BIHAR AL-ANWAAR

5

Volume 5

Bihar Al-Anwaar – The summary of the pearls of the Ahadeeth of the Pure Imams

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad Baqir Al Majlisi
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The verses – (Surah) Aal e Imran: **That would be due to what your own hands have sent before and that Allah is not in the least unjust to the servants** [3:182]

(Surah) Al Nisaa: **Surely Allah does not do injustice to the weight of a particle; and if you do a good deed He Multiplies it and Gives from Himself a great Recompense** [4:40]

And Said: **and they shall not be wronged (by even) the husk of a date stone** [4:49]

And Said: **Whatever befalls you from a good, so it is from Allah, and whatever befalls you from an evil, so it is from yourselves** [4:79]

And Said: **Allah will not Deal out your Punishment if you are grateful and believe; and Allah was always Grateful, Knowing** [4:147]
(Surah) Al Anaam: *That is because your Lord did not happen to Destroy the towns due to injustice while their people were neglectful [6:131]*

And for all there are levels from what they are doing, and your Lord is not Heedless of what they are doing [6:132]

(Surah) Al Araaf: We Made the satans to be friends of those who do not believe [7:27]

And when they are committing an immorality, they are saying, ‘We found our fathers being upon it, and Allah Commanded us with it’. Say: ‘Surely Allah does not Command with the immoralities. Are you saying upon Allah what you do not know? [7:28]

(Surah) Al Anfaal: That is due to what your hands sent forward, and surely Allah isn’t the least unjust to the servants [8:51]

(Surah) Al Tawbah: So it was not Allah Who was unjust to them, but they were unjust to themselves [9:70]

(Surah) Yunus\*\+: Surely, Allah does not do any injustice to the people, but the people are being unjust to themselves [10:44]

And the Exalted Said: *Say: ‘O you people! The Truth has come from your Lord, so the one who goes aright, he goes aright for his own soul, and the one who strays, so rather he strays upon it, and I am not a custodian upon you all [10:108]*

(Surah) Al Nahl: *and Allah is not unjust to them, but they were unjust to their own selves [16:33]*

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So, the evil results of what they had done shall afflict them [16:34]

(Surah) Al Hajj: That is due to what your two hands have sent forward, and surely Allah isn’t unjust to the servants [22:10]

(Surah) Al Mominoun: And We do not Encumber a soul except to its capacity, and with Us is the Book speaking with the Truth, and they would not be wronged [23:62]

(Surah) Al Noor: For every person from them is what he has earned from the sin, [24:11]

(Surah) Saba: Say: ‘You will not be Questioned about what we commit nor will we be Questioned about what you are doing’. [34:25]

(Surah) Fatir: And no bearer will bear a burden of another; and if a burdened one were to call (another) to carry it, he would not be able to carry anything from it, and even though he may be a next of kin. [35:18]

(Surah) Saad: Or should We Make those who believe and do righteous deeds to be like the mischief-makers in the earth, or Make the pious ones to be like the immoral? [38:28]

(Surah) Al Zumar: If you ungrateful, then Allah is needless from you all, and He is not Pleased with the Kufr of His servants; and if you are grateful, He would be Pleased for you. And a bearer of burden will not bear the burden of another, [39:7]

(Surah) Al Momin: and Allah does not Want injustice for the servants [40:31]
And the Exalted Said: One who does evil deeds, so he would not be Recompensed except for its like [40:40]

وقال تعالى: "من عمل سيئة فلا يجزى إلا مثلها " 40

And the Exalted Said: 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]

And the Exalted Said: One who acts righteously, so it is for himself, and one who does evil, so it would be against him, and your Lord is not the least unjust to the servants [41:46]

(Surah) Al Sajdah: One who acts righteously, so it is for himself, and one who does evil, so it would be against him, and your Lord is not the least unjust to the servants [41:46]

السجدة " 41 " وما ظلمناهم ولكن كانوا هم الظالمين 76.

(Surah) Al Zukhruf: And We were not unjust unto them, but they were unjust [43:76]

(Surah) Qaf: He will Say: “Do not quarrel in My Presence, and I had Sent the Threat forward to you [50:28] My Word will not change in My Presence, and I am not the least unjust to the servants!” [50:29]

And the Exalted Said: “Eat and drink pleasantly, due to what you had been doing!” [52:19]

And the Exalted Said: But rather, you are being Recompensed for what you had been doing!” [52:16]

(Surah) Al Toor: But rather, you are being Recompensed for what you had been doing!” [52:16]

And the Glorious Said: Every person is pledged with what he earns [52:21]

(Surah) Al Najam: And for Allah is whatever is in the skies and whatever is in the earth, for Him to Recompense those committers of evil for what they had done, and (for) Him to Recompense those did good, with the Goodness [53:31]
Up to the Words of the Exalted: *Or, did he (the Rasool) not inform of what is in the Parchment of Musa? [53:36] And (Parchment of) Ibrahim who fulfilled it? [53:37]*

* ألا تزر وازرة وزر أخرى

A bearer of a burden will not bear the burden of another [53:38]

And there wouldn’t be for the human being except what he strives for [53:39] And surely his striving will soon be Seen [53:40] Then He will Recompense him the fullest Recompense [53:41]

(Surah) Al Waqia: Being a Recompense of what they had been doing [56:24].

My father, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Sabah Bin Abdul Hameed, and Hisham and Hafs and someone else, they said,

‘Abu Abdullah Al-Sadiq asws said: ’We asws are neither saying compulsion nor delegation’.

‘From the Imam Ali asws Bin Muhammad asws, from his asws father Muhammad asws Bin Ali asws, from his asws father Al-Reza Ali asws Bin Musa asws having said: ’One day Abu Haneefa went out from the presence of Al-Sadiq asws and met Musa asws Bin Ja’far asws, and he said to him asws, ’O boy, from whom is the (act of) disobedience?’

فقال عليه السلام: لا تخلو من ثلاثة: إما أن تكون من الله عزوجل و ليست منه فلا ينبغي للكريم أن يعذب عبده بما لم يكتسبه،

وإما أن تكون من الله عزوجل ومن العبدي فلا ينبغي للشريك القوي أن يظلم الشريك الفقير، وإما أن تكون من العبدي و هي منه فإن عاقبه الله فيذنيه وإنا عفون عنه فيكرمه ووجوده.

1 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 1
So, he asws said: ‘You are not free from three – Either it happens (by the servant) from (Forced by) Allahazwj Mighty and Majestic, and it isn’t (possible) from Himazwj, for it is not befitting for the Benevolent that Heazwj would Punish Hisazwj servant for what he did not earn; or it happens as per (Wish of) Allahazwj Mighty and Majestic as well as from the servant, but it is not befitting for the strong associate that he should oppress the weak associate; or it (therefore only) happens from the servant, and it is (indeed) from him, so Allahazwj would Punish him for his sins, and if Heazwj Pardons him, it would be due to Hisazwj Benevolence and Hisazwj Generosity’.

Ibn Hakeem, from Al Bazanty who said,

‘I asked Abu Al-Hassan asws, and he asws said to me: ‘Write down: ‘Allahazwj the Exalted Said: “O son of Adam as! By Myazwj Desire you used to desire, and by Myazwj Favour you fulfilled Myazwj Obligations to Meazwj, and by Myazwj Power you were strengthened upon disobeying me. Iazwj Created you hearing, seeing. Iazwj am foremost with your Rewards than you are, and you are foremost with your sins than Iazwj am, because Iazwj will not be questioned about what Iazwj Do and they would be Questioned!” Iasws have organised for you the entirety of what you had asked about”.’

Ahmad Bin Muhammad, from Al Bazanty,

‘From Al-Rezaasws having said: ‘Whenever Ali asws Bin Al-Husaynasws used to whisper to hisasws Lordazwj, said: ‘O Lordazwj! Iasws am strengthened upon disobeying Youazwj by Youraswj Bounties’.

He (the narrator) said, ‘And I heard himasws saying regarding the Words of Allahazwj Blessed and Exalted: Surely Allah does not Change what is with a people until they change what is with themselves. And whenever Allah Intends Punishment for a people, then there is no repeller for it, [13:11]: ‘And Noahas said: ‘An advice would not benefit you if Ias want to
advise you if Allah\textsuperscript{azwj} Wants to Let you stray'. He\textsuperscript{asws} said: 'The matter is to Allah\textsuperscript{azwj}. He\textsuperscript{azwj} Guides the one He\textsuperscript{azwj} so Desires to'.\textsuperscript{4} 

By the mentioned chain, he said, 

'I heard Al-Reza\textsuperscript{asws} saying: ‘Whenever Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} used to whisper to his\textsuperscript{asws} Lord\textsuperscript{azwj}, said: ‘O Allah\textsuperscript{azwj}! O Lord\textsuperscript{azwj}! But rather, I\textsuperscript{asws} am strengthened upon disobeying You\textsuperscript{azwj} by Your\textsuperscript{azwj} Bounties’.'\textsuperscript{5} 

His\textsuperscript{azwj} Words: \textit{Surely Allah has no Reservations from Striking an example – up to His\textsuperscript{azwj} Words: (the disbelievers are saying)} \textit{He is Straying many by it and Guiding many by it! [2:26], Al-Sadiq\textsuperscript{asws} said: ‘This Word from Allah\textsuperscript{azwj} is a rebuttal upon the one who claims that Allah\textsuperscript{azwj} Blessed and Exalted Strays the servants, then He\textsuperscript{azwj} would Punish them upon their straying’}.\textsuperscript{6} 

\textit{Al Khaleel Bin Ahmad, from Ibn Mani’e, from Al Hassan Bin Arfat, from Ali Bin Sabit, from Ismail Bin Abu Is’haq, from Ibn Abu Layli, from nafau, from Ibn Umar who said,} 

‘Rasool-Allah\textsuperscript{saww} said: ‘There are two types (of people) from my\textsuperscript{saww} community, there wouldn’t be a share for them in Al-Islam – the Murjiites and the Qadiriites (Fatalists)’’.\textsuperscript{7} 


‘From Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} – similar to it’’.\textsuperscript{8} 

\textsuperscript{4} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 4 
\textsuperscript{5} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 5 
\textsuperscript{6} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 6 
\textsuperscript{7} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 7 
\textsuperscript{8} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 8
‘Abu Abdullah Ja’far asws Bin Muhammad Al-Sadiq asws said: ‘The least by which the man exits from the Eman is that he sits to an exaggerator and listens intently to his Hadeeth and ratifies him upon his words.


Our belief regarding the capability is what was said by Musa asws Bin Ja’far asws when it was said to him asws, ‘Does the servant happen to be capable (of committing sins and hence punishable)?’

He asws said: ‘Yes, after four characteristics – The man happens to be devoid of the watcher, healthy of body, sound of limbs, for him being a reason arriving from Allahazwj Mighty and Majestic. So, when these are complete, then he is a capable one’.

It was said to him asws, ‘For example, which thing?’ He asws said: ‘The man happens to be devoid of the watcher, healthy of body, sound of limbs, not able upon committing adultery except if he sees a woman. So, when he does find a woman, then either he protects and prevents (himself) just as Yusufas prevented, or he isolates between him and her and he
commits adultery, and he would be an adulterer; and he did not obey Allahazwj by Hisazwj Compulsion, and did not disobey by being overcome”.

11 – وسُلُّ الصادق عليه السلام عن قول الله عزوجل: “وَقَدْ كَانُوا يَدْعُونَ إِلَى السَّجْدَةَ وَهُمْ سَالِمُونَ” قال: مستطيعون للاخذ بما أروا به، والترك لما أعروا عنه، وبذلك أبلوا.

And Al-Sadiqasws was asked about the Words of Allahazwj Mighty and Majestic: and they had been called to the Sajdah while they were safe (and sound) [68:43]. Heasws said: 'They were able for the taking with what they had been Commanded with, and the leaving of what they had been Forbidden from, and by that they were Tried”.

11 – وقال أبو جعفر عليه السلام: في التوراة مكتوب مسطور: يا موسى إني خلقتك واصطفيتك وقويتك، وامرتك بطاعتي، ونهيتك عن معصيتي، فإن أطعتني أعنتك على طاعتي وإن عصيتني لم أعنتك على معصيتي، وله منة علىك في طاعتك، وله الحجة علىك في معصيتك.

And Abu Ja‘farasws said: ‘In the Torah it is written, inscribed: “O Musaas, Iazwj Created youas and Chose youas and Strengthened youas, and Commanded youas with obeying Meazwj, and Forbade youas from disobeying Meazwj. So, if youas were to obey Meazwj, Iazwj will Assist youas upon obeying Meazwj, and if youas disobey Meazwj, Iazwj will not Assist youas upon disobeying Meazwj; and from Meazwj is the Favouring upon youas in youras obedience, and for Meazwj is the Argument upon youas in youras disobedience!”.


In a report of Abu Al Jaroud –

‘Hisazwj 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].’Heasws said: ‘Heazwj Created them when Heazwj 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، ويشعرون أنهم مهتمدون وهم قادرون على الهدى والضلالة، وذلك فإنهم إن شاؤوا اهتدوا وإن شاؤوا ضلوا، وهم مجسومون هذه الأمة.

Heazwj 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.

And the enemies of Allah\textsuperscript{azwj} are liars. The Desire and the Power is for Allah\textsuperscript{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\textsuperscript{azwj} as a wretch. And the one who was Created fortunate on the day he was born, would similarly return to Him\textsuperscript{azwj} as a fortunate one.

Q\textsuperscript{13} said: ‘The wretch is a wretch from the womb of his mother, and the fortunate one is fortunate from the womb of his mother’.

\textsuperscript{14} ‘From Abu Abdullah\textsuperscript{asws} having said: ‘The people, regarding the Pre-determination, are upon three perspectives – a man who claims that Allah\textsuperscript{azwj} Mighty and Majestic Compels the people upon the disobedience, so this one has been unjust to Allah\textsuperscript{azwj} Mighty and Majestic regarding His\textsuperscript{azwj} Judgment and he is a Kafir; and a man who claims that the Command is delegated to them, so this one weakens Allah\textsuperscript{azwj} regarding His\textsuperscript{azwj} Authority, and he is a Kafir.

And a man is saying, ‘Allah\textsuperscript{azwj} Mighty and Majestic encumbered the servants what they can endure, and did not Encumber them what they cannot endure’, so this one excellently praised Allah\textsuperscript{azwj}, and when he sins, Allah\textsuperscript{azwj} Forgives. This one is a mature Muslim’.

\begin{thebibliography}{9}
\bibitem{13} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 13
\bibitem{14} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 14
\end{thebibliography}
My father, from Ali, from his father, from Al Hassan Bin Al Hassan Bin Farsy, from Suleyman Bin Ja’far Al Basry, from Abdullah Bin Al Husayn Bin Zayd,

‘Son of Ali asws Bin Al-Husayn asws Bin Abu Talib asws’, from his father, from Ja’far asws Bin Muhammad asws from his asws forefathers, from Ali asws having said: ‘Rasool-Allah saww said: ‘When Allah azwj Mighty and Majestic Created the Paradise, Created it from two (types of) bricks –bricks of gold, and bricks of silver, and Made its walls of rubies, and its ceilings of aquamarine, and its gravel of pearls, and its dust of saffron and blue musk.

He azwj Said to it: “Speak!” It said, ‘There is no god except You azwj, the Living, the Eternal. Fortunate are the ones entering me’. So, Allah azwj Mighty and Majestic Said: “By My azwj Might, and My azwj Magnificence, and My azwj Majesty and My azwj Loftiness! Neither will a habitual drinker of wine enter it, nor an intoxicated one, nor a slanderer and he is the tale-bearer (trouble-maker), nor a pimp, and he is the Qaltaban, nor a Qala and he is the police officer, nor a Zanouq and he is the hermaphrodite, nor a Khuyuf and he is the grave-robber, nor a tax collector, nor a severer of relationships, nor a believer in Compulsion!”’. 15

(Majlisi said), ‘And I did not find in the languages interpreting (the words), Al-Zanouq, and Al-Khuyuf with what they have been interpreted in the Hadeeth’.

16 – ل: أبي وابن الوليد، عن أحمد بن إدريس، ومحمد العطار، عن الاشعري عن محمد بن الحسين بإسناد له يرفعه قال: قال رسول الله صلى الله عليه وآله: لا يدخل الجنّة مّدنم خمر، ولا سكير، ولا قتات وهو النفاث، ولا ديوث وهو القلطبان، ولا خيوف وهو النباش، ولا عشار، ولا قاطع رحم، ولا قدرى.

My father and Ibn Al Waleed, from Ahmad Bin Idrees, and Muhammad al Attar, from Al Ashary, from Muhammad Bin Al Husayn by a chain of his, raising it, said,

‘Rasool-Allah saww said: ‘Neither will a habitual drinker of wine enter the Paradise, nor an intoxicated one, nor one disloyal (to the parents), nor one intensely black (of hair in old age), nor a pimp, nor a Qala and he is the police officer, nor a Zanouq and he is the hermaphrodite, nor a Khuyuf and he is the grave-robber, nor a tax collector, nor a severer of relationships, nor a believer in Compulsion’.

15 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 15
Al-Sadouq said, ‘The meaning of ‘intensely black’ is the one who, there is nothing white from the hair of his head, nor from the hair of his beard along with the old age, and he is named as Al-Gharbeeb’.

Al Sanany, from Al Asady, from Sahl, from Abdul Azeem Al Hasny, from Ibrahim Ibn Abu Mahmoud who said,

‘I asked Abu Al-Hassan Al-Reza asws about the Words of Allah azwj Mighty and Majestic: and left them in darkness – not seeing [2:17]. He azwj said: ‘Allah azwj Blessed and Exalted cannot be described with the Leaving just as His azwj creatures are described, but He azwj, when He azwj Knows that they would not be returning from the Kufr and the straying, Prevents them the Assistance and the Kindness and Leaves them with their choices’.  

He (the narrator) said, ‘And I asked him asws about the Words of Allah azwj Mighty and Majestic: Allah has Set a seal upon their hearts and upon their hearing [2:7]. He azwj said: ‘The seal, it is the lock upon the hearts of the Kafirs as a Punishment upon their Kufr just as the Exalted Said: But, Allah Set a seal upon them owing to their unbelief, so they shall not believe except for a few’ [4:155].  

He (the narrator) said, ‘And I asked him asws about Allah azwj Mighty and Majestic, ‘Does He azwj Compel His azwj servants upon the (acts of) disobedience?’ He azwj said: ‘But, He azwj Gives them a choice and Respites them until they repent’.  

I said, ‘So does He azwj Encumber His azwj servants what they cannot endure?’ He azwj said: ‘How can He azwj do that and He azwj is Saying: and your Lord is not the least unjust to the servants [41:46]’?  

16 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 16
Then he asws said: ‘My asws father Musa asws Bin Ja’far asws narrated to me, from his asws father Ja’far asws Bin Muhammad asws having said: ‘One who claims that Allah azwj Compels His azwj servants upon the (acts of) disobedience or Encumbers (Burdens) them with what they cannot endure, then neither eat his slaughter (meat), nor accept his testimony, nor pray Salat behind him, nor give him anything from the Zakat’.

Tameem Al Qarshy, from his father, from Ahmad Bin Ali Al Ansary, from Yazeed Bin Umeyr Ibn Muawiya Al Shamy who said,

‘I went to Ali asws Bin Musa Al-Reza asws at Merv and I said to him asws, ‘O son asws of Rasool-Allah saww! It is reported to us from Al-Sadiq Ja’far asws Bin Muhammad asws that he asws said: ‘There is neither Compulsion nor delegation, but a matter between the two matters’, so what is its meaning?’

He asws said: ‘One who claims that Allah azwj Does our deeds, then He azwj would Punish us upon these, so he has said with the Compulsion, and one who claims that Allah azwj Mighty and Majestic Delegated the Command of the creating and the sustenance to His azwj Divine Authorities asws, so he has spoken with the Delegation. So, the speaker with the Compulsion is a Kafir and the speaker with the delegation is a Mushrik’.

I said to him asws, ‘O son asws of Rasool-Allah saww! So, what is ‘a matter between the two matters’?’ He asws said: ‘Existence of the way to coming what he has been Commanded with, and leaving what he has been Prohibited from’.

I said to him asws, ‘So, it there a Desire for Allah azwj Mighty and Majestic and a Will regarding that?’ He asws said: ‘As for the (acts of) obedience, so the Will of Allah azwj and His azwj Desire is in it, the Command with it, and the Pleasure for it, and the Assistance upon it. And, His azwj

17 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 17
Will, and His\textsuperscript{azwj} Desire regarding the (acts of) disobedience is the Prohibiting from it, and the Wrath for it, and the Abandoning upon it’.

I said, ‘So, for Allah\textsuperscript{azwj} Mighty and Majestic regarding it is the Decision?’ He\textsuperscript{asws} said: ‘Yes. There is none from a deed the servant does, from good and evil, except and for Allah\textsuperscript{azwj} there is a Decision in it’. I said, ‘So what is the meaning of this Decision?’ He\textsuperscript{asws} said: ‘The Judgment upon them with what they would be deserving upon their deeds, from the Rewards and the Punishments in the world and the Hereafter?’

Al Daqaq, from Muhammad Bin Al Hassan Al Taie, from Sahl Bin Ziyad, from Ali Bin Ja’far Al Kufy who said,

‘I heard my Master Ali\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} saying: ‘It was narrated to me\textsuperscript{asws} by my father Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws}, from his\textsuperscript{asws} father Al-Reza Ali\textsuperscript{asws} Bin Musa\textsuperscript{asws}, from his\textsuperscript{asws} father Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}, from his\textsuperscript{asws} father Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, from his\textsuperscript{asws} father Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws}, from his\textsuperscript{asws} father Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, from his\textsuperscript{asws} father’.

And it was narrated to us by Muhammad Bin Umar Al Hafiz Al Baghdady, from Is’haq Bin Ja’far Al Alawy, from his father, from Suleyman Bin Muhammad Al Qarshy, from Ismail Bin Abu Ziyad, from

‘From Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} grandfather\textsuperscript{asws}, from Ali\textsuperscript{asws}.

And it was narrated to me by Abu Al Hassan Muhammad Bin Ibrahim Bin Is’haq Al Farsy Al Garaaimy, from Ahmad Bin Muhammad Ibn Rameeh Al Naswy, from Abdul Aziz Bin Is’haq Bin Ja’far, from Abdul Wahab Bin Isa Al Maruzy, from Al Hassan Bin Ali Bin Muhammad Al Balwy, from Muhammad Bin Abdullah Bin Najeeh, from his father,'
‘From Ja’far asws Bin Muhammad asws, from his asws father asws, from his asws grandfather asws, from his asws father asws.

And it was narrated to us by Ahmad Bin Al Hassan Al Qatan, from Al Sakry, from Al Jowhary, from Al Abbas Bin Bakar Al Zaby, from Abu Bakr Al Hazly, from Ikrama, from Ibn Abbas, they said,

لما انصرف أمير المؤمنين علي بن أبي طالب عليه السلام من صفين قام إليه شيخ ممن شهد الوقعة معه فقال يا أمير المؤمنين أخبرنا عن مسيرنا هذا أبقضاء من الله وقدر ؟

‘When Amir Al-Momineen Ali asws Bin Abu Talib asws left from (the battle of) Siffeen, there stood up to him asws an old man from the one who had witnessed the event with him, and he said, ‘O Amir Al-Momineen asws! Inform us about this journey of ours, is it by an Ordainment from Allah azwj and Pre-determination?’

وقال الرضا في روايته عن أبائه، عن الحسين بن علي عليهم السلام

And Al-Reza asws said in his asws reporting from his asws forefathers asws, from Al-Husayn asws Bin Ali asws. ‘A man from the people of Iraq came to Amir Al-Momineen asws and he said, ‘Inform us about our going out to the people of Syria, it is by an Ordainment from Allah azwj and Pre-determined?’

فقال له أمير المؤمنين عليه السلام: أجل يا شيخ فوالله ما علوتم تلعة ولا هبطتم بطن واد إلا بقضاء من الله وقدر.

So, Amir Al-Momineen asws said to him: ‘Yes, O Sheykh! By Allah azwj, you did not ascend a hill nor descend in the bottom of a valley, except by an Ordainment from Allah azwj and Pre-determination’.

فقال الشيخ عند الله أحتسب عنائي يا أمير المؤمنين، فقال: مه يا شيخ لعلك تظن قضاءا حتما وقدرا لازما، لو كان كذلك لبطل الثواب والعقاب، والامر والنهي والزجر، ولسقط معنى الوعد والوعيد.

The sheykh said, ‘Is there in the Presence of Allah azwj an account of my troubles, O Amir Al-Momineen asws?’ He asws said: ‘Shh, no, O sheykh! Perhaps you think that the Ordainment of Allah azwj is inevitable, and a Pre-determination is definite. Had it been like that, it would invalidate the Reward and the Punishment, and the Command and the Prohibition and the Rebuke, and it would drop the meaning of the Promise, and the Appointment.

وتم تكين على مسيا لائمة، ولا فحصا محذدة، ولكن المجنس أولى باللائمة من المذنب، والمذنب أولي بالاحسان من المجنس، تلك مقالة عبادة الأولوان وخصوصاء الرحمن، وقدرية هذه الامة ومحبها,
And there would not happen to be a blame upon a sin nor a praise upon a good deed, but the good doer would be foremost with the blame than the sinner, and the sinner foremost with the good deed than the good doer. These are the words of the idol worshippers and disputers to the Beneficent, and the Qadiriites (Fatalists) and Magians of this community.

O Sheykh! Allah azwj Mighty and Majestic Assigned choice, and Prohibited caution, and Gives a lot upon the little, and the one overcome would not disobey, and would not obey unwillingly, and He azwj did not Create the skies and the earth and whatever is between the two in vain. That is a conjecture of those who are committing Kufr. So, doom from the Fire would be for those who are committing Kufr.

He (the narrator), ‘The sheykh got up and he was saying (in prose), ‘You asws are the Imam asws who we hope with obeying him asws, for salvation on a Day from the Beneficent with Forgiveness, clarifying from our Religion what was confusing. May your asws Lord azwj Recompense you asws excellently on our behalf regarding it, therefore there is no excuse in perpetrating immoralities.

I used to indulge in mischief and (acts of) disobedience. No, No, and I did not accept His azwj Prohibitions or take with it, worshipping Satan while being in this, O people, and I neither loved nor desired the mischief, nor killed the Guardian of His azwj unjustly, out of hatred. I loved for His azwj Determination to be stronger? The One azwj with the Throne. Allah azwj Proclaimed that with a Proclamation’.

Ibn Abbas added in his Hadeeth – ‘The sheykh said, ‘O Amir Al-Momineen asws! The Ordainment and the Pre-determination, are these two ushering us, or did we not descend
a valley and did not ascend a hill except by these two?’ So, Amir Al-Momineen\textsuperscript{asws} said: ‘The Command from Allah\textsuperscript{azwj} and the Decision’. Then he\textsuperscript{asws} recited the Verse: \textit{And your Lord has Decreed that you shall not worship except Him, and goodness with the parents [17:23]}’.\textsuperscript{19}

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20 - بد، ن: ابن مسرور، عن ابن عامر، عن معلى بن محمد البصري، عن الوشاء، عن أبي الحسن الرضا عليه السلام قال:

سأله فقالت: الله فوض الأمر إلى العباد؟ قال: الله أعير من ذلك.

Ibn Masour, from Ibn Aamir, from Moala Bin Muhammad Al Basry, from Al Washa,

‘From Abu Al-Hassan Al-Reza\textsuperscript{asws}, he (the narrator) said, ‘I asked him\textsuperscript{asws} saying, ‘Did Allah\textsuperscript{azwj} Delegate the Command to the servants?’ He\textsuperscript{asws} said: ‘He\textsuperscript{azwj} is Mightier than that’.

I said, ‘So, does He\textsuperscript{azwj} Compel them upon the disobedience?’ He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} is more Just and more Decisive than that’. Then he\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj}, Mighty and Majestic Said: “O son of Adam! I am foremost with your good deeds than you are, and you are foremost with your sins than I\textsuperscript{azwj} am. You perpetrated the (acts of) disobedience by My\textsuperscript{azwj} Strength which I\textsuperscript{azwj} Made to be in you!”‘.\textsuperscript{20}

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21 - بد، ن: الطالقاني، عن أحمد بن علي الانصاري، عن الهروي قال: سمعت أبا الحسن علي بن موسى بن جعفر عليهم السلام يقول: من قال بالجبر فلا تعطوه من الزكاة، ولا تقبلوا لهما شهادة، إن الله تبارك وتعالى لا يكلف نفسا إلا وسعها، ولا يحمّله فوق طاقته، ولا تكسب كل نفس إلا عليها، ولا تزر وازرة وزر أخرى.

Al Talaqany, from Ahma\textsuperscript{d} Bin Ali Al Ansary, from Al Harwy who said,

‘I heard Abu Al-Hassan Ali\textsuperscript{asws} Bin Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} saying: ‘One who speaks with the Compulsion (of Allah\textsuperscript{azwj}), then do not give him from the Zakat, nor accept testimonies for (from) them. Allah\textsuperscript{azwj} Blessed and Exalted does not Encumber a soul except to its capacity. [2:286], nor does He\textsuperscript{azwj} Load it above its strength, \textit{And no soul earns except against it, nor will it bear the burden of another [6:164]’’’.\textsuperscript{21}

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22 - بد، ن: أبي، عن سعد، عن البرقي، عن أبيه، عن الجعفري، عن أبي الحسن الرضا عليه السلام قال: ذكر عنه الجير

والتفويض فقال: ألا أعطيكم في هذا أصلا لا تختلفون فيه ولن تخاصكم عليه أحد إلا كما سُمِّي؟ فلما: إن أتى ذلك;

My father, from Sa’ad, from Al Barqy, from his father, from Al Ja’fary,

‘From Abu Al-Hassan Al-Reza\textsuperscript{asws} having said: ‘The Compulsion and the Delegation was mentioned in his\textsuperscript{asws} presence, so he\textsuperscript{asws} said: ‘Shall I\textsuperscript{asws} give you a basis regarding this, no

\textsuperscript{19} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 19

\textsuperscript{20} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 20

\textsuperscript{21} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 21
one would be differing in it nor disputing upon it except you would break him (his argument)?’ We said, ‘If you asws see that as proper’.

So, he asws said: ‘Allah aswj is not obeyed by His aswj Coercion and is not disobeyed by Predominance, and does not Load the servants regarding His aswj Kingdom, and He aswj is the Owner of what He aswj Made them own, and the Able upon what He aswj Made them to be able upon.

Thus, if the servants deliberate with obeying Him aswj, Allah aswj would not become a Hinderer from it, nor Forbid it with a forbiddance; and if they deliberate with disobeying Him aswj, so if He aswj so Desires He aswj would be a Barrier between them and that deed; and if He aswj is not a Barrier and they do it, then He aswj isn’t the One Who Entered them into it’.

Then he asws said: ‘One who grasps the limits of this speech, so he would defeat the one who opposes him’.  

So, he asws said: ‘As for the Tawheed, it is not allowed upon your Lord aswj what is allowed upon you, and as for the Justice, so you should not attribute to your Creator what He aswj has Blamed you upon’.  

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22 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 22
23 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 23
His\textsuperscript{aswj} Words: \textit{And Qaroun and Pharaoh and Haman. And Musa had come to them with the clear proofs, but they were arrogant in the land, yet they could not outstrip Us [29:39], so this is a rebuttal upon the believers in Compulsion, those who are claiming that the deeds are to Allah\textsuperscript{azwj} Mighty and Majestic, and there is no participation for them in these nor any amassing, so, Allah\textsuperscript{azwj} Rebutted upon them Saying: So We Seized each due to his sin. [29:40], and did not Say: “Due to Our Deeds”, because He\textsuperscript{aswj}, Mighty and Majestic is more Just than to Punish the servants upon His\textsuperscript{azwj} Deeds, which He\textsuperscript{aswj} had Compelled them upon’’.}\textsuperscript{24} (P.s. – This is not a Hadeeth)

\begin{itemize}
  \item \textbf{24} - فس: قوله: " وقارون وفرعون وهامان ولقد جاءهم " إلى قوله: " ساقين " فهذا رد على المجبرة الذين زعموا أن الأفعال
  
  عزوجل، ولا صنع لهم فيها ولا إنساك، ساقين، أفذاذنا بذنبيه، ولم يقل: بل فعلنا لأنه عزوجل أعدل من أن
  
  يعذب العبد على فعله الذي يجبر عليه.
  
  \textbf{His\textsuperscript{aswj} Words: And Qaroun and Pharaoh and Haman. And Musa had come to them with the clear proofs, but they were arrogant in the land, yet they could not outstrip Us [29:39], so this is a rebuttal upon the believers in Compulsion, those who are claiming that the deeds are to Allah\textsuperscript{azwj} Mighty and Majestic, and there is no participation for them in these nor any amassing, so, Allah\textsuperscript{azwj} Rebutted upon them Saying: So We Seized each due to his sin. [29:40], and did not Say: “Due to Our Deeds”, because He\textsuperscript{aswj}, Mighty and Majestic is more Just than to Punish the servants upon His\textsuperscript{azwj} Deeds, which He\textsuperscript{aswj} had Compelled them upon’’.}\textsuperscript{24} (P.s. – This is not a Hadeeth)

  \begin{itemize}
    \item \textbf{25} - فس: محمد بن أبي عبد الله، عن موسى بن عمران، عن السكؤي، قال: قال أبو عبد الله عليه السلام:
    
    جدتها لاهل القدر أسماءا في كتاب الله: " إن المجرمين في ضلال وسريع يوم يسجرون في النار على وجوههم: " تابا على مس سقر إنا
    
    كل شئ خلقناه بقدر " فهم المجرمون.
    
    \textbf{25} - فس: محمد بن أبي عبد الله، عن موسى بن عمران، عن السكؤي، قال: قال أبو عبد الله عليه السلام:
    
    حذرت لاهل القدر أسماءا في كتاب الله: " إن المجرمين في ضلال وسريع يوم يسجرون في النار على وجوههم: " تابا على مس سقر إنا
    
    كل شئ خلقناه بقدر " فهم المجرمون.
    
    Muhammad Bin Abu Abdulla, from Musa Bin Imran, from Al Nowfaly, from Al Sakanuy who said,
  
  \textbf{‘Abu Abdullah\textsuperscript{asws} said: ‘I\textsuperscript{asws} found names for the people of Pre-determination, in the Book of Allah\textsuperscript{azwj}: Surely, the criminals are in straying and frenzy [54:47] On the Day they would come to be in the Fire upon their faces: “Taste the touch of ‘Saqar’ (Inferno of Hell)” [54:48] Surely, We Created all things in a Pre-determined measure [54:49]. They are the criminals’’.}\textsuperscript{25}

  \begin{itemize}
    \item \textbf{26} - ج: عن أبي حمزة الثمالي أنه قال: قال أبو جعفر عليه السلام: "إياك أن تقول بالتفويض فإن الله عزوجل
    
    لم يفوض الأمر إلى خلقه وهنا منه وضعفا، ولا أجبرهم على معاصيه ظلما.
    
    From Abu Hamza Al Sumaly having said,
  
  \textbf{‘Abu Ja’far\textsuperscript{asws} said to Al-Hassan Al-Asbary: ‘Beware of speaking with the ‘Delegation’, for Allah\textsuperscript{azwj} Mighty and Majestic did not Delegate the Command to His\textsuperscript{aswj} creatures, and is Enfeebled from it and weak, nor does He\textsuperscript{aswj} Compel them upon disobeying Him\textsuperscript{aswj}, being unjust’’.}\textsuperscript{26}

  \begin{itemize}
    \item \textbf{27} - يد: الدقاق، عن العسدي، عن خبصون بن محمد، عن محمد بن بني الحزاز، عن المفضل، عن أبي عبد الله عليه السلام
    
    قال: لا جبر ولا تفويض ولكن أمر بين أمرين.
    
    Al Daqaaq, from Al Asady, from Khunays Bin Muhammad, from Muhammad Bin Yahya Al Khazaz, from al Mufazzal,
  
  \textsuperscript{24} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 24
  \textsuperscript{25} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 25
  \textsuperscript{26} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 26
‘From Abu Abdullah asws having said: ‘There is neither Compulsion nor Delegation, but a matter between the two matters’.

He (the narrator) said, ‘I said, ‘What is ‘a matter between the two matters’?’ He asws said: ‘An example of that is an example of a man you see him to be upon (an act of) disobedience, so you prohibit him, but he does not end it, so you leave him to do that (act of) disobedience. Thus, it isn’t where he did not accept from you and you left him, that you were the one who instructed him with the (act of) disobedience’.”

(Majlisi said), ‘Our belief regarding the Compulsion and the Delegation is the word of Al-Sadiq asws: ‘There is neither Compulsion nor delegation’.”

An atheist asked Abu Abdullah asws and he said, ‘Inform me about Allah azwj Mighty and Majestic, how come He azwj did not Create the people, all of them as obedient, Unitarians, although He azwj was Able upon that?’

He asws said: ‘If He azwj had Created them obedient, there would not have happened to be any Rewards for them, because the obedience, when it was not their doing, neither would the Paradise have existed, nor the Fire.

But, He azwj Created His azwj creatures and Obligated the Rewards due to their obedience to Him azwj, and Forbade them from disobeying Him azwj, and Argued upon them with His azwj Rasools as, and Cut-off their excuses by His azwj Book, so it would happen that they are those who are obeying and disobeying, and being Obligated the Rewards due to their obedience to Him azwj, and the Punishment due to their disobedience to Him azwj’.

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27 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 27
28 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 28
قال: فالعمل الصالح من العبد هو فعله، والعمل الشر من العبد هو فعله؟ قال: العمل الصالح العبد يفعله والله به أمره، و العمل الشر العبد يفعله والله عنه نهيه.

He asws said: 'So the righteous deed from the servant, it is his deed, and the evil deed from the servant it is his deed?' He asws said: 'The righteous deeds of the servants, he does it and Allah azwj Commanded him with it, and the evil deed the servant does it, and Allah azwj Forbade him from it'.

He said, 'Isn’t he doing it with the tool which is installed inside him?' He asws said: 'Yes, but with the tool by which he does the good, he is (also) able upon the evil which he has been Forbidden from'.

قال: فإلى العبد من الأمر شئ؟ قال: ما نهاه الله عن شئ إلا وقد علم أنه يطيق تركه، ولا أمره بشئ إلا وقد علم أنه يستطيع فعله لأنه ليس من صفته الجور والعبث والظلم وتكليف العباد ما لا يطيقون.

He said, 'So is there anything from the Command to the servant?' He asws said: 'Allah azwj did not Forbid him from a thing except and He azwj Knows that he can endure leaving it, and did not Command him with a thing except that He azwj Knows that he does have the capability to do it, because He it isn’t from His azwj Attributes, the Compulsion, and the frivolity, and the injustice, and Encumbering the servant what they cannot endure'.

قال: فمن خلقه الله كافرا يستطيع الإيمان وله عليه بترك الإيمان حجة؟

He said: 'So, the one whom Allah azwj Created as a Kafir is capable of the Eman, and for Him azwj there is an argument against him by his leaving the Eman’?

قال عليه السلام: إن الله خلق خلقه جميعا مسلمين، أمرهم ونهاهم، والكفر اسم يلحق الفعل حين يفعله العبد، ولم يخلق الله العبد حين خلقه كافرا إنما كفر من بعد أن بلغ وقتا لزمته الحجة من الله فعرض عليه الحق فجحده فبإنكاره الحق صار كافرا.

He asws said: ‘Allahazwj Created Hisazwj creatures in their entirety as submitters, Commanded them and Prohibited them, and the Kafir is a name attached to the deed when the servant does it, and Allahazwj did not Create the servant, when Heazwj Created him was a Kafir, but rather he committed Kufr from after when reached a time when the Argument from Allahazwj Necessitated him, and the Truth was presented unto him, but he rejected it, and therefore due to his denial of the Truth, he became a Kafir.

قال: فيجوز أن يقدر على العبد الشر ويأمره بالخير وهو لا يستطيع الخير أن يعمله ويعذبه عليه؟

He said, ‘So, is it allowed that Heazwj Pre-determines the evil upon the servant and Commands him with the good, and he is not capable of doing the good, and He azwj Punishes him upon it?’
He asws said: ‘It is not worthy with the Justice of Allah azwj and His azwj Kindness that He azwj should Pre-determine the evil upon the servant and He azwj Wants it from him, then He azwj Commands him with what He azwj Knows that he has no capability to take it, and the removal from what he is not able upon leaving it, then He azwj Punishes him upon leaving His azwj Command which He azwj Knew that he has not capability to take it’.

From what was answered with by Abu Al-Hassan Ali asws Bin Muhammad Al-Askari asws in his asws message to the people of Al-Ahwaz when they asked him asws about the Compulsion and the Delegation, that he asws said: ‘The whole community is united, and there is no differing between them regarding that, that the Quran is True, there is no doubt in it, in the entirety of its sects.

Thus they, in their state of the unity upon it, are correct, and upon the ratification of what Allah azwj Revealed, they are being guided to the words of the Prophet saww: ‘My saww community would not be united upon a straying’. So, the Prophet saww informed that whatever the community is united upon, and some of them do not oppose the others, it is the Truth.

This is the meaning of the Hadeeth, not what the ignoramuses are explaining it as, nor what the obstinate ones are saying, one who are invalidating the Judgment of the Book, and following the decisions of the falsified Ahadeeth, and the decorated reports, and pursuing the deadly destroying heretics who oppose the attributes of the Book and investigation of the clear radiant Verses, and we asws ask Allah azwj to Harmonise us asws to the correctness, and Guide us to the rightfulness’.

Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 29
Then he asws said: ‘So, when the Book Testifies with a verification of a Hadeeth, and you investigate it, and a group from the community denies it, and objects to it by a hadeeth from these false ahadeeth, then they would, due to their denial and their repelling the Book, become Kafirs, straying ones.

وأصح خبر ما عرف تحقيقه من الكتاب مثل الخبر المجمع عليه من رسول الله صلى الله عليه وآله، حيث قال: إني مستخلف فيكم خليفتين كتاب الله وعترتي، ما إن تمسكتم بهما لن تضلوا بعدي، وأنا لن يفتقرة حتى يردا علي الحوض.

And the correct Hadeeth is what its investigation is known from the Book like the Hadeeth from Rasool-Allah saww united upon, where he saww said: ‘I asws leave behind to Caliphs among you all, the Book of Allah azwj and my saww familyasws. Whoever attaches with these two will never go astray after me asws, and these two will never separate until they return to me asws at the Fountain’.

والفظة الأخرى عنه في هذا المعنى بعينه قوله صلى الله عليه وآله، إني تارك فيكم الثقلين كتاب الله وعترتي أهل بيتي، و أنا لن يفتقرة حتى يردا علي الحوض، أما إني إن تمسكتم بهما لن تضلوا.

And another word about it in this meaning exactly are his saww words: ‘I asws am leaving behind among you all, the two weighty things, the Book of Allah azwj and my saww family, the Peopleasws of my saww Household, and these two will never separate until they return to me asws at the Fountain. As for you all, if you were to attach with these two, you will never go astray’.

فلما وجدنا شواهد هذا الحديث نصا في كتاب الله مثل قوله: “ إنما وليكم الله ورسوله والذ ي آمنوا الذين يقيمون الصلوة ويؤتون الزكوة وهو راكعون “ ثم اتفقت روایات العلماء في ذلك لامير المؤمنين عليه السلام أن تصدق بإخاهه وهو راكع فشكر الله ذلك له، وأنزل الآية فيه.

So, when we find the authentication of this Hadeeth, a link in the Book of Allah azwj, for example His azwj Words: But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55], then it coincides with the reports of the scholar regarding that for Amir Al-Momineenasws, that it was him asws that he asws gave in charity with his asws ring while he asws was in Ruku, so that is the Thanks of Allah azwj to him asws, and the Verse was Revealed regarding him asws.

ثم وجدنا رسول الله صلى الله عليه وآله قد أبانه من أصحابه بهذه اللفظة: ” إنما وليكم الله ورسوله والذي آمنوا الذين يقيمون الصلاة ويتون الزكاة وهو راكعون “ ثم اتفقت روایات العلماء في ذلك لامير المؤمنين عليه السلام أنه تصدق بإخاهه وهو راكع فشكر الله ذلك له، وأنزل الآية فيه.

Then we find Rasool-Allah saww to have manifested him asws from his saww companions with these words: ‘One whose Master asws was, so Ali asws is his Master. O Allah azwj. Befriend the one who befriends him asws and be Inimical to the one who is inimical to him asws.

وقوله صلى الله عليه وآله علي يقضي ديبي، وينجز معهدي، وهو خليفتي عليكم بعدي.
And his words: ‘Ali would pay back my debts, and he would fulfill my promises made, and he is my Caliph upon you all from after me.’

وقوله صلى الله عليه وآله حيث استخلفه على المدينة فقال: يارسول الله أتخلفني على النساء والصبيان ؟ فقال: أما ترضى أن تكون ميني بمثله هارون من موسي إلا أنه لا يبي بعدي.

And his words when he made him a Caliph upon Al-Medina, and he said: ‘O Rasool-Allah! Are you leaving me behind upon the women and the children?’ He said: ‘But, are you not pleased that you happen to be from me at the status of Haroun from Musa, except that there would be no Prophet after me?’

فعلمنا أن الكتاب شهد بتصديق هذه الاخبار، وتحقيق هذه الشواهد فيلزم الامة الاقرار بها كانت هذه الاخبار موافقة للقرآن، ووافق القرآن هذه الاخبار، فلما وجدنا ذلك موافقا لكتاب الله وجدنا كتاب الله موافقا لهذه الاخبار وعليها دليلا كان الاقتداء بهذه الاخبر فرضا لا يتعداه إلا أهل العناد والفساد.

We know that the Book Testifies with the truthfulness of these Ahadeeth, and the investigation of these testimonies necessitates the community with acknowledgment with these, when these Ahadeeth were concordant with the Quran, and the Quran was concordant with these Ahadeeth. So, when we find that concordance to the Book of Allah, and we find the Book of Allah concordant to these Ahadeeth, and upon these is the evidence, the belief with these Ahadeeth would be an Obligation, none would transgress it except the people of obstinacy and the mischief.

ثم قال عليه السلام: ومرادنا وقصدنا الكلام في الجبر والتفويض وشرحهما وبيانهما، وإنما قدمنا ما قدمنا لكون اتفاق الكتاب والخبر إذا اتفقا دليلا لما أردناه وقوة لما نحن مبينوه من ذلك إن شاء الله.

Then he said: ‘And our intention and our aim is the speech regarding the Compulsion and the Delegation and their expounding and their explanation, and rather we forwarded what we forwarded to be concordant with the Book and the Hadeeth, when the evidence is co-incidental to what we intended, and strengthening to what we would be explaining from that, if Allah so Desires’.

فقال: الجبر والتفويض بقول الصادق حعفر بن محمد عليه السلام عندما سئل عن ذلك فقال: لا جبر ولا تفويض بل أمر بين أمرين. وقيل: فماذا بابن رسول الله صلى الله عليه وآله؟

He said: ‘The Compulsion and the Delegation is by the words of Al-Sadiq Ja’far Bin Muhammad when he had been asked about that, so he said: ‘There is neither Compulsion nor Delegation, but a matter between the two matters’. And it was said, ‘So what is that, O son of Rasool-Allah?’

فقال: صحة العمل، وخلية السرب، والمهلة في الوقت، والزائد من قبل الراحلة، والسبب المهيج للفاعل على فعله، فهذين خمسة أسباب إذا نقص العدد منها خلة كان العمل عنه مطرحا بحسبه، وأنا أضرب لكل باب من هذه الابواب الثلاثة وهي الجبر...
He asws said: ‘Healthy intellect, and devoid of the watcher, and the opportunity regarding the time, and provision before the departure, and the stirring cause for the doer upon his deed. So, these are the five things, when the servant is deficient of a characteristics from these, the deed from him would be dropped by its reckoning, and I asws shall strike an example for each door from these three doors, and it is the Compulsion, and the delegation, and the status between the two statuses, to draw closer the meaning for the seeker, and ease the discussion for him from its explanation, and the Quran would Testify with it with the Decisive of its Verses, and investigation would verify it in the presence of the ones of understanding, and with Allah azwj is the Infallibility and the Inclination’.

Then he asws said: ‘As for the Compulsion, so it is the word of the one who claims that Allah azwj Mighty and Majestic Compels the servants upon the disobedience and Punishes them upon it; and one who speaks with this word, so he has been unjust to Allah azwj and belied Him azwj, and rebutted upon Him azwj His azwj Words: and your Lord will not Wrong anyone [18:49]; and the His azwj Words, Majestic is His azwj Mention: That is due to what your two hands have sent forward, and surely Allah isn’t unjust to the servants [22:10], along with how many the likes of these.

فمن زعم أنه مجبور على المعاصي فقد أحال بذنبه على الله عزوجل وظلمه في عقوبته له، ومن ظلم ربه فقد كذب كتابه، ومن كذب كتابه لزمه الكثير باجتماع الامة.

So, the one who claims that he is compelled upon the disobedience, so he has transferred his sins to be upon Allah azwj Mighty and Majestic, and been unjust to Him azwj regarding His azwj Punishment to him; and one who is unjust to his Lord azwj, so he has Belied His azwj Book, and one who belies His azwj Book, the Kufr is necessitated for him, by the unison of the community.

والمثل المضروب في ذلك مثل رجل ملك عبدا مملوكا لا يملك إلا نفسه، ولا يملك عرضا من عروض الدنيا، ويعلم مولاه ذلك منه، فأمره على علم منه بالمصير إلى السوق بحاجة يأتيه بها ولا يملكه ثمن ما يأتيه به، وعلم المالك أن على الحاجة رقيبا لا يطمع أحد في أخذها منه إلا بما يرضي به من الثمن.

And the example struck regarding that is an example of a man who owns a slave who does not own anything except his soul, and he does not own any chattels from the chattels of the world, and his master knows that from him. He instructs him based upon a knowledge from him with going to the market for a needed item to come with to him, and he does not give him the price of what he should come with, and the owner (of the needed item) knows that
upon the need, no one would covet to take from him except with what he would be pleased from the price.

And, the owner of this slave has described himself to be with the justice and the fairness, and display of wisdom and negation of the tyranny, and he threatens his slave that if he does not come with the need (item), he would punish him. So, when the slave goes to the market and attempts to take the needed item which the master had sent him for to come with and strives upon it, gets prevented from it only by the price (money), and the slave did not own any money.

So, he leaves to go back to his master fearful, without having fulfilled his need, and upset his master due to that, and he punish him upon that. Thus, he would be unjust, a transgressor, invalidating what had been described of his justice, and his wisdom, and his fairness; and if he does not punish him, he would be belying himself. Doesn’t it obligate that he does not punish him? And the lie and the injustice both negate the justice and the wisdom. Allahazwj is Exalted from what they believe in Compulsion are saying, Loftier, Greater’.

Then the Alim asws (Knowledgeable one) said after a lengthy speech: ‘As for the Delegation which Al-Sadiq asws invalidated, and one who makes a religion with it he has erred, so it is the word of the speaker that Allahazwj the Exalted Delegated to the servants to choose Hisazwj Commands and Hisazwj Prohibitions and their leaving it. And there is intricacy in this speech, and none can go to its depths and its intricacies except the Guided Imamsasws from the family of the Progeny asws of the Rasoolasws.

So, if they were to say, ‘If only Allahazwj would have Delegated Hisazwj Command to them upon an aspect of the carelessness, it would be Pleasure for Himazwj in whatever he chose, and they would be Obligated with the Rewards due to it, and there would not happen to be any Punishment upon them regarding what felonies they commit, when the carelessness has occurred.
And the utilisation of these words is upon two meanings – Either the servants become pretending upon Him and necessitate Him to Accept their choices of their opinions as necessary, whether He Dislikes that or Loves, then the enfeeblement has necessitated on Him, or the Majestic and Holy is frustrated (Nouzobillah) from their servitude with the Command and Prohibition on His Will, so He Delegates His Commands and His Prohibitions to them, and Recompenses the upon their love, when He is frustrated (Nouzobillah) with the Command and the Prohibition upon His Will, so He Makes the choice to be for them regarding the Kufr and the Eman.

An example of that is an example of a man owning a slave he has bought to serve him, and he recognises the merit for him and his wilayah, and his pausing at his instructions and his prohibition. And the owner claims to the slave that he is able, compeller, mighty, wise, so he instructs his slave and prohibits him, and promises him great rewards upon his following his instructions, and promises him painful punishment upon his disobedience.

But, the slave opposes the will of his owner and does not pause at his instructions and his prohibition. So, whichever order he orders his with, or prohibition he prohibits him from, he does not carry out upon the will of the master, but the slave pursues his own intentions. And, he sends him regarding one of his needs, and therein is the need for him, and the slave comes with other than that need to his master, and aims his own intention, and pursues his own desires.

So, when he returns to his master, he looks at what he gives him, and it is different to what he had ordered him with, and the slave says, ‘I relied upon your delegating the matter to me, so I pursued my own whims and my intentions, because the delegate is without any restrictions upon him’. It is impossible for the Delegation and the restriction to be together’.
ثم قال عليه السلام: "من زعم أن الله فوض قبول أمره ونهيه إلى عباده فقد أثبت عليه العجز، وأوجب عليه قبول كل ما عملوا من خير أو شر، وأبطل أمر الله تعالى ونهيه، ووافقهم عن معاصيهم، وذم من عصاه وعاقبه عليها، ووعده بالغة بالعذاب والانذار، وإليه الصفوة يصنع ما يشاء من عباده، اصطفى محمدا صلوات الله عليه وآله، وبعثه بالرسالة إلى خلقه، ولو فوض اختيار أمور، إلى عباده لاجاز لقريش اختيار أمية بن الصلت وأبو مسعود الثقفي إذ كانا منهما أفضل من محمد لما قالوا: "لولا نزل هذا القرآن على رجل من القريتين عظيم" يعنونهما ذلك.

والمهاجر إلى الأمر والنهي، يختار ما يريد ويأمر به وينهى عن ما يكره، ويثيب ويعاقب بالاستطاعة التي ملكها عباده لاتباع أمره، واختيار معاصيهم لأنه العدل، ومنه النصفة والحكومة.

And for Allah azwj is the choice in the Command and the Prohibition. He azwj Chooses whatever He azwj Wants and Commands with it and Prohibits from what He azwj Dislikes, and He azwj Rewards and Punishes based on the capabilities which He azwj Gave to His azwj servants to follow His azwj Command and shun disobeying Him azwj, because He azwj is the Just, and from Him azwj is the Fairness and the Governance.

He azwj Concludes the Argument with the Excusing and the Warning, and to Him azwj are the Elites. He azwj Chooses the ones He azwj so Desires from His azwj servants. He azwj Chose Muhammad saww, and Sent him saww with the Message to His azwj creatures, and had He azwj Delegated the choice in matters to His azwj servants, it would have been allowed for the Quraysh to choose Amiyyah Bin Al-Salt and Abu Masoud Al-Saqafy, when they both were superior in their presence than Muhammad saww, to what they said, 'If only this Quran had been Revealed unto a great man from the two towns' [43:31], meaning these two by that.

So, (for) this, it is the word between the two words. It isn’t by Compulsion nor Delegation. Amir Al-Momineen asws informed that when he asws was asked by Abayat Bin Rab’ei Al-Asady about the capability. Amir Al-Momineen asws said: ‘Do you own it (capability) from besides Allah azwj or with Allah azwj?’ So Abayat Bin Rab’e was silent, and he asws said to him: ‘Speak, O Abayat!’ He said, ‘And what shall I say?’ He asws said, ‘If you say, you own it with Allah azwj, I asws will kill you, and if you say, you own it from besides Allah azwj, I asws will (still) kill you’.

He said, ‘And what should I be saying, O Amir Al-Momineen asws?’ He asws said: ‘You should be saying you own it by Allah azwj Who owns is from besides you, for His azwj Making your own it is from His azwj Gifts, and if He azwj Deprives it, that would be from His azwj Afflictions, and He azwj is the Owner of what you own, and the Owner of what He azwj Enabled you upon. Have you not heard the people requesting the might and the strength when they are saying, ’There is neither Might nor Strength except with Allah azwj’?

قال: وما أقول يا أمير المؤمنين؟ قال: تقول: تملكها بالله الذي يملكها من دونك، فإن ملككها كان ذلك من عطائه، وإن سلككها كان ذلك من بلاله، وهو المالك لما ملكك، ولالمالك لما عليه أقدرك، أما سمعت الناس يسألون الحول والقوة حيث يقولون: لا حول ولا قوة إلا بالله؟

He said, ‘And what is its interpretation, O Amir Al-Momineen asws?’ He asws said: ‘There is no might for us on disobeying except by the Protection of Allah azwj, and there is no strength for us upon obeying Allah azwj except by the Assistance of Allah azwj.

فقال الرجل: وما تأويلها يا أمير المؤمنين؟ قال: لا حول لنا عن معاصي الله إلا بعصمة الله، ولا قوة لنا على طاعة الله إلا بعون الله، قال: فوثب الرجل وقبل يديه ورجليه.

The man said, ‘And what is the interpretation, O Amir Al-Momineen asws?’ He asws said: ‘There is no might for us on disobeying except by the Protection of Allah azwj, and there is no strength for us upon obeying Allah azwj except by the Assistance of Allah azwj.

ثم قال عليه السلام: في قوله تعالى: “ ولنبلونكم حتى نعلم المجاهدين منكم و الصابرين ونبلو أخباركم ” وفي قوله: “ سنستدرجهم من حيث لا يعلمون ” وفي قوله: “ فإن يقولوا آمنا وهم لا يفتنون ” وفي قوله: "وقد فتنتنا سليمان" وفي قوله: "إن هي إلا فتنتك " وفي قوله: "للبولكم فيما آتيكم " وفي قوله: " ثم صرفكم عنهم ليبتلكم "

Then he asws said: ‘Regarding the Words of the Exalted: And We will Test you until We Make known the striving ones from you and the patient ones, and We Test your affairs [47:31], and regarding His azwj Words: We Let them be gradually enticed from where they are not knowing [7:182], and regarding His azwj Words: Do the people reckon that they will be left alone on saying, ‘We believe’, and they will not be Tried? [29:2];

وفي قوله: " ولقد فتنتنا سليمان " وفي قوله: " إن هي إلا فتنتك " وفي قوله: " للبولكم فيما آتيكم " وفي قوله: " ثم صرفكم عنهم ليبتلكم "

And We Tested Suleyman, [38:34], and regarding His azwj Words: “We have Tried your people from after you, and Al-Samiri strayed them!” [20:85], and the Words of Musa as: Surely, it is only your Trial [7:155], And His azwj Words: to Try you regarding what He Gave you [5:48], and His azwj Words: then He Turned you away from them to Try you [3:152];
And His\textsuperscript{azwj} Words: \textbf{Surely, We will Try them just as We Tried the owners of the garden, [68:17],} and His\textsuperscript{azwj} Words: \textbf{in order to Try you, which of you is best in deeds, [67:2],} and His\textsuperscript{azwj} Words: \textbf{And when his Lord Tested Ibrahim with certain words [2:124,] and if Allah so Desires He would Take Retribution from them, but He Tries some with others [47:4],} the entirety of what has come in the Quran with the meaning of the Trial’.

And the other meaning is the Guidance from Him\textsuperscript{azwj} is the introduction, like the Words of the Exalted: \textbf{And as for Samood, so We Guided them, but they loved the blindness over the Guidance, [41:17],} and it isn’t every Allegorical Verse in the Quran would be the argumentative Verse upon the Decisive Verses which has been Commanded with the taking with and emulating it, and it is His\textsuperscript{azwj} Words: \textbf{He is the One Who Revealed the Book unto you; from it are Decisive Verses - these are the Mother of the Book; and others are Allegorical. Then as for those in whose hearts there is perversity, so they are following what is allegorical from it, seeking the Fitna and seeking its (personal) interpretation. [3:7] – the Verse.

And His\textsuperscript{azwj} Said: \textbf{Those who are listening intently to the Word and they are following the best of it, those are they whom Allah Guided, and those, they are the ones of understanding [39:18].}
May Allahazwj Harmonise us and you all to what Heazwj Loves and is Pleased with, and Draw closer to usasws and to you the Benevolence and the nearness, and Guide us to what is better for usasws and to you, and more remaining. Heazwj is a Doer of whatever Heazwj Wants, the Wise, the Generous, the Glorious”.

From Dawood Bin Qabeysa who said,

‘I hear Al-Rezaasws saying: ‘Myasws fatherasws was asked, ‘Does Allahazwj Prevent from what Heazwj had Commanded with? And does Heazwj Prohibit from what Heazwj Wants? And does Heazwj Assist upon what Heazwj does not Want?’”

So, heasws said: ‘As for what you asked, ‘Does Allahazwj Prevent from what Heazwj had Commanded with?’ That is not allowed, and had that been allowed, Heazwj would have Prevented Ibleesla from the Sajdah to Adamas, and if Heazwj had Prevented Ibleesla, would have Excused hima and not Cursed hima.

And as for what you asked about, from your words, ‘Does Heazwj Prohibit from what Heazwj Wants’, that is not allowed (either), and had that been allowed, Heazwj would have, when Heazwj Prohibited Adamas from eating (from) the tree, would have Wanted from himas to eat it, and had Heazwj Wanted from himas to eat it, the children of the book collectors would not have called out, And Adam disobeyed his Lord, so he strayed [20:121]; and Allahazwj the Exalted, it is not allowed upon Himazwj that Heazwj would Command with a thing and Wants something else.

And as for what you asked, ‘Does Heazwj Assist upon what Heazwj does not Want?, that is not allowed, and Allahazwj the Exalted is more Majestic than to Assist upon the killing of the Prophetsas and theiras being belied, and killing of Al-Husaynasws Bin Allasws, and the remainder from hisasws children.

30 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 30
And how can He\textsuperscript{azwj} Assist upon what He\textsuperscript{azwj} does not Want, and He\textsuperscript{azwj} has Prepared Hell for His\textsuperscript{azwj} adversaries, and Cursed them upon their belying to His\textsuperscript{azwj} obedience and their indulging to oppose Him\textsuperscript{azwj}? And had it been allowed that He\textsuperscript{azwj} Assists upon what He\textsuperscript{azwj} does not Want, He\textsuperscript{azwj} would have Assisted Pharaoh\textsuperscript{la} upon his\textsuperscript{la} Kufr and his\textsuperscript{la} claim that he\textsuperscript{la} is the Lord\textsuperscript{azwj} of the worlds! Do you see the Want of Allah\textsuperscript{azwj} from Pharaoh\textsuperscript{la} that he\textsuperscript{la} should claim the Lordship?

He should repent, the speaker of this, and if he does repent from his belying upon Allah\textsuperscript{azwj}, (fine), or else \textsuperscript{asws} will strike his neck\textsuperscript{31}.

It is reported from \textsuperscript{asws} Bin Muhammad Al-Askari\textsuperscript{asws} that Abu Al-Hassan Musa\textsuperscript{asws} Bin Ja'far\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Created the creatures, and He\textsuperscript{azwj} Knew what they would be coming to, so He\textsuperscript{azwj} Commanded them and Prohibited them. Whatever thing He\textsuperscript{azwj} Command them with, He\textsuperscript{azwj} Made a way for them to take with it; and whatever thing He\textsuperscript{azwj} Prohibited from, He\textsuperscript{azwj} Made a way for them to leave it, and they would not become takers nor leavers except by His\textsuperscript{azwj} Permission.

And Allah\textsuperscript{azwj} does not Compel anyone from His\textsuperscript{azwj} creatures upon disobeying Him\textsuperscript{azwj}, but He\textsuperscript{azwj} Gives them choices with the Trials, just as the Exalted Said: in order to Try you, which of you is best in deeds, [67:2]\textsuperscript{32}.

It is reported that Abu Haneefa entered Al-Medina and with him was Abdullah Bin Muslim, and he said to him, ‘O Abu Haneefa! Over here is Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} from the knowledgeable ones of the Progeny\textsuperscript{asws} of Muhammad, so let us go to him\textsuperscript{asws} to acquire knowledge from him\textsuperscript{asws}.

31 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 31
32 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 32
So, when they both came, there was a group of his Shias awaiting his coming out, or going in to (see) him. While they were like that, a youth came out, and the people stood up in welcome to him. Abu Haneefa turned around and said, ‘O Ibn Muslim, who is this one?’ He said, ‘This is Musa, his son’. He said, ‘I shall challenge him in front of his Shias’. He said, ‘Shh! You will never be able upon that’. He said, ‘By Allah! I will do it’.

Then he turned towards Musa and he said, ‘O boy! Where does the stranger place his need (toilet) in this city of yours?’ He said: ‘He would take cover behind the wall, and save himself from the eyes of the neighbours, and the riverbanks, and the falling places of the fruits, and he would not face the Qiblah with his front nor his back. Then he can place it wherever he so wishes to’.

Then he said, ‘O boy! From who is the disobedience?’ He said: ‘O sheykh! You are not empty from three (things). Either it happens from Allah and there isn’t anything from the servants, and it isn’t for the Wise One that He Seizes His servant with what he did not do; and either if happens from the servant and from Allah, and Allah Stronger of the two associates, and it isn’t for the greater associate that He Seizes the smaller associate with his sins, or it happens from the servant, and there isn’t anything from Allah. So, if He so Desires, He Pardon, and if He so Desires He Punishes’.

He (the narrator) said, ‘Abu Haneefa took to the silence as if his mouth had swallowed a stone’. He (the narrator) said, ‘So, I said to him, ‘Did I not say to you not to plot against the children of Rasool-Allah?’ .

Al Mufassir,
'By his chain going up to Abu Muhammad\textsuperscript{asws} having said: ‘Al-Reza\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} is not recognised from resembling Him\textsuperscript{azwj} with His\textsuperscript{azwj} creatures, nor can He\textsuperscript{azwj} be described with justly by one who attributes to Him\textsuperscript{azwj} the sins of His\textsuperscript{azwj} creatures’.\textsuperscript{34}'

Ibn Abdous, from Ibn Quteyba, from Hamdan Bin Suleyman who said,

'I wrote to Al-Reza\textsuperscript{asws} asking him\textsuperscript{asws} about the deeds of the servants, ‘Are these creation or non-creations?’ So, he\textsuperscript{asws} wrote: ‘The deeds of the servants were Ordained in the Knowledge of Allah\textsuperscript{azwj} Mighty and Majestic before the creation of the servant by two thousand years’.\textsuperscript{35}

From Ali\textsuperscript{asws} Bin Musa Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} having said: ‘I\textsuperscript{asws} heard my\textsuperscript{asws} father Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} saying: ‘The deeds are upon three states – Obligations, and the preferred, and disobedience."

As for the Obligations, these are by the Command of Allah\textsuperscript{azwj} the Exalted and by the Pleasure of Allah\textsuperscript{azwj}, and by His\textsuperscript{azwj} Ordainment, and His\textsuperscript{azwj} Determination, and His\textsuperscript{azwj} Desire and His\textsuperscript{azwj} Knowledge.

And as for the preferred (deeds), these aren’t by the Command of Allah\textsuperscript{azwj}, but by the Pleasure of Allah\textsuperscript{azwj}, and by the Ordainment of Allah\textsuperscript{azwj}, and by the Determination of Allah\textsuperscript{azwj}, and by the Desire of Allah\textsuperscript{azwj}, and by the Knowledge of Allah\textsuperscript{azwj}.

\textsuperscript{34} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 34
\textsuperscript{35} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 35
And as for the (acts of) disobedience, these aren’t by the Command of Allahazwj, but by the Ordainment of Allahazwj, and by the Determination of Allahazwj, and by the Desire of Allahazwj, and by Hisazwj Knowledge, then Heazwj would Punish upon these”.

Ibn Abdous, from Ibn Quteyba, from Hamdan, from Al Harwy who said,


Ibn Abdous, from Ibn Quteyba, from Al Fazl,

‘From Al-Rezaasws regarding what heasws wrote to Al-Mamoun: ‘From the pure Islam is that Allahazwj Blessed and Exalted does not Encumber a soul except to it’s capacity, and that the deeds of the servants are creations for (the submission to) Allahazwj. Heaswj Created (their) Ordainment and did not Create (their) existence, and Allahazwj is the Creator of all things, and weasws are not speaking with the Compulsion and the Delegation’.

Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Abu Majran, from Hamad Bin Usman, from Abdul Raheem Al Qaseyr who said,

‘I wrote to Abu Abdullahasws upon the hands of Abdul Malik Bin Ayn, ‘May I be sacrificed for youasws!’ The people have differed regarding things which I have written to youasws with, so if youasws see appropriate, may I be sacrificed for youasws, if youasws could expound for me the entirety of what I have written to youasws, of the differing of the people – may I be sacrificed for youasws – at Iraq regarding the recognition and the rejection, so inform me – may I be sacrificed for youasws, are these two creations?’

36 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 36
37 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 37
38 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 38
And they have differed regarding the Quran, so a group claims that the Quran, Speech of Allahazwj, is not a creation, and others say the Speech of Allahazwj is a creation; and about the capability, it is before the deed or with the deed? For our companions have differed with regards to it and they are reporting regarding it; and about Allahazwj Blessed and Exalted, can Heazwj be described by the image and by the drawing?

فإن رأيت جعلني الله فداك أن تكتب إلي بالذهب الصحيح من التوحيد، وعن الحركات أهي مخلوقة أو غير مخلوقة ؟ وعن الإيمان ما هو ؟

So, if youasws deem appropriate, may Allahazwj Make me to be sacrificed for youasws, if youasws could write to me with the correct doctrine of the Tawheed, and about the movements, are these creations or non-creations? And about the Eman, what is it?’

فكتب صلى الله عليه على يدي عبد الملك بن أعين: سألت عن المعرفة ماهي ؟ فاعلم رحمك الله أن المعرفة من صنع الله عزوجل في القلب مخلوقة، والجحود صنع الله مخلوق، وليس للعباد فيهما من صنع، وهم فيهما الاختيار من الاكتساب،

So, heasws wrote back upon the hands of Abdul Malik Bin Ayn: ‘You asked about the recognition, ‘What is it?’ Then, know, may Allahazwj have Mercy on you, that the recognition is from the Workmanship of Allahazwj Mighty and Majestic in the heart of the creatures, and the rejection is the Making of Allahazwj in the heart of the creature, and it isn’t for the servant regarding these two from a making, and for them, regarding the two, is the choice from the earning.

فبشهوتهم الايمان اختاروا المعرفة فكانوا بذلك مؤمنين عارفين، وبشهوتهم الكفر اختاروا الجحود فكانوا بذلك كافرين جاحدين ضلالة، وذلك بتوفيق الله لهم، وخدلاد من خذله الله، بالاختيار والاكتساب عاقبهم الله وأثابهم.

Thus, by their desires of the Eman, they choose the good works, so they would be Momineen, recognisers, due to that. And by their desires of the Kufr, they choose the rejection, so they would be Kafirs, rejecters, strayers due to that, and that is by Inclination of Allahazwj for them and the Forsaking of one whom Allahazwj Forsook. Therefore, it is by the choice and the earning, Allahazwj would Punish them and Reward them.

وسألت رحمك الله عن القرآن واجتلاف الناس قيل لكم فإن القرآن كلام الله محدث غير مخلوق، وغير أبني مع الله تعالى ذكره، وتعالى عن ذلك علوا كبيرا،

And you asked, may Allahazwj have Mercy on you, about the Quran and the differing of the people around you. The Quran, Speech of Allahazwj, is an occurrence non-created, and not-eternal with Allahazwj, Exalted is Hisazwj Mention, and Exalted from that, Loftier, Greater.
كان الله عزوجل ولا شئ غير الله معروف ولا مجهول كان عزوجل ولا متكلم ولا مرید ولا متحرك ولا فاعل، عزوجل ربا، فجميع
هذه الصفات محدثة عند حدوث الفعل منه، عزوجل ربا،

Allah azwj Mighty and Majestic Existed and there was nothing apart from Allah azwj, neither known or unknown. Allah azwj Mighty and Majestic Existed and He azwj was neither Speaking, nor Wanting, nor Moving, nor doing. Mighty and Majestic is our Lord azwj.

والقرآن كلام الله غير مخلوق، فيه خبر من كان قبلكم، وخبر ما يكون بعدكم، انزل من عند الله على محمد رسول الله صلى الله عليه وآله.

And the Quran is Speech of Allah azwj, not a creation. In it is news of the ones who were before you, and news of what would he happening after you, Revealed from the Presence of Allah azwj unto Muhammad saww Rasool of Allah azwj.

وسألت رحمك الله عن الاستطاعة للفعل فإن الله عزوجل خلق العبد وجعل له الآلة و الصحة، وهي القوة التي يكون العبد بها متحركا مستطعا للفعل، ولا متحرك إلا وهو يريد الفعل، وهي صفة مضافة إلى الشهوة التي هي خلق الله عزوجل، مركبة في الإنسان

And you asked, may Allah azwj have Mercy on you, about the capability for the deed. So indeed Allah azwj Mighty and Majestic Created the servant and Made tools to be for him and the health, and it is the strength by which the servant becomes moving and would be capable for the deed, and not moving except and he wants the deed, and it is an attribute described to the desire which Allah azwj Mighty and Majestic Created, Installed in the human being.

فإذا تحركت الشهوة للإنسان اشتى الشئ وأراده، فمن ثم قيل للإنسان: مريد، فإذا أراد الفعل وفعل كان مع الاستطاعة والحركة،

So, when the desire stirs for the human being, he desires the thing and wants it, and from then it is said for the human being, ‘A wanter’. And when he wants the deed and does it, he would be with the capability and the movement, and from them it would be said for the servant, ‘Capable, mover’.

فإذا كان الإنسان ساكنا خبير مرید للفعل وكان معه الآلة وهي القوة والصحة اللتان يهما تكون حركات الإنسان وفعله كان سكونه لعلا سكون الشهوة فقيل: ساكن، موصف بالسكون

And when the human being was still, without wanting the deed, and the tools were with him, and it is the strength and the health, those by which the movement and deed of the human being takes place, his stillness would become a reason for the desires, and it would be said, ‘Calm’, and he would be described with the calmness.
فإذا اشتهى الإنسان وتحركت شهوته التي ركبت فيه اشتهى الفعل وتحرك بالقوة المركبة فيه، واستعمل الآلة التي يفعل بها الفعل فيكون الفعل منه عندما تحرك واكتسبه فقيل: فاعل ومتحرك ومكتسب ومستطيع أو لا ترى أن جميع ذلك صفات يوصف بها الإنسان؟

So, when the human being desires and his desire which is installed in him moves, desired the deed and moves with the strength installed in him, and he utilised the tools which he does the deeds with, the deed would happen to be from him, during the movement and his achievement, and it would be said, 'A doer, and mover, and achieve, and capable. Or, do you not see that the entirety of that are attributes the human being is attributed with?

وسألت رحمك الله عن التوحيد وما ذهب إليه من قبلك فتعالى الله الذي ليس كمثله شئ وهو السميع البصير، تعالى الله عما يصفه الواصفون المشهرون الله تبارك وتعالى بخلقه، المفترون على الله عزوجل،

And you asked, may Allah azwj have Mercy on you, about the Tawheed and what the ones around you are going towards. Exalted is Allah azwj Who, There isn't anything like Him, and He is the Hearing, the Seeing [42:11]. Allah azwj is Exalted from that the ascribers are ascribing, the rehearsers of Allah azwj Blessed and Exalted with His azwj creation, the fabricators upon Allah azwj Mighty and Majestic.

فأعلم رحمك الله أن المذهب الصحيح في التوحيد ما نزل به القرآن من صفات الله عزوجل، فألف عن الله البطلان والتشبيه فلا نفي ولا تشبيه هو الله عزوجل، الثابت، الموجود، تعالى الله عما يصفه الواصفون، ولا تعد القرآن فتضل بعد البيان،

Then know, may Allah azwj have Mercy on you, that the correct doctrine regarding the Tawheed is what the Quran came down with from the Attributes of Allah azwj Mighty and Majestic, therefore turn away from Allah azwj the falsehoods and the resemblances. So, there is neither a negation nor a resemblance, He azwj is Allah azwj Mighty and Majestic, the Affirmed, the Present. Exalted is Allah azwj from what the describers are describing, and do not exceed the Quran for you will stray after the describing (by your opinion).

وسألت رحمك الله عن الإيمان فالإيمان هو إقرار باللسان، وعقد بالقلب، وعمل بالاركان، فالإيمان بعضه من بعضوقد يكون العبد مسلما قبل أن يكون مؤمنا، ولا يكون مؤمنا حتى يكون مسلما، فالإسلام قبل الإيمان وهو يشارك الإيمان،

And you asked, may Allah azwj have Mercy on you, about the Eman. So, the Eman, it is the acceptance with the tongue, and holding with the heart, and acting by the pillars (of Religion), and the Eman is part of it from part, and the servant happened to be a Muslim before he became a Momin, and he did not happen to be a Momin until he had become a Muslim. Thus, the Islam is before the Eman and it participates (with) the Eman.

فإذا أتى العبد بكبيرة من كبائر المعاصي، أو صغيرة من صغائر المعاصي التي في الله عزوجل عنها كان حارجا من الإيمان، وسافتا عنه اسم الإيمان، وثابتا عليه اسم الإسلام،

So, when the servant come to a major sin from the major acts of disobediences, or a minor one from the minor acts of disobediences which Allah azwj Mighty and Majestic Prohibited
from, he would be out from the Eman, and the name of the Eman would be dropped from him, and the name Islam would (still) be affirmed upon him.

فإن تاب واستغفر عاد إلى الإيمان، ولم يخرجه إلى الكفر والجحود والاستحلال، وإذا قال للحلال: هذا حرام، وفلمجرم: هذا خلال ودان بذلك فعدها يكون خارجا من الإيمان والإسلام إلى الكفر، وكان بمثابة جمل دخل الحرم ثم دخل الكعبة فأحدث في الكعبة حدثا فأخرج عن الكعبة وعن الحر كفرا وصار إلى النار.

So, if he repents and seeks Forgiveness, he would return to the Eman and he would not have gone out to the Kufr, and the rejection, and the non-restrictions. And when he says for the Permissible, 'This is Prohibited', and says for the Prohibited, 'This is Permissible', and makes it a Religion with that, then, at that, he would become outside from the Eman as well as from Islam to the Kufr, and he would be at the status of a man who enters the Sanctuary, then he enters the Kabah, then he excretes toilet in the Kabah, he would be thrown out from the Kabah and from the Sanctuary, and his neck would be struck, and he would go to the Fire’. 39

My father, from Sa’ad, from Ibn Isa, from Muhammad Al Barqy, from Abu Shuayb Al Mahamily, from Abu Suleyman Al Jamal, from Abu Baseer, ‘From Abu Abdullah asws, he (the narrator) said, ‘I asked him asws about a thing from the capability, so he asws said: ‘The capability isn’t from my asws speech nor from the speech of my asws forefathers asws’’. 40

My father and Ibn Al Waleed together, from Sa’ad, from Ibn Isa, from Al Hassan Bin Fazal, from Abu Jameela, from Muhammad Bin Ali Al Halby, ‘From Abu Abdullah asws regarding the Words of Allah azwj Mighty and Majestic: and they had been called to the Sajdah while they were safe (and sound) [68:43]. He asws said: ‘And they were capable. They were capable to take with whatever they had been Commanded with, and leaving whatever they had been Prohibited from, and by that they were Tried’.

قال: وسألته عن رجل مات وترك مائة ألف درهم ولم يحج حتى مات، هل كان يستطيع الحج ؟ قال: نعم إنما استغنى عنه بماله وصحته.

39 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 39
40 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 40
He (the narrator) said, ‘And I asked him\textsuperscript{asws} about a man who died and left one hundred thousand Dirhams and did not perform Hajj until he died, was he capable of the Hajj?’ He\textsuperscript{asws} said: ‘Yes. But rather, he was self-sufficient from it with his wealth and his health’.\textsuperscript{41}

By this chain, from Ibn Isa, from Ali Bin Hadeed, from Jameel, from Zurara,

‘From Abu Abdulla\textsuperscript{asws} regarding the Words of Allah \textsuperscript{azwj} Mighty and Majestic: \textit{called to the Sajdah while they were safe (and sound)} [68:43]. He\textsuperscript{asws} said: ‘Their backbones would become like the backbone of the cow’ – meaning its horns (of a bull) – ‘\textit{and they had been called to the Sajdah while they were safe (and sound)} [68:43], he\textsuperscript{asws} said: ‘And they were safe and sound, and they were capable’’.\textsuperscript{42}

By this chain, from Ibn Isa, from Muhammad al Baqy, from Muhammad Bin Yahya Al Sayrafi, from Sabah Al Haza’a,

‘From Abu Ja’far\textsuperscript{asws}, he (the narrator) said, ‘Zurara asked him\textsuperscript{asws} – and I was present – and he said, ‘What is your\textsuperscript{asws} view of what Allah \textsuperscript{azwj} has Obligated upon us in His \textsuperscript{azwj} Book and what He \textsuperscript{azwj} has Forbidden from it? Did He \textsuperscript{azwj} Make us capable to what He \textsuperscript{azwj} had Obligated upon us, capable to leave what He \textsuperscript{azwj} has Forbidden from?’ He\textsuperscript{asws} said: ‘Yes’’.\textsuperscript{43}

By this chain, from Ibn Isa, from Saeed Bin Janah, from Awf Bin Abdulla Al Azdy, from his uncle who said,

‘I asked Abu Abdulla\textsuperscript{asws} about the capability, so he\textsuperscript{asws} said: ‘And they have done it?’ I said, ‘Yes. They are claiming that it does not happen except during the deed and intention during the state of (doing) the deed, not before it’. He\textsuperscript{asws} said: ‘The people have committed Shirk’’.\textsuperscript{44}

\textsuperscript{41} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 41
\textsuperscript{42} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 42
\textsuperscript{43} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 43
\textsuperscript{44} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 44
By this chain, from Ibn Isa, from Ali Bin Abdullah, from Ibn Abu Umeyr, from Abu Al Hassan Al Haza’a, from Al Moaalla Bin Khunays who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘What is the meaning of the Words of Mighty and Majestic: \textit{and they had been called to the Sajdah while they were safe (and sound)} [68:43]’? He\textsuperscript{asws} said: ‘And they were capable’.

Ibn Al Waleed, from Sa’ad, from Ibn Isa, and Muhammad Bin Abdul Hameed, and Ibn Abu Al Khattab altogether from Al Bazanty, from one of our companions,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The servant does not become a doer, nor a mover except and the capability is with him from Allah\textsuperscript{azwj} Mighty and Majestic, and rather, the encumberment occurs from Allah\textsuperscript{azwj} Mighty and Majestic after the capability. Therefore, he does not become Encumbered for the deed except (after being) capable’.

Abdullah Bin Muhammad Bin Abdul Wahab, from Ahmad Bin Al Fazl, from Mansour Bin Abdullah, from Ali Bin Abdullah, from Ibn Abu Al Khattab, from Muhammad Bin Abu Al Husayn, from Sahl Al Maseysi,

‘From him\textsuperscript{asws} — similar to it’.

My father, from Sa’ad, from Ibn Bazie, from Ibn Abu Umeyr, from one who reported it from our companions,

‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I heard him\textsuperscript{asws} saying: ‘The servant does not become a doer except and he is capable, and he has been capable without being a doer, nor can he become a doer, ever, until the capability happens to be with him’’.”

