as} handful reaching from the seventh sky to the sky of the world; and he^{-as} took some dust from every sky. And he^{-as} grabbed another handful from the highest seventh earth (firmament) to the furthest seventh earth (firmament).

فَأَمَرَ اللَّهُ عَزَّ وَجَلَّ كَلِمَتَهُ فَأَمْسَكَ الْقَبْضَةَ الْأُولَى بِيَمِينِهِ وَ الْقَبْضَةَ الْأُخْرَى بِشِمَالِهِ فَفَلَقَ الطِّينَ فَلَفَّتَيْنِ قَدَرًا مِنَ الْأَرْضِ دَرُوءًا وَمِنَ السَّمَاوَاتِ دَرُوءًا فَقَالَ لِلَّذِي بِيَمِينِهِ مِنْكَ الرَّسُلُ وَالْأَنْبِيَاءُ وَالْأَوْصِيَاءُ وَالصِّدِّيقُونَ وَالْمُؤْمِنُونَ وَالسُّعَدَاءُ وَمَنْ أَرِيدَ كَرَامَتَهُ فَوَجِبَ لَهُمْ مَا قَالَ كَمَا قَالَ

Then, Allah^{-azwj} Mighty and Majestic Commanded His^{-azwj} Word (Kalimat-Allah^{-azwj}) so it withheld the former handful in his right hand and the latter handful in his left hand, and split the clay into two parts and scattered from the earth with a scattering, and from the skies with a scattering. So He^{-azwj} Said to those in his right hand: "From you would be the Rasools^{-as}, and the Prophets^{-as}, and the successors^{-as}, and the truthful ones, and the *Momineen* (plural of *Momin*), and the fortunate ones, and the ones who want its prestige". Thus, it Obligated upon them what He^{-azwj} Said, just as He^{-azwj} Said it to be.

وَقَالَ لِلَّذِي بِشِمَالِهِ مِنْكَ الْجَبَّارُونَ وَالْمُشْرِكُونَ وَالْكَافِرُونَ وَالطَّوَغَيْتُ وَمَنْ أَرِيدَ هَوَانَهُ وَ شِقْوَتَهُ فَوَجِبَ لَهُمْ مَا قَالَ كَمَا قَالَ

And He^{-azwj} Said to those in its left hand: "From you would be the tyrants, and the Polytheists, and the disbelievers, and the despots, and the ones who wants its indignity and its wickedness". Thus, it Obligated for them what He^{-azwj} Said just as He^{-azwj} Said it to be.

ثُمَّ إِنَّ الطِّينَتَيْنِ لَخِلَطَتَا جَمِيعًا وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَ النَّوَى فَالْحَبُّ طِينَةُ الْمُؤْمِنِينَ الَّتِي أَلْقَى اللَّهُ عَلَيْهَا حَبَّتَهُ وَ النَّوَى طِينَةُ الْكَافِرِينَ الَّذِينَ نَأَوْا عَنْ كُلِّ خَيْرٍ وَ إِنَّمَا سُمِّيَ النَّوَى مِنْ أَجْلِ أَنَّهُ نَأَى عَنْ كُلِّ خَيْرٍ وَ تَبَاعَدَ عَنْهُ

Then the two clays were both mixed together, and these are the Words of Allah^{-azwj} Mighty and Majestic **[6:95] Surely, Allah is the Splitter of the seed and the stone.** So the 'seed' is the clay of the *Momineen* (plural of *Momin*) upon which Allah^{-azwj} Cast His^{-azwj} Love; and the 'stone' is the clay of the disbelievers which is distanced from every goodness. And rather, it is named as the 'stone' from the reason that it is away from every goodness and remote from it.