\textsuperscript{45} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 45  
\textsuperscript{46} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 46  
\textsuperscript{47} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 47  
\textsuperscript{48} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 48
49 - My father and Ibn Al Waleed both together, from Sa’ad, from Ibn Isa, from Ali Bin Abdullah, from Ahmad Bin Muhammad Al Barqy,

‘From Abu Abdullah\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj} the Exalted: And they are swearing by Allah, ‘If we had been able to, we would have gone out along with you’. They are destroying themselves, and Allah Knows they are lying [9:42]. He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} has Belied them regarding their words, ‘If we had been able to, we would have gone out along with you’, and they were capable for the going out’.'\textsuperscript{49}

50 - By this chain, from Ibn Isa, from Al Hajal, from Sa’alba, from Abdul A’ala Bin Ayn,

‘From Abu Abdullah\textsuperscript{asws} regarding this Verse: If it had been a nearby gain and an easy journey, they would have followed you, but the distance was far upon them. And they are swearing by Allah, ‘If we had been able to, we would have gone out along with you’. They are destroying themselves, and Allah Knows they are lying [9:42]: ‘They were capable for the going out, and it was in the Knowledge (of Allah\textsuperscript{azwj}), If it had been a nearby gain and an easy journey, they would have done so’.'\textsuperscript{50}

51 - My father, and Ibn Al Waleed, from Sa’ad and Al Humeyri, both from Ibn Isa, from Al Hassan Ibn Ali Bin Fazal, from Abu Jameela, from Muhammad Al Halby,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The servants have not been Commanded except to below their capacity, therefore everything the people have been Commanded with taking to, so they are capable for it, and whatever they have no capacity for, so it is dropped from them, but the people, there is no good in them’.”\textsuperscript{51}
Ibn Al Waleed, from Ibn Aban, from Al Husayn Bin Saeed, from Ubeyd Bin Zurara, from Hamza Bin Humran who said,

'I asked Abu Abdullah\textsuperscript{asws} about the capability, but he\textsuperscript{asws} did not answer me, so I went to him\textsuperscript{asws} for another meeting and I said, 'May Allah\textsuperscript{azwj} Keep you\textsuperscript{asws} well! Something from it has occurred in my heart, I cannot take it out except by something I hear from you\textsuperscript{asws}'. He\textsuperscript{asws} said: 'It would not harm you, what was in your heart'.

I said, 'May Allah\textsuperscript{azwj} Keep you\textsuperscript{asws} well! I am saying that Allah\textsuperscript{azwj} the Exalted did not Encumber the servants except what they are capable of, or what they could be enduring, thus they would not be doing anything from that except by the Will of Allah\textsuperscript{azwj}, and His\textsuperscript{azwj} Desire, and His\textsuperscript{azwj} Ordainment, and His\textsuperscript{azwj} Power'. He\textsuperscript{asws} said: 'This is the Religion of Allah\textsuperscript{azwj} which I\textsuperscript{asws} am upon, and (so were) my\textsuperscript{asws} forefathers\textsuperscript{asws}'

Al Ataar, from his father, from Ibn Isa, from Ali Bin Al Hakam, from Ibn Bakeyr, from Hamza Bin Humran who said,

'I said to Abu Abdullah\textsuperscript{asws}, 'There are speeches for us we are speaking with'. He\textsuperscript{asws} said: 'Give it'. I said, 'We are saying that Allah\textsuperscript{azwj} Mighty and Majestic Commands, and Prohibits, and Decrees the terms (life-spans), and the effects for every soul with whatever is Pre-determined for it and Intended, and Made the capability to be in them what they could be working with whatever He\textsuperscript{azwj} has Commanded them with and Forbidden them from. Then, when they leave that to something else, they would be Argued with what has come to be in them from the capability, and the strength for obeying Him\textsuperscript{azwj}'

So, he\textsuperscript{asws} said: 'This, it is the truth when you do not exceed it to something else'.'

\textsuperscript{52} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 52
\textsuperscript{53} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 53
Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Asbat who said,

‘I asked Abu Al-Hassan Al-Reza\textsuperscript{asws} about the capability, and he\textsuperscript{asws} said: ‘The servant is capable after four characteristics – If he happens to be devoid of the means, healthy of body, sound of limbs, for him being a reason from Allah\textsuperscript{azwj} Mighty and Majestic’.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you\textsuperscript{asws}! Interpret these for me’.

He\textsuperscript{asws} said: ‘If the servant happens to be devoid of the means, healthy of body, sound of limbs, intending to commit adultery, but he cannot find a woman, then he does find her, either he protects and prevents just as Yusuf\textsuperscript{as} prevented, or he is left alone between him and his intention, so he does commit adultery, then he would be named as an adulterer, and he did not obey Allah\textsuperscript{azwj} by His\textsuperscript{azwj} Force, and did not disobey by being overcome’.

Ibn Al Waleed, from Ibn Aban, from Al Husayn Bin Saeed, from Hamad Bin Isa, from Al Husayn Bin Al Mukhtar, from Ismail Bin Jabir, ‘From Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Created the creatures and He\textsuperscript{azwj} Knows what they would be coming to, and He\textsuperscript{azwj} Commanded them and Prohibited them.

So, whatever thing He\textsuperscript{azwj} Commanded them with, He\textsuperscript{azwj} has Made the way for them to take with it, and whatever He\textsuperscript{azwj} Prohibited them from, so He\textsuperscript{azwj} has Made the way for them to leave it, and they would not be becoming takers nor leavers with regard to it except by the Permission of Allah\textsuperscript{azwj} Mighty and Majestic’.

\textsuperscript{54} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 54
\textsuperscript{55} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 55
By this chain, from Al Husayn, from Fazalat, from Aban, from Hamza Bin Muhammad Al Tayar who said,

‘I asked Abu Abdullah\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{and they had been called to the Sajdah while they were safe (and sound) [68:43]}. He\textsuperscript{asws} said: ‘Capable one, capable of the taking with whatever they had been Commanded with, and the leaving whatever they had been Prohibited from, and by them they were Tried’.

Then he\textsuperscript{asws} said: ‘There isn’t anything from what they had been Commanded with and Prohibited from except, and from Allah\textsuperscript{azwj} Mighty and Majestic, there was a Trial and an Ordainment in it’\textsuperscript{56}.

My father, from Sa’ad, from Al Husayn Bin Saeed, from Ibn Abi Umeyr, from Hisham Ibn Salim,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} did not Encumber the servants the encumberment of a deed, and did not Prohibited them from a thing until He\textsuperscript{azwj} Made the capability to be for them, then He\textsuperscript{azwj} Commanded them and Prohibited them. Therefore, the servant does not become a taker nor a leaver except by the capability having preceded before the Command and the Prohibition, and before the taking and the leaving, and before the holding and the letting go’\textsuperscript{57}.

Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ali Bin Al Hakam, from Hisham Bin Salim, from Suleyman Bin Khalid who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘There does not happen from the servant, neither a holding nor letting go except by the capability preceding to the holding and the letting go’\textsuperscript{58}

\textsuperscript{56} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 56
\textsuperscript{57} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 57
\textsuperscript{58} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 58
From Abu Abdullah \textsuperscript{asws}, he (the narrator) said, ‘I heard him \textsuperscript{asws} saying – and in his \textsuperscript{asws} presence was a group who were looking into the deeds and the movements, and he \textsuperscript{asws} said: ‘The capability is before the deed. Allah \textsuperscript{azwj} Mighty and Majestic did not Command with a holding nor with a letting go except and the servant was capable for that’’. \textsuperscript{59}

From the one who asked Abu Abdullah \textsuperscript{asws}, saying to him \textsuperscript{asws}, ‘There are family members for him who are Qadiriites (Fatalists), they are saying, ‘We are capable of doing such and such, and we are capable of not doing’’.

He (the narrator) said, ‘So Abu Abdullah \textsuperscript{asws} said: ‘Say to him, ‘Are you capable of not remembering what you dislike and not forgetting what you love?’ So, if he says, no, then he has left his word, and if he says, yes, then do not speak to him, ever, for he has claimed the Lordship’’. \textsuperscript{60}

From Abu Ibrahim \textsuperscript{asws} (7\textsuperscript{th} Imam \textsuperscript{asws}) having said: ‘Amir Al Momineen \textsuperscript{asws} passed by a group at Kufa and they were disputing about the Pre-determination, so he \textsuperscript{asws} said to their speaker: ‘Are you capable by Allah \textsuperscript{azwj}? Or along with Allah \textsuperscript{azwj}? Or from besides Allah \textsuperscript{azwj}, you are capable?’ But, he did not know what to respond to him \textsuperscript{asws} with.

\textsuperscript{59} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 59
\textsuperscript{60} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 60
فقال أمير المؤمنين عليه السلام: إن زعمت أنك بالله تستطيع فليس إليك من الأمر شيء، وإن زعمت أنك مع الله تستطيع فقد ادعيت الربوبية من دون الله تعالى.

Amir Al Momineen asws said: ‘If you claim that you are capable by Allah azwj, then there isn’t anything to you from the matter; and if you claim that you are capable along with Allah azwj, then you have claimed that you are an associate with Him azwj in His Kingdom; and if you claim that you are capable from besides Allah azwj, then you have claimed the Lordship from besides Allah azwj, the Exalted’.

فقال يا أمير المؤمنين لا بل بالله أستطيع، فقال: أما إنك لو قلت غير هذا لضربت عنقك.

He said, ‘O Amir Al-Momineen asws! But, I am capable by Allah azwj’. He asws said: ‘But, if you had said other than this, I asws would have struck your neck’.

61 - ن، يد: تيميم القرشي، عن أبيه، عن أحمد بن علي، عن الهروي قال: سأل المأمون الرضا عليه السلام عن قوله الله عزوجل " الذين كنتم أعينهم في غطاء عن ذكري و كانوا لا يستطيعون سمعا " فقال: إن غطاء العين لا يمنع من الذكر، والذكر لا يرى بالعيون، ولكن الله شبه الكافرين بولاية علي بن أبي طالب عليه السلام بالعميان لانهم كانوا يستثقلون قول النبي صلى الله عليه وآله فيه، وكانوا لا يستطيعون سمعا، فقال المأمون: فرجت عني فرج الله عنك.

Tameem Al Qarshy, from his father, from Hmad Bin Ali, from al Harwy who said,

‘Al-Mamoun asked Al-Reza asws about the Words of Allah azwj Mighty and Majestic: Those whose eyes were under a cover from My Zikr (Mention) and they were unable to hear [18:101], so he asws said: ‘The cover of the eyes does not prevent from the Zikr, and the Zikr cannot be seen by the eyes, but Allah azwj Cited an example of the Kafirs with the Wilayah of Ali asws Bin Abu Talib asws with the blind one, because they were considering it heavy, the words of the Prophet saww regarding it (Wilayah) and were not tolerating hearing (these words)’. Al-Mamoun said, ‘You asws have relieved from me, may Allah azwj Relieve you asws’.

62 - ف: كتب الهنحسن البصري إلى أبي محمد الحسن بن علي عليه السلام: أما بعد فإنكم معشر بني هاشم الفلك الجارية في اللجج الغامرة، والاعلام النيرة الشاهرة، أو كسفينة نوح عليه السلام التي نزلها المؤمنون ونجا فيها المسلمون،

Al-Hassan Al-Basry wrote to Abu Muhammad Al-Hassan asws Bin Ali asws, ‘However, you the community of the Clan of Hashim as are the flowing ship in the overwhelming depths, and the bright signposts, or like the ship of Noah as which the Momineen boarded it and the Muslims would be rescued regarding it.

کتبت إليه بابن رسول الله عن اختلافنا في القدر، وحيرتنا في الاستطاعة، فأخبرنا بالذي عليه رأب ورأي آبائكم عليهم السلام، فإن من علم الله علماً، وأنتم شهداء على الناس، والله الشاهد عليهم، ذيئاً بعضها من بعض والله جميع علماً

61 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 61
62 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 62
I write to you, O son of Rasool-Allah, due to our differing regarding the Pre-determination, and our confusion regarding the capability, therefore inform us with that which your view is upon and the view of your forefather, as knowledge is from the Knowledge of Allah and you are the witnesses upon the people and Allah is the Witness upon you, offspring one from the other, and Allah is Hearing, Knowing.

So, Al-Hassan replied to him: ‘In the Name of Allah, the Beneficent, the Merciful. Your letter arrived to me, and if you had not mentioned of your confusion and confusion of the ones passed away before you, then I would not have informed you. However, the one who does not believe in the Pre-determination, its good and its evil that Allah Knows, so he has committed Kufr, and the one who links the acts of disobedience unto Allah, so he has been immoral.

Allah is not being obeyed forcefully, and is not being disobeyed by overcoming, and did not Load the servants from the Kingdom in vain, but He is the Owner to whatever He Made them own, and the Able upon what He Made them to be able upon. But, He Commanded them as a choice, and Prohibited them as a caution.

So, if they deliberate for the obedience, they would not find a block from it, and if they end up to the disobedience, then if He so Desires He would Favour upon them by being a Barrier between them and it, He would do so, and if He does not Do so, then He isn’t the One Who Carried them with it (to the disobedience) by Compulsion, nor Necessitated it forcefully.

But, He Favoured upon them by Making them insightful, and understanding, and Cautioned them and Commanded them and Prohibited them. He neither Natured them upon whatever He Commanded them with, so they would happen to be like the Angels, nor Compulsion for them upon what He Prohibited them from. Say: ‘For Allah is the
conclusive Proof. Then if He so Desires to, He would Guide you altogether’ [6:149]. And the greetings be upon the one who follows the Guidance”\(^{63}\)

64 - من: علي بن الحكم، عن هشام بن سالم، عن أبي عبد الله عليه السلام قال: إن الله أكرم من أن يكلف الناس ما لا يطيقون، والله أعز من أن يكون في سلطانه ما لا يريد.

Ali Bin Al Hakam, from Hisham Bin Salim,

‘From Abu Abdullah\(^{asws}\) having said: ‘Allah\(^{azwj}\) is more Kind that to Encumber the people with what they cannot endure, and Allah\(^{azwj}\) is Mightier than there would happening to be anything in His\(^{azwj}\) Kingdom what He\(^{azwj}\) does not Want’\(^{64}\)


My father, from Hamad, from Al Husayn Bin Al Mukhtar, from Hamza Bin Humran who said,

‘I said to him\(^{asws}\), ‘We are saying that Allah\(^{azwj}\) does not Encumber the servants except what He\(^{azwj}\) Gave them, and all things they cannot endure, so it is dropped from them, and there does not transpire (anything) except what Allah\(^{azwj}\) so Desires, and Ordains, and Predetermined, and Wants’. So, he\(^{asws}\) said: ‘By Allah\(^{azwj}\)! This is my\(^{asws}\) Religion and the Religion of my\(^{asws}\) forefathers’\(^{65}\).

66 - سن: علي بن الحكم، عن هشام بن سالم، عن أبي عبد الله عليه السلام قال: ما كلف الله العباد إلا ما يطيقون، وإنما كلفهم في اليوم والليلة خمس صلات، وكلفهم من كل مائتي درهم خمسة دراهم، وكلفهم صيام شهر رمضان في السنة، وكلفهم حجة واحدة وهم يطيقون أكثر من ذلك، وإنما كلفهم دون ما يطيقون وله هذا.

Ali Bin Al Hakam, from Hisham Bin Salim,

‘From Abu Abdullah\(^{asws}\) having said: ‘Allah\(^{azwj}\) does not Encumber the servants except what they are enduring, and rather He\(^{azwj}\) Encumbered them during the day and the night, five Salats, and Encumbered them from every two hundred Dirhams, five Dirhams (Zakat), and Encumbered them the Fasts of the Month of Ramazan during the year, and Encumbered them with one Hajj, and they are able to endure more than that, and rather He\(^{azwj}\) Encumbered them with below what they can endure, and approximately that’\(^{66}\).

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\(^{63}\) Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 63
\(^{64}\) Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 64
\(^{65}\) Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 65
\(^{66}\) Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 66
My father, from Al Abbas Bin Aamir, from Muhammad Bin Yahya al Khas’amy, from Abdul Raheem Al Qaseyryr,

‘From Abu Abdullah⁵ swear, he (the narrator) said, ‘Hafs Al-Awr asked him⁵ swear – and I heard, ‘May I be sacrificed for you’⁵ swear! The Words of Allah⁵ swear: And for the Sake of Allah, Hajj of the House is incumbent upon the people for the one has the capacity for a way to it [3:97]. He⁵ swear said: ‘That is the strength regarding the wealth of the affluence’.

قال: فإن كانوا مواسرين فهم من يستطيع إليه السبيل؟ فقال: نعم،

He (the narrator) said, ‘If they were affluent, they would be from the ones with capacity for a way to it?’ He⁵ swear said: ‘Yes’.

فقال له ابن سيابة: بلغنا عن أبي جعفر عليه السلام أنه كان يقول: يكتب وفد الحاج; فقال: كان أبي يقول: يكتبون في الليلة التي قال الله: " فيها يفرق كل أمر حكيم "

So, Ibn Sabayah said to him⁵ swear, ‘It has reached us from Abu Ja’far⁵ swear having said: ‘The delegations of the Pilgrims has been Written . . .’, but he⁵ swear cut off his speech and said: ‘My⁵ swear father was saying: They are writing during the night which Allah⁵ swear Said: During it, every wise matter is made distinct [44:4]’.

قال: فإن لم يكتب في تلك الليلة يستطيع الحج؟ فقال: لا معاذ الله، فتكلم حفص وقال: لست من خصومتكم في شنئ، هكذا الأمر.

He said, ‘If it is not written during that night, would they be capable of the Hajj?’ He⁵ swear said: ‘No, Allah⁵ swear Forbid!’ So, Hafs spoke and he said, ‘There isn’t anything in your disputes. This is how the matter is’.

67 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 67

It is reported that a man asked the Aalim⁵ swear (Imam⁵ swear) saying, ‘O son⁵ swear of Rasool-Allah⁵ swear! Am I not capable to what I have been Encumbered with?’ He⁵ swear said: ‘What the capability with you?’ He said, ‘The strength upon the deed’. He⁵ swear said: ‘You have been Given the strength if you are Given the assistance’. The man said to him⁵ swear, ‘And what is the assistance?’ He⁵ swear said: ‘The inclination’. He said, ‘But why should I be Given the
inclination?’ He said: ‘If you were inclined you would be a worker, and the Kafir happens to be stronger than you and he has not been Given the inclination, so he does not happen to be a worker’.

Then he said: ‘Inform me, who Created the strength in you?’ The man said, ‘Allah Blessed and Exalted’. The Aalim said: ‘Are you capable with this strength, to repel the harm from yourself and take the benefit to it without the Assistance from Allah Blessed and Exalted?’ He said, ‘No’. He said: ‘So, why are you impersonating what you are not able upon?’

Then he said: ‘Where are you from the words of Al-Abd Al-Salih (7th Imam): ‘And there is no inclination except by Allah’?’. 68

It is reported that a man asked him about the capability, so he said: ‘Are you capable of doing what has not happened yet?’ He said, ‘No’. He said: ‘Are you capable of preventing from what has already happened?’ He said, ‘No’. He said: ‘Then, regarding what are you capable of?’ The man said, ‘I don’t know’.

The Aalim said: ‘Allah Mighty and Majestic Created creatures and Made a tool of the deed to be in them, and He did not Delegate to them, so they are capable of the deed in the time of the deed, with the deed’. The man said to him, ‘So, the servants are compelled?’ He said: ‘If they were compelled, they would be excused’. The man said, ‘So He Delegated to them?’ He said: ‘No’. He said, ‘Then what is it?’ The Aalim said: ‘He Knew the deed from them so He Made a tool of the deed to be in them, so when they do it, they would be capable’. 69

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68 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 68
69 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 69
Hamdawiya and Ibrahim, two sons of Nusays, from Al Abeydi, from Hisham Bin Ibrahim Al Mashriqy who said,

‘Abu Al-Hassan Al-Khurasany said to me, ‘How are you saying regarding the capability, after Yunus? The doctrine of Zurara regarding it is gone, and doctrine of Zurara, it is the mistake’. I said, ‘No, but – may my father and my mother (be sacrificed) for you – it is what Zurara was saying regarding the capability, and the words of Zurara, its about Pre-determination, and we are disavowed from it, and it isn’t from the Religion of your forefathers’.

He said, ‘So, with which thing are you saying?’ I said, ‘By the words of Abu Abdullah asws, and he asws was asked about the Words of Allah azwj Mighty and Majestic: And for the Sake of Allah, Hajj of the House is incumbent upon the people for the one has the capacity for a way to it [3:97], what is his capacity?’ So, Abu Abdullah asws said: ‘His health and his wealth’. Thus, we are taking with the words of Abu Abdullah asws. He said, ‘Abu Abdullah asws spoke the truth’.

Muhammad Bin Qawlawiya, from Muhammad Bin Abu Al Qasim Majaylawiya, from Ziyad Bin Abu Al Halal who said,

I said to Abu Abdullah asws, ‘Zurara is reported something from you asws regarding the capability, so we accepted from him and ratified him, and I would love it if I could present it to you asws’. He asws said: ‘Give it’. He asws said: ‘Give it’.

He said, ‘He claimed that he asked you asws about the Words of Allah azwj Mighty and Majestic: And for the Sake of Allah, Hajj of the House is incumbent upon the people for the one has the capacity for a way to it [3:97], and you asws said: ‘One who owns provisions and ride’. He said, ‘Everyone who owns provision and a ride, so he would have the capacity for the Hajj, and even if he does not perform Hajj?’ You asws said: ‘Yes’.

70 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 70
فقال: ليس هكذا سألني ولا هكذا قلت. كذب علي والله، كذب علي والله. لن راجعوا فعلكم هؤلاء الثلاث مرات. ولقد وجه عليه قلبي. فستعمل أمر في قلبي: ليس كان

So, he asws said: ‘He didn’t ask me asws like this, nor did I asws say like this. By Allah aswj! He lied upon me asws. By Allah aswj! He lied upon me asws. By Allah aswj! He lied upon me asws. May Allah aswj Curse Zurara! May Allah aswj Curse Zurara! But rather, he said to me asws, ‘One who had provision for him and a ride, would he be with capacity for the Hajj?’ I asws said: ‘And it had been Obligated upon him’. He said, ‘So, he is capable?’ I asws said: ‘No, until there is Permission for him’.

قلت: فأخبر زرارة بذلك؟ قال: نعم. قال زياد: فقدمت الكوفة فلقيت زرارة فأخبرت

I said, ‘Shall I inform Zurara with that?’ He asws said: ‘Yes’. Ziyad said, ‘So I proceeded to Kufa and met Zurara and informed him with what Abu Abdullah asws had said, and I kept quiet from his asws cursing (him). He said, ‘But, he asws had given me the capability from where he asws does not know, and this companion of yours, has no insight for him with the speech of the men’.

There is a problem in this Hadith.

فقلت: الآن ثلج عن صدري والله. لا أعود لهم مريضا، ولا أشيع لم جنازة، ولا أعطيهم شيئا من زكاة مالي. قال: فاستوى أبو عبد الله عليه السلام جالسا وقال لي: كيف قلت؟ فأعدت عليه الكلام، فقال أبو عبد الله عليه السلام: أولئك قوم حرم الله حواسهم، المأمونة في النار. ولقد صارت خلافت قوم صدري ومن خلقه الكريم، وعمر الله، على هذه النقطة.

So, I said, ‘No there is coolness on my chest. By Allah aswj! Neither will I console a sick one of them, nor escort a funeral, nor give them anything from Zakat of my wealth’. Abu Abdullah asws sat upright and said to me: ‘What did you say?’ So, I repeated the speech unto him asws.

71 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 71
I said, ‘May I be sacrificed for you asws! And how did you asws say to me: ‘This isn’t from my asws Religion nor from the Religion of my asws forefathers?’ He asws said: ‘But rather, I asws meant by that, the words of Zurara and its like’.”

See the Hadith, ref. 76

It is reported by a group of scholars of Islam, from their Prophet saww having said: ‘The Qadiriites (Fatalists) have been Cursed upon the tongues of seventy Prophets as’. It was said, ‘And who are the Qadirites, O Rasool Allah saww?’ He saww said: ‘A people claiming that Allah azwj the Glorious Pre-determined the disobedience upon them and would Punish them upon these’.

And it has been reported by the author of (the book) Al Faiq, and others from the scholars of Islam, from Muhammad Bin Al Makky by his chain who said,

‘A man came to the Prophet saww and he saww said to him, ‘Inform me saww about the strange thing which you saw’. He said, ‘I saw a people marrying their mothers and their daughters and their sisters, and what it was said to them, ‘Why are you doing that?’ They said, ‘Allah azwj the Exalted Ordained it upon us and Pre-determined it’. So, the Prophet saww said: ‘There would be coming from my saww community, a people who would be saying the like of their words, they would be the Magians of my saww community’.

And it is reported by the author of (the book) Al Faiq, and others, from Jabir Bin Abdullah,
‘From the Prophet \(\text{saww}\) having said: ‘At the end of times there would be a people doing acts of disobedience, and they would be saying that Allah \(\text{azwj}\) has Pre-determined it upon them, and the rebutter against them is like a brandisher of his sword in the Way of Allah \(\text{azwj}\)’.

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Muhammad Bin Masoud, from Abdullah Bin Muhammad Bin Khalid, from Al Washa, from Ibn Khadash, from Ali Bin Ismail, from Rabie, from Al Haysam Bin Hafs Al Attar, from Hamza Bin Imran who said,

‘I said to Abu Abdullah \(\text{asws}\), ‘Zurara is saying that Allah \(\text{azwj}\) Mighty and Majestic does not Encumber the servants except what they can be enduring, and they are not doing anything except if Allah \(\text{azwj}\) so Desires, and Wants, and Ordained’. He \(\text{asws}\) said: ‘By Allah \(\text{azwj}\), it is the truth!’

And there entered unto us the companion of Al-Zaty, and he \(\text{asws}\) said to him: ‘O Maysar! Aren’t you upon this?’ He said, ‘Upon which thing, may Allah \(\text{azwj}\) Keep you \(\text{asws}\) well?’ Or (said), ‘May I be sacrificed for you \(\text{asws}\)’. He (the narrator) said, ‘So, he \(\text{asws}\) repeated the words upon him, just as I had said it to him \(\text{asws}\)’, then he \(\text{asws}\) said: ‘By Allah \(\text{azwj}\)! This is my \(\text{asws}\) Religion and the Religion of my \(\text{asws}\) forefathers \(\text{asws}\),’

Ali Bin Al Husayn Bin Quteyba, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Ibrahim Bin Abdul Hameed, from Al Waleed Bin Saheeh who said,

‘I passed by in the garden of Al-Medina and there was a person who fascinated me, I turned and I was with Zurara, and he said to me, ‘Get permission for me to see your Master \(\text{asws}\)’. So, I went out from the Masjid and went to Abu Abdullah \(\text{asws}\) and informed him \(\text{asws}\) of the news.

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75 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 75
76 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 76
He asws struck his asws hand upon his asws beard, then said: ‘There is no permission for him asws — thrice, ‘For Zurara wants me asws to be upon the Pre-determination in old age, and it isn’t from my asws Religion, nor from the Religion of my asws forefathers asws’. 77

(See comments above)


Al Husayn Bin Ibrahim Al Qawiny, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim, from Al Hassan Bin Ali Al Zafrany, from Al Barqy, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah asws having said regarding the Words of the Exalted: And the Jews say: ‘The Hand of Allah is tied up!’ [5:64]: ‘They were saying, ‘He aswj is free from the Command’. 78

79 - يد: علي بن أحمد الأسواري، عن مكي بن أحمد البردعي، عن محمد بن القاسم بن عبد الرحمن، عن محمد بن أشرس، عن بشير بن الحكم، وإبراهيم بن أبي نصر، عن عبد الملك بن هارون، عن غياث بن المجيب، عن الحسن البصري، عن عبد الله بن عمر، عن النبي صلى الله عليه وسلم قال: قال: سبق العلم، وجف القلم، وتم القضاء بتحقيق الكتاب وتصديق الرسالة، والسعادة من الله، والشقاوة من الله عزوجل،

Ali Bin Ahmad Al Sawary, from Makky Bin Ahmad Al Baradaie, from Muhammad Bin Al Qasim Bin Abdul Rahman, from Muhammad Bin Ashras, from Bashir Bin Al Hakam, and Ibrahiim Bin Abu Nasr, from Abdul Malik Bin Haroun, from Giyas Bin Al Mujeeb, from Al Hassan Al Basry, from Abdullah Bin Umar,

‘From the Prophet saww having said: ‘The Knowledge preceded and the Pen dried out, and the Ordainments was complete by the investigation of the Book and verification of the Message, and the fortunacy is from Allah aswj and the wretchedness is from Allah aswj Mighty and Majestic’.

قال عبد الله بن عمر: إن رسول الله صلى الله عليه وسلم كان يقولني حدثني عن عزوجل، قال: قال الله: يا بن آدم! By My azwj Desire you were the one who used to desire for yourself what you desired, and by My azwj Will you were the one who used to want for yourself what you wanted, and by My azwj Grace of My azwj Bounties upon you, you were strengthened upon disobeying Me azwj, and by My azwj Protection and My azwj Pardon you fulfilled My azwj Obligations.

Abdullah Bin Umar said, ‘Rasool-Allah saww used to narrated his saww Hadeeth from Allah aswj Mighty and Majestic. He saww said: ‘Allah aswj Said: “O son of Adam! By My saww Desire you were the one who used to desire for yourself what you desired, and by My saww Will you were the one who used to want for yourself what you wanted, and by My saww Grace of My saww Bounties upon you, you were strengthened upon disobeying Me sawwj, and by My sawwj Protection and My sawwj Pardon you fulfilled My sawwj Obligations.

77 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 77
78 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 78
فأنا أولى بإحسانك منك، وأنت أولى بذنبك مني، فأخبر مني إليك بما أوليت يدًا، والسهر مني إليك ما جنت حواء، ويسوء ظنك
بي قنطت من رحمتي، في الحمد والاحجة عليك بالبيان، وفي السبيل عليك بالعصيان، ولئ الجزاء الحسن عندي بالأخلاق،

Thus, I am foremost with your good deeds than you are, and you are foremost with your sins than I am. The good from Me to you is due to what you were first with, and the evil from Me to you is what Recompense you reaped, and by your evil thoughts with Me, you despaired from My Mercy. For Me is the Praise and the Argument upon you with the explanation, and for Me is the way upon you due to the disobedience, and for you is the goodly Recompense with Me due to the good deeds.

لم أدع تحذيرك، ولم أخذل عند عزتك، ولم أكلفك فوق طاقتك، ولم أحملك من الامانة إلا ما قدرت عليه، رضيت منك لنفسي ما رضيت به لنفسي. قال عبدي الملك: لن أعذبك إلا بما عملت.

I did not leave Warning you, and did not Abandon your majesty, and did not Encumber you above your endurance, and did not Load you from the entrustments except what Pre-determined upon it. I am Pleased from you for Myself what you are pleased with yourself from Me. Abdul Malik said, ‘I will never punish you due to what you have done’.79

فقال الرضا عليه السلام: حدثني أبي موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه علي بن أبي طالب، أن المسلمين قالوا لرسول الله صلى الله عليه وآله: لو أكرهتم بارسل الله من قدرت عليه من الناس على الإسلام لكثر عددنا وقوينا على عدونا.

Al-Reza said: ‘My father Musa asws narrated to me, from his father Ja’far asws, Bin Muhammad asws, from his father Muhammad asws, Bin Ali asws, from his father Al-Husayn asws, from his father Al-Husayn asws, Bin Abu Talib asws, that the Muslims said to Rasool-Allah saww, ‘O Rasool-Allah saww! If only you saww would force the ones from the people you saww have power over to become Muslims, our numbers would have been numerous and we would be stronger against our enemies’.

79 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 79
فقال رسول الله صلى الله عليه وآله: ما كنت لالقى الله عزوجل ببدعة لم يحدث إلي فيها شئا وما أنا من المتكلفين.

Rasool-Allah saww said: ’I saww will not meet Allah azwj Mighty and Majestic with an innovation, nothing has been Narrated to me with regards to it (from Allah azwj), and I saww am not from the pretenders’.

فأنزل الله تبارك وتعالى: يا محمد " ولو شاء ربك لآمن من في الأرض كلهم جميعا " على سبيل الإلجاء والاضطرار في الدنيا، كما يؤمنون عند المعاناة وؤربة البأس في الآخرة، ولو فعلت ذلك لهم لم يستحقوا مني ثوابا ولا مدحا لكني أريد منهم أن يؤمنوا مختارين غير مضطرين، ليستحقوا مني الزلفى والكرامة ودوام الخلود في جنة الخلد، " أفتنت تكره الناس حتى يكونوا مؤمنين ".

So, Allah azwj Blessed and Exalted Revealed: “O Muhammad saww! And if your Lord so Desired, the ones in the earth would believe, all of them in their entirety [10:99], upon a way of the (protection) shield and the enforcement in the world, just as they believe at witnessing the evil in the Hereafter. If azwj had Dealt like that with them, they would not have been deserving of Rewards from Me azwj, nor any Praise, but azwj Wanted from them that they should believe by choice without being forced, to be deserving from Me azwj the nearness, and the honour, and the perpetual eternal living in the Garden of Eternity, So, will you force the people until they become Momineen? [10:99]”.

وأما قوله عزوجل: " وما كان لنفس أن تؤمن إلا بإذن الله " فليس ذلك على سبيل تحريم الإيمان عليها، ولكن على معنى أ ما كانت لتؤمن إلا بإذن الله، وإذنها أمره لها بالإيمان، ما كانت مكلفة متعبدة وإلجاؤه إياها إلى الإيمان عن زوال التكليف والتعبد عنها;

As for the Words of the Mighty and Majestic: And it was not for a soul that it believes except by the Permission of Allah [10:100], that is not upon a way of a Prohibition upon it of the Eman, but upon a meaning that it would not believe except by Permission of Allah azwj, and His azwj Permission is His azwj Command for it with the Eman. The encumbered one would not have been a worshipping had it not been for its going to the Eman, it was not from the removal of the encumberment and the worshipping from it’.

فقال المأمون: فرجت عني يا أبا الحسن فرج الله عنك.

Al-Mamoun said, ’You asws have relieved me, may Allah azwj Relieve you asws‘.

80 - بد: أبي وابن الوليد معا، عن محمد العطار وأحمد بن إدريس، هما عن الاشعري، عن ابن هاشم، عن ابن معدب، عن درست، عن الفضل قال: سمعت أبا عبد الله عليه السلام يقول: شاء الله أن يكون مستطعا ما لم يشا أن يكون فاعلا.

My father, and Ibn Al Waleed together, from Muhammad Al Ataar Bin Idrees, from Al Ashary, from Ibn Hashim, from Ibn Ma’bad, from Dorost, from Al Fazeyl who said,

‘I heard Abu Abdullah asws saying: ‘Allah azwj Desired and I asws happen to be capable to what He azwj did not Desire that I asws happen to be its doer’.

80 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 80
He (the narrator) said, ‘And I heard him\textit{asws} saying: ‘\textit{He\textit{azwj}} Desired and Wanted, and did not Love and was not Pleased. \textit{He\textit{azwj}} Desired that there does not happen to be anything in His\textit{azwj} Kingdom except with His\textit{azwj} Knowledge, and Wanted like that, and did not Love that it should be said to Him\textit{azwj}, ‘Third of three’, and was not Pleased for \textit{Kufr} to be for His\textit{azwj} servants’.\textsuperscript{81}

Ibn Al Mutawakkal, from Al Sa’ad Abady, from Al Barqy, from his father, from Yunus, from someone else,

‘From Abu Ja’far\textit{asws} and Abu Abdullah\textit{asws} both having said: ‘\textit{Allah\textit{azwj}} Mighty and Majestic is more Merciful that to Compel His\textit{azwj} creatures upon the sins then Punish them upon it, and \textit{Allah\textit{azwj}} is Mightier that Wanting a matter but it does not happen’.

He (the narrator) said, ‘I asked them\textit{asws}, ‘Is there a third status between the Compulsion and the Pre-determination?’ They\textit{asws} said: ‘Yes, vaster than what is between the sky and the earth’’.\textsuperscript{82}

And Al Waraq, from Sa’ad, from Ismail Bin Sahl, from Usman Bin Isa, from Muhammad Bin Ajlan who said,

‘I said to Abu Abdullah\textit{asws}, ‘Did \textit{Allah\textit{azwj}} Delegate the Command to the servants?’ He\textit{asws} said: ‘\textit{Allah\textit{azwj}} is more Honourable than to Delegate to them’. I said, ‘Does \textit{Allah\textit{azwj}} Compel the servants upon their deeds?’ He\textit{asws} said: ‘\textit{Allah\textit{azwj}} is more Just than to Compel a servant upon a deed, then Punish him upon it’’.\textsuperscript{83}

My father, from Sa’ad, from Ibn Yazeed, from Hamad Bin Isa, from Ibrahim Bin Umar Al Yamany,

\textsuperscript{81} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 81
\textsuperscript{82} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 82
\textsuperscript{83} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 83
‘From Abu Abdullah\textsuperscript{84} having said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Created the creatures, so He\textsuperscript{azwj} Knows what they would be coming to, and Commanded them and Prohibited them. So, whatever thing He\textsuperscript{azwj} Commanded them with, He\textsuperscript{azwj} Made the way to be for them to the taking with it, and whatever thing He\textsuperscript{azwj} Prohibited them from, He\textsuperscript{azwj} Made the way for them to leaving it, and they cannot become takers nor leavers, except by the Permission of Allah\textsuperscript{azwj}.\textsuperscript{84}

84 - يد: أبي، عن علي بن إبراهيم، عن البقيعي، عن يونس، عن حفص بن قرط، عن أبي عبد الله عليه السلام قال: قال رسول صلى الله عليه وآله: من زعم أن الله تعالى يأمر بالسوء والفحشاء فقد كذب على الله، ومن زعم أن الخير والشر بغير مشيئة الله فقد أخرج الله من سلطانه، ومن زعم أن المعاصي بغير قوة الله فقد كذب على الله، ومن كذب على الله أدخله الله النار. يعني بالخير والشر الصحة والمرض، وذلك قوله عزوجل: ونبلوكم بالشر والخير فتنة.

My father, from Ali Bin Ibrahim, from Al Yaqteeny, from Yunus, from Hafs Qarat,

‘From Abu Abdullah\textsuperscript{85} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘One who claims that Allah\textsuperscript{azwj} the Exalted Commands for the evil (act) and the immorality, so he has lied upon Allah\textsuperscript{azwj}; and one who claims that the good and the evil is without Desire of Allah\textsuperscript{azwj}, so he has taken Allah\textsuperscript{azwj} out from His\textsuperscript{azwj} Authority; and one who claims that the (act of) disobedience is without the Strength of Allah\textsuperscript{azwj}, so he has lied upon Allah\textsuperscript{azwj}, and one who lies upon Allah\textsuperscript{azwj}, Allah\textsuperscript{azwj} would Enter him into the Fire – meaning, with the evil, and the evil, and the health, and the sickness, and these are the Words of the Mighty and Majestic: \textit{and We Try you with the evil and the good as a Fitna [21:35]}\textsuperscript{85}.

85 - يد: ابن الوليد، عن ابن متيل، عن البرقي، عن علي بن الحكم، عن هشام بن سلم، عن أبي عبد الله عليه السلام قال: الله أكرم من أن يكلف الناس ما لا يطيقون، والله أعز من أن يكون في سلطانه ما لا يريد.

Nahj (Al Balagah) –

‘He\textsuperscript{asws} was asked about the \textit{Tawheed} and the Justice, so he\textsuperscript{asws} said: ‘The \textit{Tawheed} is that you will not imagine Him\textsuperscript{azwj}, and the Justice is that you do not accuse Him\textsuperscript{azwj}.\textsuperscript{86}

86 - يد: ابن الوليد، عن ابن متي، عن البرقي، عن علي بن الحكم، عن هشام بن سلم، عن أبي عبد الله عليه السلام قال: الله أكرم من أن يكلف الناس ما لا يطيقون، والله أعز من أن يكون في سلطانه ما لا يريد.

Ibn Al Waleed, from Ibn Mateyl, from al Barqy, from Ali Bin Al Hakam, from Hisham Bin Salim,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} is more Honourable that to Encumber the people what they cannot endure, and Allah\textsuperscript{azwj} is Mightier than that there should happen in His\textsuperscript{azwj} Authority what He\textsuperscript{azwj} does not Want’.\textsuperscript{87}

87 - يد: ابن الوليد، عن ابن متي، عن البرقي، عن علي بن الحكم، عن هشام بن سلم، عن أبي عبد الله عليه السلام قال: الله أكرم من أن يكلف الناس ما لا يطيقون، والله أعز من أن يكون في سلطانه ما لا يريد.

84 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 84
85 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 85
86 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 86
87 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 87
From Abu Al-Hassan Ali asws Bin Musa Al-Reza asws, he (the narrator) said, ‘I said to him asws, ‘O son asws of Rasool-Allah saww! The people are linking us to the word with the resemblance and the Compulsion, due to what is reported from the Ahadeeth regarding that from your asws forefathers asws, the Imams asws.

So, he asws said: ‘O Ibn Khalid! Inform me about the Ahadeeth which are being reported from my asws forefathers asws regarding the resemblance and the Compulsion, are these more or the Ahadeeth which is being reported from the Prophet saww regarding that?’

I said, ‘But, what is being reported from the Prophet saww regarding that, is more’. He asws said: ‘Then let them be saying that Rasool-Allah saww was speaking with the resemblance and the Compulsion, then (if they can). I said to him asws, ‘They are saying that Rasool-Allah saww did not say anything from that, and rather it has been reported against him’. He asws said: ‘Then let them be saying regarding my asws forefathers asws, they asws did not say anything from that, and rather it is being reported against them asws.

Then he asws said: ‘One who speak with the resemblance and the Compulsion, he is a Kafir (disbeliever), and a Mushrik (associater), and we asws are disavowed from him in the world and the Hereafter. O Ibn Khalid! But rather, the Ahadeeth are placed from us regarding the resemblance and the Compulsion by the exaggerators, those who are belittling the Magnificence of Allah asw.

So, the one who loves them so he has hated us asws, and one who hates them so he has loved us asws, and one who befriends them so he has been inimical to us asws, and one who is
inimical to them so he has befriended us\textsuperscript{asws}, and one who helps them so he has cut us\textsuperscript{asws} off, and one who cuts them off, so he has helped us\textsuperscript{asws}, and one who is disloyal to them so he has been righteous with us, and one who is righteous with them so he has been disloyal to us\textsuperscript{asws},

ومن أكرمهم فقد أهاننا، ومن أهانهم فقد أكرمنا، ومن قبلهم فقد ردنا، ومن ردهم فقد قبلاً، ومن أحسن إليهم فقد أساء إلينا، ومن أساء إلينا فقد أحسن إلينا، ومن صدقهم فقد كذبنا، ومن كذبهم فقد صدنا، ومن أعطاهم فقد حرمونا، ومن حرمهم فقد أعطانا.

And one who honours them so he has disgraced us\textsuperscript{asws}, and one who disgraces them so he has honoured us\textsuperscript{asws}, and one who accepted them so he has repelled us\textsuperscript{asws}, and one who repels them so he has accepted us, and one who is good to them so he has been evil to us\textsuperscript{asws}, and one who is evil to them so he has been good to us\textsuperscript{asws}, and one who scienter them so he has belied us\textsuperscript{asws}, and one who belies them so he has ratified us\textsuperscript{asws}, and one who gives them so he has deprived us\textsuperscript{asws}, and one who deprives them so he has given us\textsuperscript{asws}.

O Ibn Khalid! One who was from our\textsuperscript{asws} Shias, should neither take a friend from them nor a helper’.

My father, from Ahmad Bin Idrees, from Al Ashary, from Abu Abdullah Al Razy, from Al Luluie, from Ibn Sinan, from Mahzam who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘Inform me\textsuperscript{asws} about what they are differing, the ones from our\textsuperscript{asws} Wilayah’.

قال: فقلت: في الجبر والتفويض، قال: فاسألني، قلت: أجبر الله العباد على المعاصي ؟ قال: الله أقهر لهم من ذلك،

He (the narrator) said, ‘I said, ‘Regarding the Compulsion and the Delegation’. He\textsuperscript{asws} said: ‘Then ask me\textsuperscript{asws}. I said, ‘Does Allah\textsuperscript{azwj} Compel the servants upon the acts of disobedience?’ He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} is more Conquering to them than that’.

قال: فقلت: ففوض إليهم ؟ قال: الله أقدر عليهم من ذلك،

He (the narrator) said, ‘I said, ‘So, did He\textsuperscript{azwj} Delegate to them?’ He\textsuperscript{asws} said: ‘He\textsuperscript{azwj} is more Powerful upon them than that’.


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88 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 88
He (the narrator) said, ‘I said, ‘So, which thing is this? May Allah aswj Keep you asws well!’ He asws turned his asws hand twice or thrice, then said: ‘If I asws answer you regarding it, you will commit Kufr (disbelieve)’. 89

I asked the Aalim asws (Imam asws), ‘Does Allah aswj Compel upon the disobedience?’ He asws said: ‘Allah aswj is more Just than that’. I said to him asws, ‘Did He aswj Delegate to them?’ He asws said: ‘He aswj is Mightier than that’. I said to him asws, ‘Describe to us the status between the two statuses.

He asws said: ‘The Compulsion, it is the Force. Allah aswj Blessed and Exalted does not Force him upon the disobedience, and rather, the Compulsion is that He aswj Compels the man upon what he dislikes and upon what he does not desire, like the man who overcomes upon he strikes or cuts his hand, or takes his wealth, or usurps upon his sanctity, or one who had strength for him and prevention so he conquers.

As for the one whom to a matter willingly, having love for Him aswj, He aswj Gives upon it what he would be attain his desire, so that is not with Compulsion. But rather, the Compulsion is one who is forced upon it, or Anger until he does what he does not want nor desires it.

And that is because Allah aswj Blessed and Exalted did not Make any whim for them, nor any lust, nor love, nor desire except in what He aswj Knows that it would be from them. And rather, these are flowing in His aswj Knowledge, and His aswj Ordainment, and His aswj Power upon which is in His aswj Knowledge, and His aswj Book, the precedence regarding them before He aswj Created them, and which He aswj Knows that it would not be happening from them, it is which He aswj did not Make for them any lust or intention in it’’. 90

89 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 89
90 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 90
And it is reported from the Aalim\textsuperscript{asws} (Imam\textsuperscript{asws}) having said: ‘There is a status between the two statuses in the disobedience and the rest of the things, for Allah\textsuperscript{azwj} Mighty and Majestic is the Doer of it, and the Ordainer, and the Determiner, and the Manager’.\textsuperscript{91}

And it has been reported that he\textsuperscript{asws} said: ‘The Momin cannot become a true Momin until he knows that whatever hits him did not happen as a mistake, and whatever missed him was not going to hit him’.\textsuperscript{92}

And it is reported from the Alim\textsuperscript{asws} (Imam\textsuperscript{asws}) having said: ‘The poor Qadiriites (Fatalists) wanted to describe Allah\textsuperscript{azwj} Mighty and Majestic by His\textsuperscript{azwj} Justice, but they took Him\textsuperscript{azwj} out from His\textsuperscript{azwj} Power and His\textsuperscript{azwj} Authority’.\textsuperscript{93}

And it is reported: ‘If Allah\textsuperscript{azwj} the Glorious Wanted that He\textsuperscript{azwj} not be disobeyed, would not have Created Iblees\textsuperscript{la}.\textsuperscript{94} [P.s. – This is not a Hadeeth?]

And it is reported that a man asked the Alim\textsuperscript{asws} (Imam\textsuperscript{asws}, ‘Does Allah\textsuperscript{azwj} Encumber the servants what they cannot endure?’ He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Encumbered the entirety of the creatures what they cannot endure if He\textsuperscript{azwj} had not Assisted them upon it (enduring). So, if He\textsuperscript{azwj} Assist them upon it, they can endure it. Allah\textsuperscript{azwj} Mighty and Majestic Said to His\textsuperscript{azwj} Prophet\textsuperscript{asws}: And be patient and your patience is not but by Allah; [16:127]’’.\textsuperscript{95}

And it is reported: ‘And it is reported that the Alim\textsuperscript{asws} (Imam\textsuperscript{asws}) having said: ‘There is a status between the two statuses in the disobedience and the rest of the things, for Allah\textsuperscript{azwj} Mighty and Majestic is the Doer of it, and the Ordainer, and the Determiner, and the Manager’.\textsuperscript{91}

And it has been reported that he\textsuperscript{asws} said: ‘The Momin cannot become a true Momin until he knows that whatever hits him did not happen as a mistake, and whatever missed him was not going to hit him’.\textsuperscript{92}

And it is reported from the Alim\textsuperscript{asws} (Imam\textsuperscript{asws}) having said: ‘The poor Qadiriites (Fatalists) wanted to describe Allah\textsuperscript{azwj} Mighty and Majestic by His\textsuperscript{azwj} Justice, but they took Him\textsuperscript{azwj} out from His\textsuperscript{azwj} Power and His\textsuperscript{azwj} Authority’.\textsuperscript{93}

And it is reported: ‘If Allah\textsuperscript{azwj} the Glorious Wanted that He\textsuperscript{azwj} not be disobeyed, would not have Created Iblees\textsuperscript{la}.\textsuperscript{94} [P.s. – This is not a Hadeeth?]

And it is reported that a man asked the Alim\textsuperscript{asws} (Imam\textsuperscript{asws}, ‘Does Allah\textsuperscript{azwj} Encumber the servants what they cannot endure?’ He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Encumbered the entirety of the creatures what they cannot endure if He\textsuperscript{azwj} had not Assisted them upon it (enduring). So, if He\textsuperscript{azwj} Assist them upon it, they can endure it. Allah\textsuperscript{azwj} Mighty and Majestic Said to His\textsuperscript{azwj} Prophet\textsuperscript{asws}: And be patient and your patience is not but by Allah; [16:127]’’.\textsuperscript{95}
'And it is reported from the Aalim\textsuperscript{asws} (Imam\textsuperscript{asws}) having said: 'The Pre-determination and the deed are at the status of the soul and the body, for the soul without the body can neither move nor be seen, and the body without the soul is an image having no activity for it, so when they are both gathered, it would be strong, and correct, and excellent, and good-looking.

كذلك القدر والعمل، فلو لم يكن القدر واقعا عليه العمل لم يعرف الخالق من المخلوق، ولو لم يكن العمل موفقة من القدر لم يمض ولم يتب، ولكن باحتماعهما فوا وصلحا وله في العون لعباده الصالحين.

Like that are the Pre-determination and the deed, for it there does not happen to be Pre-determination occurring upon the deed, the Creator would not be recognised from the created, and if the deed does not happen to be concordant to the Pre-determination, it would not continue and would not complete. But, by the gathering of the two, it is strong, and correct, and for Allah\textsuperscript{azwj} is the Assistance to His\textsuperscript{azwj} righteous servants'.

ثم تلا هذه الآية: " ولكن الله حبب إليكم الإيمان وزينه في قلوبكم " الآية، ثم قال عليه السلام: وجدت ابن آدم بين الله وبين الشيطان، فإن أحبه الله تقدست أسماؤه خلصه واستخلصه، وإلا خلوا بينه وبين عدوه.

Then he\textsuperscript{asws} recited this Verse: \textit{But, Allah Endeared the Eman to you and Adorned it in your hearts [49:7].} Then he\textsuperscript{asws} said: 'I\textsuperscript{asws} find the son of Adam\textsuperscript{as} to be between Allah\textsuperscript{azwj} and the Satan\textsuperscript{la}. If Allah\textsuperscript{azwj}, Holy are His\textsuperscript{azwj} Names, Loves him, would Save him and Extract him, or else He\textsuperscript{azwj} Leave between him and his enemy'.

And it was said to them Alim (Imam\textsuperscript{asws}), 'One of our companions is saying with the Compulsion and some of them are saying with the capability'.

قال: فأمر أن يكتب: بسم الله الرحمن الرحيم قال الله عزوجل: ">O son of Adam! By My Strength you are the one who used to desire . . .' – and he carried on to the end, what I (Majlisi) would be coming within the Hadeeth of Al Bazanty'.

From Al Hassan Bin Muhammad Al Jamal, from one of our companions who said,

\textit{شـي: عن الحسن بن محمد الجمال، عن بعض أصحابنا قال: بعث عبد الملك ابن مروان إلى عامل مدينة أن وجه إلى محمد بن علي بن الحسين ولا تبعه ولا تروجه، واقض له حوالته، وقد كان ورد على عبد الملك رجل من القدرية فحضر جميع من كان بالنظام فأعياهم جميعا، فقال: ما لهذا إلا محمد بن علي،}

\textit{Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 96}
\textit{Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 97}
'Abdul Malik Ibn Marwan sent a message to an office bearer of Al Medina that he heads to Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} and neither irritate him\textsuperscript{asws} nor frighten him\textsuperscript{asws}, and fulfil his\textsuperscript{asws} need for him, and (this is because) there had come to Abdul Malik, a man from the Qadirites (Fatalists), and the entirety of the ones at Syria had gathered and he had defeated them all, so he said, 'There is no one for this except Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws}'.

He wrote to the governor of Al-Medina that he brings Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} to him, so the governor of Al-Medina came to him\textsuperscript{asws} with his letter. Abu Ja'far\textsuperscript{asws} said to him: 'I\textsuperscript{asws} am an old aged man, not strong upon the going out, and this here is my\textsuperscript{asws} son\textsuperscript{asws} Ja'far\textsuperscript{asws}, standing in my\textsuperscript{asws} place, take him\textsuperscript{asws} to him'.

So, when he\textsuperscript{asws} proceeded to the Umayyad (caliph), he belittled him\textsuperscript{asws} due to his\textsuperscript{asws} young age and dislike gathering between him\textsuperscript{asws} and the Qadrite fearing that he might overcome him\textsuperscript{asws}. And the people of Syria had heard of the advent of Ja'far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} to debate the Qadrite. When it was the morning, the people gathered for their debate, and the Umayyad (caliph) said to Abu Abdullah\textsuperscript{asws}, 'It has defeated us, the matter of this Qadrite, and rather I wrote to him for a gathering between him and you\textsuperscript{asws} for he does not leave anyone with us except he debates him'. So, he\textsuperscript{asws} said: 'Allah\textsuperscript{azwj} would Suffice us against him'.

He (the narrator) said, 'When they had gathered, the Qadrite said to Abu Abdullah\textsuperscript{asws}, 'Ask about whatever you\textsuperscript{asws} like to'. He\textsuperscript{asws} said to him: 'Recite Surah Al-Hamd'. So, he recited it, and the Umayyad (caliph) said, 'And we are with him. There is nothing is Surah Al-Hamd. We are defeated. We are from Allah\textsuperscript{azwj} and to Him\textsuperscript{azwj} we are returning'.

He (the narrator) said, 'The Qadrite went on to recite Surah Al-Hamd until he reached the Words of Allah\textsuperscript{azwj} Blessed and Exalted: (\textit{It is}) You we worship and You do we seek \textit{Assistance (from)} [1:5], and Ja'far\textsuperscript{asws} said to him: 'Stop! Who Assists you? And what is your
need to the Assistance, if the Command is to you? Thus, he who committed Kufr was confounded; and Allah does not Guide the unjust people [2:258].

From Safwan Bin Yahya,

‘From Abu Al-Hassan asws having said: ‘Allahazwj Blessed and Exalted Said: “Son of Adam as! By Myazwj Desire you are the one who used to desire and speaking, and by Myazwj Strength you fulfilled Myazwj Obligations, and by Myazwj Bounties you were strengthened upon disobeying Meazwj. Whatever you achieve from a good deed, it is from Allahazwj, and whatever you achieve from an evil deed, it is from yourself, and that is because Iazwj am foremost with your good deeds than you are, and you are foremost with your evil deed than Iazwj am, and that is because Iasws will not be questioned about what Iazwj Do, and they would be Questioned!”’.

From Al-Rezaasws, ‘(Allahazwj Said): “And you are foremost with your evil deeds than Iazwj am. You did the act of disobedience by Myazwj Strength which Iazwj Made to be in you!”’.

And in a report of Al Hassan Bin Ali Al Washa,

‘From Al- Rezaasws: ‘(Allahazwj Said): “You are foremost with your evil deeds than Iazwj am. You did the act of disobedience by Myazwj Strength which Iazwj Made to be in you!”’.

From Ibn Muskan, from one who reported it,

‘From Abu Abdullahasws regarding the Words of Allahazwj: and had it not been for the Grace of Allah upon you and His Mercy, you would have followed the Satan except for a few [4:83]. Abu Abdullahasws said: ‘You are asking from the speech of the Fatalist people (Qadiriites), and it is neither from myasws Religion, from the Religion of myasws forefathersasws, nor did Iasws find anyone from the Peopleasws of myasws Household saying with it’.”

Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 98
99 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 99
100 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 100
101 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 101
From Al Hassan Bin Ali,

‘From Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying: ‘Woe be unto these Qadiriites (Fatalists)! But rather, they should be reciting this Verse: We Determined her to be from the remaining ones [27:57]. Woe be unto them! Who Determine it except Allah awj Blessed and Exalted?’”.

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

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

So if there is a ray of hope for him the eagerness ruins him, and if the eagerness urges him, the greed ruins him, and if the despair controls him, the sorrow kills him, and if the anger is exposed to him the rage intensified with him, and if he ascends with the pleasure, forgets the protection, and if he attains the fear, the grief pre-occupies him, and if a calamity strikes him, the panic destroys him, and if he finds wealth, the richness makes him extravagant, and if destitution bites him, the affliction pre-occupies him, and if the hunger strikes him the weakness sits with him, and if the satiation is excessive with him, the belly hurts him, so every deficiency with him is harmful, and every excess is a spoiler for him.

A man from the ones who had witness the event of the (battle of the) camel stood up to him and he said, ‘O Ami Al-Momineen asws! Inform us about the Pre-determination’. He asws said: ‘It is a deep ocean, so do not dive into it’.

فقال: يا أمير المؤمنين أخبرنا عن القدر، فقال: يمر عميق فلا تلتدعه.

102 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 102
He said, ‘O Amir Al-Momineen\textsuperscript{asws}! inform us about the Pre-determination’. He\textsuperscript{asws} said: ‘It is a dark house, so, do not enter it’.

فقال: يا أمير المؤمنين أخبرنا عن القدر; فقال: من الله فلا تبحث عنه.

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

فقال: يا أمير المؤمنين أخبرنا عن القدر، فقال: لما أبت أن أمر بين أمرين لا جبر ولا تفويض.

He said, ‘O Amir Al-Momineen\textsuperscript{asws}! Inform us about the Pre-determination’. He\textsuperscript{asws} said: ‘When you are being adamant, so it is a matter between two matters, neither Compulsion nor Delegation’.

فقال يا أمير المؤمنين إن فلانا يقول بالاستطاعة وهو حاضر، فقال علّي عليه السلام: علي به، فأقاموه فلما رأى قال له: الاستطاعة فلكها مع الله أو من دون الله؟ وكيف أن تقول واحدة منهما فترتد، فقال: وما أقول يا أمير المؤمنين؟ قال: كل أملكها بالله الذي أنشأ ملكتها.

He said, ‘O Amir Al-Momineen\textsuperscript{asws}! So and so is saying with the capability, and he is present’.

Ali\textsuperscript{asws} said: ‘Here, with him!’ They made him stand up, and when he\textsuperscript{asws} saw him, said to him: ‘The capability, do you own it along with Allah\textsuperscript{azwj} or from besides Allah\textsuperscript{azwj}? And beware of saying one from the two, for you will turn back’. He said, ‘So, what should I be saying, O Amir Al-Momineen\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘Say, ‘I own it through Allah\textsuperscript{azwj} Who Created its ownership’.’

-Ibn Hakeem, from Al Bazanty who said,

‘I said to Al-Reza\textsuperscript{asws} that our companions, some of them are saying with the Compulsion, and some of them are saying with the capability, so he\textsuperscript{asws} said to me: ‘Write: ‘Allah\textsuperscript{azwj} Blessed and Exalted Said: “O son of Adam! By My\textsuperscript{azwj} Desire you are the one who used to desire for yourself whatever you desired, and by My\textsuperscript{azwj} Strength you fulfilled My\textsuperscript{azwj} Obligations, and by My\textsuperscript{azwj} Bounties you were strengthened upon disobeying Me\textsuperscript{azwj}’.

جعلتك سميعاً بصيراً قوياً، ما أصابك من حسنة فمن الله، وما أصابك من سيئة فمن نفسك، وذلك أني أولى بحسناً تكسبتك منه، وانت ألي بسيئاتك مني، وذلك أني لا أسأل عنك؛ هم يسألون، فقد نظمت لك كل شيء تزيد.

\textsuperscript{azwj} Made you hearing, seeing, strong. Whatever you achieved from a good deed, it is from Allah\textsuperscript{azwj}, and whatever you achieved from an evil deed, it is from yourself, and that is

\textsuperscript{103} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 103
because I am foremost with your good deeds than you are, and you are foremost with your evil deeds than I am, and that is because I will not be question about what I do and they would be Questioned!" I have organised for you all things you wanted".  

105 - أعلام الدين للديلمي: روى أن طاووس اليماني دخل على جعفر بن محمد الصادق عليه السلام وكان يعلم أنه يقول بالقدر، فقال له: يا طاووس من أقبل للعذر من الله ممن اعتذر وهو صادق في اعتذاره؟ فقال له: لا أحد أقبل للعذر منه، (The book) A’alam Al Deen of Al Daylami –

'It is reported that Tawoos Al-Yamani went to Ja’far Bin Muhammad Al Sadiq asws, and he knew that he was saying with the Pre-determination, so he said to him: ‘O Tawoos! Who is more accepting of the excuses than Allah, from the ones who excuse, and He is Truthful in His Excusing?’ He said, ‘There is no one more accepting of the excuses than Him.’

He asws said to him: ‘Who is more truthful from the ones who says, ‘I am not able’ and he is (indeed) not able?’ Tawoos said, ‘There is no one more truthful than Him.’

Al-Sadiq asws said to him: ‘O Tawoos! Then what is the matter, One Who is the most accepting of the excuses, does not Accept the excuse of the one who says, ‘I am not able’, and he is (indeed) not able?’ Tawoos stood up and he was saying, ‘There isn’t any enmity between me and the truth. Allah is more Knowing where to Place His Message [6:124]. I have accepted your advice”.  

106 - وقال الصادق عليه السلام عن المجلوم: ألا أعطيك جملة في العدل والتوحيد ؟ قال: يهيل جعلت فداك، قال: من العدل أن لا تتهمه، ومن التوحيد أن لا توجبها. And Al-Sadiq asws said to Hisham Bin Al-Hakam: ‘Shall I give you a summary regarding the Justice and the Tawheed?’ He said, ‘Yes, may I be sacrificed for you!’ He said: ‘The Justice is that you do not accuse Him, and from the Tawheed is that you do not imagine Him .

107 - يف: روى كثير من المسلمين عن الإمام جعفر بن محمد الصادق عليه السلام أنه قال يوما لبعض المجربة: هل يكون أحد أقبل للعذر الصحيح من الله ؟ فقال: لا، فقال: فما تقول فين قال ما أقدر وهو لا يقدر؟ أيكون معدودا أم لا؟ فقال المجربة: يكون معذورا;

104 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 104
105 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 105
106 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 106
It is reported by a lot of the Muslims,

‘From the Imam Ja’far \textsuperscript{asws} Bin Muhammad Al-Sadiq \textsuperscript{asws} having said one day to one of the believers in Compulsion: ‘Can anyone be more accepting of the correct excuse than Allah \textsuperscript{azwj}?’ He said, ‘No’. He \textsuperscript{asws} said: ‘Then what are you saying regarding the one who says, ‘I am not able’, and he is (indeed) not able? Would he happen to be excuse or not?’ The believer in Compulsion said, ‘He would happen to be excused’.

قال له: فإذا كان الله يعلم من عباده أنهم ما قدروا على طاعته وقال لسان حافهم أو مقاؤهم يوم القيامة: يا رب ما قدرنا على طاعتك لانك منعتنا منها أما يكون قولهم وعذرهم صحيحا على قول المجبرة ؟ فقال: بلى والله

He \textsuperscript{asws} said to him: ‘Then if it was so that Allah \textsuperscript{azwj} Knows from His \textsuperscript{azwj} servants that they are not able upon obeying Him \textsuperscript{azwj}, and the tongue would speak of their state, or their words would be on the Day of Judgment, ‘O Lord\textsuperscript{azwj}! You \textsuperscript{azwj} did not Enable us upon obeying You\textsuperscript{azwj}, because You\textsuperscript{azwj} Prevented it from us’, wouldn’t their words and their excuse be correct upon the word of the believers in Compulsion?’ He said, ‘Yes, by Allah \textsuperscript{azwj}!’

فقال: فيجب على قولك أن الله يقبل هذا العذر الصحيح ولا يؤاخذ أحدا أبدا وهذا خلاف قول أهل الملل كلهم. فنهب المجبر

He \textsuperscript{asws} said: ‘Then it obligates upon your word that Allah \textsuperscript{azwj} would Accept the correct excuse and not Seize anyone, ever, and this is opposite to the word of the people of the nation, all of them’. The believer in Compulsion repented from his word with the Compulsion straight away” \textsuperscript{107}

108 - يف: روي أن الحجاج بن يوسف كتب إلى الحسن البصري وإلى عمرو ابن عبيد وإلى واصل بن عطا وإلى عامر الشعيبي أن يذكروا ما عندهم وما وصل إليهم في القضاء والقدر.

It is reported that Al-Hajjaj Bin Yusuf wrote to Al-Hassan Al-Basry, and to Amro Ibn Ubeyd, and to Wasil Bin Ata’a, and to Aamir Al Shaby that they should mentioned what is with them and what has arrived to them regarding the Ordainment and the Pre-determination.

فكتب إليه الحسن البصري: إن أحسن ما أتته إلى ما سمعت أمير المؤمنين علي بن أبي طالب عليه السلام أنه قال: أظن أن الذي نماك دهناك؟ وإنما دهك أسفلك وأعلاك، والله برئ من ذاك.

Al-Hassan Al-Basry wrote to him, ‘The best of what I ended up to is what I heard Amir Al-Momineen Ali \textsuperscript{asws} Bin Abu Talib \textsuperscript{asws} saying: ‘Are you thinking that the One \textsuperscript{azwj} Who Prohibited you, Does it for you? And rather, it is your lower and your upper (yourself) doing it for you, and Allah \textsuperscript{azwj} is disavowed from that’.

وكتب إليه عمرو بن عبيد: أحسن ما سمعت في القضاء والقدر قول أمير المؤمنين علي بن أبي طالب عليه السلام: لو كان الزور في الأصل معلوما كان المؤر في القصاص معلوما.

\textsuperscript{107} Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 107
And Amro Bin Ubayd wrote to him, ‘The best of what I heard regarding the Ordainment and the Pre-determination are the words of Amir Al-Momineen Ali
\(^{asws}\) Bin Abu Talib
\(^{asws}\): ‘If the sin was originally inevitable, the sinner would be oppressed in the retaliation’.

وكتب إليه وأصل بن عطا: أحسن ما سمعت في القضاء والقدر قول أمير المؤمنين علي بن أبي طالب عليه السلام: أيذك على الطريق ويأخذ عليك المضيق؟.

And Wasil Bin Ata’a wrote to him, ‘The best of what I heard regarding the Ordainment and the Pre-determination are the words of Amir Al-Momineen Ali
\(^{asws}\) Bin Abu Talib
\(^{asws}\): ‘Would He
\(^{azwj}\) Point upon the way and Seize the narrowness upon you?’

وكتب إليه الشعبي أحسن ما سمعت في القضاء والقدر قول أمير المؤمنين علي بن أبي طالب عليه السلام: كل ما استغفرت الله منه فهو منك، وكل ما حمدت الله عليه فهو منه.

And Al-Shaby wrote to him, ‘The best of what I heard regarding the Ordainment and the Pre-determination are the words of Amir Al-Momineen Ali
\(^{asws}\) Bin Abu Talib
\(^{asws}\): ‘All what Allah
\(^{azwj}\) Forgives from, it is from you, and all what Allah
\(^{azwj}\) Praises upon, it is from Him
\(^{azwj}\).’

فلما وصلت كتبهم إلى الحجاج وقف عليها قال: لقد أخذوها من عين صافية.

So, when their letters arrived to Al-Hajjaj, he paused upon it (and) said, ‘They have taken it from a clean spring’.

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It is reported that a man asked Ja’far
\(^{asws}\) Bin Muhammad Al-Sadiq
\(^{asws}\) about the Ordainment and the Pre-determination, so he
\(^{asws}\) said: ‘Whatever capability you can blame the servant upon, it is from him, and whatever you are not able to blame the servant upon, it is from a Deed of Allah
\(^{azwj}\). Allah
\(^{azwj}\) the Exalted would be Saying to the servant: “Why did you disobey? Why were you immoral? Why did you drink the wine? Why did you commit adultery?” For this is a deed of the servant, and He
\(^{azwj}\) would not be Saying: “Why were you sick? Why were you short? Why were you white? Why were you black?” Because it is from a deed of Allah
\(^{azwj}\) the Exalted’.

It is reported that al Fazl Bin Sahl asked Al Reza asws in front of Al Mamoun, and he said, ‘O Abu Al Hassan asws! Are the people compelled?’ He asws said: ‘Allah azwj is more Just than to Compel His azwj creatures then Punish them’. He said, ‘They are detached?’ He asws said: ‘Allah azwj is Wiser that to ignore His azwj servants and Leave him to himself’.  
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وقال الكرجاخي في كنز الفوائد: قال الصادق صلى الله عليه وآله لزرارة بن أعين: يا زرارة أعطني جملة في القضاء والقدر؟ قال: نعم جعلت فداك، قال: إذا كان يوم القيامة وجمع الله الخلائق سأله عما عهد إليهم ولم يسألهم عما عذب عليهم.

And Al Karajaky said in (the book) Kunz Al Fawaid –

‘Al-Sadiq asws said to Zurara Bin Ayn: ‘O Zurara! Did I asws give you the total regarding the Ordainment and the Pre-determination?’ He said, ‘Yes, may I be sacrificed for you asws!’ He asws said: ‘When it would be the Day of Judgment, and Allah Gathers the people, He azwj would Ask them about what He azwj Pacted to them and would not Question them about what He azwj had Ordained upon them’. 111

وروي عن محمد بن أحمد بن شاذان القمي، عن الصدوق، عن أبيه، عن سعد، عن أيوب بن نوح، عن الرضا، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: خمسة لا تطفئ نيرانهم، ولا تموت أبدانهم: رجل أشرك، ورجل عق والديه، ورجل سعى بأخيه إلى السلطان فقتله، ورجل قتل نفسا بغير نفس، ورجل أذنب وحمل ذنبه على الله عزوجل.

And it is reported from Muhammad Bin Ahmad Bin Shazan Al Qummy, from Al Sadouq, from his father, from Sa’ad, from Ayoub Bin Nuh,

‘From Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘Five, neither would their fire be extinguished nor would their bodies be dying – a man who associates (with Allah azwj), and a man disloyal to his parents, and a man who strives with his brother to a ruling authority, and he kills him, and a man kills a soul without retaliation, and a man commits a sin and loads his sin upon Allah azwj Mighty and Majestic’. 112

110 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 110
111 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 111
112 Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 112
CHAPTER 2 – ANOTHER, AND IT IS FROM THE FIRST CHAPTER

And in it is a letter of Abu Al-Hassan asws the 3rd in the rebuttal upon the people (believers in) the Compulsion and the Delegation, and proof of the Justice, and the status between the two statuses in a more extensive perspective that was has passed before.

مو عبد الله صلى الله عليه وسلم: "سلام عليكم وعلى من اتبع الهدى ورحمة الله وبركاته، فإنه ورد علي كتابكم وفهمت ما ذكرتم من اختلافكم. وما ظهر من العداوة بينكم، فما تفرقتم تقولون منقولين منكم بالجبر، ومن يقول بالتفويض، وتفريقكم في ذلك وتفاقكم، وما ما مر.

ف: من علي بن محمد: سلام عليكم وعلى من اتبع الهدى ورحمة الله وبركاته، فإنه ورد علي كتابكم وفهمت ما ذكرتم من اختلافكم. وما ظهر من العداوة بينكم، فما تفرقتم تقولون منقولين منكم بالجبر، ومن يقول بالتفويض، وتفريقكم في ذلك وتفاقكم، وما ما مر.

ثم سأسألوني عنه وبيانه لكم وفهمت ذلك، فاذكر من حيث واجب Guidelines and (upon him be the) Mercy of Allah azwj and His azwj Blessings. Your letter came to me asws, and I understood what you mentioned from your differing in your Religion and your arguments regarding the Pre-determination, and the words of the ones from you saying with the Compulsion, and ones saying with the Delegation, and your separations regarding that, and your cutting off from each other and what has appeared from the enmity between you.

ف: من علي بن محمد: سلام عليكم وعلى من اتبع الهدى ورحمة الله وبركاته، فإنه ورد علي كتابكم وفهمت ما ذكرتم من اختلافكم. وما ظهر من العداوة بينكم، فما تفرقتم تقولون منقولين منكم بالجبر، ومن يقول بالتفويض، وتفريقكم في ذلك وتفاقكم، وما ما مر.

ثم سأسألوني عنه وبيانه لكم وفهمت ذلك، فاذكر من حيث واجب Guidelines and (upon him be the) Mercy of Allah azwj and His azwj Blessings. Your letter came to me asws, and I understood what you mentioned from your differing in your Religion and your arguments regarding the Pre-determination, and the words of the ones from you saying with the Compulsion, and ones saying with the Delegation, and your separations regarding that, and your cutting off from each other and what has appeared from the enmity between you.

And the whole community has united upon, there being no differing between them, that the Quran is true, there is no doubt in it with the entirety of the people of the sects; and in the state of their unity they are accepting the ratification of the Book and its investigation, they are correct, guided, and that is by the words of Rasool-Allah saww: ‘My saww community will not gather upon a straying’.
So, he saww informed that the entirety of what the community is united upon, all of it is true. This is when some of them do not oppose the others. And the Quran is true, there is no differing between them regarding its Revelation and its ratification. Thus, when the Quran testifies with the verification of a Hadeeth and its investigation, and a party from the community denies the Hadeeth, it necessitates the acceptance with it as necessary when they are united regarding the original upon ratifying the Book, and if it rejects and denies, the exit from the nation would be necessitated upon it.

So, the first Hadeeth whose investigation is known from the Book and its ratification, and the impact of its authentication upon it, is the Hadeeth referred from Rasool-Allah saww, and found to be concordant with the Book and its truthfulness, where there is no differing in their words, when he saww said: ‘[saww am leaving behind among you all the two weight things – Book of Allah azwj and my saww family, the People asws of my saww Household. You will never go astray for as long as you attach with these two, and these two will never separate until they return to me asws at the Fountain’.

So, when we find testification of this Hadeeth in the Book of Allah azwj, a ling like the Words of the Mighty and Majestic: But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55] And whoever takes Allah and His Rasool and those who believe for a Guardian, then they are the party of Allah, they would be triumphant [5:56].

And it is reported by the general Muslims regarding that, Ahadeeth of Amir Al-Momineen asws having given in charity with his asws ring while he asws was in Ruku, so Allah azwj Thanked that for himasws and the Verse was Revealed regarding him asws.

فأشر أن جميع ما اجتمعت عليه الأمة كلها حق، هذا إذا لم يخالف بعضها ببعض، وفإن القرآن حق لا اختلاف بينهم في تنزيلة وتصديقه، فإنما شهد القرآن بتصديق خبر وتعقيبه وأنكر الخير طاعة من الأمة لزمهم آلافر به ضرورة، حين اجتمعت في الأصل على تصديق الكتاب، فإن هي جحدت وانكرت لزمها الخروج من الملة،
We find Rasool-Allah āsاه to have come with his āsawah words: ‘One whose Master āsawah was, so āsawah is his Master’, and by his āsawah words: ‘You āsawah are from me āsawah at the status of Haroun āsawah from Musa āsawah except there would be no Prophet āsawah after me āsawah’, and we find him āsawah saying: ‘ āsawah would pay back my āsawah debts, and fulfil my āsawah promises made, and āsawah is my āsawah Caliph upon you all from after āsawah’.

So, the first Hadeeth is which these Ahadeeth have been contrived from is a correct Hadeeth, united upon, there is no differing with them with regards to it, and it is concordant with the Book as well. When the Book testifies with the verification of the Hadeeth, and this is the other testification, it necessitates the community to acknowledge with it out of necessity, when these Ahadeeth are testifying for it from the speaking Quran, and it is concordant with the Quran, and the Quran is concordant with it.

Then came the realities of the Ahadeeth from Rasool-Allah āsawah, from the two truthful ones (5th and 6th Imam āsawah), a well-known reliable people having transmitted it, so the belief with this Ahadeeth becomes a necessity, an Obligation upon every Momin and Momina, none would exceed it except the obstinate people, and that is because the words of the Family āsawah of the Rasool āsawah are connected with the Words of Allah ãzwj; and that is like His ãzwj Words in the Decisive of His ãzwj Book: Surely those hurting Allah and His Rasool, Allah Curses them in the world and the Hereafter, and has Prepared for them a disgraceful Punishment [33:57].

And we find a match of this Verse in the words of Rasool-Allah āsawah: ‘One who hurts Ali āsawah, so he has hurt me āsawah, and one who hurts me āsawah, so he has hurt Allah ãzwj, and one who hurts Allah ãzwj, undoubtedly He ãzwj would Take Revenge from him; and similar to that are his āsawah words: ‘One who loves Ali āsawah so he has loved me āsawah, and one who loves me āsawah so he has loved Allah ãzwj’.

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ووجدنا نظير هذه الآية قول رسول الله صلى الله عليه وآله: " من آذى عليا فقد آذانى، ومن آذانى فقد آذى الله، ومن آذى الله يوشك أن ينتقم منه " وكذلك قوله صلى الله عليه وآله: " من أحب عليا فقد أحبني، ومن أحبني فقد أحب الله "

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And, like his words regarding the clan of Waliah: 'I shall send to them a man like myself, loved by Allah and His Rasool, and he loves Allah and His Rasool. Arise, O Ali, and go to them!

And his words on the Day of Khyber: 'I shall send to them tomorrow and man who loves Allah and His Rasool, and Allah and His Rasool love him, a brave fighter nor fleeing. He will not return until Allah Grants victory to him. Rasool-Allah foretold of the victory before he went ahead, and the companions of Rasool-Allah watched his words. When it was the next morning, he called Ali and sent him towards them.

So, He chose him with these qualities and named him as, 'brave not fleeing', and Allah Named him as 'One who loves Allah and His Rasool', and informed that Allah and His Rasool both love him.

And rather we preceded this expounding and the explanation as evidence upon what we want, and a strengthening to what we want to manifest from the matter of the Compulsion and the Delegation, and the status between the two statuses, and through Allah is the Assistance and the Strength, and upon Him we rely in the entirety of our affairs.

We hereby begin from that by the words of Al-Sadiq: 'There is neither Compulsion nor Delegation, but a status between the two statuses', and it is the health of the body, and being devoid of the means, and the opportunity regarding the time, and the provision like the ride, and the stirring cause for the doer upon his deed.
These are the five characteristics Al-Sadiq asws gathered with as being the summary, and when the servant is deficient of one characteristic from these, the deeds would be dropped from him by its reckoning. Al-Sadiq asws informed with the origin of what is Obligated upon the people from seeking His azwj recognition, and the Book speaks with its testification, and the Decisive Verses of His asww Rasool testify with that because the Rasool asww does not exceed anything from His azwj Words, and their asws words are the limits of the Quran.

If a person has the characteristics of Al-Sadiq asws, the deeds would not be dropped from him by its reckoning. Al-Sadiq asws informed with the origin of what is Obligated upon the people from seeking His azwj recognition, and the Book speaks with its testification, and the Decisive Verses of His azwj Rasool testify with that because the Rasool asww does not exceed anything from His azwj Words, and their asws words are the limits of the Quran.

When the realities of the Ahadeeth are received and their testification is sought from the Revelation, and concordance is found for it, and upon it is evidence, the belief with these would be Obligatory, none would go beyond it except the obstinate people, as we asws mentioned in the beginning of the letter.

And when we seek the realities of what Al-Sadiq asws said of the status between the two statuses, and his asws denial of the Compulsion and the Delegation, and we find the Book to have testified for it and ratify his asws words regarding this, and a Hadeeth from him asws as wellbeing concordant to this that Al Sadiq asws was asked, ‘Does Allah azwj Compel the servants upon the disobedience?’ Al-Sadiq asws said: ‘He azwj is more Just than that’. It was said to him asws ‘Does He azwj Delegate to them?’ He asws said: ‘He azwj is Mighty and more Conquering to them than that’.

And it is reported from him asws that he asws said: ‘The people, regarding the Predetermination, are upon three perspectives – a man claims that the Command is Delegated to him, so he has weakened Allah azwj in His azwj Authority, and he would be destroyed; a man claims that Allah azwj Mighty and Majestic Compels the servants upon the disobedience and Encumbers them what they cannot endure, so he has been unjust to Allah azwj in His azwj Wisdom, and he would be destroyed; and a man claims that Allah azwj the servant what they can endure and does not Encumber them with what they cannot endure, then it is the excellent praise of Allah azwj, and when he does evil, Allah azwj would Forgive, and this is a mature Muslim.’
فأخبر عليه السلام أن من تقلد الجبر والتفويض ودانهما فهو على خلاف الحق، فقد شرحت الجبر الذي من دان به يلزم الخطأ، وأن الذي تقلد التفويض يلزم الباطل فصارت المنزلة بين المنزلتين بينهما.

So, he asws informed that the one who wears the collar of the Compulsion and the Delegation and makes it a religion with these two, then he would be upon opposition to the Truth. I asws have expounded the Compulsion which one who makes a religion with it, the error would be necessitated with him, and that the one who wears the collar of the Delegation, the falsehood would be necessitate with him, so the status comes to be between the two statuses.

ثم قال: وأضرب لكل باب من هذه الابواب مثلا يقرب المعنى للطالب ويسهل له البحث عن شرحه، تشهد به محكمات آيات الكتاب، وتحقق تصديقه عند ذوى الالباب وبالله التوفيق والعصمة.

Then he asws said: 'And I asws shall strike an example for each subject from these subjects, to draw closer the meaning for the seeker and ease the discussion for him of its explanation. The Decisive Verses of the Book would testify with it, and the investigation would verify it in the presence of the ones with understanding. And by Allah azwj is the Inclination and the Protection.

فأما الجبر الذي يلزم من دان به الخطأ فهو قول من زعم أن الله عزوجل أجبر العباد على المعاصي وعاقبهم عليها، ومن قال بهذا القول فقد ظلم الله في حكمه وكذبه ورد عليه قوله: " ولا يظلم ربك أحدا " وقوله: " ذلك بما قدمت يداك وأن الله ليس بظلم للعبيد " وقوله: " إن الله لا يظلم الناس شيئا ولكن الناس أنفسهم يظلمون " مع آي كثيرة في ذكر هذا

As for the Compulsion which necessitates the error for the one who makes a religion with it, is the word of the one who claims that Allah azwj Mighty and Majestic Compels the servants upon the disobedience and Punishes them upon it; and one who says this word, he would be unjust to Allah azwj in His azwj Wisdom, and belied Him azwj, and rebutted upon Him azwj His azwj Words: and your Lord will not Wrong anyone [18:49], and the His azwj Words: That is due to what your two hands have sent forward, and surely Allah isn’t unjust to the servants [22:10], and His azwj Words: Surely, Allah does not do any injustice to the people, but the people are being unjust to themselves [10:44], along with a lot regarding the mention of this.

فمن زعم أنه مجبر على المعاصي فقد أحال بذنبه على الله، وقد ظلمه في عقوبته، ومن ظلم الله فقد كذب كتابه، ومن كذب كتابه فقد لزمه الكفر باجتماع الامة.

So, the one who claims that he is Compelled upon the disobedience, so he has transferred his sins upon Allah azwj, and has wronged Him azwj in His azwj Punishment; and one who wrongs Allah azwj so he has belied His azwj Book, and one who belies His azwj Book so the Kufr is necessitated for him, by the unison of the community.
And the example struck regarding that is an example of a man who owns a slave who does not own anything except his soul, and he does not own any chattels from the chattels of the world, and his master knows that from him. He instructs him based upon a knowledge from him with going to the market for a need to come with to him, and he does not give him the price of what he should come with, and the owner (of the needed item) knows that upon the need, no one would covet to take from him except with what he would be pleased from the price.

And, the owner of this slave has described himself to be with the justice and the fairness, and display of wisdom and negation of the tyranny, and he threatens his slave that if he does not come with the need (item), he would punish him. So, when the slave goes to the market and goes to take his need which his master had sent him for, he finds no prohibition preventing him from it, except the purchasing, and the slave doesn’t have its price.

So, he leaves to go to his master, disappointed, without having fulfilled his need. His master gets upset from that and P unishes him upon it. Isn’t he obligated in his justice, and his wisdom that the does not punish him and he knew that his slave did not own any chattels from the chattels of the world and did not own the price of his needed item? Thus, if he punishes him, his punishing would be unjust, transgressing upon him, an invalidation to what he had described from his justice, and his wisdom, and his fairness.

And if he does not punish him, he would belie himself regarding his promise to him when he promised him with the lie, and the lie and the injustice both negate the justice and the wisdom. Exalted is He from what they are saying, loftier, Greater.

فمن دان بالجبر أو بما يدعو إلى الجبر فقد ظلم الله، ونسبه إلى الجور والعدوان، إذ أوجب على من أجبر العقوبة، ومن زعم أن الله أوجب العبد فقد أوجب على قياس قوله أن الله يدفع عنهم العقوبة.
So, one who makes it a religion with the Compulsion or with that calls to the Compulsion, so he has wronged Allah \( \text{azwj} \), and attributed Him \( \text{azwj} \) to the tyranny and the aggression, when the punishment is obligated upon the one who compels. And one who claims that Allah \( \text{azwj} \) Compels the servants, so he has necessitated upon the analogy of His \( \text{azwj} \) Words that Allah \( \text{azwj} \) Dispels the Punishment from them.

And one who claims that Allah \( \text{azwj} \) Dispels the punishment from the disobedient people, so he has belied Allah \( \text{azwj} \) in His \( \text{azwj} \) Promise where He \( \text{azwj} \) is Saying: Yes! The one who earns evil and his sins surround him, so they are the inmates of the Fire; they would be in it eternally [2:81], and His \( \text{azwj} \) Words: (As for) those who are consuming the wealth of the orphans unjustly, are rather consuming fire in their bellies, and they would be arriving at the Blazing Fire [4:10];

And His \( \text{azwj} \) Words: (As for) those who disbelieve in Our Signs, soon We shall Make them arrive to the Fire; Every time their skins are thoroughly burned, We will Replace them for other skins, so that they would be (re) tasting the Punishment; surely Allah was always Mighty, Wise [4:56], along with a lot regarding this sort.

So, the one who belies the Promises of Allah \( \text{azwj} \), the Kufr would be necessitated for him during his belying a Verse from the Book of Allah \( \text{azwj} \), and he would be from the ones for whom Allah \( \text{azwj} \) Said: Are you believing in part of the Book and disbelieving in a part (of it)? So what is a Recompense of the one from you who does that except disgrace in the life of the world? And on the Day of Judgment he would be Driven to the severe Punishment; and Allah is not heedless from what you are doing. [2:85].

But, we \( \text{asws} \) are saying that Allah \( \text{azwj} \) Mighty and Majestic Recompenses the servants upon their (good) deeds, and Punishes them upon their (evil) deeds, by the capability which He \( \text{azwj} \) Gave to them, so He \( \text{azwj} \) Commanded them and Prohibited them. His \( \text{azwj} \) Book Spoke with that: One who comes with the good deed, then for him would be ten the likes of it, and one who comes with the evil deed, so he would not be Recompensed except the like of it, and they would not be wronged [6:160].
وَقَالَ جَلَّ ذِكْرِهِ: " يَوْمَ تَفْضِيلُ كُلِّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيرٍ مُّحَضَّرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوُّدُّ لَوْ أَنَّ يَوْمَ الْبَيْنَاهَا بِهَا أَمْدَادًا بِعَدّةٍ وَيَعْلَمُ اللَّهُ نَفْسِهَا " وَقَالَ: " الْيَوْمُ تَفْضِيلُ كُلِّ نَفْسٍ كَمَا كَسبَتْ لَا ظَلَمَ الْيَوْمُ " فَهَذِهْ آيَاتٌ مَّحْكَمَةٌ تَنْفَعُ الجُهَّرَ وَمِنْ دَانَهَا وَمِنْهَا فِي الْقُرآنِ كَبِيرٌ، إِخْتِصَارُهَا ذَلِكَ لِلَّوْلَاةَ الْكُتَّابِ وَبِاللَّهِ التَّوْفِيقُ.

And, Majestic is His Mention, Said: On the Day every soul shall find what it has done of good to be present and what it has done of evil. It will wish that between it and him there was a long duration; and Allah Cautions you all Himself [3:30]. And Said: Today every soul shall be Recompensed for whatever it has earned. There shall be no injustice today [40:17]. So, these are Decisive Verses negating the Compulsion and the one who makes a religion with it, and the likes of these are a lot in the Quran. We have shortened that lest the letter gets prolonged; and by Allah is the Inclination.

فَأَمَّا الْتَفْضِيلُ الَّذِي أَبْطَلَهُ الصَّادِقُ عَلَى الْسَّلَامِ وَهُوَ أَمَرَانَا الَّذِينَ ذَكَرْنَاهُمْ فِي هَذِهِ الْآيَاتِ: إِنَّ اللَّهَ جَلَّ ذِكْرِهِ فَوَضَّأَ لِلْعَبَّادِ اخْتِبَارَهُمْ وَقَرَاءَتَهُمْ، وَهُوَ أَمَرَانَا الَّذِينَ ذَكَرْنَاهُمْ وَقَرَاءَتَهُمْ، فَأَمَّا الْيَوْمُ تَفْضِيلُ كُلِّ نَفْسٍ كَمَا كَسبَتْ لَا ظَلَمَ الْيَوْمُ " فَهَذِهْ آيَاتٌ مَّحْكَمَةٌ تَنْفَعُ الجُهَّرَ وَمِنْ دَانَهَا وَمِنْهَا فِي الْقُرآنِ كَبِيرٌ، إِخْتِصَارُهَا ذَلِكَ لِلَّوْلَاةَ الْكُتَّابِ وَبِاللَّهِ التَّوْفِيقُ.

As for the Delegation which Al-Sadiq invalidated, and the one who makes a religion with it and collars it, has erred, so it is the word of the speaker, ‘Allahazwj, Majestic is His Mention, Delegated to His servants the choice of His Commandments, and His Prohibitions, and their being loaded with them’. And in this speech there is an intricacy for the one who goes to compile it and edit it, and to this (depth) went the Guided Imams from the Family of the Rasool.

فَإِذا قَالُوا لَوْ فَوَضَّأَ لَهُمْ عَلَى جَهَةِ الْإِهَامَةِ لَكَانُ أَذَلَّ لَمْ يَرْضِى بِكُلِّ مَا اخْتَارُوهُ، وَأَسْتَوِجَبْتُهُ بِالْأَمْرِ وَالنَّهَايَةِ، وَلَمْ يَكُنْ عَلَيْهِمْ فِي مَا جَنُوهُ العقابِ إِذَا كَانَ الْإِهَامَةَ وَافِعًا.

They said: ‘If it is Delegated to them upon an aspect of the neglect (leaving them), it would necessitate for Him to Agree with whatever they choose, and they would be obligated the Rewards with it, and there would not happen to be any Punishment upon them for its crime, when the leaving occurred.

وَتَنْصَرَفُ هَذِهِ الْمَقَالَةُ عَلَى مَعْنَىَينَ: إِنَّا أَنَّ الْعَبَّادَ لَعَلَّهُمْ يُؤْتَهُمْ فَوْضُ الْبَيْنَاهَا فِي اخْتِبَارِهِمْ بَيْنَ الْإِهَامَةِ وَالنَّهَايَةِ، كَذَلِكَ أَمْ حَبِبٌ، فَلَمْ يَكُنْ عَلَيْهِمْ عَذَابٌ عَنْ عَمَّرِهِ عَنْ نَبِعُهُمْ بِالْإِهَامَةِ وَالنَّهَايَةِ إِلَيْهِ، كَذَلِكَ أَمْ حَبِبٌ أَوْ أَحْبَا.

And the utilisation of these words is upon two meanings – Either the servants become pretending to be upon it, and it would still necessitate upon Him to Accept their choices by their opinions as a necessity, whether He Dislikes it or Loves it. Thus, the weakness would be necessitated, and the Mighty and Majestic would become unable from making them worship with the Commands and the Prohibitions upon His Will, whether they dislike it or love it.
So, He delegated His Command and His Prohibitions and Caused these to flow upon their love, when He was unable from Making them worship by His Will, and Made the choice to be for them regarding the Kufr and the Eman.

An example of that is an example of a man owning a slave he has bought to serve him, and he recognises the merit for him and his Wilayah, and his pausing at his instructions and his prohibition. And the owner claims to the slave that he is able, compeller, mighty wise, so he instructs his slave and prohibits him, and promises him great rewards upon his following his instructions, and promises him painful punishment upon his disobedience.

But, the slave opposes the will of his owner and does not pause at his instructions and his prohibition. So, whichever order he orders his with, or prohibition he prohibits him from, he does not carry out upon the will of the master, but the slave pursues his own intentions and his own whims.
Or, does it not obligate upon this reason, that the master should happen to be able upon the slave to order his slave to follow his orders and his prohibitions upon his will, not upon the will of the slave, and give him from the strength by a measurement of whatever he orders him with and prohibits him from.

فإذا أمره بأمر ونهاه عن نهي عرفه الثواب والعقاب عليهما وحذره ورغبه بصفة ثوابه وعقابه ليعرف العبد قدرة مولاه بما ملكه من الطاقة لأمره ورغبته وترغيبه وترهيبه

So, when he does order him with an order, and prohibits him with a prohibition, he would introduce to him the rewards and the punishment upon these two, and make him desirous with the description of his rewards and his punishment so that the slave would recognise the power of his master with what he has made him own from the strength for his orders and his prohibition, and his desire and his awe.

فكون عدله وإنصافه شاملا له، وحجته واضحة عليه للاعذار والانذار. فإذا اتبع العبد أمر مولاه جازاه، وإذا لم يجزره عن فعاقبه أو يكون عاجزا غير قادر ففوض أمره إليه أحسن أم أساء أم عصى عاجز عن عقوبته ورده إلى إتباع أمره،

Thus, his justice and his fairness would become included for him, and hits argument would be clear upon him for the excusing and the warning. So, when the slave pursues the orders of his master, he would reward him, and when he does not restrain from his prohibitions, he would punish him, or would he become frustrated, without power, so he would delegate his orders to him, whether he does good or evil, obeys or disobeys, he would be unable to punish him and return him to follow his orders.

وفي إثبات العجز نفي القدرة والتأله، وإبطال الامرا والنهي والثواب والعقاب، ومخالفة الكتاب، إذ يقول: " ولا يرضى لعباده الكفر وما تشكروا يرضه لكم " وقوله عزوجل: " اتقوا الله حق تقاته ولا تموتن إلا وأنتم مسلمون "

And, in the proving of the inability is negation of the Power and His Deification, and invalidation of the Commands and the Prohibitions, and the Rewards and the Punishments, and opposition to the Book, when He is Saying: and He is not Pleased with the Kufr of His servants; and if you are grateful, He would be Pleased for you. [39:7], and the Words of the Mighty and Majestic: Fear Allah as His right to be feared and do not be dying except and you are submitters [3:102],

وقوله: " وما خلقت الجن والانس إلا ليعبدون ما اريد منهم من رزق وما اريد أن يطعمون " وقوله: " اعبدوا الله ولا تشركوا به شيئا " وقوله: " وأطيعوا الله وأطيعوا الرسول ولا تولوا عنه وإنتم نسمعون "

and His Words: And I have not Created the Jinn and the Humans except to be worshipping Me [51:56] 'I do not want any sustenance from them, and I do not want that they should feed me [51:57], and His Words: And worship Allah and do not associate anything with Him [4:36], and His Words: O you who believe! Obey Allah and His Rasool and do not turn back from Him while you are hearing [8:20].
فمن زعم أن الله تعالى فوض أمره ونهيه إلى عباده فقد أثبت عليه العجز، وأوجب عليه قبول كل ما عملوا من خير وشر، وأبطل أمر الله ونهيه، ووعده ووعيده لعله ما زعم أن الله فوضها إليها لأن المفوض إليه يعمل بمشيئته، فإن شاء الكفر أو الإيمان كان غير محدود عليه ولا محدود.

So, the one who claims that Allah azwj the Exalted Delegated His azwj Command and His azwj Prohibition to His azwj servants, so he has proved the Compulsion upon Him azwj and obligated upon Him azwj the Acceptance of everything what they do from good or evil, and invalidate the Command of Allah azwj and His azwj Prohibition, and His azwj Promises and His azwj Threats, lest what is claimed that Allah azwj Delegated, because the delegate acts with his desire, if he so desires the Kufr, and if he so desires, the Eman, he would not neither be repelled upon it nor cautioned.

فمن دان بالتفويض على هذا المعنى فقد أبطل جميع ما ذكرنا من وعده ووعيده و أمره ونهيه، وهو من أهل هذه الآية " أفتؤمنون ببعض الكتاب وتكفرن ببعض فما جزاء من يفعل ذلك منكم إلا خزي في الحياة الدنيا ويوم القيامة يردون إلى أشد العذاب وما الله يغافل عما تعملون "

The one who makes it a religion with the Delegation upon this meaning, so he has invalidated the entirety of what we asws mentioned from His azwj Promise, and His azwj Threat, and His azwj Command, and His azwj Prohibition, and he would be from the people of this Verse: Are you believing in part of the Book and disbelieving in a part of it? So what is a Recompense of the one from you who does that except disgrace in the life of the world? And on the Day of Judgment he would be Driven to the severe Punishment; and Allah is not heedless from what you are doing. [2:85].

تعالى الله عما يدين به أهل التفويض علوا كبيرا، لكن نقول: إن الله عز وجل، خلق الخلق بقدرته، وملكهم استطاعة تعبدهم بما، فأتمهم وغاغهم بما أراد فقيل منهم اتباع أمره ورضي بذلك هم، Allah azwj is Exalted from what the people of Delegation are making a religion with, Loftier, Greater. But, we asws are saying that Allah azwj Mighty and Majestic Created the creatures by His azwj Power, and Gave them capability they could be worshipping with, so He azwj Commanded them, and Prohibited them with whatever He azwj Wanted, and would Accept from them the following of His azwj Commandments and would be Pleased with that for them.

وجاءهم عن معصيته وذم من عصاه وعاقبه عليها، والله الخيرة في الامر والنهي، يختار ما يريد ويأمر به، وينهي عما يكره ويعاقب عليه، بالاستطاعة التي ملكها عباده لاتباع أمره واجتناب معاصيه

And He azwj Prohibited them from disobeying Him azwj and Condemned the ones who did disobeyed Him azwj, and His azwj Punishing upon it, and for Allah azwj is the Choice regarding the Commanding and Prohibiting. He azwj Chooses whatever He azwj Wants and Commands with it, and Prohibits from what He azwj Dislikes and Punishes over it, by the capability which He azwj Gave His azwj servants to follow His azwj Commands and shun His azwj disobedience.
(This is) because He\textsuperscript{azwj} Manifested the Justice, and the Fairness, and the Conclusive Wisdom, Concluding the Argument with the Excusing and Warning, and to Him\textsuperscript{azwj} are the Elites He\textsuperscript{azwj} Chose ones He\textsuperscript{azwj} so Desired from His\textsuperscript{azwj} servants to deliver His\textsuperscript{azwj} Message and His\textsuperscript{azwj} Argument upon His\textsuperscript{azwj} servants.

He\textsuperscript{azwj} Chose Muhammad\textsuperscript{saww} and Sent him\textsuperscript{saww} with His\textsuperscript{saww} Message to His\textsuperscript{saww} creatures, so he said, the one from the Kafirs of his\textsuperscript{saww} people, out of envy and arrogance, ‘\textit{If only this Quran had been Revealed unto a great man from the two towns’ [43:31]}}, meaning by that Amiyah Bin Abu Al-Salt and Abu Masoud Al-Saqafy.

But, Allah\textsuperscript{azwj} Invalidate their choice and did not Allow them their opinions where He\textsuperscript{azwj} is Saying: \textit{Are they distributing the Mercy of your Lord? We Distribute their livelihoods between them in the life of the world, and We Raised some of them above the others in rank in order for some of them to take others in subjection, and the mercy of your Lord is better than what they are amassing [43:32]}, and for that He\textsuperscript{azwj} Chose from the matter what He\textsuperscript{azwj} Loved, and Prohibited from what He\textsuperscript{azwj} Disliked.

So, the one who obeyed Him\textsuperscript{azwj}, He\textsuperscript{azwj} would Reward him, and one who disobeys Him\textsuperscript{azwj}, He\textsuperscript{azwj} would Punish him, and if He\textsuperscript{azwj} had Delegated the Choosing of His\textsuperscript{azwj} Command to His\textsuperscript{azwj} servants, it would have been allowed for Quraysh to choose Amiyah Ibn Abu Al-Salt and Abu Masoud Al-Saqafy, when these two, in their presence, were superior than Muhammad\textsuperscript{saww}.

When Allah\textsuperscript{azwj} Educated the Momineen by His\textsuperscript{saww} Words: \textit{And it was not for a Momin, nor for a Momina, when Allah and His Rasool decide a matter that the choice would happen to be for them from their matter. [33:36]}]. Thus, He\textsuperscript{saww} did not Allow the choice for them by...
their whims and did not Accept from them except following of His\textsuperscript{azwj} Command and shunning His\textsuperscript{azwj} Prohibition upon the hands of the one He\textsuperscript{azwj} Chose.

فمن أطاعه رشد، ومن عصاه ضل وغوى ولزمته الحجة بما ملكه من الاستطاعة لاتباع أمره واجتناب غنه، فمن أجل ذلك حرمه نوائبه، وأنزل به عقابه،

The one who obeys Him\textsuperscript{azwj} is rightly guided, and one who disobeys Him\textsuperscript{azwj} has strayed and deviated, and the Argument is necessitated for him due to what he is Given from the capability to follow His\textsuperscript{azwj} Command and shun His\textsuperscript{azwj} Prohibition. Then, from that reason, he is deprived of His\textsuperscript{azwj} Rewards and His\textsuperscript{azwj} Punishment would descend with him.

وهذا القول بين القولين ليس بجبر ولا تفويض وبذلك أخبر أمير المؤمنين صلوات الله عليه عباية بن ربيع الأسد

So, this is the word between the two words. It isn’t with Compulsion nor Delegation, and with that Amir Al-Momineen\textsuperscript{asws} informed Abayah Bin Rabie Al-Asady when he asked him\textsuperscript{asws} about the capability by which he is standing and sitting and doing. Amir Al-Momineen\textsuperscript{asws} said to him: ‘You asked about the capability. Do you possess it from besides Allah\textsuperscript{azwj}, or with Allah\textsuperscript{azwj}?’ Abayah was silent.

فقال له أمير المؤمنين: قل يا عباية، قال وما أقول ؟ قال عليه السلام: إن قلت إنك تملكها مع الله قتلتك وإن قلت: تملكها دون الله قتلتك قال عباية: فما أقول يا أمير المؤمنين عليه السلام؟ قال عليه السلام: تقول: إنك تملكها بالله الذي يملكها من دونك،

Amir Al-Momineen\textsuperscript{asws} said to him: ‘Speak, O Abayah’. He said, ‘And what should I say?’ He\textsuperscript{asws} said: ‘If you say you possess it with Allah\textsuperscript{azwj}, I\textsuperscript{asws} will kill you, and if you say you possess it besides Allah\textsuperscript{azwj}, I\textsuperscript{asws} will kill you’. Abayah said, ‘Then what shall I say, O Amir Al Momineen\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘You should say that you possess is with Allah\textsuperscript{azwj} Who Owns it from besides you.

فإن يمكنكما إياك كان ذلك من عطائه، وإن بسربكما كان ذلك من بلائه هو المالك لما ملكك، وال قادر على ما عليه أقدرك، أما

Thus, His\textsuperscript{azwj} Giving you, that was from His\textsuperscript{azwj} Gifts, and if He\textsuperscript{azwj} were to Withdraw it, that would be from His\textsuperscript{azwj} Afflictions. He\textsuperscript{azwj} is the Owner of whatever you own, and Able upon whatever He\textsuperscript{azwj} Made you to be able upon. But, have you not heard the people asking for the might and the strength where they are saying, ‘There is neither Might nor Strength except with Allah\textsuperscript{azwj}?’

قال عباية: وما تؤولهما يا أمير المؤمنين ؟ قال: علية السلام لا حول عن معاصي الله إلا بعصمته الله، ولا قوة لنا على طاعة الله إلا بعون الله.
Abayah said, 'And what is its explanation, O Amir Al-Momineen asws?' He asws said: 'There is neither might from disobeying Allah azwj except by Protection of Allah azwj, nor any strength for us upon obeying Allah azwj except by Assistance of Allah azwj'.

He asws said: 'Abayah leapt and kissed his asws hand and his asws leg.'

And it is reported from Amir Al-Momineen asws when Najdah came to him and asked him asws about recognition of Allah azwj. He said, 'O Amir Al-Momineen asws! By what do you asws recognise your asws Lord azwj?' He asws said: 'By the distinction which has been Given to me and the intellect which points me'. He said, 'Are you asws naturally disposed upon it?' He asws said: 'If I asws was naturally disposed, I asws would neither be praise-worthy upon the good deeds nor condemned upon evil deeds, and the good does would be foremost with the blame that the evil doer.

So, I asws know that Allah azwj is Eternal, Remaining, and whatever besides Him azwj is an occurrence, beginning and ending, and the Ancient, the Ever-Lasting isn’t like the occurring, the declining'. Najdah said, 'I find you as a wise one, O Amir Al-Momineen asws!' He asws said: 'I asws became a chooser, so if I asws were to come to an evil deed in place of the good deed, then I would be Punished over it'.
during your journey, and you were travelling, and during your staying and you were staying, and during your dispersal and you were dispersing, and you did not happen to be unwilling in anything from your affairs, nor desperate to it.

Perhaps you thing that it is an inevitable Ordainment and a definite Pre-determination, and had that been like that, it would invalidate the Rewards and the Punishments, and the Promises and the Threats would fall, and for what would the thing necessitate its people upon the realities? These are the words of the ones worshipping the idols and friends of Satan.

إن الله عزوجل أمر تخييرا، ونهى تحذيرا، ولم يطع مكرها، ولم يعص مغلوبا، ولم يخلق السماوات والارض وما بينهما باطلًا ذلك ظن الذين كفروا فويل للذين كفروا من النار.

The sheykh stood up and kissed the head of Amir Al Momineen asws and prosed saying, 'You are the Imam who we hope with obeying him, for salvation on a Day from the Beneficent with Forgiveness, clarifying from our Religion what was confusing. May your Lord Recompense you excellently on our behalf regarding it, therefore there is no excuse in perpetrating immoralities'.

فقام الشيخ فقبل رأس أمير المؤمنين عليه السلام وأنشأ يقول: أنت الامام الذي نرجو بطاعته، يوم النجاة من الرحمن غفرانا. أوضحت من ديننا ما كان ملتبسا. جزاك ربك عنا فيه رضوانا فليس معذرة في فعل فاحشة.

The words of Amir Al-Momineen asws evidence upon concordance with the Book and negate the Compulsion and the Delegation, which those necessitate for the one who makes it a religion with these two and collars them, the falsehood and the Kufr and the belying of the Book. And we seek Refuge with Allah from the straying and the Kufr, and we aren’t making a Religion with Compulsion nor with Delegation.

لكنا نقول بمنزلة بين المنزلتين، وهو الامتحان والاختيار بالاستطاعة التي ملكنا الله وتعبدنا بما علنا ما شهد به الكتاب ودان به الامام الأبرار من آل الرسول صلى الله عليه.
We have been saying with a status between the two statuses, and it is the Exam and the Trial with the capability which Allahazwj Gave, and weasws worship with these upon what the Book has testified with, and the righteous Imamsasws from the Familyasws of the Rasoolsaww have made it a Religion with.

And an example of a Trial with the capability is an example of a man who own a slave, and owns a lot of wealth. He loves to test his slave upon knowledge from him with what is construed to him. So, he gives him from his wealth what he loves, and harmonises him upon matters the slave understands, and orders him to use that wealth in these matters, and prohibits him from reasons he does not like, and extends to him that he shuns these (prohibited matters) and should not spend from his wealth in these.

And the wealth can be utilised in whichever of the two ways – one of the two is that the wealth is used in following the orders of the master and his pleasure, and other, it is sued in following his prohibitions and his anger; and he settles him in a trial house letting him know that it is not permanent for him to dwell in the house, and that for him is another house and he would be going out to it, wherein are permanent rewards and punishments.

If the slave spends the wealth which his master had given him in the way which he had been ordered with, he would make those permanent rewards to be for him in that house which he had let him know that he would be going out to; and if he spends the wealth in the way which he had been forbidden from spending it, he would make those permanent punishments to be for him in the eternal house.

And the master had placed well known limits and it is the dwelling which he had settled him in the first house. So, when the limit is reached, the master would replace with the wealth and with the servant upon the basis that he would not cease to be owner of the wealth and the slave during all the times, except that he promised that he would not confiscate that wealth for as long as he was in the first house, except that he would complete his dwelling.
in it, and he would fulfil for him, because it is from the characteristics of the master, the justice and the loyalty and the fairness and the wisdom.

أو ليس يجب إن كان ذلك العبد صرف ذلك المال في الوجه المأمور به أن يفي له بما وعده من الثواب وتفضل عليه بإن استعمله

in a everlasting and a righteous and a fair and a wise.

Or, doesn't it obligate that if that slave was to use the wealth in the way he had been ordered with, and he (the master) would fulfil for him with what he had promised him from the rewards, and grace upon him due to his using it in the perishing house and reward him upon his obedience therein, permanent bounties in the permanently lasting house?

وإن صرف العبد المال الذي ملكه مولاه أيام سكناه تلك الدار الأولى في الوجه المنهي عنه وخالف أمر مولاه كذلك يجب عليه

And if the slave was to use the wealth which his master had given him in the days he had settle him in that first house, in the way of the prohibition from it and opposing the orders of his master, like that would it not obligate the permanent punishment upon him which he had cautioned him of, without being unjust to him, for what had preceded to him, and had let him know and made him understand, and obligate the loyalty for him by his promises and his threats with that, he had described (himself as) the Able, the Conqueror?

وأما المولى فهو الله عزوجل، وأما العبد فهو ابن آدم المخلوق، والمال قدرة الله الواسعة، ومحنته إظهار الحكمة والقدرة، والدار الفانية

And as for the master, so he is Allahazwj Mighty and Majestic, and as for the slave so he is the son of Adamas, the created being, and the wealth is the vast Power of Allahazwj, and Hisazwj Promises, these are the permanent bounties, and it is the Paradise, and some of the wealth which his master had given him, it is the capability which the son of Adamas possesses, and the affairs which Allahazwj has Commanded with utilisation of the wealth ( capability) to it, it is the capability to follow the Prophetsas, and the acknowledgment with whatever has come from Allahazwj Majestic and Mighty.

واجتناب الاسباب التي نهى عنها هي طرق إبليس، وأما وعده فالنعيم الدائم وهي الجنة، و

And the shunning of the causes which Heazwj has Prohibited from, it is the way of Ibleesla, and also for Hisazwj Promises, these are the permanent bounties, and it is the Paradise, and as for the perishing house, it is the world, and as for the house, it is the lasting house and it is the Hereafter, and the word between the Compulsion and the Delegation, it is the Trials and the Tests and the afflictions with the capabilities which the slave possesses.
وشرحها في خمسة الأمثال التي ذكرها الصادق عليه السلام أنها جمعت جوامع الفضل، وأنها مفسرة بشواهد من القرآن والبيان إن شاء الله، تفسير صحة الخلقة،

And I asws have explained these in five examples which Al-Sadiq asws mentioned these are gathered with total merits, and I asws shall interpret these with testification from the Quran and the explanation, if Allah azwj so Desires, the interpretation of the correct creation.

أما قول الصادق عليه السلام فإن معناه كمال الخلق للإنسان بكمال الحواس وثبات العقل والتمييز، وإطلاق اللسان بالنطق،

As for the words of Al-Sadiq asws, its meaning is perfection of the creation of the human being with perfect senses, and firm intellects, and the distinction, and casting of the tongue with the speaking, and these are the Words of Allah azwj: And We have Honoured the Children of Adam, and We Carry them in the land and the sea, and We Sustain them of the good things, and We Preferred them over most of the ones We Created, with a Preference [17:70].

فأول نعمة الله على الإنسان صحة عقله وتفضيله على كثير من خلقه بكمال العقل وتمييز الحواس، وذلك أن كل ذي حرقة على

The first Favour of Allah azwj upon the human being is the health of his intellect and His azwj Preference over the numerous of the ones He azwj Created, due to the perfection of the intellect and the distinction of the explanation, and that is because everyone with movement upon the extended earth, it is standing by itself, by its senses, completed in its self.
The son of Adam has been merited with the talking which isn’t in others from the creation, the ones realising by the senses. From the reasons of the talking, Allah Made the son of Adam to possess from the creation until He Became Commanding and Prohibiting, and other subjected to him, just as Allah Said: We Subjected these for you, for you to exclaim the Greatness of Allah upon what We Guided you, [22:37], and Said: And He is the One Who Made the sea subservient for you to be eating fresh flesh from it, and (for) you to extract ornaments from it to wear, [16:14];

And Said: And the cattle, He Created these for you. In these you have warm clothing and benefits, and from these you are eating [16:5] And for you is beauty in these when you are bringing them in (to rest) and when you are taking them out (to pasture) [16:6] And they carry your loads to cities you could not reach except with difficulties of the self. [16:7].

Thus, from that reason, Allah Called the human being to follow His Command and to Obedience, due to His Preferring him with the normalcy of the creation and perfect speaking and the recognition, after having Given them capability what they could be worshipping with, by His Words: Therefore fear Allah as per your capacity; and listen and obey [64:16], and His Words: "Allah does not Encumber a soul except to its capacity. [2:286], and His Words: Allah does not Encumber a soul except what He has Given it. [65:7], and in many Verses.

So, when a sense from the senses is withdrawn from the servant, the deed is raised from him by his senses, like His Words: There isn’t a blame upon the blind, nor a blame upon the lame, nor a blame upon the sick, [24:61] – the Verse. There has been raised from every one who was with this description, the Jihad and the entirety of the deeds which cannot stand except by these.

And, similar to that, it is Obligated upon the one with (financial) ease, the Hajj and the Zakat due to what He Gave him from that capability, and it is not Obligated upon the poor, the
Zakat and the Hajj. The Words of the Exalted: And for the Sake of Allah, Hajj of the House is incumbent upon the people for the one has the capacity for a way to it [3:97], and His\textsuperscript{azwj} Words regarding the Zihaar: And those who did pronounce Zihaar from their wives, then retracted what they had said, so you should free a neck [58:3] – up to His\textsuperscript{azwj} Words: And one who is not capable, so he should feed sixty needy ones. [58:4].

All that is evidence upon that Allah\textsuperscript{azwj} Blessed and Exalted did not Encumber His\textsuperscript{azwj} servants except what He\textsuperscript{azwj} Gave them its capability with the strength of the deed with it, and Prohibited them from the like of that, and this is the health of the body.

As for his\textsuperscript{asws} words: ‘Devoid of devoid of the watcher, so he is the one there isn’t any watcher over him and preventing him from the deed with what Allah\textsuperscript{azwj} has Commanded him with, and that is his\textsuperscript{asws} word regarding the one who is weak and there is danger upon him of the deed, so he does not find a means (of avoidance) and is not guided to a way: Except for the weak ones from the men and the women and the children, not being capable of dodging (Kufr) nor being guided to a Way [4:98].

Thus, he\textsuperscript{asws} informed that the weak one is not devoid of his means, and there isn’t anything upon him from the word, when he was assured of the heart being with the Eman.

And as for the opportunity in the time, so it is the life-span which the human being enjoys with from a limit Obligating the recognition upon him up to a deferred time, and that is not a time he distinguishes and reaches the maturity until he comes to his (end of) term. The one who dies upon seeking the Truth and does not reach his maturity, he would be upon good, and that is in His\textsuperscript{azwj} Words: and the one who goes out from his house emigrating to Allah and His Rasool [4:100] – the Verse.
And if he did not work with the complete of its condition, perhaps there was no opportunity
regarding the time to completion of his life-span, and there does present to the mature one
what does not get presented to the child, when he does not reach the maturity, regarding
the Words of the Exalted: *And say to the Mominat to cast down their eyes [24:31]* – the
Verse. So, He azwj did not Make any blame to be upon them in displaying the adornments
of the child, and like that the ordinances do not flow upon him.

وأما قوله: الزاد فمعناه الجدة والبلغة التي يستعين بها العبد على ما أمره الله به، وذلك قوله: " ما على المحسنين من سبيل " الآية
لا ترى أنه قبل عذر من لم يجد ما ينفه، وألزم الحجة كل من أمكنته البلغة، والراحة للحج والجهاد وأشياء ذلك.

And as for His azwj Words: The provision – so its meaning is the riches and the livelihood
which the servant is assisted with upon what Allah azwj has Commanded him with, and that is in His azwj Words: *There is no way (to a blame) upon the good doers [9:91]*. Do you not see that He azwj Accepts the excuse of the one who does not find what he could spend, and
Necessitates the argument on every one who is able of the livelihood, and the ride for the
Hajj and the Jihad, and the like of that?

كذلك قبل عذر الفقراء وأوجب لهم حقا في مال الأغنياء بقوله: "الفقراء الذين احصروا في سبيل الله " الآية، فأمر بإعفاءهم;
ولم يكلفهم الاعداد لما لا يستطيعون ولا يملكون.

Similar to that, He asws Accepts the excuse of the poor ones and Obligated for them a right in
the wealth of the rich ones, by His aswj Words: *(Alms are) for the poor, those who are
confined in the way of Allah [2:273]* – the Verse. Thus, He azwj Commanded for their
exemption and did not Encumber them the preparation to what they had not capability nor
any possessions.

وأما قوله: في السبب المهيج، فهو النية التي هي داعية الإنسان إلى جميع الأفعال، وحاستها القلب، فمن فعل فعلا وكان بدين
يعقد قلبه على ذلك لم يقبل الله منه عملا إلا بصدق النية، كذلك أخبر عن المنافقين بقوله: " يقولون بأفواهم ما ليس في
قلوبهم والله أعلم بما يكتمون " الآية.

And as for his asws words regarding ‘the stirring cause’, it is the intention which calls the
human being to the entirety of the deeds, and the heart senses it. So, the one who does a
deed, and he was with faith, his heart not holding upon that, Allah azwj will not Accept a deed
from him except with the true intention. Like that, He azwj Informed about the hypocrites by
His aswj Words: *They are saying with their mouths what is not in their hearts, and Allah best
Knows what they are concealing [3:167]*.

ثم أنزل على نبيه صلى الله عليه وآله توبيخا للمؤمنين " يا أيها الذين آمنوا ل_ONLY_1  " الآية، فإذا قال الرجل: قولاء
واعتقد في قوله دعه بالنية إلى تصديق الفعل بإظهار الفعل، وإذا لم يعتقد الفعل لم يبين حقا.

Then He azwj Revealed unto His aswj Prophet saww a Rebuke to the Momineen: *O you those who
believe! Why do you say that which you do not do? [61:2]* – the Verse. So, when the man
say a word and holds it in his heart, the intention should call him to the verification of the word by manifestation of the deed, and when he does not hold the word, its reality would not appear.

وقد أجاز الله صدق النية وإن كان الفعل غير موافق لها لعلة مانع يمنع إظهار الفعل في قوله: " إلا من أكره وقلبه مطمئن بالإيمان " وقوله: " لا يؤخذم الله باللغو في أمانكم " الآية،

And Allah\textsuperscript{azwj} has allowed the truthful intention and even if the deeds was not in accordance with it, perhaps there was a prevention preventing the appearance of the deed, in His\textsuperscript{azwj} Words: \textit{except for the one coerced, and his heart is content with the Eman} [16:106], and His\textsuperscript{azwj} Words: \textit{Allah will not Seize you with the vanity in your oaths} [2:225] – the Verse.

So, the Quran and the Ahadeeth of Rasool-Allah\textsuperscript{saww} evidence that the heart is the master of the entirety of the senses correcting their deed, and nothing can invalidate what the heart corrects.

فهذا شرح جميع الخمسة الامثال التي ذكرها الصادق عليه السلام أنها تجمع المنزلة بين المنزلتين، وهما الجبر والتفويض،

This is the explanation of all the five examples which Al-Sadiq\textsuperscript{asws} mentioned are gathered for the status between the two statuses, and these two are the Compulsion and the Delegation.

فإذا اجتمع في الإنسان كمال هذه الخمسة الامثال وجب عليه العمل كملا لما أمر الله عزوجل به ورسوله، وإذا نقص العبد منها خلة كان العمل عنه مطر وحا بحسب ذلك.

So, when the complete of these five examples are gathered in the human being, it Obligates the complete deed upon him to what Allah\textsuperscript{azwj} Mighty and Majestic and His\textsuperscript{saww} Rasools\textsuperscript{as} have Commanded with; and when the servant is deficient of one characteristic from these, the deed would be dropped from him by that reckoning.

فأما شواهد القرآن على الاختبار والبلوى بالاستطاعة التي تجمع القول بين القولين فثثرة، ومن ذلك قوله: " ولنبلونكم حتى نعلم المجاهدين منكم والصابرين ونبلو أخباركم " وقال: " سنستدرجهم من حيث لا يعلمون " وقال: " ألم أحسب الناس أن يقولوا آمنا وهم لا يفتنون " وقال في الفتن التي معناها الاختبار: " ولقد فتنا سليمان " الآية،

As for the testifications of the Quran upon the Trials and the afflictions by the capabilities which the gather the word between the two words, these are many, and from that are His\textsuperscript{azwj} Words: \textit{And We will Test you until We Make known the striving ones from you and the patient ones, and We Test your affairs} [47:31], and Said: \textit{We Let them be gradually enticed from where they are not knowing} [7:182], and Said: \textit{Do the people reckon that they will be left alone on saying, 'We believe', and they will not be Tried?} [29:2], and Said regarding the Fitna meaning the Trial: \textit{And We Tested Suleyman} [38:34] – the Verse.
And He azwj Said in the story of the people of Musa as: *We have Tried your people from after you, and Al-Samiri strayed them!* [20:85], and the words of Musa as*: Surely, it is only your Fitna [7:155], i.e. your Test. These are the Verses comparing part with a part and part of it testify a part.

And as from the Verses of the calamities in the meaning of the Trial, are His azwj Words: *Try you regarding what He Gave you* [5:48], and His azwj Words: *then He Turned you away from them to Try you* [3:152], and His azwj Words: *Surely, We will Try them just as We Tried the owners of the garden, when they swore that they would be plucking its fruit in the morning* [68:17], and His azwj Words: *Who Created the death and the life in order to Try you, which of you is best in deeds* [67:2],

And His azwj Words: *And when his Lord Tested Ibrahim with certain words* [2:124], and His azwj Words: *and if Allah so Desires He would Take Retribution from them, but He Tries some with others.* [47:4], and all what is in the Quran from a calamity in these Verses which I asws explained at first, so it is the Test, and the like of this in the Quran are many. These prove the Test and the affliction that Allah azwj Mighty and Majestic did not Create the creature in vain, and does not Load them in vain, nor does His azwj Wisdom appear as a play. With that, He azwj Informed in His Words: *Did you reckon that rather We had Created you in vain* [23:115].

If a speaker says, 'So, Allah azwj did not Know what would be happening from the servants until He azwj Tested them?' We asws said: 'Yes, He azwj had Known what would be happening from them before it’s happening, and that is in His azwj Words: *And if they were to be returned, they would repeat what they had been Forbidden from* [6:28].

And as in the story of Musa, He azwj said: *Then we have shown them Our Signs and tried them with every kind of trial,* [18:56, 57], and the words of Musa azwj: *Surely, it is only your Fitna* [7:155], i.e. your Test. These are the Verses comparing part with a part and part of it testify a part.
And rather Heazwj Tests them to let them know of Hisazwj Justice and Heazwj does not Punish them except by an argument after the deed, and Heazwj has Informed by Hisazwj Words: And had We Destroyed them with a Punishment from before it, they would be saying, 'Our Lord! If only You had Sent a Rasool to us, [20:134], and Hisazwj Words: and We do not Punish until We Send a Rasool [17:15], and Hisazwj Words: (We Sent) Rasools as the givers of glad tidings and as warners [4:165].

The Trial from Allahazwj is with the capability which is Given to Hisazwj servant, and it is the word between the Compulsion and the Delegation. The Quran Spoke with this, and the Ahadeeth from the Imamazws from the Familyasws of the Rasoolasws flowed.

If they said, ‘What is the argument in the Words of Allazwj, but He Lets stray one He so Desires to and Guides one He so Desires to, [16:93], and what resembles it?’ It would be said, ‘The way of all these Verses are upon two meanings – As for one of the two, it informs about Hisazwj Power, i.e., Heazwj is Able upon Guiding one Heazwj so Desires and Letting to stray one Heazwj so Desires, and when Heazwj Compels them by Hisazwj Power upon one of the two (guidance or letting to stray) does not obligate the Rewards for them nor Punishment upon them, upon the approximate of what weasws explained in the letter.

And the other meaning is that the Guidance from Himazwj is Hisazwj Introduction like Hisazwj Words: And as for Samood, so We Guided them, i.e. Made them recognise, but they loved the blindness over the Guidance [41:17]. If Heazwj had Compelled them upon the Guidance, they would not have been able upon straying, and it isn’t every time an Allegorical Verse come, the Verse would be an argument upon the Decisive Verses, those which we have been Commanded with taking with it.

From that are Hisazwj Words: from it are Decisive Verses - these are the Mother of the Book; and others are Allegorical. Then as for those in whose hearts there is perversity, so they are following what is allegorical from it, seeking the Fitna and seeking its (personal)
interpretation. [3:7] – the Verse, and Said: therefore give glad tidings to My servants [39:17] Those who are listening intently to the Word and they are following the best of it – i.e. its Decisive and its explanation, those are they whom Allah Guided, and those, they are the ones of understanding [39:18].

وفقنا الله وإياكم من القول والعمل لما يحب ويرضى، وحبينا وإياكم معاصيه بما وفضله، والحمد لله كثيرا كما هو أهله، وصلى الله على محمد وآله الطيبين، وحسنبا الله ونعم الوكيل.

May Allah Harmonise us and you all from the words and the deed, to what He Loves and is Pleased with, and Keep us and you all aside from disobeying Him, by His Favour and His Grace. And abundant Praise is for Allah just as He is Rightful of, and Salawat of Allah be upon Muhammad and his Goodly Progeny, ‘Allah is Sufficient for us and the most excellent Protector’ [3:173]."

The Verses – (Surah) Al Baqarah: And had Allah so Desired, they would not have fought, but Allah Does whatever He Wants to [2:253]

(Surah) Aal-e-Imran: And it was not for a soul that it should be dying except by the Permission of Allah, being an Ordained term [3:145]

(Surah) Al Anaam: And if Allah had so Desired, they would not have associated, [6:107]

And the Exalted Said: And had Allah so Desired, they would not have done it. Therefore leave them and what they are fabricating [6:137]

Those who are associating would be saying, ‘Had Allah so Desired, we would not have associated nor would have our fathers, nor prohibited from anything’. Like that lied those from before them until they tasted Our Wrath. Say, ‘Is there any knowledge with you? (If so), then bring it out to us. You are not following except for the conjecture and that you are only fabricating lies’ [6:148]

Say: ‘For Allah is the conclusive Proof. Then if He so Desires to, He would Guide you altogether’ [6:149]
(Surah) Al A’raaf: Say: ‘I neither control a benefit for myself nor a harm except what Allah so Desires to [7:188]

الانفال “8" ولكن ليقضي الله أمرا كان مفعولا 42.

(Surah) Al Anfaal: but for Allah to Accomplish a matter which was to be done [8:42]

التوية "9" فل ل ينصيبنا إلا ما كتب الله لنا هو مولينا وعلى الله فليتولى المؤمنون 51 "

Say: ‘It will never befall us except what Allah Ordains for us. He is our Master, and upon Allah do the Momineen rely’ [9:51]

وقال تعالى : فلا تعجبك أموالهم ولا أولادهم إما يرث الله ليعد لهم بما في الحياة الدنيا وتهز أنفسهم وهم كافرون 55.

So, do not let their wealth or their children fascinate you. But rather, Allah Intends to Punish them with it in the life of the world and their souls would depart while they are Kafirs [9:55]

بوتيس "10" ولو شاء ربك لأمن من في الارض كلههم جميعا فأأتيت نكره الناس حتى يكونوا مؤمنين *

(Surah) Yunus: And if your Lord so Desired, the ones in the earth would believe, all of them in their entirety. So, will you force the people until they become Momineen? [10:99]

وما كان لنفس أن يؤمن إلا بإذن الله و يجعل الرجس على الذين لا يعقلون 99 – 100

And it was not for a soul that it believes except by the Permission of Allah, and He Makes the uncleanness to be upon those who are not understanding [10:100]

الاحزاب "33" وكان أمر الله مفعولا 37

(Surah) Al Ahzaab: and the Command of Allah Will always be Done [33:37]

وقال وكان أمر الله قدرا مقدورا 38.

And Said: and the Command of Allah was a Decree Ordained [33:38]

فاطر "35" وما تحمل من أنثى ولا تضع إلا بعلمه وما يعمر من معمر ولا ينقص من عمره إلا في كتاب إن ذاك على الله يسير 11.

(Surah) Fatir: And no female bears, nor gives birth, except with His Knowledge; and for no one is there a prolongation from his life-span, nor a reduction from his life-span, except it is in a Book. Surely, that is easy upon Allah [35:11]

السجدة "41" ولولا كلمة سبقت من ربك لقضي بينهم 45.
(Surah) Al Sajdah: *and had there not preceded a Word from your Lord, it would have been Decided between them, [41:45]*

جَعَلُهُمْ عَالِمِي

42 " ولو شاء الله لجعلهم أمة واحدة ولكن يدخل من يشاء في رحمته والظلمون مالهم من ولي ولا نصير

(Surah) Al Shura: *And if Allah had so Desired, He would have Made them as one community (by Force), but He Enters one He so Desires through His Mercy, and (for) the unjust ones, there would neither be a guardian for them nor a helper [42:8]*

وَقَالَ تَعَالَى " وَلْوَا كُلُّمَا الفَصَّلْ لْفَضْطَى بِنْتِهِمْ 21.

And the Exalted Said: *And had not a Decisive Word preceded, it would have been Decided between them [42:21]*

الزَّحْرَف " وَقَالَ اِلَّهُ تَعَالَى " وَلْوَا كُلُّمَا الفَصَّلْ لْفَضْطَى بِنْتِهِمْ 21.

(Surah) Al Zukhruf: *And they say, ‘If the Beneficent had so Desired, we would not have worshipped them’. There is no knowledge of that with them. Surely, they are only guessing [43:20]*

وَقَالُوا: " وَلْوَا رَحْمَانَ أَنْ كُنْتُمْ نَعْبَدُونَهُمْ لَمْ تَكُنْ لَهُمْ مَعْلُومٌ إِنْ هُمْ كَبِيرُونِ مِنْ نَزْعِهمْ 20.

(Surah) Al Qamar: *Surely, We Created all things in a Pre-determined measure [54:49]*

وَقَالَ: " وَكُلُّ شَيْ فَعَلْهُ فِي النَّزْرِ وَكُلُّ صَغِّيرٌ وَكِبْرٌ مِّسْتَرْطُبٌ 52 – 53.

And Said: *And everything they had done is in the Psalms [54:52] And everything small and big is Written [54:53]*

الجَبَّالِد " وَمَا أَصَابَ مِنْ مَصِيبَةِ فِي الْأَرْضِ وَلَا فِي أنفُسِكُمْ إِلاً فِي كِتَابٍ مِّنْ قَبْلِ أَنْ نُبِرَأَهَا إِنْ ذَلِكَ عَلَى اللَّهِ يَسْيِرُ 22.

(Surah) Al Hadeed: *Neither does a difficulty afflicts in the earth nor regarding yourselves, except it is in a Book from before We Bring it into existence. Surely that is easy upon Allah [57:22]*

الحَشْرُ " وَمَا أَصَابَ مِنْ مَصِيبَةٍ إِلاً بِإِذْنِ اللَّهِ 59 5.

(Surah) Al Hashr: *Whatever palm-tree you cut down or you leave it standing upon its roots, so it is by Permission of Allah [59:5]*

الثَّعَابُي " وَمَا أَصَابَ مِنْ مَصِيبَةٍ إِلاً بِإِذْنِ اللَّهِ 64. 11.

(Surah) Al Taghabun: *No difficulty afflicts except by Permission of Allah. And one who believes in Allah [64:11]*

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The Command descends between these for you to know that Allah is Able upon all things, and that Allah has Encompassed with all things in Knowledge [65:12]

Like that, Allah Lets stray one He so Desires to and Guides one He so Desires to. [74:31]

And they will not be paying heed except if Allah so Desires. [74:56]

And you (Imams) are not desiring except if Allah so Desires. [76:30] He Enters one He so Desires to into His Mercy [76:31]

And you (Imams) are not desiring except if Allah so Desires, Lord of the worlds [81:29]

Incantations one heals with this, would it repel from a Pre-determination of Allah aswJ? He aswJ said: ‘It (healing) is from a Pre-determination of Allah aswJ’. 114

A servant has not believed until he believes in four – Until he testifies that there is no god except Allah aswJ Alone, there being no

114 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 1
associates for Him\textsuperscript{azwj}, and I\textsuperscript{saww} am a Rasool\textsuperscript{saww} Allah\textsuperscript{azwj} Sent me\textsuperscript{saww} with the Truth, and until he believes in the Resurrection after the death, and until he believes in the Pre-determination’.\textsuperscript{115}

Abu Ahmad Bin Ja’far Al Bandaar, from Ja’far Bin Muhammad Bin Nuh, from Muhammad Bin Umar, from Yazeed Bin Zarie, from Bashir Bin Numeyr, from Al Qasim Bin Abdul Rahman, from Abu Amama who said,

‘Rasool-Allah\textsuperscript{saww} said: ‘Four (people), Allah\textsuperscript{azwj} will not Look at them (on the Day of) Judgment – One disloyal (to the parents), and a slanderer, and a belier of the Pre-determination, and one habitual of wine’’.\textsuperscript{116}

Hamza Al Alawy, from Ahmad Al Hamdany, from Yahya Bin Al Hassan Bin Ja’far, from Muhammad Bin Maymoun Al Khazaz, from Abdullah Bin Maymoun,

‘From Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘Six, Allah\textsuperscript{azwj} Curses them, and (so does) every Prophet\textsuperscript{as} responding (by cursing as well) – The increaser in the Book of Allah\textsuperscript{azwj}, and the belier of the Pre-determination of Allah\textsuperscript{azwj}, and the neglecter of my\textsuperscript{saww} Sunnah, and the ones from my\textsuperscript{saww} family legalising what Allah\textsuperscript{azwj} Prohibited, and the domineering despot disgracing the one whom Allah\textsuperscript{saww} Honoured, and honouring the one whom Allah\textsuperscript{azwj} Disgraced, and the appropriator of the \textit{Fey} of the Muslims, the legaliser of it’’.\textsuperscript{117}

Ibn Al Mutawwakkel, from Muhammad al Attar, from Muhammad Bin Ahmad, from Ahmad Bin Muhammad, from Abu Al Qasim Al Kufi, from Abdul Momin Al Ansaxy,

‘From Abu Abdulla\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘I\textsuperscript{lawn} curse seven, Allah\textsuperscript{azwj} Curses them and (so did) every Prophet\textsuperscript{as} responding (by cursing as well) before me\textsuperscript{saww}. It was said, ‘Who are they, O Rasool-Allah\textsuperscript{saww}?’

\textsuperscript{115} Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 2
\textsuperscript{116} Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 3
\textsuperscript{117} Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 4
So, he \textit{saww} said: 'The increases in the Book of Allah \textit{azwj}, and the belier of the Pre-determination of Allah \textit{azwj}, and the opposer of my \textit{saww} Sunnah, and the legaliser from my \textit{saww} family, what Allah \textit{azwj} Prohibited, and the despot domineering to honour one whom Allah \textit{azwj} Honoured, and the appropriator upon the Muslims of their Fey, legalising for it, and the prohibitor of what Allah \textit{azwj} Mighty and Majestic Permitted'\textsuperscript{118}.

\textsuperscript{118} Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 5
My father, from Ibn Abi Umeyr, from Ibn Muskan,

‘From Abu Abdullah asws having said: ‘Musa as asked his azwj Lord to gather between him and Adam as, so He asw Gathered. Musa as said to him as: ‘O father asw I Didn’t Allah asw Create you asw by His azwj Hands, and Blew into you asw from His azwj Spirit, and His azwj Angels performed Sajdah to you asw and Commanded you asw that you should not eat from the tree? So, why did you asw disobey Him asw?’

He asw said: ‘O Musa as! By how many years did you asw find my mistake to be before my asw creation, in the Torah?’ He asw said: ‘By thirty (thousand) years’. He asw said: ‘So, it is that’. Al-Sadiq asws said: ‘Adam as disproved Musa asw’. 121 (this hadith does not add anything but conflicts the concept of infallibility of Prophets asw)

Ahmad Bin Muhammad, from his father, from Ja’far Bin Muhammad Bin Malik, from Abaad Bin Yaqoub, from Umar Bin Bashr Al Bazaz who said,

‘Abu Ja’far Muhammad asws Bin Ali Al-Baqir asws: ‘The believers in the Pre-determination are not able to be saying, ‘By Allah asw! Allah asw had Created Adam as for the world, and Settled him as in the Paradise for him as to disobey Him asw, so he as could be returned to what he as had been Created for’’. 122

My father, from Sa’ad, from Ahmad Bin Muhammad, from his father, from Hamad Bin Isa, from Shuayb, from Abu Baseer who said,

‘Abu Abdullah asws said: ‘He asw Desires and Wills, and does not Love and is not Pleased’. I said, ‘How?’ He asws said: ‘He asw Desires that nothing should happen except with His asw'}
Knowledge, and Wanted the like of that, and did not Love that it be said to Him azwj, ‘Third of the three’, and is nor Pleased with the Kufr being for His servants’.

P.s. – No. 11 is missing

‘From All azwj Bin Musa Al-Reza asws, from his asws father asws, from his asws forefathers asws, from Ali azwj having said: ‘Rasool-Allah saww said: ‘Allah azwj Mighty and Majestic Pre-determined the determinations, and Arranged the arrangements before He azwj Created Adam as, by two thousand years’.

‘From All azwj Bin Musa Al-Reza asws, from his asws father asws, from his asws forefathers asws, from Ali azwj having said: ‘Rasool-Allah saww said: ‘The Knowledge preceded, and the Pen dried up, and the Ordainment was Accomplished, and the Pre-determination was completed by investigation of the Book, and ratification of the Rasools as, and by the fortunacy from Allah azwj to the ones who believe and fear, and by the wretchedness for the ones who belied and disbelieve, and by the Wilayah from Allah azwj for the Momineen, and by the disavowment from Him azwj to the Polytheists’.

Then Rasool-Allah saww said: ‘Allah azwj is Saying: “O son of Adam as I By My azwj Desired, you are the one who used to desire for yourself what you desired, and by My azwj Will you were the one wanting for yourself what you wanted, and by the Grace of My azwj Bounties upon you, you were strengthened upon disobeying Me azwj, and by My azwj Strength and My azwj Protection and My azwj (Given) health, you fulfilled My azwj Obligations to Me azwj.

وأما أولى بحسناتك منك، وأنت أولى بذنبك مني، الخير مني إليك بما أولنتك به، والشر مني إليك بما حبت جزاءه، ويكثير من تسليط لك الطريدة عن عطائي، وبسوى ذلك فقلت من رحمنا;

123 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 10
124 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 12
And I\textsuperscript{[azwj]} am foremost with your good deeds than you are, and you are foremost with your sins than I\textsuperscript{[azwj]} am. The good from Me\textsuperscript{[azwj]} to you is due to what I Made you first with it, and the evil from Me\textsuperscript{[azwj]} to you is due to what Recompense you earned, and by a lot of My\textsuperscript{[azwj]} Authority to you, you acquiesced to obey Me\textsuperscript{[azwj]}, and by your evil thoughts with Me\textsuperscript{[azwj]}, you despaired from My\textsuperscript{[azwj]} Mercy.

For Me\textsuperscript{[azwj]} is the Praise and the Argument upon you with the explanation, and for Me\textsuperscript{[azwj]} is the way upon you with the disobedience, and for you is the excellent Recompense of the good deeds in My\textsuperscript{[azwj]} Presence. I\textsuperscript{[azwj]} did not Leave Warning you, and did not Seize you during your honour, (and it is His\textsuperscript{[azwj]} Words: \textit{And if Allah were to seize the people for what they earn, He would not leave any creature on its back. }[35:45]), I\textsuperscript{[azwj]} do not Encumber you above your strength, and do not Load you from the entrustments except what you accept with these upon yourself, and I\textsuperscript{[azwj]} am Pleased for Myself from you what you are pleased with for yourself from Me\textsuperscript{[azwj]}!\textsuperscript{125}

My father and Ibn Al Waleed both together, from Muhammad Al Attar and Ahmad Bin Idrees both together, from Al Ashary, from Ibn Yazeed, from Ali Bin Hasaan, from Al Sakuny, from Sowr Bin Yazeed, from Khalid Bin Sa’dan, from Muaz Bin Jabal,

‘From the Prophet\textsuperscript{[saww]} – similar to it.\textsuperscript{126}

\textit{And the One Who Determined, then Guided [87:3]}, he said, ‘He\textsuperscript{[azwj]} Pre-determined the things regarding the first determinations, then Guided to these one He\textsuperscript{[azwj]} so Desired.’\textsuperscript{127} (P.s. – This is not a Hadeeth)

It is reported that Amir Al-Momineen\textsuperscript{[asws]} was asked about the Ordainment and the Pre-determination, so he\textsuperscript{[asws]} said: ‘Do not be saying, ‘Allah\textsuperscript{[azwj]} has Left them to themselves’, for you will consider Him\textsuperscript{[azwj]} weak, nor be saying, ‘He\textsuperscript{[azwj]} Compels them upon the disobedience’, for you will be unjust to Him\textsuperscript{[azwj]}, but, be saying, ‘The good is by Inclination of Allah\textsuperscript{[azwj]}, and

\textsuperscript{125} Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 13
\textsuperscript{126} Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 14
\textsuperscript{127} Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 15
the evil is by Forsaking of Allahazwj, and everything preceded in the Knowledge of Allahazwj.  

17 - قال الرضا عليه السلام: نماية شيء لا تكون إلا بقضاء الله وقدره: النوم، واليقظة، والقوة، والضعف، والصحة، والمرض، والموت، والحياة.

Al-Rezaasws said: ‘Eight thing cannot happen except by Ordainment of Allahazwj and Hisazwj Pre-determination – the sleep, and the waking up, and the strength, and the weakness, and the health, and the sickness, and the death, and the life’.  

18 - وقال النبي صلى الله عليه وآله: يقول الله عزوجل: من لم يرض بقضائي، ولم يشكر لنعمائي، ولم يصبر على بلائي، فليتخذ ربا سوائي.

And the Prophetasws said: ‘Allahazwj Mighty and Majestic is Saying: “One who is not pleased with Myazwj Ordainment, and does not thank for Myazwj Bounties, and is not patient upon Myazwj afflictions, then let him take a lord besides Meazwj’.  


It is reported from Aliasws Bin Muhammad Al-Askariasws in hisasws letter to the people of Al-Ahwaz regarding negation of the Compulsion and the Delegation, heasws said: ‘And it is reported from Amir Al-Momineenasws having said to a man who had asked himasws after hisasws dispersal from Syria (battle of Siffeen). He said, ‘O Amir Al-Momineenasws! Inform us about our going out to Syria, was it Ordained and Pre-determined?’ Heasws said: ‘Yes, O sheykh! You did not ascend a hill nor descended into a valley except by Ordainment from Allahazwj and Hisazwj pre-determination’.

 فقال الرجل: عند الله أحتسب عنائي والله ما أرى لي من الاجر شيئا. فقال علي عليه السلام: بلى فقد عظم الله لكم الاجر في مسيركم وأنتم ذاهبون، وعلى منصرفكم وأنتم منقلبون، ولم تكونوا في شيء من حالاتكم مكرهين؟

The man said, ‘Would my efforts be Reckoned with in the Presence of Allahazwj, and Allahazwj has not Shown me anything from the Recompense?’ Heasws said: ‘Yes, Allahazwj has Magnified the Recompense for you all during your journey and you were going, and upon your dispersal and you were coming back, and you did not happen to be forced in anything from your states’.

 فقال الرجل: وكيف لا تكون مضطرين بالقضاء والقدر ساقنا وعنهما كان مسيرنا؟

128 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 16
129 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 17
130 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 18
The man said, ‘And how can we not happen to be forced, and the Ordainment and the Pre-determination were ushering us and from these two was our journey?’

فقال أمير المؤمنین عليه السلام: لعلك أردت قضاءا لازما وقدرا حتّما لو كان ذلك كذلك لبطل الوجب و العقاب، وسقط الوعيد، والامر من الله والنهي، وما كانت تأتي من الله لائمة لمذنب، ولا محمدمة محسن، ولا كان المحسن أولى بثواب الاحسان من المذنب، ولا المذنب أولى بعقوبة الذنب من المحسن;

Amir Al-Momineen asws said: ‘Perhaps you intend the inevitable Ordainment and definite Pre-determination. Had that been like that, it would invalidate the Rewards and the Punishment, and drop the Promise and the Threat, and the Commandment from Allah azwj and the Prohibition, and there would not come a blame from Allah azwj for a sinner, nor a praise for a good doer, now would the good doer be foremost with the Rewards of the good deeds than the sinner would be, nor would the sinner be foremost with Punishment of the sin than the good doer.

تلك مقالة إخوان عبدة الاوثان، وجنود الشيطان، وخصماء الرحمن، وشهداء الزور والبهتان، وأهل العمى والطغيان، هم قدرية هذه الأمة ومجوسها

There are the words of the brethren of the idol worshippers, and armies of Satan la, and disputer with the Beneficent, and testifiers of the falsehood and the slander, and the people of blindness and the tyranny. They are the Qadiriites (Fatalists) of this community, and its Magians.

إن الله تعالى أمر تخييرا، ونهى تحذيرا، وكلف يسيرا، ولم يعص مغلوبا، ولم يطع مكرها، ولم يرسل الرسول هزلا، ولم ينزل القرآن عبثا، ولم يخلق السماوات والأرض وما بينهما باطل، ذلك ظن الذين كفروا فويل للذين كفروا من النار.

Allah azwj the Exalted Commanded as a choice, and Prohibited as a caution, and Encumbered the easy, and was not disobeyed by overcoming, nor obeyed forcefully, and did not Send the Rasools as for fun, and did not Reveal the Quran in vain, and did not Create the skies and the earth and whatever is between the two in vain. That is a conjecture of those who are committing Kufr, so woe from the Fire be unto those who are committing Kufr’.

قال ثم تلا عليهم: “ وقضى ربك ألا تعبدوا إلا إياه "

He asws said, ‘Then he asws recited: And your Lord has Decreed that you shall not worship except Him [17:23]’.

قال: فنهض الرجل مسرورا وهو يقول: أنت الامام الذي نرجو بطاعتهُ يوم النشور من الرحمن رضوانا
He said: ‘And the man arose cheerfully and he was saying (in prose), “You are the Imam who we hope with obeying him, for salvation on a Day from the Beneficent with Pleasure”.'

And it is reported that the man said, ‘So, what is the Ordainment and the Pre-determination which you mentioned, O Amir Al-Momineen?’

He said: ‘The Command with the obedience, and the Prohibition from the disobedience, and the enablement from the good deed and leaving the disobedience, and the Assisting upon the drawing closer to Him, and the Forsaking of the one who disobeys Him, and the Promise and the Threat, and the desire and the awe, all that is an Ordainment of Allah in our deeds, and He Pre-determined it for our deeds. As for other than that, so you should not guess, for the conjecture of it would thwart the deeds’.

So, the man said, ‘You have relieved me, O Amir Al-Momineen! May Allah Relieve you’.

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131 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 19
132 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 20
133 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 21
He asws said: ‘I am saying that Allah azwj Mighty and Majestic, when He azwj Gathers the servants on the Day of Judgment, would Ask them about what He azwj has Pacted to them and will not ask them about what He azwj had Ordained upon them; and the speech regarding the Pre-determination has been forbidden from, just as Amir Al-Momineen asws said and he asws had been asked about the Pre-determination, so he asws said: ‘A deep ocean, do not dive into it’. The he asws was asked secondly, so he asws said: ‘A dark path, do not travel it’. The he asked him asws for a third time, so he asws said: ‘A secret of Allah azwj, do not encumber yourself with it’. ‘

And Amir Al-Momineen asws said regarding the Pre-determination: ‘Indeed! The Pre-determination is a secret from the Secrets of Allah azwj, and an inaccessible from the inaccessibles of Allah azwj high in the veils of Allah azwj, folded from the creatures of Allah azwj, sealed by a Seal of Allah azwj, preceded in the Knowledge of Allah azwj.

And Allah azwj Dropped its knowledge from the servants, and Raised it above their witnessing (reach) because they cannot attain it by the realities of the Lordship, nor by the Power of the His azwj being Samad, nor by the Magnificence of the inner light, nor by the Might of the Oneness.

This is) because it is with another protection wave purely for Allah azwj Mighty and Majestic. Its depth is what is between the sky and the earth, and its width is what is between the east and the west. It is black like the absolutely dark night, abundant with the whales and the fishes. It rises at times and lowers at times.

134 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 22
In its bottom is a bright sun. It is not befitting for anyone to notice it except the One\textsuperscript{azwj}, the Individual. So, the one who aspires upon it, so he has opposed Allah\textsuperscript{azwj} in His\textsuperscript{azwj} Wisdom, and contended Him\textsuperscript{azwj} in His\textsuperscript{azwj} Authority, and uncovered from His\textsuperscript{azwj} Secret and His\textsuperscript{azwj} Veil, and has bought the Wrath from Allah\textsuperscript{azwj}, and his abode is Hell and it is an evil destination”\textsuperscript{135}

And it is reported that Amir Al-Momineen\textsuperscript{asws} moved away from a sloping wall, to another place, so it was said to him\textsuperscript{asws}, ‘O Amir A- Motineen\textsuperscript{asws}! Are you\textsuperscript{asws} fleeing from an Ordainment of Allah\textsuperscript{azwj}? He\textsuperscript{asws} said: ‘I\textsuperscript{asws} am fleeing from an Ordainment of Allah\textsuperscript{azwj} to a Pre-determination of Allah\textsuperscript{azwj}.

And Al-Sadiq\textsuperscript{asws} was asked about the incantation, ‘Does it repel anything from the Pre-determination?’ He\textsuperscript{asws} said: ‘It (healing) is from the Pre-determination’\textsuperscript{136}

By his chain going up to Abu Muhammad Al-Askari\textsuperscript{asws} having said: ‘Al-Reza\textsuperscript{asws} said, among what he\textsuperscript{asws} described the Lord\textsuperscript{azwj} with: ‘He\textsuperscript{azwj} is not tyrannical in His\textsuperscript{azwj} Decisions, the creatures are submissive to what He\textsuperscript{azwj} Knows, and upon what He\textsuperscript{azwj} Wrote in His\textsuperscript{azwj} Book takes place, they are not doing differently to what He\textsuperscript{azwj} Knows from them, nor are they wanting other than Him\textsuperscript{azwj}.\textsuperscript{137}

In the Hadeeth of Al Fat’h Bin Yazeed,

‘From Abu Al Hassan\textsuperscript{asws}: ‘For Allah\textsuperscript{azwj} there are two Wills and two Desires – an inevitable Will and a Will of determination. He\textsuperscript{azwj} Prohibits and He\textsuperscript{asws} Desires, and He\textsuperscript{azwj} Commands and He\textsuperscript{azwj} does not Desire.

أو ما رأيت أن الله نهى آدم ووزوجه أنه يأكل من الشجرة وهو شاء ذلك؟ ولو لم يشاً لم يأكل، ولو أكل لعلته مشيئتهما مشيئة الله

\textsuperscript{135} Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 23
\textsuperscript{136} Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 24
\textsuperscript{137} Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 25
Or, did you not see that Allah\textsuperscript{azwj} Prohibited Adam\textsuperscript{as} and his\textsuperscript{as} wife\textsuperscript{as} from eating from the tree, and (although) He\textsuperscript{azwj} Desired that? And had He\textsuperscript{azwj} not Desired, they\textsuperscript{as} would not have eaten, and had they\textsuperscript{as} eaten, their\textsuperscript{asws} desired would have overcome the Desire of Allah\textsuperscript{azwj}.

And He\textsuperscript{azwj} Commanded Ibrahim\textsuperscript{as} with slaughtering his\textsuperscript{as} son\textsuperscript{as}, and Desired that he\textsuperscript{as} does not do slaughter him\textsuperscript{as}, and had He\textsuperscript{azwj} so Desired that he\textsuperscript{as} does not slaughter him\textsuperscript{as}, (and if he\textsuperscript{as} had done so), the desire of Ibrahim would have overcome the Desire of Allah\textsuperscript{azwj} Mighty and Majestic\textsuperscript{138}.

Al Daqaq, from Al Kulayni, from Ibn Aamir, from Al Moalla who said,

’The Aalim\textsuperscript{asws} (Imam\textsuperscript{asws}) was asked, ‘How does Allah\textsuperscript{azwj} Know?’

 قال: علم وشاء، وأراد وقدر، وقضى وأمضى; فأمضى ما قضى، و قضى ما أراد;

He\textsuperscript{asws} said: ‘He\textsuperscript{azwj} Knows, and Desires, and Will, and Pre-determines, and Ordains, and Accomplishes, and Accomplishes what He\textsuperscript{azwj} Ordains, and Ordains What He\textsuperscript{azwj} Pre-determines, and Pre-determines what He\textsuperscript{azwj} Wills.

فبعلمه كانت المشية، وبمشيته كانت الارادة، وبإرادته كان التقدير، وبتقديره كان القضاء، وبقضاءه كان الامضاء;

So, by His\textsuperscript{azwj} Knowledge was the Desired, and by His\textsuperscript{azwj} Desire was the Will, and by His\textsuperscript{azwj} Will was the destiny, and by His\textsuperscript{azwj} Destining was the Ordainment, and by His\textsuperscript{azwj} Ordainment was the accomplishment.

فالعلم متقدم على المشية، و المشية ثانية، والارادة ثالثة، والتقدير واقع على القضاء بالامضاء;

Thus, the Knowledge preceded upon the Desire, and the Desire was second, and the Will was third, and the Destiny occurred upon the Ordainment with the Accomplishment.

فلله تبارك وتعالى البداء فيما علم متى شاء، وفيما أراد لتقدير الشيء،

Then, for Allah\textsuperscript{azwj} there is change of Decision regarding whatever He\textsuperscript{azwj} Knows, whenever He\textsuperscript{azwj} so Desires, and regarding whatever He\textsuperscript{azwj} Wills as the destiny of the things.

إذا وقع القضاء بالامضاء فلا بداآ، فالعلم بالمعلوم قبل كونه، و المشية في المشاه قبل عينه، والارادة في المراد قبل قيامه، والتقدير

هذه المعلومات قبل تفصيلها وتوصلها عيانا وقياما،

\textsuperscript{138} Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 26
So, when the Ordainment occurs with the Accomplishment, then there is no change of Decision, and the Knowledge is with the known before its coming into being, and the Desire regarding the desired is before its 'whereness', and the Will regarding the intended is before its standing, and the destiny of these known matters is before their detail and their arrival, visually and quantitatively.

And the Ordainment with the Accomplishment, it is the conclusion of the effects with the bodies realised by the senses, from the ones with colour and smell, and weight and measurement, and what crawls and climbs, from the humans and the Jinn, and bird and wild animals, and other than that from what can be detected by the senses.

For Allahazwj Blessed and Exalted is the change of Decision in it, from what there is no visualising for it. So, when the visualising occurs upon the understandable, the realised, then there is no change of mind, and Allahazwj Does whatever Heazwj so Desires to.

And by the Knowledge Heazwj Knows the thing before their coming into being, and by the Desire Heazwj Recognises their qualities, and their limits, and their growth before their manifestation; and by the Will Heazwj Distinguishes their selves regarding their colours, and their attributes, and their limitations; and by the Pre-determination Heazwj Determines their timings and Recognises their first and their last; and by the Ordainment Heazwj Manifests for the people, their places, and Points them upon these; and by the Accomplishment Heazwj Explains its reasons and Manifests its affair. That is a Determination of the Mighty, the Wise”.

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139 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 27
you submit to what I Want, I shall Give you what you want, but if you do not submit to what I Want, I will exhaust you regarding what you want, then it would not happen except what I Want!’. 140

29 - يد: أبي، عن سعد، عن ابن أبي الخطاب، عن جعفر بن بشير، عن العرزمي، عن أبي عبد الله عليه السلام قال: كان لعلي عليه السلام غلام اسمه قنبر، وكان يحب عليا عليه السلام حبا شديدا، فإذا خرج علي عليه السلام خرج على أثره بالسيف،

My father, from Sa'ad, from Ibn Abu Al Khattab, from Ja’far Bin Bashir, from Al Azramy,

‘From Abu Abdullah asws having said: ‘There was a slave for Ali asws whose name was Qanbar, and he used to love Ali asws with intense love. So, whenever Ali asws went out, he would go out upon his asws footsteps with the sword (for protection).

فرآه ذات ليلة فقال: يا قنبر ما هو؟ قال: جئت لامشي خلفك فإن الناس كما تراهم يا أمير المومنين فخفت عليك! قال: 'وأنت أمان أهل السماء تحرسني أم من أهل الأرض؟ قال: لا بل من أهل الأرض,

One day he asws saw him and said: ‘O Qanbar! What is the matter with you?’ He said, ‘I came walking behind you asws, for the people are as you asws see them to be (hostile), O Amir Al-Momineen asws so I feared upon you asws!’ He asws said: ‘Woe be unto you! Are you (trying) to protect me asws from the ones in the skies or from the people of the earth?’ He said, ‘No, but from the people of the earth’. ‘

قال: إن أهل الأرض لا يستطيعون بي شيئا إلا بإذن الله عزوجل من السماء، فارجع فرجع. ’ ص 350

He asws said: ‘The people of the earth are not able of (doing) anything with me asws except by the Permission of Allah aswj Mighty and Majestic from the sky, therefore return’. He returned’. 141

30 - كا: علي، عن أبيه، عن ابن أبي عمبل، عن زيد الشحام، عن أبي عبد الله عليه السلام قال: إن أمير المؤمنين عليه السلام جلس إلى حائط مائل يقضي بين الناس، فقال بعضهم: لا تقدع تحت هذا الحائط فإنه معور، فقال أمير المؤمنين: حرس امرء أجله، فلم كما قام سقط الحائط.

Ali, from his father, from Ibn Abu Umeyr, from Zayd Al Shaham,

‘From Abu Abdullah asws having said: ‘Amir Al-Momineen asws sat by a sloping wall judging between the people, so one of them said, ‘Do not sit beneath this wall for it is vulnerable’. Amir Al-Momineen asws said: ‘A guard of a person is his term’. When he asws arose, the wall fell down.

قال: وكان أمير المؤمنين عليه السلام يفعل هذا وأشياءه وهذا البيتين.

140 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 28
141 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 29
He\textsuperscript{asws} said: ‘And Amir Al-Momineen\textsuperscript{asws} used to do this and the like of this, and this is the ‘\textsuperscript{142}الليقين\textsuperscript{\textsuperscript{'} certainty’\textsuperscript{\textsuperscript{142}}’.

31 - كا: محمد بن يحيى، عن أحمد بن محمد، عن الوشاء، عن عبد الله بن سنان، عن أبي حمزة، عن سعيد بن قيس الهمداني

قال: نظرت يوما في الحرب إلى رجل على ثوبان فحركت فرسي فإذا هو أمير المؤمنين عليه السلام فقلت: يا أمير المؤمنين في مثل هذا الموضع ؟ فقلت: نعم يا سعيد بن قيس، إنه ليس من عبد إلا وله من الله عزوجل حافظ وواقية معهملكان يحفظانه من أن يسقط من رأس جبل، أو يقع في بئر فإذا نزل القضاء خليا بينه وبين كل شئ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Washa, from Abdullah Bin Sinan, from Abu Hamza, from Saeed Bin Qays Al Hamdany who said,

‘One day, during the war, I looked at a man upon whom were two clothes (nor armour). So, I move my horse, and it was Amir Al-Momineen\textsuperscript{asws}. I said, ‘O Amir Al-Momineen\textsuperscript{asws} (You\textsuperscript{asws} are dressed) like this in this place (battlefield)?’ He\textsuperscript{asws} said: ‘Yes, O Saeed Bin Qays. There is none from a servant except and for him, from Allah\textsuperscript{azwj} Mighty and Majestic, there is a guard and a protector with him, two Angels protecting him from falling from the top of a mountain, or from falling into a well. Then, when the Ordainment descends, He\textsuperscript{azwj} Leaves him alone between him and all things’\textsuperscript{\textsuperscript{143}}.

32 - بد: ابن الوليد، عن الصفار، عن جعفر بن محمد بن عبد الله، عن الشافع، عن حجفر بن محمد، عن أبيه عليه السلام


Ibn Al Waleed, from Al Saffar, from Ja’far Bin Muhammad Bin Abdullah, from Al Qadah,

‘From Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} having said: ‘It was said to Ali\textsuperscript{asws}, ‘There is a man speaking regarding the Desire (of Allah\textsuperscript{azwj}). He\textsuperscript{asws} said: ‘Leave him to me\textsuperscript{asws}. He said, ‘So he\textsuperscript{asws} called him and said: ‘O servant of Allah\textsuperscript{azwj}! Allah\textsuperscript{azwj} Created you for what He\textsuperscript{azwj} Desired, or for what you desired?’ He said, ‘To what He\textsuperscript{azwj} Desired’.


He\textsuperscript{asws} said: ‘So you fall sick when He\textsuperscript{azwj} Desires or when you desire?’ He said, ‘When He\textsuperscript{azwj} Desires’. He\textsuperscript{asws} said: ‘So you get well when He\textsuperscript{azwj} Desires or when you desire?’ He said, ‘When He\textsuperscript{azwj} Desires’. He\textsuperscript{asws} said: ‘Do you enter into where He\textsuperscript{azwj} Desires or where you desire?’ He said, ‘Where He\textsuperscript{azwj} so Desires’.

قال: فقال علي عليه السلام: لو قلت غير هذا لضيقت الذي فيه عيناك.

\textsuperscript{142} Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 30
\textsuperscript{143} Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 31
He\textsuperscript{asws} said: ‘So, Ali\textsuperscript{asws} said: ‘If you had said other than this, I would have struck that where your eyes are resting’’.\textsuperscript{144}

33 - And by this chain he said,

‘There came to Abu Abdullah\textsuperscript{asws} or Abu Ja’far\textsuperscript{asws}, a man from the followers of the clan of Umayya, so we feared upon him\textsuperscript{asws}, and we said to him\textsuperscript{asws}, ‘If you\textsuperscript{asws} could hide, and we would say, ‘He\textsuperscript{asws} isn’t over here’.

He\textsuperscript{asws} said: ‘But, give permission to him, for Rasool-Allah\textsuperscript{asww} said: ‘Allah\textsuperscript{azwj} Mighty and Majestic is with the tongue of every speaker and the hand of every extender, so this speaker would not be able to speak except what Allah\textsuperscript{azwj} Desires, and this extender would not be able to extend his hand except with what Allah\textsuperscript{azwj} Desires’. So, he came and asked him\textsuperscript{asws} about things, believed in these and went’’.\textsuperscript{145}

34 - My father, from Ali, from his father, from Ibn Ma’bad, from Dorost, from Al Fazeyl who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘He\textsuperscript{azwj} Desires and Wants, and did not Love and was not Pleased. He\textsuperscript{azwj} Desired that there does not happen anything in His\textsuperscript{azwj} Kingdom except with His\textsuperscript{azwj} Knowledge, and Wanted the like of that, and did not Love that it be said for Him\textsuperscript{azwj}, ‘Third of the three’, and was not Pleased for the Kufr to be for His\textsuperscript{azwj} servants’’.\textsuperscript{146}

35 - My father, from Sa’ad, from Ibn Isa, from Muhammad Al Barqy, from Abdul Malik Bin Antarat Al Shaybani, from his father, from his grandfather who said,
A man came to Amir Al-Momineen\textsuperscript{asws} and he said, ‘O Amir Al-Momineen\textsuperscript{asws}! Inform me about the Pre-determination’. He\textsuperscript{asws} said: ‘A deep ocean, do not dive into it’. He said, ‘O Amir Al-Momineen\textsuperscript{asws}! Inform me about the Pre-determination’. He\textsuperscript{asws} said: ‘A dark road, do not travel it’. He said, ‘O Amir Al-Momineen\textsuperscript{asws}! Inform me about the Pre-determination’. He\textsuperscript{asws} said: ‘A Secret of Allah\textsuperscript{azwj}, do not encumber (yourself with) it’. He said, ‘O Amir Al Momineen\textsuperscript{asws}! Inform me about the Pre-determination’.

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

Amir Al-Momineen\textsuperscript{asws} said: ‘Arise and greet upon your brother for he has become a Muslim, and he was a Kafir’.

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

My father, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Jameel, from Zurara, from Abdullah Bin Suleyman,
‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I heard him\textsuperscript{asws} saying: ‘The Ordainment, and the Pre-determination are two creations from the creations of Allah\textsuperscript{azwj}, and Allah\textsuperscript{azwj} Increases in the creation whatever He\textsuperscript{azwj} so Desires’.\textsuperscript{148}

Al Nazar, from Hisham and Ubeyd, from Humran,

‘From him\textsuperscript{asws} – similar to it’.\textsuperscript{149}

Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Ibn Ma’bad, from Dorost, from Ibn Azina,

‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I said to him\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! What are you\textsuperscript{asws} saying regarding the Ordainment and the Pre-determination?’ He\textsuperscript{asws} said: ‘I\textsuperscript{asws} am saying that Allah\textsuperscript{azwj} the Exalted, when He\textsuperscript{azwj} Gathers the servants on the Day of Judgment, would Ask them what He\textsuperscript{azwj} had Promised with them, and will not Ask them about what He\textsuperscript{azwj} had Ordained upon them’’.\textsuperscript{150}

My father, from Sa’ad, from Al Asbahany, from Al Minqary, from Sufyan Bin Ayayna, from Al Zuhry who said,

A man said to Al\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, ‘May Allah\textsuperscript{azwj} Make me to be sacrificed for you\textsuperscript{asws}! Is it by Pre-determination it hits the people what hits them or by deed?’

He\textsuperscript{asws} said: ‘The Pre-determination and the deed are at the status of the soul and the body. The soul with a body cannot be felt, and the body without a soul is an image (idol), there being no movement with it. When they get together, they are strong and correct.

كذلك العمل والقدر فلو لم يكن القدر واقعا على العمل لم يعرف الخالق من المخلوق وكان القدر شيئا لم يحص، ولم يكن العمل مواقفة من القدر لم يمض ولم يتم، ولكنهما باجتماعهما قوي، والله في العباد لعباده الصالحين.

\textsuperscript{148} Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 36
\textsuperscript{149} Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 37
\textsuperscript{150} Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 38
Similar to that are the deed and the Pre-determination, for it there did not happen to be the Pre-determination occurring upon the deed, the Creator would not be recognised from the created, and the Pre-determination would be a thing not felt; and if there does not happen to be the deed concordant with the Pre-determination, it would neither be accomplished nor be complete. But, these two, by their being together, are strong. And for Allah azwj, regarding it, is the Assistance for His azwj servants, the righteous ones’.