وَقَالَ اللَّهُ عَزَّ وَجَلَّ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ فَالْحَيُّ الْمُؤْمِنُ الَّذِي تَخْرُجُ طِينَتُهُ مِنَ طِينَةِ الْكَافِرِ وَ الْمَيِّتُ الَّذِي يُخْرِجُ مِنَ الْحَيِّ هُوَ الْكَافِرُ الَّذِي يُخْرِجُ مِنَ طِينَةِ الْمُؤْمِنِ فَالْحَيُّ الْمُؤْمِنُ وَ الْمَيِّتُ الْكَافِرُ وَ ذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ فَكَانَ مَوْتُهُ اخْتِلَاطَ طِينَتِهِ مَعَ طِينَةِ الْكَافِرِ وَ كَانَ حَيَاتُهُ حِينَ فَرَّقَ اللَّهُ عَزَّ وَجَلَّ بَيْنَهُمَا بِكَلِمَتِهِ

And Allah^{-azwj} Mighty and Majestic Said **[6:95] He Extracts the living from the dead and He is the Extractor of the dead from the living.** So the 'living' is the Believer whose clay is extracted from the clay of the disbeliever; and the 'dead' who is extracted from the living, he is the disbeliever who comes out from the clay of the Believer. So the 'living' is the Believer, and the 'dead' is the disbeliever, and these are the Words of the Mighty and Majestic **[6:122] Is he who was dead then We Raised him to life.** So his death was the mixture of his clay along with the clay of the disbeliever, and his life was when Allah^{-azwj} Mighty and Majestic Separated between the two by His^{-azwj} Word (Kalimat-Allah^{-azwj}).

كَذَلِكَ يُخْرِجُ اللَّهُ عَزَّ وَ جَلَّ الْمُؤْمِنِينَ فِي الْمِيلَادِ مِنَ الظُّلُمَةِ بَعْدَ دُخُولِهِ فِيهَا إِلَى النُّورِ وَ يُخْرِجُ الْكَافِرَ مِنَ النُّورِ إِلَى الظُّلُمَةِ بَعْدَ دُخُولِهِ إِلَى النُّورِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ لِيُنذِرَ مَنْ كَانَ حَيًّا وَ يَحَقِّقَ الْقَوْلَ عَلَى الْكَافِرِينَ .

Like that Allah^{-azwj} Mighty and Majestic Extracts the Believer during the birth from the darkness after his entry into it - to the light, and He^{-azwj} Extracts the disbeliever from the light towards the darkness after his entry into the light; and these are the Words of the Mighty and Majestic **That it may warn him who is alive, and (that) the Word may prove true against the unbelievers' [36:70]**.¹¹

The Deliverance from a Wretched one to be a Fortunate one:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ ثَلَاثَ سَاعَاتٍ فِي اللَّيْلِ وَ ثَلَاثَ سَاعَاتٍ فِي النَّهَارِ يُتَجَدَّدُ فِيهِنَّ نَفْسُهُ فَأَوَّلُ سَاعَاتِ النَّهَارِ حِينَ تَكُونُ الشَّمْسُ هَذَا الْجَانِبِ يَعْنِي مِنَ الْمَشْرِقِ مِثْلَ رَاحَتِهَا مِنَ الْعَصْرِ يَعْنِي مِنَ الْمَغْرِبِ إِلَى الصَّلَاةِ الْأُولَى وَ أَوَّلُ سَاعَاتِ اللَّيْلِ فِي الثَّلَاثِ الْبَاقِي مِنَ اللَّيْلِ إِلَى أَنْ يَنْفَجِرَ الصُّبْحُ

Ali Bin Ibrahim, from his father, from Safwan Bin Yahya, from Is'haq Bin Ammar, from one of his companions,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'For Allah^{-azwj} there are four timings during the night, and three timings during the day in which He^{-azwj} Glorifies Himself^{-azwj}. So the first timing of the day is when the sun happens to be on this side, meaning from the east its measurement from Al-Asr, meaning from the west, up to the first *Salat*; and the first timing of the night during the remaining third from the night up to the morning breaking forth.

يَقُولُ إِلَيَّ

He^{-azwj} is Saying:

أَنَا اللَّهُ رَبُّ الْعَالَمِينَ إِلَيَّ أَنَا اللَّهُ الْعَلِيُّ الْعَظِيمُ إِلَيَّ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ إِلَيَّ أَنَا اللَّهُ الْغَفُورُ الرَّحِيمُ إِلَيَّ أَنَا اللَّهُ الْمَالِكُ يَوْمَ الدِّينِ إِلَيَّ أَنَا اللَّهُ لَمْ أَزَلْ وَ لَا أَزَالُ إِلَيَّ أَنَا اللَّهُ خَالِقُ الْخَيْرِ وَ الشَّرِّ إِلَيَّ أَنَا اللَّهُ خَالِقُ الْجَنَّةِ وَ النَّارِ إِلَيَّ أَنَا اللَّهُ بَدِئْتُ كُلَّ شَيْءٍ وَ إِلَيَّ يَعُودُ