ثم قال: ألا إن من أجور الناس من رأى جوره عدلا وعدل المهتدي جورا، ألا إن للعبد أربعة أعين: عينان يبصرهما أمير آخرته، وعينان يبصرهما أمير ديناه،

Then he asws said: ‘Indeed! The most tyrannical of the people is the one who sees his tyranny as being justice, and the justice of the Guided one as tyranny. Indeed! For the servant, there are four eyes – two eyes to see with these the matters of his Hereafter, and two eyes to see with these the matters of his world.

فإذا أراد الله عزوجل بعبد خيرا فتح له العينين اللتين في قلبه فأبصرهما العيب، وإذا أراد غير ذلك ترك القلب بما فيه.

So, when Allah azwj Mighty and Majestic Wants good with a servant, Opens the two eyes for him those which are in his heart, and he sees the faults with these two; and when He azwj Wants other than that, Leave the heart with whatever is in it’.

ثم التفت إلى السائل عن القدرت فقال: هذا منه هذا منه.

Then he asws turned towards the questioner of the Pre-determination, and he asws said: ‘This is from it. This is from it’.

40 - بد: الفتان، عن ابن زكريا، عن ابن حبيب، عن علي بن زياد، عن مروان بن معاوية، عن الاعمش، عن ابن حيان

Al Qatan, from Ibn Zakariya, from Ibn Habeeb, from Ali Bin Ziyad, from Marwan Bin Muawiya, from Al Amash, from Ibn Hayan Al Taymi,

‘From his father – and he was with Ali asws Bin Abu Talib asws on the Day of Siffen and in whatever was after that. He said, ‘While Ali asws Bin Abu Talib asws was mobilising the battalions on the day of Siffen, and Muawiya was facing him asws upon a horse of his neighing under him with (loud) neighing, and Ali asws was upon a horse of Rasool-Allah azwj, Al-Murtajaz, and in his asws hand was a spear of Rasool-Allah azwj, and he asws had belted his asws sword Zulfiqar, a man from his asws companions said, ‘Watch out, O Amir Al-Momineen asws, for I fear that this accursed one might assassinate you!’

151 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 39
So, Ali\textsuperscript{asws} said: ‘If you say that. It is such that he is not to be relied upon his religion, and there is no doubt he is (from) the unjust ones, and the most Cursed one of the ones coming out against the Imams\textsuperscript{asws} of Guidance.

But, suffice with the terms (life-spans) as a guard. There isn’t anyone from the people except and with him is an Angel of protecting and guarding him from falling into a well, or a wall falling upon him, or an evil hitting him. When his term arrives, he is left between him and what is to hit him. Like that is me\textsuperscript{asws} when my\textsuperscript{asws} term comes, its wretched one would arise and dye this from this’ – and he\textsuperscript{asws} gestured to his\textsuperscript{asws} beard and his\textsuperscript{asws} head – ‘an agreement pacted, and a promise not to be belied’.

(Majlisi said), ‘And the Hadeeth is lengthy. We have taken the needed subject matter from it’\textsuperscript{152}.

\textsuperscript{152} Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 40

\textsuperscript{153} Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 41
‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘Just as the appearance of the Bounty is from Allah\textsuperscript{azwj} Mighty and Majestic and we have welcome it, and like that is the evil from yourselves, and even if its Pre-determination has flowed with it’’.\textsuperscript{154}

My father, from Ahmad Bin Idrees, from Al Ashary, from Yusuf Bin Al Haris, from Muhammad Bin Abdul Rahman Al Arzamy, from his father, raising it to the one who said,

‘I heard Rasool-Allah\textsuperscript{saww} saying: ‘Allah\textsuperscript{azwj} Pre-determined the determination before He\textsuperscript{azwj} Created the skies and the earth by fifty thousand years’’.\textsuperscript{155}

Muhammad Bin Ja'far, from Muhammad Bin Ahmad, from Ahmad Bin Muhammad Al Sayyari, from so and so,

‘From Abu Al-Hassan\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Made the hearts of the Imams\textsuperscript{asws} to be receptacles of His\textsuperscript{azwj} Will, so whenever Allah\textsuperscript{azwj} Desires anything, they\textsuperscript{asws} desire it (as well), and it is in His\textsuperscript{azwj} Words: \textit{And you (Imams) are not desiring except if Allah so Desires, Lord of the worlds [81:29]}’’.\textsuperscript{156}

Ja'far Bin Ahmad, from Abdullah Bin Musa, from Ibn Al Batainy, from his father, from Abu Baseer,

‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I said to him\textsuperscript{asws}, ‘The Words of the Exalted: \textit{And you (Imams) are not desiring except if Allah so Desires, Lord of the worlds [81:29]}’. He\textsuperscript{asws} said: ‘Because the Desire is to Him\textsuperscript{azwj}, Blessed and Exalted, not to the people’’.\textsuperscript{157}

Ali Bin Ibrahim said,

‘And as for the rebuttal upon the Mutazilites, the rebuttal from the Quran upon them is a lot, and that is because the Mutazilites said, ‘We create our own deeds, and there isn’t any
making for Allahazwj in these, nor a Desire, nor a Will, and it can happen what Ibleesla desires, and it cannot happen what Allahazwj Desires’, and they argues that they are the creators, by the Words of Allahazwj the Exalted: So, Blessed is Allah, the best of the Creators [23:14], and they said, ‘Regarding the creation, there are creators other than Allahazwj’. So, they did not understand the meaning of the creation, and upon how many aspects it is.

فسئل الصادق عليه السلام: أفوض الله إلى العباد أمرًا؟ فقال: الله أجل وأعظم من ذلك، فقيل: فأحرهم على ذلك؟ فقال: الله
أعدل من أن يحرهم على فعل ثم يعذبهم عليه، فقيل له: هل بين هاتين المئتين منزلة؟ قال: نعم ما بين السماء والأرض.

Al-Sadiqasws was asked, ‘Does Allahazwj Delegate Command to the servants?’ Heasws said: ‘Allahazwj is more Majestic and more Magnificent than that’. It was said, ‘Does Heazwj Compel them upon that?’ Heasws said: ‘Allahazwj is more Just than to Compel them upon a deed then Punish them over it’. It was said, ‘Is there a status between these two statuses?’ Heasws said: ‘Yes, what is between the sky and the earth’. 158

And in another Hadeeth, he said,

‘Heasws was asked, ‘Is there a status between the two statuses?’ Heasws said: ‘Yes’. It was said, ‘What is it?’ Heasws said: ‘A Secret from the Secrets of Allahazwj’. 159

And in another Hadeeth, heasws said: ‘This is how it has come out to us’. 160

قال: وحدثني محمد بن عيسى بن عبيد، عن يونس قال: قال الرضا عليه السلام: يا يونس! لا تقل بقول القدرية فإن القدرية لم يقولوا بقول أهل الجنة، ولا يقولوا بقول أهل النار، ولا يقول إبليس فإن أهل النار قالوا: "الحمد لله الذي هدينا لهذا وما كنا لنهتدي لو لا أن هدينا الله"، ولهم حكما: "ومن أخذ نفسه إلى الغفلة". 49

He said, ‘It was narrated to me by Muhammad Bin Isa Bin Ubeyd, from Yunus who said,

‘Al-Rezaasws said: ‘O Yunus! Do not speak with the words of the Qadiriites (Fatalists), for the Qadiriites are neither speaking with the words of the people of the Paradise, nor by the words of the people of the Fire, nor by the words of Ibleesla, for the people of the Paradise would be saying, ‘The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us [7:43]’, and would not be saying with the words of the people of the Fire, for the people of the Fire would be saying, ‘O our Lord! Our wretchedness overcame upon us [23:106], and Ibleesla said, ‘Lord! Due to You having Misled me [15:39].’

158 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 46
159 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 47
160 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 48
I said, ‘O my Master! By Allah! I am not speaking with their words, but I am saying that nothing happens except what Allah Desires, and Ordains, and Pre-determines’.

So, He said: ‘It isn’t like that, O Yunus, but there does not happen (anything) except what Allah Desires, and Wants, and Pre-determines, and Ordains. Do you know what the Desire is, O Yunus?’ I said, ‘No’. He said: ‘It is the first Zikr, and do you know what is the Will?’ I said, ‘No’. He said: ‘The determination upon what He Desires, and do you know what is the destiny?’ I said, ‘No’.

He said: ‘It is the placing of the limitations, from the terms, and the sustenances, and the remaining and the perishing. And, do you know what is the Ordainment?’ I said, ‘No’. He said: ‘It is the establishment of the visualisation, and there does not happen (anything) except what Allah Desires regarding the first Zikr’.

He said: ‘It is the presenting of the limitations from the terms and the sustenances, and the remaining and the perishing. And, do you know what is the Ordainment?’ I said, ‘No’. He said: ‘It is the establishment of the visualisation, and there does not happen (anything) except what Allah Desires regarding the first Zikr’.

From Amir Al-Momineen having said: ‘The souls of the Qadiriites (Fatalists) are being presented to the Fire morning and evening until the Establishment of the Hour. So, when the Hour is Established, they would be Punished along with the people of the Fire by a variety of the Punishments, and they would be saying, ‘O our Lord! You are Punishing us with a special torment, and You should torment us with a general torment’. So, He would Respond to them: “Taste the touch of ‘Saqar’ (Inferno of Hell)!” [54:48] Surely, We Created all things in a Pre-determined measure [54:49]”.

161 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 49
162 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 50
1 - ثو: علي بن أحمد، عن محمد بن جعفر، عن محمد بن أبي بشر، عن محمد بن عيسى الدامغاني، عن محمد بن خالد البرقي، عن يونس، عن أبي عبد الله عليه السلام قال: "ما نزل الله هذه الآيات إلا في القدرية: "إن المجرمين في ضلال وسحر يوم يسجرون في النار على وجوههم ذوقوا مس سقر إنهاكل شئ خلقنا بقدر"."  

Ali Bin Ahmad, from Muhammad Bin Ja’far, from Muhammad Bin Abu Bashr, from Muhammad Bin Isa Al Damagany, from Muhammad Bin Khalid Al Barqy, from Yunus, from the one who narrated it,

‘From Abu Abdullah asws having said: ‘This Verse has not been Revealed except regarding the Qadiriites (Fatalists): Surely, the criminals are in straying and frenzy [54:47] On the Day they would come to be in the Fire upon their faces: “Taste the touch of ‘Saqar’ (Inferno of Hell)!" [54:48] Surely, We Created all things in a Pre-determined measure [54:49]’." 163

2 - ثو: علي بن أحمد، عن محمد بن جعفر، عن مسلمة بن عبد الملك، عن داود بن سليمان، عن الرضا، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: صنفان من أمتي ليس لهما في الإسلام نصيب: المرجئة، والقدرية.

Ali Bin Ahmad, from Muhammad Bin Ja’far, from Maslamat Bin Abdul Malik, from Dawood Ibn Suleyman,

‘From Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah sawl said: ‘Two types (of people) from my saww community, there wouldn’t be any share for them in Islam – the Murjiites and the Qadiriites (Fatalists)’’." 164

3 - ثو: العطار، عن سعد، عن ابن عيسى، عن الاهوازي، عن صفوان، عن علي بن أبي حمزة، عن أبيه، عن أبي جعفر عليه السلام قال: يحشر المكذبون بقدر الله من قبورهم قد مسخوا قردة وخنازير.

Al Attar, from Sa’ad, from Ibn Isa, from Al Ahwzy, from Safwan, from Ali Bin Abu Hamza, from his father,

‘From Abu Ja’far asws having said: ‘The beliers of the Pre-determination of Allah azwj would be ushered from their graves and they would have been morphed into monkeys and pigs’." 165

4 - ثو: ابن المتوكل، عن الحميري، عن ابن أبي الخطاب، عن ابن محبوب، عن هشام بن سالم، عن زرارة ومحمد بن مسلم، عن أبي جعفر عليه السلام قال: نزلت هذه الآية في القدرية: "ذوقوا مس سقر إنهاكل شئ خلقنا بقدر".

Ibn Al Mutawakkal, from Al Humeyri, from Ibn Abu Al Khattab, from Ibn Mahboub, from Hisham Bin Salim, from Zurara and Muhammad Bin Muslim,

‘From Abu Ja’far asws having said: ‘This Verse was Revealed regarding the Qadiriites (Fatalists): “Taste the touch of ‘Saqar’ (Inferno of Hell)!" [54:48] Surely, We Created all things in a Pre-determined measure [54:49]’’." 166

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163 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 51  
164 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 52  
165 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 53  
166 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 54
From Zurara and Humran and Muhammad Bin Muslim,

‘From Abu Ja’far asws and Abu Abdullah asws regarding His aswj Words: And every human, We Fastened to him his fate in his neck [17:13]. He aswj said: ‘His aswj Pre-determination which He aswj had Determined upon it’.

And in a report of Abu Al Jaroud,

‘From Abu Ja’far asws having said: ‘His good and his evil is with, where he would not be able upon separating from it until he is Given his Book on the Day of Judgment with what he had done’.

Ibn Al Mutawakkal, from Muhammad Bin Ja’far, from Al Nakhaie, from Al Nowfaly, from Al Sakuny,

‘From Al-Sadiq asws, from his asws forefathers asws, from Amir Al-Momineen asws having said: ‘They would with the innovators on the Day of Judgment, and you will see the Qadiriites (Fatalists) from between them like the white spot on the black bull, and Allah aswj Mighty and Majestic would be Saying: “What did you intend?”

They would be saying, ‘We intended Your aswj Face’. He aswj would be Saying: “I aswj have Reduced your impacts and have Forgiven your mistakes for you, except the Qadiriites, for they entered into the Shirk from where they were not knowing!”

By this chain,

‘From Amir Al-Momineen asws having said: ‘For every community there are Magians, and the Magians of this community are those who are saying, ‘There is no Pre-determination’.’
59 - ثم: بهذا الانساد قال: دخل مجاهد مولى عبد الله بن عباس على علي عليه السلام فقال: يا أمير المؤمنين ما تقول في
كلامأهل القردر؟ - ومعه جماعة من الناس -

By this chain he said,

‘Mujahid, a slave of Abdullah Bin Abbas came to Ali asws and he said, ‘O Amir Al- Momineen asws! What are you asws saying regarding the speech of the believers in the Pre-
determination?’ – and with him asws was a group of people.

فقال أمير المؤمنين عليه السلام: معك أحد منهم أو في البيت أحد منهم؟ قال: ما تصنع بهم يا أمير المؤمنين؟ قال: إستتيبهم فإن نابوا وإلا ضربت أعنانهم.

Amir Al-Momineen asws said: ‘Is there any one of them with you, or any one of them in the house?’ He said, ‘What shall I do with them, O Amir Al-Momineen asws?’ He asws said, ‘Tell them to repent, so if they do repent (fine), or else I asws will strike their necks’.

60 - ثم: بالانساد المتقدم عن السكوني، عن مروان بن شجاع، عن سالم الافطس، عن سعيد بن جبير قال: قال أمير المؤمنين صلى الله عليه: ما علا أحد في القدر إلا خرج من الإيمان.

By the preceding chain from Al Sakuny, from Marwan Bin Shuja’a, from Ali Bin Qatas, from Saeed Bin Jubeir who said,

‘Amir Al-Momineen asws said: ‘No one would exaggerate regarding the Pre-determination except he would exit from the Eman’.

61 - ثم: ابن المتوكل، عن محمد بن جعفر، عن أحمد بن محمد العاصمي، عن علي بن عاصم، عن محمد بن عبد الرحمن، عن يحيى بن سالم، عن أبي جعفر عليه السلام قال: ما الليل بالليل ولا اليوم باليوم أشبه من المرجئة باليهودية، ولا من القدرية بالنصرانية.

Ibn Al Mutawakkel, from Muhammad Bin Ja’far, from Ahmad Bin Muhammad Al Aasimy, from Ali Bin Aasim, from Muhammad Bin Abdul Rahman, from Yahya Bin Saalim,

‘From Abu Ja’far asws having said: ‘Neither is the night with the night, nor the day with the day more resembling than the Murjiites with the Jews, nor more than the Qadiriites (Fatalists) with the Christians’.

62 - يبر: أحمد بن محمد، عن بعض أصحابنا، عن جعفر، عن أبي عبد الله عليه السلام قال: سأله عن القضاء والقدر، فقال:

Hama خلقان من خلق الله والله يزيد في الحلق ما يشاء،

Ahmad Bin Muhammad, from one of our companions, from Jameel,
‘From Abu Abdullah asws, he (the narrator) said, ‘I asked him asws about the Ordainment and the Pre-determination, so he asws said: ‘These two are creations of Allah azwj and Allah azwj Increases in His azwj creation whatever He azwj so Desires to’. And I intended to ask him asws regarding the Desire, but he asws looked at me and said: ‘O Jameel! I asws will not answer you regarding the Desire’.

My father, from Ismail Bin Ibrahim and Ibn Umeyr, from Ibn Bakeyr, from Zurara, from Humran who said,

‘I asked Abu Ja’far asws the Words of Allah azwj Mighty and Majestic: Didn’t there come upon the human being, a phase, when he did not happen to be a mentionable thing? [76:1]. He asws said: ‘He was a thing and did not happen to be mentioned’.

I said, ‘His azwj Words: Or does not the human being remember that We Created him before, and he was nothing? [19:67]’. He asws said: ‘He did not happen to be anything (mentionable) in the Book nor Knowledge’.

My father, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

‘Abu Abdullah asws said: ‘Allah azwj, Whenever He azwj Wants something, Determines it, so when He azwj has Determined it, Ordains it, and when He azwj has Ordained it, Accomplishes it’.

My father, from Fazalat, from Muhammad Bin Amarah, from Hareez Bin Abdullah, or Abdullah Bin Muskan who said,

‘Abu Ja’far asws said: ‘There does not happen anything in the earth, nor in the sky, except by these seven characteristics – By Desire, and Will, and Pre-determination, and Ordainment,

174 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 62
175 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 63
176 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 64
and Permission, and Book, and Term. So, the one who, being upon a deficiency of one of these, claims that he is able, so he has committed *Kufr*”.177


Abu Baseer said, ‘I said to Abu Abdullahasws, ‘Does Heazwj Desire the *Kufr* to be for them and Wants it?’ Heasws said: ‘Yes’. I said, ‘So, does Heazwj Love that and is Pleased (with it)’? Heasws said: ‘No’. I said, ‘Heazwj Desires and Wants what Heazwj does not Love and is not Pleased (with)’? Heasws said: ‘That is how it has come to usasws’.’

My father, from Ibn Abu Umeyr, from Ibn Azina, from Muhammad Bin Muslim,

‘From Abu Abdullaahasws having said: ‘The Desire is an occurrence’’.179


I said, ‘So, what is the meaning of Will?’ Heasws said: ‘The certainty upon it’. I said, ‘So what is the meaning of Pre-determination?’ Heasws said: ‘Determination of the thing from its length,

177 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 65
178 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 66
179 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 67
and its width’. I said, ‘So what is the meaning of Ordainment?’ He asws said: ‘When He azwj Ordains it, Accomplishes it, so that is which there is no averting of it’.

My father, from Ibn Abu Umeyr, from Muhammad Bin Is’haq who said,

‘Abu Al-Hassan asws said to Yunus, a slave of Ali Bin Yaqteen, ‘O Yunus! Do not speak about the Pre-determination’. He said, ‘My father did not speak about the Pre-determination, but I am saying, ‘Nothing happens except what Allah azwj Wants, and Desires, and Ordains, and Pre-determines’.

Then he asws said: ‘Do you know what is the Desire?’ He said, ‘No’. He asws said: ‘His azwj Purpose with the thing’. Or, do you know what is Will?’ He said, ‘No’. He asws said: ‘His azwj Completing it upon the Desire. Or, do you know what is Pre-determination?’ He said, ‘No’. He asws said: ‘It is the engineering, from the length and the width and the durability’.

Then he asws said: ‘Allah azwj, when He azwj Desires something, Wills it, and when He azwj Wills, Determines it, and when He azwj Determines it, Ordains it, and when He azwj Ordains it, Accomplishes it’.

O Yunus! The Qadiriites (Fatalists) are not saying with the Words of Allah azwj: ‘And you (Imams) are not desiring except if Allah so Desires, Lord of the worlds [81:29]’, nor with the words of the people of the Paradise, ‘The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us [7:43]’ nor are they saying with the words of the people of the Fire, ‘O our Lord! Our wretchedness overcome upon us.

180 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 68
and we were a straying people’ [23:106], nor are they saying with the words of Iblees la, ‘Lord! Due to You having Misled me [15:39]’, nor with the words of Noah as: ‘And my advice will not benefit you if I intend to advise you and Allah Intends to Let you stray. He is your Lord, and to Him you will be returning [11:34]’.

Then he asws said: ‘Allah azwj Said: “O son of Adam as! My azwj Desire was the one with which you desired, and by My azwj Strength you fulfilled My azwj Obligations to Me azwj, and by My azwj Bounties you were strengthened upon disobeying Me azwj, and I azwj Made you hearing, seeing, strong. So, whatever you attained from a good it was from Me azwj, and whatever you attained from an evil deed, it is from yourself, and that is because I azws will not be questioned about what I azwj Do, and they would be Questioned!”.

Then he asws said: ‘I azwj have organised for you everything you wanted’! 181

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

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

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

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

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

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

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

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

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

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

71 – قال العالم كتب الحسن بن أبي الحسن البصري إلى الحسين بن علي بن أبي طالب صلى الله عليه وع销ح: فإنه من لم يؤمن بالقدر خيره وشره فقد كفر، ومن حمل المعاصي على الله عزوجل فقد افترى ع على الله افتراءا عظيماً.

The scholar said,

‘Al-Hassan Bin Abu Al-Hassan Al-Basry wrote to Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} asking him^{asws} about the Pre-determination, and he^{asws} wrote back to him: ‘Follow what I^{asws} have explained to you regarding the Pre-determination from what leads to us^{asws}, the People^{asws} of the Household, for the one who does not believe in the Pre-determination, its good and its evil, so he has committed Kufr, and the one who loads the (acts) of disobedience upon Allah^{azwj} Mighty and Majestic, so he has fabricated upon Allah^{azwj} a grievous fabrication.

إن الله تبارك وتعالى لا يطاع بإكراه، ولا يعصى بغلبة، ولا يهمل العباد في الهلكة، لكنه المالك لما ملكهم، والقادر لما عليه أفقرهم،

Allah^{azwj} Blessed and Exalted did not obeyed by force, nor is He^{azwj} disobeyed by overcoming, no does He^{azwj} Carry the servants to the destruction, but He^{azwj} is the Owner of whatever He^{azwj} Made them own, and the Able for whatever He^{azwj} enabled upon.

182 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 70
فإن ائتمروا بالطاعة لم يكن الله صادا عنها مبطئا، وإن ائتمروا بالمعصية فإن شاء أن يمن عليهم فيحول بينهم وبين ما ائتمروا به فعل، ومكنيهم، وجعل لهم السبيل إلىأخذ ما أنهوا به، وترك ما عنهم.

So, if they were to deliberate with obedience, Allahazwj would not happen to block from it, delaying, and if they deliberate with the disobedience, then if Heazwj so Desired Heazwj would be a barrier between them and what they had been deliberating with a deed, and if they do it, then it wasn’t Himazwj Who Carried them upon it forcibly, nor did Heazwj Encumber them Compelling, but by Hisazwj Enabling them after Hisazwj Advice and Warning to them and Hisazwj Protection upon them, Strengthening them and Enabling them, and Made the way to be for them to take whatever Heazwj Called them to, and leave whatever Heazwj had Prohibited them from.

جعلهم مستطيعين لأخذ ما أمرهم به من شئ غير آخذيه، ولترك ما تأبههم عن شئ غير تاركيه، والحمد لله الذي جعل عباده أقوياء لما أمرهم به، ينالون بتلك القوة وما تأبههم عنه، وجعل العذر من يجعل له السبيل، حمدا متقبلا.

Heazwj Made them capable to take what Heazwj had Commanded them with from anything without taking it, and to leave what Heazwj had Prohibited them from anything without leaving it. And the Praise is for Allahazwj Who Made Hisazwj servants strong for what Heazwj has Commanded them with. They can take with that strength what Heazwj has Prohibited them from, and Made the excuse to be for the one Heazwj Made the way to be for him.

فأنا على ذلك أذهب وبه أقول، والله وأنا وأصحابي أيضا عليه، وله الحمد.

So, Iasws am upon that Iasws go, and with it Iasws am saying, and Allahazwj, and Iasws, and myasws companions as well are upon it, and for Himazwj is the Praise". 183

72 - فف: قال عليه السلام: - وقد مثل عن القدر - طريق مظلم فلا تسلكوه، وبحر عميق فلا تلجوه، وسر الله فلا تكلفوه.

Nahj (Al Balagah) –

Heasws said, and heasws had been asked about the Pre-determination: ‘A dark road, do not travel it, and a deep ocean, do not dive into it, and a Secret of Allahazwj, do not encumber yourself with it’”. 184

73 - ضا: سبيل أمير المؤمنين صلى الله عليه ومنشية الله وإرادته، فقال صلى الله عليه وآله: إن الله مشتيتين: مشية حتم، ومشية عزم، وكذلك إن الله إرادتين: إرادة حتم، وإزادة عزم، إزادة حتم لا تخطب، وإزادة عزم تخطب وتصيب.

Amir Al-Momineenasws was asked about the Desire of Allahazwj and Hisazwj Will, so Heasws said: ‘For Allahazwj there are two Desires – an inevitable Desire and a Desire of determination, and

183 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 71
184 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 72
like that there are two Wills for Allah azwj – an inevitable Will and a Will of determination. The inevitable Will you do not err, and a Will of determination you err and you get it right.

And for Him azwj there are two Desires – A Desire He azwj Desires, and a Desire He azwj does not Desire. He azwj Prohibits and He azwj Desires, and He azwj Commands and He azwj does not Desire. Its meaning is He azwj Wants from the servants and He azwj Desires, and He azwj does not Want the disobedience and He azwj Desires.

And, everything is by His azwj Ordainment and His azwj Pre-determination, and the matters flow what is between the two. So, when the Ordainment misses the Pre-determination it does not miss, and when the Pre-determination does not miss the Ordainment does not miss. And rather, the creation is from the Ordainment to the Pre-determination, and when it misses, and from the Pre-determination to the Ordainment.

And the Ordainment is upon four aspects in the Book of Allah azwj Mighty and Majestic, talking upon the tongue of His azwj truthful Ambassador saww: ‘From it is Ordainment of the creation, and it is in the Words of the Exalted: So, He Ordained them to be seven skies in two periods [41:12] – its meaning is, Created these.

And the second is the Ordainment of the Decision, and these are His azwj Words: it shall be Ordained between them with the Truth [39:75], its meaning is, Judged.

And the third is an Ordainment of the Command, and these are His azwj Words: And your Lord has Ordained that you shall not worship except Him [17:23], it means the Command of your Lord azwj.

And the fourth is the Ordainment of the knowledge, and these are His azwj Words: And We Ordained to the Children of Israel in the Book: “You will make mischief in the land twice [17:4], it’s meaning is, Taught us from the children of Israel.
قَدْ شَاءَ اللَّهُ مِن عِبَادِهِ الْمُعْصِيَةَ وَمَا أَرَادَ وَشَاءَ الْطَّاعَةَ وَأَرَادَ مِنْهُمُّ لَانَّ المُشْهِدَةْ مِنْشِئَةَ الْاَمْرِ وَمِشْهِيَةَ الْعِلْمِ، وَإِرَادَتِهِ إِرَادَةَ الرَّضْوُنَ وَإِرَادَةَ الْاَمْرِ، أَمَرَ بالطَّاعَةِ وَرُضِيَ بِهَا، وَشَاءَ المُعْصِيَةَ بِعِيْنَ عِلْمٍ مِنْ عِبَادِهِ الْمُعْصِيَةَ وَلَمْ يَأْمُرُ بِهَا مِنْهُمُّ.

Allah⁴azwj has Desired the disobedience from His⁴azwj servants and did not Want, and Desired the obedience and Wanted from them, because the Desire, is Desire of the Command and Desire of the Knowledge, and His⁴azwj Demand is the Demand of the Pleasure and Want of the Command. He⁴azwj Commands with the obedience and is Pleased with it, and Desires the disobedience, meaning Knows the disobedience to be from His⁴azwj servants, and did not Command them with it.

فهذا من عدل الله تبارك وتعالى في عباده جل جلاله وعظم شأنه.

So, this is from Justice of Allah⁴azwj Blessed and Exalted regarding His⁴azwj servants. Majestic is His⁴azwj Majesty and Magnificent is His⁴azwj Glory’. 185

74 - شا: روى الحسن بن أبي الحسن البصري قال: جاء رجل إلى أمير المؤمنين عليه السلام بعد انصرافه من حرب صفين فقال

له: يا أمير المؤمنين خبرني عما كان بيننا و بين هؤلاء القوم من الحرب أكان بقضاء من الله وقدر؟

It is reported by Al Hassan Bin Abu Al Hassan Al Basry who said,

‘A man came to Amir Al-Momineen⁴asws his⁴asws leaving from the battle of Siffeen, and said to him, ‘O Amir Al-Momineen⁴asws! Inform me about what was between us and these people, of the ware. Was it by an Ordainment from Allah⁴azwj and Pre-determination?’

فقال له أمير المؤمنين عليه السلام: ما علوتم تلعة ولا هبطتم وادياً إلا ولله فيه قضاء وقدر،

Amir Al-Momineen⁴asws said to him: ‘You did not ascend a hill nor did you descend into a valley except and for Allah⁴azwj there was an Ordainment and a Pre-determination in it’.

 فقال الرجل: فعند الله أحتسب عنائي يا أمير المؤمنين، فقال له: ولم ؟ قال: إذا كان القضاء والقدر ساقان إلى العمل فما الثواب لنا على الطاعة، وما وجه العقاب على المعصية؟

The man said, ‘Then in the Presence of Allah⁴azwj there would be a Reckoning of my efforts, O Amir Al-Momineen⁴asws?’ He⁴asws said to him: ‘And Why (do you ask)?’ He said, ‘When there was the Ordainment and the Pre-determination ushering us to the deed, so what is the Reward for us upon the obedience, and what its aspect of the Punishment upon the disobedience?’

فقال له أمير المؤمنين عليه السلام: أو طنت بارجل أنه قضاء حتم وقدر لازم لا تظن ذلك فإن القبول به مقالة عبادة الأوثان

185 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 73
Amir Al-Momineen\textsuperscript{asws} said to him: ‘Or you are thinking, O man, that it is an inevitable Ordainment and a necessary Pre-determination? Do not think that, for the word with it are the words of the idol worshippers, and party of Satan\textsuperscript{ih}, and contends with the Beneficent, and Qadiriites (Fatalists) of this community and its Magians.

Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Majesty, Commands as a choice, and Prohibits as a caution, and Encumbers the easy, and is not being obeyed forcefully, and not being disobeyed by overcoming, and did not Created the skies and the earth and whatever is between the two in vain. That is a conjecture of those who are committing \textit{Kufr}, so woe from the Fire be unto those who are committing \textit{Kufr}!’

The man said, ‘So, what is the Ordainment and the Pre-determination which you\textsuperscript{asws} mentioned, O Amir Al-Momineen\textsuperscript{asws}?’

He\textsuperscript{asws} said: ‘The Command is for the obedience and the Prohibition is from the disobedience, and the Enablement of the good deed and leaving of the evil deed, and the Assistance upon the drawing closer to Him\textsuperscript{azwj}, and the Forsaking of one who disobeys Him\textsuperscript{azwj}, and the Promise and the Threat, and the awe and the hope, and all that is an Ordainment of Allah\textsuperscript{azwj} in our deeds, and He\textsuperscript{azwj} Pre-determined to our deeds. As for other than that, do not guess it, for the guessing of it would drop the deeds’.

The man said, ‘You\textsuperscript{asws} have relived from me, O Amir Al-Momineen\textsuperscript{asws}, may Allah\textsuperscript{azwj} Relieve you\textsuperscript{asws}, and he prosed saying, \textit{You\textsuperscript{asws} are the Imam\textsuperscript{asws} who we hope with obeying him\textsuperscript{asws}, up to the end of the couplets’}’.\textsuperscript{186}

\textsuperscript{186} Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 74
Nahj (Al Balagah) –

“He asws is saying, and he asws had been asked about the Pre-determination: ‘A dark road, do not travel it, and a deep ocean, do not dive into it, and a Secret of Allah azwj do not encumber yourself with it’.” 188

And he asws said: ‘The Pre-determinations overcome upon the destiny until the disaster takes place in the arrangement’. 189

Nahj (Al Balagah) –

‘From his asws speech when he asws was asked, ‘Was his asws journey to Syria by an Ordainment from Allah azwj and His azwj Pre-determination?’ after a lengthy speech, selected it: ‘Woe be unto you! Perhaps you think that an Ordainment is definite and a Pre-determination is inevitable, and had that been like that, it would invalidate the Reward and the Punishment, and the Promise and the Threat would drop.

إن الله سبحانه أمر عباده تخييرا، ونهاهم تحذيرا، وكلف يسيرا، ولم يكلف عسيرا، وأعطى على القليل كبرًا، ولم يعص مغلوبا، ولم يطع مكرها، ولم يرسل الانبياء لعبا، ولم ينزل الكتب للعباد عبثا، ولا خلق السماوات والارض وما بينهما باطلا، ذلك ظن الذين كفروا فويل للذين كفروا من النار.

Allah azwj the Glorious Commanded His azwj servants as a choices, and Prohibits them as cautions, and does not Encumber them difficult (matters), and Give a lot upon the little (effort), and is not disobeyed by overcoming, and is not obeyed forcefully, and did not Send the Prophets for trivial reasons, and did not Reveal the Book to the servants in vain, and did not Create the skies and the earth and whatever is between the two without purpose. That is a conjecture of those who are committing Kufr, so woe be from the Fire unto those committing Kufr’. 190

شى: عن مسحة بن صدقة، عن أبي عبد الله عليه السلام قال: من زعم أن الله يأمر بالسوء والفحشاء فقد كذب على الله، ومن زعم أن الخير والبشر يخبره بالطاعة فقد أخرج الله من سلطانه، ومن زعم أن المعاصي عملت بغير قوة الله فقد كذب على الله ومن كذب على الله أدخله النار.”

187 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 75
188 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 76
189 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 77
190 Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 78
‘From Mas’ada Bin Sadaqa,

‘From Abu Abdullah\(^{asws}\) having said: ‘One who claims that Allah\(^{azwj}\) Commands with the evil deeds and the immoralities, so he has lied upon Allah\(^{azwj}\), and one who claims that the good and the evil is without His\(^{azwj}\) Desire, so he has thrown Allah\(^{azwj}\) out from His\(^{azwj}\) Authority, and one who claims that the disobedience is done without Strength of Allah\(^{azwj}\), so he has lied upon Allah\(^{azwj}\), and one who lies upon Allah\(^{azwj}\), Allah\(^{azwj}\) would Enter him into the Fire’.\(^{191}\)

\(^{191}\) Bihar Al Anwaar – V 5, The book of Justice, Ch 3 H 79
CHAPTER 4 – THE TERMS (LIFE-SPANS)

The Verses – (Surah) Aal-e-Imran:

And it was not for a soul that it should be dying except by the Permission of Allah, being an Ordained term [3:145]

And the Exalted Said: They are saying, ‘If there was something for us from the matter, we would not have been killed over here’. Say: ‘Had you remained in your houses, those upon whom being killed was Ordained would have gone forth to their spots of death [3:154]

(Surah) Al Anaam: He is Who Created you from clay, then He Ordained a term; and there is a Specified term with Him; then (how come) you are doubting [6:2]

(Surah) Al A’raaf: And for every community there is a term. So, when their term comes, they can neither delay it for a moment, nor can they bring it forward [7:34]

(Surah) Yunus: For every community there is a term, and when their term comes, so they would not be able to delay it for a moment, nor bring it forward’ [10:49]

(Surah) Al Hijr: And We did not Destroy a town except and for it is a known Ordainment [15:4] No community can precede its term nor can they delay themselves (from it) [15:5]

(Surah) Al Nahl: And if Allah were to Seize people due to their injustices, He would not Leave upon it from a single creature, but He Respites them to a Specified term. So, when
their term comes, they will neither be delaying it nor will they be bringing it forward [16:61]

"لا تعجل عليهم إلا نعد لهم عدا 84.

(Surah) Maryam: Therefore, do not be hasty against them, but rather We only Number out a number to them [19:84]

"ولا أحل مسمى لهم 129.

(Surah) Ta Ha: And if a Word had not preceded from your Lord and a specified term, [20:129]

"لا أحل مسمى لجاءهم العذاب وليأتهم بما لا يشعرون 53.

(Surah) Al Ankabout: And had a specified term not been appointed for them, the Punishment would have come to them. And it will come to them suddenly while they do not perceive [29:53]

"ولولا كلمة سبقت من ربك لكان لزاما وأجل مسمى 11.

(Surah) FAtir: and for no one is there a prolongation from his life-span, nor a reduction from his life-span, except it is in a Book. Surely, that is easy upon Allah [35:11]

"بعرف 42 " ولا أحل مسمى لجاءهم العذاب وليأتهم بما لا يشعرون 14.

(Surah) Al Shura: And, had not a Word preceded from your Lord to a specified term, it would have been Decided between them. [42:14]

"ولولا كلمة سبقت من ربك إلى أجل مسمى لقضي بينهم 14.

(Surah) Al Munafiqueen: And Allah never Respites a soul when its term comes [63:11]

"ولا يؤخر الله نفسا إذا جاء أجله 11.

(Surah) Nuh: and Delay you to a specified term. Surely, a term of Allah when it comes, cannot be delayed, if only you knew [71:4]

1 - فمسك، عن النضر، عن الحلبي، عن ابن مسكان، عن أبي عبد الله عليه السلام قال: الاجل المقضي هو المحتوم الذي قضاه الله وحتمه، والمسمى هو الذي فيه البداء، يقدم ما يشاء، ويؤخر ما يشاء، ومحتوم ليس فيه تقدم ولا تأخر.

My father, from Al Nazar, from Al Halby, from Ibn Muskan,
'From Abu Abdullah asws having said: 'The Ordained term, it is the inevitable which Allah azwj Ordains and Necessitates it, and the Specified (term), it is in which there could be the change of Decision. He azwj Brings forward whatever He azwj Desires, and Delays whatever He azwj Desires; and the Inevitable (term), there isn’t any bringing forward in it nor delaying’. 192

Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Yahya Al Halby, from Haroun Bin Kharjat, from Abu Baseer,

‘From Abu Ja’far asws regarding the Words of Allah azwj: And Allah never Respites a soul when its term comes [63:11]. He asws said: ‘There is a Book of Suspended (matters) in the Presence of Allah azwj. He azwj Brings forward from it whatever He azwj Desires and Delays. So, whenever it would be the Night of Pre-determination, it is Revealed everything which would be happening up to its like (next year), and these are His azwj Words: And Allah never Respites a soul when its term comes [63:11]. When it is Revealed and Written in the Book of the skies, it is which cannot be delayed’. 193

From Mas’ada Bin Sadaqa,

‘From Abu Abdullah asws regarding the Words of the Exalted: then He Ordained a term; and there is a Specified term with Him [6:2]. He asws said: ‘The terms which are unspecified are suspended. He azwj Brings forward from it what He azwj Desires and Delays from it what He azwj Desires.

And theSpecified term, so it is which Revealed from what He azwj Wants to be happening from a Night of Pre-determination to it’s like the next year, and these are the Words of Allah azwj: So, when their term comes, they will neither be delaying it nor will they be bringing it forward [16:61]’. 194

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192 Bihar Al Anwaar – V 5, The book of Justice, Ch 4 H 1
193 Bihar Al Anwaar – V 5, The book of Justice, Ch 4 H 2
194 Bihar Al Anwaar – V 5, The book of Justice, Ch 4 H 3
And from Humran,

‘From Abu Abdullah asws’ having said: ‘The specified (term) is what is specified to the Angel of death during that night, and it is which Allah azwj Says: So, when their term comes, they will neither be delaying it nor will they be bringing it forward [16:61], and there is another (term) for Him azwj wherein is the Desire. If He azwj Desires, He azwj Brings it forwards, and if He azwj Desires, Delays it’.

Al Gazairy, from Al Tal’akbay, from Muhammad Bin Hamam, from Muhammad Bin Ali Bin Al Husayn Al Hamdny, from Muhammad Bin Khalid Al Barqy, from Muhammad Bin Sinan, from Al Mufazzal,

‘From Abu Abdullah asws’ having said: ‘Allah azwj the Exalted did not Make a term to be for the Momin regarding the death. He azwj Makes him remain for as long as he loves to remain. Then when He azwj Knows that he would be indulging in what therein would be ruination of his Religion, the Exalted Captures him to Him azwj Forcefully’.

Muhammad Bin Hamam said, ‘I mentioned this Hadeeth to Ahmad Bin Ali Bin Hamza, a slave of Al Talabiyeen – and he was a reported of the Hadeeth, and it was narrated to me from Al Husayn Bin Asad Al Tafawy, from Muhammad Bin Al Qasim, from Fazeyl Bin Yasar, from a man,

‘From Abu Abdullah asws’ having said: ‘One who are dying due to the sins is more than the ones dying due to the (end of) terms, and the ones who live (longer) due to the good deeds is more than the ones who live due to the (allocated) life spans’.

(The book) Da’waat of Al Rawandy –
'Al-Sadiq asws said: ‘The people (who) are living (longer) due to their good deeds are more than the ones who are living due to their (allocated) life-spans, and they are dying due to their sins more than what they drying due to their (end of) terms’. 198

Al Nahj (Al Balagah) –

‘He asws said: ‘With every human being there are two Angels protecting him, so when the Predetermination comes, they leave him with it, and that the term is a shield protecting him’. 199


From Humran who said,

‘I asked Abu Abdullah asws about the Words of Allahazwj: then He Ordained a term; and there is a Specified term with Him [6:2]. He asws said: ‘There is a suspended term. Allahazwj Does whatever Heazwj Desires, and there is an inevitable term’. 200

10 - شيء: عن حصين، عن أبى عبد الله عليه السلام قي قوله: قضى أجلا وأجل مسمى عنده قال: الاجل الأول هو الذي نبذه إلى الملائكة والرسل والانبياء، والاجل المسمى عنده هو الذي ستره عن الخلاق.

From Haseyn,

‘From Abu Abdullahasws regarding Hisazwj Words: then He Ordained a term; and there is a Specified term with Him [6:2]. Heasws said: ‘The first term, it is which Heazwj Gives to the Angels, and the Rasoolsas and the Prophetsas, and the specified term is with Himazwj, it is which Heazwj Veils from the creatures’. 201

11 - شيء: عن حصين بن موسى، عن أبي عبد الله عليه السلام إنه سئل عن قول الله: " يمحو الله ما يشاء ويثبت وعنده إ الكتاب " قال: إن ذلك كتاب يمحو الله فيه ما يشاء ويثبت، فمن ذلك الذي يرد الدعاء الفضاء، وذلك الدعاء مكتوب عليه: " الذي يرد به الفضاء " حتى إذا صار إلى إ الكتاب لم يغن الدعاء فيه شيئا.

From Hamad Bin Musa,

‘From Abu Abdullahasws having been asked about the Words of Allahazwj: Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]. That is a Book. Allahazwj Deletes in it whatever Heazwj Desires and Affirms. So, from that is that which an Ordainment returns the supplication (from being fulfilled), and that is the supplication

198 Bihar Al Anwaar – V 5, The book of Justice, Ch 4 H 7
199 Bihar Al Anwaar – V 5, The book of Justice, Ch 4 H 8
200 Bihar Al Anwaar – V 5, The book of Justice, Ch 4 H 9
201 Bihar Al Anwaar – V 5, The book of Justice, Ch 4 H 10
written upon it: ‘Which can be returned by the Ordainment’, until it comes to the *Mother of the Book*, the supplication does not avail anything in it’’.  

12 - 什: عن الحسين بن زيد، عن جعفر بن محمد، عن أبيه عليه السلام قال: قال رسول الله صلى الله عليه وآله: إن المرء ليصل رحمه وما بقي من عمره إلا ثلاث سنين فبقيها الله إلى ثلاث وتلائين سنة، وإن المرء ليقطع رحمه وقد بقي من عمره ثلاث وتلائين سنة فبقيها الله إلى ثلاث سنين أو أدنى.

From Al Husayn Bin Zayd,

‘From Ja’far asws Bin Muhammad asws, from his asws father asws having said: ‘Rasool-Allah ashw said: ‘If the person helps his relatives, and there does not remain from his life-span except three years, Allah azwj Extends it to thirty-three years, and if the person cuts-off his relatives, and there had remained thirty three years from his life-span, Allah azwj Shortens it to three years, or (even) less’.

قال الحسين: وكان جعفر عليه السلام يتلو هذه الآية: " يمحو الله ما يشاء ويثبت وعنده ام الكتاب [13:39]

Al-Husayn (the narrator) said, ‘And Ja’far asws used to recite this Verse: *Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]’’.  

13 - تفعج: من كلامه عليه السلام - لما خوف من الغيلة - وإن علي من الله جنة حصينة، فإذا جاء يومي انفرجت عني وأسلمتني فحييت لا يطيش السهم ولا يبرأ الكلم.

Nahj (Al Balagah) –

‘From a speech of his asws – when there was fear from the assassination: ‘And that upon me asws there is a fortified shield from Allah azwj. So, when my asws day comes it would be released from me asws and submit me asws (to death), that is when neither will the arrow be diverted nor would the injury heal’’.  

14 - تفعج: قال عليه السلام: كفى بالاجل حارسا.

Nahj (Al Balagah) –

‘He asws said: ‘Suffice with the term as a guard’’.  

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202 Bihar Al Anwaar – V 5, The book of Justice, Ch 4 H 11
203 Bihar Al Anwaar – V 5, The book of Justice, Ch 4 H 12
204 Bihar Al Anwaar – V 5, The book of Justice, Ch 4 H 13
205 Bihar Al Anwaar – V 5, The book of Justice, Ch 4 H 14
CHAPTER 5 – THE SUSTENANCES AND THE PRICES (INFLATION)

The Verses – (Surah) Al Baqarah: *And Allah Sustains the one He so Desires to, without a measure* [2:212]

الآيات، البقرة "2 "وَاللَّهُ يَرزِقُ مِن يَشَاء بِغَيْرِ حَسَاب 212.

(Surah) Aal-e-Imran: *Surely Allah Gives to whom He so Desires to without measure ‘* [3:37]

هود "11 "وَمَا مِن ذَيِّنٍ فِي الْأَرْضِ إِلَّا عَلَيْهِ رَزْقُهُ 6.

(Surah) Hud*: *And there is none from an animal in the earth except upon Allah is its sustenance* [11:6]

الرعد "13 "وَللهُ بِضِعْرِ الرَّزْقِ مَن يَشَاء وَيَقِدر 26.

(Surah) Al Ra’ad: *Allah Amplifies and Straitens the Sustenance for whoever He so Desires to;* [13:26]

الأسرى "17 "وَإِنَّ رَبَّكَ يُبَسطُ الرَّزْقَ لِمَن يَشَاء وَيَقِدر إِنَّهُ كَانَ بِعِبَادِهِ خَيِّرًا بَصِيرًا 30.

(Surah) Al Asra: *Surely, you Lord Extends and Straitens sustenance to one He so Desires to. He would always be Informed, Insightful with His servants* [17:30]

الحج "22 "لِيَبْسُطَ اللَّهُ رَزْقَهُم مَن يَشَاء إِنَّ اللَّهَ هُوَ خَيْرُ الْرَّازِقِينَ 58.

(Surah) Al Hajj: *Allah would Sustain them with a goodly sustenance. And surely Allah, He is the Best of the sustainers* [22:58]

المؤمنين "23 "وَهُوَ خَيْرُ الْرَّازِقِينَ 72.

(Surah) Al Mominoun: *and He is the best of the providers* [23:72]

النور "24 "وَاللَّهُ يَرزِقُ مِن يَشَاء بِغَيْرِ حَسَاب 38.

(Surah) Al Noor: *and Allah Graces one He so Desires to, without measure* [24:38]

"72 "وَكَأِيْنَ مِن ذَيِّنٍ لَا تَحْمِيلٌ رَزْقَهُ وَل倍ُرُزُقَهُ وَإِيَامُهُ وَهُوَ السَّمِيعُ الْعَلِيمُ 6"
(Surah) Al Ankabout: And how many a creature cannot carry its sustenance (so) Allah Sustains it and you all, and He is the Hearing, the Knowing [29:60]

وقال تعالى ": الله يبسط الرزق لمن يشاء من عباده ويقدر له إن الله بكل شيء عليم 62.

And the Exalted Said: Allah Extends the sustenance for the one He so Desires to from His servants and Straitens (for some). Surely, Allah is a Knower of all things [29:62]

الروم 30 " أوم بروا أن الله يبسط الرزق لمن يشاء ويقدر إن في ذلك آيات لقوم يؤمنون 37.

(Surah) Al Roum: Or, do they not see that Allah Extends the sustenance to ones He so Desires to and Straitens? Surely in there are Signs in that for a people who believe [30:37]

" سبا " 34 " فل من يربككم من السموات والأرض قل الله 34 "

(Surah) Saba: Say: ‘Who Sustains you from the skies and the earth?’ Say: ‘Allah! And I or you are perhaps on a Guidance or in clear error’ [34:24]

وقال تعالى ": قل: إن ربي يبسط الرزق لمن يشاء ويقدر ولكن أكثر الناس لا يعلمون 36.

And the Exalted Said: Say: ‘Surely my Lord Extends the sustenance for whom He so Desires to and straitens, but most of the people don’t know’ [34:36]

وقال تعالى ": قل: إن ربي يبسط الرزق لمن يشاء ويقدر إنه خير الرازقين 39.

And the Exalted Said: Say: ‘Surely my Lord Extends the sustenance for one He so Desires to from His servants, and He Straitens for him. And whatever you spend from anything, He will Replace it, and He is the best of the Sustainers [34:39]

الزمر 39 " أو لم يعلموا أن الله يبسط الرزق لعباده ويقدر إن في ذلك آيات لقوم يؤمنون 52.

(Surah) Al Zumar: Or, do they not know that Allah Extends the sustenance to one He so Desires to and Retrains? Surely, in that there are Signs for a believing people [39:52]

" حمmisc " 42 " له مقايد السموات والأرض يبسط الرزق لمن يشاء ويقدر إنه بكل شيء علم " 12.

(Surah) Al Shura: For Him are the reins of the skies and the earth. He Extends the sustenance for one He so Desires to and Straitens. He is Knowing with all things [42:12]

وقال تعالى: " ولو بسط الله الرزق لعباده لبغوا في الأرض ولكن ينزل بقدر ما يشاء إنه يعباد عبير بصير 27.

And the Exalted Said: And if Allah was to Amplify the sustenance to His servants, they would rebel in the land. But, He Sends down in a measurement what He so Desires to. He is Aware, Insightful with His servants [42:27]
(Surah) Al-Zukhruf: Are they distributing the Mercy of your Lord? We Distribute their livelihoods between them in the life of the world [43:32]

(Surah) Al-Zariyaat: And in the sky is your sustenance and what you are Promised (with) [51:22] So, by the Lord of the sky and the earth! It is the Truth, similar to what you are talking about [51:23]

Ibn Tareyf, from Ibn Ulwan,

‘From Ja'far asws, from his asws father asws having said: ‘Rasool-Allah saww said: ‘The sustenance comes down from the sky to the earth upon the number of the drops of rain to every soul with whatever has been Pre-determined for it, but from Allah azwj there is an extra, therefore ask Allah azwj of His azwj Grace’.’

Muhammad Bin Al Qasim Al Mufasar, from Ahmad Bin Al Hassan Al Husayni, from Al Hassan Bin Ali, from his father, from his grandfather,

‘From Al-Reza asws, from his asws father asws, from his grandfather,

‘From Al-Reza asws, from his asws father Musa asws Bin Ja’far asws Bin Muhammad asws having asked about one of the people of his asws gathering, and it was said, ‘He is sick’. So, he headed to console him and sat by his head, and he found him as very ill.

فقال له: أحسن ظنك بالله، قال: أستاذ ياهو لحسين، ولكن غمي لدي ما يعذبني غير غمي بعثّ;

He asws said: ‘Improve your thoughts with Allah azwj’. He said, ‘As for my thoughts with Allah azwj, these are good, but my anguish is for my daughters. Nothing is making me sick apart from my anguish with them’.

فقال الصادق عليه السلام: الذي توجوه لضعيف حسناتك ومحو سبئائك فارجه لاصلاح حال بناتك أما علمت أن رسول الله صلى الله عليه وآلته قال: لما حاوزت سدورة المنتهى وبلغت أعجزها وقصاءها رأيت بعض ذمار قضى يومنا آنذاك معلقة

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Al-Sadiq al-Sa`diq asws said: ‘That which you are hoping for, you should increase your good deeds and delete your evil deeds, then hope for the correction of the state of your daughters. But, do you not know that Rasool-Allah saws said: ‘When I saws crossed Sidrat Al-Muntaha and reached its branches and its twigs, I saws saw some of the fruits of its branches (shaped like) hanging breasts.

The milk was dropping from one of them, and the honey from one of them, and the oil from one of them, and there was coming out from one of them something resembling like fine flour, and the clothes from one of them, and (something) like berries, and all that was inclining towards the earth. So, I saws said to myself saws: ‘Where is the centre (origin) of these emergences from these breasts?’ And that is because Jibraeel as did not happen to be with me saws as I saws had exceeded his as rank and he as was reduced below me saws.

فنداني ربي عزوجل في سري: يا محمد هذه أنبتها من هذا المكان الا رفع لاغذو منها بنات المؤمنين من أمتك وبنيهم فقل لآباء البنات: لا تضيقن صدوركم على فاقتهن فإني كما خلقتهن أرزقهن.

My Lord aswj Mighty and Majestic Called out to me saws in my saws privacy: “O Muhammad saws! I have Grown these in this place only to lift to provide from these the daughters of the Momineen from your saws community, and their sons, therefore say to the fathers of the daughters: ‘Do not constrict your chests upon their destitution, for I aswj, just as aswj have Created them, I aswj will Sustain them!”

From Ismail Bin Kaseer,

‘Raising the Hadeeth to the Prophet saws having said: ‘When this Verse was Revealed: and ask Allah from His Grace. [4:32], the companions of the Prophet saws said: ‘What is this Grace? Which one of you will ask Rasool-Allah saws about that?’ So, Ali asws Bin Abu Talib asws said: ‘I saws will ask him saws. So, he asws asked him asws about that Grace, what is it?

فقال رسول الله صلى الله عليه وآله: إن الله خلق خلقه وقسم لهم أرزاقهم من حلها وعرض لهم بالحرام ومن انتهك حراما نقص له من الحلول يقدر ما انتهك من الحرام وحسبه.

Rasool-Allah saws said: ‘Allah aswj Created His aswj creatures and Distributed their sustenance(s) to them from its Permissible ones and present to them the Prohibition. So, the one who
violates a Prohibition, there would be reduced for him from the Permissible by a measurement of what he violated from the Prohibition and would be reckoned with it’.\textsuperscript{208}

Nahj (Al-Balagah) –

‘He\textsuperscript{asws} said: ‘The sustenance(s) are two (types of) sustenance(s) – a sustenance you seek and a sustenance seeking you, so, if you don’t come to it, it would come to you. Therefore, do not carry the worries of your year upon the worries of your day. Suffice yourself every day with whatever is in it, for if it was the year (still remaining) from your life-span, then Allah\textsuperscript{azwj} Exalted, Generous is He\textsuperscript{azwj}, would be giving you during every morning anew what He\textsuperscript{azwj} would distribute to you; and if the year does not take place from your life-span, then what have you to do with the worry for what isn’t for you and a seeker will never precede you to your sustenance, and an overcome will not overcome you upon it, and it would not be delayed from you what has been pre-determined for you?’\textsuperscript{209}

From Ibn Al Hazeyl,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} distributes the sustenance between His\textsuperscript{azwj} servants, and the most superior Grace, great, He\textsuperscript{azwj} does not distribute it between anyone. Allah\textsuperscript{azwj} says: \textit{and ask Allah from His Grace. [4:32]}’\textsuperscript{210}

From Ibrahim Bin Abu Al Balad, from his father,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘There isn’t from a soul except and Allah\textsuperscript{azwj} has necessitated its permissible sustenance for it. He would come to it in good health, and He\textsuperscript{azwj} presented it to it with the prohibition from another aspect. So, if he attains anything from the prohibited, it would reduce by it from the permissible which Allah\textsuperscript{azwj} had necessitated for it, and in the presence of Allah\textsuperscript{azwj}, besides these two, is a great grace’.\textsuperscript{211}
شئ: عن الحسين بن مسلم، عن أبي جعفر عليه السلام قال: قلت له: جعلت فдачи إمام يقولون: إن النوم بعد الفجر مكره لان الارزاق تقسم في ذلك الوقت.

From Al Husayn Bin Muslim,

‘From Abu Ja’far asws, he (the narrator) said, ‘I said to him asws, ‘May I be sacrificed for you asws! They are saying that the sleep after the dawn is disliked, because the sustenance(s) are distributed during that time’.

He asws said: ‘The sustenance(s) are appointed, distributed, and for Allah azwj there is Grace, He azwj Distributes it from the emergence of dawn up to the emergence of the sun, and that is in His azwj Words: and ask Allah from His Grace. [4:32].

ثم قال: وذكر الله بعد طلوع الفجر أبلغ في طلب الرزق من الضرب في الأرض.

Then he asws said: ‘And mentioning (remembering) Allah azwj after the emergence of dawn is further reaching in seeking of the sustenance than the going around in the land”. 212

A number (of reporters), from Sahl, from Ibn Yazeed, from Muhammad Bin Aslam, from the one who mentioned it,

‘From Abu Abdullah asws having said: ‘Allah azwj has Allocated an Angel with the prices so it will never become more expensive out of scarcity, nor cheaper out of abundance’. 213

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ibn Marouf, from Al Hajal, from one of his companions, from Al Sumalay,

‘From Alasws Bin Al-Husaynasws having said: ‘Allahazwj Mighty and Majestic has Allocated an Angel with the prices. He manages it by Hisazwj Command”. 214

The number (of reporters), from Sahl, from Ibn Yazeed, from the one who mentioned it,

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213 Bihar Al Anwaar – V 5, The book of Justice, Ch 5 H 8
214 Bihar Al Anwaar – V 5, The book of Justice, Ch 5 H 9
‘From Abu Abdullah asws having said: ‘Allah azwj has Allocated an Angel with the prices, to manage these’.215

And He azwj Pre-determined the sustenance(s), its more and its less, and Distributed it upon the straightness and the abundance. So, He azwj was Just with regards to it in order to Try the one He azwj Wants to, with its affluence and its destitution, and in order to Test by that the thanks and the patience from its rich ones and its poor ones.

Then He azwj Paired with its vastness, misfortunes of destitution, and distress of its calamities, grief (with) its happiness, and Created the terms, so He azwj Prolonged these, and shortened it, and Brought it forward and Delayed it, and linked with the death, its causes, and Made it a pulling of its ropes and cutting the reins of its life-spans’. 216

A number (of reporters) reported from Abu Abdullah asws regarding the Words of Allah azwj Blessed and Exalted: And most of them do not believe in Allah except and they are associating [12:106]. He asws said: ‘It is the word of the man, ‘Had it not been for so and so, I would have been destroyed’, and ‘Had it not been for so and so, I would not have attained so and so’, and ‘Had it not been for so and so, my dependants would have been wasted’. Do you not see that he has made an associate to be for Allah azwj in His azwj Kingdom, sustaining him and defending from him?

I said, ‘We are saying, ‘Had it not been for Allah azwj Favouring upon me with so and so, I would have been destroyed’. He asws said: ‘Yes, there is no problem with this and approximately to it’’. 217
‘From Abu Ja’far ash-Sadiq having said: ‘Rasool-Allah ﷺ said during the farewell Hajj: ‘Indeed! The trustworthy spirit (Jibraeel ﷺ) puffed into my mind that no soul would be dying until its sustenance is completed.

Therefore, fear Allah azwj and beautify during the seeking, and do not let the delay of your sustenance carry you upon seeking it with something from the disobedience of Allah azwj, for Allah azwj the Exalted Distributes the Permissible sustenance(s) between His azwj Creatures, and does not Distribute its Prohibited. So, the one who fears Allah azwj and is patience, his sustenance would come to him from its Permissible (means), and one who violates a veil of Allah azwj Mighty and Majestic and takes it from other than a Permissible (means), there would be a shortening with him from his Permissible sustenance, and he would be Reckoned upon it’. 218

The Verses — (Surah) Hud: ‘then from them (some) would be unfortunate and (some) fortunate [11:105] So as for those who are unfortunate, they would be in the Fire wherein sighing and groaning for them [11:106] - up to the Words of the Exalted: And as for those who are fortunate, they would be in the Paradise, abiding eternally therein [11:108].

(Surah) Al Momineen: Did not My Verses happen to be recited unto you, but you were belying these? [23:105] They shall say, ‘O our Lord! Our wretchedness overcame upon us and we were a straying people’ [23:106]

(Surah) Al Zumar: and its keepers would say to them: ‘Did not the Rasools from you come to you, reciting the Verses of your Lord to you and warning you of the meeting of this Day of yours?’ They would say, ‘Yes’. But the sentence of the Punishment is Justified upon the Kafirs [39:71]

(Surah) Al Taghabun: He is the One Who Created you all, so from you is a Kafir and from you is a Momin [64:2]

My father, from Ali, from his father, from Safwan Bin Yahya, from Al Kulayni,

‘From Al-Sadiq asws having said: ‘Rasool-Allah saww said: ‘The wretched one is one who is wretched from the belly of his mother’’. 219

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2 - ب: محمد بن عيسى، عن القداح، عن جعفر بن محمد، عن أبيه عليه السلام قال: خرج رسول الله صلى الله عليه وآله ففتح يده اليمنى ثم قال: بسم الله الرحمن الرحيم، كتاب من الرحمن الرحيم في أهل الجنة بأعدادهم وأحساءهم وأنسابهم مجمل عليهم، لا ينقص منهم أحد، ولا يزيد فيهم أحد.

Muhammad Bin Isa, from Al Qadah,

‘From Ja’far asws Bin Muhammad asws having said: ‘Rasool-Allah saww went out grabbing two things in his saww hands. Then he saww opened his saww right hand, then said, In the Name of Allah asw the Beneficent, the Merciful. A Book from the Beneficent, the Merciful regarding the people of the Paradise, with their numbers and their tribes, and their lineages totalled upon them. There would not reduce any one from them, nor increase anyone among them’.

Then he saww opened the left hand, and he saww said: ‘In the Name of Allah asw the Beneficent, the Merciful. (A Book) regarding the people of the Fire with their numbers, and the tribes, and their lineages, totalled upon them up to the Day of Judgment. There would neither reduce anyone from them, nor would there increase anyone among them.

And the wretched ones would have travelled the road with the fortunate ones until it was said, ‘They are from them. They (and) they, how resembling they are with them!’ Then one of them came across with his fortunacy before his death, and even if by hoops of a she-camel.

And he had travelled with the wretched ones, the road of the people of fortunacy until it was said, ‘They are from them. They, (and) they, how resembling they are with them!’ Then one of them comes across his wretchedness, and even if it was before his death, and even if by the hoop of a she-camel’.

So, the Prophet saww said: ‘The work is with its completion. The work is with its completion. The work is with its completion’.

220 Bihar Al Anwaar – V 5, The book of Justice, Ch 6 H 2
Ibn Isa, from Al Bazanty who said,

‘I asked Al-Reza asws to supplicate to Allah azwj for a woman from our family who was with pregnancy, so he asws said: ‘Abu Ja’far asws said: ‘The supplication (is for) what has yet to complete four months’. I said to him asws, ‘But rather, for her is less than this, therefore supplicate for her’.

Then he asws said: ‘The seed happens to be in the womb for thirty days, and becomes a clot for thirty days, and becomes a body for thirty days. And when the four months are complete, Allah azwj Sends two creating Angels, forming its image, and writing down its sustenance, and its term (life-span), (and whether) it is wretched or a fortunate one’. 221

By the chain, he said,

‘I heard Al-Reza asws saying: ‘The Pen dried up with the realities of the Book from Allah azwj, with the fortunacy for the one who believes and fears, and the wretchedness from Allah azwj, Blessed and Exalted for the one who belies and disobeys’. 222

Majaylawiya, from his uncle, from Al Barqy, from his father, from Wahab Bin Wahab,

‘From Ja’far asws Ibn Muhammad asws, from his asws father asws, from his asws forefathers, from Ali asws having said: The reality of the fortunacy is that the man completes his work with the fortunacy, and the reality of the wretchedness is that the person ends his work with the wretchedness’. 223

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222 Bihar Al Anwaar – V 5, The book of Justice, Ch 6 H 4
223 Bihar Al Anwaar – V 5, The book of Justice, Ch 6 H 5
ع: المظفر العلوي، عن جعفر بن محمد بن مسعود، عن أبيه، عن علي بن الحسن، عن محمد بن عبد الله بن زرارة، عن
علي بن عبد الله، عن أبيه، عن جده، عن أمير المؤمنين
صلوات الله عليه قال: تعتلج النطفتان في الرحم فأيتهما كانت أكثر
جأت تشبهها، فإن كانت نطفة المرأة أكثر جاءت تشبه أخواله، وإن كانت نطفة الرجل أكثر جاءت تشبه أعمامه.

‘From Amir Al-Momineen asws having said: ‘The two seeds (seed of the man and the fluid of
the woman) stir in the womb, so whichever of the two was more, it comes to resembles it. If
the fluid of the woman is more, it come to resemble its maternal uncle, and if the sperm of
the man was more, it comes to resemble its paternal uncle’.

وقال: تحول النطفة في الرحم أربعين يوما فمن أراد أن يدعوا الله عزوجل ففي تلك الاربعين قبل أن تخلق، ثم يبعث الله عزوجل
ملك الارحام فاختلف فصعد بما إلى الله عزوجل فينفه ما شاء الله، فيقول: يا إلهي أذكر أم انثى ؟ ففيجو
اللله عزوجل من ذلك ما يشاء ويكتب الملك،

And he asws said: ‘The seed turns around in the womb for forty days, so the one who intends
to supplicate to Allah azwj Mighty and Majestic, it should be in those forty (days) before its
creation (body). Then Allah azwj Mighty and Majestic Sends an Angel of the wombs, and he
seizes it and ascends with it to Allah azwj Mighty and Majestic, and paused from it for as long
as Allah azwj so Desires, and he is saying, ‘O my God azwj Is it a male or a female’ So Allah azwj
Mighty and Majestic Revealed from that whatever He azwj so Desires, and the Angels writes it.

ثم يقول: إلهي أشقي أم سعيد ؟ ففيجو الله عزوجل من ذلك ما يشاء ويكتب الملك،

Then he would be saying, ‘My God azwj Is he fortunate or wretched?’ So, Allah azwj Mighty and
Majestic Reveals from that whatever He azwj so Desires, and the Angel writes it.

فيقول: الله عزوجل " ما أصاب من مصيبة في الأرض ولا في أنفسكم إلا في كتاب من قبل أن نبرأهما ".

Then he is saying, ‘O Allah azwj! How much is its sustenance and what is its term (life-span)?’
Then he writes is, and writes down everything he would be attaining in the world, between
his eyes, then he returns with him and returns him back into the womb. That is in the Words
of Allah azwj Mighty and Majestic: Neither does a difficulty afflicts in the earth nor regarding
yourselves, except it is in a Book from before We Bring it into existence. [57:22]’.

Then the messenger by his bidding to Abu Muhammad عليه السلام قال: قال الرضا عليه السلام: قبل لرسول الله صلى الله عليه وآله: يا رسول
الله هكذا فلان، يعمل من الذنوب كتب وكتب،

Al Mufassar,
By his chain going up to Abu Muhammad\textsuperscript{asws} having said: ‘Al-Reza\textsuperscript{asws} said: ‘It was said to Rasool-Allah\textsuperscript{saww}, ‘O Rasool-Allah\textsuperscript{saww}! So and so is destroyed, he committed such and such sins’.

So, Rasool-Allah\textsuperscript{saww} said: ‘But he has (attained) salvation, and Allah\textsuperscript{azwj} the Exalted will not let his work end except with the goodness, and Allah\textsuperscript{azwj} will be Deleting the evil deeds from him, and He\textsuperscript{azwj} will replace these for him with good deeds. Once he passed by a road and a Momin was exposed to him, his private part had been uncovered and he was unaware, so he veiled it upon him and did not inform him with it fearing that he might be ashamed.

Then that Momin recognised him in his devotion, and he said to him, ‘May Allah\textsuperscript{azwj} be Liberal with you with the Rewards, and Honourable to you in the Hereafter, and not Discuss the Reckoning with you’. So, Allah\textsuperscript{azwj} Answered to him with regard to it. Thus, this is the servant, Allah\textsuperscript{azwj} will not End for him except with goodness due to the supplication of that Momin.

The words of Rasool-Allah\textsuperscript{saww} connected with this man, so he repented, and was penitent, and accepted to be in the obedience of Allah\textsuperscript{azwj} Mighty and Majestic, and there did not come to him (even) seven days until there was an invasion of Medina, and Rasool-Allah\textsuperscript{saww} Sent a group in their pursuit and the man was one of them, and he was martyred among them’.\textsuperscript{225}

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\textsuperscript{225} Bihar Al Anwaar – V 5, The book of Justice, Ch 6 H 7
فقال أبو عبد الله عليه السلام: أيها السائل علم الله عزوجل أن لا يقوم أحد من خلقه بحقه فلما علم بذلك وجب لاهل محبته القوة على معصيتمهم لسبق علمه فيهم، ولم يمنعهم إطاعة القول منه لان علمه أوله بحقيقة التصديق فوافقوا ما سبق لهم في علمه، و إن قدروا أن يأتيوا خلايا ينجيهم عن معصيتمهم وهو معنى شاء ما شاء وهو سر.

Abu Abdullah \textsuperscript{asws} said: 'O you questioner! Allah \textsuperscript{azwj} Mighty and Majestic Knows that no one from His \textsuperscript{azwj} creatures would be standing with His \textsuperscript{azwj} Rights. So, when He \textsuperscript{azwj} Knows that, Gifts to the people having His \textsuperscript{azwj} love, the strength upon their disobedience due to the His \textsuperscript{azwj} preceding Knowledge regarding them, and does not Prevent them the energy of the accepting from Him \textsuperscript{azwj}, because His \textsuperscript{azwj} Knowledge is foremost with the reality of the ratification, and they harmonise with whatever preceded for them in His \textsuperscript{azwj} Knowledge, and that they are able to come to an obstacle saving them from disobeying Him \textsuperscript{azwj}. And it is the meaning of Desire, what He \textsuperscript{azwj} Desires, and it is a Secret’. 226

9 - بيد: ابن الوليد, عن الصفار, عن ابن أ، عن ابن الخطاب, عن ابن أسباط, عن البتانى, عن أبي بصير, عن أبي عبد الله عليه السلام في قول الله عزوجل: " قالوا ربنا غلبت علينا شقوتنا " قال: بأعمالهم شقووا.

Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Asbat, from Al Bataie, from Abu Baseer,

‘From Abu Abdullah \textsuperscript{asws} regarding the Words of Allah \textsuperscript{azwj} Mighty and Majestic: ‘O our Lord! Our wretchedness overcame upon us and we were a straying people’ [23:106]. He \textsuperscript{asws} said: ‘By their wretched deeds’. 227

10 - بيد: محمد بن أحمد العلوي, عن ابن قتيبة, 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 شقي في بطن أمه والسعيد من سعد في بطن أمه ;

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

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

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

He \textsuperscript{saww} said: ‘The wretched is from the Knowledge of Allah \textsuperscript{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 \textsuperscript{azwj} while he is in the belly of his mother, he would be doing the fortunate deeds’.

\textsuperscript{226} Bihar Al Anwaar – V 5, The book of Justice, Ch 6 H 8
\textsuperscript{227} Bihar Al Anwaar – V 5, The book of Justice, Ch 6 H 9
I said to him \textsuperscript{asws}, ‘So, what is the meaning of his \textsuperscript{saww} words: ‘Work, for every facility is for what it has been Created for?’ He \textsuperscript{asws} said: ‘Allah \textsuperscript{azwj} Mighty and Majestic Created the Jinn and the humans to worship Him \textsuperscript{azwj} and did not Created them to disobey Him \textsuperscript{azwj}, and that is in the Words of the Mighty and Majestic: \textit{And I have not Created the Jinn and the Humans except to be worshipping Me [51:56].} Thus, He \textsuperscript{azwj} Facilitated both for what they had been Created for, therefore woe be unto the one who loves the blindness over the Guidance’. \textsuperscript{228}

\textit{Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Safwan, from Ibn Hazim,}

\textit{‘From Abu Abdullah \textsuperscript{asws} having said: ‘Allah \textsuperscript{azwj} Mighty and Majestic Created the fortunacy and the wretchedness before He \textsuperscript{azwj} Created His \textsuperscript{azwj} creation, therefore the one whom Allah \textsuperscript{azwj} Knows he is fortunate, He \textsuperscript{azwj} will not Hate him, ever, and even if he does an evil deed, He \textsuperscript{azwj} would Hate his deed and not Hate him; and if there is a wretched one in His \textsuperscript{azwj} Knowledge, He \textsuperscript{azwj} would not Love him, ever, and even if he does a righteous deed, He \textsuperscript{azwj} would Love his deed and Hate him due to what he would be coming to. So, when Allah \textsuperscript{azwj} Loves a thing does not Hate it ever, and when He \textsuperscript{azwj} Hates a thing does not Love it, ever!’’. \textsuperscript{229}}

\textit{Ibn Al Waleed, from Al Saffar and Sa’ad both together, from Ayoub Bin Nuh, from Ibn Abu Umeyr, from Hisham Bin Salim,}

\textit{‘From Abu Abdullah \textsuperscript{asws} regarding the Words of Allah \textsuperscript{azwj} Mighty and Majestic: \textit{and know that Allah Intervenes between a person and his heart [8:24].} He \textsuperscript{asws} said: ‘Intervenes between him and his knowing that the false is true’.}

\textit{And it has been said that Allah \textsuperscript{azwj} the Exalted between the person and his heart with the death’.}

\textsuperscript{228} Bihar Al Anwaar – V 5, The book of Justice, Ch 6 H 10
\textsuperscript{229} Bihar Al Anwaar – V 5, The book of Justice, Ch 6 H 11
وقال أبو عبد الله عليه السلام: "إن الله ينقل العبد من الشقاء إلى السعادة، ولا ينقله من السعادة إلى الشقاء."

And Abu Abdullah\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Transfers the servant from the wretchedness to the fortunacy, but does not Transfer him from the fortunacy to the wretchedness’.\textsuperscript{230}


Ibrahim Bin Hashim, from Al Husayn Bin Sayf, from his father, from Abu Al Qasim, from Muhammad Bin Abdullah who said,

‘I heard Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} saying: ‘Rasool-Allah\textsuperscript{saww} addressed the people, then raised his\textsuperscript{saww} right hand grabbing upon his\textsuperscript{saww} palm (made a fist), and he\textsuperscript{saww} said: ‘Do you know what is in my\textsuperscript{saww} palm?’ They said, ‘Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} are more knowing’. He\textsuperscript{saww} said: ‘Therein are names of the people of the Paradise, and names of their fathers, and their tribes up to the Day of Judgment’.

ثم رفع يده اليسرى وقال: أيها الناس أتدرون ما في يدي؟ قالوا: الله ورسوله أعلم. فقال: أسماء أهل النار، وأسماء آبائهم، وقبائلهم إلى يوم القيامة.

Then he\textsuperscript{saww} raised his\textsuperscript{saww} left hand and he\textsuperscript{saww} said: ‘O you people! Do you know what is in my\textsuperscript{saww} hand?’ They said, ‘Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} is more knowing’. He\textsuperscript{saww} said: ‘Names of the people of the Fire, and names of their fathers, and their tribes up to the Day of Judgment’.

ثم قال: حكم الله وعدل، وحكم الله وعدل، فريق في الجنة وفريق في القبر في الخير.

Then he\textsuperscript{saww} said: ‘Allah\textsuperscript{azwj} Judges and is Just! And Allah\textsuperscript{azwj} Judges and is Just! A party would be in the Paradise and a party would be in the Blazing Fire’\textsuperscript{231}


My father, from Al Nazar, from Al Halby, from Ibn Muskan, from Ibn Hazim who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘Does Allah\textsuperscript{azwj} Love the servant, then Hates him? Or Hates him, then Loves him?’ So, he\textsuperscript{asws} said: ‘Will you not cease coming to me\textsuperscript{asws} with a thing!’ I said, ‘This is my religion and by it I contend the people, but if you\textsuperscript{asws} were to prohibit me from it, I will leave it’.

\textsuperscript{230} Bihar Al Anwaar – V 5, The book of Justice, Ch 6 H 12
\textsuperscript{231} Bihar Al Anwaar – V 5, The book of Justice, Ch 6 H 13
Then I said to him\textsuperscript{asws}, ‘Did Allah\textsuperscript{azwj} (ever) Hate Muhammad\textsuperscript{saww} upon a state from the states?’ He\textsuperscript{asws} said: ‘If He\textsuperscript{azwj} Hated him\textsuperscript{saww} upon a state from the states, He\textsuperscript{azwj} would not have been Kind to him\textsuperscript{saww} until He\textsuperscript{azwj} Extracted him\textsuperscript{saww} from a state to a state, so He\textsuperscript{azwj} Made him\textsuperscript{saww} a Prophet\textsuperscript{saww}.

I said, ‘You\textsuperscript{asws} did not answer me for years about the wretchedness and the fortunacy, were these two before Allah\textsuperscript{azwj} Created the creation?’ He\textsuperscript{asws} said: ‘Yes, and I\textsuperscript{asws} am saying it at the moment’. 

I said, ‘Inform me about the fortunate one, does Allah\textsuperscript{azwj} (ever) Hate him upon a state from the states?’ He\textsuperscript{asws} said: ‘If He\textsuperscript{azwj} Hated him upon a state from the states, would not have been Kind to him until He\textsuperscript{azwj} Extracts him from a state to a state and Makes him a fortunate one’.

I said, ‘Inform me about the wretched one, does Allah\textsuperscript{azwj} (ever) Love him upon a state from the states?’ He\textsuperscript{asws} said: ‘If He\textsuperscript{azwj} Loved him upon a state from the state, would not leave him as a wretched on nor Rescue him from the wretchedness to the fortunacy’.

I said, ‘So, does Allah\textsuperscript{azwj} Hate the servant, then Loves him, or Loves him, then Hates him?’ He\textsuperscript{asws} said: ‘No!’\textsuperscript{232}

\begin{flushright} 
Al Nazar, from Yahya Al Halby, from Moala Abu Usman, from Ali Bin Hanzala, 
\end{flushright}

\textsuperscript{232} Bihar Al Anwaar – V 5, The book of Justice, Ch 6 H 14
‘From Abu Abdullah\textsuperscript{asws} having said: ‘Two men disputed in Medina – a Qadiri (Fatalist) and a man from Makkah, and they both made Abu Abdullah\textsuperscript{asws} to be (a judge) between them, and they came to him\textsuperscript{asws}. Each one mentioned (his case). He\textsuperscript{asws} said: ‘If you like I\textsuperscript{asws} can inform you with the words of Rasool-Allah\textsuperscript{saww}?’ They said, ‘Yes, we do’.

فقال: قام رسول الله صلى الله عليه وآله فصعد المنبر فحمد الله وأثنى عليه ثم قال: كتاب كتبته الله بيمينه – وكنيت يديه بينه في أسماء أهل الجنة بأسمائهم وأسماء آبائهم وعشائرهم وجعل عليهم، لا يزيد فيهم رحلا ولا ينقص منهم رحلا.

So, he\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} arose and ascended the pulpit. He\textsuperscript{azwj} praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj}, then said: ‘There is a Book which Allah\textsuperscript{azwj} by His\textsuperscript{azwj} right Hand – and both of His\textsuperscript{azwj} Hands are right – wherein are names of the people of the Paradise, with their names, and names of their fathers, and their clans, and Totalled upon them. There will not increase a man to be among them, nor would a man be reduced from them.

وقد يسلك بالسعيد في طريق الاشقياء حتى يقول الناس: كان منهم، ما أشبهه بهم! بل هو منهم; ثم تداركه السعادة؛ وقد يسلك بالشقي طريق السعداء حتى يقول الناس: ما أشبهه بهم! بل هو منهم; ثم تداركه الشقاء.

And the wretched ones would have travelled with the fortunate ones in the road until the people would have said, ‘He was from them, how resembling he is with them!’ But he is from them, then the fortunacy came across him; and the fortunate ones would have travelled with the wretched one in a road until the people would be saying, ‘How he resembles with them!’ But he is from the, then the wretchedness came across him.

من كتبه الله سعيدا ولو لم يبق من الدنيا إلاقات ناقة ختم الله له بالسعادة.

One for whom Allah\textsuperscript{azwj} Write fortunacy to be for him, and even if there remains from the world only a hoop of a she-camel, Allah\textsuperscript{azwj} would End for him with the fortunacy’.

يد: أبي، عن سعد، عن البرقي، عن أبيه، عن النضر، عن الحلبي، عن مالك أبي عثمان، عن ابن حنظلة، عن أبي عبد الله عليه السلام قال: يسلك بالسعيد طريق الاشقياء إلى آخر الخبر.

My father, from Sa’ad, from Al Barqy, from his father, from Al Nazar, from Al Halby, from Moala Abu Usman, from Ibn Hanzala,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The wretched ones travelled in the road with the fortunate one ...’ – up to the end of the Hadeeth’.

16 - سن ابن فضال, عن مثى الخناط, عن أبي بيصر قول: سمعت أبا عبد الله عليه السلام قال: إن الله خلق قوما لحبنا، وخلق قوما لبغضنا، فلأن الذين خلقهم حبا خرجوا من هذا الأمر إلى غيره لااعدهم إليه وإن رغبت آنافهم, وخلق قوما لبغضنا فلا يحبونا أبدا.

\textsuperscript{233} Bihar Al Anwaar – V 5, The book of Justice, Ch 6 H 15 a
\textsuperscript{234} Bihar Al Anwaar – V 5, The book of Justice, Ch 6 H 15 b
Ibn Fazal, from Masna Al Hanat, from Abu Baseer who said,

‘I heard Abu Abdullah (asws) saying: ‘Allah (azwj) Created a people to love us (asws), and Created a people to hate us (asws). So, if those He (azwj) Created them for loving us (asws) were to exit from this matter (Wilayah) to something else, He (azwj) would Return them to it, and even if it rubs their noses (in the ground i.e., in disgrace). And He (azwj) Created a people to hate us (asws), so they will not be loving us (asws), ever!’’. 235

Al Washa, from Masna, from Abu Baseer who said,

‘I heard Abu Abdullah (asws) saying: ‘Allah (azwj) Created His (azwj) creatures, so He (azwj) Created creatures to love us (asws). If even one were to exit from this opinion, Allah (azwj) would Return him to it, and even if it rubs his nose (in the ground i.e., in disgrace). And He (azwj) Created a people to hate us (asws), so they would not be loving us (asws), ever!’’. 236

Ibn Mahboub, and Ali Bin Al Hakam, from Muawiya Bin Wahab who said,

‘I heard Abu Abdullah (asws) saying: ‘From what Allah (azwj) Revealed unto Musa (as) and Revealed in the Torah (was): “Me (azwj), I (azwj) am Allah (azwj)! There is no god except Me (azwj). I (azwj) Created the creatures and Created the good and I (azwj) Make it to flow upon the hands of one I (asws) Love. Therefore, beatitude is for the one I (azwj) Make it (good) to flow upon his hands.

And I (azwj) am Allah (azwj), there is no god except I (azwj). I (azwj) Created the creatures and Created the evil, and I (azwj) Make it flow upon the hands of the ones I (azwj) Want, therefore woe be unto the ones I (azwj) Make it to flow, upon his hands!’’. 237

My father, from Ibn Abu Umeyr, from Muhammad Bi Hakeem, from Muhammad Bin Muslim who said,

235 Bihar Al Anwaar – V 5, The book of Justice, Ch 6 H 16
236 Bihar Al Anwaar – V 5, The book of Justice, Ch 6 H 17
237 Bihar Al Anwaar – V 5, The book of Justice, Ch 6 H 18
I heard Abu Ja’far asws saying: ‘Among part of what Allah azwj Revealed in His azwj Books: “Me azwj, I azwj am Allah azwj. There is no god except I azwj, I azwj Created the good and Created the evil, therefore beatitude is for one I azwj Make the good to flow upon his hands, and woe be unto the ones I azwj Make the evil to flow be upon his hands, and woe be unto the one who says, ‘How can that be so?’ How can that be so?’!”

20 - سن: محمد بن سنان، عن حسين بن أبي عبيد، وعمرو الأفاق الحياط، وعبد الله بن مسكان كلهم، عن أبي عبيدة الحذاء، عن أبي جعفر عليه السلام قال: إن الله يقول: أنا الله لا إله إلا أنا، خالق الخير والشر، وهما خلقان من خلقني، فطوي لا قادر له الحير: وويل من قادر له الشر: وويل من قال: كيف ذا؟

Muhammad Bin Sinan, from Husayn Bin Abu Ubeyd and Amro Al Afraq Al Khayat, and Abdullah Bin Muskan, all of them, from Abu Ubeyda Al Haza’a,

‘From Abu Ja’far asws having said: ‘Allah azwj is Saying: “Me azwj, I azwj am Allah azwj. There is no god except I azwj, Creator of the good and the evil, and these two are creations from My azwj Creation, therefore beatitude is for the one the good is Pre-determined to be, and woe be unto the one the evil is Pre-determined to be, and woe be unto the one who says, ‘How can that be so?’!”

21 - سن: الحسن بن علي، عن داود بن سليمان الجمال قال: سمعت أبا عبد الله عليه السلام وذكر عنده القدر وكلام الاستطاعة - فقال: هذا كلام حبيث، أنا على دين آبائي، لا أرجع عنه، القدر حلوه ومره من الله، والخير والشر كله من الله.

Al Hassan Bin Ali, from Dawood Bin Suleyman Al Jamal who said,

‘I heard Abu Abdullah asws saying and it had been mentioned in his asws presence, the Pre-determination, and the speech of the capability: ‘This is a speech of the wicked one. I asws am upon the Religion of my asws forefathers asws. I asws will not retract from it. The Pre-determination, its sweet and its sour are from Allah azwj, and the good and the evil, all of it is from Allah azwj.”

22 - سن: أبو شعيب المحاملي، عن أبي سليمان الحمار، عن أبي بصير قال: سألت أبا عبد الله عليه السلام عن شيء من الاستطاعة فقال: يا أبا محمد الخبر والشر حلوه ومره وصغيره وكثيره من الله.

Abu Shuayb Al Mahamili, from Abu Suleyman Al Hamar, from Abu Baseer who said,

‘I asked Abu Abdullah asws about something from the capability, so he asws said: ‘O Abu Muhammad! The good and the evil, its sweet and its sour, and its little and its more, are from Allah azwj.”

238 Bihar Al Anwaar – V 5, The book of Justice, Ch 6 H 19
239 Bihar Al Anwaar – V 5, The book of Justice, Ch 6 H 20
240 Bihar Al Anwaar – V 5, The book of Justice, Ch 6 H 21
241 Bihar Al Anwaar – V 5, The book of Justice, Ch 6 H 22
Al Bazanty, from Hamad Bin Usman, from Abu Baseer,

‘From Abu Abdullah asws having said: ‘One who claims that Allah azwj Command with the immoralities so he has lied upon Allah azwj, and one who claims that the good and the evil are to Him azwj, so he has lied upon Allah azwj’. 242

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242 Bihar Al Anwaar – V 5, The book of Justice, Ch 6 H 23

The Verses – (Surah) Al Fatiha: *(It is) You we worship and You do we seek Assistance (from) [1:5]. Guide us to the Straight Path [1:6]*

(Surah) Al Baqarah: *Surely those who are disbelieving, it is the same to them, whether you warn them or you do not warn them, they will not be believing [2:6]*

Allah has Set a seal upon their hearts and upon their hearing, and there is a covering over their eyes, and for them is a grievous Punishment [2:7]

And the Exalted Said: *He is Straying many by it and Guiding many by it! And He does not Let Stray by it (any) except the transgressors [2:26]*

And the Exalted Said: *So, Allah Guided those who were believing to what they were differing in from the Truth, by His Permission; and Allah Guides the one He so Desires to the Straight Path [2:213]*

Or do you reckon that you would be entering the Paradise and there has not come to you the like of (which came to) those who have passed away before you? Warfare and adversities touched them and they were shaken violently, until they were saying to the Rasool and those who were believing, ‘When will be the Help of Allah?’ Indeed! The Help of Allah is near [2:214]

ووقال تعالى: "فهدي الله الذين آمنوا لما اختلفوا فيه من الحق بإذنه والله يهدي من يشاء إلى صراط مستقيم [2:213]"
And the Exalted Said: *Allah is the Guardian of those who believe. He Extracts them from the (multitude of) darkness into the Light [2:257]*

وفى: والله لا يهدي القوم الظالمين 258.

And Said: *and Allah does not Guide the unjust people [2:258]*

وفى: والله لا يهدي القوم الكافرين 264.

And Said: *and Allah does not Guide the Kafir people [2:264]*

آل عمران: 3 "قل إن الهدى هدى الله 73.

(Surah) Aal-e-Imran: *Say: ‘Surely the (true) Guidance is the Guidance of Allah’ [3:73]*

وقال تعالى: "كيف يهدي الله قوما كفروا بعد إيمانهم وشهدوا أن الرسول حق وجاءهم البينات والله لا يهدى القوم الظالمين 86.

And the Exalted Said: *Why should Allah Guide a people who disbelieved after their Eman and (after) they testified that the Rasool was true, and clear arguments had come to them? And Allah does not Guide the unjust [3:86]*

النساء: 4 "وهديناهم صراطا مستقيما 68.

(Surah) Al Nisa: *And We would Guide them to a Straight Path [4:68]*

المائدة: 5 "ومن يرد الله فتنته فلن تملك له من الله شيئا أولئك الذين لم يريد الله أن يطهر قلوبهم 41.

(Surah) Al Maidah: *And the one whom Allah Intends to Try, so you will never control for him anything from Allah. They are those whom Allah does not Intend to purify their hearts. [5:41]*

وقال تعالى: "فإن تولوا فاعلم أنما يريد الله أن يصيبهم بعض ذنوبهم 49.

And the Exalted Said: *But if they turn back, then know that rather Allah Intends to Afflict them for some of their sins, and that most of the people are transgressors [5:49]*

وقال تعالى: "ذلك فضل الله يؤتيه من بشاء والله واسع عاليم 54.

And the Exalted Said: *That is a Grace of Allah. He Gives it to the one He so Desires, and Allah is Capacious, most Knowing [5:54]*

وقال تعالى: "إذن الله لا يهدي القوم الكافرين 67.

And the Exalted Said: *Surely Allah does not Guide the Kafir people [5:67]*
And the Exalted Said: **and Allah does not Guide the transgressing people [5:108]**

**الانعام** ، "ومنهم من يستمع إليك وجعلنا على قوبهم أكمة أن يفقهوه وفي آذانهم وقرا 25 "

(Surah) Al Anaam: **And from them is one who listens attentively to you, and We Made a covering to be upon their hearts lest they understand it, and a deafness to be in their ears, [6:25]**

"وقال تعالى ": ولو شاء الله جمعهم على الهدى فلا تكونن من الجاهل 35 "

And the Exalted Said: **and had Allah so Desired, He would have Gathered them upon the Guidance, therefore you all should not be from the ignorant ones [6:35]**

"و قال تعالى ": وكذلك جعلنا في كل قرية آكابر مجرميها ليمكروا فيها 123 "

And the Exalted Said: **And like that We Made in every town the great ones to be its criminals to plot therein [6:123]**

"و قال تعالى ": من يشأ الله يضلله ومن يشأ يجعله على صراط مستقيم 39 "

And the Exalted Said: **One whom Allah so Desires to, Lets him stray, and one He so Desires to, Makes him to be upon the Straight Path [6:39]**

"و قال تعالى ": وكذلك فتنا بعضهم ببعض ليقولوا أهؤلاء من الله عليهم من بينا 53 "

And the Exalted Said: **And like that We Try some of them with other, so they are saying, ‘Are they the ones Allah has Conferred upon from between us?’ [6:53]**

"و قال تعالى ": و نقلب أفئدتهم وأبصارهم كما لم يؤمنوا به أول مرة ونذرهم في طغيانهم يعمهون *

And the Exalted Said: **And We will Turn their hearts and their visions just as they had not believed in it the first time, and We will leave them in their even as they did not believe in it the first time, and We will Leave them in their insolence, blindly wandering on [6:110]**

"ولو أننا تزلنا إليهم الملاءكة وكلهم الموتى وحشرنا عليهم كل شيء ما كانوا ليؤمنوا إلا أن يشاء الله ولكن أكثرهم يجهلون *

**And even if We had Sent down to them the Angels, and the dead had spoken to them, and We had Gathered all things in front of them, they would not have believed except if Allah had so Desired, but most of them are ignorant [6:111]**

"وذلك جعلنا لكل نبي عدوا شياطين الانس والجبن يوجب بعضهم إلى بعض زحرف الفول غرورا ولو شاء ربك ما فعلوه فذرهم وما يفترون *"
And like that We Make an enemy for every Prophet, satans of the humans and the Jinn, suggesting flowery words to each other, deceiving; and had your Lord so Desired, they would not have done it. So leave them and what they are fabricating [6:112]

\[\text{ولنصحح إليه أفئدة الذين لا يؤمنون بالآخرة وليبتقو ما هم مقترفون 110 - 113} \]

And for inclining towards it the hearts of those who are not believing in the Hereafter and let them be pleased with it and let them earn whatever they are earning [6:113]

\[\text{وقال تعالى } "\text{فمن يردي الله ان يهديه} \text{يشرح صدره للاسلام و من يردي أن يضله يجعل صدره ضيقا حرجا كأنما يصعد في السماء} \text{ذلك يجعل الله الرجس على الذين لا يؤمنون 125} \]

And the Exalted Said: So the one who wants Allah to Guide him, He would Expand his chest for Al-Islam, and the one who wants Him to let him stray, He would Straiten his chest with a constriction, as if he is ascending into the sky. Like that Allah Makes the uncleanness to be upon those who are not believing [6:125]

\[\text{وقال تعالى } "\text{فإن الله لا يهدي القوم الظالمين} 144 \]

And the Exalted Said: Surely, Allah does not Guide the unjust people’ [6:144]

\[\text{وقال تعالى } "\text{فلو شاء لهديكم أجمع} 149 \]

And the Exalted Said: Say: ‘For Allah is the conclusive Proof. Then if He so Desires to, He would Guide you altogether’ [6:149]

\[\text{الاعراف } 7 \text{ إنا جعلنا الشياطين أولياء للذين لا يؤمنون 27} \]

(Surah) Al A’raf: We Made the satans to be friends of those who do not believe [7:27]

\[\text{وقال تعالى } "\text{من بهدي الله فهو المهتد ومن يضلل فأولئك هم الخاسرون} \]

And the Exalted said: One whom Allah Guides, so he is the rightly Guided, and one whom He Lets to stray, so those ones, they are the losers [7:178]

\[\text{ولقد درأنا لجهنم كثيرا من الجن والانس هم قلوب لا يفقهون بما وهم أعيين لا يبصرن بما وهم آذان لا يسمعون بما أولئك كالانعام بل هم أضل أولئك هم الغافلون 178 - 179} \]

And We have Created many of the Jinn and the human beings for Hell. For them are hearts they are not understanding with, and for them are eyes they are not seeing with, and for them are ears they are not hearing with. They are like the cattle, but they are more straying. These ones, they are the heedless ones [7:179]

\[\text{وقال تعالى } "\text{فريقا هدى وفريقا حق علهم الضلالة} 30 \]
And the Exalted Said: \textit{A group is Guided and a group, the straying is deserved upon them.} \[7:30\]

And the Exalted Said: \textit{I will Turn away from My Signs those who are being arrogant in the earth without right; and even if they were to see every Sign they would not be believing in it, and even if they were to see the right way they would not be taking it as a way; and (but) if they were to see the way of error, they would be taking it as a way; that is because they were belying Our Signs and were heedless from these} \[7:146\]

And the Exalted Said: \textit{One whom Allah Lets to stray, so there is no Guide for him; and he Leaves them in their inordinacy wandering around} \[7:186\]

(Surah) Al Anfaal: \textit{So, you did not kill them but Allah Killed them, and you did not throw when you threw, but Allah Threw} \[8:17\]

(Surah) Al Tawbah: \textit{and know that Allah Intervenes between a person and his heart} \[8:24\]

(Surah) Al Tawbah: \textit{and Allah does not Guide the unjust people} \[9:19\]

And the Exalted Said: \textit{and Allah does not Guide the mischief making people’} \[9:24\]

And the Exalted Said: \textit{and there is a seal upon their hearts, so they don’t understand} \[9:87\]

And the Exalted Said: \textit{Allah has Turned away their hearts because they are a people not pondering} \[9:127\]
"And Allah Calls to the House of Al-Salām and Guides the one He Desires, to the Straight Path [10:25]"

(Surah) Yunus as: And Allah Calls to the House of Al-Salām and Guides the one He Desires, to the Straight Path [10:25]

"And the Exalted Said: Like that, the Word of your Lord is proven true against those who are making mischief. They are not believing [10:33]"

And the Exalted Said: Like that, the Word of your Lord is proven true against those who are making mischief. They are not believing [10:33]

"And from them are ones who listen intently to you. But can you make the deaf to hear and even though they cannot understand? [10:42]"

And from them are ones who listen intently to you. But, can you guide the blind and even though they cannot see? [10:43]

"Surely, Allah does not do any injustice to the people, but the people are being unjust to themselves [10:44]"

Surely, Allah does not do any injustice to the people, but the people are being unjust to themselves [10:44]

"And the Exalted Said: Surely, those against whom the Word of your Lord has proved True will not be believing [10:96]"

Surely, those against whom the Word of your Lord has proved True will not be believing [10:96]

"Even if every Sign were to come to them, until they (actually) see the painful Punishment [10:97]"

Even if every Sign were to come to them, until they (actually) see the painful Punishment [10:97]

(Surah) Hud as: and my success is only with Allah. Upon Him do I rely and to Him do I turn [11:88]

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And the Exalted Said: And had your Lord so Desired, He would have Made the people as one community, and they will not stop differing [11:118]

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Except the one whom your Lord shows Mercy, and it is for that He Created them. And the Word of your Lord is Completed: "I will Fill up Hell from the Jinn and the humans altogether!" [11:119]

And the Exalted Said: And my advice will not benefit you if I intend to advise you and Allah Intends to Let you stray. He is your Lord, and to Him you will be returning [11:34]

(Surah) Al Ra’ad: Say: Surely Allah Lets to stray whomsoever He so Desires to, and Guides to Himself those who turn (to Him) [13:27]

And the Exalted Said: So, do they not know, those who are believing, that if Allah so Desires, He would Guide the people altogether? [13:31]

(Surah) Ibrahim: Thus Allah Lets to stray one He so Desires to and Guides one He so Desires to [14:4]

And the Exalted Said: Allah Affirms those who believe with the Firm Word in the life of the world and in the Hereafter, and Allah Lets the unjust to go astray, and Allah does whatsoever He so Desires to [14:27]

(Surah) Al Nahl: And had Allah so Desired it He would Make you a single community, but He Lets stray one He so Desires to and Guides one He so Desires to, and you will be Questioned about what you had been doing [16:93]

" إلا من رحم ربك ولذلك خلقهم وقت كلمة ربك لاملاج جهنم من الجنة والناس أجمعين 118 – 119 "

وقال تعالى ": ولا ينفعكم نصحي إن أردت أن أصحح لكم إن كان الله يريد أن يغويكم هو ربكم وإليه ترجعون 34 .

وسaid: And my advice will not benefit you...[11:34]

(Surah) Al Ra’ad: Say: Surely Allah Lets to stray whomsoever He so Desires to, and Guides to Himself those who turn (to Him) [13:27]

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(Surah) Al Nahl: And had Allah so Desired it He would Make you a single community, but He Lets stray one He so Desires to and Guides one He so Desires to, and you will be Questioned about what you had been doing [16:93]
And the Exalted Said: and that Allah does not Guide the Kafir people [16:107] They are those Allah Sealed upon their hearts and their hearing and their sight, and those, they are the heedless ones [16:108]

(Surah) Al Asra: And one whom Allah Guides, so he is the rightly Guided, and one whom He Lets to stray, so you will never find there being a Guardian for them from besides Him, [17:97]

And the Exalted Said: And when We Intend to Destroy a town, We Send Our Commandment to its wealthy ones, but they transgress therein, so the Word is proven true against it, then We Destroy it destructively [17:16]

(Surah) Al Kahf: One whom Allah Guides, so he is the rightly Guided, and one who He Lets to stray, so you will never find there being a guardian (or) a guide for him [18:17]

(Surah) Maryam as: Say: ‘One who was in the straying, so let the Beneficent Extend his term for him [19:75]

And the Exalted Said: And Allah would Increase in Guidance those who (seek) Guidance [19:76]

And the Exalted: Do you not see that We have Sent the Satans upon the Kafirs, inciting them by an incitement? [19:83]

(Surah) Al Noor: And had it not been for the Grace of Allah upon you and His Mercy, not one of you would be purified (from his sins), ever! But, Allah Purifies ones He so Desires to, and Allah is Hearing, Knowing [24:21]
And the Exalted Said: And one for whom Allah does not Make light to be for him, then there would be no light for him [24:40]

وقال تعالى: "وَمَنْ لَمْ يَجِلِلْهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ".

And the Exalted Said: and Allah Guides the ones He so Desires to the Straight Path [24:46]

(Surah) Al Furqan: but You Gave comforts to them and their fathers until they forgot the Zikr, and they were a ruined people [25:18]

(Surah) Al Sho’ara: Like that, We Inserted it into the hearts of the criminals [26:200] They will not believe in it until they see the painful Punishment [26:201]

(Surah) Al Naml: Surely, those who are not believing in the Hereafter, We Adorned their deeds for them, so they are wandering blindly [27:4]

(Surah) Al Qasas: And We Made them Imams calling to the Fire, [28:41]

(Surah) Al Roum: So, who can guide the one Allah Lets to stray? And there would be no helpers for them [30:29]

(Surah) Al Qasas: And We Made them Imams calling to the Fire, [28:41]

(Surah) Al Naml: Surely, those who are not believing in the Hereafter, We Adorned their deeds for them, so they are wandering blindly [27:4]

(Surah) Al Roum: So, who can guide the one Allah Lets to stray? And there would be no helpers for them [30:29]
(Surah) Al Tanzeel: *And had We so Desired, We would have Given every soul its Guidance, but the reality of the Word from Me is: “I will Fill Hell from the Jinn and the people together! [32:13]*

سيا: "34 قال: إن ضللت فإنما أضل على نفسي وإن اهتديت فما يوجي إلي ربي إنه جميع قريب 50.

(Surah) Saba: *Say: ‘If I stray, so it would be a straying against myself, and if I follow Guidance, so it would be due to what my Lord Reveals unto me. Surely He is Hearing, Nearby’ [34:50]*

فاطر "35 : أفنم زين له سوء عمله فرآه حسننا فإن الله يضل من يشاء وبهدى من يشاء 8 "

(Surah) Fatir: *What! So, the one, the evil of his deed is adorned for him is so much, that he sees it as good? Allah Lets to stray the one He so Desires to, and Guides the one He so Desires to, [35:8]*

وقال سبحانه " إن الله يسمع من يشاء وما أنت بمسمع من في القبور 22.

And the Glorious Said: *Surely, Allah Makes to hear one He so Desires to, and you cannot make hear the ones in the graves [35:22]*

يس "37 : لقد حق القول على أكثرهم فهم لا يؤمنون *

(Surah) Yaseen: *The Word has proved true upon most of them, but they are not believing [36:7]*

إنا جعلنا في أعناقهم أغلالا فهي إلى الاذقان فهم مقمحون *

Surely, *We Made shackles to be in their necks, so these are up to their chins, so their heads are raised [36:8]*

وجعلانا من بين أيديهم سدا ومن خلفهم سدا فأغشيئاه فهم لا يبصرون *

And *We Made a barrier to be from their front and a barrier from their back, and We Covered them, so they are not seeing [36:9]*

وسواء عليهم أذنتمهم أم لم تذنهم لا يؤمنون 7 – 10.

And it is the same upon them, whether you warn them or do not warn them, they will not believe [36:10]

الزمر "39 : إن الله لا يهدي من هو كاذب كفار 3 "

(Surah) Al Zumar: *Surely, Allah does not Guide one who is an ungrateful liar [39:3]*
وقال تعالى "ذلك هدى الله يهدي به من يشاء ومن يضلل الله فماله من هاد 23"

And the Exalted Said: *That is a Guidance of Allah. He Guides with it one He so Desires to; and one whom Allah\textsuperscript{awj} Lets to stray, so there would not be any guide for him [39:23]*

"ومن بهد الله فما له من مضل 37"

*And one whom Allah Guides, so there would be no strayer for him. [39:37]*

وقال تعالى "أو تقول لو أن الله هداني لكنت من المتقين 57"

And the Exalted Said: *Or it should say, ‘Surely if Allah had Guided me, I would have been from the pious ones’ [39:57]*

المؤمن "40 ومن يضلل الله فماله من هاد 33"

(Surah) Al Momin: *And one whom Allah Lets to stray, so there would be no guide for him [40:33]*

"ومن يضلل الله فما له من ولي من بعده 44"

And the Exalted Said: *Like that Allah Lets to stray one who is extravagant, a doubter [40:34]*

"وكل ذلك يطبع الله على كل قلب متكبر جبار 35"

And the Exalted Said: *Like that Allah Seals upon every heart of an arrogant tyrant [40:35]*

"وكل ذلك يضلل الله الكافرين 74"

And the Exalted Said: *Like that Allah Lets the Kafirs to stray [40:74]*

السحدة "41 وفيضنا فهم قرأنا لهم ما بين أيديهم وما خلفهم وحق عليهم القول في أمم قد خلت من قبلهم من الجن والانس إنهم كانوا خاسرين 25"

" reimburse "42 "الله يجتبي إليه من يشاء ويهدئ إليه من يتيح 13"

(Surah) Al Shura: *Allah Chooses to the ones He so Desires to and He Guides ones who are penitent [42:13]*

"ومن يضلل الله فما له من ولي من بعده 44"
And the Exalted Said: **And one who Allah Lets to stray, so there would be no guardian for him from after it; [42:44]**

"وقال تعالى ": ومن يضلل الله فما له من سبيل 46.

And the Exalted Said: **and whom Allah Lets to stray, so they will be no way for him [42:46]**

"وقال تعالى ": ومن يضل عن ذكر الرحمن نقيض له شيطانا فهو له قرين 36.

(Surah) Al Zukhruf: **and We Raised some of them above the others in rank in order for some of them to take others in subjection [43:32]**

"وقال تعالى ": ومن يعجل عن ذكر الرحمن نقيض له شيطانا فهو له قرين 36.

And the Exalted Said: **And one who turns away from the Zikr of the Beneficent, We Appoint a Satan for him, so he is paired to him [43:36]**

"وقال تعالى ": أفأنت تسمع الصم أو تهدي العمي ومن كان في ضلال مبين 40.

And the Exalted Said: **So, can you make the deaf to hear, or guide the blind and the one who was in clear straying? [43:40]**

"وقال تعالى ": أفرأيت من اتخذ إلهه هويه وأضله الله على علم وختم على سمعه وقلبه وجعل على بصره غشاوة فمن يهديه من بعد الله أفلا تذكرون 23.

(Surah) Al Jasiyah: **So, do you see one who takes his desires as a god, and Allah Lets him stray upon knowledge and Seals upon his hearing and his heart, and Makes a covering to be upon his sight? Then who can guide him after Allah (has Denied him)? So, will you not be mindful? [45:23]**

"وقال تعالى ": أولئك الذين طبع الله على قلوبهم واتبعوا أهواءهم 14.

(Surah) Muhammad: **They are those Allah has Sealed upon their hearts, and they are pursuing their whims [47:16]**

"وقال تعالى ": والذين اهتدوا زادهم هدى وآتينهم تقويهم 17.

And the Exalted Said: **And those who follow the rightful Guidance, He Increases them in Guidance and Gives them their piety [47:17]**

"وقال تعالى ": أولئك الذين لعنهم الله فأصمهم وأعسأ أبصرهم 23.

And the Exalted Said: **They are those Allah has Cursed, so He Made Deafened them and Blinded their visions [47:23]**
الصف "61"  "والله لا يهدي القوم الظلمين" 7.

(Surah) Al Saff: *And Allah does not Guide the unjust people [61:7]*

المنافقين "63"  "فطبع على قلوبهم فهم لا يفقهون" 3.

(Surah) Al Munafiqueen: *so Allah Sealed upon their hearts, therefore they are not understanding [63:3]*

الدهر "76"  "إنا هديناه السبيل إما شاكرا وإما كفورا" 3.

(Surah) Al Dahr: *We certainly Guided him of the Way. Either he is grateful, or he commits Kufr [76:3]*

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Hamad Bin Usman, from Abu Ubeyda Al Haza'a who said,

'I asked Abu Ja'far asws about the capability and the words of the people, so he asws said, and recited this Verse: *and they will not stop differing [11:118] Except the one whom your Lord shows Mercy, and it is for that He Created them. [11:119]*. O Abu Ubeyda! The people are differing regarding the correct word, and all of them would be destroyed'.

قال: قلت: قوله: "إلا من رحم ربك" قال: هم شيعةنا ولرحمة خلقهم وهو قوله: "وذلك خلقهم" يقول: لطاعة الإمام.'

He (the narrator) said, 'I said, 'His Words: *Except the one whom your Lord shows Mercy [11:119]*?' He asws said: 'They are our Shias, and He Created to have Mercy on them, and it is in His Words: *and it is for that He Created them. [11:119]*. He is Saying: "For the obedience to the Imam!"

وقال: الصادق عليه السلام في قول الله عزوجل: " وما كان الله ليضل قوما بعد إذ هديهم حتى بين هم ما يتقون " قال: حتي يعرفهم ما يرضيه وما يسخطه.

And Al-Sadiq asws said regarding the Words of Allah Mighty and Majestic: *It was not for Allah to Let stray a people after having Guided them until He Clarifies to them what they should be guarding against [9:115]: 'Until He makes them recognise what He is Pleased with and what He is Angered with'". 244

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243 Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 1
244 Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 2
3. And he said, ‘Regarding the Words of the Mighty and Majestic: *Then He Inspired it, it’s immorality and its piety [91:8]*, he\textsuperscript{asws} (6\textsuperscript{th} Imam\textsuperscript{asws}) said: ‘Manifest to it what it should come to and it should leave’’.\textsuperscript{245}

4. And he said, ‘Regarding the Words of the Mighty and Majestic: *We certainly Guided him of the Way. Either he is grateful, or he commits Kufr [76:3]*, he\textsuperscript{asws} (6\textsuperscript{th} Imam\textsuperscript{asws}) said: ‘Made him recognise what to take and what to leave’’.\textsuperscript{246}

5. And regarding the Words of the Mighty and Majestic: *And as for Samood, so We Guided them, but they loved the blindness over the Guidance [41:17]*, he\textsuperscript{asws} said: And they were recognising’’.\textsuperscript{247}

6. And he\textsuperscript{asws} was asked about the Words of the Mighty and Majestic: *And Guided him (to) the two ways? [90:10]*. He\textsuperscript{asws} said: ‘The way of the good and the way of the evil’’.\textsuperscript{248}

7. And he\textsuperscript{asws} said: ‘Whatever Allah\textsuperscript{azwj} Veiled of His\textsuperscript{azwj} Knowledge from His\textsuperscript{azwj} servants, so it is dropped from them’’.\textsuperscript{249}

8. And he\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Argues upon the people with what He\textsuperscript{azwj} Gave them and Made them recognise’’.\textsuperscript{250}

9. And he\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} made himself a witness to them, and He made them a witness to themselves, and He made them a witness against each other’’.\textsuperscript{251}

\textsuperscript{245} Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 3
\textsuperscript{246} Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 4
\textsuperscript{247} Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 5
\textsuperscript{248} Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 6
\textsuperscript{249} Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 7
\textsuperscript{250} Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 8
‘From Abu Abdullaḥasws regarding the Words of Allahazwj Mighty and Majestic: And Guided him (to) the two ways? [90:10]. Heasws said: ‘The way of good and the evil’. 251

10 - ﴿قال أمير المؤمنين عليه السلام: عرفت الله سبحانه بفسخ العزائم وحل العقود.﴾

Nahj (Al Balagah) –

‘Amir Al-Momineenasws said: ‘asws recognised Allahazwj the Glorious by the breaking of determinations, and change of intention’. 252

In a report of Abu Al Jaroud,

‘From Abu Ja’farasws regarding the Words of the Exalted: Say: ‘Have you considered if Allah Takes away your hearing and your sight, and Seals upon your hearts [6:46]: ‘Heazwj is Saying, if Allahazwj were to Seize the Guidance from you, who is a god other than Allahazwj who can Come to you with it?’’. 253

11 - ﴿في رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله تعالى: “ قل أرأيتم إن أخذ الله سمعكم وأبصاركم وختم على قلوبكم ” يقول: أخذ الله منك م الهدى من إله غير الله يأتيكم به.﴾

In a report of Abu Al Jaroud,

‘From Abu Ja’farasws regarding Hisazwj Words: And We will Turn their hearts and their visions [6:110], Heazwj is Saying: ‘And Weazwj Overturn their hearts so the lower part of their hearts become their upper part, and Weazwj will Blind their sights, so they will not be seeing the Guidance’. 254

12 - ﴿وفي رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله: " ونقلب أفئدتهم وأبصارهم " يقول: وننكس قلوبهم فيكون أسفل قلوبهم أعالها ونعمي أبصارهم فلا يبصرون الهدى.﴾

In a report of Abu Al Jaroud,

‘From Abu Ja’farasws regarding Hisazwj Words: For them are hearts they are not understanding with, [7:179]. Heasws said: ‘Allahazwj Sealed upon these (hearts) so they are not understanding, and for them are eyes, upon these are coverings from the Guidance, 254

251 Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 9
252 Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 10
253 Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 11
254 Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 12
they are not seeing with, and for them are ears they are not hearing with, He\textsuperscript{azwj} Made deafness to be in their ears so they are not hearing the Guidance\textsuperscript{255}.

- فس: أحمد بن محمد، عن جعفر بن عبد الله، عن كثير بن عياش، عن أبي الجارود، عن أبي جعفر عليه السلام في قوله:

والذين كذبوا بآياتنا صم وبكم " يقول: صم عن الهدى، وبكم لا يتكلمون خبر، " في النظمات " يعني ظلمات الكفر " من يشأ الله يضللهم ومن يشأ يجعلهم على صراط مستقيم " وهو رد على مفهوم هذه الآمة، يعمههم الله يوم القيامة مع الصائبين والنصارى والمجوس فقولون: " والله ربنا ما كنا مشركين "

\textbf{Ahmad Bin Muhammad, from Ja'far Bin Abdullah, from Kaseer Bin Ayyash, from Abu Al Jaroud,}

\textbf{‘From Abu Ja'far\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: And those who are belying our Signs are deaf and dumb in the darkness [6:39], he\textsuperscript{azwj} said: “Deaf from the Guidance, and dumb, i.e., they do not speak with good, are in the darkness – Meaning the darkness of the Kufr, One whom Allah so Desires to, Let him stray, and one He so Desires to, Makes him to be upon the Straight Path [6:39] - and this is the refutation against the Qadiriites (Fatalists) of this community. Allah\textsuperscript{azwj} would Gather them on the Day of Judgement along with the Sabeans, and the Christians, and the Magians, so they would be saying ‘By Allah, our Lord! We were not associators’ [6:23].}

\textbf{Look how they are belying upon themselves [6:24]. Rasool-Allah\textsuperscript{saww} said: ‘Indeed! For every community there are Magians, and the Magians for this community are the ones who are saying, ‘There is no Pre-determination, and they are claiming that the Desire (of Allah\textsuperscript{azwj}) and the Pre-determination is to them and for them’\textsuperscript{256}.}

\textbf{A man came to Abu Abdullah Ja'far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, and I was in his\textsuperscript{asws} presence, and he said, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! Surely Allah Commands with the justice, and the kindness, and giving to the near of kin, and Forbids from the immoralities, and the evil, and the tyranny. He Advises you, perhaps you would be mindful [16:90], and His\textsuperscript{azwj} Words: He has Commanded that you shall not worship except Him [12:40].’}

فقال: نعم ليس لله في عباده أمر إلا العدل والànhسان، فالداعاء من الله عام، وأهدى خاص، مثل قوله: " يهدى من يشاء إلى صراط مستقيم " ولم يقل: يهدى جميع من دعا إلى صراط مستقيم.

\textsuperscript{255} Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 13
\textsuperscript{256} Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 14
So, he asws said: ‘Yes, there isn’t for Allah azwj in worshipping Him azwj any matter except for the justice and the kindness, therefore the invitation from Allah azwj is general, and the Guidance is special, like His azwj Words: and Allah Guides the ones He so Desires to the Straight Path [24:46], and He azwj did not Say: ‘And He azwj Guides the entirety of the ones who supplicate to Him azwj to the Straight Path’”.

16 - لى: أبي، عن علي بن محمد بن قتيبة، عن حمدان بن سليمان عن نوح بن شعيب، عن ابن بزيع، عن صالح بن عقبة، عن علقمة بن محمد الحضرمي، عن الصادق جعفر بن محمد، عن أبيه، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: قال الله جل جلاله: عبادي كلكم ضل إلا من هديته، وكلكم فقير إلا من أغنتيه، وكلكم مذنب إلا من عصمه.

My father, from Ali Bin Muhammad Bin Quteyba, from Hamdan Bin Suleyman, from Nuh Bin Shuayb, from Ibn Bazie, from Salih Bin Aqaba, from Alqama Bin Muhammad Al Khazramy,

‘From Al-Sadiq Ja’far asws Bin Muhammad asws, from his asws father asws, from his asws forefathers asws having said: ‘Rasool-Allah asww said: ‘Allah azwj, Majestic is His azwj Majesty Said: “My azwj servants! All of you are straying except the ones I azwj Guide, and all of you are poor except the ones I azwj Enrich, and all of you are sinners except the ones I azwj Protect!’”

17 - ب: ابن سعد، عن الازدي، عن أبي عبد الله عليه السلام قال: إن الله تبارك و تعالى إذا أراد بعبد خيرا أخذ بعنقه فأدخله في هذا الأمر إدخالا.

Ibn Sa’ad, from Al Azdy,

‘From Abu Abdullah asws having said: ‘Allah azwj Blessed and Exalted, when He azwj Wants good with a servant, Seizes him by his neck and Enters him into this matter (Wilayah) with an Insertion’.


Al Yaqteeny, from Nubata Bin Muhammad,

‘From Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying: ‘Allah azwj Blessed and Exalted, when He azwj Wants good with a servant, Allocates an Angel to be with him, who seizes him by his upper arm and Enters him into this matter (Wilayah)”.

19 - ب: هارون، عن ابن صدقة، عن أبي عبد الله عليه السلام قال: سمعته يقول: إن الله تبارك و تعالى إذا أراد بعبد خيرا بأسمالكم، ولا تكونوا دعاء بالسنتكم؛ فإن الأمر ليس حيث يذهب إليه الناس إنه من اخذ مثاقله أنه منا فليس خارج منا ولو ضربنا خيشومه بالسيف، ومن لم يكن لنا ثم حبونا له الدنيا لم نعبده.

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257 Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 15
258 Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 16
259 Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 17
260 Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 18
Haroun, from Ibn Sadaqa,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Become inviting the people with your deeds, and do not become inviting the people with your tongues, for the matter (\textit{Wilayah}) isn’t where the people are going towards. It is the one who takes his covenant, he is from us\textsuperscript{asws}, and he wouldn’t be exiting from us\textsuperscript{asws} even if we\textsuperscript{asws} strike his nose with the sword; and one who does not happen to be from us\textsuperscript{asws}, then we\textsuperscript{asws} gift him the (whole) world, he will (still) not love us\textsuperscript{asws}.’

Ahmad, from Al Bazanty who said,

‘I said to him\textsuperscript{asws}, ‘The Words of Allah\textsuperscript{azwj} Blessed and Exalted: \textit{Surely, upon Us is to Guide [92:12]}. He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj}, \textit{Let’s stray one He so Desires to and Guides one He so Desires to, [16:93]}’.\n
But, he\textsuperscript{asws} denied that and said: ‘Then what is the matter with these people they are not acquiring the good for themselves? There isn’t anyone from the people except that he would love to become better than the ones who are better than him. They are the clan of Hashim, their paces are their places, and their relatives and their relatives, and they are more rightful with this matter (\textit{Wilayah}) than you all. Are you not seeing they are not looking for themselves and you have understood and they did not understand? Abu Ja’far\textsuperscript{asws} said: ‘If the people had the capability, they would have loved us\textsuperscript{asws}.’”

261 Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 19
262 Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 20
'I asked Abu Abdullah Ja’far asws Bin Muhammad asws about the Words of Allah azwj Mighty and Majestic: *One whom Allah Guides, so he is the rightly Guided, and one who He Lets to stray, so you will never find there being a guardian (or) a guide for him [18:17]*.

فقال: إن الله تبارك وتعالى يضل الظالمين يوم القيامة عن دار كرامته ويهدي أهل الإيمان والعمل الصالح إلى جنته كما قال عزوجل: "وويل الله الظالمين ويفعل الله ما يشاء" وقال الله عزوجل: " إن الذين آمنوا وعملوا الصالحات يهديهم رجع بإيامهم يجري من ختنهم إلا الخير في جنات النعيم ".

So, he asws said: ‘Allah azwj Blessed and Exalted would Stray the unjust ones on the Day of Judgment from the House of His azwj Honour, and Guide the people of Eman and the righteous deeds to His azwj Paradise, just as the Mighty and Majestic Said: *and Allah Lets the unjust to go astray, and Allah does whatsoever He so Desires to [14:27]*. And Said: *Surely, those who believe and are doing righteous deeds, Allah will Guide them with their Eman. The rivers shall flow beneath them in the Gardens of Bliss [10:9]*.

قال: قاله: فقلت: فقوله: " وما توفيقي إلا بالله " وقوله عزوجل: " إن ينصركم الله فلا غالب لكم وإن يخثركم من ذا الذي ينصركم من بعده "؟

He (the narrator) said, ‘I said, ‘His azwj Words: *and my success is only with Allah. [11:88]*, and the Words of the Mighty and Majestic: *If Allah Helps you, then there is none that can overcome you, and if He Forsakes you, who is there then that can help you from after Him? [3:160]*’

فقال: إذا فعل العبد ما أمره الله عزوجل به من الطاعة كان فعله وفقاً لامر الله عزوجل وسمي العبد به موقفاً.

He asws said: ‘When the servant does what Allah azwj Mighty and Majestic has Commanded him with from the (acts of) obedience, his deed would be concordant with the Command of Allah azwj Mighty and Majestic, and the servant would be named are being concordant with it.

وإذا أراد العبد أن يدخل في شئ من معاصي الله فحال الله تبارك وتعالى بينه وبين تلك المعصية فتركها كان تركه لها بتوافق الله تعالى، وتمت خلي بينه وبين المعصية فلم يدخل بينهما حتى تركهما فقد خذله ولم ينصره ولم يوفقه.

And when the servant wants to enter into something from the disobedience of Allah azwj, then Allah azwj Blessed and Exalted Intervenes between his and that (act of) disobedience, so he leaves it. His leaving it would be by the Inclination of Allah azwj the Exalted; and when He azwj Leaves between him and the disobedience, and does not Intervene between him and it until he indulges in it, then He azwj has Forsaken him and did not Help him and did not Incline him’.

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263 Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 21
22 - Ibn Abdus, from Ibn Quteyba, from Hamdan Bin Suleymian who said,

I asked Abu Al-Hassan Ali asws Bin Musa Al-Reza asws about the Words of Allah azwj Mighty and Majestic: So the one who wants Allah to Guide him, He would Expand his chest for Al-Islam, [6:125]. He asws said: ‘One whom Allah azwj Wants to Guide him with his Eman in the world to the Paradise and the House of His azwj Honour in the Hereafter, Expands his chest for the submission to Allah azwj and the reliance with Him azwj, and the tranquillity to what He azwj has Promised him from His azwj Rewards until he covets to it.

And the one whom He azwj Wants to Let stray from His azwj Paradise, and the House of His azwj Honour in the Hereafter due to his Kufr with it and his disobedience for Him azwj in the world, He would Straiten his chest with a constriction, until he doubts in his Kufr and his heart is trouble from his beliefs, until he becomes as if he is ascending into the sky. Like that Allah Makes the uncleanness to be upon those who are not believing [6:125].’ 264

23 - My father, from Sa’ad, from Ibn Isa, from Al Hassan Bin Fazal, from Sa’alba, from Zurara, from Abdul Khaliq Bin Abd Rabbih,

From Abu Abdulla hasws regarding the Words of the Mighty and Majestic: and the one who wants Him to let him stray, He would Straiten his chest with a constriction, [6:125], so he hasws said: ‘It had become constricted and for him is an outlet he would be hearing from and seeing, and constriction, it is the counterpart which there is no outlet for him he could be hearing from nor seeing from’.

24 - By the chain going up to Abu Muhammad asws having said regarding the Words of the Exalted: Allah has Set a seal upon their hearts and upon their hearing, and there is a
covering over their eyes, and for them is a grievous Punishment [2:7] i.e., and its hearing which ear, recognised by the ones He azwj so Desires from His azwj Angels when they look at it, that they are those who will not be believing. And upon their hearing [2:7] – And such is the case for their ears.

وعلى أبصارهم غشاوة، وذلك أنهم لما أعرضوا عن النظر فيما كلفوه وقصروا فيما اريد منهم وجهلوا ما لزمهم الإيمان به فصاروا

And there is a covering over their eyes – And that they turned away from the looking regarding what they had been Encumbered and their falling short regarding what is wanted from them, and their ignorance of what necessitated them to have the Eman with it, so they became like the one upon his eyes there is a covering, not seeing what is in front of him.

فإن الله عزوجل يتعالى عن العبث والفساد، وعن مطالبة

Surely, Allah azwj Mighty and Majestic is Exalted from the frivolities and the corruption, and from Demanding the servants with what He azwj had Forbidden them with the Force from Him azwj. Thus He azwj neither Commands them with His azwj Overcoming nor with the coming to what He azwj had Blocked them from by the Coercion from Him azwj.

ثم قال: " ولهم عذاب عظيم " يعني في الآخرة العذاب المعد للكافر

Then He azwj Said: Then he asws said: ‘and for them is a grievous Punishment’ – Meaning, in the Hereafter the punishment for the infidels, and in the world as well for the one whom He azwj Intends to correct and Sends down Punishment on him for his correction so that he will become obedient or for diverting him towards His azwj Justice and His azwj Commands’

And it was not for a soul that it believes except by the Permission of Allah [10:100]: ‘That isn’t upon a way of the Prohibition, having the Eman upon it, but upon the meaning that he wasn’t going to believe except by the Permission of Allah azwj, and His azwj Permission is His azwj Command for it with

266 Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 24
the Eman for as long as he was Encumbered worshipper, and His azwj Forcing him to the Eman at the decline of the encumberment and the worship from it". 267

267: Al Sanany, from Muhammad al Asady, from Sahl, from Abdul Azeem Al Husna, from Ibrahim Bin Abu Mahmoud who said,

'I asked Al-Reza al-Sajjadi, about the Words of Allah azwj Mighty and Majestic: Allah has Set a seal upon their hearts and upon their hearing [2:7]. He al-Sajjadi said: The seal, it is the covering upon the hearts of the Kafirs as a Punishment upon their Kufr, just as the Exalted Said: But, Allah Sealed upon these due to their Kufr, so they will not be believing except for a little (time) [4:155]'. 268

268: P.s. – No. 27 is a commentary and not a Hadeeth.

28: Ibn Al Waleed, from Ibn Aban, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Abdullah Al Fara’a, from Muhammad Bin Muslim and Muhammad Bin Marwan,

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267 Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 25
268 Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 26
‘From Abu Abdullah asws having said: ‘Rasool-Allah azwj did not know that Jibraeel as is from the direction of Allah azwj Mighty and Majestic except by the Inclination (from Allah azwj)’.". 269

29 - يد الناظر، عن الجوهر، عن ابن عمارة، عن أبيه، عن جابر عليه السلام قال:
سأله عن معنى لا حول ولا قوة إلا بالله فقال: معناه لا حول لنا عن معصية الله إلا بعون الله، ولا قوة لنا على طاعة الله إلا بتوفيق الله عزوجل.

Al Qatan, from Al Sakry, from Al Jowhary, from Ibn Amara, from his father, from Jabir Al Jufy,

‘From Abu Ja’far asws, he (the narrator) said, ‘I asked him asws about the meaning of, ‘There is neither Mighty nor Strength except with Allah azwj’. He asws said: Its meaning is that there is no might for us of disobeying Allah azwj except by Assistance of Allah azwj, nor is there any strength for us upon obeying Allah azwj except by Inclination of Allah azwj Mighty and Majestic’.”. 270

30 - سن: محمد بن إسماعيل، عن أبي إسماعيل السراج، عن ابن مسكان، عن ثابت أبي سعيد قال: قال أبو عبد الله عليه السلام: يا ثابت ما لكم وللناس، كفوا عن الناس ولا تدعوا أحدا إلى أمركم، فوالله لو أن أهل السماوات وأهل الارضين اجتمعوا على أن يهدوا عبدا يريد الله ضلالته ما استطاعوا أن يهدوه، ولو أن أهل السماوات وأهل الارضين اجتمعوا على أن يضلوه.

Muhammad Bin Ismail, from Abu Ismail Al Sarah, from Ibn Muskan, from Sabit Abu Saeed who said,

‘Abu Abdullah asws said: ‘O Sabit! What is it with you and the people? Refrain from the people and do not invite anyone to your matter (Religion), for by Allah azwj, even if the inhabitants of the skies and the inhabitants of the earths were to gather upon guiding a servant Allah azwj Wants him to stray, they would not be able to guide him. And even if the inhabitants of the skies and the inhabitants of the earths were to gather upon straying a servant Allah azwj Wants to Guide, they would not be able to stray him.

كفوا عن الناس ولا يقل أحدكم: أخي وابن عمي وجاري، فإن الله إذا أراد بعبد خيرا طيب روحه فلا يسمع معروفًا إلا عرفه، ولا منكرًا إلا أنكره، ثم يقذف الله في قلبه كلمة يجمع Hi azwj Command with it’". 271
31 - سَنَ: عَبْدُ اللَّهِ بْنُ يَحْيَى، عَنْ هَشَامِ بْنِ سَلَمَةِ، عَنْ سُلَيْمَانِ بْنِ حَالِدِ قَالَ: قَالَ لِي ابْنُ عَبْدِ اللَّهِ عِلْمِهِ السَّلَامُ يَا سُلَيْمَانَ إِنَّكَ قَلْبٌ ومَسَامِعٌ، وَإِنَّ اللَّهَ إِذَا أَرَادَ أَنْ يَهْدِي عِبَادُهُ فَتَحَ مَسَامِعَ قَلْبِهِ، وَإِذَا أَرَادَ غَيْرَ ذَلِكَ خَتمَ مَسَامِعَ قَلْبِهِ فَلا يَصِلُحُ أَبَدًا; وَهُوَ قَولُ اللَّهِ عَزْوَجَلَّ: "أَمْ عَلَى قَلَبٍ أَفَداَهَا".  

32 - سَنَ: الْقَاسِمُ بْنُ مُحَمَّدٍ وَفَضَلاَتُ، عَنْ كَلِبِّ بْنِ مَعَاوِيَةَ الْأُسْدِيِّ قَالَ: قَالَ ابْنُ عَبْدِ اللَّهِ عِلْمِهِ السَّلَامُ أَيُّهَا الْعَلَامُ: "إِنْ أَرَادَ اللَّهُ بِعِبَادِهِ خَيرًا فَتَحَ مَسَامِعَ قَلْبِهِ وَإِذَا أَرَادَ عِبَادًا غَيْرَ ذَلِكَ خَتمَ مَسَامِعَ قَلْبِهِ فَلَا يَصِلُحُ أَبَدًا; وَهُوَ قَولُ اللَّهِ عَزْوَجَلَّ: "أَمْ عَلَى قَلَبٍ أَفَداَهَا".  

33 - سَنَ: فَضَلاَتُ، عَنْ الْقَاسِمِ بْنِ يَزِيدِ عَنْ سُلَيْمَانِ بْنِ حَالِدِ قَالَ: قَالَ ابْنُ عَبْدِ اللَّهِ عِلْمِهِ السَّلَامُ أَيُّهَا الْعَلَامُ: "إِذا أَرَادَ اللَّهُ بِعِبَادِهِ خَيرًا فَتَحَ مَسَامِعَ قَلْبِهِ وَإِذَا أَرَادَ عِبَادًا غَيْرَ ذَلِكَ خَتمَ مَسَامِعَ قَلْبِهِ فَلَا يَصِلُحُ أَبَدًا; وَهُوَ قَولُ اللَّهِ عَزْوَجَلَّ: "أَمْ عَلَى قَلَبٍ أَفَداَهَا".  

34 - سَنَ: أَبِي، عَنْ فَضَلاَتُ، عَنْ أَبِي عَبْدُ اللَّهِ عِلْمِهِ السَّلَامُ قَالَ: سَمِعْتُ أَبَا جُفْرَاءَ عِلْمِهِ السَّلَامُ قَالَ: مَن يُرَدْ اللَّهُ عَنِيَّةَ يَهْدِي عِبَادُهُ يَسْفَرُ صَدْرُهُ لِلشَّيْتَانِ وَمَن يُرَدْ عَنِيَّةَ يَضِلُّ عِبَادُهُ مَسْقُوفُ صَدْرُهُ حَرْجًا.  

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Abdullah Bin Yahya, from Hisham Bin Salim, from Suleyman Bin Khalid who said,

‘Abu Abdullah asws said to me: ‘O Suleyman! There is a heart for you and ears, and that Allah azwj, when He azwj Wants to Guide a servant, Opens his hearing of his heart, and when He azwj Wants other than that with him, Seals the hearing of his heart, so he would not go correct, ever, and it is in the Words of Allah azwj Mighty and Majestic: or are there locks upon (their) hearts [47:24]’.  

Al Qasim Bin Muhammad and Fazalat, from Kaleyb Bin Muaqiya Al Asady who said,

‘Abu Abdullah asws said: ‘What have you to do with the people? When Allah azwj Wants good with a servant, Imprints a white spot in his heart, and then he wanders due to that and seeks Him azwj’.  

Fazalat, from Al Qasim Bin Yazeed, from Suleyman Bin Khalid who said,

‘Abu Abdullah asws said: ‘When Allah azwj Wants good with a servant, Imprints a white spot in his heart, so the heart wanders seeking the Truth, then he would be quicker to your matter (Wilayah) than the bird is to its nest’.

My father, from Fazalat, from Abu Baseer, from Khaysama Bin Abdul Rahman Al Jufy who said,

‘I heard Abu Ja’far asws saying that the heart tends to turn from his place to his throat for as long as he does not attain the Truth. So, when it does attain the Truth, it settles’. Then he asws pressed his asws fingers and recited this Verse: So, the one who wants Allah to Guide him, He
would Expand his chest for Al-Islam, and the one who wants Him to let him stray, He would Straiten his chest with a constriction [6:125]”.275

35 - سن: حماد بن عيسى، عن ربعي، عن الفضيل، عن أبي عبد الله عليه السلام قال: لا تدعوا إلى هذا الأمر فإن الله إذا أراد
بعد خيرا أخذ بعنته فأدخله في هذا الأمر.

Hamad Bin Isa, from Rabie, from Al Fazeyl,

‘From Abu Abdullahasws having said: ‘Do not call to this matter (Wilayah), for Allahazwj, when Heazwj Wants good with a servant, would Seize him by his neck and Enter him into this matter’’.276

36 - سن: النضر، عن يحيى الحلبي، عن عمران قال: قال أبو عبد الله عليه السلام: إن الله إذا أراد خيرا بعد خيرا أخذ بعنته
فأدخله في هذا الأمر.

Al Nazar, from Yahya Al Halby, from Imran who said,

‘Abu Abdullahasws said: ‘When Allahazwj Wants good with a servant, Seizes him by his neck and Enters him into this matter (Wilayah)”’.277

37 - سن: صفوان، عن محمد بن مروان، عن الفضيل قال: قلت لأبي عبد الله عليه السلام: إن الناس إذا أراد خيرا
أدخله في هذا الأمر طائعا أو كارها.

Safwan, from Muhammad Bin Marwan, from Fazeyl who said,

‘I said to Abu Abdullahasws, ‘Shall I call the people to this matter (Wilayah)?’ Heasws said: ‘No, O Fazeyl! When Allahazwj Wants good with a servant, Allocates an Angel who seizes him by his neck and enters him into this matter, willingly or unwillingly”’.278

38 - سن: ابن أبي عمير، عن أبي أبواب، عن معاذ بن كثير قال: قلت لأبي عبد الله عليه السلام: إنني لا أسألك إلا عما
يعنيني، إن لي أولادا قد أدركوا فأدعوهم إلى شيء من هذا الأمر؟ فقال: لا، إن الإنسان إذا خلق على عدوه أو جعفر
بناصيته حتى يدخله في هذا الأمر.

Ibn Abu Umeyr, from Abu Ayoub, from Muaz Bin Kaseer who said,

‘I said to Abu Abdullahasws, ‘I do not ask youasws except about what concerns me. There are children from me who have become adults, so can I invite them to something from this matter (Wilayah)?’ Heasws said: ‘No! The human being, when he is created as an Alawiite or

275 Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 34
276 Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 35
277 Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 36
278 Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 37
Ja’fariite, Allahazwj Grabs him by his forelocks until Heazwj Enters him into this matter (Wilayah)”.

**Safwan, from Huzeyfa Bin Mansour,**

‘From Abu Abdullahasws having said: ‘Myasws fatherasws was saying: ‘When Allahazwj Wants good with a servant, Seizes him by his neck and Enters him into this matter (Wilayah’). He (the narrator) said, ‘And heasws gestured by hisasws to hisasws head’.

**Hamad Bin Isa, from Nubata Bin Muhammad Al Basry who said,**

‘Maysar Bin Abdul Aziz made me come to meet Abu Abdullahasws, and in the house there were approximately forty men, and Maysar went on to say, ‘May I be sacrificed for youasws! This one is so and so, son of so and so from such and such a family’, until he ended up to me, and he said, ‘This one is such that there isn’t anyone in his family who recognises this matter apart from him’.

*فقال أبو عبد الله عليه السلام: إن الله إذا أراد بعبد خيرا ولك به ملكا فأخذ بعضده فأدخله في هذا الأمر.*

**Ali Bin Al Hakam, from Hisham Bin Salim,**

‘From Abu Abdullahasws regarding the Words of the Blessed and Exalted: and know that Allah Intervenes between a person and his heart [8:24], heasws said: ‘Intervenes between him and him knowing that the falsehood is true’.

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279 Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 38
280 Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 39
281 Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 40
282 Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 41
From Ibn Abu Yafour who said,

‘Abu Abdullah asws said: ‘They are confusing upon themselves, Allah azwj Confuses (even more) upon them, for Allah azwj is Saying: *We would have Confused upon them what they are already confusing* [6:9]’. 283

... (text continues)

From Ali Bin Aqaba, from his father who said,

‘I heard Abu Abdullah asws saying: ‘Make this matter of yours for the Sake of Allah azwj and do not make it to be for the people, for whatever was for Allah azwj so it is for Allah azwj, and whatever was for the people, so it would not ascend to Allah azwj.

... (text continues)

And do not dispute the people with your Religion for the disputing is from the sicknesses of the heart. Allah azwj Said to His azwj Prophet sallallahu alaihi wasallam: *Surely, you cannot guide the one you love, but Allah will Guide the one He so Desires to, [28:56]. And Said: So, will you force the people until they become Momineen? [10:99].

... (text continues)

Leave the people, for the people are taking from the people, and you all are taking from Rasool-Allah sallallahu alaihi wasallam, and it is not the same. I asws heard my asws father asws and he asws was saying: ‘When Allah azwj Decrees to a servant that he should enter into this matter, he would be quicker to it than the bird is to its nest’ 284

... (text continues)

Al Bazanty,

‘From Al-Reza asws having said: ‘Allah azwj Said regarding the people of Noah as: *And my advice will not benefit you if I intend to advise you and Allah Intends to Let you stray [11:34]: The matter is to Allah azwj. He azwj Guides and He azwj Lets to stray*’. 285

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283 Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 42
284 Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 43
285 Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 44
45 - From Is’haq Bin Amaar who said, ‘I heard Abu Abdullah 

say: ‘Rasool-Allah used to call his companions, so the one whom Allah Wanted good with him, would hear and recognise what he is being called to, and the one whom He Wanted evil with him, would Seal upon his heard, and he would neither hear nor understand, and it is in the Words of Allah: ‘They are those Allah Sealed upon their hearts and their hearing and their sight, and those, they are the heedless ones’”.

46 - From Humran, ‘From Abu Ja’far regarding the Words of Allah: ‘And when We Intend to Destroy a town, We Send Our Commandment to its wealthy ones, [17:16]: ‘It is (a matter which is) strict and set. Its explanation is – We Multiply it (its Punishment)’. And he said: ‘Do not read it lightly’.’

47 - From Humran, ‘From Abu Ja’far regarding the Words of Allah: ‘And when We Intend to Destroy a town, We Send Our Commandment to its wealthy ones, [17:16], said: ‘It’s interpretation: ‘We Command their elders’”.

48 - Tafseer Al-Numani, by the chain which is in the book ‘Quran from Amir Al-Momineen’, he said: ‘The straying is upon (certain) aspects. From it is (from) the Most Praised One (Allah), and from it is condemned (others), and from it is what is neither praised (from Allah) nor condemned (from others), and from it is the straying of forgetfulness.'
As for the straying of the Praised One, and it is attributed to Allah the Exalted, like His Words: **Allah lets to stray one He so desires to** [14:4]. It is their straying from the road of Paradise due to their deeds.

And the condemned, it is the Words of the Exalted: **and Al-Samiri strayed them!** [20:85]; **And Pharaoh led his people astray and did not guide** [20:79], and there are many like that.

And as for the straying attributed to the idols, so it is His Word in the story of Ibrahim: **and Keep me and my sons away from worshiping the idols** [14:35]; **Lord! Surely these have strayed many of the people!** [14:36] – the Verse. And the idols do not stray anyone, upon a reality. But rather, the people stray by these and the commit *Kufr* when they worship these from besides Allah Mighty and Majestic.

And as for the straying which it the forgetfulness, it is the Words of the Exalted: **If one of the two forgets, so the other one should remind him** [2:282].

And Allah Exalted has Mentioned the straying in (certain) places in His Book. From these is what He attributed to His prophet upon apparent of the words, like His Words: **And Found you lost so He Guided?** [93:7]. It’s meaning is, ‘We Found you a people not recognising your Prophet-hood, so We Guided them through you’.

And as for the straying attributed to Allah the Exalted which it is opposite to the Guidance - and the Guidance, it is the explanation, and it is the meaning of the Words of the Glorious: **Or, is it not a guidance for them** [32:26], like the Words of the Glorious: **so We Guided them, but they loved the blindness over the Guidance**, [41:17], and it is the Word of the Exalted: **It was not for Allah to let stray a people after having Guided them until He Clarifies to them then what they should be guarding against** [9:115].
As for the meaning of the Guidance, so the Words of the Mighty and Majestic: **But rather, you are a Warner, and for every people there is a Guide [13:7]**, and the meaning of the clear Guidance is what the Warner came with from the Presence of Allah azwj.

And a group of the hypocrites had argued against Allah azwj the Exalted, **Surely Allah has no Reservations from Striking an example - (that of) a mosquito or what is above it [2:26]**, and that is because when Allah azwj the Exalted Revealed unto His Prophet saww, and for every people there is a Guide [13:7], a party from the hypocrites said, ‘What is it that Allah which Wants by this example: He is Straying many by it and Guiding many by it! [2:26]?’

So, Allah azwj Answered them by His Words: **Surely Allah has no Reservations from Striking an example - (that of) a mosquito or what is above it [2:26] – up to His Words: He is Straying many by it and Guiding many by it! And He does not Let Stray by it (any) except the transgressors [2:26]**.

This is the meaning of the straying Attributed to Him azwj, the Exalted, because He azwj Established the Imam asws for them as the Guide for what the Warner had come with, by they opposed him asws and turned away from him asws, after they had acknowledged with the necessity of obeying him asws, to what had been clarified for them what they should be taking and what they should be leaving, but they opposed him asws and strayed.

This is along with their knowing of what the Prophet saww said, and it is his saww word: ‘Do not send upon me saww a truncated Salawat, whenever you send Salawat upon me saww. But, send Salawat upon the People asws of my saww Household and do not cut them asws off from me saww for every connection and lineage would be cut off on the Day of Judgment except for my saww affiliations and my saww lineage’.
And when they opposed Allah the Exalted, they strayed, and they led (others) astray, so Allah the Exalted Cautioned the community from following them, and the Glorious Said:

*And do not follow the whims of a people who had strayed from before and led many astray, and went astray from the Just Way [5:77];* and the way over here is (a reference to) the successor asws. And the Glorious Said: *and do not be following the ways (of others), for they will separate you from His Way. That is (what you) are Bequeathed with,* [6:153] – the Verse.

So, they opposed what Allah the Exalted had Bequeathed them with, and they follow their own whims, and they altered the Religion of Allah, Majestic is His Magnificent, and His Laws, and they replaced His Obligations and His Ordinances and the entirety of what they had been Commanded with, just as they had modified about the one asws they had been Commanded with obeying him asws, and the Covenant was Taken upon them with his Wilayah, and that impelled them the utilisation of the opinion, and the analogy, and that increased them in confusion and the ambiguity.

And from His, the Words of the Glorious: *And for those in whose hearts there is a sickness and the Kafirs to be saying, 'What is that which Allah Intends with these examples?' Like that, Allah Lets stray one He so Desires to [74:31].* Thus, their leaving the following (the successor asws) is the evidence which established the straying for them, and that came to be as if it is attributed to Him the Exalted due to what they had opposed of His Command to follow the Imams asws.

Then they separated and differed, and some of them cursed the others, and legalised the blood of some. So, what is that after the Truth except for the straying? *so why are you deluded? [40:62]*

Then they separated and differed, and some of them cursed the others, and legalised the blood of some. So, what is that after the Truth except for the straying? *so why are you deluded? [40:62]*

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289 Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 48
Nahj (Al Balagah) –

He⁸⁸ said, and he⁸⁸ had been asked about the meaning of their words, 'There is neither Might nor Strength except with Allah⁸⁷. 'Surely, we do not possess anything with Allah⁸⁷, nor possess except what He⁸⁷ has Made us to possess. So, when He⁸⁷ Made us to possess what He⁸⁷ has He⁸⁷ is more of an Owner with than we are, Encumbered us, and when He⁸⁷ Takes it (back) from us, Drops His⁸⁷ Encumbrance from us''. ²⁹⁰

(The book) Kunz of Al Karajaky, he said,

‘Al-Sadiq⁸⁸ said: ‘Not every one aimed for is something Pre-determined upon him, nor every one Pre-determined upon with something is concordant to it, nor is every one concordant with something would be achieving it. So, when the intention, and Pre-determination, and the Inclination, and the achievement are gathered, over there the fortunacy is completed” ²⁹¹

²⁹⁰ Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 49
²⁹¹ Bihar Al Anwaar – V 5, The book of Justice, Ch 7 H 50
CHAPTER 8 – THE SCRUTINY, AND THE LURE, AND THE AFFLICTION, AND THE TEST

The Verses – (Surah) Aal-e-Imran: And those who committing Kufr should not reckon that Our Respiting to them is better for themselves. But rather, We are Respiting to them so they would increase in sin, and for them would be an abasing Punishment [3:178]

Allah was not going to leave the Momineen to what you are upon presently until He Distinguishes the bad from the good [3:179]

Do you reckon that you would be entering the Paradise when Allah has not yet (Made) Known those who strive hard from among you, and (Made) Known the patient ones? [3:142]

And the Exalted Said: and for Allah to Test what is in your chests and for Him to Purge what is in your hearts [3:154]

(Surah) Al Ma’idah: And they reckoned that strife would not be happening, [5:71]
(Surah) Al Anaam: **And He is the One Who Made you Caliphs in the earth and Raised some of you above the others by ranks in order to Try you regarding what He Gave you. [6:165]**

الاعراف: "والذين كذبوا بأياتنا سنتدرجهم من حيث لا يعلمون * وأملِ لهم إن كيدي متين 182 – 183.

(Surah) Al A’raf: **And those who belied Our Signs, We Let them be gradually enticed from where they are not knowing [7:182] And I Respite them. Surely, My Plan is Robust [7:183]**

الانفال: "واتقوا فتنة لا تصيبن الذين ظلموا منكم خاصة 25 "

(Surah) Al Anfaal: **And fear a Fitna (strife) which may not affect (only) those of you who are unjust in particular; [8:25]**

وقال تعالى ": واعملوا أنما أموالكم وأولادكم فتنة 28.

And the Exalted Said: **And know that rather your wealth and your children are a Fitna (strife), [8:28]**

انفُذت: " أم حسبتم أن تتركوا وما يعلم الله الذين جاهدوا منكم ولم يتخذوا من دون الله ولا رسوله ولا المؤمنين وليجة والله خبير بما تعملون 16 "

(Surah) Al Tawbah: **Are you reckoning that you would be left alone while Allah has not yet Known those of you who have struggled hard; and do not take as a confidant any one from besides Allah, nor His Rasool, nor the Momineen; and Allah is Aware of what you are doing [9:16]**

وقال الله تعالى ": أو لا يرون أنهم يفتنون في كل عام مرة أو مرتين ثم لا يتوبون ولا هم يذكرون 126.

And the Exalted: **Do they not see that they are being Tried once or twice in every year, yet they do not turn (to Allah) nor do they mind? [9:126]**

هوذ: " أمن ليلوككم أيكم أحسن عملا 7.

(Surah) Hudas: **in order to Try you, which one of you is better in deeds. [11:7]**

الكهف: " إنا جعلنا ما على الأرض زينة لها لنبلوهم أيهم أحسن عملا 7.

(Surah) Al Kahf: **Surely, We Made whatever is upon the earth as an adornment for it, so We may Try them (as to) which of them is best in deeds [18:7]**

طه: " وفتناك فتونا 40 "

(Surah) Ta Ha: **and We Tried you with a Trial. [20:40]**
وقال تعالى: "قال: فإنا قد فتنا قومك من بعدك وأضلهم السامري إلى قوله: 'يا قوم! إنما فتنتم به' [20:85] - up to His Words: 'O people! But rather you are being tempted by it [20:90]

And the Exalted Said: *We have Tried your people from after you, and Al-Samiri strayed them!* [20:85] - up to His Words: 'O people! But rather you are being tempted by it [20:90]

وَقَالَ الْخَالِقُ: "قُلْ إِنَّا كَانْنَا نَفَتَنَّكُمْ مِنْ بَعْدِكَ وَتَمَسْنَا الْسَّامِرِيَّإِلَى مَوْعِدهِ: "أَلْيَدُونَ "أَنَا كَانْتُمْ تُنَخَّسُونَ وَيَتَعَظُّونَ فِي شَيْئٍ إِلَى مَا أَنْصَبَتْ لَهُمْ" [20:85] - up to His Words: "O people! But rather you are being tempted by it [20:90]

And the Exalted Said: *in order to Try them regarding it; [20:131]*

الأنبياء: "اللَّهُمَّ إِنَّكَ أَنتَ الْمَلِيْكُ الْحَكِيمُ" [21:1] - "وَنُبِئُكُمْ بِالْبُلْبُلِ" [21:35]

(Surah) Al Anbiya: *and We Try you with the evil and the good as a Fitna, and to Us you shall be returning [21:35]*

وَقَالَ الْخَالِقُ: "إِنَّ كَانْتُمْ تَفَنَّنَّ أوَّلًا وَأَمُرْنَاهُ بِهِ وَلَمْ نَأْتِكُمْ بِهِ" [21:131]

And Said: *And I know, perhaps it is a Fitna for you and a provision up to a time’ [21:111]*

الحج: "لِيُعْلَمَ أَنَّ اللَّهَ لاَ مُتَضَلِّعُ وَهُوَ عَلِيمُ الْغُرُورِ" [22:53]

(Surah) Al Hajj: *So He Made what the Satan casted to be a fitna for those in whose hearts was a disease [22:53]*

الفقران: "وَجِلْنَا بِهِ أُمَّةَ يَسَعُونَ وَهُمْ يَفْتَنُونَ" [25:20]

(Surah) Al Furqan: *and We Made some of you a Fitna for some. Will you be patient? And your Lord was Ever-Seeing [25:20]*

النمل: "فَلَمَّا قَالَتْ لَهُمُ اللَّهُ: "أَلْيَدُونَ "أَنَا كَانْتُمْ تُنَخَّسُونَ وَيَتَعَظُّونَ فِي شَيْئٍ إِلَى مَا أَنْصَبَتْ لَهُمْ"" [27:47] - "وَلَوْ كَانَتْ نِسَاءٌ يَقُولُنَّ أُمَّةُ يَسَعُونَ وَهُمْ يَفْتَنُونَ" [27:53]

(Surah) Al Naml: *But, you are a people (who are) being Tried’ [27:47]*

العنكبوت: "أَلْيَدُونَ "أَنَا كَانْتُمْ تُنَخَّسُونَ وَيَتَعَظُّونَ فِي شَيْئٍ إِلَى مَا أَنْصَبَتْ لَهُمْ" [29:2] - "فَلَوْ كَانَتْ نِسَاءٌ يَقُولُنَّ أُمَّةُ يَسَعُونَ وَهُمْ يَفْتَنُونَ" [29:3]

Do the people reckon that they will be left alone on saying, ‘We believe’, and they will not be Tried? [29:2] And We have Tested those from before them. So, Allah will Make known those who are truthful and He will Make known the liars [29:3]

الاحزاب: "فَلاَ تَفْتَنُوا الْمُؤْمِنِينَ وَلَا تُعَذِّبُوا الْكَفِيرِينَ" [33:11]

(Surah) Al Ahzaab: *At that point the Momineen were Tried and were shaken with severe shaking [33:11]*
الصافات 37: "إن هذا هو البلاء المبين 106.

(Surah) Al Safaat: *Surely, in this, it was the clear trial [37:106]*

ص 38: "وقد فتنتنا سليمان وألقينا على كرسيه جسماً ثم أتاه 34.

(Surah) Suad: *And We Tested Suleyman, and We Placed a body upon his throne, then he repented [38:34]*

الزمر 39: "فإذا مس الإنسان ضر دعانا ثم إذا خولناه نعمة منا قال إنما أوتيته على علم بل هي فتنة ولكن أكثرهم لا يعلمون 4.

(Surah) Al Zumar: *And We gave them from the Signs wherein was clear scourge (curse) [44:33]*

(Surah) Muhammad: *and if Allah so Desires He would Take Retribution from them, but He Tries some with others. [47:4]*

(Surah) Al Qamar: *We will be Sending a she-camel as a trial for them, therefore watch them and be patient [54:27]*
(Surah) Al Mumtahanah: Our Lord! Do not Make us to be a Fitna for those who commit Kufr, [60:5]

الممتحنة " ربنا لا تجعلنا فتنة للذين كفروا " 60

(Surah) Al Mulk: Who Created the death and the life in order to Try you, which of you is best in deeds [67:2]

الفتنة " 68 إنا بلومنا كما بلومن أصحاب الجنة إذ أقسموا ليصمهما مصيرهم " 17

(Surah) Al Qalam: Surely, We will Try them just as We Tried the owners of the garden, when they swore that they would be plucking its fruit in the morning [68:17]

وقال تعالى " فذرني وم ن يكذب بهذا الحديث سنستدرجهم من حيث لا يعلمون * واملي لهم إن كيدي متين " 68

And the Exalted Said: So leave Me and the one who belies this Hadeeth. We will gradually Overcome them from where they are not knowing [68:44] And I am Respiting for them, surely, My Plan is Strong [68:45]

(Surah) Al Jinn: For Us to Try them regarding him. [72:17]

(Surah) Al Muddasir: and We have not Made their number except as a Fitna for those who commit Kufr [74:31]

(Surah) Al Tariq: They would be plotting a plot [86:15] And I would be Planning a plan [86:16]

Al Washa, by a chain of his sending it up to,

"Rasool-Allah ﷺ having said: ‘By Allah azwj! You will be sifted. By Allah azwj! You will be distinguished. By Allah azwj! You will be screened until there does not remain anyone from you except the rarest’. It was said, ‘And what is the ‘rarest’?’"
He asws said: ‘The threshing flow, and it is that the man inserts on the dome of food, having put some soil upon it, then he takes it out, and part of it has already been mixed up, so he does not cease to clean it. Then he concentrates upon it extracting (soil) until he does that three times, until there does not remain anything what can harm him’. 292

Form Zurara and Humran, and Muhammad Bin Muslim,

‘From Abu Ja'far asws and Abu Abdullah asws about His azwj Words: ‘O Lord! Do not Make us to be a Fitna for the unjust people [10:85]. He asws said: ‘Do not let them overcome upon us, so they would be Tried by us’’. 293

Khalaf Bin Hamar, from Sahl Bin Ziyad, from Ali Bin Asbat, from Al Husayn Ibn Al Hassan who said,

‘I said to Abu Al-Hassan Al-Reza asws, ‘I left Ibn Qayama as one most inimical of the creatures of Allah azwj to you asws. He asws said: ‘That is evil for him?’ I said, ‘How strange what I hear from you asws, may I be sacrificed for you asws?’

He asws said: ‘Stranger than that is Iblees la. He la was in the vicinity of Allah azwj Might and Majestic, in the nearness from Him azwj, so He azwj Commanded him la, but he la refused and was arrogant, and he la was from the Kafirs, and Allah azwj Respite for him la. By Allah azwj! O Husayn! Allah azwj does not Punish with something severer than the respite. By Allah azwj, He does not Punish them with anything severer than the respite’. 294

My father, from Ahmad Bin Idrees, form Al Ash’ary, from Muhammad Bin Al Sindy, from Ali Ibn Al Hakam, from Hisham Bin Salim,
‘From Abu Abdullahasws having said: ‘There is none from a withholding or an extension except and for Allahazwj therein is the Generosity or the Trial’’. 295

5 - بيد: أبي، عن علي بن إبراهيم، عن اليقطيني، عن يونس، عن الطيار، عن أبي عبد الله عليه السلام قال: ما من قبض ولا بسط إلا والله فيه مشيحة وقضاء وابتلاء.

My father, from Ali Bin Ibrahim from Al Yaqteeny, from Yunus, from Al Tayyar,

‘From Abu Abdullahasws having said: ‘There is none from a withholding or an extension except and (for) Allahazwj therein is a Desire, and an Ordainment, and Trial’’. 296

6 - بيد: أبي، عن سعد، عن البرقي، عن أبيه، عن فضالة، عن الطيار، عن أبي عبد الله عليه السلام قال له: ليس شيء فيه قبض أو بسط مما أمر الله به أو فرض عنه إلا وف الرحم في الله ابتكاء وقضاء.

My father, from Sa’ad, from Al Barqy, from his father, from Fazalat, from Al Tayyar,

‘From Abu Abdullahasws having said to him: ‘There isn’t anything wherein is a withholding or an extension, from what Allahazwj has Commanded with or Prohibited from except and therein from Allahazwj is a Trial and an Ordainment’’. 297

7 - سن: ابن فضال، عن عبد العال بن أعين، عن أبي عبد الله عليه السلام قال: ليس للعبد قبض ولا بسط مما أمر الله به أو فرض عنه إلا ومن الله فيه ابتكاء.

Ibn Fazal, from Abdula A’ala Bin Ayn,

‘From Abu Abdullahasws having said: ‘There isn’t for a servant, neither a withholding nor an extension from what Allahazwj has Commanded with, or Allahazwj has prohibited from, except and from Allahazwj there is a Trial in it’’. 298

8 - سن: محمد بن سنان، عن ابن مسكان، وإسحاق بن عمار معا، عن عبيد الله بن الوليد الوصافي، عن أبي جعفر عليه السلام قال: إن فيما ناجى الله به موسى عليه السلام أن قال: يا رب هذا السامري صنع العجل الخوار من صنعه! فأوحى الله تبارك وتعالى إليه: أن تلك فتنة فلا تفسح عنها.

Muhammad Bin Sinan, from Ibn Muskan, and Is’haq Bin Amar both together, from Ubeydullah Bin Al Waleed Al Wasafy,

‘From Abu Ja’faarsws having said: ‘Among what Musaas whispered to Allahazwj with was that heas said: O Lordazwj! This Al-Samiryla has made the calf mooing from hisla handiwork! So,

295 Bihar Al Anwaar – V 5, The book of Justice, Ch 8 H 4
296 Bihar Al Anwaar – V 5, The book of Justice, Ch 8 H 5
297 Bihar Al Anwaar – V 5, The book of Justice, Ch 8 H 6
298 Bihar Al Anwaar – V 5, The book of Justice, Ch 8 H 7
Allah azwj Blessed and Exalted Revealed unto him as: “Surely that is My azwj Trial, therefore do not broadcast about it”. 299

9 - كا: عامة من أصحابنا، عن أحمد بن محمد، عن علي بن الحكم، عن عبد الله بن حندب، عن سفيان بن السمط قال: قال أبو عبد الله عليه السلام: إن الله إذا أرد أن يعذب خيرا فأذن ذنبًا أتبعه بنعمة ويثكر الاستغفار، وإذا أرد أن يعذب شرا فأذن ذنبًا أتبعه بنعمة ليسبه الاستغفار، وينمادي بما، وهو قول الله عزوجل: " سنستدرجه من حيث لا يعلمون " بالنعم عند المعاصي.

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Handab, from Sufyan Bin Al Simt who said,

‘Abu Abdullah asws said: ‘When Allah azwj Wants good with a servant, and he commits a sin, He azwj Pursues him with an affliction and remind him to seek Forgiveness. And when He azwj Wants evils with a servant and he commits a sin, He azwj Pursues him with a Bounty to Make him forget the seeking of Forgiveness and persist with it (sin), and these are the Words of Allah azwj Mighty and Majestic: We will gradually Entice them from where they are not knowing [68:44], with the Bounty during the (act of) disobedience”.

10 - كا: عامة من أصحابنا، عن سهل بن زياد، وعلي بن إبراهيم، عن أبيه الجميعا عن ابن محبوب، عن ابن رئاب، عن بعض أصحابه قال: سئل أبو عبد الله عليه السلام عن الاستدراج، قال: هو العبد يذنب الذنب فيملي له ويجدد له النعمة فيلهيه عن الاستغفار من الذنوب فهو مستدرج من حيث لا يعلم.

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from one of his companions who said,

Abu Abdullah asws was asked about the lure (gradual enticement), he asws said: ‘It is the servant committing the sin, and he is Respite for it and the Bounty is renewed for him to be with him, and it distracts him from seeking the Forgiveness from the sins, thus he is gradually enticed from where he does not even know”.

11 - كا: محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن عمار بن مروان عن سماعة قال: سألت آيا عبد الله عليه السلام عن قول الله عزوجل: " سنستدرجه من حيث لا يعلمون " قال: هو العبد يذنب الذنب فيعده له النعمة معه تلهيه تلك النعمة عن الاستغفار من ذلك الذنب.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Sama’at who said,

I asked Abu Abdullah asws about the Words of Allah azwj Mighty and Majestic: We will gradually Entice them from where they are not knowing [68:44]. He asws said: ‘He is the

299 Bihar Al Anwaar – V 5, The book of Justice, Ch 8 H 8
300 Bihar Al Anwaar – V 5, The book of Justice, Ch 8 H 9
301 Bihar Al Anwaar – V 5, The book of Justice, Ch 8 H 10
servant committing the sin, and the Bounty is renewed for him to be with him. That Bounty
distracts him from seeking the Forgiveness from that sin’.302

الذي بعثه بحق لميليلن بليلة ولغبتان، غيلة حتى يعود أسفلكم أعلاكم، وأعلاقكم أسفلكم، وليس أن سباقون كانوا قصراً،
ولبقصرن سباقون كانوا سباقوا،

By the One azwj Who Sent him saww with the Truth! You will be troubled by the troubles, and
be screened with a screened until your lower ones return to be your higher ones, and your
higher ones, (to be) your lower ones, and they will precede the preceding ones, (those) who
were behind, and the preceding ones will fall behind, (those) who were preceding.

By Allah azwj! I asws am not concealing a word, nor telling a lie, and I asws had been informed of
this place, and this day’.303

By Allah azwj! I asws I have not concealed a word, nor do I tell a lie, and I asws was informed
of this place, and this day.303

'I heard Abu Abdullah asws saying: ‘Woe be for the Arab tyrants from a matter which has
drawn near!’ I said, ‘May I be sacrificed for you asws! How many from the Arabs would be
with Al-Qaim asws?’ He asws said: ‘A small number’. I said, ‘By Allah aswj! The ones from them
who describe to be upon this matter are numerous’. He asws said: ‘There is no escape for the

302 Bihar Al Anwaar – V 5, The book of Justice, Ch 8 H 11
303 Bihar Al Anwaar – V 5, The book of Justice, Ch 8 H 12
people from being sifted, and distinguished, and screened, and a lot of people would be gradually enticed out, during the screening”.

A number of our companions, from Ahmad Bin Muhammad, from Moammar Bin Khalid who said, ‘I heard Abu Al-Hassan asws saying: ‘Do the people reckon that they will be left alone on saying, ‘We believe’, and they will not be Tried? [29:2]’. Then he asws said to me: ‘What is the Fitna?’ I said, ‘May I be sacrificed for you! That which is with us, is the Fitna (Trial) in the Religion’. He asws said: ‘They would be Tried just as the gold gets tested’. Then he asws said: ‘They would be Purified just as the gold gets purified’.

Muhammad Bin Al Hassan and Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Muhammad Bin Mansour Al Sayqal, from his father who said,

‘I and Al-Haris Bin Al-Mugheira from our companions were seated, and Abu Abdullah asws spoke to us. He asws said to us: ‘Regarding which thing are you (discussing)?’ Far be it! Far be it! By Allah azwj, it cannot happen (Rising of Al-Qaim asws) what you are extending your necks to until you are screened! No, by Allah azwj, it cannot happen what you are extending your necks to until you are sifted! No, by Allah azwj, it cannot happen what you are extending your necks to until you are distinguished!

No, by Allah azwj, it cannot happen what you are extending your necks to except after despair! No, by Allah azwj, it cannot happen what you are extending your necks to until he (becomes) wretched the one who is wretched, and he (becomes) fortunate one who is fortunate’.

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304 Bihar Al Anwaar – V 5, The book of Justice, Ch 8 H 13
305 Bihar Al Anwaar – V 5, The book of Justice, Ch 8 H 14
306 Bihar Al Anwaar – V 5, The book of Justice, Ch 8 H 15
‘Amir Al-Momineen asws said: ‘O you people! Allahazwj the Exalted Allahazwj has Sheltered you from being tyrannical upon you and did not Shelter you from Trying you, *Surely there are signs in that, and We would always be Testing!*’ [23:30]’ 307

307 Bihar Al Anwaar – V 5, The book of Justice, Ch 8 H 16

‘Heasws said: ‘How many people have been gradually enticed by the Favours upon him, and deceived by the veiling upon him, and the tempted by the good words regarding him, and Allahazwj the Glorious has not Tried anyone with the likes of the respite’’. 308

308 Bihar Al Anwaar – V 5, The book of Justice, Ch 8 H 17

And heasws said: ‘O you people! Allahazwj Shows you two type of the Bounties just as Heazwj Shows you two types of the scourges. One whom it (sustenance) is expanded upon in his hands, but he does not see that as a gradual enticement, so he (feels) safe (from) fear, and one whom (sustenance) is restricted upon, but he does not see that as a choice, so he has wasted hope’. 309

309 Bihar Al Anwaar – V 5, The book of Justice, Ch 8 H 18
CHAPTER 9 – THE RECOGNITION IS FROM HIMazwj, THE EXALTED

الآيات، لفمان " 31 " ولن ستقلهم من خلق السموات والارض ليقولون الله قل الحمد لله بل أكثرهم لا يعلمون 25.