"I^{-azwj} am Allah^{-azwj}! Lord^{-azwj} of the worlds. I^{-azwj} am Allah^{-azwj}, the Mighty, the Wise! I^{-azwj} am Allah^{-azwj}, the Forgiver, the Merciful! I^{-azwj} am Allah^{-azwj}, the Beneficent, the Merciful! I^{-azwj} am Allah^{-azwj}, the Master of the Day of the Religion (Judgment). I^{-asws} Allah^{-azwj}, I^{-azwj} neither do I^{-azwj} decline nor will I^{-azwj} cease to be. I^{-azwj} am Allah^{-azwj}, Creator of the good and

¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 1 H 7

the evil. I^{-azwj} am Allah^{-azwj}, Creator of the Paradise and the Fire. I^{-azwj} am Allah^{-azwj}, the Initiator of everything, to Me^{-azwj} it would all return.

إِنِّي أَنَا اللَّهُ الْوَاحِدُ الصَّمَدُ إِنِّي أَنَا اللَّهُ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ إِنِّي أَنَا اللَّهُ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهِمِّنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ إِنِّي أَنَا اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لِي الْأَسْمَاءُ الْحُسْنَى إِنِّي أَنَا اللَّهُ الْكَبِيرُ الْمُتَعَالَى

I^{-azwj} am Allah^{-azwj}, the Alone, the Last. I^{-azwj} am Allah^{-azwj} the Knower of the unseen and the seen. I^{-azwj} am Allah^{-azwj} the King, the Holy, the Source of safety, the Securor, the Controller, the Mighty, the Compeller, the Supreme. I^{-azwj} am Allah^{-azwj} the Creator, the Evolver, the Designer. For Me^{-azwj} are the Good Names. I^{-azwj} am Allah^{-azwj}, the Greatest, the Exalted”.

قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مِنْ عِنْدِهِ وَ الْكِبَرِيَاءُ رِدَاؤُهُ فَمَنْ نَازَعَهُ شَيْئًا مِنْ ذَلِكَ أَكَبَّهُ اللَّهُ فِي النَّارِ

He (the narrator) said, ‘Abu Abdullah^{-asws} said: ‘And the Greatness is His^{-azwj} Robe, so the one who snatches anything from that, Allah^{-azwj} would Fling him into the Fire’.

ثُمَّ قَالَ مَا مِنْ عَبْدٍ مُؤْمِنٍ يَدْعُو بِهِمْ مُقْبِلًا قَلْبُهُ إِلَى اللَّهِ عَزَّ وَ جَلَّ إِلَّا قَضَى حَاجَتَهُ وَ لَوْ كَانَ شَقِيئًا رَجَوْتُ أَنْ يُحَوَّلَ سَعِيدًا .

Then Imam^{-asws} said: ‘There is none from a *Momin* servant who supplicates with these being attentive with his heart towards Allah^{-azwj} Mighty and Majestic, except his need would be Fulfilled, and if he was unfortunate, hoping, he would be transformed to be a fortunate one’.¹²

عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ قَالَ فِي ذُبُرِ صَلَاةِ الْفَجْرِ وَ ذُبُرِ صَلَاةِ الْمَغْرِبِ سَبْعَ مَرَّاتٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ دَفَعَ اللَّهُ عَزَّ وَ جَلَّ عَنْهُ سَبْعِينَ نَوْعًا مِنْ أَنْوَاعِ الْبَلَاءِ أَهْوَتْهَا الرِّيحُ وَ الْبَرَصُ وَ الْجُنُونُ وَ إِنْ كَانَ شَقِيئًا مُحِي مِنَ الشَّقَاءِ وَ كُتِبَ فِي السَّعَادَةِ

From him, from Ismail Bin Mihran, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The one who says at the end of the Fajr *Salat* and at the end of the Maghrib *Salat*, seven times, ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful. There is neither Might nor Strength except with Allah^{-azwj}, the Exalted, the Magnificent. Allah^{-azwj} would Repel from him seventy types of afflictions, the easiest of which is the wind (hurricane), and the vitiligo, and the insanity. And he if was a wretch, the wretchedness would be Deleted from him, and he would be Written in to be among the fortunate ones’.¹³