The Verse – (Surah) Luqmanazwj: And if you were to ask them: ‘Who Created the skies and the earth?’ They would be saying, ‘Allah’. Say: ‘The Praise is for Allah’. But, most of them do not recognise [31:25]

الزخرف " 43 " ولن سأقلهم من خلق السموات والارض ليقولون خلقهن العزيز العليم 9.

(Surah) Al Zukhruf: And if you were to ask them: ‘Who Created the skies and the earth?’ They would be saying, ‘The Mighty, the Wise Created these’. [43:9]

الحجرات " 49 " يمنون عليك أن أسلموا قل لا تمنوا علي إسلامكم بل الله يمن عليكم أن هديكم للإيمان إن كنتم صادقين 9.

(Surah) Al Hujuraat: They think they are conferring a favour upon you if they become Muslims. Say, ‘Your professing Islam does not confer a favour upon me, but Allah Confers a Favour upon you if He Guides you to the Eman, if you were truthful [49:17]

الليل " 92 " إن علينا للهدى 12.

(Surah) Al Layl: Surely, upon Us is to Guide [92:12]

Muawiya Bin Hakeem, from Al Bazanty who said,

‘I said to Abu Al-Hassan Al-Rezaasws regarding the recognition, ‘Is it made?’ Heasws said: ‘No’. I said, ‘Are there Rewards for them upon (achieving) it?’ Heasws said: ‘The Rewards would be Conferred upon them just as the recognition was Conferred upon them with’. 310

310 Bihar Al Anwaar – V 5, The book of Justice, Ch 9 H 1
My father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Musa Bin Ja’far Al Baghdady, from Abu Abdullah Al Isfahany, from Dorost, from the one who mentioned it,

‘From Abu Abdullah asws having said: ‘Six things, there isn’t any making for the servants regarding these – The recognition, and the ignorance, and the pleasure, and the anger, and the sleep, and the waking up’” 311

Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Abu Najran, from Hamad Bin Usman, from Abdul Raheem Al Qaseyr who said,

‘I wrote upon the hands of Abdul Malik Bin Ayn and I asked him asws about the recognition, and the rejection, are these two creations?’

So, heasws wrote: ‘You asked about the recognition what it is, then know, may Allahazwj have Mercy on you, that the recognition is from a Making of Allahazwj Mighty and Majestic in the hearts of the creatures; and the rejection is a Making of Allahazwj in the heart of the creature, and there isn’t a making for the servants regarding these two, and for them in these two is the choices from the acquiring.

So, by their passion of the Eman they choose the recognition, and they become by that, Momineen, understanding, and by their passion of the Kufr they choose the rejection, so they become by that, Kafirs, rejecters, strayers; and that is by Inclination of Allahazwj for them (Momineen), and Forsaking of one whom Allahazwj Forsakes. Thus, by their choices and their acquisition, Allahazwj Punishes them and Rewards them’’. 312

My father, from Al Nazar, from Al Halby, from Abu Al Magra, from Abu Baseer,

‘From Abu Ja’farasws having said: ‘Iasws know that this love, which you are loving usasws with isn’t something you made it to be, but Allahazwj Made it’’. 313

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311 Bihar Al Anwaar – V 5, The book of Justice, Ch 9 H 2
312 Bihar Al Anwaar – V 5, The book of Justice, Ch 9 H 3
313 Bihar Al Anwaar – V 5, The book of Justice, Ch 9 H 4
Ibn Fazal, from Ali Bin Aqaba, and Fazal Al Asady, from Abdul A’ala, a slave of the family of Saam,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘\textit{Allah}^\text{azwj} did not Encumber the servants (to have) the recognition, and did not Make for them a way to (achieve) it’’.\textsuperscript{314}

Al Washa, from Aban Al Ahmar, from Usman, from Al Fazal Abu Al Abbas at Qabaq who said,

‘I asked Abu Abdullah\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{They, Allah has Written the Eman to be in their hearts [58:22]}, is there a making for them regarding that?’

He\textsuperscript{asws} said: ‘No’\textsuperscript{315}.

Al Washa, from Aban Al Ahmar, from Al Hassan Bin Ziyad who said,

‘I asked Abu Abdullah\textsuperscript{asws} about the Eman, ‘Is there any making for the servants regarding it?’ He\textsuperscript{asws} said: ‘No, and there is no prestige, but it is from Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Grace’’.\textsuperscript{316}

Muhammad Bin Khalid, from Al Nazar, from Yahya Al Halby, from Ayoub Bin Al Hurr, from Al Hassan Bin Ziyad who said,

‘I asked Abu Abdullah\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj}: \textit{But, Allah Endeaered the Eman to you and Adorned it in your hearts [49:7]}, ‘Is there any making for the servants with what they love?’ He\textsuperscript{asws} said: ‘No, and there is no prestige (for them)’’.\textsuperscript{317}

Abu Khadash Al Mahdy, from Al Haysam Bin Hafs, from Zurara,

\textsuperscript{314} Bihar Al Anwaar – V 5, The book of Justice, Ch 9 H 5
\textsuperscript{315} Bihar Al Anwaar – V 5, The book of Justice, Ch 9 H 6
\textsuperscript{316} Bihar Al Anwaar – V 5, The book of Justice, Ch 9 H 7
\textsuperscript{317} Bihar Al Anwaar – V 5, The book of Justice, Ch 9 H 8
'From Abu Ja’far asws having said: ‘It isn’t upon the people that they should be knowing until Allah azwj happens to be the Teacher for them. So, when He azwj Teaches them, then it is up to them that they should be knowing’.

A number (of reporters), from Abbas Bin Aamir, from Masny Al Hanat, from Abu Baseer who said,

‘I heard Abu Abdullah asws saying: ‘Allah azwj Created His azwj creatures, and He azwj Created a people to love us asws. If even one of them exits from this view, Allah azwj would Return him to it, and even if his nose is rubbed (disgraced); and He azwj Created a people to hate us. They will not be loving us asws, ever!’.

My father, from Safwan who said,

‘I said to Abd Al-Salih asws (7th Imam asws), ‘Is there the capability in the people that they could be coming with it to the recognition?’ He asws said: ‘No. But rather, it is Conferred from Allah azwj.

I said, ‘Are there Rewards for them upon (achieving) the recognition, when there wasn’t in them what they could be using it at the status of the Ruku and the Sajdah which they have been Commanded with, so they do it?’ He asws said: ‘But rather it is Conferred upon them from Allah azwj and Conferred with the Rewards’. 321
13 - سن: أبي، عن فضالة، عن جميل بن دراج، عن زرارة، عن أبي عبد الله عليه السلام في قول الله: " وإذ أخذ ربك من بني آدم من ظهورهم ذريتهم وأشهدهم على أنفسهم " قال: كان ذلك معاينة الله فأنساهم المعاينة وأثبت الاقرار في صدورهم، ولولا ذلك ما عرف أحد خالقه ولا رازقه، وهو قول الله: " ولئن سئلتهم من خلقهم ليقولن الله ".

My father, from Fazalat, from Hameel Bin Daraj, from Zurara,

‘From Abu Abdullah\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj}: And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves [7:172]. He\textsuperscript{asws} said: ‘That was a preview of Allah\textsuperscript{azwj}, He\textsuperscript{azwj} Made them forget the preview, and the acknowledgment was affirmed in their chests, and had it not been that, no one would recognise his Creator nor his Sustainer, and these are the Words of Allah\textsuperscript{azwj}: ‘And if you were to ask them: ‘Who Created the skies and the earth?’ They would be saying, ‘Allah’. [31:25]’\textsuperscript{322}

\textsuperscript{322} Bihar Al Anwaar – V 5, The book of Justice, Ch 9 H 13
CHAPTER 10 – THE ESSENCE (CLAY) AND THE COVENANT

الآيات، الاعراف "7 " إذ أخذ ربك من بني آدم من ظهورهم ذريتهم و أشتهدهم على أنفسهم أنست بركم فاعلوا بلي شهدا أن نقولوا يوم القيمة إنا أياة عن هذا غافلين

The Verses – (Surah) Al A’raaf: And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: “Am I not your Lord?” They said, ‘Yes, we testify’. (He Said): “Lest you should be saying on the Day of Judgment, ‘We were oblivious of this’ [7:172]

أو تقولوا إن أشرك آباؤنا من قبل و كنا ذرية من بعدهم أفهمكنما بما فعل المبطلون 172 – 173.

Or you should be saying, ‘But rather, our fathers associated from before, and were an offspring from after them. Will You Destroy us due to the deeds of the wrong-doers?’ [7:173]

الاحزاب "33 " إذ أخذنا من النبيين ميثاقهم ومنك ومن نوح وإبراهيم و موسى وعيسى ابن مريم وأخذنا منهم ميثاقا غليظا

(Surah) Al Ahzaab: And when We Took from the Prophets, their Covenants, and from you, and from Noah and Ibrahim and Musa and Isa son of Maryam, and We Took from them a Solemn Covenant [33:7]

ليسئل الصادقين عن صدقهم و أعد للكافرين عذابا أليما 7 – 8.

In order for Him to Question the truthful about their truthfulness. And He has Prepared a painful Punishment for the Kafirs [33:8]

1 - سن: أبي، عن صالح بن سهل قال: قلت لابي عبد الله عليه السلام: جعلت فذاك من أي شيء خلق الله طينة مؤمن؟ قال من طينة الأنبياء فلن ينسى أبدا.

My father, from Salih Bin Sahl who said,

‘I said to Abu Abdullah asws, ‘May I be sacrificed for you asws! From which thing did Allahazwj Create the clay of the Momin?’ He asws said: ‘From the clay of the Prophetsas, so they will never be unclean, ever!’’.323


By this chain, he (the narrator) said,

323 Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 1
‘I said to Abu Abdullah\textsuperscript{asws}, ‘The Momineen are from the clay of the Prophets\textsuperscript{as}?’ He\textsuperscript{asws} said: ‘Yes’.\textsuperscript{324}

I said to Abu Abdullah\textsuperscript{asws}, ‘The Momineen are from the clay of the Prophets\textsuperscript{as}?’ He\textsuperscript{asws} said: ‘Yes’.\textsuperscript{324}

Al Mufeed, from Ibn Qawlawiya, from his father, from Sa’ad, from Ibn Isa, from Muhammad Bin Khalid, from Fazalat, from Abu Baseer,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘We\textsuperscript{asws} and our\textsuperscript{asws} Shias were Created from the clay of Illiyeen, and our\textsuperscript{asws} enemies from the essence of Khabal\textsuperscript{325} from matured mud, altered [15:26]’.\textsuperscript{326}

Sheykh Al Ta’ifa, from Abu Mansour Al Sakry, from his grandfather Ali Bin Umar, from Is’haq Bin Marwan Al Qatan, from his father, from Ubeyd Bin Mahran Al Attar, from Yahys Bin Abdullah Ibn Al Hassan, from his father,

‘From Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, from both their\textsuperscript{asws} father\textsuperscript{asws}, from both their\textsuperscript{asws} grandfather,\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘In Al-Firdows there is a spring sweeter than the honey, and softer than the butter, and colder than the snow, and more aromatic than the musk.

Therein is clay, Allah\textsuperscript{azwj} Mighty and Majestic Created us\textsuperscript{asws} from it and Created our\textsuperscript{asws} Shias from it, so one who does not happen to be from that clay, he isn’t from us\textsuperscript{asws} nor from our\textsuperscript{asws} Shias, and it is the Covenant which Allah\textsuperscript{azwj} Mighty and Majestic Took upon it, the Wilayah of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.\textsuperscript{327}

Ubayd said, ‘I mentioned this Hadeeth to Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}, and he\textsuperscript{asws} said: ‘Yahya Bin Abdullah spoke the truth. That is how my\textsuperscript{asws} father\textsuperscript{asws} informed me\textsuperscript{asws} from my\textsuperscript{asws} grandfather, from the Prophet\textsuperscript{saww}.\textsuperscript{327}

324 Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 2
325 Pus coming out from the private part of the prostitutes
326 Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 3
Ibn Al Waleed, from Al Saffar, from Ibn Isa, and it was narrated by my father, from Sa’ad, from Ibn Isa, from Ibn Mahboub, from Hisham Bin Salim, from Habeeb Al Sijistany who said,

‘I heard Abu Ja’farasws saying: ‘When Allahazwj Mighty and Majestic Extracted the offspring of Adamas, from hisas sulb in order to Take the Covenant upon them for Himazwj with the Lordship, and with the Prophet-hood of every Prophetas, the first one the Covenant was Taken upon them with the Prophet-hood was the Prophet-hood of Muhammadasws Bin Abdullahasws.

Then Allahazwj, Majestic is Hisazwj Majesty Said: “Look! What is that youas see?” So, Adamas looked at hisas offspring, and they were particles filling up the sky. Adamas said: ‘O Lordazwj! How many are myas offspring! And for which matter have Youazwj Created them? And what do Youazwj Want from them by Taking of the Covenant upon them?’

فقال الله عزوجل: ليعبدونني ولا يشركون بي شيئا، ويؤمنون برسلي و يتبعونهم، قال آدم عليه السلام: فمالي أرى بعض الذر

أعظم من بعض، وبعضهم له نور قليل، وبعضهم ليس له نور ؟ قال الله عزوجل: وكذلك خلقتهم لابلوهم في كل حالاتهم.

Allahazwj Mighty and Majestic Said: “For them to worship Meazwj and they should not be associating anything with Meazwj, and believe in Myazwj Rasoolsas and follow themasws. Adamas said: ‘How come Ias see some of the particles to be greater than some, and some of them have little light for them, and some of them, there isn’t any light for them?’ Allahazwj Mighty and Majestic Said: “And like that Ias have Created them to Test them in all of their states”.

قال آدم عليه السلام: يا رب فتأذن لي في الكلام فأتكلم ؟ قال الله جل جلاله: تكلم فإن روحك من روحي وطيعتك من خلاف كينوني.

Adamas said: ‘O Lordazwj! Could Youazwj Permit meas regarding the speech, so Ias can speak?’ Allahazwj, Majestic is Hisazwj Majesty Said: “Speak, for youras spirit is from Myazwj Spirit, and youras clay is from opposite of Myazwj Being”.

قال آدم: يا رب لو كنت خلقتهم على مثال واحد، وقدر واحد، وطبيعة واحدة، وجيلة واحدة، وألوان واحدة، وأعمار واحدة، وأرزاق سواء لم يبلغ بعضهم على بعض، ولم يكن بينهم حórاد ولا تباغث ولا اختلاف في شيء من الاشياء.

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Adam as said: ‘O Lord azwj! If You azwj had Created them upon one similarity, and one measurement, and one nature, and one disposition, and one colour, and one life-span, and same sustenance(s), they would not rebel against each other, and there would not happen between them any envy nor hatred nor differing regarding anything from the things’.

So, Allah azwj, Majestic is His azwj Majesty Said: “O Adam as! By My azwj Spirit you as spoke, and by the weakness of your azwj nature you as encumbered yourself what there is no knowledge for you with it, and I azwj am Allah azwj, the All-Knowing Creator. By My azwj Knowledge I azwj Differentiated between their creations, and by My azwj Desire I azwj Accomplished My azwj Command among them, and they are coming to My azwj Arrangement and My azwj Destiny. There would be no replacement to My azwj creation.

And rather, I azwj Created the Jinn and the humans to worship Me azwj, and I azwj Created the Paradise for ones from them who worship Me azwj and Obey Me azwj, and follow My azwj Rasools as, and I azwj do not Mind, and I azwj Created the Fire for the ones who commit Kufr with Me azwj, and disobey Me azwj and do not follow My azwj Rasools as, and I azwj don’t Mind.

And I azwj Created you as and Created your as offspring from without there being any need with Me azwj to you as and to them. And rather, I azwj Created you as and Created them to Test you as and Test them, which ones of you are best of deeds in the house of the world, during your lifetimes and before your deaths.

And like that, I azwj Created the world and the Hereafter, and the life and the death, and the obedience and the disobedience, and the Paradise and the Fire. And like that, I azwj Wanted in My azwj Determination, and My azwj Management, and with My azwj Knowledge, that Implementation among them the differences between their images and their bodies, and their colours, and their life-spans, and their sustenance(s), and their (acts of) obedience(s), and their (acts of) disobediences.

And finally, the happy and the sad, the bright and the blind, the short and the tall, the beautiful and the ugly, the learned and the ignorant, the rich and the poor, the obedient and the rebellious.
So, Iazwj Made from them, the fortunate and the wretched, and the seeing and the blind, and the short and the long, and the beautiful and the obnoxious, and the knowledgeable and the ignorant, and the rich and the poor, and the obedient and the disobedient, and the healthy and the sick, and one with disability and one with no disability with him.

وينظر الصحيح إلى الذي به العاهة فيمدني على عافيته، وينظر الذي به العاهة إلى الصحيح فيمدني على عافيته ويسألي أن أعطيه ويسألي على بلائه فأثيبه جزيل عطائي،

So, the healthy would look at the one with the disability and he would praise Meazwj upon his well-being, and one who is with the disability would look at the healthy and would supplicate to me and ask Meazwj to Make him healthy and be patient would Myazwj Affliction, thus be rewarded with the plentiful of Myazwj Awards.

وينظر الغني إلى الفقير فيمدني ويشكرني، وينظر الفقير إلى الغني فيمدني ويسألي إلى الكافر فيمدني على ما هديته،

And the rich would look at the poor and he would praise Meazwj and thank Meazwj, and the poor would look at the rich and he would Supplicate to Meazwj and ask Meazwj. And, the Momin would look at the Kafir and he would praise Meazwj upon his being Guided.

فلذلذلك حققتهم لا يلوهم في السراء والضراء وفيما أعطيتهم وفيما أفضيتهم وفيما أعطيتهم وفيما أعطيتهم وفيما أعطيتهم وفيما أعطيتهم، وآتى الله الملك الفادح، ولي أن امضي جميع ما قدرت على ما دربت،

Therefore, due to that, Iazwj Created them to Test them during the good and the bad, and regarding what Iazwj Gave them health and regarding what Iazwj Afflicted them, and regarding what Iazwj Gave them, and regarding what Iazwj Prevented them, and Iazwj am Allahazwj, the King, the Able, and for Meazwj is that Iazwj Accomplish the entirety of what Iazwj Determined upon what Iazwj Managed.

وإلي أن أخرى عن ذلك ما شئت إلى ما شئت فاقدم من ذلك ما أخبرت وأوحي من ذلك ما قدتمت، وأنا الله الفعال لما آتى، لا أسأل عما فعل، وأنا أسأل خلقي عما هم فاعلون.

And to Meazwj is that Iazwj Change from that whatever Iazwj so Desire to whatever Iazwj so Desire, and Bring forward from that what Iazwj had Delayed, and Delay from that what Iazwj had Brought forward. And Iazwj am Allahazwj, the Doer of whatever Iazwj Want. Iazwj will not be questioned about what Iazwj Do, and Iazwj will Questioned Myazwj creatures about what they are doingazwj.

6 - عَ: آبي رحمه الله، عن سعد بن عبد الله، عن محمد بن أحمد السياري، عن محمد بن عبد الله بن مهراز الكوفي، عن حنان بن سدير، عن أبيه، عن أبي إسحاق الليثي قال: قلت لأبي جعفر محمد بن علي الباقر عليه السلام: يا ابن رسول الله أخبرني عن المؤمن المستبصر إذا بلغ في المعرفة وكمل هل بني؟ قال: الله لا;

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My father, from Sa’ad Bin Abdullah, from Muhammad Bin Ahmad al Sayyari, from Muhammad Bin Abdullah Bin Mihran Al Kufy, from Hanan Bin Sadeyr, from his father, from Abu Is’haq Al Laysi who said,

‘I said to Abu Ja’far\(^\text{asws}\) Bin Ali Al-Baqir\(^\text{asws}\), ‘O son\(^\text{asws}\) of Rasool-Allah\(^\text{saww}\)! Inform me about the Momin, the insightful one, when he matures regarding the recognition and perfects, would he commit adultery?’ He\(^\text{asws}\) said: ‘O Allah\(^\text{azwj}\), No!’

I said, ‘Do he commit sodomy?’ He\(^\text{asws}\) said: ‘O Allah\(^\text{azwj}\), No!’ I said, ‘Would he steal?’ He\(^\text{asws}\) said: ‘No’. I said, ‘Would he drink the wine?’ He\(^\text{asws}\) said: ‘No’. I said, ‘Would he come with a major sin from these major sins, or an immorality from these immoralities?’ He\(^\text{asws}\) said: ‘No’.

I said, ‘Would he commit any sin?’ He\(^\text{asws}\) said: ‘Yes, and he is a Momin, a sinner, a submitter’. I said, ‘What is the meaning of ‘submitter’?’ He\(^\text{asws}\) said: ‘The submitter with the sin, neither holding it nor (deliberately) persisting upon it’.

He (the narrator) said, ‘So I said, ‘Glory be to Allah\(^\text{azwj}\)! How strange is this! He neither commits adultery, nor soomy, nor steals, nor drinks the wine, nor come to a major sin from the major sins, nor immoralities?’

He\(^\text{asws}\) said: ‘Do not be astounded from a Command of Allah\(^\text{azwj}\), that Allah\(^\text{azwj}\) Mighty and Majestic Does whatever He\(^\text{azwj}\) so Desires to, and He cannot be questioned about what He Does, and they would be Questioned [21:23], so from what are you being astounded, O Ibrahim? Ask, and neither should you be averse nor be embarrassed, for this knowledge cannot be learned by one who is averse nor by an embarrassed one’.

I said, ‘O son\(^\text{asws}\) of Rasool-Allah\(^\text{saww}\)! I find from your\(^\text{asws}\) Shias, one who drinks (wine), and cuts off the road (bandit), and being unjust in the way, and committing adultery, and sodomy, and consuming the usury, and indulging in the immoralities, and taking it easy with the \textit{Salat} and the Fast and the \textit{Zakat}, and cuts-off the relationships, and commits the major sins. So, how is this (happening)? And why is that (happening)?’
He ascended and said, ‘O Ibrahim! Is there anything in your chest bothering you, apart from this?’ I said, ‘Yes, O son of Rasool-Allah! The other one is more grievous than that’. He ascended and said, ‘And what is it, O Abu Is’haq?’

He (the narrator) said, ‘I said, ‘O son of Rasool-Allah! And I find from your enemies and ones hostile to you ones who frequent from the Salat, and from the Fasts, and takes out the Zakat, and follows up between the Hajj and the Umrah, and prompts upon the Jihad, and prefers upon the righteous deeds and upon helping the relatives, and he fulfills the rights of his brethren, and helps them from his wealth, and shuns drinking the wine, and the adultery, and the sodomy, and the rest of the immoralities.

So, from what is that? And why is that so? Interpret if for me, O son of Rasool-Allah, and its proof, and explain it, for, by Allah, my worries have become numerous, and I keep awake during my nights, and my chest is constricted!’

He (the narrator) said, ‘He smiled, then said: ‘O Ibrahim! Take to yourself a healing explanation regarding what you asked, and a hidden knowledge from the Treasures of the Knowledge of Allah and His Secret. Inform me, O Ibrahim, how do you find both their beliefs to be?’

I said, ‘O son of Rasool-Allah! I find the ones who love you and your Shias upon what they are indulging in, from what I described of their deeds, if one of them were to be give from what is between the east and the west in gold and silver, that he declines from your Wilayah and your love to the friendship of others and to their love, he would not decline, and even if their noses were to be struck with the swords regarding you, and even if they are killed regarding you, they will not renege nor return from your love and your Wilayah.'
وأرى الناصب على ما هو عليه مما وصفته من أفعالهم لو أعطي أحدهم ما بين المشرق والمغرب ذهبا وفضة أن يزول عن محبة الطواغيط وموالاتهم إلى موالاتكم ما فعل ولا زال ولو ضربت خيابيهه بالسيوف فيهم، ولو قتل فيهم ما ارتدع ولا رجع.

And I see the *Nasibi* upon what he is upon it, from what I described of their deeds, if one of them were to be given what is between the east and the west in gold and silver that he declines from the love of the tyrants and their friends to your *asws Wilayah*, he would not do it nor would he decline, and even if his nose was struck with the swords regarding them, and even if he is killed regarding them, he would not renege nor return.

وإذا سمع أحدهم منقبة لكم وفضلا اشمأز من ذلك وتغير لونه، ورئي كراهية ذلك في وجهه، بغضا لكم ومحبة لهم.

And when one of them hears a laudation for you *asws* and merits, he constricts from that and his colour changes, and that abhorrence is seen in his face, out of hatred for you *asws* and love for them’.

قال: فتبسم الباقر عليه السلام ثم قال: يا إبراهيم ههنا هلكت العاملة الناصبة، تصلى نارا حامية، تسقى من عين آنية، ومن أجل ذلك قال عزوجل: " وقدمنا إلى ما عملوا من عمل فجعلناه هباء منثورا "

He (the narrator) said, ‘Al-Baqir *asws* smiled then said: ‘O Ibrahim! Over here the general Muslims, are destroyed: (Of the) toiling *Nasibis* (Hostile ones) [88:3] Arriving to a scorching Fire [88:4], and for that reason the Mighty and Majestic Said: And We will proceed to what they have done of a deed, so We shall Make it as scattered floating dust [25:23].

ويحك يا إبراهيم أتدري ما السبب والقصة في ذلك ؟ وما الذي قد خفي على الناس منه ؟ قلت: يابن رسول الله فبينه لي واشرحه وبرهنه.

Be warned, O Ibrahim! Do you know what is the cause and the story regarding that? And what is that which has been hidden upon the people from it?’ I said, ‘O son *asws* of Rasool-Allah *saww*! Explain it for me and expound it and prove it’.

قال: يا إبراهيم إن الله تبارك وتعالى لم يزل عالما قديما خلق الاشياء لا من شئ ومن زعم أن الله عزوجل خلق الاشياء من شئ فقد كفر لأنه لو كان ذلك الشيء الذي خلق منه الاشياء فعنده معه في آزليته ووجودته كان ذلك آزليا ; بل خلق الله عزوجل الاشياء كلها لا من شيء،

He *asws* said: ‘O Ibrahim! Allah *azwj* Blessed and Exalted did not cease to be a Knower, Ancient. He *azwj* Created the things, not from a thing. And one who claims that Allah *azwj* Mighty and Majestic Created the things from a thing, so he has committed *Kufr* because if that thing which He *azwj* Created the things from it was Ancient along with Him *azwj* in His *azwj* eternity and His *azwj* Existence, that would have been eternal. But, Allah *azwj* Mighty and Majestic Created the things, all of them, not from a thing.
فكان مما خلق الله عزوجل أرضاً طيبةً، ثم فجر منها ماءاً عذباً خالقاً، فعرض علينا ولايتنا أهل البيت فقبلتها، فأجرى ذلك الماء عليها سبعة أيام حتى طبقها وعمها، ثم نضب ذلك الماء عنها، وأخذ من صفوه ذلك الطين طيناً فجعله طين الامام عليهم السلام، ثم أخذ فتح ذلك الطين فخلق منه شيعتنا، وفيما خلق الله عزوجل أرضاً طيبةً، ثم فجر منها ماءاً عذباً خالقاً، فعرض علينا ولايتنا أهل البيت فقبلتها، فأجرى ذلك الماء عليها سبعة أيام حتى طبقها وعمها، ثم نضب ذلك الماء عنها، وأخذ من صفوه ذلك الطين طيناً فجعله طين الامام عليهم السلام، ثم أخذ فتح ذلك الطين فخلق منه شيعتنا، وفيما خلق الله عزوجل أرضاً طيبةً، ثم فجر منها ماءاً عذباً خالقاً، فعرض علينا ولايتنا أهل البيت فقبلتها، فأجرى ذلك الماء عليها سبعة أيام حتى طبقها وعمها، ثم نضب ذلك الماء عنها، وأخذ من صفوه ذلك الطين طيناً فجعله طين الامام عليهم السلام، ثم أخذ فتح ذلك الطين فخلق منه شيعتنا، وفيما خلق الله عزوجل أرضاً طيبةً، ثم فجر منها ماءاً عذباً خالقاً، فعرض علينا ولايتنا أهل البيت فقبلتها، فأجرى ذلك الماء عليها سبعة أيام حتى طبقها وعمها، ثم نضب ذلك الماء عنها، وأخذ من صفوه ذلك الطين طيناً فجعله طين الامام عليهم السلام، ثم أخذ فتح ذلك الطين فخلق منه شيعتنا.

So, from what Allah Mighty and Majestic Created was good land, then Burst the waters from it, fresh, clear. Then He Presented our Wilayah, of the People of the Household, and it accepted it. The water flowed upon it for seven days until it was layered and spread. Then He Drained the water from it, and Took from the clean of that clay and Made it to be the clay of the Imams. Then He Took the sediment of that clay and Created our Shias from it.

وإذا ترك طينتكم يا إبراهيم على حاله كما ترك طينتنا لكنتم ونحن شيئاً واحداً، لو ترك طينتكم يا إبراهيم على حاله كما ترك طينتنا لكنتم ونحن شيئاً واحداً.

And if your clay had been left, O Ibrahim, upon its state just as our clay was left, you and us would have been one thing.

قلت: يا بن رسول الله! فما فعل بطينتنا؟

I said, 'O Rasool-Allah! So, what did He Do with our clay?'

قال: أخبرك يا إبراهيم خلق الله عز وجل بعد ذلك أرضاً سبخة خبيثة منتنة، ثم فجر منها ماءاً عذباً خالقاً، وعرض علينا ولايتها أهل البيت، ولم تقبلها فأجرى ذلك الماء عليها سبعة أيام حتى طبقها وعمها، ثم نضب ذلك الماء عنها، ثم أخذ من ذلك الطين، فخلق منه شيعتنا، وفيما خلق الله عزوجل أرضاً طيبةً، ثم فجر منها ماءاً عذباً خالقاً، فعرض علينا ولايتها أهل البيت، ولم تقبلها فأجرى ذلك الماء عليها سبعة أيام حتى طبقها وعمها، ثم نضب ذلك الماء عنها، ثم أخذ من ذلك الطين، فخلق منه شيعتنا، وفيما خلق الله عزوجل أرضاً طيبةً، ثم فجر منها ماءاً عذباً خالقاً، فعرض علينا ولايتها أهل البيت، ولم تقبلها فأجرى ذلك الماء عليها سبعة أيام حتى طبقها وعمها، ثم نضب ذلك الماء عنها، ثم أخذ من ذلك الطين، فخلق منه شيعتنا.

He said: 'I shall inform you, O Ibrahim! Allah Mighty and Majestic Created after that, a swampy malignant smelly land. Then He Burst water from it, bitter, stale, salty. Then He Presented our Wilayah, of the People of the Household upon it, and it did not accept it. So, that water flowed upon it for seven days until it layered and spread. Then He Withdrew that water from it, then Took from that clay and Created from it the tyrants, and their leaders.

ثم مزجه بثفل طينتكم، ولو ترك طينتكم على حاله ولم يمزج بطينتكم لم يشهدوا الشهادات ولم يصموا ولا صاموا ولا زكوا ولا ححوا ولا أدوا أمانة ولا أشفوا في الصور، وليس شئاً آخر على المؤمن من أن يرى صورة عدوه مثل صورته.

Then He Mixed it with the sediment of your clay, and had their clay been left upon its state and not been mixed with your clay, they would have neither testified the two testimonies, nor prayed Salat, nor Fasted, nor given Zakat, nor performed Hajj, nor paid back the entrustments, nor resembled you regarding the faces, and there is nothing more grievous upon the Momin than his seeing the face of his enemy resembling his face.

قلت: يا ابن رسول الله! فما صنع بالطينتين؟

I said, 'O son of Rasool-Allah! What was Done with the two clays?'
He£azwj said: ‘There was a mixing between the two with the first water and the second water, then He£azwj Scrubbed these scrubbing of the crusts, then He£azwj Took a Handful from that and He£azwj Said: “These are to the Paradise and I£azwj do not Mind!” Then He£azwj Took another Handful and Said: “These are to the Fire and I£azwj don’t Mind!”

Then He£azwj Mixed between the two. Therefore, from the origin of the Momin and his clay fell upon the origin of the Kafir and his clay, and from the origin of the Kafir and his clay fell upon the origin of the Momin and his clay. Therefore, what you see from our£azwj Shias one who commits adultery, or sodomy, or leaves the Salat, or Fasts, or Hajj, or Betrayal, or a major sin from these major sins, so it is from the clay of the Nasibi (Hostile one) and his origin which had been mixed into it, because from the origin of the Nasibi (Hostile one) and his clay is the earning of the sins and the immoralities and the major sins.

And what you see from the Nasibi (Hostile one) and his perseverance upon the Salat, and the Fasts, and the Zakat, and the Hajj, and the Jihad, and the doors of the goodness, so it is from the clay of the Momin and his origin which had been mixed up into it, because from the origin of the Momin and his clay is the earning of the good deeds, and utilisation of the good, and shunning of the sins.

If you exposed this works all to Allah Mighty and Majestic, He£azwj Says: "I£azwj am Just, not a tyrant, and Fair, not being unjust, and Wise, neither prejudicial nor Inclined, nor would I£azwj Transgress. I£azwj shall Attach the evil deeds which the Momin committed with the origin of the Nasibi (Hostile one) and his clay, and I£azwj shall Attach the good deeds which the Nasibi (Hostile one) has attained with the origin of the Momin and his clay, Returning all these to their origins.

If I£azwj said: ‘An Allah and No one else will I£azwj acknowledge, and I£azwj will hasten to the good works, and the good (will) not be negated, and I£azwj will not be impeded.'
Surely, I am Allah! There is no god except Me, Knower of the secrets and the hidden, and I am the One Notified upon the hearts of My servants. I will neither oppress, nor be unjust, nor force anyone except what I recognised from him before I even Created him'.

Then Al-Baqir asws said: 'O Ibrahim! Recite this Verse'. I said, 'O son of Rasool Allah, which Verse?' He asws said: 'The Words of the Exalted: 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]. In the apparent, it is what you understand it, and it is, by Allah azwj, in the hidden, this is exactly it. O Ibrahim! For the Quran there is an apparent and a hidden, a Decisive and an Allegorical, an Abrogating and an Abrogated’.

Then he asws said: ‘Inform me, O Ibrahim, about the sun when it emerges and its rays appear in the cities, is it noticeable from the disc?’ I said, ‘In the state of its emergence, it is noticeable’. He asws said: ‘When the sun sets does those rays connect with the disc until they return to it?’ I said, ‘Yes’. He asws said: ‘Like that, every thing would return to its origin, and its essence, and its root.

When it will be the Day of Judgment, Allah Mighty and Majestic would Snatch the origin of the Nasibi (Hostile one) and his clay along with his burden (sins) away from the Momin, and Attach all of these with the Nasibi (Hostile one); and He would Snatch the origin of the Momin and his clay along with its good deeds and the doors of his righteousness, and his struggle, away from the Nasibi (Hostile one), and Attach all these with the Momin.

Do you see over here any injustice and tyranny?’ I said, ‘No, O son of Rasool Allah’. He asws said: ‘By Allah! This is the Decisive Ordainment, and the cutting Judgment, and the clear Justice. He will not be questioned about what He does and they will be
questioned. This, O Ibrahim, is the Truth from your Lordazwj, therefore do not become suspicious of this from the Judgment of the Kingdoms’.

I said, ‘O sonasws of Rasool-Allahsaww! And what is the Judgment of the Kingdoms?’ Heasws said: ‘Judgment of Allahazwj and judgment of Hisazwj Prophetsas, and story of Al Khizras, and Musasa when heas accompanied himas and heas said: He said: ‘You will never be able on being patient with me [18:67] And how can you have patience upon what news you have not been narrated with?’ [18:68].

Understand, O Ibrahim and use your intellect! Musaas denied upon Al-Khizras and disapproval of hisas deeds until Al-Khizras said to himas: ‘O Musaas! Ias did not do from my accord, but rather Ias did it from the Command of Allahazwj Mighty and Majestic.

From this – and be warned O Ibrahim – Quran is recited and Ahadeeth are a Favour (preference) from Allahazwj Mighty and Majestic. One who rejects a letter from these, so he has committed Kufr and Shirk, and has rebutted upon Allahazwj Mighty and Majestic’.

Al-Laysi (the narrator) said, ‘It was as if I did not understand the Verses although I had recited these for forty years, until that day. So, I said, ‘O sonasws of Rasool-Allahsaww! How strange is this! Taking the good deeds from yourasws enemies and returning it upon yourasws Shias, and taking the evil deeds of the ones who love youasws and returning them upon the ones who hate youasws?’

Heasws said: ‘Yes, by Allahazwj! There is no god except Heazwj, Splitter of the seed, and Former of the person, and Originator of the earth and the sky! Iasws did not inform you except with the Truth, and Iasws did not come to you except with the truthfulness, and Allahazwj is not unjust with them and that Allah is not in the least unjust to the servants [3:182], and that what Iasws informed you is present in the Quran, all of it’.
قلت: هذا بعينه يوجد في القرآن؟ قال: نعم يوجد في أكثر من ثلاثين موضعًا في القرآن. أتحب أن أقرأ ذلك عليك؟ قلت: بلى.

يابن رسول اللهِ.

يابن رسول اللهِ.

أسلم: قال اللهُ عزّوجل: "وقال الذين كفروا للذين آمنوا اتبعوا سبيلنا ولتحمل حطاباكم وما هم بحاملين من حطاباكم من شئ إثم لكاذبون وليحملن أثقالهم وأثقالاً مع أثقالهم آية. آذن الله يا إبراهيم؟ قلت: بلى يا ابن رسول اللهِ.

He asws said: ‘Allahazwj Mighty and Majestic 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 [29:13] – the Verse. Shall I asws increase for you, O Ibrahim?’ I said, ‘Yes, O sonasws of Rasool-Allahsaww!’

قال: ليتحملوا أوزارهم كاملة يوم القيامة ومن أوزار الذين يضلونهم بغير علم ألا ساء ما يزرون. أتحب أن أزيدك؟ قلت: بلى يا ابن رسول اللهِ.

He asws said: ‘They would be bearing their burdens entirely on the Day of Judgment, and from the burdens of those whom they are straying without knowledge. Indeed! Evil is what they are bearing [16:25]. Would you like measws to increase for you?’ I said, ‘O sonasws of Rasool-Allahsaww!’

قال: فأولئك بيدل الله سيئاتهم حسنات وكان الله غفورًا رحيماً. أ봐ني سبائك حسنات، وبدل الله حسنات أعدائنا سيئات.

He asws said: ‘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]. Allahazwj would Replace the evil deeds of ourasws Shias with good deeds, and Allahazwj would Replace the good deeds of ourasws enemies with evil deeds.

وجلال الله ووجه الله إن هذا لم عنده وانصافه لا راد لقصدهه، ولا معقب لحكمه وهو السميع العليم. لم آتي لك أمر المراج والطيبتين من القرآن؟ قلت: بلى يا ابن رسول اللهِ;

And Majesty of Allahazwj and the Face of Allahazwj is that this is from Hisazwj Justice and Hisazwj Fairness. There is neither a repeller of Hisazwj Ordainment nor a pursuer to Hisazwj Judgment, and Heazwj is the Hearing, the Knowing. Have I asws clarified for you the matter of the mixing of the two clays from the Quran?’ I said, ‘Yes, O sonasws of Rasool-Allahsaww!’

قال: اقرأ يا إبراهيم: " الذين يجتنبون كبار الازم والفواحش إلا اللمم إن ربك واسع المغفرة هو أعلم بكم إذا أنشأكم من الأرض يبعى من الأرض الطيبة والأرض الممننة فلا تزكن أنفسكم هو أعلم بمن أتقى ".
He asws said: ‘Recite, O Ibrahim: 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, - meaning from the good earth and the stinky earth - Therefore, do no attribute purity to yourselves, He is more Knowing of the one who fears [53:32].

He aswj is that they none of you should be priding with the frequency of his Salat, and his Fasts, and his Zakat, and his rituals, because Allah azwj Mighty and Majestic is more Knowing with the ones from you who fears. So, that is from the direction of the ‘Lamam’ and it is the mixing. Shall I increase for you, O Ibrahim?’ I said, ‘Yes, O son asws of Rasool Allah saww!’

قال: ”كما بدأكم تعودون فريقا هدى وفريقا حق عليهم الضلالة إنهم اتخذوا الشياطين أولياء من دون الله “ يعني أئمة الجور دون أئمة الحق ”ويعتبرون غمود مهتدون "

He asws said: ‘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. They are taking the satans as friends from besides Allah – meaning the tyrannical leaders besides the Imams asws of the Truth, and are reckoning that they are rightly Guided ones [7:30].

خذها إليك يا أبا إسحاق، فوالله إنها لمن غرر أحاديثنا وباطن سرائرنا ومكنون خزائنا وانصرف ولا تطلع على سرنا إلا مؤمنا مستبصرا فإنك إن أذعت سرنا بليت في نفسك ومالك وأهلك وولده.

Take it to yourself, O Abu Is’haq, for, by Allah azwj, it is from the dangerous of our asws Ahadeeth and esoteric of our asws secrets, and hidden of our asws treasures, and leave, and do not notify anyone upon our asws secrets except an insightful Momin, for you, when you broadcast our asws secrets, you will be Tried regarding yourself, and your wealth, and your family, and your children” 329

فس: علي بن الحسين، عن البرقي، عن محمد بن علي، عن علي بن أسباط، عن علي بن معمر، عن أبيه قال: ‘I asked Abu Abdullah asws about the Words of Allah azwj Mighty and Majestic: This one is a Warner from the former Warners [53:56]. He asws said: ‘Allah azwj Blessed and Exalted did not Leave the creatures in the first (realm of the) particles, and Made them stand in rows in

329 Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 6
front of him saww. Allah azwj Sent Muhammad saww, and a people believed in him saww and a people denied, so Allah azwj Said: This one is a Warner from the former Warners [53:56], meaning by it, Muhammad saww when he saww called them to Allah azwj Mighty and Majestic in the first (realm of the) particles of 330

8 - فس: علي بن الحسين، عن البرقي، عن ابن محبوب، عن الحسين بن نعيم الصحاب قيل: سألت الصادق عليه السلام عن قوله: "فمنكم كافر ومنكم مؤمن " فقال: عرف الله عزوجل إيمانهم بولايتنا، وتكفرهم بتركها يوم أحد عليهم الميثاق وهم ذر في صلب آدم عليه السلام.

Ali Bin Al Husayn, from Al Barqy, from Ibn Mahboub, from Al Husayn Bin Nuaym Al Sahaf who said,

'I asked Al-Sadiq asws about His azwj Words: so from you is a Kafir and from you is a Momin [64:2], so he asws said: ‘Allah azwj Mighty and Majestic Recognised their Eman by our asws Wilayah, and their Kufr by their leaving it on the day He azwj Took the Covenant upon them, and they were particles in the back of Adam asws. 331

9 - فس: أحمد بن إدريس، عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر بن سويد، عن الحسين بن نعيم الصحاب، عن جابر قال: سمعت أبا جعفر عليه السلام يقول في هذه الآية: " وأن لو استقمنا على الطرقية لاستقمنا ماء غدقا " يعني من جرى فيه من شريك الشيطان على الطرقية يعني على الولاية في الاصل عند الاظلة حين أحد الله ميثاق بي آدم " استقمنا ماء غدقا " يعني لنا وضعنا أظلتهم في الماء الفرات العذب.

Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jabir who said,

'I heard Al Ja’far asws saying regarding this Verse: And if they are steadfast upon the right Way, We would Quench them (with) abundant water [72:16]: ‘It means one in whom flowed something from the Shirk of the Satan la upon the right way, meaning upon the Wilayah in the origin in the (realm of the) shadows when Allah azwj Took the Covenant of the children of Adam as We would Quench them (with) abundant water [72:16], meaning we would have placed their shadows into the fresh waters of the Euphrates”. 332

10 - فس: أبي، عن محمد، عن محمد بن إسحاق، عن أبي حمزة، عن أبي جعفر عليه السلام قال: إن الله خلقنا من أعلا علويين، وخلق قلوب شيعتنا مما خلقناه من دون ذلك، فقلوهم قولوا إلينا و أغا خلقنا منا;

My father, from Muhammad, from Muhammad Bin Ismail, from Abu Hamza,

‘From Abu Ja’far asws having said: ‘Allah azwj Created us asws from the high Illiiyen, and Created the hearts of our asws Shias from what we asws had been Created from, and Created their bodies from besides that. Thus, their hearts are yearning towards us asws and these are Created from what we asws have been Created from’.

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331 Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 8
332 Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 9


'I heard Abu Ja’far saying: 'Allah Mighty and Majestic Created us ...' – The Hadeeth (as above)'.

My father, from Al Nazar Bin Suweyd, from yahya al Halby, from Ibn Sinan who said,

‘Abu Abdullah said: 'The first one from the Rasools to preceded to (say): 'Yes', was Rasool-Allah, and that is because he was the closest of the creatures to Allah Blessed and Exalted, and he was at the place which Jibraeel said to him – when he was ascended with to the sky: 'Go ahead, O Muhammad, for you have treaded a place no Angel of Proximity has trodden, nor a Mursil Prophet', and if his soul and his self was not from that place, he would not have been able to reach it.

He was from Allah Mighty and Majestic just as Allah Said: *So, he was (at a distance of) two bows or nearer [53:9], i.e., but closer. So, when the Command came out from Allah and fell to His Guardians, Al-Sadiq said: ‘The Covenant was Taken upon them for Allah with the Lordship, and for His Rasool with the Prophet-hood, and for Amir Al-Momineen and the Imams with the Imamate’.

333 Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 10
334 Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 11
He[^a^w^j] Said: “Am I not your Lord? [7:172], and Muhammad[^s^a^w^w^] your Prophet[^s^a^w^w^], and Ali[^a^s^w^s^] your Imam[^a^s^w^s^], and the Imams[^a^s^w^s^] of Guidance your Imams[^a^s^w^s^]?” They said, ‘Yes, we testify’. Allah[^a^w^j] Said: “Lest you should be saying on the Day of Judgment – just in case you would be saying on the Day of Judgment, ‘We were oblivious of this’ [7:172].

فأول ما أخذ الله عزوجل الميثاق على الانبياء بالربوبية، وهو قوله: “ وإذ أخذنا من النبيين ميثاقهم ” فذكر جملة الانبياء، ثم أفضلهم بالإسماء فقال: " ومنك " يا محمد، ورسول الله صلى الله عليه وسلم، وعليه السلام، ومن نوح وإبراهيم وموسى ومعيس بن مريم " فهؤلاء الخمسة أفضل الانبياء، ورسول الله صلى الله عليه وسلم، وإليه وله أفضلهم;

So, the first of what Allah[^a^w^j] Mighty and Majestic Took the Covenant upon the Prophets[^a^s^] was with the Lordship, and it is His[^a^w^j] Word: And when We Took from the Prophets, their Covenants, [33:7], He[^a^w^j] Mentioned the entirety of the Prophets[^a^s^]. Then He[^a^w^j] Highlighted the most superior one of them[^a^s^] with the name, and He[^a^w^j] Said: and from you O Muhammad[^s^a^w^w^]!

فقدم رسول الله صلى الله عليه وسلم من الأنبياء، ومن نوح وإبراهيم وموسى ويسوع بن مريم [33:7]. Thus, these are the five most superior of the Prophets[^a^s^], and Rasool-Allah[^s^a^w^w^] is their[^a^s^] superior.

تمم اذً بعد ذلك ميثاق رسول الله صلى الله عليه وسلم بالايمان به، وعلى أن ينصروا أمير المؤمنين، فقال: " وإذ أخذ الله ميثاق النبي صلى الله عليه وسلم من انبيائه على أن يؤمنوا به ولتحضر إلىه

The after that, He[^a^w^j] Took the Covenant of Rasool-Allah[^s^a^w^w^] upon the Prophets[^a^s^] from him[^s^a^w^w^] with the belief with him[^s^a^w^w^], and upon (the stipulation) that they[^a^s^] would help Amir Al-Momineen[^a^s^w^s^], so He[^a^w^j] Said: And when Allah Took a Covenant of the Prophets: “When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying to what is with you, - meaning Rasool-Allah[^s^a^w^w^], you must believe in him, and you must help him” [3:81] – meaning Amir Al-Momineen[^a^s^w^s^], you (Prophets[^a^s^]) would inform your[^a^s^] communities with his[^s^a^w^w^] news, and news of his[^s^a^w^w^] Guardian[^a^s^w^s^], from the Imams[^a^s^w^s^], 335

فس: أبي، عن ابن أبي عمرب، عن عبد الله بن مسكان، عن أبي عبد الله السالم، وعند أبي بصير، عن أبي جعفر عليه السلام في قوله: " لتؤمنوا به ولتحضرتم " قال: ما بعث الله نبيا من أبد فهم جرا إلا ويرجع إلى الدنيا فيما قبل، ونصر رسول الله صلى الله عليه وسلم، وآله وأمر المؤمنين,

My father, from Ibn Abu Umeyr, from Abdullah Bin Muskan,

‘From Abu Abdullah[^a^s^w^s^], and from Abu Baeer, from Abu Ja’far[^a^s^w^s^] regarding His[^a^w^j] Words: you must believe in him, and you must help him” [3:81]. He[^a^s^w^s^] said: ‘Allah[^a^w^j] did not Send

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335 Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 12
a Prophet as from Adam and so forth, except that he as would be returning to the world and helping Amir-Al-Momineen asws.

Then Heazwj Took the Covenant as well of the Prophets as upon Rasool-Allahsaww and Heazwj Said: Say (O Muhammad saww): We believe in Allah and (in) what is Revealed unto us, and what was revealed to Ibrahim and Ismail and Is’haq and Yaqoub and the tribes, and (in) what was Given to Musa and Isa, and (in) what was Given to the Prophets from their Lord. We do not make any distinction between any of them, and to Him we are submitting [2:136].

My father, from Ibn Abu Umeyr, from Ibn Muskan,

‘From Abu Abdullah asws regarding Hisazwj Words: And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: “Am I not your Lord?” They said, ‘Yes, we testify’. [7:172], I said, ‘This was eye-witnessed?’

Heasws said: ‘Yes, and the recognition was affirmed and they forgot the pausing and they would be remembering it, and had it not been that, no one would know who is his Creator and his Sustainer. From them is one who accepted by his tongue in the (realm of the) particles and did not believe by his heart, so Allahazwj Said: but they did not believe due to what they had belied with from before. [10:74].

I (Majlisi) as saying, ‘It is reported by the sheykh Ahmad Bin Fahad in (the book) Al Mahzab, and other by their chains from Al Moala Bin Khunays,

336 Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 13
337 Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 14
'From Abu Abdullah asws', he (Moala) said, ‘He asws said to me: ‘O Moala! The day of Al-Neyrouz, it is the day which Allah azwj Took the Covenant of the servants that they should worship Him azwj, and they should not associate anything with Him azwj, and that they should make it a Religion with His azwj Rasools as and His azwj Divine Authorities, and His azwj Guardians asws', 338.

My father, from Ibn Mahboub, from Amro Bin Abu Al Maqdam, from Sabit Al Hadad, from Jabir al Ju'fy,

‘From Abu Ja'far asws, from his asws forefathers asws, from Amir Al-Momineen asws in a lengthy Hadeeth: ‘The Blessed and Exalted Said to the Angels: “And when your Lord Said to the Angels: “I will Create a person from clay of matured mud, altered [15:28] So when I Complete him and Blow into him from My Spirit, then fall down towards him in Sajdah” [15:29]. He asws said: ‘And that happened from Allah azwj preceding regarding Adam as before He azwj had Created him as, and an argument from Him azwj upon them.

So Allah azwj Scooped a Scoop with His azwj Right Hand – and both His azwj Hands are Right – of fresh water of the Euphrates, and He azwj Shook it in His azwj palm, so it solidified. Then He azwj Said: “From you Iazwj shall Create the Prophets as, and the Mursils as, and My azwj righteous servants, the Guided Imams asws, the inviters to the Paradise, and their azws followers up to the Day of Judgment, and Iazwj do not Mind, nor will Iazwj be questioned about what Iazwj Do, and they (people) would be questioned”.

Then Allah azwj Scooped with His azwj Palm another Scoop of salty water, and He azwj Shook it in His azwj Palm, so it solidified. Then He azwj Said to it: “From you Iazwj shall Create the tyrants, and the Pharaohs, and the ruthless ones, and the brethren of the satans, and imams of Kufr, and the inviters to the Fire and their followers up to the Day of Judgment, and Iazwj do not Mind, nor will Iazwj be questioned about what Iazwj Do, and they would be Questioned”.

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And He\textsuperscript{azwj} Stipulated in that the Change of Mind regarding them, and He\textsuperscript{azwj} did not Stipulate regarding the companions of the right hand, the Change of Mind of Allah\textsuperscript{azwj} regarding them. Then He\textsuperscript{azwj} Mixed the two waters in His\textsuperscript{azwj} Palm altogether, and He\textsuperscript{azwj} Shook these two, then He\textsuperscript{azwj} Placed these two in front of His\textsuperscript{azwj} Throne, and they were both sodden with clay’”.}

\textbf{17-} ع: أبي، عن سعد، عن الحسن بن علي، عن بعض أصحابنا عن أبي عبد الله عليه السلام قال: إن الله عزوجل خلق ماء عذبا فخلق منه أهل طاعته، وجعل ماء مرا فخلق منه أهل معصيته، ثم أمرهما فاختلطا، فلولا ذلك ما ولد المؤمن إلا مؤمنا، ولا الكافر إلا كافرا.

My father, from Sa’ad, from Ibn Isa, from Al Hassan Bin Fazal, from one of our companions,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Created fresh water and Created from it the people obedient to Him\textsuperscript{azwj} and Made bitter water and Created from it the people disobedience to Him\textsuperscript{azwj}, then He\textsuperscript{azwj} Commanded them both to be mixed. Had it not been that, the Momin would not have begotten except a Momin, nor a \textit{Kafir} except a \textit{Kafir}’’.}

\textbf{18-} ع: ابن اليد، عن الصفار، عن الحسن بن علي، عن ابن أبي الخطاب، عن حماد بن Isa, from Ibn Al Jaroud, from the one who mentioned it,

‘From Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Created the Prophets\textsuperscript{as} from the clay of Illiyeen, their\textsuperscript{as} hearts and their\textsuperscript{as} bodies; and Created the hearts of the Momineen from that clay, and Created their bodies from besides that; and He\textsuperscript{azwj} Created the \textit{Kafirs} from clay of Sijeel, their hearts and their bodies.

فخلط بين الطينتين فمن هذا يلد المؤمن الكافر ويلد الكافر المؤمن، ومن ههنا يصيب المؤمن السيئة، ويصيب الكافر الحسنة،

Then He\textsuperscript{azwj} Mixed between the two clays. Thus, from this the Momin begets the \textit{Kafir} and the \textit{Kafir} begets the Momin, and from over here the Momin attains the evil deeds and the \textit{Kafir} attain the good deeds. The hearts of the Momineen yearn to what they have been Created from, and the hearts of the \textit{Kafirs} yearn to what they have been Created from’’.

\textbf{19-} ع: أحمد بن هارون، عن محمد الحميري، عن أبيه، عن ابن يزيد، عن حماد بن Isa, from Ibn Al Jaroud, from the one who mentioned it,

‘From Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Created the Prophets\textsuperscript{as} from the clay of Illiyeen, their\textsuperscript{as} hearts and their\textsuperscript{as} bodies; and Created the hearts of the Momineen from that clay, and Created their bodies from besides that; and He\textsuperscript{azwj} Created the \textit{Kafirs} from clay of Sijeel, their hearts and their bodies.

فخلط بين الطينتين فمن هذا يلد المؤمن الكافر ويلد الكافر المؤمن، ومن ههنا يصيب المؤمن السيئة، ويصيب الكافر الحسنة،

Then He\textsuperscript{azwj} Mixed between the two clays. Thus, from this the Momin begets the \textit{Kafir} and the \textit{Kafir} begets the Momin, and from over here the Momin attains the evil deeds and the \textit{Kafir} attain the good deeds. The hearts of the Momineen yearn to what they have been Created from, and the hearts of the \textit{Kafirs} yearn to what they have been Created from’’.

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339 Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 16 \\
340 Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 17 \\
341 Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 18 \\
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Ahmad Bin Haroun, from Muhammad Al Humeyri, from his father, from Ibn Yazeed, from Hamad Bin Isa, from Abu Naeem Al Hazly, from a man,

‘From Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} – similar to it, and in it: ‘And He\textsuperscript{azwj} Created the bodies of the Momineen and Created the Kafirs’, and ‘prison’ in place of ‘Sijeel’\textsuperscript{342}.

20 - ع: ماجيلويه، عن محمد العطار، عن ابن أبان، عن ابن أورمة، عن عمرو بن عثمان، عن العبقري، عن عمر بن ثابت، عن أبيه، عن حبة العرني، عن علي عليه السلام قال: إن الله عزوجل خلق آدم عليه السلام من أدم الأرض، فمنه السباخ ومنه الملح ومنه الطيب؛ فكذلك في ذريه الصالح والطاح.

Majaylawiya, from Muhammad Al Attar, from Ibn Aban, from Ibn Awrama, from Amro Bin Usman, from Al Abqary, from Umar Bin Sabit, from his father, from Habbat Al Arny,

‘From Ali\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Created Adam\textsuperscript{as} from the crust of the earth, so from it is the marshland soil, and from it is the salty and from it is the good. Similar to that is in the offspring, the righteous and the wicked’\textsuperscript{343}.

21 - ع: ابن المتوكل، عن محمد العطار، عن ابن أبان، عن ابن أورمة، عن محمد بن سنان، عن معاوية بن شريح، عن أبي عبد الله عليه السلام قال: إن الله عزوجل أجرى ماءا فقال له: كن عذبا أخلق منك جنتي وأهل طاعتي، وإن الله عزوجل أجرى ماءا فقال له: كن بحرا مالحا أخلق منك ناري وأهل معصيتي.

Ibn Al Mutawakkal, from Muhammad Al Attar, from Ibn Aban, from Ibn Awrama, from Muhammad Bin Sinan, from Muawiya Bin Shareeh,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Flowed water and Said to it: “Be fresh! \textsuperscript{azwj} shall Create from you, My\textsuperscript{azwj} Paradise and the people obeying Me\textsuperscript{azwj}”. And Allah\textsuperscript{azwj} Flowed water and Said to it: “Be a salty ocean! \textsuperscript{azwj} shall Create from you My\textsuperscript{azwj} Fire and the people obeying Me\textsuperscript{azwj}”.

Then He\textsuperscript{azwj} Mixed the two, so from then the Momin comes out from the Kafir, and the Kafir comes out from the Momin, and if He\textsuperscript{azwj} had not Mixed the two, there would not have come out from this except its like, nor from this except its like’\textsuperscript{344}.

22 - ع: أبي، عن سعد، عن ابن عيسى، عن الحسن بن فضال، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام – في حديث طويل – يقول في آخره: مهما رأيت من نزق أصحابك وخرقهم فهو مما أصابهم من لطخ أصحاب الشمال، وما رأيت من حسن شيم من خالفهم ووفرائهم فهو من لطخ أصحاب اليمين.

My father, from Sa’ad, from Ibn Isa, from Al Hassan Bin Fazal, from Abdullah Bin Sinan,

\textsuperscript{342} Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 19
\textsuperscript{343} Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 20
\textsuperscript{344} Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 21
‘From Abu Abdullah\textsuperscript{asws} – in a lengthy Hadeeth – saying at the end of it: ‘From what you see from rudeness of your companions and their disobedience, it is from what hit them from a stain of the companions of the left; and what you see from the excellent manners from their being infringed, and their dignity, it is from a stain from the companions of the right’\textsuperscript{345}

Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khatab, from Muhammad Bin Sinan,

‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I asked him\textsuperscript{asws} about the first of what Allah\textsuperscript{azwj} Mighty and Majestic Created. He\textsuperscript{asws} said: ‘The first of what Mighty and Majestic is what He\textsuperscript{azwj} Created from it all things’. I said, ‘May I be sacrificed for you\textsuperscript{asws}, and what is it?’ He\textsuperscript{asws} said: ‘The water’.

**بَنُو أَمْيَة**

\begin{align*}
\text{He}\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Blessed and Exalted Created the water as two oceans – one of them fresh and the other one salty. When He\textsuperscript{azwj} had Created them both, He\textsuperscript{azwj} Looked at the fresh (ocean) and He\textsuperscript{azwj} Said: “O ocean!” It said, ‘At Your\textsuperscript{azwj} service and Your\textsuperscript{azwj} Pleasure!’ He\textsuperscript{azwj} Said: “In you is My\textsuperscript{azwj} Blessing and My\textsuperscript{azwj} Mercy, and from you I\textsuperscript{azwj} shall Create the people obeying Me\textsuperscript{azwj}, and My\textsuperscript{azwj} Paradise!”}
\end{align*}

Then He\textsuperscript{azwj} Looked at the other and He\textsuperscript{azwj} Said: “O ocean!” But it did not answer. He\textsuperscript{azwj} Repeated to it three times: “O ocean!” But it did not answer. He\textsuperscript{azwj} Said: ‘Upon you is My\textsuperscript{azwj} Curse, and from you I\textsuperscript{azwj} shall Create the people disobeying Me\textsuperscript{azwj} and the one I\textsuperscript{azwj} shall Settle in My\textsuperscript{azwj} Fire.’

Then He\textsuperscript{azwj} Commanded the two to be mixed up, so they were mixed up. Thus, from them, the Momin comes out from the \textit{Kafir}, and the \textit{Kafir} comes out from the Momin’\textsuperscript{346}.

\textsuperscript{345} Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 22
\textsuperscript{346} Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 23
Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al Bazanty, from Aban Bin Usman and Abu Al Rabie both raising it,

"He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Created water and Made is to be fresh, and Made from it the people obeying Him\textsuperscript{azwj}, and He\textsuperscript{azwj} Created bitter water and Made from it the people disobeying Him\textsuperscript{azwj}. Then He\textsuperscript{azwj} Commanded the two to be mixed up, and had it not been that, the Momin would not have begotten except a Momin, nor the Kafir except a Kafir’."\textsuperscript{347}

‘My father, from Sa’ad, from Ibn Abu Al Khattab, from Ja’far Bin Bashir, from Ibn Abu Al Bala’a, from Habeeb who said,

‘The reliable ones narrated to me from Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Blessed and Exalted Took a Covenant of the servants and they were shadows before the births. So, from whatever the souls recognised (each other) they harmonise (in the world), and whatever from these denied (each other), they differ (in the world)”\textsuperscript{348}

By this chain from Habeeb, from the one who reported it,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘What are you saying regarding the souls, these are an army of troops, so whatever they recognise from it, they harmonise, and whatever they deny from it, they differ’

He (the narrator) said, ‘I said, ‘We are saying that’.

He\textsuperscript{asws} said: ‘It is like that. Allah\textsuperscript{azwj} Mighty and Majestic Took from the servants, their Covenant and they were shadows before the births, and it is the Word of the Mighty and Majestic: \textit{And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: [7:172]} – up to the end of the Verse’.

\textsuperscript{347} Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 24
\textsuperscript{348} Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 25
He asws said: ‘So, the one who accepted to Him azwj on that day, came harmonising over here, and ones who denied it on that day, came opposing it over here’.

My father, from Sa’ad, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Azina,

‘From Abu Abdullah asws having said: ‘We were in his asws presence and we mentioned a man from our companions and we said, ‘There is anger in him’. He asws said: ‘It is from a sign of the Momin that there would happen to be anger in him’.

He the narrator said, ‘We said to him asws, ‘Generally, our companions have anger in them’.

He asws said: ‘Allah azwj Blessed and Exalted during the time what scattered them, the matter of the companions of the right – and you (Shias) are they – that they should enter the Fire, and they entered it, so the glare hit them, and the anger is from that glare. And He azwj Commanded the companions of the left – and they are your opponents – that they enter the Fire, but they did not do it, so from then there is apparent calmness from them and for them there is dignity’.

28 - ما: الغضائري ؟ عن علي بن محمد العلوي، عن عبد الله بن محمد، عن الحسين، عن أبي عبد الله بن أسباط، عن أحمد بن محمد بن زيد العطار، عن محمد بن مروان الغزال، عن عبيد بن يحيى، عن يحيى بن عبد الله بن الحسن، عن جده الحسن بن علي عليه السلام قال: قال رسول الله صلى الله عليه وآله: إن في الفردوس لعينا أحلى من الشهد، وألين من الزبد، وأبرد من الثلج، وأطيب من المسك، فيها طينة خلقنا الله عزوجل منها، وخلق شيعتنا منها، فمن لم يكن من تلك الطينة فليس منا ولا من شيعتنا، وهي الميثاق الذي أخذ الله عزوجل على ولاية أمير المؤمنين علي بن أبي طالب عليه السلام;

‘From his grandfather asws Al-Hassan asws Bin Ali asws having said: ‘Rasool-Allah saww said: ‘In Al-Firdows there is a spring sweeter than the honey, and softer than the butter, and colder than the snow, and more aromatic than the musk. Therein is clay Allah azwj Mighty and
Majestic Created us\textsuperscript{asws} from it, and Created our\textsuperscript{asws} Shias from it. So, the one who does not happen to be from that clay, he isn’t from us\textsuperscript{asws} nor from our\textsuperscript{asws} Shias, and it is the Covenant which Allah\textsuperscript{azwj} Mighty and Majestic Too upon the Wilayah of Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.

"I mentioned this Hadeeth to Muhammad Bin Al-Husayn and he said, 'Yahya Bin Abdullah spoke the truth. That is how my father informed me from his grandfather, from his father, from the Prophet\textsuperscript{saww}.

Ubeyd said, 'I desire that you interpret it for us, if there was an interpretation with you'. He said, 'Yes. My father narrated to me from my grandfather, from Rasool-Allah\textsuperscript{saww} having said: 'There is an Angel for Allah\textsuperscript{azwj} whose head is beneath the Throne, and his feet in the surroundings of the seventh lowest firmament. In front of its eyes there is future of (each) one of you.'

When Allah\textsuperscript{azwj} Mighty and Majestic Wants to Create a person to be upon the Wilayah of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, Commands that Angel, so it take from that clay and throws it into the seed until it comes to be in the womb. From it, He\textsuperscript{azwj} Creates, and it is the Covenant'.

I went to Abu Abdullah\textsuperscript{asws} and with me was a man from our companions. I said to him\textsuperscript{asws}, 'May I be sacrificed for you\textsuperscript{saww}, O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! I tend to be gloomy and grieving from without recognising a reason for that'.

\textsuperscript{351} Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 28
Abu Abdullah\textsuperscript{asws} said: ‘That is the grief and the happiness connected to you all from us. When grief or happiness enters upon us\textsuperscript{asws} that would be entering upon you, because we\textsuperscript{asws} and you are from the Light of Allah\textsuperscript{azwj} Mighty and Majestic, so we\textsuperscript{asws} and our clay and your clay became one, and if your clay had been left just as it had been Taken, us\textsuperscript{asws} and you all would have been the same, but your clay was mixed with the clay of your enemies. Had it not been that, you would not have committed any sin, ever!’

He (the narrator) said, ‘I said, ‘May I be sacrificed for you\textsuperscript{asws}! Will our clay and our light return to just as it had begun?’ He\textsuperscript{asws} said: ‘Yes, by Allah\textsuperscript{azwj}, O Abdullah! Inform me about this radiating ray from the disc (sun) when it emerges, is it connected with it or disconnected from it’. I said to him\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! But, it is disconnected from it’.

He\textsuperscript{asws} said: ‘When the sun disappears (sets) and the disc falls, there return to it just as they had begun from it?’ I said to him\textsuperscript{asws}, ‘Yes’.

He\textsuperscript{asws} said: ‘Similar to that, by Allah\textsuperscript{azwj}, our\textsuperscript{asws} Shias are Created from the Light of Allah\textsuperscript{azwj} and to it they would be returning. By Allah\textsuperscript{azwj} You would be attached with us\textsuperscript{asws} on the Day of Judgment, and we\textsuperscript{asws} would be asked for intercession so we\textsuperscript{asws} would intercede, and you (Shias) would be asked for intercession so you would intercede, and there is none from a man from you except a Fire would be raised for him on his left, and a Garden on his right, so he would enter his beloved ones into the Paradise, and his enemies into the Fire’\textsuperscript{352}.

\textsuperscript{352} Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 29
‘From Abu Abdullah asws having said: ‘Allah azwj Blessed and Exalted Created us asws from Light of the Creator from a light embedded in that light in the clay from the High Illiyeen; and He azwj Created the hearts of our asws Shias from what He azwj Created our asws bodies from, and Created their bodies from clay besides that. Their hearts yearn towards us asws because these are Created from what we asws have been Created from’.

"ثم قرأ: "كلا إن كتاب الإبرار لفي عليين وما أدراك ما عليون كتاب مرقوم يشهده المقربون"


وإن الله تبارك وتعالى خلق قلوب أعدائنا من طينة من سجين، وخلق أبدانهم من طينة من دون ذلك وخلق قلوب شيعتهم مما خلق منه أبداً مخلوقهم تحتي إليهم،

And that Allah azwj Blessed and Exalted Created the hearts of our asws enemies from clay from Sijjeen, and Created their bodies from clay from besides that, and Created the hearts of their adherents from what He azwj had Created their bodies from. Therefore, their hearts yearn towards them’.

"ثم قرأ: " إن كتاب الفجار لفي سجين وما أدراك ما سجين كتاب مرقوم ويل يومئذ للمكذبين"


ع: أبي، عن سعد، عن ابن عيسى، عن أبي يحيى الواسطي رفعه قال: قال أبو عبد الله عليه السلام: إن الله عزوجل

خلقنا من عليين، وخلق أرواحنا من فوق ذلك، وخلق أرواح شيعتنا من عليين، وخلق أجسادهم من دون ذلك، فمن أجل ذلك

كان القرابة بيننا وبينهم، ومن ثم تحن قلوبهم إليها.

My father, from Sa’ad, from Ibn Isa, from Abu Yahya Al Wasity, raising it, said,

‘Abu Abdullah asws said: ‘Allah azwj Mighty and Majestic Created us asws from Illiyeen, and Created our asws souls from above that, and Created the souls of our asws Shias from Illiyeen, and Created their bodies from below that. Thus, from that reason was the nearness between us asws and them, and from them their hearts yearn towards us asws, 354.

فضل الله عن نسيانهم عن الزمان: فسألت أبا جعفر عليه السلام عن قول الله عزوجل: " وإذ أخذ ربك من بني آدم من ظهورهم ذريتهم وشهدهم على أنفسهم أمست بريكم قالوا بلِي: " قال: ثبتت المعرفة ونسوا الوقت وسديكم يومًا، ولا ذلك لم يمر أحد من حالفه ولا من رأبه. 353

353 Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 30
354 Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 31
My father, from Sa’ad, from Muhammad Bin Isa, from Al Hassan Bin Fazal, from Ibn Bakeyr, from Zurara who said,

‘I asked Abu Ja’far asws about the Words of Allah azwj Mighty and Majestic: And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: “Am I not your Lord?” They said, ‘Yes, we testify’. [7:172]. He asws said: ‘The recognition was affirmed and they forgot the time and they would be remembering it one day, and had it not been that, no one would know who created him nor who sustains him’. 355

Ibn Al Mutawakkal, from Al Humeyri, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdul Rahman Bin Kaseyr, from Dawood Al Raqy,

‘From Abu Abdullah asws having said: ‘When Allah azwj Mighty and Majestic Wanted to Create the creation, He azwj Created them and Displayed them in front of Him azwj, then Said to them: “Who is your Lord azwj?” So, the first ones to speak were Rasool-Allah asws and Amir Al-Momineen asws and the Imams asws altogether. They asws said: ‘You azwj are our azwj Lord azwj!’

So, He azwj Loaded them asws the Knowledge and the Religion, then Said to the Angels: “They asws are the carriers of My azwj Religion, and My azwj Knowledge, and are My azwj Trustees in My azwj creation, and they would be Questioned”.

Then He azwj Said to the children of Adam as: “Acknowledgment to Allah azwj with the Lordship, and to they with the obedience and the Wilayah!” They said, ‘Yes our Lord azwj, we do acknowledge’.

Allah azwj, Majestic is His azwj Majesty Said to the Angels: “Testify!” The Angels said: ‘We testify upon that they (creatures) would not be saying tomorrow, ‘We were oblivious about this’, ‘Or you should be saying, ‘But rather, our fathers associated from before, and were an offspring from after them. Will You Destroy us due to the deeds of the wrong-doers?’ [7:173]. O Dawood! The Prophets as, it was confirmed upon them as in the Covenant’. 356

355 Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 32
356 Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 33
My father, from Sa’ad, from Ahmad Bin Muhammad, from Ibn Bazi, from Salih Aqaba, from Abdullah Bin Muhammad al Jufy and Aqaba altogether,

‘From Abu Ja’far

having said: ‘Allah Mighty and Majestic Created the creation, He Created the ones He Loved most from what He Loved most, and what He most Loved was to Create it from the clay of the Paradise; and He Created the ones most hateful from what was the most hateful, and the most hateful what to Create it from the clay of the Fire. Then He Sent them (all) into the shadows.

I said, ‘And which thing is the ‘shadows’?’ He

said: ‘Do you not look at a shadow in the sunshine being a thing and it isn’t a thing? Then He Sent from them, the Prophets and Called them for the acknowledgment with Allah, and these are the Words of the Mighty and Majestic: And if you were to ask them who created them, they would certainly say, ‘Allah’. [43:87].

Then He called them to the acknowledgment with the Prophets, but some of them denied and some accepted, and these are the Words of the Mighty and Majestic: but they did not believe due to what they had belied with from before. [10:74]’.

Then Abu Ja’far

said: ‘The belying was then’.

Then Ibn Al Waleed, from Al Saffar, from Al Yaqteeny, from Ziyad al Qindy, from Abdullah Ibn Sinan who said,

‘While we were in the Tawaaf when a man from the family of Umar passed by, so a man grabbed his hand and kissed the (Black) Stone, but he rebuked him and was angry at him, and said to him, ‘Your Hajj is invalidated because that which kissed is a stone, neither does it harm nor does it benefit’.

357 Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 34
فقلت: لا أي عبد الله عليه السلام: جعلت فداؤك أما سمعت قول العمري لهذا الذي استلم الحجر فأصابه ما أصابه؟ فقال: وما الذي قال؟ قلت له: قال: يا عبد الله بطل حجك إنما هو حجر لا يضر ولا ينفع!

So, I said to Abu Abdullah asws, ‘May I be sacrificed for you asws! Did you not hear the words of the Umary for this which I kissed the (Black) Stone, and it hit him what hit him?’ He asws said: ‘And what is which he said?’ I said to him asws, ‘He said, O Abdullah! Your Hajj is invalidated. But rather it is a stone, neither does it harm nor does it benefit!’

فقال أبو عبد الله عليه السلام: كذب، ثم كذب ثم كذب إن للحجر لسانا ذلقا يوم القيامة، يشهد لمن وافاه بالموافقة،

Abu Abdullah asws said: ‘He lied! Then he lied! Then he lied! For the (Black) Stone there would be an eloquent tongue on the Day of Judgment. He would testify for the ones fulfilled to him with the arrival’.

ثم قال: إن الله تبارك وتعالى لما خلق السماوات والأرض خلق بحرين: بحرا عذبا، وبحرا اجاجا، فخلق تربة آدم من البحر العذب، وشن عليها من البحر الاجاج، ثم جبل آدم فعرك عرك الاديم فتركه ما شاء الله

Then he asws said: ‘When Allah azwj Blessed and Exalted Created the skies and the earth, Created two oceans – a fresh water ocean and a salty water ocean. He azwj Created the soil of Adam as from the fresh water ocean, and launched upon it from the salty ocean. Then He azwj Kneaded Adam as and Scrubbed the crust with a scrubbing, and left Him azwj for as long as Allah azwj so Desired.

فلم أراد أن ينفخ فيه الروح أقامه شبحا فقبض قبضة من كتفه الايمن فخرجوا كالذر فقال: هؤلاء إلى الجنة ; وقبض قبضة من كتفه اليسار وقال: هؤلاء إلى النار ;

When He azwj Wanted to Blow the Spirit into him as, Stood him as up as a shadow, and Grabbed a Handful from his as right shoulder, and they (offspring) came out like the particles, and He azwj Said: “They are to the Paradise!” Then He azwj Grabbed a Handful from his as left shoulder and Said: “They are to the Fire’.

فأطلق الله عزوجل أصحاب اليمين وأصحاب اليسار، فقال أهل اليسار: يا رب لما خلقت لنا النار ولم تبين لنا ولأي شئ جعلتها لنا هربا منها، ولو أمرت أصحاب اليمين ما دخلوا ;

Then Allah azwj Mighty and Majestic Made the companions of the right and the companions of the left to speak, and the people of the left said, ‘Why did You azwj Create the Fire for us and did not Clarify to us and did not Send any Rasools as to us?’ So, Allah azwj Mighty and Majestic Said to them: “That is for My azwj Knowledge with what you would be coming to, and azwj will be Testing you”.

فأمر الله عزوجل النار فاسعرت، ثم قال لهم: تقحموا جميعا في النار فإني أجعلها عليكم بردا وسلاما، فقالوا: يا رب إنما سألناك
Then Allah azwj Mighty and Majestic Commanded the Fire, so it was ablaze, then Said to them: ‘Plunge into the Fire altogether, for Iazwj shall Make it be cool and safe upon you all!’ They said, ‘O Lordazwj! But rather we asked Youazwj for which thing did Youazwj Make it to be for us as an escape from it, and if Youazwj were to Command the companions of the right, they would not enter it.’

فأمر الله عزوجل النار فاسعرت ثم قال لاصحاب اليمين: تقحموا جميعا في النار، فكانت عليهم بردا وسلاما فقالهم: ألمست بريكم ؟ قال أصحاب اليمين: بلي طوعا، وقال أصحاب الشمال بلي كرها; فأخذ منهم جميع ميثاقهم، وأشهدهم على أنفسهم:

So, Allahazwj Mighty and Majestic Commanded the Fire, and it was ablaze, then Said to the companions of the right: “Plunge into the Fire altogether!” They all dived (into it), and it was cool and safe upon them. Heazwj Said to them: “Am Iazwj not Yourazwj Lordazwj?” The companions of the right said, ‘Yes’, willingly, and the companions of the left said, ‘Yes’, unwillingly. So, Heazwj Took their Covenants altogether and Made them testify upon themselves.

قال: وكان الحجر في الجنة فأخرجه الله عزوجل فالتقم الميثاق من الخلق كلهم، فقال قوله عزوجل: "وهل أسلم من في السماوات والأرض طوعا وكرها وإليه ترجعون "

Heasws said: ‘The (Black) Stone was in the Paradise, and Allahazwj Mighty and Majestic Brought it out and it swallowed the Covenant from the creatures, all of them, and these are the Words of the Mighty and Majestic: And to Him submit the ones is in the skies and the earth, willingly and unwillingly, and to Him they would be returning [3:83].

فلما أسكن الله عزوجل آدم الجنة وعصى أهبط الله عزوجل الحجر وجعله في ركن بيته وأهبط آدم عليه السلام على الصفا فمكث ما شاء الله:

When Allahazwj Settled Adamas in the Paradise and heas disobeyed, Allahazwj Mighty and Majestic Send down the (Black) Stone and Made it to be in a corner of Hisazwj House, and Adamas descended upon Al-Safa and remained for as long as Allahazwj so Desired.

ثم رآه في البيت فعرفه وعرف ميثاقه و ذكره فجاء إليه مسرعا فأكّب عليه وبكى عليه أربعين صباحا تائبا من خطيئته، ونادما على نفسه ميثاقه:

Then Heazwj Showed himas the House, and heas recognised it (the Black Stone) and recognised hisas Covenant, and remembered it, so heas came to it joyfully and leapt upon it and cried upon it for forty mornings, repentant from hisas mistake, and remorseful upon hisas contravening hisas Covenant’.

قال: فمن أهل ذلك أمرهم أن تقولوا إذا استلمتم الحجر: أمانى أديتها وميناقش تعااهدته ليشهد لي بالموافقة يوم القيامة.
He\textsuperscript{asws} said: ‘Thus, from that reason, He\textsuperscript{aswj} Commanded you that you should be saying, when you kiss the (Black) Stone, ‘My entrustment I have fulfilled, and my Covenant I have kept it, for you to testify for me on the Day of Judgment, with the arrival’\textsuperscript{358}

Ibn Al Mutawakkal, from Al Sa’ad Abady, from Al Barqy, from his father, from Abdullah Ibn Muhammad al Hamdany, from Is’haq Al Qummy who said,

‘I went to Abu Ja’far Al-Baqi\textsuperscript{asws} and I said to him\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! Inform me about the Momin, does he commit adultery?’ He\textsuperscript{asws} said: ‘No’. I said, ‘Does he commit sodomy?’ He\textsuperscript{asws} said: ‘No’. I said, ‘Does he drink the intoxicants?’ He\textsuperscript{asws} said: ‘No’. I said, ‘Does he commit (any) sin?’ He\textsuperscript{asws} said: ‘Yes’. I said, ‘May I be sacrificed for you\textsuperscript{asws}! He neither commits adultery, nor sodomy, nor indulging is the evil, then which thing is his sin?’

He\textsuperscript{asws} said: ‘O Is’haq! Allah\textsuperscript{azwj} Blessed and Exalted Said: Those who are shunning the major sins and the immoralities except for the Lamam’ [53:32]. And the Momin persists with the thing in which there isn’t any want’.

I said, ‘May I be sacrificed for you\textsuperscript{asws}! Inform me about the Nasibi (Hostile one) to you\textsuperscript{asws}, would he appear with a thing, ever?’ He\textsuperscript{asws} said: ‘No’. I said, ‘May I be sacrificed for you\textsuperscript{asws}! I have seen the Momin, the Unitarian who is saying with my word and making it a Religion of Allah\textsuperscript{azwj} with your\textsuperscript{asws} Wilayah, and there isn’t any differing between me and him. He drinks the intoxicant, and commits adultery, and sodomy, and I go to him regarding one need and I find him of a frowny face, changed of colour, heavy regarding my need, delaying in it.

Ibn Al Anwaar – V 5, The book of Justice, Ch 10 H 35
And I have seen the Nasibi (Hostile one), the opponent to what I am upon and he recognises me with that, so I come to him regarding a need and I find him loose of face, good of manners, quick regarding my need, happy with it, loves to fulfil it, frequent of the Salat, frequent of the Fast, frequent of the charity, giving the Zakat, and I entrust him so he gives back the entrustment!

He said: ‘O Is’haq! Don’t you know from where it has come to you?’ I said, ‘No, by Allah, may I be sacrificed for you, unless if you were to inform me’.

He Is’haq! When Allah Mighty and Majestic was Individual with the Oneness, Began the things, not from a thing, He Flowed the fresh water upon the good clean land for seven days along with its nights. Then He Depleted the water from it and Grabbed a Handful from the clean of that clay, and it is our clay of the People of the Household.

Then He Grabbed a Handful from the lower of that clay, and it is the clay of our Shias. Then He Chose us for Himself. So, if the clay of our Shias had been left just as our clay was left, not one of them would have committed adultery, nor theft, nor sodomy, nor acquired anything from what you mentioned.

But, Allah Mighty and Majestic Flowed the salty water upon the Accursed land for seven days and its nights, then Depleted the water from it. Then He Grabbed a Handful, and it is the Accursed clay from clay of matured mud, altered [15:28], and it is the clay of Khabal, and it is the clay of our enemies.

If Allah Mighty and Majestic had Left their clay just as He had Taken it, you would not have seen them in the appearance of the human beings, and they would not have acknowledged with the two testimonies, and would not have Fasted, and would not have

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359 Pus coming out from the private part of the prostitutes
prayed Salat, and would not have given Zakat, and would not have performed Hajj of the House (Kaaba), and you would not have seen even one of them with good manners.

ولكن الله تبارك وتعالى جمع الطينتين طينتكم وطينتهم فخلطهما وعركهما عرك الاديم، ومزجهما بالماء.

But, Allah azwj Blessed and Exalted Gathered the two clays, your clay and their clay, and Mixed the two and Scrubbed them with a scrubbing of the crusts, and Kneaded the two with the two waters.

فما رأيت من أخيك من شر لفظ أو زنا، أو شيء مما ذكرت من شرب مسكر أو غيره، فليس من جوهره ولا من إيمانه، إما هو بمسحة الناصب اجترح هذه السيئات التي ذكرت;

Thus, whatever you see from your brother from an evil word or adultery, or something from what you mentioned, from drinking the intoxicant, or something else, it isn’t from his essence nor from his Eman. But rather, it is by the touch of the Nasibi (Hostile one) he perpetrates these evil deeds which you mentioned.

فما رأيت من الناصب من حسن وجه وحسن خلق، أو صلاته أو صيامه أو حج البيت، أو صدقاته، أو معروف فليس من جوهره، إما تلك الافاعي ل من مسحة الايمان اكتسبها وهو اكتساب مسحة الايمان.

And whatever you see from the Nasibi (Hostile one), from the beauty of his face and good manners, or Fasts, or Salat, or Hajj of the House, or charity, or any good deeds, it isn’t from his essence. But rather, these deeds are from the touch of the Eman’. 

قلت: جعلت فداك إذا كان يوم القيامة فمه؟

I said, ‘May I be sacrificed for you asws! So, when it will be the Day of Judgment, then what?’

قال لي: يا إسحاق أجمع الله الخيروالشر في موضع واحد؟ إذا كان يوم القيامة نزع الله عزوجل مسحة الايمان منهم وفردها إلى شيعتنا، ونزع مسحة الناصب بجميع ما أكسبوا من السيئات فردها على أعدائنا، وعاد كل شيء إلى عصره الأول الذي منه ابتدأ;

He asws said to me: ‘O Is’haq! Would Allah azwj Gather the good and the evil in one place? When it will be the Day of Judgment, Allah azwj Mighty and Majestic would Snatch the touch of Eman from them and Return it to our asws Shias, and Snatch the touch of the Nasibi (Hostile one) with the entirety of what he had acquired from the evil deeds and Return these upon our asws enemies, and everything would return to its origin, the first from which it had begun.

أما رأيت الشمس إذا هي بدت ألا ترى لها شعاعا متصلا بما أو بائنا منها؟ قلت: جعلت فذاك الشمس إذا هي غربت بما إليها الشعاع كما بدا منها، ولو كان بائنا منها لما بدأ إليها.
Do you not see the sun when it appears, do you not see having rays for it connected with it or detached from it?’ I said, ‘May I be sacrificed for you asws! The sun, when it sets the rays seem to (return) to it just as it had begun from it, and had it been detached from it, would not return to it’.

قال: نعم يا إسحاق كل شيء يعود إلى جوهره الذي منه بدأ، قلت: جعلت فاداك تعود حسناتك وعاد من سياتك فادك إليهم؟

He asws said: ‘Yes, O Is’haq! Allah things would return to its essence which it had begun from’. I said, ‘May I be sacrificed for you asws! Their good deeds would be taken away from them and returned to us asws? And their evil deeds would be taken from us and returned to them?’

قال لي: يا إسحاق أما تتلو هذه الآية؟ " أولئك الذين يبدل الله سيئاتهم حسنات وكان الله غفورا رحيما " فلم يبدل الله سيئاتهم حسنات إلا لكم والله يبدل لكم.

He asws said: ‘Yes, by Allah azwj Who, there is no god except He azwj. I said, ‘May I be sacrificed for you asws! Is it found in the Book of Allah azwj Mighty and Majestic?’ He asws said: ‘Yes, O Is’haq!’ I said, ‘In which place is it?’

He asws said to me: ‘O Is’haq! Have you not recited this Verse: so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]. So, why would Allah azwj Replace their evil deeds with good deeds except for you all (Shias). By Allah azwj! He azwj would Replace for you (Shias)”.

‘From Ja’far asws Bin Muhammad asws having said: ‘Ali asws Bin Al-Husayn asws said: ‘Allah azwj Sent Jibraeel as to the Paradise and he as came to Him azwj with some clay from its clays, and Send the Angel of death to the earth, and he can with some clay from its clays.

فجميع الطينتين تم قسمها نصفين، فجعلنا من خير القسمين، وجعل شيعتنا من طينتنا، فما كان من شيعتنا مما يرغبهم عنه من الأعمال القبيحة فذاك مما خالطهم من الطينتين الخبيثة ومصيرها إلى الجنة.

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He\textsuperscript{asws} Gathered between the two clays and Divided it into two halves, and Made us\textsuperscript{asws} from the upper most of the two halves, and Made our\textsuperscript{asws} Shias from our\textsuperscript{asws} clay. So, whatever was from our\textsuperscript{asws} Shias from what was allured with them from it, from the ugly deeds, that is from what was mixed with them from the wicked clay, and their destination would be to the Paradise.

And whatever was in our\textsuperscript{asws} enemies, from a righteousness, and Salat, and Fast, and from the good deeds, so that is due to what mixed with them from our\textsuperscript{asws} good clay, and their destination would be to the Fire''\textsuperscript{361}

\textsuperscript{361} Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 37

And whatever was in our\textsuperscript{asws} enemies, from a righteousness, and Salat, and Fast, and from the good deeds, so that is due to what mixed with them from our\textsuperscript{asws} good clay, and their destination would be to the Fire''\textsuperscript{361}

\textsuperscript{361} Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 37

Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Masoud Bin Yusuf Bin Kaleyb, from Al Hassan Bin Hamad, from Fazeyl Bin Al Zubeyr,

‘From Abu Ja’far\textsuperscript{asws} having said: “O Fazeyl! But, do you not know that Rasool-Allah\textsuperscript{asws} said: ‘We\textsuperscript{asws}, the People\textsuperscript{asws} of the Household were created from Illiyeen, and our\textsuperscript{asws} hearts (are Created) from that which we\textsuperscript{asws} were Created from, and our\textsuperscript{asws} Shias were Created from lower than that, and the hearts of our\textsuperscript{asws} Shias were Created from it.

And, our\textsuperscript{asws} enemies have been Created from Sijjeen, and their hearts are Created from that which they have been Created from, and their adherent are Created from lower than that, and the hearts of their adherents are from that which they have been created from.

فهل يستطيع أحد من أهل عليين أن يكون من أهل سجين ؟ وهل يستطيع أهل سجين أن يكونوا من أهل عليين ؟”\textsuperscript{362}

\textsuperscript{362} Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 38

So, does anyone from the people of the Illiyeen has the capability that he happens to be from the people of Sijjeen? And do the people of the Sijjeen have the capability that they happen to be from the people of Illiyeen!?"
From him, from Muhammad Bin Al Husayn, from Al Hassan Bin Mahboub, from Sayf Bin Umeyra, from Abu Bakr Al Hazramy,

‘From Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Took a Covenant of our\textsuperscript{asws} Shias with us\textsuperscript{asws} upon our\textsuperscript{asws} Wilayah. They will neither be increasing nor reducing. Allah\textsuperscript{azwj} Created us from the clay of Illiyeen and Created our\textsuperscript{asws} Shias from the clay lower than that, and Created our\textsuperscript{asws} enemies from the clay of Sijjeen, and Created their friends from the clay lower than that’.\textsuperscript{363}

\[\text{From Abu Abdullah}\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Created us\textsuperscript{asws} from the clay of Illiyeen, and Created our\textsuperscript{asws} hearts from the clay above Illiyeen, and Created our\textsuperscript{asws} Shias from clay lower than that, and Created their hearts from clay of Illiyeen. Thus, their hearts became yearning to us\textsuperscript{asws} because these are from us\textsuperscript{asws}.\]

And He\textsuperscript{azwj} Created our\textsuperscript{asws} enemies from the clay of Sijjeen, and Created their hearts from clay lower than Sijjeen; and that Allah\textsuperscript{azwj} would Return every clay to its mine, so He\textsuperscript{azwj} would Return them (Shias) to Illiyeen and Return them to Sijjeen’\textsuperscript{364}.

‘From Abu Abdullah\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj}: And when your Lord Seized from the Children of Adam, their offspring from their foreheads [7:172] – up to the end of the Verse. He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Extracted from the back of Adam\textsuperscript{as}, his\textsuperscript{as} offspring up to the Day of Judgment, and they came out like the particles. Then He\textsuperscript{azwj} Introduced Himself\textsuperscript{azwj} to them, and had it not been that, never would have anyone recognised his Lord\textsuperscript{azwj}.’

\[\text{Then said: “Alast Biyikum” Calla bilay, and this Muhammad Rasul, and Ali Amir al-mominin Khilafiyat, and Abimi.} \]

\textsuperscript{363} Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 39
\textsuperscript{364} Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 40
Then He^\text{azwj}\ Said: \textit{“Am I not your Lord?” They said, ‘Yes, we testify’. [7:172]}, and that this is Muhammad^\text{saww}\ My^\text{azwj}\ Rasool^\text{saww}, and Ali Amir Al-Momineen^\text{asws}\ Is My^\text{azwj}\ Caliph and My^\text{azwj}\ Trustee’}.^\text{365}

42 - ير: بعض أصحابنا، عن محمد بن الحسين، عن علي بن أسباط، عن علي بن ممرين، عن أبيه قال: سألت أبي عبد الله عليه السلام عن قول الله تبارك وتعالى: " هذا نذير من النذر الأول " قال: يعني ه من محمد صلى الله عليه وآله حيث دعاهم إلى الإقرار بالله في الذر الأول.

One of our companions, from Muhammad Bin Al Husayn, from Ali Bin Asbat, from Ali Bin Mo’mar, from his father who said,

‘I asked Abu Abdullah^\text{asws}\ about the Words of Allah^\text{azwj}\ Blessed and Exalted: \textit{This one is a Warner from the former Warners [53:56]}. He^\text{asws}\ said: ‘It means Muhammad^\text{saww}\ where he^\text{saww}\ called them to the acknowledgment with Allah^\text{azwj}\ among the (realm of the) particles, the first’}.^\text{366}

43 - سن: ابن محبوب، عن ابن رئاب، عن بكير قال: كان أبو جعفر عليه السلام يقول: إن الله تبارك وتعالى أخذ ميثاق شيعتنا بالولاية لنا وهم ذر يوم أخذ الميثاق على الذر بالاقرار به بالربوبية، ومحمد بالنبيوة، وعرض على محمد صلى الله عليه وآله أمه في الظل وهم أظلة، وخلقهم من الطينة التي خلق منها آدم.

Ibn Mahboub, from Ibn Raib, from Bakeyr who said,

‘Abu Ja’far^\text{asws}\ was saying: ‘Allah^\text{azwj}\ Blessed and Exalted Took Covenant of our^\text{asws}\ Shias with the Wilayah for us^\text{asws}, and they were particles on the day He^\text{azwj}\ Took the Covenant upon the particles with the acknowledgment to Him^\text{azwj}\ with the Lordship, and to Muhammad^\text{saww}\ with the Prophet-hood, and Present Unto Muhammad^\text{saww}\ his^\text{saww}\ Community in the Shadows and they were Shadows, and Created them from the Clay which Adam^\text{as}\ had been Created from.

وخلق أرواح شيعتنا قبل أبدانهم بألفي عام، وعرضهم عليه، وعرفهم رسول الله صلى الله عليه وآله وعلي بن أبي طالب عليه السلام ونح نعرفهم في حن القول.

And He^\text{azwj}\ Created the souls of our^\text{asws}\ Shias before their bodies by two thousand years and presented them to him^\text{as}, and Rasool-Allah^\text{saww}\ recognised them, and so did Ali^\text{asws}\ Bin Abu Talib^\text{asws}, and we^\text{asws} (also) recognise them in the tone of the words’’.^\text{367}

44 - سن: أبي، عن القاسم بن محمد، عن البطائحي، عن أبي بصير، عن أبي جعفر عليه السلام قال: لا تخاصموا الناس فإن الناس لو استطاعوا أن يهبونا لاحبونا، إن الله أخذ ميثاق النفس فلا يزيد فيهم أحد أبدا، ولا ينقص منهم أحد أبدا.

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

\text{365} Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 41
\text{366} Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 42
\text{367} Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 43
‘From Abu Ja’far asws having said: ‘Do not debate the people, for if the people had the capability to loves us asws, they would have loved us asws. Allah azwj Took the Covenant of the souls, therefore there would neither increase anyone among them, nor would any one reduce from them, ever!’” 368

Muhammad Bin Ali, from Ismail Bin Yasar, from Usman Bin Yusuf, from Abdullah Bin Kaysan who said,

‘I said to Abu Abdullah asws, ‘May I be sacrificed for you asws! May I be sacrificed for you asws! I am your friend, Abdullah Bin Kaysan’. He asws said: ‘As for the lineage, I asws recognise it, and as for you, I asws don’t recognise you’.

He (the narrator) said, ‘I said, ‘I was born in a mountain and grew up in the land of Persian, and I mingle with the people during the trading and other than that. I see the man of good character and good manners and trustworthiness, then I investigate him, and I find him to be from your asws enemies; and I mingle and I see the man to be of evil manners, and of little trustworthiness and shame, then I investigate him and find him to be from your asws friend. So, how can that happen?’

He asws said: ‘But, do you know, O Ibn Kaysan, that Allah azwj Blessed and Exalted Took clay from the Paradise, and clay from the Fire, and Mixed both of them together. Then He azwj Snatched this from this. Therefore, what you see from those of the trustworthiness, and good character, and good manners, it is from what touched them from the clay of the Paradise, and they would be returning to what they had been Created from.

And what you said from those if little trustworthiness, and evil manners, and shame, it is from what touched them from the clay of the Fire, and they would be returning to what they had been Created from’.” 369

368 Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 44
369 Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 45
My father, from Abdullah Bin Al Qasim, from the one who narrated it who said,

‘I said to Abu Abdullah asws, ’I see the man from our companions, from the ones who is saying without word being of wicked tongue, wicked association, little loyalty with the promises, so it makes me gloomy with intense gloom. And I see the man from the adversaries against us being of good character, good manners, loyal with the promises, so it makes me gloomy’.

He asws said: ‘Or, do you know why that is so? ’ I said, ’No’. He asws said: ’Allah azwj Created the two clays and Scrubbed them’ – and he asws gestured with his hand like this, his palm being on top of the other, then separated them, ‘He azwj Said: ’These to the Paradise, and these to the Fire, and I azwj don’t Mind.

So, that which you saw from the wickedness of the tongue and the abuse, and the evil association, and little loyalty with the promises from the man who was from your companions, saying with your word, it is due to what was stained by these from the wicked clay, and he be returning to his clay.

And that which you saw from the good manners, and good character, and good association, and the loyalty with the promises from the men from the adversaries, it is due to what was stained with it from the clay’. I said, ’You asws have relived from me, may Allah azwj Relieve you asws ’.

Yahya Bin Ibrahim Bin Abu Al Balad, from his father, from his grandfather,

370 Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 46
‘From a man from his companions called Imran who had come out in Umrah during the era of Al-Hajjaj. I said to him, ‘Did you meet Abu Ja’far asws?’ He said, ‘Yes’. I said, ‘So what did he asws say to you?’ He asws said to me: ‘O Imran! What is the news of the people?’ I said, ‘I left Al-Hajjaj insulting your asws father asws upon the pulpit – meaning Ali asws Bin Abu Talib asws’.

فقال: أعداء الله يبدعون سبنا! أما إنهم لو استطاعوا أن يكونوا من شيعتنا لكانوا، ولكنهم لا يستطيعون؛ إن الله أحد ميثاقنا وميثاق شيعتنا ونحن وهم أظلة، فلو جهد الناس أن يريدوا فيه رحلا أو ينقصوا منه رحلا ما قدروا عليه ذلك.

He asws said: ‘Enemies of Allah azwj ever insulting us asws! But they, if they were capable to become from our asws Shias, they would have, but they are not capable. Allah azwj Took our asws Covenant and Covenant of our asws Shias, and we asws and them were shadows. If the people were to strive in increasing one man in it or reduce one man from it, they would not be able upon that’.

48 - سن: علي بن الحكم، عن أبان، عن زرارة، عن أبي جعفر عليه السلام قال: لو علم الناس كيف كان ابتداء الخلق قال: لو علم الناس كيف كان ابتداء الخلق لما اختلف إثنان.

Ali Bin Al Hakam, from Aban, from Zurara,

‘From Abu Ja’far asws having said: ‘If the people knew how the creation began, no two (persons) would differ’.

فقال: إن الله تبارك وتعالى قبل أن يخلق الخلق قال: كن ماءا عذبا أخلق منك جنتي وأهل طاعتي. وقال: كن ماءا ملحا أجاجا أخلق منك ناري وأهل معصيتي، ثم أمرهما فامتزجا، ومن ذلك صار يلد المؤمن كافرا والكافر مؤمنا.

He asws said: ‘Allah azwj Blessed and Exalted, before He azwj Created the creation, Said: “Be fresh water! I azwj shall Create from you My azwj Paradise and the people obeying Me azwj”. And Said: “Be salty, bitter water! I Shall Create from you My azwj Fire and the people disobeying Me azwj”. Then He azwj Commanded them both to be mixed up, and from that the Momin came to beget a Kafir, and the Kafir (begetting) a Momin.

ثم أخذ طين آدم من أديم الأرض فعركه عركا شديدا، فإذا كانوا في الذر يدبون، فقال لاصحاب اليمين: إلى الجنة بسلام، وقال لاصحاب النار: إلى النار ولا أبالي.

Then He azwj Took the Clay of Adam as from the crust of the earth, and Scrubbed it with intense scrubbing, and thus they began as particles. And He azwj Said to the companions of the right: “To the Paradise, and azwj don’t Mind!”, and Said to the companions of the Fire: “To the Fire and azwj don’t Mind”.

ثم أمر نارا فأسعرت فقال لاصحاب الشمال: ادخلوها، فهابوها، وقال لاصحاب اليمين: ادخلوها، فدخلوها، فقال كوني برا وسلاما فكانت برا وسلاما.

371 Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 47
Then He\textsuperscript{azwj} Commanded Fire to be set ablaze and Said to the companions of the left: “Enter it!”, but they feared it, and He\textsuperscript{azwj} Said to the companions of the right: “Enter it!”, so they entered it, and He\textsuperscript{azwj} Said: “Be cold and safe!”, and it became cold and safe.

So, the companions of the left said, ‘O Lord\textsuperscript{azwj}! Forgive us’. He\textsuperscript{azwj} Said: ‘I\textsuperscript{azwj} have Forgiven you’, and they entered it and they feared it. From then on the obedience and the disobedience was affirmed, therefore these do not have the capability to become from those, and those ones from becoming from these’.\textsuperscript{372}

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\textsuperscript{372} Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 48
House, nor Umrah, nor given the Zakat, nor charity, nor done anything from the righteous works’.

Then he asws said: ‘Allah azwj Took the clay of our asws Shias and clay of our asws enemies and Mixed the two and Scrubbed these scrubbing the crust, then Kneaded it with the water, then Pulled this one away from this, and Said: “These ones are to be in the Paradise and (azwj) do not Mind, and these ones are to be in the Fire and (azwj) don’t Mind’.

Thus, whatever you see in the Momin from shamefulness, and evil manners, and acquisition of the evil deed, it is from that swampy (land) which was mingled with the Nasibi (Hostile one); and whatever you see from the good manners of the Nasibi and his goodly association, and beautiful appearance, and his Fast, and his Salat, it is from that swampy (land) which was hit from the Momin’. 373

‘We were in the presence of Amir Al-Momineen Ali asws and there had been mentioned in his asws presence, the differing of the people, he asws said: ‘But rather, the difference between them is their clays, and that is because they split from swampy land and its fresh one, and from its rugged ground and its soft one, so they are upon a measurement of nearness of their land they are closer to, and upon a measurement of their being different from it they are separating.

So, the complete soul is deficient of intellect, and one of tall stature is short of courage, and a pure of deed is ugly of looks, and a short one is of far sightedness, and a good of nature is

373 Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 49
evil of trait, and one loose of heart is of bewildered mind, and a sharp-tongued one has a wakeful heart.”

From Zurara who said,

‘I said to Abu Ja’far asws, ‘What is yourasws view of when Allahazwj Took the Covenant upon the particle in the sulb of Adamas, and Displayed them unto Himselfaswj, was it a preview for them to Himaswj?’

Heasws said: ‘Yes, O Zurara, and they were particle in front of Himaswj, and Heaswj Took upon them with that Covenant with the Lordship for Himaswj, and for Muhammadasw, with the Prophet-hood, then Guaranteed them with the sustenance(s), and Made them forget their sighting Himaswj, and Affirmed Hisaswj recognition in their hearts.

Thus, there is no escape from that Allahazwj Brings out to the world, every one whom Heaswj Took the Covenant upon, and the one who rejects the Covenant what was Taken upon him for Muhammadasw, his acknowledgment to his Lordaswj with the Covenant would not benefit him, and the one who does not reject Covenant of Muhammadasw, the Covenant to his Lordaswj would benefit him’.

From Amar Bin Abu Al Ahows,

‘From Abu Abdullahasws: Allahaswj Blessed and Exalted Created in the beginning of the creation, two oceans – one of them fresh, sweet, and the one clay, bitter. Then Heaswj Created the soil or Adamas from the fresh, sweet, then Made it to flow upon the bitten ocean, and Made it to be clay of matured mud, altered [15:28], and it is the creation of Adamas.

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374 Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 50
375 Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 51
Then He azwj Grabbed a Handful from the right shoulder of Adam as and Made them to be as particles in the subl of Adam as, and He azwj Said: “They are to be in the Paradise and I azwj don’t Mind!”. Then He azwj Grabbed from the left shoulder of Adam as and Made them to be as particles in the back of Adam as, and He azwj Said: “They are to be in the Fire and I azwj don’t Mind, nor will I azwj be questioned about what I azwj Do, and for Me azwj regarding them is the change of Decision afterwards, and regarding them and them they would be Tried!”

Abu Abdullah asws said: ‘On that day the companions of the left argued, and they were particles, against their Creator, and they said, ‘O Lord azwj! For what did You azwj Obligate the Fire for us – and You azwj are the Wise, the Just – from before You azwj Argued against us and Tried us with the Rasools as, and Knew of our obedience to You azwj and our disobedience?’

Abu Abdullah asws said: ‘So, Allah azwj Blessed and Exalted Said: “I azwj am Informing you all with the Argument upon you now, regarding the obedience and the disobedience, and the Caution after the News!”’

Abu Abdullah asws said: ‘So, Allah azwj Revealed unto the Angel, warden of the Fire: “Order the Fire to inhale, then bring out a neck from it!” So, it came out to them. Then Allah azwj Said to them: “Enter it willingly!” They said, ‘We will not enter it willingly’. Then He azwj Said: “Enter it willingly, or I azwj Will Punish you with it Forcefully!” They said, ‘We flee from it to You azwj and we argued with You azwj regarding it where You azwj Obligated it upon us, and our survival from the companions of the left, so how can we enter it willingly? But, begin with the companions of the right regarding entering it (not with us), so You azwj would have been Just regarding us and them’.

Abu Abdullah asws said: ‘So He azwj Commanded the companions of the right, and they were particles in front of Him as, and He azwj Said: “Enter into this Fire willingly!” So they broke out competing in entering it, and they dived into it altogether, and Allah azwj Made it to be cool
Then Allahazwj Blessed and Exalted Called out among the companions of the right and companions of the left: "Am I not your Lord?" The companions of the right said, 'Yes, O Lordazwj We are Yourazwj Created beings and Yourazwj creation, willing, obedient'. And the companions of the left said, 'Yes, our Lordazwj! We are Youazwj Created beings and Yourazwj creation, unwillingly'.

And these are the Words of Allahazwj: "And to Him submit the ones is in the skies and the earth, willingly and unwillingly, and to Him they would be returning [3:83]'. Heasws said: ‘Their Tawheed with Allahazwj’. 376

Then Heazwj Flowed the two waters upon the clay, then Grabbed a Handful with this – and it is right – and Created them as creatures like the particles, then Made them to testify upon themselves: “Am Iazwj not your Lordazwj? and upon you is to obey Meazwj?” They said, ‘Yes’.

Then Heazwj Said to the Fire: “Be Fire!” And the Fire was Inflamed, and Said to them: “Fall into it!” So, from them was one who was quick, and from them was one who was slow in the striving, and from them was one who did not leave his seat. But, when they found its heat, they return and not even one of them entered into it.

376 Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 52
Then He azwj Grabbed a Handful with this and Created them as creatures like the particle, like those ones, then Made them testify upon themselves when the others had testified with. Then He azwj Said to them: “Fall into this Fire!” So, from them was one who was slay, and from them was one who was quick, and from them was one who passed in the blink of an eye, and all of them fell into it.

He azwj Said: “Come out from it, safely!” Then came out and nothing had hit them. And the other said, ‘O Lord azwj! Forgive us! We will do just as they have done’. He azwj Said: “I azwj have Forgiven you!” So, from them was one who was quick in the striving, and from them was one who was slow, and from them was one who did not move from his seat, like what they had done the first time.

And these are His azwj Words: *And if they were to be returned, they would repeat what they had been Forbidden from; and they (would still) be lying [6:28]*.

And if they were to be returned, they would repeat what they had been Forbidden from; and they (would still) be lying [6:28].

From Abu Abdullah asws having said: *And if they were to be returned, they would repeat what they had been Forbidden from [6:28], they were Accursed ones originally*.

And We will Turn their hearts and their visions [6:110] – up to the end of the Verse. As for His azwj Words: *even as they did not believe in it the first time [6:110]*, it was when the Covenant was Taken upon them.

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377 Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 53
378 Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 54
379 Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 55
From Rafa’at who said,

‘I asked Abu Abdullah asws about the Words of Allahazwj: And when your Lord Seized from the Children of Adam, their offspring from their foreheads [7:172]. Heasws said: ‘Yes. Allahazwj Took the Argument upon the entirety of Hisazwj creatures on the day of the Covenant like this’ – and heasws grabbed hisasws hand”.

From Abu Baseer who said,

‘I said to Abu Abdullahasws, ‘How did they answer and they were particles?’ Heasws said: ‘It was Made to be in them what, when they are questioned, they would answer’ – meaning regarding the Covenant”.

From Zurara who said, ‘I asked Abu Abdullahasws about the Words of Allahazwj Mighty and Majestic: And when your Lord Seized from the Children of Adam, their offspring from their foreheads - up to Hisazwj Words: ‘Yes, we testify’ [7:172]. Heasws said: ‘Muhammadaswswas the first one who said: ‘Yes’.

I said, ‘Was the sighting a preview?’ Heasws said: ‘The recognition was affirmed in their hearts and they forgot that Covenant and they will be remembering it afterwards, and had it not been that, no one would have known who Created him nor who sustains Himazwj”.

From Zurara,
A man asked Abu Abdullah asws about the Words of Allah azwj: "And when your Lord Seized from the Children of Adam, their offspring from their foreheads [7:172]. So, he asws said, and his father asws was listening: ‘My asws father asws narrated to me asws that Allah azwj the Exalted Grabbed a Handful of the soil from which Adam as was Created, and Poured the fresh, sweet water over it, and Left it for forty morning. Then He azwj Poured salty, bitter water over it, and Left it for forty morning.

When the clay was (like) dough, the Blessed and Exalted Took it and Scrubbed it with intense scrubbing, then like this’ – and he asws extended his asws palm – ‘they came out like the particles from its right and its left. Then He azwj Commanded them altogether that they dive into the Fire. The companions of the right entered and it became cool and safe upon them, and the companions of the left refused to enter it’. 383

From Abu Baseer,

‘From Abu Abdullah asws regarding the Words of Allah azwj: "Am I not your Lord?" They said, ‘Yes, we testify’. [7:172], I said, ‘They said it with their tongues?’ He asws said: ‘Yes, and they said with their words’. I said, ‘And which thing were they on that day?’ He asws said: ‘It was Made for them what they could suffice with it’’. 384

From Zurara who said,

‘I asked Abu Ja’far asws about the Words of Allah azwj: "And when your Lord Seized from the Children of Adam – up to: their own selves [7:172]. He asws said: ‘Allah azwj Extracted from the back of Adam as, his as offspring up to the Day of Judgment, and they came out like the particles. Then He azwj Introduced Himself azwj to them, and Showed them Himself azwj, and had it not been that, no one would recognise his Lord azwj. And these are His azwj Words: And if you were to ask them who created them, they would certainly say, ‘Allah’ [43:87]’. 385

 helm كلم أحدا من ولد آدم قبل موسى؟
'From Ali asws, he (the narrator) said, ‘Ibn Al Kawa came to him asws and he said, 'O Amir Al Momineen asws! Inform me about Allah azwj Blessed and Exalted. Did He azwj Speak to anyone from the children of Adam as before Musa as?'

Ali asws said: ‘Allah azwj had Spoken to the entirety of His azwj creatures, their righteous ones and their immoral ones, and they responded the answer to Him azwj.

That was heavy upon Ibn Al-Kawa and he did not understand it, and he said to him asws, 'How was that, O Amir Al-Momineen asws?'

He asws said to him: ‘Or, do you not read the Book of Allah azwj where He azwj is Saying to His as Prophet as: And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: “Am I not your Lord?” They said, ‘Yes, we testify’. [7:172]? He azwj had Made them hear His azwj Speech, and they responded the answer to Him azwj, just as you hear the Words of Allah azwj, O Ibn Al Kawa, they said yes.

So, He azwj Said to them: “Me azwj, I azwj am Allah azwj. There is no god except I azwj, and I azwj am the Beneficient!” They acknowledge to Him azwj with the obedience and the Lordship, and He azwj Distinguished the Rasools as, and the Prophets as and the succesors as and Commanded the creatures with obeying them as. They acknowledge with that during the Covenant.

The Angels said during their acknowledgment with that: ‘We bear witness upon you, O children of Adam as, ‘Lest you should be saying on the Day of Judgment, ‘We were oblivious of this’ [7:172].”

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386 Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 62
Abu Baseer said,

'I said to Abu Abdullah, ‘Inform me about the particles, and when they were Made to testify upon themselves, “Am I not your Lord?” They said, 'Yes, we testify.’ [7:172], and some of them kept it a secret opposite to what they manifested. How did they know the words when it was Said to them: “Am I not your Lord?”?’ He said: ‘Allah Made to be in them what, when they were questioned, they could answer Him.’ 387

From Zurara and Humran,

‘From Abu Ja’far and Abu Abdullah both having said: ‘Allah Created the creatures and they were shadows. Then He Send His Rasool Muhammad. From them was one who belied in him, and from them was one who belied him. Then He Sent him among creatures another time, so he believed in him, the one who had believed in him in the shadows, and he rejected him, one who had rejected him on that day. So, He Said: but they did not believe due to what they had belied with from before. [10:74].’ 388

From Abu Baseer,

‘From Abu Abdullah regarding His Words: Then We Sent Rasools from after him to their people – up to: due to what they had belied with from before. [10:74]. He said: ‘Allah Sent the Rasools to the creatures, and they were in the loins of the men and

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387 Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 63
388 Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 64
wombs of the women. So, the one who ratified on that day, would ratify after that, and one who belied on that day, would belie after that.  

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From Abu Hamza Al Sumaly,

‘From Abu Ja’far having said: ‘Allah Blessed and Exalted Sent down the Angel among the shadows unto Adam, and was in a valley called Al-Rawha, and it is a valley between Al-Taif and Makkah. He wiped upon the back of Adam, then he shouted with his offspring, and they were particles. They came out just as the bees tend to come out from their hives. They gathered upon an edge of the valley.

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Adam said: ‘O Lord! And how was my back capacious (enough) for them?’ Allah Said: ‘O Adam! By the subtness of My Making and Implementation of My Power’. Adam said: ‘So what do You Want from them in the Covenant?’ Allah Said: ‘That they would not associate anything with Me’.
From the book 'Dalaail Al Humeyri', from Abu Hashim Al Ja'fary who said,

'We were in the presence of Abu Muhammad\textsuperscript{asws}, and Muhammad Bin Salih Al Armany asked him\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj}: \textit{And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: \textit{Am I not your Lord?} They said, \textit{Yes, we testify}. [7:172]. Abu Muhammad\textsuperscript{asws} said: 'The recognition was affirmed and they forgot that place and they would be remembering it, and had it not been that, no one would know who his Creator is nor who his Sustainer is'.

Abu Hashim (the narrator) said, 'I went on to be astounded within myself from the greatness of what Allah\textsuperscript{azwj} has Given His\textsuperscript{asws} Guardian\textsuperscript{asws} and the abundance of what He\textsuperscript{azwj} has Loaded him\textsuperscript{asws} with'.

Abu Muhammad\textsuperscript{asws} turned towards me and he\textsuperscript{asws} said: 'The matter is more astounding than what you are being astounded from, O Abu Hashim, and greater! What are your thoughts with a people\textsuperscript{asws}, one who recognises them\textsuperscript{asws} recognises Allah\textsuperscript{azwj}, and one who denies them\textsuperscript{asws} denies Allah\textsuperscript{azwj}? There is no Momin except and he is ratifying with them\textsuperscript{asws} and with their\textsuperscript{asws} recognition, he is certain'.

\textsuperscript{391} Bihar Al Anwaar – V 5, The book of Justice, Ch 10 H 67
CHAPTER 11 – ONES WHO WILL NOT BE HIGHLORN FROM THE PEOPLE, AND PHYSICAL BEAUTIES OF THE AND THEIR FAULTS, BOTH IMPACTING IN THE PEOPLE

1 - ل: ابن الوليد، عن الصفار، عن ابن عيسى، عن أبيه، عن معبد بن جراح يرفعه إلى أبي عبد الله عليه السلام قال: ستة لا ينجبون: السندي، والزنجي، والكردي، والخوزي، ون بك الري.

Ibn Al Waleed, from Al Saffar, from Ibn Isa, from his father, from Saeed Bin Janah,

‘Raising it to Abu Abdullah asws having said: ‘Six will not be highborn – Al-Sindy (people of Sind), and Al-Zanjy (Bantu speaking people), and Al-Turky (Turks), and Al-Kurdy (Kurds), and Al-Khhowzy (people of Khuzestan), and high plains of Al-Rayy’” 392

2 - ل: أبي، عن أحمد بن إدريس، عن محمد بن أحمد، عن سهل، عن منصور، عن نصر الكوسج، عن مطرف مولى معن، عن أبي عبد الله عليه السلام قال: لا يدخل حلاوة الإيمان قلب سندي، ولا زنجي، ولا خوزي، ولا كردي، ولا بربري، ولا نبك الري، ولا من حملته امه من الزنا.

My father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Sahl, from Mansour, from Nasr Al Kowsaj, from Matraf, a slave of Ma’an,

‘From Abu Abdullah asws having said: ‘The sweetness of the Eman will not enter the heart of a Sindy, nor a Zanjy, nor a Khowzy, nor a Kurdy, nor a Berbery, nor from high plains of Al-Rayy, nor one whose mother bore him from the adultery’” 393

3 - ع: أبي، عن عميد العطار، عن الحسين بن زريق، عن هشام، عن أبي عبد الله عليه السلام قال: يا هشام النبط ليس من العرب ولا من العجم، فلا تتخذ منهم ولبا ولا نصيرا. فإن لم أصولا تدعو إلى غير الوفاء.

My father, from Muhammad al Attar, from Al Husayn Bin Zarreeq, from Hisham,

‘From Abu Abdullah asws having said: ‘O Hisham! The Nabatean isn’t from the Arabs, nor from the Persians, therefore neither take a friend from them nor a helper, because for them are principles calling to other than the loyalty’” 394

4 - ل: ابن إدريس، عن أبيه، عن محمد بن أحمد، عن محمد بن علي المهداني رفعه إلى داد بن فوقد، عن أبي جعفر وأبي عبد الله عليه السلام قال: ثلاثة لا ينجبون: أعور يمين، وأزرق كالـ قبض، ومولد السند.

392 Bihar Al Anwaar – V 5, The book of Justice, Ch 11 H 1
393 Bihar Al Anwaar – V 5, The book of Justice, Ch 11 H 2
394 Bihar Al Anwaar – V 5, The book of Justice, Ch 11 H 3
Ibn Idrees, from his father, from Muhammad Bin Ahmad, from Muhammad Bin Ali Al Hamdany, raising it to Dawood Bin Faqad,

‘From Abu Ja’far asws and Abu Abdullah asws having said: ‘Three would not be hightborn – blind of the right (eye), and blue-eyed like the stone of a ring, and one born in Sind’’. 395

My father, Sa’ad, from Al Barqy, from a number of our companions, from Ibn Asbaat, from one of his companions,

‘From Abu Abdullah asws having said: ‘Whatever Allah azwj Tries our asws Shias with, He azwj will never Try them with four – coming to other than the rightful guidance, or they would be begging with their palms, or to be come to in their backs (passive gays), or there should happen to be among them blue-green eyed’’. 396

My father, and Ibn Al Waleed, from Muhammad al Attar, and Ahmad Bin Idrees, from Al Ashary, by his chain,

‘Raising it to Abu Abdullah asws having said: ‘Five have been Created as fiery (people) – the tall of the stature, and short (Small) of the eyes, and the blue with green (eyed), and the additional (extra limbs), and the deficient’’. 397

My father, and Ibn Al Waleed, from Ahmad Bin Idrees, and Muhammad Al Attar, from Al Ashary, from Muhammad Bin Al Husayn by a chain of his, raising it, said,

‘Rasool-Allah saww said: ‘Neither will a habitual drinker of wine enter the Paradise, nor an intoxicated, nor one disloyal (to the parents), nor one intensely black, nor a pimp, nor a Qala and he is the police officer, nor a Zanouq and he is the hermaphrodite, nor a Khuyuf and he is the grave-robber, nor a tax collector, nor a severer of relationships, nor a Qadirite (Fatalist)’’. 398

395 Bihar Al Anwaar – V 5, The book of Justice, Ch 11 H 4
396 Bihar Al Anwaar – V 5, The book of Justice, Ch 11 H 5
397 Bihar Al Anwaar – V 5, The book of Justice, Ch 11 H 6
398 Bihar Al Anwaar – V 5, The book of Justice, Ch 11 H 7
ل: القطان، وعلي بن أحمد بن موسى، عن ابن زكريا القطان، عن ابن حبيب، عن ابن بهلول، عن أبي معاوية الضرير، عن
الاعمش، عن جعفر بن محمد عليه السلام

Al Qatan, and Ali Bin Ahmad Bin Musa, from Ibn Zakariya Al Qatan, from Ibn Habeeb, from Ibn Bahloul, from Abu Muawiya Al Zareyr, from Al Amash,

‘From Ja’far asws Bin Muhammad asws.

قال ابن حبيب: وحدثني عبد الله بن محمد بن ناطويه، عن علي بن عبد المؤمن الزعفراني، عن مسلم بن خالد الزنجي، عن جعفر
بن محمد، عن أبيه، عن جده عليهم السلام;

Ibn Habeeb said, ‘And it was narrated to me by Abdullah Bin Muhammad Bin Natawiya, from Ali Bin Abdul Momin Al Zafrany, from Muslim Bin Khalid Al Zanjy,

‘From Ja’far asws Bin Muhammad asws, from his asws father asws, from his asws grandfather asws.

قال ابن حبيب: وحدثني الحسن بن سنان، عن أبيه، عن محمد بن خالد البرقي، عن مسلم بن خالد

Ibn Habeeb said, ‘And it was narrated to me by Al Hassan Bin Sinan, from his father, from Muhammad Bin Khalid Al Barqy, from Muslim Bin Khalid

عن جعفر بن محمد قالوا كلهم: ثلاثة عشر صنفا - وقال تميم: ستة عشر صنفا - من امة جدي صلى الله عليه وآله لا يحبونا
ولا يحبونا إلى الناس، ويبغضون ولا يتولون، ويخذلون الناس عنا، فهم أعداؤنا حقا، لهم نار جهنم، وهم عذاب الحريق.

‘From Ja’far Bin Muhammad asws, all of them said, (he asws said): ‘Thirteen types’ – and Tameem said, (he asws said): ‘Sixteen types from the community of my asws grandfather will neither love us asws nor endear us asws to the people, and they would hate us asws and will not befriee our asws enemies, truly. For them is the Fire of Hell, and for them is the incinerating Fire’.

قال: قلت بينهم لي يا أبه وقاك الله شرهم;

He (the narrator) said, ‘I said, ‘Indicate them for me, O (spiritual) father asws, may Allah azwj Save you (from) their evil’.

قال: الزائد في خلقه، فلا ترى أحدا من الناس في خلقه زيادة إلا وجدته لنا مناصبا ولم تجده لنا مواليا;

He asws said: ‘The additional in his form (physical limbs etc.). You will not see any from the people having an addition in his (physical) form except and you will find him one hostile to us asws, and you will not find him friendly to us asws.

والناقص الخلق من الرجال، فلا ترى لله عزوجل خلقا ناقص الخلق إلا وجدته في قلبه علينا غلا;
And the deficient of the (physical) form from the men. You will not see for the Sake of Allah azwj Mighty and Majestic a people of deficient (physical) form except and you will him having malice against us asws in his heart.

والاعور بالليمن للولادة، فلا ترى لله خلقا ولد أعور اليمين إلا كان لنا محاربا واعدائنا مصارعا;

And the blind with the right (eye) at birth. You will not see for the Sake of Allah azwj, a person born as blind of the right (eye) except he would be at war with us asws and peaceful with our enemies.

والغريب من الرجال فلا ترى لله عزوجل خلقا غريببا وهو الذي قد طال عمره فلم ييبض شعره وترى خبيته مثل حنك الغراب إلا كان علينا مؤلبا ولاعدائنا مكارزا;

And Al-Gharbeeb from the men. You will not see for the Sake of Allah azwj a Gharbeeb man – and he is the one who has become very old but his hair has not whitened, and you will see his beard like the neck of the crow (black), except he would be a blocker to us asws and a propagator for our enemies.

والحلكوك من الرجال فلا ترى منهم أحدا إلا كان لنا شتاما واعدائنا مماسحا;

And the intensely black from the men. You will not see anyone from them except he would be an insulter to us asws and a praiser to our enemies.

والاقرع من الرجال فلا ترى رجلا به قرع إلا وجدته همازا، لمازا، مشاء بالنميمة علينا;

And the baldhead from the men. You will not see a man having baldness with him except you will find him a defamer, a slanderer, and awful with the gossip against us asws.

والفصص بالخضرة من الرجال فلا ترى منهم أحدا – وهو كثيرون – إ وجدته بلفاقا بوجه ويستدبرنا بآخر، يبتغي لنا الغوائل;

A lobate with the green (eyes) from the men. You will not see anyone from them – and they are a lot – and you will find him meeting us asws with a face and turnaround from us asws with another, seeking the corruption to us asws.

والمنبوذ من الرجال، فلا تلقى منهم أحدا إلا وجدته لنا عدوا، مضلنا، مبينا مذابحا;

And the child of adultery from the men. You will meet anyone from them except and you will find him an enemy to us asws, misleading (others) openly.

والابرص من الرجال فلا تلقى منهم أحدا إلا وجدته لنا عندوا، مضلنا، مبينا;

And the one with vitiligo from the men. You will not meet anyone from them except and you will find him observing to us the observations and sitting (lying in wait) to us asws and to our Shias sitting to mislead us by his claim, from the evil way.
And the lepers, and they are the firewood/gravel of Hell. They would be returning to it.

And the passive gay. You will not anyone from them except and you will find him singing with satirising us\textsuperscript{asws} and stirring (people) against us\textsuperscript{asws}.

And the people of the city called Sijistan (Sistan). They are the people of enmity and hostility towards us\textsuperscript{asws}, and they are the evils of creatures and creation. Upon them would be from the Punishment what would be upon Pharaoh\textsuperscript{la} and Haman\textsuperscript{la} and Qaroun\textsuperscript{la}.

And the people of the city called Al-Rayy, they are the enemies of Allah\textsuperscript{azwj} and enemies of His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and enemies of the People\textsuperscript{asws} of his\textsuperscript{saww} Household. They would be seeing battling against the People\textsuperscript{asws} of the Household of Rasool-Allah\textsuperscript{saww} as being Jihad, and their\textsuperscript{asws} wealth as was booty, and for them would be punishment, partly in the life of the world, and (partly) the Hereafter, and for them would be eternal Punishment.

And the people of the city call Mosul (in Iraq), and they would be the evilest of the ones upon the surface of the earth.

And the people of the city names as Al-Zoura (Baghdad), appearing at the end of times. They would be healing (their hearts) with our\textsuperscript{asws} blood, and drawing closer with ones who hate us\textsuperscript{asws} and befriending our\textsuperscript{asws} enemies, and they would be viewing war against us\textsuperscript{asws} as an Obligation, and fighting against us\textsuperscript{asws} as inevitable.
O my asws son! Be cautious of them, then be cautious of them, for no two of them would be alone with one from your family except they would be thinking of killing him”. 399

By the three chains,

‘From Al-Reza asws, from his asws forefathers asws, from Amir Al-Momineen asws having said: ‘You will not find among forty bald (receding forehead), an evil man, nor will you find among beardless one, a righteous man, and a bald (receding forehead) evil (man) is more beloved to me asws than a righteous beardless one’’. 400

My father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Ali Al Rayan, from Al Husayn Bin Muhammad, from Abdul Rahman Bin Abu Najran, from Abdul Rahman Bin Hamad, from Zareeh Al Maharby,

‘From Abu Abdullah asws having said: ‘A man came to the Prophet saww and he said, ‘O Rasool-Allah saww! Will Allah azwj Ask about what is besides the Obligations?’ He saww said: ‘No’. He said, ‘By the One azwj Who Sent you saww with the Truth, I will not draw closer to Allah azwj with anything besides these!’ He saww said: ‘And why?’ He said, ‘Because Allah azwj Created me ugly!’


He (the narrator) said, ‘So, the Prophet saww waited and Jibraeel as descended unto him saww and he as said: ‘O Muhammad saww! Your saww Lord azwj Conveys the Greetings and is Saying: “Convey the greetings to My azwj so and so servant and say to him: ‘Are you not pleased that azwj would be Resurrecting you tomorrow among the secured ones?’”


He said, ‘O Rasool-Allah saww! And Allah azwj Mentioned me in His azwj Presence?’ He saww said: ‘Yes’. He said, ‘By the One azwj Who Sent you saww with the Truth! There will not remain anything one can draw closer with it to Allah azwj except and I shall draw closer with it’’. 401

399 Bihar Al Anwaar – V 5, The book of Justice, Ch 11 H 8
400 Bihar Al Anwaar – V 5, The book of Justice, Ch 11 H 9
401 Bihar Al Anwaar – V 5, The book of Justice, Ch 11 H 10
11 - ع: أبي، عن سعد، عن البرقي، عن محمد بن يحيى، عن حماد قال: قلت لابي عبد الله عليه السلام: جعلت فذاك نرى الخصي من أصحابنا عفيفا له عبادة، ولا نكاد نراه إلا فظا غليظا سفيه الغضب! فقال: إنما ذلك لانه لا يزني.

My father, from Sa’ad, from Al Barqy, from Muhammad Bin Yahya, from Hamad who said,

‘I said to Abu Abdullah asws, ‘May I be sacrificed for you asws! We see the eunuch from our companions having virtue for him of worship, and we hardly see him as rude, angry with furious anger!’ He asws said: ‘But rather, that is because he does not commit adultery’.

12 - ع: بهذا الاستناد عن البرقي رفع الحديث إلى أبى عبد الله عليه السلام أنه سئل عن الخصي، فقال: لم تسئل عن الخصيب، فقال: لم تسئل عن الخصيب، فلم يلده مؤمن ولا يلد مؤمنا!

By this chain, from Al Barqy,

‘Raising the Hadeeth to Abu Abdullah asws having been asked about the eunuch, so he asws said: ‘Do not ask about the one would not be begetting a Momin nor was he born a Momin’.

13 - وما: محمد بن علي بن حشيش، عن محمد بن أحمد بن عبد الوهاب، عن محمد بن محمد بن يحيى، عن الحسن بن علي، عن اللؤلؤئي، عن شعبة، عن توبة العنبري، عن أنس ابن مالك قال: قال رسول الله صلى الله عليه وآله: عليكم بالوجه الملاح والحدق السود فإن الله يستحيي أن يعذب الوجه الملاح بالنار.

Muhammad Bin Ali Bin Hasheesh, from Muhammad Bin Ahmad Bin Abdul Wahab, from Muhammad Bin Muhammad Bin Yahya, from Al Hassan Bin Ali, from Al Lului, from Sha’ba, from Towbat Al Anbary, from Anas Bin Malik who said,

‘Rasool-Allah saww said: ‘Upon you is with the handsome face, and the gaping at the black face, for Allah aswj is Embarrassed from Punishing the handsome face with the Fire’. [P.s. – This is from the condemned non-Shia reporter accused by the Imam asws for lying – see Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 28 H 11]

14 - ثو: أبي، عن علي، عن أبيه، عن محمد بن عمرو، عن موسى بن إبراهيم، عن أبي الحسن الأول عليه السلام قال: سمعته يقول: ما حسن الله خلق عبد ولا خلقه إلا استحيي أن يعذب الوجه الملاح بالنار.

My father, from Ali, from his father, from Muhammad Bin Amro, from Musa Bin Ibrahim,

‘From Abu Al-Hassan asws the 1st, he (the narrator) said, ’I head him asws saying: ‘Allah aswj does not Create a servant beautiful, nor his form, except He aswj would be Embarrassed from Feeding his flesh to the Fire on the Day of Judgment’.”
One of our companions, from Hanan Bin Sadeyr, from Muhammad Bin Talha, from Zurara,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Whichever servant had a handsome face for him along with not distortion in a place, then he humbles to Allah\textsuperscript{azwj}, would be from the ones sincere (with) Allah\textsuperscript{azwj}.

قال: قلت: ما موضع لا يشينه ؟ قال: لا يكون ضرب فيه سفاح.

He (the narrator) said, ‘I said, ‘What is a place of no distortion?’ He\textsuperscript{asws} said: ‘There does not happen to be an injury wherein is blood’\textsuperscript{406}.

\textsuperscript{406} Bihar Al Anwaar – V 5, The book of Justice, Ch 11 H 15
CHAPTER 12 – REASON FOR THE ERADICATING PUNISHMENT, AND STATE OF THE SON OF ADULTERY, AND REASON FOR THE DIFFERENT STATES OF THE PEOPLE

The Verses – (Surah) Al Anfal: And fear a Fitna (strife) which may not affect (only) those of you who are unjust in particular; and know that Allah is Severe of the Punishment [8:25]

The Verses – (Surah) Al Shura: And if Allah was to Amplify the sustenance to His servants, they would rebel in the land. But, He Sends down in a measurement what He so Desires to. He is Aware, Insightful with His servants [42:27]

The Verses – (Surah) Al Zukhruf: Are they distributing the Mercy of your Lord? We Distribute their livelihoods between them in the life of the world, and We Raised some of them above the others in rank in order for some of them to take others in subjection, and the mercy of your Lord is better than what they are amassing [43:32]

And had it not been that the people might become one community, we would have Made for the ones who commit Kufr with the Beneficent to have silver roofs for their houses, and stairs to ascend upon [43:33]

And doors to be for their houses and couches for them to be reclining upon [43:34]
‘From Al-Reza asws, he (the narrator) said, ‘I said to him asws, ‘For which reason did Allah aswj Mighty and Majestic Drown the world, all of it, during the era of Noah as, and among them were children, and among them was one who had not sin to him?’

He asws said: ‘There were no children among them, because Allah aswj Mighty and Majestic Stopped the loins of the people of Noah as and the wombs of the women for forty years, and Cut of their lineages, and they drowned and there were not children among them, and Allah aswj Mighty and Majestic was not going to destroy with His aswj Punishment one who has no sin to him.'

And as for the remainder from the people of Noah as, they drowned due to their belying the Prophet as of Allah aswj Noah as, and the rest of them drowned due to their agreeing with the belying of the beliers; and the one who is absent from a matter and he is in agreement with it, would be like the one who was present and came to it”.

Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Muhammad Bin Ismail, from Hanan Bin Sadeyr, from his father who said,

‘I said to Abu Ja’far asws, ‘What is your asws view of Noah as where he as supplicated against his as people, and he as said: And Nuh said: ‘My Lord! Do not leave upon the earth any dwelling of the Kafirs [71:26] Surely, if you were to leave them, they would stray Your servants, and they will not beget any except immoral ones, Kafirs [71:27]?’

He asws said: ‘He as knew that no one from between them would be highborn’. I said, ‘And how did he as know that?’ He asws said: ‘Allah aswj had Revealed unto him as: “Surely your people will

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407 Bihar Al Anwaar – V 5, The book of Justice, Ch 12 H 1
never believe except for the one who have already believed, [11:36], thus, at this, he as suplicated against them with this supellation". 408

3 - ع: طاهر بن محمد بن يونس، عن محمد بن عثمان الهروي، عن الحسن بن مهاجر، عن هشام بن خالد، عن الحسن بن يحيى، عن صديقة بن عبد الله، عن هشام، عن النبي صلى الله عليه وسلم قال: قال الله تبارك وتعالى: من أهان لي وليا فقد بارزني بالمحاربة، وما ترددت عن شيء أنا فاعله ما ترددت في قبض نفس المؤمن، يكره الموت وأكره مساعدته ولا ي大火 منه;

Tahir Bin Muhammad Bin Yunus, from Muhammad Bin Usmah Al Harwy, from Al Hassan Bin Muhajir, from Hisham Bin Khalid, from Al Hassan Bin Yahya, from Sadaqa Bin Abdullah, from Hisham Bin Anas,

‘From the Prophet saww, from Jibraeel azwj having said: ‘Allah azwj Blessed and Exalted Said: “One who belittles a Guardian asws to Me azwj so he has duelled Me azwj with the battle, and I azwj do not hesitate from anything I azwj Do like My azwj Hesitation in the capturing a soul of the Momin. He dislikes the death and I azwj Dislike Disappointing him and there is no escape from it.

وما يتقرب إلى عبدي بمثل أداء ما افترضت عليه ؛ ولا يزال عبدي يبتهل إلي حتى أحبه، ومن أحببته كنت له سمعا وبصرا ويدا و موئلا، إن دعاني أجبته، وإن سأني أعطيته ؛

And My azwj servant will not draw closer to Me azwj with the like of what I azwj have Obligated upon him, nor will My azwj servant will not cease to supplicate to Me azwj until I azwj (end up) Loving him, and one I azwj Love I azwj would be Hearing and Seeing and Assisting and a Shelter for him. If he supplicates to Me azwj, I azwj will Answer him, and if he asks Me azwj I azwj will Give it.

وإن من عبادي المؤمنين لمن يريد الباب من العبادة فأكفه عنه لئلا يدخله عجب فيفسده، وإن من عبادي المؤمنين لمن لا يصلح إيمانه إلا بالفقر، ولو أغنيته لا يفسده ذلك، وإن من عبادي المؤمنين لمن لا يصلح إيمانه إلا بالغنى ولو أفقرته لأفسده ذلك;

And that, from My azwj Momineen servants is one who wants the door from the worship, so I azwj Put him down from it, lest self-conceit enters him and corrupts him; and that from My azwj Momineen servants is one whose Eman is not correct except with the poverty, and if I azwj were to Enrich him, that would corrupt him; and that from My azwj Momineen is one whose Eman is not correct except with the riches, and if I azwj were to Make his body healthy, that would corrupt him.

وإن من عبادي المؤمنين لمن لا يصلح إيمانه إلا بالفقر، ولو أغنيته لافسده ذلك ؛ وإن من عبادي المؤمنين لمن لا يصلح إيمانه إلا بالغنى وهو أفقرته لأفسده ذلك.

And that from My azwj Momineen servants is one whose Eman is not correct except by the sickness, and if I azwj were to Make his body healthy, that would corrupt him; and that from My azwj Momineen servants is one whose Eman is not correct except with the health and if

408 Bihar Al Anwaar – V 5, The book of Justice, Ch 12 H 2
I\textsuperscript{azwj} were to Make him sick, that would corrupt him. I\textsuperscript{azwj} Manage My\textsuperscript{azwj} servants with My\textsuperscript{azwj} Knowledge of their hearts, for I\textsuperscript{azwj} am All-Knowing, Informed! 409

4 – ع: أحمد بن محمد، عن أبيه، عن محمد بن أحمد، عن إبراهيم بن إسحاق، عن محمد بن علي الكوفي، عن محمد بن الفضيل، عن سعد بن عمر الجلاب قال: قال لي أبو عبد الله الله عليه السلام: إن الله عزوجل خلق الجنة طاهرة مطهرة فلا يدخلها إلا من طابت ولادته.

Ahmad Bin Muhammad, from his father, from Muhammad Bin Ahmad, from Ibrahim Bin Is’hacaq, from Muhammad Bin Ali Al Kufy, from Muhammad Bin Afzayl, from Sa’ad Bin Umar Al Jalab who said,

‘Abu Abdullah\textsuperscript{asws} said to me: ‘Allah\textsuperscript{azwj} Mighty and Majestic Created the Paradise clean Purified, therefore one would enter it except one of good birth’.

 وقال أبو عبد الله عليه السلام: طوبى لمن كانت امه عفيفة.

And Abu Abdullah\textsuperscript{asws} said: ‘Beatitude is for one who mother was chaste’\textsuperscript{410}.

5 – ع: بهذا الاسناد، عن محمد بن أحمد، عن إبراهيم بن إسحاق، عن محمد بن سليمان الديلمي، عن أبيه رفع الحديث إلى الصادق عليه السلام قال: يقول ولد الزنا: يا رب ما ذنبي ؟ فما كان لي في أمري صنع !

By this chain, from Muhammad Bin Ahmad, from Ibrahim Bin Is’haq, from Muhammad Bin Suleyman Al Daylami, from his father,

‘Raising the Hadeeth to Al-Sadiq\textsuperscript{asws} having said: ‘The child of adultery would be saying, ‘O Lord\textsuperscript{azwj}! What is my sin? There was no making of mine in my affair!’

 قال: فيناديه مناد فيقول: أنت شر الثلاثة أذنب والداك فتبت عليهما وأنت رجس، ولن يدخل الجنة إلا طاهر.

He\textsuperscript{asws} said: ‘A Caller would call out to him and he would be saying: ‘You are the evilest of the three. Your parents sinned, so you repented upon the, and you are unclean, and he will never enter the Paradise except a clean one’\textsuperscript{411}.

6 – ثو: ابن البرقي، عن أبيه، عن جده أحمد، عن أبيه، عن ابن فضال، عن ابن بكير، عن زرارة قال: سمعت أبا جعفر عليه السلام يقول: لا خبر في ولد الزنا ولا في شعره ولا في لحمه ولا في دمه ولا في شي منه;

Ibn Al Barqy, from his father, from his grandfather Ahmad, form his father, from Ibn Fazal, from Ibn Bakeyr, from Zurara who said,

‘I heard Abu Ja’far\textsuperscript{asws} saying: ‘There is no good in a child of adultery, nor in his skin, nor in his hair, nor in his flesh, nor in his blood, nor in anything from him’\textsuperscript{412}.

409 Bih\textsuperscript{ar} Al Anwaar – V 5, The book of Justice, Ch 12 H 3
410 Bih\textsuperscript{ar} Al Anwaar – V 5, The book of Justice, Ch 12 H 4
411 Bih\textsuperscript{ar} Al Anwaar – V 5, The book of Justice, Ch 12 H 5
412 Bih\textsuperscript{ar} Al Anwaar – V 5, The book of Justice, Ch 12 H 6
Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al Washa, from Ahmad bin Aiz, from Abu Khadeeja,

‘From Abu Abdullah asws having said: ‘If anyone from the children of adultery were to attain salvation, the traveller of the children of Israel would attain salvation’. It was said to him asws, ‘And what is ‘traveller of the children of Israel’?’. He asws said: ‘He was a worshipper, and it was said to him, ‘A child of adultery will not be good, ever, nor will Allah azwj Accept a deed from him’. So, he went out shrieking between the mountains and saying: ‘What is my sin?’.

Al Sadouq, from Ja'far Bin Muhammad Bin Shazan, from his father, from Muhammad Ibn Ziyad, from Aban Bin Usman, from Aban Bin Taglub, from Ikramah, from Ibn Abbas who said,

‘Uzair said, ‘O Lord azwj! I looked into the entirety of my affairs and its ordinances and I recognised Your azwj Justice with my intellect, and there remains a subject I do not understand – You azwj would be Angry upon the people of the affliction and Make them taste You azwj Punishment, and among them would be children!’

So, Allah azwj the Exalted Commanded that he goes out to the land and it was severely hot, and he saw a tree, so he took with its shade and slept. Then, ants came, and he scratched the ground with his leg and killed a lot of ants, and he recognised it is like a strike. He azwj Said to him: “O Uzair! The people, when they are deserving of My azwj Punishment, azwj Ordain its descent during the expiry to the terms of the children, so they die due to their terms (expiring), and they die due to My azwj Punishment”.414 (P.s. This is not a Hadeeth, and it is from Ikramah, a non-Shia source)

Al Hajaal, from Hamad Bin Usman, from Mo’mar Bin Yahya, from Abu Khalis Al Kabily,

413 Bihar Al Anwaar – V 5, The book of Justice, Ch 12 H 7
414 Bihar Al Anwaar – V 5, The book of Justice, Ch 12 H 8
'He heard Ali\textsubscript{asws} Bin Al-Husayn\textsubscript{asws} saying: 'None would enter the Paradise except one who is pure from Adam\textsubscript{as}'. 415

Al Qasim Bin Yahya, from his grandfather Al Hassan, from Zareys Al Wabishy, from Sudeyr who said,

‘Abu Ja’far\textsubscript{asws} said: ‘One whose birth is clean would enter the Paradise’’. 416

Al Qasim Bin Yahya, from his grandfather Al Hassan, from Abdullah Bin Sinan,

‘From Abu Abdullah\textsubscript{asws} having said: ‘Allah\textsuperscript{azwj} Created the Paradise clean, Purified; none would enter it except one whose birth is good’’. 417

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

‘We were in his\textsubscript{asws} presence and with us was Abdullah Bin Ajlan, and Abdullah Bin Ajlan said, ‘There is a man with us recognising what we recognise (\textit{Wilayah}), and it is said, ‘He is a child of adultery’. He\textsubscript{asws} said: ‘What are you saying?’ I said, ‘That is said for him’. He\textsubscript{asws} said: ‘If that was like that, a house would be built for him in the Fire from the beginning (forefront). The glare of Hell would be returned from him, and he would be Given his sustenance’’. 418 (P.s. – this is assumed to be a Hadeeth)

My father, from Hamza Bin Abdullah, from Hashim Abu Saeed Al Ansary, from Abu Baseer,
‘From Abu Abdullah\textsuperscript{asws} having said: ‘Noah\textsuperscript{as} carried in the ship, the dog and the pig, and did not carry in it the children of adultery, and that the \textit{Nasibi} (Hostile one) is the evilest of the children of adultery’’.\textsuperscript{419}

14 – كا: الحسين بن محمد، عن المعلى، عن الوشاء، عن أبان، عن ابن أبي يعفور قال: قال أبو عبد الله عليه السلام: إن ولد الزنا يستعمل، إن عمل خيرا جزى به، وإن عمل شرا جزى به. 

Al Husayn Bin Muhammad, from Al Moala, from Al Washa, from Aban, from Ibn Abu Yafour who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘A child of adultery is utilised. If he works good, he would be Recompensed for it, and if he works evil, he would be recompensed for it’’.\textsuperscript{420}

\begin{thebibliography}{99}
\bibitem{419} Bihar Al Anwaar – V 5, The book of Justice, Ch 12 H 13
\bibitem{420} Bihar Al Anwaar – V 5, The book of Justice, Ch 12 H 14
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CHAPTER 13 – THE CHILDREN AND THE ONES WHOM THE PROOF WAS NOT COMPLETED UPON IN THE WORLD

The Verses – (Surah) Al Toor: *And those who believe and their offspring follow them with Eman, We will Unite their offspring to be with them and We will not Deprive them of anything from their deeds. [52:21]*

It was narrated to me by my father, from Suleyman Al Daylami, from Abu baser,

‘From Abu Abdullaahasws having said (re) Hisazwj Words: ‘*And those who believe and their offspring follow them with Eman, We will Unite their offspring to be with them [52:21]. The children of ourasws Shias from the Momineen, Fatimaasws would nourish them*’.

Hisazwj Words: *We will Unite their offspring to be with them [52:21], heasws said: ‘They would be guided to their fathers on the Day of Judgment’.*

My father, from Muhammad Al Attar, from Al Ash’ary, from Ali Bin Ismail, from Hamad, from Hareyz, from Zurara,

‘From Abu Ja’farasws having said: ‘When it will be the Day of Judgment, Allahazwj Mighty and Majestic would Argue upon five – Upon the child, and the one who died between the (lifetimes) of two Prophetsas, and the one who met the Prophetas and was not of understanding, and the weak of understanding, and the insane who could not understand, and the deaf and the dumb, and each one of them would argue against Allahazwj Mighty and Majestic.

قال فيبعث الله إليهم رسولًا يقول لهم: ركوبكم بأمركم أن تنبوا فيها، فمن وُلِب فيها كانت عليه بردا وسلاما، ومن عصى سبق إلى النار.

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421 Bihar Al Anwaar – V 5, The book of Justice, Ch 13 H 1
He \textsuperscript{asws} said: ‘So Allah \textsuperscript{azwj} would Send a Rasool \textsuperscript{as} to them and He \textsuperscript{azwj} would Inflame Fire for them, and he \textsuperscript{as} would be saying to them: ‘Your Lord \textsuperscript{azwj} Commands you that you leap into it’. So, the one who leaps into it, it would be cool and safe upon him, and one who disobeys, would be driven into the Fire’.’ \textsuperscript{422}

My father, from Sa’ad, from Ahmad Bin Muhammad, from his father, from Hamad, from Hareyz, from Zurara who said,

‘I asked Abu Ja’far \textsuperscript{asws}, ‘Was Rasool-Allah \textsuperscript{azwj} asked about the children?’ He \textsuperscript{asws} said: ‘He \textsuperscript{saww} had been asked, and he \textsuperscript{saww} said: ‘Allah \textsuperscript{azwj} is more Knowing of what would have been doing’.

Then he \textsuperscript{asws} said: ‘O Zurara! Do you know what his \textsuperscript{saww} words: ‘Allah \textsuperscript{azwj} is more Knowing of what would have been doing’?’ I said, ‘No’.

Then he \textsuperscript{asws} said: ‘For Allah \textsuperscript{azwj} Mighty and Majestic there is the Desire regarding them. When it will be the Day of Judgment, they will come with the children, and the old man had come of age and did not understand due to the old age and the dementia, and the one who died during the period between the two Prophets \textsuperscript{as}, and the insane, and the weak of understanding who could not understand.

Each one would argue against Allah \textsuperscript{azwj} Mighty and Majestic, so Allah \textsuperscript{azwj} the Exalted would Send to them an Angel from the Angels and would Inflame the Fire, and he would be saying, ‘Your Lord \textsuperscript{azwj} Commands you that you should leap into it’. So, the one who leaps into it, it would be cool and safe upon him, and one who disobeys Him \textsuperscript{azwj} would be ushered to the Fire’.’ \textsuperscript{423}

\textsuperscript{422} Bihar Al Anwaar – V 5, The book of Justice, Ch 13 H 2
\textsuperscript{423} Bihar Al Anwaar – V 5, The book of Justice, Ch 13 H 3
Ibn Abu Umeyr, from Jameel Bin Darraj, from Zurara,

‘From Ja’far asws Bin Muhammad asws’ having said: ‘It is an obligation upon Allah azwj that He azwj Enter the straying one to the Paradise’. Zurara said, ‘How is that, may I be sacrificed for you asws?’. He asws said: ‘The speaking one died and the silent one had not spoken, and the person died between the two, so Allah azwj would Enter him into the Paradise’.

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5 - كنز: قوله تعالى: “ يطوف عليهم ولدان مخلدون ” عن أمير المؤمنين عليه السلام أنه قال: الوالدان أهل الدنيا، لم يكن لهم حسنات فيثابون عليها، ولا سيئات فيعاقبون عليها فانزلوا هذه المنزلة.

(The book) Kunz –

‘The Words of the Exalted: Circling around them would be eternal youths [56:17], from Amir Al-Momineen asws having said: ‘The eternal youths are the children of the people of the world. There did not happen to be any good deeds for them they could be Rewarded upon, nor any evil deeds they could be Punished upon, so they went down to this status”.

425

6 - وعن النبي صلى الله عليه وآله أنه سُئل عن أطفال المشركين، فقال: خدم أهل الجنة على صورة الولدان حلقوا لخدمة أهل الجنة.

And from the Prophet saww having been asked about the children of the Polytheists, so he saww said: ‘Servants of the people of the Paradise upon an image of the youths Created for serving the people of the Paradise’.

426

7 - بيد: الحسين بن يحيى بن ضريس، عن أبيه، عن محمد بن عمارة السكري، عن إبراهيم بن عاصم، عن عبد الله بن هارون الكرخي، عن أحمد بن عبدالله بن يزيد، عن أبيه يزيد بن سلام، عن أبيه عبد الله بن سلام مولى رسول الله صلى الله عليه وسلم وآله وآله قال: سألت رسول الله صلى الله عليه وآله فقلت: أين أولاد المشركين في الجنة أم في النار؟ فقال: الله تبارك وتعالى أولى بهم إنه إذا كان يوم القيامة.

Al Husayn Bin Yahya Bin Zareys, from his father, from Muhammad Bin Amara Al Sakry, from Ibrahim Bin Aasim, from Abdullah Bin Haroun Al Karkhy, from Ahmad Bin Abdullah Bin Yazeed, from his father Yazeed Bin Salaam, from his father Salaam Bin Ubeydullah, from his brother Abdullah Bin Salaam,

‘A slave of Rasool-Allah saww who said, ‘I asked Rasool-Allah saww, ‘Inform me, does Allah azwj Mighty and Majestic people without a Proof?’ He asws said: ‘Allah azwj Forbid!’ I said, ‘Would the children of the Polytheists be in the Paradise or in the Fire?’ He asws said: ‘Allah azwj Blessed and Exalted is Foremost with them. When it will be the Day of Judgment’ – and the gist of the Hadeeth up to the point he asws said –

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424 Bihar Al Anwaar – V 5, The book of Justice, Ch 13 H 4
425 Bihar Al Anwaar – V 5, The book of Justice, Ch 13 H 5
426 Bihar Al Anwaar – V 5, The book of Justice, Ch 13 H 6
Then Allahazwj Mighty and Majestic would Command a Fire called Al-Falaq, the severest thing in the Fire of Hell as Punishment, so it would come out from its place as dark black with the chains and the shackles. Allahazwj Mighty and Majestic would Command it to blow into the faces of the creatures with a puff, so it would puff, and from the intensity of its puffing the sky would be rent asunder, and the stars would be effaced, and the oceans would solidify, and the mountains would collapse, and the visions would be obscured, and the pregnant ones would place their burdens, and the youth would become old from the terror of the Day of Judgment.

And one who preceded to it in the Knowledge of Allahazwj the Exalted that he would become fortunate, would throw himself into it, and it would be cool and safe upon him just as it was upon Ibrahimas.

The number (of reporters), from Sahl, from someone else, raising it,
Then Allah would Command with them to be in the Fire, and they would be saying, ‘O our Lord! You Commanded with us to be in the Fire and did not Flow the Pen upon us (no deeds recorded)?’ The Subduer would be Saying: “I Commanded you all Verbally and you did not obey Me, so how would it have been if I had Sent My Rasool to you, in the absence?”. 428

And in another Hadeeth: ‘As for the children of the Momineen, they would be united with their forefathers, and the children of the Polytheists would be united with their forefathers, and these are the Words of Allah Supreme: with Eman, We will Unite their offspring to be with them [52:21]’. 429

‘I asked Abu Ja’far asws about the youths, so he asws said: ‘Rasool-Allah saww was asked about the eternal youths and the children, and he saww said: ‘Allahazwj is more Knowing with what they would have done’”. 430

‘I said to Abu Abdullah asws, ‘What are you asws saying regarding the children, those who died before reaching adulthood?’ He asws said: ‘They asked Rasool-Allah saww, and he saww said: ‘Allahazwj is more Knowing with what they would have done’.

Then A’lim said: ‘Allaahu Akbar! Then you, O Rasool Allah saww, placed them in the Fire! The youths asked: ‘Who did you send to us?’ He said: ‘I sent my Rasool, upon him be peace, and the things of the polytheists were brought to them. Then they said: ‘What is this?’ He said: ‘This is Allah’s Fire, and they will have it forever’. 431

428 Bihar Al Anwaar – V 5, The book of Justice, Ch 13 H 8
429 Bihar Al Anwaar – V 5, The book of Justice, Ch 13 H 9
430 Bihar Al Anwaar – V 5, The book of Justice, Ch 13 H 10
Then he asws turned towards me and he asws said: ‘O Zurara! Do you know what Rasool-Allah saww meant by that?’ I said, ‘No’. He asws said: ‘But rather he saww meant: ‘Stop, do not be saying anything regarding them, and refer their knowledge back to Allah azwj’.

The number (of reporters), from Sahl, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Ibn Bakeyr,

‘From Abu Abdullah asws regarding the Words of Allah azwj Mighty and Majestic: And those who believe and their offspring follow them with Eman, We will Unite their offspring to be with them [52:21]. He asws said: ‘The sons were deficient from the deeds of the fathers therefore the sons would be united with the fathers for their eyes to be delighted with that’.”

From Abu Bakr Al Hazramy,

‘From him asws – similar to it’.

Ali, from his father, from Ibn Abu Umeyr, from Hisham,

‘From Abu Abdullah asws having been asked about the one who dies in the (gap) period (of two Prophets as), and about the one who did not reach adulthood, and one of deficient intellect, so he asws said: ‘Allah azwj would be Arguing upon them.

He azwj would Raise a Fire for them and would be Saying to them: “Enter it!” So, the one who enters it, it would be cool and safe upon him, and one who refuses, He azwj would Say: “There, I azwj had Commanded you but you disobeyed Me azwj”.

By this chain,
‘He asws said: ‘Three would have an argument upon them – The mute, and the child, and one who died during the (gap) period (of two Prophets as), so He azwj would Raise a Fire for them and Say to them: “Enter it!” So, the one who enters it, it would be cool and safe upon him, and the one who refuses, the Blessed and Exalted would Say: ‘This, I azwj had Commanded you, but you disobeyed Me azwj’. 435

16 – نوادر الراوندي: بإسناده عن موسى بن جعفر, عن آبائه عليهم السلام قال: قال: رسول الله صلى الله عليه وآله: لا تزوجوا الحسناء الجميلة العاقرة فإني أباهي بكم الامام يوم القيامة، أو ما علمت أن الولدان تحت عرش الرحمن يستغيثون لأبابهم، يحضنهم إبراهيم، وتربيهم سارة عليهما السلام في جبل من مسك وعنبر وزعفران؟.

(The book) Nawadir of Al Rawandy, by his chain,

‘From Musa Bin Ja’far asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘Do not marry the beautiful belle, the sterile one, for I azwj would be boasting with you all to the communities on the Day of Judgment, or do you now know that the children would be beneath the Throne of the Beneficient seeking Forgiveness for their fathers. Ibrahim as would cuddle them and Sarah as would nourish them in a mountain of musk and amber and saffron?’’. 436

17 – يه: في الصحيح روى أبو زكريا، عن أبي بصير قال: قال أبو عبد الله عليه السلام: إذا مات طفل من أطفال المؤمنين نادى مناد في ملكوت السماء والارض: ألا إن فلان بن فلان قد مات، فإن كان مات والداه أو أحدهما أو بعض أهل بيته من المؤمنين دفع إليه يغذوه، وإلا دفع إلى (Syeda) Fatima asws to provide him until his parents or one of the two, or one of his family member comes (dies), it is handed over to him’’. 437

18 – يه: في الصحيح عن الحسن بن محبوب، عن علي بن رئاب، عن الحلبي، عن أبي عبد الله عليه السلام قال: إن الله تبارك وتعالى يدفع إلى إبراهيم وسارة أطفال المؤمنين يغذوهم بشجرة في الجنة لها أخلاف كأخلاف البقر في قصر من الدار، فإذا كان يوم القيامة ألبسوا وأطيبوا وأهدوا إلى آبائهم، فهم ملوك في الجنة مع آبائهم، وهو قول الله تعالى: "والذين آمنوا وأتبعوه دينهم بإيمان أحقهم ممن ذيهم".

In (the book) Al Saheeh of Al Rawandy, reported by Abu Zakariya, from Abu Baseer who said,

‘Abu Abdullah asws said: ‘When a child from the children of the Momineen dies, a Caller calls out in the kingdoms of the skies and the earth: ‘Indeed! So and so, son of so and so has died!’ So, if its parents or one of the two had died, or some of his family members from the Momineen, it is handed over to him to provide him, or else it is handed over to (Syeda) Fatima asws to provide him until his parents or one of the two, or one of his family member comes (dies), it is handed over to him’’.

In (the book) Al Saheeh of Al Rawandy, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Al Halby.

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435 Bihar Al Anwaar – V S, The book of Justice, Ch 13 H 15
436 Bihar Al Anwaar – V S, The book of Justice, Ch 13 H 16
437 Bihar Al Anwaar – V S, The book of Justice, Ch 13 H 17
‘From Abu Abdullah asws having said: ‘Allah azwj Blessed and Exalted Hands over the children of the Momineen to Ibrahim as and Sarah as to provide them with a tree in the Paradise having udders like udders of the cow, in a castle of gems. So, when it will be the Day of Judgment, they would be clothed, and perfumed, and oiled and guided to their fathers, for they would be kings in the Paradise along with their fathers, and it is in the Words of Allah azwj the Exalted: *And those who believe and their offspring follow them with Eman, We will Unite their offspring to be with them [52:21]*’. 438

And it is reported by the sheykh Hassan Bin Suleyman in the book ‘Al Mukhtasar’, copied from the book ‘Al Ma’arij’ of the sheykh Al Salih Abu Muhammad al Hassan, by his chain from Al Sadouq, from his father, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Al Kufy, from Muhammad Bin Abdullah Bin Mihran, from Salih Bin Aqaba, from Yazeed Bin Abdul Malik, from Al-Baqir asws having said: ‘When Rasool-Allah saww ascended to the sky and ended up to the seventh sky and met the Prophets as, he saww said: ‘Where is my saww father as Ibrahim as?’ They said, ‘He as is with the children of the Shias of Ali asws’. Then he saww entered the Paradise, and he saww was beneath a tree having udders like the udders of the cow. When the udder was fell from a mouth of the child, Ibrahim as stood up and returned it to him.

He asws said: ‘So, he as greeted unto him saww and asked him saww about Ali asws. He saww said: ‘I saww left him asws behind as a Caliph among my saww community’. He as said: ‘The Caliph has been left behind. But, Allah azwj Obligated obedience to him asws upon the Angels, and these are the children of his asws Shias. as asked Allah azwj that He azwj Makes me the caretaker upon them, and He azwj Did, and that the child gulps the mouthful and he find the taste of the fruits of the Paradise and its rivers in that mouthful’. 439

In (the book) Al Saheeh –

438 Bihar Al Anwaar – V 5, The book of Justice, Ch 13 H 18
439 Bihar Al Anwaar – V 5, The book of Justice, Ch 13 H 19
'Jameel Bin Darraj asked Abu Abdullah asws about the children of the Prophets as, so he asws said: 'They aren’t like the children of the people’.

And he asked him asws about Ibrahim as, son as of Rasool-Allah sallallahu `alayhi wa sallam, had he as remained would he as have been a truthful, a Prophet as? He asws said: ‘Had he as remained he as would have been upon the Manifesto of his as father sallallahu `alayhi wa sallam’. 440

It is reported by Wahab Bin Wahab,

‘From Ja’far asws Bin Muhammad asws, from his asws father asws having said: ‘Ali asws said: ‘The children of the Polytheists would be with their fathers in the Fire, and the children of the Muslims would be with their fathers in the Paradise’’. 441

In (the book) Al Saheeh, it is reported by Ja’far Bin Bashir, from Abdullah Bin Sinan who said,

‘I asked Abu Abdullah asws about the children of the Polytheists dying before they reach the adulthood. He asws said: ‘Kafirs, and Allah azwj is more Knowing with what they would have been doing. They would be entering the enterings of their fathers’.

And he asws said: ‘A Fire would be Ignited for them and He azwj would Say to them: “Enter it!” So, if they enter it, it would be cool and safe upon them, and if they refuse, Allah azwj Mighty and Majestic would Say to them: “It is that! I azwj had Commanded you all, but you disobeyed Me azwj!” Then Allah azwj Mighty and Majestic would Command with them to be in the Fire’’. 442

440 Bihar Al Anwaar – V 5, The book of Justice, Ch 13 H 20
441 Bihar Al Anwaar – V 5, The book of Justice, Ch 13 H 21
442 Bihar Al Anwaar – V 5, The book of Justice, Ch 13 H 22

The Verses – (Surah) Al Baqarah: **There is no compulsion in the Religion; the right way has been clarified from the error. [2:256]**

And the Exalted Said: **“Allah does not Encumber a soul except to its capacity. For it would be what it earned and against it would be what it earned”. (The Rasool said): ‘Our Lord! Do not Seize us if we forget or we make a mistake. Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us. Our Lord! And do not Load upon us what we have no strength for us with it; and Pardon (our sins) for us and have Mercy on us. [2:286]**

(Surah) Al Anam: **There has come to you Insight from your Lord; so the one who visualises, then it is for his soul, and the one who is blind, then it is against it, and I am not a keeper over you all [6:104]**

(Surah) Al A’raaf: **We do not Encumber a soul except to its capacity [7:42]**

(Surah) Al Anfaal: **the ones to be destroyed from a clear proof and to Revive the ones to be revived from a clear proof, and surely Allah is Hearing, Knowing [8:42]**

(Surah) Al Tawbah: **9. And who is there that would be able to die and live again? And Allah knows that which you do not know [9:115]**
(Surah) Al Tawbah: *It was not for Allah to Let stray a people after having Guided them until He Clarifies to them what they should be guarding against, [9:115]*

النحل" 16 "وعلى الله قصد السبيل ومنها جائز ولو شاء هديكم أجمعين 9.

(Surah) Al Nahl: *And upon Allah is to Direct to the Way, and from these (some) are crooked, and had He so Desired, He would have Guided you altogether [16:9]*

الاسرى" 17 "من اهتدى فإما يهدي لنفسه ومن ضل فإما يضل عليها ولا تز وازرة وزر أخرى وما كنا معذبين حتى نبعث رسولًا 15.

(Surah) Al Asra: *One who accepts Guidance, rather he accepts it for his own self, and one who strays, so rather he strays against it; and no bearer will bear the burden of another; and We do not Punish until We Send a Rasool [17:15]*

طه" 20 "ولو أهلكناهم بعذاب من قبله لقالوا ربنا لولا أرسلت إلينا رسولًا ف톰عت آياتك من قبل أن ننزل وغزا 134.

(Surah) Ta Ha: *And had We Destroyed them with a Punishment from before it, they would be saying, ‘Our Lord! If only You had Sent a Rasool to us, then we would have followed your Signs from before we were disgraced and shamed’ [20:134]*

الحج" 22 "وأما جعل عليكم في الدين من حرج 78.

(Surah) Al Hajj: *and did not Make any hardship upon you in the Religion [22:78]*

النور" 24 "كذلك بين الله لكم الآيات والله علم حكيم 58 " وقال ": كذلك بين الله لكم آياته والله علم حكيم 59.

(Surah) Al Noor: *Like that, Allah Clarifies the Verses for you, and Allah is Knowing, Wise [24:58]*

And Said: *Like that, Allah Clarifies His Verses to you, and Allah is Knowing, Wise [24:59]*

الشعراء" 26 "وأما أهلكنا من قرية إلا ولها منذرون ذكرى وما كنا ظالمين 108 - 109.