Signs of Wretchedness:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مِنْ عَلَامَاتِ الشَّقَاءِ جُمُودُ الْعَيْنِ وَ قَسْوَةُ الْقَلْبِ وَ شِدَّةُ الْحَرِصِ فِي طَلَبِ الدُّنْيَا وَ الْإِصْرَاءُ عَلَى الدَّنْبِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

¹² Al Kafi V 2 – The Book Of Supplication CH 35 H 1

¹³ Al Kafi V 2 – The Book Of Supplication CH 48 H 25

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'From the signs of the wretchedness is the lustfulness of the eyes, and the harshness of the heart, and the intenseness of the greed in seeking the world, and the persistence upon the sin'.¹⁴

The Wretched One and its interpretation:

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي بَابٍ بْنِ عُثْمَانَ عَنْ أَبِي الصَّبَّاحِ قَالَ سَمِعْتُ كَلَاماً يُرْوَى عَنِ النَّبِيِّ (صلى الله عليه وآله) وَ عَنْ عَلِيٍّ (عليه السلام) وَ عَنْ ابْنِ مَسْعُودٍ فَعَرَضْتُهُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ هَذَا قَوْلُ رَسُولِ اللَّهِ (صلى الله عليه وآله) أَعْرِفْهُ

Humejd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from Ahmad Bin Udeys, from Abaan Bin Usmaan, from Abu Al-Sabbaah who said:

'I heard a speech reported from the Prophet^{-saww} and from Ali^{-asws}, and from Ibn Mas'oud. So I presented it to Abu Abdullah^{-asws}. He^{-asws} said: 'These are the words of the Messenger^{-saww} of Allah^{-azwj}. I^{-asws} recognise them'.

قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ وَ السَّعِيدُ مَنْ وَعِظَ بِغَيْرِهِ وَ أَكْبَسَ الْكَيْسَ التَّقِيُّ وَ أَحَقَّ الْحَقُّ الْفَجُورُ وَ شَرُّ الرُّوِيِّ رَوِيَّ الْكَذِبِ وَ شَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَ أَعْمَى الْعَمَى عَمَى الْقَلْبِ وَ شَرُّ النَّدَامَةِ نَدَامَةُ يَوْمِ الْقِيَامَةِ وَ أَعْظَمُ الْخَطَايَا عِنْدَ اللَّهِ لِسَانُ الْكَذَّابِ وَ شَرُّ الْكَسْبِ كَسْبُ الرِّبَا وَ شَرُّ الْمَاكِلِ أَكْلُ مَالِ الْيَتِيمِ وَ أَحْسَنُ الرِّينَةِ زِينَةُ الرَّجُلِ هَدْيٌ حَسَنٌ مَعَ إِيْمَانٍ وَ أَمْلَكُ أَمْرِهِ بِهِ وَ قَوَامُ خَوَاتِيمِهِ

The Messenger^{-saww} of Allah^{-azwj} said: 'The wretched one is the one who is wretched in the womb of his mother, and a happy one is the one who heeds the advice given to the others. And the most intelligent one of the intelligent ones is the one who is pious, and the most stupid of the stupid ones is the immoral. The most evil of the report is the report of the lies (false report), and the most evil of the matters is the innovations. And the blindness of all blindness is the blindness of the heart, and the worst regret is the regret on the Day of Judgement.

And the greatest of the sins in the Presence of Allah^{-azwj} is the lying tongue, and the most evil of the gains is the gain of the interest. And the most evil of the consumption is the consumption of the wealth of the orphans. The best of the decors of the decors of the man is good guidance along with faith, and the controlling of his affairs by it and strengthening them.

وَ مَنْ يَتَّبِعِ السَّمْعَةَ يُسَمِّعِ اللَّهُ بِهِ الْكَذِبَةَ وَ مَنْ يَتَوَلَّ الدُّنْيَا يَعْجِزْ عَنْهَا وَ مَنْ يَغْرِبِ الْبَلَاءُ يَصْرِ عَلَيْهِ وَ مَنْ لَا يَعْرِفُهُ يَنْكُلُ وَ الرِّيبُ كُفْرٌ وَ مَنْ يَسْتَكْبِرُ يَضَعُهُ اللَّهُ وَ مَنْ يُطِيعِ الشَّيْطَانَ يَعْصِي اللَّهُ وَ مَنْ يَعْصِي اللَّهَ يُعَذِّبُهُ اللَّهُ وَ مَنْ يَشْكُرُ يَزِيدُهُ اللَّهُ وَ مَنْ يَصْرِ عَلَى الرِّيبَةِ يُعْنِيهِ اللَّهُ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَحَسْبُهُ اللَّهُ

The one who seeks fame (show-off), Allah^{-azwj} makes him to be named as a liar, and the one who loves the world will be frustrated from it. And the one who recognises the affliction would be patient against it, and the one who does not recognised it will be tortured (during it). And the doubt is disbelief, and the one who is arrogant, Allah^{-azwj} Puts him in his place. And the one who obeys Satan^{-la} disobeys Allah^{-azwj}, and the one who disobeys Allah^{-azwj} is Punished by Allah^{-azwj}. The one who is thankful, Allah^{-azwj} Increases for him, the one who is patient upon

¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 6

a loss is Helped by Allah^{-azwj}. The one who places reliance upon Allah^{-azwj}, Allah^{-azwj} suffices for him.

لَا تُسْخِطُوا اللَّهَ بِرِضَا أَحَدٍ مِنْ خَلْقِهِ وَلَا تَقْرَبُوا إِلَى أَحَدٍ مِنَ الْخَلْقِ تَتَّبَاعِدُوا مِنَ اللَّهِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَيْسَ بَيْنَهُ وَ بَيْنَ أَحَدٍ مِنَ الْخَلْقِ شَيْءٌ يُعْطِيهِ بِهِ خَيْرًا وَلَا يَدْفَعُ بِهِ عَنْهُ شَرًّا إِلَّا بِطَاعَتِهِ وَ اتِّبَاعِ مَرْضَاتِهِ وَ إِنَّ طَاعَةَ اللَّهِ تَجَاحُ مِنْ كُلِّ خَيْرٍ يُبْتَغَى وَ نَجَاةٌ مِنْ كُلِّ شَرٍّ يُتَّقَى

Do not Enrage Allah^{-azwj} by pleasing anyone from His^{-azwj} creatures, and do not seek nearness to anyone from the creatures who takes you far away from Allah^{-azwj}, for Allah^{-azwj} Mighty and Majestic, there is nothing between Him^{-azwj} and anyone from His^{-azwj} creatures anything by which good can be acquired nor evil be repelled except by being obedient to Him^{-azwj}, and the following of His^{-azwj} Pleasure. And in the obedience to Allah^{-azwj} is success in every good that you want, and salvation from every evil which is feared.

وَ إِنَّ اللَّهَ عَزَّ ذِكْرُهُ يَعْصِمُ مَنْ أَطَاعَهُ وَ لَا يَعْصِمُ بِهِ مَنْ عَصَاهُ وَ لَا يَجِدُ الْهَارِبُ مِنَ اللَّهِ عَزَّ وَ جَلَّ مَهْرَبًا وَ إِنَّ أَمْرَ اللَّهِ نَازِلٌ وَ لَوْ كَرِهَ الْخَلَائِقُ وَ كُلُّ مَا هُوَ أَتَى قَرِيبٌ مَا شَاءَ اللَّهُ كَانَ وَ مَا لَمْ يَشَأْ لَمْ يَكُنْ فَتَعَاوَنُوا عَلَى الْبِرِّ وَ التَّقْوَى وَ لَا تَعَاوَنُوا عَلَى الْإِثْمِ وَ الْعُدْوَانِ وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ.