(Surah) Al Shoara: *And We did not Destroy any town except there were warners for it [26:208] Being a reminder, and We were not unjust [26:209]*

القصص" 28 "ولولا أن تسببهم مصيبة بما قدمت أيديهم فيقولوا ربنا لولا أرسلت إلينا رسولًا فتمغعت آياتك وتكون من المؤمنين " 46.

(Surah) Al Qasas: *And had it not been for a calamity afflicting them due to what their own hand had sent ahead, they would be saying, ‘Our Lord! Why did You not Send a Rasool to*
us, so we could have followed Your Signs and could have become from the Momineen?’ [28:47]

وقال تعالى " وما كان ربكم مهلك القرى حتي ببعث في امها رسولًا يلقوا عليهم آياتنا وما كنا مهلكي القرى إلا وأهلها ظلمون " 59

And the Exalted Said: And your Lord did not Destroy the town until He Sent a Rasool in its capital reciting Our Verses to them. And We did not Destroy the town except that its inhabitants were unjust [28:59]

الاحزاب " 33 " وليس عليكم جناح فيما أخطأتم به ولكن ما تعمدت قلوبكم 5.

(Surah) Al Ahzaab: And there isn’t any blame on you regarding what you err with, but what your hearts deliberate with [33:5]

الطلاق " 65 " لا يكلف الله نفسه إلا ما آتيها 7.

(Surah) Al Talaaq: Allah does not Encumber a soul except what He has Given it. [65:7]

1 - ب: هارون، عن ابن زياد، عن جعفر، عن أبيه، عن النبي صلى الله عليه وآله قال: مما أعطى الله امتي وفضلهم به على سائر الامم أعطاهم ثلاث خصال لم يعطها إلا نبي، وذلك أن الله تبارك وتعالى كان إذا بعث نبيا قال له اجتهد في دينك ولا جرح عليك.

Haroun, from Ibn Ziyad,

‘From Ja’far asws, from his asws father, asws, from the Prophet saww having said: ‘From what Allah azwj Gave my saww community and Merited them with it over the rest of the communities, He azwj Gave them three characteristics He azwj did not Give to anyone except a Prophet as, and that is because whenever Allah azwj Sent a Prophet as, Said to him as: “Struggle in your Religion and there is no blame upon you!”

وإن الله تبارك وتعالى أعطى ذلك امتي حيث يقول: “ وما جعل عليكم في الدين من حرج " يقول: من ضيق.

Allah azwj Blessed and Exalted Gave that to my saww community where He azwj is Saying: and did not Make any hardship upon you in the Religion [22:78], He azwj is Saying, “From a straightness”. 443

2 - ب: البزاز، عن أبي البختري، عن جعفر، عن أبيه، عن النبي صلى الله عليه وسلم قال: لا غلظ على مسلم في شئ.

Al Bazaz, from Abu Al Bakhtary,

443 Bihar Al Anwaar – V 5, The book of Justice, Ch 14 H 1
'From Ja’far asws, from his asws father asws, from Ali asws having said: ‘There is no harshness upon a Muslim regarding anything’\textsuperscript{444}.

3 - ل: ابن الوليد، عن الصفار، عن ابن عيسى، عن محمد بن سنان، عن ابن مسكان، عن موسى بن بكر قال: قلت لأبي

عبد الله عليه السلام: الرجل يغمى عليه اليوم واليومين والثلاثة والاربعة وآكثر من ذلك، كم يقضي من صلاته؟

Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Muhammad Bin Sinan, from Ibn Muskan, form Musa Bin Bakr who said,

‘I said to Abu Abdullah asws, ‘The man has unconsciousness upon him for the day, and the two days, and the three, and the four, and more than that, how much should he fulfil from his (missed) Salats?’

فقال: ألا أخبرك بما يجمع لك هذا وأشباهه، كلما غلب الله عزوجل عليه من أمر فلان أعذر له العبادة.

He asws said: ‘Indeed! asws Shall inform you with what would be a summary for you of this and its like. All what Allahazwj Mighty and Majestic Overcomes from a matter, so Allahazwj is more Excusing of Hisazwj servants’.

وزاد فيه غيره: إن أبا عبد الله عليه السلام قال: وهذا من الابوا ب التي يفتح كل باب منها ألف باب.

And someone else has an increase in it, ‘Abu Abdullah asws said: ‘And this is from the doors which every door from it opens a thousand doors’\textsuperscript{445}.

4 - سن: علي بن الحكم، عن أبان الاحمر، عن حمزة الطيار، عن أبي عبد الله عليه السلام قال: قال لي: أكتب، وأملى: أن من قولنا: إن الله يحتج على العباد بالذي آتاهم وعرفهم، ثم أرسل إليهم رسولًا وأنزل عليه الكتاب، وامرأ فيه.

Ali Bin Al Hakam, from Aban Al Ahmar, from Hamza Al Tayyar,

‘From Abu Abdullah asws, he (the narrator) said, ‘He asws said to me: ‘Write, and I asws shall dictate. It is from our asws words that Allahazwj would Argue upon the servants by that which Heazwj had Given them and Made them recognise, then Sent a Rasool saww to them and Revealed the Book unto him saww, and Commanded in it and Prohibited.

أمر فيه بالصلاة والصوم فنام رسول الله صلى الله عليه وآله عن الصلاة فقال: أنا انيمك وأنا أوقظك، فإذا قمت فنامك عليهم، فليعلموا إذا أصابهم ذلك كيف يصنعون ليس كما يقولون: ‘When one sleeps from it, one is

Heazwj Commanded in it with the Salat and the Fasts. (One day) Rasool-Allahsaww slept from the Salat, so Heazwj Said: ‘azwj Made you saww sleep and Iazwj Woke you saww up’. So, when he saww arose and prayed Salat for them (people) to know, when that hits them how they should be dealing (with it), and it isn’t as they are saying it, ‘When one sleeps from it, one is

\textsuperscript{444} Bihar Al Anwaar – V 5, The book of Justice, Ch 14 H 2
\textsuperscript{445} Bihar Al Anwaar – V 5, The book of Justice, Ch 14 H 3
destroyed’. And like that are the Fasts. "Iazwj Make you sick, and Iazwj Give you health. So, whenever you are healed, fulfil it”.

Then Abu Abdullahasws said: ‘And like that, when you look into the entirety of the things, you will not find one except and for Allahazwj upon it is an Argument, and for Himazwj is the Desire regarding it, and Iasws am not saying: ‘Whatever they desire they do’.

Then heasws said: ‘Allahazwj Guides and lets to stray’.

And heasws said: ‘They have not been Commanded except below their capabilities, and all things the people have been Commanded with, so they are capable for it, and all thing they are not capable for it, it has been dropped from them, but the people are such, there is no good in them’.

Then heasws recited: There isn’t any blame upon the weak, nor upon the sick, nor upon those who cannot find what they could be spending [9:91], So Heazwj Dropped it from them: There is no way (to a blame) upon the good doers, and Allah is Forgiving, Merciful [9:91] Nor upon those when they came to you that you might carry them [9:92]. Heasws said: ‘So Heazwj Dropped (the Obligation) from them because they were not finding (the means)’.

But rather, the way (to blame) is upon those who seek your permission and they are rich. They are pleased to be with the ones staying behind; and Allah Sealed upon their hearts, so they don’t know [9:93]’.

5 - سن: محمد بن علي، عن حكم بن مسكيين الثقفي، عن النضر بن قرواش قال: سمعت أبا عبد الله عليه السلام يقول: إنما

احتتج الله على العباد بما أهالهم وعرفهم.

Muhammad Bin Ali, from Hakam Bin Miskeen Al Saqafy, from Al nazar Bin Qarwash who said,

446 Bihar Al Anwaar – V 5, The book of Justice, Ch 14 H 4
‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘But rather, Allah\textsuperscript{azwj} Argues upon the servants with what He\textsuperscript{azwj} Gave them and Made them recognise’.\textsuperscript{447}

6 - سن: أبي، عن صفوان، عن منصور بن حازم قال: قال أبو عبد الله عليه السلام: الناس مأمورون ومنهيون ومن كان له عذر

My father, from Safwan, from Mansour Bin Hazim who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘The people are Commanded and Prohibited, and one who had a (valid) excuse for him, Allah\textsuperscript{azwj} would Excuse him’.\textsuperscript{448}

7 - سن: ابن فضال، عن ثعلبة، عن حمزة بن الطيار; وحدثنا أبي، عن فضالة عن أبان الاحمر، عن أبي عبد الله عليه السلام في قول الله: “ ما كان الله ليضل قوما بعد إذ هديهم حتى يبين لهم ما يتقون " قال: حتى يعرفهم ما يرضيه وما يسخطه.

Ibn Fazal, from Sa’albat, from Hamza Bin Al Tayyar, and it was narrated by my father, from Fazalat, from Aban Al Ahmar,

‘From Abu Abdullah\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj}: It was not for Allah to Let stray a people after having Guided them until He Clarifies to then what they should be guarding against, [9:115], he\textsuperscript{asws} said: ‘Until He\textsuperscript{azwj} Makes them recognise what Pleases Him\textsuperscript{azwj} and what Angers Him\textsuperscript{azwj}.

And He\textsuperscript{azwj} Said: Then He Inspired it, it’s immorality and its piety [91:8] - He\textsuperscript{asws} said: ‘Explained to it what it should come to and what it should leave’.

وقال: " فأهلهها فحورها وقوتها " قال: بين لها ما ما تأتي وما تترك؟

And He\textsuperscript{azwj} Said: We certainly Guided him of the Way. Either he is grateful, or he commits Kufr [76:3] – He\textsuperscript{asws} said: ‘Made it recognise what it should take and what it should leave’.

وسألته عن قول الله: " يقلب بين المرء وقلبه " قال: يشتهي سمعه وبصره وله له وله له وله له وهو عنيشي من الاشيئه فإنه لا يأتيه إلا وقلبه منكر، لا يقبل العلم قبله، يعرف أن الحق غيره.

And I asked him\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj}: Allah Intervenes between a person and his heart [8:24], he\textsuperscript{asws} said: ‘His hearing, and his sight, and his tongue, and his heart desire, but it is something he is overcome by from what he desires, and he does not come to it except and his heart would deny, not accepting that which he comes to, recognising that the Truth is other than it’.

وعن قوله: " فآمأ فهدناهم فاستهبدوهم على الهدى " قال: فهدهم عن فهم هم استهبدوهم على الهدى وهم يعرفون.

\textsuperscript{447} Bihar Al Anwaar – V 5, The book of Justice, Ch 14 H 5
\textsuperscript{448} Bihar Al Anwaar – V 5, The book of Justice, Ch 14 H 6
And about His Words: And as for Samood, so We Guided them, but they loved the blindness over the Guidance [41:17]. He said: ‘Prohibited them from their deed, but they loved the blindness over the Guidance and (Although) they were recognising’.  

Ibn Fazal, from Ibn Bakeyr, from Zurara who said,

‘I asked Abu Abdullah about the Words of Allah: We certainly Guided him of the Way. Either he is grateful, or he commits Kufr [76:3], he said: ‘Taught him the way, so either he takes and he is thankful, and either he leaves and he is a Kafir’.  

Ibn Yazeed, from a man, from Al Hakam Bin Miskeen, from Ayoub Bin Al Hurr, a slave of Al Harqy who said,

Abu Abdullah said to me: ‘O Ayoub! There is no one except the Truth emerges to him until he cracks, whether he accepts it or leaves it, and that is because Allah is Saying in His Book: But, We Hurl the Truth upon the falsehood, so it confutes it, and then it vanishes. And for you is the woe from what you are ascribing’.  

My father, from Yunus, from Hamad Bin Usman, from Abdul A’ala who said,

‘I said to Abu Abdullah, ‘Has there been Made to be some tools in the people they can be attaining the recognition with these?’ He said: ‘No’. I said, ‘Have they been Encumbered with the recognition?’ He said: ‘No. The explaining is upon Allah. Allah does not Encumber the servants except to their capacity, nor does He Encumber a soul except what He has Given it’.  

A number of our companions, from Ali Bin Asbaat, from Jameel Bin Daraj, from Zurara,
‘From Abu Ja’far asws having said: ‘Allah azwj Blessed and Exalted Confers upon a people and there is no good in them, so Allah azwj would Argue upon them and the Argument would be necessitated for them’. 453

Ibn Mahboub, from Sayf Bin Umeyra and Abdul Aziz Al Abdy, and Abdullah Ibn Abu Yaqour,

‘From Abu Abdullah asws having said: ‘Allah azwj Refused to Introduce falsehood as truth; Allah azwj Refused to Make the Truth to be in the heart of the Momins as falsehood, there is no doubt in it; and Allah azwj Refused to Make the falsehood in the heart of the Kafirs as the opposite of truth, there being no doubt in it; and if He azwj had not Made this like that, Truth would not have been recognised from falsehood’’. 454

Al Hassan Bin Muhammad al Sakuny, from Muhammad Bin Abdullah Al Hazramy, from Ibrahim Ibn Abu Muawiya, from his father, from Al Amsh, from Ibn Zibyan who said,

‘Umar came to an insane woman who had been immoral, so he ordered with stoning her (to death). Then Ali asws Bin Abu Talib asws passed by and he asws said: ‘What is this?’ They said, ‘An insane woman was immoral so Umar ordered with her being stoned (to death)’.

He asws said: ‘Do not be hasty’. Then Umar came, and he asws said to him: ‘But, do you not know that the Pen is Raised from three – from the child until puberty, and from the insane until he comes out from it, and from the sleeping one until he wakes up?’”. 455

Al Attar, from Sa’ad, from Ibn Yazeed, from Hamad, from Hareyz,

453 Bihar Al Anwaar – V 5, The book of Justice, Ch 14 H 11
454 Bihar Al Anwaar – V 5, The book of Justice, Ch 14 H 12
455 Bihar Al Anwaar – V 5, The book of Justice, Ch 14 H 13
‘From Abu Abdullah asws having said: ‘Rasool-Allah SAWW said: ‘Nine (things) have been Raised from my SAWW community – The mistake, and the forgetfulness, and what they have coerced upon, and what they are not knowing, and what they cannot endure, and what they are desperate to, and the envy, and the recklessness, and the thinking regarding the uncertainty in the people what is not spoken by a lip’’. \(^{456}\)

15 - بين: فضالة، عن سيف بن عميرة، عن إسماعيل الجعفي، عن أبي عبد الله عليه السلام قال: سمعته يقول: وضع عن هذه الامة ستة: الخطاء، والنسيان، وما استكرهوا عليه، وما لا يعلمون، وما لا يطبقون، وما لا يطمئنون عليه.

Fazalat, from Sayf Bin Umeyra, from Ismail Al Ju’fy,

‘From Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying: ‘Six (things) have been dropped from this community – The mistake, and the forgetfulness, and what they have been coerced upon, and what they are not knowing, and what they cannot endure, and what they are desperate to’’. \(^{457}\)

16 - بين: عن ربيع، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: الله عفى عن امتي ثلاثا: الخطاء، والنسيان، والاستكراه.

From Rabie,

‘From Abu Abdullah asws having said: ‘Rasool-Allah SAWW said: ‘Allah azwj Pardoned three (things) from my SAWW community – the mistake, and the forgetfulness, and the being coerced’.

وقال أبو عبد الله عليه السلام: وفيها رابعة: وما لا يطيقون.

And Abdullah asws said: ‘And in it is a fourth, ‘What they cannot endure’’. \(^{458}\)

17 - بين: عن الحليبي، عن أبي عبد الله عليه السلام: وضع عن امي الخطأ والنسيان وما استكرهوا عليه.

From Al Halby,

‘From Abu Abdullah asws: ‘There have been dropped from my asws community, the mistake, and the forgetfulness, and what they have been coerced upon’’. \(^{459}\)

18 - بين: عن أبي الحسن قال: سألته عن الرجل يستكره على اليمين فيحلف بالطلاق والعتاق وصدقة ما يملك، أينما ذلك؟ فقال: لا.

From Abu Al-Hassan asws, he (the narrator) said, ‘I asked him asws about the man coerced upon the oath, so he swears with the divorce, and the freeing (a slave), and (giving in) charity what he owns, would that be necessitate on him?’ He asws said: ‘No’.

\(^{456}\) Bihar Al Anwaar – V 5, The book of Justice, Ch 14 H 14
\(^{457}\) Bihar Al Anwaar – V 5, The book of Justice, Ch 14 H 15
\(^{458}\) Bihar Al Anwaar – V 5, The book of Justice, Ch 14 H 16
\(^{459}\) Bihar Al Anwaar – V 5, The book of Justice, Ch 14 H 17
Then he\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} said: ‘It has been dropped from my\textsuperscript{saww} community, what they have been coerced upon, and what they cannot endure, and what they are mistaken with’.\textsuperscript{460}

19 - May the authenticators of peace be assailed: “What Allah has enjoined upon His servants is not that which they are coerced upon, or what they cannot endure, and what they are mistaken with.”

Al-Sadiq\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}. Allah\textsuperscript{azwj} has not Encumbered the servants except below what they can endure, because He\textsuperscript{azwj} Encumbered them during every day and night, five Salats, and Encumbered them during the year, Fasts of thirty days, and Encumbered them during every two hundred Dirhams, five Dirhams, and Encumber them one Hajj, and they can endure more than that’\textsuperscript{461}.

A group, from Abu Al Mufazzal, from Ahmad Bin Muhammad Bin Al Husayn Al Alawy, from Muhammad Bin Ismail Bin Ibrahim Bin Musa, from his uncles Ali and Al Husayn,

‘Two sons of Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from the Prophet\textsuperscript{saww} having said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Revealed unto the Honourable Recorders (Angels): “Do not write anything upon My\textsuperscript{azwj} Momin servant during his exhaustion”’.\textsuperscript{462}

20 - A group, from Abu Mufazzal, from Ahmed Bin Muhammad Bin Al Husayn Al Alawy, from Muhammad Bin Ismail Bin Ibrahim Bin Musa, from his uncles Ali and Al Husayn,

*Nahj (Al Balagah) –

Amir Al-Momineen\textsuperscript{asws} said: ‘You have been Shown, if you (try to) see, and you have been Guided, if you (can try to be) guided, and you have been Made to her, if you could listen’.\textsuperscript{463}

21 - And he\textsuperscript{asws} said: ‘The morning has illuminated for the one with eyes’.\textsuperscript{464}

22 - And he\textsuperscript{asws} said: ‘The morning has illuminated for the one with eyes’.

23 - A group, from Abu Mufazzal, from Ahmed Bin Muhammad Bin Al Husayn Al Alawy, from Muhammad Bin Ismail Bin Ibrahim Bin Musa, from his uncles Ali and Al Husayn,

*Book of Glares* –

And he\textsuperscript{asws} said: ‘The morning has illuminated for the one with eyes’.\textsuperscript{464}

23 - A group, from Abu Mufazzal, from Ahmed Bin Muhammad Bin Al Husayn Al Alawy, from Muhammad Bin Ismail Bin Ibrahim Bin Musa, from his uncles Ali and Al Husayn,

*Book of Glares* –

And he\textsuperscript{asws} said: ‘The morning has illuminated for the one with eyes’.\textsuperscript{464}

\textsuperscript{460} Bihar Al Anwaar – V 5, The book of Justice, Ch 14 H 18
\textsuperscript{461} Bihar Al Anwaar – V 5, The book of Justice, Ch 14 H 19
\textsuperscript{462} Bihar Al Anwaar – V 5, The book of Justice, Ch 14 H 20
\textsuperscript{463} Bihar Al Anwaar – V 5, The book of Justice, Ch 14 H 21
\textsuperscript{464} Bihar Al Anwaar – V 5, The book of Justice, Ch 14 H 22
The book ‘Al Gharaat’ of Ibrahim Bin Muhammad Al Saqafy, by his chain, from Yahya Bin Saeed, from his father who said,

‘Amir Al-Momineen\textsuperscript{asws} said: ‘There isn’t a destruction for a destroyed one, one who is excused regarding deliberate straying reckoning it to be guidance, nor leave a truth reckoning it to be straying’.\textsuperscript{465}

My father, from Yunus, raising it, said,

‘Abu Abdullah\textsuperscript{asws} said: ‘There isn’t from a falsehood standing against the Truth, except the Truth would overcome the falsehood’.\textsuperscript{466}

Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Every people working upon a doubt in their matters, and a problem from their opinion, and the falsifiers from them are upon the ones besides them, and the Truth has become manifest from that with the comparison of the justice in the presence of the ones of understanding’.\textsuperscript{467}

From Zurara and Humran and Muhammad Bin Muslim,

‘From one of the two\textsuperscript{5th or 6th Imam\textsuperscript{asws}} having said: ‘Regarding the end part of (Surah) Al-Baqarah, when they supplicated they were Answered: “\textit{Allah does not Encumber a soul except to its capacity [2:286]}, what Allah\textsuperscript{azwj} has Obligated upon it. \textit{For it would be what it earned and against it would be what it earned}”. And like that are His\textsuperscript{azwj} Words: \textit{Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us. [2:286]}’’.\textsuperscript{468}

\begin{footnotesize}
\begin{tabular}{ll}
\textsuperscript{465} & Bihar Al Anwaar – V 5, The book of Justice, Ch 14 H 23 \\
\textsuperscript{466} & Bihar Al Anwaar – V 5, The book of Justice, Ch 14 H 24 \\
\textsuperscript{467} & Bihar Al Anwaar – V 5, The book of Justice, Ch 14 H 25 \\
\textsuperscript{468} & Bihar Al Anwaar – V 5, The book of Justice, Ch 14 H 26 \\
\end{tabular}
\end{footnotesize}
From Amro Bin Marwan Al Khazaz who said,

‘I heard Abu Abdullah asws saying: ‘Rasool-Allah saww said: ‘Four characteristics have been Raised from my saww community – what they are mistaken of, and what they forget, and what they are coerced upon, and what they cannot endure.

وذلك في كتاب الله قول الله تبارك وتعالى: “ ربنا لا تؤاخذنا إن نسينا أو أخطأنا ربنا ولا تحمل علينا إصرا كما حملته على الذين من قبلنا ربنا ولا تحملنا مالا طاقة لنا به ” وقول الله: ” إلّا من أكره وقلبه مطمئن بالأيمان ”.

And that is in the Book of Allah azwj, the Words of Allah azwj Blessed and Exalted: ‘Our Lord! Do not Seize us if we forget or we make a mistake. Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us. Our Lord! And do not Load upon us what we have no strength for us with it [2:286]. except for the one coerced, and his heart is content with the Eman [16:106]’.

And that is in the Book of Allah azwj, the Words of Allah azwj Blessed and Exalted: ‘Our Lord! Do not Seize us if we forget or we make a mistake. Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us. Our Lord! And do not Load upon us what we have no strength for us with it [2:286]. except for the one coerced, and his heart is content with the Eman [16:106]’.

And that is in the Book of Allah azwj, the Words of Allah azwj Blessed and Exalted: ‘Our Lord! Do not Seize us if we forget or we make a mistake. Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us. Our Lord! And do not Load upon us what we have no strength for us with it [2:286]. except for the one coerced, and his heart is content with the Eman [16:106]’.

And that is in the Book of Allah azwj, the Words of Allah azwj Blessed and Exalted: ‘Our Lord! Do not Seize us if we forget or we make a mistake. Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us. Our Lord! And do not Load upon us what we have no strength for us with it [2:286]. except for the one coerced, and his heart is content with the Eman [16:106]’.

From Muhammad Bin Hakeem,

‘Raising it to Abu Abdullah asws, he (the narrator) said, ‘I asked him asws, ‘Is the soul capable of the recognition?’ He asws said: ‘No’. I said, ‘Allah azwj is Saying: ‘Those whose eyes were under a cover from My Zikr (Mention) and they were unable to hear [18:101]’. He asws said: ‘It is like His azwj Words: They could not hear the listening and they were not seeing [11:20]’.

I said, ‘So He azwj Criticised them?’ He asws said: ‘He azwj did not Criticise them with what they had done in their hearts, but He azwj Criticised them with what they had done, and if they had not performed it, they would not have been anything upon them’.

From Ali, from his father, from Ibn Abu Umeyr, from Ali bin Atiya,

‘From Abu Abdullah asws, he (the narrator) said, ‘I was in his asws presence, and a man asked him asws about a man from whom comes something upon a limit of the anger, would Allah azwj Seize him with it?’

فقال: الله أكرم من أن يستغل عبده.
So, he\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} is more benevolent than to restrict His\textsuperscript{azwj} servant’.

And in a copy of Abu Al-Hassan\textsuperscript{asws} the 1\textsuperscript{st}: ‘Worry His\textsuperscript{azwj} servant’.\textsuperscript{471}

\footnote{Bihar Al Anwaar – V 5, The book of Justice, Ch 14 H 29}

الآيات، الحجر " 15 " وما خلقنا السماء والأرض وما بينهما إلا بالحق وإن الساعة لآتية 85.

The Verses – (Surah) Al Hijr: And We did not Create the skies and the earth and what is between them except with the Truth. And surely the Hour would come, [15:85]

الاتباع " 21 " وما خلقنا السماء والأرض وما بينهما لاعبين

(Surah) Al Anbiya: And We did not Create the sky and the earth and what is between the two for sport [21:16]

* لو أردنا أن تنخذ لها لاتخذناه من لدنا إن كنا فاعلين

Had We Wanted to Take to sport, We would have Taken to it from Ourselves if We Wanted to Do so [21:17]

* بل نقذف بالحق على الباطل فيدمغه فإذا هو زاهق ولكم الويل

But, We Hurl the Truth upon the falsehood, so it confutes it, and then it vanishes. And for you is the woe from what you are ascribing [21:18]

المؤمنين " 23 " أفحسبتم أتا لنا خلقناكم عبثًا وأنكم إلينا لا ترجعون 115.

(Surah) Al Momineen: Did you reckon that rather We had Created you in vain and that you would not be returning to Us?” [23:115]

الفقران " 25 " فلما يعبدو بكم ربي لولا دعاكم فقد كتبتم فسوم بعونًا لزاما 77.

(Surah) Al Furqan: Say: ‘My Lord would not care for you were it not for your supplications, but you have belied, so soon the inevitable would happen [25:77]

الروم " 30 " أو لم يفتكروا في أنفسهم ما خلق الله السماوات والأرض وما بينهما إلا بالحق وأجل مسمى وإن كثيرا من الناس بلقاء رههم لكافرون 8
(Surah) Al Roum: Or do they not reflect within themselves? Allah did not Create the skies and the earth and what is between the two except with the Truth, and for a specified term, and surely most of the people are deniers of the meeting with their Lord [30:8]

 وقال تعالى: ظهر الفساد في البر والبحر بما كسبت أيدي الناس ليذيقهم بعض الذي عملوا لعلهم يرجعون

And the Exalted Said: Corruption has appeared in the land and the sea due to what the hands of the people have earned, for Him to Make them taste some of that which they have done, perhaps they would be returning [30:41]

 الأحزاب " 33 " إنا عرضنا الإمانة على السماوات والارض والجبال فأبين أن يحملنها وأشفقن منها وحملها الإنسان إنه كان ظلوما جهولا

(Surah) Al Ahzaab: Surely, We Presented the Entrustment to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant [33:72]

صر " 38 " وما خلقنا السماء والارض وما بينهما باطلًا ذلك ظن الذين كفروا

(Surah) Suad: And We did not Create the sky and the earth and what is between the two in vain. That is the thinking of those who commit Kufr. [38:27]

الزمر " 39 " خلق السماوات والارض بالحق

(Surah) Al Zumar: He Created the skies and the earth by the Truth. [39:5]

حمص " 42 " وما أصابكم من مصيبة فيما كسبت أيديكم ويعفو عن كثير

(Surah) Al Shura: And whatever difficulty afflicts you it is regarding what your hands have earned, and He Pardons a lot [42:30]

الدخان " 44 " وما خلقنا السماوات والارض وما بينهما لا عينين " ما خلقناها إلا بالحق ولكن أكثرهم لا يعلمون

(Surah) Al Dukhan: And We did not Create the skies and the earth and what is between them for sport [44:38] We did not Create them both except with the Truth, but most of them do not know [44:39]

الجاثية " 45 " وخلق الله السماوات والارض بالحق وتجزي كل نفس بما كسبت وهم لا يظلمون

(Surah) Al Jaasiya: And Allah Created the skies and the earth with the Truth, and for Recompensing every soul with what it had earned, and they would not be wronged [45:22]

الاقف " 46 " ما خلقنا السماوات والارض وما بينهما إلا بالحق وأجل مسمى
(Surah) Al Ahqaf: *We did not Create the skies and the earth and what is between them except with the Truth and a specified term. [46:3]*

(Surah) Al Zariyaat: *And I have not Created the Jinn and the Humans except to be worshipping Me [51:56] ‘I do not want any sustenance from them, and I do not want that they should feed me [51:57]"

(Surah) Al Qayamat: *Does the human being reckon that he would be left in vain? [75:36]"

My father, from Ahmad Bin Idrees, from Al Husayn Bin Ubeydullah, from Al Hassan Bin Ali Bin Abu Usman, from Abdul Kareem Bin Ubeydullah, from Salmat Bin Ata’a,

‘From Abu Abdullah asws having said: ‘Al-Husayn asws Bin Ali asws met out to his asws companion and he asws said: ‘O you people! Allah azwj, Majestic is His azwj Mention did not Create the servants except to recognise Him azwj. So, when they recognise Him azwj, they worship Him azwj. When they worship Him azwj they become needless by His azwj worship from worshipping what is besides Him azwj.

A man said to him asws, ‘O son asws of Rasool-Allah sallallahu alaihi wa sallam! May my father and my mother (be sacrificed) for you asws! And what is the recognition of Allah aswj?’ He asws said: ‘Recognition by the people of every era, of their Imam asws, obedience to whim is Obligated upon them’.

Al Talaqany, from Abdul Aziz Bin Yahya Al Jaloudy, from Muhammad Bin Zakriya, from Ja’far Bin Muhammad Bin Amarat, from his father who said,

‘I asked Al-Sadiq Ja’far asws bin Muhammad asws saying to him asws, ‘Why did Allah azwj Create the creatures?’

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فقال: إن الله تبارك وتعالى لم يخلق خلقه عبثا ولم يتركهم سدى، بل خلقهم لاظهار قدرته، وليكلفهم طاعته فيما يسمح له ويعمل به ويدفع بهم في سبيل نعيم الابد.

He asws said: ‘Allah azwj Blessed and Exalted did not Created His azwj creation in vain, and did not Leave them in vain, but He azwj Created them for the Manifestation of His azwj Power, and to Encumber them His azwj obedience, so they would be Obligated His azwj Pleasure by that, and did not Created them to gain benefit from them, nor to repel any harm with them, but Created them to Benefit them and their arrival to the perpetual Bliss’.

My father, from Al Humeyri, from Haroun, from Ibn Ziyad who said,

“A man said to Ja’far asws Bin Muhammad asws: ‘O Abu Abdullah asws! We have been Created for the wonderment?’ He asws said: ‘And what is that? You are for Allah azwj’. He said, ‘He azwj Created us for the perishing?’ He asws said: ‘Shh, O cousin! We azwj are Created for the remaining, and who will be perish (and) the neither will the Paradise be eradicated nor will the Fire be extinguished? But say, ‘Rather we will be transferred from a house to a house’.”

In a Parchment of Musa Bin Imran as: “O My azwj servants! I azwj did not Create the creatures to Multiply them out of scarcity, nor for the comfort with them out of loneliness, nor to be assisted by them upon something I asws am unable upon, nor to flow any benefits nor to repel a harm; and it the entirety of My azwj creatures from the inhabitants of the skies and the earth were to gather upon obeying Me azwj and worshipping Me azwj, neither inventing from

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473 Bihar Al Anwaar – V 5, The book of Justice, Ch 15 H 2
474 Bihar Al Anwaar – V 5, The book of Justice, Ch 15 H 3
that a night nor a day, that would not increase anything in My Kingdom. Glorious am I and Exalted from that!".475 (P.s. – This is not a Hadeeth)

5 - ع: السناني، عن محمد الإسدي، عن النجفي، عن الوافي، عن علي بن سلمان، عن أبي بكر، قال: سألت أبي عبد الله عليه السلام عن قوله عزوجل: " وما خلقتم الجن والانسان إلا ليعبدون " قال: خلقهم ليأمرهم بالعبادة.

Al Sanany, from Muhammad al Asady, from Al Nakhaie, from Al Nowfaly, from Ali Bin Salam, from his father, from Abu Baseer who said,

‘I asked Abu Abdullahasws about the Words of the Mighty and Majestic: And I have not Created the Jinn and the Humans except to be worshipping Me [51:56]. Heasws said: ‘Created them to Command them for the worship’.

قال: وسألته عن قوله عزوجل " ولا يزالون مختلفين إلا من رحم ربك ولذلك خلقهم " قال: خلقهم ليجعلوا ما يستوجبون به رحمته فيهم.

He (the narrator) said, ‘And I asked himasws about the Words of the Mighty and Majestic: and they will not stop differing [11:118] Except the one whom your Lord shows Mercy, and it is for that He Created them. [11:119]. Heasws said: ‘Created them so they would be doing what would be Obligated Hisazwj Mercy with, and Heazwj would be Merciful with them”476

6 - ع: ابن الوليد، عن الصفار، عن البرقي، عن عبد الله بن أحمد النهيفي، عن علي بن الحسن الطاطري، عن درست، عن جميل قال: قلت لابي عبد الله عليه السلام: جعلت فداك ما معنى قول الله عزوجل: " وما خلقتم الجن والانسان إلا ليعبدون " ؟ فقال: خلقهم للعبادة.

Ibn Al Waleed, from Al Sa'farr, from Al Barqy, from Abdullah Bin Ahmad Al Naheyki, from Ali Bin Al Hassan Al tatary, from Dorost, from Jameel who said,

‘I said to Abu Abdullahasws, ‘May I be sacrificed for youasws! What is the meaning of the Words of Allahazwj Mighty and Majestic: And I have not Created the Jinn and the Humans except to be worshipping Me [51:56]?’ Heasws said: ‘Created them for the worship’."477

7 - ع: ابن المتوكل، عن السعد آبادي، عن البرقي، عن الحسن بن مالك، عن ثعلبة، عن جميل، عن أبي عبد الله عليه السلام قال: سألته عن قول الله عزوجل: " وما خلقتم الجن والانسان إلا ليعبدون " قال: خلقهم للعبادة، قلت: خاصة أم عامة ؟ قال: لا بل عامة.

Ibn Al Mutawakkal, from Al Sa’ad Abady, from Al Baqy, from Al Hassan Bin Fazal, from Sa’alba, from Jameel who said,

‘From Abu Abdullahasws, the (the narrator) said, ‘I asked himasws about the Words of Allahazwj Mighty and Majestic: And I have not Created the Jinn and the Humans except to be

475 Bihar Al Anwaar – V 5, The book of Justice, Ch 15 H 4
476 Bihar Al Anwaar – V 5, The book of Justice, Ch 15 H 5
477 Bihar Al Anwaar – V 5, The book of Justice, Ch 15 H 6
worshipping Me [51:56]. He\textsuperscript{asws} said: ‘Created them for the worship’. I said, ‘Especially or generally?’ He\textsuperscript{asws} said: ‘No, but generally (for the worship)’.\textsuperscript{478}

My father, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary who said,

‘But rather, the calamities have been Made to be among the needy people, perhaps they would run for cover, and had it been Made to be among the rich, it would have been hidden’.\textsuperscript{479} \textit{[P.S. – this is not a Hadeeth]}

Al Attar, from Sa’ad, from Al Nahdy, from Ibn Mahboub, from Sama’,

‘From Al-Sadiq Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} having said: ‘When the servant frequents his sins and does not find what he can expiate these with, Allah\textsuperscript{azwj} Mighty and Majestic Tries him with the grief in the world in order to expiate these. So, either He\textsuperscript{azwj} Does that with him, or else He\textsuperscript{azwj} would Make his body sick in order to expiate these with it. So, either He\textsuperscript{azwj} Does that with him, or else He\textsuperscript{azwj} would Make it difficult for him at his death in order to expiate these with it. So, either He\textsuperscript{azwj} Does that with him, or else He\textsuperscript{azwj} would Punish him in his grave in order to him to meet Allah\textsuperscript{azwj} Mighty and Majestic on the Day he meets Him\textsuperscript{azwj}, and there wouldn’t be anything which can be testified against him with anything from his sins’’.\textsuperscript{480}

Al Gazairy, from Ali Bin Muhammad al Alawy, from Al Hassan Bin Ali Bin Salih, from Al Kulayni, from Ali Bin Muhammad, from Is‘haq Bin Ismail Al Neysapouri,

‘From Al-Sadiq\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} having said: ‘When Allah\textsuperscript{azwj} Mighty and Majestic Obligated the Obligations upon you, He\textsuperscript{azwj} did not Obligate that upon you for a need from Him\textsuperscript{azwj} to it, but as a Mercy from Him\textsuperscript{azwj}. There is

\textsuperscript{478} Bihar Al Anwaar – V 5, The book of Justice, Ch 15 H 7
\textsuperscript{479} Bihar Al Anwaar – V 5, The book of Justice, Ch 15 H 8
\textsuperscript{480} Bihar Al Anwaar – V 5, The book of Justice, Ch 15 H 9
no god Except Him_{azwj}, in order to distinguish the wicked from the good, and to Test what is in your chests, and to Purify what is in your hearts, and for you to race to His_{azwj} Mercy, and to rank your statuses in His_{azwj} Paradise''. 481


Nahj (Al Balagah) –

‘Amir Al-Momineen_{asws} said in one of his_{asws} sermons: ‘He_{azwj} Sent His_{azwj} Rasools_{as} with what He_{azwj} had Specialised them_{as} with from His_{azwj} Revelation, and Made them as Divine Authorities upon His_{azwj} creatures, perhaps the proof would be obligated for them leaving the excuses to them. So, He_{azwj} Called them with the truthful tongue to the way of the Truth, except that Allah_{azwj} had already Uncovered the Truth, not that He_{azwj} was ignorant from what was hidden from their protected secrets and the hidden of their intentions, but in order to Test them which of them were of good deeds, so the Rewards would become a recompense and the Punishment, a necessity’’. 482


My father, from Al Humeyri, from Haroun, from Ibn Ziyad,

‘From Ja'far_{asws} Bin Muhammad_{asws}, from his_{asws} father_{asws} having said: ‘Rasool-Allah_{saww} said: ‘Had it not been for three (things) in the children of Adam_{as}, he would not have lowered his head (in humbleness) for anything – the sickness and the poverty and the death, and all of them would be in him and he would be with them if he is Rewarded’’. 483

13- ح: وروى أنه اتصل بأمير المؤمنين عليه السلام أن قوما من أصحابه خاضوا في التعديل والتجوير، فخرج حتى صعد المنبر، فحمد الله وآله عليه، ثم قال: أباه الناس! إن الله تبارك وتعالى لما حلقي حلقي آرائه أن يكونوا على آداب رفيعة، وأحلام شريفة، فعلم أعلم لم يكونوا كذلك إلا بأن يعرفهم ما ناهما وما علهم.

And it is reported that it reached Amir Al-Momineen_{asws} that a group from his_{asws} companions were indulging in the modifications and the injustices, so he_{asws} went out until he_{asws} ascended the pulpit, and he_{asws} praised Allah_{azwj} and extolled upon Him_{azwj}, then said: ‘O you people! When Allah_{azwj} Blessed and Exalted Created His_{azwj} creatures, He_{azwj} Wanted them to happen to be upon high ethics, and noble morals, but He_{azwj} Knew that they would not be happening to be like that until if He_{azwj} Introduces them to what is for them and what is against them.

481 Bihar Al Anwaar – V 5, The book of Justice, Ch 15 H 10
482 Bihar Al Anwaar – V 5, The book of Justice, Ch 15 H 11
483 Bihar Al Anwaar – V 5, The book of Justice, Ch 15 H 12
And the introduction cannot happen except by the Commands and the Prohibitions; and the Commands and the Prohibition cannot be together except with the Promises and the Threats; and the Promise cannot happen except with the desire, and the Threat cannot happen except with the fear; and the desire cannot happen except with what they desire themselves and pleases their eyes, and the fear cannot happen except with the opposite of that.

Then He\textsuperscript{azwj} Created them in His\textsuperscript{azwj} house (world) and Showed them a part of the pleasures to be pointed with upon what would be coming to them from the pure pleasures which is not stained by a pain. Indeed, and it is the Paradise!

And He\textsuperscript{azwj} Showed them part of the pains to be pointed with upon what would be coming to them from the pure pains which are not stained by a pleasure. Indeed, and it is the Fire! Thus, from that reason you are seeing the bounties of the world mingled with its trials, and its joys mixed with its annoyances and its glooms\textsuperscript{484}.

484 Bihar Al Anwaar – V 5, The book of Justice, Ch 15 H 13
He said: ‘This is a house of afflictions and a store of the shop for the Rewards, and an earning of the Mercy, filled with calamities and layers of lustful desires in order to Test His servants therein with the obedience, therefore the house of work cannot happen to be a house of the Recompense’. 485

A group, from Abu Al Mufazzal, from Abdullah Bin Husayn Al Alawy, from Abdul Azeem Al Hasny,

‘From Abu Ja’far Al-Jawwad, from his forefathers having said: ‘Amir Al-Momineen said: ‘The illness, there is no Recompense in it, but it does not call upon the servant for a sin except it unloads it, and rather the Recompense is in the words by the tongue and the work by the limbs; and that Allah Benevolence and His Grace, would Enter the servants, due to the truthful intentions and righteous hearts (inner feelings), into the Paradise’. 486

My father, from Ahmad Bin Idrees and Muhammad Al Attar together, from Al Ashary, from Muhammad Bin Hasaan, from Al Husayn Bin Muhammad Al Nowfaly, from Ja’far Bin Muhammad, from Muhammad Bin Ali, from Isa Ibn Abdullah Al Amiry, from his father, from his grandfather,

From Amir Al-Momineen regarding the illness which hits the child? He said: ‘An expiation for its parents’’. 487

From Yaqoub Bin Shuayb,

‘From Abu Abdullah, he (the narrator) said, ‘I asked him about the Words of Allah: And I have not Created the Jinn and the Humans except to be worshipping Me [51:56]. He said: ‘Created them for the worship’.

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485 Bihar Al Anwaar – V 5, The book of Justice, Ch 15 H 14
486 Bihar Al Anwaar – V 5, The book of Justice, Ch 15 H 15
487 Bihar Al Anwaar – V 5, The book of Justice, Ch 15 H 16
He (the narrator) said, ‘I said, ‘And His Words: and they will not stop differing [11:118] Except the one whom your Lord shows Mercy, and it is for that He Created them. [11:119]?’ He asws said: ‘This was Revealed after that one’’. 488

From the book ‘Al Dalaail’ of Al Humeyri, from Dawood Bin Ayn who said,

‘I thought regarding the Words of Allah the Exalted: And I have not Created the Jinn and the Humans except to be worshipping Me [51:56]. I said, ‘They were Created for the worship, and they are disobeying and are worshipping apart from Him [51:56]. By Allah, I shall ask Ja’far asws about this Verse’.

فأتيت الباب فجلست أريد الدخول عليه، إذ رفع صوته فقرأ: ‘And I have not Created the Jinn and the Humans except to be worshipping Me [51:56]’. ثم قرأ: ‘You don’t know, perhaps Allah would Bring about a new Command after that’ [65:1]. So, I realised that it is Abrogated’’. 489

488 Bihar Al Anwaar – V 5, The book of Justice, Ch 15 H 17
489 Bihar Al Anwaar – V 5, The book of Justice, Ch 15 H 18
CHAPTER 16 – GENERAL ENCUMBERMENTS

The Verses – (Surah) Al Muddasir): 

they would be asking [74:40] From the criminals [74:41] 
What brought you into Saqar (Inferno)? [74:42] They shall say, ‘We were not from the Musalleen [74:43]

1 - شَيْ: عن البرقي، عن بعض أصحابنا، عن أبي عبد الله عليه السلام في قوله تعالى: " يا أيها الذين آمنوا كتب عليكم الصيام" قال: هي للمؤمنين خاصة.

From Al Barqy, from one of our companions,

‘From Abu Abdullah asws regarding the Words of the Exalted: O you those who are believing! Fasting is Prescribed upon you [2:183], he asws said: ‘It is for the Momineen in particular’.


From Jameel Bin Darraj who said,

‘I asked Abu Abdullah asws about the Words of Allahazwj: Fighting is enjoined upon you [2:216], O you those who are believing! Fasting is Prescribed upon you [2:183]. He asws said: ‘All these are gathered upon the straying ones, and the hypocrites, and everyone who accepted the call (of Al-Islam) apparently’.

3 - فَقُلْ: قال أمير المؤمنين عليه السلام: اعلموا أنه لن يرضى عنكم بشئ سخطه على من كان قبلكم، ولن يستنفر على من كان قبلكم، ولن يسخط عليكم بشئ رضيه من كان قبلكم، وإنما تسيرون في أنفسكم، وتنكلمون برجع قول قد قاله الرجال من قبلكم.

Nahj (Al Balagah) –

‘Amir Al-Momineen asws said: ‘Know that He azwj will never be Pleased from you with anything He azwj Angered with upon the ones who were before you, and will never be Wrathful upon you with anything He azwj was Pleased with from the ones who were before you’.

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490 Bihar Al Anwaar – V 5, The book of Justice, Ch 16 H 1
491 Bihar Al Anwaar – V 5, The book of Justice, Ch 16 H 2
492 Bihar Al Anwaar – V 5, The book of Justice, Ch 16 H 3
CHAPTER 17 – THE ANGELS ARE RECORDING THE DEEDS OF THE SERVANTS

الآيات، الالنعام: 6 "وهو القاهر فوق عباده ويرسل عليكم حفظة حفظة

The Verses – (Surah) Al Anaam: And He is the Omnipotent above His servants, and He Sends protectors over you [6:61]

(Surah) Yunus cómo: Our Messengers are writing down what you are plotting’ [10:21]

(Surah) Al Ra’ad: For him are successive Angels in front of him and behind him, who guard him by Allah’s Command. [13:11]

(Surah) Maryam cómo: Never! We shall Record what he is saying [19:79]

(Surah) Al Anbiya: So, one who does from the righteous deeds and he is a Momin, then there will be no denying his exertion, and We are the Writers for him [21:94]

(Surah) Al Mominoun: and with Us is the Book speaking with the Truth, and they would not be wronged [23:62]

(Surah) Yaseen: and We Write down whatever they send forward and their impacts, [36:12]

(Surah) Al Zukhruf: Or are they reckoning that We cannot Hear their secrets and their whisperings? Yes! And our Messengers (who are) with them, are recording [43:80]
(Surah) Al Jaasiya: *And you shall see every community kneeling down. Every community would be Called to its Book: “Today you will be Repremsended for what you had been doing!”* [45:28]

This is Our Book, speaking to you with the Truth. Surely, We would be Replicating whatever you would have done [45:29]

(Surah) Qaf: *When the two receivers receive, seated on the right and on the left [50:17] He does not utter a word except by him is an observer, ready [50:18]*

القرآن "28-29. هذا كتابنا ينطق عليكم بالحق إنا كنا نستنسخ ما كنتم تعملون"

(Surah) Al Qamar: *And everything they had done is in the written records [54:52] And everything small and big is Written [54:53]*

التكوير "10-12. إن كل نفس لما عليها حافظ حافظًا كرامًا كاتبين يعلمون ما تفعلون"

(Surah) Al Infitaar: *Every soul shall know what it had sent ahead and delayed [82:5]*

الطارق "4-12. وإن عليكم لحافظين * كراما كاتبين. يعلمون ما تفعلون"

(Surah) Al Taariq: *There is not a soul but over it is a keeper [86:4]*

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Is’haq Bin Amaar, 'From Abu Abdullahasws having said: ‘The two Momins sit to narrate Ahadeeth, the Recorders say to each other: ‘Keep aloof with us, perhaps there is a secret for them both and Allahasws has Veiled upon them’.
I said, ‘Isn’t Allahazwj Mighty and Majestic Saying: *He does not utter a word except by him is an observer, ready* [50:18]?’ He asws said: ‘O Is’haq! If the recorders are not hearing, so the Knower of the secrets Hears and Sees’’. 493

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Rahman Bin Salim, from Is’haq Bin Ammar who said,

‘I said to Abu Abdullah asws, ‘Inform me of the most superior timing regarding *Salat Al-Fajr*’. He asws said: ‘With the emergence of the dawn. Allahazwj the Exalted is Saying: *and recitation at dawn. Surely the recitation at dawn was always witnessed* [17:78] – it means *Salat Al-Fajr*, it is witnessed by the Angels of the night and Angels of the day. So when the servant prays the morning (*Salat* with the emergence of the dawn, it is affirmed twice for him, the Angels of the night affirm it and (so do) the Angels of the day’’. 494

*Nahj (Al Balagah)* –

“Know, O servants of Allahazwj, that upon you is a guard from your own selves, and spies from your limbs, and truthful preserves preserving your deeds and number of your breaths. Neither does the darkness of the dark night veil you from them, nor does a closed door with locks”’. 495

493 Bihar Al Anwaar – V 5, The book of Justice, Ch 17 H 1
494 Bihar Al Anwaar – V 5, The book of Justice, Ch 17 H 2
495 Bihar Al Anwaar – V 5, The book of Justice, Ch 17 H 3
'From Abu Ja’far\textsuperscript{496}, he (the narrator) said, ‘I asked him\textsuperscript{asws} about the place of the two Angels from the human being. He\textsuperscript{asws} said: “Over here is one, and over here is one’ – meaning by his cheeks’\textsuperscript{496}'.
They are counting the deeds of the servants. So, when it is the start of the year, Allah⁴⁷⁵ sends an Angel to them called Al-Sajjil to copy that from them, and it is in the Words of Allah⁴⁷⁵ Blessed and Exalted: On the Day We will Roll up the sky like the rolling up of Al-Sajjil of the writings [21:104].

9 - إن: النضر، عن عاصم بن حميد، عن أبي بصير، عن أبي عبد الله عليه السلام في قول الله تبارك وتعالى: “إذ يتلقى المتلقيان عن اليمين وعن الشمال قعيد” قال: هما الملكان.

Al Nazar, from Aasim Bin Humeyd, from Abu Baseer,

‘From Abu Abdullah⁴⁷⁶ regarding the Words of Allah⁴⁷⁶ Blessed and Exalted: When the two receivers receive, seated on the right and on the left [50:17], he⁴⁷⁶ said: ‘They are the two Angels’.

And I asked him⁴⁷⁶ about the Words of Allah⁴⁷⁶ the Blessed and Exalted: He does not utter a word except by him is an observer, ready [50:18]. He⁴⁷⁶ said: ‘He is the Angel who preserves his deed upon him’.

And I asked him⁴⁷⁶ about the Words of Allah⁴⁷⁶: His paired one will say, ‘Our Lord! I did not make him transgress, but he was in a far straying’ [50:27]. He⁴⁷⁶ said: ‘He is Satan⁴⁷⁷’.

The atheist asked Al-Sadiq⁴⁷⁶, ‘What is the reason for the Angels Allocated with His⁴⁷⁶ servant writing against them and for them, and Allah⁴⁷⁶ is a Knower of the secrets and whatever is hidden?’

He⁴⁷⁶ said: He⁴⁷⁶ Enslave them with that and Made them as witnessed upon His⁴⁷⁶ creatures for the servants to be adhered with them, would be stronger and more persevering upon the obedience of Allah⁴⁷⁶, and would be stronger in continuation in disobeying Him⁴⁷⁶. And how many a servant thinks of disobeying, then he remembers in its place, so he fears and refrains, and he is saying, ‘My Lord⁴⁷⁶! My⁴⁷⁶ And Your⁴⁷⁶ Protecting me with that witness!’

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⁴⁷⁵ Bihar Al Anwaar – V 5, The book of Justice, Ch 17 H 8
⁴⁷⁶ Bihar Al Anwaar – V 5, The book of Justice, Ch 17 H 9
And that Allah ᴧ, by His ᴧ Kindness and His ᴧ Subtlety as well, Allocated them with His ᴧ servant to turn away from them the attacks of the Satans ᴲ, and the vermins of the earth, and a lot of calamities from where they are not seeing, by the Permission of Allah ᴧ up to the coming of the Command of Allah ᴧ Mighty and Majestic”. 502

I (Majlisi) am saying, ‘It is reported in the book ‘Qaza Al Huqooq’, and ‘Sawaab Al Amaal’, and ‘Rijal’ of Al Kashy, by their chains, from Is’haq Bin Amar who said,

‘When my wealth was a lot, I sat upon my door with a gate to deter from me the poor Shias. I went to Makkah during that year and I greeted to Abu Abdullah ᴧ, and he ᴧ returned (the greeting) upon me with a frowning face. I said to him ᴧ, ‘May I be sacrificed for you ᴧ! What is that which changed my state in your ᴧ presence?’ He ᴧ said: ‘Your changing upon the Momineen’. I said, ‘May I be sacrificed for you ᴧ! By Allah ᴧ! I do know they are upon the Religion of Allah ᴧ, but I feared the fame upon myself’.

He ᴧ said: ‘O Is’haq! But, do you not know that when the two Momins meet each other and they shake hands, Allah ᴧ Sends down one hundred Mercies between their two thumbs, ninety-nine to strengthen their love. When they embrace, the Mercy overwhelmst them, and when they both laugh (from happiness), not intending except the Face of Allah ᴧ the Exalted, it is said to them: ‘Both of you are Forgiven’.

If I (Majlisi) were to say: ‘Ya Is’haq! But, do you not know that when the two Momins meet each other and they shake hands, Allah ᴧ Sends down one hundred Mercies between their two thumbs, ninety-nine to strengthen their love. When they embrace, the Mercy overwhelmst them, and when they both laugh (from happiness), not intending except the Face of Allah ᴧ the Exalted, it is said to them: ‘Both of you are Forgiven’.

Then, when they both sit down, asking about each other, the Recorders say to each other: ‘Keep aloof with us, perhaps there is a secret for them both and Allah ᴧ has Veiled upon them’.

When they both sit down, asking about each other, the Recorders say to each other: ‘Keep aloof with us, perhaps there is a secret for them both and Allah ᴧ has Veiled upon them’.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you ᴧ! So (then) the Recorders neither hear their words nor record it, and Allah ᴧ the Exalted has Said:  He does not utter a word except by him is an observer, ready [50:18]?’

502 Bihar Al Anwaar – V 5, The book of Justice, Ch 17 H 10
قال: فنكس رأسه طولا ثم رفعه وقد فاضت دموعه على لحيته، وقال: إن كانت الحفظة لا تسمعه ولا تكتبه فقد سمعه عالم السر وأخفي.

He (the narrator) said: ‘He lowered his head for a long time, then raised it, and his tears had trickled upon his beard, and he said: ‘If the Recorder do not hear it so do not record it, so the Knowers of the secrets and the hidden (matters) has Heard it.

يا إسحاق خف الله كأنك تراه، فإن كنت لا تراه فإنه يراك، فإن شككت أنه يراك فقد كفرت وإن أيقنت أنه يراك ثم بارزته بالمغصبة فقد جعلته أهون الناظرين إليك.

O Is’haq! Fear Allah aswj as if you can see Him, and if you cannot see Him, then He can See you, and if you doubt that He Sees you, then you have committed Kufr, and if you are certain that He does See you (and) then you duel Him by disobeying Him, then you would have Made Him to be a weak beholder to you’. 503


Sa’ad Al Saoud, ‘It is reported from the book ‘Qasas Al Quran’ of Al Haysam Bin Muhammad Al Neyshapouri who said,

‘Usman came to Rasool-Allah saww and he said, ‘Inform me about the servant, how many are there with him?’ He saww said: ‘An Angel upon your right upon his good deeds, and one upon the left, so when you do a good deed, ten are written, and when you do evil, that who is upon the left says to the one upon the right: ‘Shall I write?’ He says, ‘Perhaps he will seek Forgiveness and repent’. When he has said it three times, he says: ‘Yes, write it. May Allah Relieve him from it, for it is an evil pairing. How little is his recognition of Allah Mighty and Majestic! And how little is his shame from Him! Allah is Saying: He does not utter a word except by him is an observer, ready [50:18].

وملكان بين يديك ومن خلفك يقول الله سبحانه: ' له معقبات من بين يديه ومن خلفه ' وملك قابض على ناصيتكم، فإذا تواضع الله رفعك، وإذا تجررت على الله وضعك وفضحلك.

And there are two Angels in front of you, and from behind you. Allah the Glorious is Saying: ‘For him are successive Angels in front of him and behind him, who guard him by Allah’s Command. [13:11]. And there is an Angel grabbing upon your forelock, so when you humble yourself to Allah he raises you, and when you are arrogant upon Allah, he drops you and laughs at you.

503 Bihar Al Anwaar – V 5, The book of Justice, Ch 17 H 11
And there are two Angels upon your lips, they are not recording except for the Salawat upon Muhammad ﷺ. And there is an Angel standing upon your mouth, not letting the snake to enter into your mouth. And there are two Angels upon your eyes.

Thus, these are ten Angels upon every person, and the Angels of the night are besides the Angels of the day, so they are twenty Angels upon every person, and Iblees ﷺ is by the day and his ﷺ children are by the night. Allah ﷻ Mighty and Majestic Says: And surely upon you are keepers [82:10] – the Verse. And Allah ﷻ says: And certainly upon you are keepers [50:17].

And in a report, ‘When these two (Angels) want to descend morning and evening, Israafiel copies the deeds of the servants from the Guarded Tablet, and gives that to them. And when they ascend morning and evening with the register of the servant, Israafiel compares it with a copy of their until it appears that it is just as has been copied for them’. (P.s. – This is not a Hadeeth)

And from Ibn Masoud having said: ‘The two Angels are both recording the public deeds in a register, and the secret deeds in another register’. (P.s. – This is not a Hadeeth)

The number (of reporters), from Al Barqy, from Usman Bin Isa, from Sama’at, from Abu Baseer,

‘From Abu Abdullah ﷺ having said: ‘The Momin tends to think of the good deed and does not do it, and a good deed is written for him. Then if he does do it, ten good deeds are

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504 Bihar Al Anwaar – V 5, The book of Justice, Ch 17 H 12
505 Bihar Al Anwaar – V 5, The book of Justice, Ch 17 H 13
506 Bihar Al Anwaar – V 5, The book of Justice, Ch 17 H 14
written for him; and that the Momin tends to think of the evil deed that he would do it, but does not do it, so it is not written against him”.

The number (of reporters), from Al Barqy, from Ali Bin Hafs Al Awsy, from Ali Bin Al Saih,

‘From Abdullah, son of Musa Bin Ja’far\textsuperscript{asws}, from his father\textsuperscript{asws}, he said, ‘I asked him\textsuperscript{asws} about the two Angels, ‘Are they knowing the sins when the servant intends to do it, or a good deed?’ He\textsuperscript{asws} said: ‘The smell of the toilet and the smell of the perfume, are they the same?’ I said, ‘No’.

He\textsuperscript{asws} said: ‘When the servant thinks of the good deed, the smell of perfume comes out from his self, and the companion of the right says to the companion of the left, ‘Arise, for he has thought of the good deed’. Then when he does do it, his tongue would be his pen, and his saliva would be his ink, and it would affirmed for him.

And when he thinks of the evil deed, a pungent smell comes out from his self, so the companion of the left says to the companion of the right, ‘Stop, for he has thought of the evil deed’. Then, when he does do it, his tongue would be his pen, and his saliva would be his ink, and it would be affirmed against him’.

I heard Abu Abdullah\textsuperscript{asws} saying: ‘Rasool-Allah\textsuperscript{asww} said: ‘Four (things) on who has these in him would not lose to Allah\textsuperscript{azwj} after these except he would stray – The servant things of the good deed to do it, so if he does not do it, Allah\textsuperscript{azwj} would Write a good deed to be for him due to his good intention, and if he does do it, Allah\textsuperscript{azwj} would Write ten for him.

\textsuperscript{507} Bihar Al Anwaar – V 5, The book of Justice, Ch 17 H 15
\textsuperscript{508} Bihar Al Anwaar – V 5, The book of Justice, Ch 17 H 16
And he thinks of the evil deed that he would be doing it, so if he does not do it, nothing is written against him, and if he does do it, he is respited for seven hours, and the companion of the good deeds says to the companion of the evil deeds, and he is the companion of the left, ‘Do not be hasty, perhaps he would follow it up with a good deed to delete it, for Allah\textsuperscript{azwj} is Saying: 

\begin{quote}
Surely the good deeds erase the evil deeds [11:114] , or the seeking of Forgiveness, for if he says, ‘I seek Refuge with Allah\textsuperscript{azwj} Who, there is no god except Him\textsuperscript{azwj}, Knower of the unseen and the seen, the Mighty the Wise, the Forgiving, the Merciful, One with the Majesty and the Benevolence, and I repent to Him\textsuperscript{azwj}, nothing is written against him; and if seven hours pass by and he has not followed it with a good deed nor sought Forgiveness, the companion of the good deeds says to the companion of the evil deeds: ‘Write upon the wretched, the deprived one!’” \end{quote}

\section{Nahj (Al Balagah) –}

‘Amir Al-Momineen\textsuperscript{asws} says: ‘Fear Allah\textsuperscript{azwj} Whom you are in His\textsuperscript{azwj} Eyesight, and your forelock is in His\textsuperscript{azwj} Hand, and you are turning around in His\textsuperscript{azwj} Grip. If you are secretive, He\textsuperscript{azwj} Knows it, and it you are publicly (doing it) He\textsuperscript{azwj} Writes it, and He\textsuperscript{azwj} has Allocated Honourable Recorders with that. They are neither cutting out any true (matter) nor are they affirming a falsehood’’.

\section{Ibn Yaqteeny, from Al Hassan Bin Ali, from Ibrahim Ibn Abdul Hameed who said,}

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘Whenever Amir Al-Momineen\textsuperscript{asws} wanted to fulfil the need, would pause at the door of the toilet, then he\textsuperscript{asws} would turn right and left towards his\textsuperscript{asws} two Angels and he\textsuperscript{asws} would be saying: ‘Go away from me\textsuperscript{asws}, for you both is Allah\textsuperscript{azwj}’

\begin{footnotes}
509 Bihar Al Anwaar – V 5, The book of Justice, Ch 17 H 17  
510 Bihar Al Anwaar – V 5, The book of Justice, Ch 17 H 18
\end{footnotes}
upon me asws that I asws will not be doing anything new occurrence until I asws come out to you''. 511

Ibn Al Mugheira, from Jameel Bin Darraj,

‘From Abu Abdullah asws having said: ‘When the servant thinks of an evil deed, it is not written against him, and when he thinks of a good deed, it is written for him’’. 512

(Majlisi said) ‘Our belief is that there is none from a servant except and two Angels are Allocated with him for writing the entirety of their deeds, and one who think of a good deed and does not do it, one good deed would be written for him, and if he does do it, then are written for him. If he thinks of an evil deed, it is not written against him until he does do it, and when he does do it, one evil deed is written against him; and the two Angels would be writing everything upon the servant until the blowing in the ash. Allah azwj Mighty and Majestic Said: Two honourable recorders [82:11] They know what you are doing [82:12]’.

And Amir Al-Momineen asws passed by a man and he was speaking frivolities of the speech, so he asws said: ‘O you, this? You are filling up upon your Recorders writing to your Lord azwj, therefore speak with what concerns you and leave what has not meaning for you’’. 513

And he asws said: ‘The Muslim man does not cease to be written as a good doer for as long as he is silent, but when he does speak, he is either written as a good doer or as an evil doer; and the place of the two Angels from the son of Adam as is the two cheeks. The companion of the right writes the good deeds, and the companion of the left writes the evil deeds, and

511 Bihar Al Anwaar – V 5, The book of Justice, Ch 17 H 19
512 Bihar Al Anwaar – V 5, The book of Justice, Ch 17 H 20
513 Bihar Al Anwaar – V 5, The book of Justice, Ch 17 H 21
And Al Sadouq has reported in the book 'Fazail Al Shia', from his father, from Sa’ad, from Abad Bin Suleyman, from Sudeyr Al Sayrafi,

‘From Abu Abdullah asws, he (the narrator) said, ‘I went over to him asws, and in his presence were Abu Baseer, and Maysar, and a number of his asws gatherers. So, when I took my seat, he asws turned towards me with his asws face and said: ‘O Sudeyr! But, our asws friend tends to worship Allah azwj standing, and sitting, and sleeping, and alive and dead’.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you asws! As for his worshipping standing, and sitting, and alive, so we have recognised it, but how does he worship Allah azwj while sleeping, and when dead?’

He asws said: ‘Our friend places his head and lies down, and when it was the time for the Salat, two Angels get allocated with him, having been Created in the earth, not having ascended to the sky and not seen their (fellow) Angels, and they both pray Salat in his presence until he wakes up, and Allah azwj Writes the Rewards of their Salat for him, and the one Cycle of their Salat equates to a thousand Salats from the Salats of the human beings’.

And that our asws friend, Allah azwj Captures (his soul) to Him azwj, and his two Angels ascend to the sky and they are saying, ‘O our Lord azwj! So and so, son of so and so, his term his cut off and You azwj are more Knowing with that than us, therefore Permit for us to worship You azwj in the horizons of Your azwj sky and the outskirts of Your azwj earth’.

He asws said: 'Our friend places his head and lies down, and when it was the time for the Salat, two Angels get allocated with him, having been Created in the earth, not having ascended to the sky and not seen their (fellow) Angels, and they both pray Salat in his presence until he wakes up, and Allah azwj Writes the Rewards of their Salat for him, and the one Cycle of their Salat equates to a thousand Salats from the Salats of the human beings’.

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He (the narrator) said, ‘I said, ‘May I be sacrificed for you asws! As for his worshipping standing, and sitting, and alive, so we have recognised it, but how does he worship Allah azwj while sleeping, and when dead?’

He asws said: ‘Our friend places his head and lies down, and when it was the time for the Salat, two Angels get allocated with him, having been Created in the earth, not having ascended to the sky and not seen their (fellow) Angels, and they both pray Salat in his presence until he wakes up, and Allah azwj Writes the Rewards of their Salat for him, and the one Cycle of their Salat equates to a thousand Salats from the Salats of the human beings’.

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And Al Sadouq has reported in the book ‘Fazail Al Shia’, from his father, from Sa’ad, from Abad Bin Suleyman, from Sudeyr Al Sayrafi,
He\textsuperscript{asws} said: ‘So, Allah\textsuperscript{azwj} Reveals to them: “My\textsuperscript{azwj} sky is for one who worships Me\textsuperscript{azwj}, and there is no need for Me\textsuperscript{azwj} regarding his worship, but he is needier to it, and My\textsuperscript{azwj} earth is for one who worships Me\textsuperscript{azwj}, and I\textsuperscript{azwj} did not Create a creatures more needy to me than him, therefore descend to the grave of My\textsuperscript{azwj} friend!”’

They are saying: ‘O our Lord\textsuperscript{azwj}! Who is this one so fortunate with You\textsuperscript{azwj} Love for him?’ So, Allah\textsuperscript{azwj} Reveals unto them: “That is one whom I\textsuperscript{azwj} took his Covenant with Muhammad\textsuperscript{saww} My\textsuperscript{azwj} servant, and his\textsuperscript{saww} successor\textsuperscript{asws}, and their\textsuperscript{saww} offspring\textsuperscript{asws} with the Wilayah. Descend to the grave of My\textsuperscript{azwj} friend so and so, son of so and so, and pray Salat in his presence up to (the time) I\textsuperscript{azwj} Resurrect him in the (Day of) Judgment!”

He\textsuperscript{asws} said: ‘So, the two Angels descend and they pray Salat by the grave until Allah\textsuperscript{azwj} would Resurrect him, and He\textsuperscript{azwj} would Write the Rewards of their Salat for him, and the one Cycle of their Salat equates to a thousand Salat from the Salat of the human beings’.

Sudeyr said, ‘May I be sacrificed for you\textsuperscript{asws}! O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! When your\textsuperscript{asws} friend is sleeping and dead he is more worshipping than alive and standing?’ He\textsuperscript{asws} said: ‘Far be it, O Sudeyr! Our\textsuperscript{asws} friend will seek safety from Allah\textsuperscript{azwj} Mighty and Majestic on the Day of Judgment, and He\textsuperscript{azwj} would Permit the safety’.\textsuperscript{515}

A group, from Abu Al Mufazzal, from Ahmad Bin Muhammad Bin Is’haq Al Alawy Al Areyzi, from Muhammad Bin Ismail Bin Ibrahim,

‘Son of Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}, from his\textsuperscript{asws} uncles Ali and Al-Husayn, two sons of Musa\textsuperscript{asws}, from their father\textsuperscript{asws} Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Ali\textsuperscript{asws}, from the Prophet\textsuperscript{saww} having said ‘Allah\textsuperscript{azwj} Mighty and Majestic Reveals unto the Honourable Recorders: ‘Do not write anything upon My\textsuperscript{azwj} Momin servant during his exhaustion’’.\textsuperscript{516}

\textsuperscript{515} Bihar Al Anwaar – V 5, The book of Justice, Ch 17 H 23
\textsuperscript{516} Bihar Al Anwaar – V 5, The book of Justice, Ch 17 H 24
محاسبة النفس: للسيد علي بن طاووس قدس الله روحه: من أمالي المفيد

إن الملك الموكل على العبد يكتب في صحيفة أعماله، فأملوا بأولها وآخرها خيرا يغفر لكم ما بين ذلك.

The book ‘Mahasabt Al Nafs’ of Al Seyyid Ali Bin Tawoos, from (the book) Amaaly of Al Mufeed, by his chain going up to,

‘Ali´saww Bin Al-Husayn´saww having said: ‘The Angel Allocated upon the servant writes in the parchment of his deeds, and fills its beginning and its end with good, Heazwj would Forgive for you all what is between that’. 517

And from him, copied from the book ‘Al Do’a’ of Muhammad Bin Al Hassan Al Saffar, by his chain,

‘From Al-Sadiq´saww having said: ‘Rasool-Allahsaww said: ‘Beatitude is for one who finds in the parchment of his deeds, on the Day of Judgment, written beneath every sin, ‘Allahazwj has Forgiven’’. 518

And from him, with an unbroken chain,

‘From Al-Sadiq´saww having said: ‘Amir Al-Momineen´saww said: ‘Do not cut (spend) your day with such and such, and ‘we did such and such’, for with you all are Recorders counting upon you all and upon us’. 519

And from him, copied from (the book) ‘Tibyan) of sheykh Al-Taifa regarding the Words of the Exalted: And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105], he said, ‘It is reported in the Hadeeth that the deeds get presented unto the Prophetsaww during every Monday and Thursday and heazwj knows it, and similar to that, these get presented unto the Imamsasws, and theyasws recognise these, and theyasws are the one meant by Hisazwj Words: and the Momineen; [9:105]’. 520

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517 Bihar Al Anwaar – V 5, The book of Justice, Ch 17 H 25
518 Bihar Al Anwaar – V 5, The book of Justice, Ch 17 H 26
519 Bihar Al Anwaar – V 5, The book of Justice, Ch 17 H 27
520 Bihar Al Anwaar – V 5, The book of Justice, Ch 17 H 28

Page 332 of 340
And from him, copied from the book ‘Al azmat’ of Muhammad Bin Imran Al Mazbany who said,

‘Rasool-Allah’\textsuperscript{saww} used to Fast the Monday and the Thursday, so it was said to him \textsuperscript{saww}: ‘Why is that?’ He \textsuperscript{saww} said: ‘The deeds are raised during every Monday and Thursday, so I \textsuperscript{saww} Loved from me \textsuperscript{saww} deeds to be Raised while I \textsuperscript{saww} was Fasting’\textsuperscript{521}.

And by his chain, from Abu Ayoub who said,

‘Rasool-Allah’\textsuperscript{saww} said: ‘There is none from a Monday nor a Thursday except and during it the deeds are raised, except the Pre-determined deeds’\textsuperscript{522}.

And from it, copied from the book ‘Al Tazeyl’ of Muhammad Al Najjar, by his chain going up to, ‘Al-Sadiq\textsuperscript{asws} having said: ‘Whenever it is the day of Thursday afternoon, Allah\textsuperscript{azwj} Sends down Angels from the sky to the earth, with them are silver parchments and in their hands are golden pens, writing the \textit{Salawat} upon Muhammad\textsuperscript{saww} and his\textsuperscript{saww} Progeny\textsuperscript{asws} up to the setting of the sun’\textsuperscript{523}.

And from him, copied from the book of one of the companions, by his chain going up to Abdul Samad Bin Abdul Malik who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘In the last Thursday of the month, the deeds are raised during it’\textsuperscript{524}.

\begin{footnotes}
\begin{enumerate}
\item[521] Bihar Al Anwaar – V 5, The book of Justice, Ch 17 H 29
\item[522] Bihar Al Anwaar – V 5, The book of Justice, Ch 17 H 30
\item[523] Bihar Al Anwaar – V 5, The book of Justice, Ch 17 H 31
\item[524] Bihar Al Anwaar – V 5, The book of Justice, Ch 17 H 32
\end{enumerate}
\end{footnotes}
And from him, by his chain going up to sheikh Al Taifa, by his chain up to Anbasa Al Aabid,

‘From Abu Abdullah asws having said: ‘The last Thursday in the month, the deeds of the month are raised during it’.”

Ibn Al-Kawa asked Amir Al-Momineen asws about the Oft-frequented House [52:4] and the Raised canopy [52:5].

He asws said: ‘Woe be unto you! That is Al-Zaraah, a house in the fourth sky facing the Kabah (made) from one pearl. Every day a thousand Angels enter it, nor returning to it up to the Day of Judgment. Therein is a Book of the people of the Paradise from the right door, (Angels) writing the deeds of the people of the Paradise; and therein is a Book of the left door, (Angels) are writing the deeds of the people of the Fire with black pens.

Whenever it is the time of Al-Isha (night), the two (recording) Angels rise up and they are listening from them both what the man had done, and these are the Words of the Exalted: This is Our Book, speaking to you with the Truth. Surely, We would be Replicating whatever you would have done [45:29]’.

Ja’far asws Bin Muhammad Al-Sadiq asws, from his asws forefathers asws having said: ‘Amir Al-Momineen asws said: ‘Two Angels are sitting above the teeth of the man, writing his good and
his evil, and they are extending from his epiglottis, and sometimes they sit upon the cheeks".

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527 Bihar Al Anwaar – V 5, The book of Justice, Ch 17 H 35

(الآيات البقرة) 2 “ ومن يرتد عن دينه فيمت وهو كافر فاولوكم حبطت أعمالهم في الدنيا والاخرة فاولوكم أصحاب النار هم فيها خالدون 217.”

The Verses – (Surah) Al Baqarah: and the one from you who reneges from his Religion, and he dies while he is a Kafir, so they, their deeds would be Confiscated in the world and the Hereafter, and they are the inmates of the Fire; they would be in it eternally [2:217]

آل عمران 3 “ إن الله لا يخلف الميعاد 9 ”

(Surah) Aal-e-Imraan: surely Allah does not break the Promise [3:9]

وقال تعالى: “ أولئك الذين حبطت أعمالهم في الدنيا والآخرة ومالهم من ناصرين 22 ”

And the Exalted Said: They are those whose works shall be nullified in the world as well as the Hereafter, and there shall not be for them, (anyone) from the helpers [3:22]

وقال: " إنك لا تخلف الميعاد 194.

And Said: surely You do not break the Promise’ [3:194]

 النساء 4 “ إن تجتنبوا كبائر ما تنهون عنه نكفر عنكم سيئاتكم 31 ”

(Surah) Al Nisaa: If you shun the major sins which you are Forbidden from, We will Remove your (small) sins [4:31]

وقال تعالى: " ليس بأمانيكم ولا أماني أهل الكتاب من يعمل سوء يجر به 123.

And the Exalted Said: It isn’t by your aspiration nor (by the) aspirations of the People of the Book. One who does evil would be Recompensed with it [4:123]

الاعراف 7 “ والذين كذبوا بآياتنا ولقاء الآخرة حبطت أعمالهم 147.”

(Surah) Al A’raaf: And those who are belying Our Signs and meeting of the Hereafter, their deeds would be nullified. [7:147]

الانفال 8 “ يا أيها الذين آمنوا إن تتقوا الله يجعل لكم فرقانا ويغفر لكم سيئاتكم ويغفر لكم والله ذو الفضل العظيم 29.”
(Surah) Al Anfaal: *O you who believe! If you fear Allah, He will Make a Criterion for you and Expiate your evil deeds from you and Forgive (your sins) for you, and Allah is with the Mighty Grace [8:29]*

التوبة "9 " ما كان للمشركين أن يعمروا مساجد الله شاهدين على أنفسهم بالكفر أولئك حبطت أعمالهم في النار هم خالدون 17 "

(Surah) Al Tawbah: *It was not for the Polytheists that they should be visiting the Masjids of Allah while testifying upon themselves with the Kufr. These, their deeds would be Confiscated and they would be in the Fire eternally [9:17]*

وقال "أولئك حبطت أعمالهم في الدنيا والآخرة 69.

And Said: *Those ones, their deeds were Confiscated in the world and the Hereafter, [9:69]*

الرعد "13 " إن الله لا يخلف الميعاد 31.

(Surah) Al Ra’ad: *Surely, Allah does not break the Promises [13:31]*

الكهف "18 " أولئئك الذين كفروا بأيات ربهم ولقائه فحبطت أعمالهم 105.

(Surah) Al Kahf: *These are they who commit Kufr with the Signs of their Lord and their Meeting Him, so their deeds would be Nullified, [18:105]*

العنكبوت "29 " والذين أمنوا وعملوا الصالحات لنكفرن عنهم سيئاتهم ونجينهم أحسن الذي كانوا يعملون 7.

(Surah) Al Ankabout: *And those who believe and do righteous deeds, We will Remove their evil deeds from them and Recompense them for the best of what they had been doing [29:7]*

الروم "30 " وعد الله لا يخلف الله وعده ولكن أكثر الناس لا يعلمون 6.

(Surah) Al Roum: *A Promise of Allah! Allah will not Break His Promise, but most people do not know [30:6]*

وقال سبحانه " فأصاب إن وعد الله حق ولا يستخفنมอง الذين لا يوقنون 60.

And the Glorious Said: *So be patient, surely the Promise of Allah is True, and do not let those who are not convinced hold you in light estimation [30:60]*

الحزاب "33 " وإذ يقول المناذرون والذين في قلوبهم مرض ما وعدنا الله ورسوله إلا غورا 12.

(Surah) Al Ahzaab: *And when the hypocrites and those who had a sickness in their hearts were saying, ‘Allah and His Rasool did not promise us except to deceive!’ [33:12]*
And the Exalted Said: *They are one who do not believe, therefore Allah Confiscated their deeds, and that was always easy upon Allah [33:19]*

(Surah) Al Zumar: *Allah does not Break the Promises* [39:20]

(Surah) Al Momin: *surely the Promise of Allah is True. [40:77]*

(Surah) MuhammadSAW: *their evil deeds would be expiated from them and their state would be corrected* [47:2]

(Surah) Al Fat’h: *and He would Expiate their evil deeds from them,* [48:5]
الحجرات 49 "ولا تجهروا له بالقول كجهير بعضكم لبعض أن تحبط أعمالكم وأنتم لا تشعرون 2.

(Surah) Al Hujurat: Do not raise your voices above the voice of the Prophet, and do not be loud to him with the talk like the loudness of some of you to the others, lest your deeds become Nullified while you are not aware [49:2]

الغافلين 64 " ومن يؤمن بالله ويعمل صالحًا يكفر عنه سبئاته.

(Surah) Al Taghabun: And one who believes in Allah and he does righteous deeds, He would Remove his evil deeds from him [64:9]

الطلاق 65 " ومن يتق الله يكفر عنه سبئاته.

(Surah) Al Talaq: and one who fears Allah, He would Remove his evil deeds from him and Magnify the Recompense for him [65:5]

التحرير 66 " عمسي ريكان أن يكفر عنكم سبئكم.

(Surah) Al Tahreem: maybe your Lord will Remove your evil deeds from you [66:8]

الزلزال 99 " فمن يعمل مثقال ذرة خيرة يره * ومن يعمل مثقال ذرة شارة يره 7–8.

(Surah) Al Zilzal: So, one who does good of the weight of a particle would see it [99:7] And one who does evil of the weight of a particle would see it [9:8]

1 - سن: علي بن محمد الفاسي، عمن ذكره، عن عبد الله بن القاسم الجعفري، عن أبي عبد الله، عن آبائه عليهم السلام قال:
قال رسول الله صلى الله عليه وآله: من وعده الله على عمل ثوابا فهو منجز له، ومن أوعده على عمل عقابا فهو في الحائر.

Ali Bin Muhammad Al Qasany, from one who mentioned it, from Abdullah Bin Al Qasim Al Ja'fary.

‘From Abu Abdullah’⁵²⁸, from his ‘forefathers’ having said: ‘Rasool-Allah said: ‘One whom Allah has Promised Rewards upon a deed, so he would be Recompensed for it, and one whom He Threatened a Punishment upon a deed, so He would be in it with the Choice’.’

2 - كنز الكراجزي: عن المفيد، عن أحمد بن الحسن بن الوليد، عن أبيه، عن محمد بن الحسن الصفار، عن علي بن محمد الفاسي، عن القاسم بن محمد الإصهاني، عن سليمان بن حازم المتبري، عن سفيان بن عيينة، عن حميد بن زيدان، عن عطاء بن يسار، عن أمير المؤمنين عليه السلام قال: يوقف العبد بن يدي الله تعالى فيقول: فيقول: فليسوا بين نعيم عليه وبين عمله، فستغرق النعم العمل; فيقولون: قد استغرق النعم العمل، فيقول: هبوا له النعم، وقصوا بين الخير والشر منه,

(The book) Al Kunz of Al Karajaky, from Al Mufeed, from Ahmad Bin Al Hassan Bin Al Waleed, from his father, from Muhammad Bin Al Hassan Al Saffar, from Ali Bin Muhammad Al Qasani, from Al Qasim Bin Muhammad al

⁵²⁸ Bihar Al Anwaar – V 5, The book of Justice, Ch 18 H 1
Asbahany, from Suleyman Bin Khalid Al Minqary, from Sufyan Bin Ayayna, from Hameed Bin Ziyad, from Ata’a Bin Yasaar,

‘From Amir Al-Momineen\textsuperscript{a}\textsubscript{w}s having said: ‘The servant would be paused in front of Allah\textsuperscript{a} the Exalted and He\textsuperscript{a} would be Saying: “Compare between My\textsuperscript{a} Bounties and his deeds!” The Bounties would drown the deeds. He\textsuperscript{a} would Say: “The Bounties have drowned the deeds! Gift the Bounties to him and compare between the good and the evil from him!”

 فإن استوى العملان أذهب الله الشر بالخير، وأدخله الجنة، وإن كان له فضل أعطاه الله بفضله، وإن كان عليه فضل و هو من أهل النقوى ولم يشرك بالله تعالى واتقى الشرك به فهو من أهل المغفرة يغفر الله له برحمته إن شاء، ويتفضل عليه بعفوه.

Then, when the two deeds equate, Allah\textsuperscript{a} would Remove the evil with the good and Enter him into the Paradise; and it there was a favour for him (upon someone), Allah\textsuperscript{a} would Give him His\textsuperscript{a} Grace (to compensate), and if there was a favourupon him (from someone), and if he is from the pious people and did not associate with Allah\textsuperscript{a} the Exalted, and feared the association with Him\textsuperscript{a}, then he would be from the ones deserving the Forgiveness. Allah\textsuperscript{a} would Forgive for him by His\textsuperscript{a} Mercy if He\textsuperscript{a} so Desires, and Confer upon him with His\textsuperscript{a} Pardon’’. \textsuperscript{529}

إلى هنا تم الجزء الخامس من كتاب بحار الأنوار

Up to here completes the fifth volume from the book Bihar Al Anwaar

\textsuperscript{529} Bihar Al Anwaar – V 5, The book of Justice, Ch 18 H 2