And that Allah^{-azwj}, Mighty is His^{-azwj} Mention, Defends the one who is obedient to Him^{-azwj} and the one who is disobedient to Him^{-azwj} does not seek protection from Him^{-azwj}. And the fugitive from Allah^{-azwj} Mighty and Majestic will not find an escape, and that the Command of Allah^{-azwj} will Descend even though the creatures may be averse to it. And everything which is to come is near, and Whatsoever Allah^{-azwj} so Desires has happened and whatsoever He^{-azwj} does not Desire will not happen. So help each other towards the righteousness and the piety and do not help each other towards the sins and the animosity. And fear Allah^{-azwj} for He^{-azwj} is Severe is the Punishment'.¹⁵

ختص، الاختصاص خطب النبي ص لما أراد الخروج إلى تبوك بنبية الوداع فقال بعد أن حمد الله و أتى عليه أيها الناس إن أصدق الحديث كتاب الله و أوثق العرى كلمة التقوى و خير الملل ملّة إبراهيم و خير السنن سنّة محمد ص و أشرف الحديث ذكر الله و أحسن القصص القرآن

(The book) 'Al Ikhtisaas' –

'The Prophet^{-saww} addressed when he^{-saww} intended going out to (military expedition of) Tabuk after returning from the farewell Hajj, he^{-saww} said after having praised Allah^{-azwj} and extolled upon Him^{-azwj}: 'O you people! The most truthful of the narrations (Hadeeth) is the Book of Allah^{-azwj}, and the most trusted handle is the pious word, and best of the nations is the nation (religion) of Ibrahim^{-as}, and best of the conducts is the conduct of Muhammad^{-saww}, and noblest of the Hadeeth is the Zikr of Allah^{-azwj}, and most excellent of the stories is the Quran.

وَ خَيْرُ الْأُمُورِ عَزَائِمُهَا وَ شَرُّ الْأُمُورِ مُحْدَثَاتُهَا وَ أَحْسَنُ الْهُدَى هُدَى الْأَنْبِيَاءِ وَ أَشْرَفُ الْقَتْلِ قَتْلُ الشُّهَدَاءِ وَ أَعْمَى الْهُدَى الضَّلَالَةُ بَعْدَ الْهُدَى وَ خَيْرُ الْأَعْمَالِ مَا نَفَعَ وَ خَيْرُ الْهُدَى مَا اتَّبَعَ وَ شَرُّ الْعَمَى عَمَى الْقَلْبِ

And best of the matters is their determined ones, and vilest of the matters is their innovated, and, and best of the guidance is guidance of the Prophets^{-as}, and noblest of the killings is killing of the martyrs, and most blinding of the guidance is the straying after the guidance, and best

¹⁵ Al-Kafi, Vol. 8, H. 14487

of the deeds is what benefits, and best of the guidance is what is followed, and the evil blindness is blindness of the heart.

وَالْيَدِ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى وَ مَا قَلَّ وَ كَفَى خَيْرٌ مِمَّا كَثُرَ وَ أَلْهَى وَ شَرُّ الْمَعْذِرَةِ حِينَ يَحْضُرُ الْمَوْتُ وَ شَرُّ النَّدَامَةِ نَدَامَةُ يَوْمِ الْقِيَامَةِ-

And the upper hand is better than the lower hand, and what is little and suffices is better than what is more and distracts, and the evil excuse is when the death presents, and the evil regret is on the Day of Qiyamah.

وَ مِنَ النَّاسِ مَنْ لَا يَأْتِي الْجُمُعَةَ إِلَّا تَذَرًا وَ مِنْهُمْ مَنْ لَا يَذْكُرُ اللَّهَ إِلَّا هَجْرًا وَ مِنْ أَعْظَمِ الْخَطَايَا اللَّسَانُ الْكَذُوبُ وَ خَيْرُ الْغِنَى غِنَى النَّفْسِ وَ خَيْرُ الرِّادِّ التَّقْوَى وَ رَأْسُ الْحِكْمَةِ خَافَةُ اللَّهِ وَ خَيْرُ مَا أُلْقِيَ فِي الْقَلْبِ الْيَقِينُ وَ الْإِيتَابُ مِنَ الْكُفْرِ وَ النَّبَاحَةُ مِنْ عَمَلِ الْجَاهِلِيَّةِ

And from the people there is one who does not come to a Friday except making a vow, and from them is one who does not do Zikr of Allah^{-azwj} except in forsaking, and from mightiest of the sins of the tongues are the lies, and the best richness is richness of the soul, and best of the provisions is the piety, and head of the wisdom is fearing Allah^{-azwj}, and best of what is cast in the heart is the conviction, and the doubts are from the Kufr, and (mourning) lamentations are from the deeds of the pre-Islamic period.

وَ الْغُلُولُ مِنْ جَبْرِ جَهَنَّمَ وَ السُّكْرُ جَبْرٌ مِنَ النَّارِ وَ الشَّعْرُ مِنْ إِبْلِيسَ وَ الْحُمْرُ جِمَاعُ الْأَنَامِ وَ النِّسَاءُ جِبَالَاتُ إِبْلِيسَ وَ الشُّبَابُ شُعْبَةٌ مِنَ الْجُنُونِ وَ شَرُّ الْمَكَايِدِ كَسْبُ الرِّبَا وَ شَرُّ الْمَأْكَلِ أَكْلُ مَالِ الْيَتِيمِ

And the defrauding is from the embers of Hell, and the intoxication is an ember from the Fire, and the poetry is from Iblees^{-la}, and the wine is a summary of the sins, and the women are ropes of Iblees^{-la}, and the youthfulness is a branch from the insanity, and the evil earnings is the earning of interest, and the evil eating is eating wealth of the orphan (unjustly).

وَ السَّعِيدُ مَنْ وُضِعَ بَعْرُهُ وَ الشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ وَ إِنَّمَا يَصِيرُ أَحَدُكُمْ إِلَى مَوْضِعٍ أَوْ بَعْدَ أَذْرَعٍ إِلَى آخِرِهِ وَ مِلَاكُ الْعَمَلِ خَوَاتِيمُهُ وَ أَرْنَى الرِّبَا الْكَذِبَ وَ كُلُّ مَا هُوَ أَتَ قَرِيبٌ وَ سَبَابُ الْمُؤْمِنِ فُسُوقٌ وَ قِتَالُ الْمُؤْمِنِ كُفْرٌ وَ أَكْلُ لَحْمِهِ مَعْصِيَةٌ وَ حُزْمَةُ مَالِهِ كَحُزْمَةِ دَمِهِ

And the fortunate is one who is preached by others, and the wretched is the one wretched in the belly of his mother, and rather the destination of (each) one of you is to a place of four cubits, and the matter is to the Hereafter, and the dominion of the deed is its ending, and the worst interest is the lies, and all what is to come is nearby, and reviling the Momin is mischief, and battling the Momin is Kufr, and eating his meat (backbiting) is disobedience, and sanctity of his wealth is like sanctity of his blood.

وَ مَنْ يَتَأَلَّ عَلَى اللَّهِ يُكَذِّبُهُ وَ مَنْ يَغْفُ يَغْفُو [يَغْفُ] اللَّهُ عَنْهُ وَ مَنْ كَظَمَ الْعَيْطَ يَأْجُرُهُ اللَّهُ وَ مَنْ يَصْبِرْ عَلَى الرَّزِيَةِ يُعَوِّضَهُ اللَّهُ وَ مَنْ يَتَّبِعِ السَّمْعَةَ يُسَمِّعِ اللَّهُ بِهِ وَ مَنْ يَصْمَ بَصَرَهُ وَ مَنْ يَعْصِ اللَّهَ يُعَذِّبَهُ اللَّهُ-

And the one who vows upon Allah^{-azwj} will belie Him^{-azwj}, and the one who pardons (others), Allah^{-azwj} will Pardon him, and the one who swallows the anger Allah^{-azwj} will Reward him, and the one who is patient upon the disaster Allah^{-azwj} will Compensate him, and the one who pursues the reputation, Allah^{-azwj} will Make him to be hear by it, and the one who deafens (shuts) his eyes and the one who disobeys Allah^{-azwj}, Allah^{-azwj} will Punish him.

اللَّهُمَّ اغْفِرْ لِي وَ لِأُمَّتِي اللَّهُمَّ اغْفِرْ لِي وَ لِأُمَّتِي أَسْتَغْفِرُ اللَّهَ لِي وَ لَكُمْ.

O Allah^{-azwj}! Forgive for me^{-saww} and for my^{-saww} community! O Allah^{-azwj}! Forgive for me and for my^{-saww} community! I^{-saww} seek Forgiveness for me^{-saww} and for you all!"¹⁶

فس: في رواية أبي الجارود قوله: "كما بدأكم تعودون فريقا هدى وفريقا حق عليهم الضلالة" قال: خلقهم حين خلقهم مؤمنا وكافرا وشقيا وسعيدا، و كذلك يعودون يوم القيامة مهتد وضال،

In a report of Abu Al Jaroud –

‘His^{-azwj} Words: **Just as He Originated you all, (so) you would be returning [7:29] A group is Guided and a group, the straying is deserved upon them. [7:30].** ‘He^{-asws} said: ‘He^{-azwj} Created them when He^{-azwj} Created them, as Momins, and Kafirs, and wretched, and fortunate; and like that that they shall be returning on the Day of Judgement as being rightly Guided, and having strayed.

يقول: إنهم اتخذوا الشياطين أولياء من دون الله ويحسبون أنهم مهتدون؛ وهم القدرية الذين يقولون: لا قدر، ويزعمون أنهم قادرون على الهدى والضلالة، وذلك إليهم إن شاءوا اهتدوا، وإن شاءوا ضلوا، وهم محسوس هذه الامة،

He^{-azwj} is Saying: **They are taking the satans as friends from besides Allah and are reckoning that they are rightly Guided ones [7:30]**, and they are the Qadiriyya (Fatalists) who are saying that there is no Pre-determination, and are alleging that they have power over the Guidance and the straying, and that it is up to them if they so desire to be Guided, and if they so desire they can go astray. They are the Magians of this community.

وكذب أعداء الله المشية والقدرة لله "كما بدأكم تعودون" من خلقه الله شقيا يوم خلقه كذلك يعود إليه، ومن خلقه سعيدا يوم خلقه كذلك يعود إليه سعيدا،

And the enemies of Allah^{-azwj} are liars. The Desire and the Power is for Allah^{-azwj} **Just as He Originated you all, (so) you would be returning [7:29]**. The one who was Created as a wretch would be a wretch up to the Day of Judgement, and thus return to Him^{-azwj} as a wretch. And the one who was Created fortunate on the day he was born, would similarly return to Him^{-azwj} as a fortunate one.

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

Rasool-Allah^{-saww} said: **The wretch is a wretch from the womb of his mother, and the fortunate one is fortunate from the womb of his mother**.¹⁷

يد: محمد بن أحمد العلوي، عن ابن قتبية، عن الفضل، عن ابن أبي عمير قال: سألت أبا الحسن موسى بن جعفر عليه السلام عن معنى قول رسول الله صلى الله عليه وآله: الشقي من شقى في بطن أمه والسعيد من سعد في بطن أمه؛

¹⁶ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 6 H 43

¹⁷ Bihar Al-Anwaar – V 5, The book of Justice, Ch 1 H 13

Muhammad Bin Ahmad Al Alwy, from Ibn Quteyba, from Al Fazl, from Ibn Abu Umeyr who said,

'I asked Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} about the meaning of the words of Rasool-Allah^{-saww}: 'The wretched is the one who is wretched in the belly of his mother, and the fortunate is the one who is fortunate in the belly of his mother'.

فقال: الشقي من علم الله وهو في بطن أمه أنه سيعمل أعمال الشقياء، والسعيد من علم الله وهو في بطن أمه أنه سيعمل أعمال السعداء.

He^{-asws} said: 'The wretched is from the Knowledge of Allah^{-azwj} while he is in the belly of his mother that he would be doing the wretched deeds, and the fortunate is from the Knowledge of Allah^{-azwj} while he is in the belly of his mother that he would be doing the auspicious deeds'.

قلت له: فما معنى قوله صلى الله عليه وآله: اعملوا فكل ميسر لما خلق له؟ فقال: إن الله عزوجل خلق الجن والانس ليعبدوه ولم يخلقهم ليعصوه، وذلك قوله عزوجل " وما خلقت الجن والانس إلا ليعبدون " فيسر كلا لما خلق له، فالويل لمن استحب العمى على الهدى.

I said to him^{-asws}, 'So, what is the meaning of his^{-saww} words: 'Work, for every facility is for what it has been Created for?' He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Created the Jinn and the humans to worship Him^{-azwj} and did not Created them to disobey Him^{-azwj}, and that is in the Words of the Mighty and Majestic: ***And I have not Created the Jinn and the Humans except to be worshipping Me [51:56].*** Thus, He^{-azwj} Facilitated both for what they had been Created for, therefore woe be unto the one who loves the blindness over the Guidance.¹⁸

¹⁸ Bihar Al-Anwaar – V 5, The book of Justice, Ch 6 H 10